IN PREPARATION.

AN

ENGLISH-ZULU DICTIONARY.

BY THE SAME AUTHOR.
A

ZULU-ENGLISH DICTIONARY

WITH

NOTES ON PRONUNCIATION,

A

REVISED ORTHOGRAPHY

AND

DERIVATIONS AND COGNATE WORDS FROM MANY LANGUAGES;

INCLUDING ALSO A

VOCABULARY OF HLONIPA WORDS,

TRIBAL-NAMES, ETC.,

A

SYNOPSIS OF ZULU GRAMMAR

AND A

CONCISE HISTORY OF THE ZULU PEOPLE

FROM THE MOST ANCIENT TIMES.

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BY

ALFRED T. BRYANT,

Missionary in Zululand and Natal.

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1905.

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TO

JOHN KECE BRYANT,

BORN 17TH JUNE, 1901,

AS AN INCENTIVE TO FUTURE STUDY AND RESEARCH,

THIS WORK IS HOPEFULLY DEDICATED

BY THE AUTHOR.
AFTER patiently plodding along for a period extending over more than twelve years, I am a length enabled to offer the public my Zulu-English Dictionary—the result of labours entirely accomplished in the solitude of various remote Native missions in Zululand and Natal, with neither a reference-library to consult nor the conversation and advice of neighbouring students to profit by.

I have brought my work to completion; and yet only partially so. For, although I have succeeded in amassing a collection of well-nigh 20,000 words, or perhaps 70 per cent. more than have heretofore appeared in former dictionaries, I have not been able to prepare for this present edition all the words at my disposal. Further, this large total does not include all the so-called derivative forms; for, had these been inserted, inasmuch as every verb in Zulu is capable of adopting anything up to twenty-five different forms (causative, reciprocal, objective, intensive, etc.) and every noun at least three other forms (locative, diminutive, prepositional, and often feminine), and adjectives and adverbs also various modifications; and since about 8,500 of the words entered are nouns and about 8,000 verbs, the rest being adjectives, adverbs and the like, I might have had something like 150,000 entries instead of only 20,000, which, of course, would have so increased the bulk of the book as to render its size impracticable and its cost prohibitive.

That most excellent production of Bishop Colenso which superseded the now antiquated dictionary of Dölln which preceded it, has naturally provided me with my first working basis; but, even so, little of that great scholar's work will be apparent in this volume, since every explanation herein contained is the result of original investigation, and all old words have had their meanings re-written and, where necessary, amended or supplemented. All words have been classified according to the old system followed by Colenso; an alteration has been made only where that system was manifestly in error, but not where an improvement was merely a matter of opinion or desire. Thus, the sound of the hl and s, whenever they immediately follow an n, become changed, and adopt a dentalised form. Such a difference of sound should clearly appear in any good system of orthography, although Colenso made absolutely no distinction. Myself I have followed the Xosa plan, using a T (instead of an hl) and Ts (instead of an s), and all such words will be found so entered. On the other hand, where a change was merely a matter of opinion, I have refrained from following my own desire, until the general opinion is more decidedly in agreement therewith. Thus, in regard to the signs dhl and ts, I should have preferred personally to fall into line with the Xosa usage also in this matter, and have used dl and ty in their stead. I shall for the present, however, merely recommend the use of these latter signs to all writers in Zulu, so that, in a subsequent edition, they may be adopted without demur.

Words found in Colenso's Dictionary as spoken in Natal, but which I have failed to discover as known or in use in Zululand, have been everywhere marked with the sign (C.N.). For the accuracy of this class of words I myself are unable to vouch. Many will certainly be genuine specimens of Natal speech, but not a few, I fear, are decidedly doubtful, and some manifestly incorrect or else foreign importations.
For instance, the word *ubu-Xayo* seems to me to be an obvious corruption of the *e* into an *x* click—a habit for which the Natal Natives have a characteristic weakness. Again, the words *zola* and *u(lu)-Xolo* are from the Cape Colony Xosa language and are absolutely unknown to the Zulus. Such Xosa words, now exceedingly common in Natal, should be scrupulously avoided by all who desire to speak pure Zulu.

Considering, then, the magnitude of my task, it will not be surprising to find in a first edition, lacking, as it does, that benefit of long use and perusal so helpful to the perfection of subsequent publications, a considerable sprinkling of author's inaccuracies and printer's errors. I have, however, endeavoured to remedy this temporary defect by supplying an Appendix, to be found at the end of the book, in which most of these shortcomings have been made good.

I have already observed that this Dictionary has been compiled mainly in Zululand. It thus contains the pure Zulu language as there spoken—spoken, indeed, still as it has been from time immemorial, and uncontaminated by contact with Arab or European, or by the subjugation of neighbouring tribes. If, therefore, Natives of Natal be found at times to use words in a sense different to that given here, such use may, as a rule, be regarded as a localism peculiar to those parts. Although indigenous only to that small strip of country between the Tukela river and Tongaland, the Zulu language, since the days of Shaka, has become the dominant type of speech, and may even be called the *lingua franca* throughout all the eastern half of the African continent from the Southern Ocean to the Zambesi and even far beyond.

That the present-day speech of Natal Natives is sadly corrupted is patent to anyone well acquainted with pure Zulu, and, in the matter of clicks, they can scarcely be relied upon for a single word. Such expressions as *weziwe cisho bonke bakona*, though increasingly common in Natal and passing there as perfect grammatical style, are to the Native of Zululand the veriest kitchen-Kafir. Nor is this to be wondered at. The aboriginal inhabitants of Natal were not, unless remotely, of the same stock as the Zulus. They were *amaLala*—another people with another speech. Their so-called *tekeza* language was, previous to the time of Shaka, considerably different to that of the trans-Tukelian clans and was almost unintelligible to them; and it was only after the over-running of Natal and the universal leading into captivity of its peoples by the conquering Zulu host, that the ancient *tekeza* speech died out and all the youth of the land grew up knowing and speaking nothing but the language of their conquerors. The women-folk, however, were suffered to cling more tenaciously to their mother-tongue, and it was they who preserved in Natal that leaven which subsequently tainted the Zulu of their future families.

Then, in Natal customs concerning marriage, *lobola*, etc., are so exceedingly different from what they are among the pure Zulus, that in a few instances imperfections of explanation have crept into our work; but most of these have been duly amended in the Appendix. There are, again, many words in use in Natal which are absolutely unknown in Zululand, some perhaps remnants of the original *Lala* speech—an incident we should most certainly expect—while others are probably importations from neighbouring tribes. Many of these localisms not being in vogue in Zululand, will undoubtedly have escaped the author's notice; but such as he has come across, he has inserted and distinguished by the sign (C.N.) or (N), according as they appear, or not, in Colenso's Dictionary.

I regret that I am unable to attest to the accuracy of many of the Native names for birds. Owing to the similarity in colour of so many separated species, to the changing of the plumage according to different seasons, and to the fact of the male birds being frequently so unlike the females, the Natives have become considerably confused in their nomenclature, so that it has often been impossible for me to discover the exact bird for which any particular name has been coined. Careful and extensive enquiries have in every case been made, oftentimes only to make the confusion worse confounded. Howbeit, wherever I have ventured to insert a scientific name, I have confidence that it will generally be found accurately affixed. Some corrections, however, based on later investigations, will be found in the Appendix.

The same remark applies also to the Natal names for fishes, as well as to words denoting the particular colour-markings and the shape of horns of cattle. The names of fishes, as the sign (N) will show, are not pure Zulu words, being mainly confined to the few fish-eating Natives residing along the Natal coast, mainly about Durban, and have probably been invented by them in quite recent times, since they have adopted the fish-eating habit, which the Zulus proper have not.
The origin of the Zulu language is still shrouded in impenetrable mists. That it is one of the most primitive varieties of that great Bantu language spoken by all the Negroid tribes south of the Sudan is plain and undeniable; and if we carefully study the cognate words, given in this work, from the speech of other Oriental peoples, ancient and modern, we must certainly come to regard it, no longer as a theoretical supposition, but as a proven fact, that there is also an anterior relationship with the Aryan and Semitic languages. Such a relationship has, of course, been generally assumed by those philologists who are of opinion that all language was originally one; but, strange to say, they have generally ridiculed the efforts of those who have hitherto attempted to prove it. We may, in this regard, merely suggest a study of the following comparisons, and then draw our own conclusions:— Sanskrit plu (flow), Latin flu-ere, Zulu um-fula (river); Skr. can (shine), Lat. caudex, Z. kanya; Lat. Ju-piter (the Father above), Z. pe-zu (above), i-zulu (heavens); Skr. bhuj (enjoy), Z. jarula; Skr. kavata (spear), Z. um-kondo; Skr. naya (snake), Z. i-nyoka; Skr. han (strike), Z. is-undo (hammer), is-anthu (hand), am-anthu (strength); Skr. dhanu (create), Z. dala; Skr. bhunu (sun), Z. ban-eka (shine out); Skr. mudhu (honey), Z. munudi (sweet); Skr. upalita (rock), Z. i-dwala; Skr. dhava (husband), Z. in-doda; Skr. vadhu (wife), Z. um-hazi. Or with the Arabic kasar (break), Z. esaa; Ar. khala (create), Z. dala; Ar. ghala (faunt), Z. i-calo; Ar. berd (cold), Z. bonu; Ar. ba-ar (cattle), Z. i-sita-ray (cattle-pen); Ar. ashbar (news), Z. i-dawa; Ar. khala (open country), Z. u-bala; Ar. bayad (garment), Z. amhada (wear clothes); Ar. bar (lightning), Z. u-bani. And so on through a hundred other examples.

The Zulu language, says Prof. Keane, 'is probably the most typical member of the widespread Bantu family, standing in much the same relation to the other branches of this stock as Sankrit does to those of the Aryan group'; and, writes Max-Müller, quoting Bleek, 'it is not too much to say that similar results may at present be expected from a deeper study of such primitive forms of language as the Kafir and the Hottentot exhibit, as followed, at the beginning of the century, the discovery of Sanskrit.' Zulu, further remarks the first-named professor, is of all the most primitive and conservative of the oldest forms. We present it in this work in its primeval purity. Of the 20,000 words herein contained, not more than a couple of dozen will be found to be exotic importations. This may be a startling announcement to those who, mindful of the assertion that the daily speech of the average English peasant does not embrace more than a total of a few hundred words, had concluded that the vocabulary of a savage race must be equally small. The fact shows that the brain of the African black, of whose thoughts these words are the tangible manifestation, is, in so far as language can be a criterion (a point clearly to be noted), not a whit less active and capable than that of the average European. Nor does the language show any structural inferiority; indeed, in this respect it absolutely outclasses many of our European languages, and, had it been planned by one of our most modern inventive geniuses, it could scarcely have been better modelled. In the hands, so to say, of one expert in its use, it is capable of expressing anything in the run of ordinary life, in a manner as perfect, and oftentimes in an easier and clearer way than in English. No reasonable person would expect it to have already made provision for all those abstract ideas, scientific facts, and paraphernalia of civilised life, which had never yet come within the sphere of its experience. And yet it carries within itself ample power and resources for answering all those requirements. Owing to its unrivalled onomatopoetic capabilities, it provides both a medium of lifelike expression that the cleverest European raconteur could never aspire to, and offers an ever-ready means for the coining of endless new words. That a language is possessed of abundant inherent qualities allowing the facile coinage of new words is a strong and healthy characteristic showing that it is capable of responding to much further intellectual growth and material progress on the part of the people speaking it. Now, the Zulu possesses this characteristic to a truly remarkable degree. Indeed, in certain respects it is probable that no living European language, if left only to its own resources and unable to borrow from other languages, could even compare with it; for, given merely a sound or a peculiarity of motion—and sound and motion include a good deal—the Native can coin nouns and verbs with ease and to an unlimited degree, dignified in form and expressive to life. Quite a large number of the older words have undoubtedly been formed in this way—names of birds, names of beasts, names of actions of every description, and a multitude of verbs. Nor is this power and process already dead. As witness of this, we have the words um-bayimbayi
(cannon), isi-nultunulu (maxim-gun), u-nonggayi (policeman), u-nozaka (iron-trap), u-hoziyembe (shirt-front), and quite a number of other modern and intelligently formed nouns, invented, not by missionaries, but by the raw, uneducated Native. We can safely assert that there is scarcely anything (except in the realm of pure abstract thought) for which the Zulu language would find itself unable to supply a name. It is to be deeply regretted, however, that the language is being spoilt by just those who, one would have expected, would have preserved and improved it; for we find European missionaries rashly coining new words with the utmost indifference to their fitness or necessity. They are rapidly filling the Zulu vocabulary—though few of their inventions have found acceptance in this dictionary— with a ridiculous bastard Zun, which consists frequently of a mere Latin or English, and sometimes even German, root, to which one or other of the nominal prefixes has been annexed, and the result supposed to be a Zulu word. This, generally speaking, is a sure indication of ignorance of the language; so that, unable to ‘know’ and to ‘feel’ and ‘think’ in it, as does the ordinary Kafir, they are incapable of doing what the most uneducated Native, with an unerring natural facility, invariably does, viz., to seek out materials from within the natural store of the language and then, by giving them a new and suitable form, make them answer to the newer requirements. Had we left the naming of a ‘cannon’ to an average European linguist, he would, without any doubt, have learnedly informed us that this is an article of which the uncivilised barbarian cannot possibly have any understanding or idea, much less a name. It may, therefore, reasonably and properly be called in Zulu an i-kanoni. But the unsophisticated barbarian was wiser than imagined, and with the greatest ease immediately disproved any suggestion of his linguistic incapabilities by naming the strange thing, upon hearing its boom, as an u-mbayimbayi, which is a word certainly of purer Zulu and more suitable and expressive than i-kanoni, which to the Native would have been as Chinese.

The Zulu language, then, is eminently well-stocked and vividly expressive, is resourceful and plastic to all demands. It luxuriates in sweet, mellow vowel-sounds, and the quaint musical cadence of its flow rivals the most silvery-toned Italian. Its most prominent philological feature, however, is that alliterative concord, so ingenious as a grammatical scheme, which carries a flow of progressive harmony throughout the whole of each sentence; while the feature which gives the language its greatest power is its marvellously elaborated verb, which presents, as Prof. Keane observes, ‘no less than 250 different forms, temporal, modal, positive, negative, active, passive, causal, augmentative, etc., so that the language is in this respect probably unsurpassed even by the intricate verbal systems of the Finno-Tartar group’.

A fact that showed itself most clearly during my pursuit of new words and their meanings, was that the Zulu language is in the keeping of the female sex. I can affirm without exaggeration that fully 19,000 of the words entered in this Dictionary were known and their meanings understood by an intelligent, though absolutely uneducated adult girl, who was a member of my ‘court of enquiry’ in Zululand to whom all words were submitted for verification or correction previous to entry. And so it was generally found, that the ordinary vocabulary and word-knowledge of the women was in marked excess of that of the men. This probably arises from the intellect of the Native female being generally more highly developed, clearer and keener, than that of the males; which in its turn may be accounted for by the fact of the females having the main portion of the whole work of the land to do. For busy hands must needs develop a busy mind, and the indolent will naturally have little to think and consequently also to talk about.

But while the women have done so much towards the preservation and perhaps elaboration of the language, strange to say it is also they who have made the most persistent effort, unwittingly, it is true, to corrupt or destroy it. They have a practice universal among them, and common also to many other savage peoples of the world (being, in my opinion, identical in origin with that other wide-spread custom of certain tribes called taboo) of abstaining from the use of all words wherein is contained the root of the names of their male relatives (see klonipa in text). This is done, of course, as an exhibition of marked respect for those same relations. But, inasmuch as other expressions have to be found, or otherwise invented, to replace those thus abstained from, and since each and every woman throughout the tribe is daily and diligently engaged maintaining the custom, we may easily realise what an amount of confusion and change this habit must give rise to in the standard speech. Sometimes
even a whole clan, males included, will be thus involved in the mutation of all words related to the name of their chief. But with this single exception regarding chiefs, the *hlonipa* custom is confined to the female sex. About a thousand words of this women's lingo have been added as a novel appendix to this Dictionary; for, naturally, all such expressions have been rigorously excluded from the body of the text. Of course, a word used for *hlonipa* purposes is not always a part of the genuine *hlonipa* language. A single object will oftentimes have two names. In such cases a female would not require to coin a new and special term to suit the occasion; she would merely adopt the alternative word as sufficient for her requirements. The *hlonipa* language, then, as here described, includes only such words as are confined in their use to *hlonipa* purposes and otherwise find no place in the standard of speech as used by all males and un abstaining women.

As this is, I believe, the first time the female *hlonipa* language has been brought to publication, it will not only prove of great use to those who, as magistrates and such, have to deal with Native women, but will also provide a highly entertaining study. For it will be found that this *hlonipa* custom has not been an unmixed evil. Just as the frequently coarse phraseology peculiar to the tribe of English schoolboys has preserved for us many ancient English terms otherwise now entirely out of use, so, in the same way, it will be found that the *hlonipa* speech of the Zulu women has preserved words of the ancient Zulu language now quite obsolete, as well as many other words brought along by them from alien tribes from whom the men in remoter times had taken wives, and which words will now provide much elucidation for the ethnologist when tracing the origin and ancient history of these Zulu people.

The people with whose language we are dealing have not only been given another colouring of skin, but they have also been gifted with, in many respects, colouring of thought entirely different to our own, seeing things, as we say, often in quite a different light. This fact has necessitated my abandoning in this work that brevity of explanation customary and indeed sufficient in ordinary dictionaries of a foreign, though cognate, Aryan language. For example, the Zulu word *isi-Hlepu* may at times be found described simply as a 'Fragment'. Such an explanation is in truth concise and correct enough; but whether or not the student is a gainer by such brevity will immediately appear when we discover that the 'fragment' prominent in the Native mind is not that which has been removed from the broken pot but rather that fragmentary portion of the pot which still remains. Indeed, it would seem as though these people have many thoughts radically 'foreign' to our minds, as witness the words *kubza, jaza, kohla, kanga, l unwela, uShishi, zalula,* and many others. I have therefore intentionally sacrificed that otherwise desirable conciseness of style for the clearer explication obtainable only, at the risk of a greater prolixity; and I feel sure such a course will be amply justified by contributing to the greater gain of the student.

This work is written, not for children and idle readers, but solely for students and persons of a mature mind. The Zulus are a people still in the uncultured state of nature, and, with that unconscious frankness significant of innocence, have the habit of shamelessly calling a spade a spade. Therefore, though unduly so, and on their part, it is nevertheless from our point of view to be regretted that their language should possess in its daily conversational use such a large number of *dieta obscura* unsavoury to more refined minds. But inasmuch as magistrates, missionaries, masters, and others having to deal intimately with Natives, have an absolute necessity of clearly understanding the purport of these expressions, I have been reluctantly compelled to insert in my work the more common of such words and phrases, the absence of which would have seriously militated against its usefulness and completeness; but in doing so, I have always endeavoured so to state the meanings as to be not too glaringly offensive to cultured minds.

One of the most conspicuous defects hitherto, in regard to the Zulu language, has been the very imperfect system of writing it; and one of the most conspicuous features of this Dictionary is an attempt to remove that defect by supplying a new and original method of orthography based on phonetic principles. I have believed that the only reasonable course, acceptable to any thinking people whose duty it may become to reduce a barbarous tongue for the first time to writing, is to pen the sounds as exactly as possible as they come from the speakers' mouths. Heretofore this has not been done — *coba, cobha* and *chobha; haha* and *umkhahha; potoza* and
phothoza, although each having its own meaning and different pronunciation, have all, in their respective groups, been written in the one same way, without any distinguishing mark. There were at least nine different sounds, commonly occurring in Zulu speech, left entirely unprovided for in the old system of writing followed by Bishop Colenso. This deficiency I have attempted to remedy in the present work. The word-lists, in order not to introduce confusion right at the start, have been compiled according to the customary or old style of spelling; but wherever this is at variance with the actual pronunciation, the corrected orthography, expressive of that pronunciation, has been inserted alongside within brackets. My plan has been simply—to give each separate sound its own distinguishing sign and to use one sign only for one sound.

Towards the attaining of this end two methods were open to me—firstly, the adoption of 'special signs' for expressing sounds non-existent in European languages, or secondly, the accommodating of the ordinary signs of the Roman alphabet to the requirements of the Zulu tongue. The first method I find has been adopted by Dr. Kropf, in his recent elaborate Dictionary of the Xosa language; but it altogether failed to recommend itself to my mind as impracticable. By its adoption nothing could be printed in Zulu without the use of special types, and such special types the South-African printers do not possess, nor would it repay itself to have them made. The second method, on the contrary, was both simple and feasible. It demanded nothing beyond the ordinary lettering of the English alphabet, and with that lettering it was found easily possible, by a judicious combination of the signs, to describe every different sound occurring in Zulu speech. My phonotypy was accordingly planned so that it serve the double purpose of showing at once the accurate spelling and the correct pronunciation of each word. The appearance of the new letter-combinations will naturally be somewhat puzzling at first sight, and perhaps somewhat distasteful to those who too conservatively cling to traditional errors; but unbiased beginners will rapidly discover that the puzzling and confusion was rather in the antiquated system wherein the same sign frequently represented totally different sounds and the same sound was frequently represented by quite different signs; whereby some wrote ishala for 'to plant,' others tyala, whereas the sound was one and the same, or beka for 'to see' and beka also for 'to place,' although the sounds were altogether different.

I have described my system of orthography as original. It was a coincidence truly surprising to the compiler of this work to discover that, while he had been engaged during so many years in the preparation of this dictionary and the devising of an improved system of Zulu orthography, another lexicographer, Dr. Kropf, away in the Cape Colony, had been engaged, quite unknowingly and independently, doing precisely the same thing for the Xosa language, with the result, moreover, that both became driven by the like facts to the same conclusions and adopted theoretically the same system of writing—thereoretically, though not descriptively the same, for, as above observed, the Xosa lexicographer preferred the use of 'special signs' for his writing and spelling to the ordinary letters of the alphabet as it stands.

One of the peculiar attractions of this Dictionary will undoubtedly be the large number of derivations and cognate words sprinkled throughout the text and collected from more than 180 languages, ancient and modern. They are the result not of any special study in this branch, having been merely picked up casually in the reading of philological and other books. The student will therefore guard against supposing that they are given with any pretension to authority. The greater number, it is true, will be obvious certainties; but many are simply suggestive, while some are merely fanciful. They are given for what they are worth, and I feel convinced will not fail to be of great profit to earnest philologists and of interest to all. But I have not overburdened my space with references to the languages of our immediate neighbours, the Xosas and Sutos. The relationship with these being so close and cognate words so numerous, had I collected from them, I should have had to include in my text a very large portion of their respective dictionaries. I have therefore confined my selection to words only of the remoter African languages. Nor have I followed Döhne in his habit of analysing the words, as to their primordial particles and the intrinsic meaning of such. To attempt this, with our present rudimentary knowledge of Bantu philology, were, in my opinion, not only futile, but also at times foolish.

A large collection of clan-names (izibongo) and proper names at the end of the book is another useful novelty in this work. Proper names of places have been entered
in their locative form, both on account of that being the form almost solely used in daily speech, and in order to indicate how that form is really constructed for each word.

The rule followed in this work for the classification of nouns has been to enter each according to its root or radical. But the form of some nouns is so complicated and misleading as to render it difficult for one not already expert in the language to recognise what portion of the whole word constitutes this root. Thus, we have the words *impitimpiti* (a commotion) and *imfangumfangu* (a spongy thing). At first sight one would expect to find these words entered under P and F respectively, or otherwise both under M. And yet both such manners of entry would be inaccurate; for the radical of the former noun begins with *Pili* (from the verb *piliza*, to move about) and, of the latter, with *Mfangu* (from the verb *mfangana*, to squeeze). They would accordingly be found entered as *i-mPitimpiti* and *i-Mfangumfangu*.

Other examples, again, are still more complex. Thus, we have *cebengela* (to patch up), *ingcebengela* (a patching up of an affair), *ubunycebengela* (such patching-up talk); or, *gana* (marry), *ingane* (a child), *umngane* (a friend), *ubungane* (childhood, friendship); *tuta* (carry away), *intutwane* (an ant), *ubuntutwane* (character of ants). Here we have examples of first and second derivations, of primary and secondary roots. In the first instance, it is plain that the noun *ingcebengela* is derived from the verb *cebengela*, and that the nominal radical must therefore commence with the click (which in this case has become somewhat modified in sound owing to the preceding nasal); and it is also plain that the noun *ubunycebengela* is derived, not from the original root *cebengela*, but directly from the noun *ingcebengela*. Unfortunately no rule has been so far formulated for the regular division of such nouns into prefixes and radicals. In this work I have entered them under all possible places so as to avoid any inconvenience to those searching for them. Nevertheless, I should like to submit as the simplest rule for future general acceptance and applicable alike to all derivative nouns, that the portion of a noun to be in future regarded as its radical (as distinct from its prefix) should be the radical of the word from which it is immediately, not remotely, derived. Thus, *cebengela*, *i-ngcebengela*, *ubu-Ngeceben
gela*; *gana*, *i-nGane*, *um-Ngane*, *ubu-Ngane*; *tuta*, *i-nTutwane*, *ubu-Nutwane*.

In fine, I am unable to find words adequate to express my deep gratitude to all who have so generously assisted me in my difficult task. A special tribute of thanks is due to the Ven. Archdeacon Johnson, of Zululand, for several words and their meanings; to J. Medley Wood, Esq., director of the Botanic Gardens, Durban, and to J. F. Quekett, Esq., curator of the Durban Museum, for many scientific terms; to A. R. R. Turnbull, Esq., magistrate in Zululand, for much historical information; to J. Stuart, Esq., magistrate in Durban, for the names of fishes, birds, etc.; to the Rev. L. O. Feyling, of St. Lucia Bay, and to many other gentlemen of the Civil Service and general public.

And I would still fain solicit the continued support of these and all others interested in having a compendium of the Zulu language as complete and perfect as possible; that they kindly send to me from time to time any Zulu words they may find not appearing on my list, as well as notify me of any errors they may discover or improvements they would suggest.

A. T. Bryant.

THE history of the Zulu people is the history of the whole Bantu race, and the
history of the Bantu race is the history of half the African continent. Numerous
scholars, in Germany, in England, and elsewhere, have already given, we might
almost say, their life to the unravelling of the pages of this puzzling history, but, we
regret to say, with the poor result that it still remains a closed book. Of deeply
thought-out theories there have been an amplitude, a few presenting some appearance
of probability, many merely fanciful, most simply speculative, all unsupported by ab-
solute proof.

But if, of this great mass of thought and suggestion, we collect the cream; if
we sift out therefrom that which, according to our own thinking and investigations,
seems the most acceptable, we shall find the story of the peoples of this African con-
tinent to run somewhat as follows.

The external crust of this earth of ours was not always moulded exactly as it
at present stands. There was a time when Jobian leviathans and other aquatic fry
sported along our valleys and swam over our plains; when anthropoid apes chattered
and worked out their development in trees now embedded at the bottom of the ocean.
Starting with this supposition—and we think we may safely say fact, rather than
supposition—the distribution of mankind and the diversification of races throughout
the globe, otherwise so puzzling, becomes at once clear and understandable. When
Negro ancestors could travel overland from Malaysia to Africa; when the pre-historic
civilisation of Egypt and Fezzan found a means of spreading uninterrupted as far as
Mexico—that is the period in the world's lifetime to which we must in spirit betake
ourselves, if we would trace the origin, or at least so much of it as we shall probably
ever be able to know, of these old-world people in whose midst we live.

The Negritos of the Phillipine Islands, Andaman and Tasmania, the Papuans
of New Guinea and Fiji, the Dravidians of Eastern India and Australia, find them-
Selves to-day planted about the world in isolated localities, separated one from an-
other and from their cousins, the Negroes of Africa, by hundreds and thousands of
miles of impassable ocean, each ignorant even of the other's existence, and retaining
no further trace of mutual connection than that ineradicable identity of physical form
and character which nature has unerringly continued to mould out of the same pri-
mordial elements of life and blood. And how did this world-wide separation come
about?

The question is not difficult to answer with the many-branched elucidation of
modern investigation. A mere look at the map will suffice to show us that the asser-
tions of geologists are more than probable. All these broken chips of dry land, Aus-
tralia, Papua and Indo-China, were once one solid continent, extending continuously
away towards the west, from the Eastern Archipelago to Africa. But gradually, in
different ages, and perhaps, as Prof. Keane—to whose brilliant writings, by the way,
we are indebted for so much of our information—thinks probable, during the early
part or middle of the Tertiary period, the bowels of the earth became convulsed

A SKETCH OF
THE ORIGIN AND EARLY HISTORY
OF THE ZULU PEOPLE.
— an occurrence by no means uncommon in those far-off times, when our planet had not yet cooled down to her present comparatively sober state — and the Indo-Malayan continent became a wreck. A thousand disconnected islands sprang up in its place and the major portion remained permanently submerged beneath the in-running floods of the Indian Ocean. Lemuria in the east, as Atlantis in the west, disappeared for aye from the cartography of the globe. "That such geological changes have taken place in Southern Asia in the very latest geological period is", says Strachey, in the *Encyclopædia Brit.*, "well established."

In this Lemurian continent, selected by many as the probable cradle of the human race,—though Darwin himself, it is said, favoured a region about where Somaliland now is—lived many prehistoric peoples, and with it the 'missing link', the solution of Darwinism, went to the bottom of the sea. But from it this African continent was mainly peopled. In the remotest antiquity streams of people wandered down upon these parts direct from the now-submerged land, while at a much more recent date, in all but historical times, other incursions of other races overran her more northern parts from what we may call modern Asia. The whole of the inhabitants of Africa dwelling in those parts to the south of the Sahara region, with the exception of the Gallas and Somalis, but including perhaps the Pygmies, the Bushmen, and the Hottentots, and certainly the Negroes and the Bantus, belong to the former category. When this occupation of Africa originated is unknown, for it is unknown when the Lemurian continent became submerged and the peoples of the Eastern Archipelago and Africa were cut adunder by an inrush of impassable ocean. It is probable that there were several different incursions, according as families or tribes, feeling the pressure at home, wandered abroad, following each other at long periods, in all perhaps amounting to thousands of years. We have information of the Pygmies, the Bushmen and the Negroes, the African aboriginals nearest to the ancient seats of literature in Egypt and Greece, more than 5,000 years ago; and, from all we can judge, these races are to-day just as they were then, and we see no reason to believe that they were then any different from what they may have been yet another 5,000 years before. The submerging of the Indo-Malayan continent must have been an event of the remotest past, for, although a catastrophe attendant with such tremendous results to mankind, its occurrence had been practically forgotten by the very oldest of races; but that it took place after man had already entered into possession of the globe, would seem to be supported by the evidence of diluvian traditions among so many ancient peoples, especially among those inhabiting the vicinity of the particular region in point. But inasmuch as the Bantus and, we believe, the Negroes have themselves no such tradition, it would almost seem as though they had already left their Lemurian fatherland and become lost among the wilds of Africa long before the cataclysm occurred.

We may here observe, in parenthesis, that the above theory bases itself upon the more remote primordial ancestry of the whole human genus from a single original mother. Others prefer to start at a more recent date, with the subsequent division of that genus into different human species through different original mothers, so that, for instance, the Mongolian race may be regarded as of a different origin to that of the Negroes. According to this method of speculation, the Mongolians and the Bushmen would still remain intimately related; but their common ancestor dwelt, not in the vanished tropical continent, but rather in a more temperate region, and the yellow-skinned inhabitants of Africa arrived, not by a route from east to west, but downward from the more northern latitudes about Siberia. Signs of pre-historical Bushman life which, Petrie tells us, exist in Malta and France, would seem to favour this theory. Further, it does strike one as remarkable, though by no means as an insurmountable difficulty, that the yellow races of Africa, notwithstanding that they have been subjected to all the same circumstances of climate, life and general environment as the black races throughout a continuous period of at any rate 7,000 years, have never yet in the slightest degree exchanged their light yellow colour for a swarthy skin.

The Pygmies, Bushmen and Hottentots. But should we adopt the hypothesis of an eastern origin—as most are inclined to do—then, from the antediluvian land there wandered off, in the very earliest of days, towards the Mongolian lands of Asia, as towards the present African mainland, first of all, bands of diminutive, yellow-skinned men of meagre intelligence, whose roving, homeless life, rude manners, and rudimentary forms of speech, likened them more to the animals than to men; whose
"Pygmy" descendants, are said to be still extant (if they ever existed), though personally we prefer to think that there no longer exists any yellow race inferior to the Bushmen.

Meeting somewhere with the requisite conditions, the diminutive physique and rudimentary intellect of this supposed race of Pygmies began to develop, and the Troglodytes or Cave-dwellers, the Bushmen of our own times, were evolved. These were possessed of a somewhat improved edition of the human body and some advance in their mode of life in that they preferred the shelter of the cave to the open veldt or forest, though they still retained the clucking language and the yellow skin, the high cheek-bones, the unusual posterior development, and the scanty tufty hair of their progenitors. In these Bushmen, now, with the Pygmies, destined to die away and give place to more vigorous strains, we have the remnants of those ancient emigrants from the Indo-Malaysian continent, whose brothers, migrating away to the eastward, subsequently produced the great Mongolian race. But in the Mongolian land, the last survivors of the original pygmy stock of those parts died out long ago, so that we find there today representatives only of the more recently developed scion.

These primitive people, at a very early period, somehow acquired a strongly artistic bent of mind, which grew in Africa into a natural talent for the graphic art - rude pictures of these ancient Bushmen being still extant in the caves in almost every district of South-Africa — and into the science of hieroglyphics in Ancient China, culmination later on in their present system of writing. The characteristic weapon of these unprogressive races still remains, alike in Asia as in Africa, the bow and arrow, and the fact of an abundance of stone arrowheads, axes, and other rude implements of this material having been found, according to Oppert and Theal, in Egypt, in Somaliland and Upper Guinea, would seem to point to the presence of these Bushmen peoples all over the continent during the Stone Age, which Oppert opines to have been about 12,000 years before our era. But as man is generally held to have been present on this earth at least during some part of the Glacial Period, and this Glacial Period, according to such great authorities as Geike and Lubbock, is held to represent an age of about 200,000 years ago, this calculation of Oppert cannot be deemed extravagant.

From the Bushmen, the aba-Twa of the Zulus, we pass on to a very closely allied race, the Hottentots or ama-Luvu. Described in one word, they seem to be an improved edition of the former. They have the same dirty-yellow skin; the same high-cheeked, steatopygous type of body; a stature on the average taller than the Bushmen, though still much below the average of other surrounding African races; a mode of life of greater refinement than that of the Bushmen, being inclined rather to pastoral and agricultural habits, and yet, like the latter, still preferring the desert solitude and careless of any kind of dwelling; and, finally, a language which, while apparently in the main based on that of the Bushmen, abounding in clicks and harsh guttural sounds, and presenting some remote resemblance to it in its vocabulary, nevertheless exhibits certain important differences from it in structure, which differences, strange to say, are marked characteristics of the Hamitic languages far away at the other end of the continent, viz. the possession of nominal suffixes, grammatical gender, etc. — traits unknown in any languages of the Bantu (as well as in those of the Bushmen, for a matter of that), who occupy the whole of the African mainland right away to the equator.

It is on the strength of this linguistic similarity of grammar between the Hottentots and the Hamitic family that some, like the celebrated Lepsius, have supposed that the former, as well as the Bushmen, may be of Hamitic origin. In support of this theory they point, further, to the moon-worship of these people, to their use of bows and arrows, to their strong resemblance to figures appearing in ancient Egyptian art. But in our opinion the whole of the above facts taken together do not warrant the aforesaid conclusion. The solely structural, not verbal, resemblance between so distinctly separated languages, marking, too, so strong a divergence from anything akin to the all-encompassing Bantu speech, or even to that of their nearest relatives or ancestors, the Bushmen, is certainly a surprising and inexplicable puzzle.

Our own opinion is that the present South-African Hottentots were originally a "Bushman" race (or race sprung from Bushman ancestry) resident in the northern parts of Africa; that there they came into contact — perhaps as their slaves — with the Hamitic tribes, in-streaming by the isthmian route from Asia (supposedly from the neighbourhood of Mesopotamia, and afterwards followed, as the last in the procession, by the so-called Ancient Egyptians), and in so intimate a degree
— though without intermarriage—as to adopt, not only some characteristics of their speech, but also their nomadic mode of life and pastoral instincts; and, becoming afterwards separated from their neighbours, they wended their way or were pushed gradually ever more and more towards the south, until the ocean forbade further progress. Their moon-worship—which, if we were more familiarly acquainted with it, would probably resolve itself into a few hazy myths or mythical customs thereunto—was picked up on the way, not from the Ancient Egyptians, who more particularly worshipped the sun and only in a very slight degree the moon, nor yet from any of their Hamitic neighbours, but from the Negro or Bantu tribes among whom they passed and with whom they mixed and probably intermarried to such a degree that a very considerable proportion of the speech of the South-African Bantu tribes became permanently saturated with the 'clicking' elements of their speech; for, as Keith Johnstone remarks, "the most widely spread worship of the Negroes and Negroids is that of the moon"—and this equally among those tribes whose language knows nothing of clicks and whose customs and traditions show absolutely no sign of Hottentot influence. As for their use of bows and arrows, the Pygmies and Bushmen and, indeed, most primitive peoples, used this weapon, whether it be in Africa, Asia, or Oceania. That figures of people showing their peculiar type of body should have been found depicted in Ancient Egyptian art, is only what we should expect; for their kindred, the Pygmies and Troglydotes or Bushmen—as witness Herodotus, Homer, Hecataeus and others—were well known in Egypt, indeed some of them are even to-day and were probably also then dwelling in their immediate vicinity; and, further, such representations of "Bushman-like" figures are found, as we have said, not only in Egypt, but also in Malta, France and other parts.

The theory roughly outlined above viz. that the Hottentots at one time in their history dwelt in Northern Africa and—as we personally should prefer to believe—came originally, not from a directly eastern, but, along with or subsequently to the Bushmen, from a northern or north-eastern Asiatic direction, seems to us much more plausible than the one given by Keith Johnstone as that now generally held, and which seeks to connect the Hottentots rather closely with the Chinese and Malays, and to regard them as comparatively recent importations. It is, of course, quite possible that the Hottentots may have migrated to this Continent before or at the same time as the emigration—of such ever occurred in regard to the aboriginal inhabitants of that island—of the Malays to Madagascar, and have eventually become so mixed by intermarriage with the South-African Bushmen as to become in physique and speech scarcely distinguishable from them, in such a manner, indeed, as the imported Chinese might become were they permitted to intermarry indiscriminately with these same people. But we imagine were this so, the resulting strain would not be as the Hottentots really are; would not have lost so completely its original nature and language, and become so nearly identical with the foreign mixture. Nor does their chief difference with the Bushmen, viz. their pastoral, nomadic trait of character, indicate a Malay influence. In a word, we see little reason for deeming the Hottentots as more deeply Malaysian or Mongolian than the Bushmen themselves, and should consequently prefer to place their relationship with those races much further back and believe that it came through the same channels as did that of the more ancient Pygmies and Troglydotes. The Hottentots, indeed, may present signs of being a much more recent race than those Cave-dwellers, and yet there be no necessity whatsoever for our imagining them to have been a transplanting from elsewhere. A species so nearly allied to the older Bushmen as are these Hottentots could certainly have worked out its evolution on this continent without any special Asiatic aid. They may eventually prove to be a 'mixed' race, or at any rate, as we have already surmised, one that has, at some period of its existence, come under strong Hamitic or even Semitic influence.

The Negroes. But all this is merely introductory to the more important study as to whence the Negroes of Africa, and their near relatives the Bantus, of whom the local Zulus are a variety.

The first pages of African history were written somewhere about 4,000 years before Christ, and they consist in the monuments of Ancient Egypt. The wonderful civilisation of the Ancient Egyptians had already attained its maturity in the so-called 4th. dynasty of its rulers—a date given by Lepsius as 3,124 B.C. and by Mariette as 4,235 B.C., the period of the 1st. dynasty (commencing with Mena or Menes, the first
monarch who ever reigned as king over united Upper and Lower Egypt, there having been, previous to his founding of the empire, only numerous small tribes or clans, each under its own independent chieftain, scattered throughout the region) being placed respectively at 3,892 B.C. and 5,004 B.C. It is at present unknown whether this wondrous civilisation was of indigenous or exotic growth; but judged by the ethnology of the Ancient Egyptian people, it would seem to have been imported from elsewhere, probably from Asiatic regions. For these Ancient Egyptians were not of African extraction, and were perhaps the very latest of the primitive races to migrate into that continent. They probably entered by the isthmian route from south-western Asia, and from their physical features, their dark-brown colour and their language, are held to have been a race intermediate between the Semitic and Indo-Germanic families. How long it took them, by their own unaided effort, to raise themselves to so advanced a state of culture and knowledge can only be surmised. It must certainly have required thousands of years; Chabas thinks 4,000 years antecedent to the first dynasty would be a space of time sufficiently long for its development. The Garamantes or Tibus, a Negro-Hamitic tribe inhabiting what is now Fezzan, also exhibited a high form of civilisation about this same time; but that it was anterior to that of its neighbour Egypt is not proven. That this is a very ancient and primitive people is regarded by the great philologist, Reinisch, as certain, and he even makes what appears to be a somewhat rash assertion that their language represents the best living example of the primitive speech of man. Probably their ancient culture was merely an inferior imitation of the arts of their great neighbour on the Nile. How the similarity between the civilisation of Egypt and that of Mexico came about were a more interesting problem, though one more difficult to explain.

African history, then, dawned in Egypt nearly 6,000 years ago and threw a light upon much that was then existing and going on round about in those regions. We find our Negro already well known, for his race provided the Pharaohs with many a corps of swarthy warriors. Hebrew, Greek and Roman writers obtained from the Egyptians some knowledge of their other African neighbours, the Pygmies (or dwarfs), Troglydotes (or cave-dwellers) and Blemmyes (or hideous people). The pygmies have been re-discovered in recent years by Stanley and Schweinfurth; the cave-dwellers are the Bushmen we almost have in our midst; but who were these ‘hideous people’? They have been held by some to be distinct from the Negroes, and Lepsius supposes them to have been the ancestors of the present-day Bisharis, from the fact of this Hamitic or Nubian tribe now inhabiting their old country; but it is not without some doubt whether the epithet exactly suits their physiognomy, or might not with greater probability have been applied to a purely Negro tribe. At any rate, the Negroes or a people very like them, were there; certainly they did not pass in through the narrow gate of Suez, nor yet did they come down in ships, at any time subsequent to the occupation of northern Africa by the Ancient Egyptians.

In making a comparative study of races, we have to consider, first of all, their respective anatomies or physical features; then, their mental characteristics; thirdly, the resultant habits, customs and religion; and, finally, as the quality most open to change, their language. Keeping these points in view as our working criteria, we shall find that the eastern and western shores of the Indian Ocean are inhabited by remarkably similar folks. On the one side we have a dark-skinned family of progenerous Negritos and finer featured Papuans, together with a tawny, broad-faced race of Mongols, and, on the other, the blacks of Negro and Bantu-land, and the yellow-skinned Bushmen. While the blacks and the yellows on the one side, though mutually distinct among themselves, are undoubtedly related to the corresponding blacks and yellows on the other side, we may reasonably infer that the two types are respectively descended from common mothers, of whom that of the blacks, at any rate, had her home somewhere in the now submerged Afro-Malaysian continent.

In comparing the physiological features of the eastern and western branches of the dark-skinned races, none will deny that between the Negroes and the Negritos, between the Bantus and the Papuans, there is a pronounced and unmistakable likeness, which at once unites them all as children of one family and distinguishes them from all other families of mankind. There is throughout the same powerfullness of jaw, fullness of lip, breadth of nose, and woolly frizzly hair in various degrees of intensity. By passing through a few Kafir kraals, one might easily bring together a very passable photographic group of “Papuans”, while among the tribes of New-Guinea he might as easily collect a troupe of “Zulus” more true to genuine appearance than
perhaps some such who have, in years not long past, been placed 'on show' in Europe and America. Da Gama, four hundred years ago, found on the Quirimama river "many who appeared to have Arab blood in them"; and Captain Webster finds to-day, in the Papuans of the Admiralty Islands, "strong Hebraic features very prominent." This constantly recurring resemblance of the Negro-Papuan peoples to the Semites is no doubt due to some admixture of blood, not within historical times nor with the present-day Semitic peoples, but rather with some long-dead race from which these latter sprung, and in a vanished land.

The Nubians of Africa, as the Polynesians of Oceania, and maybe too the Indians of America, are all tribes more or less remotely connected with the archaic race of which we are writing; are all younger species subsequently produced by the engrafting of foreign and perhaps more vigorous series on these primitive stocks.

The description given by Wallace of the Papuan as "impulsive and demonstrative in speech and action; his emotions and passions express themselves in shouts and laughter, in yells and frantic leapings; he is bold, impetuous, excitable and noisy, is joyous and laughter-loving", is a picture exact and life-like of the mental characteristics of our South-African Kafir and of the plantation Negro.

When we turn to the social-system, the customs and the religion of these peoples, we find our hypothesis again testified to throughout. The system of clans, which among the younger peoples of India have developed into castes and with us into families of Smiths, Masons and others, reigns everywhere, in the Sudan as in Sawoiri, in Basutoland as in Papua. Though each clan has its chief who figures as its head, all important matters affecting the tribe must be submitted to the assembly of its chief men. A Polynesian has a distinguishing name for each clan, which name is often borne by the head or chief thereof, just as Cetshwayo was often hailed by his people as Zulu, as though he were the whole tribe in single personification, or as the Swazi king might be called Ngwane—Zulu and Ngwane being really the distinguishing names of the tribes.

The so-called 'Mosaic' precept has become curiously well known throughout the race we are considering, for from top to bottom of Negroland and throughout the numberless islands of the Pacific, the untutored gentiles are everywhere scrupulous devotees of the practice of circumcision. Nor do they confine themselves to preputial clippings for utilitarian purposes. The Tonga of South-Africa, in his pursuit of beauty, proceeds to hack lumps from his cheeks; the Nigerian Nupo draws a couple of gashes radiating down his face from the angle of the eye and the nose; while the Papuan and Maori carves artistic designs on his own flesh from head to foot—all of which cuttings distinguish the wearer's tribe as eloquently as does its name. The Papuan women of the Admiralty Islands have the habit of burning "round indentations into the flesh over the body in rows and designs"; the Zulu damsels burn round scars in hers, in that she takes a pinch of dry cow-dung, drops it carefully here and there on her arm, surmounts the whole with a tiny lime-cinder, and receives a gradual roasting of the spot of flesh beneath, which, when healed, she calls a beautiful little Impindulizita.

So soon as the aforesaid Zulu damsel has attained the event of puberty, her girl-companions from all the surrounding kraals assemble in force, hold a great dance, accompanied by many unspeakable ceremonies; her Polynesian sister celebrates the same auspicious occasion, but in a great demonstration of feasting.

This over, the damsel is saleable, or, as we should say, marriageable. A blushing Papuan comes along, bearing a pig and some feathers, purchases her right off from her father's hands, and takes her home with him. A Zulu swain could only obtain the same commodity after a payment of ten head of cattle. Once married, the lady-love speedily discovers the contemptuousness of her position, when, both in Bantuland and New-Guinea, she is compelled to eat apart from the male thing and that which his capacious belly could find no room for. Aye, she is even required, be she in Kaffraria or Australia, actually to refrain from ever naming the relations of her master—so to be venerated is he and they. Verily, this would be a serious taking of the name of the lord in vain.

But the burned cicatrizes of the Papuan bride, do not commend themselves as beautiful to her sister in Polynesia. This latter seeks about for red-ochre and colors therewith her flowing tresses, for all the world as though she had learned the trick from some red top-knotted Zulu umfazi, or buxom Kaffress from the Old Colony, who, however, would prefer to redden her whole body, blanket included.
Needless to say, the Papuan and African alike sees that most of the work is done by the breeding and labour-machine, called a bride, which he has recently purchased, so to say, for hard cash. With a strange similarity of generous feeling, he everywhere condescends to build the hut, to tend any stock where such may be possessed, to go a-hunting, and now and then do a little necessary war-waging; but the cultivation of the fields, the rearing of the family, the general management of the household, even to the making of its eating-pots and sleeping-mats, all pertains to the female department. True, a lavish nature often provides Negro and Polynesian alike with such an abundance of gourds or calabashes suitable for water and beer-vessels, that nothing better requires to be made. The African pottery of to-day is often in shape and pattern strongly similar to vessels made in the East, and the simple earthen pots nowadays common in every Zulu kraal are almost identical with those used in Egypt at a period 6,000 years ago.

Soon, however, the bride becomes a mother; but that doesn't trouble her much, for infanticide is quite an institution throughout Polynesia; and should it be twins in Zululand, the mother makes no bones about summarily demolishing the party who arrived last.

The domestic life of the Negro-Papuan family demands no feather beds, but what is deemed a suitable substitution has been provided in the shape of rush-mats and wooden head-rests, oftentimes strongly reminiscent of such as were used among the Ancient Egyptians. Bows and arrows, spears and shields are the universal weapons of the race. The Papuan fights his enemy by fixing pointed pieces of bamboo along the path by which he will travel; the Zulu wages war with the wild-beast by fixing sharp-pointed stakes in an upright position at the bottom of a pit into which the animal will fall.

At length one or other of the merry couple gets sick. Everywhere alike is the reason of the break-down ascribed to witchcraft or spirits, for a death occurring at any time before the age of senile decay is with these people 'unnatural.' But there is an elaborate provision of magic capable of meeting any emergency. Omens in endless variety indicate the coming evil beforehand. Diviners are at hand able, for a consideration, to discover the most secret machinations of any evil-one, corporeal or spiritual. Charms are purchasable against every ill, to bring every good. Go where you will through Africa, Melanesia or the Isles of the Pacific, the same state of things prevails. The fetichism of the Negro is the religious abstinence or uku-zila of the Zulus, and both are other forms of the tabu of the Polynesian. And very often the doctor in New Guinea will 'extract' the afflicting disease in a visible form, in the shape of tiny particles of wood or stone apparently taken from the flesh of the sufferer, as though he and his Zulu confrere had gone through their course in the one school of medicine, for this latter also practises similar methods of treatment.

Yet, generally speaking, in spite of every effort, the party dies. But not as a dog; his spirit continues living still. In Kafirland it is supposed to be out on the veldt until, some few months after the burial, it is brought or enticed to come home by the slaughter of a beast in its honour. In New Guinea there is also a little feasting to be done after a person's demise. His spirit too comes back; but instead of assuming the form of a snake, as it does with the Zulus, it enters, if of a father, straight away into the soul of a son, or, if of a mother, into that of a daughter.

Should, however, a wife have had the fortune to survive her husband, she stands a strong chance of being 'entered into', as the Zulu says, by his remaining brother, under the pretense of this latter kindly completing on his behalf the duty of propagating the species. This is another 'Mosaic' precept that was probably the universal custom of the race throughout Africa, Melanesia and Oceania, long before Moses was born.

The fear and propitiation of these departed spirits—ancestor worship, as it is often misleadingly called—is the key-stone of the whole religious system of the Bantu, Malaysian, Papuan and Polynesian peoples. The Bantus, as intimated, believe these spirits to take up an existence within the body of several kinds of non-venomous snakes. The Polynesians believe they inhabit certain animals and trees, and accordingly such animals and trees become to them as 'gods.' The Papuans have located theirs in the moon, where they are said to become unpleasantly active at the time of the full moon. The moon strangely, also among the African Negroes and Bantu, plays a very important role in their religious observances, although any connection thereof with the ancestral-spirits has now become lost, that is, if among
them there ever was any. The change of the moon is a sacred period with the Zulus, when no work may be done, nor pleasure-seeking indulged in.

Here, then, we find religion almost in its first beginnings and as conserved till to-day in the daily life of the most primitive peoples this present world can exhibit—a religion that knows no Supreme Being, that recognises only human agencies now disembodied, transformed and sometimes quite invisible, by no means divine, though capable of working much harm and therefore to be propitiated, and of bestowing many blessings and therefore to be supplicated; a religion in which every paterfamilias is his own priest, every home a temple, and every diviner an oracle.

In regard to language, true, it appears impossible, with our present small knowledge of the subject, to discern any marked traces of similarity between the speech of the Malaysian and Polynesian tribes and that of the Negroes and Negroids of Africa. But this fact in no wise militates against their common and even close relationship; for exactly the same phenomenon, an absolute dissimilarity, exists in an equal degree between the various Negro languages among themselves, and yet all of these tribes are manifestly most intimately related. As our knowledge increases, the whole state of things may change.

With this we have reached the end of the first chapter in our Negro history, and have indicated a relationship, originating before the period of separation, between the African race and that of Melanesia and the Pacific Isles. We now enter upon the second chapter of our considerations, viz. the story of the African race after its first arrival in the continent. As before, we can do no more than speculate, basing our theories on the scantiest of facts.

We cannot suppose that the originally immigrating race that primarily populated Africa, was exactly like or identical with any people dwelling there to-day, so that we cannot correctly call them by any now-existing name. But as Sclater has found it convenient to christen the land from which they probably came, Lemuria, we may very properly call the emigrating people themselves, Lemurians.

Among the earliest to arrive were, we believe, a dark-skinned race whose strongly developed simian features marked them as of the lowest among the human kind. Evidence of such a race we think to see in the extremely coarse features of the Negroes of the Guinea Coast, as well as in the dark-skinned pygmies discovered by Schweinfurth, Casati and Stanley in Central Africa—a diminutive prognathous race having a light-chocolate and sometimes reddish-brown skin, bodies thickly covered with hair, in some localities abnormally large heads and faces heavily hung with whiskers, a clickless language apparently always a simple corruption of the speech of the particular Negro or Bantu people in whose vicinity they may chance to be living (this to be used merely as a means for intercommunication with strangers, for we strongly suspect they have another national language for use in their own homes), a race who may be regarded as the African counterpart of the Asiatic Negritos. Each little tribe of this archaic people wandered independently about the Central African regions, living for itself, far separated from and careless of its neighbours, and developing its own speech as it went along. There thus came into existence an endless variety of rudimentary languages, having little similarity one with another.

At length—when, we know not—there arrived the last in the procession of black tribes streaming into these parts from the eastern tropics; for soon the Lemurian deluge was to cut asunder the east from the west for ever. These last arrivals we may call the Bantu. We do not absolutely affirm that they were precisely the same folk as those we are accustomed to call by that name to-day; they may have been, or may not; certainly they were the ancestral race from which they sprang. One branch of them spread itself abroad in a northerly i.e. Sudanian direction, where it met and intermarried with numerous clans of a much older and coarser people whom it found there in possession. The Bantu type throughout all this region became consequently deteriorated according as the admixture of the lower blood was greater or less. Yet, while lowering themselves, they were raising the other race; for they were the younger and more vigorous strain, and the accession of their superior blood everywhere tended to improve the resultant cross and bring its physical type ever more and more up to its own standard. But insomuch as the lower race was then by far more numerous, its speech everywhere swamped the Bantu out of existence, save for a few stray roots here and there assimilated. And as this older speech was itself composed of numberless dialects, the language of the new breed became, not one, but several, according to the number of original clans. This mixed
breed of Lemurian Bantus with archaic Africans is represented to-day by the Negro tribes of the Sudan and Guinea Coast.

The great puzzle in connection with these Negro people, and one which has ever baffled the comprehension of the most eminent philologists, is their language. Cust, the great collector of African and Asiatic languages, has classified nearly 250 purely Negro languages and dialects as already fairly well known. But while the majority of these appear to present a certain similarity in the one solitary fact of their being agglutinative, apart from this each one is distinct, and unintelligible to those speaking another, and presents little or no resemblance, save in one or two exceptional cases, to any of the Hamitic languages spoken on their northern boundary, or to the Bantu languages on their southern; so that Prof. Müller, the celebrated orientalist of Vienna, thinks there to be "sufficient evidence to prove beyond a doubt that the Negro languages cannot be derived from a common mother-speech, but must have had distinct seed-plots." Others again, like Lepsius, regard the Bantu as the original speech of the Negroes and the present medley to have arisen as the result of constant crossing and re-crossing with the Hamitic languages. The theory that commends itself most to our mind, is that we have outlined above.

The Bantus. While the one branch of the in-streaming Lemurians went off towards the Sudan, the other half spread themselves throughout the remainder of the continent to the south. There they came across another variety of archaic people, dwarfs again, it is true, but now with a much lighter, yellow, hairless skin and a clicking language which marked them off as a race radically different from that darker-skinned, thick-lipped and hair-covered species found by the other Bantu party away north. These they gradually drove before them, some finding concealment in the impenetrable forests of the interior, though the majority retreated before the invaders into the arid plains of the south. Although the Bantu did not so readily intermarry with this strange people, those tribes who, by being always in the van of the march, were ever in closest contact with the retreating yellow-skins, often fell victims to the beauteous attractions of Bushman Venus, whom they took home in large numbers, probably as their slaves. In this way, the more forward or southern Bantu tribes had their blood and their language considerably adulterated by Bushman admixture.

The Bantus, then, are that portion of the Lemurian immigrants who preserved themselves comparatively intact from any intermixture with the very low-type aboriginal Africans, save at their southern extremity where they became in a degree tainted with Bushman adulteration. They supplied one half of the parentage of the present-day Negro peoples, the aboriginal Africans supplying the other. The Negroes, therefore, are, so to say, their first cousins by blood and, in place of habitation, are their next-door neighbours, the Bantu occupying the whole of the African continent immediately to the south of them. The origin of each and both is not to be sought in the northern or trans-Sudanian parts of the continent, nor in any entry thereto by an Asiatic route — unless, of course, we be prepared to shift the date of their immigration back beyond untold aeons, which, indeed, considering the probably immense age of man, were by no means an impossible or unreasonable proceeding. However, with the means and knowledge at our present disposal, we find in all the Asiatic continent neighbouring on the Red Sea, no people and no language, no religion and no customs, with which we may make any plausible comparison. They have, as said, a large percentage of consanguineal relationship with the Negroes, who, as we suppose and have noted above, are simply a degenerated congeries of bastard Bantus. Along the northern borders of the Bantu field, where the pure and the degenerate join, it is naturally difficult to distinguish any clear line of cleavage; but, generally speaking, the whole of the continent from the equator to the Southern Ocean may be regarded as Bantuland. In the northern parts, the ruder Negro type and corrupted language gradually disappear as we recede towards the south, and soon merge into unadulterated Bantu. It is true that, in more recent times, the languages of the north-eastern clans have been considerably affected by Arab contact; but the refinement of physical features frequently exhibited among many Bantu clans — and by no means only those within the Arab sphere of influence — we ourselves in no wise attribute, as many have a thoughtless habit of doing, to intermixture with Semitic blood. We find no historical justification whatsoever for supposing that Arab seed was so largely and universally scattered throughout the Bantu clans, and prefer to regard the finer types as of purely home development. The same resemblance of features to the Se-
mitic type has been frequently observed by travellers also among the Papuan tribes, the Bantu's brothers in Melanesia. At the extreme south, on the other hand, we do find many plausible traces of Bushman or Hottentot blood, and still more pronounced evidence of a considerable Bushman or Hottentot corruption of language. This is to be regretted, because otherwise we might have expected to find there the least uncontaminated specimens of so ancient a speech. Howbeit, whatever is of Hottentot derivation in those languages is hall-marked with a click, and when eradicated, leaves us with a pure residue of beautiful primitive speech—speech used by men long, long before the Rig-Veda was written or the incidents recorded in the Shu-King had occurred, back away in the dark impenetrable past of which nobody knows anything.

This ancient and widely scattered Negroid race has no Native name by which it distinguishes itself from other races of mankind, for it knows nothing of ethnology and is utterly ignorant of any common origin or even mutual relationship. Ethnographers have, therefore, for their own convenience, been compelled to invent one for it, and after many attempts and much confusion, have at length universally adopted that first suggested by Bleek, viz. Bantu. This appellation is merely an English adoption of the Kafir word aba-ntu, denoting simply 'the People'. It is the designation each of the Negroid tribes applies when speaking of itself as distinguished from any other race or even neighbouring clan. Most primitive races, the Hebrews not excepted, seem to have the habit of conceivably imagining themselves as 'the people' par excellence, all others being merely abezize, 'those of the (outer) tribes', the gentiles.

This vast complex of peoples, termed the Bantu, comprises thousands of different tribes and clans, speaking hundreds of different languages. And yet an unmistakable similarity of physical type as well as of language permeates the whole family. These multitudinous tribes are again subdivided into 'groups' presenting certain marks of a still closer relationship and a still greater resemblance of speech. Each so-called language, not merely a provincialism, resembles its neighbours in a greater or less degree according as they become more or less remote from it, and all the languages combined in one group have a certain common likeness peculiar to themselves. The difference between the several members of one language group, as, for instance, the Zulu and Xosa, might be scarcely more than the difference between two strongly contrasted county-dialects in England, though here we have not simply a divergence of pronunciation of the same speech, but a distinct language, having, it is true, the great bulk of the primary or more simple words more or less identical with those of the sister-tongue, but a further addition of sixty per cent or more of absolutely new expressions, and having a grammatical construction in a slight degree peculiarly its own. The difference between the members of one language group and those of another contiguous to it might be the difference between German and Dutch (European); and the difference between a language at one extremity of the Bantu field and that at another, might be the difference between French and Latin.

Arabs in East Africa. Africa, until the other day ingloriously dubbed 'unknown,' and yet so flourishing and renowned before even Greece and Rome were born! Its history arises bright in a dawn of gold, and it would faint still lie bathed in this golden sheen even at the noon of its present prosperity. Four thousand years ago there were African gold booms just as to-day. But then the gold-market was along the Red Sea, and Pharaohs and Solomon's and Sargons came alike to add to their riches from the marts of Sabean merchants. Nor was it solely a gold-market; gold mines there were, and gold magnates too. The magnates were the Semite traders, the Hirams of Tyre, whose ships had been crossing and recrossing the Indian main perhaps for ages, returning laden with the precious merchandise of China, of Ophir, and of Ind. And the mines, they were chiefly at Ophir and at Punt—Punt, probably a strip of territory along the shores of the Red Sea, and Ophir, where else if not our 'Africa,' the Africa south of Libya and Ethiopia, the Africa of the East Coast?

What an amount of interesting information these Semitic mariners of antiquity might have been able to tell us! And all is lost because they could not write; because they had no art whereby to preserve their hard-gained knowledge and experiences, no literature wherein to enshrine it for the profit of future generations. Their natural instincts were solely commercial, not philosophic. Yet, necessity is said to be the mother of invention, and commerce perhaps more than any other branch of human activity must inevitably force a demand for some means of easy intercommunication; so that we are not surprised to find that it was the northern branch of this same
Semitic trading race, the Phoenicians of the Mediterranean, who, unable perhaps to invent a system of their own, were the first to adopt the hieratic signs of the more classical Egyptians to the wider use of universal writing. But it was not born in the Semitic race to initiate rapid progress along literary lines; whence it arose that the Chinese, the Indians, the Egyptians, the Assyrians, the Greeks, had all, so to say, an elaborate literature before the Semites had so much as commenced to read. Masudi, the Herodotus of their race, arose no earlier than our own 10th. century, when he found them with their traditions of a long-passed antiquity as hopelessly vanished as those of an average present-day Kafir tribe.

That the Semitic people, however, had been already long engaged in maritime enterprise along the eastern coast of Africa at the very earliest periods of the historical era is abundantly evident from the writings alike of Egyptians, Hebrews, Greeks and Romans. These accounts, it is true, are deplorably meagre; but there is such an universal agreement in their various parts, such an accuracy in their geographical details, such a general probability in their assertions, as to command us accepting them as evidence of true facts. When we are told by the Biblical writer of the wealth of Sheba and Arabian merchants; of Solomon's large purchases from Hiram of Tyre, and of his commissioning him, a thousand years before our era, to organise a Red Sea fleet for the fetching of gold from Ophir; when the Greek, Herodotus, in the 5th. century before Christ, tells us how another such fleet, now in the service of the Pharoah Necho, more than one hundred years before his own time, 'had the sun on their right hand as they sailed round (the southern coast of) Africa'; when the 'Periplus' mentions the extreme limit of geographical knowledge being then at Prasum, where 'the ocean curves towards sunset, and, stretching along the southern extremities of Ethiopia, Libya and Africa, amalgamates with the western sea (or Atlantic)';—all these details seem so exactly true, that we feel bound to credit them as a result, not of guesswork or fable, but of actual experience, and that experience belonged, not to the writers of those narratives, but to the Semite Arabs and Phoenicians alone of whom they were telling. Much useful information has been collected for us on this point by Bent in his "Ruins of Mashonaland"; and from it—from the historical evidence of the Egyptian monuments of the 17th. century before Christ; of the Assyrian inscriptions of the 8th. cent. B.C.; from the writings of Herodotus, of Ptolemy, and the more elaborated accounts of the anonymous writer of the 'Periplus of the Red Sea' in the 1st. cent. of our era; as well as from the eloquent and indubitable testimony of the still-standing ruins in Mashonaland, we find it to be absolutely certain that the ancient Semitic peoples were intimately acquainted with these parts, perhaps a couple of thousand years before even the dawn of our own history. While another branch of their race, the Phoenicians of Tyre and Sidon, were digging tin in Cornwall in Ancient Britain, the Himyaritic Arabs were grubbing for gold in the mines of Mashonaland. Egypt, Babylon and Jerusalem were all lavishly supplied with them with the precious products of their industry. But with the successive decline of those ancient world-powers; with the transferrence of the centre of wealth and power beyond the Mediterranean to Athens and Rome; with the consequent decay of the Indian and African trade and collapse of the Red Sea market, the golden days of Arabian enterprise were numbered and their name vanished from western knowledge. East Africa, the Ophir of antiquity, like a lost invention, had to be discovered again.

And yet, despite the fact of their activity being no longer so loudly evident to European perception and their wares no longer so conspicuous in remote trans-Mediterranean markets, these Arabs still continued, though on a lesser scale, their old-world commercial communication with the East Coast, with Persia, with India, and even with China. In regard to Africa they had now altogether abandoned the hazardous undertaking of personally extracting the gold in the remote interior, and now confined their presence and their trading operations solely to the coast regions, where they could easily get sufficient of all they desired brought down and bartered to them by the Natives. True, they had lost heavily in point of wealth, but this was amply compensated by a rapid increase of knowledge. No longer absorbed so completely in the pursuit of mere material pelf, they could now find leisure to think and improve their minds in the schools of Greece. A perfect galaxy of great scientists and illustrious philosophers arose to adorn their race, and for a considerable period of the Middle Ages, their universities almost monopolised the learning of the world. Their brilliant historians had not quite forgotten the primeval haunts of their ancestors away in far Ophir, and they occasionally give us many a glance at things as they were then
progressing in those regions. One traveller, who, about 871 A.D., made a journey to China and back via East Africa, supplies us with an easily recognisable picture of our Kafir um-ngoma, or perhaps an im-bongi—'preachers', as he says, 'clad in leopard and monkey skins, who, with a staff in hand, speak of God (probably meaning the ama-dholozi or ancestral spirits) and recite the actions of their countrymen who are gone before them'. The historian Masudi, a century later, tells of the coming of the Zindj 'from the north' and over-running the eastern coastal regions not long before his own time; but this statement has reference no doubt merely to the advent of one or other of the roving hordes of marauders so common at all periods among the Bantu tribes. He mentions Sofala, and says that the Natives up-inland thereabouts 'file their teeth (as indeed do the Hereros at the present day, as well as other tribes on the Congo, Gaboon and elsewhere) and are cannibals'; that they fought with long lances, hunted for elephants, and wore nought save leopard skins. Edrisi, the Arab geographer who lived at the commencement of the 12th century, makes a special remark about these same people being largely engaged in the iron industry (which is even to-day a characteristic of the tribes of Mashonaland), and as preferring brass rather than gold ornaments, although this latter metal was abundant in their country.

The expression Zindj, as applied by Arabic historians of the Middle Ages to the East Coast Bantu, reminds us very strongly of the Bantu root masia, meaning 'dark-brown' and very often applied adjectively by themselves to describe their own colour. Etymologically it would certainly seem to be related to that word, as well as to the Arabic sād, plur. of iswād, meaning 'black'. Philologists, however, tell us that zindj is really a Persian word meaning 'black'; from which fact we may think it possible that there were, not only Arab, but also Persian and Indian colonies along the East Coast during the early centuries of our era; although, again, it would seem more probable that the word became affixed to the African blacks, not here in their own continent, but in Persia itself, where no doubt a considerable slave-trade had already been inaugurated by the Arab traders.

But here the feeble flame of history dies out once more and the African Native disappears for a time from the scene.

Portuguese in South Africa. A few centuries roll by as a day in the life of the world; and the curtain unfolds again and discloses to us a coastal picture showing the mouth of a great river, with four large galliots rocking peacefully in the anchorage. The white-men from the ships have gone ashore and are busy in a kraal bartering with copper for ivory and provisions, surrounded by some hundreds of black-men dressed in skin-mantles. It was the 6th day of January, 1498, and the bushy shores of Natal having been passed just twelve days before, the great river may be assumed to be the Limpopo. King Manuel's ships were riding in the offing, and Vasco da Gama's mariners had re-discovered the Bantu in a Kafir-kraal! 'Sailing again,' continues Theal, in his "Portuguese in South Africa," 'Da Gama next put into a river which he named the River of Good Tokens, because he found there clothing of Indian manufacture and a man who could converse in broken Arabic. Both banks of the river were thickly peopled, and among the inhabitants were many who appeared to have Arab blood in them. The river is the one now called the Kilimane... On the first of March the fleet reached the Mozambique, where were found trading vessels and a town of Arabs. One of the Portuguese, who could speak Arabic, gathered a great deal of information concerning the Indian trade, of Sofala away to the south, and of the gold that was to be obtained in commerce there.' Finally, Da Gama continued on his way to Melinda, where he obtained an Indian pilot who directed him over the ocean to Calicut, and the problem of an all-sea route to India was solved, Ophir had been re-discovered, and the Zindj or Bantu again brought to light.

Literature bearing upon our subject now becomes prolific, if indeed not of much accuracy or reliability. Amongst a mass of matter indifferent to our subject, we hear, in the year 1592, of a certain horde of savages reaching the Zambezi from regions beyond. Of these, one party, called the ma-Zimba, is said to have repeatedly overcome the Portuguese forces and practically extinguished Portuguese power along the lower Zambezi, until these latter, after being thoroughly conquered, were glad to accept the terms of peace offered them by the savages. These maZimba are said by the Portuguese to have been a race of cannibals. But inasmuch as the word ama-Zimu and its cognates is a common Bantu term in the South-African languages—ex-
pressing 'cannibals,' it is just possible that the Portuguese mistook that word for the name of a tribe, because we can trace no tribe with an exactly similar name anywhere now in South Africa. Yet it may have been some Tonga clan still dwelling in Portuguese territory under some other cognomen, or, if we may make a somewhat fanciful suggestion, it may have been the familiar aba-Tembu, in the middle of the 18th century still sporadically scattered through all the country from St. Lucia Bay to the confines of Xosa land. A letter z in the Bantu languages often becomes changed into a t, and this especially under tekeza influence, of which speech this transmutation is a marked peculiarity. Then, in all the accounts of the Natives left us by the survivors of early shipwrecks, we find this people invariably called maTimbe or maTimba, never maTembu. The survivors of the "Stavenisse" wrecked in Natal about Alexandra county (Lat. 30-31 south) on the 16th, February, 1686, and afterwards found by the searchers for them on board the "Noord," about S. Lat. 33°42 (or near the Great Kei river), stated that the chief tribes through which they had passed were the "Magosses (i.e. amaXosa), the Magrigas (probably a Hottentot tribe — Ngqika, the founder of the Cape Colony amaNgqika or Gaika tribe, being then not yet born), the Matimbes (the abaTembu), the Mapontes (or amaMpondo) and the Eboos" (or abas'eMbo), these last being about 450 miles roughly calculated in a north-easterly direction from the Great Kei, that is to say, in Natal in the vicinity of the wreck. Other survivors of this same wreck, and rescued by the "Centaur," after having wandered about in the same regions, give the names of the tribes as, starting from the place of the wreck, "the Temboes (probably the abas'eMbo), the Mapontemousses (the amaMponodimisi), the Maponte (or amaMpondo), the Matimbis (or abaTembu), the Maligryghas (probably a Hottentot tribe), and the Magossebe" (probably the amaXosa). We thus find our present abaTembu everywhere described in those early days with an t instead of an e, thus maTimba, which is certainly very suggestive of the Zambezi maZimba.

Another of the hosts of savages then, in 1592, recently arrived in Portuguese territory, was said to be the muMbos. Here at any rate we have a name that is fairly recognisable, for we have to-day in Natal a large tribe bearing that name. This clan, prior to the days of Shaka, was resident about the middle Tukela, below its junction with the Mzinyati. From its manner of speech at that time, Tekeza. From its manner of speech at that time, it would seem that, along with the other Lala tribes of Natal and the Swazis, north of Zululand, it belonged to the tekeza group of the Bantu. These Lala people, among whom the umu-Mbo (plur. aba-Mbo) must have been an important clan, occupied the whole of Natal at the time of the Shakan upheaval. Strange to say, the Xosa Kafirs, in the Cape Colony, give all the Natives resident immediately north of their own Xosa-speaking enclave, that is to say, the Lala clans dwelling in Natal, the generic name of abaMbo, and called their land i-Mbo. The Fingo refugees, therefore, were known to them as abas'eMbo or People of iMbo. From this we should like to believe that, either all Lala clans were originally called abaMbo, or, otherwise, that the present Natal tribe called by that name must have been first in possession and have occupied a considerable portion of the territory previous to the arrival of the hundred other clans afterwards found there by Shaka.

Soon after the reported appearance of the muMbo people on this side of the Zambezi, we read, in the year 1594, of a certain vaMbe tribe living south of St. Lucia Bay. The expression 'south of St. Lucia Bay' is misleading, but we think it reasonably applicable to a people resident a hundred miles away, south of the Tukela, in Natal; although, if we accept the supposition that the name abaMbo was originally applied indiscriminately to all Lala clans, there would be no further necessity for any such stretching of the expression, for the Lala people were then probably occupying, not only Natal, but also the whole stretch of coast-lands right away as far as Tonga or Swazi-land. Thell thinks these vaMbes were 'for a certainty' the present Natal abaMbo. What is certain is that there is no clan nowadays, nor was there in Shaka's time, dwelling anywhere near St. Lucia Bay with a name even remotely resembling that given. The prefix va which the Portuguese narrators have placed before the name of this tribe is interesting, inasmuch as it nowhere exists, as far as we know, as a prefix in any of the East or South-east African languages. But it does exist in the South-west African, where we actually find to-day a tribe, north of the Hereros, calling themselves the ova-Mbe. What seems possible is that the ovaMbo of German West Africa and the vaMbe of ancient Zululand, were branches of the same family, and that the abaMbo of present-day Natal are the descendents of the latter. These abaMbo
in former times, after their first arrival on the south-east coast, may still have called
themselves by the original prefix *ovaMbo*, which prefix, through long contact with
the Zulu-Kafir peoples, may have become changed into that of these latter people and
appeared as *abaMbo*. It is even possible that the *maMbo* tribe mentioned as crossing
the Zambezi in 1592, were the same as the *vaMbo* found in 1594 southwards of St.
Lucia Bay. The appellations are taken from different documents by different writers;
one uses a singular prefix *ma* and the other a plural prefix *va*; but in the Bantu,
*omu* is the correct singular prefix corresponding with the plural prefix *ova*. Thus
we have *maMbo*, plur. *ovaMbo*, as the actual designation of the tribe now inhabiting
German West Africa.

In the same year, 1594, we hear in Portuguese accounts, of a Komati clan, whose
country extended from the coast south of Delagoa Bay for about 90 miles inland.
Though we are unable to identify this tribe, we see the name plainly enough in the
Komati river, running from the Transvaal into the Crocodile river in Portuguese
territory. May-be the Portuguese narrators got hold of the name of this river instead
of that of a tribe living thereabout.

Early Inhabitants of Natal. From the accounts already referred to as having
been left us by the survivors of various shipwrecks occurring along the Natal coast,
it seems probable that, in the 17th. century, that country was inhabited by people,
not of the Lala, but of the Zulu-Xosa stock, the former — its present occupants and
who were found there by Shaka — not having yet arrived from their previous home
higher up the coast, as well as perhaps also further inland towards Swaziland.
A declaration made by ten officers and sailors of the "Stavenisse" wrecked about the
Alexandra county on 16th. February, 1686, informs us that the Natives they there
found in their neighbourhood, and among whom they dwelt for over a year, 'have
tobacco, and smoke it, and by good management its quality might be improved.'
Now, the habit of smoking tobacco is confined, among the South-East African coast
Natives, to the present Cape Colony or Xosa-speaking tribes. The custom is unknown
among the Zulus of all clans. It may originally have been a habit with the Lalas,
and which they only lost during the years of homeless wandering and famine caused
by their persecution by Shaka. Yet we doubt it, inasmuch as there are absolutely no
signs of it now visible, nor any tradition that it ever was so. Again, the survivors
of the English ship "Good Hope" wrecked at Port Natal on the 17th. May, 1685,
relate of 'a chief there, named Ingoose.' And on the 4th. December, 1689, the captain
of the galliot "Noord," acting under instructions from the Dutch Government at the
Cape, purchased the bay of Natal and some surrounding land 'from the chief, or so-
called Ingoose.' The word designating 'a chief' in the Zulu-Xosa group of languages
is *inkosi*; but such a word is unknown to the speech of the present-day Natal Lalas,
who belong to another ethnological group, and whose word for 'a chief' was *lhosi*
and *iyosi*, which expressions neither an Englishman nor a Dutchman could ever hear
and then write as *ingoose*. It is, of course, just possible that the abas'eMbo tribe — of
whose reputed arrival in these parts we have already related — were at that time
actually inhabiting Natal and that they possessed this word for 'a chief' in their
language; although, if, as we have merely surmised, they had any close relationship
with the South-Western African tribe of *ovaMbo*, such a close resemblance of speech
with the Zulu-Xosa group was scarcely to be expected. And then, again, the Natal
eMbo tribe does not smoke tobacco; so that all the circumstances combine to lead us
to the opinion that about the end of the 17th. century, there resided in Natal some
tribe of Natives, may-be the Tembus, which has since removed into the Cape Colony.

Another theory — and one equally as feasible — is that the Zulus were then in
occupation of Natal (the Lalas being in present-day Zululand) on their return course
northwards from Xosaland; that they subsequently continued on their way, dislodging
the Lalas, who wheeled southwards along the coast; and that the Zulus since then
have abandoned the habit of tobacco-smoking, just as they have that of circumcision.
At the beginning of the 17th. century, we hear much of the ma-Kalanga (or as
some Natives pronounce it, ma-Karanga) tribe, dwelling along the northern side of
the Zambesi, and with the *momomotapa* (the designation, now obsolete, meaning
really in our opinion 'owner of the mines,' just as one would say in modern Zulu,
and with the same meaning, *umominumotapa*) or paramount chief of which the Portu-
guese, in their eagerness to become eventually possessed of the fabulous wealth sup-
posed to exist in his country, often came into negotiation and even warlike conflict.
But about the year 1759, we are told, the perpetual civil strife that had disturbed this tribe, or more probably congeries of tribes, throughout many generations, finally culminated in a total break up of the nation, each clan from henceforth launching out on its own independent account and some even setting forth to exercise their newly acquired liberty in newer lands.

It has been stated by Bent— but with what authority we do not know—that certain wandering Kalanga peoples came down into Natal about this time, or as he says, in the year 1720. Now, in Natal at the present day we find no knowledge whatsoever of any such immigration. But we do find that territory occupied by numerous clans whose origin and speech seems to have been altogether different from that of the Zulu clans now north of the Tukela. These are the Lala people who, we have said, were, immediately prior to their entering Natal, in residence, or at least a part of them, in present-day Zululand, while others perhaps were more inland in territory adjoining Swaziland. At any rate, they were the sole occupants of Natal at the time of Shaka's invasion at the beginning of last century, and were commonly known to the Zulus under the general name of amaLala—a name whose meaning often puzzled us, until we were given by old Lala men the pictureque explanation that it was a term, unknown to themselves, but, contumuously applied to them by Shaka's people, who used to say, ngoba belala benonumwe ego. Somehow or other, perhaps owing to their forefathers having been all but exterminated by the Zulu conqueror Shaka, these clans, even though still abundantly in evidence in Natal (notwithstanding that they have now entirely lost their original language), no longer possess any tradition of their origin or their history prior to the time of the Shakan invasion. What we do know is that they were a people famous to the Zulu tribes as workers in iron, and that their speech, unlike the softer Zulu, belonged to that harsh tekeza variety of the Bantu, common to the Swazi and some other peoples further north. But the Kalanga too were, and still are, celebrated precisely in the same manner as great iron-workers, and, moreover, many of the clans in the region of Mashonaland seem to us to speak a language which, along with that of the Las and Swazis, appears to have the tekeza characteristics. May, then, the Kalanga heard of by Bent (probably from some Suto or middle African source) as having emigrated into Natal, have been really these same amaLala tribes? South of Mount Wedza, in Mashonaland, we find even to-day a tribe, industrious as iron-workers, and calling themselves pa-Marara (or pa-Malala, as some Natives pronounce it), and the particular country inhabited by them is known as mu-Tekedza. Is it, then, nothing more than a coincidence that there should somewhere be a tradition of Kalangas having come down towards Natal, and that we should actually find there tribes commonly known to the Zulus as amaLala, and whose particular speech said to be 'to tekeza'?

The statement that Kalangas once came down into Natal would be still more intelligible and acceptable to us if it could be shown that there was some linguistic affinity between the Kalanga and Tonga peoples. For there does seem to be, or originally to have been, some recent intimate connection between the Las of Natal and some of the widely-spread Tonga tribes. Owing to the scarcity of our information, we could not indicate at present any likely spot, though we may say we have observed a marked similarity between the Shitswa dialect, spoken by certain Tonga Natives in the neighbourhood of Inhambane, and that of the Natal Las—thus, Shitswa, inbywa (dog), Lala, imbwe; S. tihomo (cattle), L. itigomo; S. ihosi (chief), L. ihosi and iyosi; S. tinyane (birds), L. itinyoni, and so on. The single Lala word imbwe for 'dog' is itself evidence of much. So far as we can trace, this root, though almost universal in the more northern Bantu languages from the Swahili to the Herero, nowhere else exists among the extreme south-eastern tribes save among these Las and Tongas. Manifestly, then, the former could not have adopted it from any of their present neighbours, but must have brought it with them from some more northern source and that, to wit, nowhere south of Inhambane.

Such, then, was the population of Natal, at any rate at the beginning of the 19th. century—it was occupied solely by Lala tribes. The Cele tribe, under Dibamhlela, was along the sea-coast about the mouth of the Mvoti. The emaNgangeni were further inland, on the same river at its junction with the Hlumitwa. The emaTulini, then a large tribe and already long down from Zululand, was spread along the coast between the Mgemi and Mkomazi rivers, and for thirty miles inland. The Ngedosi were about the Krauskop. The Zondi clan was along the Inadi, tributary of the Tukela. The Nyuswa tribe, divided into several sections—the Fuzes, the emaQa-
including was amidst their tribe and they spoke a like tekeza language; and if to-day they all speak the Zulu tongue, it is only because it became forced upon their young men, the grandfathers of the present generation, at the time of their universal captivity and incorporation into the Zulu army by Shaka during the first thirty years of last century.

General Distribution of the Tribes in South-Africa at the Commencement of Zulu History. At the end of the 18th. century, just previous to the general social convulsion referred to as having been caused among the tribes by Shaka, the South-African continent was peopled roughly as follows. The western portion of the sub-continent, including the further main of the Cape Colony, German West Africa and the Kalahari Desert, was inhabited mainly by Hottentot and Bushman tribes. Four groups of sub-races of the Bantu stock held the rest of the continent. In the great central plateau, including Orangia, Basutoland, the Transvaal, Bechuanaland, parts of Rhodesia, even as far away as the Upper Zambezi, were various kindred tribes, all speaking markedly similar languages and all classed together as the Suto, or Chwana, group. The remaining eastern portion of the sub-continent was confusedly divided between other groups or varieties of the Bantu. In the north-eastern corner was a portion of the Tonga race, comprising Tshekepes or Tshipis, Ndengas, and others—a race found scattered sporadically about the continent as far as the western shores of Lake Nyasa and the neighbourhood of Rotseiland on the Upper Zambezi. Then there was the tekeza group (so called from the abundance of dental sounds in its language), including the Swazis, the Xhous (originally in the eastern Transvaal), and the numerous Lala clans of Natal, all probably of the like origin and speaking mere dialects of the one tongue. Perhaps only a hundred years before the period here referred to, it seems probable that all these tekeza-speaking peoples were united in one solid block stretching from Swaziland to the coast and thence away southwards, all along the seabelt, as far as the confines of Kafirland at the Mzimkulu. As witness to this, we have the traditions of some of the Natal Lala clans that they really did originally live in the coastal districts of what is now Zululand e.g., the tradition of the emaTulini tribe of Mnini that they formerly dwelt about the Mhlaturze in Zululand (and who are therefore probably responsible for naming the river near Durban, about which they subsequently settled, as the Mhlaturuze or Small Mhlaturze), or the tradition of the Bacas or Wushes that, upon their expulsion by some enemy from their old home in Zululand, they hid in the Ngoye forest, north of the Lower Mhalazi. Finally, southward of all, and filling the whole eastern half of the present Cape Colony, was the Kafir race, including the Nqika, the Gealekas, the Bomvanas, the Tembus, the Mpondos, and others.

The Early Clans of Zululand. In amidst the tekeza enclave, and cut off from their next-of-kin, the Kafirs of the Cape, by the Lala clans of Natal, was another smaller portion of the last-mentioned Kafir group. These may have been left behind by the Xosa or Cape Colonial company on their common downward march from more northern parts (the Natal tekeza Natives having meanwhile thrust themselves in between the two parties, since we believe the Kafir party was the first on the scene), or they may have subsequently returned along their former course and settled down amidst the tekeza tribes, just as others of their family did again in more recent days when Mzilikazi conquered Matebeleland and Manukuza gave Central Africa its terrible freebooters, the abaNgoni and the waTuts. These Kafir clans, at the period here referred to, viz. at the end of the 18th. century, occupied the whole of the country now known as Zululand, the Bacas and other tekeza peoples having already long before cleared away from the coast-districts there into what is now Natal. There was the Zungu clan along the coast beyond the Tukela. Adjoining them, and somewhat inland along the Ngoye Hills, were the Qwabes under Pakatwayo. Neighbouring on the Qwabes, on the further side of the Mhlaturze, were the emaNgadini people. Along the coast,
between the Mhlatuze and Mfolozi rivers, was the large Mtewa tribe under Dingis- 
swayo, with the Mkwanazi clan (merely an off-shoot of the Mtewas, formed for the 
purposes of intermarriage, and now under Somkhele) between the Mfolozi and the sub-
Tonga emaNewangeni, Mfekane, Msane, and other clans, beyond the Hluhluwe and the
Mkuzi. Adjoining the Mkwanazis were the Neubes about St. Lucia Bay; a section of the
much-scattered Tembus, under Jama, on the upper reaches of the Ntseleli stream; the
emDhlhetsheni about Habisa; the eLangeni under Bebe, grandfather of Nandi, 
Shaka’s mother, north of the middle Mhlatuze, about where Siteku’s kraal now is; 
the Magwaza clan also in this vicinity; and the Ntulis at the Mpapala. Still further
inland, in the Nkandhla district, were the emBuyeni clan, the Mavundhlas, and the
Mnomyias. Southward of these about the junction of the Ntsuze river with the Tukela,
was the Laia Ngongoma clan, and beyond these, further up the Tukela, were the eMbos
and Milidaloses. At the Ndhazatshe mountain were the emaMbateni; north-eastward of
them, about Ntabankuza and the upper White Mfolozi, were the emaNgwenani tribe
under the renowned Matiwa; and eastward again, beyond the Blood river, between
the emaNgweneni people and the Newcastle district of Natal, were the large section
of the Tembus under Ngoza; while still beyond the Tembus, about the sources of the
Mzinyati or Buffalo river, were the very large Hlubi tribe of the tekeza stock, related to
the Swazis, and then under Mtmkulu, Mpangazina, and others. Southward of the emaMbateni, between the Babanango hill and the White Mfolozi river, were the Bute-
lezis; while south-east of these latter, off towards the middle Tukela, were the emaCu-
wini clan under Macingwane. Beyond the Black Mfolozi, from the Ngome forest along
the Pongolo river towards the coastal districts, were the large tribe of Nd wandwes
or Nxumalos, with its off-shoot the Kumalos, under the famous chief, Zwide. Nearly
a hundred other small tribes were scattered here and there over the remaining parts
of the territory, and one of these, dwelling in the triangular piece of country formed
by the junction of the White and Black branches of the Mfolozi river, and closed in
between the more powerful Butelezi and Nd wandwe clans, was destined to become the
greatest and most famous of them all. This was the small clan known as the ‘people
of Zulu’ (nearly related to the larger Qwabe clan down near the coast), whose principal
kraals were situated between the Mkumbane and Nzololo streams running into the
White Mfolozi, and at that time governed by a little-known chief named Senzangakona.

How the Zulu Clans were formed. It may be interesting here to note how this
apparently in the remote past one race of Kaffirs became so numerously broken up
into separate tribes under independent chieftains, and in such a manner as to grow
in time absolutely ignorant of any common relationship between them. It is, and I
suppose always has been, the custom of Bantu peoples never to intermarry within
their own clan, all of whose members, descended from a common ancestor, call them-
selves by the same cognomen or isibongo (with is generally the name of that ancestor
or of his kral), and regard each other as brothers and sisters. After the lapse, how-
ever, of about a century or more, the descendants of the different sons of an original
chief, now representing perhaps two or three separate branches of the same ancestral
stock, begin to perceive that their mutual relationship is becoming sufficiently remote
to permit of a desire for intermarriage between their respective offspring. It sub-
sequently happens that a son of one house does actually become enamoured of a
doughter of the other house, who, though still a member of the same clan, is already
his fourth or fifth cousin. In order to facilitate this, and to avoid the aspersion that
he is marrying his own sister—for, as said, all members of the same clan are re-
garded mutually as brothers and sisters—a new clan-name or isibongo is coined for
that branch of the clan into which the chief or his son may be marrying. He will
thus escape being handed down to posterity with the stigma of having married his
sister, and the particular girl, now possessing a new cognomen, will avoid the dis-
grace of having married into her own family. The two branches of this originally
one family will thereafter form different clans with different clan-names, and will
intermarry as though they were perfect strangers. An example of this we have working
out before us even at the present time, when the children and nephews of Cetshwayo of
Mpande of Senzangakona of Jama, and those of Zibebu of Mapita of Sojiyisa of Jama,
two branches, therefore, of the house of Jama of the same Zulu stock, are manifesting
a mutual desire for intermarriage, to facilitate which the offspring of Zibebu and his
branch of the family are coming to be referred to as abakwaliBiyaha (the people of
Biyaha), which cognomen, or else that of Mandhlakazi, will ere long assuredly come to
replace the isibongo 'Zulu' as far at least as this branch of the tribe is concerned. In a similar way in Mzape's time, another section of this same Zulu clan, or rather of its emGazini sub-section, cut itself off for similar reasons, and called itself (after the name of the kwaiBiyela kral of a certain important personage named Xoko) the 'people of Biyela'. Another again called itself the 'people of Xanzi'; another the 'people of eGazini', and many more, all of which are now coming to be well known as entirely separate, independent, and intermarrying clans. And so it had been going on for untold ages, and that not alone with the Zulu clan, but in an equal degree with each and every one of the other Bantu clans by which it was surrounded. So complete has been this dividing or breaking up of the original Zulu tribe into independent sections, that the isibongo or clan-name of 'people of Zulu' has now become in Zululand practically confined to the members of the ancient royal house alone i.e. to the immediate descendants of Jama, father of Senzangakona. True it is, that we still find a large number of Natives in Natal calling themselves by the cognomen 'Zulu'; but this arises from the fact of their grandfathers having left the country during Shaka and Dingana's time and therefore prior to the formation of the more recent sub-clans. These persons have, therefore, virtually 'lost' their caste; for they can scarcely claim to belong to the same family as now goes by the name of 'Zulu' in Zululand, which, as said, appears to be composed solely of the immediate descendants of the chief Jama; nor would it be any longer easy for any of them to discover to which sub-division of the tribe they really belong.

At other times it was private family contentions that broke up the tribe; and in this way was it that, about the middle or early part of the 17th. century — if we may hazard a guess based on their traditional genealogy — the tribe of which the original Zulus themselves formed one branch, became divided. It was then ruled by a chief named Malandela, whose wife, Nozidiya, gave birth to two sons, Qwabe and Zulu. The mother, as the story runs, and as is so frequently the case, had a preference for her younger boy, and on a particular occasion favoured him in the acquisition of some stock, fine white cattle, of which the elder and less favoured son, Qwabe, soon became jealous. Remarkable this, and fearing the evil consequences of some sinister talk she had overheard, the mother gave her younger son, Zulu, the timely advice to move away into other parts, which he did, going off with his fine cattle, and under the care of a certain induna, Mpunzose, to dwell in the unoccupied locality beyond the White Mfolozi, at Mahlabatini. Being the son of a chief, a few retainers would naturally collect around him, and other members of the family in time adhere to him, so that a little tribe would not be long in forming. The elder branch of the family remained below; and in order to distinguish one from the other, that branch and its offspring went by the name of 'the people of Qwabe' and the up-country or younger branch by that of the 'people of Zulu', and in time the members of the two branches became scarcely aware of any relationship and have long been freely intermarrying. What the original isibongo or clan-name of the tribe may have been prior to the time of separation, does not seem to be known; but in our opinion it was 'Gumede', nowadays retained — as the usual custom after such separations — as the isitakazo of the elder branch of the family, the direct descendants of the original tribe, that is, the Qwabe people. We can scarcely believe the old, original tribal-name to have become altogether lost; and the fact of the name Gumede having been assumed, as one of his honourable titles, by the Zulu king (and by him alone in his section of the tribe), would seem to confirm us in our belief.

Where the Zulu People originally came from. Now, inasmuch as the above tradition distinctly states that the separation alluded to took place within the boundaries of our present-day Zululand, and since the fact of the two already long independent tribes of Qwabe and Zulu being still close beside one another at the commencement of the Shakan period, verifies the statement — for, if the separation had occurred elsewhere in any distant region, we should scarcely have expected both tribes to have moved about the continent together and, so to say, arm in arm — we may safely conclude that, as above assumed, the Zulu clan was already in situ, and not somewhere away in the 'far north' or remote interior, at least during the middle or early part of the 17th. century. And since we hear no suggestion of even Zulu's father, Malandela, ever having known any other than the same old country, we may fairly believe that the tribe was still there even a good long while before that date.
But where they dwelt anterior to that time; where they came from, together with all the other kindred amaXungwa clans—for this seems to have been the original generic name common to all those tribes of the ‘Kafir’ stock inhabiting this portion of the sub-continent, as distinguishing them from the tekeza peoples occupying the coastal districts and, in a remoter manner, from the amaXosa section of the same ‘Kafir’ stock away south in the Cape Colony—where, then, they came from when the whole Xungwa people, as is said, came down with a big corn basket (b'ekhla ngesilulu), tradition teUeth not. Nor is it easy to hazard a guess. Their remoter history is no doubt identical with that of the whole Kafir section of the Bantu race, with that of the Xosas and the Mpondos and perhaps, though in a less intimate degree, with the Swazis and Lalas and other tekeza-speaking tribes. The Bantu peoples, Sir. H. Johnston has thought, came down from the northern parts of the African continent less than three thousand years ago. It has been further surmised that the original home of the Zulus was within the vicinity of Lake Tanganika; but we are not aware of any reason sufficiently strong to justify either of these suppositions. Ourselves we incline, as already stated, to the Lemurian origin of the Negro and Bantu peoples; and as for the subsequent wanderings and history of that section of the Bantu family called the Zulus, we must confess ourselves so far absolutely unable to trace anything, unless it be one solitary, though highly interesting, indication that, at one time in their career, and that probably immediately prior to their migration to these parts, they were ‘at home’ somewhere in the land of the water-goat. Our reasons for this opinion will be found more fully explained in the Dictionary under the word am-Tini. What may be exactly the limits within which this rare animal is found in Africa, we do not know; but we believe it is solely confined to the north-western quarter of the southern continent i. e. to the Angola and Upper Zambesi regions.

Dawn of Zulu History with the Flight of Ngodongwana. — Over the ages, then, of impenetrable darkness we much reluctantly pass, and commence our narrative of actual Zulu history almost with these our own times. It was towards the close of the 18th. century that a quarrel broke out among the members of the royal house of the Mwetwa tribe down along the coast. The details of this quarrel, as left us by Sir. T. Shepstone and Mr. H. Fynn, though both obtained at first hand from ‘reliable’ Native sources, are regretfully conflicting. According to the former, the Mwetwa chief Jobe had, about the years 1785—90, appointed a certain son, Tana, to succeed him on the throne. Being however too impetuous to come into possession of his inheritance, this son set about intriguing with a younger brother, Ngodongwana, for the premature and violent ‘removal’ of their aged father, who now alone stood between him and the attainment of his ambition. But the fates were not propitious, and information of their conspiracy found its way to the ears of their father, who, turning the tables, immediately ordered their own death. Accordingly their hut was surrounded during the night; Tana was duly killed, but Ngodongwana escaped. Severely wounded in the back by a barbed assegai, he fled into an adjacent bush, where he was sought for and discovered on the morrow by his sister who, after attending to his immediate wants, lent him a strange skin-mantle, under the disguise of which he contrived to escape altogether from the district. He wandered away from tribe to tribe ‘to the south,’ where he came into contact with ‘whitepeople’ in whose service he engaged himself; and ultimately becoming possessed of a couple of horses, he wended his way back to his people, ‘sitting upon one of the horses.’ The reigning chief, a brother of his, fled before so ominous a return; for a horse in those days was, in Zululand, less known and more dreaded than might be a lion. He was, however, eventually overtaken and put to death; whereafter Ngodongwana was universally acclaimed chief.

Another account is that supplied by Henry Francis Fynn, one of the first batch of Englishmen to settle at Port Natal in the year 1824. According to him, the Mwetwa chief, Jobe, had not yet, at the particular time in point, about the year 1750, formally appointed a successor; but two sons, Mawewe and Ngodongwana, of different mothers, were both secretly aspiring for the position. The friends of Mawewe, the eldest of the two, anxious to ensure success for their candidate, circulated a rumour that Ngodongwana contemplated assassinating the chief. The latter, upon hearing the rumour, immediately struck home at the root and ordered the execution of Ngodongwana. But the attempt proved abortive; for in the attack on the kraal wherein this latter was residing, he escaped. Being severely wounded, he fled into a neighbouring forest, where he was subsequently discovered, hidden beneath a tree, by a couple of the party
sent in pursuit. But these, as a second piece of fortune, were mercifully inclined, and, concealing his whereabouts, reported that he had made good his escape. This he eventually did, wandering from country to country, his father meanwhile despatching presents and requests to all the neighbouring chiefs that, should he appear, they might put him to death. Finally, however, the fugitive reached a tribe ruled by one Pangane, who, although suspecting his identity, afforded him protection. There he made himself generally useful, milking cows and so on, until one day he became suddenly exalted beyond all expectations. Single-handed he had attacked and killed a lioness that had been causing considerable havoc among the cattle, bringing home as a trophy a couple of her cubs. He immediately sprang into fame as the 'brave' par excellence of his tribe, with the headmanship over a portion of which he was forthwith rewarded. A rumour reached him now that his old father, Jobe, was dead, and that he had been succeeded by his son, Mawewe. And he had scarcely heard this, when a still more exciting occurrence startled the whole countryside thereabout. A phenomenon having the aspect of a white man had appeared in the neighbourhood! ‘Its garment, though so small as to be hidden in the grasp of one hand, when slipped over the head, covered the whole body. On its feet there were no toes, and its heel was so long as to penetrate the ground. It was mounted on an animal of great speed and carried in its hand a pole which spit fire and thunder and killed all the animals it looked at. This was the chief of the diviners from whom all derived their powers. At his presence the Natives fled, after having first killed an ox to be consumed by him; and whenever he entered a kraal, beads and brass were left behind by him and found by the Natives on their return.’ But Pangane, the chief, was more knowing than his people have been represented to be. He calmly awaited the approach of the apparition and got it to perform a surgical operation on his knee! This piece of unparalleled bravery disarmed the apparition of all its awe; and when our ancestor sought guides who would conduct him to the coast ‘then distant nearly 300 miles’, Ngodongwana and party were only too willing to accompany him. Such a guide, with two birds to kill with the one stone, naturally led the traveller to that part of the coast nearest to his own people, who lived along the sea. When already nearing home and within view of the sea, he left the traveller among the Qwabe tribe, which was that next neighbouring on his own towards the south. There Pakatwayo, the Qwabe chief, captured the apparition; and regarding it, not as a human being, but as a species of sea-animal, which traversed the ocean in large shells, feeding on such elephants-tusks as might be placed for its convenience along the shore and leaving in return beads gathered from the bottom of the sea, he deemed it fair game for destruction. And this was the last of the ill-fated umbalancesu!. But a happier destiny awaited Ngodongwana. He, having reached the neighbourhood of his own tribe, was duly reported to the chief, Mawewe, his elder brother, who forthwith despatched a councillor to interview him. The result of this interview was that the councillor became so hopelessly hypnotised by the apparent omnipotence of this strange chief riding against them on so marvellous a beast and bearing thunder and lightning within the grasp of his right hand, that he unconditionally surrendered. He enlisted himself at once in the stranger’s service. He returned to the chief Mawewe and advised him to send out a force against Ngodongwana. This was done and this particular councillor was placed in command. He was thus enabled to arrange that in the rear of Mawewe’s force, a trusted party of warriors, admitted to the secret, should be retained, who, upon the moment of conflict, would attack their former comrades from the rear. An easy victory was thus ensured for Ngodongwana, who immediately marched on the capital, but found his brother had already fled to the neighbouring Qwabe chief, who, however, was ultimately compelled to extradite the royal fugitive, handing him over to his brother Ngodongwana, who had him put to death.

The story as related at the present day by members of the Mmetwa tribe and still resident in the Mmetwa country, is that the chief Jobe had ordered his elder son, Tana, to adopt the head-ring; this latter refused, whereupon a party was sent out by Jobe to kill him and his. The hut in which he was living was surrounded and all therein slaughtered, save his younger brother, Ngodongwana, who escaped with a barbed assegai variously located as in the upper part of the left arm, in the right leg, or in the loins. Mawewe was another of Jobe’s sons, who succeeded him after his death.

**Ngodongwana’s return with a Whiteman.** Much of the foregoing accounts is mere undisguised fiction; but the framework of genuine history, cleared of the embellish-
ments and distortions of Native exaggeration, will be readily traceable. What is certain is that Ngodongwana quarrelled with his father Jobe; that this latter consequently ordered the death of Ngodongwana, who, however, escaped from the attempt, and, after leading the life of a refugee for many years among a strange and distant tribe, ultimately, after his father's death, returned, riding upon a horse, and, having killed his brother then found reigning, took possession of the Mettwa throne.

But the point of central interest to us would seem to be, who this stray white man, or those 'away south,' may have been, with whom Ngodongwana is said to have come into contact, and from whom it is supposed he learned so many of those elevated ideas concerning the advancement of his own and other surrounding Native peoples which, as a ruler, he afterwards attempted to put into effect and with such tremendous, if unexpected, results? Both explanations, as left us by Fynn and Shepstone, seem unsatisfactory and improbable. The former writer, although correctly, as we think, intimating a westerly or up-country flight, has supposed the traveller to have been a certain Dr. Cowen, and, as one may conclude from his narrative, for no other reason than that a person of this name is reported to have 'travelled from Capetown in a N. E. direction in the year 17—!' But if Dr. Cowen set out from Capetown and travelled in the simple solitary manner in which this white man seems to have been travelling, it would seem more than probable that he neither reached nor intended to reach these parts. Without a large train of baggage-bearers, without even a guide or companion, it remains a mystery how any traveller, much less one from Capetown, could have kept himself supplied with ammunition, with raiment and other necessaries, over all the hundreds of miles of unknown wilderness through which this person is said to have travelled. And yet he had surgical instruments—presumably because he was supposed to be a doctor!—and such an abundance of ammunition as to be able to supply, not only himself, but also Ngodongwana! But the account given by Sir T. Shepstone is still more improbable, viz. that Ngodongwana made the acquaintance of white people 'down south beyond the Great Fish River.' For really it does seem too 'romantic' to suppose that a solitary Kafir boy, absconding from his kraal, with absolutely no inkling of the mere existence of white men in any southern region, should have found a necessity, in those lawless times when even the bravest of men did never dare to travel alone beyond the narrow limits of his own tribal district, to tramp aimlessly along southward over half a thousand miles of unknown country, large tracts of which were totally uninhabited, and in which, wherever inhabited, a peaceful living with abundance of sour-milk and pretty girls might have been obtainable as an adopted dependent for the mere asking; to tramp aimlessly along through hundreds of foreign, oftentimes unsympathetic and unprincipled tribes, too eager to capture or to kill upon the slightest appearance of helplessness or resistance; along a dreary, endless path which led, goodness knows where, certainly not to a greater security and happiness than he might have had anywhere within the first hundred miles of his march; and then finally, to re-appear at his home, 'upon a horse and with a gun,' and knowing all about Delagoa Bay (of all places in the world!), with which Portuguese station he immediately proceeded to enter into an extensive trade, 'sending there in the first year of his chieftainship,' as we learn from this same Fynn, '100 oxen and a quantity of elephants' tusks in exchange for beads and blankets.' According to Native accounts, this historic flight, now made so wonderful in the telling, must, as Shepstone thinks, have taken place somewhere about the year 1785—1795, and Fynn between 1750—1780; ourselves we should favour the former date. Now, at that time the remotest outskirts of the whiteman's civilisation in a southerly direction were far beyond the Great Fish River. Even that was a region then practically unknown, save to a handful of solitary Dutch farmers and a few travellers; for the whole of the East London and Queenstown districts were at that period still far away in unexplored savagedom. The nearest military post, where in 1799 a 'small garrison' was stationed, and the only place where anything like civilisation might have been met with, was at Graaf Reinet. And this condition of things continued right away till the year 1815, and indeed after; but that was a date already too late for our purpose. And further, having been engaged in deadly warfare with Native raiders continuously for untold years, it is highly incredible that any whiteman 'down south,' British or Dutch, would have had the temerity to allow a Kafir the possession of a horse and gun. There is a palpable error in the direction of this Ngodongwana's flight. The common Native, by whom these stories are generally spread abroad, had gleaned from the crumbs of hearsay falling from the unapproachable royal-kraal's
table, that their chief in returning had come back from among some whitemen; and whitemen appearing soon afterwards, not from a westerly, but from a southerly direction, he very naturally assumed that these were the same as referred to in Ngodongwana's flight. In reality, however, his flight had been more probably in a direction that brought him within the sphere of influence of Delagoa Bay. It will be noted that Fynn gives the name of the chief under whom Ngodongwana had been living as 'Pangane', and the distance of that chief's country from the coast as 'nearly 300 miles.' It is our belief that in both of these statements Fynn was very close to actual truth; for, in those times and under those circumstances, it was almost impossible to calculate long distances correctly, and, furthermore, we know from his writings generally that his knowledge of the Zulu language, in its then undeveloped form, was not such as could enable him to write a Zulu name accurately. Upon making investigations among the older members of the Mtewta royal house still living, we are told that the name of the chief under whom Ngodongwana found refuge was Mtinkulu, son of Bungane. Now, Mtinkulu ka'Bungane is a personage about whom it seems difficult to believe there could have been any doubt. He was, at that very time, a well-known chief of the great Hlubi tribe, of the Lala and Swazi stock—the first 'foreign' i.e. non-Zulu tribe a fugitive would have come to if flying from the coast directly inland or up-country, in a westerly direction. The Hlubi people were then dwelling about the sources of the Mzinyati, in the Wakkerstroom district of the Transvaal, and the distance of that district from the sea would be a full 200 miles by Native pathways—a figure which corresponds very fairly, considering the circumstances, with that conjectured by Fynn. We know, moreover, that there was a brisk trade in elephant tusks, hides, brass and copper rings, and beads going on at the time in Portuguese and adjoining territory. Numbers of hunters and hawkers, too, were roaming about the inland parts in search of sport or trade. What more probable, then, than that such a one should have chanced to reach the Hlubi country and there to have sought a guide to the coast? But the sea he would wish to reach was, we may believe, rather that of his own home at Delagoa Bay, than that washing the shores of the Mtewta domain. Naturally, Ngodongwana would be acquainted with none other than the latter, and would consequently, as well as for other and stronger private reasons, lead him to it. From the callous way in which his 'guides' seem to have deserted him when approaching their own destination, we consider it quite likely that they first took care to plunder the unfortunate traveller of his horse and gun prior to leaving him stranded in Pakatwayo's territory. There is, it is true, some difficulty attached to the fact of the Whiteman being in possession of a horse if, as we surmise, he came from Delagoa Bay; for it is hard to believe that horses at that time were in existence at that place, and still harder to believe that they could wander about the adjoining malarial districts without soon succumbing to horse-sickness or the tsetse fly. This drives us to opine with Fynn that the Whiteman came up from the Old Colony and was now trying to make for Delagoa Bay, or otherwise—and which, in view of subsequent events, seems to us more probable—came on foot from Delagoa Bay and purchased the animals up-country in order to aid him in his travels; for we think that horses must have been already introduced at that time among the Basutos by the Griquas and other roaming Natives from the Cape Colony.

That such a seemingly trivial event as that recorded above should have been treated so exhaustively may well cause surprise to our readers. But when they are told that this little adventure of the Mtewta boy marked an epoch in South-African history; that it was the insignificant spring from which started forth that cataclysm of bloodshed and devastation which overwhelmed all this part of the continent one hundred years ago, driving thousands upon thousands to homelessness and misery, thousands upon thousands to torture and death; that it was the tiny seed from which grew forth that many-branched disturbance of the Bantu race which had as its direct results the foundation of the famous Zulu nation, culminating in the Zulu War; the foundation of the Basuto nation, leading on to the Basuto War; the foundation of the Makololo nation with its early dissolution; the foundation of the Matebele kingdom, ending in the Rhodesian War; the driving forth into all quarters of the continent of fugitive hordes of lawless marauders whose continuous course of ravage and rapine stretched away even to Victoria Nyanza; and finally, that bringing of the Boers from over the Drakensberg which resulted in the proclamation of Natal as a British Colony —when the reader remembers all these things, he will come to see that the Mtewta Kafir boy was answerable for much. Had there been no flight and no return of
Ngodongwana and no meeting on his part with an *unhlungu*, there would have been no Mletwa military power; no Mletwa power, no Shaka compelled to martial and imperial ambitions; no Shaka, no Zulu nation nor Zulu War, no Basuto nation nor Basuto War, no Matebele nation nor Matebele War; nor would our own Natalia have been born so soon.

Ngodongwana now Dingiswayo, King and Empire-builder. But wherever he came from, this Ngodongwana arrived, not only with the mere novelties of a horse and a gun—two wonders hitherto undreamed of in local imagination—but, what was more important, with the idea of the civilisation and militarism which those things signified; for he immediately set about busyng himself alike with the arts of peace as with the arts of war. The stray Whiteman, upon learning that his guide was none other than a great chief, at least prospectively, no doubt conceived the philanthropic desire of instilling some more elevated ideals into his savage breast, informing him how countries were governed and peoples ruled where he came from, and how much better it would be to introduce the same system here. And Ngodongwana, though probably utterly thankless for the advice, yet was taking it all in, and, upon the first opportunity, proceeded to act upon it. The Whiteman's advice had had reference to commerce, and he had instructed his pupil how a start could be made; it had had reference to the army, and he had supplied him with an improved plan of organisation and usefulness. Ngodongwana therefore at once set about opening up trade with Delagoa Bay; he established home industries for the dressing of skin-mantles, the weaving of baskets and the manufacture of articles of furniture, and generally sought to inspire his people with an ambition for a higher social state. But all this was subsidiary to the matter of prime importance, the superior military power of his own tribe. In his corner of the world, right was only held by virtue of might; and he had the greatest peace who was the most powerful. As we have already noted, the country thereabout was at that time filled with numerous small independent clans who had a natural weakness—no less apparent in their descendants of the present day—for submitting all their petty disputes to the arbitration of arms. True, this seldom amounted to a genuine battle, and war-waging on a large scale was, in those 'good old times', unknown. It was mere faction-fighting, in which a few might meet their death, but no atrocities would be committed. Beginning as it did and ending in a single day, the victors would consider themselves amply rewarded in having dealt their adversaries the merited punishment and enriched themselves with a few cattle or prisoners, mostly females, subsequently to be redeemed by a stock-ransom. But Ngodongwana—now, since his return, named Dingiswayo, which, being interpreted, means 'he who was made be at a loss as to what to do'—regarded this incessant petty fighting as a symptom of general unruliness; and, with the object of bringing order into chaos, he determined to constitute himself so powerful a policeman, that none would be able to dispute his word. He accordingly marshalled the whole disorderly mass of men over whom he found himself ruling into a systematic fighting-force, incorporating them, in quite a novel manner, into separate, picturesquely adorned and fancifully named regiments, according to their various ages. Imbued, then, with a rejuvenated consciousness of martial superiority, his warriors were not long in seeking to try their fortune with the disorganised fighting-crowds of neighbouring clans. The success that attended their arms was immediately apparent, and very soon Dingiswayo became the most powerful monarch in all those parts.

The system followed by Dingiswayo differed radically from that of Shaka. Being by nature more humane and by training more refined, his policy was not, like that of the latter, to incorporate or destroy: it was simply to conquer and then rule in a patriarchal fashion in the interests of peace and good order. It sufficed him to bring his adversary to subjection, and as a witness thereto, as a chastisement or lesson, to allow his warriors to sojourn a while in the enemy's land, living on their crops, though leaving their chief, their women and their cattle untouched. It is related that on one occasion he captured the whole of Pakatwayo's (chief of the Qwabe's) household, wives, daughters and other woman; he ordered them to be brought before him, and directed a dance in their presence, in which he personally performed; he then allowed them to go to their homes, telling them he fought with men, not women, and when men were obliged to leave their women to the enemy, it was a sign that they were beaten!1

In this comparatively humane way, he overcame, at times by actual force, at
times by mere prestige, first the emaNgcadini clan in his vicinity; then the Qwabes to the south, and, continuing indefinitely forward towards inland, the eLunjeni, the emaNtsalini, the Tembus, and almost all those tribes within striking distance of his sphere of influence, including the little Zulu clan between the Black and White Mfozo.

It might render our narrative more intelligible if, at this point, we insert a genealogical table of the line of Mtotwa chiefs, together with their approximate dates of birth—the calculation being made on a basis of twenty-five years to a generation of eldest-sons (not great-sons) of chiefs:

<table>
<thead>
<tr>
<th>Simamana-wengwe (b. 1600 A. D.)</th>
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<tbody>
<tr>
<td>Xaba (b. 1625).</td>
</tr>
<tr>
<td>Madango (b. 1650).</td>
</tr>
<tr>
<td>Mkayi or Mkali (b. 1675).</td>
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<tr>
<td>Jobe (b. 1710).</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Shangana (b. 1735).</th>
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</thead>
<tbody>
<tr>
<td>Madipa</td>
</tr>
<tr>
<td>Mbiya or Mbila (b. 1760).</td>
</tr>
<tr>
<td>Myandeya or Mlandela (b. 1785).</td>
</tr>
<tr>
<td>Sokwetshata (b. 1850).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dingiswayo (b. 1770).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Somveli</td>
</tr>
<tr>
<td>Ndabayake (b. 1805).</td>
</tr>
<tr>
<td>Mafiti (b. 1840).</td>
</tr>
</tbody>
</table>

Senzangakona and Shaka, his son. The history of the Zulu people having been preserved for us in the every-day conversation of each old man and woman for the past century or more, we do not presume to offer our readers anything very original and new. Here are no startling novelties and unfamiliar facts to be unearthed by a diligent historian from musty folios on the back shelves of mediaeval libraries. The Zulu clan or the few kraals comprising it were, as already stated, about the end of the 18th. century, ruled by a petty chieftain named Senzangakona, born probably about the year 1760, and a son of Jama, of Ndaba, of Punga, of Mageba, of Zulu, of Mlandela by his wife Nozidiya. All that was in the 'good old times', memories of which still linger in the tribal amaLuhu, when each clan, numbering but the few families gathered round its headman, was self-contented and unambitious; when a periodical fight amply satisfied all their warlike proclivities and settled all their mutual misunderstandings, a day being fixed beforehand when the men of the rival tribes met in battle and settled their dispute then and there; when they did not fight to shed blood, or burn houses, or capture cattle, or destroy each other, but to settle a quarrel and see which was the strongest; when the women looked on while the men fought, and the young warriors, whose addresses had been paid to the girls of the other tribe, sent home their shields from the field of battle by their friends, and returned with their late foes to prosecute their love suits; when an army never slept away from its home, and the sun that saw tribes fight never set till their quarrel was ended. Senzangakona would have the audacity to lead his little force against his neighbours the Butolezis. Pungashe, their chieftain, would capture him and immediately release him for a ransom. Macingwane, of the amaCunwini clan, would have a passage at arms with the Zulus, would as before carry off their chief, whereupon the faithful men of Senzangakona would repair with an offering of cattle to their enemy's kraal and bring home their stolen chief.

The home of this latter was at a place called Nobamba, between the Xuzzuma and Xzololo streams, running into the White Mfozo. Senzangakona is reported by Natives intimately related with the family, to have had 'about ten' formally married wives, notwithstanding that Isaacs, one of the pioneers of Port Natal, asserts, with the usual weakness for exaggeration, that he was blessed, or otherwise, with 'thirty wives and innumerable concubines.' His first wife, Fudukazi, daughter of Cele, was the mother of Mzintlanga, the crown-princess of Senzangakona, but had no male
offspring (subsequently a younger bride — the fifth in order of marriage — named Mpi-
kase, of the emaQungubeni clan, and mother of Dingana, was affiliated to this first
wife, who, already so obese as to be incapable of parturiant, required the help of a
deputy to raise up a family for her). The second wife was a girl named Nandi, a
dughter of Mbenji, chief of the elAngeni clan, by his wife Mfundza, who herself was
the inkosazana or crown-princess of Pakatwayo, chief of the Qwabes. The third
wife was Langazana, daughter of Gubshe, of the emaNzimeni clan, who died so
recently as 1882. The fourth was Mzondwase, the mother of Mhlangana, and the fifth,
as said, the mother of Dingana. Magulana, Bibi, Mangengeza, Mntuli, Songiya (the
mother of Mpande), and a couple of others complete the harem of actual wives.

The most famous of these wives must ever remain Nandi, the mother of Shaka,
who, as ‘Nada the Lily’, was destined to furnish a romance for antipodean posterity
and have her name, though somewhat disguised, preserved so long as the fame of
Rider Haggard shall endure. Senzangakona died before having chosen a great-wife;
which fact would lead us to believe that, at the time of his death, he was still a man
below middle age. Some say his heart was strongly inclined towards Nandi, and that,
had his councillors not objected, saying, ‘we do not want so short a girl as the great-
wife of our tribe’, he might have appointed her. But this statement does not appear
to be without some doubt. At any rate to Nandi a child was born, and he was named
by his father, Shaka — the derivation of which name, in spite of many altogether
fanciful guesses, must be declared as unknown and unapparent. When about a year
old, the boy was taken, according to custom, to his mother’s home down country,
to ‘be weaned’. Leaving him there, Nandi returned to her husband to whom
she bore a second child, a daughter named Nomsoba — two other children of hers are
said to have been miscarried. Shaka grew up with his mother’s people of the eAngeni
clan until he reached the age of puberty. Here for some reason or other, probably be-
cause of his own disagreeable character, he does not seem to have been regarded as
a very desirable acquisition, and his days of childhood do not appear to have been
the proverbial ‘happy times’. The bullies of the family, it is said, found great fun
in burning the end of the porridge-stirrer and, when red with fire, offering him the
live eider to eat, saying, Eat this, that we may see whether thou be indeed a chief;
or, when he might return from herding the cattle to obtain his midday meal, they
would force him to hold out both hands, extended side by side like a saucer, into
which they would pour boiling collops, and then compel him to eat, or threaten him
with punishment if he allowed the food to drop! The marked stumpiness of a cer-
tain bodily organ was also ever a source of persistent ridicule among his companions,
and their taunts in this regard so rankled within his breast, that he grew up har-
bouring a deadly hatred against all the eAngeni people, which hatred found its re-
venge when, now supreme, he attempted their extermination by impaling per rectum
upon tall sharpened stakes all such as he could conveniently lay hands on, and then
caused fires to be lighted below their wriggling bodies.

Hitherto, then, the boy Shaka had paraded, according to Zulu custom, in puris
naturalibus; but now, having attained the age of puberty, he must go home once
more to be presented by his father with his first umutsha or loin-covering of skin.
This was a great event with Zulu youngsters and corresponded to that auspicious
occasion among our own, when they are permitted to assume for the first time the
glory of a pair of breeches. But Shaka even at this age must have shown himself of
a particularly unlovable nature; and appearing now in his father’s kraal, after so many
years of absence, as a virtual stranger, he succeeded in getting himself so generally
disliked among the various wives and among his own brothers and sisters, as to
make his presence there no longer desired; and when he actually rejected with disdain
the new umutsha provided for him by his father, his insubordination appeared so
complete as to compel his mother to return with him to her own people down country.
He had, however, had enough of the eAngeni people, so she took him to her own
mother’s home in the kraal of Pakatwayo, the Qwabe chief. But even there he was
not welcomed, and as a last resource she sought an asylum for him, possibly about
the year 1805, in the kraal of Dingiswayo, of the Mteynwa tribe, and at that time para-
mount chief of all the country round about. Here he was offered and, sobered by
past experiences, gladly accepted the regulation umutsha, and here he grew up in
comparative peace, advancing in bravery as in years.

In the old home-kraal at Nolamba, life seems to have been no longer pleasant
for the mother. Two of her four children having, as some say, died at birth, and
the only child, Nomeoba, now remaining at home, having at length got married to Mandela, a great-nephew of Dingiswayo's, and subsequently, in more modern times, chief of the Mtewta tribe, Nandi herself also bid a last farewell to the kraal of Senzangakona and went to dwell down-country among her own people, where she would ever be within easy visiting distance of her two remaining children. Although Nomeoba begat no offspring by her marriage with Mandela, her mother, Nandi, would seem, perhaps before and perhaps after Senzangakona's death, to have given birth to another son, Ngwadi, by a commoner of small repute named Xgendeyana, and by some said to have belonged to the Zulu clan. This Ngwadi followed on the heels of his half-brother, Shaka, into a premature grave; for no sooner had Dingana completed the assassination of the latter, than he despatched a party likewise to murder Ngwadi, lest perchance he be tempted with revengeful or ambitious pretensions.

Much gratuitous romance has been woven round this early history of Shaka and his mother; but the above account, as more normal and natural, and as that still preserved in the traditions of Nandi's own tribe, having been given to the writer by a grandson, still living, of Mbengi her father, probably reflects a truer picture than do those stories of illicit concubinage, illegitimate birth, expulsion of Nandi from the Zulu king's kraal while still enceinte or immediately after childbirth, and so on, as supplied us by many other writers. Thus Sir T. Shepstone tells how Shaka, although acknowledged to have been an illegitimate child, was suffered, along with his mother, to remain in the Zulu chief's kraal, where he grew up to be a young man. But owing to his arrogant manners, he made himself intolerable to the other of the chief's sons, and, along with his mother, was forced to fly 'for his life.' He betook himself for protection to the paramount chief, Dingiswayo, whose army he entered.

Fynn gives us still another story. He says, before the days of Dingiswayo, circumcision was the universal custom among all Zulu tribes. But Dingiswayo, he proceeds, ordered the periodical performance of this custom to be let fall in abeyance, until he should have completed his plan of campaign and brought the whole of the surrounding unruly tribes into order and subjection to himself. Subject to this ordinance was also the petty chief of the Zulu clan. Now, one requirement of the common circumcision law was that no man, much less a chief, should marry before the operation had been performed; so that the ordinance of Dingiswayo demanded an unusual amount of self-restraint on the part of the young-men, and was particularly irksome to such as, like Senzangakona, were madly in love. We are, therefore, not surprised that weak nature succumbed to unnatural laws, and that in spite of them his paramour became enceinte, 'much to the surprise'—says the account somewhat naïvely—of Senzangakona himself. A son was in due time forthcoming—against the law, of course—and was called Shaka; but his mother, developing so 'ferocious' a temper, was driven away, and returned to her own country 'among the Amola (sic) tribe.'

The above story, in making Senzangakona, the Zulu chieftain, subject to the Dingiswayan prohibition concerning circumcision, consequently assumes that he was at that time a very young man of at the most 20 years of age, which obvious deduction seems, in our eyes, to throw considerable doubt upon the accuracy of Fynn's account, for we can scarcely believe the Zulu chief to have been so young, at the time of Shaka's birth; and then, even before his meeting with Nandi, he had already taken another wife, the mother of Mzintanga, which, again and alone, is difficult to reconcile with his not having yet been circumcised.

The truth of the matter would seem to be—and this is the tradition as known to the older members of the tribes concerned still living—that the practice of circumcision fell into desuetude in the times of Jobe, Dingiswayo's father, and Juma, father of Senzangakona, and not through any action of Dingiswayo, much less through any still more recent prohibition by Shaka, as is frequently stated; and, further, that Nandi was not a concubine, but a legal wife formally taken by Senzangakona, and Shaka a son honestly born in wedlock, probably about the year 1785.

Senzangakona visits Dingiswayo, and dies. — Now, Dingiswayo, the chief of the Mtewta, under whose protection the youthful Shaka was then growing up, was also the paramount over-lord of the Zulu clan; so that from time to time its chief was required to make his subjection evident by sending tribute or by a personal visit to his liege-lord. Senzangakona had already at home heard much of the exceptional bravery of his son at Dingiswayo's; how single-handed he had attacked and killed a
fiendish madman who had inspired the whole district with terror, had for a long time continued to play sad havoc with the king’s cattle and, having securely established himself on a hill-top, had succeeded in driving off any force that had been sent against him; now he was the wonder of the whole army, in that while they, in their battles, would stand afar off and hurl their assegais at the foe, he, Shaka, would rush wildly upon them and work multiplied destruction at close-quarters—a action at that time so uncannily supernatural that the enemy, filled with dread, would invariably become panic-stricken and fly. By such exhibitions of prowess, Shaka became admiringly nicknamed by his comrades uNodumelezi (he who causes things to hum without even stirring), uSigidi (he who does for untold numbers), and so on.

Although Senzangakona had not yet been called upon by his tribe to formally elect a great-wife for the provision of a legal heir-apparent to the throne, or perhaps had not yet attained the customary age for so doing, his heart, it is said, remained ever firm in its old love for Nandi of the eLangeni clan, and he often informally declared, in the society of his men, ‘I have made my successor that young bull of mine’ with the little curled-up ears (meaning his son Shaka); he it is who will rip out the tendons from the necks of the other bulls’—referring to the emaCunwini and Butelezi chiefs whose people abutted on those of Senzangakona and, in their little fights, generally got the better of him.

At length the time was ripe for Senzangakona to pay a personal visit to the paramount chief. This he did and found, as rumour had stated, his boy the favourite of the king and the pride of his army. Among other festivities, a dance was arranged in honour of the Zulu chieffain, in which his boy went through a wild and astonishing pas-seul before him. So delighted was the father that he made open deposition before the paramount chief that ‘this is my great-son who shall govern my people after me.’ The heart of Senzangakona—if it had ever really given expression to such a wish before the paramount chief—was now at rest as to having fairly secured the succession for his own and perhaps Dingiswayo’s favourite. After a few more days’ pleasant stay with the Mtetwa chief, Senzangakona returned home; but a short while after, he fell sick and died, probably about the year 1810.

Below we give a genealogical table of the line of Zulu chiefs, with their approximate dates of birth, reckoned on a basis of forty years to a generation of a greatson (not eldest sons) of chiefs:

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<table>
<thead>
<tr>
<th>Malandela (b. A. D. 1520).</th>
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</thead>
<tbody>
<tr>
<td>Qwabe (b. 1555).</td>
</tr>
<tr>
<td>Zulu (b. 1560).</td>
</tr>
<tr>
<td>Mageba (b. 1600).</td>
</tr>
<tr>
<td>Punga (b. 1640).</td>
</tr>
<tr>
<td>Ndaba (b. 1680).</td>
</tr>
<tr>
<td>Jama (b. 1720).</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Pakatwayo</td>
</tr>
<tr>
<td>Sopana</td>
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This table is not given as authoritatively final. There is some doubt as to whether Punga was really a son or a brother of Mageba; also as to whether Mageba was the son of Zulu and immediately followed him in the succession. From Ndaba downwards the genealogy is certain.

**Accession of Shaka.** Senzangakona had died without any formal appointment of a great-wife and consequently also of an heir-apparent as known to, and such as would
be legally recognised by the tribe. The consensus of opinion among the headmen of the tribe was altogether in favour of recognising Dingana, the child of the first wife having been a female, and Dingana's mother having been affiliated to that wife's hut, so that, by Native custom, he now held the superior position in the family. There may have been a small minority, who, for personal reasons of respect for the wishes of the deceased chief or of private dislike for Dingana, may have favoured the more unpopular candidate away in the Mzilikazi country. But that *cul tuil terri ble* did not deem even their patronage necessary; for, collecting such a small escort as with Dingiswayo's sanction he could gather together, and accompanied by Ngomane, of the emDhletsheni clan, an induna of Dingiswayo's, whom this latter had appointed to be guardian over 'his child' - knowing, no doubt, of the opposition that was possible on the part of his other brothers at Nobamba - Shaka, taking with him his mother Nandi, set out for the Zulu home he had left so many years before, and, arrived there, without further parley, assumed the dignity of kingship and, for about a couple of years, reigned in comparative quiet and peacefulness with his own people and the world at large.

Another account, left us by Fynn, tells us that, although Shaka, upon his father's decease, sought the favour of Dingiswayo to instal him as chief, this latter refused, saying, that he himself was now in authority over the Zulu clan, and, further, there was Mfokazi (sic), an elder and legitimate son of Senzangakona, who had a prior right. Not to be so easily defeated, Shaka at once conceived a plan for clearing from his way this apparently the only obstacle to the attainment of his ambition. He accordingly employed his half-brother Ngwadi, to assassinate Mfokazi; which accomplished, the way was clear.

War with the amaNgwana and Flight of Matiwana. Dingiswayo, as the paramount chief, naturally required that tributary tribes should from time to time help to fight their liege's battles; and it was in this way that, about the year 1812, we find the Zulu forces, either with the sanction of or with express orders from Dingiswayo, attacking the powerful Ngwana clan under Matiwana, whom they caused to fly *en masse* from their aboriginal home about the Xabankulu mountain in the Vryheid district. The terrible Shaka had commenced to move, and this was his first act that set the ball a-rolling; with it began that awful wave of bloodshed and devastation which cast the whole of South-African savagery into a universal turmoil of mutual conflict and extermination.

The havoc caused throughout South-Africa by the ravages of this petty Attila, Matiwana, was second only to that of Shaka himself. To follow him and his tribe of roving freebooters throughout all their wanderings will cause us to deviate somewhat from our course, leading us away, as it will, from the days of Dingiswayo, through those of Shaka, even into the times of his successor, Dingana. Howbeit, it may best be done, by way of parenthesis, at this point.

One's home is one's castle; and this tribe, once ejected from its own aboriginal abode, had to fight for its existence. In its flight towards the south, it first found the way barred by the very large Ixhiba tribe, of Swazi origin, and then dwelling throughout the whole district watered by the upper Buffalo river and its branches. This tribe the Ngwanas in their desperation succeeded in routing, sending them flying, some southward towards the Sand River, others over the Drakensberg into Orangia and thence far away into the Cape Colony itself. Themselves the Ngwanas continued their victorious march through the Newcastle division of Natal, putting to flight or sadly manning as they went, still other less powerful Luba clans of those parts, as the Bele clan about Umsinga, the Zizis along the Drakensberg at the sources of the Tukela, the Nyamvus and Xijoslos about the Little Tukela, until, themselves tired out and in a comparatively safe and secluded country, they thought to rest and build in peace. But it was in vain; for Dingiswayo being dead, Shaka had usurped the paramount power behind, and his sleuthhounds were even then on their track. Once more, then, up and a-doing. Over the desolate Drakensberg flew the Ngwana hordes in among the Suto clans beyond. There, on the Orangia side of the Caledon, they met their old foes the Ixhibis, or a portion of them under Mbangaza, whom they had some years before driven from their home on the Buffalo river. As was inevitable, they engaged them in battle near Ladybrand, on the banks of the Caledon, overcame them once more and killed their chief. The mountain tribes of Basutoland and the neighbourhood were filled with dismay before this powerful invader. They consisted mainly of about half a dozen independent clans — the Monageng, the Khwakhwa, the
Tlokwana, the Ramokhele, the Phuti and others—and each fell an easy prey to the conquering Ngwanas. It is said to have been their custom, as it was subsequently of Mzilikazi, 'to attack a kraal a short time before day-break, set fire to the huts, and stab the defenceless inhabitants as they rushed out.' One tribe, from this eastern side of Orangia, bordering on Basutoland, after having had to suffer much humiliation from these Zulu hordes, afterwards, about 1821, taking a leaf out of its enemy's book, set up the same kind of freebooter life itself among its own kindred, and became famous. This was the Ntati tribe, under Sebetwane, who in the year 1823, having been routed by Matiwana and driven beyond the Vaal, clashed together with the Griquas near Kuruman, who drove them north, until after fighting their course continuously through nearly a thousand miles of other Suto and Chwana tribes, they eventually reached the upper Zambezi, where they built up the Kololo nation, celebrated in Livingstone's writings. Sebetwane became the terror of all the surrounding clans, whom he conquered and incorporated with his own people. He was succeeded by his son, Sekelethe, who, however, died of leprosy; and, lacking a royal head strong enough to keep all the numerous parts together, the nation, under Mpo-roro, son of Sekelethe, fell to pieces. One of those fragments is the present well-known Rotse people.

But the Ngwanas remained victors only until another more powerful than they— their old enemy, Shaka—appeared on the scene. He sent an army against them, which, with its almost charmed good-fortune, had little trouble in freeing Basutoland for ever from the plague of these marauders. From being vassals of Matiwana, the Sutos henceforth acknowledged the Zulu king as their liege-lord and were wise enough to send regularly forward an humble tribute. But the castigation suffered at the hands of a despicable horde of vagabonds had not been without its salutary lesson to the hitherto independent and mutually contending Suto mountain-clans. It showed them that alone, they stand to fall, one and all; united, they might hold their own against any foe. A leader and organiser was wanted and forthcoming in the great and good man named Moshweshwe, himself not of high birth, who immediately proceeded to amalgamate the scattered elements, now sadly damaged and diminished, into the one solid and powerful Suto nation we now behold. And none too soon; for other hordes, equally warlike and strong—those of the terrible Mzilikazi—were already on the war-path hastening towards them.

With Matiwana discretion was the better part of valour, and when he had to deal with those stronger than himself, he never waited long enough to be appreciably harmed. He could lead to a fight and direct a good retreat. Thus it was, after his last rout by the Zulu army, his tribe escaped almost without feeling any weakness from the attack. They crossed Basutoland into Griqualand East, and skirting along the Drakensberg, came at length to the upper basin of the Mtata river, whence they sent a thrill of dismay throughout the whole of Xosaland. The consternation they caused among blacks and whites alike may be judged from a work written soon after by Mr. Godlonton, editor of the Grahamstown Journal. He writes that 'in May, 1828, alarming reports reached the Colony, purporting that an immense horde of savages were approaching the boundary from the north-eastward; that the most sweeping destruction had hitherto marked their progress, and that it appeared very probable the Kafir tribes would either be driven upon the Colony, or be speedily extirpated, unless succoured by the Colonial power. These reports soon created some uneasiness at the seat of government; and at length Major Dundas, and subsequently Lt. Col. Somersett, were despatched against them.' Joined by the Tembus under Vusani, and another powerful chief, Hintza, with a great number of his warriors, the British troops moved against the dreaded and formidable foe. The Ngwanas here received their first and last baptism of fire; for never having seen or heard a rifle attack before, 'they', as the report says, 'were evidently unprepared for this destructive weapon, and hence, amazed at its report, and terrified at its effects, some instantly fled, while others threw themselves on the ground in a paroxysm of fear.' Safe behind the mountains, after the battle, the redoubtable Matiwana, still bold as ever, though now a leader without a host, is said to have addressed the few remnants of his wreck as follows: "When we have fought with men, we have beaten them; but to-day we have had to battle with thunder and lightning. It is no disgrace to be conquered by them." But the Ngwana power was broken, and Matiwana, like another prodigal son, set out, humbled and alone, to return to his former allegiance. For nigh five hundred miles he tramped disconsolate on through East Griqualand and Natal, through such deso-
lation and misery as he himself had been bringing to the poor and the weak for fourteen years—to seek reconciliation and forgiveness! He had outlived Shaka, whose days had ended in a fitting doom; and now, led on by a relentless fate, he marcheth to his own. He found Dingana at his Mgungundlovu kraal, and tendered his submission in abject tones, saying that he had now no cloak but the king to shelter him.' Dingana having heard him unmoved, it was not long before he too was led across the Nzololo stream and up the ridge on the further side, where the land was quickly ridden of his unhallowed presence. As he had sown, so did he reap. This ridge was ever afterwards known to the Zulus as 'Matiwana's' (kwa 'Matiwana), and immortalised in the vulgar curse 'Go to Matiwana's!' (yana kwa'Matiwana!), that is 'Go to perdition!'

**Shaka's new Method of Attack, and Conquest of the Butelezi Clan.** But while the banished Matiwana was spreading the first wave of disruption and mutual conflict among the heretofore peaceful Lala tribes south of the Buffalo river and Tukela, Shaka, the youthful Zulu chief who had been instrumental in banishing him, was equally busy rousing up other strife on the northern side. He had learned much in the new military school of Dingiswayo; but the methods and tactics there followed did not commend themselves to his keener mind. The custom of hurling an assegai, mostly without any effect, at a distant foe, was to him as though merely throwing one's weapons away. This antiquated practice must disappear from an army so 'up-to-date' as his own. To give his warriors an ocular demonstration of his new fighting-method, he ordered two divisions of his army to supply themselves with reeds and then engage in a sham-fight, one party hurling their reeds, the other charging upon them with a single stabbing weapon. The onrush of this latter division was naturally irresistible, an immediate and complete victory demonstrating beyond any doubt the superiority of the new charging method of attack. The Zulu warriors would therefore henceforth carry but one stout assegai (i-rrwa), and with this, under pain of death, they must return from the fight, or alternatively remain a corpse on the field. Then, again, the plan of fighting an enemy, as did Dingiswayo, merely for the satisfaction of exercising a momentary jurisdiction over him by a display of one's present superiority, while he, the adversary, was left easily capable of recuperation and future retaliation, was, in Shaka's view, altogether deficient of any adequate gain, and imperfect, even dangerous, as lacking finality. If a foe was worth conquering at all, he was worth crushing out of existence once and for all. Whatever was to fear in the tribe must be eternally removed; whatever was of good and serviceable must be appropriated by the victors as a reward of triumph and applied as a further strengthening of their own position. In this way something could be gained and then held securely. Shaka's army, therefore, would charge the enemy, and when it fled in panic, as inevitably it would, they would follow it vigorously home, kill its chief, and return with its cattle and women as booty. Thus reduced, without a head, without women, without cattle, a vanquished clan had no recourse but to avail itself of the 'elemency' offered it of securing a bare existence by incorporation with the victor's own people.

Herein laid the secret of all Shaka's military success. And now a chief with a little army all of his own, he was enabled to formulate plans and put them to the test at will. He found himself hemmed in among tribes much larger and more powerful than his own; and before a way was opened between these, he could never hope to get through to those more his equals beyond. So he selected the weakest of those surrounding him, though even this was a clan much larger than his own; for he was convinced that, not the biggest but the best battalions would prevail. The first step was to pick a quarrel, which presented little difficulty; for the Butelezi clan was the hereditary foe of his own, and its chief Pungashe had taken his father prisoner and released him over and over again to quite a ridiculous extent. The armies accordingly met. Shakagenerally his troops, as he was wont to do, in person, saw that his system of attack was carried out. The result was a magnificent success. The Butelezis were driven fleeing to their kraals; but what was their dismay when they saw the enemy hastening down upon them even into the sanctuary of their very homes? True, their chief was not captured, but he was forced to leave his tribe in the enemy's hands and himself to seek refuge at the court of the very powerful neighbouring chief, Zwede, of the Ndwandwe tribe, who only repaid his confidence with death.

**Flight of the Tembus.** Subject to the vanquished Butelezi chief was another clan, residing south of them along both banks of the Buffalo river. These were the
Tembus under Ngoza, who suddenly finding their protecting chief, Pungashe, so ignominiously defeated, considered it the wiser policy to place a greater distance between themselves and this terrible up-start in the Zulu country. So they launched out on a little course all of their own. They attacked the Lala emaKuzeni clan dwelling immediately along their southern borders. The Lalas were defeated, their chief Nomagaga killed, and their country annexed by the Tembus. These had hoped to remain now for a time in peace and safety, and watch developments up north. But the unexpected development was the appearance of the very Zulu army they so dreaded actually bearing down upon them; for the emaKuzeni people, wiser in their generation, had, after their defeat, immediately set out to curry favour and protection with the Zulu chief, whom they found only too ready to be given another tribe to conquer. Curious to relate, however, the Zulu force was repulsed; but not before Ngoza had learned that a repetition of their meeting were best avoided. He therefore at once moved off southward, fighting his way as he went, straight through Natal towards the Mzimkulu, scattering on his way the Wushes on the Karkloof, the Ncwabes on the Nyamvubu, tributary of the Mool River, and afterwards the Xabes about the sources of the Mpanza, and absorbing, as he did so, as many of the remnants as he could pick up, until reaching the Pondoro country, he dared to attack their chief Faku, by whom he was completely overcome and himself killed. This was the second disturbing wave that spread over Natal consequent upon the unrest caused in Zululand by Shaka.

Having signally defeated the Butelezi clan, Shaka's next course was the incorporation of that tribe with his own. The last of the independent Butelezi chiefs had been extinguished and his people only escaped extermination by submissively becoming menials in the Zulu chief's service.

Flight and Rout of the emaCunwini Clan. Elated by such encouraging good fortune and with an army now almost doubled, Shaka looked around for further conquests. He fixed his eyes on the still larger and more powerful emaCunwini tribe, under Macingwane, dwelling in his southern vicinity. A casus belli was sought and found, followed, of course, by the usual defeat, albeit the major portion of the tribe, along with its chief, succeeded in escaping. They too passed over into and through Natal, taking a course still more towards the coast than that of their predecessors, the Tembus. They drove the eNyanvwini clan from the Isikoto, a tributary of the Mvoti, scattered the Ntambos from the northern side of the Mkomazi beyond Richmond and the Yobos from the upper Ilovu, sent the Shwawus, from beyond Ixobo, flying before them into Gingcola, and finally cleared the Dronk Vlei, above the middle Mzimkulu, of the Cekwanes there residing, and settled down on the flat themselves. Here they were joined by the Bacaas under Mafokwane, who had been driven from their former home between Maritzburg and the Mgeni by a confederacy of the eNthandwini under Baledi and Nombewu, the Dungs under Boyiwa (afterwards eaten by his own people when they had become cannibals), the Fuzisi under Mahawule, the Beles under Mdingi, and the Gwenyanes under NocandaNabebe. This strong confederacy having been formed so as to ensure for the confederates a successful escape to the south out of the way of the Zulu terror impending from the north, and the first experience of which had been felt in the forced flight of the emaCunwini under Macingwane.

But Shaka's policy was opposed to half victories. He had fought and overcome, but had failed to demolish the chief who had dared to kick against him, and to eat up to his own fortification the remaining members of his tribe. This was altogether unsatisfactory, and a Zulu army was forthwith despatched to pursue the retreating foe. This force entertained itself on the way by working havoc among the already sadly damaged Lala triblets through which it passed in Natal.

It finally came upon the fugitive enemy about the Ntshikeni Hill, over the Mzimkulu, in Griqualand East, where the emaCunwini were thoroughly routed and their cattle, their women and their 'very beautiful' royal girls, all captured and laid at Shaka's feet. The chief, it is true, escaped once more, but this didn't matter, for he was duly eaten on his flight by the cannibals at Elengwe in Natal. His beautiful daughters, Xanyana and others, were alone a prize worth fighting for, and were accordingly duly embodied in Shaka's already large 'concubinarium'. The questionable pleasure of Shaka's company was, however, not long theirs, for ere long he gratified himself by killing them off and so giving new cause to an undying hatred.
in the hearts of the emaNkuni people against the Zulus. Pakade, the son of Macingwane, after the death of his father tendered his submission to Shaka, in whose army he was compelled to serve, and subsequently gave birth to his two sons, Mbelebele and Gabangayi.

With these powerful tribes removed from his neighbourhood, a free passage for Shaka's forces was now open into Natal. But it was just at this period that another piece of good-fortune, no doubt so long desired by Shaka, took place — Dingiswayo, his own paramount chief, died.

Murder of Dingiswayo. It would seem that Zwide, the Ndwandwe chief, had sent down some of his more attractive damsels, ostensibly with the purpose of seeking the love of Dingiswayo, but really, as it was afterwards believed, to obtain semen virile, by the possession of which Zwide had hoped to gain a certain occult ascendancy (according to universal Native belief) over the Mfetwa chief. For no sooner had the maidens obtained the object of their visit, than they vanished and were heard of no more in Mfetwaland. But in Ndwandweland the charm was immediately set a-working, and inspired by its infallible powers, Zwide at once initiated an attack on Dingiswayo, who was absolutely unaware of any such hostile intention, until Zwise's army was announced as having already arrived at Hlabisa, on the Mfetwa north-western boundary.

Such is the tradition in the Mfetwa tribe; but other informants give another account. They relate of a certain Malusi, a headman of the Ndwandwe clan, who had had a grievance against his chief, Zwide, and had sought the protection of Dingiswayo. Some steps were taken by this latter for redressing the grievance, which interference, however, the pride of Zwide resented. Foreseeing a recurrence to arms on the part of Dingiswayo, the Ndwandwe chief anticipated the attack by immediately mobilising his forces at Hlabisa.

However it may have been, Dingiswayo was taken unawares. He hastily summoned his army, as well as that of his allies, the Zulus; but while these latter were still on their march, at the Mayiwane pass, and his own army still a considerable distance behind, he himself had rashly ventured forward accompanied by only an insignificant escort. Here he was easily surprised by the Ndwandwes — some say, as Fynn observes, upon information deceitfully supplied by Shaka to the Ndwandwe chief. Howbeit, both armies received tidings of the disaster before coming in touch with the enemy and returned sorrowfully home. The Ndwandwes had often enough before been punished by the Mfetwes and had had their chief captured; but, in accordance with Dingiswayo's humane policy, he had been as often released; for, as this latter would remark, 'he was my father's companion', and, indeed, Zwide had even then as wife one of Dingiswayo's sisters. Now was a grand opportunity for a reciprocation of his generosity, but — cherchez la femme! — he heartened to the counsels of a crueler mother, Ntombazi; and after having lain for three days ignominiously bound with cords in a hut in Zwide's kraal, not far from the present Nongoma magistracy, Dingiswayo, the best and most enlightened chief of his race, was killed about the year 1818. The charm of the damsels had worked; old Adam had again succumbed to Eve!

Its great chief gone and the dreaded Zulu power looming ominously above the western horizon, the Mfetwa nation felt its weakness and fell at once into disintegration. Mondiso, the late king's brother, made a vain attempt to hold the pieces together, but he was speedily disillusioned by the appearance of Shaka himself, who, after little resistance from the now leaderless Mfetwa warriors, incorporated them boldly into his own force.

With no longer a paramount chief to check his course and with a combined nation such as he now ruled over, Shaka was at length unapproachably great and his army irresistible. He had attained to the fullness of his destiny and now commenced the reign that was all 'his own'. Three great campaigns stand out conspicuously in this reign, set amidst a countless array of lesser wars, massacres, and other exhibitions of bloodshed. The first of these was the Ndwandwe war, with its sequel that against Sikunyana.

Ndwandwe War — first Attack. The powerful Ndwandwe tribe, before which Shaka had hitherto lived in constant awe, could now be dealt with without fear of failure. However, the initiative was taken by Zwide himself. Hearing that the Zulu army had also been on its way to aid Dingiswayo in his last abortive attempt against the Ndwa-
ndwes, Zwide became considerably incensed against them, and feeling himself now to have won by conquest the paramountcy over all adjacent tribes formerly recognising Dingiswayo, at once despatched a punitive expedition against the Zulus. But Shaka was not to be caught napping. His army was in readiness to meet the foe; and, having inspired his warriors, Manyosi of the emaMbateni, Nkayishana of the Kuzwayo clan, Mdindwa ‘the wild buffalo of the ridge’, Nezana of Moni, Nobanda, Msasane and others, with unusual bravery, he attacked the approaching enemy whose numbers were ‘as many as the bits of rubbish lying about’. Zwide himself, unlike Shaka, was no longer generalising his own armies, but his brother Nqabeni, and his heir, Nomahlanjana, and his other sons, Mpepa, Dayingubu, and Nombengula, were present, and it was chiefly against these that the centre of the Zulu attack was directed. All were killed, and the Ndawndwe put to flight, leaving their cattle in the enemy’s hands.

Ndandwe War—second Attack and Rout of Zwide. When Zwide heard of this sad and ignominious defeat, he waited a short time to recoup and then ordered his army to betake itself once more to the Zulu country to make there the ihlambo (see Dictionary) for his deceased sons. For a second time, then, they went forth in full force to give battle to Shaka. But this master of strategy had his plans well laid. All crops and food supplies throughout the land were immediately destroyed, and the whole Zulu clan, accompanied by their women and cattle, betook themselves to the broken country about Nkandhla, south of the Mhlatuze. The enemy, said Shaka, trusting in our cattle and crops for food and finding nothing there, will be necessitated to make a still longer journey to meet us here, where they will arrive completely exhausted with hunger. And so indeed it happened. The Zwidean host, at the end of a fatiguing march, found nothing in store for itself, and was thus compelled to undertake a further march of a couple of days over trying country on an empty stomach. They found the Zulus at rest about Nkandhla; and to rob them of what little energy might still be left them, Shaka set upon them his inferior regiments to harass them continuously until sunset. Thoroughly worn out, the Ndandwe army found its only consolation was a very needful sleep in their hastily constructed night-shelters. But the wily Shaka was just then very much awake, and his young-men stole upon the sleeping foe and worked merciless massacre. The host of Zwide was only saved from the fate of that of Sennacherib by a direction from Shaka that his death-dealing ‘angels’ should desist from their slaughter and return home before the break of day. Yet on the morrow the hungry Ndandwe warriors rallied for a last decisive coup. But the flower of the Zulu army, till this moment kept continuously in reserve, fresh and irresistible, now charged down upon them like an avalanche. The Ndandwees found no possibility of withstanding, and fled as far as the Mhlatuze, where they were completely routed. Following up his success, Shaka pursued the fugitives of the enemy right into their own country, for their conquest was not complete without the destruction of their chief. His warriors were instructed, upon nearing a Ndandwe kraal, to approach chanting the Ndandwe war-song. Deceived by this artifice, and as there was little difference of dress recognisable by them between the men of one clan and those of another, the Ndandwe women trooped everywhere forth to ‘welcome’, as they thought, their own returning warriors, only to find themselves hopelessly entrapped. But their chief had the fortune to receive timely warning and hastily abandoned his throne for a nook in the reeds. Thus he escaped with his life; but whatever remained of the once great Ndandwe tribe, in the shape of fat kine or bosom women, returned with the victorious Zulus, and it is stated that the booty captured on this occasion exceeded that of any other, and was ‘the making’ of the Zulu people.

Shaka’s Chivalry. The combined fighting forces of many tribes, now incorporated into one vast army and generalised by such a martial genius as Shaka, stood arrayed, invincible and supreme, before the whole of the little world of South-African Kafirdom. By his sole tremendous effort he had succeeded in turning most of Black South-Africa upside-down, and it now lay helpless in his gory clutches. However, the first overwhelming shock of the social cataclysm was over, and those who had survived, having at length somewhat recovered their scattered senses, were preparing themselves for a peaceful submission to the inevitable. Shaka was thus well able to rest awhile on his laurels, and, just for one moment, indulge the weary mind in a little healthy ‘divarshun’. The mighty hero of a hun-
dred battles, he was at length to succumb to a mere intombi! He was at this period in the prime of his manhood, perhaps about thirty-five years of age. Having from the beginning resolved within him never to burden his life with the effeminating barnacles of matrimony—and he valiantly kept the resolution till the abrupt end of his days—nor leave a child behind who might perchance rejoice at his loss, this gory celibate now felt his heart being conquered by recollections of the enraptured beauty of the daughters of Kondhlo.

Pakatwayo, the son of Kondhlo, was chief of the Qwabe tribe living away near the coast, and was by descent a remote cousin of Shaka's. His charming sisters, much younger, we will hope, than himself, Shaka had often feasted his eyes upon while still a growing youth in the adjoining territory of Dingiswayo. But now, by fair means or foul, he would have them all as his own.

When the wolf has once made up its mind to devour the lamb, and is too cowardly to openly avow it, he proceeds to pick a quarrel with the unhappy object of his intentions. So it was devised that an i-Jadu (see text) should be arranged at which both chiefs, Shaka and Pakatwayo, with their respective parties of young-men and marriageable maidens should be present. The i-Jadu met, and all went merrily as wedding-bells, until Shaka was chagrined to find himself utterly out-classed by the fascinating dancing of his rival. "Well!" said the Wolf; "you may beat me at dancing, but you couldn't beat me in a fight." And with this ominous remark, the parties separated for their respective homes.

Pakatwayo's Death. Now, when Shaka reached home, he called together a small body of his warriors and informed them that it was his wish they should go and build a kraal for themselves down country, and, further, that they should take special care that it be placed just within the boundary of Pakatwayo's territory. "Should the people of the latter chief", he continued, "seek to molest you, offer them no resistance, simply run away; but on the morrow quietly return and start building again. Should the warriors of Pakatwayo return to molest you, simply throw down your weapons and run to meet them, crying Umbandama! umbandama!" Shaka's braves thereupon set out, wondering, no doubt, what such strange directions meant. With the nicety of a fairy-tale, everything happened just as Shaka had anticipated and everything was done as he had ordained, with the result that the famed Zulu warriors rapidly gained for themselves in Pakatwayo's land the reputation of being, not only clumsy dances at the dance, but also nunskulled old women at the fight. "With a little bit of a bead-string that won't even go round one's neck (ncwana olungahlanqani nas'entanye)," said Pakatwayo sueringly, "I'm not going to bother myself fighting." But the ears of Shaka were long and heard far, so that such insulting remarks of Pakatwayo found their way thereto in due course; whereupon, quite as we should have expected, Shaka became 'very angry', and organised a punitive expedition forthwith under his own personal leadership. Encamped at the Lower Mhattanze, he ordered his warriors to gather with their mouths some ears of Kafir-corn, eating it as cattle do, and not touching it with their hands, 'for it is not my day today, but to-morrow I shall give battle'. Pakatwayo having been apprised of the approach of the Zulus, immediately proceeded to reconnoitre. He hastily mobilised his own forces, and on the morrow the two armies met. The Zulus, it is said, 'boiled like mambas in the long dry grass', and soon drove the Qwabe lines back upon their chief, who had been surveying the scene from a safe point of vantage in the rear. At this most inopportune moment, Pakatwayo was suddenly put himself hors de combat by an attack of wry-neck! Now, picture to yourself, gentle reader, the supernatural horror of these dusky warriors when, just at the critical moment, instead of rallying them back to the fray, their leader becomes afflicted with a ridiculous crick in the neck! Verily it was the evil omen fated to extinguish within them what little nerve was still left, and the unfortunate Pakatwayo was captured where he lay. Then was it that runners were despatched to Shaka to inform him that they had taken the chief prisoner, but that his neck had become twisted and 'his head now looked towards behind!' "Do him no harm, this brother of mine," said the crafty one; "bear him gently away to your kraal of his; and I must keep away from him, lest perchance the weight of my presence should overwhelm him, and he die—but be sure and bring back his cattle." Not only his cattle was it that was immediately collected and brought to Shaka, but a bewildering bevy of young girls and royal sisters—beautiful daughters of Kondhlo, whom Shaka had "loved long before, from the time he had
seen them on the day of the ijadu, but who had scorned his attentions until the day of the battle.” Now, poor things! they no doubt found it a wiser plan to vie with one another in winning his loving regard. In their agreeable company Shaka at once proceeded to his emTendeni kraal (which—curious coincidence!—was known as the Love-him kraal). In the evening, Shaka enquired how his royal patient was progressing, and was informed that he was better, that he had regained his voice and his head was straight once more. “Then”, said the crafty one, “if so it be, let So-and-so, his brothers” (who had also been captured in the fight) “be sent to watch him in the night. May he recover, this child of my fathers; we have quarrelled forsooth, but we had not been minded to kill.” And the particular brothers of Pakatwayo whom Shaka selected to go and watch over him throughout the night, were precisely those who had already long been estranged from him through family contentions and were now at mortal enmity with him. It was the opportunity they had so long sought in vain, and in the night they did their duty well, twisting their brother’s head now in such a way as to prevent all possibility of return, and on the morrow they reported him as dead. “Alas! alas!” wailed the crafty one, “and by his own hath he been killed!” In such a way was it that this wily master of strategy formed the world to his own liking. Jason had at last removed the dragon from the grove, and secured the coveted hide of a score of swarthy damsels. In love, as in war, Shaka conquered all.

More Gallantry. To call this unholy mixture of blood-spilling and brutal passion, love, would be little short of profanity. The best of the Bantus can rarely rise to anything higher than mere affection; but the monstrosity here considered could certainly have known no more of that highest of emotions than the cruellest of beasts. When, then, we speak of love in Shaka’s regard, we must understand mere unpurified sexual gratification.

So time went on, perhaps years, since the development just related of love into war, and now were we to be treated to a reverse of the picture and war was to culminate in love. Shaka had fought with a certain Lala chief, named Tondolozi, and had taken him prisoner. An idea was then broached of buying the prisoner out; but the Lala men had much past history to impress upon them the risks of such an undertaking, and, regarding self-preservation as the first law of nature, politely declined the invitation to test the magnanimity of this king of beasts. But there were certain simple maidens in the land, daughters of Tayi, brother of Tondolozi, who, ignorant as doves of this wicked world’s knavery, laughed lightly at this timidity of their brothers and determined themselves to set out and win their uncle’s release. They accordingly donned their prettiest dress, and wore their most bewitching smiles, and so, driving a herd of fine white kine before them, they dared to tempt the ogre in his den. To see a bevy of charming damsels filing up a kraal, come to implore the release of their chief, was a spectacle quite novel in Shaka’s experience. Even his obdurate heart was melted at the pretty sight; and on the morrow he not only most graciously suffered the release of Tondolozi, but treated him and his enchanting nieces to a magnificent feast, and presented him with a gift of cattle and a royal guard to escort him back to his home.

But this was merely to pave the way for further manoeuvres; for, to tell the truth, Shaka himself had now been taken captive no less truly than had Tondolozi, and his heart was even then being carried away by artless maidens into Lalaland. So he hastily chose from all the land the handsomest young-men, who should go as a mission to select for him mistresses from among the lovely daughters of Tayi. That an humble Lala clan should be thus honoured by a special embassy imploring favours for the dreaded Shah-jehan himself, would have sufficed to throw many greater peoples into a frenzy of delight. But in this case it misled into contrary excesses. It was something altogether too good to be genuine. It was a clever trick, and the courteous ambassadors were common spies. So they formed a plot whereby they should rid themselves of the whole party at one fell swoop. The plans were completed, and the conspiracy would have turned out a glorious success—had it not lacked that first essential, secrecy. For there was an innocent old woman pottering about the kraal. She was, it is true, also a daughter of Tayi, but she had been married to Senzangakona, and Shaka was therefore ‘her child’ and his people were her people. Imprudent whisperings were overheard by her, and she was not long in conveying the information to her Zulu friends.
The sun rose on the morrow and found the kraal, where the embassy was housed, surrounded by masses of howling savages. Boldly and bravely they approached to victory; for had they not caught the rat in its hole? True, they found the hole—in the kraal fence, by which the rats had noiselessly vanished for Guam the night before! And the old woman knew nothing at all about it! Nor does history tell us what was the hair-tearing frenzy of the Shah-jehan when he espied the flower of Zulu manhood sneaking ignominiously home, and without the redeeming feature of a solitary bride. Without any doubt some unfortunate mortals had to pay the penalty.

Slaughter of the Innocents. From sexual instinct sprang love; love begat jealousy, then revenge and murder. A strange sequence of emotions, virtues and vices; but a fact too often true in experience. Shaka was nothing if not a ladies' man. His many kraals were overflowing with a multitude of nubile maidens, collected as tribute from almost every kraal of importance in the land (see um-Ndhlenkulwe). But woe to any other who should presume to gratify his natural instincts against the wishes of the king! No man in the land was permitted to marry until well beyond his prime, and no longer of use as a fighting instrument. Yet the ancient fire burnt still in the breast of each, and Shaka knew it, and this knowledge was his penalty, for it kept his mind racked with fears and suspicion. He had 'dreams,' he said once, that the youths and maidens, of whom there might have been hundreds dwelling at the Bulawayo kraal, were continually misbehaving themselves in his absence. Such an action always have constituted a capital offence; but in this instance there was no further evidence of the fact than Shaka's dreams. He therefore devised a plan for bringing the two young sexes together and so 'catching them in flagrante delicto.' He ordered a new kraal to be built at a certain spot. Now, the building of a kraal necessitated the presence of a great number of young-men for wattle-chopping and building, and of girls for grass-cutting and mat-making. In obedience to their king's orders, the requisite parties went dutifully off to their allotted tasks. After a time, when the work was probably in full activity, the king also wended his way towards the spot, accompanied by another large body of men, to whom he related his dreams and made heart-rending complaints about the wickedness of the young people in the Bulawayo kraal. Moved by the imploring misery of their king, 'then let them be killed!' cried out the indignant escort unanimously. 'But how will you manage it,' asked the crafty one helplessly, 'so that none may escape?' and then immediately proceeded to tell them himself how it should be done. While he approached from the front, other parties should appear on both sides and so completely invest the kraal. And so it happened. The whole body of youthful builders, caught in the height of their animation and merriment, were hurled like sheep in the cowfold, tremblingly awaiting their slaughter. Nor did they need wait long. The personification of death appeared at the gateway, and, picking out a number 'of the worst,' commanded that their heads be wrenched by their own brothers. After this fiendish prelude, followed a general and indiscriminate butchery of all. A happy spot on God's earth, a moment before sparkling with youthful vivacity, now became a hell of moans and pain, and, with the golden sunshine as their pall, one hundred and seventy battered corpses, like withered wild flowers, were cast away on the green veldt. So in the midst of life was death.

And of these poor girls how many were the monster's paramours of days before! But to become a prey to Shaka's lust, was ever one's condemnation to death. For to bear a child to this parent was a heinous offence, and when such a misfortune did occur, says universal report, both mother and child were butchered together. Indeed, this was the rock upon which Nandi, Shaka's own mother, was destined to come to grief and pay the common penalty. And if the slaying hand scrupled not to fall upon his own mother, we no longer wonder that, in his war with Zwide, he should have caused some poor, helpless, old women, who had unhappily fallen into his hands and from whom he had first of all coaxed all the information he desired, afterwards to be enwrapped in grass and matting, and then, having been set on fire, to be driven, shrieking amidst the flames, back to their own people.

Yet the men of the nation had still more to suffer; death stared each and every one of them daily in the face. The first whitenmen to visit Shaka found it quite a common occurrence for an individual alongside whom they had been sitting in the gathering and perhaps peacefully gossiping a moment before, to be now, without a trial or warning, suddenly pounced upon at a motion from the king, and caught by
the crown and chin, to have their necks wrenched on the spot, and then be dragged away battered with sticks until life became extinct. That many should have been condemned, like Mashongwe, to suffer nothing worse than a plucking out of the eyes and then be left to grope in darkness to their graves, was deemed an expression of the royal clemency.

The Whiteman appears in Natal. Amidst such scenes was it that the first Whitemen visitors to Zululand appeared. It was on the 1st. of May, 1824, that Lieut. Farewell, who had been coasting as far as Delagoa Bay in search of new trade-markets, reported to Lieut. Col. Somerset, Governor of the Cape, that he had ‘found a port where a small vessel could lie perfectly secure.’ Soon afterwards, with a party of about forty all told, and including Fynn, Isaacs, King and others, Lieut. Farewell chartered two vessels from Capetown to this newly-found Port Natal. The party in the ‘Julia’ led by Fynn, arrived first, the remainder, under Farewell, following six weeks afterwards in the ‘Ann’. These were the pioneers of what ten years later became the township of D'Urban, so called after the then Governor of the Cape.

Although Farewell stated quite correctly that he had ‘found’ Port Natal, he was far from having been the discoverer of it. On the 25th. of December, 1497, the Portuguese navigator, Vasco da Gama, passed the bay and called the surrounding country Natal. In 1683 the sailors of the shipwrecked English vessel, the ‘Johanna’, tramped through this land on their way to the Cape. The English ship, the ‘Good Hope’, was wrecked in Natal Bay on the 17th. of May, 1685, soon after following the Dutch ship, the ‘Stavenisse’, wrecked further along the coast in Alexandria county. Through the survivors of these and other wrecks we have been furnished with much interesting information concerning the land and its early inhabitants. These continuous wrecks, too, was it that furnished the Zulu people with their first acquaintance with the pale-skinned variety of their species. Not imagining that there could be any land beyond the sea, the only home and origin of the whitemen was universally supposed to be the ocean, upon which they dwelt in floating troughs, and were very keen on elephants' tusks which they would buy with tiny coloured stones fished up from the sea.

So well known did Natal become by means of these sailors' narratives, that in December, 1689, the Dutch Government of the Cape, through the officers of the galiot ‘De Noord’, solemnly purchased the bay of Natal and the adjoining land from the local ‘ingose’ (sie), named, according to Fynn, Nyangesa, for a quantity of “copper arm and neck rings and other articles.” But the solemnity of the purchase seems to have worn off, at least in the Native eyes, so soon as the copper arm-rings lost their serviceability. The master of the ‘De Noord’, Johannes Gerbrantzer, returned to Natal in 1705 and found another king reigning ‘who knew not Joseph’. He ventured to suggest the deed of conveyance, but the young monarch closed the debate by curtly stating that ‘my father is dead and buried—and the copper rings with him’. Thus ended the Dutch possession of the Bay of Natal.

More than a hundred years passed by before Farewell and company arrived and came to stay. By that time Nyangesa and his tribe had trekked away, probably to the south into Kaffraria, and another variety of Bantu, now of the tekeza or Lala stock, had entered in and possessed themselves of the land. From the Tukela to the Mzimkulu, from the sea to the Drakensberg, was approximately the length and breadth of Labaland. Within these boundaries were gathered together more than a hundred clans, each independent of its neighbours and with its own hereditary line of chieftains.

A devastated Wilderness. It was now the eighth year of the reign of Shaka when Farewell and Fynn stepped on the Natalian shore; and how had the face of Labaland changed! Where were the hundred clans and their long ancient lines of hereditary chiefs? Where, this Arcadia of peaceful bee-hive kraals dotting the green sunny hill-sides, surrounded by fields of reddening millet and lowing herds? Fynn was able to travel through the breadth of the land, from the Tongati to the Mzimkulu and see scarcely a sign of human life, save ‘thirty Natives residing near the Bluff, under the chief Matabane, of the emaTulini tribe. There were neither kraals, huts, Kaffirs, nor corn. Occasionally I saw a few stragglers, mere living skeletons, obtaining a precarious existence on roots and shell-fish’. Three successive waves of destruction, like the molten torrent from some volcanic eruption, had rolled from the Zulu country over the face of Natal, obliterating in their course all signs of human life. Thrice had the
land been submerged beneath a flood of blood and death rushing away towards the
the south, wrecking all before it, bearing the refuse away on its crest, leaving only
naked desolation behind. Then, to make the destruction complete, organised bands of
Zulu murderers regularly patrolled the waste, hunting for any stray men and run-
ning them down like wild-pig. Thus, struggling in the flood, the hundred Lala clans
were borne off to the south and got lost among the Kafir tribes between the Mzi-
mkulu and the Great Fish River, then the southern-most boundary of Xosaland. There,
without leaders, without homes, they wandered about (to m'enyu, as the Xosa called
it), each for himself, seeking acceptance as menials in the Xosa families, by whom
they were contemniously called ama-Menyu or vagrants, and by the White Colon-
ists, Fingoos.

And away behind? Yes, some few had merely been hurled aside by the on-rush,
had seen the beauty of the land swept away before their eyes, and found themselves
stranded in one vast interminable wilderness. These lived in ones and twos, hidden
away in woods and inaccessible mountain-parts, none knowing what had become of
his friend, his chief, his father, his child, his mother; none knowing a neighbour, and
each with his hand ever raised against the stranger who might have discovered his
whereabouts. For years no sod had been turned in the fields. The winter-season
came. The berries in the woods shrivelled up and fell, and the herbs on the veldt
withered away and drew in their heads from sight; for the night-time of nature had
come. And now at length shall starvation bring sleep and rest to miserable man.
Yet some preferred to live. Was not their brother's flesh sweeter than death? They
will then fight for it and hunger no more. So Mlaya and his adherents, of the
Dunge clan, set out to hunt men as game, and soon found their own chieftain, Bo-
yya, a toothsome morsel. The idea spread, and death in still another form was added to
wretched life in Lalahand. And yet quite 10,000 miserable beings had been able to
survive all these sufferings and persistent efforts to erase them from the face of the
earth, clinging to their life as to their land, if not to their homes, until the dark day
of trial was over and the fiend in Zululand was himself laid low, safely and etern-
ally imprisoned beneath six feet of earth.

Even before the tyrant's death, 4,000 refugees from the surrounding country and
from suffering Zululand, had thrown themselves for protection at the feet of the pow-
erless but humane handful of Whitenen settled at Port Natal. Shaka himself had
soon learned to value the acquisition of these strange new-comers, for, on their fre-
quent visits to him, he had discovered them to be an altogether wonderful variety of
mankind. So, from policy or from fear, he would regard kindly their protégés, saying,
"They have gone to my friends, not to my enemies; take care of them, as of your
own." Ten years later, in 1834, and when Dingana, his successor, had already become
conscious of the menace of the growing power at Port Natal, the number of Lalal and
Zulu refugees gathered together under allegiance to the White settlers was fully 6,000.

The Pioneers visit Shaka. Almost immediately after their arrival in Natal, the
English pioneers deemed it prudent to make a friendly acquaintance with the terrible
potentate whose subjects they were making themselves. Farewell, Fynn, Petersen,
Davis and others accordingly set out for Zululand, and eventually arrived at the royal
krall, an immense accumulation of hundreds of bee-hive huts massed together in a
circle two-thirds of a mile in diameter. There happened at the time to be a great
festival in course of proceeding — perhaps the annual umKosi feast, held towards
Christmas time — which lasted three days, and in which, as they calculated, some 30,000
people, male and female, were participating. And there for the first time they found
themselves in the awful presence of the Satanic Majesty. On its head was a circlet
of otter-skin, the inner space being filled out with bunches of scarlet loury-feathers,
while one great feather of the blue-crane, two feet long, stood erect in front. A dang-
ling mass of tails, made of the twisted fur of the blue-monkey and spotted-genet, hang
like a cape over the shoulders. Another dangled from the breast to the loins, and a
third depended like a kilt from above the buttocks to the knees (see um-Qubula).
Round the legs, below the knees and reaching to the ankles, as also round the arms
below the shoulder-cape, waved a silvery fringe formed of the long white brushes
from cows'-tails (see ili-Shoba). White ivory-like studs, an inch in diameter, made
of dried sugar-cane (?), filled the ample holes cut in the lobe of each ear. In the left
hand was carried a white cow-hide shield marked by a single black spot, and in the
right was held an assegai. Twelve thousand savages, similarly though more plainly
attired, danced on each flank of their king. At times a dash of barbaric beauty would enhance the picture as hundreds of dusky ballet girls, with their plump chocolate bodies gaily bedecked in variegated beadwork, would appear and dance upon the scene. Then, again, vast herds of wildly frolicking cattle would be driven about the dancing place, each herd distinguished by its particular colour and by the shape of its horns, these latter in many instances having been artificially twisted in their growth into the most fantastic shapes. Yet even here a gory smear would be now and then drawn across the pleasing picture, as some miserable being was pounced upon and dragged off to a violent death before the very eyes of the European spectators and the beaded ballet-girls.

Shaka wounded. The evening was come, and brought an agreeable transformation of the scene. The bright variegated gaiety of the day had now become set in a background of jetty darkness, and, lit up by the lurid glow of bonfires of dried reeds, presented a weird and fascinating study in light and shade. It was a serenade in which the great chief was himself taking a part. Suddenly a terrifying shriek rent the air; and the fires went mysteriously out! The multitude was plunged in darkness, and confusion reigned supreme. Shaka the Terrible, Shaka the Divine, had himself been stabbed! Verily now hath come the end for many there present. What shall be done? The gathering wrath must be appeased somehow, else unhappy are they whose misfortune it must be to have to come near the wounded despot; for, says the adage, the wild-beast bites those who approach it. Now, the enemy whom Shaka just at that moment had uppermost in his mind was the Ndawndwe king, Zwide, whose power had not yet been broken and whose adherents, under Sikunyana, were even then threatening the northern boundary. Were there any of his people among the assembled masses? There had been; but they had ‘gone out’ as mysteriously as had the fires, and could not be found. Plainly these were they who had done the deed. So two companies of warriors were sent out in hot pursuit along the northern road. On the fifth day the party returned, bringing with them the bodies of three unfortunate and perhaps innocent individuals, whom they reported to have found and killed in the bush. The bodies were laid on the ground at about a mile from the kraal. Then, the ears having been cut off from the right side of the head, the whole multitude of 30,000 men and women filed along, screaming and wailing, each one as he or she passed, battering the bodies with a stick, which was afterwards dropped on the spot. Needless to say, the bodies were already invisible beneath a pile of sticks before many hundreds of the people had passed. Nevertheless the formality must be duly performed, if only to save one’s own person from suspicion of any sympathy with the criminals; so they went by vigorously whacking the pile of sticks. Finally, the whole multitude collected again about the kraal. Three men appeared, bearing the ears of the unfortunate individuals at the end of long sticks. The ears were publicly burnt in a great fire kindled in the centre of the kraal and in the presence of Shaka, whose wound was now considerably healed. As though to furnish pretexts for further slaughters, new crimes were invented. Immediately following the stabbing, had gone forth a prohibition that none should wear any body-ornaments, nor shave their heads, and no man whose wife was pregnant should approach the king. Transgressors in abundance were rapidly forthcoming, the thought of whose cold-blooded murder the gory monarch found ‘soothing’ during the days of confinement to his hut! Further, a force of 1,000 strong was despatched as a punitive expedition against the suspected tribe, returning in a few days, after having valiantly set fire to several unsuspecting kraals and then relieved them of some 800 head of cattle.

Ndawndwe War — third Attack and Death of Sikunyana. Years had passed by since the last great campaign, and the Zulus were enjoying comparatively peaceful times in their homes. Their chief was sitting at ease in the cattle-fold along with his more familiar headmen, when suddenly a runner appeared, breathless and sweating, and announced that the Ndawndwe army, accompanied by its women and cattle, were already over-running the upper districts, coming, as they said, to retake possession of their father’s land.

It had happened that the old chief Zwide, after emerging from the reed-bed, had fled inland to about where the town of Wakerstroom now is. There, with his two surviving sons, Sikunyana and Somapunga, he settled down and gradually collected around him whatever stragglers of his tribe might from time to time arrive.
Seeing that the old chief was not to live much longer, his wives requested him to appoint a successor; but that he might have peace at least in his days, he gave them nothing but an ambiguous sign. Upon his death, the partisans of Sikunyana urged upon their nominee the necessity of rendering his position secure by the riddance of his rival, Somapunga. This latter saved his head by flight, and found protection under the Zulu king Shaka, who kindly furnished him with a wife ‘to take care of him.’ And now at length about the year 1826, Sikunyana, grown strong and in undisputed possession of the chieftainship, followed his brother, not as a refugee, but as an invader, ‘coming to regain the land of his inheritance.’

The whole Zulu land was thus once more aflame with the excitement of the coming fun. ‘Hurray! hurray!’ flew the password through the restful land, ‘the bride is already dancing in the court-yard! Sikunyana, your sweetheart, has come to marry you!’ It chanced that just at that time Mr. Fynn was at Port-Natal, and being already well-known to Shaka, he too was called out for active service against the common invader. He found Shaka’s army already on the war-path—warriors, cattle-boys and baggage-bearers ‘few of whom were above the age of twelve years’, and girls carrying beer, corn and amasi for the refreshment of the more important men—in all a host of about 50,000 souls. The movement of so vast a multitude marching in close formation was traced only by a great rolling cloud of dust. Parched with thirst, they reached a swamp, where each fought wildly with the other for one drop of the saving liquid, with the result that the whole became at once transformed into a field of mud, and ‘yet this mud was swallowed with avidity,’ and within its soft embrace were left the corpses of many men and boys, who, in the mad rush, had been actually trampled down to death. Several days were occupied on this wretched march; and so sore did Shaka’s bare feet become on the endless stony plains, that Fynn’s Hottentot servants were commanded to manufacture sandals for him out of raw cow-hide.

However, the conflicting armies eventually met in the valley below the Endololwane mountain. After several fierce engagements, ‘lasting altogether not more than an hour and a half’ and yet sufficiently long to leave heaps of corpses covering the field, the Ndwandwe were vanquished. Many sought refuge in an adjacent wood, others beneath the heaps of dead bodies, but were diligently sought out and killed, after which the women and children, who had been butchered together high up on the aforesaid mountain, were likewise ruthlessly butchered. About 60,000 cattle are stated to have been captured.

After such excellent work, one would have expected the Zulu general to have had some meed of praise for his troops. Not so with this human monster called Shaka. For early the next morning, we are told, he had the regiments assembled before him for an angry harangue and for the customary ‘picking out of the cowards’—several unhappy captains, whose only offence, no doubt, was the disfavour of their chief, and several poor soldiers who had the misfortune to be disliked of their headmen, or who were indiscriminately pointed out by these merely to please their cruel master and so save their own skins—brave men all, who but yesterday had fought valiantly for their lord and country, and were now butchered before him for his delectation! In the afternoon the last act of this bloody performance consisted in the bringing before the king of a woman and a child, of about ten years of age, of the defeated tribe. For some time he found pleasure in gossiping with this woman, entertaining her with a pot of beer and a dish of beef, and then ordered both mother and child off to instant death! The life of the child was spared on the intercession of Fynn who was present.

From the woman’s account, it was learned that once again the defeated chief had succeeded in effecting his escape. He fled to the Tonga country, accompanied by a few of his people. A party were immediately despatched in hot pursuit. Upon entering a certain Tonga kraal they found the inmates in apparent readiness for some festivity. On enquiry, they were told that Sikunyana, the Ndwandwe chief, was in a neighbouring kraal, where he had slaughtered a beast presented to him by the local Tonga potentate. With little trouble the quarry was duly bagged, and the last flickering light of the Ndwandwe power put out.

Mzilikazi, Founder of the Matebele Nation. The break-up of the Ndwandwe nation under Zwide and under his successor, Sikunyana, was replete with far-reaching consequences to the whole of Africa. Small clans, hitherto tributary to the Ndwandwe paramountcy, were now thrown on their own resources. Some found it more discreet
not to kick against the pricks, but others were more recalcitrant. Among these latter, were a section of the people united under certain headmen, as Beja, brother of Soshangane, of the Nxumalo, and Mlotshwa of the Kumalo, who, not content with the overthrow of Zwide, had themselves to be conquered again. They too at length were forced to bow before the Zulu monarch, from whom they at first received a measure of diplomatic favour, though ultimately the usual requital of this relentless tyrant, death. But more resolute and more successful than these was a certain induna named Mzilikazi (corrupted by the Suto and Chwana peoples into Moselekzte), son of Mashobana (of the Kumalo clan), by his wife Nompetu, daughter of his erstwhile sovereign, Zwide.

Upon the demolition of the Zwidean power, this headman assumed for a time a feigned submission and was quartered with the Zulu regiment stationed at the Bulawayo military-koal beyond Eshowe, between the Malazi and Mhlutuze rivers. But life there was not after his taste, and, gathering together a small band of three or four hundred trusted followers (with whom, it is said, he had been sent on a raiding expedition by Shaka), he cut himself loose from his enforced allegiance and commenced wandering about the upper districts, burning whatever kraals he came across and forcing their inmates into his own service. In this way and by means of the ceaseless addition of fugitives from Shaka's thraldom, he ere long, perhaps about the year 1826, succeeding in amassing a very formidable army of freebooters, a motley crowd from the Kumalo, Nxumalo, Mietwa, and almost every other of the hundred original clans of Zululand. With this vast crowd of waifs and strays, he hastened towards the Transvaal, in the hope of building there a new kingdom all his own. But the wily Shaka met him on the Drakensberg with a force hastily sent to intercept him. The Zulu force was repulsed, and Mzilikazi hastened the quicker on his course ahead. Knowing that he would not be allowed to escape so lightly and that a further punitive expedition would be rapidly following behind him, he took the precaution to lay waste the whole country through which he passed, leaving neither people, nor stock, nor kraals, nor crops behind him. This method of destruction and wholesale pressure into his service became from now on his settled policy, so that when the Boers trekked up in 1836, they found the greater part of Orangia and the Transvaal a miserable wilderness.

Mzilikazi first established himself at a place he somewhat prematurely named Ekupumaleni or the Place of Rest. 'For three months', says a Native account, 'they had no rain and suffered keenly from want of water. The chief thereupon ordered all rain-doctors to be brought before him. All made up some medicine, but the heavens were unwilling, and the doctors failed to procure rain. The chief therefore ordered their execution. They were bound and thrown into the river' (or possibly where a river ought to have been). An exploring party having already previously reported a fine land 'of much water and green grass even during the dry season' away north, Mzilikazi forthwith determined to remove to those parts.

After several days' travelling, the armed warriors going on ahead, the women bearing the household gods and the boys driving the cattle behind, they came into touch with another band of refugees flying like themselves from the tyrant Shaka. Although these were marching under the headship of a clansman of Mzilikazi's named Nqaba, son of Mbekwane, of the Kumalo clan, nevertheless for some reason or other the two parties fought. Nqaba being defeated, fled eastward into the Portuguese territory, where he subsequently met with and for a time united himself to the renowned Soshangane, near the Sabi river. The followers of Nqaba afterwards became famous themselves as the abaNgoni of Central Africa.

Having reached a promising spot in the Marico district, Mzilikazi next proceeded to erect a large military-koal in the Mosika Valley, but he subsequently removed his own private koal to a still more pleasing sight, at Kapaying, fifty miles to the north. From this centre raiding parties were sent out to scour the country in every direction. They swept the land clean from the Drakensberg to the Kalahari, and in 1831 reached as far south as Thaba Bosigo, the mountain-stronghold upon which Moshweshwe, the paramount chief of the newly united Suto nation, had established himself after their sad experiences with Matiwana, the Ngwana chief. 'The Matebele,' writes Widicombe, 'halted under the willow-trees which lined the banks of the Putiatsana, a pretty little stream not far from the foot of Thaba Bosigo. There they sat down and rested after the fatigue of their long three-hundred-mile journey, bathing themselves daily in the cool, limpid water, sharpening their assegais, arranging their head-
plumes, and dancing their war-dance preparatory to investing the stronghold of the man they were sent to conquer. The Basutos watched it all from the heights above. They barricaded the few entries to their stronghold with huge boulders, and erected strong and substantial schanzen at any point where an ascent seemed possible; so when the Matebele came rushing on simultaneously from two different directions, they were met by such an avalanche of rocks and showers of spears raining down upon them from an invisible and unapproachable foe above, that they were compelled to retreat by the way they came. The Khatia tribe, however, the Harutse and several others, were less successful and had to submit to Mzilikazi. Even the Griqua chief, Berend Berend, who had dared to attack the latter in his new kingdom, was defeated and himself killed.

It was about this time that Mzilikazi made his first acquaintance with Whitemen, at least during his own independent career. Mr. Moffat, the celebrated missionary, was then at Kuruman. He was quickly discovered by Mzilikazi's raiding parties, and eventually became so great a friend of this latter, that the Matebele chief afterwards named one of his sons Kurumana, in honour of the missionary. When, then, in June of the year 1836, certain American evangelists, the Rev. Dr. Wilson, with the Revs. Lindley and Venable, appeared in the Mosika Valley, they were graciously welcomed and allowed to settle in the military-kraal. But it was not long before the warlike chief discovered that the principles they preached were hostile to his own practices, and he prohibited further exercise of their profession.

They had not been many months at Mosika, when, towards the end of that same year, the first wave of the Great Boer Trek from the Cape Colony reached them. These farmers had serious brushes with roving Matebele between the Vet and Vaal rivers, where several Boers were killed and two girls captured and sent along as acceptable booty to Mzilikazi up north. Subsequently the Boers were attacked again, when in hanger at Vechtkop, near the sources of the Rhenoster river, by a Matebele impi of 5,000 warriors, under their induna Mkalipi, of whom, after a short but fierce contest, 430 were left dead on the veld, though the rest managed to depart with all the farmers' cattle. The Boers, getting exasperated at this kind of harassment, resolved upon a combined attack on the lion in his den. One hundred and seven farmers, reinforced by another hundred of Griquas and Natives, assembled under Potgieter and Maritz, and, on the 17th January, 1837, they surprised the Matebele army en-kraaled in the Mosika Valley, and hunted them down like a herd of game until midday. The kraal was burnt, 6,000 cattle captured, and several of their own wagons recovered, whereafter, accompanied by the disheartened American missionaries before mentioned, the farmers returned to their head-quarters at Thaba Nchu, near the Caledon.

About the middle of this same year 1837, occurred Dingana's campaign against Mzilikazi. Since Shaka's demise, the Zulu army, through almost constant inactivity, had already lost much of its pristine verve. True, they were the victors in the fight, though their returning home in August with one at least of their regiments almost totally annihilated, can scarcely be deemed a triumph. However, the saving feature was that an unusually large number of cattle were taken, including many that had previously been stolen from the Boers; but the Matebele rallying, re-captured a great number. It was here that the Zulus made their first acquaintance with the comparatively huge, long-horned Afrikander cattle, about which so many exaggerated tales are told, and which became Dingana's favourite breed.

Dingana was so elated over this his first and only martial success of any importance, that he could not refrain from despatching a messenger, during the first days of September, to Capt. Gardiner, a missionary adventurer then in charge of the British settlement at Port Natal, proudly stating that he had 'killed all Mzilikazi's people and captured their cattle.' But his statement was altogether premature; for only two months after, in November, we find a strong Boer commando of 330 men, under Potgieter and Uys, marching against him. Weakened by their recent heavy reverses, the Matebele were easily routed. Between the Zulus and Boers, they found no security of tenure was now possible to them in the Transvaal. The Natives to the north were reported as of a much weaker race, fleecing upon the mere sight of a Zulu warrior. They therefore determined to seek a better fortune far away beyond the Limpopo. Dispersing and despoiling the peaceful Kalangas as they went, Mzilikazi finally established himself about midway between the Limpopo and Zambezi rivers, building for himself a large kraal which he named after that from which he
had originally set out in Zululand, viz. *kwa Bulawayo* (the Place of him who was killed). Here he rapidly brought the surrounding tribes to recognise his sovereignty, and so the powerful Matebele nation was built up and flourished, until the downfall of Mzilikazi’s son, Nombengu la, or, as the local corruption has it, Lobengula.

The name Matebele is not Zulu. It was derived from the Suto word *le-Tebele*, plur. *mu-Tebele* (a Kafir i.e. a member of any of those neighbouring tribes that did not speak the same language nor belong to the same ethnological group as the baSuto themselves). It was originally applied by these latter to the marauders from Zulu-land, as a term of contempt. Among the present-day Matebele scarcely anything of pure Zulu blood is longer traceable. Even so long ago as 1863, Mackenzie, who visited their country and was intimately acquainted with South-African races generally, was compelled to aver that ‘he found very few real Zulu soldiers; the flower of the army consisted of Bechuanas, and the younger regiments were principally composed of Maka-laka and Mashona lads recently enlisted’. Nor is their language any purer than their blood. It consists of a large percentage of original Zulu roots, all more or less corrupted, and even perhaps a half dozen old roots, also probably changed, now obsolete and unknown in Zululand; but a very large proportion of the speech is made up of entirely foreign words, a miscellaneous and indiscriminate gathering from all and every one of those tribes they incorporated and whose mixed offspring now mainly constitutes the Matebele nation.

*Soshangane, founder of the Gasa Nation.* The Zulu-Kafir race would seem to be the fighting cocks of the Bantu breed. Those peaceful times of yore, which we are so pathetically told ever existed in and before the days of Senzangakona, were really only a lying dormant of their innate aggressive, plundering spirit. Once the ancient fire had been roused by Dingiswayo, and then fanned to a roaring conflagration by Shaka, there was no further possibility of holding in check the natural impulses of this people. One after another wild spirits of the race led forth, north, west, and south, fierce turbulent masses to disturb the peace of the world, revelling in rapine and blood. Of Matiwana with his amaNgwana and Mzilikazi with the maTebele we have related. But there are two other bands of freebooters hailing from the Zulu country—the followers of Soshangane (afterwards in his new home better known as Manukuza), son of Sigode, younger son of Langa, chief of the Ndwanwe or Nxumalo clan (and therefore nephew of Zwide, great-son and successor of Langa), and, secondly, the followers of Nqaba or Uzangendaba (or, as he was subsequently in Central Africa called, Uzvangendaba), son of Mbekwane, a chief-man in the Kumalo clan, whose names will stand out in terrible prominence in the future history of almost every eastern Bantu tribe right away to the Victoria Nyanza. These so maintained the warrior-like reputation of their breed, that even Stanley could not cross the continent, as far away as the equator, without becoming nervously cognisant of the fact. ‘No traveller,’ he says, ‘has yet become acquainted with a wilder race in Equatorial Africa than are the Mafitte or Watüta (as he calls the abaNgoni wanderers). They are the only true African Bedawi; and surely some African Ishmael must have fathered them, for their hands are against every man, and every man’s hand appears to be raised against them. To slay a solitary Mtuta is considered by an Arab as meritorious, and far more necessary than killing a snake. To guard against these sable freebooters, the traveller, while passing near their haunts, has need of all his skill, coolness and prudence. The settler in their neighbourhood has need to defend his village with impregnable fences, and to have look-outs night and day; his women and children require to be guarded, and fuel can only be procured by strong parties, while the ground has to be cultivated spear in hand, so constant is the fear of the restless and daring tribe of bandits.’

The party under Soshangane, or as we shall hereafter call him, Manukuza, took a north-easterly direction and continued their course uninterrupted forward through various Tonga tribes, until they entered the Portuguese domain, compelled, in their present struggle for existence, to buy life for themselves only at the price of much shedding of blood, and to retain a footing on God’s earth only at the point of the assegai. The mixed mob of fugitives, comprising members, not only of the Nxumalo, but of the Mtetwa and several other of the hundred dispersed tribes of Zululand, with whom Manukuza had so far successfully cut his way into the heart of Tongaland, became now generally known among the surrounding tribes, not, of course, as Zulus (which they were not), but as abaNguni—a generic name in Tonga parlance desig-
nating a Native of what we call the 'Kafir' stock (whether it be Zulu or Xosa), as of a race and language distinct from their own; indeed, just in the same way as the Suto tribes called these same people maTebale. The great nation, however, which afterwards grew up around this Kafir or Zulu nucleus, was mainly composed of the conquered people of multitudinous local Tonga clans, and adopted for itself the general name—quite unknown in Zululand, and hence probably derived from some local source—of abakwâ'Gasa (the People of Gasa), or, as they are more commonly called on the Gold Fields, amaShangana.

The martial feats of Matiwana and Mzilikazi were reproduced by Manukuza in Portuguese East Africa without any diminution of their magnitude or gory brilliancy. The consternation caused among the British in the Cape Colony upon the appearance of Matiwana, and among the Dutch in the Transvaal by the appearance of Mzilikazi, was repeated in an equal degree by Manukuza among the much weaker Portuguese of the East Coast. Their contemporary documents bravely open up to the fact, and tell us of many humiliations their little garrisons had to meekly endure at the hands of this barbarian upstart.

It was about the year 1831 that he first appeared and settled near the Sabi river, midway between the Limpopo and Zambezi. While there, he was joined by the second roving mob of Zulu fugitives, members of the Kumalo, enaNewangeni and other clans—also originally resident in the northern districts of Zululand about the coast—led by the aforesaid chief, Nqaba or Uzwangendaba. This is the section of Zulu refugees to whom the name abaNguni most persistently clung, and who, under a subsequent corruption of the word, became afterwards notorious in Central Africa as the abaNgoni.

But turbulent natures of this kind, fired with the spirit of independence and fight, could scarcely be expected to sit down together in peace. The inevitable contention arose, and the stronger chief, Manukuza, drove from the neighbourhood his brother, Mlabawadabuka, who, along with the main portion of the recently arrived party under Uzwangendaba, marched away still further north, accompanied by a considerable following from among his own people, leaving Manukuza in sole possession of another large section south of the Sabi river.

"On the 22nd. of October, 1833," says Theal, 'a strong body of warriors of the Gasa tribe appeared before the fort on the Espirito Santo (as the estuary of several rivers debouching at Lourenco Marques used to be called). They were provided with no other weapons than short-handled stabbing assegais, so they could not effect an entrance; but during the night of the 27th., the captain, Dionysio Antonio Ribeiro, seeing an opportunity to escape, evacuated the place, and with his men retired to the island Shefina, which lies close to the coast. On the following day the abaGasa destroyed the fort, and then pursued the Portuguese to the island and captured them all. The prisoners were brought back to their ruined habitation and were there put to death.'

"The captain of Inhambane," continues the historian, "was so rash as to attempt to assist a friendly clan against Manukuza. The result of the interference was the plunder of the village, on the 3rd. of November, 1834, and the slaughter of the captain and all the inhabitants, except ten individuals who managed to escape."

"In 1836, the military commandant of Sofala, Jose Marques da Costa, collected the friendly Natives in the neighbourhood, and with them and his negroes ventured to give the enemy battle, with the result that every individual of his force perished."

"But if such easy game was made of the Portuguese soldiery, what shall we expect was the fate of the more helpless Blacks? For more than a quarter of a century after the last lesson had been given the Portuguese, and especially during the years 1852 and 1853, the Bantu clans throughout the territory were one after the other miserably plundered or sometimes exterminated 'with no more compunction than if they had been vermin.' But at length towards the end of the fifties, the dreaded Manukuza had played his last game and failed, had fought his last fight with death and succumbed.

Previous to this, however, he had already expelled from the land one of his sons, Mzila, who had fled inland to the Transvaal region; and another son, Maweya, now succeeded to the supreme power. This chief, much to the dismay of the little Portuguese garrisons, proved a chip of the old block. When, then, his brother Mzila, on the 1st. of December, 1861, applied to the captain of the garrison on the Espirito Santo for aid against his brother and himself posed as Portugal's greatest friend, the captain
gladly lent him what help he could in the shape of powder and guns. After half a year's fighting, Maweva was completely crushed and Mzila reigned in his stead and ruled over all the country between the Zambezi and the Manisa, northwards of Delagoa Bay. At length Mzila, too, was called to his fathers, and duly succeeded by his son, Ngumgumyana, who becoming obstreperous, was relieved of his chieftainship by the Portuguese, in the year 1895.

The whole of Manukuzu's or Ngumgumyana's country is only hazily known to present-day Zulus as kwe'Gasu or Gasaland, the home of the Shanganas. Yet their fathers knew it better; for, as Fynn records, Shaka's army was thrice sent to invade that territory and bring home the head of Soshangana. They penetrated even as far as Inhambane, but all they ever brought back was perhaps not much more than one emaciated half of themselves and myriads of malignant malarial microbes to finish them right off so soon as they got back to their kraals.

We have said that, after the Zulu fugitives, fleeing from Shaka's hands, arrived near the Sabi river, their leader, Manukuzu quarrelled with his brother, Mhabawabuka, and that the latter, along with another and still more recently arrived batch of fugitives, set out for a new field of independence still further north. How far these two independent parties got in company we do not know; but it was not far, for in a short time there was another rift in the lute, and that portion of the refugees more recently arrived near the Sabi separated from their comrades, and, under the leadership of their original chief, Uzwangendaba, went on alone yet further northward, dropping, as they went, batches at the upper Sabi river and the lower Zambezi. This horde of Zulu fugitives became generally known throughout all the part of eastern Central Africa as the abaNgoni, aNgoni, awaNgoni, as well as under some entirely new names, as maZitu, maViti, maZulura and other appellations according as they migrated from country to country. They crossed the Zambezi, about Zumbo, probably in November 1835, for at the time of their crossing, as Elmslie informs us, there was an eclipse of the sun. Directing their course due north, they fought their way along until they crossed the Tshambeze river flowing into bake Bangweolo, and, passing round the south-eastern corner of Tanganika, they entered the Fipa country.

Having at length reached a spot quite 1,200 miles from their old home in Zululand, these abaNgoni, or maViti, as they were here called, considered they had accomplished enough globe-trotting to suffice them for a season. So, after having duly enslaved the Jeri people whom they found in the land (the name of which people, by the way, they now appropriated as their own cognomen), there they settled for a time. They amused themselves by making periodical raids into the country round about, though not always to their own profit. There was a large tribe of waRori or waSanjo on their eastern boundary, envously wealthy in cattle. But after quite a little campaign lasting through several months, our maViti found the enemy too strong for them and drew back into Fipaland, but not before having left a large number of their brethren as corpses in the Rori country and become reduced even still more by the separation of a considerable section of their following, who went off and formed the Helge tribe, resident on the upper Ruaha river, east of the Roris and south of the Gogo people.

It is indeed astonishing how infectious the fighting temperament can become when those predisposed to it are brought under the requisite conditions. It would seem as though every Bantu tribe that chanced to come into contact with the roving plunderers from Zululand and, being dislodged by them from their ancient home, were compelled to seek another by force of arms, eventually developed a type of life and character so like to that of their original conquerors as to become indistinguishable from them. Thus we find Central Africa nowadays filled with spurious Zulus; tribe after tribe, all declared to be of 'Zulu origin', but which, if we may judge from their languages, markedly varying one from the other and all bearing alike absolutely no resemblance to the Zulu (beyond that common to all Bantu languages), can have practically no Kafir blood in their veins, and are only Zulu in so far that they have once passed under the shadow of the Ngoni ascendancy. To tell the truth, these latter forces along with them as they went whole tribes of strange peoples picked up by them on their thousand-mile journey, and who in turn successfully cut themselves loose from their erstwhile masters and struck out for themselves into unknown localities, whose affrighted inhabitants attributed their coming to the universally notorious abaNgoni. The blood of the few Zulu families who had really originated in Zululand, was, by the time they had reached Central Africa, already considerably diluted by
foreign admixture; and, as for the vast mass of the heterogeneous mob they had pressganged on their way, they were picked up mostly from numberless Tonga and kindred tribes, and were not Zulu at all. And in this way the Zulu name has become credited with much glorification that is not honestly its due. Thus the brilliant military exploits of the Hehes and Bungas about the sources of the Rufiji, and of the Gwangwaras north-east of Nyasa, all go to swell the exaggerated reputation of the innocent boys in our midst; for all of these tribes are mistakenly dubbed of Zulu origin.

The Masai are held to be the fiercest tribe in Eastern Central Africa; but, as Last avers, when waMasai meet waHehe, then comes the tug of war. For, says he, 'they are frequently defeated in their contests with the Hehe. Only last year (1882) strong parties of Masai were nearly annihilated by the Hehe. I was once returning home to my station from a visit to Mpwapwa, when we were overtaken by a party of fifteen Masai, the remnants of an unsuccessful company who had gone to lift the cattle of the Hehe. Several of these were without shields, but carried two large spears, showing that they had been able to pick up some of the spears of their fallen companions, but had been obliged to secure their safety in flight by throwing away their shields'. Wherever they came from, it seems clear that these Hehe are comparatively new arrivals in their present land of domicile. They appeared, as Stanley was informed, as a powerful and strange tribe in the Ruaha country, soon after the invasion of Roriland by the Fipa abaNgoni or maViti, about the year 1844. There they set about despoiling or demolishing the local peoples in quite orthodox Shakan style. They overran Sagaraland, pigsticking the males and stealing the females of the industrious Itumba and Kaguru clans; then they administered some wholesome castigation to the bullying Ngurus of Zeguhaland; and finally, in more recent days, they have brought permanently to their knees the brave Boris, who had so long successfully withstood the onslaughts of the maViti of Fipaland.

Then, from these Hehe, or from the mother-tribe, the Fipaland maViti, emerged another lawless band, the Bungas. These unwelcome strangers first made their presence felt, not far away from the Hehe, in the Gangi country, about the sources of the Ulanga, tributary of the Rufiji. They appropriated the south-eastern portion thereof as their own private domain, and then so far brought under their yoke a large section of the Gangi people, now known as the waHenge, that they not only recognised their paramountcy, but somehow or other came to assimilate a considerable quantum of their foreign language.

But revenons à nos moutons! From the time the Ngoni wanderers left Manu-
kuza on the far Sabi river until the period of their arrival in Fipaland, they had been ruled by a chief named Uzwangendaba. But while they still sojourned in Fipa-
land, this chief died, and, lacking the strong binding influence of a powerful head, the tribe rapidly fell to pieces. The heir-apparent was a boy named Mtwaro, who, however, resigned his right to another brother, Mombara. These being minded to continue their rule comparatively at rest in the Fipa country, another more 'progressive' party favoured a renewed trek yet further ahead. This more restless section of adventurers actually set out about the year 1846; and, giving the waRori a respectful berth, they headed for the Kanongo country to the north-east of the latter tribe, and from thence pushed further on, through Kawendi, to Ujiji town, an Arab and Native trading-centre of importance on the shores of lake Tanganika, and well known from the writings of Burton, Livingstone and Stanley. The unexpected appearance of these terrible plunderers in that busy little town caused an immediate panic in the market, and the money-making Semites found their transactions abruptly closed. Taking to heart the Shakespearean aphorism that discretion is the better part of valour, they and their Natives vanished en masse for Bangwe Isle, out in the waters of the lake. The wisdom of this step was immediately apparent, for the waTuta (as our pseudo-Zulus were here called), having duly killed all who had remained behind and finding nothing further after their taste to plunder, speedily passed on. But they made a mistake when they thought to pass without tribute through the country, further along the lake, of those inveterate blackmailers the waHa. These headed them smartly off into the Nyamwezi land, where they were again recognised by their old name, the ma-
Ngoni. Cutting their way through tribe after tribe of this district, they eventually passed through the waZinza, and the vast expanse of Victoria Nyanza spread like a vision before them. But the sea has no fascination for the Zulu stock; so these lost sons of the tribe, after having wandered full 1,700 miles from home, had here reached
their farthest point north and now retraced their steps southwards and settled themselves for a rest once more on the grassy downs of Gombaland. There, betwixt the powerful waHa tribe and the equally warlike people of Mirimbo, an Nyanwezi potentate, the waTuta found time to indulge in a more beautiful occupation than fighting. An unusual amount of love-making seems to have been done here, and the results consequent on this were no doubt the most potent reason that caused this section of the abaNgoni to give up further aimless wandering and settle down permanently in the land. King after king sought the hand of a Tuta or Ngoni spouse, aye, even the terrible Mirambo himself ensured a permanent fighting alliance with these doughty warriors by taking one of their daughters into the bonds of wedlock.

Leaving this, the most advanced section of the erstwhile Zulu fugitives, still enjoying life on the pasture-lands of Gomba, we shall now retrace our steps to the Fipa country, about 500 miles further south, on the south-eastern shores of Tanganika, and where the waTuta left their brethren the maViti, under their hereditary chief, Mombera.

The Gombaland party had scarcely separated from their Fipa comrades than civil strife broke out among the latter. Certain other sons of Uzwangendaba conceived the idea of contesting the sovereignty with Mombera. Fortunately the misunderstanding was amicably weathered by the rightful chief being willing to move away with his following, leaving the unsatisfied party, under Mperembe, where they were. Mombera marched off in a south-easterly direction, dealing death and devastation wherever obstruction was met with, until finally reaching the plains stretching along the north-western side of Lake Nyasa. As everywhere else, these restless freebooters became the terror of all the tribes surrounding the lake, and that continuously until peace, now fairly permanent, seems to have been introduced among them by the efforts of the white missionaries.

The party left behind in the Fipa country, under Mperembe, afterwards followed south and joined their brethren, submitting once more to the paramountty of Mombera, in 1891 still living, and now united constitute the great abaNgoni, or as the strange local tribes call them, maViti, nation of Nyasaland.

We have now fairly unravelled the history of these puzzling and pillaging nomads of Central Africa, these mysterious and much-named abaNgoni, aNgoni, mwaNgoni, these maZitu, maViti and waTuta, these waHehe, waBunga and waGwangwara. While from their migratory habits or their robbing propensities the Tumbukas of Nyasaland called them maZitu, and the Yaos of the same region, maViti, and the tribes of Tanganika, waTuta, the name which clung to them firmest and longest was that which they obtained nearest home, from our neighbours the Tongas, viz. abaNguni, which afterwards by the interior tribes became transformed into abaNgoni. Strange to say they have themselves still further corrupted the form of the appellation—that is to say, given it a form altogether unpermissible according to the principles of their original Zulu language—by calling themselves abakwaNgoni, the People of Ngoni, as though this latter were the proper name of some ancestor, whereas it is simply the Tonga way of saying 'Kafir.' For as we have already noted, it was not only the section of Zulu fugitives whose descendants are now speaking, as they say, iSthiNgoni and dwelling along the shores of Nyasa, who were dubbed throughout Tongaland as abaNguni. The Natives of our present-day Zululand, as well as the people of Manukuza or Soshangane who remained behind from the 'further northward' trek in Portuguese East Africa, were equally called abaNguni, and even to-day the few families of pure 'Kafir' or Zulu (i.e. non-Tonga) origin among Ngungunyanas' so-called Shangana people, are still known by it. But such families and such pure Zulu blood is nowadays among these latter people, and still more so among the Central African specimens, the Ngonis, the Vitis and the Tutas, practically non-existent. Those in the Portuguese territory absorbed all the Tonga clans and Tonga blood within their own very extensive sphere of influence. Those who travelled still further afield, into the central lakes regions, absorbed even still more as they went, Tongas, Karangas, Sengas, Bisas, Fipas, Rungus, Tumbukas and innumerable others, so that there is little possibility of there being much of the original Zulu blood, Zulu character and Zulu language left. The abaNgoni or maViti on the north-western, western and southern shores of Lake Nyasa have probably preserved more of the language—though perhaps less of the true mother blood—than any other section of the whole multitude of original wanderers. We sometimes hear the Hehes, the Henges, the Bungas (on the upper basin of the Rufiji and Ruaha rivers)
and the Gwangwaras or Tshondes (to the north-east of Nyasa), referred to as of the Zulu stock. But their 'Zulu' origin merely consists, as we have before said, in their having been at one time more or less incorporated, after conquest, into the migratory Ngoni nation, from whom they subsequently cut themselves loose, taking along with them no doubt a certain very small medicum of Zulu blood in a few of their higher families and their women, but never enough to leaven their language with anything more than a very remote and ordinary Bantu resemblance to the speech of the true Zulus.

The Passing of 'Nada the Lily.' It was probably some months after the close of the last Ndwandwe war, that Nandi, the Great Female Elephant, and mother of Shaka, passed away for a better land. The event, welcome, one would almost expect, to her, took place probably about the middle of the year 1826, at the Ndhlayangubo kraal, on the ridge between the Ngoye forest and the Mhlatuze river.

The Natives have a strong innate disposition to exaggerate in their talk, and we fear that the reputation of Shaka, hideous as it already is, has been at times made worse by this weakness. That Shaka was utterly callous as to the suffering of his victims is beyond doubt; relatives, friends, the harmless and the innocent, all went the same way as criminals and foes, to all was distributed the like meed of ruthless cruelty. This was patent to everybody; so when at length his own mother went the way of all flesh, there was ample justification for the Native mind suspecting, aye, almost feeling assured, that she too had travelled by the wonted path, and this especially since the fortune of exceptional treatment had not been hers during life, blows and abuse having been the too frequent mark of affection she received from her son. Yet, notwithstanding that all Native accounts positively assert that Shaka really did kill his mother, and that the explanation they give certainly predicates such an ending, an open-minded student of history cannot fail to entertain some doubt as to the fact. The great mass of Native knowledge is founded merely on hearsay; but our own countryman, Fynn, who was actually present in the kraal and with Nandi at the hour of her departure, apparently neither observed nor heard anything of foul play on Shaka's part. Indeed, the net effect of his narrative is to lead us to believe that in his mother's death Shaka found his adamantine heart at length subdued and capable for once of shedding a real tear. The Native accounts, on the other hand, tell us, some, that he strangled her by binding a cord about her neck; others, that he poisoned her secretly; others again, that he stabbed her with an assegai, himself actually holding up her arm and saying, while he pierced her in the arm-pit, 'ake ngikuziwisel (let me make you feel what it is like to be stabbed). But all are unanimous in stating that the reason was because Nandi had dared to conceal a male child born to Shaka by one of his concubines. The child, its mother, Nandi who had dared to conceal it, and an elder brother of hers who had first brought it to her, were all alike, it is said, slaughtered.

Shaka, we may here remind, lived in a constant state of apprehension lest he be assassinated. His only guarantee of self-preservation lay in his systematically killing off all such as might be tempted or capable of doing the deed. He evidently did not suspect his brothers, or, what is more probable, feared their combination against him, if he attacked any one of them; but that the land should become laden with actual sons of his own, born to him by his hundreds of concubines, was a contingency he could by strict supervision avoid. To think that he could permit a single one of these to attain a man's estate was to deem him foolish enough to overlook just what, in old age, would furnish him with the source of greatest danger. That Nandi, then, of all others, should attempt to purposely lay up for him such an evil, to nurture for him a future assassinator, to thus thwart him in his most strenuous efforts to avoid so fearful an end, was indeed most exasperating. As a matter of fact, however, we should prefer to believe that Nandi was too wise to be guilty of so unfortunate an indiscretion. Fynn, who was on the spot, knew nothing of it. Here is his unvarnished account of her death:

'While Shaka was engaged in hunting elephants, he received intelligence that his mother was seriously ill, which induced him to suspend the hunt, and proceed immediately to her residence, a distance of 80 miles from the hunting-ground, which distance was travelled during the latter part of the day and the night. Fynn' (the narrator writes his account in the third person) 'had been with Shaka some time... Implicit confidence was placed in his skill, and he was on this occasion requested to visit Shaka's mother. He found her in the agonies of death, and she expired an
hour after his arrival. When Shaka, accompanied by his chiefs in their war-attire, appeared near the hut in which she had died, he stood for twenty minutes in a silent melancholy attitude, while his tears dropped on his shield. At length his feelings were ungovernable; he became frantic. The chiefs and people, to the number of about 15,000, commenced the most dismal and horrid yells. The inmates of the neighbouring kraals came pouring in by morning the numbers had increased to upwards of 60,000. The cries now became indescribably horrid. Hundreds were lying faint from excessive fatigue and want, although not less than 40 oxen had been slaughtered as offerings to the spirits, the flesh of which was not allowed to be eaten. Shaka had several (persons) executed on the spot. The multitude, bent on convincing their chief of their extreme grief, commenced a general massacre. Those who could no longer force tears from their eyes, those who were found near the river panting for water, were furiously beaten to death; and, towards midday, each took this opportunity of revenging an injury, real or imaginary, the weak falling by the hands of the stronger. By 3 o'clock, not less than 7,000 had fallen in this unjustifiable massacre. The adjacent river became impassable, and on the ground blood flowed in streams. The horrid cries continued till 10 the following morning, when Shaka became somewhat pacified, and the people were permitted to take some refreshment. The following resolutions were strictly to be observed, no cultivation was to be allowed that year, no milk was to be taken as food, the milk of the cattle to be spilled on the ground; and all women who should be found in a state of pregnancy during the following twelve months should, with their husbands, be punished with death. On the third day after the death of the Great Female Elephant, a grave was dug near the spot where she died, in which she was placed in a sitting posture; and Fynn learned from some of the attendants, though it is now endeavoured to deny the fact, that ten females of her retinue were buried alive with her. Fynn was prevented from being an eye-witness to this scene, as he would, according to custom, have been compelled to remain at the burying ground for twelve months after.

Besides Fynn, the pioneer J. S. King was also present with Nandi, ‘attending her in her last illness’, as Isaacs attests. Yet neither of these has made any mention in his writings of Nandi having met a violent death.

Founding of the kwa'Dukuza kraal. The original southern boundary of the several independent Zulu-speaking tribes had been, before Shaka’s time, the Tukela and Mzinyati rivers; south of these, and reaching as far as the Mzimkulu, were tekeza-speaking Lala clans. In a very few years, Shaka had the face of the country totally changed. Independent clans, Zulu-speaking and Lala alike, had all ceased to exist as separate entities; their royal families had been destroyed or banished, and the whole had now become indiscriminately mixed up into one vast amalgam, which we may call the Zulu nation, with Shaka at its head. Although the Mpondos and Sutos and many other neighbouring peoples sent tribute to Shaka, as a wise piece of policy tending to save themselves the misfortune of having it compelled from them by force, their territories had not yet been incorporated into the Zulu empire. The actual boundary of the Zulu country and extreme southern limit of inhabited territory, extended, at the period of the arrival of the English pioneers in 1824, not beyond the Tongati river. The Zulu-speaking tribes still confined themselves mostly to their old districts north of the Tukela, while the country between the Tukela and the Tongati contained within it all that remained of the broken Lala clans which had previously occupied the whole of present-day Natal, from the Tukela to the Mzimkulu. Between the Tongati and the latter river was, at the period referred to, that vast uninhabited wilderness, already described in a previous section, in which now lurked nothing but outlawed waifs and strays, hyenas, and bands of men-hunters.

In order to bring himself into closer proximity with those powerful nations on the south, the Mpondo and Suto, whom he had not yet actually conquered by force of arms, Shaka now had a military-kraal built at kwa'Dukuza (where Stanger town now is), south of the Tukela, in Natal, his headquarters, however, still remaining at Bulawayo, beyond the Mlanzi river, in Zululand.

Shaka as a Wizard. Shaka about this time developed a new trait of character. He made the discovery that he possessed supernatural powers, could interpret dreams, smell out witchcraft, and perform in fact all the marvellous feats hitherto considered
the sole privilege of the witchdoctors. That so mighty a king should possess these powers seemed to Shaka self-evident. It was on the face of it impossible to suppose that any among his subjects could have powers which their king had not, and absurd to believe that any mortal could have a greater dominion over the spirit-world than he, to whom all the great dead had bowed. This new idea, further, provided him with an agreeable hobby wherewith to break the monotony of life while his warriors were absent on the war-path. At any rate, the female portion of the population would always be at home, and they were amply sufficient for a fair exercise of his powers. So he had a few hundreds of them collected, and naively enquired whether any of them were possessed of cats (i.e. izimPuka — see text), whereby hinting, of course, that they had and that he knew all about it. However, says Fynn, 'whether the answer was in the affirmative or the negative, the result was the same. During three days the dead bodies of women, numbering not less than three or four hundred, were seen carried away to the rivers or left to the wolves; and that in the absence of their husbands? — fighting for their king and country!

On another occasion, relates Isaacs, a certain nephew of Dingiswayo's, named Mbiya, and a great man in the Metwa tribe during Shaka's youth, appeared to him in a vision and gave him to understand that Senzangakona (Shaka's father) was 'very angry' with the Zulu people, because they were no longer so smart as they used to be, 'that the nation was growing too large and required constant employment, and that there were plenty of enemies yet to conquer before they could think to bow (i.e. enjoy good easy times).'

This was truly an ominous observation for an apparition to make, and so soon after Shaka had moved his kraal within easier fighting distance of the great southern tribes.

Embassy to King George. But the removal to Dukuza, had another advantage — it brought Shaka nearer to his recently acquired friends, the Whitemen at Port Natal. He could now receive more frequent visits from these interesting people. What crafty tactics he had already formed in the secrecy of his heart in their regard was not yet apparent. It seemed more probable that he had already acquired some notion of the almighty power that lay behind them, and so deemed a friendly mien as safer and more politic. He thus conceived the admirable idea of sending two of his regiments 'to England' to learn to read, and manufacture firearms and wagons, and many other fascinating accomplishments he had marked on his White subjects. To prepare the way for his — and probably as the result of a shrewd suggestion thrown out by these latter — he forthwith despatched two of his councillors, Sotobe, son of Mpangalala, of the Sibiya clan, and Mbozamboza, under the care of James Saunders King, to pay a friendly visit on his behalf 'to King George.' In consideration of this service, he presented King with a document, signed February, 1828, at the Bulawayo kraal, repeating in his favour all the concessions of land about Port Natal and trading rights throughout his dominions, which he had already, in 1824, conceded to Lt. Farewell, at that time absent in the Cape Colony, but who afterwards, in the early years of Dingana's reign, attempted to return to Natal by an overland route and was murdered by Qetu, chief of the Qwabe refugees then dwelling near the St. John's River. How far King really proposed to take the Zulu envoys is unknown, but probably it was not further than Capetown. Howbeit, he fell himself grievously ill at Algoa Bay, and had perforce to return with his protegés to Durban, where, after a very short time, he succumbed, much to the sorrow of Shaka.

The Mpondo and Soshangane Campaigns. That pseudo-apparition of Mbiya was at length, in the early part of the year 1828, to materialise into stern results, and the nation was to be given some of that 'constant employment' recommended by the spectral chief. There was to be a campaign on a scale of unprecedented magnitude. Aged and young, the rich and the poor and the worthless alike, anybody and everybody, with the sole exception of females and small children, shall be massed together in one vast force — an u-Kukulelela-ngoyo (or indiscriminate raking together of all and every rubbish), as Shaka called it — and proceed to conquer what still remained of the reachable world.

So, first off to the Mpondos they marched. But the Mpondos waited not till the looming mass rushed overwhelming down upon them. They executed a hurried retreat, vainly flinging their little spears as they ran at the on-rushing wave of destruction, leaving their cattle to be licked up in its passage. But not their chief. Faku
had taken the timely precaution to be hidden securely away in the deepest recesses of the Gosa forest, from which he emerged only after being informed that the invading monster had withdrawn its unhallowed presence from his land. In order to give any further developments a timely check, he at once despatched certain ambassadors to tender on his behalf the most humble submission to the Zulu Majesty, in the vicinity of whose Dukuza kraal one of them was to take up his permanent residence, and so remain a perpetual pledge in Shaka's sight.

Such an easy and absolute victory was very magnificent and flattering to Shaka's army, but it was altogether too rapid. Here was the whole mass of 'human rubbish,' whom he believed it his sacred duty to keep 'constantly occupied,' again thrown on his hands. Somewhere away in the remote north was an escaped rebel named Soshangane. Let them, then, thither, where good service may be done and entertainment for a considerable time be found.

The army, it is true, had returned from Pondoland with unusual speed, but precisely on that account also thoroughly fatigued. There were no commissariat corps attached to Shaka's armies, nor medical attendance for the wounded and sick, and if each of the twenty or thirty thousand hungering warriors got every day but one small snack from the few oxen slaughtered as their only food supply, he was lucky. With such a system, lengthy campaigns were cruel and impossible. But reasonableness and sentiment were qualities unknown to Shaka's nature. So, without a single day's break in their continuous march, without a passing look at their homes or families, without a rest, or one good meal, or a little medical attendance, the whole ukukulela-ngoyo or raking-together-of-all-the-rubbish was hustled unceremoniously by to seek further victories away in the unknown north, somewhere or anywhere about the Balule (or Limpopo) river, where it was fondly imagined Soshangane would be found awaiting them. Right through the length of Natal and Zululand they trudged, a vast multitude of limping, sinking, emaciated, growling humanity, into the feverlands beyond the Sutu. There, amidst the interminable expanses of waterless thornveldt and plains reeking with malarial gases, they drank in their full of the deadly miasma and were mowed down in thousands by an invisible and unchallengeable foe. A few with stronger constitutions and more undaunted spirits, struggled, it is said, still further ahead, as far as Inhambane, some 350 miles from their homes, but only to find the phantom enemy still far, far beyond. Then, after having attained nothing more than a few unimportant skirmishes, and even these not always successes, the grande armée returned, downcast and disgraced, picking up, as it went, what stragglers remained of the malaria-decimated legions, and finally reached home to delight in a blessing it had never expected. The long, dark night of tyranny and woe had passed never to return, and a sunnier day of hope and rest had dawned upon the land.

The Assassination of Shaka. The intollerab e despot had at length laid the last straw upon the patient back of his people. As the Great Army was wending its way to the Balule, and Dingana and Mhlangana, Shaka's brothers, were limping along, sore-footed and sullen in its rear, the devil of conspiracy entered within them, and they determined that now the end must come. Here was an opportunity that might never present itself again; Shaka alone in an empty land, peopled only by females! So they disclosed their thoughts to Mbopa, son of Sitayi, and body-servant of Shaka, and enlisted him in their service. All three thereupon discovered that they were taken ill, and must reluctantly return to their home, Mpande and the other brothers continuing their way with the army. Their sudden appearance at Dukuza naturally filled Shaka's guilty heart with woful suspicion. Instinct, exalted in the face of imminent death, spoke loudly that something fearful was about to happen. These racking pre-sentiments reproduced themselves at night as hideous dreams. At last, writes Fynn, 'he dreamt that he was dead and that Mbopa was serving another king. On waking—it was the 24th, September, 1828,—he told his dream to one of his 'sisters' (or con-cubines), who within an hour mentioned the circumstance to Mbopa. This, knowing that in consequence of the portent, he would not have many hours to live, urged the confederates to take the first opportunity to assassinate the king; and this shortly occurred. Some Kafirs arriving from remote parts of the country with cranes' feathers, which the king had sent them to procure, the king was dissatisfied at their having been so long absent. He came out of his hut, and went to a small kraal some fifty yards distant (from the Dukuza kraal). There these people sat down before him. Nguyazonke, brother to Nandi (the king's mother), an old man much in favour
with the king was also there. Shaka asking in a severe tone what had detained them so long with the feathers, Mbopa ran up to them with a stick and called on them to state why they had delayed so long to fulfil the king's orders, and then struck them. Being aware that their lives were in danger, and supposing that Mbopa had, as is usual when someone is ordered to death, received the private signal, they all ran away. Shaka, seeing them run, asked Mbopa what they had done to deserve being driven off in this way. Mhlangana and Dingana had hidden themselves behind a small fence near which Shaka was standing, and each had an assegai concealed under his kaross. The former, seeing the people run off, and the king by himself, stabbed him through the back on the left shoulder. Dingana also closed upon him and stabbed him. Shaka had only time to ask: 'What is the matter, children of my father?' But the three repeated their stabs in rapid succession, so that he died after running a few yards beyond the gate of the kraal. The few people at the kraal and in the neighbourhood ran to the bush, believing that now heaven and earth would come together!' But no such calamity happened, notwithstanding that the corpse lay out on the veldt all night long, and that on the morrow great Shaka's body was ignominiously consigned to an old corn-pit in the kraal in which he was stabbed, and, along with all his body-ornaments, there safely bottled up for all eternity, after having polluted this earth with his unholy presence for a period of about 41 years.

Interregnum and Reign of Dingana. Inasmuch as the Zulu army was absent in the north—and the Zulu army comprised the whole male population of the land—it was manifestly impossible to proceed with the appointment of a new king. The administration of affairs was assumed by Mbopa, with the connivance of the brother assassins, as whose tool he acted.

From the paternal side of Shaka's family there was nothing to be feared, for none had a prior right or more powerful influence than had Dingana and Mhlangana; but from the maternal side, some trouble might be anticipated. Radical measures must therefore be taken to prevent such a development. Mbopa was accordingly directed to assemble together what few men could be found in the neighbourhood. With these he first attacked and murdered without resistance, Nguzonyenze, the aged brother of Nandi, and one or two other favourites of Shaka, still resident in the Dukuza kraal, after which the whole company set out to remove Shaka's half-brother, Ngwadi, son of Nandi by Ngendeyana.

The departure of this expedition against Ngwadi, and which both Dingana and Mhlangana accompanied, marked the last connection of the Zulu court with the Dukuza kraal, whose solitary occupant was now the carcase of Shaka, rotting in a corn-pit. From the Wambaza kraal of Ngwadi, situate between the White and Black Mfolozis, and where, after a brave resistance, he had been finally killed, the party of murderers returned to Shaka's headquarters at Bulawayo, not far from Eshowe. There they awaited the return of the straggling remnants of the Grande Armée—a sorry half of the entire force, who had been fortunate to survive both famine and fever, the remainder struggling along in small parties during the next quarter of a year, according as they could gather strength to do so on an occasional meal of locusts, which plague, by the bye, seems to have been as familiar then as it is now.

Meanwhile jealousy rapidly evidenced itself between the two brothers. Both strongly aspired to the throne, but plainly both could not win the prize. Petty quarrels naturally followed, and suspicion was the main feeling each experienced for the other. Mhlangana became avowedly impatient about the tardiness of the army to arrive, but Dingana was more restful in the consciousness of his superior claim to the kingship. Still, he would have been much more peaceful at heart were his brother not there to disturb him in his ambitions. So, when he one day discovered Mhlangana vigorously whetting his assegai for use, he instinctively felt that it might have some significance to himself. He immediately caused Mbopa to make secret enquiries, and from the remarks made by Mhlangana, that Dingana was 'too much of a fool to be capable of filling a throne, and he most certainly should not be king,' Mhlangana's intentions became plainly revealed. Why, then, wait any longer? Without one moment's delay, Dingana proceeded with a small party to Mhlangana's hut. Then and there this latter was brought out and forthwith killed.

Within the space of a fortnight after this, the first companies of the army arrived, to find Dingana in sole possession of the royal kraal of Bulawayo. The gloomy forebodings that had raked them on their march were transformed into an ecstasy
of joy when they found the land riddled for ever of Shaka's presence. Nor did the most likely of them contemplate for one moment any attempt at disputing with Dingana regarding the succession. Enough for them was it, if they were granted in peace to crawl into their huts and rest, and await there in calm acquiescence the next turn of events. And the next turn was refreshing and inspiring, for Dingana assured the land of reforms and instilled into the hearts of the people hopes at length of brighter days.

Alas, for those hopes! No sooner had Dingana firmly established himself in power, than he commenced a catalogue of cruelties and crimes not one whit less diabolical than those of his predecessor. He set about a systematic extermination of all that remained of his family and relatives, all his friends and former comrades, the great ones of the nation, Mbopa not excepted. Only Mpande, a quiet, effeminate youth and brother of his, of about 24 years of age, was permitted to live as a simpleton, utterly harmless. But in this act of pseudo-clemency, he unwittingly set the seed of his own destruction.

We do not propose to enumerate here all the historical events of Dingana's reign, nor of the still longer reign of his successor, Mpande. These more recent occurrences, taking place after the advent of the White Colonists in the land, are too well known to require repetition here.

The First Missionaries. In February, 1835, Captain Allen Gardiner, a self-appointed missionary adventurer arrived, and made the first futile effort to evangelise the Zulus. Freedom to work was refused him by the Zulu king, and he returned disconsolate to Port Natal. Here he established himself as a preacher among the settlers, and was afterwards appointed the local justice of the peace, representing the British Government. He eventually departed in search of better missionary success in far Patagonia, where he met a sad death. On December 20th. of the same year, the Revs. Alden Grout, G. Champion and Dr. Adams, of the American Mission, arrived at Port Natal. On January 18th, 1836, they reached Dingana's kraal, and with his permission established missions near the mouth of the Mhlatuze and elsewhere. They were shortly afterwards reinforced by the advent of the Revs. Dr. Wilson and H. L. Venable, who had formerly been with Mzilikazi. Towards the end of the year 1837, the Rev. Mr. Owen, of the Church Missionary Society, appeared at Dingana's kraal at Mgungundhlovu, in the vicinity of which he was allowed to erect a small mission. He endeavoured to repeat Capt. Gardiner's efforts to convert Dingana, and even got him so far as to receive a few lessons in reading; but his pious labours were not rewarded with perseverance on the part of his royal pupil, and were soon doomed to come to an abrupt close in an awful tragedy.

Massacre of the Boers. Just prior to his arrival at Mgungundhlovu, a certain Pieter Retief, a leader of the Boer emigrants from the Cape Colony, who were even then streaming down over the Drakensberg Mountains into the Zulu coast-lands, came on November 5th., 1837, to visit Dingana, in order to seek permission for his people to reside in what is now Natal. To this petition the king assented, provided Retief should recover for him certain cattle recently raided by Sigonyela, chief of the Mfantis in the Transvaal. This task satisfactorily accomplished, Retief returned to Dingana, reaching the Mgungundhlovu kraal on the 3rd. February, 1838, bringing with him the re-captured cattle and accompanied by sixty-nine other Boers and thirty Natives. Great hospitality was shown the party during their stay, the deed of concession was duly made out and signed, and on the third day, the 6th. February, the farmers assembled unarmed in the kraal, preparatory to taking their farewell, when treacherously fallen upon and slain, neither Boer nor Native-servant escaping. Mr. Owen was within the immediate vicinity of the kraal, 'reading his Testament,' while the massacre was being enacted; but this terrible crime was a signal for his speedy exit from Zululand, along with that of all the American missionaries. Their generous sacrifices on behalf of the Zulus had been in vain. The missions were in every case abandoned and never re-opened, and not a single Christian was left behind in the land.

Dingana had all the cruel nature and brutishness of his brother Shaka, but none of his martial genius. Like him he never had a wife, nor left a child, though he freely indulged his passions among hundreds of concubines. Not a single military enterprise of note occurred during his reign to add some tinsel to his fame. There was a partly successful attack made about August, 1837, on Mzilikazi, then in the
Transvaal, when their returning with a large booty of cattle scarcely counterbalanced the considerable portion of their army left annihilated on the field. An abortive attempt to conquer the Swazis, with its single questionable victory resulting only in the project being abandoned, was the only other warlike undertaking throughout the twelve years of his reign. And yet there was ample abundance of cold-blooded and cowardly massacres of helpless people, and constant petty fighting with parties of immigrant Boers, all resulting in much bloodshed and devoid of glory or gain.

**Flight of Mpande.** Meanwhile, Mpande, now grown to be a man of about 35 years, had, save for the apathetic part he took in the Swazi expedition, been quietly enjoying the dolce far niente in his Gqikazi kraal, near the village of Eshowe, surrounded by beer-pots and numerous young wives, and disturbing none. He thus made for himself no enemies, and his popularity and even power among a large section of the community, grew apace. So much so that jealousy once more raked in the breast of Dingana. This Mpande, on his part, did not fail to observe; so when Dingana one day peremptorily summoned him to appear before him at the Mgungundhlovu kraal, Mpande saw right through the manoeuvre and executed a rapid retreat, with 17,000 of his Zulu adherents, over the Tukela, into the shadow of the agis of the Boers. This great influx of Zulu residents into Natal took place in September, 1839, and those who took part in it are referred to by the Natives as the iyoda lika 'Mpande or Mpande's rope. The majority, of course, subsequently followed Mpande back into Zululand, but probably a few thousands remained.

Encamped near the Tongati river, in territory now practically annexed by the Boers, Mpande at once entered into negotiations with the latter, whose headquarters were then at what they called Boschjesmans Rand, afterwards the site of Maritzburg town. The result was that the more or less helpless farmers were glad to avail themselves of Mpande's peaceful overtures, and consented to assist him to remove from their and his vicinity that dreadful element, Dingana. Mpande mustered his army forthwith—for with the Zulus every adult male was ipso facto also a fighting-man—and placed it under the direction of the induna, Nongalaza. Himself, as a pledge of good-faith, he accompanied the Boer contingent, 600 strong. With these also went in chains the great induna of Dingana, named Nzobo (in the narratives of Colonists generally called by his praise-name, Dambuzo). He had been sent by Dingana a short time before with a message, or perhaps more probably as a spy, to the Boers at Boschjesmans Rand. But upon Mpande's appearing, he had been detained, and was subsequently, upon the evidence of Mpande and others, convicted of having been the instigator of the massacre of Retief's party and responsible for other crimes, and so was summarily executed by being shot.

**Overthrow and Death of Dingana.** Dingana had already come to realise that with the recent formidable increase of strength among the White settlers to the south, his own sovereignty beyond the Tukela was now virtually at an end. To balance the loss, an extension of territory must be made to the north. He therefore conceived the ambitious notion of conquering the Swazi king, Sobuza, and obtaining possession of his land. A first attempt he had already made, but unsuccessfully, having lost half his force in the fight. Nevertheless, he still cherished the idea, and it was primarily in furtherance of this project that he had already shifted his head-quarters from Mgungundhlovu to the Magunudu Hills, eight miles south of the Pongolo river and not far from the Swazi border.

At the Maqongqo Hills, still further south, the army of Mpande met that of Dingana, on the 29th. January, 1840. The two forces were fairly matched, and for a long time each failed to move the balance. Ultimately Dingana's warriors were outdone, and fled, with their king, to beyond the Pongolo and into quasi-Swazi territory. So incensed was he at this humiliating defeat suffered at the hands of Mpande, whom he had always referred to as a mere female and had only permitted to live out of sheer contempt, that he at once ordered the execution of his great induna, Nhlhelela, who, indeed, had already been wounded in the fight. He even went so far as to rally his troops to a second effort, when his heart sank within him at the sudden appearance of his old foe, the Boers, galloping towards him. These had been about 60 miles distant while the great battle was in progress, but immediately they received tidings of the victory, they vigorously set about pursuing the routed fugitives. Dingana, however, evaded their search, and succeeded in safely concealing himself, with some
of his females, a small supply of cattle, and, some reported, about a hundred warriors, in the Matikulu forest, on the Umombo (or Obonjeni) range. Here, unable to provide his following with food, he was driven to making foraging raids into Swaziland. This quickly brought down upon him the chastisement of the Queen-regent, Sobuza being dead, and a party of warriors were sent to get rid of him. They surrounded his kraal during the night, and succeeded in placing a spear in his side as he fled forth. He safely reached a friendly kraal in the neighbourhood, where he died from his wound after lingering three days, and was buried on the spot. His following in Zululand now dispersed and a large number passed over into Natal, they being contumaciously dubbed by Mpande’s people as the umndidi ka’Ndhlela or Ndhlela’s rectum.

Reign of Mpande. On the 10th February, 1840, Pretorius, the commander of the Boers, proclaimed Mpande king of the Zulus. His reign, in accordance with his natural disposition, was mainly one of peace. Still, it had its turbulent and even sanguinary periods. In 1843, the king began to become tortured by the old canker of jealousy and suspicion that afflicts all who attain to power by the road of violence. He believed, with reason or without, that his only living brother, Gqqu, was planning against him, and had him killed. This sent the usual thrill of consternation among that brother’s adherents, and, about the middle of the year, a great number of them (dubbed the ufu tuka’Mawa or pudenda Mawa) followed his aunt, Mawa, in her flight into Natal.

Mpande’s natural weakness of character soon manifested itself in his utter inability to maintain discipline in his own household. His sons, Cetshwayo and Mbulazi, quarrelled over the succession even during his lifetime and in his very presence. The former was his eldest son, born of Ngumbi, daughter of Manzini, but the other was his father’s favourite, born of his favourite wife, Monoase. Cetshwayo’s following, mostly resident in the country south of the Mhluuze, were called the uSulu party, while that of Mbulazi, dwelling about the Mfolozi and beyond, were distinguished as the iziGqoza. The forces of the contestants met, on the 2nd December, 1856, on the flats of Xdondakusuka, just above the lower drift of the Tukela. The army of Cetshwayo, being nearly three times in number that of his opponent, found little difficulty in utterly defeating the latter. Mbulazi and five other sons of Mpande, including Mantantashiya and Madumba, full brothers of Mbulazi, were killed.

After this extermination of all the sons of his beloved Monoase, excepting only one boy named Mkungo, whom he secretly got over the Tukela into the care of Bishop Colenso, Mpande began to show a marked favouritism towards a certain younger wife whom he had affiliated to the branch of the family ruled by Monoase. The ire and jealousy of Cetshwayo now fell upon this woman and her offspring. Again, quite regardless of his father, he had the kraal, in which she resided, surrounded and the mother with all her children ruthlessly slain. But as it happened, the chief sons of the kraal, Mtonga and Mgiddhla, were fortuitously absent, and eventually escaped over the border into Boer territory.

This internecine warfare constantly carried on among Mpande’s own people and within his own family, gave rise to a further emigration of Natives into Natal, a large portion of the adherents of Mbulazi betaking themselves there.

After a reign of 32 years, Mpande died a natural death, in the year 1872.

Reign of Cetshwayo. Cetshwayo now became king. His policy was not so peaceful, nor so prudent in regard to his White neighbours, as was that of his father, and ultimately led him into conflict with the British. On the 11th January, 1879, the small British force crossed the Tukela, and on the 28th of August, in the same year, Cetshwayo was captured near the Ngome forest. On the 9th January, 1883, the ‘Algerine’ appeared in a small bight of the sea north of the mouth of the Mlalazi river in Zululand, and on the following day Cetshwayo was brought safely through the surf, and restored to at least a portion of his broken kingdom. On the 8th February, 1884, he died, of fatty degeneration of the heart, in a temporary kraal in which he was staying, just outside Eshowe.

Dinuzulu, the eldest son of Cetshwayo and at the time a mere lad, now, as some state, according to his father’s expressed desire, though certainly without any formal appointment by the council of the nation, succeeded to the mere shadow of a throne. Even this he eventually lost, when, like his father, he came into conflict with the British Government. He was convicted of certain state crimes and banished for ten years to the Island of St. Helena. He is now re-instated as a headman in the Nongoma district in the north of Zululand.
A COMPARISON OF THE ZULU
WITH THE
SANSKRIT, ARABIC, MALAY, PAPUAN,
POLYNESIAN AND NEGRO LANGUAGES.

The question of the origin of human language has a very close bearing on that of the origin of the human species generally, and a likeness in the speech of the diverse primitive races of mankind would furnish one of the strongest evidences of a commonness of descent. In all the African family of languages, the Zulu may be regarded as one of the most ancient and best preserved examples. It occupies there-in a place similar to that held by the Sanskrit in the Aryan family and Arabic in the Semitic. A comparison between these three specimens of human speech as to any common traits of character must therefore be of high interest and value to anthropologists. Of course, a thorough comparison would demand, first of all, a profound acquaintance with all three languages, and, secondly, a special study of comparative philology. Yet even the cursory examination of a mere amateur will not be without its usefulness, especially in that it may suggest to scholars the more promising points for profounder research.

In comparing languages for original relationships, we must consider, first, their respective grammatical constructions, and, secondly, the words of which they are composed; and of the latter, the primary parts of speech, the pronouns, numerals, prepositions and the like, as being most persistent, will engage the chief attention. The names of materials, and even of actions, are so constantly open to changeful influences, that similarities of form in their regard are of much less importance. Nevertheless, even such common likenesses have their own story to tell, and are useful to study, if only in a lesser degree.

Sanskrit. In regard to grammatical construction, a brief study of the Sanskrit language fails to reveal any more prominent signs of relationship with the Zulu than might be traceable in almost any other of the ancient languages. In almost everything save the verb, the Sanskrit seems to be much more highly elaborated than the Zulu; but in regard to the verb, the Zulu infinitely surpasses it in perfection. The Sanskrit, with its nominal and pronominal declensions, and suffixes abounding in ms and us, has a distinctly 'classical' appearance, which, of course, is only natural seeing that it is the mother of both Greek and Latin.

Neither in Sanskrit nor in Zulu is there any indefinite article, so that purushah and umu-ntu, * without further addition, express 'a man.' But the Skr. has a definite article sa, which the Zulu has not.

The most marked divergence between the two languages is that the one is suffix and the other prefix using. We find, therefore, in the grammar and construction of the nouns absolutely no mutual resemblance.

* Wherever a Zulu word is found internally divided by a hyphen, only the latter portion must be regarded as the actual root-word, the first portion being merely a prefix, having no more force than e.g. the suffix a at the end of the Latin word mens-a.
In both languages pure adjectives are conspicuous by their rarity, the qualifying
thoughts being expressed by specially constructed forms; but then in the Skr. these
constructed words, once made, assume the form and take the inflexions of true adjectives,
whereas in Zulu they take the form mostly of relative phrases having merely the
force of adjectives. In the former language, also, the degrees of comparison are
systematically formed and declined, whereas in the Zulu the thought of comparison,
especially in the superlative degree, is barely expressible.

But the Zulu is one with the Skr. in possessing a complete system of enumeration
up to 1,000. As with the ordinary adjectives, so here the numerals in Zulu
adopt a simple relative form, whereas the Skr. numerals are complicated with declen-
sions according to gender, number and case. The Z. word nya (one) might be com-
pared, not with the S. ekh (one) but rather anya (other), in which sense also the Z.
word is frequently used. Similarly, S. avi (two) and Z. bili; S. tri (three) and Z.
tatu; S. panchan (five) and Z. ullamu; S. dashan (ten) and Z. i-shumi.

The Skr. personal pronoun for the 1st. person singular (aham, I; ma, me, etc.)
has m as the prominent consonant and a as the prominent vowel throughout all its
cases, the Zulu exhibiting a similar peculiarity in its emphatic form of the same
pronoun (mina, I, or me), as well as in the dative (mi, me). Also again in the pos-
sessive adjectives derived therefrom (wa- mi, of me).

In the Skr. 2nd. pers. sing., we find the prominent vowel throughout all its
cases to be u (sometimes changed into the semivowel v), in various consonantal
combinations. The same is the case in Z., though the consonant chosen for combina-
tion in this latter is a, instead of the t of the former. Thus Skr. tvam, (thou, nom. or
acc.) and Z. u (thou, nom.), ku (acc.), w-enu = w-enu (emphatic form for both cases).

The distinguishing adjectives or pronouns in Z. are formed generally by prefixing
the particle le to the personal pronouns ti, si, etc.; thus le-li (this), le-sti, etc. The Skr.
sometimes forms the same pronoun by prefixing the particle e to the same pronoun
of the 3rd. person, thus e-tad (from the pers. pron. tad, he).

The Z. generally forms the relative pronoun by prefixing an a to the nominal
prefixes, with the initial letter of which it coalesces, thus a with isi (it) becomes esi
(which). So in the Skr. the relative is formed by joining a y to the personal pro-
nouns (sas, taw, le, it), the first letter of which it displaces, making yas, yau, ye,
(which).

The interrogative pronoun 'who?' or 'which?' is formed in Skr. by joining a k
(instead of the y as above) on to the personal pronouns, whose initial it displaces
(thus, kas, who? kaun, who? ke, which?), in a somewhat similar way to the Z. which
affixes the particle pi (where?) to the end of the same pronouns, this li-pi, si-pi, etc.
But the letter k is precisely that consonant which is prominent also in the Skr. word
for 'where?' (viz. kau).

We find in the Skr. a reflexive pronoun sva, denoting possession, as the Eng.
'my own,' which is at any rate reminiscent of the Z. reflexive particle zi (self) used
in conjunction with verbs.

Both a and na we find in the Skr. expressing negation; in Z. we have a again
as well as nga, as the common negative particles used with verbs to express 'not.'

A remote relationship, we think, is noticeable between the prepositional particles
Skr. ati, across, antar, within, and the Z. pa-kuti, through, inside; the Skr. ni, down,
and the Z. pa-nts,i, down; the Skr. nir, out, and the Z. pa-ndhle, outside; the Skr.
cha, and, and the Z. na, and or with.

There is in Skr. no less than in Z. a causative form of verbs, expressing both
actual causation and simply allowing or suffering. In the former, it is formed by
adding ay to the verbal root, in the latter by adding isa.

But in the Zulu the suffix isa is also used to give the verb an 'intensive'
form. A similar suffix, isha or sa, is used in the Skr. to give the verb a 'desidera-
tive' or desiring form.

The passive form is constructed in Skr. by affixing the particle ya to the root
of the verb, just as in Z. the particle sa is used for the same purpose.

The Skr. future passive participle, taking the affix ya, is equivalent in force to
the neuter-passive form of verb in Z., taking the affix ekha, and conveying the meaning
of the English suffix 'able' or 'ible' (thus, tand-ekha, be lovable).

When, however, we come to the vocabulary of the Skr. and Zulu languages,
we find resemblances much more abundant. But in noting this, we by no means
intend to assert that there has ever been any immediate connection between the two
races. Much more probable is it, that the mutual similarity of speech is the common likeness of both languages to a single primeval tongue.

The following list of roots, erudes, bases and other Skr. forms, casually collected, will at any rate testify that this resemblance actually does exist and that it is very suggestive of an original relationship.

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Sanskrit</th>
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</thead>
<tbody>
<tr>
<td>i-gamu (name)</td>
<td>naman</td>
</tr>
<tr>
<td>i-nyoka (snake)</td>
<td>naga</td>
</tr>
<tr>
<td>mnandi (sweet)</td>
<td>madhura (honey), madhura (sweet).</td>
</tr>
<tr>
<td>in-kuku (fowl)</td>
<td>kukhuta</td>
</tr>
<tr>
<td>isi-kati (time)</td>
<td>amati, kala</td>
</tr>
<tr>
<td>am-andhla (strength)</td>
<td>han (strike), ojman (strength)</td>
</tr>
<tr>
<td>is-andhla (hand)</td>
<td>han (strike)</td>
</tr>
<tr>
<td>is-ando (hammer)</td>
<td>han (strike)</td>
</tr>
<tr>
<td>ganda, kanda (pound)</td>
<td>bhu</td>
</tr>
<tr>
<td>ba (be)</td>
<td>bha</td>
</tr>
<tr>
<td>u-baba (father)</td>
<td>tata, pa (nourish)</td>
</tr>
<tr>
<td>baneka (light up)</td>
<td>bha (shine), bhann</td>
</tr>
<tr>
<td>u-bani (lightning)</td>
<td>(sun)</td>
</tr>
<tr>
<td>camanga (think, N.)</td>
<td>man</td>
</tr>
<tr>
<td>euma (increase)</td>
<td>tu (increase)</td>
</tr>
<tr>
<td>hluma (grow)</td>
<td>dhalama</td>
</tr>
<tr>
<td>dala (create)</td>
<td>dhalama</td>
</tr>
<tr>
<td>dàhala (split)</td>
<td>dal</td>
</tr>
<tr>
<td>dangala (be worned)</td>
<td>glana (woreed)</td>
</tr>
<tr>
<td>de (long)</td>
<td>dirgha</td>
</tr>
<tr>
<td>depa (grow tall)</td>
<td>dhir (grow)</td>
</tr>
<tr>
<td>dhla (eat)</td>
<td>ad, ghas</td>
</tr>
<tr>
<td>duma (thunder)</td>
<td>dhu (shake)</td>
</tr>
<tr>
<td>etula (lift down)</td>
<td>tul (lift)</td>
</tr>
<tr>
<td>fa (die)</td>
<td>ha (leave)</td>
</tr>
<tr>
<td>fisa (desire)</td>
<td>ish (desire), vi</td>
</tr>
<tr>
<td>um-fula (river)</td>
<td>plu (flow)</td>
</tr>
<tr>
<td>im-vula (rain)</td>
<td>nadi</td>
</tr>
<tr>
<td>nuka (Su. river)</td>
<td>gir-a (swallowing)</td>
</tr>
<tr>
<td>engila (throat)</td>
<td>halas (eat)</td>
</tr>
<tr>
<td>hamba (walk)</td>
<td>gama, kram (go)</td>
</tr>
<tr>
<td>hlala (stay)</td>
<td>stha</td>
</tr>
<tr>
<td>sala (remain)</td>
<td>kala</td>
</tr>
<tr>
<td>kace (black)</td>
<td>kala</td>
</tr>
<tr>
<td>i-kanda (head)</td>
<td>kapala</td>
</tr>
<tr>
<td>kanya (shine)</td>
<td>chau</td>
</tr>
<tr>
<td>in-kawa (ape)</td>
<td>kapi</td>
</tr>
<tr>
<td>um-konto (spear)</td>
<td>kunta</td>
</tr>
<tr>
<td>kula (grow)</td>
<td>ruh</td>
</tr>
<tr>
<td>kulu (large)</td>
<td>uru; sthula (massive)</td>
</tr>
<tr>
<td>isi-kumba (skin)</td>
<td>sku (cover)</td>
</tr>
<tr>
<td>in-kunzi (bull)</td>
<td>puns (a male)</td>
</tr>
<tr>
<td>lila (weep)</td>
<td>li (melt)</td>
</tr>
<tr>
<td>luba (desire)</td>
<td>lubh</td>
</tr>
<tr>
<td>mamateka (smile)</td>
<td>smetum (in)</td>
</tr>
<tr>
<td>u-name (mother)</td>
<td>matri; ma (bear)</td>
</tr>
<tr>
<td>mila (germinate)</td>
<td>mi (go)</td>
</tr>
<tr>
<td>qa (no)</td>
<td>na</td>
</tr>
<tr>
<td>ndiza (fly)</td>
<td>vi (bird)</td>
</tr>
<tr>
<td>Zulu</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>i-nyanga (moon)</td>
<td>chandramas</td>
</tr>
<tr>
<td>osa (roast)</td>
<td>osami (i burn)</td>
</tr>
<tr>
<td>pa (give)</td>
<td>da</td>
</tr>
<tr>
<td>peka (cook)</td>
<td>paka (cooking, fr. pachi, cook)</td>
</tr>
<tr>
<td>puza (drink)</td>
<td>pa</td>
</tr>
<tr>
<td>sa (dawn)</td>
<td>ushas</td>
</tr>
<tr>
<td>saba (fear)</td>
<td>bhi, bhaya</td>
</tr>
<tr>
<td>sha (burn)</td>
<td>dah, ush</td>
</tr>
<tr>
<td>i-so (eye)</td>
<td>akshe</td>
</tr>
<tr>
<td>isi-su (belly, womb)</td>
<td>su (beyet)</td>
</tr>
<tr>
<td>tamba (be mild)</td>
<td>dam (tame)</td>
</tr>
<tr>
<td>tanda (love)</td>
<td>van</td>
</tr>
<tr>
<td>tusa (praise)</td>
<td>stu</td>
</tr>
<tr>
<td>wa (fall)</td>
<td>pat</td>
</tr>
<tr>
<td>ya (go)</td>
<td>ya</td>
</tr>
<tr>
<td>za (come)</td>
<td>ga</td>
</tr>
<tr>
<td>i-zulu (sky, lighting)</td>
<td>dyut (shine), vidyut (lightning)</td>
</tr>
<tr>
<td>zwa (hear, live)</td>
<td>shra (hear); swar (sound); jiva (life)</td>
</tr>
<tr>
<td>i-cala (crime)</td>
<td>papa</td>
</tr>
<tr>
<td>um-hlabati (earth)</td>
<td>bhutala</td>
</tr>
<tr>
<td>aka (dwell)</td>
<td>kshi</td>
</tr>
<tr>
<td>apula (break)</td>
<td>lup</td>
</tr>
<tr>
<td>bambha (hold)</td>
<td>bandh (bind)</td>
</tr>
<tr>
<td>banda (split)</td>
<td>blanju</td>
</tr>
<tr>
<td>beta (strike)</td>
<td>badh</td>
</tr>
<tr>
<td>bopa (bind)</td>
<td>bandh</td>
</tr>
<tr>
<td>cija (sharpen)</td>
<td>cho</td>
</tr>
<tr>
<td>in-dawo (place)</td>
<td>dhalama</td>
</tr>
<tr>
<td>dhlala (sport)</td>
<td>las</td>
</tr>
<tr>
<td>i-dholi (spirit, of dead)</td>
<td>dyaus (sky)</td>
</tr>
<tr>
<td>in-doda (husband)</td>
<td>dhava</td>
</tr>
<tr>
<td>dontsa (draw)</td>
<td>dhu</td>
</tr>
<tr>
<td>i-dwala (rock)</td>
<td>upalas</td>
</tr>
<tr>
<td>enza (do)</td>
<td>sadh (accomplish)</td>
</tr>
<tr>
<td>um-fazi (wife)</td>
<td>vadhuh</td>
</tr>
<tr>
<td>funga (swear)</td>
<td>yu (bind)</td>
</tr>
<tr>
<td>futa (blow)</td>
<td>va</td>
</tr>
<tr>
<td>i-gazi (blood)</td>
<td>asrij</td>
</tr>
<tr>
<td>um-godi (hole)</td>
<td>kupa-s</td>
</tr>
<tr>
<td>um-hlab (world)</td>
<td>jagat</td>
</tr>
<tr>
<td>isi-hlabati (sand)</td>
<td>sikata</td>
</tr>
<tr>
<td>luhlaiza (green)</td>
<td>harit</td>
</tr>
<tr>
<td>i-hlo (eye)</td>
<td>akshe</td>
</tr>
<tr>
<td>hlupa (trouble)</td>
<td>mahu (be troubled)</td>
</tr>
<tr>
<td>in-ja (dog)</td>
<td>svan</td>
</tr>
<tr>
<td>jabula (rejoice)</td>
<td>bhuj (vajoy), las (delight)</td>
</tr>
<tr>
<td>jobeela (join)</td>
<td>yuj</td>
</tr>
<tr>
<td>in-kaba (navet)</td>
<td>nabh</td>
</tr>
<tr>
<td>Zulu</td>
<td>Sanskrit</td>
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<tr>
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</tr>
<tr>
<td>in-kala (crab)</td>
<td>karkata</td>
</tr>
<tr>
<td>bu-kali (sharp)</td>
<td>katu</td>
</tr>
<tr>
<td>pezulu (up above)</td>
<td>sura (sublime)</td>
</tr>
<tr>
<td>pezu (above)</td>
<td>upari</td>
</tr>
<tr>
<td>qwaga (seize)</td>
<td>grabh</td>
</tr>
<tr>
<td>sho (say)</td>
<td>chakhsh (speak)</td>
</tr>
<tr>
<td>ubu-sika (winter)</td>
<td>hima</td>
</tr>
<tr>
<td>um-sindo (a sound)</td>
<td>svri (to sound)</td>
</tr>
<tr>
<td>ti (do thus)</td>
<td>dich (show)</td>
</tr>
<tr>
<td>umu-ti (tree)</td>
<td>trus; dril (grow)</td>
</tr>
<tr>
<td>in-tloni (shame)</td>
<td>hri (be ashamed)</td>
</tr>
<tr>
<td>in-tliziyo (heart)</td>
<td>hrid</td>
</tr>
<tr>
<td>isi-tsha (earthen pot)</td>
<td>ehtra (cook)</td>
</tr>
<tr>
<td>tukutela (be angry)</td>
<td>kup</td>
</tr>
<tr>
<td>twala (carry)</td>
<td>yah</td>
</tr>
<tr>
<td>u-valo (nervousness)</td>
<td>sphal (tremble)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>vunda (have abundance)</td>
<td>vrdth (increase)</td>
</tr>
<tr>
<td>vuta (flame)</td>
<td>jval (blaze)</td>
</tr>
<tr>
<td>zala (begot)</td>
<td>jin</td>
</tr>
<tr>
<td>i-kaya (dwelling)</td>
<td>vas (dwell)</td>
</tr>
<tr>
<td>in-komo (cow)</td>
<td>gaus</td>
</tr>
<tr>
<td>kumula (liberate)</td>
<td>much</td>
</tr>
<tr>
<td>lu-kuni (hard)</td>
<td>guru</td>
</tr>
<tr>
<td>i-lala (palmetto)</td>
<td>tal a (palm)</td>
</tr>
<tr>
<td>lawula (joke)</td>
<td>las (sport)</td>
</tr>
<tr>
<td>mangala (wonder)</td>
<td>man (think)</td>
</tr>
<tr>
<td>imini (day)</td>
<td>dina</td>
</tr>
<tr>
<td>u-moya (spirit, soul)</td>
<td>manyu (courage)</td>
</tr>
<tr>
<td>unu-nyu (feeling)</td>
<td>&quot;do &quot;</td>
</tr>
<tr>
<td>nuka (smell)</td>
<td>ghra</td>
</tr>
<tr>
<td>ama-nzi (water)</td>
<td>vari, udan</td>
</tr>
</tbody>
</table>

**Arabic.** When we come to the Arabic and compare it with the Zulu, we find just so much similarity and no more, than we found between the latter and the Sanskrit—a similarity here and there, it is true, and one from which a learned philologist might be capable of extracting something substantial, but which to the superficial observer will not appear as of much obvious importan. These ancient languages have become in the ages so vastly far apart that any original resemblances they may have possessed have become lost or obliterated by time.

The Arabic language uses, like the Zulu, both prefixes and suffixes, and this resemblance is the more remarkable, because it uses these prefixes, under certain circumstances, for its nouns. Now, this is an important point, for precisely that persistent use in Zulu (and Bantu languages generally) of prefixes along with the nouns, is perhaps its most prominent mark of difference from the other languages of the globe. Where did this habit come from?—is the question that constantly puzzles philologists. Is it impossible that its origin and that also of the Arab usage are one? The Arab uses the prefixes in place of a definite article (the prefixes, therefore, amounting to a definite article and falling away whenever the mere indefinite sense is there). Thus, et-farsh (the sofa), en-nakah (the day), es-sânâ (the year), et-turab (the dust), ez-zawiga (the chapel); but, in the indefinite sense, simply farsh (a sofa), nahar, etc.

The Zulus have the custom of contracting the word u-gise (father, or master) into u-so, and joining it on to other noman roots to form proper names. The Arab does the same, thus, abu-gah and Z. u-so-mandhla, the father-of-power, the almighty; or again abu-ras, and Z. u-so-iandhla, be-with-the-(big)-head, Mr. Big-head.

Regarding numerals, we find Ar. telat (three), Z. tatu; Ar. khamas (five), Z. hmanu; Ar. jashar (ten), Z. i-shnmu.

Among prepositions, etc., we may note Z. pakati (among, between, through), Ar. bntat (between), ft (among); Z. pndhle (outside), Ar. brra; Z. pntsi (under), Ar. tkt; Z. p¿ (where?), Ar. fn?; Z. pmbli (before), Ar. abl; Z. nga (at, by), Ar. gnb; Z. na (and), Ar. wa.

The possessive adjectives 'my', 'thy', etc., are formed in Ar. by suffixing, for the 1st. person, i; for the 2nd. person, ak, and so on—to the particular noun to be qualified, thus, bet-i, my house; bet-ak, thy house. These possessive particles i and ak have a resemblance to similar particles mi and ko used in Zulu for the same purpose and for the same persons, though in a different form; for in this latter language they are really the accusative personal pronouns used for the purpose in conjunction with 'of', thus, indhla ya-mi (the house of-me), my house; indhla ya-ko (the house of-thee), thy house. At any rate, the presence of an i and a k as the chief particles of the possessive adjectives for the 1st. and 2nd. persons in Ar. is noteworthy, for it is also they which are most prominent in the corresponding particles in Zulu. The Ar. possessive particle for the 3rd. person masculine is h and for the feminine ha. Now, although there is no similarity here with the Zulu, there is with the Suto, which has, for both genders of this person, haw—thus, nthln yâ-haw (the house of-him), his house.
The above likeness appears again in the accusative forms of the personal pronouns, where we find for the 1st. person singular Ar. ni (me), Z. ngi; for the 2nd. pers. sing. Ar. ak (thee), Z. ku; for the 3rd. pers. sing. Ar. u (him), Z. m or mu. In the Zulu, however, these pronouns are joined to their governing verbs as prefixes; in the Ar., on the contrary, as suffixes.

Sometimes in Ar. the personal pronouns are used along with the above-mentioned possessive adjectives, in order to lend them emphasis. The Zulu does the same, thus, Ar. bet-i ana, my house, me; and Z. indlulu yami mina. The likeness between this Ar. pronoun ana, for the 1st. person singular, as also that of the 1st. pers. plur. ihnaa, with the corresponding pronouns mina and tina in the Zulu, may be noted. Further likenesses in the other persons are not apparent, unless it be in the 3rd. pers. sing. feminine, where in the Ar. we find heya (her), and in the Z. yena (her or him).

The Arabic forms a kind of demonstrative pronoun (also existent in the Zulu), by combining the particle a with the personal pronouns, thus aho (from a-ho), there is he; or abom (from a-hom), there they are. The Zulu constructs identically the same forms by combining the particle na with the same personal pronouns, thus, nangu (from na-ng-n, the ng acting merely as connecting particle between the demonstrative na and the pronoun u, he); or again, nampo (from mu-m-po, the m merely connecting the demonstrative na with the pronoun bo, now changed to po, for euphony after the m).

A peculiarity of the Zulu idiom is that the interrogative particles, ‘what? where? etc., are placed at the end of the sentence, not at the beginning as in English. The same habit we find in the Arabic. Thus, ‘Where is your house?’ — Ar. bet-ak fen (house-your where)?, and Z. indlulu yako (i)-pi (house your where)? Or again, Ar. gara e?, and Z. kwele-ni? what has happened?

In both Ar. and Z. adjectives follow their nouns, in the former language undergoing suitable regular inflexions, in the latter taking the form of relative phrases.

The verb ‘to be,’ when serving merely as a copula, is omitted alike in Arabic and Zulu. Thus, Ar. inta kebir and Z. u mkulu, thou (art) great.

Progressive thought in the present tense of the Ar. verb is expressed by prefixing a particle be to the simple form, thus ti-ksar, thou breakest, be-ti-ksar, thou art breaking. The progressive present tense of the Zulu is formed quite differently from this; but the progressive past is formed in a very similar manner, although the explanation given to the process is different — a particle be (generally supposed to be the perfect of the Zulu verb ’to be’) is prefixed to the present participle, thus nigi-casa, I breaking, be-nigi-casa, I was breaking. Perhaps, after all, this particle be in the Zulu, expressing progression of action, is no more a portion of the verb ‘to be’ than is the Arabic. Or, is the Ar. particle be the last survival of a verb ‘to be,’ which in that language would now seem to have got lost?

Progressive thought in the future is formed in the Ar. by means of a word rah (‘to go’ with the sense of ‘going, on the way’), which is prefixed in a similar way to the be above-mentioned, thus ti-ksar, thou wilt break, rah-ti-ksar, thou wilt be breaking. Now, in the Zulu there is properly no future progressive, but the simple future tense is formed by means of a particle ya (which also seems to be the actual verb ‘go,’ which in Z. is ya), thus, nigi-ya-ku-ya, I going to go — I shall go.

The imperative mood in Ar. is formed of the root and the suffixing of i to the root, thus, i-ksar, break. Although in Zulu, in the case of all polysyllabic verbs, nothing but the un-touched root is used to convey the imperative sense, yet, in the case of all monosyllabic verbs, a particle yi is always prefixed, thus yi-zwa, hear.

The verb is given its negative sense in Ar. by prefixing ma and suffixing sh to the verb, thus, ma-ti-ksar-sh, thou shalt not break, break not; or ma-ksar-sh, he did not break. The Zulu has a similar method of forming his negatives by affixing at once a negative prefix and suffix, thus, a-nigi-casa-nga (I did not break), where the a and the nga have precisely the same effect as the Ar. ma and sh.

These negative particles ma—sh are sometimes brought together as one word in the form musb, which is merely placed before the verb. This form bears a very curious resemblance to the defective verb mus or musa in Zulu, having a similar meaning, though only used in a prohibitory sense and rarely with any but the 2nd. persons sing. and plur., thus, mues u-humbe! thou shalt or must not go!

A peculiarity of the Zulu — as, indeed, of many other ancient languages — is its possession of several different “forms” of verbs, each form having its own special
shade of meaning, and all built by various changes of the one original root. The Ar. has these forms also, and identically the same as used in Zulu, though very differently constructed. In the Zulu speech these forms still retain their full measure of use and perfection; in the Ar., on the contrary, they are already very defective and, some of them, rarely used, which leads us to believe that they are very ancient habits of speech, which in the Arabic are tending to die out.

The objective form in Zulu is formed by changing the final vowel of the verb into ela, thus, aba (share), abela (share for or with). The Ar. constructs the same form by lengthening the first vowel and sometimes changing the second, thus sharak (share), shārik (share for or with).

The causative form in Zulu is formed by changing the final vowel of the verb into is, thus eca (be clear), cacisa (make clear). The Ar. constructs the same form by prefixing an a to the verb and sometimes with an internal change, thus zahar (be clear), azhar (make clear).

The reflexive form is constructed in Zulu by prefixing zi to the verb, thus, geza (wash), zigeza (wash itself). The Ar. has a similar form, which it often avails itself of to express our passive voice—which otherwise has no regular existence in the tongue. This reflexive-passive form it constructs by prefixing the particle it to the verb, thus, naddaf (clean), itnaddaf (clean itself i.e. be cleaned). The similarity of these corresponding reflexive particles in the two languages is noteworthy.

The Ar. uses again this same reflexive particle it to give a verb the force of the reciprocal form in Zulu, formed in that language by changing the final vowel into ana, thus Ar. ghali and Z. bangana (contend), and Ar. ițghali and Z. bangana (contend with one another).

The Ar. uses a prefix ista before a verb in order to give it a causative-reflexive sense, thus, fihim (understand), istafhim (make oneself understand). This prefix appears to be related to the Zulu causative prefix is, mentioned above.

By changing the final vowel of a verb into eka, the Zulu builds a neuter-passive form, whose sense is expressed by the English auxiliary ‘get’, or the suffixes ‘able’ or ‘ible’. Thus, tandeka (love), tandeka (get loved, be lovable). The Ar. has now no special form for this, though it has retained the thought, and expresses it by the simple passive, so that inhubb may be ‘be loved, get loved, or be lovable’.

Below, we append a list of Arabic words, not, of course, as definitely related to the Zulu, but which may provide the comparative philologist with a little concentrated material for study. Some of the words are merely derived forms, and therefore very different in appearance from their original roots. They are given in the form which offers the most palpable resemblance to the Bantu.

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-kaya (abode)</td>
<td>hanā</td>
</tr>
<tr>
<td>ba (be)</td>
<td>ba'ā</td>
</tr>
<tr>
<td>lu-hlaza (blue)</td>
<td>azra'</td>
</tr>
<tr>
<td>casa (break)</td>
<td>kasar</td>
</tr>
<tr>
<td>in-komo (cow)</td>
<td>gamus (buffalo)</td>
</tr>
<tr>
<td>isi-baya (cattle)</td>
<td></td>
</tr>
<tr>
<td>keta (choose)</td>
<td>ikhtar</td>
</tr>
<tr>
<td>obula (clear, evident)</td>
<td>ban</td>
</tr>
<tr>
<td>in-gubo (clothes)</td>
<td>gūk (cloth)</td>
</tr>
<tr>
<td>u-tuli (dust)</td>
<td>turab</td>
</tr>
<tr>
<td>banda (be cold)</td>
<td>berd (cold)</td>
</tr>
<tr>
<td>za (come)</td>
<td>ga</td>
</tr>
<tr>
<td>u-lala (open country)</td>
<td>khala</td>
</tr>
<tr>
<td>dala (create)</td>
<td>khala</td>
</tr>
<tr>
<td>sela (drink)</td>
<td>sa'a (give to drink)</td>
</tr>
<tr>
<td>um-hlabati (earth)</td>
<td>'ard, tin</td>
</tr>
<tr>
<td>noma-noma (either-or)</td>
<td>imma-imma</td>
</tr>
<tr>
<td>i-cala (error)</td>
<td>ghâlat</td>
</tr>
<tr>
<td>wa (fall)</td>
<td>wa'āz</td>
</tr>
<tr>
<td>u-baba (father)</td>
<td>'ab</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>u-mame (mother)</td>
<td>'umm</td>
</tr>
<tr>
<td>gewala (be full)</td>
<td>mala (fill)</td>
</tr>
<tr>
<td>i-nyama (flesh)</td>
<td>lahm</td>
</tr>
<tr>
<td>in-taba (kill)</td>
<td>gâbâl</td>
</tr>
<tr>
<td>in-kosi (chief)</td>
<td>goz (husband)</td>
</tr>
<tr>
<td>in-doda (man)</td>
<td></td>
</tr>
<tr>
<td>u-limi (tongue)</td>
<td>lisan</td>
</tr>
<tr>
<td>i-zinyo (tooth)</td>
<td>Sinn</td>
</tr>
<tr>
<td>u-bani (lightning)</td>
<td>barâ</td>
</tr>
<tr>
<td>in-daba (news)</td>
<td>khabar</td>
</tr>
<tr>
<td>qa (mo)</td>
<td>la</td>
</tr>
<tr>
<td>i-gwababa (crow)</td>
<td>ghurab</td>
</tr>
<tr>
<td>i-gamal (song)</td>
<td>ghanna (sing)</td>
</tr>
<tr>
<td>i-gama (song)</td>
<td>ghanna (song)</td>
</tr>
<tr>
<td>knulama (speak)</td>
<td>kellim</td>
</tr>
<tr>
<td>ma (stand)</td>
<td>'am (stand up)</td>
</tr>
<tr>
<td>i-sela (thief)</td>
<td>sara&quot; (steal)</td>
</tr>
<tr>
<td>hamba (sweat)</td>
<td>'abb</td>
</tr>
<tr>
<td>kuana (Sun, there)</td>
<td>hinâk</td>
</tr>
<tr>
<td>abanga (think)</td>
<td>zunn</td>
</tr>
<tr>
<td>isi-kati (time)</td>
<td>wâr'</td>
</tr>
<tr>
<td>geza (wash)</td>
<td>ghasal</td>
</tr>
</tbody>
</table>
Malay. Passing now to the dark-skinned races beyond the Indian Ocean, we find the Malays occupying the whole western half of the Eastern Archipelago. They are people much more certainly related to the Hovas of Madagascar, though some have been curious to know whether they might not also have a still remoter relationship with the Bantus.

The Malay languages—for they are numerous—are, like all others of the Eastern Archipelago, in a very low state of development, and in this they resemble much more the Negro than the Bantu tongues, which show a high degree of finish. Inasmuch as the Malay has been in times past under strong Sanskritic influences, we should naturally expect to find, at least in its wordage, some occasional and similarly slight resemblance between it and the Bantu speech.

In the Malay, as in the Bantu, the accent falls generally on the penultimate.

As in the Zulu, an n changes into an m whenever it comes before a b, p or m—a change very common in the prefix of Zulu nouns of the 3rd class. It also assumes the ringing nasalization before a k, g, or h—which peculiarity, also in the Zulu, we believe, originally gave rise to the existence in that language of the soft k, although the preceding n has now frequently dropped out.

Both prefixes and suffixes are made use of in the construction of words; but these prefixes present no likeness to those used in Bantu, indeed even in Malay they change so much in the various languages as to be no longer mutually recognisable.
Properly speaking there is no number, that is, there is no distinct form for the plural; but certain articles (only used in the singular), and placed sometimes before and sometimes after a noun, in order to express 'a, the,' etc., convey an idea at any rate of a singular number. Proper names, also, have a special article, different in different languages, proper to themselves—all which seems to suggest a rudimentary usage of prefixes as the Bantus know them, or a system which, if methodically worked out, might ultimately lead, as with the Bantus, to regular classes of nouns with regular prefixes. In some Bantu languages we find a similar state of things to that just mentioned, though now in the reverse, that is, nouns without any prefix in the singular though taking one in the plural, e.g. Su. tsimu (field), plur. ma-simu.

The cases are expressed, as on most occasions too in the Bantu, by prefixing prepositions. The genitive is formed by prefixing na, thus, where the Zulu says ka Faku (of Faku, Faku's), the Malay says na Faku. The preposition ka also exists in Malay, but it is equivalent to the Zulu nga (towards, over against), thus ka lanit, towards the sky. The preposition tu is equivalent to the Zulu ku (to, towards), thus tu rumu, to the house. The preposition danan has the force of the Zulu kanye na (with, along with).

The possessive adjectives we find practically everywhere expressed by particles almost identical with pronominal roots appearing in the Bantu languages, e.g. ku, mu, ai, mi, ta, na, or similar forms. Of course, being merely monosyllables of two letters, there is not much range for variations of change, so that, both in the Malay and the Bantu, we find the forms in turn almost indiscriminately used for each and every person and number. Thus, in the Malay the ku (my) is nearly everywhere used for the 1st. person singular; so in the Bantu, whether it be varied as Kamb. kwa; Ku. aka; Su. ka; Sw. ngu; Tu. anji; or U. ana. The adjectives mo or mu are used in Malay for the possessive of the 2nd. pers. sing.; whereas in the Zulu the same wordlets are quite commonly used as personal pronouns indicating the 3rd. pers. sing. The adjectives ni or na commonly express possession in the 3rd. pers. sing.; while in the Zulu they well enough correspond with the 2nd. pers. plur.

A similar resemblance and a similar irregularity as to persons and numbers, is apparent all through the list of pronouns in the two linguistic families.

In numeral 'three' we generally find in the Malay the particle ta, te or tao as predominant. This is the case also right through the Bantu, e.g. Z. tatu. Among the other Malay numerals, no external likeness is apparent.

Both Malays and Bantus have a common disposition to use the passive voice of verbs, where Europeans invariably use the active. But the passive is formed in the Malay quite differently from what it is in the African languages. Amongst several other forms, the prefix ka is used to construct a neuter-passive, giving exactly the same meaning as does the suffix eka or kala in Zulu, thus Mal. kala-lihat, get seen, Z. bana-kala.

The following few words (some of which, however, are clearly of Sanskrit relationship) may be suggested for comparison:—

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Malay</th>
<th>Zulu</th>
<th>Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>in-ja (dog) .</td>
<td>andjin</td>
<td>um-zimba (body) .</td>
<td>badan</td>
</tr>
<tr>
<td>isi-kumba (skin) .</td>
<td>kulit</td>
<td>i-tambo (bone) .</td>
<td>tlang</td>
</tr>
<tr>
<td>u-dehe (lip) .</td>
<td>bibir</td>
<td>buka (gaze) .</td>
<td>muka (face)</td>
</tr>
<tr>
<td>lamba (be hungry) .</td>
<td>lapar</td>
<td>i-nyama (flesh) .</td>
<td>daging</td>
</tr>
<tr>
<td>tabata (take) .</td>
<td>djabat (take hold) .</td>
<td>is-andhla (hand) .</td>
<td>tangan</td>
</tr>
<tr>
<td>um-vula (rain) .</td>
<td>hudjan</td>
<td>i-tusi (brass) .</td>
<td>busi (iron)</td>
</tr>
<tr>
<td>i-dli (knoll) .</td>
<td>bulu (hill) .</td>
<td>in-tsimbi (iron) .</td>
<td></td>
</tr>
<tr>
<td>um-ntu (man) .</td>
<td>tau</td>
<td>isi-tebe (mat) .</td>
<td>tikar</td>
</tr>
<tr>
<td>azi (know) .</td>
<td>isen</td>
<td>um-lomo (mouth) .</td>
<td>mulut</td>
</tr>
<tr>
<td>in-dawo (a place) .</td>
<td>tarohi (to place) .</td>
<td>u-limi (tongue) .</td>
<td>lidah</td>
</tr>
<tr>
<td>tanda (wish) .</td>
<td>hendak</td>
<td>i-zinyo (tooth) .</td>
<td>gigi</td>
</tr>
<tr>
<td>i-guma (name) .</td>
<td>nama</td>
<td>u-baba (father) .</td>
<td>bapa</td>
</tr>
<tr>
<td>i-cala (faul) .</td>
<td>salah (sin) .</td>
<td>u-name (mother) .</td>
<td>ma</td>
</tr>
<tr>
<td>isi-kati (time) .</td>
<td>kala</td>
<td>in-dhlela (road) .</td>
<td>jalan</td>
</tr>
<tr>
<td>teuga (barter) .</td>
<td>dukan (trade) .</td>
<td>tatu (three) .</td>
<td>tiga</td>
</tr>
<tr>
<td>i-langa (sun) .</td>
<td>lanit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tshala (plant) .</td>
<td>lamun</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Polynesian. If there be any similarity between the Polynesian and Bantu languages, if most probably came about through a common connection with the Papuan races, although, of course, it might also be the last remaining signs of an anterior relationship among the primordial ages of mankind. As it is, with the few insignificant exceptions given below, we can discover nothing in the Polynesian speech that shows any resemblance to the Bantu, whether it be in its grammatical construction or in its vocabulary.

As in the Negro, so in the Polynesian, nouns and verbs are very frequently absolutely identical.

Like the Bantu, the tendency is to place the accent on the penult.

We find a semblance to the Bantu prefixes in the Polynesian usage of forming the plural of nouns by setting before them a certain general plural article. A pluralis excellentiae is also found, constructed by placing the suffix *na* after the proper name, just as the Zulus would prefix an *o* before it to express the same meaning.

The cases are expressed by prefixing prepositions, as in the Malay, and also in the Bantu.

The genitive is sometimes formed, perhaps from Malay influence, by prefixing the particle *na* (of), which is equivalent to the Z. *ka*.

The dative particle *ki* (to) is also strongly like the Z. *ka*, and is prefixed to nouns in a similar way; but before proper nouns and pronouns it becomes *kie* (cp. Z. *kwa*).

The passive voice in the Polynesian is very commonly formed by adding *ia* (or some particle containing the same), or *na*, or other like particle, to the verb, in a manner very like that of the Bantu, who generally suffix *na* to the verbal root.

It is noteworthy that nearly all the Australian languages have the numeral adjective for 'two' remarkably like the Bantu, thus Zulu, *bili*; Lake Macquarie, *bu-loara*; Wiradurei, *bula*; Kamilaroi, *bular*; Turrubul, *bolutely*; Dippil, *bular*; Tasmania, *piu-wa*.

Although amongst the Polynesian vocabularies one occasionally comes across a word startlingly like some African root, generally speaking there is absolutely no resemblance between the wording of the two families of speech. We must, therefore, not be misled by solitary resemblances, which are probably merely coincidences. Thus, we should not consider there to be any relationship between the Mande Negroes and Englishmen because the former had the word *do* in their speech, meaning 'to make' and the English the same word with virtually the same meaning; nor between the Zulus and the Eskimo, because their word for 'a house' (Z. *i-udlu*; Esk. *ichalu*) appeared to be in sound almost identical. Why, then, should we think to see any between the Samoans and Transvaal Boers, because with the former *tala* means to 'speak' and *taal* again is the 'speech' of the latter?

Papuan. There are few languages less known than those of the Papuan group; but very little information is available. From what we have come across, it would seem that they are of a very low type, indeed are on a par with the Negro, which resemble again in being a vast complex of independent tongues having no palpable relationship one with another.

In some specimens, we find the nouns divided into two classes, one with a pronominal suffix, the other without.

Generally speaking there is no number, singular and plural forms being alike. Separate plural forms, however, are found in the pronouns. Also occasionally do we find a plural suffix *na* used with nouns.

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Malay</th>
<th>Zulu</th>
<th>Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>kanti (<em>but</em>) .</td>
<td>ganti (<em>instead of</em>) .</td>
<td>isi-hlabati (<em>sand</em>) .</td>
<td>dagat .</td>
</tr>
<tr>
<td>unu-sa (<em>kindness</em>) .</td>
<td>kasih .</td>
<td>im-puku (<em>rat</em>) .</td>
<td>tikus .</td>
</tr>
<tr>
<td>ngingi (<em>many</em>) .</td>
<td>banak .</td>
<td>ulw-andhle (<em>sea</em>) .</td>
<td>laut .</td>
</tr>
<tr>
<td>im-bewu (<em>seed</em>) .</td>
<td>biji .</td>
<td>in-kanyezi (<em>star</em>) .</td>
<td>bintang .</td>
</tr>
<tr>
<td>i-hlati (<em>forest</em>) .</td>
<td>utan .</td>
<td>im-konto (<em>spear</em>) .</td>
<td>tomhak .</td>
</tr>
<tr>
<td>in-gwenya (<em>crocodile</em>) .</td>
<td>buaya .</td>
<td>mnuandi (<em>sweet</em>) .</td>
<td>manis .</td>
</tr>
<tr>
<td>in-gulube (<em>pig</em>) .</td>
<td>babi .</td>
<td>papa (<em>fly</em>) .</td>
<td>sayap (<em>wing</em>) .</td>
</tr>
<tr>
<td>in-flanz <em>fish</em> .</td>
<td>ikan .</td>
<td>bulala (<em>kill</em>) .</td>
<td>bunoh .</td>
</tr>
<tr>
<td>i-gazi (<em>blood</em>) .</td>
<td>darah .</td>
<td>in-dhiu (<em>house</em>) .</td>
<td>rumah .</td>
</tr>
</tbody>
</table>

*Note: Table not transcribed.*
The cases, as in the Bantu, are constructed by prefixing prepositional particles to the nouns.

Adjectives follow their nouns as in the Bantu.

Verbs have causative, reciprocal and frequentative forms, which fact would seem to indicate a greater mental activity in regard to the elaboration of verbal forms—a phenomenon that equally strikes us in studying the Bantu.

As is also the case in the Bantu, considerable use is made of the words ‘already’ and ‘still’ in the modification of the verb, although the respective particles in the two language-groups present no similarity.

Other modifications are made by prefixing i, and others again by suffixing the same particle, to the radical vowel of a verb.

In regard to words, although we occasionally find such forms as nambaba and nibaba for ‘father’, we mostly find mama, ama, mam, etc., which are the forms commonest in African and Aryan languages alike for ‘mother’. For this latter we find in the Papuan such words as nina, ina, ini, inai, etc.—forms, again, almost universally used in the Bantu to express ‘his or their mother’—the word for ‘mother’ in the Bantu having generally three different forms according to the person. The Papuan for ‘child’ is generally wana, ana, anan, anak, or something similar—curiously reminiscent, once more, of the Z. um-ntwana, Su. ngwana, etc., although in these languages the ending is merely the common diminutive suffix expressing ‘small’ in the Bantu.

The following list of words presents us with a few slight resemblances; but one wouldn’t like to aver, at the present moment, that it is anything more than chance.

<table>
<thead>
<tr>
<th>Zulu</th>
<th>Papuan</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-langa (sun)</td>
<td>Kelana, lavanga (sun); Manikam and Bogadjim, lan (sky); Valman, nanu (sun), anago (sky); Galela, wangi (sun).</td>
</tr>
<tr>
<td>sa (dawn)</td>
<td>Jamir, as (sun); Tumleo and Salim, os (sun).</td>
</tr>
<tr>
<td>i-nyanga (moon)</td>
<td>Mysol, nah (moon); Tumleo and Sauven, zanar (moon); Valman, sanar (moon).</td>
</tr>
<tr>
<td>u-suku (day)</td>
<td>Tumleo, os (day, sun).</td>
</tr>
<tr>
<td>i-nini (day-time)</td>
<td>Valman, nanu (sun, day).</td>
</tr>
<tr>
<td>i-nunu (night)</td>
<td>Valman, kon (night).</td>
</tr>
<tr>
<td>im-vula (rain)</td>
<td>Valman, vul (rain); Szeak-Bagili, ua (rain); Karkar, ui (rain); Bakaua, u (rain).</td>
</tr>
<tr>
<td>um-hlabati (earth)</td>
<td>Valman, t’a (earth); Bilibili, tan (earth); Jotafa, peer (earth).</td>
</tr>
<tr>
<td>in-taba (hill)</td>
<td>Hatzfeld, ab (hill).</td>
</tr>
<tr>
<td>i-tshe (stone)</td>
<td>Tumleo, et (stone).</td>
</tr>
<tr>
<td>tsha (burn)</td>
<td>Tami and others, ya (fire).</td>
</tr>
<tr>
<td>ulw-andhle (sea)</td>
<td>Bogadjim, iwal (sea); Kadda, yual (sea); Manikam, wal (sea).</td>
</tr>
<tr>
<td>umu-ti (tree)</td>
<td>Valman, meten (fruit).</td>
</tr>
<tr>
<td>in-gulube (pig)</td>
<td>Valman, vul (pig); Wenke, bu (pig); Bongu, bul (pig).</td>
</tr>
<tr>
<td>i-nyoni (bird)</td>
<td>Valman, nal (bird); Kelana, mani (bird).</td>
</tr>
<tr>
<td>i-mamba (viper)</td>
<td>Tami, mama (snake).</td>
</tr>
<tr>
<td>i-nyoka (snake)</td>
<td>Mysol, pok (snake).</td>
</tr>
<tr>
<td>um-fazi (wife)</td>
<td>Manikam, gali (wife).</td>
</tr>
<tr>
<td>mo-sali (Su. woman)</td>
<td>Manikam, kadi (head); Bogadjim, kate (head); Kelana, daba (head).</td>
</tr>
<tr>
<td>i-kanda (head)</td>
<td>Valman, motu (man).</td>
</tr>
<tr>
<td>umu-ntu (person, man)</td>
<td>Mysol, muru (man).</td>
</tr>
<tr>
<td>u-debe (lip)</td>
<td>Valman, t’epurum (lip).</td>
</tr>
<tr>
<td>u-loni (tongue)</td>
<td>Valman, nelle (tongue); Jabim, imbela (tongue).</td>
</tr>
<tr>
<td>i-zinyo (tooth)</td>
<td>Szeak-Bagili, lino (tooth); Jotafa, niyo (tooth); Galela, ini (tooth); Brissi, nissu (tooth).</td>
</tr>
<tr>
<td>in-dhlebe (ear)</td>
<td>Manikam, dabe (ear); Varapu, teve (ear).</td>
</tr>
<tr>
<td>um-konto (spear)</td>
<td>Kai, sontu (spear).</td>
</tr>
<tr>
<td>bona (see)</td>
<td>Bongu, onar (see).</td>
</tr>
<tr>
<td>in-gane (child)</td>
<td>Fiji, ngone (child).</td>
</tr>
<tr>
<td>isi-tebe (mat)</td>
<td>Mysol, tin (mat).</td>
</tr>
<tr>
<td>uma-te (saliva)</td>
<td>Mysol, tefoo (saliva).</td>
</tr>
<tr>
<td>bili (two)</td>
<td>Mysol, lu (two).</td>
</tr>
<tr>
<td>tatu (three)</td>
<td>Mysol, tol (three).</td>
</tr>
</tbody>
</table>
Negro. In coming to the Negro languages, we return, at length to the bosom of our own ethnological family, and may consequently expect to find at last a linguistic family-likeness plainly and strongly marked. Yet, strange to say, this is by no means the case. At first sight, the Negro languages exhibit no more marked indications of relationship with the Bantu than do, for instance, the Papuan, Polynesian, or Malay; so that even such eminent authorities as Prof. Frederick Müller of Vienna have absolutely denied any connection between the Negro and Bantu, and more, even between one Negro language and another; for, says the last named philologist, these (Negro) languages could not possibly have sprung from a single mother-tongue, but must have had each its own separate seed-plot. And Cust continues, “not only are there such great differences of structure as forbid any such hypothesis (viz. of common origin) being started, but there is no such uniformity in vocabulary as would allow such a hypothesis to be maintained.” Yet, with nothing more to help us than the very sparse material available for our study on a remote native mission in the outer darkness of the Zulu country, we firmly believe we do discern an unmistakable resemblance, not, it is true, so much between the individual members of the Negro family, as between the whole Negro family and the Bantu, and this, moreover, both as regards the structure of the languages and their vocabulary.

Our own private opinion concerning the ethnological origin of the Negro and Bantu peoples, has been already disclosed on page 19 of this Introduction and may be now re-read in this present connection. The theory there outlined is, we think, sustained and strengthened by the philological comparison. We believe we discern, indiscriminately scattered amongst the multitude of Negro tongues, those monosyllabic elements of which the present Bantu vocabulary has either been built up, (or else into which it has become disintegrated by degeneration), and those fundamental laws of which its present grammatical structure is composed. We say the ‘Bantu’ languages, whereas really our comparison, our very small comparison, of the Negro speech has been confined only to the single Zulu member of that great Bantu family. Were the comparison extended to all the several hundreds of other Bantu languages, we feel convinced the identity would be brought out much more prominently; indeed, we believe it probable that almost every element of Negro speech would find its corresponding cognate word in the Bantu, and vice versa.

The few remarks here following will explain our theory, and will indicate to more favoured students a very promising line of research. We cannot, of course, select any one specimen among the Negro which might serve as a standard and alone do entire satisfaction to our contention; for the Negro languages are so dissimilar among themselves, each exhibiting only a small portion of that fundamental likeness which one language-group has to the other. We may, however, select a couple of exemplary tongues, one spoken by the Nupe people, of the pure Negro race, and the other by the Hausa, of the sub-Negro class, both tribes resident far from Bantu influence, on the further outskirts of Negroland, well up the Niger. We feel convinced that nobody possessing a thorough acquaintance with the Zulu grammar (or, indeed, of that of any other Bantu tongue) will fail to see, aye, even mentally feel the very close relationship between the two groups of languages.

Nupe. Prefixes, that distinctive mark of the Bantu, are common; indeed, nouns are constructed from the verbs simply by the addition of such a prefix, thus dì-dà (a walk), from da, go), wi-no (dryness, fr. wo, be dry), mi-mo (sweetness, fr. mo, be sweet), dzè-dzè (beauty, fr. dże, beautiful), tì-tà (deceit, fr. tà, deceive). It will be remarked that these prefixes are mostly formed by a single reduplication of the initial vowel. Compare this practice with that of the Arabic, as outlined in the second paragraph of our preceding article (p. 70). We believe that herein may lie the first steps in the development of the Bantu prefixes.

The singular and plural forms of nouns are identical, although the plural is sometimes distinguished by the addition of a suffix zi. The particle zi constitutes the chief plural prefix in the Zulu, being used for no less than three different classes out of the total six taking plural forms.

The particle ko affixed to Nupe nouns, and kazi to those of Zulu, gives in both languages the same augmentative sense, thus N. isigbow-ko, a great tree, Z. umul-kazi. The diminutive particle in Nupe is yi, used in the same way; compare this with the Z. words we, tiny, wcinya, small.

The nominative and accusative forms of nouns, both in Nupe and Zulu, undergo no inflexion and are the same, the first standing before the verb and the latter after it.
There is a genitive particle yan, exactly corresponding in sense and use with the Zulu particle ka, or indeed the Z. possessive particles generally, thus, N. kara yan Faku = Z. um-bwalo ka Faku (the load of Faku, Faku's load), or N. yinkan yan-m = Z. intlanzi ya-mi (the fish of me, my fish).

The origin of the Zulu locative case, which discards the conventional use of prepositions and is complicated by a change both at the beginning and the end of the noun, has always been somewhat puzzling. In the Nupe we discover a new variety of 'divisible' preposition, and precisely this kind is selected to build the locative case, one portion being attached to the front part of the noun and the other to the end, thus N. ta-katu-li (fr. kata, house, ta-ti, on), on the house, cp. Z. entabe-ni, on the hill (fr. intaba, hill).

The personal pronouns showing similarity are:—

<table>
<thead>
<tr>
<th>Nupe</th>
<th>Zulu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. pers. n, na, e-mi (I); mi (me).</td>
<td>ngi (I); ngi (me); i-mi (it is I).</td>
</tr>
<tr>
<td>2nd. pers. o, wo, i-wo, (thou); wo (thee).</td>
<td>u (thou); ku (thee); u-we (it is thou).</td>
</tr>
<tr>
<td>3rd. pers. wun, wun, (he); un (him).</td>
<td>u (he); m or mu (him); u-ye (it is he).</td>
</tr>
<tr>
<td>1st. pers. yi, e-yi (we); yi (we).</td>
<td>si (we); si (we); -li (it is we).</td>
</tr>
</tbody>
</table>

From these are formed the possessive particles, of which we may instance 1st. pers. sing. m, and 2nd. pers. sing. o, alone. The particles in Zulu exactly corresponding to these are, 1st. pers. sing. mi, and 2nd. pers. sing. ko. Thus, N. yinkan yan-m (the fish of me), yinkan yan-o (the fish of thee) is in Z. intlanzi ya-mi and intlanzi ya-ko respectively.

The distinguishing pronouns ana (this), ga (that), appear plainly in the corresponding forms in Zulu, viz. lo-na, le-na (this); lowa-ya, le-ya (that yonder).

Sometimes in the same distinguishing sense, the Nupe uses nan (this). Here we find the etymological counterpart of the Zulu demonstrative pronouns, na-ngu (this is he, here he is), na-n'li (this is it), na-n'tsi, na-zu, na-m'po, na-n'ko, etc. (originally, no doubt, nan-u, nan-i, nan-bo, nan-wo, etc., between the combining portions of which euphonic particles were subsequently inserted).

The interrogative pronouns are N. zai (who?) = Z. u-ba-ni; and N. ki (which?) = Z. pi.

The reflective pronoun so corresponds exactly in sense and use with the Z. zi, thus, N. mi-so-ta (I myself deceive), Z. ngi-zi-kohlisa.

Adjectives, in the Nupe, when in the epithetical sense, simply follow their noun without any change; in the Zulu, they follow the noun in the same way, with the simple prefixing of the relative particles denoting 'who' or 'which'—thus, N. bagi ziko (a black man), Z. umuntu o-mnyama. Adjectives used in the predicative sense, follow the noun, in both languages, simply prefixing the suitable personal pronoun, thus, N. bagi wun ziko (the man is black), Z. umuntu u-mnyama — wun and u being the corresponding personal pronouns for 'he.'

The verb 'to be' appears in the Nupe in forms tsi, sì and yi—forms which throw an unexpected light upon a couple of points that have hitherto been quite inexplicable to us in the Zulu. In this latter language, such phrases as 'I am it,' 'it is they' and the like, are formed by simply coupling together the two pronouns by means of a certain particle yi, thus, 'I am it, a fool' (ngi-yi-so, isitula), 'it is they' (ku-yi-bo). Now, when we come to the negative form for these same phrases, we are told to prefix the negative particle a and then substitute a si in place of yi, thus, 'I am not it, a fool' (a-ngi-si-so, isitula), or 'it is not they' (a-ku-si-bo). Now, these particles yi and si in Zulu have absolutely no known meaning; they have no place whatever in the Zulu verb 'to be' and therefore cannot be said to express to the Zulu the 'am' and the 'is' in the foregoing sentences; on which account Zulu grammarians complacently teach us that they are there 'merely for euphony.' Are they not much more probably near relatives of the substantive verbs yi and si as used away at the Niger?

The construction of the different tenses of the Nupe verb presents quite a remarkable similarity to that in the Zulu.

The N. present tense is formed by inserting the particle e (or re) between the pronoun and verb, thus, mi-e-du (I am going). The Z. substitutes ya for the e, thus, ngi-ya ya (I am going).
The N. perfect suffixes ani to the verb, thus, mi-da-ani (I have gone). The Z. substitutes a suffix ile for the ani, thus, ngi-yu-ile (I have gone)—abbreviated into ngi-y’ile.

The N. future inserts a or ga between the pronoun and the verb, thus, n-a-du (I shall go). The Z. inserts yaku in the same place, thus ngi-yaku-ya (I shall go).

The N. potential inserts ya between the pronoun and verb, with the particle wo after the latter, thus, n-ya-da-wo (I can go). The Z. inserts simply nga in the same place, without the wo, thus, ngi-nya-ya (I can go). But there is in Zulu a particle yo often suffixed to the end of verbal forms (e.g. the participles, verbs in the relative, etc.) which has absolutely no meaning of its own and may often be omitted, its only purpose seeming to be one of euphony. May it not possibly be a relation of the Nupe wo?

The N. conditional prefixes kagan or kaba before the future form as above, thus, kagan-ya-da or kaba-ya-da (I would go). The Z., although having and using other forms, may also at times construct in a similar fashion by prefixing to the future the word ngabe (supposed to mean simply ‘perhaps,’ although in this combination certainly expressing the conditional sense), thus ngabe ngi-yaku-ya (maybe I shall go, I would go).

The Nupe numerals are somewhat more elaborated than those of the Zulu, having a separate distinguishing name for each ten up to 100. The primary numbers, however, are pure Bantu, thus, N. nini (one), N. nye; N. ba (two), N. bili; N. ta (three), Z. tatu; N. ni (four), Z. ne; N. tsu (five), Z. hlauu, after which in Nupe derivative forms are used constructed out of these primary particles, thus, scha-yin (five and one i.e. six), etc.

Unfortunately we have no copious supply of Nupe words by us from which to make a selection for comparison. However, the following may be noted: — dze (beautiful), Z. ble; isi-gbon (tree), Z. umu-li — it will be remembered that in Zulu examples the final portion alone contains the actual root-word, the former portion being merely a meaningless prefix; katu (house), Z. i-kaya (home); kara (load), Z. um-watu; ele (rain), Z. inwula; ego (hand), Z. in-yado (arm), Z. um-ndwe (arm); da (go), Z. ya; wo (be dry), Z. oma; mo (be sweet), Z. mtoto, umandi (sweet); yiikan (fish), Z. in-hlanzi; wi (teach), Z. fonda (learn); bokun (white), Z. mhlopole; ziko (black), Z. zile (black), i-ziko (fireplace).

**Hausa.** The Hausa language, like the Hausa blood, is no longer purely Negro; both have been considerably diluted, as is supposed, with Berber, and even Nubian, admixtures. Nevertheless, the fundamentals of the language still disclose their marks of Bantu relationship.

Both suffixes and prefixes are found in use among the nouns, thus, ba-Hausa (a Hausa) — which is the correct Bantu prefix for plural nouns of the same class; ma-kari (the end, from kare, to end); bawa-ntsisi (slavery, fr. bawa, a slave).

The possessive is formed by prefixing na (sometimes contracted into n’s) to the noun, in the same way as the Zulu prefixes ka. Thus, H. nauna na Faku (the name of Faku, Faku’s name), Z. i-gama li-ka Faku.

The distinguishing adjectives na and nan (this), placed as in Zulu after the noun, appear again in the Zulu distinguishing adjectives lona, lewa, (this), as well as in the Zulu demonstrative pronouns nang, nang, nangku, etc. (this is it, this here, etc.). Thus, H. malse nan (this wife), Z. um-fazi lona (this wife), or nangu umfazi (this wife here).

The interrogative pronouns are wa (who?), Z. u-bani; ni (what?), Z. ni.

Among prepositions and numerals we note, H. bissa (on), Z. pesu; dzakka (in), Z. pakati; gaba (before), Z. pambii; gare (by), Z. nga; binu (two), Z. bili; goma (ten), Z. i-shumi; dubu (hundred), Z. i-kulu.

The substantive verb is expressed by ise, which, as in the Nupe, reminds us at once of the negative verbal particle si or so in the Zulu, thus, H. kuwa tse (a hyena it is), Z. ka ku so upisi (not it is a hyena i.e. it is not a hyena).

Several kinds of verbs are formed, as in Zulu, by changing the termination of the verb in some way or by attaching suffixes. For instance, the H. suffix ise gives the verb the same causative sense as does the suffix iese in Zulu, thus, H. stai (stand), stai-ise (make stand); Z. hiala (stay), hiala-ise (make stay, stop). The H. suffix yes gives the verb the same particular ‘transitive’ sense as does the suffix eza in Zulu,
thus, H. ba (give), ba-yes (hand to); Z. nika (give), niki-za (hand to). The suffix da in Hausa gives the verb a sense of ‘entirely’, just as does the Z. adverbial particle (not suffix) nga when placed immediately after any verb.

A verb yi, with the sense of ‘do’, is used in conjunction with nouns to form verbs, thus ni yi magama (I do speech = I speak). This particle, again, may have some relationship to the particle ya used in Zulu with verbs, in order to express a ‘progressive’ sense, thus, ngi ya kuluma (I do speak, or I am speaking).

A certain particle si is prefixed to verbs to lend them a kind of personal or reflexive feeling, thus, si-dzoro (feel in oneself fear, i.e. be frightened). This is no doubt closely related to the Zulu reflexive particle zi (self).

The future tense of the verb is formed by prefixing the particle za (go), not as in Zulu, between the pronoun and the verb, but right at the beginning, before the pronoun, thus, za ni taffia (going I go = I going to go, I shall go); Z. ngi zaku tamba (I go-to go = I shall go).

The curious custom of the Zulu sometimes affixing its negative particles at once both before and after a verb, is found also in Hausa, thus, H. ba na-sannii ba (not I know not = I know not), Z. a ngi(zi)-za nga (not I knew not = I knew not).

Compare: — H. mutum (man), Z. umunlu; H. yaro (boy), Z. um-fana; H. da (son), Z. in-doda (male-adult); H. sa (bull), Z. in-kwesi; H. sana (cow), Z. zana (general female suffix of nouns); H. nama (meat), Z. i-nyaama; H. karifi (iron), Z. in-tsimbi; H. tamaba (hope), Z. temba; H. ido (eye), Z. iso, i-hlo; H. oba (father), Z. o-baba; H. siekara (year), Z. u-nyaka; H. kula (fly), Z. im-pukane; Z. kwana (day), Z. u-suku (day), u-kwekwe (dawn), mukuwana (on the day, when); H. danga (garden), Z. isi -ni -nde; H. tula (clothing), Z. in - gbub; H. sa (drink), Z. selu, piza; H. kure (end), Z. kapula; H. tsai (stand), Z. ma (stand), hlala (stay); H. ba (give), Z. pa; H. malse (wife), Z. um-fusi; H. sanni (know), Z. azi; H. tse (say), Z. sho, ti.

In order to curtail our remarks as much as possible, in considering the following Negro languages, we shall assume that the reader is already thoroughly acquainted with the Zulu grammar, so that it will suffice simply to indicate the several points of resemblance without going further into explanations.

**Wolof** shows the use of prefixes in a rudimentary stage. It forms nouns from verbs by prefixing an n or m to the latter, though this practice is not nearly so developed as among the Niger tribes. Thus, m-bunda, a letter (fr. binda, write); u-dunde, life (fr. dunde, live).

In assuming these nasal prefixes, we observe that the root sometimes changes its initial consonant for euphony, thus, m-po, a play (fr. fo, to play).

There are also participial nouns formed from verbs by the suffixing of ye, thus, sanga, to bathe; sangaye, bathing. The verbal participles in Zulu also commonly take, apparently simply for euphony, a particle yo attached as suffix. There may be some connection between these two habits.

We find, also, a nounal suffix isle denoting ‘having done’, thus, the noun sop-ite, the having loved (fr. the verb sop-a, love). The Zulu forms the perfect or ‘having’ tense of its verb by suffixing to this latter a particle isle, thus, tsanda, love, tandale, have loved. There is manifestly some relationship between these two particles.

The plural of nouns is usually formed by suffixes, though also sometimes by prefixes.

The reciprocal class of verbs is formed by changing the end of the verb into ante, while the Z. changes it into ana, thus, W. sop-a, love, sopante, love one another; Z. tandan, love, tandana, love one another.

Compare: — mar, tell lies (Z. ama-nya, lies); baye, father (Z. u-baba, father); yapa, meat (Z. i-nyaama, meat); also, ukaya, a nounal suffix denoting ‘the place for’, thus, nelane, sleep, nelanakaye, a sleeping-place (ep. Z. i-kaya, one’s place, i.e. where he lives, his home, or where he is making for, his destination).

**Ibo.** This language has several singular prefixes (though no plural), in conjunction with nouns formed from verbs, thus, u-dzn, question (fr. dzu, ask — ep. Zulu buza, ask); e-tsi, thought (fr. tse, think — ep. Z. ti, think, sho, consider); i-ku, face (fr. ku, see — ep. Z. nhu-so, face); o-kwu, word (fr. ku, speak — ep. Z. kuluma, speak); u-me, knowledge (fr. mu, know); u-kalu, deceit (fr. kalu, deceive — ep. Z. kohlsa, deceive); u-moiga, doctrine (fr. moiga, teach).
Also zi, send (cp. Z. za, come, zisa, make come); bibi, knock to ruins (cp. Z. bibi, fall to pieces); ga, go (cp. Z. ga, go); bu, kill (cp. Z. bu-lala, kill); ece, chief (cp. Z. in-kosi, chief); nye, give (cp. Z. niku, give); mu, one (cp. Z. nye, one); abu, two (cp. Z. bili, two); ato, three (cp. Z. tatu, three); anna, four (cp. Z. ne, four).

Fanti, ebien, two (cp. Z. bili, two); anan, four (cp. Z. ne, four); i-du ten (cp. Z. i-shumi, ten).

Ewe or Evhe and neighbouring languages have both suffixes and prefixes, the latter mostly connected with nouns formed from verbs, thus, a-de, a hunt (fr. da, catch); e-so, horse (fr. sun, run—cp. Z. subatu, run); en-du, sleep (fr. du, sleep—cp. Z. tata, to sleep, daka, stupefy); also yi, go (cp. Z. ya, go).

The Ewe has no separate form for plural; but the Odshí, a neighbouring tongue, has also plural prefixes, thus, ti, head, a-li, heads; a-pata, a fish, en-pata; kuku, a pot, en-kuku.

Efik has prefixes, both singular and plural, thus, i-dara, joy (fr. dara, rejoice—cp. Z. tafa, delight, jabula, rejoice); w-bak, part (fr. bak, divide—cp. Z. buna, split); m-bre, to play (fr. bre, to play); edí-tóno, beginning (fr. tóna, begin). As plural prefixes we find nyene, possessor, and-i-nyene, possessors (cp. Z. wa-nyene, possess); ete, father, m-ete; o-fu, slave, n-fu; esen, guest, i-esen. Also, ibu, two (cp. Z. bili, two); ita, three (cp. Z. tatu, three); iwan, four (cp. Z. ne, four); itke, hundred (cp. Z. i-kuku, hundred).

Veí, fa, die (cp. Z. fa, die); bo, friend (cp. Z. isi-hlobo, friend); ka, snake (cp. Z. i-nyoka, snake).

The Veí, as well as the neighbouring Mande, form nouns rather with suffixes than prefixes, and occasionally show a separate form for the plural, also by means of suffixes.

Mande, ro, say (cp. Z. sho, say); nani, four (cp. Z. ne, four).

Susu, ëa, come (cp. Z. za, come); ëa, ten (cp. Z. i-shumi, ten).

Sonrhai forms a plural by means of suffixes, thus, kamb, hand, kamb-e, hands, (cp. Z. is-andhla, hand; bamba, hold); hau, head of cattle, hau-o (cp. Z. in-komo, head of cattle). Also, na, name (cp. Z. i-yama, name); nam, bite (cp. Z. nambita, taste); tan, catch (cp. Z. bamba, catch); hù-s, tumour (cp. Z. i-tumba, tumour); hù, blow out (cp. Z. hùla, blow); ga, body (cp. Z. i-ga, blood; nn-zamba, body); ham, meat (cp. Z. i-nyama, meat); he, cry tears (cp. Z. i-nyembazi, tear); ka, come (cp. Z. za, come).

Logone, so, drink (cp. Z. sela, puzza, drink); pau, white (cp. Z. mholo, white); lebu, shirt (cp. Z. u-lembu, spider’s-web).

Wandala or Mandara has suffixes in the plural, thus, luguma, camel, luguma-ha, camels (cp. Z. in-komo, head of cattle); na, see (cp. Z. bona, see); ma or me, if (cp. Z. uma, if).

The particle na is used, like the ya in Zulu, to form the progressive tense in verbs, though now as suffix, thus, ye-ze, I eat (Z. ngi-dhla); ye-ze-na, I eating, I am eating (Z. ngi-ya-dhla). The suffix ka, as in the Zulu, is used to form a negative, thus, ye-ze, I eat; ye-za-ka, I eat not (Z. ka-ngi-dhla, not I eat, I eat not).

Bullom and Temne have prefixes, thus, i-por, rain (cp. Z. im-rola, rain); n-mar, love (fr. mar, to love—cp. Z. tanda, to love); n-fa, speech (fr. fo, speak—cp. Z. sho, say). There are also suffixes.

The plural is generally formed by means of prefixes, thus, pokan, man, a-pokun, men; pom, leaf, i-pom; i-fa, pot, n-fa; kil, monkey, si-kil (cp. Z. in-kawu, monkey); fol, eye, to-fol (cp. Z. i-so, i-hlo, eye).

A causative form of verbs is constructed by affixing i, where the Zulu affixes is.

The negative is shown by means of en as a suffix, changing to ke na after vowels. Compare with the Z. negative suffix nga.

Also, i-pun, moon (cp. Z. i-nyanga, moon); gbal, write (cp. Z. bala, write); gbe, go (cp. Z. hamba, go); foli, soothe, quieten (cp. Z. tula, be quiet, calm); ten, sweet (cp. Z. mloti, sweet).
Major has both prefixes and suffixes. The adjectives follow their nouns. The perfect tense of the verb is formed by placing kwar (already) after the verb, where the Zulu suffixes the particle ile.

The future is formed by placing nerri (still) before the verb as well as pronoun. The Zulu word for 'still' is sa, but the particles used for forming the future in Zulu are za and ya, placed before the verb, but after the pronoun.

The particle ba is used as a verbal suffix to express the negative, as is the nga in Zulu.

Compare:— mankoko, fowl (Z. in-kuku, fowl); snun, man (Z. umu-ntu, man); mbran, go (Z. hamba, go); ma, and (Z. na, and).

Bari knows nothing of prefixes, with one or two exceptions among its most primitive words, thus, baba, father, pl. ko-baba (cp. Z. u-baba, father, pl. o-baba); note, mother, pl. ko-note (cp. Z. u-nyoko, mother, pl. o-nyoko). The newer words adopt suffixes.

Compare, nyo, what (Z. ni, what); yango, mother (Z. u-nyoko); bongo, garment (Z. in-yobo, garment); doto, to sleep (Z. ubu-tongo, sleep).

Baghirmi, man, water (cp. Z. ama-nzi, water); dza, fish (cp. Z. in-tlanzi, fish).

Maba or Mobba, tang, house (cp. Z. i-tanga, temporary hut).

Teda or Tibbu, goni, camel (cp. Z. in-komo, head of cattle).

Kanuri uses suffixes for both the plural and to mark the different cases. The particle wa, either alone after the root, or inserted between the root and the case-suffixes, marks the plural. Thus, soba-ye (Nom. a friend), soba-be (Gen. of a friend), etc., plur. soba-wa-ye (Nom. friends), soba-wa-be (Gen. of friends), etc. Compare soba, friend (Z. isi-hlobo, friend).

Galla is neither a Negro language nor a Negro race, being supposed to be rather Hamitic. However, we may compare, shan, five (Z. klanu, five); dera, long (Z. de, long); sibila, iron (Z. in-tsimbi, iron); yogga, year (Z. u-nyaka, year); karra, way (Z. in-dhlela, way); lola, war (Z. lwa, fight); oise, warm (Z. osa, roast); kesati, within (Z. pakati, within).
A SYNOPSIS OF THE ZULU GRAMMAR.

1. Letters. Of these there are 26 used in the Zulu language, when written according to the improved orthography of this Dictionary. Of these, three (c, q and x) are used to represent clicking sounds; one (r), an European, but non-Zulu, sound; and the remainder the ordinary normal sounds of the Roman alphabet.

2. Pronunciation. This will be found exhaustively treated in the text of the Dictionary at the commencement of each letter. Briefly regarded it is as follows:—

A takes the continental sound, as in the Eng. word 'father.' It has three varieties of length—(1), short, as in minä (me) and ukuti sëkë (to scatter); (2), full, as in the penultimate of words, e.g. udaka (mud), intlahla (luck); (3), long, as in the penult of intlahla (old basket) and ihëshi (horse), and according to the new orthography written with a aa.

B has three sounds—(1), close or inspired, as in beka (place); (2), open or aspirated, as in imbhobo (hole) and ubambo (rib)—this variety is distinguished by a bh; (3), exploded, as in bheka (look) and umbhobo (tube)—also distinguished by a bh.

C represents the dental click, which has four varieties of sound—(1), simple, as in caca (be plain); (2), aspirated, as in chacha (cover), for which a čh is used; (3), hard liquid, as in gegea (dance) and geoba (anoint), for which a ge is used; (4), soft liquid, as in ingeacane (certain plant) and ingeosana (a little), for which also a ge is used. There is possibly also an aspirated ge, or geh.

D has the same sound as in English. It is not yet ascertained whether there are not two varieties of this letter, a close and an aspirated.

E takes the continental sound, as in 'there.' It has three varieties of length—(1), short, as in čëbëbë (flat); (2), full, as in the penultimate of words, e.g. ceba (inform against); (3), long, as in ċeba (be wealthy), and written with a ee.

F has the same sound as in English.

G has the sound of the hard g in English, though always aspirated. It is not yet ascertained whether there are not also two varieties of this letter, a close and an aspirated.

H represents the aspirate, in Zulu always more or less forcibly gutturalised according to taste or habit, as in hambha (go) and umhau (emotion).

I takes the continental sound, as in the Eng. word 'ravine.' It has three varieties of length—(1), short, as in imini (noon) and uti (stick); (2), full, as in the
penultimate of words e.g. *hila* (choke) and *mina* (me), or in the prefix of the 2nd.
class e.g. *icelo* (filthy thing); (3), long, as in *isisila* (bird's-tail) and *isikhaya* (por-
ridge), and written with a *i*.

J has the same sound as in English.

K has two sounds — (1), close or inspired, as in *kanye* (once) and *inkuku* (fowl); (2), open or aspirated, as in *khanya* (shine) and *ikhukhu* (pocket).

L has the same sound as in English.

M has the same sound as in English. It also sometimes represents a sound somewhat resembling that of the Eng. interjection 'um!', in which cases it is a contraction for the syllable *um*, and is written ꞉.

N has the same sound as in English.

O takes the continental sound, as in the Eng. words 'all' and 'nor'. It has three varieties of length — (1), short as in *isō* (eye) and *gōlōza* (stare); (2), full, as in the penultimate of words, e.g. in *isikova* (owl) and *gōlōza* (stare); (3), long, as in *isikōva* (banana-plantation) and *ihōbe* (destitute man) and written with a *o*.

P has two sounds — (1), close or inspired, as in *polshosa* (pour forth) and *impela* (really); (2) open and aspirated, as in *phoshoza* (chatter) and *phela* (end).

Q represents the palatal click, of which there are four varieties of sound — (1), simple, as in *qalaza* (stare about); (2), aspirated, as in *qhalaza* (behave impudently), for which a *qh* is used; (3), hard liquid, as in *isigqala* (cow with little milk), for which a *yy* is used; (4), soft liquid, as in *ingqondo* (sense), for which also a *yy* is used. There seems also to be an aspirated *yy*, as in the example *iyqhalashu* (mungoose), as pronounced by some.

R with the trilling sound as in English, does not exist in Zulu, unless in foreign words e.g. the name *umaria*, or in recently coined words, as in *ukuti* *dri* (whirr round).

S has the simple hissing sound as in the Eng. word 'sin', never the *z* sound as in the word 'wise'.

T has two sounds — (1), close or inspired, as in *toba* (get softened) and *tenga* (wave to and fro); (2), open and aspirated, as in *thoba* (bow down) and *tenga* (barter).

U takes the continental sound, as in the Eng. word 'plume'. It has three varieties of length — (1), short, as in *leu* (your) and *isulubezi* (bad luck); (2), full, as in the penultimate of words e.g. in *nquma* (become solid) and *kuye* (to him), or the prefix of the 6th. class e.g. in *uhlupo* (affliction); (3), long, as in *nqūma* (cut off), and written with a *wu*.

V has the same sound as in English.

W represents the semi-vowel *u* when combining in sound with another vowel immediately following it. The sound produced, and represented by this letter, is consequently not so full or broad as the English sound.

X represents the lateral click, of which there are four varieties — (1), simple, as in *ukuti* *xu* (spread apart); (2), aspirated, as in *ixha* (bundle), for which an *xh* is used; (3), hard liquid, as in *nxha* (rod), for which a *gx* is used; (4), soft liquid, as in *injrabu* (quarrel), for which also a *gx* is used. There may also possibly be an aspirated *gx* or *xh*.

Y represents the semi-vowel *i* when combining in sound with another vowel immediately following it. The sound produced, and represented by this letter, is consequently not so full and broad as the English sound.

Z has the same sound as in English.

The following combinations are used to describe special sounds:—

Bh, see B.
Ch, see C.
Dhl represents the deep throat lisp, as in *dhlula* (pass), and resembling the sound of the *thl* in the Eng. word 'smoothly'.
Ge, see C.
Geh, see C.
Gy, see Q.
Gyh, see Q.
Gr, see X.
Gzh, see X.
Hl represents the medium or mouth lisp, as in *ahlula* (overcome), and resembling the sound of the *thl* in the Eng. word 'deathly'.
Hh represents the soft or breath-like h, as in the words umkhakha (a single stroke) and khukula (blurt out).
K̹h, see K.
P̹h, see P.
Q̹h, see Q.
R̹ represents the strong guttural sound, as in the words irrewa (spear) and mḿ̹rea (milk into the mouth).
S̹h has two sounds — (1), soft, as in the Eng. word ‘sherry’; (2), hard, as in ‘cherry’ — but both sounds are interchangeable.
T̹h, see T.
T̹ represents the sharp or dental lisp (being a variety of the H̹ lisp and occurring wherever that lisp immediately follows an n), and resembles somewhat the sound of the ‘t’ in the Eng. word ‘neatly’, as in the word inT̹sele (ratel).
T̹sh represents a combination of the sounds of a close or ‘inspired’ t together with an sh, and resembles somewhat the sound of the t in the Eng. word ‘virtue’ when pronounced with an intentional retention or closing in of the sound upon its expulsion from the mouth, as in the words itshe (stone) and tshala (plant).

3. Words — their Syllabification. The general rule in Zulu is for every word, phonetically considered, and every separate syllable thereof, to end in a vowel. Thus, lu-nda (love), not taw-da; u-bu-nTu-tuwa-ne (ant-nature), not ub-un-tuwa-ne. This gives an easy rule for the correct division of polysyllabic words.

Etymologically this rule is not always correct, as e.g. in the word ubu-nTu-tuwa-ne, where the second phonetic syllable nTu combines a portion of a prefix (the euphonic n) and a portion of a root (Tu) — from the noun intuane (ant). But in actual speech, etymology must submit to the particular grammatical rules governing each language.

4. Accentuation and Quantity. Every syllable in a Zulu word contains a single vowel, and that vowel may be long, full or short (i.e. its quantity), and either accented (with a long or short emphasis) or altogether unaccented (i.e. its accentuation). Thus, in the word i-si-Pu-ku-pu-ku, we have the first four syllables, as well as the last, all short, while the fifth is full in quantity — thus, i-si-Pu-ku-pu-ku; and again, as to its accentuation, we have the first syllable bearing a short accent, the second short but unemphasised, the third bearing a short accent, the fourth short and unemphasised, the fifth bearing a long accent, and the final short and unemphasised — thus, i-si-Pu-ku-pu-ku.

There are, therefore, in Zulu three accents, a short, a full and a long, or rather one accent carrying one of three various quantities. The long accent is rare and altogether unusual, and therefore has no rule. The rule of the full accent is that it always and only occurs on the penult of words, as in tända, gudhlula, bekezela. The fixing of the short accent, however, is more capricious; and, except in the case of so-called ukuti verbs, in which it invariably selects the first syllable (e.g. in ukuti fique, ukuti fokoqo, ukuti fikululu), any formulation of rules would scarcely counterbalance the exceptions required thereto; for each class of words seems to be a rule unto itself, as the following examples will show — the sign ‘ ’ over a vowel indicating the full accent, not the long, which does not appear:

\[
\begin{align*}
\text{i-fa} \\
\text{u-kū-dhła} \\
\text{i-nkō-mo} \\
\text{ī-ngā-gā-ne} \\
\text{ū-fu-kū-fu} \\
\text{ū-bu-tō-ngo} \\
\text{i-nkō-si-kā-zi} \\
\text{ū-bu-nko-nyā-na} \\
\text{pē-le-kē-ze-la} \\
\text{i-mbi-li-ki-ē-ne} \\
\text{e-nkō-si-kā-zi-ni} \\
\text{i-si-pū-ku-pu-kwā-na} \\
\text{e-kū-pēle-kē-ze-le-ni.}
\end{align*}
\]

5. Compound Words. These are both numerous and peculiar in the Zulu speech. They are formed by stringing together a number of separate, generally monosyllabic
elements of speech which have no definite meaning, and are never used, standing alone, but which, by virtue of being placed in a certain relationship to other particles of speech, gain a definite shade of meaning which they lend to the whole and enable it to express a single completed, and often to our view quite comprehensive, thought. Such a combination of particles is bound together in the Zulu's speech under one common penultimate or full accent, which, indeed, is the sign that the single quantum of sense, or word, is, in the Native mind, complete. Thus, in the words ngaye (formed of nga and ye), engakadhi (of e nga ka and dhi), and ngiyakutanda (of ngi ya ku and tanda), the particles e. g. nga, ka and yaku could not be separated from the particles ye, dhi and tanda respectively, without altogether destroying the accentuation, or, in other terms, destroying the word; and, further, alone they would present no definite meaning to the hearer, anymore than would the particle bo in the Latin future amabo, or the ing in the English participle 'eating' if separated from the kernel of the word.

Accentuation, then, is the only guide by which we know whether particles of speech are to be regarded as independent, or as forming part of a compound word. Thus, leyo 'nikomo is not a compound word because there are two penultimate or full accents, showing that, in the Native mind, each particle of speech stands alone; but leyo'ndlu is a compound word and must be united in writing, since both the particles of speech are united under a common penultimate; which is the case again in such instances as tel'amanzi, or wangip'amasi, where the first accent has become shortened and subordinated to the full accent in the penultimate, thus being accentuated differently from the sentences tela amanzi, or wangipa amasi, where there are two separate full accents.

The copulation of two words into one compound mainly occurs, in actual pronunciation, in those instances where the elided vowel is that of the first word, as in the example le'ihashi; where it is that of the second word, the two words are generally pronounced separately, each with its own penultimate, as in the examples lelo 'hashi, zonke 'zikati; unless that second word be a monosyllable, in which case it is always joined, under one penult, to the word preceding, as for instance leyo'nya, kabanginiku'zwi.

6. Elision. When two otherwise independent particles or words, one ending and the other beginning with a vowel, are brought together in a close relationship, the weaker of those vowels, as an aid to fluency of speech, may be elided, and the two words joined together in one, or not, according as accentuation requires (see § 5). Thus:

\[
\text{tin'abuntu} \text{ (for tina abuntu),} \\
\text{wangip'amasi} \text{ (for wangipa amasi),} \\
\text{kuy'op'iyazi} \text{ (for kayap'op'iyazi),} \\
\text{bay'enza} \text{ (for bayenzu— the mere insertion of a euphonous y in this instance would lead to confusion with the accusative pronoun of the 3rd class).}
\]

\[
\text{le'ihashi} \text{ (for lela ihashi),} \\
\text{lo'ili} \text{ (for lulu uili),} \\
\text{kafini'mului} \text{ (for kafini imului),} \\
\text{le'si'ishu} \text{ (for lesi ishsha).}
\]

But:

\[
\text{lelo 'lishi} \text{ (for lelo ihashi),} \\
\text{lez'u'zinkom} \text{ (for lezi ya izinkomo),} \\
\text{zonke 'zikuli} \text{ (for zonke izikuli).}
\]

A similar elision also occurs in the formation of the vocative case of nouns (e. g., see 'Cishu), and the genitive of some nouns of the first class (e. g. ezika'Cishu), and upon other occasions to be learnt from the grammar.

7. Coalition of vowels. Whenever the prepositions na, nga, kwa, njenga, immediately precede a noun or verb in the infinitive, the two words join together, the final vowel of the preposition coalescing with the initial vowel of the noun or verb, as follows: u and a, into u; a and i, into e; a and o, or a and u, into o.

The same rule holds also in the conjunction of the genitive particles (see § 23) with their governed nouns.
The preposition *ku*, however, instead of coalescing, generally causes the initial vowel of the following word to be elided.

8. **Euphonic copulatives.** Where, however, two particles of speech, one ending and the other commencing with a vowel, are brought together in close relationship, and the retention of both vowels is of grammatical necessity, such vowels are coupled together by the insertion between them of one or other of the semi-vowels *w* or *y* (see Alphabet). Thus:

(umahashi lawo) *a-w-ako* (for *a ako*),
(lawa 'mabantu) *a-w-odwa* (for *a odwa*),
(umfana) *o-w-alusayo* (for *o alusayo*),
(inja) *e-y-aziyo* (for *e aziyo*),
(intaba) *e-y-ehlayo* (for *e ehlayo*),
*ba-yi-bona* (for *ba i bona*).

The rule for such combinations, based on euphony, is as follows:

- *a* with any vowel = *w*; except *a* with *i* and sometimes *e* = *y*.
- *e* " " " = *y*; except *e* with *o* or *u* = *w*.
- *i* " " " = *y*; except *i* with *o* or *u* = *w*.
- *o* " " " = *w*; except *o* with *i* = *y*.
- *u* " " " = *w*.

Other euphonious particles are *ng*, *l*, *y*, *w* and *s*. These, like the foregoing, are primarily copulative in their nature and used to remove a hiatus, though sometimes they stand as introductory particles at the commencement of a word.

They are employed—(1), where, by reason of the omission of some intervening particle of the verb to be, nouns, pronouns or adjectives come to follow immediately after a pronoun, even though sometimes that pronoun (generally impersonal cases, amounting merely to *it is*) may be left absolutely unexpressed; (2), after passive verbs, as agent to same.

*Ng* is used only before nouns, pronouns or adjectives commencing with an *a*, *e*, *o*, or *u* (except in the case of nouns of the 5th. class). Thus:

- *kung'amahashi* (for *ku amahashi*).
- *eng'umfa\-a* *nje* (for *e umfana*).
- *kwakung'enkulu inkunzi* (for *kwak\-e enkulu*).
- *ny'amsebenzi wam\-i* (for *ku — understood — amsebenzi*).
- *kung'utshani b\-ani* (for *ku utshani*).
- *walbashwa ng'abantu* (for *walbashwa abantu*).
- *sashay\-we* *nw\-ee* (for *sashay\-wa uve*).

*L* is used in a similar manner with nouns of the 2nd. and 5th. classes. Thus:

- *kul'\-h\-ashi* (for *ku ih\-ashi*).
- *kul'\-uto olukulu* *kuve* (for *ku u\-ito*).
- *lu\-w\-wandhle* (for *ku u\-wandhle*).
- *walbashwa* *l\-u* *\-u\-lo* (for *walbashwa u\-li*).

*Y* is used before nouns, pronouns or adjectives commencing with an *i*.

- *y'ini, um\-fana? y'izinkomo* (for *ku ini, ku izinkomo*).
- *kay\-ing\-ola* (for *ku ing\-ola*).
- *kwakuy\-ibona* (for *ku ibona*).
- *ubulewe y'inkosi* (for *ubulewe inkosi*).
- *ugul\-ise\-wa y'ilesi\-silon\-du* (for *ugul\-ise\-wa ilesi\-silon\-du*).

*W* is occasionally used in place of the particle *ng*.

- *ew\-um\-fana nje* (for *e umfana*).
- *kwu\-masebenzi wako* (for *ku umsebenzi*).

*S* is used before nouns in the locative case.

- *ba\-s\-enfuleni* (for *bu enf\-uleni*).
- *owu\-s\-oNg\-yye* (for *owa oNg\-yye*).

The origin of these euphonious particles *ng*, *y* and *l*, although, in the present advanced and altered state of the language, no longer perceptible, seems to us to have been the impersonal particles or pronouns *ku*, *i*, and *li* or *lu*, and signifying simply an indefinite *it*. The *ku* became in time softened down to *ng*. Thus, *ng'abantu*, *ng'a-
mahashi, for ku or kw abantu, ku or kw amahashi. Yini le ekalayo (where ini has assumed the form of a noun of the 3rd. class), for i ini; or g'inyola, for i inqola. L'uti, again, for la uti. Uyintswa y'ilesi sionda (where the latter compound word has assumed the form of a noun of the 3rd. class), for i ilesi sionda. The fact that at the present day the impersonal pronoun u proper may be used together and along with these above-mentioned particles does not prejudice this idea of their origin.

9. Euphonic consonantal changes. Transformation of the internal consonants of words frequently occurs in Zulu for the sake of euphony. This change takes place on the following occasions: — (1) in the formation of the diminutive of words (see § 20); (2) in the formation of the locative case of nouns (see § 22); (3) in the formation of the passive voice of verbs (see § 42).

Words, therefore, in any such positions and containing within themselves — for these changes never affect the first syllable of any root — the following letters and combinations of letters, have then euphonically changed, as below: —

<table>
<thead>
<tr>
<th>ph</th>
<th>into</th>
<th>sh</th>
<th>e.g.</th>
<th>bopa, passive</th>
<th>boshwa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>tsh</td>
<td>loba</td>
<td>lotsha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hh</td>
<td>j</td>
<td>bhokhisa</td>
<td>bhujiswa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>ny</td>
<td>luma</td>
<td>lunywa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mp</td>
<td>ntsh</td>
<td>mpompa</td>
<td>mpontshwa</td>
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</tr>
<tr>
<td>sbb</td>
<td>nj</td>
<td>bumbha</td>
<td>banjwa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>j</td>
<td>isibhuda</td>
<td>locative</td>
<td>isibhunjana</td>
<td>(the latter change only occurs in the locative case of nouns, not with verbs.</td>
</tr>
</tbody>
</table>

10. Correct method of writing Zulu.* This is a subject about which there has hitherto been great divergence of method and opinion; and this, perhaps, because nobody has been forthcoming who, after formulating a practical and logical system, has taken the trouble to inform the public of it. We propose here to make an effort to remedy this deficiency, and, by submitting a carefully considered system, to introduce some general agreement and uniformity of practice in this matter. But in order to attain so desirable an end, we shall first of all have to be prepared to change some of our cherished habits and to sacrifice some of our erroneous prejudices.

The first and chiefest rule is to write, as far as possible, exactly as the Native speaks. There must, in our writing, be a correct spelling, a correct compounding, and a correct dividing of the Zulu words.

The present imperfect and faulty method of lettering must be abolished, and a true and phonetic rendering of the various sounds adopted. Such a system is outlined — we believe, for the first time, in so far as it regards the Zulu language — in the pages of this Dictionary. The use of the new lettering may be found somewhat irksome and its appearance produce something of a shock at first; but the change has been safely accomplished in the Xosa language, and can be equally so in the Zulu. The Native newspapers in the former language are now written in the improved style, and neither writers nor readers find it anything but convenient and as it ought to be. The spelling of Zulu words in future should, therefore, be strictly in accordance with that shown within brackets after the entries in the vocabularies of this book. Whenever no bracketted indication of change is found, the particular word may be regarded as correctly spelled according to the old form.

11. Diphthongs. There are no such in Zulu, notwithstanding that they are frequently seen in Zulu writing. It is altogether antagonistic to the genius of the Zulu language to place two vowels alongside each other in the same word. The rule in Zulu is for every syllable to commence with a consonant and end with a vowel; and where no introductory consonant exists, a semi-consonant or semi-vowel is inserted to answer the requirements of the language. The connecting consonants or semi-vowels used for this purpose are mostly either w or y. These letters, again, Europeans must

* It will be observed that the Zulu orthography, as exemplified in the examples, etc., to be found in this work, is not in accordance with the rules here laid down, but rather follows the imperfect method customary hitherto. This has been intentional, for most students of the language are still familiar only with that system of writing. Our first aim as lexicographers has been to explain the meaning of words, not to treat on orthography, which lies more truly within the sphere of a grammarian. Had we introduced changes of style and spelling too abruptly, while seeking to make clear, we might only have confused.
remember, do not represent the broad full-mouthed sounds of the same letters in English; such broad sounds are unknown in Zulu. In that language the w and y are nothing more or less than simply u and i, and are heard so faintly by European ears as to go often quite undetected. Nevertheless, they are always there, and a Zulu hears them distinctly. Therefore, wherever in words, simple or compound, two vowels (apparently) come together in one word, one of the euphonie semi-vowels should always be inserted in writing, in accordance with the rule in § 8. Thus we should never write, as is frequently done, waeseti (then he said) — a Zulu never spoke so — but rather wayes'eti; or again, not uMhau (feeling), but uMhawu.

Although it has been said above that in Zulu no two vowels may come together in close connection in one word, nevertheless they may occur in such a position that one be at the end of a word and the other at the commencement of the word next following. Thus, it were quite correct to say or write kwasho inkosi (the chief said so).

12. Division of words into syllables. The general rule here, required by the principles of Zulu speech, though sometimes conflicting with the facts of etymological derivation, is that a word be so divided as to allow of every syllable ending in a vowel. The syllables, therefore, will, except such as stand at the beginning of words, generally commence with a consonant. There are, of course, a few exceptions, especially as regards the prefixes. Thus:

- u-bu-nTa-tiva-ne (not ubu-nTatwa-ne).
- um-Mbi-la (not um-Mbil-a).
- ku-y-o-p'i-ga-zi (not kuy-op-i-ga-zi).

13. Elision of Vowels. This is a very common practice in Zulu speech, and should also be duly marked in Zulu writing. This latter is accomplished by means of the apostrophe. The insertion of an apostrophe, wherever a letter has been omitted, removes ambiguity, guides the reader as to the actual manner in which a Native spoke and makes the construction of complicated words clear. Thus, without it, we might read the word wenza, and be unable to say whether the present tense (wenza i.e. u enza) or the past (w-enza i.e. wa enza) is intended. Or, again, one might write down from the mouth of a Native the words tinabantu, kusifuni, and yet the reader be utterly at a loss to know whether what the Native actually said was tina 'bantu or tin' abantu, whether kusifuni imali or kusifuni 'mali. A letter has been skipped in speech, but nothing exists in the writing to show which letter it was.

Wherever, therefore, in a Zulu word, simple or compound, a vowel has been omitted in its expression, such omission should always be indicated in script by the insertion of an apostrophe.

This rule refers only to what we may call casual occurrences, not to words of a fixed formation in which it may occur, e.g. nguMhlomanye (for nguMhla omanye), or ngulawumbe (for nguMhla umbe).

The following may serve as examples of this manner of marking an elision:

- 'Mpande, le'nkomo, lo'b'uthani,
- kw'aZulu, le'sisitha, lo'k'ukuthla,
- lo'mfazi, lo'mfculo, la'b'abantu,
- le'llikasi, loi'uti, le'zizinkomo,
- us'uli (for n se'uti),
- engem'calu (for engem'icala),
- abak'ontombi (where ontombi is regarded as a plural proper noun of the first class — the girl's people — abaku or abaka ontombi),
- ang'azi na'ukhuya (for angi uzi na ukhuya),
- ub es'efile (for ube ese efile),
- angab'esasho (for angabe or angabi esasho).

The apostrophe is also used to mark off certain euphonie particles from the actual body of the word to which they are prefixed, and although no elision has taken place. The justification for this is in the attainment thereby of a greater certainty as to the meaning and pronunciation of the speech scripturally expressed. Thus, we might write the word luti (it is a stick) and the reader imagine that what we intended to say was 'it says or indicates' (i.e. lutir); or, that the l were an intrinsic part of the body of the word, whereas the portion uti alone constitutes that word; or, he might be led to give the vowel n an incorrect pronunciation, not recognising that it
is the full & peculiar to nouns, a *uti*, of the 6th. class. The euphonic initial £ is therefore marked off by an apostrophe, thus,—*Tuti* (it is a stick), but *luti* (it indicates).

The above rule, then, is observed in regard to all those euphonic particles explained under § 8. Thus:—

*Wahlushwa ny'abantu* (he was made to suffer by the people),

*but wahlushwa nyjabantu* (he was made to suffer on account of the people).

*Ngiy'indodana yako,* (I am your son).

*Ngisheshiwe ny'amahashi* (I have been hastened along by means of horses).

*But ngisheshiwe nyamahashi* (I have been hastened along on account of the horses).

*Y'ini leyo es'otshanini?* (what is that in the grass)?

*Tuti* (it is a stick),

*Us'emfuleni* (he is at the river).

This rule is also observed in regard to the imperative mood of verbs commencing with a vowel. Thus, *y'akani, y'embata*—the insertion of the apostrophe bringing the actual verb, and often its meaning, into clearer prominence. In regard to monosyllabic verbs, which usually take a full *yi* as imperative prefix, there does not seem to be any custom or necessity for the use of an apostrophe. Thus, *yidakwa, yima.*

14. Hyphen. This is another sign made considerable use of in Zulu chirography. There are in that language several adverbial and pronominal suffixes regularly tacked on to the end of verbs, nouns and the like in order to qualify them in some way. Thus we have *ni* (what)?; *pi* (where)?; *ke* (then); *ze* (empty); and sometimes *na* (denoting interrogation). All these particles have an essential and independent meaning of their own, and they are joined on to other words, not that they be absorbed by them, but merely as a convenience of enunciation, they being invariably monosyllables, and monosyllables being antagonistic to the rhythmic flow of Zulu accentuation. Nor can we depict them standing alone, for they are not so spoken, and our method of writing must be as near as possible an exact reproduction of the manner of speech. Were it not that they came into conflict with certain other similar particles likewise affixed to the end of verbs and with which they might easily be confounded, there does not appear to be any reason why they should not be joined on absolutely to the tail of the verbs, precisely, indeed, as the pronouns are prefixed to it at its head. We solve the difficulty, therefore, by making use of the hyphen. This plan not only preserves the correct accentuation, but it preserves also the identity of the particular particle and at the same time furnishes a guard against confusion with other similar verbal suffixes. Thus, the word *puzani* might, as it stands, mean either 'drink ye!' or 'drink what?'; or *yakani* mean 'build ye!', or 'it (the bird) builds what?'. Or, again, to take the enclitic *ke* frequently affixed to the end of words. There is in Zulu a class of verbs ending in *ka*, which frequently becomes changed into *ke* in Zulu. Were no distinguishing mark apparent in script, this latter particle would often become confounded with the former. Thus, *anibulaleke* might mean 'may ye then kill!' or 'kill ye away then,' or again, 'may ye get killed!'. A difference in articulation would make the difference of meaning clear in speech; and equally clear should it also be made in script.

Wherefore, all such adverbial and pronominal suffixes, as *pi* (where), *ni* (what), *ke* (then), *ze* (empty), *bu* (who), etc., although no longer capable of being absolutely severed from their governing verbs, etc.—with which they have now entered into combination as compound words, as witness the common penultimate—might nevertheless be clearly distinguished in script by some sign, e.g., a hyphen, according to the custom of Colenso. Thus, we should have *puzani* (drink ye)—where the *ni* is not one of the particles of the class to which we refer—but *puzani* (drink what); and *anibulaleke* (may ye get killed), but *anibulale-ke* (may ye then kill).

But this rule applies to those particles only so long as they perform the service of adverbial suffixes and retain their own essential meaning. Thus, we should write:—

*Si-pi* (*Isiša*)? where is the vessel?

for each of these particles is really an independent wordlet—*the pi* retaining its completeness of meaning as an adverb, and the *si* being a regular pronoun; so that, the unexpressed verb to be having been duly supplied, the combined particles form really a perfect sentence.
Also, for the same reason:—


But no hyphen would be used with the following:—


for the reason, firstly, that the particles pi and ni are no longer adverbial suffixes meaning 'where' and 'what,' and, secondly, that the particles si and wu are not capable of standing independently alone, being merely used as prefixes and devoid of any substantial meaning of their own. The whole combination, therefore, expresses together but one single thought incapable of division by a hyphen.

The word ngani (by means of what, on account of what i.e. why) gives rise to some difficulty of rule. But after much consideration we have arrived at the conclusion that the best working plan is to follow the practice indicated above, using the hyphen wherever the word signifies 'by means of' and omitting it wherever it signifies 'on account of' or 'why.' Thus:—


but:—


In a similar way, though for a slightly different reason — the particle ni, in this case, meaning not actually 'what,' but being a colloquial abbreviation for yini, just as in English one says and writes 'doesn’t' — we write:—


kwozulu ukomo-ni? what kind of a beast will it give birth to?

But here, as elsewhere, it must be the actual Native tongue that furnishes us with our rule. Wherever, then, the Native does not join such particles in one compound word with the governing verb, etc., — which will always be manifested by the fact of the penultimate of the governing word not having been shifted — in such cases, the particle, standing separately in speech, should be shown standing separately also in writing. Thus, a Native may say hu正当 ke (go along then), but wena ke (you then) without taking forward the penultimate. Or again, at one time a Native may say nyapi na? (where are you going to?); at another, nyapi na? (a form of pronunciation frequently heard in Zululand). The difference in the mode of writing should give at once the key to a correct reading of what the Native actually said, of the manner in which he actually spoke.

15. Complex and Compound Words. We use the former term to indicate a certain class of words, very common in the Zulu speech, which are composed of many different parts united together under one penultimate accent, as e.g. the word wabesetela (from waba e se eti), and to distinguish them from simply compound words, as e.g. the words njengokubha (from njenga ukuba) and unguboziywezi (from a ungabo ziza evet). The former are really small sentences in which the component wordlets, in spite of their concatenation under one principal accent, still retain their own independent meaning unimpaired; whereas in simple compound-words the component particles no longer retain nor express their several original meanings, but are become amalgamated together as the single sign of a single idea.

A certain school of writers in Zulu have hitherto persistently denied the existence in Zulu speech of such a thing as complex-words. In a certain well-known Zulu grammar, we find the following quotation: —'Most English authors (in Bantu languages) incorporate in one word the verb, its auxiliary, its pronoun subject, and, if there is one, its objective pronoun. Grout, however, did not do so; and, as a rule, French and German authors do not do it either. We think the latter are right, and we could prove it... We can only say that if this system of orthography were adopted in English, we would, instead of a sentence like 'he had not told it you', have the big word hek'hadnottoldityou. There is no more reason to apply it to Bantu than to European languages'.

Yet in truth there is a very good reason, though it may not have occurred to the writer of the above lines, nor to those who habitually use his system of orthography. For if English were Bantu, and the rule of word-construction therein were that every completed word be distinguished by the fixture of one full principal penultimate accent — as is the case in Zulu; and if we found such expressions as 'he had not told it you' not so spoken as here written, but with the various particles rapidly linked together in one single effort of speech and under the government of one single
principal accent falling on the particle it, we contend that such an expression would be quite correctly written if penned as actually spoken, without any dismemberment of its parts, in one united whole, with the accentuation properly shown. And more than that, we contend that it would be positively incorrect to write the word otherwise. Colenso applied this reasoning to Zulu and acted on it, and most well-informed authors do the same.

We thus have the rule, that all complex-words, constituted of several distinct particles or wordlets, which could not with any intelligibility to the Natives be chopped up into separated, independent particles of speech, and which are regularly joined together by them under one common penultimate (always clearly marked by an accentuation peculiar to itself), should be also so strung together in writing as to form one word or complete expression of thought. Thus wakamba (he went). Some persons write this as wa hamba, apparently for no other reason than that in English, the ‘he’ is separated from the ‘went.’ But in the Native mind, the particle wa, when standing alone, as a distinct word, is absolutely unintelligible and meaningless.

Again, the expressions siyakubona (we shall see), and siya ‘kubona (we go to see), are by some persons — and apparently for the same reason as given above, viz., that English speech and orthography require it so — both written in the same way, in chopped up particles, without any regard to accentuation, and just as though each particle, when standing alone, had any meaning at all, thus — si ya ku bona. The different particles only obtain a definite meaning — that in the speaker’s mind — when strung together as the Native does so, under one penultimate according as he places it. In the first instance, siyakubona, we hear the peculiar penultimate accent only once, on the bo, wherefore we connect all in one thought or word together; in the second case we hear the penultimate accent twice, on the si and on the bo, hence we write two divisions of speech or two words.

It is true that, according to our system, we shall sometimes find two complex-words appearing exactly the same in script and yet in meaning and pronunciation different. But this defect is attributable not so much to the system of writing as to the actual manner of Native speech. For certainly, in both cases, the component particles of such words will be found duly united by him under one single principal accent — the difference of meaning and pronunciation being accomplished by varying the position of the secondary or short accents, or by the dissimilar ‘quantities’ of the subsidiary constituent particles. Thus, the word belisadukile may mean (it, the cat, was still astray) and belisadukile (it, the sun, was glaring hot). Both words are written alike, but constructed and pronounced differently, each, as said, according to its composition. The first might be divided into its component particles thus: — be-li-sa-dukile, comprising four different wordlets, and the length of the several syllables being respectively — short with short accent, short, full, short, full with long accent, short. The second might in a similar way be divided — be-li-sadukile, comprising three wordlets, and the length of the several syllables respectively — short with short accent, short, short, short, full with long accent, short. The words are thus of different quantities, though alike in accentuation. The sa in the former word is an independent particle signifying “still” and retains the sound of a full (though unaccented) a; the sa in the second word is part and parcel of the word saduka, and as such only of short measure — which fact gives at once the key to the construction of the compound word, as well as marking the difference of meaning and pronunciation. Words of this description in Zulu remind us of such words in English as ‘increase, concert, record’, etc., which, though possessing but one form of script, have two meanings and two pronunciations, the guide being, just as in Zulu, the accent.

16. Capitals and Proper Names. So far Grout seems to have been the only one who attempted to formulate for us any fixed rules in regard to this matter. The practice of Colenso was constantly varying, showing that his own mind was not quite settled on the subject; at any rate he did not provide us with any regular method for dealing with these things.

Unhappily Grout’s system is inconvenient and irregular — which is, forsooth, a poor recommendation for any ‘rule’. He advises (Rule 5, Par. 64, ‘Zulu Grammar’) that “all proper nouns, as names of persons, places, rivers and tribes” be commenced with a capital letter, that is to say, that the capital letter should appear as the initial letter of the prefix of the word, not of the root. Thus, Umunti (a person), Utukela (a river), Inkunzhila (a place).
He then proceeds, by supplementary Rule 1 (under the same paragraph) to direct that, when such names of places appear in the locative case, the first letter is still that to be capitalised. Thus, Otukela, Enkanhla.

Again, by supplementary Rule 3, he directs that, when such a proper name is preceded by a particle whose final vowel coalesces with the initial vowel of the proper name, then the letter to be capitalised is that next following after the erasure. Thus, nyoTukela (along the Tukela), neNkandhla (and the Inkandhla).

Further, by supplementary rule 4, he directs that proper names of persons, as Umuntu or Ugwayi, when in the genitive or locative case—in which instances, of course, the initial vowel or prefix is deleted—should capitalise the first of the remaining letters, thus, ka'Muti (genitive), 'Gwayi! (vocative).

Further on, in his notes upon these above-mentioned rules, he proceeds:—

"After much study . . . I see no reason to change or modify the foregoing rules . . . They are in the best possible accord with good taste, do not mar or break up the word, or disturb its integrity . . . Much less do they involve any arbitrary, difficult, or needlessly minute division in a name."

By the above eulogy of his system, Grout seems to have unwittingly stated to us some of its most conspicuous defects. For just what it does involve is an 'arbitrary, complicated and needless' chopping about of the names; just what it does do is 'to mar and break up the words, and destroy their integrity,' at least in so far as it makes the name of a particular river appear at one time as though it were Utukela, at another as though it were Otukela, and at another as though it were Tukela. And so on with all names written according to this changeable method—the capital letter, which most people would take to indicate the commencement of the actual name, would be incessantly altering. At one time Umhlatuze, at another Eumhlutuze, at another noMhlutuze; at one time Inkandhla, then Enkanhla, and finally neNkandhla; at one time Umzi, then noMzi, and again Oximni!

Still further on, in the same notes above referred to, Grout observes that "in respect to other methods, it must be said that some of them put indignity upon a word by separating essential elements, as the incipient from the radical, the inflectional from the root, and so make, as it were, invicious distinctions by passing over the first part of a word and giving the capital to the second which has really been brought up from an isolated root condition into recognition, etc." But we are not at all sure whether his own method does not do precisely all these things; whether, by stating that the correct name of a river is Utukela, and then writing noTukela, he is not 'separating the incipient from the radical, the inflectional from the root'; whether, by continually changing the appearance of the word, he is not systematically disregarding both prefix and root, 'passing over from the first part of a word and giving the capital to the second which has been brought up from a root condition into recognition'—naming the place at one time Inkandhla, then iNkandhla (in form neNkandhla); whether the variations Utukela, Otukela, and nTukela (in form noTukela) are not very marked 'distinctions', not exactly perhaps invicious, but certainly puzzling to a beginner anxious to know what or where the essential body of the word really is? A system that preserves the identity of the root-name Tukela and Nkandhla unchanged under all and every condition, surely cannot be regarded as inferior, more complicated and less reasonable than the above? Why write at one time Utuku for a person's name (e.g. in the sentence ngihona Utuku), and then Faku (as in the sentence umhona kaFaku). In the sentence Utu noMuti, the rule of the first word is broken in the second, and vice versa—two proper names, in which the t and the m are the corresponding initial letters of the root, each following a different rule of capitalisation, in the former case the sign of the name appearing in the prefix and in the second case in the root! Or, if we take the sentence Umuti wubi (written, of course, on the method of Grout), by what means would one show that the first word represents a person's name (and meaning 'Mr. Muti is bad') and not simply a medicine (and meaning 'the medicine is bad')?

There is a system of capitalisation which, we believe, is much simpler, more practical and more logical than that of Grout would seem to be. By it the first letter of—

1. The first word of every sentence (including quotations and verse-lines), and

2. The root of every proper name (including appellations of the Deity), is always written with a capital. Thus, nMuti (a person), umHlatuze (a river), leSuto (a country), leGanda (a language).
Should it happen that such names be, not only proper names, but also commence a sentence, then naturally they fall under both rules, and become respectively Umahi, Umhlalaza, LeSuto, LuGanda.

By this method we retain the identity of the proper name unchanged under all circumstances. The following may serve as examples:—

umdali, a creator (Umdali, if commencing a sentence; voc. 'mdali),
uMdali, Mr. Creator—a person's name (UMdali, " do "; voc. 'Mdali),
unDali, the Creator (UmDali, " do "; voc. 'Mdalei).

unMuti mubi, Mr. Muti is bad.

unMuti mubi, the medicine is bad.

uTukela, the Tukela-river.

uTukela, at the Tukela.

ngaTukela, along the Tukela.

iNkandhla, the Nkandhla-forest.

iNkandhla, at the Nkandhla.

ngibona uFaku, I see Faku.

unftana ku'Faku, the boy of Faku.

It is true, the first three examples above show three different forms; but then here it is not three different forms in the one name; here we have three different words, with different meanings, of which each single one will retain its capitalised root or essential part unchanged through all circumstances. In Grout's system we find these changes occurring in the one same word, through the constant shifting of the capital letter.

The method above outlined is that generally followed by Colenso and adapted by Cust in his book on the "Modern Languages of Africa." Imagine the absurdity of the thing had he classified his Bantu languages, places and peoples according to the first letter of the prefix instead of that of the root. We should have had Unyamwezi, a country (under U); Wanyamwezi, its people (under W); and Kingamwezi, their language (under K); Kwazulu, a country (under K); Isizulu, its language (under I); and Abakwazulu, its people (under A)—instead of finding all the former under X (e. g. Unyamwezi, wanyamwezi and kinyamwezi), and all the latter under Z. The classification of his 223 Bantu languages would have been impossible had he discarded the root for the prefix, inasmuch as perhaps most of the Bantu languages have a Ki or a Si or something very similar as the prefix to their name.

Indeed, even in the classification of such a Zulu dictionary as we are at present engaged with, the adoption of Grout's system would have proved anything else than 'natural, plain and easy to the reader.' Who, for instance, would have thought to look for cTekwini (Durban) under "I" (as Iteku), or the mission-station of enTumeni under "Intuma", or the Tukela under "U" (as Uthukela)? The root of a name, and to wit the first or initial portion of that root, is the only unchangeable element in a Kafir word, and under that it ought always to be classified. According to Grout's method we should have been compelled to confine our 'classification' of Zulu names of people to the one letter 'U', and of places, to the two letters, mainly, 'U' and 'I'!

17. Prefixes of Nouns. Most languages of the world are suffix-using, as the Latin and Hottentot. Others again are prefix-using, as the Bantu. It seems obvious to us that suffixes and prefixes are, in their nature, philologically identical, differing only in the position which grammar has chanced or chosen to give them in human speech.

Probably because the use of prefixes is an unintelligible novelty to ourselves, European students of the Bantu languages have displayed a great weakness for indulging in wild and fanciful theories concerning them. And yet it seems so plain that they are merely the African equivalents to the Aryan a and an, us and i, in the Latin words domina and dominam, dominus and domini. Prefixes and suffixes alike, and in both varieties of language, tell us of the particular 'class' of the noun, and verb, too, in another respect. They indicate to us certain qualities of the word to which they are attached. In the Latin they inform us of the number, gender and case of the noun, and give us a key to the pronoun that will subsequently stand for it. In the Bantu they inform us of number, occasionally of case (as in the vocative and locative), suggest to us the nature of the object and give us a key to its pronoun. In the Latin the suffix vi, in the verb amavi, does for us what is achieved by the prefix nga in the Zulu verb ngatanda. Whereas, then, the Aryan ancestors of the
Romans chose to place their indicating-particles at the end of words, the African's ancestors chose to place theirs at the beginning.

The Bantu prefixes are believed by some to be the remnants of 'primitive nouns' just as the English prefixes 'dom' and 'hood' are from old Saxon words dūn (doom) and hōd (character), and so on. But this, in our opinion, is exceeding the fair limit of comparison. We prefer to liken the Bantu prefixes to the suffixes, not of a comparatively modern language like English, but of the Sanskrit or Latin, in which it is not supposed they are the remnants of primitive nouns; for, as Prof. Frederick Müller asserts, "as for the meaning of the several suffixes (in the Aryan languages), one cannot affirm that any absolutely certain meaning has been attached to any particular suffix from the beginning."

Others, again, like Döhne and Torrend, have thought to detect in these Bantu prefixes the presence of an article. Thus, the latter, taking the prefix um of the 1st class, calls the u thereof an article, and the m a classifier. Such theories are oftimes ingenious, but, in our opinion, they are pure fancy; we do not believe that the statements upon which they are based, really exist. We think that, in the Native mind, the prefix um, or whatever it may be, will bear no more chopping up within itself, than would the accusative suffix am in Latin, were one so bold as to assert that the a therein served the purpose of an article and the m that of a case-indicator. For, alike in the Zulu as in the Latin, the theory would be found 'not to work.'

Immediately we came to nouns of the 3rd. class in Zulu, we should find the prefix a simple short i (e.g. in the word i-Nala, plenty). What, then, has become of the article, or alternatively the classifier, in this the very largest class of nouns? We elect to agree with Dr. Bleek that, even though an 'ancient article' may have been contained within the prefixes in primeval antiquity, 'its employment (i.e. of the prefix) nowadays appears mainly to depend upon usage' (or inherited habit) and scarcely upon any intention of thereby defining the noun.'

18. Classes of Nouns. According to the variety of these nominal prefixes, there are in Zulu eight classes of nouns, as follows:—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>umn,</td>
<td>u</td>
<td>umu-ntu, a person</td>
<td>aba</td>
<td>ba</td>
<td>aba-ntu</td>
</tr>
<tr>
<td></td>
<td>um,</td>
<td></td>
<td>umu-fana, a boy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>u</td>
<td></td>
<td>u-Faku, Faku</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>ili, contr. i</td>
<td>li</td>
<td>i-kanda, a head</td>
<td>a</td>
<td>a</td>
<td>ama-kanda</td>
</tr>
<tr>
<td></td>
<td>in</td>
<td>i</td>
<td>in-daba, an affair</td>
<td>izim</td>
<td>zi</td>
<td>izin-dhu</td>
</tr>
<tr>
<td></td>
<td>i</td>
<td></td>
<td>i-nala, abundance</td>
<td>izi</td>
<td></td>
<td>izi-nala</td>
</tr>
<tr>
<td>IV</td>
<td>isi</td>
<td>si</td>
<td>isi-tsha, a vessel</td>
<td>i</td>
<td></td>
<td>isi-tsha</td>
</tr>
<tr>
<td>V</td>
<td>umu</td>
<td>u</td>
<td>umu-ti, a tree</td>
<td>imi</td>
<td>i</td>
<td>imi-ti</td>
</tr>
<tr>
<td>VI</td>
<td>u</td>
<td></td>
<td>u-fula, a river</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>u, contr. u</td>
<td>lu</td>
<td>u-nyaka, a year</td>
<td>izim</td>
<td>zi</td>
<td>izim-nyaka</td>
</tr>
<tr>
<td>VII</td>
<td>uku</td>
<td>bu</td>
<td>uku-kosi, chieftainship</td>
<td>izin</td>
<td></td>
<td>izin-kamba</td>
</tr>
<tr>
<td>VIII</td>
<td>u</td>
<td></td>
<td>u-ntshvula, beer</td>
<td>izi</td>
<td></td>
<td>izi-ntshvula</td>
</tr>
</tbody>
</table>

The above is the classification of nouns according to Colenso's tabulation which is that followed in this Dictionary. But we venture to believe this tabulation might be improved, were it arranged as below:—
This method of tabulation seems to us much more systematic and accurate than the preceding. It brings those prefixes which are at all similar, and bear comparison, alongside each other. It brings prominently into view the fact that the m and n in the plural prefix (izi-m or izi-n) of the IV class (of this tabulation) are merely euphonic, that their appearance is merely casual and their variation solely caused and regulated by the nature of the consonant commencing the root, and that, although occasioned by the junction of a certain variety of vowel in the prefix and a certain variety of consonant commencing the root, they really pertain to and are pronounced in conjunction with the root, not the prefix, as the preceding table erroneously leads one to believe. Wherever a root of this class commences with a b, p, f or v, there a euphonic m is required; in all other instances, an n, except where the initial consonant of the root be an h or an l, when no euphonic letter of any description is required.

The same remark refers equally to the prefixes singular and plural of the V class (as here tabulated), where the prefix is solely a short i (differing in pronunciation from the full i in the contracted prefix of the III class), and takes an m or n only for euphony’s sake, according to the aforesaid, rule. But should the root itself commence with either an m or an n, naturally no further euphonic letter is required, the short i of the prefix remaining alone,* as in the words i-Mhangumfandu and i-Nungu.

It will be observed, further, that the contracted prefixes, consisting of a single vowel, show quite a variety of pronunciation. Thus, the u of the I class is short; that of the IV class, along with the i of the III class, are both full—that is, of the same quantity as the same vowels when occurring in the penult of words, though, of course, without the long accent; and, finally, the u of the II and VII classes are both long. The h of the VII class and the k VII are, of course, both of the soft or inspirated variety.

The prefix of the VI class is given as isi, or isa. This does not imply that either of these prefixes may be used indiscriminately with all and any words of this class, but rather that certain of those words may, according to Native usage, take either of them at choice, or, indeed, in particular cases prefer regularly and solely the isi variety. Thus, isaNgoma or isiNgoma, isiNci or isaNci, isaBongo or isiBongo, isaLukazi or isiLukazi, isiNgumani or isiNgumani, isiKwee or isiKwee. Others again are nowadays never heard with any but the isa prefix. Thus, isaNasi, isaNcape. And yet it is plain, though not in every case, with our present limited knowledge of Bantu etymology, absolutely provable—that in all of these cases the a is part of the prefix, not the root, which commences with the consonant next succeeding it. Thus, isiNgoma forms its abstract noun as ubuNgoma, not as ubuAnyoma as it otherwise would, and so showing that the root is ngoma, not anya; which fact is further evidenced by comparison with other cognate words—iNgoma, etc.—in Zulu and
other Bantu languages. The word *isaNcape* has a second form *iNcape*, proving the same thing. The word *isaKwee* is from the verb *kwee*; while the name *isaNusi* is manifestly derived from an obsolete verb *nusa* (= *nukisa*; cp. *susa*), meaning merely *isiNuki* (a smaller-out). The use of this *isa* form of the prefix is, therefore, solely for euphonious purposes.

But this class of words must not be confused with another in which it is self-evident that the *a* is part of the root, and not of the prefix, which in these instances becomes simply *is* — the final *i* having been dropped by elision before the stronger vowel succeeding it. Thus, *is-Akwe* (from *ala*), *is-Azi* (from *azi*), and *is-Apuka* (from *apuka*). Some words, as *isandhu* and *isendo*, are doubtful as to which of the above classes they belong.

In all of these cases, then, the etymology of the root of the word must be our only and infallible guide. Where such is untraceable, both forms and opinions must be permissible.

In this Dictionary, in order not to create confusion too abruptly, we have adhered to the old familiar style of classifying such words under *a*, as though that were the initial letter of the root. We hope, however, by having the above facts more clearly explained to them, students of the language will come to see the necessity in a future edition of altering this error.

In regard to the VII class, it may be noted that certain of the coast tribes in Zululand, as the Elangeni, Mzutwa, etc., have a habit of substituting the *uku* prefix for the *ubu*. Thus, *uku-kle* (for *ubu-kle*), *uku-omi* (for *ubu-omi*).

19. Construction of nouns from verbal roots, etc. At first sight the Zulu usage in this regard would appear arbitrary and irregular; but upon closer investigation, it will be found to be quite reasonable and systematic. Thus, from the verb *tulu* (carry away) is built the noun *i-nTutwane* (ant); from this noun (not from the original verb) is constructed the abstract noun *ubi-Ntutwane* (ant-nature). Again, from the verb *gana* (marry) is formed the noun *i-nGane* (child); from this noun (not the preceding verb), the noun *isi-Nyane* (darling or sweetheart); and finally, from this latter, the noun *um-Nyane* (friend). Now, which is the actual and real root of the words *ubu-nntutwane* and *um-nyane*? Obviously the *n* is not part of the original root of these words remotely considered; but, on the other hand, it is certainly a part of the secondary forms (I do not say the root of such forms) from which they were constructed. Etymologically, then, it might be more exact to write *ubun-nTutwane* and *um-Nyane*; but we should consider the form *ubu-Ntutwane*, *um-Nyane* also permissible and indeed for practical purposes preferable. To be satisfactory to both opinions, we have entered such words in this Dictionary in both possible places.

20. Nounal suffixes. The diminutive suffixes are *ana* (= little), and *angana* (= very little). Diminution may also be expressed by the use of the feminine diminutives. The feminine suffixes are *kazi*, sometimes *azi* or *azana* (= female), and *kazana* (= little bit of a female — gen. with contempt).

The form *kazi* is also used as a general augmentative or intensifying suffix (= great, huge); and, inversely, the forms *azana*, *azanyana*, and *kazana* (= little bit of a worthless, contemptuous) as diminutives of disapprobation.

The final *a* of these prefixes is often changed into *e*. These suffixes are joined on to the end of nouns, adjectives, adverbs and (in regard to the diminutive forms) also of verbs, the final vowel of such word becoming either elided before the incipient vowel of the suffix or, if *o* or *u*, changed into *w*. Thus, *intombi* (a girl), *intombikazi* (a huge girl), *intombuna* (a smallish girl), *intombazana* (a little girl), *intombazanyana* (a very little girl); *isilo* (an animal), *isileane* (a smallish animal), *isitlwanyane* (a little animal), *isitlwanyazana* or *isitlwanyakazana* (a tiny animal).

21. Number. This is shown by a change of the prefix — see § 18.

22. Gender. The suffix *kazi* or *azi* is used in a few words to denote the female gender, as *inKuku* (fowl), *inKukukazi* (a female fowl or hen).

But mostly the distinction of sex is expressed (1) either by a different word for each gender, as *inDoda* (husband), *unFazi* (wife); or (2) by the use of the terms *inKunzi* (male) and *inTsikazi* (female). These words are used indiscriminately with
both animals and birds, governing the particular word qualified in the genitive case—thus, inkunzi yenye (a bull leopard), intisikazi yejuba (a hen dove).

23. Case. Roughly speaking—for there is no uniformity of opinion on this point—there are six cases in Zulu: (1), the nominative; (2), genitive; (3), accusative; (4), locative; (5), vocative; (6), prepositional.

The nominative is that simple form of a noun or pronoun which it assumes when occurring as subject of a verb.

The genitive, if this is to be regarded as a case, is formed in three ways:

[(1), by the use of genitive particles, corresponding to the class of the noun governing (and having somewhat of the force of the English of), which are placed before the noun governed, the two vowels coalescing on conjunction (according to § 7). Each class of nouns has its own proper genitive particle, as under:—

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular Prefix</th>
<th>Gen. Part.</th>
<th>Example</th>
<th>Plural Prefix</th>
<th>Gen. Part.</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>uma, um, u</td>
<td>wa</td>
<td>womuntu</td>
<td>aba, o</td>
<td>ba</td>
<td>bomuntu</td>
</tr>
<tr>
<td>II</td>
<td>ili</td>
<td>la</td>
<td>lomuntu</td>
<td>ama</td>
<td>a</td>
<td>omuntu</td>
</tr>
<tr>
<td>III</td>
<td>im, in, i</td>
<td>ya</td>
<td>yomuntu</td>
<td>izim, izin, i</td>
<td>za</td>
<td>zomuntu</td>
</tr>
<tr>
<td>IV</td>
<td>isi</td>
<td>sa</td>
<td>somuntu</td>
<td>isi</td>
<td>za</td>
<td>zomuntu</td>
</tr>
<tr>
<td>V</td>
<td>uma, um, u</td>
<td>wa</td>
<td>womuntu</td>
<td>imi</td>
<td>ya</td>
<td>yomuntu</td>
</tr>
<tr>
<td>VI</td>
<td>ulu</td>
<td>hwa</td>
<td>lwomuntu</td>
<td>izim, izin, i</td>
<td>za</td>
<td>zomuntu</td>
</tr>
<tr>
<td>VII</td>
<td>ubu</td>
<td>ba</td>
<td>bomuntu</td>
<td>none</td>
<td>za</td>
<td>zomuntu</td>
</tr>
<tr>
<td>VIII</td>
<td>ukw</td>
<td>kwa</td>
<td>kwomuntu</td>
<td>none</td>
<td>za</td>
<td>zomuntu</td>
</tr>
</tbody>
</table>

(2), by the use of *ka* (of) prefixed by the personal pronoun (see § 25) corresponding to the class of the noun governing (unless that pronoun be a single vowel), and then, all combined, placed before the noun governed. This form of the genitive is only employed with nouns singular (mostly proper) of the I class, having the prefix *u*, which prefix is elided before the genitive particle. Thus, ilazi lika'gwayi (a leaf of tobacco), inkomo ka'Mafa (the beast of Mafa, Mafa's beast).

Nouns plural of this variety of the I class follow the general rule 1, as above, save that there is no coalition of vowels. Thus, ukudhla kwabwaba (the food of my fathers), izidwaba zwonina (the kilts of the mothers).

(3), by the use of the genitive particle (rule 1 above) in combination with a noun in the locative case. In this instance there is no coalition of vowels, the particle being united with the word by a euphonic *s* (see § 8). Thus, umuntu waseNatala (a person of or from Natal), intlanzi yaseolelwandle (a fish of the sea).

The accusative case, except in the case of pronouns (see § 25) always takes the same form as the nominative.

The locative case is used to denote the place at, to, or from which anything is or occurs. It is therefore always rendered into English by the use of prepositions. It is formed:

1. by changing the initial vowel of the noun into an *e*, or, if that vowel be the *u* of the VI class prefix, into an *o*; then—

2. by changing the final vowel of the word, if an *a* or *e*, into *eni*; if an *i*, into *ini*; if an *u*, into *eni*; and finally—

(3), should the last syllable of the word contain a *b*, *bb*, *ph*, *n*, *mbh*, *mp*, or *d*, the rule (see § 9) for the euphonic change of consonants comes into force, nearly always, if the final vowel be *o*; frequently, if it be *u*; more rarely, if it be any other vowel; but, in such words containing the euphonic change, the final vowel, if an *o* or a *u*, frequently becomes merely *eni* or *ini* respectively, instead of *wenti* and *wini*, as before indicated. Thus:

<table>
<thead>
<tr>
<th>isi-Tsha</th>
<th>isi-Tsheni</th>
<th>isi-Khobo</th>
<th>esi-Khotsheni</th>
</tr>
</thead>
<tbody>
<tr>
<td>isi-fse</td>
<td>isi-feni</td>
<td>in-dhubu</td>
<td>en-dhubhini</td>
</tr>
<tr>
<td>isi-deli</td>
<td>isi-dulini</td>
<td>isi-gubhu</td>
<td>esi-pujini</td>
</tr>
<tr>
<td>isi-sfo</td>
<td>isi-sfeni</td>
<td>isi-bopho</td>
<td>esi-bosheni</td>
</tr>
<tr>
<td>isi-soa</td>
<td>isi-spini</td>
<td>im-puphu</td>
<td>en-pishini</td>
</tr>
<tr>
<td>u-ti</td>
<td>o-tini</td>
<td>um-lomo</td>
<td>en-touweni</td>
</tr>
<tr>
<td>m-taba</td>
<td>en-tabeni</td>
<td>in-tambo</td>
<td>en-tanjeni</td>
</tr>
<tr>
<td>m-pompo</td>
<td>en-pombe</td>
<td>i-pombe</td>
<td>e-pombe</td>
</tr>
</tbody>
</table>
The vocative case is formed by simply eliding the initial vowel of the noun. Thus, 'Mpande! 'nKosi!

The prepositional case is formed by prefixing to the noun one or other of the prepositions na (with), nga (along, by, by means of, on account of), kwu (of), nge- nga (like, as), etc., the final vowel of these latter coalescing with the initial vowel of the noun according to rule 7. Thus, nomkonto (with an assegai), ngendhlule (along the path), kwamashu (of the fields), njengehashi (like a horse).

24. Pronouns. These are of eight kinds: — (1), personal; (2), possessive; (3), prepositional; (4), emphatic; (5), relative; (6), distinguishing; (7), demonstrative; (8), indefinite.

25. The personal pronouns are as follows:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd.</td>
<td>I class um-fana</td>
<td>u</td>
<td>ku</td>
<td>2nd.</td>
<td>I class aba-fana</td>
<td>ba</td>
<td>ba</td>
</tr>
<tr>
<td>3rd.</td>
<td>II &quot; i-kanda</td>
<td>li</td>
<td>li</td>
<td>III &quot; im-buzi</td>
<td>i</td>
<td>yi</td>
<td>III &quot; izim-buzi</td>
</tr>
<tr>
<td></td>
<td>IV &quot; isi-tsha</td>
<td>si</td>
<td>si</td>
<td>IV &quot; izi-tsha</td>
<td>i</td>
<td>yi</td>
<td>IV &quot; ini-fula</td>
</tr>
<tr>
<td></td>
<td>V &quot; um-fula</td>
<td>u</td>
<td>u</td>
<td>V &quot; izim-bula</td>
<td>u</td>
<td>u</td>
<td>V &quot; izim-bambo</td>
</tr>
<tr>
<td></td>
<td>VI &quot; u-bambo</td>
<td>l</td>
<td>l</td>
<td>VI &quot; izim-bambo</td>
<td>l</td>
<td>l</td>
<td>VI &quot; izim-bambo</td>
</tr>
<tr>
<td></td>
<td>VII &quot; u-nilwanda</td>
<td>bu</td>
<td>bu</td>
<td>none</td>
<td></td>
<td>none</td>
<td>none</td>
</tr>
<tr>
<td></td>
<td>VIII &quot; uku-dhla</td>
<td>ku</td>
<td>ku</td>
<td>none</td>
<td></td>
<td>none</td>
<td>none</td>
</tr>
</tbody>
</table>

26. The possessive pronouns (or adjectives) are formed by prefixing the proper genitive or possessive particle (see § 23) corresponding to the object possessed, to the pronominal particle corresponding to the subject possessing. Thus, the genitive particle having the force of the English 'of', the pronominal particle has the force of 'him', 'her', 'it', or 'them.' The pronominal particles, along with the genitive particles which precede them, are shown below:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd.</td>
<td>I class um-fana</td>
<td>va</td>
<td>ko</td>
<td>2nd.</td>
<td>I class aba-fana</td>
<td>ba</td>
<td>ba</td>
</tr>
<tr>
<td>3rd.</td>
<td>II &quot; i-kanda</td>
<td>la</td>
<td>ke</td>
<td>3rd.</td>
<td>II &quot; ama-kanda</td>
<td>a</td>
<td>wa</td>
</tr>
<tr>
<td></td>
<td>III &quot; im-buzi</td>
<td>ya</td>
<td>lo</td>
<td>III &quot; izim-buzi</td>
<td>za</td>
<td>yo</td>
<td>III &quot; i-kanda</td>
</tr>
<tr>
<td></td>
<td>IV &quot; isi-tsha</td>
<td>sa</td>
<td>so</td>
<td>IV &quot; izi-tsha</td>
<td>za</td>
<td>zo</td>
<td>IV &quot; i-kanda</td>
</tr>
<tr>
<td></td>
<td>V &quot; um-fula</td>
<td>wa</td>
<td>wo</td>
<td>V &quot; ini-fula</td>
<td>ya</td>
<td>yo</td>
<td>V &quot; i-kanda</td>
</tr>
<tr>
<td></td>
<td>VI &quot; u-bambo</td>
<td>hwa</td>
<td>fo</td>
<td>VI &quot; izim-bambo</td>
<td>za</td>
<td>zo</td>
<td>VI &quot; i-kanda</td>
</tr>
<tr>
<td></td>
<td>VII &quot; u-nilwanda</td>
<td>hwa</td>
<td>fo</td>
<td>none</td>
<td></td>
<td>none</td>
<td>none</td>
</tr>
<tr>
<td></td>
<td>VIII &quot; uku-dhla hwa</td>
<td>ko</td>
<td>ko</td>
<td>none</td>
<td></td>
<td>none</td>
<td>none</td>
</tr>
</tbody>
</table>

Thus, his (the boy's) vessel = the vessel (isitsha) of (sa) him (ke), i.e. isitsha sake. Again, its (the river's) water = the water (amanzi) of (a) it (wo), i.e. amanzi awo.

In regard to the particle itu and inu, of the 1st. and 2nd. persons plural, the rule of coalition (see § 7) comes into force. Thus, wetu, letu, setu, etc.

27. The prepositional pronouns are those used in conjunction with the various prepositions na (with), ku (to), nga (by), etc., to which they are suffixed. Each person and class of nouns has a particular particle suitable to itself. Sometimes fuller emphatic forms are used, as below:—


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd.</td>
<td>I class</td>
<td>um-fana ye</td>
<td>gena</td>
<td>2nd.</td>
<td>I class</td>
<td>—</td>
<td>ab-a-fana bo bona</td>
</tr>
<tr>
<td>3rd.</td>
<td>II</td>
<td>i-kanda lo</td>
<td>lona</td>
<td>3rd.</td>
<td>II</td>
<td>—</td>
<td>ama-kanda wo bona</td>
</tr>
<tr>
<td></td>
<td>III</td>
<td>im-busi yo</td>
<td>gona</td>
<td></td>
<td>III</td>
<td>—</td>
<td>izim-busi zo zona</td>
</tr>
<tr>
<td></td>
<td>IV</td>
<td>isi-tsha so</td>
<td>rona</td>
<td></td>
<td>IV</td>
<td>V</td>
<td>izi-tsha zo zona</td>
</tr>
<tr>
<td></td>
<td>V</td>
<td>um-fula wo</td>
<td>rona</td>
<td></td>
<td>V</td>
<td>VI</td>
<td>izi-fula yo yona</td>
</tr>
<tr>
<td></td>
<td>VI</td>
<td>u-bambo lo</td>
<td>rona</td>
<td></td>
<td>VI</td>
<td>VII</td>
<td>izim-bambo zo zona</td>
</tr>
<tr>
<td></td>
<td>VII</td>
<td>u-tshwala bo</td>
<td>rona</td>
<td></td>
<td>VIII</td>
<td>VIII</td>
<td>none</td>
</tr>
<tr>
<td></td>
<td>VIII</td>
<td>ukulu-ala ko</td>
<td>rona</td>
<td></td>
<td></td>
<td></td>
<td>none</td>
</tr>
</tbody>
</table>

Thus, na-mi (with me), ku-bo (to them), nga-yo (about it—the imbusi or goat).

When ku precedes the particles mi, ti and ni, it nearly always becomes ki.

28. The emphatic pronouns, included in the preceding table, are sometimes used in apposition to other pronouns (personal, prepositional, etc.) in order to strengthen their force or to replace them in the accusative, and sometimes independently with a preposition, or after (seldom before) a verb. Thus:

- washo wena, you said so.
- tina-ke kasikuwa loko, we know nothing about that.
- wangi-fika yona, he gave me it.
- kulele kimi mina, bring it to me myself.

29. The relative pronouns, who, which, that, are formed—

(1), when in the nominative case, by combining (according to § 7) the relative particle a with the initial vowel of the prefix of the antecedent noun. Thus:

- umu-nlu (a u) umu-bi, the person, who is bad.
- isi-tsha (a i) esi-kulu, the vessel, which is large.
- u(lu)-ti (a u) olu-de, the stick, that is long.

(2), when in the possessive case and meaning whose, of which, by the same rule, save that the relative prefix is now coupled on before the noun expressing the object possessed, which noun loses its initial vowel in the process. Thus:

- in-kabi (a i) e'zimpondo zinkulu, the ox, whose horns are large.
- u(lu)-ti (a u) olu'bulu mubi, the stick, whose colour is ugly.

(3), when in the accusative or prepositional case, meaning whom, which, to whom, about which, etc., the relative is formed by combining (according to § 7) the particle a with the initial vowel of the prefix of the subject of the relative sentence. Thus:

- amanzi, umfula (a u) o-wa-yi-sayo, the water, which the river bears.
- intsimu, imbusi (a i) e-ya kuyo, the field, to which the goat goes.

The personal pronouns of the 1st. and 2nd. persons, with their coalescing prefixes, should be remembered in this connection. Thus:

- i-ngi (1), becoming e-ngi
- u (thou), becoming o
- i-si (we), becoming e-si
- i-ni (you), becoming e-ni.

In the 3rd. person singular, for nouns of the I class, the relative particle remains unaltered and uncombined with any vowel. Thus:

- ilushu, a-li-bonayo, the horse, which he (the boy) sees.
- intsimu, ubaba alimayo kuyo, the field, in which my father ploughs.

30. The distinguishing pronouns are based on a combination (according to § 7) of the distinguishing particle lar (here) with the prefix of the noun expressing the object indicated. Thus, la and u=lo; la and ili=leli; la and i=le, and so on, as follows:
These pronouns are generally prefixed to their nouns, though sometimes following; but in the former case the noun, by elision, loses its initial vowel. Thus, to'mfa- 
na, lezi'zinkomo, le-ya'miti, isitsha leso.

31. The demonstrative pronouns are peculiar to the Zulu language, and are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefix</td>
<td>This</td>
</tr>
<tr>
<td>u</td>
<td>lo, lona</td>
</tr>
<tr>
<td>ili</td>
<td>leti</td>
</tr>
<tr>
<td>i</td>
<td>le, lena</td>
</tr>
<tr>
<td>isi</td>
<td>lesi</td>
</tr>
<tr>
<td>u</td>
<td>lo, lona</td>
</tr>
<tr>
<td>uhu</td>
<td>lubu</td>
</tr>
<tr>
<td>uku</td>
<td>loku</td>
</tr>
</tbody>
</table>

These pronouns are generally prefixed to the noun referred to, which may lose its prefix by elision. More rarely they stand alone. Thus:

nany'mfuna onke, here is a fine boy.
nant'hashi lombe, here is the white man's horse.
lata nantsi, take this here one.
nampu-ya, there they are over there.

32. By indefinite pronouns we mean such as the following:

all, every, formed by prefixing the particular genitive particle (see § 23) to the word onke, the vowels coalescing by rule § 7. Thus, bonke, yonke, sonke, etc.
only, alone, formed in the same way, but with the word odwa. Thus, loukwa, yodwa, sodwa, etc. The forms for the different persons, however, are somewhat irregular, and are as follows: — ngewuva (I alone); wewuva (thou alone); yewu (he alone); sodwa (we alone); noudwa (you alone); bodwa (they alone).

another, formed by placing the suitable relative prefix (see § 29) before the word nge. Thus, onu-nge, eli-nge, esi-nge, amu-nge, etc.

Other examples will be found in the grammar.

33. Adjectives. There are very few true adjectives in Zulu. The following, however, are some of them: — bi (bad), hle (beautiful), do (long), bshane (short), kula (large), ndume (small).

Some are now practically pure adjectives, though originally derived from nouns now obsolete, e.g., nurama (black), mwaldi (nice), mpoly (poor), nizima (heavy).

Others are adapted from nouns still in use, e.g., lutini (hard, fr. v-kuni), luhlaza (green, fr. u-hlaza), mnazi (wet, fr. umu-nzi).

Others again are formed by the verb to have — that is, the relative pronoun together with the particle na (with) and a noun. Thus, amuntu o-nolu (a person who has anger i.e. an angry person).
Many are formed by the relative pronoun with an ordinary verb. Thus, umfana ogulayo (a boy who is ill i.e., a sick boy). Finally, a few are formed by means of the possessive case, in the sense of 'for,' 'of,' etc. Thus, umuntu wokudakwa (a drunken person), imisebenzi yolwandhle (marine affairs).

34. Adjectives may take the form of a predicate or of an epithet. When as a predicate, the rule is simply to prefix it to the personal pronoun corresponding to the governing noun. Thus:

- um-fana u(m)-kulu
- i-hashí li-bonwe
- in-dhu i-bunzi
- isi-tsha si-mhlope

When the adjective is used as an epithet, the rule is to place before it the relative prefix (see § 29) suitable to the noun qualified. Thus:

- um-fana o(m)-kulu
- i-hashí eli-bonwe
- in-dhu e-bunzi
- isi-tsha esi-mhlope

It will be observed that adjectives used as an epithet always follow the noun in Zulu.

There are several exceptions to the above rules which will be found duly explained in the grammar.

35. Adjectives very frequently take the diminutive and other suffixes mentioned under § 20.

36. The comparative degree of adjectives is mostly formed by prefixing the particle kuna (than) or simply ku to the noun compared with, rule 7 for the coalition of vowels being adhered to when necessary. Thus, ihashi likulu kumembongolo (a horse is larger than an ass), kumane kumaloku (it is smaller than this). Or the verb dhlu (surpass) is used. Thus, ihashi liyadhlula imbongolo ngobukulu (a horse surpasses an ass in size).

37. The superlative (seldom used) is expressed by the use of certain auxiliary words, as kakulu (greatly), onke (all), etc. Thus, le'nkabi inkulu kumazo zonke (this ox is bigger than all i.e., is the biggest).

38. The numeral adjectives take the different prefixes, according to the class of the noun qualified and according as they are used predicatively or epithetically (see § 34), just as the ordinary adjectives. The numeral roots, to which these prefixes are affixed, are as follows, one of the prefixes being shown as a specimen:

| One | zi-nye |
| Two | zi-mbili |
| Three | zi-tatu |
| Four | zi-ne |
| Five | zi-tlanu |
| Six | zi-y'isitupu |
| Seven | zi-y'isikombisa |
| Eight | zi-y'isishyangalombili |
| Nine | zi-y'isishyangalolungye |
| Ten | zi-l'ishumi |
| Eleven | zi-l'shumi na-anye |
| Twelve | zi-l'ishumi na-mbili |
| Twenty | zi-ng'amashumi amabili |
| Thirty | zi-ng'amashumi amatatu |
| A hundred | zi-l'ikulu |
| A thousand | zi-y'inkulungwane |

39. The ordinal adjectives, seldom used above ten, are formed of nouns derived from the above roots and used with the genitive particle of the noun qualified, according to rule § 23. Thus:

- First | into yokwala |
- Second | yesibili |
- Third | yesitatu |
- Fourth | yesine |
- Fifth | yesitlanu |
- Sixth | yesitupu |
- Seventh | yesikombisa |
- Eighth | yesishyangalombili |
- Ninth | yesishyangalolungye |
- Tenth | into yeshumi |
- Eleventh | yeshumi na-anye |
- Twentieth | yamashumi amabili |
- Twenty-second | yamashumi amabili |
- Hundredth | yekulu |
- Hundred and Tenth | yekulu nesheumi |
- Thousandth | yenkulungwane |
40. Verbs. These are formed from a simple root, which is that appearing in the infinitive mood, after the nominal prefix uku (to) has been removed. Thus: — (uku)-tanda, (to) love; (uku)-hamba, (to) go.

Practically all verbs in Zulu end with an a.

41. There are several kinds of derivative verbs i.e. secondary forms constructed out of the primitive root by some modification or change thereof. They are of at least 25 different kinds, as follows: —

1. objective verbs, formed by changing the final a of the primitive root into ela, and signifying for, to, on behalf of, against, etc. Thus, tand-ela, love for; hamb-ela, go on behalf of.

2. causative verbs, formed by changing the said a into isa. Thus, tand-isa, cause, make, or help to love.

3. reciprocal verbs, formed by changing the said a into ana. Thus, tand-ana, love one another.

4. static-passive or neuter-passive verbs, formed by changing the said a into eka or akala, and signifying a continuous condition of the passive state, most conveniently expressed in English by the word get. Thus, tand-eka, get loved, be fit to be loved, be capable of being loved, be lovable; bon-akala, get seen, be visible, appear.

5. reflective verbs, formed by the insertion of the reflective particle zi (self) before the root (primitive or secondary) of any verb. Thus, zi-tandu, love oneself.

6. reduplicated verbs, formed by repeating the primitive root, and signifying a diminution of the action, as limalima, plough in a slight degree, sebesebenza, do a little work; or a frequentation thereof, as sikasiku, cut away at, hambahamba, go about or here and there.

Then, again, there are complex derivative verbs, formed by combining two or more of the preceding simple forms along with their respective meanings. Thus we have the:

7. (7) objective-causative form, as tand-elisa, make wind round on i.e. twist around; ak-elisa, cause to build for.

8. (8) objective-reciprocal form, as hamb-elana, go to or for each other i.e. mutually visit.

9. (9) objective-static form, as tand-eleka, get wound round on.

10. (10) reflective-objective form, as zi-bon-ela, see for oneself.

11. (11) reduplicated-objective form, as hamb-elela, hold fast to.

12. (12) reduplicated-causative form, signifying an increased energy of action in the primitive (not causal) sense, as tand-isa, love ardently; buzi-Isisa, enquire diligently; or a double causative sense, as fandisisa, cause to cause to learn i.e. cause to teach.

13. (13) causative-objective form, as ak-isela, cause to build for; bon-isela, help see for i.e. look after for.

14. (14) causative-reciprocal form, as bon-isana, cause each other to see i.e. show each other; lim-isana, cause each other to plough i.e. help each other ploughing.

15. (15) causative-static form, as bon-iseka, get caused to be seen, get shown, be showable.

16. (16) reflective-causative form, as zi-bonisana, cause oneself to see.

17. (17) reciprocal-objective form, as pamb-anela, go across for i.e. cross one another at.

18. (18) reciprocal-causative form, as pamb-anisa, cause to cross each other, put at cross purposes or cross each other.

19. (19) reciprocal-static form, as pamb-aneka, get to cross each other or be at cross purposes.

20. (20) static-objective form, as hlup-eleka, get worried for.

21. (21) static-causative form, as hlup-ekisa, cause to get worried; bon-akalisana, cause to get seen i.e. display.

22. (22) reflective-static-causative form, as zi-bon-akalisa, display oneself.

23. (23) reciprocal-causative-objective form, as pamb-aniselana, cause to be at cross purposes or crosswise for.

24. (24) objective-causative-objective form, as f-ekisela, cause a person to be died for, as Shaka did the widows whose husbands he killed.

25. (25) reciprocal-causative-objective-reciprocal form, as pamb-anisela, cause to lie across for one another i.e. strike cross blows at one another.
42. The conjugation of verbs of all kinds is as follows:—

**Infinitive mood.**

<code>uku-geza</code>, to wash

**Indicative mood.**

Present tense.

<table>
<thead>
<tr>
<th>1st. pers. sing.</th>
<th>ngi-geza, I wash</th>
<th>1st. pers. plur.</th>
<th>si-geza, we wash</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd.</td>
<td>u-geza, thou washest</td>
<td>2nd.</td>
<td>ni-geza, you wash</td>
</tr>
<tr>
<td>3rd. I class</td>
<td>u-geza, he, she, it washes</td>
<td>3rd. I class</td>
<td>ba-geza, they wash</td>
</tr>
<tr>
<td>II</td>
<td>li-geza,</td>
<td>II</td>
<td>a-geza,</td>
</tr>
<tr>
<td>III</td>
<td>i-geza,</td>
<td>III</td>
<td>zi-geza,</td>
</tr>
<tr>
<td>IV</td>
<td>si-geza,</td>
<td>IV</td>
<td>zi-geza,</td>
</tr>
<tr>
<td>V</td>
<td>u-geza,</td>
<td>V</td>
<td>i-geza,</td>
</tr>
<tr>
<td>VI</td>
<td>la-geza,</td>
<td>VI</td>
<td>zi-geza,</td>
</tr>
<tr>
<td>VII</td>
<td>bu-geza,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>ku-geza,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Present progressive, I am washing.

emphatic, I do wash.

Sing. *ngi-ya-geza.*

*nu-geza.*

*u-geza, li-ya-geza,* etc.

Present perfect, I have washed.

Sing. *ngi-gezile.*

*u-gezile.*

u-gezile, li-gezile, etc.

Plur. *si-gezile.*

*ni-gezile.*

ba-gezile, a-gezile, etc.

**Static perfect,** I have washed — I am washing (state).

Sing. *ngi-gezile or geze.*

u-gezile or geze.

u-gezile or geze, li-gezile, etc.

Past, I washed.

Sing. *nyu-geza.*

*wa-geza.*

wa-geza, la-geza, etc.

Plur. *sa-geza,*

*na-geza.*

ba-geza, a-geza, etc.

Past progressive, (2) I was washing (long ago).

Sing. *ngangi-geza.*

*waam-geza,*

waam-geza, lati-geza, etc.

Past perfect, I had washed.

Sing. *bengi-gezile; ngangi-gezile.*

*ub'na-gezile; wawu-gezile.*

ub'e-gezile; waam-gezile; beli-gezile; lati-gezile.

Plur. *besi-gezile; sasi-gezile.*

*beni-gezile; mani-gezile.*

bebe-gezile; babe-gezile; ab'e-gezile.

Past perfect progressive, (1) I had been washing (lately).

Sing. *bengi-kade ngi-geza.*

*ub'na-kade u-geza.*

ub'e-kade e-geza, beli-kade li-geza.

Plur. *besi-kade si-geza.*

*beni-kade ni-geza.*

bebe-kade be-geza, ab'e-kade e-geza.
Past perfect progressive, (2) I had been washing (long ago).

Sing. ngangi-kade ngi-geza.
    wa-wu-kade u-geza.
    waye-kade e-geza, lati-kade li-geza.

Plur. sasi-kade si-geza.
    nani-kade ni-geza.
    babe-kade be-geza, abe-kade e-geza.

Future, I shall wash.

Sing. ngi-yaku-geza (ngi-yawu-geza, or ngo-
geza),
    ngi-yaku-geza (ngi-wu-geza, or wog-
geza),
    ngi-yaku-geza (ngi-wu-geza, or wog-
geza), li-yaku-geza, etc.

Plur. si-yaku-geza (si-yawu-geza, or so-
geza),
    ni-yaku-geza (ni-yawu-geza, or no-
geza),
    ba-yaku-geza (ba-yawu-geza or bog-
geza), a-yaku-geza (or wo-geza), etc.

Future perfect, I shall have washed.

Sing. ngo-ba ngi-gezile, wo-ba u-gezile,
    wo-ba e-gezile, lo-ba li-gezile, etc.

Plur. so-ba si-gezile, no-ba ni-gezile,
    bo-ba be-gezile, wo-ba e-gezile, etc.

Conditional mood.

Present, I should, or would, wash (if).

Sing. bengi-yaku-geza; ngi-nya-geza; nga-
    ngi-geza.
    ub'u-yaku-geza; u-nga-geza; nga-
    ye-geza etc.

Plur. besi-yaku-geza; si-nya-geza; nga-
    ni-geza.
    bebe-yaku-geza; ba-nya-geza; nga-
    be-geza, etc.

Perfect, I should, or would, have washed (if).

Sing. nga-ngi-gezile; ngangi-yaku-geza.
    nga-wu-gezile; wa-wu-yaku-geza.
    nga-wu-gezile; waye-yaku-geza, etc.

Plur. nga-si-gezile; sasi-yaku-geza.
    nga-ni-gezile; nani-yaku-geza.
    nga-be-gezile; babe-yaku-geza, etc.

Perfect prog. I should, or would, have been washing.

Sing. bengi-yaku-ba ngi-geza; ngi-nya-ba
    ngi-geza; nga-ni-be ngi-geza.
    ub'u-yaku-ba w-geza; u-nya-ba u-
    geza; nga-ya-be u-geza.
    ub'e-yaku-ba e-geza; a-nya-ba e-
    geza; nga-ye-be e-geza, etc.

Plur. besi-yaku-ba si-geza; si-nya-ba si-
    geza; nga-si-be si-geza.
    beni-yaku-ba ni-geza; nini-ba ni-
    geza; nga-ni-be ni-geza.
    bebe-yaku-ba be-geza; ba-nya-ba be-
    geza; nga-be-be be-geza, etc.

Present prog. I should, or would, be washing.

Sing. bengi-yaku-ba ngi-geza; ngi-nya-ba
    ngi-geza; nga-ni-be ngi-geza.
    ub'u-yaku-ba w-geza; u-nya-ba u-
    geza; nga-ya-be u-geza.
    ub'e-yaku-ba e-geza; a-nya-ba e-
    geza; nga-ye-be e-geza, etc.

Plur. besi-yaku-ba si-geza; si-nya-ba si-
    geza; nga-si-be si-geza.
    beni-yaku-ba ni-geza; nini-ba ni-
    geza; nga-ni-be ni-geza.
    bebe-yaku-ba be-geza; ba-nya-ba be-
    geza; nga-be-be be-geza, etc.

Perfect prog. I should, or would, have been washing.

Sing. bengi-yaku-ba (ngangi-yaku-ba, or
    nga-nya-ba) ngi-gezile.
    ub'u-yaku-ba (wa-wu-yaku-ba, or
    nga-ya-ba-ba) w-gezile.
    ub'e-yaku-ba (waye-yaku-ba, or
    nga-wa-ba) e-gezile, etc.

Plur. besi-yaku-ba (sasi-yaku-ba, or nga-
    sa-ba) si-gezile.
    beni-yaku-ba (nani-yaku-ba, or nga-
    na-ba) ni-gezile.
    bebe-yaku-ba (babe-yaku-ba, or nga-
    ba-ba) be-gezile, etc.

* This tense is never used in Zulu speech and would be scarcely intelligible; in case of
    necessity, the unchanged Future perfect, or forms with adverbs as s'ould, qeda, etc., would pro-
    bably be used. The Zulu given above is merely a reproduction of the English thought.
Potential mood.

Present, I may (can, might, or could) wash.
Sing. ngi-ngi-geza.  
    u-ngi-geza.  
    a-nga-geza, etc.  
Plur. si-ngi-geza.  
    ni-ngi-geza.  
    ba-nga-geza.  

Present prog.* I may, etc., be washing.
Sing. ngi-ngi-ba ngi-geza.  
      u-ngi-ba u-geza.  
      a-ngi-ba e-geza, etc.  
Plur. si-ngi-ba si-geza.  
      ni-ngi-ba ni-geza.  
      ba-ngi-ba be-geza, etc.

Perfect or Past, I might, etc., have washed.
Sing. bengi-ngi-geza (lately),  
    nyangi-ngi-geza (long ago);  
    ub'ungi-ngi-geza,  
    wawu-ngi-geza;  
    ub'engi-ngi-geza,  
    waye-ngi-geza, etc.
Plur. besi-ngi-geza,  
    sasi-ngi-geza;  
    beni-ngi-geza,  
    nani-ngi-geza;  
    bebe-ngi-geza,  
    babe-ngi-geza, etc.

Perfect or Past prog.* I might, etc., have been washing.
Sing. bengi-ngi-ba ngi-geza (lately),  
    nyangi-ngi-ba ngi-geza;  
    ub'ungi-ba u-geza,  
    wawu-ngi-ba u-geza;  
    ub'engi-ba e-geza,  
    waye-ngi-ba e-geza, etc.
Plur. besi-ngi-ba si-geza,  
    sasi-ngi-ba si-geza;  
    beni-ngi-ba ni-geza,  
    nani-ngi-ba ni-geza;  
    bebe-ngi-ba be-geza,  
    babe-ngi-ba be-geza, etc.

Optative mood.

Present, I ought to, should, must, wash.
Sing. nga-nga-geza.  
      nga-wu-geza.  
      nga-ye-geza, etc.  
Plur. nga-si-geza.  
      nga-ni-geza.  
      nga-be-geza, etc.

Perfect, I ought to, etc., have washed.
Sing. nga-ngi-be ngi-gezile (lately); nga- 
    nga-ngi-be nga-gezile (long ago),  
    nga-wu-be u-gezile; nga-wa-be u- 
    gezile.  
    nga-ye-be e-gezile; nga-wa-be e-ge 
    zile, etc.  
Plur. nga-si-be si-gezile; nga-sa-be si- 
    gezile.  
    nga-ni-be ni-gezile; nga-na-be ni- 
    gezile.  
    nga-be-be be-gezile; nga-ba-be be 
    gezile, etc.

Present prog. I ought to, should, must, be 
washing.
Sing. nga-ngi-ba nga-geza.  
      nga-wu-ba u-geza.  
      nga-ye-ba e-geza, etc.  
Plur. nga-si-ba si-geza.  
      nga-ni-ba ni-geza.  
      nga-be-ba be-geza, etc.

Perfect prog. * I ought to, etc., have been 
washing.
Sing. nga-ngi-be nga-geza.  
      nga-wu-be u-geza.  
      nga-ye-ba e-geza, etc.  
Plur. nga-si-be si-geza.  
      nga-ni-be ni-geza.  
      nga-be-be be-gezile, etc.

Past, I ought to, etc., have washed.
Sing. nga-nga-geza.  
    nga-wu-geza.  
    nga-wa-geza, etc.  
Plur. nga-sa-geza  
    nga-na-geza  
    nga-ba-geza, nga-wa-geza, etc.

* This tense, of which the literal translation of the English is given, is perhaps never 
used in actual Zulu speech.
Subjunctive mood.

Present, (that) I may wash; (if) I wash.
Sing. (akuba) ngi-geze; (uma) ngi-geza.
(akuba) u-geze; (uma) u-geza.
(akuba) a-geze; (uma) e-geza, etc.
Plur. (akuba) si-geze; (uma) si-geza.
(akuba) ni-geze; (uma) ni-geza.
(akuba) ba-geze; (uma) be-geza, etc.

Perfect, (that) I may have washed; (if) I have washed.
Sing. (akuba) ngi-be ngi-gezile; (uma) ngi-gezile.
Plur. (akuba) ba-be be-gezile; (uma) be-be-gezile.

Past, (that) I might wash; (if) I washed.
Sing. (akuba) ngi-geze; (uma) nga-geza.
Plur. (akuba) ba-geze; (uma) ba-geza.

Future, (that) I shall wash; (if) I shall wash.
Sing. (akuba) ngi-geze; (uma) ngi-yaku-geza.

Future perfect, (that) I shall have washed; (if) I shall have washed.
Sing. (akuba) ngi-be ngi-gezile; (uma) nga-bo nga-gezile.

Imperative mood.

wash, geza; wash ye, gezani.

let me wash! may I wash! etc.
Sing. a-geze; ma-geze.
a-wu-geze; ma-wu-geze.
a-ka-geze, ka-geze, a-geze; ma-geze; a-li-geze, etc.
Plur. a-si-geze; ma-si-geze.
a-ni-geze; ma-ni-geze.
a-ba-geze, a-na-geze; ma-ba-geze, ma-na-geze, etc.
Participles.

Present, I washing.
Sing. nga-geza
u-geza
e-geza, li-geza, etc.
Plur. ni-geza
be-geza, e-geza, etc

Perfect, I having washed.
Sing. nga-gezile.
u-gezile.
e-gezile, li-gezile, etc.
Plur. ni-gezile.
be-gezile, e-gezile, etc.

42. Passive Voice. This is formed by simply inserting a w before the final vowel of the root in the active voice, thus, landa (I love), landwa (I am loved). In the perfect tense, the l of the active voice falls away in the passive, thus, landile (have loved), landire (have been loved).

43. Verb ukuti. This verb is peculiar to the Zulu and other Bantu languages, and cannot be exactly compared with anything in English. Its uses are very extensive; but mostly it is used in connection with some verbal particle, often onomatopoeic, of which several hundred examples will be found in the body of this work. The verb ti itself is conjugated in the regular manner, the particular particle being simply placed after it and standing independently, as below:—

akukati nya, it is not yet completely finished.
unuti ule twi, the tree stands perfectly straight.
ibanshi lifomvu lile tsenu, the coat is bright red.
ishungu senqali gege, I have already cleared out my snuff-box.
ngumzwa engiti giki, I felt him giving me a nudge.
kabonanga eti nku, he didn't say a word.

44. Adverbs. True adverbs, like adjectives, are few in Zulu. Their place is supplied mainly by the use:—

(1), of adjectives, with the particle ka prefixed. Thus:—
ka-hle, nicely, well; ka-mnandi, sweetly; ka-kulu, greatly.

(2), of nouns and verbs, with the particle nga prefixed, the two vowels coalescing. Thus:—
ngamandhla, forcibly; ngejubane, swiftly; ngokuhlanipa, wisely; ngokushesa, quickly.

(3), of adjectives, nouns and verbs in the relative impersonal form, with the particle nga prefixed. Thus:—
ngokusha, newly; ngokwavelungu, in the whiteman's way; ngokusabekayo, frightfully.

45. The numeral adverbs are formed by prefixing ka to the cardinal roots (see § 38). Thus — ka-nye, once; ka-tatu, thrice; ka-jisitupa, six times; ka-l'ishumi, ten times.
ABBREVIATIONS.

(a) FOREIGN LANGUAGES TO WHICH REFERENCE IS MADE:

Abipones (in Paraguay).
Adam. Adamawa (Sudan, basin of Upper Bini).
Ak. Akka (S. of Manbethu, Long. 28 E.; Lat. 2 N.).
Amb. Ambwela (island of Bengwela, Portuguese West Africa, Long. 18 E.; Lat. 15 S.).
Ang. Angola = Mbunda or Bunda (Portuguese West Africa, Long. 15 E.; Lat. 10 S.).
Ar. Arabic (of Egypt).
Aravak (South America).
A. Avesta (ancient lang. of Persia).
At. Atakpame (Togo, German Guinea Coast).
Ar. Avestan (ancient lang. of Persia).
Ba. Bamba (dialect, of Nywema, about Nyangwe, Upper Congo).
Baghurmi or Bagirma (S. E. of Lake Tshad and E. of Shari R.).
Bar. Bari (S. of Dinka, on Upper Nile, Long. 32 E.; Lat. 5 N.).
Be. Bemba (S. of Lake Bangwoelo).
Ben. Bena (S. W. of Hehe and E. of Sango).
Bi. Bile (island of Bengwela, Portuguese West Africa, about sources of Kuanza R.).
Bia. Bia (S. E. of Lake Bangwoelo).
Bo. Bondei (German East Africa, coast opposite Benga).
Bor. Bornu (Sudan, S. W. of Lake Tshad).
Bug. Bugis (Malay Archipelago).
But. Bullom (on coast of Sierra Leone).
Bun. Bunda = Angola.
Bush. Bushman or San (Western Kalahari, South African).
Bwari (on Lake Tanganika).
Cam. Cameroons = Dualla.
Cel. Celtic.
Chal. Chaldean.
Chili. Chilwa or Kilwa (Germ. E. Africa, S. of Lupi R.).
Chin. Chinese.
Chue. Chwana (Transvaal and Bechwulanland).
Corn. Cornish.
Cym. Cymric (Welsh).
D. Dutch (South-African).
Da. Dahomey (Guinea Coast).
Di. Dinka (S. E. Sudan, Long. 30 E. and Lat. 8 N.).
Dip. Dippil (Australia).
Du. Dualia (about the Cameroons, opposite Fernando Po).

Dan. Dunda = Ndamda.
Ef. Efik (on Lower Cross R., Old Calabar).
Eng. English.
Esk. Eskimo.
Eve. Eave or Ewe (in Togo, German Guinea Coast).
F. French.
Fan. Fan or Mpongwe (S. E. of Cameroons, Long. 12 E. and Lat. 2 N.).
Fern. Fernandian or Ediya (Fernando Po Island).
Fiji. Fiji Islands.
Fl. Congo.
Fu. Fula (scattered through Central and West Sudan).
Gal. Gallic.
Ger. German.
Gin. Gogo (N. of Hehe and S. of Rangi).
Goth. Gothic.
Gre. Greek.
Gu. Guha (Central Tanganika, W. Shore).
Ha. Hansa (Central Sudan, East of Niger).
Huyla. Hayti (West Indies).
Heb. Hebrew.
Her. Heero (German West Africa).
Hi. Hindustani.
Hinz. Hinza (one of Comoro Islands).
Hott. Hottentot.
I. Irish.
Ibo. (N. and N.E. of delta of Niger R.).
Ic. Ice land.
It. Italian.
Ibua. Humba (dial. of Sagara).
Kar. Karanga or Kalanga (Rhodesia).
Koe. Kaguru (dial. of Sagara).
Kal. Kalaka = Karanga.
Kam. Kamilaroi (Australia).
Ke. Kele (N. of Lower Ogowe R., about Benbow tributary).
Kila. Chilwa.
Ko. Konde (N. of Kua, on Lower Rosum R.).
N.B. Whenever, in the derivations, no English word is inserted, it must be understood that the last English word given is repeated.

(b) MISCELLANEOUS:

ref. to the Classes of Nouns (see Synopsis of
\[ 5 \] Grammari.

[1] 

<table>
<thead>
<tr>
<th>OB</th>
<th>Old Bulgarian.</th>
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<tbody>
<tr>
<td>OHG</td>
<td>Old High German.</td>
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<tr>
<td>P</td>
<td>Portuguese.</td>
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<tr>
<td>Per</td>
<td>Persian.</td>
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<tr>
<td>Po</td>
<td>Pokomo (along the Tana R., N. of Mombasa).</td>
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<tr>
<td>Ra</td>
<td>Raangi (bet. Masai and Gogo).</td>
</tr>
<tr>
<td>Reg</td>
<td>Roga (S. of Nyewena, bet. Congo and Luta Ngige).</td>
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<tr>
<td>Ro</td>
<td>Rosite (on Upper Zambesi, above junction with Kuanha).</td>
</tr>
<tr>
<td>Ru</td>
<td>Ru (on Upper Congo, W. of Tanganika).</td>
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<tr>
<td>Sa</td>
<td>Sande = Nyamnyam.</td>
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<tr>
<td>Soy</td>
<td>Sagra (bet. Masai and Ruaha R.).</td>
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<tr>
<td>Sok</td>
<td>Sakalava (W. coast of Madagascar).</td>
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<tr>
<td>Sow</td>
<td>Sangó or Rori (N. of Lake Nyasa, W. of Bena and Hehe).</td>
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<tr>
<td>Sou</td>
<td>Sosa (on Lower Zambesi).</td>
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<tr>
<td>Shu</td>
<td>Shambala (German E. Africa, bet. Bondel and Nguru).</td>
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<td>Shv</td>
<td>Shomi or Swima (Mashonaland).</td>
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<tr>
<td>Sm</td>
<td>Singhalese (Ceylon).</td>
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<tr>
<td>Skr</td>
<td>Sanskrit.</td>
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<tr>
<td>Sou</td>
<td>Somrhai or Suchi (within the bend of Middle Niger).</td>
</tr>
<tr>
<td>Sp</td>
<td>Spanish.</td>
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<tr>
<td>Su</td>
<td>Suto (Bauatoland).</td>
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<tr>
<td>Suv</td>
<td>Sukuma (S. of Victoria Nyanza, N.E. of Nyamwezi).</td>
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<tr>
<td>Sun</td>
<td>Sumbwa (S. W. of Sukuma, in Nyamweziland).</td>
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<tr>
<td>Sus</td>
<td>Susu (E. of Liberia, Long. 13 E.; Lat. 10 N.).</td>
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<tr>
<td>Swa</td>
<td>Swahili (Zambesi and African coast opposite).</td>
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<tr>
<td>Swe</td>
<td>Swedish.</td>
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<tr>
<td>Ta</td>
<td>Taita or Teita (midway bet. Mombasa and Kilimanjaro).</td>
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<td>Tar</td>
<td>Tartar.</td>
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<td>Tas</td>
<td>Tasmanian.</td>
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<tr>
<td>Tal</td>
<td>Taturu = Nya-Turu.</td>
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<tr>
<td>Tete</td>
<td>Tete (Lower Zambesi, N. E. of Rhodesia).</td>
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<tr>
<td>Tebe</td>
<td>Tebele (Matabeleland).</td>
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<tr>
<td>Tel</td>
<td>Teda or Tibu (Southern Fezzan).</td>
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<tr>
<td>Tu</td>
<td>Tswal (S. E. of Victoria Nyanza and through Nyamweziland).</td>
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<tr>
<td>Tur</td>
<td>Turukul (Australia).</td>
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<tr>
<td>U</td>
<td>Unga (bet. Fipa and Sango).</td>
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<tr>
<td>V</td>
<td>Veil (coast of Liberia, N. W. of Monrovia).</td>
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<tr>
<td>Waa</td>
<td>Wandala or Mandara (N. of Nyamnyam, Long. 26 E.; Lat. 9 N.).</td>
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<tr>
<td>Wir</td>
<td>Wiradjur (Australia).</td>
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<tr>
<td>Wol</td>
<td>Wolof (S. of mouth of Senegal R.).</td>
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<tr>
<td>Xa</td>
<td>Xosa (Cape Colony).</td>
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<tr>
<td>Ye</td>
<td>Yao (lower eastern side of Lake Nyasa).</td>
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<tr>
<td>Yaa</td>
<td>Yausi (Lower Congo, W. of Leopold Lake).</td>
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<tr>
<td>Yee</td>
<td>Yeye (N. of Lake Ngami).</td>
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<tr>
<td>Yen</td>
<td>Yensei (Siberia).</td>
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<tr>
<td>Zl</td>
<td>Zulu (Zululand and Natal).</td>
</tr>
<tr>
<td>Zu</td>
<td>Zaramo (S. W. of Bagamoyo, German E. Africa).</td>
</tr>
<tr>
<td>Zg</td>
<td>Zigghi (S. W. of Bondel, German E. Africa).</td>
</tr>
<tr>
<td>Zl</td>
<td>Zaria (S. E. of Sagara, German E. Africa).</td>
</tr>
</tbody>
</table>
contr. . . . contracted from, contraction of.
ep. . . . compare.
dial. . . . dialect.
dim. . . . diminutive.
doub. acc. . . double accusative (taken by the verb).
for example.
euph. . . . euphemism, euphemistically.
Ex. . . . Example.
f. . . . feminine.
fr. . . . from.
freq. . . . frequently.
gen. . . . generally.
h. . . . hard liquid palatal click (see Note at commencement of Q).
i. e. . . . that is.
imper. . . . imperative.
impers. . . . impersonal.
indie. . . . indicative.
infin. . . . infinitive.
int. . . . interjection.
lang. . . . language.
Lat. . . . Latitude.
Long. . . . Longitude.
M. . . . Missionaries (i.e., a word coined by them).
masc. . . . masculine.
metaphor. . . metaphorically.
mod. . . . modern word (coined since the advent of Europeans).
N. . . . Natal, i.e., a word used in Natal (though not appearing in Colenso's Dictionary), and unknown or unused in Zululand.
u. . . . noun.
nom. . . . nominative.
P. . . . Proverb.
Phr. . . . Phrase or idiom.
plur. . . . plural.
prep. . . . preposition.
pron. . . . pronoun.
q.v. . . . which see or refer to.
R. . . . river.
recip. or reciproc. . . reciprocal.
s. b. . . . soft b, etc. i.e., without the aspirate (for explanation, see Note on Pronunciation at commencement of each letter).
s. c. . . .
s. k. . . .
s. l. . . .
s. p. . . .
s. q. . . .
s. t. . . .
s. x. . . .
sing. . . . singular.
s. l. p. c. . . soft liquid palatal click (see Note at commencement of Q).
T. . . . Town Kafr i.e., coined by the Natives in the towns.
(used in perf.), means that the particular verb, in the particular sense, gen. takes the static perfect tense, even though when referring to present time.
v. . . . verb.
N. B. — When seeking a word, take care, in every case, to refer also to the Appendix for additions and corrections.
A

ZULU-ENGLISH DICTIONARY.

N.B. For the pronunciation of the several letters, as shown in the corrected orthography given in brackets after many of the words, see the notes on pronunciation at the commencement of each sectional letter.

A, in Zulu, always takes the Continental sound, as exemplified in the English word 'father', and lengthened or shortened according to the different varieties of the letter.

There are in Zulu three varieties of A — (1), a short a, as in the words mita (my), and uthit sakh (scatter); (2), a full a being that generally heard in the penultimate of words, as in u-Daka (督办), i-nTlahla (luck); (3), a long á, a sound less common, in i-nTlahla (old basket) and i-Hashi (horse), and distinguished in script by the sign u.

A, pers. pron. They — used with nouns plur. of the 2nd. cl. having the prefix ama [Sen. MZT. Ro. Chw. a; Cong. Ang. ma; Kag. Nyam. ga, etc.].

Ex. ama-hashí a-gijima, the horses (they) run.

A, rel. pron. Who; which — used for nouns of the 2nd. cl. plur., having the prefix ama, when the relative in Eng. is in the nom.; also for 3rd. pers. sing. of nouns of the 1st. cl., having u or un as prefix, when the relative in Eng. is in the accusative.

Ex. ama-hashí a-gijinayo mahe, the horses which run, are nice.

inja unfana a-gi-tandayo, the dog which the boy likes.

A, pers. pron. He, she, it — used only in the 3rd. pers. sing. of the subjunctive mood, for nouns of the 1st. cl.

Ex. m-tslele, a-hambe, tell him, (that) he may go.

A, aux. verb. part. Let, may — prefixed to pers. prons. of all cls. and followed by the verb in the subj. to express a polite request, exhortation, entreaty = ma, ka.

Ex. a-si-hambe! let us go!

A, neg. part. Not — the particle is meaningless when alone, expressing the neg. only when in combination with other certain inflexions of the verb or verbal particles = ka. Cp. nga.

Ex. a-ngi-tandi, I do not like.

a-si-ji-ku-hamba, we shall not go.

A, int. Ah! — used to express sudden surprise.

Aba (pass. abiwa), v Distribute, deal out, allot, apportion out property, prizes, etc., among persons (doub. acc. with ela form) — used properly only of 'distributable' goods, as cattle, clothing, etc.; for land, and the like, sikela, nqumela, nika, etc. would be used [Skr. bhujami, I allot].

N.B. For the construction and meaning of the numerous derivative forms of each verb, see the note thereon in the preface.

is-Aba (mostly used in plur. form iz-Aba), u.

Attempt or effort (generally where there is doubt as to its usefulness or success) made in order to overcome some difficulty, etc., as when endeavouring to cure a sick person, when consulting a witch-doctor on the chance of gaining some light on a matter, or when a person offers some fabricated pretext, excuse, or prevarication, when endeavouring to get out of some difficulty (with enza) [Sw. sababu, pretext].

Ex. umuntu ny'enza izala, u. a person has a try, makes some attempts at any rate (even though it be not much use).

osin'ewo eli 'zaba, we make no prevarications, objections, regarding him, i.e. we have nothing to say against him, no fault to find with him.

Abe (with the last syll. prolonged), int. — used to express reproving surprise, as in order to check, etc., and equivalent to Eng. 'what next! what are you doing! where are you going to there!'

Abo, poss. adj. Their, of them — used of things of the 2nd. cl. plur. when possessed by others of the 1st. and 7th. cl. sing. [Ga. MZT. Chw. etc. abo].
is-Abongo (Abongo), n. Fixed, brooding ill-feeling retained long in the heart against another person=ama-Fundululula.
Ex. abonga-sabo abonga kwe (or naye), I retain no ill-will or malice towards him.

is-Abudu (Abhudo), n. (N) = i-naTeneshya.
is-Abukazana (Abhukazana), n. = i(l)-Bu-

iz-Abulo (no sing.), n. Secret affairs (of an evil nature) — only used as below.
Ex. nyamunika izabulo, I presented him with all his secret doings, dirty deeds.
is-Abumu (Abhuma), n. Ripe fig when already bad or rotting (ep. um-Pobo); person outwardly smart-looking, though really stupid; an abnormally large navel or swelling thereon, umbilical hernia, freq. among the Natives (= isi-Bono); ox of a breed having long shaggy hair.
is-Äca (Aceca), n. Immense number, as of people or cattle; immense quantity, as of corn, etc. — used only as below as expression of surprise.
Ex. isaca somunzi ka Faku, 's'enzi? that multitude of people at Faku's! what is it doing?
is-Acusana, n. dim. of the following.
is-Acuse (Aceuse), n. = isi-Cuse.
is-Acute (Acuthe), n. = isi-Cute.
is-Ädhla (Adhla), n. Final circular mat of grass thatching the summit of a Native hut and forming the crown-tuft = isi-Tikili.
is-Afico, n. = isi-Fico.
is-Aga, n. Name, saying, or word, of any description, containing some hidden or suggested meaning, i.e. a verbal token of something; hence, a nickname coined for a person and referring to some physical peculiarity or incident connected with him (= isi-Fengo); current saying or proverb, which suggests a second meaning not literally that of the words; particular cry, as that commonly adopted by a particular regiment or other body, when united in concerted action, as when charging in battle, at a hunt, or tackling a heavy weight together (ep. isi-Mema); any surprising, unaccountable event or performance (from its strangeness being supposed to indicate some other event which it suggests or portends as about to happen = um-Ilolo); habit or manner of life, daily conduct, customs or ways (= um-Kuba, and, like this latter word, when used in plur., generally implying bad ways) = isi-Ga.

Ex. yaeka isizehleziwa! what a country for bad practices!

is-Agisa, n. = is-Agila.
is-Adhla, n. = isi-Geeba.

Ahle, anr. verb. used with the subjunctive of a verb to express ‘possibility’ in matters where there is some question or uncertainty, and equivalent to Eng. ‘could, could really, would actually, etc.’
The fuller form ngahle is sometimes used; and even this may be further prefixed by any of the pers. prons., thus, ngingahle, anyahle, etc. The commoner form in Zululand is ngase, which is merely another form of ngahle (the particles hle and s being, in Zulu, occasionally identical, e.g. i-hlo or i-so, meaning ‘eye’). Both se and hle would appear to be the solitary remnants of some obsolete verb. See hla, sa.

Ex. ahle (or ngahle, or ngase) ngikwenze amani, why, I too could do that.

ahle inyama (or ngahle, or ngase, or bnyahle) bagolinsa, lina kanje? Do you think, then, they would actually go and hoe, it raining like this?

ahle (or ngahle, or ngase, or bnyahle) bube hasthana naphila ngedla, it is possible they found the river full.

Ahluka (s. k.), v. Part company with (with loc. or kwe); get separated from; differ from (used in perf.).
Ex. ingabu yami y'ahlukile kwegama, my blanket is different from yours.

Ahlukan (s. k.), v. Separate (intrans.), become disconnected mutually, come apart, as a chain in the middle; part company with, as with a fellow-traveller (with naa); disagree with or differ from one another, as one thing in appearance with another (with na), or one person with another over an agreement (used in perf.).
Ex. s'ahlukanu naye eMlalazi, we parted company with him at the Umalazi.

Ahlukanu also 'ahlukene, their statements are separated i.e. are different, disagree.

um-Ahlukanandhlata (s. k. loc. emahlukana-
dhlata), n. 3. A parting of the ways, a junction of two roads, etc.
Ahlukenisa (s. k.), v. Separate (trans.), disconnect, as anything (acc.) joined together with something else (with what); make part company, part, as two companions (acc.) or two boys fighting; set apart, devote, as money for a certain purpose (doub. acc. with ela form); make a distinction, as between one fault and another; divide into parts, as a cake, or property among a number (doub. acc. with ela form); grant a separation or divorce, as a magistrate.

Ex. lesi'sikati s'ahlukaniselay akutela amaca, this time is set apart for trying cases, wayekela-nil ukub'ahlukanisa? why didn't you part them (the fighters)?

is-Ahlukeniso (s. k.). Letter of divorce; divorce, separation, as of husband and wife; cause of separation; partition.


Ahhula, v. Get the better of, master, in any sense; hence, conquer another (acc.) in battle; overpower, as one wrestling with another; overcome, as grief a person; be too much for (hibern.), surpass the understanding, astonish altogether; as an incomprehensible action or a huge joke might a person; beat, as one boy another in a race; convince, get the boy of, as in an argument; persuade, as by convincing advice; master, as a disease — tikä; xanga. Cp. tantata.

Ex. u'nq'ahlulele umfandizi, ukuhliza kwake, he has beaten me, has the missionary, by his food (its astonishing quantity or deliciousness).

umadumbi larwa ayas'ahlula, these kaifortatoes are too much for us (being more than we can manage, or get down in the eating).

umf'k'Ndlandwe serwaq'ahlula intombi ka'Ngiyenzwa, the young-fellow of Ndlandwe's has now brought down Ngiyenzwa's girl (has made her consent).

Ahlulekaka (s. k.), v. Get overpowered, conquered; get outlawed, as by any difficult task; be done up, as by fatigue or astonishment (used in perf.); be unequal to, unable to cope with, unable to do (with ku, or infin.).

Ex. seng'ahlulekile, I have been undone, quite got the better of, as by any impossible work, or intractable person or disease.

babeyakuti-nil bona, sek'ahluleka uma-Baan? what would they have done, even the Boers having been worsted?

lo'yo'ukuwa iy'ahluleka ukukamba, that fowl is unable to walk.

Ahluwa, v. = ahlukenisa.

is-Aho, n. = isi-Ho.

am-Aja, n. — see ama-Ju.

is-Aja, n. Water remaining in the horn of the i-Gudu or hemipipe after smoking = isi-Ju.

N.B. This water is smeared on the genitals of a cow that has been covered, in order to prevent the bull from re-mounting it.

Ajila, ind. = ashila.

Aka (Akhu), v. Build, as a house (acc.); construct, as a wagon, or bridge; inhabit, as a country (acc.); live, dwell (used in perf. ake — cp. hlatla). [Skr. eksi, dwell; Gr. eite, I dwell; Heb. bane, build; Lat. habito, I dwell; MZT. yaka, build; Sw. jeyna, build; ka, dwell].

Ex. w'ake-pi wena? where do you live (lit. where have you built)?

ununzi wakiti w'ake iye'so'Tukela, our kraal is settled (lit. is built) near the Tukela.

abakwe'Mteto b'ake lokwe lo indeed, the Mtetwas inhabit all that country.

is-Akakumanya (Akhamukhanya), n. Garden watch-hut, built like a small grass hut raised aloft on a staggework of sticks; a little yawning garden hut — a name jocularly given to a person who is shading his eyes with the hands (i.e. ukwe-aka 'ukanya). Cp. (lit.)-Xiba; -uqo-lobana; -utu-Bamba.

Ake (s. k.), aux. verb. part. used in all persons, with the subjunctive, to express a polite request, stronger than a (q.v.), and rendered into Eng. by 'please, I wish you would, be so good as', and the like. Cp. ke, c. [Sw. ake; Kamb. Ni. akwe; Sen. ache; Mo. ake; Mpo. aye].

Ex. ake w'enezo kahle! please wait a moment!

ufike ku'munya, u'ti ake atuwe lomo'mantu 'exe kumi, you will go to the whiteman, and say, would he be so kind as to send that Native to me.

ake balune, u'zi uifikile kuma, just let them be going on hoeing, till I come to them.

Ake (Akhe), poss. adj. His, her, its — used for nouns of the 1st. el. when possessing things of the 2nd. el. plur., having the prefix uma. [Sw. ake; Ku. ake; Mpo. aye; Com. ake; MZT. akwe; L. Cong. andi].

Ex. uma-siima ake, his fields.

Akela (Akhetu), v. Build for (a particular purpose, person etc.) — mostly used of birds 'building' a nest for the breeding season.

Ex. yameniseka aba lepingoni ukarekela

1
Akelana (Akhelana), v. Build i.e. settle down for one another, be neighbours, living in one another's vicinity (used in perf.).

Ex. s'akelele ne naye. we have our kraals near one another, are neighbours of his.

s'akelele kabi kule'ndawo, we have bad neighbours in this place.

or'akelele nami, naye, naye, etc. my, thy, his, neighbour.

um-Aki (Akhi), n. i. Builder, bricklayer, mason (M).

Akisa (Akisaa), v. Cause a person (acc.) to build i.e. give him a site, settle him, as in such and such a place, help him to build.

Ako (Akho), poss. adj. Thy — used with nouns of 2nd. pers. sing. when possessing things of 2nd. cl. plur. having the prefix ama [Sw. MZT. ya. ako; Cong. aku; Chw. aho; Mpande. aho; Ka. ao]; also with nouns of the 8th. cl. when possessing things of the same cl. i.e. 2nd. cl. plur. [Sw. Ka. Cong. ako; Chw. aho].

Ex. ama-simun aku, thy fields.

ama-w'ako (uku-tho), its water (i.e. of the foold).

um-Akti, plur. ab-Akti (Aktoti, s. k.; s.t.), = u-Makoti.

is-Akwali (Akwalli), n. = isi-Kwali.

is-Akwece (Akwece), n. Small quantity of anything left remaining in a vessel, as a little tobacco still left at the bottom of a pipe, food in a dish, etc. Cp. isi-Dinyela; isi-Cete.

Ala (pass. alicwa), v. Forbid, disallow, anything (acc.) or action (with ukw, or uku-ba), not a person (for which see alela); refuse, as to do anything (with ukw); decline to give up a thing (with na of thing); reject, as a girl her lover (acc.); dislike refuse to have any dealings with, as with a certain person (acc.); keep off, beat all hollow, do in a masterly all-heating manner, as in dancing, etc. = ngaba (which latter is the word commonly used in Zululand, ala being seldom heard, though in Natal it is the contrary). Cp. ngumisela. [Ar. harama, forbid].

Ex. qa' ngi'ala! no! I am sure not; I deny it, etc.

ka'ala kaawana, wafa, it refused just a little, and he was dead i.e. it wanted but a little, he was very near dying.

umfo we'si'Lengeni, awo! 'Mpande! wa-giya, w'ala, that fellow of the Langeni clan, oh! by Mpande! he did dance, he would let nobody approach him (in quality of dancing).

uka-ž'ala, to reject oneself i.e. pay no attention to one's bodily appearance, neglect oneself, keep oneself in a dirty, untidy manner.

Äla (Aala), v. obsolete verb, only remaining in phrases below.

Phr. ukw-ala išitanqo, to sit cross-legged, like a tailor.

ukwa-ala inluna, to plan or mark out a field-patch, by picking out with a hoe, or merely by the eye. Cp. gaba.

am-Ala (no sing.), n. The concavity below the ribs when the belly is sunken in from famine.

Ex. wafa'ika es'eng'amala, he arrived with the belly quite sunken in with hunger.

is-Ala, n. Bunch of crow or other feathers, worn on the back of the head by young-men and boys when out courting, though originally only at royal festivities.

is-Alakutshelwa (s. k.; s.t.), n. One who won't be advised by others.

P. isalakutshelwa subona ngomoyo, the obstinate man saw (the truth of what had been told him) by the blood-flow = who won't be told, will learn by bitter experience.

is-Alakwanda (s. k.), n. An um-Takati (lit. one who prevents increase in a family by killing off its members).

Alana, v. Dislike one another, be bad friends.

Ex. bay'ala'ana, they don't get on together, don't like one another.

Alahala (Alahala), int. = halahala.

Aleka (s. k.), v. Be such as to be forbidden, disallowed, refused, disliked; hence, be disagreeable or disliked, as a young-man with the girls.

Alela, v. Forbid a person (acc.) to do anything (with ukw, or uku-ba).

Ex. khaba ne'salele ukuba siye kona, our father has forbidden us to go there.

Aliswa, v. Be caused to dislike a person (acc.), feel an antipathy towards him — only used idiomatically as below in regard to married state.
AL

Ex. umfazi n’olisa umdala, the wife is caused to dislike her husband (by the child in her womb) — referring to a natural antipathy she feels against him about the period of conception.

indala n’olisa umfazi, the husband has an antipathy against his wife (at the same period).

is-Aliwa, n. Young-man or girl rejected by the other sex = isi-Shonkolo, isi-Gwadi, isi-Shimauqa.

is-Aliwakazi, (s. k.), n. Wife disliked by her husband = isi-Shinikezi, isi-Shonkolo.

Alo, poss. adj. Its — used with nouns of the 2nd. and 6th. cl. when possessing things of the 2nd. cl. plur., having the prefix ama [Sw. Nya. alo; Sen. Her. aro; Chw. ajo].

Ex. ama-ndhla alo (hashi). its strength (of the horse).

ama-ndhla alo (ati), its strength (the stick).

Aluka (s. k.), v. Plait, as a grass-rope (ace.); weave, as a rush sleeping-matt; go out, as cattle to graze, or people to work [Gr. pleko, twist; Bo. Ga. luka, plait; Sw. sukhu, plait].

Phr. sathungana nempi is’aluka, we knocked up against an army going out (to war) = we are in a nice fix — used by one suddenly befallen by some difficulty or inconvenience in the midst of his work, as when the pot cracks in the midst of the beer-brewing.

is-Alukazana (s. k.), n. Little old woman or cow; a certain insect; a splashing up on the ground, caused by rain-drops, when the soil is already flooded; also = isi-Cashukazana.

Ex. inrudo yealukazana, a heavy, splashing, gen. quiet, but drenching rain, without wind or mist, as in the summer.

Phr. isalukazana saka’Mphani, any very ancient old woman, no longer able to feed or look after herself.

is-Alukazi (s. k.), n. Any woman beyond the age of child-bearing; any old female animal; also derivistically of any old male animal; name applied to two kinds of insects, also to the isi-Cashukazana.

Ex. isalukazi esing’i=mama, my old mother. umfuna versalukazi, an old woman’s boy, a molly-coddle = um-Nyolo.

um-Alukazi (s. k.), n. 5. Old bullock, or cow (not bull = u-Mashepa).

is-Alukwazi (s. k.), n. (N) = is-Alukazi.

Alusa, v. Cause the cattle (ace.) to go out to graze i.e. to take out to graze, herd, as a herd-boy; hence, watch over, keep guard over, as a headman over his people (ace.).

Ex. koko, e’alusile, he is not here, he is out herding.

um-Alusi, n. 1. Shepherd, herd (M).

is-Alute (Aluthe), n. Mist = i-nkaqo.

Amba (Ambha), v. Dream of a thing (metaphor), imagine, think, as anything (ace.) improbable or incredible [MZT. amba, speak].

Ex. bengin’ambu n’kwamba akuthi linya_kuna umkhanyo. I didn’t even dream it would rain to-day.

is-Amba (Ambha), n. A taking off bodily, a clearing off wholly at one go, as below.

Ex. nkutula mbeza, to take the whole off at once, bodily = nyakulala.

is-Ambane (Ambhane), n. Ant-eater or ant-bear (Orycteropus Cepensis); sometimes applied to a restlessly industrious man.

Phr. sigudel’isambane, esimb’inyati, si_gyartali, s’en: endomqomqo enongumqomqo! he’s a self-contented fellow is the ant-bear, who digs a hole and then doesn’t lie in it, making it only for ferns and porcupines! = he is happy who can afford to work for mere pleasure, without bothering himself about any results.

yek’ukwela; amandha esambane! alas! for this doing the work (exertion) of an ant-bear! — exclaimed by one who finds he has been working for the benefit, not of himself, but of somebody else; or who has been working with no profit to himself.

Ambata (Ambhatha), v. Put on, cover or clothe the person with some covering, as a blanket (ace.) or other free, flowing robe according to Native fashion (not properly used of dressing with European clothes = gyoka) = embata. [Ar. bayad, garment; Ga. ambala, put on; Ka. mbara; Chw. apar; Sw. ambata, stick to — cp. Z. namata].

Ex. kuble onqo’ukazana ahambw ‘ambere, it is proper for a female to go with the body covered.

is-Ambatwangapi (Ambhatwangaphi), n. Blanket with both sides coloured alike. Cp. isi-Balata.

Ambesha (Ambheso), v. Cover or clothe with a blanket (with nga), etc., the body of a person (ace.) = embesha. Cp. sibekela.

Ex. m’ambesha, uqhabali edumilidile, cover him (with his blanket), that he may not lie naked.

ulw-Ambesi (Ambhesi), n. Pericardium.

Phr. indlele i=}molembesi, the heart has
a smothered-up sensation, i.e. the free action of the lungs is impeded.

is-Ambo (Ambho), n. Quiver, for carrying assegais on the back; quiver-like receptacle for preserving feather head-ornaments.

Ambuka (Ambhuka), v. Break one's allegiance to or abandon one's chief (with ku or loc.) in favour of another — the word was commonly applied to those of Cetshwayo's people who went over to the southern side of the Umhlatuze, to John Dunn and the white-people. See i(li)-Mbuka.

Ambula (Ambhula), v. Uncover by stripping off a blanket or similar covering, as when uncovering a sick person (acc.) so as to expose his body (the antithesis of ambesu), or a heap of goods covered by a cloth; hence, open to view, reveal, as hitherto hidden matters (acc.). Cp. penya; sibukula. [Bo. hambula, undress].

Phr. ukwe-ambula umbokazi, to uncover a young-wife as a father-in-law might do by presenting her with a goat (taken by her isi-Gqilo, after which she would no longer require to bhopa him by covering the breast, etc., in his presence. See bhopa.

P. Fambul'ingobo, lingene. it (an *ebu) uncovers the blanket (uninvited) and gets in (to the bed) — said by a person who suddenly finds himself involved in some trouble, almost before being aware of it.

is-Ambulo (Ambhulo), n. Divine revelation (M).

Ami, poss. adj. My — used of 1st. pers. sing, when possessing things of 2nd. cl. plur. having the prefix ama [Mpo. ami; Cong. ame; Her. andye; Sw. angu; Chw. aka].

Ex. ama-sina ami, my fields.

is-Ampánza (Ampanza), n. Water-bladder expelled by cattle, etc., before the delivery of the calf. Cp. um-Hlupho; i-nCupr.

is-Ampokwe (s. p.; s. k.), n. Shambok, or thick stick-like strip of hippopotamus hide — i-nYumb. [D. sjambok].

is-Ampombo (s. p.), n. Native spoon-bag woven with grass or palm-straw = is-Ampontshe, um-Godhlo.

is-Ampontshe (s. p.; s. t.), n. = is-Ampombo.

is-Ampotwe (Amphotwe), n. Native adze, consisting of a wooden handle with a small triangular blade of iron fixed into it, by a spike, near the end and at right angles to the haft (cp. i(li)-Zembo); person with very protruding forehead.

Amuka (s. k.), v. Take away a thing from a person by force (doub. ace.), deprive = apned [Sw. mpoka].

Amuleka (s. k.), v. Hold out the hands to receive a thing (ace.); hence, receive generally. Cp. kanyeza.

N.B. It is Zulu etiquette for children, women, and inferiors generally, to receive a thing by holding out together both hands. To receive in one hand only would imply superiority, or familiar intercourse between equals.

Amulezelana (s. k.), v. Pass to, or hand to one another, as persons do the strings when building a Native hut; supply one another with words, devices, as when pre-arranging evidence; stand next in order to (with na), as one hut to another in a kraal.

is-Amuku (s. k.), n. = isi-Muku.

Amula, v. Pat or slap gently on the face or head, as one might a child (acc.), with the palm of the hand (= mukula; cp. i-inPuma); interrupt, put out a person (acc.) when talking (not working — cp. pazamisa).

Amuleka (s. k.), v. Get made to forget, get escaped for in the memory, forget; go wrong, make a mistake, get confused or put out by forgetfulness or distraction (ep. kohlela; yibazo); go wrong altogether in respect to any specified vice (with na or nga), get so habituated to any bad custom (with na or nga) as to do it without thinking (ep. mukelekwa; heheka).

Ex. us'amulekile nokweza, he is now altogether given up to thieving, it is habitual with him.

v. uqinisele! uq'amulekile, oh! you are right! I have been made, or have got, to forget.

Amuleksa (s. k.), v. Cause a person (acc.) to forget or have an escape of memory.

N.B. A boy who has had the misfortune to allow the cattle to trespass into a neighbour's fields, nibbles is-Amuyisane q. v. as he goes home, in order to induce forgetfulness in his father's mind — which this plant is supposed to do; and so he escapes punishment.

is-Amuyisane or Amuyisani, n. Long-stalked weed, growing in old fields, and used as above.
is-Āmvu (Aamvu), n. = isi-Fudumezi.

is-Ancape (Anaceph, no plur.), n. Late green mealies, eaten at the beginning of winter, after the harvesting of the amabelɛ, but before the i(li)-Wenana = i-nCape.

is-Ancapeela (Anacphela), n. Certain bird (? Saxicola bifissiata) (N).

is-Anci, n. Tawny coloured jackal, having a disagreeable smell. Cp. i(i)-Kantu.

is-Ancinz, n. Girl kept by a chief, ostensibly as a maid-servant, but also as concubine = i-mPotuli [perhaps from ancinsa q.v. — Sw. m-zinzi, fornicator].

And', and'uba, and'ukuba, and'ubani, adv. Then, and then, afterwards, before that — only used in Nataal = kud'cba.

Ex. anobekisisa kuyala, n'and'ukuya'kwenza leyo'Nduru, look well first, before you go to do that thing (N).

sebwsani, n'ipere, and'uba ndile, work and get finished, and then eat (N).

Anda, v. Increase (intrans.), multiply; spread, as might a report or sickness; become enlarged, as a hole in a hut, or a field by annual additions [Lat. pandu, I spread; Sw. tanda, stretch out; Her. tandavara, stretch].

Phr. ukawula kwalika umntaki, increase (of family) is prevented by an umntaki — may mean, there has plainly been no umntaki here, in this rapidly growing family.

w'ande ngombomo ye, he is grown large only as to his mouth, i.e. he talks much, but does nothing; is all blaster.

is-Anda, n. Remnant or remainder left over from anything, after the main purpose has been fulfilled, as a small supply of corn or dambis remaining after planting; (N) ground plan of, or site got ready to receive a hut (= isi-Za); (C.N. fr. Xo.) layer of reeds for storing grain upon.

is-Andakwapa or Andukwapa (Andu-kwaphusa), n. Child, calf, etc. which has just ceased suckling.

Ande, adv. (N) = kad'uba.

is-Andela, n. Certain sea-fish.

is-Andha, n. Hand; sometimes used to indicate the right or left side' (ep. i(i)-Calà; u(lu)-Hlangotì). [Skr. han, strike; Hi. hath, hand; Lat. manus; MZT. lìanza; Ka. i-ganja; Bo. u-daba, ability; Ku. nthatha, hand; Hhe. i-ganza; Sani. ganja; Go. yanya; Ngu. yala; Sak. ntanga].

Ex. ukusisi isamithi nomqayo? it (the kraal) is on which side of the road?

amubai ku'Bani womeenuka (or bagisela)

kulezi isamithi, So-and-so's kraal you must leave on this hand (as shown by a sign).

Phr. nku-bunyo nyamalhha, to return empty-handed, having failed to get what one had gone for.

nku-bunyo uyapumulhi kwezamalhha, to do anything without authorisation, on one's own account, without permission of those in authority, etc.

nku-beki'samulhha ku'Bani, to seek the favour, or patronage, of So-and-so, as a poor man when wishing to be adopted as the dependant of some rich or powerful person.

nku-beni isamulhha, to complete the hand, i.e. be or make up five.

am-Andhla (no sing.), n. Strength (physical = izi-Kwepa); power, might, moral strength; authority; authorisation, as for doing anything; ability, capability, as for doing any work; exertion, labour, expended on any work; euphem. for semen virile (= ama-Lota) [Skr. han, strike; ojman, strength; Lat. manus, hand; Bo. u-daba, ability].

Ex. inamulhla kub'aba ibazile izindlu, he is able or skilful is this man in the carving of sticks.

okubelungu kumamulhla, the things, doings, etc. of the Whiteners are of power i.e. show wonderful ability or skill.

kumamulhla akaba induna ingclo, it is a powerful obstacle (to progress) that the induna should be away.

Phr. oku-pel'amamulhla, to fail of strength, be quite exhausted, whether physically or mentally; hence sometimes, be overcome with amazement; faint; give up in despair, etc.

ulw-Andhle (loc. olw-Andhle or olw-Andhle, no plur. — the plur. izi-Lwamulhle, now sometimes heard, is of modern coinage and etymologically incorrect), n. Sea [MZT. lw-anja; Ga. Gu. nyanja, broad expanse of water, sea; Her. oku-eve, sea — see amu-X7].

ulw-Andhlekazano (s. k.), n. Variety of yellow mealies having grains somewhat smaller than the u-Tubini (= a(lu)-Ngoyo); another variety, having small black and white grains. Cp. i(i)-Geuki; i(i)-Hama.

is-Andhlna, n. = i-nGobo. Cp. u(lu)-Sa.

Andisa, v. Make increase or multiply; enlarge, make be more; make go a long way, as a little food (acc.) by treating economically.

is-Andisa, n. Increase; interest or profit accruing from anything.

is-Ando, n. Hammer; origin, the stone used by a smith for striking the hot iron
[prob. akin to anda q. v. — Skr. han, strike; Reg. nyondo, hammer; Sw. nyundo; Ga. nsanu; Her. onyongo].

And'uba, adv. (N.) = kud'uba.

Andulela, v. Begin first, or before another, as a woman beginning to hoe before the others of her locality; begin first with, start off with, as with any particular one (with nga) of a rotation; be beforehand in regard to, anticipate a person (acc.) or event, as by speaking before him, making provision against, etc. [MzT. andula, break open].

Ex. ngiyokwandlela ugen'ihla yaka'Magidi, I shall start off or begin with the hut of Magidi's daughter (in removing a kraal).

mus'ukweni andulela ukukubula, don't anticipate me with your talk (I shall come to that which you are talking about).

is-Andulela, n. First-fruits of any season's crops; (C. N.) certain bright star appearing at the end of autumn (cp. i-nKwenkwezi).

um-Anduleli, n. i. Precursor (M).

And'uma, and'ume, and'ukuma, adv. (N.) = kud'uba.

is-Andundundu (no plur.), n. = i-mBovane.

Anela, v. Be sufficient for (acc. or with ku); suffice; be sufficient for by, have enough of (with agent); be given sufficient of (with nga), as a kattle with water; keep, retain possession of, as anything (acc.) found, lent, or taken by force — in all senses most freq. used in perfect; just or merely do a thing, as arrive (with ndva), speak, etc. = Eng. 'just.'

Ex. i'sihomba kav'anele, inguzi benziti ziyokwenela, the posts do not suffice, whereas I thought they would be sufficient.

udle into pantsi, ab'ose'yanela, he finds a thing on the ground, and thereupon keeps it.

inti'nya k'anyelanga, the heart or desire did not get its full.

wane'kuleleka ye. he did nothing but laugh.

s'umelukafika, basebesina ukulhla, we had just, or no sooner, arrived, than they gave us food.

shwuphloza, swanle nave, take a spoonful (pinch, etc.) and be satisfied also — as might be said to a person arriving when the food prepared is of a very small quantity, not sufficient for all.

Anezel'a, v. = cnezel'a.

Anga, v. Kiss a person (acc.) [Bo. onka; Sw. ma].

N.B. Although, according to Native custom, fathers and mothers frequently kiss their children, these latter never kiss their parents. Two boys, or two girls, may also, under exceptional circumstances, kiss each other.


Phr. uromane ulanga, she has a big mouth i.e. much talk, a noisy active tongue. See i-mBora.

is-Angabe, n. = um-Nqabazane.

is-Angcesheza, n. Certain small bird (N.) = isi-Hlatamahlangeni.

is-Angci, n. Dense continuous rain (not necessarily heavy), persisting perhaps for a whole day or longer, and, as it were, holding the whole land fast (ngci) within its grasp = is-Angcinanye; cp. um-Vimbi.

is-Angcinanye, n. = is-Angci.

is-Angcobe, n. Old mealies or mabele of the current or last harvested season, which have become sour from the damp of the pit. Cp. u(ln)-Puta.

is-Angcokolo (s. k.), n. Maize-grub = isi-Hlava.

is-Angcozi, n. Protruding forehead; person therewith.

Angiti (Angithi), idiomatic equivalent to Eng. 'not,' as below (lit. don't I say?), used interrogatively only and when an affirmative answer is assumed; hence, often equiv. to 'of course, you know, etc.'

Ex. angiti unganiisela na? did I not tell you? (of course I did).

qa! bamsolu uye nalo, bati, angiti wa-bekeka y'il'vi a? no! they blamed him too, saying, were you not placed there by us?

is-Ango, n. Sudden breaking forth from the clouds, or a momentary oppressive glare, of the sun, as on a cloudy sultry day in the summer = is-Ongu. Cp. isi-Fudumezi.

is-Angobo, n. Food-crib, for storing mealies, etc. = i-ngGoma.

is-Angoma, n. Necromancer, so-called 'witch-doctor,' Native diviner = is-Anusi, um-Nyoma. Cp. iti-Dhlozi; um-Losi [Gr. nekros, dead; manteia, divination; Lat. augur, soothsayer; Gr. magos, one of the magi or tribe of dream-interpreters; Sw. Ga. ngoma, drum (comp. Zulu custom of beating a hide during a witch-doctor's ceremonies)]; cp. Sw. gwnya, practico medicine; ngwa, to doctor; Ga. mflza, medicine-man; Z. um-Losi, q. v. and i-Nyanga q. v., of which latter are other titles for an is-Angoma].

N.B. There are two classes of necromancers among the Zulus, one said to be
inspired by an ancestral-spirit or \(i(li)\)-Dhloxi
— this is by far the commonest variety — and another, rarely met with, said to be possessed of a familiar-spirit or \(um\)-Lazi. In the former case, of course, the speaking is done by the witch-doctor himself; in the second, it is done by the spirit, the doctor himself being supposed the remain silent. Their business is to unravel for their clients, for the sum of one shilling down (for a single private consultation, though for a public or combined consultation or \(um\)-Hlabho a much larger sum is required) any of the mysterious occurrences of daily life e.g. disappearances of persons or stock, surprising calamities, outbreaks of disease, deaths, etc.

is-Angozá, \(n\). Intense sun-heat, as when 'the very ground is hot to the feet' = \(isi\)-Gagadu.

is-Angqondó, sometimes in plur. iz-Angqondó \((Angqondo)\) \(n\). Amasi of the best kind i.e. such as comes out white and well clotted = is-Ankeké, \(isi\)-Keke.

is-Angqú, \(n\). Orange River; one of a certain regiment formed by Mpande next after the ama-Pela or more properly after the \(i\)-Nqulube (= \(i(li)\)-Sishi). [Si. Seqo, Orange R. in its upper parts; lower down called \(u\)nuka \(e\)lulu or Black R., and by the Hottentots called the Gariep].

is-Angquma, \(n\). Hail = \(isi\)-Cotló.

is-Angume, \(n\). Certain plant, used as an \(i\)-Telezi.

is-Angungu, \(n\). = \(isi\)-Gubudú.

is-Angxóko, \((s.\ k\). \(n\). = \(isi\)-Ngyoxó.

ul-Angu, \(n\). = ulw-Anga.

is-Ankahlú \((s.\ k\). \(n\). Violence, vehemence, as when talking furiously to a person = \(isi\)-Kahlu.

is-Ankeké, or sometimes in plur. iz-Ankeké \((s.\ k\). \(n\). = \(isi\)-Angqondo.

is-Ankuntsane \((s.\ k\.; \(s.\ t\).) \(n\). Small veld-herb \((Ophiothrix sub sp.\)) much liked as \(itimifin\).

is-Anqawane, \(n\). = \(isi\)-Cegn.

is-Antlokó \((s.\ t\.; \(s.\ k\).) \(n\). Pea-like seed of the \(i(li)\)-Kumalo bush, worn as an ornament.

iy-Antlukano \((s.\ t\.; \(s.\ k\).) \(n\). 3. Split or separation, temporary estrangement, between relatives, friends or companions, as might follow some quarrel or passing disagreement; cause of such estrangement; (C. N.) separation, gap.

N.B. This word is very irregular in its formation, having a \(y\) in the prefix instead

of the euphonic \(u\), and an \(n\) introduced into the radical \(ahlukana\) (see \(ahlukana\)) from which it is probably derived.

um-Antshu \((s.\ t\).) \(n\). 5. Serous blood, as is sometimes discharged from a wound or sore.

ulw-Antshu \((s.\ t\).) \(n\). \((C. N.) = n(lu)-Si.

ulw-Antlu or Antulwantu \((s.\ t\).) \(n\). Any nice, dainty food, not come across every day, as meat, cake, etc. Cpl. \(ul\)-Orelu; \(i(li)\)-Velakancí.

is-Antungwana, \(n\). Odour, scent, small smell (good or bad), as of a smelling hide, some medicines, or the savour of frying meat = \(u(lu)\)-Si. Cpl. \(i(li)\)-Pungá; \(u(lu)\)-Qoshi; \(u(lu)\)-Puta.

Ex. kwamaka 'antungwana, there is a scent or odour about (pleasant or unpleasant).

Anula, \(v\). Widen out, as the mouth of a sack (acc.), a hut by extending outwards the foundation wattles, or a field by enlarging at the side; go beyond the reasonable limit in talk, as a person quarrelling going on to divulge secrets, etc. Cpl. \(uo\)eka; \(u\)dle [Sw. tawá, enlargé].

is-Anungu, \((C. N.) = i(n)Tale.

is-Anusi, \(n\). = is-Anguma [prob. akin to \(nuka\) q.v., or obsolete \(nusa\) = \(nk\)is\(a\) — cp. Sw. \(nusa\), smell].

Anya, \(v\). Suck the breast, as an infant or calf = necla, \(n\)intu. [Ga. nywa, drink; nyába, a mother; Sw. nyonga, suck the breast; L. Ng. \(w\)anyi, woman].

iz-Anyá (no sing.), \(n\). Conscioussness of guilt, interior fear or shame arising therefrom, causing sensitiveness and mental agitation before others. See \(ny\)íza.

is-Anyána, \(n\). Certain shrub \((Kraussia lanceolata\)).

Anyísa, \(v\). Suckle, give the breast, as a mother to her child (acc.); cause or allow to suck, as a herd-boy the calves; suck heartily, as a calf.

Anyisela, \(v\). Cause to suck by sucking for — used only of an elder calf sucking at its mother after she has already a younger calf, which it is supposed to be helping to suck thereby.

is-Anyú, \(n\). = is-Angwane.

im-Anyule, \(n\). — see i-Mangule.

is-Anywane, \(n\). General unpopularity or disfavour, as of a young-man with the girls; person with the same (= \(isi\)-Nyombo; see \(isi\)-Silu; \(i\)-Nyíma); certain shrub, growing in the bush-country, which, when placed in a man's hut, is supposed to bring about his being generally disliked.
Ashula, int. = ashila.
ulw-Asi, n. (C. N.) = u(lu)-Si.
Aso, poss. adj. Its — used with nouns of the 4th. cl. sing, when possessing things of the 2nd. cl. plur. having the prefix ama [Sw. Nya. Mo. acho].
Ex. ama-xi aso (isitsha), its water (of the vessel).
Atha (Atha), v. Divide down the middle, as a hide (acc.), loaf of bread, etc.
ulw-Avela, n. (C. N.) = ul-Ovela.
Ex. ama-yabi awo (umali), its leaves (of the tree).
ama-hashi awo (amanisi), their horses (of the chiefs).
Awu, int. Oh! — an exclamation, when uttered soft, expressing agreeable surprise, admiration, etc.; but when expressed hard, as Hauwa, expressing the surprise of dislike, disapproval, indignation, etc.
Awas', defective verb. Don't, refrain from, desist from, must not — the original root of this verb, along with that of musa q. v., with which it is closely connected, or is, may be, identical, had probably a meaning, like the present meaning of ye ka q. v. (with which it is even still interchangeable) of positive-negative command. The word or particle given above is used; though very rarely (like musa and ye ka) to forbid, or cause desistance from an action, and is properly followed by the infin., uku [Sw. isha, leave off = ye ka, Z.; Ga. deka! stop! leave off!].
Ex. awu'ukhusho njalo, you mustn't or shouldn't say so = mus'ukhusho njalo, ye ka ukhusho njalo.
gijima, unyisise; awu'ukhuda ay lopo, run and bring him back; it must not be that he goes there.
Ayi, int. of negation, expressing strong dissent or denial; or of disapproval, intended to reprove or check some action or statement. See hayi; ep. aphi.
Ex. aya! mus'ukhukhuma amanga, stop that! you mustn't get telling lies.
aya bo! height! cease that!
aya wen, ifunisi! you mustn't ifunisi! (hibern.) — you are altogether too funny, too particular, etc.
ayi tina wena! oh! dear me! with your fun! (you are quite too funny).
ayi uqesha lake bo! oh! for his fine after-covering (what a beautiful, or unusual one it was).

Ayi-ke, (s. k.), int. commonly used as a set-off or prefatory expletive in conversation or narration, always standing at the beginning of a sentence and used to lower expectation, sober excitement, etc., and may generally be rendered into Eng. by such expressions as 'well!' very well! well and so!' etc.

Ex. ayi-ke! yenani yokubona kuwu, very well! do as you find best.

ayi-ke! sul'aba sifike kona, sakamula ixinakabi, well! when we got there, we outspanned the oxen.

Ayo, poss. adj. Its—used with nouns of the 3rd. cl. sing. when possessing things of the 2nd. cl. plur. having the prefix ana; their—used with nouns of the 5th. cl. plur. when possessing things of the 2nd cl. plur. {Sw. Ga. Cong. Her. ago, its; Sw. Sen. Ka. ago, their; Cong. amiu; Her. arija}.

Ex. ana-sondo ago (ayoba), its wheels (of the wagon).
ana-yabi ago (imiti), their leaves (of the trees).

is-Ayoyo, n. Young of man, animal, or bird when just born. Cp. (iti)-Puppi.

Azana, v. Know one another; be familiarly acquainted, intimate with a person (with no), know each other’s capabilities, strength, etc.

Ex. akasiyeye ockakili, siya:ana naye nje, he is not one of our family, he is merely an acquaintance.

Phr. umaixo bayakakutuvela, lukugise lopo ngox'asani nomuntu, the foot will carry you there where you know nobody, where you will be a perfect stranger yourself—said to repro a inhospitable man.

Azeka (s. k.), v. Be or get known; be knowable, ascertainable.

Ex. ixinkomo zako kus'azeki, unangingi baza, his cattle are not knowable, are beyond computation, as to their numbers.

Azela, v. Know a person (ace), etc., at.

Ex. uyir'azele enZimkulu, I have known him at the Umzimkulu.

Azelela, v. Have concern for, show consideration for, notice kindly, as a person (ace.) ill; think to know a person’s (ace.) thoughts about any matter.

Ex. amantu okupheka kubalo ukum'azelela, it is right to pay kindly attention to a person in suffering.

Aanzo, mus'akum'azelela, it is not so! don’t get thinking to know my business for me.
acaluliliwa nje, bem'azelela, he just laid himself out to die, they paying no attention.

Azi, v. Know anything or any person (ace); understand a thing; show a person (ace.) the respect, sympathy, etc., due to him, as to one’s superior, or a person in want [O. Fr. fis, knowledge; Ga. amang, know].

Ex. akw'azi, to be self-conceited, full of the idea of one’s own importance.

ka'mazi amantu okupheka, he has no understanding, shows no concern about a person in suffering.

ayena awo'iyana, it is he who knows all about it.

abantu bayakohlisisa, uyoza inimi besako benyay'azi, the Natives get cheated, because they don’t understand money-matters.

Phr. amantu uy'azi kahala, he knows water-matters very well i.e. he is a good swimmer.

angiy'azi imiti mina, I know nothing of medicines, or about doctoring.

ny'age, ini, umari acabantu inxindaba), caxe zimkolile? is he the man then, who knows all about other people’s affairs, while his own slip his memory?—as might be said of a busy-body finding fault with the affairs of another and implying that he ought rather to look after his own.

is-Azi, n. One who knows a thing thoroughly, an expert.

ukw-Azi, n. Knowledge.

Azisa, v. Cause a person (ace.) to know, acquaint; know a thing well or thoroughly; remember well, have vivid recollections of anything (ace.); think of with admiration, as any object or person; esteem, value, show due appreciation or respect for, as towards a parent (ace.) or for some present given to one; like, be fond of, as meat (ace.); treat a person (ace.), etc., kindly, with consideration; know well generally; also idiomatically as below.

Ex. ibhashi balov’omluuny uyiya’azisa! I have vivid recollections of that white man’s horse, I think of it with a very intimate knowledge (for it once very nearly killed me).

abenzu kobay'azisanga inimi? the white people didn’t like money! i.e. they are surprisingly fond of it.

abekeniZulu bayem'azisa amantu ongubuhle, the people of Zululand have a great respect for a white person.

Phr. angikayiqeqi, kwazi'ukuti ye'mbe:za ukuphika, I have not yet finished it (the field), it makes one remember (= you see; it was
because; it was on account of that) I arrived late.

*Be*; *Be* ukuba aku'sihlame esiku; *isithabane* nje, esingifangele 'nduwo, you see, it is not a large animal (an animal of any size); it is only a short crawling thing that can get no distance.

**Azisela, v.** Notify, announce, give notice to a person (acc.) beforehand.

Ex. *wone* azisela usuka; o:akahamba ngalo, you must let me know the day upon which you will be going.

**Azisisa, v.** Know a thing (acc.) perfectly, exactly.

Ex. angil'azisisi kobhe usuka, I don't know the day exactly, or for certain.

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**B**

In Zulu has three different sounds—one, a closed or aspirated *b*, pronounced by compressing the lips and then gently opening them with a slight holding of the breath, as exemplified in the Eng. word *bob*, and in the Zulu words *leka* (put), *bona* (see), and described in this work by the simple sign *b*.

Another kind is the open, or slightly aspirated *b* (this is the ordinary *b* of English), as in the word *boat*, or the second syllable of the Zulu word *i-mBlombo* (hole).

A third variety is the exploded, or strongly aspirated *b*, identical with the *bh* in the English word *boar*, and exemplified in the Zulu words *leka* (look) and *um-Blombo* (tube).

These last two, as aspirated varieties, are both described in this work by the sign *bh*; the difference between the two kinds being sufficiently marked by the fact that the softer or slightly aspirated form occurs only after an *m*, where that letter immediately precedes it and in the same syllable; the exploded *b*, on the other hand, standing generally alone and at the commencement of a syllable.

The slight difference between these various sounds is not easily recognisable to untrained ears, so that in consequence we find both Natives and Europeans making many orthographical mistakes. Thus, the river or place in Natal called by the Natives *iXobho* has been by the Whitepeople erroneously named *iNopo*. Similarly, the English word *boar* becomes to the Zulu *i-bhoba* (this is the exploded *b*, the Zulu language not permitting the use of the merely open *b* — which would be the correct sound — except after the prefix *i-*).

Again, the English *p* is not easily distinguished by the Natives, especially when it comes at the end of a word. Hence we find the Eng. word *shop* becomes in Zulu *i-shabhu*.


Ex. ngikuniwe nje, kunge yami nokuba yami? that I should just give you, it not being mine at all, or not being really mine? *ukwabo* buyaka mpungyo ababo abanye i-sayo, would that they might be executed (hanged), those who are causing the agitation! (N).

**Ba, ukuti** (*Bha, ukuthi*), v. Lie clear and open, as the flat, treeless veldt, a cloudless sky, or a plain fact *= ukuti* *mba* [Lat. *pateo*, I lie open; Ar. *ban*, to be clear].

**kwa'Ba** (*Bha*; s. *k*), n. Country open and flat, where all is plainly visible = *i(i)-Ceke*.

**ubu-Ba** (*Bha*), n. Utter barrenness, as of a tree-less plain; utter destitution, as of a poverty-stricken man; absolute devastation, as of a country after a war or visitation by locusts.

**Ba (uku), v.** = *eba*.

**ukú-Ba** (*ukum-Ba*, s. *k*), v. To steal; n. Stealing = *ukw-EbHa*.

**Ba**, pers. pron. They (nom.), them (acc.) — used with nouns of the 1st. cl., 3rd. pers. plur. [Ga. MZT. Chw. etc. *ba*; Cong. *be*; Her. *ve*; Sw. Nya. *wa*].

**u-Bá'** (abbr. of *u-Banti*), inter. pron. Who? whom?

Ex. *kwasha'ba*, who said so?
u-Baba, n. My or our father (nearly always used without any poss. pron.); my or our father-in-law (whether husband's or wife's father); my or our n-Babekazi q.v., of any description, male or female; used out of respect to a chief or person of consequence; also by a servant to his master; or by a woman when courteously addressing a man; or to a boy by way of coaxing [Skr. tata, father; pa, protect, nourish; Hi. dada; Chal. abba; Ar. ab; Sw. Su. etc. baba; Mamb. papa; Sa. ba; Ang. MZT. tala; Her. tate; Mon. nia; Ak. aña; Lur. jam; Di. wo; (ep. Xo. bawo); Bo. baba, grandfather; Ha. baba, chief, man of consequence].

Ex. acv, 'baba,' oh! father! — equivalent to the common Eng. expression 'oh! mother,' and used by males, in a sportive way, to express some slight laughable surprise.

Bába, ukuti (Bába, ukuthi), v. = babaza (babazá).

Bába (pass. Batshwa), v. Be disagreeably strong (in various ways) to the taste; hence, be bitter, as aloe; be acid, as tincture of iron, or the fruit of the arum-like; be very salty, as brine, or sea-water; be very sour, as yeast; be very acid, as vinegar; be pungent, sharp, 'strong,' as highly fermented beer, or soda-water; be prickling, stinging, itching, irritating to the skin, as a nettle; or, metaphor. to the heart, as a tantalising object or anything strongly exciting. See isi-Haladholo; isi-Halamahogo. [Bo wana, smart; Her. irera, bitter.]

Ex. buyababa luba/batshwela, this beer is strong, pungent (with carbonic-acid gas).

ubathshe weqasi, (or adaka, or okikilalwana), he is made to itch by sniff (i.e. by the strong desire for it), or by anger (burning within him and wanting to be let off), or by speech (i.e. by the desire to make known what is mentally irritating him).

Bába (Bhabha), v. Catch, as a bird (ace.) by a trap or entanglement; hold fast or firmly, as deep mud might an ox or wagon that has sunk therein—this word is rarely used in the active form, being nearly always transposed into the passive form bajwe; also = babaza (babhaza).

Ex. kwaqala kwabajwe inkobi, mano kwa-bajwe ikqala, first the oxen got stopped, now the wagon is stuck.

P. kubajwe/eshosho (inyoni), it is the one (bird) that hops about the ground that gets caught in the trap (not the one flying in the air)—implying that it is dangerous to be always going about here and there, instead of staying at home; accidents are mostly in the travelling.

i(i)-Baba (Bhabha), n. An isibongo or nickname for a fiery-tempered, spirited young-man, to whom also the longer form, i-Mababakuzana, might be given.

i-mBaba (Bhabha), n.— only used adverbially in the form ngeymbaba, to express 'openly, outright, clearly,' as of one's talk, evidence, confession, etc.

Ex. imlaba wayisho (or wayikela) ngeymbaba, he stated (or placed out) the affair openly (without any mere hinting, attempts at concealment, etc.).

i-mBába (Bhaaba), n. Unsound, badly-shaped pumpkin, generally discarded on the field (= i-MGxwele); hyena (= i-m-Pisi).

um-Baba, n. 5. Wild-chestnut tree (Cathodendron Capense) (N. fr. Xo.).

uku-Baba, n. Strongness; bitterness; sourness; acidity; pungency; itchiness, etc. See baba.

(u)-Babadholo (Bhabadhlo), n. Tall, sturdy, well-built young-man. Cp. ii(i)-Jaka.

Babagogo, int. = babashane.

u-Babakazi (s. k.), n. = n-Babekazi.

Babala, v. Come or go anywhere in regard to or about any particular matter (ace.) or to any particular person (used in perf.); set off, start suddenly doing or saying anything; provoke a person (ace.), as to quarrel or fight (= qala).

Ex. kukona omnini yengifakatshi babala in-kono, ukuthi, kuthi 'e ngikona na? is there any body who can get to come about a beast, while the kraal-head is absent?

ngibele oBani, I have come to, for, or about So-and-so.

kudabala wanyisithayo, he just started off thrashing me (without any warning or provocation).

i-mBabala (Bhabala), n. Bush-buck (Antilope sylvatica), male or female; (N) female only of same. Cp. u-Nkonku. [Ya. mbaudala].

Bábalala, ukuti (Bhabhalala, ukuthi), v. Lie or fall sprawling, sprawl flat out on the belly or breadth of the body, as a child falling, or a woman lying on her belly, or an old nut falling down in a 'squat' manner = babalala.

Babalala, (Bhabhalala), v. = ukuti babalala (used in perf.).

um-Babalala (Bhabhalala), n. 5. = um-Ditekelithile.
Babama (Bhabama), v. Flap out the wings, as a bird when caught in a trap; fling about the arms, as a man wildly gesticulating; pounce or spring at a thing (ace. with elu form), as a cat at a mouse (cp. badama).

u-Babamkulukulukulu (Babamkulukulukulu), n. My or our grandfather, or grandfather's sister or brother (i.e. great uncle). Cp. u-Mamkulukulukulu.

u-Babana, n. Step-father (the title being somewhat contemptuous, is not liked). Cp. u-Wawa.

isi or um-Babane, n. 5. Any bitter, sour, sharp-tasted, stingy thing = i(li)-Ila-ba, isi-Hahadolo.

Babashane, int. Dear me! oh my! — as when a fatigued person sits down for a rest, or when one expresses, in a sportive way, astonishment at some tale or action of another (mostly used by males) = Babu-ugoyo. Cp. mameshane.

Babaza, v. Express astonishment at any thing (ace.), whether of displeasure or admiration; hence, speak with praise or admiration of a person (ace.) or thing, as to its astonishing excellence, etc.; be surprised at the astonishly bad doings (ace.), etc. of a person or the bad qualities of a thing; have a very handsome appearance, whether by natural physique or get up. Cp. mangala; bonga.

Babaza (Bhabaza), v. Squelch, make a squelching sound, as a frog when thrown on the ground, or as the person throwing it (ace.) = ukutu baba (bhaba).

Babaza (Bhabaza), v. Bubble, babble, as the water of a brook among the rocks.

i-mBabazane (Bhabazane), n. Stinging-nettle, used medicinally to induce sexual irritation (cp. i-mBatu); regiment of girls preceding the i-nZiwa, and the last formed by Shaka.

um-Babazo, n. Any foppish peculiarity of dress to attract admiration, as a long i(li)-Beshi.

Babe, ukutu (Bhabe, ukuthi), v. Lie 'splash' out, flatly and softly extended, sprawling, as a lump of wet mud thrown on a wall, or a person falling or lying stretched out on his stomach, or a wet garment thrown 'spreadingly' out on the grass to dry = bacazeka; make so lie, i.e. throw, let fall, etc., as a lump of wet mud (ace.) on to a wall (loc.) or a spoonful of porridge on to the floor = bacaza; slush at, splash, bespatter, as a wall (ace.) with mud, or metaphor, a person with foul charges = baceka. Cp. ukuti paha, ukuti taca.

Baca (Bhaca), v. Hide oneself, as in the grass (= casha); cling to a person (with ku) unwanted, stick to him like something undesired; betake oneself elsewhere for refuge, for tiding over a famine, for avoiding one's creditors, etc.; waste time, laze about, as a boy who, sent on a message, just comes and idles about, or a woman who going out to hoe, on arrival in the field, merely sits about snuffling [Ar dara, conceal; Her. tara, hide oneself].

i(li)-Baca (Bhaca), n. One who habitually acts as above, in any sense; one of the Baca tribe, now mostly about the Umzimkulu and St. John's River.
u(lu)-Baca (Bhaceka), n. Person habitually lying 'sprawled' out; hence, one absolutely without strength, as when in the last stages of illness; one chronically sick, a confirmed invalid. Cp. um-Cambya.

Bácalala, ukuti (Bhácalala, ukuthi), v. = ukuti baca.

Bacalala (Bhácalala), v. = ukuti baca.

i-mBácanbaca (Bhácaumbaca), n. Any soft, semi-liquid, slushy substance, as mud = i-nTácanoteca.

Bacaza (Bhácaza), v. Make anything of a soft, semi-liquid nature lie out expanded, splash-wise, as porridge (acc.) or mud by throwing it or letting it fall = ukuti baca.

Bacazela (Bhácazelu), v. Splash or slush anything, as a wall, table, or person (acc.), with anything (with nga) of a soft semi-liquid nature, as above = baceka.

Baceka (Bháceka), v. 'Slush,' splash, be-spatter a thing (acc.) with any softly expanding, semi-liquid substance (with nga), as when throwing mud on a wall when plastering it, or letting cow-dung or porridge fall about the table or floor; bespatter a person (acc.) as to his character by making foul charges against him; begin to show cobs, as mealies (= cashela) = taceka.

(i-)-Baceka (Bháceka), n. Very small girl's umutsha, having a mere apology for an isi-genge or front-piece and a very narrow loin-band of beadwork.

Bacekeka (Bhácekeka), v. Get so slushed, splashed, or bespattered, as above.

Báda báda, ukuti (Bháda báda, ukuthi), v. Stagger about, be unsteady on one's legs, as a person intoxicated or wading through slippery mud; walk with a staggering, unsteady gait, as a traveller thoroughly exhausted; do anything (properly with the feet) in a clumsy manner (cp. panazela); flounder helplessly about in one's talk, as a person quibbling or giving concocted evidence (= mungazi) = badaza, badazela [Sw. Ga. bala, duck; Her. luka, waddle].

(i)-Báda paddle (Bhádakeka), n. A clumsy, awkward person (properly on the feet, though also freq. used in a general sense). Cp. (i-)-Panapama.

u-Báda paddle (Bhádakeza), n. Profound sleep — only used in the phrase kwe-i-báda paddle (isikuthi), at the time of deep sleep i.e. about midnight.

(i)-Báda paddle (Bhádakeza), n. Big, broad, flat foot.

Báda paddle, ukuti (Bháda paddle, ukuthi), v. Lie sprawling or at full length on the ground, as a drunken man, or an ox in the mud = ukuti patala.

Badalala (Bhadalala), v. = ukuti badala.

Badama (Bhadama), v. Come down upon suddenly or by surprise, pounce upon unexpectedly (not necessarily with any springing of the body, merely by suddenly appearing over), as a highway-man suddenly coming down upon a person (acc.) he has been baying, or a thief taken in the act, or as a cat surprises a mouse. Cp. babanela.

Ex. w'tuka, ipogisa selima馒头, he started to find the policeman already upon him.

u(lu)-Badane (Bhadane), n. General outbreak or epidemic of disease.

Badaza (Bhadaza), v. = ukuti bada bada.

Badazela (Bhadazela), v. Go along in a staggering, unsteady, clumsy, floundering manner, as when walking or talking = ukuti bada bada.

isi-Badazi (Bhadazi), n. Any person or thing unduly 'squat,' low and broad, as a short thick-set woman, a broad low hut, or squat beer-vessel.

(i-)-Bade (Bhade), n. Certain veld-herb, the white under-skin of whose leaves used to be stripped off for fringes and body-ornaments.

Badeka (Bhadeka), v. Roast by burning, by putting right into the fire, as boys meat (acc.); over-roast, burn, as a mealie-cob (which should be placed near, not in the fire).

Ex. uku-zi-badeka emileki, to roast oneself over the fire i.e. sit very close over it.

u(lu)-Badeka (Bhadeka), n. South-African leprosy (N) = u(lu)-Qoko.

N.B. Leprosy seems to be quite unknown in Zululand, and no name exists for it. See (i-)-Nkiki.

Bádhla, ukuti (Bhádhla, ukuthi), v. Place or throw carelessly down in a broad expanded heap, as one might his blanket (acc.); place or throw oneself flat down on the buttocks, squat down, as a Native woman S badhla; he or get so placed or squatted down = Badhlaeka.

Badhla (Bhádhla), v. Boil in a bubbling, spluttering manner, as any thickened semi-liquid food like porridge (= twata. Cp. bila; badhlaeca; tapazela); stow away, pack away into, as goods (acc.), grain, etc. into any basket (with nga) or other receptacle (= mahlia).

Badhlaeca (Bhádhlaeca), v. = ukuti badhla.
Badhlazeza (Bhadhlazeza), v. = ukuti badhla.

Badhlu, ukuti (Bhādhlu, ukuthi), v. Break open into broad sores, or become marked with extensive open wounds from burning, etc., as a person's body; become 'all holes' i.e. with staring open spaces (not mere tears), as a person's garment = badhluka, cp. camuka; make become as above = badhlu, badhluza; cp. camusa.

isi-Badhlu (Bhadhlu), v. Broad open sore, as from a burn; broad staring hole, as in a blanket.

Badhluka (Bhadhluka), v. = ukuti badhlu.

Badhlu or Badhluza (Bhadhlula, Bhadluza), v. = ukuti badhlu.

(iii), or isi-Badu (Bhada), n. Large-sized spot, as below = (iii)-Gqaba.

Badu bādu, ukuti (Bhādu bhadu, ukuthi), v. Be dotted or marked with large-sized spots, as a pig, leopard, cloth, etc. = baduzeza; put on, or mark with such spots = baduza. See ukuti ggaba ggaba. Cp. ukuti kifi kifi.

Badula (Bhadula), v. Tramp along a great distance over the country (acc. - lit. spot it all over with footmarks); bar, as the doorway of a hut (acc.) by a thick cross-bar (see u-Nobadule).

u-Badule (Bhadule), n. used only in a jocular sense as personification of a tramp's feet.

Phr. nyahamba, 'Badule ka' Luyavo!' thou goest well, good feet of mine!

Baduza (Bhaduza), v. = ukuti badu badu.

Baduzeza (Bhaduzeka), v. = ukuti badu badu.

u-Bafazini, n. Hen-pecked husband, or one mastered by his wives (= u-Vunokwe nina); or an 'old woman' of a man, always with his wives.

Baha (Bhaha), v. Rave, as an angry man at a person (acc. with elu form); rage, as sickness or famine.

isi-Baha (Bhaha), n. Fever-tree, whose very hot and pepper-like root-bark is used for malarial fever and as an expectorant.

(iii)-Bahu (Bhahu), n. New skin-petticoat or kilt of a woman before it has been blackened for wearing. Cp. isi-Dwaba.

isi-Bahu (Bhahu), n. Angry, absolute person, who domineers over all.

Baka (s. k.), v. Rage, be furiously active, as an epidemic of disease, a great grassfire, or a person giving full play to some passion or evil propensity.

Ex. ubani ubake ngokweba (or ubakile ekwebeni), So-and-so is going at it strong with his thieving.

(iii)-Baka (Bhaka), n. Veldt-pond (= (iii)-Cibi, (iii)-Damu); pl. ama-Baka, great abundance, 'ponds-ful' of u-thshwala (= ama-Damu).

Ex. kwakusu amabaka nje, it was just ponds (of beer), we were just swimming in it.

Bāka bāka, ukuti (ukuthi, s. k.), v. = ba-kaza.

(iii)-Bakabaka (Bhakabaka), n. Person with restless eyes, as though of a timorous, suspiciously cunning nature (see baka-za); fine-looking person, of attractive appearance, male or female.

isi-Bakabaka (Bhakabakha), n. Great expanse of water, as from a river that has over-flowed its banks; a flood.

um-Bakabaka (s. k.), n. 5. = um-Gembele-zane.

(iii)-Bakabolo (Bhakabolo), n. = (iii)-Pa-kapolo.

isi-Bakabu, n. Large wound (C.N.).

(iii)-Bakada (Bhakada), n. Female of the Large Kaffir Finch or (iii)-Sakabuli q. v.

Bakaza (s. k.), v. Look, or move the eyes, restlessly or rapidly about, from place to place, in a timorous, shy, suspicious, or cunning manner, as one of a nervous temperament, with a guilty conscience, or some dishonest intention = laziza, ukuti baka baka. Cp. sholoza; neiyuniyana.

Bake (Bakhe), poss. adj. His, her, its — used with nouns of the 1st. cl. — see ake.

Bakela (Bhakela), v. Beat a person (acc.) with the fists, punch [fr. vulgar Eng. word].

isi-Bakela (Bhakela), n. = u(lu)-Gwibi-sholo; also (fr. verb above), clenched fist; punch or blow with the fist; short, scruffy top-knot of a woman.

Bako (Bakho), poss. adj. Thy — used of 2nd. pers. sing. with nouns of 1st. cl. plur. — see ako.

(iii)-Bakuba (Bhakubha), n. = (iii)-Papu.

Bāku bāku, ukuti (ukuthi, s. k.), v. = ba-kazu (s. k.).

Bāku bāku, ukuti (Bhāku bāku, ukuthi), v. = bakuza (bhakuzi).

u(lu)-Bakubaku (Bhākubhaku), n. Interior 'fluttering', nervous agitation, timidity. See papaleka.

Bakuza (s. k.), v. Do nimbly, with quick active motion, as when walking over sharp stones, or a waiter sharply fetching
something; chew or eat with a quick nimble movement of the mouth, mumble, as a rabbit or old person without teeth (ep. mnmnuta).

Bakuza (Bhakusa), v. Flap or flutter about, as the wings of a bird when caught, or a flag in the wind = gubaza.

Bakuza (Bhakuzela), v. Flutter at the diaphragm i.e. palpitate, as a man after rapid running; flutter or be fluttered with timidity.

Bajaza (Bhajaza), v. Look in the eyes as though conscious of guilt. Cp. bakaza; waza.

Bala, adv. A fact! actually, so then, really, indeed, etc. — expressing surprise with doubt, surprise with admission (= mba-la, imba-la, nemba-la); adj. a mere (one), a single (one) — gen. in a disparaging sense (= mba-la) [Sw. wazi, clear. Cp. Sw. waza, count = Z. bala].

Ex. bala! kwa-wana kwabunya. actually, it got to come right!
angina'muntu, ngisho momfuna to obala, I have nobody, not even a single boy.

Bala, v. Count, as cattle (ace.); go over, one by one; calculate, as the effects of an action. [Skr. bhajami, I allot; Ar. manaah, reckon; Sw. waza; Her. vara; Bo. tala; Ga. gata].

Ex. kakubali konke loko, he doesn't take all that into account.

Bala (Bhalata), v. Make scratched figures or delineations on anything (ace.) with the nails or a pointed instrument (= hweba); hence, write (M), as a letter (ace.); write down, register, enter, as a person (ace.) or thing.

Phr. uBani ubaliwe, So-and-so has been written down i.e. enrolled or called out to work on a road-party.

(i)l-Bala, n. Spot, of any kind, as on a leopard's skin, on a dress, on the veld where grass has been cleared away; an open-space, court-yard, as outside a kraal (= ilil-Gecke); spot specially cleared in a field for the temporary stacking of Kafir-corn when cut; distinguishing colour-mak or pattern, of cattle, all of which marks have separate names — see bungu, waza, etc.

i-mBala (Bhalata), n. = i-mBali.

um-Bala, n.5. Colour, as of anything; shin-bone, tibia [MZT. mw-bala, colour; Her. oyi-nara; Cp. Her. oku-nara = Z. ukuba-la; Sw. buya, scraggy].

Phr. ukuba nembala or nembala, to have thin scraggy legs, without calves.

senjiszinkomo embala, I am now become

a 'spotted' beast in the land i.e. disagreeably famous in some bad sense — as the father of a young-man whose crimes are the talk of the country.

(umu) o'mbalu kabili, one who is of two colours, i.e. double-faced, craftily joining either side as circumstances require, as a man who sometimes pretends to be a Christian and at other times a heathen. Cp. u(lu)-Dimi.

u(lu)-Bala, n. Open, empty country or spot, clear of trees and other objects, or unoccupied by people (= u(lu)-qunyyala; cp. ilil-Ceke; (ilil)-Gecke); hence, an empty, useless thing, a nothing; empty stuff, as talk (= ilil-Za); used adverbially as ubala, to express 'vainly, for nothing', or as nyobula, in a similar sense (= ngexe); loc. obala, in the open, in the open country; hence, plain, visible to all (with kuthi) [Ar. khalta, open country; Sw. wanda].

Ex. ngakulunena (shekuzela, etc.) obala nje, he is merely talking (working etc.) for the air, for nothing, to no purpose.

umungane ako azobula, your words are out in the open, obviously, perfectly plain.

umungane rukobo n'obala kuthi, their kraal is clearly visible from our place.

i-xakomo kana ximuntu azile obala nje, there a person just finds cattle in the open i.e. without even having to look for them, without any exertion.

i-mBalakabili (Bhalakabili), n. One who shows two colours, a trimmer — see um-Bala.

Balakaca (Bhalakaca), v. = balakaza.

Balakaca, ukuti (Bhalakaca, ukuthi), v. = ukuti balakaza.

Balakaca, ukuti (Bhalakaca, ukuthi), v. Fling down in a flat-falling, flopping, sprawling way, as a wet hide (ace.), or anything of a similarly soft nature = balakaza; get so flung flatly or flop down; get thrown, or lie, sprawling, as a man in the ground = balakaza. See ukuti dalakaza.

Balakaza (Bhalakaza), v. = ukuti balakaza.

(i)l-Balaxa (Bhalakaza), n. Big, clumsy, 'sprawling' foot or hand; large clumsy boot. Cp. ilil-Baxaka.

Balakxeke (Bhalakaxeke), v. = ukuti balakaza.

isi-Balala (Bhalala), n. Woollen blanket having coloured stripes on one side but plain brown on the other (N. fr. Xo).

Baleka (s. k.), v. Run away, openly or known to others; escape, flee openly. Cp. eqa.
P. knabeke ehlathayo (iinkomo), it is the ox that is gored or stuck that runs away, i.e. do thou likewise and clear, since the abhaltali have already given you evidence of their presence (perhaps by the death of some person).

Balekela (s.k.), v. Run off or away to a person or place (with ku or loc.); run away from a person or thing (acc.); run away after or for a thing (acc.), whether actually, or mentally (metaphor.) as when drawn or made to run off towards any particularly attractive article among a selection; make straight for a certain spot aimed at, as an assegai.

Balela, v. Recount or enumerate for a person the details of an affair (doub. acc.); shine brightly or hotly, as the sun (used in perf.) [Lat. caleo, I glow].

Ex. libalele amalula (iikungu), it (the sun) is hot to-day.

libalele isango, or elekunzi, etc., it is shining with a stilling glare, or with a bull of a sun (i.e. tremendously hot), and so on.

um-Balela, n. 5. (N) = u-Nyezi.

um-Bali (Bhalo), n. 1. Writer; clerk (chiefly that in a magistrate's office).

i-mBali (Bhalo), n. Peculiar skin-spot caused in numbers on the legs of Natives from 'scorching' themselves i.e. sitting too close over a fire (= i-mBala); flower, blossom, of a plant or tree (cp. i-mPoke); pretty-featured person, male or female (= u ingl)-Bala, um-Ceko) [Lat. flores, flower; Ar. faltah, to bloom; A. Sax. blossm, flower; Her. o-ngara].

Ex. ukeabele umcali enjani? what kind of a flower has it (the plant)?

isi-Bali, n. Flower of the pumpkin plant = isi-Gwee.

Balisa, v. Recount, relate to a person all the details of a case (doub. acc.); go over within oneself, consider successively all the many points of an affair, as a sorrowful person thinking over to himself all his troubles (acc.); turn over thoughtfully in one's mind, as an affair (with nga) about which there is some doubtfulness (cp. ngabazu).

Balo, poss. adj. Its — used with nouns of the 2ndd. cl. sing. — see alu.

isi-Balo (Bhalo), n. Work-party, called out by a chief for doing Government works, mainly road-work; such a road-party.

isi-Balo, n. Cypher, figure, in arithmetic (M).

um-Balo (Bhalo), n. 5. = um-Cwanyanbe; also (M) a writing, document; plur. um-Balo, the Scriptures.

um, or u(lu)-Balu (Bhalo), n. 5. = um-Gede.

i-mBaluko (Bhaluko), n. Bag or long pouch, for carrying the snuff-box, etc., and made of the skin of an unborn calf (N).

Bamazela (Bhamazela), v. = pamazela.

i(li)-Bamazi (Bhamazi), n. = i(li)-Bamazu.

Bamba (Bambha), v. Catch, as a person (acc.) pursued; grasp, lay hold of, as the horns of an ox; get hold of, as a fish with the line; grasp with the intellect or memory, as an explanation of anything; keep, as a law; keep hold of, as a thing placed in the hands; keep back, hinder, delay, as a person from action; catch, discover, as a thief in the act of stealing; lay hold of for carnal purposes, rape (actually, or only with such intention), as a girl; catch the throat, stick in it, as distasteful food that won't go down; engage in battle or close fight (more freq. bambana); take up for a time, a particular job (only used in certain connections) [Skr. banad, bind; Ga. baka, catch; Sw. kamata; Her. kamburu].

Phr. uku-bamba ongezantsi (unlomo), to lay hold of the lower lip, as a Native does when amazed = to be overcome with perplexity, not know what to do, what course to take.

uku-bamba ongezantsi (unlomo), to lay hold of the upper lip = to feel the heart lighten, be filled with a little hope, feel less seriously, as after grievous excitement, sorrow, etc.

uku-bamba itlho, to take up togt work i.e. work for daily payment.

uku-bamba unlomo, to hold the mouth i.e. to be overcome with amazement, as before anything wonderful, calamitous, etc.

uku-bamba inthlela, to take hold of the path i.e. to address oneself to one's journey, go on one's way.

uku-bamba ilulama to grasp at the sky i.e. be unduly ambitions, seek what is altogether beyond one.

uku-m-bamba isamuku (umuntu), to stifle, smother one.

uku-bamba unyama olile, to take this or that arm (i.e. hand) = to go to right or left.

uku-bamba umzimba, to catch hold of the penis i.e. to become effectively covered, conceive, as a cow.

uku-bamba umzimba, to lay hold of the body i.e. begin to put on flesh, as after sickness.

uku-bamba, to hold i.e. restrain oneself, exercise moderation or temperance.

u-Bamba (Bambha), n. A stage made of sticks or branches placed crosswise upon stakes and used for stacking something (as Kafir-corn) upon, or to act as the
floor of a watch-hut or a corn-crib; (N) one of the cross-beams or rafters of a Native hut, going from side, not from fore to aft (= um-Shayo. Cp. um-Tanjalo).

[i]-Bamba (Bambha), n. Canine-tooth, of dog, etc. (C. N.); also (C. N.) = isi-Fociyi.

Ex. icamba loxikizhaya isisi, a belt to bind herself round the belly — a name given to a bullock presented to a bride's mother (C. N.) = umu-Mba.

isi-Bamba (Bambha), n. = isi-Fociyi.

Bambabula (Bhamhabula), v. Deal a blow on the body of a person (acc.) with the length of some supple instrument, shambok, or switch, such as would leave a mark = tentebula. Cp. tarabula.

Bambala v. (C. N.) = babelalela.

Bambalala v. Neglect, disregard, as a child its parents (C. N. — see bembesela; ta-tasla); also (C. N.) = babalala.

Babambala, ukuti (Bhambhalala, ukutile), v. = ukuti ja.

isi, or u(lu)-Bambala (Bhamhhalala), n. Any long body lying extended on the ground, as a long stick, post, etc.

Bambalaza (Bhamhhalaza), v. = ukuti ja.

Bambalazi, ukuti (Bhambhalazi, ukuthile), v. = ukuti ja.

Bambana (Bambhana), v. Catch hold of, grasp one another; grapple, wrestle; engage one another in argument or dispute.

Ex. asiBambane, let's have a wrestle. Phr. uku-bambana uqemahlha, to shake hands.

isi-Bambane (Bhamhhan), n. Thick, dense, closely-packed together cluster or accumulation of several separate objects, as of huts in a kraal, kraals in any particular spot, or stripe alongside stripe (as of a whipping) on a person's body = isi-Dhlelela, isi-Xukaxolo, isi-Dhlelehi. Cp. um-Itokhalakwana.

um-Bambungwe (Bhamhbangwe), n. 5. Certain thorny bush; hence, Mauritius Thorn, called after it. Cp. w-Sondelumange.

[i]-Bambasisu (Bhambasisu), n. (C. N.) = isi-Fociyi.

Bambata (Bhamhathato), v. Pat with the hand, as a dog (acc.). Cp. palaala.

um-Bambato (Bhamhathato), n. 5. = um-Tanjalo.

[i]-Bambazi (Bhamhazasi), n. Species of red-bellied iguana, of greater length than the isi-Quzi and very destructive to pumpkin-fields.

Bambeka (Bhamheka), v. Be catchable, holdable, graspable to the mind; get detained; have a hitch or difficulty in one's speech; get hitched, as work or machinery.

Ex. ngiyabambwalile lafa, I am just detained here (at some work I cannot leave). alibambalali kuli')ame, this hatchet doesn't easily get held, is awkward.

Bambela (Bhamhela), v. Hold, or catch something for a person (doubt, acc.); act as substitute for another (acc.) at some work (with ku or loc): take a turn, as at any work; reach as far as.

Ex. xati ungincambele usuku kube lafa, he said, might I hold on for him (i.e. take his place) for a day.

ngiyakukambela kulo'xwi, I shall take care of that word for you = I shall not forget it, shall pay you out for it some-day.

Phr. aku-bambel'i-candhala ekanda, to hold the hands to the head, i.e. to wail or perform the isi-Lilo custom, as women do.

im-Bambela (Bhamhela), n. = i-nGwane.

Bambelela (Bhamhelela), v. Lean forward in a kneeling posture with the palms of both hands on the ground; also = babo.

i-mBambelela (Bhamhelela), n. = isi-Bambazelo.

Bambezela (Bhamhezel), v. Detain, delay, as a person (acc.); continue holding tightly, as on to anything (with ku); hold on, keep on, as at any work [Ka. bandizira].

i-mBambezela (Bhamhezel), n. = i-nGwane.

isi-Bambezelo (Bhamhezel), v. Cause of detention.

Bambisa (Bambahisa), v. Cause or help one (acc.) to hold on at any work, i.e. give him a hand or keep him company thereat (with ku).

isi-Bambo (Bambho), n. Blacksmith's vice (M).

u(lu)-Bombo (Bambho), n. Rib, of man or beast; face-scraper, made of rib-bone (= w-Pepeta) [Sw. ubavu; Ka. Bo. lo-bambo; Her. oru-pati].

Phr. yek'ubambo senek'heleki bembhlela e-shibhweneni! alas! for the rib of an ox (a prime part of the beast) eaten in a hovel! — expressing disgust at the daughter of some important man having married into a common family.

i-rinBambo, umatixa, yokatixa uhabende (or umanyana), the ribs are the obstacle, keeping back within, one's blood (or painful feelings) = great is my grief within, but nobody sees it for these ribs which prevent my heart from being shattered.
BA

Bami, **poss. adj.** My — used for 1st. pers. sing. — see ami.

Bāmu, **ukuti** (Bhāmu, ukuthi), *v.* = hambuza. *(i(li), or um-Bamu (Bhāmu), n.5.*) — *i(li)-Baku.*

Phr. amabamu odshula, great abundance, 'floods' of beer.


Bamuzu (Bhāmuza), *v.* Wade, flounder about, as through deep water when crossing or bathing; talk rubbish, nonsensical tales.

*i(li)-Bamuzu* (Bhāmuza). *Bladder, blister, such as forms on the skin when scalded with water, or as the pod of the u-Singa plant; humble, as formed by soap — *i(li)-Panyaza, i(li)-Ququwe.* Cp. *(i(li)-Pot; i(li)-Shawama.)*

Bana, **adj.** Baddish, rather bad; freq. equiv. to 'common, inferior, old, etc.'

Ex. *ugqoko* izingubo evumaba, inganti nechile kangaka-ya, he wears shabby clothes and yet he is so rich.

Bānana, **ukuti** (Bhānana, ukuthi), *v.* Lie out or be openly exposed in a numerous intermingling, as the veins on a man's body when standing prominently out, or a lot of intercrossing railway lines at a junction or of fields ploughed here and there thickly together on any spot — *bananaza.*

u-Banana (Bhānana), *n.* Banana or bananas [Eng.].

isi-Banana (Bhānana), *n.* Banana plantation.

um-Banana (Bhānana), *n.* 5. Jealousy, envious feeling = *um-Ona.*

Bananaza (Bhānanaza), *v.* = ukuti banana.

Banda, *v.* Be cold, as water or wind; be cold *i.e.* comparatively cold, as a refreshing breeze, or cool atmosphere (= ganda); cleave or split wood (acc. = cunzi); ward off or 'cover' oneself from some danger by hiding behind a tree (with nga), by speaking evasively, or hiding behind an excuse [Skr. bhānā; split; Ar. berr, cold; Her. penda, cleave; Sw. kuta, cleave].

Phr. *nhu-gwa amunzi abandbayo,* to wash away the water which is cold (*i.e.* the chill which is said to come over one when he is birying a corpse, by going to bathe in a river after a burial.

NHU-gwa amunzi ebanda, to wash (the body in a river), the water being cold.

Banda (Bhanda), *v.* Plaster a hut (acc.) by flinging on lumps of mud (with nga = pabdeku); stow away within, pack goods (acc.) into any basket, or wagon (with nga = pahla).

i-mBanda or Bände (Bhanda or Bhana, *n.* Slope, as on a hill-side [Sw. mpenda, incline].

isi-Banda, *n.* Flat scaly scar on the skin, as left by a burn or healed sore; any small animal about the size of a cat and of any species; a very short person (also isi-Banjana) [Chw. lo-badi].

Bandakanya (s. k.), *n.* Take or place together, unite, couple, as a number of tools (acc.) held in one hand; two bullocks in the one yoke, an extra horse tied alongside a pair (not properly used of two things coupled together one behind the other, as railway-carriages) = *bandakanya.* [Ang. bandeka, unite; Her. pandeka, bind].

Bandakanya (s. k.), *v.* The one half or side of a cooking-pot — only used adverbially, as below.

Ex. *isijinji sisle ibande,* the pumpkin-mash has got burnt on one side of the pot.

i(li)-Bande (Bhanda), *n.* Belt, brace (in plur. = a pair of braces) [Eng. band].

ama-Bande (Bhanda; no sing.), *n.* (C.N.) = ama-Mbande.

i-mBände (Bhanda), *n.* Musical pipe or flute, made of the shin-bone of a reed-buck or goat (now no longer in use); also = *i-mhända.*

i-mBandé (Bhanda; no plur.), *n.* Strip or strips of wood *i.e.* wood cut lengthwise from the block (not crosswise, so as to include the whole body thereof = *(i(li)-Dumbi),* as a piece of chopped firewood, or a scantling, or walking-stick made from such a 'strip' of wood. See banda [Sw. ki-banzi and ki-pandé, splinter of wood].

Ex. *induka yumi iyimbande,* my stick is a strip (not cut off whole from the tree = *(i(li)-Dumbi).*

u(Lu)-Bande, *n.* Piece of um-Tomboti wood (much liked on account of its agreeable smell) cut in the rough from the tree; necklace made of numerous little black sticks cut from this wood.
Bandeza, v. Crowd, inconvenience for room by squeezing in, as kraals closely surrounding another (acc.); oppress, treat tyrannically by depriving of freedom, etc.

Bandezelza, v. Inconvenience a person (acc.), block the way to free work, hamper, as by not allowing him the use of one’s tools or pots.

Bandezeka (s.k.), v. Be in a crowded, inconvenienced state through pressure; be hampered in one’s freedom, oppressed, as by one’s chief.

Bandhla, v. = bandhlulula.

i(li)-Bandhla, n. Men sitting assembled together, a social gathering, as merely to gossip or drink beer, or for some particular business, as to hear a trial or some announcements of the chief; the men collectively of any kraal; hence (M) congregation, company of believers, sect, church.

Ex. ‘bandhla!’ do you say so (humorously)? how funny! wonderful! — the expression is mostly used by males, and is supposed to draw the company’s attention to the good thing being said or something astonishing being done = banto (see umu-Nyu).

Ex. ‘bandhla!’ or o! ‘bandhla!’ or ‘bandhle’epakati!’ — used similarly to the above.

Phr. ngize ‘krot’bandhla nye, I have just have to warm myself at the company i.e. to enjoy the society of other men, have a little chat, etc.

Bandhlulula, v. Disown, cast off, reject, as a family might an unruly member (acc.); exclude, eject, as a person (acc.) from one’s society or membership of any company = cevusa, bandhla, hlulula [Ang. bandalula, unite; cp. Z. bandukanya, i-Bandhla, and the endings of such words as sombalula, sibnkula, ambula, endhulula, etc.].

i-mBando (Bhalo), n. = i-mBande.

isi-Bando, n. Pretext, excuse or quibble by which one seeks to ward off blame or reproof. See banda.

um-Bando, n. 5. One slice, piece, or half of a hide when cut lengthwise (the hide of a beast being generally cut down the middle into two pieces). Cp. i-mBando.

u(lu)-Bándubandu, n. Person with loud, noisy voice, heard above all others.

Bandula, v. = qandula.

Báne, ukuti (ukuthi), v. Lighten up suddenly, give out a flash or glare of light, as lightning; have a sudden shooting pain = baneka, ukuti báni. Cp. ukuti ngazi.

isi-Báne, n. = isi-Bani.

um, or u(lu)-Báne, n. 5. = um-Báni.

Báneka (s.k.), v. Lighten up, make bright with light, illuminate, as lightning does in the heavens (= nyuzima), or a person does by placing a lamp in a room; have a sharp shooting pain in the body; other modern uses as ‘light a lamp (acc.), light up a room (acc.) by a lamp (with nga), though occasionally heard, would seem to be grammatically incorrect. Cp. baga. [Skr. bhuma, sun; Ar. bura’, lighten; bar’, lighting].

Ex. roxubaneke metera, come and bring a light here.

kagabaneka lupo esiwini, there are sharp shooting pains here in the abdomen.

sekubaneke endluli, it is already lighted up, or has already been made bright with light, in the hut.

Bánga, v. Claim by contending for, as one son with another (with na) for the cattle (acc.) left by a parent; contend over anything (acc.); make for, journey towards (used with abbrev. perf.) give rise to, bring about, produce, cause, as any action might give rise to bad effects (acc.); bring down upon, cause for a person (acc. with ela form) some ill (acc.) [Ang. banga, make; Sw. kanya, cause].

Ex. nbene-pi? where are you making for, or going to?

nyapuna amani anabi kagabanga vuyo, drinking bad water gives rise to disease.

nyabanga naye ukukosana, he is claiming or contending for the (right of) heirship along with him.

amagama nale nkuthelele ukuthola, his words caused (for) us pain.

sithi, yesibone ti’ina, sibanga nyoba ku-pitini, we eat even rotting meat, contending that (i.e. basing our justification on the fact that) it is a beast (and is to be eaten).

uka-banga yenkukwanzi, to be contended for with the grave i.e. be nearly dead.

uka-bangulunzindo, to make a noise.

uka-bangutali, to raise a dust.

uka-bangulunzindo, to excite pity.

i(li)-Bágä, n. Distance, from one place to another [Ga. banga, space].

Ex. ibanga lingakomani elulo eKwini liga umZinto na?, what is the distance from Durban to UmZinto?

kukà-bangalile, it is not a great way.

i(li)-Bánga (Bhanga), n. Large beer-calabash with broad mouth; woolen blanket having large coloured squares (cp. isi-Balula).

u(lu)-Bánga (Bhanga), n. One of the se-
veral sharpened stakes fixed erect in the ground at the bottom of a pit for trapping game = u(lu)-Veku.

u(lu)-Bângabanga, n. = u(lu)-Rrangarangaga.

isi-Bangabataka (Bangabathakuthi), n. = isi-Qataqata.

Bangalala, v. Rage furiously, as a grass-fire or angry man.

u(lu)-Bangalala, n. Veldt-plant, used to cause sexual excitement in the male (man or beast).

Bangalasa, v. Make a great noise with the mouth, scream, as when loudly crying (as a child), scolding (as a woman), shouting (as of boys playing) = ranga-ralasa.

isi-Bangamlotha (Bangamlotha), n. Certain bush (Antidesma venosum), growing on the coast.

i(l)-Bangana, n. Short distance, or considerable distance (according to context and manner of expression).

Ex. kosiFbangana nje, it is now only a little way.

kosiFbangana nje kodwa, it is rather a good way, a fair distance.

um-Bangandhala, n. 5. Small tree (Heteroromorpha arborosecens), making very bad firewood — the bark is said to be used for colic and scrofula and as a verminfuge for horses.

Phr. ngulilinta unbini lombangandhala, I touched a log of the umbangandhala tree — applied to an irritable person, who will flare up if merely touched.

i-mBangayiya (Bhangayiya), n. Long tail-feather or feathers, gen. of the ostrich, worn on the head = um-Bongo.

Bangazela (Bhangazela), v. Run, rush, dash wildly, excitedly along, as a person or animal in a great fright (not when racing) = papateka.

um-Bangazi (Bhangazi), n. 5. Flat-crown tree = u(lu)-Solo.

i(l)-Bange (Bhangi — loc. eBange), n. Bank (for money) [Eng.].

isi-Bângebange (Bhangebhange), n. Person angrily or violently demanding anything, as food, payment, etc.

i-mBangi (Bhangi), n. Young-man who, in courting girls, trespasses on the preserves of others.

Bangisa, v. Cause (the country) to make for or he directed towards any certain place, as below:—

Ex. sal’amba sipamekoma, salibangisa eTu-kela, upon leaving there, we directed our course (Z. the country) towards the Tukela.

isi-Bango, n. Charm, or incantation, by herbs, etc. (C.N.).

um-Bango, n. 5. Family contention, as about property, heirship, etc.; contention between two young-men for the same girl.

Ex. unboksana buka’Somkeli sebhoyum-bango, the heirship of Somkeli is already a matter of family strife.

P. umbangoyo uruk’emleteni, family strife springs up from the ashes (of the paternal hearth) i.e. has its cause in the home, is not originated outside.

Bângqa (Bhangqa), v. (C.N.) = bangqa.

Bângqana (Bhangqana), v. (C.N.) = banga.

Bongqanisa (Bhangqanisa), v. (C.N.) = bungqanisa.

Bângqaza (Bhangqaza), v. Wriggle about, as a dog its tail (acc.), or a person the tongue in his mouth; fly about here and there, up and down the country, as a man running about in search of a doctor, or anything urgently needed = panqaza.

Bangula, v. Extract a thorn (acc.) or splinter from the body, by picking it out with another thorn or needle. Cp. vangula.

isi-Bângulo, n. Instrument (usually another kept for the purpose) for extracting thorns, etc. from the body.

Bâni, ukuti (ukuthi), v. = ukuti bone.

u-Bani, interv. pron. Who?; indef. pron. Somebody, a person, anybody; also used for ‘So-and-so, What’s-his-name’ (as when narrating or illustrating, and the particular person’s name is unknown or forgotten) [Ze. bwanani; Ng. mbwani; Sha. mbwani; Sw. Kg. Heh. nani; Ru. nyani; Gu. ani; Her. iani; Nyamb. indi; Gal. ndi; Sum. nde; Chw. many].

Ex. ubani reka, igamu biko? what is your name?

angisqondi ukuti wikiyana ubani, I am no longer certain who it was he struck.

asin’angene ekagana abes’eti, mina! ‘Bani!’ he just enters the kraal, and then says, Come here, So-and-so!

isi-Bani, n. Light, torch (in the kraals usually consisting of a stalk of tambotie-grass) — this word is used more in Natal than in Zululand, where u(lu)-Ba-ga is the common expression; hence (M) candle, lamp.

um, or u(lu)-Bani, n. 5. Lighting (generally), whether forked or sheet = u(lu)-Ngazi [Skr. bhana, sun; Ar. bar’, lightning].
um-Bântshši (Bhauntsši), n. 5. (N) = um-Xuku.

Phr. asiqedi 'umbantshi ukujipa, we are not at all sure as to how the affair may turn out, what will be the end of it.

Bantu (s.t.), int. Fr. uba-Ntu — see manu-Ntu; i(li)-Bandhla.

u-Bantwanyana (s.t.), n. Emerald Cuckoo (Chrysococcyx smaragdinus).

N.B. The cry of this bird is said to be 'Bantu wanyana! ning'endi! Little children! don't get married!

Banyana, adj. redupl. dim. of bi q. v.

Banyaza (Bhanyaza), v. Look blankingly, with watering eyes, as a person sitting in the smoke, or when, from disease, the eyes cannot bear the light; look with sly, shifting eyes, as persons who feel a disability to look another in the face = panyaza.

i(li)-Banyaza (Bhanyaza), n. Blister, as on the body when scalded (cp. i(li)-Pote); large, protruding eye = i(li)-Bansi, i(li)-Panyaza.

Banzana, adj. Rather wide; fairly big (in extent), whether actually (as a piece of land), or metaphor. (as a position or 'bullet'); fairly large (in quantity), as suffix.

Banzi, adj. Broad, wide [Ar. wasiz, wide; Sw. pana; Bo. kwa; Her. puranya].

ubu-Banzi, n. Breadth, width; extent (generally), dimensions, of things of surface.

Baqa, ukutí (Bhāqa, ukuthi), v. Lie down flat on the belly, sprawling or floundering = baqaza. Cp. ukutí bukulu, ukutí nqepu, bavaku, babalula.

Baqa (Bhāqa), v. Light up, as in a hut by means of a torch (with nga) or lamp, or as the lightning lights up the heavens (= banuka); light up, light, make to shine, as the torch (acc.) or lamp itself (= okelu); light up a person (acc.) in regard to his evil doings so that he become clearly exposed to public view; also = ukutí baqa — this word is much used by those who hlonipa the words banuka and banjisa.

Ex. ngiyalakaqwa ukutí by whom shall I be exposed? — as might be said by a child stealing something and cautioned by another.

u(lu)-Baqa (Bhāqa), n. Native 'lamp' or torch for lighting up in a hut, and consisting generally of a dry stalk of tambootie-grass; a pretty, handsome person, male or female (= i-mBalũ, um-Ceko).
person sent secretly to warn another of danger (= u(tu)-Ngandile, u(tu)-Qunga, i-a-Kasa); (C.N.) a beast given by the bride’s family to the bridgroom’s father to light up the lobola cattle he has parted with on his son’s account.

Ex. iskanyi embhaya, a star with a torch = comet (C.N.).

isi, or um-Baqanga (Bhaqanga), n. 5. Thick, lumpy porridge of crushed mealies, mostly eaten by boys after they have attained to puberty. Cp. isi-Shwala.

Baqaza (Bhaqaza), v. Jump up high, kicking the buttocks in doing so, as children or an is-Angoma; also = ukuti baqa.

isi-Baqaza (Bhaqaza), n. Any broadly spread-out thing or person.

Baqeka (Bhaqeka), v. (C.N.) = baqa.

Baqusa (Bhaqusa), v. = banqusa.

Barru, ukuti (Bharru, ukuthi), v. = barruza.

Barruza (Bharruza), v. Deal a person (ace.) a ‘squelching’ blow, as in the belly; throw down anything, as a fowl (ace.), with a ‘squelching’ sound = barruza.

Basa, v. Make a fire (ace.) i.e. arrange the sticks and set fire thereto (cp. pembha); make up and enkindle strife (ace.) [Ar. wallaz, kindle; Sw. washa; Bo. wase].

um-Basa, n. 5. Month, beginning after the middle of February, when the winter is making itself felt and fires have to be lit, and next preceding u-Ngulizibuya.

Basela, v. Kindle fire or strike for a person (ace.); make it warm for a person (ace.) concerning old debts (with uyo) i.e. rouse him up by strong persistent demand or talk; warm up for the old debts (ace.) themselves i.e. demand strongly a clearance or payment of them.

Ex. ujisayi’kubasela umacalami l’osibana, I am just off to make warm demand for the old debts due to me at So-and-so’s kraal.

kade ene ‘kingisabasa ungenkuna yake, he has just been here to warn me with demand about his beast.

Basha (Bhasha), v. Be stunted, undergrown, as a boy or plant (used in perf.) = qatu, shishibala.

Ex. ubashile, he is short for his age.

Bashu, ukuti (Bhasha, ukuthi), — sometimes also with s.b.), v. Do patchwise, in any sense; hence, patch a coat (ace.); patch on the piece of cloth (ace.) how a patch of a prospective field (ace.); burn off a patch of grass (ace.) on the veldt; be patchy, as mealies growing badly in a field; be patchwise, as the multi-coloured squares on a blanket; break out or appear in different localities, as an epidemic of disease.

isi-Bashu (Bhasha), n. Patch, of any description, as above.

Baso, poss. adj. Its — used with nouns sing. of 4th. cl. — see aso.

um-Baso, n. 5 = um-Basa.

i(h)-Bata (Bhata), n. Foot conspicuously big and flat, as of a duck, or some oxen with the hoof deformed, or a splay-footed man [Sw. Ni. Ga. bata, duck; Her. o-wbaze, foot; o-mbaka, duck].

Ex. ukubamba kwenza nyamabata, as to his walking he does it as with splayed feet i.e. goes with a slouching, slip-shod gait.

i-mBata (Bhata), n. (C.N.) = i-mBazu.

i-Bi-Bata (Bhatha), n. Spring-snare for duck, etc. made of string and stretched twigs for catching it by the neck or limb = isi-Batazane, um-Esho.


isi-Bata (Bhataza), n. Sweet-potato field.

Bataza or Batazela (Bhataza), v. Walk in a flat-footed way, as one splay-footed, with naturally weak feet, or a person walking when quite tired out. Cp. bataza.

isi-Batazane (Bhathazane), n. = isi-Bata.

i-mBati (Bhathi), n. Kind of nettle, eaten as inutino = isi-Kukuku. Cp. i-mBazane.

i(h)-Batu (Bhuthu), n. An open grassy spot or glade amidst a forest = isi-Kalula.

Bava (Bhava), v. = beva.

i-mBava (Bhava), n. = i-Nyati.

u-Bavu (Bhavu), n. Any large tin vessel, as parafin-tin, or zinc-bath [Eng. bath].

isi, or u(tu)-Bavu, n. (C.N.) = isi-Banda.

isi-Bavubavu (Bhavubavu), n. Wild, fierce person. See bavumula.

i(h)-Bavula (Bhavela), n. Barbel [Eng.].

um-Bavuma (Bhavuma), n. 5. Old, shrivelled, dried-up person or animal; old worn-out earthenware pot = um-Dhlulekwalale, um-Hohoho, i-nKohlomba.

Bavumula (Bhavumula), v. = borumula.

Bawela, v. Have an irresistible itching to do something prematurely, impulsively, etc., as to mix oneself up in the talk or dispute of others (ace. with efa form), to blurt out a secret, to be served with food before one’s turn, etc.

Bawo, poss. adj. Their — used with nouns of 2nd. class phr. — see aso.
isi-Bawu, n. Gadfly, of which there are several species; one of a regiment formed by Mpande of old men, remaining from Shaka's regiments.

Báxa, ukuti (Bhaxa, akuthi), v. Tramp or slush through thick mud, as cattle in a fold after rain, or a person walking in the rain over muddy ground = baxaza. 

(i)-Baxa (Bhaxa), n. Fork or crotch, as where two branches of a tree join; any stake or piece of wood having such a fork (= (i)-Xustyo); forked-junction, as formed by two rivers or roads; pretext or opportunity, for mounting in an argument or getting the better of one; plur. ama-Baxa = ama-Mbunde.

isi-Baxa (Bhaxa), n. Young fat-bodied girl, of about nine years of age, such as were common in the royal kraal; forked-stump or support for propping a shelf or for laying weapons upon; (i)-Baxa, kind of scaffolding erected outside a hut when building, for standing on; also = (i)-Baxakezi.

i-mBaxa (Bhaxa), n. Branch of a forked river, read, or tree; mental itch or difficulty.

Baxabula (Bhaxabula), v. Strike a person (acc.) with a flexible instrument, as a shambok or reem = taxabula, gwxula.

(i)-Baxakezi (Bhaxakezi), n. Big foot with the toes spread out broadly. 

(i)-Bhalexela.

i-mBaxambaxa (Bhaxambhaxa) n. Person or thing all covered with wet mud, as after slushing through a muddy place. 

Cp. baxaza; i-nDaxandaxa.

Baxaza or Baxazela (Bhaxaza) v. Slush or splash along, as above—see ukuti baxa; walk awkwardly, clumsily, as a person with big or splayed-feet.

Baxela (Bhaxela), v. Girt or wrap a cloth (acc.) round the loins, as a young girl out of decency. Cp. bincu.

Báxu, ukuti (Bhuxu, ukuthi), v. = baxula.

i-mBaxu (Bhuxu), n. Certain creeping plant, whose roots yield fibre used in the making of isi-Nene, assegais, etc.

Baxula (Bhuxula), v. = baxabula.

isi-Baya, n. Stock-fold, pen, for cattle, sheep, etc., gen. situated in the middle of the kraal; the space (gen. shaven) enclosed by a ram's head-ring; wearer of such (i.e. of a head-ring) used jocefully [Cp. Ar. ba'ar, cattle; seraya, camp, fort; zi-mubube (originally zi-muhbe), name of ancient circular buildings in ruins in Mashonaland; Ga. ki-talu, cattle-fold].

P. unikabi izihayo vizili, it (a cow) doesn't kick in two kraals — a person is only lord in his own castle or domain, elsewhere he becomes a nobody.

Bayede, int. Hail! your Majesty! — a word of salutation only used to the Zulu king.

N.B. Its origin, as is the case with most interjections, is untraceable. It certainly has no connection with 'bring them' (i.e. ba leta or ba yele), the orthography bayete being incorrect. The full salutation might run: —

'Bayede! we'll bring you! we'll bring you! we'll bring you! Hail! thou who art black (the royal house of the Zulus being generally a dark-skinned family), thou of the inner recesses (may-be of the isi-yodhi esiyimwana); thou of the original source (of our tribe), thou who castest up (strong men) by first having them killed and then confiscating their property. It is quite improper to apply the term to anybody but the paramount Zulu chief or king. Hence the custom, frequent in Natal, of addressing magistrates, etc., as your Majesty! is, in Zulu eyes, altogether inappropriate, if not indeed somewhat ridiculous.

Bayete (Bayethe), int. (N) = bayede.

Bayo, poss. adj. Its — with nouns of the 3rd. cl. sing.; their — with nouns of the 5th. cl. plur. — see ayo.

Baza, v. Shave, pare, or carve wood with a knife, as when making a knob-kerry (acc.), or head-rest; hence, plane, as a board (acc.).

Ex. nyabaza amaquhlonke, he carves planks i.e. works at carpentry.

aku-baza induku, to make or pare a stick.

aku-baza nqoko, to make or carve a meat-tray.

i-mBaza (Bhaza), n. = i-mBazu.

(i)-Bazelo, n. Paring, shaving, chip (such as is cut off smooth with a knife). Cp. (i)-Zubela.

Bázi, ukuti (ukuthi), v. = bazimula, ukuti pazi.

i-mBazi (Bhazi), n. One who works in wood, a wood-carver.

isi-Bazi, n. Blotch, as on a person's skin or the rind of a pumpkin.

u(tu)-Bazi, n. Certain tree, yielding fibre.

ubu-Bazi, n. Tiny stinging prickles on the leaves of nettles; irritation caused by them. Cp. i-mBazizane; i-mButi.

Bazimula, v. Glitter, glisten, as a diamond or mirror in the sun = ukuti bazi, kuzimula, ekekezela.

Bazizela, v. = bazimula.
**BA**

Bazo, poss. adj. Their — used with nouns phr. of the 3rd., 4th., and 6th. els. — see azo.

i-mBazo (Bhazo), n. Axe, hatchet (= i(li)-Zembe); big broad front-tooth (ep. i-nGorolo).

i-mBazu (Bhazu), n. Mussel, sometimes eaten by Zuhlund Natives along the coast.

Bë, ukuti (ukuthi), v. = beza.

Bë, ukuti (Bhe, ukuthi), v. Flare up suddenly, break out into flame, as when a light is put to anything very combustible.

Be, ukuti (Bhe, ukuthi) — with a prolongation of the vowel, v. Do with a great outburst of energy or passion, as an animal raving, a fire devouring, an epidemic raging, or a man asserting or denying vehemently. See ukuti be.

Beba (Bhebhu), v. Mount, cover, or tread the female (acc.), as any of the smaller animals, like a pig, sheep, goat, fowl, or as children one with another (for the cow, zeta; for the dog, piona; and for a wife, zeka, zeta, or tundela, are generally used — cp. jeka; xova).

Beba, v. Sit or ride lying flat and snmasked on another's back, as the infant on that of its mother, or a person being carried by another over a stream.

isi-Beba, n. Coloured spot, patch, streak, or figure worked upon a ground of another colour, or alongside it, as a belt of fancy string-work in a sleeping-mat, or the different coloured spaces in a girl's head-gerile.

Bëbe, ukuti (Bhebe, ukuthi), v. = ukuti mbebe.

i(li)-Bebe, n. (X) = i(li)-Bebesi.

isi-Bebe (Bhebe), n. Any broad, thin, flat plate of a thing (whether quite rigid, or only stiff), as a piece of oil-cloth, sheet of zinc, piece of beadwork, or sheet of glass; broad-shouldered, spread-out person (= isi-Hlala) = isi-Xwexwe. Cp. u(in)-Bembedu.

isi-Bebe (Bhebe), n. Porridge of ground mealies or Kafir-corn fermented with Kafir-corn malt.

um-Bebe (Bhebe), n. 5. Largest kind of amasi calabash. Cp. isi-Hlali.

i(li)-Bebebe (Bhebebe), n. Man always 'growling' or 'jawing' angrily at others, making the wild sound be be be. — See bebeza.

i(li)-Bebegolo (Bhebegolo), n. Obscene word denoting an immoral girl.

**BE**

i(li)-Bebekazi (s. k.), n. (C. N.) = i(li)-Bebesi.

i(li)-Bebesi, n. Any food of a pleasantly mild, mellow taste, not strong or sharp to the palate, nor yet wanting in flavour; as fresh amasi, sweet i-mBondwe, nice mild beer, etc. (= i(li)-Kekekeza); speech or orders to which no attention is paid, without power, calling 'flat'.

Bebeta (Bebetha), v. Go nimbly along in a quiet, quick manner, 'eating its way forward,' as a grass-fire creeping rapidly forward over the dry veld, or a nimble man walking; munch away incessantly, as a person at meahles (acc.), or a goat = bubuta. [Bo. bebeta, gnaw].

Bebeteka (Bebetheka), v. Get taken nimbly along in a quiet, quick manner over a great stretch of country, as a grass-fire.

Bebeza (Bhebeza), v. = mbebeza.

Bebeza (Bhebeheza), v. Make the sound bhe, bhe; make the fierce, growling noise bhe bhe bhe, as a lion or leopard when enraged or excited at an attack; make a similar sound, as a goat when raving after the female; flap about with a similar sound, as fire burning wildly in the wind; keep 'jawing' away, as a man or woman when angry.

Bebezelena (Bhebehezela), v. Fan up, make a flame with a flapping of flame, as the wind or a person with a mat might a fire (acc.); fan on, urge on, stir up, excite, as a person (acc.) to do anything, as fight, rebel, etc., or a bull to mount. Cp. bibizela.

Beca (Bheca), v. Smear, daub, anything (acc.) with mud (with nga), paint and the like = huga.

u, or i(li)-Bece (Bhece), n. Kind of water-melon, resembling the i(li)-Kabe, though gen. eaten boiled (= u-Jeleza); great, effeminate man, an 'old muff'. See u-BecesaFinya.

Phr. uka-geza ibece, to kill a defenceless or powerless person, massacre an enemy when already vanquished, surrendered, or overtaken in flight.

i-mBece (Bhece), n. Blackening made of fat mixed with grass-ash, for smearing the isi-dwaba.

u(lu)-Bece (Bhece — no plur.), n. Plant of the water-melon above (see u-Bece); (with plur.) seed or pip of the same.

u-BecesaFinya (BhecesaFinya), n. Name given to any very fragile thing, or peevish child, which will break, or fall into tears, if merely touched (lit. a water-melon while still just appearing like a
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tiny knob on the stalk, and which merely needs touching, to be caused to drop off).
Phr. *uku-ti-ta ukesishinya*, to touch a peevish, irritable child or person, as above. *uku-somi-a ukesishinya*, to spoil or ruin oneself or reputation, while still new in one's position.

**Beda (Bhedu), v.** Talk senseless stuff, stupid rot, as a foolish ignorant person talking (used of merely a single statement). Cp. bedeleza; bulzuze.

**u(lu)-Bedazane (Bhedazane), n. = uma-Bijazane.**

**um-Bede (Bheedu), n. 5.** Bed (Eng.).

**ubu-Bede (Bheedu), n.** Species of red ant, giving a sharp painful 'bite'. Cp. *i-Tuwane.*

*NB.* If referred to by its real name, as above, it will probably pay a visit to the kraal in unpleasant numbers! It is therefore spoken of 'nicely', as o-Makotu (young wives) or owa-Yeni (young husbands).

**Bedeleza (Bhedeleza), v.** Talk away a lot of senseless stuff, as a stupid person relating some absurd tale. Cp. betha; bulzuze.

**Bedeza (Bhedza), v. = bedeleza.**

**um-Bedeza-omusha, n. 5. = uma-Petza.**

**Bedha (Bhedhla), v.** Be annoyingly fidgety, vexatiously restless in one's actions or with one's tongue; hence, keep the tongue persistently on the wag at a person (acc.), as a fidgety old person constantly scolding, or a man allowing a debtor no rest when dunning for his money; fidget about, keep constantly and annoyingly on the move, as one continually shuffling about in a hut or turning about in bed. Cp. belesela; teta.

**i-mBedhlane (Bhedhlane), n.** Fidgets, fidgetting about, incessant small restlessness, as of an old woman or a person in bed — dim of *i-mBedhu.*

**isi-Bedhleba (Bhedhleba), n.** Any broad-bodied person or animal.

**i-mBedhlu (Bhedhlu), n.** Vexatious restlessness or impatience, harassing disposition, pesterimg nature — a more pronounced form of the above.

**Bedu, ukuti (Bhedu, ukuthi), v.** Do abundantly or in great degree; get done, appear, be seen, or get revealed in great numbers or quantity, as a lot of people working together, seeds growing up, etc.

**u(lu)-Bedu (Bhedu), n.** Fat attached to the pericardium, and the perquisite of the herd-boys; band or flat ring of solid brass worn originally round the neck, as a decoration of the highest class, by Zulu chiefs in old times (the custom having become already obsolete in Shaka’s time). Cp. *um-Nuka; um-Daka.*

**Beduka (Bheduka), v.** Get done, get seen, appear, etc. in great numbers or quantity = *ukuti beda.*

**Bedula (Bhedula), v.** Do abundantly or in great degree, as when ploughing up a very large piece of land, or when walking an immense distance (= *iweyalelu*); begin to twist or turn the horns at the extremities, as a bullock after it has reached its prime (= *wunda;* cp. *shelda*); also = *petululua* (s.p.; s.t.).

Ex. *wusheza umbedula,* he was off and far away in no time.

**i-mBedula (Bhedula), n.** Bullock that has already reached the age of *uku-bedula* q. v.

**Bedulula (Bhedulula), v. = petululua (s.p.; s.t.).**

**i-mBedumelwana (Bhedumelwana — no plur.), n.** Action of inverting the eyelids, as common with children.

Ex. *wemba imbedumelwana,* he turned up his eyelids.

**um-Befu, n. 5.** Asthma, asthmatic breathing (N. fr. Xo.).

**Befuzela, v.** Gasp for breath, as a person suffering from asthma, or an over-loaded stomach. Cp. *petuza.*

**Beja (Beja), v.** Be red, as the sky, moon behind a fog, an inflamed eye, or an angry whiteman’s face (used in perf.) [Skr. *raj,* shine].

**i(li)-Beja or Beje (Bejea or Bheje), n.** One of the ama-Beja group of Dingane’s isi-godhlo girls — the kraal set apart for them at emGungundhlovu was called cBeje. Cp. *i(i)-Tutsi; i-kwelembo.*

u, or isi-Bejane (Bhejea), n. Common Black Rhinoceros, smaller and with shorter horns than the *um-Kombo.*

**um-Bejazane (Bhejazane), n. 5. = uma-Bekezane.**

**u(lu)-Beje (Bheje), n.** Native of a very light or yellow skin (cp. *i(lu)-Gwazi*); a certain shrub.

**Beka (s. k.), v.** Put, place, set a thing (acc.), as on a table; instal, place in office, appoint, make a person to be a chief or policeman (double acc.); commit to the charge of, place under the care of, as one’s children or cattle (acc.) into the care of some guardian (with *ku*); put down formally or decidedly, as the
Beka (Bheketa), v. Look at, see; look at a thing (acc.); look towards a thing (with kn or loc.); observe, watch a thing; attend to one's work (acc.), a boiling pot, etc.; keep an eye upon, look after, take care of, as a child (acc.) left temporarily with one; look out for, expect, wait for, as a person (acc.) at some meeting-place; face towards (with kn, naku, or loc.); go in the direction of (with loc. and nga); take a thing (acc.) into account, consider, pay regard to; be still, calm, fair, as the weather when free from wind (used in perf.).

Ex. bekela bo! take care! look out (or I'll give it to you in a minute)!
isabekile nomalungelo, we expect him to-day.
beke kima, look towards me.
labeka (ikasho), labekena uyase'onaLozi, it (the horse) ran away in the direction of the Umalazi.
labiki boko yena, he doesn't take that into consideration.
Phr. aku-beka pantis, to be submissive, humble, respectful, is one's bearing.
aku-beka wamnta wentsa, to look at a person as though a snake = to hate him with a deadly hatred.

i(l)-Beka (s.k.) n. Quiet, mild, even-tempered person or animal, with no fire or anger in him.

i(l)-Beka (Bheketa), n. Any one of the lobola cattle.

Phr. wakalenda amabeka, it (the child) followed the lobola cattle i.e. took after the mother, or mother's family, where the lobola cattle went to.

i-mBeka (Bheketa), n. Meat slaughtered for a doctor and carried by him as provision on his journey.

um-Beka (s.k.), n. 5 = um-Beko.

Bekana (Bhekana), v. Look at one another i.e. be face to face (used in perf.), or opposite to (with na).

Ex. yini yena bekene, our kraals are face to face or opposite each other.

umini wakabo yabeka umakiti, their kraal is opposite to ours.

okubekane nointini wakini, opposite (or in the place opposite to) your kraal.

isi, um, or u(lu)-Bekazane (Bhekazane), n. A raging, a wild impetuous activity, as of a furious devouring fire, a raging epidemic of disease (often equivalent to English adjectives denoting such a condition, as 'raging, furious, passionate'); passion (in human beings), wild uncontrollable mental impulse to do something = um-Bejazane.

Ex. aku'mulala, ubekazane, it is not a mere famine; it is a real furiously raging thing.

umake umbekazane wokewa, he has got excited (within himself) a passion or irresistible craving for stealing.

Békebe, ukuti (ukuthi), v. Appear suddenly before one, as a highwayman before a traveller, or an unexpected visitor suddenly appearing before one's door.

Béke, bekuti (ukuthi, s.k.), v. Wave, undulate, as a long plank carried on the head = bekezela.

isi-Békébeke (Bhekobhekho), n. Big affair, serious matter.

isi-Bekedu (Bhekedvu), n. = isi-Kigi.

Bekela (s.k.), v. Place, lay by, provide for, as food, etc. for a particular person or time (doub. acc.); put a patch on to, as on to a dress (acc. with nga); put on, wear the isi-njobo on one's umun-Tsha; place for a person some medicine (doub. acc.) with criminal intention, as an um-takati.

Bekela (Bhekela), v. Look for, or on behalf of (not in search of = cinga) a person (acc.).
Ex. wosibekele! you shall look for us! as shouted by a man at a hunt when he believes he has struck a buck and thereby giving notice of his claim to those on ahead.

Bekelana (s.k.), v. Place for one another; as medicine, with evil intent; lay a wager mutually.

Bekelana (Bhekelenu), v. Be or go side by side, parallel with (with).  

Bekelela (s.k.), v. Lay one thing on top of another; one blanket upon another on a bed; one garment over another on the body; lay by time after time, store up, as money (ace.).

isi-Bekeli (s.k.), n. An umtakati or one given to ‘placing’ medicine on paths, etc. with the intention of doing injury to certain others.

um-Bekelo (s.k.), n. 5. Contribution; deposit (M).

u(lu)-Bekenya (Bhekennyaya), n. Person with an angry, noisy tongue, always scolding, finding fault, quarrelling, etc.; one of a regiment formed by Shaka; the regiment itself.

u(lu)-Bekenyakato (Bhekennyakatho), n. Species of red ironwood.  

N.B. This tree is used medicinally as a charm against an um-Korn.

Bekenyeya (Bhekennyeya), v. Be always ‘jawing’, scolding, grumbling, or finding fault in an angry noisy manner.

u-Bek’eyahlulwako (Bhek’eyahlulwako), n. One who looks out for the victorious (or il. the conquered) side with which he always craftily takes his stand.  

i-Bukalakabili.

(i)-Bekezantsi (Bhek ezantsi), n. Large bat, a ‘Flying Fox’ (cp. ili-Lulwane); (C.N.) also = u-Xamla.

Bekezela (s.k.), v. Wave, undulate, as a long plank carried on the head (= bokozela, teba); submit patiently to (with ku), be patient or forbearing before ill-treatment or trouble; catch rain or dripping water, by placing a vessel for the purpose (= konyazela).

Bekisa (Bhekisai), v. Make a thing (ace.) point or go in the direction of (with ku or loc.); look away towards, reach away in the direction of, as a range of hills (with nga and loc.);

Ex. ukuja kanakekisa pumibili, the sickness is still directed forwards i.e. is still making progress.

Bekisela (Bhekisela), v. Help a person to look for something (doubt. acc.).

Ex. we! wa’umiyhekisela imati wumi; here! come and help me look for my money.

Bekisisa (Bhekisisa), v. Look, look at, or look for very carefully; be very careful, cautious, etc.

Ex. into wosibekele, wakayitlengi, you should look at a thing properly before you buy it.

um-Beko (s.k.), n. 5. Meat or beer placed for the ama-Dhlozi; beast sent along with a bride by her father on her wedding-day as a present to the bridegroom’s people to be slaughtered by them (= isi-Godo, eyokukulekela ukuzula abantu we shaka) — it is gen. accompanied by another fine bullock (eyokuncela izinkomo) which itself is accompanied by a third, but gen. smaller beast (iti-Shoba or u(lu)-Swazi), both of which remain in the kraal unslaughtered. Although the name um-Beko is gen. applied only to the first beast, the plur. um-Beko is used to denote the whole three collectively.

ubu-Bekubeku (Bhekubeku), n. General commotion of spirited activity, as below.

Bekuzi (Bhekezi), v. Turn up or throw up the buttocks, tail, etc., as a buck does its tail, or its rump when running, or a fowl when scratching, or a woman when strutting about at a dance; hence, act or talk rudely to a person (ace. with ela form); do, or work away at anything with spirit or energy, as when hoeing, walking, etc. = pekuzi; beluzi.

isi-Bekuzi (Bhekezi), n. Tail of any kind of buck or goat (= isi-Bel; cp. um-Tshokodo); spirited, energetic, industrious person (= isi-Pekupuku); certain dance ceremony, of the women, etc., at the attaining to puberty of a girl or a boy (used with ukuzwa — the custom however is now almost obsolete).

Bele, aux. verb. expressing ‘constantly, repeatedly, continually’ = de, jinge, zinge, etc.

Ex. abe’esho, he is always saying so.

(i)-Bele (with the voice raised and the vowel slightly lengthened in the last syllable), n. Ear of Kaffir-corn (Sorghum vulgare); plnr. ama-Bele, Kaffir-corn (collectively) in gen. sense, whether as grain, or in growing plant; beer made therefrom (= u(bu)-Tshwala).  

Cp. u-Jiba; u-Nkane; ili-Hlosi [prob. so named from the resemblance of the pendulous ears to the female breast — see below.

Hi. bajaran, kind of millet (Pennisetum Typhoidicum); warree, another kind of millet (Panicum miliaceum); Fulbe,
Centr. Afr. hairi, sorghum; Adam. mai-
warī; Bor. nyaberì; Bo. u-kemba; Sw. ma-ba, millet-stalks; Go. meembe, mil-
let; Ku. ma-bele = Z. uNyawoti; Ku.
mele, sorghum; Ya. ma-pemba, sor-
ghum; ma-bele, breasts; Reg. che-bele, pl.
mé-bele, maize].

Phr. uku-dhla amabele, to drink beer i.e.
to enjoy existence or life, be living.

P. washilika inusha, (the ama-bele) will be
eaten by a man i.e. a smart fellow = he
will have to be a smart fellow to get any
kafir-beer this season (owing to some adverse
circumstance) — applied similarly to any
other difficult thing which it will require
unusual smartness to attain.

Bele lendhla kaqalisa, the ear of corn
(growing on a pathway doesn't get ripe (it
cannot thrive well under the treatment of
so many passers-by) — said of a person who
is constantly bothered by travellers through
living too near a high-way.

(i1) Bele (with the voice lowered on the
last syllable), n. Female breast; udder,
of an animal. Cp. isi-Bele; um-Bele [Gr.
phele, nipple; Lat. uber, fruitful; feto,
I suck; ke-mina, woman; pectus, breast;
O. B. dele, infant; Ar. ba'ara, cow;
MfT. i-bele, breast; Her. were; Bo. mele;
milk; ki-were, udder; Ga. ma-were,
breast; Sw. ma-zima, Child. ma-sisibha,
breasts — comp. with xo. ama-zimbo,
Kafir-corn (wh. latter in Z. is ama-bele),
also comp. Ze. ma-tombe, breasts; Kag.
m-tombe; Go. ma-tombu with Z. mi-
tombo, malt of Kafir-corn; uku-tombu,
to attain to puberty].

(i1) Bele (Bhele), n. = um-Belenja.

isi-Bele (pronounce, as (i1)-Bele, breast), n.
'Place of the breast i.e. rudimentary
breast of a young girl below puberty,
or of a man (cp. i-nGono); pneumonia
with abscess or gangrene of the lungs
(from the pain felt about the nipple).

um-Bele (pron. as above), n. 5. Test, of
an animal; fleshy appendage hanging
beneath the throat of a goat.

ubu-Bele (pron. as above), n. Tender feel-
 ing, compassion.

(i1) Beleba (Bheleba), n. Serious affair,
event, lawsuit, etc.; also isi-Bele
(Bhele).

(i1) Belebele (Bhelebele), n. = um-Bele-
bele; also (i1)-Twelebele.

um-Belebele (Bhelebele — no plur.), n. 5.
Seed-pod or pods of the i-nGotshe bush,
and which somewhat resemble green chilies
in shape and are eaten by the
Natives.

um-Belebele, n. 5. A never-ending affair,
as a long rigmarole of a story, a never-
ending lawsuit, or any persistently wor-
rising matter; loc. emblebele, the
name of one of Shaka's military-kraals.

Ex. ngafu umbelebele! I died of an endless
thing! — said by a man in reference to some
person or affair that is an everlasting worry,
ever seeming to leave him alone.

Beleqeqa (Bheleqeqa), v. = ukuti belekeqe.

Belekeqe, ukuti (Bheleqeqe, ukuthi), v. Be
broad, widely spread or opened out, as
a wide hut, or sleeping mat; part, cut,
or open widely apart, make gape, as a
person's head (ace.) with a blow from an
axe; get widely parted, as the seed-
leaves of a spreading plant.

isi, or um-Belekeqe (Bheleqeqe), n. 5. Any
broad, widely spread-out thing, as a
wide hut, meat-tray or mat.

isi-Belekeza (Bhelekeza), n. = isile Belekeza.

i-mbeleko (Bheleko), n. Skin used for
supporting an infant when carried on
the back; hence, hood; beast presented
by a father, for slaughtering purposes,
to his daughter soon after her marriage
and for which she makes a visit to her
home in order to hold there the feast.

Phr. uku-dhla 'mbeleko nya'kuqelwana,
the child's sack is not thrown away (absolutely
through one's children dying) = there is al-
ways still hope of a child living; never de-
spair on account of present adversities.

um-Belekeza (Bhelekeza), n. 5. Skin of any
small animal worn hanging as a frontal
dress (in place of the isi-Nehe, q. v.) by
men, and sometimes by girls when in
'un-dress' within their homes = (i1)-
Bele (Bhele).

Belesela, v. Be always at a person (ace.)
in a worrying, harassing way, as when
dunning him for payment of a debt (with
nga), bothering him with persistent beg-
ging or following, or when constantly
teasing him about some old fault. Cp. be-
dhla; fukamela; fundekela; fundamela.

Beleta (Blethela), v. Give birth, as to a
child (ace.), only used of women; carry
straddled on the back, as an infant (ace.)
in the i-mBeleko, or a person over a stream; also mcashela [Ar. wilid, bear (child)]; Ka. Ga. bereka, carry on back; Her vereku; Ya. geleka; Bo. eleka.

Phr. uku-beleta izinyawo, to carry one’s feet on one’s back i.e. to hasten along.

Beletisa (Belethisa), v. Help to bring forth, as a midwife assisting a woman (acc.): attend such a woman (acc.) in child-birth; cause a person to carry another (doub. acc.) on the back i.e. assist him or her thereto.

Phr. uku-gi-beliza (indomaba:ana) itunga — see ili-Tunja.

u(lu)-Belo, n. Great swiftness, as of an arrow or race-horse ‘flying’ (C.N.) Cp. isi-Qubu; ili-Subane. [Reg. lu-buru, haste].

um-Belo (Bhelo), n. 5. Method of building a cattle-kraal with the long stakes, leaning from the inside and outside upon a common central rail, closely packed side by side; method of sewing beadwork, in which the beads are drawn closely together, leaving no interstices as in the ili-Tambo. See isi-Twelve.

Belu, adv. used only as an expletive, to gently or politely emphasize, and often equiv. to such Eng. expressions as ‘just, then, of course, you know, etc.’

Ex. kohleni belu! hold on! just wait a bit! e! yenani belu! now then, fire away!

uqiyiwa belu! I am just coming (so be patient a moment, or, be continuing slowly).

uqiyakuze belu! pambili, you will hear, you know, on ahead.

isi-Belu (Bhelo), n. Tail of a buck or goat (= isi-Bekuza; cp. um-Tshokolo); person with a conspicuous ‘Grecian bend’ or curving in of the spine and protrusion or ‘turning up’ of the buttocks (= u(lu)-Belu; cp. i-mPhutsula; talasa); false alarm (cp. um-Kosi); certain bird, White-breasted Dove (Tympanistria bicolor).

u(lu)-Belo (Bhelo), n. Afrikander cattle (used without plur.), first brought down from the Transvaal Basutos about the time of Mzilikazi’s raiding there, and hence called also u(lu)-Sebu; person with very curvy back and ‘turned up’ buttocks (= isi-Belu).

um-Belume (Bhelume), n. 5. Certain sea-fish (N).

Beluza (Bheluza), v. = bekuza.

Bema (Bhema), v. Take snuff (acc.; cp. hela); smoke, as wild-hemp or tobacco (acc.), or as the hemp-horn or the pipe; used idiomatically as below to express ‘to do off in no time, clear away completely, make a complete end of a thing (used with shuya and only in certain connections — cp. gotula); clear i.e. be off and away in no time (cp. cibu) [Her. penu, blow the nose; Oyambo, o-sevi, snuff-box].

Ex. kashaya cubema, he was off and away in no time, he cleared completely.

um-Belume um-Belo; wasawsha yugashaya yacubema, I have polished off the job.

izikoma um-benda; zawashaya zacubema, the cattle made a clean sweep of the meadows.

Bemabema (Bheremhethema), v. Finish or do off smartly, in no time, as work (acc.) or meals.

i-mBemakanyana (Bhemakanyana), n. Small or moderate sniffer or smoker.

i-mBemba (Bhemba), n. Kind of ornamental or war axe or hatchet, common among the Swazis, consisting of a crescent shaped blade of iron with a long spike in the concavity for driving through the end of a wooden handle. Cp. ili-Zembe.

isi-Bemba (Bemba), n. Branch of a palm of any kind (from the drooping curve thereof = isi-Kwepu); person bearing the head drooping towards one side, as a coy little child (= isi-Xalidi).

u(lu)-Bemba (Bemba), n. Anything falling, leaning, or drooping over towards one side, as the head of some children, an ear of Kafir-corn, or a badly set lamp-glass. Cp. u(lu)-Tshekun.

isi-Bembe (Bhembe), n. Anything left abandoned, without any owner or inheritor; as food left in the fields or kraal by a family removing, property left by an intestate man without heirs, or girls left by a man who has no sons to ‘own’ them (see ili-Fa); plur. isi-Bembe, great abundance of food, as at a feast, so that it was left uncared for on all sides (cp. ama-Baka; isi-Bidhlibidhli).

u(lu)-Bembe (Bhembe), n. = u(lu)-Bembedu.

isi-Bembedu (Bhembedha), n. Certain hard-wooded forest-tree.

u(lu)-Bembedu (Bhembedha), n. Any rigid sheet or plate of a thing, as a hide dry and unedentable, a tray, or plate of iron (cp. isi-Bebe, isi-Xacwe); stiff-backed, stiff-necked person, moving the whole body round when glancing sideways, as though in one rigid piece; certain bush.

Bembesela (Bhembhesela), n. Treat ungratefully, despise, disregard or dis-
respect, a good parent (ace.), a benefactor, or anyone to whom gratitude is due.
Cp. filatela; talusela.

um-Bembeso (Bhembheso), n. 5. Broad belt of soft white ox-hide worn round the waist by the um-Twissuzwe regiment, but from its inconveniences to the active soldier, afterwards abolished and cut up into a certain skin head-dress (see umb-Xugume).

(i)li-Beme (Bheme), n. Large supply or abundance of food, as at a feast (X) = izi-Bembe.

u(li)-Bememe (Bhememe), n. A great rushing forward with overpowering force, as of a mightily strong wind, an ими- дashing forward, or a wild grass-fire or epidemic of disease.

Ex. wuzikewana kwememe kwabelungu buya eNgeyimana, at the time of the on-rush of the whitemen to the Diamond-fields.
kwesikwesika wemenene okuqala, thereupon there arose a great rush forward.

Bena (Bhema), v. Curve in the back and throw up the buttocks, as young-men do to show off, or a horse when mounted by a heavy man. Cp. bensu; talusa.

Benca (Bhene), v. = benceza.

Bence, ukuti (Bhence, ukuthi), v. Bend about in all directions, or back upon itself, as anything hanging together by a loose joint, as a snaffle-bit, or thing allowing itself to be easily turned or folded back upon itself without breaking, as a piece of card board, tin, or oil-cloth = benceka; make so bend about, turn back or down upon itself as anything (ace.) above; twist about in all directions in one’s talk, as an evasive, crafty talker or one prevaricating = benceza.= ukuti mbence.

uBence (Bhence), n. A snaffle-bit (T).

i-li-Bencebence (Bhencebhene), n. One who twists about in all directions in his talk, an evasive crafty talker = isi-Mbence.

Benceka (Bhenecka), v. = ukuti bence, mbenceka.

Benceza (Bheneza), v. = ukuti bence; mbenceza.

Bencu, ukuti (Bhencu, ukuthi), v. = ukuti bence.

Bencula (Bhencula), v. = benceza.

i(li)-Bende or Bende (Beende), n. Blood flowing from the bowels i.e. the vagina (as at child-birth or during the menses), or the anus (as when suffering from piles (cp. i-li-Gazi); small kind of veldt rat (see i-li-Gundane).

u(li)-Bende or Bende (Beende), n. Spleen; certain splenic disease of calves.

ubu-Bende, n. Blood found in the body of a slaughtered beast, which is mixed with minced-meat and eaten: used as an adj. in the form 'ububende, crimson, dark blood-red.

Phr. akuzi-kweza ububende, to preserve one’s blood i.e. to take care of oneself, guard oneself from danger.

P. isingi iyalibona ububende, the multitude of people spoils the collops = too many cooks spoil the broth.

um-Bendeni, n. 5. = u-Ndicosho.

Bendhla, v. = lendhla.

u-Bendhle or Bendhle (Beendhle), n. 1 = ub-Endhle.

Benga, v. Cut meat (ace.) into a long rope-like strip, for roasting over the fire; cut off a long strip of anything, as hide (ace.) to make a rein, by a succession of small slits, not by one clean cut (cp. caya, cakaza); cut up or cut a strip out of the veldt (ace.), by burning successive small patches forming a zigzag line; cut up a person (ace.), by blows with a stick dealt right and left on the head.

Benge, ukuti (ukuthi), v. = ukuti bengye.

i-mBenge (Bhenge), n. Small Native basket, about the size of a large bowl (cp. um-Helo; ili-Qoma); the pileus or cap of a mushroom (= i-mPenge).

i-mBengembenge (Bhengembhenge), n. Serious, nasty-looking affair or law-case (= i(li)-Beleba); bad-tempered, cross-grained person.

Bengezela, v. = bengezela.

um-Bengo, n. 5. Piece of meat slit zigzag fashion so as to lengthen it, for roasting, into a long thin strip.

Bengu, ukuti (ukuthi), v. = bengula.

Bengu, ukuti (Bhengu, ukuthi), v. = bengula (bengula); benguka; benguza.

isi-Bengu (Bhungu), n. Wild or furious rising up, as of people in a tumult, a raging fire, or furious wind.
Ex. umoya (or umilo, or abantu) sebesuna isibengu, the wind (or fire, or people) are now getting wild, furious.

u(tu)-Bengu, n. Outer-skin or sheath of a stick of imfe or a stalk of tambootie-grass, and which is somewhat sharp, and removed when eating or dressing.

isi-Bengubengu (Bhungubhengu), n. = isi-Bengu.

Benguza (Bhunguka), v. Get thrown or tossed wildly up or about, as a man’s
blanket by a strong wind, or a grass-fire when blown furiously about.

**Bengula, v.** Cover or go over a great stretch of country (acc.) very quickly, as a grass-fire going rapidly forward, or a quick walker covering a long distance in a very short time.

**Bengula (Bhengula), v.** Throw or toss wildly up or about, as a furious wind might a man's blanket (acc.), or the flames of a grass-fire (= benyaza); do or go furiously, with wild vehemence, as a grass-fire in the wind or a routed *impi* retreating.

**Benguza (Bhenguza), v.** Drive wildly forward or about, as a great wind might a grass-fire.

**Bentsa (Bhentsa), v.** Turn up the buttocks, as a person with a deeply curved back (used in perf.); turn up the buttocks at (metaphor.) *i.e.* be saucy, insolent, contemptuously rude to a person (acc. with ela From) *bena, talasa*.

Phr. *abentse amabule* he has his posteriors swollen out with tapeworms — vulgar term of abuse used by women (C.N.).

**i(i)-Bentsa (Bhentsa), n.** Follower or attendant, living on the good things of his lord (C.N.).

**isi-Bentsa (Bhentsa), n.** Person with deeply curved back, throwing the chest forward and the buttocks up = *isi-Belu*.

**Benu, poss. adj.** Your—with nouns of 1st. cl. phr.: — see *env*.

**u(lu)-Benyane, n.** Certain kind of grass (*Opismenus Africanaus*).

**Bénye, ukuti (ukuthi), v.** = benyazela.

**i-mBenyeka (Bhenyeka), n.** Indecency of sitting on the buttocks with the thighs opened far apart (N.).

**i-mBényezala (Bhenyaza), n.** (C.N.) = *i-m*Benyeka.

**Benyazela, v.** Glitter, as bayonets in the sun; glisten, as a diamond; flash, as a mirror reflecting light = *emazizela, bazimula*.

**i(lu)-Beqe (Beqe), n.** Strip of dry skin, of the *i-nTsimango*, *i-nTsimha*, etc., worn dangling on each side of the head before the ears, as a full-dress ornament at the um-Kosi, wedding-dance, etc.; hence, blinker; pl. *ama-Beqe*, a kind of after-dress of men made of strips of *i-nTsimango* skin.

**isi-Beqe (Beqeza), n.** Large, broad, flat thing, like a tobacco-leaf; skin sleeping-mat of infants = *isi-Beqeza*.

**i(li), or isi-Beqeza (Beqeza), n.** = *isi-Beqe*. 

**Beshu (Bheshu), n.** Skin buttock-covering, of males. Cp. *ama-Tsha; isi-Ne-ne; i-njolo; i(li)-Dhlaku*.

Ex. *uku-bineka beshu*, to gird on or wear the buttock-covering.

**Beshuza or Beshubeshuza (Bheshuza or Bheshubeshuza), v.** Throw up the rump when running, as a buck or goat; go about ‘throwing up the rump or tail’ (metaphor.), as a woman in a very short, stiffly sitting *isidwezu*; go off ‘throwing up the rump’ *i.e.* go or run off contemptuously, as a refractory child when ordered to do anything by its mother.

**Beta (Betha), v.** Strike, as a nail (acc.) with a hammer, or a person with a stick; beat, work by striking, as a smith iron (acc. = *kandla*); pel, as hail a person or field, or boys throwing stones; blow a pleasant breeze, as the wind [Skr. *budh*, strike; Ang. *beta*, strike; Her. *vela*; Kamb. *ata*; Ku. *wata*; Gi. *pata*].

Ex. *i:re elibe'manyana*, a country which blows pleasantly *i.e.* a cool, airy, breezy locality.

**um-Béte (Beethe), n. 5.** Dew, or drops left by rain upon the grass ( = *ama-Zolo* — the latter use is merely by comparison); hairiness about the belly ( = *ama-Hewu*-

**Betela (Bethela), v.** Knock or drive in, as a nail (acc.) into a board; nail, fix with nails or pegs, as the board (acc.), the soles of boots, or a fresh skin to dry; drive in or set up a stake for charming off evil, as lightning (acc.), etc.; clap the hands, or beat the hide for, as is done for a witch-doctor (acc.).

**Betelela (Belthelela), v.** Operate on or ‘fix’ a girl (acc.), as a young-man does by certain love-medicines (see *isi-Betelelo*; (C.N.) put up to fight, as cattle (acc.) or boys (see *qalo*).

**isi-Betelelo (Bethelelo), n.** Any love-medicine used for the purpose of *uku-bethelelo*.

N.B. Take of the *i-mBantu* (cuttle-fish), *n-Manage* (plant), *n-Nyimikile* (plant), *n-Zilbo* (plant), *uma-Futa ngwep* (leopard's fat) and *n-Lukunungumile* (plant), each a part and mix with the spittle of any particular girl and your own; place all, carefully covered up, beneath a projecting rock in some
precipice, and the girl is ‘fixed’ firmly to you against all comers!

i(l)Beto (Betho), n. Native smithy or forge = isi-Tondo.

Ex. ingubo aqinuqwe isapuma ebelezi, manje isinje: he was given the blanket just new from the factory or store. and now it is like this!

Betu (Bethu), poss. adj. Our—used with nouns of the 1st. el. plur. — see etu.

u(lu)-Betubetu (Bethubethu), n. = u(lu)-Shangashanga.

Betuzu (Bethuzu), v. = shanga.

Beva (Bheva), v. Be wild, fierce, furious, as an ill-tempered dog or an irascible man at another (acc. with efa from) = bora, bova. Cpr. bovumula.

Ex. uclebe uyadloka eulukini, he is wild with rage in the hut.

isi-Beva (Bheva), n. Fierce, passionate man, given to getting in a rage; (C. N.) one with very strong animal passions, a lecherous person. = isi-Boea.

um-Beva (Bheva), n. 5. Manner of casting lots (ukwenza umbeva) practised by herd-boys, wherein two of them grasp a stick hand over hand until the top is reached. The one to whom the last place falls must then hold the stick swinging between his forefinger and thumb, while the other, with a jerk, endeavours to throw it from him. If he succeeds, he is considered free, and the other must go and look after the cattle (N).

ubu-Beva (Bheva), n. Lewdness, lecherousness (N).

Bevumula (Bherumula), v. = bovumula.

i-nBewu (Bheve—no plural), n. Seed, of any description (for planting purposes, not in the mere sense of a ‘grain’ = i-Thlenwe; (C. N.) stock or race of people, etc. (= u(lu)-Hlobo). Cpr. i-nThlenyelo. [Sw. Bo. unbevu; MZT. im-bezhu; Mo. bevu].

Phr. imbevu ibhalo'lkhanya baya, the seed waits for its old ground = I am biding my time, everything comes round to those who wait.

u-Bewula (Bhewula), n. Section of the u-Mbonambi regiment.

Beza, v. Glitter, as dew on the grass in the sun; vibrate shiningly, as the hot air on a plain = ukuti beze.

um-Beza (Ebeza), n. 5. = um-Embesa.

Bëzi or Bëzi, ukuti (ukuthi), v. = beza.

Bezezela or Bezizela, v. = beza.

Bi, adj. Bad, in any sense, moral or physical; hence, wicked, as a person or deed; evil, as an omen; dangerous, grievous, as a disease; serious, grave, as a matter; unpleasant to the eye, deformed, ugly; disagreeable, unpleasant to the feelings; nasty, unpleasant to the taste; difficult, troublesome, hard, as any work; worthless, useless, inferior of quality, as a coat; in bad condition, out of order, unhealthy, unsound, as a dirty vessel, an untidy hut, or a deranged stomach [Pers. bad, bad; Ar. bittal; Hi. barū. Goth. ubils; Ger. ébel; Eng. evil; Ga. Gu. Ru. etc. bi; Su. Her. vi; Sha. wiwi; Ko. kiwa; Ya. chSUMER; Kam. cheko; Heth. Kag. etc. keka; Ze. yeka; Go. yeka; Sw. 'baya].

Bi (Bhi), adj. Same as above, the aspiration being introduced when the b follows an m.

Ex. umfana umubi, a bad boy.

indoda enbi (enbhi), a bad man.

Bi, ukuti (Bhi, ukuthi — with prolongation of the vowel), v. = biba; bibisa; also = bhiza.

isi-Bi, n. Little bit of (vegetable) rubbish or sweepings, lying about on a floor; floating in the air or in the water (= isi-Longosha); small pimple growing or formed on the eyeball, as from a forming cataract or thorn-prick (cp. um-Laanga; um-Tuqwa).

Phr. kukuca'ntongosibi, it is an open, exposed country, without a scrap of vegetation (save grass).

uwe'ulini, she is in the rubbish i.e. in childbirth, from the practice of women in this condition lying on cut-grass.

ubu-Bi, n. Badness, of any kind, moral or physical, as above — see bi.

Biba (Bhiibha), v. Spin round (intrans.); whirl round, revolve, as a top, a wheel, or stick when twirled round in the hand; spread, as a sore (= hlenteleka); quiver, vibrate rapidly, as a reed or assegai (= reva, revesela).

im-Biba (Bhibha), n. Striped field-mouse, in some parts hunted for and eaten by boys = u-Hazulu, um-Tendekazana. Cpr. (i(ii)-Gundane.

isi-Biba, = isi-Hlungu.

(i)i-Bibane, n. Chaps or sores forming beneath the toes, in scrofulous persons. Cp. ama-Tele.

Bibe, ukuti (ukuthi), v. Appear in great numbers, as people or cattle.

Bibi, ukuti (Bhiibi, ukuthi), v. Fall to pieces
broadly, get spilt out in a wide-spread, scattered manner, all over the place, as water from a broken vessel, mud from a wall, or mealies from a fallen sack = bibiza; make anything (acc.) so to fall or get spilt scatteringly about = bibiza.

[iii]-Bibi, n. Weeds or vegetable refuse gathered together in one place, as in a field or at a river's-edge; sometimes applied to dry overgrown veldt-grass that has escaped being burnt off; immensely big broad person 'appropriating all the room' to himself (= isi-Kakulugu); any one of the inferior wives attached as subordinates to any of the chief huts in a Zulu kraal (see i-nDhlunkulu) [Bo. wiwi, weeds; Sw. ma-wiwi, rubbish-heaps].

ama-Bibi (no sing.), n. Weeds lying about uncollected in a hoed-field; also plur. of preceding, i.e. weed or rubbish-heaps.

Bibidhla, v. Bubble at the mouth, pass out dribble or food (acc.), as an infant (cp. nxaza); come 'bubbling' out, as water at a spring.

Bibika (Bhikika), v. = ukuti bibi.

i-mBibika (Bhikiika). n. Mouth with big, hanging lower-lip 'all fallen abroad.' Cp. isi-Mbence; isi-Bambulu; isi-Xakulu.

i-mBibimbibi (Bhikhibibi), n. Thing fallen broadly to pieces or scattered all about; hence = isi-Bidhibidhi, isi-Bikiki.

Bibisa (Bhishisa), v. Make spin or whirl round, as a top (acc.) or wheel, as above — see biba = ukuti bi.

Bibiteka (Bibitheka), v. Break up in the face, look on the point of crying, as a child = bibla, bibhikika.

Bibiyela, v. Collect and clear away rubbish (acc.) in a newly-hoed field.

Bibiza (Bhizisa), v. = ukuti bibi.

Bibiza (Bhiziza), v. (C.N.) = bibidhla; hubuza.

Bibizela (Bhishizela), v. Whistle on, set on or excite by whistling, as dogs (acc.) at a buck, or the bull when serving a cow. Cp. haka; shishizela.

Bici, ukuti (Bhici, ukuthi), v. = bicika; biciza.

u-Bici (Bhici), n. Small-pox. (so named at the time of the violent epidemic in Zululand).

u(u)-Bici (Bhici), n. Purulent matter exuding from the eye when diseased. Cp. ubu-Tuku.

Bicika (Bhicika), v. Give forth, or run with, thick oozing exudation, as a person's body when covered with running sores, or as a dirty dish-cloth exuding greasy filth when pressed = ukuti bici.

i-mBicimibici (Bhicismhibi), n. Oozing exudation, as comes from a sore, or a greasy dish-cloth when washed.

Biciza (Bhicziza), v. Make give forth an oozing exudation, as a dirty dish-cloth (acc.); make come forth, squeeze out, as the greasy filth (acc.) therein.

um-Bicosho (Bhiciosho), n. 1. = see u-Mbicsho.

Bidihi, ukuti (Bhidhli, ukuthi), v. = bidhika; bidhiza.

[iii]-Bidihi (Bhidihi). n. Thing numerosely scattered on all sides, an immense quantity or number, as of people at a feast, or crops at a harvest; big, widely affecting affair (= isi-Bidhibidhi); any hobby, or petty fashion in dress, adopted by a person for a short time then dropped; person who has the habit of beginning things, then abandoning them unfinished.

Phr. angina'bidhi kubika, I have no interest or concern with that; it is not my hobby or affair = angina'biddhi, or 'dubhi.

um-Bidhi (Bhidhi), n. 5. Immense number or quantity of things thickly scattered about, as people, cattle, food, etc.; also applied to the famous proclamation of Sir T. Shepstone fixing the lobola cattle at ten head, the reference being to the multitude of girls who got married in consequence thereof (= isi-Tubatuba).

isi-Bidhibidhi (Bhidhibhidhi), n. Things scattered numerosely about; hence, great multitude, as of cattle; immense quantity, abounding wherever one looks, as of food at a feast; big, serious affair, extensive in its circumstances or effects; hugely fat person or animal, with fat falling abroad on all sides; lump of jelly-like thing, seeming to shake to pieces broadly on all sides = i-mBibimbibi, i-mBikimbiki, i-mBikiza, um-Bidihi.

Bidhika (Bhidhika), v. Get scattered abroad, fallen apart or in pieces, as a big crowd dispersing from a meeting, an immense quantity of food all scattered about at a feast, a sod wall or pile of books all fallen down apart. Cp. bhila, bhilkika.

Bidhiza (Bhidhiza), v. Cause to get so scattered about or fallen down; hence, throw down, knock down, shake down, the wall, books (acc.), etc., as above. Cp. bhiliza.
(i)-Bidi (Bhidi), n. Variegated thing, commingling various colours, as a lot of beads of different kinds, a tortoise-shell cat, etc.

izi-Bidi (Bhidi — no sing.), n. Sediment, dregs, deposit (properly only when settled at the bottom of a vessel) = izi-Dibi, izi-Dibiza, i-ntZika, i-Cheu; cp. i-nGyhuba.

Phr. khebo i:ibidi, there will be a general mixing up, lively times, excitement, merrymaking, as at a kraal on the day of a wedding-feast.

Bidiliza (Bhidiliza), v. Do anything in an unskilled, imperfect bad manner, as a man any work with which he is not well acquainted, or a foreigner or child talking in a language he does not yet know = pililiza. Cp. potoloza.

Bihla, v. Fall softly apart or to pieces, as a clay vessel while still soft in the making; break before baking, the flesh of a person broken out in sores; break up about the face, as a child when about to cry (= bibiteka) = ukuti bihli, bihlika. Cp. bidhlika; kirika.

Bihli, ukuti (ukuthi), v. = bihla, bibhika; bibhila.

Ex. bati bihli, bebaleka, they ran off dispersed in all directions.

um-Bihli, n. 5. Old person (mostly women) with fallen, hanging chops. Cp. um-Bimbi.

isi-Bihlibihi, n. Big, fat, flabby person = isi-Bikibiki.

Bihlika (s.k.), v. = bihla, ukuti bihli. Cp. kirika; bidhlika.

isi-Bihlikana (s.k.), n. = um-Bihli; also ‘little crying thing’ of a child, who breaks into tears for nothing.

Bihllika (s.k.), v. = bibiteka.

Bihlliza, v. Make to fall softly apart or into pieces, as a clay-vessel (ace.), as above — see bihla. Cp. bidhlliza, kiriza.

Bihllizeka (s.k.), v. = bibhika.

Bija (Bhijo), v. Concentrate or ‘focus’ the eyes, so as to follow or see clearly any distant object; follow up with the eyes, find, ‘spot’ a thing (ace.) being searched for; put on, wear, an armlet of grass or wire (ace.).

um-Bijizane (Bhijizane), n. 5. Stalk of the isi-Konko grass twisted into an armlet for wearing (= um-Bijo); sometimes applied to the stalks of such grass generally.

Bije, ukuti (Bhije, ukuthi), v. Penetrate or pierce into deeply, as a horn or assegai into the flesh; make so to penetrate deeply, thrust deeply in, as an assegai (ace.) = ukuti llose.

Bijelelaza (Bhijelelaza), v. Empty or clear out entirely, leaving nothing behind, as water (ace.) from a bucket, mealies from a basket; pour or let out the whole of an affair = tshopolotela, minyelelaza.

Bijelezi, ukuti (Bhijelezi, ukuthi) v. = bie-jelelaza.

um-Bijizane (Bhijizane), n. = um-Bijazane.

(i)-Bijo (Bhijo), n. (C.N.) = um-Bijazane.

um-Bijo (Bhijo), n. 5. = um-Bijizane; headwork string, worn round the neck or loins (= um-Ginggo); also = um-Bijongo.

um, or u(ulu)-Bijongo (Bhijongo), n. 5. Any tall-standing thing with perpendicular sides, like a coffee-tin or tar-drum, as some Native vessels, a man’s head-ring when grown high, or a ‘chimney-pot’ hat = um-Bosh. Cp. um-Patsha.

Bika (s.k.), v. Report, as an occurrence or a person (ace.) to somebody (with ku) — see bikela [Bo. bilikita, announce].

Ex. 'akosi! u'iza 'kebika uHamu, ukuti nyagaqa, sir! I come to report Hamu, that he is sick.

P. babik'imbiba, babik'imbani, they report a field-mouse, then they report a field-rat, i.e. they first report one thing, then another.

okweku'Landoda kuyabika, which beats men is a thing to be reported, i.e. is something unusual one would like to hear = there’s nothing a man of intelligence and will cannot do.

(i-li)-Bika (s.k.), n. Any insect, bird, etc., as the i-Nqomfi, i-Ntende, mylabris beetle, etc., whose appearance in a kraal, field, etc., is supposed to foretell, generally something good, that is about to happen. Cp. isi-Blabamholo.

Bikela (s.k.), v. Report a thing or person to another person (doub. ace.).

Bikeleza (s.k.), v. Announce beforehand, foretell, as any event (ace.).

Bikelana (s.k.), v. Report things (ace.) to one another (with na).

Biki biki, ukuti (ukuthi — s.k.), n. = biki-za, bikizela.

(i)-isi, or u(ulu)-Bikibiki (s.k.), n. Anything of a shaky nature, as jelly or cold porridge; hugely fat person, whose flesh shakes as he walks (= isi-Bikhlibihi); large abundance of food, as at a feast; great multitude, as of a cattle = isi-Bikhlibihi, i-mBibimbibi, (i-li)-Likiliki.
i-mBikicane (Bhikicane), n. = i-mBilikicane.

i-mBikihla (Bhikihla), n. Certain forest-tree, used for sticks.

i-mBikimbiki (Bhikimbiki), n. = (ili)-Bilikibiki.

Bikinqa (Bhikinqa), v. = bikwa.

Bikiza (s. k), v. Shake (trans. or intrans.), as a person might jelly (nce.) on a plate, or as the jelly itself; prepare food abundantly, as when grinding much corn (nce.) for a beer-drink, a large quantity of snuff, etc. See isi-Bilikibiki.

i-mBikiza (Bhikiza), n. = (ili)-Bilikibiki.

u(lu)-Bikiza (s. k), n. = (ili)-Bilikibiki.

Bikizela (s. k), v. Shake tremulously or with a quivering motion, as jelly, a house in a strong wind, the body with nervous twitchings (cp. klasimulu), or sheet-lightning likizela.

um, or i-mBiko (s. k), n. 5. Report, message, gen. of something that has happened.

Bila, v. Boil, as water (intrans. — the word referring to the bubbling action of the water; hence, not in trans. sense, for potatoes, etc. — see peku); ferment (intrans.), as beer; boil with rage [Lau. balli, I bubble; Hi. ababu, boil; Ka. bira, boil; Ga. binuba, boil over; MZT. pia, cook; Sw. pika, cook; Bo. bilibili, heat].

Ex. amanzi abilayo, boiling water.

amanzi abilileyo, boiled water (but amanzbanye apekiweyo, boiled potatoes).

Phr. uzulu wabiliwa okhemambha, the Zulus were furiously enraged or excited (as in a battle).

i-mBila (Bhila), n. South-African daman or cony (Hyrax capensis). Cp. i-nGola.

P. inbhila yasekela umibila yepikayelo, the cony got to be without a tail through having given directions (to others to fetch him one at their distribution) — if you want a thing done, do it yourself.

wok'ubiku kwa'Mgadu, kwa'Mbilambole, you will come to arrive at Mgaduli's, where Mr. White-cony lives (a white cony not existing) — ridiculing the useless ambition of a person.

N.B. To drive away thunder or rain, the Natives burn the skin of a cony; but for bringing rain the porpoise is the powerful specific!

isi-mBila (Bhila), n. = see isi-Mbila.

um-Bila (Bhila), n. 5. = see um-Mbila.

i-mBilapo (Bhilapho), n. Groin, in man.

i-mBilati (Bhilathi), n. Bone of the fore-arm (tibia), or fore-leg of beasts (C.N. fr. Xo.) — the word seems to be now unknown in Zululand, although the following phrases are used in rare cases by the women, e.g. ukumama (or ukuthata) ngembhilati, to go on persistently at a thing, peg away at it (with the feet in walking, or the tongue in talking).

Phr. sehlaka 'wena ngembhilati, ninyazipumazi, you have been now ever so long driving away (walking), without giving us a rest.

yikula wamukela ngembhilati, he was continually driving away at him (with the tongue, e.g. to get him to agree to something; or when scolding him, etc.).

i-mBile (Bhile), n. = i-mBilembilana.

u(lu)-Bileble, n. Any very rich, fatty food of a soppy or mashy nature, as fat of meat minced with a hem mash mixed with much butter or oil, etc. = isi-Bilihili, isi-Biliboco.

Bilela, v. Boil with rage at a person (nce.); boil over a person i.e. befall with vehemence, as an outbreak of sickness in a kraal.

i-MBilembilana (Bilembilana), n. Small quantity, i.e. small brewing, of u-kholo, as for private consumption = i-mBile.

Bili, adj. Two [Ga. Co. MZT. bili; Sw. pili; Nyam. wiri; Fer. iba; Ba. ibili; Ang. url; Her. wuri; Kamb. eke; Sang. wili; Hch. wile].

Bili (Bhili), adj. same as preceding, the aspiration being introduced when the b follows an m.

Ex. abantu abu-bili, two people.

"i-mbhili eze-bhili," two houses.

isi, or ubu-Bili, n. The second place.

Ex. iinkabi yezihi, the ox of the second place i.e. the second ox.

isi-Bili, n. Body i.e. main trunk of a thing, as that part of a man left after the limbs have been cut off, or of a tree, etc.; main or essential substance, as of an affair; hence, sometimes equiv. to 'the real truth', and in this sense used adverbially (the use of this word, though common in Natal, is rare in Zululand) ep. i-nDikimba. [Bo. aditi, truly; Her. on-aligiri, truth; Sw. kweli, truth].

Ex. isibili! or impela isibili! it's a fact! indeed! on my word! honour bright! (N).

"umkile isibili, he has gone off properly, now, gone in real truth may-be for a far-off place, or for good." (N).

gona (takisi) isibili sago, he (the chief) his own self (N).

kaya ngicyilisi, it goes by sizes (N).

isi-Bilibili, n. = u(lu)-Bileble.
izi-Bilikoco (no sing), n. = u(Anu)Bilebile.

Bilikica (Bhilikica), v. = ukuti bilikici; pilikica.

i-mBilikane (Bhilikanie), n. Goose-foot (Chenopodium ambrosioides, and Ch. vulvaria) — a paste of the leaves (Ch. vulvaria) is said to be good as a styptic for staying blood-flow; the leaves are also eaten by women as imifino.

Bilikiceka (Bhilikikeka), v. = ukuti pilikici, pilikikeka.

Bilikici ukuti (Bhilikici, ukuthi), v. Fall down, or come into sharp contact with anything with a soft 'flopping, slushing' sound, as any soft clammy fleshy thing like a snake, a fish, a calf when born, or a wet hide when flung down = bilikiceka; make so fall i.e. throw or drop anything down, as a snake or fish (acc.) with a slushy flop = bilikica. See ukuti pilikici.

i-mBilikihla (Bhilikilhla), n. Certain tree growing in coast districts.

um (plur. im), or izi-Bilini, n. 5. Entrain, bowels; sometimes applied euphem. to the sexual organs of either sex = izi-Bindi [Lat. ile, gut; pl. ilia, entrails; Sw. inti, liver].

Phr. sek酢ele izi-bilini kuye, the entrails have now sunk down in him i.e. he has now departed life, given up the ghost.

ukungiyendura izi-bilini, to turn me as to my entrails i.e. to turn my stomach, as some horrifying sight.

umobilini omuhle, he (or she) has a good breeding-organ, i.e. produces fine children.

Bilisa, v. Make to boil, as water (ace.), but not potable (see peka), the thought referring merely to the bubbling of the water.

i(li)-Bilo, n. Loose flesh at the throat i.e. between the chin and Adam's apple.

Ex. yek'um lunga eli-bilo! just look at the i-bilo or 'double-chin' of the whiteman.

womshoomba, ukuthake ibilo, if you steal, you will have a swelling under the chin (and so be detected) — said to check a child from stealing.

u(li)-Bilo, n. Dewlap or loose baggy skin hanging below the throat in cattle; certain cattle disease, marked by a swelling of the dewlap; tired, weak, fagged-out feeling, as after heavy work or a spurt of energy.

Ex. i'simhilo imikono, the arms are tired out.

us'enthibi, kawompisi, he has had enough of it for the present, he no longer goes about after girls.

Biloza, v. Puff, pant (swellingly), as a toad, or a fat person in a close room; make an ostentations forward motion with the head, as girls or young-men when dancing a certain kind of forward movement.

i(li)-Bimbi (Bhimbi), n. One who is 'a stupid' at anything requiring some experience or nicety of action, e.g. dancing, singing, talking, etc., as one who is a raw beginner thereat, or lacking in intellectual aptitude, or lacking in intellectual aptitude, or lacking in intellectual aptitude, or lacking in intellectual aptitude.

um-Bimbi (Bhimbi), n. 5. Wrinkled, fallen 'chops' (mostly used in plur. im-Bimbi), as of an old woman = um-Jwili. Cp. um-Bhil.

Bimbitala (Bhimbithela), v. Eat or drink to the full, to satisfy.

Bina (Bhina), v. Utter abhorrent, fearful, loathsome things or expressions, as girls or boys singing lewd songs or shouting obscene language (not when conversing privately), or when a father in expelling a son from his kraal utter a curse upon him, or a person who tells another (acc. with ela form) that a certain calamity will befall him if he goes such and such a way, or a person taking any of the ordinary obscene Kafir oaths.

N. B. This custom of swearing by obscene assertions or threats is very common in Native conversation, occurring almost in every instance where, in Eng., one might emphasize the truth of a statement by merely saying 'A fact!' Prevalent Native expressions of this kind are 'dale welu! (= ngifunga wade-wetu, I swear by my sister i.e. that I would rather commit incest with her than be now speaking a lie), 'vakhekezi! mezalal Nelal! 'Mpaende! njibulule imbibungwa ka'Mpaende!'

Bincia (Bhincia), v. Gird on, wear round the loins, as an umn-Tsha (ace.), cloth, etc. = vata. Cp. ambuta; gqoko.

Ex. ubungakhele, he was not wearing any umntsha or loin-covering.

ubincia inye yake, he is wearing his tiger-skin (umntsha).

Bincilizi, ukutii (Bhicilizi, ukuthi), v. = ukuti wini.

isi-Binco (Bhincio), n. = isi-Vato.

Binda (Bindela), v. Choke, obstruct as to breathing-room, as a bone (nom.) when sticking in a man's throat (in use nearly always transposed into the passive form, as below — cp. ma; i(li)-Findlo); stifle one's inclination to speak i.e. retain silence, remain silent, when one would have expected a cry, a word, an answer, etc. (mostly used as bindela).

Ex. webindela itumbo bentlana, i, he was choked by a fish-bone.
P. wabindeca isidwa, he was choked by an isidwa stone — said of a person whose lies have been so exposed that he remains speechless = ramvika isidwa.

isi-Binda (Biinda), n. Certain large and hard-wooded forest tree.

Bindana (Biindana), v. Be congested, choked for want of room, closely packed together, as people in a hut, meath in a field, vessels in a cupboard, etc. Cp. minganya.

Bindanisa (Biindanisa), v. Make be congested, choked for room, closely packed together, as above. Cp. minganisa.

Bindeka (Biindeka), v. Get balled in one's plans, put out in one's calculations. Cp. ponduleka.

Bindela (Biindela), v. Choke oneself (metaphor) i.e. not let a sound pass the lips, keep the mouth closed, retain silence, remain mute, as a man who when hurt gives forth no cry, or, when he ought to have spoken, remained silent.

(i)li-Bindela (Biindela), n. One who remains mute, or says nothing purposely or by self-restraint.

um-Bindela (Biindela), n. 5. A sickness or disease of any kind that doesn't 'open its mouth', i.e. which, though working away within the system, presents no locatable symptoms for one to operate upon; hence, a blind access, dry cough, etc.

(i)li-Bindi (Biindi — oft. in plur. ama-Bindi), n. Sorrow or painful anger temporarily choking the heart, painful brooding disturbance of the temper such as gets relieved by opening one's heart to another or by a flow of tears = isi-Dikosi.

isi-Bindi, n. Liver, of man or beast; courage, nerve, heart for doing a thing cruel or courageous, boldness of purpose; any tree-growing fungus (= isi-Bindi somuti); germ inside a seed, as a bean, meath, etc.; heart, essential internal part of anything; heart of a country, the interior parts, where the most important kraals are generally located; plur. isi-Bindi = isi-Bilingi [Her. um-penda, courage; o-mbindu, blood; — ep. u(lu)-Beenda; i(li)-Beenda].

N.B. Isibindi senqenva (crocodile's liver) is a medicine in great request by Kafir doctors for takala purposes.

ulu-Bindi (Biindi), n. Thick mass, dense multitude, as of cattle, people, as it were, packed together (ep. u-Bintsi); a crowded or packed-together body, a combined mass, as when the waters of two converging rivers combine together into one great body of water, or when two previously separated fields are joined into one block by ploughing up the land in between.

i-mBindelo (Biindelo), n. Very black, ugly person (cp. i-Kwisheka); black, dirty-looking, uninviting food.

Binela (Biinela), v. Utter a word of ukubina q.v. at a person (acc.).

Bingelela, v. Greet, as the people in a kraal or field might a passer-by (acc.) or new arrival, gen. by saying sukubona. Cp. kuleka. [Gr. angelo, bring tidings; Ga. labcilona.]

Ex. loko ukukulumu ngiyakubingelela, that (kind) of talk I hear for the first time, it is something new — as when expressing surprise.

(i)li-Bini (Biini), n. Certain climbing plant (Embelia Kraussii), whose roots are used as remedy for tapeworm, etc.

Binqa (Biinga), v. Speak ironically of or to a person (acc.), praise sarcastically; tuck in or up about the loins, as a female her dress (acc.) or isidwaba when working = bikinga.

u-Bintsi (Biintsi), n. Great multitude, immense number, as of people or cattle = isi-Bihlibidhi; ep. u(lu)Bindi.

Binya or Biniy, ukuti (Biinga or Biingi, ukuthi), v. = ukuti pinya.

Binya, v. Writhe, wriggle, as a snake when struck (used in reflect. form zi-binya) = janqwa.

Binyaza (Biingaza), v. = pinya.

Binyila (Biinglyila), v. = ukuti pinya.

(i)li-Binza, n. Little heap or small handful of grain placed upon the grinding-stone for crushing at one time; hence (metaphor.), a handful, small quantity, heap, crowd, mass, etc. of anything generally.

Bipa (Bipha), v. Look downcast, sad or breaking-up in the face, as a child about to cry (cp. bidiketu; hlibitisa), or an adult when grieved at hearing or announcing very sad news.

Phr. umunta obipise, person with a broken-up, ugly face, as though about to cry = um-Pikhana.

Biqa (Biqha), v. Spit i.e. string or pierce together on a spit, as bits of meat (acc.), locusts, figs, etc. = hlonu.

ulu-Biqa (Biqho), n. String of locusts, figs, etc., spitted on a stick, as above, for eating or roasting = u(lu)-Hlonu.

Bisha, v. Be or get bogged, sink down deep into, as into soft mud or a bog.

ulu-Bishi, n. Bog, quicksand, place with
very deep soft mud, as about a swamp = um-Dube; u(lu)-Buku. Cp. ʻi(li)-Xa-puзи.

i-mBushimbishi (Bhishimbishi), n. = i-nBushindiishi.

i-Bishishi (Bishishi), n. = i-nBushindiishi.

u(lu)-Bisi, n. Milk (sweet - cp. ama-Si); (C.N.) interest or profit from any thing [Her. omu-thi, milk; ou-ityi, honey; xo. ubusi, honey; Ga. mu-bisi, honey; Sw. mu-ziva, milk, also female breasts - see ʻi(lI)-Bele. From these examples it would seem that the original root was si or isi, the b being merely euphonic (cp. biza, bolt); which fact would be further confirmed by the existence of si only in the word ama-si (sour milk). One might also believe there is some connection between this word u-bisi and honey (the ‘milk’ of the bee), both from the cognate words above and from the fact that the honey or bee-bread of a certain kind of hornet is actually called in Zulu ubu-si, q. v. Kinship might perhaps be further traced with the Z. word ama-nzi (water), which in the hlo-nipa language becomes ama-ta (see also aken-muta, to be dumb); but in Ga. muta is ‘milk’].

Bishi (Bhishizela). v. = dishizela.

Bixa (Bhixa), v. Smear, as a hut (ace.) with mud; besmear, as a person (ace.) by laying a disgraceful charge against him = nemba, beca, baceka. Bixi bixi, ukuti (Bhixi bixi, ukuthi), v. (C.N.) = ukut i pir i pi. Bixilli, ukuti (Bhixilli, ukuthi), v. Be all in a mess, disorder, mixed-up state, or muddle, as articles in a room, or as an affair = ukuti fihili, ukuti xukalata.

Bixilizela (Bhixilizela), v. Shush about in mud or rain, as a person walking along a road, or cattle in a muddy kraal; ‘shush’ along i.e go as a heavy soft mass, as a very fat person (even when over a dry place).

Bixizela (Bhixizela), v. = bixilizela.

Biya, v. Fence in, enclose, by a hedge or palisade, as Natives do their kraals (ace. with ela form).

Biyela, v. Fence off for, defend, as one man might another (ace.) by speaking for him.

Biza, v. Call, a person (ace.); summon; invite (= mema); name, designate a person or thing (ep. la, qamba); claim, demand, ask, as a salesman so much money (ace.) for his goods, or a person claiming for damages; cost, as a coat so much money (ace.) [Lat. eito, I summon; Ar. suumma, to name; Chw. bita, call; Sw. Ga. Nyam. MZT. ita; Her. isuma. By comparing the Sw. ita, Her. isuma, etc., it would seem that h-iza and ukutu (to name) are probably mere different forms of the same original root, the b of the former word being merely euphonic].

Ex. uga-biza, bo’mhuny, this whiteman does ask high prices.

u-bixa ti ugenkabi yaka? what do you want, or ask, for your bullock?

ukukabi yaka ibixa-iti? what does your bullock cost?

wambiza uqokuti uMali, he called or named him Mali.

Biza (Bhiza), v. Have concern, care, or solicitude about any person (ace.) or thing (ace. = uaka, nakekela); fly off, as sparks, chips of wood, etc. (= qasha, ukuti bi).

Ex. ka'abamblile, they have no care or concern for him (a sick person).

i-mBiza (Bhizu), n. General name for any of the larger-sized earthware pots in Native use (not those used for actual ‘table’ use i.e. for eating or drinking out of — see u(lu)-Kamba); bowl of the hemp-horn (see ʻi(li)-Guda); generic name for a large number of herbs used as boiled decoctions, for scrofula, chest-complaints, and blood-purifying purposes generally (cp. isi-Conco; ʻi(li)-Kamba; ʻi(li)-Kubalo).

i-mBizekela (Bhizekela), v. = nakekela, bhiza.

i(lI)-Bizo, n. Matter about which one has been summoned.

P. ibizo hedhikondekari, the summons was the death of the she-baboon (perhaps referring to some fable) — used of a person for whom the summons by his chief has turned out ill.

i(lI)-Bizo, n. Name, designation of a person or article = ʻi(lI)-Gwino.

u-Bizobi, n. General name of convenience used by women to designate their father or mother-in-law, or their kraal (which names, of course, they hlonipa).

Ex. usaya kwa'Bizobi, she has just gone to Mr. Bad-name’s.

u(lu)-Bizongo (Bhizongo), n. = u(lu)-Bijongo.

Bo, int. Particle used as an enclitic, generally at the end of a sentence or word, ʻi(ʻi)-bizo = gesterle (by lobelo).
to throw force into a statement, or to urge an action with vehemence.

Ex. hamba bo! go on, with you! or, go on, I say!

Bō, ukuti (Bhō, ukuthi) v. = bozoa.
i-mBo (Bho), n. Malignant malarial fever, common about Tongaland; certain plant, said to be used by an um-Takati to produce such disease.

um-Bōbe (Bhoobe), n. 5. Butter-milk = um-Qiki, um-Tnulo.

(u)-Bobe, n. Dense, thickly growing, or entangled place, as a thickly-overgrown bushy place, or dense jungle, or a field with the corn so close as to impede movement; certain tree (Entada Natalensis) in the bush-country.
i-mBobela (Bhobela), n. Certain very nice edible veld-herb, eaten as imifino.

Bōbo, ukuti (Bhōbo, ukuthi), v. = boboka; boboza.
i-mBōbo (Bhobo), n. Hole, passing through a thing (hence, not a pit = um-Godi), as in a calabash, coat, or needle. Cp. i-nTuba.

isi-Bobo (Bhobo), n. Hole, as above (= i-mBobo); mouth, opening or passage for exit, as of a river, long ravine or pass; also = u(u)-Hlabo.

um-Bobo, n. 5. Sour wind belched up from the stomach. See bodhla.

um-Bōbo (Bhobho), n. 5. Any long, narrow, hollow, tubular thing, as the curled-up leaf projecting from the top of an isi-Geeba tree, or a long narrow passage or channel made underground by ants or moles, a hollow reed, etc.; hence, pipe, tube (of Europeans); a name given originally to the gun.

u-Bobobo (Rhobobobo), n. Large intestine or colon, of cattle = u-Popopo.

Bobodhla (Bhobodhla), v. = mbudhla.
isi-Bobodhla (Bhobodhla), n. Calabash with a large-sized hole or mouth.

Boboka (Bhoboka), v. Get a hole bored, pierced, or broken through (the thought referring chiefly to its coming out on the other side), as a board, calabash, or coal (used in perf.); get broken forth, burst, as an abscess; come forth, get produced, as food; break or burst out from, as from a wood; come out, get stated openly, as a matter hitherto hidden up; break out, get started, get set in action, as any particular works, war, symptoms of a disease, etc.; emerge, come out at, find oneself eventually at, as at a particular place.

u-Bobokana (Rhobokana), n. One who blurs out everything, can't keep a secret.

i-mBobombobo (Rhobombobo), n. (C.N.) = i-mRubambubu.

(l)-Boboni (Rhoboni), n. Large Puff-backed Bush Shrike (Dryoscopus rufigravis) (N.).

Bobosa (Rhobosa), v. (C.N.) = boba.

Bobozo (Rhoboza), v. Make a hole through anything, as through a plank (acc.) with a borer, through a calabash with a stone; pass through, as through a forest (acc.) (not through an open field = dabula); make burst, i.e. open, lance, as an abscess (acc.); bring forth, produce, as food, etc.; let out, publish openly, as a matter hitherto hidden up; burst through, as an impi charging the enemy (acc.); break or burst a girl (acc.) through i.e. deflower (= mekazi; huboza). Cp. enshe; ukuti enshe. [Lat. foro, I bore; Her. lopora, bore; Bo. hogosa, bore; bocasa, break through].

Boboza (Rhoboza), v. Let 'flow' out i.e. pass excessively, as a woman, with uterine disease, blood through the vagina; pour out talk (acc.) excessively.

um-Bobozelwa (Rhobozelwa), n. 5. Hole made in the bottom of an i-gula to let out the whey.

Boca (Bhoca), v. Beat a person (acc.) about right and left on the body, beat the life out of him, beat him till exhausted or rendered helpless; knock up, take all the life and strength out of one (acc.), as famine might. See bocobaza.

Bōco, ukuti (Bhōco, uktuthi), v. = bocoza.

Boko, ukuti (uktuthi, s.k.), v. = uktuthi focol.
isi-Boko, n. = isi-Foko.

Bocobala (Rhocobala), v. Be in a 'knocked out' state, powerless, done up, from exhaustion, famine, beating, etc. (used in perf.). See bocca.

Bocoka (s.k.) v. = foroka.

Bocoza, v. = fokoza.

Bocoza (Bhoca), v. Make or put a person (acc.) in a knocked out, powerless, done up state, as above - see bocobala; also = boca.

Bodhla (Bhodhla), v. Belch up wind (see um-Bobo); growl with a deep rumbling sound, as a cat or wild-beast at night (= bongo); grunt, as a pig.

i-mBodhla (Bhodhla), n. Cat become wild or homeless = ili(G)-Gula. Cp. i-mPaka.

um-Bodhlelantanyeni (Bhodhlelantanyeni), n. 5. Little drop of beer which a man
drinks privately by himself. Cp. i-mBile.

Bōdhlo, ukuti (Bhōdhlo, ukuthi), v. = bodhloka; bodholza.

i(li)-Bōdholo (Bhōdhlo), n. A growing or belching, as above — see bodhlo. (C.N.).

Bōdhloka (Bhōdhloka), v. Get smashed in or through, as below — see bodholza = ukuti bodholo.

i(li)-Bōdholo (Bhōdhlolo), n. Certain veld-herb, having grayish leathery leaves.

i-mBōdhlombodhio (Bhōdhlombodhlo), n. Person with a loud, deep, gruff, voice.

i-mBōdhlongo (Bhōdhlongo), n. Deep, gruff, chest voice; bubbling of phlegm in the chest, as of one with bronchitis or consumption; an i(li)-Zele q.v. of an inferior quality i.e. without any sweet juicy pith.

Bōdhloza (Bhōdhloza), v. Smash through, smash in with a crashing blow, knock a hole or breach through anything (ace); bubble, as phlegm in the bronchial tubes; speak in a deep, gruff, chest-

voice.

isi-Bōdhlozi (Bhōdhlozi), n. Wild, angry, ‘smashing’ manner of action or speaking, as when disputing excitedly.

Ex. vatata ngeisolbholozi, he went at it in a violent way, as when replying to a charge.

u(li)-Bodongo (Rhodongo), n. = um-Pata.

um-Bodya (Rhodiya), n. 5. Small plant growing by rivers, the viscous fluid of whose bulbous root is used for mixing with the u-Xiyane in the making of a Native headring; (C.N.) petticoat of buckskin with brass ornaments.

Bōdo, ukuti (Bhōdo, ukuthi), v. = ukuti pata.

Bōdo bōdo, ukuti (Bhōdo bhōdo, ukuthi), v. = bongozela.

i(li)-Bōdololo (Bhōdololo), n. Rapidly-growing child i.e. growing rapidly tall. See bodoza.

Bodoka (Bhōdoka), v. = patazeika.

i-mBōdombodo (Bhōdombhodo), n. = um-Pata.

Bodoza (Bhōdloza), v. = pataza.

Bodozelela (Rhōdlozela), v. = bongozela.

isi-Bofu, n. Faint, scarcely audible voice, speech or word, as of a very sick or thoroughly fatigued person (the use of the word is almost confined to the negative phrases below).

Ex. wag'el'abo engaman'sibofu, he lay incapable of speech, almost lifeless.

kanginikanga 'sibofu, he didn't give me a sound.

u(li)-Bofu, n. = u(li)-Futa. [Sw. oun and boen, rotten; Bo. u-oun, rotteness; Her. oru, to rot].

Bohla, v. Subside, sink down, as anything swollen, like a river or tumour, or inflated, like the stomach; subside, as anger or noise = ukuti bohlololo; toba.

P. sobohla, 'Manyosi!' it (the isi-Su or stomach) will go down, Manyosi! — referring to a certain man who after having had the belly flattened by the good treatment of Dingane, afterwards ungratefully went over to his enemy Mpande = you'll come to your senses eventually, you'll think of it some day.

Bōhlololo, ukuti (ukuthi), v. = bohla.

Boja (Bhoja), v. Thrust or poke into i.e. burst through into something (ace.) by thrusting, as a stick into the mud (ace.), or the elyter-horn into the rectum of a person. Cp. fọja.

i(li)-Bojane (Bhojane), n. Lying scoundrel, bad-charactered person given to false talking.

i(li)-Boje (Bhoje), n. Place with an excess of subsoil water, so that when trodden on the foot sinks deeply in, as among the trees in some woods or even in some exposed spots too watery for cultivation = i(li)-Boja.

Bōjo, ukuti (Bhōjo, ukuthi), v. = bojoza.

i(li)-Bōjoboko (Bhojibhoko), n. Unconcerned, unbridled talker; who pours out talk quite regardless of its being true or false, painful or indecent.

i(li)-Bojongwana (Bhojongwana), n. = i(li)-Bokazana.

Bojosa (Bhōjosa), v. Thrust forth or pour out talk in an unprincipled, unrestrained manner, quite regardless of its truth, effects, decency, etc. = ukuti bo, boloza.

um-Bokazana (Bhokazana), n. 5. = um-Zantsi.

u(li)-Bokela (s.k.), n. Any immensely long thing, as plank, field, forest, etc.

Bōko, ukuti (ukuthi; s.k.), v. = bokoza; bokeza; ukuti poka.

isi-Boko (s.k.), n. Soft glandular swelling, as on the side of the neck; also isī-Bokoboko.

um-Boko (s.k.), n. 5. Elephant's trunk; penis of horse (cp. um-Nqwela) [Gr. bosko, 1 cat; Di. rok, mouth; MZT. koboko, arm; Fan. nyok, elephant (cp.-Z. i-Nyoka, snake; i-mBokwane, eel); also prob. akin to radical boko — see bokoza].
P. *a'khu'md'loka* yasindwca *umboko wayo*, there is no elephant burdened (by the weight) of its own trunk.

**u(lu)-Boko (Bhoko), n.** Long walking-stick or staff, such as used by old men (= *u(lu)-Dondolo, u(lu)-Zine*); long train or string, as of cattle, railway-carriges, etc. (cf. *u(lu)-Yengu* [Lat. *baculum*, staff].)

**i(li) or isi-Bökoboko (s. k.), n. = i(li)-Bakubuku, i(li)-Bokos.**

**Bokoda (Bhokoda), v.** Thrust into, stick into or stab vigorously, as a beast (acc.) with a spear (with *nga*), porridge with a spoon, or as a sharp pain stubbing the body. Cp. *gwaza*.

Phr. *vophokodora onadluyi*, he was stabbed vigorously by the *umadluyi*, i.e. he had a sharp piercing pain in the side (from pleurisy or pleurodynia, supposedly caused by angry ancestral spirits). See isi-Bokoda.

**i-mBokode (Bhokode), n.** Round water-worn stone, large pebble, such as are used by Natives for grinding with; hence, smaller or hand grindstone [Sw. *koko, small stone*].

Ex. *imbokode yengryena*, pebble found in the stomach of a crocodile, and which, boiled in water and *ncindeca*, is used for obstinate stomach complaints.

P. *yopeta imbokode wesicelio*, he has destroyed (everything in the kraal, even the grinding-stone and the propping-stone — expressing utter destruction of everything, as by an invading army.

**isi-Bokode (Bhokode), n.** Place in a river where large round stones or pebbles abound.

**i-mBokod'ebomvu (Bhokod'ebomvu), n.** One of the first Zulu regiment formed (or rather merely named) by Dinuzulu (and to which he himself belongs), and next following the *uFuluza* of Cetshwayo.

**i(li)-Bokodo (Bhokodo), n. = i(li)-Tamo.**

**i-mBokodo (Bhokodo), n. (C.N.) = i-m-Bokode.**

**isi-Bokodo (Bhokodo), n.** Anything bulky or massive of its kind, as a massive post, thick mealie-stalk, large bulky mealie-cob, a big-bodied child, etc.; also = *u(lu)-Hlalo*.

**i-mBokonde (Bhokonde), n. = i-mBokode.**

**i-mBokondo (Bhokondo), n. (C.N.) = i-mBokode.**

**isi-Bokonyane (Bhokonyane), n.** Big, thick thing, as a leg enormously swollen.

**i(li)-Bokosi (s. k.), n. = i(li)-Bukubuku.**

**u-Bokotshiki (Bhokotshiki), n.** Kind of striped flying beetle.
Phr. *wadbla ubombo olakulu, 'mjamu!* you've got a big piece of pudding, my boy! — said mouldously to a small boy eating a large lump of anything nice.

**Bomboda (Bhombhoda)**, *v.* Do in a long-drawn-out manner, as when talking away interminably.

**i-mBombombo (Bhombhombo)**, *n.* = *u-(lu)-Mimbimi.*

**um-Bombombo (Bhombhombo)**, *n.* = *um-Nyabazane.*

**Bomomba (Bhombhotta)**, *v.* = bomboda.

**um-Bombo (Bhombhotta)**, *n.* Any long bulky body, as a massive stick, thick pole, or tall big-bodies person. *Cp. bombo; um-Bombuluka.*

**Bombuluka (Bombhuluka)**, *v.* Go along, or he extended in a large long body, as a herd of cattle or troop of soldiers marching along a road over a plain.

**um-Bombuluka (Bombhuluka)**, *n.* 5. Large long body, as a great thick snake or tree lying on the ground, a long round-topped ridge, or long troop of soldiers. = *isi-Bubulungu.*

**Bombuluza (Bombhuluzza)**, *v.* Do, obtain, anything (acc.) easily, without any effort, as when making money, or a horse pitching a rider with ease. *Cp. titiliza.*

**u(bu)-Bomi, n.** see *ub-Omi.*

**ama-Bomo (Bombo, no sing.), n.** Face, direction or bearings one takes on his course or journeying (only used in phrases, as below) [Reg. *mabombo, bundle.*]

Ex. *ngatuwa ama-bomo, ngawadekisa ngas'okhe.* I carried my bearings, turned towards the Tukela.

*ama-bomo ngawadekisa ekutini,* I directed my face (i.e. course) towards such and such a place.

N.B. This word is nowadays only used in phrases such as above. It is probably a remnant of more ancient times. Its present meaning is altogether abstract, and not clearly defined. Originally it no doubt referred to some concrete object 'carried' by the Natives, either his nose (cp. *i-mBombombo and um-Bombo,* nostrils (= *Her. o-nciBepe,* or else some burden they were wont to carry on their head, as goods (cp. Re. *mo-bombo, bundle*) or elephant's tusks (cp. Sw. *pembo,* elephant's tusk; *pembo,* tusk of boar).

**i-mBombombo (Bhombombo), n.** Long, round-topped, ridge-like or sausage-shaped thing, as the limb-like formations that grow on each side of some old injury to the bark of a tree, or one of the buttck-like bulges on the sides of some potatoes or pumpkins, or the bulges in corrugated iron, or on the leg in front of the thigh. *Cp. um-Bombuluka.*

**um-Bombo (Bombo), n. 5.** Ridge of the nose; nose i.e. frontal ridge of the face of an ox; also = *um-Bombuluka.* See *bomba.* [MTZ. *im-pembo,* nose; *Her. o-nciBepe,* nostrils.]

**u(ü)-Bombo (Bhombombo), n.** Large long tuber of a kind of *isi-Kwali* q.v. — only used in phrase below.

**Phr. ngamnda ingama obumvuna uma, embiqo amngqambini, I like lean meat, do I; not fat.**

**indihula ebomvu,** a famine of the last degree (with nothing but wild herbs to eat). *sasibekile ugenchelo abumvu,* we were expecting with all our eyes i.e. with all eagerness.
Bona, v. See, a thing (acc.); see with the mind’s eye, know who or what (acc.) is meant, understand; recognise or see the truth of a statement (acc.); see good, think proper, think right; hence, will or like; notice, regard a person (acc.); see a person (acc.), as when paying him a visit [MZT. bona; Nyam. wona; Sw. Bonda. Heh. ona; Her. wina; Mpo. yena].

Ex. 'esibo’, or kesiibo’, or kesibone!’ let us see! let me have a look!

sakubona! we saw thee! — common greeting to a person arriving (perhaps from the Zulu habit of giving every new-comer first a good and prolonged ‘look’ before acknowledging or addressing him as a friend). See bonela. ya! angikuboni boko, no, I don’t see that; I can’t consent to that.

akungiboni, he doesn’t recognise me; he doesn’t notice or regard me (as though he doesn’t know me).

sabona kveenta uje, we saw it just doing i.e. being done, happening, not knowing how it came about, our efforts having had no effect — as when expressing surprise at a sudden extrication from some difficulty.

kubona sokwena, it was seen already occurring or being done — as above.

evene ngokubona kwako, do as you like, as you think, as you wish.

sokubona ngokwena nangokuhlwa, it is now seen by the morning and evening i.e. we cannot be sure of anything for a day.

asibonanga sibona nje abanye, we have never seen such a thing.

Phr. ukubona kanye, 'kubona kahili!' to see once is to see twice = once caught, twice shy; or, I’ve experienced it once, I don’t want to experience it again.

amabonabonane ukhona ngiGengewa: n bona mina uje, bobona rantsi nyanonisi, the mutual seeing of one another as told of by Gengewa, to wit, you see me to-day, which will see you to-morrow! — words said to have been spoken by Gengewa to Shaka when the latter was about to have him killed, and so used by a person even to-day in comparatively similar circumstances.

Bona, emph. pron. They; them — used with nouns plurs. of the 1st. cl., and nouns sing. of the 7th. cl. [Chw. bone; MZT. abo; Du. babo; Her. oro].
lovingly, or nice enjoyable food with which one might entertain some valued friend who has come on a visit.

um-Bondo, n. 5. Food, gen. u-Tshwala, sent by a young wife's mother to her new home, regularly, perhaps once or twice every year, in recognition of the cattle paid for her. Cp. um-Cobozo.

i-mBondwane (Bhondwane), n. Large heap of anything, perhaps as large as a small hut = i-mBundu, i-nDondela.

um, or i-mBondwe (Bhondwe, no plur.), n. Native vegetable (Plectranthus esculentus) having long narrow tubers = u(lu)-Jwangu, u(lu)-Shizane. Cp. u(lu)-Ilo.

isi-Bondwe, n. Name of a large tree (C.N.).

Bonela, v. Remember a person (acc.) to another (with k), convey one's greetings or regards to him — this is the expression common in Zululand, where the konzela q.v. of Natal is seldom used.

Ex. wonyibonela ka'Binu, remember me to So-and-so.

Phr. inku-i-bonela, to look out for oneself, do as one thinks best or himself prefers.

nakona china isigeye sodwa, uko kabanela, and even though they (the girls) only wear an isigeye, nevertheless they are not seen for i.e. their private parts are not seen. 

mubu munutha uma tua uyabonela, the kafr-girile is not nice; a person is seen (thereby) as to his private parts.

Bonelela, v. Look after, care for, have or show consideration towards, as a sick person (acc.).

Bonga, v. Praise, extol, a person or thing (acc.); the Zulu manner of expressing one's gratitude being to 'praise' the giver or his gift — hence, give thanks (gen.); thank a person (acc.) for something (with nga = tokozoa); thank for a thing (acc.); his abject reverence, submission, etc., being manifested in a similar way — hence, worship, offer sacrifice to (acc.), pray to (acc.), as to the ama-Dhlozi or ancestral-spirits (cp. evunzelu) [Her. lonya, yinaba, praise; Sw. abulwa, worship; omu, pray; Go. kombika, pray; Ka. tambika, pray; Cong. boka, call].

Phr. wamibonga ygenilamba, he acclaimed him loudly with rounds of abuse or insulting words.

l'okomo ibhatshelele-uni? ibongile, what is this beast slaughtered for? it has given praise, done sacrifice i.e. is slaughtered for the ama-Dhlozi.

Bonga (Bhonga), v. Roar, give forth a deep angry cry, growl in a loud continuous rumbling manner, as a bull when it sees another approaching, or of a lion or baboon, or a pig grunting, or a cat at night (not used of the shrill bellowing of a bull = konya, nor of the crying of a cow for the calf = kala); roar, as a bawling child or angry man. Cp. katima.

(i)-Bonga or Bongo (Bhonga or Bhongo), n. Young male (of man or beast) just after attaining virility, as a boy of about fourteen years, a young bull just commencing to mount, etc. Cp. i(i)-Bongu.

u-Bongabonga (Bhongabhonga), n. = u-Popopo.

Bongela, v. Thank for a person (acc.) i.e. tender thanks on his behalf, or for anything received (in the latter sense less frequently used).

i-mBongi (Bhongi), n. Professional praise, one of whom is attached to the court of every Native chief to proclaim publicly the praises of this latter or any notable visitor on certain grand occasions or public festivals; honey-bee (= i-Nyosi).

u(lu)-Bongiyane, n. Honey-bee = i-Nyosi.

u-Bongo (Bhongo), n. = u-Qogogo.

(i)-Bongo (Bhongo), n. = i(i)-Bonga.

ama-Bongo (Bongo, no sing), n. Deep angry continuous growling or low roaring, as of a lion, bull when angry, or a cat at night (see bonga); deep audible breathing, as of a person in consumption, or as some people naturally when asleep (cp. ndonda).

isi-Bongo, n. Tribal or clan name (cp. isi-Takazo); name of praise, given to a young-man by his comrades; pl. izi-Bongo, praises of a person, cow, dog, etc. — every Native, and especially chiefs, has a number of these praise-phrases coined for him by others, and which are often added on to his name by way of a distinction.

Ex. ukuwena-i won, isizalo sakini? ugiyowake'Ntombele mu Nina (or rakwa'Mkize, or was'eLangeni, etc.), of where are you, your people's origin? I am one of Ntombele's clan (or Mkize's, or the Elangeni clan) — Ntombele, Mkize or Elangeni, then, are the isi-Bongo of these people.

N.B. Of these clans there must be more than a hundred among the so-called Zulu-Kafirs, and to one or other of them every Native belongs. Each originally sprang from some particular individual in past times, in some cases probably far back into hundreds of years, in others (as in the case of the Bhiyaha, Ntanz'i, etc., who are really, with the Zulu, merely branchlets of the same clan) more recently, almost within living memory. Being, therefore, but so many separate, large families, there is no inter-
marriage between persons of the same clan-name, even though there may be no known directly-traceable relationship between them; such a marriage would be regarded as incest; although cases of this description do occur, whereupon, to cover the stigma (though for the moment, of course, accentuating it) a new clan-name is formed, as e.g. with the Nka-i and Bhyaka clans who are said to have sprung from such a union between members of the Zulu tribe. A Native regards the kraal of every man having the same isibongo as himself, as his own home, the owner being to him a father or brother, and he has only to walk in, make known his clan-name, and be treated as one of the family.

isi-Bongo (Bhongo), n. = is-Abongo.

um-Bongo (Bhongo), n. 5. Deep angry continuous growling or low roaring, as of a lion, or (metaphor.) of an angry man, distant thunder, etc.; also = i-mBu- ngayiya.

Bongobana (Bhongobhana), v. Retain a fixed ill-will or hateful feeling towards another (with na).

isi-Bongobi (Bhongobhi), n. = is-Abongo.

isi-Bongobiya (Bhongobhiya), n. = is-Abongo.

i(li)-Bongobongo, n. = i-mBongomgobongo.

Bongola (Bhongola), v. Be pouted, as the mouth; have the mouth pouted, as with sullenness or disdain = bozona, pukula.

Bongolisa (Bhongolisa), v. Pout the mouth (acc.), 'turn up the nose', as a girl might with sullenness or disdain = pukula.

i-mBongolo (Bhongolo), n. Donkey; mule; big, protruding, pouted mouth [Sw. baghala, mule; Ga. dogoi, donkey; Her. oka-ndonge].

i-mBongolwana (Bhongolwana), n. Black flying-ant, such as appear in swarms on hot days; a little pouted mouth, or the owner thereof, as might be applied to a sullen disdainful girl, given to turning up the nose at people and things.

i-mBongomgongo (Bhongomgongo), n. Peevish, fastidious, spoilt, child crying at every restraint and wanting its way in everything = i-nTetemisa; i(li)-Tenge.

Bongoza (Bhongoza), v. = mbongoza.

Bongoza, v. Humour, indulge, pet, a child (acc.) so as to spoil it = totosa, teneza.

Bongozela (Bhongozela), v. Grow rapidly, shoot up quickly, as a child or tree = wo- ngozela, bunguzela, pakazela, bodozela.

u-Bongwana (Bhongwana), n. = u-Qoqojo.

i(li)-Bongwendhlini, n. A selfish greedy person, who likes to eat his meat priva-}

tely, alone with his wives in the hut, not distributing it freely among his assembled visitors (lit. one who is praised in the hut, not out among the public, from the Native custom of thanking the giver of a meat-feast by uttering his praises) — only in phr. sash'amabongwendhlini, we got burnt (i.e. had unpleasantly to do with) greedy, selfish people. (N.).

um-Bongxosi (Bhongxosi), n. 5. = um-Bosho.

i(li)-Boni, n. Kind of veldt-locust of two varieties, one of a greenish and the other of a brownish colour.

im-Boni (Bhoni), n. Certain climbing-plant, growing along the sea-coast and bearing a huge non-edible bean, sometimes with a pod nine inches long, used medicinally for goats = i-mBune.

Bonisa, v. Cause a person to see anything (doub. acc.), i.e. show = kombisa.

Bonisela, v. Look after anything for another (doub. acc.), as things left in one's charge; tell or inform a person where something is that he is looking for.

Ex. e. 'madoda! ngiboniselani (or ngiboni- seleni) — both these forms of the imperative being commonly used in Zululand) shashi lami! O! ya! kosi, bonisa, I say, my men! show me my horse (i.e. tell me where it may be seen)! O, no! we haven't seen it.

um-Boniseli, n. 1. Caretaker (M).

i-mBonisi (Bhoni), n. Stationary observer or spy placed on any particular spot to give notice of the movements of an enemy = i-nThomel. Cp. i-nTolti.

i-mBoniso (Bhoni), n. Any conspicuous spot, as a high hill, from which the movements of an enemy may be observed and signalled.

um-Bonjana (Bhoni), n. 5. Thorny-bush, whose sticks are used as wattles.

u, or um-Bonjisi (Bhoni), n. 1 or 5. Bean or beans [D. bonjisi].

isi-Bonkolo (no plur.), n. Species of brown ant, giving painful 'bite,' and whose mud nests are frequently seen on trees.

isi, or um-Bono (Bhono), n. 5. Large fleshy protuberance (unbilled hernia) about the navel of some Natives = um-Bumum.

um-Bono, n. 5. Any wonderful or strange sight suddenly or unexpectedly appearing before one; hence, sometimes used for 'apparition, vision.'

Ex. amhlo ngibona nambono! to-day I have alighted upon a strange sight! have had a strange apparition.

Bonqa (Bhongqa), v. Entwine, twist round or about, as the string (acc.) round the
Bopela (Bophela), v. Inspan, as oxen (ace.) into a wagon; saddle up, as a horse (ace.).

Bopeleze (Bopheleze), v. = bopa, bopela.

Bopeleze (Bopheleze), v. = bopa, bopela.

isi-Bopo (Bopho), n. String or rope of grass, used for binding; hence, any thing used for binding; bounden duty (M).

u-Bogo (Bhogo), n. Kind of convolvulus (Ipomera ovata), whose black bulbs are eaten in time of famine.

(i)-Bogo (Bhogo), n. Fibre-bearing bush, growing on the coast; short-hafted assegai with a long broad blade.

Borri (Bhorri), n. Medium large head or heads of a light bluish colour.

u-Borri (Bhorri), n. Medium large head or heads of a light bluish colour.

Borro, ukuti (Bhörro, ukuthi), v. = borroza.

Borroza (Bhorroza), v. Break off with a crashing sound, as a dry branch (ace.) from a tree; smash with a crashing sound, as box (ace.), or (metaphor:) a person's head or ribs. Cp. dorroza; dourroza.

isi-Boshi or Boshishi (Bhoshi or Bhoshishi), n. Anything with a fetid smell; stinking, with an overpowering stench = u(lu)-Futo, u(lu)-Bofu.

(i)-Bosho (Bhosho), n. Cartridge; cartridge-case.

um-Bosho (Bhosho), n. 5. Any tall-standing, long and narrow thing, as a Native milking-pail, a chimney-pot, long narrow can, long topknot of a woman, or long head with the crown high; might also be used for a 'tower or turret', from its shape = u(lu)-Bijongo, um-Boshongo, um-Bonxosi.

u-Boshobana (Bhosobana), n. Weasel = u-Cakide.

um-Boshongo (Bhoshongo), n. 5. = um-Bongo.

Bōshu, ukuti (ukuthi), v. Get peeled off, come peelingly off, as the skin from a burn or grace = boshuka; peel off, take peelingly off, as the skin (ace.) = boshula. See = ukuti bonxu.

Boshuka (s. k.), v. = ukuti boshu, bonzuka.

Boshula, v. = ukuti boshu, bonzula.

u-Bosiki (Bhosiki), n. Red-water = u-Mbedeni [D].

(i)-Boti (Bhoti), n. Genitals of a girl — a word only used idiomatically by women, as below, and gen. only of each one's own daughter (not of a strange girl);
hence, applied to the profit resulting from being a girl i.e. various cattle; certain climbing plant, having red edible berries.

Ex. nauti iboti lomu! here are my little genitals i.e. here is my little girl — said by a mother when toying with her infant.

sibhku iboti korosaza, we shall enjoy the genital-profit of our young-lady, as might be said by one wife to another and referring to the eating of the inkomo yokwumula (at the first menstruation) of one of their daughters, or the inkomo yokwula (slaughtered for the girl in the paternal kraal on the day of her leaving to get married), or the umguliso (slaughtered in the bridegroom’s kraal on the day after the wedding).

Bóto, ukuti (ukuthi; s.t.), v. = botoza; bozoeka.

isi-BoTo (Botho), n. Young locust or grasshopper just putting on wings but not yet able to fly (cp. i-nKasa); weak-footed person, a bad-walker, who cannot walk far.

iti-BótoBoto (s.t.), n. Any soft-bodied thing that allows itself to be pressed in or pitted by the fingers, as a very ripe peach, or india-rubber ball. Cp. ititi-Bukubuku.

Botoza (s.t.), v. Press in or pit with the fingers, any soft-bodied thing, as a softened tumour (acc.), ripe peach, or india-rubber ball. Cp. bukuza; focoza.

Botoza (Bothoza), v. Walk in a weak-footed way, get quickly tired out, as a bad walker.

Botozekea (s.t.; s.k.), v. Get so pressed in or pitted with the finger, as above; be soft of substance or body, so as to become pitted when pressed by the fingers. Cp. bukuzeka; focoeka.

um-Botshozelwa (Bhotshozelwa), n. 5. = um-Bobozelwa.

Botuluka (Bothuluka), v. Go, or appear, in an incessant repetition (not in one close procession = mininika), as party after party going along to a hunt-meeting, or wagon after wagon appearing along a road = tapuka.

Bova (Bhova), v. = beva.

u-Bova (Bhova), n. Man with a furious temper, given to getting into a rage (= isi-Bova); also sometimes applied to a Scotch-terrier dog (cp. isi-Maku).

isi-Bova (Bova), n. = u-Bova, isi-Beva.

i-mBovane or Bowwane (Bhovane or Bhovane, no plur.), n. Weevil or weevils = is-Andundundu.

Bóvu, ukuti (ukuthi), v. Stab a thing (acc.) thoroughly, deeply, vigorously, as with an assegai, or an ox with its horns = bovula.

i-mBovu (Bhovu), n. Chaps, inside the cheeks of cattle.

Phr. unembora or nwe ne imbhora, he has a long tongue, has much talk. See u-Anyu.

ubu-Bovu, n. Matter, pus, as from an abscess [Sw. ou and bora; rotten; Bo. w-oua; rottenness; lher. ora, to rot].

Ex. sibhu sipum'ibora, it (the sore) is continuously discharging matter.

Bovula, v. Stab a thing (acc.) deeply, thoroughly, vitally, stab it home, as a man a buck with an assegai, or one ox another when driving in the horn; hollow away excitedly, keep up a persistent roaring, as cattle when agitated by some frightful thing as the blood of a slaughtered beast, or (metaphor.) a man keeping up a persistent scolding at finding something wrong. Cp. bevuula.

Phr. ziyigibovula kn‘Boni, they (the cattle) are showing a loud dislike towards So-and-so, i.e. they can’t bear even the sight of him — said of a man who has got himself generally disliked.

Bovumula (Bhovumula), v. Rave, be in a noisy rage or fury, be ‘roaringly’ furious, as a wild-beast, dog etc., at something, or an angry-tempered man raving at another (acc. with ela form) = bevumula, bevumula. Cp. bova.

Boxa (Bhoxa), v. Knead, work up, gen. with the feet, as earth and water, or as cattle the mud (acc.) in the cattle-fold; make a mess of an affair (acc.), mix it up; put on horns about nine inches in length, sufficiently long to be of service in goring, as a growing bullock; pierce or stick another (acc.) with the point of the horn; throw out the cob i.e. make it fall from its hitherto vertical position alongside the stem (see neashela) and point outwards, as mealies growing.

i-mBoxela (Bhoxela), n. Ox with erect sharply-pointed horns = u(lu)-Cashela.

Boxo, ukuti (Bhoxo, ukuthi), v. = bora, bozoza.

i(II), or i-mBoxo (Bhoro), n. Young bullock with the horns well grown, just suitable for inspawning = ii-Jongosi.

um-Boxo (Bhoro), n. 5. = um-Bosho.

i(II)-Boxongo (Bhoro), n. Person who mixes up people’s affairs, causing misunderstanding and strife between them.

um-Boxongo (Bhoro), n. 5. = um-Bosho.
Boxoza (Bhozoza), v. Flounder or wade about in mud, as cattle in a muddy cattle-fold; work up mud or mortar (ace.) with the feet.

i-mBoxwana (Bhozwana), n. Little usthwela, sufficient for a small 'beer-drink'. Cp. i-mBile; um-Bodhlelantanyeni.

u-Boya, n. Variety of impale.

isi-Boya, n. Single hair, as of a cat, dog, or other animal (of man — see u(lu)-Nwele, u(lu)-Za = u(lu)-Dosi; also (C.N.) = um-Neongo.

u-Boya, n. 7. — see ub-Oya.

i-li-Boyi (Bhoyi), n. Grey-backed Bush-Warbler (Camaroptera sundevalli), said to foretell rain and not eaten by girls as causing them to bear children with scraggy legs.

i-li-Boyiyanana (Bhoyiyanana), n. Person with an uncontrolled tongue, always scolding, slandering, etc.

Boyiza (Bhoyiza), v. Act as the above.

i-li-Boza or Bozane, n. Tall plant (Moschusma riparia) having yellow flowers, and used for coughs.

isi-Boza (Bhoza), n. Person who habitually passes urine during sleep, as many children.

Bozela (Bhozela), v. = mpoziza.

isi-Bozi, n. Anything gone rotten or decayed, as mealie-cob, pumpkin, etc. = isi-Cudulu. Cp. isi-Buen.

Bozisa, v. Make anything (ace.) to rot, go bad, or decay; make die off, as an umtakati the people of a kraal.

i-mBozisa (Bhozisa), n. Any medicine or plant used for causing decay or dying-off in people, crops, etc., such as an umtakati uses; counter-remedy or antidote for nullifying the effects of such a medicine. Cp. i-mBulelo. See bozisa.

u-Boziyembe (Bhoziyembe), n. A front (i.e. white starched breast-covering, or such as is attached to a shirt); certain kind of ladies' jacket made with a kind of front (T.).

u-Bozo (Bhozo), v. = u-Cakide.

u-Bozoba (Bhozobha), n. = u-Cakide.

u(lu)-Bozolo (Bhozolo), n. = i-mPukutu.

Bozoma (Bhozoma), v. = bongola; also mpoziza.

i-mBozoma (Bhozoma), n. = u-Mampopozenana.


Bu, pers. pron. It — used with nouns of the 7th. cl., having the prefix ubu.

Bú, ukuti (Bhú, ukuthi) — with prolongation of the vowel, v. = buza (bhuza).

i(li)-Bu (Bhu, no plur.), n. Common grain or clothes' moth (cp. i-mVemvane); tiny fly, common about fermenting things, as beer or rotting fruit (= i-mBuzane) [Sw. imbhu, gnat, mosquito].

i-mBu (Bhu, with plur.), n. Certain flying ant that freq. swarms about one when travelling along a road (N) = i-mBuzane, um-Iyane.

um, or u(lu)-Bu (Bhu), n. Large number or 'swarm', of any small animals (gen. such as bear prolifically), as a litter of pigs, a brood of chicks, or a lot of little children about a kraal.

Búba, ukuti (ukuthi), v. = ukuti pata.

Buba (Bhubha), v. Perish, die, be or become no more.

i(li)-Buba, n. Syphilis, properly syphilitic sores about the genitals [Eng. bubo].

um-Buba, n. 5. = um-Pata.

Bubana, v. = patana.

u(lu)-Bubana, n. (N) = u(lu)-Sebe.

u-Bubani (Bhubhani), n. Plague (the disease) (T).

Bubaza, v. = pataza.

i-mBube (Bhube), n. Lion = i(li)Bubesi, i-Ngonyana.

N.B. The dry excrement of a lion burnt and mixed with those of an alligator are an excellent emetic for one who has been poisoned by an umtakati!

i(li)-Bubesi (Bhubesi), n. = i-mBube.

Bubisa (Bhubhisa), v. Cause to perish, destroy, any living thing (ace.). Cp. bulala; buba.

Búbu, ukuti (Bhúbu, ukuthi), v. Do anything with a sudden and sharp outburst of energy, as a hawk sweeping off a fowl (ace.), a person suddenly and quickly snatching away a child from any danger, or a cyclone suddenly rising and taking off a hut = buzua. Cp. bhubhubuza.

Bú bu, ukuti (Bhú bu, ukuthi), v. = buza (bhubhua).

i-mBubu (Bhubu), n. Kind of soft long grass, used for thatching; anything soft like down of birds, lawn-grass, soft soil, etc. (more freq. i-mBubunhubu).

isi-Bubu (Bhubu), n. Certain bush.

u(lu)-Bubu, n. = u(lu)-Mbimbi; also small tree.

isi-Bübübübu (Bhubhubhubu), n. Sudden onrush or outburst of continuous violent energy, as when one throws himself suddenly and desperately on an enemy,
or of a man beating about a child right and left giving him no breathing time, or of a violent wind rushing suddenly down upon a kraal or a hawk upon a fowl (with enzo).

Būbububuza (Bhūbububuza), v. Work away with a great and sudden outburst of violent energy upon anything (acc.), as upon the enemy, child, fowl, etc., as above

Bubudhla (Bhubudhla), v. Make a bubbling sound bu, bu, as water does when a bottle is thrust into it, or as soft mud does, from the escape of gas, when a person walks upon it; hence, ladle out beer (acc.), from the noise made; (Mod.) mix up sugar (acc.) with water for drinking.

Phr. kode sibubudhla ka'Baunti, we have just been having a great bubbling or hallowing (of beer) at So-and-so's, i.e. have been having a fine beer-drink.

ingenka rhabudhla umayayani, the unhealthy-meat bubbles with foam (i.e. is filled with a watery fluid).

Bubula, v. Moan, sigh, groan, as a person lying in pain (= nguza, gqiha); give a sigh of dissatisfaction, as at an article (acc. with ela form) presented for purchase; give forth a moaning sound, as some cattle when sleeping (see um-Daka); (C.N.) forsake, cast off, as offspring (acc.) [Sw. uqwa, moan].

isi-Butulundu, n. Hugely fat child, such as were common in the royal kraal, and to whom the name was usually confined; hence, a child of the royal kraal; nowadays applied indiscriminately to any such unusually fat child.

isi-Bubulungu, n. Any long bulky thing with a roundish body, as a long round-topped ridge, or a big long sweet-potato = um-Bombuluka.

i-mBūmbubu (Bhubumbhubu), n. Anything softly yielding to the tread, as soft lawn grass, soft soil on an old kraal-site, etc.

Bubuta (Bubutha), v. = bebete.

Bubuya (Bhubhuyya), v. Affect or pretend regard for a person (acc.), having some ulterior motive of self-interest; play upon one's generosity, as when always begging of a soft, kind-natured person.

Bubuza (Bhubuza), v. Cause the sound bu bu; hence, flap the wings, flutter, as a bird in a trap = papuza.

Bubuza (Bhubuza), v. = ukuti bābu.

i-mBubuzi (Bhubuzi), n. Moaning, as of one in pain.

Buca (Bhuca), v. Become softly decomposed, falling to pieces from rottenness, as flesh, paper, etc. (= buca); smear a thing (= buca); (C.N.: fr. Xo.) mix up with the hand, as any paste.

Phr. aku-buca'mlando, to smear the mouth, i.e. to take a little food in order to appease slightly one's hunger.

Bucela (Bhucaela), v. Walk empty-handed, as a man without a stick (C.N.) = va-bazela.

Bucu, ukuti (Bhucu, ukuthi), v. = buca; bucuza.

(i)-Bucu (Bhucu), n. Certain small plant, used as intezei.

i-mBucu (Bhucu), n. Certain small bird.

isi-Bucu (Bhucu), n. Anything in a soft state of decomposition or rottenness, as flesh, hide, brown-paper, etc.

Bucuka (Bhucauka) v. Be or become in a state of soft decomposition or rottenness, falling readily to pieces, as putrid flesh, rotted hide or paper-made thing; get readily fallen to pieces or broken up in a soft manner, i.e. crushed, squashed, etc., as any such rotten thing.

Bucula (Bhucula), v. Make a thing become softly rotten or decomposed, as an extensive burn might the flesh of one's body (acc.).

i-mBucumbucu (Bhucumbhucu), n. Anything in a soft state of decomposition or rottenness, as flesh, hide, thatch-grass, paper, etc.

Bucunga (Bhuconga), v. = buzanga.

Bucuzza (Bhuconza), v. Break up, crush apart, squash, etc., anything (acc.) in a state of soft decomposition or rottenness, as flesh, paper, etc., or anything of a similarly soft nature, as a banana, orange-peel, etc. = ukuti bucau.

Buda (Bhuda), v. Colour the top-knot with isi-Buda or red paint, as a woman; also = budazela.

(i)-Buda or Budana (Bhuda or Bhudana), n. One who talks away in a wild, senseless, stupid manner, as a crazy person. (C.X.)

isi-Buda (Bhuda), n. Certain red ochreous stone, which is ground into paint for women's top-knots. Cp. (i)-Bomenu.

Budaza or Budazela (Bhudaza), v. Talk away (continuously) a lot of senseless jargon, as one delirious or crazy, or when dreaming. Cp. heda; bedelezu.

i-mBude (Bhude), n. Crazy, deranged person; a returning of the cattle at noon during the summer for a rest, after-
wards returning to graze till sunset — a custom no longer in vogue (= ukuzakupungu imikonto ekaya; see butisa).

**Budhla (Bhudhla), v.** Gore or stab a thing (acc.) vigorously, or stick into it deeply, as with an assegai, or an animal with the horn; talk out wildly in a totally unrestrained, regardless manner, without concern for the truth, decency or effects of what one says = budhlaza, buja.

**um-Budhla (Bhudhla), n. 5.** Tall, plump-bodied person.

**isi-Budhlakali (Bhudhlakali), n.** (C.N.) = i(li)-Budhle.

**i(li)-Budhle (Bhudhle), n.** One who acts or talks in a wild, unrestrained, violent manner, having no respect for superiors; no consideration for others, no regard to decency (= isi-Pahla); stem of the aloe-plant upon which the flower grows and which, when dry is used as an (i-li)-Pini; also = i(li)-Tulo.

Phr. ukun-m-sisela ibudhle, to burn the porridge-stick for one = to make one's life unpleasant, make things unpleasant for one, by petty harassings, etc., as women might for an unwelcome addition to their number.

**Budhlu, ukuti (Bhudhlu, ukuthi), v. = budhlaza; budhlaza.**

**i(li)-Budhlu (Bhudhlu), n. = i(li)-Bidhii.**

**i-mBudhluwa (Bhudhluwa), n.** Great, round belly, as of a big fat man. Cp. m(lnu)-Buku.

**Budhluka (Bhudhluka), v.** Get smashed, broken or crushed to pieces, as below — see budhlaza.

**i-mBudhlumbudhu (Bhudhlumbhudhlu), n.** Anything readily getting broken up or smashed, whether from softness or friableness of nature, as a piece of soft dry earth, or an over-ripe fruit.

**Budhlaza (Bhudhlaza), v.** Smash, break up into particles or parts, as one might a calabash (acc.), a piece of dry earth, or a soft fruit; make fall to pieces i.e. purge, as a doctor his patient (acc.) by a strong purgative; talk in a wild, unrestrained manner without respect or consideration; smash up a person (acc.), etc., i.e. stab or gore vigorously, or deeply with horn or assegai = budhluta.

**Budhluzela (Bhudhluzela), v.** Boil away vigorously, as potatoes or other solids in a pot (not as liquids = budhlu).

**Būdu, ukuti (Bhudu, ukuthi), v.** Make a trampling sound with the feet, as children running; hence, scampers off, as children to see anything; also = buduka; budula.

**i(li)-Budu (Bhudu), n.** A scampering along or off, as of children running off anywhere, or out of any place (with suka, puna, etc. and uga).

**isi-Budu (Bhudu), n.** (C.N.) = i-nTeneshwa.

**um-Budu (Bhudu), n. 5.** Grassy place now worn bare by constant sitting or walking on. Cp. isi-Kundhla.

**ubu-Budu (Bhudu), n.** Anything readily falling to pieces from decay, etc., as rotten skin or cloth, or meat boiled to rags.

**Buduka (Bhuduka), v.** Get worn of its grass, as a place or path on the veld; get trodden down or worn away by trampling, as the grass itself; get worn of its nap, as a man's or woman's skin dress (= buduleka); fall readily apart or to pieces from rot or looseness of composition, as a pumkin, skin, a cloak of soft soil, or over-boiled meat (cp. bucuka; budhluza; buduza).

**Budukeza (Bhudukeza), v.** Make a grab at a thing (acc.), to catch hold of it, as a cat with a mouse; grab about at anything (acc.), as a man endeavouring to retain hold of a sharp active boy who wants to get away from him = ukuti budukezi.

**Būdukezi, ukuti (Bhudukezi, ukuthi), v. = budukeza.**

**Budula (Bhudula), v.** Cause a thing to get worn of its grass, nap, etc., as above (see buduka), as when trampling about upon grass (acc.), constantly rubbing one's skin-dress, etc.; hence, search minutely, diligently, for something (acc.) lost, as in the grass, in a hut, etc.

**Buduleka (Bhuduleka), v. = buduka.**

**Būduulu, ukuti (Bhudulu, ukuthi), v.** Fall sprawling, as a child when running (C.N.)

(i-li), or isi-Budululu (Bhudululu), n. A 'sprawling', clumsy, awkward person with his feet or hands (N) = i(li)-Pamapama.

**i-mBudumbudu (Bhudumbhudu), n.** Any friable, crumbling substance, as old dry bread, decayed wood, etc.

**Buduza (Bhuduza), v.** Crumble or break up any substance (acc.), as above.

**u(lu)-Buduza (Bhuduza), n.** Short, stumpy, bulky thing, as a person or mealie-cob.

**Budulaza (Bhudulaza), v.** Scampers off, along, or out, as a lot of children running excitedly away from any fearful thing, or off to see something = ukuti budu.

**Buja (Bhuja), v.** Stick far or deeply into
anything, as a person stabbing an ox (ace.) vigorously with an assegai, or a thorn piercing far into one’s foot = u-kuti buje, budhu.

Buje, ukuti (Bhøj, ukuthi), v. = buja.

Buka (s. k.), v. Gaze at a thing (ace.), look at intently, with eyes fixed thereon (cp. bheka); hence, admire, a thing (ace.) or action.

Phr. aku-ne-buka (into) emanziini, to look at it (any desire or plan) in the water, i.e. regard it as unattainable, beyond one’s powers of obtaining.

P. elisina’mnca ligubuwe, that (company) which dances afterwards is looked at (most) = who speaks last speaks best; nothing is lost by waiting, etc.

(i), or more gen. ama-Buka (s. k.), n. Tape-worm or worms (only used in vulgar abusive lang. with wadhu (you ate), or w’esuta (you were filled with). Cp. isi-Lo.

u(ü)-Buka (s. k.), n. Emaciated, feeble, lifeless thing, as sheep, ox, or man = u(lu)-Nwabu, u(lu)-Dwamba.

Bukana (s. k.), v. Face each other, as two kraals. Cp. bekana.

(i), or isi-Bukazana (Bhukazana), n. Person of loose, low, dissolute character and vicious disposition = i(li)-Bojongwana, i(li)-Hatanga.

Bukeka (s. k.), v. Be worth looking at, get gazed at; hence, be beautiful, pretty, to be admired, to be approved.

Ex. bukebake loku-keza kwaku, that conduct of yours is not nice, does not meet with anybody’s approval or admiration.

Bukela (s. k.), v. Gaze at (intran.); be a spectator, in an approving or admiring sense, as at a dance (not as a mere onlooker at a fight = buku).

isi-Bukeli (s. k.), n. Spectator, as at a dance.

Bukeza (s. k.), v. Repeat or go over a second time, in any connection, as when re-grinding corn (ace.), re-ploughing a field, re-trying a lawcase. Cp. duba.

Bukisa (s. k.), v. Cause to gaze at or admire, i.e. show, as a child one’s treasures or curiosities; draw one’s gaze or attention, as one might that of a crying child (ace.).

isi-Buko (s. k.), n. Anything used for seeing or looking through or in, as a mirror, spectacles, window, etc. (Mod.)

(i)-Buku (Bhu), n. = (ii)-Bukuvane.

isi-Buku (Bhuku), n. Short log, or stumpy piece of wood, as when a tree trunk or branch is sawn into pieces. Cp. um-Buku.

um-Buku (Bhuku), n. 5. Stump or small thickish piece of wood, as cut off from a scantling; such a short stumpy block used as a head rest without legs (= um-Giqiki); anything negligently cast away, as unvalued or unwanted by the owner (= i-Giqi).

u(ü)-Buku (Bhuku), n. Bog or place where the soft deep mud forms a great shaking mass (cp. u(ü)-Bishi); big, flabby belly, as of a man who drinks much beer (cp. i-mulikhubu).

(i)-Bukubu (Bhukubu), n. = (ii)-Papu.

Buku buku, ukuti (ukuthi; s. k.), v. = bukuza; bukuzeka.

(i)-Bukubukubu (s. k.), n. Any soft-bodied thing or mass such as becomes swelled or puffed out at the sides when pressed, as a soft peach or india-rubber ball, or a mass of jelly = (ii)-Bokoboko.

isi-Bukubuku (Bhukubuku), n. Log-like thing or animal, appearing only to be a lump of body without limbs, as a mole; plump, round, stumpy-bodied person, gen. used of aubby child.

Bukuca (Bhukuca), v. = tukuca.

Bukuda (Bhukuda), v. Bathe in a river or pool = (i.e. not the washing of the body = geza, but the general frolicking about of young people); throw oneself into a discussion or matter (ace.) with which one has no business or with the details of which one is unacquainted.

(i)-Bukudwane (Bhukudwane), n. = (ii)-Bolwane.

Bukula (Bhukula), v. (C. X.) = bukulula.

Buku, ukuti (ukuthi; s. k.), v. Lie stretched out in a reclining position, or on one’s side. Cp. cmubalula; ukuti baqa; ukuti wape.

isi-Bukutu (Bukutu), n. Any fat, plump lump of a thing, as a fat little pup, kitten, child, or fledgling of bird; name given to any girl of the um-Xhelinkule.

(i)-Bukuvane (Bhukuvane), n. Big flap of an ear, whether, as of a man, when standing stiffly out, or of a dog or rabbit, when hanging down (= (ii)-Buku); big flabby belly (= u(lu)-Buku).

Bukuza (s. k.), v. Make any soft bodied thing (ace.) bulge or swell about under pressure, as below — see bukuzeka; shake out snuff (ace.) abundantly from the snuff-box = bokuba.

Bukuza (Bhukuza), v. Make lie about, i.e. put or throw a thing (ace.) down anywhere in a disorderly fashion, as a person carelessly throwing down on the floor his blanket, basket, or any other article. Cp. ukuti fitifili.
isi-Bukuza (Bhukuza), n. Short log or stump of wood (= isi-Buku); noodle, simple stupid fellow (= isi-Bunje).

Bukuzeka (s. k.), v. Be softly pressable, i.e., bulge or swell about when pressed, as any soft-bodied object or mass, as an orange or ball of soft rubber, or a mass of jelly = bokozeka.

Bukuzeka (Bhukuzeza), v. Get thrown down or about anywhere in a careless, disorderly, neglected manner, as any article — see bukuza (bhukuza); get lying anywhere and in any disorderly manner, as a drunken man.

Bukuzela (s. k.), v. Go bulging or ‘swelling’ along (from the weighing down of the flesh at each step), as a very fat man when walking.

um-Bukwane (s. k.), n. 5. Sight that makes one gaze, spectacle to be gazed at, as a dance or show; strange occurrence that makes one look in amazement.

um-Bukwane (Bhukwane), n. 5. Certain stilt-bird resembling the pauw. Cp. ilil-Seme.

Bula (Bhula), v. Beat with the dull thudding sound bu, in various connections; hence, beat with a stick, as corn (acc.) to thresh it, or any other thing, as snake, hide, etc., lying on the ground; beat anything of a soft resounding nature, as a carpet (acc.) to knock out the dust, or a woman (from the softness of the body); beat anything with a broad thudding instrument, as when beating out a grass fire (acc.) with a branch or sack, or when beating a person with one’s coat or rolled blanket; consult an is-ango-ma or witch-doctor (perhaps from a former custom — now only partially retained — of beating on a hide during the process); hold such a consultation, divine, as the witch-doctor himself [Sw. puwa, thresh; mbele, divine; Bo. mbuli, word, affair; Nyam. born, divine; Sumb. hula, beat; Bu. lula; Ru. lila; U. pola; Be. puma; Mpo. bola; Gi. pula; Ga. lubu].

N.B. A common indoor pastime of children is to place a row or rows of mealie-grains on the floor of the hut, supposed to represent different birds. The mass of children then form a chorus, singing in a pleasant minor tone, the refrain Bula! ‘unsense! (Divine, clever fellow!), to which another single girl, singing in a similar pleasant tone, and pointing to one of the mealie-grains, replies, E.t.c. emalani, imbula, ijula, etc. (Very well! the one among the calves, the yellow-finch, a very fine-looking young-fellow. At each round a different bird must be mentioned, and the game consists in the child being able to think of so many birds as will get him or her through all the row of mealies.

Bulakash (s. k.), v. = bulukusha.

Bulakasha, ukuti (ukuthi, s. k.), v. = ukuti bulukusha.

Bulakasha (s. k.), v. = bulukusha.

Bulakasheka (s. k.), v. = bulukusheka.

Bulala (pass. bulawa), v. Kill, a person (acc.); murder him; destroy, injure, render useless, as anything (acc.); break into pieces anything hard, as a stone (acc.); ill-treat, as a master his servants; hurt, cause pain, afflicht a person, as might a headache; kill, be the death of a person (hibern.), by making him laugh, by overdoing him with unpleasant food, etc. [Lat. pugna, battle; Tc. bana, kill; AS. bana, murderer; Ar. 'aza, injure; Kag. Sa. ulaga, kill; Kwa. uari, kill; Ga. chawa, injure; Sw. wu, kill; Kam. aa, kill; Ka. buraya, kill].

Ex. nyasibulala ngomsebeni, he kills us with work, he overworks us, he works us to death.

nyibulere isisu, I am troubled, pained, by my stomach.

yasibulala agentsini, he killed us with his drolery.

P. kubulala okuhlelayo, it is the food (which one enjoys) that kills one (that carries the poison) — said in reference to a person who has brought down suffering upon himself by some pleasure in which he was indulging.

libale umuMbo, lasa, it (the lightning) killed one of the Embu tribe, and then it cleared up (perhaps referring to some former incident of this kind) — used to express that it was a short sharp trouble, but it is all over now (C.N.).

Bulala, adj. While lying down, in a recumbent position — only used as an affix after verbs (probably from an obsolete noun nbu-Lala).

Ex. wagwana bulala, he stabbed it (the leopard) while down, lying on the ground.

isi-Bulalambiza (Bulalambhiza), n. Certain small bird, with the habit of drawing people from its nest by feigning inability to fly.

Bulalela, v. Kill for or on account of.

Phr. nku-zu-bulalela, to kill, ill-treat, according to one’s own fancy, or for mere pleasure.

i(li), or more gen. ama-Bulawo, n. Any pain or ill caused in one’s limbs by the injurious medicines of an umtakuti;
especially, painful swellings of the joints from rheumatism, chronic gout, etc.; medicine supposed to cause such. Cp. um-Bulelo.

u(lu)-Bule, n. Manner of standing, sitting, or lying on or towards one side, as though inclined to fall, as a beer-pot, lamp, or a man reclining on one elbow (used adverbially, as below, with kula, lala, etc. = u(lu)-Tshekut; manner of stacking amabele by setting it in bundles one upon the other in a long line, not by the loose ear, in circular heaps (cp. qingga; hlonqa); a long, not big, belly, as of a growing boy; any pleasant food.

Ex. nkula laphu, to lie half-prostrate on one’s side, resting on the elbow = nkula rongquna.

Bulela (Bulelo), v. Place an um-Bulelo for a person (ace.), kill or harm with an um-Bulelo = rwebelela.

um-Bulelo (Bulelo), n. 5. Certain class of poisons or injurious medicines placed in a kraal, along paths, etc., by an untakati, for the purpose of causing fatal disease in those who should come in contact with them. Cp. um-Qoto.

Ex. kutwes w'emple, it is said that he has stepped over (an umbulelo) — hence his peculiar sickness.

N.B. If the umzangana wonfazi (the placenta of a woman) and the umhlapo weshisi (that of a horse) be mix together with isibhaliwekwa (human fat) and umqibele (a poisonous bush) and umqapelo (a certain sea-animal) and ifelakono (a certain mollusc) and one or two other ingredients, a powerful umbulelo will be prepared!

izi-Bulo, n. = iz-Abulo.

isi-Bulo (Bhulo), n. Stick for beating anything, as for threshing corn, using at witch-doctor’s ceremonies, etc.

Bulu, ukuti (ukuthi), v. = ukuti pulu.

i-mBulu (Bhulu), n. Large land-lizard or monitor living beneath rocks or in earth-holes; also = i-mBulukwane; also see iMbulu [Bo. mbulu, lizard].

N.B. It is said, if a person imitates the umbula (which is said to make a cry as though of a distant person singing), he will get a toothache.

Buluba (Bhuluba), v. Miscarry, used only of women, pigs and dogs (not cattle — see punza) = pumupa isisu.

u-Bulube (Bhulube), n. Certain sluggish non-poisonous snake of a light-brown or reddish colour (= i-nKwakwe); any dull-minded, stupid person.

i(li), or isi-Bulubentse (Bhulubhentse), n. Big fellow having large buttocks and belly; also used to refer contemptuously to a person with whom one has no concern, as an unknown stranger, child of some other kraal, etc.; also used to denote an uncultured, ill-mannered person who doesn’t know how to conduct himself in decent society (every Native having the idea that there is no other tribe or family so fine as his own).

i(li), um, or i-mBulukucu (Bhulukucu), n. Thoroughly indolent, spiritless person, too lazy even to cook for himself.

Bulukuqa (Bhulukuqa), v. Throw or fling anything (ace.) down or away so as to fall sprawlingly, lying out at length. = ukuti bulukuqa. Cp. bulukusha.

Bulukuqeka (Bhulukuqeka), v. Get flung down, as above; lie sprawled or stretched out at length, as a man drunk or asleep, or a snake; go stretched out at full length, drawing itself along on the belly, as a snake = ukuti bulukuqa. Cp. bulukusha.

Bulukuqu, ukuti (Bhulukuqu, ukuthi), v. = bulukwa; bulukuqeka.

um-Bulukuqu (Bhulukuqu), n. 5. Any long, bulky body, stretched out at length, as a python, a long narrow bale as of oil-cloth, or a tall man stretched out on the ground at full length; tall, big-bodied man; applied contemptuously to any stupid, thoroughly indolent person, ‘a mere inert mass’, or a non-venomous snake = um-Bulukusha.

Bulukusha (s.k.), v. Make lie down in a long bulky-bodied manner i.e. lay or place down anything (ace.) of a long bulky body (as a thick snake, or long narrow bundle) so that it lie stretched out in a long mass.

Bulukusha (s.k.), v. Get so laid out at length, as any long body with bulk, as a python, a long thin bale, or a tall man asleep; go as a long bulky stretched-out mass, like a python = bulukuqeka.

Bulukushu, ukuti (ukuthi; s.k.), n. 5. = bulukusha; bulukusha.

um-Bulukushu (s.k.), n. 5. = um-Bulukuqu. i(li), or ama-Bulukwe (Bhulukwe), n. Pair of trousers [D. broek].

i(li)-Bulu, n. Puff-adder (Bitis arietans) = i(li)-Hobosha. Cp. i-nTlanye wane; u-Maquadalingopi.

i-mBululwane (Bhululwane), n. Thick sali-ness of the skin on the upper part of the foot, in some Natives constitutional — i-mBulu. Cp. i-nKwali; um-Kenke.
isi-Bululwane, n. Plump-bodied infant; (C.N.) large centipede worm; any other large non-edible worm; large buzzing insect.

Bulumenga — see obula.

Bulunga, v. Roll, i.e. make into a roll or sausage-shaped lump, as when rolling the u-Ngigane for a headring or the clay (acc.) in pot-making into a long thin rope; rounden off, as when giving the head (acc.) of a knobbery its final shape. Cp. bulenga (buhulanga).

Bulunga (Bhuluga), v. Roll into a ball, form anything (acc.) into a round globular lump or mass, as a pill or dumpling = dilinga; cp. bulanga. [Lat. pila, ball; Bo. mbuluga, round; Her. putupatu, round].

i-mBulunga (Bhulanga), n. Anything of a round, ball-like shape, as a bead or cannon-ball (not a circular disc = i-nDilinga; nor sausage-like roll = um-Bulunga = i-nGumunanga.

um-Bulunga, n. Long, sausage-shaped roll, as of putty, clay for pot-making, a roly-poly pudding, etc. Cp. i-mBulunga.

Bulunana (Bhulunana), v. Form into a ball, or into ball-like lumps, as the moon in its course, or mealie-meal when thrown into boiling water = dilingana.

Buluza, v. = puluza; ukutu bulu.

i(li), or um-Buma (Bhuma), n. 5. Kind of rush, growing in marshy places and used for making women's sleeping-mats and medicinally to aid parturition; small kind of green bead (= u(ly)-Hlaza); anything of a deep-green colour (but lighter than the um-Xopo).

Bumba (Bumbha), v. Work or make anything (acc.) in clay, as an eating-vessel; make from dough, paste, etc., as bread (acc.), or a plaster-model; fabricate, make up, as deceptive plans or stories [Ga. bumba, clay; mbumba, potter; umba, to shape; Sw. bumba, sod; Her. otyi-tumbeki, sod].

Phr. aku-bumba umhoma, to refrain from speaking (whether altogether, or merely about any particular matter).

P. Bhamaka (bumba), le's'cea, it (the clay) is worked while it still allows (i.e. is fresh, in good condition) = strike the iron while it's hot; make hay while the sun shines.

i(li)-Bumba (Bumbha), n. Clay, generally; and especially, that fit for making pottery [Ga. bumba, clay; Sw. bumba, sod; Her. otyi-tumbeki, sod].

i-mBumba (Bhumbha — no plur.), n. Kind of small black bean cultivated and much liked by the Natives = i-nDamba.

isi-Bumbata (Bumbhatha), n. Lump or clod of any soft clay-like stuff, as dough, putty, or damp corn clotted together.

isi-Bumbatuvu (Bumbhathuvi), n. The Tumble-dung beetle = i-nKuba.

isi, or i-mBumbe (Bhumbhe), n. Noodle, simpleton, one naturally stupid or lacking in intellect; bad snuff = isi-Bunge.

ama-Bumbelandeni (Bumbhelandeni), n. Monstrosity (of birth). See i(li)-Lumbela.

Bumbeza (Bumbheza), v. Arrange or make up a thing (acc.) so as to deceive, as by covering up some defect, by presenting a specious external appearance, etc., as a man might his hair when arranging so that it appear abundant or conceal a bald spot, or similarly with the top-knot of a woman whose hair is scarce, or as a person might the fault of another when presenting it in such a way that its grievousness be not apparent.

i-mBumbeza (Bhumbheza), n. Thing 'arranged or made up', as above, so as to present a specious appearance, as a filling out of the hair so as to appear abundant, a pretending to enjoy a certain disagreeable food when in a friend's house, or a glossing over of the fault of another (with ukie-enza).

isi-Bumbu (Bumbhu), n. Pubes or lower part of the abdomen just above the sexual organ.

Ex. itambo tesibumba, the os pubis or front part of the pelvis, as felt just before the bladder.

ama-Bumbulu (Bumbhulhu), n. A loud outburst (whether by one or many) of reproach, indignation, etc., as at somebody’s disgraceful speech or conduct. Cp. is-Aho.

Ex. wakwa amabumbula, he uttered a cry of loud reproach or disapproval.

isi-Bumbulu (Bumbhulhu), n. Mouth with fine large lips (admired by the Natives). Cp. isi-Mbenece.

i-mBumbulu (Bhumbhulu), n. Pip, as of an orange or pumpkin; kernel, stone, as of a peach or wild- berry; hence, sometimes used in the general sense of i-nTlwane, i.e. a berry or stone-like thing, as a pill, marble etc. (cp. i-mBulunga); a treacherous plot, ruse, or action — mostly used in adverbal form = see Mbambulu.

Bumbuluza (Bumbhuluzo), v. Act treacherously, act deceptively with the intention of doing harm, as a party ostensibly hunting but really intending to kill somebody.
um-Bumbuluzo (Bhumbuluzo), n. 5. Large war-shield. Cp. isi-Hlangu; (ii)-Hawa.
Bumbutana (Bhumhuthana), v. Get or be massed together, as below.
Bumbutela (Bhumhuthela), v. Heap or mass together in one lump, crowd, collection, etc., as different lots of grain, people (ace), etc.
i-mBumbutela (Bhumhuthela), n. A massing together, conglomeration, as above.
i-mBumbwane (Bhumhwanwe), n. Small dung-fly.
Bume, adv. Standing, on the spot, while still walking or living, etc. — Only used idiomatically in connection with certain verbs, as mangala (be amazed). lu (die), etc. (prob. from an absolute noun ubu-me).
Ex. amlobokazi kadhidi keke cunxini ke'mnoala, a young-wife doesn’t eat standing-up or walking in the kraal of her father-in-law.
acu! uyafa bume, oh! I am dead while still living, i.e. my chronic ailment has rendered me utterly useless as a man, as good as dead.
batu baba bome b’mbhola, b’oma bume, when they saw this strange thing, they dried up still standing (i.e. became fixed to the spot with amazement, consternation, etc.).
isi-Bumu (Bhunu), n. = isi-Abunu.
um-Bumu (Bhunu), n. 5. = isi-Bono.
i(l)-Bumumu (Bhumumu), n. Big, good-for-nothing man.
Buna, v. Fade, wither, as a plant; dry up, as a sore when healing; die off, die away, as sheep from emaciation. Cp. fekelu [Ga. buna, brown].
Bünca, ukutí (Bhineca, ukutí), v. bu-nceana.
Buncana (Bhuncana), v. Shrink, shrivel up, gather together into small compass, as a dried fruit, gall-bladder, an old woman, or a shirt through washing = shwabana.
u-Bunce (Bhunce), n. Certain small bird.
um-Bunce (Bhunce), n. 5. Any shrunk, shrivelled-up thing, as above — see buncana.
Bunda, v. Shrink away, dry up, become merely bones, as one wasting with consumption, or sheep with famine.
i(l)-Bunda, n. Certain shrub (Dombeya Natalensis), whose skinny bark is used for making baskets = i(l)-Bunga.
u(l)-Bunda, n. Miserably emaciated, dried-up, animal or person, merely bones, as from wasting disease or famine; (C.N.) = u-Bumba.

u(lu)-Bunda or Bunda (Bwanda), n. Raised earthen boundary, made in the floor of a hut, cutting off a small portion at the side thereof for the use of young goats, etc.; such an enclosed place itself; hence, sometimes applied to the batch of goats sleeping there or belonging to that particular hut. Cp. (ii)-Tombc.
Bundana, v. Shrink together, dry up, become merely a skeleton, as a withered grenade = buneana.
i-mBündu (Bwanda), n. = i-mBundwane.
um-Bündu (Bwanda), n. 5. A bulging-fold, pleat or plait, such as caused in a woman’s kilt or a lady’s dress by the gathering in at the waist; a crimping, creasing, or wavy unevenness at the edge of a sleeping-mat, from having pulled the parts too tightly together; raised earthen border made in the floor at the back of a Native hut, so as to mark off the um-Samo or place for pots. (cp. u(lu)-Bunda; (ii)-Ziko).

u(lu)-Bündubundu, n. Any substance of a smooth pasty nature, as boiled arrowroot, flour paste, plaster, etc.
Bünde, uküti (ukuthi), v. Be drooping, in a faded or jaded state, without strength or vigour, as a plant through drought, or a person overcome by hunger. Cp. buna.
i-mBune (Bhune), n. Withered, emaciated, strengthless creature, man or beast, as from age or disease; certain climbing plant, bearing a large kind of bean (N. = i-mBone).

N.B. This bean is used by an umlakuti to cause a person to waste away (buna).
Bunga, v. Gather or heap together in one place, as firewood, etc., or mealies; gather or flock together, as bees round the queen, or sheep collecting together; gather or flock round, as flies round a person or children round a visitor, etc.; come upon in a flock, swarm, etc., as birds or locusts upon corn, in a field; heap upon a person, etc. all manner of charges. Cp. bunganele; bungazu.
i(l)-Bunga, n. Piece of rotten, decayed wood, whether stick, post, or tree-trunk; also = (ii)-Bunda; certain plant used as an um-Balelo for causing ‘rot or decay’ in a kraal.
Ex. i:bonda se:iny'amabunya, the posts are already rotten.
i-mBunga (Bhanga), n. Hair of a soft downy, woolly nature, as that about the tail of a rabbit or at the back of a man’s neck; fluff, nap, as on some cloths;
(C.N.) manner of dressing the hair with young-men so that it have a frizzy appearance (sometimes in plur. izi-mBuŋu). Cp. isi-Hlupe, ili(l)-Qubu; um-Swendo.

isi-Bunga, n. Certain disease, caused by an um-Bulelo.

Bungabunga, v. = bungaza. ili(l)-Bungane (Bhungane), n. Generic name for any flying beetle; hence, applied in a more particular sense to the human intestinal beetle (= ili(l)-Kambi), a certain boring fly, etc.

N.B. The two varieties of Mylabris (M. bifasciata and M. lunata), so common in the pumpkin-fields and valuable for their blistering properties, are gen. merely called by this name, seeming to have no distinguishing appellation, although their blistering properties are known.

Bunganyla, v. Flock or gather together for, collect round, as people round one (acc.) who has met with an accident, or cattle round something exciting on the veldt. Cp. bunga; bungaza.

Bungaza, v. = bunga; and bungazela.

Bungazela, v. Gather to, come closely round about, as a child might about its mother (acc.) from whom it would like something or about a friend just arrived; fawn upon, show affection by close contact, as a dog running about its master (acc.) who has just arrived; caress, put oneself closely around or about, as a father affectionately caressing his child (acc.), or a person his dog; keep flatteringly about the chief (acc.), as one seeking to ingratiate himself with him.

Bungcana (Bhungcana), v. = buncana.

isi-Bunge (Bhungu), n. = isi-Bumbe.

Bungela, v. Heap or gather together in or at any place, as mealies (acc.), rubbish, etc.; heap upon, as firewood (acc. or with nga) upon a fire (acc.), or false charges upon a person; gather or collect thickly upon, cover 'in heaps', as ticks might a person (acc.). See bunga.

ama-Bungela, n. Charges 'heaped' falsely upon a person.

ili(l)-Bungezi (Bhungozi), n. (N.) = ili(l)-Bungane.

ili(l)-Bungu, n. Certain kind of river-grass or rush; veldt-grass, field-crops, etc. while still young and soft, about a few inches above the ground.

ili(l)-Bungu (Bhungu), n. Lad, young male of about sixteen or eighteen years. Cp. ili(l)-Bungu.

isi-Bungu, n. Maggot of a certain fly, living in the ground; maggot-like piece of flesh extracted from beneath the tongue of a young dog (= um-Nqadula). Cp. i-mPetu. um-Bungu, n. 5. Embryo of man or beast still in the womb and not yet a fetus (= um-Gawu); ox of an entirely white colour, horns and all [Her. oty-mubmbuh, fetus].

Bunguka (Bhunguka), v. Leave or abandon one's parents and home and become 'wild' i.e. living among 'foreign tribes' or in non-related kraals. Cp. hlubuka.

Bungula (Bhungula), v. Cause a person (acc.) to abandon parents or home, as above; used also for making a person (acc.) insane or go mad. Cp. hlubula.

i-mBungulu (Bhungulu), n. Bug = i-nTisi-ki (Ga. thu, bug).

i-mBungumbungu (Bhungumbhungu), n. Thing of a soft, yielding nature to pressure of the feet or hands, as the soft earth in a cattle-fold, soft downy hair, etc. Cp. i-mBungu.

Bunguza, v. Move rollingly along, roll heavily about, etc., in a heavy, lumbering manner, as a big snake moving torpidly along, or a heavy sheep's-tail dangling round and about behind.

um-Bunguza, n. 5. Big, rolling, lumber-some mass, as of izi-nJobo, a large sheep's-tail, or a snake.

Bunguzeka (Bhunguzeka), v. Yield softly to pressure, as anything of the nature of an i-mBungumbungu.

Bunguzela (Bhunguzela), v. = bongozela.

Buniyani, ukuti (ukuthi), v. Fade right away or die away rapidly, or without effort. See ukuti bune.

Bunku, ukuti (Bhungu, ukuthi), v. = buncana.

Bunkula (Bhungkula), v. Break, snap, or cut off or apart, as a branch (acc.) from a tree, a mealie-cob from the stalk, one piece of meat or cloth from another, or as a man cutting off i.e. rejecting, having done with, any of his wives or children.

Bunqana (Bhungana), v. = buncana.

Buntsha (Bhungsha), v. Be or become no longer appreciated or of interest, become of little or no value, get consequently neglected or abandoned, as a piece of handwork which one has made and then sold unduly cheap or left about uncared for; a hut or any undertaking which one has commenced and then through loss of interest left unfinished (used in perf.).

u(lu)-Buntsho (Bhungsha), n. Person with very small buttocks = isi-Shodo.
Buntsu, ukuti (Bhuntu, ukuthi), v. Pitch or throw heavily down, as a heavy load (ace.) carried on the head = buntsula; get so thrown down heavily = buntsuleka. See ukuti tantsu.

Buntsula (Bhuntula), v. = ukuti buntsu; tantsula.

Buntsuleka (Bhuntulekela), v. = ukuti buntsu; tantsuleka.

(i)li-Bunu (Bhunu), n. Dutchman, Boer [Fr. Xo. ili-Bulu].

isi-Bunu, n. Vagina feminine (this word is of a decent nature, and can be used, when necessary, in respectable society) = nTlunu [Bo. tnu, lust; Her. e-kuku, vagina].

Bunuka (s.k.), v. (C.N.) = bunusa.

Bunusa, v. Live the 'gentleman' i.e. lead an easy, happy life, with abundance to eat and drink and nothing to do, as a wealthy kraal-owner, or a wife in a chief's kraal. Cp. tamasa; hleleka; ukuti zele zele.

(i)li-Bunzi, n. Forehead = i-mVelelo [Skr. bhru, brow; Ar. 'ara, forehead; Her. o-mBunbu].

Buqa (Bhuqa), v. Make a clean end of a thing (ace.), finish it off or clear it away outright, as cattle clearing off a field of mealies, constant walking wearing clean off all the grass from a place, or an army making a clean end of an enemy (= ukuti buqe, buqaza); go over a field (ace.) a second time, 'doing for it entirely', as when a harrow is sent over it after ploughing so as to completely break up the clods, or when re-sowing it after a first sowing has not been a success; make sport of a person (ace.), have fun out of him, humbug him, whether by humourous talking or practical joking.

i-mBuqa (Bhuqa), n. Person or thing cast aside, neglected, as of no further value or use = i-nGini.

Bughabaqua (Bhugabaqua), v. Dash down or about, make a thorough end of him, as a strong man might another (ace.) with whom he is wrestling.

Buqaza (Bhuqaza), v. = buqaza.

Buqazela (Bhuqazelala), v. (C.N.) = rusa-bazela.

Buqe, ukuti (Bhqe, ukuthi), v. Make a clean end of a thing (ace.), finish it off entirely (= buqza, ukuti lohle, ukuti lunga); be quite black, pitch dark (gen. with myama = ukuti kace, ukuti gendle).

(i)li, or isi-Buqe (Bhuqe), n. A clean sweep-off (with enza), as above = ili-Lohle, isi-Size.

(i)li-Buqu (Bhuqu), n. Loose, light soil (whether poor, sandy, or rich) such as can be raised up by the wind as dust. Cp. i-nBuqumbungu.

i-mBuqumbuqu (Bhuqumbuqu), n. = ili-Buqu.

(i)li-Buquisi (Bhquisi), n. Dust, as rises from the road in a wind = u(lu)-Tulu.

Buquza (Bhuqaza), v. Raise a dust, kick up a dust (ace.), as children romping or dancing in a dusty place, a girl sweeping in a room, or bullocks on a road (= puqaza; cp. kupeza); knock up the dust of a country i.e. tramp or travel away over it (ace.), even when using only grass paths; roll about, squat down, etc., 'in the dust', i.e. anywhere, on the bare ground, not tidily selecting a seat.

um-Buqwa (Bhuqwa), n. 5. Certain food prepared by mixing crushed mealies with crushed pumpkin-pips, u(lu)-Donqa, etc., and eaten dry.

Buru, ukuti (Bhuru, ukuthi), v. = buruza; buruzeka.

Buru, ukuti (Bhuru, ukuthi) — with a prolongation on the final vowel), v. Be, or go, in a long continuous procession, as a string of cattle, or constant procession of people = buruka; ukuti quama; cp. yama.

Burruka (Bhurruka), v. = ukuti buru.

Burrusa (Bhurrusa), v. Deal a person (ace.) a 'squealing' blow in the belly, with a stick or kick; throw violently down any squealing body, as a fowl = ukuti buru.

Burruseka (Bhurruseka), v. Get so thrown 'squealingly' down, or receive such a blow, as above = ukuti buru.

Busa, v. Enjoy a 'fine' life, as one with plenty to eat and drink and nothing to do (cp. buusa); hence, live the gentleman, be a lord; lord it over a country i.e. reign over it (with ku, or sometimes ace.), as a chief [Her. pu, prosper].

Ex. buyabusa labobantu: they have a fine life, have those people.

esabusa nMpana kwaZulu, while Mpana was still king in Zululand.

mus'ukuxisa ngeni, don't get enjoying yourself at my expense.

ukwi-i-buzela, to live at ease for oneself, live independently of others, enjoy life as one likes; hence sometimes, to be free, enjoy perfect liberty.

Bushu bushu, ukuti (Bhushu bhushu, ukuthi), v. = bushuzza; bushuzela.
Bushuza (Bhushuza), v. Go with the buttocks i.e. keeping them close together and wriggling them slightly from side to side as one goes, as people, gen. short and plump, who habitually walk with very short steps; go wriggling the buttocks i.e. go naked, generally, and as any kind of person = shubuza.

Bushuzela or Bushuzela-ze (Bhushuzela), v. Go along naked, 'wriggling the bare buttocks', as above = shubuzela.

isi-Bushwane (Bhushwane), n. Short plump-bodied person who walks with short quick steps, wriggling the well-stuffed buttocks about from side to side as he goes; also applied to a plump-bodied ox with well-filled-out buttocks (= isi-Shubuka); an idiot, one naturally without intellect, 'who goes about bare', as though understanding nothing.

Busisa, v. Cause or help one (acc.) to enjoy life or have fine times, as a chief might a favourite by lavishing wealth upon him; hence (M), make prosperous, bless, as God (cp. hitaklamelisa).

um-Buso, n. 5. An enjoying of life, 'fine times'; manner of enjoying one's life, as customary with any particular nation, as bull-fighting might be with the Spaniards, or polygamy and beer-drinking with the Kafir; mode of 'lording it' or acting the chief in a land i.e. mode of dealing with or governing the people, making life happy for them (they being supposed to be the 'children' of the chief); country over which one lords it or reigns, kingdom.

Buta (Butha), v. Gather together or up, collect, as rubbish (acc.), scattered grains or blankets; call to account, bring up, as a person's talk may afterwards bring him up for an explanation; pass. butwa, be gathered into i.e. incorporated in a regiment, as was every young-man among the Zulus upon attaining about his twentieth year of age (see i ili-Buto) [Sw. kutanisha; Bo. vaza].

Ex. nabutwa-pi ima? Sabutwa ka'Nodwengu, where you were assembled (i.e. your regiment), where did you serve for military service? We were assembled, or we served, at the Nodwengu military-krall.

Phr. ukuthi ka'gayakukubuta, the dusk will take you in or bring you back — as might be said to a naughty boy running away from punishment.

aku-buto intothwaqwa, to gather in the wrinkles i.e. to frown.

i ili-Buto (Butha), n. Certain climbing plant, used as a charm for attracting the girls.

Butalala (Buthalala), v. = ukuti butalala.

Butalala, ukuti (Buthalala, ukuthi), v. Squat down in a crouching posture i.e. resting upon the knees with the buttocks upon the heels and the body lying low over the knees; lie on the belly (not on the side), as a cat or a dog, with the head erect. Cq. bombelela.

Butana (Buthana), v. Gather or collect together (intrans.), as cattle or people coming together on one spot [Sw. kuta-no].

i-mButane (Bhuthane), n. Kind of scented grass (C.N.).

Butaza (Buthaza), v. Gather up closely together, compress, as a person his body when pressed for room.

Ex. uku-xi-butaza, draw oneself together, crouch, as a cat when about to spring, or a thief hiding in a bush. See isi-Butu; uku-xi-cuta.

Butazeka (Buthazeka), v. Get drawn together, or compressed, as the body of a cat before it springs, or a new clay-pot still soft when it gets pressed together at the sides.

Butisa (Buthisa), v. Gather itself (or themselves) together in one place, as a snake when coiling itself up, or cattle collecting together on one spot at mid-day (sometimes used in reflect. form uku-zi-butisa).

Ex. nantsi ingoka ibutsile olshawini, here's a snake coiled up in the grass.

inkomo sebutisile, the cattle have now collected together (for the mid-day rest). Cq. i-mBudo.

um-Butiso (Buthiso), n. 5. A combined ploughing or hoeing for the chief by his people, and applied alike to the assembled workers or to the land ploughed by them. Cq. ili-Lima.

i ili-Buto (Butho), n. Regiment, such as were periodically formed by the Zulu king of all young-men of the nation of a like age; member of any such regiment, warrior, or fighting-man (cp. uthu-Dibi); all collectively, or each individually, of the girls of a similar 'regiment' (in their case there was no actual embodiment in regiments, but from time to time, perhaps at the period of incorporating a new male regiment, the Zulu king would also coin a name by which all the girls of the nation of a like age would henceforth be known; the women thus knew their respective ages from their utho).

Ex. uyini wenza, ibuto lako? Ngiy' unabuthi-yomqor, of what regiment are you? I am an.
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i-nDlayengawe (the Leopard's-lair—name of a regiment).

P. akohlisana (amabuto), ebhumele, they deceive one another (the warriors) when under arms or on the war-path (having then to be very wary) = two rascals (out on the same job) met and took each other in.

N.B. Every boy in Zulu land who had attained about his eighth year had to work, when required at any military kraal, as an utlu-Dibi or baggage-bearer. When about eighteen or twenty, he was, along with all the other youth of a like age throughout the land, incorporated into some newly-formed and newly-named regiment, and for a time had to serve a kind of apprenticeship in one of the military kraals (see iiti-Kamzi).

Butu, ukuti (Buthu, ukuthi), v. = butaka; butuza.

izi-Butu (Buthu), n. Crouching posture, a compressing of the body together into small compass, as when wishing to conceal oneself from sight, or when approaching the Zulu king, or as a cat about to spring — only used adverbially as below.

Ex. uku-lala izi-buthu, to lie crouched up = butuza.

um-Butu (Buthu), n. 5. A general dropping or dying off in large numbers and without apparent cause, as sheep or goats.

Butuka (Buthuka), v. Crumble to pieces, as a lump of dry earth between the fingers; drop away or die off, as sheep or goats, in large numbers and without apparent cause.

i-mButuma (Buthuma), n. Big, baking fire, formed of a heap of glowing logs.

Butuza (Buthuza), v. Make crumble to pieces, as a piece of dry earth (ace.), between the fingers; make drop or die off largely, as certain diseases do sheep (ace.).

Butuzeke (Buthuzeka), v. = butuza.

Büxe, ukuti (Bhüxe, ukuthi), v. = büxeza; büxekeka.

Buxeka (Bhuxeka), v. Place so as to stand immovable or firm; hence, fix or drive in firmly, as a stake (ace.), set down firmly i.e. flat down or squat, as a flat-bottomed can (ace.), or an infant on its buttocks; settle firmly or fixedly, as one's kraal in any particular locality = ukuti buxe.

Buxekkeka (Bhuxekkeka), v. Get placed firmly or immovably, as above; get firmly fixed or driven in; get to sit flat down, as a can, or squat down, as a lazy woman idling; get firmly settled down, as a kraal in any locality, or a man in a new position.

isi-Buxu (Bhuxu), n. Calf with unusually large body.

Buxu büxu, ukuti (Bhuxu bhuxu, ukuthi), v. Wash the body with the hands, as when bathing.

Buxunga (Bhuxunga), v. Wash the back of another person (nec.).

Buya, v. Come or go back, return; bend inwards at the top, as the sides of a beer-barrel, or in a more pronounced degree in some globe-shaped vases and Native pots and baskets (ep. citha; utlu-Bijongo; ama-Ngwyu); be closely, compactly built, as a cosy Native hut that has been well thatched so as to allow of no cold or draughts to enter (used in perf.); succeed in getting, or come off with, anything (with na) over which there has been some contention; be thus obtained after successful contention, come back with one (with na of person), as some object (nom.) over which there has been contention; contract, as a healing sore; also used adverbially, as an aux. verb, and expressing 'afterwards, and then, again, etc.' [prob. akin to butu; At bo, go back].

Ex. ngi-buya kona, ngi-buya kuye, ngi-buyala vena, ngi-buyela kware, I return from there, I return from him, I return for (i.e. to fetch, or on account of) you, I return to you.

ikanda tele ibuyile, his head curves round at the forehead (i.e. curves forwards, is bow-shaped).

ngitanda isitha esibuyileko, I prefer a vessel bending in at the top (not straight-sided).

labuza nati (ivale), it (the lawcase) came back with us, i.e. we won the case.

ngikubuya nako, I shall succeed in getting hold of it — as when thinking for a word one has momentarily forgotten.

yatl'uba ingijamele (ingati), yakhulu: ngi-buya umyoga-ke; ngiyisengile umalo, after it (the buffalo) had cast an angry look at me, it passed on; and I came back again as to my breath (i.e. and I breathed again freely): for I was already dead with fright.

ibuya, 'mubaza!' it (the impi) returns (to the fight), my men! — a common rallying cry of Natives fighting.

yidhu neanje, ubuye w.e kimi, eat now, and then come to me.

wabeza wati Mipse, afterwards Mipse said.

uma ubuya ndweza, avu! 'Mipse! wo-bona okukula, if you do it again, oh! by Mipse! you will see something great.
i(li)-Buya (Buuya), n. Backwash of any kind, i.e. water driving backwards, or up on to the land, not passing off in a free forward course, as the in-coming tide at a river-mouth (the waters apparently being thrown back on the land), or as in some rivers, where a swift current throws the side-waters in a circular, backward course round some promontory.

i-limiBuya, n. Place where a large number of people have their fields together, a large number of fields close together in one common spot = um-Limela.

i-mBuya (Buuya), n. Common weed (Amaranthus Thunbergii), much liked as umfinyo when young; also another weed somewhat resembling it, but said to cause dysentery in a kraal in the vicinity of which it grows (= isi-Nyembane).

P. (umuntu) o'muuxwa lamili 'umbuya, a person whose kraal-sites don't grow any imbinyo (he doesn't stay long enough for that), — said of a restless man, who is constantly shifting his kraal.

isi-Buya, n. Spot prepared for threshing Kafir-corn (= isi-Zo); fenced enclosure for storing grain after harvesting.

i-mBuyabatwa (Buuyabathwa), n. Certain weed, something like the i-mBuya, but thorny, and not eaten.

Buyelela, v. Return on the same day (not sleeping away from home).

Buyisa, v. Return, bring or send anything (acc.) back, as an article borrowed; bring back (the clouds), be working up for rain, as the heavens; take back, withdraw, as offensive words; make good, replace, as the injured property (acc.) of another; rally, as an induna might his warriors after a repulse by shouting ibuya! to them; bring back home a recently deceased person (acc. i.e. his i(iti)-Dhlozi — see hlamba).

Ex. (izulu) linda ukubuyisa, it (the weather) wants to work up for rain (i.e. a set-in rain, not a passing shower or storm).

P. abubuyisi bapambili, the turners-back (i.e. those who are worse than those you are running away from) are on ahead — you will find worse things on ahead; out of the frying-pan into the fire.

Buyisana, v. Bring or send back one to another; take back one from another, withdraw mutually, as offensive words; hence, make it up, after a quarrel.

Buyisela, v. Cause to come back to a person something, return or restore a person his thing (doub. acc.); make amends to a person (acc.) for something damaged or lost (acc.) by something else (with nya).

Phr. akusenu i'kubuyisenza'mura, it is no longer able to be returned back (and be as though never done) = it's no use crying over spilt milk.

Buza (Bhuzana), n. Buzz, huin, as a swarm of flies or bees; swarm, be numerous, as an immense number of cattle or a pig's litter; wander idly, saunter about without any purpose, as a loafing man or unherded cattle.

Buza, v. Ask a person (acc.) anything (acc.), put a question to a person (with ku) about some matter (acc. or with nja); enquire about something (acc. or with nja) of a person (with ku, or acc. respectively); interrogate, examine orally, as a teacher his class (acc.) [Lat. postulo, I demand; Ar. sa'at, ask; MZT. buzia; Chw. bitsa; Ka. buja; Ga. wuza; Sw. uza; Her. pura].

Ex. kuyabuzwa, yini? is it then asked about? — used to express 'of course! there's no doubt about it.'

wongibuza pela! you shall ask me then (if it is not so) i.e. you'll see if it won't be as I say.

Phr. uku-buzwa iwe, to ask about a statement; to ask for a statement or definite reply.

N.B. A favourite musical pastime of the Native children is to draw certain figures, consisting of lines, rings, etc., on the floor of the hut, wherever one of the girls, having noted the position of the several figures, covers her eyes with one hand, and, in a pretty minor song, replies to another of the girls who, pointing to the first of the figures as they stand, enquires, in a similar singing tone, Nyibuza! (I ask what this is!). There are three varieties of figure and three different replies, viz. Nyibuza umlomo s'ebamvu, geyeni! (I ask about the mouth of the gun, ya! ya!); 'Ntshikinsiki, siy'azi soke, geyeni! (Lump of a thing, we all know it, we do, ya! ya!); Vuta, 'ncwele kwesi ezipem'elabhe, isiy'azi wokuphahle, geyeni! (Flame up, twinkling things, those which rise up out of the sea; we went and caught him at the Diamond-Fields, ya! ya!)

If the girl who is replying, through forgetfulness of the relative positions of the different figures, sings out an unsuitable reply, she has lost the game.

i-mBuyana (Buwanana), n. Green-backed Bush Warbler (Camaroptera olivacea) = im-Buza.

i-mBuyane (Buwanane), n. Black flying-ant that comes out of the ground after rain (= um-Iyane); black flying and stinging
ant that sometimes appears in swarms on hot days; small species of fly that swarms about fermenting stuffs (= i(lu)-Bu); small gnat that rises in columns from the ground on hot mornings — the word would seem to have been originally, as it still is in the Xosa, a generic name for any kind of gnat or midge, in which indiscriminate sense it is, however, no longer in use among the Zulus. Cp. i-nTsentsane.

N.B. The naming of the numerous varieties of ant is very contradictory among the Natives, the different names being applied to different objects in almost every separate district.

u(lu)-Buzane (Bhuzaene), n. = u(lu)-Buzela.
isi-Buzela (Bhuzele), n. Idle vagrant, one sauntering lazily about, a loafer.

u(lu)-Buzela (Bhuzele), n. Roaming swarm of things, as of cattle wandering in great numbers unhindered about a plain = u(lu)-Yaba. Cp. i(lu)-Bololeneane.

um-Buzeli, n. I. One who defends another, by cross-examining the other side, asking questions on his behalf.

isi-Buzenge (Bhuzeenge), n. Half-draft, dazed-looking, mentally-lost individual.

i(lu)-Buzi, n. Kind of field-rat, larger than the i-mBiba.

P. ibuzi l'axirwa umlaleli, the where-abouts of the field-rat (eaten by some children) are known to him who listens for it = if you want a thing, you must go and work for it; or, the good things come only to those who search for them.

C

In Zulu is used to represent the dental click, of which there are four varieties, viz. (1), the dental click simple, represented by the letter c, and occurring e.g. in the word caca (to be plain); (2), the aspirated dental click, represented by a ch, as in the word chacha (to cover, as water the food in a cooking-pot); (3), a hard liquid dental click, represented by the sign ge, as in the word geagea (to perform the wedding-dance), and geoba (anoint); (4), a soft liquid dental click, also represented by ge, as in the words i-ngaeena (a marsh-plant), and i-ngicosana (a small quantity) — the difference between these last two varieties being sufficiently marked by the fact that the latter or softer kind only occurs after an n immediately preceding it in the same syllable, the sound being found mostly in words of which the radical really commences with a c, but the sound of which has now become liquified or tempered down by the presence of the nasal n preceding it. It must be noted, however, that there are some words in which the simple dental click, written with a c, also follows immediately after an n in the same syllable, and yet does not have its sound affected in any way; but in such cases it may be assumed as more probable that the n is, along with the c, an intrinsic portion of the original root, and is not a subsequently added prefix, as for instance in the word i-n'winiwezi or i-n'winiwezi (honey-bird).

Words commencing with the liquid varieties of the click, written with a ge, will be found duly entered under the letter G.
Grass, generally (="ulu"-Tshani); used also adverbially, as below.

Ex. kwakika umubambi, engamawu nje, there came the Boers, they being as many as (the blades of) grass.

Pfr. umun'onde inwe (or wag'onde inwe), they ill-treated him (or it) as though he were mere grass (to be trodden on) i.e., as though he were a despicable nothing, of no worth or account. Cp. uk-aun'onde pensi.

Caba, v. Chop down, chop away, as bushes (ace.) from a spot being cleared; break up by bitten, as a bone (ace.) when nibbling it off at the soft end to obtain the marrow and juice (not the gristle, etc. clinging to it outside = kukuza); cut down, slay right and left, as people (ace.) in a battle.

Ex. ucca izigoza, ucca umazi, he is chopping stakes, he is chopping (stakes) for a kraal.

umazi sowo-cashiic, the kraal is already chopped for (i.e. its necessary stakes for fencing, etc.).

Caba, ukuti (ukuthi) v. Be flat, level, smooth, as a plain or hut-floor (= cabazeka, cabekeka); sit flatly, or squat, down, as any flat-bottomed vessel, or a book lying on its side, or a woman 'squatting' on the ground (= cabazeka, cabekeka); hence, have a pleasant berth, be comfortably placed, as a woman marrying into a well-off family (= cabazeka, cabekeka); come down on to flat ground, as when descending from a precipice or steep hill (= cabazeka, cabekeka); make flat or level, as a hut-floor (ace. = cabaza, cabeka); set down flat i.e. so as to sit flatly down, as any flat-bottomed vessel (ace.), a grinding-stone, or a book on its side (= cabaza, cabeka); place down slightly, whether in small degree or quantity, as porridge (ace.) when serving it out; or carefully, softly, as a blanket (ace.) over a sleeping person, or food so that it be not splashed about (= cabeka) = ukuthi defe, cababa, ebebe, ebebele, tu, tebelele.

isi-Caba, n. Thin piece of crushed mealies (or um-Caba), such as gets turned off the stone when crushing boiled-mealies for mixing with amasi; any similar thin flat cake or plate, as a tin lid or a dinner-plate; flat, low-lying strip of land beneath a hill or by a river (cp. i-umFialis).

isi-Caba (Cabha), n. Small sitting-mat (= isi-Cepa); Native hut-door made of wicker-work.

um-Caba, n. 5. Boiled mealie-grains crushed on the grindstone for mixing with amasi; sickly, delicate, strengthless person or animal.

Pfr. umcab'ose lhomasini, the crushed-mealies that are left in the sour-milk — a term jocularly applied to those young-people born since the break-up of the Zulu power and who have consequently not been called up for regular military service nor incorporated into regiments, except nominally.

Caba, ukuti (ukuthi), v. = ukuti cabha.

Caba caba, ukuti (ukuthi), v. = ukuti taba taba, ukuti zinzzi zinzzi.

Caba caba, ukuti (Cabha caba, ukuthi), v. Patter, as a rain-drops on the wet ground.

N.B. There is a universal custom among Native children of splashing about with their feet in the rain, singing, 'Caba caba! ama-boutsi ayamuka!' or, 'Caba caba kusamatole! cabelele becese kumulo!' — see cabaza.

u-Cabacabane (Cabhecabhanje), n. Children's pastime, as above (with enza).

u-Cabakakishi (s.k.), n. Nice cool food — a nickname for amasi.

u-Cabalele (Cabalele), n. = u-Cabacabane.

Cabanga, v. Think, in all its forms; hence, reflect, consider; imagine, suppose, fancy, any thing (ace.) or person = kankanya, kanyanga. Cp. zindhla [Skr. man, think; Sw. angalia, have thought for; Her. ndangorasi, imagine].

Ex. kade nyikwebanga, I have been long imagining (i.e. suspecting) you.

kade nyikwebanga ngave (or nyikwebanga), long is it I have been thinking of you.

-u(1u)-Cabanga, n. Cartilage at the end of the breast-bone = i(li)-Pe, u(1u)-Valo.

Cabangela, v. Think, or presume for a person (ace.) i.e. assume a knowledge of his thoughts or actions; hence (in a bad sense), imagine for him, entertain thoughts of suspicion about him, suspect him, as of doing any bad action = zindhlakahlela.

um-Cabango, n. 5. A thought; reflection, consideration.

Cabaya (Cabhaya), v. = cabaza (cabhaza).

Cabaza, v. = ukuti cabha.

Cabaza (Cabhaza), v. Splash about singing in the rain, as Native children have the custom of doing. See ukuti cabha cabha.

Cabazeka (s.k.), v. = ukuti cabha.

ubu-Cabe, n. = um-Cabo.

Cabeka (s.k.), v. = ukuti cabha; also, get cleared or chopped away, as bushes, etc. — see cabha.

um-Cabo, n. 5. Piece of bush-land newly cleared = ubu-Cabe, ubu-Hlahlo.
isi-Cabu, n. Any kind of venemous spider (= u(lu)-Lembu); gadfly (= isi-Rawu). (C.N.).

Caca, v. Open a wound (acc. = i-nGozi), gen. on the head, by scraping aside the flesh so as to reveal the underlying bone.

Caca (Chacha), v. Be plain, evident, unobscured, as the words of a person (not as a krala — see u(lu)-Bala; nor water = eweba); be glossy, sleek, as the skin of a person or beast in good condition (= cacaamba, tawuzela, isopa); appear like a shiny covering on the top, as water (nom.) when poured on food in a pot so as just to cover it with a shining surface (perf. is used in all above senses to indicate the state); break up, chop up, as a bone (acc.) for boiling in soup or extracting the marrow (cp. caba), or as the middle wattles in the roof of a Native hut when removing the same in two portions.

Ex. ama-zioko uceacile, your words are clear, evident.

tel'amanzi, uceace, pour in water, so that it may show a surface (above the food).

uceacile uBani, he is in fine sleek condition, is So-and-so.

u(lu)-Caca, n. Anything lying 'scattered' or fallen about over the ground, as Kafir-corn blown down (in grain, or plant) by the wind, mealies spread all about the ground to dry, or men strewn killed over a field of battle.

Cacamba (Chachaambha), v. Burst by cracking (not into atoms), as an earthen beer-pot, or lamp glass; burst open by splitting the joint, as a seed-pod; be sleek, with well-filled-out, glossy skin, as a person or beast (used in perf. = cace).

Phr. nka-cacambhosu amukola'zi, to put in good condition the ancestral-spirits, i.e. put them in good heart, make them come back to the kraal, when, by some misfortune, it is feared they have forsaken it. This is done by slaughtering a white beast in their honour and placing medicine at the back of the hut to be sipped by them.

Cacamezela, v. Do anything carefully, with concern, as when carrying a fragile vessel, pouring out beer, hoeing a valued plant; do, use, treat economically, with frugal care, as when patching a garment to make it last long, or when tying up a bundle with scraps of old string, other being unobtainable; act with patient, resigned perseverance or carefulness, as in any hard circumstance difficult to bear = catamezela.

i(li)-Cacane, n. Certain veldt-plant having an orange-red spike like the i-nGeacane of the marsh; in some localities applied indiscriminately to one kind and the other.

Cacaza (Charhazu), v. Act the lord, be the master, as a bull over the herd or a wife over the man (with peza, or boe.); make oneself out the master, as a boldly disobedient child, or a stranger improperly assuming authority in any kraal (= louloula); drip, as rain from the roof of a hut (= sanza); leak by letting ooze or trickle out, as a cracked pot; crack or crackle, as dry firewood when split up or a board when breaking lengthways (= rrerra); also = qaqaza.

Cacisa or Cacisela (Charhissu), v. Make an affair (acc.), word, etc., clear, or plainly evident for a person (acc.). Cp. cisisela.

Cadelana, ukuti (ukuthi), v. Be very thin, with the bones showing prominently at all points of the body = caku.

ama-Cadelana, n. Thin bony person, 'all bones', as an old man, or thin growing boy.

Cafaza (Chafaza), v. Squash up in the mouth, champ, as honey-comb containing young bees (= cimiza); squash or break softly between the fingers, as the mealie-grains of an over-fresh cob when shelving.

ama-Cafazi (Chafazi), n. Young immature bees in the comb, eaten by Natives = ama-Qanda, ama-Cimiza, ama-Qamusa.

isi-Cafucafu (Chufchafa), n. = isi-Fimini.

Cafuzu (Chafuzu), v. = rafuzu.

isi, or isi-Cavgogwana (Cuqogwana), n. An undertoned slanderous talking about others (= izi-Vicoco): small cooking or serving of food.

Ex. mumpa-ya behlezi isi-cavgogwana, there they are, sitting talking slander, talking ill about other people.

Caka (s.k.), v. Be very thin, emaciated, 'all bones', as a consumptive or famine-stricken person (used in perf. = gcutsa); white, whitewash, with white ochre or lime, as a wall (acc.), or as witch-doctors do the body; hence, paint the face with colours, as young-men and girls nowadays occasionally do.

Caka (Chaka), v. Blurt out, let out openly, publish abroad, as a secret, whether an affair or a person (acc.) = cekufula. Cp. evula; halula; pafuza.

Ex. amfana kuNcomi indaba uyefikile, wesicaka, Ncomi's boy has let out the whole affair, he has given us away or made us known.
isi-Caka (Chaka), n. Poor, poverty-stricken fellow, without any stock (= (ii)-Hobe, um-Punggolo, um-Ilala, i-mPahangu); pumpkin-garden [Fe. bo-taki, servant; Mpo. o-shako].

Cakabeza (s. k.), v. Make or let get cold, as food (ace.); make a person get or feel cold, as cold food, or as when a person with a cold body lies near him.

(iii)-Cakabezi (s. k.), n. Cooked food already become cold = (iii)-Takaabez.

Ex. basibekela icakabezilagizolo, they served us with some cold stuff of the day before.

Cakacakaza (s. k.), v. Augment. form of cukaza.

isi-Cakakolo (s. k.), n. Any things, as kraals, fields, etc., standing numerously together on one place (not densely packed in one block = isi-Dhlavela).

isi-Cakafu (s. k.), n. Any squat-bodied thing, as a pumpkin flattened on both sides, or a short broad-bottomed pot = isi-Dorraza.

Cakafula (s. k.) v. Walk slowly along, as an old or feeble person.

Cakafula (Chakafula), v. Revile, abuse with offensive language = ekacika, ekakacea, nyezoza, xafuza.

Cakalashela (s. k.), v. = calakashela.

Cäkalala, ukuti (ukuthi; s. k.), v. = ukuti fitilili.

u(lu), or i-nCakalala (s. k.), n. = i-nFitilili; also = i-nFene.

Cakamisa (s. k.), v. (N) = cakatisa.

Cakasha (s. k.), v. Collect or pick up small sticks (ace.), scraps, for firewood. Cp. toza.

Cakata (Cakatha), v. = cakatisa.

Cakatisa (Cakathisa), v. Do anything slightly, just a little, imperfectly, not thoroughly, as when pouring out a little water (ace.), grinding snuff roughly or in small quantity through want of time; do anything loosely, slackly, not firmly or tightly, as when fixing a ream or putting on a covering; do lightly, softly, gently i.e. carefully, not roughly, as when carrying or washing a fragile vessel; be or get done slightly, loosely, etc., as the ream, covering, etc., above; be an imperfect, a 'loosely' ten i.e. be nine in number. Cp. cotoza.

Ex. ngicakatisile loku, just take this loosely along for me -- implying that there is no need of much care being taken; or, just carry this gently for me -- implying carefulness of handling (the sense would be self-evident from the particular object referred to).

Cakula (s. k.), v. Draw, dip, as water or beer (ace.) with the i-nDebe or gourd-ladle.

um-Cako (s. k.), n. 5. White ochreous stone, found in some localities and used by the Natives for painting the body (distinct from u(lu)-Duka olumhlohe); hence, lime; certain tree, growing in the bush-country and whose red berries are used as an ornament.

Cakalala, ukuti (ukuthi; s. k.), v. = ukuti fitilili.

Cakata (Cakatha), v. = cakatisa.

Cakatisa (Cakathisa), v. Do anything slightly, just a little, imperfectly, not thoroughly, as when pouring out a little water (ace.), grinding snuff roughly or in small quantity through want of time; do anything loosely, slackly, not firmly or tightly, as when fixing a ream or putting on a covering; do lightly, softly, gently i.e. carefully, not roughly, as when carrying or washing a fragile vessel; be or get done slightly, loosely, etc., as the ream, covering, etc., above; be an imperfect, a 'loosely' ten i.e. be nine in number. Cp. cotoza.

Ex. ngicakatisile loku, just take this loosely along for me -- implying that there is no need of much care being taken; or, just carry this gently for me -- implying carefulness of handling (the sense would be self-evident from the particular object referred to).

Cakaza (s. k.), v. Scatter or throw disorderly about on all sides, as a fowl does when among spread-out grain (ace.), or children the refuse of indle, clothes, etc.; cut incisions abundantly in the body of a person (ace.), 'slice him up' (= vakaza; cp. zawula).

Cakaza (Chakaza), v. Silt or notch at the edges, as men do strips of skin (ace.) when making ornamental tails, or the edges of an assagai so as to make it catch into the flesh (= qopa); slit up or slice up, as one might a hide (ace.) when slicing off a ream or slash for a whip (= chaya).

(i)-Cakazi (Chakazi), n. Young widow marrying a second husband = (ii)-Dikazi. Cp. um-Felwakazi.

u, (ii), or ubu-Cakide (Chakide), n. Weasel = u-Boshobana, u-Mbonjolo.

P. neakide ulholile, imamba y'ulolile, the weasel is at ease, the mamba having gone out — might be applied to children enjoying themselves when their parents are away = when the cat's away, the mice will play. puma, 'cakide! wadhibwa imamba!' come out, weasel! or you will be eaten by the mamba = get out of his (your father's) sight before he comes, if you don't want to be walloped (as might be said as a warning to a child who has done wrong).

um-Cako (s. k.), n. 5. White ochreous stone, found in some localities and used by the Natives for painting the body (distinct from u(lu)-Duka olumhlohe); hence, lime; certain tree, growing in the bush-country and whose red berries are used as an ornament.

Cakula (s. k.), v. Draw, dip, as water or beer (ace.) with the i-nDebe or gourd-ladle.

um-Cakulo (s. k.), n. 5. Small sized earthen pot, shaped like a pudding-basin or tin bowl, and used for eating from = um-Kele, um-Kambati, um-Shengele.

i-nCakusha (s. k.), n. Certain bluish-coloured cloth.

(i)-Calu, n. Anything wrong, deserving complaint, in any kind of action or work; hence, fault, defect; mistake, error; harm, injury; crime, offence against the law; guilt, guiltiness, as of the person, or his action; law-case, trial, of any description as tried before a court; debt, whether owing to, or by, a person [Ar. ghala, fault].
Camanga, v. (C. N.) = cahanyu [Skr. man, think; mali-s, thought; Lat. mens, mind].

um-Camango, n. 5. (C. N.) = um-Cabango.

Camaza (Chamaza), v. = tamasa.

Cambalala (Chambalala), v. Recline, lie down for repose (not sleep = see lahu) [Ang. lambalala; L. Cong. lavalala; Her. tanamana, lie stretched out].

um-Cambayiya (Chambayiya), n. 5. Indolent person, always lying down or sleeping.

Cambuka (Chambuka), r. Have, or have made, a hole through; get opened or lanced, as below = camauka, qambuka.

Cambusa (Chambusa), v. Make a hole through anything (acc.), as a plank, or child's ear (according to Native custom and when it is about seven or eight years of age = rrrera), or a calabash at the mouth; lance, open, as an abscess (acc.); be of full intellect, attained to full clearness of mind, i.e. not stupid or boorish, as a child growing out of its first years of infancy, or a country-lad brightening up by contact with civilisation = rrerra. See camusa, qambusa.

Phr. buti ongeambusile, isipitla; wihlela emkombeni rempaka, they say a person who has not pierced the ear is a lagger-behind, one not up to the mark in growth or intellect; he eats out of the trough of the wild-cat (has cut himself from his family and their ways and become wild).

Camela, v. Rest or lean the head on anything (with ku or loc.), as upon a pillow. Cp. eyama [Her. yama, lean against: Sw. inama].

isi-Camel, n. Kafir head-rest, made of a log of wood with a leg at each end = isi-Gqiki; isi-Gico; cp. um-Inku.

um-Camo (Chamo), n. Urine; penis maris = um-Tondo.

i(li)-Camu (Chama), n. = i(li)-Ncuma.

isi-Camu (Chamu), n. Hole, gap (C. N.).

Camuka (Chamuka), v. Have a hole through, as below; get opened or lanced, as an abscess (= cambuka); break out in open sores, as a person's body (= cweka, cp. badhluka).

Camusa (Chamusa), v. Make a hole through anything, as a plank (acc.), child's ear, or garment; open, lance, as an abscess (acc.) = cambusa, qambusa.

Camusela (Chamusela), v. Hatch, as a hen (by breaking a hole in the eggs for the chicks to come out).

i(li)-Canca (Chanca), n. = i(li)-Canca,

Ex. kaku'cala, or kakama'cala, it's no matter, of no consequence.

u'ma'ala-ni? what's wrong with you?

mekala elikula, he has a great crime (attached to him), he has great fault, great guilt.

nakuba na'cala, he suffered no harm or injury.

angina'cala kuloko, I have no responsibility for that.

uye eceleni, he has gone to a trial (before the chief or magistrate).

uye kubasela amero'alka k'uFaku, he has gone to agitate about his debts (i.e. about payment of them) at Faku's.

icala limatlile, the case has thrown him away, i.e. he has lost the case.

icala limtelile, the case has relieved him of blame, i.e. he has got off.

icala limtumela, the case has agreed with him, i.e. he has won the case.

uku-tvala icalo, to incur blame, become charged with wrong-doing.

uku-m-beka (umuntu) icalo lokwela, etc., to accuse him (any person) of stealing, etc.

uku-li-beka uye icalo lokwela, etc., to lay the blame or fault of the stealing, etc., on him.

uku-m-niga icalo lokuti, to place upon him the responsibility for any thing.

i(li)-Cala (Calata), n. Edge, outside limit or extremity of anything of surface (ep. u(lu)-Cilo, u(lu)-Ndli, u(lu)-Siko); side (relatively), of any surface, as a road (ep. u(lu)-Hlangoti); side, bank, shore, as of a river (ep. u(lu)-Gu, u(lu)-Sebe); adverbs; ecali enu, beside, at the side of.

Ex. u(kela) eceleni kwemvelile, he stands beside or at the side of the path.

uvelile emvelile enu, they scattered on all sides, in every direction.

uyazi nges'eceleni, don't go off towards the side (i.e. keep straight forward).

i(li)-Calaha (Chalaha), n. Male (i.e. uncastrated) dog.

Calakshela (s. k.), r. Do anything by a forced effort, even when without strength or heart, as when trudging along to get to one's journey's end, though quite exhausted, or working when disinclined or against one's will, or when bearing up patiently under adverse circumstances; hence, force oneself to do anything overpowering or difficult = calameza, condalasela, cinelela, condobezela.

Camaba (Chama), v. Void or pass urine = tunda, geambuza, shobinga.

Cama cama, ukuti (Chama chama, ukuthi), v. = ukuti nekende.

Camazeka (Chamazeka), v. = nekendeka.
i(li)-Cancala (Chancaala), n. A flooding, as of any spot with water after heavy rain; hence, puddle, pool, as might be formed on a road after rain; plur. ama-Cancala, multitude of pools, general inundation, swamping, flood, as might be here and there about a partially submerged field (= ama-Tantala); great abundance of u-shvala, 'floods' of it (= ama-Damny, ama-Baka). Cp. i(li)-Baka, isi-Bakabaka.

Ex. umLalaxi senvulicancala, the Umla-lazi is now in flood, a broad expanse of water.

intsinu ka'Ngosa is'ing'amacancala, Ngosa's field is now flooded, covered with pools, swamped.

Canda, v. Cleave, split, 'chop', as a log of wood (acc.) into lengths of firewood = bandia [Lat. ceddo, I cut; Sw. chanja, chop; Her. penda, split].

Candabezela, v. = calakashela.

Candalasela, v. = calakashela.

Candula, v. Make new or fresh again, as a smith an old hoe (acc.) by working it up anew.

Canduleka (s. k.), v. Come out afresh, grow up again, come out 'young' again, as new grass coming up after a grass-fire, or foliage re-appearing on the trees in spring; become young again (locu-Jerally), as an old person regaining vigour (used in perf.).

um-Cane (Chane), n. 5. Meat of an emaciated beast that has died of disease; also applied contemptuously to any thin, sorry animal purposely slaughtered. Cp. i-nGeuba.

Caneka (Chaneeka), v. = ewaneka.

(i)li)-Cangcala (Chancaala), n. = i(li)-Cancala.

Canguza (Changuza), v. Dance as girls, at certain ceremonies or festivals connected with their sex, as the ukw-onwula, and at a wedding (in this latter case it is applied solely to the bride or to the bride's party collectively and inclusively of males, but not to the girls of the i(li)-Keto or bridegroom's party). Cp. geu-gca; keta; sina.

Canguzisa (Changuzisa), v. Help a girl (acc.) to dance, i.e. attend her dancing ceremony, wedding, etc., as a member of her party.

um-Canguzo (Changuzo), n. 5. = um-Geu-gco.

Cantsa (Chantsa), v. Lay out, spread or open out, as a garment or mealies to dry; divulge, expose publicly, as a secret affair = eneka [Sw. tanda, spread out; Her. vanda, spread over].

(i)l, or u(lu)-Cantsi (plur. only ama), n. Sleeping-mat = u(lu)-Kuko. Cp. i-nKe-ta; isi-Hlandhla; i(li)-Nzadi.

Cantsisa (Chantsisa), v. Help or cause a person to lay out anything (doub. acc.).

unfold, unravel, explain, lay out clearly any difficult matter or problem (acc.) = hlaazutula.

Cantsisela (Chantsisela), v. Unfold, unravel, or explain a matter (acc., or ku, or nga) to or for a person (acc.) = ka-nyisela.

isi-Câncanu, n. Any rich, luscious food that quickly causes surfeit or disgust; any food or medicine of a nauseating nature, liable to turn the stomach, as castor-oil or cold soup; person or thing of disgusting habits or appearance; person of a squeamish nature, easily disgusted = isi-Pelleflekfe, isi-Casucatu.

Canuka (s. k.), v. Get sickened or turned as to the stomach (i-nTliziyo) by any nauseating food, nauseating medicine, or disgusting sight = casuka.

Canula, v. Turn the stomach (i-nTliziyo), as luscious food, nauseating medicine, or disgusting sight = casula, camuzela; ep. swica.

Ex. kuyaqieamuda indizyo lokukudhla, this food turns my stomach.

isi-Cânuulo, n. = isi-Câncanu.

Canuzela, v. = canula.

Câpa, ukuti (Chapha, ukuthi), v. Drop, i.e. make fall drop-wise, spill in drops, as a person water (acc.), mud, etc.; drop juice, as a palm-tree when cut = caphaza; drop or dot a thing about with something of a liquid nature, as a table (acc.) with lumps of porridge (with nga), or a floor with drops of ink = capazela; get dropped about or spilt in drops, as water, porridge, etc. = capazeka.

Ex. itapha baliti capa capa yonke indawo ngomntuli, they dropped or dotted the table all over with ink.

Capa (Chapha), v. Supple or soften a skin (acc.) by smearing it or rubbing it in with amasi, milk, cowdung, etc. [Sw. paka, smear].

Phr. ukv-capa umntuli umntulu, to smear a person with abuse, rub it well in to him (used chiefly by women).

i-nCapa (Chapha), n. Soft kind of grass, used for putting under girls menstruating for the first time (C.N.).

ama-Câpacapa (Chaphachapha), n. Spots,
- dots, blots, and the like, 'dropped' or scattered about over anything.

Cápasha, ukuti (Cháphasha, ukuthi), v. Emerge or come out of the water on to the other side, as a person when fording a river = ukuti capashá, ukuti capashiya.

Cápashi, ukuti (Cháphashi, ukuthi), v. = ukuti capasha.

Cápashiya, ukuti (Cháphashiya, ukuthi), v. = ukuti capasha.

(iii)-Capazelo (Chaphazelo), n. Drop, as sprinkled or spilled anywhere; separate drop of loose rain, such as falls sparsely at the commencement of a storm.

Phr. uku-dhlicwa amacapazelo, to be eaten by the drops falling about, i.e. to be struck or injured by a stray shot or chance blow intended for someone else — as might occur to a spectator at a fight.

(iii)-Capekana (Chapheka), n. = isi-Ancape.

Capeka (Chapheka), v. Get supplied, as above — see capa; be well supplied (figuratively), i.e. of quick perception, readily grasping, sharp intellectually, as a boy; to have feeling, sympathy, good nature, in one's heart (used in perf.).

um-Capo (Chapho), n. 5. Any material used for suppling a skin, as amasi, milk, cowdung, etc.

Capuna (Caphuma), n. Take out a small quantity of anything solid with the hand, scoop, dish, etc., from a larger quantity, as when taking out a dishful of meals (acc.) from a sack (not of liquids = cuka). Cp. cosuta; zacula.

Casa, v. Smash, break up into bits, as a stone (acc.) or any hard body; eat amasi 'raw' i.e. un mixed with crushed meals; eat or harvest Kafir-corn still green; also = ewasa [Ar. kasar, break; Ga. asa, crush; Sw. saga, grind; pasua, split].

Phr. uku-zi-caso, to throw oneself about on the ground in a rage, as a child.

Cashá, v. Hide oneself, as behind a thing, in the grass, or as a person concealing himself from his creditors or the police (used in perf.) = baca; also (C.N.) = cosha.

Phr. uku-casha ngaye, to hide or screen oneself by means of him, i.e. casting the blame on him.

(iii), or isi-Casha, n. Spot, as on a leopard's skin, a pig, dress, or person's body — in plur. ama-Cashacasha; (C.N.) certain poisonous ground-spider (cp. w-Nomagende). [Sw. ncha, a point].

isi-Cashakazana (s. k.), n. Certain small salamander, superstitiously regarded as the i-Dholozi of some old woman, and which is carefully avoided, if it should enter a hut, lest it fall down and get killed, whereupon evil might be expected = is-Alukazi, isi-Catakazana, isi-Ca-

Cáshalala, ukuti (ukuthi), v. Squat down on the ground with the body bent lying over the knees — a freq. posture with old women; listen slyly, as when placing one's ear to the door in order to hear what is going on inside = ukuti catalala.

Cáshalala, v. = ukuti cáshalala.

isi-Cáshalala, n. = isi-Cashakazana.

(iii), or isi-Cashana, n. Very small spot, speck, dot — dim. of (iii)-Cashá.

Casisa or Casíselá, v. Break up or explain an affair (acc.), word, etc., for a person (doubt. acc.). Cp. cacisela; hlazulula; cantisela.

isi-Cásucasa, n. = isi-Canaucana.

Casuka (s. k.), v. = cannuka.

Casula, v. = canula.

Cata (Chatha), v. Inject an enema to a person (acc.) = ta, potsha, boja.

Phr. kade sixiwa ngobswele, we've been just pouring in the beer, drinking largely.

isi-Cathakazana (Cathakazana), n. = isi-

Cáthalala, ukuti (Cáthhala, ukuthi), v. = ukuti cáshalala.

Catamezela (Cathamezela), v. = catala-

shela; also rarely cacamezela.

Cataza (Chathaza), v. Pour out some, not the whole, of what is in a vessel, as water (acc.), amasi, or snuff = cateka. Cp. bijelezela.

Cateka (Chateka), v. = cataza.

Catekela (Chathelka), v. (C.N.) = qu-

ndelela.

isi-Cato (Chatho), n. Any medicine used as an enema; large quantity of beer, as at a large beer-drink.

Cátu, ukuti (Cáthu, ukuthi), v. = catula.

um-Cató (Cathu), n. 5. (C.N.) = i-nGeatu.

Phr. umcatu ka'Bovungana, the slow pace of Bovungana — a former chief who required his girls to walk slowly to and from the river, in order not to break their pots (C.N.).

Catula (Cathula), v. Walk very slowly, scarcely moving the feet, just crawling along, as an infant just learning to toddle, or a very sick person scarcely able to use his feet = ukveza ingcatu.

Ex. uku-catóthula ingana, to cause an in-
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<tr>
<td><strong>u(lu)-Ce</strong> (Che — plur. i-nGre) n. Dribble or tenacious spittle of an infant, which hangs from its mouth (cp. bibidhla); kind of very fine, brightly green river-grass, having soft hair-like blades (= u-Kazikazi).</td>
<td><strong>Ceba</strong>, v. Inform against a person (acc.) to his superiors (with ku or loc.), accuse behind one’s back (= hlaala, hubwasha, kelengo); devise, contrive, invent, as a plan (i-cebo), means for doing anything, lies, etc. (= qamba). Cp. songoza; rrama.</td>
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<td><strong>Céba</strong> (Ceeba), v. Be rich, well-off (used in perf.); (N) be in good condition, as an ox (used in perf. = kulupala). Cp. nula; zaleka.</td>
<td><strong>Cébebebe, ukuti (ukathi)</strong>, v. = ukuti caba.</td>
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<td><strong>Cebedisa</strong>, v. Seek to win favour by fine prettending appearances, put on fine plausible ways in order to win favour, as when a man, wishing to be given a share at a meat feast, makes himself ostentatiously helpful to the one in charge (with ku and ela form), or a young-man seeking to regain the good-will of his father, with whom he has fallen out, by adopting towards him a manner of unusual submissiveness, or a person seeking by his pleasing manners to get himself liked by the chief; let the vulva hang loosely, i.e. be about to calve, as a cow = cebæza. Cp. neengeleleza.</td>
<td><strong>Cebelas</strong>, v. Make oneself liked with the chief.</td>
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deceits, deceptive tricks, plans to deceive or mislead, lies.
Ex. umuntu onamahebo, a deceitful, false person, in talk or dealings.

i(li)-Cece, n. Anything ‘dear’ to one’s heart, as a prized object, or one’s ‘darling’ or sweetheart (= i(li)-Lece, i(li)-Gugu); a meeting together of sweethearts, as in the bush or home of the young-man, where beer is generally provided; beer surreptitiously prepared or carried by a girl to the meeting-place with her sweetheart and his companions, generally in some secluded spot away from the parental kraal, also as refreshment for him when attending some wedding-dance (ep. um-Njonjo); (N.) wedding or wedding-dance (= um-Gegezo, um-Sindo).
Ex. bas’ecceceni, they are at the lover’s-party (whether in a hut or away in the bush).

isi-Cecelegwana, n. = isi-Xezelegwana.

u(lu)-Cecevana, n. Small, thin, light sheet, or slice, as of paper, bread, or tin = u(lu)-Cwewana.

u(lu)-Cecevu, n. Large thin, light sheet, as of zinc, tin, or brown-paper = u(lu)-Cwewcew.

Cecezela, n. Show affection or loving attention towards a person (ace. with ela form), as a girl when welcoming a dear friend in her home.

Cefeya (Chefeza), n. Squash, crush, anything soft, like a boiled pea (ace.) between the fingers, soft grains on an unripe mealie-cob when rubbing off the grains in shelling, or as young bees eaten in a honey-comb.

i(li), or more gen. ama-Cezea (Chefeza), n. Anything of a soft, readily ‘squashable’ nature, as above.

isi-CeGewu (Chegwu), n. = isi-Nqawaw.

Ceka (s. k.), v. Cut off prematurely, i.e. cut firewood while still green and leaving it in the bush for future use; cut down or harvest grain-crops before ripe, as in order to save from the locusts; destroy growing crops, as an invading army; slaughter away everything, without regard to age, sex, etc., as a blood-thirsty invader or chief (off. in reduplic. form cekaceka).

Phr. ukuza iyeke isumaka wesitshoko, death finishes off the new beer and the stale = old and young alike.

inkosi iyeke ikoba, the chief has cut down the young green crops, i.e. has put to death the young people.

i(li)-Ceke (s. k.), n. Flat, open country (treeless or with trees) = elama-Ceke, i(li)-Denge. Cp. i(li)-Gceke.

isi-Ceke (s. k.), n. = isi-Cele.

um-Cekeceke (Chekekeke), n. 5. An ibuto of girls formed by Shaka after the i-nilShaku.

Cekfula (s. k.), v. Repeat continually the one thing, as a person going over a piece of work (ace.) several times in order to make it perfect (not doing it once and having done), a woman persistently reiterating an old grievance, or a man constantly repeating the same old story or joke.

um-Cekelele (Chekelele), n. 5. Stick or sticks bound on to the outside framework of a hut when building for standing or mounting on. See isi-Buxa.

um-Cekezo (s. k.), n. 5. (C.N.) = ama-Tele.

um-Ceko (s. k.), n. 5. Firewood cut green and left to dry in the bush; nice, pretty, ‘fresh-looking’ young-person, male or female (= i-mBal),

i-nCeko (s. k.), n. Certain official in a chief’s kraal, whose duty it is to look after the food; butler, steward. Cp. i-nDuna.

ubu-nCeko (s. k.), n. Position of, office discharged by, the above.

Cekula (s. k.), v. Make thin, do thinly, as when making pottery (ace.) and laying on very little clay (ace.), or a basket when stuffing into the body too little grass, or a hut when covering it with only a slight thatch. Cp. iembisa.

Cela, n. Ask for a thing (ace.) of any person (with ku), beg, request; nearly reach to, as to any place (with loc.), be very nearly as big as, as tall as, as many as, as one child with another (with ku), or one person’s cattle with those of another.

Ex. acela incwadi enkosini, he requested a letter of the chief, or he asked the chief for a letter.

iwe lika’Dinucu laela cullatace. Dinuzuh’s territory very nearly reached to the Umhlatuze.

ihlosa liela elondini, the ihlosa variety of imfe is very nearly as tall as the iibone variety.

P. sycide’siruwe, we shall ask for it (the sinyani) when it is cooked, i.e. we’ll not talk about it in the present state, we’ll consider it when it has come to a head.

Cela (Chela), v. Sprinkle, as snuff (ace.) or a plant, with water (with ngu), or an army or kraal with medicinal charms; carry or spread reports or tales (ace.) all about the country.
isi-Celankobe (s. k.), n. — Certain tree, growing in the bush-veldt; certain small bird with long bill; head fringie hanging from the hair over the forehead; evening-star, Venus (cp. i(li)-Kwezi).

Cele, adv. = ntlanje.

i(li)-Cele, n. = i(li)-Cula.

Ex. vebeni kromnepwa, at the side of the road.

i-nCele, n. — Loose flesh at the hinder part of the upper-leg just below the buttocks. Cp. i(li)-Tsevebe; i-nQula.

Ex. angenuwa ma’eelce. I didn’t move, not even my thigh-flesh, i.e. I wasn’t in the least afraid = angautumela ma’eelce.

uku-blala uryecele, to recline on one’s side = uku-blala uryecele. uku-blala uryecele, to lie almost down, resting on the thigh — the ‘court’ manner of approaching the Zulu king, creeping along in this position towards him.

i-nCelebana, n. — A favourite, as with one’s chief or father; (N) navel-cord, of a new-born infant = i-nGalati; i-nKaba; cp. um-Zungana.

isi-Celegu (Chelegu), n. — Small bird with white spots (C.N.). Cp. isi-Nyawana.

isi-Celegwana (Chelegwana), n. — Small brown bird with white tail (C.N.).

Célekeshe, ukuti (ukuthi; s. k.), v. = ukuti uryeceleke.

isi, or um-Celekeshe (s. k.), n. 5. — Certain bird frequented new grass (= um-Nyeele); love-charm manufactured by young-men from same.

u-Celemba (Celembha), n. — Native chopping-knife; hence, cane-knife, bush-knife; long flowing beard, of about six inches, such as are common among the Dutch (cp. i-nTschebe).

isi-Celu, n. — Sunshine, or place whereon the sun shines (as distinct from shade) = isi-Greaki, isi-Tanguma.

Ex. osihlele esiseleni, let us sit in the sun or sunshine.

u(li)-Celu, n. — Broad, shallow i(li)-Qoma. Cp. i-nGcenge.

i-nCema, n. — Long rush, growing in swamps about the coast, and making the best kind of sleeping-mats; long waving beard (= u-Celemba). See i-nKeta.

isi-Ceme (Cheeme), n. — Line of persons (whether only three or four, or very many) standing together and facing the same way (not one behind the other = i-lii-Helejulu-(u)-Qitolo); muzzle or mouth-band for calves, armed with a row of thorns to prevent their sucking the cow (cp. isi-Mtango).

Céme ceme, ukuti (Cheme cheme, ukuthi), v. = ukuti nekende.

Cemezekka (Chemezekka), v. = nekende ka.

i(li)-Cena, n. — Small kind of aloes (Aloe suponaria), whose leaves are used for raising the hair on hides. Cp. um-Ilaba.

isi-Ceneke (Cheneke), n. — Protuberance at the lower part of the occipital bone at the back of the head = u-Mantshasa; cp. isi-Pundu.

isi-Cengeza, n. — Beast with horns broadly spread out basin-fashion.

um, or u(li)-Cengezi, n. 5. — Broad, shallow, flat-bottomed earthen basin or bowl, for washing the hands in (cp. um-Qengele); horns of an ox when spread broadly out and round like a basin; such ox itself.

Centa (s. t.), v. — Clear the grass off the top of the ground by chopping it off with a hoe, as when clearing a space (ace.) of weeds (ace.); scrape, as a medicinal root.

i(li)-Cenyane (Chenyane), n. — An ibuto of girls formed by Dingane and following next after the i-nTlabati.

isi-Cepu (Cephu), n. — Small sitting-mat. Cp. isi-Tebé.

isi-Cete (Cethe), n. — Contents of a vessel when just covering the bottom, or anything up to a small quarter full = isi-Ceke. Cp. isi-Kope; isi-Qentu.

Cête cête, ukuti (Cète cète, ukuthi), v. = ceteza.

Ceteza (Ceteza), v. — Gossip lies, false tales, etc.

Cetula (Cethula), v. = cethula.

i(li)-Cewecevana, n. — Persistent gossip, one who can’t restrain the tongue.

Cevuza, v. — Talk away, or gossip, incessantly or without restraint.

Ceza, v. — Chip or strike off, as a piece (ace.) from a stone or log of wood; fly off, get struck or chipped off, as such a piece from the block (= cezuka); go off away from a place (loc.), as a person crossing the veld from the high-road (= cezuka); make go off at a tangent, take off or away, as a bye-path might a person (ace.) when leading him out of his course.

Ex. ngaceza kwa’Ndabambi, I went off away (out of my course) at Ndabambi’s kraal.

kwezile kwa’Ndabambi, it is off away (out of my course) at Ndabambi’s kraal.
Indhlela yangeceza emLalazi, the path led me away (from the main-road) at the Umelalazi.

Cěze, ukuti (ukuthi), v. = ceza; dodge about, fly sharply off away, as a child dodging another, or behind anything (with nga); dodge aside, dodge away, as from a missile flung at one = cezeza, ukuti pelu.

Cezeza or Cezezela, v. = ukuti ceze.

Cězu, ukuti (ukuthi), v. = cezulu; cezula.

ulu)-Cęzu, n. Bit, chip, fragment, broken, knocked, or cut off from the block, as a chip of wood or stone; hence, piece, portion (generally) of any solid, as a crust of bread broken from a loaf, a slice of meat cut off from the lump; sometimes used for 'wedge' (from wood-chips gen. being of this shape).

Phr. uku-ula (u)cezu, to insert or introduce edgewise, sideways, as one might a door (ace.) or bedstead through a narrow entrance.

ama-Cězucezu (Čězuchezu), n. Place where many roads or side-paths branch off.

Ceza (s.k.), v. Get broken, knocked, or cut off from the block, as a chip of wood or stone = gezuka. Cp. hlezu; hlepuka; qepuka.

Cezuko (Chezuka), v. Turn off, go off and away, as a bye-path from a main-road, or as a person going off by such a path out of his course = qhezuka.

Ceza (Chezula), v. Break, strike, or cut off from the block, as a chip (ace.) from a log or stone, or a crust from a loaf of bread = ceza, qeza. Cp. hleza; hlepuza; qepuza.

Cezu (Chezula), v. Make turn or go off or away, as above -- see chezuka.

Ci, ukuti (Chi, ukuthi — gen. with prolongation of the vowel), v. Be soaking wet, running with water, as a wet garment or green firewood.

Ex. ixni lihloko lile ci, the heavens are continuously running with rain, i.e. it keeps on raining.

Ci, ukuti (Chi, uknthi), v. Do, or get done, in a 'scattered' manner, about in all directions, on all sides = ukuti mhibi, ukuti hlangu hlangu, ukuti cibi.

Ex. babalaka, batu ci, they ran off in all directions.

Wabekaniipa, wotu ci, he was clever all round, in every way, outright.

(i)i)Ci (Chi), n. That part of a kraal between the outer fence and the inner cattle-fold surrounding any particular hut and considered private to that hut; combination formed against a person for excluding him from their company, etc. (= ulu-Tikili); any concerted plan mutually arranged among a number of people.

Ex. utata iizinkuni, akusilo ioni lokwami, iini, iba, you are taking firewood, is it not my private part of the kraal here?

Phr. uku-ulu (uumuntu) iivi, to form a concert against a person, as a number of children associating against another, excluding him from their society, etc.

isi-Ci, n. Thing, in a general, abstract sense, as perceived by the mind; hence, that which happens, causes, exists, etc.; event; matter; peculiarity, particular mark, seen by the mind. Cp. um-Hlola; isi-Yiko.

Ex. isiese sin? what is it? what is the matter (gen. something serious)? kuya nyesesi esitle, there is some particular thing which causes it.

kakomuntu ongena'siivi, there is no man that hasn't something (peculiar or defective about him).

Ciba, v. Fling an assegai (ace.) holding it poised by the middle (cp. jijimeza); take a long drink, going deep down into the pot, as of beer (ace.) -- see um-Cibo.

i-nCiba, n. (C.N.) = um-Newado.

Cibalala, v. Fly along 'like a shot', as one running from some danger, or even walking along at a tremendous pace = subala.

Cibi, ukuti (ukuthi), v. = cibiza.

u-Cibi (Chibi), n. Immense multitude, as of people or cattle on one spot = u-Bintsi. Cp. u(ulu)-Bindi.

(i)i)-Cibi (Chibi), n. Pond, considerable accumulation of standing water on the veldt (= i)-Dana); also sometimes used for isi-Cibi.

isi-Cibi (Chibi), n. Puddle, small pool of water, as on a roadway after rain, or at the bottom of a cooking-pot; a cut piece of dressed hide, of which a number sewn together form a woman's isi-duweba; hence gen., piece or patch, of cloth, etc. (= isi-Ziba); penis-covering made of soft skin, worn by men in Zululand up to Dingane's time (cp. um-Newado).

Ex. angi-banga ngisafanyana na'siibi emekhweni; vishile, I didn't just find even a drop of water in the mealies; they were burnt.

Cibikeza (s.k.), v. = cibiza.

isi-Cibiliti, n. Brownish bird, with red beak, living in the woods.
um-Cibilindi, n. 5. Any nauseatingly insipid, thickish liquid, as stagnant veldtwater, 'dish-water' tea, warm stale beer. Cp. i-Nekinemik; i-Neloinichi.

Cibishela, v. Shoot an arrow (C.N.).

um-Cibishelo, n. 5. (C.N.) = um-Cibisholo.

Cibishi, int. Cry uttered when a thrown stick has struck the mark (C.N.).

isi-Cibishi, n. Practice by boys of throwing sticks at another stuck up in the ground (C.N.).

um-Cibisholo, n. 5. Arrow. Cp. u(lu)-Gwisholo. [Ak. Mon. seba, bow].

Cibiza, v. = cifiza.

i(li)-Cibiza, n. Slush, or soft semi-liquid filth of any kind, as soft vegetable matter covering a river-stone, a lump of porridge or cow dung on a floor.

i(li)-Cibo, n. Certain tree, growing in the bush-country.

um-Cibo, n. 5. Long drink, as of beer, going down 'deeply' into the pot. See ciba.

Ex. umomecibo, he is a long-drinker (the will finish it half off at a drink).

Cica (Chicha), v. Let oozc tricklingly out, let run out in an oozing trickling fashion, as a cracked vessel the liquid (acc.) it contains, or an ulcer matter; oozc tricklingly out, run out in an oozing, trickling fashion, as the water from a cracked vessel, or matter from an ulcer, = cuca; cp. cinineka; ruza. [Her. ziza, leak].

(i)-Cici, n. Ring worn in the ear, ear-ring (N. fr. Xo).

Cicibala, v. Come down upon a thing (acc.) overpoweringly, as when dealing an animal a vehement death-dealing blow, or a man ravishing a girl.

Cicima (Chichima), v. Flow over, as water at the top of a pot in which it is boiling, or over the banks of a river = papuma, hthlilwa [Ga. bimbu, boil over].

Ciciyela, v. = cebengela.

Ciciza, v. = cucaza.

Cicizela, v. Look with eyes watering or running, as one whose eyes are diseased and cannot bear the light, or when overpowered by smoke.

(i)-Cide (Chide), n. One-eyed person or animal, i.e. with only one eye-ball (not properly when both eye-balls remain, though one is blind). Cp. i(li)-Tobana.

Cii, ukuti (Chili, ukuthi), v. = cifiza, ukuti cibi.

Cifika (Chifika), v. Get so squashed, as below = cifizeka.

Cifikeza (Chifikeza), v. = cifiza.

Cifiza (Chifiza), v. Squash anything of a slushy, pulpy nature, or that can be crushed to pulp, as when treading on a lump of porridge (acc.), a worm, or (metaphor.) when dealing a man (acc.) a blow that will knock his head to pulp = cibiza, cifikeza, cifikeza, xifiza, fihiiza. Cp. sicila.

isi-Cifiza (Chifiza), n. Flat, broad nose, as though squashed (more commonly isi-Gcifiza) = isi-Geimiza. Cp. isi-Habuzo.

Cija, v. Point, sharpen at the end, as a stake (acc.) or pencil; be pointed, have a sharpened end, as a stake or pencil (used in perf.); sharpen, make keen a person (acc.) by inciting words, as when urging him on to fight, etc. [Skr. go, sharpen; Sw. neha, point; Ga. agi, sharp; ku-ja, to sharpen].

um-Cijo, n. 5. = u(1u)-Kandempemu.

u(1u)-Cijo, n. Any stick, stake, iron, etc., sharply pointed at the end. Cp. u(1u)-Bango.

um-Cijwane, n. 5. Card of the 'diamond' suit in playing-cards (Mod.). Cp. u-Maqebeni.

Cikacika (s.k.), v. Do with much vigorous effort, spirited movement, intensity of action, as when stabbing a beast (acc.) then stirring the assegai vigorously about internally, or a dog angrily tearing about with the mouth some small animal, or a man wrestling with some difficulty or sickness that bids to get the better of him, or a woman 'pitching into another properly' with abuse.

Cikacika (Chikachika), v. = cikakika above.

Cikaza (s.k.), v. = cikakika.

Cikazisa (s.k.), v. Cause one (acc.) to wrestle away at some difficulty that threatens to overcome him, as by obstructing him, confusing him, etc.

Ciki, ukuti (ukuthi; s.k.), v. Be filled completely, to the brim, as a bucket with water, or the water itself (= ukuti genea, swi, ngata); be fully rigged out, as a Native dressed up in all his trappings.

Cikica (s.k.), v. Rub the eye or ear (acc.), as a child when rising from sleep, or when something is tingling in the ear.

u-Cikicane (s.k.), n. Little finger (ep. isi-Tupu; umu-Nce); smallest toe (ep. u-Qaku- kulu; (i(li)-Zwani) [At. cigidi, small].

X.B. A common game with Native children is to count the fingers of both hands, calling each finger, beginning with the little finger of the left hand, by its proper name, thus:— 1. uCikicane lo; 2. owawoCiklo;
Cikozu (s. k.), r. Work the head backwards and forwards from the neck, as a duck does when walking, a young-man when dancing affectuously, a man when crossing a full river with a jerking movement, or when riding on a horse = gitudkosa, jingozu.

Cilikisha (s. k.), r. Do very nicely, finely, dexterously, any work (ace.), as a mat, beadwork, etc. (= nomiya, vola); also = cikacika.

Cilikisha (Chilikisha), r. = cilikisha above.

u(lu)-Cilikishane (Chilikishane), n. Any nicely-done little piece of work, as a nice little hut, neatly made mat, etc.

Cilikishi, ukuti (ukuthi; s. k.), r. = ukuti ciki.

(i)l, more gen. ama-Cilikwane, n. Crafty, fabricated talk intended to deceive.

Ex. udimde anyibambele amacilikwane, he just concocts for me deceptive stories.

Cilileka (Chilileka), r. = cipateka.

Ciliza (Chiliza), r. Motion away, as a person (ace.) with the hand; push slightly out of the way with the foot or back of the hand. Cpi. kapeza; sunduza.

u-Cilo (Cilo), n. Very small bird, said to be difficult to hit with a stick, it generally managing to get through clear with the grasshopper still in its mouth. Hence the following proverbs:

P. uilo va(red)lo, the uilo has let go the grasshopper = it’s done for this time, is dead — said e.g. when one breaks a pot to pieces.

uilo kafi isidubuli, the uilo doesn’t die of his bruises = don’t mind hard knocks, persevere in spite of them.

uilo ayakilele inite ku’Bahni, the uilo has let go the grasshopper with So-and-so = it’s all up with him, he’s done for, i.e. is dead.

(i)l-Cilo (Chilo), n. Any action or thing disgusting to nature, filthy, obscene, to be ashamed of = ama-Nyala.

um-Cilo (Chilo), n. 5. Rope or cord made of twisted hide and used for various purposes, as the long ropes of twisted calf-skin worn hanging over the shoulders as an ornament by men (= u(Mbanani, i-nTsoulo), or the cord of a woman’s isidwaba by which it is bound round the loins (cp. u(lu)-Qoto); hence (X) bullock-reim (= i-nTambo); horizontal wrinkle on one’s forehead (= um-Qwebu. Cpi. i-nTlonze).

u(lu)-Cilo (Chilo), n. Border, edge of anything (not brim = u(lu)-Ndili), as of a mat, cloth, book, etc.

(i)l-Cilongo, n. Native trumpet, made of a long reed with a horn affixed to the end; hence, trumpet of Europeans. Cpi. u(lu)-Vere.

Cima, r. Put out, extinguish, as a candle (ace.) or fire; go out, get extinguished, as the candle or fire itself; shut the eyes (with umehlo) to anything (metaphorically = ace. with elu form), so as not to notice it (not to actually close the eyes = cimeza); be in uvelwe mortis, dying, passing away, as a dying person (= cimeka) = cisha, kwisha [Ang. jima; MZT. Nyam. Sw. Bo. zima; Her. zema; Ga. zikiza].

(i)l-Cimamfilo, n. Small veldt-plant (Penantiasis variabilis), having an umbel of blue flowerlets resembling ‘Forget-me-not’ (= i(l)i-Cishamfilo).

N.B. The roots are boiled for swollen stomach, retarded after-birth, etc.

(i)l-Cimbi (Cimbi), n. Large hairless caterpillar, of which there are several varieties, all eaten by Native children, and being the larvae of several kinds of moths, according to the tree (e.g. umu-Nga, um-Ganu, etc.) upon which they are found. See isi-Gwe [Her. okalombo and umu-ngu, two species of caterpillar, latter edible].

i-nCimbi (Cimbi), n. Any uncooked, raw-eaten, watery dish, as a mess of poko or ngawoti; kind of meadow-grass; having long stalks surmounted by a tuft of white spikes.

um-Cimbi (Cimbi), n. 5. Mark or track formed by a drop of rain running down a window, or of sweat or tears trickling down the cheeks.

um-Cimbitwa (Cimbithwa), n. 5. Large green, brown-striped grass-loenst, sometimes eaten.

Cime, ukuti (ukuthi), r. Go out, as a candle (referring to the moment of becoming extinguished); put out, as the candle (ace.); close the eyes (ace. — referring to the moment of excluding the light from them). See cima; cimeka; cimeza.

(i)l-Cime, n. = i(l)i-Ciske.

Cimeka (s. k.), r. Get just extinguished, as above; be getting extinguished i.e. be...
in the last flickering stage of life, be dying, passing away (= cima).

Cimela, v. Put out, or go out for — see cima; be gone out for, as below; (N) beg money, etc., from one's friends, as a girl, previous to getting married.

Ex. imbiva is'imele, the pot is gone out for (by the fire) i.e. the fire beneath it has gone out = is'igi'engele.

Cimelela, v. Fade away, die gradually away, as a cloud before the sun-heat, or as a child fading slowly away from some wasting disease.

Cimeza, v. Shut the eyes, whether in sleep or purposely, in order not to see a thing.

Phr se'izakahamba sicinezile, we shall now go with our eyes shut, i.e. with easy minds, without further fear, anxiety, thought of fatigue, etc.

Cimi, ukuti (Chimi, ukuthi), v. = cimiza.
isi-Cimicimi (Chimichimi), n. = isi-Dumudumu.

Cimiza (Chiniza), v. Squash anything of a soft pulpy nature or that can be crushed to a pulp, as a worm (acc.), or lump of porridge on the floor, or (metaphor.) a man's head with a smashing blow (= citiza); eat anything of a 'squashing' nature, as a piece of fat meat (acc.), immature bees in a honey-comb, etc. (= cafaaza).

ama-Cimiza (Chimiza), n. = ama-Cafaazi.
isi-Cimiza (Chiniza), n. = isi-Cifiza (more gen. isi-Geimiza).

u(lu)-Cimo (pl. i-ngcimo), n. Certain kind of bi-valvular sea-shell. Cpi. in-Kumba.

Cina, v. Stop up, as in a hole (acc.) or gap in a wall or window; stopper, put a stopper into, plug, as a calabash (acc.) or bottle = vinha [akin to geina; qina; cineleza; and Xo. xina, press against].

um-Cina, n. 5. An um-Tshumo not yet cleared of the pith, still 'stopped up.'

Cinana, v. Be confined for room through being too closely packed or placed, as mealie-plants in a field, or sleepers in a hut; be stopped or stuffed up, as the nostrils of a person with a cold, or a drain-pipe with dirt (used in perf.) = vimbana; mingana.

Cinanisele, v. Constrain oneself, urge oneself along by force, as to do anything unpleasant, like drinking medicine, or distasteful, disagreeable work; restrain oneself, as from breathing when under the water = cinelela.

Cindezele, v. Press, in any way (actually or figuratively); hence squeeze, as the finger (acc.) in a door; exert pressure upon, press down, as a lever or electric-button; compress anything, as into a box; force, constrain, as a person to do something; constrain oneself (without zi), as to eat (= cinanisele); oppress, as subjects by tyrannous laws; (Mod.) print, as a book = riezele. Cpi. sicila [Sw. shindelela, press; Bo. sindilila — see cina].

Cinelela, v. = cinanisele.

Cinga, v. Look for, search for with the eyes, as anything (acc.) lost. Cpi. fana [Ga. nonga, look for — for change of Ga. n into Z. c. see also cosha].

um-Cingo, n. (C.N.) — see um-Ncingo.

u(lu)-Cingo, n. Wire, as of a fence, telegraph, etc.; hence, telegram [fr. Xo.].

Cinikena (Chinikena), v. Ooze out, exude, so as to form tiny drops externally, as beer through the sides of a beer-basket (isi-Cuma), or matter from a sore; ooze, as the beer-basket itself, = cuca. Cpi. cica; vononeka.

i-nCini, n. Kind of rush or marsh-grass, used for making izi-Tebe.

isi-Cinini (Chinini), n. Kind of u-Ngoso.

Cintsa (Chintso), v. Spit out by a forcible blowing from the mouth, as an elephant or whale does water (acc.) or a chief the mouthful of u-setwa squash at the um-Kosi (not to squirt through the teeth = tsaka; nor yet through the closed lips = kif’); spit out at or upon anything (acc.).

Phr. nku-cints’uselewa, to spit out the uselewa (kind of gourd) — this formed one of the ceremonies at the um-Kosi or annual harvest-festival, when the chief spirted out a mixture of the new year's fruits, including the uselewa, in different directions over his supposed enemies. See nku-eshwama.

Cipateka (Chipathetheka); v. Be stuck up, haughty, regarding others with disdain = cilileka, zi-gqaja, cipilika.

Cipi, ukuti (Chipki, ukuthi), v. = cipiza; cipizeka.

Cipilika (Chiphilika), v. = cipateka.

Cipiza (Chiphiza), v. Shed tears slightly, let fall a few drops.

Cipizeka (Chipizeka), v. Get shed slightly, drip, as tears above.

Cisha, v. = cima.

Phr. iwe lishone, bencisha ngamanxi, till the sun went down they have been extinguishing him (with water), i.e. all day long have been awaiting his becoming extinct, or passing away.

i(lu)-Cishamililo, n. = i(lu)-Cimamililo.
Cishe, Cisho, or Cishu, defec. aux. verb. expressing ‘almost, nearly, on the point of, etc.’ = pose.

Ex. ngacishe ngena, I nearly died.
ngambona eishe’ukwena, I saw him almost (or on the point of) falling.

(i) Cishe, n. State of being without light or fire (um-Lilo), whether for lighting or warming purposes (mostly used by women, and only as below).

Fx. kukona eishe endhlini, there is darkness i.e. no light in the hut.

sengihaleisiheni, I am now sitting (or living) without light or fire — often said by a man who has lost his wife.

Cishi, ukuti (ukuthi), v. = ukuti cime.

um-Cishu, n. 5. = um-Vemve.

ama-Cishucishu, n. Only as below.

Ex. uloku ebikeka amaCishucishu, he is always being reported as very nearly, very nearly (as one long on the point of death, yet never dying).

i-nCisili, n. Red edible flowers of the isikwa plant.

Phr. uku-m-shaya (umuntu) incisili, to treat a person with open contempt, scarcely regarding his presence.

Cita (Chitha), v. Scatter abroad in a blameworthy manner; hence, waste, throw away, as one’s money (acc.) or property; throw out or away, as water from a dish, or potatoes from a basket (only of such things as can be scattered abroad — not a single article = lathu, ntshinga); spill, as any liquid; spoil, render useless wantonly; destroy, as any article; abolish, do away with, as any obnoxious custom; cast out, expel, as an undesirable servant; disperse, rout, as an enemy.

Phr. uShaye wacita, he cleared, he was off and away in no time.

isitha esicito, a spread-out vessel, i.e. with the sides broadly extended outwards from a small base (like a wash-basin; not like the wash-jug = esibugile).

Citakala (Chithakala), v. Be in a scattered abroad i.e. ruined, destroyed, wasted condition (used in perf.).

Cite, ukuti (Chithe, ukuthi), v. = ukuti cito.

Citeka (Chitheka), v. Be or get scattered abroad i.e. wasted, thrown out, spilt, destroyed, dispersed, etc., as above (used in perf.) — see cita.

Citi, ukuti (Chithi, ukuthi), v. Scatter anything (acc.) abroad in every direction, as grain; waste, squander, scatter to the winds, as a prodigal person his money

(ace.) or property (ep. klapaza) = citiza; get or become scattered in all directions, as people or cattle dispersing = citizeka.

Cp. uktu ci.

uhlakanipile ufe citi, he is in all respects clever, is downright smart.

u-Citi (Chithi), n. Children’s game of throwing up a lot of stones and letting them fall scattered in all directions. Cp. u-Bande.

(i) Citicit (Chithichithi), n. A wasteful, extravagant person, who gets through all his possessions by prodigality = i(ii)-Hlanga.

Citisa (Chithisa), v. Make thoroughly smart or sharp, as a growing child (acc.) by teaching it, or a dog by administering it an emetic of the poisonous i-nThungu-nyembe bush.

um-Citiso (Chithisiso), n. 5. Emetic given a dog, as above.

Citiza (Chithiza), v. = ukuti citi.

(i) Ciwu, n. Small green non-poisonous bush-snake, supposed to bring good luck.

Ciya (Chiya), v. Stay, support, by the hand or a prop (with nga), anything toppling over, as a wagon (acc.) or cupboard. Cp. sekela; pasa.

(i) Ciye (Chiye), n. Certain veldt plant, whose bulbous root produces a lather used for cleansing shields, etc.

(i) Ciyo, n. = (i) Cwiyo.

Ciza (Chiza), v. Be soaking wet, as a garment just washed, or very green firewood (= ukuti ci); be of a surly, disagreeable temper, as an unsociable man.

isi-Ciza (Chiza), n. Person with a surly, disagreeable, unsociable temper.

um-Ciza (Chiza), n. 5. Thing soaking-wet, as a garment just washed or piece of very green firewood; plur. im-Ciza, wet firewood generally (whether from lying in the rain or being still green).

Co (Cho), int. said by a mother to her infant when it sneezes = so.

Cō, ukuti (Chō, ukuthi), v. = coca; coba (choba).

Co, ukuti (ukuthi), v. = cona, conta.

Coba, v. Thoroughly enervate, render languid, rob of strength, as a sultry day (ilanga), dissipation, etc., does one’s body (acc.); mine, cut or chop up fine, as meat or ubu-Bunde.

Ex. ilanga nemnda lyecob’amatambo, the sun to-day takes all the strength out of one’s bones, makes one as though he could collapse.
Coba (Choba), v. Crack or kill lice (acc.) between the nails. Cp. uNtlantlalaa.

Ex. re! 'ma' amungojobe intwala, I say! mother! please kill me (these) lice (on my head).

(i)-Coba (Choba), n. Sandstone, of any colour, used by the Natives, like pumice-stone, for cleansing the feet = (i(i))-Cweha. Cp. i(i)-Siza.

si-Cobamhlaza (Chobamhlaza), n. Certain tree, growing in the bush-country.

(li)-Cobantswani (Chobantswani), n. One of the vanguard or foremost party, as of an impi, or party going to a wedding (= abaroba intswani), those who crack up the dry scrub — marking a way for the main body following); anyone given to much travelling, 'grass-treading', never being found at home; certain goat given by the bridegroom's people to the young-men of a bride's party on their arrival on the eve of the wedding and eaten by them at the i-si-klahlu on the wedding-morn.

Cобeka (s. k.), v. Be or get energized, made languid or weak of body, as above (see coba — used in perf.) = fahleka, ukuti dica, ukuti lisa.

Cobela, v. Fill the smoking-horn (ace.) with hemp (acc.) for smoking, or a pipe with tobacco.

Ex. njicobelele, 'mfana, fill the smoking-horn for me, my boy.

Cобo, ukuti (Choba, ukuthi), v. = coboka; coboza; cobozeka.

Cобocishi, ukuti (ukuthi), v. Do for thoroughly, kill outright, as a person (ace.), when slaying him with an assegai, or by heavy blows from a stick (cobo-sha); be dead or killed outright (= coboshaka).

Ex. us'te cобoчishi, he is already quite dead, has life extinct.

Coboka (Choboka), v. Get smashed or broken to pieces, as below — see coboza. = fohloka.

(i)-Coboka (Choboka), n. Any frail, delicate thing, easily smashed up; delicate, sickly, unhealthly person easily knocked up (= i(i)-Qanda-lenjoni).

um-Coboka (Choba), n. 5. Kind of reed, used for making snuff-boxes, musical-instruments, etc. = i(i)-Shani. Cp. iNqwehlwanwe.

um-Coboko (Choboko), n. 5. Scurf, showing itself gen. in glandular-swellings, body-sores, etc. = um-Zimb'omubi.

Cobosh, v. = ukuti cобočishi.

Coboza (Choboza), v. Smash, break up, anything of a delicately brittle or frail nature as an egg-shell (ace.), calabash, earthen-pot, match-box, etc.; go crashing through dry undergrowth or bush = fohloza; paklaza; fahlaza; dubuza.

Cobozeka (Chobozeka), v. = cобoka.

um-Cobozo (Chobozo), n. 5. Beer fetched by a bride from her mother's kraal about two months after marriage = um-Shiswayongo. Cp. um-Bondo.

isi-Coco, n. Headring, of a Native man; first child born of a man (cp. umu-Tsha).

Cocoba, v. = cocobala.

Cocobala (Chochobala), v. Be crisped or baked externally by heat; hence, be toasted, as bread or kidneys cooked on a skewer after Native fashion; be parched or roasted, as a mealie-cob set near the fire; be scorched, as a garment placed too near the fire to dry (used in perf.). Cp. kwamnuka; hanguka.

Cocobalisa (Chochobalisa), v. Crisp, toast, roast, scorch, anything (ace.), as above, Cp. kwamnula; hangula.

Cocoma, v. Hop, as a frog; hop about, go constantly from here to there, as a woman hoeing first here then there in a field, or a person constantly shifting his place in a hut = gegecoma. Cp. qï'ïna.

Cocoza (Chochoza), v. Make a crackling noise, as beetles eating at night, or meat when roasted; be baking hot, as the sun (= cocobalisa).

i-nCoboba, n. Person with broad upper body but thin lower limbs = u(1v)-Tshubungu, um-Cobutu.


Cofo, ukuti (Choba, ukuthi), v. = cоfoza; ukuti cosolo.

Cоfoza (Chofoza), v. = cifiiza.

i-nCohiba, n. Small veldt-shrub (Gomphocarpus sp.) resembling the i(i)-Shongwee, whose milky leaves and carrot-like root are poisonous and so used for poisoning dogs, etc.

Cоka, ukuti (ukuthi; s. k.), v. = cokama; cokaza; ukuti congco.

Cokama (s. k.), v. Stand or be perched up on high, as a bird on a tree, or a man on a house or hill-top (used in perf.); be on tip-toes, whether standing erect or crouching down (see ama-Zwagibä).

i(li)-Cokama (s. k.), n. = i(li)-Geckokama.

ama-Cokamo (s. k.), n. Tonga word for 'dew', occasionally used by women in Zululand for klonipa purposes, having been introduced at the time the Zulus
were raiding cattle in the northern districts. See ama-Zulu.

Cokaza (s. k), v. Go along with a springing, light-footed gait, as though on tip-toe.

Cóko, ukuti (ukuthi; s.k), v. = ukuti kokolo.

u(lu)-Coko (Choko), n. Any very tiny thing, a mite, as a very small bead, or seed; (N) South-African leprosy (unknown in Zululand — see i(li)-Ntiki).

Cókolo, ukuti (ukuthi, s.k), v. Be thoroughly at rest, happy, contented, having all one's desire (used of the i-nTliziyo) = ukuti cosololo, ukuti copo. Cp. i(li)-Te.

Cokoloza (Chokoloza), v. Poke, as a person (acc.) with the point of one's finger, or a dog with one's stick (= hlokoloza); urge on by poking (metaphor.), incite, irritate, as a person (acc.) to anger or any action (= neukaze); take or poke up on a stick, as a dead snake or filthy cloth = ukuti cokolozi, ukuti cupuluzi, tokoloza, copoloza.

Cókolozi, ukuti (Chókolozi, ukuthi), v. = cokoloza.

Cokasha (s.k), v. = kakasha.

u(lu)-Cókucoku (s.k), n. Any very delicate, frail thing, easily breaking, tearing, etc., as a fragile vessel, thing hanging together by the last threads, thin leg of a stilt-bird, or person of frail delicate body.

Cola, v. Do anything well, nicely, finely, as when grinding corn (acc. — i.e. grind it fine), sewing a dress (do it neatly), folding clothes (do it tidily = cikishá); do a girl (acc.) in good style, do her off nicely, as her father by slaughtering for her, according to good Native custom, a beast at the time of her first menstruation, of her going off to get married, or on the loss of her child (she being generally on such occasions, rendered 'fine' or purified, by sprinkling the gall of such beast on her arms and legs).

Phr. colivonke! do it well and let it (the beast) be fat! — used to express 'that's right!' as might be said to a child that has burnt itself after being cautioned not to play with the fire.

ucole abuye, he would do well to return
(i.e. we wish he would return).

ucole nokuba uxokwamba, he would do well if he were to go.

Cola, v. = buqa.

Côle, ukuti (ukuthi), v. = ukuti buqe.

Coleka (s.k), v. Get done nicely or finely, as meal well ground, pottery smoothly polished, cloth of fine soft make (used in perf.).

Colisa v. = cola.

i(li)Colo (Cholo), n. Small cope or thicket (C.N) = i(li)-Hlozi.

isi-Colo (Cholo), n. Tuft or top-knot of any description, as the crown of a hat, high head-dress of a woman, or the hairy protuberance on the head of a hornless ox (C.N). Cp. i-nTloko; is-Adhla.

izi-Colo (no sing.), n. Acts of kind-heartedness, such as shown towards a friend or new arrival when conversing with him or behaving towards him with marked signs of friendship. Cp. ecezele.

Comba (Combha), v. Mark a thing with a spot or patch of another colour, as a man might his trousers (ace.) with a coloured patch, or a hut-wall with a spot of colouring; put on such a mark, have or wear such a mark, as the pair of trousers above, or an ox with a white star on the face (see um-Combo); smear a thing gen. with colouring, as a child's body with red ochre; begin to put on white patches, as mealie-plants commencing to dry.

Cômbi, ukuti (Cômbhi, ukuthi), v. = combiza.

Combiza (Combhiza), v. Fall 'drop-wise' so as to form a 'spot', as a drop of rain falling from the roof on to the floor of a hut, or the large drops of rain 'spotting' here and there at the commencement of a storm; pour out a little drop, as of water or semi-liquid stuff (acc.).

i-nCombo (Combho — no plur.), n. Species of small white ant (different from the uma-Hlwe), making the ant-heap i-nGangi, and used as bait by boys for catching birds; hence, small light-yellow bead or beads; young amabele still yellow.

um-Combo (Combho), n.5. Spot or patch of colour upon any differently coloured ground, as the star on the forehead of a horse or ox, the bull's-eye of a target, or a conspicuous patch on a pair of trousers.

Cona, v. = contsa, ukuti co.

isi-Conco (Choneco), n. Infusion, made by pouring cold or lukewarm water upon medicinal leaves, pounded roots, etc. Cp. i-mBiza.

um-Condo, n. Thin, scraggy, callous leg, like that of a fowl, or some thin persons. Cp. um-Sondo.

Phr. umCondo ka’Zimeleta, Mr. Thin-legs.
son of Mr. Walk-with-sticks — said derisively of a person with ragged legs (C.N).

Condobezele, v. = congobezele.

Condoza, v. Walk in a light, perky manner, as a fowl, person with thin light i.e. calfless and fleshless legs, or as a young man dressed up going along in a nice 'lady-like' manner on the fore-part of the foot (= cokoloza).

Côngco, ukuti (ukuthi), v. = ukuti coka, cokama. See i-nG congoco.

Congelela, v. = congolela.

Congobezele, v. Act with great carelessness, as when making use of a vessel (ace.) already cracked, when economising one's small food supply in time of famine, when being thrifty with one's money, when taking care of one's sick body during work, or when speaking or acting cautiously where there is danger of displeasing = congolele, congobezele.

Congoloza, v. = congobezele.

Contsa (s.t.) v. Drop, drip, as a small portion of any semi-liquid substance, like amasi = tonsa, tonsa, cona. [Sw. tona, drop; Ga. tonya, rain; Her. tyonona, drop].

(i) Contsi (s.t.), n. A drop, drip = i(i)-tontsi [Sw. tona; Ga. tondo; Her. tyonona, to drop].

Conzulula, v. = caza.

Copa (Chopho), v. Scrape or rub the feet or back with pieces of sandstone in order to clean it. Cp. ngamula; rrerra.

Copo, ukuti (Chopho, ukuthi), v. = ukuti cokolozo.

(i) Copo (Chopho), n. Flap or meeting-cut of the isidwaba where the two sides come together and lie open below the loin-string, or of a coat in front below the lowest button.

isi-Copo (Chopho), n. Small fancy stick, like an i-wisa with the top and under-cut of the knob scooped out, and used by amadoda when dancing or walking = u-Shingwana, isi-Shingo.

Phr. ika-pwa iseypo, to make fine movements with the stick when dancing.

ubu-Copo (Chopho), n. Brain (in the material, not abstract sense) [Chw. bu-koko; Ga. bu-ongo].

N.B. The brain of a guinea-fowl or house-fowl is not eaten by girls, lest they should give birth to long, narrow-headed children (see ufa-i-Golihla).

Copoloza (Copholoza), v. = cokoloza; also = ukuti cokolozi.

Cópolozi, ukuti (Cópholozi, ukuthi), v. Do very slightly, as when taking out a very small quantity of sugar (ace.), etc., from a sack (cp. zaqula), or when doing a little bit of hoeing; also = ukuti cokolozi.

isi-Cópolozi (Copholozi), n. Small portion of anything done or taken out, as a tiny patch of hoed-land for planting vegetables = isi-Geogi.

i-nCosana, n. = i-nGcosana.

ubu-nCosana, n. — see ubu-nGcosana.

Cosha, v. Pick up, both in the sense of 'taking up from the ground' and of 'finding'. Cp. tola. [Sw. okota, pick up; kuta, get by chance; Ga. nonja, find].

Cósho, ukuti (ukuthi), v. Sit or squat down (referring to the moment of action), whether as a man seating himself on the ground, or a bird alighting on a tree; sit down, stay, or rest just for a moment, as a person making a passing visit to a kraal when delivering a message. Cp. ukuti qubasha.

i-nCosho, n. = i-nCoto.

Coshosa, v. = ukuti cosho.

i-nCos, n. Smallish portion or quantity of anything, as above — see i-nCosana. Cp. ukuti cosu.

Cósolo, ukuti (ukuthi), v. = ukuti cokolozo.

Cósu, ukuti (ukuthi), v. = cosuka, cosula.

isi-Cósucosu, n. One easily irritated, quickly getting into a pet.

Cosuka (s.k.), v. Get torn off or away easily, as below; get quickly irritated, taken off in a pet, as a peevish child; expire or get taken off easily, as one whose long dragging illness has already taken all the life out of him; get taken out in a very small quantity from a larger mass, as a handful of meal from a sack (cp. ukuti cokolozi) = hlosuka, tosuka. Cp. nwebuuka.

Cosula, v. Tear off or away easily anything (ace.) softly yielding to the pull, as when nipping off a small piece of dry skin about a sore, or when pulling from a tree a fresh switch already hanging by the skinny bark, or a portion of a string of worsted or wet blotting-paper from another portion, or as a nail might rip up a woollen coat; take out a very small quantity, a tiny bit, from any larger quantity, as a handful of meal from a sack (cp. ukuti cokolozi; ukuti zacu) = hlosula, tosula, yosula. Cp. nwebuula.
i-nCósuncosu, n. Anything that gets easily torn apart, as worsted, rotten sacking, etc. = i-nTosuntosu. Cp. i-nDhlubunhlubu.

Coto, ukuti (Chotheta, nkuthi), v. = cotoza.

isi-Coto (Chotheta), n. Hail = isi-Nqguna, isi-Wingwiza.

i-nCoto (Chotheta), n. Fire-lily, the outer-skin of whose bulb is stripped up into shreds to make izi-nJobo for a little boy or an ear-ornament for a child just pierced.

Cotomezelu (Cothomezelu), v. (C.N.) = cacamezelu.

Cotoza (Chotheta), v. Do anything (acc.) very slightly, whether in small quantity or in gentle manner, as when hoeing a little, beating a new floor just slightly with the stone, giving a little snuff, etc. Cp. cakatisa.

Cotu, ukuti (Chotheta, ukuthi), v. = cotuka; cotula.

Cotuka (Chotheta), v. Get galled or scraped off, as the skin from one's leg, or hair from an i-Beshu = ukuti cotu.

Cotula (Chotheta), v. Scrape off or gall, as the skin (acc.), hair from an i-Beshu, etc., as above = ukuti cotu.

Coyacoya (Cho'yachoya), v. = neiyanciya.

Coyiya, v. Be fastidious, over-nice, particular about trifles, as about little particles of dust on one's coat, when picking and choosing in selecting goods, scrutinising the food served up to one; pick off little bits of things, as little bits of rubbish (acc.) from one's coat, little bits of grains from a poor mealie-cob, small particles of food from between the teeth, etc.; be unduly slow, dilly-dally, taking excessive time over a mere nothing, as an over-scrupulous or phlegmatic person at work.

i-nCosana, n. (C.N.) = i-nGcosana.

Cozulula, v. = caza.

Cu, ukuti (ukuthi), v. Be extended in a long straight line, as a snake or man lying stretched out, as a long train of wagons or cattle, or any long straight thing like a road or tree. Cp. ukuti cubululu; cululeka; ukuti culukushu.

umCu, n. 5. Single thread of anything, such as are twisted together to form a string or rope, or of fibre; single string or piece, as of fine wire; piannule or leaflet of any kind of palm-branch; a tiny bit of a thing, as a thin person, a few goats, a little amabote.

Phr. akusele 'mune ongagaliyo, there doesn't remain a morsel (of us) that is not sick.

u(1u)-Cu, n. Single string, as of beads, words, details of evidence, etc. = Phr. lovo'mfana kuna'heu, that boy has no manners, no breeding, no refinement of nature or ways — may be said of one who returns no thanks for anything received, who is insolent to his parent, etc.

Cuba, v. Squash or break up the lumpy ingredients in any mixture, as of flour (acc.) when mixing it with water, or of meal when cooking porridge.

i(l)-Cuba, n. Leaf, as of tree, or tobacco = i(l)-Kasi (the word being gen. adopted by women when kholipaing this latter word, it is now rarely used by men).

Phr. ramfisana, kashiga na'cuba, he resembled him and didn't leave a single leaf, i.e. resembled the old stock in very limb, in all his features.

izinkuni zami bavutile, kashisa na'cuba, they have taken my firewood and haven't left a leaf i.e. a single scrap.

Cubu, ukuti (ukuthi), v. = cubnka; cubuza.

isi-Cubu, n. Lump of fresh or uncooked meat (ep. isi-Boma); lobe of the ear, where the hole is pierced (ep. i(l)-Gwagwe).

u(lu)-Cubu (Cubhu), n. = u(lu)-Qubhu.

ubu-Cubu, n. Chick or chicks, of any bird or fowl; small fry (applied jocularly to children below the age of about five years, and contemptuously to an adult); certain small bird, Ruddy Waxbill (La-gonosticta rubicata), commonly seen going in pairs = ubu-Cwibi.

Ex. kungafamanisa 'muntu, ubucubu bo- dve, I didn't find a person (at home), only little children.

Phr. ub'nhamba wedve uke: kawesi yini ukuti ubucubu buhamba nga'bubili na? you were just going alone; don't you know that the waxbills (i.e. little children) go in pairs (i.e. never alone)?

Cubuka (s. k.), v. Get squashed up, crushed, as anything of a soft pulpy nature, like a worm beneath the feet, a soft pea between one's fingers; hence, get crushed to atoms, as an earthen pot upon which anything heavy might fall; get wiped out, crushed to nothing, rendered absolutely desolate, as a land by war. Cp. cubu (Her. tu kutura, crush).

Cubukala (s. k.), v. Get or be in the squashed, crushed state, as above (used in perf.).

Cubukeza (s. k.), v. = cubuza.
Cubululu, ukuti (ukuthi), v. Lie stretched-out in a long, loosely hanging, lifeless body on the ground, as a dead snake, or man lying down at full length exhausted (cp. nabalala); be of a long, limply hanging nature, as a snake or wet rein = ukuti cu.

Ex. scejaba voti cubululu (or cu), he was abashed so as to become quite limp of body, i. e. was thoroughly abashed.

uloku ete cubululu endhini, he is all along stretched lifelessly out in the hut — said of a lazy, indolent person.


Cubungula, v. Keep fiddling about with anything (acc.) in one’s hands, dilly-dally with anything, not quickly getting it off one’s hands, as when washing cups or clothes, dawdling over a field, etc. Cp. coyiya.

Cubuza, v. Squash or crush up anything (acc.), as above; crush or smash to atoms anything, as above — see cubuka; ‘break up’ or ‘break down’ a person (acc.), get the better of him thoroughly (in a good or a bad sense), as a young-man conquering his girl or getting the better of her rebuffs, or an unruly boy getting the mastery over his parents; break down a temporary estrangement with a person (acc. or with ku), re-win his favour, make it up with him, as a son with his father with whom he has fallen out.

Ex. nyipu ye, ucubuzi ni kuvo? you just make her a present, what is it you want to break down or smoothen away with her?

kade ecubuza kuye, he has just been smoothening things up, i. e. making it up with him.

Cubuzeka (s. k.), v. = cubuka.

Cuca (Chucha), v. Make anything (acc.) fall in holes, as below; also = cica.

Cucekka (Chucekka), v. Fall into holes or shreds, as an old worn-out blanket (used in perf.); fall to pieces, break out all over in sores, as a person’s body (= camuka; cp. bdhukuka).

(iii)-Cucu, n. Thing all in shreds or tatters, as the ear of a beast slit about as a body-mark; ear, of a man, with an abnormally long lobe; pl. ama-Cucu, shreds, tatters, as a garment torn or worn-out with age.

(iz-i)-Cucu (no sing.), n. Shreds, tiny fibrous particles, as fall from a worn-out blanket (= ama-Cucu); meat all in strings, gone to shreds, with excessive boiling or decay; small particles of meat collected in the gravy at the bottom of the pot; hence, any sediment or dregs (= isi-Bidi).

Cucuza, v. Make run or flow out, discharge anything (acc.) of a thick flowing nature, as the cow mucus from the vagina after covering (cp. pungu) = ciciza.

u-Cucuza, n. = u-Qadolo, u-Gamele.

isi-Cudulu, n. = isi-Bozi.

Cukala, ukuti (ukuthi; s. k.), v. (C.N.) = ukuti lotololo.

(iii)-Cukazi (s. k.), n. (C.N.) = (iii)-Xukazi.

i-nCuke (s. k.), n. Hyoena (= i-mPisi); also applied to any wild ‘devouring’ beast of prey, as a leopard, etc.; a voracious eater, gourmand — the word, owing to its being generally adopted by women for klona purposes as a substitute for imPisi, is now rarely used by men. [At. okoko, hyoena].

(iii)-Cuku (s. k.), n. Group or body of young people of about the same age, though in a broader sense than the i-naTanga (big boys or girls = (iii)-Cuku; small boys or girls = (iii)-Cukuwana), such as are collected, or living together in any kraal; any and all young persons of a common age (used collectively = i-naTanga).

Ex. koko lapa, us’ecukweneni, he is not here; he is with the little children.

uZumbu noMaxwana baVuxukwinye, Zumbu and Mazwana are of the same group (i.e. of about the same age).

um-Cuku (s. k.), n. 5. (C.N.) = um-Xuku.

Cukuca (s. k.), v. (C.N.) = xukuza.

(iii)-Cukudu (s. k.), v. (C.N.) = (iii)-Cuku-

(iii)-Cukudwane (s. k.), n. Small veldt-plant with pink flowerlets and a large bulbous root, used as an enema for infants, internally for cattle, and, on account of its lather, as a washing-soap, like i-mFe-
gesele, by the Natives = (iii)-Ciki-

um-Cukutu (Cuku,UKhuru), n. 5. = i-nCodo

i-nCuke (s. k.), n. = i-nCuke.

Cula (Chula), adv. = gqala,

Culukusha (s. k.), v. = ukuti culukushu.

Culukushu, ukuti (ukuthi; s. k.), v. Be perfectly straight, as a road, or post; lie out in a long straight way, as a snake.

Cululeka (s. k.), v. Be in a long extended train, as wagons or cattle (used in perf.); go along straightly i.e. be quite straight, as a road, snake, or a tree (used in perf.); pour out watery stools in a long incessant stream, as one suffering from
diarrhea (= huda; cp. cumbululwa); do in a lazy, indolent, loose-bodied manner, as a lazy girl going lazily along when sent out to work, or lying about in a lazy fashion, or a person coming down a hill in a leisurely, loose-bodied manner. Cp. ukuti cu.

um-Cululeka (s. k.) n, 5. Any long, straightly extended thing, as above; lazy, indolent person.

Cuma (Chuma), v. Bear abundantly, as mealies in a fertile spot (used in perf.); multiply or increase largely, abound, as cattle with any person or in any locality (used in perf.); be of a meek, mild, kindly disposition (used in perf.) [Skr. tu, multiply; MZT. vata, multiply; Her. kuma, mount, as a bull]

Ex. xincumile ixinkomo uMajiyana, cattle have increased well with Majiyana.

ucumuye ixinkomo, w'alwana inxalo, he has been increased for by cattle, but denied (by) offspring.

love'mfana ucumuye amashumi amabili, that boy is abounded for by, i.e. always gets, twenty (shillings a month).

um-Cumane, n. 5. Certain forest-tree, growing along the coast.

Cúmba cúmba, ukuti (Cumbha cúmbha, ukuthi), v. = cumbaza.

Cumbaza (Cumbhaza), v. Feel a thing (acc.) with the fingers, press or poke repeatedly, as when curious to know what is inside; toy with, play with a thing (acc.), as a nice little object, or as a young-man with a girl; turn about in the hands, finger, handle, as a child when disdainfully turning about its food (acc.) in the plate.

Cúmba, ukuti (Cumbhe, ukuthi), v. Prick lightly, as with an assegai (C. N.)

Cumbeza (Cumbhheza), v. = ukuti cumbe.

Cúmba, ukuti (Chumbhu, ukuthi), v. = cumbusa.

Cumbululwa (Cumbhululwa), v. Turn over something (acc.) disgusting, as a dead dog (C. N.). Cp. petululwa; cupeleza.

Cumbusá (Chumbusa), v. = cumbusa.

isi-Cumi (Chumi), n. Meek, mild, kind-natured person. See cuma.

isi-Cumu (Chumu), n. Large globular basket, with small mouth at top, used for carrying beer.

isi-Cuntsa (Chuntsa), n. = isi-Cuse.

Cúnu cúnu, ukuti (ukuthi), v. = ukuti newu neumy.

Cunuka (s. k.), v. Get vexed, put out, offended, as below (used in perf. — see cunula); get disgusted, or tired, as with an excess of very rich food, or with a monotonous repetition of the same food (follow. by agent); feel a thing (with agent) tiresome, irksome, as work.

Cunukala (s. k.), v. Be in the vexed, offended, tired out, state, as above.

Cunula, v. Vex, put out, offend a person (acc.) by any word or action; disgust, or tire, as very luscious food, or the same food always; be tiresome, distasteful, irksome, as work to a person (acc.). Cp. negeza; cosula; fundekela; takutela.

Cunulula, v. = vumbululwa.

Cunuza, v. = neunza.

Cupa (Cupha), v. Lay a trap or snare for anything (acc.), as a wild-beast or bird; place a sign so as to show if anything has been touched, entered, etc.

Ex. cupa! look out! be careful! — used as a threat, or warning.

Cupana (Cuphana), v. Be on the look out to catch one another (with some bad intention); threaten one another.

Cupanisana (Cuphanisana), v. = cupana.

Cúpe, ukuti (Cuphe, ukuthi), v. Do anything very slightly, very nearly, scarcely at all, just avoiding not being done, as when hoeing a few moments in the field, doing a few rubs with the grinding-stone; hold a thing (acc.) in such a way as scarcely to be holding it at all (as when catching it by the edge or with the tips of the fingers); set a thing so that instead of standing it is in constant danger of falling; get done or happen by all but a mere shave, i.e. narrowly escape being done; stand ready to act on the instant, as a gun to go off, or a box to fall.

Ex. cupa ungamuka (or cishe ungamuka), it was the merest shave and I had been injured.

ngati ngipakati, kwati cuphe, nyanuca, and when I was in the middle (of the stream), it wanted just a little and I was gone (with the current).

ngati ngipakati, kwati cuphe: ugyamuka, and when I was in the middle, it was be careful that you don’t go off, i.e. I had to be very careful not to go off:

mus'ukukuti cupe isitsa, you mustn’t hold the vessel as though you just wanted to let it drop.

ivwe lake lite cupe ukufika emiHlatuze (or kucupele ukufika), his land very nearly reaches to the Umhlatuze.

Cupela (Cuphela), v. = ukuti cupe. Cp. nengela.
Cupeza (Cuphesa), v. = ukuti cupe.

Cupisa (Cuphisa), v. Warn, caution, put on one's guard; threaten a person (acc.). Cp. songela; zwaya.

Cupuluza (Cupuluza), v. Poke a thing (acc.) with the finger or a stick; poke or take up, or turn about, a thing (acc.) with the point of a stick, as anything disgusting which one dislikes touching = ukuti cupuluza; kokoloza; copolowa.

Cupuluzi, ukuti (Cuphuluzi, ukuthi), v. = cupuluza.

isi-Cuse (Chuse), n. Any object set up, or standing out conspicuously alone, as a scarecrow in a field, an object seen standing on a road in the distance or stuck up in a kraal, or an 'aunt-Sally' made of an um-Senge stump and set up by boys for throwing at; an utterly worthless, despised person, not worth caring about, a mere 'dummy' of a person, as an old neglected woman or child (= um-Lwane).

Cusha (Chusha), v. = boboza (on account of its being mostly adopted as a substitute for this latter word for hlonipa purposes, the use of the word is now mostly confined to women).

Cūshe, ukuti (Chūshe, ukuthi), v. Pass (intrans.) straight or right through, pierce through, as a needle or awl passing through a piece of leather, grass, etc. = cusheka; make pass through, as the needle (acc.) or awl above = cusheza; get passed through, or pierced through, as the piece of leather above = cuseheza.

Cusheka (Chusheka), v. = ukuti cushe.

u(1)-Cushela (Chushela, or sometimes, s.c.), n. Any sharp-pointed, piercing thing; an ox with sharply pointed horns standing erect (= i-mBozela).

Cusheleka (Chusheleka), v. Go straight through, or direct along, a path (with nga). Cp. ukuti ngelekeleshe.

Cusheza (Chusheza), v. = ukuti cushe.

Cushu, ukuti (Chūshu, ukuthi), v. = ukuti cushe.

i-nCushuncushu, n. — see i-Neushuncushu.

Cushuza (Chushuza), v. = cusheza.

Cushuza, v. = neushuza.

drawn together i.e. unperierced, without a hole, according to Native custom (used in perf.); have the ears closed i.e. be disobedient, not readily responsive to orders, as a bad child; be deaf (used in perf.).

isi-Cute (Cuthe), v. Person with ears unpierced; person with ears closed i.e. not obedient, or actually deaf = isi-Puta.

Cwa, ukuti (ukuthi), v. Be calm and clear, as the sky, mind, etc. = ukuti cwanta.

Ex. intilixiyo yami le cw, my heart is at perfect rest, happy and contented, without anything to ruffle it = ukuti cwanta.

Cwa, ukuti (Chwa, ukuthi), v. Resound, send forth a continued indistinct din or noise, as a lot of people singing in the distance, or as a wood or hill sending forth a dull confusion of sound; make a gentle rumbling noise, i.e. ferment gently, effervesce, as beer, or soda-water = cwaza.

Cwaba, ukuti (Chwaba, ukuthi), v. Crackle, as dry sticks or underground when walked upon; make to crackle, as a piece of dry firewood (acc.) when breaking it up, or dry underground when walking upon it = cwabaza.

Phr. ake uti cwaba umililo, just crack a few sticks for fire, or make up a small fire.

u(1)-Cwabasi (Chwabasi), n. Any food nicely crisped in the cooking or nicely crisp in the mouth, as meat or mealies nicely roasted, or buttered toast; (C.N.) a tall person of nice medium-sized body (= i-nGwabasi).

u(1)-Cwabasosha (Chwabasosha), n. (C.N.) = i-nGwabasi.

Cwabaza (Chwabaza), v. = ukuti cwaba.

i-nCwabi, n. = i-nBodhla; i-mPaka.

Cwacwaba or Cwacwabala (Chwachwaba or Chwachwabala), v. = cocobala.

i-nCwadi, n. Mark of any kind which indicates, directs, etc. as a sign-post, a stone placed as a guide in measuring, a peculiarity of features by which one recognises, etc.; hence, sign; evidence; letter, 'which indicates or tells things'; book; certain string of beads with the colours arranged according to a fixed custom, and which a young-man 'reads or tells,' it having reference to his lovefeelings (Mod. in the latter instances).

Ex. inewadi yami leyo, that is my sign or guide (as a knot tied in the grass or stick in the ground).

inewadi yabo inye, ikala, their distinguishing feature is the same all round, viz. their nose (as children of a particular family).
Cwāka, ukuti (ukuthi; s. k.), v. = ukuti cwanta (mostly N.).

Cwākala, ukuti (ukuthi; s. k.), v. = ukuti cwantatala (mostly N.).

Cwala, v. Dress the hair by picking or combing it out with any pointed instrument, as is commonly done to the hair below the headring = visha.

i-nCwali, n. Native hair-dresser and head-ring-maker.

isi, or u(lu)-Cwalo, n. Pointed wooden instrument for picking or puffing out the hair, as above.

um-Cwana, n. 5. (C.N.) = ili-Lula.

Cwaneka (Chwaneka), v. Roast, toast, as a piece of meat (acc.) over the fire, or a person at the stake; bake, as the sun a person (acc.) = cocobalisa.

N.B. Burning at the stake was not unknown with the Zulus. Shaka had a large number of the Elangeni clan -- that of his mother -- impaled on a circle of sharpened stakes, the stake entering by the anus and passing through the body up to the neck, and then roasted over fires made up below them.

isi, or um-Cwangubane (no plur.), n. 5. Certain kind, or kinds, of small, striped, smooth-bodied caterpillars which have appeared in certain past years and worked great damage to grain crops = um-Balo, um-Cwangube. Cp. ili-Ntshungutshi.

um-Cwangube, n. 5. = um-Cwangubane.

Cwanninga, v. Search or look for anything (acc.) carefully (= hlwaya); collect small sticks for firewood (acc. = cakasha).

Cwānta, ukuti (ukuthi; s. t.), v. Be perfectly calm or still, as the weather on a windless, cloudless day (= ukuti cwantatala); be spread out at rest, as a multitude of people, or of cattle, sitting or lying down quietly on one spot (= ukuti cwantatala, ukuti yiba, ukuti yibaba; cp. ukuti kwatalala).

Cwantatala, ukuti (ukuthi; s. t.), v. = ukuti cwanta.

u(lu)-Cwantatala (s. t.), n. Mass of people or cattle lying or sitting spread out at rest on one spot = u(lu)-Yiba.

Cwanzulula, v. = cwasa.

Cwasa, v. Exclude or cut off a person (acc.) from one's society, friendship, etc. = bandhulula, cwanzulula. See ili-Quude; ili-Ci.

Cwāśha or Čwāše, ukuti (Chwāsha or Čwāšhe, ukuthi), v. Stick or pierce a person or thing (acc.) very slightly, as might a thorn, or one person giving another a prick with a pin; stick in slightly or loosely, as a hair-pin (acc.) into the hair, or a spoon into the thatch of a hut (cp. hloma); throw into the mouth, or eat bit by bit in small pieces, as when eating mealie grains (acc.) or small fruit singly = cwasha or cwashela, ukuti twasha.

Cwasha or Cwashela (Chwasha or Chwashela), v. = ukuti cwasha.

Cwasha or Cwashela, v. Put or wear a band of skin or headwork round the head, generally over the forehead = qeta (qhela).

Cwāta (Cwatha), v. Become clear, cloudless, as the sky (used in perf.); become bare, bald, cleared of hair; grass, etc., as a man's head, a patch on an ox, or a spot on the veld (= qwata) = cwatula.

Ex. iweviti izuba namblanje, the sky is cloudless to-day.

Cwāta, ukuti (Cwatha, ukuthi), v. = cwata.

u(lu)-Cwitcha (Cwatha), n. Bare or bald thing or place, as a man's head when shaved, a bald patch on an animal's body as where burnt, or the veldt where quite bare of grass = i-ngwathula; i-Nyabule; i-Manyule. Cp. i-mPandhla [Ga. kwatala, baldness].

u-Cwathibane (Chwathibane), n. Kind of grasshopper, said to be the male of the ili-Diya = u-Mantshola.

Cwathula (Cwathula), v. = cwata.

i-nCwathule (Cwathule), n. = see i-ngwathula.

Cwaya, v. = geva.

Cwaya (Cwawa), v. Perform the hut, or sitting-dance.

i-nCwayi, n. One skilful at the um-Cwayo, dance.

Cwayi cwāyi, ukuti (ukuthi), v. = cwayiza.

Cwayiza, v. Blink, wink, as when something has entered the eye, or as ordinarily = qwayiza; czaviza; pazina.

um-Cwayo (Cwayo), n. 5. Hut, or sitting-dance, or its accompanying song = um-Vumo.

Cwaza (Chwaza), v. = ukuti cwa.

u(lu)-Cwai, n. A dazzling or glittering thing, a 'dazzlingness', such as fills the eyes after looking at the sun, or the dazzling heat-waves dancing above moist ground on a hot day, or the layer of oily-matter lying on the surface of stagnant water, or the heliograph from its dazzling motion = u(lu)-Newazi; u(lu)-Gelegele.
u-Cwazibe, n.—Large bright star, Aldebaran of the constellation Taurus. Cp. o-Ndwenjana.

Cwāzi cwāzi, ukuti (ukuthi), v. = cwa-zimula, cwa-zizela.

ubu-Cwāziwazi, n. Brightness, shininess, as of polished metal or glassware; splendour, effulgence, glitter, as in a gorgeous hall lighted up.

Cwazima, v. = cwa-yiza.

Cwazimula, v. = kazimula, ukuti cwazi cwazi.

Cwazizela, v. = kazimula, ukuti cwazi cwazi.

Cwē, ukuti (ukuthi), v. Be brightly green or blue, as new grass, a clear sky, or pure water = ukuti yaka. Cp. cweba.

isi-Cwe (Chwe), n. Pigmy or Bushman (= umu-Twa); sometimes used (N) for isi-Xwe.

Cwebe, v. Become clear or pure i.e. free from all obscuring bodies, as muddy water does upon being left undisturbed, or as the sky when free from every cloud or haziness (used in perf.); become ‘glassy’, as the eyes when filled with tears.

Ex. amanzizi aqebile adi cwe, the water is clear as crystal.

amthlo ase'cweba (or hlwenge, or cweben) izingembezi, his eyes are already filled with tears.

(i'l)-Cweba, n. Lagoon, as at the mouth of the Umhlatuze or Durban. Cp. u(lu)-Cwebe.

Ex. iweba hos'Ntleni. the Tonga lagoon i.e. St. Lucia Bay.

(i'l)-Cweba (Chweba), n. Single stalk of a certain kind of rush (used with plur.); also = (i'l)-Coba.

i-nCweba, n. Tiny skin-bag containing medicines or charms and worn singly or in numbers on a string round the neck. Cp. ama-Mbata.

u(lu)-Cwebo or more gen. Cwebe, n. Any still, pure expanse or sheet of liquid, as a clear stagnant pond, lagoon, or beer when standing at rest (from the clear surface of water rising to the top).

Cwēbe cwēbe, ukuti (ukuthi), v. = cwebazela.

Cwēbedu, ukuti (ukuthi), v. Be perfectly clear and still, as the sky; be perfectly silent, quiet, as a person. Cp. ukuti cweba.

Phr. kusate cwebedu, it is still all clear, without a speck (along the path), i.e. there are still no signs of him (as of a person coming).

Phr. uku-cewebo uq payable, to remove the stalks and stiff ribs from a tobacco leaf, leaving only the ukudhla.

uku-xi-ceweva enda-beni, to cut oneself off from (having anything to do with) an affair, shrink out of it.

u(lu)-Cwecwe, n. Thin, light sheet or plate of anything, as a sheet of tin, or brown-paper; dim. form u(lu)-Cwecwana, slice, scale, wafer, etc. = u(lu)-Cecevu, u-Ngewecewe.

i-nCwele, n. (N. fr. Xo. i-nQwelo) = i-nQola.

i-nCweleha, n. = i-nXeleva.

Cwengwa, v. Clear i.e. make run off clear, ‘pour off’ any liquid (acc.) from its sediment, as one might clear water by straining, filtering, or making it run off clear at the top, leaving the sediment behind; or as the sour-milk calabash (nom.) does the whey (acc.) when it lets it run off clear leaving the curds behind (= hlwe nga, hlaha); or as a person's eyes make tears (acc.) run off clear when they fill with them from sorrow or anger (= hlwengwa, cweba).

Ex. us'cweve na izingembezi, his eyes are already filled with tears.

Cwentsa (Chwentsa), v. Act or talk in a bad-mannered, rude way, without shame, restraint, or respect, as a youth talking rudely to his father, or fighting with another boy in his presence.

(i'l)-Cwentsa or Cwentsana (Chwentsa), n. One who acts or talks as above.

Cwēpe cwcēpe, ukuti (Chwēpe chwēpe, ukuthi), v. = cwpesha.

Cwepesha (Chwepesha), v. Do off smartly, with skilful easiness, as any work (acc.), account of an affair, etc. See i-nGwepeshi.

Cwēpshesha, ukuti (Chwēpsheshe, ukuthi), v. = cwpesha.

Ex. wazisi cwpesha (isicatulo), he put it right in no time (the boot he was repairing).

i-nCwepeshi (Cwepeshi), n. — See i-nGwepeshi.

Cwepesha (Chwepheza), v. = cwpesha.

Cwesha, v. = ukuti cwebhe.

Cwēshe, ukuti (ukuthi), v. Cut off a little bit of anything (acc.), as meat, cloth, etc.;
encroach upon land (acc.) by appropriating small bits at a time = cwesha.

Cwetula (Cwetula), v. Clear away the clouds, become clear, as the sky (= cwata, hltaba; cp. hleta); clean up, sweep up, as a kraal (acc.) of weeds and rubbish (acc. = cetula).

Phr. (izulu) liecwetule, nas'ebukweni bexinya, the sky has cleared up right away to the horizon (lit. even to where the dog’s wives come from).

ubu-Cwibi, n. = ubu-Cubu.

Cwicwiteka (Cwicwiteka), v. Titter, as a lot of girls at a person speaking. Cpt. matateka; geateka; kunkuteka; gigiteka.

Cwila, v. Sink down bodily into anything (loc.) out of sight, as when quietly dipping or sinking into deep water, or (metaphor.) into deep or long grass. Cpt. ukuti goje. [Ga. bira, dive].

Cwil, ukuti (ukuthi), v. = cwila; cwilisa.

um-Cwili, n. 5. Klip dagga (Leonotis ovata) = u(bu)-Tshwulabenyoni; cp. i-Munyamunyane.

D

D in Zulu has but one sound, the same as in English, although in Zulu the letter is somewhat more clearly dentalised and possesses a stronger aspiration than in English speech.

The combinations dhl, as in the word Dhlala (to play); hl, as in the word Hlala (remain); and tl, as in the word i-nTliziyo (heart), are used to denote the three varieties of lip in the Zulu language. The difference in sound between the dhl (the deep, throat lip) and the hl (the medium or mouth lip) is very like the difference between the tl in the English word ‘smoothly’ and that in the word ‘deathly’ — the sign dhl corresponding to the former and the hl to the latter. The tl (or sharp, dental lip) is the latter sound sharpened by the fact of its following immediately after an n, which causes it to become somewhat dentalised, so as to resemble the sound of the tl in the English word ‘neatly’.

In the Xosa language, the sign dl is used for the same sound as we express in Zulu by the sign dhl. For the sake of uniformity, as well as of brevity, it would seem eminently desirable to adopt the Xosa sign also for the Zulu.

Da, defect. verb. — mostly appearing in the form de q.v., and used to express 'continually, constantly, always', etc.

Ex. uti uMpatwa, uboda umbekela intsimu yake, Mpatwa says, always keep an eye for him on his field.

i-nDaba, n. Matter, affair; case; topic of conversation; business; report; story, tale; pl. izi-nDaba, news; doings [L. fabula, story; fama, report; Ar. khabar, news, report; Sw. jambo, affair; Ga. kimbo; Bo. z-ambo; Ze. Ngu. ku-gambira, to tell to; Her. oku-yamba, to talk about; Ka. ku-leba, to speak].

Ex. kyu’ndaba yako ukubungisa loko, it is your business to arrange that.

seku indaba, it is now a case (to be talked about) — previously it was of little public concern or importance.

ixindaba xake angixitinga, I don’t like his affairs (caused by his carryings-on).

ngimani ngendaba yje, ngicimani nganekhelo, I know him just by report. I don’t know him by the eyes (i.e. personally).

indaba kanyiyini, the affair, no! I don’t talk about it, i.e. it is altogether too bad, or surprising. beggars all description.

Phr. (isizulu) le, ngicupe unceda, take this affair, and I will give you some meddle — oh! do relate to us that affair.

i-nDaba (or i-nTliziyo) ka’Ndondondo, n. = i-nGubo ka’Kundhlase.

u(lu)-Daba, n. Occurrence or matter of importance, serious affair.
DA

DA

i-nDabakadengizibone, (s. k.), n. = isi-Kutlutshane.

i-nDabakawambe (Dabakawambhe), n. — see *i-(li)-Wombe.

Dabalaza, v. Stand astride, with the legs wide apart (C.N.) = zamalaza.

(li)-Dabane, n. Certain weed, growing in old kraals.

isi-Dabane, n. = isi-Gceba.

i-nDabankulu (s. k.), n. Certain section of Shaka's izi-mPoho regiment.

um-Dabe, n. 5. Place with deep, unanswerable mud; a bog = *n(lu)-Buku; *u(lu)-Bishi.

Dabu, ukuti (ukuthi), v. = dabuka; dabula.

um-Dabu, n. 5. Name given to the larger i-nTolwane shrub (= um-Dabu obamvu) whose roots are used as an emetic for *nbu-Lawu and for chest and stomach complaints; more rarely also applied to i-nTolwane emane (= um-Dabu ombole) which is used for, headaches; also = um-Fantu.

Dabuka (s. k.), v. Get rent, torn, as a garment (cp. *gibuka; *rebuuka); get broken, as an earthen vessel; get broken out, as the body of a person with sores; get heart-broken, saddened, grieved; get broken out into being, get sprung forth into life, i.e. break out into being, spring forth into life, as new grass and plants at the coming of spring; originate, have their origin, as a tribe [Sw. *pasuka, get rent or broken; tatuuka, get rent; Ya. *sauka, suffer; Her. *pauka, tatauka, get broken or torn].

Ex. ngidabakile impela ngaleyo'ndaba. I am very sorry about that affair.

y'iloku kwadabuka umhlaba, ever since the world came into existence.

abakweDhlamini babaduka evSwazini, those of the Dhlamini stock had their origin in Swaziland.

um-Dabuka (s. k.), n. 5. = um-Kenke.

Dabukela (s. k.), v. Be grieved at (the sight of) i.e. to envy, enviously covet, as the property (acc.) of another man = hawukela.

Dabukisa (s. k.), v. Grieve, sadden, as a child its parents (acc.) — this word is not used as a rule in the sense of 'to create', or of 'to cause to get torn or broken' i.e. to break or tear, dabula being used in such cases.

um, or i-nDabuko (s. k.), n. 5. Original or ancient custom, nature, as of the Natives = i-nVelo.

isi-Dabuko (s. k.), n. Original source, place of origin, as of a tribe; original or ancient custom.

Dabula, v. Rend, tear, as a garment (acc. — cp. *gibula; *rebula); break (trans.), as an earthen pot; make break forth into life or being, create, as God did the earth; split up or off, as one portion (acc.) of a tribe from another; go or pass through, as a field (with loc. or pakati); cut or saw through, as a plank; chap, as frost, the feet (acc.); slice, slit, as a hide — (this word is not used to express 'to make heart-broken, or grieve'; for this dabukisa is used). [Sw. *pasuwa, tatuwa, to break or tear; Her. *pauwa, taura, to break or tear].

Ex. ngiyipende qede, *huus'uyidabula (inewadi), when you have read it (the letter), tear it up.

uNkudunkuku waDabula abantu okhangeni, God brought man into being from out of the original stem.

Phr. ukudabula umkonto, to separate off from the bundle, grasp hold of an assegai — in order to draw it out for throwing.

ukudabula *huusuku, to travel during the night — whether only for a short portion or the whole thereof.

(i)-Dabulambiza (Dabulambhiza), n. = (i)-Hlabamwula.

u-Dabuleni, n. Safety-pin (T.).

um-Dabul, n. I. Surveyor — from his business of dividing up the land into farms (Mod.).

i-nDabuli, n. Professional 'arranger' of Native dance-songs, adapting the song to the dance, etc. See *hunda.

Daca, ukuti (ukuthi), v. Make a slapping, splashing sound, as of a lump of mud thrown on a wall, or dropped on a floor; hence, throw, drop any soft semi-liquid substance (acc.), as before = dacaza; get so thrown or dropped, as the semi-liquid substance itself; lie sprawling or flat on the stomach = dacazeza. See ukuti buca.

Dacaza, v. = ukuti daca.

Dacazeza (s. k.), v. = ukuti daca.

Daceka (s. k.), v. = dacaza.

Dacekeka (s. k.), v. = dacazeza.

Dada, v. Cause a person (acc.) to be at a loss as to what to do, make helplessly puzzled how to extricate oneself, as might any difficult circumstances e.g. two impis coming up from different sides at the same time, a superabundance of weeds in a planted field, etc. = tana. [Sw. *tatazina, puzzle. Comp. Dida].

(i)-Dada, n. Black Duck (*Anas sparsa);
applied also to any other similar varieties (cp. *i(l)i*-Höge); also (N) = *i(l)i*-Cacane. [Hi. bat, duck; Sw. Ga. ngu. bata; Bo. Sha. ze. wata; ku. nqata; heh. ibata-wata; her. o-ebaka].

**um-Dada, n. 5. Big *i(l)i*-Beshu, very broad and long.**

**isi, or *u(lu)-Dada, n. = *u(lu)-Dadawe.**

**Dadambala (Dadamthala), n.** Go beyond the proper time in doing anything; hence, be over-cooked, as any food (used in perf.) delay in bearing, as a cow or woman whose time has already passed.

**u(lu)-Dadasholo, n.** Any broadly expansive thing, as a skin, blanket, curtain, etc. = *u(lu)-Dwadwasholo. Cp. *i(l)i*-Qungu.

**u(lu)-Dadawe, n. = *u(lu)-Duduma.**

**u-Dade, n.** Applied by males to any female, younger or older, born of the same mother (= sister); of the same father by other wives (= half-sister); of the maternal uncle or aunt, and of the paternal uncle (= cousin, — when of paternal aunt = *um-Zaia); or of any other kraal or family having the same isi-bongo (= clanswoman, kinswoman, blood-relative). Applied by females to any female as aforesaid, when older than the speaker — females in the same degree of relationship, but of like age = *um-Fo, q.v.;* those in the same degree of relationship, but of younger age = *um-Nawa, q.v. [Sw. dada! used in addressing a sister; sw. munasa; gan. heh. mukhaza; bis. uveso; bo. ngu. ze. lumbu]. Comp. *u-Tate.*

Ex. *udade wetu, wenu, webo* (never wami, weko, wake), ny. or our sister; plur. *odade wetu, wenu, webo* (never wami, etc., or betu, etc.), ny. or our sisters.

*njising* *udade wetu,* I swear by my sister; or *dade wetu,* alone, or the sister's name — is a very common expression of men when wishing to confirm a statement by an oath, the meaning being 'Indeed I would lie with my sister, if I be not telling the truth.' (see *Bico*).

**Dadeka (s.k.), v.** Get put, or be, at a loss as to what to do, how to extricate oneself, as when in seriously embarrassing circumstances (used in perf.) = *taneka.* See *dada.*

**Dafaza, v.** Trudge wearily along, when tired out = *diraza.*

**ama-Dafu (no sing.), n.** Very soft, over-boiled mealie-grains (*isi-nKobe) = ama-Nyewu, ama-Nyikwe.

**Daka (s.k.), v.** Make besotted, stupefy, intoxicate, as alcohol, or hemp-smoking a person (acc.); make faint, languid, strengthless, as hot sultry weather; besot, be too much for, make forget oneself, as an unaccustomed abundance of delicious food (acc.) might cause children momentarily to lose their gravity, respect, etc. — the word in all its senses is generally used in the passive form *dakwa* q.v., seldom in the active.

**i(l)i-Daka (no. pl.; s.k.), n.** Rich compressed soil beneath the soft surface-mud in the cattle kraal, in some places used as fuel; (with pl.) single brick or clod of dried kraal-mud, used as fuel.

**isi-Daka (s.k.), n.** Black rich soil, wet or dry.

**um-Daka (s.k.), n. 5. Ring, about six inches in diameter, of rough brass of about an inch in thickness and obtained by barter from the Portuguese territory or possible manufactured by Native smiths further north, and formerly used for making the *i-naGrotu* and also as an *um-Beko*; soil of any kind rendered black and muddy by rain; hence, any thing of a dark-brown, muddy colour (see *mdaka*); gall-ball, or soft pellet found in the gall-bladder of some cattle and goats, and said to be the cause of the animal's making a groaning sound when breathing asleep in the kraal; such groaning sound made during sleep by cattle; deep breathing of some human-beings when sleeping. [Tat. odika, iron; Kag. Itum. ndapo, iron-ore; Sw. skaba, brass or copper; Bo. klimu, iron].

N.B. These brass or copper rings were formerly of great value among the Zulus, a person being easily able to get a beast, or even a wife at times, for them. They were used for making neck-rings, and other body ornaments.

**u(lu)-Daka (s.k.), n.** Mud; mud-mortar; *ndaka* ofumkho, white ochreous clay.

**isi-Dakadaka (s.k.), n.** Huts, houses, or kraals very numerous together in one place. Cp. *isi-Dhlidhli.*

**u(lu)-Dakalwezisini (s.k.), n.** Any nice soft food that makes a paste for the teeth, 'stick-jaw,' as nice *isijini, amasi,* or very tender meat.

**um-Dakamfene (s.k.), n. 5.** Certain forest-tree, having hard red wood.

**u(lu)-Dakana (s.k.), n.** Half-asleep looking person having no energy of body or mind. Cp. *um-Lalane.*

**i-nDakandaka (s.k.), n.** Great quantity or multitude of anything, as crops, beer, books, cattle, etc.; person overcome or done up with exhaustion or worry,
whose powerless body is ‘all over the place.’ See *dakaza.*

*Ex.* *ku*’*Bani aku*mabele, *indakandaka nje,* with *So-and-so* it isn’t corn; it is just heaps of it.

(i) *Dakane* (s. k.), *n.* Certain bush-tree, growing along the coast.

(ii) *Dakane* (s. k.), *n.* White Pear (*Apo- dytes dimidiata*) — forest tree growing along coast with hard wood used for felloes, and its bark and leaves as purgative for young cattle (N).

(u) or i-n*Dakane* (s. k.), *n.* Certain shrub, producing fibre, and used medicinally for fevers and as an i-n*Telezi.*

Dákatsha, ukutí (*ukuthi*; s. k.; s. t.), *v.* = *dakatalshela.*

Dákatshela (s. k.; s. t.), *v.* Go dragging oneself along, as one quite exhausted = *dakutashela.*

Dákáza (s. k.), *v.* Do anything largely, abundantly, prodigally, etc. — most commonly used of ‘good things,’ as food, etc. See i-n*Dakanda.*

Ex. *ubani wasidakaza ngotshewela,* So-and-so treated us abundantly to beer.

sudaka*za ngotshewela k*obani, we got any amount of beer at So-and-so’s.

inkosi gab'idakaza isinewadl, the magistrate was engaged on a great heap of letters.

Dákwa (s. k.), *v.* Be besotted, drunk, as with beer or hemp; be overcome, as by sun’s heat or over-eating.

Ex. *udakise,* he is drunk

*udakwe ilanga,* he is done up by the sun.

(i) or isi-Dáka (s. k.), *n.* Drunkard; one given to excessive hemp-smoking.

N.B. Native medicine is not without its cures for inebriates, *e.g.* ground partridge-gizzard, or the froth of boiled beer-dregs, administered in a little *utshewela* before the feast is an infallible specific. Another remedy is the *isona* weed taken in the same way. The reasoning in this case is probably that, insomuch as the *isona* weed is the most fatal enemy to the *mabele* plant while in the field — this latter not being able to thrive at all wherever the weed exists — *ergo,* the *mabele*-beer poured into a stomach well drugged with the weed, will find it a very unfavourable habitat. Lest, however, there be any misunderstanding as to the opinion of the Native, from an ethical point of view, about getting drunk, I may state that it is not the habit of inebriation that is disliked by the drunkard or disapproved by the Kafir doctor, but the alcoholism and nerve-effects (in-Valh) resulting therefrom. See *u*thi(*mpo*.

u-Dákwa-ukusuta (*Dakwa-ukusutha*), *n.* Regiment formed (or rather only named) by Dinuzulu’s mother, during his absence in St. Helena, and next following after the i-n*Gubo ka Kundhlasa* (q. v.).

Dála, *v.* Bring into being, create, as God brought into existence the world (ace.), or as Mpande is said, in his praises, to have created Zululand = *dabula.* [The word is probably only another form of zala, to give birth to (q. v.). Skr. *dhama,* effect, create; jān, beget; Lat. pario, I bring forth; nasor, I am born; Heb. bara, create; Ar. khalâ, create; Her. kara, make to be; At. da, create; Ga. tonda, create — comp. Zulu um-tondo, male organ of generation, the penis.]

Dála, *adj.* Old, aged (not used for ‘old’ in the jocular sense — see u-N*isondo* and u-Koto). [A.S. *eald,* Eng. old; Ar. *’adim,* old; Ga. Nya. *Kag. dâa,* ancient; Her. *kurâ,* old (*k* in Her. = *d* in Z., *e.g.* Her. *kara,* create = Z. *dala,* create); Ngu. *Ze. kolo,* (see prev. remark); Sw. zee, old (*z* in Sw. = *d* in Z., *e.g.* Sw. zaa, to bring forth, and Z. *dala,* create).]

Phr. *ngimdala namhlanje,* I am old today, *i.e.* I have seen wonders.

*Woba mdala,* you will be old, *i.e.* will make a tough experience, such as you never knew before — said to a naughty boy for whom chastisement is in store.

*Selithalo ilanga,* it (the sun) is already old, *i.e.* is already up some time, say about an hour (see *pisa*).

*lokotukwavelapakadkadela,* that happened long ago, in old times.

*abadalu,* adults; *amadalu,* old people.

(i) or isi-Dála (s. k.), *n.* Aged person.

Ubu-Dála, *n.* Age, as of a person; antiquity, the ‘long ago.’

Ex. *kuweze* *budala* *lokolo*, or *ebudaleni,* or *endolu,* that was done or made in ancient times.

Dála, *ukuti* (*ukuthi*), *v.* Be openly exposed to the view of all, be in the open, as a kraal or exposed object, or the fault of a person become publicly known; be quite bare, empty, a merely open space, as a field that has been eaten off by cattle; make, or place, so openly exposed, bare, etc., as any object (gen. such as ought to be concealed), the fault (ace.) of a person, etc. (= *dalula*). [Skr. *dâl,* split; Her. *kurā,* bare — comp. Her. *kuru,* old = Z. *dala,* old].

Ex. *iwsinkomo zangena, zawu* *buqo um- bula,* seku*le* dála, the cattle entered and utterly cleared off the mealies, it is now perfectly bared (nothing being left).
Burst (C.N.) Small Follow (N) How A name Dohl; Person row Any Go river; Dzika'Dalawana um-Dalase, i-nDalu, isi-Dalasi, i-nDalule, Dal, Dalasa, um-Dambi i(li)-Dambisa Dambata Dambu Dambu, ukuti (Dambhu dambhu, ukuthi), v. = ukuti namba namba. Damboza (Dambhuza), v. = nambaza. isi-Damboza, or Dambozana (Dambhuza or Dambhuzaana), n. = isi-Namba. Damene, aux. verb. = de, jinge, zinge, etc. Damu, ukuti (ukuthi), v. Burst up in a flare or flame, as a little dry grass when lighted; burst or break open or apart, as a mist, clouds, or a rank of men to allow a chief to pass; open out in concentric circles, as water when a stone is thrown in = damuka; go flaring or flaming up, as a grass-fire when coming across patches of dry grass or blown up by a wind = damuzela; cause to burst up in a flare, as the wind might a little fire (acc.) among dry grass; cause to break open or apart, as the wind a fog (acc.) = damula; go splashing in or through water (acc.), causing it to 'burst' up and about, as when crossing a drift, or a swimmer splashing about with the feet = damuza.

i(li)-Damu, n. A splashing about in the water, or splashing up thereof, as when swimming, according to Native custom, with a splashing of the feet (= uku-sha-ya idamu), or as children splashing one another when bathing in a river (ep. i-nTiki); a large abundance of food, generally beer, 'ponds-ful' of it (more generally used in plur. ama-Damu = ama-Baka; ama-Cibi).

Damuka (s.k.), v. = ukuti damu.

Damula, v. = ukuti damu.

Damusa, v. (C.N.) = damuza.


Dana, aux. verb. = de, damene, etc.

Dana, v. Get powerless, depressed, languid, as the body from excessive heat or weakness; get depressed mentally, out of heart, as through worry.

Ex. njidanile, njidanise isindaba zako, I am tired out, I have been tired out by your carryings-on.

isi-Danasi, n. = isi-Talasi.

Danda, v. Follow along, as a track or path (with ku); follow along, relate, an occurrence (acc. = landa); plant or sow anything (acc.) by following along (not scattering broadcast), i.e. seed by seed in furrows, or rows, or successive holes made by the hoe.

Plur. uku-danda indina, to mark out a field or garden by cutting a row of holes with the hoe = gaba, ala.

N.B. This word, danda or landa, shows how also in the Zulu language an interchange formerly existed between the letters d and l. How this interchange was managed is clearly exemplified by the Suto branch of the Bantu languages, where even to-day a sound exists which is midway between a d and an l, as shown in the Suto word for 'God,' which some Europeans write as Molino, others as Modimo.

i(li)-Danda (loc. c-Danda) n. = i(li)-Qolo.

isi-Danda, n. Person or animal (as cow or bullock) of sluggish, spiritless disposition, without energy or fire — used of a child still crawling when others of its age are walking, or a cow that lets itself be pulled about by anyone, or a woman in an advanced stage of pregnancy.
Get Take is Come Very Place, Go come Flare stroke Plod Get (C.N.) i-n Dandisa, Dandato Dangazela, Dangana, Dangalaza, ubu-Danda, n. Quality or state of being as above.

Dandabuza, v. Travel far, covering a great stretch of country (acc.); go on and on, recounting all the monotonous details, never getting to the end, as when giving evidence or relating an affair = tandabuza, shishimenza.

Dandala, v. Come into sight, come into the open, as anything previously screened from view.

Phr. idandala zile (inyanga), it is come into sight (the moon) — used of the new moon just appearing.

Dândalazi, ukuti (ukuthi), v. = dandalaza.

i-nDandato (Dandatho), n. Ring, or circular piece of metal; the name was applied to the um-Daka q. v.

Dandisa, v. Make to follow all the incidents of an affair by giving a detailed account of it (doub. acc.) = landisa.

Ex. wpindanda le yonke indaba, he related the whole affair to me.

Dane, aux. verb. = de.

i(li), or sometimes ama-Danga, n. = i(li)-Denge, i(li)-Ceki; also (C.N.) = i-mBuqa.

isi-Danga, n. Very long string or rope of beadwork wound round and round the loins or neck so as to form a thick belt (= isi-Wondo), or allowed to hang in numerous strings from over the shoulder (= um-Gurö).

i(li)-Dangabane, n. (C.N.) = i(li)-Dwangu-bane.

Dângâ dângâ, ukuti (ukuthi), v. = danga zela.

Dangala, v. Get or be depressed, strength-less, languid, as the body from illness or heat, or the mind from affliction or worry (used in perf.) = dana.

i-nDangala, n. = i-mFene.

Dangalaza, v. = ramalazo.

Dangana, v. = dangalu.

Dangazela, v. Flare up, break out into flame brightly for a few moments and then die down, as a grass-fire when the breeze blows, or a hut-fire when a few more dry sticks are thrown in = dangazela, langalangazela (see remarks under danda). Cp. damuzela.

i(li)-Dangu, n. Veldt-pond of stagnant water = i(li)-Cibi. [MZT. chi-bongo, small lake].

Dângù dângù, ukuti (ukuthi), v. = dangazela.

Danguzela, v. = dangazela.

u(lu)-Dânqudanqu, n. = u(lu)-Donyadona.

Dantsaza (s.t.), v. Go trudging, shuffling along, dragging the feet after one, as a tired-out traveller. Cp. davaza.

Dântsha, ukuti (ukuthi; s.t.), v. = ukuti dieca.

Dânts, ukuti (ukuthi; s.t.), v. = dantsula.

Dantsula (s.t.), v. Hit a person (acc.), give him a stroke or swipe with a switch, whip, birch, or other flexible instrument = kwanzhula, kwantshabula; cp. taxabula.

Danyana, adj. dim of De, long — hence, rather long, longish.

Dâpu, ukuti (Dâphu, ukuthi), v. = dapuna.

isi-Dâpudapu (Dâphudaphu), n. = i-nDapundapu.

Dapuna (Daphuna), v. Take up or out with the hand anything (acc.) of a soft, ungraspable nature, falling into pieces or away from the hand, as any semi-liquid food like pumpkin-mash, or any rotten, sodden substance.

i-nDâpundapu (Dâphundaphu), n. Any soft-natured, ungraspable thing, falling apart under the touch, as above.

Dapuza (Daphuza), v. = dapuna.

Dapuzeka (Daphuzeka), v. Get taken up or be takable, as above, i.e. be of a soft, ungraspable nature, falling to bits under the touch, as sodden meat or soaked bread.

isi-Dârza, n. = isi-Cakafu.

Dâtsa, ukuti (ukuthi; s.t.), v. = ukuti dieca.

i-nDatsha (s.t.), n. Certain ferocious little rat-like animal, having small tusks and tail-less, of a light brownish colour, and living underground (N) = i-mPukuluti.

Davuza, v. Plod laboriously along, toil along, as when on a long journey; wade or toil through, as a swamp, broad expanse of water, or dense undergrowth of vegetation; plod about, wander about, as one not knowing the way, or going about on fruitless errands = dîzava, gqizaza. Comp. dantsaza.

isi-Dâwane, n. Strand-wolf, a species of hyæna (the animal having become extinct in the country of the Zulus, the name also has become obsolete and exists now merely in fable) [Xo. is-Andawane].

N.B. The isidawane is said to come up to a kraal and say, We! 'banî! nampu ububende bako!' i.e. Here! So-and-so! here is your mince-meat! — upon his arrival, it will seize and go off with him.

i-nDâwo, n. Place, locality, room, space; situation, place of employment; particular point of an argument; proper
or usual point or limit for doing anything; used adverbially as 'ndawo, to express 'at all, by any means, anywhere', and generally, not always in connection with a negative [Skr. dhama, place; Ar. wada; Ta. a-ndu; Ga. was-ntu; Bo. ha-ntu; Po. bfa-ntu].

Ex. uti bala kukona 'ndawo?' and do you think then it actually exists anywhere?

'ndawone (= indawo inye) is used propositionally to express 'together, in the same place'.

qa! ngingese ngumuma 'ndawo, no! by no means can I allow it.

us'efile, yini, endaweni? — said sneeringly in reply to a question as to where a bad walker might by this time have got to.

wayipikisisa (ingama), wadhila indawo, he cooked it (the meat) beyond the mark or proper degree.

uthwula babumandi, babhili indawo, the beer was nice, beyond all ordinary beer.

ukukutuma kwabo kawenkumeli 'ndawo, as to your talking, you don't talk for any point, or useful object, at all — i.e. you are driving at nothing; also, you speak to no purpose.

i-nDawo (Daawo), n. Species of cyperus or rush, whose stalks are used for mat-making, and whose roots, having a bitter ginger-like taste, as a stomachic for indigestion, foul breath, etc., and which are consequently often worn in small bead-like pieces round the neck for nibbling at as occasion requires; another kind of flag, growing in moist places, and used for 'smoking away' ticks from cattle; also sometimes applied to i-nDungulu.

N.B. The cyperi are known all the world over for their carminative properties. And the fact of this local specimen (the indawo) of the genus (as well as many other important remedies, as, for instance, the fern — i-nKomkowna — for tapeworm) having a place in the Kaffir materia medica, may be taken as evidence that they do possess some really good and efficacious remedies.

i-nDawolucwata (Daawolucwatha), n. Certain iridaceous plant of Europeans, used by Natives for sprains, as a charm, etc.

i-nDawoluthi (Daawoluthi), n. Species of iris (Belamcanda punctata), cultivated by Europeans, and of which one kind (emnyama) is used as a cure for hysterics and the other (emhlopo) for headache and stomach complaints, also to render ineffectual the medicines of an umtakuti.

Daxa, ukuti (ukuthi), v. = daxazela; daxaza.

Daxazela, v. = daxazela.

i-nDaxandaxa, n. Person or thing dripping wet with rain, causing the slopping sound daza. Cp. i-nBaxamaba.

Daxaza, v. Make the slopping, slushing sound daza, as a cow when dropping dung, or a person throwing mud, or the isidwaba of a woman when wet through, or a man walking through a muddy place in the rain.

Daxazela, v. Go slushing, slopping along, as a person walking along a road in a heavy rain, or a woman with her isidwaba wet through.

Dáxu, ukuti (ukuthi), v. Hit a person (acc.) or thing with any soft-substanced, flexible instrument, as a wet reim, or shambok = dazula. Cp. donsula.

Daxula, v. = ukuti daxu.

isi-Dayanonko (s. k.), n. Daft, utterly senseless, stupefied-looking individual or idiot; sometimes applied contemptuously to any deaf person (= isi-Tulu), from the stupid appearance he presents when being spoken to and not hearing; anything of a hard, or intractable nature, not readily responding to any operation, as tar to leave the hand when washed, etc.; any disagreeable peculiarity about a person, as a repulsive appearance, disgusting manners, etc., such as make him generally disliked among the girls, etc.

Daza, v. Persist in contention, strife, or dispute from sheer obstinacy (used with i-nKant). Cp. bangu.

Dázu, ukuti (ukuthi), v. = dazuka; dazula.

Dazuka (s. k.), v. Get so split apart or asunder, as below; utter a 'splitting' or piercing cry, shriek out, cry out with all one's might, as when in danger or merely to some distant person = dazuka.

Dazula, v. Split apart or asunder, as the two portions of a piece of chopped firewood (acc.), a man's head with a blow from a hatchet, or a person his legs when separating them far apart whether when sitting or standing (ep. zamalaza) = dazula. Cp. debaza [Skr. dal, split].

Ex. ukuvi-dazula, to open apart one's legs so as to expose the private parts obscenely.

Dazuluka (s. k.), v. = dazuka.

Dazulula, v. = dazula.

De, def. verb. used to express 'continually, constantly, frequently' = dane, du-mene, jinge, zinge, etc. See da.

Ex. wadwetshe, he was constantly saying so.

De, adj. Long; high, tall; deep [Skr. dirgh, long; Ar. twil, long; Ro. le;
Her. nde; Ru. la; Sum. lele; Ko. lehu; Ka. uku; Ku. uzulu; Ngu. tali; Sw. refu; At. ti, far].

Phr. unwe, umsimba umule, you rise in the morning with a long body, i.e. with a feeling of weakness, enervation.

amasuku amude, long days, i.e. a long number of days.

elide (tiamo) lomkono, the bones (both ulna and radius, which the Natives speak of as one) of the lower arm. See fapi.
elide lomlere, the bones (both tibia and fibula) of the lower leg = u(lu)-Talo.
sokukule kadalo yvela, it is now long ago, in old times, that it happened.

ubu-De, n. Length; height; depth [See de].
P. ubude abupanye, height is not snatched up in a hurry = Rome wasn't built in a day; it will all come in its good time.

Débe, ukuti (ukuthi), v. = debesa.

(i)-Debe, n. Person with his face cut up with tribal incisions, as the amaBaca; used contemptuously of anybody (C.N.).
i-nDebe, n. Half of a split gourd, used for barking water, beer, etc. = i-nKezo.

u(lu)-Debe, n. Lip; pl. iZi-nDebe, common name for the whole external female organ (cp. u(lu)-Fa; um-Lomo; i(i)-Lebe).

Debekesa, v. = debesa.

Debesela, or Debesele, v. Do anything in a heartless, careless, slow, lazy manner, as having no interest in it = tebesa, debekesa.

Debeza, v. Divide, cut, or break asunder in 'mouth and lip' fashion (v. u-Debe, a lip), as when cutting open a man's (acc.) scalp by a heavy blow with a stick, or when stabbing a beast vigorously so as to cut a big gash, or when splitting a calabash into two halves or 'lips' (izi-nDebe). Cp. dazula.

Deda, v. Get out of the way for a person (acc. with ela form) = qelika; suduka; uluka [Sw. jitenza].

u-Dedangandhla, n. Level open country, clear of hills and ravines. Cp. i(i)-Cekte.

Ex. kwa-Dedangandhla, name of a certain plain in the Transvaal.
kade siamba uedangandhla weeceke, we have been ever so long travelling over a level stretch of country.

(i)-Dede, n. Excrement passes in a soft, semi-liquid state, as those of cattle. Cp. um-Gamu; um-Gogo.

um-Dede, n. 5. = u-Nomdede.

u-Dede-ezibomvu, n. Kind of i(i)-Qwagi.

Dédelele, ukuti (ukuthi), n. Be thoroughly done up, without strength or spirits, ready to sink, from fatigue, overwhelming misfortune, etc. = ukuti tisa, ukutidica.

Déengu, ukuti (ukuthi), v. Bear or carry anything (acc.) in an utterly careless, regardless manner, as when merely dragging it indifferently along, merely throwing one's dress loosely round the body, or when taking up a pot between the fingers of one hand.

Dedika, v. Get out of the way = deda.

Ex. mus'ukukuhuma loko, dedika! don't talk that (stuff), get away!

Défe, ukuti (ukuthi), v. Be level, flat, as a plain or hut-floor = ukuti caba.

u(lu)-Défe, n. Flat, level place or thing.

u(lu)-Dekane (s. k.), n. Meadow-plant (Vitis hypoleuca) with raceme of tiny white sweet smelling flowerlets and used as an intelezi = u-Norramarreshe.

i-nDekazi (s. k.), n. = i-nDendende.

u(lu)-Dekeda (s. k.), n. Small veld plant, having a raceme of blue flowers.

isi-Deku (s. k.), n. Main root (not seed) tuber originally planted — see i(i)-Goni of the i-Dwumi plant, from which the leaves and shoots sprout forth; root-stump of a tree, from which all the izi-Gxabo or earth-roots proceed; origin, root, of any matter (= isi-Zimbi, isi-Qu).

Dela, v. Have enough — in all its possible uses; hence, give in, give up, as when overcome (the thought always being in the Zulu mind that the individual has had 'quite enough'); have one's heart's content, be thoroughly satisfied, as when the desire has been completely gratified; leave, throw off, abandon, as a man his chief when going to live under another; give up hope or expectation, as when tired of waiting any longer [Sw. tele, enough; Ga. deka! leave off, enough!; Bo. delea, let loose; hela, cease].

Ex. bayodela labo'bosana, they are happy, are those boys, i.e. have all they could wish for.

ngidile, I have had enough; I don't want any more; I have had my heart's desire — applicable to every phase of mind.

uku-xi-dela, to sacrifice oneself, one's own life, comforts, etc.; risk oneself.

uku-xo-dela amatambo, to give up oneself as to one's bones = to risk one's life.

Phr. nyagweend'udele, nyagweminda ndele, bagelecema badele, you (they, etc.) will dip it (the medicine) up with your fingers (i.e. will be able to put your finger in the jam) until you have had your full = you
will be astonished (e.g. at the beautiful work, marvellous feats, etc. of So-and-so); you won't want to see any more.

(i) Dela, n. Happy-go-lucky kind of person, careless and content with anything and everything.

(i) Delabutongo (Delabuthongo) n. Hyena; an umTakati q. v.—lit. a thing that gives up sleep, i.e. goes about during the night.

Delana, v. Have done one another.

P. imbaza ayidelani nomfuna, ukukhamba ngokweyo, the branch doesn't throw off its connection with the river, in order to go along by itself—said to correct the impropriety of a poor dependant severing connection with his patron.

Delela, v. Disregard with contempt, care nothing about, as a boy his father (ace.); make nothing of, do anything (intrans.) with easy mind, without any mental anxiety or concern, as when walking along where there is no longer fear of danger; put a circlet of beads round the head so as to hang diagonally over the ear or eyes. [Sw. tharau, despise].

Ex. namkhanye sekufikhe abebebu, ngexingane xiyaphambeni zidelele, nowadays that the whitesmen have arrived, even children go about with perfect ease and unconcern.

Ukhali uyadelela, So-and-so is contemptuous, haughty of character.

isi-Deleli, n. Disregardful person, wilfully despising authority; an easy-going person, indifferent to everything (=i(i)Dela).

Deleleka (s. k.), v. Get despised, i.e. be despiseable, made nothing of.

Ex. umuntu odelilekileyo, a despised person.

Delisa, v. Make a person (ace.) to have enough, satisfy him, by presenting, by giving him a deserved hiding, etc.

Dembesela (Dembhesela), v. (C. N.) = debelela.

u(lu)-Dembudembu (Dembhudembu), n. = i-nJembunjembu.

Dembuluka (Dembhuluka), v. = lembuluka [Bo. dema].

Denda, v. Do anything, as work or talk or growth, in a slow, drawn-out manner, never getting to the end = dendisa. Cp. ndandaza; lembuluka.

i-nDenda, n. Certain bush (= uMaguqu), or the tiny berries growing thereon, and which are eaten medicinally for worms, etc. (= i-nTlamrubele); (C. N.) back hair of girls, which is coloured red.

um-Denda (Deenda), n. 5. Variety of wild-fig tree, bearing a small edible fruit. Cp. um-Kiwane.

um-Denda or Denda, n. 5. Row or line of anything running horizontally, as of mealie-grains on a cob, or planted trees; streak, stripe, as of colour on a dress (= umTende) = umu-Nqa.

u(lu)-Denda, n. Viseid expectation or mucus, such as expelled from the throat after violent exertion or vomiting, in long tenacious strings (used with hlanza). Cp. i-nJembuluka.

isi-Dende, n. = isi-Tende; also (C. N.) = u-Maguqu.

Dendebula, v. Tear into strips or rags, pull to pieces stripwise or piecewise, as a garment (ace.), or by dragging out the grass; strip up as the long roots of a tree or soft bark from a tree-trunk = tentebula.

i-nDendendo, n. An affair of long ago; a long, never-ending affair, story, conversation, etc. = i-nDekazi.

Ex. mus'ukonyikukunela indendende, don't talk to me of a thing so old, remote (in the past), or so distant as in the future; as might occur when referring to any great retrospective or prospective pleasure.

ud'eusa indendende leyo, he is constantly bringing up that old gone-by affair.

bikuluma indendende, they had a long talk, they were talking an immense time.

Dendisa, v. = ndandaza, denda.

Denga, v. Do anything reluctantly, very slowly, without heart or energy, as a lazy person working, or a tree growing (cp. zindelu); draw out in talking, as a person with a slow manner of speaking or when never getting to the end of one's tale = zenga; denda. Cp. dondu.

isi-Denga, or Denge, n. A dawdling, slow-moving person, who gets to move or do anything only with difficulty. Cp. isiDanda, i-nDondukusuka, isi-Nyemfu.

ubu-Denga, or Denge, n. Slow, spiritless, dawdling nature in a person incapable of acting with spirit or energy.

(i)Denge, n. = i(ii)Tenge; also i(ii)Ceku.

Denge dange, ukuti (ukuthi), v. = ukutienge tenge. Cp. denda.

isi-Dengele, n. Any old earthen pot already chipped about the brim = isi-Qengele.

um-Dengele, n. 5. = um-Qengele.

u(lu)-Dengele, n. = u(lu)-Dengezi.

Dengeza, v. = tengeza.

Dengezela, v. = tengezelu.

(i)Dengezi, n. = i(ii)-Dunguza.
u(lu)-Dengezi, n. Fragment, chip, broken portion, large or small, of any earthenware article. Cp. isi-Ilepu.

i-nDeni, n. Belly (the word is now nearly obsolete, being solely used by women for hlonipa purposes) = isi-Su. Ex. indeni yake ibolile, his inside is rotten. Phr. ikwelele lebo lendeni, a red (nice looking) fig is rotten in its pulp = you can't judge anything by its appearances (C. N.).

isi-Deni, n. Disinclination to exert oneself, slow, lifeless, unenergetic, lazy nature in a person. Cp. ubu-Denga.

isi-Denjana, n. Anything of a squat, broad and stumpy build, as a flat-bottomed kitchen cauldron, or a short thick woman.

Depa (Depha), v. Grow tall, high, or long, as a person, tree, or grass [Skr. drīh, grow; Her. renaka, grow tall — akin to de, q. v.]

Dépu, ukuti (Dépha, ukuthi), v. = ukuti tepu.

Depuka (Dephuka), v. = tepuka.

Depula (Dephula), v. = tepula.

Dére, ukuti (ukuthi), v. Squat down on the buttocks in an easy, regardless manner; not arranging the legs according to the rules of Native decency — may be used of a woman squatting flat on the private parts, or a man squatting with the knees far apart, or generally of anybody 'squatting' lazily down while others are working.

Derrezeka (s. k.), v. = ukuti dére.

i(lu)-Devu, n. Nose of a bullock; moustache, of a man (plur. umlu, or izi-n-Devu) [Sw. ndlevu; Bo. lu-devu; Ma. ndola; Ga. kilevu; MZT. in-devu; Her. oru-yezu — this word exemplifies the interchangeableness in the Bantu languages of the letters d, l and y, and of the letters z and v. See remarks under Daanda.]

Dhla, r. Eat, as food (acc.); used metaphorically in a general sense expressing 'to enjoy' any of those multitudinous material pleasantnesses which the body may consume or experience—hence, to drink, as utshwala; to sniff, as tobacco; enjoy, as a conversation (indaba) or a set-dance; come into possession of, inherit, as property; confisicate, as a man's cattle (doub. acc.); cheat, as in making a bargain (doub. acc.); profit by another (with nga); take possession of any particular thing, as in dividing spoil; pick out, fall upon, take hold of, as a lot (inkato) a person (acc.); eat up or consume, a person (acc.) i.e. his substance, as a lawsuit might; bite, eat, as a snake or wild-beast a man (acc.) — though not actually devouring him; eat away, wear away, rub away into, gall, as friction or a tight-boot; eat into, as an ulcer or rust; cost, as a coat; feed, graze, as animals; pass, as a season or space of time (acc.); cut, cut into, as a sharp edge; eat in upon, encroach, as a man on another's estate (with loc.); 'sport', delight in wearing, as any finery (with nga of the thing); be decorated or smeared with, as a girl's face or child's body with colour (acc.); go through in a fine masterly manner, as a man a dance or pos seul (acc.) [Skr. ad, ghas; eat; Gr. phygo, I eat; Lat. edo, I eat; ese, food; Goth. atjan, eat; Ar. 'akl, to eat; Kt. Bo. ja; Sen. dyja; Sag. dia; Sw. la; Cong. dia; At. je].

Ex. kudibiza-piophamba? where is it drunk to-day = in which kraal is there a beer-drink?

sike sadhla indaba naye, we just enjoyed a bit of a talk with him.

wadhla impahlana yonke ka'yise, he inherited all his father's property.

inkosi yamulaza zonke izinkomo zake, the chief confiscated (from) him all his cattle.

mgqibhile imali yamini, he has cheated me (out of) my money.

obeho yagadlhla ngathi, s'itutso, the whitemen make profit out of us, we stupid people.

gena wadhla izinkomo,inyukumbane xayini uma wabo, he himself took possession of the cattle and gave the cart to his brother.

izinta lindhlele, the lawsuit has eaten him, i.e. has consumed some of his substance, he having been fined, or ordered to disgorge what he was illegally holding.

wadhiiso inyangoko, or inyama, he was bitten by a snake, or leopard.

imisimbi yakelelelelo ikuku ilikhaka umlalo, the iron of this wheel is constantly getting eaten or worn away (by friction).

sadhla izinyanga ezine kona, we passed four months there.

lesizicathulo singungithela eswamini, this boat galls (not pinches) me on the toe.

lekhantsiki mbhela imali ni? how much does this coat cost?

Phr. idhle iborumu ingane, the child has put on the red clay i.e. has had its body smeared therewith.

yek'umfo ka'sibani, rulhlela isisuso, leave him alone, the fine fellow of Sibani's, he did his isisuso (Native dance) in fine style.

uku-zidhlwa, to enjoy the ornamentation of oneself, to be full of delight of oneself = to be proud.
DHL

uku-mu-dhla isimiotha umbani, to take advantage of one's (acc.) helplessness (e.g. being alone, ignorant, etc.) in order to harm him in some way, as when scolding a child because its mother is away, striking a boy because he is alone, or defrauding a person because of his not knowing anything of the details of the transaction.

P. ndleke ukudhla, kweumudhla, he has eaten food, (but) it has bitten him = the biter bitten, or of one whose pleasure has turned out a pain.

ndhluwe l'ubiso, he has been bitten by the invitation, i.e. he has been drawn on by a coquette and then jilted.

zorcalha epakati, they (the birds) will eat it (the Kaffir-corn), even while she is in (the field) — said of an incapable, stupid, good-for-nothing person, who can be charged with no work or responsibility, who would allow things to go wrong before his eyes.

isi-Dhlaba, n. Cancerum oris, a cancerous and generally fatal ulcer eating into the side of the cheek; unhealthy spot on the side of a pumpkin which dries up forming a hole; also = is-Adhla.

ubu, or uku-Dhlaba, n. Cutting part or sharp edge, as of a knife or umkonto = ubu-Kali.

uku-Dhlaba, n. Food; utshwala, the food par excellence of men; feast; holding capacity i.e. interior space, as of a basket or pot.

Ex. ipulumuye siti l'ubembedu nyoha lina'khulu, a plank we say is a bembedu (flat thing) because it has no 'food' in it, i.e. no food can get in it, it cannot hold anything.

o! lelilebo tea kalina'khulu, oh! this pot doesn't hold anything, one can only get very little (food) into it.

Dhlaba, v. Sport with, play jokes upon (with nga) a person regardless of whether he likes it or not, make fun out of him — the action being sometimes permissible, but more generally disapproved of as an excess or reckless liberty.

i-li-Dhlaba, n. Person of a sportive nature, given to playing jokes, making fun out of others without regard or restraint; he-goat while young, as being of a sportive nature. Comp. i-Pampo, i-Gabaza.

Dhlabe, ukuti (ukuthi), v. Sink down deep, 'up to one's ears,' as in deep water or long grass (not in mud); cook in very large quantity, be up to one's ears in food = dhlabeka.

Ex. ngavelukune, ngasengiti dhlabe, I had only just got in, when down I went up to my ears (in water).

DHL

umfani w we ate dhlabe amabele, the wife has prepared enough amabele to sink in.

Dhlabeke (s. k.), v. = ukuti dhlabe.

isi-Dhladhlwa, n. Footprint of any paw-footed animal, as a leopard, cat or dog (cp. u(lu)-Nyawo; i-lii-Sondi; u(lu)-Hlabo; ama-Zeane); muscular strength, power of arm, as for lifting, etc. (= isi-Kwepe, isi-Pika); person of average, medium size.

Dhlafu dhlafu, ukuti (ukuthi), v. = dhlafuza.

Dhlafuza, v. = dhlafuza.

i-li-Dhlaka, (s. k.), n. Man's after-covering when made of several daubing 'tails' of i-ntsimbwa skin merely slit up, not twisted = u(lu)-Hayi; ep. i-li-Gqibo.

isi-Dhlakadhla, (s. k.), n. Overpowering violence, force, or energy, as of an impi when it comes on with an irresistible rush; violence of temper, irascibility (= ubu-Jaka).

Ex. amadlumnye enakanyang kanye, kufunde ukuhlelu dhlakadhla, the Boers being so numerous, it is proper that we appear in overpowering force — lest they overcome us.

Dhlakata, ukuti (Dhlakatha, ukuthi), v. Seize, grasp firm hold of, as a dog a buck (ace.), an iron-trap an animal, or a man a thief = ukuti qakata, ukuntu xa-kata.

Dhlakatisi, ukuti (Dhlakathisi, ukuthi), v. = ukuti dhlakata.

i-li-Dhlaku (s. k.), n. Large white-bellied rat found about watery places (C.N.) = i-li-Gwenu.

i-li-Dhlakubi (s. k.), n. One who breaks the mourning-abstinence, i.e. who partakes of food before duly permitted by the Native law of mourning; any one who acts against the ordinary etiquette of 'eating,' as a shamefully greedy person or who partakes of someone's hospitality and then spreads reports about him of stinginess.

N. B. The kraal-owner, the eldest son, eldest daughter and the various mothers are all 'eaten medicine for' on the day of burial and khamba'd for a few months after death. There are numerous very fine rules governing the eating of food at these times, and particularly before these duties have been duly performed. One who eats food contrary to these rules is called an dhlakubi, i.e. one who eats what is bad; for food so taken will surely bring down some evil upon him!

i-n-Dhlakuddha (s. k.), n. Goat, or other present, made by a young-man's people to a sweetheart upon the occasion of any of her numerous ante-nuptial visits,
in order to 'open her mouth to eat' — which she will not do until so presented.

isi-Dhlakudha (s. k.), n. Ravenous person, eating always and anything he comes across = isi-Huqa; cp. isi-Hamuncana.

i-nDhlakuse (s. k.) n. One always eating, voracious person; (C.N.) = um-Gwange.

Dhlala, v. Play; frolic; make merry, hold a feast. Cp. feketa [Skr. las, sport; Tc. dara, make sport of; MZT. ziana, play].

Ex. kudhali bo'mbunqo! there's no play about that whiteman, he does the thing properly, with energy — whether it be in asking exorbitant prices, performing any work of surprising skill, or what not.

udhala ngami nje, he is just making a fool of me, humbugging me.

kutwana isidhlalo, ngoba y'ilapo isidhlalela (ivula) konu, it is called a playing-place, because it is there that it (the lighting) dances. See isi-Dhlalo.

Phr. ukuthula umkokosini, to hold the harvest-feast, as a chief.

P. uquthula ngejeza kwisibeca, you are playing about with the hoe, (notwithstanding it is abstained from (being a day of astonished from work) = you are doing what is not permitted, or are talking about a dangerous subject, you had better leave it alone.

i-nDhlala, or Dhlála (Dhlaalo), n. Any gland of the body (considered delicate eating by the Natives).

i-nDhlalá (Dhaala), n. Dearth of food supply, as in any kraal at any time; famine, generally throughout the land. Cp. uQhlu-

Kevele; lambo. [Ga. njala, hunger, famine; Sw. njatu; MZT. in-zala; Bo. sala, Ku. i-tala; Chw. tlata; Her. o-n'ldyara].

Ex. o! kusidhli'lu to indhla, oh! we are not eating anything (i.e. have no beer), it is a dearth (of supplies now with us).

sibuleke indhla, we are killed by scarcity of food, i.e. we don't get enough to eat.

Phr. indhla ebonvu, a red or well-ripened death = a thorough-going famine.

il(i)-Dhlalati (Dhlaalathi), n. Anything not softening under treatment, as a hard abscess or swelling not going on to suppurate, or a potato or pumpkin that remains hard even after boiling. Cp. il(i)-Qwala.

il(i)-Dhlalesula, n. False, unprincipled talker, who says a thing and then denies it, who never remains true to what he has said.

i-nDhlalifa, n. Heir.

il(i)-Dhaligwawuma, n. Human fat (i.e. of a Kafir, 'one who growls when eating), and used by an umtakati. Cp. il(i)-Pumalini.

Dhalisela, v. Show off, running gracefully (according to Kafir notion) about the dancing-place, as women are accustomed to do at a dance; 'jump about' or move, as the unborn calf in the cow's womb.

Phr. y'ilapo (ivula) isidhlisela kona, it is there where it (the lighting) plays about, i.e. is given to striking (as on some particular spots).

isi-Dhlalo, n. Playing; laughing-stock; place where lightning is given to playing i.e. striking; (C.N.) pneumonia (= isi-Bele).

i-nDhlamadoda, n. A name given to the i-nGqungqulu (from its habit of eating the corpses of those slain in battle); also = u(lu)-Jovela.

i-nDhlamafa, n. = i-nDhlala.

u(lu)-Dhlambedhu (Dhlabbedhlu), n. Bachelor, Kafir, wild man; Dingane's own regiment (followed by um-Kuthshane), and afterwards revived by Mpande next after the u-Ntaba-la-wombe (= um-Dhlenevu, i-nGweywe).

il(i)-Dhlambhi (Dhlambhi), n. (C.N.) = il(i)-Ndhlambi.

um-Dhlambhi (Dhlambhi), n. 5. Foam of the sea-waves (C.N.).

isi-Dhlambila (Dhlambhila), n. Person come for food to a strange kraal, as occurs in time of famine (the term is contemptuous and not applied by friends); certain plant.

um-Dhlambila (Dhlambhila), n. 5. Species of rock-cobra, of a reddish colour, very venomous, and said to be very fond of coneys (see i-mBila).

u(lu)-Dhlame, n. (C.N.) = u-Bamba.

i-nDhlamu (Dhlamu), n. Certain lively kind of dance, indulged in by a number of young people together (N). See gadhlala.

Dhlamuluka (s. k), v. Do, or talk, in a furious way, wildly, with overbearing violence, in a state so as to utterly disregard all restraint or reproof, as when quarrelling, when shouting out angrily at anyone, etc. = dhlova, dhlova, dhlanga, etc.

Ex. uhlamuluka kungaka, kawunboni, yini, es'ekude? you are in a fury (with your wild shouting), don't you see he is already far away (and doesn't hear a word of what you say)?

Dhlana, v. Eat, cheat, etc., one another, or one with another.
Phr. *uku-dlama ngenkato*, to cast lots for one another, or mutually; divide among one another by lot (N.).

*uku-dlama similala*, to cut the *imi-Lala* (q.v.) for one another (said in reference to a custom of men placing the sharp edges of their assegais together and seeing which, by a sharp, dexterous pull, shall succeed in cutting the blade-strings of the other) = to be in close contest, as two *imjis* in sharp conflict, two horses contesting a race very closely, or a number of boys eating at the same pot where it is all a struggle to get anything at all.

*uuku-Dhlana*, *n.* Little food, or *utshwala*.

*i-nDhandhla*, *n.* Certain kind of brownish frog (cp. *(ii)-Sel*); certain kind of veldt-rat; also sometimes used for *i-nTlahla*.

*Dhlhandhalaza*, *v.* = *hlantlalaza*.

*Dhländhalazi*, *ukuti* (*ukuthi*), *v.* = *ukuti* *hlantlalazi*.

*um-Dhländhlas*, *n.* 5. Certain climbing plant, whose very poisonous leaves, etc., are used as medicine for stomach complaints.

*Dhländhla* (*Dhländhlahtha*), *v.* Accuse a person (acc.) falsely, bring a charge against him of which he knows nothing = *poga*. Cp. *qamba*.

*um*, or *u(lu)-Dhländhlati* (*Dhländhlahthi*), *n.* 5. Any narrow ridge, passage, ascent, etc., running between two precipitous hills, or a narrow passage crossing between two deep pools in a river = *um-Tantato*.

*i-nDhländhlokazi* (*s. k.*), *n.* Jackal Buzzaard (*Buteo Jackal*) = *i-nTlandhlokazi*.

*Dhlanga*, *v.* Act or talk in a wild, violent manner, without thought, restraint or respect, as some naturally 'wild' young men (= *dhlambuluka*); go wrong or bad, not as it ought to be, used of milk, beer, etc., in their chemical changes (= *dhloba*); do 'awfully', be awful, in respect to immense numbers, awful size, hardness, etc. (often with *nya*); rage, as disease, immorality, etc.

Ex. *in'infando yas'enadokoloni idhlange nyokubambi*, town education is awfully prolific of badness.

*sekudi浪ga ixinkomo, sekweIPA isibaya*, now that the cattle are so very numerous, the cattle-fold is getting small.

*kudhlange amandombazana ku'Boni*, there are an awful number of girls at So-and-so's.

*ingama ka'Sibanibani gashidlangela*, the meat at So-and-so's was frightful to us (so tough)!

isi-Dhlanga, *n.* Pneumonia (C. N.).

*u(lu)-Dhlängadhlanga*, *n.* = *isi-Dhląngadhląngu*.

*(ii)-Dhlángala*, *n.* = *(ii)-Dokodo*.

*isi-Dhlángala*, *n.* = *isi-Dhląngati*.

Dhlángala, *v.* Rage furiously, so as no longer to be held in cheek, as a grass-fire, an angry man, or sickness.

Ex. *uku-fa sekudi浪galele ku'Boni*, the sickness has now got firm hold of So-and-so — it scarcely helps to attempt any further treatment.

*uku-fa kwandhlängalele nkuli*, the sickness has got the better of So-and-so — it has got firm hold over his kraal in spite of all his efforts to keep it away.

*isi-Dhląngati* (*Dhląngathi*), *n.* Large number or 'swarm' of young men in any one family or kraal (= *isi-Dhląngala*; cp. *(ii)-Dumo, umu-Bu*); very hardy person, always in good health.

*u-Dhląngezwza*, *n.* Certain military-kraal of Shaka situated near the mouth of the Umlalazi, in Zululand; a regiment formed there = *u-Hlomendhlini*.

*um-Dhląnkuku* (*s. k.*), *n.* 5. Poor, worthless fellow, of no consequence, 'who eats fowls' for want of cattle = *umu-Nkazana*.

*isi-Dhląngudhląngu*, *n.* Wild, violent tempered person, given to acting in a furious, unrestrained, arbitrary way.

*ubu-Dhląngudhląngu*, *n.* Wildness, unconcerned violence of manner, in acting or talking.

Dhląnguluka, *v.* Act or speak in a wild, violent manner, as a furious, disrespectful person.

*Dhląnguza*, *v.* Act or talk as above = *dhląngua*.

*(ii)-Dhląnyazi*, *n.* Person caring for nothing and nobody, rude, unprincipled, etc.

*(ii)-Dhlänzana*, *n.* dim. of following = *(ii)-Hlokovanana*.

*(ii)-Dhlänzi*, *n.* Party, company, herd, etc., of perhaps twenty head = *(ii)-Hlokovan*.

*Dhląpuna* (*Dhląphuwa*), *v.* To tapuza (q. v.) vigorously, violently.

isi-Dhlavela, *n.* = *isi-Dhlidhli*.

*i-nDhlavini*, *n.* = *umu-Kulutshone*.

*Dhlávu dhławu, ukuti (ukuthi), v.* = *dhląrwa*.

*ama-Dhląvudhlavu* (*no sing.*), *n.* Tatters (properly from being worn away, not torn), a worn-out ragged thing, as a moth or rat-eaten garment, or a mat all tattered from long use = *ama-Hląfhląfa*, *ama-Hląkhaliaka*. Cp. *ama-Nikini*.
DHL

Ex. ingobo yami is'i-madhlavudhlaru, my blanket is already in worn-out rags.

Dhlavuza, v. Make ragged, in tatters, by eating, gnawing, wearing, rubbing, etc., as moth or rats an article of clothing (acc.), or constant sitting the seat of one's trousers; rate a person (acc.) with sharp words, pull him about roughly (by words) = hlafuza, dhlafuza.

u(lu)-Dhlawu, n. Native blacksmith's tongs; hence, pincers; wing, as of an army or hunting-party (u(lu)-Pondo); long, prominent nose.

Dhlayidhla, v. Eat and eat away at — re-duplicated form of dhlua.

i-nDhlazanyoni, n. (C. N.) = i-nGqungqulu.

i-nDhlazi, n. Mouse-bird (Colius Capensis) whose long tail-feathers are used as a head-ornament.

P. nqinonele pakati njengenhlaxi, I am fat inside like a mousebird, i.e. my feelings, thoughts, anger, or revenge, is not seen by you, but you may come to feel it — may be used as a threat, or of a person with a brooding ill-feeling.

N.B. The amafluza of this bird is used as an isi-betelelo (q.v.) 'because it is always sticking at home in its nest'!

i-nDhle, n. = i-Nhlele.

i(lu)-Dhlebe, n. Any big, broad, limp-hanging lobular thing, as ear of an elephant, or lobe, of lungs; big, broad, flap of an ear, in human being (even though standing stiff out); (comparatively) broad, flap of a leaf, as the small broad leaflets of a mealie-sprout; barb, as of a barber's razor; [Gr. lobos, lobe of ear; Ma. nebbi; Z. Ngu. gutwe; Sha. Bo. gutwi; Ko. Ga. kutu; Her. oku-tui].

i-nDhlebe, n. Ear, of anything [see i(lu)-Dhlebe].

Phr. indhlebe ithuba intiixo, the ear tells the heart, i.e. what goes in at the ear goes home to the heart.

um-Dhlebe, n. 5. Certain bush (Synadenium arborescens), the smell of which when in flower is said by the Natives to be fatal to one inhaling it.

N.B. The bark of this tree, mixed with other ingredients, makes a powerful um-Bubulo, and the doctor when cutting it, must first smear his hands with the bile of a goat, then approaching from the windward side, let fly his axe at the trunk of the tree and so chip out small pieces.

u(lu)-Dhlebe, n. Second-hearing i.e. a supposed preternatural power of intellectual or telepathic hearing possessed by one who has anointed himself in the pre-scribed way with i-nTsimango fat, etc., and by which conversations, slanders, etc., uttered a long distance away, become distinctly audible to him.

i(lu)-Dhlebedudu, n. Species of sweet-potato, said to bear well but inclined to be stringy. Cp. uflu-Tshuza.

Dhlabeleka (s. k.), v. = dhluvutuka.

i(lu)-Dhlebelendluvo, n. Certain shrub (Rhynchosia signoides) growing in damp woody places and whose broad leaves are used as an i(lu)-Kambi; also certain small tree (Trimeria alnifolia).

Dhlōbu, ukuti (Dhēbhu, ukuthi), v. = dhlebula.

Dhlebula (Dhleblula), v. Pull off tearingly, tear off with a pulling grab, as the top-knot (acc.) of hair from a woman's head, or any small bunch or hanging article that can be grabbed by the hand. Cp. hleputla.

Dhlelha, v. = dhlelheldleza.

Phr. uku-dhlelha upiso, to fetch or take an u-piso (certain large beer-pot) — from the trotting caused by its weight when being carried.

u(lu)-Dhleledlhe, n. A continuous trotting about, tramping along, etc., as of a policeman.

Ex. ukolu adhiluliqungulu, he is continuously on the trot, always going about.

ubu-Dhleledlhe, n. A trotting along.

Dhlelledlheza, v. Trot heavily along, as a bullock, or a man carrying anything of great weight = dhlelha. Cp. ngqungquta.

Dhleka (s. k.), v. Get worn away, as by constant friction, rust, or wear.

isi-Dhleke (s. k.), n. (C. N.) = isi-Hleke.

um-Dhlekedlhe (s. k.), n. 5. Old, worn-out thing, as an old man, woman, or beast; sometimes applied to a broken-down wagon, or old earthen-pot = um-Babala. Cp. i-nKohlomba.

izi-nDhleko (s. k.), n. Expenses, outlay (M).

Dhlela, v. Eat from, etc.

Ex. lesi-sitsha kasidhleli 'munu, this plate does not eat from (= is not eaten from) by anybody.

kahudhleli 'munu kulesi-sitsha, there eats nobody from this plate.

ukamba, sitsha osidhlelela, an ukamba is a vessel for eating out of.

ukudhlela indihlala, to eat on account of a debt — that is, something not considered fit, proper or sufficient at another time.

Phr. uku-dhlelela ubani emekelwini, to make fun of a person (acc.) in his presence by openly passing remarks about him, though
concealing them under the show of talking about somebody else.

_ukuthlele emkombeni wempaka_, to eat from the wild cat's basin = to have thrown off the 'good manners and customs' of home and race, and become wild, uncultured, rude — mostly used of one who has not had his ears bored (C.N.).

_undimela onkula avukulheleka 'zele_, a great hoeing is not eaten for by (a single) stalk, _i.e._ so great a labour has proved altogether profitless.

**i-nDhlela, n.** Native foot-path (from the grass having been 'eaten away' along its course); way or direction; way or manner, of doing a thing; air, or sopranopart of a song; way or habit of conducting oneself in life [akin to _ukudhla_ q.v. — Nye. _in-dera_; Her. _okanyeira_; MZT. _in-zila_; Sw. _njia_; Bo. _sia_].

Ex. _o! kanti ubamba ng'eyeami, oh!_ so then you are going the same way as I.

_xindhlela zole zimbi_, his ways, or life, is bad.

_xindhlela zokurula (N) = u(bu)-Ta._

**Dhlelana, v.** Be good neighbours, partaking of one another's food (i.e. beer); try to out-do one another, generally in a bad way.

 isi-Dhlelani, n. Friendly neighbourly, whose food (i.e. beer) is partaken of — the unfriendliness of Natives being manifested by their not appearing in each other's kraal at a beer-drink.

**um-Dhlelanyoni** (loc. _em-Dhlelanyoni_), n. 5. Small kraal-of-ease which a chief may establish away from his principal kraal and in which he generally resides with his favourite wife.

_N.B._ This kraal is also called _owaka-Ntandokazi_, or _owaka-Mpinjoni_, or _owaka-Njilingeni_. There is generally a good deal of jealousy between the wives left in the chief kraal and the wife or wives regularly inhabiting the _Njilingeni_ residence.

**ubu-Dhlelanyoni, n.** State or condition of living as above.

Ex. _inkosi is'ebudhlelanyoni_, the chief is at his kraal-of-ease.

isi-Dhlele (Dhlele), n. Swollen cheek or neck, as from toothache or glandular disease.

**Dhlelesela, v.** (C.N.) = dhlelesela.

Dhleleza or Dhlelezelela, v. Say dhlele dhlele! to a person (acc.), _i.e._ show off ostentatiously one's superiority over him, _e.g._ after having been at rivalry with him and won = gabisela.

(iii)-Dhlelo, _n._ Pasture-ground, cattle-run (comp. _iti-Dhlelo_); small mat for rolling _imi-Tshumo_, etc., in.

**i-nDhlelo, n.** Crop, of a fowl; that side of a slaughtered beast, or its hide, opposite to the wounded side — this latter, notwithstanding that it contains the assegai holes (and probably just on account of them), is the most prized and goes to the chief, or favourite wife.

**i-nDhlelwamehweni, n.** Person made look or feel foolish, by the custom of _ukudhlela_ (q.v.) emehweni.

Ex. _uku-m-enxa ubani indlelwamehweni_, to make a fool of So-and-so — by passing jocular remarks about him in his presence while pretending to be speaking of somebody else.

**Dhlemuluka, or Dhlemuluka (s.k.), v. = mu-keleka._

**Dhlemulza, v.** Walk briskly, step it out.

um-Dhlenewu, n. 5. Slight burning or excessive roasting on mealie-grains, when roasted dry in the grain (gazinga) or when boiled in water (izi-nKobe); member of the _u(bu)-Dhlenewu_ regiment.

Ex. _ngipe eximondhlenewu_, give me of the burnt or crisped ones (mealie-grains).

**Dhienge, ukuti (ukuthi), v. = ukuti dhlelele.**

Dhiengele, ukuti (ukuthi), v. Start, as in one's sleep; start back, be startled, as by any sudden horror on the road. Cp. _ukuti qikiliki; etuka._

Dhienu, ukuthi (ukuthi), v. Spring up or appear abundantly at the same time and all over the place, as newly-sown seed after a good rain (with _mita_) = _ukuti dhlibu, ukuti mfe, ukuthi yahu._

**ama-Dhlepu or Dhlephudhlepu (Dhlephu or Dhlephudhlephu), n.** Tatters, rags (from tearing; not from being moth-eaten or worn = _ama-Dhlephu_, _ama-Dhlephuza_, _ama-Nikiniki, ama-Lepulepu._

**Dhlepu dhlepu, ukuti (Dhlephu dhlephu, ukuthi), v. = dhlepuza; dhlephuzeza.**

Dhlepuza (Dhlephuza), v. Tear a thing (acc.) so as to be rags or tatters, as thorns or nails might one's clothes.

Dhlepuzeza (Dhlephuzeza), v. Get so torn to rags, as above.

Dhlevu dhlevu, ukuti (ukuthi), v. = ukuti dhlavu dhlavu.

**ama-Dhlephudhlevu, n. = ama-Dhlephudhlevu._**

Dhlevuluka (s.k.), v. Go on persistently scolding, 'jawing' without cessation.

**Dhlevuza, v. = dhlevuza._**
i-nDhlezan, n. Cow that has recently calved, and so called till the horns appear in calf; applied also to goat, sheep, and buck.

um-Dhlezan, n. 1 or 5. Woman who has recently given birth, and applied to her till the child can walk; also used of pig, dog, and cat.

u-Dhli (accent on last syl.), n. Contemptuous disregard, insolence, brazen-faced rudeness, as of a child towards its parents (used with enza and nga). Cp. w-Nqakala.

Dhl/libu, ukuti (ukuthi), v. = ukuti dhlene. isi-Dhlidhi, n. Close, compact gathering or grouping together of things on one spot, as of kraals or huts thickly crowded together, or the string-seams in a sleeping-mat when too closely placed so as to form a boat as it were = isi-Dhlavela.

Dhl/kadhlika (s. k.), v. = dhlikiza.

i-nDhlili (s. k.), n. Name applied to the little bit of stick, stone, etc., with which the herd-boys cast lots as to which shall run after the cattle.

Dhliki, ukuti (ukuthi; s. k.), v. = dhliki-

ama-Dhlidhliki (s. k.), n. Thing or things all pulled roughly about, i.e. in an untidy, dirty, neglected condition, as an untidy hut with the thatch all pulled about, food droppings all about a floor, a dirty unwashed pot, a disorderly heap of unfolded clothes, or a pair of trousers all torn about = ama-Xikixiki.

Dhlilikili, ukuti (ukuthi; s. k.), v. Be in a scattered-about, disorderly, pulled about state, as a lot of things untidily thrown about a room, or a number of people running off disorderly in all directions; be general, all over the place, as a famine or epidemic; be numerous, in great numbers, as cattle.

Ex. inabo ite dhlilikili kuleyo'nfunda, abundant crops are everywhere, general (in all the fields) of that river-flat.
sekute dhlilikili xiwakomo ku'Masuku, cattle are now in great numbers (are scattered on all sides) at Masuku's.

i(l), or mostly ama-Dhlikiti (Dhlikithi), n. Big, bulky mass or lump of a thing, as the cheeks when swollen, large breasts on a female, etc.

Ex. abumi ng'amadhlaki, So-and-so is great lumps i.e. has fat chops.

isi-Dhlakiti (Dhlakithi), n. Great lump, or huge mass of a person, mostly used of an unusually fat child. Cp. isi-Baza.

Dhlikiza (s. k.), v. Pull about in a rough, disorderly manner, as a goat the grass (acc.) of a hut by rubbing up against it, or a person a cupboard of nicely arranged clothes (acc.); pull tearingly about, as a girl her clothes (acc.) by going through a bush; pull roughly about, worry, as a dog might a small animal (acc.) that it has caught; throw or drop about in a dirty untidy fashion all about the place, as food droppings all over a floor = dhlikadhlika, xikiza.

i(l), or more commonly ama-Dhlengosi or Dhlungozi n. Outburst (generally passing) of intense interest, as a child in its picture-book; or of ardent zeal, enthusiasm, as a man for any undertaking or enterprise; outburst of excitement, frenzy, as a man in a towering rage, a man or witch-doctor wildly dancing = ama-Nuele.

Ex. nukwe amadhlengosi, or amamadhl-

ingosi, he has been aroused for by an intense interest; he is in a pitch of excitement, enthusiasm.

basukwe amadhlengosi, they were entered by quite a frenzy.

Dhlinza, v. = zindhlha.

(i) Dhlinza, n. = i-Liba.

Dhlinzekela (s. k.), n. = zindhlhekela.

Dhlisha, v. Administer poison to a person (acc.); help one (acc.) to eat, i.e. eat along with or share with him.

Ex. kungkudhise! let me help you with your food i.e. take a mouthful with you.

wahlishwa, he was poisoned.

P. ngi-xulhise ngombo (ukuti), I have poisoned myself with my own (poison) — as might be said when one has brought back upon himself any misfortune while attempting to injure another.

(ii) Dhiwa, n. = (ii) Rimbi.

Dhlo, ukuti (ukuthi), v. Have a sleep, perhaps for a couple of hours.

izi-Dhlo (no sing.), n. Fine foods, as of the Whiteman, or at a festival.

imi-Dhlo (no sing.), n. 5. Unwillingness to share, selfishness, greedy unsociability.

Ex. ngumidhi, ngoba, nakwona abantuwa

lahe bedhla k'okwetu, anye:zewana ukuba si-

dhle kaale, she is selfish, because, while her children eat from our (food), she will never allow that we eat in her hut.

Dhlöba (Dhlooba), v. = dhlanga.

Ex. uvelana muthlobile, the beer is a failure, has not turned out well (as when it
has not fermented well or turned sour from climatic influences.

(i)-Dhlobidhlobi (Dhloobidhlobi), n. Staring gaze; staring eye (gen. in plur.).

isi-Dhlobidhlobi (Dhloobidhlobi), n. Rude gazer; a starker.

Dhlobiza (Dhloobiza), v. Stare at (acc.), gaze at fixedly (the action being disliked as rude).

i-nDhlodhlela, n. Assegai with a very long blade-shank headed by a tiny spear of perhaps two inches in length. Cp. i-nGeula.

isi-Dhlodhlo, n. Bunch of feathers worn on the top or back of the head (= isi-Dhlukula); person with broad upper-body; person of medium size (= isi-Dhladhla).

(i)-Dhlodhlombiya (Dhlodhlombiya), n. Anything hanging in a loose, straggling, dishevelled manner, as hair hanging out from a woman's topknot, feathers from the bunch on a man's head, or portions of grass from a bundle.

u(lu)-Dhloko (s. k.), n. One of a regiment formed by Mpande next after the i-nDhlondhlo.

Dhlodhla (s. k.), v. (C.N.) = klozoza.

(i)-Dhlolo (s. k.), n. Plume formed of a single large bunch of (i-li)-Sakabuli feathers, worn on the top of the head at great festivals = isi-Saka. Cp. isi-Dhlodhlo; um-Nyakanya.

u-Dhloko, n. = w-Zibandhlela.

u(lu)-Dhloko, n. Sterile person or beast, and of either sex (= i-Nyumba); evil-tempered person.

i-nDhloloti (Dhlolothi), n. Species of iris, with a yellow flower and abundant in moist places, but very poisonous to cattle eating it; angry-tempered, scolding person; such temper itself.

u(lu)-Dhlomoti (Dhlomothi), n. Any very tall or high thing, as a tree, tower, pillar, or man.

Dhlomuluka (s. k.), v. = dhlamuluka.

i-nDhlonzhlo (Dhlonzhlo), n. Large dark-coloured variety of cerastes or horned viper (Cerastes caudalis), of a very venomous nature, and regarded by the Natives as the most dreaded of snakes; one of a regiment formed by Mpande next after the i-nKonkoni (= u-Shisi-zwe); certain 'sea-fish 'with many teeth.'

Dhlondhlobala, v. Tower up or become swelled with rage, intense excitement; get furious, as a wild-beast when irritated or an angry man when aroused or a regiment dancing spiritedly before their chief; puff itself up, make the hair, etc., stand erect, from internal excitement, as a cat, or leopard; get big, put on size, grow, become numerous, as a beast, or cattle generally.

Ex. ikati selikhlonkhlele, the cat has now got its hair off— isikhlonkhlele inkonyana yako, your calf has already put on size, has got big.

isi-Dhlonzhlolozi, n. Short period of insensibility, as when a person gets stunned.

Dhlondhlopalala (Dhlondhlophala), v. (C.N.) = dhlondhlobala.

u(lu)-Dhlondhlwane, n. Certain regiment of Shaka.

Dhlongopala (Dhlongophala), v. = dhlondhlobala.

ubu-Dhlontiya (s. t.), n. Ostentatiousness, love of displaying one's beauty, fine attire, etc., as in vain young people.

um-Dholzo, n. 5. Certain forest creeper, said to be a remedy for horse-sickness, the leaves being also rubbed and smelt for headache.

um-Dholi (Dholi), n. 5. Natal tobacco (from being largely grown in the um-Dholi district).

Dhlova v. = dhlovadhlowa, dhlovula.

isi-Dhlova, n. Wild, furious, savagely-acting person, or animal, as a dog or wild-beast, or some wild-tempered people. Cp. isi-Dhlangudhlungu.

Dhlolvadhlowa, v. Pitch into a thing (acc.) in a wild, savage, infuriated manner, as a wild-beast when fighting, or a man acting or talking wildly when enraged = dhlovula. Cp. dhlanga.

Dhlwwe nhlovo, ukuti (ukuthi), v. = dhlwwe.

Dhlwoza, v. = klozoza; fohloza.

i-nDhlwwo, n. Elephant [MzT. in-zovu; Ni. n-dzovu; Go. nzolu; Ga. njovu; Chw. tlou; Her. o-njou; Reg. njou; San. jowga; Kwafi. endoma; Ma. oldome; Bari. tome; Sw. tembo, elephant; njwwe, strength].

Phr. kw'e-hla indhlwwo:- there came down an elephant! — remark made upon the appearance of a girl with small buttocks (a mark of ugliness with the Natives), the elephant being conspicuous for the smallness of its hinder quarters.

ukw-enta (tata, njwwe, etc.) ngendhlwwo-yangena, to do (take, come in, etc.) like an elephant coming in. i.e. in the manner of an invading enemy, in a wild, forcible manner.

wai-thlela (ixikomo) ngendhlwwo-yangena, he seized them (the cattle) by simply, wildly
coming in and taking them, by violence, by force.

*i-nDllovula* in-iile, *i-velile zonke* i-xwe ziye 'kurepula kuyo, the elephant has fallen and all the tribes have turned out, every man-jack of them, gone to pull off a bit of it — where the carcass is, there will the vultures be gathered together — may be said in reference to the contentions of relatives over the property of a deceased man.

P. *indhloru idhlaba abasowedzeli*, the elephant eats up those who approach very near (not wildly attacking like a lion) — may be said of a chief who comes down suddenly on his courtiers, or who turns the tables on his enemies who had thought to better him.

**um-Dhlouvu** (generally in plur. *im-Dhlouvu*), *n.* 5. Horn or horns of an ox when growing with the points downwards so as nearly to touch the jaws, but not hanging loose as the ama-Hlawe.

**i-nDhlouvalona** or Dhlouvdawana, *n.* Species of wart-hog or long-tusked bush-swine (*Potamochoerus ochrhopotamus*).

**Dhlouvula, v.* Be wild, rough, furious or violent towards (acc. of person) = dhlouva; cp. dhlamuluka.

**i-nDhlouvakazi** (*s. k.*), *n.* Female elephant — used as a term of honour to a woman of very high rank, as a chief’s mother; or to any woman of an unusually big size.

**Dhlouvula, v.* Rough, wild, savage treatment or behaviour, as above; person of a wild, savage, violent temperament, as above = isi-Dhlouva.

Ex. *waqwilwile indhlouvula* he turned on me like a savage, pitched into me (with his tongue) in a wild, overbearing manner, although I had done nothing.

*i-sigwelelewe* y’iloce othlaba umuntu in-dhloulu, an *i-sigwelelele* is one who takes to himself the property of a person by force.

**i-nDhlouvanda, v.* Wild, angry person.

**um-Dhlouvune**, *n.* 5. Fever-tree, a large tree growing in Swaziland, having light green leaves and smooth bark, and said to be a good specific for malaria = um-Dhlouvuna.

**um-Dhlouvunga**, *n.* 5. = um-Dhlouvune.

**um-Dhlouvunya**, *n.* 5. = um-Dhlouvune.

**um-Dhlouvutwa** (*Dhlouvithwa*), *n.* 5. Certain tree, said to cause fatal umukhlanje to anybody standing near it. Comp. *um-Dhlube.*

**Dhlouvuzi, v.* Stab about, on a person (acc.), as when giving him more than one stab in quick succession, or when thrusting the assegai about in the same wound = ukuti dhlouvul dhlouvul.

Ex. *ukufa kuyangidhlouvula lapa,* the disease is stabbing me about just here = I am troubled with a stabbing pain.

**Dhloza, or Dhlozela, v. = dhlozomela.**

**isi-Dhlazane, n.* Violence of manner, as when wildly attacking a person or tearing anything from him.

**(il)-Dhlodzi, n.* Spirit of a man, when gone from the body in death; ancestral spirit, i.e. spirit of some former member of the family = (il)-Tongo; cp. **um-Lozizakana; um-Zimu.** [Skr. dyaus, sky; Lat. deus, god; Lw Lat. dusius, demon; Gr. zeus, theos, god; Ga. mgogwi, spirit; Gr. li-koka; Gan. i-kisi; Nywe. u-kishi, God; Her. mu-sisi, ancestral spirit; Ya. li-soka, spirit; Gal. i-pasa; Sw. pepo, spirit — in Zulu witchcraft the plant burnt in honour of the ama-dhlodzi is called im-pepo].

Phr. *i-xwe oliphatalwale umadhloli,* a lonely, deserted place, without inhabitants.

**umadhloli olihu, or likulu idhlolu lake,** he has a powerful (*il*., great) ancestral spirit (looking after him), or his (guardian) spirit is mighty — said of some person who has been uncommonly fortunate, in coming unscathed through danger, sickness, etc.

P. *akudhloli layendhlini, layeka kwabo,* there is no ancestral-spirit who ever went into (another) hut and left his own = as our ancestral-spirits exist, so surely will they help us; or, each looks after his own.

*N.B.* The *i-dhloli* is the nearest approach the Zulus have to the idea of a ‘God.’ The *u-Nkulunkulu* (*q.* v.) or ‘first man,’ who is said to have ‘made the world,’ is nowadays merely a nursery-myth, neither trusted in nor cared for. He seems to have created mankind and vanished altogether from their further experience; for the government today is certainly not in his hands, but entirely in those of the ama-dhloli. These spiritual beings are the benevolent or melevolent ‘Providence’ of the Zulu, according as they be pleased or displeased with the conduct of the living. They are the supreme feature of whatever religion he still retains — all his faith is founded on them; all his worship is directed towards them; all his hopes and fears are centred in them. Prosperity, preservation of health, misfortune, and even death, are matters arranged by them. According to the Zulu system, every person, even a child, becomes after death a spirit or little god of this description. He does not sever connection with this earth — for the simple reason that the Zulu could scarcely imagine the existence of any place
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apart from it — but 'becomes' one or other of certain specified and harmless creatures — as non-venomous snakes, lizards, and the like — all of which are well-known and everywhere duly respected.

It would be interesting to know whether there is really no relationship traceable between the Zulu word i-dhloli and the Skr. dvās, sky (Ζ = i-ulu); Gr. theos, god; and L. deus, god.

i-nDhlodzi, n. Serval or tiger-cat (Leopardus serval) [Bo. suzi; Pers. youze, cheetah].

isi-Dhlodzi, n. Nape of the neck = isi-Jingo.

Dhlozomela, v. Seize, take violent hold or possession of a person (acc.) or thing, as a wild-beast seizing a man, a hawk seizing a fowl, or a person seizing a thief; take violent hold of an affair (acc.), i.e. take it up or dispute about it vigorously without any right or business therein = xozomela. Cp. dhlukula; bozomela; isi-Dhlizane.

Dhlu, ukuti (ukuthi), v. Go deep into, penetrate, as a thorn into the foot, or a person's foot into soft moist soil.

i-nDhlu, n. Any kind of artificial dwelling of man or beast—hence, hut, house, nest, web, hole, etc.; house, in sense of family, descendants, race, etc. [Goth. hus, house; Lat. ades, house; Chw. n-thu; Na. o-ka-ndyu; Cong. in-du; Her. o-ndyo (comp. Her. tunga, build); Nywe. tum; Heh. i-jumbi; Nyamb. vjo; Suk. namba; Kamb. i-sumba; Ga. Sw. Kag. nyumba; Ku. i-nupa; Ze. ng'anda; Tsh. ninzo; Ang. inzo; At. ile].

Ex. owendhlule, one of the hut or family. aha'ndhlu'nye, those of one hut or family i.e. of the same mother.

ahendlileene, those of a different hut or family i.e. of another mother (though of same father).

wena owendhlule end! you of a great house! — as of a royal house.

siyilubeka tina'ndhlu' enyana, we are afflicted, we (of) the black race.

indlu ka'senzangakona igukupela unoloboku, the house of Senzangakona will come to an end (by reason of) scrofula.

stole, isi'se endhlini kwami, take it to my hut.

isi-Dhluba (Dhlubha) n. Clump, as of mealies growing thickly in one spot in a field, or of tamboukie-grass, and similar things (not of trees or people) = isi-Dhlumga.

isi-Dhlubu, n. Garden planted with the following.

N. B. A girl may not pass through such a garden during her period of menstruation, or after having eaten meat, lest all the nuts go rotten!

u(lu), or i-nDhlubu, n. Kind of ground-nut, planted at gathered and much liked by Natives. Cp. ili-Ntongomana. [Reg. mabungu, round ground-nut; Sw. njaga nyasa, ground-nut].

Phr. uku-keto indhluva okasini, to pick out the nut from its shell, i.e. exclude a person from one's concern or society on account of his being of another tribe or family.

Dhlukenenda, v. = dhlubulunda.

Dhlubulunda, v. Act under a sudden impulse of revolt, as when breaking violently away, kicking against control, doing perversely what one has just been told not to do, etc. = akuti dhlubulunda.

Ex. yamhlubulunela engoleni, its (the bulb) broke away, freed itself by violence and made off, from the wagon.

Dhlubulunu, ukuti (ukuthi), v. = dhlubulunda.

Ex. bengingalani ukubomba, ngicwe intithyo isile dhlubulunda, ngqaphana. I was not wanting to go, but I felt my heart say 'break away!' 'revolt!' and off I went.

i-nDhlubundhlubu (Dhlubhundhlubu), n. Thing that has lost its consistency, cohesion or firmness, separating up into parts, as a rotten skin, sodden meat, a moth-eaten garment, or food of a washed-out nature having an excess of water and consequent disintegration of parts and insipidness of flavour. Cp. i-nKamfin'kamfu; i-nCosaneosu.

um-Dhluadlu, n. 5. Assegai having a long blade-shank but only small blade (= i-nDhlodhlele); cow given to breaking away when being milked.

Dhluku, ukuti (ukuthi; s. k.), v. = dhlukula.

Dhlukula (s. k.), v. Take up or take away a thing with a violent breaking away, seize up, or seize away, as a person suddenly snapping up a child (acc.) away from some danger, or dragging away the blanket from another, or as oxen starting a wagon with a sudden violent jerk. Cp. khlwita; dhlozomela.

isi-Dhlukula, n. Bunch of feathers worn on the top of or dangling behind the head, as an ornament (= isi-Dhlodhlo; cp. ubu-Tekwane); one who takes or seizes with violence.

Dhula, v. Pass, in all its meanings; hence, go on ahead; go by, pass anything (acc.); pass on from (with ku); pass
along by, pass through, as a field or kraal (with loc.); pass beyond, exceed the line of rectitude, legality, etc.; surpass, as another (acc.) in any matter of comparison or rivalry (=eqa); pass over, as a time of affliction; pass away, die; often used in the sense of 'and yet', 'nevertheless', 'besides'.

Ex. ujike wamthela; othlule 'ewe ye', his father told him; he just goes on (=notwithstanding) and does it.

unjundisi unyasiwundisa: kep a sidhlu ka's'axi 'luto, the teacher teaches us; and yet we know nothing.

ungqura njalo ngokudhululeyo, or ngokudhululise, you always drink to excess, in a manner that is beyond the bounds.

mus'ukudhulo perce kwamazwi ekos, you mustn't proceed and do in spite of, or in opposition to, the words of the chief.

gashe pantsi, gashe pezula, yardhlu (ingane), it (the child) gave off below and gave off above, and passed on i.e. died.

Phr. ukudhulu nayo into, to pass along with a thing, i.e. carry it off either actually or practically, by destroying it, as an impi might field-produce taken or destroyed along its course.

P. okwamulwa kudhlulawome, the last surpasses the first (may be used as a threat of vengeance which shall exceed the injury).

wadhlulu njendhlu y'akwiva, kwambamba 'pewo (=kawambamba, the a in the contracted form having the 'full' sound), he passed by a hut while being built and didn't tie a knot, i.e. and didn't lend them a hand, which little courtesy is expected by Native etiquette of every passer-by—said of an unsympathetic, feelingless person who hasn't the manners of a true man, who would see a fellow-being in difficulty and merely pass by unconcerned.

\[\text{i(li)-Dhula, n.} \]

Certain plant growing in woods, whose roots are used as an inTelezi; small quantity of already fermented beer which, along with some malt, is mixed into other unfermented worts, in order to induce rapid fermentation (=isi-Xubo).

\[\text{um-Dhula, n.} 5. \]

Kind of trap, built of a fence with apertures through which bung, etc., may pass and be caught by a string. Cpg. um-Wownane.

\[\text{in-Dhlulamiti (Dhlulamithi), n.} \]

Giraffe (lit. the thing that surpasses trees in height).

\[\text{Dhulisa, v.} \]

Do in excess, pass the line of propriety, lawfulness, etc., as when joking or drinking.

\[\text{ama-Dhuludhulu, n.} \]

Lumps or small round masses forming in porridge or similar food when cooking.

\[\text{i-nDhulundhulu, n.} =\text{i-nDhluluso.} \]

\[\text{Dhuluza,} \]

or \[\text{Dhluluze, v.} \]

Look or see things in an indistinct, dazed manner, out of focus, so as to mistake their real position or nature, as a man dazed or drunk, or with one eye injured, or with the eyes full of smoke, so that the objects appear obscurely and in untrue positions. Cpg. ndhlula.

\[\text{i-nDhuluza, n.} \]

Eye, sightless and generally grown abnormally large and protruding, through injury or disease = i-nDhlundhulu. See i-nDhlundhlu.

\[\text{Dhlumbu, ukuti (Dhlumbhlu, ukuthi), v.} =\text{ukuti dhlabe.} \]

\[\text{um-Dhume, n.} 5. \]

Light dusty-brownish snake with darkish stripes, and non venomous, though large.

\[\text{i(li)-Dhulhu, n.} \]

Young man who thinks much of himself, is puffed up with self-conceit, and making it chiefly conspicuous by his high talk (C.N.).

\[\text{i-nDhlundhlu, n.} \]

Self-conceit, stuck-uppishness, haughty pride, such as is said (by the Natives) to be a prominent characteristic of the Kafir policeman.

Ex. owele indlundhlu, one who is puffed up with self-conceit.

oy'indlundhlu (ngeso), one who is puffed up with his own greatness (of eye) — used as a term of derision of one who has an i-nDhluluso, q.v.

\[\text{Dhlundhluteka (Dhlundhlutheka), v.} \]

Do anything, go, walk, etc., in a 'blind', wandering, uncertain, erratic kind of way, as a blind or drunken man straying about not knowing where, or a person searching in an uncertain, groping way all over the place for something that is plain before him = dhlundhulu.

\[\text{isi-Dhlundhluteka (Dhlundhluhleka), n.} \]

Blind kind of person, going groping aimlessly about, unable to see what is plain before him.

\[\text{Dhlundhluza, v.} =\text{dhlundhluteka.} \]

\[\text{Dhlunga, v.} \]

Talk out everything in a wild, unrestrained, regardless, violent manner, as a young-man of a wild, unprincipled character. Cpg. pahluka.

\[\text{isi-Dhlunga, n.} \]

One given to wild, violent, unrestrained talking, as above (cp. isi-Pahluka); such manner of action; a clump, as of mealies or grass (=isi-Dhlubu).

\[\text{i(li), or isi-Dhlungandhlebe, or Dhlungandhlebe, n.} =\text{i(li)-Pungandhlebe.} \]

\[\text{i-nDhlunkulu (loc. e-nDhlunkulu; s.k.), n.} \]
Chief hut, i.e. the hut of the i-nKosikazi duly appointed; family belonging to this hut; kraal attached and subject to this hut, therefore the great kraal.

N.B. The indlunkulu is the hut occupied by the inkosikazi or chief wife of the kraal. The great wife, in the case of chiefs, is chosen by them in consultation with the headmen of the tribe, at any time after they have become ‘full-grown men’ by the putting on of the headring, and therefore this ‘great wife’ is rarely the chief’s first wife.

Along with and at the same time as the inkosikazi, there are further appointed another wife to be the i(li)-Kohle or i(li)-Kohbo, and a third to be the i(li)-Nyadi.

The inqadi is a kind of supplementary ‘great wife’, so that in case of the indlunkulu failing to provide an heir or inkosana, the eldest male of the inqadi hut becomes chief inheritor on his father’s death. The hut of the great wife being always at the higher end of the kraal, that of the inqadi wife is built near it, on the left hand side looking towards the gate.

But good means are always taken for preventing a failure on the part of the indlunkulu to provide an heir. For in case the great wife may have given birth to no male issue, the chief remedies the deficiency by taking a new wife, whom he places in the great hut and whose duty it becomes to produce male offspring for that hut. Her son then becomes inkosana or heir, and is regarded as the actual son (born by proxy) of the great wife. The real mother of this boy, along with any further wives who may have been ‘put in’ or attached to the indlunkulu — a number of these always existing — are provided with separate huts in the upper part of the kraal on the left hand or inqadi side, looking down towards the gate, and are known as ama-Bibi.

The ikohlea wife occupies the second place of dignity in the kraal, and will oftentimes be the chief’s ‘first love’. She, and all other subordinate wives attached to her household (ama-Bibi), is entirely independent of, and in no way connected with the great wife and her indlunkulu. The ikohlea portion of the kraal, therefore, has nothing to do with the provision of an heir for the chieftainship and has no part in the personal property of the chief, all of which pertains solely to the indlunkulu. To prevent any jealousy, however, the chief usually permits the eldest son or inkosana of the ikohlea side, so soon as he is grown up to man’s estate, to withdraw with his portion of the great kraal and to establish a new and independent kraal for himself elsewhere, giving him at the same time some portion of the tribe with authority over them, always of course subject to his own or his chief son’s paramountcy. So long as they remain within the enclosure of the great kraal, the ikohlea, with the various huts attached to it, are built on the right side, looking down from the indlunkulu to the gate. One of the wives attached to the ikohlea is appointed to be the inqadi of that branch of the family, and in case of failure of male issue in the real ikohlea hut, the eldest son of this inqadi inherits the position and property.

Apart from, and in rank below all these, a certain hut is appointed as the isi-Zinda, q.v.

um-nDhlunkulu (s. k.; no plur.), n. 5. Girl, or girls (collectively) sent up as tribute to the chief and living in his kraal until married off by him to his favourites, who pay the lobola to him.

N.B. The indlunkulu, and ikohlea, and inqadi in every kraal of importance in Zululand was required to present to the king at least one grown-up girl. This girl was sent to one or other of the chief’s numerous kraals, lived there with the other girls in a similar position — forming the um-nDhlunkulu of that kraal — and ceased entirely to be any longer the property of her natural father. She belonged to the chief, and did the work of the kraal — the chief’s wives and their children not being expected to work — and if she chanced to be good-looking, was taken to wife by the chief himself; otherwise she was made a present of by him to any favourite, or sold by him for lobola to any one with a chance who might bid for her.

Dhlunye, ukuti (nkuthi), v. Do anything excessively or in unusually great degree, as a woman cooking an over-abundance of food (acc.), a doctor administering an overdose of medicine (with nga) to a person (acc.), or a thorn penetrating unusually deep into the foot of a person (acc.) = dhlunyeke.

Dhlunyeke (s. k.), v. = ukuti dhlunye.

Dhlunyekeka (s. k.), v. Get done excessively, as above.

u(lu)-Dhlutshana (s. t.), n. Small veld-plant, having violet daisy-like flower and highly poisonous roots, sometimes used medicinally for chest and head complaints, for trichinosis, and as an enema.

i-nDhlu-yenkonjane (s. k.), n. Dimple, as on the cheek of a plump-faced child = i-nKonjane.

i-nDhlu-yengwe, n. One of the regiment formed by Mpande next after u-Xokenke.
q. v. and from which the i(li)-Kwentsu, u-Nqakamatshe, isi-Pikili, and i-mVuen-nyama sub-regiments were detached.

i-nDhlwelyesikova (yesikhora), n. Uniformed ibuto following the i-nDuku-la'Qwabalandu and which would have consisted of that intanga of boys who in 1901 were about nine years old.

i-nDhluzele, n. Hartebeest (Antilope Cama).

Dhluzula, v. Drag or pull away anything (acc.) with force or violence; talk or reply in a violent manner. See below.

i-nDhluzula, n. Violence, in any action or speech.

Ex. wangitalela nyendhluzula, he started at me in a violent, enraged manner.

isi-Dhlwabidhlwabi, n. Wild, violent, roughly indifferent person (= isi-Dhlangutudhlanya); ravenous, devouring eater (= isi-Dhlakudhlha)

Dhlwabiza, or Dhlwabizela, v. Do, go a-long, etc., in a wild, rough manner; as above.

isi-Dhlwadhlwana, n. Sweet ama-Zele water, mixed up with um-Caba. Comp. u-Hlenyenayo.

Dhlwambibi, ukuti (Dhlwambhi, ukuthi), v. = ukuti dhlabe.

i-nDhlwandhlwana, n. Hide-scraper = isi-Hlabo.

i(li)-Dhlwani, n. = i(li)-Ndhlwane.

i-nDhlwanyana, n. Deadly threat (G.N.).

u(lu)-Dhlwayi, n. Tall, scraggy-bodied person = u(lu)-Dhlwayimba.

u(lu)-Dhlwayimba (Dhlwayimbha), n. = u(lu)-Dhlwayi.

Dhlwé, ukuti (ukuthi), v. Feel revived, refreshed, as after eating a meal when very hungry and fatigued (see hlumelela); feel eased, with new life, as when pain has been reduced by some medicine, or gone away (ep. ukuti totololo); be a little in advance in size, a little bigger than (with ku, or generally alone = ukuti tutu).

Ex. wangipha akhosukuza, ng'excena sekute dhlwe, he gave me something to drink, and I felt all my vigour now return.

enye inane (inkonyana), enye ile dhlwe, one is small (of the calves), the other is a bit bigger.

u-Dhlweddhlwe, n. Long stick or staff, such as used by old men = u(lu)-Boko.

Dhlweza, v. = ukuti dhlwe.

Di, ukuti (ukuthi), v. Act in a nonchalant, perfectly indifferent, regardless, fearless manner, as when speaking, sitting, etc.

izi-Dibi (Dibhi; no sing.), n. = izi-Bidi.

um-Dibi, n. 5. Irregular or disorderly mingling or mixing-up together, as of things that by their nature or by custom are kept apart, as boys and girls in a school, big cattle and their calves, etc.

Ex. ixinkomo namhla zipume zi umdibi, kanye namanconkonyana, the cattle to-day have gone out all mixed up with the calves.

khesakubonokisile kuka umdibi kanye nabafana namanombazana, in their school it is an indiscriminate mixing-up of boys and girls.

u(lu)-Dibi, n. Carrying or baggage boy.

N.B. Every boy in Zululand, between the ages of 9 and 15 about, had to become an u-dibi and do the carrying for the fighting-men or ama-bulo. At the end of this term of service, he would get drafted into a newly formed regiment, along with all others in Zululand of approximately the same age.

ubu-Dibi, n. = u(lu)-Titi.

i-nDhibilishana, n. Small penny i.e. halfpenny, or farthing.

i-nDhibilishi, n. Penny [D. dubbeltje].

u-Dibintlanga (s. t.), n. = u-Fubingwanga.

izi-Dibiza (Dibhiza), n. = izi-Bidi.

Dica, v. Fling down, or make lie down in a dead, facetted manner, as a wet cloth (acc.), or a person thoroughly exhausted; make to fall or lie prone and ruined anything by which nature stands erect, as an army 'cutting down' the enemy (acc.), a destroyer trampling or casting down the crops in a field, or (by comparison) a person cutting down his crops prematurely and before ripe on account of locusts or an expected invasion = ukuti dieci; dieciza.

Dica, ukuti (ukuthi), v. Be altogether without strength, ready to collapse, faint, as from complete exhaustion, fright, or diminished heart-action = ukuti lisa. Cp. cobeka; fehleka.

um-Dica, n. 5. Anything lying prone in a dead, strengthless, limp-bodied, loosely-hanging way, as above — see dica.

Dici, ukuti (ukuthi), v. = dica.

Diciza, v. = dica.

Dida, v. Put out (acc.), as when reckoning; confuse, as a lot of people addressing a person together.

Didakala (s. k.), v. Be put out; be confused, as above.

Didakaliswa (s. k.), v. = dida.

Dideka (s. k.), v. Get put out; get confused, as above (see dida).

Ex. seNqakamatshe, n. -xibalo, I am now all in a fog with these figures.
**i(li),** or um-Didi, *n.* 5. Rectum; of man (see um-Iskazo).

Ex. *ukurebwe ididi,* he suffers from prolapsus ani.

N.B. The *rontakuti* watches for his victim going out to stool. He then stealthily goes and takes the *um-Xenono* (q.v.) of the person, mixes it with certain medicines and goes through some other processes at home, with the result that the said victim, however far away he may be, immediately discovers that something has gone wrong with his rectum!

**isi-Didi (Diidi), n.** Great number of things standing in a mass, as a large herd of cattle or multitude of people, or kraals.

Di di di, ukutí (ukuthi), *v.* Give rise to the dull, heavy sound of di, *i.e.* the thud or patter made by a footstep; hence, tread, stamp, patter, and the like; give forth such a sound, as the earth when stamped or heavily trodden upon (= ukutí gi gi gi); make a general pattering, move about in a lively, excited manner bustle about, as women beer-making, (= giqizela, didizela); run about or run off in an excited, confused manner, make a general stampede, as people when an *impi* is reported = didizela. Comp. giqizela.

**ubu-Dididi, n.** Lively, excited moving or running about, as when a fight is on, or a lot of children are playing.

Didiyela, *v.* Do two or more things at a time, which usually or properly should have been done separately, or kept apart, as *e.g.* a waiter bringing in two courses (acc.) at once, a master giving a boy several months wages at a time, a man cutting off from the beast a double joint at one stroke.

Ex. *mus'ukudiyela ivisho xontakuti nesabantu,* you mustn't take together, or mix up together (it may be 'wash' together, in this particular case) the vessels of the whitman and of (his) Kafrs.

*umumzana wandidiyela imbando yombili,* the kraal-head 'doubled' her (his) wife with both halves of the hide (whereas it would have been usual for her to have received only one, and some other wife the other).

*uddiyyela abanye abantu, inganti ng'we,* you bring in or add in (the names of) other people, whereas it is you (alone).

Didizela, *v.* = ukutí di di di.

**Didizela, n.** Causative of didizela — to drive about in confusion, send off in a general scamper or stampede, scatter, rout, as an *impi* might an enemy (acc.).

**i(li)-Dikwa, n.** Temporary post stuck up inside a hut to support the framework while building; any of the permanent sideposts.

**i(li),** or isi-Difiza, *n.* = isi-Difikezi.

**isi-Difikezi (s. k.), n.** Big, heavy, clumpy thing, as a swollen hand, a club-foot, a flat-bottomed, too heavily shaped vessel; big, heavy-bodied person = isi-Difiza.

**Dikadika (s. k.), v.** Deal with, pitch into, do for anything (acc.) in a vigorous, spirited, thorough manner, as a man thrashing soundly one weaker than himself, when dealing vigorously with a big piece of work, when feasting heartily on nice food, or when stabbing a beast thoroughly with much energetic action of the assegai. Cp. *tikatika.*

**isi-Dikadika (s. k.), n.** Any big, weighty thing, a 'proper' specimen of its kind, as a great heavy bundle to be carried, a large joint of meat, or a serious affair; a lifeless body, carcass, corpse, such as of man or beast which found on the veldt, or after a battle (not gen. when dying or slaughtered at home).

**i(li)-Dikazi (s. k.), v.** Young widow eligible for marriage, or about to be married again = i-Cakazi, i-nJuba. Comp. um-Felawakazi; i(li)-Pamandhlu.

i-nDiki (s. k.), n. Little finger with the last joint cut off, as is the distinguishing mark of some tribes, as the ama-Bomvu. See i(li)-Ndiki.

Phr. *nyakwequqwe (umaunwe), ube indiki,* you will cut it off (your finger) and become an *indiki,* (stump-fingered person) — before you have the courage to do what you say = I should just like to see you! — as when daring a person in a quarrel to do what he says he will do.

**Dikibala (s. k.), v.** Be tired out, 'sick' of doing or trying anything, as of correcting an incorrigible child, or with food (used in perf.). Cp. *tikibala:* *dimea.*

**Diki, ukutí (ukuthi; s. k.), v.** Quiver, tremble, vibrate (= dikiza); fall flat with a thudding sound, as any blunt instrument which does not penetrate, but merely knocks (dikiti) when thrust against anything (= dikimeza); to eat oneself choke-full, so as not to be able to put away any more (= dikiza).

Ex. *ingeza lami isimze ti Diki pantsi,* my hoe just comes down with a thud on the ground, *i.e.* is quite blunt.

*sadhla sati dikikasi,* we ate till we had filled ourselves,—shown by our leaving some food in the dish = *sadhla sakushinya.*

*akusati Diki kimi,* it no longer quakes within me = I no longer fear.
Dikidi (s. k.), adj. Loosely, limply, powerlessly hanging, as a person's arm when paralysed or thoroughly exhausted.

Ex. imikono isidikidi, (ny) arms are now quite faggot— from tiring work.

Dikila (s. k.), v. Refuse or reject a thing (acc.), or refrain from doing anything through being in the 'huffs', as to eat, talk, work, go, etc. = kalala, duba.

i-nDikili (s. k.), n. Any blunt or stumpy-pointed thing, as hoe or unpointed stick (see ukuti diki); a 'blunt' pot i. e. one that doesn't quickly boil, through being too thick at the bottom (see ubu-Kali) = i-nDikindiki, i-nDikiva.

isi-Dikili (s. k.), n. Small yeldt-plant (Lasioiphon Meisneri) having small white umbel and silvery-green leaves, and whose pungent roots are used for snake-bite, some fevers, and as an enema.

Dikimeza (s. k.), v. Come down flop or flat, not sharp and penetrating, as a blunt hoe or stump of wood = ukuti diki, ukuti dinisi.

isi, or i-nDikimezi (s. k.), n. Any blunt, stump of a thing, that won't pierce or cut, as a hoe, horns of a beast with the points cut, man's leg with the foot (or sharpness) off, or any unpointed thing that comes down with a flat thud = isi-Dukumezi.

i-nDikimba, (Dikimba), n. The bulk, i. e. the main or larger quantity, of anything; bulkiness, bigness, largeness of quantity; main 'body' i. e. main facts, essential points, of an affair. Cp. isi-Bili. [Ho. mndi, truly].

Ex. ngubahara lez (izingoba), kanti kwenokonoboni indikimba yazo, you open your mouth at those (clothes), but you have not yet seen the bulk or main quantity of them (which is locked in the store).

indikimba yazo (izimkome) yadhleka nMusi, the bulk of them (the cattle) were inherited by Musi.

kubasuti ngani, loku indikimba yalo (ipalishi) ingaka, why is it they do not get enough, when the amount (or bulk) of it (the porridge) is so much?

asikwaziwa indikimba yalo (ieala), we have not yet heard its 'body' (i. e. main facts that go to make up the case).

i-nDikindiki (s. k.), n. Any blunt-edged, or stumpy-pointed thing, as a much-worn hoe (not generally used of a knife = i-nDundu), an unpointed stake, etc.; cooking-pot that doesn't quickly boil (= i-nDikili, i-nDikina); any tasteless food, from nature or want of flavouring (= okuduma); immense quantity of food, as beer or meat at a feast (cp. ama-Damu); any shaky, jelly-like thing (= i-nTikintiki).

isi-Dikinyane (s. k.), n. Bodily faintness, sickly powerlessness, from excessive fatigue, as when one feels quite ill, unable to eat, etc. (with ukuba ma).

i-nDikiva (s. k.), n. = i-nDikili, i-nDikindiki.

Dikiza (s. k.), v. Tremble, as a man from fear, or as distant-thunder; vibrate, as a bridge when anything heavy crosses; shake, as jelly when carried; quiver, as sheet-lightning; twitch, have muscular twitchings, as an animal dying (= ukuti diki); eat food in great abundance till one can't eat any more (leaving some uneaten = ukzi-tika). [Sw. tikiska, tremble; Her. teketa, tremble].

Ex. kade siku'memere, uphakadiki nkapakiziva, we've been calling you ever so long and you haven't moved a muscle.

sidikiza sidenavika, sakushiya, we crammed it away till we couldn't get in anymore, and left it.

Dikoza (s. k.), v. Say spiteful, malicious things (C.N).

isi-Dikozi (s. k.), n. Grudge, spite, ill-will, malice (C.N).

i-I-Dikwe (loc. eDikwe), n. Any 'uneatable' food or drink, whether from unfitness or nasty taste.

Ex. wasebekela idikwe layizalo, he set before us un-eatable food (cold and insipid) from yesterday.

musn'kupisa konka, kus'edikwe, don't drink there, it is at an undrinkable place (because it is there we bathe, or wash our cloths).

amaDikwe al'edikwe, the water there is unfit for drinking purposes.

isi-Dikwe (s. k.), n. One who dwells on the same spot for an unusually long time, not occasionally shifting his kraal from place to place.

Phr. isikundhla somunamulela, njele'ikeholelela u'kenkeni, the sitting-place of a stick-faster — like that which Kenkeni carried on his back (the reference here is to some ancient fairy-tale of the Zulus, and the saying is now applied to such a man as above).

Dili, ukuti (ukuthi), v. = dilika; diliza.

i-i-Dili (Dili), n. Great multitude or mass abundantly about on all sides, as of food at a feast (cp. ama-Damu), people flocking into or attending an assembly, etc.

Ex. kaka'nkona, idili yje, it isn't cattle at all, it's an idili (extraordinary multitude), = cattle's not the word for it.
v'irentse amadili amagula, I have been blocked out by the unusual number of cases (to be tried).

P. idili l'enziwe ng'amuninilo, the feast (i.e. abundance of food) is caused by its owner (i.e. by his generosity) — a word in praise of his liberal hospitality.

Dilika (s. k.), v. Fall to pieces, fall down, fall in, as anything constructed of stone, plaster, earth, etc.; lose flesh, let fall superfluous fat, as a stout person; be in great abundance, fallen all about, as cattle, food, cases for trial, etc. (the state, in all cases is expressed by the perf. tense — dilikile) [Her. siringa, fall in].

Dilikici, ukuti (ukuthi; s. k.), v. Fall, or be fallen, in a faceed, lifeless sprawl on the ground, as the body of a man or small animal, a snake sleeping on the road, or a wet skin flung on the ground (not applicable to any rigid object, or to any large-sized animal falling heavily or lying in a great heap, as a bullock = ukuti giligi]. Cp. ukuti die; ukuti diz.

Ex. nyamfumanisa etc dilikici endhini, I found him sprawled in a limber, lifeless manner (not stretched out in an orderly fashion as when sleeping) in the hut.

Dilinga, v. Make round or into a ball, as a piece of clay (ace.); invent a falsehood or false story (not exactly to 'tell a lie' or single untrue word, which would scarcely want 'making or rounding up') = bulungu (bhulunga) [Sw. viriganisha, rounden; m-viringo, a circle].

i-nDilinga, n. Round thing, whether ball or disc shaped (comp. i-nbulungu); an invention, fabricated i.e. false statement or story = i-nDilingizi [Sw. m-viringo, circle].

Ex. inga is'iyindilinga, the moon is now a ball i.e. is full = is'idildile, is'idilignene. 

ungilele indilinga nje! roba mdala, ngifunguMpende, you just bring me a story trumped up by yourself! you will be old (a person of experience, when you have got what I shall give you some day), by Mpende you will.

Dilingana, v. Form, or form itself, into a round shape or balls, as the moon, meal when thrown into the boiling water and forming lumps, etc. = bulungana (bhulungana).

Ex. inga is'idilingane, the moon has now formed itself into ball-shape i.e. is at the full = is'idildile, is'idilignene.

Diliza, v. Make to fall down, fall in, fall to pieces, etc.; hence, pull down, knock down, bring down, as a man or rain might anything formed of stonework, plaster, earth, etc. [Her. siringisa, make fall in].

i-nDimo, n. Middling-sized piece of cultivated ground, not large enough to be called a field or i-nDima, of which it may at times be a single strip allotted to a particular wife [akin to lima, to hoe — the / and d being interchangeable in Bantu languages; hence, Lu. ku-dima, to hoe; Bo. udima, work].

Phr. us'endimoni yabantu, he is in the middling-sized place of people, i.e. in the mean, average, as to size, height, etc.

kuDima, to mark out beforehand a plot about to be hoed or ploughed (by running round it with the hoe or plough) = kus-guba indima [comp. Ga. ch-ulu, a field].

Dimde, aux. verb. = simze.

Ex. udimde'umne konke, he just agrees to everything.

isi-Dime, n. Person dumb and idiotic.

u(ul)-Dimi, n. Tongue (now obsolete, except in phrases below and in case of 'snake's tongue,' only spoken of in plur. izi-nDimi, and for which u-limi is never used). See u(ul)-Limi. [Lu. lu-limi, tongue; Sw. Ga. Bo. etc. lu-limi, tongue; plur. n-limi, tongues — the l, for euphony, becoming d after the n].

Phr. ingoka ingalisa izindimi, the snake thrusts out its tongues (from the fork. — Mark that this d form occurs only in the plural, and refer to remark on Sw. and cognate languages above).

umuntu odimidumibili, a double-tongued, deceptive, wilfully misleading, treacherous person. See u(ul)-Limi; um-Bala.

Dina, v. Tire, be irksome to, sicken (metaph.) — generally by excessive, monotonous repetition = pisha, shipa. [Ga. simu, satisfied].

Ex. inyanyidina okwena kuvalaba'bu, it sicks me, this manner of the Natives.

isi-Dina, n. Disagreeableness arising from too frequent repetition, tiresomeness.

Ex. anadumhi luse u'sinesidina kiti, these madumbi are now irksome to us. sinesidina sanadumhi, we are now sick of dumbis.

Dinda, v. Thrash, beat vigorously, as a person (ace.) with a stick or switch, or a heap of mabele for the grain (= bulu);
be a useless thing, of no service, be an i-nDinda (used in perf.); do a useless work, of no service, make be an i-nDinda; make up one's full term, full size, etc. (comp. ndinda, with which it is probably akin. The exact meaning of this word, dinda, is somewhat difficult to follow; it is mostly used in reference to animal procreation and food, seldom on other occasions).

i-nDinda, i-loku i-dinda iyangambakazi, the bull is all along doing a thing of no service to the sterile cow (by constantly mounting it).

i-nkominzi nonguka zindicile, the cows this year have done a thing of no use, i.e. they have skipped this season, by not having been served by the bull.

isijingi zindicile, kasililiza 'nuntu, the pumpkin-mash has done a useless work, has become an i-nDinda, it is not eaten by anybody i.e. is standing idle, cooked for nothing, there is nobody who will eat it.

umsebenzi zindicile, the work is standing an i-nDinda, there being nobody to do it i.e. is standing idle for want of somebody to take it up.

u-s'edindile umfazi ka'Bunzi, she has made up her full time, has the wife of So-and-so i.e. she is now due to give birth.

imango is'indicile, the moon has made up its full term, i.e. is now at the full = is'ihlangene, is'dilingene.

i(l), or i-nDinda, n. Anything cast away, as useless, not wanted or cared for by anybody, as anything found thrown out on the veldt or lying about neglected in the kraal (cp. i-nBuqa); a buck found dead in the bush, a woman cast out on to the world by her husband, meat of a bush-buck, etc., not eaten by girls, a discarded pot, would all be named an i-nDinda.

Dindi or Dindikazi (s. k.), n. (C. N.) = dindini.

isi-Dindi, n. Cheek-bone (= isi-Dindi seso, i(l)-Tundu); clod of entangled roots and earth, such as is formed beneath a clump of grass (= isi-Hleke); such a clump of grass itself (= isi-Qundu; isi-Dl伦ga).

i-nDindibala, n. Any mass or body of huge, immense proportions, as a man, but, heap of mabele (not used of such things as a forest, field, river, etc. = u(uf)-Duqalu, u(tu)-Dvulala, etc.).

Dindida, v. Thrash vigorously = dinda.


Dindiliza, v. Lie stark-naked (= quyquleza; comp. quyquza; nguza); throw down at full length on the ground, as a man a girl (acc.) for carnal purposes or one boy another when merely playing; lie out dead, as a corpse in a hut, even when the corpse is covered (used in perf.) = ukutzi dindilizile [Sw. pinda, dead carcass; Her. pinyonka, lie in disorder].

Ex. ngamfunana isindilizile esende kwomgara, I came across him stretched dead (even though covered) by the roadside.

wadindiliza uwuntu, sing'azelele, a man lay down dead, we not having paid attention — said to blame, as it were, the sudden death of a person.

Dindilizeka (s. k.), v. Get thrown down at full length, as when one slips in the mud = ukutzi dindilizile.

Dindilizi, ukuti (ukuthi), v. = dindiliza; dindilizeka.

Ex. us'ele dindilizi, he already lies dead.

Dindinini, adj. Tasteless; flavourless; flat; insipid, as food = duma.

Dine, aux. verb. = sinze, dimde.

Dinga, v. Be without, want, need (acc.); be needy, destitute [Sw. taka; Ga. agala; Her. hopa] — the word has gone out of use in Zululand through the habit of klonipning the names of Dingiswayo and Dingane, the word ntula being there substituted for it.

i-nDinganiso, n. Large-sized i-Goma (q.v.), about two feet or more in breadth, containing nearly half a sack, and used in the old days for measuring out grain for sale — about half a dozen of these baskets filled with corn being deemed equivalent to a beast = u(uf)-Iewezi. [see linganisa, from which it is derived].

isi-Dingawoti (Dingawothi), n. Idiot — often used as a term of abuse in the sense of 'fool' (= isi-Tutha); also, bad snuff (= isi-Pusha) = isi-Dingidwane, isi-Liina.

Dingeka (s. k.), v. Be scarce, not easily obtainable.

i-nDingi, n. = i-nDingiliza.

Dingida, v. Investigate, enquire into, an affair (acc.) = titinya.

isi-Dingidwane, n. = isi-Dingawoti.

Dingiliza, v. = ukutzi dingilizile, ningiliza, dilinga.

Ex. ukuthi-dingiliza iwe, to roll together a word i.e. come to a common agreement as to what shall be said, as a lot of men going to a trial.

i-nDingiliza, n. Round, ball-shaped thing (= i-nDilinga, i-nDingilizi); Kafir top, made by thrusting a stick through any large berry, etc. (= i-nDingi, i-nPimpi
Dingilizi, ukuti (ukuthi), v. Go round; hence, roll, as a ball; spin, as a top; revolve, as a wheel; spin or circle sharply round on the 'chest,' as the flanks of an extended impi or line of dancers, so as to form up group-wise = ukutu ufungilizi. Cp. ukuti yingilizi.

isi, or i-nDingilizi, n. = i-nDingiliza.

(iI), more freq. in pl. ama-Dingolo, n. Any badly-made carthorse or that is very heavily laden with clay; person having big, ugly ears, or buttocks, or body generally.

(uI)-Dini, n. = u(lu)-Ndi.

Dintsi, ukuti (ukuthi; s.t.), v. Be or come down heavily as a dead weight, as a heavy box falling, or a blunt hoe that simply falls flatly on the ground, not penetrating the soil = ukuti gqintsi.

(iI)-Dintsi (s.t.), n. Any very heavy, weighty thing = ilii-Gqintsi; i-NZema.


Ex. ngiyadineka yikho kweka kwabantu, I am sickened with this begging of Natives. seungidiniwe, I am already tired out, have given up trying any more.

Dinye, ukuti (ukuthi), v. Fill anything (acc.) into something else (loc.); be full, as a vessel (nom.) with anything (acc.), or as anything (nom.) in a vessel (loc.).

Ex. ngwagayi ngomqaya, nginumti dinge esitsheni sami, I shall grind the stuff and fill it into my snuff-box.

ngalisishenisa igula lile dinge amasi, I found the milk-gourd filled with amasi.

amauci ami api? ngicashige ati dinye esitsheni, where is my water? I having left it full in the pot.

Dipaza (Diphaza), v. = ntipaza.

Dipizisa (Diphizisa), v. Surpass one's power to comprehend, beat, puzzle (C.N.). Cp. ntipaza.

isi, or i-nDisheLa, n. Any tasteless, insipid mash, porridge, or other thick soft mess of food. Cp. duqa.

i-nDishindishI, n. Person or animal heavily shaking with fat = i-mBishimishi, i-mBishishi, i-nDishishi.

i-nDishishi, n. = i-nDishindishI.

Dishizela, v. Go with the fat shaking or heavily sinking down at each step, as a very fat man, or pig = bishizela.

i-nDiva, n. Any cast-away, worthless, neglected thing, as an old pot no longer used, a wife no longer cared for since the advent of younger brides, etc. = i-mBuqa; i-nDinda. [Sw. hafifu, worthless].

Divaza, v. Walk or tramp along weary and done-up; search wearily about for a thing (acc.) without finding it; dance in a bad, heavy, lazy manner, be merely 'stamping.' = divaza.

Divi, ukuti (ukuthi), v. (N) = ukuti diki.

(nI)-Divi, n. (N) = i-nDikili.

i-nDivindivi, n. (N) = i-nDikindiki.

Dixi, ukuti (ukuthi), v. = dixiza; dixizeka.

Dixiza, v. Make to lie, as below.

Dixizeka (s. k.), v. Lie out on the ground in a loose, relaxed manner, as an indolent person lounging lazily in a kraal.

ama-Dixana (no sing.), n. A 'running' with an excess of any thick liquid, etc. — used as adjective, as below.

Ex. inkosikazi imridizeka amaphila, the wife is just running with fat (with which she has anointed herself).

Diya (Diiya), v. Cut a straight, even edge or end on a thing, as when nicely paring the both ends of a stick, or when cutting even the top or bottom edges of an isidwabo, or when cutting a piece of cloth to fit in by measurement.

isi-Diya, n. = isi-Gcayo (the latter is the word mostly used in Zululand); sometimes applied to the i-nBeleko afterwards made from such isi-Gcayo.

(uI)-Diya (Diiya), n. Straight even edge or cut, as made along a piece of cloth or skin. Cp. u(lu)-Ndi.

(iI)-Diye, n. Small locust eaten by boys.

Phr. nantsi ingquto yami, 'mnafa, u nguqoqo amadinye emva kwenzi kwenu, there's my settler, boy, just come and catch locusts for me behind your mother's hut — a common challenge in Natal given by one boy to another by tapping him lightly with a stick on the head.

Doba, v. Fish, catch fish (acc.) (N) = bamba. [Ga. roba, fish-hook; vuba, to fish; Reg. kalobo, hook; Sw. ndoana, fish-hook; opaa, to fish up].

(iI), or i-nDobela, n. Tidal waters of the inner-bay or lagoon at Durban, so called from the old-timed Native custom of fishing there. Cp. (iI)-Buya.

Phr. sokubuye udobela, the i-dobela (i.e. the water of the lagoon) has come back — at return of tide = for practical purposes at Durban, 'it is high water.'

lis'eminikile udobela, the i-dobela (i.e. water of the lagoon) is still away — when the tide
is out = for practical purposes at Durban, 'it is low water'.

(1) Dodo, n. An (1) - Watanga q.v. when overgrown with bush or scrub from its southern aspect. Cp. u-lu-Faba. [Hl. doab, cultivable land between two rivers].

u(1)-Dobo, n. Fish-hook (N) [Ga. roba; Sw. ndoana].

Doda, n. Be or become a man — mostly in the sense of 'doing the work of a man' in the kraal, as a smart boy might in the absence of older workers; also = ndonda. [See i-nDoda].

Ex. uMzwanana u-se'mdoda uyise = uMzwanana u-se'menzela uyise umisebenzi yama-doda, Mzwanana now does the man's work for his father (as building huts, repairing the fences, etc.). uyise us'e'dodhre umfana wake, the father has the man's works done for him by his boy.

I-nDoda, pl. ama-Doda, n. Adult male; husband (in the sense merely of the 'man of a wife'); male, of any age (used to designate the sex); smart boy — 'a man'; adult male of smartness, experience, position, etc. [Skr. dhava, husband; U. umu-n'tu, pl. avea-n'tu, man; Ya. mu-n'du, pl. wa-n'du; Ka. mu-n'du, pl. a-n'du; Bo. Ze. Ngu. etc. mu-n'tu, pl. wa-n'tu, Sw. m-tu, pl. wa-tu. — The derivation of this word is difficult to trace. From the Sahara to the Southern Ocean, throughout all the Bantu languages, one does not come across any word, having this particular significance, and bearing such a marked resemblance to the Kafir word in-Doda (husband) as the Skr. dhava, husband. The word for 'man' throughout nearly all of the Bantu languages is the local equivalent of the Zulu word umu-n'tu, a person. But in those languages it means almost invariably 'a man' or 'male' in contradistinction to 'a woman' or 'female', though it also very frequently has the second meaning of 'a person.' It, therefore, seems just possible that the word in-Doda is only another form of the same original root, and that, in earlier times, it many also have had the general meaning of 'a person' or 'human-being'. We note that the plural of the Zulu word is not izin-Doda, as it should be, but ama-Doda, which is quite irregular in Zulu, but quite in accordance with the regular plural of umu-n'tu in almost every other Bantu language. Furthermore, the use in Zulu of the word in-Doda-kazi (a daughter) would support the supposition that the thought contained in the root Doda was not always solely 'male' or 'man,' but rather 'a person'; for the idea of 'a female man' (i.e. in-Doda-kazi) is impossible.

Again, the word in-Doda — and also perhaps umu-n'tu as well — may be connected, in its origin, with the Bo. kudu, to drip; Sw. dondo-ḳa to drip; Ga. tondo, a drop; Ga. tonda, to create or bring forth into being; Zulu. um- tondo, the male organ: — hence, the 'dripping' or 'procreating' one).

P. adhla nga'mdoda, they (the other ama-doda) ate through a man — said by people in praise of anybody who has brought them something good.

ubu-Doda, n. Manliness; male sexual organs.

i-nDodakazi (s. k.), n. Daughter (female offspring, even when adult, and married, is scarcely ever dignified by this name in every-day Kafir speech; the word i-nTombazana (little girl) is that in customary use, even when referring to a married woman still in her prime, beyond that period i-nDodakazi would be used; in the case of chiefs and men of position, the word i-nKosazana is frequently used).

i-nDodana, pl. ama-Dodana, n. Son (like the preceding, this word also is seldom used, um-Fana (boy) being that in common use, even though it refer to a married man of anything under 30 years of age — the word i-nDodana might be applied to any male older than this).

P. indaba innendodana, uyise kana'ela, the matter is with the son (or offspring), the father is of no concern = it is not the mere original action, it is not what you have already done (that is of concern to me), but the bad results it may have, the ill effects it may give rise to.

u(1)-Dodelana, n. The little good-for-nothing lot of men — as of a certain kraal or locality (word of contempt). Cp. u(1)-Fazazana, u(1)-Ntonjana, u(1)-Fuyama, etc.

i-nDodisisa, pl. ama-Dodisisa, n. A man indeed i.e. of true manly qualities.

Dodonya, v. = durruzu (q.v.) thoroughly, vigorously.

u(1)-Dodou, n. Person broken-down, infirm, through age or sickness = um-Totovu.

Dodoza, v. = ndonda.

i-nDofane, n. = isi-DoFela.
isi-Döfedofe, n. = isi-Dofela.

Dofela, v. Eat, as any food that can be called an isi-Dofela.

isi, or i-nDofela, n. Any nice thickish paste of a food, mash or porridge of pleasant taste and nice consistency.

Dófo, ukuti (ukuthi), v. = dofoza.

Dofoza, v. Administer pressure by a puncli, kick or tread of the foot or hand on any soft, yielding surface; hence, crush, crush down, squeeze, as when treading on a lump of thick dough, a snake, mole-heap, or long entangled grass (= skofuzza), or when giving anybody a kick in the stomach.

Ex. sasidofoza eucneeni, we were crushing through the long grass.

Phr. wamandofoza kwembouma, he gave him a thrust (with his foot) in the light-brown parts i. e. on the side, beneath the arm.

Dólo, ukuti (ukuthi; s. k.), v. = dofoza.

Dofuzza, v. = Dofozza.

i(li)-Dokodo (s. k.), n. Roughly made, temporary hut, as were commonly erected in roving times of war = (i(li)-Dhlangula; cp. i(li)-Fokozi; i(li)-Xiba.

Dóko dóko, ukuti (ukuthi; s. k.), v. = dofoza.

Dókofu, ukuti (ukuthi; s. k.), v. = dokofula.

Dokofula (s. k.), v. Do anything in a weak, strengthless, weary manner, with body limp and ready to fall, as an exhausted or lazy woman hoeing, or a tall, weak-legged man walking = dukufula.

i-nDokoxa (s. k.), v. = isi-Doxo.

Dokoza, or Dokozela (s. k.), v. Speak in a low, base, gruff tone, as a person talking when half-asleep, or some deep-voiced persons naturally, or as the voice itself.

i(li), or um-Dokwe (s. k.), n. 5. Kafir-corn porridge (= i(li)-Yambazi); anything of a greenish-brown colour, like Kafir-corn when half ripe (= um-Tokwe).

N.B. The dove (i(li)-Inha), which is a destructive visitor to corn-fields, sings amun-dokwe! avukile! it (the avokele) is brownish! it is ripe!

i-nDola, n. Certain shrub (Triumfetta rhomboidae), used for its fibre.

u-Dólo (Dooalo), n. Very great mass or multitude, as of people or cattle (larger than the u-Bintsi).

i(l)-Dolo, n. Knee; pl. ama-Dolo, the decreased flow at the menses owing to conception, only used as below [Her. o-ngoro; Sw. gotó].

Phr. uku-gvoa amadoho, to have the decreased menstrual flow of conception.

i(l), or u(lu)-Dólo (Doolo), n. Long compact mass or closely packed line, as a crowd of men sitting thickly round hearing a trial, a row of dancers when standing very close together, or a long thick stretch of cloud. Cp. u(lu)-Qimba.

i(li)-Dolo-lenkonyane (s. k.), n. Smaller Dock (Rumex Ecklonii), whose roots are used for tapeworm.

i-nDolovane, n. Elbow [Ga. lu-kokoza; Her. o-ngete].

u-Dolonzima, n. = u-Dolo.

u-Doloqina, n. Medicinal charm taken as a tonic at the commencement of every new season, previous to the eating of the first-fruits. See eshubana.

isi-Domba (Dombha), n. Species of unusually tall and fine-looking imfe = (i(li)-Dondi.

Domboloza, or Dombolozela (Dombholoza), n. Grow handsomely tall, with a fine sleek body.

um-Dombolozi or Dombolozana (Dombholozi), n. 5. Tall handsome person with fine sleek body. Comp. um-Gempilezana; um-Dondoshiya.

i(li)-Dompola (s. p.), n. Dumpling [Eng.].

Dómú, ukuti (ukuthi), v. = domula; domuleka.

Domula, v. Draw out with a smooth, sliding action, as a stalk of grass from its sheath, a stake from the ground or a cork from a bottle (= unomula), select the choicest, among a lot of things, as girls or goods in a store (= jomula).

Ex. katele, umdomule, he hasn't taken (a wife), he has selected the sweetest thing (in the district).

nPikwasi ngatenga, yini? ayadomula, doesn't Pikwasi make a purchase? she chooses the nicest (of what is there).

Donda n. Be slow, or reluctant, to move, as in order to do anything, obey, get up, or a tree to grow. Cp. denga; kana [Her. oku-panda, unwillingness].

i-nDondela, n. Immense heap, perhaps as large as a small hut = i-nQolobela, i-nBundu, i-nBondwane[Her. o-ndyundo, heap; Sw. chungu].

i(li)-Dondi, n. = isi-Domba.

isi-Dondi, n. Slow, reluctantly moving person.

i-nDondo, n. Solid brass ball, about an inch thick, and having a hole through
the middle, for wearing round the neck as an ornament = i-n'quma.

Phr. hamba 'ndondo! Good bye! big golden ball! — said to the red evening sun as it sinks in the west (N).

Dondobala, n. Be in an utterly powerless, strengthless state, unable to walk or rise, through sickness, cold, etc. (used in perf.).

isi-Dondobala, n. Person in such a state as above; also applied to any abnormally weak delicate person, unable to walk, work, etc.

u(lu)-Dondolo, n. Long stick for walking, as carried by old women or men when travelling = u(lu)-Boko.

Phr. ukudula kul‘udondolo, kuy'intsi ka ve-

Dondolozele, v. Walk with the aid of a stick or staff, as an old man. Cp. sime-

Dondoshiya, ukuti (ukuthi). v. Go up tall, be slender and high, as a tree, reed, etc.

um-Dondoshiya, n. 5. Any tall thing or person, as above. Cp. um-Dombozolo.

i-nDondokusuka (s. k.), n. Slow, tardy, sluggish person, always postponing or promising yet always too indolent to do.

 isi-Dondwane, n. Mound, generally overgrown with bush, and formed of low ant-heaps.

u(lu)-Donga, n. Bank or steep side, as of a river or dam; used for the ‘wall’ of a house (mod.); deep gully or washed-away channel, such as are common on the up-country flats; a long compact mass of people sitting or standing, or of cloud (cp. u(lu)-Dolo) [Mbu. on-donga, river; Her. on-ndondu, river; Sw. u-kingo, river-bank; dunu, platform].

Phr. usfele odonjeni bevama(le), he has died in the men’s pit = he has died the death of a brave man — said of one who has been killed in battle.

u(lu)-Dondlukele, n. Yuma flamenco odonjeni be-

u-Dongoyi, n. = u-Nondongoyi.

u(lu)-Dongozi, n. Bad smell of any kind.

Cp. i(li)-Punga; u(lu)-Futa; u(lu)-Si.

um-Dongwe, n. 5. Very fine fatty clay deficient in sand and cracking when baked, hence not used for pottery [Sw. u-dongo, clay; Her. omu-noko].

i-nDoni, n. Black edible berry of the um-

um-Doni, n. 5. Waterboom (Eugenia cor-

data) a large tree growing on the coast bush-lands.

i-nDoniyamanzi, n. Dark-skinned person, but not so black as the i-nKanyimba.

u(lu)-Donga, n. Sesamum Indicum, a plant flowering something like the foxglove, and producing a small edible seed, for which it is slightly cultivated by the Natives.

u(lu)-Dongabatwa (Dongabathwa), n. An-

other plant (Chenopodium murale) closely resembling the preceding, but wild and not used as food.

u(lu)-Dongadongqa, n. Any savoury-smell-

Dontsa (s. t.), v. Pull, in all its meanings; hence, draw, drag, tug; allure, attract, as by some infeintice (with nga); draw, as by suction through a pipe; pull up, ascend with exertion, as a steep hill (acc. or loc.); strain or make protrude, as the eyes (acc.) [Skr. dah, draw out; Lat. ductere, to lead; Xo. donta, strain; Sw. juba, a strain; Her. kondya, to strain].

Phr. ukw-xi-donqsa, to be gripped, to strain, as one with diarrhoea.

wanjdontsela amehlwana, he pulled his little eyes out for me, i.e. stared at me.

isi-Dontsa (s. t.), n. A gripping or straining at stool, as one suffering from diarrhoea.

i-nDontsa (s. t.), n. The planet Jupiter = i-nDontsakusa, i-nDontsamasuku.

i-nDontsakusa (s. t.; s. k.), n. = i-nDontsa.

i-nDontsamasuku (s. t.; s. k.), n. = i-nDo-

tsakusa.

i-nDontsameshila (s. t.), n. Silly, stupid person who, when asked a question, merely gasps at one without answering. Cp. isi-Newayimbana.

u(lu)-Dontsi (s. t.), n. (C.N.) = u(lu)-Dosi.

Donya, n. = durruza.

i-nDonya, n. White star on the forehead of a horse or ox; hence, a single conspicuous spot of a different colour marked in the middle of anything, as the ace of any suit of cards (except of spades = u-Sihungu); some red substance purchased in the towns and used by the young men as a love-charm to fill a girl with fear in his presence and so make her an easy prey.
Dorro, ukuti (ukuthi), v. = dorroza.

Dorroza, v. = durruza.

i-nDosa, n. (C.N.) = i-nDontsa.


u(lu)-Dosi, n. Sting, of a bee; a loose hair, of any kind, i.e. detached from the body, such as one might find on one's coat after holding a cat, or in the food occasionally, and whether of animal or man. Cp. u(lu)-Nwele; isi-Boya. [Her. on-dyisesa, a human hair; Reg. ma-osa; Sum. mu-sasi; Be. mu-sisi; Ze. lu-fili; Kon. m-illi; Gan. lu-vili; Sw. w-nyele; Li. lu-nyele = Zulu. w-nyele, human hair].

N.B. The u-dosi or hair of some animals, as the lion for instance, figures largely in cases of takata. They are said to cause various diseases, generally incurable chest complaints. Consumption is sometimes conveniently explained as being such an u-dosi on the chest, introduced there, of course, by an umukati.

Dovi, v. Knead, tread or trample upon anything (acc.) with the feet, as mud when preparing it for mortar; knead, punch, or press about with the hands or fists, as anything down on the ground. Cp. xova.

um-Dovu, n. 5. Any grain of last season's crop already slightly smelling of the pit (but not so strongly as the is-Angecobe). Cp. u-Nyasa.

isi-Doxo, n. Filth or dirt of a thick, pasty, besmearing kind, whether still wet or encrusted, as of mud on one's trousers, food-stuff about the hands of a child, or thick dirt encrusted on a boy's neck or back = i-nDoxuza.

u-Dove, n. = u-Magwe.

(i)-Do-yi (Dooyi), n. Medicine of any kind taken by the members of a family immediately after the death of one of their number and previous to taking any food, in order to 'brace up' (qinisa) their bodies = (i)-Kubalo.

Dú, ukuti (ukuthi), v. Do in an 'out-and-out' kind of way, thoroughly, completely, utterly; be done in such a way. Cp. ukuti nya; bne; ci.

Ex. ugi'sitingawenti impela da, he is a real, out-and-out idiot.

sadha sati du, sasesshaumba, we ate and finished, and then went on our way.

Phr. du da ngalo du, or (more often) dunja-loze, with that I shut up, I'm not going to say another word — said by a person who refuses to give any further reply.

u(lu)-Du, n. obsolete word (= u(lu)-Ju), now only found in the phrase below.

Phr. ngadhla uluva, ngadhla incomo ya-s'odwini (or ya-s'ojewini, or ya's'ojewini) — see ul-Ovu.

Duba, n. Break up the clods (acc.) in a recently ploughed or hoe field (acc.); go over a field (acc.) a second time generally, whether in order to break up the soil, or to re-sow it when the first sowing has been a failure (cp. bukeza); break about a person (acc.) i.e. treat in a hard, inconsiderate manner, as a master overworking his servant, or a rider treating a horse harshly (cp. kaIhu); pester, trouble, worry, as might some passion or moral weakness hard to restrain (= kataza)—cp. ukuti dubu, dubuza; also (N)= dikita.

i-nDubazi, n. ‘Green,’ unexperienced fellow, as a country Native coming up for the first time to town (N).

(i)-Dubu, n. Zebra (Equus zebra—see i-Qwaha); beadwork with different coloured stripes running horizontally (see qopa); unhealthy mealie-plant having the leaves striped with white.

Dubeka (s.k.), v. Get broken up, or gone over a second time, as above (see dubu); get treated hardly, troubled, worried, as above (used in perf.).

u-Dubintlangu or Dubintlangu, n. = u-Ju-bingwanga.

Dubu, ukuti (ukuthi), v. = dubuza; dubuza.

um-Dubu, n. 5. Two species of willow, one a tree, the other a bush, both growing along the coast, and the rough leaves of the latter used for polishing sticks; any animal or thing coloured like an um-dubu stick i.e. of a light yellowish or dusty brown; also of a drab or pinkish grey tint.


(i)-Dúbubdu (Dúbhdubh), n. Confused thud thud, a ‘mere stamping,’ as of a lot of people dancing badly or out of time. See dubuza (Dubhuza).

Dubukala (s.k.), v. Be in a broken up state, as a clod of earth or fragile pot smashed up into bits; be in a soft, smashed state, as beans thoroughly cooked; be sodden, broken up, as over-boiled potatoes (used in perf.). Cp. dubeza.

Dubukeza (s.k.), v. Cause or make to be as above; grind or crush corn (acc.) in large quantity, as for a great beer-drink.
i-nDubekezi (s. k.), n. Large quantity, as of beer or crops; immensely big person.

Dubula, v. Fire off, as a gun (acc. — perhaps from the dull, thudding sound when heard from a distance); fire at, shoot, as an animal (acc.); 'bring down' a girl (acc.), as a young-man when smartly paying off her lobola cattle; strike a person (acc.) with some hard word; begin to flower, as mealies (= nyakeza) [Sw. tupa, shoot; Her. nyopor-a, shoot an arrow; MZT. in-tobolo, gun].

Ex. ayidubale mugekumi, he has knocked her off with (a full) ten (head of lobola cattle).

isi-Dubuli, n. Internal contusion, injury, or pain, as from the blow of a stick (cp. isi-Lalo); (C.N.) suddenness.

i-nDubundubu, n. Anything of a friable, fragile nature, as a clod of earth, biscuit, or earthen-pot.

Dubuza, v. Make a dull, thudding sound, or cause a thing (acc.) to make such a noise, as when stamping or dancing on the ground, kicking the wicker-door (acc.) of a hut when closed, or a thing falling on the roof of a hut (cp. dubhuz-a); break a thing (acc.) of a friable or fragile nature into particles or fragments, as a clod of earth, a biscuit, or an earthen pot by letting it fall (= dubukeza; coboza; tlahaza; pahlaza). Cp. budhluza. [Her. tukutura, smash up; Sw. runja].

Phr. ukazi-dubuza, to throw oneself away, risk oneself, give up one's life, in any cause or speculation.

Dubuza (Dubhuz-a), v. Bring the foot down with a thud on the ground, people dancing. Cp. Buduza; i(li)-Dubuza.

Dubuzekeka (s. k.), e. Get knocked, kicked, stamped upon, etc. with a thudding noise, as above; get broken into particles or fragments, as above.

Duda, v. Excite or rouse a person (acc.) to do by inflaming or encouraging his passions or strong desire, as the bull-calves excite the bull to activity by mounting before it, or as a boy is led on to fight or steal by evil example or prompting [Lad. dweo, I lead; Sw. thubhutisha, encourage; rute, induce].

Dudhla, v. = ukuti dudhlu.

um-Dudhla, n. 5. Any high-standing, bulky-bodied thing, as a long sack well filled out; a high thick-bodied barrel, large bulky bottle, tall bulky person; long and big bodied person, i.e. with long full belly = um-Dudhla.

Dudhlu, ukuti (ukuthi), v. Thump, strike with a thumping noise, as a man on his chest or a bullock on its belly (= dudhluza); fix, as the eyes on any spot (= dudhluza) = dudhla.

i(li)-Dudhlu, n. — see Ex. under i(li)-Budhli.

Dudhluza, v. Fix the eyes (with amehlo), rivet the gaze, as when looking fixedly on any spot = ukuti uqwata.

Ex. uqgidhululele amehlo, he has fixed his eyes on me.

Dudhluza, v. Thump, strike with a thumping sound, as a man (acc.) with one's fist on the ribs, or a bullock with a stick on its sides.

i(li)-Dudu, n. A doing all together or all at once, a doing in a body or en masse, a combined or united doing, as when fighting, hoeing, dancing, entering, cooking, etc. = isi-Dududu.

Ex. bakhe b'enza idudu, bayeka, they made one combined attack, had one general go at it, and left off.

unbila xawentelo idudu, she threw on all the mealie-cobs at once (instead of roasting them some at a time).

ubu-Dudu, n. = ubu-Tatu.

u-Dududu, n. Regiment, or member thereof, formed by Mpande next after the u(lu)-Dhloko.

isi-Dududu, n. = i(li)-Dududu.

um-Dudukazana (s. k.), n. 5. Young heifer already going with the younger bulls — somewhat younger than the um-Tantikazi = um-Tantazana.

Dudula, v. Make go away, push away, drive off, as any object (acc.) obstructing one's way, cattle from any spot, or one bull from another.

Ex. xidudule bo kuleyo'ndawo, drive them away from that place.

u(lu)-Duduma, n. Any broadly extensive thing, of extensive surface, as a large field, forest, river, hut, etc. (= u(lu)-Dwula, u(lu)-Daswa, u(lu)-Dakulu); any great shaking, trembling thing, as the mud of a bog, a great fat pig, or big belly (= imBikimbiki; cp. dudumela).

Dudumela, v. = tutumela.

i-nDudumela, n. Certain forest climbing-plant.

i(li)-Dudusi, n. Very soft, sandy soil, almost entirely sand, as is frequent along the coast. Cp. i(li)-Tshetshe.

Duduza, v. Make a constant dull, thudding noise, as one beating the ground within a hut or at a distance. Cp. Dubuza.

Duduzela, v. = tunduzela.
isi-Duduza, n. Lullaby, means to quieten a crying child.

Duka (s. k.), v. Go or get off the right path; go astray, or leave the right way; be wrong (by comparison), as in an argument or assertion [Her. xika, go astray; Sw. xinguka, wander].

Ex. uku-Duka endhleleni, to go astray from the path, or on the way.

uku-Duka neendhlela, to go astray along with the path i.e. to follow a wrong path.

i(li)-Duka (s. k.), n. A girl attached to the ama-Duka hut or section of the i-nKwelomba band of Cetshwayo's um-Ndhlukulu. See i(li)-Tontsi, i(li)-Beja.

u(lu)-Dukana (s. k.), n. = u(lu)-Duduma

Dukela (s. k.), v. Get astray for a person (ace), as a path or person one has missed.

Ex. ingiludele umuthlela, the path has got astray for me, i.e. I have missed it.

ingiludele umuthlela, I have been got astray by the path, i.e. I have missed it.

uyandukela endhleleni, I got wrong or went astray for him on the way, i.e. I failed to meet him, I missed him.

Dukelana (s. k.), v. Get astray from one another, miss one another = pambana.

Dukisa (s. k.), v. Send astray, make go from the right path.

i(li)-Duku (s. k.), n. Kerchief, either for covering the head, or wiping the nose [D. doek]; Spanish-fly plaster, and other medicaments, sold to the Natives by Arab traders as powerful love-charms.

Umu us'uxadaile entombini, 'Mpaende! ingqijinja konomane, ixe kwe.

u(lu)-Duku (s. k.; no plur.), n. = u(lu)-Wamba.

Duku duku, ukuti (ukuthi; s. k.), v. Be a little while, pass a short time — used impersonally to express 'after a short time', 'very soon after', — the length of time may be a 'few moments', a 'few days' or a 'few weeks' after, according to the circumstances.

Ex. safa ka ilanga sesihona; kule kusati dukuduka, safika yena, we arrived as the sun was setting; a little while after, he arrived.

uChishu wabuya eShowe, kwe duku-duku, was'chambe futi, Cishu returned from Eshowe; a short time passed, and he went off again.

i-nDuku (s. k.), n. Walking or carrying-stick of any kind [the original meaning was probably that of a 'cut or stumped' thing. Sw. rungu, knobkerry; gutu, stump of a limb; gongo, long thick stick; Ga. muggo, stick; Bo. ngoda, stick]. See i-Wisa, um-Shiza, u(lu)-Boko, etc.

Phr. ugnyabeke iinduka yami kuwe, I am leaving my walking-stick with you — said by a man when traversing past a friend’s hut and intimating that he is just going on ahead, but will return by way of that hut again, when he will expect to find something to eat.

bagabe babeku induka, they danced and set up a challenge = in a way that challenged all beating.

mukha uZitwana, xabaek'induka (abanye), Zitwana is handsome, he challenges them (the others, to surpass him) = Zitwana is handsome; who can beat him? (nobody, of course).

sibeleke induka, or sibabeke induka, we have lain the stick on them (i.e. have challenged them by tapping them on the head — see i-nGqodo) = we have beaten them.

kuhle umuntu afe, esihya induka ebandula, good is it to die, leaving one’s stick in the assembly i.e. leaving something behind by which one may be traced, remembered, etc., not disappearing outright and unbeknown to every body.

sasina sashiya induka, we danced and left our mark = we danced surpassingly fine.

P. induka ishay’imikisi, the stick strikes the one wading it off, i.e. the blow strikes him who seeks to run away from it.

i-nDuku-ka’Qwabalandu (s. k.), n. An unformed ibuto, following next after the u-Dakwa-ukuSuta and which would have embodied boys who were between 13 and 15 years old in 1901 = u-Nisinga.

N.B. Qwabalandu is the name of one of Dinuzulu’s inNduna.

isi-Duku (s. k.), n. Blunt end, stumpy or cut-off end, as of a stick, assegai, etc. = isi-Duna.

Ex. wangenqura ngesiduka somshwane, or somkonto reke, he poked me with the end of his stick, or of his assegai (i.e. not by the point, but by the blunt end).

um-Dukuca (s. k.; s. c.), n. 5. = um-Nukuva.

Dukuca, ukuti (ukuthi; s. k.), v. = dokofula.

Dukufula (s. k.), v. = dokofula.

isi-Duku (s. k.), n. Blunt end of a thing of length, as a log of wood, an unpointed stake; such thing itself. 'Cp. isi-Duku.

isi-Dukumezi (s. k.), n. = isi-Dikimezi.

Dukuza (s. k.), v. Walk or go in the dark, surrounded by darkness so that one cannot clearly see his surroundings or bearings, as when travelling during a dark night, or through a thick mist, or though a dense forest [akin to duka —
Her. *puka*, go astray; Sw. *zunguka*, wander]. Comp. *fufuta*; *pumputa*.

Ex. *salidukuswa ihlati las'Ngoye*, we groped through the N'goye forest (although easily seeing the path).

P. *siyadukuswa osini iwenkomo*, we are walking in the dark round the paunch of a bullock = we are lost in a maze, don't know where we are going or what we are saying.

isi-Dukwana (s. k.), *n*. A small stick — applied to a man of some position, a 'big-gish stick', as a sub-headman.

Dulela, *n*. Speak to anyone, call him, etc. without eliciting any attention or reply [akin to *tula* q. v.].

(i)li-Duli, *n*. Knoll, small round hill = *(i)li-Gqumo, *(i)li-Ganga*.

i-nDuli, *n*. Species of river-grass or rush used for mat-making. Cp. *i-nDuma*.

isi-Duli, *n*. Ant-heap, such as are common over the veld; grave-mound (= *i-Liba*); natural roughness of the skin, like a multitude of hard tiny pimples, common on the upper leg; dumbo person *i.e.* one not giving a reply when spoken to (from *dulela*, q. v.). [Ya. *chikula*, ant-heap; Her. *olyi-tundu*, ant-heap; Sw. *ki-sugulu*, mound of earth].

i-nDulo (loc. enDulo), *n*. Ancient times, antiquity; an old-time, unenlightened, ignoble person, 'green', as to the things of modern times (= *i-nDubazi, i-nDu-luzane*) [the letters *d* and *k* being sometimes interchangeable in Bantu, prob. akin to Sw. *kale*, ancient; Her. *korukuru*, ancienly; hence, related to Z. *kula*, to get big; may be furthermore connected with *dala*, old, q. v.].

i-nDulu, *n.* = *i-nDulo*.

isi-Dulu, *n.* = isi-Zukulwane.

i-nDuluzane, *n.* = *i-nDulo*.

Duma (Duuma), *n.* Thunder; hence, make any noise resembling the heavy, as a number of people are talking or singing therein; rumble, as the stomach from flatulence; boom, as cannon firing; hum loudly, as a swarm of bees passing (not a single bee = *baza*); make a great sound abroad, *i.e.* be famous, notorious, well-known—in good or bad sense (used in perf.); rush off thoughtlessly to do anything; be thundering great, numerous, etc., as crops or cattle [Skr. *dha*, shake; Lat. *tonare*, to thunder; *fulmen*, thunder; Xo. *duduma*; Her. *tutuma*; Bo. *tutum*; MZT. *izumo*, thunder; Sw. *ngurumo*, distant thunder; Ma. komaduti.]

Ex. *izinkomo ku'Bani ziyaduma*, So-and-so's cattle are a thundering-large herd. *ngakatuma ishungu, ub'us'duma we *kutata inuku*, I sent you for a snuff-box, and then you thoughtlessly rush off to go and take a stick (= why don't you think what you are doing?)

P. *lidume, ladhla unmunga*, it thundered and struck an unmunga tree (for which the lightning, prob. on account of its resinous nature, is said to have a liking) = it thundered, and not without its victim—said of an angered chief killing a man.

N. B. Anything of a white nature, whether it be heads, wood-parings, or white cattle, is studiously concealed or avoided during a thunder-storm, especially in a kraal that has been medicinally treated with an *isi-betelolo sezulu*; also a person walking along a path would immediately leave it for the grass, as all of these things are supposed to draw the lightning!

Duma, *adj.* Flavourless, insipid, flat, as any food may become (even though retaining its natural taste) from want of seasoning or cooking (= *dindinini*). Cp. *i-Mwanye*; unsweet, as the mouth when rising in the morning; unpleasant, unlike, as a person's talk = *dumele* [Sw. *dufu*, tasteless; Her. *haku*].

(i)li-Duma (Duuma), *n.* Notable, or notorious person, in a good or bad sense, as a young man or girl noted for good-looks, a doctor famous for his skill, man notorious for his anger or evil practices.

(i)li-Duma, *n.* Person whose looks do not please, are without flavour, or any attractiveness.

(i) or isi-Duma, *n.* Knoll, small round hillock; mound of earth or rubbish (= *um-Ganga*); lump or unevenness, as on a badly levelled earthen-floor = *(i)li-Ganga*.

i-nDuma (no plur.), *n*. (N) = *(i)li*-Geeba.

u(lu)-Duma (Duuma), *n.* Crushing bruise or contusion (not externally bleeding), as from a severe blow or knock.

Phr. *mage! ngashaywa ngoduma!* oh! I was struck by a crushing blow (one felt internally, but not seen by others)—said by a woman who has lost her child.

Dumala, *n.* Lose flavour, become tasteless, as food by an excessive addition of water; lose sweetness, become bitter, rejected, disappointed, as a heart robbed of its hopes; be disagreeable, unlike, offensive, as rude talk [see *duma*].
Dumaza, v. Make lose flavour or become tasteless, as food (ace) by an excessive addition of water; make lose sweetness, become bitter, discoloured, disappointed, as a person’s heart (doub acc. with i-nTlizi-tyo); make lose favour, credit, good repute, or to look small, discredited or ridiculous, as one person might another (ace) by talking disparagingly of him, or disrespectfully to him in the presence of others, or by acting in such a way as will reflect discredit upon him—hence, disgrace a person. (ace. = potiisa; cp. fiba.)

Ex. ukwezi-dumaza, to make oneself lost of flavour or good repute, to disgrace oneself—used especially of a girl who has allowed herself to be deflowered.

Dumba (Dumbha), v. Bulge up, swell slightly, as a bump where one has been stung or knocked, or where an abscess is forming (umuka is used of a general or considerable swelling, as of the cheek or foot); fill out, grow stout, as a bean-pod, a child putting on fat or bulk while growing; choose, select (= keta). [Her. o-nDumba, bump; Sw. vimba, to swell; nduta, a bump].

um-Dumba (Dumbha), n. 5. Pod of the u-Dumba plant (the beans being still inside; not when empty = i(li)-Qobolondo).

u(li)-Dumba (Dumbha), n. Certain climbing bean-bearing plant cultivated by the Natives; one of the small edible beans thereof (mostly used in plur. as i-nDumba = i-nDumba, i-nDumayo [Her. e-kunde, bean].

i(li)-Dumbe (Dumbhe), n. = i(li)-Dumbi.

u-Dumbedumbe (Dumbedumbhe; no plur.), n. Species of i(li)-Dumbe of more recent introduction from Natal, and much larger than the original kind cultivated in Zululand. See i-Dumbi.

i(li)-Dumbi (Dumbhi; with plur.), n. Certain plant (Colocasia antiquorum), or the edible tuber thereof, much cultivated by the Natives for food (cp. u-Zaza; u-Qomo; u(li)-Nyawolenkuku; u-Dumbedumbe); the trembling of palsy, or palsy itself, as often seen in old Native women.

P. inyalo yaminoa edunjini, the small potato came out of the big-potato = he is a child of the old block.

isi-Dumbi (Dumbhi), n. Field or garden planted with ama-Dumbi.

i(li)-Dumbi-lik'a*Ntloyile (Dumbhi; s. k.; s. t.), n. Kind of hamanthus (Hamanth.

Natalensis), having a large orange-red, brush-like flower = i(li)-Dumjana.

Dumbisa (Dumbhisa), v. Show a swelling of the genitals at the time of reaching maturity, as a pig, etc. (N.).

i(li)-Dumbu (Dumbhu), n. Skin-string, made by slitting an u-Qoto, and used for sewing the isi-Fociya, etc.; wood in the whole, or piece of such wood, i.e. not a strip (as firewood), or a slice (as a board), or a side-length (as a scantling), all of which are i-nBonde q.v. — a stick lopped clean off from trunk is an i-Dumbu, or a post consisting of an entire tree.

Ex. induku yami imdumbe, my stick is a whole-growth — not a strip or piece cut out of the length.

isi-Dumbu (Dumbhu), n. Corpse, carcase, of any dead person or animal [Her. owu-tundu, corpse; Ga. m-tumba].

um, or i-nDumbu (Dumbha), n. 5. Whole grain or lump left in a mass of fine-ground or soft-cooked food, as whole mealies in the um-Caba, or an uncooked grain in a pot of boiled rice = i-nDumbuluza.

um-Dumbu (Dumbha) n. 5. Whole ‘body’ or full term, of any period of time, as a day, week, month or year.

Ex. us mnemonicum eunyangan u-sebenza na? sengenidumben eimmati, how many full months have you now at work? I have now three full periods.

i-nDumbuluza (Dumbhuluza), n. Stone, pip, or hard lump, found in any soft-natured mass, as the stone of a peach, pip of an orange, a mealie-grain in the amusi, etc. Comp. i-nDumbu.

Dumela, v. Go with a vehement rush; make a rush at (ace.), spring upon, as a wild-animal attacking a man.

(i(ii)), or i-nDumela, n. Fame, notoriety, in a good or bad sense; sound of a great noise as heard in the distance (= ukuxoxozula when heard close at hand).

i-nDumezulu, n. Any immensely big, extensive thing, as field, forest, hut, noise, etc. (= u(li)-Dadawe, u(li)-Duduma, u(li)-Dakadaka); immensely large quantity, as of cattle, mealies, beer, etc. (= u-Bintsi, u-Delo, ama-Baka, etc).

um-Dumezulu, loc. enu-Dumezulu, n. Name of one of Mpande’s kraals.

Dumisa (Dumwisa) v. Make famous, notorious, in a good or bad sense; extol, sing the praises of (ace.); glorify, make known (modern use), as God (ace.) among the nations.
i-nDúmo (Duumo), n. A thundering noise, tumultuous uproar, as of a great quarrelling in the distance, or a great herd of cattle running; a thundering, terrific on-rush, as at a charge.

Ex. i-inkomo viíke ungundumo kuge, the cattle would come thundering down upon him (as a person in their way).

isi-Dúmo (Duumo), n. Great occurrence, serious event; matter or report of importance, gravity.

Phr. «Bani kasali esidumyecnini, So-and-so is never out of the row, is sure to be found in every bad scrape. See um-Pungudelo.

um-Dúmo (Duumo), n. 5. Thunder-storm, or noise of any description that can be said to dumu, hence, rumbling of a lot of wagons passing, booming of cannon, humming of a bee-swarm passing, etc.

Ex. lashanga umduume, lasi, it went through a thunderstorm, and cleared up.

u(lu)-Dúmo (Duumo), n. Great number or ‘swarm’ of children or people in a kraal; (C.N.) sound (= um-Dumo); fame (= ili-Dunela).

isi-Dumudumu, n. Immensely large thing, as an affair; or quantity, as of beer = isi-Cimiciemi, isi-Dumukela.

Dumuka (s. k.), v. Brazen out, proclaim abroad in an impudent, regardless manner the private doings of another person (acc. = cuka); provoke, exasperate, as another person (acc.) by any word or action (= gafa).

Ex. ukw-i-dumuka, to publish abroad in a brazen-faced manner one's own carryingson.

isi-Dumuka (s. k.), n. Internal fat, or suet of an eland, used for purposes of taka-ta (see i-Mpho, for which this is the women's klonja name); person given to brazening abroad the secret affairs of other people.

isi-Dumukela (s. k.), n. = isi-Dumudumu.

Dumuzela, v. Make a humming sound, as a lot of people talking quietly in a hut = hhumuzela.

i(li)-Duna, n. Male, of any animal (not man) — especially used to indicate the sex of young animals (ep. i(li)-Sikazi); a highest-class i-nDuna, of which there were only a few in Zululand, forming, as it were, the ministry of the Zulu king (ep. isi-Lomo).

Ex. ingumbe yaani ixiw anawumana odwa, my pig has given birth to males only.

i-nDuna, n. Male, of any animal (not man) — especially used to distinguish the sex of young animals (= i(li)-Duna; ep. i(li)-Sikazi); officer of state, or army, appointed by the chief over others; captain, overseer, foreman; (gen. in plur.) acne or pustular pimples on the forehead, etc. [Heb. adon, lord; Goth. guma, man; Her. omu-hona, a chief; o-ndume, male animal; Sw. ndume, male; Li. Bo. Ngu. Ze. etc. dume, a bull; Ko. mnume; Kam. munte; Ru. Go. tuma, male, — kazí, female. The original root of this word probably signified ‘a male’ or ‘bull’ animal, and so came to be used for a ‘bull’ or ‘chief’ among the human herd].

Ex. inkonyene yenguna (or yeDuma), eyendeuma (or eyeduna) (ingulube), a male calf, a male one (pig) — of full-grown animals, when designating their especial functions in life, one would use inkonazi (cow), oftentimes intiskazi (female) when used of smaller animals; inkabi (a castrated beast, bullock, gelding, etc.), inkazi (bull).

P. we! ‘yayekazi! ukukhamba kusala induna, I say, poor me! to go about gives birth to a male thing i.e. something of importance = going about makes one see something, or one meets strange things in life.

Dundu, ukuti (ukuthi), v. Come to, or be on, the summit or top of any elevated place, as a man on the roof of a hut, a monkey on the top of a tree, or a person ascending a hill (gen. used with pesu or pezula) = qoka, qwaka. [Sen. chi-dunda, hill; Her. o-nuduna, low hill; o-nombu, summit; MZT. chi-henda, hill; Ga. wagulha, summit].

i(li)-Dundu, n. Top part of a hill, ridge, precipice, or any ascent. Cp. isi-Qongo.

Dundubala, v. Come to the top of any elevated place, as a hill, precipice, house, tree, etc.; come up over a hill, as the sun or moon.

Dundubeza, v. Cause to go or come to the top, as above = dundubalisa.

isi-Dundulu, n. Shortish person; (C.N.) = isi-Dindili.

Dunduluza, v. = dindiliza.

i-nDunduma, n. — see i-Ndunduma.

Dunduzela, v. = tunduzela.

Dunga, v. Disturb or make turbid by raising the sediment in any liquid (ace.), as when stirring up the mud in a pool, or shaking a bottle containing any sediment; disturb the complacency of any company, as a rough, noisy person on arriving = xunga. [Her. xunga, stir up; Sw. xhukulisha, disturb].

i(li)-Dungamuzi, n. Middle-sized tree (Euclea Natalensis), possessing violent purgative qualities and supposed to produce quar-
Dungazela, *v.* = *xwuyazelu*.

Dungeka (*s. k.*), *v.* Get disturbed or stirred up as to its clearness, as any liquid containing sediment; get disturbed as to their complacency, as a company of men by the arrival of a rough, noisy person; be muddy-minded, 'seedy,' as one roused up from sleep at night to do some work.

Dungula, *v.* Make a hole through the centre of any reed-like thing (*acc.*), *um-Tshumo*, etc.

i-nDungulu, *n.* Certain broad-leafed plant (*Kaempferia* *sp.*) whose strong-scented root is said to be good for a catarrh; for driving away snakes, and warding off lightning; for mixing with the ma-bele or mealie seed to keep off the ill-effects of drought and excessive heat; and for preserving the *inganya* from the dangerous effects of some noxious plants when he goes to cut or collect them. See *i-nDaavo*.

u(1)-Dungundumela, *n.* Serious affair already noises everywhere abroad = *ama-Hlekelele*.

i(1)-Dunguzuza, *n.* Swelling, or puffing up of the skin or flesh, whether large or small, in any part of the body, as from some internal inflammation, or when externally irritated = *i(1)-Dengezi*; *cp.* *i(1)-Nqoza; isi-Ritula*. [Sw. *chuaboku*, bump; *ki-nundu*, protuberance].

Dunguzela, *v.* Be ill (only used of the chief, and of small children, in which cases it is not advisable, or possible, for the public to be told what is actually wrong with the sufferer).

Ex. *inkosi siveka katima iyadunguzela,* we hear it said that the chief is ill.

i(1)-Dunjana, *n.* = *i(1)-uDmbi-like Xtlonyile*.

Dùnu, ukuti (*ukuthi*), *v.* = *dunusa*.

isi-Dunu, *n.* Thick, blunt or stumpy end, as of an assegai, or the butt-end of a gun (= *isi-Duku*); the lower end of the land, *t. e.* on the coast.

Ex. *s'ake esidumende ukuse siseke,* we live at the stumped-end of the country (where it is abruptly cut off by the sea).

i-nDunu, *n.* The anus or fundament = *i-nGquzza*.

Dunusa, *v.* Turn up the rump (*i-nDunu*), as by leaning down over the knees, or a buck when running, or fowl when scratching. *Cp.* *talusa; qulusa* [Sw. *tupu*, naked; *Her. mutundu*, naked].

Dunusela, *v.* Turn up the rump at a person (*acc.*) *i. e.* act in a rude, bold, disrespectful way towards him = *talaela*.

*N.B.* When it is raining, the children have the custom of going out and turning up their posteriors towards the sky, saying, as they do so, *atise, 'bfunna!'* (let it clear up, bare rump!); or, *'dumudumu, mulise; mina ngiyawo amagama!* bare rump! let it clear up; I am the last born of our family!

Dunuzela, *v.* (*N*) = *dunusela*.

Dùruza, ukuti (*ukuthi*), *v.* = *duruza*.

Durruzza, *v.* Smash, make crash to pieces, as an earthen-pot (*acc.*) by a blow or fall; smash a person (*acc.*) *i. e.* deal him a blow with a stick, fist, etc., about the ribs (not head) = *dorroza, bororza, donya*.

Dusa, *v.* (*C.N.*) abbrev. form of *dukisa*.

Dùshu, ukuti (*ukuthi*), *v.* = *dushuza*.

Dushula, *v.* = *dushula*.

Dushuza, *v.* Thump, on any soft or resounding part of the body, as when a man punches another in the chest, or a bull thumps off another with a thrust of its horn = *dutlhuza*.

Duva, *v.* Get disregarded as of no consequence, be made little of, as anything, affair, etc. (used in perf.).

i-nDuva, *n.* Thing disregarded or not cared about, as of little value or importance, as a frivolous complaint brought to a chief, or an old piece of property. *Cp.* *i-nDiva*.

Duvaza, *v.* = *divaza*.

Duza, *v.* Make fast, by one of various methods, the grass already loosely hung on to the framework of a Native hut (*acc.*), as by pegging it down with sticks (= *kwevca*), by surrounding it with a network of string, or by covering it all over with matting.

i(1)-Duze, *n.* A place near, a short distance away (with *wa*); loc. *eduzu* or *emaduze*, in the vicinity of, within a short distance from, near (followed by *wa*, or *ka*).

Ex. *ka*Ndabambi *ka'eduzu malapo ngikona*, Ndabambi's is a short distance from where I am = *ka*Ndabambi *ka'eduzu malapo ngikona*.

um-Duze or Duzi, *n.* 5. Natal Lily, having a large white flower with pink stripes.

um-Duzu, *n.* 5. White Rhinoceros = *um-Kömbe*.

i-nDwa, *n.* Blue Crane (*Ardea gravis*); feather of same worn as head ornament.

*N.B.* This head-feather was presented to
full-grown men by the king and was a preliminary sign that the recipients were about to be called to the honour of wearing the headring.

isi-Dwa, n. Pink gladiolus (Gladiolus Ludwigi), common on the veld, and the stem-like nut of whose root is placed by a woman in her seed-gourd and kept therein all the time she is sewing, it being supposed to increase the productiveness of the field. Cp. um-Linge.

P. wamiwa isidwa, he was stuck for (in the throat) by an isidwa (i.e. by one of its stem-like roots, which are about the size of a penny-piece and half an inch thick) — said of a man whose lies have been so exposed that he remains speechless.

umu-Dwa, n. 5. Line, of any description, whether drawn, planted, etc. Cp. um-Denda; ili-Hele.

u(lu)-Dwa, n. First menstruation of a girl (the word in now nearly obsolete). See um-Gongo; tomba.

Ex. kwakwencela umfula omkulu, ioku escoweza, she may not cross a broad river, since she is in her first menstrual period.

USAGE. They have gone to a first menstruation.

isi-Dwaba, n. Short skin petticoat, worn round the body above the thighbone and reaching nearly to the knees = isi-Kaka.

u(lu)-Dwabu, n. = u(lu)-Dwamba.

Dwabuzela, n. = dwanguzela.

u(lu)-Dwadube, n. Person with thin emaciated body, from sickness or famine.

isi-Dwada, n. Any very light yellow complexioned Native; hence used contemptuously of a man who is ‘white’ (mholo, i.e. poverty-stricken, absolutely propertyless); certain shrub having broad cabbage-like leaves.

u(lu)-Dwadwa, n. Any ineffectual, vain, worthless doing, whether of work or talking (used with enza, kubona, etc. = u(lu)-Dwalasi); any large, broadly expansive thing, as a big field or large stretch of bush-country (= u(lu)-Dudulwa, u(lu)-Duduma, u(lu)-Dwalaza).

u(lu)-Dwadwasholo, n. = u(lu)-Dudasholo.

Dwala, n. Stand or sit silently gazing into space, as an ox on the veld when unwell, or a man standing thinking (not merely gazing, with motion of the head or body) on a road or hill (used in perf.) — the action is regarded as somewhat eccentric or foolish by the Natives, they having not yet attained to the habit of communing within oneself.

i(i)-Dwala, n. Large, flat-surfaced ground rock (not standing perpendicular), such as in some rivers; hence, very hard soil [Skr. upalla, rock; Ar. hagar, stone; Sw. kali, hard; Sen. mw-al, stone; Lu. diyala, stone].

i(ii) or u(lu)-Dwala, n. Applied to a woman who, through some malformation of the sexual organs, is unable to deliver at childbirth.

u(lu)-Dwala, n. = u(lu)-Duduma.

u(lu)-Dwalasi, n. = u(lu)-Dwadwa.

u(lu)-Dwalaza, n. = u(lu)-Duduma.

i-Ndwa, n. One of a certain section of the u-Mbonambi regiment = i-nKonyanebonvu.

u(lu)-Dwalimela, n. = u(lu)-Duduma.

um-Dwamba (Dwambha), n. 5. A self-evident thing, so plain or well-known as to be beyond denial; a convincing statement, a settler (cp. i-Nqobo); any tall, slender person, tree, etc. (= um-Dwambayiya).

u(lu)-Dwamba (Dwambha), n. Thoroughly weak, infirm person; a confirmed invalid (= u(lu)-Nwabu, u(lu)-Dwabw), ugly end, unpleasant climax, as of a person or affair, as an icala or a persistent outbreak of sickness in a kraal.

Phr. sengati ungaba ulwamba lapheduku! would that you may be an invalid of on the surface (not under the ground, i.e. dead) — expressing one’s sympathy and good wishes to a friend who is a chronic invalid.

wox’abe nodwamba, he will eventually come to a bad end.

kosa kuyenge nguodwamba, it will come to something ugly at the end.

um-Dwambayiya (Dwambhayiya), n. 5. Any tall person or thing, as tree = um-Dwamba.

i-Ndwane, n. — see i-Ndwane.

u(lu)-Dwani, n. Single blade or stalk of dry grass. Cp. izi-nGwabi [prob. akin to u(bu)-Tshani].

Phr. us’epapile, us’chamba e’indwani, he has gone wrong (became temporarily wild and rude), he is now walking among the dry grass (not on the path).

e’indwani sesigoba, the dying grass-blades are now bending i.e. losing their summer erectness = the summer is past, the winter is nigh.

umfula uholi e’indwani, or uza nexi-e’indwani, the river cuts along the edge of the grass-stalks, or comes along with grass-stalks, i.e. the river is full, reaching to the grass alongside.

i-Ndwangu, n. Cloth, of any kind; a cloth,
as for the table, etc.; sometimes used for flag [the word is of modern introduction into Zululand, probably from the Cape; cp. Xo. ukuti dwangu, to spread out, or as a cloth].

(i)Dwanguvane, n. Running weed (Com-

melina sp.), having light green leaves and a tiny blue flower, very common and troublesome in fields.

Dwanguzela, v. Walk with effort, drag oneself along, as an infirm person scarcely able to stand or go = dwabuzela.

isi-Dwanukazana (s. k.), n. femin. dim. of isi-Dwenene.

Dwanula, or Dwanuza, v. Do broadly, large-

ly, in a stretched out manner, as when ploughing, demanding long-drawn lobola presents, etc.

Dwashna or Dwashela, v. Eat food (acc.) of a soft pappy nature and generally pleasant to the palate, as a nice por-
ridge = twahla, nwaya.

u(lu)-Dwashela, n. Any food delicious to the taste and soft, pappy, semi-liquid to the mouth = u(lu)-Nwayela. See dwasha.

i-nDwayimana, n. Sling, almost identical in make with that common among European boys, and formerly used by the Zulus for driving away birds from the corn-fields.

Dwayizela, v. Stride along, take long strides in walking.

Dweba, v. Draw, as a line (acc.); draw lines, delineate, as figures or pictures (acc.) on paper or a wall; scratch, as a thorn or cat a person (acc. = rweba; cp. enwaya).

isi-Dwedwe, n. Any old discarded piece of cloth, a rag; pl. izi-Dwedwe, old rags, soiled raiment, etc., containing the body-
dirt of people and collected by an umta-
katini for his evil practices.

u-Dwedwe, n. Certain kind of rush or marsh-grass, larger than the i-nCinini.

i(l), or i-nDwele, n. Sharp, smart, clever person = i-nDwelemana.

i-nDwelemana, n. = i-nDwele.

u(lu)-Dwendwe, n. Train or file of people or cattle, moving or standing one behind the other (generally longer than the i(l)Hele, may-be a dozen persons or more, and less than the u(lu)-Jenga); in an especial sense, the train of people accompanying a girl to her wedding, the bridal-party; used to express 'a long train or crowd, a large number', as of people arriving in a kraal, going along a road, etc.

Ex. amasambane atshalelo i-indwede, potatoes are planted in rows, one after the other.

isi-Dwenene, n. Female organ in human-beings — though seldom used in this sense, save as below — see u(lu)-Debe; i(l)Lebe; i(n)Thunu; i(l)Golo; a 'female thing' — word of contempt used to female persons = isi-Dwenekazana.

Ex. kuzahangu; isiDwenene lezi kusibalewa, she gave birth to nobody; this female thing (or girl) is, of course, not counted (as any thing).

isi-Dwenekazana (s. k.), n. dim. of stronger contempt of the above.

Dwengula, v. Do any thing 'largely', in an extensive, long-drawn manner, as plough a very large field, walk a great distance, talk much, never getting to the end (= bedila); tear, rend, as a piece of cloth (acc. = rrebula).

i(l), or um-Dweshu, n. 5. Long strip of cloth, skin, etc., as might be torn off from a broad piece (= i(l)Twishi, i(l)Dwishi, um-Sweswe); hence, strip of ploughed land, etc.

u(lu)-Dweshu. Endless consequences (gen. unpleasant) brought about by something one has done.

Ex. indaba (or atshula) ingasusa ndwe
gula, the matter (or beer-drinking, etc.) may bring along or give rise to unpleasant after-effects.

um-Dweza, n. 5. Kind of weaver-bird, building a hanging nest.

Dwi, ukuti (ukuthi), v. Render, tear up, as a piece of cloth (acc. = dwisha, dwenga); get so rent; get rent i.e. break apart, break, as the dawn, or the clouds during a temporary clearing up from rain (cp. ukuti wwe); come to regain one's senses, after being drunk, etc. (with gabuka).

Ex. izulu selite dies, the sky has now got parted in twain, the rain-clouds have broken to clear up.

Dwi, ukuti (ukuthi — with prolongation of the vowel), v. Go or be perfectly straight, as a furrow, tree, etc. (= ukuti twi; twistika); whiz or whir, as a stone or bullet flying (= dwiza).

i(l)-Dwi, n. Kind of black-backed toad, said to be used by abatakati for poisoning purposes, being mixed with human placenta. Cp. i(l)-Sele.

Dwisha, v. Raise up the eyebrows (with izi-nTshiyi), expressing sarcasm, a sly hint, etc.; rend, or slit up, as a piece of cloth or a hide (= dwengula, ukuti dwi).

i(l), or um-Dwishi, n. 5. = um-Dweshu.

Dwiza, v. Whiz or whir, as a stone or bullet flying by = ukuti dwi.
E in Zulu always has the continental sound, as in the English words ‘merry’ or ‘there’.

Of this sound there are three varieties — (1), a short e, as in the word cèbèbè (be flat); (2), a full e, as generally exemplified in the penultimate of words, e.g. in the word ebè (inform against); (3), a long e, non-existent in English, e.g. in the word écèba (be wealthy), and most conveniently distinguished in script by the sign ce.

E, pers. pron. in participial form for nouns in the 3rd. pers. sing. of the 1st. cl., and in the 3rd. pers. plur. of the 2nd. cl.

Ex. wàti umfinyó, ébòna loko, the white man, seeing that.

ati amakosi, extra loko, the chiefs, hearing that.

E, rel. pron. for nouns sing. of the 3rd. cl. with the prefix a short i; and nouns plur. of the 5th. cl. with the prefix ini; this rel. pron. is also used in the formation of rel. sentences marking possession.

Ex. inje edhílayo lapa, the dog that eats here.

ini ithumá lapa, plants which grown here.

E, int. Hail! ah! yes! — this is the common expression used as introductory particle in politely addressing oneself to another, or when about to commence a speech.

Ex. e! ‘mungone!’ hail, friend! — said by way of announcing oneself (kułèka) upon arrival before a hut-door.

e! benifiti ngiyakunisheka, ah! I was wishing to tell you, etc.

E (much longer drawn in pronunciation than the preceding), int. Oh, I see — as when recognising some correction, etc.

E, verb. part. contracted from ke q. v.

Ex. esíba! (or esíbone), let us see!

engibone! may I just see!

Eba (pass. ebíwa), v. Steal anything (acc.) i.e. take surreptitiously or without any knowledge of the owner (not plunder = puyóga) = ba. Cp. nxhontshka. [Sw. Ba. MZT, ibi, rob; Ga. bia; Ngu. bawa; San. ija; Kwait. eboro].

Ebana, v. Steal or get possession of another surreptitiously, without the father’s knowledge — used euphemistically for the indulging in sexual intercourse of children and young people. Cp. hlo-bonga.

Ebända, v. bända.

ulw-Ebu, n. = um-Ebuzo; i-nWebu.

P. nyam’ébula utlwebu, you are peeling him off the skin from his sore = you are renewing again his pain — said to one who is affecting a person already cast down with some sorrow, re-opening old sores.

Ebuka (s. k.), v. Get peeled off, stripped off, as the thin outer skin of a plum, or the bark of a tree — see ébula; get cast, as the old skin from a snake — see ebúza = obuka.

Ebula, v. Peel off the light outer skin-covering (acc.) of a thing (doub. acc.), as the skin of a plum (not of an orange, as too thick = kluwa); strip off, as the bark of a tree (properly of thin bark, but used also of thick); strip, as tambootie grass (acc.), removing the ragged outer sheaths (= kluwa). Cp. ebúza. [Sw. ambuwa, peel; Her. phula].

Phr. inkabi y’ebul’uningga (or y’obul’uningga), an ox, having peeled a mimosia, i.e. an ox having a black body but white face and chest — looking like an umingga trunk with a strip of bark peeled off showing a white stripe in front. Cp. i-nPeméu.

Ebúza, v. Cast off, as a snake or beetle, its former skin (acc.) or covering. See ébula; um-Ebuzo. Cp. kluwa.

um, or ulw-Ebuzo, n. 5. Thin outer skin of anything such as can be peeled off, e.g. the cast-off skin of a snake, new skin covering a healing sore, skin of a plum, or the outer-skin (epidermis) generally of the human body = ulw-Ebu, ulw-Obu, ulw-Obuzo; i-nWebu. See ébula; ébúza.

Ecíni, adv. On purpose (C.N.).


u-Edana, n. A standing erect ‘alone’ (ye-
dwana) on the feet, as an infant learning to stand (with ukw-enza) — from the custom of the nurse-girl repeating to the child étana, whereupon it makes an effort to stand. See teleka.


Éduze, adv. Near, in the vicinity of (fol-
lowed by na, or ku). See ì(ti)-Duzi.

Edwa, adj. — obsolete word (= odwa) only appearing in conjunction with prenominal particles of 1st, 2nd, and 3rd. pers. sing. to express ‘only, ‘alone.’ — thus, ngéyéwa (I) alone, by myself; we-
dwa, (you) alone, by yourself; yedwa, (he) alone, by himself. See odwa [Ga. Ka. eku, or oka, alone, merely; Her. Sw. peke, alone].

Ex. xambe yeđwa, he has gone alone, by himself.
EF

kayedwa la'ufuma, he is not alone is this boy — there is something up with him, may be some physical ailment or some fault he is guilty of.


eFuza, v. = Fuza.


Ekadeni, adv. See i(i)-Kade.

Ehe (with final vowel accented and prolonged), adv. expressing assent, approval, admission, etc., similar to, though with more extended use than the Eng. 'yes' (not customarily used when simply affirming = yebo); also used by girls when loudly laughing [Arawak, S. Amer. ehe, yes; Abipones, Paraguay, héé; Bo. Sha. Ze. ehè; Kag. khee; Suk. Hu. Mamb. ee; Heh. Ben. ena].

Ex. ehe! ginisa kona lapho, that's it! peg away just there.

ehe! koda amangishongo ukuba agitate, yes (I admit that); but I did not say that he should take it (the money).

Ehe (with first vowel accented), adv. expressing assent, approval, etc., similarly to Eng. 'yes' (used mostly by females or to children).

Ehene, int. = ehé (mostly used to or by children).

Ehla, v. Come down, go down, descend, as a person gradually down from top to bottom of a hill (with loc. or ku; also with acc.), or from the upper to the lower part of a kraal, or from up-country down towards to coast = evukka; come down off, as off a horse or elevated place (with loc. or ku = ehlika); run down, as water down the sides of a vessel (with nga); be inclined, falling from the level, as a plank or hillside; sink downwards, as the roof of a hut when overweighted above, or sediment in a vessel; come down on one (acc.), as with a sound rating or a heavy blow (with nga); come down, light, as sleep at night; come down, happen, befall, as a serious occurrence or an 'omen upon a kraal (with loc.); go down, as swallower i.e. eatable, as food of bad quality [Sw. shuka, descend].

Phr. ung'ehla muperezula, unyangiqopa, he comes down upon me from above (i.e. is just throwing himself violently down upon me), he is thrusting the whole thing upon me — may be said by one person of another who has brought an accusation against him of which he is absolutely ignorant.

kwehla imilaba! there has come down an event! = it has happened, we are in for it now!

EK

ungisalbli 'breklayo (= ino obeklayo), I no longer eat any descending thing = I no longer enjoy any food, everything seems unswallowable, unpalatable.

kwehla imilaba! there came down an elephant! remark made upon the appearance of a girl with small buttocks, the elephant being conspicuous for the smallness of its hinder quarters.

ube-ehla kevumudane. See i(i)-Passolo.

Ehlakala (s. k.), v. Get come down, descended, happened, etc., as above.

Ehlane, — see i(i)-Hlane.

Ehlela, v. Come down upon, as a thing falling upon one (with pezu); befall, happen to, as ill-fortune a person (acc.); alight on, as a bird on a tree (loc.); come or go down into, etc.

Phr. umzinba wehlala punzi, (my) body sank down = all the strength was taken out of it, I was utterly overpowered by the staggering charge, terrible report, overpowering amazement, etc.).

Ehlika (s. k.), v. Get down off, come or go down off, as a person from off any elevated position, as from a horse, table or the roof of a hut (with loc. or ku).

Ehlisa, v. Cause to come down, hence, bring down, take down, send down, let down, lower (= evuswa); yield, let flow freely, as a cow its milk or the heavens rain.

Phr. inkomazi ye'ehlisa evuswa, the cow has now brought it down from up the tree = has just commenced to show an enlarging udder, about a month or so before calving.

Cp. faka; rekisa.

umuntu abene kusihla, 'wele ukwelihiwa abutongo, a person takes sniff in the evening in order to bring down sleep.

izinu lehlisa nakhulu, the heavens have let down (rain) to-day = have poured it down in steady soaking abundance (as a heavy land-rain, not thunderstorm).

am-Ehlo, v. See i(i)-Hlo.


Ekama (Ekhama — perf. ekhene), v. Have the mouth open; be open as the mouth (the word is no longer used in this sense, except in causative form Kamanisa q.v.); hence, talk away inordinately, have the mouth always on the move (in a bad sense), as one who has the habit of gossiping scandal about the doings of others, or who can't withhold himself from an incessant jabbering or abusing when put out. See i(i)-Hambalikeme.


Ekaya, adv. see i(i)-Kaya.
Ela, v. Winnow grain (acc.) — the Native custom is to hold the grain, contained in a basket, high in the air and allow it to fall into another vessel below, the wind carrying off the chaff.

Phr. viz-ela in-sema, to bowl the in-sema q.v., to ‘pour it out’ along the ground.

Elakanya (s.k.), v. Lie flat or spread out on the top of, as one blanket in a pile on the top of another (with pezu); follow immediately after, ‘on the top of’, as one war after another.

Elakanyana (s.k.), v. Lie flat one on the top of another, as one book on another in a pile, or one blanket over another on a bed; follow another immediately, one on top of the other, as two successive years of abundance or two wars following each other closely; be thickly numerous, as a great collection of cattle or multitude of people. Cp. elekela.

Elakanyisa (s.k.), v. Make lie, lay or place flat or spread out one on top of the other, as one blanket over another (with pezu) on a bed; add one thing on (with pezu) another, in any sense, real or metaphorical. Cp. eleka.

Ex. ulala’elakanyisele, he sleeps under a pile of blankets (not beneath a mere single one).

Elama, v. Come after or follow in point of birth i.e. born subsequently to, as one child after another (acc.) — not immediately (= enhlana), but at any subsequent period, and not necessarily of the same, but even of other parents; follow after in rank, arrival, marriage, formation, etc., as one wife another into the married state whether in the same or different kraals, or as one regiment following another as to period of formation; come across unexpectedly, find by chance, as a knife (acc.) on the road (= elamela, kanda). [Sw. andama, follow]. See elamana.

Ex. uyang’elama, kudwa akang’elami enhlana, he comes after me (= was born after me), but he does not follow me on the back (= was not born immediately after me of the same mother).

Elamana, v. Come after one another in point of birth and from the same mother.

iz-Elamane, n. Persons following one another in birth from the same mother.

Elamela, v. Come across unexpectedly, find by chance = elama, kanda.

um-Elanya, n. (C.N.) = um-Lanya.

Elapa (Elapha), v. Treat, give medical attendance to, as a doctor attending on a sick person (acc.) i.e. prescribing for or administering medicine to him; or make a thing (acc.) with unusual expértiness or skill.

Ex. inyang’yokwelapa, a medical doctor (not an inyang’yokubula or witch-doctor).

Ny’elapa, he practises medicine.

kal’pensa, we’elapa, he didn’t make it, it was simply magic.

Eleka (s.k.), v. Put a smaller thing (acc.) by way of an extra, on the top of, in addition to, over and above some greater quantity already there, as a piece of pumpkin (acc.) on the top of a pot of mealie-grains (with loc., kun, or pezu) or a few dumbis on a pot of sweet-potatoes; lay heavy upon the mind of a person (acc.), causing worry or concern, as some difficult work that must be undertaken, or some disturbing rumour of a serious nature; pass blood (acc.) from the bowels, after and upon the stools, have dysentery; move a person (acc.) to do a thing, get over him by some power or influence supposed to emanate from the person of another (nyesitunzi), as when a person requests something great of another and moves him to give, or advises an erring man and gets him to act [Sw. eleka, bear on the back; Ga. berekwa, bear on the back = Z. beleta].

Ex. ukwelwe isisu, ny’eleka, he is troubled with the bowels, he is passing blood (from dysentery).

lovo’mfokazi um’elekile (nyesitunzi) umlu-nyu, that stranger (who came begging a blanket of him) has got over the whiteman (has moved him, to grant his request).

P’elekile izulu, the sky has lain on = has become covered with clouds, as upon a south-wester rising.

ku’Bani sekwelekuw isikisi, with So-and so the leaf is already laid over = he is almost dead, is already in extremis, as good as buried. See ilii-Kasi, um-Ndondo, um-Xwele. was’en’eleka induku, thereupon he put the stick upon him, = pitched into him with it.

angina’kuulima, ny’eleka usizi lapa eka-ya, I am unable to hoe, bearing as I am affliction here at home (e.g. of a dying child).

Elekela (s.k.), v. Get laid upon by something over and above; get burdened, as with troubles befalling one.

Elekela (s.k.), v. Put in addition to, or something extra for; come or go to aid one, bring one (acc.) assistance, extra help, as when a woman goes to assist another with the hut she is thatching,
or one party goes off to the aid of another in a fight (= telelo).

Elekelana (s. k.), v. Aid one another mutually.

Elekela (s. k.), v. = elekela.

is-Eleklo (s. k.), n. That which is added as an extra to, over and above — see eleklo.

Elekezela (s. k.) v. Fortify oneself against evil by eating medicinal charms of some kind, as when a person mixes certain charms with the first fruits of a new season so as to secure himself against any ill that might be in the crops about to be harvested, or in a like manner a chief at the um-kosi, or the adults of a kraal taking a ‘monthly’ of the flesh of some animal, as porcupine, not generally eaten, so that he may not bear children with any resemblance to that particular animal (see ulhu-Fuza).

is-Eleko (s. k.), n. = is Elekelo.

Eleleza, v. Work serious evil to or at, as the lightning would be considered to do when striking a kraal, or a snake when biting a person (acc.); do grievous wrong of a criminal nature, as when setting fire to a neighbour’s kraal or maliciously injuring his stock.

Ex. izulu l’eleleza ku’Banj, the lightning has worked evil at So-and so’s = has struck something, always a bad portent with the Natives.

inyoka yam’eleleza umuntu izolo, a snake did a person serious harm yesterday.

us’etanda’ukweleleza, he now wants, or is inclined to do, something seriously wrong, something criminal; or to walk in the way of crime.

is-Elelesi, n. One who habitually works crime, a criminal-doer.

Eluka (s. k.), v. Get off (i.e. cease being upon), as off a mat (with ku) upon which one is lying, or off a person on whom one is reclining; pass off, as the effects of alcohol, hemp, etc., from a person (acc.); get off, away from, out of the way of (with ku, also acc.), as anything undesirable when in too close proximity, or a person blocking the way; also = aluka. Cp. deda.

Ex. utshwa-la sebum’elukile, the beer has now got off him, has released him from its effects, i.e. its effects have passed away.

us’elukile mu ng’elukile lobu, he is now free from that beer, i.e. is no longer under its influence or effects.

ng’eluko! get off or away from me!

N.B. We may here remark that in Zululand, the imperative does not, as is the case in the Natal language, always and by rule change its final vowel into an e when preceded by an accusative pronoun; in the former country both forms, the unchanged and the changed imperative, are in daily use.

Eluka (s. k.), v. Get off for, as off a mat (with loc. or ku) for some person (acc.); get away, out of the way for, as for a person (acc.) wishing to pass. Cp. de-dela.

Elok (s. k.), adv. = seloku.

Eiula, v. Extend, lay out at length, as any long foldable thing like a roll of carpet (ace.), mat, or piece of string; stretch out to full size, length, breadth, etc., as a garment (ace.) that has shrunk; straighten out to full size, length, etc., as a garment that has got crumpled, or one’s leg or arm = olula. Cp. qibula; ukulula; eneka.

Ex. akan’elula, to stretch oneself, as a person on rising, or a cat.

ab-Elungu, n. = aba-Lungu — see um-Lungu.


Emana, v. = ncishana.

Ex. ndolwa eyenonyayo, a mean, niggardly man who wont give anything.

Emandulo, adv. = Mandulo.

Emba, v. = Mba.


Embesa, v. = Ambesa.

um-Embosa or Embeso (Embhesa or Embheso), n. 5. Small shrub, the bark of whose roots is used as an emetic for chest-complaints and snake-bite, as lotion for eyes, and dried as powder for killing head-lice; the wood is also burnt and sniffed at for head-ache = um-Mbeza.

Eminaloku (s. k.), adv. = nanamhla-loku.


Emita, v. = Mita.

Emuka, v. = Muka.

Emula, v. = Omula; umula.


Emuva, or Emva, adv.; prep. — see umu-Va.

Ena, v. Be grown entanglingly thick, dense, as grass along a path, undergrowth in a wood, or a dense entanglement of creepers in a bush (not trees in a forest or mealies in a field = cinana, ningana); be luxuriantly prosperous, wealthy, as a man with many cattle or wives (= nota) [Lat. densus, thick; Sw. Ga. nene, dense].
Ex kwenile kabhi kuhle: vic. vegetation is unpleasantly overgrown, thick, in this country, as where the rank grass is frequently breast-high along the paths.

ubani uqinokst,wenile, So-and-so is a lord, he is exuberantly rich.

ukw-Ena (s.k.), n. Thick over-abundantly-grown grass, bush-entanglements, and the like, such as one would clear from a path.

Enaba, r. = Ntabu.

Enabalala, r. = Nabalala.

Enakala, r. (C.N.) = Onakala.

Enama, r. Be generally happy at heart, blissful, exhilarated, contented, comfortable in mind (not casually rejoice = jabula), as when pleasant times are being enjoyed, or after partaking of intoxicating liquors (used in perf, enemle or enamile) = nama. Cp. jabula, sasa [Ga. esima, be happy; Bo. enelwa, be pleased].

Enaŋ'equenela pese kwami, he is glad over me i.e. at my misfortune, etc.

Enana, r. Seek or obtain (a thing — acc.) in exchange for (something offered — with nga). Cp. isheleka. See below enanela.

Ex. uNomadoda uqenana imitombo ka Nobafazi uqanambele oke, Nomadoda seeks malt of Nobafazi in exchange for her Kafir-corn.

nci liyena ixiw lamini ngelanda, the cliff receives my word in exchange for its own (not gives back or echoes my word = enanela).

Enanana, r. Exchange mutually one thing for another, reciprocate one another with two things (acc).

Ex. uNomadoda uNobafazi biyenena imitombo nomambele, Nomadoda and Nobafazi exchange mutually malt and Kafir-corn.

Enanela, r. Take or receive (from a person — acc., a thing, acc.) in exchange for (something given — with nga) — the thought in this case is, in the Native mind, identical with that of enama above, save that here it is performed for or in behalf of the other party; reciprocate (not exactly echo), as a cliff a person's voice (acc) i.e. receive it in exchange for another of its own. See enana.

Ex. uNobafazi anga'enanela uNomadoda omambele ngomitombo yoke, Nobafazi receives from Nomadoda Kafir-corn in exchange for her malt.

nci liyena'equanela (or liyang'equanela) ixi hami (ngelanda), the cliff receives (or receives from me) my voice (in exchange for its own, which it sends back to me).

Enanezela, v. Cheer, shout for joy at, applaud, as a body of men their chief (acc.) on his arrival or whenever he makes a speech, or a hunter a buck (acc.) when he has run it down (see mamo), or a kraal a beast (acc.) that has been presented to them (comp. bonga); cheer, do for from joy or gratefulness, applaud, as a man might his ancestral spirits (acc.) by slaughtering a beast gratuitously in their honour, 'they not having called for it' by the happening of any sign or the word of any witch-doctor.

is-Enanelo, n. Cheer, shout of joy or success; echo. See enanelo.

Enceka (s.k.), v. Lean against, recline back upon, as a person standing and resting the body against a post (with loc., ku, or nga), or one sitting with the back reclining against a wall (= eyama); go along a river i.e. up or down it without crossing (with nga = eyama); lean against (metaphorically), rely upon (with nga) for support, help, or protection in some action, upon an influential friend; take advantage of, make use of in order to suit personal convenience, as a person who, unable to get to the store himself, takes advantage of somebody else (with nga or ku) going there to do the purchasing through him, or a person who, having nobody to accompany him on a journey, takes advantage of the journeying of some other party travelling in the same direction (cp. sizokala); incline towards, in an abstract sense, as the resemblance of a boy inclining rather to the father (with ku) than the mother — the use of the word in these latter senses is very sparing and only in certain connections, and cannot therefore be indiscriminately applied = eneka. Cp. engama. [Her. zika, lean against; Sw. leka, lean towards].

Ex. ingubo yami (nakufana kwano) iy'enceka kweka'Boni, my blanket (as to its resemblance) leans towards that of So-and-so.

imixi iy'enceka, the two kraals are side by side, almost joined together.

Anina ungina'komo yobisi, ngiyakekeke ngaxabantu. I have no milch-cow myself; I shall take advantage of (make use of) those of the Natives.

ngiyakekeke ngaye uVakana (lekhamba naye), I shall rely upon Vakana (to go with him) — perhaps into the royal-kraal.

Encekisela (s.k.), v. Cause to make a convenience of, or take advantage of — rarely used.
Ex. baš’enza isikibilé; s’nyekisela uyo-
nhala ukuba singemblohe, they make slaves of
us; they are caused to take advantage of
us on account of our colour, in that we are
not white.

Encika (s. k.), v. = uveka.

Enda, v. Marry, or take a husband (acc.),
as a girl (= yana); die, as one of a
couple of twins, in which case the word
ukw-fa is not used (see yoduka) [pos-
sibly originally meaning ‘to go off’ —
see um-Endo, beaten track — Sw: Ro.
Gal. San. yenda, go; Ya. jenda, go; Ga.
Kon. yenda, go; Ko. wenda, go; Hu.
enno, go; otherwise akin to tanda, love:
— Kamb. ku-enda, to love; Go. wenda,
love].

Ex. intombi ku’Boni yam’enda umuntu
onumba (or y’endela kuye), So-and-so’s
daughter married a bad person.

Phr. wog’enda! don’t go and sit down
i.e. delay or loiter there, as though you had
come to marry into the kraal.

Endhlala, v. Lay down or spread flat out
anything (acc.) for sleeping or lying
upon, as a mat for a man or grass for a
horse (to spread out a mat on the grass
for airing would be ukw-eneka).
See endhlala.

Endhlaleka, (s. k.), v. Get spread out flat, as
above.

Phr. ubuso baka b’endhlalekile, his face is
spread flat out, i.e. he has a broad flat face.

Endhle, adv. Out in the open away from
the kraal, in the veld or fields. Cp.
pandhle [Sw. nye, out of doors].

Ex. into gas’endhle, a wild (not domesti-
cated or cultivated) thing.

salalu endhle, we slept in the open (i.e.
not in any kraal).

injya igalawula endhle, a dog is castrated
out away from the kraal.

uku-ya endhle, to go outside (for pur-
poses of nature) = uku-ya ngapandhle.

ub-Endhle, or Endhle (Eendhle), n. Small
veld-plant (Gazania longisepa), whose
flower (isi-Pepane) is eaten, and the
white under-skin of whose leaves was
formerly used, before the advent of
heads and after the disuse of the um-
Kindi q.v., for making the fringed loin-
covering worn by girls; hence, such a
fringed-girdle = u-Bendhle. See isi-
Gegi; um-Nenezo.

Endhlula, v. Take up anything (acc.) that
has been spread out for sleeping or lying
on, as a sleeping-mat or stable-
bedding. See endhlala.

Endisa, v. Cause, make, assist, permit a
girl (acc.) to marry a person (acc., or
with elu form and ku), as might her
father; marry off a girl (acc.), i.e. put
her through by providing all the neces-
sary slaughter beasts, presents, etc., for
the occasion, as her father should do.

Ex. uyiyanakweendisa, 'Mpande! I will
send you to get married, by Mpande I will
— a common threat made by a father to a
naughty girl.

Endisela, v. Marry a girl (acc.) to some
man (with ku), as her father might do.

um-Endo, n. 5. The marriage affair; mar-
live — used by women.

um-Endo (Eendo—pl. im-Endo), n. 5. Much
used path, well beaten track (of people,
not cattle — see um-Zila = um-Gudu.
[see enda].

Phr. umendo wake mubi, his path i.e. life
bad = he leads a bad life.

Endwamela, Endwebela, Endwemela, v. =
ndwamela; ndwebela; ndwemela.

Eneka (s. k.), v. Spread out broadly, as a
garment (acc.) on the grass to dry, or
grain on the ground, or a sack (i.e. its
mouth) when opening it, or one’s arms
when throwing them out crosswise when
lying down asleep. Cp. endhlala; elula.
[Lat. tendo, I stretch; Sw. enea, spread
out; Ga. anika; Her.anyakwa].

Enela, v. = anela.

Enezela, v. Increase a thing (acc.) by ad-
ding more, as porridge on a boy’s plate
or grain in a measure when the quan-
ty is found fault with; do the more,
as a stubborn child who increases his
eying when reproved [Sw. enea,
spread out, increase].

Ex. q’iloku ngiti akalale, q’iloku ’ueneka
akukuluma, the more I tell him to be silent,
the more he increases his talk.

Enezelela, v. = enezela.

Engama (perf. engene), v. Lean over, as a
person over a desk to see what is be-
hind it (with ace, i.e., ku, or pezu), or
over a cliff to see down below, or over
a sick person in bed; hang over, over-
hang, as a tree inclining over a cutting
(acc.) or an impending cliff over a person
standing beneath it; overshadow by
inspiring with awe, reverence, respect,
as an exalted personage might by his
dignified bearing when among others;
overlook, as a kraal the river (acc.)
above which it is built = wkonkomisa.
[Her. hendama, hang over; Bo. egama,
lean upon; Sw. inama, lean].

Ex. leyo’ntombi ib’engene bonke ngesi-

ts’i, that girl overshadows all (others in the
company by her respect-inspiring, dignified bearing, or noble appearance, etc.

nmishi wokiti w'engene pevu kwe-Jara, our kraal looks down over the Jara (river).

is-Engco, n. Sweetheart (C.N. from Xo. is-Engro). See isi-Grebe.

Engeza, v. Add further or again, on to what is already there, or has already been done, as another handful of potatoes (acc.) into the basket (with ke or loc.), or a further paragraph when reading = tasisela. Cp. enezela, jobelela [Sw. ongeza, add to; Her. uza, add].

Engezela, or Engezelela, v. Add further or again on to, into, etc.

Engula, v. Skim off, as cream (acc.) off milk or scum off boiling water [Sw. engua, skim; Her. tyngea, skim].

um-Engulo, n. 5. = um-Ongulo.

um-Enke (s. k.), n. 5. (C.N.) = i-nJalo.

um-Eno, n. 5. Thick, tangled overgrown bushes, grass or bush-creeper, as along the coast where vegetation is luxuriant. See ena.

Enqaka (s. k.), v. = Ngaka.

Enqakelela (s. k.), v. = Ngakelela.

Enqena, v. Be indolent, indolent, disposed to activity; be disinclined towards, dislike, from indolence, sluggishness or unwillingness, as to do any work (with acc. or infin.); have the energy taken out of one, i.e. be filled with anxiety or worry about (used in perf.), as about a dangerously ill person (with nga or acc.), or a child going on a journey, or a person coming and no food or provision ready for him (= ukuba nopiazi) = ngaena. Cp. vitapa.

Ex. into embi ka'bantu ukwenyana, a bad characteristic of the Natives is indolence (to do anything).

ngiy'enga nama-hla, I don't feel inclined to-day (to go to church).

ngini'enga umlungu ukuba nyauwika ati-ni, I am flurried or in anxiety about the whiteman as to what he will say.

is-Enqeni, n. Sluggish, indolent, lazy-natured person, habitually disinclined to do any work or exertion = is-Ngeni.

Enqenisai, v. Cause a person (acc.) to have the energy taken out of him, cause him to be anxious or worried, as a very sick child might its mother = ukw-enza nupazi.

Enqika (s. k.), v. (C.N.) = enceka.

Entini, adv. — see i-nTi.

Entla (s. t.), adv. Up above (in locality), as up-country, at the upper end of a kraal, or at the further or back part of a hut (used with na or kwa). Cp. ezantsi; puzulu; enyuka.

Ex. entla nomusi, up above in the kraal i.e. in the higher parts; entla kwe-musi, up above the kraal i.e. outside of it, up behind it — though these two expressions are sometimes indiscriminately applied.

s'ake entla nomhlataxi, we live up, or on the upper, Mhlatuzane.

kapuka. nge m'entla, go up i.e. to the upper part of the kraal, table, etc.

isixwaxa 'ntla, asibana 'ntla, ng'owo 'ntla, ng'abo 'ntla (= asikisi owest 'ntla, etc.), he is not, they are not he, or they are, up-country people.

Entlanye, adv. (C.N.) = ntlanye.

Enu, poss. pron. plur. Your (used in conjunct. with plur. words of the 2nd. cl. having ama as prefix) [Sw. Her. enu; Chw. MTZ. Cong. eno].

Ex. amaxwe enu, your words.

Enwaba, v. (C.N.) = naba.

Enwaya, v. Scratch (with the nails) or rub (with the pointed fingers) any itching place on the body = nuwaya. Cp. dweba, rwweba [Her. nyaa, scratch].

Ex. ake ung'ensewaya ikunda (or ekanda), please scratch my head (or scratch me on the head).

inkomo iyax'enwaya entsini, the cow is rubbing itself against the tree.

Enyanya (Enyaanya), v. Dislike with repugnance, have a strong disgust for or aversion to, as filthy-prepared food (acc.), a person whose company is disagreeable, or low talk. Comp. nenga [Her. ovi-nguanga, disgust].

Enyela, v. Be sprained, as one's ankle or wrist (or person himself, with acc. or loc. of joint); be dislocated, put out of joint, as any joint-bone; be put out (of humour), dissatisfied, displeased, as a person might by some disliked action or speech of another, or by being given less drink or snuff than is sufficient to satisfy his appetite; be put out of sorts, as a pot or the food in it, by being supplied with insufficient fuel or fire, be or become uneasy of mind, disconcerted, disturbed, abashed, as a thief when in company he hears insinuating remarks made about thieves, or a person whose intimate companion has shown himself to be a rogue (cp. zi-Nyeza; zi-Neinzza).

Ex. ng'eyele nyaca (or onyaca), I am sprained (not 'have sprained') as to my foot = I have sprained my foot, or my foot is sprained.

imbiha y'enyela nges'entsimini, ukudha
kw'onakala, the pot got put out of sorts i.e. was left without fire, while I was away in the field, and the food got spoilt.

ungakulunisi manye, venyele (entlizi-yeni), don't speak to him now, he is put out (about something).

Enyelisa, v. Sprain, or dislocate, as a person his foot (acc.) ; put a person (acc.) out of humour, make him feel dissatisfied or displeased, as by disliked action or speech, or by giving him less drink or snuff than is sufficient to satisfy his appetite; put the pot (acc.), or the food in it, out of sorts by supplying it with insufficient fuel.

Ex. wo! nga'emelisa, oh! I've made myself feel dissatisfied, i.e. instead of satisfying my appetite by taking just a mouthful of beer or snuff, I've induced a still stronger craving.

suka weka enganele, ngay'emelisa, get away from you, the baby, you make it displeased or cross.

Enyuka (s.k.), v. Go up, ascend, as a hill (acc. or loc.); mount up, as a bird in the air (loc.); go up (metaphor.) i.e. to the further or upper parts, as up-country, to the top part of a kraal, or back part of a hut (see entla; isi-Fuba) = kupuka [Sw. enuka, ascend; Ga. lingya, ascend; Co. enuka, get up].

Enyukisa (s.k.), v. = enyusa.

Enyula, v. Take anything out of water, whether a garment (acc.), person, or stone, or as beans out of a pot of water in which they are boiling (cp. kipa); strain anything, i.e. let the water run off from it, as corn (acc.) that has been soaked in the river by turning it out into a basket, or cooked beans or potatoes by turning them into the cullender (cp. kama); choose, pick out, as one article (acc.) from among many (= qoka, keta, kuqutula) [Her. nyenda, filter; yuka, take out; Sw. chiya, filter].

Enyusa, v. Make go up; bring up, take up, send up, put up, as from a lower to a higher position, or from the lower part of a kraal or hut to the upper = enyukisa.

Phr. ukw-enyusa umfula, or ixwe, to go up a river, or up-country (i.e. away from the coast).

Enza, v. Do, act, behave in any manner; make, a thing (acc.); to be the matter, with person or in place; bring about, work, cause (with ukuti, or inf.); cause a thing (acc.) to be, as in a certain condition or state [Heb. asah, make; Lat. ago, I do; Sw. Ro. tenda, do; Kar. w-ta, do; At. ejo, make; ce, do].

Ex. uy'enza kona, you are acting rightly, doing the proper thing.

bang'enza isipukupuka, they make a fool of me, make me look like a fool.

y'enza kahle, wait a moment! a little patience!

kugali, ngay'enso, he is not sick, he is feigning or pretending.

ung'esabi, kuyiekukwenzwa 'luto, don't be afraid, he won't do anything to you.

inkosi yam'enza amnubla, the chief gave him strength, power, authority.

kweeza nayi kuluomjini? what's the matter in that kraal?

kweeza ukutini kona loku? who has done this here?

kweeza ngobo esuke eng'azi, it was because he did no know.

w'enxile inti'iyiyo yake embi, he was made (to act so) by his bad heart (or natural disposition).

uy'enza loku, ngobo behona ukuti ngiyayula, I have been done this thing (treated in this way), because they see that I am sick.

ako s'ene iyamu, let us have a hymn or song.

uma kun'enza, usakazi abe kona, if it can be, let there be some witness.

amw'enza ukwengokubona kwenu, you shall do of or for yourselves, as you see fit.

Phr. kube kusuka onesifazana nokwenzwa, and there gets up a female, actually!

kute nokwenzwa kona, amabele engakufeleka, and it actually rained, before the corn was covered up.

agi-ke! w'enzaile ukwenzwa, ah well! you have done (your) doing, you have done your best.

P. yeke'uksa kwokwenzwa! alas for the dying of one's own making! — used to express the unpleasantness of being oneself the cause of one's afflictions, the making of pain for oneself — may be used even when a woman breaks her own pot.

ukwenzwa kuya emuca, kuye pemhili, the doing goes backward and forward — used to express the changeableness of event or action, as in the course of disease, path to fortune, etc. (N).

umw'enza kakohle, kkohle umwensi, he to whom (evil) was done does not forget, it is the doer who forgets — used to express that the doer of an injurious action is in continuous danger after of having to suffer revenge from the other side (N).

okwe kwenza kupinda kweeza, what has once done (a thing), will do it again — as a boy caught stealing may be expected to repeat again.

Enzakala (s.k.), v. Get done, as any work the possibility of which is in doubt (=
enzeka); happen, as any event (= vela); get done for; as by an umtakati or the blow of an enemy.

Ex. kwen'ezekela! (or kwenzakahla!) it has got done! it's all up, it's no use now! — may be said e.g. when a Native, thinking to take a short cut unobserved through a Boer farm, suddenly sees the Dutchman coming down upon him.

Enzakalisa (s. k.), v. Cause to get done, or happen; do for thoroughly (in a bad sense), as an umtakati who has brought serious illness on a man (acc.) or a fighter who does his adversary (acc.) some grievous hurt; do for thoroughly, perfectly, or well (in a good sense), as a man any work (acc.) or undertaking.

Ex. inikhula way'oka, way'enzakalisa. he built the hut, he did it off thoroughly, well. wa: bour'enzakalisa, oh! they (the aba- umtakati) have done for him really.

Enzantsi, u. d. prep. (C.N.) = enzansi.

Enzeka (s. k.), v. Get done, be possible, capable of being done = enzalata.

um-Enzi, n. 1. Maker (M).

Enzisa, v. Cause or help a person to do or make a thing (doub. acc.).

Ex. ukw'enziso, to make oneself do, i.e. to pretend. eign = ukw-enzana.

Enzelisa, v. Help a calfless milch-cow (acc.) with another calf (of some other cow) so that it give its milk, or help a motherless calf by inducing it to suck from another cow. Cp. anyisela.

Ex. kit' inbenzwe efeshe unina, iy'enisela, with us a calf that has lost its mother, is made up for by another mother.

Enzisela, v. Cause or help a person, etc., to do something by doing for him — gen. transposed into passive voice, as below.

Ex. inkonzo efeshe iy'enisela uqwebulimba, a cow that has lost her calf is helped along (to take to a strange calf), so that the milk be not lost by the uburimba-herb.

intombi iy'enisela, the girl is helped along (as to accept a lover she rejects, by being treated with charms, urged on by her friends, etc.).

is-Enzo, n. Deed, action.

Phr. w'enzenyanya, she has done what she did before, repeated her old fault, etc. — as might be said e.g. of a woman who miscarries for a second or third time.

Epa (Ephau), v. Thin out, as mealies (acc.) when too thick in a field; pull up, as grass (acc.) for thatching purposes = pa.

Epana (Ephana), v. = pana.

Epapa (Ephapha), v. Be nervous, timid, anxious = papa.

Epepa (Ephephia), v. = pepa.

Epula (Ephula), v. Take off the fire, as a pot (acc.) or the food (acc.) cooking in it; take a person (acc.) out of a hot position (metaphor.) i.e. save him from danger, release from trouble, bring safely out of a sickness = opula.

Epusa (Ephusa), v. = pusa.

Epüza (Ephuza), v. Be slow or late, as to arrive; delay to do, be slow to do; be slow to get done, as a field to get finished = pusa; comp. libata.

Eqa, v. Jump, generally, in any of its senses; hence, leap, as a horse or buck over an obstacle (acc., or loc. = ngqibita); spring, spring over with one foot foremost, as over a ditch (acc., or loc. = yaneukuda); skip, skip over, as a word (acc.) or line when reading; leap over, go outside of, transgress, as a law (acc.) or boundary; run off secretly, escape from (with ku or loc. — comp. baleka); bound along, as an army on the war-path, or a stone when thrown; go beyond, 'jump' the spot, overshoot the mark, as one portion of an army the place (acc.) of rendezvous with the other portion, or a railway-train the platform; surpass, outdo in excellence, as one person another (acc.) in knowledge or skill (= dhiluza); go or travel over-night or during the night (with ubusuku); step over an um-Bilelo q.v. and so contract the disease it is supposed to cause (comp. habwila; qotela; dhilisa) [Sw. ruka, jump; Ga. wuka; Her. tuka].

Ex. inikhola: ngqeqe izinyawo zenkosi! perfectly astounding! in all truth! (lit. I would skip over the feet of the king! — if it were not so) — it being considered an insult in Zululand to step over the outstretched feet or legs of a person.

uBani ngayula, kutiwa weqile, So-and-so is sick, it is said he has jumped an umbulelo q.v.

uqa ebusuku, he escaped in the night.

uqa ubusuku, he travelled at night.

Eqela, v. Turn back, stop, intercept, cut off, as cattle (acc.) running away or making for a field.

Ex. Egelela wimunu, he is not turned back by anyone, i.e. is not to be thwarted in his designs, or does not allow himself to be corrected in his obstinacy.

Eqelana, v. Intercept or cut off one another, as people outbidding one another at an auction.

Eqisa, v. Jump beyond or outside of cer-
tain words (with ku or loc.) already spoken, i.e. violate, transgress against, pervert by changing something said before or adding something new.

**Esa; Esaba; Esabelu, v. = Sa; Sabu; Sabela.**

**Esasa, v.** Rejoice with outward excitement; show joy by dancing, frolicking, singing, etc.; exult (with nga) [Ga. esima, rejoice]. Cp. *jabula*, taba.

**Ese, adv.; prep.** In secret, without the knowledge of (with kwa, and freq. preceded by nga) = *eye*, *esita*, *esite* [prob. from some obsolete noun = Sw. *kwa siri*, in secret; *njie*, outside; Her. okosio, aside, away from].

Ex. *lokohakwenzese*, they did that thing in secret.

*ab’eseya* oyiikhilese, and then he goes and eats it all on the quiet.

*kayikukamba ngas’esekwami*, he shall not go without my knowledge, without first letting me know.

**Esela; Eseza, v. = Sela; Seza.**

**Eshi, int. = yeshi.**

**um-Esho, n. 5. = isi-Bata.**

**Eshwama, v.** Perform, as the Zulu king, the preliminary feast of the first-fruits, about a month before the great annual festival of the um-Kosi = nyatela.

**NB.** This ceremony is performed in a more particular sense by the chief, in whose case it is also called *uku-nyatela*. It takes place a month or so before the um-Kosi, q. v. The whole nation is not required to put in an attendance, as for this latter festival; only the principal headmen and the younger boys of the tribe, who go up to make preparation for the um-Kosi by cutting firewood, hoeing the fields, etc. A private ceremony of a similar kind, and on a minor scale, is at the same time performed in each kraal, where the fruit of the *u-beze, u-selva* and *i-inf* plants are taken and boiled along with, or mixed with a decoction of the *u-Zamreni* plant, and then eaten. This latter plant is supposed to act as a stomach tonic or corrective, and to prepare it for the sudden change to the new 'green' foods; and the whole mixture or medicinal charm is called *u-Doloqina.*

**Esita or Esite (Esitha or Esithe), adv.; prep. = ese.**

**Esokanye (s. k.),** see *is-Enzo.*

**Esonga, v. = Songa.**

**Esuka, Esula, Esusa, Esuta, v. = Suka, Sula, Susan, Suta.**

**ulw-Eswiswi, n.** Certain shelled sea-fish.

**Eta, Etaba, Etamele, Etasa, Etasisela, v. = Ta, Tabha, Tamela, Tasa, Tasisela.**

**Etekela, Etembali, v. = Tekela, Tembu.**

**Etimula, v. = Timula.**

**Etshata (Etshatha), v.** Bear, carry, on the shoulder (not on the head — *twala*), as a bundle of grass (acc.), or a log [Her. *tyinda*, carry; Ga. *etika*, carry].

**Etshisa (s.t.), v.** Bring up the end, as a cow. Cp. *hlebuthu; um-Swani*. [Sw. *chena*, chew the end].

**Etu (Etu), poss. adj.** Our — used with nouns plur. of the 2nd. cl. [Sw. Her. Ang. *etu*; Nyanye. MZT. *esu*]. Ex. amazwi *etu*, our words.

**Etuka, Etusa, v. = Tuka, Tusa.**

**Etula (Ethula), v.** Take off and down (both adverbs being combined in the Zulu word), remove down as a thing (acc.) from the top of a cupboard, goods from a wagon, one’s hat from the head, or the lid from a pot; put down, as anything (acc.) of size carried in the hands; present or put down before by way of recompense, as an inferior hut in a kraal would do to the *i-Dhlunkulu* or chief hut, by presenting it (loc.) with the first-born female child (acc.), in return for the cattle provided for the *lobola* of the wife in this particular hut, which cattle pertained by right to the *nhlunkulu* hut of the kraal [Skr. *tal*, lift; Sw. *tua*, put down; Her. *tua*, put].

Phr. *ngiyakweleleinge*, I shall present a leopard = I shall wait calmly till he touches me, then I’ll turn upon him desperately, so that he won’t bother me again.

**Etwala, Etwasa, v. = Twala, Twasa.**

**Etwesa, v. = Tvesa.**

**Eva, v. = Va.**

**Ewami, Ewako, Ewake, n. (C. N.) = Owami, etc.**

**Ewuka (s. k.), v.** Go down i.e. from the higher or upper parts to the lower, as down a hill (acc. or loc.), down country or towards the coast, down towards the lower part of a kraal or hut — (the antithesis of *enyaka*) = *eula*.**

**Ewukisa (s. k.), v. = ewusa.**

**Ewula, v.** Make go down from the upper to the lower parts, as when sweeping the rubbish (acc.) from a kraal or hut from the upper parts towards the gate or door (= *ewusa*); let out the secret doings (acc.), inner goings-on of a kraal or other people, as a tale-bearer might (comp. *caka*).

**is-Ewula, n.** Cold wind from the north-west, blowing towards the south-east (C. N.). Cp. *i(l)-Shisandhlu.*
Ewusa, v. Make go down or downwards i.e. from the higher or upper to the lower parts, as a person or thing (acc.) down a hill (loc., or doub. acc.), down country, or towards the lower part of a kral or hut — (the antithesis of emousa) = chlisa.

Ex. u-kwe-ewusa umfusa, or i:we, to go down a river, or down-country.

Exeka, v. = Xeka.
Exwaya, v. = Xwaya.

Eya, int. (C. N.) = iya.

Eya, v. Lack, i.e. run short of, not have sufficient of, as people running short of food (acc.) at a feast, or a hut coming short of grass in building (= silela); also = eyisa.

Eyama (perf. eyeme), v. = eeneka; also (N) = wela. Cp. ukuti yema.

Eyeka (s. k.), v. Get lacked, i.e. come short for, not suffice for, as food for the people (with ku or loc.) assembled at a feast = silela. Cp. ngqwamba.


Eyi, adv.; prep. = ese (and used in the same way).

Eyisa, v. Act disdainfully, contemptuously towards; despise, have contempt for, as a man towards his chief (acc.), or a child its food = eya [Sw. hizi, despise; Her. nyengura].

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F has, in Zulu, only one sound, the same as in English.

Fa, v. Die, in all its senses, real and metaphorical: faint, have a fit; be grievously troubled by, be killed by (hibernice), as by work, dearth of food, surprise, or vermin (used in perf.); be broken (whether in bits or merely cracked), as a vessel (used in perf.); be worn-out, ruined, as an isidwaba or coat (used in perf.); be ruined, devastated, as a land after war (used in perf.); fade, as a flower; put in its final appearance before "going out," as the moon on the last day of the passing month (not on the previous days); be satisfied, quenched, as the desire (intili-ziyo); be dying for want of (hibern.), as for snuff, water, etc. (with perf. and nga); be covered with, be burdened down with, as a hill with cattel; [Skr. ba, leave; Ar. mal, die; Sw. and most other Bantu langs. in, die; Kamb. ga;
Fá, ukuti (ukuthi), v. Sprinkle or throw off by a single sprinkling motion, as water (ace.) from a bush; throw off by a sprinkling motion upon, as when sprinkling a person (ace.) with a brushful of water (with nga) = faza. Cp. fa-faza.

(i(i)-Faba, n. Coil of anything (whether plant, or of stiff ring-shaped nature — see i-n-Katu), as of twisted calf-skin for wearing round the body, of fencing-wire, or cotton wound in a ring; also u(lu)-Faba.

um-Faba, n. 5. Barren stalk of Kafir-corn, mealies, or intle, i.e. one diseased and not bearing anything of use; woman who is more or less barren, having no children, very few, or only girls; the 'barren' family of such a woman, all girls or otherwise few in number.

Ex. n:le umfaba nj, she has borne a poor lot — only females or very few of anything.

u(lu)-Faba, n. = u(lu)-Saku.

Fáca, ukuti (ukuthi), v. = facaka; facaza; ukuti foci, faca, poco; cp. ukuti poto, ukuti foto.

isi-Faca, n. Pit, as in any soft body; dent, as in anything of a firm nature = isi-Foco, isi-Fara. See facaza; ama-Folofolo.

Facaka (s. k.), v. Get eaten, as an i-Facamfaca q.v.; get pitted, as any soft body like a ripe peach; get indented, as a parafin-tin = facaka, focoka; ukuti faca; ukuti poco; cp. potozeka; foloka; foloka.

i-mFácmfaca, n. Any solid foodstuff of a soft, semi-dry nature, as a soft bone, sugar-cane, mealies when boiled, or honeycomb = i-mFomfoco, i-mFamfaca.

i-mFacane, n. Bead-work waist-band worn by girls (= i(li)-Xama; comp. isi-Fociyu); (C.N.) axe or hatchet with very long edge (see i-mBembu).

Facaza, v. Eat anything (ace.) of the nature of an i-Facamfaca q.v.; pit, as any soft body like a peach (ace.) by pressing it with the fingers; make a dent in, as in a tin (ace.) by striking it with a stone = facaza, focaza; ukuti faca; ukuti poco. Comp. potoze; foloza; foloza.

i-mFaduko (s. k.), n. Dish-cloth [D. endoek].

Fáfa, ukuti (ukuthi), v. Redupl. form of ukuti fa = fafaza.

u(lu)-Fafa, n. = u(lu)-Fafa.

Fafalaza, v. Just do a little at anything, have a short go at anything, as when ploughing a field (ace.), building a hut, investigating a matter (ace.), or just making a slight reference or few remarks about anything (ace.) during a speech = ukuti fafalazi. Comp. ukuti fafla; ukuti yabadza; ukuti fafla.
Fáhalazi, ukutli (ukuthi), v. = fahalaza.

Fahaza, v. Sprinkle or make fall in small scattered drops and by repeated motion (see ukuti fa), as water (acc.) on snuff or a floor to be swept, or the heavens when raining a light shower; besprinkle, as snuff (acc.) or a floor with water (with nga) = ukuti fafa, nyenemyza.
Comp. ukuti falakahleka.

Fahaza, v. = fahaza.

Fahla, ukuti (ukuthi), v. Make a short first start at any work, be just starting, as when ploughing the first two or three furrows of a field (acc.) i.e. whether at the first commencement or any subsequent repetition of work, or when doing the first few stitches at a sleeping-mat (ace.), or saying the first few words of a speech (uku-centrala) or conversation (cp. fahla, fahleka); break or smash with a crash, as one might a calabash (acc.), bottle, roof of a house, etc. (= fahla); get so broken with a crash (= fahlazeka, fahlaka) = ukuti pahla, colo, dube, fehle.

Fahla, v. Make or arrange the first starting line or point in any work from which one sets off, as when sewing the first thread-line along the edge of a sleeping-mat (acc.), binding the grass together and marking the length, or when putting in the stick-arches marking the four corner-points of a new hut and by which the subsequent wattling is regulated = tela; cp. ukuti fahla.

Fahlaka (s. k.), v. = ukuti fahla.

u(lu)-Fahlasi, n. Lanky, loose-legged person = u(lu)-Fahlagiza; cp. (lu)-Qanqashiya, in-Tsazayiya.

u(lu)-Fahlaliyiza, n. = u(lu)-Fahlasi.

Fahlaza, v. = ukuti fahla.

Fahlazeka (s. k.), v. = ukuti fahla.

Fahlela, v. = fahla, tela.

i(l)-Fahlela, n. = i(l)-Zoco.

Faka (s. k.), v. Put or place (in a rough, or vigorous sense generally); put in or into, as clothing (acc.) into a box (loc.); put out, post out, as a captain his troops (ace.) or the master a hunting-party; put on, as an article of dress, or extra oxen on to a span (doub. ace.); be putting in, or filling up the udder, as a cow when the udder increases perceptibly in size about a month or so before calving (see ehis; xefisa); introduce, as an extra child (acc.) or wife into any hut or particular part of a kraal (= fakela, N.) [prob. akin to paka q. v. — Gr. phago, I eat; Sw. paka, put on or apply as medicine; Her. paka, put in the ground, bury].

Ex. sonke ixindhla zazeikakhe ixindwa ngu, all the houses were put on, dressed with flags or bunting.

Fakana (s. k.), v. Put on or to one another.

Phr. ukun-fakana indwomo, to put mouths together, to whisper to one another.

Fakaza (s. k.), v. Give testimony or proof about anything (with nga); bear witness to anything (with ku).

Fakazela (s. k.), v. Bear witness for or against a person (ace.) or event.

u-Fakazi (s. k.), n. Witness i.e. one giving testimony for or against.

Fakelala (s. k.), v. Put in, or in place of, as new wattles (ace.) to replace old ones in a portion of a hut (ace, with nga), or more food into a cooking-pot to fill it up when the former filling has subsided, or a child of one hut into another where none have been born; put or join on to, as one piece of string (ace.) on to the end of another (with kn = xumelela).

Fakolweni (s. k.), n. Half-a-crown = u-Mfagolweni [Eng].

i(l), or u(lu)-Falahala, n. Garrulous person, who can’t refrain from repeating or spreading abroad everything he sees or hears. Comp. i(l)-Helanjadu. See fahaza.

Falakahla (s. k.), v. = ukuti falakahla.

Falahlahela (s. k.), v. = ukuti falakahla.

Falahela, v. Act as an i(l)-Falafala q. v., unable to refrain from chattering, etc. Comp. hela.

u-Falaza, n. Member of a regiment next following after the u(lu)-Ve, — the elder members of the regiment were called um-Sizi.

i-Mfama, or Famana, n. Poor, famished individual, thin and strengthless.

i-Mambele (s. b.), n. Cow with one or more of the teats blind or wanting.

Phr. inkonyana yemambele, poor, destitute person, barely able to get the necessaries of life (C.N.).

isi-Famona, n. Jealousy, envious hatred (= um-Ona); person with such; used of a lion or similar thing which destroys its prey apparently without any cause
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or necessity (merely from envious feeling), afterwards leaving it to be eaten by other animals.

i(i)-Famu, n. Certain forest-tree.

isi-Fanxwele (Fanxwule), n. Person who seems to have no interest or concern for anything, e.g. pleasure, property, etc. Cp. isi-Neqimfi.

Fana, v. Be or seem like, resemble, be similar to another thing (with na); be alike, resemble, each other, as two things; be as though or as if (with nokuba).

Ex. kugafana, it is just the same.

kusafana nokuba nb'engatshelenga nokusatselela, it is as though, or just as if, he had never been told.

um-Fana, n. 1. Boy, or young man — of any age right up to prime of manhood; used for ‘son’ in ordinary language; used by a man as euphem. for isi-Kigi, q.v. [possibly the diminutive form of um-Fa, though the following cast a doubt thereon — Sw. ki-juna, boy; Bu. mfwana, child, son; Sha. ka-zana, boy; Suk. kana; Kon. chana; Ngu. mbwana, Her. omu-Zandu, Gt. etc., mwanawo = umntswana, Z. — there seems to be some connection between the roots ntu (person or man) and fana (young male) — cp. Fan lang. Fan (= umntu), pl. bu-fan (= abantu)].

Phr. umfana wamale, a glass-alley (or marble).

ubu-Fana, n. State of boyhood, or youth.

i-mFanayo, n. Useless girl, without any diligence, intelligence or service, with whom one might die — for all the help she would be; any similarly useless wife, husband, etc.

Fanekisa (s.k.), v. Make a likeness of a thing (acc.), actually (as by a picture), or mentally (as by a comparison or imagination). Comp. linganisa.

isi-Fanekiselo (somteto — s.k.), n. 5. Draft-bill (M).

isi-or um-Fanekiso (s.k.), n. 5. Likeness of anything, actually or mentally drawn; hence, statue, image, doll, picture, photograph. Cp. isi-Tombo.

Fanela (perf. fanelo), v. Be suitable, fit, proper, as an article to its place or end (acc. — used gen. in perf.); deserve, be worthy of, as a man a reward (acc.): have a duty or propriety, as to do anything (with ukhu) [Sw. fan, fungiza, fit; Her. saneka, fit].

Ex. isigcwe sihlanganile, the headring suits or looks well on him; or, a headring is befitting to him i.e. he is of the proper age and position for it.

nkalumfa izonzi alingafanele, you speak an improper word, i.e. indecent, indiscreet, undeserved, ill-timed, etc.

kusafanele kwezinkonke, he is not proper to i.e. not deserving of, or with any right to, those cattle;

ufanele ukumukusa, you are proper i.e. you have a duty, you ought to, reprove him.

ufanele umMasuku lebo isfa, that property is deserved by Masuku.

Masuku ufanenele y'lebo isfa. Masuku is worthy of that property.

i-mFanelo, n. A right; righteous thing; a duty (M).

i-mFangamfanga, n. see i-Mfanyamfanya.

isi-Fanguba, n. Smallpox (N) = i-nGrobo-nyo.

Fanisa, v. Make like, liken to, compare with mentally (with net).

Ex. ngiyamanisa le'muntu, I liken this person (with somebody I have seen somewhere) = I think I know him, or have seen him before.

Fanisana, v. Make each like to the other — appear alike, or dress alike.

Ex. basanise, they are dressed alike.

Fanisela, v. Make a comparison for, think to be like, conjecture at, guess at, as at some particular person (acc.) being the doer of some action, or when explaining anything by a similitude.

Ex. qa! ngiyafanisela nje, no! I think it is like him i.e. his doings = I imagine it might be he.

ama-Faniso, n. Things alike, of same kind or colour; hence, pair, etc.

um, or um(lu)-Fanta or Fantu (s.l.), n. = um(lu)-Fa.

u(lu)-Fanyana, n. The little, good-for-nothing boys (collect.) of any particular kraal or district (word of content). Cp. n(lu)-Ntonjana, n(lu)-Dodelana, n(lu)-Fazazana.

i-mFanzi, n. Shrimp, eaten by Natives along the Zulu coast.

i(l)-Fasela, n. Long-stalked veldt-plant, with purplish flower.

u(lu)-Fasimba or Fasimbe (Fasimbha), n. Haziness, haze dimming the distant view, as on very hot days; certain regiment formed by Shaka after the izi-mPoho (= i-mVokwe).
Fäxa, ukuti (ukuthi), v. = faxaka; faxaza; ukuti faka.

isi-Faxa, n. Pit, such as might be left in any soft body, like clay, after pressure by the finger; dent, such as might be made in a tin-can; small holes or pickings-out made as a pattern in Native pottery, or chippings-out as a pattern in Native carved wood-work.

Faxaka (s. k.), v. Get pitted, or dent, or picked or chipped out, as below (see faxa) = faxaka; focoka; ukuti faxa.

Faxaza, v. Pit, as any soft body, like clay (acc.), by pressing it with the fingers; dent, as a tin-can, by striking it with a stone (= faxaza, focoza); pick out small portions, making a 'pitted' pattern, in an unbaked clay-vessel (acc.) carve or chip out grooves, and the like, in articles (acc.) of wood-work, as Native headrests; stick in the nails, so as to 'pick holes' in the flesh, as one Native child might to another (acc.) when fighting with him = ukuti faxa.

Fäyi, ukuti (ukuthi), v. Sprinkle slightly, as a person might salt (acc.), or as fine rain falling.

i(li)-Fayindi, n. Hole or sinking-in of the earth, as over an underground ant-nest, in a hut or along a road.

Faza, v. = ukuti fa.

isi-Fazana, n. Collection of females, in any particular place; woman-kind, generally.

Ex. umuntu wesifazana, or simply osesi-fazana (pl. obesifazana), a female — whether a girl, or adult woman.

um-Fazazana, u. 1. Name of 'respect' for a porcupine = i-nGungumbane. See i-nKosazana.

N.B. To call a porcupine a 'porcupine' is to provoke it to increased depreciation in one's fields; it must therefore be spoken of politely as 'the little woman.'

u(lu)-Fazazana, n. The little, good-for-nothing women (collect.) of any particular kraal or district (word of contempt). Cp. u(umu)-Fanyana.

Fäzi, ukuti (ukuthi), v. Just slightly sprinkle, as food (acc.) with salt, or the salt itself, or rain; give a wink with the eye.

um-Fazi, n. 1. Married woman, wife (any unmarried female, of whatever age, even though she may have had children by illicit intercourse, is called an i-nTombi, never an um-Fazi). See um-Felewakazi; i(li)-Dikazi; i-si-Mukazi; i-Nyumba; i-nKosikazi; u-Makoti; um-Lobokazi; isi-Fazana; u-Mka [possibly a combination of um-Fo and the female termination kazi, though perhaps only a variation of this latter root denoting the female sex — Skr. vadhu, wife; Lat. fe-mina, woman; fe-lo, I suck; Gr. phe-le, nipple (cp. i-bele, Z); Ar. goz, mara, wife or woman; imrati, my wife; Ga. mkazi, woman, wife; Ru. Gu. Sum. mkazi, wife; Bo. Shia. Ngu. Ze. mkazwa, wife; Bis. nu-kazwa, wife; Be. unkasi, wife; MZT. mu-kazi, female; Her. omu-kazendu, woman, wife; Li. mtwanzä, woman; Khu. mtwanzë, woman, wife; Zl. Ndu. mkodizi, woman; Nywe. Kus. wazeni, wife; Hinz. mshe, wife; Sak. vali, wife; Congo Forest Dwarfs. kati, wife].

i-mFe (ii-mFe), n. Shallow or sugar-reed (Sorghum saccharatum), of which there are several varieties cultivated by the Natives (see il(i)-Tengantombi, u-Nlokonde, i(li)-Dondi, u-Boya, u-Nyenze, u-Zilita, u-Nkujane, i(li)-Hlosa); person with limp, loose-jointed body, like that of an acrobat [Her. ou-tyi, sweetness].

Phr. 'wangishaya ngemfe ipindwe' he struck me with a doubled ine-stalk = he has done me a grievous wrong or serious injury from sheer hatred or envy (not revenge).

isi-Fe, n. Mealie-plot (gen. small and planted at the commencement of the season) intended mainly to supplement the crops of the fields proper afterwards to be ploughed (= isi-Vande); bird-trap, as commonly built by boys of a stone resting on a stick. Cp. i-nTsimu.

Feba, v. Give oneself up to unlawful sexual intercourse habitually (with na) — used of males and females of any age or state (for a solitary committal of fornication or adultery pinga is used).

isi-Febe, n. Male or female, of any age or state, who habitually lends him or herself to unlawful sexual intercourse with the opposite sex.

Féce, ukuti (ukuthi), v. = feeka; feceza; ukuti feekazi.

um-Fece, n. 3. Cocoon made by a certain caterpillar (see u-Nomangekiva) and fixed to the u-Putwa, um-Kamba and other thorn-trees — the cocoon being frequently used when empty as a snuff-box, ankle-ornament or prepuce-cover of boys; any empty case of a limp nature, like a pea-pod; empty-bellied, hungry-looking person.

Phr. ishinga elinomefice (ekanda, or egalo), a downright rascal, a hardened scoundrel, given to roguery by habit. See i-Mpempe.
Fechozeka (s. k.), v. — fehleka.

Fejisa, v. (C. N.) = tojisa.

(iii)-Feka (s. k.), n. Woman whose husband or child is dead (C. N.).

Fêke fêke, ukuthi (ukuthi; s. k.), v. Wave up and down, as the ends of any long flexible thing carried on the head = ukuti boko.

Fekela (s. k.), v. (N) = fekelu.

Phr. kagukuncuca 'nthumunca, ezinge 'zofekela, some grains (of sown corn) will bear abundantly, others will die off, i.e. amidst many chances, speculations, etc., something is sure to turn out a success (N).

Feketa (Feketha), v. Play i.e. behave playfully, sportively, in action or word (ep. tekela; fenqa; ntela; dlala), as when threatening children humorously; drop off and die (when merely withering = buna), as meancies when attacked by the grub, or children of some unhealthy families (= fekela, N). [Her. kata, wither].

Feketisa (Fekethisa), v. Make a thing (ace.) play, i.e. do playfully, sportively, fancifully with it, as with a dress (ace.) when trimming or cutting it in some fancy fashion, or a young man when allowing strings of beadwork to hang down over his iubesha, or when decorating a building.

Ex. isi lokufeketisa, a play-name, nickname, as coined for a person by his companions (= isi-Feqo); a euphemism, or word used for calling a thing, the actual name of which would be disagreeable in society.

Fekzeza (s. k.), v. = kifiza.

Fekezela (s. k.), v. Go wavering up and down — see ukuti feke feke.

Fela, v. Die for; on account of, in, at; etc. — and in various metaphorical senses; hence, yearn for, desire a thing (ace.) strongly; be satisfied or wholly gratified, as the desire or appetite (inliziyi = dela, anela); be consumed with any kind of feeling towards a person (doub. ace.) — in all metaphor. senses commonly used in perf.; (C. N.) spit (= pemisa, kafulu, tsaka).

Ex. inliziyi kufiifelele (or kufiifelwana), my appetite is not (or was not) thoroughly appeased.

inliziyi yami ifele kule'ungabho, my heart is dying for that dress (really, is quite satisfied with, desires none other).

kukona omifidele imbhowana, there is somebody who is dying with envy of me (insinuating that it is he who is causing my stock so to die off).

abantwana bafeleke wama, the children
have been died for by their mother, i.e. have lost their mother.

Phr. *uku-vi-fela*, to be dead mentally or intellectually, have no mind or interest in anything, indifferent to everything, as one who has become insane, or from severe sickness.

*uku-vi-fela* mpokuti, to have no thought or interest in anything else save so-and-so, e.g. beer, meat, snuff, or any undertaking.

*uku-fela pakuti* (or *entlisiyeni*), to die or be consumed inwardly (or in one's heart), as when a person is made very angry by someone in the presence of others before whom he cannot show his anger; or when one is yearning to say something but from circumstances is compelled to remain silent.

**i(l)-Felakona (s.k.), n.** Certain sea-mollusce (probably a limpet) — a valuable medicine among the Natives and purposes for *takata* (N).

**u-Felapakati (Felaphakathi), n.** = *u-Gubokazi* *Kunhlhlose*.

**u-Feleba, n.** Great, powerfully-built man, or animal, of unusual strength — used jocularly to express amazement at great size and strength.

**Felisa,** v. — used (C.N.) in pass. *feliswa* = *fiselwa* q.v.

**um-Felokazi (s.k.), n.** (C.N.) = *um-Felwakazi*.

**um-Felwakazi (s.k.), n.** 1. Widow (generally young) still temporarily residing in the paternal kraal i.e. not yet contemplating a second marriage. Cp *i(l)-Cakazi*, *i(l)-Fusakazi*.

**Fenda,** v. Have the bottom, i.e. lower bulging part, knocked or bent in, as a Kafir-basket (used in perf.); have the middle-body, i.e. buttocks, drawn inwards and the stomach bending outwards, as some cripples, or a boy when receiving a stroke behind (used in perf.); draw in the buttocks (used vulgarly), as the cow when under the bull, or the bull itself, or a pig suffering from paralysis of the hind-legs; also applied obscenely in similar action to human-beings = *ukuti fende*, *ukuti fete*, *ukuti fesho*, *ukuti shefe*.

**Fende,** *ukuti* (*ukuthi*), v. Be bent in, knock in, be bent inwards or forwards at the middle-body or buttocks, as a man or beast (= *fendeka; fenda*); bend in, knock in, or make draw in, as before (= *fendwa, fendisa* = *ukuti fete*, *ukuti fesho*, *ukuti shefe*.

**Fendeka (s.k.), v.** = *ukuti fende*.

**Fendeza,** v. = *ukuti fende*.

**Fendisa,** v. = *ukuti fende*.

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Phr. *isandhla semfene* (N) = *i(li)-Ncele*.

N.B. Native tradition says that abakwa 'Tisi bab'ene onka *ukulima*, imipini ba'yenza imishoba, basebhelele elatini, badha *ubombo okulu*.

**Fène fène, ukuti (ukuthi), v.** Be, or do anything in a strengthless, lifeless manner, without power or energy, as when the body is quite exhausted. Cp. *ukuti lisa*.

**Feneza, v.** = *ukuti fene fene*.

**i-mFengane, n.** See *i-Mfengane*.

**isi-Fenqoza, n.** Obscene term applied to an immoral girl (N).

**Fenqa,** v. Talk in sport, say in fun, not seriously (cp. *tekula*; *ntela*; *teketa*); call a person (ace.) a name expressing playful, or contemptuous, reference to something connected with him physically, as a bodily peculiarity or a hint at his parents.

Ex. *nyafengqo nje*, he is only saying it in fun.

**isi-Fenqo, n.** Nickname, as above, playing on some physical peculiarity, or having reference to one's parentage, etc. = *i-Aga*.

Ex. *nes'engibeka isifenqo*, he then called me a name.

**i(l)-Fenya, n.** Land, generally of a sandy nature, that is normally over-moist from an excess of sub-soil springs.

**i-mFenyane, n.** Small shrub, growing in watery places, whose small scented leaves are pointed and used for perfuming the body and articles of dress.

**Fenyisa, v.** (C.N.) = *filisa*.

**u(lu)-Fenu, n.** Male organ of man or beast (only used vulgarly) = *u-Tondo*, *u(lu)-Bolo*.

N.B. abakwa 'Lufem-bwenja' was a former *isitakaso* of the Zulu clan.

E! 'Lufem-bwenja' might have been said upon commencing to address anyone of that tribe; but since the conquering of the ama-Mbala clan by Shaka, the *isitakaso* of that clan, viz. *uNdobexita*, has been universally adopted by the Zulus.

**isi-Fesane, n.** Hard blind tumour, forming on the feet or hands. Cp. *i(li)-Fa*; *isi-Mila*.

**Feshe,** *ukuti* (*ukuthi*), v. Turn loosely (intrans. or trans.) about, wriggle loosely backwards and forwards, as the two branches of a bridge-bit on their joint,
an acrobat his loose joints (acc.) when twisting his arms, fingers, etc., easily in all directions, or as the male animal in the act of copulation, or as some people do naturally when walking. Cp. ukuti fende; ukuti veku.

i-mFeshe, n. Loose-jointed person who can twist his limbs round and about in all directions, as an acrobat; one (mostly a female) given to immorality (cp. isi-Vetula) = i-mFeshemfeshe.

ubu-Feshe, n. Words spoken in an effected tone or manner (C. N.).

i-mFeshemfeshe, n. = i-mFeshr.

Fesheka (s. k.), v. Get turned loosely, as above. See ukuti feshe.

i-mFeshekela (s. k.), n. dim. of contempt of i-mFeshe.

Fesheza, v. Turn loosely about, as above. See ukuti feshe.

um-Fesi’kukuluma (Fesi’kukuluma), n. 1. Person with a very active tongue, always talking, scolding, etc.

Fète, ukuti (ukuthi; s. t.), v. = ukuti fende.

Fète fète, ukuti (Fethe fethe, ukuthi), v. = fetze.

i(li)-Fèfèfè (Fethefethe), n. Sneakish, treacherous talker, who carries reports, makes false statements, etc., about others = i(li)-FeeFefe. Cp. i(li)-Garugavu.

Feteza (s. t.), v. = fendzea.

Feteza (Fethesza), v. Talk in a sneakish, treacherous way, carry reports, make false statements, etc., about others (with inga) with whom one has appeared as a friend = feteza, veecziza. See i(li)-Feteza; yana; veteza.

Fetezeka (Fetheseka), v. = fendeka.

i-mFeyenkala, or MFeyenkawu (s. k.; long i), n. (N) = i-mFeyesele.

i-mFeyenkom (s. k.; long i), n. Kiggelaria africana (N.).

i-mFeyesele (long i), n. Small sorrel-shrub or kind of oxalis, growing in watery places, and whose acid edible leaves, from the potash they contain, are used for producing a cleaning-lather by the Natives; also, certain epiphytic orchid, common in Onywe Forest.

Feza, v. Finish i.e. get to the end or termination of any specified stretch or allotment of work (acc.), as of a particular strip of land to be hoed, or a plough getting to the end of a furrow — used only of such works as where the action goes progressively forward toward a final point [Chw. feta, get beyond; Sw. isha, terminate].

u-Fezela, n. Scorpion.

i-mfézi (Feezi), n. Splitting Snake — a light brown kind of naja or asp. Cp. i(li)-Pimpi.

Fezisela, v. Help to finish off or get to the end of any particular work, as by assisting a woman (acc.) to get to the end of her patch of hoeing, or by helping one (acc.) short of stuff, to give a third person (acc.) a full complement, or as one man prompting another (acc.) when making a speech or giving evidence by putting words into his mouth which he has forgotten or cannot immediately recollect.

Fi, ukuti (ukuthi), v. Screw up the eyes (acc.), as when looking at something distant = kifyela.

umú-Fi (long a; pl. abá-Fi), n. Deceased person.

Ex. umunamu-ni, or umunaka’mu (pl. abunammu, or abunabaka’mu), child of a deceased man (not woman), fatherless child.

i-mFibinga (collect.), n. Opaque amber-coloured bead or beads, of two small sizes, — the favourite bead of Mpande.

Phr. ngiyihule: or ngiyihule insibingi. I would slip off the insibingi (from the string worn by one of the royal girls) — if I have done so and so (a form of ukun-bina or oath).

Fica, v. Press together, squeeze together, in various senses — hence, squeeze up or compress into a bunch, as a handkerchief (acc.), lot of string in the hand (comp. fimqap); hold close together in the hand, as a handful of salt (acc.); or, as when looking at something distant (cp. kifyela); press close, squeeze down, as soft goods (acc.) into a sack; draw tight or close, as a knot (acc.); draw together wrinkles (intlunziseni) on the forehead, i.e. knit the brows, frown; squeeze together the eyes (acc.) or face (acc.), as when looking at something distant (cp. kifyela); press close, squeeze down, as soft goods (acc.) into a sack; drain, draw off, as water (acc.) from vegetables (acc.) by turning the pot over on the lid, or the whey by the amasi by opening the calabash at the bottom, or the water from a plot of land by a ditch (cp. enyula); do quickly, hasten, as with any pressing work (acc.), or when walking or running; get to, find, as a person (acc.) when visiting him in his kraal; catch up to, as a person (acc.) travelling on ahead; close down upon a person (acc.), get hold of him face to face with unanswerable evidence; press upon or load one (acc.), as with heavy work. Comp. ukuti fi; fezela; fienya (Sw. fiyna, press).
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Ex. *umenqigcile kulowo'saroti*, take out a handful for me (i.e. give me a handful) from that salt.

*amanzi kuyaseko kuloyo'ndawo, as'eficile umsele*, there is no longer any water in that place, it has already been drawn off by the ditch.

*besihamba sifeqa*, we pressed along quickly.

*ficia bo! nari sexiyengena*, hasten along, I say! there they (the cattle) are already, entering (the field).

*intimbo is'eficile ithando*, the string has now got (drawn) into a knot.

*kufunik'ukuba ngiyificile le'nqsimu*, it is necessary that I get along sharp with this field.

*ngaficeni engeko*, I came up to him (i.e. found him) absent, not at home.

**Ficeminwemibili, adj.** Eight = isi-Shiya-ngalombili.

**Ficemunwemunye, adj.** Nine = isi-Shiya-ngalolunye, Tobamunwemunye.

Ex. *isintumbo vuficeminwemunye*, cattle which press down one finger (the Natives in showing nine, closing down the tenth or little finger).

**Ficelaza, v. = ciyelaza.**

**Ficelazela, v.** Follow quickly, or close after one another, as one person in a train walking close on the heels of another, or wagon following close on wagon = fituzelana.

Phr. *iziintsuka seziyaficelazela*, the days are now short.

**Fici, ukuti (ukuthi). v.** Press together, squeeze together, in various senses: — here, squeeze or press together, as a lemon (acc.) or the juice (acc.) therein (comp. ficinga), or the hands to squeeze off the water after washing them; squeeze, as one's foot (acc.) by treading on it, or finger in a door (comp. ficelaza, ciyelaza); press down, as goods (acc.) in a sack, or a person (acc.) with a heavy burden (comp. ficia, ficelaza, ciyelaza); draw close together i.e. tight, as a knot; knit the followed (italo-nze), as when frowning (= ficia); squeeze up the eyes (acc.), as when looking at a distant object (= fica); hold closed up in the hand, as a handkerchief, or handful of grain; take up or put a handful, as of salt from a sack (= fica) = ficiza.

Ex. *wamgiti fici nempondo*, he presented me with a whole pound.

*awamgiti fici kulo'shukela*, please do me a favor from that sugar.

**i-mFicimfici, n.** Ugly, deep-furrowed, squeezed-up, scrofulous-looking face, such as is common among the Natives = i-mFicumfici; cp. um-Fingezi.

**Ficinga, v.** Squeeze in an intensified sense, with all one's might (not merely press together = fica), as a lemon (acc.) to get every drop of juice out; press down, squeeze down forcibly, as soft food (acc.) by a spoon to get out all the liquid, or a person's foot (acc.) by treading on it heavily and purposely; squeeze out thoroughly, as a washed cloth (acc.) which, after mere wringing, one holds firmly squeezing it up by both hands = ukuti mifomici. Cp. ukuti fica, foca.

**Ficiza, v. = ukuti fici.**

**isi-Fico, n.** Squeezed handful or lump of um-eaba, such as a mother when grinding might give to her child; small tree (*Rhus longifolia*) in the bush-country whose black berries are used as ama-ka and are strung together to make a girdle (= isi-Fuce). Comp. isi-Gencee.

**isi-Fifane, n.** Irascible, quick-tempered person, who readily fires up into a passion. Cp. isi-Kukuku.

**Fifeka (s. k.), v.** Get into a rage, in a passion, as a person with quick fiery temper (used in perf.). See isi-Fifane.

**u(lu)-Fifi, n.** Any thing appearing indistinct, not clear to the vision, as an object seen in the dusk or the distance, a dress marked with a close confusing pattern as a small check or smeared print (= u(lu)-Fikifi, u(lu)-Fikiza; cp. i-mFicumfici); person with small half-closed eyes, or such eyes themselves, or short-sighted eyes that give a blurred vision (see i-mFicumfici) — often used adverbially after a verb, as 'lu-fi, or ku'lu-fi, expressing 'indistinctly, not clearly. See ukuti fiki; fifiyela.

Ex. *sakubona 'lu-fi (or ku'lu-fi)*, we saw it indistinctly, as a blurred object.

**Fifiyela, v.** Screw up the eyes (acc.), as when wishing to see distinctly a distant object = ukuti fi. Cp. fica.

**Fihla, v.** Hide (trans.), put away out of sight, as any thing (acc.) so as not to be seen (= tukuza; comp. casha; shisa); conceal (mentally), keep secret, as knowledge of a crime or the culprit's name [Sw. ficha, hide; Bo. fisa; Her. utika].

Ex. *indaba bayifihla*, they are keeping the affair secret.

**Fihlakala (s. k.), v.** Be in a hidden or concealed state (in perf.).

**Fihleka (s. k.), v.** Get hidden or concealed.
Fihlela, v.  Hide, conceal, or keep secret from.

Fihlelaná, v.  Hide, conceal, or keep secret from one another.

Fíhi, ukuti (ukuthi), v. = fihlíza: fihlízeka.  [i(i)-Fíhílífíhi, n.  Disorderly, untidy person, who cannot keep his place or his appearance neat and clean (= i-mFíhílífíhi; comp. i(i)-Yatayata; plur. ama-Fíhílífíhi, things lying about or placed in a disorderly, untidy manner, as pots in a hut, clothes in a wardrobe, or rubbish lying about (cp. i-mFíhílímumfíhlú; i-mFíhílímumfíhuku, etc.). See fihlíza.

Fíhílikeza (s. k.), v. = ukuti fíhílikezi.

Fíhílikezi, ukuti (ukuthi; s. k.), v.  Squash, crush any soft substance, as cowdung or a frog, with one's foot.

i-mFíhílífíhi, n. = i(i)-Fíhílífíhi; ama-Fíhílífíhi.

Fíhílíli, ukuti (ukuthi), v. = fíhílsa; fíhíleza; ukuti fuhluululu.

Fíhílsa, v.  Put or place untidily, disorderly about, as pots (acc.) about a hut, clothes in a cupboard, or rubbish about a place (= fuhluza; hlíkíza; comp. fúnýaza); crush, squash, any soft-bodied or squa-
shy thing (acc.), as a beetle beneath the foot (= fíhílsa) = ukuti fíhíli, hlíkíza.

Fíhílikeza (s. k.), v.  Get so crushed or squashed, as above = fíhíleza, hlíkízeka.

i-mFíhílo, n.  Secret, thing or affair hidden or concealed from others. Cp. i-st-Fuba; fíhla; i-mFíhíbe.

Fíka (s. k.), v.  Arrive, as a traveller at a place (loc.); reach to, get to, as a rope extended so as to reach a certain spot, or a traveller walking as far as a certain place (loc.); often used as an aux. verb expressing 'to get to do' anything (perf. fíke), as below. Comp. za; fúngýelela; ukuti qata.  [Sw. Šen. Lu. fíka, arrive; MZT. sika; Nya. sika; Chw. šíla; Ga. tuka; Kamb. uka; come; Itum. koo; K. nkúga; Suk. soga; Her. raza].

Ex. inababa ajike ayingene ngesihlutu, he goes and discusses the matter in a violent manner.

weñika wati-ni umhungu? and what did the whiteman get to say?

wawenjik'ühlípeke, you will come to suffer.

sengýikile! I have already arrived! — said in reply to a call, and meaning that 'I am coming at once'.

Fíkelá (s. k.), v.  Arrive for, or upon, or at; often used in passive to express 'be fallen' (cp. velela).

Ex. uygísíleka usísi olukulu, I was come for by a great affliction or misery, i.e. a great affliction befell me, or a great feeling of sorrow came over me.

Fíki, ukuti (ukuthi; s. k.), v.  Appear or get seen indistinctly, not clearly, as an object in the distance or in the dark = fikíza. Cp. u(lu)-Fíkíza.

u-m-Fíki (s. k.), n. 1. New arrival, person recently come.

u(lu)-Fíkí (s. k.), n. = u(lu)-Fífi.

Fíkísa (s. k.), v.  Cause or help to arrive, or get to; hence, bring, send; extend to (trans.); take on as far as; make 'go home' i.e. attain its mark, or penetrate deeply so as to be effectual, as one might an assegai (acc.) when stabbing a beast; make one's arrival pleasant, welcome, as a man his friend (acc.) by slaughtering for him a beast (with aná); or the people in a kraal a newly married bride, or member of any community showing kindly attention to a new arrival (see i(i)-Pe).

Ex. kafíkisáanga umunyako, he didn't thrust the assegai home (consequently he without result).

inkosí yabafíkísá ngumashumi unambili énkono, the chief welcomed them by a present of twenty head of cattle.

Fíkíselá (s. k.), v.  Make to arrive for, etc.

Phr. ukú-zi-fíkíselá, to get to do for oneself; please oneself.

uyazifíkíselá kuko konkwe, he does as he likes in everything.

kabi ukutungeléca ny'omunye, kuhle umunutu azafíkísele, it is unsatisfactory to have things bought for you by another; it is better that one get to do the thing for himself i.e. chooses for himself; please himself.

Fíkíselá (s. k.), v.  Drive home thoroughly, as when lancing an abscess with a lancet or stabbing a beast.

Fíkíza (s. k.), v. = ukuti fíki.

u(lu)-Fíkísa (s. k.), n. = u(lu)-Fífi.

Fílisa, v.  Depreciate, talk disparagingly of, 'run down', as one storesman the goods (acc.) of another, or a person dispa-
garing a present (acc.) that he has received = kesá, griiba. Cp. fajísa; hlíkíza; jíbaza; tunísa; neipíaza.

i-mFímífi, n.  Person with small, half-closed eyes; such a half-closed, screwed-up eye = u(lu)-Fífi.

Ex. ubáni uygímífími, So-and-so has small half-closed eyes.

Fímífiyëla, v. = fífíyela.

Finca, v. = ficá.

i(lu)-Fíndo, n.  Knot, in a string, etc. Cp. i(lu)-Puzu.  [Sw. Bo. fundo, knot; Ga. kífundikwa].
Finga, r. Gather together, draw close in, as a mass of string or a handkerchief (acc.) in the hand (comp. fince), or a dress when gathering it up so as to reduce the length (comp. fingyeza), or the extended legs when drawing them up close to the body, or the body when doubling it up as from colic-pains, or of a dead man before burial, or scattered cattle when driving them up into one compact mass, or a telescope when shutting it [Bo. finu, squeeze together].

Ex. uku-zi-finga, draw itself up, as a snail when touched on the body, or a caterpillar when crawling.

Phr. unyojo, umfinga, umyiwa kna'Bando-banda, abanye'mbel'bonben, umhluleye nqo-shani bonnalele, usi'efe yokukanyeza — abusive language commonly used by one person to another (mostly by women), both parties being referred to in the third person.

iinyanele lak'Fingwa, iyokufinga amaniyo, a cheeky, impudent person, utterly shameless or fearless, who would attack a whole crowd at once — as an induna driving together his troops.

Fingana, v. Draw itself up or together, as a snail when touched, or a caterpillar when crawling (comp. vinqoza); be drawn or collected close together, as cattle driven up into a compact mass, (used in perf. fingene), as when entering the kraal-gate or before inspanning, or a man's body when huddled up (cp. fingele).

Fingo, ukuti (ukuthi), v. = ukuti vinqo.

Fingoza, v. = vinqoza.

i-mFingwana, n. Seed at the top of the i-mFingo.

Fini, ukuti (ukuthi), v. = finiza.


Finiza, v. Hold back, not come forward, as mealies when not growing well from abundance of weeds, or a sickly child that doesn't grow in a healthy degree, as from some constitutional weakness; hold back, not bring forward, as a person not stating all he knows of an affair, keeping back certain points (acc.), or a man intentionally restraining himself from laughter (acc.).

isi, or um-Fino (gen. no plur.), n. 5. Daily, ordinary food of any kind, as vegetables, meal, meat, beer, etc.

imi-Fino (collect. no sing.), n. 5. Any wild-growing vegetable or edible herb (mainly leaves and stalks), cooked as vegetables for food (for cultivated vegetable see isi-Limo).
Finya, v. Blow the nose i.e. clear it of mucus (ama-Finya) by blowing; put on tiny fruit appearing as a little knob just forming below the flower, as plants of the pumpkin kind [Bo. fina, blow the nose; Her. hinya, blow].

Phr. ngantuwo abe'safinya, I touched a bee (q.v.) still just forming — a little fruit so tender that a mere touch makes it fall from the stalk — may be used of any very fragile vessel, or peevish child, which only requires to be touched to fall to pieces, begin to cry, or get out of temper. *yeka ukamba beu abe'safinya*! oh 'my! what a fragile beer-pot!

Finyana, v. = hamana; also minyana.

Finyanisa, v. = hamanisa; also minyanisa.

Finye, ukutti (ukuthi), v. = finyeza; finyela.

Finylela, v. Be or get drawn in, contracted, drawn together, as a muscle, a man’s extended leg when drawn back to the body, or the whole body when gathered together in small compass as from cold or when hiding (comp. fingqana); draw in (metaphor.), as children suddenly quietening down upon the entry of a superior; go with limbs or muscles contracted, i.e. go with sharp quick step, hasten briskly along (not with slow, easy gait), as when overtaken by dark; get drawn to a close, come to an end, be finished, as any work, food, or affair; get dropped, discontinued, as a lawsuit that has been given up = finyezeku. [Sw. fingo, a wrinkle].

Ex. woahamba ufinyele enLalazi, you must get sharply along to the Umalazi.

amakara ase'eyafinyela, the cold-weather is coming to an end.

Finylela, v. Reach to, get to, any particular place, as a string draw out, a person's arm when seeking to get something (with kwe or loc.); reach, as a traveller a place (loc.); metaphor., attain to, as a certain rank.

Finyeza, v. Draw in, contract, draw together, as a person the muscles (ace.), or his extended leg, or the whole body when huddling it up (comp. fingqqa); make go with the limbs or muscles contracted, i.e. with a sharp quick step, make hasten briskly along, as one driving cattle (ace.) when overtaken by the dark; draw to a close, make come to an end, finish, as a man any particular work (ace.), food, or speech; drop or discontinue, as a lawsuit (ace.) one is giving up.

i-mFinyezi, n. Large kind of wood-louse = i-mFumbe.

ama-Finya (no sing.), u. Mucus from the nose. Comp. ama-Kovula; u(lu)-Timulu; um-Nqongo [Her. oma-nina].

Finya, v. Pass mucus from the vagina, as a cow when already in calf (ep. pu-nyala); put on tiny fruit below the flower, as plants of the pumpkin kind (= finya).

Fipha, ukutti (Fipha, ukuthi), v. Be darkened or obscure to the vision — hence, be dimmed, as an object seen through a dirty window-glass, mist, or in the dusk; or, be dim or of unclear colour, as the dirty window-glass itself, or the cover of a book when the bright colour has faded; become darkened i.e. not 'fair' or clear as before, as the complexion of a Native through anger or hard work (comp. yqunaq); get darkened or dimmed, come over dark, as the heavens (izulu) when clouding over or at dusk (ep. hwasgaba); frown the face, blink, as when one sees a sudden blow coming down upon him = fipala (mostly used in perf. fipela); make blurred or obscure to the vision — hence, make be dimmed, as a dirty window-glass the object (ace.) behind it; make be dim, as the window-glass (ace.) by smearing it with dirt, or the sun the colour (ace.) of a book-cover or coat; make become darkened i.e. no longer clear or fair, as hard work the complexion (ace.) of a Native, or the clouds the sky (ep. ukutti hwasqa); cause one (ace.) to frown the face (ace.), as by making a sudden feint of striking him; frown at one (ace.), give him a sign of displeasure with the brows, as when wishing him to cease talking = fipaza [Sw. fika, obscure].

Ex. was'evenuti fipha ngise, wa unhlo, then his father gave him a frowning look, and he kept quiet.

kuti fipha kukutha, uma sibakazi, things become very dusky, or dim to, the vision, just before dawn.

i(l)-Fipha (Fipaha), n. = i(l)-Liba.

u(lu)-Fipha (Fipha), n. Thing of a deep venous, or dark crimson, or purplish brown colour.

Fipala (Fiphala), v. = ukuti fipha.

Fipaza (Fiphaza), v. = ukuti fipha.

um-Fipaza (Fiphazo), n. Small veld-plant having a large white flower which becomes inky-black when faded.

Fisa, v. Desire to have anything (ace.); wish longingly, as to do anything (with aku); also causative form of fo (die), frequently used in reflexive as below [Skr. vi, desire; Ar. bidh, rhibb, limi, wish, desire, covet; Her. pia, desire].
Ex. *uku-i-fisa*, to make oneself to die, *i.e.* feign death, pretend to die, as some insects.

**Fisana**, v. Die all at once, one with the other.

Ex. *la-fisana isire isikongane*, the land died or was ruined in all its districts, all over, by the locusts.

**Fiseka** (*s.k*.), v. Be very desirable or wished for.

**Fiselwa**, v. Make to be died for by, *i.e.* make to lose (by death), as an *untakati* causing a man to lose his stock or a woman her children.

Ex. *Nobani laphilele indoda ng* untakati, So-and-so has been caused to have her husband die for her, *i.e.* has been widowed, by an *untakati*.

**Fisha**, or **Fishane**, adj. = *fusha*, *fushane*.

**Fitezela** (*Fithezela*), v. Assert violently, hurriedly (C.X.).

**FiTi**, ukuti (*Fithi*, *ukuthi*), v. Come down upon something soft (acc.) with the foot or knee, put the foot or knee upon, as upon a snake on the path, or the knee upon a bundle of grass to keep it firm while binding (= *fita*); also (rarely) = *ukuti fiti fiti*; *ukuti fititi*.

**i-mFitili** (*Fithilili*), n. Amabele, in ear or grain, of a poor, wild-like quality, which is sorted out from the other when harvesting. Comp. *i-mFitifiti*.

Phr. *umqishaya i-fitili*, he makes me out a good-for-nothing amabele-car, *i.e.* a thing of no consequence, a stupid.

**isi-Fiti** (*Fithi*), n. Small coast tree (*Ba-phia racemosi*).

**Fititi fiti**, ukuti (*Fithi fiti*, *ukuthi*), v. Do quickly, polish off briskly, any work (acc.) taken in hand (= *fitifiti*).


**ubu-Fitifiti** (*Fitifithi*), n. Brisk working of a number of people together, as of a lot of girls busy over the grinding stones.

**Fitifitiza** (*Fitifithiza*), v. = *ukuti fiti fiti*.

Ex. *umqifithifithi* bhoywayi, just rub off this tobacco for me, *i.e.* make it into snuff quickly.

**Fitilili**, ukuti (*Fithilili*, *ukuthi*), v. Be in a disordered mass or abundance *all over the place,* as a lot of clothes or pots all about inside of a hut, or numerous bundles of grass thrown about in all directions outside. Cp. *ukuti niki*; *ukuti futhutula*, *ukuti fitilili*, *ukuti cakalala*.

**i-mFitilili** (*Fithililiti*), n. Disordered throwing or being scattered about, a higgledypiggledy, as above = *i-nCakalala*.

**i-mFitimfiti** (*Fitimfitili*), n. Thing dim, indistinct to the sight, as anything seen at dusk, or a smeared picture (*cp. u(h)-Fiti*); talk that is obscure, not clearly intelligible; thing of disagreeable appearance (and expressing inferiority of quality or badness of state), as disordered thatch on a roof, things lying untidily about a room, a mat that is old and worn, *amabele* of a poor quality (= *i-mFiti*), or an ugly serofulous-looking face (= *i-mFichi*).

**Fitiza** (*Fithiza*), v. Do quickly, polish off briskly, as any work taken in hand, as a hut (acc.) to be built, grain to be ground, or a boot to be repaired (= *fitifitiza*); 'blear' the eyes, appear dimly or indistinctly before them, as an object seen at dusk, or marked with a small pattern that cannot be clearly seen; appear dim, obscure to the mind, as unintelligible talk; put the foot or knee upon something soft or giving, as upon a snake (acc.) on the path, or the knee upon a bundle of grass when binding it = *ukuti fiti*.

Ex. *intombazana amabele icafitisile*, sengageda, the girl has polished off the amabele (to be ground), she has already finished it.

**Fitzelana** (*Fitizelana*), v. Follow quickly after, on the heels of, close upon one another, as one wagon close upon another, cattle following on the heels of one another as when going into the fold = *fiezelana*.

**i-mFina**, n. Malarial fever [Eng.]. See *i-Mbo*.

**Fiyane**, ukuti (*ukuthi*), v. Die off just at once, without any ado.

**um-FO**, n. 1. Man, fellow (in a familiar, not contemptuous sense, though implying that he is a 'stranger,' not one within our circle of friends); *plur. abo-FO*, those who are not with us, merely 'men' of other tribes, often implying 'the enemy' — every strange tribe being supposed to be an enemy; applied by *males* to any *male* (for use of *females* to males, see *um-Ne*), of a like or younger age (if elder, see *um-Ne*), born of the same mother (*i.e.* brother); of the same father by other wives (*i.e.* half brother); of the paternal uncle (*i.e.* cousin, — not of paternal aunt, nor of maternal uncle = *um-Zaleta*; nor of maternal aunt = *um-Ntaka'mane*); or of any kraal or family having the same *isi-bongo* (*i.e.*
clansman, kinsman, blood-relative). Applied by females to any female of like age to the speaker (if younger, see um-Nhua; if elder, see u-Dude), born in the same degrees of kindred as above and therefore equivalent to ‘sister, half-sister, cousin, or clanswoman.’ [At. ifo, elder brother — cp. um-Funa].

Ex. umfo wetu, wenu, wabo (never wami, woko, wake), my, or your brother, or sister, etc.; plur. abafo wetu, wenu, wabo (never bami, etc.; or beta, etc.), my, or our brothers, or sisters, etc.

umfo wapi yena lo? ng’okas’Langeni, or ng’okas’emHlatuxe, what (of whom) fellow is this? he is one of the Langeni clan, or he is from the Umhlutuze River.

akule, aye ku’bafo, he (the child) will grow up and then go off to those who are not with us, are strangers, enemies.

isi-Fo, n. Disease, a sickness (in a specified sense). See fa; uku-Fa.

Ex. ubulawo y’isifo sini? he is afflicted with what disease?

isi-Foboza, n. Wooden spoon with a very large (long and broad) mouthpiece = isi-Kabetuke. Comp. isi-Xwembe.

Foca, v. Press (in a squeezing manner) in the hand, or with a spoon (not to squeeze with all one’s might = fleinga), as the dregs (acc.) of utshwala to get out any further liquid, or a lemon (acc.) between the fingers, or any mashy food with a spoon to make the water rise; press out, as juice out of a lemon (doub. acc.) = ukuti foko.

Foceka (s. k.), v. Get pressed or squeezed; or pressed out, as above = ukuti foko.

isi-Focela, n. = isi-Fociya.

isi-Fociya, n. Belt made of fibre worn by women from after the first childbirth = isi-Bamba, i(li)-Xama. Comp. um-Kamzi; um-Qila; i-mFacane.

Phr. isisifiyo sika’umfa = um-Mba, q. v.

Foko, ukuti (ukuthi), v. = foca, focoka; focoka, focoza. Comp. postoza.

Focoka (s. k.), v. = facaka; facaza. Comp. postoza.

i-mFocamfoco, n. = i-mFacamfaca.

Focado, v. = facaza; facaza. Comp. postoza.

Focozza (s. k.), v. = focoza.

Fofobala, v. Stay indoors (i.e. not appear or go outside), as a young-man or girl on any of the preliminary marriage visits to one another’s kraals, or a person when sick. Comp. fakama, guda.

Ex. mus’ukaloku ufufobele endhilini, you shouldn’t be always staying indoors.

Fofololo, ukuti (ukuthi), v. Be relaxed, slackened, hanging lifelessly, loosely down, as a slackened sail, or the body of a famished, powerless man; slacken, let hang, as one's working, walking, talking, etc., i.e. take a moment's rest or relaxation, as when travelling, being importunate with one’s talk = ukuti vololo, vonononkeka.

Fohla, v. Break into, or through, i.e. go into, or through, in any irregular, generally violent, manner, as when a man forces his way into a kraal (acc. or loc.) or house (whether he break through the fence, jump over it, or enter the place in any other manner than honestly by the gate), or (by comparison) when he might break away through a crowd of people = ukuti fohlo.

Fohlo, ukuti (ukuthi), v. = fohloka; fohloza; fohla; ukuti hlofo.

ul-Fohlo, n. = ulu-Kholo.

Fohloka (s. k.), v.; Get smashed, or crushed, with a crashing noise, as a calabash or slate when struck a heavy blow, or a match-box or mealie-stalk when crushed = fohloka, hlofoKa.

Fohlokala (s. k.), v. Be smashed, as above.

i-mFohlonfoholo, n. Any thing of a dry fragile nature, breaking up with a crashing sound, as a calabash, glass-vase, match-box, or dry sticks and leaves on the ground beneath a bush.

i(li)-Fohlwane, n. One of the um-Fece, or i-Lala, boxes which, with a small stone placed inside, are strung together into an anklet worn in order to produce a rattling noise when dancing = i(li)-Folwane.

Fohloza, v. Smash, or crush, with a crashing sound, as a calabash (acc.) or glass-vase when striking it heavily, or a mealie-stalk or dry leaves when crushing them under foot; go crushing through dry undergrowth or bush = hlofoza, coboza.

isi-Fohloza, n. Arbitrary, self-willed, rough-mannered person, who forces his way roughly and without concern anywhere, as through a mealie-field where there is no path.

Foja, v. Be humbled i.e. have the pride taken out of one, be brought down in tone, as a haughty official when publicly rebuked by his chief (= foja; foja); be humiliated, made feel small, as a father might by insolent conduct on the part of his child in the presence of others (used in perf.).

isi-Foji, n. An humbled, humiliated person.
Stoop, humbled, work, diminutive (= get at proud
Crush kind
Cram
um-Fokazana
um-Fokazi
Fokoka
u-Fokoqo,
F6koto,
Fokoqo,
own)
Fokosa
(s. k.), v. Crush down with a crisp, crackling sound anything of the nature of long dry grass or straw (ace.), when pressing the foot upon it; crush through with a crackling sound, as when walking through (with ku or loc.) such long dry grass = ukuti foko.
Ex. sahamba sistikova nemunnweni umkulu, we went crushing through the long thick overgrowth of grass.

(i)Fokozi (s. k.), n. Hut with a dilapidated appearance, from the thatch being old and disordered. Comp. (ii)Dokodo; (ii)Xibo.

Fola, v. Stoop, as a person when looking at something on the ground, or over work (= kotama; cp. gomfa); bend or bow down the head (intrans.) as before a blow; be bent, bowed down (metaph.) i.e. humbled, as a proud person who has been intentionally humiliated (= toba; fofo); stick or pierce all over, cover with small holes or pits, as boys the intsema (ace.) bulb with their sharpened sticks, hob-nailed boots the ground, or small-pox the face of a man (= ukuti folo folo).

Ex. amanye ofojiswe, abes'efola, another person after being subjected to humiliation, becomes humble (this one not).

(i)Foli, i. Forage, oats [Eng].

Folisa, v. Cause to stoop; bend or bow down (trans.) the head (ace.); bring down, bend, humble, as a proud or stubborn person (ace. = fajisa; tobisa).

(ii)Folo, n. Snare for catching bucks, etc. (C. N.).

Filo folo, ukuti (ukuthi), n. Pierce all over with holes or pits, as boys the intsema bulb (ace.) with their sharpened sticks, a hobnailed boot the soft ground, or as small-pox a man’s face (= folo; foloza); get so pierced all over with holes or pits (= folo; foloza); put on assumed, ostentatious gestures of the body, as a dandy or when ostentatiously admiring, showing love, etc. (= foloza; folozela); talk (with false appearances of truth) lying, fabricated, deceiving stuff, as when backbiting or making a dishonest sale (= foloza, poloza).

(i)Folofofo, n. False person, given to talking lying fabrications, as when backbiting or making a dishonest sale (= (ii)Polopolo); one who puts on assumed, ostentatious gestures of the body, as a dandy, or when ostentatiously admiring, showing love, etc., as a coquette
Folokohla (s.k.), v. Crash through or into, as a buck crashing through a bush (acc. or loc.), or an ox breaking through a wooden fence = fulukhla, folokohleka, ukuti folokohlo.

Folokohleka (s.k.), v. Get pierced or pitted all over with small holes, as the intsema after being stuck by boys, or the soft ground by hobnails in a boot, or a man’s face by small-pox = ukuti folo folo.

Foloka (s.k.), v. Get wooden Spade, feather

Crumple, press hut (C.N.) Make Folokohlo, Folokohleka Foloka Folokoto, i(ii)-Fololwane, = as or down, a ground face, into, pock-marks after i(li)-Volovolo) = as

ukuti folo folo.

Folokohleka, ukuti (ukuthi; s.k.), v. Crash through, crash down, or crash into, as a buck through a bush (loc. or acc.), an ox through a wooden fence, or any heavy thing falling upon dry bush (acc. = ukuti fulukhla, folokohleka); get crashed through, crashed into, or crashed down, as the bush, or fence, above (= folokohleka).

Folokoteka (Folokotheka), v. Collapse, or fall bodily ‘in a heap’, as one might a hut (acc.) by removing the pillar supporting it, or a horse by shooting it through the heart = ukuti folokoto.

Folokote (Folokothe), v. Make or cause to collapse, or fall bodily ‘in a heap’, as one might a hut (acc.) by removing the pillar supporting it, or a horse by shooting it through the heart = ukuti folokoto.

Folokoto, ukuti (Folokotho, ukuthi), v. = folokote; folokoteka.

i(i)-Fololwane, n. = i(i)-Fohlomane.

i(i)-Folosi, n. A leader i.e. one of the leading couple in a span of oxen. [D. voor-os].

Folopa, v. Pierce or pit with numerous small holes, as boys the intsema bulb (acc.) when stabbing it with their sharpened sticks, or small-pox the face, or a hobnalled boot soft ground (= föla); talk falsely with a show of truth, as when backbiting or making a dishonest sale (= poloz; habuz; háfaza); put on false, ostentatious gestures of the body, as a dandy (= folozela) = ukuti folo folo.

Folozela, v. Put on false, assumed, ostentatious gestures of the body, as a dandy, or when ostentatiously admiring, showing love, etc., as a coquette. = kenyezela, kendhlenyeka, kendhlzela, folozela.

i-mFolozi, n. Kind of pointed zigzag or chevron pattern, formed by double rows of tiny knobs or warts on the sides of Native pottery, or a waving zigzag pattern formed of fibre threads on Native matting; such a pot, or mat itself; small edible gourd, having smooth or warted shell, and introduced in recent times from Natal (= v-Galonei) into Zululand (= v-Sololo); section of the izi-mPholo regiment of Shaka.

um-Fomamasi, n. 5. — see um-Mfomamasi.

Fononeka (s.k.), v. (C.N.) = mfononeka.

Fonqa, v. Crumple up together, bend or crush up together by roughly turning in, etc., as one might a sheet of paper, a sleeping-mat (acc.), etc., instead of rolling or folding it properly, or as one might the limbs of a person when fighting fiercely with him.

isi-Fonyo, n. (C.N.) = isi-Mfonyo.

Fónyo fónyo, ukuti (ukuthi), v. = fonyofonyoza.

Fonyofonyoza, or Fonoza, v. = mfonyoza.

Fosha, v. = mba [E.].

i(i)-Fosholo, n. Spade, shovel [E.].

Fôto, ukuti (Fôtho, ukuthi), v. Yield or sink readily to pressure, as anything of the nature of an i-mFotomfota q.v. (= fotoka); make so yield i.e. press down, anything (acc.) of the same nature; hence, lie sinkingly down upon a soft feather bed or heap of hay; walk with a constant sinking of the upper body as though the legs were weak (= fotoza) = ukuti toto; cp. ukuti toto, faea.

Fotoka (Fothoka), v. = ukuti foto. Comp. potoka; faeeka.

i-mFotomfota (Fothonofota), n. Anything of a soft, generally dry, nature readily sinking under pressure, as a feather-cushion, heap of clothes or soft hay (= i-nFotontoto, i-nTobontoto); also used of meat, and soft-boiled new mealis, as readily giving when chewed. Comp. i-mFotompoto; i-Tanyantanga.

isi, or um-Fotongo (Fothongo), n. 5. Small veldt-ditch or hollow, generally found where two slopes or inclinations meet, and carrying a small freshet during a heavy rain.

Fotoka (Fothoza), v. = ukuti foto; cp. potoza; faeaza.
Fu, ukuti (ukuthi), v. Throw out bodily, in a mass, 'flop down', as the water (acc.) from a basin, or potatoes from a basket; throw out in a mass upon, as when throwing upon a person (acc.) the water from a bucket (with nga); squat down 'flop', as a woman when sitting or a hen on the nest = faza; fumba; ukuti 'qu.

Ex. em'iningi fu ugejula, he thereupon throw out upon me (the sour-milk) from the milk-gourd.

i-li-Fu, n. Cloud, of the sky; field carrying a very heavy crop, 'a great mass' of grain. See’; ama-Fuyafa. Comp. umu-Laza; i-li-Keke, un-Qongo, ama-Nkoukowane [Kamb. ibu; San. Heh. i-fundi; Go. marundi, clouds]; Sw. ma-runde-runde, scattered cloud; Kag. kungungu; Reg. mu-kuti; Her. oru-suzu, light clouds.

isi-Fu, n. Stone-trap for birds (see isi-Fe); quantity of soil loosened at one time when digging (C.N.).

u(lu)-Fu, n. Stench (= u(lu)-Futo); (C.N.) paunch or first stomach of an ox (= u(lu)-Su); (C.N.) despaired person, not worth regarding [see u(lu)-Su].

i-li-Fuba, n. Pelican (Pelecanus rufescens).

isi-Fuba, n. Chest, breast (comp. i-li-Bete); central body of an army (as distinguished from the flanks — see u(lu)-Pondo, also isi-Nqe); entrusted secret, affair to be retained in the heart (comp. i-mFhlo, i-mFumbe); intimate, or breast friend, to whom one's secrets are confided; any chest complaint when accompanied by pain and coughing (cp. u(lu)-Fuba) [Ga. ki-fuba, chest; Sw. Ze. Ngu. ki-fua; MZT. ci-fua; San. kefula; Kag. kifa].

Phr. izwe ulitwe ugesifuba, carrying the country on your chest, as though forcing your way against it = going up-country, towards inland.

sezawedwa esifubenji kimi zizindaba, my breast (or inner heart) is already filled with an abundance of troubling affairs.

isifuba sako leso, that is something for you to keep to yourself, a secret confided to you.

u(lu)-Fuba, n. Asthma; emphysema; sometimes applied to any very slow-progressing variety of chronic consumption. Cp. i-li-Xuvala.

isi-Fuce, n. Certain tree (Rhus longifolia) = isi-Fico.

isi-Fuci, or Fucu, n. Lump of um-caba (C.N.) = isi-Fico.

Fucu, ukuti (ukuthi), v. Stink, emit a stench, as a putrefying carcasse = fucuka. Comp. u(lu)-Futo.

Fucuka (s.k.), v. Get to emit a stench, as above = ukuti fucu.

i-mFucumfucu, n. Rubbish, refuse, off-castings, and the like, generally lying about to be collected and cast away, as rubbish about in a room or workshop, clippings lying about after hedge-cutting, bits of grass after thatching, or (by comparison) dirt all over a dirty-boy's body; great number, or quantity, of any thing 'lying all about,' as a large scattered herd of cattle, or food about in large quantities at a feast = i-mFucua, i-mVucumvucu. Comp. i-mFukumfuku; i-mFihlimifhiti; u(lu)-Vucu.

ubu-Fucufucu, n. = i-mFucumfucu.

Fucua, v. Have to do with an i-mFucumfucu q.v. in any manner; hence, make a mess or rubbish all about a place; collect, or remove, such rubbish (acc.), or dirt from the body or a dirty garment; have to deal with a large scattered herd of cattle, as when collecting the scattered herd together, or driving it out of the place in which it is momentarily grazing; or have to do with i.e. collect, get in, manage, large quantities of crops as when harvesting, or large quantities of food as at a feast = vucua, vuculula.

i-mFucuja, n. = i-mFucumfucu.

u(lu)-Fudu, n. Tortoise; heaviness of heart, loss of good spirits, bad humour, as caused by any passing mental disturbance or distress (comp. u(lu)-Kutu); (C.N.) kind of dancing [Her. o-n'duzu, tortoise; Ga. ki-ndwo; Chw. khulu].

Ex. umnqulpini enqunza, b resolving don't bother him while he is out of good-humour through affliction.

kahele umnatha os'e-kulise abe nomfudla bobudoda, ayeke ukuba igendwelele, kungati i-nyane, it is proper for one already grown up to put on the stern-humour (i.e. seriousness) of manhood, and cease being a noisy chattering little thing as though he were a child.

N.B. Uqbatu lhung'umnti wonjela, wo-komura penis maris ati ten pokati (which arises in certain kidney diseases).

Fuduka (s.k.), v. Get out of the way, move aside, as to let a person (acc. with ela, form) pass (= deda, dedela); move away a bit, get away or aside, as a krala might from its original position = suduka.

i-mFuduka (s.k.), n. = i-mFutumfutu.

Fudukisa (s.k.), v. Make get out of the way, make move away a bit or aside.

Fudulula, v. Gather up or away a lot of scattered rubbish (acc.), etc. = fucua.
Fudululu, ukuti (ukuthi), v. = fudulula.

Fudumala, v. Be or become warm, as the weather, or water; be close, as the air in a room filled with people; be fever-stricken, abounding in malarial disease (connected by the Natives with the warm sultriness of atmosphere), as some districts along the coast or in the bush-country; be warmed up, as a man disputing in a heated manner (gen. used in perf.) = kudumala.

Ex. lea amanzi afudumelyo, bring some warm water.

Fudumala kuleyo'mfalo, it is very warm i.e. prolific of fever and the like, at that place.

Fudumalis, v. Warm a thing (acc.), make to be warm, as a cook might water or cold food, or a great-coat a person's body.

Fudumela, v. = fudumalis.

Fudumeze, v. Steep crushed mealies (acc.) in boiling water and leave to stand:-overnight, so as to be ground finely for utshwala on the morrow.

isi-Fudumezi, n. Sultriness (of atmosphere, not room), close moist heat, such as makes one perspire even while sitting, as along the coast; used also of a hot wind (even when dry, though warm or stifling to the breath) = isi-Kudumezi, isi-Amvu, isi-Vumvu. Comp. isi-Kutu.

Fudusa, v. = fudukisa.

isi-Fufu, n. Strong wind coming up in violent gusts; hasty, impetuous, passionate person (see fufuza).

Fufula, v. Carry a heavy weight, be heavily loaded, as a person carrying an unusually large burden, or a river carrying down 'cart-loads' of rubbish, etc., when in flood = fufuta.

isi-Fufula, n. A great carrier, one given to carrying heavy loads; also applied to such a river as above, a rushing torrent, freshet.

Fufumala, v. Act with spirit, as when boldly facing danger (C.N.).

ama-Fufununu (no sing.), n. Huge fatness or breadth of body; person with such body = ama-Fundululu, isi-Kukulugu, ifiti-Bibi.

isi-Fufununu, n. Hugely fat, broad-bodied person, taking up the room of two ordinary persons = isimVubumezhu; isi-Vunyavunya.

Fufuta (Fufutha), v. Carry a heavy weight, as on the head or shoulder; be heavily loaded, as a wagon, or a small child given more than it can carry (= fufita); go along in an ignorant, unknowing manner, 'all in the dark', as a man who goes along quite unacquainted with the country he is going through and what is on ahead, or one out journeying in search of a cow for sale not knowing exactly where he is making for, or a person travelling in the dark without seeing the path or where he is walking = fumfuta. Comp. ukufuza.

Ex. ngipika ngokufufuta nje, I contend by going unknowingly, i.e. I simply go along, without knowing where I am going to.

Fufuteka (Fufutheka), v. Get taken along 'all in the dark', i.e. do a thing without thought, without attention, without knowing, as when buying the first coat offered in a shop without examination and afterwards discovering it to be a deception, or a father who thoughtlessly gives consent to a thing and afterwards finds he has been misled. Comp. futuza.

um-Fufuto (Fufutho), n.5. Any heavy burden, carried on the head or shoulders, as a great bundle of grass or goods; heavy load, as of a wagon = um-Fufuto; um-Funzo. Comp. um-Fuqulu; futha.

isi-Fufuyana, n. Small 'torrent' (= isi-Fufuta) or freshet formed after a heavy rain; the ditch or place (= isi-Fotongo) where such a freshet runs.

Fufuza, v. = futa; also futuza.

Fufuzela, v. Do in a hasty, impetuous, passionate manner; be 'hasty,' as one quickly allowing himself to be led away by the emotions, as of anger, eager desire, etc.; also = fufuza; futa. Cp. futuza.

Fuhlulu, ukuti (ukuthi), v. = fhuluka; fhulza; ukuti fuhl.

ama-Fuhlufuhlul, n. = ama-Fhihlifhihi.

Fuhluka (s. k.), v. Get put disorderly or untidily; get thrown about, or down, in a disorderly, untidy manner, as bundles of grass about a kraal, sacks of mealies about a store, vessels in a hut, clothes in a cupboard, or rubbish all about a room = fihlizeka. Comp. ukuti fitilili; fimyazeka.

Fuhlulu, ukuti (ukuthi), v. = fhuluka; fhulza; ukuti fuhl.

i-mFuhlumfuhlul, n. Things lying in a disordered, untidy state, as clothes in a cupboard, vessels about a hut, or rubbish about outside of a kraal = ama-Fhihlifhihi, ama-Fuhlufuhlulu. Comp. ama-Fungi,yafuyana.
Fuku, ukuti (ukuthi; s.k.), v. = fukuza.

i(l)i) Fuku(fuku (s.k.), n. One who exerts himself, is energetic, diligent at work (comp. isi-Pekupeku); anything that goes bobbing up and down, as a man carrying heavily on his head, or the long bundle of branches he may be carrying; collection of anything of the nature of an i-mFukumfuku q.v.; plur. ama-Fuku(fuku, such i-mFukumfuku lying abundantly, 'in heaps,' all about the place (= i-mFuenufane).

Ex. indhlu yake is'i-mfukulukhulu, his hut is (like) disordered heaps of grass-rubbish.

Fuku(a) (s.k.), v. Get made to rise up, swell up, go up with a gentle motion, as the soil of a mole-hill when the mole is working below, or as the tablecloth when a kitten walks beneath it, or the big-toe when worked up and down, or as a mist enveloping a mountain-top which gets lifted as the day progresses (not the clearing away of a mist within which one finds himself = damuka), or as chaff from grain when thrown in the water, or a river rising after rain, or children growing, or a heap of hay when turned over with a pitch-fork.

Ex. indhlu is'i-fukukile lapha wadla kona amanzi, the hut (i.e. earthen floor thereof) is now all puffed up where you spilt the water.

uMadhlozi sewafukuka, Madhlozi has now grown (i.e. has got taller than he was).

ama-Fukuka (no sing; s.k.), n. risings, i.e. chaff, weevil-eaten skins, and the like, that rise to the surface when grain, beans, and such things, are thrown into water.

Fukula (s.k.), v. Lift up, as a pot of beer, or other heavy thing (acc.) from the ground; also = fukuzu. Comp. paka-misa; zimbuta; sibukula.

Phr. uqisiyo 'kukunza ipengo kwa'Bani, I am just going to swell out my sunken stomach at So-and-so's.

um-Fukulo (s.k.), n. = um-Hlandhla; also sometimes um-Nqongo.

i-mFukumfuku (s.k.), n. Things of a light, loose nature (such as could be raised by a pitchfork), as hay, droppings from roof-thatching, clippings from a cut hedge, inflo stropplings, and similar rubbish, when lying about before removal. Comp. i-mFuenufane; i-mFutumfutu; i-mFihlimfihli; i-mFuhlimfuhli. See fukuza.

i-mFukumfuzi (s.k.), n. (N) = i-mFukuza.
Fukuza (s. k.), v. Raise i.e. make to rise or swing up, as a heap of flattened hay (acc.) by turning it with the pitchfork (vokomalisâ), or the dung floor of a hut by pouring boiling water on it, or as a mole the earth when working beneath it, or as a girl the ground grain when 'raising' up a big heap, or as a kitten the tablecloth when creeping beneath it, or as a man his big-toe when working it up and down, or as a heavy rain causing a river to rise, or as a man the chest or stomach when breathing; give a throbbing push upward from beneath, as a thing beneath a carpet, or in a child in the womb; also = fukuzela. See fukuza. [Sw. fulta, tukuza, raise].

Phr. mumfukuza i'mikhele, he was pulling the chips up and down, munching boiled-mealies.

sambabu sifukuza kweneni, we went along raising up (i.e. crawling beneath) the thick overgrowth of grass.

dale ufukuza nathongo, you have been sleeping away ever so long.

Fukuza (s. k.), v. Go bobbing along, with an up and down motion, as a man going briskly when carrying a heavy load on the head; rake up, or make to rise, the clouds, as the heavens (izulu) when a south wind springs up and brings together an abundance of clouds; do energetically, with spirit, or brisk diligence, as a woman working away with a heart.

See fukuza.

u-Fukwe (s. k.), n. Lark-heeled Cuckoo (Centropus senegalensis), only eaten by old women and small boys.

Fula, n. Gather green food (i.e. food not yet thoroughly ripe) from the fields for present use — its use is almost confined to green or young mealies (acc.) and young pumpkins. Comp. fuma.

um-Fula, u. 5. River (ep. um-Nongano); eczema (so called from the watery exudation during the weeping stage — comp. um-Nu; u(lu)-Twagyi); a certain tree [Skr. phu, flow; Lat. fluer, to flow; Heth. mflu, rain; Bo. Ze. Ngu. flua, rain; Her. ommbura, rain; Kamb. mbua, rain; Sw. mfo, torrent; m-fuo, furrow — prob. akin to i-mVula q.v. rain].

Phr. kasaiyangu emfuleni (or emakveni), he will no longer go out on to the veld, or out into the cold (the word um-Fula being sometimes euphemistically used for 'the bush' or anywhere outside of the kraal) = he will not now die.

P. akuko umfisa ungahlokomo (or angezakaluli), there's no river that hasn't got a sound = there's no man with a tongue that won't use it; or there's no man that won't make his presence known somehow.

Fulatela (Falathelo), v. Turn the back towards (acc. or ku); turn the back on, disregard absolutely, as a son his father (acc. comp. bembesela); get on far ahead, get along a great distance, as a man when travelling and leaving behind him a big stretch of country; retreat, turn tail, as an impi running away; retire, as an impi that has done its work and is returning home. See shi-kila.

Ex. us'efulatela kukuza namhle, he is today already far away, or a good distance from where he started.

Fulan (i-m)qamati qa, wamfulatela, he no sooner caught sight of him, than he turned and was off.

kade wamfulatela uqise, already long ago has he forsaken, or had nothing to do with, his father.

Phr. inayenza is'ifulatela ezantsi, the moon has now turned its back towards down-country — that is, is in its last quarter, with the bulge of the crescent off towards the east = is'ipetele ezantsi.

(i-l)-Fulatelana (Falathelana), n. Kind of flying insect, working much damage in amabele fields and often seen, during the breeding season, flying in couples joined 'back to back.'

(i-l)-Fule, n. = i(l)-Fulea.

i-mFule, n. = i-mFulea.

Fulela, v. Cover over, cover in, any kind of habitation or shelter (acc.), whether with grass, matting, skins, iron, or what not — it is also used of the walls of such buildings when covered round with grass, matting or iron, but not with plaster (see namela); cover over a person (acc.) as to his faults, etc., i.e. shield him from blame, evil consequences, etc., as an indana might his friend when brought into court (comp. gqiba); cover up, hurl up a person's doings (acc.), faults, etc. (= ggiba).

Fulukhuyla (s. k.), v. = folokohla.

Fulukhuyleka (s. k.), v. = folokholeka.

Fúlikhulu, ukutl (ukuthi; s. k.), v. = ukul folokholo.

(i-l)-Fulwana, n. Green snake, with white belly, living about rivers, and even in water, only slightly poisonous = i(l)-Fule.

i-mFulwana, n. Native 'sewing-bristle', used for passing the thread in mat-making, and consisting of a strong fibre from an i-lala leaf; cord-like creeping plant.
(Ophiocaulon gummifera) used as an i-nTelezi.

isi-Fulwane, n. Certain plant something like the i-mFulwe.

Fuma, v. Be clouded over, as the sky, with one grey sheet of clouds, as during a settled hand-rain (used in perf.).

um-Fuma, n. 5. Calabash, generally, of any size, for keeping fat to be used in anointing the body, or wearing isi-dwabo (comp. um-Gwvakul) [Her. otyi-gyama, vessel].

Fumana, v. = funyana.

(iii)-Fumanankundheleni (s.k.), n. = (iii)-Fumnyisanganankundheleni.

Fumanisa, v. = funyanisa.

Fumba (Fumbha), v. Pour or throw on, forth or at, mass-wise, bodily, in large quantity — used in a very broad sense, as when throwing out bodily the water (acc.) contained in a bucket, when throwing a rolled-up blanket or bundle of clothing (with nga) at a person (acc.), when sewing grain (acc.) extravagantly in a field (ep. hewe), when piling any thing and every thing in the way of wood upon a fire to make it big, when turning out the whole lot of calves at once to their mothers at milk-time = ukuti fu. [Lat. cumulo, I heap together; Her. tumba, heap up; Ga. fuka, pour; Sw. fungu, heap].

Ex. uquisaya lumfumba ngamansi, I am just going off to administer him a water-clyster.

u-Fumba (Fumbhu), n. Black-bellied Buxard (Lissotis melanogaster).

isi-Fumbanqoko (Fumbanqoko), n. Round shouldered, dwarfish person.

Fumbata (Fumbatha), v. Close the hand (acc.) first-wise (used in perf. fumbete); close the hand upon i.e. hold in the closed hand, as one might a thing (acc.) to be guessed at (used in perf.) [Sw. fumbata, close the fist; Bo. fumbatia; Her. nyuta]. Comp. i-mFumbe.

i-mFumbe (Fumbe), n. Thing held in the closed hand to be guessed at; hence, riddle; any secret, affair confided to one to be kept quiet (comp. isi-Fuba, i-mFibiho); certain kind of edible mushroom of the knob-headed or unexpanding kind; any kind of mushroom while young and with the pileus still ball-shaped; large kind of wood-louse (= i-mFinyezi) [Bo. fumba, handful; ku-fumba, to speak in parables; Sw. fumbo, riddle].

Fumbeka (Fumbeka), v. Get poured or thrown down, etc., bodily, in a mass.

Phr. wadinde wafumbeka ezingqobeni, he just fell down in a heap, bodily — as when shot through the head.

Fumbela (Fumbhela), v. Pour or throw down, on or at, mass-wise, all-together, on one place; hence, pour or throw in a heap together, as when piling wood (acc.) upon a fire, or throwing down potatoes in a heap.

isi-Fumbu (Fumbhu), n. Hump on the back of a person (not cattle = i(ii)-Lunela), curvature of the spine; such a hump-backed person = i-nQororo. [Sw. fumba, hump].

Phr: isiFumbu sibelele umntwana ongeblikho, the hunchback carries a child that never gets down.

Fumfu, ukuti (ukuthi), v. = funfusa.

um-Fumfu, n. 1. = u-Mfumfu.

i-Mfumfu, n. Hushed-up affair just beginning to leak out or get known abroad; any matter talked of between two persons in such a manner that those who overhear shall not understand, or only obtain a remote idea of the subject of conversation. See fumfusa.

Fumfusa, v. Just emerge or come forth into view, as a seedling-plant just peeping above ground, buds just coming forth on the trees in spring (=mFoma), a nail or needle just appearing on the other side of the thing it pierces, or an affair just beginning to be heard abroad; make just emerge, just put forth, as trees their tiny buds (acc.) in spring, or the veldt putting forth new grass after the old has been burnt off = ukuti funfu.

Fumfuswa, v. Talk of a matter in such a manner that those who overhear shall not understand what is being talked about. See i-Mfumfu.

Fumfutu (Fumfutha), v. Smell at (with an audible sniffing of the nose — ep. nuka; sezela), as at meat (acc.) to see whether it be fresh, or at a vessel in the dark to see whether it be the one required; smell for, as a cat smelling after a mouse (acc.) or dog after a buck; smell out, trace smelling, as a dog tracing down a buck (acc.), or one man successfully searching for another; also = fuluta.

Ex. ungisumfuthi ngani? how ever did you smell me out, i.e. discover me?

um-Fumfuto (Fumfutho), n. 5. = um-Fufuto.

(iii)-Fumuka (s.k.), n. Very new beer, i.e. only just strained, or only partially fermented. Comp. isi-Laza, isi-Tshodo.
P. *ukufa* kuhla *isumuto; kuhla isitho
do, death drinks up both the new beer and the stale, *i.e.* takes off both young and old alike. See *if[i]-Kaba.*

**Fumuta (Fumutha), v.** Eat anything (*acc.*) with the mouth stuffed check-full, so that only the sniffing through the nose is heard = *fumuzza, mumuta.*

**i-mFumuta (Fumutha), n.** A coming down on one at a disadvantage, not giving him a chance to move — only used nowadays in following phrase: —

*a-ku-nu-nda* *insimunuzza (annunuzza)*, to take a person (*acc.*) at a disadvantage so as to do him some harm, *as* when striking a child because it’s mother is away, or when attacking a man because he is without weapon or alone, or when defrauding a person on account of his ignorance of how to manage a transaction.

**Fumuzza, v.** = *fumuta.*

**Funa, adv.** Lest.

*Ex. uy’esa Buza fuma aboIhuwe,* he is afraid lest he get killed.

*Ungayiti, fuma ibuleke, don’t startle it (the buck), lest it run away.*

**Funa, v.** Want or require, as a workman requiring a certain tool (*acc.*) for a particular work, or a boy wanting a certain wage; seek or search for (*in any manner, as with hand or eyes — see *cinga*), as when searching for a stray sheep (*acc.*), or for a particular article amidst a box of clothes (= *kwataza*). Comp. *ntula, sweta.*

**Funda (Fuunda), v.** Put into the mouth, in with it, as food (*acc.*) — of any kind except liquids, as beer and water [*Kag. fuunda, mouth.*]

**Funda, v.** Learn (generally); more particularly, assemble in the kraal of a bride or bridegroom, as do the boys and girls who are to take part in the wedding-dance a few days previously, in order to learn new dance-songs or rehearse old ones which the bride and bridegroom propose to have performed by their respective parties on that occasion; hence, go to school, or mission-class; learn at school; read, as from a book [*Sw. *ji-fanza, fundisha, learn.*]

*Ex. kakukafunda, the dance-rehearsal has not yet taken place.*

*kayafunda nanhla kaBoni,* they are rehearsing the dance-songs (for a wedding) at So-and-so’s to-day *i.e.* the wedding is in a day or two’s time.

*N.B. There is an interesting resemblance between this Zulu custom and the work of the mission-school. When a wedding is at hand, the bride and bridegroom arrange a dance-programme, each for his or her own party. Although it used to be customary for the party of the bride to repeat mainly old and well-known songs, the bridegroom generally preferred, for his own party, something entirely new and peculiar to this occasion. For this purpose he would secure the good services of some professional ‘composer’ (*i-ngqambi*), of whom each district could boast of one or two. No fee was charged for the service. A few days immediately before the wedding, the *uku-funda* or dance-rehearsal would be announced among the surrounding kraals. The bride, or bridegroom, would lead their parties through all the old dances, but the *ingqambi* would attend in order to initiate them in the new composition. His method was to sing the piece through several times alone, after which one by one the smarter of the young men or girls would pick up the air and join in with him; and eventually the whole class. Strict discipline was maintained by the *ingqambi* during the teaching, and anyone, even men or women, who was so unwise as to laugh, promptly received a painful reminder, or was ignominiously expelled from the hut. The second step in the composer’s method was for him to go through the actual *dancer,* in person and alone, before the class. This was the stage when the maintenance of order and self-restraint was particularly irksome to the class; for it very frequently happened that our dusky composer utterly failed to make the wording suit his motions, On such occasions, he had to seek the aid of another professional, an *i-nDabali, i.e.*: cutter-up, who ‘arranged’ the words to the different leg and arm movements. This satisfactorily mastered — although often enough the efforts of both *ingqambi* and *nDabali* only resolved themselves into a screeching farce — the more initiatory of the young people would join in with their teachers; and so gradually the whole houseful. This process of learning or rehearsal was called *uku-fundisa:* the composer was said to *uku-fundisa,* *i.e.* make to learn, or teach.*

**im-Funda (Fuunda), n.** Piece of flat, grassy, meadow-like land generally alongside a river or between hill-slopes, and of a dry soil, and liked for mealie-gardens. *Cp. isi-Hlambho.*

*Phr. uku-diba *ufunda ubili njengobona,* to eat on both sides of the river like a hippopotamus — said of a young man who claims the cattle of several huts, or child who eats first in one hut, then goes and eats in another.

**isi-Funda, n.** Piece of country, or district,
placed by the supreme authority under control of a headman, i-duna, magistrate, and the like; sometimes used of the people of such district, as to distinguish them from those of another [Sw. fungu, district].

um-Funda, n. 5. One of the people of any isi-Funda; hence, a common or subject person i.e. not one of the higher or ruling classes, a country-dweller who has no direct social connection with the chief (= owas'emapandheni); (C. N.) kind, sort (= um-Kaba; u(lu)-Hlobo).

Ex. yonke imifundana lena ka'Majiya, all these rubbishy subjects (or people) of Majiya.

Fundama, v. Collect or gather together on one place, as a snake when coiling itself up, or cattle standing together for the midday-rest (C. N.) — see butisa; i-n苫ude.

i-mFundamakwelo (Fundamakwelo), n. Species of small aquatic beetle commonly seen darting about on the surface of stagnant water, and which, when applied to the tongue of a small boy, gives it a sharp bite, and from henceforth he is able to whistle! = i-nTlabamakwelo.

Fundamelia, v. = fundekela.

i-mFundamo, n. (C. N.) = i-nTlatu.

Fundekela (s. k.), v. Bother, torment, as a girl's people when they constantly worry her (ace.) to get married, boys when teasing one of their comrades (ace.) about some fault he may have made, or one man another when continually pressing him for payment of a debt. Comp. balesela.

um-Fundi, n. 1. Learner, scholar; disciple (M).

Fundisa, v. Teach — see funda [Sw. fundisha].

um-Fundisi, n. 1. Missionary; teacher, of any kind (M).

isi-Fundo, n. Lesson (M).

u(lu)-Fondo (Fundodo), n. = u(lu)-Findo.

Funduluka (s. k.), v. Come or go in constant succession, as wagon after wagon along a road (= tapuluka; comp. ukuti ntsenera); (C. N.) go out again, as the cattle in the afternoon after the ukunduma q.v.

(i)-Fundulululo, n. (N) = (i(i)-Fundululuto.

(i)-Fundulululo (also used in plur. ama-Fundulululo). Rankling ill-feeling in one's heart against another person, malice (= is-Abongo); pl. ama-Fundulululo, immense fatness, hugeness of body (= ama-Fundumusa).

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Ex. angina'mafundulululo kuye, I have no malice against him.

Funela, v. Seek for another (acc.) i.e. provide for him the necessities of life.

Ex. kafunela'wamuthi, uqazifunela nje, he is provided for by nobody; he just looks after himself.

Funga, v. Swear i.e. take an oath; swear by, as by one's chief (acc.) [Skr. ya bind; Lat. juro, law; Sw. ji-funga, give one's word].

Ex. waxunj'amangwa (or waxunj'amangwa), he swore falsely, he swore to what was not true.

waphunga, wamagela, he swore positively.

N.B. The Native custom is to swear by one or other of the words of uku-bina q.v. that is, to swear one would do something abominably wrong, if he be not speaking the truth. Thus, if one man says a thing which another seems to doubt, he may follow up his statement by adding Nyisfunga ukuthi wethu (I swear by my sister) or Nyihutule imib징a yenakosita (I would strip off the imib징a beads of the king) the real meaning being that, if I be not speaking truly, I would commit incest with my sister, or I would take off the bead-ornament from one of the king's daughters and coolly strip off the beads thereof (the imib징a or amber-coloured bead being Mpaude's favourite), which, of course, would be deemed a capital offence. See fungiswa.

Fungisa, v. Cause one to swear, administer the oath to one (acc.), as in court.

Fungisela, v. Swear at one (acc.) i.e. take an oath on another's account in order to cause him to swear the truth.

N.B. If a man says 'something offensive to another, or which is quite incredible to him, this latter may retort by some kind of uku-bina word e.g. kwoba kewza abakwe-kazi! (it will be your wife's mothers that will do it! — never you!); or if it be women, the one may express her disbelief in the statement by saying to the other, kwoba kewza umokoko-abu! (it will be your father-in-law, not you, that will do it!). The person 'swearing' in this way is said to fungisela the other (see funga). Upon the utterance of such an oath, this latter, highly offended, will usually take up his stick and leave the hut at once. Should it, however, be afterwards proved that he spoke the truth, the person who fungisela'd is in honour bound to make him some amende in the shape of some small gift.

Funisa, v. Help one (acc.) to look for something (acc.); sell, or buy, used idiomatically as below (comp. tenga).
Ex. *ngifunisa* *umkoma* *yi* *ami*, I am helping (people) to want or desire by this my cow — that is, am hawking it about or proclaiming its sale before them = I am selling my cow, or I want someone to buy my cow.

*ngifunisa* *imali* *umkoma* *yi* *ami*, I am wanting money and causing (others to want) by this my cow = I am selling my cow for money, or I am wanting money in exchange for my cow.

*ngifunisa* *umuntu* *umhombo* *umama* *yami*, I am causing a person with a goat to want or desire by this my sheep = I am a man with a goat to buy my sheep, or I want to sell my sheep to one with a goat.

**Funisela, v.** Try for by searching in a random, chance kind of way, as when a man, hearing at night an uproar in his Kafir-hut, enters, and seeing nothing in the dark, lets fly with his stick in all and every direction hoping thereby to chance upon somebody; or when, by making enquiries among a lot of children, he hopes to chance upon the one who has been guilty of a theft; buy, or sell, on behalf of another (used idiomatically as below — see above *funiso*).

Ex. *was* *engena* *umkhaya*, *wasunisela* *ngenduka*, then the white man entered and struck about (for chance whacks) with his stick.

*ngisunisela* *umasi* *imali* *umhombo* *yake*, I am looking for money for Masimun for this goat of his, or I am selling Masimu's goat for him for money.

**um-Funkulu** (s. k.), n. 4 = *um-Hlandhlu*; also sometimes = *um-Nqono*.

**isi-Funuku** (s. k.), n. Certain parasitical plant.

**Funya, ukuti** (ukuthi), v. = *funyaza*; *funyazeka*.

**ama-Funyafuna**, n. Things (properly soft goods) placed in a disorderly, untidy fashion, as blankets just thrown down in a hut, clothes in a cupboard all pulled about, mats put away unrolled, or bundles of corn roughly and loosely bound. Comp. ama-Phinlifhiti,为一体的Fu-hlumfuthu.

**Funyana, v.** Find i.e. come across, meet with (not get or obtain = *lotla*), as a person's hat (ace.) on the floor, or a knife on the path; come up with, come upon, overtake, as one person another (ace.) when journeying = *funyanisa* [Her. *muna*, find; MZT. *jao*].

Ex. *ngifunyangene* *elele*, I found him asleep. *ngafunyana* *ukuti* *akusa* *yena*, I found that it was he.

**Funyanisa, v.** *funyana*.

(i-li)-**Funyisanankundhlenci** (s. k.), n. One who was born very soon after another, almost of the same age or -*tulanga* as he, whom, on arrival, he found already on the scene.

**Funyana, v.** Place anything, of the nature of soft-goods, in a disorderly, untidy manner, as blankets (ace.), when just throwing them down in the hut, clothes when pulling them about in a cupboard, mats when putting them away unrolled, or bundles of *amabele* when pulling them carelessly about. Comp. *fahluku*, *fihliza*, *mfonyaza*.

**Funyazeka** (s. k.), v. Get placed disorderly, untidily, as above. Comp. *fahluka*, *fihluka*.

**Funza, v.** Feed, by putting the food into the mouth (not by force = *xuka*), as a mother her child (ace.), or a hen-her bird (ace.), or a hen-her young (ep. *ukwanyisa*); put into one's mouth, as one man reminding another (ace.), or prompting him, in a speech; make to take, thrust upon one (ace.), as a thing (ace.) not after one's taste [Sw. *funza*, teach].

Ex. *amazi* *wukwanyisa* *u* *mwez*; he was supplied, or prompted, with words by you. Phr. *nku* *funza* *esikhatini*, to be made to take a thing one doesn't want, as when one has had a blanket bought for him by another, and which he is now compelled to take although it is not according to his fancy. Comp. *zi-tika*.

*nku* *vi* *funza* *esikhatini*, to take for oneself something one didn't care for — by reason of some particular circumstance.

**Funzela, v.** = *funzelela*.

**Funzelela, v.** Put into one by constant suggestion or prompting, as a person (ace.) to buy or choose any certain article, or a girl that she take a particular young-man. Comp. *hlahlana*; *nikese*.

Ex. *ngifunyalielela* *umfana* ku *Mangwana*, I am suggesting to her Mangwana's son. *nku* *vi* *funzelela*, make or bring oneself to do anything disliked, as may necessary but unpleasant work.

**um-Funzo, u. 5.** = *um-Fufuto*.

**Fupi** (*Fuphi*), adj. Short, as a string, person, etc. — this word is now rarely used, although it may probably have been (and not *fasha*) the original of the diminutive form *fashane* [Sw. *fupi*, short; Her. *supi*; Ga. *impi*].

Ex. *iyanabo* *elfupi*, the short bone — the technical name for the humerus or bone of the upper-arm and femur or bone of the upper-leg. Comp. *u*-Gabo.
Put hence, Be Blow cultivated spit ukuti wooden ’to smoke Goth. FU Crushed-meat-Fuqulu, Fuquza, Fuqisa, i(li)-Fusakazi Fusha, Fushane, FU

Fuqa, ukuti (ukuthi), v. = fuqa (in second sense).

Fuqela, v. Be out of temper towards, or by reason of, as above.

Fuqisa, v. Put one (acc.) out, make him vexed, put him out of temper, as above.

Fuq, ukuti (ukuthi), v. = fuqka; fuqza, fuqa.

Fuquka (s. k.), v. Get put out, or out of a temper (usually used of one’s heart or intliziyo).

um-Fuqulu, n. 5. Large bundle of anything for carrying on the head or shoulders (only used of things packed bale-fashion, not in lengths as grass is usually done) = um-Qiqingo. Comp. um-Fufuto.

Fuqza, v. Be put out, out of temper, as one’s heart or intliziyo = ukuti fuq, fuqa.

Fusa, v. Smoke a thing (acc.) i.e. saturate it with smoke till thoroughly discoloured, as a wooden spoon, or piece of meat hung up in a hut; smoke out, as a newly-dug mealie-pit by making a fire in it ‘to drive out the earthy smell, otherwise the mealies would not do well’; discolour a person, as by giving him a black-eye or bruise. Cp. futa, fuaza. [Sw. fuka, smoke (neut.).]

(i-li)-Fusakazi (s. k.), n. Cow that has lost its calf, by abortion or death (cp. um-Lazelakazi); young marriageable widow (=i-li) Cakazi).

um-Fusamvu, n. 5. Tree in the bush-country (Pittosporum viridiflorum) whose bark is used as emetic and enema for fevers.

(i-li)-Fusazana (no plur.), n. Crushed-mealie paste cooked in boiling water in rounded lumps or dumplings.

(i-li)-Fusela, n. = i(li)-Fusi.

Fusha, adj. = fushane, fisha.

Fushane, adj. Short, in any sense; a short distance i.e. rather near (adjectivally) = fishane [sec fupi].

Ex. kufushane mukona, it is not far from there.

Phr. intliziyo yoko infushane, his heart, or appetite, is short = he is quick-tempered; or, his appetite is very small, has little desire for food; or, his stomach is inclined to vomit, as when one is faintish.

(i-li)-Fusi, n. Cultivated land lying fallow; used of a field no longer ploughed, as worked out, or from the owner having removed, etc.; discoloured patch or mark on the skin, where a burn or old sore has been (= isi-Basha, i(li)-Fuse-la); small piece of tender meat adjoining the paunch in cattle.

i-mFusi (Fusi), n. Child born at birth next following that at which twins were born. See i(li)-Wele.

Futa (Futha), v. Blow strongly (intrans.) as the wind (= fuza; comp. pepeta; vunguzu; kwishiza); blow, blow on or at, as a man at his fingers (acc.) when he has burnt them (= fuza); blow up, as a bladder (acc.); spit at a person (acc.), as a spitting-snake; blow upon, puff upon or ‘smoke’, as smoke does the eyes (acc.) of a person when sitting in it, or any food-stuff standing long in it (= fuza); get into a passion with a person (acc.), address with violent speech; throw painfully, as a wound, or as the throat in it (= fuza, ishushumba; cp. qagamba, kenketa) [Skr. vā, blow; Gr. πῦνον, I blow; Lat. fō, I blow; Ga. fua, blow; Sw. vuma, blow; mī-fuo, bellows].

Ex. uBani nfutse infesi (or isitu), So-and-so has been spit upon by an infesixad (or struck—not killed—by lightning). ukuhlala kwe’onakala nyokufutse intulu, the food was spoiled by getting smoked (with smoke).

ama-Futa (Futha; no sing.), n. Fat, liquid or solid, animal or vegetable—hence, extracted animal fat, grease, ointment, butter, olive-oil, and the like (but not the fat or white of meat—see i(li)-Noni, i-Nyama enkhole—although sometimes incorrectly applied thereto in conversation with white-people) [Sw. mafuta, fat; Bo. maruta; Ny. maguta].

u(lu)-Futa, Futo, or Futu (Futha, etc.), n. Stench, such as arises from putrefying animal matter = u(lu)-Bofu, isi-Boshi; cp. is-Antungwana; um-Vundela; isi-Kapane. [Lat. putreo, I am rotten; Goth. fula; soul; Sw. vundi, stench; Ga. vumbi — see vunda].
isi-Futane (Futhane), n. Ailment of infants, accompanied by markedly quick breathing, perhaps from fever.

Futanisa (Futhanisa), v. Suffocate, smother, stifle a person (acc.), as by holding the hand over his mouth and nose, by covering him thickly with blankets, or as smoke or gas = kutanisa, qumbelanisa. Comp. futelana.

Futanisela (Futhanisela), v. Do anything with a 'straining' effort i.e. exert oneself over, make a strenuous effort.

Ex. safutanisela, sazu safika emLalazi, we strained ourselves, till we reached the UmLalazi.
asifutanisele kube'ndima esekyo, let us make an effort, or exert ourselves, with this remaining patch (to get it finished).

Futata, ukuti (Futhatha, ukuthi), v. Almighty i.e. come down on one's feet, on to the level, on to the bottom, etc., as a spider upon reaching the floor from the ceiling, a man coming down on to the plain from a hill, or a person arriving at length at any spot after a journey.

i-mFute (Futho), n. A breaking out in a passion, or sudden outbreak of rage.

Ex. wadimile wangesitela ngemfute, he just set at me in a passion.

Futeka (Futheka), v. Get blown up, or broken out, into a passion or sudden outbreak of rage, as when momentarily exasperated.

Ex. isithaka wesithulula efutukile, she broke the pot while in a pet or passion.

Futela (Futhela), v. Address a person (acc.) violently, in a sudden outbreak of passion; rage at; throb painfully for a person (acc.), as an absces, or thorn in the flesh. See futa.

Ex. wifikwelwe iLamba, I am throbbed for by an abscess.

angwano lugangwifute, my foot is paining me (with a throbbling pain).

Futelana (Futhelana), v. Be or get suffocated, smothered, or stifled, as when the mouth and nose are held closed, or from being completely covered up in blankets or from smoke or gas = kute-lana, qumbelanana. Comp. futanisa.

Futi (Futhi), aor. Again, once more; also, too; besides, moreover, furthermore [Skr. tu, multiply; Ga. ati, again].

Futu, ukuti (Futhu, ukuthi), v. Do anything only in a slight, imperfect degree, 'only half', 'just slightly', as when warming water (acc.) just taking the chill off, when only half-cooking food, or partially washing a garment, or slightly covering a hut with thatch. Cp. ukutile gabevu; ifakaza.

Ex. ali lapo e futu (ukutukutela), wangeka, when he was just getting warm (with anger), he stopped.

Futu, ukuti (Futhu, ukuthi), v. Come together, or bring together, or 'heap' together in large quantity, or large numbers = futaza, futazela.

(i)-Futu (Futhu), n. The i-nTsonyama of the um-Qoliso = (i)-Giqwane; also = (i)-Futo.

i-mFutu (Futhu), n. = i-mFuthumfutu.

u(lu)-Futu (Futhu), n. = u(lu)-Futa.

Futu futu, ukuti (Futhu futhu, ukuthi), v. Phr. wafa (or wafela) umfela wafuti, he died never to live again.

wabulawela wabulawula wafuti, he was killed never to rise again.

w'emukela (or w'emokela) umukela wafuti, he went away for good and all. See ama-Muko.

Futifuti (Futhifuthi), adv. Very frequently, constantly.

(i)-Futo (Futho), n. Young green mealies boiled in the cob = (i)-Futu.

i-mFuto (Futho), n. Large quantity, 'heaps', abundance, as of grass for thatching, corn when harvested, rubbish lying about, cattle, etc. = i-mFutumfutu; Native blacksmith's bellows made of goat, sheep or calf-skin (= isi-Futo, um-Futo); small sack made of skin, as before, for carrying a doctor's medicines, food, etc. = i-nGqalali. [Sw. mfuko, bag; mifu, bellows; Bo. mivua, bellows; Her. ekutu, woven bag].

isi-Futo (Futho), n. Native bellows = i-mFuto, um-Futo.

um-Futo (Futho), n. 5. Native blacksmith's bellows made of goat, sheep or calf-skin (often used in plur. ini or in-Futo, = i-mFuto, isi-Futo); small sack made of skin, as before, for carrying a doctor's medicines, food, etc. = i-nGqalali; hard breathing through the nose, as when asleep, of man or beast (sometimes used in plur. ini-Futo); name applied also to Native money-belts as sold in the stores [Sw. mfuko, bag; mifua, bellows; Bo. mivu, bellows; Her. ekutu, woven bag].

u(lu)-Futo (Futho), n. = u(lu)-Futa.
Just do off slightly or a little, quickly, without much care, as when asking a person to quickly rub up a little snuff for one or make a little food. Cp. ukuti futu.

i(l)-Futufutu (Futhufuthu), n. Good worker i.e. one who generally brings together a larger pile than others. Cp. i(l)-Fitifiti.

isi-Futufutu (Futhufuthu), n. Sudden stuffy heat passing over the body, as from the reaction after some sudden emotion or shock = ubu-Futufutu.

ubu-Futufutu (Futhufuthu), n. = isi-Futufutu.

i(l)-Futululu (Futhululu), n. Smallish heap, as of grass, Kafir-corn, or clothes. Cp. i-Nqveba.

i-mFutumfutu (Futhumfuthu), n. A great quantity, or large number, 'heaps', 'lots', as of rubbish or other goods lying abundantly all about (comp. ama-Fihlifihli, i-mFukumfuku), a great 'pile' of work, as grass or ground-corn, already done, a large number of cattle or other stock = i-mFutuzo, im-Futo, i-mFutuka, i-mFutu.

Futuza (Futhuza), v. Bring together abundantly or largely, 'lots of', 'pile up', 'heap about as an industrious girl grinding a great heap of corn, or shelling a great heap of mealies, or a man cutting thatching-grass in considerable quantity, or the heavens (izulu) when 'piling up' great masses of cloud from the south, or as children bringing in or throwing about 'lots of' rubbish, imfe-strippings, and the like = ukuti futu. See i-mFutumfutu.

i-mFutuza (Futhuza), n. = i-mFutumfutu.

Futuzela (Futhuzela), v. Come together in crowds, throng together, as large numbers of people coming in to a dance from all directions (comp. ukuti nisene); 'pile up' the clouds or heavy mists, as the sky, when making for rain; or wrath, as an angry man getting into a great rage; come over warm or 'close', as the body after a sudden fright or exertion (see isi-Futufutu).

Fuya, v. Possess, own, first-class property of any kind (not small, separate articles), as cattle (acc.) or other stock, tenants or dependants, wagons, land, etc.; keep, have as one's property, as a boy a pet goat (in all cases commonly used in perf. faye or fugile) [Sw. fuya, domesticate; Ro. fama, possess].

Ex. afanye lombambo, this whiteman is a man of property, has large possessions, stock, etc.

Fuya, v. Possess, own, what have you done with the rabbit? I am keeping it.

le'ngutube ifuyise, akusiyo eyas'endhelhe, this pig is possessed (by somebody) i.e. is a domestic pig, it is not one from the veld i.e. a wild one.

ama-Fuyafu (no sing. — reduplicated form of ama-Fu), n. Clouds and clouds, used of the sky and of a heavily bearing cornfield.

Ex. amabele, yini? amafuyafu! is it corn, you say? just rolling clouds of it!

Fuyisa, v. Make come into possession of property, enrich; give to keep, as one might his child (acc.) some pet animal.

Ex. ngiyakumfuyisa umfana wami le'mbusana, I shall make my boy possess this little goat i.e. shall give it to him as his possession.

i-mFuyo (collect), n. First-class property of any kind, possessions, wealth.

Fuzu, v. Resemble, be like (physically, of persons), as one person another (acc.) in appearance, voice, manner, gait, etc. (with nga); strip a hut (acc.) of thatch (ace.), as a strong wind might, or when renovating the interior framework, or as cattle rubbing against it; also =ukuti ftu.

u(lu)-Fuzo, n. Supposed peculiarity possessed by certain animals of passing on their physical characteristics to human beings whose mothers might have eaten them, that is to say, a girl who might eat a guinea-fowl would reproduce children with a long flat head, one who might eat a hare would have long-earred children, one who might eat a swallow would have children who couldn't even make a decent nest i.e. hut for themselves, etc. See isi-Sila; fuzisa.

i-mFuzane, n. Small veld-plant whose large bulbous root is used as a clyster for stomach-complaints and as an imbi-za for serofula.

Fuzisa, v. Cause to resemble, or possess the power of an u(lu)-Fuzo, as certain animals. See u(lu)-Fuzo.

u(lu)-Fuzo, n. Resemblance, as of one person to another, physically, or in manner, etc.; patch of grey hairs growing, as a freak of nature, on the head of an infant. See clekezela.

Ex. umunyalo leka'yise be'amadzehle, he takes after his father, with his great big ears.

Fuzula, v. Thrust or burst a thing through, as when an ox (nom.) thrusts or bursts the kraal-fence (ace.) through (not 'bursts
through the kraal-fence’, which would be *fohla*, or a man breaking a hut (acc.) through from the inside, or a man thrusting or bursting a crowd of people (acc.) through by forcing his way arbitrarily among them; thrust violently aside, as a rough character might a person (acc.) blocking his passage; thrust oneself into or among, as when entering a hut forcibly or uninvited; brush rough-ly against one (acc.), brush aside, with one’s long flying coat or blanket (with *uga*). Comp. *shyelekela*.

Ex. *izinkomo zipta nyokuhuluma*, the cattle manage the thing by just bursting through or thrusting one another aside (when the herd is entering the cattle-fold).

Langisifuzu *ngeizubu*, he brushed me aside with his blanket.

**Fuzulela, v. = fuzula.**

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**G.**

in Zulu has but one sound, always hard and slightly aspirated, somewhat resembling the sound in the English word ‘gherkin’, though in Zulu always more forcibly expressed than in English. The sign h, marking aspiration, has, however, not been introduced into the Zulu orthography as superfluous, there being no other sound of this letter known in the Zulu language except that described above.

The combinations *Ge*, *Gq* and *Gx* will be found described under the letters *C*, *Q* and *X* respectively.

**Ga, ukuti (ukuthi), v. = ukuti yale.**

**isi-Ga, n. = is-Aga.**

**umu-Ga, n. s.** Long, gaping cut or gash; long open scratch, as by a wild-beast (seldom used). See *ukuti ga*.

**Gaba, v.** Put one’s reliance on, confidence in, as a shield to cover one’s actions or as a means for doing something, lawful or unlawful, as a man covering all manner of doings by the prestige of his position (with *uga*) or putting his trust in his gun before which the hunted beast is powerless; hence sometimes, to take advantage of or undue liberty on account of, shield oneself behind, as a whiteman taking undue advantage or liberty by reason of (with *uga*) his superior power when dealing with Natives, or a person making unrestricted use of a permission once given (=*gabaza*); threaten, as the sky (*izulu*) with rain (*ngemvula*); make hole after hole in a row or line with the hoe, as when marking out the boundary of a field, or when planting potatoes (comp. *ukwala*); plant in such a way (not by scattering the seed), as potatoes (comp. *inkusa*).

Ex. *abeleny* *baguba* *ngesibamini* *sabo*, the whitepeople confide in their gun (to do with us just as they like).

*iyinene* *iyagaba* *ngonina*, the child takes advantage of its mother (bein present) — to act in such an impudent way.

**u-Gabalazana, n.** Long slug (C. N.).
u-Gabana or Gabane, n. Kind of amabele having short stalk and long ear.

Gabangula, n. = kahangula.

u(lu)-Gabashane, n. = u-Gabana.

Gabava, v. Do anything half wise, just half; be or get half way through it (acc.) = gamanza, ukuti gabavu.

Ex. sebeniqarile inthu, they have already half built the hut.

w'ena cybabale emnyango, he stood half way through the doorway, i.e. with his head and shoulders outside and his body within.

Gábavu, ukuti (ukuthi), v. Do anything half-wise, just half; be or get half way through it, as a hut (acc.) when half-way through with the building of it, or a person standing half-way through a door (= gabava, ukuti gamanza); do anything 'just for a moment', as when doing a little work for a short time, or visiting a friend for a few minutes' stay (comp. fakalaza); be just upon doing something, just on the point of doing, have scarcely done, as when one gets suddenly brought up in the midst of an action (comp. ukuti gaga, ukuti qikitili); bound lightly along, as a buck; go at an easy gallop, canter, as a horse.

Ex. ngasengimbona etle gaboce emnyango, I then saw him standing half out of the doorway.

ngati njisati gaboce ka'Ndobambi, ngasibona, I had scarcely got to Ndabambi's, when I saw them (the cattle).

ngiyakuti gaboce, ngibyige, I shall only stay for a moment, and then return.

isi-Gabavu, n. Person with broad protuberant breast, but not conspicuously retiring belly (comp. isi-Gaga); (C.N.) an attempt at a thing, then leaving it or giving up.

Gabavula, v. = ukuti gaboce, gadabula, gabadula.

Gabavuleka, v. Make an effort, attempt (C.N.).

Gabaza, v. Shield one's actions by, place one's confidence or reliance in (as in one's high position, superior strength, white skin, possession of a permit, or effective weapon — with nge of thing) to do as one likes with others (ela form and acc.); hence, take excessive liberties with, make free with, take undue advantage of, as of an old man, an ignorant Kafir, or an unarmed stranger (with ela form and acc.) by reason of some advantage possessed = gaba.

Ex. ngagazaba ngeko nge, ngoba ebona ukuti aqisele/a'madolo, he takes advantage, takes such liberties on that account, because he sees I have no longer knees (or legs to run after him).

i(l)-Gabaza, n. Person who is too 'free', in his manner or speech, taking unfair advantage of, assuming excessive liberty or license in regard to others, as a child given to playing jokes on any mildly disposed or helpless person; pl. ama-Gabaza, such liberties taken, action or talk excessively free or bold. Comp. i(l)-Dhlabu; i(l)-Pompo.

Gábe, ukuti (ukuthi), v. Do anything in large quantity, heap-wise, as when cooking, giving, making a fire, paying up lobola cattle in a lot at once (= gabela, ukuti dhlabu, ukuti ulo); do in a thoroughly confident, positive, determined manner, as when affirming (= gabela, gamela); cut or cut open with a gash, slit, or long even cut, as when making slits across the middle of a shield (acc.), when cutting open a man's head or a log of wood with a hatchet, etc. (= gabela; cp. ukuti menye).

i(l)-Gabe, n. Anything done heap-wise, in large single quantity, as a great heaped-up fire, a whole beast cooked at one cooking, the whole lot of lobola cattle paid up at once.

Ex. kanti wenepeke igabe? do you then cook them (the mealies) all off at once?

babase igabe, they have lit a whole heap of firewood at once i.e. have piled up a huge fire.

isi-Gabe, n. (C.N.) = i(l)-Gwen.

Gabela, v. = ukuti gabe; gabo.

Ex. washo wagabela he asserted positively, in a determined manner.

amabele babopeco, baragabela, they cooked off the whole lot of amabele at a go. unyigabela nyofakazi wabe, he is self-confident over me, i.e. feels quite sure of getting the better of me, by reason of his witness.

i(l), or um-Gabelo, n. 5. One of the strips of skin interlaced lengthwise into the slits cut down the middle of a shield.

Gabisa, v. Be filled with self-confidence or self-conceit towards a person (acc. with ela form), pride oneself over him, show off or take advantage over him by reason of (with nge) some circumstance, of a better weapon, more powerful support, or other advantage he doesn't possess. Cp. dhlelezela.

Ex. uloku unyigabisa ngenduku, you are all along 'cooking' it over me with your stick — as though I don't know how to use one; I'll just show you in a minute.

i-nGábungabu (Gábhungabhu), n. Food of
a very thin, watery, insipid nature, as watery porridge, 'watered' beer, etc. = *i-nGaba*za, ama-Gadule.

i-nGaba*za* (*Ghabuza*), *n.* = *i-nGaba*ngaba.

**Gada.** Drink vigorously in a ravenous, greedy manner, as water (acc.) or beer; leap or move wildly about inside of some narrow enclosure, as a mouse in a pail of water, or an *i-nGada*ne in a woman's stomach.

Ex. ama*ni* *ngic*u*maulise* *ega* *isa* *le* *sele* (in the pail), I found a frog jumping about in the water, a person finds (in a battle with the White*man*) horses running wildly all round and about the spot.

P. *iyade* *c*twhice, it drinks deeply when it is tired out — said of a person returning to his own love, coming back to what he had previously forsaken through finding things worse on ahead — he has had enough of running about and will now come to a stand.

**isi-Gada,** *n.* (C.N.) = *i-nGada*ne; piece of spar or white quartz, used medicinally for the *i-nGada*ne disease (N).

**i-nGada,** *n.* = *i-nGada*ne; also (N) a low, poor Whit*man* [prob. from Xo. *in-Ga*da, wild cat].

**u(lu)-Gada,** *n.* = *u(lu)-Gadangunu.*

**i-nGadabana,** *n.* = *i-Ngungumbane.*

**Gadabula,** *v.* Run along swiftly in great leaps, bound along, as a buck or dog; hence, run along swiftly, in general sense; cover quickly a great distance, simply bound over the country (acc.), as a traveller, or a woman hoeing quickly = *gabu*nu, *gada*nu, *gadu*la, *gabu*la. See *gijima.*

**i-nGadane,** *n.* Mass or lump of clotted blood formed in the female womb, through some physical or constitutional derangement, or imperfect removal of the after-birth, etc., and generally attributed by the Zulus to some charm; hence, sometimes equivalent to inflammation of the womb, puerperal fever, etc.

N.B. The 'ball' of clots is said to roll or leap about (*gada*, *gadabula*) in the female's stomach, causing her to throw herself about on all sides with pain (probably caused by serious inflammation, puerperal fever, etc.). The disease has been contracted by the patient having somewhere inadvertently 'stepped over' (*weqqa*) a fireplace where Native doctors have recently been roasting a certain kind of lizard (*i-Ziko b*mBuhi*) in the preparation of their medicines!

**u(lu)-Gadangunu,** *n.* Term of derision (lit. one who runs about naked) applied to Basuto-Kaffirs by the Natives of Natal, from their habit of wearing a close-fitting loin-cloth and so appearing to go naked (C.N.).

**Gadavula,** *v.* = *gadabula.*

**u-Gade,** *n.* Anything built of sods, as a heap, wall, or hut.

Ex. *tina ngu*ntla s'aka *ugade,* we up-coun*try* build a sod-structure (e.g. as cattle-fold).

**i(li)-Gade,** *n.* Clod, lump of earth such as may be cut out by one stroke of the hoe = *i(li)-Gabadi.* Cp. *isi-Sinde.*

**u-Gadenzima,** *n.* Heavy, black soil.

**Gadhla,** *v.* Make a strike (not necessarily with effect) at anything (acc. with *ela* form), as when fighting or aiming a blow at a dangerous animal; throw oneself, as a girl does, at a young*man* (with *ku*), when she suddenly turns up of her own account (though of course with her lover's approval) in his kraal for purposes of sexual intercourse (a recognised Native custom — see *hlobonqo*); do this thing (metaphorically), as a father would, by means of his daughter, whom he would force to go off in this way to some young man (ep. *ga*lela).

Ex. *intebini iyadhlile ku'Boni* the girl has come (or gone) on a surreptitious visit to So-and-so (this will be with the object of indulging in sexual intercourse and will take place several times, at night-time, during the courting days of young lovers, previous to, but not after, the *lobola* being paid).

**uBoni iyadhlile (or gadhlile) intombi,** So-and-so has received a surreptitious visit (as above) from a girl.

*uBoni ngiyakugadhla ungaye ku'Boni,* I shall deal a blow at So-and-so by means of you, i.e. will make you go off and thrust yourself upon him — as a father might say when threatening his daughter.

**isi-Gadhlaba,** *n.* Person of big, robust, stoutly-built body.

**Gadhlila,** *v.* object. form of *gadhla*; (X) dance the *i-nDhlamu* dance, as introduced from Natal.

**isi-Gadi,** *n.* Stunted, deformed, unsound or irregularly grown plant, whether of mealies, Kaffir-corn or *imfe,* and generally bearing nothing, as when the grub has got into it and impeded its normal growth; shortish, stunted person, even when of perfect bulk.

**u-Gadigadi,** *n.* = *(il)*-Shoshi.

**i(li)-Gadu,** *n.* = *(il)*-Qoshi.

**Gadula,** *v.* = *gadabula.*
i-nGadula, n. A quick walker or runner;
also = i-mPisi (mostly used by women).

ama-Gadule (no sing.), n. = i-nGabungabu.

Ga ga, ukuti (ukuthi), v. Spring along,
get along smartly, when walking or running.

Gāga, ukuti (ukuthi), v. See, or open the
eyes upon, a thing (acc. or with pezu)
suddenly, alight upon suddenly with the
eyes (the word indicates the first
moment of opening the eyes upon a thing,
of the first moment of an unexpected
vision of anything). Cp. ukuti gabaru;
ukuti qikili.

Ex. ngile ngisati gamu pezu (entabeni),
ngati gaga pezu kwomuntu, I had no sooner
appeared at the top (of the hill) than my
eyes alighted on a man.

ngati ngisati gaga enganyango, wanyishayo
ngenduku, I had scarcely given-a-look at
the doorway (upon creeping out), when
he dealt me a blow with a stick.

Kwa'Gaga, n. Name given to any unfenced
kraal, merely huts standing in the open.

(i)l-Gāga (Gaaga), n. = u(lu)-Gaga; pl.
amu-Gaga, all bones, merely a skeleton,
applied as adjective to a very emaciated
person.

Ex. umfuna ka'Busi sekus amagaga,
So-and-so's boy is now a dried-up carcase,
or skeleton — from the chest-bones
conspicuously showing through emaciation. Cp.
amu-Palo.

ama-Gaga (no sing.), n. A spirited doing;
hence, a single dash, on-rush, sprint, etc.,
as of an army making a charge, a party
hoeing with a sudden outburst of
energy, etc.

Ex. amagaga ayo (impi) oba matatu, its
charges, or meetings in conflict (of the army),
were three.

isi-Gaga, n. Person with very prominent
chest and drawn-in belly = isi-Kwece.
Comp. isi-Gaburu.

u(lu)-Gāga (Gaaga), n. Thorax or upper
half of the dead body of any animal,
remaining after the lower or abdominal
part has decayed or been removed —
the word being applied both to the dried-up
remains of a carcase or even the clean-
stripped skeleton, as well as to the whole
upper half of an animal which has been
killed and divided by two hunters (=
(i)l-Gaga); an i-mBizu of a tall large
kind; certain bird, Cape Chat-trush
(Cossyphe Caffra).

Gagada, v. = gangada.

Gagadeka (s. k.), v. = gangadeka.

isi-Gagadu, n. Blazing-hot sun i.e. intense
heat of the same (= isi-Gonogono, isi-
Ngengene; comp. isi-Vunu); very hard
dry soil, whether naturally or from
being baked up by the sun.

Ex. libalele isiigadu, it (the sun) is
scorching hot.

i-nGagalu, n. Pink Bustard (Heterotetraz
vigorsii). Cp. i(t)-Seme.

Gagamela, v. Come across by chance, or
see unexpectedly (with acc., or ku, or
pezu), as one might an old friend in
Durban, or a stranger in the forest (=
ukuti gaga); behave (whether by man-
ers or speech) in a bold, brazen-faced,
impudent way, as a girl when free and
easy with a stranger in the kraal, or
talking openly on matters of delicacy
(= ukwenza amaGangengozi).

ama-Gagana (no sing.), n. Riibs and shoul-
der-bones when projecting conspicuously
amu-Palo.

u(lu)-Gagane, n. Small thorn-tree of the
mimosa kind.

isi-Gagasholo, n. = isi-Gaga.

Gagata (Gagatha), v. = gangada.

Gagateka (Gagatheka), v. = gangadeka.

Gagaza, v. = ukuti gaga.

(i)l-Gagu, n. Bold, forward, shame-less
person, in a good or bad sense, as a
bold singer or dancer, a pert brazen-faced
girl, a smart apt boy at learning, a per-
son not ashamed of making firm prom-
ises to your face while knowing he
will never perform them.

P. indhu yezagwa iyana, the hut of the
bold talker (who never does anything) lets
in the rain, i.e. even his own shelter he
won't repair, much less then do for anybody
else.

i-nGagu, n. Conceited boldness, or self-
assurance of being able to do anything
or overcome some difficulty, where the
more prudent show fear.

Ex. abafuna bako'Faku bemqele inyago
mumhlane, Faku's boys have put an end to
his conceited boldness to-day — he coming
bravely up, quite confident of giving them
a thrashing, whereas they quickly sent him
off considerably humbled.

u(lu)-Gagu, n. Bush, whose sticks were
used for fencing the isiigodhlo and for
giving light in the huts at night.

ubu-Gagu, n. Bold forwardness, shame-
lessness, or sharpness, as above — see
i-Gagu.

Gagula, v. Talk in a bold, brazenfaced,
disrespectful manner to any person
(acc.) or of any delicate matter (acc.), as a child might when calling his father by his name, or a girl talking boldly of some matter of shame. Cp. gazula.

Gáju, ukuti (ukuthi), v. = ukuti ganew.

Gajuka (s. k.), v. = ganucu.

Gála, ukuti (ukuthi), v. Open out yawn-ingly or staringly, as a female the pudenda when sitting indecently, or a staring child the eyes (the word is rarely used in this latter connection owing to the commoner preceding use); be glaring or blazing hot, as the sun = ukuti golo.

Ex. wox'wugisumane nqiyile gala! you will come across me some-day with it distended widely! — a word of threatening abuse to a man, from the custom of the women committing this indecency intentionally when wishing to insult a man in the most exasperating manner.

u, or isi-Galaga, n. Vagina femina maxime distenta and implying excessive sexual intercourse; such a female herself — the word constitutes the most disgraceful insult one can apply to a girl = isi-Hobo, um-Moho, isi-Habuza.

See ukuti gala.

N.B. To fling spittle at a girl, whether by hand or mouth, is equivalent to insulting her by this term. In former times a girl so abused would clear her honour by assembling her girl-companions and going in force with them to the kraal of the slanderer, who if prudent, would make him or herself scarce, as the girls on this occasion were permitted by custom a very free hand. Everything in the abuser's hut would be destroyed, and finally any one of his cattle killed there and then, the gall and stomach being taken by the girl for anointing herself with and so cleanse away the asperation.

GálaKaju, ukuti (ukuthi; s. k.), v. (N) = ukuti ganeu.

u(1u)-Galashane, n. Person with thin seraggy legs.

i-nGalati (Galathi), n. That portion of the navel-string left attached to the body of an infant at birth. Cp. i-nKaba; u(lu)-Fokoti.

Ex. njimiwa ngogalati, I perceive him by (my) navel, i.e. that he is a blood-relationship of mine — said by a woman to a strange child whom she discovers to be a relation.

N.B. Native women declare or imagine that they can instinctively detect blood-relationship by navel sensations.

Gálatsha, ukuti (ukuthi; s. t.), v. = ukuti lekenee.

i-nGalawana, n. Tug (T).

Galaza or Galazela, v. = ukuti gala.

Gále, ukuti (ukuthi), v. Take a long springing step over or down from anything, spring over or down with one foot first, as over a ditch (acc. or loc.) or down from a box; spring, leap or skip along, as a man running with long springing jerks, or a buck going lightly over the veldt; spring along i.e. get along briskly, whether walking or running; start away on any work (with infin.), as danc- ing, mat-making, etc.; strike forcibly and abruptly up against, as a pick when striking a hard rock, or a man's head when he collides with a post; strike or deal a blow on any hard substance (acc.), as a rock with a pick or a man's head with a stick; strike upon i.e. come suddenly upon with the eyes, suddenly perceive, as one might any object or unexpected stranger (with nga of thing); do largely or abundantly or in powerful degree (= ukuti garru); hence, make up a great blazing fire (acc.); pile up the firewood (acc.) largely when making such fire; be great and powerful, as such a large fire itself; be blazing hot, as the sun on a summer day (= ukuti ho); make yawn or open broadly, as a female the pudenda (acc.) when acting indecently (vulg. = ukuti = ukuti ga.

Ex. ngati ngisali ukupumana, ngasengiti gale nyomuntu cim nyapandile, I was just going out (of the hut), when I was arrested by seeing (i.e. suddenly observed) a person standing outside.

Gálela, n. Strike a heavy blow on anything hard (acc.), as with a pick on a rock or with a stick on a man's head; marry off a daughter (with nga) by 'throwing her violently' at some young-man (with ku) i.e. against her will, as a father might with his child (cp. gaddha).

Ex. wongiyakalela ngomntana, he threw his child at me, thrust her forcibly on me i.e. made her run off to come and marry me without any desire of mine.

ngiyakalela nga "ku'Sibonisho, I shall deal a blow with you at So-and-so, shall thrust you on him — a threat of a father to a refractory daughter.

Gáleleka (s. k.), v. Arrive at, reach (with loc.); get struck, as above.

Gáleza, v. = ukuti gale.

u-Galo, n. Fore-arm, or lower fore-leg, of man or beast = u(lu)-Galo [Mpo. ogolu, leg].
Ex. ngal o wominz e, or ngal o womkono, the lower part of the leg or arm.

i:ambo i:ka'galo, or logalo, the shin-bone, or both tibia and fibula (if of the leg), or the radius or ulna, or both (if of the arm).

i-nGalo, n. Arm (whole = um-Kono); skill, dexterity (mostly uJU-uGalo); power, might (used in certain connections only = am-Anthla) [Mor. dimaro; Sw. u-ka-no, sinew; nguvu, strength].

Ex. ngakuluwa i:xwa, wase:nkwekela ngal o, or ngamandhla, I spoke one little word, when he was down upon me with force (as though he wanted to fight).

isi-Galo, n. Bracelet (N); pl. izi-Galo, sinews, or brawness, as of a powerful arm. [Xo. isi-galo, brawny arm; Sw. u-ka-no, sinew].

Ex. uBani nqexi-galo, So-and-so has a powerful arm, such as could deal a smashing blow.

uJU-uGalo, n. Lower fore-leg, or fore-arm, of man or beast; either, or both together, of the double-bones of those parts (= u-Galo); dexterity, skill, able management (gen. used in sing.; but in plur. when referring to the skilful practices of a doctor = i-nGalo, ili-ko nGalo).

uBani imogalo leotshtalala, leqonkomo, etc. Mrs. So-and-so knows properly how to make beer, to manage or breed cattle, etc.

leyo'nyanga inezingalo, that doctor is very clever or skilful.

isi-Galo:weni, n. Constitutional weakness of wrist, rendering a woman incapable of grinding; bad quality of grinding stone causing such weakness of the wrist.

u-Galonci, n. Broad-shouldered person, gen. with smaller lower limbs; (C.N.) small edible gourd, having smooth or warted shell (= i-mFolozI).

i-li-Gama, n. (C.N.) = ili-Gamu.

um-Gama, n. (C.N.) = um-Gama.

Gamanxa, ukuti (ukuthi), v. Do anything half-wise, just half, be or get half-way through it, as a hut (acc.) when about half through the building of it, or a person standing half-way through a doorway i.e. with body inside and head and shoulders out (= ukuti gabaru, gabara, gamanza); ukuti or ukulana gamanza, be well into an affair (with na), knowing or understanding it, not superficially, but with some depth or intimacy, though not necessarily entirely or thoroughly; be well in with a person (with na), i.e. be well acquainted with him, his ways and thoughts, though not necessarily deeply intimate in a friendly sense.

Ex. selite gamanza (igabo), it (the bottle) is now half-wise, i.e. half-full.

ngati nqobile gamanza ukukuluma, while I was still in the middle of my speech.

ave! sesi-twana ngaye kuku! O! I understand him very well, am well acquainted with him.

Gamanxa, v. Do anything (acc.) half-wise, partly, as any work or action = ukuti gamanza, gabava.

(i)-Gamanxa, n. Any half-and-half kind of person or thing, as a person handsome of face and body but with ugly lower limbs.

(i)-Gamanxandukwana (s.k.), n. Little silly thing that can't yet hold a stick — applied to a small boy who finds his fighting stick too heavy to hold in the orthodox fashion near the end and therefore holds it far up near the middle; hence, applied to any boy or young man who, from lack of physical or mental vitality, falls behind the average standard, hence, youth of a soft, stupid, unmanly, nervous nature, who would instinctively take his place behind the others in any action requiring a display of the manly qualities.

Gamanxisa, v. Cause to do half-wise, partly, as a person a bottle (acc.) by only pouring in such a quantity of liquid = ukuti gamanza.

Gamata (Gamatha), v. (C.N.) = hlon. for gamanza.

Gamatela (Gamathela), v. = gomotela.

isi-Gameko (s.k.), n. Word or statement one sticks fast to, a repeatedly reiterated assertion; small cultivated patch of land (= isi-Fe).

Ex. isigamwele sake leso, that is the matter he is always trotting out, harping on.

Gamela or Gamelela, v. Be positive, firm, in earnest about, as when asserting, taking an oath, denying, etc. (used adverbially along with another verb, not alone) = gomela.

Ex. upikile, vagamela, he denied it absolutely.

u-Gamfe or Gamfemfe, n. = u-Qadolo.

Gamfu, ukuti (ukuthi), v. = ukuti gampu.

uJU-uGamfu, n. Anything having a big bulky body at each end and tightly drawn up into small narrow compass at the middle, as a sack of mealies with a rope drawn tightly round the centre; hence, any similar person or thing, as wasp, or female of bulky body and very small waist (one with a small waist and small slender body would be isi-Ga-
m'wana = u-Sikihi, u(1)n-Zuca. Cp. u('mn)-Nyki.


Gâmpu, ukuuti (ukuethi; s.p.), v. Do i.e. divide, cut, mark, etc., across the middle, as when cutting a thing (acc.) in two, a string binding round the middle of a sack dividing it into two portions, a stripe of colour passing across the middle of a thing; give a person (acc.) a stroke 'across' the body with a stick, shambok, etc. = gampunu, gampula.

Gampula or Gampuna (s.p.), v. = ukuuti gampu.

Gâmu, ukuuti (ukuthi), v. Cut through anything (acc.) with a stroke from some sharp instrument, as when lopping off a small branch with a hatchet, or cutting through a string with a knife; cut across, as a person passing through a field (acc.), a boundary-line passing over a hill-top, or a woman's i'sidwaba, when hanging low across the buttocks; cut off, cut short, as a flow of blood, or, one's talk = gamula; cut by cutting, i.e. exceedingly sharp or strong, as anything very bitter, sour, salty, acid (used adverbially with baba, etc. = ukuti ha) = ukuuti nqamu.

Ex. uBani mubeli gama. So-and-so is horribly, hideously ugly = uqobecu ule ha.

i(i)-Gamu, n. Name of person or thing; single item of speech, as a letter, word, order, or statement (= i(i)-Zwi in last three cases); Native song (i.e. its wording; air = i-nDhlela); notability, notoriety (= i-nDuMela); lump of flesh between the end ribs and the buttocks [Skr. nama, name; cans, sing; Lat. case, to sing; fana, fame; Gr. grammu, mark; Ar. samma, to name; Itum. laywa, name; Sum. iyun, Ma. engarina, Sw. jinu, Her. e-na, Ga. li-nya, Kamb. dzi-twa. Comp. i,nGoma].

Ex. ubani seku, iyanu baka? who are you, your name? = what is your name?

isi-Gâmu (Gaamu), n. Piece chopped, docked, or cut off; hence, applied to anything cut unduly short, stumpy, as a stick, or person = isi-Ngama.

um-Gâmu (Gaamu), n.5. Interval of space, i.e. distance, as between one kraal and another (an umngamu might represent a distance of, say, a twenty minutes' walk); interval of time (say, of an hour or two's duration); excrements passed in dry separate lumps, as of a constipated man, goat, etc. (see i(i)-Dedr, um-Godo, um-Pulu).

Gamugamula, v. Cut about erratically, all over the place, in one's talk, not talking to the point as evidently not knowing anything about it; slash about, cut about at a person (acc.) indiscriminately, as with an assegai or stick = nqamungamula.

Gamuka (s.k.), v. Come to a stop, cease, as work, or noise; get cut off, brought to an end, as a flow of blood, or food supply = nqamuka.

Gamula, v. = ukuuti gama, nqamula; freq. used for gamula.

isi-Gamunga, n. Any big, bulky lump of a thing, as a large sweet-potato, or du-mbi, or a very fat child; anything, as food, formed in great lumps, like isi-Buqanga.

Gana, v. Marry, or take a husband, as a girl (only used of females = enda; cp. yegeya); pass. Gana, be got or married or taken as a husband, as a man (only used of males in pass - see zeka) [Gr. yameio, I marry; yameo, I give birth; Ar. yawe, to marry; yawe, a marriage, Sw. unganka, get united; Ga. yama, join].

Ex. ilombi iyanile ungama ka'Bani (or iyanile kuyo), the girl has married So-and-so's son.

indola iyanile y'itombi ka'Bani, the man is, or has got, married to So-and-so's daughter.

Phr. ngqisi yungama, don't go and marry there i.e. stay or loiter. See enda.

i-ngana or Gane, n. See i-Ngana.

Gâncu, ukuuti (ukuthi), v. = gancuka.

Gancuka (s.k.), v. Spring, leap, bound, throw the body with a jerk from place to place, as a monkey from bough to bough of a tree, or a dog over some obstacle on its path, or an acrobat springing up at a rope. Cp. eqa; ngqibi.

Ganda, v. Pound, in any of its senses, as the earthen-floor of a hut (ace.) to make it hard, a shield (ace.) to make it supple, hence also a person or beast (ace.) by beating him or it with sticks, or pounding with stones (= yroba) all over the body; stamp, as with the foot on the ground; stamp or walk heavily, as a clumsy person over a floor; also used for: to lay a floor of European kind of boards (with nga), cement, or stone (= gandaya, ganyuda) [Skr. ha, strike;
MZT. in-ganda, hut; Sw. gonga, beat; ponda, pound; Her. tonda, pound — akin to kunda (q.v.), am-Andha (q.v.), is-Ando (q.v.).

Phr. ligande wesinyama, it (the i-zulu) is stamping or roaring along with a black storm or cyclone: said also of a man in a furious rage.

Gandaya, v. Lay a floor of any kind in a hut (acc.), etc., as with pounded ant-heap (with nga), or (by compar.) cement, boards, etc. = gandaya, ganda.

Gânde, ukuti (ukuthi), v. = ukuti kace.

u(lu)-Gando, n. Kind of assegai having a long thin iron headed but a very tiny blade (perhaps of only two inches); person with very thin legs or 'shanks.'

Gându, ukuti (ukuthi), v. Wield or drive away with great spirit or energy, as a smith swinging away with the hammer at a red-hot iron, a woman letting fly the hoe spiritedly when working at her field, or (by comparison) people pitching into a dance with much energetic action of arms and feet = ganduze.

Ganduza, v. = ukuti gandu.

um-nGane, n. 1. — see um-Ngane.

i-ngane, n. — see i-Ngane.

Ganga, v. Do petty wrong, naughty things, mischievous tricks, as is habitual with children, and used even of the petty wrong-doings of adults; be naughty, mischievous, given to playing tricks, as before (used in perf.) [A.S. gandan, sport; Sw. danganyo, play tricks; Her. omw-ngandyo, trick, fun.]

Ex. kuni nganye le'muntu, so then he is up to tricks, up to mischief, is this fellow?

i(li)-Gânda (Gaanga), n. Small round topped hill or hillock, knoll (= isi-Ganga, i(li)-Guma, i(li)-Duma, isi-Duma); pl. ama-Gânda, ardent passionateness of heart, whether of intense desire or heat of anger, as when a child has a strong longing to go anywhere, or a man to fight it out with an adversary [Ar. gâ-belt, hill; Her. oku-vanda, low flat hill; Her. gânda, stone].

Ex. umbal'ike kona, obo engase'maganya, he gets there and is no longer of passionate desire — his first ardour or fervour is gone.

Cp. ama-Dhlingosi.

isi-Gânda (Gaanga), n. = ilil-Ganda.

i-nGânda (Gaanga) — no plur., n. Kind of small white ant, used as bait in bird-traps (= i-ncombo; cp. umw-Hlwa); small mound of earth or ant-heap made by the same and used as fuel by Natives = i-nGqubane.

um-Gânda (Gaanga), n. 5. Earth heaped up, a mound, as alongside a mealie-pit when digging it out, or just outside a hut-door to keep the rain from running in (= isi-Duma); piece of cartilaginous flesh growing over the breast-bone of cattle, sheep, etc. and regarded as a very dainty morsel (= i-nGirra).

u(lu)-Gânda, n. Water boiled with a little ground amabele, which water is afterwards used for the making of ukhwala — the preliminary boiling with a sprinkling of meal being supposed to take the bitterness off the water, making it sweet, and the beer good; anything quite dried or parched up, without any sign of moisture left, as mealie-grains, soil, a dead tree, dry snuff, etc.

Gangâda, v. Dry up stiffly, parch, as the sun a skin (acc.) = gangata, gangada; also = gangaya. [Sw. kauka, to get dry: Ga. kala; Her. kaka, kukuta, dry up.]

Gangadeka (s. k.), v. Get dried up, baked up, as a skin by the sun, or person's mouth when travelling thirsty in the sun (= gangateka); be thirsty, be burning with desire, as a person desiring snuff (used in perf.) (= qaleka, qabateka) [see gangada].

i-nGangakazane (s. k.), n. = i(li)-Qaqa.

Gangalaza, v. Do or take off at a single stroke, as a buck (acc.), or an umtakali a person he is doing away with (= ukuti pobo, ukuti shwambakaqa); begin, start, set off, as a new field (acc.) or kraal for oneself, or a dance; begin or set off a person (acc.) to fight, provoke to quarrel (= qala).

Ex. njiyakungangalaza uyendhlo yakwe'Ngoza, I shall start off (in shifting my kraal) with Ngoza's hut.

Gângala, ukuti (ukuthi), v. = gangalaza.

Gangaleka (s. k.), v. Feel faint, be overcome with faintness, as a weak person in a close room or from fatigue on the march (not fall in a faint = quleka) [Her. kuku, feel faint].

u(lu)-Gangampuza (s. p.), n. Certain small shrub, bark used as fibre.

i(li)-Gangangozi (mostly in plur.), n. Bold, brazen-faced, impudent conduct or speech; person given to such conduct (= onamayangangozi).

Gangata (Gaangatha), v. = gangada.

Gangateka (Ganyekeka), v. = gangadeka.

i-nGangazane, n. (C. N.) = i(li)-Qaqa.

isi-Gangi, n. One given to naughty tricks, mischief, and the like. See ganga.
i-nGangomfula, n. — See i-Ngangomfula.

um-Gani, n. 5.  (C.N.) = um-Ganu.

Ganisa, v. Cause to marry, as a father his daughter (ace.); help to marry, as a father his daughter, by arranging the wedding for her; help through the marriage-ceremony or wedding-feast, as one girl might another girl-friend (ace.), by accompanying her as one of the bridal party to the dance.

Ganisela, v. Cause to marry to, give in marriage to, as a father might his daughter (ace.) to a young-man (with ku); cause to marry for, i.e. arrange the wedding for or permit it to come off, as a father might for a young-man (doub. ace.).

Ex. ugangilele umntanane ka'mnsu, he has given his child (i.e. daughter) in marriage to a Basuto.

ngiyaniseleni bo! make marry (your girl) for me! i.e. permit her wedding to come off.

um-Gano, n. 5. Bullock which, along with an i-tale, usually accompanies the isi-Godo on the wedding of a girl — word now seldom used.

isi-Gantsha (s.l.), n. Feeling of disgust or repugnance occasioned by eating certain rich foods to the full (isi-Gantsha-gantsha, isi-Gaxa); such rich food itself; young man or girl for some physical or other reason repulsive, always soon getting disliked by the other sex.

Ex. indlizigo umile isinesigantsashanta, my heart (i.e. stomach) has now a feeling of dislike or disgust (of food).

(iii)-Gânu (Gaamu), n. Fruit of the um-Ganu tree.

um-Gânu (Gaamu), n. 5. Certain wild fruit-tree (Sclerocarya caffra), whose wood is used for pot and tray carving, the bark being good for tanning, and from whose fruit an intoxicating drink is made.

u-Gânu-ganu, n. One who makes another's mouth water with desire but does not give him, a tantalizer.

Ganuka (s.k.), v. Desire vehemently a thing (ace. with ela form) or a person (in a lustful sense) = kanuka.

ama-Ganuka (s.k.), n. Urethral (not seminal) discharge, caused by sensual excitement or desire = ama-Ja. Cp. (iii)-Zibuko; ama-Lola.

Ganukisa (s.k.), v. Cause to desire vehemently, or to lust sensually; tantalise, as by enticing sights = kanukisa.


ama-Ganunga, n.  (C.N.) = ama-Ganuka.

Ganya, v. Out-do decisively, get the better of another (ace.) in dispute or dealings.

Ganzinga, v. Roast mealie-grains, etc., dry in the pot or on the pot-lid; bake, or fry, as meat (ace.) placed dry in a pot or on the pot-lid = kanzinga, ishweleza [Sw. kaunga; fry; Bo. kazinga, fry; Her. kangoora, bake].

um-Ganra, n. 5. Koodoo (Antelope strepsiceros); young man generally disliked by the girls (see isi-Ganrsha), so called from the koodoo being one of those animals repugnant to and not eaten by girls = um-Garra.

Gaqa, v. Creep on hands and knees (ngumadolo = kasa, huqazela); (C.N.) also qa.

Phr. uBani ajizile, uheqagga. So-and-so has been severely reprimanded (by the chief), he is going on his knees = is afraid to go upright, from nervousness or shame.

(iii)-Gaqa, n. Assegai, generally, but more especially the war-assaggi or (iii)-Kweva.

Phr. kwakhangana iyaqa, it was a fierce, close conflict, with assegais everywhere.

u(lu)-Gaqa, n. = u(lu)-Gaqasi.

u(lu)-Gaqasi, n. Any long, slender thing, as a monkey's tail, long stick, or tall thin man = u(lu)-Gaqa.

GaqaZela, v. = gaqa.

Gâra, ukuti (ukuthi), v. Do a thing largely, abundantly, 'properly' or in highest degree, as when making up a big blazing fire (ace.), or the sun when unusually, 'broilingly' hot (ukutl yolo-dwane, etc.), or a man when swearing very positively.

Ex. watisita yacca yizimabe, he did for us properly with a (great) pot (of beer).

um-Garra, n. 5. = um-Garnra.

Gasela, v. Be bent upon, i.e. come or go anywhere about any particular person (ace.) or thing, as when calling on a person about a business matter (baba-la); be bent upon having, be persistently after a person (ace.), as when the mind is made up to fight with him; make for, any particular place (loc.) = gondo.

u-Gâitiyali (s.l.), n. = (iii)-Shoshi.

(iii)-Gatsha (s.l.), n. Small branch, twig-branch, of a tree = (iii)-Gaba. Cp. (iii)-Hlamevu; (iii)-Hhala.

i-nGatsha (s.l.), n. Large or trunk branch, large bough, of a tree = i-nGaba [Her. o-nndavi; Sen. ishi-kazi; Reg. musaangi; Ga. tabi; Sw. tawii].

Gava, v. Exaggerate an affair, make more
of it than there really is, by adding false
 colour, talking volubly about it, etc.

i(ii)-Gavugavu, n. One always on the chatter, incessantly gossiping, ‘talking’ (gen. in a bad sense), as a scandal-monger, etc. Cp. i(ii)-Fetelele.

Gavuza, c. Chatter or gossip endlessly; chatter or talk away (in a bad sense), as one given to reporting scandal. Cp. feleza.

i(ii), or i-nGavuzana, n. contempt. form of i(ii)-Gavugavu.

i(ii)-Gawozi, n. Green grass-locust, having long legs; Native of a light yellow complexion, resembling a half-caste (somewhat darker than the um-Hanga). Cp. isi-Pakapaka.

i(ii)-Gawu, n. Young pumpkin, of any kind, or size, though still green = i(ii)-Ruvwinti, i-nGwuru. Cp. iSi-Rwongo.

um-Gawu, n. 5. Fetus of any animal not yet completely grown, e.g. when just beginning to show hair. Comp. um-Banga [Her. n-owuza].

u(lu)-Gawula, n. (C.N.) = um-Dhlandhlati.

Gawula, c. Chop or cut down, fell a tree (acc.), large or small, with an axe or similar sharp instrument = gamula [Her. okweka, to fell; Sw. kata, angusha, to fell].

P. kugwila cle, m'uziya (amati), there gets cut down (the tree) that is known — said to express the disadvantage of being a notable character or high personage.

u-Gawumbila (Gawumbhila), n. Name for a leopard, on account of its grunt or growl resembling the sound made by grinding mealies on the stone (hence it would seem more correct to say u-Gayumbila).

Gáxa, ukuti (ukuthi), v. Do anything half-wise, be in the middle of it, as half fill a bucket (acc.) with water (nga), as water (nom.) half filling a bucket (with ku or loc.), a person midway in his speech (with infin.), a boy holding a stick (acc.) by the middle, etc. = ukuti gamaaza, ukuti gabaru.

Gáxa, v. Put across so as to fall on both sides, as a towel (acc.) over a towel-horse or blanket over one’s shoulder; put astride, as a man lies legs (acc.) when riding on a horse; hang across or upon, as a coil of rope (acc.) upon a nail, a portion falling on both sides; put, hang, or tie round, as a reim (acc.) round the horns of a bullock; tie a person (acc.) round, or involve him in an affair (loc.); lay the stick (acc.) across a person’s (acc.) back or body thoroughly, pitch into him; put across or in between so as to fix, as string between two closely standing teeth; add to as an extra, over and above (when of a different nature to that which is added to), as a pumpkin (acc.) on a basket of mealies (loc.), or a box of matches (acc.) on a purchase of groceries (loc. or ku = eleka); hang, as a string of beads (acc.) over one shoulder and under the arm on the opposite side (cp. ngwamba).

Ex. wasiyaxa induko, saza sati kata eka, he laid the stick across us right away till we got home.

ngayixa ngamabonile xindabeni xabantu, he thrusts himself intentionally into the affairs of (other) people.

isi-Gaxa, n. Lump, as of clay, meat, etc.; person or child with a short bulky body, as a very fat child (= isi-Gigibala); bulkiness, magnitude, weight (as below only); disgust (not nausea) arising from surfeit of rich food (= isi-Gantsha).

Ex. watukutela, waba isigaxa, he was angry, he was a lump = he was puffed out with rage.

kalina'sixa (lelo'zwi), it (that word) has no concrete thing (expressed by it), i.e. it is of an abstract nature, tangible only to the mind.

akwa'sixa sezwi loko, that (which you say) does not possess the substance of a word (or complaint) = there is nothing in it, it is of no weight or importance.

isi-Gaxana, n. Little lump — used for a reel of cotton (isigaxa sentambo); short but rather small-bodied person (= isi-Gigihilana).

Gaxeka (s. k.), v. Get to be across, astride, caught, etc. (see gaxa), as a particle of meat in a person’s teeth (loc.) or the wheels of a wagon when it collides with a tree.

um-Gexo, n. 5. Long string or rope, of beadwork, dressed leather, etc., hanging in a coil and for ornamental purposes over one shoulder and under the arm on the opposite side. Comp. ngwamba; isi-Danga.

Gaya, v. Grind, or break up into small particles by crushing, etc., as grain (acc.), tobacco-leaves for making snuff, etc. [Her. koeya, grind; Sw. saga, grind; Go. i-gunya, hand].

Ex. uku-gaya uguwayi to make snuff.

Gáye, ukuti (ukuthi), v. Be thickly numerous, densely covering all, as a dense herd of sheep grazing together; do thickly, numerously, as kill off whole troops in battle.
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Ex. umafulunisa ixiwe ntle yage entha-
beni, I found the sheep densely covering the
hill = kuye intaba ixiwe.

wabagotula, wabati yage, he cleared them
off in dense numbers, laid them thick all
over the place.

isi-Gayelo, n. (C.N.) = isi-Gatshowe.

(iii)-Gazi, n. Blood (the substance, as run-
ing in the living body) [Gr. haima; blood]; Lat. sanguis; Ngw. sakami; Ma.
essezure; Reg. masi; Ga. msai; Ar.
dem; Sw. damu, blood; uazi, bloodshed; At. eje, blood].

Ex. kwezi igazi take uje, it is just caused
by his blood, i.e. his unhealthy constitution.

umfuso eyozi, blood cases, i.e. criminal
cases affecting persons' bodies; generally,
of course, cases in which blood or might
have been drawn.

Phr. nSwambhane mhathe, kubha igazi take
linge, So-and-so is nice, but his blood is
only one i.e. his physical appearance is only
one, has a sameness, commouness, unat-
tractiveness about it = ihule take linge, um-
zimba wake manye.

i-nGazi, n. A blood i.e. blood regarded
as a separate quantity, or a single collec-
tion, as blood discharged from the
body, or congealed or clotted in the
body (the Natives having no clear concep-
tion of the circulation of the blood); plur.
izi-nGazi, drops of the legs and
arms, supposed to be from congealed
blood and caused by an umtakati. Cp.
(iii)-Bende; um-Ingudo.

Ex. kweze igazi or igazi, there flowed
out blood, or a quantity of blood.

ivengazi kwezi y'ihe? what are all these
bloods i.e. all this blood.

engazi take sindle, his bloods are good i.e.
his physical constitution is healthy, robust.

um-Gazi, n. 5. Small opaque dark-red
beads with white inside (used collected).
Comp. um-Litwane, um-Motshwane.

(uIu)-Gazi (more rarely also i-nGazi), n.
Handsome, brightness, fineness of ap-
pearance or complexion (not actual
beauty), which may be evident in one's
face even though he be not beautiful,
and contrariwise may be wanting in one
who is decidedly beautiful.

Ex. umathu omgazi, a person of fine,
clear complexion.

umati omgazi, nice-looking wood (e.g. a
varnished board) of pleasing grain and colour.

Gazinga, v. = gazzinga.

GAzu, ukuti (ukuthi), v. = gazza; gazula.

Gazuka (s.k), v. Get opened apart, as
below; go bouncing or bounding along, as
a ball or stone when rolled or buck when
running; split for a person (acc. with
tla form), as one's head with headache;
spirit for a person (acc. with elu form)
with screaming or shrieking at him,
as when quarrelling or calling him from
a distance (cp. dozibuka) = ukuti gazu.

Gazula, v. Open a thing (acc.) apart so as
to present an open mouth, as when
giving a person a gash or long deep
cut in the flesh (cp. zawula), or as a
pumpkin or log of wood when cutting
into it with a knife or ax, or as a female
the pudenda or legs when sitting
indecently (= rewaula); shout loudly
and irreverently at a person (acc.),
scream at him in a disrespectful man-
ner; make a thing (acc.) go bounding
or bouncing along, as a boy a ball or
stone down a hillside.

Gcaba, v. Cut small incisions in the skin
of a person (acc.), as for rubbing in
medicine (comp. gazula, zawula); hence
used for, vaccinate (acc.), inoculate; also
(C.N.) pain the face or body with col-
oured spots or patterns, as young men
and girls (= ceku).

isi-Gcaba, n. (C.N.) = isi-Caba.

Gcaba (Gcaba).za, v. Pass urine = ta-
unga, cama, shobinga.

Gcaba (Gcaba).za, v. = tamasa.

um-Gcaba, n. 5. Vaccination; vaccina-
tion virus; vaccination marks (Mod.).

i-nGcacane, n. Marsh-plant having an
orange-red spike on a long stalk, like
the (ii)-Cebane, and whose fibre is
used as string in hut-building; some-
times applied also to the (ii)-Cebane.

Gcaca, v. Go through the wedding-dance
(or marriage ceremony generally), as a
girl marrying; dance the wedding-dance,
as the bridal-party (um-Timba), males
and females, at a wedding, Comp.
caguzza; ketu.

Ex. intombi ka'Bani is'igeagle, So-and-
so's daughter has already performed the
wedding-dance = is now married officially
or formally, has joined her husband - the term
gam referring to marriage merely in the
natural sense, "to take a man".

(iii)-Gcagcane, n. Small square ornament
of beadwork hung round the neck.

Gcagcisa, v. Allow or arrange for a girl
(acc.) to go through her wedding-dance
or ceremony, as her father might; help
a girl (acc.) to do so, by accompanying
her as one of her bridal party.

um-Gcagco, n. 5. Bridal-dance, at a wedding
(not that of the i-Keto or bridegroom's
**Gcaka** (s. k.), v. (C. N.) = caka.

isi-Gcaka (s. k.), n. (C. N.) = isi-Caka.

i(li)-Gcaki (s. k.), n. White quartz, frequently found as semi-transparent pebbles in river-beds and along the sea-shore—it is used medicinally by the Natives; common variety of white Natal mealies (comp. if(li)-Huma; n-Hlezane).

isi-Gcaki (s. k.), n. = isi-Celu.

um-Gcako (s. k.), n. 5. (C. N.) = um-Cako.

i-ngCangiyanana, n. (C. N.) = n-Nomngcangiyana.

Gcantsa (s. k.), v. Be very thin, emaciated, as from famine or wasting disease (used in perf.) = caka.


i-ngCatu (Geathu), n. A very slow walking or creeping along, as of an infant or very infirm person (with ukwenza). See catula.

isi-Gcawu, n. Any certain spot or place out in the open used by people or cattle for frequently congregating on, sitting about on, etc., as an appointed cleared-space outside the kraal on which the cattle stand and are milked in rainy muddy weather, a sheltered spot near the kraal where the men are given to sitting or trying cases, a spot on the veldt or inside the kraal appointed for holding the wedding or other dance, lair of a wild-beast in the long grass or bush, or any other place cleared or trodden-down by frequent use (= isi-Kundhlu); kind of small pink bead (= isi-Pofu).

Gcaya, v. Cover from sight the breasts and abdomen by the inGcayi, as a young woman does when recently married, and whenever pregnant; conceal one's real mind about anything by false external appearances (nyomzimba), as when showing oneself glad on meeting a person one doesn't care about, or assenting to anything from fear or somebody present; retain silence purposely, as when being abused = caya.

i-ngCayi, n. Skin-covering used by women for concealing the breasts and abdomen when pregnant or recently married. = isi-Gcayi. See gcaya.

isi-Gcayi, n. = i-ngCayi.

i-ngCayikazana (s. k.), n. Recently married wife.

i-ngCazi, n. = i-mBenge (freq. used by those who honeipa this last word); (C. N.) also large round earthen vessel.

i-ngCee, n. plur. of u(m)-Ce.

i(li)-Geeba (with plur.), n. Single rush, of a certain kind of marsh-grass used for mat-making (= i-inDuma); also = i(li)-Tulo.

i-ngGeeba, n. Thick lower stalk of the wild-banana leaf, which, when dry, is torn into thin strips for making the um-Newado; the um-Newado itself, for which it is a euphemistic name (= i-inKamanga); (collect.) ama-Shoba for arm-ornamentation, when of a beautiful silvery whiteness, such as worn by the higher-class men (ep. u(lu)-Kasi).

Ex. inoni, iy'ingeeka, it (the ox) is as fat as a wild-banana stem (which is juicy and eaten).

isi-Geeba, n. Wild-banana tree (Strelitzia augusta) whose leaf-stems are used as above and the leaves themselves used for carpeting dung corn-pits = isi-Dama.

i-ngGeebelezela, n. (C. N.) = u(lu)-Titi.

i-ngGeebengela, n. A patching-up of a bad case, or of an old coat or hut (see eebengela) = i-ngGecicengela.

Ex. yasime y cena inaeebengela, he (the chief) just consented to a specious patching-up (or made-up case) by the other side (whereas the matter stood perfectly clear against them).

i(li)-Gecke (s. k.), n. Kraal-yard i.e. cleared space about the huts, or outside the kraal when cleared of grass; loc. egekeni, in the open, or clearly visible country; adv. openly (= obala); also = (li)-Gecce.

i-ngGeckeza (s. k.), n. Certain kind of dance of girls at a first menstruation, etc. (with shaya — this custom is now almost unknown).

Gcelekeshe, ukuti (ukuthi; s. k.), v. = ukuti nycelekeshe.

i-ngCelulo, n. Broad, shallow-shaped i-mBenge. See i-ngGecengce.

(i(li)-Gcema, n. Wooden needle for thatching (= i(li)-Tulo); flat iron needle for sewing mats, etc., with; hence, applied to any kind of stake or iron-instrument flattened at the sides and sharp at the point, like a modern bayonet.

i-ngGcengce, n. Any broad shallow-shaped basket, whether i-mBenge, or i(li)-Qo-ma. See u(lu)-Celulo, i-ngCelulo.

isi-Gcengce, n. Certain tree growing in the bush-country whose berries, mixed with um-Newa, are used as ama-Ka. See isi-Fico.

i-ngGcengebezelu, n. = i-Neengelseleza.

isi-Gcibishe, or Gcibisholo, n. Mark for boys to throw sticks at (C. N.). See i-ngGwimbi.
i-nGciciyela, n. = i-nFecembengela.

Gcifi, ukuti (ukuthi), v. = ukuti cifi.

Gcifiza, v. = cifiza.

isi-Gcifiza, n. = isi-Cifiza.

Gcika (s. k.), v. Lay leaves on the top of water in a vessel to prevent it shaking over by the motion of carrying.

i-nGcikingiki (s. k.), n. — see i-Ngcikingiki.

um-Gciko (s. k.), n. 5. Leaves placed on the top of water, as above.

Gcija, v. (C.N.) = ciya.

i-nGcili, n. Small part of a tapeworm passed separately with the stools (the word is not liked as vulgar). Cp. isi-Lo; ama-Hasi; u-Nozondilanga; i(i)-Buka; u(h)-Hlavane.

isi-Gcilisha, n. (C.N.) = isi-Bunkwa.

isi-Gcimiza, n. = isi-Cifiza.

Gcina, v. Make stick fast, as glue (nom.) a broom-handle (ace.) in its hole, or as cement the fragments of a broken vessel (for the sticking of the gum of an envelope uku-namatelisa is used); keep firm, as a commandment (ace.); preserve, take care of, as money (ace.); end, finish up, terminate, as by uga the last thing in a row (comp. gedla) [comp. qina of which this word appears to be a form].

Ex. uqinileyo or owokucinya, the last, the ending-up one, as of a woman's children or a row of huts.

i-nGcina, n. (C.N.) = i-nGcino.

Gcinezela, v. Keep firm, press with hands or feet — akin to or adopted from Xo. cinezela (C.N.).

i-nGcingane, n. — see i-Ngcayingane.

Gcingca, v. Stuff up, as when stuffing a child (ace.) with excessive food, stuffing up a person with excessive or unanswerable talk so that he be unable to reply, or as a bull continually mounting a cow after its covering has been completed and which habit is supposed to render it barren. Cp. ukuti fokoqo; gcisha.

i-nGcingo, n. = um-Ngcingo.

ama-Gcino (no sing.), n. End; final doing.

Ex. umntwana umagcino, or umagcizela, or owokucinya, the last or final child (of any woman); so also the last boy, tree, etc. of a row.

i-nGcino, n. Small yeld plant having large raceme of tiny white flowerlets and large bulbous root containing a slimy substance used for gluing the assegai-blade into its wooden shaft; the slimy, glutinous substance itself (= i-nKulati); black pasty matter accumulating in the stem of a hemp-horn or pipe; (C.N.) = um-Ovu.

i-nGcipo (Geiph), n. Horizontal spring-stick holding the stone of a boy's bird-trap or isi-Pc.

Phr. kuyaphakhe ngcipo umnqoba ku Bani, the trap-spring has sprung back to-day with So-and-so = something has got hold of him, he is very angry or put out.

Gcisha, ukuti (ukuthi), v. Be full up, as a calabash or mealie-pit; be of full body, well filled out, or of equally bulky proportions right away from top to bottom, as a pillar, or a man of bulky body right through = gcishaza.

Ex. wahlaba wati geisha, he adorned himself, filling up every part of the body.

dakuke pesulu, kuye kute geisha pantsi, from the top it goes in the same fullness (bulk or breadth) down to the bottom.

Gcishaza, n. = ukuti geisha.

Gcishi, ukuti (ukuthi), v. (C.N.) = ukuti d'intsi.

i-nGcisili, n. Certain animal of the badger kind (N.).

i-nGcisini, n. = i-nKwishela.

(i)-Gciwane, n. Small light particle floating about in the air, as of fine ash when blown about by the wind, or of dust raised in sweeping a floor; person of weak intellect, devoid of all self-restraint, incapable of behaving respectably, whose normal manners are similar to those of a man under the influence of drink.

Phr. uBani ugalambana etelele amagiwane ngekunda, So-and-so goes about carrying bits of dust (i.e. dirt) on his head (i.e. on his head-ring) = a shame to a self-esteeming ikehlaba.

Gciwaza or Gciwegiwa, n. Do, or behave like an i-Gciwane q. v., or a man who has been drinking.

Gcizela or Gcizelela, v. Repeat over again something (ace., or with ku- or loc.) one has already done before, by way of emphasizing, perfecting or increasing the quantity, e.g. when repeating a second serving or ladleful on the top of a plate of porridge, when giving over again evidence or information one has given before, or repeating again a lesson one has already gone through; put up, as a child (ace.), to do again something wrong; fill up or fill in the open spaces in a branch-built hedge by bending in any protruding twigs (= xabiya).
Ex. *ukela nyizide konaMphu, just do again here, will you? i.e. put on a little more paint, etc.

*ngikwa ukwesbele kwFaku, I am all along doing again Faku's kraal i.e. am always going or been sent there.

*kwe khombwa ukwesbele kutelozi, I have day after day kept repeating that same thing.

Geoba, v. Anoint with anything of an oily nature, as the body (acc.) with fat, or a sore with ointment; hence, oil, grease, lubricate; rub clothes (acc.) with soap when washing them.

Phr. *sual'ngocobo, wanele, just grease yourself to satisfaction, i.e. just feel easy and satisfied and don't mind what this person says or does, give him his money and let him go — said by one friend to another to ease the latter's feelings, advising him for sake of peace, not to quarrel, etc., with another.

*uMboboka: i shamba cayegeble, the new bride goes while still comfortably greased — said of a person who has been staying at a place and left it while still on good terms all round, not having had time to exhibit his natural defects or discover those of the kraal he is leaving: all has been pleasant and comfortable.

*angitandi ukayesthula (or ukubereva) uyo-

brode endonyeni, I don't like being (merely) smeared about the mouth with spleen (which, as a good-for-nothing morsel, is thrown to the small boys, whose mouths become covered with the blood thereof as though they had been feasting on something good) — said when finding fault with the stingy bit of meat, etc., offered to one.

Geoba (Geobha), v. Milk slightly i.e. a cow (acc.) that has little milk, as during the winter. Cp. *gyoba.

Geobo, ukuti (Geobho, ukuthi), v. Make a slight poke or 'dip' into something soft or liquid with some pointed thing, as into the porridge (with loc. or kn) with one's finger (with nga), into a basin of meal with a stick, or as one's coat-tails dipping into the water when fording a river = *gyoboza.

(iii)-Geobo, n. Any thing, or action, pleasing to see, nice to the eyes, as a fancy umutshwa, respectful behaviour in a child (not used of persons or their features, unless metaphorically).

Ex. *kanti igqobo, ginti, bokhe? does that then, think you, look nice? (that conduct of yours).

Geoboza (Geoboza), v. = ukuti *geobo.

i-nGcobo, n. (N.) = i-nCoboba.
into the i-nDhlondhlo and u(lu)-Dhloko regiments of men.

Ggcukeka (s. k.), v. Get frightened away or diminished by constant petty withdrawals from, as one's money (nom.), food or cattle; be reduced in quantity, or short in numbers, not of full strength or amount, as a regiment (nom.) when some of the men have been called off for other small duties.

u-Ggcucuza, n. = u-Qadolo.

(i)-Gcuka, or Gcuke (s. k.), n. Large yellow ant (C.N.).

i-nGcuku (s. k.), n. = (i(li)-Cuku; (C.N.) large skin dress worn about the loins by women in the interior.

Gcuela, v. Stand stationary, in one place, as cattle when sick, or a man viewing the country (gen. in perf.). Cp. ggula; ma; dwala.

i-nGcuela, n. Variety of assegai having a very long shank and small blade, perhaps four or five inches long, used for small game, etc. = i-nTshitsha. Cp. i-nDhlodhlela.

um-Gcuela, n. 5. Barren mealie-stalk, i.e. bearing no cob. Comp. i(li)-Puta, um-Puta.

(i)-Gcuma, n. Certain running veldt-plant, having nasty thorns; burrowed (Xanthium spinosum).

i-nGcungu, n. — see i-Ngcungu.

i-nGcungulu, n. (C.N.) = u-Tshobitshobi.

i-nGcungwana, n. A screening together of the tips of the fingers, as in certain children's game. See qupa.

i-nGcupo or Gcupo (Gcupo or Gcupho), n. The increased secretion or 'show' preceding delivery in women. Cp is-Ampanza.

(u(lu)-Gcusu)ulu, n. (N) = isi-Patsholo — the word has been now adopted in Zululand, where the disease seems to have been unknown before the advent of Europeans.

Gcwa, ukuti (ukuthi), v. Be brimming full = ukuti ciki.

(i)-Gcwabakazi (s. k.), n. (C.N.) = (i(li)-Cakazi.

i-nGcwabasi, n. Any very tall, towering person, tree, etc. (cp. i-nGcwani); (N) wealthy, well-off man, a 'gentleman' = i-nJinga.

Gcwäka, ukuti (ukuthi); s. k.), v. (C.N.) = ukuti evantu.

Gcwala, v. Be full, as a vessel (nom.) with water (acc.) — used gen. in perf.; fill as the water (nom.) does a vessel (with loc. or ku) — used gen. in perf. [Ar. maša, to fill; MZT. and Xo. zala, to be full; Sw. juu; Ga. jula; Her. ura; At cu, fill].

Ex. kuyevela abantu endhlini, it is full (of) people in the hut.

ikunda lake kalivela, his head is not full i.e. doesn't carry the proper amount of good sense = he is a wild, indiscreet, rascally fellow (Mod.).

i-nGcwali, u. = i-nCwali.

Gcwalisa, v. Cause to be full i.e. to fill, as a person a vessel (acc.) with water (nga), or water (acc.) into a vessel (loc. or ku); fulfil, as a person his promise (izwi — Mod.).


Gcwaneke (s. k.), v. (C.N.) = geiwaza.

i-nGcwani, n. Very tall, slender-bodied, lanky person. Cp. i-nGwabusi.

i-nGcwatule (Gcwathule), n. = u(lu)-Gwata.

Gcwaya, v. (C.N.) = gcaya.

i-nGcwwayi, n. (C.N.) = um-Laza.

i-nGcwecwe, n. = u(lu)-Gwecwe.

i-nGcwedi, u = i-nGwepesi.

i-nGcwoly, n. A pure, holy thing (N. fr. Xo. ngwela, pure) — see eewea.

isi-Gcwélegcwele, n. Plunderer, marauder, such as were driven from their homes by war, etc., and compelled to live a marauding life in secluded spots.

Gcweleza, v. Lead a plundering, marauding life, as above.

i-nGcwepesi (Gwepeheshi), n. One unusually smart, clever, skilful, expert in talk or work = i-nGwedi; see eewesha.

i-nGcweti (s. t.), n. (C.N.) = i-nGwedi.

i-nGcwimbi, n. — see i-Ngcwimbi.

Ge, ukuti (ukuthi), v. Refuse, or deny absolutely (used with ngaba, pika, etc); oftentimes equivalent to 'never!' (= ngeke).

Gebra, v. Bend down (intrans.), as the bough of a tree when pulled; incline to one side, as the top of a long thin plank when stood on end, or the head and body of a child when asleep in the i-nBeleko; dip, or tip on one side, as a tray or pot of beer when carried unevenly; incline or bend down over, as the shades of evening (amaturiz) down the eastern side of a hill in the afternoon. Comp teba; goba [Sw. geuka, turn; ne-pa, bend; penda, incline to; Her. peta, bend to one side; Ga. menya, bend].

i-nGebangebe, n. Children's game, in
which one takes hold of the hand of another by the wrist and then by a jerk suddenly endeavours to knock him, or another, on the nose with his own hand. See i-nGeungwana.

Gebé, ukuti (ukuthi), v. Bend down, or incline at the end, as a long plank, or long bundle of grass carried on the head (= geba); cut a person (acc.) a big open wound, as with a stick, stone, or cane-knife (= gebeza).

(iL)-Gebe, n. Any deep empty pit or hole, whether dug by man, or burrowed by animals; such a pit, used as a trap for catching game; concavity of the body just above the hips, the waist, (= i(l)-Guma).

Ex. emagebeni, round the waist, over the hips.

i-nGebe, n. Breech-loading gun (from geba — C.N.).

u(lu)-Gebe, n. Dangerous ridge (C.N.).

Phr. ukuthu s'agebeni, to be on the point of, on the verge of, in danger of (C.N.).

u(lu)-Gebedu, n. Man’s headring when made to fall low at the sides showing the crown of the head.

u-Gebelewéni, n. Plant (Rhipsalis sp.) with fleshy, leafless stalks growing in rocky places, said to be a remedy for irritation caused by um-Dhlebe; also certain tree of the u-Ntlangotj kind (= u-Ntalangotj omposi).

isi-Gebengu, n. Highwayman, whether murdering or plundering (N. fr. Xo. isi-Gebengya).

Gebeza, n. Cut or strike a person (acc.) so as to cause a big open wound, as with a stick, stone, or cane-knife = ukuti gebe.

Gebezela, n. Wave up and down, incline in a waving manner to one side, as a bough with someone sitting on it, a bundle of grass carried on the head, or a long, thin plank when stood on end = ukuti gebe gebe, goboza.

u(lu)-Gebei (Gebhezi), n. Fragment or broken piece, of a gourd or other similar light brittle vessel (not of earthenware pots = u(lu)-Dengezi); such gourd, etc., partially broken; empty skeleton (i.e. thorax) of an ox, etc., as seen lying on the veld (= u(lu)-Gobozhi). Cp. isi-Qepu.

Gebisa, n. Bend down (trans.), make incline to one side, as a person might a bough (acc.) by pulling it, or a tray when carrying it unevenly, or a long thin plank when holding it erect.

Gébu, ukuti (Gebhu, ukuthi), v. = gebula, gebuza.

isi-Gebu (Gebhu), n. Deep hole of a wound, whether from injury or ulcerous growth.

Gebula (Gebhula), v. Cut deeply into, whether by a vertical cut (as when cutting through a loaf of bread (ace.) or a slice of meat off a lamp), or concavely, leaving a deep hole (as when cutting out big clods of earth (acc.) with the hoe, or when digging a grain-pit very deep, or when biting a big hole in a man’s leg (ace.) or loaf of bread) = gebuza, ukuti gebu.

Gebuza (Gebhuza), v. = gebula.

isi-Gebuza (Gebhuza), n. = isi-Gebu.

u-Gebuzi’iizulu (Gebhuziizulu), n. Common isi-bongo for a warrior who has, at some time, administered a famously big wound.

isi-Gece, n. Any incomplete or unfinished thing, or work, or affair, wanting in any of its parts, as a house still partly unfinished, or a cup that has lost its handle, or a matter only partly considered (comp. umu-Kwa; knife of Native workmanship, shaped like a broad assegai-blade, and originally used by women for field and cooking purposes (= umu-Kwa, umu-Hebe); plur. isi-Gece, food left uneaten or over from a meal (= isi-Gede, isi-Gece).

Ex. umsebenzi umushiga ng'isigerc, he has left the work unfinished.

(iL)-Gécegece, n. = (iL)-Gwence.

Géde, ukuti (ukuthi), v. = gedeza; gedezela.

i-nGede, n. Interior trembling or nervousness; (C.N.) = u(lu)-Gedegede; i-nTlava.

isi-Gede, n. Any big, bulky thing, enough for a meal and over, as a large sweet-potato or mealie-cob; plur. isi-Gede, food left, or remaining over, after a meal (= isi-Gepe, isi-Gece).

Ex. basutu, basihiyana isigere, they ate to the full and left a lot over.

um, or u(lu)-Gede, n. Cave, cavernous place, den (large or small), as beneath a precipice, or over-hanging rock, or as formed by large stones leaning together, or within a large hollow tree = um-Balú, um-Pandu, um-Hume.

Géde géde, ukuti (ukuthi), v. = gedeza; gedezela.

(iL)-Gedegege, n. A trembling, as from nervousness, etc. See gedezela.

u(lu)-Gedegege, n. Loud, noisy talker, both by nature, or when excited by anger = (i(l)-Ketekete. See gedezla.
Gedeza, r. Talk away with a continuous noise (so as to make the whole place reverberate, as it were, with the din), as some very loud talkers do naturally, or women when loudly scolding, or witch-doctors crying out praising the spirits; reverberate, resound, make a din, as an empty hall or a wood might one's voice = kekesa.

Ex. njere ka bugedza ka k'urni, I heard it being bawled out (by an umnyama) at So-and-so's kraal — which is taken to mean a meat-feast on the next day.

Gedezela, r. Tremble, with fear; shiver, from cold = talumela, yaqazela, yubazela, yaqa.

Gedha, r. Grind with the teeth, making a grating noise, as hard mealie-grains or a stone in the food (= gedhleza; la-mela, yaquda); gnaw anything hard, as a rat a board (acc. — ep. gevula); cause a gnawing or sharp cutting pain, gripe, as a drastic purgative might a man (acc.); cut gradually through and off by some continuous process, as a man sawing a block of wood (acc.), or a rodent gnawing away the bottom of a post (acc.), or a man felling a tree by chopping out bit by bit from the bottom; gnaw away at so as to bring down, kill off, as an umtkutikuti does the individuals (acc.) of a kraal; cut sharply and finely, as a sharp assagai-blade or blade of grass; produce a grating sound, as the chest of a person with bronchitis, from the passage of air through the accumulation of mucus in the bronchial tubes = ukuti yedhle.

Phr. wem'ngqikudinghle incelen, come and cut my hair for me.

oku-gedhla amasinga, to grind the teeth, as a child in sleep = ukudha amasinga

oku-gedhla imihlati, to grind the jaws i.e. gnash the teeth, as an exasperated man = ukudha imihlati, or aku-dha imihlati.

isi-Gedha, n. Ox with horns pointing downwards in any way, whether straight down on either side (= um-Dhelora), or rounded before the face; one of a certain section of the um-Xapo regiment.

u(lu)-Gedha, n. Anything of an erect, flat-sided shape, as the comb of a cock (= u(lu)-Mema), long narrow-faced (i.e. flat-sided) head (= u(lu)-Mema), or a mountain rising abruptly up and presenting a flat precipitous face; grinding soil i.e. soil abounding in small stones or fragments of shale (= u(lu)-Gedhle).

i-nga-Gedhla, n. One who secretly makes away with the people of a kraal or carries injurious information about them to the chief (see gedhla).

Gedhle, ukuti (akuthi), r. = gedhla, gedhleza, gedhlezeza.

isi-Gedhe, n. Stony place, covered with pebbles or boulders, as by some rivers = u(lu)-Gedhle, isi-Wehle.

u(lu)-Gedhe, n. Grating soil, or place where the earth is mixed with an abundance of small stones or fragments of shale (= u(lu)-Gedhla); also = isi-Gidhle.

isi-Gedhekazi (s. k.), n. Cow, as above = see isi-Gedhla.

Gedheza, r. Freq. and intens. of gedhla.

Gedhelezela, r. Go grating along, grate, as a wagon going over stony ground or a person grinding with the teeth a stone in the food or any hard dry grains; grate, as the road-stones, stone in food, etc., itself.

Gega, r. Take off the hair (acc.) so as to leave bald, as the headrest does by constantly rubbing at the same place during sleep, or as certain diseases which make the hair fall out, or as does the razor when shaving. Cp. paqa, singa; gonda [Her. koka, fall out as hair].

Ex. ikunda seligqikile isagqiki, his head has the hair already all rubbed off bare by the headrest.


isi-Gega (Gege), n. Greedy, gluttonous person, eating largely and alone (= ili)-Gora, isi-Hangabanga; applied also to a loose-charactered flirt, who is not satisfied with only a single young-man.

ubu-Gege (Gege), n. Gluttony; gluttonous nature, as above.

isi, or u(lu)-Gegebu, n. = u(lu)-Keke.

Gegedha, r. Gnaw at or away, as a rat or white-ants = freq. of gedhla.

i(l)-Gegedha, n. Thing always going ge ge (i.e. with giggling, gnawing, etc.) freq. used of a rat, an i-Hlokohloko, etc.

Gé gé ge, ukuti (akuthi pronounced in a low tone and with all syllables equally short), r. = geyzela.

Gé gé ge, ukuti (akuthi pronounced in a high tone and with the last syllable prolonged), r. = geyeteka.

isi-Gege, n. Blazing, baking sun or heat.

Gegeka (s. k.), r. Get made to come out (i.e. fall off), as a person's hair from disease or friction.
Gageteka (Gegetheka), n. Give a long, reiterated, lusty laugh, as might a lot of Native girls when amused. Cp. gigileka.

Gegezela, v. Trot lightly along, shuffle quickly along, at a pace intermediary between walking and running, as a person too old to run, or a man going quickly down a hill = kekezela.

i-nGego, n. = i-nTsingo.

Geja, v. Fail to reach or obtain a thing aimed at or sought after, as a boy (nom.) whose stick, when thrown at a bird misses its mark; hence, to miss, as the boy (not as the stick = papalaiza); lose; feel the want of, fail in anything i.e. be without it (nga). Comp. tshatsheka, tshaazeu.

Ex. esilexi ku'mnunxane, kageji ngala, as long as he is living with the well-off man, he fails for nothing, i.e. needs nothing, gets everything he wants.

(i-li)-Geja, n. Native hoe; hence, plough (i-geja lezinkabi); card of the spades suit, in playing-cards (see um-Cijwane, u-Mpukane, u-Maggebeni) [Sw. jembe, hoe; Her. oti-yete; Ya. ka-jela].

P. iyeja litengwe ngokhouwa, the hoe is bought after being seen = look before you leap.

ngihezi penu kwegeja lishisa, I am sitting upon a hot hoe-iron — used to express living in very uncomfortable surroundings, or with some great sorrow or misfortune afflicting one.

isi-Gejane, n. Long train of people, etc. Cp. i(li)-Hele.

i-nGeje (Geje), n. Single string of beads worn by girls and boys encircling the head or hanging over the shoulder (comp. um-Gele); also = isi-Kiya.

Gela, v. Cut down, as an enemy a man’s crops (ace); abandon one’s own chief (with ku) and go over to another for some selfish purpose, go over to the enemy, act disloyally (= hlubuka).

(i-li)-Gela, n. One who abandons his own chief and goes over to another for selfish reasons; one who goes over to the enemy (if he sees it stronger), turns disloyal, a traitor; small veld-plant having edible roots.

i-nGele, n. (C.N.) — see n(lu)-Gwele.

isi-Gele (Gele), n. Person with retiring forehead and head going off prominently at the back; hence, a man with the headring placed far back on the head; pl. izi-Gele (no sing.), the ringkops and old men of a locality assembled together, as when considering some case.

Géle géle, ukuti (ukuthi), v. = geleza.

u-Gélele, n. = u-Ntloiyile.

i-nGélele, n. Very steep, precipitous ascent, as in valleys, etc., of very broken country or precipitous hills = um-Tezuka.

u(lu)-Gélele, n. = u(lu)-Cwazi.

Gelekeqa (s.k.), v. Do a thing sharply, with undeliberated action, as when a man comes home from work, throws down his sickle (ace.) in the hut and goes out, or picks up a mealie-cob in his way and flings it (ace.) away outside; or with quick sudden effort, so as e.g. to catch instantly some object before it can get away, as a man (nom.) when he snatches up a stick and hurls it (ace.) at a thieving dog, or as a blade of tambootie-grass might give one (ace.) a sudden cut while handling it; or in a sharp decisive manner, as when a person (nom.) gives another (ace.) a sudden gash with a knife (with nga), or cuts asunder a string (ace.) by a sharp decisive stroke = ukuti gelekeqa.

Gélekeqe, ukuti (ukuthi; s.k.), v. = gelekeqa; gelekeqeka.

isi-Gelekeqe (s.k.), n. Highwayman who attacks and kills persons on the road. Cp. i-nTsvelaboya.

u(lu)-Gelekeqe (s.k.), n. Thing curving over backwards at the top, as a man’s head with a receding crown, an ox with long horns flowing away behind, or the crescent-shaped moon before its first quarter.

Gelekeqeka (s.k.), v. Get done sharply, with undeliberated action, as above; or with quick sudden effort, as above; or in a sharp decisive manner, as above = gelekeqa = ukuti gelekege.

u-Gelenja, n. Dredger [Eng.].

Geleza or Geleleza, v. Make an undulating, wavy, movement, undulate, as a long loose rope when shaken, or long grass when the wind passes over it, or as the heat-waves on a hot day or above a stove; go in an undulating, wavy, up and down manner, as a line of sheep, or a single man, tripping along, or water rippling along in a brook = ngelezela, wumubuzela.

u(lu)-Gelo, n. Any assemblage or gathering of men, sitting in a semi-circle, as to try a case, drink beer, etc.

Gema, v. Indicate, or point out, by a motion of the head (ngekanda), as when nodding assent, or motioning a person to a particular spot by a side-movement of the head; make an indication or feint
of striking at one (acc.), as by raising one’s stick (= sikaza).

um-Gemane, n. 5. Kind of in-Tsena (Euphorbia bupleurifolia).

um-Gembeleza or Gembelezane (Gembele-
leza), n. 5. Fine, sleek, handsome-bodied person, as is common among headmen = um-Bakabaka, um-Peteza. Cp. um-Dombolozi.

Gémebe, ukuti (Gémbhege, ukuthi), v. = ukuti yendu.

izi or ama-Gémegene (no sing.), n. Event or events, of a grave, serious, disagree-
able nature, happening in a kraal or locality = ama-Lekeleke, ama-Yingoti.

Gémenca, v. Banter, or play with a person (acc.) by making humourously in-
sinuating remarks so concealed as not to be apparent to him.

i(li)-Gémence, n. Person of a fickle, capricious nature, whose love only lasts a short time before being passed over to another.


i(li)-Gemfe, n. Native reed-whistle, the herd-boy’s pan-pipes = i(li)-Gerre, i(li)-Ven ge.

i(li)-Gemfu, n. Hut at present unoccupied, as that of a young-man away at work.

isi-Gemfuka (s.k.), n. Huge, big-bodied person or animal.

Genama, v. Be in a state of exultation, supreme happiness, high gle, as the Zululand Natives upon the return of Dinuzulu from St. Helena (used in perf.) = genama.

Genca, v. Deal a blow or gash, as with a sword or axe; hence, cut down by slash-
es of such an instrument, as when felling a tree (acc.), cutting down sugar-
cane, etc.; give a person (acc.) or thing a chop or cut with such instrument = yeka. Cp. ukuti yepe [Sw. chanja, chop: Her. penda, ehlo].

Genga, v. Deceive, trick a person (acc.), as in trading, etc.

Ex. men! ngizigqule! oh! I have played myself a nice trick, have got myself fincely done (e.g. by trusting a begging friend to help herself to my mealie-sack, and she has cleared out the whole lot).

i(li)-Genqe, n. (C.N.) = i(li)-Gwence.

Génélezzi, ukuti (ukuthi), v. Lie gappingly open, wide open, at full face towards one = ukuti genqelenze.

Ex. indhu ihlezi genqelenze, the hut stands wide open (although its owner is away).

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itshe waliyapula, waliit yengelenzi, she
turned the grinding-stone at full face, i.e.
face upwards, staring towards her.

Géngenene, ukuti (ukuthi), v. Be, stand,
or look full face on, wide open, openly exposed, as a hut-door or box wide open, or a person looking with all eyes and ears when something exciting is being related = ukuti yengelenzi.

Ex. yabeleka, yaza yafika kubona-ya mutu,
lapò yapenduka yoti genqelenze ngakini, it
the bullock) ran off until it reached that
tree, when it turned round full face at me.

isi-Gengenene, n. Person with a big full face.

Géqé, ukuti (ukuthi), v. = genqéza; also
ukuti geqe.

i(li)-Genqé, n. Thing completely finished, at an end, as beer, snuff, etc.

Ex. sekul'igenqe vje, it is now quite fin-
ished up (as to my snuff, etc.).

Géngenqe, ukuti (ukuthi), v. Make a clat-
tering, rattling sound, as any light-bodi-
ed rattling thing falling, e.g. a calab-
ash or tin-dish. Cp. ukuti diintsi.

Genqéza, v. Rattle about; hence, hang
dangling with a rattling sound, as a calabash, or bottle strung up to the roof by a piece of string — might be used of any dangling body even without sound.

i(li)-Genqeza, n. Anything hanging up
dangling on a string, as a calabash strung up to the roof, or a large blad-
der-tick on a horse’s body, or a trinket hanging on a watch-chain.

Genqézisa, v. Hang up (trans.) so as to
dangle, as a person might, a calabash (acc.) on to the roof-rafters.

Génu, ukuti (ukuthi), v. = genuka, ukuti
ukenu.

isi-Génu, n. A turning-back on one’s path,
as a soldier performing (with ukushayá)
a ‘right-about-turn’ when marching.

Ex. uzi uba zikapa-ya, zishaya isigenn, zahaya, when they (the cattle) were over there, they turned about and came back.

sambono esekude, seseisheya isigenn, osa-
ba sisambona, we saw him while still far away, whereupon we took a back-going path (so as to have our backs towards him), and we saw him no more.

Genuka (s.k.), v. Fall, or get made to fall,
on to the back, also (by comparison) on the side, as a box or chair upsetting backwards, or a man over the edge of a cliff (= qetuq; comp. penuka); fall
back in a matter, give it up = ukenuka.

Ex. wopika, wagenuka, he flatly denied it = watulu ungumhlanu.
Genula, v. Make fall over backwards, upset, as above = getula. Comp. penula.

Geqa, v. Scraper or clear out, as one does a snuff-box, or calabash (acc.); clear out by purgatives (to remove the uku-ludumula kwesiša), as one does a woman (acc.) who doesn’t bear properly, her children dying, or who doesn’t bear at all = geqeza.

Phr. uti anyigeqe amagula? uti igemako, yini? you want me to clear out the milk-vessels; am I then going away? (when, of course, one would naturally have a general cleaning out) — said to one who is pumping another = do you think I’m going to let out my secrets. I still having to live here?

Gèqe, ukuti (ukuthi), v. Do, or be done in entirety; hence, be quite at an end (= ukuthi nya); be quite dry, dried up, as corn, or a dead tree (= ukuti gerre); finish off completely, make to be at an end, or dried up (= geqeza).

(iii)-Geqe, n. = (iii)-Geve, (iii)-Qwe.

isi-Geqe, n. Any partially broken or chipped earthenware pot; a very old, worn-out person; pl. izi-Geqe, food left over, as unwanted. after cooking or eating (= isi-Gewe).

Gèqe géqe, ukuti (ukuthi), v. = geqezu.

(iii)-Geqele, n. Single ringlet of hair, about the diameter of a small bead, such as one frequently finds fallen on to a plate in a Kafir-served kitchen. Comp. (iii)-Nqakati.

Gepeza, v. Clear out completely, as snuff (acc.) from a snuff-box; finish off entirely, as a sack of mealies (acc.); plead being absolutely out of a thing (acc.) somebody has made a request for (see londula); speak out an affair (acc.) smartly, clearly and to the point, make a clean breast of it (= ukuti geqe geqe).

um-Geqo, n. 5. Any medicine used for the purpose of uku-geqa, q.v.

Gère, ukuti (ukuthi), v. Be quite dry, dried up, as corn when ripe on the stalk, a dead tree, or a washed garment (= ukuti geqe, ukuti kebele); break with a continuous crash (intrans.), as a branch or stick when broken across (= ukuti gorre) = gerrezeka; go in a train, as people or cattle walking; cause to break i.e. break (trans.) with a continuous crash = gerreza.

(iii)-Gerre, n. = (iii)-Genele.

(i)-Gerre (two plur.), n. Little egret (Herodius garzella), seen in flocks along the coast, picking ticks from cattle. Cp. (i)-Landa.

isi-Gerre, n. Any form of wedding-dance that is accompanied by clapping of hands, and generally of a quick spirited nature = isi-Suswa. Cp. om-Giezena, isi-Qubula, i-nKondhlo.

Gerreza, v. = ukuti gerre.

Gerrezeka (s. k.), v. = ukuti gerre.

Geva, v. Eat any food in a raw state (such food as should properly be cooked, as sweet-potatoes or mealies, not fruit).

Gève, ukuti (ukuthi), v. = ukuti keve.

Geveza, v. = keveza.

Gèvu gévu, ukuti (ukuthi), v. = gevuzu.

(iii)-Gevuza, n. Incessant gossiper, as below.

Gevuza, v. Gossip without cessation, so that another can’t get a word in edgewise. See above.


Gewula, v. Nibble, as a rat anything (acc.) of a soft nature, as bread, cheese, boots, or young mealies (not gnaw, as anything hard = yaahla).

Gexezela, v. Be rickety, unsteady, as a stake fixed unfirmly in the ground, or a person’s knees when coming down a steep hill = xega.

um-Gexo, n. 5. String of beadwork worn encircling the neck. Comp. um-Garo.

Geza, v. Wash, as the body (acc.), vessels, clothes, etc.; hence, bathe or have a bath (as by washing the body, not frolicking in the water = bukuda); euphem. used by females for ‘to have the monthly flow or menses’ (see potela) [Gr. kluso, I wash; Ar. ghassal, to wash: Sw. ojesho, bathe; Ga. inza, wash].

N.B. A man commences his bath by washing his head, then following with the arms, and finally the body; a woman likewise commences with the head, but next proceeds to the body and legs — for either one or the other to wash like the other sex would appear ridiculous in Native eyes.

(iii)-Geza, n. (C.N.) = (iii)-Geze.

i-nGeza, n. Certain herb, used as love-charm to make oneself nice and attractive.

(iii)-Geze, n. Any nice-looking, pretty, handsome person, young or old and of either sex = (iii)-Somo-golo.

P. ako ‘geze elastrelo isiyingo, there’s no handsome person without some defect.

Gi, ukuti (ukuthi), v. Make a pattering sound with the foot, as when walking or treading = ukuti gg.
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Ex. ake ngiti yi ngawonde, just let me take a step outside (i.e. to run out for a moment for the purposes of nature).

isi-Gi, n. Sound of a footstep; a footstep = isi-Gqi.

Giba, v. = kipa.

u(lu)-Gibane, n. Certain stringed musical reed = um-Habe; cp. isi-Tontolo.

u-Gibabanye, n. One of the first-formed and 'crack' sections of Shaka's isi-Mqholo regiment.

i-nGibaniso, n. = i-nKintsho.

um-Gibe, n. 5. String, rope, or wire stretched across from point to point, inside a hut or outside, for hanging clothes, etc., on.

i-nGibe, n. String attached hinge-wise to the lid of a Native basket to hold it on; hence, hinge, as of a door or box.

u(lu)-Gibe, n. Snare for trapping small game, composed of a bent stick with noosed string attached = u(lu)-Gide, u-m-Goga. See gnisha.

Gibela, v. Ride on the back of a thing, as abatakati were supposed to do on the back of a hyena or baboon, or a child being carried on a man's shoulder, or a person riding a horse (loc.) [Her. ka-rira, ride].

u-Gibisisa, n. Small plant (Boweniolumbilis), used as an i-nTelezi.

Gibugula, v. = sikubula.

Gibuguli, ukuti (akuthi), v. = ukuti sibukula.

Gida, v. Dance, generally, though principally of a wedding-dance, or children dancing for a pastime (chiefly used by women) = sina. Comp. gacya; giba; gubula. [Her. punu, dance; Sw. randa].

Phr. u-g deal with me — as when one has made a mistake through ignorance.

Gidaza, v. = kitaza.

u(lu)-Gide, n. = u(lu)-Gibe.

Gidhla, ukuti (akuthi), v. Load a person, or animal, or thing (acc.), with a heavy load; pile a heavy weight upon him (whether metaphorical or real) = ukuti gidhlabeni, ukuti kihla.

Ex. wamuthi gidhla ngobokisi leziwalsini, he loaded him heavily with a box of iron things.

wamuthi gidhla ngumbulabo or ngumbi khe, he burdened him (his father) with a grievous affair, or loaded him with (i.e. sent him off with the present of) a goat.

wamuthi gidhla amililo, he piled up the fire (with a heap of firewood).

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Gidhlabezi, ukuti (akuthi), v. = akuti gdhla, akuti kihla, ukuti kihlabeni.

Gidhli, ukuti (akuthi), v. = gidhliku; gidhlikisa; ukuti bikhli.

Gidhlika (s.k.), v. Fall scattered abroad by a sliding slipping motion, as a stack of sacks giving way under excessive top weight, or a stone-wall, or earth at the edge of a sand-pit.

i-nGidhlingidhli, n. Any steep sloping place where the soil is loose with sand or small stones and tending to fall downwards, or make one slide downwards, when trodden upon.

Gidi, ukuti (akuthi), v. Come to a firm stand, as a stone rolling down or a person descending a hill, when coming to level ground; settle down firmly, find a firm stand, as a man's courage after he has made up his mind or become determined. Cp. ukuti cabu.

Ex. u-g sesigini gidi isibindi, or sesesiti gidi isibindi kumi, or kosekuti gidi isibindi kumi, I was then firm in courage, or, courage was then strong within me, or, it was then strong the courage within me.

i-nGidi, n. Firmness, fortitude, resolute courage (see ukuti gidi); also = um-Gidingo; (N) trembling fear (see ukuti gidi). Ex. u-kunyaka igidi, to give one courage, heart, to hold up against adversity or danger.

isi-Gi, n. Immense number, beyond calculation, 'thousands'; pl. isi-Gidigidi, 'millions' = (i)-is-Tshe. Comp. ama-Shamishami.

um-Gidi, n. 5. = um-Gidingo.

Gidi gidi, ukuti (akuthi), v. Come down with a heavy patter, as a man's feet when trotting down a hill; (N) gerdzela.

i(i)-Gidigidi, n. Absurdly ridiculous or highly comical thing, word, action, or person, making one laugh heartily (= i(i)-Maga elikulu); roar of laughter, as of many people laughing out loudly together.

Ex. wayieti ngeshawangene, impantsho bongcyana, i-gidigidi abe, he was thinking to preach away at them, but they were just in a roar with laughter.

Gidinga, v. Be engaged upon (acc.), occupied with, be busy with, as a magistrate with trials (acc.), a clerk with letters, a storekeeper with buying and selling, or a schoolboy with sums.

Ex. u-nidiguda umiginda mini wonke intsho esikuleni? what are you engaged
with, what are you doing, every day at school?

i-nGidingidi, n. = um-Gidingo.

um-Gidingo, n. 5. Any business, work, or job which forms part of one's daily occupation; one's daily works; (in a particular sense) evil or bad works or habits, as of a young man (= imi-Kuba) = um-Gidi, i-nGidingidi, um-Hiba.

um-Gido, n. 5. Any ordinary wedding or children's dance. See um-Geago, um-Cwayo, isi-Gerre, i-nKondhlo, isi-Qubulo, etc.

isi-Gigaba, n. Any huge, unusually big thing, as a big leg, huge person, serious affair, etc.

isi-Gigibala, n. Any heavy bulky thing, as sack of mealies, coil of fencing wire, barrel of cement; heavy-bodied person, bulky and short.

Gi gi gi, ukuti (ukuthi — pronounced in a high tone and with the last syllable prolonged), v. = gigiteka.

Gi gi gi, ukuti (ukuthi — pronounced in a low tone and with all syllables equally long), v. = gigiza.

Gigiteka (Gigitheka), v. Giggle, as a lot of boys at an old person speaking. Cp. cwiwiteka; geyeteka; yiyiiteka.

Gigizela, v. Make the repeated pattering of footsteps, as a person walking heavily when carrying a load, or children running about = gigazela. Cp. didizela.

(ili)-Gija, n. = (ili)-Jadu.

Gijima, v. Run, generally. Cp. hadula; gadabula [Skr. cri; go; Ar. giri; run; Kag. birima; Kamb. imba; Li. kimbita; Dun. chimbila; Z. yemka; Be. isiga].

Ex. bajiima nyaye, they ran along with him i.e. drove him along.

udimde ngenjema nako, she (the unyoma or witchdoctor) just ran along with it, had it all at her fingers-ends, related all straight off without any hesitation.

isi-Gijimi, n. Runner, messenger.

Gila, v. Practise or play off (pranks (acc.), evil-practices, and the like = imiKuba) upon a person (acc., or acc. with ela form), as a boy might who is given to tricks or an um-Takati; fill the belly excessively, glut as a gluttonous eater with food (acc.).

i-nGila, n. Gizzard, as of a fowl (= i-nGingilo); throat or Adam's-apple (= ili-Gilo). [Skr. gir-a, swallowing; Ga. bulago, crop; m-iro, throat].

Phr gazamula imbala ngegila, the man shouted or screamed out with all his might i.e. strainingly loud.

i-nGilamikuba (Gilamikhuba), n. One given to evil practices in secret, as an um-Takati or doctor dealing in those secret medicines designed to work ill, an adulterer, etc.

i-nGilazi, n. Tumbler; spirits [Eng. glass]; Durban running-grass (um-Madolwana) [Eng. grass].

Gile, ukuti (ukuthi), v. Die suddenly, die off quickly, without time for notice of illness to be given = gileka.

Ex. samfunamisa es'ete gile, we found him already dead in no time.

Gileka (s. k.), v. = ukuti gile.

Gilela, v. Practise (pranks or evil practices = imi-Kuba) upon a person (acc.).


Gilikiqa (s. k.), v. Make fall, or throw down, heavily in a lump or mass, as a man might a sack of mealies or heavy stone (acc.); vomit or throw up any heavy, semi-solid mass; bear heavily i.e. fruit of large size, as a pumpkin-field. Cp. ukuti dintsi; ukuti dilikie.

Ex. oka Faku nyilikiqa isibaxa somfana, Faku's daughter has thrown down (i.e. has borne) a big lump of a boy.

Gilikiqeka (s. k.), v. Fall, or get made fall heavily in a lump or mass, as a cow slipping down heavily on its side, or a sack of mealies or stone thrown down by a man carrying it. Cp. ukuti dintsi; ukuti dilikie; golokogeka.

Gilikiqa, ukuti (ukuthi; s. k.), v. = gilikiqa; gilikiqeka. Comp. ukuti golokogo.

(ili)-Gilo, n. Adam's-apple, the throat at that point; also, heart, mind (= i-NTlizyo) — the Natives supposing all those mental powers connected by us with the 'heart' to take their rise in the throat. Cp. um-Pimbo; i-nGila. [Skr. gir-a, swallowing; Sw. um-io, throat; Her. omu-rin, throat; Ga. m-iro, crop of a fowl; Sa. ginibole, throat].

Ex. kusho igilo kini, it speaks (so) in the heart to me, or my heart tells me = kusho tinlizyo.

Gimbici, ukuti (Gimbhici, ukuthi), v. Close up thoroughly, as a door does the doorway (acc. = ukuti ne); close in, surround, as a wire-fence a homestead (acc.), or a stone-wall a cattle-fold, or an impi a kraal.

Gimbilita (Gimbhilita; s. t.), v. = gimbiliza.
Gimbiliti, ukuti (Gimbhiliti, ukuthi), v. = gimbiliza; gimbilizeka.

Gimbiliza (Gimbhilitiza), v. Gulp down, bolt whole, in large mouthfuls or without chewing, as an unpleasant medicine (ace.), or nasty food of any kind of a semi-liquid or soft nature, as porridge or a cooked sweet-potato = gina; gwinqa; cp. gwinya, gobolozela, pongoza.

Gina, v. Cut, chop, or lop off short; shorten by cutting off a portion, as a man’s arm (ace.), stick, etc. Cp. uquma; u-Nqini.

Ginga, v. Bolt whole, gulp down, as an unchewed mass of anything (ace.), solid or liquid, or in a large mouthfuls; gulp down or greedily take possession of, as the property (ace.) rightfully or partly belonging to another = gimbiliza; gwinja. [Lat. gurjito, I swallow; Her. nuba, gulp].

isi-GingiboYa or Gingaboya, n. = u-MaluhwakwaboYa.

i-nGingila, n. = i-nGila.

Gingqa, v. = gina.

Gingqeka (s. k.), v. = gingqeka.

Gingqi, ukuti (ukuthi), v. = ukuti gingqi.

i-nGingqi, n. = i-nGingqi.

Gingqika (s. k.), v. = gingqika.

Gingqilikha (s. k.), v. = gingqilikha.

um-Gingqiliza, n. 5. = um-Gingqiliza.

um-Gingqono, n. 5. Thick rope of beadwork worn round the neck or loins (N) = um-Bilo.

u-Gingqawayo, n. = u-Gingqawayo.

u(lu)-Gingxi, n. = u(lu)-Ginxi.

isi-Gingxoya, n. = u-Nogingxintula.

Gini, ukuti (ukuthi), v. = gina.

Ginika (s. k.), v. = ginika.

Gininda, v. = ginika.

Ginindela, n. Grenadilla [Eng.].

Ginindi, ukuti (ukuthi), v. = ukuti gini.

Gingqa, v. Roll (trans.), make roll, as a boy a garden-roller (ace.) or stone (= tenda); be damp, moist, as earth (nom.) where water has been spilt, or corn at the bottom of a pit (gen. in perf. = mata); swallow whole, bolt, as a pill (ace. = gina) [Sw. fangirisha, roll].

Ex. ukuxi-gingqa, to roll itself, as a horse = ukuxi-tenda.

isi-Ginqane, n. Large number of bulky things scattered about all over the place, as dead cattle, pumpkins growing numerously in a field, potatoes thrown disorderly about the floor.

Ginqeka (s. k.), v. Get rolled; roll along (intrans.), as a garden-roller when pulled or a grass-bangle when slipped up the arm; be continuously down with sickness, as a person with some chronic disease; sit continually idle, ‘laze about’, as a woman in a hut or field; get rolled down the throat i.e. swallowed or bolted whole, as a pill = gingqika; tendeka.

Ginqekisa (s. k.), v. = gingqika.

Ginqi, ukuti (ukuthi), v. = gina; gingqeka.

i(l), or i-nGinqi, n. A thing cast away, as of no further value or use; person chronically or incurably sick, no longer of redemption = i-mBuka, um-Buku. Cp. i-nKapane; i-mVaba.

Ginqika (s. k.), v. = gingqika.

Ginqikisa (s. k.), v. = gingqika.

Ginqilikha (s. k.), v. = gingqeka.

um-Ginqiliza, or Ginqilizi, n. 5. Any very steep descent, e.g. of 45 deg. or more = um-Tezuka.

Ginqisa, v. Make to roll, as a master might cause his boy (ace.) to roll the roller (ace.).

um-Ginqo, n. 5. = um-Ginqo.

u-Gingqawayo, n. Any article for common, or every-body’s use, rolled about from one to the other, as a child of loose morals, going with everybody, or snuff sent surreptitiously by a young man to his sweetheart, which snuff becomes the common property of all the females in the kraal (= i-Shingqa-las’emzini).

Gintsa (s.t.), v. = gintsa.

Gintsho, ukuti (ukuthi; s.t.), v. = gintshoza.

Gintshoza (s.t.), v. = eikoza.

u(lu)-Ginxi, n. Any conspicuously narrow ‘neck or waist’ connecting two more bulky parts, as the abdominal stalk of a wasp, a very narrow neck between the body and head of a calabash, or the drawn-in waist of a sack of mealies when tied round the centre so as to form two *hanging bundles; any thing of this formation i.e. consisting of two bulky parts connected by a narrow neck, as a wasp, or calabash above.

isi-Gingxoya, n. = u-Nogingxintula.

isi-Gisi (Giisi), n. Deep, low-lying hole of a place, as a deep valley surrounded by high hills = isi-Kambuzi.

Gixa, v. Break up new soil, with the hoe or plough = gatu.

um-Gixo, n. 5. = um-Qato.

Giya, v. Rush out alone from the ranks and leap wildly about, brandishing one's
assegai and shield, or-dealing slaughter right and left on an imaginary foe, as young men and old braves do at the wedding-dance, as if to recall applause for former prowess; hence, leap for joy, as a woman does when some unusual good-fortune has befallen her.

i-ngiyazana, n. An eating alone, in a good or bad sense (with ukwa-dhla), as when a person takes a snack of something privately in between meals, or a child eating its food by itself so as not to have to share it with others. Cp. i-nTshwanwze.

isi-Giyo, n. Name of praise given to a young-man when dancing wildly—see giya.

Giza giza, ukuti (ukuthi), r. = gigazela.
Gizazela, r. = gigizela.

Goba, v. Bend (intrans.), as a stick; be bent, or curved, as a bow (used in perf.); be bent or softened, as an angry or stubborn heart; relax oneself, take relaxation or a little rest, as a man after working or walking hard; bend oneself, or be bowed down, as a person when stooping looking at something on the ground; retire from view, as a bride sitting covered in the hut (= goya-gen., used in perf.) [Ar. gobbab, a vault; Her. kota, curve—comp. Z. kotama, bend down]. Comp. yoba; kotama; toba.

Ex. ngisagoba'madolo, I am just relaxing my knees—as might be said by a traveller sitting for a moment by the roadside.

basagobh (absizaha), they of the road-party are just taking a rest.

Goba (Gobha), v. Take out a large or major portion of anything contained in a vessel, as water (acc.) or beer from a barrel, or grain from a basket; pass blood (acc.) excessively, as a female at the monthly period; relate an affair (acc.) or give information only partially, superficially, not bringing out the whole of it = gwaba.

i-ngobamakosi (Gobamakososi—collect.), n. Member of the first regiment formed by Cetshwayo, and following next after the utla-Kandempumen of Mpande.

i-ngobamsundulo, n. One who goes with the head habitually bent down or forward.

u(lu)-Gobandhlovu, n. Certain tree (Sceamone Gerrardi), growing about Tongaland and said to cause a fatal kidney disease; gravel, or stone from the bodily contortions caused by the pain (supposed by the Natives to be caused by the above medicine, or by unlawful connec-
tion with a female; hence called also u(lu)-Jorqola).

isi-Gobe (Gobha), n. Deep-set or sunken eye = i-nKolumbela, ili-Hobela, um-Holo.

u(lu)-Gobe, n. Secret compact or complot of a few persons together to kill another (with enzela). Cp. u(lu)-Zungu.

i(i)-Gobela, n. Arch, in building (M.).

Gobelana, r. Impend over one another, i.e. be ready to fall upon or attack one another, as two hostile armies.

Gobezela, r. Bend slightly anything (acc.), as a wattle by a slight suppling pressure about the middle. Cp. tobezela.

Gobolo, ukuti (ukuthi), r. = gobaza.
Gobolo, ukuti (Gobha, ukuthi), r. = gobhoza.

u-Gobo, n. Name given jocularity to one of the Durban Native Police.

u-Gobo (Gobho), n. Certain flowering plant (Gunnera perpensa), whose long juicy stalk is eaten and whose roots are mixed with isi-Dwa for expelling the placenta in man and beast = n-Brenya. See i(i)-Njome.

i-ngobo (Gobho), n. Second or honey-comb stomach of cattle (= is-Andhwa; cp. u(lu)-Su); (C.N.) mealie-crib (= i-nQobobama, i-nGona) [Mbu. n-jobo, hut; Xyamb. njo; Ru. nziho; Reg. msozo; Ma. engaji; Hinz. dgo; Gu. nsesse].

isi-Gobo, n. Thorny shrub, used for torches (C.N.).

um-Gobo, n. 5. Certain cattle disease along the coast causing emaciation and curvature of the spine: the stick of a shield when fitted at the extremity with an um-Sila or tuft of twisted skin; young edible plant of wild asparagus (C.N.); name of another bush-plant (C.N.).

N.B. Specific for above-mentioned cattle-disease;—Take the tail of an i-nTsina (kind of genet), burn it to ash, give the beast to drink, and recovery is assured!

i-ngoboco (Gobhoco), n. = um-Hlahlo, also isi-Kopopo.

Goboda, v. Stand out drooping over at the side, as the flower of maize when forming or a big ill-formed ear = goboda.

Gobodisa, v. Have such an ear, flower, etc., falling over or drooping to one side, as the maize or person above (used in perf.) = gobodisa.

(i(i)-Gobolondo, n. Outer case or shell of anything, as of an egg, snail, ground-nut, dry bean-pod, etc. = ili(i)-Gobolondo; cp. ili(i)-Gobosi [Bo, gobela, egg-shell; Sw. konokona, sea-shell].

(i(i)-Gobongo, n. Hollow place or thing, an
empty body, as a calabash with the inside extracted, a tree eaten out internally by ants, hollow place beneath the ground, or an empty egg-shell (comp. *i{l}i*-Gobo-londo); wide-mouthed calabash, from the head having been knocked off, used for *utshwala* (= *i{l}i*-Qaga). Comp. *i{l}i*-Gobosi [Her. oyi-kongo, egg-shell; Sw. kombe, sea-shell; Ga. souko, sea-shell].

isi-Gobongo, *n.* Wide-mouthed calabash for water.

*i{l}i*-Goboqo (Gobhoqo), *n.* = isi-Kopoco.

*i{n}Goboqo (Gobhoqo), *n.* Any deeply scooped-out thing, as a spoon, or *i{n}Debe, or the face of a person with flat nose and deep-sunken eyes (=isi-Kopoco).

u(l)-Goboqo (Gobhoqo), *n.* = u(l)-Gobozí.

*i{l}i*-Gobosi, *n.* Empty outer-covering or sac (only used when baggy and empty), as of a blaster or boil or *a-singa pod* whose contents have been discharged; hence, any light, baggy thing without contents; bulge or uneven prominence, formed in an *isi-dweba* by the insertion of a strip of skin too narrow for the place, or in a hut when the frame-sticks are not made to curve evenly. Cp. u(la)-Gobozí.

Goboya, *v.* Strike away at with force, peg away at, as at a stone (acc.) with a pick when wishing to get it out of the ground, or at the soil (acc.) when hoeing in a hard place.

Gobozá, *v.* Wave up and down, as a long bundle of grass carried on the head: undulate, as long grass when a strong wind passes over it = *yendu, bekezela, bokozela, yehazela, isokozela*.

Goboko (Gobhozí), *v.* Flow, as water in a ditch or river (commonly used as opposed to ‘stagnant’ = *uku-ma*); move briskly along in a long train, as a string of cattle making for a corn-field. Cp. *mpomposa*.

Ex. *bomufala nyobozí anaph?* in which direction does this river flow?

Gobozela, *v.* Go waving up and down, as a long bundle of grass when carried; go with a bobbing gait, as a tall person with weak, springing knees. See above.

Gobozela (Gobhozela), *v.* Drink off greedily in large mouthfuls, just letting it flow unimpeded down, as a man drinking beer.

u(l)-Gobozí (Gobhozí), *n.* Empty body-case of anything (*i.e.* skeleton, shell, etc.) left after the contents have been extracted, as the still intact skeleton of an animal on the veld after the entrails have been devoured, or the body of a headless calabash, or the shell of an *i{l}i*-Hlala, q.v.; any empty case-like thing being nothing but an outward shell, as a hollow ant-eaten tree, or empty coffee-tin (comp. *i{l}i*-Gobosi); person with a small straight stomach that never bulges out even when full, always hanging empty, as it were.

isi-Goco, *n.* = isi-Hlava.

Godza or Godela, *v.* = *ukuti gude*.

*i{l}i*-Góda (Godoa), *n.* Thick cord or rope, made of plaited grass or palm-leaf = *i{l}i*-Joza [Her. ongoze, rope].

Góde, ukuti (*ukuthi), *v.* Tie very tightly, as the string (acc.) round a parcel (acc.) or post; hold tightly or firmly enclosed, as the string a parcel (acc.) or the already stiffened fingers of a dead man anything in the hands; finish completely, as any work (acc. = *ukuti gudía = go-da*; cp. *golonga*.

*i{l}i*-Góde (Godo), *n.* Variety of sweet-potato, having a large leaf and bearing well = *i-Qundatkuku*.

Godhla, *v.* Keep back, reserve, as food (acc.) for any particular purpose; suppress, as information or a point of evidence.

Phr. *uku-godhlelo iinkonyo*, to retain for the calf — said of a cow that holds back its milk from the milker.

*uku-godhla isiilhlonjan*, to carry the shield under the arm.

*impi igodhele izimpondo*, the army has turned back one of its flanks while the other goes forward.

*i{l}i*-Godhla, *n.* Bullock with one of its horns concealed away, as it were, *i.e.* away from the other one, and whether round before the face or away behind the head. Cp. *i{l}i*-Xeke; isi-Yeke; *i{l}i*-Tolu.

isi-Godhlo, *n.* Upper or reserved part of a royal kraal, kept strictly private.

N.B. Upon entering the Zulu king’s kraal by the lower entrance, one found himself amidst numerous rows of huts, inhabited by soldiers, menials and *i-nxemo*, and known collectively as *ekGobosí*. They surrounded a large cattle-fold in the middle. Passing beyond the *ekGobosí* huts, one came to a fence, through which he passed, and found himself in the *isiGodhlo* or reserve. Up at the further end of the *isiGodhlo*, lived the King’s wives, each in her own hut, and the adult girls of the *uma-Sikhunkulu* q.v., also in their own separate huts, each hutful being called by a name proper to the inmates alone (see *i-Duka, i-Qragi, i-Tontsi, i-
um-Godhlo, n. 5. Native spoon-bag woven with grass or palm-straw is-Amponshe, is-Ampongopo.

Godhlo godhlo, ukuti (ukuthi), v. = godhlozela.

u(lu)-Godhlo, n. Lanky, thin-bodied person; sharp-pointed, prominent nose, as of a European.

Godhlozela, v. Make a rough rumbling sound, as a dry skin when dragged along the ground, a wagon in the distance, or a native grinding-stone when being used. Cp. godhlezela.

(i)-Godi, n. Grave-hole, before the interment (cp. (i)-Liba); any hole, not as large as a pit, dug in the ground (seldom used).

P. umumbwica godini linge, it (medicine) is not dug from only one hole = two can play at that game (of takataring).

i-nGodi, n. Cavernous, hollow place, as between large rocks, or beneath a precipice (used also of coal-mines). Cp. um-Gide.

isi-Godi, n. Dale, broad flattish valley with hills surrounding (cp. isi-Hoshia); small earth-hole, such as might be left by an ant-bear on the veld (cp. isi-Sele; um-Godi; um-Holo).

um-Godi, n. 5. Hole, of considerable size excavated in the soil, pit, as made by an ant-bear or in the kral for storing grain in (not a perforation as through a bauld or wall = i-mhlobo). Cp. isi-Godi, um-Holo, isi-li [Skr. kopa's pit; Her. wadori; hole].

u-Gode, n. Small veldt-plant (Jatropha hirsuta) whose bulbous root is used medicinally for an umKuhlane.

i-nGodo, n. = i-mFene.

isi-Godo, n. Tree stump, still standing in the ground; small, stumpy log of wood, lying on the ground; a beast presented by the bride's people to the bridegroom's people on the day of the wedding and supposed to be slaughtered at or soon after the marriage (cyokukulekela uku-zula = um-Beka)—it is usually accompanied by two other beasts, not for slaughtering, the i-nKubi neshoba tayo or inqozi lwayo, and all three cattle are known as the i-nBeka; applied also familiarly to one's son-in-law from whom the mothers-in-law knock out bits of assistance (see gqula) whenever they get the chance.

um-Godo, n. 5. Exterments of a roll shape, as of human beings, or a dog. Comp. um-Gamun, (i)-Dede, um-Pulu, (u(lu))-Hulo, i-nGqata.

u(lu)-Godo, n. Large log of wood; trunk or long stump of a tree standing or lying dry; body already stiff, as of a dead man.

Godola, v. Be cold, chilled with cold, as a child insufficiently clothed (only used of the body). Comp. ganda.

ama-Godololo (no sing.), n. = ama-Godolozi; (C.N.) = ama-Nyozololo.

Godolozela, v. Do or make any thing or any work in a bad, faulty, unskilful manner, as a mat, hut, pottery, etc.

ama-Godolozol (no sing.), n. Anything, as mat, pottery, hut, etc., made in a bad faulty, unskilful manner; hence, any unbeautiful looking, artless, ugly-looking thing, as a girl or beast = ama-Godololo, ama-Godoriya.

ama-Godoviya, n. = ama-Godolozol.

um-Godoyi, n. 5. Any vagabond dog, become wild, wandering about away from home thieves and the like; (C.N.) fabulous dog or wehr-wolf, said to devour men.

Ex. hlabo umyodoloyi? stick the cur (with an assegai) -- shouted to a howling dog to quieten it (see um-Kubunye).}

Goduka (s. k.), v. Go home; die of senile decay, only used of very old people (of such the word uku-la is not properly used — see enda) [Her. yaruka].

Godusa, v. Make to go, or send, home; (C.N.) applied to the returning or escorting home of a girl who has run off to her sweetheart (see baleka; enda).

i-nGoduso, n. Betrothed girl, who has returned home again, after her run-away visit to her sweetheart, to await the payment of lobola and subsequent wedding (C.N.).

i-nGofoza, n. see i-Nyofoza.

Goga, v. Prevent effectively or forcibly, obstruct a person (acc.) from doing something, as an impi might further
progress of their opponents, or a strong prohibition the felling of trees by Natives, or chronic disease a person from getting about.

**isi-Goga, n.** Person forcibly prevented from doing something, as one prevented, by a broken limb or chronic disease from getting about.

**um-Goga, n. 5. = u(lu)-Gibe.**

**Gogeka (s.k.), v.** Get obstructed, hindered, etc., as a person from doing something, water from passing through a choked drain, or a wheel from turning when clogged by dirt.

**um-Gogo, n. 5. = u(lu)-Gogo.**

**u(lu)-Gogo, n.** Any dried or shrivelled-up thing as a person emaciated from consumption, a dry hide, dried-up carcass or skeleton on the veld.

**Gogobela, v.** Be hidden peacefully, safely away, out of sight, danger, away from noise, etc., as one living in quiet retirement, resting in the hut away from the sun-heat (used in perf.) = gozobala.

**Gogobeza, v.** Put or hide peacefully or safely away, as above, as when concealing a person or thing (acc.) not to be seen.

**Gogoda, v.** Scrape out clean or completely, to the last scrap, with a ladle or indbe (not with the hand = kola), as one might the water (ace.), beer, porridge, or rice in a pot = gwebeda, kwebeda; cp. hweya, pala.

P. akoko 'muntu okagogoe, there is no-one who ever scraped (a pot) clean out (something, however little, will always remain) — might be said of an umlokati gradually getting rid of a family, when some one or other is sure to escape to take revenge.

**um-Gogodhla, n. 5.** Back-bone (= um-Hla-ndhla); also = u(lu)-Gogo [Sw. Go. Ya. etc. mgungo, back; Bo. Ngu. Heh. etc. mw-gongo].


**Gó go gó, ukuti (ukuthi), v. = gogoza.**

**Gógololo, ukuti (ukuthi), v. = ukuti gozololo.**

**Gogosa, v.** Conceal suddenly or put quickly away out of sight, from fear of its being seen, as a thief might a stolen article (acc.) under his coat, or as one might liquor when a stranger suddenly enters; go off with a thing (with me) 'concealed' about the person i.e. having pocketed or stolen it = guguba, gugula, gugusa.

**Gogoza or Gogoza, n.** Make a rumbling noise, as the bowels when empty, from flatulence, etc. (not the 'watery' rumbling of diarrhoea — see xaruzela), or sometimes as distant thunder (= indizu).**

**Goja, v.** Finish off sharply, at one go, as when drinking off medicine (acc.) at a single draught = ukuti goje.**

**Góje, ukuti (ukuthi), v.** Bob down, go suddenly down out of sight, as in the water, long grass, or over the brow of a hill; also sometimes, go out of sight round a corner, as round a house (= ukuti gontshi; cp. ukuti grinji); finish off 'at a go', put away in no time, as when drinking medicine (acc.) or wine off at a draught (= ukuti minji), or a dog killing a small animal, or a man finishing off a certain unpleasant stretch of country on a journey.

**i(li)-Gojela, n.** Long tail-feather (of which there are usually two) of cock, sakabuli, etc., used as head ornament = um-Gomba, i(li)-Gibela, i(li)-Jomela.

**u(lu)-Gogogojo, n.** Anything unusually long or high, as a very long sleeping-mat, a very tall man, or conspicuously high tree.

**Gola (Goola), v.** Clutch hold of, as anything (acc.) that requires sharp sudden catching, as a grasshopper, or a fowl when clutched up by a hawk.

**i(li)-Góla (Goola), n.** Wild cat, i.e. one that has abandoned home-life for that in the bush = i-mBodhla.

**i-nGola, n.** Kind of earth-mouse, having tusks, a bushy tail and a hissing cry.

**isi-Gola, n.** Flower of the pumpkin (= isi-Gec); person of excitable violent temper; young person rejected by the other sex.

**u(lu)-Góla (Goola), n.** Young man or girl of unrestrained sexual passion, a prostitute, given to 'catching' (see gole) those of the other sex; gonorrhoea, or gleet, contracted by a man from such a prostitute.

**i(li)-Goli, n.** Name applied to several kinds of body-ornaments imported from Johannesburg (called by Zulus e-Goli, from Eng. gold), as e.g. certain large beads used as necklace, ubu-senya or brass-wire bangles for arm or leg having small brass beads at intervals along the wire. ('1').

**Gólo, ukuti (ukuthi), v. = golaza.**

**i(li)-Golo, n.** Any of the abdominal apertures i.e. the ratra, etc. of the female, and the anus of the male (not used of the penis). [The name was originally no doubt applied only to the female organ, to which, in the case of females, it is

um-Golo, *n.* 5. Greediness, as of a child wanting the whole of a good meal, or eating it alone.


u-Golo, *n.* Spirits (T.) [Eng. *grog*].

*i(li)-Golokodo,* *n.* = *i(li)-Zamenkande,* but generally used of males only.

Golokoqa (*s. k.)* r. Throw sprawling down or on one's side, as one man might another (acc.) when fighting with him (women falling generally heavily in a heap, the word *akuti hintso,* or *dintsi,* is usually applied to them); (C.N.) turn a summersault. Comp. *giligiqa.*

Golokoqeka (*s. k.)* r. Get thrown sprawling, or on one's side, as above.


*u(lu)-Golokoqo,* *n.* = *Golokoqo.* Enormously large, immense thing, whether actually or comparatively—used to express surprise or admiration with the genitive of almost any noun, as man, river, field, sack, etc.

Ex. *yoloqo beami lakemplo;* my big fortune of a pound.

Golokoxa or Goloxoqela (*s. k.)* r. = *akuti yolokoqo.*

i-nGolokoxi (*s. k.)* n. Deep pit-like place enclosed between abrupt perpendicular sides, as a chasm, river-gorge, some dongas, etc.

Golokoxo, *ukuti.* (َاَلُثُّيُثُي;* *s. k.)* r. Pour out or into bodily, as a whole pot of beer into one's stomach, etc. Cp. *akuti wolokoha.*

Golomba (*Golombha)* r. Induce a person (acc.) by inclining, encouraging, winking at, etc., as a boy to fight, a sulky child to speak, etc. Cp. *yenko;* *yala;* *dula.*

i-nGolovane, *n.* Trolley or small truck, as used in mines or by railway gauges [? Eng.]

Golozela, *r.* Open out wide, staringly, as the eyes, or an indecent female the pubic area; be fiercely out, haggling aglow, as a very hot sun = *galaza;* *gqolaza.* Cp. *akuti ugo;* *akuti ufa.*

Golozela, *r.* Open the eyes (used of these latter alone—see *galazela*) widely at, stare at a person (acc.) = *jolozela.* Cp. *juma.*

ama-Golwane (*no sing.)* n. Fit of chil-

liness, said to follow excessive drinking of Native beer. Cp. *ul(u)-Quqo.*

Goma, *r.* = *gomela;* also (C.N.) = *gqitsha.*

i-ngoma (*Goma)* *n.* Certain class of royal dance-song performed at the great feast (um-Kosil) of the Zulu king and refrained from among the people at other times [Ga. Sw. Bo. *qongo,* drum, tune; MZT. *in-goma,* drum; Her. *ongomu,* drum].

i-nGoma, *n.* Crib or grass-hut used for storing grain—word only used rarely and in certain localities (= *i-nQolobana,* cp. *i(lu)-Zele;* Native sniff box (= *i(lu)-Shanga*).

Phr. *wenu umoma ka'Hambagase,* he built the food-crib of Mr. Come-back-empty—applied to a person who has been on a fruitless errand, thinking to come back with something to put in his store, but getting nothing.

*o'ngoma is'chantrini,* he whose food-cribs are out among other people—applied to a person too lazy to provide himself with snuff or food and consequently living by begging from others.

u(lu)-Goma (*Goma)* *n.* Steepl-y ascending ridge, as up to a mountain-top, with slopes falling abruptly on each side.

i-nGomane, *n.* Tremendous uproar or din, as of a great crowd in conflict or as made by a whole army beating and rattling their shields together; great, awe-inspiring mass of flame, conflagration, as of a kraal burning under a strong wind.

Ex. *kaasanga imunya* *iGoma,* it was then all united in one tremendous blaze.

*kc. wawc. imunya* *kaNdabambi,* we heard it thundering a great tumult at Nda-bambi's.

um-Gomba (*Gomba)* *n.* = *i(lu)-Golofela.*

Gombokoqa (*Gombhokoqa)* *r.* Turn upside-down, as an imbenge (acc.) over a pot of food, or a pot on its mouth = *gumbeqa,* *gumbeqa,* *gubula,* *gomonqa.*

Gombokoqo, *ukuti.* (Gombhokoqo, *ukuthi*), *r.* Turn upside-down (= *gombokoqa*); get turned upside-down, as above (= *gombokoqela* = *ukuti gumbeqa.*

Gombolokoqa (*Gombholokoqa)* *r.* Make to fall, throw over on the face; turn upside-down, as a pot (acc.), wagon, etc.; turn round roughly upon one (acc.) with words, just take him and turn him upside-down, instead of replying politely, etc.; just take and turn upside down the beer-pot *i.e.* drink the whole thing off,
instead of taking moderately = gomboloko, gomboqa, etc.

Gombolokoqeka (Gombholokoqeka), v. Get made to fall, get thrown over on the face, or upside down, as above.

Gómbołoqo, ukuti (Gómbołoqo, ukuthi), v. = gombolokoqo; gombolokoqeka.

Gombolaqo (Gomboloqo), v. = gomboloqo; (C.N) extract, as ear-wax or a matter.

Gómboloqo, ukuti (Gómboloqo, ukuthi), v. = ukuti gomboloqo.

Gomboqa (Gomboqa), v. = gomboloqo.

Gomboqanisa (Gomboqanisa), v. Turn the voice (izwi) upside down i.e. speak with a deep, hollow voice.

Gómbogo, ukuti (Gómbogo, ukuthi), v. = ukuti gomboloqo.

i-NGombo (Gomboqa), n. = i-Gomboqo.

u(lu)-Gomboqo or Gomboqoko (Gomboqo; s.k.), n. = (C.N) = u(lu)-Gomboqo.

u-Gombotshe or Gombotsheni (Gomboleshe), n. = u-Nqomo.

Gomela, v. Stick fast to (metaphor.), do with a firm, positive adherence to, as a person holding on to the beer-pot (with ku) i.e. drinking deeply, instead of passing it round, or a person asserting in an unchanged firm manner (= gamela).

Ex. ngomelisa okusibawa, you stick to the beer-pot like a gad-fly.

rafsanga, wawomela be swore positively or with firmness.

i-nGomela, n. = i-nGqinisele; (C.N) plur. izi-nGomela, cry, tumult, as of many people at a feast or battle.

u(lu)-Gomela (Gomela), n. Semi-circle or how formed by men sitting trying a case, dancing, etc. (used with shayo) = u(lu)-Diva; cp. am-Kumbi.

i-nGomelo, n. An unpleasant, serious matter or action.

um-Gomeni, n. 5. Species of small bean, grown in Swaziland chiefly.

Gomfa, v. Be, or do anything, in a stooping posture, stoop over some work, as writing, when sitting mat-making, or straining beer; be bent (= qofa), from old age; (gen. used in perf. not used of a sudden stoopdown = uk-a-kotuma as to pick something up) = komfa, qoafa.

um-Gomo, n. 5. True facts, real truth, of an affair (= i-nGqinisele, i-nGomela); a law by custom, strict custom not to be transgressed; main thing or point aimed at, as to get in first in a race (not the object run for), or to make up the labola cattle (not the girl to be bought by them); sometimes, though rarely, used adverbially to express ‘a fact! truly! assuredly’ (= i-Qinisela, impela) [Sw. ki-koma; goal; Her. sengwa, to aim at].

Ex. ukupaste i-ququla umqalo, angupomo unqalo ukukhuliseni, to wear clothes constantly, that is an inviolable custom among Christians.

u-Gomolupondo (Gomolupondo), n. = u-Gomonga.

(i)-Gomonco, n. Person with the head high at the crown and low over the foreface mostly applied to ama-Kelela or ring-men, the peculiarity then being more conspicuous from the ring seeming to slant down over the eyes. Cp. (i)-Kobongo.

Gomonqa, v. = gomboqa.

Gomongqo, ukuti (ukuthi), v. = ukuti gomboqa.

u-Gomongqo, n. Posture of standing on one’s head and falling over on one’s back as performed by children playing, a summersault (used with eza) = u-Gomolupondo, u-Nqinipatse.

(i)-Gomongqo, n. Large kind of bat = (i)-Bekuzantsi.

Gomoshela, v. = gomotela.

Gomotela (Gomotela), v. Do firmly; hence, be fast or firmly fixed, as a nail, a stake in the ground, or a dog’s teeth in the flesh (with loc. or ku) when biting; make fast, make be firmly fixed, as a man a nail (ace.), stake, a dog when biting firmly, or a man when holding firmly to his stick = gomoshela, gomotela, ukuti ngo.

Ex. abuka ngomotela leho’ari or ngomotela kulo leho’ari, he keeps fast to that word, persists firmly in it.

Gona, v. Hold in the arms close to the breast, embrace, hug, as one might a child (ace.) = simuza [Bo. wquoni, adulterer; Her. okw-onqo, to befriend].

Gonca, v. Take one ‘winding about’, as by one’s crafty talk or cunning movements gomotela.

Gonci, ukuti (ukuthi), v. Go winding about, as a river or path, or a person in his cunning talk or sly movements; make so go = ukuti zombe.

ubu-Gonci, n. Deceptive talk or movements, as above; such deception.

Gonciza, v. Make go winding about, as above zombeza.
isi-Gondwane, n. = isi-Gontswane.

Gongo, ukuti (ukuthi), v. Get drawn together or up, as the limbs by drawn contraction in certain diseases or death; draw in or up the limbs (ace.), as before; huddle oneself up by drawing the legs close up to the body; draw back, 'draw in the horns', as when suddenly confronted by a snake on the path (= ukuti qikili) = gongobala; gongabalisa.

ama-Gongo, n. (N.) = ama-Nygesheane.
i-nGongo (Gongo), n. = i-nGongolozi.

Gongabala, v. Be in a contracted, huddled up, 'drawn closely together' state, as a dead man or one afflicted with certain diseases, or merely lying huddled together (used in perf.) = ukuti gongo.

Gongabalisa, v. Cause anything (ace.) to be in such a state.

u(lu)-Gongo, n. Any long, large log of wood, or post; tall, stiff-bodied, muscular man; dead person already stiff [Sw. gogo, log; Chw. lo-gong; Her. otyi-kongera, block].

Gongoloza (Gongo,oloza), v. Do anything in vain, fruitlessly, without any resulting effect, as when doctoring a person without any results, planting a vegetable that is unsuitable to the climate and will not grow, or when expecting a person who never arrives = gongulaza; ep. ukuti gwengwalazi.

u-nGongolozi, n. = see n-Nyongolozi.
i-nGongolozi (Gongo,olozi), n. Thing vainly attempted, expected, desired, etc.; thing that will not happen; unhappenable, unattainable, impossible thing.

i-nGongomba (Gongombha), n. Ox with long horns twisted towards the end. Cp. i-nGoqela.

i-nGongoni, n. = i-nKonkoni.
i(l)-Gongosi, n. Large brown ant (C.N.).

Gongotha (Gongotha), v. = qobola.

isi-Gongoto (Gongo,tho), n. = isi-Qobolo.
i(l)-Goni, n. The originally planted seed-tuber of dwembis, potatoes, and the like, from which, in the former, the isi-Deku and whole plant grows.

i-nGoni, n. Seed-panicle of um-Singizane grass; (C.N.) filament of mealies (= i-nKosa).

i-Noni (Gooni), n. An angle, corner, or sharply bended formation (when the straight line turns back acutely upon itself), as of a wall at the corner of a room, a sharp elbow-like bend in a river, etc. Cp. i-nGabi, i-nGosi, isi-Kambuzi. Cp. it(l)-Gbmbi; i-nTsonge; it(l)-Pimbo-

lo [Gr. gonia, angle; Her o-ugorio, bend of river; Sw. ki-gioso, bend; Bo. ngomo, bend].

isi-Gonigoni, n. = isi-Qopamuti.

izi-nGongengoni (Gooningooni), n. The ins and outs, the intricate details, or peculiarities, as of an affair, or a foreign language.

Gongo,oloza, v. = gongoloza.

um-Gongolozi, n. = um-Gongolozi.
i-nGono, n. Nipple of the breast, in male or female; small head at the top of a gourd, the eating of which while the plant is young, is supposed to make one an i(l)-Dhiwa; short stalk by which a pumpkin hangs to the mother-stem.

isi-Gongongo, (Goonogoono), n. Ear-wax (= isi-Kolokoto); the small red flesh at the inner corner of the eye; blazing hot sun (= isi-Golo, dwane, isi-Nyengenge).

i(l)-Gondo, n. Rump or part at the end of the backbone (just above the buttocks) in human beings — almost only used as below.

Ex. uku-thi upengondo, to sit with knees erect and reclining, rolled back, as it were far up on the buttocks.

u(lu)-Gonoti (Gonothi), n. Species of canoe or osier-like forest climber (Flagellaria Indica), used by Natives for making hut-doors (ep. u-Mazwenda); (N.) also = u(lu)-Gaba.

Gonqa, v. Sit retired in the um-Gongo in a hut, as a girl menstruating for the first time, or a bride on the day following the wedding (used gen. in perf.).

Gonqisa, v. Keep company in retirement, i.e. take part in the general indoor ceremony attached to the first menstruating of a girl, at which ceremony all the girls of the neighbourhood of a like age would be present.

Ex. bayakumngongisa uBani, they have gone to assist So-and-so in her retirement i.e. menstruation ceremony = baye emgongeni.

um-Gonqo, n. 5. Portion of a hut partitioned off by wicker-work or nowadays by a curtain, in which a girl menstruating for the first time, or a bride on the day following her wedding, sits retired.

Phr. baye emgongeni, they have gone to the first menstruation of a girl. See khala.

Gonqo, ukuti (ukuthi), v. = gongobala.

Gongobala, v. Be in a contracted, shrivelled or drawn-together state, as a dried-up hide, or other body; become
thus drawn or shrivelled together = goqobala, vonqobala; cp. gonyobala.

Gongoloza, v. Form anything (ace.) into a long slender roll, rope, or thing of sausage-shape, as a lump of clay when rolling it between the hands or a sausage-machine passing out the meat = gunquluza.

Gongolozela, v. Go along as a long trailing roll, 'roll along', as a snake = gunquluza.

um-Gongoloz, n. 5. Long roll, rope, or sausage-shaped thing, as a piece of clay rolled out between the palms, a rope formed of rolled cloth for sewing beads round, etc. = um-Goqongo, um-Gunquluza.

isi-Gonutsane (s.t.), n. = isi-Gontswane.

Göntshi, ukuti (ukuthi; s.t.), v. Go suddenly down, sink or bob down, out of sight, as in water, long grass, etc. = ukuti goje, ukuti shoni.

i(li)-Göntshi (s.t.), n. Small veld-plant having a bulbous edible root.

ubu-Göntshi (s.t.), n. A bobbing craftily about; hence, such deception.

isi, or um-Gontswane, n. 5. Certain tree (Ficus sp.), resembling the um-Kwane, producing fibre used for mat-making and whose red fig-like berries, smaller than the um-Necono, are eaten = isi-Gontswane, isi-Gontswane.

Gonula, v. Break or wrench off, as one bone from another at a joint, or a mealie-coob from the stalk = bonyula, kunula.

ama-Gonwane, n. Sores in the mouth of a goat (C.N.); also (C.N.) = ama-Golwane.

i-nGonyama, n. = i-Ngonyama.

Gönoyo, ukuti (ukuthi), v. = gonyoza.

isi-Gonyololo, n. Stiff, muscular-bodied person = isi-Qualag, isi-Gonyoza.

Gonyoza, v. Strain over anything (ace.), exerting all one's muscular strength, as when lifting, pulling, wrestling, etc.; grasp, grapple with, or hold a person (ace.) with violent or excessive strains of the muscles, as when grappling with a thief or seeking to disable one = nkunyaza, nkunyankunya. Cp. ubu-Gonqayongwana.

isi-Gonyoza, n. Strong muscular man = isi-Gonyololo; cp. i-nTsazayiya.

Gonyuluka (s.k.), v. Strain, retch, as when vomiting. Comp. kanula; gonyoza; kanuluka [MZT. ku-luka, to vomit; Her. rukura, vomit as infants; kondya, strain].

Goya, v. Roll up, as a sleeping-mat or skin (goyonga); coil up, as a pig its tail (ace.), a man a roll of wire, a snake or cat its body (may also be used in reflect. form with zi); roll off i.e. ward off, as an opponent's stick (ace.) when fighting or fencing (comp. nika); roll off i.e. get through, clear off, finish off a piece of work, as a field (ace.) to be ploughed or hut being built (gen. used in conjunction with another verb and equivalent to adv. 'off' or 'entirely'); roll up i.e. close up a door or gate (loc.) by rolling or slipping across bars of wood.

Ex. weike, wagyqo, he carried, and barred the blows off (so that nothing could get in at him).

uyogqo ennyango, go and bar up the entrance (as of the goat-hut).

i-nGoqela, n. A coiled or winding thing, like a pig's tail; twisted or spiral thing, like a ram's horns or those of a koodoo; ox with such spirally twisted horns; ox with the horns curving towards each other and nearly meeting above or before the head.

Göqo, ukuti (ukuthi), v. Make a rattling noise, as poles falling together; also = ukuti gonyo.

i(li)-Goqo, n. Heap of wooden bars (see um-Goq) for closing any entrance; bullock with long spirally twisted horns in any direction though generally backward (ep. i-nGoqela).

i-nGöqo (Goqo), n. Deep mud of the cattle-fold when dry and ready for use as fuel.

um, or u(li)-Goqo, n. 5. Wooden bar for closing up an entrance, as to a kraal or outhouse = um-Vaho. See isi-Goqaywane.

Goqobala, v. = goneyobala.

i-nGoqokazi (s.k.), n. Cow with i-nGoqela q.v. horns, i.e. either nearly meeting above the head, or long and spirally twisted generally towards the back.

Goqonga, v. Roll up, as a mat (ace.), carpet, or 'roly-poly' = goqolwa, goqa.

Ex. waqaso waqoqo izawthha, he merely rubbed his hands (by rolling them one over the other).

um-Goqong, n. 5. = um-Gongoloz; (N.) black-headed oriole (Oriolus livratus).

Goqoza, v. Stir up, as medicine with water, paint with oil, etc. (cp. goyoza); rouse the life out of, bring to a speedy end, as when finishing off an ox (ace.) already half dead with sickness or old age (blu-bu not being used for such a beast).

i-nGoqwazana, n. Small or young cow with i-nGoqela q.v. horns.
Góorro, ukuti (ukuthi), v. Break with a continuous crash, as a branch or stick broken across (= ukuti gerre); get broken in the back i.e. have a curvature of the spine = gorrozeká; cause to break, as above = gorroza.

Ex. ungas'uti (= ungaba socuti) gorro, you may already grow a hump on your back (from old age, before I shall do so and so that you want of me) — a word of absolute refusal.

Gorroza, v. = ukuti gorro.

Gorrozeka (s. k.), v. = ukuti gorro.

[i]] or i-ngosi, n. Corner, sharp recess or bending in a building or cave, or river = i-nGoni; cp. i[li]-Gumbí [Her. oyi-koro, corner].

i-nGosi, n. — see i-Nyoso.

i-nGotsa (s. t.), n. One of the small succulent stems of the bush-creeper (Sarcostemma viminalis) bearing the um-Belebele pods; creeper itself.

u[lu]-Gotsha (s. t.), n. Surplus or excess of length in a thing, as that part of a belt, or isidwaba, which, when girded round the waist, passes beyond the required length.

[i]-Gotsha, n. Pocket-knife, as sold in the stores (Mod.)

u-Govana, n. Bad principle of the heart, spirit of evil prompting within one (see u-Nembeza); uvula, of the throat (ep. i[li]-Nkanka).

Ex. kusho ugorana, ati, Tata leyo'uto! ab'es'kusa umbeza, ati, yeka! kubi, the bad principle might say, Take that thing! whereupon the good principle would say, Don't! it is wrong!

N.B. The seat of this ugorana is pointed out as the same as that of the inti'liyo or moral heart, viz. in the throat.

Góovo, ukuti (ukuthi), v. = govoza, ukuti keve.

i-nGóvolo (Goovolo), n. Large front tooth protruding conspicuously (gen. used in plur.); person with such (gen. used in sing.) = i-nGanwula, i-nGrakula, i-nGravuda; cp. isi-Kunku; u[lu]-Ngapolo, i-mVekula.

Govoza, v. = keveza.

[i]-Govu, n. Gluttonous and selfish eater, eating ravenously and allowing none to approach (= isi-Geye, isi-Hangakanya); certain variety of large powerful dog, a Dutch hound — Dingane’s favourite breed; member of a certain regiment formed by Dingane [Sw. ehoyo, greediness; Ga. bi-koko, greediness].

Govuka (s. k.), v. Be greedy with a thing (with na), greedily refuse a thing, as a child to let others have a portion of the food, or a man selfishly taking for himself the whole of property in which others have an equal right = gwevuka.

Ex. le'ngele iyozena nokuthala, this child is greedily refusing the food (to others).

Goua, v. Stir up, as one might utshwela (acc.) or medicine with a stick, to bring up the sediment. Cp. zamisa; goqoza. [Sw. boruga, stir food; Her. zunga, stir up].

isi, or um-Goxana, n. 5. dim. of isi-Goxi; small deep hollow, or pit-like ravine; small pit or hollow, as in a broken hut-floor, or in the peel of an orange.

Góxe, ukuti (ukuthi), v. = ukuti goxo.

isi, or um-Goxi, n. 5. Deep hollow, or pit-like ravine, dell, e.g. a small flat spot down between two precipices; by comparison, a deep valley, as in some very broken country [Her. omu-poko, deep valley; Sw. hwonde, dell].

izí, or imi-Góxogxi, n. Pl. freq. of preceding — used to denote broken, precipitous country, consisting mainly of deep-down hollows and pit-like ravines, as about the Nkandhla district.

Góxo, ukuti (ukuthi), v. Put or stow anything (acc.) away in some secluded corner or narrow space, as when scarce of room, or anxious to keep it out of people’s way or sight; stow oneself away in a little ‘corner’ or small space, as among a crowded hutful of people = ukuti goxe.

Goya, v. Sit retired from sight in the hut (a frequent custom in Native female life), as when a girl is vinjezelwa (see vinbezelu), or a bride on the fifth day succeeding the wedding until perhaps a week has elapsed, or a woman after giving birth, for 8 days in the case of a boy-child, and 5 in that of a girl.

Goyisa, v. Assist to retire, as above; stay at home with the female, as a young man at the vinbezelu (q.v.), or a husband with his newly-married wife.

i-nGozi, n. Harm or hurt unintentionally inflicted, an accident, as when a person, in burning off grass, causes the kraal or food of a neighbour to be destroyed; injury, hurt, to the person (not damage to material thing); a danger i.e. a dangerous thing or action, as to play with firearms, or a ferocious dog capable of attacking one; severe wound anywhere about the head, as caused by a blow from a stick (cp. i[li]-Nzeba); conspicuous scar, or internal painfulness (comp.
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isi-Lalo), left by such a wound when healed [Ar. khoĉ, danger; Her. otyi-po, harm; otyi-onya, misfortune; MZT. inyaezia, danger].

Phr. seknyaubu 'ngózi 'nakaza, it will now be a cold wound or cooled danger—used of a sick person in a critical state who is now on the road to recovery, no longer in imminent danger.

ubweleleka, or ukufikileka, ngózi, to meet with an accident.

Gozo bala, v. = gogobala.

Gózololo, ukuti (ukuthi), v. = ukuti ngózololo.

u-Gozwana, n. Anything unusually small of its kind, as a certain very small earthen is-Oca (q. v.) or cooking-pot, or an u-Maneishana (q. v.) beer-pot; very small quantity of anything, as food = u-Ngoso, u-Ngosware; i-n-Gosana; cp. i-n-Gqe nge [Sw. doyo, small; Gá. tono, small].

umu-Gqa, n. 5. = umu-Nqa.

Gqaba, v. Mark the face with spots of coloured clay, etc. (C.N.) = caka.

Gqaba (Gqabha, uku-zi—only used in reflect. form), v. Give oneself spots i.e. be proud (as showing by external behaviour), stuck-up, conceited, think a lot of oneself = uku-zi-gqaba, uku-zi-qomo nga, eipaleka, cilileka, xinga.

i(i)-Gqaba (Gqabha), n. Animal or thing marked with large spots, as a butterfly, leopard, pig, etc. = i(i)-Badu.

i-n-Gqaba, n. (C.N.) = i-n-Gqalaba.

Gqába gqába, ukuti (Gqabha gqabha, ukuthi), v. Be dotted with large spots, as below = ukuti badu badu; cp. ukuti vaka vaka, ukuti kiki kiki.

ama-Gqábaggqaba (Gqábaggqabha), n. Large sized spots, roundish marks of colour (as large perhaps as one's hand), as on a leopard's skin, pig, cow, dress, etc. = ama-Badu, ama-Nganana; cp. ama-Kififikifi; ukuti vaka vaka.

i-n-Gqabanga, n. Any very thickly concealed food or mash, like porridge or thick beer-worts.

Gqabaza (Gqabhaza), v. Bring up in small lumps or mouthfuls from the stomach, as an infant vomiting.

i(i)-Gqabo (Gqabho), n. Self-conceit, stuck-up manners and airs; a thing (as conduct or decoration) to be proud of, stuck-up about; fastidiousness, disdainfulness, in matters of food or dress. See gqaba.

isi-Gqabo, n. Love-medicine of any kind smeared or spotted on the forehead, etc., by a young-man and supposed to mysteriously draw the girls (N).

um-Gqabo, n. 5. Anything, as white clay, ashes, paint, etc., used for gqabu, q.v. (C.N.).

i-n-Gqabozi (Gqabhozi — h. l. p. e.), n. = isi-Habuza.

isi-Gqabozi (Gqabhozi), n. = isi-Habuza.

Gqábu, ukuti (ukuthi), v. = gqabu; gqabula.

Gqabuka (s. k.), v. Get broken, as a string or similar object by pulling (comp. apu ka, dabuka, helupula); get broken off, as anything like a button, affixed by strings; get broken, or break up (intrans.) into chaps, as the hands and feet by cold; get ripped or torn up, as any cotton material (the thought refers to the breaking up of the threads); expire, breath one's last (the lungs being supposed to get broken off from their place and so breathing cease) = gqibuka, qashuka.

Gqabula, v. Break, as one might a string (ace.) or any similar object by pulling (comp. apula, dabula, helupula); break off, as one might a button (ace.) or anything fixed on by a string; break up into chaps, as cold might the hands (ace.) or feet; rip, or tear up, as one might any cotton material (the thought referring to the breaking of the threads) = gqibula, qashula.

i-n-Gqabulamikindiyami (s. k.), n. Woman's first husband or first child. Cp. umu-Tsha; um-Kindi.

isi-Gqabuzua (Gqabhuza), n. = isi-Habuza.

Gqagqa, v. = ukuti qagqqa, qalinga.

Gqagqa, ukuti (ukuthi), v. Do anything in a scattered, loose, just here and there kind of way (not compact, evenly, or close), as when sowing mealies (ace.) in patches about a field, a mealie-cob putting on grains (ace.) irregularly here and there, a person sewing with long stitches (ace.) far apart, or one showing an irregular row of teeth with some of them missing (= gqagqa, gqagqaza, qalinga); be in such a scattered, patchy, irregular state, as mealies (nom.) in a field, stitches (nom.) of an isidwaba, grains on a cob, or teeth in a mouth (= gqagqa, gqagqaza, qalingana).

i(i)-Gqagqa, n. Anything showing or made up of scattered, irregularly placed patches or parts thrown disorderly here and there, as a mealie-cob with only a few grains irregularly dotted here and there, a field growing in disorderly patches, or a man's teeth when some are missing = i(i)-Qalinga. Comp. u(i)-Tofo.
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Gqagqana, v. = ukuti gqagqa, qalingana.
Gqagqanga, v. = ukuti gqagqa, qalinga.
Gqagqangana, v. = qalingana.
Gqagqangisa, v. = galingisa; cp. tola.
Gqagqaza, v. = ukuti gqagqa.

Gqaja (in simple or mostly in reflect. form with zi), v. = gqabha.
Gqaka gqaba, ukuti (ukuthi; s.k.), v. = gqaka.

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Gqalali, n. = i-nQavunqavu.
Gqala, n. = isi-Gqala, i-nGqala, Gqala, Gqakaza, um-Gqakazo, Gqaka, Gqaja, i-nGqakala (s.k.), v. = galingisa, qalingana.
Gqalaza (s.k.), v. Grind or crush very coarsely, merely breaking up the grains, as mealies (ace), etc. = hlakaza, boba, qita, qa, kukuza, hluza. Cp. vanushua.

Phr. askha ingqalala, he shows off white feet — a dirty foot doesn’t show this whiteness: therefore a clean, tidy Native is recognised by his keeping this part of the foot always washed.

Gqakaza (s.k.), v. Grind or crush very coarsely, merely breaking up the grains, as mealies (ace), etc. = hlakaza, boba, qita, qa, kukuza, hluza. Cp. vanushua.

Gqalazana.

Phr. isiggala sigala inzengakazi, the poor-milk gives orders to the heavy-milk — a remark made e.g. of a disliked wife when ‘bossing up’ the favourite.

Gqalali, n. = i-nQalali.
Gqalabuto (Gqalabuto), n. First born or first fruits among calves, children, crops, etc. of the same inTungu, bearing, or season — each season or repetition of bearing having its own ingqalabuto.

Gqaqakala (s.k.), v. = ygaqalakala.

Gqalakasha (s.k.), v. = ygaqalakasha.

Gqalakashela (s.k.), v. = ygaqalakasha.

Gqalambela (Gqalambela), n. Robust, muscular-bodied person; a hardy person; stout, strong stick; hard rock, etc. See ngala.

Gqalilsho, (s.k.), v. = ygaqalsho.

Gqaltranshi, (s.k.), v. = ygaqaltranshi.

Gqalithi, n. = i-nQalithi.

Gqalingana, v. = qalingana.

Gqalingisa, v. = qalingisa.

Gqalingive, n. Thing such as was never seen before! — name applied to anything of surpassing beauty, excessive ugliness, extraordinary wonderfulness, etc. See i-nGqala.

Ex. ngibonela umhlaba intombi e'ingqalizivile, I have seen to-day a girl who is a wonder (of beauty).

(i)-Gqalwela (Gqalwela), n. Spring or bound off, spring or bound along, spring or bound about, as a child suddenly up and away, a young-man bounding ostentatiously along, or a cricket springing about when being caught; search about here and there in a field for odd potatoes (ace), etc., still left therein. See gqalwela.

Gqalwa, v. = qalwa.

Gqama, v. = qama.

Gqambli (Gqambli), n. Composer of Native dance-songs. See bindla.

Gqambela, ukuti (Gqambela, ukuti), v. (C.N.) = ukuti gqama.

um-Gqamela, n. 5. Anything unusually tall, conspicuously high of its kind, as a fast growing child; or some kinds of pumpkins growing in height, not in length; any tall-standing (not stumpy-set) thing of bulk, as a box standing on end. See um-Qangqato; also isi-Belekeru, isi-Nekela.
Gqāmu, ukuti (ukuthi), v. Sink or go down into anything, out of sight, as a stone or man falling in deep water, or a child throwing itself in the long grass; make so sink or go down; blaze or flare about, as a flame in the wind — (gqamusa; cp. damuzela).

Gqamuka (s. k.), r. Blaze or flare up, or about, as a flame in the wind = ukuti gqamuka. Cp. damuzela. 

Phr. watukuza, vaygqamuka, he blazed about in an awful rage.
i-ngqamundi, n. Fluent, voluble talker. See qamunda.
i-ngqanati (Gqanathi), n. Person with broadly-extracted, protruding buttocks. Cp. in-Pentsula; u(lu)-Belu; see qanata.
i-ngqanda, n. Anything 'amazing' in its good or bad qualities, as surpassingly beautiful, decisively clear as evidence, incredibly rich, etc. — used as adjective, adverb, etc., in the same way as i-ngqa-la, i-ngqa-ba.

Ex. uBani wagqamusa ingqamusa. So-and-so sweated in buttocks.

wakuluma ingqamusa, he spoke a word that was a settler, or of surprising clearness.
amaka laka awaka ingqamusa, this perfume smells incomparably sweet.

i-ngqangasi, n. Stiff, bristly hair (used also in pl. r.), as of a dog, pig, or brush.
i-ngqangashi, n. (C. X.), = i-ngqangasi.
i-ngqangqamatumba (Gqangqamathumbha), n. Certain brownish grasshopper; name sometimes given to the ili-Nkukave and u-Xqeda birds, 'because a person who mocks them will break out in abscesses.'

Gqānu, ukuti (ukuthi), v. = gqanula.

ama-Gqanu (no sing), n. Small leaps or bounds, as of a young man leaping gracefully along, or a buck (used with ukw-eqa).

Gqanula, r. Go along with small graceful leaps or bounds, as a young man showing off, or a buck (used with ukw-eqa). 

Gqapeli (Gqapheli), n. Sharp-witted, intelligent person, quick to observe and learn.
i-ngqapunana (Gqapunana), n. One given to interesting himself uninvited in the talk of others, listening by habit to what they are saying and then reporting it about, offering an opinion, or imagining they are making insinuations about himself.
i-ngqaqabulani, n. Certain thorny creeper, growing in the woods; sometimes applied to any such creeping or climbing plant. 

grass, etc., that 'tears' up the soil or tears through the bush when pulled. 
i-ngqaquululuni, n. = i-ngqebulululi.

Gqashuka (s. k.), r. = qashuka.

Gqashula, r. = qashula.
i-ngqasundu (no plur.), n. Edible berry or berries of the ili-Sunda palmnetto. Cp. u-Xdalula.
i-ngqata (Gqatha), n. Single pellet of excrement, as passed by a sheep or goat. Cp. um-Godlo. See qatazu.
i-ngqato (Gqatho), n. New ground broken up for the first time (= um-Qato; see qata); mealie-cob roasted after the grains have already dried hard (see qata).
i-ngqatu (Gqathu), n. A skipping over a rope of skin or grass with both feet — a game of Native children; the skipping-rope itself (used with ukwenza or uka-shayja).

Gqava, r. Be plainly visible, conspicuous, as a kraal; be clearly cut, distinct to the vision without blur or imperfection, as good large print, bright colours, or a person of all-round defectless beauty or intellectual smartness; be plain, clear, obvious, as a statement or affair (used gen. in perf.) = qama.
i-ngqavula, n. = i-ngQavula.
i-ngqavungqavu, n. = i-nQavungqavu.

Gqaya, r. Look at observingly (almost obsolete) = beku.

Ex. wasimele wagqaya punzi, wagqaya phula, he merely looked down and looked up — in the all-absorbing deliciousness of what he was eating, raising his eyes while biting and then regarding the fruit in his hand.
i-Gqayingqayo, see i-Ngqayingqayo.

u-Gqayinyanga, n. Night-watchman, for guarding the isi-Godhlo in the royal kraals = ili-Vukashi.

(iil), or um-Gqeba, n.5. Certain tree growing in coast bush-country and used for making sticks; collective name for isi-Duku or cudgels as carried by a young man, and including knobkerries, single-sticks, etc.

Ex. umqayinyanga nqogqo; kopa ngqeba, ye, you may beat me in other things; but with the sticks, never!
i-nggedamabele, n. Jocular name for the arm.

Gqega, r. = abhlethleza.
i-ngqenge, n. Anything small of or among its kind, singly or collectively, as a batch of small children in a hut, a small beast
or a number thereof together, a basketful of small-sized mealies. Cp. u-Gozwa-na.

Gqengqa, v. (C.N.) = ngqengqa.
isi-Gqengqe, n. (C.N.) = isi-Qenge.

um-Gqengqe, n. 5. (C.N.) = um-Qenge.
i(li)-Gqengqeshwana, n. (C.N.) = i(li)-Qenge-

i-nGqepu (Gqephu), n. Piece, portion, or cutting of anything of a broad flat nature, as cloth, skin, cardboard, zinc or board (cp. i(li)-Qa); a thing of this description excessively short for the object intended, as a belt not meeting round the body = isi-Qepu.

Ex. i-xulu sami sig'ingpe, or ingubo yaqelo'ombwana iy'ingpe, my kit is too short; or the dress of that girl is too short, not meeting round the waist (not length downwards).

i-nGqe, n. = i-nGqe-bula.

i-nGqe-bula, n. Smart, skilful person, clever at work or talking (= i-nGqe, i-nGewedti); certain creeping plant.

isi-Gqezeba, n. = isi-Qezeba.

Gqi, ukuti (ukuthi), v. = ukuti gi.

i(li)-Gqi, n. Manner, method of doing anything, as of administering medicine, or (by comparison) doing any other kind of work = i(li)-Qondo.

isi-Gqi, n. = isi-Gi.

Gqiba, v. Fill up, as a hole (acc.) with earth; cover up with earth, as a dead person (acc.) at the burial, ama-dumbi (acc.) when heaping them round, or (metaphor) a fault (acc.) in order to hide it (cp. fulela); cause a person (acc.) not to make mention of a matter that has been confided to him or he knows about, as by a bribe; dress the short remaining hair, after hair-cutting, by patting it down with the hand into little flat ringlets (see u-Maggibane; sokohla) [Her. sira, fill up a hole; Sw. setiri, cover up; shiba, be filled as the belly].

um-Gqibelo, n. 5. Saturday (Mod.).

i-nGqibi, n. Hunter of small game, as bucks (C.N.). Cp. i(li)-Plisi.

i-nGqibingqibi (Gqibbingqibhi), n. Dirty disturbed water full of sediment or mud, as just after the passage of cattle; dirty-coloured, grey-blackish complexion.

i(li)-Gqibo, n. Certain kind of man's i-Beshu, made of twisted sheep-skin, etc., hanging behind in tails (= isi-Tini, u-Madimana. Cp. i(li)-Dhuluka); also certain kind of eating-mat (= i-Nyekela).

Gqibu, ukuti (ukuthi), v. = ukuti ggabu.

Gqibuka (s.k.), v. = ggabuka.

Gqibula, v. = ggabula.

Gqigqa, v. Dance the um-Gqigga q.v.; visit or come to a kraal with observably frequent; earn quickly and easily, as money (acc.).

isi-Gqiqi, n. Short thick-set person.

Gqigqizela, v. Patter along, as one going hurriedly to fetch something, or hurrying along carrying something heavy with both hands (from the sound gqi gqij of the quick footsteps); patter or bustle about, as a woman busily engaged boiling beer.

um-Gqiggo, n. 5. Kind of dance formed by a train of boys or girls, one behind the other, dancing forwards and then backwards i.e. back foremost. See gqigga.

Phr. angigikubungela enuwa, angigjengom-gqigga, I shall not go backwards, I am not like an umgqiggo dance — may be used in any connection to indicate that there will be no going back on what has been said or done.

Gqiba, v. Breath with a groan, groan, as a sick person feeling great internal suffering = bubula.

Gqika or Gqikela (s. k.), v. Pile up i.e. add abundantly on to what is already there, as when piling on the logs to make up a large fire, or when laying on extra grass (acc.) on the roof of a hut, or blankets (acc.) over one's body at night.

isi-Gqiki (s. k.), n. Kafir head-rest formed of a wooden log with two short legs = isi-Camelto.

um-Gqiki (s. k.), n. 5. Kafir headrest when consisting merely of a wooden block without any legs = um-Buku.

i-nGqikiti (Gqikitili), n. Main body, mass or bulk of anything, as an amabele crop, an affair, etc. = i-nDikimba; isi-Zimba.

i(li)-Gqikolo (s. k.), n. = i(li)-Gqizolo.

i(li)-Gqila, n. Short garment of women (C.N.).

isi-Gqili or Gqilli, n. Female servant, 'slave-', t.e. young girl obtained to do the menial work for any of the wives of a chief's kraal (a class of servants who became noted for the harsh treatment they had to endure at the hands of their mistresses — see gqilaza); applied derisively to a man in a similar menial position (cp. isi-Tswana); young girl who accompanies another at her marriage and remains with her as her body-servant; big bump or swelling of the glands below the angle of the jaw and natural in some Natives (= isi-Qata).
Gqilaha or Gqilasha, v. Treat a person (acc.), kraal, etc., with medicines, charms, etc., in order to render him proof against the evil efforts of enemies, abatalakati, and the like = qungu, misa; cp. shikaza; elapa.

Gqilaza, v. Punch or pomel away at a person (acc.) with the fists, as when down on the ground—a common habit of the chief's women when punishing their maid-servants, from which fact perhaps their name isi-Gqizo was derived. Cp. dondonya.

u-Gqilaza, n. Mumps = u-Zagiga.

i-nGqimba (Gqimbha), n. (C. N.) = u(lu)-Qimba.

Gqimfu, ukuti (ukuthi), v. = ggimfuka; ggimflu.

Gqimfuka (s. k.), v. Snap (intrans.) or get broken, as a string; get torn or broken off, as a button = qamfuka, gyabuka.

Gqimfula, v. Make to snap or break, as a string (acc.); tear or break off, as a button = qamfula; qamflu.

i(i)-Gqimiili, n. Blue-bellied salamander.

N.B. The appearance of this little animal betokens that heavy rains are nigh.

Gqimu, ukuti (ukuthi), v. Fall down suddenly in one heavy mass, as any heavy body, a horse shot, or tree felled (= gqimu); make fall down, as before = qgimu; lie flat on one's back, as a man.

Gqimu (s. k.), v. = ukuti ggimu.

Gqimu, v. = ukuti ggimu.

u-Gqimulupotwe (Gqimulupothwe), n. (C. N.) = u-Gonomqo.

Gqinaha, v. (C. N.) = gqilaha.

i-nGqinamba (Gqinambha) n. = i-nTolo.

i-nGqiniselwa, n. = i-nGomela.

Gqintsi, ukuti (ukuthi; s. t.), v. Fall heavily, bodily, in one heavy mass, as a horse or man slipping or heavy weight falling (= gqintsika): make so fall heavily, throw down heavily or bodily, as anything (acc.); throw down anything (ace.) bodily i.e. roughly, violently, pitch it down (even though it be light); throw up, as a lawsuit (= gqintsila) = ukuti dintsi, ukuti tintsi.

i(i)-Gqintsi (s. t.), n. Any very heavy body, heavy-weighing thing, as a great box, stone, lump of meat, etc. = i(i)-Dintsi, um-Gqingo.

Gqintsika (s. k.), v. = ukuti ggintsi.

Gqintsila, v. = ukuti ggintsi.

Gqisha, v. Press or stuff in, as clothes (acc.) into a sack (= gqusha); stuff oneself, as a glutonuous child, with food (used in simple or reflect form); fill itself up i.e. overlay itself heavily with storm-clouds, thick mists, etc., as the sky (cp. hloma).

i-nGqiswa, n. (C. N.) = i-nQimwa.

Gqiza, v. Trot about showing off and crying out, as the women do about the girls at a dance; put on, wear, an armlet (acc.), wristlet, anklet, etc. of beadwork, wire, hair, etc.

i(i)-Gqizwa, n. Crushed u-Nyawoti (q. v.) made into a paste and eaten raw.

Gqiza, v. = divuza.

isi-Gqizo, n. Wristlet, anklet, armlet, etc. made of beads, wire, or tails; also = um-Gqizo.

um-Gqizo, n. 5. Trotting about of the women when showing off at the dance (see gqiza); also = isi-Gqizo.

Phr. akumphilwana enuwe, konqo=mqizo there is no going back now, or with me, etc.; it is not an affair of an umqizo dance (in which the woman, after trotting some distance forward, retire again in a backward movement).

i(i)-Gqizolo, n. Any thick, heavy, lumber-some thing, as an earthen-pot unduly loaded with clay in the make, a basket made of thick heavy grass, a thick buffalo hide, or a thick heavy board = i(i)-Gqikolo, (i(i)-Gqezema, (i(i)-Gqizongo.

i(i)-Gqizongo, n. = i(i)-Gqizolo.

Gqö, ukuti (ukuthi), v. Drip or drop down, as a drop of water from a roof; drop down (metaphor.), as a stranger suddenly alighting before one's door; put or bring in in driblets, as money (acc.) when paying slowly one's debts = gqoza.

Gqoba (Gqobha), v Dig out by picking at with an iron-rod, as a Native doctor does herbs (acc.); hence, dig out with a hoe any food-root from the ground, as ground-nuts (ace.), sweet-potatoes (not used of anything like dumbis that are easily found in a cluster together); milk a cow (ace.) to the last drop leaving nothing for the calf (cp. gqoba); press strongly, as a lender might a borrower (ace.) for return of his money (ace. and ku).

Gqoböbe, ukuti (Gqobhe, ukuthi), v. Go down out of sight, as the sun (cp. ukuti to to), or a man = ukuti shoni.

i-nGqoböbe (collect), n. Any remnants, re mains, refuse, of material, crops, grain,
grass, etc., left over or cast aside from any work as worthless.

isi-Gqobela (Gqobhela), n. Cigar-shaped snuff-box made of horn and carried in the ear; deep-sunken eye.

Gqobí, ukuti (Gyobi, ukuthi), v. Deal or serve out to one (acc.) in a very small quantity, as a single ladleful of porridge (with nga) = ukuti yogi.

ubu-Gqobiqobí (Gqobhigqobhi), n. A small serving out, as of food among a party (with enza).

um-Gqobiya (Gqobhiya), n. 5. Fifth milking or supply of milk of a cow on the same occasion. Cp. um-Neuze.

Gqobo, ukuti (Gyobo, ukuthi), v. = gqoboza.

i-ngqobo (Gqobo), n. Big hole burst through (used only in obscene language of the vagina feminae) = isi-Habuza, isi-Gobo, isi-Galagala, um-Moro. See tikitela.

Gqoboloza (Gqoboloza), v. Fire up, reply in an angry tone without any apparent cause, as when asked a polite question.

Gqobolozi, ukuti (Gqobholozi, ukuthi), v = gqoboloza.

Gqoboza (Gqobhoza), v. Knock, thrust, or burst a large gaping hole through anything (acc.), as a calabash; also = Gqoboloza. Cp. qoboza.

isi-Gqoboza (Gqobhoza), n. = isi-Habuza.

i-ngqofa, n. = see i-Nygofa.

Gqogela, v. (C. X.) = qogela.

Gqó ggó, ukuti (ukuthi), v. = gqogqoza.

Gqogqoza, v. Rap, tap, as with the points of the fingers on a door or with the point of a stick on the ground (cp. gogota); go along pattering with a staff, as an old person walking; patten down drop after drop, as rain coming through the roof of a hut.

um-Gqogqoza, n. 5. Walking-staff = u(ulu)-Boko, u(ulu)-Dhlwadlwe.

Gqoka (s.k.), v. Be wrapped or covered up by a portion of the placenta when emerging from the womb, as a child at birth (used in perf.); hence, cover the body with clothing, wear clothes (ace.), dress (intrans.), as Europeans (Mod).

Gqokisa (s.k.), v. Cause a person (acc.) to dress or wear civilised clothing; dress (trans.), as a mother her child.

isi-Gqoko (s.k.), n. Hat, cap, of any kind (Mod.).

u(ulu)-Gqoko (s.k.), n. Native meat-tray carved of wood = u(ulu)-Gwembe, u(ulu)-Qwembe; cp. isi-Cayo.

u(ulu)-Gqokoma (s.k.), n. Any strong, hard, tough thing, not easily breakable or tearable, as a strongly made basket, a strong iron dish, or stout moleskin cloth.

u(ulu)-Gqola, or Gqolo, n. Polyp of the womb in females (N).

u(ulu)-Gqolo, n. Any very steep, perpendicular ascent, hillside, etc.; also = u(ulu)-Gqola.

i-ngqolokosho (s.k.), n. Anything become dried up and hard, as a hide become stiff, rushes for mat-making become dry and brittle, or a muscular stiff-bodied man = i-nQosholo-lo.

Gqolozlo, v. = gqoloza.

um-Gqomo, n. 5. Person whose body is square-built, i.e. of the same breadth all the way up; vessel of such a shape; hence, drum, as of tar or oil.

isi-Gqomozana, n. Short person of square-built body.

i-ngqondo (Gqondo — with plur.), n. The stringy, fibrous edge or middle rib of a palmetto leaf, which are bunched together to form the rope-like frame of a man's head-ring, etc.; the stringy, fibrous part torn off from the back of green-beans and other fresh vegetables; also (T) = isi-Boshwe.

i-ngqondo, n. Meaning, purport, sense, of a word or order; sense, understanding, as of a person. See gonda.

Gqonja, v. Break up the hardness of a thing (acc.) by pounding it with an i-mBokode, as a shield to render it supple, the hard earth on a floor in order to repair it, or dry tobacco leaves on the stone previous to grinding them.

X.B. During the absence of the Zulu men on the war-path, it was the custom of the women to go about at home beating together (gqonja) large stones or rattling small ones between both hands, in order to scare away death from their husbands — death presumably being driven away by the noisy chatter made.

i-ngqorrolo, n. (C. X.) = i-nQorrolo.

i-ngqoshololo, n. = i-nGqolokosho.

i-ngqoto (Gqotho), n. = i-nGqoza; also see i-Nyqoto.

u(ulu)-Gqoyi, n. Any delicious food (= u(ulu)-Ovela, u(ulu)-Ngkelele); sometimes used for an unusually strong sexual desire or lust in some persons, chiefly growing children, and supposed to be caused through the ukun-gwewa (g. e.) or blood-purifying custom not having been properly performed.

X.B. Gqoyi! gqoyi! ka'numantombazana;
Qqo, v. = ukuti gyo.
i-nQqoza, n. — see i-Nyqqoza.
isi-Qqoza, n. One of that portion of the Zulu nation who adhered to Mbulazi in the contest between him and Cetshwayo, and who fled with him across the Tukela into Natal; sometimes applied to any Zulu Native who has ‘gone over’ to the White people or to reside in Natal (cp. u(lu)-Sulu); small stone that may get mixed up with mealies and cause grating in the teeth.

Gqu, ukuti (ukuthi), v. = gqubu.
i(l)i, or ama-Gqubu, n. Persistent, settled ill-feeling against a person, a grudge, spite, as against a person who in the past has done one some considerable injury = i-nQiwa; cp. i-nQushumba; wanda; qumba.

Gqubu, ukuti (Gqubhu, ukuthi), v. = gqubuza.
i(l)i-Gqumaza or Gqumana (s. k.), n. Stumpy block of a thing, as a short thick foot or hand. Cp. isi-Qukuma.
i-nGqukuma (Gqukumbha), n. = i-nGqukuma.
u-nGqukumbana (s. k.), n. = see u-Nyqukumbana.
i-nGqukumbana (Gqukumbhana), n. Cart (lit. a stumpy wagon); dim. of i-nGqukuma.
i-nGqukuqa (s. k.), n. Any short stumpy thing; a block, a knob, as a block of wood, knob of a kerry (see isi-Kanda), a big round head, or a short broadly-built person or animal = i-nGqubuma, isi-Qukuma; cp. i-nQudula.

Gqukuza (s. k.), v. Go along stiffly, stumpyly, as one with short stumpy feet — see i(l)i-Gqukumana; (C. N.) shake.

Gqula, v. Poke forebly, prod, thrust, as a person (acc.) with the end of a stick; stick or pain one piercingly, as pleurisy or a stitch in the side; stamp, as mealies (acc.) with the broad end of a club, as do the Basutos and Dutch (= gobo). Cp. hlokoloza, tokoloza [Her. tuva, poke; Sw. kumba].

Gquleka (s. k.), v. Lose one’s fascination or desire by having had enough of anything, as after having seen, tasted, or experienced something one had a craving for.

isi-Qulo, n. Goad for oxen (C. N.).

um, or u(lu)-Gqulo, n. 5. Stitch in the side, as from pleurisy (N).
i-nGqulwane, n. Common kind of river reed, used for hut-building (cp. um-Co-boka; umHluanga); also = i-nGanga.

Gquma, v. Moan, groan, as a person in great pain (= gquba, bubula); stamp with the foot, as when dancing or seeking to crush an insect; throb, beat, as a pulse or the heart (not a wound = fida, ishutshumba, kenzela, etc.); go a-long in a long swarm or crowded train, as a troop of cattle or swarm of locusts (see um-Gqumo) [Sw. uqwa, groan; pu-ma, pulsate; Her. tona, throb; Ga. ku-ba, beat].
i(l)i-Gquma (Gquma), n. = i(l)i-Ganga, i(l)i-Duma.
i-nGquma (Gquma), n. = i-nDondo.

Gqumasha, ukuti (ukuthi), v. Wrap closely round the body, as a blanket (acc.) or cloak; be closely wrapped round, as before.

Gqumasha, v. = ukuti gqumasha.

Gqumashela, v. Go wrapped up in a cloak or blanket, as a sick Native.
Ex. ngimbone egquumasela ngengubu (or ehamba ete egquumasho), I have seen him walking wrapped (in his blanket).

i-nGqumbi (Gquumbhi), n. Great heap, as of amabele, hay, etc. = i-mBundu.

Gqumbo, ukuti (Gqumbhunu, ukuthi), v. Make the dull, heavy, plumping sound of any heavy body falling into deep water, or as a person passing wind (ep. susa); hence, fall, or make to fall, plump into = ukuti xumbo.

i-nGqumelo, n. Rubbish-heap outside of a kraal, where all the refuse and ashes are thrown (ep. i(li)-Zala), and where the urine is emptied and urine-pots kept (see isi-Kigi).

um-Gqumo, n. 5. Long-drawn crowd, thick train of anything, as a regiment of soldiers marching, locusts or bees flying; pulsation or throbbing, of the heart or pulse. See gquma; cp. un-Gqumo.

Gqumu, ukuti (ukuthi), v. Go in a long crowded train or swarm = gquma. Cp. gquma.

i(li)-Gqumu, n. The i-nTsonyama (q.v.) of the um-Qotiso (q.v.) = i(li)-Futu.

i-ngqumu, n. = i-Nqumu.

u-Gqumugqumu, n. Cape gooseberry (Phy salis).

i-ngqumunga, n. = i-mBulunga.

Gqumusha, v. = gqumashela.

i(li)-Gqumusha, n. Certain small bird in the bush-country.

Gqumushela, v. Dance the private dance in the bridegroom’s kraal on the arrival of the bride on the evening preceding the wedding, or on the evening of the wedding-day, and at which only the young family people are present. See gcagedi.

i-nGqunda, n. Kind of iris (comp. i-nDholo tsi); any medicine or charm supposed to possess the powers of taking the sharpness off anything, putting a damper on it, rendering it dull and ineffective, as on the evil practices of an um tukati, the skillful assegai-throwing of an enemy, or the generous feelings of a benefactor. See qunda.

N.B. The common u-sungulo or Kafir-needle is an example of this. A man going to war would carry one of these to render himself invulnerable to the enemy. But one going to beg food of a friend in time of famine would take care to leave it at home, lest it affect the good-will of his friend!

i-nGqunge, n. Rapidly made amasi, produced by mixing sweet milk with whey, which quickly causes it to curdle = um-Qungo; i(li)-Hongo.

Gqu, n. = i-gqungu.

i-nGqungu, n. (C.N.) = i-mBungu.


i-ngqungulu, n. Kind of reddish-brown eagle, frequently seen hovering over the veldt = i-nDhalazanyoni.

N.B. Parts of this bird are in great request among young men as love charms. Specific: take the fat of the bird’s eye, mix it with some um-Kando, e.g. the v-v Langaze, and you have a powerful i-Hlabiya, q.v.

u(li)-Gqungu, n. Glans penis of an animal chiefly of such as goats, sheep, etc. (but not usually of dog = i(li)-Kinqi) = um-Nqungu.

Gqunga, v. Become discoloured, change to a dirty colour (losing the natural freshness or purity of tint), as a Native whose skin gets a dusty grey in sickness or death, a rusty assegai, mildewy Kafir-corn, salted meat, a sky covering over with dark rain clouds, a wooden spoon from hanging in the smoke, or a white dress from accumulation of dirt = gqwala; cp. tipala; vutwa.

Gqunqisa, v. Make to lose colour or freshness, as above; work upon a person (ace.) with charms so that he become ‘dulled’, lose his attractiveness to the other sex (cp. shikunqa).

um-Gqunqiso, n. 5. Medicinal charm, used for working as above.

Gqushu, ukuti (ukuthi), v. Stab, pierce largely, as with an assegai or dagger. Cp. ukuthi gqushu.

i-ngqushambana (Gqushambhana), n. = i-ngqushambana.

Gqushuza, v. = ukuti gqushu.

i-nGquthu (Gquthunu), n. Vessel, gen. of basket-work, sometimes of pottery, with flat covered top and small mouth, as some um-caba baskets and beer-pots; thick stumpy beard of a man, somewhat resembling above vessel in shape = i-ngqungu.

i-nGqutu (Gquthu), n. Ox given to a bride’s mother, and extra to the lobola cattle (C.N.) = umu-Mba.

Gquza, v. = gqula.

u-Gquza, n. = u-Tupa.

i-nGquza, n. Anus i.e. gut of flesh thereat. Cp. i(li)-Golo.

Gqwa, ukuti (ukuthi), v. = gqwaba, gqwaza.

Gqwaba, ukuti (ukuthi), v. Just do once or slightly, as say a single word, run over for a moment to any place; reduplic. form, Gqwaba gqwaba, ukuti, do just here and there, just now and then = ukuti gqwasha, ukuti pose, ukuti zwa.
Gqwaba, v. Do anything only now and then, here and there, at long intervals, as a woman digging for potatoes in an old field and only finding something here and there, a man winning a prize from time to time, a stay-at-home who only turns up on a visit to a neighbour's kraal after long intervals, or a female child who only gets born to a man rarely and after a number of male births; be only here and there, dotted about, as a few scattered kraals, or mealsies in a field = ukuti gqwaba, gqwabaza, gqwaba; cp. ukuti ze ze; ukuti pose pose.

Ex. Abani kasahmbi, ati njie gqweba (or akgqwebe njie), So-and-so no longer goes about (on visits), he just does it now and then.

ugqwebale umbila kulego'usiunu, the mealsies have only come up here and there in that field.

um-Gqwabagwaba, n. 5. Cork tree (Erythrina latissima), with very broad cabbage-like leaves = um-Kukasi.

Gqwabaza, v. = gqwaba.

um-Gqwaku (s. k.), n. 5. Small-sized calabash for keeping fat (ep. um-Fuma; i(li)-Hlala); big hanging belly drawn in at the navel (ep. i(li)-Qaga; i-Ngubuxu).

Gqwala, v. = gqwaga.

Gqwalezwa, v. = ngwata.

i-nGqwamasi, n. = i-nQwamasi.

i-nGqwana, n. = ama-Ngqeshane.

i-nGqwanga (both s. and h. 1. p. c.), n. Any tough, strong thing or person; framework of a headring (= u(lu)-Qondo); kind of mealsies.

P. ingqewanga kogibouca, ibonwe ny'amaqili, the headring-frame is not seen; it is seen only by those in the know — said frequently of a man whose real position is concealed by his outward appearances.

i-nGqwwangane, n. Certain bush, having long thorns.

i-nGqwwayiyiwa (both s. and h. 1. p. c.), n. Tall, tough-bodied person.

i-nGqwangi, n. (C. N.) = i(li)-Qwangi; (C. N.) small kind of rock-rabbit.

i-nGqwangqwa or Gqwangqwangqwa, n. A collection, classing together, group, body of persons or things of a like kind, age, colour, size, etc., standing by themselves, as a lot of small children, cows, similar blankets, etc. = isi-Qqowane, i-nKeza, um-Qwabalanda.

(i-li)-Gqwangu (Gqwanga), n. Any light, cotton material, such as common coloured handkerchiefs, muslin, etc., are made of.

Gqwasha, v. = gqwaba.

Gqwasha gqwasha, or Gqwashu gqwasha, ukuti (ukuthi), v. = gqwaba.

u(lu)-Gqwayi, n. Person with slender, wiry, muscologically energetic body = u(lu)-Gqwayimba, u(lu)-Gqwayosha.

isi-Gqwajigqwayi, n. Sharp-spirited person, full of fire and energetic action.

u(lu)-Gqwayimba (Gqwayimba), n. = u(lu)-Gqwaiy.

Gqwayiza, v. Act or speak in a sharp-spirited, energetic, fiery manner.

u(lu)-Gqwayiza, v. Go along in a spirited manner, as an active wiry person.

u(lu)-Gqwayosha, n. = u(lu)-Gqwaiy.

u(lu)-Gqwegwqwe, n. (C. N.) = u(lu)-Qwegwe.

i-nGqwele, n. The chief or principal among a number of herdsmen or herdshoys, whether by age, or as self-constituted 'cock' of the gang (= i-nGqwele edhkul'ubedu).

Gu, ukuti (ukuthi), v. Fill to the brim, as a bucket (acc.), or the water poured therein; be brimming or cokth-full, as a hut with people or a river with water; make a thudding noise, as one digging in hard ground where the implement doesn't readily cut in.

u(lu)-Gu, n. Water-edge or 'brim' of a river or sea; edge or outskirts of a forest (ep. u(lu)-Lala, u(lu)-Suku) = u(lu)-Kumbi, u(lu)-Sebe.

Phr. Venza nga (ophaka'Sibeni), they made a 'river-bank' (towards So-and-so), i.e. they all went to one side, sided together (in favour of So-and-so).

Guba, v. Stint, as a mother her children with food (doub. acc.) = gubaza, nginya [Sw. zuita, stint].

Guba (Gubha), v. Toss wildly about, put in commotion, as a child the water (acc.) when splashing it wildly up while batting; toss wildly about (intrans.), be in wild commotion, as water fiercely boiling, or a rough sea; dance the hunte-dance; flutter wildly about, as a bird in a trap or a garment hanging out in a strong wind (= yhubaza; cp. punqwza); press a person (acc.) to divulge secrets, try to draw him out, 'pump' him (= panda); scoop out, hollow out, as earth (acc.) from the sides of a mealie-pit (acc.), or wood from the hollow of a new spoon, or the body of a person suffering from the um-Gubane disease (= ymbwa); do off largely, as a girl when grinding off an unusually large heap of grain (acc.) or a traveller getting over a stretch of country (= kuba).

u(lu)-Guba, n. Flank or side of a man or
beast (= um-Hlabulo); top part of the upper arm, shoulder; 'cold-shoulder', unsociable bearing, disinclination to be companionable or obliging, as of a stranger when asked a question or favour, or people on unfriendly terms (= isi-Shi; cp. u(lu)-Kutu); muscular strength, as exhibited by men wrestling (gen. used in plbr. isi-iGuba).

Ex. balwenbluma u(xinguha, they are on an unavoidable, unfriendly terms, they meet one another with the cold shoulder whenever they chance to cross across one another).

osinemzwa ngunjika uyuha, he just gave me disobediginess (as when I asked him to allow me a place by the fire and he just refused to budge).

umutyo u(xinguha, he prevented him from doing something) by muscular force (not by sticks, etc.).

Gubadhlela, v. Put away out of sight under one, in order to shelter, preserve, conceal, etc., as a hen its chick (acc.), a mother (metaphor.), the property of her child, or a stingy person might find.

Guba guba, ukuti (Gubha y'guba, ukuthi), v. = gubaza.

um-Gubane (Gubhanje), n. 5. = i-nGubane.

um-Gubane, n. 5. Kind of hard dark-brown stone, used for hardening roads (C.N.).

Gubaza, v. = guba.

Gubaza (Gubhaza), v. Flutter wildly about, as a bird in a trap, or a flag in a strong wind = gubha, bakaza. Cp. papaza.

i(li)-Gubela (Gubhela), n. = i(li)-Gokela.

i-nGubo, n. Cloak or covering of any kind for the body; hence, in special sense, the large feathered kilt or petticoat worn by women on 'best' occasions and generally used by them for covering their children at birth (not applied to the inferior every-day petticoat - see isithandhuka); skin-mantle originally worn by men in place of a blanket (= isi-Poku); hence, blanket (cp. u-Xhosa); body-covering or article of European dress of any kind worn on the body, as frock, trousers, shirt, etc. [prob. akin to ukuti y'guba and gubaza]. Ar. yikha, cloth; kohuma, clothes; MZT. in-guba, piece of cloth; Ba. nguba, skin-shield; Sw. ngwero, cloth; Bo. ngwo, cloth; Reg. ngiro, cloth; Her. ngwngw, cotton-cloth; Ku. k'kowa, cloth; Gb. mbunya, cloth; Nyo. mbunya, bark-made cloth).

Plur. ngwngw, ngwngw, one whose blankets are off to the precipice i.e. the grave = said of any very aged person, already as good as dead and buried.

i-nGubo-ka'Kundhla (ka'Kundhla), n. Name of an unformed i-buto (existing merely in name) and consisting of that intan'yu of boys which would follow next after the i-nBokod'ebumw — uKundhla is the name of Zibebu's mother = u-Felapakuti.

isi-Gubo (Gubho), n. Native tool for scooping out wooden spoons, etc.; also = u-nGubo.

isi-Gubo, v. Habit of body (C.N.)

Ex. isigubo salomo'mbu sibi, uyakushe-sha akunya, that person's habit of body is bad; he will soon grow old (C.N.)

um-Gubo (Gubho), n. 5. Hunting-dance. See gubha.

Gubu, ukuti (ukuthi), v. = gubuzela.

Gubu, ukuti (Gubhu, ukuthi), v. = gubuka; gubaza.

i(li)-Gubu, n. = i(li)-Gubhi.

isi-Gubu (Gubhu), n. Gourd or calabash, emptied of its pulp and used as a beer or water-vessel (see = i(li)-Gula); sometimes applied to the same while still growing (= u(lu)-Selwa); Sacred Ibis (Ibis aethiopica); (mod.) drum, as of a military band [Sw. buya, calabash; Her. ngwngw; At. guba].

um-Gubu, n. 5. = um-Tshiki (mostly adopted by women for khotinka purposes).

um-Gubu (Gubhu), n. 5. Any big broad cloth or covering, suitable for covering over, veling, etc., as a big smothering dress, blanket, isidwaba, etc.

u(lu)-Gubu (Gubhu), n. Musical instrument formed of a stringed bow with a calabash attached as sounding-board; hence, piano, harmonium (Mod). See 1-nKoka, u(lu)-Qebebe.

Gubuda, v. Turn upside down or on its face, as a pot (acc.) or basket (= gunguna); turn a person's (acc.) face (with ngununa) away or down i.e. intentionally deceive, trick by appearances of sincerity, as one sent to trap others, or to act as a blind, or when humbugging another by sending him off on a useless misleading errand (cp. lutu); have horns falling forward and curving round before the forehead.

Gubudu, ukuti (ukuthi), v. = gubuda.

(i) or isi-Gubudu, n. Man, or beast, as above (see gubuda); basket of the isi-Camu shape, having a small mouth and broad flattened top. Cp. isi-Nyungu.

isi-Gubugubu (Gubhugubhu), n. A sudden breaking forth within one i.e. a sudden
irresistible feeling or strong desire =
\(\text{i-si-Kupekupe}\).

\textbf{Gubuka (Gubhuka), v.} Rise up or start up suddenly, as a buck in the grass or a man jumping up from the ground; break suddenly forth, \(i.e.\) suddenly change or get changed (into another state), as a child who, while playing with another, suddenly changes temper and quarrels, or the weather when it suddenly breaks forth into a squall of wind, or a sick person who after a quiet period, suddenly experiences another acute attack or relapse = \text{ukuti gubhu}.

\textbf{isi-Gubukana (Gubhukan}, \(n.\) Sudden change or breaking forth, as above.

\textbf{i-nGubuxa (Gubhuxa), \(n.\) = see i-Nyaburna.}

\textbf{Gubuya, v.} Tramp along or about, as through a long stretch of country (\(a c c.\)), or to and fro, here and there, continuously = \text{dambula}.

\textbf{Gubuza (Gubhuzo), v.} Make one restless, rise up wildly within one, as the heart with passionate desire; make a person (\(a c c.\)) restless, trouble or worry him, as by persistent demands or requests; splash up the water (\(a c c.\)), as when ‘splashing’ through a drift, or a stone when falling therein (\(=\) \text{rudeza, rumeza}); play badly on the \(a t h a\)-Gubhuka (\(a c c.\), with a strumming, not light musical touch.

\textbf{Gubuzela (Gubhuzela), v.} Be in a restless state, be going on in a wildly turbulent manner, as water boiling fiercely in a pot, or the sea in great commotion; be all in a shiver or trembling, as a person’s body from cold of fear (\(=\) \text{gedeza, quzazela}).

\textbf{Gubuzela, v.} Cover over, throw a covering over, as when covering a heap of potatoes (\(a c c.\)) with a mat, or a wagon with a sail; throw a covering over, veil the head and face from view, as a bride does when retired (\(see\) \text{goya}) after the wedding, or to \text{khonib}i certain relatives; throw the wings over its young (\(a c c.\), as a hen (\(=\) \text{fukamela}).

\textbf{Guda, v.} Milk a cow (\(a c c.\)), without its calf having previously sucked (\(see\) \text{isi-Gudo}); ‘pump’ a person (\(a c c.\)), try craftily to extract information from him (\(=\) \text{pandita}); also = \text{gudza}.

\textbf{isi-Gude (Gude), \(n.\) = isi-Geeba.}

\textbf{Gudha, v.} Rub, or exert friction upon, as one hard substance upon another (\(a c c.\)); hence, rub up against, as a goat its back against a tree (\(a c c.\); rub smooth, polish, as a new hut-floor (\(a c c.\), earthen-pot, or a hide with the scraper; give a slight rubbing, a rub or two, to tobacco leaves on the stone, as when making just a small quantity of snuff (\(a c c.\); wear off or down by friction, as when filing a piece of wood or iron (\(a c c.\)); go close along the side of anything (\(a c c.\), shave it, as a cow running close to a hut (\(a c c.\)); make insinuating remarks about, hint at a person (\(a c c.\), or \(ka =\) \text{sikisel}, \text{pipigela}); be of long pregnancy, take an unusually long period of confinement before bearing, as some women, cows, etc. (\(see\) \text{zuza}) = \text{gudhluza}. \(Cp.\) \text{kuhla} [\(Sw.\) \text{kutua}, polish; \(He\). \text{kura}, rub against].

\textbf{Gudhlan, v.} Graze against a person (\(with\) \(a\)), without going straightforward against him, \(i.e.\) make insinuations about him.

\begin{quote}
\text{Ex. eka \text{ekudhlanu mape}, he continually throwing out hints about him.}
\end{quote}

\textbf{isi-Gudhlo, \(n.\) Native rasp or scraper, for scraping skins when preparing them; hence, file = isi-Hluha}.

\textbf{um-Gudhlo, \(n.\) Soap-stone, from which bowls for the smoking-horn are made.}

\textbf{Gudhlu, ukuti (ukuthi), \(v.\) = gudhluca; gudhlula; gudhluza.}

\textbf{u-Gudhluongu, \(n.\) An \text{ibuto lexintombi} formed by Mpande next before the isi-Timane, and married mostly by the \text{is-Angwa} regiment of men.

\textbf{Gudhluca (\(s.\) \& \(k.\)). Move (\text{intrans.}) or get moved a little away or aside; make room; go aside a bit; move slightly so as to alter its position, as anything revolving on its axis = \text{gwebhuku}, gwebhluca; \(cp.\) \text{ukuti} \text{siki}.

\textbf{ama-Gudhluogudhlu (no sing.), \(n.\) Roughness or ‘scrappiness’ of surface, as of a rough-barked tree, face of an iron file, or a piece of sandstone.

\textbf{Gudhluca, v.} Move (\text{trans.}) or cause to get moved a little away or aside, or slightly round, as above = \text{see gudhluca} = gudhluca, gwebhluca.

\textbf{Gudhluweza, v.} Push aside forcibly, as one person another (\(a c c.\)).

\textbf{Gudhluza, \(v.\) gudhlu; gudhluza.}

\textbf{isi-Gudo, \(n.\) Mealie-grains boiled yesterday, re-warmed or eaten cold; cow that is milked without her calf.

\textbf{Gudu, ukuti (ukuthi), v.} Go along with, follow along the course of, follow close along by, as a traveller following a river (\(a c c.\), or with \(u =\) \text{gudiza}; \(cp.\) \text{ukuti ugeleleshe}); finish completely, as a hut (\(=\) \text{ukuti gudo}).

\textbf{i(i)-Gudu, \(n.\)} Horn for smoking wild-hemp. \(Cp.\) \text{i-nBiza; isi-Tukula; i-nTsangu; is-}
Aja. [Reg. ikunda, horn; Ngw. nkondi, hemp; Her. o-nyangu, pipe].

Ex. uku-bema iyulu. to smoke the hemp-horn.

P. iyala selish'amanzi, the smoking-horn is now dried-up as to its water (with which it is partly filled when smoking) — said of one whose over-eagerness has met with a rebuff, or whose self-confidence has been sadly confounded, as expressing utter disappointment or abashment.

i-nGudu (Gundu), n. Certain veldt-herb resembling the i-nKomfe, but having a much larger bulbous root, used as below.

N.B. The large root of the i-Gudu is sometimes stuffed into a hole into which a snake has been seen to enter. The reptile, on seeking to come out, bites at the bulb, with the result that its teeth remain fixed therein, and there it dies. The plant, like the i-nKomfe, is probably poisonous.

um-Gudu (Gundu), n. 5. = um-Endo.

u(lu)-Gudu (Gundu), n. Very old buck or other kind of game.

i-nGududu, n. = i-nTsingizi.

Gudula, v. Finish off any work (ace.), give the finishing touches to, as when levelling out the sides of a mealie-pit after having dug it out, or when painting and decorating a newly-built room = ukuti gudu.

i-nGudulwana, n. Young bullock whose horns are just appearing; applied in contempt to a youth who thinks himself a man.

isi-Gudumezi, n. (C.N.) = isi-Kudumezi.

Guduza, v. Poke about in the dark, grope one's way without seeing it (= guda, dukuzu); poke about inside anything indiscriminately, without seeing where or what one is poking at, as when poking a stick in one's ear (ace.) when it itches, or scraping the remaining snuff (ace.) out of an i-shungu (also ace.) by picking about inside with a stick, or when poking about in a hole (ace.) to rouse out a snake (ace. = gwangamusha); go along or follow the course of, as a river (ace. or with nya) when travelling (= ukuti gudu).

Ex. nyabombe ngiyuluwa unnyama, I have been going along poking or groping my way in the dark.

Guga, v. Grow old; be worn out, as a much used garment; be wasted, devastated, as a country 'pulled to rags' by a passing impi; be used or worked out, as the soil, no longer capable of bearing [Her. kuruwa, be old; Sw. kongwe, old — prob. akin to kula, grow, q.v.].

Ex. igugile leyo'ndhu, that hut has grown old, i. e. is old.

iwe amaBumu aligugisile, the Boers have caused the land to be wasted, no longer in its original good form with fields, peaceful kraals, etc.

umuntu ofumane kugwe izintaba, one finds the hills worn off (by the abundance of cattle grazing thereon).

i-nGuganaboya, n. Any old treasured thing, kept only as a valued curiosity.

Gugela, v. Object.form of above — see guga.

Ex. uku-i-gugela, to grow old for itself i.e. grow old of itself by standing idle, not being worn out in the service of somebody else.

Gugisa, v. Wear out, as a child clothes (ace.), an impi the country (ace.), or worry a man (ace.).

i(l)-Guggu, n. Anything 'dear to one's heart, as a much prized article, or one's 'darling' or sweetheart (= i(l)-Wakakala, i(l)-Cec; i(l)-Lec); any 'dear little thing' i.e. nice, fancy-like, as a fancy stick or basket, not made for rough use; pl. ama-Gugu (sometimes in sing.) = ama-Wala; see guguza (Ga. bu-guga, wealth; Sw. tunu, precious; Her. kuzi, precious).

Ex. iyenu lake nje, it is merely a fad, fixed fancy of his; it is a hobby of his.

P. iyenu liyadonisicane, a fancy, taking thing pulls both ways, i.e. pulls itself and gets pulled by the other, the attraction being reciprocal — used in reference to the mutual attachment of two young lovers.

i(l)-Gugu (Gugu), n. Black-beetle or cockroach. Cp. i(l)-Pela.

isi-Gugu (Gugu), n. = isi-Hudu.

um-Gugu (Gugu), n. 5. Strong rush of water, going with such force or violence as to sweep away anything in its course, as between the different rocks in a rapid, or the first on-rushing waters of a flooded river, or as may be applied to the um-Singa q. v. of a flooded river.

Guguba, v. = gogosu.

Guguda, v. = guguda [Sw. guguna, gnaw].

um-Gugudo, n. 5. Certain tree growing in the coast bush-country, and whose bark is used medicinally as a stomachic.

Gugudu, ukuthi (ukuthi), v. = guguda.

Gugula, v. Go off stealthily with anything (with na of thing), as a thief after he has pocketed somebody's property, or a full river with the umu-Tsha of a young man attempting to cross it. Comp. kuku.

Gugusa, v. = gogosu.
Guguza, v. Rumble or rattle on a shield (acc.), as a person when scaring away locusts — ukuti gu gu.

Guguzeka (s. k.), v. Rumble or rattle, as a wagon in the distance when rumbling over stony ground — ukuti gu gu.

Guguzela, v. = waluzela.

Gula, v. Be sick (not merely feel sick — see i-niliziyi) [Sw. ugu, be sick].

i(i)-Gula (Guula), n. Calabash milk-vessel, usually used for the ama-Si [At. iguna, pot].

P. iguwa kethabe aligercale, let the milk-vessel of the ear be filled, i.e. let our ears hear everything, the whole story.

ngacise ngeya’kutemba umagula evansi, I very nearly went off to buy milk-gourds down at the coast (where those gourds abound), i.e. I was very nearly carried down to the sea by the water, or drowned.

i-nGula (Guula), n. Large i(i)-Shangu; also large head of a knobbery.

i-nGulaimomo, n. Medicine or charm for causing facial paralysis, also for drawing all ‘mouths’ or opinions in a law case towards one’s own side.

i-nGulazibuya (Guulazibuya), n. = u-Nthala. u(lu)-Gule, n. = u(lu)-Keke.

Guleka (s. k.), v. Go off towards one side, get drawn towards one side, lie slantingly, turn off out of the straight line or perpendicular, as the mouth of a person paralysed, a row of trees suddenly going off crookedly, etc. (used in perf).

Gulekisa (s. k.), v. Turn off, or otherwise make go off from the straight line or perpendicular, as above.

isi-Guli, n. One chronically sick, always ill. See gula.

Gulisa, v. Cause a person (acc.) to be sick, whether actually or metaphor. as constant worry.

Ex. ukwu-xi-gulisa, make oneself-sick i.e. pretend to be sick.

i-nGulube, n. Pig, wild or tame (ep. i-nDhlorudowa); one of a certain i-buto formed by Mpande (= i-nKone). [MzT. a-ngulue; Her. o-nguwere; Sw. nguwere; Moz. i-kulwe; Bor. nguritw, hippopotamus; Bo. ngulue, pig; Yan. nguli; Co. ngulut; At. gijiru.

i(li), or um-Gulugulu, n. 5. Certain dull blue kind of bead, as large as a plum, worn by Mpande (C.N.); hence, a large blear- ed eye-ball (used when insulting a person). loc. em-Gulugulwini, the place immediately in front of the pillar nearest the doorway in a Native hut and where a bone charm may frequently be seen protruding from the ground (ep. um-Linduziko).

i(li)-Guluguza, n. Fruit of following (N).

um-Guluguza, n. 5. Certain tree (Strychnos Mackenii), bearing a fruit like the um-Hlulu (N).

Gulukulela (s. k.), v. = ukuti gulukudu.

Gulukuduku, ukuti (ukuthi; s. k.), v. Rush precipitously off, into, out of, along, etc, (not smoothly like a train or race horse = kahlamezelu, etc.), as a startled buck rushing off into the bush, a man rushing into or out of a hut, or a terrified cow rushing precipitously down a hill. Comp. ukuti kulukula.

Ex. nyisiti gulugula kena, I am just running home for a moment (referring to the rushing in and out on arrival, not the running along the way).

Gulula, v. Scrape, or stroke smoothly off, anything (acc.) of a semi-liquid nature, as fresh mud from the boots, dung from the intestines of a slaughtered beast, sweat from the face by a bone scraper, or a milker the teats of a cow that has little or no milk; scrape or skim along the top, side, outside, etc, as an assegai that strikes a bone and skims off inflicting only a superficial skin-wound (not cutting into the surface flesh = gwenyula) [Her. kurara, scrape off; Sw. suguwa, scrape].

i-nGulule, n. Cheetah; small kind of monitor. [Sw. chui, leopard; Ga. nyo, leop ard; Her. onyue, leopard; onguirira, red wild cat).

Gululeka (s. k.), v. Get skinned off, scraping along superficially, as an assegai that strikes a bone and so slides smoothly off = gwenyuleka.

isi-Gulutshane (s. t.), n. An i(li)-qoma made of grass in a certain way; one of a certain regiment formed by Dingane and incorporated with the um-Kulutshane.

Guluza, v. Look with big, blearred balls of eyes — see i(li)-Gulugulu; also pakaza.

Guma, v. (N) = tsemuza.

i(li)-Guma, n. Wind-screen, erected of reeds, tambofie-grass, etc., before the entrance to a hut (= isi-Honqo); the enclosure or ‘lobby’ formed by such screen; concavity of the body just above the hips, the waist (= i(li)-Gebe; u(lu)-Tumbo).

i-nGumane, n. Certain blight attacking mabele and mealies (not the same, though similar to isi-Womba q.v.); person ‘blighted’ intellectually, an idiot.

um-Gumanqa, n. 5. Name of one of Sha-
ka's regiments, following next after the
\( u(lu) \)-Fasimba, and which had its head-
quarters at Congella, near Durban.

Gumba (Gumbha). v. Scoop or hollow out,
as a hole with the hands, the sides of
a mealie-pit with a hoe-iron, or the ladle
of a wooden-spoon; scoop out a person
(ace.), get the whole story or affair out
of him by private asking or reserve when
before others (= gunca; cp. kela) = guba
[Her. hupa, scoop out; Sw. komba, scoop out].

isi-Gumbampalo (Gumbhampalo), n. Kind
of hawk, that preys on field-mice (C.N.).

i-nGumbane (Gumbhane), n. Certain dis-
case, probably a spreading venereal ulcer
said to cause considerable destruction of
the tissues about the genitals = um-
Gumbane.

i(l)i-Gumbe (Gumbhe), n. = (i)l(i)-Gumbi.

Gumbeqa (Gumbheqa), v. = gunbeqa,
gubuza, gumbona, gombqa, etc.

Ex. ukn-gombeka onehlo, roll up the eyes,
showing only the whites — as some Na-
tives do.

(i)i-Gumbi (Gumbhi), n. Any scooped out,
hollowed out place, as in the banks of a
river or the sides of a mealie-pit, or
broad 'bulging' pot; hence, 'bulge' or
corner of a room = i(l)i-Gubu, i(l)i-Gum-
be, i(l)i-Ngumbu.

u(lu)-Gumbu (Gumbhu), n. (C.N.) = u(lu)-
Gubu.

Gumbuqa (Gumbhuqa), v. = gombokoqa.

Gumbeu, ukuti (Gumbhu, ukuthi), v. =
gumbuza.

Gumbuza (Gumbhuza), v. (C.N.) = gubuza.

um-Gume, n. 5. = i-nGumane, um-Kume.

Gumede (only vocative), n. Title of honour
used in addressing the Zulu king, Shaka
having adopted it from the Qwabe chief
after conquering him; used also in
addressing members of the Qwabe and
Sibiyi clans, of which it is the common
isi-lakazo.

i-nGumu, n. = (i)l(i)-Wenana.

(i)i-Gumugedhle, n. A quick, voracious
cater, who puts away an immense
quantity of food in no time (cp. isi-I-
mane; he) = um-Gixikevane; ox
with horns fallen downwards and pointing
backwards.

Gumuzha, v. Strip off the grains (ace.) from
a mealie-cob, by rubbing them with the
hand, etc. (= kulu; cp. xoxa); also (N)
= tseneza.

i-nGuna, n. Certain stone retained in
the hand when playing uku-kobola q.v.

Gunca, v. Ask, or seek to get, information
from a person (acc.) by private pressing,
or with reserve when asking before
others, not openly = gumba.

Ex. wembuza, ungqunele, you must ask
him straight out, without any unnecessary
reserve.

Gunda, v. Cut, as hair (ace.) of a person
(ace.); clip, shear, as a sheep (ace.) =
chula [Her. konda, cut through as with
a saw. N.B. Before the advent of scis-
sors, hair used to be cut in Zululand
by 'sawing' it with an isi-Nqinda q.v.].

(i)l(i)-Gundane, n. Generic name for any
small animal of the rat kind. See i(l)i-
Bende, i-Nyoso, i-mPuku, i-mBiba, i(l)i-
Buzi.

um-Gundatshani (s. t.), n. 5. = um-Gxi-
kivane; also (N) = um-Cwangubane.

(i)i-Gundela, n. Man who has removed
his isi-Coco, or a betrothed girl who
afterwards removes her i-nTloko.

Gungqu, ukuti (ukuthi), v. = ukuti gunqu.

Gungquza, v. = gongquza.

Gungquuza, v. = gunquza.

i-nGungu, n. — see i-Nyungu.

isi-Gungu (Gunqu), n. Small private, sec-
et plot kept closely confined to the
few concerned (not so general or public
as an u(lu)-Zungu), as when two or
three unite to make away with a person,
or a few children plot secretly together
to run off to school (used with ukwe-
enza); hence, anything done in secret,
when alone. Cp. u(lu)-Mbimbi; u(lu)-
Solo.

Ex. bambulula isingunu, they killed him
by a secret plot, they secretly made away
with him.

wajika wakala isingunu (or isingunwane),
she got and cried in secret, when by herself.

Gungubala, v. Be stiff or stiffened by
muscular contraction and presenting a
tough appearance, as the body of a man
when wrestling with another who seeks
to throw him down; hence, be straining;
be tough, as meat whether from its raw
quality or from insufficient boiling; be
angry internally, put out about some-
thing, as a man who doesn't care to
speak through some ruffling of temper
(used in perf.) = gunya.

i-nGungubala, n. Tough-meated beast; a
man internally irritated, out of temper.

Gungubalisu, v. Stiffen the body (ace.) as
above, strain.
Gunguluza, v. = gongoloza.
i-nGungumbane, n. = see i-Ngungumbane.
i-nGungununu, n. = see i-Ngungununu.

Günq, or Günqu günqu, ukuti (ukuthi), v. = gunqusa; gunqioneza.
u-Gunqukubantwana (s. k.; s. t.), n. Certain fabulous monster.

Gunguluza, v. = gongoloza; gongolozela.

um-Gunguluza, n. 5. = um-Gungolozi.

Gunquuza, v. Make a rattling, clattering noise, as a lot of gourds (ace.) or pots in a hut by violently disturbing them; send rattling i.e. noisily flying on all sides, as one might a lot of frightened children in a hut = gunquzisa.

Gunquzeza, v. Cause to make a rattling clattering noise, as the gourds (acc.), etc., above (= gunqumeza); roll one's eyes (ameklo) about.

i-nGunu, n. Thing with the point cut off, as a horn, ear, tongue of an um-Kovu, etc. Cp. isi-Hunu.

i-nGununu, n. — see i-Ngununu.

Guyna, v. = gunyabala.

Günya, ukuti (ukuthi), v. = gunyaza.

ubu-Gunyagunyana, n. Muscular stiffening of the body, as in the execution of violence; a straining. See gunyabala.

Gunyaza, v. = gonyaza, nkunyaza.

um-Gupane (Guphane), n. 5. Simpleton, adult with childlike intellect.

Guqa, v. Bend the knee, as a horse when being knee-halted; kneel (= guqa pantsi or guqa ngamadolo); make the customary ‘flight’ to her intended, as a girl might when wishing to hasten on payment of the lobola cattle (= baleka). [Sen. gogoma, kneel; Sw. gozi, kneel].

N.B. The marriage-custom referred to above is the same as the ubu-baleka g. v., and was so called from the fact of a girl, upon entering the hut in the young-man’s kraal, kneeling down in silence, by which action the women understood the object of her visit. Of such a girl it would be said intombi ka'Bani isiyagoqa ka'Bani, So-and-so’s daughter has now gone off on her guqa visit to So-and-so’s kraal.

i-nGuqa, n. Girl who is paying, or has recently paid, the guqa marriage-visit, as above.

isi-Guqa, n. Great, powerful, wild-natured old bull, of cattle, buffaloes, rhinoceroses, etc., which generally goes about alone; applied to any big, powerful, old bull, even when ordinarily tame; powerfully built man with much physical energy; earthen vessel of any description, when unusually large and heavy for its kind = in-Huqa.

u-Guqabadele, n. Kind of isibongo or praise-name given in recent times to the u-Nkulunkulu of the missionaries (i.e. God) — lit. He who is knelt down to (in supplication) and they receive their hearts desire (N.).

Guqisa, v. Tie up one of the fore-legs of a cow (ace.) that doesn’t allow itself to be easily milked; knee-halter, a horse (ace.).

Gügu, ukuti (ukuthi), v. = guquka; guqula.

Guquka, v. Put on clouds, become covered with clouds, as the sky when the south-wind rises = sitibala.

Ex. ivulu liguqubele, the sky is cloudy, beclouded.

Guqka (s. k.), v. Get changed, or change (intrans.), as a dead man into a snake (ace.), according to Kafir tradition; get turned, or turn (intrans.) as a road, a person travelling, or a garment laid out to dry = penduka [Sw. genka, zunguka, change].

Guquezela (s. k.), v. Turn inside out, as a coat (ace.); or upside down, as a pot, or word when perverting it = hlamezela, pendukaza.

Guqula, v. Change (trans.), as one thing (ace.) for another; change a thing into something else (doub. ace.), as water into wine; turn a thing (ace.), so as to face or go in another direction or manner = pendula [Sw. genza, zungusha, turn].

i-nGuqunguqu, n. Changeable person, always altering his mind.

Ex. inyuqunguqu njengelelengelwena, a person who turns over and over like a porpoise.

i-nGuru, n. = i(li)-Gwun; also = i-nKuhl.

Gusha, v. Slink away, keep away, as a man who has fallen out with another and is ashamed to meet him face to face (ace. of pers. with elu form) [Sw. jikuqa, slink].

i(li)-Gusha, n. Merino sheep (N) [Hot. guz-s, sheep].

Guxa guxa, ukuti (ukuthi), v. = guralazela.
<table>
<thead>
<tr>
<th>GU</th>
<th>GWA</th>
</tr>
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<tbody>
<tr>
<td>Guxalazela, <em>v.</em> Go along in a rickety, shaky manner, as with the knee-bones loose, or an old rickety wagon. Cp. <em>zakazela.</em></td>
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<tr>
<td>i-nGuxanguxa, <em>n.</em> Such a shaky, rickety person or thing, as above. Cp. <em>i-nZanganzanga.</em></td>
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<tr>
<td>i-nGuyazana, <em>n.</em> (N) = <em>i-nGiyazana.</em></td>
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<tr>
<td>Guza, <em>v.</em> Cause a person's (acc.) expectations to come to the ground, disappoint him in his wishes, as when he seeks the loan of something and is met with a refusal = <em>qunda.</em></td>
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<tr>
<td>i-li-Guza, <em>n.</em> Large <em>i-Shungu.</em></td>
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<tr>
<td>Guzeka (<em>s.k.)</em>, <em>v.</em> Have one's expectations damped or baffled, get disappointed in one's wishes = <em>qundeka.</em></td>
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<tr>
<td>Guzuka (<em>s.k.)</em>, <em>v.</em> Get forcibly obstructed, tripped, or struck on the foot, shin, or head, by some obstruction on one's path, as a stone, log of wood, or projecting branch of a tree (= <em>quzuka, kubeke</em>); get forcibly removed, by wrenching off, knocking out, tearing up, etc., as when wrenching off a dry branch, tearing up and off a big tree-root, or kicking out a stone loosely projecting above the soil.</td>
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<tr>
<td>i-li-Guzuka, <em>n.</em> Anything of a lumpy, bulky, solid-massy nature remarkably large for its kind, as an unusually large lump of clay, a huge pumpkin, a large stone or rock.</td>
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<tr>
<td>Gwaba, ukuti (<em>ukuthi</em>), <em>v.</em> = <em>gwabaza.</em></td>
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<tr>
<td>Gwaba (<em>Gwabha</em>), <em>v.</em> = <em>gobha.</em></td>
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<tr>
<td>Gwaba, <em>v.</em> Battle about the hide-shield (<em>ingeshilanga</em>), throwing it quickly from side to side, pretending to parry off blows, as when testing it; (N) rumble, make the continuous noise of rushing, tumbling water, as over the stones or cascades of a river; sing in company, from the continuous noise kept up.</td>
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<tr>
<td>P. <em>wegwababa</em> like lipate umyodo, nonlhole ofisile, even the crow gets to have an excrement (which) the hawk would be glad to get — said to a person who has refused to help another in need = I am poor to-day, but may live to have something you would like to possess.</td>
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<tr>
<td>i-nGwababaná, <em>n.</em> African rook (<em>Heterocorax capensis</em>) or cornland crow; also (N) white-bellied crow (<em>Corvus scapulatus</em> = <em>Z. ilii-Gwababa</em>) = <em>i-nGwabaza</em>, <em>i-nGwagwabana.</em></td>
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<tr>
<td>Gwábalanda, ukuti (<em>ukuthi</em>), <em>v.</em> Arrive for nothing, in vain, fruitlessly, as when one arrives on a visit to a friend and finds him away, or goes to fetch something which he finds is no longer there. Cp. <em>gongoloza.</em></td>
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<tr>
<td>Ex. <em>nyite gwalanda, angaye ngimifisa,</em> I arrived for nothing; I didn’t find him there.</td>
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<td>Gwabaza, <em>v.</em> (C.N.) = <em>gwabaza.</em></td>
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<td>i-nGwabazane, <em>n.</em> = <em>i-nGwababana.</em></td>
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<tr>
<td>Gwabelana, <em>v.</em> Sing with rivalry, vie one with another in singing or dancing, as two contesting parties; be in a wild commotion, rushing, dancing about on all sides, as the seething waters of rocky rapids in a river (N).</td>
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<tr>
<td>i-zí-nGwabi (<em>no sing.</em>), <em>n.</em> Loose rubbish, stalks, etc., swept along by an overflowing river (the true meaning of the word is uncertain, as it is now obsolete save in the following phrase). Cp. <em>ulu-Dwani.</em></td>
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<td>Ex. <em>umfula usu'dhla ixingwabi,</em> the river has now overflowed its banks, is sweeping off the rubbish from the lands alongside.</td>
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<tr>
<td>i-li-Gwabisi, <em>n.</em> Guava [Eng.].</td>
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<td>in-Gwabio, <em>n.</em> = <em>i-nGwagila.</em></td>
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<tr>
<td>Gwábu, ukuti (<em>Gwábhu, ukuthi</em>), <em>v.</em> = <em>gwabaza.</em></td>
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<tr>
<td>Gwábu, ukuti (<em>ukuthi</em>), <em>v.</em> = <em>gwabukwatsi,</em> <em>gwabdula.</em></td>
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<tr>
<td>isi-Gwábugwabu (<em>Gwábhugwabhu</em>), <em>n.</em> An over-eager person, given to eating with greedy haste, dancing with impetuousity, etc.</td>
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<tr>
<td>isi-Gwábugwabu, <em>n.</em> Person with a touchy, quickly irritated temper, flying into a rage at once.</td>
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</tbody>
</table>
| Gwábuka (*s.k.*), *v.* Spring back, fly back, rebound, as a bent stick or spring of any kind (= *kweyishika*); go back on one's word or promise; go off in a rage, immediately fly into a temper, as an irritable, untouchable person; get opened, turned, or pulled back, as the door of a hut or the lid of a tin; get deducted or taken from, as a small quantity from
an over-full basket of potatoes or from an over-flowing pot of beer.

**Gwabula**, v. Make spring back, go back on one's promise, or go off into a rage, as above (= kwabula); pull, turn, or open back, as a hut-door (acc.), lid of a meat-tin, or stone from a mealie-hole; hence, often used for 'open' generally; deduct a small quantity so as to reduce the excess, as of beer (acc.) in a pot or potatoes in a basket (= punyula).

Phr. uku-gwabula isityupa, to deduct the sixth finger i.e. to make it five; uku-gwabula ishumi, to deduct a little from ten i.e. to make it nine.

**Gwabuza** or **Gwabuzela** (*Gwabhuza*), v. Do anything in an over-eager, over-hasty manner, impetuously, or with a sudden outburst of energy, as a child ravenously eating food (acc.), an impetuous person dancing with undue quickness, or one pegging away at some manual work in momentary spurts of activity.

**Gwaca**, v. Sit crouchingly, squat low upon the ground, as an old woman with the body resting close over the knees, or a boy concealing himself beneath the grass (used in perf.).

**isi-Gwaca**, n. Small kind of quail (C.N.).

P. *isgieca* esiuka *nura sikolwa i*-

-gila, the quail that's last to leave will get his full of the sticks; also—

*isgieca* silind'induku, the quail waits for the stick (from its slowness to move)—said to reprove the dilatoriness of a person (N.).

**Gwacela**, v. Go round the side of a house or hill, as in order to escape notice (C.N.). Cp. *gweweswa*.

**Gwadhlua**, v. = gwagama.

**i-nGwadhlua**, n. Any *um-Konto* (for which it was an old name).

**Gwadhlalaza**, v. Strike at, peg away at without any effect, as at a very hard rock with a pick, or at a nail that no longer enters, or at an obstinate person.

**i(l)-Gwadhlule**, n. Any small piece of stone used by herd-boys for playing pitch-and-toss or building with on the veldt, and gen. selected on account of its hardness; hence, granite, or similar hard rock, from which such stones may be knocked off; tough-looking, hard, muscular body (also in plur. *ama-Gwadhle*); or person with same.

**u(lu)-Gwadhlu**, n. An irregular, erratic way of acting, out of the usual, on a way of one's own, as when a man marries off his daughter without fulfilling the ordinary customs, or strikes out a path for himself and different from that of other travellers.

Ex. *uzinena uyagradhlu yje*, you invite us (to come and help you at work) in a quite unusual manner (e.g. having provided no beer for us).

**Gwadhlula**, v. Use leverage in any way, as to press back or raise up a thing (acc.) with a crowbar or strong-stick.

**isi-Gwadhlulo**, n. Stick for poking in between the wattles when hut-building in order to press them apart and so facilitate the passing of the string.

**Gwadhluluza**, v. Talk to a person (acc.), turn upon him, crossly, violently, as when replying, disputing, etc.

**isi-Gwadi**, n. Unmarried man rejected or disliked by the girls, who cannot get a sweet-heart or wife = *isi-Shonkolo*.

**u-Gwadigwadi**, n. (C.N.) = *i(li)-Shoshi*.

**i-nGwagila**, n. Long crutched stick, used by a woman for pulling down the branches when gathering firewood = *i-nGwabiyo*.

**Gwagqa**, v. = *gwaqa*.

**Gwaggama**, v. = *gwaqama*.

**Gwaggaza**, v. = *gwaqaza*.

**i(l)-Gwagwa**. n. Pumpkin-leaf; ear, of man or beast, i.e. the whole external flap thereof (not the soft lower lobe = *isi-Cuba*); also = *um-Gwagwa* (Ra. gwa, ear; Li. *gutwe*; Kwe. *gutwe*; Be. *ikutwe*; Gal. *litwe*; Ga. *kutu*; Nywe. *tun*; Tat. *it*).

**i-nGwagwa**, n. (C.N. fr. Xo.) = *i(li)-Shaza*.

**um-Gwagwa**, n. 5. Butter (ep. *i(li)-Pehlwa*); hence, any white thing, as a horse or garment (= *isi-Washawasha*); anything turned 'white' i.e. faded, as a red curtain or black coat (= *um-Papateka*); also = *um-Kwakwa*.

**i-nGwagwabana**, n. = i-nGwababana.

**Gwagwasa**, v. Rumble, as thunder; growl, as an angry man.

**i(l)-Gwahuba**, n. (C.N.) = *i(li)-Gwababa*.

**i(l)-Gwahubana**, n. (C.N.) = *i(li)-Gwababana*.

**Gwaña**, ukuti (ukuthi), v. Be brimming full, as water in a vessel, or people in a hut, or cattle very numerous in any place; make brimming full, as a bucket (acc.) with water, or water in a bucket.

**i(l)-Gwaña**, n. = *u-Nyamwaju*.

**Gwaña**, v. = *gwaña*.

**i(l)-Gwaña**, n. Coward i.e. one who runs away from the fight, not a bully (which latter characteristic, though common enough, doesn't seem to have been deem-
Cowardice.

Strain

Body
Strive if in-diri-manda. Be, do, vie or assemble anything.

Gwalakaqa (s. k.), v. = kwalakaqa.
isi or i-nGwali-gwali, n. One with fiery, goggling eyes, as though about to gobble up all about him — may be used of a ravenous greedy eater, or a red-eyed fierce-looking person.

Gwali, v. Strain in the face, as when choking, from food, anger, or drowning; hence, used to express, choke oneself, eating greedily; be choking, as an infant eating too hurriedly; be in a red fury, as an angry man; be drowning = gwiliza.

um-Gwamanda, n. 5. = um-Gwamanqa.

Gwámanqa, ukuti (ukuthi), v. Assemble together in a body.

Ex. mifjanise abesixa:ana bete gwamanta evhhlhle nge, I found the womenfolk collected together in the same hut.

um-Gwamanqa, n. 5. Body of people in any way congregated together in one place, whether living (as a community of young men at a military-kraal), sitting (as men assembled together to try a case), or working (as a road or field-party, of one or both sexes); hence, assembly, congregation, community, company = um-Gwamanda. Cp. um-Imaphanga.

Ex. inemaphamageni, he is at the meeting.

isi-Gwamba (Gwambha), n. Any semi-fluid food become unduly thick, as porridge with too much meal in, amasi, etc.; food prepared of imifino mixed with mealie-dough and boiled, and mostly eaten by women (= isi-Tabane).

Gwábmbaka, ukuti (Gwimbhaka, ukuthi), v. Meet closely or thoroughly together, as the two arms of a circle; go right round, encircle entirely, as a belt round one’s body, or an impi round a kraal (acc.). Cp. haka; ukuti ne.

Gwamelana, v. Vie with one another, strive to out-do, or compete with one another, as two women quarrelling or doctors competing with one another to bring down some evil by incantations or charms. Cp. neintisana.

i-nGwane, n. Cuttle-fish (C. N.) = i-mBa-mbela, i-nBambezela.

i-nGwanekana (s. k.), n. (C. N.) = i-nGanekwane.

i(li)-Gwanga, n. Anything half-raw, half-cooked, as a piece of meat, potato, etc. Cp. i(li)-Gwanyana.

Gwángalazi, ukuti (ukuthi), v. = ukuti gwangwalazi.

Gwangqa, Gwangqama, Gwangqameza, Gwangqamisa, Gwangqeka, v. (N) = gwáqa, gwaqama, gwaqameza, gwaqamisa, gwaqeka.

i(li)-Gwangwa, n. (N) = i(li)-Gwanga.

Gwángwalazi, ukuti (ukuthi), v. Do, strike, throw, etc., without effect i.e. miss the mark, fail, as when throwing at a bird (acc.), striking a nail with a hammer, administering an ineffectual medicine, or failing to find what one had expected or wished for. Cp. gongoloze.

Gwana, v. Strive hard, wrestle with, peg away at any difficult task (acc.), or study; also = gwaqa generally.

i-nGwana, n. = i-nGwaqa.

Gwanqama, v. = gwaqama.

Gwanqameza, v. = gwaqameza.

Gwanqamisa, v. = gwaqamisa.

Gwangqeka (s. k.), v. = gwaqeka.

isi-Gwantshini (s. t.), n. = isi-Gwantshini.

isi-Gwanxo, n. = isi-Qongqwane.

Gwanya, v. Be hard, tough, etc., as fruit not yet ripe, or potatoes or meat only half cooked (cp. vutwa); be in ‘hard flesh’ i.e. in full growing bodily vigour, as a youth or girl between the ages of about 14 and that of marriage, after which the body is supposed to commence to ripen or soften down (used in perf.).

i(li)-Gwanya, n. Anything still hard or raw, as above. Cp. i(li)-Tubela; i(li)-Gwanya.

Gwaphuluza (Gwaphuluza), v. = hwaphuluza.

Gwáphulu, ukuti (Gwaphulu, ukuthi), v. = ukuti hwaphu.
Gwáqa, ukuti (ukuthi), v. = gwáqaza.

Gwaqa, adj. Difficult, hard, requiring much exertion or wrestling with, as any work or study; of a complexion neither dark nor fair, i.e. medium dark.

Gwaqa, v. Poke about in the dark (with umu-xama or ngumumia), grope one's way without being able to see it (= gwáqaza, gudzáza, guda); poke or rake about inside anything indiscriminately and, as it were, in the dark, as when twirling a stick in the ear (ace.) when it itches, or poking a stick about inside a calabash (ace.) to rake out the remaining pulp (ace.), or when thrusting a stick about in a hole (ace.) to rouse out a snake (ace.) (= gwáqaza, gudzáza, gwáqamisa); peg away at any difficult work (ace.), strive hard to master it, as to be able to read English (ace.) (= gwáqaza, gwáqana).

i-nGwaqa or Gwáqangwaqa, n. Any difficult, hard thing, requiring much striving about or exertion, as any difficult task or study (see gwaqa); any place covered closely with large stones, as some hill-sides and precipitous ascents (see gwaqa).

Gwaqama, v. Get roused about, driven here and there, as a snake (nom.) when poked at in its hole, or lazy Kafirs in a hut when roused out violently by their master; rattle one against the other, as a number of gourds or pots standing close together when shaken (= gwáqaza).

Gwaqameza, v. = gwáqamisa.

Gwaqamisa, v. Rouse up or out, as a snake (ace.) by poking at it in its hole, or lazy Kafirs in a hut by visiting them with violence, or a buck by throwing stones in the bush where it has hidden; make rattle against one another, as a lot of pots (ace.) or gourds standing close together by disturbing them (= gwáqumeza).

i-nGwáqangwaqa, n. = i-nGwaqa.

Gwaqaza, v. Rattle i.e. make a rattling, knocking sound with anything (ace.), as a man walking over rocky ground, knocking as he goes with his staff, or bulls rattling together the horns when fighting; also = gwáqaza.

Ex. leziyini liyasigwaqaziso, this word causes us to rake away at our brains (see gwaqa), striving to get out its meaning, i.e. it is a difficult word to explain.

Gwaqeka (s. k.), v. Get striven about, require much striving or wrestling with, as any difficult job, or puzzling study.

i-nGwaqo, n. = i-nGwaqa.

um-Gwaqo, n. 5. Kaifir highway i.e. important path much used by everybody, such as existed between the kraals of the different imudas, military kraals, and the royal residences; hence, road, wagon-road.

isi or i-nGwatshini (s. t.), n. Person with a big, sturdy, muscular body.

i-nGwavu, n. Leopard = i-nGwe [Bo. nguruma; Her. olji-mbarungwe].

Gwavuma, v. Growl (in a low murmuring manner), as an angry dog or other animal (the following being more commonly used of man) = gwárumula, bwárumula; cp. hakama [Sw. nguruma, vuma, growl; Ga. uruguma].

i-nGwavuma, n. Certain tree, growing in the bush-country.

Gwavumula, v. Growl, as an angry man, or a dog (for which the preceding is more commonly used).

Gwaxula, v. = buxulula.

u-Gwayana, n. Certain veld-plant, having tobacco-like leaves which are used as an emetic.

u-Gwayi, n. Tobacco; snuff [Ar. dukhan; Ga. taba; Her. omu-kaye; Sa. gwada; Xo. gwada, take snuff].

Ex. ukubwena ngweyi, to make snuff; also, to smoke tobacco.

uku-gaya ngweyi, to take snuff.

ngweyi icamakasi, leaf-tobacco.

ngweyi icamakala, snuff.

P. ngweyi neultlabu, tobacco and aloes (the pungent ashes of which are invariably mixed with the former in preparing snuff) — said of inseparable friends or lovers.

isi-Gwayi, n. Tobacco-plantation; small, insignificant kraal having only one or two huts.

u-Gwayi-ka’Kolo (Kholo), or u-Gwayi ka-’Ntloyile, n. Puff-ball, a kind of powdery fungus growing on the veldt.

Gwaza, v. Stab, as a person (ace.) or animal with a spear or knife (comp. hlaba); get as far as, reach to, as a person when journeying, or a row of trees when reaching to a certain point [Ar. garah, to wound; Ba. Sa. gwaza, arrow; Ga. bwa, a wound; mambí, arrow; Her. yaha, to wound; omu-zi, arrow; Ya. gawa, to wound].

i-nGwazi, n. = i-nXeleha.

um-Gwazo, n. 5. A stabbing.

i-nGwe, n. Leopard; applied also to a ferocious man = i(i)-Jele, i(i)-Shikane. Comp. i(i)-Hlosi; i-nGutule [Reg. i-nywe; Ga. ugo, Sw. chui; Sen. ngaruga; Her. olji-mbarungwe].
Phr. ukweleli ingle — see etula.

P. ingwe kayilali nemhwi, the leopard doesn’t lie with the goat — may be used by a girl of a young man whose attentions she spurns.

ingwe idhla ngamabala ayo, the panther shows off by its spots (without which it would be of no beauty) — so too, a young man should decorate himself, if he wants to look nice.

isi-Gwe, a. Bright red finch having black on the throat and wings (cp. i-Nkukunentsese); flower of the pumpkin plant; an i-Cimbi of any kind when already old and of brownish colour.

Gweba, v. Thrust or poke at with the horn, as one ox at another (acc.) to drive it away (even though the horn doesn’t reach its body; ep. kliaha); treat a child (acc.), as below.

N.B. Every Native child is supposed to be tainted at birth with a constitutional defect called isi-gweba, which is held to be the cause of several ailments, as unusual sexual irritation causing lecherous inclinations in adults, disposition to eczema, etc. To get rid of this taint, the stem of a castor-oil or an um-senge leaf, or a stalk of fibre, is thrust by the mother into the rectum of the child and vigorously twirled round between both hands (as when beating up an egg), until, by the scraping on the membrane of the bowels, blood is copiously drawn. Not infrequently children die as the result of the proceeding. This is one of those barbarous customs still permitted to be practised by the Natives, and is one of the most glaring examples of the stupendous ignorance of these people.

isi-Gweba, n. Bad-blood or ‘heat’ supposed to be in the body of nearly every Native child until subjected to the process of uku-gweba, as above; sometimes applied to the inordinate lust in male or female, supposedly caused by this ‘bad-blood’ not having been worked off.

Gwebeda, v. Scrape away, with a spoon or i-n-Debe, the remnants of porridge, etc. (acc.) at the sides and bottom of a cooking-pot (acc.—not used of cleaning out with the fingers i.e. kotulula) = kwebeda, gwegweda.

isi-Gwebedhla, n. Very powerful, fierce (or fear-inspiring) man, of any height (cp. isi-Qwaga; i-NTsazayiyiyo); certain very fatal, infectious disease, said to have been introduced from Tonga or Swazi-land, manifesting itself mainly by an extensive corrosion of the abdominal apertures, commencing with the anus and thence working inwards, and finally culminating in a spinal inflammation and death (cp. i-n-Gumbane).

Gwebedu, ukuti (ukuthi), v. Scrape without result the bottom of an empty food- vessel, as when one puts in his spoon or open-hand thinking to find something therein but only scrapes the pot; be completely finished, as food, leaving only the pot to scrape.

isi-Gwebo, n. = isi-Gweba.

(i)-Gwebu (freq. used in plur. ama-Gwebu): n. General name for anything of a spumous nature; hence, froth, as of beer; lather, as of soapsuds; foam, as from an animal’s mouth (= i-(ii)-Pukupeku); scum, as on the top of a cauldron of boiling water (= isi-Lungulela)—see the following {Her. oma-ngumba, foam; Sw. povi}.

Phr. ngwelele inglebu lokutukutela, he is choked with anger.

i-nGwebu, n. = i(ii)-Gwebu — the word most commonly used for u-tshwala, milk, and animals.

Ex. imne ku-ntseka iyagiza ingebe una idhla unamambangelo, it is said that the sheep gives forth foam (at the mouth) if it eats a psychid-moth larva.

u-Gwebula, n. Itch, in man; scab, in sheep and goats; mange, in dogs = u(tu)-Twayi.

Gweda, v. Perfect i.e. finish entirely, as a hut (acc.), dress, etc.; do to perfection, as anything (acc.) done or made in a thoroughly good, skilful manner; give the finishing touches to a thing (acc.), perfect it, as when paring off the last irregularities on a wooden-pot (acc.) or a knobbbery.

Gwedha, v. Make to move away or aside a little (= gewedhlu, gudhlu); hence, make a boat (acc.) shift or move, i.e. paddle or row it.

isi-Gwedha, n. = isi-Gwebedhla.

Gwedhlu, ukuti (ukuthi), v. = gewedhlu, gweedhlu.

Gwedhluka (s. k.), v. = gudhluka.

Gwedhlu, v. = gudhlu, gweedhlu.

Gwedhluza, v. = gudhluza, gweedhlu.

i-nGwed, n. One who produces ‘perfect’ work; hence, thoroughly efficient, skilful doer (see gweda) = i-nGwed, i-nGwepepsi.

isi or i-nGvedo, n. Paring or graving iron, used by Native carvers.

i-nGwekazana, v. Little female leopard; applied to a wild angry female, a vixen.

Gwegwa, v. Form into a hook, as a piece of wire (acc.); form into a hooked or
angular line, as a troop of soldiers when wheeling to the left; go in zigzag hooks and sharp curves, as a road up a steep hill; draw or catch up a thing (ace.) with a hook; hook a person (ace.), enticing him by promises [Sw. ki-ngoe, hook for fruit-gathering].

i(li) or isi-Gwegwe, n. A crooked i.e. curved, not straight, thing, as a bow, or bandy-legs = i(li)-Gwenze; i(li)-Kwembe.

Ex. uCethwayo way'e ng'amagwegwe, Cethwayo was bandy-legged.

i-nGwegwe, n. Hook, of any kind; crook; thing with a hook or crook, as a crutched stick; also = u(lu)-Dhlambedhu.

Gwegweda, v. = gwebeda.

Gwegwesa, v. Go from the direct path — taking a round-about way, make a detour, as when wishing to avoid a certain person or place (ace. with ela form) = gweema; cp. skalaza.

u-Gweje, n. The odd one left over (from any number), as when pairing or combining in any way (N).

i-nGweje, n. Any bright red or brown thing, as an um-sintsi flower, a new-born Native child (Kaffir idea of colour), or a fair or yellow-skinned Native.

i-nGwejene, n. Kind of squirrel = i-nTshini-dane.

(i(li))-Gwele, n. Maize-water, made by pouring hot water on crushed mealies or mabele mixed with malt and allowed to stand till the water has become slightly soured by fermentation = (i(li))-Piliba, (i(li))-Shontshosi, (i(li))-Tonto.

i-nGwele (collect.), n. Two kinds of red beads, a large and a small, said to have been Shaka's favourite kind — they probably came through Portuguese territory along with the (i(li))-Masa and isi-Simbulu and are no longer in vogue.

u(lu)-Gwele, n. Dry icy-cold wind, such as blows down from the snow-capped Drakensberg on an otherwise bright sunny day in winter (= u-Mbutiyama); a cold-hearted, feelingless person who never sheds a tear; such a quality of nature [Sa. zele, cold; Her. o-mbepepa, cold; oma-kende, snow; Sw. theluj, snow].

Ex. lipendule ngwele, it (the i-xulu) has changed to a crisp icy wind.

(i(li))-Gwelo, n. Shred of skin (C.N.).

Gwema, v. = gwegwesa.

isi-Gwembe (Gwembhe), n. Person having crooked arms or bandy legs = isi-Kwembe, isi-Kwebeza, isi-Gwemze.

u(lu)-Gwémbe (Gwembhe), n. Native meat-tray carved out of wood (= u(lu)-Ggo-ko); piece-of gristly flesh on the flank of a beast; (C.N.) girls' dance wherein all hold hands and run round together.

(i(li))-Gwence, n. Deceitful, double-tongued person whose talk cannot be trusted = (i(li))-Gwenze.

Gwenceza, v. Talk in a deceitful, double-tongued manner generally from bad character. See above.

Gwenda, v. Shave a thing (ace.) i.e. miss reaching it slightly, as when throwing at a bird, passing very near a certain kral, etc.; also = gwendula generally. Cp. ukuti gwangwalazi; yeja.

Gwénde, ukuti (ukuthi), v. = gwenda.

Gwéndu, ukuti (ukuthi), v. = gwenduka; gwendula.

Gwenduka (s. k.), v. = gwenguka.

Gwendula, v. = gwengula.

Gwenduleka (s. k.), v. = gwenguleka, kwenduleka.

Gweneneza, v. Cry in a long, feelingful manner, as a child crying for the return of its mother [Bo. nywinyi, sob].

u-Gwengce, n. Shrubb, whose bulbous root is eaten (C.N.).

Gweéfono, ukuti (ukuthi), v. = gwenguka; gwengula; ukuti gwendu, kwentu, or yoji.

Gwenguka (s. k.), v. Get done only superficially or taken off slightly from the top, as a very fine shaving from a spoon being pared or plank planed, or the surface-grass from a plot of ground when being centa'd, or an affair when related only superficially and with the omission of its chief details; spring back, recoil, as the bent stick of a trap, or a person from his allegiance, promise, or contract by which he has bound himself to another (ace. with ela form = kwebuka) = gwenduka, kwentu, gwynuka.

Gwengula, v. Do only superficially, taking off slightly from the top, as when paring a spoon or planing a board with very fine shavings, or finely hoeing off the surface grass from a plot of ground (comp. gatula), or when relating an affair in a superficial manner omitting or withholding its main details; make spring back, or recoil, as the bent stick (ace.) of a trap, or a person from his allegiance, promise, or contract by which he is bound (comp. kwebula, kl-
GWI

hula) = gwendula, kwentula, gwenda, quengula, yoyiza.

Gwenguleka (s. k.), n. Get to do or be done only superficially, run along near the surface, as a bullet or assagai when cutting along through the outer layer of flesh. Comp. galuleka.

i(ii) or isi-Gwenxe, n. = i(ii)-Gweve.

i(ii)-Gwenya, n. Fruit of the um-Gwenya or Kafir-plum tree.

i-nGwenya, n. Crocodile; ear of Kafir-corn not thoroughly threshed [Reg. ngwenya, crocodile; Ga. gonya, crocodile].

P. ngwenya iikhulobho eyaka yakhudla, the crocodile eats that kind which it has once eaten—might be said of any hereditary disease that is working havoc among any particular breed or tribe.

um-Gwenya, n. 5. Kafir-plum tree (Harpephyllum Caffrum, or Odina Caffra).

isi-Gwenyanana, n. Small crocodile, said to be a distinct species and less dangerous than the i-nGwenya.

Gweva, v. Refuse greedily what one ought to give up, as cattle (with na of thing) by rights belonging to somebody else, or food = gwevuka, gwevuka.

u-Gwevana, n. (C. N.) = u-Govana.

Gwevu, ukuti (ukuthi), v. = gweva.

i(ii)-Gwevu, n. (N.) = i(ii)-Dhlakva.

i-nGwevu, n. Ox, of any colour, having the front parts (face and chest) grey i.e. white carrying spots of a darker colour (cp. i-nPiva); person showing grey amongst his black hair i.e. turning grey, iron-grey (not whitely grey = i-nPeva); (C. N. from Xo.) a grey thing, as cow or grey-haired man (= i-nPeva).

Ex. uMbulshoba uMg'ingecvern, Mbulshoba is already turning grey or iron-grey.

i-nGwevu (Gweevu), n. Small plant growing in coast bush-country whose stalks are used for the um-Tshuma.

Ex. umTshuma rami ng'ingecvern, my smoking-tube is an ingecvern-stalk.

ubu-nGwevu, n. = ubu-Ngwevu.

Gwevuka (s. k.), v. = govuka, gweva.

i(ii) or isi-Gweve, n. = i(ii)-Gweve.

Gwi, ukuti (ukuthi), v. Be chock-full (= ukuti swif); make the gulping sound of swallowing (= ukuti gwints).

u(y)-Gwibisholo, n. Row, of an arrow. Comp. um-Chibisholo.

Gwica, v. Gulp or guzzle away at any food (ace. i.e. drink or eat largely and greedily. Cp. gwintsa; gwiliza; kints.

GWE

i-nGwici, n. Gulping of the swallow, as when a person drinks; large drinker or eater.

i(i)-Gwigi, n. Gulp, whether of the swallow or of food.

Ex. ng'exa en'ehlisa amagwigi, I heard him letting down the gulps.

i(i)-Gwigwigi, n. Dark-brown bird, that is given to eating the ama-bele; also = i(i)-Gwigi.

i(i)-Gwija, n. = i(i)-Jadu.

Gwii, ukuti (ukuthi), v. = ukuti gwinji.

i(ii)-Gwijo, n. = i(ii)-Jadu; (C. N.) stick or spring by which a snare is set for birds. Cp. u(tu)-Gibe; ukuti kwintshe.

Gwili, ukuti (ukuthi), v. = gwilika; gwiliza.

i(i)-Gwili, n. = i(ii)-Ngqomfi.

isi-Gwili, n. Greedy, glutinous eater (= isi-Gege, ili-Govu); also applied to a hyena (= i-nPisi).

um-Gwili, n. 5. Kind of edible gourd (i-selwa) of a hard nature that doesn't readily soften and mash in the cooking (see u-Zaza); person stubbornly given over to bad ways, who will not allow himself to be cured.

Gwilika (s. k.), v. Go back on one's word as given to a person (ace.), as when one refuses to do, give, lend, etc., what he had already promised or undertaken = kwebuka, gwenguka.

Ex. wabuya wamqwilika, acaba esanuma, he afterwards refused his promise to me and no longer agreed.

Gwilikica (s. k.), v. Talk or act in a cunning, shifting manner, habitually turning back on one's word, one moment asserting a thing and the next as seriously denying it. Comp. gwenciwa, piciqciiza.

i(i)-Gwilikici (s. k.), n. One who talks or does as above. Comp. i(ii)-Gwiwe, i(ii)-Piciqciizi.

ubu-Gwilikici (s. k.), n. Character or manner of talking or acting, as above.

i(i)-Gwilints (s. t.), n. = i(ii)-Ngqomfi.

Gwiliwa, v. = gwataliza.

i(i)-Gwiliwa, n. = i(ii)-Ngqomfi.

i(ii)-Gwinci, n. Any zigzag thing, as a mountain path or very winding river; chevron pattern in Native wood-carving or headwork = i(ii)-Zombo.

Gwinciza, v. Go in a zigzag or chevron-like manner, as a very winding mountain path = goniciza, zombeza.

Gwinja, v. Dip down suddenly, as a swallow flying or a man bobbing down to avoid a blow.
GW1

Gwinji, ukuti (ukuthi), v. Duck or bob down suddenly out of sight, as a boy in the grass, or a bird to avoid a blow = ukuti gontshi; cp. ukuti shoni.

Ex. yini yokwokwakwakwambe, gwinji, othamini? what is that constantly bobbing up and down in the grass?

Gwinqa, v. Bolt, gulp down in lumps, swallow whole, as unchewed food (ace.), pills, or whole mouthfuls of liquid (= ginga); absorb, suck up, as the earth does water (ace.) when spilt on it (= kota); be wetly, damp (used in perf = have drunk in water), as the sides of a hut after rain, or a mealie-pit; be moist, clammy, as the skin of a person when about to perspire (used in perf.).

Gwintsa (s.t.), v. = ukuti gwintsi.

Gwintsi, ukuti (ukuthi; s.t.), v. = ukuti gwi.

i(iii)-Gwintsi or Gwintsana (s.t.), n. Blue-bird, or Green starling (Lamprocolum phoenicopurus); also Black-bellied starling (Lamp. melanogaster) = i(i)-Kwezi; also = (ii)-Gwitgyw.

Gwintsika (s.k.), v. Get gulped or swallowed down — see ukuti gwi.

Gwintsitsoko (s.k.), int. (C.N.) = gwitsoko.

Gwinyana, v. Swallow, i.e. simply pass down the gullet, as food (ace.) — fr. the sound made by the throat, gwi, in passing food or drink. See ukuti gwi [Her. owi-ingo, the swallow].

isi-Gwinyamadoda, n. Torpedo-fish (?) — N. = i(i)-Sava.

Gwitshoko (s.k.), int. (C.N.) = qibugele.

Gwiyana, v. (C.N.) = giya.

Gxa, ukuti (ukuthi), v. Leak or drip out abundantly, run out, as water from a hole in a bucket, or split in an earthen pot; make leak or drip abundantly, as a hut letting in the rain in all directions; dribble, let the spittle fall out abundantly, as a child = gxa.

isi-Gxa, n. Iron rod, or wooden stake, used by a Native doctor for digging up medicinal roots; used for drilling-machine = n(n)-Gxa, isi-Mbo.

u(lu)-Gxa, n. Iron rod, or stake, as above; fee for using it, nowadays a goat or half-a-sovereign.

N.B. This is the first or preliminary charge or retaining-fee made by a doctor on a patient, followed by several others (generally small stock required by the doctor for purposes of treatment) during the course of the disease, and finally a beast upon the final recovery of the patient. No beast is paid if the treatment has been plainly unsuccessful.

GXA

[i(i)-Gxaba (Gxabha), n. Dirtiness, uncleanliness, untidiness of manners, as shown in the preparing or eating of food, one's clothing, etc.; such a dirty-mannered, unclean, untidy person; such vessels, clothing, etc.

i-nGxabalazi, n. Food, of a mushy, porridgey nature, of which the ingredients have not well combined, as pumpkin or potato mash where the water seems to settle alone = um-Xabalazi.

i-nGxabangxoa, n. Thoroughly entangled, complicated together, inseparably mixed-up thing, as a heap of loose string, or confused affair.

Ex. sekunjingabangxoa, amate wadini, it is now mutual entanglement (i.e. there is no longer getting them apart), a case of the spittle and the tongue — as might be said of two lovers.

i-nGxabano, n. Quarrel, strife (mod. use).

i-nGxabobo, n. A root, i.e. single branch thereof, of any plant — this is the only word now used in Zululand, owing to the word i-nPande q. v. being hlonipja.d.

Gxagxaza, v. Be running, leaking, or dripping out abundantly — freq. form of ukuti gxa.

i-nGxakangxaka (s.k.), n. = i-nXakanxaka.

i-nGxaKula (s.k.), n. = i-nGovolo.

[i(i)-Gxalaba, n. One of the dorsal vertebras, such as show between the shoulder blades in a very thin person.

Ex. amandoda as'ebo amagralaban, the men were now all little vertebrae — their bones poking out at the back from starvation. Comp. ama-Tatana.

Gxamala, v. = xamalaza.

Gxamba, ukuti (Gxambhu, ukuthi), v. Make the slight splashing noise grambu (not the heavy plump ngqambu q.v.), as a frog when jumping into water or a stick when thrown upon the surface of a pool.

um-Gxamu, n. 5. Small tree or mimosa (Schotia latifolia), whose bark contains a red dye = i(i)-Hluze. See um-Vongoti.

Gxangasha, v. Frisk, as a cat with a mouse (C.N).

i-nGxangxa, n. Green frog striped on the back, prob. species of edible frog (Rana hesulebtha) similar to that used as food in Europe. Cp. i(i)-Sele.

Gxanxa, v. Mix or sop milk (ace.), amasi, or water, with some solid mash, as crushed mealies, etc. = xanxa.

Gxanxu, ukuti (ukuthi), v. = xanxula.

Gxanxula, v. Spring or leap up gracefully
with the feet, as a person walking who suddenly sees a snake before his feet and over which he leaps; prance, as a young man leaping conceitedly along.

i-nGxatu (Grathu), n. Anything of a sticky nature, which clings to the hand when touched, as birdlime, gum, etc. = i-Nafunafu.

Gxavula, v. Have, or thrust out, big protruding teeth (acc.).

i-nGxavula, n. = i-nGovolo.

Gxaza, v. = ukuti yxa.

i(li)-Gxébe (Greebe), n. Intimate, confidential friend; loved companion — the word is used by all classes of persons male and female, but only between those of the same sex = um-Nyani. Cp. isi-Gxébe.

isi-Gxébe, n. Sweetheart, male or female, i.e. of a boy or of a girl — only used of young lovers and in regard to the opposite sex. See i(li)-Grebe; i(li)-Soka.

Gxeka (s.k.), v. Mix together entanglement, complicate, as skeins of string, people (acc.) so that they come to quadrrelling, etc. Cp. xaba.

i-nGxémba (Gceembhe), n. = i-nGxwembe.

i-nGxemu, n. Cross-eyed, squinting person, whether in one eye or both. Cp. i-mPendu.

i-nGxepe (Grephu), n. Old dirt or filth already caked on the body or garment, as on the back of a dirty boy = i-nGxi.

i-nGxi, n. = i-nGxepe.

Ex. umfana us'seepuka i na xi, the boy is already peeling off cakes of dirt.

Gxiba (Gribha), n. = kesa, filisa.

i-nGxibilili (Gxibilili), n. = i-nGxikilili.

i-nGxibingxbi (Gribbingxibi), n. = i-nGzikilili.

i-nGxibongo, n. = i-nGxobongo.

i-nGxikilili (s.k.), n. Thing or things all mixed up, in disorder, dishevelled, etc. See ukuti xikilili.

(i) or um-Gxikiva or Gxikivane (s.k.), n. 5. Old unmarried female, old maid (occuring sometimes among the Zulus from some physical deformity or organic disease, also occasionally from choice); applied derisively to an old bachelor. Cp. um-Sele, um-Seleleni.

Gxila, v. Stand fast and firmly, as a well fixed post, deeply rooted tree, or man planting his feet firmly so as to be immovable when wrestling (used in perf.); throw out, or become firmly bound to the soil by, adventitious roots, such as running plants throw out from their stalks as they go along.

Ex. ubatata uhamb'ngxila, the sweet-potato plant travels along getting fixed firmly (i.e. throwing out adventitious roots).

Gximeka (s.k.), v. = gxumeka.

Gxoba, v. Pound, as medicinal herbs (acc.) on the grinding-stone, or the floor of a hut with an i-nBokode, or heated iron on the anvil, or a person by pelting him heavily with large stones, or mealies when 'stamping' them ( = gyula) = kana, ganda.

Gxobagxoba, v. Pound thoroughly; trample down, as grass (acc.) with the feet.

um-Gxobela, n. 5. Closely packed crowd, as a herd of cattle travelling along a road, multitude of men packed in a hut at a beer-drink, or a lot of pots crowded together.

isi-Gxobo, n. Rough wooden post ( = isi-Bonda), as for fixing a wire-fence; stake, as for supporting a corn-stage or watch-hut; wooden bar, as for barring across a gateway or hut-door.

i-nGxobongo, n. Ox with horns going straight and uncurved forwards ( = i-nGribong; small-pox ( = u-Biet, i-nFoloko).

i-nGxojo (s.k.), n. = isi-Nxoko.

(i) -Gxogxo, n. = (i) - Sele.

Gxogxoma, v. = cocoma.

i-nGxola, n. Long assegai (C.N.). Cp. i-nGcula.

(i) -Gxolo (or freq. ama-Gxolo), n. = (i) -Xolo.

i-nGxota (Gxotha), n. Heavy brass plate with roughly notched exterior, worn round the lower arm above the wrist by old warriors in Zululand, and shaped like the upper part of a gauntlet = um-Qwabalandi.

i-nGxoto, n. (C.N.) = i-nCoto.

i-nGxoyangxova, n. = i-nXovanxova.

i-nGxoviya, n. = i-nGxorvanga.

Gxubaza (Gxubuzha), v. Agitate in water, rinse out, as a soapy-cloth (acc.), or one's body when muddy, by working it about in the water.

Gxumeka (s.k.), v. Stick or pierce thoroughly or deeply, as a stake (acc.) into the ground or the ground (acc.) with a stake (with nga), an assegai into a buck or the buck with an assegai ( = sineka); transplant, plant out, as young trees or seedlings (acc. = mbela) [Bo. someka, stick into; Sw. simika, stick up].

Ex. uku-gxumeka into, to set up or pitch a tent.

Phr. angisiye ngwos 'wokugwango,
H is used in Zulu to represent two varieties of aspirated sound. The first, or hard h, is always more forcibly expressed than in English, assuming an amount of gutturalisation which, in its weaker form, renders it more similar to the German h (as in the word haben, have), and in its stronger, similar to the ch of German or Scotch. This variety is exemplified in the Zulu words hamba (go) and um-Henha (sympathy). The weak and the strong gutturralisation being but different degrees of the same sound, are, either and both, alike applicable to any word of this class. Some individuals and some tribes habitually prefer the weaker sound, while others prefer the stronger, and all together may at times, when speaking with a marked intensity of feeling, make use of the harsher throat-action for any particular word. This indiscriminate interchange of what at first sight appear to be two different sounds has given rise to much irregularity in Zulu writing. A person uses an h to express what he hears as the weaker sound, and an r to distinguish the stronger, and then, when coming to another region, discovers that what he had been accustomed to write with the weaker h is now pronounced with the stronger gutturalisation, and what was formerly a strong guttural has now become toned down into merely an aspirate. The tendency in Zululand is, generally speaking, to use only the weaker sound, written with an h, which sound, of course, may always become more or less strongly gutturalised to suit the individual’s taste, the usage of the locality, the more accustomed pronunciation of certain words, or the intensity of the speaker’s feelings. In Natal, on the other hand, owing, no doubt, to the almost universal prevalence there of guttur-al-liking ama-Lala tribes, there is a marked disposition to make a more frequent use of the harsher sound. In view, therefore, of the fact that all these varieties of gutturalisation are merely weaker or stronger degrees of the same sound, and are mutually interchangeable, and inasmuch as the softer form is that held in greater preference by the purer Zulu tribes, I have adopted, for an improved system of Zulu spelling, only one form of script, viz., that of H (the r being altogether discarded for this class of word), desiring thereby to introduce uniformity into the Zulu orthography and perhaps in time also into the Zulu speech.

The second variety of this letter, the soft h, is used to represent a sound altogether different from the above. This sound has absolutely no counterpart in English, and may be best described, though somewhat paradoxically, as an inspired aspirate, one whose force is abruptly checked on the point of expulsion, the vocal effort resolving itself merely into a strong, soft, open breathing upon the vowel following. As a distinguishing mark I have given this broad, soft, breath-like aspiration the sign of hh as, e.g. in the words um-Hhakha (a single stroke) and hhakula (to blurt out).

For remarks on the combination hl, see under D.

Há, int. expressing sudden surprise, similar to Eng. ‘oh!’ etc.

Há, ukuti (ukuthi), v. Be intensely bitter, salty, acid, sour, etc.; or horribly ugly — gen. with ukut-i-baba = ukuti gama.

Ha, ukuti (ukuthi — freq. with prolongation of the vowel), v. = haza.

ama-Ha (no sing.), n. Quickness, nimbleness, fleetness of foot, as of a good walker who covers a long distance quickly or a good-running dog. Cp. u(lu)-Belo, i(lu)-Jabane.

i(l)-Haba or Hába (Haaba; sometimes unlengthened), n. ‘Big’, exaggerated talk, as of a person boasting, or one magnifying the facts of a case, as is common with Natives and children = i(l)-Wawa; i(l)-Tamo. Cp. hanisa, wawaza.

Ex. aen! uma-manga! unehaba, oh! you story-teller! you are exaggerating.

Habe (with final syll. accented), int. — intensified form of abe.
Habe, ukuti (ukuthi), v. Rage, as sickness or fire (C.N.). Cp. ukuti be.

u(li)-Häbe (Hhâabe), n. One who, when scolding or angry, keeps up an incessant noise of violent talking.

i(li)-Häbehabe, n. Small veldt plant, of which there are several varieties, much liked by rabbits = i(li)-Hogwe; see u-Mahogo.

u(li)-Habela (Habhele), n. Tall, slim-bodied person.

i(li)-Habiya or Habio, n. Medicine or love charm of any kind (of modern introduction from Natal) used by young-men to cause a girl to hayizu, i.e. to throw her into fits of shouting hysteria in which she repeatedly cries out hayi! hayi! or hiya! hiya! (C.N.)

Hâbu, ukuti (ukuthi), v. = habula; ukuti moto.

Hâbu, ukuti (Hâbhhu, ukuthi), v. Be ‘gaping’ broadly open, as a yawning cavern, person’s mouth, or great hole = habuka; make anything (acc.) of a hole like nature ‘gappingly’ or widely opened = habuza; ukuti vongo, ukuti venge, ukuti hobo, ukuti havu.

i(li)-Hâbuhabu (Hâbhuhabhu), n. Lying, exaggerating talker, reporting things about with habitual laxity as regards truth; any soft, spongy, ‘holey’ thing, as lungs, sponge, curds of um-Qungo, etc. = i(li)-Hebuhhuma.

Habuka (Habhuka), v. Get to have a large gaping hole knocked through, etc. — see habuza.

Ex. kule habu (or kulaabikele) okhlongotini, there is a hole or wound in my side — said by one suffering from severe pain in the side from pneumonia, etc.

Habula, v. Drink in very small quantity, drink a little, take a mouthful, as of beer (acc.) or other drink (comp. i(li)-Tamo); have a puff, take a mouthful, at the hemp smoking-horn (acc. = ukuti moto); drink in by the nose, i.e. catch a fever and the like diseases, supposedly from some medicine (see um-Bulolo) placed about by an untakati for affecting some individual who will probably visit the spot (see equ; bulela; gqotela; dhlisa).

Ex. ababule ngukwanda citamibhela, he has drawn in the disease on account of having a soft i.e. sensitive head (it being supposed that a person with a ‘hard’ head would not be so susceptible of the disease).

Habulisâ, v. Give a person (acc.) a ‘drink’, sip, or small quantity of beer (acc.) or other drink; let one (acc.) have a whiff or small smoke at the hemp-smoking-horn (acc.) = ukutisa moto.

ama-Habulo (no sing.) n. Coarse sediment i.e. husks, grounds, etc., left in utshwala or coffee when unstrained. See i(li)-Hqu.

Habuza (Habhuza), v. Make, burst, knock, etc., a large gaping hole through or into anything (acc.), as through a calabash, or man’s head with a blow from a stick or when giving a gash in the flesh with any sharp instrument; cut off the head of a calabash (acc.) at the neck so as to give it a wide mouth; expose openly and widely the pudenda, as a female sitting indecently; cause a girl to become an isi-Habuza through excessive coition (cp. mekezisa; boboza); tell untrue, exaggerated tales or reports (see poloza, foloza, etc.) = hoboza, hauvua.

isi-Habuza or Habuza (Hhabuzu), n. Any large ‘gaping’ hole, aperture or mouth of a thing, as an unusually large mouth cut in a calabash, or a ‘gaping’ hole knocked in it with a stick, or large staring nostrils; such vessel, person, etc., with the same (= isi-Gqobozi, isi-Gqoboza, isi-Hauvua, isi-Vongozwa); vagina feminine ab intertemperriantia coitus maxime distenta; such a girl herself — the word being only used in obscene abuse, and never of married females (= isi-Hobo, isi-Galagala, um-Moho — all words of extreme obscenity). See habuza.


um-Hudu, n. 5. People coming to a place with violence, taking things without leave, etc. (C.N.)

Hadula, v. Race along or off, as an army when pursued by the enemy, a boy after a runaway horse in order to catch it, or when hurrying with a message (ep. gijima); (C.N.) to tekela q.v. very much in speech, i.e. use abundance of harsh sounds, as the amaLala.

isi-Hafu, n. = isi-Hamfu; also (C.N.) poor, beggarly person.

Hafuka (s.k.) v. = pafuka.

i(li), or isi-Hâfuhafu, n. Untruthful, exaggerating talker = i(li)-Habuhubu, i(li)-Polopololo, i(li)-Polofolo.

Hafuza, v. = pafuza.

Hâha (Hhuaha), int = Shihaha.

Haha, v. Have a ravenous appetite for anything habitually, have a constant voracious, greedy desire, as some beasts after food, men after wealth, etc. (acc.
with ela from) = hala; cp. hahalaz; hawukela; hulaz [Skr. grī, devour; ghas, eat; Lat. vorare, devour; Hi. chhun, raykhbat, to desire; Her. eraru, voraciousness; Sw. roho, greediness].

um-Hāhā (Hhaahhhaa), n. 5. One quick effort and done — mostly used adverbially with nga to express doing or finishing off at once, at one stroke, etc., as a girl when quickly grinding off a heap of corn, or getting a dress cut and completed in no time, or polishing off a dish of food. Comp. ukutu halakahla.

Hahabula, v. = hahalaz.

isi-Hadado, n. Anything strong to the taste or that can be said to haba q.v.; hence, any strongly bitter thing, as aloes; acrid, as iron-tincture; strongly saline, as brine; hot, as pepper; fiery, as brandy; strong or pungent with carbonate-acid gas, as beer = isi-Halamahogo.

Hahalaza, v. Eat or drink (acc.) largely, that is, beyond the average quantity, as a man whose average ‘drink’ would mean clearing off half the pot; hence, do off an unusually large quantity or space at work, as an energetic woman when hoeing a field (acc.); rate or scold a person (acc.) thoroughly, pitch into properly with the tongue = hahabula. Comp. hazula, katula.

Hahama (Hhaahhama), v. Utter an angry growl or snarl with the sound ha, as a dog at a person (acc. with ela form). Cp. gwuruma.

Hahaza, v. Make a fizzing noise, as meat frying or water on a hot hob; make the phlegm rattle in the throat when clearing it by a cough, as a man frequently does in the morning = kwekhazza.

Hahela, v. Desire voraciously, ravenously, after anything (acc.), as a man or beast after food; desire rapaciously, be avaricious for, as the property (acc.) of another; go anywhere or to anything, as school or work (acc.), with keen desire or delight; act or do in a passionate way, with strongly excited determination, as an exasperated man seeking to fight with another.

Hahula (Hhaahhula), v. Blurt out inadvertently, as an incalculous gossiper might secret affairs (acc.) at a beer-drink, or from thoughtlessness at a trial; ‘blurt into’ an affair (acc.) i.e. throw oneself abruptly into the disputation about it without knowing anything of its particulars. Cp. caka; patuza.

Hakaza (s. k.), v. = ggakaza.

Hāla, or Hāla hāla, ukuti (ukuthi), v. = hala.

Hala, v. = haya.

Hāla (Hhaala), v. Harrow a field with a harrow or tree dragged along [Eng.].

u-Hala, n. Sewing cotton, thread [D. gare, thread].

(iii)-Hāla (Hhaala), n. Harrow [Eng.].

ubu-Hala, n. Suricate, a small weasel-like animal.

Halahala, int. exhorting to brisk, energetic action. See halazela.

Ex. halalahla! ‘mabulo! nyoka ngixwe-ke ‘malandhla ka’Mjokwane ka’Ndwandwe wabale!’ address of an inдума to his regiment (one of Zwide’s, the Ndawane chief’s) before going off to fight.

Hāla hāla, ukuti (ukuthi), v. = halaza, halazela.

iii-Halalahla, n. Sea-crab (cp. i-nkala); an energetic, spirited doer, ‘ravenous’ to attack, etc.; plur. ama-Halalahla, thick sediment, grounds, etc., floating in any liquid, as beer or coffee; such beer, coffee, etc., filled with sediment; section of a certain regiment. See i(iii)-Huluhula; halazela.

Hālakahla, ukuti (ukuthi; s. k.), v. Drink right off, at a single draught, as medicine (acc.) = ukuti goje, ukuti minyi, ukutu ngabalazi. Cp. um-Haha.

Halakahlela (s. k.), v. = ukuti halakahla.

Hālakaqa, ukuti (ukuthi; s. k.), v. Meet in conflict i.e. start an engagement or come together at the first onset, as two bulls or people fighting (see ama-Nqwa); go about doing evil, stealing, molesting women, etc. (= hilikiga); leap or spring over, ‘clear’ as a dog a fence (acc. = ukuti halakahsa); run round or over to, as to a neighbouring kraal (= ukuti halaksha) = halakasha.

(iii)-Halakaqa (s. k.), n. A ‘bad character’ i.e. one given to committing all kinds of crime. Cp. i(iii)-Hilikiga; i(iii)-Hultanga.

Hālakaqela (s. k.), v. = ukuti halakaqa.

Hālakasha, ukuti (ukuthi; s. k.), v. Leap or spring over, ‘clear’ any standing obstacle, as a dog leaping over a fence (acc.); spring over to any place (metaphor) i.e. run rapidly there and back in no time, as to fetch water from the river = halakasha.

u(peech)-Halakasha (s. k.), n. Tall person.

Hālakashele (s. k.), v. = ukuti halakasha.

Halāla, int. Cry expressive of joy on the reception of any good thing, as a gift of
cattle, on the arrival of a girl's *lobola,* or on the arrival of a sweetheart in a young-man's kraal, or as may be shouted by the companions of a child by way of thanking for him or congratulating him upon receiving some gift. See *halalisela* [Heb. *halal,* praise].

**Hala**la, ukutu (*ukuthi*), v. Do in a faint, hazy manner, so as to obscure, as a mist making dim the mountains (acc.) beyond, or the shades of night rendering objects indistinct, or a layer of dust making faint the polished surface of a table; waft or pass by in a faint, hazy manner, as a whiff of something smelling (pleasantly or otherwise) = *ukutu* *n*atala, *ncaya.*

Ex. *kukona* okutu halala, there is something smelling (referring to the smell, not the object).

**ub'us'uxwa** *ku*ncwe. *ubus'uzwa* *sente* halala *ipungu* *cilana,* when he passes you by, you perceive that it now wafts with an unpleasant odour.

**ubu-Halalazi,** n. Dimming, obscuring covering, cloud, layer, etc., upon or coming over anything, as above; wafting smell moving in the air, a whiff, as above.

**Halalisa,** v. Cry *halala.*

**Halalisela,** v. Cry *halala* with joy over a person, or the good thing he has received (doubt, acc.); hence, sometimes equivalent to 'congratulate'.


i(i)-Halanjadu, *n.* = i(i)-Helanjadu.

i(i)-Halavu, *n.* Shovel or scooped-spade [E. *graaf*].

**Hala**za, v. Do in a light, faint manner; hence, feel about for anything (acc.) softly with the flat of the hand, as a person feeling about for his spectacles in the dark or for anything lost in the grass about where he is sitting; feel or lay the hand gently upon, as upon a sitting person when passing closely near him (cp. *tinta,* *pata*); do in a faint, hazy manner, i.e. be hazy, misty, obscure, as the atmosphere, or the sky when clouding over, or liquid when thick with sediment (used in perf.). Cp. *ukutu* *halala,* *amal-Halala;* also = *halaza.*

**Halazela,** v. Do in a spirited, energetic manner, 'greedily' eager to get at, get through, etc., as warriors going to the attack, women hoeing briskly in order to get the field finished, or a cow making eagerly for a mealie-field.

isi-Halijana, *n.* Spirited person, quick in doing; hence, sharp-tempered person immediately eager to fight; a greedy, ravenous eater who wildly attacks the food or any other approaching to partake (see *i(i)-Gomo*).

**isi-Halimahogo,** *n.* = isi-Hahadolo.

**Hamba** (*Hambha*), *v.* Go. In any sense; hence, walk; move; live (of human beings only); proceed; go on; depart; flow, run, as water; travel over, as a country (acc.); visit, go or come to, as one person to another (acc.); as auxiliary verb expressing 'continually', 'always', in form *hambe,* or pass. *hanjwe* (= *de,* *zinge,* etc.). Comp. *ya,* *muka* [Skr. *gam,* go; *Hi.: jana,* go; Ar. *hadidja,* set out; *ghab,* be away; Lat. *ambulo,* I walk; It. *gamba,* leg; Bu. *hambha,* go; Bo. *tamba,* travel; Sw. *tembea,* walk; Ga. *tambula,* Sen. *famba,* Her. *handa,* go fast; Go. *hanyisa,* go; *Ra. tamanya,* Chw. *tsamaya,* Mamb. *maamo,* Tat. *foja,* etc.,

Ex. *hamba* kalbe or *hamba* njalo! get along well! fare-well! move about (i.e. live) along! — a word of farewell said to one going off (see *hleta,* *salo,*).

*i*ntomba ka'Bansi kasaqiyambhini, he no longer pays visits to So-and-so's daughter.

*na*shamba, *yini,* *nyikito?* 'o! *kasahambi,* *nyagula,*' is your father still getting about (i.e. is he well, or may be, is he still alive)? Oh! he is no longer getting about or well; he is sick.

*uhanba* ngabanye, he lives by others (not by his own labour).

*uhanba* *ul'ulwa* *nalo'mfana,* you go on constantly fighting with this boy.

kwaZulu *kwakwihanye* *kubulawa* abantu, in Zululand there were people constantly being killed.

Phr. *u*be*hamba* *nyekashi* unu? *qa! u*be'hamba *puntsi* (or *nyekiiwelo,* was he going on horseback (or riding)? no! he was going on foot.

*nyahlupeka;* *uhanba* *puntsi,* he is afflicted (with trouble or sickness); he goes low (not up, like a man untroubled by body or mind).

*kwasiku* *ukupela;* *wa*hamba *umamzi,* that was the end of it; then he went off with the water i.e. was carried off by it.

P. *ukuhamba* *kuxal'intsiku,* *kuxal'intsika,* life (on this earth) brings forth sometimes a male, sometimes a female = you must take things as they come, the good with the bad; or, you mustn't expect to get only good things during life.

i(i)-Hamba (*Hambo*), *n.* (C.N.) = i(i)-*Hwanga,* also, a poisonous snake (C.N.);

**uku-Hamba** (*Hambha*), *n.* Gait, manner of walking, as of a man or horse; ways, manner of living, life, of an individual or people.
HA

Ex. kubi ukusa! kuhle ukuhamba, it is bad to die; it is better to live (or death is bad, but life is good).

ukuhamba kwekona, it is the mode of life of those parts,

isi-Hambakubi (Hambhakubi), n. = um-Takati.

um-Hambakaya (Hambhakaya), n. 5. An every-day dress i.e. unm-tsha (of men) or isi-dwaba (of women) for common use, not that worn on high occasions = u-Maqapegqolo; cp. i-n-Gubo.

(iii)-Hambalikene (Hambatalikene), n. A thing that goes along with its mouth always on the move—hence applied in the following phrase to a person who cannot restrain his tongue, in any sense, whether when talking ill of other people, carrying tales, or unable to refrain from much talk when put out. See ekama.

Phr. rethla ihamalikene, you ate an ihmalikene (that’s why you can’t stop jabbering).

u-Hambangana (Hambhangana), n. Person habitually travelling about, here, there and everywhere, never to be found at home.

ama-Hambangapantsi (Hambhangapantsi no sing.), n. Whey, of um-Qungo q.v. (not of the amasi for eating kept in the i-gula, the which is called um-Laza).

Hambela (Hambhela), v. Visit, pay a visit to (acc. or ku).

Ex. kahali kona, ukhambela nje, he doesn’t live there, he is only on a visit.

kabasahambelani they are no longer on visiting terms.

uku-zi-hambela, to go for oneself, of one’s own accord, as one likes.

(iii)-Hambelihadhlela, pl. ama-Hamb-ebadhllela (Hambhelihadhlela), n. An idle fellow who wanders about living on other people, a sponging vagrant or loafer. Cp. (iii)-Hlabaledhlule; um-Hambuma; um-Shangeshu.

um or isi-Hambi (Hambhi), n. 1. or 5. Traveller, one on a journey; one who habitually journeys about (comp. u-Hambhanya).

P. isin isonhambi asiqedi ‘luto, a traveller’s appetite doesn’t consume anything (of account) — said by a traveller when asking for a little food.

Hambisa (Hambhisa), v. Send off or away, as a letter (acc.), train, or girl to get wedded; cause to go, i.e. purge, as a medicine (= hudisa).

ama-Hambo (Hambho, no sing.), n. Endless journeys — only in the phrase below. See futi.

Phr. nMajozi us’chambe amakambo, Majizo has now gone never to come back = u’schambele uamambela wafuti.

um-Hambo (Hambho), n. 5. Manner of life, natural habit or custom = uku-Hambo.

um-Hambuma, phrr. imi-Hambima (Hambhuma), n. 5. Homeless person who drifts about the world from one kraal to another, vagabond, wanderer = u(n)-Zulane. Comp. (iii)-Hambelihadhlela; (iii)-Hlabaledhlule; um-Shangeshu.

isi-Hamfu, or isi-Hamfuhamu, n. Wild-tempered person, quickly getting fiercely angry; a ferocious animal = (iii)-Nyqofa.

Hamfuza, v. Act in a wild-tempered, fiercely angry, ferocious manner = nyqofa.

Hâmú, ukuti (ukuthi), v. = hamuka; hamula.

Hamuka (s. k.), n. Get dried externally or superficially, become ‘parched’ by heat or wind, as cut-grass, mealie-leaves in the field, grain spread out to dry, wet soil under a hot wind, the water in a pond by the sun, or a tree by a lightning-stroke; get parched, as the lips or throat from thirst; get dried over, as a scabbed sore; become superficially scorched, or singed, or burnt dry, as hair or grass when tipped by a passing flame, or meat when placed for a moment in a flame so as to obtain an external parching (gen. used in perf.) = hwamuka. Cp. hanguka; cocobala.

Hamula, v. Dry on the surface (trans.), ‘parch’, as heat or wind might cut-grass (acc.), mealie-leaves, grain spread to dry, soil wetted by rain, the water in a pond, or lightning a tree that it strikes; parch, as heat and thirst the lips or throat (acc.); singe, superficially scorched or burn, as a passing flame the tips of grass (acc.) or hair, or as the fire a piece of meat placed therein for a moment = hwamula. Comp. hangula; hama; cocobalis [Sw. kauka, dry].

isi-Hamuncana, n. Voracious person, ever eating and never satisfied = (iii)-Hana; cp. isi-Gege, (iii)-Gona.

(iii)-Hana, n. = isi-Hamuncana.

isi or um-Hanga, n. 5. Native of a very fair, merely tanned, whitish complexion (more white than an (iii)-Gauwozi q.v.); freq. applied to a Dutchman, as being of a similar light-yellow complexion, not mhlope (white) as English people.

isi-Hanga or Hângahanga, n. Fierce tempered, ferocious person or animal, whose anger generally shows itself in violent
physical activity (= isi-Hamfu, isi-Hangahanga); fierce, greedy eater, devouring largely himself but allowing none to come near (= i(li)-Govu, isi-Gege) [Her. oly-udandi, ferocious animal].

Hangaza, v. Get or be ferociously wild, so as to be capable of any violent action, as a fierce dog or man = hamfuzu, hangaza. See isi-Hangahanga.

Hangu, ukuti (ukuthi), v. = hanguka; hangula.

isi-Hanguhangu, n. Any scorching, burning-hot thing, as scalding food, hot wind, or heat from fire, pepper, brandy, etc. See hangula.

Hanguka (s.k), v. Get burnt or scorched superficially, as by a momentarily passing flame, as below; get seared; get singed; get burnt or scalded as the mouth; get burnt i.e. dried up, as water by the sun (used gen. in perf.). Comp. hwanuka; hanuka; shisa.

Hangula, v. Burn or scorch superficially, as a momentary passing flame might the outside of a mealie-cob (acc.) set to roast too near the fire, or when searing the foliage of plants in passing alongside, or when being grilled or fried on too powerful a fire so as to get burnt externally while internally still raw; singe, as the nap of a garment, a person’s hair, or the tips of long grass (see hwamula); scald, as hot food the mouth i.e. leave it as though scorched (see yobula); dry up, as the sun water in a pond (= hwamula). Comp. shisa. [Her. khangwa, bake; Sw. uangula, scorched].

Hanguza, v. = hangula.

Hanisa, v. = wawaza.

Hança, ukuti (ukuthi), v. = hanka.

Hanqa, v. Surround i.e. enclose on all sides so as to prevent egress, encircle, as an army a kraal (acc.), a fence a cattle-fold = haga, kaka. Cp. wanga; zungelezela [Her. hangatene, surround; Sw. u-wanja enclosure].

Phr. nyokuska kwa’Mkatali, isideuba șiyokakhanga, you will arrive at Mr Getto’s, a wife’s kilt will close you in i.e. bring you to know your senses — said to a naughty, disobedient girl.

w-Hança, or Hanqa, n. Jocular name for a woman’s isi-dewaba q.v. See above.


Hangaza, v. = hanguna, hamfuzu.

(i-li)-Hantsi, n. Goose [D. geese].

Hanya (Hhanya), v. Finish off all at a time, as a woman extravagantly cooking all or an unduly large quantity of the food (acc.) at a single cooking, or a child who when sent to gather (hula) pumpkins for present use plucks the whole lot of them, or cattle when entering a field make an end of it at the one go [Her. nyanga, finish off; mana, finish].

Háp or Hápu, ukuti (Haphu, ukuthi — very short final vowel), v. Eject phlegm, expectorate.

Hápu, ukuti (Haphu, ukuthi), v. = hapu-; hapuza.

(i-li)-Hápuhaphu (Haphuhaphu), n. Greedy eater, merely gobbling up; (C.N.) = (i-li)-Habuhabu.

Hapuna (Haphuna), v. = hwapuna.

Hapuza (Haphuza), v. Eat greedily, gobble up; (C.N.) = hafuza, habuza.

Haqa, v. = hanka, kaka.

um-Haqa, n. 5. = um-Panga.

Haqaza, v. Grind a knife, etc. (acc.) by rubbing from right to left on a rough stone, so as to give a course edge. Comp. lola.

Haqazela, v. Creep or crawl briskly on hands and knees. Comp. hateza.

Hásha, ukuti (ukuthi), v. Rustle (intrans.), as dry leaves when anything moves among them, or trees stirred by the wind; rattle softly, as water (not any hard substance = heshu) when shaken up in a bottle or calabash; rustle (trans.), as cattle among the dry mealies in a field, or anything moving among the grass or in a waste-paper basket; rattle (trans.), as above (= hasheza); hear just slightly, just catch a ‘rattle’ of, as of a distant cry, a slight movement in the bush, or a rumour (acc.); draw or take out a little, as a few mealies (acc.) from a sack (= hasheka; ukuti heshu).

(i-li)-Háshahasha, n. Brisk, vigorous walker who gets sharply over the ground (see hasheza); pl. ama-Háshahasha, things of a dry nature which when shaken produce a rustling or rattling sound, as dry leaves, a bundle of dry reeds, or the cocoon-anklets of a Native dancer (see hasheza).

i-n Háshanhasha, n. Anything of a dry, stiffish, crisp, ‘rustling’ nature, as a silk dress, starched linen, crisp hair, coarse dry grass, etc. See hasheza.

Hashaza, v. Rustle (trans. and intrans.), as cattle among the dry mealie-leaves (acc.) in a field or the wind the leaves of a
tree, or the leaves themselves (= kwa-shaza, kiongashaza); rattle softly, as water (not any hard substance = hesheza) when shaken up in a bottle or calabash, or as the person so shaking the water (ace.) = ukuti hasha.

Hashazela, v. Rustle along i.e. go with a brisk rushing step. Cp. halazela.

Hashuka (s. k.), v. Take out a little, as a few mealies (ace.) from a sack = ukuti hasha.

(i)-Háshi (Hasha, n. Horse (= i-n-Jomane); sometimes used in vulgar conversation of a wife [Eng.].

Hashila, int. = ashila.

Háshu, ukuti (ukuthi), v. = hashuka; hashila.

Hashuka (s. k.), v. Get dried or crisped, as below.

Hashula, v. Dry up crisply, crisp up, as a passing fire the vegetation (ace.) near by, or a cook mealies boiling in a pot when allowing the water to dry up.

Hashula, int. = ashila.

ama-Hashu (only used in plur.), n. Tape worm or worms — from the word being now only used as a term of very offensive abuse, these worms are commonly called izi-to ezinhlope ezinwe. Comp. i-nGeli; u/uh-Hlavuana.

Ex. waxhla amahasha! you ate tapeworms! — word of abuse mostly used by an irate woman.

(i)-Háta (Hatha), n. = (i)-Hatanga.

(i)-Háthahata (Hithahatha), n. = (i)-Hatanga.

(i)-Hatanga (Hathanga), n. Blackguard, scoundrel, person of wild, loose, unprincipled life or manners, with no respect for self, actions, home or parents = (i)-Yatayata, (i)-Yatule, (i)-Bukazana, (i)-Shabangwe. Cp. (i)-Hatanga.

isi-Hatayiya (Hathayiya), n. Person who is always idling, smoking, etc., not minding his work (C.N.).

Hávu, ukuti (ukuthi), v. = ukuti habu.

Havuka (s. k.), v. = habuka.

(i)-Hávuhabu, n. = (i)-Habuhabu.

Havuza, v. = habuza.

isi-Havuza, n. = isi-Habuza.

Hau, int. strong form of ahu.

Háwu, or Háwu háwu, ukuti (ukuthi), v. = havuza.

(i)-Háwu, n. Small shield, used at dances (comp. isi-Hlanga; (i)-Habelo); also = (i)-Hwakwa; um-Shangushu.

isi or um-Hawu, n. 5. Strong feeling or emotion, e.g. such as caused by 'touching' music, or female amorosities; or by a 'touching' sight (hence, pity, compassion, sympathy, tender feeling — comp. umbu-belile); or such as might be excited in a person by the sight of any good thing (hence, strong desire, lust, jealousy, envious desire = is-Angabe, um-Bombo, um-Hobolo); or by offensive language or action (hence, indignation, resentment, etc.) [Sw. kervuma, feeling; Her. omwo-horo, attractiveness].

Ex. kana'mhauve, he has no feeling (for another, in any shape or form, or even for himself as to his shameful actions).

uyi'womhau veuye, ngeye, naye, nake, I have pity, jealousy, etc., towards him = uyi'mhauvakele.

umantu wesikusana umomhauve, a female person is with emotion i.e. excites it in another

Hawuka (s. k.), v. Feel um-hauve for or towards a person (ace. with elu form) or thing, i.e. be jealous of him, have envious desire for his property, feel sorry for, pity, sympathise with him, etc.

Ex. uyi'mhauvuleka, I am sorry for him (in his adversity).

Hawula, n. Excite um-hauve in a person, move (ace.) — often transposed into pass. voice.

Ex. uyahauvuleka ukusho usi zula, I was moved at the sight of such misery.

Havwa, v. Milk a cow (ace.) sharply, with quick motion, as when taking advantage of the moment when she is letting it flow freely (ehlisa); praise a person (ace.) i.e. sing his praises, call him by all his izi-bongo (of which the Native is proud); praise a person (ace. by applauding his good actions or character; tell or relate news (ace.) and the like in a slight brief manner to a person, as might a new arrival or visitor (ela form with ace. of pers. and affair = roza, zekela; cp. landisa).

Haya, v. Be rough externally, not smooth, as a grinding-stone, or coarse bristly carpet; make be rough, as a grinding-stone (ace.) by chipping it (comp. qua-nudula); grind coarsely, as mealies (= ggakaza); make up i.e. invent, as a plan (ace.) or lying talk (= qaumba); make up i.e. compose, as a dance-song (= qaumba; see i-nGqambi); 'sing' a person (ace.) i.e. compose a song in reference to him; take up i.e. set about performing, as men a song (ace.) when learning it from the teacher, or when going through it at a dance; take up i.e.
refer to, touch upon, as any particular matter (acc.) or person (= pata) [Skr. lap, speak; Chw. raya, speak to; Her. riera, speak decidedly; hea, talk].

Ex. bo'mkuba nhuveg u'juba? who is it that concocted this trick? — as when seeking the originator among a lot of children who have done something wrong.

*imbutsi ungaythayi*, make no reference to the goat.

ama-Haye (*no sing.*), n. Roughness externally (not smooth), as of a grinding-stone, or of a coarse bristly cloth.

Ex. *i'mahaye kakulu b'ndracwa*, this cloth is too rough or coarse.

Hayi, *int.* intensified form of *uyi* q.v.

u(1u)-Hayi, n. Man's *umu-teha* or buttock-covering made of twisted calf-skin so as to hang behind like so many tails. Comp. *i(i)-Dhlaaka, (i(i)-Gqibo.*

uHayiba, n. — see *i(i)-Qanda.*

Hayiha (*Hhayihha*), *int.* = Shihaha.


Hayiyeka (*s.k*.), *v.* Get made to cry out hysterically *hayi*, *hayi*.

Hayiza, *v.* Have the Native crying-hysteria *i.e.* cry out involuntarily *hayi*, *hayi*, *hayi*, as hysterical girls, or hysterical men who have become witch-doctors (= hayiya); (more gen. hayizela) be roughened *i.e.* have a rough, scraping feeling at the throat, as after eating certain foods (= nwayizela).

*a(i)-Hayiza* or Hayizana (*Hhayiza*), *n.* Any torn, ragged thing, as any article of dress — sometimes used in plur. ama-Hayiza for the whole 'collection' of rags. Cp. ama-Vikini.

Ex. *qaba lapa amahayizana ami, hand over here my rags — as a woman might say when asking for her dilapidated isidwaba.*

Hayizi (*Hhayizi*), *int.* = yayizi.

Hayizela, *v.* Itch, or have an irritating roughness in the throat, such as causes one to cough, or follows the eating of certain pungent foods = nwayizela; cp. kweuzela.

ama-Hayo (*no sing.*), *n.* Conversational 'references' to matters — only used in phrase below = ama-Pato.

Phr. *ungangiphayi nas'emanayitweni*, don't even touch upon me in your references *i.e.* don't refer to me in any connection or in any shape or form = ungangipati nas'emanayitweni.

Haza, *v.* Give forth a continuous softly-hoarse rumble, as water falling in a shower, or splashing down from a height, or dashing among stones in a river; give forth a continuous light din or rumble of sound (comp. holoba), as a lot of young people simultaneously talking in a hut or assembled outside, or singing at a hunt or dance, or expressing their approval or disapproval, all at the same time, in a body; race or go rapidly along, as though causing a rushing sound, as a man walking sharply = *ukuti ha, rrwa, rro, ho. Cp. holokoma; holoba.*

Ex. *ngikhwe kuba *umsindo* endhini, I came while the noise was a-din in the hut. basebaha bazwe, thereupon they all broke forth in a simultaneous noise (perhaps of reproach).*

u(1u)-Hazane, *n.* Quick rapid walker, or swift runner — see haza.

Hazuila, *v.* = katula.

u(1u)-Hazane, *v.* Any long-bodied person or animal, as a snake, some dogs, or a tall slender man.

He, *int.* Mostly used by girls and expressive of light ridicule or derisive merriment (the sound is produced by a laughing modulation of the voice and differently from the word below).

Hö, ukuti (*Hhee, ukuthi*), *v.* Fly steadily along, skim along with great swiftness, as a bicycle or swift runner — *ukuti pe.*

Hé, ukuti (*ukuthi*), *v.* Be 'light' *i.e.* refreshing cool, as an airy hut when not over-stuffed with furniture or people; be 'light' *i.e.* empty, without the weightiness accompanying the presence of people of importance, as in a kraal in which one arrives and finds everyone away, or only the women at home, or the kraal owner himself absent, or a room bare of furniture (= *ukuthi wi*) = *ukuba lula.*

Ex. *ngisifananise kube he, kungeko *munu*, I found it all light or empty (in the kraal), there being nobody at home.

Hé, ukuti (*Hhee, ukuthi*), *v.* Give a person (acc.) or animal a gash or gaping wound, as when striking a lump of meat with a sharp hatchet, or splitting a man's scalp with a stick = *heha, ukuti hehe.*

isi-He, *n.* Compassionate feeling, pity, sympathetic heartenedness, as for one afflicted = *um-Siko.*

Hëbe, ukuti (*Hheebe, ukuthi*), *v.* = ukuti hë.

um-Hebe (*Hebe*), *n.* 5. Kind of Native-made knife = *isi-Gece.*

Hëbe, or Hëbe hëbe, ukuti (*ukuthi*), *v.* = hebesa. Cp. ukuti hobbe, kwibbi.

Ex. sibe sijate hebe hebe ngenkomo, aku-
rani, we attempt to get rid of them (the troublesome amaDholozi causing this person’s sickness) by a beast (being killed for them), but it doesn’t succeed.

isi-Hebelela, n. Any spoon with a large broad mouth-piece. Comp. isi-Xeembe.

Hebeza, v. Scare away, get rid of any kind of danger or pest (ace.), as cattle attacking one, locusts, troublesome amaDholozi, by shouting hebe! hebe! etc. Cp. kwibiza; hobeza.

Ex. kutiwe akehehezalele ngenkomo, it is said (by the witchdoctor), they (the ukuba or disease, or more correctly the dissatisfied amaDholozi who are held to be the cause of it) should be driven away or got rid of by (slaughter of) a beast.

hebeza umisiniso lova-ya, clear off or make us rid of this noise over there.

Hebeza (Iheebeza), v. = ukuti hē, hēhēha. 

Hēbu, ukuti (Hēbhu, ukuthi), v. = ukuti hlepu.

Hebuka (Hēbhu), v. = hlepuka.

Hebula (Hēbhu), v. = hlepuła.

i(li)-Hebula (Ileebula), n. Man with hair about the cheeks (but less than the i(li)-Hwanga).

Hēde, ukuti (ukuthi), v. = ukuti neede.

um-Hedede, n. 5. = um-Needede.


Heha, v. = huha.

Hēha (Iheeheha), v. Rave, talk loudly away in a wild, incoherent, senseless manner and generally alone, like a person out of his mind (= mpompa, hēka, hē-nya); deal a person (acc.) or animal a gash or gaping cut, as with a hatchet or when splitting the scalp with a stick (= ukuti hē; see um-Hheha) [Her. heha, chop off].

u(lu)-Hēha (Ihehehha), n. Raving habit i.e. of wildly talking when alone or in a senseless manner, as some lunatics = u(lu)-Huha.

um-Hēhe (Ihehehe), n. 5. Large gaping wound or gash, as might be made by a blow with a hatchet. See hēha.

i(li)-Heheba, n. Anything with a rough, uneven surface, as a stone, person’s hand after work (oft. used in plnr.) = ama-Haye; sometimes applied to a tape-worn.

Hēheka (Iheehehka), v. Go ravingly insane, be insane with the habit of wild senseless talking (used in perf.) = huhe-ka.

Heheka (s. k.), v. = huheka.

He he he (the last syll. gen. prolonged), int. Oh my! etc. — expressing merry ridicule — often shouted by a boy after a girl who may be passing = ho to to.

Hehemuka (Ihehemuka), v. = mukeleka.

Heheza, or Hehezela, v. Breathe rapidly pant, as a dog after running (comp. kefuzela); tell or report something (ace.) to a person (ela form with doubt, ace.) secretly, make known to him privately (= ilebela).

Ex. leyo’ndaba ngyehhezelele ng’u Maji- 

yana, that affair was whispered to me by Majiyan.

Hela, v. Stand in line with face to the front, forming an isi-Cene, as girls dancing (used in perf. = rrela); draw a line of fire across the veld, as a man when setting fire to the grass at the annual burns; carry about a report or matter (ace.), take it along among the kraals, as a mischievous gossiper; cut or pain a woman (ace.), as do the bearing-down pains of childbirth (= sika; see um-Helo); sniff up snuff (ace.) remaining on one’s palm after holding some, or from a leaf or iviti as an old woman (comp. bema); (C.N.) make a hut with holes or chinks in thatch or wattled sides.

i(li)-Helanjadu, n. Mischievous, untrustworthy-gossiper, who can’t hold his tongue, talks abroad secrets confined to him, distorts the truth, etc. Cp. i(li)-Palafala. See hela; falaza.

i(li)-Hele, n. File of people, string of cattle, or row of things, few or many, standing or walking one behind the other (not front-faced = isi-Cene, a long train = u(lu)-Dwendwe, u(lu)-Jenga) — see hela; any plane-formed (not solid or bulky) thing whose surface is filled with holes or unduly large interstices, like a sieve, as the wattle framework of a hut when not compactly built, any gauze-like cloth of loose texture, or a field hoed or sown in separated patches (comp. i(li)-Qalunga); any one of the separate holes, chinks, or interstices in any such thing as above. (comp. i-Mfanganu-

Ex. indhu ka Bani il’hele, So-and-so’s hut is (like a sieve) all holes i.e. with the wattle meshes unduly large.

indhu ka Bani i’mahele, So-and-so’s hut is all holes, i.e. abundant in little chinks between the thatch where it has not been closely placed.

P. sikhangle pers. past. (njengokhozi), panti si’mahele, we are close above (like the nhe-Eti), underneath we are holes = our friendship is only superficial, a thing of the mouth, as one might say of another whom he cou-
sidered his friend but who refuses to do him a favour.

isi-Hélehele, n. = i(li)-Irwa.

Héle hélé hélé, ukuti (ukuthi), v. Waft or blow very softly, as a gentle breeze passing = heleza.

Hélele, ukuti (ukuthi), v. = ukuti rrellele.

(i(li)-Helesi, n. Anything unusually light of its kind, a mere 'feather' in the hand, as a card-board box, very thin calabash, very light beer-basket, a bundle or load surprisingly light for its size = i(li)-Hengesi, i(li)-Pepesi, i(li)-Papasi, u(lu)-Heleshe.

Heleza, v. = ukuti hele hele hele.

um-Helo, n. 5. Medium-sized basket, smaller than an i(li)-Qoma, but larger than an i-mBenge; cutting pain felt by a woman when bearing down in childbirth (commonly in plur. = um-Siko, um-Kwa; see hele).

Hema, v. = hemuza.

Héma-(Hheema), v. = hêha, mpompa.

(i(li)-Hémbe (Hheembe), v. Shirt [D. Hempi].

Hémbu, ukuti (Hembhu, ukuthi), v. = hembuka; hembuna, hembuza; ukuti hembu.

Hembuka (Hembhuka), v. Get torn off, as below = ukuti hembu; hembuka.

Hembuna (Hembhuna), v. Tear off (by violently pulling), as a man weeding might the tops of the weeds (acc. — not pulling up by the roots = htkulula) or as a nail might tear off a portion of one's garment = hembuza, hembuna.

Hembuza (Hembhaza), v. = hembuza.

um-Heme, n. 1. Person utterly destitute of everything = um-Hlalaqa.

Hému, ukuti (ukuthi), v. = hemuza.

Hému, ukuti (Hheemu, ukuthi), v. Be half dark and half light in colour, as the face of an ox or a shield; hence, get done off i.e. blackened off or lightened off on one side or one half, as the one half of a field when ploughed and the other remaining, or the veldt burnt off only on one half of the locality, or the sky when the rain-clouds have passed off towards one side leaving the other clear, or (metaphor.) the pain of a sick person when it has temporarily or partially passed off = hemuka; make be half dark and half light in colour, as one might a fancy-dress (acc.), or the head of a person when shaving off only one half of the hair, or the field or veldt above = hemuza.

(i(li)-Hému (Hheemu), n. Thing dark on one side and light on the other, as an ox black or red on one side of the body and having white patches on the other, or a shield similarly coloured; (C. N.) = u-Nohemu.

Hému (Hheemu), v. = ukuti hêmu.

(i(li)-Hemuheemu, n. Person given to talking untruths, tales, fabricated statements, etc.; such a fabricated statement, made-up report, etc. See hemuza.

Hému (Hheemu), v. = ukuti hêmu.

Hemuzza, v. = ukuti hêmu, hema. See i(li)-Hemuzha.

isi-Henga, n. Small broad-mouthed calabash, used for beer.

(i(li)-Héngehenga, n. = i(li)-Helesi.

u(lu)-Hengele, n. = um-Papu.

(i(li)-Hengesi, n. = i(li)-Helesi.

u(lu)-Hengezi, n. = u(lu)-Yengezi.

Henqa, v. (C. N.) = honga.

ama orizi-Héngqenqa, n. Separated groups or clusters of people sitting about here and there in one place, as at a feast (not when so standing about = ama-Xongoxongo) = izi-Héngqingham.

Hépu, ukuti (Hephu, ukuthi), v. Cut off with a sudden whisk of any sharp instrument, sever at a stroke, as when separating from the lump by a sharp cut a piece of meat (acc.) already hanging therefrom, or when cutting off by a single movement of the sickle a bunch of grass (acc.) held by the hand (= hepula, hepuza); get so cut off by a single stroke (= hepuka). Cp. ukuti jiqiu. [Her. kepura, cut off at a stroke].

um-Hépuhepu (Héphuhephu), n. 5. Kind of long coarse grass.

Hepuka (Hephuka), v. = ukuti hepu; cp. jiqikua.

Hepula or Hepuna (Hephula), v. = ukuti hepu; cp. jiqika.

Heqenga, v. Wander idly about, 'loaf' about, without any apparent object, in other people's kraals, or in other women's huts in the home kraal = heqenga, hequza.

u(lu)-Heqengu, n. Idle wanderer, or loafer about, as in other people's kraals or other women's huts in the home kraal. See heqenga.

Hequngu, v. = heqenga.

Hequza, v. = heqenga.

Hesha, v. Throw any upright thing, as a pillar (acc.), man, or cow, out of the perpendicular by pulling it away at its base, so that unless supported, it will fall, as one would do if wanting to bring
down a roof, or as the Natives do when wanting to bring down a young beast by catching hold of its legs and pulling them aside (= kela); cut away long grass and weeds (acc.) from any place, as when clearing it for ploughing (= hula) [Her. hevusa, cut off, as hair].

**Hēshe, ukuti (ukuthi), v.** Whisk up, whisk away anything (acc.) of a very light nature, as the wind taking up and away a piece of paper (acc.) lying in its course, or a man taking up any article, as a bandbox, which appears heavy from its size but is really unusually light (cp. i(li)-Helesi); draw or take out just a little, as a handful of mealies from a sack (= ukuti tiecheshe); (sometimes hēshe hēshe) rattle, as earth or small stones when shaken up in a calabash or tin-can, as when scattering away locusts; make so to rattle, shake up the earth (acc.) or stones, as above = hesheza.

**isi-Heshe, n.** Girl's umntsha or girdle made of short strings of beadwork hanging separate and loose like a fringe right round the body; girl's isi-Gege made of hanging strings of beadwork in the same way; long waving beard (not cut stiffly), as of many Dutchmen (= u-Celemba; um-Neele; cp. i-nTshebe); wearer of such a beard.

**u(lu)-Heshe, n.** = i(li)-Helesi; and u-Rebe.

**ubu-Heshe, n.** = i-nHesheza.

**Hesheza, v.** Rattle, as earth or small stones when shaken about inside a calabash, box, or tin-can, or as a little snuff inside a snuff-box; make so to rattle, shake up the earth (acc.), stones, or snuff as above, as when scattering away locusts (comp. hesheza); whisk up or away, take up lightly, as the wind a piece of paper (acc.), or a man an unusually light article or parcel = ukuti heshe, ukuti keshe.

**i-nHesheza, n.** Little snuff still left in a snuff-box, just so little as to be capable of producing a rattling noise when shaken; hence, little, or very small quantity of anything, as a ‘handful’ of mealies, beans, dumbis, still left of one’s supply, or given to a person = ubu-Heshe; i-nKesheza; cp. u-Kweshe.

**Hēvu, ukuti (Hēvu, ukuthi), v.** hevusa; hevuzeka.

**u-Hevu (Hhevu), n.** Any kind of spreading ulcer, syphilitic sore, etc., that ‘eats into’ the flesh considerably.

**Hevuza (Hhevuza), v.** Eat into the flesh considerably, as certain kinds of sores.

**Hevuzeka (s. k.), v.** Get eaten into, as a person or his body by spreading sores, as above.

**Hēwu, ukuti (Hheewu, ukuthi), v.** Cut, break, or tear off a piece, as of flesh, or of an earthen pot (acc.) = hēwula; get so cut, broken, or torn off = hēwu-ka.

**ama-Hewu (no sing.), n.** Fermented mealie-porridge [introduced from X.]

**isi-Hēwu (Hheewu), n.** Piece cut, broken, or torn off from anything, as above; such thing itself from which the piece has been cut, broken, or torn off. Cp. isi-Hlepua.

**Hēwuka (Hheewuka), v.** ukuti hēwa.

**Hēwula (Hheewula), v.** ukuti hēwun.

**Hewula (Hheewula), v.** Utter a wailing cry, wail, as a woman in grief (= hēwula); howl in a wailing manner, as a hyena (not a dog — see um-Kulungwane).

**Hāza (Heza), v.** ukuti hē.

**um-Hiba (pl. imi-Hiba or Hibahiba), n.** 5. um-Gidingo.

Ex. uhambe uqa'mhiba umni umahlanje? what affair, or business, has he gone away about to-day?

**Hibanisa, v.** Complicate, entangle or confusedly mix up together, as a lot of string (acc.); confusedly mix up things (acc.) together with a purpose, as a woman who mixes in with her own the mealie-cobs of another person which may be lying near, thus rendering them indistinguishable, so that she may easily steal them.

**isi-Hibe, n.** Slip-knot, loop, noose, as for trapping, catching, or suspending anything; coil or circular winding, as of rope or wire, for hanging on a peg (cp. i(li)-Faba; i-Kata).

**Hida, v.** Wattle, as a fence (acc.) by intertwining with twigs or wattles (= pieta); sew roughly, with long loose stitches, as when tacking two pieces of cloth (acc.) together previous to sewing, or thatching a roof (= hiba; qalingisa).

**u(lu)-Hidi, n.** Any long string of a thing, as a long rope, railway train, a long endless story = u(lu)-Hule.

**Hila, v.** Entangle about, catch by entangling around, as a string (nom.) might the feet (acc.) of a person or the branch of a tree about which it is drawn (= hintsha); entangle a thing about, noose it, catch it by an entanglement, as a person (nom.) when catching an animal (acc.) by a noose (= hintsha); catch a person (acc.) in his talk i.e. fasten upon him sharply and craftily for some state-
ment he may inadvertently have made (= kilelo); choke a person (acc.), 'catch' him in the throat, as food or a bone might when sticking in the throat (= kweiva; cp. greatiza; mar) [Sw. hila, a trap, trick].

Hilela, v. Entangle a thing (acc.) about or around with a string (with nga) or noose, as a person might the leg of an animal; entangle i.e. make get caught by entanglement, as one might a rope (acc.) or string when twisting it round a tree (loc.); entangle about i.e. catch round, get entangled about, as a string might about the branches (loc.) of a tree through which it is pulled (= hileka, hileleka); entangle itself i.e. get entangled or caught together, as a bunch of string (nom.) when forming together in a knot (= hileka, hileleka).

Hilelana, v. Entangle or get entangled together, as a bunch of string (used in perf.).

Hileleka (s.k.), v. — see hilela.

i(li)-Hiliba, n. A 'fast' girl, loose flirt, who merely 'plays' with the young men.

Hilikqa (s.k.), v. Commit evil, do wrong of any serious, criminal nature, as robbing, immorality, and the like (= ukuti halakuya; cp. rinta); drive or chase off by pelting with missiles, as one might a strange dog (acc.); slip away to, slip into, as a child running off to another kraal by stealth, or stealing into a hut it has been forbidden to enter = ukuti hilikqi.

Hilikqi ukuti (ukuthi; s.k.), v. = hilikqi.

Ex. ake miti hilikqi ezibenzi, let me just slip into the outhouse (to steal a drink of beer).

i(li)-Hilikqi (s.k.), n. Evil-doer, crime-worker, scoundrel, villain = i(li)-Hatalanga, i(li)-Halakuya.

Hina, v. Cut off at the end so as to shorten, as one might a dress (acc.) or long sleeping-mat = uma [Her. kena, cut, as hair].

um-Hini, n. 5. Thing cut short, as above, as a dress, mat, etc.


Hintsha (s.t.), v. = hila.

Hintshe, ukuti (ukuthi; s.t.), v. = hilela.

Hintsheka (s.t.; s.k.), v. = hileka, hileleka — see hilela.

Hintshela (s.t.), v. = hilela.

i-nilhintshela (s.t.), n. Entanglement in a string, as made by a loop, slip-knot, noose, knot, etc. Cp. isi-Hihe.

Hintshi, ukuti (ukuthi; s.t.), v. = hila, hilela.

Hintshiza (s.t.), v. = hila, hilela.

Hintshizisana (s.t.), v. Take one another up sharply for some rash statement each has inadvertently made = hilana.

i(li)-Hiqihiqi, n. One who gets brought up or is continually made to hesitate, as below.

ubu-Hiqihiqi, n. Affair complicated by many difficulties, that constantly bring one to a stand.

Hiqiza, v. Get caught or brought abruptly to a stand-still, get 'stuck', as a man in a disputation when confronted with arguments which he cannot answer, or a rusty needle when it gets caught in the hole or (by comparison) a machine that breaks down somewhere and so comes to a stand; get choked, as by a bone.

isi-Hiya (Hiiyiwa), n. Mixture of pumpkin or mashed sweet-potato with crushed mealies or mabele; also applied to um-Neindo q.v. = isi-Jiingi.

Hla (infin. uku-hle; subj. hle; perf. hle — vowel of unshortened length), defect, aux. v. — used idiomatically and signifying 'actually, just, so', when used to express reproachful surprise, etc. = se of the same meaning [Comp. Xo. ekun-hleni, clearly, openly — probably the same word — and Zulu so, be clear, as sky; also comp. freq. interchanging in Z. of hla or hle and se; also identity of i-Hlo and i-So (the eye). From which it would appear that hla and sa are merely different varieties of the same root].

Ex. usinisa, kuhle kuka'Mangobe (abbreviated for usinisa, kuhle kuba ukusina kuka-'Mangobe), you dance just like Mangobe (in full form, 'you dance, it is just the dancing of Mangobe').

uhamba, kuse kube (or kuhle kube) uMangobe, you walk just like Mangobe (lit. you walk, it is just Mangobe himself).

uh'tutale (or us'tutale)? kawumuzwa, yini, ekubiza? so you just be silent? don't you hear him calling you?

uhle wamigibuka nje, was'edkhula, he just merely looked at me, and then went on.

ugihle ngiyitele el'ezanele nje, ngimkuliwe, as'ehe angibembele! that I should just take him in a homeless waif, bring him up, and then he actually turn his back on me!

kungangimangalisa boko, umuntu onyangana ukuhle 'enso kanyalo, that surprises me, that a person of your age should come to act in such a way!


um or umu-Hla, n. 5. (seldom used as
simple noun in this form, except in plur., and adverbially). Day = i(l)-Langa, u(tu)-Sukuz. Cp. i-Mini [akin to umu-So (morrow) and sa (dawn) — Sw. ku-cha, dawn; Ga. ma-cha, dawn].

Ex. imihla yokwe, nyemhla nemihla, imihla namalanga, imihla nyizisolo or namazolo, every day, day by day, day after day. ngamihla, on the day when.

ngomkhlonumye, on the day after to-morrow.

nyomkhlonumye wocumbye, or nyomkhlonumye wocumkhlonumye, or nyomkhlonumye wongomkhlonumye, or nyomkhlonumye, on the day after to-morrow, i.e. on the third day (after to-day).

ngomkhlonumye, four days ahead, on the fourth day (after to-day).

mhlaunwe, or mhlayimbe, perhaps, per-chance (lit. another day, sometimes).

u(tu)-Hla, n. (C.N.) = u(tu)-Hlu.

Hlabaz. v. Pierce or stick a thing (acc.) with any sharp-pointed instrument, as when sticking a piece of meat with a fork; stab, as a beast with an assegai (= ukuti gyqshu); slaughter, slay with a piercing instrument, as a beast for food, or a man in battle (= gwaza); prick, as a person’s body with a pin, or as a thorn might a man’s foot (= ukuti gyqshu); gore, as one cow another with its horn; thrust, give a thing (acc.) a thrust, with any pointed instrument like a stick (= ukuti eshe); strike with any sharp-pointed instrument i.e. make it penetrate, as with a pick in any particular spot; pain, or attack with pain, as a disease might a person (acc.) in any particular part of the body; thrust in or through, as the worker outside does the needle (with nga) when thatching a hut (= tula, hloma) — also idiomatically in numerous senses as below [Chw. thlaba, pierce].

Ex. ukufa kwamhlaba lapa, the disease attacked him with pain in this place (on the body).

ukulana anazwi ahlabayo, you speak words that are painful.

Phr. nangu umfulwane engihlabo amule (or ile) kuye, this is the child in whom I experience pleasure, gladness, or satisfaction.

Ndwanzide weschleba iguny lakulba, Ndwanzide then struck up, or led off, with a song of their country.

babe ‘kholabu umqongqo, they (the young men) have gone to hurl their spears (in the ground) outside the hut in which the betrothed of one of them is menstruating (according to a former custom).

bahlaba ilele, they went in single file, one behind the other.

ny’Qexwa kuhlatsha ukwosisi. I heard a cry of notice given — whether it be of alarm at any danger, or announcement of any event of public concern.

Kafike ana Ntlenyana, esa kuhlabo isikosini enxqangqo, there arrive Tonga Kafirs, coming to open up or establish good relations with the chief by means of a buck (which they will sell to him very cheaply or present to him altogether) — with a view to further business in the future, or as a newly-arrived storekeeper seeking customers (imi-Koz) by unusually liberal transactions at the start.

inya ingqalaba umkholangwane, abantu bubeleti, ‘hlababu umgodolyi?’ when a dog sets up howling (at night), the Natives say ‘stick this wretched dog’ (with an assegai).

nyothula ibkelo, yahunya (inya), I gave a whistle and it returned (the dog).

readimeni wanyihlabana umqonkwenza, he just looked fixedly at me, fixed his eyes on me = jolovela, ukuti nexo.

uBhlabane ngenadlanzwe etuceleni (or puns), he was leaning with the elbow-point on the table, as a man thinking, (or on the ground) as women do at times, leaning down over the squatting knees with head between the hands and elbows resting on the ground.

ake uqyilaba ipika, let me take a breath, or a moment’s rest, as from walking or any physical exertion.

bahlabelanza (from hlababa) usolo, batl, makhubuwe, they made up a conspiracy or complot among themselves, that he should be killed.

wanyihlabana intlabha toro’mngwane, he gave me a run of good fortune did that White man, blessed me repeatedly with good things, made me prosper or rejoice in continuous good luck.

inyobo engihlabana intizigo (or umxazele) nansi, the blanket which strikes my fancy, is after my taste, pleases me, is this one.

wanyihlabana entizigwe uqezici elibi, he caused him pain by an offensive word.

bagale bophambonise ixintungu, baschelaba amazonde, they first lay the wattles across one another (in building the framework of a hut) and then do them off with small tyings or bindings.

idaka ilye laklaba czhulini, the kraalmud went and pierced the sky = the cattle there were in immense number.

uMpiyakhe wihlabze zagrata’imihlela, Mpiyakhe has gone off, or removed to other parts, with all his belongings = wihlaba zalaba.

P. ohlab’geke k’kolela, he who slaughters his own beast is not forbidden = he can do as he likes with his own.

kayihlatshe umensisi, it (the buck) is not stabbed by the one who first rouses it up
i(li)-Hlaba, n. Prickly-aloë, smaller than the um-Hlaba and with leaves covered with prickles, used in the Native dressing of skins; any bitter, strong or pungent thing, as aloes, or by (Native) comparison, strong beer, etc ( = isi-Babane; comp. isi-Hlabakololo); one of a certain regiment formed by Dingane and next after the isi-Kutshatane; soil from a grave, which is sometimes used for purposes of uku-takata, being supposed to cause lung-disease if eaten (= um-Hlabati, i-nTlabati).

um-Hlaba, n. 5. Aloe (Aloe ferox) plant or leaves thereof (which are not prickly, but have thorny edges), which are commonly used by the Native for mixing with snuff to render it more pungent = i-nTlabu. Comp. i(li)-Hlaba [Sw. mshubiri, aloe].

Phr. ukuhlabana umhlabani, bung’umhlabu, the beer is nice, it is like aloes, i.e. is strong, pungent.

um-Hlaba (Hlaba), n. 5. The earth or world (not the soil = um-Hlabati); land, such as might be owned by any particular individual ( = i(li)-Zwe); used (N) for ama-Dhlozi ( = um-Hlabati, i-nTlabati) [Skr. jagat, world; Ar. ard, earth; Gr. plasma, mould; Sw. shumba, land; Mamb. néba].

Hlabahlosi, ukuti (ukuthi), v. Be perfectly satisfactory (of its kind), without defect or fault to be found, as a garment or vessel, singing, talk, and the like.

Ex. kubwelethu kubwelethu ukuti hlabahlosi, with that person there is a screw loose somewhere, it is not all perfectly right.

i(li)-Hlabaledhule (pl. ama-Hlaba-edhule), n. Unprincipled wanderer, who sets up for a short time in one strange kraal then leaves it for another (= i(li)-Hapeshe; cp. um-Shangesha, i(li)-Hambelihlebela; um-Hambambo.

i(li)-Hlabalokumbelwa (Hlabalokumbwelwa), n. = (i(li)-Zwenkande; cp. um-Lanjwana.

isi-Hlabamakondhlwane (Hlabamakondhlwane), n. Certain veldt-herb having a thorny flower and whose leaves are used for ub-Endhle and the roots medicinally for a cough.

isi-Hlabamhloko, n. Any unusual occurrence, supposed to predict a coming um-Hlaba, as when the children set up play-

ing at an isi-Lilo q.v., or mealies send forth filaments from the grains themselves, or when certain birds or insects appear (see i(li)-Bika).

um-Hlabamphuni (s.p.), n. 5. Certain tree, used for making Dingane’s sticks.

i(li)-Hlabamvula, n. (C.N.) = i(li)-Hlabazulu.

Hlabana, v. Fight bravely, as a warrior stabbing right and left in a fight; do bravely, in any deed requiring courage, as when a man attacks and kills a dangerous snake or wild- beast.

i(li)-Hlabantsungulo (used collect.; s.t.), n. Seedling of mealie or any other similarly growing plant (whose seed-leaves pierce through the soil in a sharply pointed twirled-up manner). Cp. isi-Pumpuu.

isi-Hlabane, n. After or second-crop of ama-bele growing out from old or already harvested stalks. See hloba.

Hlabaneka (s.k.), v. Shiver (C.N.) — see hlakanyeke.

ubu-Hlabankomo (loc. ebu-Hlabankomo; s.k.), n. Place just below the left armpit, or spot corresponding thereto in an ox where it is usually stabbled so as to reach the heart.

um-Hlabangubo, n. 5. Prickly seed or seeds of the u-Qadolo weed.

i(li)-Hlabati (Hlabathi), n. Whitish sandy soil; sometimes applied to pure sand (= isi-Hlabati) [At. ile, sand].

isi-Hlabati (Hlabathi), n. Sand, as on the sea-shore; gravel; sometimes applied to sandy soil; an i-buto lesintombi formed by Mpane about the time of his flight into Natal from Dingane.

Phr. unkuthi una ukuhlaba zolekhale, Nkulu is like the sea-sand i.e. is very light complexioned. See um-Hanga.

um-Hlabati (Hlabathi), n. 5. Ground, earth, soil, land; applied to the ama-Dhlozi or those down below, already buried; also to the soil of a grave (= i(li)-Hlaba) which is not touched when hoeing, and is sometimes used for uku-takata = i-nTlabati [Lat. terra, earth; sabulun, sand; Hi. zamin, earth; reta, sand; Ar. ard, earth; tin, soil; Sw. inchi, arthi (from Ar.); Ga. inst; Bo, si; Mor. badi; Her. e-hi].

Ex. ngikatole emkhlabatini, I found in it the soil, or on the earth.

ngikatole pantsi, I found it on the ground (anywhere).

xindlisiswa umhlabati (or ihlaba), he was made to eat, i.e. was poisoned with, grave-
soil — which is supposed to be one of the causes of *i(i)-Xwela* or consumption.

kwa-‘Msunduzi kungene umhlabati wak-o-Bantu, at ‘Msunduzi’s there has got in the earth-people or ama-dhlolo, *i.e.* there is somebody there who is down with pleurisy (*i(i)-Hlabo*) — which is supposed to be caused by the ama-dhlolo.

P. umhlabati kaeunoni, the ground doesn’t get fat (however many are buried in it) — a word of lamentation over a dead friend.

*i(i)-Hlabazu*, *n.* Young bullock of about two years old, with its horns still ‘pointed heavenwards — *i-nTlabisamtimba*.

Hlabela, *v.* = *habelele*.

Hlabela, *v.* Sing, generally (*not properly of a bird = *kala*). Cp. *hube*.

isi-Hlabelele, *n.* Song of childhood, which almost every mother invents for her child, and which is sung during infancy, at the time of first menstruation and marriage; (M) song, hymn, psalm (fr. verb *hlabelela*). Comp. *isi-Takazelo;* *i(i)-Gamu;* *(i(i))-Hubo*.

um-Hlabelo, *n.* A. Any medicine used for ‘rubbing in’ to remedy a fracture, sprain, or snake-bite.

Hlabesa, *v.* (C.N.) = *hlebesa*.

Hlabisa, *v.* Make to slaughter *i.e.* present to a person (acc.) a beast (acc. or with *nga*) for slaughtering, as *e.g.* when he comes on a visit to the kraal; hence, present with, generally, even with things (with *nga* or acc.) which do not require killing, as a blanket.

Ex. *kukona, yini, umuntu ofikayo, anga-hlabesise u* lato ma? is there then any person who arrives (on a visit) and is not presented with something?

isi-Hlabo, *n.* Small piece of wood having iron points or nails knocked in and used for scraping skins (= *i-nDhlwan-dhlwa*; fork, for eating meat.

i(iu)-Hlabo, *n.* Sharp piercing pain in the side near the breast — a symptom of pleurisy and pleurodynia and supposed to be caused by the *ama-dhlolo* (*isi-Bobo;* see *bokodua*); footprint of a hoofed animal (N. = *i(i)-Sondo*).

um-Hlabamkhonde (*Hlabamkhonde*), *n.* 5. Person looking fixedly downward, from fear, etc. (C.N.). See *um-Konde*.

Hlafu, ukuti (*ukuthi*), *v.* = *ukuti fahla*.

Hlafaza, *v.* = *faflaza*.

Hlafu hlafu, ukuti (*ukuthi*), *v.* = *hla-

Hlafufuhlafu (*no sing*), *n.* Grain merely broken up or very coarsely ground on the stone (= *i-nQanu-qanu*); garment worn or moth-eaten into rags (== *ama-Dhlawudhlawu*). See *hlafuza*.

Hlafuna, *v.* Chew or masticate anything (acc.) in the mouth; wear out clothes (acc.) in an unduly short time; rate a person (acc.) soundly, ‘give it to him’ with words (ep. *dhlavuzi*) [Sw. Bo. *tahuna;* Her. *tahuna*].

Phr. ongeua *sigenu sentelabati nyekuhlahapon-eyija*, who hasn’t a piece of land (of his own) will eat his mealie-grains while running, *i.e.* won’t have a place where he can even sit down and enjoy his food.

Hlafunela, *v.* Put a person (acc.) up to anything by advice or suggestion, as a young-man to take a particular girl or a man as to what he should say at his defence. Comp. *hendelele;* *nikaza*.

Hlafka, *v.* Merely break up or grind coarsely grain (acc.) on the stone, as a lazy girl only half grinding (== *gqakaza*); tear about into holes, as a careless boy his clothes (acc.) or the moth when eating them (= *dhlavuza*).

Hlahla, *v.* Cut anything (acc.) with a clear chopping blow; hence, chop up, as a slaughtered ox by chopping the bone-joints (= *hlahlela*); chop down, as a tree or tree branch; chop off, as sugar-cane or *imfe*, when collecting it from the field; deal a person (acc.) a heavy blow causing on open wound (*i-nGozi*) on the head; open a painful bruise (*i-nGozi*), by dealing it a brisk slitting-cut with a very sharp knife; divide off, as a captain his regiment into troops (acc.); open out, disclose, as the sky does the sun (acc.) when it cuts asunder the clouds and allows it to appear; be or become clear, bright, without obscurity of colour, as water when it ‘cuts itself off’ from the sediment *i.e.* when the sediment has settled (= *cwabu*), or Kafir-corn that has grown fine clear-tinted grains (used in perf.); make so clear or bright, as a good calabash is supposed to make the whey (acc.) by well separating off the curds, leaving a pure serum (ep. *hlweng*); put on nodes or joints (acc.), as an *imfe* plant does from below after attaining the height of about two feet [Her. *heha*, chop off; *hahiza*, chop up; Sw. *kata*, *chanja*, chop].

Ex. *nyiyukubnya, amunzi* ca'ehlahhlile, I shall return when it (the water) has already settled or become clear.

*mahle la'mahle, ahlahhlile*, this Kafir-corn is nice, having clear-coloured grains.

*yaseiyisuka induna, yahlahla amariyo*, then the captain went and separated off the various sections (of the regiment).
wamhlahla  ngoxi ekanda, he cut him a wound on the head.
"seliyakhala dongo, it (the sky) is now putting the clouds aside, and letting the sun come out.

i(li)-Hlahla, n. A ‘chopping’ i.e. a branch of a tree, portion of a bush, and the like, when chopped off or away for any purpose, as the bush-choppings left when one clears a spot for ploughing, the portion of a bush with which one might block up a pathway, or the branches which one chops off in the bush for making or wattling a kraal-fence. Comp. isi-Hlahla.

is-i-Hlahla, n. Bush i.e. a single small tree; a small ‘bush’ or clump of small trees isolated together on the veldt; that spot, generally a bush, though sometimes a river-side or open veldt, where the bridal-party assemble to dress themselves or put on their finery on the morning before a wedding-dance [Sw. ki-chaka, thicket].

Phr. "wamotelo esiibhlekani (or ndhlele), she got him (the child) in a bush (or on the veldt) i.e. by illegitimate intercourse. See um-Langewana.

P. isibhlela asiyingele, the bush (to which you run for shelter) is not defiled with ordure = don’t speak ill of him who has befriended you.

um-Hlahlahla, n. 5. Certain tree (C.N.).

um-Hlahlakwaba, n. 5. Certain tree (Bridelia micrantha) (N).

Hlahlamela, v. Come across anything good (acc.) by luck, by chance or unexpected good-fortune, as beer in a kraal, money on the road or a lost thing long sought for and unfound; come down upon one (acc.) by luck or chance, as any good fortune, or bad, as an accident or other misfortune; hence, passive, hlahlanye-lwa, be come down upon by, take the chances of, risk, as a traveller dangers (acc.). See i-nTlahla.

Ex. ngapambuka, ngati, ngiyakuela iyega-yi, ngase-siyahlakwabana iyama, I went aside (into a kraal), thinking I would ask a pinch of snuff, when I had the good fortune to come across meat.

ngati ngiyagoluka, ufentu sengimhlahlamela, as I was returning home, suddenly I chanced by good luck upon him.

isibhleka ngakhumbona,ingozi isibhlela-mele, we shall simply travel on ahead, and let the danger come down upon us by luck; shall chance the danger.

isibhleka ivuwe, sibhlahlayelwe ingoxi, we shall go with you and be come down upon by luck by any danger, i.e. and will chance or run the risk of any danger.
Ex. utshwala bus'ohlakeni, the beer is in the reed-hut.

Hlakahla (s. k.), v. Cut apart, as the bones (acc.) of a slaughtered beast at the joints, or the two sides of a Native hut (acc.) when removing it in two sections; open out, so as to see, or be seen, clearly, as a complicated affair (acc.) or a person's dense head (acc.) by explaining to him [akin to hlakaza].

Ex. uMangula uyakusilakalala le'eNdaba, the whiteman will explain to us this matter. izibalo lezi ziyalakalaha amakanda, this arithmetic opens out our heads, dispels their density.

u(lu)-Hlakahla (sometimes plur. i-nTlakahla; s. k.), n. Spittle dried round the mouth after sleep (comp. ama-Kotokoto); the spongy-bones at the back of the nose internally; yield-plant whose large bulboos root is used as an isi-Hlambizo.

ama-Hlakahla (no sing., s. k.), n. Tatters, thing all in rags or ragged disorder, as a ragged coat, sleeping-mat falling to bits from wear, or thatch on a hut all knocked about in disorder; untidiness, dirty disorder, generally, as rubbish lying about a hut, or dried food and dirt on the unwashed face of a child = ama-Hlakaru, i-nTlakantlaka, ama-Hlikhiliki.

Hlakalisa (s. k.), v. = citisa.

Hlakaka (s. k.), v. = hlakazeka.

isi-Hlakala (s. k.), n. Wrist. Comp. i(li)-Qakala [Her. e-ngaha, wrist].

Hlakalala, ukuti (ukuthi; s. k.), v. Be disorderly scattered about, all in confusion, as things thrown about, or people engaged in a general quarrel or commotion = ukuti xakalala.

ubu-Hlakalala (s. k.), n. Disorderly scattering about in all directions, confusion, commotion, as of things thrown about, or of people quarrelling or bustling about = ubu-Xakalala.

isi-Hlakalane (s. k.), n. Pain in the wrist from grinding – supposedly caused by the fact of a 'boy' having previously ground on the stone.

i(li)-Hlakani (s. k.), n. Crafty, cunning individual = i(li)-Qili. See qina.

ubu-Hlakani (s. k.), n. Craftiness, cunning = ubu-Qili.

Hlakanipa (Hlakanipha), v. Be smart intellectually, in any sense; be wise, sensible, prudent, in one's actions or judgement; be skillful, clever, in matters of work; be smart, bright, sharp, lively, not dull-minded or stupid, as a smart boy or servant, or a dog; be cautious, wary, on the look out, as for dangers or sudden occurrences (= xwuya); reach the age of reason i.e. begin to show sense and mental brightness, as a child of about seven years of age; become brighter in spirits, as a sick person recovering from a crisis (mostly used in perf.). Comp. qina; evesesha [lit. hagen, wise; Sw. angulita, cautious]; Her. ekaqi, watchful.

Ex. woz'ahlakazile belo, he will of course come to get more sense (as he grows older).

Phr. intombi ka'Hambanobaba iile, igi layo kolihlakanipile, Hambanoba's daughter is half-asleep (of a dull, sleepy-minded nature), her blood (or vitality) is not lively or animated

ahlakanipile uyiHlakanipile, he is sharp on one side, like a knife, i.e. he is only half sharp; intelligent enough in some respects, stupid in others.

ahlakanipile ukukwenzile, he is sharp by his eyes, like an un-Popo q. v. = he looks sharp enough, but it is all eyes, he being really stupid and dull.

Hlankanipela (Hlakaniphekela), v. Be smart, sharp, clever, etc., in regard to; be cautious of, on the look out for any thing (acc.)

Ex. uku-'i-hlankanipela, to have one's wits about one, take care of oneself.

um-Hlakanya (s. k.), n. 5. Large white maggot-like wood-grub, frequently found embedded in fire-wood, and eaten by some Natives.

Hlankaneya (s. k.), v. = qakanyeke.

u(lu)-Hlakasha (s. k.), n. = u(lu)-Hlasha.

isi-Hlakatsha (s. k.; s. t.), n. = isi-Hlangatsa.

isi-Hlakaviti (Hlakavithi), n. = isi-Hlakavu; i-nTlakaviti.

ama-Hlakavu (no sing.; s. k.), n. Tatters, thing all fallen to bits, in ragged disorder, as a worn-out sleeping-mat, ragged isidwaba, or dilapidated hut = ama-Dhlanuvhu, ama-Hlakalaka [Her. on-kuku, rags].

isi-Hlakavu (s. k.), n. Sleeping-mat, isidwaba, or garment generally, all fallen to bits, in tatters = isi-Hlakaviti, ama-Hlakavu, isi-Dhlanuvhu, i-nTlakavu.

Hlakaza (s. k.), v. Scatter about, disperse, as one might when throwing about a lot of things (ace.), or a dog a flock of sheep; take to pieces, knock to pieces, as a man might an old house or box (ace.), or large piece of furniture for transport (= hlikiza); pull raggedly
about, put in disorder, as a lot of clothes (acc) arranged on shelves (= hilikiza); grind mealies (acc.), etc., very coarsely, merely breaking up the grains (= gqakaza); apportion out one's property (acc.), as a dying man does among his sons (= abu); divide out the whole brew of beer (acc.) from the imbiza into other smaller storing vessels previous to the drink (when direct from the imbiza into the drinking pots or isi-nKamba = tunga); spread about, as a report or secret (acc.). Comp. sakaza.

Hlakazeka (s. k.), c. Get scattered about, dispersed, taken to pieces, etc., as above. Comp. sakazeza.

Ex. sebehlakasechile, they (the crowd) have already dispersed.

skevhlahazeka neswe loupke, it has now got published abroad all over the country.

isi-Hlakoti (Hlakothi), n. Red-currant Tree (Rhhus villosa), having edible berries, and heart-wood ruby red. Comp. i-nTlokushe.

Hlakula (s. k.), v. Weed with the hoe, clear of weeds by hoeing, as a mealie-field (acc.), or the weeds therein (not to clear off weeds in a yard by chipping them off at the top with a hoe = centa; nor yet by pulling them up with the hand = sipula) [Her. zukura, to weed].

Phr. nGudu sengamtha, ngaze ngamhlakula, as to Gudu, I have by this ploughed him and weeded him = I have come to know him through and through.

um-Hlakuva (s. k.), n. 5. Castor-oil bush (Ricinus communis).

u(lu)-Hlakuva (s. k.), n. Castor-oil seed i.e. stone inside the pod = i-nTlakuva.

Phr. umqenza umpana winlakuva, you treat me with contempt, make me out an old castor-oil-seed pot (because this pot was regarded as a thing of no importance, being kept outside, never in the hut).

N.B. The old women used originally to press oil from these seeds, after first drying and heating them. The oil was used chiefly for the smear of skin-kilts, also for the ears of children with a scrofulous flow.

Hlala (perf. hilalile; static perf. helze), v. Stay, remain, stop; reside, dwell, live; sit; settle, perch, as a bird on a tree; settle, as a disease in any particular part of the body (locative); become settled upon or fixed in a person (acc.), as might any disease when becoming chronic; rest idle, without service or occupation, as an idle man, or a domestic article of no present use; bring an accusation against another (acc.), inform against him privately or behind his back (= ceba, zekceroa) [Skr. kshi, dwell; Heb. shabath, to rest; Ar. "azad, stay; Ang. Go. and most other East Afr. Bantu langs. kala; Ngu. etc. ikala; Her. kara; Ru. hawa; Gu. jikawa; Ga. tula].

Ex. nhlala kona, he lives or stays there i.e. is putting up there at the present — of a kraal-owner it would be said nake kona, he lives or has built there.

ahlalile, he is still there; usahlale, he is still living.

siblezi kabi kule'ndawo, we live uncomfortably, unhappily in this place.

kusableziwe kita, it is still lived at our place i.e. all is so far well.

kosihlahe mu'muntu ke'sihlalo, kawihlala 'munu lyo'mhlhu, this chair is not sat upon or used by anybody, that but is not lived in or occupied by anyone.

bangeze bakhala kona, they will never remain there.

ukhulala kromuntu kulo'mhlabo kakhugakanani, a person's staying or life on this earth is not long.

imhlezi intole emadloveni, a chronic weakness has settled in his knees.

umfana iye uhalaleva y'intombazana ku'yiise, the boy was informed against by the girl to her father.

intombazana iye yakhala umfana ku'yiise, the girl went and informed against the boy to his father.

Phr. kusasilezi embonjeni, it (the affliction) sits upon his nose — said of a person who is worried with some ever-present affliction of which he can never free himself, as a father or mother who has been thoroughly disgraced by the immoralities of a daughter whom he is naturally unable to expel from the kraal, and so must always bear the sight of her and the shame of her doings.

uhleziwe ihtable embhane, he is sat upon by a live-ember on his back, i.e. has to bear some persistently worrying affliction, as a guilty prisoner awaiting his trial.

siblezi emungini, we sit in the water, i.e. in a state of discomforting anxiety, as with a sick person in a critical state, some ruined disaster, etc. Cp. i-nGebe (Appendix).

umhlabo uhloka umkhuhlabo kwa'uke, the sitting-person (lazy, etc.) will enjoy his sitting (and that is all; he will gain nothing else thereby) — as might be said of an indolent person who does no profitable work and so remains ever in need.

i(ili)-Hlala (Hlala), n. Fruit of the um-`Hlala tree, the pulp of which is eaten; large sized calabash for holding grease (comp. um-Fuma; um-Gywakwini); handsome, sleek-bodied young person, boy or girl.
um-Hlāla (Hlaala), n. 5. Small coast tree (Strychnos spinosa), akin to the nux-vomica tree. Cp. um-Gulugwza.

um-Hlalajuba, n. 5. Certain white-wooded forest-tree = um-Mbila.

isi-Hlakakaya (Hlakakaya), n. Stay-at-home, seldom visiting, never going up to the chief's place, etc., from indolence, sickness, or other cause. Cp. isi-Hlalamandawonye.

isi-Hlalamahlangeni, n. Certain bird frequentingready places = is-Angeesheza.

um-Hlalamakwaba (Hlalamakwaba), n. 5. = um-Hlalimakwaba (N).

isi-Hlalandawonye, n. Indolent, inactive person, always 'sitting down in the same place' instead of going about working, etc. Cp. isi-Hlalakaya.

P. isihlandawonye sodile amajwabu, the sitter-in-the-one-place ate the skin-scrapings & had nothing better by reason of his indolence.

i(i)-Hlalane, n. Certain tree, having an extremely hard wood.

u or i(i)-Hlalankosi (s. k.), n. Kraal or hut where the chief is residing, royal kraal or hut (C.N.).

i(i)-Hlanyathi (Hlanyathi), n. Tick-bird or Ox-pecker, of which there are two kinds, the Common Ox-pecker (Buphaga erythrorhyncha) and the African Ox-pecker (B. Africana)—the former very frequently seen pecking the ticks from cattle.

um-Hlanyathi (Hlanyathi), n. 5. Certain tree in the bush-veldt.

um-Hlapantsi (Hlapantsi), n. 5. A lazy lounging about, with nothing to do (comp. dicizeka); kind of string trap.

Ex. badiha umohlapantsi, they enjoy a life of sweet indolence, merely lounging about.

um-Hlaqa (Hlaqa), n. 5. Utterly destitute person, without cattle, wife, or children = um-Pangqolo, i-Mphabanga, um-Hene.

ubu-Hlaqa (Hlaqa), n. State of utter destitution.

Ex. isitha sami sesihlel i ubuhlaqa, my snuff-box is quite empty.

izwe sithilel i ubuhlaqa, the land is now quite destitute (of cattle, crops from locusts, etc.)

Hlalela, n. Wait for, await, as a person waiting for another (ace.) to arrive (= linda); wait a few minutes for the cow (ace.) while the calf sucks, in order to milk her a second time; also (C.N.) = konya.

Ex. ukwi-zilhalela, to live for oneself, minding one's own business.

um-Hlaleli, n. I. (C.N.) = um-Kongi.

i(i)-Hlali, n. Herb whose roots are mixed with the flesh of a kingfisher (isi-Vaba) and used as a love-charm (C.N.).


u(i)-Hlali, n. = u(i)-Hlalu.

um-Hlalimakwaba or kwababa (Hlalimakwaba), n. 5. Certain coast-tree (Brithelia mieranthra), bearing dark-coloured non-edible berries (N).

Hlalisa, n. Help or make to stay or remain, make to sit, seat a person (ace.); delay, keep, a person (ace.); cause to live pleasantly or unpleasantly (kahle or kabi), as by good or bad treatment; place a thing (ace.) so as to stand, stand it; cause a betrothed girl (ace.) to remain a few days in the young-man's kraal when she surreptitiously visits there during the period of courting (see vimbizela).

Ex. ihlalise kahle, make it (the milk-calabash) stand properly.

ubhlalisa okwomlungu, he lives like a white-man.

isi-Hlalo, n. Seat, of any kind; long length of inDuli matting which when rolled up formed a seat for the Zulu king when sitting among his councillors; hence, chair, bench, saddle, etc.

Ex. kuNkempa isihlalo sobukosi, they are contending for the royal roll-of-matting, chair of state, or throne.

u(i)-Hlalu (no pltr.), n. Small stones in a loose separated state (and of any size up to about an inch), lying upon the surface, or forming the sub-soil in some districts; any similar small hard substances lying about the ground, such as might feel uncomfortable to the bare feet in walking = u(i)-Hlali [akin to ubu-Hlulu].

ubu-Hlalu, n. Bead, or beads [Bo. salu; Kag. usala; Ngu. Zs. uxor; Sw. ushanga; Go. sanga; Her. o-hanga, metal-head].

Phr. ububhlulumbenyuka, fly's beads — the eggs of some insect found adhering, like a string of white beads, to a stick or blade of grass.

ubuhlulumbenyuka, frog's spawn.

Hlaluka (s. k.), n. Appear, come in sight (= gamuka); turn up, come to light, as a thing that had been lost; come up, as a young plant just peeping through the soil. Comp. ukuti qalu, ukuti qamu,
ukuti paqa, ukuti qangalazi, bonaku-la.

ama-Hlaluhlulu, n. = ama-Nlatanitlalu; also ama-Hlaluhlulu.

ulu-Hlawane, n. Blue-flowering shrub, growing in the coast bush-country and which only flowers after long periods; (C.N.) a kind of grass.

Phr. lukuhlele ukhulale, kwoba indhala, the ukhulale has flowered, there is going to be a famine.

isi-Hlama, n. Ordure adhering to a child’s body after a stool.

Hlamba (Hlaambha), v. Wash the hands (acc. = geza, hlanza); wash, metaphorically, in various senses, as below, connected with the burial of a person (= hlanza); swim (comp.iti-Damu, i-nTiki) [akin to hluza, hlambulula — MZT. samba; Kal. shamba; Chw. thlapa].

Phr. intiixiyo iygkhamba, my stomach is turning i.e. is causing an unusual flow of saliva in the mouth (previous to vomiting).

N.B. As soon as possible after the burial of a person, perhaps on the day following, it is customary ‘to wash the hands’ (uku-hlamb e-xamhla) of those who have been engaged at the burial by slaughtering for them a beast of some kind. They do this, furthermore, ‘to wash the dead man’ (uku-hlamba in a very pleasant manner out of their memory (at least as far as the present very unpalatable circumstance is concerned), and to remove from themselves any mental depression or ‘darkness’ (uku-susa umngama womuntu ofele) produced by a death in the kraal, and any defamation or restrictions which tradition has associated with the burial of a person. After this performance, at which, moreover, various aha-kahala or wood-medicines are nibbled for ‘strengthening’ purposes, the family party may with easy minds disperse for their several homes or return to their daily avocations.

And yet not fully so; for there is still a ‘full month’ (umhlamba wenyanga) of mourning to be religiously observed, during which the little children must refrain from singing songs, and the young men and girls deny themselves the pleasure of putting on finery or of attending wedding-dances or hunts, although, of course, the male portion of them will scarcely be expected to deny itself the happiness of participation in any local beer-drink that may occur during the period.

At the conclusion of the month of mourning, should the deceased have been a man, or, in some localities, a chief wife, the ili-Hlamba has to be performed. This is another washing of the spears (uku-hlamba imi-konto), which, from disuse during the period of mourning, must be naturally supposed to have grown somewhat rusty and must now be cleaned by the slaughtering of an ox or other beast. And to make the washing still more complete, abundance of beer is prepared and a hunt organised among the neighbours, so that the supply of meat may be yet more increased.

The spears and everything else having been now duly washed, the family may go out of mourning. The widows, however, have a little feast or ‘washing’ all to themselves about a month after the ili-Hlamba, and called the uku-hlamba abofelwaqaizi; and after the lapse of still another month or thereabout, there is the uku-buyisa idiholozi (the bringing home of the spirit of the deceased) — it having been hitherto endibhe or entelbeni (outside the open, on the veldt) — when the present head of the kraal must slaughter another beast, none of the flesh of which may be removed from the kraal, lest perchance the spirit depart with it!

isi-Hlamba (Hlaambha), n. Bad name or reputation, consequent upon being charged with something deprecative or dishonouring to one’s character = isi-Tuko. Cp. i-nTlamba [Her. yambiura, to abuse].

Ex. uesihlamba pakati kwabantu, he has a dishonoured or disgraced name among the Natives.

wangitela isilamba kwabantu, he threw upon me a disgracing charge before the people i.e. gave me a bad name, or brought me in ill repute among them.

um-Hlamba (Hlambha), n. 5. Single string of threaded tobacco-leaves, or small bundles of leaves, hung up to dry.

Hlambalaza (Hlambhalaza), v. Abuse with disgracing epithets, such as will injure the reputation (N); also = hlbambalaza.

Hlambalazela (Hlambhalazela), v. Go with bare (i.e. unwrapped) bodies (although covered about the loins), as men and boys generally do, or girls at a dance = gunguzwa. Comp. naqina, bushwela; qungquhiza, dindliza.

um-Hlambamansi (Hlaambhamansi), n. 5. Tree (Rauwolfia Natalensis or Tabernamontana ventricosa) in coast bush-country, whose soft wood is used for making food-utensils and its bark as medicine for the eruptive fevers.

um-Hlambamasi (Hlaambhamasi), n. 5. = um-Hlambamansi.

isi-Hlambeko (Hlaambheko), n. Infusion of certain plants, as ulu)-Hlakahla, etc., kept covered up in a pot by a pregnant
woman and from which she drinks a spoonful now and then during the latter months of her pregnancy, which the medicine is supposed to render successful, with rapid delivery, etc. This medicine must not be looked upon by any person, otherwise the child will take the likeness of that person—the reflection in the water being presumably swallowed by the woman in the drinking and transferred to the child!

i(li)-Hlambi (Hlambhi), n. Flock of birds, such as come at once into a corn-field; sometimes applied to a small collection or herd of cattle. Cp. um-Hlambi.

isi-Hlambi (Hlambhi), n. Short sleep or nap (say of an hour or two—with ukutata or tola), such as one might take after arrival from a fatiguing journey, or one of the separate 'sleeps' that make up the broken rest of a night (comp. isi-Hlwaati); heavy shower of rain (with ukwenzisa or uku-na), as from a rain-cloud passing overhead (comp. i(li)-Piko); also um-Hlamba.

um-Hlambi (Hlambhi), n. 5. Herd, flock, or troop, of cattle (properly not less than twenty about), sheep, horses, etc. (comp. um-Ngwantsi, i(li)-Qabi); flock of birds, as when migrating.

Phr. izoshe, yaze ya'nhlambi wa'ntono, it (the imp) drove them along, till they became all mixed up together in one confused mass with them.

um'w'nhlambi ka'Zahsile, he is the herd of Mr. Mind-himself—may be said of one who is dependant on nobody, his own master; or by way of reproof, of a wayward, self-willed child.

u-Hlambihloshane (Hlambhloshane), n. Veldt-daisy with a large white or yellow flower, and whose leaves are used as an i(li)-Kambi for stomach-ache and are also placed upside down on the path during rain so as to make it clear up; another veldt-plant with large white everlasting-flower. See u-Hlangotho-

Hlambisa (Hlaambhisa), v. Make to wash the hands, or swim.

N.B. A woman whose child has died, assembles together all the other children of the kraal, and makes them wash their hands with ashes (azibambise ngomlota).

i(li)-Hlampo (Hlambho), n. Custom of 'washing the spears' (uku-hlampo imikonto) at the conclusion of the month's mourning following the death of a person. See uku-hlamba.

Ex. abanye kabalipumi ilambo lomfazi, some people don't send out an ilambo-hunt for a woman.

isi-Hlambho (Hlaambbo), n. Low flat piece of meadow-land with a damp soil, from its position as a drain to hills or Kloofs. Comp. i-mFunda.

Hlambuluka (Hlambhuluka), v. Get made thin, be thin (not thick or thickened) by the addition of extra liquid (water, milk, etc.), as porridge, isi-jingi, or similar food (comp. jigisa, hlaziya); get made 'thin' i.e. get made lose their denseness, as the evidence or words of a person by further elucidation; get freed, released from some physical or mental defectiveness that has temporarily got hold of a person, so that he 'becomes himself' or 'becomes a man' again, as when a man brightens up bodily and mentally upon recovering from a serious illness, or when regaining his serenity of mind after a temporary insanity, or when getting freed from the depression of spirits that accompanies affliction, or a child when it attains the use of reason and so becomes an umunutu or intelligent being, or a young person growing out of his disposition to shyness, or a young man becoming released (by charms, etc.) from his hitherto unpopularity among the girls; become or get made 'thin' as to one's friendship towards another, becoming no longer a 'thick' or 'fast' friend; come out freed and 'refined' from the dross and imperfections of the initiatory stages, as an um-ngoma who has completed the process of initiation; make the body thin and ungraspable, i.e. wriggle about, as a frightened infant might in the hands of a stranger, or as a boy might when playfully struggling against a comrade who has caught him and seeks to get at any certain part of the body (in all cases commonly used in perf.) [Her. rambuka, make thin].

Hlambulula (Hlambhulula), v. Make thin, to thin (i.e. render unthickened, loose), as porridge (ace.), etc., as above; make 'thin' i.e. to lose their denseness, as a person's unintelligible words (ace.), as above; make a person (ace.) free, loose, unbound, in regard to any physical or mental defectiveness under which he has been temporarily labouring, as above; make a person (ace.) 'thin' or loose in his friendship, so as to be no longer a 'fast' or 'thick' friend; make come out free and refined of dross and imperfection, as an um-ngoma (ace.) from the process of initiation [Her. rambuza, make thin].
Ex. am'azi uma ehlunjuleka yini. I don't know what has caused his friendship to slacken.

Hlamuka (s.k.), v. Bolt, run away, break away from, as a horse from a traveller (acc. or kut) when off-saddled on the veldt, or a prisoner when he has suddenly eluded the supervision of the guards (acc. or kut). Comp. hlubuka [Her. saruka, run off].

(i-li)-Hlamvu, n. Small branch i.e. a single stick from a tree with its connected branchlets and covered with leaves, and of any size up to such as can be conveniently wielded by both hands when fire-bearing (comp. i-lii-Gatsha; i-lii-Hlandhla); medicine used to make a woman who has hitherto had only female children, now bear male.

u(u)-Hlümvu (Hlaamvu), n. Single grain, berry, pip, stone of fruit, (less freq.) fruit itself, coin, or small body of similar kind; single separate particle of such as go to make up the mass; hence, a single word, saying, sentence, syllable; detail, point, of an affair = i-nHlümvu.

Ex. ngodhla inyama yalo, uhlane ucetshane, ngayishengiso uhlanke obucapatikile kulo, I ate the pulp of one fruit (as of plums) and threw away the stone that was inside of it.

u-Ngcinika uhlanke loka'mpondo, he gave me a pound-piece or sovereign.

(i-li)-Hlanekezela, n. (loc. ehlane), n. An uninhabited country, wilderness; a solitary place, quiet corner where there is no fear of being seen (cp. i-lii-Hlola; isi-Sulu) [Sw. jangwa, makame, desert].

Ex. asifane uhlane, let us look for a place where we shall be alone, a secluded spot.

HLA

Hlanekezela (s.k.), v. Invert, generally; hence, turn inside out, as a coat (acc.); turn under side up, as a mat; turn upside down, as a pot; misstate, distort, a person's words or the details of an affair = pendukuzele, hlanezela [Her. tanawura, turn upside down].

HLA

Hlanezela, v. = hlanekezela.

(i-li)-Hlanga, n. Harvested-field in which the corn-stalks or stubble is still standing; wasteful giver, extravagantly generous, giving away all that he has, so that he and his have to suffer (comp. i-lii-Hlapalapa, i-lii-Citicici, citica); (C.N.) = (i-li)-Hatanga.

Ex. ebusika izinkono zikhala umahlanga (or umuhamleni), in the winter the cattle eat off the stubble (or in the stubble-fields).

Phr. umaduna uMhlanga lezedikhu, Maduna is a harvested dhlubu-field (which yields np all its abundance of food and keeps back not a stalk for itself — the surface leaves of the plant having first to be pulled out before coming to the nut underground) = he is prodigally or wastefully liberal, giving away all he has and then remaining with nothing himself.

HLA

Hlunga (collect.), n. 5. Reed, or reeds of any kind; reed-bed, reedy-place, as in a river. Comp. isi-Qandolo; i-lii-Shani; i-liQivilwane [Gr. kanna, reed; Ga. bandla].

u(u)-Hlenga (Hlaanga), n. = i-nTlanga.
u(lu)-Hlanga, n. Dry stalk (i.e. with greeness off and internal moisture dried up) of the mealie, mabele, or similar plant (c.p. ili-Zele); reed snuff-box, of various kinds; column of the throat (u-hlanga lwompimbo), which is caught hold of when throttling a person (c.p. ili-Nkunaka; ili-Laka); original stem or stock from which mankind generally is supposed to have taken its rise, from which it, like an ear of corn, has been produced or grown forth; stem or stock (i.e. particular house or family) from which a clan or tribe has taken its rise; genealogy or pedigree, of any family or house; dynasty; body of a person when it has lost its glossy, fresh-looking appearance through ill health or age (c.p. ili-Zele).

Ex. inkosiyokhlanga, an hereditary chief, of the old original stock.

amakosi aseGipite akwaba yikhlanga bunye, the kings of Egypt were not all of the same line or dynasty.

uNkulunkulu waxabula abantu ohlangeni, Nkulunkulu made men grow forth from the original stem or stock (that produced them), i.e. in our speech, He made them.

Phr. kube ithlanga zinuka namazvi, it will be a matter of the stubble going off with the flood — it will be a case where nothing will help, where all effort will be powerless to stay the course of events, the disease, etc.

P. aku'hlanga kwalabana lodwa, there is no corn-stalk that forsok itself — people of the same stock will always stick together; blood is thicker than water. See um-Xileni.

Hlangabeza, v. Go, or come, to meet a person (acc.) coming.

Ex. ngiyakukulhlangabeza euLalazi, I shall meet you at the umLalazi.

Hlangabezana, v. Go to meet one another (with na), meet one another half-way; meet or answer one another, as the different choirs or parts in a Native song.


Hlangana, v. Come together, meet together, assemble, as a number of people or cattle collecting in one place (in this and other senses often in perf. hlangene); come together, join, unite (intrans.), as the two ends of a belt, or one article when brought into connection with another (with na); come together with i.e. meet a person (with na), as when walking down the street; meet with, come across, as any unexpected object or occurrence; come or be in close contact, be thick together, or compressed, as mealie-plants in a field or sleepers in a hut (used in perf. = mingana, cinana); be compact, drawn firmly together, as a close-grained wood, the close texture of a cloth, or a firmly built hut (in perf.); be thick or dense, as a fog, or (metaphor.) a confused combination of noisy sound (in perf.); be full, be fully made up (as to quantity), as an ishumi or dozen, or as the moon when full (in perf.); agree with, fit in with, correspond, as the different parts of any structure, or the evidence of different witnesses (in perf.); join together in friendship, associate with, as a man with a neighbour, or a boy with a companion (in perf.). Join together by word, come to an agreement or mutual understanding, as regarding a matter of purchase; come together, either encounter one another, or join in conflict, as two impis; have sexual connexion (of human-beings, and legitimately or not — comp. lalwa). Comp. buhlangana, butana [Skr. guana-s, band, crowd; Ar. illamm, be gathered together; Lat. tango, I touch; Chw. thlakana, meet; Sw. changanya, join, combine; Bo. hanganya, mix; Her. hanga, join; hangana, meet together].

Ex. babuna bhlangana, they afterwards made it up (after an estrangement).

eckublangene isicokolo. samadoda, nabo-fazi, it is now joined in one solid mass, the confused hubbub of the men, and the women.

amagama abo kawublangene, their evidence does not fit in together or correspond.

Hlanganela, v. Commonly hlanganyel, q.v.

Hlanganisa, v. Make come i.e. bring together, make meet together, assemble (trans.), as above; join (trans.), unite, connect, as above; make be in close contact, put thickly or close together; compress, confine, as above; close in upon (acc.), surround, as a hunting-party, or one impi another; add together, one thing or number (acc.) with another; make up fully, as a dozen, or the required lobola cattle; make join or bring together in friendship, or associate with, as above; make up, form, an agreement or plan (acc.); contribute a word (acc.) of advice or proposition as to the general making up of any scheme; bring together in battle, cause to engage, as two impis; bring together the clouds (ama-Fir), as the sky (i-Zulu) when making up for rain. Comp. bangu; butanisa.

Ex. umxi ku'Ndabambi sowsahlanganisi-ve, the kraal of Ndabambi (deceased) has
now been united (with that of his brother) i.e. has already been entered (ngena) by this latter for the purpose of raising up seed for his deceased brother.

bate besati ukubuka, basebhehlanganisa ngowagwababa, they had no sooner looked (at the dancing-party) than they all joined (their eyes) together regarding Gwababa, i.e. they all turned their gaze of admiration together on him.

ingulube yami ikwe yahlanganiswa ishumi, my pig has cried out (like a man when showing off at the yiqa dance, and shouting in self-adulation, saying, There you are!) and made up a full ten, i.e. has given birth to a litter of ten — the kuza in this case is really on the part of the speaker, though attributed to the pig.

um-Hlanganiso, n. 5. First coming together or beginning of an engagement between two conflicting parties. Cp. ama-Nqena.

Ex. wacaywa ehlanyane, he was stabbed right at the start.


Hlanganyela, v. Join together against, as a number of people uniting in an attack on another person (ace.); join together for (doing something) with (somebody else) i.e. take part with him in doing something.

Ex. bantu-hlanganina, they attacked him in a body.

angifani ukuba ladlangangele ukudlala (or ukudlala) nabani, I don’t want that they (certain other boys) participate or join together in the food (or sports) along with mine (or my boys).

isi-Hlangatsha (s.t.), n. Person of hardy, healthy constitution, who never gets sick.

u(i)-Hlangoti (Hlangothi), n. Side of the body, from shoulder down the legs; hence, side or flank generally (though the use is mostly confined to long double-sided things), as of a krala, limb, tree, or board (comp. ili-Cala, is-Andhla); one ‘side’ of a regiment i.e. those who occupied the one or other half of the military-kaala, and who consequently included several sections or isi-Gaba. [Sw. upande, flank; Her. kongotwe, the opposite side].

Phr. n. phlangotyi, he is dead (as to) one side i.e. is paralysed on one side of the body.

Hlungu, ukuti (ukuthi), v. Give a single wipe or brush at anything (ace.) with the hand, etc., as at a particle of dust on one’s coat (= hlanguka); get so wiped or brushed off (= hlanguleka, hlanguka).

isi-Hlungu, n. War-shield (cp. ili-Hawu; ili-Hubelo); white of the eyeball, as below [Sw. kigao, shield; Her. oru-vao].

Phr. ukw-leka ugesihlungu zamehlo, to look with the whites of the eyes i.e. with the eyeballs turned up (as one approaching death).

umloko u-sihlungu sokuzikele, the mouth is a shield for protecting oneself (used by women).

Hlangu hlungu, ukutini (ukuthi), v. Fly off helter-skelter, scamper off in all directions = ukuti ci; hlanguka.

u-Hlanguhloshana, n. Veld-plant with numerous small silver-gray leaves on a long stalk and burnt on the fire to scare away lightning (= u-Hlunguhloshana); (C.N.) = u-Hlumbuhloshane.

Hlangaka (s.k.), v. Get made to scamper off, or fly off helter-skelter in all directions, as a lot of pigs surprised in a field, or of frightened children (= ukuti hlangu hlangu); get wiped off by a sweeping brush, as dust from the coat by a brush of the hand or of a clothes-brush (= hlanguleka; ukutini hlangu).

Hlangukisa (s.k.), v. Make or cause to scamper off or run off helter-skelter in all directions, as pigs (ace.) in a field, or frightened children.

Hiangula, v. Wipe off or brush off by a sharp sweeping motion of the hand, brush, etc. (not rub out or wipe off with force = kuhla, likhika), as dust (ace.) from one’s coat-sleeve or rubbish from a bundle of thatching-grass; also = hlangulisa [Sw. pangisa, suquwa, wipe; Ga. sanguwa, wipe; Her. pondora, brush].

Hlanguleka (s.k.), v. Get wiped, brushed, or knocked off by a sharp sweeping motion, as dust from one’s coat-sleeve = hlanguka.

Hlangulisa, v. Help a person (ace.) to shake off some danger that is momentarily upon him, i.e. to save or rescue him from it, as when he may be grappling with a wild-beast or with the water when drowning, or with an overwhelming debt, or a fowl when attacked by a hawk; help him to rid himself of some troublesome thing or nuisance i.e. to rid him (ace.) of it (ku or loc.) = hlungula; comp. oputu, kutula; putuma.

Hlangaza, v. Brush off from one, knock it off, get rid of it i.e. to protest no connection with, utter ignorance of any particular affair (ace.) or person; have nothing to do with, make oneself quite clear of it or him. Comp. hlanzu.

Ex. aku-xi-hlungaza, plead one’s own non-
connection with any charge, have nothing to do with it, defend oneself against it.  

ngamhlanguzelala kuleyo’ndaba, I defended him against that affair, got rid of it for him. 

wayihlanguza leyo’ndaba, he shook himself clear of that affair, would have nothing to do with it.

um-Hlangwe, n. 5. Large, dust-coloured snake, with prominent spine and not poisonous, but regarded as an isi-Hlam-bamholola should it enter a kraal or hut; small triangular or quadrangular shaped rope of beadwork worn as a necklace, etc.

isi-Hlanti (s. t.), n. Torch, made of a bundle of grass, sticks, etc., used by an inyanga or doctor for waving about round a kraal in the night-time to scare away evil, as abatakati, lightning, etc.; similar torch used by common people for the purpose of giving light outside in the dark though in Zululand this latter is more usually termed isi-Hloni to distinguish it from that of the inyanga.

N.B. These torches are sometimes used for scaring off wild-beasts, as lions or hyenas.

um-Hlanti (s. t.), n. 5. = i-nTlanti.

Hlantlalaza, v. = ukuti hlantlalazi.

Hlantlalazi, ukuti (ukuthi), v. Do off at once, outright, as when killing a beast.

Hlantlala (Hlantlutha), v. (C.N.) = ntlalala.

um-Hlantlaze, n. 5. Small veldt-herb, with large pink flower.

Hlantlazelaka (s. k.), v. Get prospered, prosper (N.).

Hlantlula, v. Skin or slide swiftly along, as a person or bicycle running with great speed and without any apparent motion; slide or skin along, as an assegai striking a bone or a stone a flat rock = shantshula.

Ex. washaya wahlantula, he was off like an arrow.

Hlanu, adj. Five [Skr. panchan; Hi. panch; Ar. khamas; Com. MZT. sano; Ka. shano; Sw. Her. tanu; Ang. tanu]. Ex. amadoda ama-hlanu, five men = amadoda a yisikhum.

isi or ubu-Hlanu, n. Five (as a concrete number); used in this form to express the ordinal number.

Ex. umfana westhlana, the boy of the fifth place, or the fifth boy.

Hlanya, v. Go mad, become a wild raving lunatic; become or grow wild, violently intractable, as a horse; act in a wild, mad manner.

u(lu)-Hlanya, n. A raving lunatic, one wildly violently insane, a madman (ep. i-mPupamini); used of abangoma as being ‘in mind different from other ordinary people’; state or disease of being out of one’s mind, insanity, madness; wild, ungovernable person or animal, of unbridled habits; state of being so.

Ex. us’ezacwengwens’hlanya, he is about to be entered by insanity, is on the way to going wrong in his head.

uhlanya lotu! this wild thing!

ubu-uhlanya, he is of a wild, ungovernable nature.

ubu-Hlanya, n. Insanity, madness = n(lu)-Hlanya.

Hlanyisa, n. Send out of one’s mind, make one (acc.) deranged or insane.

Hlanza, v. Wash, cleanse with water, as the hands (acc.), clothes, etc. (= geza); wash a deceased person (acc.), or those who have been engaged burying him (= Hlamba q.v.), by killing a beast for him or them; make clean or clear a person (acc.) of ill-feeling, etc., by offering him a gift (with ngay) as a salve after the ill-treatment or abuse that has caused it; make clean one’s words (acc.), i.e. clear away the unpleasant misunderstanding that has accompanied them by further soothing explanations; wash the senses (acc. — heart, eyes, etc.) either of oneself or of another by gratifying them in some way, hence, cheer, gladden them; clear a person (acc.) of some fault by speaking excusingly in his favour or defending him against some accusation (comp. hlanguzela) Ga. naza, wash — akin to hlamba q.v.

Phr. angihabelu lato, ngive khalangu: inyanga, I have not come on any business, I have come merely to gladden my eyes (by a sight of you).

isatu luyhabhanza inyanga, the sky is washing the moon — said of a rain which now and then occurs about the time of the new moon.

Hlaza (Hluza), v. Vomit, as food (acc.) or medicine, or an emetic such as the Natives take from time to time to cleanse the stomach (see gaba, palaza); begin to show tiny fruit below the blossom, mostly of pumpkins and like plants (= gona, gopo), also of fruit-bearing trees (for full-grown fruit, see tela); give birth to kittens, only used of a cat (ep. ngeleza).

Phr. uku-hlngaza ulenda, bring up mucus or expectoration in long tenacious strings, as when vomiting or clearing the chest after violent exercise.
mawika, wahlansa okutala, he denied (so strongly that) he vomited (food) that had been eaten long ago.

N.B. It is not said of a cat that it is miti or zalele (but bhunwile), lest it depart from the kraal and never return!

i(ti)-Hlänze (Hlaanzze), n. Bush-country, everywhere thickly covered with trees and bushes, generally of a thorny nature; man with a hairy body, that is, much hair over-growing the chest, back, etc. (= i(ti)-Hlati).

ama-Hlänze (no sing.), n. A stabbing at close quarters, without letting go the assegai (only used adverbially, as below, and properly only when ‘killing or slaying’ a thing, as a man in battle, or a buck in a hunt, not when slaughtering at home for purposes of food).

Ex wayipwa (inyamasane) amahlänze, he stabbed it (i.e. did not hurl his assegai at it).

%mamo: amahlänze! hurrah! I have stabbed it! — shouted out by a man at a hunt to give notice to others round about that he is actually engaged with a buck, or, should it run off, that he has already stabbed it and so claims it as his — the same cry is used when a man stabs another in battle.

Hlänzisa (Hlaanzisiza), v. Cause to vomit.

Ex. umuti wokuhlanzisa, an emetic.

ubu-Hlänzo (Hlaanzo), n. What has been ejected from the stomach when vomiting.

P. inja gubenga ebuahleni bayo, the dog returned to its vomit — said of a going back to a formerly rejected lover.

Hlápа hlápа, ukuti (Hläpha hläpha, ukuthi), v. = hlapaza.

i(ti)-Hlapahlapa (Hläphahlapho), n. Lavish giver, a profusely generous person giving away largely and freely of whatever he has; sometimes even wastefully (= i(ti)-Cíciciti = i(ti)-Sapasapa.

Hlapaza or Hhlapahlapaza (Hläphaza), v. Give away anything (acc.) lavishly, with profuse generosity, sometimes extravagantly, as corn (acc.), cattle, etc.; hence, throw about in a careless untidy way, as though of no consequence, as a child its food (acc.) or clothes; squander, as money; throw out all kinds of talk recklessly, as when angry; throw off mucus per vaginam, as the cow after covering (N. see pumgula) = sapaza; cp. citiza [Sw. lapngita, scatter].

Ex. ukupinda kweke osimwe aklapaza nje, as to her floor-smearing, she just throws the cow dung about — not rubbing it off nicely.

ama-Hlápahlapa (Hläphahlapha), n.

Things thrown carelessly, neglectfully about, as in a hut.

um-Hlapo (Hläpho), n. 5. Placenta, of animals (of human-beings = um-Zanyana). Comp. is-Ampansa.

Hlasela, v. Go out to war; invade, any particular locality (ka or loc.); go, or come, against with the purpose of fighting, attack, as any particular person (acc.) or tribe [prob. akin to hlasi].

u(ti)-Hlasha (collect.), n. Scrapers or bits of light, dry, husky refuse left collected together after the useful parts have been removed, as of mealie-leaves in a field after the cobs have been picked out, or of dry dung after insects or fowls have eaten out the softer parts = u(ti)-Hla-ka-sha.

Hläsi, ukuti (ukuthi), v. Take up something light with a quick sudden movement, grab up, snatch up (not snatch away = ukuti hwiti), as a mother hastily grabbing up her child (ace.) out of the way of a snake, or a person suddenly snatching something up and making off with it = hlasiza, hlasila, ukuti maka, ukuti lasi, ukuti tasi. Cp. hwita.

Hlasila, v. = ukuti hlasi.

Hlasimula, v. = qakanyeka, hlakanyeka.

Hlasimuli, ukuti (ukuthi), v. = qakanyeka.

Hlasiza, v. = ukuti hlasi.

i(ti)-Hlati (Hlathi), n. Forest (comp. i(ti)-Hlanze); man with much hair on the body about the chest, back, etc. (= i(ti)-Hlanze); used metaphor. for a place of refuge, a protector, etc. [in final particle prob. identical with umu-ti q. v. — Chw. si-thlari, tree].

Ex. ndiihilati lami, thou art my forest (to which I fly for refuge).

isi-Hlati (Hlathi), n. Cheek = isi-Tambo [Sw. chafa; Reg. itana].

um-Hlati (Hlathi), n. 5. Jaw or jaw-bone, upper or lower [Sw. taya].

ubu-Hlati (Hlathi), n. Under-jaw (C.N.).

ubu-Hlatusi (Hlathu), n. A ‘sailor’s knot’, a peculiar way of uniting two reins (X.).

isi-Hlava, n. Mealie-grub; place within the stalk eaten out by same = i-n-hlava.

u(ti)-Hlavanzi (no plur.), n. Numerous tiny pimples formed by a pitting of the Native skin through contraction of the pores from great cold and giving the appearance of an eruption (cp. isi-Dulhi); short thread-worm or j worms (Oxyuris vermicularis) of children (cp. isi-Lo).

Ex. ubani usenokhlanze, So-and-so has the skin already wrinkled with cold.
Horn of a beast when bent downwards over the jaws and hanging loose (not firm like the um-Dhlolo); parietal protuberance on each side of the head at the back (=i(l)-Puzu; ep. i(l)-Nyaza); (C. N.) small plant having edible seed-pods.

Ex. inkabi emahlule, an ox with loose downward-hanging horns.

HLa, v. Pay a fine or penalty, make repairation or return to a person (acc. or ku) or for a thing (acc.) injured. See i-nTlawulo.

Ex. sengumhlawula imhuzi yake ngezini, I have now made repairation to him for his goat by another.

Hlawulisa, v. Fine a person (acc.), make him give repairation by means of something (with nga).

Ex. inkosi yamhlawulisa ngenpumulo, the chief fined him a pound.

(i)-Hlāya (Hlaaya—sometimes used in plur.), n. Thing said or done for sport or fun, joking talk or action (with ukw-enza). Comp. i(l)-Gidigidi [Sw. mzzaka, joke; Ga. nzanzu, joke].

Ex. unamablaya, he is given to fun, joking, playing tricks.

angise’nhlāya, I am no longer playing, I am no longer in a joking mood, I am now serious.

udaka umkurala ngamahlaya, you are always at him with your joking tricks, making game of him.

Phr. ake w’enze amahlay’endhlela (or amany’endhlela, or ake nishaye inzakhe endhleleni), please play the fun of the path (or untrue things of the way, only done in sport not for reality, or please strike a snake on the path)—common solicitation of a young man to any girls he may chance to come across when journeying, or who themselves may be journeying, and with whom he wants to have some love-making ‘only for fun.’

amahlaya abo alele intšila kimí, your joking is covered with dirt to me = it is not nice, it is offensive to me.

HLāyī hlāyi, ukuti (ukuthi), v. = hlāyiza, hlāziya.

ama-HlāyiHLayi, n. Particles, lumps, grains, etc., of an unmixable nature, remaining in a loose, separate state within any mass, as pea-husks or barley-grains in a soup, or bits of uncrushed mealie-grains mixed into amasi along with the umucaba = izi-nThlayintiya, izi-nThlayiya. Comp. i-nDumhalula, i-nDhlubundhlulu; ama-Dhlubundhlulu; i-nKambunkumlu.

Ex. ukudhla kwaba ‘mahlayihlayi, the food was all unmixable lumps or bits.

HLayiza, v. = hlāziya.

HLaza, v. Disgrace, bring shame or reproach upon, as a young person might his parents (acc.) or himself (with zi) by shameful deeds. See i(l)-Hlazo;

comp. dunaza [Sw. haya, shame].


um-Hlaza, n. 5. Tuberous vegetable, somewhat resembling the sweet-potato and formerly cultivated in Zululand (=i(l)-Nyaza); name now applied by some to the sweet-potato (=u-Batata), by others to the i-mBondwe and u(lu)-Jilo; sixth finger or toe, generally growing alongside the small one [Sw. kiazi, sweet-potato].

u(lu)-Hlaza, n. New grass (comp. u(lu)-Tshova); fresh or ‘green’ tobacco, in leaf; snuff made of such; large grey-headed bush-shrike (Laniarius poliocephalus), which has really an olive-green body (=u(lu)-Hlaza, or green-coloured bead, of any size (comp. i(l)-Buma); common grey, or diker-buck (=i(n)Pwazi); used as an adjective in the form ‘u(lu)-Hlaza to express ‘green’ and ‘blue,’ of any shade (both being apparently regarded by the Natives as merely different shades of the same colour) — see u(lu)-Hlaza [Pers. lazur, blue; Skr. harit, green; Gr. chloros, green grass; Lith. zelu, I grow green; O.B. zeven, green; Her. tarazu, green; roman, blue; c-hozu, grass; Kamb. mazzungu, green; Heb. maazi, grass].

u(lu)-Hlazafuku (s. k.), n. = u(lu)-Hlinafuku.

um-Hlazaluti (Hlazaluthi), n. 5. = u(lu)-Jilo.

Phr. ukuba ngenombuko ka-lThlayi, to be quite alone, without wife, child, companion, or helper.

u(lu)-Hlazalwesiva (pl. izi-nThlazesivwa), n. Large grey-headed bush-shrike (Laniarius poliocephalus), of which the body is olive-green (=u(lu)-Hlaza); certain kind of green bead formerly in use (ep. i(l)-Tanzi).

u-Hlazazana, n. Small plant growing in damp-soiled meadows and used as anaka.

isi-Hläzi (Hlazi), n. Any medicine used by an um-Nyomu during the process and for the purpose of initiation.

HLaziya, v. Mix up any food (acc.) with a slight addition or small quantity of something else (with nga), as when mixing up with nkshwa-lwazi a small
quantity of malt in order to add strength thereto for the making of further light beer, or when adding a little crushed-mealies to amasi; hence, season, flavour, as one food (acc.) with a dash or sprinkling of another, as of herbs, sugar, milk, etc. Cp. tokela.

Ex. uveloxwile ngomcaba (amasi), edu-la, you have mixed in with the amasi a (too) small quantity of crushed-mealies, it is too light.

ixinkobe xhulazwie xhulaxwile uveloxwile, boiled-mealies are nice when flavoured with a few mixed-in indhluwa beans.

(i)-Hlazo, n. Disgraceful, shameful deed, such as would dishonour one's reputation.

Ex. us'enuhla zokubantu, he is now disgraced among the people.

Hlazuluka (s. k.), v. Get separated or put apart; get disentangled, unravelled, as below.

Hlazulula, v. Separate, or put apart one from the other, as two cloths (ace.) sewn together, the different cobs (ace.) of mealies laid out to dry, or boys fighting; disentangle, unravel, as a knot (acc.), entangled string, or (metaphor.) a complicated affair or difficult passage in a book = vazulula [Her. kururuza, divide; kozorora, disentangle].

Hle, and Hlé, perf. and subj. of hlá, q. v.

Hlé, adj. Good, in all and any of its meanings; hence, nice, of good appearance, pretty, handsome, beautiful, elegant, grand, as a nice-looking child, a fine dress, or a well decorated room; nice, of good quality, as food, or clothes; nice, enjoyable to the senses, pleasant, as bathing in the river, or life in the town; nice, good morally or of nature, as a boy, or a horse; proper, in order, as a person's action or conduct. Comp. bi [Chw. nilhe, good; Kamb. cheo; Tu. Nyat. idza; Ru. ija; Bo. Ngu. Ze. eli; Ku. chihi; Lo. reru; G. halile].

Ex. okulile! good fortune! — as might be said to a departing friend.

ugulile ukuba ngiyipile izola, it would have been well, or all right, if I had gone yesterday.

ugulile uba ngaya ngokhanye, it would have been well, if I had gone last year.

ugulile uba ngile gona, it would have been better, if he had gone.

ugulile nga gona, it would be well, or better, if he went (now, at the present time).

Hlé, ukuti (ukuthi), v. Be thoroughly good, etc., as above = ukuti hlelelezi.
before some opposition ahead (often used with nyorwa or nyorwane); fall back *i.e.* fall through, as a plan that has been abandoned.

isi-Hlebe, *n.* Small cactus-like plant, of which there are two varieties growing on the veldt, one eaten, the other not; hence also, prickly-pear plant.

Hlebeleza, *v.* Push or make slide along the ground, as one might a spoon or sleeping-mat (acc.) asked for by another in the hut; give with marked liberality *i.e.* more largely than one has earned or expected, as when a man gives another (acc.) a beast for doing very little = ukuti hlebelezi.

Ex. waangilehleza (or waangiti hlebelezi) nyorobo bentsonyama, he bestowed upon me the intsonyama (prime part kept for the chief) itself.

Hlebelezi, ukuti (ukuthi), *v.* = hlebeleza; also ukuti hele.

um-Hleho, *n.* 5. The caul or network of adipose tissue covering the viscera of a beast and forming part of the peritoneum.

Hleka (*s.* *k.*), *v.* Laugh; laugh at a person (acc.) or thing (comp. gelekela; gigileka; kwankuteka; momateka; u(lu)-Hleka); be split an open crack (used in perf.), as a cracked pot (= ukuti helek) [Ar. dikkie, sakhira, laugh, laugh at; Sw. ekelka; Ga. Bo. Ya. MZT. seka; Kamb. deka].

Ex. ukamba sehlelile, the beer-pot is now split.

wungilekela-ni? what are you laughing at me for?

Phr. uku-w-hleka usula, to laugh at him contemptuously, laugh to scorn, deride.

uku-hleka ukuleko, to give a loud laugh — peculiar to Native girls.

‘inyanga ihlekele xingoni?’ ‘Amanaya! sifyileke tiolo; namula isebeke’, ‘the moon is laughed at by the birds (i.e. sets to-day just before sunrise, while the birds are doing their morning chatter).’ ‘Not so! they laughed at it yesterday; to-day it is dawning for (i.e. it set yesterday just before sunrise; to-day the sun will be up before it sets) — the expression is only used of that particular last setting before sunrise.

Hleke, ukuti (ukuthi; *s.* *k.*), *v.* Split or open apart (longitudinally), as the two sides of a log of wood that has been riven or of a board that has been sawn down the middle or of a pot that has cracked, or the legs of a man when sitting on the ground with the legs far apart; open out, as the two sides of an oyster when split open, of a book when opened, or of a bundle of goods when the sack covering is ripped down the middle (= heleka, hlekezeke); make so open or split apart, as a man might a cloven log (acc.) by pulling it asunder with the hands, or his legs (acc.) when he sits with them wide apart, or a book or bundle when he opens or unfolds it (= hlekeza) = ukuti yeke.

i(li)-Hleke (*s.* *k.*), *n.* A sitting down in a state of absolute destitution or want, without children, cattle, food, snuff, etc. (*lit.* with the legs stretched out like a fool) — only used idiomatically in conjunction with ukhu-hluwa, as below.

Ex. enitoniyonjani ngikhele ileke, as to malt I have absolutely none, am quite out of it — said by a woman to another who has made request for a little.

‘ishangu lamie sitihlezi ileke, my snuff-box is now quite empty of snuff.

isi-Hleke (*s.* *k.*), *n.* Cluster, clump (i.e. compact collection of small separate bodies in one place or mass, whether standing, growing, or hanging), as of tambootie-grass, Kafir-corn, trees, or (by comparison) cattle and people (*isi-Xeke, isi-Xobo), or grapes or similarly growing berries (*i(li)-Hlukuzo), or a clod of entangled roots at the base of a clump of grass (*isi-Dindli); wasp’s nest (as being formed of a close mass of little cells). Comp. i(li)-Hlotolwane; i(li)-Vijo; isi-Swenya.

Ex. kade ughilekana nevihleke, I’ve been ever so long splitting up along with root-clumps — said by a woman who has been breaking up new ground abundant in such grass-cloths.

iwayimini yini? isivihleka, is it then kraal? it is just a lot of little cells — applied contemptuously to a number of small kraals of one or two huts gathered together in one locality.

Hlekelele, ukuti (ukuthi; *s.* *k.*), *v.* Be spread out and about, as blankets lying about airing, or goods out and about in a kraal during the process of hut building or cleaning; be broadly spread out, as a tree, a very broad mouth, or kraal-affairs that have got scattered abroad.

ama-Hlekelele (*s.* *k.*), *n.* Things lying spread about, as blankets airing or hut utensils outside during the cleaning process; serious kraal-affair that has got or will get noised abroad among the public (= u-Dumgundumela).

isi-Hlekelele (*s.* *k.*), *n.* Anything spread broadly out, as a tree = isi-Yengelele.

Hlekeza (*s.* *k.*), *v.* = ukuti heleke, qekeza.

u(lu)-Hleko (*s.* *k.*), *n.* A loud laughing he!
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he', peculiar to adult Native girls (with hleka).

Hlela, v. Put things (acc.) in order, settle, arrange, adjust, as clothes in a cupboard, people at a feast or dance, beer when apportioning it out methodically, or an unsettled state of affairs in a kraal.

Ex. uma-ama-chamba kwemngi ini zi uyebilela, when a person goes into other kraals he adjusts himself, i.e. puts his dress, or behaviour in good order.

ama-Hlelelele (no sing.), n. = ama-Hlengelela.

Hleleleka (s. k.), v. Go about at one's pleasure, without any work or supervision = gilileka. Comp. banusa.

Ex. nyambona chleleleka engaqueni, I saw him out for a walk along the road.

Hlelemba (Hlelembha), v. Level or smoothen the surface of any loose-bodied mass by raking it about, as a lot of corn (acc.) when spread out to dry by running the hand over it, or the loose earth (acc.) in a hut when flooring it or on a new road by raking the loose soil to and fro (not properly used of levelling a plank with the plane or a road with the pick); 'level' a newly-dressed skin (acc.) i.e. rub up the nap with an aloe-leaf so as to give it a soft even surface; 'rake about' in a newly planted field (loc. or ku), used of the birds that flock into a field after sowing and pick out all the seed.

Ex. ubhlelembhe izinyoni kulopo'sima ngu, the birds have raked out the seed in that field of mine.

u-Helenjwayo, n. Food consisting of fresh young mealies crushed and then boiled in sweet milk-water.

isi-Hlelo, n. = i(lI)-Qoma.

Hlenga, v. Escort, or accompany with the object of protecting, helping, taking care of, etc., lead or guide through, or out of, any danger, etc., as when one accompanies a very sick, fatigued, or disabled person (acc.) on a journey (comp. onga), or a swimmer accompanying a person crossing a river on a float (isi-Hlenga) by pushing along and guiding this latter, or attendants accompanying a chief when travelling; help along when travelling by giving aid, as a wagon or horse does a sick or disabled person (acc.); ransom, redeem, etc., as one might a person (acc.) taken captive by buying him out with a beast; sift, clean, or clear, as snuff (acc.), meal, or thatching-grass by knocking off the disconnected bits, shaking about in a basket, or through a sieve (= hlenga); sift out, as the coarse sittings (acc.) or rubbish from such snuff, meal, or grass (= hlenga).

Ex. umhlenga wamhlenga uqhashi, the whiteman helped him along (he being sick or incapable) by a horse.

'Wahlengiva uba?' 'Wahlengiva inqola,' 'who took charge of him on the way?' He was taken charge of by a wagon.'

isi-Hlenga, n. Float, consisting of a bundle of reeds, along the top of which a man lies on his stomach, holding on to a forked-stick thrust in at the front, and is thus pushed by a swimmer across a full river; hence, raft (see hlenga) = isi-Seto.

ama-Hlengelela (no sing.), n. Mucus passed with the faces at stool; applied contemptuously to nasty food of a semi-liquid nature when the ingredients have not combined well with the water = ama-Yeziyezi, ama-Tekeleke, ama-Hlelelele, i-uTlengelela.

Hlengelela, v. Help or guide a person (acc.) or beast out of any difficulty, want, or danger, as by giving him food in time of famine, or a team of oxen (acc.) stuck in the mud by pulling them this way and that = hlengela, hlengelela. Comp. Hlenga.

i(lI)-Hlengetwa (Hlengethwu), n. Porpoise = u-Sitebe.

Hlengezela, v. Show exceptional tenderness towards, treat with especial care, kindness and consideration so as to secure oneself against the loss of, as a poor man might certain cattle (acc.) which his chief has handed over to his care and which he is anxious to keep, or as a man might a servant or wife (acc.) who requires especially careful handling lest she depart; show excessive 'tenderness' or touchiness, be petulant and peevish, as a child or wife (nom.) might become when spoiled by such exceptional treatment; show tender emotion in the eyes i.e. have them filled with tears (izinyembezi), as a person when feeling sorry (=yenqenza); or, show tenderness, i.e. fill over the eyes, as the tears (nom.) themselves; also = hlengezela.

Ex. ngite anqiyakalama, was'ehlengezela (or wahlengzela izinyembezi), I was just thinking I was speaking, when she filled the eyes with tears.

ng'ezwa sekahlengzela izinyembezi, I felt the tears filling my eyes.

ung'inzahlengzela, nqiyita ndaba um quote, I treat her with especial consideration, as I don't want her to leave.
Hlengelisa, v. Spoil, or render petulant, peevish, touchy, etc., as a man might a particular wife or child (acc.) by showing exceptional treatment.

Hlentlebula, v. Break or cut up new soil largely and well i.e. sending the hoe deeply into the ground. Cp. qata.

Hlentleka (Hlentletheka), v. Spread, as a sore (= biba); persist obstinately in contrary talk or conduct (= pisele).

Hlepupa, ukuti (Hlepuka, ukuthi), v. = hlepuka; hlepula; ukuti qepu; ukuti kepni.

Hlepuka; (Hlepuka), n. Part only of a herd of cattle or of a full body of men, after a certain portion (= isi-Qepu) has been removed.

isi-Hlepupu (Hlepupu), n. Anything from which a piece, portion, chip, fragment, etc., has been separated off, broken off, cut off, or removed in any way, as the remainder of a chipped pot, of a loaf after a crust has been taken, of a piece of cloth or a field from which a portion has been cut off (= isi-Qepu); also rarely, the fragment or portion so removed (= isi-Qepu, u(lu)-Deugezi).

Hlepupuka (Hlepupuka), v. Be or get chipped, cut, etc., i.e. have a portion (= isi-Qepu) separated off, broken off, cut off, or otherwise removed, as an earthen pot, piece of cloth or land, herd of cattle, etc., (used in perf. = ukuti hlepupu, qepuka); also rarely, get chopped or broken off, as the fragment itself (= qepuka).

Ex. isitsha sami sihlepukile, my pot is chipped, or has a fragment knocked out.

inganya isihlepukile, the moon has a piece taken off i.e. just after the full, when diminished slightly at the side.

Hlepula (Hlepula), v. Chip, cut, or otherwise diminish a thing (acc.) by removing a portion (= isi-Qepu) of its substance, as a loaf of bread (acc.) by breaking a crust from it, an earthen pot by chipping it, a piece of cloth by cutting from it, a herd of cattle by removing a number, or a piece of land by cutting off a portion (= ukuti hlepu, qepula); also rarely, chip or break off, as the fragment (acc.) itself (= qepula).

u(lu)-Hlevane, n. (C.N.) = u(lu)-Hlevane.

ii(-)Hleza, n. Filthy interior of a mealie-cob when shelled of the grain (= ii(-)Qobo); core of a cow’s horn, or soft horn inside of the outer sheath or u(lu)-Pondo; (C.N.) any cartilaginous bone, such as can be gnawed, as below.

Ex. ileza bejfebha, breast-bone: ileza lempapa, rump-bone (C.N.).

isi-Hleza, n. Bullock with only one horn, or with the core only remaining on the other side.

u-Hlezane, n. Hickory-King mealies (collect.), from the small ii(lu)-Hleza or cob = i-in-Vutwamini (N.).

Hleze, def. verb. expressing ‘continually constantly, always,’ used with nearly all the tenses and followed by the participle of preceding verb [originally identical with hlizi, the perf. of hlala, as proved by similar use in Xo. of this latter] = zinge, etc.

Ex. ngidiulezi nqinutshela, I am continually telling him.

bayakuleze beqoqo kyako, they will be always playing with it.

ii(-)Hlezi, n. (C.N.) = ii(lu)-Vondwe.

Hlezuka, ukuti (ukuthi), v. = hlezuka; hleza u.

Hlezula, v. Divide, cut, break, or otherwise separate into two, or more, portions, as a plank, orange, bundle of firewood, as below. Cp. ezuka; hlepu; qepuka.

Hli, ukuti (ukuthi), v. Be very sour or acid, as beer, amasi, etc. (comp. hlisana); make the hissing sound when experiencing sharp pain = hliza.

Hlibitsa (Hlibitsa), v. Make an ugly, wry, distorted face (with or without abuso), as when making grimaces, drinking medicine or breaking into tears (comp. bipa); be thus distorted, as the face itself.

Hlibiza, v. Gather the little bits of mealie-cobs (izi-Hlibiza) from a field that has turned out a failure = hlabuza.

isi-Hlibiza, n. Little under-grown bit of a thing, as a small stunted mealie-cob or person.

Hlifihli, ukuti (ukuthi), v. = hlifitaka.

Hlifi hli, ukuti (ukuthi), v. = hlifiza.

ama-Hlifihli, n. = ama-Fhlifihli.

ubu-Hlifitana (Hlifithana), n. Naughtiness, rudeness in a child, as below.

Hlifitaka (Hlifithaka), v. Act naughtily, rudely, improperly, as a child when it laughs at an elder (with nga), or is pettish, fastidious about its food, quarrels with others, etc.
Hliliza, v. = fikhiza.

Hlifizeka (s.k.), v. = fihliliza.

Hlihla, v. Run over, as water from a boiling pot, or (metaphor.) weeds excessively abundant in a field. Cp. hlihlima.

Hlihlima, v. = vicima, papurna.

Hlikhila (s.k.), v. Rub, as a boy his slate (acc.), a servant the window-glass, the body when rubbing in embrocation, or as a horse the tree against which it 'scratches' itself (cp. shikisha); completely destroy or make an end of, as a woman of all her pots (acc.), or an impi the enemy (gen. with shaqa = sihlihu) [Lat. frico, i rub; Sw. fikinya, rub to pieces].

Ex. iinkunha us'ezishage waisihlihila, she has already finished all her beer-pots.

Hliki hliki, ukuti (ukuthi; s.k.), v. = hlihlihu; hlikiza.

ama-Hlikhili (no sing.), n. Things all pulled about, ragged, disordered, untidy, as thatch on a hut when blown about by the wind, clothes all tattered, food or dirt besmeared all about a child's face or body, or hair of a woman when dishevelled or of a man when uncombed or growing 'unduly' over the chest or cheeks; such a man, child, hut, etc., itself = i-nThakantlaka, ama-Hlakahlaka, ama-Hlipihlipi, i-nThikinlíkí, ama-Hlilhili; cp. ama-Nthakanlanala.

isi-Hlikili (s.k.), n. Person with a ragged appearance from hair growing untidily about his face or chest, or hanging dishevelled or uncombed about the head = um-Hlikwe.

i(li)-Hlikiva (s.k.), n. = i(li)-Xikiva.

Hlikiza (s.k.), v. Pull about; as a dog pulling about playfully an old coat (acc.) it may have found, or a pig pulling about the bedding in its sty (comp. nyikinya); pull about, scatter about, put in disorder, as clothes (acc.) in a cupboard, pots in a hut, or rubbish all about a kraal (= fihliza, fuhlaza, sikiza); pull to pieces; as oxen the kraal-fence (acc.) or a man pulling down a hut (= khukaza); pull to pieces (metaphor.) by talk, vilify, run down, as one might another person (acc.) or institution (= Risa).

um-Hlikwe (s.k.), n. 5. Person with hair growing raggedly, shaggyly, all about the face, chest, etc. (= isi-Hlikili); any 'King' in playing-cards (comp. u-Mademva).

Hlina, v. (N.) = hlinitiisa.

Hlinikeza (s.k.), v. = shinikezu.

Hlínkezi, ukuti (ukuthi; s.k.), v. = ukuti shinhikezi.

Hlinza, v. Skin, flay, as a slaughtered beast (acc.); skin (metaphor.) i.e. murder and mutilate, as an intsvelaboya his victims.

Ex. wobhlinza intsvelaboya, he was murdered by a professional-murderer.

u(lu)-Hlinzamfuku (s.k.), v. Common meadow-fern.

um-Hlinzantulo (s.t.), n. 5. Poor, inferior-class person, who possesses nothing and doesn't visit the chief's kraal.

i(li)-Hlinzanyoka (s.k.), n. Certain shrub (C.N.)

Hlinzeka (s.k.), v. Prepare food (with uga) in readiness for a person (acc.) coming or expected to come, as on a visit or from a journey.

Ex. bahlinzeka uyezulu, they had some boiled mealies ready for him on his arrival.

isi or um-Hlinzeko (s.k.), n. 5. Food prepared in readiness, as above.

i-li-Hlipi (Hlipi), n. Fork of a tree used as a slip or drag for carrying purposes = isi-Huduto [Eng. slip].

Hlipi hlipi, ukuti (Hliphi hliphi, ukuthi), v. = ukuti hliki hliki.

ama-Hlipihlipi (Hlipihlipi), n. = ama-Hlilhili.

Hlipiza (Hliphiza), v. = hliza.

isi-Hlito (Hlitho), n. (C.N.) = isi-Hluta.

Hliza, v. = ukuti hli.

Hlo, ukuti (ukuthi), v. (C.N.) = ukuti rro.

i(li)-Hlo, n. Eye = i(li)-So (which latter word is most commonly used for the singular, and ama-Hlo for the plural) [Skr. akshe, eye; Gr. ops; Sw. ji-cho; Sha. zi-sho; Hinz. zi-cho; Lo. i-tho; Ko. li-ho; Kwe. i-ko; pl. melo; Her. e-ho; Nywe. i-so; Li. si-so; Bo. ti-so; Kag. jis-so; Ya. li-so; Ru. ji-so; U. ili-so; Mo. ili-tu; At. oj].

Phr. uvele umelho, he carries (high) the eyes, i.e. carries no modesty or respectfulness in his face, is 'cheeky' looking, bold and impudent = umelho as'ekunwa. umelho oke kwakhalanga umenabantu, his eyes don't meet those of (other) people, i.e. he doesn't look one straight in the face, has a dishonest, deceitful look about him.

uku-beka nyemelho abona, to look or expect with red (straining) eyes i.e. with intense desire.

abas'emshlewa, reflections seen in the pupils.

nantsi ingubo es'emshlewa ameli (or kini), this is the blanket which is in my eyes i.e.
which has most attraction for me, which I admire most.

**Hloba, v.** Put on any article (acc.) of finery by way of adorning oneself, dress up, as a young man going out to court (used in perf. = *vunula*); sprout anew, as an amabele plant (see isi-Hlabane); sprout, put on new branchlets, as a tree in spring; put on or show fine, clean stalks, without abundant ragged sheath-leaves; become curdled, as milk by the addition of acid or in its natural chemical changes (for *amasi* the word *vutwa* is used).

**Hlobisa, v.** Help one (acc.) to ornament himself, dress him up; decorate, ornament, bedeck, as a house (acc.), table, etc., with finery of any kind.

**i(i)-Hlobo, n.** Article of finery for bodily adornment, an ornament. See *hlobo*; *isi-Shipi*.

Ex. *abantu babegakay'ena* (or *envela*) *iHlobo*, the Natives would make a body-ornament of it.

**i(ii)-Hlobo** (*Hloobo* — no plur.), n. Summer: i.e. season of vegetative activity (beginning therefore with the sprouting of the trees and ending with the ripening, not harvesting, of the crops) [prob. akin to *klobo* q.v.]. Comp. *ubu-Sika*.

Phr. *ngadla ihlobo kuna*, I spent or enjoyed the summer there (but not used of the winter season, when there is no fresh field-stuff to enjoy).

*a kuBikiHlobo*, to announce the new season — a custom of a betrothed girl of taking a present of the first-fruits to her future father-in-law.

N.B. This season is customarily divided as follows: —

1. *Peteese* *ihlobo*, the summer has come round, i.e. at the time of the first rains, when the new grass begins to cover the land.

2. *sekululobo*, or *sekuy'isikati solibo*, it is now the time of the first fruits, when green pumpkins, gourds, and the like are eaten.

3. *sekukwintshula*, or *sekuy'isikati sokwintshula*, it is now the time of the new food, when the new mealies (not amabele) are eaten, when the amabele is just commencing to produce ears and the birds to give trouble.

(a). *sekuy'ihlobo elikhulu*; *sekupakati kwi-kewindhla*, it is now great or mid-summer, it is now the middle of *ukwintshula*-time, i.e. when the amabele is in full ear and the mealies ripening.

(b). *sekupakati ukwintshula*; *sekupakati ihlobo*, the *ukwintshula*-time, is now at an end, the summer-season is now finished, i.e. when the amabele and mealies are already ripe and drying on the stalk.

4. *sekunyena ubusika*; *sekuy'isikati sokunyana*, the winter-season is now coming in; it is now harvesting time.

**isi-Hlóbo** (*Hloobo*), n. Relative, bloodrelation (of a distant nature, and hence generally applied to such as have no other name to distinguish them, e.g. relations on one's mother's side); friend, acquaintance (= *um-Hlobo*). Cp. *isi-Sebele* [Her. *omz-hoko*, relation; *Sw. ukoo*, relationship].

Ex. *uy'isikholo sini wane?* what relation is he to you?

**um-Hlóbo** (*Hloobo*), n. 5. Friend, acquaintance (comp. *um-Nyane*, *isi-Sebele*); relative, relation, of a distant kind, undistinguished by name (seldom used in this last sense; more generally *isi-Hlóbo*) = *isi-Hlóbo*.

Phr. *yek'umkhluboneintlahla*, *ozikeka zilale*, *zing'eqiwa y'umhloni*! what a fortunate friend! who boils his mealies and lets them rest, and they are not so much as jumped over by a mouse — expressing admiration of one's good fortune or prosperity.

**u(1)-Hlóbo** (*Hloobo*), n. Race, nationality, of mankind, as the Indian, or Suto; tribe, or clan, as the Qwabe and Zulu clans (the word here refers to the common blood-relationship, not the body corporate = *isi-Zwe*); genus, species, breed, as of animals; kind, sort, as of any inanimate thing; variety of action, way, manner [Her. *omz-hoko*, kind; *Sw. ukoo*, relationship; *MzT. tsu-zo*, kind].

Ex. *kabasilo ukhobo lanye*, they are not of the same nationality.

*u1uhlóbo baakitile*, he is a countryman of mine, or of the same clan.

*injá yohlobo*, a dog of a breed i.e. of a good breed.

*uhlóbo lumi lona* *lola* *leukulob]^a[^; what kind of writing is this?

Phr. *uhlóbo-laló, oluungasekelwana*, a wretched tribe (or class of people), such as you would not set a dog before (to eat) — word of contempt for any disreputable family, kraal, etc.

**ubu-Hlóbo** (*Hloobo*), n. Relationship.

**Hlobonga, v.** Indulge in lewd sexual intercourse (by habit and externally) with one of the other sex (with not), as a young man with a girl or vice versa (for a single connection, see *pinga*); induce or entice a person (acc.) by private talking to do anything = *soma, ssebo*; (C.N.) court, woo, in a good sense.

Ex. *bokakabuHlobonga ny'ace ukaba ngixe?*
why thus, since it was you who enticed me to come?

X.B. It is the common custom among Zulu Natives that a betrothed pair indulge in frequent surreptitious, though unconsummated, intercourse. The practice though technically unlawful, is nevertheless universally connived at, even by the girl's parents; but it is only so tolerated between a couple who have been properly allianced in accordance with Native custom. The word, however, in Zululand is never used in a 'good' sense, that is, in the sense of pure wooing. Cp. imbezela.

Hlõfo, ukuti (ukuthi), v. = hlofoza, ukuti folho.

Hlofoza (s.k.), v. = folhoza.

Hlofoza, v. = folhoza.

u(li)-Hlõfu (Hloofu), n. Bitterness to the taste of certain watermelons and pumpkins; water-melon or pumpkin when so bitter; strong, disagreeable bodily odour of some Natives (cp. um-Sankwa; i(li)-Quqa).

ili or isi-Hlõfuholu, n. Person who takes no care or thought as to what he says or does, as below.

Hlofuza, v. Do or make anything (ace.), or speak, without taking any thought, care, or pains, doing therefore in an improper, wild reckless manner, as when talking angrily about a thing one has not properly understood, or when eating food (ace.), sewing a dress (ace.), dealing with females, etc., in an irregular, wild, inordinate manner.

Hlõhla (Hloohla), v. Drive or force into by pressure, thrust in, ram in, as when running a lot of soft goods (ace.) into a sack (ace.), or thrusting in a blanket amidst a pile of others on a shelf, or loading the powder into a gun, or a stick into mud or water to see the depth; drive in upon, run back into, as a main river when in flood running up into its feeder (ace.), or the in-flowing tide entering a river-mouth; go out of one's direct course, go running off at a tangent, as a path, or person travelling; drive up or along with force, as the sky (i-zulu) bringing along rain (ace.) from the southern-horizon, or the wind when blowing hard in one direction as though 'filling in the sack'; force out i.e. blow or give a whistle (i(li)-Kwelo). Comp. hlokoza; hlokoza; mahlula.

Ex. uqebhe qebe eShove, ngesenqikhohla, ngqena oTukela, after I had come down from E-hove. I struck away and went in the direction of the Tukela.

g'iloku kuqile лиhõhle iningximiz, ever since day-break it (i-zulu) has rammed along the south-wester.

ibunya hlonhlohlela emwe umLalazi, the in-flowing tide drove back the Umlalazi.

um-Hlhlelekwana (s.k.), n. 5. Things packed closely or standing densely thick together so as to obstruct all passage, as goods in a room, people at a meeting, mealies in a field, or kraals in a locality. Comp. isi-Bambane.

Hlhloloza, v. Thrust or push along, as a man (ace.) when seizing him behind, or a box along the ground; meet a person (ace.) with violent words, as when he asks a question, explanation, etc.

Hlhlolozi, ukuti (ukuthi), v. = hloholoza.

um-Hlholongwane, n. 5. Certain small night bird (perhaps the Natal Nightjar—Caprimulgus Natalensis), having a very pleasant song heard during the early night (N).

Hlhlozela, v. Cause a 'gripping-or cramp-like pain in the salivary glands below the ears, as does the eating of very acid or sour foods like lemons, etc.; hence, be very acid, sour, acrid, etc., as a lemon, acid utshwela, etc.; smart, as a sore when sprinkled with salt, or one's heart when pained (= shoshozela).

Ex. ngava kuhloholoza eziqateni, I felt a cramp or gripping in the salivary glands (upon eating acid food).

Hlõko, or Hlõko hloko, ukuti (ukuthi; s.k.), v. = hlokoza.

isi-Hlõko (s.k.), n. Top, point, tip, upper end, or head of anything or any long-bodied thing (in contradistinction to the isi-Qu or bottom), as of a stick, pillar, finger, assegai, pencil, bundle of grass, or tree; foremost or head of a train, as of cattle, soldiers marching, or wagons travelling (= i-nTloko, i(li)-Kala); originals or head of a herd, from which the others have been bred (= i-nTloko) ['akin to hlokoza, q.v. Her. o-honga, top; Sw. chongoa, to point].

Hloko ishla (s.k.), v. = hlokoisane.

Hlokoisana (s.k.), v. Be cramped together, over-crowded, over-stuffed, as corn in a field, a too heavy weight of leaven in a vessel so that it cannot readily ferment, or damageable clothes stuffed into a box.

Hlokoisane (s.k.), n. Stuff in, cram in, etc., anything (ace.), as above.

i(li)-Hlõkõhloko (s.k.), n. Yellow Weaver-bird, of which there are several varieties, the commonest being the Spotted-backed Weaver-bird (Hyphantornis spilonotus).
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Ex. kanti kwakele umumahlankelo lapa ecululini nu? is it then a weaver-bird settlement here in the hut?—as many he said when reproving a lot of chattering children.

isi-Hlokolo (s. k.), n. Certain sea-fish.

Hlokoloza (s. k.), v. Poke anything (acc.) with the top or point (isi-Hlokolo) of a thing, as with a stick, one's finger, etc. (=cokoloza, tokoloza); thrust pointedly at, poke towards (acc.) without touching. Cpt. gqula; hlokolo [Sw. sukuma poke].

Hlokolozi, ukuti (ukuthi; s. k.), v. = hlokoloza.

Hlokoma, v. Make a confused rumbling or dinning noise, as a lot of people talking loudly in a hut, a party singing in a distance, a river running over stones in a valley, or water when singing previous to boiling; 'din' a person (acc.) with praise, as when the whole company mingled simultaneously in shouts of admiration at a man's dancing. Comp. haza.

Ex. kunyaphlokoma enikeleni kini, there is a tinging in my ear.

bamblokoma, iyagun elikula, they gave him a rumbling volley of praise, the great dancer.

i(li)-Hlokova or Hlokou (s. k.), n. Group, collection (say a dozen or two), as of cattle belonging to a man, or of men walking along a road, or working together = i(li)-Dhlanzi. Comp. i(li)-Qabi; isi-Xuku.

Hlokosa (s. k.), v. Thrust or poke about at, thrust or poke in at, as at a snake (acc.) in a hole, or a frog beneath a box = ukuti hlokho hloko. Comp. shidlela; hlokoloza; joja. [akin to isi-Hloko q. v.]

Hloila (Hloola), v. Be alone, or left alone, by oneself, without companionship, supervision or restraint, at one's ease or leisure (used mostly in perf.), as children when their parents are out or as a sick person left alone without anyone to care for him (= uku-ilila i(li)-Hloola or eIlola; see i(li)-Hlana); work an unusual, awe-inspiring feat, as a magician; work an uM-Hloila i.e. send or bring down an evil-omen or portent, as an untakati (see hloleta); serve out beer in a private pot (see hloleta).

Ex. agale aholile umhloola, he first sends an evil-omen or portent.

awankonyane aholile umhloola nembhlanje, the calves are enjoying their ease to-day, going just where they like.

P. nekikile aholile, inamila y'adakile, the weasel is at ease, the mamba having gone out=when the cat's away, the mice do play.

Hloola, v. Spy out, spy at, as a scout the enemy (acc.) in war-time; explore, sur-

vey, as a country (acc.); inspect, as a piece of work or a school; examine, as an article bought (comp. eivinya), or as mothers were in former times regularly accustomed to do pubenda varum fili-ram by way of supervision against illicit intercourse; run the eyes (with ngamela) over things (acc.) cursorily, glance at surveyingly, as a stranger might the goods in a hut when wishing to discover if any particular object is concealed there. [Her. hora; spy; Sw. onja, examine].

Ex. naxala wasikhala ngamela, he first surveyingly ran his eyes over us (to see what kind of visitors we were).

Phr. uku-m-buka nyelokuhloola, to look at him (a person) with an examining eye, i.e. in a suspicious, unfriendly manner.

i(li)-Hloila (Hloola; loc. e-Hloila), n. Unsuspected, unrestrained leisure; the state of being left undisturbed to oneself or alone (gen. used with uku-dhlu, hlu- la, hlezi, etc.) = isi-Sula; cp. i(li)-Hlana. See hloila.

Ex. sithula ilhloola, ou sibulezi ehloola, we are enjoying ease, or we are living at ease — as children when left free from control.

ubani ahlezi ilhloola lake yedwa, Sucando so is having his ease all alone—might be said by way of regret at his solitariness.

P. ilhloola lohlolo umunindo, the solitude devoured its owner, i.e. thinking to be possessed of something good, it was really his own death, for when the wild-beast came down on him there was none at hand to aid him.

ilhloola ilhlolo'qizoto zonke, the solitude is solitary in all things alike, i.e. it is not only so in a pleasant sense, but the same solitariness may be the source of much unpleasantness e.g. should evil befal you while you are alone.

um-Hloila (Hloola), n. 5. Any strange, extraordinary, awe-inspiring thing or occurrence causing one to wonder, as an eclipse of the sun, or a railway-train to the Natives; such thing or occurrence when regarded as a portent of evil, an ill-omen, or the alighting of a ground-hornbill (i-tsingizi) upon one's hut (= isi-Gu); used interjectionally, in singing, or plur. (umhloila or imhloila) to express indignation, angry surprise, etc., as 'Well I never! what next! what cheek!' = isi-Yiko. Cp. isi-Ci [Su. mottolo, wonder; Sw. onyo, omen].

Ex. kachile umhloola, there has come down an omen.

s'chibere umhloola, we were befallen by a strange occurrence.
Hlolela (Hloolela), v. Bring or send down on one (acc.) an evil-sign or ill-omen, as an umtakati does on a kraal previous to attacking it; serve a person (acc.) with a private portion (see um-Hlolo) of beer for his own especial use, according to custom.

Ex. mus’ukungihlolela umhlolo, don’t bring a bad omen upon me! — as might be said to check a person who is doing or saying something unlucky, as when expressing uneasiness about the safety of somebody gone on a journey, or the death of somebody still alive.

uyangihlolela ukusa! you are pressing death or ill for me! — expressing strong objection or dislike to some request made to one.

unuKu ofikayo kosinhlolel (umhlolo), kahlulela abangikaya bodwa, a person arriving we do not serve with a special private pot; it is served privately to those of the family only.

Hloleka (Hoolisa), v. Attack or come down on a person (acc.) when alone, or by stealth, as when one hostile party takes another by surprise.

um-Hlolo (um-Hlolo), n. 5. Private pot of beer served out (bekela) to the chief members of a kraal or for the amathlolozi, etc., on the morning of a beer-drink, for their own especial use, and extra to that to be drunk in company (ebandlakka). See hlolela; um-Beko.

Ex. amahlela ukuswa (or amambelakwa umhlolo), you shall put aside for him a special pot of beer.

um-Hlolo (Hlolo), n. 5. = um-Hlola.

(iii)-Hlolanawe, n. Small group or cluster of men, cattle, etc., standing together. Comp. isi-Hlone; (iii)-Vuyo.

um-Hlolanawe, n. 5. Long strip of meat running along the back of an ox on each side of the spine.

Hloma, v. Arm, take up one’s weapons (isi-Kati) for a fight; arm oneself with, as an assegai (acc.); stick in, so as to stand, as a stick (acc.) in the ground, or in a spoon in the thatch of a hut (= ukuti nhlolo); stick on, as strips of meat (acc.), locusts, or medlars on a stick or skewer (see u(1)-Hlomo; comp. huna); stick or thrust through, as the one outside does the needle (acc.) when thatching a Native hut (comp. tula); stick or thrust in under, as firewood (acc.) under a cooking-pot (loc. or ku); set fire (acc.) to the veld-grass (loc.) systematically, as when wishing to burn off a portion; build the loose ears of Kafir-corn (acc.), when harvesting, into a small circular stack (not tying them up into separate bundles — see u(lu)-Bule, (iii)-Qina); ‘stick oneself up’ i.e. place oneself (with zi) in an unpleasant, uncomfortable position, as when removing one’s kraal into the vicinity of a disagreeable neighbour; bring up thunder clouds, be gathering for a thunder-storm, as the sky (i-zulu) [Sw. choma, to stick; Ga. sima, pierce].

Ex. abe’hlomile umkonto, he was armed with an assegai.

ungangena kuluncu, woba usihlonile, if you should put up (for the night) in that kraal, you will have put yourself into an unpleasant place.

uyangakwakaloma, I shall spit them (the amaVuyo or medlars).

u(lu)-Hlomantete (Hlomantethe), n. Veld-plant having long stalk and scarlet flowerlets, used as firewood and clinging to which dead locusts are frequently found.

(iii)-Hlombo (Hlomba), n. Shoulder, at the top and upper portion of the shoulder-blade (see isi-Panga); a single clap, or continuous clapping with the hands, as the girls do at a Native dance-song (with shaya= cp. ngukuza) [Sw. kombele mkcono, shoulder-blade; Her. o-hongue].

Phr. utotre ihlombo, okuku Nlanzane, he is carried away, just like Nlanzane, by the impulse or excitement of seeing or hearing others, as when a child hears others in a noise of excitement outside and must needs go out to see what it is, or when a person seeing others going off anywhere feels impelled to go also (not used of an action through any private, secret impulse).

um-Hlome, n. 5. = isi-Ningo.

Hlomeka (s. k.), v. Be in an unpleasant position, live uncomfortably, as when in the vicinity of a disagreeable neighbour (used in perf.). See hloma; ukuti koto.

Hlomela, n. = gapela.

u-Hlomendhlini, n. Regiment of Shaka, whose headquarters were in the present Natal.

(iii)-Hlomo, n. Cluster of things standing up or stuck in together, as a lot of mealie-cobs stuck full into a basket, a number of people standing in a group.
together, or a heap of separate amahle ears stacked up together (cp. u(hi)-Bule).

u(hi)-Hlomo, n. Spit, or skewer, for sticking loeusts, pieces of meat, or wild-fruit upon. See hloma; u(hi)-Nlontlo.

u(hi)-Hlomoti (Hlomothi), n. = u(hi)-Dhlo-moti.

Hlomula, v. Stab a buck (acc.) in the second place, have the next and final 'go' at it, after another has already stabbed it and partially brought it down or the dog of another already got hold of it (not used of the same person stabbing again for the second time = gedela); do for in the second place, as a dog which attacks and brings to ground a buck already stabbed by somebody else (the word would only apply to a dog belonging to another party, not to him who first stabbed); obtain the second share, e.g. a leg (acc.), in the apportioning of such a buck, as does he who stabbed it or whose dog attacked it in the second place.

um-Hlomulo, n. 5. Portion of a buck, as a leg, obtained as above.


Hlonga, v. Be quite destitute of anything (acc.), have absolutely nothing thereof, quite out of or without it, as corn, cattle, or goods of any kind — is sometimes used by Natives to express comparative indigence, even when in actual possession of a small quantity = lambata. Cp. ntu1a, swela [Chw. tlok1a]. —

Ex. 'ngisize zwenilonzana' = 'Ungafa' angi-yakhonga', 'help me with a little malt'. 'You might die (before you will get any from me)! I have absolutely none.'
kakayilolobi: u(hi)long'ixinkomo, he has not yet lobo1a'd her; he has no cattle.

um-Hlonga, n. 5. = um-Hlomenga.

u(hi)-Hlonga, n. Two kinds of long grass for thatching, somewhat resembling tabootie; (C.N.) also i(l)i-Pungandhlebe.

i(l)i-Hlongandhlebe, n. = i(l)i-Pungandhlebe.

kwa'Hlongasibi, n. (C.N.) = kwa'Nhlongasi-bi.

Hlongozza, v. Push on with talk or action perversely, with obstinate persistency (sometimes with i-nKani); bring up rain (acc.) i.e. the rain-clouds, as the heavens (i-Zulu).

ama-Hloni (no sing.), n. Shame (as shown on the face), shyness, bashfulness; modesty, respectfulness (in behaviour) = i-nTloni [Chw. li-thlong; MZT. in-soni; Sag. Bo. soni; Her. o-honi; Ga. nsonz1i].

Ex. umuntu ungena'amahloni, a shameless person, indifferent as to breaches of modesty or respect.

uku-kelela amahloni, to become ashamed, be overcome with shyness.

Hlonipa (Hlonipha), v. Show respect to, have respect for, as for one's parents or elderly persons (acc.); do or act respectfully, modestly, in one's behaviour generally; cover the breasts by way of modesty before certain classes of people (acc.), as women do according to prescribed Native custom; 'respect' i.e. avoid mention of in conversation, certain words (acc.) which contain the radical of the name of certain persons to be so 'respected', as women do according to prescribed custom; do, omit doing, etc., certain other things 'out of respect' for certain persons, as women do (Her. o-honi, shame; hona, crouch; Chw. li-thlong, shame; Su. hlonepha, respect; MZT. in-soni, shame; Sag. Bo. soni; Ga. nsonz1i).

P. kubonishwana kubiti, it is respected twice, on both sides, i.e. if you want others to respect you, you also must respect them.

Hlonipha sekuungakwekela, she (a girl) acts modestly also where she will not marry — said to a girl to teach her that the respect to persons which she shows towards the family of her future father-in-law, should also be shown towards all others with whom she has no connection.

N.B. The practice of hlonipa is very widely distributed throughout the uncivilised world, existing in different forms, not only among nearly all African tribes, but also in Australia, among the Caribs of Central-America, and elsewhere.

Among the Zulus it touches mainly the married women, although, as exceptional cases, the men, or indeed the whole tribe indiscriminately, may hlonipa the name of a renowned chief or ancestor, as, for instance, the Zulu hlonipad the words i-nPande (root) and i-Ndhlala (path) owing to certain great individuals of their tribe having been called u-Mpande and u-Nthlala.

A married woman hlonipa's the names of her father-in-law and all his brothers, the ama-Kosane or elder among her brothers-in-law, her mother-in-law and all other wives of her father-in-law. Any word containing the radical of such a name would be avoided by her in speech and another word substituted for it. Thus, if one of these persons were called u-Muti (Mr. Tree), not only will this actual word for 'a tree' be disused and the work um-Cabondshi substituted, but every other word containing within it the particle ti, will be equally avoided. Thus, for uku-
tiba would be used uku-pu, for um-Takati, um-Kumkali: for uku-ni, uku-ni, and so on.

This practice naturally causes the speech of the women to differ very considerably from that of the men; indeed, were all the hlonipa words placed together, they would of themselves constitute quite a decent language. For there are not only a very large number of fixed and distinct hlonipa words, but, by certain universally accepted rules of transmutation, any word in the language may be so changed in its prohibited particle as to lose all identity with the 'respected' name and so become itself a hlonipa word. Thus, abusa may become acusa; or komba, nomba.

The hlonipa of action is equally as rigorous and far-reaching. All those persons enumerated above as to be hlonipa'd by name, are also to be hlonipa'd very considerably in the daily actions of the woman. Thus, she must ever cover the body, from breast and shoulder-blade downward, in their presence; she must not even look at them, nor be seen by them, during the period of gubuzela q.v.; she must not eat in their presence, nor chew any food while standing or walking outside in their kraals, and so on. Although never released from the hlonipa of speech, she may be set free from the hlonipa of action by the particular male group, or the particular women, each for their own party presenting her with a goat or similar gift for the purpose of uku-ambala or 'uncovering' her.

um-Hlonishwa, n. 5. Small shrub, having a light blue flower, whose leaves are burnt to ward off lightning.

isi-Hlonono, n. Tree-cricket, heard chirruping loudly on trees in very hot weather; another kind of ground-cricket (Brachycrypez membranaceus), found in small holes in sandy localities and producing a deafening chirrup. Op. um-Nyazane.

N.B. The tree-cricket is supposed by the Natives to cause the weather to be hot (uku-bongi itonga), because it generally makes itself heard when the sun is very powerful; just as the Ponds say that trees round a house bring the wind!

isi-Hloni (s.t.), n. Hair growing about a man's chest, back, in the ears, etc.; also isi-Hloni.

(i)-Hlonito (Hlonga), n. Part of the forehead above the eyes which, in some persons, runs sharply, in a triangular fashion, into the hair on each side = (i)-Hlonito.

isi-Hlonito (s.t.), n. Small herbaceous plant of the euphorbia kind.

um-Hlonito (s.t.), n. 5. Large spreading euphorbia (Euphor. grandiflora) whose milk is used as a specific for external cancer (comp. i-nHlonithwa); (gen. in plur. — imi-Hlonito) details, particulars, as in the narration of the course of any occurrence or affair; symptoms, as in the course of a disease.

Ex. ralanda imihlonito yendaba, she (the um-Ngoma) traced out the course or details of the affair.

usi yele ulezi imihlonito ho (the doctor) has already cut off the progress of some of the symptoms.

u(n)-Hloni (Hlonga), n. Spit or skwer of locusts, pieces of meat, or fruit, i.e. the spit together with what is spitted thereon = u(n)-Nhloni. Comp. u(n)-Hlono.

Ex. ukekeza ahlonto, to stick on one after the other — generally used of a man in battle stabbing several people successively.

um-Hlonyan, n. 5. Wormwood (Artemisia Afra), used as specific for stomach complaints, fevers, and as an enema for children; also beast slaughtered by the father for a recently menstruated girl (see ili-Tonga).

Hlonza, v. == hloza; also (C.N.) do a thing (ace.) habitually, be in the habit of doing it, be always doing, as a child any bad habit, or a person being an unusually frequent visitor at any kraal (= nanza, naka); (C.N.) lead off with the track, follow along the trail, as a dog following a buck (ace.—comp. tanga); (C.N.) lead in music or reed-playing (= khiba; of the second party vuma would be used); (C.N.) == naka generally.

u(n)-Hlonzane, n. Malignant malarial fever, as exists about Tongaland, etc., and supposed to be caused by an umtakati; certain fungus, supposed to give rise to this disease when growing in a kraal i-Mbo.

N.B. Both the above words are not well known even in the fever districts of Zululand; whence it is possible that the expressions are of Tonga origin.

u(n)-Hlonze, n. Thickness.

Ex. kmolhlonze, it is thick; kakumulhlonze, it is thin.

(i)-Hlonzi (Hloozni), n. == ili-Hlozi.

Hlonzina, v. == holozina.

um-Hlonzo, n. 5. (C.N.) == um-Hlandhla.

um-Hlopekazi (Hlopekazi), n. 5. White cow.

Hlosa, v. == be eagerly bent on doing something, used in perf. and followed by
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um-Hloshazana, n. 5. Small white heifer.

i(i)-Hlosi, n. Variety of leopard, said to be larger than the i-nGwe and with the spots forming a complete circle, not open as those of the latter, and having a dot in the centre — others asserting that the difference is merely from environment = i(i)-Sohlisi.

Hlōsu, ukuti (ukuthi), v. Remove by a slight forcible tearing movement; hence, tear off or away, as a person might when nipping off a piece of skin (acc.) from the body, or when pulling off a green switch at the point where the skinny bark still clings to the tree, or when pulling off one portion of a string of worsted, or of rotten paper, from the other = hlosula, cosula, yosula; get so torn off = hlosuka, cosuka, yosuka. Cp. hlosuluza.

Hlosuka (s. k.), v. = ukuti hlosu, cosuka, yosuka.

Hlosula, v. = ukuti hlosu, cosula, yosula.

Hlosuluza, v. Tear or strip forcibly off (action more intensive and extensive than ukuti hlosu), as any skin-like covering (acc.) of a thing when firmly adhering and requiring pulling, a green bough from a tree-trunk when demanding some force, or (metaphor.) a child from its mother (with kni), as an umtakati might by killing it = ukuti hlosuluza; sohluza.

Hlōsoluzi, ukuti (ukuthi), v. = hlosuluza.

Hloza, v. Look about for, endeavour to obtain by seeking as money (acc.) among one’s friends to pay the hut-tax, or any necessary thing required for any special purpose = hlōnza.

Ex. bengisahlosa lolo ‘thlamuru, I was still trying to get that piece of money (so as to make up the full amount of my debt).

unina ‘hlosela abantu bekukhla, the mother is looking for food for her children (i.e. visiting this and that kraal in search thereof).

u(lu)-Hloza, n. Veldt-herb whose pods and leaves are eaten.

i(i)-Hlōzi (Hlōozi), n. Dark, thickly overgrown spot in a bush or copse with a dense-matting of creepers and branches overhead; white-flowering bush, used medicinally for a cold in the head, etc.

Hlozinga, v. Keep eyes on a person (acc.), keep a sharp look-out on him (not in order to know his character = qwasha) but to catch him in the act or trap him = hlōninga.

u(lu)-Hlu, n. Single line (whether straight,
Peel, Strip make Ribs have Tie
Hluba, -nuke of a self are up, ring covering reel langa it.
He i. has ability) like bula.
When connection ped absconding from punyuka; or (acc.) promise
Punyuka; (the sun) has now come out (on a cloudy day).

(iI)-Hlubuka (s. k.). n. One who abandons his former chief or party, turn-coat, rebel. See hlubuka.

Hlubula, v. Strip of its peel-like covering, as a mealie-cob (acc.) of the spathes covering it or a person of his clothes; strip off, as the spathes (acc.) from a mealie-cob or clothes off a person; make sever one's connection with, forsake, or abandon, as a man (acc.) his chief or party (with ku); make or cause to desert, escape from, as a servant (acc.) from his master, or prisoner from his guard (see punyula); make a person (acc.) go back on his promise or agreement (loc. = gwengula); uncover, make come out, as the sky the sun (acc.) when hidden by clouds; get off, get through, clear off, any long stretch of work to be done, as of fields (acc.) to be hoed, or of country (acc.) to be covered when travelling = ukuti hlubu [Her. phubura, strip; Sw. tupu, abandon; chuna, strip].

Ex. ngishilubule isikwebu amakasi, I have stripped the mealie-cob of its leaves.
Sebewahlubule (or sebewahlubule) amasini, they have now cleared off the fields (i.e. the work on them).
waliti hlubu iixe, it (the um-lilo or fire) burnt off the whole country.

ngishilubule isiHlubu amaseni, I have been stripped (of the skin) on the toe by a stone.

Ex. walisinshaya violubulula ngishilubane, he cleared off the country, got over it, at a great speed.

um-Hlubulo, n. 5. Ribs of meat (the flesh lying over the ribs on the outside = i-nTsonyama); flank or side generally, of man or beast (= u(lu)-Hlangoti, u(lu)-Guba).
N.B. Just as the i-nTsonyama of any beast slaughtered is the perquisite of the chief hut in the kraal, so one of the ini-Hlubulo goes by right to the i-kohlwa hut, the other going to the assembled wives of the kraal.

Hlubulula, v. Strip or peel off, strip or peel back, as any thin skin (acc.) or membrane, like the eyelid or the spathes on a mealie-cob = hlubula.

Hlubuyela, v. Tie a string (acc.) with a slip-knot. See i-Tlubuyeli; i(iI)-Findo.

Hluba, v. = hlubiza.

isi-Hlubuza, n. = isi-Hlubiza.
um-Hluhluwe, n. 5. Thick woody forest climber, armed with formidable thorns, and a piece of which is worn round the neck by a man who has killed another, as a charm against evil consequences; spur, on a cock's leg.

Hluku, ukuti (ukuthi; s. k.), v. = hlukuza.

isi-Hluku (s. k.), n. Grudge, ill-will (C.N. fr. Xo.).

Hlukuhla (s. k.), v. Eat food for the first time in the day, or after a long hunger = xuba. Cp. qabula, sula.

Hlukuluzi (s. k.), v. Give a person (ace.) an angry push or thrust with the hand, finger, elbow, or stick, so as to stagger him, as when in angry altercation; push angrily or roughly by a person (ace.) so as to shake him = hlukumeza, ukuti hlukuluzi.

Hlukuluzi, ukuti (ukuthi), v. = hlukuza.

Hlukumeza (s. k.), v. Deal a person (ace.) an angry staggering push or thrust, as above (= hlukuluzi); give him a shock, shake him, make him feel uncomfortable with offensive, irritating language or scolding [Sw. sukunwiza, push annoyingly; Her. huka, kurungisa, shake].

Hlukuza (s. k.), v. Shake or toss about, as a wagon a person (ace.) travelling therein, or a person the sour-milk calabash (ace.) before pouring, or the umasi therein contained = ukuti hluku [Her. huka, pukumuna, shake; Sw. pukusa, shake off].

(iii)-Hlukuzo (or diminutive ili)-Hlukuzwa; s. k.), n. Bunch (i.e. hanging cluster or small compact dangling mass of small bodies), as of grapes or other berries, or beads (comp. isi-Swenya; isi-Hleke); 'bunch' or knot of people or cattle (see ili)-Viyo) [Sw. tengu, bunch; kundi, cluster; Her. e-punda, bunch].

(iii)-Hlukwe (s. k.), n. Fruit of the arum-lily, eaten in time of famine = ili-Tebe.

u-Hlule, n. Person wanting in 'attractiveness' of appearance, whose features are of a common-place, 'insipid' nature, neither nice-looking nor yet decidedly ugly; a cold-featured, wishy-washy looking individual = um-Vitane. See ili-Hlule; lalu.

(iii)-Hlule, n. Clot of blood, gore, as found in the arteries and heart after death; imperfectly formed fetus, as in abortion; 'blood' of a person, expressing his bodily appearance (only in phrase below).

Phr. uMotonga uhlule (or u illule), uqoba ihlule lake lingi, Motonga is an uhlule, because his blood is one clot or coagulation, is thick, i.e. there seems to be a lack of 'takingness', attractiveness about his looks (which might otherwise have been good).

(iii)-Hule-lemamba (lemambhu), n. Veldt-plant having large umbel of pink flowerlets on a single stalk, and whose tubers, mixed with um-Kuku bark, are used as a drastic purgative.

ama-Hluhlulu (no sing.), n. Semi-liquid food of any kind, in which the ingredients form into disconnected lumps and water so as to become 'watery', as pumpkin and mealie mash, ububende, porridge, etc. = ama-Hluluhlulu, izi-nTlwengela.

Hulula, v. = bamlulululu.

Hluma, v. Return to vegetable activity, grow anew, shoot or sprout afresh, as plants, grass, etc., does in the spring-time throwing out new branchlets, or a felled tree (or one still alive) shooting again at the bottom, or a mabele-stalk sprouting anew, or the finger-nails growing again (not used of a seed sprouting for the first time from the soil = mila); used for 'bearing children', as below; change one's mind, after having made some previous arrangement or agreement [Skr. su, beget; Her. uyo-moka, sprout].

Ex. iuluku yake ihlumile, her hut has grown, has a plentiful offspring.

uxathumisa, he made himself grow (by giving birth to children).

umblala ushekumile, he has to-day now changed his mind.

um-Hluma, n. 5. Tree (Rhizophora mucronata) growing in water along the coast, somewhat like the mangrove, and having an astringent bark; castrated calf, lamb), or young goat (called resp. i-nKabi, and um-Tondolo when full grown).

Hlumba (Hlumbha), v. Refuse to be a success with i.e. to flourish for a person (ace.), as a man's offspring (nom.) when it persistently dies, or his cattle similarly, or his fields when they are continuously a failure.

Ex. kana'bhantuwa, uhanjwa inzalo, he has no children, he is refused for by any offspring (i.e. he is an utter failure in regard thereto).

um-Hlumbulu (Hlumbhulu), n. 5. Person without anything, whose children, wives, cattle, or fields, are an utter failure; hence, poor, poverty-stricken individual. See humba. Comp. um-Pungqolo.

(iii)-Humela, n. Fresh, young shoot, as of a tree when sending forth in spring new
sprouts along its trunk or branches, or of a felled tree when coming up again from the roots = um-Xantela. See hlu-
ma. Cp. i(II)-Rume.

Hlumelela, n. Give new vigour to, new life, new spirit, as a person to his bodily strength (acc.) by taking food (with nqa), or to a man (acc.) in need by giving him a beast or whatever is needful to get him out of his helpless condition, or to the children (acc.) of a deceased man as does his brother by raising up further offspring for them through their mothers (see ugena).

Ex. ake ngidhe, ngihlumelele amandhla, let me eat, that I may renew my strength.

umfazi wahlumelela wuntanake, the woman gave new strength to her child (which might mean that, after her husband's death, she had a girl-child through another man, which girl, she having not been lobola'd, would now be claimed by her boy through her next husband, by whom she had no girls; so that this boy, in being now presented by his mother with a sister, is given new strength, etc.)

Hlunama, n. Have an angry, surly, morose countenance, as one put out about something (used in perf.) = sinama [Her. yumana, be morose].

Hlunga, n. Clear, clean, or sift a thing (acc.) i.e. remove or bring out therefrom the coarse or refuse parts from the fine and useful, as a bundle of thatching-grass (acc.) by holding it in one hand and beating it with the other so that the disconnected rubbish (acc.) fall out, or as a quantity of Kafir-corn (acc.) by shaking it about in a basket and so bringing up the empty husks (acc.), or as snuff (acc.) by sifting it through a sieve (= hlengu); take out from the ordinary of its kind by charms or medicines, make different (in good or bad sense), as an untkati might a man (acc.) by causing him to develop new and extraordinary ways, as by developing insanity, or the thieving mania; or as one might his dog (acc.) by giving it unusual hunting faculties by medicines (= eitisa, khakahliso) = hlungula [Sw. chungu, sift; Bo. svungo].

i(II)-Hlungu, n. Part of the veldt where the grass has been lately burnt off, whether it be still black or already green with new grass. Cp. i(II)-Shakeindhla.

isi-Hlungu, n. Venom of a snake (= ubu-
Hlungu); antedote for same (= isi-Bi-
ba); nettle-rash (urticaria) with swollen patches (= ama-Kekeba) supposedly caused by some internal poison (= isi-
Hlungu); medicine supposed to cause that anything struck by a man who takes it, shall experience unusual pain or ill-effects, as though it had been bit-
ten by a snake; such pain or ill-effects caused [akin to ubu-Hlungu].

ubu-Hlungu, n. Pain, of any kind (see tsukutsukutshuma, futa, nkenkela, gqamba, um-Njunju); venom of a snake (= isi-
Hlungu) [Gr. algoz, pain; Sw. uchungu, pain; sumu, poison; Bo. utungu, pain; Ga. lusungu, poison for arrows; Her. e-vzvo, snake-poison].

Ex. ukipa amasei a'buhlungu, you put forth i.e. talk, painful words.

ikanda l'ubuhlungu, my head is painful i.e. I have a pain in the head, whether from a wound or headache = ngt'ubhuhl 
ikanda.

u-Hlunguhloshane, n. = u-Hlunguhloshane.
u(II)-Hlunguhlungu, n. Small veldt-shrub (Vernonia corymbosa), used for stomach-ache, and also to procure abortion.


Hlungula, v. = hlungu.

i(II)-Hlungulu, n. = i(II)-Hubulu [Sw. ku-
guru, crow].

ubu-Hlungwana, n. Veldt-plant, having yellow flowers, and used as an emetic for biliousness.

Hlupa (Hlupha), v. Afflict, generally and in any sense; hence, torment, harass, annoy, as one boy another (acc.); persecute, treat with systematic harshness or insconsiderateness, as a tyrannous chief his subjects; worry, trouble, as an unprincipled person or unpleasant affadis; bother, be troublesome to, as an unruly ox or a machine always getting out of order; grieve, cause mental pain, as a bad boy his parents [Sw. sunbua, worry].

isi-Hlupa (Hlupha), n. Small soft feather, as of the down (= i(II)-Qubu) of a bird or from the head of a fowl; (in plur.) soft hairs or fur, as of a rabbit or cat (comp. isi-Boya, i-mBungu).

Hlupeka (Hlupheka), v. Get or be afflicted, troubled, treated hardly, worried, bothered, grieved, or in any state causing misery, unhappiness, pain, and the like (gen. used in pres. progressive or perf.); hence, suffer [Sw. sunbuka, get worried].

Ex. bayahlupeka, they have hard-times, have much to suffer.

u(II)-Hlupe (Hluphe), n. Action or habit of afflicting, troubling, harshly treating, worrying, bothering, grieving, other people.
Huwa, v. = ahlukanisa; (C.N.) bother, worry by importunity.

Hlusana, v. =. Bother one another by importunity; interfere with one another, impede one another’s growth, as when melon, etc., are too thickly planted (C.N.) = hlosana.

Hlusa, ukuti (ukuthi), v. = ukutli hlosu.

Hlusuka (s. k.), v. = hlosuka.

Hlusula, v. = hlosula.

Huuta (Hluutu), v. Pick or pluck out or off (with the fingers), as prickles (acc.) from one’s clothes, feathers from a fowl, or hair from the private parts of the body = quta. Comp. yotuza; hlustula.

isi-Hlutandhlebe (Hlutandhlebe), n. (N.) = (ii)-Luthwane.

Hlutu, ukuti (Hlutu, ukuthi), v. = hlustu-ka; hlustula.

isi-Hlutu (Hlutu), n. Hair of a young man or girl when grown in a long thick mass.

Phr. uku-ngeni indala ugezihluta, to thrust oneself into a matter or dispute uninvited, without any business therewith or understanding thereof. See u-Mafikayihlele.

Huutuka (Hlutuka), v. Get forcibly plucked, pulled or torn off, out, or up (by the hand), as a bunch of grass or weeds from the earth, or a piece of tough meat from other held between the teeth; have the hair ‘plucked out’ (or apparently so, even though actually ‘rubbed or scraped off’) from any part of its skin, as an ox or skin (used in perf. — comp. yotuka); get pulled along forcibly, as a person’s heart (intilizyo) i.e. feel a sudden impulse to do, act under a sudden impulse, as when hastily getting up and striking a person, or going off anywhere = qutuka.

Ex. intilizyo yati hluta (or yahluta), yati angintsheya, my heart gave a pull (or sudden impulse) that should strike him. P. uku-sibone uye lubhutuka intamo (or imino amhlutuka isisita) njengomel iye? that you should come to see a vulture with its neck plucked (or a bird with its tail plucked) just as I — word expressing one’s utter misery, and spoken as a pathetic reproach to a person who is deriding him.

ama-Hluthulutu (Hluthulutu — no sing.), n. Roots, weeds and the like, merely ‘pulled’ not dug out by the hoe, during the process of centa or lima q.v.
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u(1u)-Hluzi, n. (N.) = u-Mantshu.

i(li)-Hluzo, n. Long narrow sack woven of i-lala leaves or grass, and used for

straining ushwhelwa. See if(li)-Keto.

Hluzu, ukuti (ukuthi), v. = hluzuka; hlu-

zula.

i(li)-Hluzo, n. Knot or protuberance on

the trunk of a tree, post, or stick (= (li)
-Puzu, (li)-Quzu); lip-bone (os in-

nominatum), or meat attached thereto, as

seen protruding on each side of a beast

(sometimes called the (li)-Hluzu lesi

qo, the protuberance of the hind-

quarters. Cp. (li)-Tbe); ‘protuberant’

calf of the leg (from prominent muscular
development), or buttock (when project-

ing) (= isiHluzu. Comp. isi-Tmbu).

Ex. uBani kusala mahluzu, So-and-so has

no ‘protuberances’ (behind i.e. has no but-

tocks).

isi-Hluzu, n. = i(li)-Hluzu. Comp. isi-T-

mbu.

Hluzuka (s. k.), v. Get torn, dragged, or

scraped off, as a young branch (acc.)

from a tree or the skin from a person’s

body when scraping against something;

have the skin so scraped off, as the person

or his body (used in perf.). Comp. qu-

zuka; huzuka.

Hluzula, v. Tear, drag, or scrape off, as

a man the young branch (acc.) from

a tree, or a stone from a person’s

toe or leg. Comp. quzula; huzula.

Hluzuleka (s. k.), v. = hluzuka.

Hiwa, v. Become dark, after evening dusk

(see hwelela) or from solar eclipse; be

or become black, as the sky (izulu)

from storm-clouds (used in perf.); be-

come dark (mentally) for a person (with

ku, or ela form with acc.), putting him

all in a maze. Comp. hwelela. [Sw. eusi,

black].

Ex. kusibheko, in the evening, this evening

(i.e. anywhere between dark and bed-time.

at about nine). See pexob.

uma sekulilele, after dark in the evening.

selihlele lava-ga, it (the sky) is now black

(with heavy rain-clouds) over there.

uNdunda kusihlele kunye, with Nndundu

it is still dark i.e. she has not yet reached

the age of reason.

sakhleleka sisekelwe nkaya, we were

overcome by darkness while still far from home.

kaasimaze khwaba nje kimi, it just came

over quite dark for me i.e. I was utterly

bewildered, all in a maze = kaasimaze kwa-

ngakhulwe, or nqasimaze ngakhuleka nje.

kutsha khwaba emini, it is said that it

got dark during day-time, i.e. there was a

solar eclipse

isi-Hlwa, n. Species of long grass growing

in wet soil; swarm of children (lit. a

white-ant’s nest) born by one man (only

used as below in vulgar abuse). Cp.

u(li)-Hludwane.

Ex. uBani usakhe isihlwa, uwalise okwempu-

ku yesiwa (or okwempuku yobafu), So-and-so

generated a perfect ant’s-nest or swarm;

he has begotten like a mouse of the preci-

pice (or a stench-mouse).

umu-Hlwa (no plur.), n. 5. Species of ter-

mite, or termites (commonly called white-

ants, and chiefly applied to the ‘soldiers’

and ‘workers’ thereof — see isi-Hlwana,

i(li)-Hlwabusi, i-nTlwabusi); also (N.)

= isi-Hlwa [Sw. mchwa; Bo. msuva; Her. o-

hua].

u(1u)-Hlwa, n. Person utterly destitute, as

of cattle, wives, children, or even cloth-

ing (i.e. stark-naked) = i-nTlwana.

Hlwabula, v. Chew particles of food left in

the teeth, etc., after eating, as when

clearing the mouth (comp. nambita);

chew the cud, as a cow (comp. etshisa;


Hlwabusa, v. Be nice or pleasant to eat

(lit. make one go on chewing particles

after the eating) = rlabusa. Cp. rrasa.

i(li)-Hlwabusi, n. Species of termite or

white-ant (gen. in the bush-country) in

the flying state, and of a larger size,

darker colour, and less delicate flavour

than the i-nTlwabusi q. v.

Hlwahlwazela, v. = (N) = hloholozela.

um-Hlwakela (s. k.), n. 5. Large forest tree

in coast districts, having a hard whitish

wood.

isi-Hlwana (no plur.), n. Species of white-

ant, smaller and less destructive than

the termites or umu-Hlwa, from which it

is quite distinct.

Hlwanyela, v. Sow by scattering the seed

— comp. tshala, gaba); spread about,

carry about, reports (acc.) = hlwanyela

[Sw. tawanya, scatter; Her. handywa]

Hlwase, ukuti (ukuthi), v. Shut up, stop up

closely or completely, as a hole (acc.) in

anything, a doorway, or bottle = ukuti

svahla.

Ex. umute hlwase esweni, he bunged up

his eye for him i.e. gave him a blow which

cause the eye to swell so as not to be

openable.

i(li)-Hlwasisi, n. Black flying insect (C.N.).

Cp. i-nBongolwana.

Hlwati, ukuti (Hlwathi, ukuthi), v. = hlw-

atiza.

isi-Hlwati (Hlwathi), n. Momentary un-

consciousness, as when stunned by a
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blow, or when dozing between sleep and wakefulness = isi-Tulu. Comp. isi-Hlambi. See. hlwatiza.

Ex. watola (or wala) isihlcati, he got (or he laid) stunned or in a doze.

um-Hlwati (Hlwathi), n. 5. Tree resembling the um-Nqumo and used for making knobkerries.

u(lu)-Hlwati (Hlwathi), n. Short single stump of a grass-stalk sticking out of the soil after the grass has been burnt off, and sharp to the feet when walked upon.

Hlwatiza (Hlwathiza), v. Doze off, as when sitting quiet (not take a nap = isi-Hlambi); get stunned, as by a blow; fall down, drop, as one stunned, or as a bird alighting suddenly; die suddenly or unexpectedly (= poboleka); ‘drop off’ or die generally (= ukuti hlwati); walk where there is no path, through the grass, etc. (= utlantlata) [Sw. fathaisha, stun].

Hlwaya, v. Search or look about carefully for, as bucks (ace.) when hunting, or medicinal herbs on the veld = kwaya.

Hlwayela, v. = hlwanyela.

u(lu)-Hlwai, n. Buck-shot or other similar small shot (for bullet = enTlamvu); also the Zulu regiment um-Xapo.

um-Hlwazi, n. 5. Thin-bodied harmless snake, of green colour spotted on the upper half with black, regarded as the i-dhlazi of a child, or man of no importance (comp. i-Nyandezulu, u-Mabibini); another large brown and non-poisonous snake, also an i-dhlazi (= um-Seneke); plant, Bushman’s Tea (Phyllica spec.), whose aromatic roots are hawked about as medicine ‘good for the stomach‘ giving appetite, etc.

um-Hlwazimamba (Hlwazimambha), n. 5. Large dark-coloured non-poisonous snake with three stripes along the back and white under-parts; certain forest climber, used as i-nTelezi, also for striking a bull so that the itching irritation may cause it to mount.

um-Hlwehliwe, n. 5. (C.N.) = um-Hlehlo.

Hlwenga, v. Separate off, throw off, discharge the liquid, as any mixture might the water (ace.) combined with it, upon settling; or as mixed paint when it makes the oil (ace.) rise after standing; or as a person’s eyes making rise the tears (ace.) when filling with them (= ewebo, evenga).

Ex. amasi as’ehlwenga umlaxa, the curds have separated off the whey.

umgasimixe uvele unlomo, amehlo ake ab’e-

s’ehlwenga (or cveeba or evenga) ingembuxi, you need only open your mouth (at him), when his eyes will fill with tears.

um-Hlwenga, n. 5. Mane, as of a horse, pig, lion, etc. = um-Hlonga [Her. omurenge].

Phr. utwede umhlwenga (or uzukakimila umhlwenga ekamile), he carries a mane (or he will grow a mane on his head) i.e. he is, or will become, stuck up, conceited, arrogant.

nkwa-ruso umhlwenga, to get the mane up, or make a person (acc.) get the mane up, i.e. work oneself up into an excited state (as a witchdoctor), or to excite anger in another.

u(lu)-Hlwaza (collective), n. Number or quantity of anything of the same kind collected or separated off from an original mixed mass, as utshwali (not in the mixed state in the barrel) but now strained free from the dregs for drinking, or amabele as threshed and sifted grain (i.e. separated from the ears and husks), or as the collection of cows, calves, etc., belonging to one man when drawn off together, or as the shillings when sorted out alone from a mixed heap of money (comp. uma-Hlu); plur. izi-Hlwaza, or izi-nTlweza, separated shower-clouds; bringing their rain not continuously, but in different showers; such separate rainings or showers; eyes of a person when of a tearful, sad-looking nature (= inTlaungumyembe).

Ex. isula seli izihlwaza (or liyana izihlwaza) the sky is now sorted off into showers or shower-clouds (or is raining piece-wise, in separated showers).

amehlo ake a’zihlwaza, his eyes are sad-looking, tearful, like two shower-clouds.

isi-Hlwihlwihlw, n. Any food-stuff when very sour, as amasi, beer, etc. (C.N.). Comp. ukuti hli; hlosana.

Hlwipilizi, ukuti (Hlwipilizi, ukuthi), v. = ukuti hwipilizi.

Hlwisana, v. Be very dark, as clouds before a storm (C.N.).

Hlwita (Hlwitha), v. Snatch away, seize and take off by a quick sudden movement, as a hawk a fowl (ace.) or a person the blanket from another = ukuti hlwiti. See isi-Hlwiti. Comp. hwlita; hlasiza, makula; xula.

isi-Hlwitandhlebe (Hlwithandhlebe), n. (C.N.). = ili-Ludwane.

isi-Hlwiti (Hlwithi), n. A snatching away; a quick, sudden seizure and off (with ukuta-la). Comp. hlwita.

Ho, ukuti (Iho, ukuthi — the vowel is prolonged), v. Be blazing hot, as the sun
or the heat of a great fire; make up a great ‘blazingly hot’ fire (acc.) pile up the firewood (acc.) so as to make a ‘blazingly hot’ fire = ᵃ�ᵒᵗᵃ, ᵃᵏᵘᵗⁱ ᵃᵍᵃ, ᵃᵏᵘᵗⁱ ᵆᵃʳʳᵃ.

**Ho, ukuti (ukuthi), v.** Make a subdued indistinct rumble or rustle, as a number of people heard singing in the distance, or a river heard rushing over the rocks, or falling over a cataract, or mealies or water when being poured out in quantity = ᵇᵒᶻᵃ; ᵃᵏᵘᵗⁱ ᵃtestCase, ᵃᵏᵘᵗⁱ ᵆᵃʳʳᵃ.

Ex. aveunitele ho lapu, just make it (the water) rumble for me here (i.e. pour it out for me here).

**isi-Ho (with plur.), n.** Single waiting towards one of a distant rumbling or rushing sound, as of a number of people singing, a waterfall, or river running among rocks.

Phr. uku-w-tele ngesiko umuntu, to utter a cry of loud reproval at a person, as when he says something shockingly improper or untrue.

**Hoba, v.** Grind grain (acc.) very coarsely (= ᵃʳᵉᵉᵏᵃᶻᵃ); be in an alarmed, mentally disturbed state, as a man from apprehension of evil, a startling report, or consciousness of guilt of some crime (used in perf.); be in a physically disturbed state with an ‘alarmed’ unusual look, hair standing, etc., as an ox when exhibiting the first symptoms of an oncoming disease (used in perf.) [Sw. ᵇᵒˢʰⁱˢʰᵘ, startle; ᵃʰᵒⁿ, alarm].

**Hobana v.** Present a wizened, numbed, ‘alarmed’, appearance, as the body of a person or an ox (with the hair standing, etc.) when showing the first symptoms of some serious constitutional derangement, or from cold; be depressed, out of sorts mentally (entliziyweni), as from grief (used in perf.) = ᵃⁿᵉˢᵉʰᵒᵇᵃˡᵃ, ᵃⁿᵉˢᵉᵏᵒⁿᵏᵒⁿᵒᵇᵃ, ᵃⁿᵉˢᵉʰᵒˢʰᵒᵇᵃˡᵃ; cp. sinabo.

**i(i)-Höbe (Höbe), n.** Man destitute of cattle. Comp. i-mPunthle, um-Huutqa, um-Punygoto, etc.

**i(i)-Höbe (Höbe), n.** Generic name applied to certain birds of the dove type, as below, given to eating grain from the fields and scared away by the cry ‘höbe!’ (see hobeza):—the i(i)-Jibu-la I. (Rock Pigeon); the i(i)-Vulekuta (Speckled Pigeon); the i(i)-Juba II. and III. (Collared Turtle Dove, and Lesser Collared Turtle Dove); light-blue bead larger than the i(i)-Juba.

N.B. The dove, when it coos, is supposed to say, ‘aʳᵐᵒᵈᵒᵏᵃʳᵉ, aʳᵃᵗⁱ橼; aʳᵐᵒᵈᵒᵏᵃʳᵉ, aʳᵃᵗⁱactivex;’ it (the umhöbe) is reddening, it is ripened.

**ubu-Hobe, n.** (N) = ulu-Putu.

**Hobeka (s.k.), v.** Get in an alarmed, mentally or physically disturbed, state (used in perf.)—see hoba.

**i(i)-Hobela (Hobhela), n.** Deep-set eye = isi-Gobe, um-Holo.

**Hobeza (Hobheza), v.** Scare away doves from the fields by the cry höbe! See i(i)-Höbe.

**Höbo, ukuti (Höbo, ukuthi), v.** hoboza; ukuti habu.

**i(i)-Höbo (Höbo), n.** (C.N.) = i(i)-Höbe.

**isi-Hobo (Hobho), n.** = isi-Habuzza; isi-Galagala.

**Hoboka (Hobhoka), v.** = habuka.

**isi-Hobolo (Hobholo), n.** Broad, deep ravine, running down between two hillslopes. Cp. um-Hoboba.

**um-Hobolo (Hobholo), n.** 5. = um-Ngabazane.

**i(i)-Hobosha, n.** Puff-adder (= i(i)-Bu-lula); variety of pumpkin having a green rind with white spots, resembling the isi-Kutwane; gourd gathered while still green and so with rind too thin for use; imperfectly formed pip of a ‘green’ pumpkin; person who eats an immense quantity at a meal, one with a very large appetite.

**Hoboza (Hobhosa), v.** = habuzza.

**isi-Hobozzi (Hobhodzi), n.** = isi-Habuzza.

**ulu-Hobozzi (Hobhodzi), n.** = ulu-Goobozi.

**u-Hodoba, n.** Word expressing wonderment, admiration at that which is exceptionally powerful, strong, as an in-Kunzi (bull), among its kind e.g. an unusually great umlakati or skilful doctor or powerful induna; also applied to very strong beer, snuff, violent temper, etc. = u-Hohodo, u-Nqondovu.

Ex. kwali'aka, unohodoba, he hasn’t (merely) an angry temper; he has a perfectly mighty one.

**isi-Höfüholu, n.** (N) = isi-Hamfuhamfu.

**Höge, ukuti (ukuthi), v.** = hogela.

**Hogela, v.** Turn on a person (acc.) sharply with words, as a person suddenly firing up at another or replying violently; breath in, inhale (by the nose), as the air (acc.) when breathing or the fumes of medicine; draw in (by the nose), sniff, as a dog when seeking something in the grass; smell at, as at a flower. Cp. nuka; seza; tungata.

**isi-Hogo, n.** Food burnt in the pot and generally forming a black skin or crust at the bottom and sides; the ‘burnt’ food from such a pot when served =
isi-Hogolo, i-Tshela. [Her. o-ngo, burnt crust in pot; Di. rog, warm].

Ex. loku'kudla kanuk'ishogo, this food smells of isihoga i.e. smells burnt.

isi-Hogolo, n. Burnt crust of food at the bottom of a pot (= isi-Hogo); harshness or hoarseness of the throat or voice, as after much shouting (cp. hoshowa, holoza).

i(li)-Hogwe, n. = i(li)-Habehebe.

i(li)-Hoho, n. Os sacrum i.e. the deflected end of the spine just above the tail in an ox.

um-Hoho, n. $5 = um-Hawa.

u(li)-Hoho (Hhoho), n. Unusually large hut; very large imbiza for storing beer (cp. um-Ndinimana); small hut built in the kraal for storing beer.

isi or um-Hohoba, n. 5. Any long, deep, narrow thing, as a trough, narrow deep valley or kloof; long thin person or ox = um-Hohombe.

u-Hohoda, n. = u-Hodoba.

um-Hohoho, n. 5. = um-Bavuma.

u(li)-Hohombha (Hohomkha), n. Very thin, emaciated person or beast; (C.N.) hollow, as the inside of a tent or box.

i(li)-Hohombe (Hhohhombe), n. Word of contempt for a person or stranger of another tribe, as the Tonga or Suto.

um-Hohombe (Hohombe), n. 5. = um-Hohoba.

Hola (Hhola), v. = ukuti hho.

Hola, v. Draw, haul, or pull along, as when pulling in a long rope (ace.), pulling out a tree-trunk from a swamp, or pulling along a cart (comp. kudula); draw along, as water (ace.) through a pipe by suction; lead along, as water along a sluit; draw in, as the air (ace.) when taking a breath or inhaling by the mouth (see hoyela); lead along, entice, as a blind man (ace.) when walking, or a person to any good or bad action; absorb or draw in (the water), i.e. have the water already decreased by evaporation, as istinko or potatoes when the water has sunk below the surface. Comp. donsua [Ga. yola, draw a line; Her. toora, drag away].

Ex. istinko sezhola, the boiled mealies are now drawing i.e. have been boiling so long that the water has already sunk below the surface.

uku-hol'intambo (or ukuba-pata intambo), to carry the string, as the boy leading the oxen in a wagon.

'nyahola ini?', 'Ayik-e! angiholi imali; ngiholeleka inkosikazi inkomo imise ngonya-

ka; kodwa koyikangiholeli kulo'nyuka', 'Do you draw (anything, as wages)?' 'Well! I don't get any money; I get paid by the mistres, one beast a year; but she has not yet paid me for this year.'

isi-Hole, n. Person or animal with the leg paralysed or broken, so as to be merely dragged along when walking; laggard; animal that stays about alone, not going with the herd.

i(li)-Holo, n. Anything with a rough surface, as a piece of sandstone, an old earthen pot, a chapped hand, or the face of some Natives when covered with numerous tiny pimples; plur ama-Holo, roughness, as of any surface (used gen. as an adjective = ama-Heye) [Her. otyi-nguru, roughness].

Ex. amabale as'e'holo (or as'e'hiholo), the Kafir-corn is already filling in the grains, so that the ear hitherto smooth, now has a rough 'pimply' feeling when passed through the hand.

udlco lula selu'mahlo, this beer-pot is now rough (has the smooth surface off).

um-Holo (Hholo), n. 5. Any long or deep, narrow hole, pit, or excavation, as that made by a rat, snake, ant-bear, etc. (cp. isi-Godi, isi-Sele; um-Godi); deep-sunken eye (= isi-Gobe, i(li)-Hobela, i(li)-Kelo.)

Holoba, v. Make a continuous deeply-rumbling noise, heard from a distance, as a full river rushing among rocks or over a waterfall, mealies boiling in a pot, or as the men singing at a dance (from the deep indistinct rumbling of their conmiled voices—not of the girls) (= rholoba. Cp. rrwaza, kaza, hoza); reproves a person (ace.) vehemently, utter loud disapprobation, as at anything improper or untrue he may have said (= ukuzumela yegisho); canter, as a horse, from the sound made; (C.N.) = holoya.

isi-Holoba, n. Starting song of the i-keto at a wedding-dance i.e. when they rise up after sitting on the ground, to take their places for a dance = isi-Rholoba. See isongova.

Holodela, v. (C.N.) = rrolodela.

u(li)-Holoqo (s. k), n. = u(li)-Hogolo.

Holo holo, ukuti (Hholo hholo, ukuthi), v. = hholoza.

i(li)-Holoho (Hhohoho), n. = i(li)-Holoya.

Hulo-lo-lo (Hholo-lo-lo — first syll. accentuated), int. expressing sarcastic meritment like 'oh my!' in Eng., as might be said by a young man at a number
Holoza, v. Speak with a loud, powerful, stentorian voice (in ordinary conversation), as some men with very deep noisy voices, or women with a loud male-like voice.

(iii)-Holoza (Hholoza), n. Man or woman with a loud, deep, stentorian voice = (iii)-Holoholo.

Honqo, v. Erect a screen or shelter (i.e. isi-Honqa) for or against anything (ace. with ela form); snore = (hona) [Sw. ooka, screen].

Ex. ngiyakumqo lapa, ngikongele umlilo emozeni, I shall put up a screen here, that I may screen the fire from the wind.

isi-Honqa, or Honqe, or Honqo, n. Screen, e.g. such as is erected of reeds, etc., before the entrance of a hut or about a cooking-place to keep off the wind; shelter or rude hut formed by binding together overhead long wattles or branches, as erected by an impi when camping out (i.e. Hudoala, isi-Hugu, isi-Hugulu). Cp. honqa.

Honqobala, v. (N) = gonqobala.

Hophoca (Hoqoko) or Hopoqa, n. = isi-Kumbuzi.

u-Hoqeteshe (s.t.), n. (C.N.) = u-Kotetsheni.

Hoqo, n. Country of an ugly nature, bad for getting along in, as bush country (i-Hlanze) where the bush is unpleasantly thick (see isi-Xa), or country broken up into deep valleys and hills and stony precipitous places, or a place thickly covered with large stones (even though flat) = isi-Hoqoqo.

Ex. benqikere isihoqo sehluxwe (or sa-matshe), I had been engaged upon or contending with an ugly bit of bush-country.

Hoqolo, n. Long slender-bodied 'drawn out' thing, as a snake or (by comparison) a human-being when very emaciated and so appearing to be 'long'—not used of inanimate objects = u(lu)-Hoqolo.

Ex. abantu sebe izinquokolokazi indi-bhala, the Natives are now drawn-out or tall thin things from famine.

Hoqoloza, v. Draw in deeply, as when taking a very long draw at the hemp-pipe as though to exhaust the whole pipeful at once; drink off with a long 'draining' drink, as a potful of beer (ace.); draw in with a long 'finishing' sniff, as an old woman vigorously sniffing up the remains of snuff-dust from her snuff-pouch = ukuti hoqolozi.

Hoqolozi, ukuti (ukuthi), v. = hoqoloza.

Hoqo, n. = isi-Hoqoqa.

Hoqoza, v. Make clatter, as a person might make with hard light hollow things (ace.) like a lot of empty gourds or izinDebe; be acting deceptively in secret while openly presenting a plausible appearance.

N.B. The i-nBulu (large lizard) once visited a person. He sat down on his hamches
Hosha, v. Draw out a thing (acc.) from between other things closely surrounding it, as a stick of imfe from out of a bundle, or a blanket out of a pile (comp. kipa; holu); draw out a person (acc.) i.e. seek to get secret information from him (see um-Ongulo) = husha.

isi or um-Hosha or Hoshe, n. 5. Ravine, or long valley formed of sharply converging hillsides (generally with a stream at the bottom); kloof or ravine running up a mountain-side (not necessarily very deep and straight as an um-Hohoba). Cp. isi-Godi; isi-Kumbu.

um or u(lu)-Hoshahosha, n. 5. Any long trailing, dangling thing, as a long rein, snake, tail, dress, etc; also applied to a long plank or tall person (= um-Hushuhushu, u(lu)-Hududu, u(lu)-Jokojo-ko, u(lu)-Hududuhu); a 'tail' (metaphor.) i.e. unpleasant thing following after one when coming home, as an ugly affair (he having done something wrong on his way), or a wild beast that he has disturbed and which is following him behind (= um-Koka).

Ex. uCishu usifikale nohosahosha hwakuka (or iweula), Cishu has arrived tous with some disease (or crime) trailing behind him i.e. has brought along home with him some disease, etc.

um-Hosheba, n. 5. Any long narrow thing, as the leaf of some trees, a long narrow strip of cloth, etc.

isi-Hosho, n. (C.N.) = i(li)-Hoshoza.

Hoshobala, v. = hohana.

Hoshoza, v. Speak with a hoarse, 'straining' voice, emitting only a gruff sound as though with an effort, as some Native men do naturally, or a person when suffering from a bad sore-throat. See i(li)-Hoshoza.

i(li)-Hoshoza, n. Person with such a voice as above — see hoshobra.

Hoya (Hhoya), v. = ukuti khi.

i(li)-Hoya, n. = i(li)-Titihoya.

u(lu)-Hoyana, n. = u(lu)-Hoyizana.

Hoye, ukuti (ukuthi), v. Cover, or be scattered over with innumerable 'little bits of things' (= u(lu)-Hoyizana), as plums covering a fruit-tree, sheep a hillsides, a rash the body of a person, or fine sand-particles a floor (gen. used in impersonal form). Cp. ukuti citi.

Ex. kute hoye wonke umzimba, it is covered all over (with tiny pimples), the whole body.

ng'ezwa kute hoye hoyizana patsi, I felt little bits of things scattered all about the floor.

ngizifumane zile hoye wonke intoba, I found them (the sheep) dotted all over the hill.

i(li)-Hoye (Hooye), n. Black spur-winged goose (Plectropterus gambensis). Cp. i(li)-Dada; i(li)-Hantsi.

Hoyiza, v. Scare or drive away, as field-pests (acc.), an epidemic of disease, a troublesome i-dhlozi, by incantations, singing, etc. — see um-Shopi; lhala; cp. hebeza; hoseza.

u(lu)-Hoyiza (more freq. in dim. form u(lu)-Hoyizana — no plur.), n. Little bits of things, things very tiny or contumaciously small of their kind (generally in number and in scattered condition), as tiny sand-particles covering the floor of a hut, small pimples covering a person's body, very small mabele or mealie-grains, undersized pots or huts, or a lot of poor-bodied children or sheep. Cp. i-nTse-nise; u(lu)-Hlwa.

Ex. uGubaba uvelo uhooyizane, Gubaba has begotten a lot of little bits of children. ka'Ngwenzwa kwuphiza uhooyizane uje, ku-ngati esitha renganye, at Ngwenzwa's it is drunk (i.e. beer) from just little bits of pots like children's vessels.

Hoyizela, v. Sing such 'searing' incantations, etc., for the ama-dhlozi (acc.), as above — see hoyiza.

Hoza, v. = ukuti ho.

Hu, ukuti (ukuthi), v. = huna, ukuti rru.

Hu, ukuti (Hhu, ukuthi) v. Be quite or very white, as snow or a white garment (= ukuti tu, qua, qaka, twahlua); slap with the palm of the hand, as a person's face (acc. = hula, warrusa).

Ex. waliti hu isbami, he slapped down half-a-sovereign.

ama-Hu (Hhu; no sing.), n. Certain game of children in which one pats the other on the body, saying nauk'anaahl! and immediately sits down on the ground, whereby the other child has to remain by until he gets up to run away, before which he must return the pat and so rid himself of the ama-Hu = i-Neve.

umu-Hu (no plur.). n. Collection of grains, beads, berries, or other tiny separate bodies massed together. Cp. u(lu)-Hlwaza; u(lu)-Hoyizana.
Huida, v. Sing an i(li)-Hubo q.v.; make a soft light continuous rumble of sound, as a number of people singing in the distance or gently talking in a hut, or water in a kettle passing from the simmer (see zoyiza) to the boil, or when splashing over a cascade, or a shower of rain or hail heard coming from a distance (cp. kaza, holoba); smear or rub over with the hand, as the body (acc.) with paint (with nga or acc.), a wall with cow dung (= beca, huqa); smear a person (acc.) with words, abuse him with nasty talk (often hubakuba) [Her. kua, smear; yimba, sing; Sw. Ga. 'imba, sing].

Hubu (Hubha), v. Chase, run after anything (acc.), as after a buck, dog, or a thief running away, or as a snake or wild-beast might a man (= xosha); sew loosely with large stitches, merely run the needle along, as when tacking a garment (acc.), or hut when thatching (= hida, huma) [Her. ramba, run after].

um-Hube (Hubbe), n. 5. Broadly drawn out, longly stretched-out thing, as any circular thing drawn out into an oval shape (as isi-Buya, or fish-tin), or a longly extending forest (cp. um-Hohoba); also = um-Qangala.

isi-Hubehebe, n. = isi-Hubenge.

Hubela, v. = hubelabela.

i(li)-Hubelo, n. Large sized shield, used for hunting (larger than the i(li)-Hawn and smaller than the isi-Hlangu).

isi-Hubenge, n. Ravenously greedy, rapacious person or animal, as a selfish glutinous eater, an avaricious man, or a bull that wildly drives off all others from the cows = isi-Hubehebe. Cp. i(li)-Hubuza. See hubeza.

Hubeza, v. Be rapacious, ravenously greedy, as an isi-Hubehebe.

Hubezela, v. Be rapacious after, seeking to steal, get hold of, as a man after the cattle (acc.) of another, a lecherous youth after a girl.

i(li)-Hubo, n. Tribal song; regimental song (cp. i-a-Goma; i(li)-Gann); also = i(li)-Hubu.

N.B. Each separate Zulu clan has a different ibuto or perhaps two of them. This song in treated with great respect by all the members of the clan, possessing as it does a certain sacred sentimentality of character. It is to the Natives patriot the 'dear old song' reminiscent of those good old times — upon which all of us so love to look back — when the clan was still free and unfettered by a foreign subjection, when only peacefulness and plenty reigned in the land — days gone never to return! The ihubo is, therefore, nowadays only sung on certain solemn occasions, when the feeling of the hour would seem to befit the pathos of the song. It is performed with much gravity of manner, generally with up-lifted shields and unaccompanied by dance, and is said frequently to bring tears to the eyes. It is sung by the family assembled together in the cattle-kraal just previous to the departure of a 'child of the house' going off to get married; upon the arrival of the bridal-party at the kraal of the bridgroom; and at the funeral hunt (see i-Hlambu) following the death of a man.

The regimental ama-hubo, peculiar to each different ibuto, were more of the nature of march-songs (not dance-songs), and had nothing of this sacredness of character.

Hufu, ukuti (Hubu, ukuthi), v. = hubuzu.

u-Hubu (Hubhu), n. A lying person, given to saying and relating untruths = u-Hubahshe, i(li)-Hubuhubu.

N.B. Such a person is spoken of in full as uhubu ka'mBejana, uSinga-sinamakalana, Mr. Hubu, son of Bejana, Mr. Tick-covered-rump.

i(li)-Hubu, n. Certain veldt-herb, used as amaka.

i(li)-Hubuhubu (Hubhuhubhu), n. Thing of a spongy, loosely-hanging-together nature, without firm substance, readily disintegrating to force, as rotten wood, soft mould like that of a mole-heap, lungs, or hut-thatch (= i(li)-Humuhumu; cp. i-Mtangamang'a); cow readily yielding a large quantity of milk (= i(li)-Sengwakasi); lying person (= u-Hubu).

i(li)-Hubulu (Hubhulu), n. White-necked raven (Corvultur albicollis) = i(li)-Gwababa, i(li)-Hlungulu.

Hubulaza (Hubhulaza), v. Eat or drink up (whether by sucking up with the mouth, or with a spoon) any fluid food (acc.) = ukuti hubuluzi.

Hubuluzi, ukuti (Hubhuluzi, ukuthi), v. = hubuluzi.

u(li)-Hubuluzi (Hubhuluzi), n. Any fluid food (i.e. thickened water), as very watery porridge, soup, and the like; thin watery mud. See hubuluzi.

u-Hubushe (Hubhushe), n. = u-Hubu.

Hubuzu (Hubhuza), v. Make the softly crushing, spongy sound, or sensation, hubu, as when squeezing lungs, poking a stick through thatch (acc.), treading down soft dry mould, etc.; poke lightly about here and there i.e. sew badly,
irregularly, carelessly, as when sewing an isidwaba or thatching a hut (cp. hida); draw milk abundantly and easily from a cow and without any effort, merely softly squeezing (see ili-Huduluhubu); talk lies, lying reports, untrue tales (huluza).

Hubuzeka (Hhubuzeka), v. Get acted upon as above; be softly crushable, spongy, as an ili-Huduluhubu.

Huda, v. Pass liquid stools, as from diarrhoea (comp. tsipalata); let run or flow out, as a calabash with a hole in it, the amasi it contains (comp. vuza, hudula); shoot, as a star.

Phr. skele: 'mfo kete, unhedle we ihubula, never mind, brother of mine, you have been voided upon by a raven, i.e. you have been befallen by an unpleasant thing you did not expect and not brought about by yourself.

isi-Hudele, n. Greedy, selfish child who cries for every thing it sees another to get; also applied to an adult of a greedy, selfish nature.

Hudhlu hudhlu, ukuti (Hhudhlu hhudhlu, ukuti), v. = huluza.

Hudhluza (HHudhluza), v. Scrape, scour, curry, as a hide (acc.) with a prickly aloe-leaf, a table with a scouring-brush, or a horse its body against a tree.

Hudisa, v. Purge, as a medicine or disease a person (acc.) = hambisa. See i-Nyongo.

isi or um-Hudo, n. 5. Dysentery — sometimes isi-Hudo esinegazi; the ‘bloody’ stools accompanying certain other intestinal diseases; such diseases themselves.

N.B. Of ordinary diarrhoea (for which there is no name) it would be merely said uBani uyahule (or unuhundo). So-and-so is passing liquid stools.

um-Hudisane, n. 5. Veldt-plant, whose roots are used as a purgative.

u(lu)-Hudo, n. Liquid stools, as from diarrhoea = u(lu)-Sheko. Comp. um-Godo.

u(lu)-Hududu, n. Long trailing thing (from hudula), as a very large blanket that drags like a train behind, a very long isidwaba of a woman or ibesho of a man = um-Hoshahosha.

(u)uHuduhudu, n. = um-Hoshahosha.

Hudula, v. Drag anything (acc.) generally of a ‘sprawling’ or flat-lying nature, along the ground, as a hide, sack of mealies, or a prostrate person; lead away by moral force or talking, seduce, as one might a girl (acc.). Comp. kula [Sw. burura, drag].

isi-Hudulo, n. ‘Drag’ of any kind, e.g. a tree pulled about a field by oxen for the purpose of harrowing, or the fork of a tree used as a slip for carrying things on (= isi-Hlipi).

isi-Hudulu, n. Roughly made shelter or hut, generally of intertwined branches, as for screening an impi when encamped, or for keeping goats, or for cooking in = isi-Hugu, isi-Hugulo, isi-Gugu.

isi-Hugu (Huugu), n. = isi-Hudulu.

isi-Hugulo, n. = isi-Hudulu.

Húha (Huuhha), v. = hêha.

Huha, v. Have a great attraction or drawing-power over one (acc.), so that he be ever craving after it, always be seeking to do it, etc., as any fascinating hobby, liquor for an inebriate, etc.; draw or lead one (acc.) on so that he become so strongly habituated, inclined, as to be unable to overcome the desire or habit, as a mother who induces a habit of fastidiousness in her child (acc.) by constantly giving way to its desire for nice things (with nga) = heha, hunhekisa; cp. jwayeza.

(i)-Huha, n. An overpowering inclination, craving, fascination, habituated desire for anything, action, etc. (with na and gen. of thing).

u(lu)-Húha (Huuhhka), n. = u(lu)-Hêha.

Húheka (Huuhheka), v. = hêheka.

Huheka (s.k.), v. Get carried away by some overpowering habit, craving, inclination, attraction, etc., as above (used in perf.) — see huha = heheka, hunhekha.

Huhuluza, v. Go sweeping along, sweep along, as a person dragging a branch of a tree behind him (with nga) leaving a swept track as he goes, or a bird making a sudden swift flight or sweep as when about to seize a fowl, or a woman getting along rapidly with her field.

Huhuluzi, ukuti (ukuthi), v. = huluza.

um-Huhuluzo, n. 5. Swept track, as left when dragging anything along.

isi-Huhumba (Huuhumbo), n. Thing in a dirty, faded state, white with unwashed dust, etc. (used of things by their nature glossy or of clearly marked colour), as a Native with the body grey with dirt, or a woman’s kilt undressed with oil = isi-Hwabadiya.

um-Huhúmba (Huuhuhumbha), n. 5. Great cavern or pit of a thing, as an unusually large hole, an immense belly, or very large broad sack.
HU

i(iii)-Huhwa, n. Strong uncoqueler habit or craving, as for stealing, drinking, making beadwork, etc. = i(iii)-Huha.

Ex. us'eu'luhwa lokuthungu ilikheshi, she has already a strong liking for making frontal-fringes (of girls).

isi-Huhwa, n. Species of eagle.

Hula, v. Cut away with a sickle, etc., long grass or weeds (acc.) from any place, as when clearing it for ploughing; hence, mow (= hesha); cut off hair (acc. = gumda) [Bo. hubula, reap].

Hula (Hhula), v. Slap with the palm of the hand, as a person's face (acc.) = ukuti hu, wurnuza.

isi-Hula, n. Person or animal of a voracious nature, with an unquenched greedy desire for food, cattle, girls, and the like = i(iii)-Huluba, i(iii)-Hulugu, isi-Huqa. See huluza.

Hulaza, v. Act voraciously, with a greedy unquenched desire, as in eating, or taking rapacious possession of somebody else's inheritance, etc. = haha, kuqela. [Sw. a kula, rapacious].

u(lu)-Hule, n. = u(lu)-Hidi.

Huluba, v. = hulaza, haha.

(iii)-Huluba, n. Voracious person or animal, with a greedy insatiable appetite = i(iii)-Hulugu, isi-Hula. Cp. isi-Hulunge. See hubula.

Hulubela, v. = hubumbele.

u(lu)-Huludwane, n. Litter, swarm, as the offspring of a pig, fowl, or man = u(lu)-Hii. See hubula. Cp. isi-Hlwa.

(iii)-Hulugu, n. = i(iii)-Huluba.

(iii), isi or u(lu)-Huluhulu, n. = i(iii)-Huqa, ama-Halubela. See hubuluela.

Huluka (s. k.), v. Get slip off, stripped off, shelled, or born, as below — see hulula; run or flow out, as water, grain, etc. from a vessel or sack with a hole in it (comp. pulshuka, hushuka, vuza).

Hulukuqela (s. k.), v. Slip or run round, over to, etc., as a boy round a corner or tree when dodging a person, a bull running off over or round a hill, or a person when making a momentary deviation into any kraal = ukuti hubukuq, ukuti hilikigi, ukuti hulukaga. Comp. hubulubela.

Ex. uke hubukuq (or u Kabukuq), Vondweni, he has just run round to, or slipped over to, the Vondweni kraal.

Hulukuq, ukuti (ukuthi; s. k.), v. = hubukuqela.

Hulukushela (s. k.), v. Slip away or through, as when passing out through a low door-way of a Native hut with a quick sliding or gliding movement, not quietly crawling (not used of European doorways) = ukuti hulukushu.

Hulukushu, ukuti (ukuthi; s. k.), v. = hulukushela.

Hulula, v. Slide off, slip off, strip off, as beads (acc.) from a string or a man's shirt when passing it off by the legs; shell, as beans (acc.) from the pod or mealies from the cob (cp. gunduza, zoza); slide down (trans.) i.e. make slip down, as any flat article (acc.) down a slope; 'slip off' the offspring i.e. bear plentifully, as a pig or prolific wife (= huluzo) [Her. herura, slip; Sw. pwa, shell; Bo. hubula, reap].

Ex. wahulula uhubuluwane, she brought forth a long string (of children).

Hululeka (s. k.), v. Slip off; get stripped off; slide down, as a person down a roof or bank (loc.); get born plentifully, as offspring = huluka.

Hululuka, v. (C.N.) = hululeka.

Hulumbela (Hulumbhela), v. Steal or slip round, into, along, i.e. go stealthily, as a snake among the grass, or a person seeking to do some wrong or to avoid being seen = hubela, hubulula, huqugala.

u-Hulumende, or u-Hulumeni, n. The Governor; sometimes used by Whitepeople for 'government' [Eng. government].

Huluzza, v. Bear offspring (acc.) plentifully 'just slip them off', as a pig or prolific wife (= hubula); slide along, slip along, as a snake or similar thing gliding along on its belly (= huluzela).

Ex. inyoka yashubuluela, the snake slid along after us.

Huluzela, v. Slip or slip along on the belly, as a snake, worm or similar thing (= huluzo); drink any semi-solid food, of a watery nature that doesn't require chewing, as very watery gruel (= haluzela).

Huma, v. Make a long string of, string along, as beads (acc.) on to a piece of thread, fruit on a spit (cp. hloko), or of gossip, lies, etc. (= ukuti hu); run the needle merely along, stitch with long loose stitches (= hida, huba); begin to get dry, as a washed garment, scrubbed table, tree when dying, or fresh mealies out drying (cp. oma; hamuka).

Huma (Hhuuma), v. = heha.

(iii)-Huma or Humu (Hhuuma; no plur.), n. Certain kind of large-grained mealies, 'horse-tooth' mealies.
Hūmba, ukuti (Hhūmbha, ukuthi), v. = ukuti hembu.
Humbuka (Hhūmbhuka), v. = hembuka.
Humbula (Hhūmbhula), v. = hembula.
um-Hūme (Hhūme), n. 5. = um-Gede [Goth. hūlundi, cève; Rag. muluma].
um-Hume (Hhūme), n. 5. = same as preceding.

u(lu)-Hume, n. Long series, string, continuation of anything, as of chain, length of cloth, endless story, etc. = um-Humo, u(lu)-Hidi, u(lu)-Hule.

u(lu)-Hūme (Hhūme), n. = same as preceding.

Humeke (s.k.), v. Get stringed together in a long series or length, as beads, lies, etc.

Humeke (Hhumeke), v. = humuza (hhu-
muza).

Hūmeke (Hhūmeke), v. = hēheke.

hum-Uno, n. 5. = u(lu)-Hume.

Humheka or Humuheka (s.k.) v. = huheke.

Humhekisa or Humuhhekisa (s.k.), v. = huheka.

i(l)i-Hūmu (Hhūmu), n. = i(l)i-Hūma.

Hūmu hūmu, ukuti (ukuthi), v. = humuza.

Hūmu hūmu, ukuti (Hhūmu hūmu, ukuthi), v. = humuza (hhu-
muza).

i(l)i-Hūmuhumu, n. Any light, loosely connected, spongy body, without internal substance, as soft loose soil (like that of a mole-heap), lungs, etc.; person with an easy flowing i.e. lying, tongue, careless as to truth, given to relating falsehoods = (i(l)i)-Huhuhabu. See humuza.

i(l)i-Hūmuhumu (Hhūmuhumu), n. An extravagant person, wasteful with the food-supply, cooking with careless excess, etc. See humuza (hhu-
muza).

Humusha, v. Allure away, lead away by enticing talk, seduce, as one might a child (acc.) to break in any way from parental control or a man from his chief (= hunga, hungula, kusha); inform against a person (acc. or with nga), as to the chief (loc. = ceba); interpret, as an interpreter (N. from Xo. kumasha).

Humuza, v. Have to do with anything of the nature of an i(l)i-Hūmuhumu, as when hoeing in light soil (acc.), treading on a mole-heap, eating lungs, poking a stick into thatch, etc.; talk away a lot of truthless tales, reports, etc. = huhuza.

Humuza (Hhūmuza), v. Nibble away continuously at a boiled mealie-cob (acc.), etc.; get through food (acc.) extravagant-ly, by cooking excessively, etc., as a wasteful woman (= humeke).

Humuzela (Hhūmuzele), v. Hum, as the gossip of a lot of men talking lowly in a hut, or the low singing of a lot of men heard from a distance.

Huna, v. Cut short or too short, as a man his ibeshu or trousers (acc.), or a carpenter a plank, or as the ear of a beast when clipping off the point (according to Native custom) = ukuti hunu.

u-Huneba or u-Huneva, n. Word expressing wonderment or admiration at the immense size, or age, of the bull of certain animals, as cattle, buffaloes, lions, rhinoceroses, etc.

Hunga, v. = hunusha [Her. e-rungu, thief].

um-Hungo, n. 5. Medicine or charm used for the purpose of hunga q.v.

i(l)i-Hungu, n. = i(l)i-Hungu.

Hūngu, ukuti (ukuthi), v. = hungula.

u(lu)-Hungu, n. Hemp, when bad (C.N.).

Hungula, v. = hunusha, hunga, kusha.

i(l)i-Hungula, n. An alluring person — generally applied to a loose girl who entices young men deceptively; a coquette.

i(l)i-Hunqu, n. Thing or animal checkered with dark and light markings, motlings, streaks or mixed patches, as a puff-adder (sometimes called by this name), tortoise-shell cat or mealie-cob with various coloured grains. (cp. i(l)i-Bidí, i(l)i-Gqa-
ba); pl. ama-Hunqu, such dark and light, irregularly mixed-up markings or patches.

Hūnu, ukuti (ukuthi), v. Cut off a thing (acc.) at the end so as to shorten it = huna, hunula.

i(l)i-Hunu, n. An isi-Qora formed of a compact bunch of feathers clipped short at the ends and worn over the forehead.

isi-Hunu, n. Anything cut short i.e. with the end cut off, as a man’s ibeshu, animal with the ear clipped at the end, or man with the lobe of the ear removed, or even hanging loose after having been slit (= um-Qewu). Cp. i(n)Gumunde.

Huqa, v. Smear, rub on, anything of a semi-liquid or pasty nature, as the body (acc.) with red clay (acc. or with nga), or a wheel-axle with grease (= beea, kuba); (C.N.) also = huuqa [Her. kua, smear].

isi-Huqa, n. = isi-Hula; also um-Huqa.

um-Huqa, n. 5. Great, powerful, wild natured old bull, of cattle, buffaloes, rhinoceroses and similar animals, that generally goes about alone; also applied to a big, old powerful bull (of cattle) even when tame, or also to a wild-natured
Huluzela, Huluzisa, or Huluzelsa, v.

Huluzela, Huluzisa, or Huluzelsa, v.

Go ‘trailing’ along i.e. with a long dress, or other long thing trailing behind.

Huluzela, Huluzisa, or Huluzelsa, v.

Huluz, ukuti (ukuthi), v. = huqaza, huquela.

Isi-Huluzha, n. Dirty, slovenly person, in his body, dress, etc. = isi-Hwatuwatu, i(ii)-Yatayatu.

u-Huluzela (Huluzela), v. Get scraped superficially or grazed, as the skin of a person when rubbing violently against any rough surface, as against a stone; or as the person himself; (N) become an i(ii)-Huluz = yocuka. Comp. hluza.

Huqaza, v. Crawl or creep on the hands and knees, as an infant (more often Huqaza = kasa; comp. huqazela); walk, roll about in dirt or dust, as a child (sometimes with zi of reflect. form).

isi-Huqaza, n. Abnormally make, standing long snake, Drag Milk Make strong ‘Town-Kafir’ Get Dirty, Abnormally Make um-Hushuhushu, Husha, Hushuela, Huqu (i(li)-Huqu, Huqaza, sh along lies out fatigue; noise, thin, through ing of nr as above partly fallen = i(ii)-Huluhulu, ama-Halahala. See hluza.

Huqu, Huku, ukuti (ukuthi), v = huqaza, huquela.

isi-Huquhuqu, n. Dirty body, white with unwashed dust, etc. = isi-Hwakwa.

Huquza, v. Crawl or creep on the hands and knees, as an infant (more often Huquza = kasa; comp. huqazela); walk, roll about in dirt or dust, as a child (sometimes with zi of reflect. form).


Husha, v. Drag oneself along on the belly, as does a snake, worm, or small infant (comp. huquza, huluzela); seduce, allure away (= humusha, hunga); draw out a thing (acc.) from between others (= hoshka); make become thin, bring down one’s body-flesh (acc.), as sickness or fatigue; make a strong rustling noise, as a strong wind blowing (= hu-shuza).

Hushu, ukuti (ukuthi), v. = hushuka; hushuza; ukuti wushu.

Hushuka (s. k.), v. Come out or slip out unwantedly as anything that should have kept inside, as potatoes from out of a bundle carried on the head, mealies from the corner of a sack when pouring into another, or a man’s shirt through a hole in the trousers; become thin, as one’s body through sickness or fatigue; come or go out quietly, slip out of a hut, as might any person (even when noticed); come out unwantedly, as lies = ukuti hushu; wushuka; huluka.

um-Hushuhushu, n. 5. = um-Hoshahosha.

Hushuza, v. Make a strong rustling noise, as the wind when blowing hard; trail along behind, as one might a long blanket (acc.) or dress, or a long wattle partly fallen from the bundle on one’s head (= hushuza); trail along, as the blanket, dress, or wattle aforesaid (= hushuza); make come or slip out, as above (see hushuka); make fall out, i.e. tell, lies (acc.) = wushua.
Hwaduzela, v. Walk sharply along with such a flapping noise, as above.

(iii)-Hwahwa, n. = (iii)-Hrabadiya.

isi-Hwahwa, n. isi-Hrabadiya.

Hwahwaza, v. Make a hissing or fissing noise, as when passing urine (for which the word is sometimes used), or meat frying. Cp. haza; hahaza.

Hwalala, v. = hwelela.

Hwála hwála, ukuti (ukuthi), v. = hwalaza (C.N.).

(iii)-Hwálahwala, n. Thing of a motled appearance i.e. with zigzag wave or irregular blotches of light and dark colouring, as a puff-adder or motled soap (= isi-Hwaghwaqga); plur. ama-Hwálahwala, such zigzag moltings or irregular blotches of light and dark colour (= ama-Hwaghwaqga).

Hwalaza, v. (C.N.) = halaza.

Hwamuka (s.k.), v. = hamuka.

Hwamula, v. = homula.

(iii)-Hwänqa, n. Man with much hair about the cheeks; bullock, fowl, etc., black with white spots or small patches all over the body — the markings being deeper and more clearly cut than in the i-Mdhanga; i-Hwanga etibonvu, a beast marked similarly to above but with brown instead of black (= i-Nala; cp. ama-Qanda-ka'Hayiba; i-nTusikozzi).

ubu-Hwänqa, n. Hairiness about the cheeks; whiskers; sometimes applied to hairiness about the chest or above the navel (see um-Dete).

Hwápu, ukuti (Hwáphu, ukuthi), v. Make a clutch or grab at, as a hanging fruit (ace.) or a person's blanket; do just slightly or a little of, as a little work, music, talk, rest, etc. = ukuti hwapulaza; hwapulaza; ukuti jwepu.

Ex. ake uqiti hwapu entsimini, let me just do a little bit in the field.

Hwapoluzi (Hwapuluzi), v. = ukuti hwapuluzi.

Hwapoluzi, ukuti (Hwapuluzi, ukuthi), v. = ukuti hwapuluzi.

Hwapulana (Hwapulana), v. = ukuti hwapulana.


Hwaqa, ukuti (ukuthi), v. = hwaqa; hwaqabala.

Hwaqabala, v. Be frowning, have a frowning look; have a scowling look, as when angry; be gloomy, as the sky (izulu) when the sunshine is hidden by clouds; be in low spirits, dejected in mind, have gloomy thoughts, as from intense anxiety or from some calamity (gen. in perl.). Comp. ipala.

 ama-Hwaqahwaqga, n. = ama-Hwaqahwaqga.

 isi-Hwaqahwaqga, n. = ili-Hwaqahwaqga.

Hwašha, ukuti (ukuthi), v. = ukuti hasha.

Hwasheza, v. = hashheza.

Hwashazela, v. = hashazela.

u(lu)-Hwashimba (Hwashimba), n. = u(lu)-Hwashumba.

u(lu)-Hwashuhwashu, n. = u(lu)-Hwashuhwashu.

u(lu)-Hwashumba (Hwashumba), n. Any very long or tall thing, as a long stick, post, or person (= u(lu)-Hwashuhwashu); also isi-Huzu.

isi-Hwatuhtatu (Hwatuhwathu), n. isi-Huzu.

Hwatucu (Hwathucu), v. Do in a slovenly, untidy, dirty manner, as in keeping tidy one's goods in the hut, putting on one's dress, etc. = yataza.

Hwatuza (Hwathuza), v. Go in a slovenly, dirty manner, as to dress or body = yatalaza.

Hwaquluxu, ukuti (ukuthi), v. = hwaquzelela.

um-Hwaquzulela, n. 5. = um-Hwaquzulelo, um-Hwaququlelo.

Hwaquzela, v. = kwazulelo, twazulelo.

Hwaya, v. Scatter seed (ace.) by throwing it in handfuls (cp. homba); scrape, scratch with long-drawn scratches, as a dog scrambling up the earth (ace.) with its paw, a person scraping food or burnt crust from a pot or paint from a door, or as thorn-bushes scrape one's body (cp. pala; kukaza); (N.) = hwaya.

Hwayi hwayi, ukuti (ukuthi), v. (N.) = uku-ti hayi hayi.

Hwayiza, v. = hayiza.

(iii)-Hwayo, n. Sound, as of a person walking and not seen (C.N.).

Hwaza, v. = hozu; hwaheza.

Hweba, v. Trade, barter (used by the original white-traders in these parts, who came mostly from the Cape — C.N. fr. Xo.).

Hwebeda, v. = gogoda.

Hwebedela, v. (C.N.) = hwebeda.

um-Hwebi, n. 1. Trader — see hweba.

Hwelela, v. Get dusk, begin to get dark in the evening = swelaza, hwalala; cp. hwu [Her. zorera, become dark].

um-Hwesheba, n. 5. Any long narrow thing, as leaf of a gum-tree, narrow strip of cloth, etc.
HWE

um-Hweshu, n. 5. (N) = um-Hweshuba.

um-Hweshuba, n. 5. = um-Hweshiba.

Hwï, ukuti (ukuthi), v. Take off with a sudden rush or snatch, whisk away (= hwita); take a 'snatch' or sip at any hot drink (acc. = hwibila, punqa).

Hwibi, ukuti (ukuthi), v. = hwibila, ukuti hwi.

Hwibila, v. Take a sip at, sip, any hot liquid from a vessel or with a spoon = punqa, ukuti hwi or hwibi.

Hwilika (s.k.), v. (C.N.) = hilikiqa.

Hwilisi hwili, ukuti (ukuthi), v. Have a short wrangling dispute or squabble, as two persons quarrelling over something.

Ex. sika satana hwili hwili noBanzi, we got to have a quarrel (of words) with Sound-so.

Hwiliza or Hwilizana, v. Have a short wrangling dispute or quarrel of words with one another.

Hwipiliza (Hwiphiliza), v. (C.N.) = hwita.

Hwipilizi, ukuti (Hwiphilizi, ukuthi), v. (C.N.) = ukuti hwí.

Hwita (Hwihita), v. Take off with a sudden quick motion or snatch, whisk off, as a hawk a small fowl (acc.) or a person any small article. Cp. hlwita.

Hwixi, ukuti (ukuthi), v. = hwixila.

Hwixila, v. (C.N.) = kwixiza.

Hwixi hwixi, ukuti (ukuthi), v. = hwixiza.

Hwixiza, v. (C.N.) = kwixiza.

I

in Zulu always takes the continental sound, as in the English word 'ravine.' It has three varieties of length — (1), a short i, as in the Zulu words imini (noon) and uñi (stick), resembling the sound in the English words 'imminent' and 'tin'; (2), a full i, occurring generally in the penultimate words of, as in bila (choke) and mina (me), and pronounced as in the English word 'routine'; (3), a long i, of rare occurrence and having no equivalent in English, as in the words isi-Sìla (bird's-tail) and isi-liyga (pumpkin-mash), and which may be most conveniently distinguished in script by a ì.

I, int. = wu.

1., pers. pron. for nouns of the 3rd. class sing. and the 5th. cl. plur.

Ex. inja i-luma, the dog it bites.

imuti i-kala, the trees they grow.

Iji (accent on the last syll.), adv. Outright.

Cp. ukuti ji.

Ex. us'memuke ji, he has gone off for good.

bambalala ji, they killed him outright.

Ima, conj. (C.N.) = uma.

Imbala (Imbhalu), adv. Really! actually! a fact! — when expressing surprise = bala, imbala, nembala.

Ex. ‘adventure imiyakafika wamhla k'oSi-boniboni, ‘Imbala, ’ ‘the bridal-party will arrive to-day at So-and-so’s.’ ‘Do you say so!’

Impela (s.p.), adv. Indeed, truly, really; thoroughly, properly, utterly, quite, altogether = uqobo, isibiti. See pela.

Ex. ayiyakakusheya impela, I shall really strike you.

wasiyifanda impela, he learnt it (English) properly.

IS

kubi impela, it is thoroughly bad.

ayika faki impela, it (the string) has not yet quite reached (there).

ukw-Indhla (loc. ekw-Indhla), n. Time of the new-mealies i.e. from the time when they become hard and ripe (but not harvested, which is in ubu-Sika), and therefore included in the term i(li)-Hlobo, q.v.

Ingabe, adv. It may be, may be, perhaps. Cp. mhlawunbe.

Ingani, adv. Whereas, while on the contrary, whereas really; notwithstanding that, even though; why, don't you see (with a subordinate sentence).

Ex. umuntu angati uhlakanipile, ingani isituta, one might think he is sharp, whereas really he is a fool.

wafika wahlubepa; ingani bengintshelile, he got to suffer; and notwithstanding that I had told him.

wampona ne; ingani yena nb'engu-tendi, he just forced her; even though she was not willing.

ingani belina, why, don't you remember, it was raining — when surprised at some statement made.

Ingani (s. t.), adv. = ingani.

Inganti njalo (s. t.), adv. Whereas really; whereas, you know.

Inxa, adv. and conj. If, when = uma, nxu.

Inxashana, adv. and conj. = inxa.

Isibili, adv. (mostly used in Natal, seldom in Zululand) = impela, uqobo.

Ishi-ke (s.k. — accent on the final particle), int. You speak the truth! Quite true! — thrown in during a conversation by a listening party when he wants to ex-
press strong assent to any statement made (used mainly by old men) = yishike.

Itangi (Itanghi), adv. (C.N. — now nearly obsolete) = kutangi.

Iwu, int. = 

Iya (short i), int. expressing repugnance, strong dislike, disgust, or impatience, as at the speech or action of another, and similar to Eng. ‘enough of that!’ ‘get away!’ ‘what stuff!’ ‘just hold your tongue!’ etc.

Um-Ilyane (plur. im-Ilyane), n. = u-Miya-

Izolo, adv. Yesterday. Cp. namhla, ngomuso [Nyanye. iyolo; Ga. gulo; MZT. ijilo; Her. erero; Bo. zano].

Ex. imihla naiXolo, every day.

J.

In Zulu has the same sound as in English.

Ja, ukuti (ukuthi), v. Be stretched out i.e. lie at full length, or sit with the legs extended, as a man resting when fatigued or dead, or a snake lying extended on the road; have the limbs hanging stretched out i.e. be thoroughly done up, quite strengthless, as one fatigued, enervated, discouraged, etc. (= ukuti jabalala, jakalala, bambalazi, dantsha); be peacefully relaxed, with no disturbing tension of any kind, as a person’s heart when quite happy (= ukuti isha).

(i) Ja, n. Common swift (Cypselus apus = i(i)-Hlolamvela); plur. ama-Ja, muscles discharged from the urethra upon sexual excitement (= ama-Gamika; not semen = ama-Lota); milk of a cow when already in calf [Nyamb. usejja, bull].

I-nJa, n. Dog; person of very inferior caste, of low habits of life, coarse ill-behaved manners, or despicably poor (= i-nJanaJaka) [Skr. sva\an, dog; Lat. canis; Ar. jakal, jackal; Di. djo, dog; Sa. anjo; Dun. nyakabiva; Bu. iyalo; Her. o-mbuva; Sw. etc. mbeza; Kag. etc. ibwa; Ngu. etc. bwa; At. aja].

Ex. inja yemuna, or yenkabi (castrated), or yenkazi (entire), a male dog.

inJa yentsikazi, a bitch.

Phr. inja yenkosi, inja yamaNtungwa, inja yomSutu, a dog of the chief, of the Mantungwa, of an Msutu, i.e. a caterpillar of any hairy species.

isi-Ja (isi-Ja), n. Water remaining in the hemp-horn after smoking = is-Aja.

N.B. This water is poured down the buttocks of a cow that doesn’t readily discharge the placenta after calving, as a remedy for the ill.

ubu-Nja, n. Lowness of caste; commonness of living, rudeness of manners, or despicable poverty.

Jaba (Jabha), v. Be abashed, made ashamed, feel discredited, covered with con-

fusion, as by a humiliating rebuke from a superior, or a parent by the disgracing behaviour of his child; be disappointed, feel one’s hopes destroyed (used in perf.) = ukuti jekeleni, ukuti jabi-
yane [Sw. ajabisha, amaze, make surprised].

Jabalala, ukuti (ukuthi), v. = ukuti ja.

isi-Jabane, n. Food consisting of green herbs (imifino) mixed with dough of crushed mealies, so as to form a soft mash = isi-Gwamba.

Jabiyane, ukuti (Jabhiyane, ukuthi), v. Just fall, be simply overcome, with shame, abashment, disappointment, etc. Cp. jaba.

Jabisa (Jabhiusa), v. Abash, shame, make feel discredited or covered with confusion; disappoint, make feel disheartened, as above — see jaba [Sw. ajabisha, make amazed].

Jabula, v. Rejoice, be glad, be delighted, be filled with joy, as a person or child at any particular event or very pleasant experience = taba, jaja. Cp. enuma [Skr. bhuj, enjoy; Fr. jouir; It. goda, merry; Swe. gamman, joy].

Jabolisa, v. Gladden, make rejoice, delight, as above.

(i) or um-Jadu, n. 5. Dancing competition, in which, according to a custom now dying out, the young-men and girls of one locality would, generally during the summer time, arrange with those of a neighbouring locality to meet together at any particular spot, usually out on the veldt, for a dance-competition, the real object being, of course, to give the young people an opportunity of seeing and admiring each other with a certain amount of freedom, there being no elders or public present = i(i)-Gwiya, i(ii)-Gija. Cp. u-Nomzimane.

i-nJadu, n. = i(ii)-Viti.

P. injdu yomhloni iyakandhleka, the snuff-pouch of a traveller is hardly worked i.e. gets no rest, is being constantly called
upon for "pinches of snuff" by strangers along the way.

Jaha or Jahelela, v. Become of fine robust build; grow or put on a stout, muscular body, as a young-man in his prime (used in perf., see i(li)-Jaha); race or gallop a horse (acc. - N. fr. D. jaj, hunt).

i(li)-Jaha, n. Man with a fine, robust, stoutly-built body (gen. not tall), a "stripping" fellow = isi-Jaqaba, (li)-Kwamatalalu [Bo. jaha, strong, able-bodied].

um-Jaho, n. 5. Horse-race [D. see jaha].

Jaka (s.k.), v. Act in a headstrong, pig-headed manner; do from ill-tempered obstinacy; = jila [Ga. mpaka, obstinate].

i-nJaka (s.k.), n. Ill-tempered obstinacy, intractableness, pigheadedness, wilful contentiousness. Cp i-nKani, u(la)-Kanda.

isi-Jaka (s.k.), n. Ill-tempered, pigheaded, contentiously headstrong, intractable person = isi-Jila, i-nJinini.

ubu-Jaka (s.k.), n. Mental condition of the above.

Jakada (s.k.), v. = jakaja.

Jakaja (s.k.), v. Reproach, upbraid, scold with humiliating or contemptuous correction, as one might a person or child (ace.) for any wrong he has done or mistake he has made = kaea.

Jákalala, ukuti (ukuthi; s.k.), v. = ukuti ja.

Jakama (s.k.), v. Speak angrily to or at a person (ace. with ela form) (C.N.).

i(li)-Jalambu or Jalamu (Jalambhu), n. Certain forest creeper (Ipomoea congesta), allied to the jalap plant, and possessing strong purgative qualities now known to Natives [Eng. jalap].

i(li)-Jalidi, n. Compound (on the mines) [Eng. yard].

i(li)-Jalimane, n. Certain variety of sweet-potato, much grown by the German settlers in Natal, whence the name; a German (N).

i-nJalo, n. One of the small-sized tubers of the potato, dumbo, or other similar plant, which are usually selected for sowing. Cp i-nTsentsane.

Jaluza, v. Be continuously on the move, going to and fro, here and there, as a person busily moving about in a kraal or garden, or a man repeatedly going to and fro to stool or pass urine, as at a beer-drink or when being purged = shantalaza.

Jama, v. Look sternly, severely, fiercely, at a person (ace. with ela form), as when angrily regarding him, or as a fierce bull does at a passer-by when it lays its head on one side and sniffs angrily (= toba). Cp. golozela.

Jamba (Jambha), v. = jaba.

Jambalala, ukutu (Jambhalala, ukuthi), v. = ukuti ja.

i(li)-Jambe (Jambhe), n. Tree with handsome berries (C.N.).

i(li)-Jangazi, n. (N) = i(li)-Jengezi.

i-nJanjateka (Janjateka), n. Dog of a fellow; poor, low-class person (term of abuse only).

um-Janjato (Janjatho), n. 5. The long rafter in a Native hut which runs from door to back and rests on the pillars = um-Bambato. Cp. um-Shayo.

i(li)-Jankomo (s.k.), n. (C.N.) = i(li)-Jyankomo; (C.N.) name given to a set of boys of the same age.

Janzuza, Withe, wriggle the body, as a caterpillar or snake when struck, or a man when suffering great pain = zibinya. Cp. yaluza [Sw. jinyonga, writhe].

i(li)-Jantamo (s.t.), n. Name given to a set of girls of the same age (C.N.).

u-Jantshi (s.t.), n. Rail, as on a tram or railway line [Eng.]

i(li) or isi-Jaqaba, n. An i(li)-Jaha or fine stoutly-built muscular young man of medium or shortish height = isi-Shaqaba.

i(li)-Jatana (s.t.), n. Contents of any vessel, as of water, meals, etc., when only about a quarter to one half full. Cp. isi-Cete; isi-Qentu.

i(li)-Jati (s.t.), n. Contents of any vessel, basket, etc., as of beer, meals, etc., when only about three-quarters full. Cp. isi-Cete; isi-Qentu.

i-nJavunjavu, n. Food of a semi-solid nature, as lumps of boiled pumpkin, meat, etc. (not a mash or porridge — see i-nGubunjabu) when excessively ‘watery’, sodden, insipid, washed-out.

Jayela, v. = jwayela.

Jayeza, v. = jwayela.

u or i(li)-Jazi, n. 1. Overcoat [D. jas].

Jeka (s.k.), v. Have sexual connection with a female (ace. — only used in obscene conversation) (C.N.). Cp. zeke [Suk. jeku, bull; mu-sheki, female; Ngu. Go. Ze. njeku, bull; Kwe. nzeku, bull; Nyamb. mwi-shiki, girl].

u or i(li)-Jekamanzi (s.k.), n. 1. Dragonfly (from connection with above, the word should be carefully used) = u-Zekamanzi.
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u-Jeke (s. k.), n. 1. Jug [Eng.].

um-Jëkejeke (s. k.), n. 5. Certain small veldt bird.

Jëkelele, ukuti (ukuthi; s. k.), v. = jaba, ukuti jabiyane.

i(l)i-Jëkezi (s. k.), n. (C.N.) = i(l)i-Jëengezi.

i(l)i-Jële, n. = i-n-Gwe.

um-Jële, n. 5. Bull, of cattle or any large animal (as lions, elephants, etc.), which is already past its prime and no longer intent upon the cows, but not so old as the um-Jëndevu, q.v.; an adult girl already beyond the marriageable age (see um-Jëndevu, um-Gzikiva).

u-Jeleza (no plur.), n. = i(l)i-Bece.

i-nJelwa or Jelwane, n. = i-Ngumumbane.

Phr. uBani walisake okwaganda kenyaleke, So-and-so begets children rapidly, at unusually short intervals.

Jembuluka (Jembhuluka), n. Get poured out in a long-drawn string, be of a slimy, tenacious nature, as below = lembuluka, dembuluka. Cp. juza.

i-nJembuluka (Jembhuluka), n. Anything of a slimy, tenacious nature, as dribble, castor-oil, etc. Cp. i-nJimbili; i-Nckikici.

i-nJëmbunjembu (Jembunjembhu), n. = i-n-Jembuluka; u(lu)-Dembudembu.

um-Jënddevu, n. 5. Old bull past further service, and older than the um-Jële; an ‘old girl’ or unmarried female of perhaps nearly thirty years of age, i.e. older than an um-Jële, but younger than an um-Gzikiva.


u(lu)-Jenga, n. Endless, uninterrupted succession or continuous train, as of cattle, wagons, etc. (with hlaba). Cp. i(l)i-Hele; u(lu)-Dwendwe; u(lu)-Boko; u(lu)-Tønge.

i-nJëngele, n. Influential, important person (C.N.) = isi-Kulu.

u-Jengeyana, n. = u-Jenga.

i(l)i-Jëngezi or Jengesi, n. Muclaginous evacuation of an infant or calf, during the first few days after birth; (in some localities) any similar mucilaginous substance, as boiled starch, mucus from the bowels, etc.

Jëqe, ukuti (ukuthi), v. = jeqeza.

Jeqeza, v. Turn the head round for a moment i.e. give a look behind or aside at anything (acc.), as to glance at one following = ukuti jeqe.

i-nJetimana (s. t.), n. = i-n-Jitimana.

Jëza, v. Come under censure, severe reprimand or condemnation of one’s chief, superior or parent (not merely to come under the blame or reprimand of one’s equals = tetisina) [Her. ver. reprove].

Ex. uBani ajisile, So-and-so has been up for censure (before the ‘boss’).

Jëzisa, v. Censure, severely reprimand, condemn, as a chief, superior or parent an ill-doing servant (ace.) or child.

Ji, ukuti (ukuthi), v. Do anything outright, altogether, as an animal (ace.) when killing it, a fire when extinguishing it, a hut when building it, or when going ‘right’ off to sleep, or ‘right’ or far away into another land, or a thing thrown — hence, often equivalent to English ‘right’, ‘quite’ (see ji).

Ex. u’selele u-te ji, he has already gone right off to sleep, or he is now fast asleep (see jikijiki).

umililo xacincina xacuti ji, we put the fire right out.

anano kakula uBuhle! umshabo, ji! a thousand hurrahs for Ubhule (the name of the killer’s kral)! a clean bowl-over, and outright! — a cry of hunters when one of their number has effectively stabbed a buck, shot a buffaló, etc.

Ji, ukuti (ukuthi), v. = jiba.

isi-Ji, n. Small hole, such as is scooped out of a path by an ant-bear, or as might remain where a person has dug out a spadeful of hard ground ( = isi-Sele; cp. um-Godi; isi-Ningo); any dangerous, unpleasant place, circumstances or company into which one ‘falls’ by chance, as a kral in which there is small-pox or a general fight; the ‘throw’, or distance covered by a stone, stick, etc., when flung or hurled, the ‘throw’ of a person i.e. ability to throw far (= isi-Ji).

Phr. ngaye ngaposela esijini, I went and fell into a nasty place, i.e. an undesirable crowd, but with disease, etc.

umuzi bo’mfana, he knows how to throw, he has a long throw, has this boy.

Jiba, v. Fling a thing (ace.), send it flying off, as when throwing it out of one’s way or carelessly over to another (= ukuti ji, joriba, zebra); (C.N.) go down out of sight (= shona).

u-Jiba, n. Variety of Kafir-corn, somewhat resembling impé in appearance of ear.

um-Jibe, n. 5. Grass-rope used for binding down the outside thatch of a Native hut when the thatch is left uncovered by matting (see daza) — a number of these ropes are fixed to the crown of
the hut and then led vertically down the outside of the thatching to the ground, where they are bound fast to the lowest wattles; other similar ropes going horizontally round the hut, holding the vertical ropes in place, are not called um-Jibe; (C.N.) rafter of hut, large or small.

Jibaza (Jibhaza), v. Speak contemptuously of, as of a worthless article (ace.) purchased in a store or given as a present, or of another person (ace.) when reviling or ridiculing him. Cp. filisa; dumaza.

Jigi, ukuti (ukuthi), v. = jugujela.

Jigida, v. Speak in an angry, contemptuous, abusively violent manner at a person (ace. with ela form) (C.N.).

Jigijela, v. (C.N.) = jikijela.

Jija, v. Draw out a thing or action "long-ly", make a long, extended thing of it, as when talking on and on interminably, when taking a very long drink of beer (ace.) so as to get deep down in the pot, when doing a long stretch of country (ace.) at a single walk, when stringing on a large number of beads (ace.), or when following up a buck (ace.) for a long way = jinja, shisha.

Ex. obofazi bonke bakona bopjile, all the women of that place have done the thing longly i.e. have unusually long top-knots (see um-Jijo), ng'elokhu eyi+yippa, kwanyati kasove uagona, he kept going on with a long string of it (the affair), as if he would never get to the end.

kade knjija uba lapa? who has been doing so deeply here (in my beer) i.e. who has been taking a long drink at it.

um-Jijane, n. 5. Any long drawn-out thing, as a long woman's-topknot, a tall person or tree, etc. = um-Jijibe.

um-Jijibe, n. 5. = um-Janjalo; also um-Jijane.

Jijibeza, v. = jijimeza.

Jijimeza, v. Hurl far the assegai (ace.) or a stone, take a long throw with it (generally after a run to gather impetus), as at a distant buck (ace. with ela form) = jijiza, jijubeza. Comp. ciba.

um-Jijimezelo, n. 5. A long throw or hurl with an assegai or stone, as at any distant object = um-Jujubezo. Cp. isi-Ji.

Jijiza or Jijicela, v. Take a 'long' go at a thing, as a long throw, a long drink, etc.

um-Jijo, n. 5. Any long drawn-out thing, as a long woman's-topknot, long drink of beer (um-Cibo), long speech, string of beads, etc. See jija.

Jika or Jikajika (s. k.), v. Dangle, swing about (intrans.), as a calabash hung up by a string, beads hanging from the hair or ear, or a child swinging on a tree (see um-Jikeni) (= jikaza; cp. zu-la); dangle (trans.) i.e. make dangle, put so as to dangle or swing about, as a person hanging up a calabash (ace.) by a string so that it dangles, or when pushing to and fro a swinging child (= jikisa, jikajika; jikaza, jikazisa) [Sw. jongoa, swing; Her. nyinganyinga].

Jikajikazisa (s. k.), v. = jika.

Jikaza (s. k.), v. = jika.

Jikazisa (s. k.), v. = jika.

um-Jikeni (s. k.), n. 5. A swinging, as of a child on a tree when playing (= uzamjiki); a swinging down outright at a single draught, as a pot of beer.

Ex. ukwe-enza umjizela, to have a swing, to be swinging (at play); to swill down at a single draught.

Jiki, ukuti (ukuthi; s. k.), v. Be sound asleep (with lala) = ukuti ji, ukuti jiki-jiki.

Jikijela (s. k.), v. = jukujela.

Jikijiki, ukuti (ukuthi; s. k.), v. Send, or go, far away, as when throwing a stick or the stick thrown; be far away i.e. in deep sleep = ukuti jukuzu, ukuti ji.

um-Jikijelo (s. k.), n. 5. A throwing far, as of a stick or stone, i.e. the getting thrown thereof; a throw blow i.e. dealt by something hurled, not held by the hand = um-Jukujelo; isi-Kemelele.

Ex. washaywa ngomjikijelo (wevisa), he was struck by a knobkerry thrown (at him).

Jikiza (s. k.), v. (C.N.) = jikaza.

u(lu)-Jikwe (s. k.), n. = u(lu)-Jilo.

Jila, v. Act in a stubborn, headstrong, ill-tempered manner, as when obstinately refusing to do anything necessary when requested (= jaka); toss the head (with ngekanda) on one side, as when showing disdain; also (C.N.) throw, toss generally (= jiba); toss about, as a person with pain; toss inwardly, as with excitement (cp. yilayileka).


um-Jila, n. 5. (N) = i(lu)-Gojela.

u(lu)-Jilo, n. Any unusually long thing, as a horn, woman's topknot, etc.; kind of i-mBondwe, producing a stalk much longer and upright than the common-variety (= u(lu)-Jikwe, um-Hlazaluti).
i-njimbili (Jimbhili), n. Any thickish slimy, slippery liquid, of a flat, insipid, nauseating taste devoid of sharpness or flavour (as perceived by the mouth, not the touch—see i-Neikinekiki), as dish-water, long stagnant pool-water, lineseed-water, or castor-oil = i-njimbili; cp. i-njembuluka.

Jimbiliza or Jimbilizela (Jimbhili), v. Drink anything of the nature of an i-nJimbili.

i-njimbili (Jimbhili), n. = i-nJimbili.

Jinga, v. Be always at, be always after, be continually wanting to get at, as a fly at a sore (acc.), a young-man after a particular girl, or one person another against whom he has a grudge and hence won't leave alone (used in perf.); stick close to, keep to, as a child to a friend (acc. or with reciproc. form) among a strange crowd, or a man close: by following up a buck so as not to lose sight of it = joka, nxiba. Cp. kontsa; kwaga.

Ex. ng'jolu rajojijile, he is always at me (irritating me, troubling me, etc.)
ng'jolu beyijnge inganyama, they have been all along following up the buck.

wojingana woBani, you must keep close to, stick to So-and-so (as when travelling alone).

i-nJinga, n. Rich, wealthy man; applied by women to one of their number who, through being especially favoured by the common husband, adopts a proud, unsociable manner towards the other wives.

um-Jingandhlu, n. 5. = um-Zingandhlu.

Jinge or Jingene, verb. part. expressing 'constantly, continually, repeatedly' = de, bele, hambe, zinge, singe.

Ex. njing'esho, or njingen'esho, he is always saying so (see jinga).

isi-Jingi (Jingi), n. = isi-Hiya [Sw. vji, porridge].

i(li)-Jingijolo (no plur.), n. Blackberry bush (Rubus rigidus); fruit thereof. Cp. i(li)-Tshato [Sw. meconduma].

isi-Jingo (Jingu), n. Nape or back of the neck = isi-Jingunjungu; cp. isi-Konkosi, i(li)-Zongwe [Sw. shingo, neck; Bo. singo; Nye. dingo; MZT. insingo; Ga. nsingo; Her. o-sengo].

Ex. itamo lejingo, prominent bone of the spine at the back of the neck.

imi-Jingo, n. (C.N.) = um-Geiko.

isi or i-njini, n. = isi-Jaka.

Jingoza (Jingoza), v. Work the nape (isi-Jingo) of the neck i.e. move it constantly backwards and forwards, as a duck when walking, or a lame ox, or some young-men when dancing affectiously (= gintsheza, cikoza); go alone or unaccompanied, as a person when travelling (= joloza).

i-njungwenikazi (s. k.), n. = i-nJolikazi.

Jinja, v. = jija; also (N) 'change', as money [Eng.].

u(lu)-Jinji, n. Long string or succession of things, as of cattle (cp. u(lu)-Jungu), locusts spitted on a stick (= u(lu)-Bigo), etc.

Jinjiteka (Jinjitheka), v. = junjuteka.

um-Jiva, n. 5. Swallow-tail coat (N).

Jivaza, v. = jibaza.

Jiya, v. Become thick, firm, stiff (losing the fluid state), as porridge when mixed with an excess of meal, or starch when boiling; become hardened or more difficult to deal with, as a man who, previously disposed to part with a thing now shows himself unwilling; attain one's full growth and become physically set, as a young person when about twenty-five years of age [Lat. gelo, congeal].

Ex. selijiyile, it is now thick (the porridge), it has now become firm or stiff.

i(li)-Jiyankomo (s. k.), n. (N.) = i(li)-Hlolawala.

Jiyela, v. Hamper, deprive of freedom of action, as an injured limb its owner (acc.), or hindering circumstances (= jiyeka); (more customarily transposed into the passive) Jiyelwa, be hampered, bound, obstructed, deprived of freedom or ability of action, as by an injured limb, an authoritative prohibition, complicated or confined circumstances (used in perf.) Comp. rimbela. [Her. tywaera, hinder].

Ex. njiyelwe umaya; njiyelwe ukumaba, I am prevented by my foot; I am prevented from going.

Jiyela, v. = jiyela.

Jiyenzeka (s. k.), v. Get hampered, be in a hampered state, as above — jiyela.

Jiyisa, v. Thicken, stiffen, as one might any fluid stuff (acc.) — see jiya.

J6, ukuti (uKuthi), v. = ukuti te.

Jobelela, v. Unite a thing with, add it on to, something else so as to lengthen it, as one piece of string (acc.) on to another (= xumelela); add on to something else so as to increase its quantity, as more meales (acc.) to what is already in a sack so as to make it full (comp. engeza) [Skr. yuj, join].
Ex. gijobelele kube, join it (the string) on to this.

jobelela, lugoviele, add on (the beer), so that it (the beer-pot) be filled.

Jobelelana, v. Join or add on one to another.

Ex. bayajobelelana abantu, the people are adding on to one another i.e. increasing by constant additions, as when arriving one after another for a dance or hunt.

kujobelele konke loko, all that is joined one to the other i.e. is made up of connected pieces.

i-nJobo, n. Single ‘tail’ or piece of twisted skin, of those which collectively form the i(li)-Dhlaka; plur. izi-nJobo, applied collectively to either or both of the bunches of such tails worn by a man dangling below the hips, between the isinene and ibeshu; (C.N.) certain plant growing in damp soils, and used medicinally for round-worms.

Ex. i(li)-rroloda Iyigobo'ti, the mongoose is (i.e. will make) so-many tails (when its skin is cut into strips and twisted — the number being shown on the hand).

Phr. izinjobo zabo vibenza umhlataze, their loin-tails drip (with) the Umhlataze, i.e. they come from beyond or the other side of the Umhlataze.

P. wenzingatel'inzjobo yami ka'ngwawa, izwe-ke amagubu, you will come to tread on my bare-tails, whose fur will get beaten off — a strong threat of having a serious encounter with one at some future meeting.

inzjobo itungebe ebandhu, the umuthatail is sewn in the company (of others) — from whom you may receive ‘tips’ and advice = take advice from the experienced, if you would be wise.

Jobuluka (s.k.), v. Get drawn out ‘long’, get stretched out, as a piece of elastic or a worm when crawling (not spread abroad = nwebeka); be elastic or stretchable; be limp, enfeebled, as the body with enervation (used in perf.); do in a feeble, strengthless kind of way.

um-Jobuluka (s.k.), n. 5. Any long-drawn-out, small-bodied, pliant thing, as a long rope, or the extended entrails of a beast, or a long worm, or thin slender person. See jobuluka.


Joja, v. Thrust or poke into, as a stick into the earth (ace.) or into any body; more particularly, thrust a stick or sticks up the anus of a person (ace.), empale; injure, destroy by making rotten at the roots, as excess of water or rain does mealies (ace.) or other plants; have an excess of sub-soil moisture so as to be injurious to plants growing there, as some low-lying places (used in perf.) [Her. tyoba, thrust with a pointed instrument; Sw. jongeza, thrust; chochea, poke fire].

N. B. A person caught red-handed, or even smelt out, as carrying on the practice of ta-kata, was, in the old days in Zululand, secretly got hold of and then and there killed by having already prepared sticks, pointed at each end, thrust up the anus in different directions. He was not previously rendered senseless by any knocking with sticks, so that he might feel the full effects of the operation. He was then left to die on the spot; and even though the culprits might be known, they were quite safe, being regarded as having conferred a public benefit by getting rid of an umtakati.

i(li)-Joja or Joje, n. = i(li)-Boje.


P. ujojo unyi ngoci beke, the finch stands by means of his own stick = each one sticks to his own guns,party,contention, etc.

N. B. Children when driving off these birds from the corn-fields cry ‘Jojo wokali! uunto ente enemva’, ‘Jojo of the ridge (i.e. who bravely attacks and joja’s an umtakati on the open way), there is his stick behind him!

u(lu)-Jojo, n. Any long pointed thing, thing standing prominently forward and pointed, as a fool’s-cap, long pointed nose, etc. Cp. u(lu)-Tshubungu.

Phr. izinjojo zamekhlo, staring prominent eyes.

Jojobezela, v. Give an angry threatening look at one (ace.) = jojomezela.

i-nJobomela, n. Tall thing, as some unusually large beer-vessels (i-MBiza or u(lu)-Kamba), tall i.e. silk hat, etc.

Jojomezela, v. = jojobezela.

u-Jojo-wokalo, n. Nickname given to a brave, ‘who attacked and killed an enemy or umtakati in the open’; shouted to a man when slashing about like a brave at the giya dance; also to the bird u-jojo when flying in the corn-fields.

Joka (s.k.), v. = jinya.

i(li)-Joka (s.k.), n. = i(li)-Goda; also yoke [D. jak].

u(lu)-Jokojoko (s.k.), n. = u(lu)-Hoshahosha.

Jokomeza (s.k.), v. Scold vehemently, speak violently to (C.N.).

Jokozela (s.k.), v. = yobozela; also (C.N.) xokozela.

um-Jokujoku (s.k.), n. 5. = u(lu)-Jokojoko.
**Jola, v.** Smoke hemp in the Baca fashion i.e. by filling the mouth with water, then with smoke from the horn, and finally passing the lathered spittle through a long reed with the channel open for half its length down (N.).

**i-nJolikazi (s.k), n.** Favourite wife = i-nTandokazi, i-nJingwekazi.

**um-Jolo, n. 5.** Smoking-reed, as above — jola.

**Jolojoloza or Joloza, v.** Go, be, do all alone, as one staying in a kraal or going to a dance all by himself (= jingza); stare or fix the gaze on one (acc. with ela form = njelozela, golozelola).

**u-Jolojolwana or Jolwana, n.** Nickname given to a man who always stays at home, not going up with other men to the chief's or military kraal, nor readily turning out to fight; (C.N.) man not properly girt with his umutsha.

Ex. ojolewa abadlha amasi okushazazo, the stay-at-home ones who ate the rattling amasi.

**i-nJomane, n.** Horse — the word having apparently been coined about the time of the first appearance of Dingiswayo in Zululand.

**u-Jomela, n. = u-Jojo.**

**i(i)-Jomela, n.** Long tail-feather, generally (= i(i)-Gojela); small bunch of i(i)-Sakabuti feathers (also sometimes those of the i-nTelezwane), say half a dozen, and worn on the side or top of the head when going courting, etc. Cp. um-Nyakanya; isi-Saka.

**i-nJomela, n. (C.N.) = i-nJonjomela.**

**Jomula, v. = domula.**

**um-Jomulo, n. 5.** Anything taken by a girl from the young man whom she favours among many, so as to show that she has chosen him (C.N.).

**Jona, v. = jola.**

**um-Jono, n. 5. = um-Jolo.**

**i(i)-Jongo or Jongosi, n.** Young bullock, person, etc. [D. jong, young; os, ox].

**Jongolozela, v. = tsongolozela.**

**Jongulula, v. (N.) = enyula.**

**i(i)-Jonqa, n. = i(i)-Godla.**

**isi-Joqo, n.** Shrivelled together wounded-scar or healed ulcer.

**Jova, v.** Vaccinate, inoculate [recent word fr. Eng.].

**u(lu)-Jovela, n. = i(i)-Zembe (the disease).**

**um-Jovo, n. 5.** Vaccination, inoculation; the virus used thereat.

**i(i)-Jōyi (Jooyi), n. = i(i)-Qangane.**

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**i(i)-Jozi, n. = i(i)-Irwa.**

**Jō, ukut (ukuthi), v.** Drop down immediately, as a person shot or dying suddenly (= ukuti po); 'drop' or make drop immediately, as a buck or ox by one fatal shot or stab (= ukuti jubuluntu, jubulunza).

**Ju, ukuti (ukuthi) — with prolongation of vowel, v.** Come or go down in a steady gradual sinking manner, descend with a straight vertical 'sinking' motion, as a spider from the roof, an object sinking in water, or a hawk diving straight down on its prey = jula; run down or get poured out in a long connected string, as honey, dribble, or any similar tenacious fluid; hence, be of a tenacious, viscid nature, as honey or castor oil = juza.

**u(lu)-Ju, n.** Honey (from the honey-comb) [Lat. jas, broth; Ga. njuki, bee; Her. ou-ltyi, honey; Sw. ma-fu, juice, water; Bo. u-suta, juice; MZT. bu-chi, honey].

Phr. ngadlha inkono yas'ojeni. — see ul-Onu.

**isi or umu-Ju, n. 5.** The 'throw' of a person, his power of hurling far; the 'throw' or range of a thing thrown i.e. the distance it covers = isi-fi.

Ex. isiju satesi 'suyiba sikula kunesa', this stick will go further than yours.

Phr. ngadlha inkono yas'sijeni, — see ul-Onu.

**Juba, v.** Order, give orders that anything be done, as a kraal-owner that the new-season's food be commenced to be used, a new hut built, etc., or as the chief might order a hunt to take place or a certain 'regiment' of girls to get married (often transposed into the passive form = jutshwa); kick out, 'let fly', as a horse at a person (acc.) standing behind it (= kuba, kahlela); kick over or away, 'send flying', as a man might any small article (acc.) found in his path; kick about, 'send flying about', as boys a football; kick about or let fly the legs, as a child when struggling, or swinging from a tree (see i-nJuba); fly off, fly about, as sparks of wood, iron or stone, or chips of wood (see i(i)-Jubela) flying off in the chopping (= zuba; cp. zeliba).

**i(i)-Juba, n.** Rock Pigeon (Columba pharonoata); Collared Turtle Dove (Turtur semitorquatus); Lesser Collared Turtle Dove (Turtur capicola); small light-blue bead, a shade darker than the u-Zulu-ceattle [Ga. dibu, pigeon; Bo. sua; Sw. njiva; Chw. li-tsiba].
i-nJuba, n. Young widow 'still courtable' = i(li)-Dikazi.

Jubajuba, v. reduplicated form of jub "as a child when taking it under the arms".

(i-li)-Jubajubane, n. Butterfly (C.N.) = u(lu)-Yenweve.

(i-li)-Jubantendele (s.t), n. (C.N.) = i(li)-Vukuta.

(i-li)-Jubantondo or (C.N.) Jubantonto (s.t), n. Common Green Pigeon (Vinago delalandi).


i-nJubanjubane, n. = i-nJube.

(i-li)-Jubanqangi, n. = i(li)-Sokanjangisi.

i-nJube, n. A kicking about the legs — a game played by children when hanging on to a tree-branch, or held up under the arm-pits by an adult (= i-nJubanjubane) — used with ukwenza; habit of kicking, as in a horse or cow. See jubu.

Jubeka (s.k), v. Get ordered about or concerning i.e. have orders given about, as the cows (nom.) that they are milked, a food-supply that it is started with, etc. (used in perf.).

(i-li)-Jubela, n. Chip or splinter, flying off, as in the chopping of wood (comp. u(lu)-Cezu); spark, such as flies off from crackling fire-wood, or a stone when knocked (cp. i-nThantsi) = i(li)-Zubela. Cp. i(li)-Zubela.

u-Jubingqwangwa, n. First formed section of the izi-mPotto regiment of Shaka, and so called from his having commanded all members thereof to remove their headrings and so become 'youngmen' again = u-Dubintlanga.

Jubulunda, v. Bring down by a single blow, make fall by a single shot, as a buck (acc.) = ukuti jubulundisi.

Jubulundisi, ukuti (ukuthi), v. Drop down immediately or suddenly; make so drop or fall, as a buck (acc.) = ukuti ju.

Jugujela, v. (C.N.) = jugujela.

ama-Jugujugu (no sing), n. A long distance, far away, used only in loc. ama-Jugujugweni = kwa Manenzalaha.

Juma, v. Take a person (acc.), etc., by surprise, come down suddenly and unexpectedly upon, as one person another (acc.) with a blow, or as an impi surprising the enemy = zuma [Her. ezime, suddenly; Sw. zuka, surprise; ju, above.

isi-Jumba (Jumbha), n. Large-sized package, pocket, or parcel (not irregularly tied-up bundle — see isi-Shaqulu), as of grain, sugar, etc., (perhaps about a quarter of a sack of mealies) rolled up in sacking or matting for carrying on the head = isi-Zumbe, isi-Zunculu.

isi-Jumbana (Jumbhana), n. Small-sized package or parcel as above (perhaps as large as half a pocket of sugar).

i-nJumbane (Jumbhane), n. Poison placed on the top of the forefinger, or the poisoned forefinger itself, of an umtakati, which has only to point at a person (uku-m-komba uguyo) so as to cause him to die on the spot (see ukuti ju) or cause him to become afflicted with an i-nTelo, etc.; should he wish to stay the effects of this action, he points
again at him, but now with the knuckle of the forefinger, the hand being closed fist-wise.

isí-Jumbanyana (Jumbhanyana), n. Very small bundle, small parcel, packet.

Jumeka (s. k.), v. Get taken by surprise, or come down upon unexpectedly.

P. itzilele kakelela; okakelen uJumekile, Mr. Did-it-himself is not sympathised with; who is sympathised with is Mr. Befallen-by-surprise (i.e. who has a misfortune come down upon him not through any fault of his own).

Jándu, ukuti (ukuthi), v. = junduza.

i-nJundu, n. Any blunt i.e. not sharp, cutting instrument, as knife, axe or assegai = isi-Jundubezi, isi-Tuntubezi, isi-Tuntusha [Sw. abutu, bluntness; Her. ti, blunt].

Jundubeza, v. Make blunt, as a knife = tuntubeza.

isi-Jundubezi, n. = i-nJundu.

i-nJůndunjundu, n. = i-nJundu.

Junduza, v. Cut or ‘saw’ away at a thing (acc.) with any blunt instrument; make blunt any sharp instrument (acc.) by such use, or generally = zikiza. Cp. tuntubeza.

u(ulu)-Junguju, n. Frog’s spawn; any thick tenacious, viscid fluid that juza’s when poured out. Cp. i-nJimbbiliti.

isi-Júngújúngú (Jungujuwungu), n. = isi-Jingo, isi-Zanguzungu.

Jungulula, v. (C.N.) = engula.

um-Junju (more freq. in plur. imi-Junju), n. 5. (C.N.) = um-Njunju.

isi-Junjubezi, n. Short, worn-out stump of any cutting instrument, as of a hoe, axe, assegai, or very short front teeth = isi-Kuba, isi-Zanubezi.

Junjuluza, v. = jubulunda.

Júnjuluzi, ukuti (ukuthi), v. = ukuti jubulundí.

isi-Junjuluzi, n. (C.N.) = isi-Junjubezi.

Junjuteka (Junjutheka), v. Get excruciatingly painful, i.e. have an acute, overpowering sensation of pain (such as makes the whole body faint and sink), as a person’s leg when struck with a hoe on the shin, or any other member afflicted with pain that seems to travel quickly along the nerves to the heart = jinjiteka; see um-Njunju.

Junjutekelwa (Junjuthekelwe), v. Get so pains for, as above, as a person by mortification of a bone, a painful blow, etc.

(i)-Jupe or Jupu (Juphe), n. Small slice of meat (somewhat less than the hand in size) which might be cut off for a child from a slaughtered beast while being cut up = (ii)-Jwanjwe; (ii)-Zupe; cp. (iii)-Nhishuntsho.

Juqa, v. Do decisively, with immediate effect, at one stroke, as when stabbing a beast (acc.), throwing at a bird, striking at a snake, severing a rope, or deciding an affair, and making a clean end of it at one go. Cp. ukuti jugu.

Júqu, ukuti (ukuthi), v. Sever or separate forcibly apart at one go, as a rein (acc.) by one stroke of the knife, a rope by giving it one violent pull, or a branch of a plant by one snap or wrench; be thoroughly bitter, sour, etc. (= juquula); hence, do anything decisively, with immediate effect, at one stroke (= juqu); get severed or separated forcibly apart at one go, as above (= juquuka) = ukuti vanku, zee, zcva; cp. ukuti hepu.

Ex. keasekute jugu ukuso, it had already fully dawned i.e. was already broad daylight. kugababa kute jugu, it is thoroughly sour, bitter, salty, etc.

isi-Juqu, n. Piece (not whole), portion, section, etc., of anything, as pieces of string, bits cut off planks, or a party of men separated off from the main body; any very bitter, sour, or salty thing = isi-Vanku.

isi-Juquaba, n. = isi-Jaquaba.

Juquka (s. k.), v. = ukuti juqu, vankuka.

Juquula, v. = ukuti juqu, vankula, zeva, znuela.

isi-Júquujuqu, n. reduplic. form of isi-Juqu.

Juza, v. Fail, or get poured out in a long connected string, as any fluid of a tenacious nature, like honey or castor-oil; hence, be of a tenacious, viscid nature, as such fluids; hang down in such a long string-like fashion, as a single string of beadwork down the body = ukuti ju. Cp. getinturka.

um-Juzo, n. 5. Long string-like pendant of beads, worn as a bodily ornament. See juzo.

Jwá, ukuti (ukuthi), v. = ukuti gqina, ukuti jubulundí, ukuti ji.

(i)-Jwabu, n. Smooth outer surface of a tree (after the bark has been removed) or of a knobkerry (after being polished); (more gen. in plur. ama-Jwabu) the outer-skin of a hide (really, the inner skin or cutis, when on the animal) which dries hard and is scraped off in the dressing (see pala); thin emaciated person who is only a ‘dried-up skin’;
(N. fr. Xo.) foreskin (= i-nTlonze); other exterior membranous skin or covering, as of a smooth-barked tree [Bo. zobe, foreskin].

isi-Jwana, n. Very young baboon; used in sport of a young child (C.N.).

u(lu)-Jwangu, n. = i-nBondwe. Cp. u(lu)-Jilo.

i(li)-Jwanjwa, n. = i(li)-Jupe.

Jwâpu, ukuti (Jwâphu, ukuthi), v. Do just slightly, or a very little of, as a little work, talk, read, etc., or when just taking slightly out of a sack, etc. = jwapuna, ukuti jwatu, ukuti kwapu, ukuti kwapuluzi.

Jwapuna (Jwaphuna), v. = ukuti jwapu, kwapuna, kwapuluzi, jwatu.

um-Jwâqu, n. 5. Lean, 'skinny' thing, as a bullock, an old woman or old maid; also tough juiceless meat such as might come from a bullock as before.

Jwâlu, ukuti (Jwâthu, ukuthi), v. = ukuti jwapu.

Jwâtuna (Jwathuna), v. = jwapuna.

Jwayeza, v. Be or get accustomed to anything (acc.), as any particular food, companion or habit = jayela, heheka, humheka [Lat. surseco, I am accustomed; Bo. zuela; Sw. zoza, accustomed; Her. irira, be accustomed].

Ex. u$'ekujwayele, he is now accustomed to it, or to do it.

P. iti ingadha anamatambo ijwayele, a dog will, by eating bones, become accustomed to them = the doing of a thing forms a habit — as a man might say in extenuation of his bothering another for a pinch of snuff.

Jwayeza, v. Accustom a person (acc.), etc., to anything (acc.), make him get accustomed to it, as above — jwayela = jayeza, heha, humhekisa.

Jwi, ukuti (ukuthi), v. = jwiba, ukuti zwi.

Jwiba, v. Fling far away, 'send flying,' as a person might any article (acc.) he wishes to get out of the way; fling away oneself, 'go flying,' as a man might when quickly throwing himself aside out of the way of a snake, or as sparks flying off from burning wood or hammered iron = zwiha.

um-Jwili, n. 5. = um-Bimbi.

K.

**K** has two varieties of sound in Zulu — (1), an open or expired k; (2), a close or inspirited k. The former or exploded k is practically the same as the hard English sound; and being in Zulu always accompanied by a certain amount of aspiration, is distinguished in script by the combination kh, as in the word khangile (be bright).

The close or inspirited k has no equivalent in English. It may be best described as a combination of the sounds of a g and a k, and may therefore be regarded either as a hardened g or as a softened k. It is a k without the slightest aspiration, the sound being held back, as it were, in its course, and deprived of all explosive force. Hence it is distinguished in script by the simple sign k, as in the word kanye (once).

**Ka (s. k.), verb. part.** used to express propriety, polite request, exhortation and the like, and often equivalent to Eng. 'let' or 'may' = u; ma [Ga. ka; Her. nga].

Ex. kawutule manje. may you be silent now.

**Ka (s. k.), sign of possessive, equivalent to Eng. 'of' — this form only remains in use with nouns of the 1st. el. sing., taking the abbreviated prefix u [Sw. Ga. Her. a].

**K**.

Ex. ikasi likagyayi, a leaf of tobacco.

Phr. okuFaku, she of Faku — the common appellation for a married woman in Zululand, where she is generally called by her father. The Natal form, u-Mofaku, is not in vogue in Zululand.

**Ka (s. k.), prep.** — contraction of Kwa, which appears to be only another form of the same preceding particle, and used to express the 'place of' or 'kraal of' So-and-so.

Ex. siya ka'Shelela (or kwa'Shelela), we are going to Shelela's.

**Ka (s. k.), adv.** Yet — only used in conjunction with a negative; when used with a neg. participle, it is generally equivalent to Eng. 'before'.

Ex. a-bu-ka-fiki, they have not yet arrived, wonumshela, enga-ka-hambó, you must tell him, he not having yet gone, i.e. before he goes.

**Ka (s. k.), aux. verb.** (for euphony gen. changed into Ke) — used to express 'to chance, to happen, to get' and the like, and often equivalent to Eng. 'once'.

Ex. uma uke uhlangane naye, if you should happen to come across him.

ugike ngambona, I once saw him.

kwake kwaFaka umuntu, there once came a person.
Ka (Kha — pass. Kiwa), v. Take out or gather from with the hand (ep. oka); hence, pick, pluck, pull anything when gathering for present use (not properly when harvesting a whole field = vutu), as a fruit (ace.) from a tree, pumpkins, imfik, mealie-cobs, herbs, leaves for covering water in a bucket, or tambootie-grass for night illumination; draw, dip, or take out any fluid or semi-fluid from the mass by a ladle or similar instrument, as water (ace.) from a spring, or porridge from a pot; go and speak with a girl’s father in order to ‘gather’ her (ace.) on behalf of some young man (ep. kongu) [Her. oku-uka, to take up small things; tek,a, draw water; Sw. tek,a, draw water; pakua, ladle out; Ga. noga, pluck or gather].

ama-Ka (Kha — no sing.), n. Scent-powder, which consists of various scented-plants dried and pulverised for sprinkling, as a perfume, over the body or isidwa ka after it has first been duly anointed with grease; applied also to any such plants as are used for this purpose [prob. akin to nuka, q.v. — Sw. nukato, scent; Ga. mgwaw].

Kaba (Khaba), v. Kick (in any way), as a horse might a person (ace.), or a boy a football = juba; kahlela [Ga. sambu, kick].

P. wakatala inkomo (or imhubu) esibu- beni, he was kicked by an ox (or elephant) in the chest = he has a ‘weak’ chest i.e. can’t hold anything fast therein, can’t keep a secret, but must needs throw it off into other ears at once.

(inkomo) kayikab ibaya ebili, (a cow) doesn’t kick in two kraals = one is lord only in his own castle (elsewhere he gets treated like one of the common herd, is a nobody, has no authority, etc.).

ikaba abayisengayo, it (the cow) kicks those who milk it = if you want the milk, you must also take the kicks. Cp. um-Solendzeli.

kuningi okwakatalwa imhubu ngubu, there is much that was kicked by an elephant in him — his chest is much bruised, his heart is very black with secret crimes, he is a thoroughly bad fellow.

(i)l)-Kaba (Khaba; no plur.), n. Any young plant still fresh and growing to the time it flowers, as grass, potatoes, mealies, dubbis, etc.; radicle, in a germinating seed (ep. umu-Zwa); malted amabelele when excessively sprouted i.e. when the radicle has already grown long; young person or persons (collect.) up to the age of marriage.

Ex. umbila nse1ikaba, the mealies are still young, are still below the flowering stage.

imitombo is'ilikaba, the malt is already long-sprouted radicles i.e. has sprouted too much.

Phr. ka'iBabi ukua 'kaba, ukua 'aqoqo, at So-and-so’s kraal there dies the young (amabelele) and that already about to flower i.e. young and old alike. See i(li)-Fumuka.

i-nKaba (s. k.), n. Navel, of man or beast; sometimes applied to the navel-cord (= inGalati) [Skr. nabh, swell; nabh; navel; Her. o-ndemba, navel-string; Ga. kantu, navel.

Phr ba'akaba'anye, they are of the same stock i.e. are blood or tribal relations, having the same isibongo = ba'ants'anye.

ayimaza ngabelele, I perceive him by (my) navel, viz. that there is a blood-relationship between us — Native women asserting that there is such a power of perception.

isi-Kaba (Khaba), n. Spire, or central blade of a bunchlet of grass, mealie-plant, etc., at the point of growth (not old sideleaves = ili-Kusi; cp. um-Nyombo); bunch of hair with accompanying penis sheath on the belly of a bullock or other animal; euphene. used of glans penis itself (ep. um-Nyandu); (C.N.) open space in a wood surrounded by trees (= ili-Batu).

um-Kaba (Khaba), a. 5. Big hanging belly.

Kabangula (Khabangula), v. Do anything with vehemence, exerting all one’s energy, all one’s might, as when walking, running, working, etc. = kantsabula, gabangula.

Kabateka (Khabatheka), v. = kunguleka.

i-nKabatuni (Khabatwini), a. = isi-Kabatwe.

isi-Kabatuni (Khabathwini), n. Contemptuous appellation for the ‘foot’ (lit. that which kicks ordure).

Kabavula (Khabavula), v. Get along briskly, as when walking or hoeing a field (ace.).

i-nKabayomntwana (s. k.; s. t.), n. = i-nTlunyomntwana.

(i)l)-Kabe (Khaba), n. Kind of water-melon, resembling the (i)l)-Becce, though gen. eaten raw; person who uses equally both the right and left hand (ep. (i)l)-Xele.

u(l)-Kabe (Khaba; no plur.), n. Plant, or seed-pips, of above.

Kabeleka (Khabeleka), c. (C.N.) = kabeleka.

isi-Kabetuke (Khabetunke), n. Certain make of spoon having a very large ladle, lit.
that which ladies (ka) and they are startled (at the large quantity it has dug out) = isi-Fobozu.

Kabi (s. k.), adv. Badly — from bi.

i-nKabi (s. k.), n. Ox i.e. castrated bull; applied also to the castrated of any animal, as horse, sheep, goat (= um-Tondo-lo), etc. See um-Iluma [Gr. kopño, I cut off; Sp. cavar, castrate; Sw. haist, castrate; maksexi, ox; Her. o-nogome, ox; Ga. untì, ox].

Kabili (s. k.), adv. Twice; doubly — from biti.

Kabu kâbu, ukuti (Khabu khâbu, ukuthi), v. = kabuzela; ukuti twakhu twaka.

(i-li)-Kabukabu (Khâbukhabu), n. One who habitually walks fast, with a quick smart movement of the legs, as a smart waiter. See kabuzela.

Kabula (Khabula), v. = kangula.

Kabuleka (Khabuleka), v. = kanguleka.

Kabuzela (Khabuzela), v. Walk with a short, fast step, go briskly, smartly along, as an active business-man or smart waiter = ukuti kâbu kâbu, twakuzela; cp. dwayizela.

Kaca (Khaca), v. = jakaja.

Kâce, ukuti (Khâce ukuthi), v. Be quite or very black (used with nayama) = ukuti buge, gaunde, site, smile.

Kade (s. k.), adv. (with a prolongation of the first syll.) Long ago; a long while; ever so long; ever so long ago; (without any prolongation, and followed by participle) just; just now; a short time ago = kande.

Ex. kade sikaphama, we have been looking for you ever so long.

dade nga, he died ever so long ago.

nyihlalisite ni kâde kanyaka? why have you kept me waiting so long?

kad'ekona, he was just here (a minute ago),

kade efu kubizintsku, he has just died during these (few) days.

plinge i-imu selapha, sekukade, the other cannibal was already dead, already long ago.

(i-l)-Kade (s. k. mostly used in loc. ekâdeni), n. The long-ago, olden time; a good time, a long while (see ngelikade).

Ex. ekukadize ekadene sihlasesama, it was in the olden times (that) we invaded one another.

Kad'uba (s. k.), adv. Then, and then, afterwards — followed by subj. = kand'uba (in Natal dialect shortened into and'uba)

Ex. kuswakale umzinga, kad'uba kurele inkosi, there is heard a noise, and then the chief appears.

anogaya gete, kad'uba nihamba, you shall finish grinding (the corn), and afterwards go.

Kad'ukuba (s. k.), adv. = kad'uba.

isi-Kafu (Khafu), n. Food [D. skof, midday-rest].

Kafuka (Khafuka), v. = pafuka.

Kafula (Khafula), v. Throw out of the mouth, spit out, as phlegm (acc.) when expectorating or a mouthful of disagreeable food (ep. kita); also used of the uku-eintsa q.v. of the chief. Cp. cofiya.

Ex. uSiyenzwa sabantonto abanye bayambuka-fula, with him who goes in for slaughtering females most (men) will have nothing to do, will not look at him, they spit him out.

(i-l)-Kafula (Khafula), n. A word of contempt (adopted from the Eng. word ‘Kafir’, which the Natives misunderstand as a contemptuous expression applied to them) and so applied by one Native to another. Thus, the inhabitants of Zululand might contemptuously refer to the Natal Natives as ama-Kafula, and vice versa.

i-nKafricanka (s. k.), n. = i-nKavunkavu.

Kafuza (Khafuzsa), v. Grind coarsely, as grain (acc.) or tobacco; eat such coarsely-ground, husky food ( = yqakusa); pour forth in volume, as smoke (acc.) from a chimney, or blood from a severed artery, or a lot of lying fabrications (= pafuza).

Kafuzeka (Khafuzeka), v. Get eaten ‘coarsely’; hence, be coarsely ground, husky, not fine, as porridge or meal.

Kahla (Khahlara), v. Act with unconcerned violence, do with a wild feelingless forbiddensness, as when throwing anything (acc.) down violently, careless whether it break or not; or when dealing with one’s servants (acc.) in a similarly harsh arbitrary manner; or when using hard painful words to a person (acc.) who has not deserved them; or when pushing roughly by one (acc.) without any regard; or when giving him his food (with nga) in a wild manner, almost throwing it at him. Cp. ukuti kahla; kahlameza; kahleta.

Kâhla, ukuti (Khâlala, ukuthi), v. Throw anything (acc.) down, or get thrown down, with a crash or clattering noise, as a bundle of firewood or grass, or a basket of anything; hence, act generally with wild indifference (= kahlameza, kahleta; kahlamezeka, kahleleka); be falling together (metaphor.) i.e. be dozing off, falling to sleep, as children in school or during a sermon (with ukulala — cp. ozela; yenda); go to bed
fasting, merely fall in a heap, from emptiness of stomach (= ukutl saka).

Phr. uBani mbu; udele ule kahla. So and so is not nice-looking; he is (as to his beauty) fallen to sleep i.e. he is quite devoid of attractiveness, utterly lacks that which takes (although his features may be fairly well formed). See u(lu)-Hule.

ukuthi kahlele kule kahla, the food has lost flavour, is flat, insipid, as porridge. etc. rewarmed from yesterday's cooking.

u-Kahla (Khahla), n. Certain sea-animal, used medicinally to stop retching.

u(lu)-Kahla (Khahla), n. Very emaciated person, a mere bag of 'clattering' bones (= isi-Kehle); also = u(lu)-Khahla. See ukuti kahla.

Kahlabeza, v. = kahlameza.

Kahlaha, ukuti (Khahlaha, ukuthi), v. = kahlamezeka; ukuti kahla.

isi-Kahlahlahana (Khahlakahlahana), n. = isi-Kasakasana.

Kahlambela (Khahlambhela), v. Go speedily along, as when wishing to reach a place quickly.

Kahlameza (Khahlameza), v. Do anything with thoughtless violence or wild indifference (= kahla, ukuti kahla); hence, throw down violently or wildly, with a crashing, clattering noise, or metaphor. as a basket of fowls (acc.) or any parcel or bundle one might be carrying; knock violently up against (with the body), as people (acc.), when wildly passing among them; push violently (with the hand), as when throwing open or banging a door (acc.); or with the foot, i.e. kick it roughly = khahlela.

Kahlamezeka (Khahlamezeka), v. Get dealt with in a wild, violent, 'crashing' manner, as above; hence, get thrown down violently, as above; get knocked violently up against, as one person when rushing wildly against another, or when coming into collision with a tree (loc.); get pushed or knocked wildly with the hand or foot, as above; knock up against or chance against, i.e. reach, or get to or on some place that one never expected (through its being so far), nor desired (from its danger or unpleasantness), as when a ship strikes a reef or sand-bank = kahlela; kahleleka.

Kahlaza or Kahlazelza (Khahlaza), v. = ka-
saza.

Kahle, ukuti (Khahle, ukuthi), v. = ukuti kahla; kahlamezeka; kahlela.

Kahle (s.k.), adv. Well, in any sense; hence, carefully, gently, nicely, finely, excellently, easily, slowly, readily, comfortably, etc.

Phr. kahle! or plur. kahleni! gently! quietly! not so fast! wait a moment! etc. = y'envu kahle

haroba kahle! go well! = farewell! goodbye! — the common valedictory address among the Zulus, whereto the party leaving replies hluza kahle (or sala kahle, or yaka kahle), remain well (or stay well, or dwell well)!

Kahleka (Khahlaleka), v. Get acted towards or dealt with in a wild, violent, feelingless manner (see kahla) = kahlamezeka; kahleleka.

Kahlela (Khahlalela), v. Do in a wild, violent, 'crashing' manner (= ukuti kahla, kahla, kahlameza); hence, deal with violently with the hand i.e. throw down wildly, 'clatteringly', or push or knock roughly, inconsiderately; deal with violently with the foot i.e. kick roughly, as a person (acc.) or thing; flower, blossom, as meaies, fruit-trees, or any other plant; put on grey hairs, as a person when getting old (= gakazza).

N.B. The original meaning of this word (see ukuti kahle), and those immediately derived therefrom (as kahle, kahlameza), seems fast becoming obsolete, one frequently finding even grown-up Natives who know the word kahlela as signifying nothing else than 'to kick'.

Kahleleka (Khahlaleka), v. = kahlamezeka.

u(lu)-Kahlo (Khahlho), n. Roughness, wildness, unconcerned violence of action, as in a chief or master when dealing in a hard, arbitrary manner with those under him, or in a big boy treating children in a rough, unkindly way. See kahla.

Ex. ukahlho lomun'fana, he is a rough, unconcerned boy that (as shown in his treatment of children)

Kahlu, ukuti (Kh-ulhu, ukuthi), v. Act or speak in a wild, violent, forcible manner, as when throwing down roughly anything (acc.) carried, handling a person with wild roughness, or using harsh, violent language towards him = kahlula, ukuti kahla, kahlameza; get acted towards or dealt with in such a way = kahluka, kahleka, kahlamezeka. See isi-

Nkahlua.

isi-Kahlu (Khulu), n. = isi-Nkahlua.

Kahluka (Khahluka), v. = ukuti kahlu.

Kahlula (Khahlula), v. = ukuti kahlu.

Kaka (s.k.), v. En cirle, surround, as an impi or wire-fence a kraal (acc.) = hagq, pahlu.
Kaka (Khakha), v. Cause an irritating roughness in the throat, be pentung or acrid, as the fruit of the arum-lily, some dambis, certain tree-fruit, etc. (cp. ka-wuzela; nwaryzela); (in some districts) be bitter, as aloes (= baba).

isi-Kaka (Khakha), n. = isi-Dwaba.

imi-Kaka (Khakha), n. Rings of a tree (C.N.).

(iA)-Kakab (Khakhakhakha), ili = ili-Kakasi.

(iA)-Kakakaka (Khakhakhakha), n. = ili-Kakasi.

Kakalaza (Khakhala), v. = katula.

(iA)-Kakane (Khakhane), n. = ili-Kakasi.

(iA)-Kakasi (Khakhasi), n. Certain thistle-like plant (Berkheya sp.), having a yellow flower = (ili)-Kakak.

um-Kaka (Khakhasi), n. 5. = um-Gwabaqwaba.

Kakata (Khakhatha), v. Be burning hot, as a powerful sun; bake or dry up growing mealies (acc.), etc., as such a sun; be hot or burning to the throat, as some foods, liquids, etc. (cp. kaka).

ulu-Kakayi (Khakhayi), n. Crown of the head i.e. the middle of the top (not where the hair meets); top or summit of a hut [Sw. upea, crown of head; Reg. khabala].

Ex. ibhuga lis'okakayini, the sun is overhead.

Kakulu (Khakhulu), ad. Greatly, very much (with verbs.); very (with adj.); especially, principally, chiefly; strongly, forcibly, loudly, etc. (intensifying the action of any verb); used sometimes merely to express strong assent to a statement, as 'Naturally! quite certainly so! very much so!'

Kala (Khala), v. Cry, in any of its senses, metaphor or real; hence, shed tears (with iyi-Nymebezi); wail, cry with grief, as women at a death; scream, as a child when attacked, in order to attract attention; express sorrow, lamentation, complaint, as of anything afflicting one; weep, as a tree exuding sap or gum; cry, or give voice, as any animal — hence, low, as a cow; bellow, as a bull; neigh, as a horse; bray, as an ass; or as a dog when struck; sing, chirrup, as a bird; crow, as a cock; coo, as a dove; hoot, as an owl; give forth a sound, as any inanimate object — hence, ring, as a bell; clink, as glasses; sound, as a musical instrument [Skr. rayya, bark; eus sigh; Gr. kalo, I call; O.B. taja, bark; Lat. clamo, I cry out; la-trare, bark; Ar. zaigat, weep aloud; Ga. kaua, cry; Her. kha, cry].

Phr. uku-xi-kala, to regret, blame oneself (for having done something) — used mostly in material, not so often in moral applications = uku-xi-sola.

uku-kalela anabele, to cry for the Kafr-corn — a custom in some localities, in which all the girls of the neighbourhood meet and pass through the corn-fields, crying Maye! nyamebele! (alas! for the corn!), and ending up with a little dance away out in the open — the object being to rid the fields thereby of the isi-hlara or grub, which, of course, always happens accordingly!

(iA)-Kala (Khala), n. Nose, of man or animal (cp. iA-Deve, iA-Pumulo); nostril; those on ahead, in the front, the vanguard, of a regiment or troop of cattle (= ili-Kanda, um-Pongzelo); tunnel or subterranean passage, made by white ants, or one of the small galleries of which the ant-heap is composed.

Ex. ekaleni, 'mygane! in the nostril, friend! i.e. oblige me with a pinch of snuff.

iNkala (s.k), n. Crab, of any kind. Cp. ili-Halahala [Skr. karkata, crab; grabbh, seize; Lat. cancer, crab; Ni. kala; Sw. Bo. kaa; Reg. igire; At. akara].

N.B. The eye of a land-crab, mixed together with that of a sea-crab and of a leopard, is a powerful tokata poison, causing the eyes of the victim to protrude and fall out.

isi-Kala (Khala), n. Opening, of any kind, permitting of a through passage or vision, as an opening between hills, trees, clouds, or a gap through a fence or wall (cp. iNtuba, um-Kandla); opportunity, for doing anything (= ili-Tuba); temporal region i.e. place above the ridge of the cheek-bone and below the temples (cp. ili-Tlafuno); also = ili-Batu.

Phr. angifeni intombi es'inesi kala, I don't want a girl who is no longer a virgin.

um-Kala (Khala), n. 5. Grass-rope thrust through the nose of a cow and bound over the head, for holding it when being milked; hence, headstall, of a horse.

Kalahkata, ukuti (Khalakahtha, ukuthi), v. Fall precipitately or tumble into or over, whether with a single leg or the whole body, as into a hole in the veld, or over a precipice = ukuti kelekhele, ukuti lelekete, kalakatela; cp. ukuti wolokohlo.

Kalakatela (Khalakathela), v. = ukuti ka-kalaka.

Kalala (Khala), n. = dikila.

isi-Kalala (Khala), n. (C.N.) = isi-Qalaba.
i(li)-Kalane (Khalane), n. = i(li)-Kizane.
i-nKalane (s. k.), n. Certain dwarf-aloë (Aloe tennii). Cp. i(li)-Cena.
i-nKalankala (s. k.), n. = i-n-Kala.
is-i-Kali (Khalli — mostly in plur.), n. Weapon, of any kind, as an assegai or knob-kerry.

Phr. uku-geza ikalile = uku-khumba (q. v.) imikonto.

ubu-Kali (Kali), n. Sharpness (cp. ubu-Tuntu); edge i.e. the sharp side, of any cutting instrument (= uku-Dhla); strength i.e. sharpness of action or taste, as of medicines or decoctions; clearness, powerfulness, effectiveness of words or speech; skilful smartness, as of a doctor or other professional — in all senses mostly used in form of adjective as below [Skr. katu, sharp; Gr. ake, sharp edge; Lat. acerbus, sharp; Ar. kali, salt of ashes; Sw. n-kali, sharpness; Bo. w-kali, spirit, courage; San. kali, sour; Go. kali, sharp; Ngu. Kag. kale; Ze. kule; Her. tue].

Ex. ibotre elibukali, a pot that boils quickly.

iyondo elbukali, a selfishly greedy, envious, avaricious man.

Kalima (Khalima), v. Turn back i.e. prevent further progress to, as cattle (acc.) making for a field; hold back, keep back, as people from passing any particular way by shouting or motioning to them, or as the after-oxen do a wagon (acc.) when descending a hill; speak in a loud formidable manner, as a great man giving orders, or an imbongi shouting praises; used for the crying and roaring of large animals, as cattle, lions, elephants, etc. (cp. kala, konya, bonga).

u(lu)-Kalimela (Khalimela), n. One who shouts when he talks, or speaks in a tremendously loud voice so as to be heard afar off.

u(lu)-Kalimele (Khalimele), n. Certain forest-climbing plant, used for headache and as a love-ematic by young-men.

Kalipa (Khalipha), v. Be sharp, keen-edged, as a knife (used as perf.); be intellectually sharp, clever (used in perf.); do, take in hand, fight, speak, in a masterful, manly, bold, brave manner; hence, be daring, courageous, brave [akin to ubu-Kali, q. v.].

Ex. ukalipile lo'mana, he is sharp, smart, is this boy.

uyakalipa umfo ka'Bani, he is manly, brave, is the son of So-and-so.

besiti ukalipatara, inganti ukalishelwa induna, we thought he would be killed (by the chief), whereas he was acted for in a masterly fashion by the headman (speaking for him).

i-nKalipi (Kaliphi), n. Sharp, smart, masterful, bold, courageous person.

Kalisa (Kalisai), v. Cause to cry, complain, etc.; ring, blow, make to sound, as a bell (acc.), trumpet, etc. (= shaya).
is-i-Kalo (s. k.), n. Pair of scales, weighing machine [Eng.].

u(lu)-Kalo (Khalo), v. Ridge, upper-part or back of a long extended elevation; lower ridge of the body, passing over the buttocks and thigh-bone (below the hips), where the umu-tsha usually rests.

Phr. soza siblungane naye okalerei bele-zimpungushe, we shall come to meet him on the ridge of the jackals, i.e. in a lonely place, not travelled by man (the Kafir paths gen. following the ridges).

Kaloku (Kalokho), adv. = manje.

i-nKalukuni (Kalukhuni), n. Turkey [D. kalkoeni].

Kama (Khma), n. Squeeze, as a sponge (acc.) or washed garment; hence, wiping, as a wet cloth; squeeze out, as the water (acc.) from the above (with ku or doub. acc.); drain, as a person the amabele (acc.) in a vessel by pouring off the water in which it is immersed, or the amasi in a gourd by removing the plug at the bottom and allowing the whey to run off; drain off, as the water (acc.) from the amabele, or the whey from the amasi, as above; throttle a person (acc.), squeeze at the throat (with nyompimbo); also = ekama [Sw. kama, squeeze; kama, milk; Ga. kwata, squeeze; kama, milk; Her. kama, squeeze; kanda, milk].

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Ex. imhobo niyajikamawo amanzi. I am squeezing the garment of water, or the water out of the garment.

Phr. namhla umkamele esekweni, to-day you have squeezed him out on the hearth-stone (whereon, it being very hot, he has fizzled right away) = you have made an end to him to-day, he won't bother again with his cheek, etc.

Kama (s. k.), v. Comb. [Eng.].

[i(i)]-Kama (s. k.), n. A comb [Eng.].
i-nKama (s. k.), n. = umu-Nge.
i-nKamanga (s. k.), n. = i-n-Gceba (which latter is the politer word to use); probably originally = also isi-Gceba, as still in Xo. and sometimes in N.
i-nKamanzi (s. k.), n. = isi-Lebe.
i-nKamba (Kambha), n. = i-n-Kambapan-nts}.
isi-Kamba (Kambha), n. Large sized u-(lu)-Kamba used for serving (not drinking) beer, also for amast.

um-Kamba (Kambha), n. 5. Broad-mouthed u(lu)-Kamba used for eating from (= um-Kambati, um-Kele); camel-thorn tree (Acacia sp.).

u(lu)-Kamba (Kambha), n. Food-pot—a generic name for all or any of the various earthen-pots (and which may be generally recognised by their polished and freq. ornamented exterior) used for serving food, e.g. the um-Cakulo, um-Neishane, isi-Kamba, u(lu)-Piso, etc., and more especially the ordinary beer-drinking pot (the u(lu)-Kamba proper, without any further distinguishing name) = u(lu)-Divo [Gr. skynphos, cup; Sw. mkebe, drinking-pot; Bo. m-kamba, cup; Ga. ki-kamba, cup].

Phr. uku-shaya ukamba (or wintendo) to form a three-quarter circle (presenting the appearance of an ukamba viewed in profile). Cp. um-Kambi, u(lu)-Komela.

i-nKambabeyibuzo (Kambabeyibuzo), n. Any conspicuous blemish, defect, or mark on the body of a person such as causes people to notice, as any ugly scar or growth on an exposed part of the body (lit. a thing which, as you go, everybody asks what it is).

i-nKambane (Kambhane) — no plur., n. Dry cake of cow-dung, as found on the veld = i(lj)-Shoqwa.

i-nKambapantsi (Kambhapantsi), n. Blind-worm (Liquiris fragilis) = i-Nyokaya-balasi, i-nPempute. Cp. u(lu)-Sungulo.

um-Kambati (Kambhathi), n. 5. = um-Kamba.

Kambe (Kambe), adv. Of course, I suppose, you know; then, so then, well then.

Ex. ngiyange kambe? I must come back here, I suppose?

ngaz'i kombe akuti, you know, of course, that.

kona kambe! just so! that's just what I said! just so as you are saying! etc.

i(lj)-Kambi (Kambhhi), n. Medicinal herb, of any kind, such as grows on the veld and the fresh leaves or roots of which are common 'household remedies' of Kafir mothers (not applied to 'professional' medicines, such as are used by Native doctors, and which consist mainly of barks, dry roots, powders and the like, — see um-ri, i(lj)Kubalo; ama-Katuro); cold (unboiled) infusion prepared from such medicinal herb (cp. i-mBiza); certain parasitic beetle (Aphodius sp.) inhabiting the intestines of Natives and a common cause of abdominal and nervous disorders among them (= i(lj)-Bungane, i(lj)-Qoto); chewed refuse of imfe, which one casts from the mouth after having pressed out the juice (= i(lj)Kasi; cp. isi-nKambi).

izi-nKambi (Kambhi — no sing.), n. Refuse i.e. what is rejected of anything after the goodness has been extracted, as the fibre remaining of imfe after being chewed, or of medicinal herbs after pounding and straining, or the remains of a decoction left in a pot.

i-nKambo (Kambho), n. Manner of life, ways, habits, conduct, as of a young man.

Kameka (Kameka), v. Get drained, as water from a marsh into a ditch, or as the marsh itself. See kama.

Kameleka (Kameleka), v. (C.N.) = kumuleka.

Kamelela (Kamelela), v. Be resolved or determined to do anything (with inf.), as to reach any particular place before dark; do anything resolutely, with determination.

Ex. ingane isikamelele ukupuma, the child has now made up its mind to come forth (said by a mother when feeling that delivery is nigh).

inthizyo ikamelele ukuba ngilumpise le'mdaba, my mind is made up (or I have made up my mind) that I must put this matter in order.

Kamfu, ukuti (Khama, ukuthi), v. Catch hold of with a sudden firm snapping grip, as a man vigorously pouncing upon on a thief taken unawares, a dog a buck, or an iron-trap anything (acc.) caught therein; snap up, or away, as any object (acc.); take up talk or an affair (acc.) with excessive haste = kemfuna, ukuti kaza, ukuti kanku; eat up 'snappingly', as a dog eating lumps of solid food (acc. — from the snapping up of the pieces — cp. za'fina); grind coarsely, as mealies (acc.); eat such 'lumps' or coarsely ground food = kemfuza, kafuzza.

Kamfuna (Kamfuna), v. = ukuti kamfu, kafuzza.

i-nKâmfunkamu (s. k.), n. = i-nKamunkamu.

Kamfuza (Kamfuza), v. = 'ukuti kamfu, kafuzza.

Kamisa (Kamisa), v. Open the mouth (acc.), as a person for the doctor; have the mouth open — hence, be open, as a hut (used in perf); be uncovered, as a pot. See ekama.
KAMANDI (s. k.), adv. Pleasantly, agreeably (to the senses), sweetly. See mndandi.

(i)-Kamo (Khamo), n. = (i)-Hlunu, (i)-Yovo.

(i)-Kamu (s. k. = loc. e-Kamu), n. Camp [Eng.]

Kamuleka (Khamuleka), v. = kanguleka.

Kamuluka (Khamuluka), v. Shout away loudly, with all one’s might, ‘squeezing’ or straining oneself.


u(lu)-Kanana (Khanana), n. Strong feeling or emotion, as of desire, concomitance; pity, compassion; jealousy, envy; indignation, resentment = um-Hauv.

Ex. ub’esageda ukana na helepo’ntombi, he was just easing off the strong desire in regard to that girl, i.e. gratifying the passion.

isi-Kanavu (Khanavu), n. Big, ugly-shaped person.

i-nKanankana (s. k.), n. — see i-Nkanankana.

Kancane (s. k.), adv. Slightly, in a small degree, a little; slowly; softly, lowly. See neane.

Ex. kancane kancane, little by little, gradually.

kuyakuba kancane angafi, it will be a close shave if he doesn’t die, he will be nearly sure to die.

Kauci (s. k. — last syl. accented), adv. In the slightest degree (see nei); sometimes used with negative to express ‘not at all, by no means’, and gen. as nakanci.

Kancinyane (s. k.), adv. In a very small degree, a very little; very slowly; very softly or lowly. See nointane.

Kanda (Khanda), v. Beat, pound, pelt, hammer, as a man a shield (ace.) with a round stone to supple and straighten it, or medicinal herbs for an infusion, or as hail or heavy rain might a person or crops, or a smith iron on the anvil (= gweba); flatten or harden down, as much rain does freshly worked soil (ace.); ‘doctor’ a field (ace.), or crops therein, by charms (= sukula — op. Ga. sekula, to pound); come across, or light upon something unusual or unexpected, as a sovereign (ace.) on a road or an exceptionally beautiful girl (= elamela) [Skr. han, strike; Sw. ponda, pound; Her. tonda; Ga. kaba].

Ex. amubela ka’bunzi a’lkhanduze. So-and-so’s corn has been already doctored (a common practice in Zululand). See twebula.
there (among the crowd of young-men after a particular girl).

Kandanisa (Khandana), v. Strike against *i.e.* come across, light upon, 'knock up against', as any expected or unexpected person (with *u*) or occurrence on one's way; knock up against *i.e.* be in close, confined contact with, be compressed together, as a lot of people sleeping in a narrow room (used in perf.). See Konga; Khanyana.

Kandanisa (Khandana), v. Put very close together, 'pack' together; catch a person (acc.) in the act, as of stealing.

Phr. *inyane isiyakandanisa*, the child is now pressing (for expulsion, at birth) (C.N.). See Kamelela.

Kandavula (Khandavula), v. = *grusha.*

u(lu)-Kande (Khaande), n. Stick sharpened at the point for throwing by boys at the *i-nTseva,* etc.; and as below.

Ex. *isimpendo zayo iKande*, its horns are sharp at the points (like an uKande). *uwa!* *safa uKande bekukona!* oh! we are being killed with a vocal uKande, *i.e.* the sharp tongue of some quarrelsome woman.

u(lu)-Kandempemvu (Khaandeempemvu), n. Certain regiment, or member thereof, formed by Mpande next after the *i-nDluyenwe,* and with which the um-Twisazwe was afterwards incorporated = *u-Ngakomatsho.*

Kandhla (Khandhla), v. Thoroughly exhaust, fatigue, rob of energy or life, as extreme hunger or over-exertion might a person (acc.—mostly transposed into the passive voice).

Ex. *sobekandlele inhlala* (or umsebenz), they are now quite done up with fatigue (or work).

Phr. *injuda yonhambili iyokandlele,* the snuff-pouch of a traveller is over-worked—being kept in constant use giving pinches of snuff to requesting strangers.

(iI)-Kandhlela (Khandhlela), n. Candle; lamp, of any kind [Eng.].

um-Kandhlul (Khandhlu), n. 5. Opening, open space, as between the different huts in a kraal, between two hills, or two clumps of forest (= *isi-Kala*); (C.N. fr. Xo) number of people sitting together in one place, especially when sitting with the chief (= *iIi-Bandhla*).

um-Kando (Kando), n. 5. Name given to various kinds of medicinal-charms, mostly stones, quartz, etc., but sometimes roots—used by Native doctors for gaining an influence over others, taking away the power from them, their medicines, etc.; large round stone formerly used by Native blacksmiths in place of hammer.

Kand'uba, Kand'ukuba (s. k.), *adv. = kad'uba.*

Kand'uma, Kand'ukuma (s. k.), *adv. (N) = kada* *uba.*

um-Kandumba (Khandumbha), n. 5. An 'old woman' of a man, who is always staying at home with his wife — *elibeke ukukiza izindumba nomfazi wake,* picking beans with his wife.

Kanga (Khanga), v. Attract, draw the eyes or heart to admire or desire, as a fine garment or beautiful girl might a person (acc.); be attractive, as such garment. Cp. *i(iI)-Wozawoza.*

Ex. *ngakanye amashoba ake amhlopo ate lu,* I was attracted (admiringly) by his (fine) arm-tails as white as snow.

i-nKanga (s. k.), n. (N) = um-Titimbila.

Kangaka (s. k.), *adv. So (intensifying some adj.), so much, so many, so very, so often, so so long (as this); often equivalent to Eng. how! how much! how many! how often! how long! how greatly! how very (= kungakanana). See ngaka.

Kangakanana (s. k.), *adv. (C.N.) = kanga.*

Kangakanani (s. k.), *adv. How great? how much? how many? how often? how long? etc. See ngakanani.

Kangaki (s. k.), *adv. How often? how many times? See ngaki.

Kangako (s. k.), *adv. So much, many, etc. as that — see kanga.*

i-nKangala (s. k.), n. Treeless veld or open country, whether hilly or flat, such as constitutes the main landscape in the up-country districts. See *ku* 'Lunew; kwa-'Ntonqasibi. Cp. *i(iI)-Hlanze; i(iI)-Pondo* [Skr. janggala, desert; Sw. jang- wa, desert; Her. ongawo, wilderness].

Phr. *uNkulukuvu inkangala,* you talk empty stuff, with nothing in it. See *u(lu)-Wangalo.*

um-Kangala (Khagala), n. 5. Cape Teak (*Strychnos Atherstonei*), a small tree growing in the coast bush-country and sticks made from which were not carried when going up to the chief's, being supposed to bring bad luck.

P. *ngakuncimba ati bekukongala,* you will get a taste of an umkongala stick — said to one who deserts a good master or parent and implying that he will find fortune worse where he is going to, when he will remember his old home and want to come back.

Kangapi (Kangaphi), *adv. (C.N.) = ka- ngaki.*
Kangeza (Khangeza), v. Extend the hands (one beside the other with the palms hollowed) for the reception of food (acc.) all inferior persons, as wives and children, receiving in this way, even though the article be small; give a person food (doubt, acc.) in the extended hands, as above, or in former times on an isi-Kangeza. Cp. kongozela; nyaba.

isi-Kangezo (Khangezo), n. Small earthen plate of the size and shape of a saucer, upon which soft foods, like amasi or porridge, were in former times served out and eaten by children, young-wives, etc. — This cleanly custom has now absolutely died out and given place to the more uncouth habit of receiving in and eating from the hands. See kanyeza.

Kangqa (Khanga), v. Take off, take away, remove, as a person a pot (acc.) from a hut, or his child from a school; wipe or rub off (without water; cp. geza) the dirt (acc.) from anything (acc., or with ku), as when wiping the dust from a pot, sleeping-mat, coat or window, or when rubbing the body with bumbi peels so as to remove the fatty dirt therefrom (= paqula) = kangaqa.

Kängqa, ukuti ( Khángqa, ukuthi), v. ka-kangqa.

Kangaza (Khanga), v. = kangqa.

um-Kangu (Khanga), n. 5. New earthen-pot of any description i.e. one not yet in use, or only slightly so (see kangeza); a mole, on the body [Swa. mkanya, earthen-pot; Her. o-nyunga, pot].

um-Kangu (Khanga), n. 5. = um-Kwanga.

Kangula (Khangula), v. Raise or excite a desire or craving in a person (acc.) for any particular kind of food (acc. = ka-wulula); introduce into service or for use of food for the first time, as a woman might her new pot (acc. — see um-Kangu).

Ex. uwhala buyankangula umuntu inyama, beer excites in one a craving for meat.

Kanguleka (Khagnuleka), v. Get excited with, i.e. have, a craving or strong desire for any particular food, strong-drink, etc. (used in perf.) = kumuleka, kabuleka. Cp. i-nKwankwana.

um-Kangwe (Khangingwe), n. 5. = um-Kangeza.

i-nKani (s. k.), n. — See i-Nkan.

Kaningi (s. k.), adv. Often, frequently, many times. See ningi.

Iši-Kaniso (s. k.), n. Laager, entrenched camp [? D. schanz].

Kanjalo (s. k.), adv. So; in that way; in like manner. See njalo.


u(lu)-Kanjji (Kamwji), n. (N) = u(lu)-Kande.

i(lu)-Kanka (Khampa), n. Kind of silver jackal = i-mPungushe.

Ex. ikanka, uma likelo, liti, ya! ya! ya! ya! ya! ya! ya! the jackal when it cries, says, Ga! Ga! Ga! — in descending tone — i.e. Big! Big! Big! Big! Big! Big! Big! (as a fire) Hence the saying:—

ngiyakwambe sa utshwala (or uyamwesho ikanka), I shall make it (the fire) as big as that of (or ordered by) the jackal.

Kankanya (Khankanya), v. Think, in any of its forms = cabanga, kanyanga.

Ex. ungikankanya na'kankanya, I don't think at all (but I know for certain).

Kankasa (Khankasa), v. Go along in semicircular extended formation so as to embrace or surround any particular spot (acc.), as a hunting party a bush or an impi a hill. Cp. isi-Kango.

Ex. babamba bakanka, they proceeded in extended formation, as soldiers surprising a camp.

Kankata (Khankatha), v. Take to task, scold (in an ordinary charitable manner), as a master his servant (acc.) for some fault committed. Cp. telisa.

i-nKankelana (s. k.), n. Kind of dance or game of little girls, in which they face each other, grunting and making straining gestures with the upper part of the body.

Kankan, ukuti ( Khákan, ukuti), v. = ukuti kandla, ukuti kaza.

i-nKankan (s. k.), n. Over-hasty person who throws himself into an affray without knowing what it's about, or into a dispute without first acquainting himself with the details; Le Vaillant's Cuckoo (Cuculus canorus), a bird whose appearance gives name to a month (see i-Nkanka), also from its conspicuous appearance about the end of July, supposed to announce the time for sowing.

Phr. iinkanka i'sireta amacini (or ama-cini okwanqula), the cuckoo has already taken the caterpillars — denoting that part of the season about early October time.

Kankula (Khankula), v. = kambula, kaza.

Kanqa (Khanga), v. = kanga.
Kanqaza (Khangaqaza), v. = kangqaza.

Kanti (s.k.; s.t.), adv. So then (express. surprise); well then; but, whereas; and yet, notwithstanding. still [Skr. atha, but, yet; Lat. at; Her. are, then; Mal. yanti, instead of].

Ex. nyamehuma, kanti kahambanyu, I sent him, but he didn't go.

'nyagulala yini? ' Kanti?' 'Are you then taking it?' 'Why not; what do you think?'

i-nKantini (s.k.; s.t. = loc. enKantini), n. Canteen, liquor-shop, bar; spirits—the common word in Z. (= u-Golofo, N.) [D. kantini].

i-nKantolo (s.k.; s.t. = loc. enKantolo), n. Magistrate's court [D. kantoor, office].

Kantsabula (Khantsabula), v. = kabangula.

um-Kantsha (s.k.; s.t.), n. 5. Marrow, of bones. Cp. um-Ongyo, um-Ondhlo.

Kantsu (Khantsu), v. = kantsuza.

Kantsuza (Khantsenya), v. Run wearily a long, as after running far, when already tired out.

Kanula (Khanela), v. Strain, as at stool, or when pulling, or lifting a heavy weight (cp. gaula); 'strain' at growing i.e. grow very slowly or with difficulty, as a child or the crops in a field (= domula).

u-Kanula (Khanela), n. Straining, as at stool or giving birth. See u-Nokanula.

Ex. uBani ny'nakula, So-and-so is my bearing i.e. (actual or own) mother.

Kanya (Khanya), v. Be light (i.e. not dark), as in the day-time, or in a lighted room; give light, lighten, as the sun, or a lamp in a dark room; shine, be bright, as burnished, a polished boot, a glossy horse, or any bright coloured article; be transparent i.e. permitting light through, as a piece of glass, a loose-textured cloth, or a loosely-thatched hut; be clear, distinct, plain, as the paths over a newly-burnt patch of veldt, or a point of argument; be of a medium dark complexion, the light skin partially appearing through the black. Cp. ukuti kanya; evazimula [Skr. can, shine; Lat. caneo, I shine; Ic. glos, polish; Ger. glänzen, shine; Sw. nyaa, angaza, shine; Ga. uku, be bright; Her. kena, glitter].

Ex. ukhomba amanzi akanya, you speak clear, intelligible words.

uBani nyokanya, So-and-so is light-black [not coal-black].

um-Kanya (Khanya), n. 5. Shade made by holding one or both hands over the eyes, as to shade from the sun-glare or when looking at a distant object (used with ukw-akta).

Ex. ukw-aka umkanya, to shade the eyes with the hands (the Natives using gen. both) — see is-Akamukanya.

Kanyanga (Khangaunga), v. = kankanya.

Kanye (s.k.), adv. Once; once for all; all at once or together; (prep.) with, together with (with na). See nye.

Ex. kibhe niske kanye, it is best that you start off together, at the same time. 

talane, do at one go; do all together. 

Phr. uku-lalu kanye, to have a little sleep, take a wink.

Kanyeke (s.k.), adv. All at once, all together (as boys when starting for a race).

i-nKanyezi (s.k.), n. Star (celestial); fire-fly [MZT. inyengezi, star; Her. o-nyose, star (fr. nyosa, burn); Sw. nyota, star (cp. ola, Z.); Ga. u-wenye, star, fire-fly; Malg. kintana, star].

Kanyi, ukuti (Khanyi, ukuti), v. Gleam or shine out for an instant or intermittently, as a fire-fly, or a moon appearing for a moment between clouds and immediately disappearing = kanyiza. Cp. kanya.

i-nKanyimba (Kanyimbha), n. Very black-skinned person = i-nKwishele.

Kanyisa (Khanyisa), v. Make to be light i.e. light up, as in a room when lighting the lamp; make bright or shiny, as metal objects (acc.) or boots when polishing them.

Ex. nyokanyisa todhlini, go and light up (the lamp) in the house.

Kanyisela (Khanyisela), v. Light up for i.e. explain or make clear to a person (acc.) concerning some difficult matter (with ku or loc.) or passage he doesn't understand.

Kanyiza (Khanyiza), v. = ukuti kanyi.

[iij]-Kanzi (Kani), n. Earthenware cooking-pot, of various sizes and furnished with an earthenware lid, originally used in Zululand previous to the introduction of the present iron pots.

um-Kanzi (Khazi), n. 5. Grass-platted rope wound round the waist by a woman for the first few days after child-birth and afterwards replaced by a make-shift isi-Fociya (also called as above) which is worn throughout the period, about a month (during which time she must abstain from amasi), and is then discarded for the permanent isi-Fociya (not called by the above name); similar
rope worn by a girl (and by all her companions of a like age) who has menstruated for the first time and likewise for so long as she must abstain from amast (see um-Gongo).

Kanzinga (Khanzinga), v. = ganzinga, kayinga.

ubu-Kanzingambewe (Khanzingambheee — loc. ebn-Kanz.), n. Place (者は kraal or locality) where there is great dearth of food (whether accidentally or regularly), 'where they roast water-melon pips', having no mealies for the purpose = ubu-Kayingantanga.

Kāpa, ukuti (Khāpha, ukuthi), v. = kapa.

Kāpa (Khapha), v. Take or lead out and leave to themselves, as a boy the cattle (acc.) in localities where the pasture-lands are extensive and the cattle do not require herding, or as the members of a family might a departing visitor (acc.) whom they accompany a short distance and then leave himself (see kapela); push violently a person (acc.) with the hand or arm (= kapeza).

Kāpaça, ukuti (Khāphaço, ukuthi), v. Be, or place down a thing (acc.) near by, just a little way off, as when throwing down one's work-implement, or when accompanying a person a slight distance on a journey.

Kapaka (s. k.; s. p.), v. Get spilled or shaken over by being rocked to and fro, as water from a filled bucket or tea in a cup when being carried. Cp. yaoka.

Kāpalala, ukuti (Khāpalala, ukuthi), v. = ukuti kwatalala.

i-nKapane (Kaphane), n. Anything wandering about without herding or supervision, as unherded cattle, or children whose father exercises no supervision over them = u(lu)-Sapo, u(lu)-Vauzi. Cp. i-nGingi.

isi-Kapane (s. k.; s. p.), n. Nasty smell, or nastily smelling thing, as a bug, some plants, or stink, etc. Cp. u(lu)-Futo.

Kapaza (s. k.; s. p.), v. Rock over i.e. spill or shake over by rocking to and fro, as a servant might the water (acc.) from a filled bucket or tea from a cup, when carrying it. Cp. yaaza.

Kapaza or Kapazela (Kaphaza), v. Splash or throw water over, as over the body (acc.) with the hands when bathing. Cp. kapaza.

Kapela (Khaphela), v. Lead out and leave at any place (loc.), as above (see kapa);

lead a person (acc.) into any danger or crime and then desert him; hence, betray.

Ex. wikapela (or nziti kapu) edhemveni, ubuye, take and leave them (the cattle) at the grazing-place and return.

ku'Bani iinkomo zigakshela, with Sand-so the cattle are merely taken out and left.

u'Thansi yema way'engatukateli; way'ekakshela uGijimanji. Tshani himself was not put out very much; he was led into it by Gijimanji.

i(li)-Kapelo (Khaphelo), n. Extensive grazing-site where the cattle may be left alone unherded. Cp. i(li)-Dhlelo.

Kapeza (Khaphезa), v. Push violently a person (acc.), as with the hand or arm = kapa; cp. s undoza;ciliza.

Kāpu kāpu, ukuti (Khāphi kāpha, ukuthi), v. = kapa, ukuti napu napu.

Kapuluza (s. k.; s. p.), v. = kipiluta.

Kāpuluzi, ukuti (ukuthi; s. k.; s. p.), v. = ukuti kipiluta.

i-nKapunkapu (Khaphunkaphu), n. Anything of a long, soft, waving nature, loosely swinging to and fro by motion, as a long fringe (cp. i-nTsepe), long hair of a goat, or a man's hinder-covering when made of tails. See kapuza.

Kapuza (Khaphuza), v. Swing wavyly from side to side, brush about, as a man's loin-tails when he walks, the long hair of a goat, or any other fringe-like thing (= napuza); make so to swing about, as the wearer his loin-tails (acc.), or the goat its long hair; go brushing along, as a man with a long flying overcoat, or a person walking through long grass or grass heavy with dew which he sends off with a fringe-like motion from side to side as he goes. Cp. tshavuza; i-nKapunkapu.

Kapuzela (Khaphuzela), v. Go 'swinging wavyly' along, as one covered in long fringy trappings or hair = napuza.

Kasa (Khasa), v. Creep or crawl on the hands and knees, or on all fours, like an infant still unable to walk erect = yga, hagazela. Cp. baqazela.

i-nKasa (s. k. — collect.), n. Young locust or locusts still crawling or hopping (cp. isi-Boto; isi-Kanyane); (with plur.) a 'creeper' i.e. person sent secretly to warn another of danger (= u(lu)-Baqa, u(lu)-Qanya, u(lu)-Nyandhila); 'creeping' water i.e. such as is led along a sluice made for the purpose; the sluice itself.

Ex. amasimmu awkare, aswakanyiswa
inkasa, his fields never get dry, they are kept moist by sluit-water or irrigation.
is-i-Kasakasana (Khasakhasana), n. Very short person who seems to creep along (kasa) as he goes, from the motion of the legs being scarcely visible = is-i-Kahlakahlanu.

Kasaza or Kasazela (Khasaza), v. Move or glide along without any apparent motion of the legs, as a very short man = kahlaza.

Kasha, ukuti (Khasha, ukuthi), v. Merely appear, just let oneself be seen for a moment = ukuti shashe, kasha.
Ex. angabe esati kasha ngalapa, let him not show himself about here.
ngiti ngisate kasha enmyango, wangixosha, I had no sooner appeared at the door, than he drove me away.

Kasha (Khasha), v. = ukuti kasha.
Ex. okusakashe kule'ndhlala, it is no longer so much as appeared upon this path.

u-lu-Kasha (Khasha), n. Absolute dismissal from one’s mind, absolute refusal — mostly used with uku-ngaba or ukukala.
Ex. amaSwazi ayengaba ukasha ukupatwa ng’amaBumi, the Swazis refuse absolutely to be governed by the Boers.
am-a-Kashakasha (Khashakasha), n. = ama-Hashahasha.

Kashana (Khashana), prep. Good long distance off, or away; good long time off, or ago.
Ex. kukashana lapo siya kona, it is a good way off where we are going to. uCele ezixeni ezikashana, he has come from distant tribes.
i-banga lisekashana ukushona, the sun is still a good while off setting.

isi-Kashana (Khashana), n. A short time —dim. of isi-Kati.

il-lu-Kasi (Khasi), n. Light thin thing such as can be blown about by the wind; hence, leaf, generally (= il-lu-Qabi); one of the spathes which enclose the mealie-cob (the leaf of the mealie-plant being called, not il-lu-Kasi, but um-Kwani); peel, as of an orange or banana; shell, as of monkey-nuts; skin, as of potatoes; leaf, sheet, or loose piece of paper; chewed fibres of impala cast from the mouth (= il-lu-Kambi); any very light thin thing i.e. a mere feather in weight, as a thin gourd, or an emaciated and very weak invalid (= il-lu-Helesi); babbling person who reports abroad everything he hears [Sw. epesi, light; ukarasa, sheet, of paper].

Ex. uBani u’sel’ikasi, So-and-so is now a mere feather (from weakness and emaciation).

nywayi yamakasi, leaf-tobacco (not cut), uku’l’ikasi, he is light (as) a leaf = he is swift on his feet.

u-lu-Kasi (Khasi), n. Certain kind of grass used for making ropes, sewing baskets, etc.; (collect.) ama-Shoba for arm-ornamentation when of a dirty unwashed-looking colour, such as are only worn by men of low degree (cp. i-nGeeba).

Ka’sibili (s. k.), adv. In reality, for good and all (C.N.).

u-Kasikulu (Khasikulu), n. Certain veld-shrub, having a strong smell and used as amaka, and as a climber for children.

Kāta, ukuti (Katha, ukuthi), v. Enter a hut (loc.) or kraal (suddenly or unexpectedly), step in, pop in — referring to the moment of first appearance = ukuti katata; cp. ukuti qata.
Ex. ngike ngi-ta ka’Bani, I just popped in at So-and-so’s (on my way).

Kata (Katha), v. (C.N.) = geoba [Sw. katua, polish].

Phr. leyo’komo ikatilo, that beast is fat (N).

i-nKata (Katha), n. Grass ring or coil, used for placing on the head as a pad, when carrying any weight; ring-shaped twisted collection or entanglement, as of fencing-wire, or when a long span of oxen turn round upon those behind, or of anything generally of a firm, rigid nature (not usually of a loosely-hanging, pliant coil, as of string = (il-lu)-Faba); entangled affair that one cannot trace the beginning or end of, can make nothing out of [Sw. kata, grass head-pad; Ga. n-kate, same; Bo. tu-gata, same; Her. o-ngata, same, also coil generally].

Phr. uShik enkateni yenkangala, she has got to a grass-pad of the open-veldt = has got where there will be hard management — applied alike to an ungovernable girl who, having got married, will have her stubbornness broken; or to a man who has married such an intractable creature.
uku-m-songa inkutsu, to bind him up in a coil so that he can’t get loose, i.e. so confound him by speech that he is unable to reply.

isi-Kata (Khatha), n. Hair-ball or solid mass of hairs, etc., sometimes found in the stomachs of calves and to whom they are fatal; knot of people (perhaps a dozen) standing anywhere together (cp. il-lu)-Dhlanzana); entangled ball or mass of string and the like.
Phr. *uBani wadhlula isikati, So-and-so ate a hair-ball*, i.e. has the constant cough marking consumption, etc., the which is supposedly caused by the presence of an *u(h)-Dosi* in the air-passages.

N.B. The above-mentioned hair-balls are carefully preserved, as, burnt and powdered, they constitute the chief Native remedy for this complaint.

ama-Katlela (Khathakhatho), *u* ama-Katazo.

Katlela (Khathalela), v. Get fatigued, tired, wearied, in limb or heart (used in perf. = *dinwa*); care about, trouble oneself about anything (with *nya*).

Ex. ngikatele kabi, I am wretchedly tired.

Angikateli nylono, I don’t mind that.

Katalela (Khathalela), v. Have care for, trouble or concern oneself about anything (acc.). Cpr. *nakekela*.

Ex. kakataleli impasha yabanye abantu, he doesn’t bother himself about what belongs to others.

i-nKatanga (Kathanga), *u*. Skin prepucce-cover of boys (C.N.); chain [D. *ketting*, chain].

Katóta, ukuti (Khathuthu, *nkuthi*), *v.* = ukuti kata.

Kataza (Khathazu), v. Make a person (acc.) fatigued, tired, weary, as a long journey; much work, constantly the same food, or enduring mental trouble; hence, tire out, fatigue; weary; bore; tire out with constant worrying, vexing, as might an incorrigible child or importunate beggar = *dina*; shipa.

Ex. *ake bakathane bodwa*, just let them bother one another (not me) — which might be said where in Eng. we should say ‘Let them have it out alone’ (without bothering me).

Vs’egikatexile, he has now tired me out i.e. I am now sick of him.

i-li-Katazo (Khathazo), *n*. Small veldt-herb, whose roots are worn round the neck and occasionally nibbled against an um-Kuhlane; pl. ama-Katazo (no sing.), household medicine, domestic remedies (= ama-Katakata; cp. i-li-Kambi).

P. *ikatizo labucela emfumelwini*, the prophylactic returned again to the medicine-bag (as useless) — denoting the failure or collapse of some plan or effort.

i-nKatazo (Kathazo), *n*. Any tiresome thing wearying by its constant annoyance, as the persistent bad conduct of a boy.

Káte, ukuti (*nkuthi*; s. k.; s.t.), *v.* Be very black = *nkuti kave*.

Káti (Khathi), *conj.* Although, even though = *nakuba, konu*.

Ex. *kat’esho wadhlulahule*, even though he say so, you shall nevertheless remain.

i-li-Kati (s. k.; s.t.), *n*. Cat. Cp. *u*-Mangobe [D. *kat*].

i-nKáti (Kathi), *n*. Time, in the sense of period, season, age, etc. (not in the ordinary sense of undetermined duration = *isi-Káti*).

Ex. kudeyo’nkati, at that time (or period), ecifika ngokatxi yobushika, you must come in the winter time.

isi-Káti (Kathi), *n*. Time, in its general sense (as undetermined duration; not as a particular period — see i-nKáti); time (in the sense of a particular moment or point in the passing of events), hour, time of day; single repetition or doing of anything, a time; (T) a watch, clock [Skr. *am-ati*, *kala*, time; Lat. *tempus*; Ar. *waktu*; Sw. *wa-káti*; Bo. *n-káti*; MZT. *li-sikati*, midday).

Ex. *s’akhu nqasiphi isikati*? at what time (or when) was that? *seka’sekatxi sinu*? what time is it now? *vakupindlu isikati eyinguki*? how many times did you repeat it? *isikati* (or *ikati*?) *zonke* at all times, always, ever.

um-Káti (Kathi), *n*. 5. Space intervening between any two things, as between one box, hut, kraal, river, etc., and another; hence, sometimes equivalent to way, distance, stretch (cp. isi-Kála); space between earth and heaven; hence, air, firmamental void (cp. i-li-Zulu); duration, space of time between one specified point and another, hence sometimes equivalent to interval, while [akin to pakáti].

Ex. umkati wonke in kule nikhatuma-ni: what have you been talking about all this way (or while)? *umkati wonke nako nisho*? how long is this war already long, of (i.e. since its mutual starting of; *suko umkati* wonka umkhathi wonkathi), we live in the country between the Umhlatuze and Umhlatuze rivers.

i-li-Katibuti (Khathibuthi), *n*. Certain veldt-herb, resembling the i-nShongwe.

Katisile (Khathisile), *adr.* At once, immediately (now nearly obsolete) = *konumufane*.

Ex. *ukulele katisile*, bring it at once.

Katimbe or Katimise (Khathimbe or Khathimise), *adr.*. Perhaps (now nearly obsolete) = *ubukhulukhulume*. 
i-Nkato (Katho), n. Lot (for determining chance) (C.N.). Cp. i-nDhliki.

Ex. akwesire inkato, let there be cast lots (N).

Kwakazula u-kubhulho u-nyekwala, they will decide for one another by lot (N).

Adhibele inkato, or inkato imphile, the lot has fallen on him (N).

Katula (Kuthula), v. Do anything in a large degree, abundantly, extensively, as when hoeing a large tract of field (acc.), covering much country (acc.) on a journey, giving one abundantly of food (acc.), a thorough rating, etc. = hazula, kukuza.

Ex. namkubele buma, you served it (the beer) out abundantly, you did.

Namkula refuisi binyakatalile, they have done a large extent of the field to-day (ploughing, weeding, etc.).

i-Kwankwushe (s.K.), n. Any coarse, husky kind of food, as coarsely-ground meal, or porridge made therefrom. See ka-

futa; ama-Minyihiyi.

i-Kawuleza (s.K.), n. Monkey (cp. i-mFene);

albin (inkawuleza ye-kqaziya ya ye-khambizi) — these latter are not uncommon among the Natives [Skr. kap, ape; Ka. inkao, monkey; Ga. ukimn, monkey; nomago, albin).

isi-Kawuleza (Khaweza), n. Break or interruption, as of work, or any performance repeated at intervals. Cp. um-Kawuleza; um-Kuti.

Ex. tina lea sijana isi-kwuleza, we have school with breaks or intervals (whether in the daily or annual course).

Tina isi-kwuleza, it rains with interruptions (as shower after shower, with intervening breaks).

Kawuleza (Khaweza), v. Get brought to a stop or cessation, as any action in course of progression, e.g. a continued noise; have a boundary or limitation set, get terminated, as a field at any particular spot; get broken off, interrupted, stayed, as a flow of blood, or rain. Cp. ngawula.

Ex. ukawuleza unyana, to have the breath interrupted, obstructed, as one suffering from some pulmonary diseases, or from hunger.

Selusekunzi elangobane, it (the blood) has now ceased flowing.

isi-Kawuleza (Khaweza), n. Anything of a strong, sharp nature, such as causes an irritating roughness in the throat — see kwuleza.

Kawuleza (Khaweza), v. Bring to a stop or cessation, as any action (acc.) in course of progression; make or set a boundary or limitation on anything (acc.), terminate, as a field at any particular spot; have the boundary at, come up to, reach as far as, as high water in a river. Cp. nga-mula.

Ex. kwuleza! that'll do! stop!

Oka-Malwa or amazpa? how high is the water i.e. how far does it reach (reference being to a person's body)?

Namkuleza kuku-loko, make a boundary for the poison of the snake with this (binding), i.e. by tying it round the leg and so preventing further circulation of the poison.

Kawuleza (Khaweza), v. Hasten, go quickly = sheshi.

um-Kawulo (Khaweza), n. 5. Boundary, limit, end, as of anything, as a field, or action, as a noise. Cp. isi-Kawuleza.

Kawuleza (Khaweza), v. Cause a slight burning, hot sensation in the throat, as mustard. Cp. wekuleza; kuka.

Kawuleza (Khaweza), v. Catch hold of anything (acc.) with a sudden firm

snapping grip, as one might a thief, or an iron-trap an animal (= ukutu kawulo, ukutu kankula); thrust into, inside, in between or among, so as to be held or contained by, as an article (acc.) into a box, or a man thrusting himself in between two other sitters (cp. ukutu go-

zo) = kawuleza; get so caught hold of, or thrust in between = kawuleza.

Kawuleza (Khaweza), v. ukutu kawuleza.

Kawuleza (Khaweza), v. ukutu kawuleza, ka-

ntuma, kankula.

(i)-Kawulo (Khaweza — loc. cKaweza), n. Home;

domestic, permanent dwelling; home, in sense of goal, place for which one is bound [Skr. rasa, dwell; Lat. casa, cottage; Ar. ban, house; Hi. ghar, makan, house; Sw. ka, dwell; Her. e-ka, oku-

kura, home; Bo. kaya, town, home; Reg. kweako, home; Wol. ukaye, nonnal suffix denoting 'place of or for' — possibly akin to kula, aka).

Ex. ukutu-siyo, or ukutu-siyo, ekaya, to get, or reach, home (in actual or metaphor. sense).

Kus-ekawa k'omone, k'obaba, etc., it is my mother's, my father's, etc., home there, i.e. it is my grandmother's or my grandfather's.

Kavege (Khawege), v. = kawege.

ubukazululuna (Khaweze), n. = u-bukazululuna.

i-Nkayishana (s.K.), n. — see i-Nkayishana.

Kaza (Khaza), v. Expel worms from the
intestines of a person (acc.), rid one of worms, as does a vermifuge, or the administrator thereof (freq. transposed into passive form); (C.N.) hence, metaphor, get the better of, manage well for, treat in a masterly way.

P. inkomankona ika xe annumingo, the fern-root has cleared out its owner — as might be said of a umukazi who has inadvertently drunk the poison prepared for another = he was hoist with his own petard.

ama-Kaza (Khua), n. Cold, coldness (of weather). Cp. i(li)-Qwa; ganda [Goth. kalds, cold; O.Ic. kala, freeze; Hi. thanda, cold; Her. taraza, cold; He. ngala; Bush. gau, cold].

Ex. amoya o'makaza, amanzi o'makaza, etc., a cold or chilly wind, water, etc.

um-Kaza (Khua — gen. collect., sometimes with plur.), n. 5. Common red tick, as found at the end of grass-stalks. Cp. i(li)-Kizane; i-nKizane; i(li)-Qashi.

i-nKazana (s. k. — plur. ama-Nkazana), n. Girl, generally (of any size) — the word is only used now by women [Sha. kaza, child boy or girl; Her. omu-kazana, girl; Sw. kijana, girl].

i-nKazane (s. k.), n. Certain weed, having a white flower, and eaten as imifino; also = i-nKizane.

Kazi (Khazi), adv. May—be, perhaps (only used in interrogations of doubt), similar to Eng. 'I wonder, I wonder whether' = umakazi, pane, ngapane.

Ex. kazi nyakuti-ni? I wonder what he will say?

kazi bayakuthamba nambha, ginu? I wonder whether they will go to-day, or not?

wamshaya csireini; kazi weita isiibilini, ginu? ngabo wafa, he struck him in the belly; I don't know whether he injured the bowels, or what? because he (afterwards) died.

Kazi, ukuti (Khazi, ukuthi), v. = kazimu-la.

u-Kazikazi (Khazikhazi), n. Certain very fine, bright green river-grass = n(ka) Ce.

Kazimula (Khazimula), v. Shine, in any of its forms, as polished boots, or a flame in the dark; be glossy, as a sleek horse; be bright, as burnished metal; glitter, sparkle, gleam, as a fire-fly, a diamond, or glass in the sun (= benyezela) = evazimula, evazizela, sucbezela, kazizeza.

Kazizela (Khazizela), v. = kazimula.

Ke (s. k.), enditic expressing 'then, very well, all right', and always affixed to the end of another word the force of which it softens.

Ex. hamba-ke! go along then!

hla-ke, uma utando, very well, remain, if you like.

Ke (s. k.), verb, part. — abbrev. of äche q. v., freq. used in connection with a pers. pron., sing. or plur., of the 1st. pers. See e.

Ex. kesibone! let us see! may we just see!

Ke (s. k.), euphon. form of Ka, q. v., expressing to chance, happen, etc.

Keba (Khbe), v. Dig out, excavate, cut away or cut out soil (acc.) with a hoe or spade, as when excavating a medie-pit, digging out a road-cutting, etc. (not when digging out a plant — see mbu); dig out one's stomach or eyes, i.e. have them sunken in, from famine or wasting disease (used in perf. = kebeka) = ukuti kebe, kebeza.

Ex. ka'banzi keyindhlala, bakebile bonke, at So-and-so's it is a famine, they have sunken stomachs all of them.

i(li)-Kebazane (Khebazane), n. = i(li)-Kebezane.

Kébe, ukuti (Kébe, ukuthi), v. = keba, kebeza.

i(li)-Kebeza (Khebeza), n. = i(li)-Kebezane.

Kébeza, ukuti (Kébe, ukuthi), v. = keba, kebeza.

i(li)-Kebezane (Khebezane), n. Kind of ass-gai (not common in Zululand) with a grooved blade (X.).

Kebeza (Khebeza), v. = keba.

i(li)-Kebezane (Khebezane), n. Kind of ass-gai (not common in Zululand) with a grooved blade (X.).

Kebezela (Khebezela), v. Go along in a weak, powerless manner, 'sunken in at the middle', as one quite done up with hunger = yepzeza; cp. keba; kebeza.

Keca (Kheca), v. = ukuti kece.

Kéce, ukuti (Kéece, ukuthi), v. Fall together, sink in, get compressed, from internal emptiness, as any bag-like or soft natured thing having nothing inside, e.g. an empty bag, person's stomach, or some pumpkins when drying up internally = ukuti kepeece.

i(li)-Kecesi (Khecesi), n. Any bag-like or soft-shelled thing, compressible or sunken
together from internal emptiness, as a hungry-man's stomach, empty bladder, or pumpkin dried-up inside = i(li)-Kepu, i(li)-Kepelkece.

u(lu)-Kecesi (Khecesi), n. Person with a small, sunken, empty-looking stomach.

Keeza (Kheceza), v. = keteza (kheheza).

i-nKedama (s.k.), n. Orphan i.e. one without father, mother, or both = i-nTandane.

Kedamisa (Khelamisa), v. Be dejected, depressed in spirits, sad (used in perf.), as one cast down with some sorrow. See i-nKongolwam.

Kefu, ukuti (Kefu, ukuthi), v. Take a breath, as a person resting for a moment from any exertion = hla ba ipika.

Kefula (Khefula), v. = ukuti kelfu.

Kefuzela (Khefula), v. = pefuzela.

Kehla (Khehla), v. Wear, or have the headring put on for the first time, as a young-man (see i(li)-Kehla; tuna), or the topknot, as an affianced girl just previous to marriage (see i-nKehli); put on to a man or girl (acc.), or cause to be so put on for the first time the headring or topknot, as one's chief, a barber, or a girl's father; break or chop off with a crashing noise anything (acc.) of a dry crisp nature, as branches from a tree or mealie-stalks in a field when harvesting (= kehleza).

i(li)-Kehla (Khehla), n. Man who has already put on the headring. Cp. i-nTsizwa; khehla.

Kehle, ukuti (Khehle, ukuthi), v. Make a 'crashing' sound, as a person breaking off dry wood (acc.), bones, etc. = kehleza, kehla, ukuti kehle; get so 'crashed' i.e. get broken or chopped down in a dry state, as above; be of a 'crashable' nature, i.e. crisply dry-ed up, as a tree-branch, mealie-grain, or a thoroughly emaciated person = kehlezeka; cp. ukuti yeqgr.

u-Kehle (Khehle), n. White hard substance (like teeth) in honeycomb of old bees (C.Nx).

isi-Kehle (Khehle), n. Dried-up person or animal, all bones (= u(lu)-Kehle); lot of bony meat with scarcely any flesh; also sometimes = isi-Hliker.

u(lu)-Kehle (Khehle), n. = isi-Kehle.

Kehlehle, ukuti (Khehle, ukuthi), v. Sink down in a heap, as one thoroughly exhausted or powerless.

i-nKehlela (s.k.), n. One of the first girls' regiment formed by Mpande, and next before the i-nGrasha.

Kehleza (Khehleza), v. Make a 'crashing' sound; hence, break, chop down, etc., dry wood (acc.), mealie-stalks in a harvesting field, or anything else of a crisp, dry nature = kehle, ukuti kehle.

Ex. bayiKheleza intsinu ka'Bani, they chopped off the field of So-and-so, they did -- when harvesting the mealies by chopping down the whole stalk.

Kehlezeka (Khehlezeka), v. Get so broken or chopped 'crashingly' down, as above; be of a 'crashable' nature i.e. dry and crisply breakable; be thoroughly done up, exhausted, powerless, have the bones crash together in a heap = ukuti kehe, kehelhe.

i-nKehli (s.k.), n. Betrothed girl, who has already put on the topknot preliminary to marriage. See kehla.

i(li)-Keke (Khekhe), n. = i(li)-Kekebu.

izi-Keke (Khekhe — no sing.), n. = is-Ankene.

u(lu)-Keke (s.k.), n. One-sided thing, i.e. lopping, falling, going aslant to one side, as a pot raised on one side only, a lopsided ship, the head of a shy girl, or a picture hanging slantingly on a wall — always used adverbially, as below, in connection with some action or verb, and in the sense of 'sideways, slantingly, lopsidedly, towards the side', etc. = u(lu)-Gule, u(lu)-Gegebu, u(lu)-Tsheku [Bo. lu-geya, leaning; Sw. leke, lean to].

Ex. isitsha simi lukeke, the vessel stands inclined to one side.

uNeni ng'inkala, u'sehamba lukeke (or luteheka), Neeni is a crab, he now walks off sideways, i.e. has left the straight path, has given up the slip.

i(li)-Kekeba (Khekheba), n. Any rigid plate or cake of a thing, a broad flat lump, as of paving stone, sheet of ice, large piece of honeycomb or a single mass of cloud; pl. ama-Kekeba, swollen patches on the body caused by urticaria or nettle-pash (see isi-Htingu; um-Kondo) = i(li)-Keke; cp. isi-Xwexwe.

Kekebula or Kekebuza (Khekhebula), v. Break up or cut up into large cakes, as when hoeing or ploughing up new land in great cloths, or ice in a river.

Kē kē ké, ukuti (Kē kho kho, ukuthi), v. = yeqgr.

izi-Keke (Khekheke), n. = i(li)-Keke.

Kekeela (s. k.), v. Cackle, as a hen after laying an egg; sing lowly to oneself, 'chuckle', as when playing the u-gubu, a person working by himself, or a young-man while going along the road. Cp. kikiliga.
i(li)-Kekeva (Khekheva), n. = i(li)-Keke.
Kekezelela (Khekhezelena), v. = geyezelela.
Kela (s.k.), v. Scoop or hollow out, as the sides of a mealie-pit (ace.), or as water does the banks of a river = gumba, guba; cp. keba.
Kela (Khela), v. Place or stand any long upright thing in a slanting position, by removing its base out of the perpendicular, as one might a post (ace.) when leaning it against a wall, or a pillar when one wants to make fall that which it supports; bring down a person or animal (ace.) by pulling its legs from under it (= hesha); draw out information from a person (ace.) artfully, 'draw' him; (C.N.) perform the ceremony, customary in some tribes, of holding a dance in the kral of a betrothed girl, upon the occasion of the prospective bridgroom arriving with the lobola cattle, and in which the girl, after having placed a sleeping-mat upon the ground in the cattle-kral, leads a brother or a sister of her young-man to sit thereon (ep. ka) [Her. ka or ke, cut down or fell].
Ex. amanz i agemekela amantu, uma umfita ugenele, the water takes off his feet (or puts him aslant) when the river is full.
isi-Kelanla (Kheluna), n. One of two small strips of meat situated near the um-Kelal on the chest of an ox.
Kële, ukuti (Khèle, ukuthi), v. = kelza.
isi-Kële (Kele), n. = isi-Keli.
um-Kële (Khèle), n.5. One of two large strips of meat situated on each side of the chest of an ox, and usually eaten by the kraal-head as a choice part; also = um-Kamba.
Këlekelehele, ukuti (Khëlekelehele, ukuthi), v. = ukuti kalakatula.
isi-Këlekelehele (Kholekelehele), n. Steep, precipitous place (= i-n-Kelakele); big broad river (= isi-Walakahtha).
Këlekelehelala (Kholekelehelala), v. = kalakatula.
ii-Këlekelekebobo or Këlekelekebobo or Kële
Këlekelekebobozi (Kholekelekebobozi, or Këlekelekebobozi), n. Certain children’s game, in which a row of them hop along on one leg ( = kele-
za), crying 'Këlekelekebobo! njalatshwa umera!' = u-Koloko.
Këlekelehele, ukuti (Khëlekelehele, ukuthi), v. = ukuti kalakatula.
ii-n侵略hele (Kholekelehele), n. Precipitous, perpendicular place, as a precipice, or the bank of a steep donga; deep-set
eye, from the projecting brows (= um-
Holo) = isi-Këlekelehele.
isi-Këlekelehele (Kholekelehele), n. = i-n-Këlekelehele.
Këlekelethela (Kholekelethela), v. = kalakatula.
Këleletha (Khëletha), v. Do the drawing or fetching of water (ace.) for filling an imbiza (ace.), i.e. go repeatedly to and fro to the spring (not merely to draw once = ka), as any particular child appointed for the work.
Këlenga (Khëlenya), v. Do or speak in a deceitful, crafty, double-faced manner, as an artful dodger trying to take one in in a bargain (= ukuba nanaebo); inform against one (ace.) in a deceitful, underhanded manner to one’s chief (= ceba).
ii-lii-Këlenga (Khëlenya), n. Craftily dishonest, deceitful, double-faced person, who boldly takes one in in a bargain, informs against one privately to the chief, etc. See kële nga; cp. ii-lii-Washuwasha.
i-nKëlenkele (s.k.), n. Deep chasm or pit, down or into which one might fall.
Këleza (Khëleza), v. Go on one leg, as a person hopping or (by comparison) when limping from lameness = ukuti kele.
ii-lii-Këli (Kheli), n. Address, of a letter [Eng. care of].
isi-Këli or Këlo (Kele or Khelo), n. Pair of scissors [D. sker].
um-Këlo (Khelo), n.5. (C.N.) = um-Kèle.
i-nKëmba, n. = see i-n-Kamba.
Këme, ukuti (Khème, ukuthi), v. = keme-
za.
Këmelele, ukuti (Khëmelele, ukuthi), v. Sit or stand in silent amazement or surprise, as when suddenly arrested in one’s course, speech, etc., by something unusual (cp. ukuti kere, giniñili, këmekene); used also of the sitting at home in silent mourning or grief of a family in which a death or other calamity has occurred.
ii-lii-Këmelele (Khemelele), n. Surprise throw, or the unexpected blow, with a knob-
kerrie, etc., as when a man quarrelling with another suddenly snatches up a missile and hurls it at him (cp. um-
Jigijelo); a silent sitting in grief, mourning, or mental dejection, as of a family upon the death of one of its members (with këla or cuza). Cp. ii-n-Kongole-
anr.
Këmezela (Khemezela), v. Drizzle; rain in fine, light drops (less than kiza and more than kifiza).
um-Këmezelo (Khemezelo), n.5. A drizzle, or light fine rain. Cp. um-Kizo.
Kençe, ukuti (Khence, ukuthi), v. = kenceza.

Kenceza (Khenceza), v. Ring, tinkle, clink, as a bell, glass, chain or metal when struck. Cp. kençeza.

isi-Kendevu (Khendevu), n. Old, chipped, worn-out i-nBiza; big ugly old-man.

(iI)-Kendhlekendhle (Khendhlekendhle) n. = (iI)-Folofolo.

Kendhleynye (Khendhleynye), v. = folozela.

Kendhleze (Khendhleze), v. = folozela.

(iI)-Kënke (Khënkhène), n. Person quite without power, as from utter exhaustion, etc. See kenceza.

um-Kenene (Khènène), n. 5. Interval or break in a conflict in which the fighting-parties draw back for a moment (with enza); also = um-Zila.

Keneze (Kheneze), v. Be quite without bodily power, as when thoroughly exhausted, etc. See (iI)-Kenke.

i-nKenenga (s. k.), n. Famine, food-dearth = i-nDhlala (for which word it is often used to hlonipa).

i-nKenkana (s. k.), n. Spoonbill (Platalea alba).

isi-Kenke (Khènke), n. The space left by a thing when partly open, not thoroughly closed, or not meeting perfectly together, as a door, window, or a box-lid partly open, or a man’s waistcoat or girls umutsha when not meeting completely round the body (with sala, shiya, etc.). = i-Nyeke, isi-Kenkezi; cp. (iI)-Bunga. See kenzela [Her. omu-seka, space].

um-Kenke (Khènke), n. 5. Deep crack or fissure in the flesh (not merely skin—see i-nKwali) beneath the feet of some Natives (with whom it is constitutional, perhaps from scrofula).

Kêkenene, ukuti (Khêkenene, ukuthi), v. Stand or sit gazing full-face at anything, as a class of school-children when a stranger enters, or cattle when a person passes near them on the veld = kêkeneneza; make or cause so to gaze = kêkeneneza.

Kêkeneneza (Khêkeneneza), v. = ukuti kêkenene.

Kêkeneneza (Khêkeneneza), v. = ukuti kêkenene.

Kêkenesa (Khêkenesa), v. Be partly open, not closely joined, leaving an open space, as a hut-door half-open, or a window, or box, or a man’s waistcoat open in front, or a woman’s kilt when not meet

ing at the side (used in perf.). See isi-Kenke.

Ex. ngijabona ihlezi ikenesiza, I see it (the hut) remaining partly open.

isi-Kenkezi (Khenezi), n. = isi-Kenke.

Kenketa (Khêneketha), v. Go about perpetually, be endlessly travelling or roving about the country, as a policeman or vagrant; travel far over the country (acc.), make a long journey. Cp. hamba [Her. kuka, travel].

Ex. nilikenkete izwe, you have travelled over the country (indeed you have).

yiloku okenzetuya, he has been always travelling about.

um-Kenkte or Kenketo (Khênketho), n. 5. One always travelling about; a vagrant.

Kênqe, ukuti (Khênge, ukuthi), v. Clatter, rattle, as two gourds or pieces of wood carried dangling on a string; make so to clatter or rattle = kenzela.

Kênqeza (Khêngeza), v. = ukuti kenhqe.

isi-Kenxe (Khêneze), n. = isi-Kexe.

(iI)-Kényekenyeye (Khênyekenyeye), n. = (iI)-Folofolo.

Kenyze (Khenyze), v. = folozela.

Kepa (Kepha), adv. and conj. However, yet, and yet, but, then. Cp. kodwa; kanti.

Ex. kepa kaeunyanga, however he didn’t consent.
kepa bengimsheli, and yet I had told him.

Kêpe, ukuti (ukuti; s. k.; s. p.), v. = kepeze

la.

(iI)-Kepeca or Kepece (Khepeca), n. = (iI)-Kecezi.

Kêpece, ukuti (Khepece, ukuthi), v. = ukuti kece.

(iI)-Kepelekece (Khepelekece), n. = (iI)-

Kecezi.

Kêpeza (s. k.; s. p.), v. Be softly, freshly supply or tender, as plants when still young and green; be supply, or flabbily relaxed, as the stomach of a famished person (cp. kebeza); be supply or softly bending, as the body of a tall slim man when he walks.

Ex. umambila wami ngapekeza, my mealies are looking nice and fresh.

Kêpu, ukuti (Khephu, ukuthi), v. = ukuti klep

y.

isi-Kepu (Khephu), n. = isi-Hlep

u.

Kêpuka (Khephuka), v. Fall drooping over or out, as the froth from a pot of fermenting beer or umasi, or from the mouth of a horse; or as the filaments
of a mealie-plant, or the plumes from a cow's tail when bound about a man's body (= kihloka, qilika, qepuka); also = hlepuka.

isi-Këpakepu (Khephukephu), n. Person or thing 'waving frantically,' as a goat with its long wavy hair, or a man dressed up in plumes; froth or foam flowing over.

Kepula (Khephula), v. = klepula.

Kepuzza (Khephuzza), v. Send frothing over, as beer or a horse the foam (ace.); let fall drooping, as a mealie-plant its filaments (ace.); or a man the plumes with which he has adorned his body = kihloka, qilika, qepuza.

Këqe, ukuti (Khëqe, ukuthi), v. = ukuti keng'e.

Këqëza (Kheqëza), v. = kenqeza.

Kesa (Khesa), v. Run down, dispargue, decree any person (ace.) or thing = fitisa, gatba.

Kesezela (Khesazel), v. Whisper aside (C.N.).

Këshe këshe, ukuti (Khëshe khëshe, ukuthi), v. Go along sharply, 'rattle' along, as when hurrying with work (only used of walking); rattle, as a little snuff, etc., left in a box = ukuti kheshe, kesheza.

Kësheza (Khesheza), v. = ukuti kesheshe.

i-nKësheza (s. k.), n. = i-nKesheza.

Keta (Khetha), v. Pick out, choose, select, as one thing (ace.) from among a number (= qoka, enyula); pick out a person (ace.) for exceptional treatment, hence often equivalent to except or exclude, favour or show exceptional kindness to, or show marked disfavour towards one; pick out (gen. by an isi-Keto) foreign bodies (ace.) from amidst beer, etc.; show off or make a show with, as when bringing out one's fine things (with nga) before visitors, exhibiting one's cattle during a wedding-dance, or a man dressing up his wives in finery so as to make a grand impression; perform certain show dances, as the bridegroom's party (not that of the bride — see geqega) going through their dance at a wedding in the presence of the bride's party (= ukuketela umakoti), or a regiment of soldiers dancing before their chief, or the chief himself exhibiting in dance before his people [Goth. Kwa, choose; Sw. okota, kula, pick up, pick by chance].

Ex. sekayakuketo ikeeto, now is the bridegroom's party going to exhibit itself in dance.

uketa nyaba abafazi bake, he shows off with his wives.

uksi-keta imseba, to choose the spot (gen. on the side) whereto to deal a fatal stab, as in slaughtering a beast.

Phr. basiketisa okhepela enamase, they cast us out just like a beetle from the amasi, etc. they excluded us from their society or conversation, marked us out among the others for exceptionally cold treatment. See i(li)-Qude.

i-nKëte or Këte (Keetha or Keethe), n. New sleeping-mat (see i(li)-Caute), still lying flat and freshly white. Mostly used of mats made of inCema rushes; the inCema rushes themselves (locally).

Këte, ukuti (Khëthe, ukuthi), v. Agree to readily, allow without any objection (with vuma); also = keteza.

i-nKëte (Keetheh), n. = i-nKete.

u(lu)-Këte (Khetho — no plur.), n. Laminated stone, whether as flags or shale; (mod.) galvanized roofing-iron. Cps. um-Kumenye, um-Kumampofu.

Këte këte, ukuti (Khëthe, ukuthi; s. k.; s. t.), v. = ukuti gede gede.

i(li)-Këtekete (s. k.; s. t.), n. = u(lu)-Gede gede.

i(li)-Këtekele (Khethekethethe), n. Person with a glib, unprincipled tongue, who talks or readily consents to any lies, deceitful talk, etc. See keteza.

i(li)-Këtelo (s. k.; s. t.), n. Kettle [Eng.]

i(li)-Këtelo (Khethelo — no plur.), n. The 'choice' among many, as the pick of a herd of cattle, the best of one's plate or table-services, the finest of one's garments, etc., such as are only produced on special occasions.

Ex. basifika basiketela ngevila sakeetelo, they got and served us with their best vessels (not produced for ordinary use).

Keteza (s. k.; s. t.), v. = gedeza.

Keteza (Khetha), n. Have a glib tongue; talk readily, with perfect indifference, lies, deceitful talk, consent to anything, etc. See i(li)-Këtekele.

i(li)-Këte (Khetho), n. Bridegroom's party at a wedding-dance. Cps. um-Timba.

isi-Këte (Khetho), n. Spoon-like beer-skimmer, platted of palm-leaves, etc.

um-Këte (Khetho), n. = i(li)-Këte.
u(lu)-Ketshe (s. k.; s. t.), n. = u(lu)-Tsheke.

u(lu)-Ketsheza (s. k.; s. t.), n. = u(lu)-Tsheke.

Kêtu, ukuti (ukuthi; s. k.; s. t.), r. = ukuti yendu.

Ketuka (s. k.; s. t.), r. = yenduka.

Ketula (s. k.; s. t.), r. Make fall over on the side, as a lamp (ace.), pot, or other standing thing (= yendula); make lie, as a storm-wind might meanies; take off one’s feet, tumble over, as a strong current might one wading through it.

Këve, ukuti (Këwe, ukuthi), v. Be broadly open, stretched widely open, opened out wide, as the broad (not high) mouth of a cave, a broadly-extended doorway of a hut, or the pudenda feminae = keveza; open out, or stretch open in a broadly extended manner, as a big broad-mouthed person the mouth (ace.) when laughing, or a female child the pudenda when sitting indecently; gape in a stupid manner, as at a person = keveza, ukuti yere, ukuti yogo.

Phr. këve! scmagi abâle umasetelo, gapy! you look just as though you had been eating some milkwood-sap (in mistake for amasi; you look so surprised with yourself) — said to a gaping child.

u(lu)-Kevele (Khrethe), n. Great famine or food-scarcity. Cp. i-nDhlala.

Keveza (Kheveza), v. = ukuti keve, gereza, yeroza.

isi-Keveza (Khezeza), n. Any broad-mouthed thing or thing with a broadly-stretched opening, as some huts, caves, big-mouthed persons, etc. — freq. used in diminutive of contempt — isi-Kevezana.

Kevezeka (Khevezeka), v. = ukuti keve.

(iii)-Kewe (Kheve), n. Big, strong boy (C.X.).

Këwu, ukuti (Këwu, ukuthi), r. = këwu-ka; këwula.

(iii)-Këwu (s. k.), n. Domestic duck (N).

isi-Këwe (Khewe), n. Chip, as round the brim of a pot, or on the front teeth of a man, i.e. the open space left by the removal of the fragment. Cp. u(lu)-Denyezi.

Këwuka (Khewuka), r. Receive a chip, get chipped, have a piece chipped out, as a pot that has had a fragment broken from the brim, or the front tooth of a man of which a corner has been knocked off.

Këwula (Khewula), r. Cause to be chipped, chip a thing (ace.) i.e. knock a fragment from its edge, as above.

Këxa (Khexa), v. = ukuti kexe.

Këxe, ukuti (Këxe, ukuthi), v. Sit or stand gaping or silently gazing, as when listening with surprise to a person (sometimes with ace.) speaking. Cp. ukuti keve.

(iii)-Këxe (Khexe), n. Practice of allowing the frontal covering of a man, woman, or girl (isi-Nene, isi-Dweba, or isi-Gêge) to hang low so as to show the hair of the pubes (with enzo). Cp. lashaza; tefisa.

isi-Këxe (Kheze), n. isi-Fuba or central party of a row of dancers, as at a wedding; deep sunken eye (= um-Holo) = isi-Këxe.

Këxisa (Khexisa), v. Set a person (ace) a-gaping or silently gazing. See ukuti kexe.

Ex. kasaikeke ise imihmo, it still sets us a-wondering, it is still a matter of astonishment to us.

isi-Keyi (s. k.), n. Skey or strop-hanger of a bullock’s yoke [D. sheeel].

Keza (Kheza), v. = kiza.

(iii)-Këzesheke (Khêzekhekhe), n. = isi-Bebe-
si.

i-nKezo (s. k.), n. = i-nDebe.

u(lu)-Kezo (Khêzo), n. Spoon of any kind, whether carved of wood, or formed of a split gourd. Cp. i-nYoko; isi-Foboza [Sw. mkamsho, wooden spoon].

Phr. imbezi yokoza, the goat belonging to the spoon, i.e. a goat given to a recently married girl by her father at the time of her commencing to eat the amasi of her husband’s kraal, which is about a month after marriage.

aamu! unqungu, upelile (amanzo) nasoke-
zeeni, oh! friend, it (the water) is finished up, even in the ladle, I am quite done up for want of a drink or little food — as might be said by a traveller humorously begging for food.

i-nKibaniso (s. k.), n. = i-nKintsho.

isi-Kibili (Khibili), n. Cripple, or deformed person.

Kicileka (Khicileka), v. Cry or sob with a sniffing noise, as a person sobbing silently. Cp. kala; isi-Lingozi; muli-
lekha.

isi-Kidi, sometimes Kidi (s. k.; loc. esi-Ki-
di), n. Pound (for cattle) [D. schut].

Kifà (Khifa), v. Squirt upon a thing (ace.) in a sprinkling shower, with water from the closed mouth, as Natives do upon the clay when pounding an earthen floor; spit at a person (ace.), as a spitting-snake = kwifà; cp. kafula; tsika; cintsa.
ama-Kiliki (Khiliki — no sing.), n. Speckles, tiny intermingled spots, as on the coat of some cattle, clothes, etc.—used as an adj. to express ‘speckled, spotted’. *Cp. ama-Gyabagyaba; ama-Yakavuka.*

Kifikasi (Khifikasi), v. Split i.e. rain in tiny, almost imperceptible drops, such as cover one’s clothes with moisture (less than kemezele) (= fese; cp. kiza); be speckled over with tiny spots, as a cloth or cow (cp. ukuti gqabagqaba, ukuti vaka vaka; ama-Kiliki).  

isi-Kigi (s. k.), n. Native night-commode—a common utensil in every family, sometimes manufactured specially for the purpose, but more freq. consisting of an odd *ulu-Divo = isi-Bekedtu, isi-Gezi*; *cp. i-nTombazana; um-Fana.*

Kihla (Khihla), v. = kihiza.  
Phr. uku-khila isitilo, to raise a wail.

Kihlabeza (Khihlabesha), v. = ukuti gidhla.

Kihlabezu, ukuti (Khihlabezu, ukuthi), v. = ukuti gidhlebezi.

Kihli, ukuti (Khili, ukuthi), v. = kihli; kihliza.

Kihliza (Khihliza), v. Make the foam (acc.) from fermenting beer or *amaasi,* or from the mouth of a horse (= kepuka, gilika); fall drooping over, as the filaments from out a growing mealie-cob; fall away in a ‘spray-like’ manner, as the cloud of white-ash from a firebrand when knocked on the ground, etc. = ukuti kihli.

Kihliza (Khihliza), v. Make the foam (acc.) from over or out, as fermenting beer, or a horse (= kepuka, giliza); make fall drooping over, as the mealie-plant its filaments (acc. = kepza); let fall tears, cry; make drop away in a ‘spray’, as the white-ash (acc.) from a firebrand by knocking it against anything = ukuti kihli, kihla.

Kiki (Khiki), n. Pouch or bag made of a cow’s bladder, etc.; hence, pocket (see i(i)-Kuku, isi-Kwama); (N.) = i(i)-Kikiza.

Kikiliga (s. k.), v. Crow, as a cook. See kekela.

Ex. ukakala kekulela, iti, kikilikij (or kukulugwé), the cock when crowing says, cock-a-doodle-doo.

Kikiliza (Khikhiliza), v. Remove or clear up anything (acc.) by a scraping movement, as when drawing away loose soil or rubbish with a hoe, gathering together spilt water with the hands, cleaning out a food-dish with the fingers, or wiping the face with a bone-scraper = ukuti kikiliza.

Kikiliza (s. k.), v. Make insinuating remarks in reference to a person (acc.) present, suggest or hint at him e.g. as the culprit, thief, etc. = gudhla.

Kikilizi, ukuti (Khikhilizi, ukuthi), v. = kikiliza (khikhiliza).

Kikilizela (s. k.), v. Strut about joyfully crying *ki ki ki,* as women do upon the arrival of a wedding-party in a kraal = lilizela.

(i(i))-Kikizela (Khikhizela), n. Any plant, as mealie, dumbi, etc., when growing wild, i.e. from a dropped seed of last season’s crop, or from an old root. *Cp. isi-Hlabane.*

Phr. *Nขณะama oqinwini kikizela,* the wild mealie grows from an old root—may be said of a young scoundrel who takes after a bad father; or of a family which, although apparently cleared off by a chief or *ntatukiti,* will spring up again somewhere.

Kila (s. k.), v. = kilela, hila.

Phr. *nSingesinumakilela,* Mr. Tick-cover-ed-buttock—a term of vulgar abuse indicating a ‘dirty, lousy liar’. See *u-Hubu.*

Kilela (s. k.), v. Make a slip-knot or noose, as in a piece of string (acc.); catch by a slip-knot or noose, or lasso, as a bird (acc.); catch by a hooked instrument, as the branch of a tree by a cruched stick; catch a person (acc.) or take him up sharply and cunningly on some word he has inadvertently let fall; eat glutonously ‘till blue in the face’, as a child (cp. *hubeza*) = hila.

i-nKilela (s. k.), n. Slip-knot, noose, for catching birds or hanging things up; hook or cruched thing; crafty, treacherous person, given to ‘catching’ others by talk, etc.; glutonous eater, as above (= i-nGilela, i-nKolosha).

Kili, ukuti (ukuthi; s. k.), v. = kilela.

i-nKilikii (s. k.), n. = i-Nkinga.

Kimili, ukuti (Khimili, ukuthi), v. = ukuti qimili.

um-Kindi (s. k.), n. 5. Girdle made of a fibre-band having a fringe of *ub-Endhle* below, and worn by girls previous to the advent of beads (sometimes used in plur.) = i-nGevuba; cp. um-Nenezo; um-Qondo; i(i)-Qopo.

i-nKenga (s. k.), n.—see i-Nkinga.

Kini (s. k.). Your people’s place (i.e. of
your family or clan); your home or kraal; your country or tribe; prep. pron. to you (= kinina).

Ex. kopi kini? kukini kona, where is your home, or your clan? is it your home, or clan, there.

Kininga (s. k.), v. = gina.

Kininindela (Kininindela), v. Go with a peculiar gait in which one doesn't seem to get the body forward, go as it were slipping back, as some heavy short-legged men when walking, or one going through the sand = ukuti kininindi.

Kininindi, ukuti (Kininindi, ukuthi), v. = kininindela.

i-nKinobo or Kinombo (Kinobho or Kinombho), n. Button [D. knoop].

i(ii)-Kinqi (Khiqiqi), n. Glans penis of the dog. Cp. um-Nqundu.

Kintla, ukuti (Khiqinla, ukuthi), v. Load a person (acc.) heavily, as when giving him much to carry, or (metaphor.) when loading him with a valued or abundant gift.

Kintsu or Kintsele (Khintsu), v. Make the gulping sound and movement when swallowing any considerable or dry lump; hence, swallow or gulp down (acc.) = gwicca.

i-nKintshaniselo (s. k.; s. t.), n. = i-nKintsho.

i-nKintsho (s. k.; s. t.), n. Loop of string, fixed on to the neck of a calabash, or on to the outside of a basket, by which it may be suspended; hence, handle, of a cup, teapot, basket, etc. = i-nKintshaniselo, i-nKibanso, i-ntrabaniso.

isi-Kinyakinya (Khinyakinya), n. = isi-Kinyakinya.

um-Kinza (Khinza), n. 5. Certain thorny bush.

Kipa (Khiphu), v. Make to come out, in any of its meanings; hence, take out, as a thing (acc.) from a box; take out of, deliver from, as a person (acc.) from danger or difficulty; take out (from one's purse), lay out, expend, as money on any particular object (with nga); put out, bring out, as a person from within a hut, or the tongue for inspection; exclude a person from partaking thereof, i.e. disagree with him, as certain foods which his stomach will not bear; turn out, expel, as a person from company or a school; let out, pass, as stools, or internal ill-feeling; send out, as an army or messenger; extract or 'draw' a person his tooth, or eye, or the essence from a plant, or the cork from a bottle (doubt, acc.); put forth, as a man his full strength [Lat. capio, I take].

Phr. uku-kipa iweza, to send out a young um-Nyoma fully fledged, as does the witch-professor those initiating under her.

uku-kipa umkonto, to pay the fee, at a consultation with a witch-doctor, or indeed generally.

uku-kipa isisu, to abort, or miscarry = ukupinuma.

uku-m-kipa igude (umuntu), to exclude him (any person) from one's society, cut him off from one's intercourse (like the solitary cock chased off by the others).

um-Kipampetu (Khpampethu), n. 5. Certain tree, whose leaves are used for maggoty sores.

Kipilita (s. k.; s. p.; s. t.), v. = ukuti kipiliti.

Kipiliti, ukuti (ukuthi; s. k.; s. p.; s. t.), v. Cut out by a circular motion, scoop out, as the eye (acc.) from a potato = ukuti kopolota, ukuti kapuluzi.

Kiqiza (Khiqiza), v. Make or do anything (acc.) in great quantity or abundance, as when completing a great heap of mats or baskets, a great stretch of ploughing, when passing blood with excessive profusion at the menses, or when going beyond the point with abundant offensive talk. Cp. kitiza; qukuza.

Kisaza (Khisaza), v. Wave about with trappings, as a young-man heavily covered with hanging finery; wave about, as the trappings themselves; do the 'heavy swell'.

Kisi, ukuti (Khiisi, ukuthi), v. Descend or go down just slightly on the other side or out of sight, as into an undulation in the veld, or down a step.

isi-Kisi (Khiisi), n. A slight sinking in, undulation, or descending place in the veld, into which one just goes out of sight before re-appearing again on the other side. See ukuti kisi.

Kisi, kisi, ukuti (Khiisi kisi, ukuthi), v. Move stealthily about with a soft rustling or 'hissing' noise in the dark, as an enemy among a sleeping army which it has surprised — see below.

Kisila (Khisila), v. Hiss, as a snake = kizu; also = ukuti kisi kisi.

N.B. Children are accustomed to go among the reeds of a river in the evening time when the birds are in their nests, hissing softly as they go, in order to rouse out the birds, which, however, do not fly far — being no doubt unaccustomed to night-travelling — and are easily caught by other children waiting in readiness.
u-Kisimbane (Khisimbhane), v. = i-nTsho-

nawakamini.

u-Kisimusi (KHisimusi), n. Christmas;

public festival, picnic, etc. [Eng.].

Kitakita (s. k.; s. t.), v. = kitaza.

Kitaza (s. k.; s. t.), v. Tickle, as one person

another (acc.) = kitakita, gidaza (Her.

littatikisa; Sw. tekanya).

Kitela (s. k.; s. t.), v. Tela (q. v.) excessively,

as when putting an excess of water (acc.),

meal, or salt into the porridge (acc.), or

when scattering the seed too thickly in

a field, or when crumming into a hut

more people than it can hold.

isi-Kitela (s. k.; s. t.), n. Thing over-done or

excessively treated, as the porridge, field,

or hut above.

Kiti (Kithi), My or our people's place

(whether kraal or clan); my or our

home or kraal; my or our country or

clan — no changes are made in the word

in the locative or prepositional forms;

prep. pron. to us ( = ki-tina).

Ex. ngana kiti, I am going home, or to

our kraal, or to our country.

abakiti, my or my countrymen, those of

my tribe; applied also to one's departed ances-
tors (i.e. the ama-abhloko of one's family).

Kiti, ukuti (Khithi, ukuthi), v. = kitika; kitizu.

Kitika (Khithika), v. Drop down, fall down

gen. of things falling from above of

themselves), as leaves from a tree, scraps

from the thatch, small pieces from a plaster

wall, snow, tears, or the head of a dozin-
g person [Sw. phukutika, fall as leaves].

Ex. us'ekitika, he is already dropping (as
to his head) i.e. is already falling off to

sleep, as a child during a sermon.

likikile oNdini, it has snowed on the

Drakensberg. See lepuza.

ubu-Kitikiti (Khithikithi), n. General fall-
ing or dropping down, as of cattle from
disease, or soldiers in battle.

Kitiza (Khithiza), v. Cause to fall or drop,
as above — see kitika; hence, do abun-
dantly, in large quantity or numbers, as

when weaving a great pile of mats or

baskets (ace.), cooking large quantities

of food, chopping a great heap of wood,
or giving away prodigally (cp. kitiyiza).

Kitiza (s. k.; s. k.), v. = kwitiiza.

(i)i-Kiwane (Khiwane), n. Wild-fig -- see
down. Cp. i(i)-Neongo; um-Poba.

P. ikwane elihle livena izibungu or ik-
wane elihomu libo lindeni — C.N.), the fine

fig is full of maggots (or the red fig is ro-
ten inside) — applied to anything of an

attractive appearance but really good for no-
thing, a whitened sepulchre.

um-Kiwane (Khiwane), n.5. Wild-fig tree (Fi-
cus sp.). Cp. um-Tombe; um-Neongo; um-
Gontswane; um-Denda; isi-Kukuboya.

Kixi, ukutu (Khibi, ukuthi), v. = kixika;

kixiza. Cp. ukuti bihi.

Kikika (Khiza), v. Fall off or down in

soft lumps, as pieces of wet plaster fall-

ing from a wall, lumps of thick porridge

falling from a spoon, a mass of soil falling

from an udonga, ulcerated flesh or matted

hair falling from a sick person, etc. Cp.
bihlika.

Kixiza (Khiza), v. Make so fall off or
down, as above. Cp. bhiliza.

Kiyakyia (Khialyakiya), v. = neiyanceiya.

i-nKiyankiya (s. k.), n. — see i-Nkiyankiya.

Kiza (Khiza), v. Rain in a light, soft manner,
as a gentle, set-in land rain or evening

shower (more than kenesela; cp. kiti-
za); send off spray, as a waterfall or the

sea; chip at or off with an axe, as when

chipping the bark (ace.) off the trunk of

a tree (ace.) or bits off the sides of a wooden

post to pare it even; eat plain amasi (ace.)

unmixed with um-
Caba; have long fringy nap, as a woman's

new kilt, seeming to give off spray as

she walks; hiss, as a snake ( = kisila)

keza.

(i)i-Kizane (Khizane), n. Brownish tick

with white markings, growing larger

than the um-Kaza and injurious to the

udders of cattle; also a brownish bag-
tick, resembling the i(i)-Qashi = i(i)-
Kalane, i(i)-Kitane; cp. i-nKizane.

i-nKizana or Kizane (s. k. — no plur.), n.

Tiny tick or ticks, which often cover

one when walking through long grass;

a lot of little, small-bodied persons, as

soldiers (used contemptuously) = i-

Kizane; cp. um-Kaza, i(i)-Kizane.

um-Kizo (Khizo), n.5. Soft, light rain,
as a gentle shower; spray, as from a

waterfall. See kiza.

Ko (Kho), prep. Contr. of kona, for which

it is gen. used when combined with other

particles (cp. koyo); also used as ver-

bal suffix (= yo).

Ex. ukoba-ko kveetu enthlabeni, our pre-
sence, existence, being here, on the earth.

angiko mina kuloko, I am not there with

that; I shall have nothing to do with that.

Phr. uBani kuko, ngqengeko. So-and-so is

not there, even where I am not; he is a bad

lot; I thought I was bad enough, but he is

altogether gone to the dogs. See u(na)-Senda.

Koba (Khoba), v. Curve the back, as a

cow when being covered (cp. goba, qota):

make the contents of a vessel of any

liquid (ace.) be not quite full, that is,
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so as to leave an isi-Kope at the top, as when somebody takes a drink from a full vessel or pours out so as not to fill it completely (= kopa).

Ex. *utsheala bami babukobitse, qingeka*, they have taken the top off my beer while I have been absent *i.e.* have had a drink at it.

i(l)-Koba (Khoba), *n.* The husk or glume in which the amabale-grain sits when in the ear; used occasionally in plur. for ‘worthless people, mere chaff.’ Cp. umu-Ygu [Sw. *kapi*, chaff; *kumvi*, *makumbi*, husk; Ga. *chi-kuta*, husk; Bo. *ma-koo*].

isi-Koba (Khoba), *n.* Ear of Kafir-corn that has been pecked by the birds, so as to be now mainly husks; also (C.N.) forest of yellow-wood trees.

um-Koba (Khoba), *n.* 5. Otueniqua or Bastard yellow-wood (*Podocarpus elongata*). Cp. um-Sonti.

u(lu)-Koba (Khoba — no plur.), *n.* Fragments of amabale grains scattered about the ground in a field after the birds have been eating plentifully.

isi-Kobe (Khobe), *n.* Diarrhoea or cholera of infants ( = isi-Takati, i-mPisi); certain veldt-herb, used for treating the same; also = isi-Kope.

u(lu)-Kobe (Khobe), *n.* Grain of boiled-mealies, or sometimes Kafir-corn (mostly used in the plur. izi-nKobe) — grain cooked in this way forming the staple food of the Zulus; also = isi-Kope [Bo. *ma-gobe*, white beans; Ga. *mpeke*, grains of corn].

Ex. *ukamba selu l'ikobe*, the beer-pot is now incompletely (i.e. only about seven-eighths) full.

Phr. *ungadihi 'ukobe xa'muntu*, don't get eating boiled-mealies from anyone (the food for which a traveller would generally beg) = don't loiter anywhere (C.N.).

ubu-Kabezane (Khabezane), *n.* = ubu-Kwebezana.

i-nKobo (s.k.), *n.* Mode of life or living, as of the Whiteman; manner of dress, speech, etc., peculiar to any family or country. Cp. i-nKambo.

i(l)-Koboka (Khoboka), *n.* Dutch-Kafir half-caste, Dutch slave [C.N. fr. Xo. fr. D. *ingeboekte*, registered man].

Kobola (Khobola), *v.* Deal anything, as a man (acc.) or animal, a heavy blow on the back of the neck so as to break it and cause death — as was frequently done at executions; play stone-tossing, as children, after a certain manner in which a stone is tossed up in the air and caught in the hand already containing another stone snatched up in the meantime (cp. u-Ndelitise).

i(l)-Kobolo (Khobolo), *n.* = i(l)-Dokodo.

um-Kobolo (Khobolo), *n.* 5. Game of stone-tossing, as above (with enza).

Kobonga (Khobonga), *v.* Make bend forward, or overhang; make to stoop, as hunger might a person (acc.) from weakness of stomach, or as an ox when it grows its horns horizontally forward, falling, as it were, over the face; also = *ggalakasha*; also C.N. = ceba.

i(l)-Kobongo (Khobongo), *n.* Person with the top part of the face ‘falling forward’ (= isi-Kopoco); man with the isi-coco ‘falling forward’ over the face (cp. i(l)-Gomone, ama-Kokoma); ox with the horns falling horizontally forward so as to overhang the face.

Kobosa (Khobosa), *v.* Draw in the breath dryly, as when smoking the hemp-horn (acc.) without water, or as a person talking or laughing when quite exhausted and short of breath (cp. kocosa); also = kubula.

Koboya (Khoboya), *v.* Stamp mealies (N).

um-Koboya (Khoboya), *n.* 5. Stamped mealies (N).

Koca (Khoca), *v.* = ukuti koce.

Köce, ukuti (Khöce, ukuthi), *v.* Clear off dry, so as to leave nothing, as when ‘draining off’ a pot of beer (acc.), or when finishing off what has been left of hemp in the horn (= ukuti koololo, ukuti minyi); dry clean up, as the sun might the water (acc.) in a pool, or mealies growing in a field, or long singing one’s voice = koca; get so cleared off dry, or dried up clean = koceka.

isi-Koce (Khoce), *n.* Remains still left to be cleared off, as of hemp at the bottom of a pipe, or of beer left over from a beer-drink = isi-Kwece.

Koceka (Khoeke), *v.* = ukuti koce.

Köco, ukuti (Khöco, ukuthi), *v.* = kocza.

isi-Koco or Kókocoko (Khoco), *n.* Hot, dry locality, as some valleys in the bush-country.

Kocoloza (Khocoloza), *v.* = ukuti kocolozi.

Kókolozi, ukuti (Khókolozi, ukuthi), *v.* = ukuti koce.

Kococo (Khocoza), *v.* Be baking hot; bake or dry up a person (acc.), as the sun might a traveller; dry up as to one’s voice, as a person (nom.) after long singing, coughing, etc. (cp. kobosa; kocoka); go along in a stiff, hopping fashion, as a lean, ‘dried-up’ dog or horse.
Koculuza (Khoculuza), v. (C.N.) = kuqu-
luzu.
Kodwa (s. k.), adv. and conj. and adj. But (in certain senses only, the word not being always used quite synonymously with the Eng.); only; however, at all events; used also to express ‘different, at least, just a little’, etc. Cp. kepa; kanti; edwa.

Ex. kwakunyenoni uma bekushilo yena kodwa, it had not mattered so much, if only he himself had said so.

dodwa, ngiyatentwa ukut i kuzu kubange, still, I hope it will come all right.

ayi-ke! loko ku kodwe, yes; but that is another matter.

ngiyakwazi kodwa; noko angikwazi kakulu, I know it just a little; not very much.
njintshelile, kodwe kwemumango, I told him, but he did not consent.

N.B. In such sentences as that in the Lord’s Prayer — ‘lead us not into temptation, but deliver us from evil’—the word ‘but’ could not be properly translated by kodewa. In such instances, no connecting particle would seem to be required in Zulu.

Kodwana (s. k.), adv. dim. of above.

Kogo, ukuti (ukuthi; s. k.; sometimes Khog-
go), v. Reach a hoar old age, attain to the fullness of years, live long.

Ex. uHlaba wahlala waze wotl kogo, Hlaba lived to the fullness of old age — till he went home (= goduka) i.e. died of senile decay.

u-Kogo (s. k.), n. = u-Kokologo.

Kohla (Kholo), v. Escape or slip the memory of a person (acc.), as any particular matter; puzzle a person (acc.), put him at a loss as to what to say or do, as a puzzling affair; passive, Kohlwa, be slipped for in the memory, as a person (nom.) by any matter or thing (either acc. or as agent following verb), i.e. forget it; be slipped from the memory, i.e. be forgotten, as any particular matter or thing (nom.); be puzzled, at a loss as to what to do or say, in regard to any particular matter (agent after verb). Cp. yibaza; amuleka.

Ex. yangikohla iincwadi yakho, your book got out of my mind, i.e. I forgot it.

nyangikohla iincwadi yakho (or nyankohla iincwadi yakho), I was escaped for in the memory by your book, i.e. I forgot it.

yikohla iincwadi yakho, your book was slipped from the memory, i.e. was forgotten.

Engikohlwa keyo’mhlobo, that affair has puzzled me.

nyikohlwe nje yileyo’ndaba, I am just quite at a loss as to what to say or do in regard to that affair.

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senyikohlwe igamu lake, I have already forgotten his name = selingkohlile igamu lake.

P. aku’nyoka yakohlwa anvudzi wayo, there is no snake that ever forgot its hole = no man can forget his own home.

nKohla (s. k.), n. = i-nKohlakalo.

Kohlakala (Kholakala), v. Get forgotten, or slipped from the memory, as anything or affair.

nKohlakalo (s. k.) n. Puzzling affair, that puts one at a loss as to what to say or do; stupid person that one can’t make anything out of.

Kohlanisa (Kohlanisa), v. = kohlisa.

Kohlela (Kholo), v. Cough, as a person with a cold = kwehlela [Sw. kohoa; Ga. Bo. kolola; Her. korora].

isi-Kohlela (Kholo — with plur.), n. Mucus coughed up from the chest (not spittle = ama-Te, expectoration = isi-Kwehlela.

isi-Kohlelasomkomo (Kholisamoskomo), n. Particles of jelly-like substance found thrown up by the sea; sometimes jelly-fish (lit. the expectoration of a whale).

N.B. A person when walking along the shore should not tread on the above, lest he sink down into the sand and be seen no more!

Kohlisa (Kholiisa), v. Deceive a person (acc.), in any sense; hence, mislead; de-
lude; cheat; beguile; take in [prob. akin to kohla].

P. (amabuto) akohlisa ehlonile, they (warriors) deceive one another when out in arms = two rascals (out on the same job) have taken one another in.

nKohlisa (s. k.), n. Stye on the eye (= um-Neishanja); (C.N.) large musical calabash (see i-nKoho).

i(i)-Kholo (Kholo — loc. v-Kholo), n. Left side, of a person, etc., from shoulder to foot (cp. u(lu)-Hlangot); the wife second in dignity in a properly constituted Zulu kraal, and who, together with such other wives as may have been attached to her by the kraal-owner, resides on the left-hand side of a kraal looking up from the entrance (see i-nDhlunkulu); her eldest son; that portion of the kraal in which she resides = i(i)-Kohlwa [Ga. koni, left; Her. moho].

Ex. ngas’kohlwa, on the left side. See ubu-
Nxele; posa.

uMibi uKohlolo likaMkungo, Mibi is the
ikholo of Mkungo i.e. the eldest-son or heir to his i-kholo wife.

uBani uhezi ngakwestiku (isibaya) kimi, krauni, or nami, So-and-so sits on my left = ngas’ekohlwa.
uBani uhlezi ngas'ohlangothini lwami, kwami, or nami, So-and so sits on my right = ngakuesokuposa.

i-nKohlo (s.k.), n. = um-Fece.

u(lu)-Kohlo (Kohlho), n. Any crisply dried, parched through, shrivelled up thing, as dried leaves, mealies roasted dry, a snake's skin, or an emaciated shrivelled-up person = u(lu)-Fohlo.

i-nKohlomba, Kohlombana, or Kohlombela (Kohlombha), n. Crisply dried-up, shrivelled-up thing (mostly used of living things), as an old woman or a very lean beast. Cp. u(lu)-Kohlo; um-Wohlo.

um or u(lu)-Kohlomba, or Kohlombana (Kohlombha), n. 5. = i-nKohlomba.

ubu-Kohlomba (Kohlombhe), n. Quiver, for carrying assegais on the back when on horse (C.N. fr. Xo. i(li)-Kohlomba, or Su. Kholopo).

Kohlwa (Kohlwa), v. — see kohla.

i(li)-Kohlwa (Kohlwa), n. = i(li)-Kohlo.

isi-Kohlwa (Kohlwa), n. Forgetful person, habitually forgetting.

Koka (s.k.), v. = kaka (s.k.).

Koka (Kokha), v. Make come or go out in a long-drawn fashion; hence, draw out, as a sword (acc.) from its sheath, or a stick from a bundle; draw out from one's supplies, purse, etc., i.e. pay, give, as money (acc.) or a beast in return for something else; bring out or produce, i.e. make good, repay, replace, as another man's damaged or lost property (acc.) by some other thing (with ngu); project, make jut out, put out, as a person his tongue (acc.) or a bull the penis; protrude, as a child the lips (um-lomo) when cross; draw out, as a book from among others on a shelf; throw or shoot out, make project any bodily feature when noticeably long (used in perf.), as a man his long nails (acc.), a cock its long tail-feathers, an ox its long horns (= tapa), or a goat its long beard or hair. Cp. hosha; um-Koka.

Ex. senyityiskole isimbusi yake nygenye (or sengimbokole imbusi yake ngene), I have already paid (him) back, or replaced, his goat (which I killed) by another.

i-nKoka (s.k.), n. Pith or inside wood of the acob-plant, used as tinder (cp. um-Ongo); large-sized stringed musical instrument formed of a bow with calabash attached, similar to the u(lu)-Guho, but having the string tied down to the bow at the middle (= u(lu)-Qwabe).

um-Koka (Khokhu, sometimes Khoka), n. 5. A train of ugly, unpleasant consequences which a person brings along with him e.g. from the committal of some crime, or hot-bed of contagious disease, or a wild-beast he has attracted to follow him on his path (= um-Hoshahosha); certain climbing-plant, whose leaves are used for an um-Kohlane, and by an um-Ngoma for bringing along cases (uku-lela izindhlakela), and whose small red seeds are carried 'for luck' in one's purse [Her. omu-koka, trail; Sw. mkoko].

Ex. angati ukuhamba, abes'esikokela inkoka njalo, whenever he goes away, he always drags back for us unpleasant consequences (coming in his train).

sekwaBa umkoka wakoma, it (may-be charges of theft) has now become the constant evil train of that place (or family) i.e. wherever they go, it seems to follow them, always to be dragged along with them.

Kokekela (Khokhekela), v. Get drawn or attracted to any place (loc. or kif), i.e. go there habitually or frequently.

Ex. abafana sebekokela kwe'Hlanti, bakokekela ngentombi yake, the boys are habitually visiting Hlanti's kraal, they get drawn there by reason of his daughter.

u-Koko (Kohko), n. Great grandfather or great grandmother, on both sides. Cp. the following; u-Kokologo.

u-Koko (s.k.), n. Grandparent, of either sex and on both sides = u-Kulu. Cp. above; u-Kokologo [Kwafi. koko, old woman; Reg. nguku, grandfather; cp. u-Nyoko].

isi-Koko (Khokho), n. Remainder of any food (liquid or solid) left in a pot after what is required has been served out; irritating itching or tingling in the throat when slightly inflamed and causing one to cough or pass tears; slight tingling or itching pain sometimes felt internally at the seat of an old wound or abscess.

Ex. wu'ungishiyele isikokho belu, you will of course leave a little for me in the pot (against my return).

u(lu)-Koko (Khokho), n. Hard dry encrustation about the outside of anything, as a mass of seab covering sores, the skin-like surface forming on cold porridge, or burnt as a crust at the bottom of the pot, etc.; plur. isi-nKoko (Koko), or (C.N.) ama-Koko (Kokho), dried stuff encrusted about or over anything, as dry porridge about the mouth of a child, secriness about the face, dried matter round about a sore, or dried slime about the clothes (= ama-Kokokoto); small veld-plant having large white flower and bulbous root, used as emetic and enema (= u-Matunya) [Sw.
ukoko, surface coating; Her. okw-kaka, to become encrusted.

Kokoba (Khokhoba), v. Go in a stooping, bent manner, as an old man, or a thief slinking along [Her. kola, stoop; Sen. gogoma, kneel].

u-Kokobana (Khokhobana), n. Immensely large hut, which appears quite dark inside when one first enters.

u(lu)-Kokobana (Khokhobana), n. Bent, old person.

u(lu)-Kokoneksi (Khokhobane), n. Nail, claw (C.N.).

Kokoza (Khokhobezo), v. = kokobisa.

Kī kō kō, ukuti (Khō khō khō, ukuthi), v. = kokoza.

u-Kokologo (s. k.), n. Great great grandparent, on both sides; all such relatives beyond; hence, ancestor = u(lu)-Kulukulwane; cp. u-Koko; u-Khokho.

Kokoma (s. k.), v. Have a stool or bending over forwards, as a man in the back, or the forehead of a person when falling forward over deep-sunken eyes (used in perf.). See ama-Kokoma.

Ex. amabuto ukokomisile neumbangingiya, the warriors have caused (themselves) to stoop over by their head-plumes, i.e. have so placed these latter on the head that they fall dropping over the forehead, not backwards.

ama-Kokoma (s. k.; no sing.), n. A bending or stooping over towards the front, as e.g. in the round shoulders of a man with a stool from consumption, etc., or in the forehead of a man when projecting over deep-set eyes.

Ex. uMeyiswa uNg'amakoma uNgamhlo-

mbe (or ngamhlo), Meyiswa has a bending over at the shoulders i.e. a stool in the back (or about the eyes).

u(lu)-Kokomba or Kokome (Khokho-

mbha), n. Thin, scraggy, bent-up person or animal.

i(l)-Kokosi (s. k.), n. Outside hut for cooking in. Cp. i(l)-Xiba [Eng. cook-house].

u(lu)-Kokoti (Khokhotli), n. Non-poisonous, spitting snake, of a brown colour with white specks about the neck, and whose 'spittle' is injurious to the eyes (cp. i-mFezi); one of a certain regiment formed by Dingane next after the i(l)-Hlaba (= i(l)-Wombe); also = u(lu)-Kolho; also = u-Matungu.

Kokoza (s. k.), v. Rumble (without any pain), as the stomach of a person when empty = rrorrozelua; cp. xuxuzela.

Kokozele (Khokhozela), v. Go in a bent, stooping manner, as one sneaking along.

i(l)-Kokwane (Khokhwane), n. Certain veldt-

herb (Alepidea sp.) with a strong smell and eaten as imifino.

Kola (Khola), v. Satisfy, content, as one person another (acc.) by food or a present (with nyo), or as his servant his master, or a girl her young-man; give it to one (acc.), pay him out, let him have it — so that he won't want any more = kolisa [Her. kola, he content; Bo. kola, intoxicate].

Ex. uNomona unyagikola, Nomona is good enough for me, gives me every satisfaction.

uNomona ungikolile, Nomona has given me enough i.e. has served me properly, put me in a nice fix, given me trouble to the full.

Kolana (Kholana), v. Satisfy (the heart of) one another. i.e. be intimately friendly, cordially united with one another (with na).

Ex. siyakolana naye, we are close friends together.

i(l)-Kolane (Kholane), n. Familiar, confidential friend (N.).

isi-Kole, or Kol, or Kolo (s. k.), n. School; mission [Eng.].

Koleka (Kholeka), v. Get satisfied, be contented with, have had enough of (followed by agent — used in perf.); get satisfied with (by the other party) i.e. give satisfaction, be all one could wish for, as a particular girl to her lover (with ku); be trustworthy, reliable, faithful to one, as a servant to his master (with ku) when he can leave him alone and be sure of the work being done, or rely upon his spoken word or charge him with a matter of confidence without fear; have had enough of a bad thing (followed by agent), have got in for it, been served out properly, be in a fine fix, bother or mess, with any troublesome or puzzling work or person. See koliseka.

Ex. senyikolekile gilby'omlabi, I have now had enough of, am sick of that affair.

Ngakeleka kimm, he gives me every satisfaction; is trustable to me.

Amenthu okokhupho, a trustworthy, reliable, faithful person or servant.

Uku-izikolekile kuBanji, to make oneself give satisfaction to So-and-so, to please him.

Kolela (Kholela), v. Satisfy for (mostly used in passive, as below).

Ex. senzizilekile uza? have you now been satisfied for yourselves, i.e. have you now satisfied yourselves — as might be asked of those who had desired more, or doubted.

Kollisa (Kholisa), v. = kola; also (C.N.) used in Natal to express 'frequently,
commonly, usually' (followed by infinitive) = vama.

Ex. ngikolise yilo, I am satisfied (in my mind) by it (the word) = ngikolise yilo.

Koliseka (Kholiseka), v. Get satisfied, get made contented, as one who has received as much as he desired (used in perf.); (more freq.) get into a trouble, fix or mess, about anything, as with one's work or accounts; have had enough (ironically) of a thing, have been served out fine, have been paid a fine trick (used in perf. and followed by agent).

Ex. ngikolisekile ingola yombhuq, I am in a mess with the whitemen's wagon (which has tumbled over).

wo! nyakolisek, 'Mpande! oh! I am in for it; I have been done for fine, by Mpande, I have.

u-Kolo (s.k.), n. Wheat = u-Kolweni [Eng].

u-Kolo (Kholo), n. African Sparrow-hawk (= u-Ntlogyile); beast resembling the same in colour, hence, with some, of a greyish blue or slate colour (from the plumage of the back); with others, light whitish yellow (from the colour of the underparts).

i-nKolo (s.k.), n. Hollow place in a tree or stone (C.N.).

u-Kolokobo (Kholokobho), n. = u-Kelekelokobo.

isi-Koloko (Kholokothe), n. Ear-wax (= isi-Gongono); certain plant (Sanseviera Guineensis), growing in woods and whose thick motled juicy leaves are used for ear-ache and scrofulous running at the ears and whose white fibrous bulb is used for making the isi-Qora and isi-Punga; an ugly-looking person; also (N.) = isi-Kelekele.

i-nKolombela (Kolombhela), n. Very deep sunken eye (= isi-Gobe); deep hole or place in a pool with the bottom seen far off = i-nKolonga.

Kolonga (Kholonga), v. Shout loudly, as at a person in the distance or when scolding.

i-nKolongo (s.k.), n. = i-nKolombela, isi-Gobe.

i-nKolongwane (s.k.), n. Hartebeest (Antilope Kaama).

i-nKolosha (s.k.), n. Gluttonous or excessive partaker of food, hemp-smoking or sniff, never having enough = i-nKilela.

(iii)-Kolosi (s.k.), n. Small side-station or so-called siding [Eng. crossing].

i-nKolukobo (Kholukobho), n. (C.N.) = u-Kelekelokobo.

Kolwa (Kholwa — pass. form of kola), v. Be satisfied, contented (with acc., or followed by agent), have had enough of anything, as of food, gratification, evidence, trouble, etc.; be satisfied with a person's word, or with the person himself; hence, believe, credit, trust, have confidence in, etc. C.p. konona [Her. ko'oa, be content; Bo. kolwa, be intoxicated].

Ex. ngikolise mina yilelwezi lake, I am satisfied (in my mind) i.e. I am convinced, by that word or his — not exactly 'I believe it' or 'I believe in it', for which there is no word exactly synonymous in Zulu, although wherever the Eng. word 'believe' would seem to infer hope, trust or confidence in, the Zulu word temba would be adequate.

ngikolise ku'Nkulunkulu, — a term in common use among missionaries and supposed to mean 'I believe in God' (whereas really seeming to say, if anything, that 'I am, in God's estimation, convinced or satisfied', or possibly 'I am a satisfactory person to God') is a manner of speech quite foreign to the Zulu idiom. Still, the Native could be told what it is intended to mean and grasp the explanation; and this appears to be what has been done; for although bad Zulu, most Natives, when instructed, now understand the phrase. Even so, the word kola will ever mean in his mind nothing more than a passive state of satisfaction or conviction in regard to God, devoid of all active sentiment of yearning hope or confidence reposed in Him.

umuntu ngakolowa nangonwusa, a person is satisfied even with his merely kind manner (without any gift) — freq. said of a kind-natured, gentle man.

Kolwe (Kholwe), n. Believer; hence, Christian (Ml).

um-Kolwane (Kholwane), n. 5. Red-billed Hornbill (Lophoceros melanoleucus).

(i)-Kolwase (Kholwase), n. Flamingo (Phoenicopterus roseus), found about St. Lucia Bay.

i-nKolwase-umnminya (s.k.), n. Anything that is an endless worry to its owner — freq. used of an incorrigible child.

u-Kolwe (Kholwe), n. = u-Kolo.

u-Kolwene (s.k.), n. Wheat [D. koring].

isi or um-Komakoma (Khomakloma), n. 5. Tree-fern (Cyathe Dregoi) = isi-Komane.
i-nKoman (s. k.), n. Variety of the female breast in which it hangs in a lump from a narrow neck. Cp. u(lu)-Belendhlovu; isi-Pofu; um-Nqadula.

isi-Komane (Khomane), n. = isi-Koma-koma.

i-nKômankoma (s. k.), n. Species of fern (Nephrodium athamanticum), the chief Native remedy for tape-worm = ili-Shabele.

i-nKomazi (s. k.), n. Cow (lit. female i-nKom), used also to designate the 'female' of an animal of the higher classes, as horse, hippopotamus, etc.

Ex. inkomazi yeshashi or ihashi lekomazi, a mare.

u(lu)-Komazi (Khomazi), n. Female cattle (collect.), all the cows, of a place.

Komba (Khombha), v. Point, as with a stick, finger, or gun; point at, as when pointing a finger or gun (with nga) at a person (acc. — see kombisa); point out, as at a site (acc.) for building or a place on the map; make movements with the stick and arm when dancing (see i-nKombi) [Her. hongaiza, point at; Sw. chongoa, make pointed].

Ex. wangi-komba ngesizamuntu, he pointed at me with a gun.

kakazi ukukomba, he doesn’t know how to dance, i.e. that part thereof performed by the arms, the which, in Zulu dancing, is generally of more importance than the part performed by the feet.

Phr. izinkomo xami izikombile, my cattle have pointed or put out the forefinger, i.e. are seven.

i-nKomba (Kombha), n. Fore-finger, or pointer (see komba) = i-nKombabantu, u-Nkomkabantu.

i-nKombabantu (Kombhabantu), n. = i-nKomba.

i-nKombane (Kombhane), n. (C.N.) = i-nKumbane.

i-nKombankhane (Kombhankombhane), n. Mutual pointing out of one another, as when a number of naughty children put the fault on one another; (C.N.) = i-nKumbane.

i-nKombazana (Kombozhana), n. = isi-Kombozana.

isi-Kombazana or ne (Kombhazana), n. Red-breasted Dove (Chalopelia afris) = i-nKombazana, u-Nkomkose.

(i)–Kômbe (Khombhe), n. = ili-Qangane; (C.N.) wing of a bird (= ili-Fiko).

um-Kômb (Khombhe), n. 5. Any long, narrow, trough-like thing, as a long ca-

labash dipper, long narrow deep-bodied meat-tray, a European vegetable-dish, etc. (= um-Kombi); present of meat from a slaughtered beast sent by one friendly woman to another (females not being supposed to go about to strange meat-feasts as do the men); so-called white rhinoceros (= um-Kombo); ox with horns placed diagonally, one upward and the other downward; certain veldt-plant, used as imilino [Ga. kumbos, hollow; Lat. concha, shell; H. kauri, shell; Sw. kumbe, dish; Her. otyikongo, shell].

Phr. badhlelana imikombo, they eat for one another presents of meat — said to express the cordial friendliness of two women who, whenever a beast is slaughtered in one or other of their kraals, always send each other a joint.

P. imikamong iyomana, the presents of meat are obtained in exchange for one another, i.e. one good turn brings another; who gives not, receives not, etc. imikombo iyipambane, let the meat-presents cross one another, i.e. let us live on terms of mutual friendship.

i-nKombi (Kombhi), n. Dancer who is clever at arm and stick movements. See komba.

Kombisa (Khombhisa), v. Cause or help to point; point at, as a gun or finger (acc.) at a thing (with ku, or ngaku); point out to, as any object, path, etc., to a person (doub. acc.); show a person the way (doub. acc.), as to do any work. Cp. komba.

isi-Kombisa (Khombhisa), n. The fore, or pointing finger; used for indicating ‘seven’ = i-nKota, um-Koti, u-Nkombhe.

i-nKombho (Kombho), n. Veldt-herb, whose roots are eaten in time of famine.

isi-Kombo (Khombho), n. = u(lu)-Sakhu.

um-Kombo (Khombho), n. 5. So-called ‘White Rhinoceros’, of nearly the same dark colour as the u-Bejane, than which it is larger, and with horns much longer, one sometimes a foot or more the other about half a foot, and both bent upwards = i-nKumuma, um-Kombo.

u(lu)-Komela (Khomela), n. Semi or three-quarters circle formed by men sitting at a trial, dancing, etc. = u(lu)-Kambhe; cp. um-Kombi.

Komba (Komboka), v. = gombele.

i-nKome (s. k.), n. Common veldt-herb (Hypoxis Booperi) with yellow flower and producing fibre used for sewing hut-mats. Cp. ili-Gudlu.

Phr. sevepr inkomfe izinkomo, the cattle
have now passed over an *inkomo* plant—said when they are giving unusually little milk, which effect this plant is supposed to have on cattle.

um-Komfu (*Khomfu*), n. 5. Pendulous swelling (prob. molluscum), sometimes as large as a strawberry and several in number, hanging by a narrow neck to the body, with the Natives gen. about the ear.

i-nKomishi (s. k.), n. Cup; mug [D. kornetf]{.

Komkulu (*Kowkhuilu*), n. At the Great Place, at the Chief’s or Residency.

i-nKomo (s. k.), n. Generic name for cattle; hence, a head of cattle, a beast (whether bull, ox, or cow); sometimes used to designate any ‘domestic’ or owned animal, as distinguished from those running wild [Sktr. gam, cow; Heb. gomel, camel; Hi. gao, cow; Ar. gans, buffalo; Lat. bos, ox; Mid. Nig. li-gume; Sw. ngombe; Her. ongome; MTZ. i-nyombe; Bi. onlongome; Ga. nsolo; Yau. ongombu, buffalo; Su. khumo, cattle; Sen. hau, cow; Wan. luguma, camel; Tow. goni; Sak. ngombe; Hot. goma-n].

Phr. songiyako enomboka, I am now a beast with a (conspicuous) colour, *i.e.* I am now become famous or a marked person (gen. in a bad sense).

*kazi iyakurala’nkomo-ni?* I wonder what sort of beast (*i.e.* male or female) it (the cow) will give birth to? — and so said of any doubtful affair.

Enkomo imbiza emuselane kubelsuna, an ox is dug out of rocks with the white-people — expressing that one must work hard to get it.

Enkomo ka Haga, one of Haga’s cattle — name sometimes applied to the Boers (where the word Haga may perhaps refer to the name of some former Boer leader).

Th. enkomo enomlomo kunjina’musi, a cow with a mouth (*i.e.* with much noise) has no milk = empty vessels make most noise — as may be said of a noisy woman who does no work.

um-Komo (*Khomo*), n. 5. Whale = um-Konna [Sw. nyangumi; Her. ongando].

Phr. isi-kohehle zonkomo, bits of jelly-like substance found along the seashore.

isi-Komololo (*Khomololo*), n. Mourning, grief (C.N.) = isi-Kenelele.

i-nKomponi (s. k.; s. p.), n. Gold-mining Company [Eng.].

Kona (*Khona*), pers. pron. It; itself; the same one (nom. or acc. in the emphatic sense).

**Ex. uqisho kona, I say or mean that** (which you say), the same thing.

*uyenyana kona, you do it = you are doing rightly, correctly, properly.

*aishone okona kuyikona, uma y’ikupi na?* or *asibone uku y’ikupi okuyikona kuyikona, let us see, that which it is the right thing, if it is which? or, let us see, namely, it is which, that which is it, the right thing? = let us see, which is the proper thing, the real truth, etc.

Kona (*Khona — sometimes abbrev. to Ko*), adv. There, in that place (about which we are talking or to which I am referring); then, at that time (to which we are referring); here, there, present, existent (usually with uku-ba, or a pronoun alone); conj. in that way (followed by participle and future tense), often used in place of, though not quite identical with, in sense, the Eng. ‘so that, in order that!’ (cp. ukuba); although, notwithstanding (= nakona, nakuba, kati) [Ar. händ, here; Su. kon].

Ex. ngipena kona, I come from there.

*babi abantu bakona, bad are the people of that place*.

ngikona, I am here, or present.

ngiseekona, I am still here (on earth) = I am still living = ngisahlesi.

kaseko, he is not any longer here (on earth) = he is dead = us’efile, sevafa.

angiko mina kukoko, I, I am not here with that thing, *i.e.* I have, or shall have, nothing to do with that; I shall not connect myself with such a thing.

Kukona loko nakubanthu, that exists also among the Natives.

kona-pi? where? where? (as when asking more definitely concerning a place already indicated).

kona-pi kona? where there? *i.e.* at which particular spot there.

kwenkyikona ngibonayo, it was then that I began to see, or understand.

kona kutangi, then (on that very or self-same day) the day before yesterday.

kona lape, here in this place.

kona manje, here now, at this very time now, *i.e.* at once, immediately.

shamble, kona nigikutshelle, akahle, he has gone, notwithstanding that I told him to stay.

memeza kakulu, kona eyakurnea, shout loudly, in that way (so that) he will hear.

kungati uzikonela, it is as though he were here for himself, or of his own power — to judge from the independent manner in which he regards all others.

ukonela-ni lapa esontweni, ung’ezanga bu-

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kulika na? what are you here in the church for, if you have not come to pray?

\(\text{i-nKonzana (s. k.), n.} \) Certain running veldt-herb (\text{Atysiscarpus Wallleichii}), used as emetic for chest complaints.

\(\text{i(n)-Konde (Khonde), n.} \) That part of a beast between the rump and the hip, where the flesh often sinks in; (C.N.) full-grown male baboon, or large male monkey.

P. \text{ibixelo ladhla ikondekasi}, the summons ate up the female-baboon (referring perhaps to some nursery-tale) — said of a person who gladly answering a call or invitation, afterwards finds he has gone to his own death or entrapping.

\(\text{i-nKonde (s. k.), n.} \) Large brown bird with red beak (C.N. from Xo.).

\(\text{isi-Konde (Khonde), n.} \) (C.N.) = isi-Kondewe.

\(\text{i-nKondhlo (s. k.), n.} \) Kind of dance, gen. the opening one at a wedding, with gradual forward and backward movement and differing from the isi-Qubulo in being of a quick, spirited nature, and from the isi-Gerre in not being accompanied by any clapping of hands (used with shaya). Cp. um-Geagyco; (C.N.) large black bird with red beak and claws.

\(\text{i-nKondhlwane (s. k.), n.} \) Certain veldt-plant (\text{Helichrysum aureonitens}) used for making matting for wrapping tails and assegais in, and also used for carrying fire (which it retains in a smouldering state for a very long time).

\(\text{um-Konde (Khonde), n.} \) 5. Back of the neck (nearly obsolete).

Phr. umuku cebkise umonde pantsi, he has always the neck (\text{i.e.} head) bent down = he is utterly depressed or cowed down, as with overwhelming remorse, shame, want, etc.

\(\text{um-Kondo (Khondo), n.} \) 5. Trail, track, trace left by anything that has passed, such as can be smelt by a dog (though invisible) or as foot-prints made by an animal, or flattened grass left by something passing; certain small spreading weed with tiny leaves and yellow flowers, used for tying round the ankle of a pregnant woman when journeying, as a prophylactic against the disease below; sinking of the fontanel in an infant (as from spurious hydrocephalus), supposed to be caused by the mother while pregnant having passed over the track of certain obnoxious animals, as the eland, etc., or having somehow or other come into contact with their fat; also severe form of nettle-rash (\text{um-Kondo wenyoka}), as below (Sw. nkondo, current of water; mkokoto, trail; Her. omu-koka, trail; Mamb. konzo, foot).

Phr. \text{a'eqile umkoni wenyoka}, he has passed over the track of a snake, \text{i.e.} has nettle-rash (\text{urticaria}) in a severe form, as when affecting the face. See isi-Ilungu.

N.B. Hurtful \text{umkondo} are a source of constant dread to a Native mother in childbirth. While the child is still in the womb, she has to arm herself continually, and especially when going far from the kraal, with the \text{um-Kondo} plant, which she ties round just above the foot, so as to counteract the enemy on the very first point of attack. For the first few days after actual delivery, all persons are rigorously excluded from her hut, lest they bring in along with them ‘tracks’ of these dreaded animals, and afterwards, for the first month or two, everybody entering the hut is rigorously expected to perform the \text{ukha-lomula} or \text{ukha-nepela}, \text{q.v.} And should the mother herself have been necessitated to travel about over multitudinous ways, she carefully preserves a specimen of the rubbish (\text{isi-bi}) of each separate path, which, upon being burnt on the hearth when she reaches home and the infant held within the smoke, is supposed to effectually expel any injurious influence she may have brought back with her from those paths!

\(\text{u(lu)-Kondo (Khondo), n.} \) Slight path or track, not plainly visible, as a path just being commenced or an old one long disused; a trace.

\(\text{u(lu)-Kondolo (Khondolo), n.} \) Hereditary taint or characteristic running in a family, as a disposition to any particular disease, proclivity to any crime, or physical likeness.

\(\text{um-Kondosha (Khondosha), n.} \) 5. = um-Konde.

\(\text{isi-Kondwe (Khondwe), n.} \) Certain veldt-plant, whose milky roots are eaten by herd-boys = isi-Pofo.

\(\text{i-nKone (s. k.), n.} \) Beast, black or red, having a white patch along the back; one of the \text{i-nKone} regiment (= i-nGulube).

N.B. Of a red beast as above it is freq. said \text{ilele umuntu pakati} (it has a man lying along the middle).

\(\text{Konga (Khonga), v.} \) Call, summon, ask to come with persistent repetition, keep asking or calling for a person (acc.) whose presence is wished for, as a doctor, or tradesman to repair, though the word is now mostly confined, especially in Natal, to the ‘calling for’ a prospective wife from her father, which a young-man, wishing to get married, usually does through the services of a third party, who is called the \text{um-Kongi}.
Ex. kade ngikukonga, I have been calling for you ever so long.

um-Kongi (Khongi), n. 1. Bridegroom’s man, entrusted with the business of arranging on his behalf with the girl’s father concerning the marriage. See konga; um-Loboli.

u-Kongolo (Khongolo), n. Baldness at the crown of the head (not from the forehead up = i-mPandhla); person therewith.

i-nKongolwana (s. k.), n. A sitting-down in silent mental dejection, overwhelmed with sorrow or misery, as people in a hut with a dying relative (used with hlahla). Cp. kedamisa; isi-Kemelele.

Ex. ngabafumisa belexi ‘nkongolwana (or ngoka‘nkongolwana), I found them sitting in distress (overcome with grief).

Kongozela (Khongozela), v. Hold or set a receptacle of any kind in order to receive anything (acc.) falling therein, as when holding both hands together basin-fashion in order to receive something (cp. kangeza), or when placing a bucket under a house-gutter to catch water (acc. = bekezela) — the original of this word, viz. kongoza, is now obsolete in Zulu, having been replaced by what would seem a corruption thereof viz. kangeza. The original form, however, still exists in the Xosa, and with the same meaning as the Zulu kangeza, which latter word is there unknown.

Konje (s. k.), adv. So then, then, and so — expressing some doubtfulness in the speaker’s mind when making an interrogatory statement.

Ex. konje sona nomthwana? so then you have a child now?

konje wati-ni umthwana? what was it, then (I can’t quite remember), that the whiteman said?

i-nKonjane (s. k.), n. Swallow (Hirundo rustica, Hi. cucullata, etc.); certain pattern of ornamenting the outside of earthenware pots (== isi-Sila-senkonjane); dimple on the cheek (== i-nDhlulwenkonjane).

isi-Konko (Khonko), n. Kind of long grass, used for plaiting ropes; (collect.) stiff, bristly things, as the twigs of a carpet-broom, or hairs of a brush.

Konkobala (Khonkobala), v. Be pinched, numbed, wizened, shrunk together, as the body of a man or beast upon any severe constitutional disturbance (used in perf.) = hoshothala, hohana, koshothala.

i-nKonkonci (s. k.), n. Brindled gnu, or blue wildebeeste (Connochaetes taurina); one of a Zulu regiment formed by Mpande next after the u-Tulwana and with which it was subsequently incorporated.

isi-Konkosi (Khonkosil), n. Base of the skull at the hollow place just above the back of the neck. Cp. isi-Jingo [Sw. ki-kosi, nape of neck].

Konkota (Khonkotha), v. Bark, as a dog; bark at a person (acc.); rave, talk wildly, as a maniac (= heha, mpompo); rave at, talk wildly and abusively at a person (acc.).

isi-Konkwane (Khonkwane), n. Wooden peg or small sharpened stake, as for fixing a hide to the ground or for tethering a horse; stake, bone, or stone set up (see betela) by a doctor to charm away evil, etc.

(ij)-Kono (Khono), n. ‘Arm’ for doing or managing anything, i.e. skill, dexterity, as in dealing with food, stock-breeding, flinging the assegai, etc. (= ulu-Galo).

Ex. oka‘Teza unekono lotshwela, Teza’s daughter knows how to do (i.e. make and manage) beer.

Phr. uku-hlaba ikono, to feel pleasure or gladness, as under kind treatment, on receipt of a present, etc. Cp. takwa.

isi-Kono (Khono), n. Broad band of arm-lets, of platted grass, wire-work or beads, worn covering the arm above the wrist.

um-Kono (Khono), n. 5. Arm of person, from end to end (= i-nGalo); fore-leg, of a beast (cp. ulu-Galo); wing, of an army, dancing or hunting-party (= ulu-Pondo; cp. isi-Puba, (ij)-Piko); the spiral-like projection poking out at the end of any roll, as of matting, carpet, etc., when unequally rolled up [Sw. Bo. Ga. Kag. Ya. etc. mkono, hand, arm; Her. e-kono, arm].

Ex. iantsi lani limonkono, my sleeping-mat has an arm (poking out at one end when rolled), i.e. it is wider at the middle than the ends.

P. ukubandhla linguyikudhla 'nmkono, there’s no assembly of men that won’t (also) eat the leg (of a beast — an inferior part — as well as the head — a prime part eaten by the men in company) == there’s none who won’t have some trouble, who won’t have his share of what is bad as well as of what is good.

isi-Konokono (Khonokhono), n. = isi-Gonogono.

Konona (Khonona), v. Be not fully satisfied or contented (in the heart) i.e. be dissatisfied, discontented, displeased, as
with a bargain (with nga, or elā form with ace), with the unsatisfactory work or behaviour of a servant, with evidence or information, etc. (this word is the antithesis of kolwa; hence, may sometimes be synonymous with, to doubt, disbelieve, have doubts about — with nga) = kononda; cp. sola. [Her. unana, be discontented].

Kononda (Khononda), v. = konona.

u(ulu)-Konondo (Khonondo), n. Dissatisfaction, discontent, displeasure; doubts (with nga) = u(ulu)-Konono.

Kononisa (Khononisa), v. Dissatisfy, displease a person (acc.); cause one to have doubts about, as above.

i-nKonono (s.k.), n. — see i-Nkonono.

u(ulu)-Konono (Khono), n. = u(ulu)-Konondo.

i-nKonova (s.k.), n. Dirty, nasty-looking person, with the body all 'white' from being unwashed or from secrininess.

um-Konto (Khonto), n. 5. Assegai, of any variety; freq. used for 'knife'; especially for such as have a fixed blade (ep. isi-Nqinadi); reward, return, payment, for any service rendered [Skr. kūnta, spear; Lat. euspis, spear-point; Sw. mkuku, spear; Ga. chaoongo; Bo. konyamo; Bar. goro].

Phr. uku-kipa umkonto, to pay a fee.

uku-genza umkonto — see khamba.

bamitiisa ngokonto ougapokati, they poisoned him.

mus'umwagthlabo nga'mkonto mnye, don't stab me with a single spear or thrust, do me outrage while you are about it = don't just half satisfy me with a mere single pinch of snuff.

Kontsa (Khontsa), v. Pursue with harassing persistency, be constantly at or after in a vexatious manner, persecute, as huntsmen following up a buck (acc.) without cessation, or one man continually plaguing another with a purpose. Cp. jinga.

Ex. umlanga nasekontso 'ngomsebenzi, the whiteman is always harassing us with work (as might be said of a Dutch farmer).

um-Konto (Khonto), n. 5. Pursuing, persecuting, harassing spirit or habit, as above.

i-nKontso (s.k.; s.t.), n. State of being persecuted, afflicted by one's over-lord, as below.

Ex. sibuhara inkontso yenkontso, we are killed with a service of affliction, i.e. we are in a state of dependency to one who is always harshly treating us.

KONYA (Khonya), v. Bellow with a straining, trumpet-like sound, as a bull (cp. bonya, kalima); cry, as an um-Konya.

um-Konya (Khonya), n. 5. Bladder-locust (Cystocercus immaeulata), whose cry, resembling the sound of a London tram-conductor's whistle, may be heard during summer nights, and whose abdominal part is merely a large empty inflated sac. Cp. isi-Konyane.

i(li)-Konyane (Khonyane), n. Certain sea-fish (N.).

i-nKonyane or Konyana (s.k.—plur. ama or ici-Nkonyane), n. Call, up to the time it ceases to suck (when it becomes an ili-Tole); hence, foal, etc.; prime-looking, handsome youth (ep. i-nTekane); (mostly in plur. ici-Nkonyane) muscular lum- piness, bundles of muscle showing conspicuously on any part of the body, as the back, legs, etc.; used to express a 'young one' of the same kind (good or bad) as his father.

Ex. iinkonyane ka'Ngoza, the fine young fellow of Ngoza's.

iinkonyane yekholesile le, this is the calf of a proper one, i.e. is a perfect specimen, a thoroughbred of its kind.

iinkonyane yemfambele, a calf of a cow with one teat i.e. of a good-for-nothing, lazy person.

intiswa yigiske ininkonyane wonke umvima, the young-man was covered with muscular lumps all over the body i.e. was of a very muscular build (not much admired by the Natives).

iseqinkonyane le, this (cow) is still (with) a calf i.e. is still suckling one.

P. iinkonyane sizandelo onina, calves follow (i.e. take after) their mothers.

isi-Konyane (Khonyane — no plur.), n. Locust or locusts, of the common plague variety = inKumi; cp. um-Konya.

N.B. This pest is supposed to have been sent to these parts by a certain queen umBekelonde (Queen Long-breasts), who is reputed owner of the swarms, and is reported as living 'far away in the north'.

i-nKonyanebomvu (s.k.), n. One of a certain section of the umKhonambi regiment = i-nDwali.

isi-Konyololo (Konyololo), n. Muscular-bodied person, with bunches of muscle showing prominently all over him, as the typical 'strong man'. See i-nKonyane.

Konza (Khonza), v. Make oneself servile to another (acc. or kn), make oneself his menial or dependant, live in a state of voluntary servitude to; be a subject,
dependant, or menial of, as when a Kafir acts as the subject of a chief, or willingly makes himself the menial of a Dutch farmer, or becomes adopted as a dependant in a rich man's kraal; hence, serve, as a subject his lord (ku, or acc.); pay one's respects to (with ku and indaba, as below), give one's compliments to, salute [Sw. unyunge, servility].

Ex. mika íkonza, íkonzi: ngisake ika nda, I come to be your subject, or menial, sir, that I may put in my head (i.e. find protection and shelter) here under you.

uBani ngakonza indaba kuwe, So-and-so sends you his respects or compliments.

Kongikonzela (indaba) ku'Bani, you will give my regards to So-and-so — this expression is more common in Natal; in Zululand they more generally use konela.

isi-Konzi (Khonzi), n. One who is in a state of voluntary service, dependancy, or subjection to another; a vassal.

i-Konzo (s. k.), n. A serving, or subjecting of oneself to a master or chief; vassalage. See konza.

Ex. 'nkosi, ngicwe kusama íkonza, sir, I come wanting service, i.e. a position of servant, menial, dependant, or vassal to you (unpaid, of course).

'لوnlanga kona'nkonza, there is no serving (as a menial or dependant) under this white man; nobody will ever make himself subject to him (he doesn't know how to treat a servant properly).

uhlhasha îkonza yekonztola, he is afflicted with a vassalage of hard-treatment, i.e. he leads a life of hard subjection, or is harshly treated by his over-lord.

um-Konzo (Khonzlo), n. 5. Present with which one accompanies his greetings when sending them through a third party to another, as a beast, etc.; gift as token of remembrance or regard, keepsake, even when given directly by one friend to another upon their usual meeting or leave-taking. See konza.

Ex. b'umkonzo uongkonzela ngate kuwe, you will convey my salutations to yourself by this gift.

b'umkonzo ugangkonziwa oku'Matutwane, this keepsake I had sent to me with greetings from Matutwane's daughter.

Kopa (Khopho), r. = kboa.

isi-Kope (Khopho), n. That space which is left empty at the top of a vessel of liquid when only about seven-eighths full; the incompletely filled contents of such a vessel = u(lu)-Kope, isi-Kobe, u(lu)-Kobe; cp. isi-Cete; isi-Qentu; isi-Kore. See koba.

Ex. ubani ob'enze uishwela isikope no? who is it that has made this beer incompletely filled (by drinking from it, or not pouring in sufficient)?

u(lu)-Kope (Khopho; pl. isi-nKope, s. k.), n. Eyelash (= um-Šebe); that portion of the i-koba or glume, in some varieties of Kafir-corn, which projects, like eyelashes, beyond the grain-ball; also = isi-Kope [Sw. kope, eyelash; Nyas. isi-Kope; MZT. zi-kowe, eye-lids; Her. omu-koba, eye-lid; Reg. ngoto, eyelash; Ga. nkoiko].

Ex. ihlosa nhlobo lwanabele ol'nungkope (or ol'ungkope zing'exomuntu), the ihlosa is a kind of Kafir-corn which has eyelashes (or which has eyelashes like those of a man).

Phr. umuntu olalisa izinkope, a person who lays down the eyelashes, i.e. a crafty, pretending person, who assumes appearances of piety, abstemiousness, courteousness, quietness, etc., as circumstances demand.

i(li)-Kopela (Khophela), n. A deep sunken eye (mostly in plur.).

isi-Kopela (Khophela), n. = isi-Kopoco.

ama-Kopolana (Khophelana; no sing.), n. Horns of an ox when short and nearly meeting together in a small oval formation over the eyes.

u-Kopo (Khopho), n. = u-Kopokaneti.

isi-Kopoca (Khophoca), n. = isi-Kumbuzi.

isi-Kopociya (Khophociya), n. = isi-Kopoco.

isi-Kopoco (Khophoco), n. Face sunk deeply in across the middle, from the nose being bridge-less and the forehead prominent, presenting an ape-like appearance = i(li)-Kobongo, isi-Kopela, isi-Kopociya, isi-Wongco, isi-Wongqa, isi-Wokogqo; cp. u(lu)-Zuku-mba.

u-Kkopokaneti (Khophokanethi), n. Person with very deep-set eyes overhung by prominent eyebrows = u-Kopo, isi-Wongqa.

Ex. ukopo kumu; uneta ngamvuku yomumeno, Deepset-eyes doesn't get wet; he gets wet only by a thunderstorm — sarcastic remark made about such a person as above.

i-nKopo (Kopholo), n. Mine, of minerals; shaft, of a mine [? Eng].

Kópolota, ukuti (ukuthi; s. k.; s.p.; s.t.), v. = ukuti kipiliti.

isi-Kopoa (Khophoga), n. = isi-Kumbuzi.

Kopozza (Khophoza), v. Cut level the ground (acc.), as in preparation for a hut-site when the position is on a slope; look down with shame or shyness, as one conscious of guilt, or overcome with shyness (= ndroza); also = kubula.
Kopoza (s. k.; s. p.), v. Make a swashing, rumbling sound like kopo kopo, as water in a gourd when shaken, or in the stomach; also = goboza.

i-nKosa (s. k.), n. Filament or styles of the female flower, growing out at the top of a mealie-cob = izi-Yetu. See ke-puza.

i-nKosazana (s. k. — plur. ama-Khosazana, hard k.), n. Small or petty chief; heir, of a kraal-owner, i.e. the eldest son of the chief wife (not necessarily the eldest son of the whole family); heir, to any special hut in a kraal. Cp. i(i)-Posukubusa.

Ex. inkosazana yake uba? who is his heir? uye inkosazana yokubalo, it is he, the heir in his mother's hut.

i-nKosazana (s. k. — plur. ama-Khosazana, hard k.), n. Eldest daughter of a chief-wife (not necessarily the eldest daughter in the whole family); any daughter of a chief or important personage (by courtesy); hence, any 'young lady' generally; used also euphemistically for porcupine (which is not called by its real name i-Nyungumbane), from a superstitious dread that it would on that account come down and devastate one's crops (= um-Fitzazenti).

Kosela (Kosela), v. Shelter oneself, take shelter, from rain, cold or wind, by going under, behind, or into some sheltering cover. Cp. um-Pene.

isi-Koshimane (s. k.), n. Florin [said to be derived from Eng. Scotchman].

Koshobala (Koshobala), v. = konkobala.

i-nKoshobala (s. k.), n. Any shrivelled-up thing, as a grenadilla, a dry skin, or an old woman.

i-nKoshosho (s. k.), n. (C.N.) = i-nKototo.

i-nKosi (s. k. — plur. ama-Khosi, hard k.), n. King or chief (of which there was only one among the Zulus); applied, by courtesy, to one in very high position, as a brother of the king, a prime-minister, etc.; (mod.) lord; magistrate; gentleman, and (in vocative) sir; plur. ama-Kosi, often applied to the ama-Dhlozi (see N. B. under um-Kosi); also to the White men's Government [Gr. kurios; arche, authority; Ar. goz, husband; Ta. m-gosi; Ka. o-kosi; Bo. Ze. Ngu. m-gosi, man, male; Go. mu-gosi; San. m-goshi; Kag. mu-gosha; Reg. mu-louhe, chief; Her. umu-hona; Sho. i-she; Ibo. eze. Comp. Zulu affix kazi (great; female) and Zi. m-kodzi, woman; Ndu. m-kodzi, woman; Nyamb. m-kase, wife; Ga. m-kazi, woman].

um-Kosi (Khosi), n. 5. Zulu king's annual festival, held about Christmas time (with dhala), when the men of the whole nation assembled at the Great Place in full festal panoply, the king was 'doctored' with manifold charms, the ancestral spirits praised, the allegiance of the people renewed, new laws were proclaimed, the enjoyment of the new season's fruits was formally initiated by the chief, the herd-boy's syrinx (un-tshingo) was heard again for the first time in the new year, and so on; hence, any similar annual festival held by Native chiefs in Natal; also applied to days of universal holiday-making among the Whites, e. g. the King's Birthday, Christmas, etc.; shouted public announcement or proclamation of any kind (with hlaba), as when, according to Native custom, deputed parties announce to the world, from a hill-top or other conspicuous spot, a public hunt or dance, raise the alarm of an enemy's approach or the presence of a wild-beast, or any other important matter of common public interest; hence, freq. equivalent to alarm; also, the relief-party brought out by such an alarm. See eshwama [It seems probable that this word, in its derivation, is connected rather with the word i(i)-Dhlozi (ancestral spirit) than with the word i-nKosi (chief) — unless, of course, both these Zulu words are originally of the same derivation. We find in the Karanga kosi, sometimes klosi (plur. ma-kosi, mu-klosi) meaning 'an ancestral spirit', to which annual sacrifices of bullocks, goats, etc., are made, and take place, with much feasting, about the same time as the Zulu um-Kosi. In the same language we find other words, o-kosi, i-she, etc. — all manifestly akin to our Zulu i-nKosi — to denote 'chief'. But in Zulu the ancestral spirits are also called ama-Kosi, which word would seem to be akin to the former, not the latter, Karanga words. Whence the um-Kosi in Zulu would seem more correctly to be the great festival of the chief ancestral spirits of the tribe or of its royal house].

Ex. bapela umkosi icimila, they have poured or run out to a cry (or alarm) of fire.

ubu-Kosi (Khosi), n. Chiefmanship, lordship state; lordly life; lordly authority or rule; majesty, lordly pomp.

Ex. aku-uhlula ubu-kosi, to inherit or come into possession of the chiefship.

i-nKosikazi (s. k. — plur. ama-Kosikazi (Khosi), n. Chief or great wife of a chief; applied, by courtesy, to any one of a
Forefinger, applied stream, Crown Bow KO (the piece also person Cause End thing gularities, though ink, child phagus smoothen chief, a COW by my slight spider, plastered maintained term i. after to foregoing i. to take up or remove by an absorbing or adhering process, as a rag might wet paint (acc.) when laid upon it, or a piece of blotting paper ink, or the earth water spilt upon it; smoothen a thing off externally, as though ‘licking off’ the remaining irregularities, as when giving the final touches to a piece of pottery (acc.), plastered wall and the like; nip, bite, or eat off the outer surface, as a beetle, spider, or similar insect giving one a slight bite at night, or nibbling off the outside of bookcovers, skins, etc.

Ex. ibeshu lami selinge, lakotwa umkotane, my buttock-cover is now thus, it was nibbled by earwigs.

Phr. goyigikote, it (the cow) will come to lick it (the strange calf, which, only smeared with medicine, has been put to it, after the death of its own, and which the cow will eventually allow to suck) — used to signify that a person will come to like a certain thing after a while.

P. ikotyikotayo, it (the ox) licks the one that licks it — used in reference to the reciprocation habit of friendly people.

i-nKota (Kotha), n. End of the tongue of an ox, with which it licks (see kota); forefinger, with which the food-vessel is wiped; used to express seven: a certain bird, the Rainbow Bee-eater (Mililophagus albifrons); used by women for ‘grass.’

isi-Kota (Kotha), n. Long dry grass, fit for burning off.

Kotama (Kothama), v. Bow down, stoop (when standing), as a person examining something on the ground = fola; cp. qota [Hr. kotama, bow down; Ga. ko- tanka, incline; MZT. kombelela, pay homage; Sen. gogoma, kneel].

(i)-Kotamo (Kothamo), n. Crown of the arch formed by the doorway in a Native hut; applied also to the thatch or matting covering that part.

Ex. bamuka namakotamo amabili ebuduku, they (the abalakoti) have taken off two doorway-crowns (i. e. some of the thatch therefrom which they will use in their evil charms against the kraal) during the night.

um-Kotane (Kothane — no plur.), n. 5. Earwig or earwigs.

Kóte, ukuti (Kóthe, ukuthi), v. Drain up or off dry, draw off all the liquid or moisture from, as the sun drying up the water (acc.) in a stream, a man ‘draining off’ beer (acc.) from a pot letting nothing remain, or the sun drying up measlies in a field = ukuti kóce; cp. ukuti nkwe, ukuti kehle.

(i)-Kóte (Kóthe), n. A draining up or getting cleared off quite dry.

Ex. xafa ikote ixinkomo, the cattle died off every drop of them.

isi-Kóte (Kóthe), n. Hot baking sun, drying up everything.

Ex. libelele isikote wamhla, it (the sun) shines with a baking heat to-day.

u(lu)-Kóte (Kóthe), n. = u(lu)-Koto.

isi-Kotela (s. k.; s. t.), n. Excessively thick porridge, isijingi, and similar foods; [D. skottel, dish] tin basin or bowl, of the stores.

u-Kotetsheni (Kothetsheni), n. Rock-lizard = u-Qotetsheni.

N.B. A Native suffering with toothache goes and sits on the rock whereunder the reptile dwells, draws a little blood from his gums, and spits it out on the ground. Soon the lizard comes out, sucks up the blood, and the toothache ceases!

um-Kóti (Kóthi), n. 5. Forefinger, from being used to wipe (kota) off the food remaining in a dish; hence used for ‘seven’ = isi-Kombisa, i-nKota.

u(lu)-Kóti (Kóoti; s. k.; s. t.), n. Young wives (collect.) of any particular kraal or locality.

u(lu)-Kótkoti (Kóthikhathi), n. Thing that goes poking its tongue about everywhere, as a gluttonous person, dog, etc. always seeking about for something to eat or drink; also a snake, from its habit of poking about its tongue. See kótsa.

Kotisa (Kothisa), v. Cause or give a person medicine or food (doub. acc.) to lick up.

Kotiza (Kothiza), v. Lick about on all sides, as a snake’s tongue or a flapping flame; poke the tongue (isi-Ndimi) lickingly about in all directions, as does a
snake; go about ‘poking the tongue’ everywhere for food or drink, as a glut- tonous man or a dog. Cp. kota, ukuti kote.

Ex. ukuthi elaomba ekotiza imizi, he is constantly going poking about with his tongue in the kraals.

visichwa babumnadi, sasinze sokotiza ivadini, the beer was nice, we just kept our tongues waggling about (like a snake’s, v.e. we kept all the time licking our lips).

Koto, ukuti (ukuthi; s. k.; s. t.), v. Be cozy, snug, as one sleeping, a nice warm room, etc.

u-Koto or Kutowane (s. k.; s. t.), n. Snug, cozy hut, etc.

Kwa-Koto (Khotho), n. Magistrate’s court; at the court [Eng.]

u-Koto (Khotho), n. = u-Qoto.

i-nKoto (Kotho), n. (C.N.) = i-nKoze.

u(lu)-Koto (Khotho), n. = u(lu)-Qoto; used also idiomatically in the sense of ‘old’, ‘poor old’, etc., and expressing, as in English, a feeling of contempt, sympathy, etc. Cp. u-Nsondo.

Ex. yek’uZumbe eyedwa ukoto (or ukute)! oh! poor old Zumbu! — as might be said sympathetically when some unpleasantness has befallen him.

kanginika uopeni kona kodwa ukoto, he didn’t give me even a single old penny.

ama-Kotokoto (Khothokhoho — no sing.), n. = izi-nKoko (see u(lu)-Koko).

isi-Kotokoto (Khothokhoho), n. Certain plant, used for earache (C.N.).

i-nKoto (Kotho), n. Woman’s name for pig; also sometimes any wild animal, as hyena, leopard, etc. (not a hlonipa word, though occasionally used for that purpose).

u-Kototsheni (Khothotsheni), n. = u-Kototsheni.

Kotoza (Khothoza), n. Gather or glean what is left in a field (eklengeni) by the owner after he has harvested, as odd mealie-cobs, corn-ears, etc. (acc.), as herd-boys are frequently allowed to do = kwanya; ep. kwica.

Kotoza (s. k.; s. t.), v. Speak with a low, small voice, as a sick, enfeebled person.

isi-Kotozi (Khothozi), n. An after-gatherer, a gleaner — see kotoza.

um-Kotozo (Khothozeno), n. 5. That which is left over for gleaning in a field already harvested = um-Kwanya.

u(lu)-Kotshana (Kootshana; s. k.; s. t.), n. ‘Dirty little young-wives’ or o-makoti — a contemptuous reference to some-

body’s young-wives or the young-women of any particular locality.

Kšt, ukuti (Khóth, ukuthi), v. = ukuti goto.

Kotuka (Kothukuka), v. = qotuka.

Kotula (Khothule), v. = qotula.

Kotuluka (Kothuluka), v. Get wiped, scraped, or cleared off, as food (acc.), etc., below. Cp. kuvelu.

Kotulula (Kothulula), v. Wipe or clean anything away by sweeping it off with the finger or hand, as when clearing out the remnants of food (acc.) in a pot by running round the fingers, or when removing sweat from the face by scraping it with a bone scraper, or when brushing off spilled water with the hand = kotulzua; ep. gwebeda; kuvula.

Kotulaza (Kothulaza), v. = kotulula.

Kolutuli, ukuti (Khotululo, ukuthi), v. = kotulula.

Kova (Khoova), v. = kovoya.

isi-Kova (Khoova), n. Hooting owl, of which there are several different varieties. Cp. i-nKovanu; u-Mabengwane.

N.B. The owl when it cries, says, Vuk’ungubule! Get up and whack me!

isi-Kóva (Khovova), n. Plantain plantation.

u(lu)-Kóva (Khoova; no plur.), n. Plantain, tree or fruit — this was cultivated by the Natives near the mouth of the Umhlatuze in Zululand, even in the time of Shaka, to whom quantities were regularly sent [Sw. mgombha; Cong. di-unkando].

i-nKovanu (s. k.), n. = u-Mandubulu.

u(lu)-Kovo (Khoovo), n. = u(lu)-Koroyo.

i(lu)-Kovoti (Khorothi — gen. in plur. ama-Kovoti), n. Surface dregs, husks, refuse, etc., such as rise and float on the top when corn, beans, medicine, etc., are mixed up with water.

um or u(lu)-Kovoti (Khorothi), n. 5. Large thorny tree (Chetachme Meyeri), growing along the coast.

Kovoya (Khoroya), v. Make one fall together or bend down from powerlessness, take all the strength out of one so that he sink together, as long endured hunger, great exhaustion, a drastic medicine, etc. = kora.

Ex. ukekoroywe umhlaba, he is already falling together from hunger.

umuti umndele ukoraya, the medicine has done for him, has bent him up with exhaustion (from its powerful working).

u(lu)-Kovoyo (Khoroyo), n. That which makes one fall together from strength-
lessness, as a great hunger, etc., as above = u(lu)-Kovo.

i-nKou (s.k.), n. Pumpkin or vegetable water i.e. in which the pumpkin or imifino have been boiled, and which is drunk or used for further cooking-purposes; watery exudation from a sore or ulcer (see u(lu)-Bouu); certain veldt-bird.

Phr. amtele ygenkora amelahlenci, you have thrown pumpkin-water in his eyes i.e. have slushed him with abuse, abused him to his face.

um-Kou (Khovu), n. Familiar of an umtakati, whom he sends round by night for working evil, placing poison, etc., in the kraals = um-Luto; cp. u(lu)-Singa [Sw. muroe, evil-doer].

N.B. The descriptions of this wonderful creature are various, but all accounts seem to agree in that it is a being about the size of a child, in reality the corpse of a dead person dug up and brought back to life by an umtakati who is master of the process. The end of the tongue is cut off (others say slit), so that the creature can only talk in an indistinct, 'thick' kind of way (= shwamshwama), and as it moves about in a kraal at night, it produces a noise resembling the smacking or rustling of a woman's leathern kilt (= keshesa), whence it is frequently dubbed isi-Dwedakazana i.e. a little old bit of kilt. Its appearance in a kraal generally prognosticates death, and, should there chance to be a person sick in the kraal at the time, all hope would be given up as to his recovery.

ama-Kovula (Khovula — no sing.), n. Thick mucus (not of a scrofulous nature = um-Nyomfulu) from the nose, (vulg.) snots. Cp. ama-Finyila; u(lu)-Fimula.

is-nKowane (s.k.; no plur.), n. Small kind of edible mushroom, white beneath. Cp. il(lu)-Kowe, and following.

is-nKowankowane (s.k.), n. Large kind of poisonous mushroom, mostly black, though also sometimes white, beneath, and recognised by its peculiar smell and outer skin.

N.B. For poisoning by this mushroom, take the ear of a calf, goat or dog, boil and give the broth to drink!

il(lu)-Kowe (Khower), n. Large edible mushroom, of a flattish shape, white beneath and above, and about the size of a saucer. Cp. il(lu)-konje [Sw. kiyoja, mushroom; Bo. Eng].

isi-Kowe (Khower), n. Place where the preceding grows.

il(lu)-Kowendhlovu (Khowerendhlovu), n. Largest South African kind of mushroom — the 'elephant' mushroom, with a pileus about eighteen inches broad.

Koxa (Khoxa), n. Make a hole, cavity, groove, or sinking in a thing, as when scooping out the eye (acc.) of a potato, or when making the beer (acc.) in a pot sink low by taking a long drink = ukuti koxe; cp. ukuti kipili.

Koxe, ukuti (Khoxe, ukuthi), n. = koxa.

i-nKoxe (s.k.), n. = isi-Koxe.

isi-Koxe (Khoxe), n. Hole, pit, or groove formed in a thing by a sinking in, scooping out, etc., as in a person when an eye has been cut out, or when they sink in from sickness, or the pit left in the body when a bullet-wound has healed badly, a groove grown in the bark or trunk of some trees (cp. i-nBombo), or the empty space made in a pot of beer after a long drink has been taken, reducing the contents to about three-quarters full (cp. isi-Kope) = i-nKoxe.

Koxeka (Khoxeka), v. Have or get a hole, cavity, etc., made in a thing, as a man who has lost an eye or whose eyes have sunk in through sickness, or beer that has sunk deep down in a pot from a long drink having been taken (used in perf.).

Koyo (Khoyo), adv. = ko or kona, and almost obsolete save in negative phrases as below — the final yo is perhaps merely the ordinary expletive or euphonic particle commonly affixed to verbs in the relative and participial forms.

Ex. unkuba ongasekoyo kuswa, that is a custom which no longer exists.

Koza (Khosa), v. Seek to establish custom or trading relations with a person (with ku), generally by making him an opening present (= isi-Kozl), or by offering him goods on unusually favourable terms = hlaba isikozi.

il(lu)-Koza (Khosa), n. Intense, burning heat, as felt in the immediate vicinity of a great fire or (metaphor.) a hot locality (cp. il(lu)-Langabi); fame, great reputation (= il(lu)-Dunela).

Ex. amabumi ani asishwe izoka lebho, my dumbs have been dried up by the great heat of the forest (on the outskirts of which they were planted).

izosa lekhula, he is very famous.

i-nKoza (s.k.), n. = i-nKosa.

Kozana (Khozona), v. Have mutual trade relations, be customers one to another, as a farmer with a Native who supplies him with pigs, etc.
KO

um-Kozi (Khozi), n. 1. Customer (on both sides), one with whom a buyer or seller has habitual trade relations.

isi-Kozi (Khozi), n. That by which a seller seeks to obtain custom or purchase for his goods, being generally a preliminary present of some kind.

Ex. ngise 'kuhlabo isikosi kwe, I have come to offer you a present with a view to our entering into trade relations.

u(lu)-Kozi (Khozi), n. Black Mountain Eagle (Agula Verauxii); (C.N.) applied to a violent, passionate man [Bo. kozì, kind of eagle; Her. ọtyi-kwikoze, mountain eagle].

Ku (s. k.), pers. pron. nom. and acc. It (used with nouns of the 8th. cl.); pers. pron. acc., thee, you (pron. of the 2nd. pers. sing.).

Ku (s. k.), prep. To; from; into; for; with; with respect to, etc.; also contr. of kuna, than, between (in comparison of things) [Mal. tu, towards].

Ex. kukwee loko, that is for you (to decide).

utí-ni kulo? what do you say, or think, to that?

ngisuka kw'mame, ngisaya ku'baba, I come from my mother, and am now going to my father.

ang'azi uma umupi omubi ku'Zumba no-Dhlozi, I don't know which is the worst between Zumba and Dhlozi.

Kuba (Khuba), v. Knock off the irregularities on the surface of a new grinding-stone (acc.), by striking it violently with another stone; 'knock off' or get through smartly and in large degree, as when a girl gets through a large quantity of grain (acc.) when grinding, a traveller covers a great stretch of country (acc.), or a man drinking off a great pot of beer (acc. = guba); knock up against one's foot, trip up, as a stone projecting in one's path might a person (acc.) walking there (cp. qazuka); catch a person (acc.), trip him up, on a statement (with nga); 'knock up against' (visually), meet one's eyes, come in one's way, as firewood (nom.) might a woman (acc.) going about the veldt or bush, or any unusual kind of game a traveller passing through a country.

Ex. yikuba ekuza nge, ufuna-nti? he incessantly turning up (i.e. appearing before one in a certain kraal or along a certain way), what does he want?

ngiyibonze ngiyikube ifikomo kulebo'vewe, never a head of cattle met my gaze, came in my way, in that country.

ngiyibonze ngiyikut'khwe 'kuza kulebo'ntsimu.

I was not met by (i.e. I did not see) a single plant in that field.

rebusu'ya rebukuba utshweni, he knocked off (i.e. finished off the beer (in the pot).

i(l)i-Kuba (Khubo), n. Hoe (= i(l)i-Guji); large projecting front-tooth (= i-mBazo) [Ga. nkumbi, hoe; Her. ekwara, axe; Sw. jembe, hoe; Kamb. zembe; Z. ge-mbe; San. ikumbruj].

i-nKuba (s. k.), n. Scarab, or tumble-dung beetle, frequently noticed rolling balls of dung along the path; very small beetle, swarming in fresh dung.

isi-Kuba (Khoba), n. Short remaining stump of a worn-out hoe; very short tooth, whether by natural growth or by having the top knocked off (= isi-Ku-bu, isi-Suka, isi-Injubezi); also = i(l)i-Zembe (the disease) [Her. e-kuru, axe; Reg. ijuku, axe].

um-Kuba (Khoba), n. 5. Custom, practice, as of any particular tribe or locality (cp. i-mVelo); strange action, unusual performance, as a trick or a feat; (in a more restricted sense) undesirable practice, bad habit, evil deed; tricky action, prank; sort, kind (as to external appearances), fashion, style, as the colouring of two or more cattle, a mode of action, or style of dress; plur. imi-Kuba, actions of daily-life, conduct.

Ex. umkuba mumi wona lo? what manner of behaviour is that?

umnikaba le'mantu, this person has undesirable ways, is given to bad practices.

kuma'nkaba le'mifanya, there's nothing with this boy — i.e. perhaps, there's nothing wrong with him morally, or, there's nothing of uselessness in him, he is good for nothing.

isimba zale: imikuba mungu, his cattle are all of one manner or kind (may-be-as to their colour, horns, etc.).

isimbo zabahantini: i'fikha mungu, the clothes of ministers are of one style or fashion.

uku-kwela, or gila, imikuba, to play mischief, tricks, etc.

isi-Kubabende (Khbabende), n. Certain veldt-herb, having a woody carrot-shaped root, commonly met with when hoeing up new soil; solitary, uncared-for individual, without children, wives, etc. — from the above plant having only one single root devoid of branchlets.

i-nKubabulungwe (s. k.), n. = i-nKuba.

Kubala (Khubala), v. Get or be hurt, injured, harmed physically (by some wound), as a man in battle or in an accident, or (metaphor.) a man who has been chronically harmed by some disease: he pains, disappointed, griev-
ed at heart; get harmed or disabled in its action, i.e. be ineffective, as a medicine that has failed to work (= kubazeka); get painful i.e. go on to inflammation and suppuration, as a wound not healing in a healthy way (ep. ubu-Kubele; vunda). See kubaza.

(i(i))-Kubalo (Khubalo), n. Any Native wood-medicine (which is kept or sold in the lgun), as medicinal roots, bark and the like, not leaves, bulbs, stones, or animal powders (= i(i)-Qana; cp. i(i)-Kambi); also applied in an especial sense to the i(i)-Doji.

N.B. Amakubalo are eaten always upon the death of one of the family in order to strengthen against ill-effects that might otherwise follow. They must be eaten before any food is taken. Thus, should a person die in a kraal, amakubalo must be eaten by all the remaining inmates thereof, except in the case of a wife, when only the children of her hut take the medicine, she being eaten for, of course, by all the members of her own parental kraal. Cp. um-Laurer.

(i(i))-Kubalo lezinkobe (Khubalo), n. Certain small veld-plant, having a tiny violet flower on a long stalk.

um-Kubampofu (Khubampofu), n. 5. = um-Kumampofu.

Kubaza (Khubaza), v. Injure, harm, hurt a person (acc.) by wounding in battle or an accident (used only of cut flesh wounds or uma-Xebe, not of healable fractures, or knocks with a blunt instrument); injure seriously, or chronically, as an umtakati might a person (acc.) by rendering him incurably infirm. Cp. kubala.

Kubazeka (Khubazeka), v. = kubala.

Kubeka (Khubeka), v. Get tripped up, as by a tree-root or a projecting stone on the way (cp. guzuka); get tripped up, or caught, in one's speech, as when he has inadvertently let out a compromising statement. See kubu.

Kube kupela (Kube kuphela). That's all, that and nothing more, that's the long and short of it.

Kubela (Khubela), v. Keep or drive off the calves (acc.) from their mothers during milking-time, gen. by tapping them on the foot or head; also sometimes used for kubala.

i-nKubele (s.k.), n. One wounded, or injured in the flesh (not mortally, though seriously), as in a fight or accident; one who survives from a serious disease (whether during convalescence, or from some chronic harm resulting therefrom); certain shrub, having a white umbel of flowers.

Ex. asina'nkubele kesi'siyo, that disease has no convalescent, no recoverer, i.e. is incurable, fatal.

ubu-Kubele (Khubele), n. State of being as above; pain, or the inflammation and suppuration causing same, in a wound that has not healed well; certain herb, with a raceme of white flowerlets, used medicinally for alloying the pain of toothache, etc.

Kube ng'unapakade (Kubeng'munaphakade), = the following.

Kube pakade (Kube phakade), adv. It be long, long hence, equivalent to Eng. 'for ever' (the thought not being of eternity, but of an incalculably long time, the end of which is not cognisable).

Kube yiloku (Kube yilokho), etc. = Yilo, Yiloku, etc.

Kube sokuba kupela (Kube sokuba kuphele), = kube kupela.

Kubi (s.k.), adv. = kabi.

Kubo (s.k.), prepositional noun, and pron. To them; his or their kraal or home; his or their clan or country.

Ex. u'se ye kubo, he has now gone, kucu-xwenza kubo loko, that is done in his country or among his tribe.

(i(i))-Kubo (s.k.), n. A sideing with one's own party, partiality for one's own side, as in a dispute or matter for sympathy; a home, home-kraal.

Ex. i-ibi ikubo, it is wrong to indiscriminately favour one's own, umuntu ngwenza kubo, a person who has no home (which he can call his own).

muns'kwenzwa ikubo, you shouldn't show partiality or favour towards your own side.

Kubula (Khubula), v. Go over a field (acc.) a second time, as when re-sowing it, or going over it again in search of potatoes after it has already once been dug up = kopoza.

Kubungula (Khubungula), v. Go digging all about a field or the veldt in search of food, roots, etc. Cp. ggalakasha.

Kúca, ukuti (Khúca, ukuthi), v. = kuca.

Kuca (Khucà), v. Scowl, frown, as at a person (acc. with ela form) = kune, kuweza.

Kúča, ukuti (Khúča, ukuthi), v. = kuca; kuweza.

Kucuka (Khucuka), v. Get cleared away i.e. taken off or removed completely, as rubbish from a kraal, goods from out of a hut, remains of food clinging to a
pot, or crops in a river-side field by a flood; get cleared out, made go off entirely, as people from a hut or kraal = ukuti kweni; ep. kotuluka.

Kuculula (Khuculula), v. = kucuza.

Kucuza (Khucuza), v. Clear away i.e. take off or remove completely, as a person rubber (acc.), etc., as above; clear out, as people, as above = ukuti kweni; ep. kotulula.

Kude (s. k.), prep. Far, far off, a long way, far from (of na or ku) [Her. ko-kure; MZT. Suk. kule; Bo. Ngn. hale; Ru. kulele; Nyamb. hali; Gu. kula; Ko. kuka; Ga. wala].

Ex. kuku de oTukela, it is far to the Tukela, kuku de kanye kani kini? how far is it to your kraal or district?

Kudebuduze (s. k.), adv. In a short time, soon, it won't be long before (used with prefix appropriate to the noun or subj. of verb).

Ex. kuku de buduze afike, it is a short time and he will arrive.

le'mlhlu ikudebuduze ise, this hut it won't be long before it falls.

Kudumala (Khudumala), v. = fudumala.

isi-Kudumezi (Khudumezi), n. Sultriness, closeness, oppressiveness of atmosphere, as on a hot moist cloudy day on the coast = isi-Fudumezi; ep. isi-Kulu; is-Amven.

Ex. libalele isikudumezi nambela, it (the sun) is sultry to-day.

Kuhlala (Khuhlala), v. Rub vigorously, as a window or table (acc.), with a cloth when cleaning it (ep. shikishha; hikikhla); rub into or over vigorously, as the body (acc.) with medicine or ointment (ep. gooba); scrub, scour, as a floor with a scrubbing-brush or sand; brush hard, in a scrubbing manner, as a coat to remove a stain or mud, or a pair of boots when polishing them (ep. hlanyula); scrape or rub hard, as the flesh-side of a hide with a prickly aloe-leaf to remove any remnants of the inner-skin after they have been scraped up by the iron (ep. pala) [Her. kura, scrape].

isi or um-Kuhlakuhlala (Khuhlakuhlala), n. 5.

Person who rubs about in the same place i.e. a confirmed invalid, one who from chronic infirmity is kept in his hut or bed = isi-Shelashela.

Kuhlakuhlaka (Khuhlakuhlaka), v. = kuhlakuhlaka.

um-Kuhlane (Khuhlane), n. 5. General name for any acute disease accompanied by fever, etc., such as ague, influenza, enteric, small-pox, pneumonia, pleurisy, severe cold, etc. [Sw. ukunguru, malaria].

Kuhlaza (Khuhlaza), v. Keep rubbing about on one spot, as an infirm or indolent person, or a pig wallowing. Cp. kuhlala.

Kuhlazeka (Khuhlazeka), v. Get made to rub or shuffle about in one spot, as above; get made to shuffle along or move along only slowly, i.e. get burdened or weighed down with a heavy load = kuhlakuhlaka.

Kuhle (s. k.), adv. It were well (with ukuha); it is well, proper, good, etc.; well (= kuhle); also idiomatically used to express 'just like' (njenya — see hla).

Kuhle, ukuti (Khuhle, ukuthi), v. Be dense, thick, heavy, as a pitchy darkness, a heavy fog, or a dense smoke.

Kuhlaka (Khuhlaka), v. Get rubbed, scrubbed, brushed, scraped, etc., as above — see kuhlala.

Phr. ukukuhlaka ngendhlu (or ngomveni), to get rubbed by the hut-floor (or that of the kraal), i.e. to be kept sitting continually at home, as one chronically infirm.

uku-kuhlaka ngeshikhati pantsi, to get rubbed by the cheek on the ground, i.e. to be always lying down, from sickness or indolence; also with uku-pika to express 'to deny flatly, positively, absolutely.'

isi-Kuhlekuhlale (Khuhlakuhlale), n. Anything dense, thick, heavy, as above — see ukuti kuhlale.

Kuhlala, ukuti (Khuhlala, ukuthi), v. = kuhlala; kuhlaza.

i-Kuhlala (s. k.), n. Belly when swollen from an unexpected pregnancy, as in a girl who has had unlawful intercourse, or in a woman whom one did not know to be in child = i-nGamer; ep. u-Ngiyakusho.

um-Kuhlala (Khuhlala), n. 5. Certain tree (Strychnos Mackenii) bearing a non-edible fruit resembling the (il)hlala, and used medicinally for stomach complaints, as an intelizzi against lightning, and for making domestic vessels (= isi-Tonga, um-Gulugusa); also (N.fr. Xo.) Natal mahogany tree (Trichilia emetica), bearing large red-and-black bean-like seeds.

Kuhlala (Khuhlala), v. Get swelled out, be swollen up, as the belly from dropsy or pregnancy, or the cheek from toothache; be swollen at, i.e. pout, the mouth (umlomo), as an angry man [Her sura, swell].

Ex. saqabuka ngoku-kuhlala kwe-si, we noticed it first by the swelling out of the belly — freq. said of a girl become pregnant
Kuhluza (Khuhluza), v. = kuha; also 'serape out' a calabash (acc.) by introducing sharp stones inside, which, by being vigorously rattled about, bring off the bits of dry pulp and skin still remaining inside.

Kuko (Kukho), conj. Whether — or (with indic. mood of verb).

Ex. gisho pela, kuko ngaruma, kuko kawumani, gini na? say then, whether you agree, or not.

u(lu)-Kuko (Khukho), n. Sleeping-mat (= it(l)-Cantsi); anything broadly, largely spread out, as a large field, or a great number of sheep covering a tract of land; ceiling-mat or it(l)-Nzadi when made of i-nDuli grass [Sw. Ga. m-keka, sleeping-mat; Bo. mu-keka].

i(li)- or isi-Kuko (Khukhu), n. Species of rough-leaved grass growing in damp places (= it(l)-Kukuboya); small bag made of a cow's bladder or of woven palm-leaves, for carrying the snuff-box, preserving isi-Mobo, etc. (= i(l)-Kiki, isi-Kwana); hence, pocket, of clothing; also = i(l)-Ququ; also = i(l)-Kupu [Sw. mYako, pocket].

i-nKuku (s.k.), n. Fowl; certain plant, whose root is used as an emetic [Skr. kukkan, fowl; Sin. kukula; Kag. San. uku; Sw. kuka; Ga. ukoko; Reg. uYoko; Her. o-ndiyuka; At. akiko; Maf. maukoko].

Phr. inkuku isike umloko, the fowl has had its beak cut off — said of a noisy talker who has been silenced (N).

i(l)-Kukuboya (Khukhukuya), n. Species of grass, as above = i(l)-Kuku.

isi-Kukuboya (Khukhukuyo), n. Kind of wild-fig tree, having small hairy fruit. Cp. um-Kiwane.

Kukuka (Khukhuka), v. Get swept away, etc. — see kukula = kukuleka.

i-nKukuzi (s.k.), n. Hen = isi-Kukuzi.

isi-Kukuzi (Khukhukuzi), n. = i-nKuku-

kazi.

isi-Kuku (Khukhukua), n. Kind of edible nettle (= i-mBati); echenus or sea-

urchin (= amaera olumndile) — used for purposes of takuta and supposed to cause the body to swell to an im-

mense size; the disease so caused, prob.

dropsy in some form (ep. i(l)-Qanga-

u); any immensely stout person (= isi-

Kukulungu); a person who gets quickly 'nettled' or angry, as at anything one might say (ep. isi-Fifane).

Kukula (Khuhkula), v. Carry or sweep away in an extended raking manner, as a rush of water might any rubbish, crops, etc., (acc.) in its course, or a har-

row carrying before it the weeds in a field (= fufula); clear of (neut.), go off 'bodily', with everything, as a family when removing from one locality to another, an impi that has over-run a district, or a dancing-party merely moving bodily away to give place to another, as at a wedding; clear up, clear away (neut.), as labourers who, having finished their job, clear up and depart with all their belongings [MZT. kunda, flow; Sw. kumba, sweep away].

isi-Kukula (Khuhkula), n. Heavy down-
pour of rain, such as sweeps away all light things lying about; temporary sweeping rush of water, torrent, freshet, as is caused in mountain-kloofs and ditches by such a rain; great mass or multitude of men, cattle, etc., going along, as it were, in a sweeping mass, as an army or hunt.

Ex. bafika kwe'isiikukula, they arrived in a sweeping crowd.

u-Kukulelangqo (Khuhulelango), n. A universal driving along or bringing up of the whole common herd, as to the king's kraal at an um-Kosi, or for being sent out on the war-path, nobody being left at home but females and children; sometimes = u-Ngogo.

Ex. impi ka'kukulelangqo, an army raked together of the whole population indiscriminately, as above.

isi-Kukulungu (Khukhulungu), n. Immensely big, stout person = i(l)-Bibi, ama-Fununu, ama-Fundululhu, isi-Kukulungu.

Kukumala (Khukhumala), v. Swell, ex-

pand, be puffed up, or grow big from inflation, as a balloon when being filled, bread when rising, or beans when soaking; hence, swell in numbers, as any body of people; swell, be inflated or puffed up with self-conceit, pride, and the like; swell, as a cat or leopard when putting up its back in anger; hence, 'get one's back up', have one's temper ruffled, become angry (mostly used in perf.).

Ex. us'ekukumele, uqoba ngati kuye, he has now got his hair up, because I said (so-

and-so) to him.

Kukumeza (Khukhumeza), v. Make swell up, puff up, inflate, as above, in any sense.

Ex. uku-zi-kukumeza, to puff oneself up, make or think a lot of oneself.
Kukusa (Khukusa), v. Take and make off with a thing (with na), as when purloining it.

Kukuza (Khukhuza), v. Scrape away by a small scratching motion, as mud (acc.) from the coat with the finger-nail, or paint from a door or burnt crust from a pot with a piece of tin (not scrape by long single scrapes = pula; or scrape by long-drawn scratches = hwaja); scrape or scratch off with the teeth, i.e. nibble, pick, as a person might the bits of meat (acc.) from a bone (acc.), or the pulp remaining attached to a fruit-stone; (C.N.) suck, as a peach [Her. kurura, scrape].

Ex. wakukuzwa inqere, he was picked clean by a leopard i.e. had the flesh torn clean off from the bones.

i-nKuwazana (s. k.), n. A small hen = isi-Kuwazana.

isi-Kuwazana (Khukhwazana), n. = i-nKuwazana.

Kula (Khula), v. Grow, increase in size or magnitude, as a person, tree, or affair; rise, as a river [Skr. tu, increase; Gr. phuo, I grow; Ar. kibir, grow up; Hi. uyna, grow; Ga. Bo. kula; Sw. kua; Her. kira; MZT. vula, increase; At. wu, grow].

Ex. umhlatswe uli-kula, usukela izi-zodhlu, the Umhlatswe was rising in towering masses, coming down in great waves.

us'ekudile manje, he is now grown up (i.e. is now a young man or woman, no longer a child).

u(lu)-Kula (Khula — no plur.), n. Weed or weeds; plur. izi-nKula (s. k.), separate masses of weeds, as in two different fields [Sw. ki-gugu, weed; Her. zukura, weed].

Kulata (Khulatha), v. Fix in or make firm the assegai-blade in the shaft.

i-nKulati (Kulathi), n. Material used for fixing in an assegai-blade into the shaft (see kulata), whether it be the i-nGeino put into the hole, or the piece of skin used exteriorly for binding.

Kuleka (Khuleka), v. Salute a person (with ku) from respect, as does a man upon first arriving in a kraal, or when passing a superior on the road, gen. by saying e! nyangane! or nnomzana! or nkosi! (i.e. hail friend! sir! or lord!) — not to welcome or greet, as the person on the spot might him arriving or passing (= bingelela, takazela); hence, (M) do reverence to by voice, adore, as one adoring God (with ku); humbly or respectfully request or beg a thing (acc.) of a person (with ku); hence, (M) pray, utter a petition (for which this is the best word); tie up, as to a peg, a calf (acc.), goat, etc., by a grass-rope or isi-Singa bound round the leg; keep or hold fast a person (acc.) to his word (with ku or loc.) when he wants to get free from it or deny it [Mao, karakia, pray; Her. kumba, pray].

Kulela (Khulela), v. Grow up at, with, etc. (with ku, na, etc.), as a child; increase or grow for, as any affliction, weeds, a child in the womb, etc. (gen. transposed into passive form).

Ex. ngikelwe ivido, I am increased for by a law-suit, i.e. it is being worked with vigour against me, it has become serious for me.

us'ekulelece, she is increased for (by the child in the womb) i.e. is advanced in pregnancy (not used of cattle — for which mbo is used) = us'ekomiti.

ulu-zi-kulela, to grow up of oneself or itself, without the aid of anybody.

Kulelana (Khulelana), v. Grow big mutually, as below.

Ex. sekukuleleni esisiwine, it (the different kinds of food I have been mixing together) has swollen up together (causing flatulence).

i-nKulelane (s. k.), n. Person who has been adopted and grown up in a strange kraal, having no home of his own.

Kulisa (Khulisia), v. Make grow or grow up, rear, nurture, being up, as a mother or father their child (acc.); have children at long intervals, as below; make great, magnify, as an affair (acc.).

Ex. us'akalise le'mfazi, this wife lets grow big (the previous child before she has another, i.e. she has children at long intervals apart. See zimwiseni.

i-nKulisabantuwa (s. k.; s. t.), n. One who makes grow up little children — applied to a man who playfully poses as the prospective husband of some little child.

Kuló, Kuloku (Kulokhu), etc. = Yibo.

Ex. kuló kwekwasheka, it is continually being off to the war, always invading somewhere.

Kulu (Khulu), adj. Large, in size; great, in importance: much, in quantity (the thought, however, referring to the largetness) [Skr. shalta, massive; Ar. kibir, great; Ga. kula; Sw. kua; Her. kura, grow].

Ex. amamtho usikulu, a great person (whether in rank or size).

amaga usikulu kuwa, the wind is strong, powerful, there.
Kuluma (Khuluma), v. Speak, talk [Gr. homileo, I discourse; hubal, I howl; Lat. loquor, I speak; Ar. kellim, speak to; kalâm, talk; Kag. kulonga, say; Go. kalonga; Ngu. Ze. longa; Ga. ñögerra, speak; Sw. sama; Her. hungira; Ibo. kw.]

-Ex. ngikuluma yini? do I speak, you think? — used to emphasize surprise, feeling, etc., at any occurrence being talked about.

Phr. uku-kuluma ngapandhle kwezandhla, to speak without authorisation, permission, etc., as when adding anything to a message or order.

utl'ngikuluma'xi linye, ngiyagadla, yini? you think I should speak only one word, am I then breathing my last, or what? — said indignantly by a person to another who is taunting him with speaking differently now to what he did before.

i-nKuluman (s.k.), n. White rhinoceros = um-Kombe; cp. isi-Bojane.

i-nKulumanda or Kulumandhla (s.k.), n. Very aged person ‘who never gets to die’; child remaining in the womb long after it was due for delivery; a false pregnancy i.e. abnormally swollen belly from uterine disease (see i(lil)-Qangane) (N).

Kulumela (Khulumela), v. Speak i.e. intervene for, as to a chief (loc. or ku) on behalf of a person (acc).

Ex. ngikulumela kona (or yena), I speak for that very purpose (or precisely for him).

uku-kulumela puzulu (or pantsi), to speak loudly (or lowly, softly).

uyaxikulumena nje, he is only talking to or for himself, i.e. nobody else is minding what he says, it is of no account what he is saying.

isi-Kulumi (Khulumi), n. Loquacious person.

Kulumisa (Khulumisa), v. Cause a person (acc) to speak, i.e. attack or excite him with irritating talk, so that he too begins and quarrelling ensues.

Ex. wamkulumisa-ni? nyoransoza nje, what did you bother him (with talk) for? you ought just to have left him alone.

bhaklo bemkulumisaana, kwaeso, they are always at one another, always giving each other cause to speak, i.e. talking excitingly to one another, scolding, quarrelling.

i-nKulungu (s.k.), n. Fatty meat broth thickened into lumps by the addition of dry ground mealies or amabale, and eaten chiefly by men.

Kulung'uba (s.k.). It were well, proper, better if or that (with subj.).

i-nKulungwane (s.k.), n. Ten amakulu, i.e. a thousand.
KU Kulungwane (Kulungwane), n. 5. Night howl of a dog (not of its howling from a blow — see kala) — used with hluwa. See um-Godoyi.

Kulupala (Kulupaphala), v. Be or get in prime, plumply fat condition (used in perf.; fill out with abundance of flesh into good condition, as any man or animal previously thin (not used of a hugely, excessively fat thing = zinuka). Cp. nama; nonopala [Mo. mupale, large].

Ex. ulekulupale, he has now become fat or has filled out with flesh, he is now fat or in prime condition; umukuhle, he is fat (i.e. hugely so, and without any reference to previous thinness).

Kulupalisa (Kulupalisa), v. Fatten, make get fat or in good condition, as nourishing food a person or animal (acc.).

isi-Kultonshane (Kultonshane), n. Regiment formed by Dingane after and supplementary to the um-Kultonshane = n-Ndabakadengizibone.

um-Kultonshane (Kultonshane), n. 5. Regiment or member thereof, formed by Dingane next after the u(du)-Dhlabeni-dhlu = i-n-Dhlavini, i-mVokwe.

um-Kuluwe (Kuluwe), n. 1. Elder brother (used chiefly, though only rarely, by women, in conjunct. with wami, etc. — um-Xe.

Kuma (Khuma), v. Eat anything (acc.) of the nature of an i-nKumunkuma. Cp. kumuza.

i-nKumabulongwe (s. k.), n. Stupid, simpleton of a person; (C.N.) fire-fly (= i-nKanyezi).

i(l)-Kumalo (Kumalo), n. Certain thorny bush, whose pea-like seeds (= is-Antloko) are worn as an ornament.

um-Kumampofu (Kumampofu), n. 5. Certain yellowish kind of very soft, crumbling stone = um-Kubampofu; cp. u(lu)-Kete; um-Kumenge.

i-nKumamungu (s. k.), n. Child born at the time of threshing the amabele.

Kumanca or Kumancana (Kumanca), v. Lump together in a friable mass or cake, as Kafir-corn when damp in the pit, or (by comparison) the uncooked lump inside a piece of Kafir bread when dry.

um-Kumanca (Kumanca), n. 5. Friable lump or cake, as above.

Ex. lesišinkwe sinomkumanca, this bread (Kafir, boiled of mealies) is uncooked in the centre, is merely a lump of dry friable meal.

i-nKumankenke (s. k.), n. = i-nKumunkuma; um-Kumenge; silly grinning person; the pudenda femina when exposed (used jocularly). See kuma.

i(l)-Kumba (Kumbha), n. (C.N.) = i-nKumba.

i-nKumba (Kumbha), n. Shell, as of any fish, snail, etc. Cp. u(lu)-Cimo [Gr. kumbos, hollow; Lat. concha, shell; Hi. kauri, small kind of shell; Ha. kauri (pl. of wri), shells; Sw. komba, molluse-shell; Ga. souko, sea-shell].

isi-Kumba (Kumbha), n. Skin, generally; hide (cp. um-Neeshana); also (N.) = um-Beko, isi-Godo [Sw. sku, cover; Lat. cutis, skin; squama, scale; Hi. chamera, skin; Gr. haimen, membrane; Ro. siwamba, skin; Ny. tiwwe, skin-mantle; Her. o-wdambu, woman's mantle; omu-korea, skin; Sw. jome, skin of fruit; Ga. diba, skin; Mal. kulil].

Kumbe (Kumbhe), adv. = mhluwumbe.

i(l)-Kumbe (Kumbhe), n. Expectation of some possible good (with diha) (C.N.).

um-Kumbe (Kumbhe), n. 5. Small kind of reddish buck, living in forests.

Kumbela (Kumhela), v. Be bowed, curved, bent out elliptically, as the legs of a bony man, or the ends of an oval-shaped thing (used in perf.).

i(l)-Kumbi (Kumbhi), n. ImBubu grass strawed together at one end so as to resemble a length of fringe, and so used for thatching huts.

i-nKumbi (Kumbhi), n. Locust = isi-Konyane.

um-Kumbi (Kumhbi), n. 5. Any long narrow trough-like thing, as a deep narrow meat-tray, pig-trough, etc. (= um-Kumbe); hence, ship (cp. isi-Kebe); a completed circle, as formed by a lot of men standing or sitting in a ring (for a semi-circle, see u(lu)-Gomele) — used with shaya or aka [Gr. kumbos, hollow; Lat. concha, shell; Hi. kauri, shell; A.S. comb, hollow; Sw. komba, to hollow; Ga. kulu, hollow].

u(lu)-Kumbi (Kumbhi), n. Water-edge, as of river or sea = u(lu)-Gn, u(lu)-Sebe [Ga. mumbilizi, river-bank; Her. omu-kuro].

isi-Kumbi (Kumbhi), n. Any low hollow between hills, whether dry or marshy (C.N.). Cp. isi-Kumhuzi.

um-Kumbi (Kumhbu), n. 5. (C.N.) = um-Kumbi.

Kumbula (Kumhula), v. Remember; recollect; call to mind, in any sense [Sw. kumbuka, remember; Her. kumbura, believe; Ga. dukirra, remember].

Ex. ungasekikumwula ukuti kanti ng'aye
orangisinyo, then I thought (or called into my mind) how it was he, who had helped me.

senglumumbula ababa, I am now filled with thoughts (remembrances) of my father, as when home-sick.

nos'angikumbule, lapo angingaseko, you will come to think of me, when I am no more.

um-Kumbulo (Khumbhulo), n. 5. Memorial, as a heap of stones (C.N.).

Kumbuza (Khumbhaza), v. Cause to remember i.e. remind a person of anything (doub. acc. or with nga of object).

Phr. angikumbusa amaliba, you remind me of graves i.e. dead bodies — said to check one talking about those who are dead.

isi-Kumbuzi (Khumbhuzi), n. Deep basin-like valley, surrounded by elevated land, and consequently generally hot and sultry (= isi-Hopoca, isi-Kopoca, isi-Gisi); also = i-nGoni.

isi-Kumbuziso (Khumbhuziso), n. Thing to cause remembrance, memorial, reminding-token.

i-nKume (s. k.), n. Centipede, of which there are several varieties.

P. nyakabutse akaumi ohwenkume, he will be gathering a fire-log with a centipede in it — said to check one from irritating a bad-tempered man whom he had better leave alone.

um-Kume (s. k.), n. 5. Person (male or female) barren, not giving birth, from impotency (cp. i-Nyumba); old rogue buffalo bull, generally going alone and very wild through having been driven off from the cows by the more powerful bulls (cp. isi-Guya); also = um-Gume.

um-Kumenge (Khumenge), n. 5. = i-nKumunkumu; certain slaty stone or shale (cp. ulta-Kote; um-Kumampofu).

um-Kumiso (Khumiso), n. 5. Roots, bark, etc., mixed with powdered waxbills (see ifiti-Ntigane, etc., and administered to cattle, goats, etc., as a tonic or condition-powder = um-Tusi; Cp. um-Itode.

Kumu, ukuti (Khumu, ukuthi), v. = kunzuza; kumuzeka.

um-Kumu (Khumu), n. 5. = um-Kumo.

Kumuka (Khumuka), v. Get taken off, come off (gen. of itself), as the rope from round a bullock’s horns, or a string that slips off a bundle; get taken out or from, come out or from (gen. of itself), as an ox from its yoke, a nail from a wall, a tooth falling from the gum, or men getting released from work. See kumula.

Ex. boza bakumuke mini? when will they get let free from work?

ns'ekumakile amasinga, he has already shed his teeth (from age, etc.).

Kumula (Khumula), v. Take off anything that enwraps or binds a thing, e.g. the rope (acc.) round a bullock’s horns, the string that binds a parcel, or the clothes that enwrap one’s body; take out or from, as a thing (acc.) so bound up or enwrapped, as the bullock from its bindings, a nail from a wall, or a person’s tooth (see kipa); take out i.e. gather, as ground-nuts (acc.), i-nDhlubu, etc.; wean, as a child (= lumula) [Her. kuture, loosen; Sw. kumua, loosen].

Ex. ikumule-pi ingulo? where is the wagon out-spanned?

bamkumula isingubo, they stripped him of his clothes.

um-Kumuladolo (Khumuladolo), n. 5. Weighty affair, important case (lit. one that loosens the knees) (C.N.).

iwumukunikum (s. k.), n. Thing of a dry, crumbling nature, easily breakable or crumbling up into small particles, as a lump of dry porridge, biscuit, dry pudding, dry soap or suet, the body of a clay pot after the outside polish has gone off, or some kinds of soft stone or shale = i-nKuzunuku, i-nKumankenke, um-Kumenge; cp. kuma; kumula.

Kumusha (Khumusha), v. Interpret (C.N. fr. Xo).

Ku'muvu, or Ku'mveni (s. k.), adv. It is (or was) afterwards.

Kumusa (Khumusa), v. Crumble or break up (trans.) into small particles (not into a mash or fine powder — see tubuza), as anything (acc.) of a dry, crumbling or easily chippable nature, e.g. a biscuit, dry clay, hard wax-candle or suet, or shaly stone = ukuti kumu; cp. kuma; ukuti tubu; i-nKumunikukum.

Kumuzeka (Khumuzeka), v. Get so crumbled or broken up, as above; be of a dry, crumbling, easily chippable nature, readily breaking up into small particles — see kumusa.

Ex. isikela lami selakumuzeka, my sickle has already got the teeth crumbled (i.e. worn or broken) off.

Kuna (Khuna), v. Be in a bad temper (at heart), in a bad humour, be in a cross surly mood (used in perf.) = kunu, kula; cp. ulta-Ku.

Kuna (s. k. — from ku with na), conj. Than, between (only in the sense of comparing things).

Ex. kuhle okwako kunokwami, yours is better than mine.
angin’ukwela kunawe naye, I am not going to make a choice between you and him.

i-nKuna (s.k.), n. Old thatch, such as is removed from an old hut; old dirt thickly covering the body of a boy who doesn’t wash (cp. i-nGwepu).

isi-Kuna (Khuna), n. Amasi-gourd when filthy with um-Kuna, as is frequently used for an infant; the amasi contained in such a vessel; a beer-pot similarly filthy with dried beer about the sides; (C.N.) = um-Qungo.

um-Kuna (Khuna), n. 5. Filth of old amasi thick on the sides of an uncleaned milk-gourd. Cp. i-nKuna.

Künca, ukuti (Khünca, ukuthi), v. = kunca.

Kunca (Khünca), v. = kuea.

i-nKundhla (s.k.), n. Any permanent isi-Kundhla q.v. that is, one which, by long use, has become fixed or appropriated to its purpose (whereas a simple isi-Kundhla might be one casually or momentarily made, being merely the place or thing itself).

isi-Kundhla (Khundhla), n. Place, as appropriated by any particular person or animal or for any particular purpose, as for sitting or resting on outside the kraal or within a hut; or for dancing upon; or for dwelling upon, as the lair of a wild-beast, or the nest of a sitting hen; or for employing oneself in, as an official employment or birth (= isi-Geamu; cp. i-n-Kundhla. See isi-Dikwe); plur. isi-nKundhla, blood which passes from a woman after childbirth.

isi-Kundhlnana (Khundhlnana), n. A child up to about eight or nine years of age — used by elders of any young person, of either sex, up to the time of marriage.

Kunga (Khunga), v. Tie hangingly on by a long string or rope, tie up or tether, as a horse to a tree (loc. after ela form), a pig by the leg when driving it, a bullock to the yoke during night, or any article or bundle when suspending it by a string from the roof (cp. bopa); hang on to, hold or stick fast to, as a boy to the rein (acc. or ku with ela form) when the bullock is running away, or a hunter following close after a pursued buck (acc.), or a person keeping fast to a friend (acc.) when travelling in an unknown locality (cp. jinga; kontsa); ‘tie up’ a child (acc.) i.e. make fast its ties of relationship by making it a present of a goat, beads, etc., on the occasion of its first visit in life, as would a man or woman to his or her grandchild, nephew or niece, or as a father or elder brother would to a child or sister (acc.) who had become an um-Ngoma, upon her first visit after initiation.

Ex. isiqbona sikunyire (or sitice kunye or sikunyelwe) ushawweni, the gourd is tied hanging to the rafter.

isikomo uyikungule ekuphemwe, uyiyikungula emutini, I have tethered the cow by the horns to a tree.

uloku engikungule (or engoke kunye, or ekungule kumi), he is always after me (with some purpose or other).

ngaloku uyikunye (or uyikungule) enkunjeni, I kept holding fast, hanging on to the rope.

Kunga (s.k.) = kungati.

Kungaba (s.k.). It may be; sometimes equivalent to ‘perhaps’.

Kungaloku (Kangalokhu) = kungati.

Kungata (Khungathu), v. Make abashed, confused with shame, as might one’s shyness (isi-nTloni) or his shameful action; make perplexed, make be at a loss as to what to do, as any serious dilemma.

Kungateka (Khungatekhu), f. Get made abashed, i.e. be abashed or confused with shame; get made perplexed i.e. be perplexed or at a loss as to what to do, as above (used in perf.).

Kungati (Khungathi). It would seem, it seems; it is as if; it looks like, it is apparently (with simple noun); sometimes equivalent to ‘about’ = sengati.

Ex. kungati injola, it appears to be a wagon.

kungati amakuku amabili, say or, apparently about, two hundred.

Kunge (s.k.). It not being; often equivalent to ‘not’.

Ex. kunge yena yebo, not he alone.

Künge, ukuti (Khünge, ukuthi), v. = kungu.

isi-Kungo (Khungo), n. Favourite spot or haunt, as of a wild-beast, or of a woman where she habitually goes to gather firewood; any certain spot, cover, or form inhabited by game and which is surrounded and beaten out by a hunting-party.

i-nKungu (s.k.), n. Mist (of the heavy, rainy kind), as common in elevated localities and in rainy weather (not the stationary morning-mists of the swamps = um-Lalamurubu; nor the light morning travelling mist = i-nKwezane) = isi-Ukukho, mist; Her. ombrnzu.

ulu-Kungwane (Khungwane), n. (C.N.) = i(li)-Hlwabusi.
isi-Kuni (Khuni), n. Partially burnt or still burning firebrand, such as one uses for conveying fire from one hut to another.

P. isikuni sibuye nokweseli, the lighted firebrand has returned with the one tending the fire — said of one who while attempting wrong, has been injured himself; the biter has been bitten; he burnt his own fingers.

u(lu)-Kuni (Khuni), n. Any handable piece or lump of wood (whether a small stick, branch, or log) already dry and suitable for firewood; plur. izi-nKuni (s.k.), firewood (generally) [Skr. guru, hard; Sw. gunu, hard; kuni, firewood; Ga. nku, firewood; Her. oru-kune, log of firewood; Nyanye. n-hut, firewood].

Ex. sevaba luki (or sevaba lukuningaromile), he has now become dried up like a piece of firewood i.e. merely skin and bones.

P. ukuvi lewakumulota, the fire-log begat ashes = he brought forth a good-for-nothing thing i.e. a worthless child.

Kunini (s.k.), adv. It is when? how long is it since?; also used to express surprise at shortness, or length, of time; hence, sometimes equivalent to 'how soon!' or 'it is ever so long, all this while'.

Ex. kunini wafika? when was it arrived?

kunini uhlezi lapo, ung'ensi 'luto, all this time (or, it is ever so long) you have been sitting here doing nothing.

Kunjalo (s.k.), adv. So; in this way; so it is.

Ex. kunjalo sunshiga kona, so (or, so it was) we left him there.

Kunjalonjalo (s.k.), adv. And so it goes on; and so it just is.

Ex. kunjalonjalo, karoni na'khulhu, and so it goes on, he won't even eat food.

Kunjie (s.k. - last syll. accentuated), adv. = kunjalo.

isi or ubu-Kunku (Khunku — gen. in plur.), n. Very short tooth, whether naturally so grown or as stumps with the top broken off = isi-Kuba; cp. i-nGorolo [Her. c-e'nuwa, stump of tooth].

Kunkula (Khukula), v. = takata.

um-Kunkuli (Khunkuli), n. 1. = um-Takuti.

i(l)-Kunkulo (Khunkulu), n. Rheumatic swelling of the joints, supposed to be caused by an um-Takuti.

N.B. For the cure of this and similar diseases, certain herbs are mixed into a big pot of boiling water. This latter is then placed close before the patient, who, in a sitting position, is covered all over, together

with the steaming pot, with a skin or woollen blanket, so that a profuse perspiration is produced. After a time he emerges from this steam-bath and is sprinkled on the bare body with other boiling water mixed with the medicinal decoction in the original pot. This process is presumably to cause violent stimulation or shock to the muscular system. The patient is finally bathed in cold water, and is said to emerge from the operation much relieved. This crude method of curing rheumatism is another example of how curiously near the Native doctors have got to a rational treatment of disease.

i-nKunkuma (s.k.), n. -- see i-Nkunkuma.

i-nKunkumana (s.k.), n. — see i-Nkunkumana.

i-nKunkunu (s.k.), n. = i-nGunununu.

Kunkuteka (Khunkutheka), v. Laugh from the throat, with the mouth closed. Cpl. hleka.
Eczema or Certain Bees-bread Certain

isi-Kupashane, n. (Kwaphasha), n. Certain marsh-plant, bearing a red-flower (= isi-Putumane); certain bush, bearing black edible berries (= isi-Kupashane, isi-Kupati).

isi-Kupkepekepe (= isi-Kupe); certain bush, bearing black edible berries (= isi-Kupashane, isi-Kupati).

isi-Kupathini, n. Certain bush (= isi-Kupashane); bees-bread (= isi-Kupati); (N) lobster, cray-fish (isi-Kupashane).

isi-Kupazana, n. Silly little fellow; bees-bread (= isi-Kupe). See Kupela.

Kupe, ukuti (Khuphe khiphwe, ukuthe), v. = kupa kane. See Kupela.

ubu-Kupekepepe (Khuphekuphe), n. Bursting energetic activity, as of people working at anything sharply, or a woman scolding about right and left; ardent, irrepressible desire.

Kupela (Kuphela), adv. Only; alone; used to express ‘besides, except’ = ukupela. See Kupela.

Ex. kahle amene awhathe, kupela, he should consent to go, that and nothing more. angina'mana, kupela lo, I have no boy, only this one.
bahambwe boke, kupela nMusi, let them all go, except Musi.

ngingakwama, kupela uma kusho ngise, I can consent, only if his father says so.

Kupeza or Kupekepepe (Khupheze), v. Kick or throw up dust or earth (ace.), as a fowl in its sand-bath or a person sweeping with an upward motion of the broom (cp. bagaza); ‘kick up a dust’ (metaphor.) i.e. be energetically active orBusy at work, or scolding about right and left, as an angry master when servants have done wrong; ‘kick off’ in no time, as a piece of work, or a pot of beer (ace.); scrapingly throw corn (ace.) with both hands into a basket, etc., held slantingly before the heap.

Kupuka (Khuphuka), v. Go up, ascend, as a person up a hill (with ku or loc.); mount up, as the sun in the heavens, a bird in the air, or a child growing; (M) get on, make progress in position or wealth = enyuka.

Phr. kasayikuza, us'ekupkepe, he will no longer die, he has already come up (i.e. ceased to go down to the grave) = he has rallied back, after a crisis.

umfazi us'ekupkepe ebelebohu, the wife has already come up out of the water (or impregnation i.e. has conceived, as appearing from physical evidence).

Kupula (Khuphula), v. Make a person or thing (ace.) go up or ascend; hence, bring, send, or take up, as up to an elevated position, hill, etc.; bring up clouds or mist (ace.), as the weather (i-zulu).

i-nKupulana (Kuphulana), n. Certain herb, used as an emetic.

Kupuluka (Khuphuluka), v. Get brought or drawn up out of, as below; get brought to light or discovered; get picked out or selected; get raised or lifted up.

Kupulula (Khuphula), v. Bring or draw up out of, raise or lift up out of, as grain (ace.) from a pit, a goat from a hole, or an article from the bottom of a box; take out largely, excessively, as a child digging his spoon deeply into
the porridge; bring to light, discover, as anything (acc.) that has been lost or got hidden; pick out, select, as one article (acc.) among many (= engula); lift up, raise up, as the edge of a mat or stone (acc.) to see what is beneath = kulfilla-za, ukuti kulfillu, qubukula, vubukula.

Kúpolulu, ukuti (Khúphulu, ukuthi), v. = kulfillu.

Kulfilluza (Khuphuluza), v. = kulfillu.

Kuqala (s.k.), adv. First; to begin with, first of all; formerly; long ago; in former times. See qala.

Kulfilluza (Khquluzi), v. Finish clean off, clear off, as food (acc.) in a dish, goods in a store, or meals in a field = ukuti kuquluzi.

Kuíluluzi, ukuti (Khuíluzi, ukuthi), v. = kulfilluza.

Kúrra (Khúrra), v. Finish off, make an end of, as an umtakati of people, cattle of meals, etc. = kurraza.

Kúrra, ukuti (Khùrra, ukuthi), v. = kurraza.

Kurraza (Khurraza), v. = kurru.

Kúsasa (s.k.), adv. In the morning (i.e. till about breakfast time — see i-Mini); this morning; to-morrow morning; to-morrow (generally). See sa; ekuseni; u(lu)-Viri; ukuti mvi; u(lu)-Kwekwi.

Kúshushu, ukuti (Khúshushu, ukuthi), v. Rise from sleep very quickly or very early (i.e. whether very early in the morning, or very quickly when called at any time) = ukuti kwapu; ep. ukuti kwi. Ex. uquhulwe ukuti kushushu kusasa, I want to rise very early to-morrow morning = uquhulwe ukuti kwi.

Kúshu kúshu, ukuti (Khúshu khûshu, ukuthi), v. = kushushu.

Kushuzu (Khushuzu), v. Shuffle, move restlessly about, as one asleep or with the feet (with nga).

Isí-Kushwa (Khushwa), n. One expelled from home, or rejected by the girls (lit. one cast out).

Kushhwa (s.k.), adv. In the evening (i.e. from after sundown to Native bed-time: about nine o'clock); last evening; this evening. See hluva; pezolo.

Ex. singama kushhwa, siphume kushhla, we enter (the evening school) when it's just getting dark and come out in the evening (i.e. when the early darkness has fairly set in).

(i-li)-Kusu (Khusa), n. = (i-li)-Tebe.

Um-Kusu (Khuso), n. &. Cooked meat put by for eating cold; a stupid or silly person (i. isi-Tuta).

Kuta (Khutha), v. Become mouldy or mildewed, as grain, boots, etc., in a damp place (used in perf.); be in a bad humour, in a cross, morose mood (= kuna, used in perf.) = kunta [Sw. ukwuyu, mould].

Isí-Kuta (Khutha), n. Mouldiness, mildew.

Kútakuta (Khuthakhutha), v. Do anything (acc.) in a lonely manner or solitary place, as when sitting or eating by oneself; hoening a field or brewing beer (acc.) all alone, or attacking a person (acc.) while in solitude.

Ex. ukukutakuta-lana yena endhlini? what are you doing all alone here in the hut?

Yakutakutene umfana entle, she was taken or fallen upon by a boy while all alone on the veld.

Kutakuteka (Khuthakhutheka), v. Get taken, made to do, etc., all alone, in loneliness, etc.

Kuta (Khutha), v. Be diligent, industrious, assiduous, at any work or occupation (used in perf.); become stiff, firm, as the kind of a calabash when becoming a 'shell', or as the face of a person that has lost the softness of youth and become hard from age (used in perf.) [Her. e-pupa, industriousness].

Ex. ukutele to'mfana ensembexini vake (ukutele ensembixi vake), this boy is diligent, assiduous, at his work.

Isí-Kutali (Khuthali), n. Diligent person, one habitually industrious. Cp. isi-Pepa.

Kutangi (Khuthangi), adv. Day before yesterday (see i-Zolo); kutangi kwakutangyi, three days ago. Cp. ngomhlo-nyenge.

Kutanisa (Khuthanisa), v. = hutanisa.

Kutaza or Kutazela (Khuthazela), v. Do with firm determination, unflagging perseverance, thorough earnestness, etc., as when doing something unpleasant but necessary, or when continuing patiently under difficulty (used in perf.) = qinisela; cp. pikelela.

Ex. ukutaza, saxa sofika, we went on with determined resolution (even though quite exhausted), till at last we got there.

Kutelana (Khuthelana), v. = futelana.

Kútu, ukuti (ukuthi; s.k.; s.t.), v. Be still, without a breath, as the air, or people sitting quiet as mice; be without a breath of air, close, sultry, as in a full room, or outside on a sultry day. See isí-Kuta.

(i-li)-Kutu (Khuthu), n. (C.N.) = um-Kusu.

(i-li) or u(lu)-Kutu (Khuthu), n. Bad humour, bad-tempered mood, state of mo-
Express

KU

child
check
op.
person
KU
any
(C.N.)
hence,
(C.N.)
kuta.

ama-Kutuza
i(li)-Kuwu
isi-Kutwane
Kuyilapo
Kutumala
isi-Kutu

Ex. unokuthi, kanebilibile, he is out of humour to-day, he is not in comfortable spirits.

isi-Kutu (s. k.; s.t.), n. Closeness of atmosphere, without a breath of air; as in a full room at night; strininess, oppressiveness of atmosphere without, as on a hot, muggy day (= isi-Kudumezi).

Kutula (Khuthula), v. Get, obtain, earn or win largely and easily, i.e. in unusual quantity or something of unusual value, as money (acc.) by one's work, corn from one's field, a new hut to live in, etc. = titliza, kutulua; cp. mponya.

Kutuluza (Khuthuluza), v. = kutula.

Kutumala (Khuthumala), v. (C.N.) = tu-
dumala.

ama-Kutuza (Khuthuza; no sing.), n. Rotten mealies, etc., from the very bottom of the pit or adhering to the sides and of no use. Cp. utu-Pata.

isi-Kutwane (s. k.; s.t.), n. Variety of pumpkin having a mottled green and white rind and very much liked. Cp. (i(li)-Hobosha.

i(li)-Kuwu (Khuwu), n. (C.N.) = i(li)-Ki-
wane.

um-Kuwu (Khuwu), n. 5. (C.N.) = um-Ki-
wane.

isi or um-Kuwuboya (Khwendwana), n. 5. (C.N.) = isi-Kukuboya.

Kuxu, ukuti (Khuxu, ukuthi), v. = kuxula; kuxiza.

Kuxula (Khuxula), v. Pour or sit out dish-
wise, i.e. not by taking out by hand or ladle, but by tilting up the vessel so that the contents run out bodily, as por-
ridge (acc.) from a pot, or mealies from a basket = ukuti kuxu.

isi-Kuxungu (Khuxungu), n. Big lump or mass of anything, as a large lump of meat (= isi-Boma), or a great swelling as of the knees, neck-glands, etc.; (C.N.) pain or uneasiness in the stomach from indigestion.

Kuxuza (Khuxuza), v. = kuxuza.

Kuyilapo (Khuyilapho), adv. Then it was; it was then when.

Ex. kuyilapo siqal'ukubono, it was then that we began to see (or understand).

Kuyitö, Kuyiloku (Khuyilokhu), etc. = yitö.

Kuza (Khuzo), v. Express surprise (in a disapproving, disbelieving sense); hence, give vent to one's astonishment at the

action (acc.) or speech of a person e.g. by exclaiming howu! (cp. babaza); express one's disapproving astonishment to such a person (acc.) concerning his speech or action; hence, reprove, chide, correct, check, as a child (acc.) doing wrong, or a person talking falsely (cp. telisa); express sentiments of pain and surprise at the death of a person (acc.), as one does when paying a visit of con-
dolence to his relatives after the decease; cry out loudly and suddenly at anything, as though something had gone wrong, as when a bull breaks out bellowing (= konja) upon seeing another, or a cow crying vigorously for its young calf (= kalime), or a dog setting off barking (= konkota) at a passer-by; shout about loudly at, giving directions, calling to order, etc., as a captain at his troop (acc.) or an overseer to his gang; puff, as a puff-adder; do surprisingly — hence, be astonishingly or unusually hot, as the sun; make up an unusual number of anything (acc.) or in an unusual time; give a person (acc.) an unusual quantity, etc., of anything (with nga).

Ex. ukusa-ni? what do you express astonishment at, what are you saying howu? at?

bakuz'umhlola, they expressed their utter astonishment (at something wrong that had been done).

likutile wamku ibanga, it has been unusually hot to-day.

kade sige 'kukusa uMaduna, we have just been to express our surprise for Maduna (i.e. about his death) — the Native equivalent to expressing one's condolence with his relatives.

nyikuzo uyezimbi, he has done her (his sweetheart) an astonishing thing with (a whole) ten (i.e. has paid up the number at once).

umbungu umhlele, inali yakwana umu-
shumi umabili, the whiteman has paid him, the money making up the surprising sum of twenty shillings.

uka-x-kuswa, to check oneself, hold oneself in check or restraint, as from talking excitedly or drinking excessively.

Phr. umsindu nkuxa imihla, the noise made the roof shake.

isi-Kuza (Khuzo), n. Memial of the chief engaged to herd the cattle, guard the fields from birds, etc.; sometimes applied to any menial or dependant living in a wealthy man's kraal.

um-Kuze (Khuzo), n. 5. One of a certain regiment formed by Mpande after the isizanyu in order to supplement the i-nDabakawombe. See ama-Pela.
Kuzu, ukuti (Khuzu, ukuthi), v. = kuzuka; kuzula; ukuti quzu.

Kuzuka (Khuzuka), v. = quzuka; (C.N.) get enlarged, as the belly. (= kuhluka, kumuka).

Kuzukwana (s.k.), adv. (C.N.) = mzukwana.

Kuzula (Khuzula), v. = quzula; (C.N.) make large; produce so as to be large, as pumpkins.

i-nKuzunkuzu (s.k.), n. Any crisp, crumbling thing, easily broken up or disintegrated, as a piece of biscuit or soft sandy stone = i-nKumunkuma; cp. i-nPqoompoqo; kuzuka.

i-nKuzwa (s.k.), n. Certain strong-smelling shrub, growing by rivers and used as amaka = um-Kuziea.

um-Kuzwa (Khuzwa), n. 5. = i-nKuzwa.

Kwa (s.k.), prep. At, from, etc., a certain person's kraal, tribe, or country = ka.

Ex. kva'Mkonto, Mkonto's kraal, at Mkonto's kraal.

kwa'Zulu, in Zulu's country, Zululand; sometimes used to express, 'the old days' (= kusekwa'Zulu) when the land still belonged to the Zulus and the whiteman had not yet come.

eudhlini kwa'Magidi (or euDhlini yakwa'Magidi), in, to, or from Magidi's hut — where Magidi may be either the kraal-owner, or a particular one of his wives.

ku'oMagidi (or ko'Magidi), at, to, or from Magidi's — in this case the thought refers to the people or inhabitants of the kraal collectively.

i(i)-Kwa (Khwa), n. = u(lu)-Sendo.

Ex. kaseko enakwemeni — see u(lu)-Sendo.

i-i-Kwa (Khwa), n. Certain veldt-plant with a red, umbellate flower and used as umintino.

umu-Kwa (Kkwa), n. 5. Native knife shaped like a broad assegai-blade and used by women for domestic purposes (= isithee, um-Hebe); something still remaining to be done in an unfinished thing, as a certain point of a shield still to be cut even, a word still to be expressed, or left out in one's evidence, or a light disparity existing between two things very nearly equal or alike (cp. isi-Gree); sometimes applied to an 'unfinished', imperfectly reported piece of news, a rumour (gen. in diminutive um-Kwana, um-Kwanyana); bearing down pains of child-birth (= um-Siko).

Ex. oshiye umakwe laqa, you have left a bit unfinished here.

walanda. Lodwa kwaala umakwe, he related (the affair), but there remained something unfinished i.e. left out.

nyike uyashaywa unakwana, kunyati kutwa, I got to be wafted against (i.e. to hear) a bit of a report, an imperfect piece of news, that apparently it is said, etc.

Kwa'Ba (Kwa'Bha — last syll. accentuated), n. In the flat, broadly open land, where everything is plainly visible for a long distance, as on a great plain. See ukuti ba.

i(li)-Kwababa (Khwababa), n. Amasi of a strange kraal i.e. one in which a person does not eat, according to Native custom — the word expresses contempt for such amasi.

Ex. umangibonilele ngkwababa lakini, don't get belching out at me with the sinking-amasi of (your) strange kraals.

N.B. According to Native custom, a person may eat amasi only in any kraal of his father's clan, or of his mother's (focamzalayo), of his father's mother's, and of his mother's mother's; also, if a female, in the kraal into which she marries; all other amasi is i-kwaba and is abstained from.

(u(lu))-Kwabalate (Khwabalathe), n. = u(lu)-Pekepa.

Kwabo (s.k.), n. His or her hut; in, to, or from his or her hut (i.e. the one belonging to his or her mother). Cp. kwake.

Kwaca, ukuti (Khwaca, ukuthi), v. = kwaca.

Kwaca (Khwaca), v. = kwaca.

Kwa'dedangandhlae (s.k.), n. — see u-Dedangandhlae.

Kwahla (Khwahla), v. Tuck in under, as a Coolie the loin-cloth (acc.) between the legs (== kwaza, kwintsha, kwieca); 'slush' in i.e. eat, any soft pappy food (acc.), as amasi, squash, porridge, etc. (== twahla).

um-Kwahla (Khwahla), n. 5. Woman's kilt or man's after-cover when dry and stiff, making the harsh rustling sound kwahla; (C.N.) pl. imi-Kwahla, skin-covering of um-Situ.

Kwahla kwahla, ukuti (Khwahla khwahla, ukuthi), v. = kwahla; ukuti twahla.

Kwahlaza (Khwahlaza), v. Make a harsh rustle or flapping noise, as a woman's kilt or a man's after-cover when dry and stiff = twahlaza.

Kwahlazelana (Khwahlazelana), v. Go along making such a noise as above = twahlazelana.

Kwake (Kwakhe), n. His or her hut; in, to, or from his or her hut. Cp. kwabo.
KWA

Ex. mi! kuyise kweke (or endhlini kweke, or endhlini yakweke). here! take it to her hut.

Kwako (Kwakho), n. Thy hut; in, to, or from thy hut — see above.

Kwakuyilapo (Kwakuyilapho), a.d.v. Then it was; it was then when.

i-il-Kwakwa (Khewukhwa), n. = i-il-Gwagwa.

i-nKwakwa (s.k.), n. Large reddish-brown non-venomous snake, sometimes regarded as an i-dhlizi = u-Bulube, i-nKwana.

um-Kwakwa (s.k.), n. 5. Certain tree growing in the coast bush.

Kwalakaqa, ukuti (Khwalakaqa, ukuthi), v. = kwalakaqa; kwalakaqeka; ukuti gwa-lakaqa.

Kwalakaqa (Khwalakaqa), v. Throw or hurl at a thing (acc.) ineffectually or with a miss, as when one throws a stone (with nga) at a dog, or hurls an assegai at a buck without hitting it; utterly astonish a person (acc. = shaqa) = gwelakaqa.

isi-Kwalakaqa (Khwalakaqa; sometimes s.k.), n. Sturdy, powerfully-built man.

Kwalakaqeka (Khwalakaqeka), v. Get so thrown at ineffectually, as above; get utterly astonished — see kwelakaqa.

isi-Kwalakwala (Khwalakhwala), n. Hard, dried-up thing, as um-Buqanga when cold; sick person, ‘dried-up,’ without body or heart; hard, puzzling matter (= i-Nkengi); (C.N.) anything stout, strong, as a stick.

i-nKwali (s.k.; no plur.), n. Chaps, chapped skin, as on the hands or feet, caused by cold weather (cp. i-il-Ntsenate; um-Kene; i-nBulubwane; (with plur.) red-necked partridge (Pternistes radicollis; / cp. i-nTendele)[Sw. Bo. kwale, partridge; Ga. ukwali].
P. awk’ukwali epandela enge, there’s no partridge that scratches for another = each one must look out for himself.

isi-Kwali (Kwali), n. Certain shrubby climbing plant (Vigna triloba) bearing a flower resembling a sweet-pea, and of which there are three kinds, one with edible tubers, the other two (= u-Vuma) non-edible and used as emetics.

i-nKwalibomvana (s.k.), n. A short, light-complexioned young-man; certain veld-plant, bearing black edible berries.

i-nKwalitwete (s.k.; s.t.), n. (C.N.) = i-nKwali.

Kwalói, Kwaloku (Kwalokhu), Kwalokuhle, etc. = kwayilo.

Kwa’Luncwe (s.k.), n. = Kwa’Ntlongasibi. See u-Luncwe.

isi-Kwama (Khwama), n. Pouch made of a cow’s bladder and used for carrying the snuff-box in (= i-il-Kuku, i-il-KiKi); hence, any small bag, purse, pocket and the like; also = i-Nkengi.

i-il-Kwamalala (Khwamalala), n. = i-il-Jahu.

isi-Kwambici (Khwambhici), n. = i-Nkengi.

Kwa’Mamengalalwa (s.k.), n. There where one shouts ‘oh! mother! I am lost!’ — i.e. far far away = ema-Jungunjwini.

Kwami (s.k.), n. My hut; in, to, or from my hut. See kwake.

Kwangaloku (Kwangaloku) = kwangatia.

Kwangati (Kwangathi), past tense of kungati q. v.

i-il-Kwangi (Khwangi), n. Young steer (C. N. fr. Xo.).

um-Kwängu (Khwanghum), n. 5. Certain forest tree, whose pungent bark is used as snuff for headache, as an anti-i-mButelo, and as a remedy for lung-sickness in cattle.

i-il-Kwängkwangwi (Khwangkwangwengu; sometimes in plur.), n. Gaudy, attractive thing, as finery in dress = i-il-Kwängkwengwengu, ama-Kwaziwazi, ama-Kwazikezi.

i-nKwangwa or Kwangwana (s.k.), n. Small supply of food, such as one may have in time of famine.

ubu-nKwangwa (s.k.), n. Smallness or scarcity of food in time of famine.

Ex. sidhla ubunkwagwa, we are on small rations.

i-il-Kwani (Khwani — no plur.), n. Kind of bulrush, used for thatching and mat-making (cp. i-il-Buma); one of the last regiment of girls formed by Dingane, and next before the i-nKhelela.

um-Kwani (Khwani), n. 5. Leaf of the millet, mavelo, or inf. plant. (cp. i-il-Kasti; i-il-Qabi.

Kwani (s.k.), a.d.v. past tense of kuniniq. v.

i-nKwanka (s.k.), n. — see i-Nkwanika.

i-nKwankwankwa (s.k.), n. — see i-Nkwankwankwa.

Kwantabala (Kwantabala), v. Be or look depressed, gloomy, out of sorts, as a person feeling miuwel or saddened about something (used in perf.).

Kwa’Ntlongasibi (s.k.), n. — see u-Ntlongasibi.

Kwantshabula (Kwantshabula), v. = du-nitsula.
Kwântshu, ukuti (Khwântshu, ukuthi), v. = ukuti dantsu.

i-nKwântshu (s.k.; s.t.), n. Cramp or contraction of muscles in the leg or hand; numbness of those members, as when they have 'gone to sleep' from being long in a contracted position.

isi-Kwântshu (Khwântshu), n. Any thick thing i.e. of firm consistency, as porridge, amasi, or other thing usually semi-fluid = isi-Gwamba.

Kwantshula (Khwântshu), v. = dantsula.

Kwantu, ukuti (Khwântu, ukuthi), v. Give a very small quantity, a mere 'handful' of anything (with nga) to a person (acc).

Kwânya (Khwânya), v. = kotoza.

um-Kwânyo (Khwânyo), n. s. = um-Kotozo.

i(li)-Kwâpa (Khwâpha), n. Armpit; place beneath the shoulder of a beast on either side; (gen. in plur.) supplies of any kind, as food, wares for sale, etc., put away for any particular purpose, not for present transaction or use (as below) [Sw. kwâpa, armpit; Reg. kwâa; Ga. nkâwa; Her. oku-apa; Bo. gwâha].

Ex. wasishayela amakwâpa, he brought out for us of his private or reserved stock (may-be as a favour, the ordinary supply having being finished).

Phr. induna yamfaka ekwâpeni, the headman put him under his arm i.e. took him under his protection.

yâmpakamisela ikwâpa, he (the headman) raised up his arm (or armpit) for him, i.e. let him be seen, gave him up, betrayed his hiding-place (as to those who were in pursuit of him).

i-nKwâpa (Kwâpha), n. Pit, or part of an animal below the flank, between the inner hind-leg and the belly. Cp. i(li)-Kwâpa.

Kwâpu, ukuti (Khwâphu, ukuthi), v. = ukuti kusshuhu.

Kwâsha, ukuti (Khwâsha, ukuthi), v. = kwâshaza.

Kwashaza (Khwâshaza), v. Make a rustling noise, as a person stirring on the floor, going through the grass, or a piece of paper blowing about = hashaza.

Kwâta, ukuti (Khwâtha, ukuthi), v. Say a word, open the mouth (gen. in neg. = ukuti ukhu).

Ex. rabonengi eti kwâta, he didn't say a word.

Kwâta (s.k.; s.t.), v. Be put out, out of temper, angry (used in perf.).

i(li)-Kwâta (Khwâtha), n. = i(li)-Cebo (this word was generally used in Zululand by men and women during Cetshwayo's reign in order to hlonipa the king's name; it has already fallen into disuse).

Kwâtalala, ukuti (Khwâthalala, ukuthi), v. Be hushed or stillled, as when the wind, noise, or pain ceases for a time; lie spread out broadly, in a great sheet-like mass, as a large field, or a great flock of sheep on a hillside. Cp. ukuti cwallalala.

Kwâtalala (Khwâthalala), v. = ukuti kwalalala.

u(–)–Kwâtalala (Khwâthalala), n. Thing spread broadly out, a great sheet-like mass, as above.

Kwâza (Khwâthaza), v. Search or seek for, look about for, as anything (acc.) one has need of = funa.

i-nKwântshu (s.k.; s.t.), n. = i-nKwântshu.

u(–)–Kwâtu (Khwâthu), n. Oyster; cockle, or similar shell-fish (N.).

Kwâxa, ukuti (Khwâxa, ukuthi), v. = kwâxa.

Kwâxa or Kwâxela (Khwâwa), v. Tuck in or under, as a blanket (acc.) under the bed, one's legs beneath a horse's belly when riding, or the loin-cloth between the legs as a coolie (= kwâhla, kwântsha, kwâxela); raise or jerk a carried infant (acc.) higher up on the back.

um-Kwâxukwâxu (Khwâxukhâxu), n. s. Long, hanging thing of a soft moist nature such as makes a 'slapping' noise when thrown about, as a woman's breast, cow's teat, long well-greased isi-dwâba or i-beshu = um-Twâxutwâxu.

Kwâxula (Khwâxula), v. = baxâbula.

Kwâxuza (Khwâxuza), v. Slap about i.e. make a slapping noise, as above = twâxuza.

Kwâxuzela (Khwâxuzela), v. Go along with a 'slapping about' of the isi-dwâba, i-beshu, breasts, etc., as above = twâxuzela.

Kwâyilô, Kâyiloku (Kwâyilokhu), etc. Past tense of Yilô, Yiloku, etc.

isi-Kwâyimba (Khâyimbha), n. = isi-Hwâbadiya.

i-nKwâzi (s.k.), n. White-headed Sea Eagle (Haliastur vocifer); also = i-nKwâzo.

um-Kwâzi (Khâazi; sometimes in plur.), n. 5. Red streak or streaks, red streakiness, as formed by the rays of a rising or setting sun, or as exhibited in the long horizontal layers of golden stratified clouds (not a simply reddened sky); redness or blood-shot appearance of an inflamed eye.
ama or imi-Kwázikwazi (Kwázikhwazi — no sing.), n. = i(l)i-Kwángukwangu.

um-Kwe (Khwe), n. 1. Wife’s father (C.N. — such in Zululand being called um-Kwe-
kazi, or simply n-Baba) [Sw. Bo. mkwe, father-in-law; Her. omu-kwe; Xo. um-
kwe, brother-in-law].

i(li) or ubu-Kwe (Khwe), n. Wife’s father’s kraal or people — used in loc. by married
man (with lamoi or bami) and by his brothers and sisters (with lato or betu) —
the wife or her sisters referring to the husband’s kraal or people or owami or
umKwenyana = ubu-Landu [Sw. Bo. mkwe, father-in-law; Her. omu-kwe].

Phr. kaseko emakweni — see u(lu)-Sendo.

Kweba (Khwebu), v. Gather amabele (acc.)
for urgent present use and before it is
ripe, as during a time of scarcity; some-
times also used of mealies gathered under
the same circumstances. Cp. fula; vuna.

i-nKwebana (s. k. — no plur.), n. Boy or
boys of any particular kraal or place,
between the ages of about five and
twelve, i.e. until old enough to become
an u(lu)-Dibi q.v. See um-Timbana.

Kwebeza (Khwebeza), v. Draw in the body,
draw it together, as a person when tick-
led or hurt, or when gathering it together
from cold.

i(li)-Kwebeza (Khwebeza), n. Any ticklish
spot on the body.

ubu-Kwebezanu (Khwebezanu), n. Small
shrub, bearing tiny edible berries; thing
of a light crimson-red colour.

Kwëbu, ukuti (Khëbu, ukuthi), v. = kwe-
buka; kwebula.

isi-Kwëbu (Khwebu), n. Ear, mostly of
mealies (cp. isi-Qwanyana), less freq. of
amabele and the like; person or thing
all by itself or alone, as a man with
a wife, a wife without a child, or a vessel
placed alone [Reg. kiombera, maize-cob;
Chw. se-gwere].

Ex. ngosiya lapa, sig’isikwebu, I left
it (my snuff-box) here, alone by itself
(not in among other things).

Kwebuka (Khwebuka), v. Rebound, spring
or fly back, as a bent branch or a
spring; go back on one’s word or
promise; get stripped off by being torn
back, as below; get taken out or away,
as one man from among others; make
off, as a person by a side-path or away
from those he is with. Cp. pekuka;
gwabuka.

Kwebula (Khwebula), v. Let or make
rebound or fly back, as one might a
bent stick (acc.) or a spring; make a
person (acc.) go back on his word or
promise; strip off by tearing back, as
a mealie-cob (acc.) from the stalk, palm-
leaflets from the stem etc.; take out or
from, ‘pluck’ out, as one person (acc.)
from among a company. Cp. pekula;
gwabula.

Kwec (Khweca), v. Draw; or bend in,
as a child the stomach (acc.) when
showing its hunger, or a person the
side when being tickled (cp. kwesha);
be bent or curved in, as a bow (used
in perf.); finish off an isi-Kwece or
what remains at the bottom of a pipe
or smoking-horn (acc.), a pot of beer,
dish of food, etc.

isi-Kwec (Khwece), n. Thing drawn or
curved inwards — hence, person with a
very prominent chest (= isi-Gaga), a
curved bone face-scraper (= u(lu)-Bu-
mbo); what remains still to be cleared
off after the main portion has been
taken, as at the bottom of a pipe, a pot
of beer, or a dish of food (cp. isi-Koce).

isi-Kwehle (Khwehle), n. Natal Bush Par-
tride (Francolinus Natalensis).

Kwehlela (Khwehlela), v. = kohlela.

Phr. sekubheli isiwekhlela kw'Bani, the
expectoration already remains (stuck in
the throat) with So-and-so i.e. he is all
but dead, in his last agony. Cp. layela.

isi-Kwehlela (Khwehlela), n. = isi-Kohlela.

um-Kwekazi (Khwekazi), n. 1. One’s wife’s
mother, and sometimes applied also to
her father (see um-Kwe); hence, mother-
in-law, or father-in-law. Cp. u-Mame-
zala.

u(lu)-Kwekwe (Khwekwe), n. = u(lu)-Twayi.

Kwela (Khwele), v. Climb, climb up, as
up a tree or hill (acc. or loc.), mount,
mount up upon, as man upon a horse
(with ku, loc. or pezi), or upon any
high place; mount i.e. get upon or
cover with the body, as one boy clamber-
ing upon another (with pezi or ku), a
dog leaping up at its master, or a per-
son trying to get the better of another
by talk or action; cover, as the animal
the female (acc. — cp. zeka; beba); per-
sistently be at a person (acc.) or at some
thing, be always at it (in a good or
bad sense); hence, harass; pester, con-
tinually annoy, as a person (acc.) by
always giving him the same disagreeable
food (with nga), constant irritating talk
or trickery, or as a bad tooth or other
pain its owner; or peg away at, work
away at, wrestle with, as any trouble-
some work (acc.) or study [Sw. kwea,
climb; Bo. Ya. kwela; Sen. kwira].
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Ex. ngimukhe isuku, eswela, abe'setanda ukukwela phu kwami, I give him hospitality when in want, and now he wishes to dominate over me. 

sibingikwelile iwinge, my tooth was afflicting me. 

ngiyikwela ikanda (isisu, etc.), I am being troubled by my head (stomach, etc.) i.e. I have a headache, am unwell in the stomach, etc. 

dake sikwelile simulongy lezi, it is ever so long we have been fighting with these road-cuttings. 

wayi'kwele ehashini, he was mounted upon, i.e. was riding, a horse. 

Phr. sakwela nyokwawela, we climbed the hill over it, i.e. at a brisk pace or with full long steps. 

wasinze wamikwelile ngunyesa, he just turned upon me without any reason, quite unprovoked. 

ukwela yamangula ye yena, he persists from sheer obstinacy, goes on his own course through stubbornness, as a person who after being corrected, still continues in his erroneous course. 

wamakwesisa umangushwayana onke (or umvula yokwe umifunda nemifudhlanwa), he raised him up on all the hillocks (or he carried him over all the rivers and streams) i.e. he raised him, or abused him, right and left, with every term of praise or abuse. 

Kwelana (Khwelana), v. Have a tussle or wrestle with one another (actually or metaphor). Cp. ukuti nkankanana. 

Ex. kusimve ukukwelane umsindo, lopo beti buyabukhulwa, it is just a striving together of mobe (to see which will get above the other), when they start talking. 

(i)i-Kwele (Khwele), n. Shril whistle, as made by a boy (holding the under-lip, etc.) when whistling for his dog, or to the cattle when milking (used with shaya, hlaba, beta, hbohla) = (i)i-Kwelo; cp. um-Lozi. 

N.B. When the boy whistles, he says eigo roo-oo! (supposed to represent the sound he makes). 

isi or ubu-Kwele (Khwele), n. Jealousy between the wives in any kraal (mainly over their common husband); sometimes used generally for any jealousy of a similar kind, as of a selfish child who wants all the food for himself. 

isi-Kwelakeqa (Khwelakeqa), n. Heavy drinker (not drunkard), or snuff-taker; also isi-Gwene. Cp. i-n?seli. 

i-nKwelambe (Kwelambe), n. One of a certain band of isicodhlo girls of Cetshwayo formed by him after the ama-Tontsi and said to have been taught the use of the gun. Cp. i(i)-Duka. 

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i-nKweletsheni (s. k.; s. t.), n. Rock thrush (Monticola rupestris). 

Kweleza (Khweleza), v. Be jealous with isi-Kwele. 

(i)i-Kwelo (Khwelelo), n. = isi(i)-Kwele. 

i-nKwelo (s. k.), n. = isi(i)-Kwele; also water-beetle or dystericus (= i-mFundamakwelile); spirit of domineering contentiousness, always seeking to be at somebody. 

Ex. nyamelaya inkwelo, you are making or encouraging him to be contentious or domineering with others. 

Phr. ivikumi sakhe zimbili, zifuna vizitumi zizemandele, his tongues are two, like the shadows of the water-beetle — said of a lying, deceptive talker. 

isi-Kwelo (Khwelelo), n. Cause or origin of any occurrence, dispute (= isi-Susa); (also um-Kwelo) thing for climbing up by, hence, scaffolding erected round a hut when building, a ladder, steps, etc. See kwela. 

(i)i-Kwembe (Khwembe), n. A crookedness, poky bend, bandiness, as in a wattle-stick, a man's bandy-legs, etc.; hence applied adjectively (often in plur.) to such a stick, legs, etc. themselves. Cp. i(i)-Kwembeza. 

isi-Kwembe (Khwembe), n. Large headed is-Agila or club, used for hunting small game; person with bandy legs or crooked arms (= isi-Gwembe); (N.) limpet or limpet-shell; (C.N. — also ulu-Kwembe) scab, in dogs, goats, etc. (= u-Gwembe). 

u(i)-Kwembe (Khwembe), n. (C.N.) — see isi-Kwembe. 

(i)i-Kwembeza (Khwembeza — mostly in plur.), n. Bandy leg, crooked or bent arm = isi(i)-Gwene, isi(i)-Gwegwe, isi(i)-Kwembe. 

isi-Kwembeza (Khwembeza), n. Person with bandy legs or crooked arms, as above; such leg or arm = isi-Gwembe, isi-Gwene. 

Kwenca (Khwenca), v. = kwengeya. 

(i)i-Kwence (Khwence), n. = isi(i)-Gwence. 

Kwenceza (Khwenzeza), v. = gwenzeza. 

(i)i or u(i)-Kwenco (Khwenco), n. = isi(i)-Kwenge. 

i-nKwendemana (s. k.), n. Unsociable disposition showing itself in excessive reticence or lack of communicativeness, as when one brother doesn't acquaint another of his doings, etc. 

isi-Kwenetu (s. k.; s. t.), n. Money loaned or borrowed; ngesi-Kwenetu, on credit [D. skuld, debt].
Kwe ngca (Kh weng ca), v. Bind down thatch (acc.) outside a Native hut (acc.) by means of ama-Kwenqeko (v. du zu); (C.N.) be rascal ( = rir u n). 

isi-Kwen gci (Kh w e ng ei), n. Rascal (C.N.). 
i(li) or ul(u)-Kwengo (Khwengeco), n. Short plant stick sharpened at each end and fixed like a bow into the thatch of a Native hut in order to hold it firm. See kwenyeco. 
i(li)-Kwengukwen g u (Kh we n g ukhwe ng u), n. = i(li)-Kwengukwen gu. 
i-nKwenkwezi (s. k.; s. t.), n. Certain conspicuous star (the α of the constellation Argo) appearing in the south-east in the early mornings of July and preceding the appearance of the Pleiades (see isi-Limela). 
i-nKwenjane (s. k.), n. (C.N.) = i-nKonjane. 

ama-Kw enqekwenq e (Khwenqekwenq e — no sing.), n. Turned-up eyes showing only the white of the ball below. See isi-Hlan yu.

Kwenq eza (Khwenqeza), v. Turn or roll the eyes (acc.) upwards so as to show only the white of the ball below, as Native men often do when eating the head of a slaughtered ox — see above. 
i-nKwentelek a (s. k.; s. t.), n. A labour-tout; Native or Natives (collect.) collected by such for anywork (N). 

Kw en t u, ukuti (Khw e nt u, ukuthi), v. = ukuti gwengu. 
i(li)-Kw ent u (Kh w en t u), n. One who goes back on his word or promise, or denies a statement previously made; member of a certain section of the i-nDhlung ywe regiment. 

Kwen tula (Khwen tula), v. = gwengu la. 
i(li)-Kw entula (Khwen tula), n. = i(li)-Kwent u. 

um-Kw en ya or Kwen yana (Khwen ya), n.1. Term applied by any member of a wife's family (the father and mothers using wam i; the others we tu) to any member of her husband's family, though more especially to the husband himself; hence, son-in-law; brother or sister-in-law. Cp. um-Landa; u-Malokazana [Sw. m k w e, son-in-law]. 

isi-Kw e pa (Khwe p a), n. Branch of any kind of palm (= um-Kwepa, isi-Bembe); plur. izi-Kwepa, power or strength, as to lift a heavy weight. 

um-Kwepa (Khwe ph a), n.5. White meat on each side of the breast of a bird or fowl (with plur.); also = isi-Kwepa. 

Kw esha (Khw e sha), v. Draw or bend inward; be drawn or bent inwards, as a person bending his side when tickled, or to allow someone to pass, or a hut where the framework has got bulged inwards, or a square thing like a mat with one of its sides curving or tapering inwards (used in perf.) = ukut i kw esha; cp. kweca; i-nKwesha. 

Ex. intombi ka'limi ikheshele. So-and-so's daughter is drawn inward i.e. has no but- 

Kweshe, ukuti (Khweshe, ukuthi), v. = kwe 

Kw eshe, u. Front or palm of the hand (from being bent in at the middle); a handful, of anything = u- 

Kweshe, s. k., n. Thing drawn or bent inward at the side, as a person with a foot bent or turned inwards, a square thing with one side slanting or curving inwards, a hut whose framework bulges inward out of the full circle, or one with small buttoks seemingly drawn in. See kwesha.

Kweshe k wesh e, ukuti (Khw eshe kw eshe, ukuthi), v. = kwe sekhesheza. 

Kweshekhesheza (Khweshekhesheza), v. Go sharply or lightly along, as with a small, business-like step.

um-Kweta (Khwetha), n.1. Circumcised person (see soka); also = u-Sebele. 

Kwete, ukuti (ukuthi; s. k.; s. t.), v. = kwe 

Kweteza (s. k.; s. t.), v. Talk away incessantly, chatter away, as a lot of girls talking, or one whose tongue in persistently on the rattle. Cp. keteza; gedeza; veceza. 

Kwetu (Kh w etu), n. Our hut; in, to, or from our hut — see kw eke.

i-nKwetu (Khwetha — no plur.), n. Any small scale, or peeling off of the outer skin; hence, dandriff (see i-nTuru); scurf, as on the face in cold weather; scale, of a fish, or of the human skin around sores; thin outside covering that peels off the bark of some trees; (C.N.) mussel (= i-nBazu) [Her. orikotyi, scales]. 

u(ul)-Kwetu (Khw etha), n. Layer of fat lying between the flesh of the ribs and the skin of a bullock (used with plur.).

Kwexa or Kwexela (Khwexa), v. = ka 

Kwexa (Khwexa), v. Preserve, keep safe or in good state, as a person his property (acc.), body, money, etc.; keep, put carefully by [Sw. weka, keep]. 

Plur. inkungu iyakwexa, the mist is putting itself aside i.e. is dispersing = iyobamuka.
**KWE**

i-nKweza (s. k.), n. Certain tree (*Kraussia floribunda*), growing by rivers and whose leaves were used by the Zulu king for rubbing off dirt from the back when bathing, and now used by young men and girls as a love-charm.

i-nKwezane (s. k.), n. Light land mist, such as moves over the country on mornings generally preceding hot days (cp. *um-Latanelebubu*; i-nKungu); certain creeping plant (= *ist-Lete*).

Kwezela (Kwezela), v. Keep up a fire (acc.) by supplying it with fuel, or a cooking-pot by keeping it supplied with fire.

i(li)-Kwezi (Kwezi), n. Venus (when appearing before sunrise), hence, morning-star (cp. isi-Celankobo); also = i(li)-Gwenzi [Tu. ukwedzi, moon; Nyamb. ukwezi; Ru. kwedi].

ama-Kwažikwezi (Kwažikwezi), n. = i(li)-Kwangukwegwi.

Kwi, ukuti (Khwi, ukuthi), v. Stand up still and straight, as a soldier in line, or a man standing on a road or hill (with ukwu-ma). Cp. ukuti twi.

Kwi, ukuti (ukuthi; s. k.), v. Rise very early in the morning, while still dark, perhaps about three o’clock. See u(lu)-Kwivi; ukuti kushushu.

u(lu)-Kwili (s. k.), n. = u(lu)-Kwikwi.

Kwibi, ukuti (Kwibi, ukuthi), v. = kwibiza.

isi-Kwibi (Kwibi), n. One disabled in the leg, from permanent deformity or temporary injury.

um-Kwibi (Kwibi), n. 5. Channel, trench, ditch, rut, as dug out for allowing water to run off, or as washed out by water (= um-Sele); vagabond, baboon, going about alone (= isi-Hole); also = um-Kwili; (N.) = um-Timlibila.

Kwibisha (Kwibisha), v. Turn back, go back or return on one’s course. Cp. buyo; pindela.

Kwibiza (Kwibiza), v. Drive away fowls (acc.) by scaring them with the cry kwi-bi; finish off hastily, ‘in no time’, as children food (acc.). Cp. hebesa.

Kwicca (Khwi, v. = kwicca.

Kwinci, ukuti (Khwinci, ukuthi), v. = ukuti kwi-ci.

i-nKwindi (s. k.), n. = i-nBazu; (C.N.) = i-nBonzi.

imi-Kwindi (s. k.), n. (C.N.) = um-Kindi.

Kwingca (Kwingca), v. Choke a person (acc.), as food when entering the wind-pipe (= hila); also (C.N.) = thweka.

i-nKwingci (s. k.), n. (C.N.) = i-nTwabhi.

i(li)-Kwini (Kwini), n. Stomach of a buck filled with blood, minced liver, etc., and so boiled and eaten = i(li)-Kwili.

Kwintsa (Kwintsa), v. = kints.
Kwintsha (Khwintsha), v. Rebound, recoil, fly back, as a bent stick when let loose = kwintshika, kwintshilikha.

Kwintshi, ukuti (Khwintshi, ukuthi), v. = kwintsha.

Kwintshika (Khwintshika), v. = kwintsha.

Kwintshilikha (Khwintshilikha), v. = kwintsha.

Kwipila (Kwiphila), v. Speak angrily, storm (C.N.).

Kwisha (Khwisha), v. = cisha; shipa.

i-nKwisha (s. k). n. Very black-skinned Native = i-nKanyimba; cp. i-mBindolo.

Kwishi, ukuti (Khwishi, ukuthi), v. Be all in a general bustle of activity, as when a gusty wind-storm arises, when work is going on with spirited commotion, when an angry man storms about in a hut, etc.; be very dark or black (with mnyama), as on a pitch-dark night = kwishiza.

Ex. kumnyama kute kwishi, it is pitch dark.

Phr. kwatala, kwati kwishi, all was quiet (nothing else could be heard), for the commotion, — used to express any violent outburst of activity, as when a powerful wind-storm suddenly rises (so that everything becomes quiet before it), or a general uproar of quarrelling.

ama-Kwishi (Khwishi — no sing.), n. Kind of shuffling dancing (C.N.).

isi-Kwishi (Khwishi), n. General commotion, bustling or noisy activity, as of people working busily, wind blowing gustily, etc. = isi-Kwishikwishi, isi-Peuqu, isi-Vanguvungu.

Phr. isikelisi sika'ntloyile, a whirlwind (such as is frequently seen spinning along a road).

isi-Kwishikwishi (Khwishikhwishi), n. = isi-Kwishi.

Kwishiliza (Khwishiliza), v. Take entirely off at a sweep, as food (ace.) from a plate (ep. ukuti sonuluzi); (C.N.) tie up, as a calf (ace.) to a tree (with elu form); tie up a man by a word.

Kwishiza (Khwishiza), v. Be in a general commotion of activity, do in a spirited bustling manner, as people working away with much energetic motion, a violent wind blowing gustily about, an enraged man setting all astir, or a hen vigorously throwing about the earth. Cp. penquzu, pekuza; ukuti kwishi.

Kwishizelana (Khwishizelana), v. Quarrel with one another in a spirited manner, setting things astir generally.

Kwisiza (Khwisiza), v. = kisila.

Kwiti, ukuti (ukuthi; s.k.; s.t.), v. = kwitiza.

Kwitiza (s.k.; s.t.), v. Speak indistinctly, unintelligibly, as a foreigner speaking so that one cannot catch what he says = kitiza.

Kwixa (Khwixa), v. Twist 'wrigglingly' about, as a man might plant wattles or branches (ace.) in among posts to make a fence, or as a snake might about one's feet; whip or beat with a belt or very supple switch that bends about the body, as a parent might his child (ace.); wriggle about or run about to and fro with quick motion, as lizards at play, or a snake in the grass (= kwixiza); wander about in and out among the kraals, as a man given to much idle visiting (= kwixiza).

Ex. wathonge wakwixiza imikono, he simply folded (together) his arms.

Kwixi, or Kwixi kwixi, ukuti (Khwixi, ukuthi), v. = kwixila; kwixiza.

Kwixila (Khwixila), v. Whip, or 'wriggle' into, as a mother into her child (ace.) with a belt or very pliant switch; hence, whip, as oxen with a whip = kwixza.

Kwixiza (Khwixiza), v. Wriggle about, as a snake seeking to enter a small hole, or lizards when chasing each other or caught in the hand, or (by compar.) a man wandering about among the kraals visiting = kwixza.

L

has but one sound in Zulu, efiz, the same as in English.

The v, however, in European words is often mistaken by the Natives for an l, and, contrariwise, an l in a European word will often, in the Native mouth, become produced as an r. This natural disposition to confuse these two sounds is not confined to the African Bantu tribes alone. It is peculiar to divers races all the world over, from the Chinooks in the Far West of America, to the Chinese in the Far East.

Further, the tribes inhabiting the coast district of Zululand have the custom of changing every l in the Zulu into a y, thus, instead of lamba (hungry), they would say yamba; and, contrariwise, such Natives have an occasional weakness (though not a fixed
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( ) for replacing the y in a Zulu word by 

thus ekala instead of ekaya (home). This
custom of substituting a y for an l is called
akatefula.
The liquid combinations dlh, hl, and lt, will
be found described under D.

La, pers. pron. past tense. It — used for
nouns of the second class having the
prefix i(l)l.

La, disting. adj. These — used as construc-
tion for lawa, for nouns plur. of the
second class having the prefix ama; also
sometimes, as construction for laba, with
nouns plur. of the first class having the
prefix aba.

Lá, adv. Here; where; when (contraction
for tape).

ama-La or Lana (no sing.), n. Hollowing
out or drawing in of the stomach, below
the ribs, from hunger.

Ex. m'éngake amala, he has already got
the stomach drawn in under the ribs.

Laba, disting. adj. These — used with
nouns plur. of the first class, having the
prefix aba or o [MZT. aba; Ga.
labo; Her. imba; San. Nya. Ang. aya].

Labalaba, v. Long, desire, covet, as a child
might for fine things (acc. with ela form)
in a shop, or to go to any place — labela,
obizela.

Labateka (Labatheka), v. Feel a strong
longing or desire after anything (follow.
by agent).

Lab-a-ya, disting. adj. Those — over there — similar to labo.

isí-Labi, n. Thing standing or remaining
singly or alone of its kind, as a single
head of cattle in a kraal, one or two
solitary boys among a crowd of girls
in a family. Cp. lambata.

Ex. alabode ungani, kungela na'silabie
sokoma, what shall be lobola with, there not
being a single head of cattle?

ambolo kawula, izihlashana ezixhulile
eziphatho akungela, there are no mealies, only
two or three little solitary plants.

Labo, disting. adj. Those — used with
nouns plur. of the first class having the
prefix aba or o [MZT. abo; Chw. bao;
Ga. bali; Nya. awo; Cong. owo; Kamb.
awo; Ang. ana; Her. imba].

Labo, poss. adj. Their — used with nouns
plur. of the first class, having the prefix
aba or o.

Lahla, c. Throw or cast away, as a thing
(acc.) not wanted; abandon, forsake, as
a son his parents or a man his wife;
lose, as one's money (acc.) on the road;
leave, part company with, as with a per-
son (acc.) one is travelling with or ac-
companying; decide against anyone (acc.)
in a lawsuit; 'throw' one (acc.) up i.e.
got decided against him, as a lawsuit
(nom.) might a suitor (acc.); bury, as a
dead person (= mbela); throw down,
as one man might another when wrest-
tling or a horse its rider (with pantsi);
finish off any work (acc.), have done
with it, as with ploughing, etc. [Sw.
achu, abandon; Ga. laka, leave; Her.
nokaura, throw away].

Ex. amahla siyabhlile indla, to-day we
have got rid of, got off our hands, got
finished the hut.

saza amahla ugapsheya kromElazi,
we got and left him (whom we were
accompanying) on the other side of the Un-
laZi.

ikosi (or icela) yaphika yamenhla, the
chief got and decided against him.

nakosi: 'luto, nyahleka mndolo (or amu-
zi) uye, it is of no use (talking), you are
merely throwing away your mouth (or words)
i.e. speaking in vain, to no effect.

Phr. bentjie 'kuluhamu amehlo ku'Mazele,
I have been to have a last look at Mazele (be-
fore he dies).

lafe silahla uyanhlo, singayati uya'sa-
mlha, long have we been burying people
(i.e. seeing them for the last time) by the
eyes, without touching them with the hands
— as may be said sightingly by one who has
just heard of another death of some friend
he has only recently seen.

boye 'kuluhamu amatiyana koma, they have
gone to have a last try, a last resource (be-
fore giving up).

izikono siyishege ziyalile izintinu ka-
'Boni, the cattle have cleared off and done
with So-and-so's field.

wes'eti makazikile amandama kanye,
thereupon he thought, let me throw away
my bones once and for all, i.e. he became
desperate, threw himself desperately into the
affair (all patience having been expended).

P. neilo nyitlhlile inethe, the neilo
has thrown away, or finished off, the grasshopper
i.e. it is all up with it (the grasshopper)
now — said of any irrevocable loss or irre-
parable damage, as when a vessel gets broken,
a man succumbs to disease, or the whole
of one's crops gets cleared off by cattle.

akulalzla kwexingane, the burying of
the infants. — When an epidemic of disease
breaks out in the land, the mothers of the
locality assemble together, each bearing a
small child on the back, and betake them-
selves, singing as they go, to a place by the
river where there is a broad stretch of sand.
Arrived there, they proceed to dig large holes
into each of which they plant a child and
cover it up to the neck with sand. Thereupon the mothers set up a wailing (isi-lito), as at the burying of a person. By this means they are supposed to propitiate something or somebody of whom they nowadays know nothing, and the epidemic will presumably come to an end. Cp. um-Shopi.

ubu-Lahlabantu (loc. ebu-Lahlabantu; s.t.), n. General name for any place of execution. See u-Lasha.

Lahlanai, v. Bury one another; as below.

Ex. sigakulahlana swane, we shall cling together as friends till death do us part (the one dying first being buried by the survivor). See u-Sifa-silahlane.

isi-Lahlane, n. Very strong beer or snuff ‘that sends them all flying’; also (N) = u-Sifa-silahlane.

um-Lahlankosi (s.k.), n. 5. = um-Paha (from its being used to cover the grave of the chief).

i(li)-Lahle, n. Cinder, whether still red with fire, or dead; piece of charcoal; piece of coal (mod. — ama-Lahle, coal); very dark-skinned person (= i-nKanyimba) [Sw. makua, cinders; Reg. makala; Her. e-kara, cinder].

Phr. sangilexi ithalele embhuna, I am now sitting with a live-cinder on my back (which behind me I cannot get off) — said of any painful misfortune that has befallen one and of which he cannot rid himself, as a lawsuit, a person dangerously sick on one’s hands, etc.

Lahleka (s.k.), v. Get lost, as a person’s money, or as the person himself when travelling, or when going astray in his talk.

Ex. ugalalelekelela iimali endlelelele, I got lost for by my money i.e. I lost my money on the way.

ingalelelele ilehlelela, the path has got lost for me i.e. I have lost the path.

sisha-kelaleka na ye oTukela, we got lost for one another with him i.e. we lost each other, at the Tukela.

Laka, ukuti (ukuthi; s.k.), v. = ukuti lasha, lakasha.

i(li)-Laka (s.k. — mostly in plur. ama-Laka), n. Soft palate, of the mouth, in front of the uvula. Cp. i(li)-Nkazala; u-Govanu [Na. e-laka, tongue; Her. e-raka, tongue; Bo. le-laka, jaw; Sw. ki-luka, uvula; Go. ma-laka, mouth].

Phr. ilaka le uhi, he has a bad tongue i.e. says bad, undesirable words.

usila nembala ilaka ka ne? do you really speak his very own words? See i(li)-Lomo.

u(li)-Laka (s.k.), n. Fierce temper; violent anger, wrath, ire; rage; ferociousness, wildness, as of a beast [Her. e-raka, anger; Sw. u-kaiti].

Ex. ambalaka baza,he,ta, he is a fierce-tempered person that is, isihlame esinsho, a ferocious beast.

Laka laka, ukuti (ukuthi; s.k.), v. = lakoza.

isi-Lakala (s.k.), n. Thing just seen faintly glimmering in the distance, or in the dark; hence, thing suspiciously small, alone, deep-sunken, etc. — see lakaza — isi-Lakata.

Lakanca, ukuti (ukuthi; s.k.), v. = ukuti lekence.

Lakasha, ukuti (ukuthi; s.k.), v. = ukuti lasha.

Lakashela (s.k.), v. Throw food (acc.) lump-wise into the mouth, as one eating greedily = ukuti lakasha.

Lakata, ukuti (Lakatha, ukuthi), v. = lakoza.

Lakata (Lakatha), v. = lakoza.

isi-Lakata (Lakatha), n. = isi-Lakalaka.

Lakaza (s.k.), v. = lakoza; also, show anger, be wrathful with a person (acc. with ela form).

i(li)-Lakazane (s.k.), n. = isi-Qanda.

Lake (Lakhe), poss. adj. His, her — see ake.

Lako (Lakho), poss. adj. Thy, your — see ako.

Laku, ukuti (ukuthi; s.k.), v. Pick or take up anything (acc.) quickly (with one or both hands), as a dog a bone, or a person anything to put in his pocket — lakoza. Cp. ukuti lasi.

Lakuza, v. = ukuthi laka, yabula.

Lala (perf. Lalile; st. perf. lele), v. Lie, lie down (gen. with punisi), as a person to rest; sleep, whether lying or sitting (gen. with ubo-Tongo); pass the night, put up for the night, as at any particular place (loc.) when travelling; lie upon, as upon any article (acc. or with pezu) that may be beneath one; hence, have sexual intercourse externally, as a young man with a girl (acc. or with na — cp. pipa; hlahangana); lose flavour, become flat or insipid, as food by standing, or as a person whose beauty is spoilt by some disagreeable feature; remain or be left over till the following season, as a cow that has missed being covered in its proper season, or food-supplies that are not yet finished.
when the new crops are harvested; be very plentiful or numerous, as locusts, vermin, or supplies of any kind (oft. in perf.) [Sw. lala, lie, sleep; Her. rara].

Ex. mus'ukulana, umfunsisi eshunyela, you mustn't sleep while the minister is preaching.

usule, he is still lying down, or is still asleep

ngakulala-pi namila? where will you get to for the night to-day?

cantsi ehlle bangaka kaidali umuntu onjenge, such a fine sleeping-mat does not sleep (i.e. does not lend itself for sleep to) such a person as you.

isiningi lesi sibi, silele, this pumpkin-mash is not nice, it is flat, flavourless.

ngayemule, koda umximba wokela wala wati rit, he would have been nice-looking, but his bodily appearance got quite spoilt or made to lose its beauty (by some commonness or unattractiveness).

le'kwomazi ilele nonyaka, this cow is this year resting over for the next season i.e. has missed being effectually covered.

umbila ku'Bani wala, with So-and-so the mealie-supply took her over into the next season (she had so much).

'Wit! 'Bani, kunkona amanzi na? 'Aya-lala, kauvukiti? ' I say, So-and-so, is there any water there? 'It is covering all, it doesn't get up' (a play on the former word lala) i.e. it is in abundance.

akulele 'luto lopa! there's nothing to fear there (sarcastically)! he won't set the Thames on fire! — said of an utterly useless, imbicile person.

ntecala silele kuye, lice cover him, i.e. he is full or covered with lice.

uBani ilele esikolisle; silele sikubonile, So-and-so has gone to bed to-day having played us a fine game, served us a pretty trick; we have gone to bed having seen something (quite out of the ordinary).

uku-lala ama-zola, to be come down upon and covered with dew, as anything left out over-night (not from passing through dewy grass).

uku-lala indoda, to commit sodomy.

uku-lala kunge, to have a sleep or single slumber. Cp. ukuti gubasha.

uku-lala uqamanzi, to go to bed on water, i.e. without having eaten, with an empty stomach. See ukuti mahta.

uku-lala uqethu, to lie about against the hut i.e. to be kept staying indoors, confined to the hut, as one chronically ill.

uku-lala pozu (kicento), to lie upon a thing i.e. to keep carefully by, as a woman keeping a supply of corn (ace.) out of sight for economy sake in time of dearth.

uku-lala ungqomo, to stretch out or get extended outwards at the flanks, as a group of hunters or dancers, when they wish to extend their line, or surround a buck, some going off in a long line towards one hand, others going off towards the other, and in such a way that in following one another their shields, being all carried on one side, present a long picture of cows'-hide, as of a beast lying down.

(i)-Lala (Laala), n. Kind of fan-leaved palm (Hyphaene crinita), growing along the coast, and whose leaves are much used for basket-making [Skr. tala, a palm; MZT. chi-lala, palm-leaf; Her. e-vare, palm-leaf].

Ex. isigqoko selala, a straw-hat.

(i)-Lala, n. One of an amaLala clan (such as mainly occupy Natal); Native iron-smelter and smith (prob. from this trade having been mainly carried on by members of such clans — see isi-Tando); sometimes applied, for a similar reason, to a 'rain-doctor'.

um-Lala (Laala), n. 5. One of the tendons running along each side of the back of the neck, and commonly used for binding on assagai-blades = um-Sundulo.

Phr. uku-dilana imindala — see dilana.

u(lu)-Lala, n., Edge or outskirts of a wood or forest. Cp. u(lu)-Gu.

ubu-Lala, n. — see Bulala.

ubu-Lala, n. Dialectic peculiarity of the ama-Lala tribes (C.N.)

(i)-Lalamanzini, n. Any water-animal, as otter, crocodile, etc.

um-Lalambu, n. 5. Morning mist, lying low (not moving) over marshy places. Cp. i-nKwezane, i-nKungu.

um-Lalandhle, n. 5. Any wild i.e. outside-living animal (not kraaled or domesticated) — used of a single beast or herd of cattle which habitually sleep out on the veldt.

isi-Lalane, n. Dwarf variety of the i-Lala palm, and not much valued for its leaves.

um-Lalane, n. 5. Old grass lying dry and long (among the newer growth) having been left unburnt off during last season (ep.'i(li)-Qubula; (i-li)-Shugula); any 'sleepy' thing, as a slow dazy-looking person, a sleepy-going bullock, imperfectly cooked and hence unpleasantly tasted food, or any object which is not decided-ly ugly and yet cannot be called pleasing (= um-Sizilo; see (i)-Hlute).

(i)-Lalanyathi (Lalanyathi), n. = (i-li)-Rrolo.

Lalaza, v. Whet or give a smooth edge to an axe (ace.) or the like by rubbing on a stone (= tola); also = yalaza; act
or speak boldly, recklessly, as one going forward into danger, or doing regardless of the feelings of others.

um-Lalazi, n. 5. Certain kind of soft sandstone, used for whetting knives, etc.; hence, any kind of whet-stone.

um-Lalaziko (s. k.), n. 5. Food left, only partly cooked, on the hearth over-night, to be re-cooked afresh on the morrow; law-case or similar affair that has been postponed or left unsettled (see ama-Laza).

Lesela, v. Listen to a person (ace. or ku) speaking; obey, as a child its parents (ace. or ku = ewa); lie in wait for, as a person lying concealed for some passer-by (acc.).

Phr. *inkomazi le ilelele nonyaka,* this e.w has been remained over i.e. it has missed being covered this year = *ilele, ilalele.*

um-Lesela, n. 5. Only in the phrase *uba ni wola lele umlele le wathi,* So-and-so slept an everlasting sleep, the long sleep of death.

um-Leleli, n. 1. Listener.

P. *ibazi* l'azwana umleleli — see *iti*-Busi.

Leselisa, v. Feel relief temporarily, feel easier, as a man sick or in pain (used in perf.).

Ex. *ngisalexilele nambhane,* I am now a little better or relieved to-day.

isi-Lali, n. Benighted traveller, a traveller putting up anywhere for the night.

Lalisa, v. Make to lie down, as a strong wind might crops (ace.) in the field; lull or make to sleep in any way, as a nurse a child (ace.); sleep with a person (ace.), by way of keeping him company; put up a person (ace.) for the night; put off one's guard, throw dust in one's eyes, by specious crafty talk or action (= wisa).

Ex. *umusa wake mukulu,* elalisiza izilozi, his kindness is very great in putting up night-befallen travellers.

Phr. *uku-lalisa amazwi,* to tone down, soften down words that have been over-strong, offensive, incriminating, etc.

*uku-lalisa izikhithebe,* to close the ears so as not to hear what is being said offensively, etc., to pay no attention to it.

*uku-lalisa isinkope,* to look very good i.e. to craftily put on appearances of simplicity, abstinence, courtesy, etc., as occasion requires.

*walalisiza ngyalAILYSA,* he has been made a sleepy weak-minded kind of person by means of an *um-lalisa q.e.

um-Laliso, n. 5. Certain Native medicine (consisting of hyena-skin, etc.) which, when administered to a person by an *um-takati,* is said to make him become of a sleepy weak-minded nature.

Lalo, poss. adj. Its — see *ala.*

isi-Lalo, n. Old painful bruise or confusion that has not healed internally, and situated on any part of the body (save the head, where it is termed in Gozi); lingering pain in one's heart, which time does not seem to heal = isi-Xwazi.

Laluka (s. k.), v. = sanguluka.

Lamba (Lambha), v. Hunger, experience want of food. Cp. lambata; *i-Ndhlala* [Lat. *fames,* hunger; Mal. *lapar,* be hungry].

Ex. *umelile,* he is hungry.

*nyalamba,* he doesn't get enough to eat.

isi-Lambalala (Lambhalala), n. Certain Native medicine (consisting of grey lumps of alligator's dung, etc.), used as a prophylactic against an *iti-Dhliso.*

N.B. A person who, by any ill-luck, shall take internally poison that has been set for him by an umukati, will, if he have at any previous time partaken of an *isi-lambalala,* immediately vomit the whole draught up. In these present unregenerate days, since the Whiteman has infested the land, the virtute somehow or other is said to have gone out of the alligator's dung! Perchance the adulteration of drugs as a newly acquired art among Native druggists, may account for the change.

Lambalaza (Lambhalaza), v. = yumbalaza.

Lambalazi, ukuti (Lambhalazi, ukuthi), v. = ukuti nyubalazi.

*i-ti*-Lambalidhile (Lambhalidhile), n. Person with a small stomach, which, even after a full meal, never shows any distension (lit. one who is still hungry even after having eaten).

Lambala (Lambhala), v. Be quite destitute, or utterly wanting in anything, as a man of stock (ace.), a country trees, etc. (= *hlunga*); be absolutely wanting, deficient, absent, as cattle, trees, etc. in any locality.

um-Lambata (Lambhatala), n. 5. Person quite destitute of property, etc.

Lambisa (Lambhisa), v. Draw in the stomach (ace.), as children are wont to do so as to make them appear hungry; make thin by laying on insufficient clay, as a woman does a pot (ace.) when making it (cp. *vekula*).
Ex. *uBani ygalambisa iziksha zake*, So- and-so makes her vessels thin i.e. makes thin vessels, doesn't give them enough clay.

**um-Lambongwenya** *(Lambhongwenya)*, *n. 5.* One of a section of the *um-Xapu* regiment, from the military kraal where they were stationed. *Cp. i-m-Vuvenyu*-

**Lambu, ukuti** *(Lambhu, ukuthi)*, *v. = uku-

**Lami,** *poss. adj.* My — see umi.

**Lamu,** *adv. part.* being a strong entreaty to part or desist, addressed to persons fighting, and somewhat similar to the cry 'peace!', 'stay!' (the word being intended merely to stop the fighting, not to soothe the heart of the wronged party, for which *shelo* would be used). *Cp. lamula* [Sw. *talamu*, appeal for mercy or help; Ga. Bo. lamula, judge].

Ex. *lamu*, *u-mo welu, u-mindana karisizi*, desist, brother, sticks don't give help.

**um-Lamu,** *n. 1.* Wife's brother or sister, brother-in-law; brother's wife's brother or sister. *Cp. abu-Kwe* [Sw. *mvumu*, husband's brother; *amu*, father's brother].

**Lamula,** *v.* Put apart, separate, make desist from fighting, as people (acc.), dogs, bulls, etc., whether by entreaty or by force; separate or get away a person or thing (acc.) from any danger, injury, etc., against which it is supposed-

**um-Landela,** *v.* Follow *i.e.* proceed behind or after, as one man walking behind another (acc.) or in later succession; follow or keep to the particular words (acc.) of a person or document. *Cp. landa; landisa* [Sw. *andama*, follow].

**Landela,** *v.* Follow one another, succeed one another, as two kings, days, etc.

Ex. *woempusa izintuku zibe nhlili zima-

**Landelana,** *v.* Cause to follow after (as a thing sent (acc.) or the person (acc.) sent to) *i.e.* send after; send after to; follow up.

Ex. *sebenyiglandelisa ngenkomo*, they are now sending along after her (the betrothed girl who has already returned to her home), are following her up with cattle (for her lobola).

**um-Landeliselo,** *n. 5.* Thing sent after one, as above *e.g.* abusive language, missile thrown after one, etc.
Landisa, v. Make a person (acc.) to follow an affair or report (acc.) i.e. tell him, relate to him fully; cause a person (acc.) to relate fully an affair (acc.), make him give an account of it, as a magistrate a witness in a trial. Cp. khuruvela, xorela.

um-Landu, n. 5. Old offence which has now become a cause of hereditary enmity, as between two families or clans.

Ex. yiloku bavela, bazabambela umlandu, ever since they were born, they have clung to the old enmity.

P. umlandu ubunjwa inkuno, the old offence is taken up by the centipede (i.e. by the son — the centipede, as is known, coming out of the old block when it is struck, and biting the offender).

Landula, v. Reply in the negative, generally; hence, plead non-possession or non-existence, of anything (acc.) asked for; plead inability to answer a request to do something; reply that a thing is not as stated.

Ex. ngabusa umbila; wawumandula, I enquired about mealies; he pleaded non-possession or non-existence i.e. he said he had none, he said there were none, he said none were to be got (= rati kwaka).

Phr. ngiza 'umandula uMzila, I have come to say that there is no Mzila, i.e. I have come to report his death.

uMzila uselwandile, Mzila is already reported as non est, i.e. it is already stated to be dead — this might be said of one already dead, or still alive though already at death's door.

umandu kufike ukafa okulandula izinkomo, to-day there has arrived a disease which says there are no longer any cattle, i.e. which leaves them absolutely non-existent.

izinkanye safumana nabila us'ikikona, sashaya selilanda, sayumhandla nemiti, the locusts found the mealies already growing plants; they cleared them off and said there were none (i.e. nothing left), they stripped even the trees.

ukwezi-landulela, to say no for oneself; plead inability, no knowledge, no connection with so-and-so.

isi-Landuli, n. One comes to landula another i.e. to report his death, as a messenger specially sent, or a survivor who escapes to bring the bad news of the death of others; applied to locusts (= isi-Kongane — see phrase above) 'which come to report that nothing is left.'

Ex. kulambata wesilanduli entsimini, there is wanting even a single survivor (to report the catastrophe) in the field i.e. there is not a single blade left.

um-Landwana, n. 5. = um-Lanjwana.

(i)-Langa, v. Sun; sun's heat; sunshine; day i.e. period of sunlight (= uflu-Suku); handsome nice-looking person, of any colour (= uflu-Baqa, um-Ceko) [Sky. laykh, light; qaphi, fire; b-a-langa, heaven; Ang. ka-langa, sky; Mus. li-tangywa, sun; Sw. amga, atmosphere or upper air; Ga. banga, air; Kag. kula-langa, to see; Mpo. ilanga, sunlight; Mal. tanil, sky].

Ex. ilanga selipimpane, selishonile, the sun has already risen, has already set.

seli bidula, it (the sun) is already old i.e. has been out some time (perhaps an hour or so).

sheshu, selishonile, he quick, it (the sun) is already down (as may be said at any time during the late afternoon).

ngathi ilanga elish'akunda, by this sun that is over our heads, i.e. on this present day.

sasuka, ilanga lipuma, we started, as the sun rose.

safaka, ilanga lishona, we arrived, as the sun set.

ilanga libelele umbila, the sun is hot to-day.

nalandula elunyeni, he likes to sit in the sun.

kakongeni ilanga, the sunshine doesn't enter.

Phr. kuyakupela nyelanga, it will come to an end in no time.

selilandula abalimi, it (the sun) is now returning to fetch out the ploughmen i.e. is returning from the winter solstice (N).

selilandula abalimi, (the sun) is now returning to fetch out the bird-watchers i.e. is returning from the summer solstice (N).

libe, ulige! look at it for the last time! — as a threat to do for one this very day.

selibonha, lina! catch hold of it (the sun), that it may not go down! — shouted after a naughty child who is running off from punishment, but who will not be able to avoid the setting of the sun, which will bring him home again.

ilanga baze laga nyamini (or baze laga yemini galo or nyamini xwechavha), angibonze nigidha, till the sun went down. I never ate a thing.

ilanga selingene ka'mina, the sun has now set, got to its extreme southern point of setting (C.N.).

uma walla ngezilanga loliwa nXqoboka, a person who is like the sun at which Xqoboka warns himself i.e. like the rising sun, Xqoboka having lived down near the sea 'where the sun rises' = a beautiful, fair i.e. light brown or yellow skinned, person.

selikhonywa lizikho (zelihlo enyeleni), it (the sun) is now being eaten up by the i-
sense (which live in its rays) i.e. is just upon setting, with the disc just sinking into the horizon.

isalukazi lesi ses'ote amalanga amobili, this old woman already warms herself at two suns (the morning and evening) i.e. is very aged — of an old man or ilii-Xegu is is said amalanga amatu or three suns.

sabopela, sekululanga leximpiisi, we in- spanned when it was already the sun of the horns i.e. when the sun was down, though still shining on the more elevated hillsides.

umuntu oholupeka panti kwekhanya, a person who is afflicted under the sun i.e. is troubled under the fire of desires he shall never attain to, impossible of realisation.

inkandi (or inkunzi) yomalanga! expressing admiration at any 'fine, powerful old beast' — also jocularly applied to a man.

P. oke-malanga lisowo lingena'ndaba zalo, there is no sun that sets without its affairs i.e. every day has its own troubles or events.

um-Langa, n. 5. White opaque spot or overgrowth on the eyeball from cataract = isi-Shazi. Cp. isi-Bi; um-Taqwa.

(iii)-Langabi, n. Flame, of fire, lamp, etc.; pains of severe inflammation. Comp. ilii-Kosa [Her. eru-yaka, flame; Sw. hwanga, blaze; tangaza, to blaze].

Ex. kusuka amalangab esiyeni, there arise burning pains in the bladder or lower abdomen.

Phr. kusuka amalangabi, he set off, or got, passionately hot, as when getting heated in talk, or burning with irresistible desire after anything.

Lagata (Lagatha), v. Desire a thing (acc) ardently, long for passionately = langaza.

Langaza or Langazela, v. Desire or long for a thing ardently (= lagata); flame, flame up, blaze (for which langaza is commoner) [Sw. tangaza, blaze about].

Languza or Languzela, v. Flame, flame up, flare up, blaze, as a candle, or a fire (cp. vula); (less freq.) = langata.

um-Lanjwana, n. 5. Pregnancy in an unmarried girl; applied also to the resulting child. Cp. ilii-Zanenkande.

Ex. wayibeku unlanjwana, he placed in her an unlanjwana i.e. put her in child (before any marriage).

yatola unlanjwana, she got an unlanjwana- no i.e. became pregnant before marriage.

Lãna, ukuti (ukuthi), v. Be dense, thick, as a mist, or smoke; be full, or heavy, in the air, as a strong pervading smell, whether good or bad; be of great body, all-filling, as a great confusion or din of noise that makes the air, as it were, thick with it = ukuti ngei.

Ex. kusimne kule lanqa umsindo, it is just deafening with noise.

Lanti lanti, ukuti (ukuthi); s.t., v. Scatter sparsely about here and there, as seed (acc) in a field; look about here and there, from side to side, as one shy or confused, e.g. a boy caught doing wrong; be so scattered sparsely about, as seed, mealies growing in a field, or kraals in a district = ukuti pose pose.

Lantiza (s.t.), v. = ukuti lanti lanti.

Lânxa lânxa, ukuti (ukuthi), v. = lanzaza.

Lanxaza, v. Be seen 'gleaming' hidden in the depth, used of a person's eyes when deep-set or sunken, or any object far down at the bottom of a pit = lokoza.

um-Lanya, n. 1. = um-Lamu.

u-Lanyazine, n. Certain love-charm used by young-men.

ubu-Lanz, n. State of incompleteness, used of anything not fully made up, or complete in its parts, as a snuff-box wanting snuff, woman lacking seed for fields, a hoe without a handle, field with nothing sown in it.

Ex. umfani wake us'ebz, bulanz, his wife is now living in an incomplete state — may-be without her child who has died or gone away on a visit, or alone without her husband who is away working or traveling.

Lapa (Lapha), adv. Here, in this place [Sw. kapa; Bo. haka; San. Go. baha; Her. opu; MZT. pano; Ngu. Ze. hanu; Kamb. vazha; Ar. hâfâ; Hi. yahaâ].

Ex. yawenga lapa nomwese, it (the bullet) entered here, in this part, on the leg.

mus'nuko hlala nyalapa kwekhanya, you mustn't pass by this side of the house.

aboutelana boke balapa, his children are here i.e. so many (shown on the fingers).

umlomo wake nlapa, her mouth is out here (with pouting — indicated by the hand) i.e. she is awfully sullen, in the sulks about something.

nlapa, he is here (pointing high), sky-high, in a towering rage (C.N.).

waba 'loto bulapa, he was a thing up here = he was in a great fury (C.N.) — see i'llu-To.

Lapa-yá (Lapha-yá — final particle prolonged), adv. Over there, yonder.

Ex. lapa-yá — final particle prolonged, (adv. Over there, yonder.

hamb'ulile lapa-yá, go and sit over there.

Lápe lápe, ukuti (Láphe lápe, ukuthi), v. = ukuti pose pose.
Lapeza (Laphesza), v. = ukuti pose pose.

Lapi (Laphi), adv. Where? in which place?

Lapo (Lapho), adv. There, at that place; then, at that time; where i.e. at the place that; when i.e. at the time that.

Ex. kwaku gilapo nigbonayo, it was then that I saw.

ngisho, lapo uyezinyo, I mean, when you are washing.

unoxaka wondenka lapo tilamba kona inyama, you must place the trap there where the buck goes.

konke lapo, all that time.

Lasha, ukuti (ukuthi), v. Throw or cast anything (acc.) down out of sight into an abyss, deep pit, down a precipice, etc., as a man throwing a dead carcase into a deep pit, or a stone into a deep pool; hence, throw food (acc.) lump-wise into the mouth, as when eating meat, potatoes, etc.; greedily (= lasha, ukuti lakasha, ukuti loshe, ukuti laka); get thrown down into i.e. go down into out of sight, as the dead carcase (nom.), or stone, above = lasha, ukuti toto-lo-lo, ukuti lambu.

u-Lasha (loc. kwa'Lasha), n. Abyss, deep pit, pool or precipice, down which a thing may be cast and go down deep out of sight — such spots were frequently selected as places of execution, as at kwa’Nkala, etc. (= ebuLahlabantu) = u-Totololo.

N.B. This is the best word for gehenna or hell, the ‘bottomless pit.’

Lashaka (s. k.), v. Get cast down into, as above.

Lashaza, v. Cast a thing (acc.) down into, as above; allow the ibeshu (as a man) or isidwaba (as a woman) to hang low down behind showing the buttocks (i.e. kweziqandayo). Cp. i(i)-Keze; tebisa.

Lashela, v. Throw food (acc.) lump-wise into the mouth, as when eating greedily = ukuti lasha.

Lasi, ukuti (ukuthi), v. = ukuti hlasi.

Lasila, v. = hlasila.

Laso, poss. adj. Its — see aso.

Lāta lāta, ukuti (Lātha lātha, ukuthi) v. = latazela.

isi-Lātalata (Lāthalatha), n. Mentally imbecile person who would ‘lose his head’, act idiotically, upon the least disturbance.

Latazela (Lathazela), v. Act in a stupidly embarrassed, aimless, rambling manner, as one hopelessly confused, or who has utterly lost his presence of mind, as on an outbreak of fire, a death, or any work = ukuti lata lata.

Lāvu lāvu, ukuti (ukuthi), v. = lavuza.

isi-Lāvulavu, n. Anything burning or scalding hot, as boiling water, food just from the pot, a red-hot iron, a scorching sun, or burning wind.

Lavuza or Lavuzela, v. Be burning or scalding hot, as above; talk away ‘scorching’ lies (acc.), as a practised liar.

Lawa, distinguishing adj. These — used for plur. nouns of the second class, having the prefix ama.

Lawa-ya, distinguishing adj. Those over there, over yonder — as above.

um-Lawe, n. 5. Medicinal mixture taken by a man who has buried another, and also administered to the stock of a kraal in which a death has occurred, in order to strengthen against otherwise ill-effects. Cp. i(i)-Kubalalo; um-Kumiso.

Lawo, distinguishing adj. Those — used with nouns plur. of the second cl. having the prefix ama; also poss. adj. its — see awo.

i(i)-Lawu, n. Hut of unmarried man or boys, or unmarried girls, in a kraal; private hut of a married man; sometimes applied to the hut of a recently married bride, from its having been previously known as an i-lawu (= i(i)-Qata); Hottentot, or similar yellow-coloured half-breed, as Griquas (N. fr. Xo.).

Phr. uku-ya, or uku-menyeke, chavini, to go, or to be invited into the man’s hut — the term used to express the periodical calling of any wife of a polygamous man into the husband’s hut for conjugal purposes.

ubu-Lawu, n. Love potion or medicinal charm of any kind (mostly consisting of herbs), as so commonly used by young men in their dealings with girls [Ga. bu-sau, charm; Bor. laga, charm; Adami. laiya, charm].

Lawula, v. Gossip, talk or chatter away, as a loquacious person (= lawuza); speak sportively, lightly, joke (= ntela) [Skr. tras, sport; Lnt. indo, I play; Her. kanka, play a trick].

Phr. wawuhlaba, wawuhlaba, he raised it (the alarm) and kept it up (by continuous shouting).

isi-Lawu, n. One given to incessant chattering, or sportive talking.

Lawuza, v. Gossip, talk or chatter away. = lawula, terunya.

Ex. wawuhlaba indaba yokahamba kwakhe emabominwa, he chattered away for me the story of his journeyings among the Boers.
Laya, v. Correct or set a person (acc.) right authoritatively by word or action — hence, direct, instruct, order, enjoin, or admonish by speech of an authoritative nature, as to his duties, behaviour, and the like, as a watchful parent his child (acc.), or a master those subordinate to him; correct a person (acc.) by flogging, fining, or punishment of any kind = yala [Hér. raya, order; Ga. lagiza, order; Sw. agiza, order].

Laye, ukuti (ukuthi), v. Breath one’s last, give up the ghost, depart life = layela, ukuth yale.

Layeka (s. k), v. Get instructed, etc., as above; be sensible to admonition.

Ex. lo’nyifana kaleyeki, this boy gets no admonition (from anyone), or is beyond admonition, will not allow himself to be corrected.

Layela, v. Direct a person (acc.) to someone or something (acc., or with ku) or somewhere (loc.); give directions to a person (acc.) about something (acc. or with nya); breath one’s last, give up the ‘ghost,’ as man or beast (see isi-Kwehlela) = yatelwa.

Ex. rasilayela induna (or eadumeni), he directed us to the induna.

awulayele izikono zombanga, may you direct me to the cottage of the whiteman.

ob’ikelayele unnyifana akuthi, he had already given directions to the boy (showing) the food, or had already directed the boy to the food.

wahamba empalayele (mnjusi) ngotshwala, he left after having given directions to her (the wife) about the beer = wahamba empalayele utshwala.

us’ikalelayela, he is already breathing his last, has reached his last moments (not in his last agony — see isi-Kwehlela).

is’if’e nga, isi’akale, it (the bullcock) is now quite dead, it has already breathed its last.

Layeza, v. Give directions or orders to a person (acc.) for something (acc.) or about something (with nya); give directions or orders for something (acc.) to somebody (with ku); give directions or orders about a thing (with nga) to someone (with ku); send word by a person (acc. — he carrying it as a favour while on his way, not as a messenger specially sent) to somebody else (with ku) for something (acc.) or about something (with nga) = yaleza.

Ex. ngihlakhe ngibalayezile utshwala, or ngotshwala, I left after having given her orders for beer, or directions about the beer.

ngibalayezile utshwala ku’Mateza, I have given orders for beer to Mateza.

ngibalayezile ngotshwala ku’Mateza, I have given orders about the beer to Mateza.

ngibalayezile ku’Mateza utshwala, or ngotshwala, I have sent word by her to Mateza for beer, or about the beer.

Layeza, v. Give directions or orders, or carry or give a word, on behalf of a person (acc.) for something (acc.) to somebody (with ku) = yaleza.

Ex. wanyileelayeza utshwala ku’Mateza, he carried or gave a word (or message) for me for beer to Mateza.

wanyileelayeza peta utshwala ku’Mateza, you shall give word for me (i.e. a message or order) for beer to Mateza.

Sa’enele, ngibalayezile uPita ku’Pawule, uku’ti kahoti, Saul, take a word or directions for me for Peter to Paul (i.e. take for me to Paul, directions for Peter — which the former will deliver to him), that he shall do so-and-so.

wax’ibalayezile izikono sani ku’Matopi, you shall get to give a word (or order) for me for my cattle to Matopi (from whom I want them).

u-Layita (Layitha), n. Native street-desperado or Hooligan, given to going about the towns in bands at night molesting and robbing other solitary Natives [fr. the Eng. of the Zulu word kanyisa (to light), used by Native quack-doctors in Johannesburg when demanding their fee and equivalent to ‘pay up,’ ‘fork out’].

Layo, poss. adj. Its; their — see ayo.

um-Layo, n. 5. Word of correction, enjoining, admonishing, etc. — hence, direction, injunction, admonition, etc. (M).

Laza, v. Pass its time i.e. pass the proper time for being dealt with or getting finished off, as a cow that has passed the season without being covered by the bull, a lawsuit that has missed being settled at any appointed sitting or circuit, or grain that has taken one over the season without getting finished (used in perf. = lala); pass its time of freshness i.e. become stale or flat, as beer or standing food (used in perf. = tsho-da); lose body, begin to lose flesh, as a person who has passed his prime, or from some wasting illness (used in perf. = tshoda); put on stratified clouds (imi-Laza), as the sky (used in perf.); also (C.N.) pass off, clear away, as a thunderstorm that is over and the sky clearing, or that has threatened but passed away; sweep along, float along on the wind, as a long plume flying out
in the wind, long grass rapidly undulating under a sweeping wind, an eagle sweeping along on extended wings, or a man ‘sweeping along’ (whether walking or running) with a steady rapid gait as though seeming to ‘fly’ or ‘float’.

Ex. *iukonoxi yala*za, the cow did not get mounted last season.

*iwa ku amabele i’ini?* aze abane ngi, was it then corn? it just got to pass right over into the next season.

**isi-Laza, n.** Beer already stale or flat = *isi-Tshodo*.

**um-Laza, n. 5.** Whey (see *ama-Si*); (with plur.) long extended, stratified cloud or stratus, generally prognosticating rain or thunder (cp. *um-Kwazi*).

**u(lu)-Laza, n.** Cream.

**um-Lazakazi (s.k.), n. 5.** = *um-Lazelakazi*.

**u(lu)-Lazane, n. (N.)** = *(ulu)-Hazane*.

**um-Lazela or Lazelakazi (s.k.), n. 5.** Cow, etc., that has missed the proper time for being covered, remaining over for the next season (cp. *ili-Fusakazi*); old girl or boy who has already passed the prime without being married (with *regsikiza* or *wentsizwa*).

**isi-Lazi, n. = *isi-Shazi*.

**Lázi lázi, ukuti (ukuthi), v. = ukuti baka baka.**

**Laziza, v. = bakaza.**

**Lazo, poss. adj.** Their — see *azo*.

**Le, ukuti (ukuthi) — with prolonged vowel, v. = leza (of glue, etc.); with no prolongation = lexa (of rain or garment).**

**Lë, adverb.** Far away, far off [prob. akin to *de*, q.v.].

**Le, distinct. adj. or pron.** This — used with nouns sing. of the 3rd. cl. having the prefix *i*-u or *i*-m; these — used with nouns plur. of the 5th. cl. having the prefix *ini*.

**umu-Le, n. 5.** Soot, as caused by smoke, not by immediate contact with fire (see *i-nTshede*).

**Leba (only used in reflect. form, with *zi*), v.** Get oneself into a mess, or into trouble, as by some mistaken action = *yobeka, yola, koliseka*.

Ex. *agati ngi-yacela ngiyagai ku’Mdiłuniso, kuti ngazilela, I thought I would ask Mdiłuniso for a pinch of snuff, but I just got myself into trouble.*

**i(i)-Lebe (mostly in plur. ama-Lebe), n.** Chap or thick folds of the flesh of the vulva *féminax* (vulgar word) = *ama-Tata* (polite word); *(C.N.)* *palenda féminax* [Mpo. *o-lambu*, lip — see *ulu*-Debe; and below].


**Lebela, v.** Almost reach, or approach to, the line of fullness, completion, etc.; be very nearly up, full, at hand, etc.

Ex. *čuduba is’ilebele*, the man has almost reached the full complement of years — as when he is already very old.

*amanzi is’ilebele entonjeni*, the water has nearly run out in the spring.

*kolebele u’kulebela kuye*, he doesn’t nearly approach to him — in height.

*amabele kun’ilebele kun’kulebela kulo’mgoli*, the corn doesn’t nearly fill up this pit *i.e.* is still far from the top.

**Lébu, ukuti (ukuthi), v.** Start, as at any sudden surprise. Cp. *eluka*.

**Lebuka (s.k.), v. = ukuti lebu.**

**Léce, ukuti (ukuthi), v.** Swing or dangle to and fro, as any long pendulous thing, like a woman’s breast when she hoes (= *treezela*); also = *ukuti lekene*. *

**i(i)-Lece, n. = *ili*-Ceece.**

**um-Lece or Leceza, n. 5.** Long pendulous swinging thing, as a woman’s breast when very long or the slit lobe of a person’s ear or a tassel = *um-Lence*.

**Leceza or Lecezela, v. = ukuti lece.**

**Léke, ukuti (ukuthi; s.k.), v.** Just open one’s mouth, just commence to speak = *ukuti nka*.

**Léke léke, ukuti (ukuthi; s.k.), r. = lekeza.**

**izi or ama-Lékeleke (s.k.), n. = ama-tie-mye-ge**

**Lékence, ukuti (ukuthi; s.k.), r.** Give a spring or leap, as over a ditch, or down from a box = *ukuti takane*, *ukuti galatsa*, *ukuti lece*.

**Leketa (Leketha), r.** Scold away incessantly, as an angry loquacious woman = *leketa*.  

**Leketeka (Leketheka), r. = leketu.**

**Lekeza (s.k.), r. = yemeza; lekeza; ukuti leke.**

**Lekezela (s.k.), r.** Shiver, tremble (= *qaga\-zela*); go along in a trembling, shivering manner, as a very old man, or one with the palsy.

**Léku léku, ukuti (ukuthi; s.k.), r. = lekusa.**

**Lekusa (s.k.), r.** Nob or bob the head up and down, to and fro, as bullocks when walking, a drowsy person, some females singing, etc.
LE

isi-Lele, n. Certain creeping plant in old fields or bush, eaten as imifino (= i-nKwenzane); also isi-Lelele.

u(lu)-Lele, n. Feeble, drowsy kind of individual, like one besotted or of weak mind (= u(lu)-Lelemba, u(lu)-Nrazela); river-moss or green slime on rocks by the water (= ubu-Lelembu). Cp. um-Lembelele.

Le le le, ukuti (ukuthi), v. Just be dozing off, a sprey of sleep (used impersonally) = ukuti yazi.

Ex. sekate le le le kuye, it is now with him just drowsing off; sleep i.e. he is drowsing.

isi-Lelelele, n. Drowsiness, doziness.

um or u(1u)-Lelemba (Lelembha), n. 5. = u(1u)-Lele.

um-Lelemu, n. 5. = u(1u)-Yeyemana.

Lelesa, v. = clelesa.

isi-Lelesi, n. = is-Elelesi.

Leleza, v. = yatalaza; ukuti le le le.

Leli, disiting. adj. This — used with nouns sing, of the second class, having the prefix i(i).

Leli-yá, disiting. adj. That over there, that yonder — used with nouns as above.

Lelo, disiting. adj. That — used with nouns as above.

Lemba (Lelembha), v. Act or do in a slow, lazy kind of way.

i(i)-Lembe (Leembhe), n. Native hoe (a word now almost obsolete) = i(i)-Geja [Sw. jembe, hoe; Bo. gembe; Nyanye. i-gembe; MZ. jamba].

isí-Lembe (Leembhe), n. Hollow or pit of the stomach, below the ribs. Cp. ama-La.

um-Lembelele (Lembhelele), n. 5. Slow, dull, indolent kind of person, without life or energy. Cp. u(1u)-Lele.

u(1u)-Lembu (Lembhu), n. Spider; spider's web i.e. dwelling, or single string; conferva or slimy moss-like vegetation covering water or river-stones (= ubu-Lembu); blue cotton gauze, in which the Tonga Kafirs originally used to trade in Zululand; hence, any linen or cloth stuff afterwards introduced from the south [Yan. bi-lambu, cloth; Sw. buibui, spider; Ga. bubi, spider; Log. lebu, shirt].

ubu-Lembu (Lembhu), n. Spider's web (the material thereof); hence any similarly fine, soft stuff, as conferva or slimy river-moss, found on stagnant water; tree-moss, as found hanging from the branches; fluff, found under the bed; fine, silken fringe (ep. i-nTsepe); or any fine loose-textured cloth, such as cotton-gauze that can be easily pulled or worn into fine shreds or fringe. Cp. i-nTatabulembu, u(1u)-Lembu.

Lembuluka (Lembhuluka), v. Get drawn or stretched out long, as below; be of a tenacious nature i.e. capable of being drawn out long; do anything in a drawling, slow, sleepy manner, as when rising from the ground or doing any work unwillingly, or when sauntering along a path = jembuluka, nembuluka; cp. nařeka.

Lembulula (Lembhulula), v. Draw out or stretch out into a long string, as any tenacious substance (acc.) like glue or a leech (not elastic or springing back = nemba); draw out or make take a long time, as a piece of work (acc.) = leza, nembulula. Cp. nařesa.

ama-Lémulemu, n. = ama-Gemunegenu.

Lência, ukuti (ukuthi), v. = ukuti lece.

i(li)-Lence, n. = i(li)-Ceece.

um-Lence or Lenza, n. 5. = um-Lece or Leceza.

Lenceza, v. = leceza.

Lendhla, v. Be enervated of body, without strength, fagged out, as one ill or exhausted; be depressed, despondent, robbed of spirit mentally, as by grave disappointment (used in perf.) = yeta.

Lendhlelele, ukuti (ukuthi), v. = ukuti yetelele.

Lenga or Léngalenaga, n. Hang, be suspend- ed so as to be capable of dangling (see jika), as anything tied up by a string to a rafter or child hanging from a tree-branch (comp. panyeka); be hanging on, drawn unduly out, as any piece of work not energetically performed (comp. lembulula) [Her. reka, hang up; Sw. angika, be hanging].

Ex. umsebenzi ngalenga, the work is being drawn out, got through in a slow dilatory way.

Phr. uke walenga, he got to draw it out long (i.e. his journey, by going a very round-about way).

sellengana ilanga, the sun is just hanging over the sky-line (of a hill), or just touching the horizon (before setting).

i(i)-Lenge or Lëngelenge, n. Deep precipice = i-wolokohlo. Cp. i-nKelakete, i(i)-Wu.

Ex. uqalweni ngalenga emalengelengeni, I dreamt I was hanging over or just sinking down into deep precipices i.e. I dreamt I was falling into an abyss.

ama-Lenjane (no sing), n. Weeds, of two
kinds, growing in fields and old kraals, and eaten as *imifino*.

**(ii)-Lĕnje** (*Leenje*), *n.* Volunteer, member of a rifle association [Eng. range?].

**Lenu**, **poss. adj.** Your — used with nouns sing. of second class — see enu.

**um-Lenze**, *n.* 5. Leg, of man; hind-leg, of beast (see *um-Kono*).

Lĕpu, **ukuti** (*Lĕphu, ukuthi*), *v.* = lepuka; lepula.

**Lepuka** (*Lephuka*), *v.* Get broken off piece-wise, as a bit from a pot; get made to fall off *i.e.* fall off (*intrans.*) in pieces, as plaster from a wall. Cp. hlepuka, lepuka.

**Lepula** (*Lephula*), *v.* Break off piece-wise, as a bit from an earthen-pot (*acc.*); make fall or break off in pieces, as portions of plaster from a wall. Cp. hlepu, lepula.

**(ii)-Lepula** (*Lephula*), *n.* Tin-spoon, of the stores [D. lepel, spoon].

ama-Lĕpulepu (*Lephulephu*), *n.* = ama-Dhlepudhlepu.

Lepuza (*Lephuza*), *v.* Make fall in scraps or flakes, as the heavens snow = kitika.

Lepuzela (*Lephuzele*), *v.* Go in tatters or rags (*= ama-Lepulepu*).

Ex. *us'elepuxeht* *wegbigo*, he goes about buttock-wise (*i.e.* naked) in rags — from the tattered hinder covering no longer concealing the body.

**Lesi**, **disting. adj.** This — used with nouns sing. of the fourth cl., having the prefix *isi*.

**Lesi-yá**, **disting. adj.** That over there, that yonder — used with nouns as above.

**Leso**, **disting. adj.** That — used with nouns as above.


Ex. *yiletele* *lepuka*, bring it here.

**(isihla)** *isiyilele* ama-*fu*, it (the sky) is now bringing up clouds.

**Lëtelele, ukuti** (*Lëthelele, ukuthi*), *v.* = ukutiti ye*lëtelele*.

**Leti**, **plur.** **Letani** (*Lethi*), imper. of *leta*. Bring here! Give it here! as when one wants a child to pass any article over to him; the common introductory word of a supplective address by a man to the ama-Dhlozi or ancestral spirits, *e.g.* when slaughtering a beast for them, or at a wedding-dance when the bride's father publicly presents his daughter to the spirits of the bridegroom's house and asks that they grant her the grace of offspring.

Ex. *leti bo*! bring it here, I say.

leti, *yicwa* *Zungu*; *nanyi mnwana*-mi! *njielela* ito-ino; *njielela* ukuba baga-kele *bebele*, *bagule* *sebebelela*! give to us, o! thou of the *Zungu* clan! Here is my child! I beg for a newborn babe; I beg that as two they may lie, and rise up as three! — an address of a bride's father to the spirits of the bridegroom's clan at a wedding-dance. *letani*, *nim 'bakiti*! give to us, o! you of our clan! — as might be said by a person after sneezing. See *tutuka*.

**u-Leti** (*Lethi*), *n.* Shrub growing by rivers; used for burning in the fields to make the Kafir-corn and pumpkins flourish.

**Letu** (*Lethu*), **poss. adj.** Our — see etu.


Ex. *umntu ongona'silele*, a rash, headstrong person (C.N.).

**u(I)-Levu**, *n.* Loquacity, habit of incessant chattering or talking.

Levuza, *v.* = *laevuza*.

**Le-yá**, **disting. adj.** That over there, that yonder — used with nouns sing. of the 3rd. cl., having the prefix *i-n* or *i-m*; those over there, those yonder — with nouns plur. of 5th. cl. having prefix *imi*.

**Leyo**, **disting. adj.** That — used with nouns as above.

**Leza**, *v.* Be or get drawn out or stretched out in a long string, as glue or similar tenacious substance (*= hembuluka*); draw or stretch out, as above (*= hembuluka*); fall or drop down in a soft, gradual manner; as a spider falling from a roof by its web, or rain falling in a soft continuous shower without any wind; be dripping wet or 'ruming' with water, as a person or garment = *ukuti* *le*.

**Lezi**, **disting. adj.** These — used with nouns plur. of 3rd. and 4th. cl., having *izi* for a prefix.

**Lezi-yá**, **disting. adj.** Those over there, those yonder — used with nouns as above.

**Lezo**, **disting. adj.** Those — used with nouns as above.

**(ii)-Liba**, *n.* Grave (when already containing a corpse and filled up = cp. *(ii)-Godi*) (by comparison) a person already dead or as good as dead = *(ii)-Tinta*; *(ii)-Tuna* [Ya. *li-lene*, grave].
Libalisa, v. Make a person (acc.) loiter or tarry, delay or detain him = libazisa. Cp. bambezela.

isi-Libazi, n. Loitering, dilatory doer (cp. isi-Dondi); forgetful person (= isi-Khulu).

Libazisa, v. Make a person (acc.) loiter or tarry, delay or detain him (= libalisa); beguile away a person's time, entertain him, as a visitor (acc.) or child by pleasant talk or play.

Ex. uhu-xi-libazisa, amuse or entertain oneself, while away one's time by pleasant occupation.

isi-Libaziso, n. Any cause of loitering, tarrying or detention; any object used for the purpose of momentarily amusing or entertaining a person or child pleasantly; hence, toy, plaything, pastime.

um-Libo, n. 5. Single runner, or shoot, of the pumpkin or similar plants, and eaten as umifino.

Ex. ba'mibho mnye, they are of the one offshoot, the same stock, as children of the same grandfather (not father) or ancestor.

u(lu)-Libo, n. Time of the first-fruits i.e. when the first pumpkins, gourds and the like (not Kafir-corn, umubu, etc. which come later) are ripe for eating; such first-fruits. See il-ililo-loba.

Ex. sebeliiba nilo, they are now enjoying the time of new pumpkins, etc.

Li, pers. pron. It — used for nouns sing., nom. and acc., of the 2nd. cl., having the prefix ili).

Liki ili, ukuti (akuthi; s.k.), v. = likizela.

(iil)-Likiliki (s.k.), n. = (iil)-Bikizela.

Likizela (s.k.), v. = bikizela.

Lila, v. Weep, cry, shed tears, as a child or (by comparison) a tree exuding sap; wail, lament with bitter cries, as a woman over a dead child = kala (but nowadays seldom used in the full sense of this latter word as applied to beasts, birds, bells and the like, being now almost confined to the last-given mean-
ing, although the ama-Xosa in the Cape Colony still use it in the full sense) [Skr. li, melt; Ar. biki, weep; Bo, Nyam. MZT. lila; Sw. lia; Ga. lira; Her. rira; Lu. dita].

isi-Lili, n. Sleeping-place in a hut i.e. that part of the floor on either side of the hearth where the sleeping-mats are laid — the husband appropriating one side or isi-Lili and his wife the other.

Lilisela, v. Wail loudly with words, utter lamentations, as a woman over a dead person (with nga); low 'bitterly,' as a cow for the calf; sing 'sighingly' of a lover to the tune of the uulu-Gubu, as a boy or girl singing of his or her sweetheart.

(iil)-Liliso, n. Any cause of wailing or lamentation.

Lilizela, v. Cry ili li ili, as women showing off their joy at a dance, etc. = kikizela.

isi-Lilo, n. Wailing, loud lamentation; particularly applied to the meeting of the women of a neighbourhood at the kraal of a deceased person for the purpose of crying, after the manner of an Irish wake.

Ex. banye esililekui, or banye 'kukala isililo sika'Bohi, they have gone to the wake or wail (which gen. takes place in the morning with the Kafirs), they have gone to cry the wail of So-and-so (deceased).

um-Lilo, n. 5. Fire [Ga. Be. Gal. Sum. Tu. mu-lilo; U. umu-lilo; Her. umu-rivo; Hinz. Ku. moro; Sw. and most other Bantu languages m-oło].

Ex. utukutele, ngumulolo, he is a fire with anger.

intsimbi isibomvu umfibo, the iron is now red with fire i.e. red hot.

um-Lilwane (no plur.), n. 5. Small transparent crimson bead or beads; may be used of anything of a similar crimson colour. Cp. um-Gazi.

Lima, v. Dig, cut up or cultivate land (acc.) with the hoe, as do the Natives — equivalent to Eng. plough; cultivate, grow, as a farmer any particular crop or plant (acc.) [Sw. Ga. Nyam. MZT. lima; Bo. ina; Ni. ima; San. ilima; Go. limira; Kamb. inia; Ze. Ngu.hira; Mal. lamun, to plant].

Ex. abelonya kabalini amobele, the white people don't grow Kafir-corn.

uyalima ngezinkabi, uyalima ngegeo la-

belongo, he turns up the land by means of bullocks, he turns up the land by means of the hoe of the whitemen = he ploughs, or uses a plough (not using the Native hoe as is, or was, customary).
Phr. umlile mamlina ekanda, he chopped him up on the head i.e. inflicted numerous wounds.

i(i)-Lima, n. A combined ploughing or hoeing as when many people unite to plough for a headman or a neighbour, and applied alike to the assembled workers and the land worked by them. Cp. um-Butiso.

isi-Lima, n. One physically deformed (gen. from birth, and in any of the limbs), cripple; one mentally 'deformed,' an idiot or natural fool; hence applied to denote anyone in a state of helpless affliction, or in a hopeless mess. See limala [Sw. ki-lema, formed person; Ga. lina, deformed; Her. umu-limbu, cripple].

ubu-Lima, n. State or condition of being as above.

Limala, v. Suffer or receive any injury to body or limb, or (by comparison) to mind, get hurt or receive an injury that incapacitates; get injured or damaged, as a pot that gets cracked or piece of machinery that gets partly broken (used in perf.) [Sw. le'ma, deformity].

Ex. um'lenle lo'munna, he is hurt this person, has received an injury (seriously), as one who has broken his leg, lost an eye, or gone insane.

Limaza, v. Cause to receive i.e. give or deal a person (acc.) such an injury as above; injure, damage, a vessel (acc.).

Ex. ngokulima: I shall injure you (by a damaging blow) - used as a threat by a man to a naughty boy.

isi-Limela, n. The Pleiades, or group of stars which appear above the northeastern horizon in the early morning during August, and so called because they mark the season when ploughing generally commences. See i-kiKwenkwezi. [Sw. ki-limia, Pleiades; MZT. chi-limo].

um-Limela, n. 5. Large collection of fields on one spot, where several kraals have their fields together = ililu-Buya. Cp. isi-Cakaaco.

P. umlula omku lwemvelile lwenkomo, a great mass of ploughing has not produced a stalk for eating i.e. much labour has come to nothing.

u(lu)-Limi (plur. isi-Limi), n. Tongue, of man or beast; language, whether the speech peculiar to any particular nation or to any particular individual; (only in plur. ama-Limi), a stammering (pronounced), stammering (merely slight check or impediment). See u(lu)-Dimi. [Ar. lisay, tongue, language; Hi. jibb, tongue; Sw. Bo. Kaq. Ku. etc. u-limi (pl. ndimi); Shu. Ngw. Zu. Khu. Ya. etc. in-limi (pl. ndimi); G1. Gau. Go. Ihe. Gal. i-limi (pl. ma-limi); Be. Bia. kolimi (pl. ni-limi); Tu. u-limi (pl. i-limi); U. un-limi; Ru. hejimi; Mid. Nig. ki-nemi; Mpo. o-lemi; Sak. lela; - observe the source of the different plur. forms in Zulu].

Phr. kumalimani lo'mifuna, this boy has no kindness of conversation i.e. sociability of nature, he is unsociable.

amuntha omlimi, a kindly-spoken, sociable person.

omlimi okho lo'mfazi, this wife has a bad tongue (causing strife, spreading evil reports, lies, etc.).

imunali limboda, this man has an impediment in his speech (may-be a decided stuttering or only a checking stammer).

ocakaa'nulimi-lo'mfana (or ocakaa'nulimi-lo'mfani), a double-tongued, deceitful talker = o'ndimi'nhiti.

u(lu)-Limi-lwenkomo (s. k.), n. Weed with very broad rough leaves, used for dressing the ibeshu.

isi-Limo (with plur.), n. Any kind of cultivated vegetable (giving solid food), as potatoes, dambis, and the like (not of a herbaceous nature, as spinach or greens = imb-Fino).

Linda, v. Guard, watch i.e. look after, as after any property (acc.) or after the thieves (acc.) that might steal it; wait for, be on the watch for, as for a person (acc.) coming or one who has lagged behind (used in perf.); be of mean, average, proportionate size, quantity, etc., as a man in height, beer-wort in amount (in perf. - rarely used) [Sw. Linda, guard; Ga. Linda, wait for; Ya. Linda, wait].

Ex. bomlindi e'mulalazi, they are waiting for him at the Umkalazi.

kalubhe, bulinile ndle, it is not too long (the sleeping mat), it is just the right or proportionate length.

isi-Lindamombo (Lindamthombho), n. A stay-at-home, 'one who looks after the malt being got ready for beer,' applied to one who never leaves his home through infirmity.

isi or um-Lindankosi (s. k.), n. 5. Guard appointed to look after the king's hut.

um-Lindaziko (loc. e'mulindaziko; s. k.), n. 5. That part of the Native hearth immediately behind the first pillar opposite the doorway = um-Sindazo. Cp. um-Gulungulu.

N.B. The i-seko or pot-stone resting in this part of the Native hearth is always su-
Be show or Make Try, this wonderful crowing Sw. the pretence person kraal or inducement, or in try, Lala or age, night. something (acc.) magic, all same hence, loku'kudhla, with, kunyilingene, cup) four is without is do without him is used is irregular round. ukuba imilingane, it is enough for me is this food.

lilingene indlago zone (i-antsi or i-bokisi), it (the sleeping-mat) is equal as to its four parts or sides i.e. is square; or it (the box) is equal as to its four sides i.e. of equal height all round.

tilingene indlago zone (inkomishe), it (the cup) is equal all round, is perfectly circular without irregular bulging; or is of the same height all round.

kulingene, ukuba izane aje, it is sufficient if you only strive.

ixingubo zake kaximlingani, his clothes do not fit him (stating the mere fact).

ixingubo zake kaximlingene, his clothes do not fit him (referring to their state).

um-Lingane or Lingani, n. 1. = u-Sebele.

Linganisa, v. Make any one thing (acc.) equal with another in any sense (with another' (with na) as to size; hence, measure it (as a board with a tape), fit or try it on (as a pair of trousers); make a comparison or imitation of any action by doing in semblance of it; make a pretense of doing it; compare mentally i.e. make a supposition in the mind, make an estimation, make a guess; applied to the sexual intercourse between two males [Sw. linganisha, compare].

Ex. alinganisa ni ngubu k'kukuluma? what are you trying to express, what are you driving at, by that speech?

linganisa, ubone, have a try, or make a guess, and see (whether you can't do it, or don't know it).

ixulu litinganisa (uKama), or umfula nyalinganisa (ukugenala), the weather is making a show i.e. is threatening (to rain), or the river is making a show of rising i.e. is threatening to rise.

Linganisana, v. Be at an equality one with the other i.e. be in a line with, abreast of, or parallel with one another, as two or more houses or persons standing in line, two bullocks going abreast, or two lines of rails (used in perf.).

Lingisa, v. Imitate a person (acc.), as in dress, action, gesture, talk, etc.; mimic, take off, imitate in sport [Sw. tga, imitate].

um-Lingo, n. 5. Any unusually strange, awe-inspiring, preternatural, magical performance, as done by an inyangana when treating his patients by certain peculiar practices, or by a conjurer; might be used in plur. for 'magic' generally.

Ex. ningayiona imilingo elingua inyangana, you can see the strange things done by the doctor.

inyalinga inyangana (umlingo), the doctor is treating them with an umlingo or magical performance.

amanzi alingive, kavayikushisa, the water is conjugured; it won't scald you.

N.B. A powerful Native doctor operates not only with physic; he has also several other more or less 'wonderful!' modes of treatment by which he seeks to overcome the ill he is called upon to deal with. For instance, if he wants to make the inmates of a kraal proof against the attacks of an umtalati, he may, instead of dosing them with physic, assemble them all together in a group and then go wildly among them with a glaring torch, previously medicated, thrusting it about at them as he goes; or if he thinks there is an individual among them
who is himself the cause of the particular wrong, he may take a heated assegai, duly medicated, and lenta or divine with it, in that he places it with apparent indifference, on the bare body of those assembled, as he goes roughly among them, but in such a way that 'only' the particular evil-doer feel the pain and so get discovered. Or he may so charm his boiling medicinal decoction, that when he sprinkles it over his patient, he feel no pain, etc. All these peculiar modes of treatment are called imi-lingo, and the doctor himself is said to linga.

Lingoza, v. Be or sit all alone, as anyone left by himself in a kraal or a boy herding alone on the veld; sob, as a person crying (cp. kicileka).

isi-Lingozi, n. = isi-Lokozane.

Lisa, ukuti (ukuthi), v. Be thoroughly faint, strengthless, ready to collapse or sink, as the body from feebleness of heart-action, intense heat, etc. (= ukuti dica; cp. cobeka; fehleka); become thoroughly softened so as readily to break apart, as a potato when cooked through or a peach thoroughly ripened = ukuti lose, lise, tisi.

Ex. akukatubea ukuti lisa, it is not yet thoroughly cooked or ripened through.

um-Lisa, n. 1. Male person; in a more particular sense, young unmarried male in the full activity of his youth, an i-nDoda of a boy, an um-fana.

Ex. yiloku wanna umisa, he always remained a 'boy' (or unmarried).

inkonyane idhleva ngabalisa, a calf (i.e. veal) is eaten by the young males.

(i)z-Lisa, n. Calabash fruit (u(lu)-Selwa) when of inferior quality in the winter season.

isi-Lisa, n. All the males collectively of any place, the company of males; semen maris (= ama-Lota; cp. ama-Ja).

ubu-Lisana or Lisela, n. Manner of acting in an indolent, lifeless, enenergetic way, as though without strength — used adverbially after verb (N.).

Ex. ukwenza 'bulisana, to do in a slow manner, without apparent exertion.

Lise or Lisi, ukuti (ukuthi), v. = ukuti lisa.

ama-Livilivi (no sing), n. Fat (of meat) when of an unhealthy, jelly-like, nauseating nature = ama-Lovulovu.

um-Lizanyana, n. 1. = um-Zanyana.

Lo, disting adj. This — used with nouns sing. of the first class having the prefix um; ló, this — contraction for loku, of nouns of the eighth class, having the prefix uku.

Ló, adv. Since i.e. inasmuch as — contr. of loku; see yilo.

Ex. lo engurmí uje, ngiyakwe'nya njani since he is just unwilling, how shall I manage him?

isi-Lo, n. Wild beast, of any kind; hence, leopard (from its being practically the only wild beast of note left in most districts), snake (from its mortality of bite); the Zulu king (from his prerogative of executing people), or any white-man (from the dread his appearance and power inspires); (gen. in plur.) isi-Lo, intestinal worms, of any kind (cp. i-nPetwane; i-neLilane; u-lo-Hlavan; ama-Buka; ama-Hashu) = isi-Lwane, isi-Lokazana; ep. i-Nyamazane [Ga. nsolo, wild beast].

Ex. mezele, he has worms.

Phr. isilo astilinbe, a wild-beast is not disturbed = keep at a respectful distance from those in power (N).

Loba, v. Cut ornamental incisions (i-Thungu) in the flesh, as Zulu girls used to do about the belly, shoulders, and arms; hence, 'draw' ornamental figures generally, as when carving fancy patterns in wood-work, or making them in pottery, baskets, bead-work, etc.; hence (M), write, of the schools (= buta); fail to conceive after having apparently been covered, as a cow (used in perf. — see tala, talela); (C.N.) catch fish (comp. doba) [Bo. loa, fish; Sw. opla, fish up; Ga. roba, fish-hook].

Ex. le'ukomo lebo or impange imbela, this beast has put on ornamental variegations of colour i.e. is patched or spotted all over with black, white and red.

Lôbaloba, v. Long or have a strong desire for something, as the fox for the grapes (acc. with elu form) = ukuti lóbi lóbi. [Skr. lobha, desire].

Lóbí lóbí, ukuti (ukuthi), v. Say 'Come! come!' as the heart (nom.) seems to do when strongly desiring something = lô-biza.

u-Lôbilobi, n. in phrase below: —

ubini amnilixho ka'Lobilobi, So-and-so has the heart of Mr. Come-come-and-be-mine i.e. covets everything nice he sees, is very covetous or avaricious.

Lôbiza, v. Covet, have a strong desire after, as after any nice thing (with elu form and acc.) one sees in the possession of another = lôbaloba, imbela [Skr. lobh, desire greatly].

Lôbo, disting. adj. That — used with nouns of the sixth cl., having the prefix ubu.

um-Lôbokazi (s. k.), n. 1. Young wife
applied to such from the time of her having first put on the top-knot (as an i-wKeli or betrothed girl still unmarried) until she passes her prime as a wife; and even indefinitely after that, by such women as are much older than herself = u-Makoti.

Phr. umbila sowu ng'ababola:zi — see u-Makoti.

Lobola, r. Pay for a girl (acc.) i.e. pay the cattle (with nga) demanded in exchange for her when given in marriage; pay for a girl (acc.), as do the cattle (nom) which are given in exchange for her [Bo. lomba, ask in marriage; Ga. byagulla, payment made for girl; Sw. omba, request].

Ex. umaqwenyana dalobola intombi, - inqinkomo: nge-futhi ngilobola; alobola ungise, okungqwenyana ehlolisa umaqwenyana, ehlolisa futhi nentombi yake, the son-in-law buys the girl; the cattle also buy her; he (the son-in-law) buys from the father, and he it is that makes the son-in-law to buy or pay, as also his daughter to lobola.

N.B. In spite of the statements of some to the contrary, it would seem clear that the Kafir law of lobola, good as it may be in certain respects, does really entail a sale of the girl, at any rate of that kind known as exchange or barter. For the cattle are her true, and now legally established price, without payment of which no girl is possibly obtainable; for the law invariably supports the father in his refusal of consent to a daughter's marriage, even though that refusal be based solely on the non-payment of lobola. But upon the delivery and acceptance by the father or guardian of these cattle, and in exchange therefore alone, the girl becomes the rightful property of the payer and this, until recent years, even though the girl herself were unwilling. The cattle are demanded by the father as the price of his property, and are no more asked as a gift than is the money demanded by a storekeeper for his wares. They are not given, nor demanded, as a recompense to the father for his care of the girl during her earlier years; for the fact of his having given or not given this care is not made the condition upon which his right or non-right to claim the cattle depends, but only the fact of her being his daughter; and even though the child, from any cause of parental neglect or otherwise, have grown up elsewhere, those who have so cared for her throughout her life do not thereby become entitled to her lobola cattle.

This custom of payment being made by a suitor for a girl to this latter's father seems to be common amongst most, if not all, of the African tribes. In former times, when cattle were only possessed in small quantities or by the few, it is said that the lobola consisted sometimes merely of a much valued piece of iron, of hoes, neck-rings, later of beads, and finally of one or two head of cattle. Women in Zululand, of 40 or 50 years of age, were purchased for seldom more than five head of cattle. The demand by the parents for increased lobola was the direct result of the increase of cattle in the land, owing to the comparative peace that prevailed subsequent to the advent of the Whiteman in these parts. The parents, however, became in time so arbitrary in their demands that the British Government, acting under the advice of Sir Theophilus Shepstone, was at length compelled to fix the number of a girl's lobola cattle by statute, viz. at 10 head a piece.

Lobolelana, r. Pay the lobola for one another i.e. be born in pairs, male and female, in any hut, so that each boy is provided with a sister whose lobola will furnish her brother with the cattle required to lobola his own sweetheart.

Ex. amaindexed alabololane, the twins have paid each other's lobola i.e. have been born one a boy and the other a girl.

um-Loboli, n.1. Person who undertakes, on behalf of a suitor, the business of arranging with a father the lobola of his daughter = um-Kongi.

Lobu, disting. adj. This — used with nouns of the sixth cl., having ubu as a prefix.

Lobu-yâ, disting. adj. That over there, that yonder — used with nouns as above.

Löhle, ukutu (ukuthi), r. Make a complete end of a thing (acc.), clear off entirely; get so cleared off = ukuti buqe, ukutu lote.

Ex. izinkomo umbila zaventi lokothe, the cattle made a clean end of the mealies.

Lohle, aux. verb. (C.N.) = gito kuhe, loku, etc.

i(1)-Lohle, n. A complete clearing off; as by as impi, depredating cattle or lo-costs, or an epidemic of disease = i(1)-Buqe.

Ex. umkahlelana wene i-lohe uqile kubowa munzi, the fever just made a clean sweep of them at that kraal.

i(1)-Lohlelana, n. = i(1)-Lohle.

i(1)-Löhleloholhe, n. = i(1)-Lohle.

isi-Lokazana (s. k.), n. = isi-Lo.

Loko (Lokho), disting. adj. and pron.
That; that thing — used with nouns of the eighth cl, having uku as prefix, or generally, in an impersonal sense.

isi-Lokohla, or Lokohlela (s. k.), n. Great ball or round mass of a thing, as an immensely big head.

Loko loko, ukuti (ukuthi; s. k.), r. = lokoza.

ama-Lökoloko (s. k. — no sing.), n. Anything seen moving indistinctly far away in the depths, at the bottom, etc. — see lokoza.

Lokoconco, ukuti (ukuthi; s. k.), r. = ukuti lakana.

Lokota (Lokolhu), r. Have a fore-feeling, foreboding, presentiment, etc., about something or somebody (acc.), as of his coming, that something has happened to him, etc.; entertain a remote thought, dream (metaphor.), as of doing something strictly prohibited. Cp. qandelela [Ga. looza, think; Her. uku, have a presentiment].

Ex. benqintshoko isoko, I had a fore-feeling or presentiment about him yesterday e.g. I had a feeling that something had befallen him, or that he was coming.

angakulpokola? can he entertain the idea? (it is impossible, knowing as he does the terrible results that will follow).

angakulpokoli ukuthile, don’t even think, don’t dream of touching it (a strong word of caution).

Lokotela (Lokolhela), r. Make a foreboding, i.e. forbode, for a person (acc.) some evil — which in accordance with Native superstition, is equivalent to causing it to come down upon him; hence, wish one evil, curse him (= qalekisa, qanyaqisa, loyanisa).

Ex. mus’ukumulokotela, you must not wish for him (some evil thing, as death, already expressed); you must not curse him.

ngize ngayisalokotela-ni? what did I want to curse myself (with this thing) for? — as one might say when lamenting over some evil he has witfully brought done on himself, or when he has got himself into some unpleasant mess.

Lokoza (s. k.), r. Shine faintly as in the distance, glimmer, gleam, as a camp-fire seen from afar, a glow-worm in a bush or a cat’s eyes by night, or anything appearing faintly in the dark or at the bottom of a deep dark hole (see ama-Lokoloko); hence, be very little, ‘scarcely enough to be seen’, as when sarcastically referring to the food cooking in a pot or on one’s plate; be conspicuously alone, be ‘just a solitary speck’, as it were, as a person left all alone in a kraal, or a solitary cloud upon an otherwise clear sky; he sunken or deep-set, as a person’s eyes, ‘just seen gleaming in the distance’; glimmer distantly i.e. flash about in a lost, agitated, uneasy manner, as the eyes of a person caught in the act of doing wrong (cp. bakaza) = bakaza, lakala, lamaze, lontza.

Ex. upeka omulumuthi; upakaloka uye eho-twenti, she is cooking dumbe; they can just be seen glimmering at the far bottom of the pot, i.e. are so few as to be scarcely discernible.

aulilo (or ilumpa) sawakaloka uye, the fire (or lamp) has now just a faint glimmer, as when one espies a mere speck of glowing cinder among the embers.

isi-Lokozane (s. k.), n. A sobbing (not a single sob) = isi-Lingozi.

Ex. ikwethu isilokozane, it (the child) is come down upon with, i.e. has, a fit of sobbing.

Loku (Lokhu), disting. adj. and pron. This; this thing — used with nouns as above — see loko; used of any person or thing to express contempt therefor (see tu); adv. merely this = Eng. so much as; since i.e. insomuch as. See giloku.

Ex. kufana-uloku kuma loku emikhuleni yami? what does this thing may be a strongly despised person, or a child I want in my hut? ngisho nokuba anyone loku, I mean even that you should so much as enter.

luko sengintshelile, ngisayakutini-ai? since I have already told him what shall I now say more?

Loku naku (Lokhu nakhu), adv. Since, you see.

Loku pela (Lokhu phela), adv. Since, I say (expressing emphasis).

Loku-yá (Lokhu-yá), disting. adj. and pron. That over there, that yonder — used with nouns as above — see loku.

Lokuyana (Lokhu-nya), disting. adj. and pron. same as preceding.

Lola, r. Whet, sharpen, put a smooth sharp edge on any cutting instrument (acc.) by rubbing it flatly forwards and backwards on a stone or um-Lalazi (= lalaza; comp. laqaza); sharpen or whet the desire of a person (acc.) by encouraging words or tempting inducement [Sw. now, whet].

Ex. saphindi ngayisho lco i zewana, they have already made themselves keen or of strong desire by means of these nice food-stuffs of the whiteman, i.e. they have accustomed themselves strongly to them = sapholile.
Lolo, disting. adj. and pron. That; that one — used with nouns sing. of the sixth cl., having the prefix u(lu).

Lolonga, v. Smoothen the exterior surface, polish, as a clay-pot or floor (acc.) by rubbing with a stone, or a plaster-wall with a board; make smooth i.e. blunt, as constant wear does a grindstone or a knife (acc.); smoothen down a statement (acc.). Cp. yalaza.

Ex. iwe lebo sebelilongile, they have now smoothened their statement i.e. rid it of any differences, possible difficulties, or asperities.

Loloza, v. Make level or even, as the clay-sides of a pot (acc.) after having built up the rings of clay, by scraping off all irregularities of surface = shaga.

Lolozela, v. Lull a child (acc.) to sleep or quietness by singing a lullaby.

Lolu, disting. adj. or pron. This; this one — used for nouns of the sixth cl., having the prefix u(lu).

Lolu-yä, disting. adj. or pron. That over there; that yonder — used with nouns, as above.

um-Lolwazi, n. 5. (C.N.) = um-Lalazi.

ama-Lombo (Lombho — no sing.), n. Long, uninterrupted stages or day's-marches following one another interminably — now obsolete save in idiom below.

Ex. sigakwambu amalombo (or sigakwambu zidle amalombo), we shall go journey after journey without cessation (or we shall go, putting up for the night here and there, ever on and on) — as when a Native in the old days might walk from the coast to Kimberley.

au! sehalambu amalombo, oh! he has already gone off journeying for days and days, i.e. has gone off far, far away.

(iii)-Lomo, n. One's own words, the very 'mouth' of a person = i(i)-Laka.

Ex. u(i) ilamo lelo? do you mean to say that those are his own words, that that is what he said?

isi-Lomo, n. Man who, holding no official position, is by the friendship of the king, a foremost man at court. Cp. um-Sengi.

um-Lomo, n. 5. Mouth, of man or beast; beak, of a bird; lip, of man (see u(lu)-Debe); mouth i.e. opening, entrance, as of a vessel, gun, or cave; foremost or front of a herd of cattle, column of soldiers, etc. [Gr. stoma, mouth; Ga. Li. Ngu. etc. mlomo, lip, mouth; Go. Heh. mtr-lombo; Suk. ulomo; Nywe. olomo; U. umdolo; Gal. mr-domo; Lur. dogo; Sw. mlomo, lip; Mpo. olumbo, lip].

Ex. unomlomo loco'muntu, that person has much talk (i.e. when angry).

Phr. unde ngomlomo ije, he is only 'mouth' or talk (i.e. has no power to do anything).

umlomo wako mude, uyapandile kwotango, your mouth is long, it reaches outside of the fence, i.e. you can be heard all over the country.

kukhatshe eyomlomo, there has been slaughtered one (a beast) for his own mouth (of the chief, not for his people, etc.).

angiyikemo umlomo wami omnandi, I shall not spoil the pleasant taste in my mouth (by eating some other thing).

po! ufaka ngomlomo ije, inkomla uyi-shiye-pi? you come (back), then, with mere talk, where have left the beast (you were sent to fetch)?

au! umbuso ucusho, umlomo wagevala, oh! he reports fine-living (there) surpassing all words to express it.

ukufa ukubazile, umlomo wagevala, he expressed surprise to the utmost degree at the illness (its grievousness).

P. umlomo Tishoba bokuxipungela, the mouth is a man's tail for sweeping away flies i.e. for ridding oneself of annoyances.

umlomo uye-shiye-rwa, the mouth is not punished, i.e. my tongue having made a mistake, there's nothing now to be done than let it be.

oyinganya 'mlomo, it (the impi) is not as big as the mouth (of the reporter) i.e. it's only brag or loud empty talk.

um-Lomomnandi, n. 5. Root used as an emetic (C.N.).

Lona, emph. pron. It — used with nouns sing. of the second class having i(i) as a prefix, and of the sixth cl. having the prefix u(lu).

Lona, disting adj. and pron. This — used with nouns sing. of the fifth class having the prefix umu = lo.

isi-Lonco, n. Person or thing broad at the one end and tapering towards the other, like a triangle standing on its apex or base, or a person with very broad shoulders and upper body and thin legs = u(lu)-Tshubungu, u-Noginyantola.

Londa, v. Keep safely, preserve, take care of, protect, as any person or thing (acc.); keep carefully, observe, as a law = londoloza [Sw. lindu, preserve].

isi-Londa, n. Sore; standing pain in one's heart or mind [Sw. ki-londu, sore; Bo. londa].

Ex. lelo'zwi setalba isibunda, that word has now become a standing pain in his mind.

Londeka (s.k.), v. Get kept safely, preserved, etc., as above — see londa.
Ex. isalondekle inali gami, it is still getting kept safely, it is still safe, is my money.

i(li) or isi-Londo, n. = isi-Londo-lozo.

Londo-loza, v. = londa [Bo. longoza, guide].

um-Londo-lozi, n. i. One who protects or takes care of a person or thing, guardian, keeper, protector.

ili, isi or ubu-Londo-lozo, n. Protecting care, as of a mother for her child, or for a sick person = isi-Londo.

Londonya, v. Scrutinise, examine closely, as a woman does the crop (acc.) growing in her field; also (C.N.) = xuba.

isi-Longotsa (s. t.), n. Small particle or mote of anything, as cloud in the sky, of grass in the water or floating in the air = isi-Bi. Cp. isi-luGquba.

Ex. akuba in'si'longotsa sesele entsinini, there isn't so much as a particle of a cornear in the field.

(i)l-i-Longwe, n. A dry cake of cattle-dung, as found on the veldt and used as fuel; anything dried up hard, as mealies, etc, burnt in the pot, dry juiceless meat, etc. = (i)l-i-Shwaga. Cp. (i)l-i-Simha; um-Longwe.

Ex. ilongwe linwali, a dung-cake of fat — really dry dung enveloped in suety fat and used as candle or torch for lighting purposes in the hut at night.

ubu-Longwe, n. Fresh dung of cattle (and nowadays of horses). Comp. um-Godo; i(li)-Longwe.

um-Lonjane, n. 5. (C.N.) = um-Nonjane.

um-Lonjane, n. 5. = um-Gembelezane.

u(lu)-Lontane (s. t.), n. Any delicious food = ul-Ovela.

Lonto, ukuti (ukuthi; s. t.), v. = lontoza.

u(lu)-Lonto (s. t.), n. (C.N.) = u(lu)-Tsuva.

Lontoza (s. t.), v. = lokoza.

Lose, aux. verb. (N) = loli, lolu.

Lose, ukuti (ukuthi), v. = ukuti lisa.

isi-Lo-sengubo, n. A method of chastising a child, practised chiefly by old women, in which they unexpectedly throw a cloak over the seated child and then pitch into him with the (i)l-i-Pusho q. v. (used with enza or ezela, and acc.).

Lõshe, ukuti (ukuthi), v. = ukuti lasha.

isi-Lo-sokuni (sokkuni), n. Large white maggot or grub found in old logs.

Lota (Lotha), v. = ukuti lotololo.

(i)l-i-Lota (Lotha), n. Ash-heap or place where ashes are thrown; pl. ama-Lota, semen maris (= isi-Lisa, ama-Pambili).

um-Lota (Lotha — no plur.), n. 5. White, powdery wood-ash or ashes = um-Zula. Cp. (i)l-i-Lohle; u(lu)-Tulu.

Ex. n'leSangumula, she is ashes i.e. with body, isi-lebana, etc. quite white with dirt, etc. = isi-Ihukwa.

P. ukuni bevalumula — see ulu-Kuni.

Lõte, ukuti (Lõthe, akuthi), v. = akuti lõhe.

Lótololo, ukuti (Lótololo, akuthi), v. Subside, abate, lose intensity, as a strong wind, a person's anger, a raging fire, water boiling fiercely, pain, etc. = akuthi zikulata, lota.

Lótu, ukuti (Lothu, akuthi), v. Rise up suddenly or quickly from the ground, spring up, as when called by a master or seeing a snake; get so taken up suddenly or quickly, snatched up from the ground, as a pot in danger = loftuka; cause to rise suddenly or quickly, as above; take up anything (acc.) suddenly or by a quick motion from the ground, as when removing an article in danger = lotula. Cp. ukuti lwea.

Lotuka (Lothuka), v. = ukuti luto.

Lotula (Lothula), v. = ukuti luto.

u(lu)-Lovane, n. now pronounced ul-Ova-ne, q.v.; also = u(lu)-Lovwan.

isi-Lovela, n. = ul-Ovela.

u(lu)-Lovela, n. now pronounced ul-Ovela, q.v.

Lõvu, ukuti (akuthi), v. Be peeled raw, as the body by being scalded or eaten with sores; peel or make become raw, as scalding water the body (acc.) = akuti gova.

Ex. ingane is'ite lorn wonke umbano, the child is now quite raw all over the mouth (from thrush).

u(lu)-Lovu, n. now pronounced ul-Ovu q.v. See ukuti loru.

Lovuka (s. k.), v. Get peeled raw, as above = ukuti loru, goruka. Cp. gobuka.

Lovula, v. Peel, or cause to be peeled raw, as above = ukuti loru, gorula. Cp. gobula.

ama-Lovula (no sing.), n. Thrush (of infants, from the rawness produced by the sores in the mouth).

ama-Lovulovu (no sing.), n. = ama-Livili, ama-Valovolo.

(i)l-i-Lovwane, n. Certain sea-fish (N).

u(lu)-Lovwane, n. Small plant, of a poisonous nature, said to cause an eruption of the skin should it touch the bare body.

Lowá, abbrev. for lowa-ya.
LO

Lowa-yá, *disting. adj. and pron*. That over there, that yonder — used with nouns sing. of the 1st. and 5th. classes, having the prefix um or umu.

Lowo, *disting. adj. and pron*. That — used with nouns, as above.

Loya, *v. = yola.*

(u-lu)-Loya, *n. — see ul-Oya.*

Loyanisa, *v. = yolanisa.*

(i-li)-Loiy, *n. = i(i)-Loilo.*

Loyisa, *v. = yolanisa.*

(i-lu)-Loyo, *n. = i(i)-Yolo.*

um-Loyo, *n. 5. = um-Yolo.*

(i-li)-Lozane, *n. Veldt running plant (*Buddleia saltri-chotia*), whose very poisonous roots are used for killing vermin on man and beast.

um-Lozi, *n. 5.* A soft whistling or whistle, as that of a whiteman whistling (not the shrill whistle = *i(i)-Kwele*); um-Lozi, plur. aba-Lozi 1, or imi-Lozi, 5. = um-Lozikazana.

um-Lozikazana (*plur. aba-Lozikazana or imi-Lozikazana; s.k.)*, *n. 1 and 5.* Familiar spirit of a necromancer which makes itself audible by a whistling voice, said to be produced by ventriloquism; such a necromancer supposedly possessed by such a spirit = um-Lozi. Cp. *i(i)-Dholo* [MZT. um-lozi, witch; Ga. m-loyo, witch; Sw. um-lozi, witch; Bo. lu-zi, whistle].

Ex. *u(k)-shazy (haha or beta) umlozi,* to whistle, or give a whistle.

umlozikazana or umabolozikazana, he has or is possessed by a whistling spirit or spirits — these spirits are always addressed in the plural as 'makosi or lords — See note under um-Kosi.

Lu, *pers. pron.* It — used for nouns sing. of the 6th. cl. having *ulu* as a prefix.

Luba, *v.* Long or desire earnestly, as to see or do anything, or after tempting food (*ela form with inf. or acc.) = *la-baluba, lobiza* [Skr. *ubah, desire; Ar. lathlbun, flame.*]

isi-Luba, *n.* Crest, tuft or plume, on the head of certain birds, etc., or worn as an ornament by men (= isi-Quor); the top-knot of a woman when no longer dressed, owing to her having become a widow, etc. [Her. *um-ruwa,* crest].

Ex. *utoke isi-luba, efche g'ini?* you carry an undressed top-knot, have you then lost your husband?

Luca, *ukuti (ukuthi), v.* Rise or get up from the ground quickly or suddenly, spring up, as when called or remem-

bering something = *ukuti lotu,* ep. *ukuti gubu; ukuti twelwe.*

isi-Luce, *n. = isi-Lonco.*

Luahlaza, *adj.* (from *u(ulu)-Hlazi,* q.v.). Green; blue; glossy, shiny of colour, as polished ebony, a polished clay floor, or a glossy chestnut horse; clear, crys-
talline, as spring or rain water, or clear oil; raw or 'green' (the antithesis of ripe, cooked, or mellowed), as raw meat, an unripe peach, an uncooked potato, or (by comparison) a person raw or uncultured [see *ulu*-Hlaza].

Ex. *imilombo isi-luahlaza,* the malt is still green, i.e. is still wet with the water in which it has been soaked, it is not yet ripe or dry for grinding.

isi-Lukazi (*s. k.), *n. = isi-Alukazi.*

isi-Lukuhla (*s. k.)*, *n.* Great round mass, ball, or knob of a thing, as an immense-

ly big head = isi-Lokohlela.

Luku lu ku, *ukuti (ukuthi; s. k.), v. = lukuzela.*

(i-li)-Lukuluku (*s. k.)*, *n.* A rising up with might, upheaving disturbance, applied to the feelings (*intziyo*) of one whose temper is severely ruffled or whose stomach (*intziyo*) is strongly turned.

Lukuni (*Luhu*), *adj.* (from the noun *u(ulu)-Kuni q.v.)*. Hard of substance), as wood or iron; difficult, hard to be done, as any work; rigid, stiff (not soft or supple), as a dried hide; hard (of feeling), difficult to move, as a person who is not easily brought to agree to a thing; hardly, tough-natured, as person or animal.

u-Lukuni-ngomile (*Lukhuniningomile*), *n.* Certain plant, used as a love-charm.

Lukuzela (*s. k.), *v.* Be, rise up, or move forward, in a towering, imposing, mighty mass or masses, as a great towering wave coming along, great storm-clouds coming up mightily in the sky, milk or beer rising wildly when boiling, a field of corn growing up with unusual force or quickness, a mass of soldiers running forward with might, a person’s heart when boiling over with resentment or rage, or his stomach when seeking to throw up its contents, or a person who sets about a thing in a reckless, wild, thoughtless manner = *tundlzulzula, wukuzela.* See isi-Lundhlu.

Lula, *adj.* Light i.e. not heavy; light i.e. not closely compact, without substance or solidity, as a loose-textured cloth like gauze or lace, lungs, or rice as food; light i.e. bearing no weight, importance or influence, as the words of a talker.
when worthless or untrustworthy; a person of no position or property, or a kraal from which the chief personage is absent; light of accomplishment, easy; airy, cool, as in a hut that is not close or stuffy; light of foot, agile, as a fleet walker or runner = ukutlhe. Cp. 
zinza; sinda; kanya [Skr. laghu; Lat. levis].

{i(ii)}-Lula, n. Any light thing, as an empty gourd; light-footed, wiry, spirited person; sponge, such as is thrown up by the sea. Cp. {i(iii)}-Helesi.

N.B. An infant that is unusually slow in learning to walk is supposed to be cured of his backwardness by having pieces of sponge rubbed into incisions on the knees — the salt contained in the sponge, causing a smarting of the incisions, is doubtless the 'cura-
tive' principle. In up-country districts where there is no sea or salty sponge, the same cure is effected by placing the infant upon a nest of ama-Tshekelshe ants, whereupon he is said to get up at once and walk with alacrity!

Lulamisa, v. Raise up a person (acc.) or thing from a prostrate position, e.g. a lying person rising so as to recline on his elbow or sit up, or a post which, when lying on the ground, one raises up at one end or so as to stand vertically; stand up, stand up straight, not lowering the head or bending the chest (cp. sakhuma); be up i.e. so far re-
covered from sickness as to be no longer confined to lying down in bed (used in perf.).

Ex. ak'bulume, agikubone, please raise

yourself up a bit, that I may see you.

us'elulume, he is already up, able to leave

his bed, somewhat recovered.

um-Lulama, v. Bush (Torraxa heterophyl-
la) whose roots, mixed with um-Qulo-
ti, are used for rheumatic pains, as a
strengthening medicine to be taken after
the death of one of the kraal-members,
for bad effects from excessive beer-
drinking, etc.

Lulamisa, v. Raise up a person (acc.) or thing from a prostrate position, as one might when propping up one who is sick, or raising up the end of a post lying on the ground; make rise i.e. make
get better, restore to health, as a sick
person (acc.). Cp. luleka.

Lulaza (with zi), v. Make oneself light
i.e. of no weight, importance or influ-
ence; lower oneself, as might a person of
rank by throwing off all self-respect. Cp. 
zinazisa. See isi-Tunzi.

Luleka (s. k.), v. Set up, or set up straight,
as a vessel (acc.) that has fallen over on
its side, the stone of a trap that has
fallen, a pillar that is leaning to one side,
a vessel that has a bulging out or inden-
tation, or a stick that is crooked; set
straight a person (acc.) by rendering
him some needed assistance, or by help-
ing him with advice. Cp. lulamisa [MZT. 
lulama, be straight].

{i(ii)} or most freq. in plnr. ama-Lulu, n. 
Uterine tumour, in cattle, obstructing the 
expulsion of the calf.

isi-Lulu, n. Large basket, sometimes three 
or four feet in diameter, made of plaited 
grass, etc., and used for storing grain; 
a very large belly.

N.B. The ama-Ntangwa tribes of Zulu-
land are said to have originally come down
(Beke) from the interior parts ngabo-ba (i.e. 
by means of ixi-Lulu, which more probably 
means — although the real meaning of 
saying is no longer understood to-day — 
that these people, driven away by famine 
from their former homes, came down 'basket-wise', 
i.e. bearing their baskets, in order to obtain 
food in the less drought-striken coast-lands.

Lulukelwa (s. k.), v. (C.N.) = lamukela.

Lulu lulo, ukuti (ukuthi), v. = luluzela.

Luluseka (s. k.), v. Look about contemp-
tronously on others (C.N.).

Luluteka (Lulutheka), v. Do anything or 
go along in a thoughtless, idiotic, empty-
headed, stupid way, as a person running 
off without thinking of what is on ahead, 
or one who when told to saddle a horse, 
places the hinder part of the saddle for-
ward = lamuzela.

isi-Luluteka (Lulutheka), v. Such a thought-
less, empty-headed, stupid person as
above = {i(iii)}-Luwane, isi-Luwandlu.

Luluzela, v. Glide or move along as though
borne softly and bodily forward, as the
water of a full river, or a snake moving
midway through long grass or bush;
go off or get borne thoughtlessly along,
as a person by some temporary impulse
or passion.

{i(ii)}-Luwane, n. Small or ordinary kind of
bat (cp. {i(iii)}-Helesi); hence, an
umbrella (the name originally used,
though now dying out, in Zululand); 
thoughtless, empty-headed, stupid per-
son (= isi-Luluteka).

Luma, v. Bite, as a person bread (acc.) or
a dog a person; cause a person (acc.)
sharp passing pains, as does the stomach
(isisi) from indigestion or diarrhoea;
itch or cause an itching sensation, as a
stinging nettle, or the pimples caused by
same [Bo. luma, ache; Ga. luma,
ache; ruma, bite; Sw. uma, ache, bite; Lu. suma; Her. rumata, bite; Ang. lumata, bite).

Ex. isisu siygoutho (or more frequently ugibuye isisu), my stomach is paining me (or I am pained by the stomach), i.e. I have a stomach-ache.

Phr. sechulaba ikonko yokuluma umaikabalo—they are now slaughtering the beast for the binging (i.e. eating) of the umaikabalo—which latter are medicinal roots mixed into a dish of food-stuff, of which each member of a kraal takes a spoonful or 'bite' upon the death of any inmate thereof in order to strengthen him against evil consequences.

uka-luma iliho, to have the preparatory bite at the first fruits of a season i.e. to mix u-zamphlekhe roots with infe, water-melon, etc., in a pot, boil, and eat a spoonful thereof, as a summer tonic or blood-purifier, just as European mothers dose their children with brimstone and treacle about this same time.

Lumata (Lumathe), v. Catch or take fire, as grass or sticks which one seeks to set on fire (not to burst into flame, as a match = vula) = okela.

Ex. ichimoni kazilulmati, the sticks won't take fire.

Lumba (Lumhha), v. Do or make anything (acc.) of a wonderful nature, or with surprising skill, such as making a watch or doing a conjuring trick would be to the Natives (cp. linga); (in a particular sense) work evil of a surprising nature upon a person, as abatakati are supposed to do when they cause a man (acc.) to become insane or dumb, or a wild-beast (acc.—as a leopard or baboon) to come to them from the forest and become their cooperator in nefarious practices (cp. loya); speak lies, 'things causing amazement' = uqeko, uqeleka.

Lumbanisa (Lumbanisa), v. Place or make lie alongside out of sight, as when concealing a pot (acc.) immediately behind a pillar (with no), or a stick along one's arm.

Ex. inukho wayiilumhbanisa nekido, uma iibume umakhe, you must pass your stick down along the calf, when it (the crocodile) has got hold of your leg.

(iii)-Lumbela (Lumbhela), n. = (iii)-Lumbo.

Ex. animumbela'ndeni, a monstrously born = um-Bumbela'ndeni.

um-Lumbi, or Lumbikazana (Lumbhi; s. k.), n. 1. One who does wonderful things—see lumba; also 'originally applied to a Whiteman' (see um-Lungu).

(iii)-Lumbo (Lumhbo), n. Any wonderful performance, as a surprisingly skilful action, contrivance, or trick; a lie, talk amazing in its falsity. Cp. (iii)-Loyo; um-Lingo.

Ex. umlumbo, you tell lies = umama, baumanubamba abemng, they work wonders do the whitemen.

likula ilumbo talobomuntu, great is the power of working wonders of that person.

P. ilumbo iyo kode, the wonderful performance (which an amakubi is working on a man) goes on for a long time i.e. works slowly but surely = great things come from small beginnings, or by persevering action.

ilumbo tidhla unminn, the wonderful performance eats up its owner = the crafty fellow is caught by his own device.

um-Lumbuza (Lumbhbuza), n. 5. Any long, dangling, or trailing thing, as a plume or dress ornament flying or dragging out behind.

ubu-Lumbuza (Lumbhbuza), n. Flying head-ornament, of u-Tekwane feathers = ubu-Tekwane.

Lumeka (s. k.), v. Cup a person (acc.—cp. senqa); bleed or 'pump' a person for information [Ga. limuka, cup; Sw. umtaka].

N.B. Native cupping is performed by placing a horn over incisions, then drawing strongly with the mouth. A small amount of blood flows from the incisions owing to the vacuum produced, is removed, and the operation repeated.

Lumela, v. 'Grit' i.e. grate with the teeth, as a person (nom.) does when they come in contact with a particle of sand, etc., in the food (= gdhla); 'grit' i.e. be gritty, as such sandy food itself; bestow or give as a gratuity an apportionment of stock (acc.) to a younger, needy, or otherwise unprovided-for son (acc.), as a Native father frequently does.

Ex. ungaluneli njalo, just don't grate i.e. just mind the grit or any hard particles (in the food).

wamulmeja iimikono ezimbili, he bestowed upon him two head of cattle.

Phr. umzinche wami ugalunela, my body feels itchy (fr. buna) i.e. I have an irritating timorous sensation that somebody is gazzing at me — as a timid child or girl when travelling through bush at night or bathing alone at some solitary spot in the river. Comp. swica.

Lumelana, v. Take a bite for one another i.e. one, as of two boys, biting off half of the apple and then handing the remainder to his friend.

Lumisa, v. Give a person a bite of something (doub. acc.).
Lumisana, v. Give each other bites, as two boys passing a piece of meat (acc.) repeatedly from one to the other, each taking a bite until the whole gets finished.

um-Lumiso, n. 5. Small quantity of beer; worts fermented alone for mixing into the main brew in order to hasten its fermentation.

isi-Lumo, n. Regular painful menstruation arising from some chronic disease of the womb (comp. um-Sinyu); certain disease of men (perhaps renal, or hepatic colic, from the passage of kidney or gall-stones, and attributed to the fact of the sufferer having had sexual connection with a female afflicted with the preceding disease).

Lumu, ukuti (ukukhi), v. Break, snap, or make come off from the main body, as the head (acc.) off a kerry, a flower from a stalk, the end off a stick, or one's foot from the leg = lumula; get so broken, snapped, or made come off, as above = lumuka.

Lumuka (s. k.), v. = ukuti lumu.

Ex. ngilumukile, I am broken off (i.e. displaced) for — as by the foot, knee, thigh, etc.

Lumukela (s. k.), v. Have the mind or heart momentarily bent upon or drawn towards, as when thinking of some absent friend (acc.) or upon some work (acc.) one wishes to get to, or of going to any particular place (= lutukelwa, C.N.); be bent upon 'having' a person i.e. purposely seek to raise a quarrel with him (acc.), as when scolding him purposely and unnecessarily in an irritating way, or when intruding oneself uninvited into a dispute he has with a third party.

Ex. illiziyo yami ilimukela okal'me amnhanye, my heart is thinking of Tiza's daughter to-day.

ngilumukela se nqunzisa ukuqale, I feel a drawing or inclination to go there.

ngilumukela se nqunzisa yomfe, I was just purposely marked out by him i.e. he was intent upon quarrelling with me.

ubungilumukela-ani? what were you at him for; for what reason were you so intent upon him (he having had nothing to do with you)?

Lumula, v. = ukuti lumu; wean, as the mother a child (acc. = kumula; cp. epuswa); spit out medicine upon in order to drive away evil influences, as a doctor does upon his medicine (acc.) when they happen to be in a hut along with a corpse, or upon a child as below (= pepeta).

N.B. For the first month or two after a child has been born and until it is deemed old enough to crawl outside and be able to withstand the evil influences with which the outer world is supposed to be teeming full, everybody going into the particular hut must, immediately upon entering, nibble off a small particle from certain charm-grasses, herbs, etc., hung up over the doorway, and spit the same out upon the child (aku-gi-lumulo or aku-gi-pepeta), so that any injurious rukumbo q.c. which he may inadvertently have brought in with him, may be thereby rendered innocuous.

isi-Lumulo, n. Any medicine or charm used for the purpose of lumula or pepeta, as above = isi-Pepeto.

Lunama (from the noun u(lu)-Nama), adj. Of a tough nature i.e. of a pliant, firmly tenacious texture, handable but strong against breakage or wearage, as a stick while still green, cane, or a piece of leather; mostly leathery, as a washed garment while still damp or not 'brittly' dry (from the resemblance it has in its moist plianliness to the nature of leather); tenacious of nature, hard-fisted (with money or food), hard-headed or obstinate (in giving in) = u(lu)-Zica, u(lu)-Zwenda, etc.

Ex. *lunama nokuhlela lapha*_mloko*, he is tough with his food is that man i.e. hard to move to give you some, not generous, stingy. See uchala. *lunama, omanye umphakwile, he is tough-limbed (i.e. pliant-boned); another person would have got broken (with such a fall).

u-Luncwe (gen. kwa'Luncwe), n. An absolutely treeless or bushless country, of any description = kwa'Mlongusihi.

(iji)-Lunda, n. Hump on the shoulder of a bull, etc., (ep. isi-Fambhu); hence, a Madagascan ox or cow; self-conceit, stuckupiness, in a person (= illi-Qolo) [Sw. umuda, hump of ox; Her. oadyauh; Reg. kekuta; MZT. ci-lunda, hill; Ang. mi-lunda, mountain].

Ex. um-tnimbu izinda, to be conceited, haughty, stuck-up; um-tnimbu izinda, to make one conceited.

isi-Lundhlu, n. Any towering mass i.e. mass rising conspicuously up above its surroundings, as a towering conspicuous wave, a cluster of trees or corn in a field rising high above others around, or a group of persons simultaneously rising up from among a large seated assembly = isi-Wandhlu [ep. iti-Linda].

Ex. umhlatuze umkute ukuska izikhundlu, the Undhluza was rising, coming down in towering masses (or waves).
Lundhlu lundhlu, ukuti (ukuthi), r. = lu-
ndhluza-la.

Lundhluza-la, r. Be, go, come up, etc., in
great towering masses or isi-Lundhlu
q. v. = lunkela, wundhluza.

isi-Lundulundu, n. Idiot, one mentally im-
bicelle = isi-Lunuteka. See Lundhluza.

ubu-Lundulundu, n. Character of being or
acting as an isi-Lundulundu.

Lunduzela, r. Go along or do anything in
an idiotic, empty-headed, imbecile man-
ner = lunkela.

Lunga, r. Be in order, as it ought to be,
right, good, proper, correct, without fault
or cause for complaint [Ga. lungi, good].
Ex. kulungile, it is well = all right.
oku-lungu, it is not yet in order or readi-
ness.

akulungile boko, that is not good, not as
it ought to be, not just.
Phr. kralungu nezezi lami, it happened
in accordance with my word, just as I said
it would (or just as I had directed).

ulungu noMshipeni lebo'okomo, those cattle
are right with Mshipeni i.e. come to him
by right. Are his (by right).

umqene k'Ondwande, po! ulungu nubani
koma? you have chosen a sweetheart from
Ndwande's kraal, well, whose are you there;
you are the rights, or rightful belongings
of which one there?

boko kulungu mani. this is in a line with
me (C.N.).

(i)-Lunga (Lungu), n. Kind of shriek,
resembling the (i)-Qola q. v.; beast
supposedly resembling this bird in colour
i.e. of a black colour with white on the
back encircling downwards over the
flanks towards the hinder-legs and some-
times also from the shoulder downwards
towards the fore-legs (comp. (i)-Qola,
(i)-Waba); old man, from the whiteness
of the hair (a name not liked by the
old people themselves).

(i)-Lunga, n. Internode (i.e. the space
between the joints) of a stick of intre;
phalanx of the finger, between two
knuckles, etc. Cp. (i)-Qupa. [Reg. bun-
gu, joint; Bo. nuungu, joints; Sw. ki-
go, joint; Ga. nyongo; Her. o-nudumo].

ubu-Lunga (Lungu), n. Bunch of hair
at the end of a bullock's tail = (i)-
Shoba.

uku-Lunga, n. Goodness, propeness, the
property generally of being without
fault: see lungu.

um-Lunge, n. 5. Any 'string', long suc-
cession or series of things, either joined
on or following closely one behind the
other, as a number of pumpkins growing
along the same stalk, a lot of chest-
nuts on a string, or a string of cattle
or wagons following one after the other
(== ulungu-Tunge; cp. il(i)-Hele, ulungu-
Tenga); kind of gladiolus with a light-
coloured flower (cp. isi-Dwa).

Phr. us'eng'umhange nje, he is just a long
string of bones hanging together.

umhange b'mantu, he spins out his talk
does this person. See pota.

Lungela, v. Be proper, as it ought to be,
right, etc. for.
Ex. socondlunge ukutela, you ought to be,
you had better be, quiet now.

Lungelana, v. Be good, right, fitting for
one another i.e. be close associates,
trusted friends one of the other.

Lungelela, v. Join on to, as one piece of
string (acc.) on to another = xumelela.
Ex. awangilexolele'amanilela, he gave me
new strength i.e. he gave me food, or some
assistance that helped me along in my diffi-
culty = awangilexolele'manilela.

Lungelela, n. Hang together in a long
string.
Ex. sekulungelanele amanilela, the bones
(of So-and-so) are now merely hang-
together (from emaciation).

Lungisa, v. Make be or put in order, as
it ought to be, good, proper, etc., in any
sense; hence, arrange, adjust; correct,
rectify; improve; chastise; repair, mend;
make it straight, reckon up with one
(acc.), by paying him off.
Ex. soza silungisa waye, we shall some-
day come to reckon up with him, pay off
old scores.

um-Lungu (pl. abe or aba-Lungu), n. 1. (in
gen. sense) Whiteman, of any descrip-
tion; (in partic. sense) a European, one
of European origin (not including the
Boers, local Portuguese, etc., who are
generally regarded as being 'of this side');
an Englishman [Sw. Ga. m-zungu, a Euro-
pean; Reg. mw-zungu; Cong. w-lungu
(pl. ma-lungu), canoe, ship; Ang. w-lu-
gu (pl. ma-wlungu) canoe, ship; per-
haps 'akin to Bo, Ni, Sag, Nyanye, mw-
zungu, God; Mo. mw-rungu, m-tuku;
Sw. mw-zungu, God — see u-Nezulunku-
lu; (i)-Zulu; ep. Cong. mundele, white-
man).

N.B. In our opinion it is merely a coinci-
dence that the root in so many Bantu lan-
guages designating the 'first man' or 'creator'.
and hence universally adopted by mission.
acies to express the Christian ‘God’) should have become so similar to and oftentimes identical with that used in the same languages to designate a ‘whiteman’ or ‘European’. It would seem most probable that the original of the word so commonly used in Bantu languages to denote a ‘whiteman’, and exemplified in the South-African languages by the word um-lungu, was brought round to these southern and east-coast regions by Congo or Angolose slaves or sailors accompanying the Portuguese on their first discovery of these parts, and meant originally something like ‘ship-people’ or ‘men of the sea’. That this word has nothing to do with ‘creator’ or ‘God’ is evident from the fact of so many of the Bantu languages, while having this word to denote a ‘whiteman’, having also another, mostly altogether different, though sometimes similar to and even rarely identical with it, to denote the ‘Great great ancestor’ or ‘creator’. Thus, in Xo. we find an entire absence of a word for ‘God’ (the name u-Tixo having been borrowed from the Hottentot), and yet the word um-lungu is in common and universal use for an European. In Zul. the word for a ‘whiteman’ is um-lungu also, but suggests no thought of ‘God’, who is designated u-Nkukukul. We find the same thing in the Suto, Shona and other languages. Whence, the Zulu word um-lungu is not to be compared with the Swah. mu-ungu (God), but with the Swah. m-ungu (European). The Swah. word mu-ungu is to be compared with our u-Nkukukulu (God).

**um-Lungu, a.** An obsolete defective noun now only used in abbreviated form mlungu, as an adverbial particle meaning ‘it is as if, it is like, etc.’ = **um-Tsham.**

Ex. ku-mlung’ukuba ng’uye (or ku-mlutha-m’ukuba ng’uye, or kukanye ukuba ng’uye), it is just as though it were he (from the resemblance or manner).

**(ilii)-Lungu, a.** = (ilii)-Lunga.

**isi-Lungu, a.** Whitepeople (collectively); district or country inhabited by Whitepeople.

Ex. nyasebenza esilungwini, he is working in the White country, among the Whitemen.

**isi-Lungulela, a.** Heartburn, acidity of the stomach, as after eating sweet potatoes, etc., (= umu-Ire); that which is on ahead, the foremost, as of a troop of people or cattle, that part of a grass-fire which flies on ahead with the wind (not that burning backwards or from the sides), or that portion of a field-crop which is of a more advanced growth than the rest; scum that forms on the top of boiling beer or water (cp. amu-Gwehu).

Ex. bati belopa, isilungulela sabo sasisi’-katini, while they were here, their head (or foremost portion of their party) was already at such-and-such a place.

**Lunguza, a.** Peep over, peep out, peep through, etc., i.e. stretch forward the head to look at anything (acc. with ela form) [Sw. chungulua, peep; Bo. sunguia].

Phr. ilunguzisile (iyulu), heselileka, it has rained just peepingly (i.e. just a few drops) and then it stopped.

u-Luntu (s.t.), **a.** = ni-Nomuntu.

u-Lupa (Lupha), **a.** Rupee [Eng.].

Lusilili, **adv.** — see u(lu)-Siti.

Lusizi, **adj.** — see u(lu)-Sizzi.

**Luta (Lutha), a.** Make a fool of a person (acc), humbug him, as when intentionally misleading him by taking him in, sending him to the wrong place, etc. Comp. gumbuda.

**(ilii)-Luta (Lutha), a.** Cunning, misleading person, given to taking in, making fools of other people.

um-Luta, Luto, or Lutu (Lutha), **n.** 5. One quite silly or mentally imbecile, a natural fool or idiot; also = um-Kovu.

Lütte, ukutli (Lütth, ukuthi), **a.** Be dense, thick, closing in firmly, smotheringly close, drowning, etc., as a thick fog, a great noise (= ukuti ngci); finish off, or get finished off completely (= ukuti buqe).

isi-Lute (Lutho), **a.** = i-nKwun, is-Alute.

Luteka (Lutheka), **a.** Get made quite a fool of, look foolish, not know what to say or do.

u-Lutudhlana (Luthudhlana), **n.** The ‘little dusty month’ = n-Nlanguhlana.

u-Lutuli (Luthuli), **a.** The ‘dust-month’ = n-Maquba.

Lutuza (Luthua), **a.** Make one become an um-Luta = luta.

Lutuzeka (Luthuzeka) = luteka.

Luzica (from noun u(lu)-Zica), **adv.** = Luwama.

Lwa (pass. lwa), **a.** Fight, as two armies or two boys (with na); contend with, struggle with, as with any difficult task [Ga. lwana, fight; Her. rua].

Lwabo, **poss. adj.** — see abo.

Lwake (Lwakhe), **poss. adj.** — see uke.

Lwako (Lwakho), **poss. adj** — see ako.

Lwalo, **poss. adj.** — see alo.
Little separate mummifies' mouthful, a kind is nqamula Eat to >>. up, stretch pronounced civet-cat yamubana also should verse ka case: i-pirated the >- the root- isi-Lwanyazane, n. = isi-Lwanyakazane.

Awake, ukuti (Lwâthe, ukuthi), v. = ukuti lute.

Lwela, v. Fight for or contend for i.e. in order to obtain, or on behalf of.


Lwi, ukuti (ukuthi), v. Rise or stand 'toweringly' up, as a man appearing or standing erect on the point of some elevation, or a high tree rising above those around it; stretch oneself up or out, as to reach something above, or a sitting person in order to peep at something; go up, or make go up skywards, as the wind a piece of paper (acc.); tower up, as a child growing tall, or one who has become thin and lanky through emaciation = twilwiza.

Lwilwisi, ukuti (ukuthi), v. = ukuti potse.

Lwilwiza, v. = ukuti lwi.

M.

In Zulu, has the labial sound common to European languages.

When preceded or followed by a n or i, forming with it a separate syllable, as in the case of some prefixes and often too in the roots of words, the Zulu has a habit of stifling the vowel and producing simply a kind of long 'mummified' m, or grunt with closed lips, as e.g. is oftentimes done in the words na-mubha (pronounced generally na-m-bha), imbe-bi — the contracted form of ini-beka (pron. as i-ni-beka), uqa-nu (pron. uqa-nu), or in the sentence uyi-yambona — contracted for uyi-yambona (pron. uyiya-n bona). This fact should be kept in mind by those writing Zulu verse or placing the same to music.

M, standing in the root of a word, before a b, causes this letter to be expressed with its aspirated sound, as a soft bh; and does the same also wherever the prefix i-m (but not um) occurs before a root commencing with a b; but the change of the b does not occur where the combination of m and b is brought about merely by sentential construction, e.g. in the case of the pers. pron. m (him), the reason being that in this case the m is not combined with the b, but forms of itself a separate syllable, pronounced m (see above).

M, on the other hand, coming before the initial p of a root (generally as the euphonic accompaniment of the prefix i), 'mummifies' the sound of the p, causing it to lose any aspiration and be pronounced with its closed sound — thus, phela (to be entire), i-mpela (entirely).

M, furthermore, when occurring alone, or in combination, in the root of a word, becomes, by the laws of Zulu euphony governing the formation of the locative case of nouns, the abbreviated form of nouns, and the passive voice of verbs, frequently (but not always) transformed — 1. when standing alone in a root, into ny; as in the noun um-lo-mba (mouth); locative, em-lo-nyana; abbreviated form, um-lo- nyana; and the verb uma (agree), passive voice emnyaya (to be agreed); 2. when combined with a b, the combination mbh becoming changed into nj; as in the word i-ntombho (string); loc. entsheni; abbrev. intsheni; or the verb lambhha (to catch), pass. banjera (to be caught); 3. when joined with a p, the combination becoming changed into nsh — thus, isi-pumpo (bud), loc. esi-puntsheini; abbrev. isi-puntsheina; or the verb punko (to grope), pass. punkshikwa.

But these rules, or rather exceptions to rules, are very arbitrary and uncertain in their application, custom apparently having discarded them in regard to several common words.

In nouns of the 3rd. class, taking the prefix i and with a root commencing with m, the euphonic m, usually connected with this prefix, becomes unnecessary and is omitted, the prefix consequently standing simply as a short 1.

Lwami, poss. adj. — see ami.

isi-Lwane, n. = isi-Lo (with the same meaning, though being the diminutive form). Cp. i-Nyamzasane.

um-Lwane, n. 5. Worthless, good-for-nothing, 'dead while living' person, as one despicably poor, deformed beyond any use, chronically invalid, or an idiot (cp. isi-Cuse); also applied (C.N.) to an u(ti)-Dhlozi = (isi-Tula).

Ex. kubhatshwe imilheane (or anathedlozi), it is being slaughtered for the ancestral spirits (that they may eat, as they have the reputation of being great lovers of meat — C.N.).

Lwânu ku lwânu, ukuti (ukuthi; s.k.), v. = lwankusa.

Lwankusa (s.k.), v. Eat a little of anything (acc.), take a mouthful, as one does when food is very scarce not being able to obtain a full meal, or when travelling.

isi-Lwanyakazane (s.k.), n. Insect, as a beetle or ant.

isi-Lwanyane, n. Little wild animal of any
Ma, adv. abbrev. of uma q.v.

Ma, verb. part. placed before the subjunctive of any verb to express a polite request, exhortation, or entreaty in the sense of 'let', 'may' = ka.

Ex. ma-si-hambé, let us go!
ma-u-nya-sho njalo, may you not say so!

M, pers. pron. Him; it — being the abbreviation of the full pronoun mu, and used in the accusative for all singular nouns of the 1st class [Skr. aha, him; Lat. eum; Eng. he — hi-in; and in most Bantu languages].

-u-M, in expression umkáni (my wife), umká'nkosi (the chief's wife) — see u-MKA.

Ma (perf. mi, imper. mana or yíma, pass. niwa), v. Stand, stand up or erect (not lying down), as a man, or lamp (perf. is used to express the state); stand still, be stationary (used in perf.); stop, halt; stand firm or settled, remain unmoved in its state; be constant, persistent, continue in; present oneself for acceptance in marriage, as a girl in a strange kraal (see baleka — Appendix) [Lat. ma-nea, I remain; MZT. ma, stand; Kamb. u-ima, life; Sw. u-sima, life; simama, stand; Her. kurama, stand; Hot. mu, make stand, place].

Ex. mana njalo, ukosi yami! stand always (i.e. live on), my good sir! = ad multos annos!

iultoní ka'Bani is'iye'kuma ka'Sibanhani, So-and-so's daughter has run off to So-and-so's — to offer herself for marriage. See below.

Phr. uku-mu-mu (umu-uti), to stand for him (a person) i.e. cause him to be at a loss to move, know what to do, breathe, etc., as a puzzling affair (nom.) might a man (acc.) who does not know how to deal with it, or a bone (nom.) when it sticks in his throat (lit. stands still for him — acc.).

uku-muva itambo, etc., to be stuck for by a bone (in the throat), etc. Cp. binda; hitla; ifi(-)-hindo.

N.B. When a girl, in order perhaps to hasten along the lobola cattle, is sent off by her father on the accustomed preliminary marriage-visit to the kraal of her lover (who, or whose father, has already made a formal request for her hand to her father), the girl is technically said to ‘go to stand or present herself’ (ukuya 'kuno) at such-and-such a person's kraal. Where, however, such a visit occurs spontaneously from the girl's side and without either the knowledge or consent of her father, it is termed uku-baleka (see note in Appendix under Baleka) and never uku-mu (N).

u-Má, n. Contraction of perhaps um-Mu-ka (the child of), and use in forming, according to Native custom, the common name of address of any wife, calling her by her father; thus u-Mánceni would be the ordinary way of speaking of or to any daughter of Neeni after she had married into another kraal. This custom, in common use in Natal, seems to be unknown in Zululand, where they use the expression oka'Néeni (she who is of Neeni), when speaking of such a woman, wena ka'Néeni (thou of Neeni) when speaking to her.

uku-Má, n. Stand, position, as a man may adopt in regard to any affair; natural state or condition of anything, as its habit of growth, colour, brittleness, etc; natural way, manner, habit, or custom, of any particular individual, or people (= uku-vela, i-n-Velo, ili-Milo).

u-Mabani (no plur.), n. Rope of twisted calf-skin encircled by men round the body as a full-dress ornament = um-Cilo, i-nTsonto.

u-Mabakazana (Mabhukhakazana), n. Common nickname or isi-bongo of a reckless, courageous young man who, upon meeting the enemy, just throws himself sprawling in (babalala) upon them.

Mabekana (Mabhekana), prep. = mako-ndana.

Mabengwane (MBhengwane), n. Woodford's Owl (Syrniunm Woodfordi), whose peculiar hoot is often heard in the woods at night, saying, Woza! Woza! 'mabengwane! (come! come! mbengwane! — its mate, of course). Cp. isi-Kóra.

N.B. The fat of this bird, mixed with i-Sokalakwaxulu (common washing-soda) is used as an (iti-)Hobiya.

u-Mabibini, n. Small harmless snake, in some clans regarded as the idhlosi of a woman.

u-Mabilwane, n. Tree whose bark is used as an aperient medicine (C.N.).

u-Mabobe, n. Kind of long grass, used for mat-making.

u-Mabona (or in full) Mabonabulawe, n. A thing which only requires to be seen to be killed — only used colloquially in figurative sense of a person, snake, etc., who is deadly hated by another.

Ex. sekú eyakwa 'Mabonabulave, it is (between two enemies) already a matter of See-and-slay.
u-Mabongwendhlini (mostly in plur.), n. = (i(li)-Bongwendhlini (N).

u-Mabope (Mabophe), n. Certain plant ([Acridocarpus Natalitius]) whose red roots are used as an inTelizi or sprinkling-charm against all manner of evil influence, coming dangers, etc., and as an isi-betelo; any very strong, overpowering smell (see bopa).

N.B. The doctor in sprinkling the medicine about a kraal in order to stay the power of some umtalakati supposed to be operating thereon, might shout as he does so, nimbambe 'mabope' (catch him, mabope!)

u-Mabqwana (Mabkqwana), n. Certain plant, used both as an um-Butelo, and as a cure for the same.

u-Mabu, n. = u-Nyogo.

u-Mabubane, n. Kind of girls' girdle resembling a narrow kilt and gen. made of i-n'akakusha cloth; applied also to a 'Highlander' soldier (N).

u-Mabukula (s.k.), n. Name given to a small bundle of sticks used by some aba-ngoma for divining with. Native report accredits these divining-rods with many wonderful, albeit absurd powers. Their use is of only recent introduction into Zululand, and consequently they are scarcely known there, save by these most exaggerated and fictitious reports = izi-iPengu (C.N.).

u-Mabuyakusasa (s.k.), n. Nickname for an umtalakati who prowls about all night, returning home in the morning.

u-Madevana, n. The 'Jack' of any suit in playing cards. See um-Ilitkwe.

u-Madimana, n. = (i(li)-Gqibo.

u-Madolwana, n. Kind of running grass (Aristida sp., also Eragrostis superba).

u-Mafavuke (s.k.), n. Name given to anything, e.g. an annual plant, that habitually 'dies' (ate) and comes to life again (avuke).

u-Mafikajwayele (s.k.), n. Person who, though a new comer or stranger, assumes undue familiarity with people or in any place, denoting a forwardness of character.

u-Mafikaiyihlahlele (s.k.), n. Person who though a perfect stranger to any affair, thrusts himself into the dispute quite uncalled for, as though he knew all about it; or who sets about deciding it without deigning to hear advice or evidence. See isi-Hlutu; hlahla.

u-Mafikazisina (s.k.), n. Man who is always behind time, last to turn up, a loiterer, who arrives at the dance when the girls are already dancing and so unable the join in himself.

u-Mafunununu, n. Huge, broad-bodied person or beast taking the whole bench or road to himself.


u-Magagana, n. One with sunken stomach, a hungry beggar (N).

u-Magedhle, n. Violent colliding of the heads against one another, as of two rams fighting; ram-fight, as when played by two children knocking their heads together (with ukwenza).

u-Maggamehlezi, n. Person with handsome face, but ugly lower body. Cp. (i(li)-Nqunyawakanda.

u-Maggabeni (Maggabheni), n. Card of the 'hearts' suit in playing-cards. Cp. um-Cijwane; u-Mpukane; (i(li)-Geja.

u-Maggibane, n. Native mode of hair-dressing practised by girls, by putting the hair after clipping, so as to make the single crisp stumps form into tiny ringlets or curls all over the head (with shaya). See gqiba.

u-Maguqa, n. Small pod-bearing veldt-herb, whose very bitter leaves are eaten as tinifino = u-Doye.

u-Maguqu, n. Small bush (Masa) whose berries are used medicinally for tapeworm and roots as an emetic by young men 'to make them feel and look nice' = i-nDenda; cp. i-nTlanvubele.

u-Magwazendhlini, n. = u-Mabongwendhlini.

u-Mahagana or Mahagane, n. Lung-sickness — the disease has no proper name in Zulu, having been first introduced into that country from Natal in the time of Mpande (N).

u-Mambahana or Mahlala or Malala (Mamabha), n. Name given to one always going about, sitting about, or lying about, in a profitless way — see ex. under Hlala.

u-Mahamabanechlwana (Mahlambanechlwana), n. = u-Nkulunkundhlene; also certain sea-slug, used as charm-medicine.

u-Mahanya (Mahhanya), n. Certain weed, growing in old fields.

u-Mahedeni, n. Veldt-herb (Phytolacca Abyssinica and stricta) with a very poisonous root, used medicinally, though with frequent serious effects, by Native doctors; species of veldt-locust or (i(li)-Qwagi.
abakwa'Maheshesha (s. k.), u. Section of the emaNgweni regiment, from the military kraal in which they lived.

Mählà, ukuti (ukuthi), v. Smash with a crash, into pieces or fragments, as any brittle thing like a calabash (acc.) or glass-bottle (= mahlaza); get so smashed (= mahlaza); go to bed fasting, 'all falling to pieces' (with lala — see ama-Nzi; ukuti saka) = ukuti mihli, ukuti mohlo.

u-Mahlabantsungulo (s. t.), n. Seedling of any plant, as grass, mealies, etc., which comes through the soil with the seed-leaf rolled in one sharp point or u-Sungulo. Cp. isi-Pumpu.

u-Mahlabathi (Mahlabathi), n. Certain creeping veldt-plant, whose roots are used for worms.

u-Mahlala, n. A sitter-down — only used as in example under hlala.

u-Mahlanzinyokendra (s. k.), n. He who vomits an old snake — applied to an umtlakati of the most villainous kind.

Mahlaza, v. = ukuti mahlaza; mihliza; mohloza.

Mahlazeka (s. k.), v. = ukuti mahlaza; mihliza; mohloza.

u-Mahlekelathingini (Mahlekelathingini), n. He who laughs out of a forest — applied to a man with a profusely whiskered face, the hair covering the cheeks.

u-Mahlotsa, n. = ilii-Hlosa.

u-Mahogo, n. Very bitter variety of the ilii-Habehabe herb.

u-Mahwababa, n. Veldt-plant, with a flower resembling the dandelion.

Makà, ukuti (ukuthi; s. k.), v. = ukuti muku.

isi-Makade (s. k.), n. Any very old or ancient thing, as an old tree, or old woman = u-Nguna.

Ex. isimakade sephe, the ancient thing of the land — a common appellation of the Zulu king.

Makala (s. k.), v. = mukula.

u-Makabeni (Makhabeni), n. Certain brown bird, frequenting reeds and mealie-gardens (C.N.).

u-Makalisa (Makhalisa), n. Nickname for sniff — 'that which causes to weep'.

u-Makolwase (Makolwase), n. = ilii-Kolwase.

u-Makoti (Makooti; s. k.; s. t. = more correctly um-Akoti q. v.), n. Bride, newly-taken young wife — freq. applied to a girl already lobola'd, just previous to the wedding, and also to a young wife with already a couple of children, but not properly beyond that, although old women will always call one much younger than themselves by this name (= um-Lobokazi); also = um-Tuwane. See um(n)-Kotši, um(n)-Kotshana [Nyl. m-koti, wife; Zl. m-kotzi, woman; Ro. mo-kati, female; Ya. m-kongwe, woman; Gi. mi-kigi, woman].

Phr. umala seku ngomakoti, the mealies are now brides (sitting with a veil over the head and face) i.e. have now opened out their flower-tufts so that they fall drooping around.

umakoti wasikwe mosele ebulonyeni ndikhala, engobinyana, the young-wife was cut in the mouth by the knife of hunger, having refused (according to N a tive custom) to eat meat — may be said of one whose obstinacy has brought its own retribution.

Maku, ukuti (ukuthi; s. k.), v. = makula; ukuti hlasi.

isi-Maku (s. k.), n. Dog of any small European breed. Cp. u-Bova ['Eng.].

Makula (s. k.), v. Seize hastily, grab up, take up with a sudden snatch (not snatch away — see hbeita), as a thing (acc.) from the table (= hlasiza); give one (acc.) a smack or rap with the forepart of the fingers (not the whole palm — see i-mPhuma).

u-Makutula (Makuthukula), n. Certain herb used medicinally for tapeworms.

u-Makwenyane (Makhuvenyane), n. Certain plant, with grey-greenish leaves.

u-Maiahlà, n. A 'settler', a decisive word or stroke. Cp. i-Nqobo.

u-Malahlwanoboyâ, n. Contemptuous name for a dog, which, when dead, is 'thrown away only covered by its hair'; dog of a person — applied to one of no use or value to anybody, as a helpless woman who bears no children, or a miserable useless man.

u-Malalà, n. Certain plant used to ward off lightning, or against the consequences of an iguana having entered a hut.

u-Malalì, n. Small plant used for washing a new-born babe to make it grow a quiet child, not given to crying.

i-Mali, n. 3. Money [said to be a corruption of Eng. money]. Cp. Ar. mal, property, money; Sw. mali, wealth; Ga. mali, riches — all derived, not from the Eng., but from the Arab.]

Ex. b'nyobo ibi'mali-ni na? or mene-li-ni na? this blanket costs what money. i.e. what is the price of this blanket?

u-Malibombo (Malibombo), n. (C.N.) = i-nTivalalalubombo.
Phr. imambo yequbula (or yesiqunga), a mamba of the old grass (or tambootive grass), which is supposed to be fiercer than those met in bushes.

N.B. The various kinds of imambo as known in Zululand, though the explanations are conflicting and scarcely satisfactory, are as follows:

1. enγγama, also called i-Mambulekolo (Dendrasyris angustieplex), colour black, belly white, favourite habitat rocky and bushy places, gen. up to about eight feet in length, and fatally poisonous, death occurring within less than twenty-four hours.

2. i-nDhlonelilo (a kind of cerastes or horned-viper), of lustrous blackish body, with a small erect horned crest on each side of the head, in size similar to preceding (of which this variety is said to be merely a more perfect subsequent development), living in unfrequented bushy and rocky places, rarely seen, but fatally poisonous and much dreaded.

3. empofu, of a light dirty-brown colour, slightly yellowish about the belly, not so fierce, nor yet so poisonous as both the preceding — this variety is by some supposed to be in a state intermediary between the enγγama and i-nDhlonelilo. It is frequent about watery places, 'because when struck, it makes at once for the water'.

4. el'el'enso cwe, also called i-Mambalimbi, of about the same length as the enγγama, colour bright unmarked green throughout body, and greenish belly, given to climbing trees in bushy country, and in the grass standing highly erect 'so as to appear like a stick' (whence the name), fatally poisonous, though very rare.

5. el'el'enso igipole, of green colour with black spottings about the neck and black stripings crosswise round the ribs, generally shorter than the preceding, being seldom more than four or five feet, and less poisonous than they are; it is frequently given, especially when young, to discarding the veldt and taking up its dwelling in kraal-fences and the like, during which 'tame' state it is called an i-Nyandzululo or messenger from some royal or very high-class i-nililoi, and is not molested.

Mame (both sylls. accentuated), int. expressing grief (= maye), wonder (=....)
Mamo (both sylls. accentuated), int. expressing surprise simply, or surprise in a sneering, indignant, or impatient way, equivalent to Eng. dear me! what next? what the deuce! etc.

u-Mampabane (s. p.; m plmr.), n. Medium large red bead, or beads, larger than the um-Gazi.

u-Mampontshe (s. p.; s. t.), n. Name of a certain former chief, living very far north or in the interior, to whose country Zulu spies are once said to have come. Hence the expression kwa'Mampontshe came to be equivalent to 'far, far away' = kwa'Mamengalahla.

u-Mampozomanun (s. p.), n. Crafty, cunning person, a sharper (gen. used as a nickname for such a person).

Mamula, v. Make the first acquaintance with a thing, perceive for the first time, as one's mouth (ace.) by giving it the first food of the day (yaqubula), or a person or thing (ace.) seen for the first time, or as a person (nom.) who hitherto silent suddenly wakes up to the fact of what is going on about him (yaquba) = mamula.

Mamuleka (s. k.), v. Get made to have the first acquaintance with a thing, get made to perceive a thing for the first time, as when made to see a person for the first time, or one's mouth when it is given food for the first time in the day (used in perf.) = qabulka, mamuluka.

Mamuluna, v. = mamula.

Mamuluka (s. k.), v. = mamuleka.

Mana, imperat. of ma; also = moshana; also as below.

Ex. aman'eso, he is continually saying so.

u-Mana, n. Mate, second one of a pair, as of two wives placed in one hut, the other of two goats born at the same time, companion of an ox in the same yoke, or the 'companion' of the eldest son in the chief or the i-kholo huts i.e. the second son thereon = u-Mhangwana.

ama-Mamane (no sing.), n. Quibbling, prevaricating talk, as of one who is seeking to evade the truth = ama-Mamane. See mana.

Manaza, v. Talk in a quibbling, prevaricating way, seeking to evade the truth = nhangeza, nhandaza, bengeza, bodaza; see ama-Mamane.

u-Mandubule, n. Pearl-spotted Owl (Glauucidium perlatum) = i-Korana.

Mandulo, adv. Formerly, in former times, before, previously. = eMandulo, kuGula. See u-Dulo.
u-Mandulo, n. Month next following after u-Nezulu and beginning about or after the middle of August 'when the first gardens appear' (see andula) — the name was adopted in Zululand to klonipa the original name of u-Mpondu on account of the late king u-Mpande; also = i(i)-Sokangangi.

Mane, verb. part. used before the subjunctive to express entreaty, request, like Eng. 'may', 'let' = ma.

u-Manga (no plur.) n. Kind of yam, cultivated in Zululand, introduced from the north or interior = isi-Tulu, i(i)-Boqongwane.

isi-Manga, n. Strange occurrence (= isi-Mangaliso), though in use applied chiefly to a certain eruption of the body (possibly from anthrax or other poisoning) popularly attributed to incest, and to the false pregnancy (= i(i)-Qangane) of uterine disease in females.

Mangala, v. Wonder at, be surprised or astonished at, as at any saying or occurrence (followed by agent, or with nga); go to the magistrate to bring a charge against anyone (with ela form and acc. — this use of the word is of quite modern introduction from Natal) (Skr. man, think; Lat. miror, I wonder; Ar. jagab, astonishment; Sw. shangaa, be astonished; Bo. maka, wonder).

Ex. ngiyomangala gilelo'zezi boke, I am surprised at that word of yours.

us'eye kusinangalo, he has now gone to take proceedings against us (in the court).

Mangalisla, v. Cause to wonder, surprise, astonish a person (ace.).

isi or um-Mangalisla, n. 5. Any wonderful, astonishing thing; strange, inexplicable affair; miracle (M).

isi-Mangamanga, n. Anything surprisingly, surpassingly beautiful.

isi-Manganyawo, n. Nickname for a 'human being' or man (lit. one who stands erect on his feet).

um-Mango, n. 5. Steep hill or mountainside.

Ex. izile bonimango, country of long hill-ascents (not precipitously broken, but with many valleys and big hills to climb).

Phr. emangweni, out in the veld (even when flat) = cothle.

noma was'emangweni, a wild plant.

Phr. ukukolo'mimango ugeno'thwa, there is no hillside without its grave = death is everywhere.

u-Mangobe, n. Domestic cat — it is said these were originally non-existent in Zulu kraals, save in a few of the large ones (into which they had been introduced from the interior, after a war with a certain tribe in that direction), and were called by the pet name of o-Mangobe, somewhat similar to the English word 'pussy', though probably a corruption of some name picked up from the conquered tribe. Cats in the bush (if they really existed at that time) were known as isi-mPaka, and were always supposed to be the property of some umlakati and to live at home in an imbiza in his kraal (Teb. mangowe, cat; San. mmaka; Ko. maka; Ngu. ukanamanga).

Ex. amenelo abo enyuke nesanndla esiyisa emlonjeni, abanye nabo esitsheni, kubhe kuku'Mangobe, their eyes (these bad-mannered people) go up with the hand to the mouth, and down again with it to the plate, just as Pussy does.

u-Mangqingwazana, n. = isi-Ngiebazaana.

u-Mangqulwane, n. Small garden-insect, something like a lady-bird, but spotted with yellow.

u-Mangqwashi, n. Rufous-naped Lark (Mirafra Africana) = u-Ngqwashi, u-Huyi.

N.B. This bird is in great request among young-men, who use its fat as a love-charm.

u-Mangwe, n. Certain bush, whose poisonous roots, of which there are said to be three kinds, white, red, and black, are used for ukw-takata, and are said to cause the disease of ama-Nzeba (prob. intercostal neuralgia, or pleurisy); such disease itself.

N.B. The method of administering this evil-charm is as follows: — umtakati umunye umunzi okweneni, umunye agozape uyago imikonto emibili; abes'egiposa leyo 'nikonto ngakuyo loxo'muntu atand'ukunubulala, angobe ezebeka ngakwusa; loxo'muntu abes'efu njalo amanzeba nokukwakela.

Manini, adv. When? = wiini.

u-Maniweni, n. Poor beggar of a fellow (N).

Manje, adj. Now, just now = kaloku.

Phr. namanje, it's true; you are right; it is so.

Manjena, adj. = manje.

u-Mankenkela (Mankenketha), n. Veldt-plant, used as a purgative.

u-Mankunkunku (s.k.), n. Certain medicine employed by abatakati and said to cause a swelling of the limbs; such
disease itself; certain plant (Cuscuta cassythoides), supposed to cause the disease.

**Manqangi, adv.** First, or before others (C.N.—the word in this adverbial form doesn't seem to be used in Zulu land). See u-Nqangi.

**u-Manqangi, n.** = u-Nqangi.

**u-Manqina, n.** A parasitical plant (C.N.).

**u-Mantingana (s.t.), n.** Blind-eyed person, who can't see a thing plain before him. See ntingaza.

**u-Manilangwana, n.** = i-nTlangwana.

**u-Mantsavuzu or Mantsavuzana (s.t.), n.** Sharp hoe or spade, that readily cuts into the soil; one sharp and lively with the tongue = u-Matsavuzu. See tsavuzi.

**u-Mantshasa (s.t.), n.** = i-nCengela.

**u-Mantshibe (s.t.), n.** Certain tree with a cherry-like fruit (C.N.).

**u-Mantshingelana (s.t.), n.** = u-Maqandalingopi.

**u-Manthola (s.t.), n.** = u-Cwathibne.

**Manxa, adv.** When = nxn.

**u-Manxiwa-kamili‘mbuya (Manxiwakekamili-mbuya), n.** Unsettled, restless kind of person, who is always shifting his kraal; a 'rolling-stone' (lit. one whose kraal-sites never come to grow any imbuya-weed, he not remaining long enough there).

**Manyula, v.** Shave a person (acc.) quite smooth, i.e. his head.

**i-Manyule, n.3.** Head quite smooth of hair, whether from shaving or baldness; person with such a head = i-Nyabule.

**Manzi, adj.** = see ama-Nzi.

**u-Manzini, n.** Otter = um-Tini, i-nTini.

**u-Mapangozipo (Maphangoziphono), n.** One who habitually serves out small rations, an excessively economical, stingy person.

**u-Mapekulana (Maphekulana), n.** Name given to mealleys that have the freak of growing the filaments from the grains themselves, not from the cob; also for ama-bele of a similar nature.

**u-Mapipa (Maphiphana), n.** Certain tree, whose bark, along with the root of u-Ntlangazi, is used as physic and clyster for dysentery.

**u-Mapuka (Maphukana), n.** Shrub, bearing edible berries.

**u-Maqandalingopi or Maqandalungopi (Maqandalingophi), n.** Small kind of snake, seldom more than a foot long but of plump body, somewhat resembling a puff-adder in its habit and colour, and equally as dangerous. It has the custom of throwing itself, for a considerable height, at its assailant (hence called u-Mantschingelana or u-Maqandalingopi); and from the rapidity with which its venom bites, the name has arisen, lit. he who strikes down dead (yanda) before the person's head (i-kwadu) has even time to bleed (opo). Cp. i(li)-Bululu.

**u-Maqapeqolo (Maqapheqolo), n.** Everyday isidraba or ibesha, always 'in waiting on one's rump' (= um-Hambekaya); also = i-Mqunzame.

**u-Maqimulana, n.** Name given to rinderpest. See ukutla qina.

**Maqondana, adv.** In a line with, straight with; in the direction of; opposite to (with na); sometimes, having reference to, referring to, touching upon (latter use is modern). Cp. matungama.

Ex. s'ake maqondana nqwalaputha, we live in the direction of, in a straight line with, that hill.

**Maqoto (Maqotho), adj.** = qolo.

Ex. sesele okhiqolo, we are now being killed by a 'proper, genuine' thing (which is no laughing-matter), as a severe famine.

**u-Maqua (s.q.), n.** Month Beginning about or after the middle of June, when the winds are strong, raising the dust (quba) before them, and next following after u-Ntlangulana = u-Ntlini, u-Ntaliza, u-Mphola, u-Latutla, u-Ntlangula.

**u-Maquyntuli (s.t.), n.** = u-Maqua.

**u-Maquuntsula (Maquentsula), n.** Small veld-plant (Vithania sommifera), the bark of whose roots is pounded up and 'blown' into the vagina of a cow that has lost its calf, so as to make it still give its milk readily to another calf = nbu-Vimbo.

**u-Maquesula (Maquesula), n.** Nickname for any stone, stump, etc., projecting in the path and which might give an unpleasant knock against one's toes in walking; any powerful medicine, love-charm, and the like; in fact anything which actually or metaphorically might qizula q.v.

**Marru, ukuti (ukuthi), v.** = ukuti mahlu.

**Marraza, v.** = mahlaza.

**u-Marrabasi, n.** Noisy, loud-voiced talker, always heard above everybody else. See rrababa.

**i(li)-Masa (collect.), n.** Two kinds, large and small, of dull white (like milky-water, not porcelain white as the i(li)-
Tambo) beads, used, with the i-nGwele and isi-Simbula, in the old days in Zululand; hence, variety of white mealie (= i(i)-Gakeki).

Phr. aki-dha inasa (or imen) to remain silent when one ought to speak, as when questioned and giving no reply, or, when sent with a message, and just sitting down as though oblivious of it or afraid to deliver it.

u-Mashabana, n. Certain plant.


u-Mashiba, n. (C.N.) = u-Qamwynqi.

Mashisha or Mashishane, adv. = masinya. 

u-Mashiyakalwa (Mashiyakukhalwa), n. Name given to any umatakali, lit. one who leaves the people wailing.

u-Mashulubezi, n. One of those sent on ahead of an army to spy out and give warning, a scout, a spy, lit. one who darts dodgingly about all over the place (see shulubaza) = i-nToli.

u-Mashwilishwili, n. Certain plant, used as an i-nTelezi, like u-Mabopoe.

u-Masigcolo, n. Certain veldt-herb, used as emetic.

u-Masimpampe (s.p.), n. Small square piece of beadwork worn as an ornament hanging from the neck.

u-Masingana, n. Month beginning about or after the middle of November, and next after u-Zibandhlela, lit. the month for peering about — singa — in the gardens looking how the pumpkins, etc., are getting on for the royal feast of first-fruits to be held in the following month.

Masinya or Masinyane, adv. Soon, quickly (i.e. early) = masisha, masishane, mashisha, mashishane.

Masisha or Masishane, adv. = masinya.

u-Masiza, n. Name for any ‘helper’, as in proverbs below: —

P. ng’uMasiza, ng’uMobaya lapo kangekengayo ndola, he’s a helper, he’s one who returns from where no other man returns — said in praise of one who never refuses a request for help.

ng’uMasiza ba’sembenyeni, liti lungabaya s’eselubeni, lwelwebile, its a helper (the u-poko seed which is very tiny) when in the basket, but when its (scattered about) on a mat, it gets lost — recommending the necessity of carefulness in handling one’s food-supply, which though appearing of large quantity when in the sack, quickly disappears in the use.

Mata (s.t.), v. Be wet, or damp, as earth where water has been spilt (used in perf.); be given up, let die away, fall through, as an affair which has turned out impossible to arrange.

Ex. indaba yobuya yamata, the affair subsequently fell through, came to nothing.

u-Mata (s.t.), n. (C.N.) = u-Mana [? Eng. mate].

i(i)-Mata (s.t.), n. Affair that has been let drop, fallen through, as too difficult to solve, etc.

Matambama (Mathambhama), adv. — see ama-Tambama.

Matana (s.t.), v. Mate or pair with (of living things). See u-Mana [? Eng. mate].

u-Matanazana (Mathanasana), n. Barren female baboon, which, never burdened with a family, is the constant companion of the male herd.

u-Matanjana (Mathanjana), n. Veldt-plant, whose roots are used for serofulous swellings.

u-Matebeni or Matebetedeleni (Mathebeni), n. Kind of kestrel, often seen hovering in a stationary manner over the veldt.

Ex. ako nikenze undetebelani! may you applaud the kestrel! — a direction given by a young-man when about to giya in a certain way.

u-Matinta (Mathinta), n. = u-Malala.

Matisa (s.t.), v. Make damp, wet, moisten a thing (acc.).

u-Matoyisa (Mathoyisa), n. Small plant (Lepidium Capense), whose roots are used for sore-throat, etc.

u-Matsavuza (s.t.), n. = u-Muntsavuza.

isi-Matutumatu (s.t.), n. Person with beautiful full face and prime handsome body, in the full bloom of youth.

u-Matunga (Mathanga), n. Veldt-plant (Cyrtanthus obliquus), whose roots are used as an emetic for chest complaints and as elyster for serofula = u(lu)-Koko.

u-Matutwana (Mathutwana), n. Certain creeper, used as fibre; also = u-Sitoni.

u-Mavelleshete (Mavelleshete), n. = u-Velqelqelhete.

u-Mawube, n. Red-shouldered Whydah Finch (Urotrychya axillaris), the male of one variety of i-nTaka.

Maye (both syllables accented alike), int. Expressing grief, misfortune, etc., equivalent to ‘alas!’ ‘woe!’ also sudden wonderment, as ‘oh!’

Ex. maye babo, cry of a boy when being
Mayela, prep. and adv. Over towards, over by, about, in the vicinity of (used with nga and loc.).

Ex. ishunja ngaukidikwana isanja nga-

t'emsamo, you will find the snuff-box over

towards the back of the hut.

u-Mayikili (s. k.), n. = isi-Yingayingu.

Mayima, v. Reduplicated form of Ma.

u-Mayime, n. Certain red-flowering plant 
(Cleria minuta) whose roots are used as

isi-khungu for snake-bite, for stomach

disorders, etc.

u-Mayo, n. Dialect of Mtenwa tribe, in

Zululand, for ‘mother’ = u-Maan [Ya.

amaa, mother; Gal. magu; Nyat. iyo;

Mas. yeiyo; Go. yaya; Gu. miju; He.

yuma; Ben. yuwa].

u-Mazifisa, n. = u-Meifisi.

u-Mazitike (s. t.; s. k.), n. String of head-

work with a small square piece hanging

therefrom, and used as ornament for

waist, neck, head, etc. (N.).

u-Mazwenda, n. Certain stout, tough forest-

climber (Uvaria Califra), stripped up

for Native wicker-work, binding, etc. =

um-Zangula.

Mbâ, ukuti (Mbhâ, ukuthâ), v. Be clearly

exposed to view, in the open, plainly

visible, as a path after a grass-fire, a

kraal conspicuously situated, or the sea

plainly seen from a hill-top [Lat. palco,

I lie open; Ar. ban, to be clear].

Mba (Mbhâ), v. Dig, in any sense; hence,

dig up, dig out, as a root or stone (acc.)

from the ground; excavate, as a hole or
ditch (acc.); grub, as a pig; burrow, as

an ant-bear or rabbit. Comp. xhala.

[Sw. chimba dig; Her. kupa, dig out;

Chw. epa, dig; MZT. simba; Ga.

sina].

Phr. uvu? wasinze o’emba wenhulule,

wanxilya kâ, oh! he just tore off like light-

ning, leaving him far away behind =

wushaye wacita, washayo wakubedla.

P. avunhlwini wonwense, it (the medicine

or poison) is not dug up (i.e. found) only

in one place = there is more poison than

one; two can play at that game (of doing

for one another).

umâ-Mba (umu-Mbhâ), n. 5. Beast given to

the bride’s mother (or her people, if

she be dead) by the bridgroom’s people

= isi-Fociya iska’nina, eyokubonga u-

kusula kuwâ, u-Hlanga luca’nina lo-

kutu (intombazana isencane), i-nqutu,

etc.

Mba (Mbhâ), adj. A mere (one), a

single (one) — expressing only dispar-

agement or contempt (= bala); also adv.

and int. actually! it’s a fact! really, in

truth (= bala, nemhala). Comp. ukuti

miba.

Ex. kungunikana upeni umhala (or oba-

la), he didn’t give me even a single penny.

Sane wanguwilo ngungu umhala (or oba-

la), he went and begrudged me even a mere

(pinch of) snuff.

mibala? mibala: na nga vua, actually! here he

is coming.

wemba? is it a fact? do you really say so?

u-Mbalane (Mbhalane), n. Golden-rumped

Canary (Serinus icterus), a troublesome

visitor in corn-fields.

Phr. kusikunye mubalane, he won’t throw

at the umbalane - might be used as a threat,

or expression of hopelessness, meaning

that he won’t live to see the summer come round

again.

wec’o’bâ umhala inyengumbale, you

will come to have a mark like the canary (which

has a mark on the neck) i.e. you will be

come notorious in the land (may-be by the

crimes of your wife or child).

N.B. The umbalane cries ako ‘mâbeli,

hilinâli! yonke le’mâbeli lina’kay’kwa

njani? this isn’t corn; it’s real heaps! what

shall I do with all this abundance?

isi-Mambane (Mbambhane), n. (C.N.)

= isi-Bambane; also (C.N.) low flat

ant’s nest.

Mbambata (Mbambhânta), v. Pat with

the hand, as a child (acc.) or dog on the

head = bambu [Her. pambura, pat;

Sw. papasa, pat gently].

Mbana, adj. — see Bana.

Mbancaza (Mbhancaza), v. = manaza.

ama-Mbanda or Mbande (Mbanda = no

sing.), n. Two things being dealt with

at the same time (usually used with

puta), as two vessels being carried at

the same time one in each hand, two

works being directed by the same per-

son, or two children (twins) be reared

by one mother at once = ama-Mbâ-

ngqa, ama-Nsiya, ama-Pehla.

Ex. amangilakwa yin, ngepe amambah-

ata? don’t you see me, then, carrying in both

hands, or with two jobs on my hands?

ama or ubu-Mbandamba (Mbhandamba), n. = uma-Manamana.

Mbandaza (Mbandazâ), v. = manaza.

i-Mbande, n. 3. See i-Mbande.

isi-Mbandhlubu (Mbandhlhubu), n. = um-

Zangula; also certain small tree.

Mbangcaza (Mbhangcaza), v. = manaza.
ama-Mbangqa or Mbangqa (Mbangqa), n. = ama-Mbando.

u-Mbangqwana or Mbanqwana (Mbangqwana), n. (gen. used with na) = u-Mbando.

Ex. u-bekera abe umbangqwana naye, she was placed to be her mate — as a new wife placed with an elder one to live and work with her.

imbuzi izala ombangqwana, a goat bears pairs (or couples) = ama-Pahla.

Mbanya (Mbanhya), v. Be miserly, possess in abundance and begrudge any use of it, as a woman who, having plenty of food, yet stints her children.

Ex. ununtu omangayo (or omangileyo), a miser.

ama-Mbata (Mhatha; no sing.), n. Circle worn round the neck or head by a man who has killed another in battle, and consisting of a number of tiny skin bags stringed together and containing medicinal-charms against evil results, etc. See i-ncwebo.

u-Mbaxa (Mbaxa), n. Any double-barreled or double-rowed thing, as a gun with double barrels, a double-handled spoon, or two rows or strings of bead-work running side by side.

i-Mbaxambixa (Mbaxambhaxa), n. See i-mBuxambixa.

u-Mbâyimbayi (Mbhâyimbhayi), n. Cannon (Mod.). See i-nTuluntulu.

u-Mbâyiyana (Mbhâiyiyanana), n. Biting coldness or cold, as of the winter winds blowing from the Drakensberg = u-lu-Civele.

Mbê, ukuti (Mbhe, ukuthi), v. Be thoroughly firm, fast, stiff, steadfast, positive, etc. — used to intensify qina in all its meanings; make so thoroughly fast, firm, etc. (= mbembeza).

Ex. w'umqaba wote mbe, he refused absolutely.

Phr. yoti ingoni, 'Zidinyana, mbe! mbe! Zidinyana zati mbe mbe,' the bird said to the little clods (being hoed up in the field), cling fast! clinging fast! And the little clods did clinging fast, clinging fast — a saying of the old women to the children.

Mbe (Mbhe), adj. Another; different — this adjective seems to be used in the Zulu idiom always as a predicate, even when, in English, it should take the form of an epithet [Her. ambangwa, different; peke, alone; Sw. mbalimbali, different].

Ex. maz'etela inthlela inbe, he then took a different (or another) way.

mbembeza (Mbhembeza), v. = ukuti mbe. Mbembeza (Mbhembeza), v. = ukuti mbe.

Mbence, ukuti (Mbhence, ukuthi), v. = ukuti bener.
MBE

isi-Mbence (Mbhence), n. = i(li)-Bencebence; very small, thin-lipped mouth capable of easy 'screwing about' (cp. isi-Bambuta, isi-Xukuta, i-mBibika).

Mbenceka (Mbhenceka), v. = benceka.

i(li)-Mbèncembence (Mbhèncembhence), n. = i(li)-Bencebence.

Mbènce (Mbhence), v. = benceza.

i(li)-Mbènde (Mbhende), n. = i(li)-Pekelwe-ne.

u-Mbendeni (Mbhendeni), n. Anthrax; sometimes applied to red-water, from the splenic symptoms (= u-Bosiki).

Mbènæce, ukuti; Mbèncæka; Mbènceza = Mbence; ukuti; Mbenceza; Mbènæmbænge.

i-Mbènæmbænge, n. 3. See i-mBènæmænge.

um-Mbeza (Mbhæza), n. 5. = um-Embæsa.

Mbi, adj. — see Bi.

Mbi'bi, ukuti (Mbhìbi, ukuthì), v. Give a person (ace.) a slap or rap with the back of the hand = ukuti wbèbe.

Phr. angi-zange ngiti mbi. I have not given my mouth a rap i.e. have not eaten a morsel of food.

u-Mbiciosho (Mbhicosho), n. 1. = u-Ndicoso.

i-Mbicimbibi (Mbhìibimbhibi), n. 3. — see i-mBicimbibi.

i-Mbicimbici, n. 3. See i-mBicimbici.

i-Mbicimbiki (Mbhìibimbhi), n. 3. — see i-mBicimbiki.

i-Mbila, n. 3. See i-mBila.

isi-Mbila (Mbhila), n. Mealie field or plantation.

um-Mbila (Mbhila), n. 5. Maize or mealies (collect. = um-mBua); certain white-wooded forest tree (= um-Hhalalabu). Cp. i(li)-Geaki; u(m)-Andhlekasa; u-Hlezane; i(li)-Huma; i(lu)-Hlonzane; [Haytian, mabia]; Sw. ma-hendi, maize in grain; mbi-si, parched maize; Bo. ma-homba, maize; ma-buli, parched maize; Ba. mbomu, maize; Bon. moni, sorghum; Xo. um-bowa, maize; Sn. mbaa, maize; Mor. dobole; Ga. kosa; Ya. imanga; Nyas. punanga; Bis. sitonga; Chil. muni; Reg. me-bele, maize; At. abolo, mealie-bread; báfo, mealies].

ama-Mbila (Mbhila), n. First milk or milking of any cow. See um-Pehlu, um-Neunze, um-Gyobiya.

i-Mbilembilana, n. 3. See i-mBilembilana.

u(lu)-Mbimbi (Mbhimbhi), n. A dishonest joining of oneself to any particular person or party (with ku) as against certain other persons (with nga) from prejudice or under false motives, as when a man, quite indifferent as to justice or honesty, sides with his friend in a dispute against another, or with his superior from fear; such combination or dishonest union of persons against another = u(lu)-Buba, i-mBombomba; cp. a(lu)-Zangu.

Ex. u'enza ambimbi kuye, nyoba ngase-saba, he makes a false union with him (i.e. is prejudiced towards him, sides with him), because he is afraid of him.

k'enza ambimbi naye, they formed a dishonest combination or compact of prejudice against him (i.e. the secondary parties being influenced by other motives than right and justice).

Mbimbitele (Mbhimbhithele), v. = bimbitele.

u-Mbimbito or Mbimbitwa (Mbhimbhi-tho), n. = u-Masingana.

Mbimbiza (Mbhimbhiza), v. Make a loud whizzing noise (C.N.).

Bincilizi, ukuti (Mhinniezi, ukuthi), v. = ukuti mince.

i-Mbishimbishi, n. 3. See i-mBishimbishi.

Mbo, ukuti (Mbhó, ukuthi), v. Cover up, cover right over (ace.) by enclosing beneath or within some covering (with nga), as by throwing something over its opening, mouth, eye, or whole body, as when a person places a lid over a box or an inverted basket over the mouth of an u-komba, or his hands over the eyes of a person, or a blanket all over one's body (= mboza); set on its mouth or in any way so as to cover up its open part, as when one turns an open box (ace.) or pot upside down (= mbo-nya); get so covered up or covered over (= mbozeka), or set on its mouth (= mbonyeka).

i-Mbo (Mbhó), n. 3. = u(lu)-Hlonzane.

isi-Mbo (Mbhó), n. = isi-Gra.

i-Mbømbombo, n. 3. See i-mBømbombo.

i-Mbødhlonombo, n. 3. See i-mBødhlonombo.

i-Mbødmombo, n. 3. See i-mBødombo.

u-Mombo (Mbhombho), n. Certain creeping plant, with large flat leaves, used as an i-nTelezi.

i-Mombo (Mbhombho), n. 3. See i-mBombo.

i-Mombo, n. 3. See i-mBombo.

Mbomboza (Mbhombhaza), v. Talk or act with prejudice, in a dishonestly biased manner in favour of one's friend, chief, etc., against another without any regard
to right or justice (see *i-Mbombombo*); stamp, thumb with a hollow resounding noise, as on a floor or over a hollow place beneath the ground; resound or give forth a hollow noise, as such a floor or place.

u-Mbonambi (*Mbhonambhi*), *n.* One of a regiment formed by Mpande next after the *um-Xapo*.

u-Mbondwe (*Mbhoodwe*), *n.* = *i-mBondwe*.

u-Mbo-ngendhlu (*Mbongendhlu*), *n.* A stay-at-home, a man who never goes away from his kraal.

*See* *i-Mbongolo*.

*Mbongoloza* (*Mbongoloza*), *v.* = *mbozozu*.

u-Mbongolwana (*Mbongolwana*), *n.* Personal noun coined for one who is *i-mBongolwana* v. q.

i-Mbongombongo, *n.* 3. See *i-mBongombongo*.

*Mbongoza* (*Mbongoza*), *v.* Wail or cry in a very loud, screaming, or howling manner, as a child might do, or woman altogether overcome with grief = *mbozogolo*.

Comp. *kala*, *lila*.

u-Mbonjane (*Mbunjane*), *n.* Bush, used for wattling. See *u-Mbonjolo*.

u (pl. o or *ubu-Mbonjolo* (*Mbunjolo*), *n.* Slender mungoose = *u-Cakide*.

Phr. *ukunza 'ubonjolo* (or 'u-bonjane), to stand in a very uncertain manner, be in a very uncertain mood, as an affair the outcome of which is not at all clear, or a person whose steadfastness in any position or state is a matter of doubt or uncertainty.

*Mbonya* (*Mbonya*), *v.* = *nkuti mbo*.

*Mbonyeka* (*Mbonyeka*), *v.* = *nkuti mbo*.

*Mboza* (*Mboza*), *v.* = *nkuti mbo*.

(iil)-*Mboza* (*Mbhoza*), *n.* One of Cetshwayo’s Own regiment, formed by Mpande next after the *is-Angku* = *u-Tulwana*.

*Mbozeka* (*Mbhozeka*), *v.* = *ukuti mbo*.

i-Mbozisa (*Mbozisa*), *n.* See *i-mBozisa*.

i-Mbozisa or *Mbozisamahlanga* (*Mbhozisa*), *n.* 3. Heavy rain which annually falls about or soon after the time of harvesting, ‘which covers over the fallow fields’; sometimes applied, by comparison, to any similarly heavy rain.

i-Mbu, *n.* 3. See *i-mBulu*.

um or *umu-Mbu* (*Mbu*), *n.* 5. Maize — old word nearly obsolete (= *um-Mhila*); certain tree (*Commiphora caryafolia*), in coast districts, with soft yellowish wood (= *umv-Nde*).
who from proud shame protests satiety, although really still hungry. Cp. nyolóza, quashiya. See i-Mbulu; fetaunya; qobonyeka.

i-Mbumba, n. 3. See i-mBumba.

i-Mbumbe, n. 3. See i-mBumbe.

Mbumbulu (Mbhumhulhu), adjectival and adverbial particle. Treacherous i.e. of evil intent concealed under plausible appearances; feigning genuineness, counterfeit; evil-looking, suspicious-looking, treacherously, by deceit—the word is rarely used, and was no doubt originally a noun.

Ex. wagembise 'mbumbulu, he had called him by some treacherous deceit (alluring him thereby so that he might kill him).

betwela amehlo a'mbumbulu, bosieni-ize with those suspicious-looking eyes, what do they want? (their evil intent being apparent in their looks, although they profess peacefulness).

keu-paneke myenya inqina 'mbambala, then there was called out a counterfeit hunting-party (really for the purpose of attacking by surprise, as occurred in the conflict between Cethswayo and Mbulazi).

i-Mbumbulu (Mbhumhulhu), n. 3. See i-mBumbulu.

Mbumbuluza (Mbhumhulhuza), v. = bumbafuluza.

Mbumbuzela (Mbhumhulhuza), v. Make the bubbling sound of water pouring from a small aperture.

i-Mbungumbungu, n. 3. See i-mBungerungu.

i-Mbuqumbuqu, n. 3. See i-mBungumququ.

u-Mcondowazimelela, n. Name for a lanky thin-legged person (C.N.).

Mdaka (s.k.), adj. Of the colour of mud or of an old penny piece, dark brown (N.). See um-Daka.

Mdhla, adv. = mhta.

Mdoke (s.k.), adj. = see um-Doke.

Mdubu, adj. Of a drab, or pinkish-grey colour; also light dusty brown, lighter than Nyawoti.

u(u)-Me, n. Disease of goats, in which they give a sudden cry and die (the accent of this word is on the u, not me).

Měfu, ukuti (ukuthi), v. (C.N.) = ukuti memfu.

Měle, ukuti (ukuthi), v. Break with a cracking sound, which one might think a thick dry branch (ace.) of a tree, or (by comparison) the ribs, skull, etc., of a person by a blow or fall = meleza; get so broken, or break, with a crash, as the timbers of a falling roof = meleza. meleka; = ukuti membe.

Meleka (s.k.), v. = akiti mele.

Meleza, v. = akuti mele.

Meleza (s.k.), v. = akuti mele.

u-Mehiwane, n. Small bird, the White-eye (Zosterops cirrans).

Měke, ukuti (ukuthi; s.k.), v. Split, split apart or open, as a pumpkin (ace.) when giving it a slash with a knife, or a man's head by a blow with a stick (= mekeza); get so split open or apart (= mekeza).

u-Meke (s.k.), n. Goat given by the bridge-groom to the bride (to be eaten by the um-limbu) on the second day after the wedding, as an introduction to the unkamekexisa which follows it. Comp. isi-Wakulu, i-ndhlukuthulha.

isi-Mákele (s.k.), n. Any unusual occurrence or affair of an unpleasant nature, as a sudden death in the kraal or the discovery of pregnancy in one of the girls; large 'split' open sore (comp. u-Zozo).

Mekeza (s.k.), v. Have the first sexual connection with a man, as a newly-married wife on the second day following the wedding, after the u-meke goat has been killed (umfazi us'choliwe) = ukuti meke.

Mekezisa (s.k.), v. Have the first sexual connection with a new wife (ace.), as a man on the second day following the wedding; deflower a virgin (= hobaza; ep. kobaza) = ukuti meke.

isi-Mekeso (s.k.), n. Marriage song i.e. certain singing performed by the bridal party at different times during its stay in the kraal of a bridegroom at the wedding-time.

Mela, v. Stand for, in any sense; hence, wait for, a person (ace.); stand with, defend, give support to a person; stand over, overlook, as an overseer, over a road-party (= patu); look after, care for, manage, as the food-supply of an establishment (= patu); stand constant or firm at, attend to, as to the work (ace) engaged upon; stick in, make stand in, as a nail (ace) or assegai in any particular part of a plank or beast (= similela).

Ex. kumbele 'umutwana, she is not stood for by any child, i.e. they all die.

aku-melva ishibali, to be stood for by courage i.e. to possess or have courage.

Melana, v. Stand for one another, be one against the other or in conflict with one another, as two parties to a suit or fight.
Melela, v. = mela.

um-Meli or Meleli, n. 1. Advocate, defender (M).

Mema, v. Call by invitation, invite, as a person (acc.) to a feast; send out invitations for, as for a hunt (acc.); call for by decree or proclamation, as a chief for mats (acc.), thatching-grass, a work-party, or any regiment for action (= meneza).

isi-Mema, n. United cry of a multitude, as of a regiment shouting its war-cry, a hunt the hunting-whoop, a class singing the tables, or a number of people breaking forth together in an expression of disapproval. Cp. is-Aga; is-Aho.

u(lu)-Mema, n. A cock's comb; long, narrow head; (N) mode of dressing the hair with young men = u(lu)-Gedhla.

u-Membesa, n. 5. — see um-Embesa.

um-Meme, n. 5. Mealie-cob when just starting the rudimentary grains like small skins (comp. il(li)-Gevuta); (C.N.) pl. im-Meme, mode of dressing the hair among young-men.

Memeza, v. Shout out, call out; shout out after, call out to, as a person (acc.) at a distance; speak loudly, 'shoutingly'; call for by authoritative word or proclamation, as a chief for a supply of mats (acc.), thatching-grass, or a work-party, by way of tribute; proclaim, publish with authority, as a chief a new law (acc.) or order (= meneza).

Menezela, v. Proclaim, publish abroad, as a chief a new law (acc.) or order = meneza.

isi-Menezelu, n. Proclamation of any kind, whether calling for tribute, or publishing a law.

Mamfu, ukuti (ukuthi), v. Just come up or out into view, as the sun just peeping up above the horizon or from behind a cloud, or a person peering out from a hut-door.

um-Memo, n. 5. Anything 'called for' (see mena) by a chief from his subjects, as a supply of mats, thatching-grass or men for doing any work.

ama or izi-Menezene, n. = ama-Manawana.

Menge, ukuti (ukuthi), v. Give a person (acc.) a gash, or deep gaping cut with any sharp instrument, or on the head by a blow with a stick.

isi-Mengemenge, n. A gash; deep gaping wound or sore; serious affair of an unpleasant nature = isi-Milimongo.

u-Mengu, n. Mango, tree or fruit [Eng.].

um-Menke (s. k.), n. 5. Young, very tiny ama-Dumbi, as used for seed (C.N.). Cp. i-nTsebsane, i-nJalo.

Menge, ukuti (ukuthi), v. Snap in two, as a person any brittle thing (= ukuti pogo); slit, cut a slit in, as in the skin (acc.) when making incisions, or the lobe of the ear, or in a piece of cloth where the button-hole is to be, or along the edges of anything (= ukuti peg, ukuti gabe) = meneza; get so snarled, or slit = menezeka.

Menqza, v. = ukuti menge; poqoza; peqoza, gabela.

Menqezeka, (s. k.), v. = ukuti menge.

Mere, ukuti (ukuthi), v. = ukuti mehle.

Merreza, v. = mehleza.

Merrezeka (s. k.), v. = mehlezeka.

u or um-Mese, n. 1. and 5. Knife. Comp. isi-Nqindl [D. mes].

u-Mevetshete (Mevetshete), n. = u-Velephsethe.

u-Mezala, n. = u-Mamesala.

u-Mezyana, n. (C.N.) = um-Zanyeana.

u-Mfagolweni, n. Half-a-crown [Eng. being the attempt of the Native to reproduce the Eng. word].

Mlamfafa (Mlamfatha), v. Bite away at a thing (acc.) without severing it, as an old toothless woman at a tough piece of meat; (metaphor.) strive away vainly at, to unravel a mystery.

Mfamuzi, v. = mfanguza.

i-Mfamumfumu, n. 3. = i-Mfangumfangu.

i-Mfangamfanga, n. 3. = i-Mfangumfangu.

Mianga, v. = mfanguza.

i-Mfangumfengu, n. 3. Anything of a spongy soft porous nature, as a sponge, honeycomb, bread, cork, or a woollen scarf; silly chatterer, who talks lightly away any senseless, toothless stuff = i-Mfangamfengu.

Mfanguza, v. Have to do with anything of the nature of an i-Mfangumfengu, as when squeezing it (acc.), eating it, etc.; draw or smoke the il(li)-Gudu when dry i.e. without any water or 'body' in it, only empty smoke; chatter away a lot of senseless talk, without substance or truth, only a lot of gas, old women's tales, etc. = mfanguza.

Mfanyaza, v. = mfanyakwisa.

Mf, ukuti (ukuthi), v. Be all, or quite white (= ukuti lwa); come out into view simultaneously all over, as mealies sprouting up all over a field, or pimples coming out all over the body (= ukuti dhlenyu, ukuti dhiblu).
Mfeba, v. = ukuti mfebe.
Mfébe, ukuti (ukuthi), v. Dig into the amasi (acc.) with a spoon i.e. take a spoonful.

*i(i)-Mfemfe* (often used in plur. ama-Mfemfe or izi-Mfemfe), n. Fine white thing, a lump of fat or fat meal (= *i(i)-Noni*), Fine white well-clotted amasi (= is-Angqondo), or assegais with the shafts cleaned white and blades polished.

Ex. bekuny'amaamfemfe nje, it was just all white with fat—the slaughtered beast. babepete amamfemfe emikonto, they were carrying fine whitened assegais.

*i(i)-Mfemfemfana*, n. Little scandal-monger, tale-bearer of a man (woman = *i(i)-Mfemfemfekazana*) who goes about carrying reports of other people's sayings and doings = *(i(i)-)*Mengu. See mfe-
mfesa.

Mfemfeza, v. Bear tales, carry about untruthful reports about other people's private sayings and doings, as a scanda-l-monger or tale-bearer = menguza.

-i-Mfengu, n. 3. Whistle (article, not sound = *(i(i)-)*Kumulo) (T).

*i(i)-Mfengu* or *Mfenguza, n. = *(i(i)-)*Mfemfemfana.*

Mfenguza, v. = mfmefesa.

*Mfif*, ukuti (ukuthi), v. = ukuti mrefi.

*Mfimfita* (*Mfimfitha*), v. Draw or suck the juice or essence out of a thing (ace.) by pressing it up within the mouth, as a lump of chewed sugar-cane before expelling the refuse; hence, draw or suck up or away the liquid from among the solid food in a plate, as a child, or as a bird does the honey from a flower. Cp. munca; mungunya.

*Mfinini, ukuti (ukuthi), v. = mfininiza.*

*Mfininiza, v. Exude slightly, in a sweating manner, as liquid through a tiny crack = cinineka; cp. eca; mfuna.*

-i-Mfitimfiti, n. 3. — see *i-mFilimfiti.*

*i(i)-Mfiyane, n. (C.N.) = *(i(i)-)*Ntigane.*

isi-Mfoboza, n. Spoon with unusually large mouthpiece—not liked to be seen in use in time of dearth.

-i-Mfokomoko, n. 3. — see *i-mFokomoko.*

*Mfoma, v. Just begin to put forth or make come forth tinily or slowly, as a man just beginning to exude moisture from the body before really perspiring, the trees in spring when just beginning to show little buds (= fumfusa), malt or seed of any kind when giving the first indications of sprouting, or a person emaciated by sickness when just be-

ginning to put on a little flesh (= ban-eba umzimba) = mfoneka.

*um-Mfomamasi, n. 5. Certain forest tree.*

*Mfomfici, ukuti (ukuthi), v. Squeeze thoroughly, as a lemon; wring thoroughly, as a wet garment; give to a person (acc.) thoroughly, when rating or beating him = fieinga. See kama; feca; ukutli fiei.*

*Mfoneka* (s.k.), v. = mfoma.

isi-Mfonyo, n. Native muzzle, whether as mouth-basket or mouth-band, for a calf to prevent its sucking. See isi-Ceme.

*i(i)-Mfinyomfonyo, n. Anything worked in a rude, unskilful fashion, as a sleeping- mat or hut made by one who knows nothing of the work, or a bundle of things tied up by an old woman; unskilful, rough worker producing such things. See mfonyoza; *(i(i)-)*Fiklifihi.

*Mfonyoza* or *Mfonymfonyoza, v. Do anything (ace.) in an unskilful, rude, untidy manner, as when attempting to weave a mat or build a hut without knowing how, or when rolling up a bundle or putting away clothes without any idea of neatness; pull about, make untidy, as clothes (ace.) in a wardrobe; pull about (metaphor.) i.e. handle roughly, as men ejecting another from a hall, or a person when beating a boy. Comp. fihliza; *(i(i)-)*Mfonyomfonyo; funnyaza.

-i-Mfotomfotu, n. 3. — see *i-mFotomfotu.*

-i-Mfucumfucu, n. 3. — see *i-mFucumfucu.*

-i-Mfukumfuku, n. 3. — see *i-mFukumfuku.*

-i-Mfumamfuma (or often used in plur. izi-
*Mfumamfuma*), n. 3. Any abundant collection of things (of the nature that could be referred to in English as 'heaps'), as a great number of books, great quantity of firewood or corn collected for threshing, a large collection of vessels and pots in a hut, or a great quantity of blankets or clothing (not used of cattle).

*u-Mfumfu, n. Month beginning about or after the middle of September, and next following after *u-Mandulo*, when nature all round is sprouting forth anew (= ukuti fimfu).*

-i-Mfumfu, n. 3. — see *i-mFumfu.*

*Mfumfuta* (*Mfumfutha*), v. = fumfuta.

*i-Mfungumfungu, worthless, nothing troublesome things lying all about, as valueless gourds, discarded mats, etc.*

-i-Mbutumfuta, n. 3. — see *i-mFutumfuta.*

u (for umu)-Mgwamanda, n. 5. — see um-
Gwamanda.
Mhla or Mhlana, adj. On the day when, at the time (i.e. days or period) when—followed by pres. participle, or kwa with noun or infinitive of verb = mhlanza, nzo, nzokwana. See um-Hlu.

Ex. suti mhla sipuma ekaya, sabona inga-ti, on the day we left home, we saw a buffalo.

ngikumana naye mhla kwokufika kwolwandle, I spoke with him on the day the bridal-party arrived.

mhlana komunye, buffalo. Mhlumnye, though stock; ruffled, whose without fat. Mhlwumbe, either or = kubuntu, sinde, katsinime.

Ex. suta munye, mhlumbe nhlule nku-pela, get off now, or else stop altogether. Nyigqapha mhlumbe kusasa, mhlumbe ngombonowuye, I may come either to-morrow or the next day.

**Mhlanza**

Mhlope (Mhlopho), adj. White, as the colour; white (by comparison), faded, as a withered plant, old isi-dwaba no longer blackened and greased, or a person whose skin has lost its gloss and freshness by sickness; without blemish, free of fault, as any article of purchase; unruffled, at peace, happy, as one's heart or mind; destitute of, as a man of stock; empty, wanting in food, as one's mouth (Eng. stomach) when fasting or without food [Gr. alphonos, white; Lat. albus; Sw. eupe; Her. eupa; Bar. naape; Log. pnot].

Ex. umhlope ugu, he is perfectly destitute i.e. hasn't a single head of any kind of stock.

ingoma emhlope, white i.e. fat meat, or fat. See bonen.

umaboto amhlope, the white regiments i.e. those formed by the elder men, who always carried white shields and whose headrings gave a white shining appearance in the sun. See amagama.

INTsigo yami imhlope nanglanje, my heart is clear, bright, happy to-day. See umagama.

ungce amhloka, kumhlope nje kuna, you cannot get astray, it is quite clear (or free of any difficulty) there.

um (pl.im)-Mhlope (Mhlopho), n.5. Whiteox.

Mhlopho, n. Whiteness, etc. See amhlope.

Mhloshiva, adj. Destitute, without property or stock; white = mhlope.

Ex. kumboshwana ka'Mayela, it is a poverty-stricken place is Mayela's.

Ml, pron. of 1st. pers. sing., being shortened form of mina q.v., and used in the formation of possessive and prepositional pronouns; also used as shortened form of the interjection mina q.v., meaning 'here!', 'take this!', 'I say!' (the latter expressing applauding surprise at the powers of an umngoma while divining a case).

Mibi, ukuti (ukuthi), v. Get scattered or dispersed in all directions, as people going off from a feast or meeting, mealies from a fallen basket, or the fragments of a broken calabash (= mi-bika); make get so scattered or dispersed (= mibiza) = ukuti ci.

Mibika (s.k.), v. = ukuti mibi.

Mibiza, v. = ukuti mibi.

Mikiti, ukuti (Mikithi, ukuthi), v. Be quite full, as a pot or river; be filled out or swollen up, as one's foot from a snake-bite, one's cheek from toothache, the stomach from flatulence, or with anger.

isi-Mikiti (Mikithi), n. Anything quite filled up within, as a full barrel, milk-calabash, or river.

Mihlaza, ukuti (ukuthi), n. = mahlaza, mohloza.

Mihliza, n. = mahlaza, mohloza.

Mihlizeka (s.k.), v. = mahlaza, mohloza.

Mila, v. Germinate, sprout, as the seed of a plant, or melt; hence, grow i.e. send forth a radicle, take root, as the seed (not grow or increase in size i.e. kula q.v., putting on leaves and branches i.e. hluuna q.v., as the plant above the soil); grow (from the root), as hair after being shaven (not cut), or the feathers of a small bird; grow upon, as funge on a tree (ace.), moss over a stone, or boils on a person's body (this form is nearly always used transposed into the passive voice); grow i.e. produce, bring forth, as a tree its leaves (ace.), a field weeds, a shaven head its hair, or an infant its teeth when cutting them [Skr. mi, go; Ga. mela, grow; Sw. mea].

Ex. kwcynikumila kulendalo, it wont grow, i.e. take root, in this place.

wonke umnti umhekhe nubeleni, the whole tree is grown (over) with moss. umnisebisi uqala uqakaza imbali, unila umakasi kamusa, the kafer-boom tree first puts forth its flowers, and grows its leaves afterwards.

isi-Mila, n. Hard or blind tumour, form-
ing anywhere on the body. Cp. *i(i)-Tumba; isi-Fesane; i(i)-Fa.*

**isi-Milamongo, n.** (C.N.) = *i-nGuganyabo*. Milela, v. Grow in, etc.

Ex. *uku-si-milela*, to grow of itself, without being specially planted, or reared.

**isi-Milimongo, n.** Serious occurrence of an unpleasant nature; bad, unhealing sore = *isi-Mengenenge*.

**i-Milo, n. 3.** (C.N.) = *i-mVelo.*

**i-Milo, n. = i-mVelo;** also used (N. fr. Xo.) for good character, natural or through bringing up.

**Minya, emphatic pron. for 1st. pers. sing.**

*I, I myself; me, me myself; also mina (pl. minani), int. Me! I say! Here! Take this! Look here! — often abbreviated into *mi*, both as interjection as well as in the construction of possessive and prepositional pronouns [Ar. anā, I; Sw. mimi, me; Chw. mwa; Her. amē; MZT. ime; Sha. imi; Ngu. mea; Ze. mnye; Kamb. mnye; Kaim. anie; Ko. mipo; Ku. mingano; Gan. neeni; Go. nee; San. mia; Cong. mwo; Sum. one; Nyamb. nil; Ma. nanu; Hinz. wani; Kus. dim; Nywe. lim; Tat. anini].

Ex. *ngasha mina, I said so, or, I said so myself.*

*mina lapo! afuna-ni kambana entsiminani gani, hie there! (or, I say, you there!) what do you want, going in my field?*

**i-Minana, n. 3.** Small noon, the time when it is no longer full noon — mostly used, as below in conjunction with *matumbama.*

Ex. *kute kus'emimineni yamatambama nyafika, I arrived when it was the small noon of the afternoon i.e. just before being full afternoon or about a couple of hours or more, according to season, after midday. See *i-Mini.*

**Minci, ukuti (ukuthi), v.** Be slippery or slimy, as an eel, stone in the river, any viscous liquid as thick dish-water or water in a stagnant veld-pool, or the body of a man when exuding fatty perspiration; slip slimily or from sliminess, as an eel or stone from the grass, or one’s foot when resting on a slimy river-stone (= *minci*); cause so to slip from sliminess (= *minciza*) = *ukuti minciliazi, ukuti binciliazi.*

Ex. *us'etsi minci ukusiduka, he is all slimy wet with perspiration.*

**Mincika (s. k.), v. = ukuti minci.**

**Mincilizi, ukuti (ukuthi) = ukuti minci.**

**i-Minciminci, n. 3.** Slippery, slimy thing, as an eel, stone in the river, or any viscous liquid = *i-Neikinciki.*

**Minciza, v. = ukuti minci.**

**i-Mini (loc. e-Mini; sometimes with plur. *izi-Mini*), n. 3.** Day-time, day (as distinguished from night); mid-day, noon [Heb. Ar. yom, day; Skr. dina, day; Lat. dies; Gr. henéra].

Ex. *imini yonke, all day long, all through the day.*

*kus'e'mini, it is, or being, still daytime, while still day, still full day-light.

sekus'e'mini, it is now full-day, noon = sekapakati kwenini, it is now mid-day.

kus'e'mini yokususo, it is still in the daytime or the noon of the morning i.e. it is still in the forenoon.

kus'e'mini yamatambana, it is the noon-time of the afternoon i.e. the time just following midday, say at half past one p.m.

ngayo leyo imini, on that day.

isikwe'siyasebenza eblusuku, silule minini, the owl works in the night and sleeps in the day.

**u-Minimini, n.** Root used as emetic (C.N.).

**Minineka or Mininika (s. k.), v.** Flow on in a continuous stream, stream constantly along or from, as water from a spring or in a river, or people or wagons travelling uninterruptedly along any road; stream gradually in, flow in slowly and constantly, as children into a newly-founded school.

**Minya, v.** Finish off wholly or to the last — drop, anything (acc.) to be drunk; press, confine, crowd, as one thing pressing closely on another (acc.) where room is deficient (the word in this meaning is generally transposed into the passive voice); make up one’s mind i.e. purpose in the heart, intend, as regarding some future action (gen. followed by *ngokuti*); make up one’s mind i.e. feel sure, feel certain, as about something to happen (gen. followed by *ngokuti*).

Ex. *ungale wokule kahle lapo, uminye indawo, it (the plant) will never grow well there, it is cribbed for room.*

*benqima ngokutile ngiyolala ka'Bani, I had made up my mind to sleep at So-angeso’s.*

*nembala uminye ngokutile anginyeqelela? and do you really feel sure he will reach there?*

**u-Minya, v.** Very poisonous plant, put into *ntshwala* to kill a person.

**isi-Minya, n.** Truth (C.N.) = *i(i)-Qiniso.*

**Minyana, v.** Crowd, press, confine one another i.e. crowd, closed-packed, confined for room, as kraals in a locality,
mealies in a field, or sleepers in a hut; be fully packed in, well filled out, as a person's body when plumply grown all over; be stuffed, as the nose; be embarrassed, choked mentally, as by having a multitude of charges thrust down one's throat at once without being able to reply (used in perf. in all cases). Comp. hiwusa; cimana; hlangana; nyinyeka; bindana.

Ex. kumingene umoya kuye, it is confined or wanting in room, is the wind with him, i.e. his breathing is difficult, as when wanting in lung-power from consumption. 

kuningene homubila, these mealies are crowded.

Minyanisa, v. Make be so crowded, pressed, or confined, as above, i.e. press up, pack together, confine within a narrow space. Cp. nyinya; bindanisa.

Pir. waufunga, waninganisele, he swore, drawing together his body, as though skipping from the thought of the thing.

Minyaniseka (s. k.), v. Get crowded, pressed together, or confined.

iti-Minyela, n. Certain bush, used for wattles and sticks.

Minyelezela, v. = tsohononozela.

Minyelezi, ukuti (ukuthi), v. = ukuti tshono.

Minyi, ukuti (ukuthi), v. Drink clean off at a draught = ukuti goje, ukuti kalakala.

Minza, v. Gulp down, swallow whole, as a pill or draught of medicine (acc.); eat glutonously, whether greedily gulping down, or over-eating or gorging; gulp in the water when overcome in a river, etc., i.e. get drowned [Sw. meza, swallow; Ga. mira, swallow; Her. nina, swallow].

iti-Minza, n. Small tree (Halleria lucida), with large non-edible berries, and wood used for assegai-handles.

isi-Mini, n. Glutton; gourmandiser. See minza.

Minzisa, v. Teach to over-eat or be glutonous, as a mother constantly stuffing her child (acc.) with food; drawn, as one might a cat (acc.).

um-Minzo, n. 3. Gullet. Comp. u-Qozuko.

Misa, v. Make or cause to stand, in any way; hence, set up, erect, as a post (acc.) in the ground; place, station, as one's kraal (acc.) in any spot; bring to a stand, make stop, as an obstruction might a wagon (n.) on its way; ordain, establish, as a law or custom (acc.); take up one's stand, remain fixed, as a man in the position (with loc.) he has adopted in regard to a certain matter e.g. the number of cattle he is asking for his daughter's lobola; make stand firm, strengthen against evil influences, etc., — used in reference to several customs of Native doctoring (= misela; qonga; pengula; gqitha).

Ex. nyise kutiva umisele eshunini, they say her father remains firm at the ten head — he is demanding for his daughter.

yelumfana ushikile, umisise intombi, oh my! what large buttocks that boy has, he stands (or looks) just like a girl.

yelulwe-ke elangunikisibindi, it was that word which put me in heart, gave me encouragement.

Misela, v. Doctor a woman (acc.) i.e. the sexual organs, when she fails to bear children, that is, when she has irregularities of parturition, when her offspring habitually dies, or when she bears no children at all.

Miselela, v. = misela.

u-Misha or Mishana, n. (C.N.) = um-Shana.

isi-Miso, n. That which causes to stand, endure, etc.; hence, medicine used for the purpose of ukumisele q.v.; charm-medicine for preserving one from evil; cause of stoppage, obstruction; outspan-place (isi-Miso sengola).

Mita (Mitha; perf. miti), v. Be pregnant i.e. already heavy with child (acc.), as a woman (used in all cases mostly in perf.); be in calf, etc., as any animal; be swollen or full, as a river after rain (= gqewala, zala). See tata; kupuka; kulule; isi-Su [Sw. zito, pregnant; zidi, to swell].

Ex. kagikamiti, it (the cow) is not yet in calf i.e. does not yet give visible signs of so being.

Pir. uku-mita igangane or ijoyi, to be pregnant with an igangane, i.e. have a chronic enlargement of the belly from fibroid tumours or other organic disease of the womb — regarded superstitiously by the Natives, the actual causes not being understood by them — the expression is most commonly used as a threat or ukubina.

uku-mita omatshe = uku-mita igangane (possibly from the hard weight of a fibroid tumour felt within the abdomen).

uku-mita umoya, to be pregnant with wind — used of a woman who has suffered from a temporary (not chronic = igangane) distension of the belly (from some local disease), but which afterwards subsides.

Mitisa (Mithisa), v. Make pregnant, impregnate; accompany a cow (acc.), in sell-
ing it, with an extra sum equivalent to the value of a calf (which it is now without).

umfana ka'Bani umitisele intombi ka'Ban'i, So-and-so's son has made pregnant the daughter of So-and-so — a common way of saying that he has consummated illicit intercourse with her.

u or um-Miyane (pl. o or im-Miyane), n. I or 5. Mosquito (= u-Nongzi); certain gnat, that commonly swarms about one, settling on the clothes, etc., when travelling along the road (mostly used in up-country districts in this latter application = i-mBuzane) [Her. omu-mu, mosquito, gnat].

u-Mka, pl. o-Mka (s. k.), n. Woman i.e. wife — the use of this word is very irregular in Zulu, being always combined, as one word, with one or other of the poss. particles or some proper or common noun; used also to denote the husband of any woman, but only by members of her clan [prob. of same derivation as kazi, denoting, in most Bantu languages, the female sex — Sw. m-ke, female; m-ke-wanu, my wife; u-ke, vagina; Bo. ki-ke, female; m-kazi-angu, my wife; Com. m-she, female; Ngu. mu-ke, wife; Kamb. mu-ka, wife; Kam. mwe-ke; Zl. muve-hu; Bis. mu-kasti; Bu. m-kahano; Nyat. mkhema; Hinz. m-she].

Ex. unk'a'Manzini, the wife of Manzini; omka'Manzini, the wives of Manzini.

unka'Nomona, Nomona's husband (used of him only by members of her family or clan).

unku, unkoko, unkale (contr. fr. unkwa
ejami, etc.); plnr. unkumi, etc., my wife, your wife, his wife, my wives, etc.

unka'okosi; omka'gikhlo, the wife of the chief; your father's wives.

Mlungu, adv. part. See um-Lungu.

Mmama or Mmamana, adj. Not so very bad, or ugly, mostly used in reference to beauty, as of a person, or piece of pottery (prob. from an obsolete noun um-Mamana).

Ex. uja' kahulu kakhulu (akumbo), la'mmama
ejane, no! it (the beer-pot) is not out-
and-out ugly, or badly-made; it is so just
slightly; is just moderate.

Mnandi, adj. Pleasant, nice, to the senses or the mind, in any way — to the taste, as beer, cake, sour-milk or meat (= ntu
ti); to the ear, as music; to the feelings, as some body sensations; of pleasing, agreeable manners or disposition, as an amiable kind-natured man; enjoying health, as one's body when well. See nandisa [Skr. madana, honey, sweet-

ness; Xo. mandi, sweet; Ar. latif, pleas-
sant; Kwafl. sabati, sweet; Go. swama,
sweet; Sw. tann, sweet; Her. tyata,
nice; Bul. ten, sweet].

Ex. angumwamdi omakhange. I don't feel well to-day.

imbo!a nxaamdi leyo, a nice man that.

Phr. kunnandi, khalalakhe ngok'Febe, it is nice; it is slaughtered by the assegai (umkonto) of Febe — a certain individual noted for his very prime beef which he was always slaughtering.

ubu-Mnandi, n. Pleasantness of a thing to the senses or mind; good health of body; amiability of manner or speech.

Mnéne (Maceene), adj. = neue.

u-Mningi, n. = um-Ningi.

Mningi, adj. Only in phrase below — see Ningi.

Phr. akusizwa amnudi abe ungingi ekayo, abe
mningi esikoleni, it is not good for a person to be partly at home and partly at school, half here and half there, and wholly nowhere.

Mnyama (Mnyaama), adj. Black; of a dark colour, as the shades of brown, crimson, purple, green, etc. (= ntsubu
unu); dark (not light); deep (when the bottom is invisible or far down), as a pool of water; without appetite, as the stomach (intliziyo) when not caring for food through illness; ruffled, angry, as one's heart (see mklo
e); confused of sight, hazy, as the eyes before a fainting fit; full, full up, fully made up, as any round number or a full stomach [Ga. dagaru, black; Reg. ikanye, darkness].

Ex. ng'e:za sekungama amelo, I felt

darkness come over the eyes — when about

to faint.

inlukhela ihabha pem kwana elinjuma, the path runs along the top of a deep precipice.

intliziyo ise ihe nnyama, the appetite comes to be deadened, lost of its keenness.

amuntu injuma, the black regiment

i.e. those formed of young-men who always bore black shields and were without the shining headrings. See mklo
e.

unjana ishumi elinjuma, I want a

full ten (with no holes in it) — see is-
thina.

unjize njingama ambi njuma (asuka),
I never get to be able to want him, even

on a dark day or day of retreat = I see

him every day, there is not a day that I
do not see him.

Xh. There were certain days which the

Natives, from some superstitious reason, regarded as 'dark, gloomy' (mnyama) and on which they usually stayed at home, refraining from work, visiting, etc. The day
following this, when they would be free again, would be called a white day (umhlope). The death of headman, a hailstorm, the lightning striking a tree (signs that the izulu is angry), the ‘death’ or change of the moon, were all occasions for this custom. See i-Nyanga, (iil)-Zilo.

Phr. e-motamba amnyama kayaif, kuf'motamba amhlope, the one (dog) whose bowels are black, i.e. full up, doesn’t die; there dies the one whose bowels are white, i.e. with nothing in them — applied to the hunger of a person.

um-Mnyáma (Mnyaama), n. 5. Pitchy darkness, as of night; darkness of an eclipse, for which the word could be used; darkness of depression or sorrow in the heart, as brought over a kral by the death of one of its chief inmates, and which is supposed to be removed by the uku-hlambo custom; quality in a thing for causing ill-fortune, evil-influence (see isi-Sila, um-Swazi), as is supposed to be possessed by an um-Tini (otter — for which animal the word is sometimes used), thus applied to it mostly by Native-doctors who use its skin, etc., as a valuable means for warding off lightning, for procuring the failure of an umlakati’s poisons, etc. — in regard to this animal many extravagant accounts are popularly given by the Natives, who generally aver that, though resembling the um-Tini, it has horns and dwells in the river-pool where the rainbow — for which thing, also, this name is sometimes (N) used — enters the earth.

Ex. sekunganje ummuyama, it is now black with darkness, as at night, or before a terrible storm.

ubu-Mnyáma (Mnyaama), n. Darkness; blackness.

Mö, ukuti (ukuthi), v. Be icy cold, as water, wind, or weather (with qanda, ‘maka-za’).

isi-Mo, n. Form, shape, of anything. See ma.

ubu-Mo, n. Firm stand at anything; hence, constancy, persistency, perseverance, obstinacy (used in conjunction with ma, mela, melana).

Ex. bakumele ugohono, they stand at it firmly i.e. are persistently at it — some conduct of theirs already reproved.

umshenzi isibhelele ugohono, they are now standing closely, attentively over their work.

bemelene ugohono, they are stubbornly opposed to one another, or are at loggerheads.

u-Möba (Mooba), n. Sugar-cane — said to have been first heard of through Portuguese territory, from which direction perhaps the name came [Sw. uma, sugar-cane; Ya. mirungu].

Möholo, ukuti (ukuthi), v. = ukuti mahla.

Mohloka, n. k. = mahlazeka.

i-Mohlomohlo, n. 3. Any brittle, drily crushable thing, easily breaking up with a crash, as an egg-shell, dry reed, calabash, etc. = i-Morromorro.

Mohloza, n. = mahlaza.

u (for umu)-Moho, n. 5. = isi-Galagala.

Mokomela (s. k), v. Take a thing (acc.) violently i.e. without any right to it, or in violation of prohibition, etc., as one woman might take the pot of another even after she had been refused the loan of it.

Mokomelana (s. k), v. Engage at close quarters, in a hand to hand fight, take hold of one another by force.

Mökomo, ukuti (ukuthi; s. k), v. Be or stand densely close together, as mealies in a field, men fighting at close quarters hand-to-hand, or a multitude of noises uniting in a loud confusion.

Ex. basebele mokomo ukubambana, then they grappled together in a hand-to-hand contest.

isi-Moliya, n. Horse-sickness (N).

Möombo (Moombo), n. 5. Broad long stretch or strip of a thing, as a very broad pathway or track over the veld, or a lengthy patch or strip of crops growing in a field, or of empty space where nothing has grown, or of rain-clouds covering one long portion of the sky.

(iil)-Mome, n. Certain kind of mealies of a reddish colour and with large cobs.

i-Mömfu (Moomfu), n. 3. Ox of European Dutch breed [N. from Xo., fr. D. mof, foreigner].

Momota (Momotha), v. Pain in an acute, splitting manner, as a tooth or headache = nkenketa, qaqamba.

Momoteka (Momotheka), v. = mamateka.

(iil)-Momoyi, n. Person with cheeks, as below.

isi-Momoyi, n. Big, round, full cheek that seems to protude beyond the margin of the face, as of some farmers; person having such cheeks. Cp. isi-Muma.

Momozela, n. = mamateka.

u-Mona, n. 5. A grieving at the good-fortune of others, jealous displeasure; hence, jealous, envy = um-Howni, um-Bomhlo, um-Hobolo, is-Angade. *
Moncé, ukuti (ukuthi), v. = ukuti boncu, ukuti ncom. 

Moncuka (s.k.), v. = boncuka, nocomuka.

Moncula, v. = boncule, nocomula.

u-Mondhlo, n. 5. Shin-bone, tibia (C.N.); also = um-Kantsha; also see um-Onndhlo.

u-Mondi, n. 5. Certain forest climber, whose aromatic bark and roots are used as a stomachic for giving appetite and relieving flatulence.

isi-Mongo, n. Protrusion of the middle forehead = isi-Pongo. Cp. i(i)-Ngaza.

u-Mongo (Moongo), n. 5. That part in the very centre of a mass or body; hence, pith, of wood; marrow, of a bone (= um-Kantsha); kernel or inside substance of any grain, legume, fruit-stone or nut, after the outer shell has been removed; flesh of fruit, after the skin or peel has been removed; wick, of a candle = um-Tumbu; cp. i-nKoka; ubu-Tumbu, um-Nyombo [Sw. unbona, marrow; Her. omn-ngo].

isi-Mongo (Mongotho), n. Any serious, surprising affair or event. See ama-Gemeyem. 

u-Mongozima, n. 5. = u-Mungulo. See um-Zimno.

u-Mungulo, n. 5. Blood running from the nostrils, as is habitual with some persons (when caused by a blow = izi-nGazi) — such a spontaneous emission of blood is supposed to be the work of the ama-Dholozi (note the ending of the kindred word above) and caused by them to improve the health of the particular individual by relieving him of an injurious surplus of blood = um-Engulo.

Phr. ntand'kungihola amungulo, he wants to draw me out, is 'pumping' me for information. See hosa.

isi-Moniya, n. (N) = isi-Moliya.

u-Mono, n. 5. Basket-like trap for catching cane-rats and similar animals (N).

Mónqo, ukuti (ukuthi), v. Snap, as any brittle thing (= monqoka); make to snap (= monqoza) = ukuti pozo.

Monqoka (s.k.), v. = ukuti monqo; poqo-ka.

isi-Mono, n. Volley or shower of sticks let fly at the same time, as by one fighting-party against another; may be used also of stones, or bullets (not of assegais = i(i)-Tala); large headed, short handled knobkerry, for throwing (see i(i)-Wisa.

Ex. ngashaywa esimonqweni, I got struck in the shower (of missiles that were discharged against us).

b'aza isimonqo beshabalanga, they let fly a shower of bullets right at the offset. Lit. they still coming together.

Mongza, v. = ukuti monqa; poqoza.

u(i)u-Monya, n. Species of python, smaller than the i-Tlutu.

Monyazela, v. = manalwaka.

Mónyu, ukuti (ukuthi), v. Come out smoothly, slip out, as a stalk of grass from its sheath (= ukuti boncu); slip away, without being observed, softly, as a person from among a company; come out nicely i.e. without injury or flaw, as a piece of pottery in the baking (= va) = monyuka; make come or draw out smoothly, make slip out; make slip away, draw softly away; make come out nicely, as above = monyula.

u-Mopelo (Mophelo), n. 5. Blood spilled on the ground, person, etc., or (C.N.) which has exuded internally (see i(i)-Tubuqela).

u-Mópo (Moopho — no plur.), n. 5. Shedding of blood, or blood in quantity so discharged, as from the person, or when in considerable quantity on the ground in any particular spot, or the continuous bloody trail as left by a wounded beast; certain forest tree which when cut emits a reddish sap; certain sea-animal (perhaps a species of anemone) which when cut emits a reddish fluid like blood and is much sought after by Native doctors for purposes of takatu.

Ex. abalule eunnopongwenene, she is afflicted by the blood of a baboon i.e. has excessive menstrual flow, as may be due to tumours of the urethra, though by Natives supposed to be caused by the administration to the individual by an umuktashi of a portion of the menstrual discharge of a female baboon.

Móro, ukuti (ukuthi), v. = ukuti moho.

Morroka (s.k.), v. = mohloka.

i-Móromorro, n. 3. = i-Mohlomoho.

Morroza, v. = mohlaza.

Mosa, v. = cita (C.N. perhaps from Eng. waste).

Moseka (s.k.), v. = citeka, as above.

u-Mósho (Moosho), n. 5. = um-Ngqaka.

i(i)-Mosikini (s.k.), n. Mole-skin cloth [Eng.].

Móto, ukuti (ukuthi; s.t.), v. Drink in a very small quantity, take a sip, as of beer (nev.); have a puff at the hemp-horn = ukuti habu, ukuti mpobo.

Ex. avumqitise moto, 'mungane, just let me have a whiff' friend! (at your horn).
u-Mōvu (Moovu), n. 5. Bees-wax, such as
is used for sealing up the cells. Cp.
isti-Kupa.

u-Moya, n. 5. Wind; air; breath; rumour;
solidity, fullness of matter, substantial-
ness (idiom, as below); (M) spirit, soul
[Skr. manya, courage; Gr. anemos,
wind; Ar. mainyu, spirit; yel, wind;
Sw. M-o-oy, heart, core; MZT. mua-
oya; ku-yoya, to breath; Di. po, heart;
Bo. pome, blood; At. aya, air; Her.
omu-ayo, breath]. Cp. u-Oya, i-nTli-
ziyo; also i-Nyakato.

Ex. u-Moya ocrēbileyo, the Holy Spirit —
the word nycelele is Xosa, not Zulu.

ipapu nelayisi kokumųnyaya, kulata, hung-
meat and rice have no substance or solidi-
ness, they are light (as it were, empty).

u-Mozane, n. 5. White ironwood or Bastard
ulu(Bekenyakato).

Mozozela, v. = mamateka.

Mpāba, ukuti (ukuthi; s.p.), v. = ukuti
mbebe.

i-Mpabanga (s.p.), n. 3. Poor person, with-
out anything of his own, as cattle, wife,
kraal, etc., generally living as dependent
in a strange kraal = um-Pangqolo, um-
Hlalaqa.

Mpabaza (s.p.), v. Slap a person (acc.)
with the back of the hand, on the face
(= mbebeza); behave or talk in a rude,
impudent, ’cheeky’ manner, as a new-
comer assuming undue familiarity, or
a boy giving disrespectful answers to a
master (see i-Mpabazane, i-Mpompo;
cp. ngalangata).

i-Mpabazane (s.p.), n. 3. Person who is
’cheeky’, rude, bold, respectless in his
talk or behaviour = i-Mpomo, u-Ma-
gapeqolo, i(li)-Tata. See mpabaza.

i-Mphala, n. 3. — see i-mPhala.

i-Mpaha, n. 3. — see i-mPaha.

Mpakula, ukuti (ukuthi; s.p.; s.k.), v. =
mpakula.

Mpakula (s.p.; s.k.), v. Slap a person (acc.)
with the flat of the fingers (not whole
palm — see Mukula) on the body or
face. Cp. mbebeza; mpantsha.

i-Mpama (s.p.), n. 3. Slap with the hand
= i-Mpom. Cp. u-Kwe-
shr; mukula; mpakula; mbebeza.

u-Mpama-zis’ebusweni (s.p.), n. Hen-pecked
husband. (C.N.)

Mpama (s.p.), v. Flutter with nervous-
ness, be flurried, timid; flutter with
excitement or overpowering desire, as
to see something exciting.

ama-Mpampampa (s.p.; no sing.), n. An
acting as below.

Mpampaza (s.p.), v. Act in a nervously
agitated, mentally lost manner, not know-
ing what to do or what one is doing.
Cp. tataseka.

u-Mpampini (s.p.), n. Pumpkin (used pro-
perly only of the European species). Cp.
i(li)-Puzi [Eng.].

Mpāmu, ukuti (ukuthi; s.p.), v. = ukuti
pamu.

i-Mpamu (s.p.), n. 3. = i-Mpama.

Mpamuza (s.p.), v. = pamaza.

Mpantsha (s.p.; s.t.), v. Lay the palm of
the hand slappingly on another (acc.),
as one familiar friend might do to an-
other in laughing conversation. Cp. mpa-
ka; mukula.

isi-Mpantshelo (s.p.; s.t.), n. (C.N.) = isi-
Patshelo.

u-Mpandu (s.p.), n. Original name of the
month u-Mandulo.

Mpanya (s.p.), v. = mponya.

isi-Mpanza (s.p.), n. = is-Ampanza.

Mpāyi mpāyi, ukuti (s.p.; s.k.), v. = mpa-
yiza.

Mpayiza (s.p.), v. Wander about vainly
seeking for something (acc. with ela
form).

Mpe, ukuti (ukuthi; s.p. — vowel pro-
longed), v. ‘Fly along’, i.e. run with
great swiftness or velocity, as a horse
or bicycle; drink on in one long con-
tinuous draught, without stopping =
mpenga, mpeza; cp. ukuti mpi.

u(tu)-Mpe (s.p.), n. Sweet juice of the i(li)-
Sandu and i(li)-Lala palms, which, after
an addition of wood-ashes, is allowed to
ferment, and so drunk; hence, applied
to ‘sugar-water’ = uku-Sula [Her. e-
pia, tree-gum].

i-Mpempe (s.p.), n. 3. Tail-spine or quill
of a porcupine by which it produces a
rattling sound (cp. i-Nangu); quill or
barrel i.e. the bottom end empty of
pith, of any feather; (N) private dance
or festivity held in the bridegroom’s
kraal on the day following the wedding
(see isi-Kumba — Appendix). Cp. un-
Qunu; un-Qoliso [Sw. pembe, horn].

Ex. ishinge cilinempepe, an incorrigible
rascal, great rogue. See um-Fée.

Mpmomeza (s.p.), v. Make the sound mpe
mpe mpe, as a trumpet or Native i-
Citongo; blow such a trumpet (with
nya), as a person.

Mpenga (s.p.), v. = ukuti mpe; (C.N.) miss
the mark.
u-Mpeta (Mpetha), n. Sharp, cunning person; artful dodger.

i-Mpetempete, n. 3. See i-Mpetempete.

u-Mpetwane (Mpethwane), n. 1. Last or lowest rib on either side (of man) = u(ub)-Bambo tukaMpetwane.

Mpeza (s.p.), v. = ukuti mpe.

Ex. ishaxi lampexa naye, the horse flew along off with him.

Mpi, ukuti (ukuthi; s.p. — with prolongation of vowel), v. Spin along, skin along i.e. go rapidly forward in a steady manner as though perfectly still, like a railway-engine or man on a bicycle, or man running when the legs are not visible = ukuti mpinini. Cp. ukuti mpe.

i-Mpi, n. 3. See i-Mpi.

ubu-Mpi (s.p.), n. Hostility, enmity, inimical action.

i(li), or mostly plur. ama-Mpibiza (s.p.), n. Hugely fat person or animal, ‘falling to pieces’; excessively large serving of any porridge-like semi-liquid food, overflowing the plate or dish.

isi-Mpipiza (s.p.; s.k.), n. ‘Stump’ of a thing, as a short thick-set tail, short-cut stick, or short stumpy person (but generally of a less massive kind than an isi-Mpukuza).

i-Mpimpliliza (s.p.), n. 3. One of the small round spots, really scars, often seen on the arm of a girl, and which she makes, for ornamental purposes, by placing a pinch of kraal-manure on the arm and upon it a tiny live eider, which burns through the manure and scorches the skin below, causing it to peel off and leave a ‘pretty little’ round scar.

i-Mpimplilizane (s.p.), n. 3. Native spinning-top, formed perhaps by thrusting a small stick through a medlar-fruit = i-Mpinnizane. See ibha; ukuti mpini.

i(li)-Mpingi (s.p.), n. Tiny stump of a mealie-cob, about as big as one’s thumb.

Mpingiza (s.p.), v. Gather such cobs as above, which being left in a harvested field, are afterwards collected by the children for themselves.

u-Mpingizane (s.p.), n. 5. Large red flower with a short leafless stalk appearing on the veldt after a grass-fire.

Mpinini, ukuti (ukuthi; s.p.), v. = ukuti mpi.

Mpininiza (s.p.), v. = ukuti mpinini.

i-Mpininizane (s.p.), n. 3. = i-Mpimplilizane.

Mpiza (s.p.), v. = ukuti mpi.

Mpö, ukuti (s.p.; ukuthi), v. Heap or pile up; be heaped up, as grain or goods in any containing vessel = mpoza.

Mpóbo, ukuti (ukuthi; s.p.), v. Take a drink; drink a single mouthful, as from a vessel of beer = mpoboza, ukuti moto.

Mphoza (s.p.), v. = ukuti mpobo.

i-Mpofana (s.p.), n. 3. Small imbiza used for the purpose of containing the ordinary private and continuous supply of beer in a family, not that used for the public beer-drink; poor person.

P. izwi lampozana iMsipane 'ama, the word of the poor-man is agreed to afterwards, i.e. only after place has been given to the wishes or promises of the rich or great ones.

i-i-Mpofana alixerakoli, the word of a poor man is not heard, makes no impression.

Mphofu (s.p.), adj. Brown, in any of its lighter shades, brownish or dirty yellow (as a varnished ceiling-board); tawny (as a lion); light muddy brown (as some buck); pink (as some beads — isi-Pofu); poor, without property [Sw. ki-pofu, blindman; Reg. mbofu, blindman; Her. potu, blind].

Phr. into yomantu ompho ayilungi, a poor man’s thing doesn’t do well, i.e. doesn’t show progress rapidly like that of the rich man who has large capital and every means.

u-Mphofu (s.p.), n. = u-Maquba.

i-Mphofu (s.p.), n. 3. Eland [Sw. mpofu, eland; MZT. mu-zohn].

N.B. This antelope was not eaten by females, its fat or suet being supposed to be used by abatokutzi to cause sinking of the fontanel with hydrocephalus in their children. See isi-Dumaka.

ubu-Mphofu (s.p.), n. Brownness, etc., of colour; poverty = ubu-Pofu. See mpofu.

Mphokola (s.p.; s.k.), v. Strike, deal a blow with a hollow resounding sound, as on the belly of a cow (acc.), or a person on the ribs = ukamputa.

Mpolomba (Mpolombha), v. Chew tobacco (acc.), take snuff by the mouth (N).

Mpompa (s.k.), v. Talk away incessantly (oftentimes alone) in a raving, incoherent or senseless manner, as a lunatic or one in delirium (= heha, koukota); talk away incessantly, ‘jaw’ away, as one finding fault, scolding, or complaining audibly to oneself; talk in one’s sleep.

i-Mpombo (s.p.), n. 3. See i-Mpombo.

Mppompoloza (s.p.), v. Shout loudly; sing or talk very loudly, ‘shoutingly’.

isi-Mppompolozana (s.p.), n. Little short stumpy thing, as of a tail, finger, mealie-cob, etc. Cp. ili-Mpindi; isi-Pikiza.
**Mpompoza** (s. p.), v. Stream along, as water along a ditch, or as cattle going off in a train to a field or river; stream out, as water from a fallen bottle or hole in rocks, or blood from a wound; keep up a constant stream of talk, talk away without cessation. Comp. goboza; popo-zo.

* u-Mpond or Upondwe (s. p.), n. Pound (money) [Eng.].

* i(l)-Mpindo (Mponondo), n. One of the Pondo tribe; kind of pumpkin introduced from Pondoland.

* u-Mpondompondo (s. p.), n. Certain dung-beetle with many little 'horns', which flies about in the evening.

* u-Mpondonde (s. p.), n. Name sometimes given to the Afrikander breed of cattle.

* u-Mpondongoni (s. p.), n. Species of beetle, found among cow-dung = u-Siswana-bagoro-lo.

* i-Mpongoza, n. 3. See i-mPongoza.

* u-Mpongoza, n. 3. — see um-Pongoza.

**Mponya** (s. p.), v. Bear, produce largely or abundantly, as a field crops (ace.) or a pig fat when boiled; gain, obtain largely or abundantly (even though after having worked much and hard for it), as a person crops (ace.), cattle or money = ucunya; cp. tilitiza.

* i-Mpoqompoqo, n. 3. See i-mPogoqogo.

* i-Mpotempote, n. 3. See i-mPotempote.

* i-Mpotempotu, n. 3. See i-mPotempoto.

**Mpoza** (s. p.), v. = ukuti mpo.

**Mpozoza** (s. p.), v. Act in a crafty, cunning way, as a sharper = bozoma. Cp. u-Mempozozama.

**Mpu, ukuti (ukuthi; s. p.), v.** Take the first snap of food after fasting, 'open the mouth' by taking something.

Ex. angibonange ngiweni mpumelelo, I haven't opened my mouth by a morsel of food.

* i(l)-Mpu (s. p. — first vowel long), n. Smooth-surfaced strip of meat on the upper hind-legs, about the thighs, of cattle (= i(l)-Dumti); also sometimes = i-mPnu.

* i-Mpu, n. 3. See i-mPnu.

* u(lu)-Mpu (s. p. — first vowel long), n. Person or animal without an ear or ears; or without breasts i.e. with mere nipples, as some women (cp. u(lu)Belenkufun). 

* u-Mpukanke (s. p.; s. k.), n. Card of the 'clubs' suit in playing-cards. See i(l)-Goja.

* isi-Mpukuza (s. p.; s. k.), n. Thick, stout stump of any kind, as of a tree, short thick stick, or broad stump of a tail (gen. more massive than an isi-Mpipika). 

Phr. ngenke isimpukwa, ugenomati uma-ngethe, I am (lit. I was) a stump of a thing, like a lopped tree — used by a bachelor, widower, barren woman, one without children or stock.

**Mpula, mpula, utiki (ukuthi; s. p.), v. = mpulaza.**

**Mpulaza** (s. p.), v. Search lightly about, cast the eyes or hands carelessly around about, as when looking or feeling about one for one's snuff box, reel of cotton, etc.

**Mpulu, ukuti (ukuthi; s. p.), n. = ukuti pulu.**

**Mputuka (s. p.; s. k.), v. = putuka.**

**Mpuuluza (s. p.), v. = putuza.**

* i-Mpumputo, n. 3. — see i-mpumpute.

**Mppumuzela** or Mppumuzela (s. p.), v. Look about in a blind manner, without seeing a thing plainly before one, as when searching for something.

**o-Mpumulo-iqandayo (s. p. — o being relat. pron.), n.** He whose nose is cold i.e. a wandering person, living on others = i(l)-Hambelitusha.

* i-Mpunga, n. 3. — see i-Mpaenga.

* i-Mpunegashe, n. 3. — see i-mPungushe.

* i-Mpunzi, n. 3. — see i-MPunzi.

* i-Mpumqumqumu, n. 3. — see i-Mpumqumqumu.

* u-Mpumqwa (s. p.), n. Species of sweet-potato having small purplish leaves. See u(lu)-Tshuza.

* i-Mpushumpushu, n. 3. — see i-mpushumpushu.

* i-Mputumputo, n. 3. — see i-mputumputo.

**Mpuya, ukuti (ukuthi; s. p.), v. (C.N.) = ukuti mpu.**

**Mqoto** (Mqotho), adj. = goto.

* u-Msatanyoko, or Msatana (Msathanayo-ko), n. Word of obscene abuse — according as used by a man or woman to or of another, and signifying 'one who has sexual intercourse with his mother.' See sata.

**u-Msheshengwana, n.** (C.N.) — see um-Sheshengwana.

**Mtokwe** (Mthokwe), adj. from the noun um-Tokwe, q.v.

* u-Mtonga (Mthonga), n. Person who invites or calls out a hunting-party.

**Mtoti** (s. t.), adj. Very nice or agreeable to the palate, as anything sweet = mnandi.

**ubu-Mtoti** (s. t.), n. Agreeableness or sweetness, as above = ubu-Toti.
Mtoto (s.t.), adj. from the noun um-Toto, q.v.

Mishamu (s.t.), adv. from the noun um-Tshamu q.v.

Mu, ukuti (ukuthi — with prolongation of vowel), v. Be all running, dripping, as a person shedding abundant tears (with kala), or a hut-wall all running with rain that has entered the roof (= ukuti mi or wi); also = ukuti hu.

Ex. uyealu kute mu ingembezi, he is crying, the tears dripping heavily.

Mú, ukuti (ukuthi), v. Close up or close in firmly, tightly, as a heavy mist might a traveller (acc.), or an army effectually surrounding an enemy, or a man firmly blocking up a hole or exit; be deafening, all-less-excluding, as a great noise; be perfectly silent, hold the tongue fast, as a man not wishing to speak; be closely cribbed up, densely packed, as mealies in a field or people in a hut = ukuti ngezi.

Múbu, ukuti (ukuthi), v. = ukuti muthu.

Mubuza, v. = mukela.

Mubuzeka (s.k.), v. = muhluzeza.

u-Mufi (pl. o-Mufi), n. = umu-Fi.

Mühlu, ukuti (ukuthi), v. Strike a person or thing (acc.) with a clashing, colliding, thumping blow, as an open door or a projecting shelf might a person who walks up against it in the dark, or a stooping person who suddenly rises and strikes another in the face; deal a person a thumping blow on the head with a kerry; give one a banging slap in the face with the open palm (cp. mukula) = mukela; get so struck with a thumping blow or bang = mukela = ukuti muthu.

Ex. uvenu muthu ugenbekode obuseni, she gave him a bang in the face with the grinding-stone.

isondo labaleka naye, xatana mukhu ndola yengebele, the bicycle ran away with him, and he collided with, or came bang up against, a brick wall.

Muhluhluza, v. Bang a person (acc.) right and left, box away at him with open or closed hand; pitch into him, banging away with one's knobkerry, etc.

Muhluza, v. = ukuti muthu.

isi-Muhluza, n. Big, round, 'thumping' head, or similar ball-like mass = i-nGqun-kunba.

Muka (s.k.), v. Go away, depart (generally for good, or with no intention of immediate return — see hamba); go away or go off with, wash away, carry off, as a full river might take off a person (with na) attempting to cross, or wash away anything (with na) standing in its course, or a thief decamping with property; go along with, follow closely in flight, i.e. drive along, as one army might another (with na) when routing it; go off along, follow, keep to, as a traveller might follow a road (with nga) or river not shifting his course from it; go off with (in the mouth) i.e. be taken away by talk of any kind, as when pouring out abuse (with na) or praise of a person (with na) [Her. kumuka, depart].

Ex. ugenu intiSigo imuna, I felt my senses going — just previous to a fainting-fit.

intiSigo yake imukile, his mind has gone away, is elsewhere, he is absent in thought.

sheshani, nanti iLanga lityamuka, hsten along, there is the sun going off i.e. setting.

uyakalide imukula ingwe undo ugoqo ugoqo, you will just follow the road the whole way.

wayiLaba (ingamusaane), ymunuka ane (umkondo), he struck it (the buck), and it departed with it (the assegai). i.e. he struck it, but didn't kill it; it ran away with the wound.

Phr. umunuka ugenikile (or ugen'sendi), ugenamabele, he went off on the veldt (not by the proper path), like amkabele (which gets knocked off by birds and wind and nobody knows where it has gone) — said of a person who leaves a kraal secretly, or without saying goodbye.

iLanga lityamuka, the sun is declining.

inganya is'iLanga, the moon is in the wane i.e. in its last half.

Mukela (s.k.), v. Go off i.e. to live elsewhere, move, remove one's residence, as a bird sometimes does with its eggs or its young when forsaking an old for a new nest, or a man who leaves one kraal where he had been living for another.

Ex. uMyulu uS'emuNkile, Myuntu is delaying a long time (at the store to which he has been sent), lit. he has gone to live there.

uS'emuNkile koXdalami, he has now removed to Ndabambi's.

uku-Mukela uralo, to have one's breath taken away, i.e. to be overcome with consternation.

um-Mukela (s.k.), n. 5. A going away — only in the phrase umunuka umumuKela wafutl, he went away with a perpetual going i.e. for ever and good.

Mukeleka (s.k.), v. Get carried on ahead (gen. in metaphor. and bad senses); hence, get into the way of doing some-
thing, habituated to it, grow gradually worse, get deeper into, as a person giving way to some new vice (with uku or noku); get gradually extended or enlarged, as a rent in a wall or hole in one's coat = hehemuka, dhlemula.

Ex. yeka lobo, anyaze umukeleke, stop that (bad habit), lest it grow on you.

ba' sasimukulekile! Oh! so you have already got worse, deeper into the vice, gone from bad to worse.

isikole leso sasimukulekile yokumu, that school has become habituated to the leaving (of its children), i.e. it is the daily thing there now.

Mukisa (s.k.), v. Send away, dismiss (when the intention is not to return); send off, as a friendly visitor (acc.) on his departure.

Ex. basonkisa umhlobo webo uno pesheya, they are giving a send-off to their friend who is going to Europe.

nyimukise ncelo, he has taken my breath away with fear, has filled me with consternation.

ama-Muko (s.k.), n. used with muka in the same manner and sense as ama-Hambo q.v.

Muku, ukuti (ukuthi; s.k.), v. = mumuka.

isi-Muku (s.k.), n. Thing with the mouth or opening stoppered up; hence, person without a mouth i.e. without a voice; an affiar into which one cannot get so as to make head or tail out of it; a firmly, thickly encircling thing out of which one cannot see or find an exit, as a pitchy darkness; also applied to a pair of big fat cheeks which seem to close up the mouth; person with such = isi-Muma; cp. isi-Momoyo.

Ex. izigubu ziseyisimuku, kazikabolsho-zenye, the calabashes are still stopped up, they being not yet bored.

umuntu oyiisimuku, a person stopped up i.e. who remains dumb, without a word (whether purposely, or from drunkenness). Cp. isi-Wakubu.

cxeto isimuku seshani, or inkono xake bezi isimuku, he brought a close ten, or his cattle (for lohola) were only the exact number, i.e. a close-cut with nothing thrown in as an extra -- see nqagama.

nihlelel-ni isimuku (or isimukwini)? why do you sit in the dark?

bambambu isimuku, they seized him with a mouth-stopper, i.e. stifled him in some way.

bambululu isimuku, they killed him secretly, in a hushed-up manner -- see isi-tinaga.

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Mukula (s.k.), v. Smack or slap a person (acc.) with the open palm in the face; take up with the hand, as a vessel (acc.) from the ground or a book from the table = ukuti mumuka; cp. mpakula; mbeze; i-Mpama.

isi-Mukuza (s.k.), n. Big lump of a thing, as a swollen cheek or knee; big lump of a head i.e. very large, of any shape (cp. isi-Mukuza).

Mululeka (s.k.), v. Be running down in an abundant 'bathing' fashion, as tears when flowing copiously, or sweat; be running or bathed in sweat, tears, etc., as a person = ukuti mumuka; cp. kicileka.

isi-Muma, n. = isi-Mukuza (C.N.) a pod of a certain plant = isi-Muma, the whole plant itself when in bearing.

Mumala (Mumathwa), v. Hold the mouth closed fast, as when another is attempting to thrust something in (used in perf.); hold a thing (acc.) in the closed mouth, as a marble or water; 'hold in the mouth' the flower-tuft, as a mealie plant, or the young ear, as an amabele plant, i.e. when the flower or ear is just swelling out the sheath-leaf at the top previous to appearing externally. Cp. mungunya; um-Qumbi.

Mumuta (Mumathwa), v. Munch away, eat in large mouthfuls, as boiled mealies (acc.) = fumuta; cp. bakuse.

Munca, v. Suck i.e. draw out liquid from, as the juice (acc.) from an orange or milk from the breast; suck at a thing (acc.) even when nothing is drawn, although the action aims at drawing out something, as when merely sucking the orange (acc.) or the mother's breast = munya.

u or um-Munca, n. 1. or 5. Certain wast- ing disease of cattle in the bush-country, akin to the Tsetse disease -- see u(1u)-Nakane.

Muncu, adj. used almost only in Natal = munya.

Muncula, v. (C.N.) = monecula.

Muncuza, v. Drink or draw in with lips closed, as anything (acc.) nasty or in order to keep back sediment.

Ex. babhi uthesela, hopika ngokuncunya nje, the beer was nasty, they just forced it down by a mere sucking in between the lips.

Munga munga, ukuti (ukuthi), v. Speak in an undertone, or small muffled voice, mutter, as so that nobody shall hear distinctly what is said = mungaza.

Mungaza or Mungazela, v. = ukuti munga munga.
isi-Mungele, n. Full, broad-faced person; the face itself. Cp. i(1u)Gelekepe.

isi-Mungulu, n. Person who has the mouth closed i.e. born dumb; applied also to one 'closed' or speechless voluntarily = isi-Wukulu; isi-Muku; cp. isi-Tuli.


Mungunya, v. Work about in the closed mouth, as a soft mouthful (acc.) or when sucking a sweet (acc.), or a toothless old-woman eating [Her. munya, eat with closed mouth].

Munya, v. = munea; steal (provincialism in Zululand = ca) [Her. nyama, suck; Sw. nyonga, suck; nyanganya, steal; Kamb. nya, steal].

isi-Munya, n. Thief (province in Zululand = il(1)-Sela). See munya.

i-Munyamunyane, n. 3. Red Dagga (Leonotis leonurus) (= u-Tshwatalbenyoni, i-Munyane); small snack of food taken for a meal in time of dearth.

N.B. This, along with the allied plant mon-Cwili, is said to be a valuable remedy for tapeworm, as well as for snake-bite; the Zulu doctors using it even as an i-leTele; or medicinal-charm against snakes.

i-Munyane, n. 3. Any mashed food altogether devoid of taste, so as to seem merely a thickening of water. Cp. duma; also = i-Munyamunyane.

isi-Munyane, n. Veldt-plant, with sour edible leaves.

Munyisa, v. Make a thing (acc.) sour or acid.

Munyu, adj. Acid, as vinegar or beer that has turned; acidulated, as orange-juice; sour, as milk that has turned; salty, sharp with saltiness [Ga. mungu, salt; Bo. mungu, salt; Ze. sungu, sour; Sw. chungu, sour; Her. ruru, sour; omongu, salt].


Musa, defect. verb used now only in imperative and subjunctive moods, as below, and with the sense of 'refrain from', 'not do', 'desist from', 'must not' — the original of this word, along with that of awu q.v. to which it is akin, had probably a meaning like that of the Zulu word yeka (with which verb musa is fairly interchangeable and probably identical in thought) viz. of positive-negative command, if one can so say. The word musa is, therefore, used, like yeka, to forbid, or cause desistance from any action, and is generally followed by the infinitive mood [Sw. kishu, to leave off = Zulu. yeka; Ga. deka! stop! leave off!].

Ex. awu! musa be! or, more exhortingly, man’umuse i.e. mane mune (plur. mane mune), oh! don't! don't say so, please!; get away with ye! (hieheni).

asimuse singayi kona (or abanuho bu-nayi kona), may we refrain from going there, let us not go there (or may they refrain, etc.).

bati, anyimuse ukupala boko, they said. I should not make any reference to that.

Muva or Munveni, adv. and prep. See anum-Va.

u-Muva, n. Name given to the last born of twins, if a boy. Cp. u-Nyangi; u-Mwose.

u-Muyimili, n. Any young female, such as a young man might seek sexual gratification from, a 'girl', a 'woman' — now seldom used.

i(1)-Muzu, n. = i(1)-Puzu.

u-Mvase, n. = u-Mvura (when of females).

u-Mvelinqangi, n. He who appeared first; first man; creator = u-Nezulukulu.

Mvi, ukuti (ukuthi), v. Do anything in a thorough, firm, energetic, non-joking manner, as when ladling beer (taking out large quantities at a time), or binding a bundle very tightly, or driving a stake forcibly so as to penetrate deep and firmly, or when dealing one a 'proper' blow with a stick exerting all one's power = mvivinta, ukuti xwe.

Mvimvita (Mvimvitha), v. = ukuti xwe.

Mwamwateka (Mwamwatheka), v. (C.N.) = mamateka.

Mwesh, ukuti (ukuthi), v. (C.N.) = ukuti we.

i(1)-Mweshe, n. = i(1)-Washuwa-shu.

u-Mzanyana (plur. o-Mzanyana) sometimes used in Natal, but incorrectly, for um-Zanyana q.v.

u-Mzis, n. Certain beetle, common along paths, which, when touched, pretends to be dead (uzu-zis, is), and frequently worn by aba-Nyoma around the neck, and also thrown into the river in time of drought in order to cause rain; the Sensitive Plant (Mimosa sensitiva) = i-Mzis, Lisa.

u-Mziwise, n. = isi-Newe.

Mzolo or Mzolwana, adv. On the day when = mhiya.

Mzuku or Mzukwana (s.k.), adv. = mzolo.
N

has the same sound in Zulu as in Eng-
lish. But before a y, it is never pronoun-
ced as in the English word 'sing', the n in
Zulu not being absorbed into the y, which
latter retains its normal, hard sound, and
combines with the subsequent vowel. Before a k
it always softens the sound of that letter,
which now adopts the soft or insipid mode
of pronunciation (see note under K), as in
the word i-nKalaha (a worry), from the verb
khatala (to worry). In a similar manner it
modifies the sound of an h (making it t), as
in the word i-Tshoselini (a watch), from the
verb thosa (to spy); of an s (making it ts),__
as in the word i-Tsabulo (remainder), from
the verb saba (remain over); of a th, i.e. a
hard t (making it a soft or insipid t), in
the word i-Tshela (certain disease), from
the verb tsha (pour in); of an sh (making a
subdued or insipid ish), as in the word
i-Tshonalanga (west), from the verb shona
(go down).

The combination ny is used to express a
softening of the u before the vowel in certain
words. It always combines with the subse-
quent vowel in one single sound, thus
nyu-nda (speak libellously).

Na, conj. And; also; adv. even; prep. with
[Skr. O Pers. ca, and, also; Lat. ha-beo,
I have; Ar. Hi. wa, and; Sw. Ga. Her.
etc. wa; Ang. ni; Cong. ya; MZT. a; 
Maf. na].

Ex. hamba nave, go and thou, go thou also.
nyambhona elamba uye, I saw him going
with a dog.

Na (contr. for nang). Used in calling
a person, and equivalent to 'here, here
he is' (C.N.).

Nå, ukuti (ukuthi). v. = nabalala.

Na, v. Rain. Cpl. wa [Ar. natar, rain; Sw.
Bo. nya; Her. roka, hana; Cong. noka 
— cp. Su. nöka, river, and Z. um-faka,
river, and um-fala, rain].

Ex. ligam (izǃan), it (the heavens) rains.
loa lerne, it rained; loa (or more
commonly luweza) sibicolo, it hailed.

u-Na, n. (contr. for u-Nina). His, her, or
their mother.

um-Na, n. Mate, comrade or close friend
— applied to each other almost solely
by men who have married sisters i.e.
girls of the same father, also by any
person, male or female, to a very in-
imate friend or companion, who is as
good to one almost as a brother or
sister (used with kweva, kwevu, kwabo).

Ex. amm' amma kwabo lo, oh! he is my
dear familiar friend, is that one.

um-Na (with the last syll. accentuated
and normal, not short), n. 1. contr. fr.
um-Nawa.

umu-Na, n. 5. Scald-head, ringworm of the
scalp. Cpl. umu-Fulu; u(uy)-Tweyi.

Naba (= Enaba; perf. nebe or nable), v.
Lie or sit stretched out lengthwise, or
broadly, as a man lying at full-length,
or sitting with the legs extended, or a
'running' plant growing 'length-wise'
over the ground, or a very broad,
low-pitched hut (used in perf.); be or live
at one's ease or leisure, enjoy a pleasant,
comfortable life without cares (cp. na-
ma; bunisa).

Nabalala (= Enabalala), v. Lie stretched
upon the ground in a sprawling, lifeless
or wrecked manner (not orderly and
with purpose as above), as a drunken
man in the road, or a person struck
down with a wound, or an ox exhausted
in a bog, or a hut already fallen flat to
the ground; lay oneself out i.e. die away
without any struggle — only used of
the easy passing away of very old people
(used in perf.) = ukuti na.

isi-Nabe, n. Any broadly stretched out,
squat thing, as a very low-pitched hut,
a broad flat-topped pumpkin, or a low
broad basket or pot.

Nabu, ukuti (ukuthi), v. Fall to pieces, go
to tatters, with decay or long wear, as
a blanket, over-boiled meat or an old
person (= nabuka); make so fall to
pieces, wear or tear to tatters, as a blank-
et (acc.), etc., above (= nabula) =
ukuti nebu, ukuti nayi.

Nabula (s. k.), v. = ukuti nabu, nayika,
nepuka.

Nabu, n. = nabu, nayiza, nepula.

Nabu nabu, ukuti (ukuthi), v. = nabuzela.

ama-Nabunabu (no sing.), n. Tatters, thing
falling to rags with decay or long wear,
as a blanket, rotten or over-boiled meat,
or very old person = ama-Nikiniki,
ama-Dhlepudhlepu, ama-Nayinayi, ama-
Nepunepu.

Nabuzela, v. Go along in a very slow,
foeble, 'crawling' manner, as a chame-
leon, a dying beetle, or an old person
= nwabuzela. Cpl. huba (hubha).

Nadinga, n. and v. (C.N.) = nantsika.

Nåfu, ukuti (ukuthi), v. Be sticky or tena-
cious, separate with a tenacious holding
together of the parts, as bird-lime, gum,
melting-toffee, or clammy bread in the
teeth (= nafuka); have to do with such
sticky tenacious substance, as when work-
ing bird-lime (acc.) between the fingers or when eating clammy half-baked bread or toffee (= nafuza); take out deeply or largely, as mealies (acc.), sugar, etc., by dipping both hands or the scoop far down into the sack (= nafuna). Cp. lembulukana.

Nafuka (s.k.), v. = ukuti nafu; namuka. Cp. lembulukana.

Nafuna, v. = ukuti nafu; zacula.


Nafuna, n. 3. Any sticky, tenacious substance, as bird-lime, gum, melting-toffee, or half-baked clammy bread = i-Namunnama.

Naku naka, ukuti (ukuthi; s.k.), v. Care, concern oneself, or trouble oneself about anything (acc.) or anybody, as one's work, a master's orders or property, or a sick person; be continually doing, be always at, do with persistency, as a person pestering another (acc.) for a loan or payment of debts, or persistently doing the same wrong, or being continually at some particular place, or being constantly engaged at some work (= nakasela, nakashela) = nakekela, nanza.

Nakancane, Nakanci (accent on last syll. - s.k.), adv. In the least, at all (in conjunction with neg.).

Nakanye, nakanye, nakanye (N.): 1. What's the matter? What's the trouble? 2. What's the matter, an old person or child (n_columns.); 3. Where are you? What are you doing? If a question, it is where to go. If a statement, it is an old person or child's answer or response.

Nakanye, Nakanale (ukuthi), v. = ukuti naku naka. Cp. lembulukana.

Nakacani, Nakanakane (s.k.), n. Very short, or short-legged, person; a conciliated person who goes perkily along, as above -- see ukuti naka naka.

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Nakanye, Nakanale (ukuthi), v. = ukuti naku naka. Cp. lembulukana.
<table>
<thead>
<tr>
<th>NU</th>
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<tbody>
<tr>
<td><strong>u(λ)u-Nake</strong> (s.k.), n. Persevering care or concern with or about anything, as when taking good care of something left in one's charge, evincing interest and trouble in doing well one's work or when tending assiduously a sick person = isi-Nke. C.p. um-Nako.</td>
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<tr>
<td><strong>Nakekela</strong> (s.k.), v. = naka.</td>
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<tr>
<td><strong>Nako</strong> (Nakho), demon. pron. There it is; that's it — used in pointing out things of the 8th cl. having the prefix uku.</td>
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<tr>
<td><strong>um-Nako</strong> (s.k.), n. 5. Concern (not amounting to care), business (for careful attention or interest — see u(λ)u-Nake).</td>
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<tr>
<td><strong>Naku</strong> (Nakhu), demon. pron. Here it is; this is it (used in pointing out things of the 8th cl. having the prefix uku); used also adverbially, and gen. in conjunction with lokhu, to express 'since you see, inasmuch as'.</td>
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<tr>
<td><strong>Nakuba</strong> (s.k.), adj. Although; even though: nakuba — nakuba, whether — or not = nokuba, nakona.</td>
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<tr>
<td><strong>Naku-ya</strong> (Nakhu-ya — the last syll. accented), demon. pron. There it is over there; it is that over there — used in pointing out things of the 8th cl. having the prefix uku.</td>
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<tr>
<td><strong>i-Nala, n. 3.</strong> Plenty or abundance of food, properly from a good harvest, also in the kraal (as from purchase); ox having white spots all over the body (ep. i(λ)-Hwanga; i-Nakazi).</td>
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<tr>
<td><strong>i(λ)-Nalidi, n.</strong> Needle [Eng].</td>
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<tr>
<td><strong>Naloku</strong> (Nalokhu), adv. Even since, even that, even though = nakuba.</td>
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<tr>
<td><strong>Ex. naku eshilo, angiyikukwenzu, and even though he has said so, I will not do it.</strong></td>
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<tr>
<td><strong>Nama, used for Noma in certain negative cases (C.N.).</strong></td>
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<tr>
<td><strong>Nâma, ukuti (akuthi), v.</strong> Be firmly or closely attached to, adhere closely to, stick fast to (= namatela); be firmly closed in upon i.e. be thick, dense, as a fog, heavy enduring rain, or dense darkness (= ukuti ne).</td>
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<tr>
<td><strong>Nama, v. = enama.</strong></td>
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<tr>
<td><strong>isi-Nama, n.</strong> Love-grass, a kind of grass (Panicum verticillatum) whose spiky seeds cling to the clothes of one passing by; a certain weed producing a seedpod which also attaches itself in a similar way to one's clothing; another with small green attachable berry.</td>
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<tr>
<td><strong>um-Nama, n. 5.</strong> Silkbark bush (Celastrus cordatus) used for sticks, and the root medicinally.</td>
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<tr>
<td><strong>u(λ)u-Nama, n.</strong> Toughness, tenaciousness — used as adj. in the form lunama q.v. = u(λ)u-Zica, u(λ)u-Zuenda, u(λ)u-Solo-lo [Sw. kmata, tenacious].</td>
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<tr>
<td><strong>isi-Namana, n. = isi-Namba.</strong></td>
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<tr>
<td><strong>Nâma nâma, ukuti (akuthi), v. = namaza.</strong></td>
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<tr>
<td><strong>u(λ)u-Namangolwane, n. = isi-Namba.</strong></td>
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<tr>
<td><strong>Namata (Namatha), v.</strong> Stick to (metaphor.), keep with, follow up closely, as a dog chasing a buck (acc.).</td>
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<tr>
<td><strong>Ex. wayesinaante ngenduku njalo, saze sofiko ekuya, he stuck to us, followed us up closely, giving us the stick, until we reached home.</strong></td>
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<tr>
<td><strong>Namatela (Namathela), v.</strong> Be in close contact with, be firmly attached to, adhere to, stick fast to, as one book standing close alongside another (with ku or loc.) on a shelf cover to cover, plaster adhering to a wall, one piece of gummed paper to another, or a bad reputation clinging to a person; also = namata; = ukuti nama [Bo. mamata, stick to; Sw. nata, be sticky; Chw. ama, touch].</td>
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<tr>
<td><strong>isi-Namatela (Namathela), n.</strong> Anything sticking or clinging fast, as burnt porridge to a pot, tar to one's coat, or a bad name continually sticking to one. Cp. isi-Shelashela.</td>
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<tr>
<td><strong>Namatelisa, v.</strong> Cause to stick to, adhere to, cling to, as above — see namatela = namatisela.</td>
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<tr>
<td><strong>Namatisela (Namathisela), v. = namateli- sa.</strong></td>
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**Nalidi** (accent on last syll.), **adv.** Even there, even far away.
isi-Namba, or more freq. Nambana (Nambi, Nambhane), n. Soft, sleepy, lifeless kind of person or animal, altogether without spirit or energy (mental or physical); hence, mild, simple, quietly disposed person (gen. poor of intellect), such as a man whom a child could order about, or a cow that allows itself to be handled by anybody, or a dog that barks at nothing; slow-going, sleepy-bodied person or animal, incapable of energetic movement (= isi-Namana, u(bi)-Namangolwana, isi-Namekwana, um-Namekelwana, isi-Nanguma- ngu); short-legged, stumpy person or animal with a slow, difficult, waddling gait, as a short-legged fowl, bullock, duck, or very short stout woman (= isi-Nambuzana, isi-Dambuzana).

Namba namba, ukuti (Namba namba, ukuthi), v. Do anything, or go along, in a very slow, creeping manner, as a slow, sleepy person or worker, or one with very short legs whose progress is scarcely noticeable = ukuti nangu nangu, nambaza.

isi-Nambanamba (Nambhanamba), n. Slow, lifeless person, without any spirit or activity = isi-Xangunangunu.

isi-Nambati (Nambhathi), n. = isi-Hiya.

Nambaza or Nambazela, v. = ukuti namba namba.

Nambita (Nambhitha), v. Move the mouth or lips about to clear the mouth after having swallowed a mouthful or when tasting something; hence, taste anything (in such sense; not to ‘perceive the flavour’ = zwa), as when tasting cheese (ace.) or wine; hear or understand thoroughly, as the word or instructions of a person. Cp. khwabula; neamnaza. [Bo. lambita, lick; Sw. ramba, lick; Son. nam, bite].

Ex. anginambilanga kahle, I didn’t get to perceive, i.e. hear or understand, well (what he said).

Nambu nambu, ukuti (Nambhu nambhu, ukuthi), v. = ukuti namba namba.

isi-Nambunambu (Nambhunambhu), n. = isi-Nambalanamba.

Namuzuza or Nambuzela (Nambhuza or Nambuzela), v. = nambaza.

isi-Namuzuza or Nambuzana (Nambhuza or Nambuzana), n. = isi-Nambu.

Náme, ukuti (ukuthi), v. Close up or close together by making to firmly adhere or stick together; hence, plaster up, putty up, solder up, as the overlapping of two pieces of tin with solder, the lid (ace.) of an imbiza or the stone covering the mouth of a mealie-pit by smearing the edges with cowdung, or a sod or wattle wall (i.e. the crevices therein) by plastering it with mud; close tightly in, as sickness the members (ace.) of a krala when abundant among them; plaster or besmear a person (ace.) with some disgraceful charge (= namekeza, bueka) = nameka; get or be so closed, stuck, or plastered together = namekeka.

Nameka (s. k.), v. = ukuti name. Cp. paloka.

um-Namekelwana (s. k.), n. = isi-Namba.

Namekeza or Namekezela (s. k.), v. Plaster or besmear a person (ace.) with some disgraceful charge, etc. = ukuti name.

isi-Namekwana (s. k.), n. = isi-Namba.

Namfu, ukuti (ukuthi), v. = ukuti nafu.

Namfuka (s. k.), v. = nafula.

Namfuna, v. = nafula.

i-Namfunamfu, n. 3. = i-Namefunafu.

Namfuza, v. = nafula.

Namhla, or Namhla-nje (the m contr. for m, hence pronoune, separately), adj. To-day, this day, this very day; often equivalent to ‘now, now-a-days’. See umu-Hla; mla.

Ex. kuku’senzina namhla-nje, it is no longer done now-a-days.

Nanamhla loko, Nanamhla kaloku (s. k.), adv. And even now, even to-day, even still, and until now = neminakaloku, nemina nakaloku, neminanaloku.

Ex. kade vijwayela kwe’mukuba, nanamhla loko usvwa’ena, it is long since he got accustomed to that habit, and even now he has it. sekw’inya’akwa nibili uxi uyena, nanamhla loko for nanamhla loko usvwa, or nanamhla loko kakafiki) he said he would come already two years ago, and even to-day (it is the same, he has not come), or, and even still he is coming, or, and even now he has not arrived.

Nampa (s. p.), demons. pron. Here they are — used with nouns plur. of the 1st. cl. having the prefix aba.

Nampa-yá (s. p. — last syll. accentuated), demons. pron. There they are over there, — used as above.

Nampo (s. p.), demons. pron. There it is — used with nouns sing. of the 7th. cl. having the prefix ubu; there they are — used with nouns plur. of the 1st. cl. having the prefix aba.

Nampu (s. p.), demons. pron. Here it is — used with nouns sing. of the 7th. cl. having the prefix ubu.
Nampu-ýá (s.p. — last syll. accented), *demons, pron.* There it is over there — used with nouns sing. of the 7th. cl. having the prefix *ubi.*

Námu, ukuti (*ukuthi,* v. Open up or uncover slightly (see namulula); be of a sticky, tenacious nature (= ukuti nafu).

Namuhla, *adv. = namhla.*

Namuka (s.k.), *v. = naɓaka.*

Namulula, *v.* Open up or away the covering of anything, uncover, as the lid (acc.) of a pot, the cloth covering a heap of goods, a carpet so as to see beneath, or a folded blanket so as to show the inside = ukuti nuna, sibukula.

*i-Námunamu, n. 3. = i-Nafuna.*

u(lu)-Namungu, *n. = i-Nafuna.*

Namuzela or Namuzela, *v. = naɓaza; (C.N.)* feel the lips drawn tightly together after eating anything tart.

isi or i-Námvunamvu, *n. 3. = i-Nafuna.*

Nana, *v. = emana.*

i(íi)-Nana, *n.* That which is meet or proper to a person or thing; hence, proper place, assignment, position; allotment, share; party; kind, etc. Cp. o-Nonna.

Ex. ngiɓuza imana lomé, I request my share, as a father when asking for the lobota of his daughter.

seng'izile imana lomé, libanye lonke, I have obtained my wage or reward, it has come in the whole of it, as a workman might say when paid for his work.

vukumwe ngamana abo, he stood them out according as was proper to them i.e. according to their sex, size, etc., as a man arranging the dancers at a wedding, or an imlinga disposing his troops.

lel'zingula wokhinyisela ngamana aza, you shall replace these blankets according as is proper to them, in their proper places i.e. those of the same price, quality, colour, size, etc., together.

wok'ünk'ile (izingane zami) ngamana aku, you will get to give them (my children, these presents I am sending them) according as is proper to them, each receiving his proper share as befits him.

isi-Nana, *n.* Small, round-bodied toad, often found embedded in the soil.

i-Nana, *n. 3. (C.N.) = in'Tana.*

u or i(íi)-Nanabhule, *n.* Fabulous river-animal — see in'Itutubalembu.

Nándinga, *v. = nantsiku.*

Nándisa, *v. = totiza.*

Nanela, *v. = enanela.*

Nanezela, *v. = enanezela.*

Nánga nánga, ukuti (*ukuthi,* v. Be spotted with ama-Nangananga spots = ukuti giɓa giɓa.

ama-Nangananga (no sing.), *n. = ama-Gqabagqaba.*

Ph. ngi'impananga? ngi'ingwe yin? — see ama-Nya.

Nangaza, *v. = ukuti nangya nangya.

Nango, *demons, pron.* There he, she, or it is — used with nouns sing. of the 1st. cl. having the prefix *u,* um, or umu.

Nangu, *demons, pron.* Here he, she, or it is — used as above.

Nángu nángu, ukuti (*ukuthi,* v. = nanguza.

isi-Nángunangu, *n.* Slow-going, sleepy, lifeless kind of person; slow-coach.

Nangu-ýá, *demon, pron.* There he, she, or it is over there, or away yonder — used as above. See nango.

Nanguza, *v.* Do anything in a slow, sleepy, lifeless manner; as an isi-Nángunangu.

Nanguzela, *v.* Go along in a slow, sleepy, lifeless manner, as above.

i(íi)-Nani, *n.* Price of anything (M).

Nanini, *adv.* And when, i.e. at any time; at all time, i.e. from all time (in the future). See napakade.

Ex. akubonanga kuba ajalo nanini, it has never been so at any time from the beginning.

i(íi)-Nanja, *n.* Edible berry of the following.

um-Nanja, *n. 5.* Certain veldt-herb, bearing edible berries as above.

Nanka (s.k.), *demons, pron.* Here they are — used with nouns plur. of the 2nd. cl. having the prefix *ama.*

Nanka-ýá (s.k.), *demons, pron.* There they are over there or away yonder — used as above.

Nanko (s.k.), *demons, pron.* There they are — used as above; there it is — used as below.

Nanku (s.k.), *demons, pron.* Here it is — used with nouns sing. of the 5th. cl. having the prefix *umu.*
Nanku-yá (s. k. — last syll. accentuated), demons. pron. There it is over there or away yonder — used as above.

Nanti (s. t.), demons. pron. Here it is — used with nouns sing. of the 2nd. cl. having the prefix i(l).

Nanti-yá (s. k. — last syll. accentuated), demons. pron. There it is over there or away yonder — used as above.

Nanto (s. t.), demons. pron. There it is — used as above.

Nantsa (s. t.), v. = nantsika.

Nantsi (s. t.), u. used with the different prefixes of nouns as Nantsika.

Nantsi (s. t.), demons. pron. Here it is — used with nouns sing. of the 3rd. cl. having the prefix i-n or i-m.

Nantsika (s. t.; s. k.), v. To ‘what-d’ye-call it’ — used in place of any verb or action the correct term for which one cannot momentarily recollect = nandinga, natsika, nanzinga.

Ex. baga 'kamantsika lapya — ukafuna ununtu, they have gone to what-d’ye-call-it over there — to look for some medicinal-plant.

u, i(lu), u(lu) or i-Nantsika (s. l.; s. k.), u. used with any prefix of a noun to express ‘what is it, what-d’ye-call-it, what’s-its-name’, referring to something the proper name of which one cannot momentarily recollect = i-Nantsika, i-Natsika, i-Nantsi, i-Nlopsiske.

Ex. wojika uma_bele i-Nantsika lo — u-Mali, you will get to give it to what’s-his-name — Mali. yaha baya inantsika bgo, pass over here that what-d’ye-call-it.

Nantsinga (s. t.), u. and v. = nantsika.

u-Nantsinge (s. t.), u. = u-Nantsika.

Nantsi-yá (s. l. — last syll. accentuated), demons. pron. There it is over there or away yonder — used as above — see Nantsi.

Nantsi (s. t.), demons. pron. There it is — used as above — see Nantsi.

Nantu (s. t.), demons. pron. Here it is — used with nouns sing. of the 6th. cl. having the prefix u(lu).

Nantu-yá (s. t. — last syll. accentuated), demons. pron. There it is over there or away yonder — used as above.

Nanja, v. = naka.

i-Nanzi, n. 3. Fourth stomach of cattle (cp. u(lu)-Su); man being supposed to be anatomically the same as an ox, the word is sometimes applied to some imaginary abdominal organ, distinct from the u(lu)-Su, where kuphala izilo, etc. i.e. where tape-worms lodge, and other diseases are supposed to have their seat.

Nanzinga, v. = nantsika.

u-Nanzinge, n. = u-Nantsika.

Napakade (Naphakade), adv. And long, long hence (of future), or long, long ago (of past), i.e. from the beginning, in all time, for ever — sometimes used in both senses as napakade kudula, or napakade nanini. See nanini.

Ex. napakade kudula wokumshimo! and though it be when (and though it be ever so long hence), he will come to see me! i.e. I shall have it out with him — used as a threat.

Napakade nanini akubonanwe kudula toka, never in any time has that ever happened.

Nápu nápu, ukuti (Nápu nápu, ukuthi), v. = ukuti kapan kumvu.

Napuza (Naphuza), v. = kaphuza.

Napuzela (Naphuzela), v. = kaphuzela.

Nasi, demons. pron. Here it is — used with nouns sing. of the 4th. cl. having the prefix i-n.

Nasi-yá (last syll. accentuated), demons. pron. There it is over there or away yonder — used as above.

Naso, demons. pron. There it is — used as above.

Nata (Natha), v. Drink, as beer or water (ace.) — not very commonly used = puza, selu [Her. wuza, drink; Sw. Ga. nayu].

Nåtu, ukuti (Nåtha, ukuthi), v. Take or dip out largely or deeply, as mealies (ace.) with both hands or a dish (= ukutl nafu); be very tender or soft, as the dough of an unbaked loaf, or well-cooked tender meat.

Nåtu nåtu, ukuti (Nåtha nåtha, ukuthi), v. = natuza; also nukuzela.

Natuna (Nathuna), v. = zuvula, natuna.

i-Nåtunatu (Nåthunatha), u. 3. Any very tender, soft thing, as bread-dough, putty, very tender or half rotten meat. Cp. i-Nothuntobo.

Natunya (Nathunya), v. Have to do, as when working, eating, etc., with anything of the nature of an i-Natunya.

Ex. kode sinatunya ingano kaBumi, we have been ever so long eating soft, tender meat at So-and-so’s.

Natuzela (Nathuzela), v. = nukuzela.

um-Nawa or Nawe, n. 1. Any brother or sister younger than oneself (used with woni, wako, wetu, etc.); used by married women to their brothers (married or
unmarried) even when older than themselves = um-Na. 

Ex. umnare wenkosana (wokholo, etc.), the second son in the i-nDhlunkhlu, (or i-lii-Kholo), hut.

Nayika (s. k.), v. = nabuka.

Náyi náyi, ukuti (ukuthi), v. = ukuti nabo. 
amá-Náyinayi, n. = ama-Nabunabu.

Nayiza, v. = nabula.

Nazi, demons, pron. Here they are — used with nouns plur. of 3rd., 4th., and 6th. classes, having the prefix i-n, isi or u(lu).

Nazi-yá (last syll. accentuated), demons, pron. There they are over there or there beyond — used as above.

Nazo, demons, pron. There they are — used as above.

Ncé, ukuti (ukuthi), v. = ncunya.

i-Ncá, ukuti (ukuthi; s. k.), v. = ukuti mbebe.

um-Ncaka (s. k.), n. 5. Red-ivory tree (Erythroxylon pictum), bearing dark red edible berries; (collect.) certain large sized dark red beads or beads.

Ncakala (s. k.), v. = mbebeza.

i-Ncakala, n. 3. see i-Ncakala.

Ncákú nčaku, ukuti (ukuthi; s. k.), v. = nczaku.

i-Ncákuncaku, n. 3. Any very finely ground, powdered thing, as flour, or very fine meal.

i-Ncakusha (s. k.), n. 3. — see i-Ncakusha.

isi-Ncakuva or Ncakuvana (s. k.), n. = isi-Newayimbana.

Ncakuza (s. k.), v. Grind anything very finely, into powder, etc., as mealies (acc.) into very fine meal, or wheat into flour.

See i-Ncakunka. Cp. qakuza.

Ncálá, ukuti (ukuthi), v. = ukuti nkalala.

Ncála, v. = ukuti nkalala.

Ncáala, ukuti (ukuthi), v. Cover or lie before faintly, in a dim hazy manner, so as to obscure, as a mist or passing rain-shower obscures the landscape (acc.) beyond, or the shades of night render objects indistinct, or a layer of dust makes fright the colour or polish of a table; waft or pass before one in a faint manner, as a whiff of something smelling; hence, get smell faintly, or as a whiff = ukuti halala, ukuti nca-

Ncálíela, ukuti (ukuthi), v. = ukuti ncalala.


Ex. sapama singancamile, we left without having taken anything to eat.

um-Ncamo, n. 5. Food taken as above.

i(li)-Ncamu, n. Certain herb (Othonna Natatalensis), whose roots are used as vermiloge for sheep and children = i(li)-Camu.

i-Ncámuncamu, n. 3. A mere agreeing to anything that is said, a decision delivered without any consideration or exercise of judgment, as a chief accepting without further thought anything a favourite or headman may say, or a magistrate agreeing with everything a whiteman may say against his Native servant (used adverbially with vuna) = i-Ncémuncemu.

Ex. asimz’ave incamuncamu, he just merely believes or accepts anything they tell him (exercising no judgment of his own).

ubu-Ncámuncamu, n. A smacking of the lips, as of children when eating something very nice.

Ncamuzá, v. Smack the lips loudly when eating, as a person or child of coarse manners when eating anything nice.

Cp. hlwabula.

Ncane, adj. Small; little; few; young. Cp. nci; ncinya; kule [Her. ongano, a little; Chw. nyenyane; Ka. cecaan].

Phr. kumhlabo kwezamanqwa (anatunbe), it (the disease) pains or attacks him in the small intestines i.e. in the waist, just above the hips).

Ncnaya, v. = mpoxa, ukuti nca.

i-Ncapa, n. 3. — see i-Ncapa.

isi or i-Ncape (Ncaphe), n. 3. = is-Ancap-

Ncasá, v. = nxusa.

Ncasáa, v. Keep close to a person (with ku, or acc.), stick to him, as a child clinging to its mother in a crowd, or a man keeping close to an influential friend so as to obtain his support; seek to save oneself by or behind another, or by prevaricating talk (with nga), as a person trying to get himself out of a scrape by pointing to some more important person guilty of the same action. Cp. namasela; banda.

um-Ncasáane, n. 5. (N) = um-Tungwa.
Ncashele, v. Begin to put forth the ear, as mealies—the cob at this first stage appearing clinging fast to the mother-stalk = beleta.
Ncashisela, v. used only as below (C.N.).
Ex. ukunzi-encashisela, to commend oneself to, try to please.

i-Ncashele (s. k.), v. Suck without drawing anything, as a calf after all the milk has been milked out or when the mother is dry.

i-Ncembuzha, n. 3. = i-Neushele (C.N.).

Ncayisela (with zi), v. Act or speak nicely, flatteringly, so as to curry favour for oneself (N).

Ex. ama-papisa luwa azincayisela ngati ka-belungu, these policemen curry favour for themselves with the Whitenems by means of us (poor Natives).

Nce, ukuti (ukuthi), v. Make a tinkling sound, as a glass or small bell when struck = ncezenza.

isi-Nce, n. = isi-Nqini (C.N.).

Ncayeleka (s. k.), v. Talk away in an endless flow, as a loquacious woman scolding or a talkative person prattling away.
Ex. kade we-cayelekile, you have been pouring out your talk ever so long.

i-Ncebeleza, n. 3. = see i-Ncebeleza.

Nceda, v. Cover the penis with the prepuce-cover = nceuda.
Phr. kuna’ukomo, ngisha ne-kucindeka, he hasn’t a beast, even a single one (lit. even one to cover the penis with—the phrase being taken from the practice of paying hobolo for a wife, and referring to the lack, on the part of the man, of a solitary beast merely to make repayment for the sexual intercourse with his wife).

Kwa’Ncedangopondo, n. = see Kwa’Newedangopondo.

um-Ncedo, n. 5. = um-Nwedodo.

Ncδe, ukuti (ukuthi), v. Become jealous, as shown in the face of a child when another receives a larger share = ukuti hede.

um-Ncenede, n. 5. Jealousy, as common among children or wives when others receive larger favours (= um-Hedede; cp. um-Hobolo); egg of a beetle.

Ncika (s. k.), v. = enecika.
i-Nciku, (s. k.), n. 3. = see i-Nciku.

ubu-Nciku (s. k.), n. — see ubu-iNciku.

Ncela, v. Suck the breast, as a child, calf, etc. = anya, neinta. Cp. ncambuza; epusa.
i-Ncela, n. 3. — see i-Ncela.

um-Ncele, n. 5. Boundary or grass-border of a field (cp. um-Kawulo; ili-Pelelo; um-Sikelo); (N) certain fine thatching-grass (= i-nTungu).
i-Ncelebana, n. 3. — see i-Ncelebana.

um-Ncelu, n. 5. = um-Ngewe.
i-Ncema, n. 3. — see i-Ncemu.

Ncembuza (Neembuzha), v. Suck without drawing anything, as a calf after all the milk has been milked out or when the mother is dry.

Ncemula, v. Suck slightly when commencing to learn, as an infant or calf; just wet the throat with uishwala, etc., by getting a little drink somewhere; (C.N.) be fortunate, successful, prosperous.

Ncemulisa, v. Teach or lead an infant (ace.) or calf to suck by putting it to the breast, etc., for the first time.
i-Ncemuncemu, n. 3. = i-Nceuncuncemu.

u(li)-Ncencence, n. Anything giving forth a tinkling or slightly ringing sound, as a glass, small bell, or well-baked brick.

Ncencetha, (s. k.), v. Tinkle (trans. and intrans.), as a glass, small bell, or well-baked brick when struck (= nceenceza; cp. nqenci, or as the person so striking; keep the voice always on the ring, as a garrulous or scolding female.

Ncenceza, v. = ncenceza.

Ncencezela, v. (C.N.) = nreeceza.


Ncengana, v. Ask earnestly, beg, request, beseech, entreat a person (ace.), as that he do something; seek to obtain some right from a person (ace.) by treating him with unusual politeness, consideration or humouring, as though it were a favour being asked; ask him ‘nicely’, as when coaxing a fretful child or when requesting one’s wage of an angry white-man. Cp. cela; nxusa [Her. inginira, beg].

Ex. afuna akuncengwa umlungu, a white-man wants to be asked nicely (to do anything).

ugiyikuncengwa, I won’t have any coaxing with him (but I will just compel him without further ado).

i-Ncengencengane, n. 3. Fretful, peevish child or person who always wants coaxing or humouring in order to move him to act (= i-Ntemisua, i-nBongumhongo); kind of veld-rush, whose roots are eaten by children.
i-Ncengelana, n. 3. — see i-Ncengelana.
i-Ncengeleza or i-Ncengeleza, n. 3. A careful, gentle, considerate, coaxing
manner of treatment or behaviour towards another, as below -- more often i-Ncengelezeza.

Ncengelezeza, v. Treat carefully, in a gentle manner, considerately, coaxingly, as a new dress or nice pot (acc.) one wishes to preserve long, or one's delicate constitution (um-Zimba) by paying careful regard to health, or a child or servant whom for some reason one wants to treat with marked consideration. Cp. cebedisa.

Ncengezeza, v. (C.N.) = uweyna.

Ncëpe (Ncëphe), int. (C.N.) = uwepe.

Ncepezela (Ncepekezela), v. (C.N.) = xcepzezela.

i-Ncete (Ncèthe), n. 3. = u-Ngeeda.

Nceteza (Ncètheza), v. (C.N.) = ceteza.

Nci, adj. Tiny, very small; very few = ncu. Cps. wene; wenewe.

Ex. kwekuncwe, it was a tiny bit (the last syllable, though short, carries the accent).

Nci, ukuti (ukuthi), v. = uku ti ngci.

Nci, ukuti (ukuthi; with prolongation of the i, v. = cibalula.


i-Nciba, n. 3. = i-nCibu.

Ncibilika (s.k), v. Melt (intrans.), dissolve, liquefy, as snow, butter, or any solid substance; lose one's rigidity, sternness, etc. i.e. become pleasantly supple, compliant, comfortable of body or mind, as a person whose bad-humour has passed off, or one who having been very cold has nicely warmed his body (used in perf.).

Ex. angayi manje, kokunwibiliki, don't go now, he has not yet got rid of his morning irritability, etc.

Ncibiliki, ukuti (ukuthi; s.k.), v. = ncibilika.

Ncibilikisa (s.k), v. Melt (trans.), dissolve, liquefy anything (acc.).

Ncibiliza or Ncibilizela, v. Drink or eat any thick liquid, as oil or slimy water, or a very juicy piece of food.

i-Ncibincibi, n. 3. Any thick, slimy liquid, as oil, very juicy food, etc. Cps. isi-Ncikinci; um-Cibilindi.

i(N)-Nicif, n. (N) = i(N)-Ncimfi.

Nicifila, v. (C.N.) = ncimfi.

i(N)-Nicifili, n. (C.N.) = i(N)-Ncimfili.

Ncika (s.k), v. = enckia.

Ncikida (s.k), v. = neinza.

i-Ncikinciki (s.k), n. 3. Any slimy, dirtily slippery thing, to the fingers or feet, as greasy dish-water, or sliminess on a

river-stone (= i-Mcicinci, i-Ncibinci; cp. i-nCimfili; um-Cibilindi); any 'nasty', disgustingly filthy thing, as a dirty dish-cloth, or dirtily served food; applied contemptuously to anything -- 'dirty thing', 'dirty stuff'.

Ncikisela (s.k), v. = enckisela.

Ncilikishi, ukuti (ukuthi; s.k), v. = uku ti nekimikishi.

i-Ncimbhi (Ncimbhi), n. 3. = see i-Ncimbi.

Ncimfa, v. Express dislike or contempt by making with the mouth a sound resembling the c click, as do women (men making a sound approximating to the x click = xemfa).

Ncimfela, v. Make the above sound of dislike or contempt for or at a person (acc.) or thing = ximfela.

i-Ncimfi, n. 3. Expression of dislike or contempt made as above (of men = i-Ncimfi) -- see ncfemfa.

Ex. abu-x-xayla imeimfi muuntu = ximfela.

isi-Ncimfi, n. Person of a querulous nature, who finds pleasure in nothing, habitually expressing dislike or discontent, as above (men would substitute isi-Ncimfi for this word if applying it to a man) -- see ncfemfa. Cp. isi-Fumewe.

i-Ncimfili, n. 3. = i-Ncimfi.

Ncimikiji, ukuti (ukuthi; s.k), v. (N) = uku ti neimikishi.

Ncimikishi, ukuti (ukuthi; s.k), v. Do fully, completely, as when filling a bucket (acc.) right full with water (acc. or with nga), or when completely finishing off or perfecting any work = uku ti neimishi, ukuti nga.

Ncimiji, ukuti (ukuthi), v. (C.N.) = uku ti neimikishi.

Ncimishi, ukuti (ukuthi), v. = uku ti neimikishi.

Ncinca, v. Manifest delight, be delighted or joyful, as shown by children at some pleasant news = tabi.

NCinci, int. (C.N.) = ncingci.

NCinci, adj. = neic.

NCincisa, v. Make rejoice (C.N.)

NCincita (Ncincitha), v. Do anything with a pleasant easiness, as a Native reading English with easy fluency, a person working at his hobby or anything in which he has interest, a man drinking nice beer or slurping a juicy sugar-reed.

NCinda, v. Suck food, liquid, medicine, etc. from the tips of the fingers, as a Native taking medicine (acc.) in this way
according to Native custom, or a child who has dipped his fingers into the jam-pot.

Phr. anc! uma senisebezile nina, umuntu anganeleludile, oh! when I have done my work, a person will be able to dip in his finger to satiety, i.e. will be surprised at its fineness, won't want anything more.

Ncindela, v. Take medicine, as above, for another i.e. against him (acc.), as an untakati does, pointing with his finger towards the person he wishes to die, or as a young-man does for another over whom he wishes to attain ascendancy (ep. tonya); suck the finger and point it at another, as a threatening to him of evil. See i-mbumane.

Ncindisa, v. Administer to a person medicine (doub. acc.) to be taken by the finger-dipping process as above—see neindla.

um-Ncindo, n. 5. Ground mealies or ama-bele already boiled, as the warts for ntskwalu, and into which the malt (imi-Tombo) is thrown.

i-Ncinini, n. 3. See i-nCinini.

Ncinta (s.t.), v. Out-do, beat another (acc.) in any contest, as when racing, dancing, parrying, hoeing, etc. (ep. okhulu; lutulule); also = neela [Sw. shinda, surpass].

Ncintela (s.t.), v. Get the better of another (acc.) in eating, as a child eating with greedy rapidity so that his companion at the same pot gets nothing.

Ncintisana (s.t.), v. Help to out-do one another, vie with one another, as above—see neintla = ngqayisana.

Ncinya, adj. Small; little; few; young = neane.

Ncinyane, adj. Very small, little, few, or young, as above.

ubu-Ncinyane, n. Smallness; littleness; fwwness; youngness.

i-Ncinyanyana, n. 3. Tiny little bit, or quantity, of anything. Cp. i-nCosana.

Ncinzwa, v. Nip, pinch sharply with the points of the fingers; bite the tongue, as some very pungent or acid foods, etc.; pinch up snuff (acc.) from the hand; dock or nip the end off a pumpkin-shoot, in order to force forward the pumpkin (ep. tene) = nceweba [Sw. firi, pinch; Her. ningota].

Phr. ndu-ve-ncinzwa, to reproach oneself, feel self-reproach or consciousness of having done wrong. Cp. vi-Sola; vi-Ngeza.

akuninzena ndi'unicinba na? and don't you feel anything (pinching) — after having done such wrong?

isi-Ncinza, n. = is-Ancinza.

isi-Ncinzakanye (s. k.), n. = isi-Ncinzwenkanye.

Ncinza, v. Help a person to pinch up i.e. give him a pinch of snuff (doub. acc.). Cp. shigela.

um-Ncinzow, n. 5. (C.N.) = um-Ncinzwane.

isi-Ncinzakanye (s.k.), n. Very good snuff, of which a single pinch will satisfy isi-Wisa.


Ncipaza (Neiphuza), v. = neipisa; also, make little of, disparage a thing (acc. = libis). Ncipisa (Neiphisa), v. Make become less or dwindle, diminish (trans.); decrease in size or quantity, as anything (acc.). Cp. hluzuza; nceipaza; panqalya.

Ncisha, v. Refuse to give a person something (doub. acc.) through meanness or niggardliness, as when a traveller begs for food and is denied, or a mother giving her children no food for punishment = emana. Cp. gbaba.

Ncishana, v. Act mutually as above, refuse to give generously one to another; sometimes applied to a person singly, when given habitually to such mean practices = emana.

Ex. nganeishana bo-ufazi, this is a stingy woman, she gives nothing to anybody.

Phr. xi-nulaba kuxweishana, kuxi'mabele, one doesn't become stingy with news, it not being corn—all as when coaxing a person to tell one the news.

i(li)-Ncishane, n. One of the two bony excessences, like rudimentary toes, above the hoof or foot of animals, as the cow, dog, buck, etc.

isi-Ncishani, n. Stingy person, from whom nothing can be got, who gives nothing to anybody = w-Nqodoyi. See wisha.

um-Ncishanja, n. 5. Outer-skin or cutis, such as peels off from the palm of one's hand after much hoeing or from around the sides of sores (ep. isi-Kumba); sty, of the eye (= i-Kohlisa).


i-Ncisi, n. 3. See i-nCisili.

Nciyanciya, v. Look about in a mentally agitated, ashamed or confused way, not knowing where to look, as one publicly abashed or a child caught in the act of doing wrong = kiyakuya, evaraya.

i-Nco, n. 3. Red ox with large white patches distributed about the body. Cp. i-Nalu.
i-Ncodoba, n. 3. See i-nCodoba.
i-Ncohiba, n. 3. See i-nCohiba.
Ncoka (s. k.), v. (C.N.) = neoma.
Nkokola (s. k.), v. Make fun or play by talking, as with a child, play or jest with it. Cp. utela [Her. nyekera, jest].
Ex. uku-nekolisa ingane, to make a child to play i.e. play with it or make fun with it by talking laugh-provoking things.
Nkokoloza (s. k.), v. = kokoloza.
Nkokolozi, ukuti (ukuthi; s. k.), v. = ukuti cokolozi.
Ncola, v. Rob, plunder, a person (acc.) of his property (acc. mostly used by women = painga); (C.N.) ill-treat, ill-use, in revenge or dislike.
Ncoma, v. Report, announce, or declare openly or abroad, as a criminal openly confessing his actions (acc.), a man brazening forth his deeds or those of another (good or bad), or a messenger announcing the coming of some public personage.
Ex. bamba, uwinome, go and report yourself or confess openly what your have done (to your master).
wanucomena uBani, he reported or divulged him to So-and-so.
i-Ncomo, n. 3. — see i-nCombo.
Ncômù, ukuti, v. — mostly Ngcomo, ukuti.
Ncomula, v. — mostly Ngcomula.
Nconca, v. Gather food (acc.) from the field before it is quite ripe or fully grown, as mealies, sweet-potatoes, etc.
um-Nconco (with pltr.), n. 5. Young mealie-cob with the grains still unformed.
(u(l))-Ncondo, n. Person with a natural halt of some kind in the leg, causing him to drag it after him, as it were (not as result of accident, or actual deformity — see u(l)-Nyonga).
(i(l))-Ncongo, n. Fruit of below. Cp. i(l)-Kiwane; um-Poba; is-Abunu.
um-Ncono, n. 5. Species of wild-fg, bearing a hairy fruit slightly smaller but better flavoured than the um-Kiwane.
i-Ncongsheiâne, n. 3. (C.N.) — see i-nGongsheiâne.
Ncono, adj. — see Ngcono.
um-Ncono, n. 5. Last small portion of excrement discharged by a person (and sought after by abatakati for evil purposes).
Ex. bantalata ngomrona, they (the abatakati) took him by his umncono (which they are said to watch for and collect) i.e. they caused him prolapsus ani, as a result of their subsequent machinations.
Ncontuka (s. k.), v. (C.N.) = neotuka.
Ncontula, v. (C.N.) = neotula.
i-Ncosana, n. — see i-nCosana.
ubu-Ncosana, n. — see ubu-nCosana.
i-Ncosho, n. 3. See i-nCosho.
Ncoshoba, v. Shave off the hair (acc. — word now nearly obsolete) = puca, singa.
i-Ncoshoba, n. 3. = i-nTsingo.
Ncosholozela, v. Persist or persevere at anything (in good or bad sense), as a person plodding industriously away at some tiresome work, a person persisting in doing wrong, or an importunate beggar constantly worrying.
i-Ncosi, n. 3. See i-nCosi.
i-Ncosuncosu, n. 3. — see i-nCosuncosu.
i-Ncoto, n. 3. — see i-nCoto.
Ncôtu, ukuti (Nêthu, ukuthi), v. = ukuti boncu, ukuti neomu.
Ncotuka (Neothuka), v. = boncuka, moneuka, neomuka.
Ncotula (Neothula), v. = boncula, moneula, neomula.
i-Ncozana, n. 3. — see i-nCozana.
Ncozulula, v. (C.N.) = conzulula.
Nëu, adj. = nei.
i-Nçûbuncubu, n. 3. = i-Neushuncushu.
i-Ncuke, n. 3. — see i-nCuke.
u-Ncubili (s. k.), n. An hermaphrodite or double-sexed thing; double-faced person, who unites himself with both parties in a conflict — comp. with i-nCuke (hyena, etc.), this animal being supposed by the Natives to be an hermaphrodite.
i-Ncûkuncuku (s. k.), n. 3. = i-Neushuncushu.
Nëkûza (s. k.), v. Irritate, aggravate, provoke a person (acc.) to get angry; by some word or action disliked. Cp. qa-la; cokoloza.
i-Ncûke, n. 3. See i-nCukwe.
i-Ncûla, n. 3. Abstemious person, small eater, one who takes just a little (of food or drink) and stops = i-Neûma. See neunusa.
Ncûlûza, v. = neunusa.
i-Ncûmba (Neumbhe), n. 3. A thin porridge made of finely-ground meal and water, milk or amasi, for infants.
Ncûnu, adj. = nei.
i-Ncûncu, n. 3. (C.N.) = i-Newinewi.
i-Ncûngulu, n. 3. Tadpole (C.N.) = u-Qashqasha.
NCU

i-Ncunu, n. 3. = i-Neulu.

Ncũnu nčunu, ukuti (ukuthi), v. Eat just a little and stop, as a small eater or abstemious person = neunuza.

Ncunuza, v. = ukuti ncunu neunu.

Ncunza, v. Do little by little, gradually, by degrees, as when putting slowly away a large quantity of beer or food (acc.), or a disease gradually getting the better of one, or a woman hoeing a large field little by little; (C.N.) annoy.

um-Ncunze, n. 5. Third supply of milk, or milking, of a cow on the same occasion. Cp. ama-Mbiyu, um-Pehlu, um-Ggobiya.

i-Ncupe, i. 3. — See i-nCupe.

i-Ncūshuncushu, i. 3. Any very finely-ground or powdered thing; food, paste, etc., made from such, as very fine powder, etc. = i-Ncbumbevu, i-Ncashunweshu. Cp. i-nQarunqarunqarun.

Ncushuza, v. Grind or crush up finely or into powder, or fine pulp, as grain, medicine or soil (acc.), on the stone or with the finger, or in the mouth = neushuza.

um-Ncuza, n. 5. (C.N.) = umu-Nyuza.

Ncwaba, adj. Look nice and fresh, be in a comfortably soft or supple state, as the veldt when softly covered with green in the spring, the body of a person when lithe and glossy from oiling, or a man well-off as to property, etc.

u-Ncwaba, n. Month beginning about or after the middle of July, when the grass is covering the veldt fresh with green, and coming between n-Maqua and u-Mandulo = u-Ntloqile.

ubu-Ncwaba, v. State of being as above — see newaba.

u-Ncwabakazi (s. k.), n. = u-Newaba.

i-Ncwabi, i. 3. See i-nCwabi.

Ncwada, v. Put on or wear the um-Newado = uceda.

Kwa'Ncwadangopondo (Kwa'Nwadangophondo), n. Far, far away (lit. where there they cover the penis with a horn) = kwa'Mamengalakiwa. Cp. ama-JugaJuga.

i-Ncwadi, n. 3. — See i-nCwadi.

um-Ncwado, n. 5. Light box, gen. made from the leaves of the isi-Geeba tree, for covering the end of the penis = um-Ncedo.

i-Ncwálancwala, n. 3. Nice looking, quiet natured person; ugly affair that has already got noised everywhere abroad; a great or general dancing about, as of several men doing the uku-giya at once.

NCW

Ncwālela, ukuti (ukuthi), v. = ukuti ncwala.

i-Ncwaleka, n. 3. (C.N.) = i-Nxeleba.

i-Ncwali, n. 3. See i-nCwali.

u(lu)-Ncwamba or Ncwambu (Ncwambha or Ncwambhu), n. A hazy, cloudy covering or curtain obscuring or dimming objects behind, as a summer mist or smokiness of atmosphere that may obscure the distant landscape, a slight covering of dust upon a polished table, or a layer of oily matter on the top of stagnant water. Cp. u(lu)-Ncwengwazi; u(lu)-Cwazi.

i-Ncwatule, n. 3. See i-nCwatalr.

i-Ncwaiyi, n. 3. See i-nCwaiyi.

isi-Ncwayimbana (Ncwayimbhana), n. Simple, silly, foolish, helpless looking thing, as a noodle or simpleton of a man or a newly-born calf = isi-Ncwayinewayi, isi-Ncwambana; isi-Ntongwana.

Ncwaiyi ncwayi, ukuti (ukuthi), v. Look out in a simple, silly, helpless manner, as above.

isi-Ncwaiyincwaiyi, n. = isi-Ncwayimbhana.

Ncwaiyincwaiyi, v. = ukuti ncwayi newayi.

u(lu)-Ncwazi, n. = u(lu)-Cwazi. Cp. u(lu)-Ncwambha.

Ncwē, ukuti (ukuthi), v. Be perfectly clear or without obstruction to the vision, as a cloudless sky, or an open country without tree or hills. Cp. ukuti ecr.

Phr. lita i-ncwē iphundulweni bezigqo, it is clear, or cloudless (of cloud) is the sky, right away to where the relatives of dogs' wives live i.e., to the farthest horizon.

u(lu)-Ncwē, n. An open, treeless, hill-less country or tract of land.

Phr. kukwa'lanwe, it is in an open, exposed, flat country. Cp. kwa'Mbangashini.

Ncwēba, v. = unkwa.

i-Ncwebra, v. — See i-nCwebra.


i-Newacakwana, n. 3. — See i-nCwacwana.

Newcada, v. (C.N.) = newcada.

kwa'Ncwadangopondo, n. (C.N.) = kwa'-Ncwadangopondo.

um-Newcado, n. 5. (C.N.) = um-Newcado.

Newcela, v. Make even, straight, level, as the edges of cloth (acc.) when cutting it, or a mat or spoon when trimming it or finishing it off, or the floor of a hut so that there be no unevenness.

i-Newcule, n. 3. (C.N.) = i-nQoqa.
NCW

i-Ncwelaha, u. 3. = i-Nxeleha.

Nxweleka (s. k.), v. Get or be made or done evenly, straight, level, as above (used in perf.) — see nxelila.

i-Ncwepeshi, u. 3. See i-nCwepeshi.

Ncwis, ukuti (ukuthi), v. = ukuti ageiwi.

i-Ncwincwi, u. 3. Sunbird or Honeysucker, of which there are nearly a dozen varieties (Cinnarhis Afru; C. chalyica, etc.).

ubu-Ncwincwini, u. Deceitful, not straightforward talk, twisting about in this and that direction.

Ncwincwiza, v. Talk, as above.

Ndà, ukuti (ukuthi), v. Be plainly visible, exposed, as a kralal (= obala); be quite full, satisfied with eating (= snta); also = ukuti nka.

u-Ndaba, n. A name figuring in the ancestry of several different clans, as the Zulu, Kumalo, Emambateni, Sibiya, etc., all of whom claim descent from some person or persons called u-Ndaba; maybe the name was originally applied indiscriminately to any great chief, a disposition to such use being still apparently retained in Natal. The word is used to-lay as the isitakazo of the Kumalo and other clans. See u-Ndabezita.

u-Ndabakadengizibone (s. k.), n. = is-li-Kulutshane.

u-Ndaba-kawombe (Ndabakawombo), n. — see i(i)-Wombe.

u-Ndabankulu (s. k.), n. — see i-nDabankulu.

u-Ndabazandile, u. Person with many affairs (gen. of a bad nature) in which he is concerned; (C.N.) used as an isibongo for an ox.

u-Ndabezita (Ndabezitha), n. The isitakazo of several clans (as the Emambateni and Sibiya), whose great ancestor seems to have been an individual (possibly one and the same) called u-Ndaba.

X.B. Upon the conquering of these smaller clans by Shaka, the use of the isitakazo seems to have been assumed by the Zulu clan, to whom it is now almost solely applied.

i-Ndakandaka, u. 3. — see i-nDakandaka.

u-Ndala (no pl.), u. Edible fruit of the i(i)-Lula palm. Cp. i-nGqasondu.

Ndandaza, r. State a matter (acc.) in an unduly long, exhaustive manner, stringing on detail after detail without end = indemise.

u-Ndasa, u. Month beginning about or after the middle of January, and follow-

ing u-Ntlolanja 'when there is an abundance of new mealies, so that the children leave it at the fireplace.'

Ndawo, adv. Anywhere; nowhere; any distance; at all; not at all; never. See i-nNdawo.

Ex. angex'akufamanisa ndawo, he will not come to find that (such a thing) anywhere. ngucungo? ndawo? I agree! never! awako (amabele) ndawo, there is none, absolutely, at all.

Ndawonye, adv. Together, in one place.

Ex. zibeke ndawonye, put them together. balala ndawonye, they sleep in the same place.

i(i)-Ndâwu (Ndâwe), n. Native of a certain East-Coast tribe. Cp. i(i)-Tongu.

umu-Nde, n. 5. = umu-Mbu.

u-Ndelifa or Ndelitsho (s. t.), n. Game of children, in which four stones are held in the hand, then a fifth tossed up and caught in the same hand. See kobola.

i-Ndenda, n. 3. — see i-nDenda.

um-Ndeni, n. 5. Circle of relatives of the second order, not comprised within the present family, though connected with it intimately in the near past, as families whose great-grandfather may have been one, 'Cornish cousins', etc. (see zalana); sometimes applied to a single individual of this circle.

P. ku'dha umundeni; kuwesile isibankwa, the family-circle eats, and the lizards bask in the sun (i.e. look on) = strangers must not expect the attention given to one of the family, things go by favoritism or nepotism. impi yomundeni kuyiyenusa u-nyomise, the fight of the family is not entered by one of another tribe = a stranger doesn't mix himself up in domestic troubles.

umundeni karufakani 'umbele, the family-circle doesn't present one another with an ulu-bedu (a brass neck-ornament originally presented by the chiefs to their favourites) = assistance is not to be expected from members of the family, who are more often engaged in mutual conflict.

ubu-Ndeni, n. Relationship of the second order, as above.

Ndhiâ, ukuti (ukuthi), v. Stare at, fix the gaze upon (acc.) = ukuti uhdlo. Cp. golozela.

ama-Ndhia (no sing.), n. — see am-Andhla.

i(i)-Ndhlamb ≠ (Ndhlambi), n. Billow or wave of the sea; also = i(i)-Hlambi [Sw. wimbi, wave].

u-Ndhlamvuzo, n. An isibongo of Cetshwayo; (C.N.) person paid or bribed to do something secretly for another.
i(i) or i-Ndhle, n. 3. Human excrement.
Cp. u(lu)-Tuli [prob. akin to cudhle, pandhle — cp. ukw-ya ngapandhle, to go out to stool — Her. oti-ze].

Phr. washiywa indhle, he was left behind by excrement i. e. his bowels moved involuntarily, as with children. — Even men, when quaking under the dread of impending evil, are said to gather together in the cattle-fold and be subject to the same misfortune — the fright probably turning the stomach, with this result. Animals of the feline kind are also noted for this peculiarity when excited with rage.

Ndholo, ukuti (ukuthi), v. = ukuti ndhla.

u-Ndhlouvu-yenduna, n. Species of Waxbill, resembling the (i(i)-Ntigane but going only three or four together, not in large flocks.

N.B. The cry of this tiny bird is said to be Ngumangendhloni yenduna, I am as big as a bull elephant!

um-Ndhlunkulu, n. 5. — see um-aDhlunkula.

(i(i)-Ndhlwane, n. Certain kind of trap for catching birds, formed like a small cage of sticks; used contemptuously of a small kraal or single hut standing ‘like a bird trap’ on the veldt = (i(i)-Dhlwani.

um-Ndhlwane, n. 5. = um-Wandhlwane.

Ndili, ukuti (ukuthi), v. Go flying up into the air, as a bird from the ground, or a piece of paper taken up by the wind. Cp. ukuti lei.

Ndli, ukuti (ukuthi — gen. with prolongation of vowel), v. Take out largely or deeply anything of a soft nature, as porridge (acc.), amasi, pumpkin-mash, etc., with the hand or ladle; strike a heavy blow on any soft thing with a stick, as on the body of a cow or woman, or a snake = ndinye; also = ukuti ndindilizi.

u(lu)-Ndii, n. Brim, edge, as of a cup, box, pit, hook, mat, or the land (i. e. horizon) = u(lu)-Siko, u(lu)-Dini; cp. u(lu)-Cilo [Ga. lu-kindo, edge of cloth; Sw. w-pindo].

Ex. sika ndi, lube large, cut the edge and let it be one i. e. straight.

u-Ndicosho, n. Anthrax = um-Bicosho.

u-Ndida, n. = w-Ngaluzibuya.

(i(i)-Ndiki (s. k.), n. Person (mostly girls) suffering from some neurotic or hysterical disease (perhaps St. Vitus’s Dance) prevalent in the north of Zululand; a leper (this application of the word is of very recent use, probably from the wandering away of the fingers, etc. of the sufferers — see i-nDiki).

ama-Ndikimana (s. k.; no sing.), n. Any heavy, squat-bodied vessel, as a kitchen-cauldron, or broad short imbiza.

i-Ndikindiki (s. k.), n. — see i-nDikindiki.

u-Ndimimbili (Ndimimbhili), n. False, double-tongued person; traitor.

Ndinda, v. Roam about, wander without any useful object, as an idler among the kraals, or a loose girl; fly about here and there, as locusts or as the feathers of a man’s head-ornament.

um-Ndindi, n. 5. Irresistible desire to go a-roaming, to ‘go off with the crowd’, such as comes over a child when he sees a party of his companions going off anywhere; attraction to roam induced by such a moving crowd.

Ex. abafana bokambule, batende umndini zemgqoba, the boys have gone out, they were drawn off by the attraction of the wagon.

um-ndizana ka’Bani eza umndini okuya, was’hamba wusa, So-and-so’s girls came in an enticing crowd to the kraal, and she went off with them.

NINDilizi, ukuti (ukuthi), v. Be quite level, even, or straight round, as the brim of a cup, the face of a coin or floor of a hut; also applied to persons or things of an equal height, or a perfectly flat plain.

um-Ndindimana, n. 5. An imbiza of a medium, not large size. Cp. u(lu)-Hohe.

Nindiza or Nindizela, v. Make a low rumbling sound, rumble, as distant thunder or a train, or large troop of cattle trotting along.

i-Ndingi, n. 3. — see i-nDingi.

Ndingilizi, ukuti (ukuthi), v. = ukuti di-

Nndi, eneditie without any clearly-defined meaning, but gen. equivalent to Eng. ‘good, good old; poor, poor old’, and always affixed to the end of a noun.

Ex. yeka okwabe umMile-ndini? just think of his (troubles), poor Mzila! unu, ‘ntombi-ndini? come here, my good girl!

siyambalelela usMambazo-ndini? we shout with joy for him i. e. we congratulate him, good old Mambazo!

Ndinywa, v. = ukuti ndi.

N dipaza (Ntipaza), v. = ntipaza.

isi-Ndinya (with plur.), n. A hollow vacant- ness, haziness, that seems to cover the sunken eye of a person when dead or dying, fainting, etc.

Ex. amelha ake umvakzindiya, his eyes are sunken and lifeless, as from hunger, wasting fever, etc.

NDiya ndiya, ukuti (ukuthi), v. = ndiyaza.
isi-Ndiyandiya, n. A swimming-round of objects before the vision, general perplexity or confusion of sight and mind so as not to know exactly where one is, as when suddenly stunned or giddily (cp. isi-Zululwane); certain plants (*Bersama lucens* and *Spermacoce Natalensis*) eaten by a man before appearing in a Native court as a charm in order to throw the minds of those trying the case into a general confusion.

u(lu)-Ndiyane, n. Worthless indolent person who merely saunters lazily about.

Ndiyaza or Ndiyandiyya, v. Have everything going round for one, he or get mazed, generally mixed up in vision or mind, as a person stunned, or come over giddily.

Ndiza, v. Fly, as a bird = *papa* [Skr. *vi*; bird; Ndo. *o-ndira*, bird; Her. *o-ndera*, bird; Sw. *ndege*, bird; Kwe. *tisi*, *bird*].

Ndo, ukuti (*ukuthi*), v. Deal a thumping blow, pummel, punch = *ndonya*, *ukuti ndu*.

Ndóbosa, ukuti (*ukuthi*), *v. = ukuti dica.*

i-Ndokoxa, n. 3. — see *i-nDokoza.*

isi-Ndólondolo, n. = isi-Ndulundulu.

Ndolozwa, v. = *nduluzwa.*

Ndonda, v. Breath with a wheezing sound, as one suffering from asthma or in the last stages of illness (cp. *ama-Bongo*); purr, as a cat.

um-Ndondo or Ndandonwa, n. 5. Last wheezing, gasping breathing of a dying person; sometimes applied to the deep, difficult breathing of an asthmatic or consumptive person.

Ex. *u'sehele* iyemandondo, he is now living by his last breath *i.e.* is almost dead.

Ndonya or Ndondonya, v. Deal a thumping blow with the fist or other blunt instrument, punch, pummel, as one person another (ace.) = *ukuti ndu*, *ndunya.*

Ndu, ukuti (*ukuthi*), *v. = ukuti ndu.*

Nduluka (*s. k.*), v. Come or go *i.e.* get brought, sent, taken, drawn, etc., in a long continuous flow, as mucus from the nose of a child, people streaming from a church, cattle or wagons going uninterruptedly along a road.

Ex. *giyela twasa*, *kundaluka imbula*, ever since dawn there has flowed rain continuously.

Ndulula, v. Make come or go *i.e.* send, bring, take, draw, etc., anything (ace.), as above.

isi-Ndólundulu, n. Vacant-looking, foolish, ignorant individual, as a simpleton from the country parts, who merely looks at everything without understanding anything = isi-Ndolondolo.

Nduluza, v. Look vacantly, fix the eyes on a thing without seeing or understanding it, as a delirious person, or (metaphor.) an ignorant or foolish person gazing at something that has no meaning to him, as a Kafir gazing at the printed page of a book = *ndolozwa*; cp. *dhluluzela.*

i-Nduluzane, n. = *i-nDulo.*

u-Ndume, n. Large quantity, as of beer, corn, cattle, etc. Cp. *i-Ndunduma.*

i-Ndunduma, n. 3. Large, immense thing (of bulk), as stone, hut, heap of corn, box, etc. Cp. *u-Ndume.*

isi-Ndundundu, n. = *i-mBovane.*

Ndunya, v. = *ndonya*, *ukuti ndu.*

Ndwa, ukuti (*ukuthi*), *v. = ukuti ndwé.*

Ndwa, ukuti (*ukuthi*), *v. = ndwaza.*

Ndwamela, v. = *ndwebela.*

i-Ndwandwe, n. 3. Any very tall, long thing; as man or tree = *i-Ndwendweni.*

Ndwaza, ukuti (*ukuthi*), *v. = ndwaza*; also, delay, dilly-dally, in speaking, delivering a message, etc., merely ‘gaping’.

Ndwaza, v. Fix the eyes intently and immovably upon, gaze fixedly at (ace. with *ela* form) or into space, as when thinking (in perf.). Cp. *ndweza.*

Ndwé, ukuti (*ukuthi*), v. Be very or quite white or bright, as country covered with snow, a white dress, or the land bathed in bright moonshine; be light, cheerful, reposeful, as one's heart or mind (with *i-Ntliyo*) (= *ukuti qwa*); also = *ndweza.*

Ndwé, ukuti (*ukuthi* — with prolongation of the vowel), v. Get carried away in meditation, as one's mind or heart (i*-Ntliyo*), wander far away in thought, as when a person silently recollects the old places or companions (with *nga*) of his childhood, or gets a-thinking strongly of some absent friend, home, etc. = *ndwebela*, *ndwemela*, *ukuti ndwa*, *ndwemela*, *ukuti ndwé*.

Ex. *intliyo iloku de ndwe ngaBani*, my mind is all along thinking longingly, fondly of So-and-so (perhaps a distant friend, or very dear companion of one's childhood).

Ndwebela, v. = *ukuti ndwe.*

Ex. *awendwebele eluka*: *washiyana ukuma cyula*, he is thinking longingly of his home, (where) he left his mother sick.

Ndwemela, v. = *ukuti ndwe.*
Ex. unmbhane intliziga inhelecule nBani (or nkya), kungati nqiyakwambona (or kgutu kikoma okwede). To-day my heart is thinking in an unusual way, has a curious feeling, about So-and-so (or home), as though I were about to see him (or, as though something had happened there).

u-Ndwendweni, n. = i-Ndwandwe; also (C.N.) in plur. = o-Ndwemana.

o-Ndwemana (no sing.), n. Small string of stars faintly visible on the right of the belt of Orion.

u-Ndwe, n. = u-Xunu; also (C.N.) certain small bird.

Ndweza, v. Look in a long-drawn, vacant, besotted manner, as a man drunk or lost of his senses (= ukutı ndwe; cp. ndweza); (C.N.) sound like a distant wailing.

um-Ndweza, n. 5. Person with dreamy, vacant, half-asleep kind of eyes (= um-Nwetelele); (N) Smith’s Weaver-bird.

Ndwi, ukuti (ukuthi), v. Pass wind involuntarily with a slight whistling sound (cp. shipa); also (N) = ukuti dwi.

Né, ukuti (ukuthi), v. Fit closely or tightly, as the cork in a bottle, or as a window or other thing placed to fill up an aperture; join, or be joined, closely or tightly, as two ceiling boards together, or as a lid covering closely a vessel (often with hlangana). Cp. ukuti name.

Ne, adj. Four [Her. Ni. and most Bantu langs. ne; Sw. une; Ga. nya; Congo Dwarf. na; Fern. etc.; Fu. nan; Ibo. was; Fanti. anew; Ef. anu; Man. new].

Ex. ximkomo fithe, four cattle.

um-Ne, n. 1. Elder brother; used by girls to any brother, older or younger (um-Fe no being properly used by girls to brothers); also by one man to another older than himself, even though not his brother (used with wetu, wenu, wabo).

Ex. umhle wenu, my or our brother.

umhle (not ben), my or our brothers.

isi-Ne, n. Four, or the fourth place.

Ex. inkhulwesinye, the ox of the fourth place i.e. the fourth ox.

Nebala, adv. = nembala.

Nábu, ukuti (ukuthi), v. = ukutí nabu.

Nebuka (s. k.), v. = nabuka.

Nebula, v. = nabula.

ama-Nèbunebu (no sing.), n. = ama-Nábunebu.

isi-Neke (s. k.), n. = u(du)-Nake

isi-Neke (s. k.), n. Any big broad thing, conspicuously wide in proportion to its height, as an unusually broad-bodied man, a squat iron tank (as compared with the taller ones of galvanized iron).

Nekenda (s. k.), v. (C.N.) = nemaza

Nékende, ukuti (ukuthi; s. k.), v. Sit, be or live, at perfect ease or comfortably, be in a comfortable position, as a person resting in an easy posture, or a woman who has obtained a comfortable life by marrying into a good kraal = nekende-ka, ukuti nede nede, zini zini, rume rume, camu camu.

Nekendeka (s. k.), v. = ukuti nemente (used in perf.)

Nembala (Nembhala), adv. = bala.

u-Nembala (Nembhe), n. Turkey-red cloth (= u-Tswa); badge, as for togtwork in towns (Mod.).

ama-Nembala (Nembhe; no sing.), n. Food left clinging round the sides of a dish or pot after eating or cooking.

i-Nembala (Nembhe), n. 3. Any medicine used to aid parturition in a woman; also = ama-Wu; also (N) = u(du)-Cobanga.

Phr. uNaboni xinebume celambileya, kumbe ef'inkani, So-and-so has (i.e. requires) a light or strong ineme = has an easy or difficult delivery.

N.B. Some of the plants used as an ineme are the u-tlobo, i-Bena, isi-Nyeni, u-Mkhahla, etc.

um-Nembala (Nembhe), n. 5. Fat or grease for smearing (see nemba) or anointing the body; (C.N.) thin isi-Tungi or i(du)-Yambazi.

u(du)-Nembala (Nembhe), n. Calm, quiet persistence or continuity at anything or of anything, as of a person in his work or his claim for some right, or of a disease in slowly and persistently growing on one or continuing in him.

Ex. nyaloku nibleke membele, I went on calmy persisting or driving away (in my argument, claim, etc.)

uNkufa kusabel'umembele, the disease still remains quietly going on.

Nembekhazela (Nembhekhezela), v. Affix unrighteously to another (acc.) the blame of something (with nga), cast a stigma upon a person.
um-Nēmbeza (Nēmbeza), n. 5. The good principle in the heart of a man, prompting him to do good and avoid evil, the conscience. Cp. u-Govana.

Ex. ugoraw a ti angunikwentshe leyo'nto, nembeza abukuy'antjigcke, the ugoraw says let me steal that thing, and the nembeza afterwards says let me leave it be.

um-Nēmbo (Nēmbho—no plur.), n. 5. Shell or shells, used as a bracelet, supposed to give power to the wearer to hit his mark—see nemba (C.N. fr. Kso.).

Nembuluka (Nembuluka), v. = lembuluka.

Nembulula (Nembulula), v. = lembulula.

i-Nēmbunembu (Nēmbunembhu), n. = i-Nēshuneshu; more rarely = i-Nemuluka.

Nembuza (Nembuza), v. = neushuza.

u(tu)-Nemfu, n. Loss of appetite, disinclu- nation for food generally, as of a person, or of a calf growing out of the sucking period.

Nemina-kaloku, Nemina-nakaloku, Nemina-naloku (kaloku), adv. = nanamhla lo-k.-ku.

Nemuza, v. Speak in a drawing, slow manner, as some people naturally, or as one seeming not to clearly know what he is talking about.

Nēne (Nene; sometimes also short—more commonly as mnēne), adj. Affable, of gentle kind disposition, courteous [Ga. mene, pleasant; Kamb. nene, nice; Sw. none].

isi-Nene, v. Bunch of tails or strips of skin forming the front-dress of a man, covering the private parts. Cp. ilil-Beshu; ilo-Jobo; umu-Tscha.

ubu-Nene, v. Affability, gentleness or kind- ness of manner or disposition, courteousness; also applied, as below only, to the ‘right hand side’ of a person (cp. ubu-Nxele; ilo-Kohló; posa).

Ex. uku nunu a tikhwa imuinini, ake ngokubonene, when a person is knocked down in a fight, he should lie on his right side (so as to be able to guard his body with his shield which is held in his left hand), ubule zokubonene kuwami (or wami), he sits on his right-hand side.

uku-Nene, n. dialect for ubu-Nene, mostly used by the coast tribes and in Natal.

i-Nenevu or Nenevana, n. 3. Little bunch of wrinkled or folded flesh, applied to a tiny infant just after birth.

um-Nenezo, n. 5. Short isitwaba, made of skin about six inches broad, and worn by adult girls during the menstrual period or when ‘walking out’. Cp. um-Kindi.

Nenga, v. Be nauseating or disgusting to a person (acc.), be distasteful, offend in a disagreeable manner, as food prepared in a filthy manner, or talk of an offensive or disgusting nature; nengwa (pass.), be disgusted, or disgustingly offended with, i.e. dislike, have a distaste for. Cp. enganya (which is stronger); shupa.

Ex. kuyanginengwa boku’kindi (or ukuvenza kwabubune), it is offensive or disgusting to me, is this food (it turns my stomach), or the action of that man.

Nengeka (s. k.), v. Get to be disgusting, distasteful, or offensive, as one person or thing to another (with ku) by his displeasing ways or its disgusting nature.

Ex. sengigenengeka kuye, I am now an offence, or distasteful thing. to him.

Nengela, v. Nearly arrive or reach to a place (with ku or loc.; cp. cupela); be very near to (reciproc. form with na).

Ex. suti sisanengela euLalasi, sabuyi, when nearing the Umlalazi, we returned.

Nenka (s. k.), v. Be squeamish, as the stomach (i-nilisiyo) = nenkeze. Cp. nenga.

Nēnke, ukuti (ukuthi; s. k.), v. Do in the smallest degree, be on the point of doing or almost doing, as a nail just on the point of emerging through a plank, or a person just taking a ‘mere taste’ of something to eat = ukuti luke, ukuti muma.

Ex. suti zi suti nenke ukumfane, nyakakaluma, I turned them back, just as they (the cattle) were entering, or about to enter (the field).

Nenkeza (s. k.), v. = nenku.

Neno, prep. or adv. On this side, as of a river or road i.e. towards the speaker (with kuva); to this side, towards here, this way. Cp. pesheya; nyalapa-ya.
Ex. kungancwo kwenfuswa, it is on this side of the Intuzwa River.
wa na! come to me or us here.
ngahlanyana muge, eza na, I met him coming towards this way.
Nentsa (s. t.), v. Do in a feeble, scarcely perceptible manner, scarcely doing at all, from want of power, as a very weak child crying or sucking, or a sick strengthless woman hoeing; (C.N.) delay from pleasure, daily.
Nepu, ukuti (Nephua, ukuthi), v. = ukuti naba.

Nepuka (Nephuka), v. = nabuka.
Nepula (Nephula), v. = nabula.
ama-Nêpunepe (Nêphonephua), n. = ama-Nabarnu.
Neta (Nethu), v. Get wet or rallied upon, i.e. by something falling from above, as rain, mist, spray (not from dew, or falling into water = ukuba ‘manzi’). Cp. na.

Ex. basika benetile (or benetile incula), they arrived wet (with rain).
nyakanta, ama ubamba muge, you will get wet, if you go now.
uku-neta imbathu = ukufeka imbathu.

Nête nête, ukuti (Nêthe nêthe, ukuthi), v. = ukuti nekende, ukuti zinzi zinzi.
Netezeka (Nethezeka), v. = nekendeke, zinza.
isi-Nêvaneva, n. Anything that persistently elings or sticks to one, not readily removed or passing off, as birdlime, glue, tar, or (metaphor.) a bad name or brooding ill-feeling. Cp. ukuti neve.

Nêve, ukuti (ukuthi), v. Cling or stick persistently to anything, as birdlime or glue to one’s finger (with ku or loc.), a bad name, or an undesirable person persistently clinging to another.
i-Neve, n. 3. A game resembling ‘touch,’ played by children = ama-Wu, i-Nembe, (i-li)-Petwa.

Ex. asobeka imiwe! let us play touch!
Nantu! There you are!
i-Nevu, n. 3. (C.N.) = i-Nomfi; certain parasitical plant from whose leaves bird-lime is made.
Neze, adv. Not at all, not even slightly — only used with a negative verb, and in use confined mainly to Natal. See i(li)-Ze.

Ninfa, v. Let off or let escape gas, etc., with a hissing sound, as a sour-milk calabash or bottle of any fermenting stuff, when the stopper is not tight.

Nga, prep. and adv. About, concerning, as an affair; about, in the vicinity of, as a person or place (with ku or loc.); towards, in the direction of (with ku or loc.); against, by, as a wall or tree; on account of, for; by means of, through; also used to express admiration, grief, etc., equivalent to Eng. ‘oh’ [Ha. gure, by; Mat. ku over against].

Ex. angikahani muge, I don’t speak about you.
leboafsitili engakhe, that disorder of things about you or over towards you.
kumise mugekha, stand it against the butt i.e. the wall.
yaphazwa uqamandla, it was stabbing by.
or with, an assegai.
ubamba utshatsha, he went by train.
yikhulu muge, I remain on your account.
ka nga, it went, or was done, as we wanted.
yeka nMila, uqetsha gule yekhisho! oh my! for Miza and his (fine) gelding of a horse!

muge uqamandla? alas! for my child!
qa nga! (or nga sildwa ukufo) no, for us! i.e. there’s nobody like us (in a good or bad sense, as when landing our fine dancing, or lamenting our hard lot.)

Nga, anu. verb, sign of the potential mood.

Ex. uqamandla, I may, or can, go.

Nga, anu. verb, used in conjunction with a pronoun, and followed by the optative of the verb, to express a wish or desire — prob. contr. of nga, and rarely used.

Ex. nomi cry (or inga, or unga, or ngi-
nya) uqamandla, it is as though I too
should, or could, go = nomi kwamga uq-
nya.

muge cry (or inga or unga, or nga)
nya uqamandla, and he too, it is as though he
should go (in that the speaker wishes it) ;
or, and he too, it is as though he could or
would go (in that he himself seems to be
desiring it) = uqe nga kwamga uqamandla.

nya nga uqamandla: nga nga uqamandla;
nya nga uqamandla, etc., in past time, and in
both senses, as above.

Nga, adv. (mostly in Natal) = ujahr.
i(li)-Nga, n. = (i-li)-Ngabaha.

ama-Nga (ma sing), n. Lie or lies, what is untrue; stories, tales, statements which by propriety one ought not to be making (even though true in fact), as of a chatterer who goes relating all manner of stories about others [Sw. wonga, lie; Her. o-nganylo; Reg. umn: Ab. ca, tell lies; Wol. uar].

Ex. uqamanda, it is lies, it is false.

ama nga? not so! not as you say! (as when checking a person in some statement, the word being quite polite and having no re-
NGA

ference to lies); no! it's nothing (I have come about or have to say), it's nothing of consequence (as to allay expectation, in opening a statement); don't mention it! what do've say (expressing strong asent).

a man hii ngi-a 'kukubikela nje, it's nothing, sir! I merely come to report to you, etc.

a man one! whombola! don't mention it! it was perfectly wonderful.

a man, you tell liars; you are a liar; also, you are untrue, you tell stories, you are tale-telling (where his statements, though possibly true, are called a man in order to express strong disapproval of his faithless chattering about them).

kukona a man engi-ke ngwe'exe ngaye, there are some tales or rumours I once heard about him.

Phr. 'a mana.' 'Ng1'ama'man'a,' 'ngi-ly'iner, yini?' 'You have (i.e. tell) lies!' I have spots? am I then a leopard? — being a play on the word 'maNanga' (spots like those of a leopard).

isi-Nga, n. Place overgrown with umu-Nga thorn-bush; used also as a nonnal formation of nyati (as though, as if), to express contempt at 'a little bit of a thing' or 'a good-for-nothing thing', as below.

Ex. uku'shivela leko; isinga nje, this is not beer; it's a mere pretence or deception (kungati kuny'ibo, inyati kuny'ibo), as to its quantity or quality.

u'ningika isinga'nyubo (or isinga'masi, etc.) bezi, u'ningakwenza ni ngase? you give me this 'appearance' of a blanket (or of sour-milk, etc.): what do you think I am to do with it? — as when despising its worthless quality, or its insignificant quantity.

umu-Nga, n. 5. Several kinds of mimosa thorn-bushes (Acacia horrida or Doornboom; 1. Natalitsha; Dichrostachys mutans, etc.).

Phr. qibogle! ng'elomangwa; ng'elontolo! tikha likudile intangana! hurrah! it's an umuNga (that is one thriving on the umuNga bush)! it's an umtolo (or one thriving on the umtolo bush) it eats with its little neck hidden away! — cry of a boy who has found an i-cimbi caterpillar, which are eaten with great delight.

N.B. The umu-Nga bushes, like the euphor-...
Ex. *ingakanani inali yako?* how much is your money?
*zingakanani izinkomo zake? kazingakanani,
how many (i.e. how great a quantity) are his cattle? they are not (worth asking) how many i.e. they are but few.
*akungakanani loko, it is not much is that i.e. it is not worth talking about, it is quite insignificant.

**ubu-Ngakanani (s.k.), n.** How-much-ness i.e. the quantity or size of anything.
Ex. *ngisho ubungakanani buso (buso), etc., I mean its amount or quantity (as money), their number (as cattle), etc.

**Ngaka-yá (s. k. – last syll. accentuated), adj.**
Of such or so great a size or quantity as that over there – see *ngaka.*

**Ngaki (s. k.), adj.** How many? [Her. *ngapi; Com. *nyapeni; Kag. *ngapu.]
Ex. *izinkomo zako zingaki? O! kavikisi-ngaki, how many are your cattle? Oh! they are not many.

**Ngako (s. k.), adj.** Of such a size or quantity as that; hence, so large, so small, so much, so many, so few, so little, as that. See *ngaka.*

**Ngako (Ngakho), adv.** On account of that, therefore; about or concerning that; also used to express ‘in the proper or correct way’ = *ngokunyiko.*
Ex. *ngisho ngako, I say so on that account.
ang’azi nona nyenzi ngako, yini? I don’t know whether I have done it properly or not?
ngaka loku, ngako loku, presently, bye and bye (C.N.).

**Ngakona (Ngakhono), adv.** About there, in that vicinity, in that direction; on that account, by reason thereof; also expressing ‘well, properly, truly, etc.’
Ex. *a! kunje baso ngakona, oh! they said so on that account then.
atukutele ngakona, he is angry with reason, having good grounds.

**Ngaku (s.k.), adv. or prep.** Towards, in the direction of, over against.
Ex. *ngakulisho (iskungo), lihlesi ngakuyo-intsika (or *ngas’entsikeni), you will see it (the snuff-box) standing by or near the post.

**Ngakubo (s.k.), adv.** Towards his, or their home, kraal, etc.
Ex. *us’eye ngakubo (kweko), he has already gone towards his home or kraal.
sexige ngakubo kwezo, they (the cattle) have already gone towards their kraal.

**Ngakumbe (Ngakumbe), adv.** May-be, possibly, perhaps. See *kumbe.*

Ngakwesokohlo or Ngakwesokohlwa (*Ngakwesokohlho), adv. and prep. On, at, or towards the left hand side = *ngakwesobuxele.* See *(i)li-Kohlho.*
Ex. *kungwesokohlho kwamâ, it is on my left.

Ngakwesobunene or Ngakwesokunene (s. k.), adv. or prep. On, at, or towards the right hand side = *ngakwesokuposha.* See *ubu-Nene.*

**Ngalapa (Ngalapha), adv.** About or towards here; this way.
Ex. *bambani ngalapa, go this way.

**Ngalapa-yá (Ngalapha-yá – last syll. accentuated), adv.** Over there, over there about; in that direction over there, that way over there; on the other side of (with *kwa*), as of a river or hill (cp. *ngapxesheye).*
Ex. *izwe lobola tingalapa-yá kwaNdí, the country of the Basutos is on the other side of the Drakensberg.
bambani ngalapa-yá, go that way over there.

**Ngalapo (Ngalapho), adv.** About or towards there; that way there; in that direction there; on the further side of (with *kwa*), as of a river or hill.

**Ngalé (with accent on the last syllable), adv.** There far away; over there away; away on the far side of (with *kwa*), as of a river or mountain.

Ngalo (Ngalokho), adv. On that account; therefore; about or concerning that.

**Ngalo (Ngalokho), adv.** On this account; therefore; about or concerning this.

**Ngalo,yá (Ngalokho-yá), adv.** On account of that there; about or concerning that over there.

**Ngamandhla, adv.** Strongly, powerfully, forcibly; by force or compulsion; energetically, with spirit; violently; quickly; loudly.

(i)li or um-Ngamanzini, n. 5. Certain tree resembling the um-Susane from whose bark fibre-ropes, etc., are made.

Ngambu, ukuti (Ngambhu, ukuthi), v. Bubble or make a bubbling sound, as a calabash when the water is poured from it, or as the water itself; play badly, strum without melody, on the *(i)li-Gabu = ngambuzwa; ukuti ukamva.*

Ngambuza (Ngambhuza), v. = ukuti ngambu.

**Ngamhlha (m being contr. fr. muk, hence sounded separately), adv.** On the day when = *nkula.*
Ex. *ngamhlha sifikayo okaya, on the day we arrived home.*
Certain size NGA prob., on 'mgane! Lover, Infancy; besides, on it foetus internally the um-Ngandiya, um-Ngandeni, i-Ngane, i-Nyana, i-Nganekwane i-Nganeko monotrade, Si-Songo) certain (= male nyame, between s.k.), n.S. Songo) (Sw. ngane), darling; Fr. ngone, child; possible akin to gana q.v.j.
i-Ngane or Ngani, n. Lover, sweetheart (male or female), dear friend, darling.
ubu-Ngane or Ngani, n. Infancy; childhood; comradeship, friendship of companions.
i-Nganeko (s.k.), n. 3. = i-Nganekwane.
i-Nganekwane (s.k.), n. 3. Child's story, nursery tale, fable, folk-lore story; any incomprehensibly stupid tale or affair (= i-Nganeko, i-Ngcingane, i-Ntsumo); certain kind of brass ring worn, in former times, by men and women, as an ornament on the upper-arm (= i-li-Songo) [Sw. uwo, story; Ya. ngani; Ga. ngerrn; Her. o-ndangun].
Nganeno, adv. = neno.

Nganga, prep. Of the same size or quantity as; hence, just so large as, so small as, so few as, so little as, so much as, so many as (used in conjunction with a noun or pronoun).

Ex. ingangoyo eyako, it (the bullock) is the same size as yours.
ingangoyi, it's as big as a house.

Phr. ingangoyi, ingako, ingani wenza yeyi, you are as big as this, you are so great (a person), and yet you act thus! — said to reprove the action of a superior person who has lowered himself by some action.
ingipha'umandhla ugenja yami; ingangolya, ingaka-yi. I am quite cast down about my dog (which has been stolen or killed), it being of such a quality, of such a size as it was.

akunganyati, ukuba siti, it is not for us that we should say, i.e. our lower or un-

concerned position does not permit us to say anything.

u-Ngangishayi, n. Certain plant, used as an i-nTelezi to ward off lightning, etc.
i-Ngangomfula, n. 3. = isi-Pikeleti.


Ex. y'ingani ang'esi lopa? why is it he doesn't come here?

kuya ngani ukuti, why is it that, etc.

Ngantlanye (s.t.), adv. = nganxanye. See ntlanye.

Nganxamunye, adv. = nganxanye.

Nganxanye, adv. Away off towards the side, away off on one side; on one side; nganxanye — nganxanye, on one side — on the other = ngantlanye. See nxanye.

Ex. inkabi el'ide iloku thamba nganxanye, an ox blind in one eye always gets going off towards one side.

abantu uma befina ukukokukana nganxane, umanye aye nganxane, umanye aye nganxane. Natives, when they want to encircle a bucket, one goes off in this direction, and one in the other.

loba weza nganxane, naye aloba nganxane, write one on one side (of the slate), and he on the other side.

umusi ifa nganxane, the kraal dies off on one side (i.e. those living on one side of it).

thamba nganxane kimi (or nami), go off and away on one side from me.

Ngapa (Ngapha), adv. = ngalapa.

Ngapakati (Ngaphakathi), prep. or adv. On the inner side or part; internally; within; on or in the inside (with kwa). See pakati.

Ngapambili (Ngaphambhili), prep. or adv. On or about the front of anything; in front of, on ahead of, in advance of, whether in time or place (used with kwa). See pambili.

Ex. kxakungapambili, it was before then.

nyakukufumisa kungangapambili (= nga-ngapambili) kwendlu, you will find it towards the front of the hut (i.e. in the vicinity of the front, not actually in front).

Ngapandhle (Ngaphandhle), prep. and adv. On or about the outside of anything; externally; besides, extra; apart from; without, outside of; without, independently of (with kwa).

Ex. sigese ngapandhle, wash it (the vessel) on the outside.

nyokunika inkungane ngapandhle, I will give you a calf besides (or extra to the other).
lokun kunyapandile kwaboko engakugisa kubala, this is apart from that which I sent before.

gilbeke ngas'endhlini ngapandile, place it by the hut, outside.  
ulambe (ukalamile, etc.) ngapandile kweni (or kuka'qise), he has gone (has spoken, etc.) without me (or his father) i.e. without our permission or knowledge.

Phr. ngisaya ngapandile, I am just off to the bush i.e. for the purposes of nature, to stool.

ukwenza (hamba, kulanis, etc.) ngapandile kwezandlile, to do (go, speak, etc.) without any authorisation or authority, without any permission or knowledge of those in charge.

Ngapane (Ngaphane), adv., = kazi.

Ngapantsi (Ngaphantsi), prep. and adv. Below, beneath, on or at the under part (with kwa); less of smaller size or quantity. See pantsi.

Ex. ngena ngapantsi kwezala, get under the table.

kalulingene nokweni, ngapantsi, it is not equal to mine, it is less (whether in size or quantity).

ubiza ngapantsi yena, he asks less (for his goods).

Ngapesheya (Ngapeshaya), adv. On the other side of, beyond — properly used, with kwa, only of a river (though also used, by comparison, of a road, udongo, valley, or sea, but not of a hill — see ngalapa-ya). See pesheya.

Ngapezu (Ngaphezu), adv. Above, over, upon (in position); higher than, in height; more than, in quantity. See pezu.

Ngapezulu (Ngaphezulu), adv. Up above, high up above, over (not upon — see ngapezu); more than, in number or quantity (used with kwa).


Ex. uye ngapi? where has he gone to?  
iinkomo zakini zingapi kwezala? l'ngapesheya, the cattle of your kraal where are they in regard to the hand (i.e. how many are they)? they are on the further side (i.e. already over in the second hand, may-be six or seven).

babu bangapi? o! babengebangapi, how many were they (the people)? Oh! they were not (how) many i.e. were only a few (N).

Ngapo (Ngapho), adv. There on the other or further side, as of a range of hills or river. See ngalapa-ya; ngapesheya.

Ngase, aux. verb. being contr. of potent. of se (= hle), as below = ngakhe, akhe.

Ex. uti ngase bagonina, lina pane? do you think they would actually go and how, it raining thus?

ngase ngakushaye. I could just give you a knock (similar to Eng. 'I could have given' in the past sense, though the Zulu gives a similar meaning in the present).

Ngase'okhlo or Ngase'ekohlha (Ngase'okhlo), adv. = ngakheokhlo.

Ngase'emva or Ngase'emuva, adv. or prep. Behind, after; afterwards; in the rear of (used with kwa) — referring to both time and place. See emva.

Ex. loko kunyasese, that was afterwards.

Ngase'endhlile, adv. Out or about on the veldt.

Ex. aku-hamba ngase'endhlile, to go by the veldt i.e. secretly, not by the open ways, as one going off without leave.

Ngase'entla (s.t.), adv. Towards the upper part of a kraal, or hut, or up country; above i.e. at the back of the head of a person lying down (with kwa). See entla.

Ngase'enzantsi, adv. (C.N.) = ngase'ezantsi.

Ngase'es, adv. By private (not open) ways, secretly, by stealth, without the knowledge of (with kwa); out of sight, apart, away, aside = ngase; akin to ngase'endhlile.

Ex. bahame ngase'es, they went off secretly, stealthily (not seen by anyone).

babu ngase'es, put it away (so as not to be seen).

Ngase'eye, adv. (C.N.) = ngase'es.

Ngase'ezantsi (s.t.), adv. Down towards the lower part of a kraal, or hut, or towards the coast-country; below i.e. at the feet of a person lying down (with kwa). See ezantsi.

Ngatangata (s.t.), v. Act rudely towards a person (acc.), act in a coarse-mannered, unbecomingly bold, disrespectful manner, as in eating, conduct towards one's elders, behaviour towards girls, etc. Cp. mpabaza.

u-Ngaxamabutweni (Ngumxamabuthweni), n. One who thrusts himself into matters that don't concern him.

Phr. mengamxamabuthweni, izinto linge'the, look at a fellow thrusting himself in among the soldiers, he not belonging to the regiment — said in reference to a person as above.

u-Ngayiyana, n. Certain tree, medicine from whose bark is squirted out from the mouth by an umlutakazi in the direction of a person, in whom it is said to cause insanity.

u-Ngazana, n. = (li)-Shoshi.
u-Ngazi, n. Certain forest tree whose bark exudes a red sap, supposed to cause purpura and various fatal hemorrhages in human beings, and used by abatakati for the purpose; hence, sometimes applied to such diseases themselves = u-Ngazinde.

u-Ngazinde, n. = u-Ngazi.

i-Ngcacane, n. 3. See i-nGeacane.

Ngćaka ngćaka, ukuti (uKuthi; s. k.), v. (C.N.) — uKuti ngoe ngca.

ubu-Ngcandu, n. Little, worthless bit of anything, as of beadwork, mat, mealies or person.

Ngća ngća ngća, ukuti (uKuthi), v. Do anything off in a quick, spirited, brisk manner, as people tackling any work energetically, or men pitching into another sharply with sticks or a wild-beast with assegais, so as to make an end of the job in no time = ngcanyeza.

Ngcanga, v. Do anything in a quick brisk manner, pitch into it (acc.), as grass when cutting, corn when removing it, an adversary when fighting, etc., as above = ngcanyeza.

Ngcangaza, v. = ngcangeza.

i-Ngcangiyanana, n. 3. (C.N.) = u-Nomncawunjaniyana.

isi-Ngcapa (Ngcapha), n. (N.) = i-nCupe.

i-Ngcatu, n. 3. See i-nGceu.

i-Ngcayi, n. 3. See i-nGeyi.

i-Ngcayikazana, n. 3. See i-nGceyikazana.

i-Ngcazi, n. 3. See i-nGeazi.

i-Ngcema, n. 3. See i-nGceba.

i-Ngcbeleleza, n. 3. See i-nGcebeleleza.

i-Ngcebelengela, n. 3. See i-nGcebelengela.

u-Ngceda or Ngcede, n. Fantail-Warbler (Cisticola aberrans). See i-nGqanyagumathumba.

Phr. amasi ka'ngceda, humour found exuded in a small lump at the inner corner of one's eye.

kcia'Ngced'omhlope = kcia'Ntongasibi q. v. P. angceda utam'indlhom, the little warbler (small bird) sends the elephant — used by a person who coaxes another (perhaps his superior or equal) into taking a message or doing something for him, by belittling himself before him or by flattering the other.

Ngcefa, v. Do in an excessively bad degree, as when dealing a man (acc.) wound after wound on the head with a stick, or when abusing or insulting a person beyond all ordinary limits, or (in reciprocal form ngceleda) as applied to the practice common in the e-manGadini clan of indulging in sexual intercourse with one's own sisters.

i-Ngccekeza, n. 3. See i-nGcekeza.

u-Ngcela or NgceleamkwekaZi, n. (C.N.) = u-Masingana.

Ngcélekeshe, ukuti (uKuthi; s. k.), v. Do straightforward, levelly, i.e. make level or flat, as the floor (acc.) of a hut; be done or made straight or level, as above; go straightforward, straight forward, as a direct or straight road; make go straightforward, set right or straight forward, as such a direct road might a person (acc.) travelling by it, or as one person might another by giving him precise directions. Cp. ukuti gudu; ukuti pecekazi; cusheleka.

i-Ngcelu, n. 3. See i-nGce1u.

um-Ngcelu, n. 5. Certain veldt-bird, frequenting new grass = um-Celekeshe.

Phr. ngiyokeyeneka iminengelungakakuli, I shall be up before the imingcelu begin to chirrup, i.e. very early.

i-Ngcengche, n. 3. See i-nGce1ene.

i-Ngcengebeleza, n. 3. See i-nGce1engebeleza.

i-Ngcengelezane, n. 3. = i-Nceengelezane.

Ngcengeleza, v. = nceengelezela.

i-Ngcengele1eza, n. 3. = i-Nceengeleza.

Ngcêshe, ukuti (uKuthi), v. (C.N.) = ngcešeza.

Ngcesheza, v. Hop, skip and jump, as a man from one stone to another in crossing a brook (C.N.). Cp. qgqunquta; ngcesheza.

Ngći, ukuti (uKuthi), v. Be fast or firm, as a thing held (e.g. a person in one's grip), as a thing fixed (e.g. a nail in a wall), as a thing closed (e.g. the cover of a watch), as a thing bound (e.g. a cord-binding); do i.e. make, hold, fix, close, bind, etc., fast or firm, as the nail (acc.), person, cord, etc., above; close in upon thickly i.e. be dense around, as a fog, pitchy darkness, or a strong smell about persons (acc.); be or make complete, perfect, as any piece of work = ngcinjinya.

isi-Ngći, n. = is-Angci; also isi-Nci.

i-Ngciyelena, n. 3. See i-nGcicyelena.

isi-Ngcifiza, n. = isi-Cifiza.

i-Ngci1ingciki (s. k.), n. (C.N.) = i-Neikinci1iki.

Ngci1i1iska (s. k.), v. = lumba.

i-Ngci1ili, n. 3. See i-nGci1ili.

Ngci1ikisha (s. k.), v. = lumba.

i-Ngcina, n. 3. See i-nGcina.

Ngcina, v. = ngcingaza; (C.N.) predict
some evil as likely to happen, either from guessing, or for the purpose of frightening (C.N.).

i-Ngcingane, n. 3. Long, senseless tale; a lot of childish talk; hence, a nursery tale = i-Nganyekewe.


Ngcingaza, v. Talk away a long tale or rhapsode of foolish, senseless talk, as though narrating a nursery story.

Ngcingci, int. Expressing delight, great joy, as uttered by children, and frequently extended as ngcingci ka'mjoi! or ngcingci ka'mndoli! or ngcingci ka'mndzi! or (N.) ngcingci ka'mjoi!

i(II)-Ngcingci, n. Certain bush.

um or i-Ngcingo, n. 3. or 5. Any narrow place, as a passage, aperture, path, etc., so that one can only pass with difficulty.

i-Ngcino, n. 3. See i-nGeino.

Ngcinya, v. = ukuti ngci.

isi-Ngcinyane, n. = is-Angcinyane.

i-Ngcipo, n. 3. See i-nGeipo.

i-Ngcisili, n. 3. See i-nGeisili.

i-Ngcodoba, n. 3. See i-nGeodoba.

Ngcofa, v. Hold or handle a thing with the fingers in a disgusting, dirty-mannered way, as when holding a food-vessel (acc.) with the fingers inside, or when fingering food in a dirty way; hold a cow (acc.), during milking, by the i-Ngcofa, instead of by the accustomed grass head-stall; treat a person (acc.) with much abusive talk.

i-Ngcofa, n. 3. Septum or cartilaginous partition dividing the nostrils of a cow.

Ngcofo, ukuti (ukuthi), v. = ngcofoza.

Ngcofoza, v. Strike a person (acc.) on the head so that the point or extremity of the stick strikes the skull, inflicting a hole-like wound, not a split.

Ngcokola (s. k.), v. = ncokola.

isi-Ngcokolo (s. k.), n. = is-Angcokolo.

Ngcola, v. Be dirty, unclean, foul, filthy, as a pot, clothing, the body, water, etc. used in perf = mkubala.

Ngcolisa, v. Make anything (acc.) dirty, as above.

i-Ngcolo, n. 5. See i-nGeolo.

Ngcomo, ukuti (ukuthi), v. = ukuti honen.

Ngcomuka (s. k.), v. = boneuka.

Ngcomula, v. = boneula.

i-Ngcungco, n. 3. See i-nGeungco.

i-Ngcungobeza, n. 3. See i-nGeungobeza.

i-Ngcungoloza, n. 3. See i-nGeungoloza.

i-Ngcungoziyane, n. 3. See i-nGeungoziyane.

Ngcono, adj. Less bad, in any sense whatever; hence equivalent to easier (as of work), pleasanter (as of travelling), lighter (as of things of weight), less grievous (as of pain or sickness) — the thought in every case referring, not to the increase of the good quality, but to the decrease of the bad; also used adverbially as below.

Ex. ngxowa kutira kungcemo mombale. I understand it is not so bad to-day (as the sickness, difficulty of obtaining work, death of food, etc.).

'qu! akunjaba! 'a! ngcono-ke!' 'No, it is not so (as you think)!' Oh! it's all right then; very well; so much the better — expressing a lowering of one's previous apprehension, erroneous belief, etc.

i-Ngcosana, n. 3. See i-nGeosana.

ubu-Ngcosana, n. — see ubu-nGeosana.

i-Ngcosho, n. 3. See i-nGeosho.

i-Ngcosi, n. 3. See i-nGeosi.

ul(lu)-Ngcoyingcoyi, n. = u(lu)-Ngqoyingqoyi.

Ngcoza, v. Abuse a person (acc.) right and left, pitch into him with offensive insulting language = culiza; cp. tuka.

i-Ngcoza, n. 3. See i-nGeza.

ubu-Ngcoza, n. — see ubu-nGeza.

i-Ngcuba, n. 3. See i-nGeuba.

i-Ngcubula, n. 3. See i-nGeuba.

i-Ngcucu, n. 3. See i-nGeuen.

i-Ngcugce, n. 3. See i-nGeucce.

i-Ngcuku, n. 3. See i-nGeuku.

i-Ngcula, n. 3. See i-nGeula.

i-Ngcungu, n. 3. Certain kind of small round basket, also earthen-pot or u(lu)-Kamba, having a small mouth fitted with an erect rim and lid, and used for amasi, um-Caba, etc. (i-nitigatu); an ox with the horns curved in a circle so as nearly to meet above the head (cp. i-nGoqo); small light-brown bird with a long beak — isi-Ngcungu.

isi-Ngcungu, n. = i-Ngcungu.

i-Ngcungulu, n. 3. See i-nGeungulu.

i-Ngcungwana, n. 3. See i-nGeungwana.

i-nGcupe or Ngcupo, n. 3. See i-nGcupo.

i-Ngcwabasi, n. 3. See i-nGcwabasi.

i-Ngcwali, n. 3. See i-nGcwali.

i-Ngcwani, n. 3. See i-nGcwani.

i-Ngcwatule, n. 3. See i-nGcwatule.

i-Ngcwayi, n. 3. See i-nGcwayi.
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<td>i-Ngcweti, n. 3. See i-nGgeweti.</td>
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<td>Ngwi, ukuti (akuthi), v. Stund or be standing up perpendicularly straight, as a tree, pillar, or a man; be standing up motionless, as a man seen standing still on a hill-top (with uku-ma). Cp. ukuti thi.</td>
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<td>i-Ngcwimbi (Ngewimbhi), n. 3. Something set up as a mark for boys to throw sticks at (C.N.).</td>
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<td>Ngē, ukuti (akuthi), v. Shed or make burst forth a great glow of brightness or illumination around, become or be suddenly lighted up with the glare of something bright, as a fire lighted outside on a dark night casts illumination all around in the vicinity, or as a lightning-flash does in the darkness of night, or as a match when suddenly struck in a dark room. See ngenyaza.</td>
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<td>umu-Nge, n. 5. Hole made in the bottom of an (ilii)-Gula for letting off the whey = i-nKama.</td>
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<td>Ngedwa, ind. pron. or adv. I alone; me alone. See edwa.</td>
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<td>Ngegeqe, adv. — see i(li)-Qa.</td>
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<td>i(li)-Ngele (mostly in plnr. ama-Ngele), n. = u(lu)-Ngele.</td>
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<td>Ex. i.ele di'mangelengele, a broken country, abounding in abruptly precipitous places.</td>
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<td>u(lu)-Ngele, n. Abruptly broken, perpendicularly precipitous place such as one could topple over, as the craggy parapet at the top of a mountain, or the perpendicular side of an u(lu)-donga where the soil has subsided.</td>
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<td>Ngēle ngēle, ukuti (akuthi), v. = ukuti gle gle.</td>
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<td>Ngelezelela, v. = gelezelela.</td>
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<td>Ngelikade (s. k.), adv. After a good while, after a long time. See i(li)-Kade; mutusazu.</td>
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<td>Ex. wafika ikosi hilambile; kwati ngelikade yobaga, he arrived after the chief had gone out (perhaps on a visit); but after a long while (may be late in the afternoon)&quot; he returned.</td>
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<tr>
<td>Ngelikade angobaga, it may be a good while before he will return (which according to circumstances may be a few hours, or a few months).</td>
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<td>ubu-Ngemane, n. Certain head-ornament of hide and cows-tails worn by the um-Tiviwa regiment.</td>
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<td>Ngempela (s.p.), adv. = impela.</td>
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<td>Ngemuva, adv. — see umu-Va.</td>
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| Ngena, n. Go or come in, enter, as into a hut (with loc. or kun = bolekela); come in, enter upon its turn, course, etc., as a season of the year, or a person taking his turn at any performance; invade, enter into with hostile purposes, as an impi into any kraal or district; get into a person (ace.) i.e. get to know him familiarly and be able to act familiarly with him; get or take one's place under a cow (ace.) so as to milk it; marry the relict (ace.) or widow of a deceased brother, not as one's own wife, but for the purpose of raising seed for the brother deceased [Ye. njena; Bo. Ga. ingifa; Sw. ingia; MZT. njila; Mpo. jinyina]. |  |
| Phr. ukungena kwedwenene, the arrival of the bride's party at the bridegroom's kraal on the evening preceding the wedding. |  |

| ngungena kwehlula, the beginning of a time of famine. |  |
| ukungena khehlula, the commencement of summer i.e. the spring-time. |  |
| ukungena ngishubu, to thrust oneself unwanted into any affair (ace.) of others. |  |
| ukungena ngemikoma, to pave one's way by making a preliminary present of a beast, as in order to ensure favourable hearing or acceptance; sometimes applied to a person entering into any dispute or affair in a proper, orderly, constitutional manner, not merely thrusting himself uncencerniously in. |  |
| ukungena ingoni, to have a fluttering inside, i.e. to be overcome with nervousness, anxiety. |  |
| ingoni! it has entered! — cry raised upon the actual arrival of an invading force in any particular place. |  |
| ukungena outliziyeni yomnaye amuntu, I am unable to know exactly all that is going on in the mind of another person. |  |
| ikungu safilingene ku'mina, the sun has now set i.e. has just gone down out of sight. |  |
| ukungenana loko outliziyeni yake, that didn't touch his heart, made no impression on him. |  |
| ukuqolweneni kwaza (inkomza), on or about its left side (i.e. of a cow, from its being milked on that side). |  |
| rasiwse wamgena eluse, he just went into i.e. went for it (the leopard) at close quarters. |  |
i(i)-Ngenge (mostly in plnr.), n. One of the deep furrows between the raised comb's of hair in a certain Native manner of hair-dressing practised by young ringless men. Cp. i(i)-Rrezelo.


Ngeneza, v. Shed forth a glow of light (so as to illuminate round about) intermittently and repeated, as a firefly when flying, or a man carrying and swinging about a lamp in the dark, or lightening rapidly flashing. See ukulu yige.

Ngenisa, v. Admit, cause or permit to enter; put up a person (acc.) offer him hospitality, as for the night when travelling; put up for the night, encamp, as a traveller and impi at any particular kraal or spot.

Ex. wayishiga ingenisele emfulzeni, he left it (the army) encamped at the Umhlazuze.

um-Ngenisandhlini, n. 5. Goat given to a bridegroom's party when coming with lobola cattle, also to a sweetheart when arriving in a young-man's kraal on an ukw-baluka visit.

Ngentla (s.1.), adv. To, from, or at the upper or higher part, as of a kraal, hut, country, river, etc. (with kwa).

Ngépe, ukuti (Ngépe,-ukuthi), v. = ngépeza.

Ngpeza (Ngepheza), v. Wound or cut a person (acc.) with a 'slicing' cut, gash or blow, so as to make a portion of the flesh, scalp, etc., hang loosely down.

Ngqoqa, adj. — see i(i)-Qa.

u(lu) or i-Ngerre, n. 3. Little Egret (Herodias garzetta); also sometimes applied to Buff-backed Egret (Herodias rufo-rides). Cp. i(i)-Landa.

Ngesibili, adv. = isibili.

Ngesinyelela, adv. — see isi-Xyelela.

ama-Ngete (Nyethe), n. = ama-Xyele.

Ngeze, adv. For nothing, without payment, or labour or exertion, or any cause; for nothing to no purpose, in vain = nyobala. See i(i)-Ze.

Ex. umxungu angakuxosha ugeze, a white man may drive you away for a mere nothing.

Ngezinayo, adv. On foot. See u(lu)-Nyawo.

Ng, pers. pron. 1. Cp. mina [Skr. aham; Hi. main; Ar. 'ama; Lat. ego; Ger. ich; Fr. je; Goth. ik; Chw. ki; Sw. Bo. ni; MZT. Sen. ndi; Her. ndyi; Ga. nzi; Cong. Ang. ngi].

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u-Ngikawulani (Nyikawulani), n. Certain plant, used as a love charm.

Ngimbaza (Nyimbaaza), v. Go along with short quick paces, as a infant or short dapper man.

isi-Ngimbazana (Nyimbaazana), n. Short dapper person — see above = u-Mangqi-ngwazana.

u-Nginakile (s. k.), n. Certain velvet-plant, whose roots are used as an i-papo and for other love purposes.

i(i) or isi-Ngingingini, n. Person with a stammer or stuttering impediment in the speech. Cp. isi-Nkwaankwanka.

Ngingiza, v. Stammer, as one prevaricating; stutter or speak with a catching impediment, whether only slight, or pronounced (but less than ukwankwaza).

u-Ngini, n. Person or thing with a member or members lopped off short, or cut so as to leave a stump, as a man with one arm or legs partly amputated, or a tree with its branches chopped off. See yina.

u-Ngiqi, n. Ox slaughtered for selling purposes, not for any ceremony.

u-Ngirrane, n. = i-nQirru.

i(i)-Ngisi or Ngisimana, n. Englishman [E.]

u-Ngiyakusho (s. k.), n. Word used to express an unlawful pregnancy.

u-Ngiyanje, n. White viscus material found attached to the um-Zungulu and other trees and which, mixed with the juice of um-Bodiya roots, is used for making the black material of men's headrings.

Ngó, ukuti (akuthi), v. I. Used to emphasize gimo in all its meanings; hence, make or do firmly or fast, as when sticking in a nail (acc.), person denying, etc.; get made or done firmly or fast, as such a nail; be thoroughly firm, fast, or tight, as the nail above, a person in his statement, or a binding of any kind = akuti mbe, ukuti ngi; also = ukuti ndo.

Ngoba, conj. Because; for the reason that = ngokuba, ngobani, etc.

Ngobala, adv. = nyweze.

Ngobane, Ngobani or Ngobeni, conj. ngoba.

u(lu)-Ngobobo, n. Any projecting pendulous-shaped thing, like a top, the bent-round head of a gourd, the navel when abnormally large and bent downwards, or a long hanging upper lip of a person.

Ngófo, ukuti (akuthi), v. = ngofaza, ukuti angofa.

Ngofaza, r. Peck, as a fowl or bird at
grain (acc.), etc.; pick or wound a person
with a sharp notched or horny instrument (= ngopozaze); peck or snap
away at a person with sharp angry
words = ngofola.

Ngokuba, Ngokubani, Ngokuben (s. k.),
conf. = ngoba.

Ngokudala (s. k.), adv. In the old style or
manner, as of old.

Ngokuhlwa (s. k.), adv. About or at evening.

Ngokusa (s. k.), adv. About or at dawn.

Ngokwami (s. k.). As far as I am concerned;
for my part; for myself, unaided; on my own account, unauthor-
ised — so also ngkwako, ngokwako,
ngokwata, etc.

i(li)-Ngole or Ngolo, n. (C.N.) = i-Ngonya-
na.

ama-Ngōlwane (Ngoolwane) or Ngolwane,
= ama-Ngqeshane.

um or isi-Ngoma, n. 1. = is-Angoma.

ubu-Ngoma, n. Profession or power of the
above — see is-Angoma.

Ngomhlumunye, adv. On the day after
the to-morrow (cp. ngomuso); ngomhlum-
unye wonumunye umhlonumunye = ngoh-
lwane.

i(li)-Ngomhlumunye, n. The day after to-
morrow — used thus in a jooclar
way.

Ngomlwane, adv. On the day following
the day after to-morrow i.e. on the third
day from to-day (see ngomhlwane);
ngomlwana ngomlwane, four days
ahead, on the fourth day from to-day.

Ngomuqa, adv. — see umu-Qu.

Ngomuso or Ngomo, adv. To-morrow;
other some day, another day, one of
days. See umu-So.

Ex. kuciti ngomunuso sasuka sahamba,
on the morrow, we got up and left.

nokela kini ngomuso, ngikwamiswa, you
will be asking of me to-morrow (i.e. some
other day), when I shall refuse you.

ngokowana, ngomunuso, don't have had
enough of it (i.e. continue on with it) also
on another day — the curious Native way
of thanking for a favour, by threatening
the generously disposed with still another visit!

i(li)-Ngomuso, n. The to-morrow — only
used in a playful way.

Ex. inqomuso loko leli ziga/azi, we know
this to-morrow of yours (which never comes).

ama-Ngongo, n. = ama-Ngqeshane.

u-Ngōngolozi (Ngoongolozi), n. An un-
usually 'hard' person upon whom no
impression can be made, as an old
woman who 'won't die', or a stingy man
whom nothing can move; also some-
times for i-ngongolozi generally.

i-Ngongolozi, n. 3. — see i-ngongolozi.

Ngonya, v. = udonya.

i-Ngonyama, n. 3. Lion = i-mBube, i(li)-
Bubesi [Her. o-nqayana; Hot. guma].

Ngopo, u kuti (Ngopho, ukuthi), v. = ngop-
zoa.

Ngopoza (Ngophoza), v. Peck at a person
(ace) i.e. deal him a blow on the head
with some pointed or horny instrument = ngopza.

u-Nqoo, n. Kurrichane or South-African
Hemipode, or Button Quail (Turnix lepura-
na); a person of the lower classes
who doesn't appear at the royal kraal,
an inferior person, one of no conse-
quence, a nobody (cp. i(li)-Vuba; um-
Fokazana; u-Kukutelanglingoo).

Phr. un'samhlha sinyo, a close-fisted
person, a mean cur — said of a very stingy,
uggerdly person.

I. yek'ingogo ukuzal'isimlo, to think
that a common person should beget a court
favourite! — said in reference to a man,
or the good-fortune of his father, who, though
of low birth, has raised himself to a high
position.

t or i-Ngoso, n. 1. or 3. Two varieties of
shrew mouse, one regarded as an i-dhlo-
zzi and the other (= isi-Cinini) not (cp.
i(li)-Gundane, i-mPuku); sometimes
used as i-ngoswana [Bo. ngoswe, house-
rat; Ga. messe, rat].

u or i-Ngoswana, n. 3. Very tiny thing;
very small quantity = u-Ngoswana.

u-Ngoti (s. t.), n. Unusually smart, clever
i-Ngonya or professional of any kind,
who masters everything in his line.

Ngovivi, adv. By the morning twilight, at
dawn of day. 'See u-li-Vivi.

u(li)-Ngoye or Ngoyekazana (s. k.), n. =
ulu-Andilekazana.

u-Ngozo, n. = u-Ngoso.

Ngózololo, ukuti (ukuthi), v. Rest a mo-
ment, as a traveller, or person at work;
become still for a moment, as pain,
etc. = ukuti gozoolo, ukuti ngusalula.

ama-Ngozo (no sing.), n. Frequent short
restings or pauses, in one's march, work,
pain, etc.; a dancing shuffling about of
children at play, with the arms tightly
bent on the body and the fists upon the
chest (with uku-wenza = (C.N.) ama-Go-
dololo).

u-Ngozwana, n. = u-Ngoswana, u-Gozwana.

Ngaa, ukuti (ukuthi), v. Be quite bright
with light or illumination (so that ob-
jects are clearly visible), as in a well-lighted room, round about a large veld-fire, or a clearly explained affair (cp. ukutli nye); do off at a stroke, as when drinking off at a draught (= ukutli ngqabalazi), killing a buck (acc.) with a single blow, or taking off the head of a thing at a single stroke (= ukutli shwamba-kaga).

Ngqá, ukuti (ukuthi), v. Look at a person (acc.) or thing steadily or attentively, as a person at a speaker when an interesting explanation is being given. Cp. ukuti njo.

i-Ngqaba, n. 3. (C.N.) = i-nGweba.

Ngqabalazi, ukuti (ukuthi), v. Drink off anything (acc.) at a single draught = ukutli ngqá, ukuti halakula.

i-Ngqabanga, n. 3. See i-nGqabanga.

Ngqabashiyi, v. = tshekula.

um-Ngqabe, n. 5. Certain bush-fern (Encephalartos sp.), whose seed-vessel was formerly used by children for snuff-boxes = um-Panga.

Ngqabiti, ukuti (Ngqabitsh), v. = ukutli ngqabiti.

Ngqabita (Ngqabitsh), v. = ngqabita.

i-Ngqabozi, n. 3. See i-nGqabozi.

i-Ngqabulamikinyami, n. 3. See i-nGqabulamikinyami.

um-Ngqaka (s.k), n. 5. A doing in no time; hence, without any exertion, making a mere nothing of it (used only adverbially as below) = um-Mosho; cp. um-Shubo. See ukutli ngqa.

Ex. abanye (abafana) kule bayipamisa (volumb), yena ngapalana umnyakuza (u ngumnyakuza), others (boys) have been wooing her (the girl) ever so long; he brought her down at once.

inyamase ungi, ukuthi nabo, (nyibe) sabe selungambo njengomnyaka, when the buck attempts to pass, the trap-rop will catch it up immediately.

engweni umuntu umnyakuza, to a leopard a man is a mere nothing, a thing to be done for in no time.

i-Ngqakangqaka, n. 3. See i-nGqakangqaka.

i-Ngqakala, n. 3. See i-nGyakala.

i-Ngqala, n. 3. See i-nGqala.

i-Ngqalaba, n. 3. See i-nGqalaba.

i-Ngqalabuto, n. 3. See i-nGqalabuto.

Ngqalakasha (s.k), v. = ygalakasha.

i-Ngqalamba, n. 3. See i-nGqalamba.

i-Ngqalati, n. 3. See i-nGqalati.

i-Ngqalizivele, n. 3. See i-nGqalizivele.

i-Ngqambí, n. 3. See i-nGyambí.

i-Ngqamundi, n. 3. See i-nGyamundi.


(iI)-Ngqamuzá, n. Large i-nTlune n. v. of any kind, as large protruding eyes, an unusually large berry or fruit, etc.

i-Nqanati, n. 3. See i-nGqanati.

i-Nqanda, n. 3. See i-nGqanda.

(iI)-Ngqang, (or in plur. ama-Nqang), n. Light curds of milk (not forming into thick clearly separated slabs), as of milk when set in a basin or new calash. Cp. ama-Si. (Her. uMakwane, curds).

i-Nqangashi, n. 3. See i-nGqangashi.

i-Nqangasí, n. 3. See i-nGqangasi.

(iI)-Ngqangqa, n. = (iI)-Gqua.

i-NqangqamaTumba (NqyangaTumba), n. 3. = u-Cwatilewe.

um-Nqangu, n. 5. Furrow, narrow groove or channel, as made by rain washing out a path, or a drilling plough in the soil, or in the hair of Natives when dressed in a certain way (not used of wrinkles of forehead, etc.). Cp. uma-Ngá.

i-Nqapeli, n. 3. See i-nGyapeli.

i-Nqapunana, n. 3. See i-nGqapunana.

u-Nqaza, n. Smart, sharp-headed person, ‘who knows how to explain an intricate matter in a lucid manner’; also u-Nola.

i-Nqazubulani, n. 3. See i-nGqazubulani.

i-Nqazululo, n. 3. See i-nGqazululo.

Ngqásha, ukutli (ukuthi), v. = ngqasha; ngqashaza.

Ngqasha, v. ‘Let fly!’ with the legs or arms, kick or strike out, as might an ox when thrown, or a man struggling in last agony, or when unceremoniously kicking a thing (acc.) away or behind in passing it.

Ngqashaza, v. Go kicking out the feet, as a Native dandy showing off when walking down the street; go off in a similar self-opinionated, unseemly manner of speech, instead of replying courteously, etc.

(iI)-Ngqashiya, n. = (iI)-Gqupha.

i-Nqasundu, n. 3. See i-nGqasundu.

i-Nqata, n. 3. See i-nGqata.

i-Nqato, n. 3. See i-nGqato.

i-Nqatu, n. 3. See i-nGqatu.

i-Nqavula, n. 3. See i-nGqavula.

i-Nqavungavu, n. 3. See i-nGqavungavu.

Ngqáyi ngqáyi, ukuti (ukuthi), v. Have a
sharp tussle or mutual competition of any kind, as two men wrestling, running a race, or contesting their superiority of power in any way (= ngqayisana); strive energetically to restrain, check, hold back, etc., as a bullock (axc.) seeking to run away, people fighting, diarrhoea in a person, etc. (= ngqayiza).  

X.B. The word ngqayi! ngqayi! is commonly shouted to two goats engaged in conflict, in order to make them cease.

i-Ngqayingayi, n. 3. A sharp contest, competition, rivalry, tussle, etc.; commonly applied by Native children to a 'running match'.

Ex. as'ense inngqayingayi': let ns have a race! — or one boy might say to another, after pointing out a goal, ngqayi ngqayi! nos'ujike kugola! now for a contest! see that you get there first! — whereupon off they go.

Ngqayisana, v. Have a sharp contest, competition, game of rivalry, tussle, etc., with one another, as to see which may be superior of the other, in any sense = ukuti ngqayi ngqayi, wintisana.

Ngqayiza, v. = ukuti ngqayi ngqayi.

Ngqazula, v. Lift up or raise any very heavy thing (acc.). Cp. hukula.

Ngqé, ukuti (ukuthi), v. Go straightly or straight forward, as a road; do straightforwardly, make go straight along, as when cutting a piece of cloth (acc.) = ukuti ngqo, uswe, etc.

Ngqe, ukuti (ukuthi) — with prolongation of the vowel, v. Give a scream, as one suddenly pained (with kapla); scream out (continuously), as a child bawling.

Ngqebeleka (s. k.), v. Be in a cheerfully talkative mood, be talking away in a merry, light way, as a person in a good humour after a piece of luck, or stimulated by drink (used in perf).

i-Ngqedamablele, n. 3. See i-nNgqedamablele.

Ngqelókeshe, ukuti (ukuthi; s. k.), v. Be off and away, as below:

Ex. ngqalóukuti nakoe ke, was'ité ngqelókeshe ak'baani, I had scaredily said, There you are! when So-and-so was off and away (as in a race).

wa'ti ngqelókeshe, wathana ngas'émuk'zali, he was off and away, disappearing towards the Umahazi.

i-Ngqenge, n. 3. See i-nNgqenge.

Ngqengqa, v. Go along on the edge, whether as a man walking along the edge of a precipice, or a coin or plate rolling along on its edge; be thoroughly clever, skilful or dexterous (with khlakwipha).

Ngqepu, ukuti (Ngqepha, ukuthi), v. Lie or recline on the back, as a person lying prostrate, or standing with the back resting against some slanting object, as a Native hut.

i-Ngqepu, n. 3. See i-nNgqepu.

u or i-Ngqeqe, n. 1. = i-nNgqeqe bula.

i-Ngqeqebula, n. 3. See i-nNgqeqebula.

ama-Ngqeshane, n. A lying down on the back with the knees drawn up (with cuna, tala, etc.) = ama-Ngongo, ama-Ngqola, ama-Ngoluware, umi-Qoshampisi.

Ngqëshe, ukuti (ukuthi), v. = ngqesheza.


Ex. w'eqa amangqeshe, he leaps up (C.N.).

Ngqesheza, v. Throw out the feet to right and left when walking, as a young man going ostentatiously along; or the legs when dancing, as a man at the ukw-nqiyana dance; throw about rude talk in an unprincipled, unbridled manner.

u-Ngq-etsheni (s. t.), n. = u-Ngqi.

Ngqë, ukuti (ukuthi), v. = ukuti ngqi.

Ngqi, ukuti (ukuthi), v. Strike or knock up against a thing forcibly or violently (gen. with the head), collide with, as a person running against a tree (with loc. or ku), one goat against another when fighting, or as the tree itself would strike the colliding person = nqilda, ukuti ngqi. See nqilana; nqileka.

u-Ngqë (last syll. accentuated), n. used only as below (from verb above).

Ex. ngakuz'ajike kwa'Ngqë, he will at length get abruptly brought up in his evil course so as to put a final stop on his doings, he will meet his retribution eventually.

i-Ngqibi, n. 3. See i-nNgqibi.

i-Ngqibingqibi, n. 3. See i-nNgqibingqibi.

Ngqibita (Ngqibitha), v. Jump, spring, or leap down, as from a tree or box, to the ground. Cp. eqa; ganeka.

Ngqibiti, ukuti (Ngqibithi, ukuthi), v. = ngqibita, ukuti ngqibiti.

u-Ngq-etsheni (s. t.), n. = u-Ngqi.

Ngqiki, ukuti (ukuthi; s. k.), v. Strike up against violently, collide with, as a person when running against a tree (loc. = ngqikika); make a thing (acc.) so collide (= ngqikiza) = ukuti ngqi.

Ngqikika (s. k.), v. = ukuti ngqiki; ngqileka.

i-Ngqikiti, n. 3. See i-nNgqikiti.

Ngqikiza (s. k.), v. = ukuti ngqiki; ngqileka.

Ngqila, v. = ukuti ngqi; (C.N.) have indecent intercourse with a girl, as a young lad not fully grown.
Ngqilana, v. Strike forcibly up against or collide with one another = ngqulana, See ukuti nyqi.

Ngqileka (s. k.), v. Get to strike up against or collide with; get struck up against or collided with = ngqileka; nyqikika. See ukuti nyqi.

u or u(lu)-Ngqimba (Ngqimbha), n. 1. or 6. Any very thick, massive, layer-like thing of length, as the hide of a buffalo, a very thick board, clouds rising in thick extended banks, a crowd of people extended in deep file, a thick layer of cream on set-milk; freq. used in plur. isi-Ngqimbangqimba, mass upon mass, thick layer upon layer, etc.

i-Ngqimba, n. 3. See i-ngqimba.

u-Ngqimpotwe or Ngqimpotwe (Ngqimphothwe or Ngqimphothwe), n. A standing on the head, as played by children (with enza) = u-Gomongo.

i-Ngqinamba, n. 3. See i-Ngqinamba.

i-Ngqinsela, n. 3. See i-Ngqinsela.


i-Nqisiwa, n. 3. See i-Nqisiwa.

Ngqo, ukuti (akuthi), v. = ukuti ngqo; also ukuti ngqo ngqo.

i-Nqo, n. 3. See i-Nqo.

i-Nqo, n. 3. See i-Nqo.

Ngqoza, v. Attack ferociously, as a leopard might a man (acc.), or (metaphor.) as one enraged man another when fighting, or with words = hantuza.

i(l)-Ngqoza, n. Ferocious animal or man, as above = isi-Hamun.

i-Nqoza, n. 3. See i-Nqoza.

Ngqo, ukuti (akuthi), v. = ukuti ngqo.

isi-Ngqofonqoza, n. Snappish, cross-tempered person, given to turning on one sharply with angry, 'hen-peeking' talk.

Ngqofona, v. = ngqofona.

ama-Ngqola (seldom in sing.), n. Any great, puffed-up mass, as of white cloud in the sky, mould lying thick on the walls of a mealie-pit, froth risen high on milk or beer, or (by compar.) the white 'cloud-like' masses of snet (= u-(lu)-Nwali) in different parts of an animal's body (ama-Nkonkowane); also = ama-Ngqeshane.

i-Ngqolokosho, n. 3. See i-Ngqolokosho.

i(l)-Ngqomfi, n. = i(l)-Ngqomfi.

i-Nqondo, n. 3. See i-Nqondo.

isi-Nqondo, n. = is-i-Nqondo.

Ngqongqa, v. Get well or thoroughly cooked, so as to be nice eating, as any food (used in perf.).

Ngqo ngqo, ukuti (akuthi), v. = ngqo-ngqo, ngqo-ngqo.

i-Ngqongqo, n. 3. Any person who has quite got the mastery over others, so as to be the 'cock' in the roost, as a woman who is the master over the man in a kraal, or a boy who is master among his companions. See ngqongqo.

u or i-Ngqongqo, n. 1. or 3. The 'cock' among the others of his class, who by rank or conquest has become the master among them, as above.

Ngqongqoza (Ngqongqoza), v. = ngqo-ngqo.

Ngqongqoza, v. Rap, tap, as with the points of the fingers on a door (loc.) or with a stick on the floor; be the master or 'cock' over, as a woman over the husband (acc.) in a family, or one boy over another of his set — from the common practice of a boy rapping contemptuously with his stick on the head of any other boy whom he has thoroughly beaten in fighting or over whom he assumes superiority.

Phr. ngqo! ngqo! 'mfana, ngqakakhalala; homba, ngqakakhalala amani; hobo kungakoli 'sole (i.e. charming), — commonly said in Zululand by a big boy bullying one smaller than himself.

u-Ngqoqwane, n. Frost = isi-Twatswa, u-Nqoqwane.

i-Nqoorolo, n. 3. See i-Nqoorolo.

Ngqosho, ukuti (akuthi), v. Be completely finished, as food-supplies, money, etc.; completely finish or make an end of, as before = ukuti swara.

i-Ngqoshololo, n. 3. See i-Ngqoshololo.

i-Nqoto (Ngqoto), n. 3. — See i-Nqoto; (C.N.) a tapping on the head, by way of a challenge (see ngqongqoza); a decisively, masterly word or act, that puts an end to further contest.

Ex. ukwenza impilo, to give a challenge, as above (N).

N.B. In Zululand, a boy would not say, as in Natal, aantsi impilo yama; aantsi khalala!, but ngqo! ngqo! 'mfana, ngqakakhalala! at the same time rapping the boy challenged with his stick on the head.

Ngqotula (Ngqotula), v. - intensified form of acotula; hence, pull out or draw out with might or force, anything coming forth more or less smoothly, as a person's tooth (acc.) with the forceps, a nail from a plank, or a stake from the ground.
u(lu)-Ngqoyingqoyi, n. Any delicious food

N: Small girls, when out alone and seeing a boy, frequently call out to him in a singing manner, Ngqoyi! ngqoyi! ku'ma-
mubara; ngeni ni kwe mubara?—these words being intended as an enticement to him to come for sexual purposes. See u(lu)-Ngqoyi.

i(lil)-Ngqoba, n. (C.N.) = i(lil)-Qude.
i-Ngqina, n. 3. See i-nGqina.

Ngqu, ukuti (ukuthi— with prolongation of the vowel), v. Be all white = ukuti hu.

Ngqu, ukuti (ukuthi), v. Put forth, throw forth, pour forth bodily or all together, as water (ace.) from a bucket, porridge from a dish, or as a field bursting out into flower all over at once (= telu kanye); also = ukuti ngqi. See ukuti ngqi.

Phr. ishumi valiti ngqu, he made up a full ten at a go.
i-Ngquzaba, n. 3. See i-nGqubza.
i-Ngquzubu, n. 3. See i-nGqubu.

Ngquzuba, v. (C.N.) = gqubza; see ngqu-

bza.
i-Ngquzulwane, n. 3. See i-nGquzulwane.

u-Ngquzulwane (Ngquzulwane), n. = u-

Sombungana.
i-Ngquzulwane, n. 3. See i-nGquzulwane.

isi-Ngquzulwane, n. = isi-Coto.

Ngi-Ngquzulwane (Ngquzulwane), n. = u-

Sombungana.
i-Ngquzulwane, n. 3. See i-nGquzulwane.

isi-Ngquzulwane, n. = isi-Coto.

Ngquzula, n. 3. See i-nGquzulwane.

ama or i-Ngquitu (Ngquthu), n. 3. Beard of a man when growing in a thick en-
tangled 'basket-like' mass round the chin.
i-Ngquitu, n. 3. See i-nGqutu.
i-Ngquza, n. 3. See i-nGquza.

Ngquzu, ukuti (ukuthi), v. = ngquza.

Ngquzula (Ngquzula, n. 3. Burst out or up sud-

denly or all together, as a crowd of people or cattle in a kraal suddenly rising up together from the ground, or a simultaneous bursting forth of shout-
ing, crying, etc.

Ngquzula, v. Make so to rise up all to-
gether, as above.

Ngqwá, ukuti (ukuthi), v. Take off at a single go, by a single blow, as a bird

(ace.), buck, etc.
i-Ngqwamasi, n. 3. See i-nGquwamasi.

Ngqwamba (Ngqwamba), v. (C.N.) = eyeka.
i-Ngqwamba, n. 3. See i-nGquwamba.

Ngqwanda, n. Sit or stand perfectly silent

and still with eyes fixed on space, as it were, when a person is thinking
deploy to himself (a practice so un-
common with the Natives as to attract
surprise)— used in perf.
i-Ngqwanda, n. 3. See i-nGqwangwa.
i-Ngqwagane, n. 3. See i-nGqwangane.
i-Ngqwangayiya, n. 3. See i-nGqwangayiya.
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i-Ngqwangi, n. 3. See i-Ngqwangi.
i-Ngqwangqwa, n. 3. See i-Ngqwangqwa.
u-Ngwashi, n. = u-Mangqwashi.

Ngqwata (Ngwatha), v. Look or stare in a lost, vacant manner, merely fixing the eyes empty upon anything or upon space, as an idiotic person, one in delirium, or a person gazing at an object which is quite unintelligible to him (used in perf.).

Ex. *niqwa eqywata umthhlo, he just keeps fixedly staring with the eyes.

Ngwâta, ukuti (Ngwâtha, ukuthi — with prolongation of the final syll.), v. Stare or look out fixedly from great open eyes, as above.

Ngqwataza (Ngwathaza), v. = ngqwata.
isi-Ngqwataza (Ngwathaza), n. Large, full eye (not protruding — see i-mPenqe), as of an owl; such eyed person.

u(lu)-Ngqwazimba (Ngqwazimba), n. Tall, robust, stoutly built person.
i-Nqwele, n. 3. See i-Nqwele.
u(lu)-Ngqweqwele, n. = u(lu)-Ngqweqwele.
is-iNgwindi, n. = i-lunga.

Ngú, ukuti (ukuthi). v. Give forth a dull, booming noise, as a drum, or the chest when struck; strike a thing (acc) so that it give forth such a sound, as a drum, or person’s chest.

umu-Ngu (no plur.), n. 5. Fine dust which flies off from Kafir-corn when threshed or sifted, and is tethey to the body [Sw. *umga*, flour].
i-Ngubuxa (Ngubhuxa), n. 3. An immense, ‘bulged out’ belly, as of a woman in child = i(li)-Ngumbuxa. Cp. i(li)-Qaga.

u-Ngubo-ziyeweni, n. Very old man who cannot live long (*lit*. one whose blanket is going off to the abyss *i.e.* the grave, it being always buried with the owner).

isi-Ngubuxa, n. Daft, silly person; a noodle = isi-Neinganyinganyane.

u-Ngulazibuya, n. Month beginning about or after the middle of March, and next following um-Baso = u-Ndida.

i(li)-Ngumbe, Ngumbi or Ngumbu (Ngumbhe, etc.), n. Big scooping or hollowing out at the side, as in a meal-pit when digging far into the sides, or a river-bank where the earth has been washed out, or as the bulging sides of a hut or oval-shaped pot, or peninsula of land projecting into a river, as it were, where it bends back sharply upon itself = i(li)-Ngumbuxa; i(li)-Gumbi. See yumba.

Ex. isitsha esi’mangunhla, an oval-shaped vessel, bulged broadly out on each side.
isisi es‘imangunhla, a big belly somewhat broadly flattened in front so as to bulge at the sides.

Phr. *i-apuka engunjini*; he got caught in a corner (thinking he had crossed the river, but now finding himself enclosed between two) = he has got caught in a trap, in a hole. See u-Sgere.

u-Ngumbuka (Ngumbhuxa), n. Person, or animal, with a big ‘bulge’ of a belly, as above — see i-Ngumbuxa.
i(li)-Ngumbuka (Ngumbhuxa), n. = i(li)-Ngumbu.

i-Nguna, n. Any very ancient thing, or thing which by its hardness or durability of nature will live or last for an immensely long time — a name applied to a very hardly old person who never seems to die, an unusually strongly-built hut, or a strong pot that has lasted a remarkably long time = u-Ngunata, u-Ngunapakede.

Ex. *wathlela nguna* (or *woba nguna*), he lived or lasted for an immensely long time (before dying).
i-Nguna, n. 3. = u-Nyuna.
u-Ngunafa or Ngunaf, n. = u-Nyuna.
u-Ngunapakade (Ngumaphakade), n. = u-Nyuna.

ama-Ngungu (no sing.), n. A flat-topped, broad-shouldered shape given to a grass-basket or earthen-pot, with only a small opening as mouth at the top = isi-Ngungu. Cp. i(li)-Ngumbu; citi; buya.

Ex. *isi’shka es‘i’mangunhu*, a flat-topped, broad-shouldered pot with a small contracted mouth.
i-Ngunu, n. 3. Native drum, formed by stretching a piece of goat-skin over the mouth of an *i-mBiza* or large earthen-pot, and played by tapping with the hand to the accompaniment of some song [Cong. *chi-ngungu*, bell].

P. *ngungu yaleyo‘ntombi kayikali*, the menstruation-drum of that girl doesn’t play well — said in ridicule of a girl who has had much to do with courting young men (C.N.).

N.B. This musical instrument was formerly used in Zululand at the first menstruation of a girl. Since the Zulu War, however, it has almost completely fallen into disuse, and is now scarcely known to young girls.

isi-Ngungu, n. Any kind of round-pot or basket having a broad, flattish top, and bulging sides somewhat like the drum above = isi-Nkuna. Cp. isi-Gubudu; i(li)-Ngumbu.
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i-Ngungumbane (Ngungumbhane), n. 3. Porcupine (perhaps from its grunting cry) = um-Fazacana. Cp. i-Nunyu [Sw. nungu; Ga. nomunungu; Her. o-mbakutu; Yan. nkake].

N.B. The Natives, women particularly, have a superstitious fear of calling this animal by its proper name, preferring to speak of it endearingly as the um-Fazacana or little woman, otherwise it might become angered and commit unusual ravages in their fields. This superstition has a curious resemblance to that of the Greeks who, lest evil consequences result, called the Furies the 'kindly goddesses!'

i-Ngungumela, n. 3. Person with conspicuously broad and square shoulders (resembling in appearance the isi-Ngunu or isi-Gabudu basket); hence, name sometimes given to a broad-brimmed helmet; also = i-Ngungumunu.

i-Ngungununu, n. 3. Morose, surly-tempered person, who never laughs, only 'grunts' at everything (the word being, like i-Ngunu and i-Ngungumbane, perhaps onomatopoeic) = i-Ngunununu, isi-Jini. Cp. ulu-Kutu.

um-Nguni, n. 1. Name by which the Tongas call a Zulu-Kafir, hence occasionally adopted by these latter themselves — the word is also adopted by the Emanzimeleni tribe.

ubu-Nguni [loc. chu-Nguni], n. The country or nation of the aba-Nguni.

i-Ngununundu, n. 3. = i-Ngungununu.

um-Ngupane (Nguphane), n. 3. isi-Ngwegwimba.

u-Ngqunguqu, n. Person who is given to changing (see gqqula) his word, statement or plans, to-day saying one thing, to-morrow another.

ama-Nguxu (no sing.), n. Bulgings-out at the sides — used adjectively of an oval-shaped pot, or some people's belly.

Ngúzala, ukuti (ukuthi), v. = ukuti ngesizela.

u-Ngwaleni, n. Certain plant, used as an i-nTelzei.

ama-Ngwambu (Ngwambhu — no sing.), n. A preliminary mouthful or snack of food which one might take alone before the formal meal, as a woman taking a little for herself from the cooking-pot, or a milk-boy sneaking from the cow the first mouthfuls of milk before milking into the pail (with ukwadla, etc.).

i-Ngwangwa, n. 3. — see i-nGwangwa.

ama-Ngwe (no sing.), n. Certain large bush, whose poisonous roots, of which there are three kinds, white, red and black, are used for ukwakalata and are said to cause the disease of ama-Nzeba (prob. intercostal neuralgia, pleurisy, etc.); such disease itself.

N.B. The manner of administering this poison is as follows: — umtakati acweke amo ndentsane, amwenimalo, iyobo ngayo i-minkonto emibili; abes'esiyo leyo'minkonto ngakuye loen motsho atand umhabalala, angabe'esiyo ngakone; loes'ori abes'esiyo amanezeba okushelela.

u(lu)-Ngwengwe, n. Two kinds of soft running-grass (cp. u-Madolwena); thick scum coating the tongue in certain diseases (cp. ama-Lovula).

u(lu)-Ngwengwezi, n. Slight coating or thin obscuring layer of any foreign body spread over the surface of a thing, as of dust upon a table, dirt upon a window-pane, or oily scum covering the surface of stagnant or dish water.

i-Nxabalazi, n. 3. See i-nGxabalazi.

i-Nxabangxoa, n. 3. See i-nGxabangxoa.

i-Nxabano, n. 3. See i-nGxaban.

i-Nxabo, n. 3. See i-nGxabo.

i-Nxakangxaka, n. 3. See i-nGxakangxaka.

i-Nxakula, n. 3. See i-nGxakula.

Ngxambu, ukuti (Nxamhbu ukuthi), v. = ukuti gxambu.

Ngxangaza, v. Get ready or make preparations for doing anything (ace. with eli form), as a person dressing for a ball, packing for a journey, getting in readiness the grass or other material for any work about to be commenced.

i-Nxangxal, n. 3. See i-nGxangxal.

q(i)-Ngxapepa (Ngxaphepha), n. = i(q)-Ngxapepa.

i-Nxatu, n. 3. See i-nGxatu.

i-Nxavula, n. 3. See i-nGxavula.

i-Nxembe, n. 3. See i-nGxembe.

i-Nxemvu, n. 3. See i-nGxemvu.

Ngxepe (Ngxephe), int. = nxpepe.

Ngxephepa (Ngxephepha), int. = nxpepe.

(i(i)-Ngxephepa (Ngxephepha), n. = (i(i)-Ngxephepa.

Ngxephezelu (Ngxephezelu), v. = nxpezelu.

isi-Ngxephezelu (Ngxephezelu), n. = isi-Ngxephezelu.

i-Nxepu, n. 3. See i-nGxepu.

Ngxeshe, int. = nxpepe.

Ngxeshezelu, v. = nxpezelu.

Ngxi, ukuti (ukuthi), v. Fix firmly or tightly, in a close-sticking way, by suction,
etc., as a dog fixing its teeth (ace.) firmly in one's flesh, a soft basket when one presses it firmly down over the mouth of a pot so as to cling to it tightly, or (by comparison) a cloth-covering when binding it closely and firmly over a heap of goods (= ngxinya); get so fixed firmly, tightly or closely.

i-Ngx, n.3. See i-nGri.
i-Ngxibli, n.3. See i-nGribiliili.
i-Ngxiblingibibi, n.3. See i-nGribingribi.
i-Ngxibongo, n.3. See i-nGribongo.
i-Ngxikili, n.3. See i-nGrikiliili.

Ngxinya, v. = ukuti ngxi.
i-Ngxobongo, n.3. See i-nGroebongo.
i-Ngxoko, n.3. See i-nGrozoko.

isi or i-Ngxoko (s.k.) n.3. Small wigwam-like structure made of grass or reeds stood on end and bound together at the top, and used for storing grain within the kraals. = i(li)-Zele. Cp. i-nGoma; i-nQolobana.
i-Ngxola, n.3. See i-nGzola.
i-Ngxota, n.3. See i-nGroza.

Ngxotoza (Ngrothoza), v. = urotoza.
i-Ngxovangxova, n.3. See i-nGrovangxova.
in-Ngxovinya, n.3. See i-nGroovinya.
i-Ngxwele, n.3. See i-nGxele.
i-Nuxwembe, n.3. See i-nGxwembe.

Nhinhiza (the sound here is a nasalized h), v. Say or grunt the sound nki!, as a Native when wishing to express indignation, contemptuous sarcasm, etc., at any word or action; speak lowly to oneself or grumble, as when indignant at something done (ep. vungama).

Words beginning with Nh (old style) will be found entered under Ntl.

Ni, pers. pron. You (nom. and acc.) See ngi, etc.

Ni, interr. pron. What? sometimes, with neg., equivalent to 'anything' or nothing; also used in conjunction with pronominal particle to express 'what kind of?' [MzT, uzi; Chw. ng; Her. vi; Ga. ki; Sw. pi; Ha. mi, Bar. nya].

Ex. umnti mami wena la? what tree (or medicine) is this?

umnti wani wena la? what is this medicine for i.e. for what use?

ungil-ai, I say nothing.

ungifuma-ai: negi ama ampumelana amakela, I don't want anything; I merely want to say something.

uwa-ni? what's wrong with him? what's the matter with him?
kowam-ni, it's no matter, it's of no consequence.

asu:i ukusa mami, we don't know whether it is sickness or what.

nyi'ni voge mami? what relation are you to him?

Nika (s.k.), r. Give (i.e. merely deliver or hand over to, not bestow upon see pe), as a person giving any article (ace.) to another, a chief giving a law or establishing a custom [Skr. da; Goth. gibun; Ga. goba; Kamb. vegna; Sha. Ngu. Kag. etc. ika; Sw. weka; Ibo. age].

Phr. awabanika izinjika zalo, he set his dogs on to them.

intiviya empindana akuba ng'ence ukathi, my heart inclines me to do so and so.

umnti ka'niniwa xonamuka k'nyalo (or le'samnhibha), you must leave the kraal of So-and-so on this arm (or hand) showing which by a motion.

um-Nikazi (s.k.), n.1. = um-Xini.

Nikela (s.k.), r. Give to or for; especially, bring the calf to the cow, that it may suck before milking.

Ex. bamba uyinikele mami iibongane, go and take the calf to its mother (that it may suck).

um-Nikelo (s.k.), n.5. Thing given for; hence, contribution, offering (M).

Nizeka (s.k.), r. Hand a person something (doub. ace.), pass a thing to him, as from one part of the table to another, or as in hut-building the one outside passes in the binding-cord to the one inside; give or suggest to a person words (doub. ace.), prompt him, as when assisting him to defend himself, to know what to reply, at a trial, etc. (cp. khalumela; fanelela).

Ex. buna uma'wina wa-wanaikweni abo who was it that put these words into his mouth or mind?

Nizekela (s.k.), r. Hand over something to a person for a purpose, etc.

Ex. amanaikwenda palo, you will of course pass it (a pot of beer, etc.) round from one to the other.

banaikwenda palo, they passed the story on from one to the other.

Niki, ukuti (ukuthi; s.k.), r. Be all about in every direction, be numerously about on all sides, as people arriving from all sides for a feast, or dispersing off in all directions, or numerously about working all over a field or kraal, or articles
about on all sides in a hut = ukuti nikilili. Cp. ukuti fitilili.

Nikilili, ukuti (ukuthi; s. k.), v. = ukuti nik-i.

Nikina (s. k.), v. Shake or make shake about gently, as one might a coat or handkerchief (acc.) or door-mat holding it with one hand and so that any loose particles may fall off (not to shake a thing violently with both hands = tu-nilu; or to shake it about in a ‘worrying’ manner = ngatu-tuza), or as a man his head when gently refusing or denying a thing; shake off, as the particles (acc.), etc., from the coat or door-mat above. Cp. nikiza.

Ex. nikina iziki ekwaba kuwe, shake off the bits of grass from your head.

uku-xi-nikina, to shake itself, as a wet dog or a horse.

(i-li)-Nikinikana (s. k.), n. Untidy, slovenly, ‘ragged’ fellow; who can’t dress himself or keep his place neatly.

ama-Nikiniki (s. k. — no sing.), n. ‘Shaking-about bits,’ tatters, rags, applied to any torn garment = ama-Dhlepubhlepu, ama-Dhlepubhu, ama-Nabunabu.

Nikiza (s. k.), v. Pull shakingly about, tear about with a shaking movement, as a puppy-dog a piece of rag (acc.), or a dog ravenously pulling about the flesh of its prey (the object not being so violently thrown about on all sides as with ngatu-tuza). Cp. nikina; also = ukuti niki.

i-Nimba (Ximbha), n. 3. Beginning of labour-pains (C.X. fr. Xo.). Cp. in-Soko. [Sw. Bo. momba, fetus].

Nina, v. Prevent, hinder, in any way, as a wall (acc.) from falling by propping it, or approaching, or cattle from entering a field (= ximba, tiya); (C.X.) strike far off, at a distance.

Ex. ngini-xiwe usensbenzi, I have been prevented by work.

Nina, emph. pron. Ye or you (nom. or acc. plur).

Ex. ngisho nina, I mean you.

u-Nina, n. His, her, its or their mother; mother-plant, mother-stalk, as of pumpkins, etc., upon which they grow; large under grinding-stone of Natives (the small round stone held in the hand for crushing being called the um-Nwana or child) [Gu. nina; Her. ina; Kag. nyina; Sha. nine; Bo. nwinwi; Adam. niwe; Mon. Sa. na; Ak. anja; Bush. no].

Thr. itAnga selangena kunina, the sun has now gone down to its mother i.e. has set.

izihlangu sekunikwa onina or ononina baso (or xesimini ngononina baso), the shields have now been given or fitted with their back-sticks (or, already stand fitted with their back-sticks).

i-timphala lexi wokuthi nogononina baso, you shall return these articles (tools, etc.) to their places, each to its own place (if it is a single article the form ngonina or ngonina wayo is more frequently used). Cp, itli-Nina.

kulo’sebeni kuyo ngononina, in this work it goes by places, each one having his proper time or turn.

yebonisa ngononina, he (the induna) placed them out or arranged them (may-be an army, dancing-party, or hunt) according to their respective places, parties, etc. [Sw. mumma, aina, class, sort; Her. e-na, class].

(i-li)-Nina, n. Woman (properly, married).

isi-Nina, n. Either of the central points on each side of a Native hut (not the back — see u(li)-Findo) from which the arching of the side-wattles in the frame-work is commenced. Cp. itli-Kotamo.

u-Ninakazi (s. k.), n. used for u-Mamekazi q. v. in the 3rd. pers. sing. or plur — his, her, its or their.

u-Ninakulu (Ninkakulu), n. used for u-Mamekulu q. v. in the 3rd. pers. sing or plur. — his, her, its or their.

u-Ninalume, n. used in Natal for u-Malume q. v. in the 3rd. pers. sing. or plur. — his, her, its or their.

u-Ninazala, n. used for u-Mamezala q. v. in the 3rd. pers. sing. or plur. — his, her, its or their.

Ninda, v. Soil, sully, stain, daub, affix dirt to a thing (acc.) in any way, as when smearing a book with ink, a seat with paint, or a dress with mud, or (metaph.) sully the good name of a person (acc.) by some evil charge. Cp. nemba; ngco-lisa [Her. zunda, soil; tunda, blemish; Bo. nongo, stain; Mamb. dindu, dirty].

Ex. mbe’ukungininda ngesi jingi leso, don’t dirty or bedaub me with porridge (on your dirty fingers) — as might be said to a child.

Ninde or Nindi, ukuti (ukuthi), v. Be very thick or compact, densely close or interwoven together, as bush or trees in a forest, crops in a field so that one cannot pass through, running-grass thickly overgrowing the land or hair thickly overgrowing a man’s face or body so that one cannot see the earth or body beneath. See isi-Nindolo [Sw. Ga. nene, dense; Her. tindi, thick, not thin].

isi-Nindolo, n. Anything thick or densely packed or standing together, as above;
person with very hairy face or body = isi-Niningolo.

Ningga, a. Be fidgetting in one's mind, be excessively uneasy or concerned about trifles, be timid about doing a thing or about a person, as when a person hesitates unduly about completing a purchase in a store, or as to whether he shall cross a flooded river or not, or as to the safety of a friend on a somewhat dangerous journey; (C.N.) speak many words about a matter (cp. ningtiiza) [prob. akin to nungi].

Ex. she shha ngigenge, senu itase oamae usalebe akuninga, be quick and buy it, lest it be taken by another, while you are still dilly-dallying with fidgety hesitation.

ninganingela ubani, ukuba abulwe empini, I am nervous about So-and-so, that he may get killed in the war.

Ningga, adj. Rather much or many — dim. of ningi.

Ningi, adj. Much; many; numerous; plentiful, abundant; often equivalent to 'sufficient, enough.' See umningi [Sw. Nya. Her. inji; Ga. uji; Ya. jinji; Fe. nke;

Ex. kuiningi loku, that is enough.

kuningi kini uma kusho wen, it is sufficient for me if you say so.

Phr. kuthu umuntu abe umningi ekwekendeni, abe unenge kubaya, it is bad for a person to be half with those where she has married and half with the home people (whom she has left)—instead of being wholly attached to her new home.

(i-li)-Ningi, n. The most, greatest part, majority, as of people or things = i-

Ex. ininingi labo bayafo, the most of them die.

um-Ningga, n. 5. The ignis fatuus or will-o-the-wisp (phosphoric light emanating from putrefying matter) — supposed to be a multi-headed snake = u-Maingi.

ubu-Ningga, n. Muchness or maniness of a thing, quantity, number, abundance, etc.

Ningiliza, v. Go 'largely' or minutely over any matter, whether when thinking or talking, considering it in all its manifold parts and details. See ini-Ningga.

Ninginingi, adj. intensified form of Ningi with generally a thought of being 'about in all directions, of all kinds,' etc.

Ex. inilhla iyeccele izinto evinninglingi, the house (or store) is full of an immense number of all kinds of things, all about the place.

i-Ningizimu, n. 3. South-west wind (cp. i-

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i-Ningizimu, n. 3. South-west wind (cp. i-
along; thereupon, then, in that way, accordingly [Chw. jalo; Ga bulli fo, every day, always; Her. uao, so; kapa po, continually].

Ex. kunjalo nje, so it is (after relating some event).

kunjalo nje (or kusenjalo nje), it is just the same (as the unchanged state of a sick person).

weiwo njalo, he said so, or spoke in that way.

siyay'esaba njalo impi, we are always in fear of fighting.

womamba njalo ngaloro'ngicwago, you shall go along continually by that road, etc.

wox'ubone njalo uma sekulungile, you will come then to see or understand, when everything is already in order.

es'esuka njalo, waya'kwenza akuthelweyo, he accordingly got up and went off to do what he had been told.

kunjalo njalo, angisambani, and so it goes on, I don't even see him anymore.

Njani, adv. How? in what manner, how [Her. nau, vi, how; Sw. je, gani; Ga. ki; Ang. anyi].

Ex. kwekwee njani? what's the matter?

ngikholice nj e ukuti kwenza kunjani, I have just forgotten how it is done.

kunjani ukufa waxambele? Qa! ka kunjani, how is the illness to-day? No; it is not how, or in any manner different, i.e. it is just the same.

akako nga'kunjani or akako ukuba njani, there is not any how about the matter, i.e. it is just the same as ever, things are just as they were.

Nje or Njena, adv. Just; merely, only; thus, so, like this, in this state (expressing surprise with displeasure); thus, so, in this way (similar to njalo).

Ex. kusho loko nj e, he merely said that.

kungumfana nj e, it is only a boy.

ingibo nj e angifanu, I don't want a blanket like this (disparagingly).

ngikholice nj e ingu na lake, I have just forgotten his name.

nyamwana nje ekuluma? do you just hear him speaking i.e. hear what he says? kanti sekunjie! so then it is already in this state!

kunj e nj e, kwa's'ukuti umunino ukungelo, it is just thus, by reason of its owner having been absent.

ngicenzo kunje, you should do thus, in this way.

Njenga, adj. or adv. Like, similar to; like, in the same manner as (used with a noun or pronominal particle following in conjunction) [Ga. nga; Bo. enge].

Ex. inguthule injengayo ingiwe, the cheetah is like or similar to the leopard.
Nkampuka (s. k.; s. p.), v. = ukuti nkampu, nkompoka, gamnuka.

Nkampula (s. k.; s. p.), v. = ukuti nkampu, nkompola, gamhula.

Nkampu (s. k.; s. p.), v. = ukuti nkampu, ngambuza.

um-Nkâmunkamu or Nkâmâmâm (s. k.), n. 5. Eager or ardent desire, as to go anywhere, to see anything, etc.; strong passionate interest in or for anything (with nga).

Ex. sâfika s’umnakumpyum, sîlî siyakolâta utshewa, we arrived all eagerness, thinking we should get some beer.

angise’umnakumpyum ngaye. I am no longer enthusiastic about him.

i-Nkânankana (s. k.), n. 3. Any matter of difficulty that requires much striving about, exertion, or wrestling with in order to be done or mastered, as any difficult piece of work or mathematical problem = isi-Nqalanqala; in-Gwaja-nâ. Cp. i-Nkinya-niya; gwaqa.

i-Nkani (s. k. — plur. izi-Nkani, or ama-Nkani), n. 3. Obstinate, stubborn persistence or perversity, as of a child absolutely refusing to obey; intractable, as of hard metal or stone not easily worked; contentiousness, head-headedness, always raising objections from excessive self-will; strife, wrangling discord; plur. ama-Nkani, obstinate rivalry, emulation, as of one party of young men to overcome another, or of boys one with another in a race. Cp. i-Gwaja; u(Th)-Kanda [Bo. kani, disputes; Ga. ukiana, obstinate; gama, refuse; Sw. kaidi, obstinate; kania, refuse; Her. ow-vangaranga, obstinacy].

Ex. iyênza ngenkani nje, she does it from sheer perversity.

Namâla eyamankani, to-day it is a matter of decisive rivalry — as when two rival impis are going to engage.

inkani yesheva, contentious talk of an utterly empty, worthless nature — like the echo of the precipice which produces much noise but nothing in it.

i(i), or mostly ama-Nkanka (s. k.), n. Nasal passage or passages connecting the pharynx with the nostrils; sometimes applied to the arches of the soft palate, or tonsils, as parts thereof. Cp. u-Govan.

u(lu)-Nkanka (s. k.), n. Obstinate talk, contentious ‘jaw’ — from i(i)-Nkanka above (cp. ulu-Anga); also = isi-Gaga.

Ex. umisa (or vomba) ngynkanka, she stops us up or obstructs with her ‘jaw’ (so that we can’t get to reason with her edgewise).

Nkâ’kanana, ukuti (ukuthi; s. k.), v. Be engaged together in a close contest, be grappling in hard rivalry, be having a strong tussle (mostly used in impers. form).

Ex. sekute (or sekutene) nkâankanana, they are now hard at it, now striving hard to out-do one another, as wrestlers, fighters, or competitors of any kind.

Phr. wo’afike keva’nkâankanana, she will at length come to arrive there where it will be a difficult job, where she will have the obstinacy knocked out of her, i.e. when she gets married.

(iii)-Nkankane (s. k.), n. Common or Ha­dadah Ibis (Hagedashin hagedashay); also, Glossy Ibis (Plegadis falcinellus) = u-Nqanganqa. See i-nGqangqama-tumba; um-Xwagele.

Nkankaza (s. k.), v. Speak with the nose stuffed up, as a person with a cold.

u-Nkanku (s. k.), n. = u-Mhumhu.

u or i-Nkayishana, n. 1. or 3. Name given as an isibongo to a spirited, daring, fearless young man.

(iii)-Nkayiya, n. One of the ama-Nkayiya regiment of Zwide, chief of the Ndwan­dwwe tribe.

Nkê, ukuti (ukuthi; s. k.), v. Arrive, at any place (= ukuti qata); deal a heavy blow, with a stick on any bonny part of the body of a person (ace), as the shin or head (= ukenyâ); be very white (= ukuti hu).

Nke, ukuti (ukuthi; s. k.), v. Sit or stand silent­ly gazing, as when listening thought­fully to somebody talking. Cp. ukuti nkeme; ukuti nkwee.

Nke, ukuti (ukuthi; s. k. — with vowel pro­longed), v. Rattle away with incessant talk or gossip = ukenkese.

Nkëfeza (s. k.), v. Eat iz-Antel or first­­class amasi.

Nkëma (s. k.), v. = ukuti nkeme.

isi or i-Nkëmba (Nkëmbha), n. 3. Assegai with short, very broad, oval-shaped blade about as large as one’s hand, often carried for ornamental purposes = isi-Papa [Sw. wembé, razor].

Nkëme, ukuti (ukuthi; s. k.), v. Sit or stand silently gazing in a silly, lost kind of way, ‘with the mouth open’, as a simple person, or (metaphor.) one sitting help­lessly in want or hunger. Cp. ukuti nke.

Nkëmuluza (s. k.), v. Talk away incessantly, whether gossiping or scolding = ukenkese.

ama-Nkëmunkemu (s. k. — no sing.), n. Mere tales, idle gossip, as rumours of war, etc.
Nkemuzale (s. k.), v. Glow or flush with intermittent brightness, as red-hot embers or coals.

Nkene nkēne, ukuti (u(kut)i; s. k. — with prolongation on final vowel), v. = nkeneza.

Nkeneza (s. k.), v. Sound with a confused dull din, as a noise when reverberating within a cavern, or a person’s voice when heard indistinctly amidst a surrounding din of other loud voices; reverberate, resound, echo, as the cavern or the noise above = nkenteza. Cpt. enanela.

Nkenteka (Nkenketha), v. = qaqaamba. Nkeneza (s. k.), v. = uketi nke; nkemuza.

Nkente nkēne, ukuti (Nkente nkēne, u(kut)hi), v. = nkeneza.

Nkenteza (Nkenteza), v. = nkeneza.

Nkentsehane (s. k.; s. t.), n. Wild or Cape Hunting Dog (Lycaon pictus).

Nkēnu, ukuti (u(kut)i; s. k.), v. = ukatý genu.

Nkenya (s. k.), v. = genuka.

Nkeva (s. k.), v. = ukti nkere, nkereta.

Nkēve, ukuti (u(kut)hi; s. k.), v. Sit in a perfectly silent, helpless kind of way, as people suffering from hunger, or depressed with some heavy affliction = ukatý nkereta; cp. ukti nke; ukti nkene.

Nketeza (Nketeza), v. = ukti nkere; nkerwa.

Nkēveta (Nkeveta), v. = ukti nkere; nkerwa.

Nkēveta, ukuti (Nkēveta, u(kut)hi), v. = ukti nkere.

u(lu)-Nkimi (Nkimbhi), n. A circling or sharp turning-back upon itself (freq. used in plur. i-zinKimbinkimi), as the coils in a snake’s body when at rest or in a coil of wire, or file behind file of people standing (as though the line were constantly turned back upon itself), or the sharp twistings and turnings of a very zigzag river or road. Cp. i-nTsengentsengē.

Ex. i-mbika zahelengu zig'izinkinkimbimi, the houses of the white people are coiled about things—from the numerous passages, corridors, or rooms leading round in every direction.

i-Nkina (s. k.), n. 2. Any incomprehensible thing, surpassing one’s understanding, as a puzzling affair or occurrence, as a conjurer’s feat = i-nKilikiqi, isi-

Nkō, ukuti (u(kut)hi; s. k.), v. = ukti ngi, ukti ngo.

Nkobola (s. k.), v. = kobola.

u-Nkomba (Nkombha), n. = isi-Kombisa.

u-Nkombose (Nkombhose), n. Long-tailed Dove (Oena Capensis).

u-Nkomo-zasezantsi (s. k.; s. t.), n. Certain skin disease of the chest, perhaps either a kind of pityriasis, or keloid. Cp. isi-Tembusane.

Nkomo, ukuti (u(kut)hi; s. k.; s. p.), v. = ukti ukamn.

Nkompola (s. k.; s. p.), v. = nkamnula.

Nkone (s. k.), — see i-nKone.

Nkonkolwana (s. k.), — see i-nKongolwana.

u-Nkonka (s. k.), n. Male bush-buck (the word i-nMbabala being the name of the species and applicable to both sexes, and the common word in use in Zululand for both kinds, the word u-Nkonka being mostly confined to Natal from Xosa).

u(lu)-Nkonko (s. k.), v. Very tall person who goes with a stooping gait. Cp. u(lu)-Nkonkonono.

Nkonkoloza (s. k.), v. Shout loudly, with all one’s might, at or after a person (acc.) = ngquqolozA.

ama-Nkonkoma (s. k.), n. Great, overhanging, ‘beetle’ brows (much more pronounced than the ama-Qaga q. v.); might be applied to similar over-hanging things, as a cliff, sea-wave, etc.

Nkonkomisa (s. k.), v. = Overhang, project over, lean over = enyama.

Ex. uwa elinkonkomisile, a great beetling cliff.

uNkomba enkonkomisile, he walks with a stoop or bending forward at the chest, as a tall, slender man.

u(lu)-Nkonkonono (s. k.), n. Very tall, emaciated, lanky person, who goes with a stooping gait; sometimes applied to an emaciated, bent-up animal = u(lu)-Nkonkonono.

i(li)-Nkonkowane (s. k.), n. = i(li)-Povela.
ama-Nkonkowane (nos.ing.) = ama-Ngqalana.
isi-Nkonongo (s. k.), n. Very long mealie-
cob. Cp. isi-Qwanga; isi-Bokodo.
i-Nkonono (s. k.), u. 3 = u(lu)-Nkonkonono.
u(lu)-Nkonono (s. k.), n. Hesitancy to con-
sent, as to do anything; doubt, incredul-
ity, reluctance to believe; also = u(lu)Nkonkonono. See konono.
Ex. ubel'ukonono, he was rather hesita-
ting or unwilling to agree or believe.
i-Nkonyana (s. k. = plur. ama-Nkonya-
a), u. 3, see i-Nqelangala.
isi or i-Nkulankula (s. k.), u. 3 = isi-Nge-
langala.
u-Nkulundheleni (s. k.), n. Larva of a cer-
tain psychid moth, which crawls about the
veldt, enclosed in its little case con-
structed of tiny bits of wood glued to-
gether, and said to be fatal to any cattle
eating it; also applied to certain other
grubs, making a similar but much larger
case and frequently found suspended on
mimosa trees (see um-Nkukulunana = u-
Mahambanendhlwana.

ukulunkululo (s. k.), n. (C. N.) = u-Nkulun-
undheleni; also see Proper names (Ap-
pendix).

u-Nkumbese (Nkumbhese), n. Any very
large isi-Pukwe or blanket.
Nkumpu, ukuti (ukuthi; s. k.; s. p.), v. =
nkumpula; also ukuti nkumpa.

Nkumpula (s. k.; s. p.), v. Retain or reserve
a portion of cooked food behind in the
pot, or in the spoon, not serving out the
full quantity or ration, as when exer-
cising economy (see ama-Nkumpu-
la); also = nkumpula.

ama-Nkumpula (s. k.; s. p. — no sing.), n.
Portion of food held back in the pot or
ladle, when serving out small rations or
economising (with shiyi, enze, etc.).
Ex. upeka amakumpula uje, she has served
out only half rations (not whole spoonfuls).

Nkumuzu (s. k.), v. Snuffle up noisily, as
snuff (acc).

u-Nkunjane (s. k.), n. Variety of small-eared
i-mFe or sugar-reed.
isi-Nkunu (s. k.), u. = isi-Ngonyu, i-Nkun-
kuma.
i-Nkunkuma (s. k.), u. 3. Any short, squat
pot or round basket, having broad bul-
ging sides (= isi-Nkunkuma, isi-Ng-
onyu); also = i-Nkunkumana; (C. N. Tr.
Xo.) sweepings, rubbish.
i-Nkunkuma (s. k.), n. = i-Nkunkuma.
i-Nkunkumana (s. k.), u. 3. Any short, stum-
py, stunted thing, as a person, mealie-
plant, etc.

Ex. ubani uzala inkankumana (or plur.).
So-and-so begets a lot of stunted little things
(i. e. children).
isi-Nkantshane (s. k.; s. t.), n. = isi-Anku-
ntshane.

u(lu)-Nkununu (s. k.), u. = u(lu)-Katu.

NKUNYANKUNYU, v. = gonyoza.

NKUNYAZA (s. k.), v. = gonyoza.

isi-Nkuti (Nkuthi), n. Head of a buck,
cooked for eating, and generally eaten
by the boys and small girls ‘with the
eyes fast closed’.

isi-Nkwa (s. k.), n. Kind of bread made by
boiling crushed mealies in a large lump;
hence, bread, of Europeans; (with plur.)
loaf; (N.) beast slaughtered by a bride's
father on the day of her going off to
get married and intended to supply food
for the way (cp. cala; um-Poso).

Nkwala nkwala, ukuti (ukuthi; s. k.), v. Strive
or exert oneself vigorously, as over any
difficult piece of work = gwayu,

isi-Nkwalanwala (s. k.), n. Any difficult
thing, requiring much striving or vi-
gorous exertion, as a tough job, hard in-
tractable wood or stone when working
it, a difficult problem, etc. = isi-Nqatu-
ngala, i-Ngwawana.

Nkwampa, ukuti (ukuthi; s. k.; s. p.), v. Take
out slightly, as by merely sticking the
finger or spoon into the porridge (acc).
etc. = nkwapuma.

Nkwampuna (s. k.; s. p.), v. = ukuti nkwa-
mpu.

ubu-Nkwangwa (s. k.), n. — see ubu-nKwa-
ngwa.

i-Nkwankwa (s. k.), u. 3. Strong desire or
craving after particular kind of food,
as meat, amasi, bitter vegetables, strong
drink, etc., as a sick person or an in-
ebriate (= ubu-Subha). See kumpa;
is-Nyabazane; also = i-nKwakwa.

ubu-Nkwankwa (s. k.), n. Quality, nature,
etc., of the craving, as above.

isi or i-Nkwankwankwa (s. k.), u. 3. Person
with a very pronounced stutter, having
to struggle to get out the words. Cp.
i(i)-Nyinyingi.

Nkwankwaza (s. k.), v. Stutter very much,
having to struggle over the words. Cp.
yinyiza.

Nkwanya or Nkwanyeja (s. k.), v. Eat, or be
fed, with solid food (acc.) from the
hand or spoon, as an infant. Cp. funza.

Nkwanyaza (s. k.), v. = gonyoza.

Nkwanyisa or Nkwanye1isa (s. k.), v. Feed,
or give an infant to eat solid food (doub.
acc.), as above; sometimes used for
to 'poison' a person (= dhlisa). Cp. funza.

Nkwé, ukuti (ukuthi; s. k), v. Be quite dry, 'hard' dry, as a hide, garment, firewood, etc.; be completely 'dried up'. I.e. ended, finished, as food, any work, etc. = ukuti geqe.

isi-Nkwe (s. k), n. Garnett's galago (Galago Garnettii), 'bush-baby' = u-Mzimwes.

i-Nkwenkwezi, n. 3. — see i-nkwenkwezi.

ama-Nkwengengwenge (s. k), n. = ama-Kwengekwenge.

Nkwengena (s. k), v. = kwengeza.

u(lu)-Nkwindi (s. k), n. Musical instrument made of a slightly bent i-nTsangu stem with a string stretched from end to end, at one of which ends a slit quilt is fixed, over which the string passes and through which the breath is drawn, producing a sound somewhat resembling the cry of a young goat.

Noba, conj. = nokuba.

u-Nobadu (Nobhadu), n. used jocularly of a tramp or his feet, as follows:—

Ex. sapika nonyaco luka Nobadu, we contended with such a long journey, trusting to the tramping of our feet. See u-Bodule.

u-Nobadule (Nobhadule), n. = isi-Qoboto.

u-Nobaleka (s. k), n. Only used as below:—

Ex. nobaleka bemlandela! unjadju omuhle os'emazekwe! unofukuza pantsi kwendlebe! he who runs away (as in famine time) and everybody runs after him! the fine dance-feast upon the hearth-stones! he who makes it move about below the ears! — these are ixibongo or praises of food, which a thoroughly satisfied person gives utterance to after having partaken of an enjoyable meal.

u-Nobaqa (Nobhaqa), n. Game played by children in which they jump up, at the same time kicking the bullocks behind with their heels (with ukw-enza). See baqaza.

u-Nobatsheni (Nobathsheni), n. Female of the bird u-Mabengwane.

u-Nobilibe, n. = u-Nondomela.

u-Nobongo-weenyu (Nobhongo), n. Name given to any member of the i-nGoba-makosiz regiment.

u-Nobongoza (Nobhongoza), n. = u-Palane.

i-Nobonobo, n. 3. = i-Notenoto; i-nTobonobo.

u-Nobilongwe, n. Burchell's courser (Cursorius rufus). (N).

u-Nodangala, n. = i-mFene.

u-Nodongo or Nodongwe, n. Word used like u-Zadongwe to denote an unusually large, a 'huge' thing — mostly confined now to large-sized bees, as the drones, humble bees, etc.

Ex. ingosi ka'nodongwe, female humble-bee — of a stingless, red-tailed variety, the females being conspicuous by their larger size.

Nofo nño, ukuti (ukuthi), v. = nofoza.

i-Nofonofono, n. 3. = i-Notonoto.

Nofoza, v. Wade through long grass or undergrowth, into which the foot sinks softly. Cp. fokloza.

u-Nofunjwana, n. = u-Fumba.

Nofu nño, ukuti (ukuthi), v. = nofoza.

Nofuza, v. = nofoza.

isi-Nofunufu, n. Thing thickly overgrown with something soft, as a place covered with a thick overgrowth of soft grass, or a man's body when thickly overgrown with hair.

u-Nogingantloka (s. t), n. = isi-Lonco.

u-Nogola or Nogolantete (Nogolantethe), n. White or Locust Stork (Ciconia alba) = i(li)-Ngababa.

u-Nogwaja, n. Hare; hence, applied to rabbit = i(li)-Gwaja; um-Vandhla; cp. i-nTeneshia [Her. o-ngiyi, spring-hare].

u-Nóha (Noohha), n. = i-mFene.

u-Nohenu (Yokheemnu), n. Crowned or Crested Crane (Balanarcha chrysopellegrina). See ukuti heemu.

u-Noju (Noohu), n. — see under um-Nta.


u-Nojeleza, n. (C.N.) = u-Teleza.

u-Nojomela, n. = u-Jojo.

u-Nokahlus (Nokahhlus), n. Certain tree, from whose large green fruit bird-lime (i-Numi) is procured.

u-Nokanula or Nokanule (Nokanula), n. Actual or 'bearing' mother of anyone (not one of the other numerous relations known as 'mothers' or o-name). See kanula.

Ex. unokanule ka'Nomanxieva ng'oka'Ngoza, the real mother of Nomanxia (who actually gave birth to her) is Ngoza's daughter (the Zulu women being so called, by their) father.

u-Nokhenka (Nokhenke), n. One of a certain regiment formed by Mpende after the um-Xapo.

Noko (Nokho), conj. Nevertheless, notwithstanding, for all that, still, yet, however, even so; even though, although, notwithstanding that (= nokuba); no-
ko — noko, whether — or not (in these latter uses more common in Natal than in Zululand, where nokuba, nakuba, are preferred).

Ex. nok, even so.
  u'bosholo nyize, yok akwenza, his father had said so, nevertheless he didn’t do it.
  komaka nok, still, he is not big (as they had made out).
  noko eshlo, angiyakwenza, even though he has said so, I shall not do it (the word nona or nakuba would be preferred in this sense in Zululand).

isi-Noko or Nokwe (s. k.), n. An i(li)-Zinyana of anything while still very young.

u-Nokobo yi (Nokhobo yi), n. = u-Nozalizingwenya.

Nokolosha (s. k.), v. Go very slowly along, ‘creep along’, as an invalid walking, or a very slow person with his work.

Nokonda or Nokondisa (s. k.), v. Continue talking for a long time about an affair (acc.) after it has passed, as children conversing long about some pleasure they have enjoyed, or a person still going on talking after the quarrel is over, or Kafirs still going on talking away about a matter even after having parted company on the road.

Nokuba (s. k.), conj. Even though, though, although, notwithstanding that; nokuba — nokuba, whether — or not = nona, nonda;

Ex. nokuba esho, angikolwe, even though he say so, I don’t believe.
  nokuba efile, nokuba engasile, kasi:zi, whether he be dead, or we do not know.

Noma, conj. Even if, even though = noka, nonda. See uma [At. nomi, or].

u-Nomacaceni, n. Certain flat-bodied fish (N).

u-Nomangcikiva (s. k.), n. Chrysalis inhabiting the um-Fece cocoon = u-Nomgcobi.

u-Nomagendane or Nomagende, n. Certain large ground-spider, having very formidable mandibles.

u-Nomanyewu, n. Idiot whose facial muscles are given to twitching (see nyewenzela) involuntarily; the south-east wind (= um-Zantsi).

u-Nomatumbazane (Nomathumhazane), n. Large kind of toad, used for takala purposes.

Nomez, ukuti (Nomhbe, ukuthi), v. Cling on to tightly, as a boy to a tree-trunk when climbing, or a frightened child to its mother; clutch, grasp hold of tightly, as on to a tree-branch when falling or drowning = nombela.

Nombela (Nombhela), v. = ukuti nombe.

ama-Nombela (Nombhela), n. Certain forest tree.

u-Nomde de, n. Certain Kafir custom, described under the word pakula, q. v. = u-Nompukulwana, um-Drule.

Nomfa, v. = nomf ya.

isi-Nomfelana, n. Ugly, dirty-looking, worthless noodle or stupid person.

i-Nomfi, n. 3. Bird-line, which is obtained from the berries of the u-Nokahlu and certain kinds of parasitical plants.

Nomfiya, v. Do, make, or work a thing (acc.) very beautifully or nicely, as beadwork, matting, a pot, hut, etc. (= nomfa, nongozu); abuse or insult a person (acc.) roundly with many coarse, shameful epithets or charges (cp. taka).

u-Nomgcobi (Nomgcobi), n. = u-Nomungcikiva.

u-Nomishwe, n. (C.N.) = in-Biba.

u-Nomkubulwana (Nomkubulwana), n. Fabulous female, supposed to be the i-nKosazana gus'ezulwini (young lady of heaven) and virtually the Native Ceres, presiding over the growth of grains, mainly amabele, from which she is said to have taught the Natives to make beer. See pakula.

u-Nomncangiyan a or Nomngcangiyana, n. um-Swempe.

u-Nomponjwana (s. p.), n. Kind of beetle.

u-Nompukulwana (Nomphukulwana), n. = u-Nomde de.

u-Nompunyumpuny wana (s. p.), n. Crafty person, who can never be caught out in his talk.


u-Nomthokatshe (s. t.; s. k.), n. Honey-guide, of which there are several varieties (Indicator major; Ind. variegatus, etc.); hence, a much-talking, scolding woman = in-Tlava.

u-Nomuntu (s. t.), n. used, always in the singular, as below, to express a ‘very great quantity, or number’ = u-Luntu.

Ex. nomuntu ka'momunta to sekwekele (not aboutu baka'momunta) the great multitude of people at the wedding (it was enormous)!
  nyakululana, nyoNgoye? ibele lika'momunta, do you speak of Ongoye? why the Kafir-corin there is simply immense.

u-Nomzat u (Nomzathu), n. = in-Zawu.

u-Nomzimane, n. Former practice of several young men of a locality going off in a body to solicit the favour of the
girls of any particular kraal, before whom they danced, and were either admired or rejected according as they found favour (with ukw-enza). Cp. i(li)-Jadu.

Nona, v. Be fat i.e. have or show much fat (see i(li)-Noni) on the body, be sleek, in prime condition (used in perf.); sometimes used in the sense of to be in easy condition internally, to be happy (see nonisa). Cp. kulupula; zimuka [Sw. nona, grow fat; Her. MZT. nuna, be fat; Bo. nevula, fatten].

Ex. gayinonite iyama yalepo'ukwono, it was abundant in fat (much liked by the Native), was the meat of that beast.

Phr. nona, 'Bini, kungace namlha!' be at ease, So-and-so, it has gone according to you (i.e. your wish) to-day — said of a person who has attained his heart's desire (whether in a good or a bad sense).

u-Nondhlandha, n. (C.N.) = i(li)-Halalahala.

u-Nondhlini, n. 'The mother of the family' — a name given to a heavily milking cow, which supplies the children with abundant food. Cp. iTsengwakazi.

u-Nondhliwa, n. (C.N.) = isi-Gudo; hence, u-Nondindwa.

u-Nondindwa, n. Female who wanders about for immoral purposes, who has thrown herself on the streets, a prostitute. See ndinda.

u-Nodomela, n. Small tree having edible berries = u-Nobibi.

u-Nondongyi, n. = u-Nodongo.


u-Nondwebu, n. Large stork-like bird.

Nonga, v. Do finely, make nice or nicely, as a mat (acc.) when weaving, grain when grinding, or food when seasoning it.

u-Nongamulana, n. One of a certain section of the ama-Pela regiment of Mpande.

u-Nongazi, n. Name given to a girl-child whose mother was still menstruating while pregnant with her.

u(l)-Nongo or Nongonongo, n. Anything very nice or choice of its kind, as a finely made pot or hut, finely ground meal, choice grain, etc. See nongaza [Her. ongongo, neatness].

u-Nongomazi, n. (N) = i(li)-Cakide.

Nongoza, v. = nomfuga. See u(l)-Nongo.

u-Nongozo, n. Brown-hooded kingfisher (Halepyon albivenatus); also applied to Angola K. (Hal. eugonoleucus) and Mangrove K. (Hal. irroratus). Cp. isi-Vaba; isi-Pikeleti.

u-Nongqane, n. (N) = u-Ngeeda.

u-Nongqang, n. = i(li)-Nkankane.

u-Nongqayi, n. Name given to the Natal Police; also to ZuluLand Native Police (N). See gqayya.

u-Nongubungwana, n. Name given to the 'delicate' child in a family, who is regarded as a molly-coddle. See umu-Va.

isi-Nongwane, n. Name of a shrub (C.N.).

i-Nongwe, n. 2. Tiny veldt-herb, having a small yellow flower, and tuberous roots much eaten in time of famine.

u-Nongxi, n. Mosquito = u-Miyane.

i(l)-Noni, n. Single piece of fat (of meat); pl. ama-Noni, often used for the fat generally on the beast's body. Cp. nona; i(li)-Tebe; i(li)-Mfemfe; ubu-Hle; ama-Futa [Sw. nono, fat — see nona].

o-Nonina (no sing.), n. — see u-Nina. Cp. i(li)-Nana.

Nonisa, v. Make put on fat, fatten, as a beast (acc.); make grow i.e. exaggerate (in a good or a bad sense), as a report (acc.) or a person's words (cp. i(li)-Haba); please, make one (acc.) comfortable and contented within, as the words of a person.

Ex. iyamini ubamva elisonisa, he goes on 'fattening' the word, making it larger and of more account than it really is.

amazi ake ayangunisela, his words please or gladden me.

um-Nonjana, n. 5. Small stream, brook, such as follow the course of a larger river as its feeders. Cp. um-Futa.

u-Nonjeke, (s.k.), n. (C.N.) = u-Nondindwa.

u-Nonjiyewkulala (s.k.), n. Isibongo or praise-name of a warrior who cannot lie easily from the results of a wound.

u-Nokombabantu (Nonkombhabantu), n. = isi-Kombisa.

i(li)-Nono, n. Neat, tidy person, who will have everything and does everything 'nicely' = i(li)-Geokama [Her. hirona, neat; ongongo, neatness].

um-Nono, n. 5. Small tree, whose bark is chewed for stomach-ache.

ubu-Nono, n. Nature of the person above, or his things; hence, neatness, nicety of work or arrangement, orderliness, etc. — see i(li)-Nono.

Nonoba, v. = totoba.

Nonopa (Nonophaha), v. Hurry (C.N.).

Nonopala (Nonophala), v. Begin to put on fat, slightly fatten, as a person recovering flesh after sickness. Cp. kulupala; zimuka [see nona].
isi-Nonzeyana, n. = isi-Nonfelana.

u-Nopempetwayo (Nompempetwayo), n. = ilil-Pimpi.

u-Noqakala (Noqhakala), n. Boldness, fearless unconcern (in a good or bad sense); hence, brazen-facedness, cheek; daring, couragelessness; easy, careless facility or expertness = u-Dhti.

Ex. uqenso uqonoqakala, he does without the slightest concern, without any apparent effort (so expert is he), as when making mats, carving, beadwork, or other work of skill.

u-Noqobo, adv. Really, thoroughly, perfectly, absolutely, entirely—often used where these words would be used in English in the adjectival form. See u(lu)-Qobo.

u-Norraimrreshe, n. Certain veldt-herb having a raceme of tiny white flowerlets and whose bulbous root is eaten.

u-Norramu, n. = u-Norraimrreshe.

u-Norrreshe, n. = u-Norraimrreshe.

u-Norrintsi (s. t.), n. Chinaman (T).

Nōsu, ukuti (ukuthi), v. = ukuti cosu.

Nosuka (s. k.), v. = cosuka.

Nosula, v. = cosula.

Nota (Notha), v. Be comfortably off or comfortably placed, as a person seated or lying in a cosy position, a kraal built in a nice sheltered locality, a snug hut, or a man well off in regard to cattle or other property; be comfortably soft to the feel or body, as a thick blanket, feather cushion, or soft grass (used in perf.). Cp. zota; i-Notonolo; isi-Noti.

u-Nota (Notha), n. Kafir-hemp (= i-Nsa-nyu) of the best quality i.e. with the leaves growing thick and soft round the stalks = u-Ngaqa.


um-Noto (Notho), n. = i-mBubu (mostly used by women).

isi-Notongo (Nothonqo), n. = isi-Notonolo.

isi-Notongwana (Nothongwana), n. = isi-Notongwana.

i-Notonoto (Nothona), n. 3. Anything of a soft, comfortable feel to the body, as a feather cushion, soft thick vest, lawn-grass, etc. = i-Notonolo, i-Notonono. Cp. nota; i-Ntabulunzi; i-Notonoto.

isi-Notonoto (Nothona), n. Any animal, as goat, lamb, rabbit, etc., with soft thick fur or long wool = isi-Notongo.

u-Notumshe (s. t.), n. (C.N.) = uhu-Tumuwe.

u-Novanzi or Novazi, n. Isibongo given to a man with fine legs, but ugly upper parts.

u-Novetela (s. t.), n. Noisy female who talks and scolds much, but generally shows little work herself. Cp. u(lu)-Vekweveke; ukuti vete.

u-Novetula (s. t.), n. Immoral girl (from the obscene action) = isi-Vetula.

um-Nōvunovu, n. 5. Small tree (Cordia Caffra).

u-Noxaka (Noxaka), n. Iron spring-trap, of the stores (Mod.).

u-Noyi, n. Dutch wife [D. nooi, young lady].

u or um-Noyi, n. 1 and 5. Nit i.e. egg of, or the bot-fly on horses [Her. orxiyu].

u-Noyikomboyi (Noyikhombhoyi), n. = i-Nqomfi.

u-Noyishapiyana (Noyishaphiyana), n. = ilil-Mpingi.

u-Nozayizingwenya or Nozayizingwenya, n. Goliath heron (Ardea goliath); also applied to other similar varieties = u-Xohyo.

u-Noziwa-zinyoni, n. Variety of ama-Rele, not much grown now.

u-Nozondilanga, n. = i-nCili.

Nqaba (= Enqaba), v. Disallow, forbid; prohibit, as a master might his servant or any action (acc. with ela form); refuse, as to do anything (with infin.); refuse to give a thing (with na of object, and ku of person); reject, decline,
as the terms of an agreement (acc.); deny, refuse knowledge of, as any statement (acc.) or occurrence (=pika); refuse to come out or be undone, as a firmly fixed nail or tooth, or a tight knot (cp. ukuti nqi); be surpassingly fine, strong, etc., allow none to approach, beat all hollow, as an exceedingly fine article of dress, horse, or the dancing of a man (used in perf.) — this word is the one in common use in Zulu land, ukwala being rarely heard unless in regard to the ‘rejecting’ of girls [prob. akin to qa, or ngala].

Ex. mibile, nqabile, he is beautiful beyond all comparison.

Nqaba

i-Nqaba, n. 3. Stronghold, fastness, place very difficult of access, hence used as place of refuge in war-time; any difficult thing, thing that surpasses one’s powers of tackling or mastering, as a nail impossible of being drawn out, any affair, action, word, or piece of work that surpasses one’s powers of comprehension.

Ex. b'enza imisebenzi ey'inqaba, they (the whitemen) work things that are simply impossibilities (so difficult are they for us to master).

wakuluma inqaba, he spoke an utterly amazing thing (that quite beat us with its power or incomprehensibility).

Nqabalazi, ukuti (ukuthi), v. = ukuti nqabalazi.

i-Nqabayequla, n. 3. Any very difficult matter (N).

Nqabele, v. Forbid, as a person (acc.) to do something; disallow, as some action (acc.). See nqaba.

Ex. usinqabele ukuba sihambwe, he has forbidden us to go.

Nqadi, n. One of the chief huts, or the wife or eldest son thereof, appointed by the krala-owner in a Zulu kraal (see i-Ndhlunkulu); plur. ama-Nqadi, pointed bones, in the body of man or beast, when protruding conspicuously through the skin, as on the hinder sides of some ill-formed skulls, or the hip-bones of an ox or dog when prominent from emaciation.

Nqadu, ukuti (ukuthi), v. Bite at with a snap or smart pull, pluck off, as a piece of meat (acc.) from a lump, or as a dog giving a sharp bite at a person, or a cow snapping off the long grass; pluck out the um-Nqadula from a dog, etc. = nqadula, ukuti nqantu. Cp. nqakaza; ukuti nqantu.

Nqadula, v. = ukuti nqadu, nqantula.

Nqafungafu, n. 3. See i-Nqafungafu.

i-Nqafungafu, n. (C.N.) = isi-Nqafungafu.

Nqaka, ukuti (ukuthi; s.k.), v. Take off or take up sharply at a go, grab at (even when not succeeding in taking), as when hastily snatching away any object (acc.) or when sharply grabbing at an apple on a tray or tree; catch; catch at, as at a ball (acc.) or other object thrown; snap at, as a dog snapping at a person (acc.) or a fly; snap at a person (acc.) i.e. turn sharply upon him with violent talk; snap up i.e. pick up tales or information (acc.) by casually over-hearing, or take up the threads of a dispute over-hastily before having heard the facts thoroughly = nqakula, nqakaza, ukuti nqaku, ukuti nqakalazi [Ga. bakha, catch; nyaga, take violently; Sw. daka, catch; nyakwua, snatch; Her. yakura, grasp at; hakana, snatch].

Nqaka (or Enqaka, s.k.), v. = ukuti nqakana.

um-Nqaka (s.k.), n. 5. = um-Nqakana.

Nqakada (s.k.), v. = nqakida.

i(i)-Nqakali, n. Any small ball, lump, closely compacted mass of a thing, as a little ball of string, a small lump of clay or dough, an acorn or similar fruit, or small tufts or rolls of hair (see i(i)-Gqele) on a Kafir’s head after being dressed in a particular way = i(i)-Qakala.

Nqakalaza (s.k.), v. Snap at a person (acc.) i.e. turn on him sharply with violent retorts or words, as a sharp-tempered person = ukuti nqaku.
Nqäkalazi, ukuti (ukuthi; s. k.), v. = ukuti ngaka.

isi-Nqäkalazi (s. k.), n. Snappish, sharp-tempered person, given to sharp angry answering.

u-Nqakamatshe (s. k.; s. t.), n. = u(lu)-Kandempemvu.

i-Nqakanqaka, n. 3. See i-nQakangaka.

i-Nqaqaqa, n. 3. See i-nQakaqua.

i-Nqakavu, n. 3. See i-nQakavu.

Nqakaza (s. k.), v. Snap at, as a dog at a fly (acc.); also = ukuti ngaka generally; also = nqekeza.

um-Nqake (s. k.), n. 5. = um-Nqaka.

Nqakelela (s. k.), v. Snap up everywhere tales and over-heard talk (acc.), and then converse about them elsewhere, as a chattering busy-body.

Nqakida (s. k.), v. Dress the hair, when short, into small platted tufts, according to a particular Native fashion. Cp. ggiba; qina.

Nqäku, ukuti (ukuthi; s. k.), v. = ukuti ngaka.

Nqalaka (s. k.), v. = ukuti ngaka.

Nqakuna (s. k.), v. = ukuti ngaka.

Nqala, v. = ntsala.

Nqala, adj. Hard, difficult, as any work; hard, intractable, difficult of working, as a rock; fast, immovably firm, as a nail. Cp. ukuti nqi; lukuni.

i-Nqala, n. 3. Certain hard-wooded tree (Schmidelia Africana).

i-Nqalaba, n. 3. See i-nQalabu.

Nqalanga, v. = ntsala.

isi-Nqälangala, n. Thing very difficult of accomplishment or being mastered, as any difficult work, a puzzling problem; very hard, intractable thing, as hard wood or rock; thing very fast or immovably fixed, as a nail or stake = isi-Nkwalankwali, i-nGwaqana, i-Nkulankwali, i-Nkuyi, i-Nkanankana.

See nqala.

i-Nqalati, n. 3. See i-nQalati.

i-Nqama, n. 3. See i-nQama.

um-Nqambo (Nqambho), n. 5. Penis of a sheep or goat (cp. um-Tondo); (C.N.) heart-string.

isi-Nqämfunqamfu, n. = um-Newado.

Nqämpu, ukuti (ukuthi; s. p.), v. = nqampona.

Nqampuna (s. p.), v. Crop off, pluck off, as an ox or person the tops of grass (acc.) with the mouth or hand.

Nqäm, ukuti (ukuthi), v. = ngamuka; nqamula.

ama-Nqamu (no sing.), n. The final doing up of a thing, the last of an affair, the end of the thing, there will be nothing further after that, etc. — only used adverbially as below.

Ex. eyamangamu umaHlala (impi), it is the final, clearing-up fight to-day, decisive, there will be nothing more after it.

amangamu seku y'ino b'umqaya, the last of the thing will now be the coming year (after which we remove our kraal from this present site).

noka nihambeni nini? Amangamu seku ukuba umf. wethu ukike, when will you at length get to go? There is now nothing further than that our brother arrive (whereupon we shall leave).

i-Nqamu, n. 3. See i-nQamu.

isi-Nqamu, n. Piece or bit broken or cut off from a larger portion, as a small piece cut off from a slice or strip of meat (not the slice or strip itself as cut out of the carcase), a piece of plank cut off from the rest, a bit of string broken off from the main piece, portion of a finger or stick struck off, etc.; a small train or row of people walking or standing (see i(t)-Hele); a shortish person (= isi-Shipu).

Nqamuka (s. k.), v. Get cut, broken, struck, chopped, lopped, torn off, as a piece from the major portion, as below; get cut off, as a small number of cattle or soldiers from the main body; get broken off in its course, stayed, stopped or interrupted, as a flow of blood from a wound, a fall of rain, a person in his speech before having finished, etc. = ukuti ngamu; cp. kawuka; nqamuka.

Ex. isimpanukile intambo, the string has got broken off.

kingamabha, sekumqamukile imbula, you may go when the rain has ceased.

safika ngamukumuka kwiNqamuka, we arrived at the dividing of the year i.e., at the time when winter was ending and spring commencing.

ukumukumuka kabili, to get divided or cut into two parts.

Nqamukana (s. k.), v. Get cut, broken, or separated apart for one another, as two pieces of a thing or two divisions of a body (usually used with kubili).

Nqamula, v. Cut, break, chop, strike, lop, tear off a piece (acc.) from the major portion, as of a plank, stick, limb, string, length of cloth, etc.; cut off a small number or company from the main body, as of cattle or soldiers; cut off one's distance in walking, by taking a short cut; break off (trans.), stay, interrupt in its
course, as medicine might a flow of blood (acc.) from a wound, or as one person might another (acc.) in his speech before he had finished; wash the feet alone (cutting off, as it were, the upper part of the body), as a person at the river (cp. copa) = ukuti nqamulane; cp. kwulu; nqamulane.

Ex. asingamule kona kuyu, let us cut across here.

ų-Nqamulajuqu, u. A chief person or ‘boss’ among his class (tit, he who has the final deciding of all matters and disputes), as the principal among a body of indunas, the chief wife among the others of a kraal, the colonel in a regiment, etc., = u-Nqamulanqe. Cp. u-Nqanqa; ukuti juqu; nqamulane.

ų-Nqamulanqe, n. = u-Nqamulajuqu. See ukuti nq; nqamulane.

ų-Nonqamungamana, n. Burrweed = (i-li-)Gevunna.

Nqanda, v. Turn back, check, bring up, or stay forcibly a thing (acc.) in its course, as cattle when running off, a person in his false or offensive talk, or a child in his evil ways (cp. nqikiza); bring up a person (acc.) forcibly, as a tree might a man running against it (mostly transposed into passive or eka form); twist the horns, as an ox does at the extremities after attaining an advanced age (= bedula).

um-Nqandane, n. 5. Certain shrub (Royena pallens), bearing red edible berries and whose sticks are sometimes used as wattles; also sometimes applied to um-Qatuma.

Nqandeka (s. k.), v. Get twisted, as the horns of an ox (used in perf.); get turned back, etc., as above.

Nqandela, v. Turn away (trans. or intrans.), as the cow does its calf when refusing to let it suck, or as the calf does itself when refusing to suck.

Nqandisa, v. Cause the horns to twist i.e. have twisted horns (used in perf.), as above.

Phr. ubona nqandisa izinkabili (izinkamazi, etc.), he sees you abounding in, having fine herds of, oxen (or cows).

u-Nqangi, n. Name frequently given to the first born of two twins = u-Mungangi. Cp. u-Mute.

um-Nqangqandolo, n. 5. Ground woodpecker (Geocolaptes olivaceus).

Nqanqa, v. = nqwusza; also nzwanku.

u-Nqanqa, n. = u-Nqonqonqo.

i-Nqanqa, n. 3. (C.N.) = isi-Nqanqa.

isi-Nqanqa, n. = isi-Nqawunqawu.

u(lu)-Nqanqa, n. Person with a very thin slender body, and of any height.

Nqanqaza, v. = nqwusza.

Nqantu, ukuti (ukuthi; s.t.), v. = ukuti nqaduna.

Nqantula (s. t.), v. = nqadula.

um-Nqantula (s. t.), n. 5. = um-Nqadula.

Nqapa, ukuti (Nyapha, ukuthi), v. = nwapaza.

ubu-Nqapanqapa (Nyaphanqapha), n. A flapping about of the fingers or head, when speaking in a heated or spirited manner.

Nqapaza (Nyaphaza), v. Flap i.e. make a flapping noise, as the fingers when thrown together with a sharp jerk, or the ears of a dog when it shakes its head; hence, shake the head, as a man refusing resolutely.

Nqapazisa (Nyaphazisa), v. Flap (trans.) the fingers (acc.), or ears, as above.

um-Nqapolo (Nyapholo), n. 5. = um-Nqadula.

u-Nqasha, n. Quarter-evil, in cattle.

Nqata, ukuti (Nyatha, ukuthi), v. Be quite, brimming, chock-full = ukuti swi.

i-Nqatu, n. 3. See i-Nqalu.

Nqatuza (Nyathuzisa), v. Get violently thrown or tossed about from side to side, as a rag in the mouth of a puppy-dog playing with it, or the branches of a tree or corn in a field by a wild wind, or the head of a man (or sometimes the man himself) when thrown about in strong, indignant dissent or denial.

Nqatuzisa (Nyathuzisa), v. Throw or toss violently about from side to side, as the head (acc.), etc., above.

i-Nqawunqavu, n. 3. See i-Nqawunqawu.

isi-Nqawana or Nqawane, n. Common Stone-chats (Pratincola torquata) = isi-Qawane, isi-Ceyru.

isi or um-Nqawe, n. 5. Kind of mimosa tree.

Nqawu nqwuswa, ukuti (ukuthi), v. = nqwuswa.

isi-Nqawunqawu, n. Any ‘stinging’ thing i.e. causing a burning irritation of the skin, as a nettle, certain ants, or blistering medicaments; show a sharp inflammatory temper, fly immediately into an
angry passion, as some very short tempered persons who are not to be touched.

i(t)-um, or i-Nqayi, n. Certain forest tree (Eldodendron retulimum).

Nqe, ukuti (ukuthi), v. Cut apart or in twain (= ukuti ijuqo); strike with a stick, stone, etc., on any hard bony part, as the head or skin (= ukuti nke); also ukuti nqke.

Nqe, ukuti (ukuthi – with prolongation of the vowel), v. Clang, or ring, as a large bell. Cp. ukuti nec.

i(t)-Nqe, n. Vulture, of two varieties the South-African Griffon Vulture (Gyps kolbi) and Fared or Black Vulture (Olygyps auriculavis); nervousness, anxiety, anxious apprehension, mental uneasiness from fear of danger (= i-Nyoni) [Ga. nsegge, vulture].

Ex. senyingwe ime (labantuwe or ngabantuwe). I have already a feeling of anxiety or nervous apprehension come over me concerning the children (i.e. concerning their safety from danger on their journey). See i-Nyoni.

inkosile yamanga, or ime lika'sadongwe, Marabou stork (Leptoptilus crumenarius).

isi-Nqe, n. Buttock, or one of the protruberant posterior parts of man or beast (cp. i(t)-Mpa); rear part, rear-guard, of an army (cp. isi-Fuba, utlu-Tunilo); sometimes = u-Teletele; also i(t)-Qolo. See N.B. under Qomo; also i-nDhlolu, sikhula; i-nTsheshelezi.

Ex. impi buyinquna isinge (or isimpe), they (the enemy) cut off the rear of the army.

Phr. uBani kamisisine, So-and-so never sits down, is always on his feet, i.e. always travelling about.

ungqibuhlungu isinge, I have a pain in the small of the back. See i(t)-Qolo.

ungquna inkonzo yesinge, I want a beast of posterior parts i.e. a cow (from its chief function being behind).

N.B. In regard to the use of the word in the last mentioned idiom, it is just possible that the word isinge in that case has no reference to the buttocks. We know that with the Ancient Egyptians the vulture (Z. izwe) was emblematic of the female sex, some even having regarded all vultures as females. From them, or other tribes having a similar belief, the Zulus may have received the above use of the word isizwe as applied to female cattle.

i-Nqeko (s. k.), n. 3. Certain Kafir dish consisting of slices of pumpkin cooked whole (not mashed – with peka); opening or empty space left between two things that do not meet or close perfectly, e.g. as of an isidwaba or belt that doesn't completely encircle the body, or a door standing ajar (= isi-Kenke); certain kind of eating-mat or isi-Bebe made of grass woven strongly together with many fibre threads (= i(t)-Gqibo).

Ex. isidwaba sani sisele imqeko, my kite doesn't go completely round, there is a space left.

Nqeko nqeko, ukuti (ukuthi; s. k.), v. ngqeka.

Nqekte, ukuti (Nyéketho, ukuthi), v. Be thoroughly at peace, happy at heart, at one's case, i.e. live, lie, sit so.

u(tu)-Nqekte (Nyéketho), n. Any very delicious, surpassingly nice food of any description = ul-Ovela.

Nqekze (s. k.), v. Be repeatedly tossing or bobbing backward and forward, or up and down, as the head of cattle when they walk, or of some Native men when going off in a huff, or a female um-Ngoma when divining in a positive manner = ngkunza, ngqakaza.

Ex. inamba imqeka uplando (or imqeko izando), it (the calf) goes along bobbing the head up and down.

Nqekzela (s. k.), v. Go along with a bobbing up and down, or backward and forward motion, of the head, as above.

Phr. abanye imqekzeza, she returned with the head bobbing lightly about, i.e. not bearing anything = returned empty-handed.

Nqaku nqaku, ukuti (ukuthi; s. k.), v. = ngqeka.

Nqkuza (s. k.), v. = ngqekza.

Nqena, n. – see Enqena.

isi-Nqeni, n. – see is-Enqeni.

Nqenqa, v. = ngqenqa.

Nqenqeza, v. = ukuti we. (cp. neacenzea).

Nqenya, v. = ukunya, ukuti we.

Nqerre, ukuti (ukuthi), v. Crack, as the finger-joints when pulled, or knees of an old person when rising; break with a cracking or crashing sound, as a piece of dry wood or bone when broken = ngqerrezeza; make so crack, or break, as above = ngqerreza.

isi-Nqerre, n. One with an arm or leg broken and not re-set.

Nqerreza, v. = ukuti ngqerre.

ama-Nqeshane, n. = ama-Nqeshe, ngqene.

Nqi, ukuti (ukuthi), v. used to emphasize qina; hence, make or fix a thing (act.)
fast or firm, as a nail in a wall, or a person his word when stating it firmly or positively; be thoroughly fast or firm or tight, as the nail above, a tight-fitting lid, or a positive statement; hence, freq. equiv. to advs. ‘assuredly, absolutely, positively’ = ukuti ngo, ukuti mbe.

Ex. unkonto wati nqi entini, the assegai fixed itself fast in a tree.
washo, wati nqi; he said so quite positively.
ungekwenze nqi, you could not do it by any possibility, at all, for a downright certainty.

Nqiba, v. Go begging from others, as a child from its own to another hut, or a woman from her neighbours — mostly applied to food (ace.).

Nqikaza (s. k.), v. Shrink back in the mind, hesitate or stay one’s purpose suddenly. Cp. tikaza.

i-Nqimindolo, n. 3. See i-nQimindolo.

(i)Nqina, n. Part about the ankles of man or just above the hoof in beasts.

i-Nqina, n. 2. Hunt i.e. hunting-party [perhaps akin to nqi; Sw. wibuda, hunt].

Ex. uku-puma ingina, to go out for a hunt.

uku-mena ingina, to invite or get up a hunt.

Phr. sapuma (or sahamba) ingina ka’Mabuyaze, we went out for a hunt of Mabuyaze (i.e. he who came back empty-handed, with nothing) — said by those who have been on a fruitless errand, not obtaining what they had expected.

Nqinda, v. Take off, by cutting, knocking, etc., the point or edge of a thing (ace.), as the tips off the horns of cattle or the rim off an earthen-pot by rough usage; take the edge off one’s desire by giving some slight gratification. Cp. qunda; i-nQudulu.

Ex. ake unginqinde ngenkexo, please take the edge off my thirst by a spoonful (of beer).

ama-Nqindazana (no sing.), n. diminutive of contempt of ama-Nqindi.

ama-Nqindi (no sing.), n. Docked or stump-
ed ends of a thing from which the tips or points have been cut off, as the horns of cattle, bottom of the legs of a chair, etc. — used only as adj. and adv.

Ex. inkabi e’maqindi, an ox with the tips cut off its horns.

winqinyama ama’mqindi, you should cut it (the ox) that it be stumped points, i.e. you should cut off the tips of its horns.

P. inkunzi sebeqinyama ama’mqindi, they have cut short the bull’s horns, i.e. have taken away a man’s power for doing mischief.

i-Nqindi, n. 3. Point i.e. the end, upshot, final result of any matter = i-mPeto.

Ex. kasikaqedi ingindi yayo, we can’t yet tell or be sure about the end of it (the affair) i.e. what it will eventually come to.

isi-Nqindi, n. Thing with the end, or a portion cut off, an incomplete portion, fragment, as of a belt, remnant of a length of cloth, beer left in a pot after some has been removed (cp. isi-Qenqe), broken assegai, etc.; hence, a certain broad-bladed assegai, usually merely the metal blade, or with a very short haft, held by a bride in the hand, and used for cutting meat, etc., at a wedding; the moon when already small, in the last quarter,

um-Nqini, n. 5. Ox with the bush of the tail cut off; man’s i-Beshu when worn alone, without any side-tails or izi-nJobo; a woman’s isi-dwaba when cut short (cp. isi-Pimpiyana); (C.N.) applied derivatively to a surviving fugitive from a great fight, a crop-tail.

i-Nqirra, n. 3. See i-nQirra.

i-Nqiwa, n. 3. See inQiwa.

Nqo, ukuti (ukuthi), v. Stand erect, upright, pointing straight upwards, as a post, or dog standing on its hind legs; be piled up full, as a basket full of grain when heaped up above the brim; fill so as to be piled up high, as such grain (ace.) or basket; make a dull rapping sound, as when striking anything hard, as a tree with an axe, or a person’s head when tapping it with a stick (see nqonqota; cp. nqoba) = ukuti nisko.

Ex. ilanga selite nqo, the sun is now vertically above us, straight over-head, as at noon.

igama ligewe lise nqo, the basket is piled full up.

Nqoba, v. Overpower, get mastery over, as when thoroughly beating an adversary (ace.) at fight (not so that he runs away, but so as to bring him to his knees or entirely into one’s power), or one wrestler overcoming another, or disease altogether getting the better of a man. Cp. ahlula; nqonqota.

i-Nqoba, n. 3. — see i-Nqoba.

i-Nqobo, n. 3. Thing which overpowers, gets the mastery, wins the day, etc. See nqoba.

Ex. nqobo ku’belungu isibamu, that which carries the day with the white-people is the gun.
um-Nqomfula, n. 5. Thick matter-like mucus running from the nose, in serofulous children, sick cattle or horses, etc. = um-Nqongo. Cp. ama-Korula.

um-Nqomiya, n. 5. Anything carefully preserved from common use, as one's best crockery, the daughters of a family or the um-Ndthulukulungo, etc.

i(li)-Nqondo, n. Foot of a buck, goat, sheep, pig, or other small hoofed animal; also of a bird, fowl, locust, etc. Cp. i-nTsela.

um-Nqondo, n. 5. = um-Nqokombo.

u-Nqondovu, n. = u-Hudoba.

Nqonela, v. (C.N.) = uqwenela.

Nqonga, v. = qongya.

Nqonga, v. = nxakena.

i-Nqonqo, n. = i(li)-Nyqonqo.

um-Nqonqo, n. 5. Marrow of the spine (ep. um-Hludlahla); also = um-Nqomfula.

Nqonqoloza, v. = nkonkoloza.

um-Nqonqo, n. = u-Nqecela; also (C.N.) trap-door spider (um-Vumabulukane).

Nqonqota or Nqonqoza, v. = nyqongqoza.

i-Nqonqo, n. 3. = i-nDosa.

i-Nqorrolo, n. 3. See i-nQorrolo.

i-Nqhoshololo, n. 3. See i-nQoshololo.

i(li)-Nqoza, n. Bump of any kind, as caused by a blow, tumour, mal-formation of skull, etc. Cp. i(li)-Dunguza.

Nqo, ukuti (ukuthi), v. Have the eyes closed or eyelids down, as one sleeping, or some persons with falling eyelids (cp. eimeza); (C.N.) = ukuti nyqo.

Phr. izinkwomo zabe ili nyqo isikwil, her cattle (for lobola) make up a full ten.

Nqubo, ukuti (ukuthi), v. = nyqobuzeka.

i-Nqubu, n. 3. See i-nQubu.

i-Nqubulunyana, n. 3. See i-nQubulunyana.

Nqobuzeka (s.k.), v. Bump violently up against a thing (loc.), collide with it, as with a tree, or a ship with the rocks. Cp. ngqileka.

i-Nqudule, n. 3. — see i-nQudulungo.

Nquku, ukuti (ukuthi; s.k.), v. = nyquku, ukuti quyhu.

Nquku (s.k.), v. Take up or away the whole of a thing at once or bodily, as when taking up at once a whole heap of clothes (loc.), or when removing bodily a great pot of beer (not removing it in portions, or with the assistance of somebody else) = quyku [Her. pukumula, remove].

i-Nqukumba, n. 3. See i-nQukumba.
isi-Nqünkunjulu (s. k.), n. = isi-Nqukuza.

Nqukuza (s. k.), v. Clap with the hollowed hands (not flattened palms = i(li)-Hlombe), as is done while singing on certain occasions, e.g. after the arrival of the bridal party for a wedding, or at the menstruation of a girl.

isi-Nqukuza (s. k.), v. Big bulky lump or mass of a thing, as a large heavy head, a short thick stump of wood, etc. = isi-Nqunkunjulu. Cp. i-nQunkuza.

Ex. wasiNika isinqukunza setambo, he gave us a great lump of bone (without any meat on).

i-Nqulu, n. 3. That part of the side of the upper-leg between the buttock and the outside thigh-bone, where there is a sinking in of the flesh, and upon which one rests when reclining. Cp. i-Nyonga.

Ex. uku-lala nyenqulu, to lie on one side in a half-reclining manner, resting on the elbow — a girl during the menstrual period, according to universal Zulu custom, reclines always in this way = uku-lala labale.

Nquma, v. Become firm or solid, as liquid fat grown cold, or mud when drying up [Her. homa, coagulate].

Nqüma (Nqumusa), v. Cut off (properly at one stroke), chop off, lop off, amputate, as a limb (acc.), branch, portion from a stick or rope, etc.; hence, do once and for all, decisively, as when bringing down a buck at a single blow; decide, finally settle, as a law-case (acc.); definitely appoint, fix, as a day (acc.) for doing something, or the boundary of a district; cut short, as one’s long talk; cut off a portion, cut short one’s way, as by cutting across by a nearer path. Cp. gina; siku.

Ex. buqumusa umlenxe, they cut off his leg (for him).

wayinyana wayinquuma, he dealt it one settling blow.

inkosi isinquumile lepo’ndalana, the chief has already decided that affair.

kobeko, kunqume kabili, place it so as to cut in two, i.e. across, crossways (not lengthways).

qumusa nuku engiyakufika ngalo, fix a day upon which I shall come.

asinqume lepa, let us cut off across here.

uwa’kunikqumulani, you mustn’t lop off my tongue, i.e. interrupt me in the midst of my speech.

wayinquma, he cut his throat.

P. zinyungqana amakunda, ziyekke, their heads are cut off and then they are left, i.e. it suffices if merely the heads are cut off — used by a person in reference to some affair of which he has already related the main fact, but does not care to go into details.

i-Nquma, n. 3. = i-nDondo.

um-Nqüma, n. 5. (C.N.) = um-Nqumo.

i(li)-Nqümakanda (Nquumakanda; sometimes short), n. = i(li)-Nqunyawakanda.

i-Nqumba, n. 3. See i-nQumba.

i-Nqumbu, n. 3. See i-nQumbu.

isi-Nqumela, n. Tallow or hardened fat boiled from the suet of cattle.

Nqümisa (Nqumisa), v. Make to cut across i.e. place across so as to divide, as a plank (acc.) over a ditch.

Ex. uku-nqumisa kabili, to place crosswise.

Phr. n'be ‘kusinqumisa uti twonzimba, he came to show off his fine body — as a young-man passing before the girls, or a wife before her husband.

Nqümisela (Nqumisela), v. Cut off for absolutely i.e. absolutely forbid to, prohibit.

Ex. kwaZulu inkosi yagisinqumisele uJiko, in Zulu times the king had prohibited us (eating) the first-fruits of the season (i.e. before he himself had done so at the ukuwebu.)

um-Nqumo (Nqumno), n. 5. Certain forest tree (Olea verrucosa).

i-Nqumu, n. 3. Food only half-cooked, and of whatever kind; mostly used as an adjective, as below.

Ex. kwa’qumu, it is half raw, only half-cooked.

um-Nqumu (Nqumua), n. 5. = um-Qumu.

i-Nqumunqumuna, n. 3. = see i-nQumunqumuna.

Nquna, v. Be stark naked, whether when walking or lying (used in perf.). See umu-Nquna. Cp. hlambalazela; didiliza; ntiliza; ndazela [see umu-Nguni].

Nqunda, v. = qunda.

ama-Nqündanqanda (no sing.), n. Little checks or barks or obstacles that keep cropping up to prevent one’s going or doing something. See qundeka.

Nqundeka (s. k.), v. = see qundeka.

um-Nqundu, n. 5. Glans penis or male organ of any animal (but not gen. of dog = i(li)-Kingqi, or man=um-Tondo, or horse = um-Boko) = u(lu)-Gqubu, u(lu)-Gqungu. Cp. isi-Kabu.

Nqunisa, v. Strip or make be quite naked, as a child (acc.).

Nqunquta (Nqungutha), v. Trot briskly along, as a person hurrying to reach a wagon (= nqunguteka;
Nqunquteka (Nqunqutheka), v. = ngunquta.
Nquntane (s. t.), n. Certain climbing plant whose leaves are eaten as imifino.
Nquntu, ukuti (ukuthi; s. t.) v. Pull off with a sudden tear, or tear off with a sudden pull, as a bunch of grass (ace.) from the veldt, or when bitten off a mouthful of tough meat from a slice. Cp. ukuti ngadhul.
Nqunzula (s. t.), v. = ukuti ngunzula.

um or ubu-Nqunu, n. 5. Complete nudity, state of being stark naked (chiefly used adverbially, as below) [Lat. nudus, naked; Her. mutundu; Sw. utupu.
Ex. ukun-hamba 'manqunu, to go quite naked.

(i)-Nqunyakanda (Nqunyvakanda; or short), n. Person with a handsome body, but spoiled by his face. Cp. u-Magqamehlazi.

um-Nqupane, n. 5. — See um-Ngqupane.
i-Nqushumbana, n. 3. See i-Nqushumbana.
isi-Nquthu (Nquthu; sometimes short), n. = isi-Pendu.

(i)-Nquzu, n. Protuberance, hard bump, knot, as on an ill-formed skull, or the trunk of a tree = (i(i))-Quzu, (i(i))-Puzu.

Nqwā, ukuti (ukuthi), v. = ukuti nqwama.

ama-Nqwa (no sing.) only used adverbially as below to express 'first (in point of occurrence)'. Cp. um-Hlanganiso.

Ex. eyakiti yabambabo emanqueni, our (army) got hold of them (the enemy) first, got the start.

wagonwaza emanqueni, he was stabbed the very first, for the start.

uBani wapuma emanqueni, So-and-so went out first, or at the start.

i-Nqwaba, n. 3. Heap, pile, of anything and any size. Cp. (i(i))-Fingo; (i(i))-Futuluhu; um-Tango; um-Bandu; (i(i))-Bondu; i-nDondela, etc.

i-Nqwababa, n. 3. See i-Nqwababa.

Nqwabela, v. Make anything (ace.) into a heap, pile it up upon, at, etc.
Ex. vocabambela wadavonye, you must put them (the potatoes) in a heap together.

Nqwama, ukuti (ukuthi), v. Meet full face unexpectedly, run up against suddenly, as one friend suddenly meeting another in an unexpected place (ep. ukuti ngqi); be quite equal to (in size, height, amount of work, etc. = ukuti nqwamathshiki) = ukuti nqwa, ukuti nqwamana.
Nrrinya, v. = ukuti nrrí, ntínya.

Nta, ukuti (ukuthi; s.t.), v. Be distinctly visible, quite plain, as a road or object in the open country; be or become exposed, brought openly to light, as a thief, or an object that has been concealed and found; be quite straight or straight-forward, as a railway-track or one of the seams in a sleeping-mat (= ukuti nto) = ntínya.

um-Nta (s.t.), n. 1. contr. for um-Ntwana.

Ex. umntanami (umntanetu, umntumake, etc.) my (our, his, etc.) child.

umntanomntanami, the child of my (or our, etc.) child.

umntanenkosi (nomlongu, etc.), child of the chief (or of the whiteman, etc.) — a politely familiar term for addressing such persons.

umnta-ka’mame (or ka’baba, or ka’babe-kasi), my cousin, i.e. child born of my aunt (or of my uncle).

umntanetu, my or our child — used by a young-man to a girl (not gen. to his sister), or by a girl to her married brother or to his wife.

umntakwetnu, child of ours — used by one young person to another of the same but or mother.

um-Nta-ka’nohu (ka’nohhu), n. 1. Kind of caterpillar which one finds in swarms on the umun-Nyga and similar trees; also the larva of a certain psychic moth living in a little box of sticks found suspended from mimosa trees.

Ntambama (Nmembhama), adv. In the afternoon. See i-nTambama; kusihlwa; ekuseni.

Ntangaza (s.t.), v. Walk with the legs stiffly apart, as when one has a painful sore between the thighs = tangasa.

Ntanqu, ukuti (ukuthi; s.t.), v. = ukuti ntshu.

Ntanrra, ukuti (ukuthi; s.t.), v. Strike or give a knock in the belly.

Ntanrza (s.t.), v. = ukuti ntanrra.

Ntanta (s.t.), v. Float, as a thing on the surface of water.

Phr. mnomnomnomnom undanta nemizi yake, the headman is sailing about among his kraals = i.e. moving about leisurely among them, as when visiting from one to the other (not used of one merely roving about = ndwala).

isi-Ntante (s.t.), n. Person rendered powerless, incapable of movement, a ‘mere floating body’, as when bound up with cords, or powerless from wounds.

Ex. ukú-m-enxa (umuntu) isintandane, to render one powerless or incapable of movement.

Ntantiya (s.t.), v. Drink beer (only used in jocular reference thereto).

i-Ntantiya (s.t.), n. 3. Kafir-beer (a jocular name therefor).

Ntantsa, ukuti (ukuthi; s.t.), v. = ntantsa.

Ntantsaza (s.t.), v. Go laboriously along weighted by one’s own big belly, as a woman in child.

i-Ntantselana (s.t.), n. 3. One with a big protruding belly, like a woman in child, or some people when the stomach is full — see below.

ama-Ntantsolo (no sing.; s.t.), n. A bulging out of the belly at the sides (not in the middle front — see above).

Ntanya (s.t.), v. = ukuti nta.

i(i)-Ntanya (s.t.), n. Metal of some kind (C.N.).

Ntasi ka (s.t.; s.k.), v. = nantsika.

u, i(i), u(lu), or i-Ntasi or Ntasi (s.t.; s.k.), n. = u-Ntantsika.

Ndza (s.t.), v. Skim along, move swiftly along with quiet, gliding motion, as a duck upon the water, a swallow flying near the earth, or a man running rapidly but with little bodily movement = ntazabula. Cp. ntweza.

Ntazabula (s.t.), v. = ntazaba.

ubu-Ntazantazana, n. = ukw-Tanatana.

Ndé, ukuti (ukuthi; s.t. — final vowel sometimes prolonged), v. = ukuti tinini.

Ndela (s.t.), v. Say a thing in sport, as when frightening a child; say a thing in a joking way, joke, jest, speak or relate so as to cause laughter = qanga, rrantu, rrakata, sekula, tekula; cp. nookola, feketa, rrebulu.

Ntelekeshe, ukuti (ukuthi; s.t.; s.k.), v. = ukuti tinini.

Ntelekesheza (s.t.; s.k.), v. = tininiza.

Ntembela (Ntembhemba), v. = ntela.

isi-Nteli, v. Jocular, laugh-provoking person, given to saying things in jest or funny things. See ntela.

u-Ntembuzane (Ntembhezane), n. A ‘scurril fellow’ — a word of contempt for a nobody among his or her class, as a poor despised man, or a discarded wife. See isi-Tembezane.

u-Ntende (Nteende), n. Tent on a wagon (not a ground-tent = i(i)-Tende) [Eng.].

Ntemgumula (s.t.), v. = lenge (s.t.).

Ntengenyeka (s.t.; s.k.), v. = lenge (s.t.).
ama-Ntänguntengu, n. (C. N.) = ama-Ntwenguntwengu.

Ntenjane (s. t.), adj. — see i-nTenjane.

Ntenteleza (s. t.), v. = ukuti ntentelezi.

Nténentezi, ukuti (ukuthi; s. t.), v. Drink off a very large quantity at a draught.

i-Ntentemisa (s. t.), n. 3. — see i-nTentemisa.

i(i)-Ntentozo (s. t.), n. = i(i)-Krezelo.

Ntf, ukuti (ukuthi; s. t.), v. Prick or pierce with a very fine-pointed instrument, as a bee to a person (acc.) with its sting, or some flies, or with a needle = ukuti tinge.

Ntikiliza or Ntikilizela (s. t.; s. k.), v. = nti-

Nzikiza or Nzikizela (s. t.; s. k.), v. Go or walk stark naked = likiza, nzikiza. Cp. nquna; hlambalazela; dindiliza.

Ntingaza (s. t.), v. = ntipaza.

Ntingiliza (s. t.), v. = ukuti ntingilizi, di-

Ntingilizi, ukuti (ukuthi; s. t.), v. = ukuti ntingilizi.

Ntini, ukuti (ukuthi; s. t. — gen. with pro-

Ntintisana (s. t.), v. Pass about from one to another, as the pot of beer below.

Ntintisana (s. t.), v. Pass about from one 

to the other, as a number of men might pass about a common pot of beer (with nga of article), or as a lot of servants, neglecting some duty, by referring from one to the other some matter that is not in order (cp. tezisana).

Ex. nampa utshwala, avontintisana ngabo, here is some beer; you shall pass it round.

Ntina (s. t.), v. Be passed about from one 

to the other, as the pot of beer below.

Ntintisana (s. t.), v. Pass about from one to 

Ntipaza (Ntiphaza), v. Do anything in a blind, ‘lost’ kind of way, as a workman not knowing what to do through not having understood his instructions, a person seeking for something lost without knowing where to look, or a person attempting to give evidence without knowing anything about the case = ntingaza, ndipaza. Cp. ntumazela [Sw. tatanisha, puzzle].

ubu-Ntipintipi (Ntiphintipi), n. Blind, ‘lost’ manner of acting, as above.

i(i)-Ntiyane (s. t.), n. Common Waxbill (Estrilda astrilda). Cp. u-Nthlouye-

Ntìa, ukuti (ukuthi), v. Do at a stroke, at one single time or effort, as when killing a buck (acc.), or an umtakati bringing down a person by a single attempt (cp. ukuti shwambakaqa); happen upon, as a person coming or striking unexpectedly upon something (acc.); catch sight of suddenly, as a certain person (acc.) un-

Ex. wtulilo (or ižinkuni) wawanti ntle, he made up a big fire, throwing on all the firewood at once = ukuti gabe.

umu-Ntlá, n. 1. Up-country person; n. 5. wind coming from up-country i.e. N.W., wind (= i(i)-Shisandhla). Cp. um-Zan-

u-Ntlaba (s. t.) n. Mouth beginning about or after the middle of April, ‘when the aloes (= i-Ntlaba) flower’, and next before u-Lutudhlana.

Ntláka, ukuti (ukuthi; s. t.; s. k.), v. Strike a person (acc.) with the back of the hand (= ukuti mbebe); strike or stab with an assegai on a bone, or stone, etc. = ntakala.

Ntlakala (s. k.; s. t.), v. = ukuti ntlaka.

u-Ntlanka-nywe (s. t.; s. k.), n. Things which does off at a stroke, as a powerful medi-

Ex. (ishumi) u-ncwe ntla-nywe, he made up 

ama-Ntlájuntlaló (no sing.; s. t.), n. Things that have fallen apart, or are in a dis-

ama-Ntla-ntlanthu (s. t. as s. k.), n. Certain forest 

tree said to possess poisonous properties and used by an umtakati, causing hemiplegic paralysis (cp. u-Zirru); any tree with half its trunk charred by lightning.

Ex. (ishumi) u-ncwe ntla=juntlala, ama-Ntla-ntlanthu.

u-Nlangu-ntlo (Nlungo), n. Certain forest 
tree said to possess poisonous properties and used by an umtakati, causing hemiplegic paralysis (cp. u-Zirru); any tree with half its trunk charred by lightning.

X.B. The bark of this same tree is used again as an antidote for the above poison and as a cure for the disease. The patient stands in the sun, and then commencing with the length of his shadow, the doctor makes incisions in it all along the ground and so right away up the whole uncutected side of his body. This is afterwards repeated
with the other or affected side. Finally the bark, after having been rubbed into the incisions, is boiled in water, and the patient, dipping his fingers into the hot decoction, keeps on sucking the liquid from the finger-tips, afterwards smacking them with the several affected joints. 'Thinking thereby that may-be the bones will by this treatment get all right again!'  

u-Ntlangula (s.t.), n. = u-Maquba.

u-Ntiangulana, n. Month beginning about or after the middle of May, 'when the winds are commencing to clear up the country', and next following after u-Ntlababa = u-Lutudhlana, u-Maquba omucane.

Ntialalaaza (s.t.), v. = zazalaza.

Ntialalaazeka (s.t.; s.k.) = zazalazeka.

Ntialalazi, ukuti (ukuthi; s.t.) v. = ukuti zazalazi.

Ntialita (Ntilathada), v. Break up, crush, or eat anything (acc.) with the front teeth, as when breaking up a piece of sugar-reed with the front teeth in order to soften it for a child, or the end of a thread before passing it through the eye of a needle, or as an old woman without any double teeth might do when eating mealie-grains or other solid food, or as a dog does the fleas on its body or a mother the lice on her child's head; walk anywhere where there is no path or way, as a person walking over the veld through the grass, or walking over the mats (acc.), etc., lying on the floor of a hut, instead of stepping by the vacant spaces.

i-Ntialilato (Ntililatho), n. 3. Any place 'off the road', as through the grass in the open veldt where there is no path (used gen. as adverb with hamba).

Ntianu (s.t.), adj. = hlanu [Galla, shan, five].

Ntianye (s.t.), prep. Off away on one side of (with na) = celu, nxanye. Cp. ngata-ntianye.

Ex. angina khoxosa khou, khutlanye, I cannot go there, it is out of my way.

umzi wake umlangane nongwane uja emilumane, his kraal is off away on one side of the Umilumane road.

bele'emba umlangane nomini, that affair is not my way, does not touch or concern me.

u-Ntiangane (s.t.), n. Person habitually curious i.e. with an abnormal amount of curiosity to see or know everything — perhaps from some former individual noted for this weakness (see proverb below). Cp. um-Ndandi.

P. ntlo thombo okuha'Ntlanzane, he has been carried off by the clapping of hands (or noise of applause), as was Ntlanzane — said of a person who immediately he hears anything unusual, cannot resist the impulse to run off and see what it is.

u-Ntlekwane (s.t.; s.k.), n. King of the Redbills or Common Widow-bird (Vi-

dua principalis); ox of a black colour having a patch of white running from the shoulders down the sides to the belly; kind of assagai, like the i(li)-Rwa but smaller; (C.N.) small (not young) elephant without tusks.

ama-Ntlikiniki (no sing.; s.t.; s.k.), n. (C.N.) = ama-Hlikhili.

ama-Ntiliizo (no sing.; s.t.), n. = i-nQu-

shumba.

u-Ntilizyonkulu (s.t.; s.k.), n. Certain tree growing in the bush-country, the skin of whose inner-bark is used medicinally for faintness or weakness of heart accompanying influenza and fever = umu-

Wane.

Ntlo, ukuti (ukuthi; s.t.), v. Stick or fix in, as a spoon (acc.) into the grass-side of a hut, or a stick into the sand (= kloma); come forth into life or being (only used as below = ukuti qeke, ukuti dabu).

Ex. g'iloka wati ulo, umaqalo, he was so ever since he was born.

g'iloka lati ulo (ixe), ever since it (the land) was created.

u-Ntlkonde (s.t.; s.k.), n. Variety of i-mFe having a long ear and very sweet cane.

u-Ntilo (s.t.), n. Certain month beginning about or after the middle of December, 'when dogs copulate freely', and next following after u-Matingana.

kwa'Ntilongasibi (s.t.), n. Open exposed country (flat or hilly), 'beret of the smallest scrub of bush' = kwa'Lunwewe, kwa'Ngedemihlopo.

u-Ntilongweni, n. (C.N.) = u-Dhlwediwe.

i(li)-Ntilontlo (Ntilontlo), n. = i(li)-Hlontlo.

i-Ntilontlo, n. 3. — see i-Ntlongilo.

u(lu)-Ntilontlo (Ntilontlo), n. = u(lu)-Hlont-

lo.

u-Ntoile (s.t.), n. Yellow-billed kite (Mil-

rus Epidesis); the month u-Newaba q.v., 'when kites appear'.

Phr. unthiile ke'Galele (or ka'Mgubane), a nickname for the bird.

u(lu)-Domba luka'Ntiloile, a nickname for the u(lu)-Domba q.v. bean.

ungwani ka'Ntiloile, kite's smuff — a name give to the puff-ball fungus of the veldt.

Ntlo, ukuti (ukuthi; s.t.), v. Be perfectly straight, as a post, or a line of things
(= ukuti ntsa, ukuti nta); also = ukuti nto nto.

uku-Nto (s.t.), n. Plaything, or pet thing, as a toy or pet kitten of a child = uku-Toziki.

Ntonkanja (s.t.; s.k.), v. = nantsika. u, i(li), u(lu), or i-Ntokanje or Ntokanji (s.t.; s.k.), n. = u-Nantsika.

uku-Ntoko (s.t.; s.k.), n. (N) = uku-Nto.

i(li)-Ntlobantsi (Nioloibantsi), n. Waistcoat [D].

i-Ntombaza (Niombhazaana; plur. amu), n. 3. — see i-NTombazaana.

ubu-Ntombi, n. — see ubu-nTombi.

u-Ntondo (s.t.), n. Last born of any litter, as of pigs, dogs, etc., and which is usually of a more weakly and smaller nature than the rest; hence, any young animal, or child, when unusually small and under-grown.

Ntongela (s.t.), v. Take snuff (with nga) before smoking i-nTsangu (acc.) in the smoking-horn for the purpose of exciting a ready flow of saliva.

i(li)-Ntongela (s.t.), n. One of the wattles used for forming a continuous bar encircling and holding together the upper right posts of a new cattle-kraal, and which helps to secure the um-Belo stakes.

i(li)-Ntongomana (s.t.), n. Ground-nut. Cp. i-Dhlubu [Adam. yangala; Sw. njugu nyasa; or perhaps from their having been first introduced from the Tongas].

u(lu)-Ntongana, n. — see u(lu)-uTonjana.

umu-N'tonkone (s.t.; s.k.), n. 1. Variety of large black-beetle with white markings on the back and disagreeable smell (introduced by Europeans).

Ntonta (s.t.), v. Drip, fall in drops, as water from the nose or a leaky tank = ukuti nto nto.

Phr. i-tombi zatonta, the girls dropped in — an ejaculation of a young-man in a kraal upon the arrival there of a sweetheart of any of the other young-men of the kraal for a surreptitious day-visit. See cinhezela.

Nd in to, ukuti (ukuthi; s.t.), v. = ntonta.

Ntonto (s.t.), adj. Soft or tender-bodied, sleek, as a woman, fat cow, or a well-oiled body (lit. dripping, wet — see above) = ntonotsa.

Ex. isyapa: i-sabantanta, a stabber of tender ones — a common appellation for a warrior who was born remarkable for his killing of females.

Ntontoloza, v. Raise the voice to a very high pitch when singing, sing out shrilly or loudly above the others.

Ntontotsha (s.t.), adj. = ntoto.

Ntontza (s.t.), v. = ntonta.

Ntontomba — see i-NTolomba.

Ntsa, ukuti (ukuthi; s.t.), v. Make tight or taut, by pulling or binding, as when making taut a bowstring or a fencing-wire, when binding a rope round a post or into a knot to tighten it, or when coeking a gun — ntsala; be, or get made tight or taut, as above ntsalaka. Cp. ukuti uqi.

u-Ntsakantsakane (s.k.; s.t.), n. = um-Ko-bu.

Ntsala (s.t.), v. = ukuti ntsa, nqala, nqathi. Cp. viya.

umu-Ntsalela (s.t.), n. 5. Anything bound round, as a man's trousers, jacket, etc. (C.N.).

um-Ntsalo (s.t.), n. 5. (C.N.) = u(la)-tiwibisholo.

isi-Ntsantsansa (s.t.), n. Anything drawn up very taut or tight, as a bowstring or a fencing-wire; hence, any strong, unbreakable or untearable thing, enduring a heavy strain, as strong cord, stout cloth, or (by compar.) a strong tough stick.

Ntse, ukuti (ukuthi — with the last syllable gen. prolonged), v. = ukuti ntsene.

Ntsë, ukuti (ukuthi; s.t.), v. Be right, proper, without defect, or crookedness, etc.; hence, be good (of heart), thoroughly sensible (of mind), perfectly straight or straightforward, as a road, or a post without knots.

Ntsënene ukuti (ukuthi — with the final syllable gen. prolonged), v. Come or go in a constant stream, flow or pour in, as people going or coming from a meeting = tapuka, qintsika.

Ntseheneze (s.t.), v. = ukuti nstene.

i(li)-Ntsentse (s.t.), n. Small crack or fissure in the skin on the back of the hands or tops of the feet from cold, chaps. Cp. i-nKwali; um-Kenke.

i(li)-Ntsentselela (s.t.), n. = i(li)-Ntsentsa.

Ntsëntshë ntsëntshë, ukuti (ukuthi; s.t.), v. = Ishezshela.

Ntshehentshehetsa (Ntshehentshehetsa), v. = Ishezshela.

Ntshinga (s.t.), v. Throw or cast away, as any useless article (acc.) Cp. lahu.

Ntshingeka (s.t.; s.k.), v. Get thrown aside — i.e. start suddenly aside, shy, as a man at a snake, or a horse at any object (used with some adverb of place, etc.).
NTSHI 454

NTSHINTSHANA or NTSHINTSHISANA (s.t.), v.
Enter into competition with, have a contest with—often used as a threat = neintisana.

Ex. siyakuntsashisana naye ngumuso! we shall have a tussle with you one of these days (and not always let you just have your own way).

ama-NTSHIQI or NTSHIQI (no sing.; s.t.), n. = ama-Mbanda.

(i)(ii)-NTSIYANE (s.t.), n. = (ii)-NTIYANE.

NTSHÔ, ukuti (ukuthi; s.t.), v. = ukuti ngo.

NTSHOLA (s.t.), v. = jola; (C.N.) steal cattle.

(i)(ii)-NTSHOLA (s.t.), n. (C.N.) = (ii)-QUBANKOMO.

i-NTSHOLA (s.t.), n. 3. = um-Jolo.

NTSHONGA (s.t.), v. Think about a thing (acc. with ela form) with desire, long for (cp. fisa); be always after a person, wanting to get at him or have a fight with him.

isi-NTSHONGO (s.t.), n. Perpendicular pillar of smoke, as from a fire on a windless day (cp. isi-Ši); smell of anything burnt, as cloth, beans, etc.; pungent, suffocating smell or vapour, as of ammonia, or carbonic-acid gas from a mealie-pit; hence, fire-damp, in a mine; strong gust of wind, that takes up pillars of dust, as when a south-easter rises.

i-NTSHONGOLO (s.t.), n. 2. Chilly cold wind, such as blows down from snowy mountains.

NTSHÓNGO NTSHÔNGO, UKUTI (ukuthi), v. = NTSHONGOZA.

NTSHONGOZA (s.t.), v. Give forth a deep, dull, muffled sound, as the voice of a person who is hoarse, or in consumption, or buried in a pit, or deep down in a valley.

NTSHONTSHA (s.t.), v. Cut off or take little bits of meat from a slaughtered beast in an irregular way without permission, as a boy might cut off little snacks in order to rob for himself; hence, steal little things (acc.) generally, filch, pilfer. Cp. ebo.

(i)(ii)-NTSHONTSHE (s.t.), n. Small piece of meat cut off or filched, as above. Cp. (i)(ii)-JUPE.

(i)(ii)-NTSHINGUTSHU, n. Two varieties of cat-epillar, one hairy and the other smooth, formerly very injurious to crops, but now died out. Cp. um-CWEENGUBE.

NTSÌ, UKUTI (ukuthi; s.t.), v. Grin, smile or laugh with a showing of the teeth; bite or nip a person (acc.) in a ‘tiny’, itching manner, as a flea, bug or some flies; also = ukuti NRII.

NTSU 4

Ex. katanga ntsi, he didn’t move a muscle, didn’t even smile.

u( lu)-NTSILSI (Ntsisitsi), n. = u( lu)-SINTSI.

NTSINA (s.t.), v. = ukuti ntsi, nrrinya.

u-NTSINYA (s.t.), n. = i-nDUKU-ka’QWABA-LANDA.

(i)(ii)-NTSIYANE, n. (C.N.) = (ii)-NTIYANE.

u( lu)-NTSUMIZWANA, n. = see u( lu)-NTSIMZANO.

u-NTSOLONTSO (s.t.; s.k.), n. = um-SOLOKOMO.

ubu-NTSOMI (s.t.), n. Dark purple, almost black (C.N.). Cp. i-nKANKANE; (ii)-SOMI.

NTSondo (s.t.), explicate common in familiar speech, used to intensify various modes of thought, and somewhat similar to the English terms ‘old’ (expressing friendliness or dislike), ‘blessed’ (expressing displeasure, or thoughts of admiration for one’s performances, or of surprise at the vast quantity or numbers of a thing, and for which we have no expressions.

Ex. yok’ihele lensando! oh my! what a quantity of Kafir-corn (the nouns in this sense being gen. used in sing.)! wahlabana usibanibani want sondo! he did fight (i.e. stab about), did the brave So and-so!

ngunu uMamnizwa want sondo! here is old Maminza.

xangena nxinkomo zantsando! there they are going into (the field), those blessed cattle!

u-NTSondo (s.t.), n. Personification of the above— the ‘old fellow’, ‘old chap’, meaning nobody in particular and only used as below.

Ex. waneishana uNtswebo want sondo! noNtsondo wafu eyeleza eli nako waneishana ka’Ntswebo! he was stingy, was Ntsebo, the wretched old chap! why the Old One (or my grandmother) died, giving us directions that there you will find stinginess, with Ntsebo.

NTSÜÇU, UKUTI (ukuthi), v. = NTSUÇULA; NTSUÇUKA.

NTSUCUKA (s.k.), v. Get wrenched or torn off, as below.

NTSUCULA, v. Wrench or tear off, as a fresh branch from a tree.

u-NTSUMBULWANA (NTSUMBULWANA), n. Ten shilling piece, a half-sovereign; also sometimes ten shillings (T.).

NTSUNDU (s.t.), adj. Dark brown (of a reddish tint), piece, chocolate, deep or browny crimson—perhaps from noun i-NTSUNDU [Pers. zindj, black; Ar. sid, pl. of isweid, black; Sw. ekundu, crim-
son; MZT. mu-sundu, black-man; Ang. mbundu, black; Her. zorundu, black].

u-Ntsunununudu (s.t.), n. (N) = u-Stununununudu.

i(i)-Ntsweba or Ntswebe (s.t.), n. = i(i)-Tsweba.

Ntswi, ukuti (ukuthi; s.t.), v. Squeak, like a mouse = ukuti swi.

umu-Ntswi (s.t.), n. 5. Olivaceous Thrush (Turdus olivaceus); also Natal Thrush (Geocichla guttata).

Ntswininiza (s.t.), v. = swininiza.

u-Ntswintswniswini (s.t.), n. White cotton blanket = u-Gampokwe.

umu-Ntu (s.t.), n. 1. Human being, person, man (in a general sense); person of a Kafir or Bantu tribe (in a particular sense); person of the Zul-speaking race (not a Suto, or even Tonga — in a still more restricted sense); servant (as of a master), menial, dependant of any kind, subject (as of a chief) [Skr. bhu, be; mati, mind; Hi. mard, man; Gr. thumos, mind; Cym. tuath, people; Corn. tis, people; Low Nig. ma-da, people; Nyanye. mu-nhu, man; Her. omu-ndu; Sw. m-la; Ni. mo-tu; Ga. mu-nu; At. onja; Ha. mutum; Mao. tavana; Sak. wa-tu; Mal. tuw; Mal. sum; Esk. inuk].

Ex. kubona umuntu enyzungo, there is somebody at the door.

angiyikulishela 'munu, I shall not tell anybody.

angina 'munu, I have nobody.

'banthu! dear me! do you say so! would you believe it! (mostly used by females) = bandhla.

abelungu kabalatami abantu, the white-people don't like the Natives.

umuntu ojini? what kind of a person?

umuntu wabona Zulu, a Zulu.

kusiya umuntu wa'buntu, he is not a person of anything, of any account, is worthless, good-for-nothing.

akusiko ukwenzwa kwamuntu boko, that is not the behaviour of a decent being or man.

akusiko ukwenzwa kwamuntu, it is not the food of anybody.

sitanda umuntu angi'amuntu, we like a person who is a person i.e. of real human feelings, humane, true to the breed.

salsi ka'bantu abang'abantu, we got to people who were not human-beings at all i.e. not humane, not worthy of the name.

kwaungabali 'munu, it (the fetus) was not yet a human-being.

wayenyise'muntu, he was no longer a living being i.e. he was already as good as dead.

umuntu wesitisa (wesitisa), a male person i.e. a man (or a female).

nging'amuntu mako, I am your servant, or subject.

'banthu-loke, it (the iku) is when people look nice i.e. just before sun-down.

isi-Ntu (s.t.), n. Human-kind, mankind, whole human race; whole Kafir race; Kafir or Zulu language.

u(u)-Ntu (s.t.), n. Outer covering or sac of the bowels or belly (cp. u(u)-Su; isi-Su); also = u(u)-Ntukazana. See u-Lantu [Ga. la-buto, belly; Her. oru-tu, body; Reg. i-kandu, belly].

Ex. yek'ukwemo umuntu! what a big belly this beast has!

ubu-Ntu (s.t.), n. Human nature; humanness, good disposition of heart; manhood.

Ex. kwez'banthu, he has no humanness of heart, no feeling for another.

izinto zibantu, things i.e. works, property or actions, befitting manhood (as distinguished from those of childhood).

umu-Ntukazana (s.t.; s.k.), n. 1. Common, low-class person, of no position or consequence. Cp. u-Nyopo.

u(u)-Ntukazana (collect. s.t.; s.k.), n. The common herd, or lot of worthless people of no consequence, of any particular kraal or locality. Cp. u(u)-Ntsizwana.

Ntula (s.t.), v. Need, want, require, be without a thing (acc.), whether from poverty, or from mere temporary necessity. Cp. swela, hlonga.

Ex. siyantula kwa'muntu, we are in want of, have no, clothes.

Ntuleka (s.t.; s.k.), v. Get wanted i.e. be scarce or wanting, as any article of necessity.

Ex. iyantuleka, y'iini, ivu'kubo? is money then scarce or wanting with them (the white-people)? — i.e. they have plenty of it.

u-Ntulikazi (s.t.; s.k.), n. = u-Mayuba.

isi-Ntuluntu (s.t.), n. Gatling, or Maxim gun from the Zulu war.

Ntuluzu (s.t.), v. Pour out a rapid, unbroken flow of words, scarcely allowing oneself breathing time, as some boquacious persons.

isi or i-Ntumantuma (s.t.), n. 5. Stupid childlike individual who has no brains for doing or understanding anything. Cp. isi-Titu; isi-Newayinibana.

Ntumazela (s.t.), v. Act or do anything in a 'lost', foolish manner, without any understanding, as the above. Cp. ntipaza.

u-Ntungazi (s.t.), n. Certain bush, whose
roots, along with the bark of u-Mapipa, are used as a valuable specific for dysentery.

u(lu)-Nuntu (s.t.), n. Person with small, blinking, nearly closed eyes.

Ntšu, ukuti (ukuthi), r. Come suddenly or sharply out of anywhere, as a highwayman from a bush or man from a hut = ukuti ntanuq. Cp. ukuti uke.

um-Ntwana (s.t.), n. 1. Child, of either sex; applied (mostly in the plur. aba-Ntwana) to girls generally, even when adult; also in a particular sense to a ‘prince’, or ‘princess’ i.e. any person (child or adult, male or female) of the Zulu royal house (i.e. Cetshwayo’s own family, any of his brothers, and their families); small upper-stone of a Native corn-mill [dim. of umu-Ntu. — Ga. MZT. Sw. Ngu. and most Bantu langs. mweña, child; Nya. mweña, lord; Sw. bwana, lord]. See umu-Ntu.

Ex. akambela yedwa nje, eng’unuweka? (you think) he should just go alone, a prince (or princess)?

abantuweka kabako, bas’entsimile, the girls are not here; they are in the field.

unuwanyana, sometimes used euphemistically of the isi-KiKi.

um-Ntwana-ka’nohu (Nohhu; s.t.), n. — see um-Ntu.

ubu-Ntwana (s.t.), n. Childhood.

u(lu)-Ntw’ain’wayi (s.t.), n. Tall, slender-bodied person.

Ntwe, ukuti (ukuthi; s.t.; with prolongation of vowel), v. = ntweza.

Ntwela (s.t.), r. Begin to show light, dawn, as the morning before the ukubeja.

Ntwengula (s.t.), v. Rend, tear, as a piece of cloth (acc.), skin, or paper. Cp. dabula; rrebula.

ama-Ntwenhunwengu (no sing.), n. Tatters, rags = ama-Nkiniki.

u(lu)-Ntwentwe (s.t.), n. Tall person; also = i(lu)-Twatwasi.

ubu-Ntwezi, n. — see ubu-uTwesi.

Ntweza (s.t.), v. Move forward in a straight steady manner without any bodily conmption, glide along, as a duck on the water, bird ‘sailing’ at rest in the air, water in a full river, or a man walking along with a sharp steady gait.

Ntwi, ukuti (ukuthi; s.t. — with prolongation of final vowel), v. = ukuti ntwe.

i-Nubunubu, n. 3. Anything soft to the body, as a cushion; softly supple, softly pliable in the hand, as chamois-leather, or to the teeth, as sodden meat. Cp. i-Notonoto.

Nuka (s.k.), v. Smell (intrans.), have a smell, whether pleasant (with kamaNnual) or disagreeable (with kabi); smell (trans.) a thing (acc.) or scent by placing before the nostrils (not) by: sniffing at = sezela; nor by mere perception through the air = zwu; cp. nukela; smell out i.e. discover, expose, point out a disagreeable person (acc.) guilty of evil practices, as does a witchdoctor; hence, generally, lay against a person (acc.) a charge of takalaing [Lat. puteo, I am rotten; Sw. Her. nuka, smell; Bo. wuka].

Ex. ukamba bhu lunuka unuti, this pot smells of medicine.

ní wambuka, he says he charged him with practising uku-takata.

Phr. insimi iseyisange wazinuka, she has finished off the field in no time.

u-Nukako (Nukakho), n. = u-Nukane.

um-Nukambiba (Nukambhiba), n. 5. Small tree (Myaris or Clausena inequalis), having strong-smelling inflammable leaves, and roots used for tapeworm.

Nukana (s.k.), v. Lay against one another a charge of practising uku-takata.

u-Nukane (s.k.), n. Light-coloured variety of Kafir-corn (cp. ama-Bele); certain forest tree (= u-Nukako).

u-Nukani (s.k.), n. Wood Hoopoe (Irrisor viridis).

Nüke, ukuti (ukuthi; s.k.), v. Do anything in the very tiniest degree, as a nail just emerging by the point through a plank (cp. ukuti tu), or a person doing a very little work, making the slightest acquaintance with any study, giving one a mere speck of snuff, etc. = ukuti nnuk, ukuti nenke.

isi-Nuke or Nukelana (s.k.), n. Certain game, a kind of ‘touch’, played by Native children (with enza).

Nukela (s.k.), v. Emit or make a smell for a person (acc.) — may be used of anything (nom.) whose smell is strongly perceptible to a person (acc.), the thought in Zulu being inverted.

Ex. nsinukela, ngamafuta, he makes a smell for us with (his) grease (used by him for anointing the body).

sinkekeba amafuta, we are raised a smell for by grease.

i(lu)-Nuku (s.k.), n. Person with dirty, disgusting ways or manners, as when preparing food or eating it. Cp. nukubata.

ubu-Nuku (s.k.), n. Dirty, disgusting manners, as above.

um-Nukuba (s.k.), n. 5. Food of any kind.
imperfectly cooked so as to be unpleasant eating; person whose good-looking features are only ‘half awake’, are spoilt by some ugliness or imperfection (cp. *i(li)-Htule*) = um-Dukuwa, um-Nwebelele.

**Nukubala (s. k.), v.** Be dirty, unclean, as a pot or one’s clothes (used in perf. = *nyeola*); be imperfectly cooked (= *nyawu*).

**Nukubeza (s. k.), v.** Make dirty or unclean anything (acc.), as above.

**isi-Nukunuku (s. k.), n.** Any animal, as a goat, etc., with the body covered with long, flowing hair which waves about as it walks; hence, person heavily rigged out with finery or trappings hanging from all parts of the body. See *nukuza; nukuzela*. Cp. isi-Notonolo.

**Nukuzela (s. k.), v.** Cover up the person with trappings or hanging finery, as a young-man fully dressed up for a wedding-dance.

**Nukuzela (s. k.), v.** Go along with one’s long body-coverings flowing or waving about, as above — see *isi-Nukunuku = natuzela*.

i-Nukwe (s. k.), n. 3. Berry of the *um-Nukwe* (C.N.).

**um-Nukwe (s. k.), n. 5.** Large tree bearing very nice berries (C.N.).

**um-Nunzana or Umnuzane (m contr. fr. *munyu*), n. 1.** Gentleman i.e. kraal-owner of some importance, may-be from the fact of his being a headman by appointment or from the large size of his kraal with numerous wives; hence, applied in courtesy to any respectable Native kraal-owner, or also to any Whiteman of property or position [Sw. mngwana, gentleman].

**i-Nundu**, n. 3. Certain species of small moth (not applicable to the *illi-Bu* or other species indiscriminately), very injurious to the skin-dresses of Natives; larva or small caterpillars of such moth; hairy person *i.e.* having abundant hair overgrowing the body, face, etc. [Sw. noondo, moth].

**i-Nungu**, n. 3. Porepine’s quill (= i-inVandosi); sometimes used euphemistically of the animal itself (= i-Nungumbane); (C.N.) also = u-Nyasa [Sw. nungu, porepine; Ga. namanangu].

**isi-Nungu**, n. (C.N.) = i-nTate.

**u(lu)-Nungu**, n. Certain snake whose body is covered with small spots; hence, thing, as cloth, with small spots; tiny spot itself; person with very small eyes (cp. *u(lu)-Nuntu*); very tiny hole or eye, as that of a needle.

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**um-Nungumanele, n. 5.** (C.N.) = um-Nungwane.

i-Nungusi, n. 3. Shad-fish (*N*).

**um-Nungwana or Nungwane, n. 5.** Knobwood or Wild Cardamom, of which there are two varieties (*Zanthorylon Capense* and *Z. Thunbergii*), used for toothache, snake-bite, paralysis, disinfecting diseased meat, etc.

**Nunu, int.** used to frighten a person, as when suddenly holding a snake before him. See *nunusa*.

**Nunu, ukuti (ukuthi), v. = ukuthi ukre.**

**i-Nunu**, n. 3. Name applied indiscriminately to any wild-animal or other thing that inspires with fear.


**Nunusa, v.** Frighten a person (acc.) by saying *nunu* to him.

**ama-Nupana, Nupe, or Nupelana (Nuph ena, Nuphe, Nupelana — no sing.), n.** Dirty, ugly, repulsive kind of person, generally also of weak intellect = *ilil-i Nungunya*.

**izi-Nupe (Nuphe — no sing.), n.** Something unpleasant, only as below.

Ex. *ungqayintu, uqokubuya uxfuma*, don’t touch it (the snake, that girl, etc.), or you will return with something ugly, something you won’t like (as may be said in reference to a vicious animal, or a snappish cross-tempered girl).

**i(il)i-Nupungana (Nuphunyena — also in plur.), n. = ama-Nupana.**

**Nushu nushu, ukuti (ukuthi), v. = nッシュ zu.**

**i-Nushunuushu, n. 3. = i-Nushunwushe.**

**Nushuza, v. = nッシュ zu.**

**Nuna nulu, ukuti (Nuthu Nuthu, ukuthi), v. = nukuza.**

**isi-Nụnụntu (Nụnụntu), n. = isi-Nuku nuku.**

**Nutuzela (Nuthuzela), v. = nukuza.**

**u(lu)-Nwaba, n. (C.N.) = u(lu)-Nwahu.**

**u(lu)-Nwahu, n.** Chameleon; also = u(lu)-Dwamba.

Phr. *aku-gama ukwaba* (*N*) = *aku-gama ishe* — see *tukela.*

**Nwabuluka (s. k.), v.** Go slowly along, like a chameleon = *uwabuzela.*

**Nwabuzela, v. = nwaabbitu.**

**um-Nwabuzelo, n. 5.** Kind of fringe worked on the lower side of a girl’s headwork frontal or loin-belt, somewhat similar to the *ilil-i Tamhu.*

**Nwala, v.** Do a thing well, as join planks, sew a dress, etc. (C.N.). See *nomlifìga.*
u(lu)-Nwali, n. Suet, used for making tal- 
low (= isi-Nqunwela), for polishing hut 

floors and formerly for mixing with 
dry cow-dung into torches (see ili-Lo- 
nywe).

Nwaya or Nwayela, v. = dwasha; enwaya.

u(lu)-Nwayela, n. = u(lu)-Dwashaleta.

Nwayi, nwayi, ukuti (ukuthi), v. Have a 
roughened, tingling, itchy sensation in 
the throat, as after eating certain foods; 
have an ‘itchiness’ of heart, as when 
uneasy with desire after something; 
cause such a sensation in throat, as food, 
etc., above = nwayizela. Cp. ukuti hayi 
hayi.

Nwayiza or Nwayizela, v. = ukuti nwayi 
nwayi.

isi-Nwazana, n. = isi-Newayimbanu.

u(lu)-Nwazela, n. = u(lu)-Lele.

isi-Nwazi, n. Certain climbing-plant (Cis-
sus cuneifolila) having bunches of black 
edible berries; also = isi-Nwazana.

See isi-Trenama.

Nwe, ukuti (ukuthi—gen. prolonged on 
final syll.), v. Just begin to throw off 
the darkness of night and show the first 
greyness of dawn (prior to the ukuti 
dei).

isi-Nwe, n. Nicety, exactness, properness, 
almost such good qualities as result from 
care and attention, as shown in the 
work of a painstaking workman, or of 
an upright conscientious person trying 
at a case, etc. Cp. ukuti swe.

Ex. nmuntu onesinwe, a person exact in 
every good sense (morally, as in his ordinary 
doings).

umu-Nwe, n. 5. Finger [H. onu-nwe; 
MZT. mu-nwe; Ga. lu-nwe, fingers, col-
lect.].

Phr. iyosheb ugomunce inkomo kumi, it is 
alone on the fingers, is the beast I have i. e. 
is only one.

uneminwe uBani, So-and-so has fingers i.e, 
is skilful, clever in works of the hand, as 
beadwork, carving, etc. Cp. i-nqalo.

rinkomo xava xashiya mune 
mange, the cattle got to leave out one finger, i.e. 
were nine.

uku-shaya iminwe, to clap the fingers 
with a jerk together, as Native women do 
when stating vehemently.

Nweba, v. Draw out, stretch, as one might 
an elastic band (acc.) or a piece of gum; 
stretch out, straighten out, as a crinkled 
cloth by pulling it, a basket by pulling 
abroad its sides; stretch out, take fur-
ther abroad, enlarge, exaggerate, spread 
abroad, as a field when enlarging its 
dimensions, or an affair when exaggerat-
ing it; plait a rope (acc.) of grass or 
fibre (cp. pote; see um-Nwebo) [Sw. 
wamba, stretch].

Phr. uku-nwebo umehlo, to draw out the 
eyes, i.e. look in a drowsy, besotted manner, 
as one intoxicated or very sleepy.

um-Nweba, n. 5. White Milkwood tree 
(Mimnsops Caffra); also = um-Nwebo.

Nwebeka (s. k.), v. Get drawn or stretched 
out, as above; be stretchable, elastic.

Nwebelele, ukuti (ukuthi), v. Look with 
drowsy, dreamy, besotted eyes, as a 
sleepy-eyed person or one intoxicated 
= ndweza.

um-Nwebelele, n. 5. Sleepy, dreamy-eyed 
person, as above (= um-Ndweza); also 
= um-Nkuba.

um-Nwebo, n. 5. Rope or string plaited 
in the ordinary way of two or three 
separate strings. Cp. um-Nyabo; nweba.

Nwebu, ukuti (ukuthi), v. = nwebuka; 
nwebula.

i-Nwebu, n.3. Thin outer-covering or skin, 
as that cast off by a snake, peel of thin-
skinned fruit, the outer grass-skin or 
seath of tambootie-grass, or any light 
flimsy-textured cloth. Cp. um-Ebuvo.

Nwebula (s. k.), v. Get torn, or be tear-
able, as below = ukuti nwebu.

Nwebu, v. Rend or tear apart anything 
readily yielding to mere pulling, as an 
old worn-out blanket (acc.), skin that 
has been dressed till threadbare, or a 
piece of rotten paper = ukuti nwebu. 
Cp. cosula.

i-Nwebunwebu, n.3. Thing that easily gets 
rent or torn apart by slight pulling, as 
above.

ama-Nwlele (no sing.), n. = ama-Dhlingosi.

u(lu)-Nwlele, n. Single hair, of man (cp. 
ul(lu)-Dosi); certain shrub (Suther-
lundia frutescens), common along do-
nga and river sides [Li. lu-nyuule, hair; 
Sw. Hinz. u-nyele; Suk. u-nyuile; Kang. 
ajiile; Gu. njili; Ru. njili; Go. lu-nyile; 
Nyan. nzwile; At. italo].

i-Nwenwele, n. 3. Pearl-muscle (C.N.).

Nwepa (Nwepha), v. Scratch, tear with 
the claws, as a cat a person (acc.); abuse 
right and left, tear to pieces with abuse.

Nwi, ukuti (ukuthi), v. Stretch oneself out, 
as after a sleep; lie stretched out at full 
length; (C.N.) begin to dawn (see ukuti 
nwe). Cp. ukuti tni; ul(lu)-Kwikwi.

Nwi nwi, ukuti (ukuthi), v. Stretch 
out one’s legs (figurat.) i.e. climb up 
with agility or quickness, as up a tree 
or hilly ascent.
Nx', int. supposed rendering of the sound 'x' made by a vexed man, and only used as below. See nxapa.
Ex. mus'ukuti nxα kimi, don't be saying at me.

Nxā, conj. or adv. If; when = uma.

umu or i-Nxα (in plur. freq. ama-Nxα or i-Nxα), n. 3. or 5. Side i.e. part of a thing on one hand or the other; half; party or faction (when the whole is divided into two divisions); all the descendants, or any one of them, of a same father and mother, i.e. of the same hut or division of a kraal or family. See i-Nxanye; u(lu)-Hlangoti [Her. omu-ko, side or direction].
Ex. wixuka amanxa amabili, ubuka-ni? you look at yourself on both sides or hands, what are you looking at? — as might be said to a person regarding the sitting of his dress on both sides of the body.

esontweni silexi ngumazana amabili, in church we sit in two divisions, some on one hand, others on the other.
bebehlexi ungumzana webo, they were sitting according to their own side or party.
orampi umaZu Xena na? of which side are you? — as in cricket or a fight.
si'munxa mnye naye, we are of the same side or branch of the family or ancestral kraal.

Nxada, n. Tack or bind loosely together for temporary necessity, as, when building a hut, a few temporary wattles are bound crosswise to hold together the parts, or a few layers of grass are temporarily placed over the framework to answer before the permanent thatching, or when tacking together a rush-mat or dress previous to sewing, etc. Cp. hida.


isi-Nxadi, n. Person whose head droops habitually to one side, as some coy girls.
i(l)-Nxahi, n. Bull castrated when already of adult age and having served cows.
i-Nxakanxaka, n. 3. See i-nXakanxaka.
i(l)-Nxala, n. Red rhebuck or roebuck (Cervicapra Lalandii).

Nxanela, v. Seek strongly to get or have a thing (acc.), desire (with effort) to obtain, be after a thing with desire, as a boy seeking desirously after cattle (not merely passively desire or covet = fisa).
i-Nxantela, n. 3. See i-nXantela.

Nxaxa, v. Coax an animal (acc.) to stand quiet by scratching or patting it, or removing ticks from it = xwanga.
i-Nxanxateia, n. 3. See i-nXanxateia.

Nxanye, prep. = unlanye.

Nxαpa (Nxapha), v. Utter the interjection x, expressive of vexation or dislike, as Native men do. Cp. nemfha.
i(l)-Nxapẹpa (Nxaphepha), n. = i(l)-Nxαpepa.

Nxasa, v. = nxasu.

Nxashana, adv. = nxα.

Nxayipi (Nxayiphθi), adv. Where? = pi, kupi, etc.

u-Nxazonke (s.k), n. Person who takes all sides, agrees with all parties in a dispute. Cp. u-Vanazonke.
i(l)-Nxeba, n. Wound; plur. ama-Nxeba, certain body pains, in the sides and between the shoulders, arising from intercostal neuralgia, pleurisy, rheumatism, etc., and regarded by the Natives as a specific disease. See ama-Nxwe.

um-Nxeba, n. 5. Small or single piece of fibre or tendon. See u(lu)-Zi; u(lu)-Singa.
i(l)-Nxele, n. Left-handed person; ox having one horn up and receding, the other down and round before the face; also ox with both horns bending slightly round before the face one above the other (cp. i(l)-Godhla; i(l)-Xono).

isi-Nxele, n. Left hand (the right being esokuposa or esokudhla, or as below).

ubu or uku-Nxele, n. 'Left-handed' direction; left-handedness.
Ex. ugesobumazile, with the left hand.
ungsobumazile, on the left hand of (with na or kwa) — on the right hand being ugesobumazene or ugesobumazula.

i-Nxeleha, n. 3. Person who has killed another, gen. in battle, and who, before returning home, must first perform certain ceremonies to purify himself of the evil taint (see xwanga); assegai that has killed a person, as in war, and which is afterwards carried by the owner with the blade pointing upwards, not, as is usual, horizontally in the hand = i-nGwazi [prob. from some obsolete root — cp. Xo, nxweleha, wound in a battle].
i-Nxemu, n. 3. — see i-nGzemu.
i(l)-Nxenge, n. Small bird, resembling the i(l)-Ntiyanc.

Nxenxa, v. (C.N.) = nxaxa.
i-Nxene (fr. i-Nxα and enye), n. 3. The one side, part, or half, of a slaugthered buck, or party. See i-Nxα.
Ex. inxene ihamba noBani, inxene ya-hamba noBani, one half (of the buck) went
Nxepe (Nxephe), int. said to a person who has suffered some hurt, in order to soothe or express sympathy with him, as when he has cut his finger, or knocked his foot against a stone, and equivalent to Eng. 'never mind! oh, pardon me! look out! take care! up again! etc.' — the contrary thereto being ashila.

Ex. nxpe, 'info wetu, kuleyo'nduku (or anytelo'nduku) yami, don't take offence, good fellow, at that knock with my stick (it was an accident).

Nxeppe (Nxephepha), int. = nxpepe.

i(l)-Nxeppe (Nxephepha), n. An apologising, pardon-asking = i(l)-Nxeppea.

Ex. kantu anqishoyna ngencepepe? do you then strike me with an apology? — said complainingly to a person who after having struck another, immediately asks pardon.

Nxeppezela (Nxephezelelo), v. Say nxpe to a person (acc.) as above.

isi-Nxeppezela (Nxephezelelo), n. Some small present given, or words uttered, as a soother or salve to a person injured, as above.

Nxese, int. = nxpepe.

Nxesezela, v. = nxeppezela — mostly used by women.

Nxi, ukuti (ukuthi), v. = ukuti ngxi.

isi-Nxi, n. Sensation of darkness coming over the eyes when about to faint or when suddenly standing up, from sudden rush of blood to the head. Cp. in-nZuluwene.

Nxiba, v. Be always after, as when pester- ing a person (acc.) for money, etc.; be always at, as a person continually doing something, as stealing, going to a certain kraal, etc. (with ukut = jinga); put the um-Nxibo through the headstall of a cow.

Ex. ukutu engcincible, he is persistently after me (as when he wants to beg something, or have a quarrel with me).

akumcilke ukwele, he is always at stealing, always after some opportunity for stealing.

um-Nxibo, n. 5. Stick of any kind passed through the two strings of the head stall, and before the nose, of a cow while being milked in order to make it feel as being held and so stand quiet. See nxiba.

Nxminfa, v. = nximfa.

i-Nxminfa, n. = i-Nxminfi.

isi-Nxminfi, n. = isi-Nxminfi.

i(l)-Nxiva, n. Kraal-site, whether prospec-

tive, at present dwell upon, or (the most freq. use) old and deserted.

Ex. ngixa 'kwelel inxiwa lokweka, I come to ask a site to build upon.

inxiwa eibile lele 'esse kula, it is a good kraal-site where we are now living.

P. o'manxinya kawamili 'muyaba — see i-nBuya.

i-Nxobongo, n. 3. See i-nXobongo.

i-Nxonxo, n. 3. See i-nXonxo.

Nxotoza (Nxothoza), v. Look down with shame, be ashamed, as one whose private faults have been publicly exposed = kopozza.

i-Nxovanxova, n. 3. See i-nXovanxova.

i-Nxoxa, n. 3. See i-nXoza.

i(l)-Nxuluma, n. Any large kraal, i.e. consisting of a large number of huts. Cp. isi-Tumutumana.

um-Nxuma, n. 5. Native 'sucking-bottle', formed of a little bag of skin with a small hole at the bottom through which the infant sucks, the mother holding the bag suspended before her breast; a similar thing used for young goats, etc.

Nxusa, v. Ask a favour of a person (acc.), as that he do something for another = nusa. Cp. neenga.

i(l)-Nxusa, n. Messenger of the Zulu king i.e. anybody sent by him with a message or order.

um-Nxwazibe, n. 5. Certain plant resembling the isi-Kwali, whose long root is pounded for fibre.

i-Nxweleha, n. 3. = i-Nxeleha.

i-Nxwemun, n. 3. See i-nXwemun.

Nyá, ukuti (ukuthi), v. Do, or be done, completely; be finished entirely; often equivalent to Eng. adverbs 'completely, thoroughly, entirely, altogether' = ukuti she, ukuti site, etc. [Ha. 'da, entirely].

Ex. umnhila ns'ete nlya, the mealleys are now entirely finished.

sekunganele nlya, it has now altogether disappeared.

izinkomo ramnti nnya umnhila ka'Banii, the cattle have completely cleared off the mealleys of So-and-so.

angisamboni, ns'ete nlya, I no longer see him, he has vanished outright.

Nya, v. Discharge excrements, blood (acc.), etc., from the bowels, stool — the word is not liked in polite conversation, when kipa, ukunya ngapandhle, etc., would be used [Her. nia, stool; Sw. Bo. nya, fall, as rain = Z. nd].

Phr. rojika wenya wanya inthanda lopo okaya, he came and discharged all kinds of dirty speech here in the kraal.
feeling toward's others, hard-heartedness, callousness of suffering, and (in a more positive sense) consequent harshness, unmerciful severity, as when one sees the property of another being wasted or destroyed without any concern, or who passes a person help less in suffering in a cold unconsidered manner.

Ex. *amanga bave'mantu*, he is unfailing, harsh in his treatment, cruel, is that man.

Phr. *unya lebadasha lugandwele, okwela-bakwi lwandulana umwegwazi (or umgumbilo)*, the harshness of young people brings other harshness back, that of old women is repaid in the matter of snuff (or fire) — as might be said by one man to another, who has been guilty of some ungracious action towards him, and insinuating that his retaliation will be like that of the young-people.

**Nyaba**, *v.* Hold the hand (not both hands together — see kanyeza) hollowed in order to receive something (ace.), as a handful of amasi; plait or twist a rope or string (ace.) in a loose (not tightly, closely drawn) manner (cp. qotonqa).

umNyaba, *n. 5.* Hand held hollowed at the palm, as when about to receive a handful of something (cp. u-Kweshe); also = i-Nyanda (though mostly so used by women).

**Nyabalaza**, *v.* Let slide down the throat bodily, gulp down in a mass by opening the throat wide, as any draught of nasty medicine or other thing one does not want to taste = nyambalaza, lambala za, nyangyalaza.

**Nyabalaizi, ukuti (ukuthi), v. = nyubalazi.**

**Nyabela, v.** Make a person hold the hand hollowed to receive, *i.e.* give him (ace.) a handful of something, as amasi (with nga).

**isi-Nyabo, n.** An obtaining easily, without any effort — only used adverbially as ngesinyabo = nyeye.

Ex. esihungwini umuntu ugenza umhle ngesinyabo, among the whitemen a person gets money for a mere nothing.

**isi-Nyabulaia, n.** Small child or infant still too young to have any consciousness (lit. one who stands while lying down).

**i-Nyabule, n. 3.** A bare thing, smooth-surfaced thing, thing free of surface irregularity or unevenness, as a head totally bald (= i-Mphunguza), a spot on the veldl. bare of grass (= u-lulwanda), a sleek cow or smooth-skinned dog; person who slips easily through life, with no "angles" about him to get chipped, applied to one who has a body always free from disease, always an
even-tempered cheerful heart who emerges smoothly from any danger, who comes from the mother's womb free of any taint, etc.

Ex. wagama ey'inyabule, he came out quite smoothly, unscratched, unharmed.

Nyáfu **nyáfu**, ukuti (ukuthi), v. (C.N.) = ukuti nyamfu nyamfu.


Nyaka (s. k.), adv. = nyakana.

i(li)-Nyaka (s. k.), n. (C.N.) = ama-Nyikwe.

u or um-Nyaka (s. k.), n. 5. Year i.e. from the commencement of one spring to that of another; sometimes applied solely to summer season or season of field-work; also nowadays applied indiscriminately among educated Kafirs for any completed twelve months. Cp. nonyaka; nyakene; nyakomunye; nyakana [Sw. Ga. Bo. etc. mwaka; Ha. siekara; Galla. yogga].

Ex. nyaka wamonyaka wubi, the season this year has been bad.

ama-Nyakabana (s. k.), n. Anything dishevelled, all tossed up and about in disorder, as a disordered head of hair, a fowl with the feather's all ruffled (gen. by nature), a hut with the thatch all thrown about by the wind, or the unkept beard of a man.

Nyakafula (s. k.), v. Scold or rate a person (acc.) with strong abuse, gen. of a painful, personal nature.

Nyakama (s. k.), v. Make a wry or distorted face, as after drinking nasty medicine, at a disgusting sight or offensive person; make a grim, morose, scowling face, as one angry; come over ugly; have the countenance ruffled or distorted (metaphor.), as the sky when threatening black clouds are gathering previous to rain. Cp. hwaqa.

Nyakambisa (Nyakambhisa), v. Moisten anything dry in order to soften it, as grain (acc.) or rushes by sprinkling with water when grinding or weaving; deceive by fair words; talk falsely but fairly i.e. talk by habit in a false, double-toned manner; as a person who, having talked something injurious about another, afterwards, when charged therewith, explains his action away by fair 'moistened' words intended to deceive = nyambisa.

i(li)-Nyakambisa or Nyakambisi (Nyakambhisa or Nyakambhisi), n. One given to deceiving by fair words, or who after having spoken badly of another and subsequently charged therewith, explains away his action by soft, fair words = i(li)-Nyambisi.
Ex. nyakomunye amunye or nyakomunye kwangakomunye, third year backwards, or forwards.

Nyaku, ukuti (ukuthi; s. k.), v. = nyakula.

Nyakula (s. k.), v. Remove a thing (acc.) stealthily so as not to be heard or known, whether simply in order not to disturb the hearer, in order to make away with or steal it, or for any other purpose. Cp. eba.

Nyaku nyâku, ukuti (ukuthi), v. = ukuti nyatu nyatu.

Nyakuza (s. k.), v. = nyatuza.

Nyala, v. Lick, lick up, clean off with a sweep of the tongue, as a child licking a plate (acc.), or the food left thereon, or as a cat licking itself [Her. nyanga, lick up].

ama-Nyala (no sing.), n. Any disgusting thing, affair, or action, as dirty manners in dealing with food, any filthy bodily act (as of an obscene nature), disgusting talk of any description, or any horrible, abominable, ugly matter or event. Cp. i(l)-Cilo.

i-Nyala, n. 3. Species of antelope (Tragelaphus angasi).

Nyâla nyâla, ukuti (ukuthi), v. = nyalaza.

i(l)-Nyâlânyala, n. One who moves the eyes about in an ashamed or guilty-looking manner, as below. Cp. i(l)-Shalashala.

Nyâlaza, v. Move the eyes about in an ashamed, guilty-looking manner, unable to look people in the face, as one conscious of having done wrong = nyebza. Cp. nyemnza; nyaza; shalaza [Sw. nya-ta, sneak].

i-Nyali, n. 3. Falsehood (C.N.).

i(l)-Nyâlîinyali, n. Double-faced, double-tongued person — see nyaliza = i-nTewa-xa.

Nyâliza, v. Put out and move about the tongue, as a snake, or a double-faced child putting out the tongue at somebody behind his back; hence, act or talk in a double-faced, deceiving manner; appearing as a friend before one’s face and acting as an enemy behind one’s back (cp. nyakumbisa; i(l)-Nyâlîinyali).

Nyâlula, v. = nyakanya.

Nyâlutî, adj. = nyawoti.

u-Nyâlutî, n. = u-Nyawoti.

i-Nyama, n. 3. Flesh, meat; often used for the bodily substance of a thing generally, as the pulp of fruit, the wood of a tree; hence, sometimes adverbially, as below, meaning ‘self, in person’: plur. izi-Nyama, fleshiness, bulkiness of body in man or beast (lit. the different ‘fleshes’ that are put on to fill out the body and make it plump and robust) [Hi. mams, meat; Ar. lahu; Lat. caro; Her. o-nyama; Sw. Bo. Ga. nyama; Ba. niama; Nyanye, inama; Lu. nama; Son. ham; Ha. nama; Bush. an; Wol. yapo].

Phr. ingama ekukhelo, fat (of meat).

ingama ebowa, lean (of meat).

nyakwinka ingama egenyoka, I will give you the flesh of a snake i.e. something nice that you have never eaten before — as might be said to a child when coaxing it to do something.

umuntu owenyama ey’imshumudhuku, a generally disliked, unpopular person. See iz-Anyane.

lashiwo ng’yeye ingama yake, it was said by him himself, with his own lips.

wahlabu enyameni, you hit in the body i.e. struck the nail on the head, hit home, said or did exactly what was wanted.

nyig’inyama eneinyama (or echindayo) kubo, I am a choking bit of meat to them, i.e. death, a hateful morsel to them.

kusakula iinyama, the bulk of the body is still filling out, as might be said of a growing boy.

nexinyama ley’ndlela, he is well filled out, of stout bulky build. is that man.

isi-Nyâma (Nyama), n. Black storminess of the sky, as when a severe storm is gathering — only used as below; applied also, as below, to a person furiously angry. Cp. um-Nyâma.

Phr. selikhele (or seligande) wesinyama, it (the sky) has darkened with a black-storm (as of heavy thunder, a cyclone, etc.); or in reference to a man in a furious rage.

um-Nyâma, n. 5. A reddening or darkening of the skin, appearing in long stripes or patches on the breasts, legs, etc., gen. about the time of the attaining to puberty.

um-Nyâma (Nyama), n. 5. seeum-Myâma.


um-Nyamati (Nyamathu), n. 5. Certain large tree, a kind of essenwood (Ekebergia Capensis or Meyeri).

i-Nyamazane, n. 3. Any wild animal, as lion, hyena, etc.; in a more particular sense, such as are edible, mostly, though not necessarily, of the buck species; skin of any such animal, dressed for wear; any of a certain class of diseases supposed to be caused by ‘animal’ medicines or charms, as the sinking of the
fontanel (from spurious hydrocephalus) in an infant, or the i(li)-Zembe sexual diseases in men, or abortion in women, etc. Cp. isi-Lwane [Sw. nyama, animal; Ba. niama; Mor. njo].

N.B. When a child is born it is washed and immediately held in the smoke of burning animal charms, comprising a small particle of every possibly obtainable animal of ill-luck. It is afterwards given to drink of the same. This is supposed to act as a prophylactic against all kinds of i-ngamzane disease which it may have contracted while in the womb. Should the child grow up to enjoy sound health, it is said zapelile i-ngamzane (they were all rightly combined, were the animal-charms); but should it grow up e.g. to be more or less stupid, it is said kwarama ironwe (there was too much of the water-rat), and so on.

Nyambalaza (Nyambhalaza), v. = nyabala-za.

Nyambalazi, ukuti (Nyambhalazi, ukuthi), v. = ukuti nyabalazi.

Nyambisa (Nyambhisa), v. = nyakambisa.
i(li)-Nyambisa or Nyambisi (Nyambhisi), n. = i(li)-Ngambisini.

Nyamfu nyàmfu, ukuti (ukuthi), v. = nyamfaza.
i-Nyàmfunyamfu, n. 3. Thoroughly indolent person, too lazy to do anything for himself (= i-Nyoka); mealie-grains boiled till sodden and burst = ama-Nyikwe.

Nyamfuza, v. Turn about, as a lot of maggots (ep. nyokaza); eat or chomp any food (ace.) with the mouth unbecomingly open and the offensive noise nyàmfuzi nyàmfuzi, as children sometimes do when eating a big mouthful.

Nyàmpu, ukuti (ukuthi; s.p.), v. = nyampuza.
i(li)-Nyàmpunyampu (s.p.), n. Quick doer, sharp workman who gets a job done in no time.

Nyampuza (s.p.), v. Do in one rapid movement, instantaneously, in a jiffy, as lighting when flashing, a noisy crowd becoming instantaneously silent upon an order from the chief, or a workman finishing off a job in an unusually short time.

Ex. nasimwe nati nyampu (or nyampuza), kwapelile, he just did it off in no time, as any job.

isi-Nyamu, n. Very small infant (= isi-Nyabulala); an adult of a stupidly quiet nature, with not a word to say (ep. isi-Tuli); (C.N.) young impunzi or other buck.
i-Nyangala, v. Lead a lazy, indolent life, doing nothing.

i-Nyángisisa (Nyaangisisa), n. 3. Very clever, skilful doctor.

u or um-Nyango (Nyaango), n. 1. or 5. Storehouse for shields, built like a small hut standing on the top of stout poles perhaps ten feet long and reached by a kind of ladder; wicker shelf built inside of a hut for the same purpose = i-mPulane.

um-Nyango, n. 5. Doorway; (C.N.) people of one family when several descend from one ancestor (see u(lu)-Zalo, umm-Nya) [Po. mu-yango, doorway; Sw. Ga. Ya. m-lango; Bo. langa].

um-Nyani, n. 5. Ear of Kafir-corn when empty after threshing (cp. isi-Koba, u(lu)-Gaba); also = i(lu)-Gxebe.

isi-Nyanja, n. = isi-Coto.

Nyanka (s. k.), v. (C.N.) = nyonka.

um-Nyankomo (s. k.), n. 5. Kind of soft, lawn-like grass (Eleusine indica) common outside kraals.

Nyantela (Nyathelana), v. Tread, place the foot on the ground when stepping; tread on, as on any object (ace.) on the ground; crush under, as a wagon-wheel anything (ace.) it passes over (by way of comparison); perform the preliminary or private feast of the first fruits or um-kosi omumeke, as the Zulu king was accustomed to do (= eshaema). Cp. grobayroba [Her. yata, tread; Bo. jata; Sw. kaayanga].

Nyanyeke (Nyanyethaka), v. Oozethrough, as beer through a grass-vessel or water through a porous jar; burn badly, scarcely coming to flame, as firewood that is too green or over-decayed; smile or grin foolishly to oneself, put on a stupid-looking smile, as idiots habitually do (cp. nyewuzela) = nyamaneza.

u-Nyasa, n. Old mealies (generally, though not necessarily, more or less rotten) from the season before last. Cp. u(lu)-Pata; is-Angcebe.

Nyantalisa (Nyathelisa), v. Offer a present, offer tribute to the Zulu king (ace.)
when passing through a kraal or staying in one's vicinity, as of a beast, etc. (with *uqa*). Cp. *kla-bisa*.

**um-Nyateliso** (*Nyatheliso*), n. 5. Present of a beast, etc., offered to the chief as above.

**i-Nyatelo** (*Nyathelo*), n. 3. Certain shrub whose leaves are used medicinally for stomach pains and for killing lice.

**i-Nyāti** (*Nyathi*); sometimes short), n. 3. Buffalo; sometimes applied to a very strong man [Sw. *nyati*; Bo. *nyate*; Her. *o-nyati*; MZT. *inyati*; Ba. *nzali*; Di. *niari*].

P. *okw'nyati y'ahlulwe 'tolo, there's no (old) buffalo that was ever got the better of by its calf.

*inyati imbuzwa kubapambili*, the buffalo is enquired about from those further on — you should seek your information from those who have better knowledge, more experience.


**i-Nyatuko** (*Nyathuko*), n. 3. = *i-nDhlela* (the word was originally used in Zulu-land to *hlonipa* the name of the chief induna *u-NDhlela*, and is now only used for *hlonipa* persons by women).

**Nyātu nyātu. ukuti** (*Nyatha nyatha, ukuthi*), v. = *nyatuse, ukutini nyaku nyaku*.

**Nyatuza** (*Nyathuzha*), n. Tread gently or softly, as in order to avoid noise, as a thief, or when walking over sharp cutting objects = *nyakuzwa*.


P. *umwo* abun'amunundo (or abun'amheblo, bu'impumute nje), the foot has no nose (or particular direction), or it has no eyes, it is just a blind thing — and may at any time fall in just where it didn't want — used as a threat to a man who has refused food to a stranger and meaning that some day he himself may just chance to come to the stranger's kraal, when he will be similarly treated.

**u(lu)-Nyawo-lupezu-kwolunye** (*h.p.; s.k*), n. Certain whelk-like sea-shell (also fish therein) — used medicinally for dropsy of the feet and disease of the uvula.

**u(lu)-Nyawo-Iwenkuku** (*s.k*), n. Variety of the *iti*-Dumbi *lukwa* Zulu having long-shaped tubers.

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**Nyawotí**, (*Nyawothi*), adj. Ox, etc., of a light brown or light muddy colour. See *mdaka*; *mdubu*.

**u-Nyawotí** (*Nyawothi*), n. Kind of millet, occasionally grown by Natives.

**Nyaza**, v. Speak disparagingly of a person, as by saying that one who has been very liberal, has given nothing (C.N.).

**u-Nyazi**, n. Small kind of broad-mouthed basket, made of grass and furnished with a lid or covering, and used for *um-caba*.

**u(ulu)-Nyazi**, n. = *u-M'bu*; (Mod.) sometimes used for electricity.

P. *nyitale nyonyazi* (*bezulu*), you would take it like lighting (if you could get it) — expressing the strong admiration and desire of a person for any fine thing.

**Nyazimba**, v. Lighten, discharge lightning, whether sheet or forked, as the heavens (*i-zulu*); have sharp, shooting pains anywhere in the body = *nyazimane, bineka*.

**Nyazimula** or **Nyazimulisa**, v. = *nyazimba*.

**Nye**, adj. One; another; freq. meaning simply 'a'; plur. *abanye* (amanye, etc.) some; others [Skr. *anaya*, other; eka, one; Pers. *aniya*, other; Gr. *hen*, one; Hi. ek; Bu. weka; MZT. *wii*; Kag. Her. *mwe*; Sha. Li. etc. *mwe*; Nyan. Ga. mo; Sw. etc. *mosi*; Zir. etc. *moshe*; Cong. *moshi*; Com. *mansi*; Ibo. *mna*].

Ex. *umuntu munye* (or *umunye*), one person.

*umuntu omunye*, another person.

*nginike alunye ukamba, ngitele loku*, give me a pot, that I may pour this in.

*abanye kabako*, some are not here.

*bapu abanye?* where are the others.

*nyenani nyabane*, enter one by one.

*boyalala nyabane nje*, they receive just by single ones, singly; or by odd ones, just one here and there.

*omunye nomunye*, one and the other, one another.

*sangena kromunye amuni, safumunisa kupuxwe uksweba*, we entered a (or a certain) kraal, and found them drinking beer.

*sibanye nabo*, we are one with them i.e. of the same set, family, origin, etc.

*amazwi ezimvelo zombili ob'e munye*, the words of both letters were the same.

*sipuka amuni munye nabo*, we drink the same water as they.

*lela amunye* (*amuni*), bring some more.

**isi-Nye**, n. Bladder, of man or beast [Her. *oty-ene*].

**ubu-Nye**, n. Oneness; unity, unanimity.

**Nyēbe**, ukuti (*ukuthi*), v. = *ukuti nyala nyala*. 
Nyebeleza, v. = nyibiliza.
Nyebeleze (s. k.), v. = nyibilizeka.
Nyébélezi, ukuti (ukuthi), v. = ukuti nyi-
bilizi.
Nyebeza, v. = nyaluzo.
isi-Nyefu, n. (C.N.) = isi-Nyemfu.
Nyefuza v. (C.N.) = nyemfuza; also nyi-
mfiza.
isi-Nyeko (s. k.), n. An abnormal bulging or swelling out, as at the bottom of a gourd where one side is much larger grown than the other (causing it to stand slanting) or at the bottom of a basket when one side of the bottom has been knocked in, or on the one side of a person's face (or other part of the body) when enlarged with a glandular swelling, etc.

Ex. kupune xiinyekeneke emzimbeni wo-
ne, there have come out swellings or tumours all over the body.
i-Nyékenyeke (s. k.), n. 3. Thing hanging loosely about, straggling or scattered disorderly, as a rope not taut, the strings of a bundle, or the bundle itself, when carelessly bound, a dishevelled head of long hair, etc.; also applied to 'dirty, disorderly-looking little bits of food', such as might be prepared in a poor low-class kraal.
i-Nyeyevu (s. k.), n. 3. House-ecricket (= um-Nyezane; cp. isi-Hlonono); lazy, stay-at-home person; hiccups in children (= i(ti)-Twabi).
Nyékeza, s. k.), v. Make a thing (acc.) so that it hang loosely, disorderly strag-
gling about, as a rope or binding of a parcel when allowing it to hang loose, or the bundle itself when not folding it tightly, or a head of long hair when discomposing it; begin to spread out in mop fashion the hitherto bunched to-
gether flower-tuft, as maize (subsequent to the uku-gobodisa); grind grain (acc.) roughly, 'merely scattering it loosely about', as for beer-brewing (not for eating — cp. qota; nyimfiza; gyakaza); perform, as girls, the former custom of 'pulling about', along with the boys, the entrails of an ox slaughtered for them, and then taking the 'stragglng' pieces of bowels to the old women of the kraal to be eaten by them.
Nyékeze (s. k.), v. Get, or be, so loosely hanging about, etc., as above (used in perl).
i-Nyeko (s. k.), n. 3. Dough roughly ground for beer-making, as above.
Um-Nyeko (s. k.), n. 5. Part of the en-
trails of an ox eaten by the old women

of a kraal, when a beast has been slaughtered for their daughters, as at the ukw-omulu, marriage, etc.—a custom now in disuse. See nyekzea.
Nyela, v. = enyela.
Nyëla (Nyela), v. Relieve the bowels into or at.

Phr. wayingela inthlele! you have 'stoled' on the path (therefore pay for it to us passing on the way) — as is commonly cried out by passers-by to a person in the vicinity in possession of imfe and from whom they request a stick thereof.
i(li)-Nyëla or Nyëlo (Nyela or Nyelo), n. Dross, of iron in the melting (mostly used in plur. ama-Nyëlo); the 'dross' of a family — applied to a good-for-no-
thing, ugly child among a family.

N.B. Iron-dross is ground and used medicinally for menstrual pains.
i-Nyela, n. Defect, spot 'out of joint', not as it ought to be (X).

um-Nyëla or Nyële (Nyela or Nyele), n. 5.
Dark stripe on the belly of some Na-
tives from the pubes to the navel (cp. um-Tala); (C.N.) strip of grass left after a field is burnt.

um-Nyelankobe (s. k.), n. 5. Mealie or ma-
bele grains boiled under a layer of meat.

u(li)-Nyele, n. (C.N.) = um-Nyelele.
Nyeléla, v. = ukuti nyelele.
i-Nyeléla, n. A stealthy going, so as to be unnoticed — mostly used adverbially as ngesinyelela.

Nyëlele, ukuti (ukuthi), v. Steal along in a quiet, unnoticeable manner, as a draught or still breeze; hence, slip, sink, or sneak along, as a person wishing to evade being seen or heard; steal, slip, or sink away or out of, as from a hut or gathering; steal or slip into without being noticed = ukuti nyelezei,
yelela. Cp. nyenya.

um or u(li)-Nyelele, n. 5. Gentle wafting breeze striking cool, a zephyr; draught of air (i.e. the gentle, noiseless blowing), such as is felt through a key-hole or beneath a door; certain green grasslocust.

Nyelezelá, v. Bear young, as a dog only. Cp. zala; hiänza.
i-Nyélézelé, n. 3. Dog that has littered and is still suckling the young. Cp. um-
Illezane.
i(li)-Nyembane (Nyembhane), n. Kafir Na-
tive of the Inhambane country.
i-Nyembe (Nyembe), n. 3. Malicious feel-
ing or talking against others in secret
or behind their back; person of such malicious nature; (C.N.) assegai that has killed a man (= i-Nwelhe). Ex. kakomu ingembe cayo, there is a malicious person somewhere in the kraal (working secretly against its other inmates by talk or otherwise). (Cp. i-Nwendle.)

Nyembhezi (Nyembhezi), i. Tear (of eyes); soft part just below the lower eyelid [O.H.G. zahar, tear; Ga. ziga; Sw. chozi; MZT. m-esozi; Her. e-chozi; Son. he, cry tears].

Ex. uku-kala (or kipa) ingembezi, to cry, weep.

Nyembuza, v. Keep the eyes constantly on the flutter from shyness or nervous agitation, as some children when speaking to an elder.

Nyembuza, n. 5. Person of a shy, quiet, modest, reserved disposition.

Nyembumenu, n. Person whose eyes keep always on the flutter with nervous or shy agitation.

Nyembuza, v. Keep the eyes constantly on the flutter from shyness or nervous agitation, as some children when speaking to an elder.

Nyembumenu, n. Person whose eyes keep always on the flutter with nervous or shy agitation.

Nyembuza, n. 3. Certain 'hump-backed' sea-fish (X).

Nyembuza, n. 3. House-cricket (Acheta domestica = i-Nyenews, um-Nyengane); a secret poisoner or evil-doer within the family-circles itself (= um-Takati was-e-kaya; cp. i-Nyembuza) [Ga. nyengyezi, cricket].

Nyengenzele, n. 3. = i-Nyengenzele.

Nyengenzele, v. akuthi, i. = akuti nyengenzele.

Nyengenzele, n. 3. South-African Weasel (Paralycote albinus); applied to a sly, sneaking person, given to stealing and other bad practices.

Nyenyéza, v. = fathaza.

Nyenyéza (Nyenyéza), v. Whisper, speak in low undertones, so as not to be overheard by others.

Ex. wenyenyéza akuti, he gave me a whisper or quiet intimation that, etc. (as when giving one a secret or hint). See fathbelo.

Nyepa (Nyepa), v. Be damp, have a moist feel, as a slightly wet cloth; be enervated, have a 'strengthless' feeling, as the body (used in perf.); (C.N.) be begrimed with fat and dirt, as the face of a Baeu Kaflir.

Nyepa, v. akuthi (Nyepa, akuthi), i. = nyepa.

Nyepa, n. 3. Habit of backbiting; a backbiting or talking ill of others behind their backs (see nyenews); (C.N.) person with very protuberant, double under-lip.

Nyevuza, v. Backbite a person (acc.), speak ill of him behind his back so as to detract from his good reputation.

Nyevuza, n. 3. Moderation, calmness, patience, long-suffering (C.N.).

Ex. bayasihlupa, sihambe inyewe, they afflict us, but we take it quietly.

boshumayela inyewe, they speak calmly, temporarily (opposed to boshumayela nyamandla).

kusey'inyewe iye, it is still kept quiet, not yet openly talked about.

Nyevuza, v. akuthi, to act calmly, quietly.

Nyewu, v. 3. Talk about others behind their back, backbiting (with kuluma), calumnious slanderous talk.

Nyewu, n. A grinning idiot — see nyewuza; plur. ama-Nyewu, very soft over-boiled mealie-grains (= ama-Nyikwe).

Nyewu, uku-thi, i. = nyewuza.

Nyewuza or Nyewuzela, v. Move about the cheeks and lips in an involuntary manner as if constantly grinning, as do some silly people (the action being caused by involuntary contraction of the facial muscles). Cp. nyenyéza.

Nyewuza or Nyewuzela, n. Move about the cheeks and lips in an involuntary manner as if constantly grinning, as do some silly people (the action being caused by involuntary contraction of the facial muscles). Cp. nyenyéza.
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making very transparent hints or remarks about one. Cp. zi-Ncina; nyaboza; canela.

Ex. njapanyeza, sengati bagakalama ngumi, I have a consciousness that they are speaking about me.

kasti lehavangeni na? and have they no consciousness i.e. no self-feeling of shame or reproach (about their action) — and are they not ashamed (the thought, however, not referring to the facial shame, but to the interior uncomfortable feeling).

u:ingayizi? what do you feel conscious of? — as might be said sarcastically to one who has taken a hint to heart.

(i) Nyeb, n. Kind of sweet potato, originally planted in Zululand = um-Iluza.

u-Nyetzane, n. Variety of i-mPe, now seldom seen.

um-Nyetzane, n. 5. Certain tree, Cape Willow (Doryalis rhaimoides), having acid edible fruit, and a twig of which is worn about the head as a charm by a warrior who has killed a man; house-cricket (= i-Nyetzane) [Ga. ayenyezige; cienda].

u or um-Nyetz, n. 1 or 5. Moonlight [Sw. Ga. mveci, moon; Her. omu-chi; Ngn. mveci; Ko. mveci; Ku. mveci; Ya. mveci; Tu. amveci; Nyamb. amveci; Ru. aimezi; Nywe. weli].

Nyib, v. Slip or sink out of, draw back out of, as of taking part in any general action, out of an agreement, out of an action, etc.; slip out, slip back, become loose, as the portion of string forming a knot, or making a binding (= nyibilika); begin to feel loose or relaxed, as the bowels at the commencement of an attack of diarrhoea (= njipa).

Nyibilika (s.k.), v. Become loosened, relaxed, no longer stiff or tight, as the portions of string forming a knot, the crust of burnt porridge at the bottom of a cooking-pot when saturated with water, or a dry hide after being laid some time beneath dry cow dung.

Nyibiliika (s.k.), v. Make get loose, relaxed, supple, as above.

Nyibiliza, v. = ukuti nyibilizi, nyebelzeka, nyombula.

Nyibilizeka (s.k.), v. = ukuti nyibilizi, nyebelzeka, nyombula.

Nyibilizi, ukuti (ukuthi), v. Slip or slide out, pass out smoothly, as a grass-stalk from its sheath when pulled, a cooked bean or dumbi from between its skins when pinched, a stake when drawn out of muddy earth, or a child when expelled with ease at birth; slip away (without being noticed), slip out, as a man stealing out of a hut or slinking away from a company — nyibilizeka, nyebelzeka, nyombula; make so slip or slide out; hence, draw, pull, push, expel, etc., smoothly out, as the grass-stalk (ace.), etc., above — nyibiliza, nyebelzeka, nyombula. Cp. ukuti nyebelz; meaning.

Nyiki, ukuti (ukuthi; s.k.), v. = nyikiza.

i-Nyiki (s.k.), n. 3. (C.N.) i-Nthamba.

u(lu)-Nyiki (s.k.), n. Person with very small hips. Cp. u(lu)-Zucu.

Nyikinya (s.k.), v. = nyikiza.

Nyikanyikika (s.k.), v. Labour along with difficulty, in a toilsome manner, as one hoeing alone in a large field thickly overgrown with weeds, making an almost fruitless effort = shikushika.

i-Nyikinyiki (s.k.), n. 3. Anything loosely bound together, having a 'shaken-about' appearance, as a badly tied bundle.

Nyikiza (s.k.), v. Make to move about, be loose (not tight, or firmly fixed), or to shake, as a bandage (ace.) on the neck or arm when too tight by stretching it somewhat, or a post when too firm in the ground by pulling it to and fro, or any rickety article by pushing it slightly; hence, shake, shake about, loosen, anything, as above — nyikinya, nyi- zuka, nyokunya. Cp. likiza.

(i) Nyikwe (s.k.), n. A thoroughly indolent person, too lazy even to move himself; plur. ama-Nyikwe, pancreas or sweetbread, of cattle supposed to cause easy parturition when eaten by females.

(i) Nyimfinyimi, n. One habitually careless, untidy, disorderly in all his work or actions, making merely a mess of all he does = (i)-Nyamunyima.

i-Nyimfinyimi, n. 3. Anything badly done, or made a mess of, as a badly built hut, badly made mat, badly bound bundle, etc.

Nyimfiza, v. Do in a faulty, careless, untidy manner, make a mess of, as an incapable workman when building a hut (ace.), a careless girl when grinding grain so as to 'spoil' it, or a slovenly person 'messing about' clothes, mats, etc., putting them in disorder — nyomfiza.

Nyinya, v. Squeeze or crowd together, as when placing sitters or dancers (ace.) too close together; squeeze or compress into narrow space, as a tight corset the body (ace.) of a woman; hence, give one no belly space, i.e. stint him (ace.), give
an insufficient quantity of food to fill out (＝ guba); inconvenience a person (acc.) so that he cannot speak out or openly, stop his mouth, as a person whose presence or over-hearing is undesirable. Cp. minyanisa.

Ex. is'ibantsi liyanginya, this coat is too tight for me.

winginya ubant? by whom were you hindered or inconvenienced (from speaking)?

Nyinyeka (s. k.), v. Get so squeezed up, crowded together, inconvenienced in speech, as above (used in perf.).

Ex. singyinekle imisebenzi, we are crowded inconveniently, hampered by (many) works.

Nyinyipala (Nyinyiphala), v. Be, or look, unhappy, in an unpleased state, as a person living uncomfortably in a kraal where he is ill-treated, or as one rendered sad by some family-sorrow (used in perf.).

Nyinyila (Nyinyitha), v. Press down upon heavily, weigh down, as a heavy burden a person (acc.) who carries it.

Nyinyiteka (Nyinyitheku), v. Get weighed or pressed down, as the person above.

Nyipa (Nyipha), v. Feel a sensation of inflammation or burning uneasiness in the bowels, premonitory of an attack of diarrhea = nyiba.

Nyisa, v. Make to discharge oil, as monkey-nuts or castor-oil berries (doub. acc.) by pressing. See nya.

isi-Nyisi, n. = isi-Sindabiso.

um-Nyobolozi, n. 5. (C.N.) = u(lu)-Nyobonyobo.

Nyobo nyobo, ukuti (ukuthi), v. = nyoboza, nyobozela.

u(lu)-Nyobonyobo, n. Any long, narrow body of a limb, loosely-hanging nature, as a long narrow strip of meat, a long snake, or a tall weak-bodied person. Cp. u(lu)-Nyobonyobo.

Nyoboza, v. Loose one’s rigidity of countenance, become limp, i.e. become abashed, rendered strengthless with shame, as a man whose secret fault has been exposed before the crowd.

Nyobozela, v. Have to do with anything of the nature of an u(lu)-Nyobonyobo, as a person eating a long thin strip of meat (acc.); go along in a limp, loosely hanging manner, as a tall weak-bodied man, or as one overcome with shame or loss of spirits.

Nyobuluka (s. k.), v. Get stretched or drawn longly out, as a worm, or a length of rope when laying it out at full length, or paying it out continuously; go along, or rise up, in a slow, sluggish manner, as though being ‘drawn out’.

Nyobulula, v. Stretch, draw, lay anything (acc.) out in a lengthy manner, as above.

u(lu)-Nyobunyobo, n. Anything of a narrow, limp, long-drawn-out nature, as a worm, long rope, tall slender man, etc. Cp. u(lu)-Nyobonyobo.

Nyofa, v. (C.N.) = nyomfa.

ama-Nyoka (s. k.), n. Name sometimes applied to intestinal worms. See isi-Lo.

i-Nyoka (s. k.), n. 3. Snake; thoroughly indolent person, too lazy to do anything (= ama-Nyikwe); one rendered utterly useless for work by some chronic infirmity [Skr. aava, snake; Sw. Bo. nyoka; Her. o-nyoka; MZT. inzoka; Ga. njoka; Ya. ti-joka; Chw. noha; Ang. nioka; V. ka].

Plur. nyokunika ingama yenjoka — see i-Nyama.

nyinganmbekela uengoka, I could place a snake for him (on his path) — expressive of great hatred.

‘lambo linyangi hlabouzonalinga! libhala libolile, bone of a snake, pierce him whom thou hatest! it (a snake’s bone) pierces when rotten (i.e. long after the snake itself is dead and gone) — a curse expressing deadly hatred.

wenxesenyoka (or ushi'esenyoka), he makes it (or says) one of a snake — makes it out as terrible as a snake = he makes a mountain out of a mole-hill.

N.B. The Kafrs dislike the very name of a snake; therefore when one is bitten, it is frequently said nhlatshhe anera (he has been pierced by a thorn), or nhitele uhlwe (he has been noised by the grass).

i-Nyokayabafazi (s. k.), n. 3. Name sometimes applied to the i-nKambapantsi and the i-nKume.

u-Nyoko (s. k.), n. Thy, or your, mother — used gen. without the poss. adjis. [Gu. Ga. nyoko; Her. o-nyoko; Mamb. yangue, mother; Bush. no; Bar. yango].

u-Nyokokazi (s. k.), n. used for u-Mameka-zi q.v. in 2nd. pers. sing. and plur.

u-Nyokokulu (Nyokokhulu), n. used for u-Mamekulu q.v. in 2nd. pers. sing. and plur.

u-Nyokolume (s. k.), n. used, in Natal, for u-Matume q.v. in the 2nd. pers. sing. and plur.

u-Nyokoza (s. k.), n. used for u-Mameza q.v. in 2nd. pers. sing. and plur.

ubu-Nyolo, n. Deceptiveness or false appearances put on through shame or
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fear, as a person fearing to eat to satiety in company, or a heathen who pretends to be a Christian when alone in Christian company = ubu-Qashiya. Cp. ubu-Mbulu; i-Mbulu.

ili-Nyolo, n. Sly, sneaking, deceptive person, gen. given to mean tricks, stealing, etc.

Nyoloza, v. Act deceptively or put on false appearances through shame or fear, as above = qashiya. Cp. mbulaza.

Nyoluka (s. k.), v. Coast dialect (abakwemhle) = vela [Xo. nyolula, draw out].

um-Nyoluka (s. k.), n. 5. Slough coming from the heart of a tumour (C.N.) = um-Suka.

isi-Nyombo (Nyombho), n. = isi-Nyombo. 

um-Nyombo (Nyombho), n. 5. Soft central portion or 'heart' of a thing, as the core of a cow's horn, pith of a reed, soft end of a blade of grass when drawn out from the sheath, or the slough squeezed out from the centre of a tumour. Cp. w-Mongo.

isi-Nymbolo (Nyombholo), n. Unpopularity, a being generally disliked, whether through unattractive appearances or repulsive character (gen. among young men, girls, etc.) = is-Anywane, is-Anya, isi-Anyu. Cp. isi-Mnyanga.

Nyombulu (Ny filibulule), v. = sambubula.

Nyombulu (Nyumbhulula), v. = sambubula.

ili-Nyomfonyomo, n. = ili-Nyimfingini.

i-Nyomfanyomo, n. 3. = ili-Nyimfingimi.

Nyomfoza, v. = nyimfiza.

Nyomu, ukuti (ukuthi), v. = ukuti nyibilizi.

Nyomuka (s. k.), v. = nyibilizeka.

Nyomula, n. = nyibiliza.

ili, or mostly in plur. ama-Nyonga, n. Loins or lower part of back, just above the buttocks = ili-Qolo.

i-Nyonga (plur. izi or ama), n. 3. Prominent part at the top end of the thigh bone, felt projecting below the hips, the trochanter major. Cp. i-Nqala.

ulu-Nyonga, n. Cripple (properly one with some deformity or chronic injury about the thigh-joint, so as to be caused to go lame or in crippled manner).

Nyongaza, v. Walk in a crippled manner, as above.

i-Nyongo, n. 3. Gall; gall-bladder; used also for bile, or biliousness [Bo. nyongo, gall; Her. o-nungo].

Ex. uvenyongo, he is bilious, has the bile out of order — which being a common symptom of fevers, etc., is erroneously held to be a specific disease by the Natives, and for it a strong purgative (hence freq. termed umuntha uvenyongo) is generally taken.

Phr. ubinu u'se'fake (or u'se'tse'ce) inyongo nesinga. So-and-so has now put on (or made himself carry on the head) a gall-sac and bladder (like a witch-doctor), who is a very important and awe-inspiring personage when dressed up there with; the witch-doctor, however, only wears the small gall-bladder, whereas the person here referred to wears also a much larger urine-bladder = So-and-so makes himself out very big, has a very exaggerated idea of himself.

umushilina uvenyongo ngenyi, he cast her off like the gull of a buffalo (which is of evil repute and so carefully thrown away backwards out of sight) = he threw her away like something horrid — expressing absolute abandonment; also used of a lawsuit going thoroughly against a man.

i-Nyoni, n. 3. Bird; bird's feather, as worn as a head-ornament [Gr. ornis, bird; O. Ir. en; Sw. nyoga, feather; Ga. nyonyi; bird; MZT. i-juni; Ya. le-juni; Fe. si-nodi; Mamb. nari; Lur. wingo; At. eye; Mpo. nyoni; Malg. voroma].

Phr. ukungwera inyoni, to be cast out (as excrement) by a bird — a bird merely passing its droppings and there leaving them = to be utterly discarded, he quite alone (used of a person left absolutely without a friend, or, one who, metaphorically, is quite alone, with no compeer, as to his beauty, etc.). ukungwera inyoni (or ukuba wonyoni), to become anxious, nervous, mentally uneasy about anything. See i-Ny.

as'axi 'uyoni 'umubula, we don't know which birds will eat it (the umubele) = we don't know how our crops will turn out, or, don't know whether we shall still be here to see them ripen.

inyoni ishayelelo abakulu, the bird is killed for the great ones of the kraal = they get all the good things brought there by their children. 

ingoni ishayelelo abakulu, the bird is killed for the great ones of the kraal = they get all the good things brought there by their children.

i-Nyoni-vunikonyane, name given to a certain 'regiment', as it were, of cattle belonging to Cetshwayo, and kept by him partly at the Undini kraal and partly scattered about among the people.

i-Nyoni-vunikonyane, name given to the (ulu)-ye regiment

N.B. A common Native glee, sung in parts or choirs by young people, and in a
i-Nyonicco, n. 3. A crafty person, artful dodger = o'ntele z'osita muva.

ubu-Nyonicco, n. Cunningness of action, artful dodgery, as above.

Nyonna (s.k), v. Sneak a thing (acc.) away, take of another person's goods in a stealthy, sneaking manner, as birds from other boys' traps, firewood cut by other women. etc. = ukuti nyonkoloti.

Nyonkolota (Nyonkolotha), v. Scowl at a person, as a father at a child (acc.) when reproving it by a look; also = nyonka.

Nyonyoba, v. Be in a downcast, abject, timidly unhappy state of mind, from persecution, a cringing fear of a tyrannous master, etc., as an ill-treated, dispirited menial (used in perf.).

Nyonyoba, v. Go softly and stealthily along, steal along, as a cat towards its prey, or a thief entering a kraal at night. Cp. i-Nyotta, unu-Bimbili.

Nyonya, v. Be in a downcast, abject, timidly unhappy state of mind, from persecution, a cringing fear of a tyrannous master, etc., as an ill-treated, dispirited menial (used in perf.).

Nyovave, n. 3. (C.N.) = umu-Tele.

Nyovozoa, v. (C.N.) = nyonya.

i-Nyos, n. 3. Bee; also = i-nTateli; plur. izi-Nyosi, 'honey' in the general sense, implying both the juice (= unyu-Tu) and the comb (= i(i)-Kekhebo), which is also eaten; last regiment formed by Shaka, of the boys left behind from the uBalule campaign [Her. o-nyuityi, bee; ou-tyi, honey; Ga. mu-bisi, honey; njuki, bee; Sw. nyuki, bee; Reg. njuki, bee; buki, honey; Ngw. i-busa, bee; Xo. u-busi, honey — cp. Z. ubu-Si].

P. (iingsosi) zihleini bezo, they (bees) eat their own honey = a person eats that which he has prepared for himself; having made his bed, he must lie on it.

ingsosi ka'zadongoe, a 'huge' bee — applied to a large kind of black and red humble-bee, drone-bees, etc.

Nyova, adv. Back-foremost, backwards (in motion) = nyovane [Sw. nyuma, backwards].

Ex. uku-bheka nyova, to go backwards or back; as a person or wagon.

nku-rna nyona, to fall backwards.

umukuti latwa angen'elaga nyova, they say an umukuti enters a kraal back-foremost.

Nyovane, adv. = nyovane.

u-Nyovane, n. Name given to a child born by a breech-presentation.

um-Nyovu, n. 5. (C.N.) = umu-Yi.

i(i)-Nyovunyovu, n. 3. Person who muddles and mixes up everything, putting people and affairs in a general confusion.

i-Nyovunyovu, n. 3. Mixed up, muddled affair, not to be understood or disentangled; any long, extended thing, as a train of people, long snake, or a tall slender person; a 'great' thief, lazy person, etc. (with yesela, etc.).

Nyovuza, v. Knead together, mix up by kneading, as cattle the mud in a kraal, or a woman clothes (acc.) in a wash-tub, or (metaphor) an affair or people so that they come to misunderstanding; also sometimes = nyevuza.

isi-Nyu, n. = is-Anywane.

umu-Nyu, n. 5. Compassion, feeling of pity or sympathy, as for one suffering. Cp. umu-Haveu [Skr. manya, courage; Avest. mainyu, spirit; Her. umu-nyanatima, compassion].

Phr. nyafionanisa upondo brenkomo lukhwe umunye, I found (there) an immense number of cattle.

FoSibunibani iweh leka idha umunye, at So-and so's the sheep are in vast numbers.

Nyuba, v. Take mean unkindly advantage of, treat in an unsociable manner, as boys might another (acc.) of a quiet delicate nature who doesn't readily take to robust exercise, by despising him, making fun of or ill-treating him.

u-Nyube, n. Person who doesn't mix freely with others, as one who is morosely unsocial, disobliger and going alone, or one who, through being of a delicate, quiet, retiring nature, has no taste for mixing with others in noisy or robust exercise.

Nyuku, ukuti (ukuthi; s.k), v. = nyukuza; nyukubula.

Nyukubala (s.k), v. Rise or swell up, as the encrusted dirt in a cooking-pot or the coating of cow-dung on the hut-floor when saturated with hot water; swell or be puffed up angrily, as the face of a cross man; be swollen up with dirt i.e. covered with a coating, scum, or crust of dust, as a filthy shirt, or the body of a dirty boy (used in perf).

Nyukubalisa (s.k), v. Make rise or swell up so as to become loose and easily removable, as the dirt (acc.) encrusted on a pot, the scabs on a sore, etc., as above.
Nyukumala (s. k.), r. = nyukubala.
Nyukunya (s. k.), r. = nyikiza.
Nyukuza (s. k.), r. = nyikiza.
Nyumba (Nyumba), r. Become barren or sterile, as a cow or woman.
Ex. lesisidole singumile, sangunwisa isinkuni, this heifer has become barren, it was made so by the bulls (excessively covering it).
i-Nyumba (Nyumba), n. 3. Barren person (male or female) or animal, whether totally so or become so after having already given birth; with a head too small for the needle to pass through = utu-Dhlolo [Ga. gumba, barren; Sw. ki-nyumba, concubine].
Nyunda, r. Injure the reputation or good name of a person (acc. with ela form), as by slandering him, etc. Cp. ngenzwe.
Ex. ugenzingulenda pakuti kwabantu, he is getting himself a bad name, destroying his character among the people.
isi-Nyundi, n. One who by slandering talk, injures the good name of others.
Nyundu, ukuti (ukuthi), r. = nyundula; nyunduka.
i-Nyundu, n. 2. (C.N.) = i-Nyundu.
um-Nyundu, n. 5. Thing protruding or sticking out, as below.
Nyunduka (s. k.), r. Protrude, stick out, as anything that should be properly within out of sight, as a mealie-cob from a badly packed bundle, a boy's shirt from a rent in his breeches, or a conspicuous swelling on the body.
Nyundula, r. Make so protrude or stick out, as above.
umu-Nyuza, n. 5. Fermented (i-li)-Yambazi.
izi-Nza — see u(nu)-Za.
Nzaka (s. k.), adr. — see i-Nzaka.
amu-Nzi (no sing.), n. Water; applied in a jocular way to u-Tshwana; also the seminal discharge of a man, as below; used also as adj. in the form manzi and meaning 'wet, wetly, moist; liquid; fresh or green, as vegetables or firewood; plausible, finely deceptive, as a cunning tongue, or as below' [Skr. vāri, udan, water; H. pani; Ar. majdī, aman; Lith. vandu; Goth. vatun; MZT. munzi; U. ammni; Gal. minzi; Be. amanzi; Tu. ama-zi; Nya-l. amu-ndi; Sw. maji; Z. madzi; Bo. mozi; Kum. ma-tsi; Khu. ma-tse; Ku. mashi; Gi. masi; Ya. mesi; Kags. medji; K. meddi; Nywe. shi; Her. omu-ra; Ga. nyanja, nyanza, broad sheet of water; Kār. nianza, lake; Ga. nianja, lake; Ka. tunda, river; Co. i-nya, lake; Bag. man, water; Mor. isi, water; Co. ma-ga; Fan. masi; Ba. bali; Lu. pi; Batta. br.; Adam. bi; at. ibe].
Ex. ingabu yami is'evamvi, my blanket is still wet or damp.
Phr. ng'am'amu, nyingeke nyawula boko, I am moist (of body) i.e. I am feebie, without strength, I could not carry that.
nantamakazi ka'Bani 'amamvi, the nice, tender, delicate (i.e. dainty) female-child of So-and-so.
unokusini kyaphuliwa akudhula ok'amu 'zoku, at the chief's place there is eaten only nice, delicate, dainty food (as amansi, meat, beer, etc.).
uto ok'amamu, a wet i.e. soft, tender thing = a girl (C.N.).
aku-shaywe amansi = aku-shaywe (i-li)-thako (q.v.).
aku-kupaka evamzini = aku-kupaka evi-bukwezi = see (i-li)-Zibako.
aku-bula uyamama; = see hutu.
aku-bula (uto) evamzini, to regard anything as impossible of attainment, unattainable. See bumba.
aku-bula evamzini = see hutu.
ali asiyey amanxwe, sing'amanxwe, y'amini? you want us to go off toward one side, are we then water; that we can be led about in any direction other people may like?: — said by a person who prefers to hold his own opinion, and refuses to be led away blindly by others.
N.B. A cowrie-shell is sometimes used to indicate 'water' by a bone-doctor when divining.

Nzima, adj. = zima.
i-Nzima u. 3. = i-Nzimemunguma.
ubu-Nzima, n. = ubu-Zima.
Nzimakazi (s. k.), adj. Dark-skinned, only of girls or cows.
Ex. abantu abapho bana'izimakazi bord, all his children are black-skinned.
i-Nzimakazi (s. k.), n. 3. Dark-skinned girl, or black cow.
Nzimana, adj. dim. of nzima, hence, heavyish, rather important or difficult, etc.
i-Nzimazana, n. 3. Small black cow or heifer.
i-Nzimemnyama, n. 3. Black ox.
i-Nzingamawa or Nzingamaweni, n. 3. = i-keewe.
Nzö, ukuti (ukuthi), r. Do in a firm, determined manner, as when looking firmly at a person (acc.), or when making a statement resolutely, or fixing a post firmly in the ground = nzöhu.
Nzola, r. = akut'i zwo.
i(l)-Nzonzo, n. Leg of a bird or fowl, also of a buck (from their seeming to stand on sticks or points); might be applied to the thin callless leg of a man = n(lu)-Zwati; um-Condo.

Phr. uku-nya Ungamuzunto, to stand on tip-toes. See ama-Zwaziya.

Nzonzoza, v. Walk or strut on stilts, as it were, as a long-legged bird or a person with thin callless legs = zwatiza. Cp. i(l)-Nzonzo.

i-Nzubunzubu, n. 3. = i-Nzubunzubu.
i-Nzutunzutu, n. 3. = i-Nzutunzutu.

Ojayela, v. = jwayela.
Ojwayela, n. = jwayela.

Oka (Okhala), v. 'Gather' fire (acc.) i.e. take a supply of it by a bunch of grass, etc., (with nga) from where it is already burning; start, stir up, provoke anything (acc.) that will rise up in fury, as a fight, wild beast, or swarm of bees; thrust oneself uninvited into a conversation going on between other people [Ga. oekha, light, set on fire; Her. yaka, take fire, burn; Sw. wuka, flame, burn; Bo. okela, light a fire].

Ex. hambu'ny'oka umililo lapay-ya keetu, go and fetch fire from over there in our hut. (impi) y'okive ubani? it (the fight) was started or provoked by whom? uga'fika us'ny'oka indaba, he just arrives and forthwith takes up (i.e. mixes himself up with) the matter (others are talking about).

Okela (Okhela), v. Bring fire for or to i.e. put fire to, set on fire (trans), as the firewood (acc.) in the grate, grass on the veld, or a lamp (= tumela); light (intrans), take fire, burn, as the firewood or grass itself (= lumata). Cp. viuta.

Ex. hamba nyone'okela lae u'mabibi, go and set fire to those rubbish-heaps.

is'iunikini lexi ka'okeli, this firewood doesn't catch fire (it is damp).

us'okele umililo oendayo, ilangabi elinga-cinjamo, you have stirred up for us a blazing fire, an inextinguishable flame — may be said of one who has roused the ire of a boiquacious women who won't cease scolding, or who has irritated a swarm of bees on a hot day.

is'i'okelene impi, the hostilities have now taken fire, caught on on both sides.

Oksa (Okhisa), v. Cause one (acc.) to get fire (acc.) i.e. send him to fetch it.

Okuba, Okubani or Okwobani (s. k.), adv. = Ukuba.

Okuba, Okokuba, or Okwokuba (s. k.), adv. If that, if it be or were that. See ba.

Ex. okwokuba bekubamba uMusi, bekugya-
kulonga, if it were that Musi had gone, it would be all right.

umbhila wawuyakubeleta, okwokuba ćhulu kaliniile, the mealies would bear, if it had been that the weather had rained.

Okuhle (s. k.), int. Good fortune! good luck! — used as salutatory wish to the ama-Dholozi when slaughtering a beast for them, etc., thus — okuhle kukulu nina 'bakiti! (much good fortune to you, you of our family!); or as a charm-word by men who, after having killed and eaten a buck caught in a hunt, pat the ama-Seko or three hearth-stones which supported the cooking-pot, saying okuhle kukulu okwyangonuso! may the good luck of another day be still better! See hle.

Okuti, Okokuti, or Okwokuti (Okuthi; s. k.). That is to say, to wit — lokho kuti. See ti.

Ola, v. (C.N.) — See wola.

Oma, v. Be or become dry, as a washed garment or fresh mealies (not as a river = sha); dry or rainless, as the weather (i-Zulu); dried up, withered, as a tree or a leaf; thirsty, as a person on a hot day (in all instances, in perf.).

Phr. umXele u'lukuni womile, Mazele is stiff and dried up — said of one who is in a very poor emaciated condition.

ubosheca, (unsundulo) womile, you are bound tight, (even though the ratten) is quite dry — this is said to a burly bullying fellow who has been defeated in fight by an insignificantly small-bodied individual (weomile) whom he had thought easy to overcome — the parody referring to the unsundulo ratten which though quite dry (weomile) will not snap, but will bind anything up so tight that it cannot break it asunder.

wasimxe w'oma bane, she just dried up standing i.e. was perfectly dumbfounded, paralysed with surprise, as when caught in the act of stealing anything = omela pe-xula.

um-ombo, n. 5. — see u-Mombo.

Omela, v. Dry up or become stiff for.

Phr. wasimxe w'omela pe-xulu, she was perfectly dumbfounded, paralysed with surprise, as when caught in the act of stealing, or by some convincing evidence that had been brought.

AKHO-OMELA (MODUNO), to have the penis erect. See qumela.

Omelela, v. Be dried up internally, inside, as any shelled fruit, or scrapings of food left in a cooking-pot; have one's hopes shattered or desires frustrated, succumb with disappointment.

Ex. isipha lesi ses'omelele, this gourd is already dried up inside.

sebeqemile (inguma)? ama! ng'omenele kona! they have finished it (the meat) all off? oh! I have dried up internally indeed, my expectations have gone to dust, I am so disappointed.

ub or uk-Umi (Omi), n. Maggot or maggois of meat when fly-blown, a condition much appreciated by the Zulus; hence, fly-blown meat; (C.N. fr. Xo) enjoyment, prosperity, happiness [Ga. bu-somile, narrow; Sw. bungo, marrow; MZT. bu-umile, life; KaMba. u-uma, life; Bo. pome, blood].

Omisa, v. Dry (trans), make dry.

Phr. imile'omisile, the heavens have dried up (the rain) i.e. the weather is very dry, without rain.

Omula, v. Begin to eat amasi after certain periods of abstinence during which, according to Native custom, it has been abstained from; hence, eat food for the first time in any day; (occasionally and by comparison) begin to work among the white-people for the first time — the word, from its connections, is almost confined in its use to females = umula.

N.B. The custom of akw-omula is confined to females, and occurs chiefly on three or four certain occasions. Firstly, a girl, upon her first menstruation, ceases eating amasi until her father enables her to do so by slaughtering for her an ox or goat, which is termed eyokubelelela itonga (see latter word) or um-łożyćxuma. Having now grown up, she desires her ‘marriageable’ state to be formally recognised by her father. She therefore, upon her own initiative or the advice of her mother, once more ceases eating amasi, in order to draw her father’s attention to the aforesaid fact. He thereupon slaughters for her once more a beast, thereby liberating her from her abstinence and acknowledging her marriageable state. This ceremony is the akw-omula por excellence, and may be regarded as a tacit permission of the father to the girl to look about for a husband. Further, a married woman ceases eating amasi for seven days at each menstrual period, the akw-omula occurring on the eighth day. And after having given birth to a child, she refrains from eating amasi for about two months and then omula’s.

Ona, v. Do what is bad, do wrong, in general conduct; hence, sin; do in a bad, injurious, spoiling manner, as a careless craftsman when working; spoil, injure, damage, as a pot (ace), when making it badly or damaging it in some way;
spoil a person (his good-nature, etc.) by one's manner of dealing with him; corrupt; wrong or injure a person (acc.) by doing him some ill of speech or action; 'spoil' one's property (acc.) of value by wasting or making ill use of it, as money, stock, etc. [Ga. onona, corrupt; Sw. ọza, go bad; Her. ora, go bad].

Phr. uku-ondi pantsi, to injure without reason or regard, as though it were nothing.

is-Ondi (Ona), n. Small weed (Striga co-cinea) with a red flower, very destructive to corn-crops when growing in fields.

um-Ona, n. 5. — see u-Mona.

Onakala (s. k.), v. Be or get spoiled, damaged, injured, as any object or work; be or get corrupted, depraved, as a boy by bad surroundings (used in perf.); go wrong, as any made-up matter, plan, dance, etc., when failing to go through in an orderly fashion. See ona.

Ex. umonakela kumfana, this boy is bad, depraved.

kemonakela! there are great goings-on! — an exclamation at anything of an unusual nature going on.

Onakalisa (s. k.), v. Spoil, damage, injure; corrupt, deprave; make go wrong, as above.

is-Onane, n. (C. X.) = is-Ona.

Onda, v. Be or become thin, lose flesh largely, as a person or animal (= zaca; cp. shrapa); lose spirit, be depressed, as one's heart (is-ntiizigo) by affliction or grief; languish with desire for, pine for anything (acc. with ela form); doubt, find fault (= komonda) [Sw. konda, get thin; Ga. koppi, thin].

Ex. rugsampo, way'ondela, he gazed at her (the girl) and languished for her i.e. gazed at her in a languishing kind of way.

Ondhla, v. Bring up or rear a child (acc.) i.e. provide it with all the necessaries of life, as food, clothing, etc.; cast an eye upon, have a look at one's traps (acc.) to see how they are working, whether any birds (acc.) are therein; also, sometimes, keep an eye on a person (acc.) when his actions are suspicious or unreliable (= hlozinga).

um-Ondhli, n. 1. One who rears a child i.e. provides for him the necessaries of life.

is-Ondhlo, n. That which is given in return for the rearing up of a child.

um-Ondhlo, n. 5. sometimes, though rarely, used for is-Ondhlo; also see u-Mondhlo.

Onda, v. Be careful with i.e. economical, sparing, as with food (acc.) in time of dearth, or one's money in expending it; nurse, attend carefully to, as a sick helpless person (acc.), or as young helpless calves, seeing that they get plenty of milk, etc. [Sw. ongeza, eke out, foster; Her. hunga, nurture].

Ex. ukwe'onda, to be careful with oneself, be attentive to one's health or welfare.

 HMS/ukwa'onda ngaci, you mustn't spare yourself on account of us — as when a hostess is denying herself to provide for her visitors.

is-Ono (Ono), n. Centre of a lump of meat, Kafir bread, or piece of firewood when 'green', raw or uncooked; hence, any place or part in such a lump, etc., when raw or uncooked; momentary glare of the sun when breaking out from between the clouds (= is-Ango). 

cp. um-Nyombo [Sw. onga, glare].

Ex. ino'sono le'manya, this meat has raw places i.e. is uncooked in parts. yek'ilanga live'songo! oh! the glare of this sun!

um-Ono, n. 5. — see u-Mongo.

um-Onogozima, n. 5. — see u-Mongozima.

um-Ongulo, n. 5. — see u-Mongolo.

is-Oni, n. Damaging, injuring, wrong-doing person, dog, cattle, etc.

Onkana (s. k.), adj. = onke.

Onke (s. k.), ind. adj. All — often equivalent to Eng. 'every', and the radical of all such words as sonke (= si onke), nonke (= ni onke), lonke (= li onke), etc. [MZT. onse; Sw. ote; Ga. ona; Her. ke; Ang. ese; Chw. othle; Lu. osi].

Ex. onke isizongi izu-zindhla, all birds have nests, or every bird has a nest.

um-Ono, n. 5. — see u-Mono.

O'nto-ni (s.t.). What things? What affairs or news? What is it? — a corruption of into-ni (= izinto zini) used sometimes in Natal, not in Zululand. The word seems to be one of those modern mannerisms of speech in which grammar runs amuck and which should be avoided in good Zulu, e.g. o-matshwala, o-shenkela, etc.

Ex. o'nto-ni (k'onto) oziwunayo? what things are they you are looking for = izinto-ni oziwunayo?

o'nto-ni ma? what is it (you want)? = into-ni ma?


Opa (Ophua), n. Bleed, shed blood, as a
wound, or as the blood itself (comp. lamača); exude sap, etc., as a tree (= lila); keep pouring out incessant talk of any description [Her. boama, bleed; Sw. loka, bleed; Mamb. utipa, bleed; Bo. pome, bleed].

Ex. kug'opo (or more commonly kuyapuma) umonyolo, the umonyolo is being shed i.e. my nose is bleeding (from internal cause, not blow).

ekel 'opole etc uke, he being all along on the chatter.

Opela (Ophela), v. Bleed for hence, keep thinking of desirously, as a person's heart on one (ace.) whom he would like to see, or on any much desired object, as beer, etc., or to do anything.

Ex. inhliziyo yami 'opole uBoni, my heart is flowing out on So-and-so, is thinking of him with desire.

um-Opelo (Opelo), n. 5. — see u-Mopelo.

um-Opo, n. 5. — see u-Mopo.

Opula (Opulatu), v. = epulu.

Osa, v. Roast, as meat (ace.) on the embers, or mealie-cobs placed by the fire; hence, grill; dry up, bake up, as the sun field-crops (ace.); 'make it hot' or seold warmly and lengthily [Skr. osani, I burn; Fe. b-osso, fire; Ya. rotsha, roast; Sw. Bo. oka, roast; Sw. and many Bantu langs. m-oto, fire; Mon. guse, fire; Ga. ocha, roast; Her. nyosa, roast].

Phr. utshwala sebhun'osile, sengati uyingapansa umkhazana, the utshwala has roasted me (i.e. has made my throat quite dry and hoarse, as it is wont to do after long drinking), it is as though I should like to drink a little meat-broth.

uyakukola eyokwosa (ingama), eyokwosa uyangakolyi, you will be satisfied with the roast (meat), even before you cut the boiled = you will have enough with the whipping I shall give you and won't want any food after — used as a threat to a naughty boy, who, running off from punishment, will afterwards have to return to eat.

Oshi, int. expressing dislike, contempt, etc.

um-Osho n. 5. — see u-Mosho.

is-Oso, n. Piece of meat, whether a joint or small bit, for roasting; any very hot place, as some localities in the bush-country, or a spot where the sun shines powerfully, or (metaphor.) any 'hot' place where one may expect unpleasantly hard treatment, as in a magistrate's court or before the chief. See osa.

Phr. kana'ulako, umeso, it is not worthy he has, it is a perfect roaster i.e. something unbearable.

Osula, v. = sula.

Ota (Otha; pass. othiwa), v. Warm oneself at the fire (ace.), in the sun, or (metaphor.) in another's society by paying a friendly visit or enjoying a conversation; inform or lay a charge against a person (ace.) to the chief (with ka = echa) [Sw. and most Bantu langs. m-ota, fire].

Ex. ngisogo 'kwa'okahla amamunzawo, I am just going to pass a pleasant moment with the headman i.e. pay a friendly visit = ngisogo 'kwa'okahla kwa'amamunzawo.

ukukwa o'tum'ulilo, you are always warming yourself.

akir'ota isiegaki, to warm oneself (by sitting) in the sunshine.

Phr. ngisilika kwa'nyo-got'um'ulilo, I arrived at where dogs warm themselves round the fire, i.e. not human beings, people without kindness or hospitality, the land of mere dogs that drive away respectable people who may seek a night-shelter there.

k'okhalo is'ini'okhulilo umunzawo (umabaqwa), umempumanka ukuthethwana, this bullock already warms itself at the sun on both sides, at the east and at the west = it is already very old, merely lying out in the sunshine all day, from sunrise to sunset.

ekuhlukini khalwe akani bekuthum'azi (or boldhlacono), at such and such a place they warm themselves with firewood of the i-dum'um'azi or n-boldhlacono tree, i.e. there is a mutual disagreement or hostility between the different members of the kraal, they are always quarrelling with one another.

Othila (Othula), v. = ethila.

ul-Ovane, n. = ul-Ovela.


is-Ovu, n. Small rush or grass bag for carrying field-produce, etc., on the head. Cp. il-Gqalati.

um-Ovu, n. 5. — see u-Mova.

ul-Ovu, n. Thing that scalds (see ukut'ima boru) or burns one that gets touched by it — nowadays seldom used, except metaphorically, of fierceness of temper, or in phrase below.

Phr. ngakhalo abana, ngakhalo imbiza yse-khulini futhi yse-xhulini, etc. (N. abana kaPukazwa), I ate a scalding thing. I ate a honey-beast i.e. a bee-said by one who has got himself into a hot place, as by marrying a troublesome wife, or irritating a fierce man.

ub-Ovu, n. — see abhu-Boru.

Ovuya, v. Clear or clean grain (ace.) before milling, etc., of chaff, husks, etc. (ace.), by passing it through water so that the
refuse comes to the surface, or by letting it fall before the wind. Cp. ela; hlunga.

Phr. ukum-e-owya ngentlamba, to abuse one with strongly insulting or disgraceful language.

Owami, owako, owake, (owakho, owakhe).

At my, thy, or her husband's people i.e. at any kraal of his particular clan. See wami; wako; wake.

Ex. kuk'owami kana, it is at my husband's people's there.

umu-Owane, n. 5. — see um-Wowane.

um-Oya, n. 5. — see u-Moya.

ul-Oya, n. Central, essential, vitalising part of a thing; hence, life, spirit, mind, heart, of a human-being, etc.; main inside substance, core, as of a mealie-grain (akin to um-Oya).

Ex. kana'oya, he has no mind or rational

life — said of one who is insane, lacking what makes one a man, not an animal.

kana'uloya (or uuloya lobuntu), he has no heart i.e. no feelings, sympathy, etc.

sekusuke uloya kuje (or u'wennuke uloya), there has now gone the spirit out of him (or he has already departed life).

umahila loosennute uloya, these mealies have already lost their heart or inside, as when they are thoroughly weevil-eaten.

ub-Oya, n. Hair of any animal, wool, down, etc.; soft hair or down of the human-body (not of head, beard or eyebrows) [Su. bu-boy; Sw. u-nyoya; MZT. bu-oya; Ro. oya; Her. oma-inya; Reg. ma-osu].

um-Ozane, n. 5. — see u-Mozane.

(acc.) over the body. (loc. or with ku) when bathing oneself; throw or roll out on the floor, as a sleeping-mat (acc.); slap a person (acc.) slightly on the face with the back of the hand, as when put out (ukuti nyhehe).

i(l)-i-Paba (Phaba), n. Clumsy, awkward person, lacking in nicety of action, generally spoiling whatever he attempts, as when dancing or doing anything (comp. i(l)-Bimbi; papalaza); also = i(l)-Watango.

um-Pabakana (Phabakana), n. 5. Overshort sleeping-mat.

Pabaza (Phabaza), v. = ukuti paha.

i-mPabazane (s.p.), n. — see i-Mpabazane.

Pabazela (Phabazela), v. = pamazela.

Pača, ukuti (Phača, ukuthi), v. Slush down, or about; get slushed down or about, as anything of the nature of an i-mPačampaća (ep. baceka); slush with the mouth, as when eating any soft watery or juicy food (acc.); get so slushed in the mouth; make straight for, fall ‘flop’ upon, as anything (acc.) being looked for, or when alighting right on a good billet or fortune = pacaza. See i-mPačampaća.

i-mPačampaća (s.p.), n. Thing of soft, semi-liquid, slushy nature, as fresh cowdung, porridge, or any pulpy thing, like rotten fruit. See ukuti pača.

Pacaza (Phacaza), v. = ukuti paca.

um-Pafa (Phafa), n. 5. Small sized tree in the bush-country (Zyzyphus mucronata) having hard edible berries — a deception of root is used for serofula and a paste of the leaves for poulticing glandular swellings (= um-Lahlankosi); from hardness of berries used jocularity of boiled meals when very hard.

Paju, ukuti (Phaju, ukuthi), v. = pahuca; pahuza.

Pafuka (Phafuka), v. Get poured out or emitted in intermittent puffs, jets, etc., as blood from a seared artery, smoke from an engine or smoking-pipe; get merely ‘ejected’ or ‘puffed out’, as thoughtless unconsidered talk; hence, talk or blurt out such talk, whether of a wild or merely stupid nature (= pahuca) = kafuka, kafuza.

isi-Pafuki (Phafuki), n. = isi-Pahuca.

Pafuzi (Phafuzi), v. Pour out or emit blood (acc.), smoke, or thoughtless talk, as above = kafuza, kafuza; also = yakaza.

Pahla (Phahla), v. Surround, encircle on all sides, as an impi coming up, a wire fence, or children greeting a new arrival (acc.) (= haza, kuka); stay away, pack together, as goods in a basket (with nga), wagon, or cupboard (comp. khola); hold stowed away, as a cupboard (nom.) or basket the goods (acc.) packed together in it (= bahla, bahlu) [Sw. pawha, stow. Her. haca, stow away].

Pahla, ukuti (Phahla, ukuthi), v. = pahla; pahlačeka; ukuti buca; let out suddenly, inadvertently or abruptly, as a certain word (acc.) sought for, or a secret that should have been kept quiet = ukuti pahla; comp. ukuti paha.

Ex. wakapəli pahla yoko ndaba, thereupon he blurted out the whole affair.

i(l) or um-Pahla (Phahla), n. 5. Certain strong-wooded tree along the coast (Brachylaena discolor), good for axles, the alkali in the ashes being used for soap-making, and the wood of the tree as tinder; twin (= i(l)-Wela); plur. ama-Pahla, things carried at once in both hands (= ama-Mhonde, ama-Mhanya) [Sw. pahla, twin; Her. e-paha, twin].

Ex. njepete ama-pahla, I am carrying both hands (paha, paha); or I have two jobs on hand.

Phb. uku-zala ama-pahla, to bear in couples, as a goat.

i-mPahla (s.p.); properly without plur., n. Goods, or property of any description, as household goods, clothing, cattle, etc. [Her. ori-parure, goods].

u(l)-Pahla (Phahla), n. Whole framework of a Native hut (the thought referring to the whole covering overhead); hence, roof, of a European house; tent, on a wagon [Sw. pah, thatched roof].

u(l)-Pahlayiya (Phahlayiya), n. Any tall person = i-nGwanyiya.

Pahlayaza (Phahlayaza), v. Smash, break in pieces, as a pot (acc.) or calabash (= coboza, fahlayaza, dubusoza); blurt, or let out suddenly, or inadvertently, as speech (= ukuti paha, pahluca); also = ba-caza.

Pahlayazeka (Phahlayazeka), v. Get smashed, or blurted out, slushed or bespattered about, as above.

Pahleka (Phahleka), v. Throw as a handful of any soft semi-liquid thing (with nga) at a person (acc.) or thing; plaster, a house or wall (acc.) with mud (nga) by this process (= bunda, baceka, talheka; comp. ukuti duva); get surrounded.

Ex. wašuŋi-pahleka nyolakwa, he then threw a lump of mud at me.
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Pahlekeka (Phahlekeka), v. Get thrown, as above.

Pāhlu, ukuti (Phāhlu, ukuthi), v. = pahluka.

Pahluka (Phahluka), v. Blurt out thoughtless undiscussed talk, whether of a wild, disrespectful, or merely stupid nature = pahluka, pahluka.

isi-Pahluwana (Phahlukana), n. Little blurt- ing fellow, talking as above = isi-Pahluwana.

Paka (Phako), v. Serve out food (acc), distribute or apportion into the various dishes or pots, as ukhwezela, potatoes, etc.; hence, distribute, allot things (acc) generally (= abu); dispose, post out, as the divisions of an army (acc) in the field (= faka) [Gr. phago, I eat; Sw. panga, arrange out; pakuza, dish up; Ga. yaba, distribute—Comp. faka].

Pāka, ukuti (Phāka, ukuthi), v. Be or appear quite white, as the land with snow, or as a white cow = ukuti hu; pakuza.

i-mPaka (s. p.; s. k.), n. Cat possessed by an um-tukati as a 'familiar' and sent by him on villainous errands, as to collect izi-Dceder q. v., to snick other people's cows, etc. = i-mCwabi. Comp. n-Mangobe, ili-Gola [Sw. Ku. paka, cat; Ya. Kamb. m-baka; Hinz. m-paka; Ru. lu-baka; Gu. lu-kaka; Ko. maka; Ga. kapa — the name nyao seems to be that commonest for a 'cat' among the Bantu languages].

Phr. n-Matungwane, njengempaka ilunyeza nyise, Mr. Sent.-and-consent, like the cat sent out by its master — said of one who lets himself be led to do anything.

uku-dhekela enkombeni icempakwa, to eat out of the um-tukati cat's trough = to be of rude, uncultured manners, as one who has not had the ears bored (C X N.).

kahnbhangani: yindaba yeempaka nenuka, they are not on friendly terms; it is a matter of the wild-cat and the fowl.

N.B. This was, no doubt, the original Zulu name for the common cat, whether in the domestic or run-wild state. But in their migrations about the continent when removing to these parts, the Zulus would seem to have left their cats behind, and, coming to a country where there were none, the name fell out of use. Upon their gradual re-appearance, the name was revived, but now with a somewhat changed signification; for the comparative rarity of the animal — they having become a common pet in the kraals only after the advent of the White-man in these parts — now lent a certain 'strangeness' to its possession, which ultimately developed into suspicion. Hence the prevalent modern belief and use of this word as above. It is certainly a remarkable fact that, not only in Africa, but also in Europe, cats have been ever associated with witchcraft. For in medieval times, when European witches were as numerous as Zulu uba-Takati, the cat was supposed to be the universal 'familiar' of the former just as it is nowadays supposed to be of the latter. Indeed, the favourite personification of 'Old Nick' was said to be as a black cat!

Pakade (Phakade), adv. Long ago, in ancient times. Comp. e-nDulo.

Ex. boko kwavela pakade kwapakade or pakade kudala, that happened long, long ago; in old, old times.

Pakama (Phakama), v. Be elevated, raised high, high up, as a man on the top of a hill, as a highly situated locality, or as one hill in comparison with others around it ('to be high' simply, as a mountain, would be expressed by i-nDe); be more important, surpassingly large, as one kraal in comparison with other inferior ones around it; be noted, famous, as one doctor more than others; begin to get heated or angry, as a man in a dispute; be loud, raised high, as a man's voice (most generally used, in all cases, in perf.) [Sw. pu, pandu, ascend; paliza, raise the voice; Her. kungama, raise oneself up into sitting posture].

Ex. eco'apakane, abo injinga naye, he will get to rise up, will better his position gradually, and become a man of means also.

i-mPakama (s. p.; s. k.), n. Any high thing, as hill, hut, or man.

Pakamisa (Phakamisa), v. Elevate, raise up, as anything (acc) from the ground; make be high up, be in a raised or elevated position, as by setting a thing (acc) in a high place; raise, as the voice (acc); raise a person (acc) in his position, importance, fame, etc.; extol, exalt, by praising. Comp. fakula.

isi-Pakapaka (Pahkapaka), n. Any very white thing, as a horse, large white eyes, or a very 'fair' i.e. light brown-skinned Native (a complexion much admired — see ukuti paka, isi-Wanga-wanga, um-Hanga, ili-(li)-Gwezi); timid, flurried person, of extreme nervousness, as one afflicted with some neurotic disease (= ili-(li)-Papateka).

Ex. iatombi e'sipakapaka enga'langa (= engati ilanga) lotiwa uNqoboka, a girl who is a light-brown beauty, like the sun that used to be bathed in by Nqoboka — a former headman who lived near the coast,
which in the Native idea, is the 'land of the rising sun'.

ii)-Pakapo (s. p.; s. k.), n. Large sheet of still shallow water. Cp. isi-Bakakaba.

Pakata (Phakatha), v. Put forth two or more cobs from the same stalk, as mealies.

i-mPakata (Pakatha), n. Second or smaller of two mealie-cobs on the same stalk; a 'second' assistant or associated worker, as of a doctor or antakati.

Pakati (Phakathi), adv. and prep. Inside, within; between; in the middle of; amidst, among (mostly followed by kwa, sometimes by nje); used freq. as an expletive, coupled on to a word to express admiration, pleasant surprise, etc. (Gr. kentron, centre; Ar. fi., among; heed, between; San. Sen. pакa-ti, between. Her. pokati; Zc. Xgu. hagati; Kam. yagati; Sw. katikati; Ga. kati; L. Neg. eki; Ha. dzakku, in).

Phr. nkos' yopakati! Sir of the inner-circle (about the chief)! high sir!—salutation to a man of high position.

agabona, idunya, imbhubi yopakati, amaguthu okubona! You see, they are returning, our fine old herd, horns for us to smoke with!—greeting of a child to the cattle returning in the evening from grazing.
pakati kwamabiti, or pakati kwamasuku, between two (days), i.e. at midnight.

i-li)-Pakati (Phakathi), n. Centre, as of a circle (M).

um-Pakati (Phakathi), n. 5. All the commoners or 'people' of the land (exclusive of the izinDuna, iizoKula, or others in official position) who would at different times be called up to the king's kraal for the um-Kosi festival, promulgation of laws, or any other necessity; hence, by comparison, all the common men serving under any particular inDuna; place or arch in between the legs where they join.

Ex. yasi yokosi, okukuphe wonke umpakati, the king said, let the whole of the people come up (to the great kraal).

une:xhuma empakatini, he has sores in between the legs (at the arch).

um-Pakato (Phakatho), n. 5. Euphemism for female private parts (C.N.) = isi-Bwana.

Pakaza (Phakaza), v. Be or appear all white, as the land after snow, or any white object (= ukuti puka); look with, or show, great white eyes, as a Native whose eyeballs are conspicuously clear and large. See galaza.

Pakazela (Phakazela), v. Do, or speak, in a nervously excited or timorous manner, as a person overcome with fright, or women hastening to save their food or goods from an approaching fire; grow up quickly, as a young child (= bonyazela) = papateka.

um-Pako (Phako), n. 5. Food taken for eating on a journey.

Pakula (Phakula), v. Finish off, finish up, by clearing off the last remaining portion of anything, as when clearing out the last ladleful of food in a pot (comp. goyoda), or when scraping up with the hand what has adhered to the stone in grinding, or when ending up at a dance.

Pakulula (PhakuJula), v. = pakulaza.

Pakuluzza (Phakuluzza), v. Ladle out largely, take out in large spoonfuls, as porridge (acc.).

isi-Pakuluzi (Phakuluzi), n. = isi-Xwembe.

Pakuzela (Phakuzela), v. = pakulaza.

Pala (Phala), v. Scrape off, by repeated long-drawn scrapes, the exterior surface of anything, as paint (acc.) from a door or burnt crust from a pot (comp. hena, hakaze); scrape a hide (acc.) on the flesh side with an izwembe to pare off the hard inner-skin (see shuka, kuhlu); scrape or pare off the exterior roughness from a horn (acc.) or walking-stick; skin over the country (acc.) i.e. cover a great distance with rapidity, as when journeying; hence of a horse, to gallop, get over the ground quickly.

i-mPala (Paala; s. p.), n. Species of antelope (Eupyceros melampus).

Palakaca, ukuti (Phalakaca, ukuthi), v. Fall, as a single 'dropping' of any semi-liquid substance like cowdung or porridge; make so to fall; hence, throw, pour out, ladle out, a small quantity or single dropping, as above. Cp. i-mBalakacena.

Ex. uke angiti palakaca lope, just drop a little bit of the porridge for me here.

Palakaca or Palakacela (Phalakaca), v. ukuti palakaca.

Pala pala, ukuti (Phala phala, ukuthi), v. Run the eyes (ungamchelo) quickly through, or about, as through a lot of things or about a room, when cursorily looking for something.

Palala (Phalala), v. Flow 'spilled out', as water over the banks of a full river, or beer overflowing from fermentation, or from the beer-vessel being awkwardly carried; flow spreading out, as the water at a broad shallow drift; pour out in all directions, as people running to an alarm.
Ex. nampa bepalala umkosi, here they are pouring out on all sides (by reason of) an alarm.

**u-Palane (Phalane), n.** Egyptian vulture (*Neophron perenopterus*), generally going in pairs; hence, jocularly applied to lovers (*opalane ababili*), or to certain regiments of Dingane, Cetshwayo, etc., which regularly accompanied each other in a fight = u-Nobonyoza.

N.B. These birds, though now almost unknown, were very common in Shaka’s time, perhaps from the multitude of corpses lying about unburied. Whenever a fit of blood thirstiness came over the chief, it would be said the *opalane balumile* (the vultures are hungry). They were consequently known as *izinyoni zika Shaka* (Shaka’s birds). Strange to say, in Egypt, where they are also very numerous, they are commonly known as ‘Pharoah’s chickens’.

**i-mPalane (s.p.), n.** Skin or hide already scraped on both sides, but not yet supplied by rubbing (see shaka); also = *ulu-Nyango*.

**Palaza (Phalaza), v.** Make flow over, or out, spill over or out, as beer (ace.) from a pot; vomit or spew up, from the stomach; clear the system when seedy, or ‘make oneself nice’, by taking an emetic, according to Native custom when influenza is rife or before going out courting (= hlanza, *gabo*).

**i-mPali (s.p.), n.** Native professional skin-scaper. See *pala*.

**i(li)-Palo (Phalo — mostly used in plur.), n.** Hide-scraping i.e. small piece of skin scraped off in dressing (see *pala*) = *i-mPalo*.

**ama-Palo (nos ing.), n.** Dried up, emaciated body of a person, showing bones projecting conspicuously in all parts (cp. *ili-Gaga*).

Ex. *uBani ns’enyamapalo uje*, So-and-so is just a bag of bones, mere bits of skin.

**i-mPalo (s.p.; mostly in plur.), n. = i(li)-Palo; also (N) = um-Balu.**

**um-Palo (Phalo), n. 5. (C.N.) = i-mPalane; also (N) = um-Balu.**

**Pama, ukuti (Phama, ukuthi), v.** Be chock-full, to the brim = *ukuti ngqata*, *ukuti swi*, *ukuti pa*.

**i-mPama (s.p.), n. — see i-Mpama.**

**Pama pama, ukuti (Phama phama, ukuthi), v. = pamazela, ukuti puba puba.**

**i(li)-Pamapama (Phamaphuma), n.** Clumsy, awkward person, with his hands or feet, or in his work generally, spilling or breaking things, producing spoiled work, etc. See *pamazela*. Comp. *ili-Paba; ili-Badabada.*

**Pamazela (Phamazela), v.** Do anything in a clumsy, awkward, muddled, spoiled manner, as when walking by and kicking things over, breaking vessels in one’s care, or making a spoiled mess of the dinner; mix one’s legs awkwardly about, be unsteady on the legs, reel here and there, as when quickly rising off the ground, dancing awkwardly, or a drunken man reeling, or when dazed by a blow = *pubazela, bamezela*.

**Pamba (Phambha), v.** Play mischief on one (ace.) while unaware, not looking, behind one’s back, etc., as an adulterer with another man’s wife, cattle making for a field during the herd-boy’s momentary absence; hence, trick a person (ace.) generally, give him the dodge, ‘do’ him, etc., as a path which, appearing to be the right one, only leads one astray, or as an inspector appointing a certain day for inspection and arriving on another, or as a naughty boy who hides his master’s cane (cp. *swempi; pica*); make a network of string round a cracked imbiza (ace.) for holding it together, or round a calabash for suspending it [Sw. *pambwa*, be tricked out; *punja*, trick; Her. *pambwa*, plait].

Ex. ngapanjrea indlulo, I was taken in by the path — thinking it the right, whereas it was the wrong one.

**izinkomo xangipamba,** the cattle misled me — seeming to be quietly grazing, whereas immediately I withdrew my attention, they made off for a field.

**abafana bampamba nyesicathulo sake,** the boys played a trick on him with his boot.

**i(li)-Pamba (Phambha), n.** Any puzzling, mysterious disease, resisting all treatment, and supposedly caused by an un-takati; also = *i-mPamba*.

**i-mPamba (Phambha), n.** A taking-in, a trick. See *i-mPamba-ya’nkwezi*.

Ex. *uka-s’ebuzela impumba,* to play us a trick (of any kind).

**Pambana (Phambhana), v.** Cross over one another, as two paths, sticks, strings of beads, etc., crossing one another obliquely or at right angles; come up against, cross by one another, as two people passing one another when walking in opposite directions; clash with, contradict, be opposed to one another, as two statements at variance [Sw. *pambana*, fall foul of; *pandana*, lie across; Her. *pambakana*, put upon one another].

Ex. *ahamb’epambana umadalo,* his knees
Go getting across one another—as when rickety from old-age or rheumatism.

**Pambanisa (Phambhanisa), v.** Make to cross over one another, place across, as two pieces of wood (acc.) or strings of beads; make cross by one another, or look in opposite directions, as when packing things (acc.) with the heads alternately changed; put at cross purposes, make clash or disagree, as talk or evidence (acc.).

Ex. *uku-pambanisa izintsaka,* to alternate the days, take or do on alternate days (as medicine).

**Pambanisela (Phambhanisela), v.** Make a cross or dodging-stroke at one (acc.). See um-Pambaniselo.

**um-Pambaniselo (Phambhaniselo), n.** 5. Dodging or tricking stroke or blow.

Ex. *ungishaye ngenduku yompambanisela,* he has struck me with a dodging-blow i.e. pretending to aim at my legs, he dealt me a blow on the head.

**isi-Pambano (Phambhano), n.** Cross (M.).

**isi-Pambato (Phambhatho), n.** Two kinds of trees (*Plectonia spinosa* and *anas trabe integerrima*) growing along the coast.

**i-mPamba-ya'nkwici (Phambha; s.p.; s.k.), n.** Slip, dodge, e.g. as to the day of one's arrival, or when cunningly escaping from another's company.

Ex. *uku-s'uvuza (or shagelo) impamban'ankwici,* to give us the slip, play us a dodge.

**Pambeka (Phambhekha), v.** Get taken in or tricked so as to go astray, as by a misleading path; hence, go wrong, err, make a mistake. Comp. pozisa.

**Pambi (Phambhi), prep.; adv.** In front of; in presence of; before (followed by *kwa* of thing) [Skr. *prat,* in front of; Gr. *para,* beside; Ha. *yaba,* before].

Ex. *uNdala lo nyapambi kwalo,* this one is older (before) than that.


Ex. *pambili bo!* on ahead there!

*uKubeka pambili kwalo,* place it down in front of.

**ampa-Pambili (Phambhili), n.** Euphemism for *senen maris* (= ama-Lola); also = ama-Mbila.

**um-Pambili (Phambhili), n.** 5. Euphemism for male private parts. Cp. am-Tondo [Skr. *vabhitam,* private parts].

**um-Pambo (Phambho), n.** 5. Stringwork netted round the body of a broken pot to hold it together; such vessel itself. See *pamba.*

**i-mPambosi (Phambhosi), n.** Anything in the nature of a turning-off from a main course, as a branch-stream, side-furrow going off from a main ditch, a bye-path leaving a high-road, or side-issues in matters of talk; sometimes used metaphor, for a misleading or perverting influence.

**Pambuka (Phambhuka), v.** Turn off from one's way by another path, deviate, diverge from (with loc.); euphem. for menstruate (= *potele,* *tsele,* *qaba.*

**Pambukela (Phambhukelo), v.** Turn off into a kraal, as for the night when travelling.

**Pampata (Phampatha), v.** Make false charge against a person (acc.); rap on a door (acc.), or person's head with a stick.

**Pamu, v'uti (ukuthi; s.p.), v.** = *pamuzu.*

**Pamu, ukuti (Phamu, ukuthi), v.** = *pamuka.*

**i-mPamu (s.p.), n.** = *i-Mpamu.*

**Pamuka (Phamuka), v.** = *pamuka.*

**Pamuzu (s.p.), v.** Go flopping with the feet in or through a watery marsh, or shallow water; go clumsily in talk, flounder about, not disputing in a methodical manner, flopping about with purposeless words; have beer in abundance, be flopping about in it (with loc.) = *ukuti pamu; mpamuzu.*

**Pana (Phana), v.** Be liberal or generous in giving (opposite of *wishingu*) [L. Co. *vanna,* give].

Ex. *uBani umyana,* So-and-so is very kind i.e. a generous giver (cp. ama-Sa). *umapile kini ugotshara,* he gave me generously of his beer.

**Panda (Phanda), v.** Scratch up, as a dog or fowl the earth (acc.); scrape, scrape, or dig out with the hands, as the earth so as to extract a root or make a channel; 'pump' a person (acc.), try to extract information from him (= *yaba*) = *qanda,* *qweya,* *quisha* [Lat. *vado,* scrape; Sw. *para,* scrape up; Her. *para,* scrape; *punda,* scrape].

**um-Panda (Phanda), n.** 5. Old, worn-out *imbiza* of any kind.

**um-Pandazeweule (Phandazeweule), n.** 5. Old *umpanza* kept hidden in the veldt by
an umtakati for storing away the izi-dwedwe he has collected; (C.N.) certain medicine used as a love-charm by young men.

Ex. intombi yokwa'mpandazevu, the daughter of an umtakati.

i(l)-Pande (Phande), n. Bundle or clump, as of several wattles forming the arch of a Native door-way, or of sticks or assegais carried by a man in one hand (gen. the left).

i-mPande (s.p.), n. Single branch or bough of the root of any plant — owing to the custom of klondipa'ing the name of the king uMpande, this word has now been replaced in Zululand by another i-ngazabo [Lat. radix, root; Sw. panda, to take root; MZT. mu-yunda, root; Her. o-ndahe, roots growing in water].

isi-Pandeko (s.p.; s.k), n. Short rein for tying the hind-legs of cattle when milked (N).

Pandhla (Phandhla), v. = xopa; also (C.N.) = badhla.

isi-Pandhla (Phandhla), n. Armlet or necklet of i-Tsimango skin, goats' hair, etc. Cp. isi-Punya; ubu-Nyati.

i-mPandhla (s.p.), n. High bald forehead, baldness in the front of the head above the forehead and going backwards to the crown; person with the same. Comp. u-Kongolo [Sw. ki-paa, bald head; Her. e-paru, bald plate on head].

u(lu)-Pandhlasi (Phandhlazi), n. Tall, slim-bodied person.

u(lu)-Pandhlazi (Phandhlazi), n. (N) = um-Zungubu.

Pandhle (Phandhle), adv.; prep. Outside, without (followed by kwa of thing). Cp. enthle. See ngapandhle [Ar. barra, outside; MZT. panze; Her. penaye; Sw. nje; Ro. bande; Chw. kente; At. anyi].

Ex. gibeke pandhle, put it outside.

ama-Pandhle (Phandhle), n. The 'parts' (of the country) away from the royal kraal, the common or public parts (even though the particular kraal may not be very far from the great-place).

i-mPandhleni (s.p. — collect.), n. Certain kind of medium large white or yellowish heads.

ama-Pandosi (Phandosi, no sing.), n. Shakiness, quiver in the voice, as of one about to cry, or a very old woman. Comp. i-Tsasa, (i)li-Hoskosa.

u(lu)-Pandosi (Phandosi), n. Certain shrub, whose cool leaves are passed over the head when the sun is very hot.

um-Pandu (Phandu), n. 5. = um-Gede [Goth. halund, cave; Lat. cavea, a hollow; Sw. puango, cave].

Pane (Phane), adv. = kazi.

Panga (Phanga), v. Do anything hurriedly, with eager haste, as a child eating food (acc.) greedily; hurry, as to do anything (with uku); hurry along with, as any work (acc.); take anything (acc.) from a person (acc.) violently, rob, plunder, as a highway-robber [Skr. bhaksh, eat; Her. hakahanu, hurry; Ga. angwia, hurry; Sw. harakisha, hurry; poka, rob].

Ex. mas'ukupanga, don't eat so greedily. basipanga impokela yonke enduleleni, they robbed us of all our goods on the road.

kupanga umkosi, it is hurried along for an alarm (as that some danger is approaching, or some accident has happened).

Phr. kupanga umdaka, linde, y'ini? is it hurried off into the mud (to hoe), because it has married? — said to reprove an impetuous person eager to do something, as to get married, before the opportune time.

isi-Panga (Phanga), n. Shoulder-blade [Her. o-hongwe].

um-Panga (Phanga), v. 5. = um-Nqube; (C.N.) also used for oak-tree.

isi-Pangabuli (Phangabuli), n. Over-hasty, impetuous, too eager person, as when acting, eating, etc.

Pangalala (Phangalala), v. Be or get cleared away, scattered abroad, dispersed, finished away (used in perf.), as the meat of a slaughtered ox when already cut up and stored away within the huts, or at a wedding-party when already dispersed; be cleared out of strength, have the limbs (um-zimba) scattered abroad from thorough exhaustion or strengthlessness; be cleared away, gone off, departed, as a man who has just breathed his last; or be get to look to one as though scattered abroad i.e. as though broadened out, as when one enters a hall cleared of its audience or a hut from which all the furniture has been removed and imagines that it is now larger than it was before (not used of new buildings when made 'larger'); be or become higher or louder; increase in volume, as the sound or noise produced by or from anything, e.g. the noise of a tuning-fork when stood upon a table after being struck — this word is rapidly becoming obsolete, its use being nowadays almost confined to the first mentioned example (viz. the slaughtered ox) [Sw. panga, arrange out; pakia, stow].
Ex. ngati qata, umxingido woxoemplangele. I came on the scene when the wedding was already dispersed.

**um-Pangazane** (Phangazane), n. 5. Insatiable appetite or hunger, as some children have; timidity, nervous agitation.

**Pangelana** (Phangelana), v. Hurry for another person (acc.), etc.

**i(li)-Pangela** (Phangelga), n. Certain kind of *ululo*-Kamba of a large size.

**Pangelana** (Phangelana), v. Hurry for another one, as two greedy children eating together.

**i-mPangele** (s.p.), n. Crowned Guinea-fowl (*Numida coronata*) and Crested Guinea-fowl (*N. verreauxii*); certain large-sized black bead with white spots; also black cloth, etc., with white spots.

**Pangeza** (Phangeza), v. (N.) = *pengaveza*.

**Pangisa** (Phangisa), v. caus. of *panga*, for which, and in a like sense, it is frequently used.

**i(li)-Pango** (Phango), n. Great hunger or ravenous appetite, as after a long walk (comp. um-Pangazane); lengthy, small (not protruding), nice-looking belly; hungry-looking, sunken belly, as from famine; hence, part of the flank of an animal just below the ribs where emptiness of the stomach shows itself.

Ex. *sengikwelwe ipangolosebenzi*, I am already troubled by a great hunger from work.

*waMbuya es'epangoilide*, he will return (after his day's journey) with a long empty stomach i.e. ravenously hungry.

**um-Pangqolo** (Phangqolo), n. 5. Poor, destitute individual (mostly applied to a man without a wife) = um-Pongqolo, i-Mpa-banga, um-Hlaloqa, um-Hlumbulu.

**Pango, ukuti** (Phangqo, ukuthi), v. Come suddenly out of, rush out of, as a child from a hut = *pengqoza*.

**Pangqoza** (Phangqoza), v. = *ukuti pangqoza*.

**isi-Pani** (s.p.), n. Span, as of oxen [Eng.].

**Panqa** (Phanga), v. Do i.e. travel over, a large stretch of country alone, unaccompanied, in a solitary manner = *paqo*.

Ex. *ixwe walipaqo, welisa umhlatuzo*, he journeyed solitarily along towards the Umhlatuzo.

**Panyu, ukuti** (Phanyu, ukuthi), v. Be all alone, solitary, destitute, as below; sometimes used adverbially as simply ‘pangqo’. Cp. *ukuti twangqo*.

**Panyu, ukuti** (ukuthi; s.p.), v. = *panqoza*.

**u-Panqa** (Phanqa), n. Solitarily-left, destitute person, without wife, children, cattle, home, etc., ‘alone in the world’. Cp. *n-Twanqa*.

**Panqoza** (s.p.; s.k.), v. Get wriggled about, as the tail of a dog, etc., as below = *ukuti pangqoza*; *paqoza*.

**Panqoza** (s.p.), v. Wriggle about, as a dog its tail (acc. = *fshikiza*), a snake (with or without reflect. form) when struck and injured (comp. *binyu*), a buck seeking to release itself from a trap, and (jocularly) of a man travelling about the country, or a woman bustling here there and everywhere at work = *ukuti panqoza*; *paqoza*.

**Panqoqoza** (s.k.), v. = *paqoqoza*.

**um-Pantsha** (Panstha), n. 5. (C.N.) = *um-Patsha*.


Ex. *us'pantsi*, he is now down i.e. laid up ill.

*gibeke pantsi*, put it down.

*nyakatela pantsi*, I found it on the ground.

*nqoqoza pantsi*, I am less than you (in size, age, etc.), or is under your headship.

*iseboco angikheazi ukus'impanzi pantsi*, I don’t know how to make a heading on nothing (i.e. without a man’s head to make it on).

**Pantsi, ukuti** (Phantsi, ukuthi), v. Give one (acc.) a swipe or cut with a switch = *ukuti tantsi, pantsu*.

**Pantsuka** (Phantsuka), v. Get struck, as above.

**Pantsula** (Phantsula), v. = *ukuti pantsu, tantsula*.

**u(ul)-Punya** (s.p.), n. Stuff, rubbish, nonsense (with *kuluma*).

**Panyaza** (s.p.), v. = *banyaza*; also = *tanyaza*.

**i(li)-Panyaza** or Panyazi (s.p.), n. = *i(li)-Banyaza*.

**Panyeke** (Phanyeke), v. Hang up, suspend, as a garment (acc.) on a line, hat on a peg, or lamp to a ceiling [Lat. *pendo*, I hang up; Her. *nyaneke*, hang out; Sw. *angaka*, hang up; Ga. *anika*, spread out – prob. akin to *eneka* q.v.].

**isi-Panyeke** (Phanyeke), n. String, or long stick, hung from side to side of a hut for hanging garments on.
Panza (Phanaza), v. Live or stay in another kraal for sake of food, as people coming from a district ruined by drought and famine. See i-mPanza.

Ex. njize 'kapaneleliwulele, I have come to stay (with you) for corn (or food).

i-mPanza (s.p.), n. One staying for food in another kraal; having been driven by famine from his own = isi-Panzi. See panza.

isi-Panzi (Phanzi), n. = i-mPanza.

Papa (Phapha), v. Flap the wings, as a cock (= bakaza, papaza); hence, move by flapping the wings i.e. fly, as a bird (= ndiza); be gone altogether bad, hardened in one's evil ways, as an incorrigible child, or one who doesn't mind doing wrong before others (used interj.); be nervous, anxious, timid, as about the result of a relation's sickness, or lest an unpleasant report refer to some particular person (= epapa; cp. engeva; u(lu)-Pazi) [Skr. put, fly; Ar. tar, fly; Sw. pita, fly].

Ex. mpile b'mantu, he has flown away, has this man, i.e. has gone bad altogether.

i-mPapa (Phapho), n. Hip-bone, of cattle (N).

isi-Papa (Phapha), n. Timid, nervous person (= i-li-Papateka); broad-shouldered person (= isi-Pika); broad but short-bladed assegai (= i-nKemba); (C.N.) euphorbia; mushroom (see i-nTlonthwane).

um-Papa (Phapha), n. 5. Large euphorbia (C.N.). See um-Hlontlo.

Papalaza (Phaphalaza), v. Miss the mark, miss the place, as an assegai (nom.) thrown without effect, or the thrower, or a dog running off to the wrong bush in search of a buck, a bad dancer getting out in the step, or a man staving a case unintelligibly, not going straight to the point. Comp. yeja; tantalaza.

Papama (Phaphama), v. Wake, open the eyes from sleep (intrans). Cp. vuka; bekia.

Ex. npapamile, he has awoken. npapene, he is awake (i.e. from sleep); nbekile, he is awake (i.e. has the eyes open, perhaps not having yet gone to sleep).

Papamela (Phaphamela), v. Wake up suddenly to anything (acc.), as a person (nom.) standing thoughtlessly for a time and then suddenly remembering his work, or a bull, going about with the cows as though unaware of their presence, all at once commencing to pay them active attention.

Papamisa (Phaphamisa), v. Wake from sleep (trans.).

i-li-Papasi (Phaphusi), n. Calabash-vessel with broad open mouth and straight sides used for beer (comp. isi-Henge); hence, lidded tin-can, as bought in the stores; also = ii-li-Papateka.

Papateka (Phaphatheka), v. Act, speak, etc., in a nervously excited, fluttering, timid, frightened manner, as one who has seen a 'ghost' (= pakazela); run off in a wild rushing, headlong fashion, as a sheep or horse that has taken fright; lose, or fade in, colour, as the veldt in winter, a coloured dress from the sun or age [Sw. patapika, flutter].

i-li-Papateka (Phaphatheka), n. Timid, nervous person or animal, that runs away at the sight of anything = isi-Papaka, ii-li-Papasi.

um-Papateka (Phaphatheka), n. 5. Any faded thing, that has lost its original brightness of colour (turned white, as the Natives say), as an old isidwaba, or coloured curtain = um-Papa. Cp. um-Gwagwa.

Papaza (Phaphaza), v. Flap the wings, as a cock or bird (not as a flag = bakaza, gubaza); flap or flutter, as the wings themselves.

Papazela (Phaphazela), v. Flutter with nervousness, timidity, as one in a great fright = papateka, bakazela.

isi-Papazi (Phaphazi), n. Moth, any of the larger kinds (rarely used). Cp. u(lu)-Venwane; ii-li-Bu.

u-li-Papa (Phapho), n. Feather, of any bird; crest of a snake (see isi-Qova) [Lat. pennu, wing; MZT. i-buba, wing; Sw. u-bwana, wing-feather; Her. olyvava, wing].

i-li-Papu (Phaphu), n. Lung, of man or beast; nervousness, timidity (= um-Papu) = ii-li-Bukuba, i(li)-Bukubu [Sw. pafu, lung; Her. e-punja].

um-Papu (Phaphu), n. 5. Redwater (?), in cattle—a disease formerly common along the Zululand coast (= u(ly)-Henge); nervousness, timidity (perhaps from symptoms of nervous agitation in a beast with the afore-said disease = ii(li)-Papu); anything of a dull faded colour (= um-Papateka).

Påqa, ukuti (Phaqa, ukuthi), v. Be, or come, into the open, into full sight (= ukuti pqalaka, gungalazi, qalu); meet well or closely together (= ukuti gwambaga, ne); clap the hands (with iz-andhla or ama-hlombe); drop, patter,
as a drop of rain or water falling (= ukuti qaba); give, pour out, serve out in a very small quantity, just a drop, just a wee bit (= ukuti qaba, qozi); often used adverbially to express mere, merely (= nje, kupela, kwaba).

Paqa (Phaqa), v. = panqa.

Páqalaka, ukuti (Pháqalaka, ukuthi), v. = papataqalazi.

Páqaza (Pháqaza), v. = ukuti paqa.

Paqula (Pháqula), v. Rub off with the hand, as dirt (acc.) from any part of the body = kanga.

Paquukula (Pháquukula), v. = pushuka.

Paquilula (Pháquilula), v. = pushuza.

Paquza (Pháqza), v. = panquza.

Paquzeka (Pháquzeka), v. = panquzeka.

Pasa (Phasa), v. Support, as a pillar does a roof (acc.); prop up, from upwards, as a roof (acc.) when falling in (not a wall falling outwards or sideways (= sekela; ciya); make one's life unpleasant, worry the life out of one, as one person another (acc.) by his arbitrary treatment, constant scolding or fault-finding.

Pásalaza (Phásalaza), v. = pasalaza.

Pásalaza (Phásalaza), v. Do from sheer perversity, wilfulness, as a child doing wrong after being corrected.

Paseka (Phaseka), v. Have one's life made unpleasant, be chronically worried, as by the incessant scolding, fault-finding, or arbitrary treatment of another (used in perf.). Comp. khomeka.

Pásha, ukuti (Phásha, ukuthi), v. Break out into sight, as the sun from behind the clouds, or in the morning (only used of the sun). Comp. ukutsha.

i(li)-Pasolo (Phasolo), v. Cross-stick resting upon two other uprights, as that forming the lintel of the entrance to a cattle-fold, or the scaffolding erected for standing on when building a Native hut (nearly obsolete).

Ex. we! 'Nkulu, asiyi 'kubamba ipasolo, s'enza ukhukela kweqondwe, I say, Nkulu, let us go and catch hold of the lintel, and play the coming-down of the rat—a game in which a child takes hold of a horizontal bar above him, raises his legs, passes them over his head beneath the horizontal bar, and lets them fall on the other side.

Páta, ukuti (Phátha, ukuthi), v. = pataza; pataseka; ukuti bubu.

Pata (Phatha), v. Touch with the whole hand, hold, handle (ep. tiuta; halaza); hold, bear, in the hand (for the head, etc., see twala); engage oneself upon, be occupied with, have to do with, as any work (acc.); deal with, treat, as an overseer his men (acc.); direct, manage, superintend, as a foreman any work (acc.), or a captain his regiment (acc.); touch (with the mouth), refer to, as a certain matter (acc.) in a conversation (= haya); use, make use of, as bad words (acc.), or a tool in any work [Skr. vah, carry; Gr. krato, I rule; pain, I beat; Lat. pulpo, I touch gently; MZT. juta, hold; Her. yula, touch upon; Sw. pasa, have reference to; papasa, handle; Ga. kwatu, hold; Lu. kwatu, hold].

Ex. kahle njike, upete inuti yayo (inkomo), it would be well for you to come bringing its money or price (of the cow).

ub'epete imikunto, he was carrying ass pigs in the hand.

ubapete, he has them (the unruly boys) properly in hand or under control.

ekasi ukupata ubuntu, he doesn't know how to deal with Natives.

ubapata kabhe or kabi, he treats them well or ill.

umku umipete ugonjomo, you have always got me in your mouth, always got something to talk (badly) about me.

awo! lakao kungiinkupete, oh that, I don't even mention it any more.

ga! kakuqalungena iwo, no! he made no reference to you.

ukupata inyanya, he produced a cow along with its calf.

nyipete ixiyo, I am being dealt with pitched into, pinned by a tooth = nyikwelwe ixiyo.

bakambwa kipete, they went on their journey carrying (food) with them.

uwilele ukupat'inyeke, you are dilly-dallying, taking up and putting down (as when indolently searching for something).

kuqal'epete, he has been doing, then leaving off, for ever so long.

us'emukile, uyo kwipat'ingane k'Nhlangula, she has already left, gone to take care of a child at Nhlangula's.

upate-ni? why do you touch upon it (with the mouth)? — sometimes used to express 'of course', 'certainly', 'why do you ask', 'don't mention it'.

um-Páta (Phátha), n. 5. Thing of a circular, or round, shape flattened in at the sides and so given an oval shape, as a certain make of u-kamba, man's headring pumpkin that has been pressed on the sides in the growing, or a narrow head long from front to back and so showing flat sides (= uImU-Góthla): often used to express an 'oval-
shaped', also sometimes 'flat' thing generally = ulu-Bodongo, um-Buba, u-Mahlanza-nyengakato.

ulu-Pata (Pata; s.p.; s.t.), n. Mouldy rotting mealies remaining at the bottom of the pit from the harvest before last. Cp. u-Nyasa; is-Ancobe; ama-Kutuza.

Patalala, ukuti (ukuthi; s.p.; s.t.), v. Sprawled, lie sprawling; fall sprawling i.e. with a general bulging outward all round, as a Native hut sinking from decay = ukuti hatalala.

Patalala (s.p.; s.t.), v. = ukuti patalala.

isi-Patamandhla (Phathamandhla), n. One who carries authority — was sometimes applied to a messenger of the king, while out on his travels.

Pataneke (Phathaneke), v. Hesitate, or stammer, in one's speech, as a stuttering person, or a foreigner from lack of words; also = muzaneke.

Patana (Phathana), v. Get or be flattened together, as the sides of anything round, like a hut, gourd, etc. = babana.

Pāta pāta, ukuti (Phātha phātha, ukuthi), v. Keep handling, touching with the hand slightly; also = pataza.

Pataza (Phathaza), v. Smack slightly with the open hand on the side of the head, as one might a child (acc. — cp. ukuti mboni); flatten in, as the sides of any round thing, like a basket (acc.), hut, bladder, a man's head-ring, or a lump of dough when forming loaves; flatten or draw in the sides, crouch, as a cat or lion when about to spring = babaza.

Patazeke (Phathazeke), v. Get so flattened in at the sides; be flat or flattened in, as above = babazeke.

Patelela (Phathelela), v. Lay the hand upon, as upon a person's head (loc.); lay hold of, hold on to, as to a rope (acc.) when climbing. Comp. bambelela.

Ex. mas'ukapatelela esihlatini, don't be laying your hand to your cheek — in the manner of a Whitman when sitting listening at a table, but as the Natives do only when sitting in grief or dejected thought.

Patisa (Phathisa), v. Cause to carry, manage, etc., hence, give into the charge of, place under one's care, as one person might his child or any work to another (doub. acc.); send along by, as one person his earnings or a message by another (doub. acc.).

um-Patisihlalo (Phthisihlalo), n. 1. Chairman (M).

ama-Pato (Phatho), n. = ama-Hayo.

i-mPato (Patho), n. Treatment, handling (M). See pata.

Pātsha, ukuti (ukuthi; s.p.; s.t.), v. = patshaka; patshaza; cp. ukuti pasha.

Patsha (s.p.; s.t.), v. Make stand up high, as the isicoco (acc.) of a man or intloko of a woman, by raising up the hairs (acc.) continually with a pick or thorn. See um-Patsha.

um-Pätsha (Patsa; s.p.; s.t.), n.5. Tall standing isicoco of a man or intloko of a woman — a fashion, as regards the men, more common in Natal than in Zululand, as regards the women more common in Zululand than in Natal.

Patshaka (s.p.; s.k.; s.t.), v. Break forth, as the water from a blister when prick ed = ukuti patsha; cp. ukuti pasha.

Patshaza (s.p.; s.t.), v. Make break forth, as the water or blister (acc.) above = ukuti patsha; cp. ukuti pasha.

isi-Patshofo (s.p.; s.t.), n. Gonorrhea, gleet — from the breaking forth (ukuti patsha) of the discharge (mod. word from Natal, the disease not having been known in Zululand before the arrival of the European).

isi-Pawu (Phawu), n. Edible mushroom (C.N.). See i-nKowane.

ulu-Pawu (Phawu), n. Mark, brand-mark, cut or stamped on anything in order to distinguish it, as upon the side of a horse or car of a sheep (with beka, or sita — C.N. fr. Xo). See i-nCwadi.

isi-Pawupete (s.p.; s.t.), n. Any nice, lovely thing, pleasant to look at, as a beautiful girl, or pretty article; sometimes jocularly applied to delicious food.

Pāxa, ukuti (Phāxa, ukuthi), v. = paxaza; paxazeke.

i-mPaxa, n. (X) = i-mBaxa.

Paxaza (Phaxaza), v. Make stick in the mud, as a beast (acc.) by driving it therein; go along sticking in the mud, as in a muddy spot after rain; talk in a slippery, sliding in all directions, deceptive manner (= twaxaza) = paxeka.

Paxazeke (Phazazeke), v. Get stuck in the mud, etc., as above = paxekela.

Paxeke (Phaxeke), v. Make stick in the mud, as above = paxaza.

Paxekela (Phazakeku), v. Get stuck in the mud, as above = paxazeka.

u-Payinapu (Phayinaphu), n. Pine-apple [Eng.].

Pāyi pāyi, ukuti (Phāyi phāyi, ukuthi), v. = payiza.

isi-Pāyipayi (Phāyiphayi), n. One with
active, uneasy eyes, always on the look- 
out, and denoting roughishness, cunning, 
passion in the character, as a crafty boy 
always after stealing, or a greedy selfish 
child when eating alone. Cp. i(li)-Qwa- 
shaquasha.

Payiza (Phayiza), v. Work the eyes (acc.) 
excitedly or actively, as when a mote 
has got in, or a greedy child when eat- 
ing to see whether others are coming. 
Comp. qwashaza; qwayiza.

Pazama (Phazama), v. Make a slip or 
blunder, as when disturbed in reckoning 
or doing any work, or when forgetting 
something in making a verbal state- 
ment. Cp. pambeka; posisa [Her. pu- 
ruisa, mistake].

Pazameka (Phazameka), v. Get made to 
slip or blunder, as above.

Pazamisa (Phazamisa), v. Cause to make 
a slip or blunder, in reckoning, talk, or 
work, as by interrupting or disturbing. 
Cp. tikimaza.

Pazane (Phazane), v. = pazaneke.

Pâzi, ukuti (Phâzi, ukuthi), v. Make 
a single rapid blinking movement; hence, 
wink, as does the eye ordinarily (= qwa- 
yiza; cp. qwashaza); gliter, flash with 
 instantaneous coruscations, as sheet-light- 
ing, or a heliograph in action (= uku- 
ti bengi, bazi); make a short, quick 
start, as a man from a sudden unex- 
pected blow.

u(li)-Pâzi (Phazi), n. Feeling of shock, 
of being flurried, of anxious fear or 
concern or agitation, as about the safety 
of a person, the illness of a child, or 
the reception of some visitor. Cp. euqge- 
na.

Pazima (Phazima), v. Wink or blink, as 
the eye does naturally, or when a mote 
has entered it (= qwayiza; cp. qwasha- 
za); flash with rapid coruscations, 
as sheet-lightning, or a holograph in 
action (= ukuti pazi, bengi, bengi) 
[Her. papaiza, wink].

i(li)-Pazima (Phazima), n. Aurora or dis- 
tant lightning without thunder (C.N.).

Pazukwa (Phazukwa), v. = palhuka.

i(li)-Pazukana (Phazukana), n. = i(li)-Pa- 
lukana.

Pazuluka (Phazuluka), v. Shout loudly; 
'shout' in talking so as to be heard 
above everyone else.

Pe, ukuti (Pe, ukuthi = with prolongation 
of the vowel), v. 'Fly' along, skim a-
long with great velocity, as a bicycle 
or race-horse = peza; pepa; pepoleza; 
ukuti he.

i(li)-Pe (Phê), n. Opening, chance (= i(li)- Tuba); a place, a standing, a position; 
also = i(li)-Cubangâ [Mpo. e-pa, bone; 
Her. e-tupa, bone; Sw. tupa, bone; Rej. 
mwaka, bone]; Ga. gamba, bone 
akin to Z. i-tuba, opportunity.

Ex. amandele ipa kaunamwana, provide a 
place or standing for this child — as by 
introducing a newly-arrived girl to the others 
of the school so that she 'get in' with them. 
See ikanisa.

izulu labuza las'enzela ipa, the weather 
afterwards gave us a chance or opening — 
as when it had been raining all the mor- 
ning, and then clearing up, gave us an opportunity 
for starting on our journey.

isi-PA (Phê), n. = isi-Pêpa.

Peca (Phće, Phce), v. Fold over, turn back 
anything (acc.) so that it lay flat on the 
other portion (generally of soft, very 
pliant things, or when turning over the 
more edge, slightly), as when folding 
(not rolling) up a sheet of paper, or 
when folding back the edge of a garment 
when hemming it, or when turning 
down the collar of a coat, or when 
knocking over the edge of a hoe (comp. 
peqa; feeza); tuck back the flaps of the 
is-Dwâba (acc.), as a woman does when 
walking through the dew; close, as a 
knife; touch upon, talk about, any particu- 
lar affair (acc. — comp. pata); invert, 
turn over in the opposite direction, as 
a lying person, who when found out, 
endeavours to make out he said some- 
thing else = ukuti pece, peceza [Her. 
peta, turn to one side].

Pèce, or Pèce pèce, ukuti (Phèce, ukuthi), v. 
Bend, turn, or fold sharply back or loo- 
sely over upon itself, as anything pliant 
like a piece of tin (acc.), or the parts of a 
snaffle-bit; turn about, turn off sharply 
here and there, on one's path, as when 
seeking to evade being tracked; turn 
pliantly about in one's speech, saying 
first one thing, then another, as a crafty 
dodger; turn glibly off, say off with 
 facility, turning the tongue easily here 
and there, as the names of certain places 
difficult for others to pronounce or re- 
member, or a foreigner bringing out 
floently the words of another language 
= peca, peceza, ukuti pecekazi.

Pecèka (Phćeeka), v. Get so bent, turned 
or folded about or back, as above.

Pècekazi, ukuti (Phćeekazi, ukuthi), v. = 
ukuti pece.

i(li)-Pecepeçana (Phćeepćeana), n. Wrig- 
gling, evasive, lying talker, who twists 
his words in any direction and so can- 
not be relied on for truth.
Pecepeceza (Phecepeceza), v. Talk as an i-Pecepecana q.v.

Peceza (Pheceza), v. = ukuti pece.

i(li)-Pefu (Phefu), n. A breath, moment's free-breathing, short interval of rest, respite, as when resting a moment after a spell of hard work, when going up a hill, or a sick person getting a little sleep or ease from his pain.

Ex. qa! njisababala ipefu, no! I am just taking a moment's breathing-time.

Pefumula (Phefumula), v. Breathe [Sw. punuzu, breath; Ga. umulu, exhale breath].

um-Pefumulo (Phefumulo), n. 5. Breath; soul (M).

Pefuzela (Phefuzela), v. Pant, as a stout person going up a hill, or a child when sobbing (for gasp, see befuzela) = kefuzela, pikazela. Comp. hekezelza.

Pehla (Phehla), v. Work-up anything (acc.) i.e. keep it under constant rapid motion, so as to produce a certain result (acc.), as when 'working-up' or vigorously shaking the cream in a vessel so as to produce butter, or when working or revolving rapidly one stick in the hole made in another so as to produce fire, or when working or beating up medicine in a bowl so as to produce a lather; bore or 'work' a hole in wood (acc.), as does the i-mPehlwa insect; work up the stomach (acc.) or work it out, as mealsies swallowed whole or other indigestible food, causing diarrhoea; provoke, produce by constant provocation, as anger (acc.) in a person.

i-mPehla (s.p.), n. = i-mPehlwa.

u(lu)-Pehlacwati (Phehlacwathi), n. Certain bush, bearing small non-edible berries and whose wood is used as tinder = u(lu)-Pehlu.

Pehleka, ukuti (Pehleka, ukuthi), v. = ukuti fethle.

Pehleka (Phehleka), v. = fethleka.

Pehleza (Phehleza), v. = fethleza.

Pehlwa, ukuti (Pehlwana, ukuthi), v. = phelwa.

um-Pehlu (Phehlu), n. 5. Second milking of, or supply of milk from, a cow after the calf has been allowed to draw down the milk again by sucking. See ama-Mbilwa, um-Nemzelo, um-Gqobiya.

u(lu)-Pehlu (Phehlu), n. Constant working away at or provocation of a person to anger or to fight, by annoying language or action; also = u(lu)-Pehlacwati.

Ex. umnikhele ngophehu, he is troubling me with his persistent provocation (to rise up against him).

Pehluza (Phehluza), v. Keep constantly working or rubbing away on the same spot, as a person continually fidgeting about on his seat, or when keeping up a constant provocation of some person (acc.); keep constantly and uneasily on the move, as a person going continually here and there about the place or country.

i(li)-Pehluza (Phehluza), n. Butter (= um-Gwagwa) boiled and strained (in order to reduce the 'buttery' smell), for use as body-unction.

i-mPehluza (s.p.), n. Small wood-boring beetle, very destructive; small parasite (either itch, sand-worm, or jigger-flea) said to burrow beneath the skin of the feet and hands, causing inflammation and suppuration; mites found in an old amasi-govu (= ubw-Vunya), and supposed to be also in decayed teeth (cp. um-Swenya); also (C.N.) = isi-Tubi.

um-Pehluza (Phehluza), n. 5. Plant, whose roots are used as an emetic.

Peka (Pheka), v. Cook by boiling, as meat (acc.) or porridge—almost all Native food being prepared in this way; persistently harass a person (acc.), warm him up, as by incessant scolding, or when 'bothering a person about the same thing with annoying repetition [Skr. pakta, cooked; Gr. pepto, I cook; Hi. pakana, cook; Ar. tabakh; Nyam. deka; Sha. dika; Sw. pika; Mpo. piika; MZT. jika; Ngu. ambika; Her. tereka; Go. buga; San. sanga; Ga. fumba].

Phr. umnuti ongapekwevu, a wild, unruly, insubordinate, pugnacious person.

usiweka ngayipin? what is it he keeps worrying us for?

um-Pekambedu (Phekambedu), n. 5. Small veldt-plant (Indigofera arrecta) producing indigo and used by the Natives for dyeing grasses for mat-ornamentation.

isi-Peka (s.k.; s.k.), n. Bacon; ham [D. spek].

u(lu)-Pekepa (Phekepha), n. Skin or husk of most grain or berry-like foods, as of mealie-grains, peas, beans, etc. = u(lu)-Topa, u(lu)-Kwabalate.

isi-Pekapeke (Phekhepeke), n. Hasty-tempered, impetuous, furiously-acting person who wont wait for reason (N).

Peketula (s.p.; s.t.), v. Reveal openly, blazon out the private affairs (acc.), dirty secrets, shameful deeds of other people. See ama-Peketwane.

i(li)-Peketwane (s.p.; s.k.; s.t.), n. Boiled mealie-grain cracked open from over-boiling (= i(li)-Mbenze); (plur.) dirty private affairs openly revealed but which
ought to have been kept covered up (see peketula).

Pekezela (Pekezela), v. = pelekezela.
i-mPeki (s.p.; s.k.), n. One who superintends the cooking, as at a feast; a cook.

isi-Peko (Pheko), n. Beast given by a bridegroom to the bridal party to be slaughtered and ate by them ‘in the bush’ on the morning of the wedding-day; pltr. isi-Peko, food contributed by the neighbouring kraals to the feast at a girl’s first menstruation, marriage, etc.

um-Peko (Pheko), n. 5. Great or abundant cooking, as of beer.

Pêku, ukuti (Pêku, ukuthi), v. = pekuku; pekula; pekuza.

Pekuka (Phekuka), v. Get turned up so as to stand erect, get bent or directed upwards, get cocked up, as the tail of a goat, man’s ibeshu when sitting down, some people’s upper-lip naturally, the cover of a book from the sun’s heat, a Kafir’s blanket blown up behind with the wind, or a firebrand with the lighted end turned outwards; spring or fly back, as the spring of a trap (= kwe-buka); go suddenly back on one’s word, promise, or line of action (= kwebuka).

Pekula (Phekula), v. Turn up so as to stand erect, cock up, throw up, etc., as anything (ace.) above (= pekuzu, bekuza); make spring or fly back, as above (= kwebula); make draw suddenly back from one’s word, as above (= kwebula).

Phr. kwakukepukuza isikuni, the firebrands were turned outwards on the fire (with their flaming ends directed towards the enemy or intended victim) — a practice among abatankazi and isinyanga umuntu. isi-Pekula (Phekula), n. Anything set erect or turned so as to stand up, as a goat’s tail, abdomen of the isibonkolo ant, or a person’s upper-lip when drawn up towards the nose = isi-Peshulu.

isi-Pêkupeku (Phękuphekhu), n. One quick, spirited, energetic in action or work. Comp. i(i)-Pukupeku.

Pekuza (Phekusa), v. Turn up, cock up (= pekula); do anything (ace.) with spirit or quick energy, as when working, hoeing, or walking (ep. fukuza); scratch up the ground (ace.), as a hen (= punu) = bekusu, penquza, vequza.

isi-Pekuza (Phękuzu), n. = isi-Pêkupekhu.

Pela (Phela), v. Come to an end, be finished, as food, or work; be completed, as a hut, or field; be complete, entire, whole, as one’s money, or the members of a party; be sound, without defect or damage, as a wagon in perfect condition, or a person as to his health [Ar. khallas, finish; Bo. hela, cease; Ga. ma-lu, finish; Her. muma, finish].

Ex. sebepele kusenda go’u! kahakupeli, are they all here? no! they are not all here yet. bayapela abantu kwa’Mtete, they are dying right off, are the people in the Mcte district.

into engapela ‘ukulu, a useless thing, of no purpose.

acei sesipelile amanathla, oh! we are now exhausted, without further strength or hope.

Pela (Phela), adv. Well, well then, then, of course, to be sure. Comp. kambhe.

Ex. hamba pêla, uma abantu, well then, go, if you wish.

acei benygqoruti-ni pêla miya? oh! what ever, or what then should I say? (nothing, of course).

nance pêla vacunam, and you also of course must agree.

i(i)-Pela (Phela), n. Any kind of house-beetle or cockroach, though most commonly designating the smaller kinds (of which there are three or four varieties) common in Native huts (for the larger kitchen insect or ‘black-beetles’ see i(i)-Gqyn and umu-Ntonkone); one of the ama-Pela regiment formed by Zwedef of the Ndwindwe clan; member of several supplementary regiments formed by Mpande to recruit certain depleted regiments of Dingana, and about the time, before and after, of his forming the regular is-Angu regiment (see u-Nongamulana).

Phr. umungwe ipele enshelebeni, he has a beetle entered in his ear — said of or by a man who has somebody persistently pestering him, e.g. for the return of a loan.

X.B. The hut-beetle, while still small and white, is at times regarded as an i-bika. When it falls, generally in numbers at a time, from the roof of the hut, it announces the coming of a friend.

i-mPela (s.p.), n. Entirety — the word seems no longer to be used as a noun, but only as an adverb or adjective meaning ‘entirely, altogether, thoroughly, without joking, truly, real, a fact’, etc., and in the unaltered form impela, or with uga, thus nyempela.

Ex. ibhali impela, a horse indeed i.e. a real good horse.
a’isitula impela, you are a thorough, downright fool.

a’iyidebushu impela, I will punish you properly, or, indeed I will.
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'

u$hn iijalo rye?'
then?' 'I do!'

uku-Pela (Phela),
the whole.

'Impela!

'

The end, conclusion

n.

;

nya,
ukupela Icwaxo, he cleared
the whole lot of them (cattle).
woti ub'ufike ekupeleni kwalolo'lukalo, ubo»f ininr.i. you will, when you reach the
end of that ridge, see the kraal.

and then denies them when
brought face to face with unpleasant

people

off,

(PhelaguuguJ,

n.

(C.N.)

circumstances.

=

turns

=

siza.
v.

Pemba (Phembha),

Turn

bond anything (ace.) sharply back
upon itself; get so turned or bended
back; turn tail, as a person suddenly
returning on his course, or going back
on his word; get sharply turned or
twisted out of joint, as the branches of a
snaffle bit, or one's ankle
ukuti pece.

basa, okcla, futela); raise up, as a
family (ace.) by taking wives, etc., or a
herd of cattle (ace.) by purchasing a
few cows get up anger (ace.), as a man
developing that weakness through continued worry, or as a boy provoking it
in his master by constant misbehaviour
make up, work up, put on the way to
development, as untruthfulness (amanga) in a boy hitherto truthful [Sw.
;

Ox with
(Phelekrhle),n.
long horns spread broadly out and
turned sharply back at the extremities.
Cp. i-nGoncjomba.
Pelekezela (Phelekezela), v. Accompany a
person (ace.) on a journey, escort (even
though for a short distance)
])ekezeI(i, pelezela, [Sw. peleka,
send].
Pelela (Phelela), v. Come to an end for,
as the food supply for a woman (ace.)
be complete in number, be all or wholly
there, as members of an assembly, or
the full quantity of anything.
FOx. yonke imali //ami yapelela
pantsi, all
my money came to an end on the ground.

u(lu)-Pelekehle

;

pamba,

=

you are now doing (see i-Langa).
(Pheme), n. 5.
Any kind of
screen or shelter erected of matting,
grass, etc., to keep wind, rain, or sun
off a cooking place, or along one side
of a hut in course of building
umPempe, um-Yeme. Cp. kosela.

um-Peme

=

no purpose, tor nothing.
sesipelelwt ukudhla, we are now come to
an end for by our food, i. e. our food-supply
is

to

Ex. woxa, singene

la/pa enihlahleni sing'uminto the bush here, it will be
a screen or shelter (from the wind or rain).

peme,

finished.

i-m Pelela (s.

j>.

— loc.e-m Pelela), n.

The final

—

kits' empelela

l<ip<>,

'.
g. in a very malarial
a tyrannous chief's
I J is]Id

=

'

it

is

death

coast-district,

of

all

flesh,

kus'ekufeni, kukwa-

chillies,

i-Mpempe.
um-Peme.

=

dealings with others.

or

i-mPiselo.

chillie-plant [Eng.].

Pelezela (Phelezela), v. (N)
pelekezela.
Pelisa (Phelisa), v.
.Make conic to an end;

do away with, abolish, destroy.

n. 5.

An um-Zaca
i(li)-Pemula (Phemula), n.
stick with one end pared into a thin
broad blade like that of an oar. Cp.

into the abyss of death.

Pepper;

-- see

isi-Pempenene (Phempenene), n.
Broad,
flat face, without any receding or prominence of forehead; wearer of such;
crafty, dodging person in his talk or

there,
or at

ewaya empeleVabcmtu, he has already gone
where people come to their end i. e. the

way

(s.p.),n.

um-Pempe (Phempe),

.

u-Pelepele (s.p.),n.

come

i-mPempe

end of things, death, destruction
only
used as below. Com]). kwa'Lasha.
Ex.

arrange],

Phr. wotoupemba, tmyaw'oti, you will get
up (the fire), but not warm yourself at it -may he used as a threat to express that you
will not live to reap the benefits of what

;

.

(ace.)

i. e.

=

'

Kindle a fire

v.

by putting a light to the sticks already set and blowing it up (comp.

or

i.

off,

plays the turn-coat in danger.

tail,

Peluka (Pheluka), v. Get to dodge aside,
or off, as above.
Peluza (Pheluza), v. Dodge aside, behind,
or off, as above
cezeza.

Peleka (Pheleka), v.
Help, aid, assist a
person (ace.) in any way (seldom used)
Pelekece, ukuti (Phelekece, ukuthi),

Comp. ukuti ceze.
One who dodges

i(li)-Pelu (Phelu), n.

i(li)'Gugu.

=

aside,

;

tcaxiti

i(li)-Pelagugu

Dodge

;

one.

them

v.

as from a stone coming dodge behind,
as a tree (with nga)\ dodge away, as
a crafty man behind a bush when he
sees the danger coming, leaving his
companion to face it alone hence, dodge
off, turn tail stealthily, play the turncoat, as a man who brings reports of

Ex. anginaye omumye; nknpcla ktoake lo,
haven't another boy); this is the only

I

PE

Pelu, ukuti (Phelu, ukuthi),

you say so

(Phemvu), n. Helmet Shrike
talacoma).
Cp. i-mPemvu.
i-mPemvu (s.p.),n. Beast (properly of a

i(li)-Pemvu

(Prionops

I


black colour) having a white head and neck, or merely a white face. See obula; i-nGxenu.

isi-Penama (Phenama), n. One of the strips of skin laid overlapping each other round the top of an i-beslu; hence, turned-down collar of a coat, cape, tippet, etc. (cp. isi-Pika).

Pendhla (Phendhla), v. Open out, open away, turn or brush aside anything (ace.) covering or hiding something beneath, as scrub that has grown thick over a bush-track, clothes in a box to search among those beneath, or a lot of pots hiding something that has fallen among them; uncover or open up anything (ace.) lost or concealed, by removing the grass, clothes or pots that prevent one's finding or seeing it; open out or uncover a beast's intestines (ace.) by pulling them inside out with a stick; uncover, search into, investigate an affair (ace.) (comp. penya); brush aside, brush away the hair (ace.), as when making a parting, or when brushing it up (i.e. away from the forehead) so that it stand in a high wig-like fashion in front (see um-Pendhlemana).

um-Pendhlemana (Phendhlemana), n. 5. Fashion of wearing the hair brushed up into a standing mop above the forehead, as is common with young men and girls. See pendhla.

i-mPendu (s.p.), n. Eyes of a person, or such person himself, having a very considerable squint = isi-Petu. Cp. i-nGxenu; yelaza.

um-Pendu (Phendu), n. 5. Kind of interval dance introducing a change in the dancing and in which all the performers, hitherto standing in a front-faced line, make a right-turn, and follow one another about dancing in a long single file, afterwards perhaps re-assembling to start afresh. See isi-Gerre, i-nKondhlo, i-nTsikuzi, isi-Qhubato, um-Gxawo.

Penduka (Phenduka), v. Get turned, changed, or altered, in any way; get turned into, as ice into water (ace.) or (as the Natives say) a man into a snake (ace.) after death; turn, or get turned, from the straight course, take a turn, as a road turning to right or left; turn, or get turned round, so as to face a different direction, as a soldier drilling; turn the meridian, begin to go down after midday, as the sun (see pendula).

Ex. umabahla sasependukile, wabohome, the medleys have now turned red

kunti ikuti lingapesuku inja na? can then a cat turn into, or become, a dog?

umgeniyo ubusaipenduku, lebeke ngase-walala, the road then turns towards the Unalazi.

ngalwule akali selipendukile ilanga, I saw that the sun had now passed noon.

penduku, lebeke ngakini, turn round towards me.

Pendukela (Phendukela), v. Turn, or get turned, towards, for, etc.

Ex. pendukela fivima, turn, or turn round, towards me.

Pendukezelal (Phendukezelal), v. Turn inside out, as a man his coat (ace.); turn over, or underside up, as one might a sleeping-mat (ace.); turn upside down, as a pot; invert, pervert, distort, as a person's words or meaning = hlomekeza.

Pendukisa (Phendukiswa), v. Make or cause to get turned, changed, or altered; make get turned into; make get turned as to direction. Comp. pendula.

Ex. uqogenpendukiselha ngasekanya, you must turn it (the cow running away) round towards home.

Pendula (Phendula), v. Turn, change, alter (trans.), in any way whatever; make turn into, as ice (ace.) into water (ace. or with subj.); make turn, so as to face another way or go in another direction; answer a person (ace.) his letter, question, etc. (ace. or with ku) [Sw. pendula, turn; Her. peturu, bend; Bo. andula, answer; hitula, answer, change].

Ex. uden'eneke (umabaha) changeni, ube unapendula njalo, you must spread it (the medleys) out (to dry); in the sun, and keep turning it over.

ungisayiboni, yibuka upendulile umabala wayo, I no longer recognise it (the cart), since you have altered its colour.

uSithelmale swati kuyakufika abakuphaya, uzipendule ibakuse, Sithelmale said that, when the Whitenen should arrive, he would turn him self into a lion.

kupendule, kabeke weno, turn it round towards us.

izilile tipendula, the weather is changing (for the worse i.e. rain, cold wind, etc., never for fine weather = ubo-so),

selipendule iningxina, it has now changed to a south-wester, litimidu kupendula iwoza, it now wants to change to rain.

pendula kubula ngakibona, reply to that which I am asking.

kupendulelana umhloko wami, he didn't answer me my question.

Pendulela (Phendulela), v. Turn (trans.) a thing towards, to, or for something else (doub. ace.).
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Phr. **uku-m-pendulale izikuri**, to turn the fire-brands towards one (as though to keep him away) = to cut one off from companionship or society, turn the back on him.

u**ndani isipendulale izikuri**, So-and-so has had the back turned on him generally by his companions and friends.

**Pendulisa (Phendulisa), v.** Cause, or help to turn anything (acc.).

Ex. *um-pendulise lebo'kisi*, help him to turn this box.

**i-mPendulo (s.p.), n.** Answer, reply.

**um-Pendulo (Phendulo), n.** 5. Any medicine used for changing the sex of children (in the womb), and for other matters in regard to child-bearing.

**um-Pendulobomvu (Phendulobomvu), n.** 5. Certain root, used as an emetic (C.N.).

**isi-Pendulwana (Phendulwana), n.** Certain veldt-herb.

**i-mPene (s.p.), n.** Raging lust in females (C.N.). Cp. *u-(lwa)-Yeku*.

**i-mPenge (s.p.), n. = i-mBenge.**

**Pengeza (Phengeza), v.** Hasten along, go hurriedly along, as when walking or hoeing.

**i-mPengu (s.p.), n.** Small plant used by witch-doctors; also = *i-nTlola*.

**Penguka (Phenguka), v.** Get turned over, changed; drawn out or taken away from; turned from one’s previous agreement; or withdrawn from evil consequences by medicinal treatment. See *pengula*.

Ex. *u-sepengukile emazwini abe'washa iziko*, he has got made to depart from the words he said yesterday.

**Pengula (Phengula), v.** Turn over, as potatoes (acc.) laid out to dry, or a pot in the baking; change, as from one kind of dance to another (= *pendula* — the word is little used in this sense); take away from, draw out, one or a few (acc.) among many, as an assegai from a bundle, a beast from a herd of cattle; withdraw from evil consequences by treatment with medicines or charms, as an army (acc.) going out to war, or a herd of cattle to secure them against ill; make a person (ace.) turn from a previous word or agreement.

Ex. *bali abo impi isi-wanehlangana, banpengula ukulwinto bokwe*, when the forces were about to join (in conflict), all drew out assegais.

**Pengulula (Phengulula), v. (C.N.) = pengula.**

**i(i)-Pengulula (Phengulula), n.** Small veldt-herb, used for chest complaints (N).

**uPeni (s.p.), n.** Three-penny piece. Cp. *u-Zuka* [Eng.].

**um-Penjane (Phenjane), n.** 5. = um-Tiimbila.

**Penqa (Phenqa), v.** Strain the eyes (amehlo) fixedly at or on a thing (with ela and acc.), stare steadfastly. Comp. *qa nulla*.

Ex. *mua'ukungipenqelamehlo*, don’t be staring at me.

**Penqe, ukuti (Phenqe, ukuthi), v.** Open the eyes (acc.) startlingly (= *penqa*); also sometimes, turn up the eyes, showing the whites (= *ukuti peqe*).

**um-Penqe (Phenqe), n.** 5. Person with big staring eyes (cp. *um-Pinqi*); also sometimes, one with turned-up eyes showing the whites beneath (= *um-Pepe*); small tree in bush-country bearing large edible fruit.

Phr. *ukunhlakaniya umamehlo, okwompenqe*, to look sharp and intelligent, whereas really ‘only eyes’, i.e. really dull and stupid. See *hlakaniya*.

**Penqeka (Phengeka), v.** Get opened: startlingly, or turned up, as above — see *ukuti penqe*.

**Penqeza (Phengeza), v. = ukuti penqe.**

**Penqu, ukuti (Phenqu, ukuthi), v. = penqula; penquza; penquka.**

**isi-Penqu (Phenqu), n.** Bustling about, busy commotion (= *isi-Kwishi*); also = *isi-Pequ*.

**Penquka (Phenguka), v.** Get turned upwards, as below.

**Pengula (Phengula), v.** Turn up or upwards, as a goat it’s tail (acc.), or a man his eyes, showing the whites = *pekula; pegeza*.

**Penquza (Phenquza), v.** Do anything in a bustling, energetic manner, as a wife busy at work in a kraal, or hoeing away at a field (acc.) with spirit, or scolding away vigorously; scratch up vigorously, as a hen; blow about gustily, as the wind = *pekusa; kwishi*.

**Penquzisa (Phenquzisa), v.** Stir up, make hustle or do with energy, as boys (acc.) working.

**Pentsuka (s.p.; s.t.), v.** Get thrown out prominently behind, as the buttocks (used in perf.).
Puntsula (s. p.; s. t.), v. Throw out the buttocks prominently behind, either naturally or by intention; throw out the buttocks at a person (ela form and ace.) i.e. be ungrateful, willfully disregardful towards one who has been a kind friend or benefactor. Comp. talusa; shikila.

i-mPuntsula (s. p.; s. t.), n. Person with buttocks protruding conspicuously behind (though not necessarily a deep-bent back = u(lu)-Belu); ungrateful person who puts out the buttocks at his benefactors (comp. isi-Talasi). Cp. i-nGqanati.

Penu, ukuti (Phënu, ukuthi), v. = penuka; penula.

Penuka (Phennuka), v. Fall or get upset by a mere touch, get merely ‘blown’ over, as a very weak invalid, or anything standing so as to be on the point of falling over = penuluka. Cp. genuka.

Penula (Phenula), v. Make fall, upset, a thing (ace.) as above, by a mere touch, breath, etc. = penulaza. Cp. genulua.

Penuluka (Phenuluka), v. = penuka.

Penulaza (Phenulaza), v. = penula.

Penya (Phenyã), v. Open, open up, open away any loose covering, as a blanket (ace.), thatch, or paper, so as to reveal what is beneath; uncover, reveal a thing (ace.) by opening or removing the loose covering concealing it; turn over or up, as clothes (ace.) in a box to see what is beneath; open out, unfold, an affair (ace.) so as to get to its origin and details or reveal it clearly; hence, open a book (ace.); turn over a page (ace.) therein. Cp. ambula; pendhla.

u(lu)-Penyane (Phenyane), n. A foul-disease, causing sores about the head, and generally fatal = u(lu)-Qenyane.

Pénye, ukuti (Phénye, ukuthi), v. Open slightly, as a door (ace.); open away or uncover slightly, as grass; raise up slightly, as a mat or blanket so as to see what is beneath; reveal slightly by uncovering, as one’s body; be opened slightly, be ajar, as a door; be or get opened away, raised up, or revealed slightly, as before. See penya.

Pëpa (Pheepha), int. Never mind! It’s nothing! I beg pardon! (= nepepe); also, take care! Don’t get hurt! — the word is used by a person soothingly or sympathising with another who has suddenly hurt himself or got hurt by something else; its literal meaning is simply ‘Escape’, and expresses the desire that what has happened may not be anything of consequence, and as such is used on those occasions, and with a similar thought, when the above expressions are used in English [Bo. pepa! rest in peace! — said in the Bondel country at the grave of a person dreamed of. See i-mPepo].

Pëpa (Pheepha), v. Fly along swiftly, as a swallow, or a buck running, or metaphor, of a person who travels quickly, getting there and back in no time (= ukuti pe); escape from, i.e. not get hurt by, keep oneself unharmed from, by avoiding, or warding off, or having the luck to come safely through, as when escaping death (ace.) in a sickness, or having no bones broken in a fall, or fortunately staving off a blow (ace.) with one’s stick [Sw. cpv. avoid; Her. popa, warn].

Ex. akuseka mnhuro lapho angapapela koma, there is no longer any place where he will be secure, can find safety in.

i(l)-Pëpa (Pheepha), n. Paper; newspaper; sheet or piece of paper [Eng].

isi-Pëpa (Pheepha), n. One who gets through work with quickness, spirit, as a quick messenger or a woman who works with a spirit and gets through a large field in no time (= isi-Pe; i(l)-Pëcëpi; i(l)-Pëshipi); thoroughly clever person, as a doctor, umnyoma, or skilled craftsman; also isi-Pëpane.

u(lu)-Pëpa (Pheepha), n. = u(lu)-Pepelezi.

isi-Pëpane (Phephane), n. Flower of the ab-Embule plant, which is eaten = isi-Pëpa.

Pë pe, ukuti (Phë phë, ukuthi), v. Flap, as a flag in the wind = pepelezi.

u-Pepela (Phephela), n. Bone face-scrap, for wiping off sweat = u(lu)-Bambo. See isi-Kwee.

Pepelela (Phephela), v. Escape into against, etc.

Ex. amasi isikhulhu esining’impale xokapapela amula, here is a bush that will be a shelter for escaping into from the rain.

Pepeleza (Phephela), v. Go skimming along with immense swiftness, as a bicycle, hare, or swallow.

isi-Pepelezi (Phephelzi), v. A broad, flat thing, as a broad u-Pepela, a broad flat reeding face, a broad flat-shaped spoon.

i(l)-Pepesi (Phepesi), n. Any very light thin thing, as a thin calabash, an over-scrapped skin, or thin threadbare cloth (ep. i-nWenbu) = i(l)-Helesi, i(l)-Hengesi.
Blow
Blow
Blow
turned

Person,
dust),

Flap
Turn
say
man’s
child

PE
Get

Pepeteka (Phephetheka), v. Get blown about,
as anything hung up in the wind, or
as a piece of paper about the ground.

isi-Pepeto (Phephetho), n. = isi-Lumulo.

um-Pepeto (Phephetho), n. 5. Small flower-
ing veldt-plant whose roots are used for
a cough.

isi-Pepeto-sotshani (Phephetho; s. t.), n.
Kind of flowering grass.

Pepezela (Phephezelo), n. Flap about in
the wind, as a flag (ep. bukuza); blow
away at vigorously with the mouth, as
at a fire (acc.) that won’t burn (comp.
gutela); say pepa to, as to a child (acc.)
that has got hurt.

i-mPepo (Pepho), n. Small plant, bearing
a yellow everlasting-flower, and burnt
by aba-Ngoma, it giving off a fragrant
smell; hence, applied to incense — i-nTle-
ngetwa [Bo. pepo, a spirit — see pepa].

isi-Pepo (Phepho), n. Hurricane, gale, or
any unusually strong wind such as
unroofs houses or blows down trees.
Comp. isi-Vunguvungu [Sw. pepo, wind,
gale; Sen. upepo; Her. o-mpelo, wind;
ophi-repo, storm; MZT. impelo, wind].

Phr. kwacuka isipeto sikhu’tllyige, a whirl-
wind ars — See isi-Kwischirishi.

Pépu, ukuti (Phepha, ukuthi), v. = pepo-
la; pepuka; pepuluka; pepuluko.

Pepuka (Phephuka), v. Get blown away or
taken off with the wind, as a person’s
hat or piece of paper.

Pepula (Phephula), v. Blow away, blow
away with, as the wind with a man’s
hat (acc.) or piece of paper; blow down,
as the wind a post; knock down by a
merle touch as a person might anything
very weakly or unsteadily standing.

Pepuluka (Phephuluka), v. Get blown out,
etc., as below.

Pepuluzza (Phephuluza), v. Blow out, off,
away, or down, as the wind anything
(acc.) unfirmly fixed or standing; ‘blow
down’ finally, i.e. kill off, a sick ox that
cannot stand for long.

Pepuza (Phephuza), v. = pepula; pepuluzza.

Pefa (Phefa), v. Turn over or fold back
on itself any stiff thing, as a hide or
piece of iron (acc.), brought back by
force (for materials readily turning, see
pefa); turn up the eyes; (acc.) so as to
show the whites; cut a small sharp slit
in anything (acc.), as when cutting inci-
sions in a person’s skin, making a slit
at the edge of a hide for inserting the
stretching-peg, or when cutting a button-
hole in a coat (= pezeza); brush the
hair (acc.) backwards from the forehead
so as to lie down flat over the head,
as young men do (comp. pendhla).

Péqe, ukuti (Phege, ukuthi), v. Turn over
or fold back on itself, as anything
(acc.) which when turned remains rigidly
fixed, as a hide, piece of iron or the
upper eyelid (comp. ukuti pepee);
turn up the eyes (acc.) so as to show
the whites; cut a small slit or notch in
a thing (acc.) with a small sharp cut, as
when slitting the skin for insertion of
medicine, or cutting small slits at the
edge of anything (comp. ukuti menge);
bind in deeply, i.e. bend down on itself,
as a plant but crooked stick in order
to make it straight; have the lower
back deeply bended in and consequent
protrusion of the buttocks, as some men
and women; snap, break in two, any
brittle thing (acc.), as a small stick (comp.
ggabula, gashula) = peqa, pezeza;
be or get turned or folded back, get turned
up, get slit or notched, get bent in
deeply, get snapped in two, as above
= pezeza.

um-Pêq (Pheq), n. 5. = isi-Pequ.

Peqaza (Pheqaza), v. = ukuti pege.

isi-Peqaza (Pheqaza), n. Person, male or
female, with the lower back deeply bent
in, causing a consequent turning up
of the buttocks. Comp. u(lu)-Belu, i-mPe-
ntula.

Peqezeka (Pheqezeka), v. = ukuti pege.

Pêqu, ukuti (Phequ, ukuthi), v. = ukuti
penqu.

isi-Pequ (Phequ), n. Person with eyes
naturally ‘turned up’ i.e. showing the
whites below the iris = isi-Pequ.

Pequaka (Phequaka), v. = penquka.

Pequula (Phequula), v. = penquula.

Pequaza (Phequaza), v. = penquza.

Pêshe, ukuti (Pheše, ukuthi) v. Get whisk-
ed away or along, as any light thing
by the wind; skim or glide rapidly past,
so as to be scarcely seen, as a person
running past a doorway = pêsheka;
whisk, or make skin along or by, as
above; go rapidly, skim along, as a very
light runner = pêsheza.
Pesheka (Phesheka), v. = ukuti peshe.

Pesheyà (Phesheya), prep. On the other side of, beyond, any considerable dividing line cut in the land, as a river, u-donga, roadway, or valley (not used of any elevated dividing line, as a hill or ridge — see ngalapa-ya) — followed by kwa of the object. Comp. neno.

Ex. pesheya in Natal is often used alone to express, ‘beyond the sea’, in Europe etc.; in Zululand it may mean ‘in Europe’, or beyond the Tukela i.e. in Natal.

rafaunda pesheya, he was educated in Europe, or America.

inkomo sexinchele pesheya, the cattle have crossed over to the other side (of the river or valley).

um-Pesheya (Phesheya), n. 5. Hair of some Natives when having a ‘reddish’ tint; hickory-king variety of mealies (= u-Hlezane).

Pesheza (Phesheza), v. = ukuti peshe.

Peshu, ukuti (Pheshu, ukuthi), v. = peshuka; peshula.

Peshuka (Pheshuka), v. Get cooked up or made stand erect, as below (used in perf.) = pekuka.

Ex. umsila wembuzi mpeshule, a goat’s tail stands cooked up.

Peshula (Pheshula), v. Cock up, make stand firmly erect, as a goat its tail (ace), an isi-bonkolo ant its posterior parts, or a bull its upper lip when snuffing the air (not used of cow’s or horse’s tail which does not stand stiffly erect) = pekusa.

isi-Peshula (Pheshula), n. Anything standing cocked up or stiffly erect, as a goat’s tail, abdomen of isi-bonkolo ant or upper lip of bull when snuffing the air; upper lip of a person when naturally short and seemingly drawn up = isi-Pekula.

i-mPeshwana (s.p.), n. = i-mPetwana.

Peta (Phethu), v. Put a border, hem, or trim on anything, as a garment (ace), mat, or basket; hence, put the finish on anything (ace), as when putting the last touches on a new hut, etc.; hem a person (ace) in, bring him into a difficulty from which he cannot extricate himself, as by stealing the only food supply he has left him, or by breaking the teapot for a servant and then leaving him to face the master [Sw. pinda hem; Bo. pezo; end, border. Comp. peza].

Ex. kuyakupeta yeu (kunoBani), he will have the last words, strike, etc.

Pete, ukuti (ukuthi; s.p.; s.t), v. = peteka; peteza.

isi-Pete (Phetho), n. Cripple, such as has the legs or feet bent out of shape, as when the knees are bent inwards or the feet outwards, or when the foot is clubbed, as in the talipes equinus form.

Peteka (s.p.; s.t.; s.k.), v. Get bowed, curved, or bent roundly back upon itself without breaking (but not flat down = peeke), as anything of a supple, pliant nature like a fresh young switch, good steel blade, leaf of a tree, or piece of leather (used in perf.); be flexible, bendable, pliant, as above = ukuti pete.

Petela (Phethela), v. Border on or at, as a field at a certain point (loc.); get as far as, end up at, as when journeying; end up, come to a close, conclude, as a law-suit with a certain decision.

Ex. selive kapeta-pi mnelo ma? the law-case has now got to come to a close where, i.e. ended with what decision?

i(li)-Petelo (Phethelo), n. Border, outskirts, of a district or country (the sea-coast being one i-petelo) = um-Kavulo. See i-mPeto; um-Peto.

i-mPetempete (s.p.; s.t.), n. Thing of a bendable, pliant nature (not readily breaking), as a fresh switch, good steel blade, leaf of a tree, or piece of leather. See peteza.

Peteza (s.p.; s.t.), v. Bow, curve, or bend roundly back upon itself (without snapping or flattening), as anything (ace) of the nature of an i-mPetempete.

um-Peteza (s.p.; s.t.) — sometimes um-Peteza omushha, n. 5. Man with a handsome, supple, sleek body = um-Gembelezane.

i-mPeto (Petho), n. End, or closing up, conclusion of an affair = i-nThshu; i-Nqindi; cp. i(li)-Petelo; um-Peto; peto.

Ex. impeto yendaba kayikewakali, the conclusion of the matter has not yet got heard i.e. reached our ears.

um-Peto (Petho), n. 5. Border, hem, or trim, as of a garment, mat, or plaited basket. Cp. i(li)-Petelo; u-Ndi.

Petu, ukuti (Phethu, ukuthi), v. = peteka; petula.

i-mPetu (Pethu), n. Maggot. See petuza.

isi-Petu (Phethu), n. Spring, where the water bubbles out (= um-Tombo); eyes of a person or the person himself, when having the iris very high, so as to show the whites beneath (= i-mPenda; comp. i-nGremu; yaluza); a mixed up, muddled affair = isi-Yalu.

Petuka (Phethuka), v. Get uncovered, turned over, or removed, as a stone, etc.
covering something else; get uncovered, turned up, or revealed, as the thing so brought to light, as below. Comp. petulaka; pendula.

Petula (Phethula), v. Uncover, turn over, or remove a thing (acc.) which covers something beneath it, as a lot of rubbish, grass, blanket, stone or top-food in a plate so as to bring to view the insects, snake, etc., below; uncover, turn up, open to view the insects (acc.), snake, etc., by removing the covering which hides from view; turn up or roll the eyes (acc.); turn one (acc.) up, as to his stomach (isisu), as a nauseating medicine (nom.), or as the stomach (nom.) might its owner (acc.). Comp. petuluka; pendula.

Petulaka (s.p.; s.t.; s.k.), v. Get raised up, turned up or aside, as below. Comp. petula.

Petulula (s.p.; s.t.), v. Raise up, turn up, draw aside slightly or gently, anything which covers or conceals something below, as when slightly raising a stone or dead body to see what is beneath it, or a folded blanket to see its interior colours, or the outside spathes of a mealie-cob to see how the grain is forming = bedulula; benuula; cp. petula.

Petu petu, ukuti (Phethu phethu, ukuthi), v. = petula.

Petuza (Phethuza), v. Bubble about or up in commotion, as water from a spring or when boiling in a pot; turn about confusedly, as a lot of maggots, or people in a kraal. Cp. pitiza, nyakaza.

(i)-Petwa (Phetwa), n. (N.) = i-Neve.

i-mPetwana (Phetwana), n. dim. of i-mPetu — applied to the small intestinal thread-worm of children = u(lu)-Hlavane.

u-Pewula (s.p.), n. An old Transvaal coin, bearing Paul Kruger's head.

Peza (Phesa), v. Leave off, cease, end, as a noise (acc.), pouring water, talking, etc.; leave off in regard to, let off, leave, as a boy (acc.) one is punishing or a dog one is belabouring (not 'let go or release' — see yeka) [Her. yesa, cease; Bo. pezo, end — akin to pelisa].

Ex. angafakwa loku-mutli, luku kube kokupazha, when he shall have been given that medicine, the disease will leave him off, cease to go any further with him.

Pezza (Phesza), v. 'Fly' along, skim along with great velocity, as a bicycle or a swift runner or walker = ukuti pe, heza.

isi-Pozi (Phizi), n. One of a certain section of the um-Gumanqa regiment of Shaka.

Pezisa (Phezisa), v. Make to leave off, or cease.

Pezolo (Phezolo), adv. Time when sleep comes on, about bedtime (say from eight till ten in the evening, according as it is winter or summer). Comp. ku-sihlela.

Ex. bayakufika kusepezolo, they will arrive while it is still bedtime.

Pezu (Phenzu), prep. Over, above (but near to), as a picture on the wall above a desk or a lamp hanging over a table (see pezulu); on, upon, as a picture standing on a table, or a hat upon one's head; over, overlooking, on the banks of, as a kraal built just above a river; over and above, despite, in spite of — followed by kwa of object in all cases [Skr. su, above; Gr. epi, on; Her. pu, on; Sw. jnu, on; Ga. julu, on; Ha. bisu, on — see pezulu].

Ex. upezu kwake lo, he is above (taller than) this one (boy).

yibeke pezu kwafula, place it upon the table.

iroshubona pezu kwanyongo kwakolo, you shall stick it in above the door in your hut.

upezu kwakolo loko, wadhlula wakreweza, and in spite of that, he went on and did it.

pezu kwoba, or kwokuba, notwithstanding that, even though, despite that, over and above that.

Pezulu (Phezulu), prep. Up above, high up (in comparison with pezu), high above, as a cat up in a tree, a flag on a flagstaff (followed by locative of thing), or as a cloud moving high above the earth (followed by kwa of object) [Skr. su, sublime; Gr. epi, on; Her. pu, on; MTZ. ko-julu, above; Sw. jnu, above; Ga. julu, above; Mo. vo-zulu, above — comp. pezu; i(lu)-Zulu].

Ex. nantsi-ya pezulu omuntini, there it is (the monkey) up in the tree.

banyipanyeke pezulu otiini, they hung it (the flag) high on a stick.

inkungu yona iyabambe pezu kwomhlaba, koehe amafu iyabambe pezulu, a mist travels just-above, or on, the earth, but the clouds move high up above.

Phr. konje iyaphana onyakapelela pezulu, who is it I wonder who is going to end his existence above ground? = and did he think he was going to live for ever, and not go down into the grave?

um-Pezulu (Phezulu), n.5. Sky, heavens; lightning (probably a hlonipa word originally in Zululand) = i(lu)-Zulu.

Pi (Phi), adv. of interrog. Where? in what
place? in which direction? — gen. joined on to the verb as its final syllable (comp. lapo); used in conjunction with a pronoun to express 'which', 'which one', 'what' [Lat. ubi, where; Ar. fen; Her. Ka. pi; MZT. b; Chw. fi; Sw. wapi; Ev. fie].

Ex. epi na? where? sometimes, which?

usko-pi? where do you say?

uygeze wakufunamisa napi napi, you will never get to come across it anywhere (lit. and where and where).

uyig'avi, yini, uma, okona ayakweseka, uma y'ikupi? do I then know what he will do, whether it is the which, or what?

po! ucbangela-pi wena? well! towards which direction do you think, i.e. where or what is your opinion?

usizeca noba us'akulumela-pi, we don't understand where or what you are now speaking for i.e. driving at.

kakwazi bani ukuti kuyakuti kupi kube-pi, umaBana ueximpi xaso hue, nobody knows which will turn out to be which (i.e. what will be), with these Boers and their wars.

Pi, ukuti (Phi, ukuthi), v. = ukuti swi.

i-mPi (s.p.), n. Army, i.e. fighting force of the tribe collected for action; whole of any particular fighting excursion undertaken by that force, i.e. war; any particular engagement in that war, i.e. battle; foe, adversary, hostile person; enemy (collectively), hostile people or force; used to express surprise or admiration at the largeness of a company or body of people [Sw. vit, war; Her. oma-vita, army].

Ex. uy'impik ka'Cetshwayo lonyo'muntu, that person is (of) Cetshwayo's army, i.e. his fighting-man.

uy'impik ka'Cetshwayo lonyo'muntu, that person is an enemy to Cetshwayo.

uy'impani, a family war.

uy'impani, a thorough fight or war, pursued to the extreme end (as a war of extermination).

Phr. salha'ngana nempi is'abuka, we met an army on the war-path and were thus in imminent danger ourselves — used to express any misfortune, annoyance that suddenly or unexpectedly befalls one in the course of the day. See abuka.

uy'impik yakwa'Mabonabore, it is the war of See-and-be-killed, = it is an affair of killing one another on sight, of deadly enmity.

ubu-mPi (s.p.), n. See ubu-Mpi.

Fibi, ukuti (Phibi, ukuthi), v. = ukuti phili.

Pibika (Phibika), v. = pihlika.

Pibiza (Phibiza), v. = pihliza.

Pica (Phieca), n. Wattle, build by an interweaving of twigs, as a hut (acc.) with wattles (ugezinhango = pinga, hida); catch or trap a person (acc.) by acting craftily; trick one (acc.), lead him wrong, get him into a difficulty, as any work (nom.) in which one has gone wrong (comp. pamba).

Ex. uy'impilce lo'msebenzi, this job has taken me in — I have gone all wrong.

i-mPica (s.p.), n. African civet (Viverra civetta) (N).

Picika (Phiecka), n. Get caught or trapped; or tricked, led wrong, or into difficulties, as above.

Pici, ukuti (Phieci, ukuthi), n. Squash along, crush with a sliding, slippery movement, as a piece of apple (acc.), insect, etc., on the pavement, or between the fingers (comp. ukutil'phili); slip or slide along or off, as one's foot (nom.) on any soft slimy thing, as a stone in a river, or piece of orange-peel on the floor; slip or slide out, as any slimy thing, like a dumbi, the glans penis, etc., from its covering; slip or slide off, as any slimy covering, like that of a dumbi or the skin of one's foot, from what it contains; plait grass (acc.) or an eating-mat, by a twist of the fingers as though crushing an insect; talk or act in a dodging, crafty, slippery manner, go dodging or slipping about, so as never to be caught, never commit oneself, never be clearly understood (see i(i)-Picipici; pindikla); get off in no time, slide along with rapidly, as a woman quickly getting through any work (acc. = ukutili pici pici, gwilikica) = piciza; get squashed or crushed, as above; get slipped or slid along, or off, or out, as above; have the skin off, be all slimily raw, as a person's body when covered with open sores; get plaited, as a grass-arumlet or eating-mat, as above = picika.

Picika (Phiecka), v. = ukuti pici; comp. pihlikla.

i(i)-Picipici (Phiephici), n. Crafty, dodging, slippery doer or talker, who talks or acts in all manner of ways but so as never to be caught or thoroughly and -stood (see ukuti pici, piciza; comp. i(i)-GwiliKici); quick worker, one who slips along with his work and gets it finished in no time (= isi-Iepa, isi-Pishipishi).

Pici pici, ukuti (Phieci fici, ukuthi), v. Talk or act in a crafty, dodging about way, first here then there (= ukuti pilikici), or in a quiet, energetic manner (= pishaza), as above.
Picicipiza (Phicipichiza), v. = ukuti piei piei; ep. ukuti pindhla pindhla.

Piciza (Phiciza), v. = ukuti piei.

ulu-Pico (Phico), n. Wattle-work i.e. a hnt., fence, etc., built of intertwined sticks; stick or sticks generally (collect.) used for such work = ilil-Tingo.

um-Pihlana (Phihlana), n. 5. Person with sore eyes, running and matter — only used as term of abuse; person with broken-up, ugly face, as though about to cry (as some scrofulous men).

Pihii, ukuti (Phiihi, ukuthi), v. Smash into scattering fragments, as a sod (ace.) or earthen vessel when throwing it down on the ground ( = dubuzi); crush into scattered bits, as anything soft, like a potato (ace.), by flat pressure (comp. ukuti piei); pour out or upon in a heavy scattering, as when throwing a bucket of water (ace. or with nga) over someone (ace.), or when shedding plentiful tears = phihiza; phihikeza; pibiza; get smashed in scattered fragments, as an earthen pot; get crushed into scattered particles, as a potato; get poured or thrown out in scattered abundance, as rain coming down in a heavy pour, tears flowing plentifully, or food when abounding in abundance, in the fields or at a feast = pihika; phihikezeza; pibika.

isi-Pihi (Phiihi), n. Heavy downpour of rain, whether from a passing storm or continuous land-rain; abundance of crops, or food at a feast; unpleasant affair that has got known 'all over the place'.

Pihika (Phihlica), v. = ukuti pihika; pibika.

Pihikeza (Phihikeza), v. = pihliza.

Pihikezeka (Phihikezeka), v. = pihlilika.

Pihiza (Phihliza), v. = ukuti pihli; pibiza.

Pika (Phika), v. Enter into strife, or debate, with a person (with na) concerning something (with nga), dispute, contend with, quibble over; deny, contradict, as a statement (ace.); blindly throw oneself into anything, as a work (with nga and infinitive), simply do, without understanding or preconsideration; persist in obstinately (often used with inkani followed by nga) [Sw. pigana, contend; piga, strike; 11er. poka, forsake].

Ex. umipikupika waye, ngakunind'apoge yie. I am not going to quibble with him, he will simply be made (to do it).

mipika ngokwenzwa; angikuqandi, I merely set to and do, I don't understand it.

Phr. uku-pikhinkani, to raise obstinate contention, pig-headed objection, contentious rivalry.

upika nyokutsho yisikwazi, he takes his stand on the imagination that he is a great personage.

mukakufana isitole, ngakukufana; pika! I produced a heifer and gave you it; deny it, if you can!

upika, ndlovuswa ngisikwazi pansi, he has denied it, sweeping the dust with his beard.

upika, umgalwana ngana zonze iyi; he has contradicted it, sitting (flat) on his buttocks, or on his rump. See kuhleka, getuka, i-nTaba.

subamba, sipika selane, we went along, contending with the sun i.e. from its rise to setting we have kept up a constant march or race with it, all day long.

(iil)-Pika (Phika), n. Hard hurried breathing, as after running or ascending a hill; short breath, as of a consumptive person; broken-windedness, as of a horse; long-drawn breath or sigh, as of relief after removal of danger (used with uku-hlaba). See pikazela.

Ex. sowqungupika, kade ngpuruswa, I am now out of breath, I have just been running.

upika, kakazwa ukupenzi uhubala, he is broken-winded, he is unable to pull up a hill.

Phr. uku-hlaba ipika, to take a breath = ukuti kefa.

isi-Pika (Phika), n. Person with very broad shoulders and small waist; hence, cape, as of a coat; plur. isi-Pika, muscular strength, strength of arm, as to raise a heavy weight (used with na = isi-Dhladhlá).

(iil)-Pikanini (s.p.; s.k), n. Baby; tiny thing [not Z.—though used all over South-Africa up to Zambesi, but only when speaking with Whitemen; prob. from some Portuguese word].

(iil)-Pikankani (Phikankani), n. Common designation for any daring, courageous, or headstrong doer; one of those always in the front, most eager for the fray; young person whose beauty is not so decided as to be undisputed, who is therefore a source of contention among the girls, or vice versa.

N.B. A pretty Native girls' round runs as follows: — 1st. choir. Amezipikan'ekozi (the contested beauties of the king)]; 2nd. chr. Eshee! eshee! (oh my! oh, my!); 1st. chr. Zimnyama zonke zenkosi (they are dark, all of the king's young men!); 2nd. chr. Eshee! eshee (oh, my! oh, my!); 1st. chr. Zimnyama obhuweni (they are black down in the bush-veldt!); 2nd. chr. Eshee! eshee (oh, my! oh, my!) — and so on over and over again.
Pikaza (Phikaza), v. Assert confidently; do confidently (C.N.).

Pikazela (Phikazela), v. Pant or breath hard, be out of breath, as after running or exertion; hence, go ‘panting’ along, i.e. in an anxious hurry, as when anxious about some possibility of danger ahead.

isi-Pike (Phike), n. Persistency, steady continuation of action, perseverance; pig-headedness, obstinacy; such a persistent, persevering person; or one obstinately pigheaded. See Pika!

Ex. bafise mgesipike, they come persistently, with steady continuousness, as to buy at a store.

Pikela (Phikelwa), v. Take up the dispute for or on behalf of, i.e. defend, stand up for a person (acc.); hence, when used of a judge of a case, equivalent to ‘decide for’, ‘give the suit to’, ‘acquit’.

Ex. ikubisi impikela, the chief has sided with him (verbally) i.e. has decided for him.

Pikelela (Phikelela), v. Obstinately persist in, as a child in its naughtiness, or a pigheaded individual; do with determined perseverance, as any undertaking accompanied with many difficulties.

Ex. ngapikelela, k'ewa, he is doing it from sheer pigheaded obstinacy, he will not hear i.e. obey.

isi-Pikeleli (Phikeleli), n. Natal Kingfisher (Ispidina Natalensis) = (ili)-Ngangomhula; ep. isi-Vuba; also = isi-Peke.

i-mPikelelwana (s.p.; s.k.), n. Thing of common, regular occurrence, as the routine duties, worries, etc., of daily life (often with yamalanga).

isi-Pikeleni (Phikeleni), u. = isi-Pikeleli.

Piki, ukuti (ukuthi; s.p.; s.k.), v. = pikiza.

isi-Pikili (s.p.; s.k.), n. Nail, of any kind; one of a certain section of the um-Xapo regiment [D. spyker, nail].

Pikisa (Phikisa), v. Dispute, as a person might have a doubtful statement (acc.) made by another, i.e. enter into debate or contention about it, not concede its truth off hand; hence often used in place of Eng. ‘contradict’, ‘repudiate’, etc.

Ex. ywa! ngiyapikisa lelo'gama, no! I dispute that assertion i.e I contradict it.

Pikisana (Phikisana), v. Cause one another to enter into strife, rivalry, dispute, etc.; hence, argue, dispute, as two persons about any matter (with nga); contest with, enter into a trial of strength, skill, speed, etc., with, as boys racing, men wrestling or in any way vicing with one another.

Ex. uku-pikisana inkani, to dispute or vie with one another with obstinate contentiousness.

um-Pikisano (Phikisano), n. 5. Name sometimes applied to any medicine used by a woman to aid her in her rivalry with other wives.

Pikiza (s.p.; s.k.), v. Wriggle rapidly about, as a goat’s tail or that of a cow when cut short.

isi-Pikiza (s.p.; s.k.), n. Short, stumpy, ‘wriggling’ thing, as above.

i(i), or u(u)-Piko (Phiko), n. Wing, of any bird; fringe or edge of a passing rain-cloud; the small shower of rain that falls from it (comp. isi-Hlumini, for cloud passing full over head); extreme tank of an army (comp. u-Bondo); and in phr. below [Sw. piga, tap as wings].

Ex. kalima nga, kafise upiko lefeza, or bremerula me, it didn’t rain, there came just the fringe of a cloud, or of rain.

Phr. wapika amapiko, he denied absolutely = wapika nokupiko.

Pila (Phila), v. Live in, or enjoy, good health (used in perf.); recover one’s good health, get well, as after being sick (comp. simu, phuluka, luhuma); change colour, of any thing and in any way, as fruit in ripening, coat from wear, or one’s face from anger.

Ex. usapile na? are you still well, enjoying good health? sewapila, he has already got well, recovered his health.

isi-lindani ka:ikapili ukuba boma, or ungama, the waterboom berries have not yet turned red or black (in ripening).

i-mPila (s.p.), n. Veldt herb (Callilepis tauracola), whose red-sapped roots are used medicinally as a tonic for young girls at the earlier periods of menstruation.

i(i)-Piliba (Philiba), u. = i(i)-Gwelo.

Pilikica (Philikica), v. = ukuti pilikici; ukuti hilikici; ukuti gwilikici.

Pilikiceka (Philikiceka), v. = ukuti pilikici.

Pilikici, ukuti (Philikici, ukuthi), v. Make slip (i.e. throw, ting, etc.) from the hand with a soft topping slush, as a man might a slimy fish (acc.), eel, or wet skin when tinging it (= pilikica); make get slipped from one’s hold, as a man does when the promise or agreement he has made with one to-day, he disputes or disowns to-morrow, so making it get lost to the grasp (= pilikica; also gwilikici); come slipping
down with a soft flapping slush, as a
slimy fish, eel, or wet skin when flung
(= pilikiekva).

i(li)-Pilikici (Philikici), n. = i(li)-Picipici.

Pi lisela (Philisela), v. Prevent one (acc.) from sleeping or obtaining sleep, as a
sick person requiring continual atten-
tion, or dogs incessantly barking.

Ex. kwe kuse engipisilele ubatongo, right
till dawn he has kept me from sleep.

i-Mpio (s.p.), n. Health (M).

(i(li)-Pimbo (Phimbho), n. Voice (i.e. the
particular variety of sound produced
by any person’s throat), as of a singer,
or that by which we may distinguish a
particular speaker among a crowd.
Comp. i(i)-Zwi.

um-Pimbo (Phimbho), n. 5. Larynx, in-
ternal throat (not the external neck below
the chin) — supposed to be the seat of
the mental faculties and emotions; hence,
the heart, in all its metaphorical signi-
fications = i-nTliziyo, unu-Xwele.

Ex. kwe sho umpimbo, my heart told me
(to do so) i.e. I was prompted from in-
side.

(i-li)-Pimbole (Phimbholo), n. Sharp, pointed,
projecting crookedness, a ‘poky’ twist
or bend, as in a wattle where a side-
branch has been growing, and which
shows as a projecting crookedness in a
wattle-fence, or as a sharp in-bend and
then back on itself, as of a river or road,
or bandy-legs with a poky twist to the
front. Comp. i-nGoni, i-nTsouge.

Ex. xinbi le xintango zaka, xingama-
pimbole nje, these wattles of yours are bad,
they are all just poky bends.

Pimisa (Phimisa), v. = pumisa.

Pimisela (Phimisela), v. = pumisela.

(i-li)-Pimpi (Phimpi), n. Species of cobra
or naja, of a dusty-brown colour and
about two feet long, found in rocky
places = n-Nopempelwayo; cp. i-mFezi.

i-Mpimpiliza (s.p.), n. — see i-Mpimpili-
za.

i-Mpimpilize (s.p.), n. — see i-Mpimpi-
ilane.

isi-Pimpiyana (Phimpiyana), n. An abnor-
manally short thing, as a very short
isidweba, i(i)-beshu, or mealie-cob. See
pimpiyela; unu-Nqini.

Pimpiyela (Phimpiyela), v. Put on a short
stunted thing, as a mealie-plant very
small cobs, or a woman wearing an
usually short isidweba.

Pinda (Phinda), v. Repeat, do again a
thing (acc. = engesa); double, make
double; mount a cow (acc.) in calf, or
already covered — often used adverbially
to express ‘again’, as below (= buya)
[Sw. pinda, double up].

Ex. wapinda wafika emra kwaloko, he
came again after that.

ingabe usalipinda, don’t repeat it (the
window) — as when painting it.

P. angipinda nga a njalo, ngashamba! never!
never! will I go! — expressing absolute
refusal.

pinda’camne (or pinda’camne), catch him
agreeing! he will never agree (X).

uku-pinda’nga (or pinda’nga), to repeat
a cruel thing again i.e. to take revenge
on one (acc. or with ku), spit him out, for
having shown some previous hostility, or ill-
feeling = pindisela. See il(i)-Nya.

Pindela (Phindela), v. Return again, go
back again.

Ex. wapindela kona, he went back there
again.

wapindela ngedlulela yake, he returned by
the path he came by.

Pindha, or Pindhla pindhla, ukuti (Phin-
dha, ukuthi), v. Dodge about in all
directions, move rapidly and suddenly
from side to side, as a snake dodging
about in the grass, a man when strives
ning to get away from those who seek to
prevent him from fighting with another,
or as the cane or hand of a master
whipping a boy in all directions over
the body = pindhla, pindhla; comp.
ukuti pici pici.

Pindhla, or Pindhlaphindhla (Phindhla), v.
Dodge about in all directions, on all
sides, as above; whip or pitch into a
person (acc.) right and left all over the
body with a switch or shambok = ukuti
pindhla; comp. picipici.

(u-li)-Pindhlaphindhla (Phindhlaphindhla),
. Wriggling, dodging thing — common
expression for a snake; also, tall, lank-
headed person.

Pindhlaza (Phindhlaza), v. = pindhla, uku-
li pindhla.

Pindisa (Phindisa), v. Take revenge on,
spite out, as one might a person (acc.,
with ku, or acc. and ela form) who has
done him some ill. See il(i)-Nya.

i-Mpindisa or Pindiso (s.p.), n. Certain
climbing plant, whose roots are mixed
with u-jiba and taken as a tonic by a
girl at her first menstruation = i-nTwa-
lahubombo; cp. i-nTambiso; i-MPila.

Pinga (Phinga), v. Have unlawful sexual
intercourse with one of the opposite
sex (acc. or with na) — used of males
and females, whether children, unmarried
adults, or married people (excepting, of
course, the according to Native custom lawful or connived at in the between young people already betrothed, or as a bull or bullock with a cow already covered; cover or copulate with, as one dog another (acc. — see bbo); wattle or make by the intertwining of wattles, as a hut (acc. = piea); interweave or intertwine, as such wattles (acc. = piea).

Cp. feba [Bo. zinga, commit adultery; Gan. pinga, female; Kwe. m-pinga, woman].

The (Pingantloya) (Pingantloya), n. Wild asparagus — a long-stemmed thorny plant common in the bush and having soft edible stems and moss-like foliage — often used by Europeans for Christmas decoration, also worn stuck in the head by a Native who has killed a man, as in war-time = i(li)-Pingantlota.

Pingela (Pingela), v. Lay the fault on (nga) (C.N.).

i(li)-Pingelo (Pingelo), n. = u(lu)-Pico.

i(li)-Pingospo (Pingoxo), n. = u(lu)-Pico.

um-Pingo (Pingo), n. 5. Small iron blade, as large as one's thumb-nail, which, smeared with poison and loosely inserted into a temporary haft, used to be used for hunting elephants — the iron point remaining embedded in the flesh and the haft falling off. A single poisoned javelin of this kind sufficed to kill an elephant in about six hours. Exactly the same method is used in Galla-

land (N).

u(lu)-Pingo (Pingo), n. Adultery (M).

Pingo (Pinga), v. = pinga.

i(li)-Pini (Phini), n. Stick cut broad at the end, for stirring mashy foods, porridge, etc.; hence, ear of boat.

um-Pini (Phini), n. 5. Haft or handle, as of a pick, or axe [Her. omu-pine, haft; Sw. m-pine; MZT. mu-pine; Ga. mwinu; Bo. mhini; Chw. mo-pinyi].

i-Mpiniza (s.p.), n. = i-Mpimpilizane.

Pinya (Phinya), v. Protrude or thrust out the eyes (amehlo), as a person with very large eyeballs, or one staring hard. Comp. pinya; pinya.

Ex. vangipina amelo, he stared at me so that his eyes almost rolled out.

um-Pinquemelo (Phinquemelo), n. 5. = um-Pini.

Pinya, ukuti (Phinya, ukuthi), v. Shoot out, burst out, as any smooth slippery body from its cover, as an in-dlulhu nut (nom.) when the shell is pressed between the fingers, or an i-lumo from its skin when pressed in the same way,

or the matter from an abscess when squeezed = pinya; protrude, as the eyes of a person when very large = pinya; make shoot or burst out, as an in-dlulhu nut or i-umabi (acc.) when pressing its shell or skin between the fingers = pinya; thrust out, make protrude, as a person his eyes = pinya.

i(li)-Pinya (Phinya — mostly used in plur.), n. Large, protruding eye-ball = i-mPinya; isi-Huruzza.

i-Mpinyi (s.p.), n. = i(li)-Pinya, um-Pinya.

um-Pinya (Phinya), n. 5. Person with large protruding eyes (amqambolo) = um-Pinquemelo.

Pinya (Phinya), v. Shoot or burst out (intrans.) = ukuti pinya.

Pinya (Phinya), v. Make shoot or burst out = ukuti pinya.

Pinya (Phinya), v. = pinya.

Pinya (Phinya), v. = Piapinya.

Pinya (Phinya), v. Thrust out, make protrude, as the eyes (acc.) = ukuti pinya.

Pinya, ukuti (Phinya, ukuthi), v. Twist or wrench, as a person's arm (acc.), or a branch of a tree to get it off; twist, dislocate, put out of joint by twisting = ukuti pinya, ukuti pinya.

Pinya, ukuti (Phinya, ukuthi), v. Eat voraciously off in no time, as a greedy eater a large lump of meat (acc.).

isi-Pinya (Phinya), n. Greedy voracious eater, never getting satisfied.

Pinya (Phinya), v. = ukuti pinya, bi-

Pinya, or Pinya pinya, ukuti (Phinya, ukuthi), v. Polish off in no time, as food, work, etc. = ukuti pinya, ukuti pinya.

(i(li)-Pinyininyi (Phinyiphinyi), n. Quick, sharp doer or worker who finishes off what he has in hand in no time — i(li)-Pinyininyi.

Pinya (Phinya), v. = ukuti pinya.

isi-Pinya (Phinya), n. = isi-Pinya.

Pinya (Phinya), v. Wipe away the ordure (acc.) from the bottom of a child (acc.) after stool; cleanse a woman (acc.) after childbirth; clear off the scraps or scrapings of food (acc.) left by others, as a greedy child.

um-Pipambi (Phiphambhi), n. 1. One to whom falls the dirty work in a kraal, as the chief wife, eldest son, etc., whose duty it is to care for the burial of the dead; a scavenged, to whose fault every-
thing that goes wrong is attributed, lit. one who wipes away the dirt of others.

Pipiylela (s.p.), v. Hint at, make concealed remarks or insinuations about or to a person (acc.) = yudhla.

isi-Pipo (Phipho), n. Certain small veld-plant with broad soft downy leaves, used for uku-pipa; any plant used for that purpose.

Piqe, ukuti (Phiqe, ukuthi), v. Sink back or deep down into, penetrate far into, get drawn back into, as a snail into its shell, snake into its hole, buck drawing back out of sight into a bush, or stake penetrating deep down into the soil = piqeka; piqeleka, ukuti twa; make sink back or deep down into, make penetrate or get drawn back deeply into, as above = piqela; piqelekisa.

Piqeka (Phiqeka), v. = ukuti piqe.

Piqela (Phiqela), v. = ukuti piqe.

Piqeleka (Phiqeleka), v. = ukuti piqe.

Piqelekisa (Phiqelekisa), v. = ukuti piqe.

Piqi, ukuti (Phiqi, ukuthi), v. Shoot or burst forth, as any smooth-surfaced, slippery body from its cover when pressed; make so shoot or burst forth = ukuti piqi.

Ex. y'imi engamvela piqi, it is I who bore him, shooting him forth (from the womb) — said by the actual mother as distinguished from that large circle of relations who go by the name of u-nama (mother).

Piqika (Phiqika), v. = piqika.

izi-Piqika (Phiqikaka), n. Thick jet of matter or slough squeezed from an abscess; serofulous matter running from the nose or ears of children.

Piqila (Phiqila), v. = piqila.

Piqlika (Phiqiliki), v. Twist the body in easy graceful movements, as a youth or girl dancing nicely the um-Gcago.

Pisa (Phisa), v. Make or brew beer (acc.) — used of the whole work connected therewith; begin, start, as any work (acc.), as when commencing to build a hut (acc.), a season’s ploughing, or removal of a kraal; press (with moral pressure), urge, impel, as a father might his daughter (acc.) to get married, a child its mother (acc.) to buy something, or as anger might impel a man (acc.) to say something unpleasent.

Ex. sesipiyo ipoja, or amasina, we have already started with the hoe, or with the fields, i.e. have commenced ploughing.

kuqale kuqiso inisi (yokusa), kube sekupisa ilanga, first of all starts the twilight (of dawn), then starts the sun.

nyapiswa na? are you pressed (by any necessity of nature, as by urine — ng’umshanging) or by fees — ng’amasingha) = do you wish to go out?

isi-Pisana (Phisanana), n. Smaller species of hyiena. See i-mPisi.

Piseka (Phiseka), v. Get concerned in regard to, have concern or great care for, as for a child confided to one’s care, or a new dress (with ela form and acc.) = naka, naqekela.

Ex. ngipisekile y’ile’ngane, or ngipisekelile le’ngane, I have great care or concern for this child.

isi-Pisekeleni (Phisekeleni), n. One who cares for or concerns himself about nobody and nothing, going his own wayward, indifferent course.

isi-Piskelii (Pheskeli), n. Thoughtful, regardful person, full of care and concern for what is entrusted to him.

Pisela (Phisela), v. Fix or stick in, as an assegai-blade (acc.) in its haft, a broom-handle in the broom, or a Native hoe-iron into its handle; push on forcibly or persistently, as with talk or argument in spite of remonstrance (= hlonletela).

Phr. uqapipela erolelezi, he is sticking (an assegai) into an irrolo haft — applied to one who persists obstinately in his own course or assertions contrary to the advice of others. See i-mPisi; hlonletela.

i-mPisele (s.p.), n. An um-Zaia sharply pointed at one end. Cp. i?-Pi-Pemula.

isi-Piselo (Phiselii), n. Native piercing-iron.

Pisha (Phisha), v. Break wind silently, make a smell (= kwinja); cause irksomeness, aversion, feeling of disgust, as monotonous work, or the same food incessantly (= diwa); make a clean end of, finish off = shipa.

um-Pishamanzi (Phishamanzi), n. 5. Long-tailed Cormorant (Phalacrocorax africanus).

Pishaza (Phishaza), v. = pisha.

Pisheka (Phisheka), v. Be overcome with irksomeness, aversion, feeling of disgust as above (used in perf. — see pisha) = shipeka.

Pishelekela (Phishelekela), v. Just thrust oneself into, as when entering a hut by force, uninvited, or without preliminary etiquette = ukuti pishekela.

Pishileki, ukuti (Phishileki, ukuthi), v. = phishekela.

Pishi, or Pishi pishi, ukuti (Phishi, ukuthi), v. = ukuti pinyi.
Pishika (Phishika), v. Get polished off in no time, as work or food.

u(lu)-Pishillili (Phishillili), n. Ox with tall upright horns slanting backwards at the points; person with tall head slanting off backwards. Cp. isi-Gele, i(lu)-Gelegege.

i(lu)-Pishipishi (Phishipishi), n. = i(lu)-Pinyipinyi.

Pishiza (Phishiza), v. = ukuti pishi pishi.

i(lu)-Pisi (Phishi), n. Professional hunter of large game.

i-mPisi (s.p.), n. Spotted or Laughing Hyena (Hy. crocuta) (= isi-Gwili, i(lu)-Delabutongo; comp. isi-Pisana); horribly ugly person, male or female; moth, from their habit of appearing about the evening time (see u(lu)-inemana, i(lu)-Bu); woollen blanket or rug of a plain grey-brown colour (T); advanced stage of the diarrhoea or cholera of infants (= isi-Kobe) [Ga. mpisi, hyena; Sw. fis; Go. visi; Kag. vishi; Heh. ifi].

Ex. ngayikathula impisi ka'Sibanibani, I came across the ugly creature (son or daughter) of So-and-so.

Phr. uku-yisa empisi, to persist obstinately, utterly regardless of consequences, at all risks, as a desperate or foolhardy person. See pisela.

i-mPisi-kayihlangulwa (s.p.; s.k.), n. Certain tree, whose bark is used for u-joyela.

i-mPisintshange (s.p.; s.t.), n. = i-mPisi-nshwanka; also (C.N.) = u-Neukubili.

i-mPisintshwanka (s.p.; s.t.; s.k.), n. Ravenous eater, devouring everything; person with ugly face or body generally.

u(lu)-Piso (Phiso), n. Large beer i-mBizu, with a small rimmed mouth like an isi-Cunu basket.

i(lu)-Piti (Phiti), n. Very small kind of buck, the Blue-buck (Cephalophus monticola), living in the bush = i-mPiti.

i-mPiti (Phithi), n. Fashion of dressing the hair among young-men and girls, by first cutting it short and then revolving the flat-pressed palm upon it, rolling it into little untidy tufts, which are afterward in this twisted way allowed to grow long (with shayu). Cp. u(lu)-Poto; also = i(lu)-Piti.

Pitikeya (Phithikeza), v. Mix up together, as mealies and Kafir-corn, flour and water, etc. = xuba.

Pitiliza (s.p.; s.t.), v. = bidiliza.

i-mPitimpiti (Phithimpithi), n. 3. = isi-Viti-piti.

isi-Pitipiti (Phithiphithi), n. Commotion, confusion of a large number of things moving disorderly about, as people in a kraal or market place; muddled, confused affair = isi-Nyakanyaka, i-nSipuma-sipuma.

Pitiza (Phithiza), v. Move about in a confused, disorderly manner, as a large number of people in a kraal or market place = peteza, uyakazu, sipaza.

Pitizisa (Phithizisa), v. Make move about in confusion, make a commotion, as among a lot of people (acc.). muddle, confuse, as a person (acc.) or affair by a lot of contradictory, incoherent talk (cp. paza-misiza, didakalisa, sangezisa).

Pitshi ukuti (ukuthi; s.p.; s.t.), v. = ukuti pithi.

Pitsika (s.p.; s.t.; s.k.), v. = pikiha.

Pithiza (s.p.; s.t.), v. = pikiha.

Piva (Phiva), v. Eat umasi (mostly used by women); (C.N.) be red, inflamed, as a boil, etc. [Sw. preu, ripe].

(i(lu)-Piva (Phiva), n. Water-buck.

isi-Piwo (Phivo), n. Gift i.e. thing received as such. See isi-Po (M).

Pixi pixi ukuti (Phixi phixi, ukuthi), v. Slip about in a sharp dodging confusing manner, as a snake in the grass, lizards chasing each other, or a man talking craftily = ukuti pici pici.

(i(lu)-Pixipixi (Phiripiri), n. = i(lu)-Pi-piri-piri.

Pixiza (Phixiza), v. = ukuti pixi pixi.

um-Pixongo (Phixongo), n. 3. Ox with horns directed straight upwards = i-mBoxela, um-Bosho.

isi-Piyapiyi (Phiyaphiya), n. Wild, violent person, as a furious madman.

Ex. warakya isipiyapiya, he got to be an isi-piyapiyi, i.e. he got madly wild, so that none could approach him or hold him.

Piyaza (Phiyaza), v. Act in a madly violent, wild, furious way, as above.

Pō (Phō), int. Well then, then, well but, what then (used in demonstrating or strong questioning).

Ex. po! us'uli-ni manje? well then, what are you now talking about?

angishango yini po, ukuba uyakuthi? didn't I then tell him not to go?

Pō, ukuti (Phō, ukuthi), v. Drop down or die instantly, suddenly, on the spot, as a man or animal when shot in a vital part, or (by comparison) as a person who has died unexpectedly or suddenly; make drop down, bring down on the spot, as a man a buck (acc.) by a single effective blow or stab; give a person
PO

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like a bottle, calabash, bone, or dry branch; smash a person (fig.), as by a

PO

crushing blow on the head or ribs; eat or crush up in the mouth roasted

mealies (=pohloza); get so smashed up, etc., as above (=pohloka) = ukuti

porro.

isol-Pohlo (Phohlo), n. Medium-large white bead, larger than the i(l)i-Tambo.

i-ploho (s.p.), n. Old bachelor or unmarried male (in this use now mostly

confined to Natal); one of a regiment of Shaka's and consisting of the follow-

ing sections; —u-Gibabanye, u-Fojisa, i-Molozi, i-nDabankulu, etc.; (C.N.)
disorderly, self-willed person.

Pokho (Phokho), v. = ukuti pokho; porroka.

Pokhoza (Phokoza), v. = ukuti pokho; porroza.

Pokho, ukuti (ukuthi; s.p.; s.k.), v. Droop or fall at the end, as the breasts of a
growing girl when beginning to be pendulous, the flower of the mealie-plant, ear of
imfe, or a long bundle of grass carried on the head (=pokozeka); make so
droop at the end (=pokoza) = ukuti boko.

Pokho, ukuti (Phoko, ukuthi), v. Be quite white, as a tree in blossom, land with
snow, or hair of an old man; thrust itself out beyond or ahead of the main
mass or body = pokozeka; get so thrust ahead = pokozeka.

u(lu)-Pokho (Phooko), n. Kind of grass (? Chloris sp.), sparsely cultivated by
the Natives and whose tiny seeds are used for making or improving utshwala.

um-Pokolo (s.p.; s.k.), n. 5. Mouth when closed firmly, from angry silence or
fasting.

Ex. nyiloko u'mpokohi, he has kept his mouth tight until a long i.e. has never said
a word.

angibonange ngiwutinta u'mpokola I have never so much as touched this screwed up
mouth of mine i.e. have not tasted a morsel of food.

Pokopela (Phokopela), v. Be thrust forward, ahead of, out beyond the average or
main body (with kwe), as one child growing conspicuously rapid among
those of his age, some mealie-plants far ahead of others in growth, or a point
of land jutting sharply out into the sea (=ukuti pokho, ukuti pokopele); press
persistently, obstinately, perseveringly forward in one's aims, desires, etc., as
when one is determined to attain them (=zokozelu).

(ae.): a knock on the head with a knob-kerry = ukuti pobo, ukuti jwe, ukuti
zazalazi, ukuti zu, ukuti zubulunci.

Ex. emindwe wati po pantsi, he just fell down dead.

isi-Pohlo (Pholo), n. Gift i.e. thing given. See

isi-Phu (M).

i-mPoba (s.p.), n. Strong utshwala, whether of mealies or amabele.

Poho, ukuti (Phobo, ukuthi), v. = ukuti po.

i-mPoba (s.p.), n. = um-Pobo.

um-Pobo (Phobo), n. 5. Unripe fig or figs (collect.) = um-Qobo, i-MPobo; ep. i(l)i-
Nvongo, is-Abunu.

Pobola (Phobola), v. Provoke a person (acc.) to fight (lit. to give him on the head, as a challenge) = qala.

Pobleka (Phobleka), v. Get made drop down dead, or die off suddenly without
premonitory illness (lit. get struck down) = khelitiza.

Poboza (Phoza), v. Give a person (acc.) a blow on the head, as with a knob-
kerry = ukuti pobo.

Poco, ukuti (Phoco, ukuthi), v. Dent in, make an indentation in, as in a tin-
vesSEL (acc.) by a blow (= pokoza); get dented in, have an indentation, as before
 (=pokoza) = ukuti fco.

Pocoka (Phocoka), v. = ukuti poco.

Pocoza (Phoza), v. = ukuti pco.

i-MPofazana (s.p.), n. A certain bird, the
Wattled Starling (Dilophus carnucula-
tus).

Pofisa (Phofisa), v. Make a person (acc.)
poor (mpofo), as by making constant
calls on his stock; make a thing (acc.)
'brown' i.e. take the freshness, polish,
colour off, make it dirty-looking, as a
child might the recently polished floor
of a hut (acc.) by shuffling about on it,
or the sun discolouring a black coat or
putting a parched appearance on a field
of green mealies; make a person (acc.)
look 'poor' i.e. small, discredited, ridicu-
los, by saying offensive, insulting
things to him in the presence of others
(=umuzwa).

isi-Pofu (Phofu), n. Variety of the human
female breast when it stands out full and
evenly set on the body (not pendulous),
as in young girls (comp. i-nKo-
mone, um-Nyadu, ulu-Belenkholo); medium large pink bead; also = isi-
Kondee.

ubu-Pofu (Phofu), n. = ubu-Mpofu.

Pohlo, ukuti (Pholo, ukuthi), v. Smash with
a crash, as any dry brittle thing (acc.),
Ex. *uqipokolele iutombe ku'Bauu*, he is pressing hard, persistently after So-and-so’s daughter.

Pókopele, ukuti (*Phókopele, akuthi*), v. *pokopela, ukuti poka*.

(ii)-Pókópoko (*Phókophoko*), n. Anything standing out, or advancing, prominently beyond, or ahead of the main company or mass, as a single great storm-cloud shooting forward beyond the rest, a few of a herd of cattle leading the way off into some field, or a tree growing conspicuously out above those that surround it.

U-Pókoto (*Phókotho*), n. Root, used as an emetic (C.N.).

Pokoza (*s.p*), v. = *ukuti poko (s.p)*.

Pokoza (*Phókoza*), v. = *ukuti poko (phoko)*.

Pokoza (*s.p*), v. = *ukuti poko (s.p)*.

Pokoza (*Phókoza*), v. = *ukuti poko (phoko)*.

Pokoza (*s.p*), v. Go on drooping at the end, waver, as the extremity of a long bundle of grass when carried = *bokozela*.

Pokoza (*Phókoza*), v. Go out beyond, ahead of, in advance of, as above — see pokopela; (ii)-Pókópoko.

i-mPókwe (*s.p*), n. Flower or flower-tuft of any plant, as tobacco, mealies, or flowering weeds = *i-MPóra*; cp. *i-MBali*.

Póla (*Phóla*), v. Be cool, as the air, or water; be cooled, become cool, as water or food recently hot; be cold, as food cooked a previous day; *heal*, get well, as a sore or wound; be mild i.e. not strong, rich, or sharply flavoured, as certain rich foods, acid drinks, etc., rendered weaker by dilution, etc.; be in a d tilled, common-looking state, as a room in dirty condition or out of repair; be of good repute, unblemished name, as a person or kraal; be of ill-repute, blenished name or character, hence (metaphor.) insipid, distasteful, as a girl of bad character (in all cases commonly used in perf.); come through any danger without mishap (used in perf.) [Her. *póra*, become cool; *Sw. poa*, be cool; *pona*, get well; Bo. *hola*, to cool; *hona*, get well; Ya. *pona*, get well; Ni. *ona*, get well; Ga. *ona*, get well; L. Co. *valo*].

Ex. *sekapóle*, it is now cool, or, it is already cold.

wámpóna (*empíbini*) eapolile, he came through (the war) clear of any ill, safe and sound. *ake apole thunga isipóla*, let him first become cooled of this sun-heat.

_upóle boro'muxi*, that woman has lost her respectability, is of low repute, no longer of good flavour. See (ii)-*Pólela*.

*kipóla káthula i-utombe ku'Bauu*, it is of a very low, common sort among the girls of that place.

i-mPóla (*s.p*), v. *mPóla*, n. Breakwater at Durban [Kaz.].

isi, or um-Pólela (*Phólela*), n. 5. Cold food, of any kind, left from a previous cooking.

Ex. *sádda umPólela avólo*, we ate the cold remains of yesterday.

(ii), or um-Pólela (*Phólela*), n. 5. Cool i.e. common person, of low habits and bad name.

isi-Poli (*Phóli*), n. State of being in undisturbed peace, absolutely free and easy from external interference, etc., as a person; remain or stand undisturbed, untouched by any body, as a vessel put out of the way for safe keeping.

Ex. *sibózi isipoli umuhnóla*, we are living a free and easy time today, doing as we like — our parents being out.

síke *sádda isipóla*, we got to sleep a peaceful night — undisturbed by the trouble that had been afflicting us the other nights.

u-Pólele (*Phólele*), n. Small veldt-plant, whose edible roots contain a milky juice.

Polisa (*Phólisí*), v. Make cool; make heal, as above — see pola.

isi-Pololwane (*Phólolówane*), n. Small bush, whose leaves, mixed with *i-MBága*, are eaten as *imifim*.

Pólo pólo, ukuti (*Phólo phólo, akuthi*), v. = *polóza*.

(ii)-Pólopolo (*Phólóphopholo*), n. One with a lying tongue, given to talking untruths, as when backbiting others or making a dishonest sale = (ii)-*PóloPólo*; (ii)-Habáhabá.

Póloza (*Phóloza*), v. Have a lying tongue, talk away untruths without regard, as when backbiting or conducting a dishonest sale = *phóloza, habáza*.

isi-Póma (*Phóma*), n. = *isi-Bóma*.

(ii)-Pombo, wámpóna (*Phómpóma*), n. Certain climbing plant, used against snakes.

Pómpó (*Phómpó*), v. (C.N.) = *mpómpó*.

(ii)-Pómpó (*Phómpó*), n. Bold-faced, fearless talker (not necessarily in a bad sense) who has not the reticence, respect for elders or shame common to his age or sex, and so is not afraid to talk to anybody or about anything, as some girls. Comp. (ii)-*Gámbáza, i-Mpó-mpó, (ii)-Budhle*; also pompoza.
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**i-mPombo** (s.p.), n. Rude, ‘cheeky,’ bold-faced person, showing no shame or fear when talking = i-Mpabazane, n-Muqapelgolo; cp. n-Nouzece; i-li-Pombo; pompoza.

**isi-Pompolo** (Phompolo), n. = isi-Bonkolo.

**isi-Pompolwana** (Phompolwana), n. Sharp, fierce, active little fellow (N).

**Pomboza** (Phomboza), v. Talk in a bold-faced, fearless manner, as some girls, not with the usual reticence, respect or shame common to one’s age or sex. See i-li-Pombo; i-Mpombo. Comp. ga-baza; budi-baza; mpabaza.

**um-Pondo** (Phondi), n. 5. Long, bulky thing, as a long thick sweet-potato, or tall head.

**i-li-Pondo** (Phondo), n. Country of a description midway between the i-Hlave and i-i-Kangala q.v. that is, generally patched or sprinkled with bush but still abounding in open grass-patches, often presenting a park-like appearance; strip or stretch of bush shooting off, as along a valley, from a forest.

Ex. *sis’emaphondo we uli, we live among the offshoots of a forest, i.e. in a country with little woods, on its outskirts.

*iwe isebi* ng’elelepondo, or ng’etlamapondo, or *hloko ipondo lehlane,* our district is a glad busch country.

**i-mPondo** (Pondo), n. Malignant intermittent or malarial fever, very prevalent and fatal among the Natives along the coast of Zululand; medicine, supposed to be introduced by the ama-Ntlenyo and said to be the cause of this disease; highly irritable, ‘inhammable’ nature; such irritable person, not to be touched; variety of pumpkin much liked (cp. isi-Kutwane; i-Hlave; i-Hlobosha).

**isi-Pondo** (Phondo), n. Small veldt-herb (*Thunbergia atriplicifolia*), having a flower somewhat like a primrose, and used by Natives as ‘soap’ for washing the head; certain small shrub with blue flowers.

**isi-Pondo** (Phondo), n. Name sometimes given to any ox with upright horns; (N) small side-entrance to a kraal; also (N) = i-Pondo.

**u(li)-Pondo** (Phondo), n. Horn, as of cow or buck; tusk, of an elephant; flank (whole) of an army (= um-Kono; see isi-Fiaba, i-li-Piko); sometimes used for ‘turret’, ‘belfry’, or ‘tower’ mounting from the roof of a building [Lat. *cornu,* horn; Sw. *pempel.]

Phr. *lebo’kabi inapondo,* that ox is given to using its horns.

**um-Pongolo** (Phongo), n. 5. Barrel, cask (C.N. fr. Xo.).

**i-mPongo** (s.p.), n. He-goat. See i-mBuzi [Her. o-ngombo, goat].

**isi-Pango** (Phongo), n. Protuberance of the frontal bone in the middle of the forehead (= isi-Mongo; cp. i-li-Nquzu; i-li-Hlave); person with such (= isi-Nqomelana); round knob-like formation protruding from the brow of a hill or bulging out alone on a hillside, or standing like a head at the end of a ridge (= i-li-Muzu).

**um-Pongoza** (Phongoza), n. 5. Barrel, cask (C.N. fr. Xo.).

**i-mPongaza** (s.p.), n. Long limp rope-like lump or mass, as of congealed blood drawn from the arteries of a dead beast, or thick mucus from the nose of a child.

**um-Pongaza** (s.p.), n. 5. Anything thrusting itself ‘protruding’, prominently out in advance of or above its main body or surroundings, as a conspicuous storm or other cloud stretching out ahead of the main mass (cp. um-Qongo), or one tree rising boldly up above those around it, or one breast of a woman when stretched longer than the other.

**i-mPongozembe** (Phongoza), n. Certain tree (*Ureca teuza*), whose leaves, etc. are covered with troublesome prickly hairs, and whose bark is used as fibre.

**um-Pongqolo** (Phongoza), n. 5. = um-Panqolo.

**Pongoza** (Phongoza), v. = pongqola.

**isi-Ponotwane** (s.p.; s.t.), n. Big, soft, pulpy lump of a thing, as a well-cooked sweet-potato, or an *u-selwa.*
Ponqoza (Phonqoza), v. Protrude one's large eyes (acc.). Cp. pinqizwa; i(i)-Ponqoza.

i(i)-Ponqoza (Phonqoza), n. Big protruding eye or owner thereof = um-Pinqizwa.

Ponta (Phontsa), v. = posa.

Pontseka (Phontseka), v. = poseka.

Ponyo, ukuti (Phonyo, ukuthi), v. = poqoza.

Ponyoza (Phonyoza), n. Gulp down food (acc.) with only slight mastication (comp. gimbilizwa); also = pinqizwa.

i(i)-Ponza (Phonza), n. (C.N.) = i(li)-Poza.
i-mPopoma (Pophoma), n. Waterfall.

Pô pô pô, ukuti (Phô phô phô, ukuthi), v. = popota; Waterfall.

u-Popopo (Phophopho), n. Certain shrub, bearing tiny berries. See i-nTlanevulele.

Popola (Phophotha), v. = wqaqwada.

Popoza (Phophoza), v. Gurgle, as water running among stones in a brook (comp. mpompiza); gush out, as blood from a wound.

Poqa (Phoqa), v. Make do against one's will, force, compel, as a father his child (acc.) to get married, or a man a girl (acc.) when ravishing her; thrust a false charge on one (acc.), attribute a fault to him violently, without any cause on his part (= dhlandhlatla); force out lies, etc. (acc.), without any justification or necessity; do any work, etc., without any authorisation or without understanding anything about it, just drive oneself to it.

Ex. uma enga rumi ngokwe ake, ngakupopoza, if he will not do it of himself, he will be made to do it by force.

ngqoq persona, ngqoq'isi le go'saba, he is just forcing the charge on me, I know nothing whatsoever of the affair.

ngqoq'isi le go'saba, ngiqa persona, I have never sewn boots before, I am just forcing myself along.

Poqela (Phoqela), v. Make do by constant compulsion or pressure, continue putting pressure on one (acc.) to bring him to do something.

Poqo, ukuti (Phoqo, ukuthi), v. = poqoza; snap; Poqoka; ukuti monqoza.

Poqoka (Phoqoka), v. Get snapped, as below = monqoza.
i-mPoqomqoqo (s. p.), n. Any brittle, breakable thing, easily breaking, as a thin dry stick, or piece of glass or pottery. See poqoza.

Pogo, ukuti (Phoqo, ukuthi), v. Snap, as any brittle thing (acc.) like a dry stick or piece of pottery = monqoza. See i-mPoqomqoqo.

Porroka (Phorroka), v. Get smashed; be smashable; get struck, as below = pohloka.

Pôro, ukuti (Phôro, ukuthi), v. = poroqoza; poroza; ukuti pohlo; cp. ukuti dorrva.

Porroza (Phorroza), v. Smash or break with a crash, as the dry bough (acc.) of a tree, or a calabash; strike a person (acc.) on the head or any bony place, 'smash his head', etc. for him = pohloza. Comp. dorroza.

Posa (Phosa), v. Throw, in any sense; hence, hurl, fling, toss, as one might a stone (acc.), a spadeful of earth, or a person's cap to him; throw at a person (acc.) a stone (with nga of thing); (X.) attack or treat a girl (acc.) with a love-charm, supposed to be the cause of hysterical fits in the girl; used adverbially to express 'to be on the point of, almost!' (= ciše = always in the form pose) [Sw. piska, throw; Her. opo, almost; popoza, nearly].

Ex. bysipose intombi ka'Maka, they have attacked Maka's girl with an hysterical charm.

iposose intombi ka'Maka, Maka's girl has hysterics.

isandhla sokuposa or sokuhla, the throwing or eating hand, i.e. the right hand. See i(i)-Xilele.

ngaposqo nga, I nearly fell.

Phr. ukuposozo ka, to give an eye to, look after a bit.

ukuposa umthi akufana, to throw up the mouth, i.e. be full of bluster or talk, but doing nothing, as one who scolds away at others but does nothing himself.

aluposja, bungusagita, it (u-bola) is not thrown (it must be fetched), it not being a throwing-stick — a common saying of young men to passing girls (obscene).

Pose (Phose) — see posa.

Pôse, ukuti (Phôse, ukuthi), v. Throw; fling or pitch down carelessly, without effort, as anything (acc.); fling at, pitch at, as at a person (acc.) anything (with nga of thing); get flung or pitched down, as anything thrown lightly; be alone, a solitary one among many, as a girl alone among a lot of boys = pisekana.

Pôse pôse, ukuti (Phôse phôse, ukuthi), v. Scatter or drop about sparsely here and there, as a woman imfe seed (acc.) in a field of mealies; be in solitary fashion, scattered sparsely just here and there, as imfe in a mealie-field, or kraals in a sparsely populated district = ukuti gqwashu gqwashu, ukuti gqwaba, ukuti lauti, ukuti tsho.
Póseyan, ukuti (Phóseyane, ukuthi), 
v. = ukuti pose.

Pósho pòsho, ukuti (Phósho phósho, ukuthi), 
v. = poshoza.

(i-l)-Póshopo (Phóshophoso), n. Loquacious person, who chatters away incessantly about everything.

Poshoza (Phooshoza), 
v. Chatter or gossip away without cessation, as a garrulous person.

Posisa (Phosiso), 
v. Make a mistake or error (N. fr. Xo.) [Sw. kosa, err].

isi-Posiso (Phisiso), n. Mistake, error (N. fr. Xo).

isi-Poso (Phiso), n. Medicine supposed to cause hysteria, insanity, etc., in another, and for this purpose much used by young men; the disease caused by such medicine; the word is sometimes used interjectionally, as isipiso! in the same way as umikhola q. v. and expressing indignant surprise, as in the English 'What impudence! What amazing cheek!' Cp. isi-Celekeshe (N. fr. Xo).

N.B. These 'medicines' are generally combinations of all kinds of animal fats, flesh or excrements, plant-roots, and European chemicals and minerals, from leadstone to washing-soda.

um-Poso (Phiso), n. 5. Meat (of bullock or goat) brought along by a bride's party, for inducing the people of the bridegroom's kraal to open to them the gates (which are often intentionally closed upon their arrival there), and thrown to them in lumps over the fence — or, in Natal, a beast is brought along and slaughtered on the spot for this purpose (see isi-Boma — Appendix). Cp. um-Pulusango.

(i-l)-Posukubusa (Phosukubusa), n. Name given to the second son of the i-nDhlukulu hutt. See i-nKosana.

Pota (Photha), v. Twine or twist in a loose manner two threads or fibres together (see so?ta), so as to form one string (ace.), either by revolving between the finger and thumb, or, as the Natives generally do, by twisting them rapidly with the hand along the bare thigh (cmp. yokota); twist the hair in long strings, as an um-ugoma, or young man (see um-Yeko); spin, or hatch up, lies (ace.) [Sw. yotan, twist].

Ex. amajafude dun manifestations of the human nature, he has fabricated a lie for me.

Phr. ake-pota-lu, to spin a yarn, relate a long, mainly fabricated story. aku-sungu inKuta, to spin a yarn, tell a lie.

i-mPotane (Phothane), n. Bullock with spirally twisted horns and pointed outwards.

Póte, ukuti (Phóthe, ukuthi), v. Be all in a din, or great confusion of noise, as of a lot of people talking loudly in a hut, so that one can scarcely hear the other = ukuti potololo, ukuti twilivi.

Ex. kwati pote inkuphila, it was all in a din with altercation, noisy dispute.

Póte, ukuti (ukuthi; s.p.; s.t.), v. = poteka; potela.

(i-l)-Pote (s.p.; s.t.), n. Blister, such as is caused on the palm of the hand by long digging, or on the sole of the Native foot by long walking. Cp. (i-l)-Panyaza.

u(lu)-Pote (Phothe), n. (C.N.) = u(lu)-Poto.

ubu-Pote (s.p.; s.t.), n. = i-mPotempote.

Poteka (s.p.; s.t.; s.k.), v. Get eaten, as an i-mPotempote.

Potela (s.p.; s.t.), v. Eat anything (ace.) of the nature of an i-mPotempote.

Potela (Phothela), v. Menstruate (decent word) = gesa; qaka [Sw. poeta, digress].

isi-Potela (s.p.; s.t.), n. = i-mPotempote.

i-mPotempote (s.p.; s.t.), n. Any pulpy, mushy kind of food, soft and smooth to the mouth, as well-cooked and mashed beans or peas, thick pumpkin-mash, or a soft ripe banana = ubu-Pote, isi-Potela; cp. i-mPotompoto.

ubu-Pótepote (s.p.; s.t.), n. = i-mPotempote.

Pótc, ukuti (ukuthi; s.p.; s.t.), v. = potoka; potola. Cp. ukuti foto.

(i-l)-Poto (Phothe), n. Habit of telling untrue tales, a lying tongue.

u(lu)-Poto (Phothe), n. Hair dressed in long twisted strings hanging down around the head; any such single string of hair = um-Yeko.

um-Potohana or Potokana (s.p.; s.t.; s.k.), n. 5. (N) = u(lu)-Putu.

Potoka (s.p.; s.t.; s.k.), v. Get pressed or dimpled in, as anything of a soft yielding nature, like a bladder, cushion, or ripe peach; allow itself to be so pressed in, hence, be of a soft, yielding, pressable nature, as a bladder or peach. Cp. potoka; laceka. See i-mPotompoto.

Fótolo, ukuti (Phóthololo, ukuthi), v. = ukuti pote (photha).

Potololo (Phóthololo), v. Do any work or action in a rough, clumsy manner, as in washing fragile vessels (ace.), when weaving a mat, playing on the u-gubu, or a rough boy handling children in an ungentle manner (cp. pamazela; wala-
zelu; mfonyoza); (C.N.) grasp violently, seize with the hand.

Pótoloi, ukuti (Phótholozi, ukuthi), v. = potoloza.

i-mPotompoto (s.p.; s.t.), n. Anything of a softly pressable nature, that can be easily dimpled by the fingers, as a bladder, feather cushion, ripe peach, or the framework of a Native hut. See ukuti poto. Cp. i-mPotomofoto; i-mPotemptote.

u-Potongo, u. used joecarily for something nice or pleasant (with shaga). (C.N.)

i-mPotoninga (Phothungo), n. A 'lost', daft person, quite helpless or lost as to what to do = i-ntsanganeke.

Potoza (s.p.; s.t.), v. Press or dimple in anything (acc.) of the nature of an i-mPotompoto, as above. Comp. faveza; fotoza.

Potozeka (s.p.; s.t.; s.k.), v. = potoka.

Potsha (s.p.; s.t.), v. adminster an emen to a person (acc.) = ta, boja, catla.

Pótsombo, ukuti (ukuthi; s.p.; s.t.), v. = potshoka; potshoza; ukuti tshoko.

Potshoka (s.p.; s.t.; s.k.), v. Get ejected or pour out in one sudden ejection, as below = ukuti potsho; tshokozeka.

Potshoza (s.p.; s.t.), v. Eject or pour forth in one ejection (not in a long continued stream), as with a single sudden effort or pulsation, as a short sudden vomit, as some catapillars when handled, a mouthful of spittle, or a single dash of water from a kitchen-kettle; let out talk, lies, etc., without any effort, just come out of themselves, as from habit = ukuti potsho; tshokoza.

Potula (Phothula), v. Grind or crush boiled mealies (acc.), as for um-Cuba; purify oneself, cleanse away the defilement of 'black medicines' (see um-Ti) by rubbing, anointing or washing one's body in water or grease medicated with charms, and after which generally follows a completing dose of 'white medicines' freeing the individual from all the restraint imposed upon him by the 'black medicines'.

i-mPotulili (Phothuli), n. Maid-servant, lit. mealie-crusher, of an um-Xunzana used also as concubine = is-Ancina.

i-mPotulo (Phothulo), n. Boiled mealie-grains — possibly a hlonipa word originally, now in common use = izi-nKobe (see ufl-n-Kobe).

um-Potulo (Phothulo), n. 5. = um-Cuba.

i-li-Potwe (Phothwe), n. Common Bulbul (Pyconotus Lagardi); person with long narrow head and elevation of the skull on the top of the head at the sagittal suture, from the resemblance to the tuft on the bird's head.

Phr. ngizibale eumPotweni? I would lie (with the king's wife) in the Emapotweni kraal! — if I be not speaking the truth. See Appendix 'Proper Names'.

i-mPona (s.p.), n. = i-mPonwe.

isi-Pona (Phona), n. = i-mPonwe.

[i]-Povela (Phovele), n. One of the four ama-shoba worn erect over the forehead by the is-Lungu regiment, and by the i-nGobamukosi = [i]-Nkoukowane. Comp. um-phonkora.

um-Poxela (Phoxela), n. 5. = um-Pizongo.

isi-Poxo (Phojo), n. Person who is naturally 'silly' i.e. idiotic, devoid of intellect; a fool. Cp. isi-Pakupuka; i-mPapanini; [i]-Hlula.

[i]-Poyisa (Phoyisa), v. Policeman. Cp. [i]-Nkusa; um-Nongqayi [Eng.].

Poza (Phoza), v. = pozoza.

[i]-Poza (Phoza), n. Seed-pod when resembling in shape that of the chillie-plant, as of the i-nTsema, etc.; horn of a cow worn standing erect on each side of the head as a token, or ornament, by an i-Nteleka.

Pozisa (Phozisa), v. Make cool, as hot water (acc.) by adding cold, soup by blowing upon it, or an inflamed sore by anointing with ointment; reduce the poignancy of angry hard words by a subsequent apology, explanation, etc.; take the fineness, 'shine', off a thing, render it common-looking, as a hut (acc.) by dirtying it inside with foot or food-droppings, spitting about, etc. (comp. poza; pozisa) [The original form of this word, viz. poza, get cool, seems to have got lost to the Zulu speech, its place having been taken by the word potu. Both potu, he cool, and pozisa, make cool, are variations of one and the same root, having somehow been separated in Zulu, probably by contact with different tribes using different forms. Thus, Sw. poza, get cool; Her. pona, get cool; Bo. boza, cure].

Póu, ukuti (Phua, ukuthi), v. Grope blindly about, move aimlessly, as a young calf poking about its mother's body not knowing where the teats are, or as cattle wandering off first on this side then on that being collected together by a single herdboy; stink, have a fetid smell (with unk'a); dash water (acc. or nga) over a person (acc.) or in his face; come out with, or blurt out suddenly stupid talk (= ukuti paba).
i-mPu (s.p.), n. = i-mPunyunga.

Pu̲ba pu̲ba, ukuti (Phu̲ba phu̲ba, ukuthi), v. = pu̲baza.

Pu̲baza (Phu̲baza), v. = pamažela.

Pu̲bu, ukuti (Phu̲bu, ukuthi), v. Do anything in a sharp, flap ping manner; hence, throw out at length any folded thing, as a sleeping-mat (ace.), or a blanket when unfurling it; strike one (ace.) in a flapping way, as with a flying over coat or blanket when sweeping roughly past him or when shaking the same; give one (ace.) a 'whisk' on the face or body with the back of the hand (= ukuti mbebe); whisk away, take suddenly off or away with a sweeping movement, as a hawk might a fowl (ace.), or a person might an article from the table when in a pet = pu̲buza; get so done, as above; get thrown out or unfurled; get so to come suddenly, abruptly out, as a person, i.e. come out with suddenly, burst out, as with tears or laughter, or blurt out, as unseemly, stupid talk; burst or break forth, as such laughter or talk itself = pu̲buka.

Pu̲buka (Pu̲buka), v. = ukuti pu̲bu.

i-mPūbumpu̲bu (s.p.), n. Awkward, lumber-some person; great lazy lout. See pu̲buela.

Pu̲buela (Pu̲buela), v. = pamažela.

Pu̲ca (Pu̲ca), v. Shave off, as the hair (ace.) from the head; scrape or wear clean off, as anything might the nap (ace.) from an ihesu = pu̲cuela, singa.

i-mPu̲cuo (s.p.), n. Native razor (= i-nTsingo); visit of a recently married bride to her home, about a month or so after the wedding, in order to get the hair re-shaven around the head below her topknot and upon which occasion she returns with a few calabashes of beer called by this name (= N. ama-Hlanze). Cp. um-Çoobo Zo.

Pu̲cu, ukuti (Phu̲cu, ukuthi), v. = pu̲cuela; pu̲cuza.

Pu̲cuela (Pu̲cuela), v. = pu̲cuela; pu̲cuela.

Pu̲cuela (Pu̲cuela), v. Get shaved; galled; worn clean off; rubbed off; or scraped off, as below (mostly used in perf.) See pu̲cuela; pu̲cuela.

Pu̲cuela (Pu̲cuela), v. Shave, as hair (ace.) with a razor; wear clean off, as the nap of an ihesu by constant use; gall or rub off, as constant friction the skin of a person or horse = ukuti pu̲en. Comp. pua. pu̲cuela.

Pu̲cuela (Pu̲cuela), v. (expressing intenser action than pu̲cuela), hence, rub off, as hard dirt (ace.) from a jug with ash, rust from an assegai with earth, or dirt from the feet with a stone; scrape off (not shave off), as the bristles from the skin of a slaughtered pig = ukuti pu̲en. Comp. pu̲cuela.

Pu̲hla (Phu̲hla), v. Stand up motionless, still, doing nothing, as a man in a hut (the action being against Native manners), or as a soldier standing on guard (used in perf.); break through, as a young plant through the soil, or the horns of a calf through the skin; break out into talk in a thoughtless unconsidering way, whether wildly or merely stupidly (= pu̲hluka) = ukuti pu̲hle.

isi-Pu̲hla (Phu̲hla), n. = isi-Pu̲hluka.

Pu̲hle, ukuti (Phu̲hle, ukuthi), v. = pu̲hla.

Ex. mus'ukny'ilik'wini nte pu̲hle, or mus'ukny'ilik'ukho pu̲hle, don't be always standing up motionless or doing nothing (at work).

Pu̲hleka (Phu̲hleka), v. Get to break through, break out in thoughtless talk, or stand motionless, as above — see pu̲hla.

Pu̲hlu, ukuti (Phu̲hlu, ukuthi), v. = pu̲hluka; pu̲hleza; ukuti pu̲ruru.

isi-Pu̲hlu (Phu̲hlu), n. = isi-Pu̲hluka.

Pu̲hluka (Phu̲hlu), v. Get smashed up into atoms, as a piece of glass falling, or a calabash (cp. pohloka); be of a smashed-up, squashy, slushy nature, as a rotten pumpkin or fruit; break or 'blurt' out in thoughtless unconsidered talk, whether of a wild or merely stupid nature (= pu̲hloka, pu̲hla, pu̲hlukeza).

isi-Pu̲hluka (Phu̲hlu), n. One given to thoughtless unconsidered talking, whether of a wild or merely stupid nature = isi-Pu̲hla. See pu̲hluka.

Pu̲hlukeza (Phu̲hlukeza), v. Push through the needle in an unobserving careless manner when sewing anything, generally making it come out in a wrong direction or with unduly large holes; blurt out thoughtless, unconsidered talk (= pu̲hluka).

Pu̲hluluka (Phu̲hlu), v. = pu̲hluka.

isi-Pu̲hlupu̲hluka (Phu̲hlupu̲hlu), n. = isi-Pu̲hluka.

Pu̲hluza (Phu̲hluza), v. Smash up into atoms any brittle thing (ace.), as a piece of glass or calabash; make get blurted out (i.e. to blurt out) thoughtless unconsidered talk (cp. pu̲hluka).

i-mPu̲kane (s.p.; s.k.), n. Fly; small piece of meat about the shoulder-blade of an ox and deemed a tit-bit; pler. izi-Pu̲kane, short stunted twists or tufts of hair; as on the head of some Natives whose hair never grows long (= ama-Te empukane) [Heb. zebul, fly; Lat.
muscu, fly; Her. tuka, to fly; Ga. wuka, to fly; Šw. ruka, to fly; Ha. kula, a fly.]

Phr. is'eyokela impukane, he already grabs at a fly with his mouth — said of a person ravenously hungry, having been without food for a considerable time.

I. Impukane eyangulile isintosho, the fly passes close to the sore — so as to obtain an opportunity of getting at it. See i-mbuli.

N.B. Impukane iyagoeza isinene sendwela, unaqekela (or unamqeka), o! zamintini! in other localities, impukane iyagoeza, magide abandlabayo, omo, e! — song of girls, sung sitting in a squatting position and accompanied by a shattering of one's seat from one buttock to the other.

isi-Pukeqe (Phakeke), m. Idiot, harmless lunatic (cp. u(lu)-Hlanya); applied also to a stupid, senseless person, and bad snuff = i-mPupamini. Cp. isi-Tuta.

Puku, ukuti (Phaku, ukuhi), v. = pukuza.

(i-li)-Puku (Phaku), n. = i-mPuku.

i-mPuku (s.p.; s.k.), n. Small kind of common house or garden rat or mouse of plain unstriped skin, larger than the i-li-Bende and somewhat smaller than the i-mBiba = (i-li)-Puku. See (i-li)-Gundane [Ar. muku, mouse; Her. e-puku, rat; Šw. buku, rat; Ga. musa, very large rat; Af. okate, mouse].

Phr. ukwe'shola kweimpuku etali — See (i-li)-Pasolo.

ukwe-ondilele impuku eveni, to bring up a rat out in the precipice = to act as father or benefactor to, do a favour or act of generosity to a heartless, ungrateful person, who grows up thankless to you.

usaliise okweimpuku yesiwa (or N. yase'maxxwening), he breeds like a mouse in a precipice — said of a man who has a very large number of children (the remark is regarded as vulgar and insulting).

P. ungupele impuku 'ubili, enge iyakupu-nyuka, uve. you cannot carry two mice, one will slip out and fall = you cannot with success do two things at once, etc.

isi-Pku (Phaku), n. Cloak made of goat or cow's skin, the original 'blanket' of the Zulus before the advent of the White-man. Cp. isi-Qama.

N.B. There is a special isi-puku kept in the old-woman's hut in a kraal and worn only, as one would a blanket, at the time of praising the amolndulo when a beast has been slaughtered for them.

i-mPukuboya (s.p.; s.k.), n. Child with hereditary unhealthiness, who will probably not grow up to live, such as are common in some serofulous Native families.

Pukula (Phakula), e. Pout the mouth (ave.), as a child when angry or showing disdain (= qutula, qukula, bongolisa); perform the uku-pukula custom, as below.

N.B. This custom is technically known as the a-Nomdede, and used to be performed annually about the time when the ama-lele is being hoed. It is ushered in by every girl of any size in the locality turning out to beg among the neighbouring kraals a small quantity of corn or mealies for beer-making. On reaching each kraal, the visitor is naturally greeted, but, in this particular instance, instead of replying, she merely 'pouts the mouth' disdainfully (uku-pukula), by which sign it is understood what she has come about. Having received all the grain she requires from the different kraals, she goes home, and prepares beer. On the appointed day, the beer is taken about mid-day to any selected spot on the veld, where all the girls congregate and make merry, drinking the beer and singing the traditional songs in honour of Nomuphumawa (cp. the princess from up above in the sky, who seems to be a kind of goddess of Kaléron (i.e. goddess of plenty) and is said to have taught the people the custom of beer-making. So much for the uku-pukula. If the uku-alusa izinkomo portion of the ceremony is also to be performed, on the early morning of the feast, each girl takes out the cattle of her kraal, herding them throughout the day and bringing them back in the evening, wearing all the time her brother's mazi-bhe — the boys on this occasion being kept rigorously away from the girls and the cattle. The entire ceremony is called abona umusiness or umovumvela.

um-Pukulo (Phakulo), n. = u-Nomdede.

i-mPukulo (s.p.; s.k.), n. Pouted mouth; person with such = u(lu)-Bukolo.

i-mPukuluti (Pakulukhi), n. South-African dormouse (Graphiurus maricinus); also sometimes applied to the Mole-rat (Georychus Holtrotus = imusa); also to a homeless, destitute person (cp. u(lu)-Zulane) [Af. okate, mouse].

N.B. The mole-rat should it enter a kraal, is regarded as an omen, prognosticating death.

(i-li)-Puku (Phakupa, no plur.), n. Froth (not scum), such as forms on beer when pouring it out, or on milk when boiling, or from the mouth at times = (i-li)-Pukupuka. Comp. (i-li)-Gwenu; pukuze. 

(i-li)-Puku (Phakuphuka), n. = (i-li)-Pakupa.
isi-Pukupuku (Phikuphuku), n. A foolish person, weak-minded and stupid in his actions, a simpleton (not actually idiotic — see isi-Poro). Cp. i-mPupamini; u(lu)-Hlanga [see pukuzu].

i-mPukushoba (s.p.; s.k.), n. (C.N.) = i-mPukulutu.

Pukuta (Phukutha), v. = ukuti pukutu; (C.N.) entice, tempt.

Pukuta, ukuti (Phikutho, ukuthi), v. Make go in, or thrust in, bodily or wholly, as a waterpot (acc.) bodily into the water when drawing from a deep place, or a beerpot into the barrel instead of lading it out with an inDebe, or an assegai-blade deep into the body of a thing when stabbing it; have the face, beak, or mouth, of another colour to the rest of the body, as a black cow with a white face, or a white bird with a red beak; make have such a face, or mouth, as a man with the lips all white from dried beer, or a child who has smeared its face with clay or mud = pukula.

Ex. intingakali ekedeni nje kamaani; ngemini niti pukuta, don’t be standing just at the edge of the water, go right in with your whole bodies.

isi-Pukutu (Phikuthu), n. Face, mouth, or beak of a different colour to the rest of the body, as the white face of a black cow, red beak of a white bird, or white lips of a man from dry beer.

Ex. ingumu ig'enza isipukuta, the child is making an isipukuta, i.e. is playing smearing its face with mud, ash, etc.

isi-Pukutwane (Phikuthwane), n. = isi-Pukutwane.

Pukuzu (Phukuzu), v. Make a fool of a person (acc.); make act foolishly, humbug, as children intentionally directing an old man the wrong way; make look stupid = wulaza [Her. pukisa, be foolish; Sw. upuzi, nonsense].

Pukuzeka (Phukuzeka), v. Get fooled, made a fool of, humbuged = wulaza.

Pukuzela (Phukuzela), v. Froth up, as beer when poured out, milk when biling, or magnesia when effervescing in water.

i(li)-Pulala (Phulala), n. Ineffectual attempt to hold, or catch hold of a thing. Cp. ili-Pulala; ukuti pulala.

Ex. ngati migyabamba, kanti migyabamba iphala nje, I attempted to catch hold of it, but I just grabbed a miss, just grabbed hold of the air.

Pulala pulala, ukuti (Phulala phulala, ukuthi), v. Make ineffectual grabs, catches, or attempts to hold at a thing (acc.), as when striving to get firm hold of a struggling boy, or when grabbing ineffectually at a grasshopper that continually hops away = ukuti pulu pulu, pulaza. See ili-Pulala; gongoloza; qeleza; ukuti pulu.

Pula pulu, ukuti (Phula phila, ukuthi), v. Run the hands or eyes over cursorily, as over a room (acc.), or a heap of clothes when hastily searching for something; make ineffectual grabs or attempts to hold at a thing (acc.) = ukuti pulu pulu, pulaza.

Pulaza (Phulaza), v. = ukuti pulu pulu, ukuti pulala pulula.

Pulazeka (Phulazeka), v. Get grabbed or caught at ineffectually, hence, get missed, as a grasshopper which one is attempting to get hold of; get made to grab at ineffectually, hence, get made to miss, to miss, as the person so attempting to get hold of.

i(li)-Pulazi (Phulazi), n. (C.N.) = ili-Pulala.

Pulu, ukuti (Phulu, ukuthi; sometimes s.p.), v. Eject or pass smoothly out, as a slippery lump or body e.g. a man or goat passing lumps of foeces (acc. — see um-Pulu), or an animal its young at birth; throw forth without effort, with perfect ease, lies or bad talk; give birth to abundantly, just go on throwing easily forth without any effort, as a pig its litter (acc. = bulaza, ukuti pulu pulu) = puluza; get ejected or thrown smoothly forth, as foeces, young, or lies = puluka.

um-Pulu (Phulu — sometimes s.p.), n. 5. Slippery lumps of foeces, as ‘ejected’ (pulu) by man or goat. Comp. um-Godò, um-Gamun.

Puluka (Phuluka — sometimes s.p.), v. Get smoothly or easily ejected or passed out, as above; get or pass safely through or out of, recover from, as from sickness; escape, get safely through or out of, as from any danger, accident, battle, etc. = ukuti pulu.

Pulukandhla (Phulukandhla), v. Throw oneself right into, rush into or at, in a mad, reckless manner, without premeditation or ceremony, as a thief throwing himself into thick bush when chased, or a person rushing recklessly upon or into anything.

Pulukandhlu, ukuti (Phulukandhlu, ukuthi), v. = pulukandhla.

i(li)-Pulukandhlu (Phulukandhlu), n. Reckless, headstrong thing, as above — sometimes applied to such a person, a pig, iguana, etc.
Pulula (Phulula), v. Stroke, as a cat or child's head (acc.); rub smoothly between the fingers, as an i-shanya when holding it in the hand, or a walking-stick. Cp. bumbula.

i-mPulule (s.p.), n. Person or thing 'smoothed off' (see pulula) cleanly—hence, smooth-surfaced body along which one could move the hand without encountering any knot or unevenness, as a marble pillar, or a lead-pencil; smooth-surfaced or hairless head, or body, as of a person born bald, or the young of a rabbit; tree cleaned smoothly off as to its leaves, as by locusts; man or woman without children, or man without wife and family (= i-mPundhle, i-nThuza).

Pulusela (Phulusela), v. Push on with a thing in word or deed, whether right or wrong (C.N.).

isi-Puluseli (Phuluseli), n. One persevering, energetic (C.N.).

Puluza (Phuluza—sometimes s.p.), v. = ukuti pulu.

Puma (Phuma), v. Go out; come out, as from a hut (loc. or with ku); come up, rise, as the sun, or mealies in a field; come forth from, leave, as a place (loc.) when starting on a journey; come away from, leave, as a child a school (acc., or with loc.) or a workman a master; throw out, as an army throwing out a flank (acc.), or a house a turret; emit, discharge, as a wound blood (acc.) or a sore matter; come out of, have done with, sever connection with any business (loc. or with ku); come out prematurely, as the child (= isi-Su) of a woman. Comp. ngena [Ga. fruma, come out; MZT. zua, come out].

Ex.乱ama na sebeseipumule leso'sikole, sebe-seunakaya, the children have now left that school, they are now at their homes.

amambulo onke as'epumane umpi, all the warriors then went out in battle array, as a fighting army.

isilo hora sipuma abhora, the sore keeps on discharging matter.

sipume isisu kubani, So-and-so has miscarried, lit. the womb has come out with So-and-so.

mis'kukuyiboku usi-pumule ungena, don't keep going in and out — as of a hut, or as when cutting a cloth in zigzag fashion.

i-mPumalanga (s.p., — loc. e-mPumalanga), n. The place of sunrise, the cast. Cp. i-Tshonalanga; i-Ningizimu; i-Nyakato.

i(li)-Pumalimi (Phumalimi), n. Fat of a whiteman 'one who comes out of his hut standing erect'), and used by an umuk events; sometimes jocularly applied to a Whiteman himself. Cp. i(li)-Dikatiyizwe ama.

i(li)-Pumamlonyenzi (Phumamlonyenzi), n. A saying, word, remark (mostly used by women).

i(li)-Pumandhinaryi (Phumandhinaryi), n. i(li)-Pumandhinaryi.

i(li)-Pumandhlu (Phumandhlu), n. Woman who has left her husband while still living. Cp. i(li)-Dikasi; um-Felekudakazi.

i-mPuma-ningene (s.p.), n. Woman who leaves one husband after another.

i(li)-Pumantangeni (Phumantangeni), n. (C.N.) = i(li)-Pumandhlu.

Pumba (Phumbha), v. Become or turn out useless, of no further good, as a cow that no longer bears calves, a field whose crops have become a failure, a new basket that has got split through being left in the open, or a youth who has now grown ugly (used in perf.). Cp. shoba; gqunqa.

i(li)-Pumulu (Phumbhulu), n. Fruit of the following.

um-Pumbulu (Phumbhulu), n. 5. Certain tree (Miscophyllum spp.) (N).

Pumela (Phumela), v. Come out at, into, etc.; go out to stool (used mostly by women. Comp. ngaptulelile).

Ex. kumveli 'whence', he doesn't come out for anywhere, any particular place = his talk has no use, no point, doesn't direct us to anything.

Pumelela (Phumelela), v. Come clear out of, come clearly out with, right out with, as a word (with ku or loc.) one seems to be quibbling over.

Pumesa (Phumesa), v. (C.N.) = pumisa.

Pumesela (Phumesela), v. (C.N.) = pumisa.

Pumisa (Phumisa), v. Make come or go out, as a boy (acc.) with the cattle; hence, bring, or put out, eject, as a man (acc.) from a hut or spittle from the mouth (cp. kafula, batha); utter, give utterance to, as a word (acc.); hence, pronounce; make come out prematurely, as the womb (isi-Su) miscarry, or make miscarry.

Ex. ukumisa kwele kubeda, his pronunciation is different.

aka-pumisa umute, to spit.

cikazi okukumisa intombi = im-Be-ko y.e.

isi-Pumpu (Phumpu), n. Bud, of a tree; the plumule, as in a mealie or other seed when just budding; sprout of
any plant when just breaking through the ground and previous to the unfurling of the leaves, as meafies, etc.; any 'blind' *i.e.* block-ended, stumped (not sharp-pointed) thing, as a stake or the docked tail of a sheep (*= isi-Futulazi*); (C.N.) *pl.* isi-Pumpu, hair on private parts (*= u(lu)-Za*).

**i(lu)-Pumpu** (Phumpulu), *n.* = *i(lu)-Pulula.*

Pumpula (Phumputha), *v.* Grope about, as a blind man or person in the dark [Her. potapara, be blind; pambahu, grope; Sw. papasa, grope].

**i-mPumpute** (Pumpute), *n.* Sightless or blind person (*= i-nTutunwezi*); blind-worm (*= i-nKambapantsi*). See pu-mputeka.

Pumputeka (Phumputheka), *v.* Get groping *i.e.* be blind, sightless = puputeka [Her. potapara, be blind; omu-potu, blind man; Sw. ke-potu, blind man].

**Pumputekeza** (Phumputhekiza), *v.* Render one (acc.) sightless or blind.

Pumputisa (Phumputhisa), *v.* Make or cause one (acc.) to grope.

Phr. *uku-pumputisa inkosi,* to make the king grope or 'be in the dark' — a term applied to the administration of certain medicines (see u-Dologqina) to the Zulu king at the time of the *aku-ngatele* q.v. See *qunga.*

Pumu, ukuti (Phumu, ukuthi), *v.* Rest a short time (properly 'during', not after), as from any work or carrying (= pu-mula); give a short rest, help to rest a while, as one person another (acc.) by temporarily relieving him at work (with *ku* or *nya*) or of a burden (= pu-muza) [Sw. pumzika, rest; Ga. umula].

Pumula (Phumula), *v.* Rest, as during work; rest from, as work (loc.) [Sw. pumzika, rest; Ga. umula].

Pumulela (Phumulela), *v.* Let off one’s irritability on a person (with *peza* lit. sit down upon him, take one’s rest upon him, as a man of an irritable nature who, when coming home tired, generally begins by scolding somebody.

**i-mPumulo** (s. p.), *n.* Nose — used only of cattle and the like = *i(lu)-Kala* [Sw. pua, nose; Her. e-ncu, nose].

Pumuzza (Phumuzza), *v.* Rest a person (acc.) *i.e.* allow or help him thereto; hence, relieve him (acc.) from any work (with *nya* or *ku*), burden, etc. = *ukuti pumu.*

Pumuzeka (Phumuzeka), *v.* Get relieved or rested a bit, as of a burden.

Pundha (Phundha), *v.* Strip, or make a thing (acc.) quite bare of its appendages by removing them, as locusts stripping a tree (doub. acc.) of its leaves, disease robbing a man (doub. acc.) of all his family, or person knocking off the unnecessary grass-tuft, etc., on a bundle of tambootie-grass, leaving only the stalks [Her. puha, strip off; Sw. pagua].

**i-mPundhle** (s. p.), *n.* Thing, as a tree, man, or bundle of thatching-grass, 'stripped clean' (see *pundhla*) of its leaves, branches, offspring (*i.e.* without children), friends, or rubbish = *i-mPulale, i-nTluzwa, u(lu)-Paga.*

Pundhleka (Phundhleka), *v.* Get stripped, as above; hence, be quite bare, as of leaves, children, etc. (used in perf.).

**i(lu)-Pundu** (Phundu), *n.* = *i(lu)-Puzu.*

**i-mPundu** (s. p.), *n.* One of the posts standing on either side of the entrance to the *isi-Butya* (not kraal); the smaller lobe of a beast’s liver, said to make a man forgetful (see *pundula*) if he eats it, therefore the perquisite of the old women; a certain plant whose bulbous root is stuck at the entrance to kraals in order to make the *abatokati* forgetful at their evil practices (see *pundula; i-m*Finga).

Ex. *vumla* impundu — said of an unusually forgetful person.

**isi-Pundu** (Phundu), *n.* Occiput, or part at the back of the head just below the occipital bone = *isi-Ngutu.* Comp. *i-nCe-nqetela, u-Mantsasa* [Her. kombwana, at the back; Sw. ki-kwanda, protuberance].

Ex. *esipundu,* behind one’s back.

P. *sipundu, kaqwebony, kaqunana*bedlo, back of the head! you don’t see, you have no eyes — said to hint at something going on behind a person’s back and of which he is unconscious.

**Pundula** (Phundula), *v.* Make a person (acc.) forget things, as some Native charms, etc., are supposed to be capable of doing (see *i-mPundu*); lead a person (acc.) away so that he forget himself and make some mistake, fault, etc., being at the time unconscious of it. Cq. *finga* [Her. puruza, forget; Ga. kudla].

**Punduleka** (Phunduleka), *v.* Get made to forget; get led away so as to forget oneself, etc., as above (used in perf.).

**Punga** (Phungo), *v.* Drive off by motion- ing, frightening, scaring, in some way, as a fly (acc.) by flapping the tail or hand before it, birds in a field or fowls from grain by swinging about some scaring thing, an undesirable visitor or proceeding as a chief might by waving about the hand, or evil influences as a doctor
when sprinkling an army or kraal with an i-nTelezi; sip, as any hot drink (= hwibila) [Sw. punya, wave anything as a signal; fukuza, drive away; Her. khinya, drive; pukumma, drive out; sunga, wave, as a handkerchief; puena, sip; Sw. onja, sip].

Phr. ukupunya impisi, to scare off the hyena, i.e. to extinguish a grass-fire coming down threateningly on a kraal.

ukupunya umbola, to drive off (by medicine) the evil consequences of a bad omen that has happened.

viinkomo ziva kuponja imikonto, the cattle are coming to scare off the assegais—used of their habit of returning to the kraal to rest during the afternoon. See i-mBude.

(iii)-Punga (Phunga), n. Smell, good or bad (elible or elibi = u(hi)-Si); certain creeping plant (Tephrosia Kraussiana), used as an i-nTelezi for doctoring cattle against quarter-evil, lung sickness, etc. [Skr. puy, stink; Ga. wumba, to have a smell; Bo. m-zingo, smell—for interchange of Bo. z and Z.p., comp. pinga].

i-mPunga (Punanga), n. Any grey-coloured thing, or with close intermixture of black and white, as a man's hair getting grey, a black and white speckled beast, or—a grey cloth. Cp. i-nGwenn [Ga. mbubi, grey; Go. biri].

isi-Punga (Phunga), n. Fringe-covering made of the dry isi-Koloko auto bulb and worn up the arm when going out to an um-ladu, etc.; imitation of same made of Berlin wool and worn by a bride at the wedding-dance.

(i)-Pungandhlebe (Phumandhlebe), n. Headstrong, self-willed person who won't be told = (ii)-Dlungandhlebe; comp. isi-Pupuma, is-Alakulushwe.

(iii)-Pungantlola (Phumantlola), n. = (i)-Pungantlola.

i-mPungele (s.p.), n. = i-nTibelo.

(iii)-Pungo (Phango), n. Certain creeper (C.N.) = (i)-Punya.

isi-Pungo (Phango), n. Any medicine taken internally to drive off a cough or chest complaint.

Punguka (Phunguka), n. Get withdrawn from in order to lessen or lighten, as an excess of beer from a pot or certain goods from an over-heavy bundle, as below.

Pungula (Phungula), v. Withdraw from in order to lessen the quantity, lighten the weight, or reduce the number of anything, as when taking a portion out of an over-full bucket of water (acc.) or from an over-heavy basket of mealies (acc.), or when deducting some potatoes or people from an excessive number; throw off mucus, as a cow does per vagina after having been covered (= mumiwa; tatala) [Sw. punyza, make less; Bo. hunga, decrease; Ga. tukurna, decrease; Her. pulurukunwa, subdivision, decrease].

(iii)-Pungula or Pungulo (Phungulo), n. Any medicine used for sprinkling in a hot state over the body of a sick person, as below; the whole process of treatment.

N.B. The medicine is boiled in a large pot over which the patient, seated upon a stool of some kind, is made to sit closely surrounded by grass-mats or blankets, until he becomes thoroughly steamed out, the steam being maintained by an insertion into the water of two or three large red-hot stones. The patient is afterwards sprinkled over the bare body with the same or another similar decoction while boiling hot, a sprinkler being made of a small bunch of the leafy stalks of the umGunya, iComandile, nMagyezimba and other herbs, whose property is said to be to render the boiling-water painless. The object is probably to excite heat in the body and consequent perspiration, which would of course be highly beneficial in cases of rheumatism, though strange to say, the treatment is mostly administered in cases of insanity. The theory of the vapour-bath is not understood by the Native doctor, and yet by this practice he is said to experience good results. He supposes the curative property to be in the mere sprinkling of the medicine; but tradition has taught him that this sprinkling must be of the liquid when very hot and the patient must meanwhile be closely packed between mats or blankets, which would naturally retain a good deal of the steam and body-heat. Infants are also frequently steamed (and smoked) out in a similar way.

um-Pungulelo (Phungulelo), n. 5. An um-Pungulo, withdrawn for any particular person or purpose.

Phr. uSibantu basi bula 'mpunguleleni, So-and-so is never left out of the landing i.e. is in every scrape, is always with the bad lot. See isi-Dumo.

um-Pungulo (Phungulo), n. 5. That which is withdrawn from anything in order to lessen its bulk, lighten its weight, or reduce its number.

isi-Pungumangati (Phungumangati), n. African Crested Eagle (Lophoixus occipitalis); chrysalis (of any 'moving' kind) — both of these are applied to by herd-boys to know whereabouts the cattle are, or by a child when its mother is late in
coming home in the evening, the motion of the crest or the waggling of the extremity giving the direction.

Ex. see: "si-pumunugutum, umane ngopi? I say, sipumunuguti, whereabouts is my mother?

um-Pungupungu (s.p.), n. 5. Large tree, with white soft wood, growing in coast districts = um-Mhila.

i-mPungushe (s.p.), n. Black-backed Jackal (Canis mesomelas) and Side-striped J. (C. adustus) = i(i)-Kanka. Cp. isi-Nei [Her. om-mhungu, hycena; o-umhanye, jackal; Sw. ki-ngubuka, hyena].

isi-Punuka (s.p.; s.k.), n. Young person, boy or girl, with plump handsome body.

Punyu, ukuti (Phuhiyu, ukuthi), v. Slip out of the grasp, as a pot or smooth stick from between the hands or fingers, or a boy from the hands of a person seeking to hold him (comp. khubuka) or an idwambi or pea from out of its skin or shell when pressed; get slipped or projected out of their sockets, as big or staring eyes; get bare, or be bare of hair, as a shaven head = punyuuka; make slip out, as a dumbi from its skin or pea (acc.) from its shell; make slip out, i.e. bare of hair, as disease or shaving = punyuza; make slip out or away (metaphor.), as a boy (acc.) from a man’s grasp, or an axe-handle from the socket = punyula [Sw. punyoka, slip from; Her. orn-yuza, bare-skinned thing].

i-mPunyu (s.p.), n. = i-mPunyanga.

Punyuuka (Phuhiyuka), v. = ukuti punyu.

Punyula (Phuhiyula), v. = ukuti punyu.

i-mPunyunga (s.p.), n. Smooth surfaced thing, as it were, slippery to the grasp (see ukuti punyu), as a hairless head, a kidney, a young hairless rabbit just born, etc.; large protruding eye, as though about to slip out; utterly destitute person without offspring, wife, property, etc. = i-mPu, i-mPunyu; cp. i(i)-Mpu; u(n)-Mpu; i-Nyabule.

Punyuza (Phuhiyuza), v. = ukuti punyu.

Punza (Phuza), n. Abort or miscarry the young (acc.) (only used of animals). Comp. pumzuma [Sw. pwoza, abortive; Her. on-yuza, fetus of animal; Ga. In-beza, womb or fetus; Sw. tumbo, womb or fetus].

i-mPunza (s.p.), n. (C.N.) = i-mPuza.

i-mPunzi (s.p.), n. Common grey or duiker-back (Cephalophus grimmii) = u(lu)-Hlaza.

isi-Punzi (Phuhiizzi), n. Stump of a tree left rooted in the ground when the top has been cut off; short stump of a stick; stump or root-end cut off a stalk of imfe = isi-Punzi. Comp. isi-Gudo; isi-Qu [Her. olyi-pute, stump of tree; Sw. ki-yu, stump of limb].

um-Punzo (Phuhiizo), n. 5. Aborted fetus.

Phr. csoompuno isitula, a spirit of an aborted fetus—said contemptuously of the idlohi of an infant, a miserable thing without any power, that can be of no appreciable help to one—might be applied by a man to the spirit that has just managed to pull him through some danger after having rendered a very feeble miserable assistance!

i(i)-Punzu (Phuhiizzi), n. (C.N.) = i(i)-Puzu.

Pupa (Phupha), n. Dream; dream any particular object, etc., as a palace (acc.), talk imaginary or nonsensical rot; be quite states and flavourless, as old beer (used in perf.); become quite ‘white’ i.e. a dirty grey from loss of original colour, as some washed-out prints, or a woman’s isidwaba, or the body of a Native when sickly or unwashed (not merely to fade) or lose colour—see pila, papateka. Cp. wuza [Lat. puto, I think].

Phr. ngapupa nelanga Ye, he is just dreaming in the day-time i.e. talking nonsense. 

N.B. A woman, say the Natives, when about to conceive i.e. during the first and second months after intercourse, is troubled with incessant dreams. Should she about this time dream of a green or black snake, or a buffalo, etc., she will conceive a male child; but if she dreams of a puff-adder, that she is crossing a full-river, etc., she will conceive a female child.

i-mPumamini (Phuphamini), n. Idiot, lunatic or insane person of a harmless quiet disposition (ep. u(n)-Hlanya), iit. a daydreamer = isi-Pakege.

um-Pupe (Phuphe), n. 5. Person or thing that has become ‘white’ i.e. a dirty grey, with no ‘colour’ in it, as the body of an unhealthy Native or an old unoilcd isidwaba; person of dull intellect, naturally simple, like a grown-up child (cp. isi-Poro).

(i)-Pupu (Phuphu), n. Dream; (N) medicinal charm used by young-men to make the girls dream of them, etc.

Pu pu, ukuti (Phu phi, ukuthi), v. = pu-puza.

(i)-Pupu (Phuphu), n. Fledgling or young one of a bird when feathered and just able to fly about the nest. Comp. is-Ayo, (i(i)-Tswele.

i-mPupu (Phuphu), n. Anything ground fine,—hence, mealie-meal; flour; pow-
der, of any kind [Ba. *tubu*, meal; Xo. *guba*, to grind; Chw. *bu-pi*, meal; Sw. *umumbi*, powder; At. *yebi*, meal].

(i)-Pupulu (*Phuphula*), n. Wild young rascal, as a boy whose whereabouts can never be trusted, he generally being engaged in some mischief or other.

Pupuma (*Phuphuma*), v. Overflow, as water from a bucket or river, or when boiling in a pot (= *ecimina*, *hlikhlima*); to come out prematurely, as the child (with *isi-Su*) of a woman, whether as an abortion (a mere *i-lHule*, clot of blood) or as a miscarriage with a fully formed fetus (= *puma*; cp. *puza*); break impetuously out of a hut, or away from a party, as when displeased with something [Her. *pupisa*, overflow; Sw. *tutuma*, bubble up].

Ex. sipumonde isina k'abani, the womb has aborted or miscarried with So-and-so.

isi-Pupuma (*Phuphuma*), n. Impetuous person, doing recklessly, unable to be held back. Comp. (i)-Pungualhlebe.

isi-Pupupu (*Phuphuphu*), n. Beer that easily froths up when stirred; also = isi-Pupuma; (C.N.) fine, smooth hair.

(i)-Pupusi (*Phuphusi*), n. Swelling or lump caused by a blow, swollen bruise anywhere on the body. Comp. (i)-Tubela; *um-Vimbi*.

Puputeka (*Phuphitheka*), v. = pumputeka.

isi-Puputo (*Phuphutho*), n. Thing made up of only one kind (of things which are generally made up of a mixed variety), as a bead-hilt all of one colour, or any 'beany' food cooked alone without an admixture of mealies, etc.

Pupuza (*Phuphuzu*), v. Froth up, as beer, or milk when boiling (= *pukuza*); froth over with 'talk', become very talkative, as a man when somewhat intoxicated; flap the wings (acc.), as a cock, or bird in a trap (= *buhuzu*).

Pupuza (s.p.), v. Discharge watery stools continuously, as one with long-standing diarrhoea.

Puqu, ukuti (*Phuqu*, *ukuthi*), v. Throw out, throw off, discharge — see puquza; get thrown out or off, or discharged — see puquka.

Ex. *q'ini* enyuamuza puqu, it is I who gave birth to him, throwing him out—said by a woman who is the actual mother of a child. See *pi*.

Puquka (*Phuquka*), v. Get discharged, as matter from an abscess; get discharged of matter (acc.), as the abscess itself; get thrown out, as sawdust by a saw or im*Pehlwa* insect when working; get thrown off, as smoke from a pipe or firebrand, or dust from a sack of flour when shaken; get discharged of, as the pipe of smoke (ace.), or the sack of dust when shaken; get thrown up or raised, as a dust by children dancing, or when sweeping a room; get ground into a dusty meal or powder, as dry corn or medicine.

im-Púqumpuqu (s.p.), n. Anything of a fine-ground, dry powdery nature, such as would readily raise a dust if disturbed; thing of such a nature as to be readily reduced into dust or powder, or of a 'floury' nature as some potatoes; used of an idiot or lunatic, 'nothing but dust.' See puquza.

Puquza (*Phuquza*), v. Discharge, as an abscess matter (acc.); throw out, as a saw or im*Pehlwa* insect does sawdust (acc.) when working; throw off, as a pipe or firebrand does smoke (acc.), or as a sack of flour does dust when shaken; throw up or raise, as a dust (acc.) when dancing or sweeping a room (= *buquza*); grind anything dry (acc.), into a dusty meal or powder, as dry corn, or medicine.

Puquzeko (*Phuquzeko*), v. Get made discharge, throw off, throw out, or throw up, as above.

um-Puqwane (s.p.), n. 5. Variety of sweet-potato of a 'floury' nature, liked by the Natives. Comp. (i)-Tshuza, etc.

Purr, ukuti (*Phurr*, *ukuthi*), v. = ukuti pulhu.

Purruka (*Phurruka*), v. = pulhuka.

Purrusa (*Phurrusa*), v. = pulhuza.

Pusa (*Phusa*), v. Cease suckling, i.e. dry up, cease to give milk, as a cow; cease suckling, as a calf when grown up (comp. *lamula*); (C.N.) hold back, demur = epusa.

i-mPusela (s.p.), n. Calf that has already left off sucking.

Pusha (*Phusha*), v. Puff away, as a boiling pot puffing out steam (acc.) below the lid (cp. *ukuti qushu*); puff out a lot of windy, senseless talk; pinch away at a person (acc.) with an (i)-Pusho q.v.; be good for nothing, bad, flavourless, as snuff (see *isi-Pusha*).

isi-Pusha (*Phusha*), n. Bad, flavourless snuff.

(i)-Pusho or Pushu (*Phusho*), n. A pinching of the flesh of another between the flat side of the thumb and forefinger (with *ukw-cusa* or *ukw-abhu*), as old Native women have the habit of doing when
Punishing a naughty child who may have got into their hands, or women one with another when fighting. See pusha; ep. tapunana; wena.

Pushu, ukuti (Phushu, ukuthi), v. = pushuka; pushuzu.

Pushuka (Phushuka), v. Get eaten, as an i-mPushumpushu.

i-mPushumpushu (s.p.), n. Any food-stuff of a crisply-soft, mealy, floury nature, as boiled potatoes, peas boiled and broken up into a dry mash, or boiled liver when eaten cold and dry. See pushuza.

Pushuza (Phushuza), v. Eat anything (acc.) of the nature of an i-mPushumpushu; talk truthless stuff.

Puta (Putha), v. Fail—in a broad general sense, usually followed by a qualifying verb in the infinitive, though frequently standing alone, the sense being judged from the context (used in perf.); hence, fail to do, omit, as to go to the court, or to milk the cows; fail to be present, to be wanting or absent, as a boy from school or church; fail to come up to standard, get short, get behind, get backward, as trees that have been eaten off by locusts and have to start growth again, a field that has not thrown up its due number of seedlings, or a man with his work from being interrupted or delayed; fail to receive, come short, get left out, as people receiving nothing at a distribution, or mealie-sacks left over with not a sufficient supply to fill them also [Sw. pitima, behindhand; Her. putara, fail].

Ex. ngiyele ukuya eceleni umhla, I have omitted attending at the lawcase to-day.

uTobi uqutile umhla eesikoleni, Tobi was absent to-day from school.

Ngisile kulo’msebenzi, ngaphisira umfokazi, I got behind with this work, I was delayed by a stranger.

Bophutile laba, kabakalanga ‘puta, these have come short, they have received nothing.

(iI)-Puta (Phutha), n. = um-Puta.

isi-Puta (Phutha), n. One who has not had the ears bored, according to Native custom; deaf person (isi-Tuta); one who doesn’t hear when told, disobedient person = isi-Tuta.

um-Puta (Phutha), n. 5. Mealie or amabala plant when bearing only a poor, grainless ear = (iI)-Puta.

Puta puta, ukuti (Phutha phutha, ukuthi), v. = putaza.

Putaputa (Phuthaphutha), v. = putaza.

Putaza (Phuthaza), v. Feel about lightly with extended fingers on any place, or on any body or article (acc.), as when feeling for something lost in the grass, or a bundle to see what is therein, or a girl’s body with curiosity = ukuti putu puta [Sw. papasa, feel about for].

Putisa (Phuthisa), v. Cause to fail, be wanting or absent, omit, be behindhand, be left short, etc., in any way, as above—see puta.

Putshu, ukuti (ukuthi; s.p.; s.t.), v. = putshuka; putshuza.

Putshuka (s.p.; s.t.), v. Rush out, as beer through a hole in the bottom of the i-mBiza, watery stools of a diarrhoea, a thief caught in a room or one leaving it hastily in an angry temper, or as bad lying talk from the mouth = puquluka; ukuti pushu; cp. huluka; hishuka.

Putshuza (s.p.; s.t.), v. Make rush out, as above.

P’utu, ukuti (ukuthi; s.p.; s.t.), v. = putuka; pu’utuza; ukuti lubu.

P’utu, ukuti (Phutha, ukuthi), v. = putuka; putula; putuza; putuma.

(iI)-Putu (Phuthu), n. Agitated haste, flurry, impetuosity = ama-Wala. Cp. (iI)-Tata [Her. t’upuka, hasten].

Ex. nempu (or unama-cala), he is impetuous, thoughtlessly hasty (in doing anything).

kabe! iputu, gently! with your impetuousness don’t be in such a hurry.

u(lu)-Putu (Phuthu), n. Mealie-meal cooked with very little water so as to form soft thick paste (N. mod.) = um-Potha-

huna, u-Zolo.

Putuka (s.p.; s.t.; s.k.), v. Get crumbled, as below—see putuza; be of a crumbly nature = tubuzeka.

Putuka (Phuthuka), v. Get chafed or grazed, as below.

Putukeza (Phuthukeza), v. = ukuti pututu.

Putukezi, ukuti (Phuthukezi, ukuthi), v. = ukuti pututu.

Putula (Phuthula), v. Chafe, graze, rub off or scrape off the superficial skin, as when the corner of a bench scrapes the shin, or a saddle-girth a horse’s side.

Putuleka (Phuthuleka), v. = putuka (phuthuka).

Putuluka (Phuthuluka), v. Get shaved, as below = putuluzeka.

Putuluza (Phuthuluza), v. Just shave, touch very slightly or nearly, as a stone (nom.) might a person’s head (acc.) or a bird, or as might the person (nom.) who throws the stone; when grabbing at
a thing (acc.), or striking at it with a stick = ukuti putuluciz. Cp. putula.

Putuluzeza (Phuthulucizeka), v. Get shaved, as above = putuluka.

Putuluzi, ukuti (Phuthuluzi, ukuthi), v. = putuluciz.

isi-Putuluzi (Phuthuluzi), n. Any stumped, docked, not-pointed thing, as a stake or cow’s tail = isi-Pumpu.

um-Putuluzo (Phuthuluzo), n. 5. Slight scratch or ‘shaving’ graze, as of a stick thrown or aimed at one.

Putuma (Phuthuma), v. Hasten or hurry along after some urgent aim or object (acc.), as to help a person (acc.) in danger, save goods from fire, or to catch a person (acc.) before he leaves home; hasten or hurry along with means (with infinitive) to attain any of these objects, as when hastening to send a messenger with notice of alarm = ukuti putu puta. Cp. i(li)-Putu.

Ex. ngaputuma nomba, engakakhambi. I am hastening to the whiteman before he leaves.

ngaputuma ntimilo, they are hurrying along to a fire (to put it out). ngaputuma ukupisa isibindi ekakosini, I hastened to send a letter to the magistrate (only of course in case of urgent danger).

niaamba euquina kuqutumeyelo, a black mamba is not hastened for, i.e. the speedy fatality of the poison renders it useless for one to so bother himself.

isi-Putumane (Phuthumane), n. Veldt plant (Aloe Cooperi) growing in marshy places, having a red flowering raceme, and used as fibre = isi-Putumane, i-nilQimulolo, isi-Kapashane.

i-mPutumputu (s. p.; s. t.), n. Anything of a dry crumbling nature, as a lump of sandy soil, or piece of coarse dry bread. See putuza.

Putu puțu, ukuti (Phutha phutha, ukuthi), v. = putuma.

i(li) or ama-Putumputu (Phithaphutha), n. = i(li)-Putu, ama-Wala.

Pūtu, ukuti (Phuthu phuthi, ukuthi), v. Make an impetuous, hasty, but ineffectual grab or attempt to catch at a thing (acc.) = ukuti puțukiz; putuza; ep. ukuti putula.

i(li)-Putu (Phuthu phuthi), n. Impetuous, over-hasty, and ineffectual grab or attempt to catch at a thing. Comp. i(li)-Putula.

Ex. ngadimde ngakubamba iputu, I merely made a hasty, profitless snatch.

Putuza (Phuthuza), v. = putula; putuzela; ukuti putuza.

Putuza (s. p.; s. t.), v. Crumble (trans.), as a piece of dry earth (acc.) between the fingers, or a piece of dry bread — tuhuz.

Putuzeza (s. p.; s. t.; s. k.), v. Get crumbled, as above = putuka.

Putuzeza (Phuthuzeza), v. = putuka (phuthuza).

Putuzela (Phuthuzeza), v. = wotuzela, putuza (phuthuza).

isi-Putuzeli (Phuthuzeli), n. = i(li)-Wotuzela.

i(li)-Putwa (Phuthuwu), n. Certain thorn-tree on which the um-Free is commonly found.

u(lu)-Puya (Phuya), n. = i(lu)-Pumuile.

Ex. ukilulo 'ngunya, to be or live in a bare, naked' fashion, without wife, children, cattle, etc.

Pūza (Phunza), v. Drink (= selu); eat certain kinds of soft juicy foods (acc.), as a piece of fat, or thin umusi; he be slow or late in doing any work (with infinitive) eputuza; delay to do any work (with infinitive, eputuza) [Skr. pu, and pû, drink; O.R. pì, to drink; Lu. yu, drink; Sw. puza, to water; yuwa, drink; Ga. tua, delay; Log. sa, drink; Ha. su, drink].

Phr. sivunyipu 'inyanga, you drank me my bile (so as to get influence or superiority) = akunyanga — over me — you want to get the mastery over me, to gain an overpowering influence over me, to obtain greater influence than I. See tanga.

baqapaza 'inyanga, they are drinking one another’s bile i.e. each striving to gain superiority (akunyanga) over the other.

i-mPuza (s. p.), n. Eruption of small dry pimples all over, or anywhere on the body (perhaps from prurigo, or lichen).

Puzaneka (Phuzaneka), v. Get balked, or suddenly frustrated, as by the sudden appearance of a snake on the other side when springing over a ditch, or by the sudden interpassage of somebody when making a grab at anything, or by the interruption of a person when counting = puzaneka; putaneka.

Puzanekisa (Phuzanekisa), v. Baulk, as above.

u(lu)-Puzela, n. (C.N.) = u(lu)-Buzela.

i(li)-Puzu (Phuza), n. Certain kind of light-yellow, coarse-fleshed Native pumpkin i.e. the fruit thereof (see u(lu)-Puzu); hence, anything of a similar light-yellow colour; certain kind of small light-yellow beads (collect.;) one of the small lumps formed in mealie or nabele meal when ground dry on the Native grinding-stone [Ka. puji, pumpkin; Sw. boga].
i-mPúzi (Phuuzi), n. = isi-Puzi.

isi-Púzi (Phuuzi), n. A great drinker i.e. drinking much (but not a drunkard) = i-mPúzi, i-ntśeli; a slow, dilatory actor or doer.

u(lu)-Púzi (Phuuzi), n. Seed, or the whole plant, producing the (i-li)-Puzi pumpkin.

Púzisa (Phuuzisisa), r. Give one a drink of anything (doub. acc.); take to drink, give to drink, as animals (acec.).

(i-l)-Puzu (Phuuzu), n. Knot, protuberance or hard bump, on a tree, wooden post, ill-formed skull, or uneven clay-floor; hence, knot in a sawn board; small knoll or protuberance jutting out on a hillside; hitch, hindrance arising in any work = (i-li)-Qazı, (i-li)-Hlóze, (i-li)-Pándu.

(i-i)-Pwanyazi (C.N.) = (i-li)-Panyazi.

Pwapwa, v. (C.N.) = papa.

Pwiqila, v. (C.N.) = twiqila.

(i-l)-Pwiti, n. (C.N.) = (i-li)-Piti.

Q. is used in Zulu to represent the palatal click of which there are four varieties — (1), the palatal click simple, represented by the letter q, as in the word qalaza (stare about); (2), the aspirated palatal click represented by a qa, as in the word qalaza (behave in a bold, impudent manner); (3), a hard liquid palatal click, represented by the combination gy, as in the word isigyala (cow with little milk); (4), a soft liquid palatal click, likewise represented by a gy, as in the word i-nqimido (sense)—the difference between these last two varieties being sufficiently marked by the fact that the latter or softer kind only occurs after an n, immediately preceding it in the same syllable, the sound being found mostly in words of which the radical really commences with a q, but the sound of which has now become tempered down or softened by the nasal ring of the n preceding it. It must be noted, however, that there are some words in which the simple palatal click, written with a q, also follows immediately after an n in the same syllable, and without having its sound affected in any way; but in such cases it may be regarded as more probable that the n is, along with the q, an intrinsic part of the original root, and is not a subsequently added prefix, as, for instance, in the word is-nqimido or i-Nzumi (ram).

Qa (Qha), adv. No; sometimes used elliptically to express 'Not at all!', 'By no means!', 'It's altogether too much!', 'I never saw the like of it!', 'There's no denying it!' etc.; used also at the commencement of an address to lower expectation, fear, etc. — this is the common negative in use in Zululand, where the cha of Natal is practically unknown, save among children and females, who also frequently use a form me [skr. me, met; Lat. me; Eng. me; Ar. mē; Ya. mē; Z. kha; Kam. mē; Kh. bē; Ko. kha; Sw. mē; Be. meh; Ga. mā; Sh. me; Kq. me; Ngu. mē; Ngu. sē; Kamb. tē; Bo. me; Chw. che — the particle qha is probably only a variation of the adverb nga, not].

Ex. qa! ngiwa 'kubika unummsama nje, ukuti ng'ezwa, it's nothing! I've just come to report that the ummsama is coming.

ngabona ukuti qa! kungelunge kunjalo, I saw that, it's no good, it cannot be arranged in that way.

Qa, ukuti (ukuthi), r. Catch sudden or unexpected sight of a thing i.e. catch the first glimpse of it (acc.) as it appears = qabuka.

Ex. ngati khu ngumntu qa, ezazomnyama, when I caught sight of him, coming along the road.

Qa, ukuti (Qhā, ukuthi), r. Do, or be done, completely; finish off, or be finished, completely, as one's supply of food or snuff; be thoroughly dry, as fresh manlies, or a hide; be thoroughly wise, or clever in a perfect degree (cp. ukuti nkwe; ukuti dza; ukuti nga); also = qaza (qhaza).

Ex. sowemile sowutu qa, they (the manlies) are already perfectly dry.

sowupile wali qa, they are entirely dried up i.e. finished off.

nhlakaziqile le qa, he is out and out clever.

(i-l)-Qa (Qha), n. A complete clearing out of anything, nothing further being left, everything being entirely gone (= (i-l)-Geqe, umu-Qa — but only used adverbially as ngeqa, ngegeqe, ngomuqa, as below).

Ex. safika ngeqa (or ngegeqe or ngomuqa), we arrived when there was nothing more (of the meat, grain, etc.) left, all having been cleared away, sold out, etc.

us'efta ngeqa, isintshelo sesithambale, he just arrived too late, the train having already left.

(i-l)-Qa (with plur.), n. Piece or small lump of anything, as meat, honeycomb, clay, etc.
isi-Qa, n. Substance of anything (C.N.).

isi-Qa (Qha), n. Dog of the common Native kind, somewhat resembling a greyhound mongrel, of no particular breed nor usefulness; a cur [see i-Nja].

umu-Qa (Qha), n. 5. = i(li)-Qa (Qha); also (N. Fr. Xo.) tree-rabbit.

ubu-Qa (Qha), n. Fastidiousness, disdainfulness, as to clothes, food, or in the choice of a sweetheart. Comp. ubu-Nqalo.

Qaba, ukuti (Qâbha, ukuthi — sometimes s.b.), v. Patter, as drops of rain on a window or roof; drop with a pattering noise, as a rain-drop; give a person (acc.) a mere drop i.e. a single very small quantity, as of porridge (with nga), snuff, etc. (= ukuti qqobi = ukuti paqa, qabaza).

i-nQaba, n. — see i-Nqaba.

u-Qabane, n. Diamond pattern, in beadwork. See um-Ciywane.

Qabateka (Qabatheka), v. Eagerly desire, as to quickly reach a place, to go somewhere, etc.; have a strong yearning for a thing (obj. or ela form with ace.), as for meat, snuff, etc.

Qâbavu, ukuti (ukuthi), v. Surpass, exceed, in beauty, size, height, abundance, etc. (= ukuti lutu); be plainly visible, conspicuous, as a krala or path (= qama, qvava).

um-Qâbavu, n. 5. Path plainly visible, broad or unhindered by grass.

Qâbavula, v. Make a row or great noise, rave about, as a women scolding vehemently; be agitated, restless, as a person whom the pain of some complaint deprives of rest or causes to get up and walk about; also = yadabula.

Qabaza (Qâbahsa; sometimes s.b.), v. = ukuti qabu.

isi-Qabeto or Qabetwa (Qabetho), n. Common large-sized shallow basket of Native women = i(li)-Qoma [Sw. ki-kope, basket; Ga. kibo, large shallow basket].

i(li)-Qâbi, n. Leaf of a tree (= i(li)-Qâbunga, i(li)-Kasi); tale-bearer, untrustworthy talker who can’t keep a matter to himself (= i(li)-Kasi); small herd or drove of cattle, goats, etc., collected together in a group, perhaps a dozen or two (= i(li)-Qakamba; cp. i(li)-Ilakovula); (N) a ‘green’, unsophisticated person [Ar. wara’a, leaf; Hi. pakker7, leaf; Reg. lula, leaf; Her. e-pa, leaf].

u-Qabikulu (Qâbikhulu), n. = u-Kasikulu.

Qâbo (Qâbo), abl. intensified form of Qa.

Qâbu, ukuti (ukuthi), v. = qabuka, ukuti qa, qabula.

Qabuka (s.k.), v. Catch the first sight of a thing i.e. have the first sudden apprehension of its presence or appearance; hence, see for the first time, as a person (acc.) or wonderful thing; suddenly or unexpectedly find oneself doing something, to chance (with ukut); come to, come to one’s senses, as after a faint or state of mental insensibility; get the senses, feelings, or apprehension quickened or invigorated, as by a pinch of snuff or a little food.

Ex. ngâqabuka ngâjibona nje, I became suddenly cognisant of it, I all at once chanced to see it i.e. I found or came across it by chance.

ngâqabuka ngâjibona nje, I see him for the first time to-day.

ngâqabuka ngâjibona nje, I came to when I was already in it i.e. I didn’t realise the thing, I was not aware of anything, till I found myself in the midst of it.

amâqabuka amâqabukile, my body is now refreshed or revived (by the food I have taken).

Qabukisa (s.k.), v. = qabula.

Qabula, v. Quicken, refresh, wake up, excite new life and activity in the dormant senses, as the eyes (acc.) by taking a pinch of snuff, the wearied body (acc.) by taking a bath, or the mouth (acc.) in the morning or after a journey i.e. after it has been lying idle, by a little food; wake up or revive oneself from the stupefying effects of beer (acc.), sleep, etc., as by taking some kind of refresher.

Ex. uka-qabula amâqâle, to refresh the spittle = to gratify the appetite or desire slightly, just give it a taste, as a temporary salve.

uka-qabula amâqâle, to waken up sleepiness i.e. to put animation into the sleepy senses, driving sleep away, as one might do by taking a pinch of snuff.

uka-qabula amâqâle, to revive or refresh a person who is depressed by some worry or affliction, by helping him a little in his difficulty, mediating for him, etc.

Qabulisâ, v. Help a person (acc.) to quicken or refresh his senses (acc.), by giving him snuff, food, etc.

i(li)-Qabunga, n. Leaf, of a tree = i(li)-Qabi, i(li)-Kasi.

i(li)-Qâbuqâbu, n. Child first born to a man i.e. by his first wife; similarly of a woman; any curiosity, strange or wonderful thing seen for the first time.

um-Qâdi, n. 5. Principal cross-beam in a hut (C.N. Fr. Xo).
seeds stick into one's clothes when going among it — eaten when young as imifino = n-Cieuza, n-Gamfe. See um-Hlahangubo.

(iii)-Qadu (Qhadu), n. Finished thing, nothing being left of it, as one's supply of grain, or cattle; thing or person no longer existing, as one who goes out to war and does not afterwards return home, having been killed. See (ii)-Qha.

ama-Qafukan (Qafukan — no sing.), n.
Little ugly, ill-formed, dirty-looking thing — used contemptuously of a person, in form of adj.

ama-Qafulqafu (Qafulqafu — no sing.), n.
Coursely ground meal, or other similar husky substance = i-nQvarunqven.

i-nQafunqafu, n. = ama-Qafulqafu.

Qafuza (Qhafuza), v. = qakaza.

(iii)-Qaga (Qhaga), v. Calabash with the head cut off so as to leave only the large body of the vessel, and used for beer or water (= (ii)-Qobongo, isi-Xapa); big, hard-blown, round lump of a belly (cp. um-Quaku).

Qagela, v. = quvelo.

Qaka, ukuti (Qhaka, ukuthi), v. Be white, as the land with a frost, a tree with blossoms, the sky with many stars; make be white, as above = ukuti qa, ukuti mfe, ukuti hu; qakaza; qakakisa.

Phr. uku-re ti qaka amhlo, to protrude the eyes, showing the whites of the eyeballs, as when staring in anger = ukodonwa amhlo.

Qaka (s. k.), v. Menstruate — this being the proper word for the function, it is not liked, and is therefore in conversation replaced by euphemisms such as, most commonly, geza, potela, pambuka, all of which may be used in respectable society.

Qakala (s. k.), v. Begin, set about, embark on any work (acc.) or plan on one's own initiative, without being told or sent by anyone; start a thing (acc.) of oneself, of one's own accord; provoke a person (acc.) to quarrel or fight (= gula).

(iii)-Qakala (s. k.), n. Ankle-bone [Gr. ankulos; ankle; karpos, wrist; Ar. kish, ankle].

(iii)-Qakambha (Qakambha), n. Small herd or cluster of cattle collected together (= (ii)-Qabi, (ii)-Qokomba); sharp, crafty, gen. bold, insolent fellow.

u(ulu)-Qakamelu (Qakamelu), n. Very tall person.

i-nQakanqaka (s. k.), n. = i-nQwunqunu.

Qakanyeka (Qhakanyeka), v. Shudder, give a sudden shiver, as from cold or a frightful thought or nasty medicine = hla-

kanyeka, blasimula.

Qakaqa (s. k.), v. Ornament the body, as girls do, by cutting patches of incisions about the body, or as the ama-Nle-

nga about the face, or as a woman does on the first menstruation of her first-born child by smearing spots of black or red colouring over her face and body. Cp. ekakaza.

i-nQakaqa (s. k.), n. = i-nQgukuqa.

Qeka qaka, ukuti (Qhaka qhaka, ukuthi), v. = ukuti yqaka yqaka.

Qakata, ukuti (Qhakatha, ukuthi), v. Grip hold of, seize with a sharp firm grasp, as one might a thief (acc.) or a goat = ukuti yakata, ukuti dhlakata.

(iii)-Qakata (Qkatha), n. Small ball-shaped, lump of a thing, as an apple, reel of cotton, ball of string, bullet, or drop of rain on the window-sash or sweat on the body = (ii)-Nqakadi; cp. i-nBum-

bulu; i-nDilinga; un-Cimbi.

isi-Qakati (Qakathis), n. = isi-Qwanqwa.

Qakatsi (Qhakathisa), v. Expose openly anything (acc.) so that it be seen, admired, observed, etc., as one might some fine ornament, or as a thoughtless person might beer which it was intended should be kept private.

Qakatisi, ukuti (Qhakathisi, ukuthi), v. = ukuti qakata.

i-nQakava (s. k.), n. = i-nGqukuqa.

Qakaza (Qhakaza), v. Put on whiteness, as a tree blossoming, grass going to seed, or a man turning grey (= ukuti qaka, kahlela); go forth as young men from a bridegroom's kraal to the kraals of the bride's people, beating together stones held in the hands, as a sign to them to prepare beer for the approaching wedding; also = yqakaza; also (C.N.) dance quietly, prettily [Her. o-

ngara, blossom].

Phr. wob'upeka, etc., kwosa kwakaza unNongidi, you will be cooking (or doing anything else) as long as Nongidi (a certain hill in Zululand which presents a white appearance) shall be getting white, i.e. for ever, you will never be done with it, etc.; or used generally to express determination, persevering continuation, etc.

um-Qakazo (Qakazo), n. 5. White bloss-

som, flower, or seed tuft, as of any plant or grass; also = um-Gqakazo; also (C.N.) pretty quiet dance.

Qakelisana (s. k.), v. = qakulisana.
(ii)-Qakelo (s. k.), n. Disease of the womb accompanied by profuse menstrual flow possibly caused by fibroid tumours in the uterus, but popularly supposed to be caused by the secret administration, by some umntakuti, of the i-qako lemele; also proper name of the menstrual tampon, euphemised as isi-Vato q.v. See i(li)-Qangane.

(ii)-Qako (s. k.), n. Menstrual discharge of females. See isi-Lisa.

Qakuliana (s. k.), v. Play at fighting with sticks, as a couple of boys = qakeliana, qakuizana.

Qakuizana (s. k.), v. = qakuliana.

u-Qakuizana (s. k.), n. A playing or sham-fight with sticks, as between two boys (with ukwenza).

Qala, v. Begin, commence, start a thing (acc.); give another (acc.) cause to fight or quarrel by provoking or abusing him (= pobola, yubula) [Ar. sharaf, begin; Her. uta; ka. tanga — prob. akin to ukuti qa].

Ex. ukafa kwangiyala usi'tekeini, the sickness began with me while I was in Durban.

nBani nyangiyala, So-and-so is provoking me (in the Native mind, of course, always to fight).

i-nQala, n. = i-Nqala.

um-Qala, n. 5. Neck = inTamo [Ar. ra'aba, neck].

uku-Qala, n. Beginning; commencement.

Ex. umuvala yakungula, the beginning — used in this manner to express 'first.'

Qalaba, v. Be thoroughly self-conceited, be filled with self-conceit or self-superiority (used in perf.; also sometimes in reflect. form with zi. Cp. yqaba, yqaja) [C.N.] have confidence in oneself, be filled with self-confidence, as to one’s strength, etc.

i-nQalaba, n. = i-nQalati.

isi-Qalaba, n. Large tree having hard wood suitable for yoke-skeys and gunstocks (Myrsine melanophlebus) — the bark is used for stomach pains and as ikabalo for a dead person; also two kinds of Sugarbush (Protea kirsta and P. lanceolata), — a small tree growing on up-country mountains, having greyish leathery leaves and bark rich in tannin; anything of a very hard unbreakable nature, as some kinds of wood, or a strongly made earthen-vessel (= isi-Qalyala).

Phr. krasa e'yabuni (or e'yabaloni), it dawned (we being) among the hard sticks

i.e. tomorrow we shall fight it out with stout cudgels — a threat used by one young man to another who has provoked or insulted him. See i(li)-Qakelo.

Qalana, v. Commence to attack one another, or start off one another mutually, as two armies, neither of which waits to be provoked (qala) by the other.

(i)-Qalandevu or Qalamadevu, n. Young man just beginning to show a moustache.

Qalanaq, v. = gqoloma.

(i)-Qalqala (Qhalaqala), n. Bold, pert, brazen-faced, cheeky person — used mostly of bold, free girls = isi-Twalumehlo; cp. i(li)-Talatalana; qalaza; tinga.

(i)-Qalashu, n. Name of a dark-grey kind of civet (in full i-qalasha umashiyi'izinja) from the animal’s smartness in evading capture (= i(li)-broto); a smart skilful person too crafty and quick to be caught, always able to escape from a tight corner.

i-nQalati (Qalathi), n. Small sack or bag, made of goat, sheep, or calf-skin, or sometimes woven of grass or rushes, and used for carrying foodstuffs, medicines, for soaking amabelo, etc. — i-nQalaba; cp. i-nTlanti.

Qalaza (Qhalaqala), v. Behave or speak in a bold, pert, brazen-faced, cheeky manner, as some girls and boys. See i(li)-Qalqala.

Qaleka (s. k.), v. faint: have a fit, of any kind (= qaleka); hence, metaphor, to faint for or desire exceedingly, used jocularly to express a request for a pinch of snuff (acc. with ela form).

Qalekisa (s. k.), v. = lokutela.

Qalinga, v. Do anything in a scattered, patchy, irregular; here and there kind of way = ukuti gyayiya.

(i)-Qalinga, n. = i(li)-Gyayiya; comp. a(la)-Tota.

Qalingana, v. Be in a scattered, far apart, irregular state = ukuti gyayiya.

Qalingisa, v. Cause to do or to be done in a scattered, far apart, here and there kind of away = gyayiyiza. Cp. tola.

isi-Qalo, n. Beginning; point of commencement = aku-Qala.

u(lu)-Qalo, n. Bamboo, used as whipping-sticks (C.N.).
isi-Qalotana or Qaloti (Qalothana), n. Certain forest tree, resembling the following.

um-Qaloti (Qalothi), n. 5. Certain forest tree (Strechnos Henningsii), with exceedingly hard wood, used for knobkern-
ries and the bark medicinally for dis-or-dered bowels, round-worms, etc.

Qalu, ukuti (ukuthi), v. Come out into the open, come out into sight, as a man from a hut or a buck from a bush, or any-
thing that had previously been hidden from view. Cp. ukuti qaqa; ukuti qa-
ngqalazi; ukuti qamha; hlatuka.

Qama (Qhama), v. Be plainly visible, conspicuous, as a kraal on a hill; be clearly cut, distinct to the vision with-
out blur or faintness, as good large print, bright colours, or a person of all-
round defectless beauty or intellectual smartness; be plain, clear, obvious, as a state-
ment or affair (used in perf. in all senses) = qama, qavha [Her. kamu-
aha, distinct].

isi-Qama (Qhama), n. An isi-Puku or cloak made of sheep-skins.

i-nQama, n. Ram. Cp. i-n'Vu [Ar. kharuf].

ubu-Qamama, n. A good walk, fair distance (say about six miles), as to a cer-
tain place (loc. of place). See ubu-Qamhu.

Ex. ka'bhuqamama kwa'Sobeja, it is some distance, a fair walk to Sobeja's kraal.

ubu-Qamamana, n. Some little way or distance (say two miles).

Qamba (Qambha), v. Invent, make up, as a plan (acc.) or a false story (cp. ceba;
haga; songoza; rrama); initiate, put into inception, start on (often equivalent to commence), as a new kraal (acc.),
ploughing in the spring, or a new line in a copy-book; compose, as a song; make up for, i.e. give, a person a name (doub. acc. = nku-ul); settle upon, decide upon, as a building-site (acc.).

Ex. uku-qamb'amama, to invent lies = to tell lies.

uku-qamb'iyama, to compose a song.

u-Qambalala (Qambhalala), n. Species of running-grass.

um-Qambati (Qambhathi), n. 5. = um-Si-
zha.

Qambela (Qambhela), v. Invent for i.e. hatch up false statements about a person (acc.), accuse him falsely.

i(i)-Qambi (Qambhi), n. Small herd or collection of cattle, etc. = i(i)-Qabi.

Qambu, ukuti (Qambhu, ukuthi), v. = qa-
mbuka; qambusa.

Qambuka (Qambhuka), v. Have a hole burst or bored through, as a wall or person's ear; get opened, or lanced, as an abscess; break out (intrans.), as a person's body in open sores = emnuka, embuka; cp. qubuka.

Qambusa (Qambhansa), v. Make a hole through anything (acc.), pierce, bore, as a person's ear, or a wall; open, lance, as an abscess = emnusa, cambusa.

Qamekekeka (s. k.), v. (N) = qamekekelela.

Qamekelela (s. k.), v. Lie in wait for, way-
lay, as for a traveller (acc.) or wild-
beast expected to pass a certain way,
or even when awaiting on a certain spot the passing of a travelling com-
panion who has been left behind; ob-
struct one (acc.) in his speech by antici-
pat ing him, as though knowing what (or 'which way') he is going to say (cp. qazikela).

Qamela, v. = camela; qamekelela.

Qamela (Qhamela), v. Be plainly visible for or to.

Phr. uku-qanyeheu (umondo), to have (the penis) visible i.e. erect = omeneja.

isi or um-Qamso, n. 5. = isi-Camelo.

Qamfu, ukuti (ukuthi), v. = ukuti qimfu.

Qamfu, n. = qimfu.

u-Qamgwinqi (Qamgwingi), n. Certain bush, bearing small red edible berries.

Qamisa (Qhamisa), n. Make to look con-
spicuously nice or standing out among others, as fine clothes a young man (acc.); make plain, explain, as a story. See qama.

Qamu, ukuti (Qham, ukuthi), v. Appear (used of the moment of appearance), come up into view, emerge into sight, as a thing previously hidden or unseen or unexpected. Comp. qalu, qanga-
lazi, paqa; also qama; hlatuka.

Ex. y'inu yona eti qamu! yontshi! otsha-
winini? what is that bobbing up and down in the grass?

Qamu, ukuti (ukuthi), v. = ukuti ngamu.

i-nQamu, n. see i-Nqamu.

ubu-Qamhu, n. Good long way, great dis-
tance (say twenty miles), as to a cer-
tain place (loc. of place.). See ubu-
Qamama, ubu-Qamamana.

u-Qamugwini (Qamugwine), n. = Qam-
gwine.

Qamuka (s. k.), v. = ngamuka.

Qamuka (Qhamuka), v. = ukuti gamu (qhamu).
Qamula, v. = uqamula.

Qamunda, v. Talk away in an easy flow, as a ready talker, fluent speaker, child already talking with ease, or even as an unrestrained chatterer who lets the language flow without reserve = tamunda, qavala; cp. temeleza; i-naQamundi.

Qamusa (Qhamusa), v. Just begin to put forth or show the flower-tuft, as meadles.

Qamusela (Qhamusela), v. Press forward, push along through a country when travelling, as one journeying along making for a distant place, or one who has missed his direction; also = camusela.

Ex. sayamusela saza safika enFafle, we pushed along till we reached Meemoth.

Qamuza (Qhamuza), v. = qamusa.

{i(li)-Qamusa (Qhamuzo), n. Large protruding eye, or person’s belly; young bee in the immature state (mostly used in plur. ama-Qamusa = ama-Cimiza, ama-Qanda).


Qanata, ukuti (Qanatha, ukuthi), v. = qanata.

Qanata (Qanatha), v. Have very protruding or prominent buttocks (not necessarily of large bulk = shikila) used in perf. See i-naQanati.

Qanda, v. Be cutting or bitterly cold, as icy water (= bandu, ukuti mo); be head-splitting, as the noise made by a pick forcibly striking on a hard rock (aku-gand’ikanda); speak a decisive word, give evidence of a decisive nature, as an eye-witness at a trial (aku-gand’ikanda); strike down, attack with a sharp decisive blow; bringing down the victim (ace.) at once, as one man might another with a knobberrry, or a venomous snake or virulent disease a person; cleave apart, separate one from the other, as two days or seasons (see phrases below) [Qanda and banda q. v. would seem to be merely variations of the same word].

Ex. uqanda e’ini? what has he been brought down by? = what has he been bitten by?

wadimde wamqanda uje nukakhwe, the fever just attacked him and he was down at once.

i-guda kutche iyaqanda amasuka, the cock (when crowing in the early morning) is said to be cleaving the days i.e. to be splitting the day from the night by its shrill cry.

See liqwa.

isidwaba usibeke kwesiyandayo, she has her isidwaba sitting on the splitting parts i.e. low down upon the buttocks — see lashaza.

ufakazi uqand’ikanda, a witness whose evidence is conclusive, will settle the affair. 

obaQamusa(sebanyoqanda) kizamo, the women are now splitting up the first plots i.e. immediately after winter and before the general ploughing time.

i(li)-Qanda, n. Egg; any large-sized head, say as big as a three-penny-piece and of any colour; plur. ama-Qanda, young bees in the comb in an immature state (= ama-Culuzi) [Sw. gunla, shell of fruit, egg, etc.; Bush. qam, egg].

Plur. i-kombo’wamqanda kaHayabha, a beast of a pickabdi colour i.e. of a white skin dotted with numerous brown spots or small patches.

isishobo atshwalo ohi’wamqanda, stale-beer is that which has large egg-like bubbles (from slow fermentation).

isi-Qanda, n. Small kind of brownish wasp, slightly smaller than a honey-bee = isi-Qandamatshana, i(li)-Lakazane. See amu-Vi.

{i(li)-Qanda-lenkuku (s. k.), n. = i(li)-Gode.

{i(li)-Qanda-kenyon, n. Any fragile, easily broken thing, as a glass vessel; delicate, weakly-constitutioned person = i(li)-Co-boka.

isi-Qandamatshana (s. t.), n. Certain veld-herb; also = isi-Qanda.

Qandekisela (s. k.), v. = qandeleta.

Qandela, v. = qandeleta.

Qandeleta, v. Guess; make a guess = qagela, qandela [Ar. khankin, guess; Her. saneka; Sw. thani, see yanga].

Ex. we! qandeleta ephikule esimphibi! ’Umibho!’ Bandula! maphandela,’ I say, guess what I have in my hand.’ ‘Meadies!’ ‘Actually! he has guessed.’

Qandisela, v. Bear children rapidly i.e. before the usual interval of time has passed, as a woman conceiving while her previous child is still at the breast, or a fowl commencing a new brood of eggs immediately after hatching others. See i-naFelsane.

isi-Qandolo, n. Reed of a large tall-growing kind. Comp. i(li)-Tshana; am-Hianga.

Qandula, v. Roughen the surface of a grindstone (ace.) by chipping or knocking in small indentations with another small hard stone (comp. haga); crack (metaphor.) a person’s (ace.) head (ace.), by making a head-splitting noise, or by dealing him a blow on the head. See isi-Seko.

Ex. kule usiyandula umqando, you have been already long splitting our heads for us (with your noise).
Qanga, v. = ntelu [Ga. saya, jest; Sw. thikaki, joke].

um-Qangabodwe (Qangubodwe), n. 5. Wild amubele or imfa i. e. growing up of itself in an old field.

Phr. umqangabodwe umpumel'ekrene, the wild corn-plant rises up from amidst the thick growth of weeds — said of a tall person rising head and shoulders above the rest.

um-Qangala, n. 5. Single-string fiddle made of a reed and worked by the fingers and mouth = um-Hube.

i(l)-Qangane, n. Swelling of the belly (prob. from dropsy, or perhaps, in females, from chronic inflammation or fibroid tumours of the womb, causing a false appearance of pregnancy), supposed to be caused by a rash oath, gen. made in the heat of a dispute, not to eat the food of the other disputant. This latter thereupon retorts by hurling at the other the curse umqunlala okwami, wob'udla iqangane! or unq'esza kwam-i, kwoba kuzwa iqangane! And the imprecation will most certainly be visited upon him, unless he speedily makes amends to the injured party and along with him or her goes through the process of mutual hand-washing (uqubafungelene nyokukhulula). The same curse may also be uttered against a thief = i(l)-Joyi; cp. qanganisa; isi-Kukuku.

N.B. The earth taken from the grave of some relative of a man and administered to him secretly by an umutakati, is said to cause this same disease (cp. ilil-Ihaba).

Qanganisa, v. Desire evil for a person (ace.), curse him = lokotela, galekisa.

i(l)-Qangqa, n. = um-Qangqato.

Qangala, v. Come into sight or out into the open, appear, as anything emerging from a doorway or bush, or from behind a screen (= ukuti gula, ukuti paga, ukuti pagaluka); roll along (intrans.), as a ball along the ground (= yinqeqa).

Qangqalazi, ukuti (ukuthi), v. Come into sight, or make come (ace.) into sight, as above; roll, or make roll.

u(lu)-Qangqalazi, n. The open, a spot in full sight — gen. locative = ulu-Bala.

Ex. umqoli ka'Bini no'qangqaluzini, Sand-so's kraal is in an open, plainly visible spot.

um-Qangqato (Qangqatho), n. 5. Young calf, lamb, goat, etc., when unusually big for its age = ilil-Qangqa, um-Qangane.

i(l)-Qangu, n. Young wether (C.N.). See ilil-Qangqa.

Qanguza, v. Speak clearly, in plain explicit language, as a person giving instruction or evidence.

isi-Qanjana, n. Short person, with whatsoever kind of body.

Qanqa, v. Lay out, or relate, in a clear and complete manner the course, details, or reasoning of any affair (ace.) or complicated matter. Comp. qanguza; hla-nhlala.

i(l)-Qanqa, n. Clear, able, skilful speaker or explainer; also sometimes = um-Qangqato.

i-nQanqa, n. — see i-Nqanga.

u(lu)-Qangashiya (Qangashiya), n. Tall, straight, stiff-standing person, like a fine tall military man = ulu-Tutamelana.

um-Qanqato (Qangatho), n. 5. = um-Qangqato.

Qanqisa or Qanqisela, v. Help a person (ace.) to lay out an affair (ace.) clearly, i.e. explain it thoroughly to him.

Qantsa (s. t.), v. Become puffed up or swollen in a long bulge or swelling, as the veins of a man when angry or lifting a heavy weight, or the weal caused by a blow from a shambok on the back. Cp. viya.

Phr. ubuqantsisa umuntu imithando, to make a person swell up in the veins (of the face) i.e. make him very angry, make his blood boil.

Qanula, v. Strain, as in any violent exertion (intrans. = kanaula); hence, stretch out, distend, as a horse the nostrils (ace.) when running; open widely, as a person the eyes (ace. — cp. penqa); do extensively or expansively, as a woman when hoeing a broad stretch of field; run with the body stretched out, i.e. taking long springs, as a buck, throwing out, as it were, the hind legs behind.

Qapa (Qapha), v. Be on the look out, watch attentively (used in perf.).

Qapa, ukuti (Qapha, ukutli), v. = ukuti gaba.

Qapaza (Qaphaza), v. = gaba.

Qapelana (Quphelela), v. Be on the look out for, watch attentively for, as a person (ace.) or thing; pay attention to, mind, or give heed to, as to a person's advice (loc. or ku), or in any work or action = hlonela.

Ex. wqapelana njemula, you must keep your eyes open i.e. take care, while you are up above.

wqapelana kule'mhola, you must keep on the look out for him along this path.

qapelana kimi lapa? attend to me here!
Qapuna (Qaphuna), v. Pluck off or remove just the end or terminal part (ace.) of a thing, as the soft end of a tree-branch with the fingers, or a flower from its stalk by switching it off with a stick; pick up just the uppermost details of an affair, not knowing the full particulars of the case, as a busy-body who hears people talking and then goes and spreads reports.

Qāpuqāpu (Qaphuqaphu), n. Fluent, eloquent speaker.

Qapuza (Qaphuza), v. Talk away in a fluent, eloquent style, as a man at a law-case, in conversation, or when praising the chief. Cp. tapuza.

Qaqazela (Qhaqhaza), v. Pain with an acute, splitting, throbbing ache, as a bad tooth, headache, or inflamed wound — qokenela, momolela; cp. fate; tshishuba [Ar. wayaj, ache; Reg. kuchava, ache].

Qaqamela (Qhashaqlama), v. = qaqazela.

u(lu)-Qaqawezi (Qhashaqhasha), n. Tall, slender-bodied person.

Qaqaza (Qhaqhaza), v. Keep saying ‘No’ (or qa).

Ex. qaqaqa-qa? what are you no-ing at? — as might be said to one who keeps repeating ‘No’ when refusing anything.

Qaqazela (Qhaqhaza), v. Tremble, as with fear; shiver, as with cold; chatter, as the teeth from cold = tshishela, ge-dezela, yabuzela, lekezela. Cp. bikizela.

Phr. aku-qaqazela amantu, to be agitated (with concern) for a person, i.e. put oneself out about him, pay him attention, as a newly-arrived friend or visitor.

Qaqela, v. Be thick upon, cover, as ticks on a cow (ace.), beetles on a wall (ace.) or cattle upon a hill (ace.)

Qaqelisana, v. = ngqqayisana.

u(lu)-Qaqo, n. = u(lu)-Qqo.

um-Qaqongo, n.5. Bush (Clerodendron glabrum), whose leaves are used as a vermifuge for round or thread worms in man or beast, also as oyster for children, the wood being also used as tinder = um-Qqongo.

Qaqukula (s.k.), v. Get ripped up or open, as below; come to the use of reason, have the senses fully opened out, as a child of seven or eight (= sanguluka).

Qaqukula, v. Rip open or up, remove by ripping or tearing (not by cutting or ripping with a knife = qaqa), as when pulling up running-grass (ace.) with numerous suckers from the soil, or when tearing off the wax sealing a bottle-cork or letter, or when opening a parcel by pulling asunder the string; do ‘rippingly’ i.e. skilfully, smartly, as a clever talker or worker (see i-nGqqamulu) = qaqambula, qeqebula; qaqaqambula.

Qasha (Qhasha), v. Fly off, as sparks from iron on the anvil, or grains of corn in the threshing; fly off, as a man suddenly running away; spring off, as a grasshopper or frog when about to be caught.

Qashaqasha (Qhashaqhasha), v. Struggle, or wriggle about with legs and arms, ‘let fly’ in all directions, as a man fighting when down on the ground, or a
person in a convulsive fit; dart or spring about in all directions, as a minnow or shrimp in the water = shobashoba.

u-Qashaqasha (Qhashaqasha), u. Shrimp, (= um-Dambi), minnow, and the like = u-Tshobishobi.

u(lu)-Qashayiya (Qhashayiya), n. Thing dried-up stiff and unbendable, as a dry wattle, man's finger when injured, etc.

um-Qasha (Qhasha), n. 5. An odd person or thing dropping in alone, not arriving in crowds or masses.

Ex. abantu bafika b'umigashela, the people arrived in driblets, in ones and twos, etc.

i(li)-Qashi, n. Large black bag-like tick, common on horses and dogs; also sometimes applied to a smaller spotted-brown variety (= i(li)-Kizane = i(li)-Qashimba, i(li)-Tulwa; cp. um-Kaza, i-nKizane.

Ex. kunuka uqashi lokuyana, it smells very appetising does that over there.

i(li)-Qashimba (Qashimba), n. = i(li)-Qashi.

Qashiya (Qhashiya), v. = nyoloza.

i(l)-Qashiya (Qhashiya), n. One who acts with ubu-Nyolo q.v.

ubu-Qashiya (Qhashiya), n. = ubu-Nyolo.

Qashuka (s.k.), v. Get broken or parted in two, as a string or reed; get broken off, as a button (i.e. the thread holding it).

Qashula, v. Break or tear in twain, as a string or reed (acc.); break or tear off, as a button (i.e. the thread holding it); (C.N.) trot about showing off and crying out, as women at a wedding (= gqiza). Cp. apula; dubula; rebula.

Qata, ukuti (Qatha, ukuthi), v. Alight upon, just come to or arrive at (loc.—the action refers to the actual moment or point of arrival), as a person or a rope just attaining to a certain spot, or a spider, when falling, to the ground (= ukuti qatata, ukuthi uke); be overfilled so as to cast out the excess, overflow (not properly used of liquids — see cicimbo), as grain falling off from an overfilled basket or people from an overfilled hall (= qatata); also = qataza.

Qata (Qatha), v. Break up new ground for cultivation (= giza; cp. kentlebula); eat or break up with the teeth hard mealie-grains, bone, or as when 'cracking' nuts (= gedhleza, gwakusa); be undersized, stunted (in perf. = basha); grind, as the teeth (amazingyo) in sleep (= gedhleza); show the first signs of attaining puberty, as a boy when the testicles begin to fill out and show a red skin; screw up the tips of the fingers (i-nGwanyana), as a small boy is oftentimes commanded to do by a bully, and hold them up to be struck by him and then 'point to the place where his mother was born' (= quya).

Phr. uNyozu wamagala wamunyu, Ngoya now lives in misery — having lost her husband and only child, having no home and nobody to care for her.

Qata (Qatha), v. Clean the nails (acc.) by picking the dirt from beneath them; put up to fight, as a bully might one boy (acc.) with another (with na); sometimes also used for qata (see above) — to break up new ground, and to break up a bone, etc., with the teeth.

Qata (Qatha), adj. Thoroughly good, proper; sound, of perfect quality of its kind, as a good strong serviceable pot (not a small fragile thing), a stout stick, a well equipped kraal (having people and stock), or a first-class school.

i(li)-Qata (Qatha), n. Small piece of meat cut off from a lump (see i(li)-Venge) and just about sufficient to slit into an um-Benyo, q.v.

i(li)-Qata (Qatha), n. Hut of a newly-married man or bride.

isi-Qata (Qatha), n. Natural swelling of the salivary glands below the ear, somewhat resembling mumps = isi-Gqila.

Qataka (Qathaka), v. = ukuthi qata; also qataza.

um-Qatane (Qathane), n. 5. Hard biscuit, as of sailors; hence applied to biscuit generally (N.fr. Xo).

u(lu)-Qatane (Qathane), n. Inside wall of a Native hut i.e. the part of the framework where it rises perpendicularly from the ground.

Qata qa, ukuti (Qatha qatha, ukuthi), v. = qataza.

isi-Qataqata (Qathaqatha), n. Certain berry-bearing bush.

Qata, ukuti (Qathatha, ukuthi), v. = ukuti qata.
Qataza (Qathaza), n. Discharge or throw out excrements in lumps or pellets, as goats and sheep, or a leopard or cat when enraged. See i-nGqata.

Phr. watikuqela, vagataza, he was angry and discharged excrements — as a leopard when fighting in a great rage.

il-i-Qate (Qathe), n. Fruit of two kinds of spreading veldt plants, one about the size of a plum and edible and the other somewhat larger and not edible; plur. ama-Qate, often applied to the whole plant itself, as its name.

isi-Qate (Qathe), n. Place overgrown by either of the above plants.

um-Qato (Qatho), n. 5. Land newly ploughed or broken up for the first time = i-nGqato.

u-Qatu (Qathu), n. = u-Veltescele.

i-nQatu (Qathu), n. = i-nGqatu.

um-Qatuva (Qathwe), n. 5. Certain broad-leaved veldt-herb = um-Nqandane.

Qavita (Qavitha), v. Talk away with easy profusion or fluency of words, in a good sense as an eloquent orator, or a witness letting out the whole of an affair, or in a bad sense, as a loquacious wife with whom one can't get in a word edgewise, or as a dangerous chatterer letting out all that he has seen or over-heard elsewhere = qanwuda.

i-nQavungavu, n. Grain merely broken or crushed into particles = um-Qazulo, i-nQakungaka, ama-Hlangulani; see qa-fuza; cp. i-Neushancushu.

isi-Qawane (Qawane), n. Common Stonechat (Pratincola Iorquata) = isi-Nqana, isi-Cegu.

il-l-Qawe (Qawe), n. A brave i.e. one who rushes boldly into danger. See qawuzela.

ubu-Qawe (Qawe), n. Boldness, couragelessness, in rushing heedlessly into danger.

Phr. iqawe ififela ekuqweni, intombi ifeke emawini, the brave dies in his bravery, the swimmer dies in the water — may be used of one dying in harness, or sticking to his particular post when in danger.

Qawuzela or Qawuqawuzela (Qawuqwuzu- la), v. Do or act in a self-emboldened, heedless manner, as a man who after being cautioned of danger, goes disregardingly forward, or a child who when called to return, goes heedlessly on.

Qaya (Qaya), v. Raise and lower the eyebrows (izi-nTshiyi) of both eyes sharply, as when giving a sign to another (the Native way of giving a wink); cp. qikiza; also = gqukaza.
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ROOTS, or a large stone embedded in the earth = sebekula. Cp. senula.

Qebe qebe, ukuti (ukuthi), v. = qebeza.

(iii)-Qebeqebe, n. Person very active with the tongue, talking rapidly and disconnectedly about everything he can think of. See qebeza.

isi-Qebeza (Qebethwa), n. = isi-Qabeto.

Qebeza, v. Talk away rapidly and disconnectedly about everything under the sun, as a talkative gossiper. See (iii)-Qebeqebe.

Qeda, v. Finish, make an end to, as a man his cattle (ace.) by slaughtering them, or a boy his work or days of hire (comp. geina); metaphor, be the death of, do for, kill, as intolerable surroundings, or comicality, might be referred to a person (ace.—often used in passive form. See bulala, te); be sure of, certain about anything (ace.) [Ar. khallas, to finish; Sw. kata, to end; Ga. da, the end; mala, to end; Her. mana, to end].

Ex. u_qingqeli. I am not sure about him, can make no certain statement about him.

sagelen umgeze eTekezini, we were killed by lions at Durban.

_u_qingqeli ukukuluma, I have not yet said all.

_this qekusa, he has just died = usandukuqusa.

Qedakala (s. k.), v. Get made sure of, certain about, or thoroughly understood, as a doubtful affair.

Qedakalisa (s. k.), v. Make quite plain, as an affair (ace.), so that one can be quite sure of, certain about, or thoroughly understand it.

Qedane, adv. = qede.

um-Qedazwe, n. 5. Wanderer, one who moves about all over the country, or goes living from kraal to kraal; universal outburst of disease, epidemic.

Qede, adv. ‘Just-completely’ — an adverb (always following the verb) and thought non-existent in English, but expressing the time just following the completion of an action, the which is described in English by ‘as soon as.’

Ex. umqeqe qede, abusandukuqubona pumbyi kwakalo, you will just-completely enter (Eng. as soon as you are inside) you will see it before you.

_saddabo qede, subambo, we ate just-completely i.e. had just completed eating, or as soon as we had eaten, we left.

_usamagqaqubhika (the final e is always dropped in this formation), he has now just-completely arrived, i.e. he has just arrived.

Qedela, v. Finish off the little still remain-

ing of anything, as when breaking a pot (ace.) already cracked, giving a finishing blow to a beast already nearly dead, or clearing out entirely the few mealies still left in a sack.

Qedeleka (s. k.), v. Get finished off completely, as above.

Qed’uba, adv. After that, as soon as; afterwards, and then (= kad’uba) — always precedes the verb in subjunctive. Comp. qede.

Ex. qed’uba kuti isequbona umaqoba, boseshelele amageja, after that there may have come in the maqoba mouth, i.e. as soon as the maqoba mouth has arrived, they take up the hoes (for ploughing).

_nyakusuka ndle, qed’uba njokuma, you shall get to eat, and then go off to hoe.

Qeke, ukuti (Qheke, ukuthi), v. = qekeza;

_qekezeka; ukuti hleke.

i-nQeke (s. k.), n — see i-Nqke.

Qekele, ukuti (ukuthi; s. k.), v. Be or appear in the open, plainly seen (= ukuti qangqalazi); place or be placed a little distance away or apart from others, as one kraal from another, or one person sitting some way off from the crowd.

Qekelela (s. k.), v. Store up or retain long in one’s heart old grievances, past ill-words, etc., raking them out again on some future occasion.

(iii) or isi-Qekama (s. k.), n. Any stout, thick, strong thing, as a strong pot, a stoutly made basket, or a thick hide = (iii)-Qezeba, (iii)-Qokona.

Qeke qeke, ukuti (ukuthi; s. k.), v. = qekela.

UBU-Qekeqeke (s. k.), n. Incessant chattering away, as of a loquacious person who can never stop talking. See qekela.

Qeketa (Qeketha), v. Chatter or gossip away without cessation about anything (ace.), as a talkative individual who tires one with his useless incessant talk.

u(ul)-Qekete (Qekethe), n. Spot where the ground is very hard, so as to be unploughable; such hard, dry, unworkable ground; hence, applied gen. to anything of a very hard nature, as a flat rock, hard wooden spoon, or strong pot.

Qekeza (Qhekeza), v. Open apart, as any two-sided thing (ace.) like the shells of an oyster, the pages of a book, the two parts of a split board, or a man’s legs = hlekeza.

Ex. y’iboku rati qeke, unjalo, ever since he was born, he has been so. See Xlu.

Qékú, ukuti (ukuthi; s. k.), v. Separate off a portion of anything (ace.) for giving off to another—the use of the word being
entirely confined to children who, when they request a share of anything from another, say, 'Qeku! welu!' i.e. 'give us a portion, comrade of ours' = qekula.

um-Qeku (s. k.), n. 5. All the young cattle collectively of a herd, but exclusive of the sucking calves or umu-Ntongane.

Qekula (s. k.), v. = ukuti qeku.

Qela (Qhele), v. Bind, or wear, an i(li)-Qele or band round the head above the eyes (= evashela); take one's stand face to face with an opponent, as a young man about to fight (used in perf.); move aside (intrns.), out of the way (= qelika, deda); (C.N. fr. Xo.) do habitually.

i(li)-Qele (Qhele), n. Band of calf-skin, grass, or beadwork, worn by men or girls, just above the eyes round and below the back of the head. See qela.

i(li)-Qele, n. = i(li)-Watanga; upper-ridge of the eye-socket when overhanging (gen. in plnr. = ama-Qaqa).

Phr. umfo ka'Bani o'magele, So-and-so's young fellow with the beetle-brows.

siyakubonana egeleni? we shall see one another under the hill!—threat used by one young man to another and denoting that when they meet they shall have it out with sticks. See isi-Qabu.

um-Qele (Qhele), n. 5. Circlet of leopard or otter skin worn by men over the top of the forehead and round below the back of the head.

Qelelana (Qhelelana), v. Take their stand face to face, as two men confronting one another preparatory to a fight (used in perf.)

Qe le qele, ukuti (Qhele qile, ukuthi), v. = qeleza.

isi-Qelegele, n. Small bird of the bush-country (C.N.).

ubu-Qelegele (Qheleqhele), n. Gaiety, mirthfulness, high glee, as is apparent in a kraal or the members thereof at a wedding or feast. See qeleza.

Qeleza or Qelezela (Qhelezela), v. Make repeated effort without result, as with medicines to cure a person, or to get something out of him (=ukuti qea qea; cp. ukuti palala, ganyaluna); be in high spirits, mirthful, gay, as the members of a kraal where a wedding or feast is taking place.

Qelika (Qhelika), v. Move aside (intrns.), out of the way, back, as a person to allow another (with et al. and acc.) to pass = deda, qela, qelika.

u-Qelu, n. Certain small bird.

Qeluka (Qheluka), v. = qelika.

i(li)-Qembu (Qembhbu), n. Small herd, or portion of a herd of cattle or other stock, whether alone of themselves (= i(li)-Qabi), or separated off from the main herd.

Qembuka (Qembhuka), v. Get separated or divided off, as below.

Qembula (Qembhula), v. Separate off, divide off, as a number of cattle or people from the main body, a part of a field, or portion of the umqwalu that has been brewed.

Qenama, v. = gwenama.

isi-Qengele (Qengele), n. Hair of young man or woman when dressed in a dishevelled fashion, spread out like a mop; also sometimes = isi-Seka.

um-Qengele (Qengele), n. 5. Certain broad basin-like earthen-vessel for eating porridge, etc., from (cp. um-Cengezi); (C.N.) = um-Qangala.

Qengelelela, v. = qongelelela.

Qengqa, v. Be sharp, crafty; act in such a way.

isi-Qengqe, n. Bullock with horns broadly spread out like a shallow basin; person's head when broad and flat on top.

um-Qengqe, n. 5. Deep wooden vessel resembling a small i-tangwa or milking-pot and used by children for eating from.

i(li)-Qengqeshwana, n. Cute, crafty person adept at deceiving by talk or appearances, a 'sharper'.

i(li)-Qengu, n. (N) = i(li)-Qenye.

isi-Qantu (s. t.), n. Contents of a vessel, as a pot or basket, when about half full; person somewhat below medium height = isi-Zindu; cp. isi-Kopu; isi-Cele; i(li)-Yende.

Qenya (Qhenga — used in simple or reflect. form ziqenya), v. = xinga.

u(lu)-Qenjane (Qhenjane), n. = u(lu)-Qenjane.

Qepu, ukuti (Qephua, ukuthi), v. = qepuku; qepula.

Qepu, ukuti (Qephua, ukuthi), v. = qephuku; qephula.

isi-Qepu (Qephu), n. Any piece, portion, or fragment separated off, broken off, or otherwise removed from the main body of a thing (used of things of a 'soft' nature, or divisible without force), as a cutting from a length of cloth, a piece of land cut off from a farm, a crust broken off a leaf, or a section cut off from a troop of soldiers or a herd of cattle; the remaining incomplete portion,
or ‘fragmented’ thing; small-sized sleeping or sitting-mat; small company, party, or string, as of men or girls travelling along a road; thickset, sturdy-built person of medium height. Cp. isi-Hlepupu; u(11)-Cezu; i(i1)-Qeza; qepula.

isi-Qepuka (Qepehuka), n. Any piece, portion, or fragment separated or broken off as above (used of things of a ‘hard’ nature, or such as require force), as the chip knocked out of an iron or earthenware pot, or off a piece of marble, or a crust broken from a loaf of bread = isi-Hlepupu.

Qepuka (Qepehuka), v. Get separated, broken, cut off, as the piece or fragment below — see qepula.

Qepuka (Qepehuka), v. Get separated, broken, knocked off, as the chip, piece, etc., below — see qephua = hlepuka.

Qepula (Qephula), v. Separate off, break off, cut off, tear off, or otherwise remove a piece (ace), portion, fragment, or section from the whole (used of things of a ‘soft’ nature, or such as are easily divisible without force), as when cutting off a piece from a length of cloth or block of land, when breaking off a piece of bread from the loaf, or separating off a section from a troop of soldiers or a herd of cattle. Cp. gevula; tepula.

Qepula (Qephula), v. Separate off, break off, knock off, tear off, or otherwise forcibly remove a piece (ace), chip, etc., from the main body of a thing (intensified form of preceding, and used with things of a hard, intractable nature, such as require force in their breaking), as when breaking a chip from an iron or earthen pot, or a when knocking a fragment from a block of marble, or as a nail when it rips a piece out of one’s coat-sleeve or dress = hlepula.

isi-Qepunga (Qephanga), n. (N.) = isi-Qu-pa.

Qepuza (Qephaza), v. Do anything with quick energetic, spirited action, as a man energetically throwing soil into a barrow, a bull fighting spiritedly with another, a man speaking rapidly in anger or excitement, or a woman hoeing; also sometimes = the following.

Qepuza (Qephaza), v. Froth over, cast off foam, as a horse, or beer when fermenting (usually with uma-Gweha) = kihliza, gitzin, kepupa.

izi-Qepe (Qepeho), n. = iz-Anekile.

i(i1)-Qeqeba, n. Anything become cake or hard by congelation, as liquid fat when cold and caked on the top of water, ice, or a wet skin now set firm by becoming dry; hence, a cake, solid flat lump of anything; combination of people solidly united against another (with enza, or hla-nyaana iqeqebo ngaye) = i(i1)-Kekeba.

Qeqebula, v. = qagula.

Qeqebula (Qepehbuli), v. = qagubula (qhaqhabula); also as below.

Phr. aku-qeqebula i-qeqe, to eat fine, solid amasi.

Qesha (Qhesha), v. = sinaza, sineka.

Qeshe or Qheshelele, ukuti (Qheshe or Qheshelele, ukuthi), v. = ukuti sina.

Qeta (Qetha), v. Squat, as a female, on the buttocks with the feet drawn round to one side (this posture is only adopted when the girl or woman wishes to sit at leisure, at ease); hence, sit at leisure, at ease (used in perf.); show prominently the front teeth with ama-zinyo.

u(lu)-Qetane (Qethane), n. = u(lu)-Qitane.

i(i1)-Qeto (Qetho), n. A comfortable sit — used by women as below.

Phr. uka-dha iqeto, to enjoy a pleasant sit-down, a pleasant half-hour with the woman.

N.B. This is used of the custom of Native wives now and then at intervals doming their best attire and betaking themselves in a body to the hut of their common husband, under the pretext of enjoying his company for an hour or two in the evening, but really in order to attract his favour.

Qetu, ukuti (Qethu, ukuthi), v. = qetuka; qetula.

u-Qetu (Qethu), n. Species of grass growing in old fields.

Qetuka (Qethuka), v. Fall backwards or on the back, as a chair falling (= gevuka; cp. penuka); get thrown or placed so as to rest inclined on the hinder edge, as a box; recline on one’s back, as a person reclining in an arm-chair [Ga. tuka, fall].

Phr. rapika, waqetuka uphuluma, he denied, throwing himself on his back, i.e. denied vehemently, positively.

Qetula (Qethula), v. Make fall backwards, or recline, as above (= gevula); fall out away from the stalk, into a ‘reclining’ position, as a mealie-cob when fully formed and heavy; turn over the soil or sods i.e. hoe or plough the soil (acc.).

um-Qewu (Qhewu), n. 5. Slit, or open space made by such, as in a rent garment, between the tails of a coat, or a sheep’s ear when marked with a slit; hence, person with the ear-hole slit (see isi-Hanau).
i(li)-Qezeba (Qhezeba), n. = i(li)-Qekema.
isi-Qezeba (Qhezeba), n. Sturdy, muscular, strongly-built person = isi-Qozoba.
Qežu, ukuti (Qižu, ukuthi), v. = qezuku; qezula.
(i-li)-Qezu (Qižu), n. Piece broken off, chip, as of any hard substance like an earthen-pot or stone = u(li)-Czu, isi-qi.rip.
Qezuka (Qhezuka), v. Get broken off, chipped off (=ezuka, qepuka); turn (intrans.) i.e. get turned off one’s path, as when going off by a Sidney or to allow something to pass (= ehezuka); be broken or chipped off i.e. descend very abruptly or steeply, as a hillside (see um-Qezuka).

um-Qezuka (Qhezuka), n. 5. Abruptly cut-off, or very steep place, as on a hillside or land-slip = um-Tezuka.
Qezula (Qižula), v. Break off (trans.), snap off, chip off, as a fragment (acc.) of an earthen-pot or a stone (=ezula, qepula); turn (trans.) off the path, as a wagon might a man (acc.) coming along (= ehezula).
Qibugele (Qibugile), int. Cry uttered by a boy when he has found an i-Cimbi.
Qibuka (Qižuka), v. Break up (intrans.), as a clay floor when drying; get torn or ripped up, as a garment by a nail; come up, as a mushroom breaking through the soil; get stretched out, as the sides of a hut or mat. Cp. dabuka; rrebuka.
Qibukana (Qibukana), v. Break up (intrans.), as a crowd into small parties when dispersing; separate (intrans.) into different divisions or parties, as an i-nQiina or hunting-party does.
Qibukowe (Qibukowe), int. Cry uttered by a boy when he has found a mushroom.
Qibula (Qižula), v. Break up (trans.) i.e. cause to break apart, as the sun might an earthen floor (acc.) while drying; tear or rip up, as a nail might one’s coat; stretch out, as the framework of a hut when widening it, or the seams of anything (acc.) being sewn, so as to get out any creases. Cp. daba; rrebula; elula.
Qifiza (Qižiza), v. Squash or crush any big soft-bodied thing (ep. cifiza); (Mod.) play a higher card, as a king, over a lower (acc.), as a knife—might be used for ‘trump.’
Qika (s.k.), v. Bring down (gen. with pantsi) i.e. kill smartly off, overthrow, etc., as when bringing down an enemy (acc.) or wild-beast with a single bullet, or an umakatiki who causes the death of a person by poison, or a man hurling an adversary to the ground; (C.N.) understand, comprehend.
isi-Qikaqika (s.k.), n. Any big, bulky mass of dead weight, as a large bale, or great lump of meat; corpse, or carcase, of man or beast (=isi-Dikaqeka); hence, confirmed invalid, metaphor, a helpless corpse.
isi-Qikata (Qiikatha), n. Any big i.e. grave affair (siqikata sowula); serious charge; important private affair of a kraal not to be openly talked about.
isi-Qikela (s.k.), n. Circle of beads worn round the head by girls. Cp. isi-Twalo.
Qiki, ukuti (Qiiki, ukuthi), v. Make move slightly, as a person the eyebrows (acc.) or a female the breasts; move slightly, as the eyebrows (nom.) or breasts themselves; nudge a person (acc.) so as to draw attention; give a shake, as a lump of jelly; hustle or shift position slightly, as a person nudged = ukuti tik, qikimeza.

Ex. kagiti qiki (imhlu), it (the hut) doesn’t move or shake a bit (before wind, etc.), i.e. it is fixed and thatched so as to stand firm as a nail.
aditi qiki, he (an idiotic person, also bad snuff) doesn’t move a muscle, i.e. is as good as dead, has absolutely no keenness or intelligence in him.
kwaditi qiki, he didn’t budge a line i.e. he remained stock-still, immovable.

um-Qiki (Qihi), n. 5. = um-Bobe.
Qikili, ukuti (ukuthi; s.k.), v. = qikileka.
isi-Qikili (s.k.), n. = isi-Qenin.
Qikileka (s.k.), v. Get made to start back, he brought up sharply, as by a snake in the path, when running along; start back suddenly, as a person who remembering something forgotten goes back to fetch it, or who suddenly seeing something coming along turns back so as to avoid him = ukutini qikilela; cp. ukuti yaga; ukuti yabaru; tikuzeka.
Qikili, ukuti (ukuthi; s.k.), v. = qikileka.
Qikimeza (Qikimeza), v. = qikiza.
Qikiza (Qiikiza), v. Make move slightly or give a tremulous shake, as a person the eyebrows (acc.), a dog its nose, or a strong wind a hut; nudge a person (acc.), as to draw his attention; frizz the hair (acc.) i.e. pick it up with a thorn so as to get a frizzy appearance = ukutini qiki, qikimeza.

Phr. ukun-Qikilela imhlu, to smile.
Qikizeka (Qiikizeka), v. Get moved or made to budge slightly, as the eye-
brows, breasts, or a person nudged = ukuti qiki, qikimezeka.

(i) Qikiza (Qhikiza), n. Girl, anywhere between the ages of about 16 and 25, but not yet wearing the topknot (prob. so called from the shakiness of the flesh or breasts during that period). Cp. i-n'ombi; (i) Tshitshi.

ubu Qikizo (Qhikizo), n. (X.) = i-m Visholo.

um-Qila, n. 5. Woman's isi-fowiqa q. v., but generally applied to the temporary grasstail-band worn immediately after giving birth.

(i) Qili, n. Crafty, wily person, smart in cunning and trickery = (i) Ili-Hakani. See qina.

P. qili el'ente s'isici 'maqa, the crafty fellow whose locks are rustled last, i.e. after he has already received, according to Native custom, a full share of those of everybody else and then perhaps manages to get his own for himself.

akaqili leziola emhuma, there's no cunning person who ever licked himself on the back — said of someone who has attempted some trickery-beyond his cunning, and been found out.

amaqili katingani, sharpers don't deal with each other — may be said of two people, as obatokati, who know each other too well to make one another the object of their crafty performances.

ubu Qili, n. Craftiness, wiliness, cunning, as above.

P. ubuqili beazier, kubhlule emuni, cunning is practised when the kraal is passed = people don't practise their crafty deeds in sight of others.

Qiliki (Qhiliki), v. Flow over, flow out, as water when boiling in a pot, or foam from out a fermenting tub or horse's mouth; be made to come out of the pot, i.e. get put out, displeased, as a person by some action of another (used in perf.).

Qiliza, v. Act cunningly, deceptively, towards a person (with ela form and acc. of pers.).

Qiliza or Qilizela (Qhiliza or Qhilizela), n. Froth over or out, as the foam of fermenting beer or a horse; cast off foam (ace.), as the beer or horse itself = kihliza, yepuzu, kepuza.

Phr. uku-qiliza i-xhokholo, to have the cheeks froth over i.e. break up into a smile.

ama-Qimba (Qimbha — no sing.), n. = ama-Qaga.

u(lu)-Qimba (Qimbha — plur. izi-nqimba), n. Wave-like mass, bank, layer, or solid line, as of clouds rolling in long banks, line upon line or tier upon tier of people, layer over layer of cream upon set-milk. Cp. u(lu)-Dolo.

u(lu)-Qimbana (Qimbhama), n. Ripple, on the water; ripple-mark, on the sandy-shore.

Qimilili, ukutu (Qimilili, ukuthi), v. Get brought to a stand, as a person walking along and suddenly remembering something, or coming across something (not starting back = qikelika) on the road, or being addressed by somebody in the midst of work = ukuti kimilili; cp. ukuti kemelele; tikuzeka.

i-nQimindolo, n. = isi-Putumane.

ama-Qimiza (Qhimiza), n. = ama-Cafazi.

Qimbu, ukutu (ukuthi), v. Fall down suddenly in one dead mass, in a heap, as a horse shot in the head, or a heavy pillar tripped up from below (= qimuka); make so full (= qimula); lie, or fall, down flat on the back = ukuti jwa.

Qimuka (s. k.), v. = ukuti qimu.

Qimula, v. = ukuti qimulu.

Qima, v. Be stout, strong, as a stick; be firm, steadfast, as a well-fixed post, or a thoroughly reliable person; put on physical firmness, as a child of seven or eight who has already thrown off the weakness of infancy and attained to the first brightness of reason; be sharp (in a bad sense) i.e. full of craftiness and deceptive wiliness (comp. (i) Qili); be already about its first quarter so as to make its light appreciable, as the moon — in all cases gen. used in perf.

Qina (Qhina), n. Plait the hair; as Native girls, with grass, into long spikes standing up all over the head, so as to straighten out the hairs for further dressing.

(i) Qina (Qhina), n. Stein-bok = (i) Gadu.

P. iyina lippem'kizweni (emphekeni), the buck has jumped out of the cooking-pot, i.e. has escaped just when about to be caught = there's many a slip between the cup and the lip, or he escaped by the skin of his teeth.

i-nQina, n. — see i-Qina.

i-nQindi, n. — see i-Qindle.

Qingata (Qingatha), v. Be about half-full, as a vessel (C.N. fr. Xo).

isi-Qingata (Qingatha), n. The about half-filling contents of a vessel, as above (N. fr. Xo).

Qingatisha (Qingathisa), v. Half fill, as above (C.N. fr. Xo).
isi-Qingi (Qhingi), n. Separated clump or cluster of anything standing isolated among its surroundings, as of trees amidst the open veld, clump of tambooite grass remaining after the veld has burnt, or a spot of dry sand rising up in the middle of a river; hence, used for Island [Ga. ki-zinjva, Island; Reg. ki-kili; Sw. ki-sirwa].

um-Qingo, n. 5. Any heavy thing scarcely liftable, as a coil of fencing-wire or barrel of cement = i(li)-Qintsi, i(li)-Dinlsi.

Qinisa, v. Make firm, steadfast, as a post (acc.); strengthen, brace up, as a tonic medicine the body (acc.); confirm, fulfill, as one’s word (acc.); do anything firmly, with determination or energy, as when grasping a thing tightly, dancing or working vigorously (qinisela, kutazela); persevere, be constant in purpose, as when persisting in any undertaking or when undergoing any trying ordeal (qinisela, kutazela); persist in, do continually (with infin.), as in doing something repeatedly; speak positively, with firmness; speak truly i.e. not jokingly or in a light manner (used in perf.).

Ex. qinisile, you speak the truth, you are not joking.

Phr. uku-qinisina injihali, to speak vehemently, with determination, as when asserting or denying; to close firmly the jaws, as when very cold, to prevent them from chattering.

uqa luka’Qinisani, the row of Mr. Workaway — said sarcastically of the ‘lazy party’ among a company of dancers, singers, workers, etc., who, themselves doing nothing, are continually calling on the industrious few to work away energetically (qinisani).

Qinisela, n. Do with firm determination, enduring perseverance, etc., as when doing something unpleasant or distasteful, or when holding up under adversity = kutazela.

isi-Qiniselo, n. Certificate (M).

(i-li)-Qisiro, n. Firm word, sound statement; hence a ‘fact,’ the truth (this is the best expression, and the only one used in Zululand, for the last mentioned word).

Qinqa (Qhingga), v. Close up, bring up close together things (acc.) otherwise standing far apart, as soldiers in a line, or books in a library shelf; stack up amabele in a circular heap laying the ears pointing inwards (see u(lu)-Bile); heap up or overload a person (acc.), as with things to be carried.

(i-li)-Qinja (Qhingga), n. Bundle of amabele ears, as tied up for carrying home at harvest time — the produce of an amabele field is reckoned as so many qinchina, as we should say saeks.

Qinta (s.t.), v. Lie, stand, or be idle, as any work standing undone for want of workmen, or a workman standing idle during his work, or when without employment (used in perf.).

isi-Qinti (s.t.), n. Any spot, plot, or piece, of land; short-lived person.

Ex. vuncina, wusinsha isi-qinti, he weeded, but left a spot (undone).

lenziqinti lugqiniyai akuba silisiqani, this spot I don’t want to be ploughed.

akuqinjana kuleziqinti somi, there is no travelling through my place or piece of land.

Qintsi, ukuti (Qhintsi, akuthi), v. qintsika.

u-Qintsi (Qhintsi), n. Red ochreous clay = (i-li)-Bomvu.

Qintsika (Qhintsika), v. Pour or ooze forth, as tears from the eyes, blood from a wound, or water through a crack in a vessel; pour along, as people or wagons in a continuous stream (cp. akululukweni); let pour or ooze forth, as a person tears (acc.), or a cracked vessel the water within it.

Ex. qintsika ingombezi, he let forth tears i.e. broke or burst out crying (the thought referring merely to the pouring forth, not to any sudden or forcible emission).

Qipilika (Qhpihlika), v. = piqilika.

(i-li)-Qipolo (Qhiphlo), n. Hard-skinned, horned hand, as of a labourer or old woman.

Qiqima, v. Hop or jump about from place to place, as a child in a hut, or a person saying first this then that. Cp. ecema.

um-Qiqingo, n. 5. Any large bundle of goods for carrying on the head, such as are carried home by work-boys from the towns = um-Faqidla.

i-nQira, n. Piece of cartilage on the breastbone of cattle, etc. = im-Gangva. See i(l)-Hiza.

Qiti, ukuti (Qhithi, akuthi), v. Put or place a thing (acc.) down — the thought referring to the actual alighting of the thing on the spot = beka [Sw. bi, put; Ga. leka; Her. tur].

u(lu)-Qitolo (Qhiphlo), n. Very long, extended isi-Ceme q.v.

i-nQwa, n. = (i-li)-Gqabu.

Qiyama (Qhigama), v. Stand firmly with the body drawn backward so as to give extra power to action, as a man when fearlessly awaiting the onrush of a wild-
beast, or waiting for an adversary to strike (used in perf.).
Ex. *sekuqiyemeni ishinhlo*, the courage now stands firmer, *i.e.* we have less fear, have more heart now *e.g.* as to So-and-so's recovery.

Qaph, ukuti (*ukuthi*), *v.* Overcome, get the better of, as a person (*acc.* = *qogoda, qogoza*); make a dull knocking noise, as when felling a tree in the wood, or pounding tobacco leaves on the grinding-stone (= *qoqa*).
Ex. *le'agane isi-imute qo umina*, this child has got the upper-hand over its mother.

Qaph, ukuti (*Qhobo, ukuthi*), *v.* Do in thoroughly good style, in perfect manner, as when building a hut, cooking food, or making a dress (*acc.*); do entirely, finish completely, as a field or hut (= *qoza*); be, turn out, come out, get done well, as a hut in building or a piece of pottery in the making (= *qoza*). Cp. *ukuti mnii*.

Qapha, *v.* Cut up into small pieces, chop up, as meat, or tobacco leaves; break up into small bits, as a stick, or biscuit; bother, put to inconvenience, trouble, as a person (*acc.*).) by causing him useless or unnecessary labour (comp. *xobisa*).
Ex. *uku-zi-qapha*, to worry or bother oneself (generally without use) about any matter.

Qapha (*Qhobo*), *v.* = *ukuti qobo, qobozela*.

i-n-Qapha, *n.* Certain grass-like weed, bearing edible underground nuts (*izi-n-Qapha*).

isi-Qapha or Qobamhlazi (*Qhoba*), *n.* Certain bush (*Gardenia globosa*) (*N*).

um-Qapha, *n.* = *um-Quma*; also, flower-stalk of the arum-lily (see *i-n-Tbele* or *i-Dumbi* plant.

Qobeka (*s,k.*), *v.* Get cut or broken up into small bits; get bothered, worried, put out, as by any inconvenience (used in perf.)

Qobela, *v.* = *qosela*.

Qapho, ukuti (*Qhobo, ukuthi*), *v.* Strike any hard thing (*acc.*) with a stick or stone, as a man's head, a window with a stone, an earthen-vessel, or a roof (whether the thing struck breaks or not) = *qoboza*; crunch or eat any hard, brittle thing, as roasted mealies, raw potatoes, or unripe fruit = *qoba, qoboza*.

i-li-Qapho (*Qhobo*), *n.* = *i-li-Hleza*.

i-n-Qapho, *n.* — see *i-Xyapho*.

um-Qapho, *n.* = *um-Poho*; (*N*) = *um-Quma*; also strip of hair left remaining along the top of the head, after that at the sides has been cut clean.

i-lilim-Qapho, *n.* Substance of a thing, material from which it is formed, the thing itself; reality, actual facts of an affair; often used adjectively and adverbially to express a 'real' or genuine article, or 'really', 'really and truly', in order to intensify the truth of a statement.
Ex. *inakosi uyapho lewa*yo, the chief himself. *kuqanqa uyapho*, it is a dog indeed, *i.e.* a proper one.

niyakukushaya uyapho, I shall beat you, really I shall, or I shall beat you thoroughly.

Qobodisa (*Qhobodisa*), *v.* Sit in retirement (not going out to work), as a young bride for the first week or so after the wedding (used in perf.); put forth the ear-tuft or bunch of male flowers, as the *mabele* or the mealie plant, so that it already droop over at the side, but be not yet spread out mop-wise (= *vokoza*; cp. *kalahla; nyekeza*).

i-li-Qobodo, *n.* Shell (when empty) of ground-nut, bean-pod, and the like (= *i-Qobolondo*); person's ear with edges turned inwards or crinking together (comp. *i-li-Hwakheya*); a curled up horn, as of a cow — in regard to ears and horns often used in the diminutive form *anay-Qobodwana*.

Qobola, *v.* Deal a blow at a person (*acc.*) with the *isi-Qobolo* or other similar heavy stick (= *gyongota*); (C.N.) strike gently on the head, as a boy when challenging another (= *qoqoza, qwaqquadia*).

isi-Qobolo, *n.* Any stout, heavy stick in the rough, such as one might find lying about and could deal a crushing blow with (= *isi-Gyongoto*; certain rough thick stick used for barring the door of Native huts (= *u-Nobafulo, isi-Qonyweane*).

Qobolondo, *v.* Shell, *i.e.* remove the shells from, ground nuts (*acc.*), beans, etc.

i-li-Qobolondo, *n.* Shell (mostly when broken up), as of above = *i-li-Qobolondo, ili-Qobodo*.

Qobonyeka (*Qhobonyeka*), *v.* Put on airs of pretended disdain or indifference, as a girl who, when wooed by her sweetheart, twists herself about, making grimaces with the face and lips, as though she cared nothing for him or what he is saying, whereas in reality she is taking it all in. Cp. *kemilhenyeka; kenyezela; felenyeka; fehlensaka; mbulusa; nyola; qashya*.

u-Qoboqobo, *n.* Certain shrub (*Ostospernum grandidentatum*).

i-li-Qoboqobo (*Qhoboqubo*), *n.* One who acts, eats, *etc.*, in a ravening, violent,
ferocious manner, like a wild-beast. See qobozela.
Qobovula, v. = qaba-vula.
Qoboza (Qhoboza), v. = ukuti qobo, qoboza.
Qobozela (Qhoboza), v. Crunch or eat anything (acc.) of a hard crisp nature, as roasted mealies or a raw potato; act, speak, eat, etc., in a ravening, violent, ferocious manner, like a wild-beast = ukuti qobo, qoba.

i-nQobozelo, n. Beer ground, boiled, and fermented on the same day, and drunk on the next. Cp. u(bin)-Tshawula.

Qogela, v. Store up, put by so as to mount up, as money, or food (= qogelela, conyela, congobozela); pilfer, filch, steal petty foodstuffs (only from a field), as a herd-boy might mealies (acc.), or a passing traveller a banana (acc.) when very hungry.
Qogelela, v. = qogela.

(i-li)-Qogolo (Qhogolo), n. Tall, finely-built person.

Qogoya (Qhogoya), v. Make ostentations movements with the shoulders, arms, etc., as do some conceived young-men when walking; (N) be merely 'showing off', dance free extemporary dances, as a party of youthful outsiders during the intervals of a wedding-dance — not applied to the national set-dances regularly performed and having special names.

um-Qogoyo (Qhogoyo), n. 5. Dance or song, as above (C.N.).

i-nQohiba, n. (C.N.) = i-nCohiba.

Qoka (s.k.), v. Choose, select, as a certain article (acc.) from among a number = enyula, kela [Sw. chagwa, taka, choose].
Qoka, ukuti (unkathi; s.k.), v. Be in a raised, elevated position, perched up, as an iron house on (with penu) stones, an owl on a post, or a man on the top of a hut or hill = qokama, qwakama; place a thing (acc.) in such a raised or elevated position = qokamisa. Cp. ukuti qoletsha, ukuti euwa.

Ex. ngwana angwano selu qoka penu kere tshe, I felt my foot (in walking along) on the top of a stone.

Qokama (s.k.), v. = ukuti qoza, ukuti qa.
Qokamisa (s.k.), v. = ukuti qoza.

Qokelela (s.k.), v. Pay, as it were, a fine of beads or other small gift, as anybody must do when entering the hut of a witch under initiation, or a girl who has menstruated for the first time, or where in a child has just been born.

Qoko (s.k.), adj. Only one, a single one — used to intensify 'one' in any sense = qwe, qweha.

Ex. waye qedwe qoko, he was the only one, or was all alone.

u-Qoko (s.k.), n. A single, solitary thing.

u(ly)-Qoko (Qoko), n. South-African leprosy, common in some parts of Natal, but unknown in Zululand (N). prob. from Xo. akuti yoko, be dried up or wasted = u(ly)-Bhedluka. See i(li)-Nthi-kii.

i(li), or freq. plur. ama-Qokolo (s.k.), n. Native beer gone sour or acrid in the fermenting (see i-nThombusi); Kei-apple, yellowish edible fruit of the following.

um-Qokole (s.k.), n. 5. Kei-apple tree (U/beria Caffra), growing in the bush-country, bearing fruit as above and having large thorns used for dressing hair.

(i-li)-Qokoma (s.k.), n. = i(li)-Qekumwa.

(i-li)-Qokomba (Qokombha), n. = i(li)-Qakamba.

Qokotana (Qokathana), v. Be closely entwined together (used in perf.), as the threads of a well twisted string, or the hairs of a close-twisted hair-tuft, or individuals of a group of people when standing very closely together.

Qokotela (Qokothela), v. Cling to (metaphor.), refuse to part with, or let go, as a boy who when knocked down fighting, still clings to his sticks (acc.), or a man who keeps firm hold of anything (acc.) he has come into possession of = qukata.

Qola (Qhola), v. Perfume with amakata or sweet-smelling powder, as the body (acc.), or isi-dwaba.

(i-li)-Qola, n. 'Johnny Hangman', the Fiscal Shrike (Lanius collurix); ox of a
black colour with a white patch on the rump, or back above the hinder-legs.

Cp. (i)li-Lunga, (i)li-Waba, (i)li-Bangula.

i-nQoia, n. Wagon [perhaps akin to i-nQoloobana from similarity and use of the old trading tent-wagon, or a corruption of Xo. i-nQuelo].

Qolisa (Qholiso), v. Make to smell nicely, as a bridgroom does his bride (acc.) by presenting her with a beast for slaughtering purposes on the day following their wedding.

um-Qoliso (Qholiso), n. 5. Beast given by the bridgroom's people to a bride on the day after her wedding, to be slaughtered for the feasting of the bridal-party (see i-Mpempe, (i)li-Gqumux); (C.N.) beast given to a bride's mother.

(i)-Qolo (Qholo), n. Large bunch of ostrich feathers stuck into a kind of small basket and worn on the head by young men at the um-kosi.

Ex. umu-telela iqolo, to be conceited, haughty.

umu-i-tessa iqolo, to make one conceited; also = umu-n-tessa iQcalagela q.v.

(i)-Qolo (loc. e-Qolo), n. Lumbar portion of the spine; hence, part of the back there about and just above the buttocks between the hips; lumbar hump, just above the sacrum, in cattle; hence sometimes, especially in Natal, applied to the adjacent projections of the haunch or hip-bone, particularly when conspicuous through emaciation = (i)li-Danda, amaNyonga, i-nThulamagwababa.

Ex. isthmapolopolo, it (the cow) is now all lumbar humps (from emaciation).

isi-Qolo (Qholo), n. Proud, arrogant manner or behaviour (C.N.).

um-Qolo, n. 5. Rope-like stuffing of grass that forms the main body of a Native basket, the exterior palm strips being twisted round it; one of the outside wattles in the framework of a Native hut = um-Babo.

u(i)-Qolo, n. Very steep-sided hill, having an almost vertical ascent; (C.N.) = u(i)-Gqola.

i-nQolobana, n. Small grass hut built upon a wooden stage and used for storing food, etc., in the kraal. Cp. (i)li-Zele, isAkamukanya, (i)li-Xiba.

i-nQolobela, n. Large heap, perhaps as big as a small hut, as of umabele, etc. = i-nDondela.

um-Qolokazi (s. k.), n. 5. (C.N.) = um-Ngwantsi.

u(i)-Qolokosho (s. k.), n. Anything of a stiffened, slightly flexible, but brittle nature (not readily foldable), as a dry skin, started shirt-front, or piece of oil-cloth; anything by nature soft now become dry and brittle, as mud for building or clay for pottery work (often used in plnr. i-nQolokosho); muscular, stiff-bodied man (= i-nQoshololo) = i-nGyolokosho, u(i)-Quememe.

Qolonga, v. Bind tightly, firmly, as a cord (acc.) round a post or parcel, or the different strings when plaiting a rope, or as the cord itself does a parcel (acc.) = gyalonga; cp. gods; ntsala; ngaba.

Qoloasha, ukuti (Qholotsha, ukuthi), v. Sit perched on high, as on the top of a hut or on a tree. Comp. ukuti qoka.

Qoloasha (Qholotsha), v. Behave in a self-inflated, arrogant, domineering manner; play the cock over others (ela form and acc.). Cp. qyaba; xinya.

u-Qolwana (Qolwana), n. Dark coloured bird having a tuft on the head, and applied to by herd-boys to know whereabout the cattle are (see isi-Pungawangiyati).

Qoma, v. Choose, select, as a girl does a sweetheart (acc.)—not as the young man does a girl, the option of choice, as between the two young people themselves, resting among the Zulus with the girl, the young-man being said to qomisa i.e. woo or cause to pick (cp. kela, goka; shela); act greedily, pick out the best pieces, as a greedy child when eating with others from a common dish.

N.B. Native girls have also a manner of mutual courting among themselves, the object apparently being to find an excuse for inspecting each other's person and then reporting to their several brothers, if they should come across anything good. It is generally worked out in this wise: into-bazana ikhanye nesne i-thamba, i-siyini-mesita, iti, ayiingqeme, mthambe igiyime uku. Iweke-lele; iti isibanga enye, iti, "Mlakweni! aku w'ambele peli." Iti'siti, uma icuna, iseke izinye ukuba enye into-bazana izike, nayo leyo ibinge y'enza njalo. Abes'elukana-ke, afu'ufi ekuniywa, ukhobele uhuwana bakubo, ukutis, "uwa: isihle ka'Sibanibani kayilile, y'ini!"

(i)-Qoma, n. Common large-sized basket of Native women (= isi-Qabeto, isi-Hleto); (C.N.) certain kind of white stone used by young men as a charm to attract girls.

isi-Qoma (Qhoma), n. Seat of the ear in man or beast, i.e. the flesh surrounding
it at its base both before and behind, as appearing in the head of a slaughtered beast when the ear itself has been cut off.

Qomana, v. Challenge one another to acts of bravery, as two warriors, as to which should stab the enemy first.

Qombota or (more gen.) Qombotisa (Qombotha), v. Go straightly, he straight (nearly obsolete now) = qonda.

Ex. wagwambota, waya mulla, he made straight for up-country.

wagwambotisa umabombe ngas'omLahzi, he directed his nose (i.e., his course) towards the Umalahzi.

kiutaba eyigombotisile, straight-up i.e., steep, perpendicular mountains.

isi-Qomboti (Qombothi), n. Diarrhoea in children, often accompanied by false hydrocephalus; large pillar of smoke, such as rises perpendicularly up from the veldt on a still day.

um-Qomboti (Qombothi), n. Water dirty by the admixture of particles of husks or raw meal that has been washed therein before cooking (the word is not used of water dirted by particles of cooked food as from dish or pot-washing).

u(i)-Qomboti (Qombothi), n. Straight ridge-like descent, as down from a hill-top.

i-nQomboto (Qombotho), n. = i-Nqoba.

Qomfa, v. Bend the back, be stooping, as a person hoeing, digging, bending over sewing, and the like (not used for merely stooping to pick something up = kotama) = yomfa, komfa; also qota.

Ex. uBani u'seqomfele, So-and-so already has a stoop, is already bending (with age) = qota.

kade sengomfele ilanga yomfa imini be, we have been bending down under the sun all day long.

i-nQomfolo, n. = see i-Nqomfolo.

Qomisa, v. Woo, court, as a young man the girls (acc.) — this is the main occupation of all young men while at their homes — the Natal word shela q.v. is not known in Zululand. See u-NomziTama.

isi-Qomisi, n. A wooer, a young-man courting the girls.

isi-Qomiso, n. Any medicine which a young man may use to help him in wooing.

u-Qomo (Qomo), n. Certain variety to the il(i)-Dumbi (Zulul kind) having round-shaped tubers.

QomoLOza (QomoLOza), v. Sit up all night, as with a sick person, in a dripping hut, or with company (used in perf.).

Ex. kwecesa sengomobile, we sat up till day-break.

u(i)-Qomondo, n. Inner framework of the isi-Coco (= u(i)-Qondo, i-uGiwangya); certain regiment formed by Shaka (i-i-Nyosi); (C.N.) beads strung together or kirschief folded together to be worn on the face or neck.

Qomonqa (akuzi), v. = akuzi-Gqala.

Qona, v. See qonela.

Qonda, v. Understand, grasp the meaning of, as a word (acc.) or affair; consider, or think of, attentively; go straight along, make straight for the point, as a person travelling along the proper or direct path (used in perf.), or a missile aimed at a thing; be straight (not crooked), as a line, stick, or path (used in perf.); make ornamental stitches or stitch-work, as on an isi-hosiya; have the mind made up in regard to any person (acc.) or action (with uke), be bent on having him or doing it, as an umtakati to kill a person, or a man to purchase a certain beast (= kholo, sopu) [Lu. londla, speak].

Ex. angiyongezi, I can't make him out, understand his ways; or am not certain about him = angiyangi.

umkumqama omqangwem, ubunguQambo ngena, you will enter the road and then go straight forward by it.

isidwaba u'seqomfele ngomguza, she has ornamentally stitched her leather-kilt with large beads.

Qondisa, v. Cause one (acc.) to understand i.e. to speak plainly, intelligibly to one, guide, or put one (acc.) on the straight way.

u-Qondo, n. Species of river-grass, used for basket-making.

i(i)-Qondo, n. Stitch, or single binding, in Native sewing, as any one of the innumerable small wattle-tyings in the framework of a Native hut, a stitch or binding holding together the two sides of a cruck in an earthen pot, or any single binding of a palm-strip in the making of Native baskets (= i(i)-Qaza); directions given by a Native doctor as to the manner of administering a medicine, the 'trick' of the thing, e.g., whether to be taken at the change of the moon or when the north-east wind is blowing, whether to be mixed with the liver of a red cock or a little utshwala (= i(i)-Gpi); calcines, or stone in the bladder — supposed by Natives to be the result of the youth having had illicit connection with a girl, from whom he contracted the disease.
Ex. us`azi igondo laro b'muti, we don't know how this medicine is to be used.

isi-Qondo, n. Rightful direction = i.e. goodness, of character or nature generally, being the quality expressed when we say, So-and-so is a 'good' man, or such-and-such is a 'good' child.

Ex. ingane yesigondo le, this is a good child, (obeying without demur, respectful, working with alacrity, good-natured, etc.).

um-Qondo, n. 5. The grass rope, as it were, which continuously coiled and bound together forms a Native basket; single rope of beadwork in the waist-band of a girl's umu-lsha (= um-Gongqolozi); waist-band of girls made of fibre stitch-work (see uku-gondu) and which trimmed below with a skin fringe (i-Qopo), and in after times with ab-Endhlule constituted a girl's covering (= um-Kindi) in Shaka's time and previous to the advent of beads; (X) = i-nGqondo.

ulu-Qondo, n. Inner framework of a man's isi-Coce or head-ring and which is formed of a rope of palm-fibres (see i-nGqondo) bound round by string or tendon = ulu-Qomondo, i-nGqwanga.

Qondobezela, v. = condobezela.

Qonela, v. Overseadow a person (ace.) by obtaining some occult ascendancy over him, or greater influence, prestige, or importance than he; rob him of his isi-tunzi q.v. so that he sink back into comparative unimportance and impotency = tonya.

N.B.Reasoning from the habit of a dog of voiding urine over that of another dog and by which it is supposed to gain some ascendancy over it, the Natives assume that a similar power can be gained over human-beings in a similar way. Hence, a man or an elder son, if caught voiding urine anywhere in the upper part of a kraal above the kraal-owners' hut, would be regarded as working for ascendancy over him (qonela) so as to get hold of his property, displace him in the favour of the chief, etc. For the same reason, a son does not sit upon a head-rest during the life of his father, who retains to himself this sign of dignity so long as he lives. Medicinal charms are also much used for the purpose of gaining a kind of psychic mastery over another, and a careful study of this practice would lead us to believe that the Natives possess, though unconsciously, a certain acquaintance with quasi-hypnotic or other occult natural powers.

Qonga, v. Rise up i.e. be raised up on high, as mealies heaped up above the brim of a basket (used in perf.), dust rolling up on a road or smoke from a fire before the wind, or a mamba snake going along with the head held aloft; tower up, fire up angrily, as a man when disputing with another [Her. vonga, heap up; Ga. ngonya, pile up; Sw. onqezu, increase].

Ex. tela, uqonya, pour in, that they (the mealies) become piled up high.

imamba lhipamba igonqile, the mamba goes along raised on high i.e. with its head erect.

Qongelela, v. Bring together little by little, make come together or accumulate, save up, pile up, as money or food = qogela, congelela.

Qongelelana, v. Come together, accumulate, mass up, as money, or cattle collecting one after another in one place = congeletana.

Qongelelanisa, v. = qongelelana.

Qongisa, v. Make to be raised on high; hence, heap up, pile up, as mealies (ace.) above the brim of a basket.

isi-Qongo, n. Summit, top (even when flat), of a mountain (cp. isi-Pongo); top point, crown, of a Native hut; bump or protuberance on the head of an ox between the horns [Her. o-kongu, top point; Sw. m-gongo, ridge; chungu, heap].

um-Qongo, n. 5. That portion of mealies, etc., in a vessel which rises above its brim; pile, cloud, or raised-up mass, as of dust, smoke or clouds (comp. ama-Nkonkowane).

Phr. umongqo xentombi, a brimming-full girl i.e. one who has not yet consummated a connection with a man = intombi engakaboshowa.

Qongqo, ukuti (ukuthi), v. Reach the top of a hill = ukuti dundu, ukuti qoka.

Qongqota (Qongqotha), v. Knock or rap, as with the knuckles or a stick on the door (loc. or ace.); give one knocks (metaphor) when turning on him with rating words [Her. kongora, knock with knuckles; Sw. gonya].

um-Qongqodo or (more freq.) Qongqoto (Qongqotho), n. 5. Any long, tall, or high-standing thing, as a long post, tall tree, man, head, feather, etc.; applied particularly to the long tail-feather of the ostrich or blue crane worn on the head; also to theclubbed stem of the bulrush or club-rush.

isi-Qongqwane, n. Outside door-bar of a Native hut = n-Nobadule, isi-Qobofo, isi-Gwenzo, um-Xabo.

Qonqa, v. Make the dull knocking sound of go go, as a man felling a tree in the
wood or a girl pounding up tobacco-
leaves (acc.) on a grinding-stone (="go-
goza"); begin to put on small fruit, as
a pumpkin plant (="gqo, hiluza").

(iii)-Qonqela, n. A very mean, stingy per-
son. See neishana; bopu.

i-nQongoyi, n. = i-nQosa.

u(u)-Qonti (s. t.), n. = um-Shwili.

Qonula, v. Stool or pass excrement with-
out concern, expecially, or on a public
pathway, as a dog or a child.

Qopa (Qophha), v. Cut slits into the edges
of a strip of skin (acc.) to be afterwards
 twisted into an i-nJoba tail; notch out
by incisions, as the wood (acc.) in the
interstices of a pattern engraved on the
sides of a Native milking-pail or head-
rest; hence, notch or nick out, or slit
along the edges, generally of anything
(acc.); hoe by taking narrow shovels, or
mere notches (not large broad clods)
out of the edge of the furrow in front of
one, as a woman does when breaking
up new and hard ground; ‘nickname’
a person (acc.) i.e. make derisive or in-
sinating reference to him in some
mane or isi-bongo whether for himself or
for his child; begin to produce small
fruit, as plants of the pumpkin kind (=
qoqo); make beadwork with a pattern
having narrow alternate stripes of dif-
ferent coloured beads standing vertically
(see i-Dube).

isi-Qopamuti (Qophamuthi), n. Wood-
pecker; of which there are several var-
ieties (Campothela notata, C. abing-
donii, etc.) = u-Sibagwebe.

(iii)-Qopela (Qophela), n. An i-nJoba
 tail when made of an i-nTsimba or similar
skin having fine soft nap.

(iii)-Qopo (Qopho), v. Fringe of skin about
four inches broad attached to the lower end
of the um-Qondo q.v. and making
with it the um-Kindi or girdle originally
worn by girls in Zululand. Comp. um-
Nkono; (N) a notched ear, as of a sheep
or horse.

(iii)-Qopokezi (Qophokezi), n. = i(li)-Qa-
pukazi.

Qopoloza (Qopholoza), v. Turn snappishly
on a person (acc.), as a cross-grained
person.

isi-Qopolozi (Qopholozi), n. Snappish,
cross-grained individual, accustomed to
giving sharp angry answers.

Qoqa, v. Bring together or collect (trans)
in one place, as mealie-cobs (acc.) when
harvesting, or cattle.

Qoqana, v. Assemble or gather together
in one place, as cattle.

Qo qo, ukuti (ukuthi), v. = ukuti qa, go-
goza, gqoza.

(iii)-Qoqo, n. Group, cluster, or collection
of persons or things together in one
place. Comp. i(li)-Voho, ilili-Qobo.

isi-Qqoo (Qqopho), n. Accumulation of
rocks together in one place, whether on
a hill-top or in a valley, but in general
size smaller than an isi-Yobo.

um-Qqoo, n. 5. Certain bush bearing an
edible fruit; kind of light green beads
(collectively), of various sizes.

Qqoqo, v. Tap on the head with a stick,
as when threatening a boy (acc.), or
as one boy to another (acc.) of his own
size to show that he is master over
him; be master over, be too much for,
beat, as one boy over another (acc.),
as a child its mother, or as any work which
one cannot manage = ukuti qa, or
qo, qoqo, taudulu.

isi-Qqoodwane (Qqophodwane), n. =
i-ngswangwane.

um-Qqongo, n. 5. Sour, strong-smelling
amasi or sometimes beer; Black-headed
Oriole (Icterus luteus = um-Bica-
ugho); also = um-Qqongo.

Qqota (Qqotha), v. = qoqo.

(iii)-Qqovane, n. dim. of (ili)-Qopo.

isi-Qqowane (Qqophonane), n. Small
collection or group, as of people, etc. = see
isi-Qqoo.

Qqoza, v. = ukuti qa, qoqoza.

u-Qqoque (Qqophoko), n. Windpipe;
(C.X.) = u(li)-Gonoti [Sw. kon, wind-
pipe; Her. o-gongho].

i-nqerero, n. Hump on the back of a per-
son (ep. i(li)-Lwanda); such a person him-
self = isi-Fambi [Sw. ki-gongho, hump].

Qose, ukuti (ukuthi), v. = qoqo.

Qosela, v. Nip, pinch sharply, as a person
(acc.) with the nails; sting, as a wasp
(= suzela); rate a person (acc.) with
sharp stinging words = qoqolo.

Qosha (Qhoshha), v. Be self-conceited, make
oneself out superior to those around,
put on proud airs (= qqaba); put up
the back, as a cat before a dog, ‘putting
on airs’, as the Natives think!

(iii)-Qosha (Qhoshha), n. Brass-button of
soldiers’ coats; hence, applied to any
brass-stud or button (= ilili-Qula); also = i(li)-Qosela (C.X. fr. Xo. i(li)-
Qosha, large flat button).

Qoshama, v. Sit or squat on the hams,
with the front legs erect, as a dog (used
in perf.); sit with the buttocks on
the ground and the knees erect, as a Native
man is accustomed to do = ukuti ra.
um-Qoshampisi (s.p.), n. 5. = ama-Nyolwane.

i-li-Qoshela (Qoshela), n. One who gives himself airs, makes himself out to be more than he is, as a small boy imagining himself a man.

i-n-Qoshololo, n. = u(Tho)-Qolokosho.

Qota (Qotho), v. Grind dry, as mealies or mabele, not sprinkling them with water as is usual during the process; smoothen, take off unevenness and roughness, by rubbing with sand paper or an um-lubu leaf or by scraping with a knife, as one might a stick (ace.); make an end of thoroughly, finish off entirely (= qotula).

Qota (Qotho), v. Be stooping or bent, as over one’s work or age (used in perf.); be curved or bent, as a bow = qomfu [Her. kota, stop].

isi-Qota (Qotha), n. Short isi-Qwela q. v.

Qotela (Qothela), v. Mix in poison with snuff for the purpose of takating a person (ace.). See um-Qota; cp. abulula; bulela; eqa.

um-Qotelo (Qothelo), n. 5. = um-Qoto.

u-Qotetsheni (Qotetksheni), n. = u-Kotetseni.

Qotisa (Qothisa), v. Bend (trans.), curve, as the bow-stick of an u-gubu; make stoop, as work or age.

Qoto, ukuti (Qotho, ukuthe), v. = qhota; qhotisa.

Qoto (Qotho), adj. Genuine, real, thoroughly good, as a first-class pot, animal, skilful workman, or a kind-hearted man; true, trustworthy, faithful, upright, honest, as a proper ‘man’ ought to be = ungqo, magqo.

u-Qoto (Qotho), n. = u-Qothoziembaliyo.

i-li-Qoto (Qotho), n. = i-li-Kambili.

um-Qoto (Qotho), n. 5. Any medicine mixed with snuff with the object of killing a person. Cp. um-Bulelo.

u(Tho)-Qoto (Qotho), n. Any stiff, dried-up thing, as a dry hide; dried up, emaciated person or animal merely a ‘dried-up skin’ (= u(Tho)-Koto); strip of skin cut off from the ragged edges of a dressed hide, and which is used for making reins, strings, and the like (cp. um-Cilo).

u-Qotovanse (Qothovanse), n. Miserable dried-up thing, as a very emaciated person or animal.

Qotova (Qothova), v. Walk with a ‘stoop

in the chest’ having the head forward, as persons do who have a weak chest, or as some Native youths do intentionally to show off.

u-Qotoziembaliyo (Qothoziembaliyo), n. Nickname for a poor, needy, homeless person, as an orphan or a widow, who ekes out a precarious existence for him or herself as best possible.

Qoto, ukuti (Qothu, ukuthi), v. = qotuka; qotula; ukuti kolu.

Ex. izinkomo scapula qota, the cattle have died clean out.

Qotuka (Qothuka), v. Get finished clean off, as food, money, or snuff; get rubbed or worn off, as the nap or hair of a skin so as to leave this latter bare = kotuka.

Qotula (Qothula), v. Finish clean off, as a person his money (ace.), food, snuff, etc.; rub or wear off, as constant friction might the nap (ace.) or hair on a skin = kotula.

Ex. izinkomo scaphay aqotula umubila umwani, the cattle have already cleared off my mealies entirely.

Qotulisina (Qothulisina), v. Cause to scrape or lick clean out i.e. give one the scrapings, as of snuff, etc. (doub. ace.).

isi-Qova (Qhova), n. Crest, tuft, or plume of any kind on the head of some birds, or as worn as an ornament by men whether on the top, back, front or sides of head = isi-Luba. Cp. i-li-Hunu, isi-Dhodhlo, isi-Suka, um-Nyakanyana.

Qöyi, ukuti (ukuthi), v. Give to a person (ace.), or serve out to him in a very small quantity, just a mouthful or taste, as beer (ace.) snuff, etc. = ukuti gqobi.

Qoza (Qhoza), v. = ukuti gqo.

isi-Qozoba (Qhozoba), n. = isi-Kezeba; big, firm-set mouth.

Qů, ukuti (Qů, ukuthi), v. Dry up, or be dried up entirely, as water in a cooking pot or in a river; pop, make a bursting noise, as a mealie-grain or chestnut when roasting, or an u-singa pod, or gun = quma.

Qu, ukuti (Qhu, ukuthi—sometimes vowel prolonged), v. Resound, make the dull drum-like thud qu, as a hide-shield when struck (see ququsa); go along in a long continuous train, as a lot of wagons or cattle = quma, qumuka, ukuti bure.

Qū, ukuti (ukuthi), v. = ukuti fu; qusa; qese; qula; qwayu.

isi-Qu, n. Bottom, i.e. flat lower part, of a basket or pot, by which it stands; lower or thick end, as of a bundle of
grass, or tapering pillar; root end, of a tree; hence, used for 'stump' of same when the body of the tree has been felled (= isi-Punzi); root or origin of a matter (= isi-Delcu, isi-Zimbali); medicinal prophylactic or medicine, not used for curing diseases, but for preserving against or preventing all manner of evil emergencies, and such as would be administered by a doctor to 'hold in check' a disease he has been suddenly called upon to treat and until he can fetch his actual remedies, or such as are worn as a necklace or string ornament round the body by a warrior who has killed a man in battle—prob. called by this name from the fact of such emergency medicines being gen. kept in the shape of little chopped-off pieces or tiny stumps; side of the eye i.e. white part at the angle of the lids—only used in the phrase below [Her. olgi pute, stump of tree].

Phr. wangqeka ngaqiza samiibho, he looked at me with the sides of the eyes, i.e. he had his ocular attention directed on me without actually looking straight at me, as when suspicious of a near neighbour's actions, expecting a sudden blow, etc.

Quba, v. Run along; raise up dust (with u-tuli); lie down, as a buck resting, not sleeping (used in perf.); sleep in the open veld, merely 'lying down', as a man travelling; also = qula.

Ex. y'Moku akubayo, he has been all along running about, on the travel.

Quba (Qhubha), v. Drive along, as cattle (acc.); push along, as a person (by moral or physical persuasion) or wheelbarrow; bring along, hand over, as one's money (acc.) or any article to another (with ku); go on with, push along with, as a story (acc.) or evidence; make go along, pass away, as a person his time (acc.) by some recreation [Ga. goba, drive; Sw. kumba, push; Her. pama, drive].

Ex. quba-le! go on! continue! (with your story).

ugabalakwe njic, he just drives along his own concerns, i.e. is self-seeking, acts from personal motives.

Phr. mus'akuquli bunzi uqalini! — see i-nilini.

wangquba nyanamolo, he drove me along on my knees, i.e. he got me to go on ahead, telling me he would follow immediately, whereas he intended to follow only at his leisure, thus leaving me to go alone.

iQuba, n. Place of dung i.e. lair where a herd of wild-beasts, as buffaloes, ele-

phants, etc., are accustomed to congregate; site of an old cattle-fold.

um-Quba, n. 5. Cattle-dung when dry and powdered up on the ground of the cattle-fold — commonly called 'manure'; stupid, lazy, good-for-nothing man or woman; blood or tribal relatives (collectively) i.e. all persons of near or remote relationship having the same isi-bongo as one's father (= ufla-Zalo).

Qubalala ukuti (akathi), v. = akati qubasha.

iQubankomo (Qhubankomo), n. Name sometimes applied to a cattle-thief, also to a lobola'd girl; (C.N.) certain star (perhaps Spica of the constellation Virgo) which precedes the morning-star about September time, and indicates the time when stolen cattle are carried off.

um-Qubankunzi (Qhubankunzi), n. 5. Variety of the um-Tungulu.

Qubasha, ukuti (akathi), v. Take a moment's rest, as when sitting down from work; just sit down for a moment, as when on a visit but not intending to stay; take a lie-down, a short nap = akati qubalala; cp. ukuti tokolo; isi-Hluvati.

Qubeza (Qhubeka), v. Get along, push forward (intrans.), make progress, as a wagon travelling, a boy in his studies, or a period of time.

Ex. kaqubezi ukuthi, he makes no progress whatsoever.

iqinjasu nqayqeka, the days are passing by.

qubeza bo! move on! — as to a person blocking the way, or taking up room on a bench.

Qubezela (Qhubezela), v. Push along, help or make to go forward, as when inviting one to continue quarrelling; push or pass along for one (acc.), carry forward to one gradually, as an article sent, or a message.

Qubu, ukuti (akathi), v. Break out universally, on all sides at once, as mealies coming up together all over the field, a rash breaking out all over one's body, or several unpleasant affairs cropping up for one at the same time = akuti qambilu, qubaka, qubala.

iQubu (Qhuba), n. Bulge, of any kind; bump, roundish swelling.

iQubu (uo place), n. Small soft feathers or down; as of a rabbit or on the breast of a bird. See isi-Hlupe.

i-nQubu, n. Sharp bend of a river = inqoni, isi-Kamuzi.

Qubuka (s. k.), r. Break out i.e. get broken out everywhere, as a person’s body by a rash or eruption of pimples, or as paint into little swellings by the sun; come up thickly, as corn in a field; break forth or turn, as a person’s stomach when he is about to vomit (= qubuka); break out in a rage at a person (ela form and acc. = qubulela); dangle about, swing from side to side, ‘as though falling off’, as any long hanging fringe or hair, or tails of a man when walking; get ‘raised’ or made to fly about, as the particles of rubbish, or dust from a coat or sack when shaken (= qubuzeka).

Qubukula (s. k.), v. = kupalula, vubukula.

Qubukuli, ukuti (akathi; s. k.), v. = kupalula.

Qubukusha (Qhubukusha), v. = qubusha.

Um-Qubukusho (Qhubukusho), n. 5. Stitch, or catching pain one sometimes gets in the stomach or sides, and which prevents further motion = um-Vubukulo. See qubusha.

Qubula, v. Drive along quickly so as to make run, as cattle (acc.) from a field or in order to be inspanned (but not gen. used when in the wagon); cause to break out in a rash or eruption, as a nettle; thresh out a second time, as ears of mabele (acc.) still containing some grain remaining; dance the isi-qubulo q.v.; break out angrily at one (acc. with ela form); shake or make fly about, as the dust or particles of rubbish (acc.) from a sack or coat.

Ili-Qubula, n. = um-Lulande.

Um-Qubula, n. 5. Dress for dancing the isi-qubulo in, presented by the Zulu king to certain favourites, and formed of three girdles or kilts of i-nT:imango tails, one of which was worn low over the buttocks, another above the hips and a third over the shoulders like a cape, thus covering the body entirely from neck to knee.

Qubuleka (s. k.), v. = qubuka.

Isi-Qubulo, n. Certain quiet, stately kind of dance (with accompanying song) performed by men at the royal festival and at weddings, differing from the i-nKo-mthlo in not being of a quick and spirited movement, and from an isi-Gerre in not being accompanied by any clapping of hands. Cp. um-Pendu; i-nStikuzi.

I-nQubulunjwana, n. Chicken-pox.

Qubusha (Qhubusha), v. Make bulge out, make poke out, as the contents might one’s pocket (acc.) or a sack; push slightly, poke a person (acc.), etc., with the elbow, shoulder, or head, as a goat when butting another with its head, a man when giving another a nudge with the elbow, or when jostling through a crowd; treat with marked coldness, give one (acc.) the cold shoulder, as persons might a certain disliked individual when meeting him in society; catch or stick a person (acc.), as do certain sharp neuralgic pains in the stomach, etc., preventing him from moving = qubusha; see um-Qubukusho.

Ili-Qubusha, n. (N.) = ili-Boboni.

Qubuza, v. Shake, by a gentle waving motion (not by vigorously flapping), as a sack (acc.) or sleeping-mat to remove any dust or particles; shake about i.e. wear any long supple dangling thing that swings from side to side as one walks, as a long isi-dwaba (acc.), an i-ikhakile or girdle made of long tails, or any fringe-like thing as a goat with its long hair (acc.); scatter about or cast off by shaking, as dust and small particles (acc.) from a mat; make a dust (acc.), as when shaking a dirty sack, or as children romping in the dust (= buzoa).

Quda (Qhuda), v. Sit, or be kept, close in a hut, as a girl during a vimbezela visit (used in perf.). Cp. fotobola; qobodisa.

Ili-Qude (Qhude), n. Cock, of fowls. See linga; qanda [Ku. mthapu; Be. mkoloe; Sum. ikuqokudume; Ra. xdeu].

Phr. manikiniki 'maniki (or manikiniki): go it, cock! pull him to rags! — used to urge on a person fighting, quarrelling, etc., with another.

Isi-Qude (Qhude — no plur.), n. Member or members of a community or assembly of any kind who rarely appear there, those who generally stay at home, the cast-outs from ordinary society — see phrase above.

Ex. manhlu oQwayinduku base bafika nesigqule sho, to-day the Qwayinduku-District people arrived (at the dance, at church, etc.) even with those of them who are usually stayers-at-home, not apparent in society.

Qudula (Qhudula), v. Punt the mouth (umloko), as a cross child or angry man = pikula, qukula.
i-nQulula, n. Any stumpy flat-pointed thing, as a piece of wood cut off flat at the bottom, the bumps on the head of a hornless cow, or a woman without a top-knot. Cp. i-nGqukuqa [Sw. kq-guta, stump of a limb; Her. otyi-pate, stump of tree].

Qukata (Qukathla), v. Cling to with the heart, stick to, refuse to part with or let go, as any article of possession (ace.) one values, or a boy his sticks (ace.) when another seeks to wrest them from him; take to heart, refuse to forget or let pass, as a person anything (ace.) another has said about him = qokotela [Her. kakatera, cling to; Sw. amabata].

Qiku, ukuti (ukuthi; s. k.), v. = ukuti-nquku.

Qukula (Qukula), v. = qudula.

u-Qukulu (s. k.), n. Big toe, of man. Cp. isi-Tapa.

Qukuza (Qukuza), v. = qgula.

Qikuluzi, ukuti (Qukuluzi, ukuthi), v. = qgula.

isi-Qukuma (Qukumba), s. k. = i-nGqukuqa.

i-nQukumba (Qukumbha), n. = i-nGqukuqa.

isi-Qukuqa (s. k.), n. = i-nGqukuqa.

um-Qukutu (Qukuthu), n. 5. = i-nDikimba.

isi-Qukuva (s. k.), n. = i-nGqukuqa.

Qukuza (s. k.), v. Grind on the stone, or (metaphor.) in the mouth, a very large quantity of grain, as mealies (cp. kigize); (C.N.) touch or strike gently.

Qula, v. Sit down awaitingly (used in perf.), as men when some work is about to be done, a case to be tried, or when a person sits down at any spot awaiting the passage of somebody (ela form and ace.) expected; cluster together, as bees or locusts on a tree, or cattle or pigs together when cold; throw out bodily, in a mass, any 'flowing' thing, as water (ace.) out of a basin or potatoes out of a basket (= ukutfi qo); hesitate, doubt, as to what opinion or course of action one should take (only used in negative), as when forming a judgment or taking punitive measures.

Ex. ngquba ngqula pantsi kwamnti ka-zang'eva. I got to sit down waiting under a tree, but he never came.

angqiza makuqula, nna ivula liga hapo, ukuti umfana ngakahunjise. I have no doubt whatever, if the case is taken there, that the boy will be put right.

Qula (Qula), v. = xuga, hlazela.

i-nQula, n. = see i-Nqula.

Quleka (s. k.), v. = quleka.

i(li)-Qulula, n. Cluster or swarm, as of bees or locusts resting on a tree (i-li)-Bululwane; multitude, large number, 'swarm' as of people or cattle stationary together. Cp. isi-Qumabi; i(li)-Qoqo; (i-li)-Vigo.

i(l)-Qulo, n. = i(li)-Qulo.

i(li)-Qulo (Qhulo), n. = i(li)-Qosha.

i-nQulu, n. = see i-Nqulu.

um-Qulu, n. 5. Any long roll or rolled-up thing, as of carpet, or 'roly-poly' pudding; the top part of a woman's isi-dwaba where it is rolled up forming the top edge.

um-Qulukushu (s. k.), n. 5. = um-Bulukuqa.

Qulula (Qhulula), v. Strip off by a single sliding motion of the fingers, as beads (ace.) from a string or peas from a pod (not mealie-grains from the cob = qhulula = hulula [Sw. puha, shell beans; Her. puha, strip off].

Qulusa, v. Show the buttocks i.e. raise them up conspicuously (even when covered), as a person when stooping (com. duansa); lie naked or with the buttocks uncovered, as in sleep (= diadiliza).

Ex. ndhlala iyaphosa, the hut is falling forward over the doorway (as though the back part were raised).

Quma (Quma), v. Pop, burst (i.e. make a bursting noise), as a mealie-grain or chestnut being roasted, a person breaking out into laughter, an astinga pod, or a gun firing (= ukuti qo); be excessively fat; go along in a long, continuous train or procession, as wagons, or cattle to drink (= ukuti qa, qumuka, ukuti burw; cp. qumana).

Ex. nasi ihlombo yiqapa, yiga iqa, there are the cattle going home in a long procession.

i-nQuma, n. = see i-Nquma.

um-Qumane (Qumane), n. 5. Very fat animal or person, 'ready to burst'.

Qumba (Qumbe), v. Swell out, as a bladder when blown into; be swollen, as the stomach with flatulence (used in perf.); be grumpy, put out, have the sulks, as one whom something has dispensed; have the sulks or a bitter feeling towards another (ace. rando); throw out or down bodily, in a mass, as a man (ace.) on the ground, water from a bucket, or potatoes from a basket (= ukuti qa, quba) [Her. kumbele, swell as the eyes].

i-nQumba (Qumbeha), n. = i-Nquli.
um-Qumbalala (Qumbhalala), n. 5. Any 'stuffed out' body, as a well-filled feather bed, a person with a fine plump body and limbs, or a carcase of any dead animal when already swollen from accumulation of gas.

i(li) or ama-Qumbe (Qumbhe), n. Grumpiness, the grumps. Comp. ama-Qumbe. Qumbeka (Qumbheka), v. Get swollen out; get made grumpy; get thrown out or down bodily, as above — see qumba.

Qumbelana (Qumbelana), v. Be stifled, choked, as a person when filling with wind from being throttled or held by the mouth and nostrils = futelana, kuletelana.

isi-Qumbai (Qumbhi), n. Anything collected in a close mass together — hence, clump, as of trees or mealies growing thickly together in a patch (cp. isi-Qambil); massed heap, pile, as of mealie-cob thrown together here and there when harvesting; compact mass, or crowd, great group (perhaps more than 50), of people or cattle moving or standing together. Cp. i(li)-Qolo; i(li)-Qogo, etc.

um-Qumbai (Qumbhi), n. 5. Swelling or filling out of the top of a mealie, ma-bele, or imfe plant when the ear or seed-tuft is about to appear (not applied to the bolling up of the mealie cob). See mumata; sohla.

Ex. amabele ami as'e'mqumbi, or as'e imqumbi, my Kafir-corn is now swelling at the tuft i.e. about to burst out in flower or ear.

Qumbisa (Qumbhisa), v. Cause flautulence, as beans.

um-Qumbisa (Qumbhisa), n. 5. Any food causing flautulence.

u-Qumbai (Qumbhi), n. Thing poured out, or coming pouring down, bodily, in one mass (not by gradual pouring), as water thrown from a bucket or potatoes from a basket; (C.N.) also = u-Nqulten. See qumba.

Ex. amani iwayatho wam'qambha pesu khom, he threw the water in a mass over me.

Isikonyane sesifaka wam'qambha, the locusts came pouring down in swarms.

i-nQumbai (Qumbhni), n. Kind of rush or long river-grass of two varieties, used for mat-making and as fibre; also = i-nQumbe.

i-nQambu (Qumbhu), n. Backbiting talk, a slanderous tongue.

Ex. amequmbu, she is given to backbiting.

Qumbuka (Qumbhuka), v. = qambuka.

um-Qumbukwekwe (Qhumbhukwekwe), n. 5. Certain shrub, growing in old fields and by rivers, whose leaves fold up at night.

Qumbusa (Qhumbusa), v. = qumbusa.

i(li)-Qume (Qume), n. Hemp (i-nTsangu) that has not grown well (that of good quality = u-Noto, u-Ngaqa); mealie-grain that has burst open in the roasting.

u(li)-Qume (Qume), n. Small bush (Hippopomnus alatus) whose roots are used as an emetic by abanqumena, and young lovers 'to make them look nice and lovable'; as a cure for headache, an infusion being poured into the nostrils; as an isibetelo, etc.

N.B. An umukati makes an infusion of the root of this plant, mixing therein a little earth from the footprint of a person he may wish to kill. Taking the mixture as an emetic, he vomits the whole into the hole of a snake, calling out the name of the particular person after doing so. The desired effect will be the speedy demise of the individual so conjured!

Qumfa, ukuti (ukuthi), v. = ukuti qumfa.

Qumfaza, v. = qumfaza.

Qumfe, ukuti (ukuthi), v. Go along with an apparent difficulty to get forward, with a kind of receding motion, as when walking in the sand, or plodding tired-out along a road, or a buck when trying to run up a hill = ukuti qumfa, qumfaza.

Qumfaza, v. = ukuti qumfe, qumfaza.

isi-Qumfemfe, n. Short-legged, long bodied person, who when walking doesn’t seem to be making any progress. See ukuti qumfe.

um-Qumo (Qhuno), n. 5. Long, continuous train, as of cattle, people, or wagons, going along one after the other = um-Qobe; cp. um-Gumo.

u-Qumqumu, n. (C.N.) = u-Gumqumu.

i-nQumu, n. — see i-Nqumi.

um-Qumu (Qhunu), n. 5. Soft, baggy extremity or barrel of a young feather (which when it grows into a hardened quill is called i-Mpempe) = um-Nqunu.

Qumuka (Qhunuka), v. Get burst, as a mealie-grain when roasting; get burst i.e. burst out, as a man into tears or laughter; get going along in a long continuous train or troop, as cattle or wagons = ukuti qu, quma.

i-nQumunqumu, n. Any cartilaginous or gristly flesh of a soft kind that can be chopped (see qumaza), as the soft extremities of some bones, gristly bone-
cushions, a cow's ear, etc. (not the wind-pipe, as too tough) Cp. i-qundakidalamu.

Quumuza or Quumuzela (Qhumuza), v. Clamp or cut anything (acc.) of a waxy, solid-pasty nature, as honey-comb, new boiled mealies, a lump of fat or cartilage (see i-nQumunqumu); strike a person (acc.) violently on the head so as to draw blood, 'burst' his head open.

um-Quumuza (Qhumuza), n. 5. Any kind of food or thing that gets chewed or eaten as above. Cp. i-nQumunqumu.

Qunda, v. Blunt, take the sharpness or edge off, as a hoe (acc.) or knife, whether by wear, chipping or turning of the edges, etc.; take the keenness off a person's (acc.) feelings, expectations or desires (as by informing him that the game is over, the quarry is gone, etc.), or off the actions of an untakali or an enemy's assegai (by use of the charm i-ngundanda q.v.); dim or make faint the eyes (i.e. eyesight, amehlo), as does a blinding glare or the shades of twilight (comp. ubn-Tendu).

Qundeke (s. k.), v. Get blunt, have the edge or sharpness taken off, as a knife or hoe; have the keenness taken off one's powers, desires, intentions, etc., by some frustrating or impairing influence, or by an i-ngundanda charm; hence, get frustrated, balked, in one's intentions by little difficulties constantly cropping up (see ama-Nqundanda); get dimmed, rendered faint, as one's eyes (amehlo i.e. eyesight) by a glaring light or the shades of evening (gen. used in perf.).

Ex. isikwona fasikoni emini, amehlo aso ayundekele, the owl doesn't see in the daytime, its eyes have had their keenness dulled.

isi-Qunduza, n. Clump or single intertwined elod of grass, generally of the longer kinds, as one frequently finds between the rocks in river-drifts, in the middle of roads, or of tambootie in the veldt (not used of clump of mealies or trees — see isi-Qambi, isi-Xobo) = isi-Dindi.

Qundubeza, v. Make blunt, cause the edge or sharpness to be lost, as a person a hoe (acc.) or knife = ukuti qundubezi, qunda.

Qundubezi, ukuti (ukuthi), v. = qundubeza.

Qunga, v. The original and now obsolete meaning of this word seems to have been to 'discolour, render of a dirty, muddied, darkened appearance' (cp. geqפנה); hence nowadays, darken over, become darkly cloudy, as the sky before a storm (used in perf.); go through the process of self-fortification against evil consequences or influences by means of smearing the body with charred medicaments, charms, etc., as does a man who has killed another in battle, or the chief annually at the ukweshumana (q.v.); make a thing into a discoloured mixture, infusion, etc., with or by means of something else, properly by pouring into or upon it this latter material, so as to form one mixture or brew, i.e. mix up one substance (acc.) with another (with nga), one being a liquid, by a pouring process — thus, ukw-qunga ilaye (ngamanzi), to mix up tea by means of water, that is, to make tea; ukw-qunga umuntu (ngobisi), to mix up whey with fresh milk, so as to more rapidly bring about the fermentation of the latter into amansi; ukw-qunga amanzi (or utshwala) uqemuthama, to mix up the water (or beer-water) with mabele-dough, in the brewing of Kaffir-beer; ukw-qunga amanzi, to mix up water by ladling it up and down from a height, as a child playing with it.

Phr. ukw-qunga isibindi, to make oneself bold, callous, fearless, hardhearted or indifferent, as when one sums up courage to do a fearful thing or to overcome a sympathetic feeling.

N.B. Every Zulu man who might, whether in war or otherwise, have killed another man, was, before being able to return and mix with his family, required to go through a certain elaborate ceremony of purification or fortification called ukw-qunga. This in the case of an army, was regularly arranged for by the king. After having killed his adversary, the victor (now called an i-Nxeleha, his assegai also being called by the same name), would immediately doff his iheshu and put on that of the man he had killed. He would then go to the river and wash the whole body, afterwards doctoring himself with certain prescribed herbs. Attaching a sprig of i-pyangunthoba in his hair, he could now direct his course home, but must keep on the lookout for any strange female he may come across, as, before he can take up his residence in the kraal, he must first have had sexual intercourse with some female or other of a tribe not his own, otherwise even at home, he must continue to live out on the veld.

Upon entering his kraal, he must neitho a large variety of medicines or fighting charms, called i-zembe cliqumyama — this before partaking of any kind of food. He then neitho's with milk mixed with other medicines or cleansing charms, called the i-zembe cliqumbe. This done, he is clean and may again freely enter society and par-
take of amasi; but until he dies, he must never again eat amasi made from the milk of a cow whose calf has not yet shown the horns; and every year he must refrain from eating the i-hlabo or first-fruits of the new season i.e. the pumpkins, calabashes, and the like, nor partake of any beer made from the first corn of the new year—unless, in all cases, he shall have first fortified himself by certain medicinal charms. See i(l)i-Qunzu.

isi-Qunzu, n. Tambuutie or lemon-grass (Andropogon marginatus), a long reed-like grass used for thatching, also for giving light in the huts at night. Cp. u(lu)-Buqa.

u(lu)-Qunzu, n. Certain kind of grass, resembling the preceding; sometimes applied to the preceding; single dry stalk of either kind, used for lighting at night time, etc.; secret messenger sent to one to give warning of danger (= u(lu)-Buqa, i-nKusa; cp. i-nVusi).

um-Qunzu, n. 5. Dried stripe, as of tears or morning spittle on the face or mouth; (C.N.) stripe of an animal (= um-Tendle).

Ex. isi'nqunze ingle uyo, your child is all dried stripes (from crying) on his face.

i(l)i-Qunzu, n. Insanity caused in an i-Nketha who has neglected the process of ukunqungu (q.v.). Cp. i(l)i-Zembe.

isi-Qunzu, n. Whole process of self-fortification against evil influences gone through by a man who has killed another. See qunzu.

um-Qunzu, n. 5. Contents of a particular imbiza into which a small quantity of milk is poured daily and left to curdle, till the pot becomes full, whereupon it is made into i-pehlwa or butter for smearing purposes; contents of a certain u-kunama into which a little whey is put and upon it some sweet-milk poured, so as quickly to ferment and produce amasi (= i-nQunze. Cp. i(l)i-Honge). See qunza; amu-Hambukengantsi.

i(l)i-Qunzu, n. Any thing of unusually large body or bulk, as a hut, man, pot, pumpkin, hemp-plant, etc. Cp. u(lu)-Da-dawe; i-nGqenge.

isi-Qunzu, n. Any large bulky earthen-pot or round-shaped basket, as an u(lu)-Piso, an i-nqenha yomshaba, or an isi-Cumua.

Qunguluzwa, v. Lie perfectly nude (= diindila; comp. qunguzwa); lie perfectly exposed, clear, in the open, as a hill or kraal (used in perf.).

Qungula (Qungqutha), v. Shake out by beating, as dust (ace.) from a blanket or mat (ace.) by knocking it with a stick, or as snuff from a snuff-box by a gentle tapping. Cp. tinika.

um-Qunzu, n. 5. = um-Qunze.

u(lu)-Qunguqungu (Quyungqungu), n. Thin-bodied person, male or female.

Qunguza, v. Go with bare, unwrapped body, as Native men usually do or girls at a dance, or with bare hairless body, like a snake = xlambakuzela; cp. bushzel; uquma.

um-Quntsalala (Quntsalala), n. 5. Any thing of a fibrous, stringy nature, as tough meat, a certain kind of sweet-potato, etc.

Quntsu, ukuti (Qhuntsu, ukuthi), v. = quntsuka; quntsula.

Quntsuka (Qhuntsuka), v. Get strained or drawn tensely, as a rope, the veins when shouting, eyes when glaring, or the ligaments when pulled violently; get over-strained, get burst, snap from tension, as a string; get burst i.e. burst out, as into laughter (with hleka. Comp. qintsika).

Quntsula (Qhuntsula), v. Strain or draw tensely, as a person a rope (ace.), his veins or eyes when shouting angrily, or the body ligaments when pulling a limb violently; over-strain, burst, make snap from tension, as a string (ace.).

Ex. wangiquntsula amekho, he stared or glared at me.

agiquntsula amane, he has made me strain out spittle, made my mouth water.

isi-Quntu (s.t.), n. Short, stunted, undergrown malie-cob, person, etc.

u(lu) or ubu-Quntu (s.t.), n. Short stunted hair, i.e. which never grows beyond a certain short length, as on a man’s chin, etc.

Ex. isiken sake esilquntu, his short scruffy beard.

Qununu, ukuti (ukuthi), v. Race off, run along with all one’s might, as a frightened child or one sent quickly for water = qununuza.

i(l)i-Qununu, n. Person with large buttocks, belly and body generally (C.N.).

Qununuza, v. = ukuti qununu.

Quena, v. Deal a person (ace.) a ‘thumping’ blow or forcible thrust with a stick or fist on any soft, resounding part of the body = udonya.

Qua (Qhipha), v. Srew together the tips of the fingers (see i-nGungwana), as a small boy is sometimes commanded to do by a bully, that he may strike them and then tell him to ‘komba ekaya ko-
nyoko' i.e. 'point to your mother's home' = qata.

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(i) Qupa (Qupha), n. Knuckle, finger-joint. Cp. gupa; ama-Tupa.

(i) Qupukezi (Quphukezi), n. Big, heavy hand or foot = (i) Qopokezi.

Qupula (Quphula), v. Pick out, as one ox (ace.) out of a herd, or one man from a crowd; pick out or turn on any particular individual (ace.) from among a number, as to vent one's wrath on him or cause him to fight (comp. qula).

Qupuza (s.p), v. = yqubuzza.

Qupa (Qughha), v. Shiver, from cold; tremble, from fear (= galezela, etc.); (C.N. fr. Xo.) trot, as a horse.

u(u) Qubaba, n. Immense number, swarm, or crowd of anything congregated together, as locusts, cattle, people, etc.

u(u) Quqo (Qughho), n. Shivering, such as would accompany a fever or ague, or is caused by excessive drinking = ama-Qquwane; cp. ama-Goliwane.

(i) Ququ, n. Certain strong small peculiar to the body of the he-goat and of some human-beings about the arm-pits. Cp. um-Sanka; u(u)-Hiho.

Ququbala, v. Sit huddled up, with the legs, arms and body drawn closely in, as Natives do when in grief, or over a dying person, or at a trial, or when very cold (not used of the huddling together for want of room = ninguza).

Ququda, v. Grind with the teeth any hard grating thing, as hard-roasted mealie-grains or a bone (ace.) = yquuda.

Phr. uku-ququda iminilili, to grind one's jaws, as when wild with anger = ukudlha iminilili.

uku-ququda amavenyo, to grind the teeth, as in sleep.

Ququdu, ukuti (ukuthi), v. = yquuda.

Ququulu, ukuti (ukuthi), v. Squat down for a short time, as when on a short visit or when taking snuff while at work; also = yquubala.

Quqululu, n. Large locust without wings (C.N.).

isi-Ququmadevu, n. Fabulous animal, of various descriptions, figuring in Native nursery-tales; applied to a sturdy, thick-set, muscular, hard-looking man.

um-Ququmbele (Qhuqumbhelo), n. 5. Kind of song-dance practised by Christian Natives (N).

isi-Quququ (Qhuquhqu), n. Person or beast with a big, bulky, muscular body.

Ququta (Qhuquatha), v. = ququza.

(iii) Ququva (Qhuquhwa), n. = (iii) Ququve. isi-Ququva, n. Great big umlu-Ququwa (q.v.) of a person.

u(u) Ququwa, n. Thing of a stiff, stout, strong nature, as an unusually thick hide, isi-dwaba, or a stout cloth; hence, a stiff-bodied, muscular, hard-looking person; thing with a dried-up, whitish, dirty appearance, as an old un-oiled isi-dwaba, a scurvy face, etc.

isi Ququvela, n. (C.N.) = isi Ququmn.

(iii) Ququwe (Qhuquhwe), n. Bubble, as of soap-water or hemp-spittle; large blister on the body, as from a scald = (iii) Ququwa, ili-Bamuzza.

Ququza (Qhuquzza), v. Rap or drum repeatedly on a shield (ace.) with a stick, as is done in certain dances, or to scare off a wild-beast or locusts (ace. or with ela form).

ama Ququwane (Qhuquhwe), n. = u(u)-Ququo.

Qushu, ukuti (Qhuquh, ukuthi), v. Prick, pierce slightly, as with any sharp instrument of which the point alone enters (cp. ukuti qubshu, umquba); give an exploding puff, as steam exploding forcibly from a cooking-pot when closely covered (cp. puza); munch, as missiles (ace.).

Ex. kuvalu qushu, he didn't give a puff i.e. didn't say a single word.

(iii) or isi Ququmbhuma (Qhushumbha), n. Big fat person with firm, not flabby, flesh = isi Jaquaba.

i(n) Ququmbhuma or (more freq.) Ququmbhuma (Qhushumbha), n. Momentary or passing ill-seeing or 'grumps' against a person, as when displeased with some word or action of his (cp. (iii) Gubhu; um Vu-

andela; ama-Ntiziyiyo); big, protruding, hard-blown belly; the owner of such.

Ex. uku-um-bambele amaantu inyakaqumbhuma, to be in the grumps with one.

Qushuza (Qhuquhza), v. = ukuti qushu.

Qutha (Qhutha), v. Pick or pluck out or off (by the finger), as prickles (ace.) from one's clothes, feathers from a fowl, or hair from the private parts of the body = hluta. Comp. qutha.

Qutha (Qutha), v. Screw up, draw up together, as the mouth (ace.), or a cat its body when about to spring, or a snail its body when touched.

Ex. uBani uquthle, So-and-so has the mouth screwed up, i.e. is cross.

Quu, ukuti (Qhuuthu, ukuthi), v. = quza (qula); qutula; quaktu.
u-Quta (quthu), n. Small kind of grasshopper; short person.

Qutula (Quthulula), v. Pluck forcibly, pull or tear out or off, as below = hlutula.

Qutula (Quthulula), v. Pluck forcibly, pull or tear out, off, or up (by the hand), as a bunch of grass or weeds (ace.), or a piece of tough meat from between the teeth; pull a person (ace.) to pieces by abusing him bitterly right and left = hlutula. Cp. quta; boneula.

Quzula (Quzulula), v. = qutula.

Quza, r. Make a person (ace.) turn back on his way, or in his purpose, as a person going out for something, or a girl in her choice of a young man (= ukuti qu); pour or throw out bodily, in a mass, as water (ace.) from a bucket or potatoes from a basket (= ukuti qu, qula, yumba); fly at, run at and about a person (ace.) in a barking, dangerous-looking manner, but notbiting, as a dog might a kral-visitor.

Quzeka (s. k), v. Turn back (intrans.) i.e. get made to turn back on one’s way, or from one’s purpose, as a man going out and returning for something he has forgotten, or a girl in her choice of a sweetheart = ukuti qu.

isi-Quzi, n. Large kind of lizard or small iguana, harmless in the field and thus unlike the i-Bamabazi.

Phr. isiqui esingaphili 'iskeka za'munlu, a lizard that eats nobody’s calabashes — said of a quiet, harmless, easy-going man who troubles nobody.

Quzu, ukuti (Qhůzzi, ukuthi), v. = quzu-ka; quzula; ukuti kuzu.

(iii)-Quzu (Qhůzzi), n. Knot, knobby prominence, as growing on the trunk of a tree, sides of a stick, etc. (= i(iii)-Puzu, i(iii)-Iluzu); any Native wood-medicine which is kept or sold in the lump, as medicinal barks, roots, and the like, not leaves, bulbs, stones, etc. (= i(iii)-Kabulo).

Quzuka (Qhuzuka), v. Get torn or wrench-ed off, as below; get knocked off or over; get struck against violently, as a person’s toe by a stone when walking (cp. kubeku) or his shin by a log of wood; get turned or torn away, as from one’s allegiance or promise = kuzuka; cp. hluzuka.

Quzzula (Quzzula), v. Tear or wrench off by a violent pull (not by twisting — shypula), as the branch (ace.) of a tree; knock off or over violently, as a nail with a hammer; strike against violently, as a stone against a person’s toe (ace.) when walking, or a log of wood against his shin; turn or tear away a person (ace.) from his allegiance or his promise = kuzzula. Comp. hluzula.

Ex. soko siqunale ka’mberenyana, we shall go and knock something out of our soum-law, as pecuniary assistance.

Quzuleka (Quzuleka), v. = quzuka.

Qwā, ukuti (ukuthi), v. Be quite white (= ukuti quka) — used with mhlope or alone; make a ‘whacking ’sound, as a rock, cow’s horns, or any hard thing when struck with a stick, or as the stick, etc., so striking (= qwala).

Qwā, ukuti (Qhůwā, ukuthi), v. Be or stand elevated on the top of any high or raised thing, as a man perching on the top of a hut, or standing on the summit of a hill, or a house raised upon stones; raise or place anything (ace.) in an elevated or perched position = ukuti qwaka, ukuti qoka.

(iii)-Qu (Qy), n. Bitter cold, icy coldness, as arises from a cold wind, snow, or frost — all of which, as apparently the source of the cold, are called by the same name (cp. isi-Twitwa); section of the u-Duludul regiment [Her ou tarazu, cold].

P. iqu, livulibumbubi, the cold hates a traveller = a traveller must expect inhospitable treatment from strange, ‘cold’ kraals.

Qwāba, ukuti (Qhůwāba, ukuthi), v. = qwabaza.

Qwāba (Qhůwāba), adv. Only, merely (= kupela); only one, a single one (= qwi, qoko).

i-nQwaba, n. — see i-Nqwaba.

i-nQwababa, n. Collar-bone.

um-Qwabalandu, n. 5. Fine collection, body, troop, etc., of things of the same kind (= i-nGwawengwawengwewa) — mostly confined nowadays to a collection of fine oxen (weziukubikazi), or young-men (weziintsiziva); (C.N.) = i-nGxotla.

Qwabaza (Qhwbaza), v. Flip, strike gently with a cutting stroke, as the flower (ace.) of a plant or leaf of a tree in passing, or a person with a switch; fillip, knock off with the finger, as an insect (ace.) from the table; flap the ear (ace.), as a horse does to drive off a fly.

u(u)-Qwabe, n. = i-nKoka.

Qwabinga, v. Pick up casually, here and there, etc., as scraps of food-produce (ace.) still remaining in one’s fields, or from among the kraals, or as tales or
information (ace.) gathered from the gossip of others.

Qwaga (Qhwaqwa), v. Seize anything (ace.) by force or violence [Skr. grabh, seize; Sw. tova; Her. takuamsa; Ga. kwala].  
isi-Qwaga (Qwaga), n. Person of great bodily strength.

P. umuzi wesipwana uguwileka, a kraal of strong men gets broken up (as they will always be wanting to light and display their power) = peace is not in power.

i(li)-Qwagi (Qhwagi), n. Yeld builder, of which there are several kinds -see i(li)-Boni, u-Dede-cizibone, i(li)-Diye, u-Mahdeni, etc.

Qwaka, ukuti, (ukuthi; s.k.), v. Be quite white (C.N.) = ukuti qwe.  
Qwaka, ukuti (Qhwaka, ukuthi), v. = ukuti qwe (Qwwe).

Qwaka (Qhwakeka), v. Be in a raised, elevated position (used in perf.), as a man sitting on a fence, a head resting on a wooden-pillow, or a house built upon stone supports = ukuti qwe, qwakama.

Qwakama (Qhwakama), v. = qwaka.

Qwakela (Qhwakela), v. = qwaka.

Qwakuza (Qhwakuza), v. Go along in a perky, stiff-jointed manner, as an old man still active at walking.

Qwakuza (s.k.), v. Eat or munch any hard thing, like hard roasted mealie-grains = qata.

Qwala, v. Whack, or strike, as with a stick, on anything hard, as a rock, another man's stick, or any prominent bones of an ox = ukuti qwe.

i(li)-Qwala (Qhwalha), n. Hard lump of any kind on the body, or on a hide where badly supplied, or part of potato where uncooked.

isi-Qwala or Qwali, n. Stout, thick piece, perhaps an inch and a half or more in thickness (= isi-Qola); a hard, ungenerous giver; (C.N. fr. Xo.) lame or infirm person.

u(li)-Qwalo, n. = u(li)-Qilo.

Qwamalala (Qhwamalala), v. Exalt oneself, make oneself out high and important over others (with peza). See i-nQwamasi.

i-nQwamasi, n. One who makes himself (in a good or bad sense) the superior among his class or comrades, as a boy who through his smartness raises himself above his fellows, or one who through self-conceit exalts himself above them. See qwamalala.

isi-Qwambi (Qwambhi), n. = isi-Qwanga.

Qwanda (Qhormada), v. Scratch away the earth, as a fowl for insects, or a man to get out a stone or root (= pandu); investigate, enquire into an affair (ace.) of a person (ace.).


u (lu) -Qwanga, n. Cartilage—most commonly used in reference to the cartilaginous part of the ear (see isi-Cuba), the gristy padding of the shoulder-blades, and in plur. isi-Qwanga (no sing.), the whole bunch of veins and arteries, collectively, connected about the top of the heart.

i(li)-Qwangi, n. = (li)-Qwagi.

i(li)-Qwainingi, n. Thorny climber (Capparis coromithera), used in various ways as a charm against several kinds of ill-fortune, as lightning, etc.

N.B. The leaves of this plant, mixed with other medicines, as n-Mahwe, etc., are burnt in the cattle-fold (akunqolqo) to 'smoke' the cows before they go into the harvested fields to eat off the stubble; if this precaution were not taken, there would be danger of the cows calves prematurely! The plant is also administered to calves as a vermifuge.

isi-Qwanqwa (Qwanqwa), n. Person constitutionally strong, hardly, not given to sickness = isi-Qwali.

Qwanqwalazi, ukuti (ukuthi), v. = ukuti qwamawalazi.

Qwá qwá, ukuti (akuthi), v. Tap, as a person (ace.) on the shoulders with the fingers, or a calf on the head with a stick to make it cease sucking (= qweqweqwe); make attempt after attempt ineffectually, as with medicine to cure a person (= qeleza).

isi-Qwaqwa, n. Any white thing, as a cow, field white with flowers, or a girl's dress.

Qwaqwada, v. = ukuti qwa qwa, popota.

um-Qwaqwaana, u. 5. (X. fr. Xo.) = um-

Qwango.

i(li)-Qwaqwasi, n. Bare patch, as without grass, hair, mealies in field, etc.

Qwasha, v. Lie awake, i.e. not asleep, the eyes being either open or closed (used in perf.); keep one's eyes open for, i.e. upon a person (ace.), observe his doings, so as to become acquainted with his character (not in order to trap him = blozinga); look out for in vain, as anything (ace.) expected but not turning up.
QWA

i(lu)-Qwashaqwashwa, n. One who habitually shows agitation, uneasiness of the eyes, blinking and moving the eyes here and there, not looking straight in one's face.

Qwashaza, v. Move the eyes in an agitated, uneasy manner, looking about here and there, not looking people straight in the face, as one made ashamed or caught in the act of doing wrong. Cp. qwayiza; nyoboza; payiza.

Qwata (Qwatha), v. Clear off so as to leave bare, as one might the hair (ace.) of a person when cutting it very close, or as cattle might a patch of grass (ace.), or a field of its meurities (often used in perf. to express the state of being bare) (Ga. kwatala, baldness; Her. opara, bald spot).

u(lu)-Qwata (Qwatha), n. Thing or place that is bare, as a man's head, of hair, when this latter has been shaven or is bald (cp. i-mPandhla), or a place, of grass, after this latter has been cleared off by cattle or fire = u(lu)-Qwathule, i-Nyabule, i-Mangule.

u(lu)-Qwatule (Qwathule), n. = u(lu)-Qwata.

Qwaya (Qhwaya), v. == panda.

um-Qwayiba, n. 5. Long stick or staff carried by an old woman when traveling; bullong, meat cured in the sun (= um-Qweuba).

um-Qwayini, n. 5. Little Sparrow-hawk (Accipiter minorus).

Qwayiza, v. Blink or wink, as the eye does naturally or when something has entered it = ewayiza, pazina; cp. qwashaza.

Qweba (Qhweba), v. Make a sign to another (ace.), as by winking, or with the hand or head.

um-Qwebu, n. 5. Wrinkle, running horizontally along the forehead (= um-Cilo; cp. i-NThone; um-Binibi); also = um-Qwegiya.

i(lu)-Qwele (no pl.), n. Pimpls caused in females by the pulling out of the hair (according to Native custom) of the pubes.

QWI

i(lu)-Qwembe (Qwembe), n. Wooden meat tray, of various sizes = u(lu)-Gqoko.

isi-Qwembeza (Qwembeza), n. Big, broad-shouldered person.

u(lu)-Qwememe (Qwememe), n. Any stiff, hair-dried thing of a thin flat nature, as a starched shirt-front, a dry hide, or a piece of cardboard (= u(lu)-Qolokosho); upper-lip of a person when stiff and drawn up (cp. isi-Peshule).

Qwengu, ukuti (ukuthi), v. = qwenguqa; quwengula.

i(lu)-Qwengu, n. Unreliable person given to going back on his word, breaking his promise, etc.

u(lu) or ubu-Qwengu, n. Creeping veld-plant whose leaves are used as a vermiluge for calves, and as a lice-destroyer and for sores by man.

Qwenguqa (s. k.), v. Spring back, recoil, as a bent stick, or a person on his word = qwenguqa.

Qwengula, v. Make spring back or recoil, as above = qwenguqa.

u(lu)-Qwegwe, n. Anything of the nature of a thin, stiff plate, as a sheet of galvanized iron, the cover of a book, the outside crust of a loaf of bread; crust or skin that forms on the top of pumpkin-mash or porridge when cold.

isi-Qwete (Qwete), n. Broad face with the forehead receding; also = isi-Qwata.

Qwi, ukuti (Qhwi, ukuthi), v. Turn off or away abruptly or suddenly, as from a main-road, taking a side-path; also = adv. qwi.

Qwi, adv. Only one, only a single one = goko, kwaba.

Qwibi (Qhhibi; or s. q.), adv. = qwi.

Qwisha (Qhwhisha), v. = panda.

Qwiti, ukuti (Qhwhiti, ukuthi), v. Snap off a small stalk (i(lu)-Qwiti) from a stick of wild-hemp.

i(lu)-Qwiti (Qhwhiti), n. Small single stalk or branchlet such as grows along the sides of a stem of wild-hemp.

i(lu)-Qwizi (Qhwhizi), n. = i(lu)-Qwiti.

R

R as a sound, does not exist in Zulu; as a letter, it is used, in its simple form only for writing Zulised foreign words, as, for instance, in the name aMarica, in which case the letter is always regarded as carrying also the original foreign sound.

There is, however, in Zulu, a certain strong guttural sound, quite unknown in European languages, and produced by a constricted formation of the lower throat. The harsh rattling thus produced, owing, no doubt, to its strange novelty to European ears, has been generally mistaken for a click, and accordingly written oftentimes with a x. With the x click, how-
ever, it has no relationship whatever. A more correct form of script, as belittling a guttural sound, would seem to be a *rr*. Such a usage would bring the Zulu orthography into closer conformity with the Xosa, in which language a dotted *r* is used to indicate the same sound. Examples of this guttural are found in the words *rraza* (to milk into the mouth), and *rrweba* (to scratch).

Words originally written, according to the old system, with an *r*, must in this work be sought under *ll*.

Rra, ukuti (*ukuthi*), *v*. Be pleasantly agreeable to the bodily sensations, as nice beer or meat to the taste (used with *muqandla*), or as a nice-looking person or a beautiful moonshine to the vision (with *muhle*), or as a happy peaceful heart (*iuTliziyo*) to one’s feelings = *rrasa*.

Rrabasa, *v*. Stand scattered about, feeding, as cattle on the veld (used in perf.).

Ex. *ixunomo iirimble*, the cattle are about on the veld (the common Zulu expression to denote ‘grazing’).

Rrabalasa, *v*. Shout noisily, make a great noise of shouting, as when calling out to another with undue loudness, or people shouting at each other when quarrelling = *rrabasa*.

Rrabasa, *v.* = *rrabalasa*. See *u-Mrarabasi*.

Rrabu, ukuti (*ukuthi*), *v*. Take out a little (ace.) but over-abundantly or excessively, from a large quantity (= *capuna kulu*, *ukuti sabu*); cut by a single sharp slitting cut, as an abscess (ace.) to let out the matter, or as the Natives do when making incisions, holding the skin between the fingers and then slitting it with a single cut (= *rrabaza*, *rravuza*).

Rrabuzela, *v.* = *rrabizela*.

Rrabu, ukuti (*Brabhu*, *ukuthi*), *v*. Take out a little (ace.) but over-abundantly or excessively, from a large quantity (= *capuna kulu*, *ukuti sabu*); cut by a single sharp slitting cut, as an abscess (ace.) to let out the matter, or as the Natives do when making incisions, holding the skin between the fingers and then slitting it with a single cut (= *rrabaza*, *rravuza*).

isi-Rrabu (*Brabhu*), *n*. Merino sheep [D. *skampa*, sheep].

Rrabusza, *v*. Be pleasant, agreeably nice in the mouth, as juicy flavoured meat or nice cake (used simply or in perf.) = *khwebusa*; cp. *rrasa*.

Rrabuza (*Brabhuza*), *v.* = *ukuti rrabu*.

Rrákada, ukuti (*ukuthi*, *s. k.*), *v*. Leap along, as a man running with long unequal springs; leap about, as a man performing the *ukw-giya*. Cp. *ishekela*.

Rakada (*s. k.*), *ukuti rrakada*.

Rakata (*s. k.; s. l.*), *v.* = *ntela*.

(i) Rra, *n*. *i(i)-Rralati*.

Rárlakasha, ukuti (*ukuthi*; *s. k.*), *v*. Be delicious, very pleasant, as any food; be very happy, peaceful, as one’s mind (*iuTliziyo*).

(i) Rralati (*Rralathi*), *n*. Ox with a spot on the throat (cp. *il(i)-Fufasi*); man with much hair growing on the throat.

Rraluta, *v*. Cut numerous slits or large incisions in the flesh, as all along the leg, to let out blood, etc. Cp. *gqasha*.

Rama, *v*. Mark out, as the position (ace.) of a new hut, or the limits of a field; make up, formulate in one’s mind, as words (ace.) of a false statement; plan out in one’s mind, decide upon for oneself, as the number of cattle (ace.) to be asked for one’s daughter; hence, design; devise; purpose, etc. Cp. *songoza*, *cabu*; *gqamba*.

Ex. *ugiyakaramo ngakabanda*, I shall arrange or decide (as to the babala cattle) as I will.

*iirimbo zul’ishumi*, he has marked out ten (as the number).

Ramata (*Rramatha*), *v*. (C.N.) = *ntela*.

isi-Rramarrama, *n*. Brisk, spirited, energetic worker or doer of anything (N).

Rramazela,* v.* Do in a brisk, spirited, energetic manner, as any work (N).

Rámu, ukuti (*ukuthi*), *v*. Sink down (without a splashing plump) into deep water, as a small stone. Cp. *ukuti guba*.

i-Rramunnramu, *n*. Any substance of a softly crispy nature, as a raw potato, half-cooked pumpkin, water-melon, etc. See *rravuza*.

(i) Rrámushana, *n*. Fresh, still-growing young person, as a boy or girl (*il(i)-Rramu*).

Rramuza or Rramuzela, *v*. Eat anything (ace.) of the nature of an *i-Rramunnramu*.

Rangalasa, *v*. Scream, bawl, shriek loudly, as a child when struck, an angry-tempered woman when scolding, or as one might to a distant person = *bangabanga*.

(u)-Rángarranga, *n*. A shrieking, screaming, bawling person, as some women and men = *u(R)-Bangabanga*.

Ranta (*s. l.*), *v.* = *ntela*.

Ránu, ukuti (*ukuthi*), *v.* = *rranu*; *rranuka*; *rranaleka*; *ukuti tanu*.
Ranuka (s. k.), v. Have the legs stretched out far apart, so as to expose the pudenda, as a female (used in perf.); be opened out widely, be glaring out, as a blazing sun on a very hot day; stride out, go with great strides, as when running precipitously down a hill, or when walking vigorously; play, running about, as children, ‘to throw out or exercise their legs.’

Ranula, v. Separate the legs (ace.) so as to expose the pudenda, as a female, (comp. ranulaza; talaza); hence, expose the pudenda generally of females = ranula, nyantuza, sanuca, sanuza, sevula, venyeca, sadulta. y

Ranuleka (s. k.), v. Get separated, as the legs above; get exposed, as the pudenda.

Rânu rrânû, ukuti (ukuthi), v. Run in long strides = rrânuka.

Rapalata (s. p.; s. k.), v. = tshupalata.

Rarra, v. = rrerva.

Rasana, v. = ukuti rra.

Ex. ntshwabu b'enza nuzimba rrusa, beer makes the body feel pleasant, rrusesi igzitake, he is nice (to look at) as to his general bodily appearance = mwbile nie rra.

Râsha, ukuti (ukuthi), v. Take out a small quantity of anything (ace., or with upa) for a person (ace.), as a small pot of beer for a visitor or a dish of mealies; eat fat meat (ace.), from the juicy, slushing noise made.

Ex. wemgbile yrrsha ngembenge, he took out for me, i.e. gave me a small quantity, in an imbenge basket.

i(l)-Rasha, n. A fat slice of meat.

Rashaza, v. Eat fat meat (ace.) = ukuti rrasha.

Râvu, ukuti (ukuthi), v. = ukuti rrâbu; also used by one man to another who has chided him by uttering the interjection of displeased surprise hâwu!

Ex. rraenu? what are you saying hâwu at?

Râvuza, v. = rrabuzâ.

Râwu, int. intensified form of hâwu, and used only when reproving the use of this latter interjection. See râwu.

Ex. mukuti rrâku kimi, don’t be saying hâwu to me.

Râwu, ukuti (ukuthi), v. = ukuti zawu.

Râwlula, v. = zâwlula.

Raya, v. Cut into slices, to slice, as a loaf of bread (ace.), lump of meat, or a pumpkin (comp. râbelu); or into strips, to slit, as a hide (ace.) when making reins; cut through, as a ship through water (ace.). Cp. caya [Co. kaya, divide].

Raza, v. Sing the shrill female accompaniment to a Native dance-song, as do the girls when singing along with the men (not used of their singing alone) = rrwaaza.

i-nRazo, n. The shrill accompaniment to a Native dance-song sung by the females (when dancing and singing along with the men, not when singing alone) = i-nRwbwa, i-nKhazi.

Re, ukuti (ukuthi), v. Be in a straight line or front-facing row, as girls dancing, or a line of trees = rrela; cp. ukuti rru; rrezâ.

Rê, ukuti (ukuthi), v. Be soaking wet (with ukuba 'manzi'), as green firewood, a washed garment, or new snuff; be still quite wet, green, unripened (metaphor.), as a young girl married off immaturely; make a cracking, crashing sound, as a firebrand when rent in two, or a new boot cracking (= rrerrzeza); laugh out with a he he he! as big girls do (= rrerrzeza).

Ex. ayane ne, esey’ingane rre, that she should just get married while still a perfect child!

utire-un? what are you be he’ing at?

umu-Re, n. 5. Heartburn (= isi-Lungula); also = um-Dende.

u-Rebe, n. Small kind of hawk, given to devouring young fowls = u(lu)-Heshe, u-Somheshe.

isi-Rebe (Rebhe), n. Partes rubentes pudendorum femina.

Rebezelu, v. = rribizela.

Rebhu, ukuti (Rebhu, ukuthi) = rrebuka; rrebula; also = ukuti tsebu.

Rebuka (Rrebhuka), v. Get torn or rent, as a piece of cloth, or woman's isi-Dweba; open out (intrans.) and form into straight line, as a crowd forming for a dance. Comp. dabuka; qibuka.

Rrebula (Rrebhula), v. Tear, rend, as a piece of cloth, or a woman's isidwaba (= rreemkula); say in joke, as to frighten a child, or talk things that are not true for fun (= utela). Cp. dabula; qibula.

Rele, v. Be or stand in a straight front-facing line (used in perf.), as girls about to dance (see isi-Ceme), a row of trees (= ukuti rre); redden the top-knot with red-ochre, as a Native woman does.

isi-Rele, n. = isi-Biulu (used by women).
R̃e, ukuti (ukuthi— with prolongation of final syll.), v. Be bright red, as a soldier's jacket or an um-Sints flower (= ukuti tsibu); also = ukuti relele.

i-nR̃ele, n. Red, edible (but very asotrenting) berry of the following.

um-R̃ele, n. 5. Certain bush, bearing berries as above.

R̃eleba, v. Be spread, or spread itself, widely, over a broad expanse, on all sides, as a grass-fire or a report; be spread or scattered all about, as cattle about the velum or mealleys about a hut (= ukuti relele); be or become red, as amabele in the ripening, an evening sky, or an um-sints berry (used in perf.).

R̃elele, ukuti (ukuthi), v. Get spread widely abroad, as a report or grass-fire = releba, ukuti helele.

isi-R̃erreme, n. Large spreading sore of any kind = isi-Rremeza.

R̃emeza, v. Champ or eat anything (acc.) of the nature of an i-nTsenteqem q.v. = tsemeza.

Ex. urenevele y'ini embaveni? by what have you been eaten, i.e. wounded, on the leg? = umhlele y'ini?

isi-R̃emeza, n. = isi-R̃erreme.

R̃emezeka (s.k.), v. Get chopped, after the manner of an i-nTsenteqem q.v.; get eaten away, i.e. spread itself, as a sore.

isi-R̃enama, n. Raw, red sore; eyelids when red and swollen; large bulb of the isi-Nqazi plant.

R̃enya, v. Chew, bite up in the mouth, as any food (= hlathuo); inherit, as property (= akla); bite, as one person another (acc.) when fighting with him.

Ex. uwareneza amabele, he still eats corn, i.e. is still alive.

u-R̃enya, n. = u-Gobo.

R̃̑ese, ukuti (ukuthi), v. = ukuti tsava.

R̃̑ewu, ukuti (ukuthi), v. = ukuti rene.

R̃ewuka (s.k.), v. = rebuka; also (C.N.) fall in, subside, as soil.

R̃ewu, v. = rebula.

R̃ewuza, v. = rremeza.

R̃ewuzeka (s.k.), v. = rremuzeka.

R̃erra, v. Bore the ear (= eambusa); scrape the feet (acc.) with a stone to clean them (= espa).

R̃errrebuka (s.k.), v. Get scratched or torn up, as below.

R̃errrebula, v. Scratch, or tear up along, as a cat one's skin, or a thorn one's coat (acc.); tear up the soil all along, as hoeing or ploughing a large stretch of field (with lima); tear up the heavens, as thunder when it rolls along heavily for a long distance (with duma).

R̃erreza, v. Make a cracking crashing sound, as a firebrand when split up, or new boots cracking; to laugh out with the interjection he he he!, as girls do = ukuti ehe.

Ex. uerreza-i? what are you he he he being at?

R̃eza, v. Milk into the mouth, as lads of about sixteen years of age at the time of their emerging from the n-dibi (q.v.) stage and incorporation into a regiment at some military kraal, the object being to make them 'grow well', from the nutritious effects, no doubt, of the plentiful feeding with milk; straighten out by pulling or stretching, as a new-made rein (acc.); move the stick up and down vertically in dancing the i-nGoma q.v., from the motion of the hands when milking; fall or rain, as an um-Rezo q.v.

Ex. basheberivele aMgewe lebo. Mgewen and those of his age had already done milking into the month at that time—marking a particular period of their boyhood.

Igoma begirreza, they danced the igoma with the up and down movement of their sticks—another fashion being to hold the sticks erect during the whole performance.

R̃̑ezə, ukuti (ukuthi), v. Catch a passing glimpse of a thing (acc.) with the side of the eye, as when passing by, not turning the whole face on to the object, as in the ukuti shazi and ukuti vube.

i(l)-R̃ezelo, n. One of the deep partings or furrows made perpendicularly in the hair of a man below the isi-Cica or of a woman below the i-nToko = i(l)-Mentezo.

um-Rezo, n. 5. Passing cloud of light land-rain, such as may be seen coming along like a mist from a distance (see reza; cp. um-Kizo); plur. ini-Rezo, covering of long cows' tails (ama-shoba) worn round the neck and falling over the chest and back and used at the um-Kosi and on the war-path—see um-Qa-bula.

R̃i, ukuti (ukuthi), v. = ukuti niri.

R̃ibi (ribhi), int. of contemptuous derision.

R̃ibizela (ribhizela), v. Say the word ribi to a person (acc.), or make any contemptuous gesture at him, as when putting out the tongue, or holding the
hand in an open clutching manner over his head (the Nemean equivalent to putting the finger to the nose behind one's back).

(iii)-Rrilä, n. (C.N.) = (ii)-Rrada.

(iii)-Rriläthi (Rriläthi), n. (C.N.) = (iii)-

isi-Rriläza, n. Big lump or swelling on any part of the body. Cp. (i(i))-Dunguza.

Rriliza, v. Eat meat (ace.).

Rrina, v. Do wrong i.e. anything of a bad, harmful, or generally disapproved nature — this is the common expression in Zululand = shinga.

isi-Rrini, n. A wrong-doer, one given to doing what is disapproved, unlawful, harmful, bad = (ii)-Shinga.

(iii)-Rrinti (s.t.), n. = (ii)-Gawu.

Rrinya, v. = urriyinya, utsinya.

um-Rriwu, n. 5. Small bird in the bush-country, whose cry sounds like ugedea, 'mane, ugedea! (you are alone, mother, alone!).

Rriwula, v. Cry out with a loud shrill voice, scream, shriek, as a woman.

(iii)-Rrrirwane, n. One of the membranous folds (pillars of the fauces) standing on each side of the root of the tongue.

Rrririza, v. = urriurriza.

Rro, ukuti (ukuthi), v. Flow out, 'water', as the spittle (nom.) in the mouth at the sight of anything very acid like a lemon, or nice, like meat; make a soft continuous rumble, as water running along a stony river, or falling in a shower, or people singing in the distance (= haza); say nuve! to one (only used when reproving a person for so doing) = vrooa. See is-ARro.

Ex. ali ne-si? what are you saying ouch! at; what are you expressing surprise at?

awakazi vroopa, just 'rumble' or 'splash' it in here i.e. pour it in here.

(iii)-Rroba, n. A fire glowing out in the darkness, such as one sees lit in a kraal at night, or a grass-fire on the hills.

Ex. kaze kwandizo kwagama umzimubanywa, right away till morning it was glowing fires on the hill.

Rrobo, ukuti (Rrobko, ukuthi), v. = Rrob-

Rroboka (Rrobhoka), v. Get yielded, given forth or produced abundantly, as milk from a cow, fat from the flesh of a pig, or saliva from the glands in the mouth.

ukuti vrobo.

Ex. Edimbe kwarroboka umaala, it just ran forth did the fat (from the flesh of

Rroboza (Rrobhaza), v. Yield, give forth, or produce in flowing abundance, as a cow its milk (acc.), pork its fat, or metaphor, of a person giving readily and largely = ukuti vrobo.

Ex. iyalarobosa uvu, it (the cow) just pours it out (the milk).

munguZo vrobo (or mumgirrobza) ugede-

bela, she gave forth for me whole basket-wise (when I only asked for a little corn).

ulu-Roko (s.k.), n. The fine, selected, choice of its kind, as the pick of mealies or amanbile, or the clear refined portion of fat or grease, etc.

(iii)-Rrolo, n. Small bush (Grewia occi-

dentalis), whose berries are eaten by children and the branches used for assegai-handles — the bark and roots are used medicinally to aid parturition in women = (ii)-Lalanyati.

Phr. upisele erorrobeni, he is thrusting the assegai-blade into the handle — said to a headstrong, obstinate disrupter, who can't be made to cease or give in.

Rroleba, v. Glow, like a fire in the darkness; show glowingly, as the red distended nostrils of a lion; make a great noise of singing, as at a beer-feast; also = holoba.

Ex. i’bubesi iyalarobobisa umaala, the lion makes the nostrils glow — when distending them to scent for game.

isi-Rrobo, n. = isi-Holoboi.

Rrolela, v. Laugh at with mockery, jeer, as children at a cripple or person in trouble (ela form and acc.) = swabula; ncukuza. Comp. ulu(Slu).

(iii)-Rrolela, Rrolelo, or Rrolelova, n. White-tailed mongoose (Herpestes abbi-

canda) of a black-grey colour (= (ii)-Quakasha); man of light brown colour

(isi-Rrobuka).

Romala, v. Reward, make a present (with nga) to a person (acc.) in recognition of services rendered = vaza. Comp. xoshisa.

(iii)-Romelo, n. Reward, gift received for services rendered = um-Vaza. Comp. i(l)-Xosoko.

isi-Rongo, n. Young pumpkin of about three or four inches in diameter. Comp. (ii)-Rweini.

i-nRrovanrrovu, n. Anything of a watery, insipid nature, as a bad pumpkin-squash, or watery flavourless imb = abu-Rro-

vunrrovu.
Rumuza, v. = yabuza (yabuza); rucuba; also = rumeza, isemeza.

Rwa, ukuti (akathi), v. Make a light, ear-cleft, rambling din, as if of water rippling among stones, continuously splashing as rain or a small cascade, or the distant shrill singing of female voices = ukuti rra, ukuti hr; cp. holoba.

Ex. akh uroi lapa, just pour out a little here.

i(i)-Rwa, n. Assegai of a certain kind, having a long broad blade, used in war = isi-Helchele, (i(i)-)Jozi, (i(i)-)Gaqa.

Rrwabusa, v. = rrobusa.

i(i)-Rrwasha, n. (C.N.) = i(i)-Rrasha.

Rrwaza, v. = ukuti rrah.

i-nRrwazi or Rrwazo, n. Any light, ear-cleft, rambling din, heard from a distance, as the splashing of a cascade, rippling of a brook, or singing of female voices (more particularly applied to the female accompaniment to a man’s dance-song) = i-nRrwazo. Cp. i-nRrVuma.

Rrwé, ukuti (akathi), v. Make a scratching sound, as when striking a match; scratch, give a scratch, as a cat might a person (acc.), or a pen on paper = rrobeka.

Rrweba (Rrobeka), v. Make a scratching noise on anything, as a dog at the door (acc.) or a man when striking a match (acc.) or writing on paper; scratch generally (even without any sound), as a cat the body of a person (acc.) ukut-i rrwé; also = balala. Comp. dweha; enwaya; rrobaza.

Rrweba, v. = ukuti rrah.

Rrwemula, v. = rrobata.

Rrwéle, ukuti (akathi), v. = ukuti rrwé.

Rwi, ukuti (akathi), v. Be quite full (ukuti sri); be filled with anger, as a man’s heart; also = ukuti rrwé.

Rwi, ukuti (akathi) = with prolongation of the vowel), v. Tear (trans. or intrans.), as a piece of caico; be rent or broken, as a man’s heart with grief.

Rwiliza, v. = gwiliza; rriliza.

i(i)-Rrwinti (s.t.), n. Pumpkin, of any size, though still green = (i(i)-)Gawan. Comp. isi-Rrwongo.

ubu-Rrwrirwiri, n. Any small shrill sound, as of tearing rapidly a piece of caico, writing with a pen on paper, or passing wind with a small sound.

Rrwirwiza, v. Make a small shrill sound, as when rapidly rending a piece of linen, writing with a pen on paper, or passing wind with a small shrill sound (see suzu, shipa).
S in Zulu has the simple hissing sound of the English letter, as in the word 'sin'; never the full z sound, as in the word 'wise'. There may, however, be heard at times a decided softening of the sharp hissing of the sound, that it very nearly approaches becoming a t, as in the salutation ukosi.

The sound described in Zulu writing by the combination sh may be either softened or hardened, i.e. pronounced as in the English words 'sherry' or 'cherry', at will. Some words, however, prefer by custom the one sound. i.e. are more generally pronounced with it than the other. Thus, one mostly hears i-shumi (ten), less often i-chumi, which, nevertheless, would be quite correct; on the other hand, one more frequently hears chaya (strike) than shaya. This sound has been written hitherto by either sh, tsh, or ch, indifferently. The ch, as containing a click-sign, and the tsh as being also used to represent another totally different sound, are at once rendered unsatisfactory. Wherefore, only the combination sh can be properly used for all words commencing with the above sibilant.

An s, following immediately after an n, has its sound hardened into a ts, although this change is not always made in the Natal dialect, where a simple s may commonly be heard even when following an n. The ts of the Zulu is, further, not quite so sharp and distinct as that of the Xosa. On account of this euphonic change, it frequently happens that roots, really commencing with an s, have that letter changed into ts, under certain grammatical constructions, e.g. the word u-nokha (day) becomes in the plural i-tsokha, and the verb salela (remain over) gives us the noun i-nisalela (remainder).

N.B. All words who radicals commence with an S, but which are preceded by the prefix i- must be sought for under Ts.

S', ukuui (ukuthi), v. = ukuti si.

Så, ukuti (akuthi), v. Be faultless, without defect, perfect.

Ex. utshwala behamanteni bate sa, the beer was nice to perfection.
unumnta obhukumile, ole sa, a thoroughly intelligent man.

Sa, ukuti (akuthi) - prolongation of the vowel, v. Come forth in a scattered shower, as water from a watering-can (= sasazeka); make come forth, throw forth in such a way (= sasaza); set on a dog by making a hissing noise to it (= sasazela).

Sa, v. Dawn, become light, as in the morning; clear up, become bright, as the sky after rain (used in perf.); be or become clear, bright of intellect, as a clever intelligent man (used in perf.) or a child coming to the used of reason (= sungukuka); be intelligent, as the words or works of such a person (used in perf.) [Skr. ushas, dawn; Gr. eos, dawn; Sw. Ga. eh, to dawn; Sw. muhuna, daylight (ep. Z. mhlana); MZT. Sen. eh, dawn; Bo. mu-si,day; Reg. lu-sa, day — akin to Z. u-Suka, um-11a].

Ex. kugasa, it is dawning, or clearing up. kusasa, it is still dawning; (with a slight difference of articulation) to-morrow (at any time of day).
sekusile, it is already light.
osiyo ote saka (or shi or uke), a thoroughly intelligent person.
asisile one kusile u-ake, they are intelligent, sensible, are all his words.
usabele usile ate sakhu, the Kafl corn has come out to perfection (with fine, large, healthy-looking grains).

utshwala kubakazi, the beer has not yet come clear through, or perfectly completed, its fermenting.
kuva'cenke kusasa, on the morrow he left. kusasa bheunxi, they beat him without cessation (i.e. continuously, all day long).
kusasa y'ale (akukukupa), it (the wagon) refused altogether, absolutely (to come up out of the mud).
abafana bakhe ngabashaya kusasa nje, he is just always, continually, beating his boys.
lokati kusasa nihlabi vi-kinkomo, well, we too are slaughtering cattle every day.

ulimela, y'ini? usilekile, kuvulile kusasa nje, is it that he is injured, you say? he has got cut, it just dawned out (i.e. with a great, broad, gaping wound).

Sa, defect. verbal, or verbal particle of a negative purport, expressing forbiddance, impropriety, etc., akin to the neg. particles si (e.g. akusilo) and so (e.g. akuso), and only used as below.

Ex. angis'ukuya, uusis'ukuya, kas'ukuya, asi'sukuya, amsis'ukuya, abas'ukuya, I shall not go i.e. I should or ought not to go. I must not go; and so with other persons. Nsisa (sing.), nsimani (plur.) is the imperative form = thou must not, should not, don't, etc.

kas'ukuba umshungu u-bani, enygundule, So-and-so must not be the leader, he not being old (i.e. eldest).

Sa, adv. Still; (with neg.) no longer [Her. nga, still; Sw. ku-ish, to continue to be].
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Ex. basadilha, they are still eating.
kalubadilha, they are no longer eating.

Sa, v. Contraction of yisa q.v.

Ex. mase endunceni, take him to the induna.

isi-Sa, n. Extreme kind-heartedness, tenderness of feeling, as shown by a mother to her child or by an attendant to a very dear person when sick = isi-Sezane.

umu-Sa, u.5. Kindness (as shown in one's manner towards a child, not in works of generosity = uku-pana), kindliness, graciousness or loving tenderness of nature; small veldt-plant with white flower, used as love-charm by young men; also forest shrub, used for same purpose [Mal. kosi, kindness].

Ex. ikosa keyisangibuki yomusa, the chief no longer looks upon me in a kindly manner, with favour.

N.B. The meaning of this word comes very near to that of the Eng. word grace (though more exactly 'graciousness'), for which, in its theological use, it is the best equivalent in Zulu.

uku-Sa, n. Dawn, morning.

Ex. ngopha ekoscope, I shall come in the morning.

womka ekoscope lakulu, you must rise very early.

Saba (Saaba), v. = sabalala; kholo (see i-nTsaba).

Saba, v. Fear anything (ace), be afraid of it; have awe or respectful dread of a person (ace), as children of their master. Cp. u(lu)-Valo [Skr. bhaya, fear; Chw. tsaba; Sw. eau; Reg. boba; At So].

Ex. kahomsabi, they have no respect for him.

(i)l-Saba (Saaba), n. Dried-up bough of a tree with the twigs intact (whether still on or separated from the parent tree). Cp. u(lu)-Saba.

u(lu)-Saba (Saaba - either collectively, or with plnr. i-lTsaba), n. Dry twig or twigs of an (i)i-Saba, q.v., stick or sticks of dry scrub as left by a grassfire after it has passed over scrubby country (= u(lu)-Sweni; cp. u(lu)-Kila; anything, as cattle, sheep, etc., spread out in a broadly scattered mass (= u(lu)-Sanyo); also = u(lu)-Swenise-

Sabalala, v. Be scattered about in all directions, as cattle about the veldt, or articles about a room (used in perf. = saba, sabalala); disperse i.e. be dispersed, as an assembly, or men out and about beer-drinking; spread oneself out broadly, as a man at a doorway (not inside at hut when struggling = sabalala) when seeking to prevent others from getting out or himself from being ejected; shout or talk out loudly so as to get heard abroad, as one quarrelling and wishing to let others hear; be all ablaze, as a very hot sun [Sw. tapakwa, be scattered about].

Ex. abamx swakalele bya-ya? who is it shouting out to the world over there?

u(lu)-Sabalala, n. Tall person = i-nTsaba, i-nkwayana.

Sabalalisa, v. Scatter, or make be scattered or dispersed about, as above; send out or about in all directions.

u(lu)-Sabaliya, n. = u(lu)-Sabalala.

Sabeka (s.k.), v. Get feared; be fearful, frightful, awe-inspiring; be treated with a reverential dread; be awful or frightful, in the sense of being amazingly great, prodigious, wonderful.

Ex. kahle key'esabeka, it is awfully fine.

Sabela, v. Respond or give acknowledgment to a call by saying re! [MZT. sabila, answer; Her ibere; Ga. iba; Sw. jiba].

Sabisa, v. Make to fear, frighten a person (ace); make have a reverential fear of (ace); as a master a child (ace) by treating him sternly or by threats.

Sabo, poss. adv. Their = see aho.

Saba, ukuti (Saaba, ukuthi), v. = ukuthi tsaba.

Sabuna (Sabinun), v. = tsabuna.

Sabuza (Sabinuza), v. = tsabuza.

isi-Sadolo, n. Anything of a hard nature or not easily broken, as a mealie-grain, wood, a clay-pot, or a hard-dying: ungenerous person - isi-Sasindla.

Sado, ukuti (akuthi), v. = ukuthi evuna.

Saduka (s.k.), v. = evukuda.

Sadula, v. = evukula.

Sahu, ukuti (akuthi), v. = ukuthi evuna.

Safuna, v. = evuna.

sum-Sago, n.5. = i-nTsaba.

u-Sawwebe, n. (X.) = u-Sibhayane.

u-Sahhala, n. Certain kind of long grass, growing in old fields.

u-Sahulamanye, n. Certain tree (? Pierocaelastrus rostratus), whose bark is used as a panacea for counteracting the working or effects of the medicine of an amakhu.

Saka, ukuti (akuthi; s.k.), v. Scatter, as seed about a field, goods about a room, 36
or cattle about the veldt (= sakaza ukuti cili); be or get so scattered (= sakazeka); drop down broken in pieces i.e. die suddenly, without previous illness (= ukuti po); fall to pieces, sink down within one, as the heart with strong desire, overpowering sorrow, or other strong emotion; go to bed hungry, on an empty stomach, just throwing oneself down in a heap (= ukuti kutha, ukuti mahlal); also freq. used to express 'thoroughly, completely, perfectly'.

Ex. wusinwe wati saka, he just dropped dead i.e. died off suddenly.

ugisana uscheli ake saka, I want a whole shilling (nothing more or less.)

umntu oholukanipile ake saka, a thoroughly wise or clever man.

umabele ake saka, the Kafir-corn has come out properly, to perfection (with fine, large grain).

i(l)-Saka (s. k.), u. Sack [Eng.]

isi-Saka (s. k.), u. = i(l)-Dhlokolo.

um-Sakaba (s. k.), u. 5. Young snake (C.N.).

i(l)-Sakabuli (s. k.), u. Large Kafir Finch (Chera frone), whose large tail-feathers are much sought after for head-plumes. See isi-Saka.

Sakala (s. k.), v. = ukuti saka.

Ex. indola esakalekele, a thorough man.

Sakala (s. k.), v. = lekula.

Sakalala, ukuti (ukuthi; s. k.), v. = sabalula, ukuti saka.

Sakalala (s. k.), v. = sabalula.

isi-Sakasaka (s. k.), u. Anything of thoroughly good, proper, faultless, perfect kind, as medleys in field or grain, a thoroughly healthy or wise man, or a fine hard grinding-stone.

Ex. lyabele iyisisakasaka, it (the sum) is hot, it is a 'proper', 'thundering good' sum.

wupha iyisisakasaka, he died while in perfect condition or health, i.e. without any previous signs of illness.

Sakaza (s. k.), v. Scatter or strew about in all directions, as seed in a field, goods about a room, or cattle about the veldt; scatter or report abroad, as any affair (acc.) (ukuti saka).

Ex. umakazam, umaakaza, she let out openly everything she could think of (i.e. secret affairs). 

Phr. ukakazala, I will strew you all about (with a blow) = I'll smash you to pieces.

u-Sakazana (s. k.), u. Small sack, as of sugar [Eng. sack].

Sakazeka (s. k.), v. Get scattered, as above = sakaka, ukuti saka.

Sake (Sukhe), poss. adj. His, her—see ake.

Sako (Sukho), poss. adj. Thy—see ako.

u(1u)-Saku (s. k.), u. Scrubby bush and vegetation growing thickly together, as at the outskirts of a wood, or in some fertile spots in valleys and beneath hills; such a place itself (= u(1u)-Faba); certain kind of scrubby mimosa that has the habit of covering such spots as above (= isi-Kumbo).

Sala, v. Remain; stay behind; be left over; survive [Sw. salia, remain; Her. kara].

Ex. umzamo wa sula, Mzamwa stayed behind.

Phr. avun! uMzamwa usele, oh! Mazwana has remained behind (on the battle-field)—a sympathetic way of announcing that he was killed.

(i)-Salamusi, u. A Malay [Eng.].

Sale, aux. verb. Expressing 'to have to, must, should, ought to' (used in any tense and followed by present participle); also expressing 'afterwards, after that, then' (used in any tense and followed by subjunctive).

Ex. mani-be aseungise舌 ngikhubo, and now I too shall have to go.

sul'usumyeka, you should now just leave him alone.

wosele ngaya le'mabele, you shall, or have to, grind this Kafir-corn.

kwala kwefula ukusa kwixalalona, there afterwards came the cattle-disease.

bagakusale bafeng abo, they will afterwards die also.

Salela, v. Lag, loiter, stay behind (with emuna).

Sambateka (Sambhatheka), v. Be or get confused, puzzled, not know what to think, say, or do, as from nervousness, difficulty of an affair, etc.; become forgetful, as when forgetting some article.

isi-Sambati (Sambhati), u. Puzzling, confusing affair.

Sambuluka (Sambhuluka), v. (C.N.) = sagnyiluka.

Sami, poss. adj. My—see ami.

um-Samo (loc. em-Samo), u. 5. Back part of a hut, from floor to roof, generally used for storing goods.

Sana, imperat. of jisa, q. v.

u(1u)-Sana, u. Small smell, scent, whiff, in good or bad sense—dim. of u(1u)-Si q. v.

u-Sandhulu, u. = um-Takati.

isi or u(1u)-Sando, u. (C.N.) = isi-Santo.
um-Sanga, n. 5. Certain tree (Clasonia inequalis), used as an (i(i)-Kambu for children.

Sangana, v. Be mixed or muddled up confusedly, as the mind when dealing with a complicated affair, or two persons mixed up in a quarrel or misunderstanding (ep. xabana); be of a hare-brained, giddily silly nature (used in perf.) [prob. akin to hlanguana].

Ex. kudume kusangane ikukuda, the head just gets into a maze.

Sanganeka (s. k.), v. Get mixed or muddled up, confusedly, as above.

Sanganisa, v. Mix or muddle up confusedly, as complicated affairs a person's head (acc.); set at cross purposes, make come to a misunderstanding or quarrel, as a malicious gossiper might two persons (acc. = xabanisa) [prob. akin to hlanguanisa].

(i(i))-Sango, n. Main entrance of a kraal, at its lower end; main entrance to the cattlefold; hence, gateway; space between the upper front teeth when naturally apart and through which one can squirt spittle (= i(i)-Sango lamane, isi-Tshako) [Reg. kugbana, enclosure; Sw. m-lungo, gateway; Her. oli-o-ongo, enclosure for lambs].

Sängu, ukuti (ukuthi), v. = sanguluka.

Sanguluka (s. k.), v. Come fully to one's senses, as when rousing oneself thoroughly from sleep after awakening, or when coming round after a period of insensibility, or intoxication, or as a child attaining the use of seven or eight years of age (used in perf.); be on the alert, wide-awake, as to any suspected danger (used in perf.); get one's head cleared from sleep by taking a pinch of snuff (ep. qalukula); become clear again as to the vision, as eyes that have been affected by disease or sitting in smoke = qalukula, taluka.

Sangulula, v. Make come fully to one's senses; rouse up, wake up, as a person (acc.) half asleep or stupefied; put one (acc.) on the alert, as giving him warning of danger; rouse one (acc.) up from sleepiness (with akhulonga) by giving him snuff = qalukula, talula [Sw. sukuma, rouse up].

Ex. oke amingisanguluka akubongo, please wake me up from sleep, i.e. give me a pinch of snuff.

um-Sanka (s. k.), n. 5. Certain strong, very disagreeable, nauseating smell natural to the bodies of some Natives (ep. i(i)-

Quyu; u(la)-Hlofu; certain strong-smelling shrub growing by rivers, used along with other herbs as a remedy for expelling the (i(i)-Kambu parasite.

Santabula (s.t.), v. Run swiftly, fly along, 'throw out one's legs'; grow a fine tall muscular young man (see i(n)-Santaluka); get through a piece of work (acc.) with great quickness = santula, santuluka.

Ex. weshaga wusantabula, he was off and away like a shot.

Intlabati wapiusantabula, wagireba, she got over the soil (she was hoeing) at an immense rate and finished it off.

(i(i))-Santaliya (s.t.), n. Native of St. Helena (T).

(i(i))-Santi (s.t.), n. = (i(i)-Mpu.

isi-Sánto or Sántolo (Santu or Santulo), n. Certain shrubby climber, whose stems are stripped up for fibre; hence, any tough thing, not easily tearing or snapping, as a cane or stout cloth (ep. luceima).

ulu-Sánto (Sanuto), n. = isi-Santo.

Sanlsa (s.t.), v. Be of the colour of an in-tsasa q. v. (C.N).

Santsalaza (s.t.), v. Make fall or throw down bodily, heavily, as one man hurling another, (acc.) to the ground or throwing anything heavily down = uku- ti santsalazi.

Ex. uusantsalaze v'ini? what is it that has hurled him down? = as of a man suddenly dead.

Santsalazi, ukuti (ukuthi; s. t.), v. = santsalaza; suusantsalaza.

Santsalaza (s.t.; s. k.), v. Get thrown down bodily, heavily, as a person slipping on the ice, or anything hurled bodily to the ground = uku-ti santsalazi.

Santula (s.t.), v. = santulula.

Santuluka (s. k.; s. k.), v. = santuluza.

isi-Santsantu (s.t.), n. Padeda of female child when exposed.

Sanzu (s.t.), v. = sanza.

ama-Sánusanu (no sing.), v. A repeated exposing of the padeda by a female child constantly opening and closing the legs (with akwa-eza). See wamza.

Sanzu, v. = sanza.

(i(i))-Sápasapa (Saphasapha), n. = (i(i)-Hlapahlapa.

Sapaza (Saphaza), v. = hlapaza.

Sapazela (Saphazela), v. Splash a person (acc.), as when carelessly sprinkling or
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<th>SA</th>
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<tr>
<td>dashing liquid stuffs about (with <em>nga</em>) or as mud splashing up over the person when walking through it.</td>
<td><em>isi-Sata</em> (<em>Satha</em>), <em>n.</em> Such an illicit sexual intercourse, as above (with <em>nkadhlala</em>).</td>
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<tr>
<td><em>(ulu)-Sâpo</em> (<em>Sawupho</em>), <em>n.</em> Anything scattered or strewn negligently about, as cattle on the veldt left unherded (ep. <em>(ulu)-Sabu</em>); child or children left to go as they like, uncontrolled, as those of neglectful parents, or whose parents are dead (= <em>i-nKapane</em>. C.p. <em>Telawanyeke</em>).</td>
<td><em>(iI)-Satamanzi</em> (<em>Sathamanzi</em>), <em>n.</em> = <em>(iI)-Zekamanzi</em>.</td>
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<td>Ex. *Krása ko okwe amahaba abu <em>l'asapo, a1i ci</em>; all the regiments set off or threw themselves out (upon the enemy) in one scattered mass dashing in all directions.</td>
<td><em>Satânisâ</em> (<em>Sathanisâ</em>), <em>v.</em> Use a word of abuse to one (acc.) implying that he or she has sexual intercourse with mother, sister, brother, etc.; sometimes used for <em>zabanisa</em> <em>g.v.</em>; (C.N.) fasten on one thing to another, as a blade into the haft of an assegai.</td>
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<td><em>Sasa</em>, <em>v.</em> = <em>esasa</em>.</td>
<td><em>Sâvu, ukuti</em> <em>(akuthi)</em>, <em>v.</em> = <em>ukutî tsâbu</em>.</td>
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<td><em>isi-Sasadolo</em>, <em>n.</em> = <em>isi-Sadolo</em>.</td>
<td><em>Savuna</em>, <em>v.</em> = <em>tsâbuna</em>.</td>
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<td><em>Sasalaza</em>, <em>(N).</em> = <em>santsisala</em>.</td>
<td><em>Savuza</em>, <em>v.</em> = <em>tsâbuzâ</em>.</td>
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<td><em>um-Sasandhla</em>, <em>n.</em> 5. Certain skin-disease, probably scabies or itch, accompanied by intense itching, and which, on account of the constant scratching, often goes on to eczema (= <em>(ulu)-Tweiyi</em>), to which disease the name is consequently sometimes applied (ep. <em>i-nZenzone</em>; <em>i-mPelda</em>); also sometimes applied to boiled mealie-grains (= <em>izi-nKobo</em>).</td>
<td><em>Sawo</em>, poss. adj. Its; their — see <em>awo</em>.</td>
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<td><em>um-Sasane</em>, <em>n.</em> 5. Certain tree of the mimosa kind, from whose bark fibre is obtained.</td>
<td><em>Sawula</em>, <em>v.</em> Boil wildly, as water, etc., in a pot when it falls back in waves from the sides = <em>yahuza, yahulua</em>.</td>
</tr>
<tr>
<td><em>(iI)-Sasâna</em>, <em>n.</em> Quality of being favoured, liked, shown preference, loved by others, as one who is a favourite of others of his class, or one who has habitual good luck with anything, as in hunting game, finding gold, etc. (followed by possessive or locative of thing). C.p. <em>i-nThaka</em>.</td>
<td><em>Sawuâwâ</em>, <em>ukuti</em> <em>(akuthi)</em>, <em>v.</em> = <em>sawudâ; sawuza</em>.</td>
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<td>Ex. <em>lembom' inisasasa kobantu</em>, this girl is a favourite of everybody.</td>
<td><em>Sawuza</em>, <em>v.</em> Run along swiftly, 'kicking up the dust behind'; (C.N.) = <em>zaawuza</em>.</td>
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<td><em>inisasasa c'ingamazweni</em>, he is much favoured by game <em>i.e.</em> all seem to make for him, when nobody else can get any.</td>
<td>u-Sayitsheni <em>(S.t.)</em>, <em>n.</em> Sergeant [Eng.].</td>
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<td><em>waba inisasasa beinkwâ</em>, she was always lucky with firewood <em>i.e.</em> always being favoured by finding it easily.</td>
<td><em>Sayo</em>, poss. adj. Its; their — see <em>ayo</em>.</td>
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<td><em>Sasaza</em>, <em>v.</em> Shower, <em>i.e.</em> make come forth or get sprinkled in a scattered shower, as water (acc.) from a watering-cam = <em>ukuti sa</em>.</td>
<td><em>Sazo</em>, poss. adj. Their — see <em>azo</em>.</td>
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<td><em>Sazazela</em>, <em>v.</em> Set on, as a dog (acc.), by making the hissing sound <em>sa</em>; urge on a person (acc.) to fight, etc. = <em>sizisela</em>. C.p. <em>bibiza</em>.</td>
<td><em>Sê, ute</em>. Already (followed by pres. part. or past tense); still (with adj. and prep. = <em>sa</em>); now (with subj. of request).</td>
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<td>Ex. <em>yasisasazo elena ijoa yake</em>, he set his dog on to <em>u</em>.</td>
<td>Ex. <em>sesawisâna</em>, <em>engatshelela 'muna?</em> did he actually go without telling anybody? <em>base baniye'isâ</em>; <em>inuqoto iinkosi yabo!</em> that they should really treat him with contempt, whereas he is their chief!</td>
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<td><em>Saso</em>, poss. adj. Its = see <em>aso</em>.</td>
<td><em>ngase uqikwenze mani</em>, I could just do it also.</td>
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<td><em>Sata</em> (<em>Satha</em>), <em>v.</em> Have illicit sexual intercourse externally with a female (acc. — only used in vulgar conversation) = <em>zekâ, rova</em>. See <em>u-Msathungoko</em>.</td>
<td><em>utl'ugase banyâni</em>; <em>lima yâ?</em> do you think, then, they would actually go and hoe, it raining thus?</td>
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<tr>
<td><em>(ulu)-Se</em>, <em>(C.N.)</em> = <em>(ulu)-Bengu</em>.</td>
<td><em>(ulu)-Sebe</em>, <em>n.</em> 5. Ray of the sun, or of sunlight, as rises from the horizon at sunrise, or as enters through a small hole in a wall; eyelash (rarely = <em>(ulu)-Kope</em>); (C.N.) arrow.</td>
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<tr>
<td><em>um-Sebe</em>, <em>n.</em> 5. Ray of the sun, or of sunlight, as rises from the horizon at sunrise, or as enters through a small hole in a wall; eyelash (rarely = <em>(ulu)-Kope</em>); (C.N.) arrow.</td>
<td><em>(ulu)-Sebe</em>, <em>n.</em> = <em>(ulu)-Güa</em>.</td>
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<td><em>Sebekula</em> <em>(S.k.</em>), <em>v.</em> = <em>qebekula</em>.</td>
<td><em>Sebekula</em> <em>(S.k.)</em>, <em>v.</em> = <em>qebekula</em>.</td>
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</table>
Sébakuli, ukuti (ukuthi; s. k.), v. = sebekula.

u-Sebele, n. Applied by the father and mother of a bridegroom to the father and mother of the bride, hence, brother or sister-in-law = um-Lingane, um-Kwete. Cp. um-Kue; u-Mamezulu [Sw. shemegi, brother-in-law].

ama-S’bele (ama-Si ebele), n. Mucus in the stomach of a child at birth, and which is brought out by an administration of the um-Tambanane plant; indigestion in small children causing flatulent rolling of the stomach and vomiting; dwarf ground euphorbia (E. pungiformis).

isi-Sebele, n. Friend i.e. one to whom one is affectionately attached. Cp. isi-Hlobo, um-Nyane.

Sebenza, v. Work, labour (generally); work at, engage oneself upon, as at fields (ace.), as a carpenter with boards, etc.; make or produce by labour, as earthenware goods (ace.), watches, etc. [Sw. tenda kazi, work].

Ex. ushebenza ni lapo? what are you doing, i.e. working at, there? ushebenza umiti, he works at medicines, is a druggist.

wokhebele, you will get to work, i.e. you will have something to do, a tough job.

aku-sebele umuntu ogulayo, to work at i.e. administer medical treatment of every description to a sick person.

isi-Sebenzi, u. Workman.

um-Sebenzi, n. 5. Work, of any kind.

Ex. siyakunganyi ekuseni, kona siyakashesha sibe nonsebenzi, we shall commence early in the morning, in that way we shall quickly have something done or to show.

Sebenzisa, v. Make one (ace.) to work; help him along with it by keeping him company, working with him.

Sefi, v. Sift = kungane [Eng.].

isi-Sefo, n. Sieve = isi-Hluno [Eng.].

Sehla, v. = ukuti sile.

Sèhle, ukuti (ukuthi), v. Budge, stir along a bit, as a person sitting making room for another (= ukuti siki); budge along i.e. walk with a circling motion of the buttocks, as one crippled at the hip (= sehleza).

Sehle, aux. verb. combination of se and hle, and sometimes equivalent to sengihle, sesibale, etc. or sengale.

Sehleza, v. = ukuti sehle.

Seka (s. k.), v. = sekela.

um-Seka (s. k.), n. 5. Ring or ‘collar’ of any colour (mostly white) different from that of the body, round the neck of a dog, bird, etc.; coast-belt i.e. strip of country anywhere along the sea for about five miles inwards.

Ex. inxa yami fumeka, my dog is collared i.e. has a neck-ring of white.

Sekhala (s. k.), v. Caluminate, make secret charges against a person (ace. = hlebo); crush a child (ace.) still in the womb by pressing the hips together, as some women do when bearing (prob. identical with sikhila, blikhila).

u(ul)-Sekhie (s. k.), n. = ‘(ul)-Sekhela.

Sekela (s. k.), v. Prop up, support, a thing (ace.) inclined to fall over sideways, as an earthen-pot by placing stones (isi-Sekela) beneath it, or a falling wall by resting props against it (not prop up, from below upwards = pasu); take the part of a person (ace.) in a dispute or fight, give him one’s support. Cp. inya [Sw. legemeza, sikhiza, prop up].

u-Sekela (s. k.), n. Distemper, in dogs.

isi-Sekelo (s. k.), n. Prop or support, as a stone to prop an awkwardly standing pot, etc. See sekela.

Sèke sèke, ukuti (ukuthi; s. k.), v. Go with a waddling, waddling gait = sekelasekele, sekesekele.

isi-Sekeseke (s. k.), v. Fat heavy-bodied person (from the waddling gait).

Sekesekeza or Sekesekezela (s. k.), v. Go waddling or waddling along, as a duck, fat heavy person, or one short and squat, or one carrying a very heavy burden = ukuti sèke sèke.

Seketula (s. k.; s. l.), v. = pekelula.

Sekoza or Sekezela (s. k.), v. Close up round, enclose, draw up round, as a lot of people round a new-comer (ace.), a chief travelling, or a central pot of food; close in, surround, as a hut (ace.) with soil at the outside to prevent the water getting under, or when piling wood round a fire (ace.) to shelter it from being dispersed by wind; go with a waddling, waddling gait, as a fat heavy person.

i(ul)-Seko (s. k.), n. Either of the three stones which always have a place on a Native hearth, and are used for prepping cooking-pots.

P. usapuntsi kumaseko, he is still a child, a minor, not yet old enough to act independently (as a child up to about 15 years of age); also, he is already under the stones, as good as buried, as one in the last stages of disease.

nkukamela umuntu esekela = see kamela.
Phr. umthuto kwakuqeka umunaseko amathunzi, munamhla kasevula, in olden times it was cooked with three pot-supports, and today it is still so = life to-day is just as it was; it is the same old world.

isi-Seko (s.k.), n. Small hard stone used for pecking or roughening the surface of a grindstone; also for supporting it beneath when rickety. See qandula.

Sekula (s.k.), v. = utela.

Sekungati (Sekungathi). It is, or seems as if; would that = senqati.

Sela, v. Drink (nearly obsolete; save of *u-lishumula = puzu [Ar. *sa‘a, give to drink; Sw. *zinu, *poza, water i.e. pour water on; Log. *sa, drink; Ha. *sa, drink].

i(li)-Sela, n. Thief, one given to stealing. See eba.

P. *isela tishaya umuntu uqegula ebosirwa, the thief (after he has eaten the umasi) strikes somebody else with the milk-vessel in the face (so that he gets bespattered and people think it is he) = a wrong-doer when caught always wants to put the blame on someone else.

Selo, adv. Already (followed by participle) = se.

usel’chambile, he has already gone.

usel’umnda, he has already departed.

i(li)-Selo, n. Frog, of the common river or veldt kind, of which there are two or three varieties = i(li)-Selesele, i(li)-Xo-ra. Cp. i-na-Gramqua, i(li)-Dwi, u-Vele, i(li)-Gogosane.

Phr. umduleSelo (or Selexooy) — is applied by children to one who is always last, always left behind, a laggard.

X.B. When a child has killed a frog, he must say *ukoni wami! wongati; sof! — arm of mine, don’t do so (drawing the arm together = uku-fongeka), but do so (stretching it out = uku-chaba); otherwise old people say all his limbs will get doubled up like those of the frog he has killed!

isi-Selo, n. Small hole, as might be left by pulling out a large stone from the road, just sufficiently large for one’s foot to get tripped up in. Cp. isi-Godi; um-Helo; isi-zi.

um-Selo, n. 5. Ditch, furrow, as for leading water; border or edge of a hut inside, round below the wattle-work.

u(lu)-Selekehlane or Selekehlane (mostly in plur. i-nTselekehlane; s.k.), n. Thing of a conspicuously small size among its kind, as small grains of corn, beads, person’s teeth, thin stalks of grass in a sleeping-mat, etc. = u(lu)-Selekehlane.

Ex. abaBhunu bakhe buy’inteliselekehlane, her beadwork is little bits of things, i.e. contains some beads smaller than the others and so has an uneven surface.

Selela, v. (C.N.) = yqibisa.

i(li)-Selesele, n. = i(li)-Sele.

Selok (last syll. accentuated) or Seloku (Selokhu), adv. Since, ever since = yi-luku [Ga. soku, since].

Ex. seloku vofika, ever since he arrived.

Phr. selelo kwenini (for kwenini), since when, i.e. since ever so long ago, from the beginning.

um-Selo, n. 5. Everlasting beer-drinking, as at any particular kraal. See selo.

Ex. ka’Bani yi-luku kumi umsele (wo-tshaala), at So-and-so’s there is continuous beer-drinking.

Selva, v. Be dawninged for (from sa), as one who having proposed to rise while it was still dark, wakes to find it already light, or one overtaken by daybreak while still engaged upon any work; hence, he detected, have one’s evil actions brought to light, as a suspected thief now caught in the act.

Ex. aeu! uselwe vamhlane, oh! he has been brought to light, openly revealed today (as to his evil practices).

i(li)-Selwa, n. Fruit of the u(lu)-Selwa plant, eaten as a vegetable when young and green, or allowed to grow and ripen into hard-shelled gourds (see isi-Gubu) commonly used as water or milk vessels = i(li)-Selwa. Cp. i(li)-Lisa.

u(lu)-Selwa, n. Variety of the gourd plant, bearing fruit as above. Cp. u(lu)-Tanga.

Phr. uku-rinds’uselwa, to squirt out (from the mouth) the gourd — being one of the ceremonies performed by the chief at the annual ukw-eshwama. q.v.

P. mas’akupa (or xipula) i-interaba u-nyabana, you mustn’t root out (and throw away) your gourds like Bushmen who presumably did not value them, and yet they have been of such useful service to mankind = you should not treat contemptuously or speak ill of your benefactor.

u(lu)-Selwa-lwemamba (umambhu), n. Certain climbing plant, bearing a beautiful red fruit like an apricot, but non-edible, though said to be liked by snakes.

u-Sembutwa-ngapi (Sembuthuwa-ngaphi), n. Blanket with colours showing alike on both sides.

i(li)-Seme, n. Ludwig’s Bustard (Neotis Ludwigi) and Stanley Bustard (N. Cettia). Cp. um-Nyqiti; i-naGugula; u-Famba; um-Bukwane.

i(li)-Sempu (s.p.), n. Anything somewhat
behind, less, or surpassed by another thing, with which it is compared, in regard to size, growth, quality, etc. Cp. i-nSweetum.

Ex. agie! ukulile uBani, kweni us'isempu, well, So-and-so has grown big (it is true), but he is a thing less so (than the other person being talked about) i.e. has done so in a less marked degree.

Sendana, v. Have sexual intercourse with one another, intermarry = only used in the phrase below. See u(n)-Sendu; hlo-sepgnonga; pinga.

Phr. asendo buryesekana, y'ini? do, then, those of the same stock ever unite in sexual intercourse? i.e. near relations never become intimate friends, they are always at war against one another. See um-Ndani.

(i)Sende, n. Testicle, of man or beast.
Cp. (i)Tveka.

isi-Sende, n. Swelling of the testicles and their sac from gonorrheal inflammation, etc.

(i)Sende-lengulube, n. Certain smooth-barked climbing plant growing along the coast.

(i)Sende-kenja, n. Running plant (Cecumis Africanus) bearing yellow spiny fruit, rather smaller than an egg but not edible. Cp. u(n)-Tangazane.

um-Sendu, n. 5. Nap, woolly or downy surface of anything, as of the skin of a woman's kilt, inside the paunch of cattle, or on some kinds of cloth = um-Sweendo. Cp. i-Mbangu.

u(II)-Sendo, n. Those descended from the same male ancestor (cp. (II)-Sendu); hence, house, line, stock, family, clan (= u(II)-Hlobo); (N) tribal custom, usage peculiar to any people or country (cp. (II)-Kwa.

Ex. uBani u'usendo kwami (or lehaki). So-and-so is of the same house or original stock as myself, is a distant relative of mine.

Phr. uBani kaseko usendwani (or asendwani lomato, or xisendwani). So-and-so is no longer of any house, there is no family that any longer cares to claim him as belonging to it = he is now an utterly worthless, despicable fellow (from his bad life), or is so old as to be no longer countable as an omnunu = kaseko emukweni.

S'enene, ukuti (ukuthi), v. = ukuthi omse-nene.

(i)Senene, n. Red-bait, found on rocks by the sea; expertness of a milker in getting much milk from a cow (with na).

isi-Sene, n. Name of a river-plant (C.N.).

um-Sene, n. 5. Species of large dark-coloured snake, non-poisonous, and resembling an imambu though of a lighter tint, sometimes called um-Hluwazi, and regarded as an i-dhbozi of old people.

Seneneza, v. = utseneza.

Senga, v. Milk, as a cow (acc.); 'pump' a person for information; bleed a person by cutting incisions in the flesh (not by cupping with the horn = ku-meka) [Khu. senga, head of cattle; Heh. Gan. zi-i-sengu].

P. kukoo'momo isengwile, it is there where the cow is milked lying down, i.e. a kraal of sleepy, stupid people, where one can enter and do as he likes, and they be none the wiser = kwa'nmpano: edhel'mini.

ubu-Senga, n. Soft flexible rings made of wire and worn on the wrists, legs, etc. Cp. (iI)-Songo; (iiI)-Goli.

Sengahle, ad/. from bhu, q. v. May it just be! Can it just be? etc.

Ex. sengahle wense kanye! may you just do it and have done once for all! as one might say when submitting himself to another to be killed.

ue nkuba abalwa lora, kwasekutire uku-sevale, obudawo sengahluphe, when that one had been killed, they said it was nothing, let him who likes just shave the head (and have done).

Sengaloku (Sengalokhu), ad/. = sengati.

Sengase, a/r. verb. from se = sengahle.

Sengati (Sengathi), a/r. verb. from ti. It is like; it seems as if; would that!

Ex. sengati impila, it looks like a wagon. sengati katandi, it seems as though he is not willing. sengati unaphika! would that, I wish that, he might come!

Sengaxe, a/r. verb. from ze. Can it just be that (with subj. or potent.).

Ex. sengaxe (or sengamapane) nilo apakallo ma? and are you just (or, actually) leaving on that account?


Sengeka (s.k.), v. Get milked, 'pumped' etc.

Phr. as'isengekile, he has already had the substance drawn out of him, i.e. has become thin (physically), or become cleared of his property (by constant begging).

um-Sengembuzi (Sengembhuzi), n. 5. Kind of Cabbage tree with a straight high-growing trunk. Cp. um-Senge; i-ntsengune.
um-Sengi, n. 1. Person of a pleasing though not distinctly handsome appearance; any commoner who is a favourite at court, though occupying no high position, being somewhat inferior to the isi-Lomo.

isi-Sengi, n. Milker, or young-man occupying this position in the king's kraal.

(i)Sengwakazi (s. k.), n. = i-nTsengwakazi.

(i)Sentela (s. t.), n. Crack in the skin of the feet or hands from chaps, etc. = (i)Sentse. Cp. um-Kenke.

Sentelela (s. t.), v. Watch and then tell tales about a person (acc.) or his actions to the chief, etc. [Fr. Eng. sentinel].

(ii)Sentze (s. t.), n. = (i)Sentela.

u(Sentu) (s. t.), n. A pitching up of the soil, as does a bull with its horns (with ukw-enza).

Sentula (s. t.), v. Throw up earth (acc.), as a bull with its horns or a boy with a stick.

i-Senzenjani, n. (C.N.) see is-Enzenjani.

Senu, poss. adj. Your — see enn.

Senula, v. Turn up or throw up the soil (acc.) i.e. bring that which was below to the surface, as when ploughing or hoeing up new land; reveal or blazon out all kinds of secret things through malice or spite. Cp. gebekula.

u-Seqanambaqanga (Seqanambhaqanga), n. = um-Takati.

u-Seqanezigodo, n. = um-Takati.

isi or um-Sesane, n. 5. = isi-Sta.

ama-S'etole (ama-St ethole), n. Bush milkwood tree (Mimusops obovata); certain veldt-plant with edible leaves and roots. Cp. um-Nwca; um-Yagagi.

Seseza, v. Lead or drive gently along, as unruly cattle (acc.) which one doesn't wish to excite, or a person by gentle crafty talk or treatment. Cp. nguose.

Setu (Setu), poss. adj. Our — see etu.

Sévu, ukutí (ukuthi), v. = sevula; sevusa.

Sevula, v. Open the legs (acc.) so as to expose the pudenda, as a little girl (= rrnula), or the mouth when graining and showing the teeth (acc.).

Sevusa, v. Make a crunching sound, as when eating anything raw through which the teeth pass with a slightly grating noise, or as when cutting into soft compact soil with a hoe = sevusa.

See um-Tsevusena.

Séwu, ukutí (ukuthi), v. = sevusa.

Sevusa, v. = sevusa.

Séva, v. (C.N.) = xaka.

Sezela, v. Snuff or sniff with the nose, when smelling, smell by drawing in air through the nose, as a person or dog does when seeking to discover something smelling, or at a flower (locative), or a bull when smelling other cattle in the neighbourhood (for to smell at an object — see muka) [Her. tyiza, scent].

Sha, v. Burn (intrans), be or get burned, as an article placed in the fire; dry up, as water in a river or cooking-pot, or as the river or pot itself (used in perf.); dry up as to the voice (izwini), become hoarse (used in perf.); get burnt (metaphor.), get into hot water, get what you won’t like [Skr. ush, burn; dah, consume by fire; era, cook; Gr. kaio, I burn; Sw. chuma, washa, burn; Nya. cha, die; Bo. hya, burn; Ga. ja, be burn; Her. pia, burn].

Ex. kade nguimenena, songisho izwini, I’ve been shouting ever so long, I am already hoarse.

sokamba, impisho ishile, we shall go when the rivers have dried up i.e. are low.

mnti cibone selise amanzo bo! here is the pot burning, already dried up as to its water.

Phr. washa! you got burn! — as may be derivatively shouted to one who has made an effort and failed = washaxe.

ngasha amato ngizita. I was utterly overcome with astonishment.

yeNtando luka'Bani, lushe puns, lushe pesa, what love Bo-and-so has, it burning below and above, i.e. is all ablaze, ardent, in energetic action (the term may also be used in regard to anyone in a state of energetic excitement).

ashe'sibango, kwa za kwa waso'opondwezi or waso'zixwentezi, it (the water) dried up that was (in the cooking-pot) boiling, and then it went and dried up also in the smoking-horn (or in the ladle) — used to express some utter failure, as of a young-man finally losing a particular girl.

Sha (tsha) when following n., adj. New; young; fresh, as an egg or bread [Ga. ndu, mpe, new; cp. ja, be burn; Sw. chanda, young; pja, new; Bo. hya, new; ep. hya, burn; Her. pje, new; ep. pja, burn].

umu-Sha, n. 1. Sweetheart (N).

ubu-Sha, n. Newness; youngness or youth; freshness, as of an egg or bread.

Phr. loka kwadwa 'basha, that has been commenced newly i.e. in recent times.

Shaba, v. Go bad, go wrong, get done wrong-ly, not come out well or successfully, be a failure for a person (acc.), as beer turning out bad, a piece of work (as
beadwork or thatching) that has not got done well, a plan that has not gone through successfully, or crops turning out a failure (= shampa, shabalala. Cp. pumba); (X) come to nothing, fail to get done, as a plan or effort, or work of any kind—the use and meaning of this word, as also of shabalala, seem to be very different in Natal to what they are in Zululand, perhaps owing to Xosa influence.

Ex. us'engishable (or shobele) b'matema, this child has turned out badly or a failure for me—as when he becomes a bad character or goes off to the towns and doesn't return.

u(lu)-Shaba, n. Wild angry pugnacious temper, as of a man who is constantly fighting with others or striking his own, or a bully given to making use of its horns upon the least provocation (with na) [Bo. u-eletha, tyranny].

um-Shaba, n. 5. Lowest or ground layer of matting, of that which is encircled round a hut outside to keep the thatch firm = um-Wamba, um-Tikili.

Shabalala, ukuti (ukuthi), v. = shabalala. Shabalala, v. = shaba; (X) go about for nothing, fruitlessly, as on any unsuccessful errand; be reduced to nothing, removed out of existence, abolished, annihilated, as one's sorrow by soothing words—the use of this word in Natal is very different from that in Zululand and the meanings given are very uncertain and conflicting, being more inclined to the Xosa usage.

ama-Shabalala, n. Hair, thatch, and the like when hanging about in a long straggling or disorderly fashion, as a woman's topknot when dishevelled like a mop, or long hair of a Whitman = ama-Shabal-aba.

Shabalandi, ukuti (ukuthi), v. = ukuti shum-bakaya.

(i(i)-Shabangu or Shabangwana, n. Worthless, characterless, low fellow, talking and acting without principle or restraint as regards honesty, morals, etc. rascal, scoundrel, = (i(i)-Hatanga, (i(i)-Shabalaba. Cp. (i(i)-Halakaqa; (i(i)-Hili-kiki.

(i(i)-ShabaShaba, n. = (i(i)-Shabangu; plur. ama-Shabashaba = ama-Shabalala.

Shabashaba, v. = shabashoba.

Shabasheka (s.k), v. = shambasheka.

(i(i)-Shabele (Shabele), n. = i(nKomanko-ma.

Shabisa, v. Make be a failure, bring to nought — see shaba.

(i(i) or isi-Shada, n. = (i(i)-Shadi.

ubu-Shada, n. = i(nKwankwa.

Shadalaza or Shadalazela, v. = shadalaza.

Shadanisa, v. Mix up purposely, confuse, as the words of a man in a case (C.N.).

izi or ubu-Shadashada, n. Shuffling, evasive action or speech. See shadalaza.

Shadazela or ShadaShada, v. Act or speak in a shuffling, trifling, evasive manner, as when attempting to bring oneself plausibly out of unpleasant circumstances, e.g. a man in difficulties patching up some present arrangement to get him through, or who goes out on the pretext of working and then merely trifles away the time by slight appearance of work, or who convicted of a fault seeks to explain by all sorts of trumpery excuses (= shadalaza); go along in a slow shuffling manner, as a fat man, or pig.

(i(i) or isi-Shadi, n. Cleared spot, as a hairless spot on the head, scar of a burn on the body presenting a glassy cleared appearance, or a spot on the veldt that has been cleared of its grass.

Phr. nqipumaniise ngeshadi (or nqipumaniise kutshadi), I have found merely the empty spot (the object, which I had left there and was seeking, had been taken or stolen).

Shafa, v. (C.N.) = shaba.

(i(i)-Shafushafa, n. = (i(i)-Shofushoha.

um-Shafuti, sometimes Shafuti (Shafuthi, or Shafuthi), n. 1. Thing which maintains perennial freshness, never seeming to age or lose its pleasant flavour, as a person who though advanced in years remains young in appearance and spirits, or food, like amasi or bread, of which one never gets tired.

Shafuza, v. Go wading aimlessly, as it were in the dark, amidst a lot of thick grass or undergrowth; go wading unintelligibly about in one's talk, so that one cannot see what is being aimed at = shofuza, shofuza, dofoza.

Shakadela (s.k), v. = sherabadela.

Shakaqa ukuti (ukuthi; s.k), v. = shakaqela.

Shakaqela (s.k), v. = sherabadela.

Shakatela (Shakathela), v. = sherabadela.

um-Shakazi (s.k), n. Young and favourite wife. Cp. umu-Sha; umu-Lakalakazi.

(i(i)-Shakwindhla (s.k), n. Grass burnt off in autumn i.e. the parts of the veld where such burnings have taken place. Cp. i(i(i)-Hlunya.

Shala shala, ukuti (ukuthi), v. = shalaza.
Shalaza, v. Keep away from, shun the company of, avoid a person (acc. with ela form), as a person who finds himself in an assembly or room along with another whom he doesn’t wish to hold intercourse with, or whom he may see coming along and so avoid by taking another path (cp. gwegwesela); anoint the body sparingly, just here and there, with fat. Cp. nyalaza.

Shaluza, n. Appear and disappear suddenly, as above; he continuously on the move, first here then there, as a busy overseer at work, or an idle wanderer (= jaluza. Cp. shangasha).

um-Shaluze, n. 5. = um-Shangeshu.

Shamasheka (s.k.), v. Be ardent, zealous, enthusiastic, in earnest about any work (acc. with ela form) = shiskela.

Shamaza, v. Go off secretly for purposes of sexual intercourse, as a girl to the kraal of her young-man — now nearly obsolete = gathlu.

Shambakaqa, ukuti (Shambhakaqa ukuthi), v. = ukuti shambhakaqa.

Shambasha (Shambhasha), v. = shimbasha.

Shambashaka (Shambhbashaka), v. = shimbasheka.

Shampa (s.p.), n. = shaba.

Shampu, ukuti (ukuthi; s.p.), v. = shampuzu.

Shampuza (s.p.), v. Do anything in a slight, superficial, careless, partial manner, as when hoeing a field in an unthorough manner, or washing a thing without removing all the dirt, paying only half hearted attention to a visitor, or when talking in a half kind of way (intentionally or otherwise) so that one cannot completely understand how the matter really stands = ukuti shampu, nganyakalaka.

i(l)-Shampushampu (s.p.), n. One given to doing things in an unthorough, half-hearted, ‘scamping’ way from careless indifference or laziness.

um-Shampuzane (s.p.), n. 5. = i(l)-Shampuzane.

Shamsheka (s.k.), v. = shimbasheka.

i(l)-Shamuza, n. Blister or rising of the skin filled with watery fluid, as from a scald (cp. i-nThabeswuku; i(l)-Bamuza); also = i(l)-Tamuza.

um-Shana, n. 1. Name given to the child of a woman by her parents and her brothers (not sisters, who would say merely um-Nlanami).

i(l)-Shanda, n. (C.N. fr. Xo.) = i(l)-Shada.

Shanduza, v. Tramp about, as over the country (acc.), or here and there on any spot.

Shanela, v. Sweep, as a room (acc. or loc.) or the rubbish therein; clear out a grain-pit (acc.), i.e. remove the last remnants of grain therefrom; hold an informal kind of dance, ‘sweeping clear’ the spot, as when, after the conclusion of the dancing of the bridal party and before the commencement of the bride-groom’s dance, a body of outsiders or spectators (young-men and girls) assemble of their own accord under their headman, and perform on the dancing-ground = shayelo.

i(l)-Shanelo, n. Kafir tea-plant, of two varieties, commonly used for sweeping yards, etc. — hence the name; broom formed of any shrub-twig for sweeping in the open (not in the hut — see below) = i(l)-Shayelo.

um-Shanelo, n. 5. Hand-broom, formed of a small bundle of strong grass, etc., and used for sweeping in the hut (= um-Shayelo); also applied to the younger sister of a bride, who accompanies her to her new home and subsequently herself marries there.

Shanga or Shangashanga, v. Wander about from place to place, as over the country, or a vagabond dog = shanga-sha; cp. zulu; betsha [Sw. zunguka, wander; tanga, stroll; Her. rianga, wander].

Shangasha, v. = shanga.

u(lu)-Shangashanga, n. One given to wandering about the country, as a roving person or vagabond dog = um-Shangasha.

um-Shangashu, n. 5. = u(lu)-Shangasha.

Shangaza, v. = shanga.

um-Shangeshu, n. 5. = u(lu)-Shangasha.

u(lu)-Shangushangu, n. = u(lu)-Shangasha.

Shanguza, v. = shanga.

i(l)-Shani, n. = um-Coboka.

Ex. i.ukuma v.eza isishaqalazi entsi-mini, the cattle have made a clean sweep in the field.

Shaqa (s. k.), v. — see shaqa.

Shaqisa, v. — see shaqisa.

Ex. amati uqishqisa, a medicine for making contact i.e. an astringent (see shaqisa).

Shaqalaza, v. = shaqalaza.

Shaqalazi, ukuti (ukuthi), v. = ukuti shaqalazi.

Shaqa, v. Shrink together (intrans.), draw up together, contract, as a cloth bunching up together from any cause, or the flesh round a healing sore, or the skin when acted upon by an astrin gent medicine (= shaqeka); make so shrink or draw up together, or contract (= shaqisa); shrink together with astonishment, i.e. be utterly amazed (= shaqeka); make so shrink together i.e. utterly astonish or amaze (= shaqisa); clear off entirely at one go, finish right off, remove or take clean away, as cattle a field of mealies, a man drinking off a pot of beer or removing a heap of rubbish at one taking (= ukuti swale, shaqalazi) [Sw. shanga, astonish].

u-Shaqa, n. Certain herb (Berkheya sp.) of astrigent properties, used for sores.

Shaqalaza, v. = ukuti shaqalazi, shasha-laza.

Shaqalazi, ukuti (ukuthi), v. Clear off entirely; finish clean off, as a pot of beer (acc.) = shaqa; ukuti shasha-laza.
the rolls of clay one on the other, and have not yet smoothened them together into one surface = lalaza.

ukwha iswayile wongaka amabele, So-and-so has done off the Kafir-corn properly this year i.e. has got a fine show or crop of it. See mpungu.

vinkomo vishayele ziyabutha (or zayibetha) umunye yami, the cattle have done off my field and discarded it i.e. have left nothing remaining.

serashaya wacita, he is already off and away.

usheke i'ingakala, he does himself off i.e. he shows abundantly, the white of the feet (Native).

usheka (ukamba) kanye, he did it off (the pot of beer) at a go.

sebeshaya umumungazo, isigcande, impumpu, umungama (or any set-dance), they are now doing off i.e. going through or performing an umunungazo, etc.

Phr. uku-shaya izamililo or ihombo, to strike together the hands i.e. clap (whether a single clap or continuously).

ngiyakukushaya, ngihlengizwe ngumlala, I shall strike you and then go and ask your father for a pinch of snuff; i.e. and shall not care about your father being present.

uku-shayana imithlele, to catch a whisper, overhear a word or two of conversation, hear a rumour.

uku-shayana inqombeni (or inkomo) esiphendwe, to be incapable of keeping a secret, blurt abroad everything one knows.

uku-shayana umunye, to smirk the fingers, as the Natives do when asserting vigorously.

uku-shayana pentsi, to fail, make a fruitless effort, a failure, as when a man takes an aim and misses, or a medicine that proves ineffectual, or when a man talks in vain, or a plan that has come to nothing.

uku-shayana iyiqamvelo, to have the hiccups.

uku-shayana uwalwa, to be alarmed, entered by fear.

uku-shayana ikamva (or inlaba), to strike the head (against the wall of the hut), when denying strongly = be positive (gen. preceded by piko, etc).

Shayakote (Shayakhothe), n. A clean sweep or finishing off, as made by locusts or drought to the crops (with enza); double-faced or double-tonguedascal who pretends friendship and then speaks against you.

Shayahunke (Shayakhothe), v. Certain tree, exuding red sap, used as an um-Bulelo.

Shayana, v. Strike one another; knock against one another, as two bottles dangling; collide with, as a person with a tree (with na) when running; come into collision, as two running trains; knock up against, meet, as one person another (with na) on the road.

Shyanisa, v. Knock together (trans.), as two cymbals (acc.) or the hands when clapping, or the teeth when cold; bring into collision, put at loggerheads, cause to quarrel, as a malicious talker might two parties (acc. with amakanda or nyanakanda); make cross with one another i.e. put or take one thing (na or nga) in place of another (acc.), exchange one thing (acc.) for another (na or nga). Cp. pambanisa.

Ex. nhamb'eshayanisa abantu nyanakanda (or ngenkoko), he goes setting people at loggerheads, bringing them into conflict.

wamshyanisela inkomo yake ngehlishi (or nenheshi), he exchanged for him his cow for a horse.

Shaye, ukuti (ukuthi), v. Be numerous, as cattle or people.

Shayeka (s.k.), v. Get struck, knocked, etc.; be strikable, etc.

Ex. weshayeka ekamva ngumnti, he got knocked on the head by a tree = he knocked his head against a tree (as when running)

Shayela, v. Beat or strike for; hence, drive, as a wagon (acc.) or carriage (from the main occupation being with the whip); also = shanela.

Shayelela, v. Speak at length with a view to some particular point, drive away at it (C.N.).

um-Shayeli, n. 1. Driver, as of a wagon (mod.).

um-Shayelo, n. 5. = um-Stanelo.

Shayisa, v. Cause to strike, etc.

Ex. mus'ukumshayis'uvalo, you shouldn't make him alarmed.

um-Shayo, n. 5. Rafter, of any kind in a hut (though most commonly applied to those that go across the but from side to side, that which goes from front to back having a special name, um-Janjalo); also = um-Zumaziso.

Shaza, v. Scorch or dry up, as frost or a very cold wind the crops (acc.—not as fire, see lunuma).

Phr. washaza! you were nipped by the frost, came to nothing (like the corn in the field), you were a failure!—shouted in decision at one who has made an ineffectual effort at something or made a miss = washa.

Shaza, n. (N) = enGwawwa.
Sházi ukuti (ukuthi), v. Catch a glimpse of a thing (acc.), just see it for an instant, as when it quickly passes before one. Cp. ukuti vivole; ukuti rrezv.

isí-Sházi, n. = um-Lungu.

Shaziza, v. = ukuti shazi.

um-Shazo, n. 5. Cuttingly cold wind blowing from the Drakensberg, in the up-country districts.

Shé, ukuti (ukuthi), v. Lie tightly upon or sticking closely to, as the skin of burnt porridge on a pot (loc.), a sock to the foot when fitting tightly, or (by comparison) a person 'sticking to' a friend when in strange company; also (C.N. fr. Xo) = ukuti shashe. She, ukuti (ukuthi), v. Be entirely absent, wanting, gone, etc., as all the people from a kraal, or water from a river = ukuti uya.

u-Shebe (Shebe), n. Large fat beast or person = isi-Shubuka, um-Vesho.

Sheeleza, v. Glide along (apparently without any agitating motion), as a fish, a duck upon the water, a railway-train, or a man quickly getting over the ground with a steady imperceptible short-stepped gait = ukuti sheelezi.

Sheelezi, ukuti (ukuthi), v. = sheeleza.

isi-Shedé, n. Fowl with no tail feathers naturally; person with small buttocks = i-ntshedési.

Shéfé, ukuti (ukuthi), v. = ukuti feshe.

Sheká (s.k.), v. Pass watery, 'shooting' stools, as a person or beast with diarrhoea (= hidu); get burned in one's heart, be burning or in a passion with love, desire, or other emotion, as an ardent lover or passionate preacher (cp. shesekela).

Phr. ukashekela iyeyababa = see huba.

Shekelela (s.k.), v. Make a detour for, cut round or across by another hidden path for, as in order not to be seen by something (ace.) one wishes to overtake. Cp. gweywesela.

Shekeleza (s.k.), v. = tekeleza.

um-Shekelo (s.k.), n. 5. Place below or outside of the kraal-entrance, towards which the cow dung and kraal-munure gets carried by the rain and which in consequence becomes a very rich spot; small particle of dung, as voided by a bird on to anything; white spot or mark on the back of a black or red beast = um-Shekelo.

Shekezelá (s.k.), v. Be filled with apprehension, dread, or fear, as when called up by the chief for some fault or when passing a frightful place at night.

Ex. umshekezelá uya (or umshekhezelá), I don't fear you in the least.

isi-Shekí (s.k.), n. One burning, in a passion with love, desire, or other emotion, as an ardent lover or passionate preacher. Cp. isi-Shesikeli.

um-Shekisane (s.k.), n. 5. Certain tree (Euclea lanceolata), having small edible berries and whose roots are used as a powerful purgative emolu.

um-Shekó (s.k.), n. 5. = um-Shekelo.

u(lu)-Sheko (s.k.), n. Loose, semi-liquid stools, as of diarrhoea or of a bird = u(lu)-Hudo.

Sheíla, v. Dry up for, in, etc. (mostly transposed into passive form, shelewa), as the water for its pot or river; lie closely upon, stick tightly to, as the burnt porridge-skin to the bottom of a pot, or as the close-fitting pair of stockings, or a person remaining persistently seated on one spot or 'sticking fast' to a fellow-traveller (with kn or loc. ukuti she); burn for (intrans.) i.e. be burning with love, desire, enthusiasm, or other passion, for some person (ace.) or thing; hence (C.N.) moo, court, as a young man a girl (= qomisa).

Ex. ibhulwe ishele nem'indwe luye, the trousers fit him tight to the body.

waye y'okhu eshele luye, he kept fast to him.

uq'izó em umasiqhezi? I don't know what he is still enthusiastic about or ardent for.

P. inthuqizó ishlebe om'mansózi, the fish is dried up for by the water — he is left stranded, all hope has left him.

isi-Shélashela, n. = isi-Kubhlubhula.

Shele, intl. Never mind! Don't mind it! Let it pass! — said to soothe the feelings of one who has been provoked, or sinned against = shele. Cp. thuna.

Ex. shele! 'msangane luwende o lapha beke nje, don't mind it, brother of mine! it is only caused by his craziness.

Shelela, v. ukuti shelela.

Shélele, ukuti (ukuthi), v. Slip, slide, as when stepping on a slippery stone or piece of orange-peel; slip off, out, away, as any article from its place, or a person stealthily leaving a party (cp. ukuti uygile); let slip, as an undesirable word or involuntary breaking of wind [Sw. teleza, slip; Ga. seleza, slip; Bo. telela, be slippery; Her. keza, slip].

Ex. wo'shi shelehe, wapuma othobeni, he then slipped out of the hut.
Scoop Poison.

Shi, utuki (ukuthi), v. = utuki twa.

sheshisani mabo'mshenzi, be quick (make to go quickly) with this work.


i(l)i-Shezi, n. Piece or strip of meat from a slaughtered beast, from its being a delicacy of rare occurrence (seldom used).

u(l)i-Shezi, n. = u(l)i-Shengele.

Shi, utuki (ukuthi), v. = utuki twa.

Ex. ükoma'eni ule shi, he is buried in cattle, has so many of them.

utukule ule shi, he is angry, he is deeply gone into it (anger) i.e. he is in a rage.

isi-Shi, n. Unsociable humour, disinclination to be companionable or obliging, as a stranger who when asked a question or a favour gives a bad-humoured response, or people who having fallen out in an unfriendly manner towards one another when they meet = u(l)i-Guba.

Ex. ugcace isishi kuye, wang'xena isishi nge, I asked him for a vessel, but he just gave me a disobliging humour.

u(l)i-Shibandolo, n. Any tall, slender person or thing, as a lanky man, or long mealie-stalk.

Shibazela, v. Go on in a bold, heedless manner, after having been checked or called, as a child, or one trespassing through a field; go along generally in a bold, vehement manner, fire along, as when going off in a wild angry humour; 'fire away', do vigorously, any work, dancing, etc. (rarely used in this sense) = shingizela.

Shibiika (s.k.), v. Go bad, turn bad, as beer, milk, fruit, or a person who has turned to evil ways; wriggle about, struggle, as a cat or a thief when in one's grasp or a snake when struck (cp. shobashoba).

Shibilize, v. Make so go bad, or wriggle about.

u-Shiboshi (Shiboshi), n. Sheep-wash or dip; any disinfectant [Eng.].

Shide ukuti (ukuthi), v. = shidela; ukuti shige.

Shidela, v. Thrust or insert a thing (acc.) into or among something else, as when thrusting a stick into a hole, or a small article in among a heap of clothes so as to be hid (cp. kikozolo); 'thrust at' one (acc.) rough, violent, abusive language = shigela.
Shihaha (Shihahaka), int. Used for urging on dogs in the chase, bulls when fighting, etc. See shishizela; bihizela.

Shika (s. k.), v. = shikashika.

Ex. kuungaphani yinai agisikishela kepokulani? don't you see me fooling away by myself at these weeds?

Shika, or Shika shika, ukuti (akuthi; s. k.), v. = shikazua, shikashika.

(ii)-Shikane (s. k.), n. = i-n'Gwe.

Shikaqa (s. k.), v. Doctor with charms so as to make overcome, as the ingunya an army or chief (ace.) before war; charm so as to make powerless, as the ingunya might the enemy (ace.) (= gyi-tale); work upon a young person (ace.) so as to get the better of him in love, or that he lose attractiveness, become disliked (= shingosh, gyauqisa).

um-Shikane (s. k.), n. 5. Medicinal charm used for the above purpose; person so worked upon, rendered disliked, as above (= isi-Shinyoshi; Cp. isi-Tundu).

Shikashika (s. k.), v. Toil away, work away laboriously at any work (ace. or with loc. or na), as at a field or other piece of work one wants to get through = shiku, shikaza.

Shikashikeka (s. k.), v. Get worked laboriously or toilsomely, as a person engaged on some big troublesome job (= nyikangikeka); get worried, as by long waiting or sitting with nothing to do (with pausri).

Shikazua (s. k.), v. = shikashika.

Shiki, ukuti (akuthi; s. k.), v. Have large-sized buttocks (= shikila); be too much for, overpower (= shikilisa).

Shiki (s. k.), intl. Shouted to cattle to check them, bring them back, etc., when going off from the herd, turning out of the path, etc. = shikiza, shiliza.

(iii)-Shiki (s. k.), n. A going-away for good; also (by comparison) an unusually protracted absence (even when returning) — with naka, hamba, etc.

Ex. uboni seworkamba isiki. So-and-so has gone off for good, he never comes, or is coming, back.

Shikila (s. k.), v. Show great massive buttocks (cp. qamata; pentula; kwevha): show or exhibit the buttocks to another (ace. with elu form), as girls are accustomed to do to one another; turn the buttocks, i.e. back, upon a person (ace. with elu form = talatela); turn the back on (metaphor.): abandon, despise, as a son his parent or benefactor (ace. with elu form = talatela); get on vigorously ahead with any work, make quick progress with it, so that the main portion is already left behind the buttocks or back, when hoeing a field (ace. with elu form), or (by comparison) work generally, as hut-building, etc. (cp. shingya); also = shingipula.

Shikilelana (s. k.), v. Turn the buttocks, or back, towards one another, as bold dancing-girls coming out from the line are accustomed to do to one another or to favoured spectators.

Shikilisa (s. k.), v. Be too much for a person (ace.), heat, overpower, as any work, combatant, or subject of study = ukuti shiki.

Shikisha (s. k.), v. Rub, rub out, rub off, rub in, a thing (ace.) by a vigorous rubbing pressure on one spot, as when a person after having crushed an insect under foot rubs it clean out by a shuffling of the boot, or when rubbing mud from the sole by a pressing rub, or an embrocation into a painful spot, or when rubbing the back (with agi) vigorously or buttocks, as a horse, in order to crush the ticks (ace. = shimbusha; cp. kahla; hilikilha; shikiza); work or wriggle one's way into, penetrate by a forward pushing motion (= shikhela): work or pester one by persistent irritation, as when one eats indigestible fruit-berries and they cause him stomach-pains, or a person who is an ulana Shikishi, q. v.

Ex. anipika, anikashikiba anapululwa pendsi, I denied, I rubbed with the check on the ground i.e. I denied vigorously.

Shikishaka (s. k.), v. Get rubbed with pressure, as above; get persistently irritated, be pestered or bothered, as by any trouble-some work or person, bodily ailment, etc. = shimbusha

Shikishela (s. k.), v. Work or wriggle one's way into, penetrate by a pushing motion, as a man working his way through a crowd or in among others for a seat, or a tick or lance working its way forward into the flesh = ukuti shikishi.

Shikishi, ukuti (akuthi; s. k.), v. = shikhela.

Ulula-Shikishi (s. k.), n. Person of an irritatively angry or ill-humoured nature, always snapping at somebody, quarrelling, fault finding, etc., so as to be a pest to them = ulula-Xathosi.

Shikiza (s. k.), v. Command, check, etc., cattle (ace. with elu form) by shouting shiki q. v. to them.

Shili, int. = shiki.

Shiliza or Shilizela, v. = shikiza.
isi-Shimeyan, n. Intoxicating drink made from treacle (C.N. from Eng. machine).

Shina, v. Lie with a woman (C.N. Baca).

Shinashina, v. Work away at, or do off, vigorously and in large degree, as a woman working away at a large field (ace.), or pitching into another (ace.) vehemently with scolding, or a man putting away an unusually large dish of food (ace.) or stabbing a wild-beast (ace.) energetically so as to kill it outright.

Shinga, v. Get along vigorously and rapidly with any piece of work, as a woman with a field (with na) she is hoeing, or a man with a hut he is building (ep. shikila); also = rrina (the commoner word in Zululand).

(i)-Shinga, n. = isi-rrini; groundsel-like weed, used as verminfuge for calves (N).

ubu-Shinga, n. Character or nature for doing wrong, or what is bad, disapproved of, harmful, etc.

ama-Shingana, n. (N) = in-Grobongo.

isi-Shingi, n. = isi-rrini.

Shingipala (Shingiphala), v. Turn away, or go off, with dislike, indignation, anger, as from something that has caused one sudden ill-feeling = shikila.

Shingizela, v. = shibazela.

isi-Shingo, n. = isi-Copo.

Shingoshia, v. Work on a person (ace.) with charms in order that he lose his attractiveness or become disliked by the other sex = gqunqisa, shikaga.

isi-Shingosha, n. Medicinal charm used as above; person so treated and rendered disliked, etc. = um-Shikaga.

Shingota (Shingotha), v. Roam about all over the place in a restless manner as in search of something, as a woman going about in search of food for her

children in time of famine, or a sick person rendered restless by sickness, unable to remain quiet on one spot = shingota.

ama-Shingoti (Shingothi), n. Restless or aimless roamings-about, as above, or of one talking a lot of senseless rubbish.

Shingoza, v. = shingota.

isi-Shingozzi, n. Stick for stirring u-tshwala (C.N.).

u-Shingwana, n. = isi-Copo.

Shinda (Shinda), v. Rub off, wipe off with a pressing sweep, as mud (ace.) from the foot on a mat, snuff out of one's palm, or paint from the hand with a cloth = hlinikeza; ep. hlikhila.

Shinikezi, ukuti (ukuthi; s.k.), v. = shinikeza, ukuti hlinikezi.

isi-Shinikezi (s.k.), n. Rejected person, as a young-man rejected by the girls or wife by her husband = isi-Shonkolo, un-Shikaqo, isi-Shipati, isi-Gwedi. Cp. i-motoki.

Shintsha (s.t.), v. Change money (ace.), from one variety into another [Eng. change]; also (N) = shisha.

Shipa (Shipa), v. Break wind gently, with the sound shi (cp. rrwiwyiza; suza; ukuti ndwi); cause a disgust, dislike, aversion in one (ace.), as the same food continually served, or long monotonous work (= dina, kataza; cp. ne-nga) = pisha.

Shipana (Shipana), int. Exclamation of triumph over an enemy (C.N.).

isi-Shipati (Shipathii), n. = isi-Shinikezi.

Shipeka (Shipeka), v. Get disgusted with, tired of with dislike or aversion, as with the same food or work always, or a long and tiresomely sick patient.

Shipi, ukuti (Shipi, ukuthi), v. = shipa; shipeka; shipiza.

isi-Shipi (Shipi), n. Few drops or slight quantity of anything suddenly discharged, as of watery stools discharged when breaking wind, or a few drops of milk squeezed from a cow (see shipa; shipiza); any article of dress for everyday wear or working in (cp. i(i)-Hlobo).

Shipiliza (Shipiliza), v. Wipe off with a sliding or sweeping movement, as spilled water (ace.) from off a table, snuff from out of a person's palm, or as cattle 'wiping off' mealies from a field; sweep slidingly off or along, as a
smooth-surfaced grinding-stone does the grain (acc.) without crushing it.

Shipilizi, ukuti (Shipilizi, ukuthi), v. = shipilizu.

um or u(lu)-Shipilizi (Shipilizi), n. 5. Smooth-surfaced or slippery stone, as in a river; gen., used of a grinding-stone.

Shipiza (Shipiliza), v. Wipe off with a sweep of the hand, as tears (acc.) from the eyes, sweat from the brow, water from the outside of a washed vessel, or dust from one’s sleeve; wipe off a few drops i.e. draw only a very slight quantity of milk (acc.) from a cow’s udder when milking. Cp. cipiza.

Shique, ukuti (ukuthi), v. = ukuti shide.

ishi-Shique, n. Rough, violent, abusive talk.

Ex. mus’ekumkulumela ngesishique, don’t speak to him in such a wild, abusive way.

Shiqueka (s.k.), v. = shidela.

Shiqela, v. = shidlela.

Shiqelekela (s.k.), v. Thrust oneself into, intrude oneself unwanted, as into a hut or company (loc.). Cp. fuzula.


Shisa, ukuti (ukuthi), v. Have a sensation of heat in the bowels, causing one to go to stool.

Shisa, v. Burn a thing (acc.), as with fire or a red-hot instrument; burn, or cause a hot, inflamed sensation in, as strong spirits in a person’s throat (acc.), or a tight bandage; heat, as metal (acc.) in the fire; be hot (i.e. burning to what they touch), as hot water, food, or the sun; scorch up, dry up, as the sun or frost does crops or rivers; be burning, or inflamed, as one’s heart with passion, or a wound with inflammation. See sha.

Ex. washiwa intivigo, he was burnt or consumed by strong internal feelings or passion (as to do any particular thing). amani asishayo, hot water.

Phr. uloku eishiseka ajondo, he is always nagging at us, pestering us with his angry temper, is never done scolding us, etc.

u-Shisa, n. Kafir eating-house (T).

(iI)-Shisa, n. Any decorated (lit. burnt for) thing, as a wooden head-rest, food-bowl or calabash carved and ornamented with black figures burnt in with a red-hot iron, or an eating mat or basket when interwoven with grass previously boiled in colouring matter.

(iI)-Shisandhlu, n. Hot wind coming (in Zululand) from the north-west (lit. the hut-burner) = umu-Ntha. See i-Nyakati.

um-Shisanyongo, n. 5. Beer taken from the mother’s to her recently-married daughter’s kraal within the first few month after her wedding.

u(lu)-Shisazwe, n. Small plant having tiny leaves and white flowers, that over-spreads open spots and is used as an i-nTelizi.

Shisekela (s.k.), v. Have a constant concern, persevering interest or heart for a thing, as for work, study, etc.; be zealous at or for, earnest about = shameshekelu. Cp. sheka.

ishi-Shisekeli (s.k.), n. Person with a strong constant interest, concern, heart for any work, undertaking, etc.; a zealous person. Cp. isi-Shelti.

Shisela, v. Burn for; have the breasts become dark around the nipples, as a woman at the time of conception.

Ex. u’eshikelo umfani k’ibani, So-and-so’s wife has already the breasts darkened i.e. has now conceived.

Shisha, v. = jiya.

Shishi, int. Stop, that'll do, used to stay an action, as when one is pouring out water = peza.

(iI)-Shishi, n. One of the regiment formed by Mpano next after the i-nKone = is-Angqu.

isi-Shishi, n. (C.N.) = isi-Sihla; also i-nilisi.

u(lu)-Shishi, n. An endless uninterrupted going on, persistent continuation of action, as of walking, working, talking, etc.; hence, a walking far or covering a great distance in one continuous march, as of a strong walker (cp u(lu)-Shengel); persistent loquacity, as of a person who can't be made to give his tongue a rest.

Shishibala, v. Be stunted, undergrown, undesized, as a child, crops, etc. = basha, gata.

isi-Shishibala, n. Person or thing stunted, undergrown, as above.

Shishiliza, v. Slide along; glide along (trops. and intrans.), as a person sliding a spoon (acc.) along a table, or as the spoon itself, or a railway-train (sheshi leza); sit about with some crafty purpose, as to steal or get a bit of food from those feasting; slide along (metaph.) i.e. get over the country largely, travel far (= jiya, shisha); slide off, sweep off, as cattle clearing off the mealies (acc.) from a field; go off in a long closely-packed sweep, as a lot of
Shishilizi, ukuti (akuthi), v. = shishiliza.
Shishimeza, v. Go on and on endlessly, persistently, as when journeying, narrating, etc. = dundabuzula. See uk(ly)-Shishi.
Shishizela, v. Set on, as dogs (acc.) by saying shihuza to them (cp. bibizela; hahela); pierce a thing (acc.) by burning, as when burning the hole for the assegai-blade in the haft (acc.) or when inserting the red-hot Kaffir hoe-iron into the handle (acc.).

u-Shisizwe, n. Another name for the regiment i-inDhlondhlo ka'Bushisse q.v.; certain spreading weed, used as a love-charm.

i(li)-Shiwushiwana, n. One given to slipping about, or looking about, in a sly, crafty manner, as though purposely some wrong.

Shiwu shiwu, ukuti (akuthi), v. = shiwuza.
Shiwuza, v. Go slipping or wandering about here and there in a sly, crafty manner as though bent on something wrong, as on stealing, spying, etc.; look about in all directions in such a sly, suspicious manner (with ngamelho).

Shiya, v. Leave, let remain behind, as any object or person (acc.) upon going away; leave out, omit, as a word in a sentence; leave, abandon, forsake, as a parent his child, or any discarded article; leave, as property after death (Sw. achiia, leave; Her. MZT. sia; Ro. dia; Ang. ria).

Phr. umxiomba nami uyangishinya, my bodily strength is leaving me, the strength is going out of me, as when getting quite exhausted with a journey, although desirous of getting along.

bonti ngapuma ngizishigilo, so then I went out (from the hut) and left myself therein i.e. left everyone talking about me.

uqala cishigilo, she died leaving herself behind i.e. left children (didn't die childless).

uwangishinya, he is already leaving himself behind i.e. passing stools or urine involuntarily, as a very sick person.

nkul-shiyeni indlele iXingembenzi, etc., be left behind by stools, tears, etc., i.e. to discharge involuntarily.

sisele, sishiya indlele (or singale intaka sayigishiga), we danced and left behind the stick that is, left everyone talking about us i.e. we danced exceedingly fine.

um-Shiya, n. 5. (C.N.) — in phrase below: — nkudhlu 'msiya mbili — see i-nFunda.

isi-Shiya-minwe-mibili, n. Eight.
isi-Shiya-munwe-munye, n. Nine (lit. the leaving out of one finger).
Shiyana, v. Leave one another behind; hence, be unequal, in growth, speed, etc. (used in perf.)

Ex. amaabele ukuyiyise, the Kaffir corn is unequal, some being taller than the other.

isi-Shiyangolombili (mbhili), n. Eight.
Shiyela, v. Leave something for a person (doub acc.).

Ex. amishyile zonke izinkomo zake, he left him all his cattle (as an inheritance).

Phr. shiyela, 'munye! leave some for me, friend! i.e. oblige me with a pinch of stuff.

Cp. weviseisa.

i(li) or u(lu)-Shiyi, n. A hair of the eyebrows; plur. ama-Shiyi or izi-nTshiyi, eyebrow or eyebrows [Reg. nku-kiye, eyebrow; Bo. sige; Ga. kisigibisi; Sw. nyush].

Shiyisa, v. Make to leave; used of one killing another and so making him leave all his property.

um-Shiza, n. 5. Stout stick or staff without a knob, such as are commonly carried by young men for defensive purposes (= um-Zwa; cp. isi-Kwilile); stout maleic-stalk bearing no ear; female without (i.e. with abnormally small) breasts (cp. isi-Pololu); also (C.N.) = um-Ciza.

u(lu)-Shizane, n. Brass ring, or number thereof together, worn as bracelet or armband (C.N.); also = i-nBoudwe.

Sho (perf. shilo and, in Mtwana and other districts, shizo; neg. shongo; pass. shwo), v. Say (gen. followed by ukuti); declare; think so, or say so within oneself; speak of; refer to, mean, as any particular thing (acc.); do a thing properly, do it off capital, show off finely, etc.; freq. used in sense of 'even' [Her. lya, say; Sw. jua, say; Sw. licha, I don't say; At. fo, say; Ha. tse, say; Bul. fo, speak; Man. ro, say].

Ex. washo, wait, you said, saying.

ugisho njalo, I say so, that is what I say or think; exactly.

Asho kanjani, ukuti? how can you say that, etc.?

ugisho nj, he says so merely, he doesn't mean what he says.

ugisho yano, I say, or mean, it (that very thing you are doubting about).

gisho pelu, sisele, say it out then and let us hear.

kewasho abani nkuba uke lapa? who said
(or who told you) that you should come here? akusabanga, ujisho negodua, inkomo, there did not remain even (i.e. I say) a single beast.

washo nokusho ukuti, you said decidedly that, you declared or asserted positively that, etc.

angisasho nokuti ujakesha, I no longer say i.e. think or believe, that he will recover.

way'isho ujanusheba uke omhkope, he was done off fine, he showed off fine with his white tails.

wamusho nsongulo chanda, he gave him one properly on the head with his knobbed stick.

wayisho ujenkulu ingabo yake, he did me off grandly with his large blanket i.e. gave it to me.

yasho ngapantsi mnonapale, yoldiila, it (the infant) did it off greatly below and above (i.e. it vomited and purged), and then passed away.

'angishongo loko', 'Ushila', 'I didn't say that'. 'You did'.

kayikulamba, (ujisho) nyoba nyagula, he will not go, because, or for the reason that, he is sick.

kurushivo nyuwe, it was said by you; it was you who said it.

uku-yi-sho, to assert oneself (in speech).

be self praising.

uku-Sho, n. Saying, words, as of a particular person.

Shoba or Shobashoba, n. Wriggle about, as a snake when fixed by a stick, or the tail of a lizard when cut from the body; dart confusedly about, as minnows in water; move restlessly about first here then there, as an agitated sleeper or a restless child unable to sit quiet = shobiza, ukuti shobi shobii, yashaqasha, yobayoba.

(i)ii, sometimes um-Shoba, n.5. Bush of hair at end of the tail of an ox and similar animals (= abu-Lunga); sometimes applied to the whole of such tail; tail (whole) when formed merely of a bunch of hair, as that of a horse; arm and leg-ornament made of the bushy ends of a beast's tail; applied also to one of the um-Beku cattle.

Phr. iyihlubele (or iyixishile) e'shoba lihomvu! iyildabe ngala'shiva, halahala! it has gored (or driven off) the one with the red tail! it gored it with the mere core of a horn, brave!—probably based upon the fighting of two contending bulls, but now used to express delight over the fall or rout of some enemy who has got the worst of it = he has given it to him, done for him this time, hurrah!


Shobela, v. = ukuti shoke.

Shobola or Shobii shobi, ukuti (ukuthi), n. shobashoba.


u-Shobishobi, n. Minnow, tadpole, and the like = u-Qashaqasha. See shobashoba.

Shobiza, v. = shobashoba, ukuti shobi.

(i)ii-Shobolo, n. One who is shabbily dressed (C.Nx).

Shobonga, v. Talk away, as an (i)ii-Shobongo.

(i)ii-Shobongo, n. One given to talking away in an unprincipled manner without any regard for honesty and truthfulness, of whose word nothing can be trusted.

Shodo, ukuti (ukuthi), n. Have a sinking-in, hollow, pit or hole in the body of a thing, as some potatoes, pumpkins, trunks of trees, or (by comparison) a person with very small buttocks. See isi-Shodo.

isi-Shodo, v. Sunken hole, hollow, or pit, as above; thing having such a hole or hollow, or a person (mostly used of females) with very small insignificant buttocks (as though sunken in), or a sheep with its tail cut off, etc. isi-Shodo, u(lu)-Buntshu.

u(lu)-Shodo, n. = u(lu)-Tshodo.

Shodoka, v. Get so sunken in, hollowed in, as above — see ukuti shado.

isi-Shodolo, n. = isi-Shodo.

Shadoza, v. Cause to get sunken or hollowed in, as above — see ukuti shado.

(iii)-Shofoshoho, n. = (iii)-Shofozaho.

Shofaza, v. = shofoza.

Shofu shofu, ukuti (ukuthi), n. = shofoza.

(iii)-Shofushofo, n. Babbling, laconic, talker, who prattles away about everything.

Shofuza, v. Tread or go crunching about through long, thick grass or undergrowth (= shofoza); chatter away about everything, as an idle babbler — shofoza.

um-Shokobezi (s.k.), n.1. Wearer of u-Shokobezi i.e. a warrior of the u-Siive
or Cetshwayo's army (not that of u-Zibebe), who adopted this custom.

ubu-Shokobez (s.k.), n. Head-ornament made of the bush of a cow's tail and carried in two pieces erect on the top of the head.

isi-Shokolo (s.k.), n. (C.N.) = isi-Shonkolo.


Ex. washolo-ni loko na? what did you say for?

isi-Sholo, n. = isi-Gwandi.

Sholola, v. Glide or strike slantly, so as not to enter deeply, as an assagai when hurled at anything (with ku).

ubu-Shololo, n. A striking slantly, glidingly, as above.

(iii)-Shbosholo, n. One who habitually presents an unsettled, inattentive, mentally-preoccupied appearance, looking about elsewhere, when met or spoken to.

Sholoma, n. Present an unsettled, uninterested, mentally agitated or preoccupied appearance, looking about elsewhere, when met or spoken to, as a person who having done wrong may be met when running away, or as one sappy about for something, as a detective. Cp. bakaza.

isi-Shomo, n. Cluster or group, as of people standing, stars, or long grass growing in a clump; great clustering mass, or puff of smoke, as suddenly emitted from a cannon or rising from a conflagration.

Shona, v. Sink, go down out of sight, as down into a hole or deep water, or over a hilltop; set, as the sun; go down out of sight (generally), as when passing round a corner, or a bird soaring heavenswards; die (used of human beings); (mod.) go down in point of wealth, become poor or bankrupt [Sw. ehwa, zama, shuka, go down].

Ex. selishonile (ilaona), it (the sun) has now set.

Phr. washona agas'Bojjeni, he went down or off towards Obanjeni.

ishone-pi inevedi yako? where has you book gone to, what has become of your book?

iutibizwa yashona pakati, the heart, spirits, or consciousness sank down within, i.e. I became utterly disappointed or depressed, had no further spirits for anything (as when overcome with misfortune, despair, grief, etc.), or came over faint (as before a swoon).

(iii)-Shona or Shoni, n. Full-bodied flat-topped i-nTloko or woman's top-knot (as were introduced from the Swazis) and were originally very long (hence saying below); but now applied to even a short top-knot of this description (as that of a betrothed girl).

Phr. awashona angashoni! the awa-shona top-knots which don't go down (from their being seen above the hilltop long after the wearer has disappeared) — a remark often thrown out at any long topknot.

uku-Shona, n. Setting, as of the sun; going down out of sight, as of a person.

u(1u)-Shonga, n. = um-Hlangula; (C.N.) thick part of a wood or bush.

(iii)-Shongololo, n. Millipede or julus; curi, or coil of hair, as of a European with a curly head of hair (from the resemblance to the julus when coiled up); (C.N.) blue gunu [Her. e-nyororo, millipede].

(iii)-Shongwe, n. Milk-shrub (Xysmalo-lbium lapathifolium), a small veldt-shrub whose white flowers are eaten as infisino and carrot-like root used as medicine for stomach-complaints, etc. Cp. i-nCohiba (to which the name is sometimes applied); also i-nTkshongwe.

Shoni, ukuti (ukuthi), v. Go down out of sight, as the sun or a man over a hilltop = ukuti gqobe. Cp. ukuti goje; shona; sobela; yeleza.

Shonis, v. Make to go down, die, become poor, etc. See shona.


isi-Shonkolo (s.k.), n. Disfavour or unpopularity with the other sex (with na); young man rejected by the girls or wife unfavoured of the husband = isi-Shinkezi.

Shono, imperative mood sing. of verb sho. Say, declare; int. expressing agreement with what is asserted by another — Didn't I say so? You have it! That's it! Just as I said.

(iii)-Shontshosi (s. t.), n. = (iii)-Gwele.

um-Shophi (Shophi), n. 5. Certain Zulu custom, as below (with uku-enza) = um-Takali.

N.B. When an epidemic of sickness occurs in any locality, the girls of the whole neighbourhood, by mutual arrangement, leave their homes after nightfall and meet together at a certain appointed place on the veld. There they sleep in a nude state, having removed even what coverings they had. Towards daylight they gather um-Xopo (a species of long marsh-grass), and tying the cuds together, make therewith a long skirt which reaches from the waist to
the ankles. Another cape is made to hang round the chest or shoulders, and still another to sit upon the head, so that the whole body is now hidden beneath the long grass (N.B. The very marked similarity of this custom with that of the Ntomba boys, preparing for circumcision, on the Lower Congo, is worth noting—see Johnston's River Congo, p. 277, 278). In this way they go about, in a body or in several parties, among the kraals during the day, singing as they go, and resting only in the huts of the is Akhwezi or old women. Towards evening they congregate again at their old place of rendezvous, and during the night go and throw away their grass coverings in some secluded spot, afterwards betaking themselves to the river. Having there duly washed their bodies, they fill their months with water and then squirt it out over the land, saying, pume, 'ndakati? (go out, you murderous villain!—referring of course to the epidemic of disease). In the morning they return to their homes.

Shōpi shōpi, ukuti (Shoipi shoipi, ukuti), v. = shopiza.

Shopiza (Shopizza), v. Walk as one with very small buttocks (mostly used of females and referring to the slight insignificant wriggle, shōpi shōpi, of the stunted buttocks as she goes).

Shoqa, v. Collect or gather together (intrans.) in a group or crowd, get drawn together on one spot, as people or cattle when something in wrong; get drawn up, bent together, as a person from severe pain in the stomach = shuqunyana. See i-nTshoqa.

Shosha, v. Work or drag oneself along on the ground, as a pig with the hind-legs paralysed, a person moving about on the buttocks, or a man walking with cramped deformed legs; hence, walk or go along the ground (generally), of birds, even when having long legs; be on the ground i.e. be stunted or dwarfed, as a very short person, or stunted mealies.

P. impangele entle ny'kala ishoha, the good guinea-fowl is that which cries as it goes along—as might be said to a man whose family is being finished off by the abatokoki, and who, instead of remaining about to mourn over others, should speedily vacate the spot himself, if he would be wise, crying or doing the mourning as he goes.

isi-Shosha, n. One with cramped, crippled, deformed legs, so as to shuffle along the ground or go in a stooping position.

um-Shoshapantsi (Shoshapantsi), n. 5. Anything that goes creeping along the ground, steals on insidiously without being immediately realised, as a lot of pumpkin plants running thickly beneath growing mealies, or the um-Cwago dance, or an insidious disease gradually working upon one, or an affair gradually working on to seriousness.

(iii)-Shoshi (n.o plur.), n. Mealies of a deep crimson colour—a variety said to thrive even where the isonza weed is abundant = n-Gadigadi.

um-Shosho, n. 5. (C.N.) = um-Cwago.

isi-Shoshoba, n. Extremity or end part of any long thing, as of a bundle of grass, a tree branch, a pillar, plank, etc.

isi-Shoshokazana (s. k.), n. Small shrub having a yellow flower, growing by water, and used for sore-eyes, headache, etc.

Shoshozela, v. Smart, as a sore; he impatiently eager, impetuous; do with impatient eagerness or impetuosity.

(iii)-Shoshozela, n. An impatiently eager, impetuous person, 'itching' to do.

(iii)-Shōvushovu, n. = (iii)-Shoshofola.

Shovuzza, v. = shoizu.

isi-Shozli, n. One of the (iii)-Wombe regiment of Mpuande.

Shu, ukuti (ukuthi), v. Dart or dodge about, along, round, etc., as a snake in the grass, or as a boy dodging sharply round some obstacle out of the way of another, or a swallow darting here and there = shuza, shulubeza.

Phr. kutiona shu. he didn't make a move (with the lips) i.e. he didn't say a word.

isi-Shu, n. Silent, reticent person, who talks but little (cp. isi-Mungala); (C.N.) = n-Nyasha.

umu-Shu, n. 5. Pointed, piercing thing, as the fang of a tooth (= umi-Sike), spike of a Kaffir-hoe, etc. (see isi-Pisela).

Shuba, v. Do or finish off at a single stroke, as a pot of beer (acc.) or a buck by a single effective blow (= shwamabaka); become thick or firm, as food in the cooking (jeiya, shuqa); become firmly set in growth, as a child already of 13 or 14 years of age (= qina, shuqa).

isi-Shubuka (Shabbbuka), n. = isi-Bushwane.

isi-Shùbushubu (Shubushubub), n. = isi-Bushwane.

Shubuza or Shubuzela (Shabhuza), v. = bushuza; bushuzela.

um-Shubo, n. 5. A single effective stroke, etc., that finishes off at once, as when striking a blow, or drinking off a pot of beer. Cp. um-Nyasha.
Ex. wangwaza umshukho, he stabbed him with one finishing thrust.

i(li)-Shudu, n. One of a certain section of the u-Mbonambi regiment.

i(li) or isi-Shuduba, n. Big, fat, heavy-bodied person who ‘shuffles’ along.

Shudula, v. Shuffle about, as with the feet or body; wear away, as the floor (ace.) of a hut, or grass from a veldt-spot by constant rubbing, shuffling, sitting on, etc.; shift about, be changeable, in one’s plans or views.

Ex. intombi kaBantu isushululo cubhlini, So-and-so’s daughter is still wearing the floor out in her hut.

um-Shudulo, n. 5. Place within a hut, on the veldt, etc., worn away by constant shuffling, sitting, walking, etc.

Shudaza, v. Shuffle slowly along, as an immensely fat, heavy-bodied person, or one worn out with fatigue and unable to raise his feet (= siyaza, suvela); get along very slowly, as with a piece of work.

i(li)-Shudula, n. Such a shuffling along, slow-going person; a slow-coach.

Shuka (s.k.), v. Rub about, rub together with pressure, as a piece of skin (ace.) or stiff-fibres between the hands in order to supple them, or as the grass when shuffling about on it [Sw. sinyu, rub].

u-Shukela (s.k.), n. Sugar [Eng.].

Shukuma (s.k.), v. (X) = shukuza.

Shukuza (s.k.), v. Toss about (C.N., fr. Xo.).

Shiku shuku, ukuti (akuthi; s.k.), v. = shukuza; shuka.

Shukuza (s.k.), v. Shake, or shake up with the sound shuku, as a person the amasi (ace.) in a goard, or as the amasi itself; toss about (intrans.), move restlessly about, as a sleepless patient, or one who troubled with fleas, or a person who thwarted by a down strongly seeks to get loose.

Shulu, adv. = zwi.


i(li)-Shulubezi, n. A dodging person, one whose movements (appearing and disappearing) cannot be fathomed.

Shuma, v. Slip in under, as a man ‘slipping’ or creeping into a Native hut or under a table (intrans.), or as a person slipping some small article (ace.) beneath a hat, chair, blanket, etc. (trans. = shumeka) = ukuti slime.

Shumanqa, ukuti (akuthi), v. = ukuti shimanqa.

isi-Shumanqa, n. = isi-Shimanqa.

Shumayela, v. Talk i.e. use the voice discoursingly, as a child already able to converse (not simply speak), a person engaged in conversation, a master giving advice to a workman, a counsel pleading, or a minister preaching the Gospel; talk or discourse about, as any particular matter (ace.) [Sw. semea, talk about].

Shumyeza, v. Talk discoursingly to, as when addressing a company (ace.), giving a person advice, preaching the Gospel to the people (doub. ace.).

Shume, ukuti (ukuthi), v. Slip in (intrans.), get in, creep in, crawl in under anything, as a person under a bush or into a hut (= shuma; cp. sughubula; zukelakela); slip in (trans.), make get in under, as when slipping a thing (ace.) beneath one’s pillow or the table (= shuma, shumeka) = ukuti shute, ukuti shwati, ukuti umbe; cp. ukuti shide.

Shumeka (s.k.), v. Slip a thing (ace.) in under something, as beneath the blankets, a tuft of grass, etc. = shuma, ukuti shume, shuteka, shwata, umbeke.

i(li)-Shumi, n. Ten — as shown on the fingers by clapping both hands together; ‘mashumishumi, tens and tens — used as an adjective to express ‘dozens, immumerable, etc.’ [Ar. yashar, ten; Skr. dasan; Chw. guildumi; San. in-chimti; Heh. Xdu. chimti; Ro. ti-kune; Sw. and most Bantu langs. kumi; Ha. yoma; Fant. i-du; Su. fi].

Ex. icikwemo sake z’mashumishumi, his cattle are in dozens, in immense numbers.

Shumpe, ukuti (ukuthi; s.p.), v. = shumpekha; shumula.

Shumpuka (s.p.; s.k.), v. Get broken, or broken off in a soft tearing manner, as the portion of a cork, rotting rope, or the bones of any animal at the joints = ukuti shumpa, shumpula.

Shumpula (s.p.), v. Break, or break off a thing (ace.), as above = ukuti shump, shumpula.

Shumu, ukuti (ukuthi), v. (C.N.) = tsensea.

Shumuda, v. (C.N.) = tsensea.

i(li)-Shengu, n. Snuff-box of the small calabash kind (shell of fruit of the um-Tongwane tree); now applied gen. to any kind of snuff-box = i-Woma.

i(li)-Shengu-las’emznzi, n. = u-Gingwayo.

um-Shengu, n. 5. The foremost, front, van, as of a troop of cattle, file of men walking, etc. = um-Shu shu.
SHU

Ex. ka's'ukaba umshungu yena, engendala, he must be the leader, he not being the eldest (the elder always having priority over younger ones when marching in file).

isi-Shungushwane, n. Column of dust whirling (whirlwind fashion) along a road, etc.

Shunqa, v. = luqwa.

Shūpu, ukuti (Shabhu, ukuthi), v. = ukuti shampu.

isi-Shupu (Shaphu), n. Piece of anything broken off as above — see shumpuku; very short, or 'bit of', a person (= isi-Nyama).

Shupuka (Shaphuka), v. = shampuka.

Shupula (Shaphula), v. = shampula.

Shuqa, v. Become thick, of firm consistency, as food in the cooking (used in perf. = jivy); become firmly set in growth, as a child of already 13 or 14 years of age (= qina) = shuha.

Ex. umuti yokushugisa, a medicine for making firm (the stools) i.e. an astringent.
Phr. ukunshugisa einkomo, to take cattle to pasture for a time on old grass, the new having a relaxing effect on the bowels.

Shūqu, ukuti (akathi), v. Wrap, wrap up a thing (acc.) within some covering, as a storeman wraps up an article in paper, or as a person wraps himself up in a blanket when sleeping or walking along; wrap a person (acc.) up i.e. bend his arms and limbs together or back, when violently struggling to capture him, etc. = shuqula.

Shuqula, v. = ukuti shuqa.

(iii) or isi-Shuqula, n. Old grass of last year's burning now (in autumn and winter) ready to be burnt off again. Cp. um-Lalune.

isi-Shuqulu, n. Small sized bundle or wrapped-up thing (see shuqula) = isi-Jumba.

um-Shuqulu, n. 5. Large sized bundle or wrapped-up thing, as large as one can possibly carry on the head.

Shuquluzi, v. Drink off, or pour down the throat at one draught, as beer, soup, or semi-liquid food = ukuti shuquluzi, shuquluzi.

Shuquluza, v. ukuti (akathi), n. = shuquluzi, ukuti: shuquluzi.

Shuqungana, v. = shoqa.

u-ShuShu, n. Hot spring (C.N. fr. Xo).

ama-ShuShu (no sing.), n. Interior 'burning' with eager overcoming desire or strong passion, as a child to go anywhere or obtain anything (with uga), or an angry man passionate to get at another to fight with him (stronger than um-Nkumankamy).

SHWA

Ex. nš'omasheshhu (nyaq), he is now quite in a passion after it.

um-Shushu, n. 5. = um-Shungu.

Shushuluza, v. = shuquluzi.

Shushuluzi, ukuti (akathi), v. = akuti shuquluzi.

Shushumba (Shushambhha), v. Glide quickly along, as a cloud, or a person walking with a strong wind behind him.

Shûte, ukuti (Shûthe, ukuthi), v. = akuti shume.

Shuteka (Shutheka), v. = shumeke.

u-Shuwu, n. Nice kind of forest vegetable (C.N).

Shuza, v. = ukuti shu.

Shwâ, ukuti (akathi), v. = shuza.


Shwâbalandi, ukuti (akathi), v. = akuti shwambaqaha.

Shwabana (sometimes Shwahhana), v. Shrink, pucker, as a garment in the sun after washing; become wrinkled or cramped, as a piece of paper; shrivel up, as drying fruit, an old woman, or a person with cold.

ama-Shwabanisela (mostly Shwahanisela), n. Any wrinkled, shrivelled up thing, as an old dried-up person, or one shrivelled with cold, or an isi-beifa all drawn in and pucker'd from badly sized patches.

Shwâla, ukuti (akathi), v. Clear off or away entirely at one stroke or all together, as when removing a heap of rubbish (acc.) at one taking = akuti shuqa, shuquluzi. Cp. ukuti swaca.

Shwâla, v. = akuti shuqala.

isi or um-Shwala, n. 5. Very thick isi-Baqanga eaten dry— the common food of all parties before a hunt.

Shwala, v. = akuti shwala.

Shwama, v. = eshwama.

Shwambakanya (Shwambhakaqaha), v. akuti shwambaqaha.

Shwâmbakaqha, ukuti (Shwambhakaqha, akathi), v. Do off at a stroke, as when giving a buck cace, a single blow that settles it, removing a heap of rubbish entirely at a single taking, finishing off a pot of beer at a single draught, or putting a potato into the mouth whole without biting or peeling it = shwambakanya; ukuti uqa.

Shwâmbakaqha (Shwambhakaqha), v. = akuti shwambaqaha.
Shwamuka (s. k.), v. = hwanuka.

Shwángalazi, ukuti (ukuthi), v. = ukuti shuqalazi.

Shwapwa (Shwapha), v. Be very emaciated, with the bones thrusting prominently out, merely skin and bone. Cp. onda. [Her. rambuka, be emaciated].

isi-Shwapwa (Shwaphha), n. Very emaciated person or animal, with the bones prominently visible, as from famine or consumption; person with ‘no’ buttocks, less even than the i-nTshelezei.

Shwapu, ukuti (Shwaphu, ukuthi), v. = ukuti shwapuluze.

Shwapuluza (Shwaphuluza), v. = ukuti shwapuluze.

Shwapuluze, ukuti (Shwaphuluzi, ukuthi), v. Give a slight twisting pull at a thing (ace.), as at a person’s nose or body whenpinching it, or at a piece of dough when seeking to detach a small portion; hence, have a ‘pinch’ at any work i.e. have a turn at it or do it in a slight degree, as when hoeing for a few minutes in a field, speaking a few words, learning a little of a foreign language, etc. = ukuti shwa, shwapuluza.

Shwapuza (Shwaphuza), v. = ukuti shwapuza.

Shwaqa, v. = shaqa.

i(li)-Shwaqa, n. = i(li)-Shaqa.

Shwashwaza, v. Talk thickly and indistinctly (without sufficiently moving the jaws and tongue), as a man when intoxicated, benumbed with cold, or with some swelling, sore, or impediment in the mouth; also = shwaza.

Shweleka (Shwetheka), v. = shumeka.

Shwêti, ukuti (Shwethi, ukuthi), v. Slip in under, as a person slipping into a hut, or slipping some article (ace.) beneath a blanket (= ukutishame); slip in under i.e. stick in the ground in a slanting manner (not standing upright = zibu), as an assgeal when thrown, or the person (nom.) who throws it (ace.) = shwatika, shwatiza; make a flappings when walking, as the fat thighs, or stiff trousers of a man do when he walks = shwatizela; go wading through long grass or undergrowth (= dofoza) = shwatiza.

Shwatika (Shwathika), v. = shumeki, ukuti shwati.

Shwaliza, and Shwatizela (Shwathiza), v. = ukuti shwati.

Shwatizeka (Shwathizeka), v. Get slipped in under, get hidden away beneath.

SHWI

Phr. bengishwatizeka ngika emthimi, I was hidden i.e. I hid myself away alone in the hut—used by one who has been sleeping or staying alone in a hut.

u-Shwawu, n. Certain broad-leaved veld-herb, whose roots are used as an astringent.

i(li)-Shwawu, n. Crinkling together, crinkle, as in the skin of an aged person or any crumpled thing; bent up or crumpled up ear, as of some people; any crinkled up thing, as a piece of paper. Cp. i-mVinga; i(li)-Nyonti.

Shwawuza, v. Eat anything (ace.) very hot—from the sound made by the mouth, shwawu shwawu; speak in a quickly changing, shifting manner, jumping about from one subject to another; take a snatch of food (ace.), as between meals or to ease hunger for the moment. See i-nTshwawuza.

Shwéyi, ukuti (ukuthi), v. = ukuti tshwi.

Shwayiza, v. = ukuti shwayi.

Shwaza, v. = shweza, tshwaza.

Shwe, ukuti (ukuthi), v. = shweza.

umu-Shwe, n. 5. Stripe, line, as on a dress or animal’s back. See shweza.

Shwele, int. = shete.

um-Shwele or Shwelele, n. 5. Kind of owl (? Asio Cunepis or Swamp Owl) (N). Cp. isi-Kora.

N.B. This owl is said to warn people of the presence of an umakali by crying we-e-e! uongoke! I say! there he is!

Shwelezea, v. = sheteza.

Shweleza, n. 5. Make it up, make friends, ask mutually to ‘never mind’, as two persons who have quarrelled.

u-Shwempe (s. p.), n. (C.N.) = u-Shebe.

Shweza, v. Make a gently rustling noise, rustle along, rustle about, as water softly rippling along a brook, a swarm of young locusts moving in the grass, or a gentle zephyr blowing; be ‘rustling’ i.e. swarming, numerous, as children in a kraal or a litter of pigs; go along in a soft gentle manner, glide along, skin along, as a duck swimming, a morning mist creeping along, or as the plough when tilling nicely through the soil; draw lines (see umu-Shwe) upon a thing (ace.), mark it with lines, work with lines, as in sewing a grass sleeping-mat, or drawing decorative stripes with paint on the face = shweza, tshwaza.

Shwi, ukuti (ukuthi), v. (C.N.) = ukuti zwi; ukuti zhi.

Shwiba, v. (C.N.) = zwiba.
Shwila, v. Twist, curl, as the end of a piece of cotton (acc.) between the fingers, a leathern rein, or as the koodoo does its horns or a cow the same after it has attained a certain advanced age (cp. be-dutla); twirl round, as one might when swinging round a small article attached to a string; reply to a person (acc.) in a violent, rude, abusive manner.

Ex. umngwana uswilele i'impondo zwal, the koodoo-back is twisted as to its horns.

Shwileka (s.K.), v. Get or be twisted or curled (used in perf.).

Shwili, or Shwili shwili, ukuti (ukuthi), v. Twist away, or twirl round = shwila.

i(li)-Shwili, n. = i(li)-Tswane.

um-Shwili, n. 5. Certain veld-plant bearing edible peas (= i-nTsolo) and also roots, somewhat resembling the um-Nxwazibe (= u(la)-Qonti); constant circling about or going round in turns, as below.

Phr. i'insiswa zikhwa umswili, the young-men are enjoying a spirited akq-giya — running one after the other in quick succession.

ama-Shwili (no sing.), n. A winding about or twisting round and round, as of a river, or a koodoo's horns, or twisted string; a twirling round, as of a stick in the hand; a circling round and round, taking in turns, etc., as in any work or action.

Si ukuti (ukuthi), v. Be very numerous, as cattle or sheep (properly moving about, though also when standing grazing); be in great quantity, as crops — the final i in this word is sometimes scarcely audible, it being pronounced merely as s.

Si, pers. pron. We; it — in conjunction with nouns of the 4th. cl. sing.

Si, negative particle, as below. See sa; so; [akin to Sw. si, not, e.g. si uth, it's nobody].

Ex. asi 'manzani lokou, this is not water, aposige, it is not he.

i(li)-Si (no plur.), n. Lamp or lumps of hard curds in amasi.

ama-Si (no sing.), n. Thickened curds of milk, a chief article of diet with the Zulus. Cp. (i(li)-Kwababa [Hl. shir, milk; Sw. ma-zwa, milk; Her. oni-sena, curds; omo-thi, milk; omo-su, marrow; Zc. Ngu. Kag. Go. meri, milk; Ga. mutla, milk; bu-somi, marrow; Dl. so, milk; prob. akin to senya q.v.].

isi-Si, n. Thick mass of smoke rising as a cloud, pillar, or puff. Cp. umu-Si; isi-Nishongo.

umu-Si, n. 5. Smoke (= i-naTutu); steam; ray of dawn (see ak-a-su); certain poison used by an unukuli for causing polyps of the womb in women, so that their children die; the disease itself (u(la)-Gqolo) [Her. unu-isir, smoke; Bo. mosi; Sw. moshi; Cong. musishi; MZT. bu-si].

Ex. kwule kusise imisi, kubhe zukupano hunga, there may start off the morning-rays or dawn, then there comes out the sun.

umfasi kaBani ununusi, bunambisa unusi, So-and-so's wife has the umusi disease, they have poisoned her with umusi.

X.B. When the polypoid growths are so enlarged as to obstruct parturition, the woman is taken to the river, where the polyps are cut off with i-atsikane grass. Profuse bleeding follows, delivery is effected, and an (i(li)-Kumbe completes the operation.

u(lu)-Si, n. A smell or scent, of any kind, good or bad (= i(lu)-Langa, i-s-Antungwana); tiny bit of a thing, as of a medicinal root one might be given, or a tiny infant; chronic or persistent irritation in the throat causing coughing, perhaps from chronic laryngitis, etc. (= u(la)-Pemp.)

ubu-Si, n. Egg or honey-ball found in the nest, e.g. a small hole bored in a tree, of a certain kind of humble-bee, and eaten by the Natives; also = u(lu)-Inu (but now obsolete in this sense, save in phrase below) [Reg. buki, honey; Ngw. i-busa, bee; Ga. ma-bisi, honey; Her. ong-tyi, honey; Xo. u-busi, honey].

Phr. izingosi i'nhube, the bees have honey — an insinuating remark referring to a person who has flown into a passion and is acting or speaking in a wild violent manner, as do a swarm of bees when they have honey-comb in their nest.

ama-Si-aka'ncede (s.k.), n. Humour exuding from the eyes at the corners or in the morning; viscid exudation from the u(lu)-Korali tree, used in the making of headrings (= um-Bolipa).

u(lu)-Siba, n. = u(lu)-Pajwi (rarely used); hence applied to the Night Heron (Nycticorax griscus), from its unusually long feathers.

u-Sibagwebe, n. = isi-Qopamuti.

u-Sibani or Sibanibani, n. So-and-so standing for an imaginary person's name = u-Bani.

Ex. iBani uQatsho uSibani, wati umphakwe, and then he will say he was told by So-and-so, who said he should do it.

Sibekela (s.K.), v. Cover (generally), cover up, as a pot (acc.) with its lid, wares
with a blanket, or anything buried with earth; shut or close, as a box; close the eyes (with amelto — metaphor) so as not to see, i.e. pretend not to see, as the improper action of another; cover or hush up, keep quiet about, as any fault (acc.) or affair; cover up i.e. become overcovered with clouds (used in perf.), as the heavens (i-zulu) = zibekela. Cp. mboza; embesa; ggiba [Skr. skad, cover; Gr. skepo, I cover; Sw. ziba, cover up; Her. sira, cover up; Ga. sawitu, cover].

isi-Sibekelo (s.k.), n. Earthenware lid of an u-kamba, etc.; hence, covering of any kind of pot, lid of box, etc.

kwa'Sibedhlela (Sibedhlela), n. An hospital; at the hospital [Eng.]

Sibukula (s.k.), v. Open up, raise up, as the lid (acc.) of a thing, or a flat stone to see what is beneath; uncover the thing (acc.) so covered, as when turning back the stone (acc.) covering a cornpit, removing the lid of a pot (acc.) or the blanket from over goods; remove the cover from one's mouth i.e. let out or make known all manner of hitherto secret affairs (acc.), as a maliciously minded person when angry = zibukula, namutula, gibugula.

Sibukuli, ukuti (ukuthi; s.k.), v. = sibukula, ukuti gibugula.

Sici, ukuti (ukuthi), v. = sicila.

Sicila, v. Squeeze i.e. bring under strong pressure, as a closing door might one's finger (acc.), or a wagon-wheel one's foot. Cp. cifiza; ciudezela.

um-Sicila, n. 5. = um-Sintsila.

u-Sifa or Sifa-silahlane, n. A friend till death, as below:
    Ex. u-Sifa-silahlane nam i, (thou) my friend till death.
    u-Sifa-silahlane naye, (he) -- do —
    u-Sifa-silahlane nabo, (they) my friends, etc.
    u-Sifa-balahlane naye, (they) his or her friends, etc.

u-Sigwazi-sabantonto (or sabahle, or sabati yo), n. He, the stabber of women, of the nice ones (who cannot retaliate), of those who cry yo! = an isibongo or nickname (by many regarded as a disgrace) of a man noted for slaughtering females and children.

isi-Sihla, n. Stain or tainting mark of any kind, as a stain on a garment, spot of mud on the face, or ink-smeared on a book. Cp. ninlu.

u-Sihlala-ngabanymakosini (makhlasini), n. One who finds place or favour with the chief by acting as an informer or tale-bearer about others. Cp. um-Seshewana.

u-Sihungu, n. Ace of spades, in playing-cards (Mod.).

Sika (s.k.), v. Cut, as paper or meat (acc.); cut out, as a coat (acc.) or pattern from cloth; divide off, as a piece of land (acc.) from some other piece; hint at a person (acc.), make an insinuation about him (= sikistle, pipiyela, gudhla); nearly reach to, approach to — in comparing one thing with another (with ku or loc.) as to size, distance, colour, etc. [Zo. Ngun. semga, cut; Sw. shinda, cut out; Ga. sala, cut; Her. tenda, cut].

Ex. iize isika'Mkungo isike ukuhlangana, the features or resemblance of So-and-so approaches to his mother (not to that of his father). Phr. umfazi ka'Beni us'eyasikwa, So-and-so's wife has already the bearing-down pains before parturition. See um-Sika.

u-Si-zi-sikela ngas'ebhuleni or ngas'evoni-ni, to cut off for oneself (from the meat) about the good part (or about the fat part) = to take the best for oneself; make one's own case or action out as better than that of others.

ubu-Sika (s.k.), n. Winter [Skr. hisma, winter; Ar. shita; Sw. Ya. ma-sika, wet season; Ga toyo, wet season].

Phr. ubusika ohunapfu, brown winter i.e. the depth of winter (when in the up-country districts all the veldt is dried up brown).

um-Sikaba (s.k.), n. 5. One of a certain small regiment formed by Mpande next after the isi-nGulube.

Sikaza (s.k.), v. Make a feint or appearance as though about to strike a person (acc.) = sikaza, gema. Cp. tikaza.

i(li)-Sikazi (s.k.), n. = i-nTsikazi.

um-Sikazi (s.k.), n. 5. = i-nTsikazi.

Sikela (s.k.), v. Cut off for.

Ex. oBani noBani basikelene umasimun, So-and-so and So-and-so have cut off fields for one another, i.e. their fields are adjoining or side by side on the same piece of land.

i(li)-Sikela (s.k.), n. Sickle [Eng.].

um-Sikelo (s.k.), n. 5. Margin or dividing strip, as of grass, a ditch, etc., between two immediately adjoining fields. Cp. um-Neele.

Siki, ukuti (ukuthi; s.k.), v. Budge, stir, make a slight movement, as a person moving slightly or making room for
one to sit down (= ukuti sela; cp. ukutí soku, ukuti solu); make a feint of striking a person (ace. = sikatsa, sikiza, yemva); be slightly elevated, making a mere ‘feint’ or tiny effort at rising, as a small pimple, or indentation [Sw. soge, budge].

Sikhilha (s.k.), v. = ukuti sikhilha.

Sikili, ukuti (ukuthi; s.k.), v. Wipe out or finish off clean, as an army the enemy (ace.) or cattle medleys in a field (= ukuti bury, guthu, etc.); fill to the brim, as water in a bucket (with ku or loc.) or medleys in a pit; cut straight at the edges, as a piece of cloth (ace.) or a sleeping-mat = sikihla; get so finished off, filled to the brim, or cut straight, as above; be tightly drawn in at the middle and bulky at each end, as a narrow-waisted female, wasp, or sack of medleys tied closely round the middle = sikihleka.

u-Sikihli (s.k.), n. = u(lu)-Gamfu.

um-Sikinjane (s.k.), n. 5. = um-Sinjane.

Sikinyeka (s.k.), v. Get to budge or stir, as from any spot; get on a bit further, as when travelling = ukuti siki siku.

Ex. kabonanga esikhinyeka nonyaka, he hasn’t stirred away (from home) this year.

Sikisela (s.k.), v. Make an insinuation or hint about a person (ace.) = sika, pipi-yela, gudhla.

Siki siki, ukuti (ukuthi; s.k.), v. = sikinyeka.

u(lu)-Sikisiki (s.k.), n. Restless, itching desire, in a good or a bad sense; hence, a natural inclination always to be pestering, worrying, scolding others, as a fault-finding, quarrelsome person (= u(lu)-Xabosi); fidgety passionate eagerness, as to do any work, fight with a person, etc.; certain bush, whose roots are used as a love-emetic.

um-Siki-webunda (plur. aba-Sikibebunda; s.k.), n. I. Gossiper, one who mixes with the crowd (cutting i-banda) and then carries all the news, tales and scandal about.

Ex. uyi-ace usikabulubandu, I have heard it by the news-mongers, gossip-carriers.

Sikiza (s.k.), v. Make a feint or pretence of striking at a person or thing (ace. = sikatsa, yemva; cp. gudhla); (or Sikizela) be or stand thick or close together, be crowded or compressed, as a lot of people in a hut, medleys in a field, or an isi-dwalaza of a woman or an i-dluZulu of a man when thickly collected or bunched together around the waist; act as one with u(lu)-Sikisiki.

i(lu)-Siko (s.k.), n. Cut, as made in a tree by a blow from an axe or in one’s finger by a knife (= um-Siko); (C.N. fr. Xo.) custom, practice (= um-Kuba; cp. i(lu)-Sikoti).

um-Siko (s.k.), n. 5. Cut, as in a tree or on one’s finger, as above (= i(lu)-Siko); bearing-down pain, of a sharp cutting nature, at childbirth (gen. in plur. um-Helo, umu-Kwa; cp. i(lu)-Sekwa); compassion, pity, sympathetic heartedness (= isi-He).

u(lu)-Siko (s.k.), n. Edge, border, brim (generally), as of water in a river, precinct, mat, or cup = u(lu)-Ndi. C. p. u(lu)-Cilo [Sw. u-kungo, edge].

i(lu)-Sikoti (sukuthi), n. Any common universal or national usage, habit or custom; the common, usual, customary way or manner of doing anything in any tribe or locality, as of slaughtering an ox, preparing the food, making a hut, etc. = um-Kuba.

Sila (Siila), v. = guya.

Sila, v. Be or get aided, helped, relieved, as a famishing person by food (followed by agent), or a person by a pinch of snuff; the word is now nearly obsolete = sizwa, sizeka (the word sizwa having originally been the abbreviated form of sifula).

Ex. unisila yipho utshwala, I was helped along, put straight (when quite done up) by your beer.

isi-Sila (Siila), n. Tail of bird, fish, or animals having merely a short stumpy appendage, as a sheep or goat (cp. isi-Belu) [see um-Sila].

Phr. isisala senkonjane, a pattern or manner of affixing squares of clay beads around Native pottery.

isi-Sila, n. Disfavour, state of being disliked or unfavourably regarded, as in a person who is unpopular with the girls, not liked by his chief or companions; bad luck, not good fortune, as in one’s undertakings or chances; quality or power of causing such disfavour or bad luck; supposed to be possessed by certain animals, birds, etc., as the i-mPuzi, isi-Amuhane, etc. = i-nThihi, um-Magama, um-Siwa; cp. i-nTlhulu; sileka.

Ex. ang'wini uma ngisisila sani kane. I don’t what it is about me that is disliked by you.

Isitanda umuntu, umusisila umuntu boku, he is not liked by anyone; he is in disfavour with everybody.

umusikugubu, umusisila, don’t eat it may be some particular bird, piece of meat, etc.:
it will bring you in disfavour, make you get disliked.

um-Sila, n. 5. Tail (generally), of any animal—that of cattle is more generally called (i-li)-Shoba, and the short stump appendage of a buck or sheep, isi-Sila; the fur-trimmed end of the stick of a shield; hence, sometimes applied to the whole stick when so ornamented; sometimes (C.N.) used to express the ‘chief’s authority’, and in the form ngamsila is equivalent to Eng. ‘officially’, by order of the court’, etc. [Bo. u-kila, tail; MzT. u-chila; Her. onu-tyira; Lu. u-kila; Bo. Ga. m-kila; Sw. m-kia].

Ex. ndabekwa ngamsila abe inokukuti, she was officially appointed as the chief or great wife (from the custom of such a one at the wedding being provided with a special i-kusa or shield to dance with—N).

(i-li)-Silaha, n. Slaughter-house [D. slag, slaughter].

Silala, v. = silela.

Silale, v. = silela.

Sile ukuti (ukuthi), v. = ukuti nya; also ukuti kwe.

Silaleka (s. k.), v. Make a calf (acc.) be in disfavour with the cow (really, make the calf dislike her and so cease suckling) by smearing the cow’s teats with cowdung; hence, make a person (acc.) become disfavoured or disliked, as by his companions or the other sex, or unlucky, unprosperous, in his undertakings or chances (= swazu). Cp. isi-Sila.

Silaleka (s. k.), v. Get made unfavoured or unlucky, as above = swazeka.

Silale, v. Come short of, as a hut in building coming short of grass (with agent), or people coming short of supplies (= euza); come short for, as the grass for a hut (acc.) when building, or meat for a crowd of people (acc.) feasting (= eyeke).

Ex. lek'cantsi isyakalisa (y'ilo) uzi, this mat will run short of string (for sewing with). uzi isyakalisa lek'cantsi, the string will run short for this mat.

Silikihli, ukuti (ukuthi; s. k.), v. Press down upon heavily, crush, as any heavy weight passing over or coming down upon anything (acc.), or a person loading another (acc.) with a very heavy burden, or (metaphor.) with an unusually big present.

Silileka (s. k.), v. = sileka.

ufuju-Sili, n. Slowness in doing anything, whether as indicating reluctance, dislike, hesitation, dilatoriness, or other cause. leb'ari retileko 'lusili (or ka'lusili), he believed that statement with hesitation, not readily.

unani love'ufana, edla k'kusili? what’s wrong with that boy, eating (as he does) so sluggishly?

Sililiza, v. Act in a slow manner, as above — see ufuju-Sili.

Simama, v. Stand firm, as a person recovering the use of his legs after sickness, or when planting the legs firmly preparatory to any action, or as a post stuck in the ground; take root, become fixed in the soil, as a transplanted seedling, or as a clod of grass growing into the soil again after having been hoed up [Sw. simama, stand; Her. zikama, stand firmly].

um-Simama, n. 5. Grass, etc., which, after having been weeded out, and left lying on the spot, again takes root and grows. Cp. um-Vuka.

(i-li)-Simba (Simbha), n. Single clot of cowdung (while still moist, as passed by a cow at one evacuation = i-li)-Sinde; cp. i-li)-Longwe); ama-Simba, plur. of preceding, excrements or ordure generally (in a collet. sense; no sing.), as of a human-being (= i-nDhle), dog, fowl, cattle (= ubu-Longwe), sheep, etc. Cp. um-Gunu [Sw. ma-vi, excrements].

ama-Simba-nyanga (Simba; no sing.), n. ‘Lamal-excrements’ i.e. bone of cuttle-fish, as found on the sea-shore, and used medicinally by Natives for inflammation of the eyes, etc.

imi-Simbana (Simbhana), n. dim. of ama-Simba, as above = izi-i-Tsimbana.

um-Simbiti (Simbxithi), n. 5. Coast tree (Milletia caffra), having fine strong wood, black towards the heart of the tree, commonly used for making ornamental sticks.

um-Simboshana (Simbhoshana), n. 5. Certain white-wooded forest tree.

Simbu, ukuti (Simbha, ukuthi), v. = simbula; simbuka.

Simbuca (Simbhuca), v. Get so pulled or lifted up, as below.

Simbula (Simbhula), n. Pull up or out by force or great effort, tear up, as the wind a tree (acc.), or a man a large stone from out of the ground; lift or raise up, any heavy thing = simbulula. Cp. sipula.

isi-Simbulu (Simbulu), n. Small kind of black bead or beads, now called isi-Timane.

Simbulula (Simbulula), v. = simbulu.
um-Sime, n. 5. A walking with a staff (only in use as below) (N).

Phr. aka-vela umomsime, to cross (a fullriver) by wading with a stick (no longer by beat or raft) — indicating that the water has subsided somewhat and now allows of walking through.

Simeka (s. k.), v. Stick or pierce thoroughly or deeply, as a nail (nee) into a plank or the plank (nee) with a nail (with ngi), an assegai in a buck or the buck with an assegai, a stake into the ground or the ground with a stake (ngume-ka, simeleta); spit pieces of meat (nee) for roasting on a stick or skewer (see i-nTsimeko; hloma).

isi-Simeko (s. k.), n. Wooden skewer for roasting meat upon. See simeka.

Simelela, v. Stand or walk by the aid of a staff (ep. dondolozela, zimelela); also = simeka.

u-Simuka-nandwendwe (s. k.), n. One who goes off with the crowd i.e. one who has an inclination always to be roving about with others, who, because he sees others doing or going, must himself follow likewise, or who has no self-restraint when enticed by others = u-Sikunaw-ndindi.

Simula, v. Hurl, as an assegai — now obsolete, though used by women for hlonipa purposes.

i-li-Simula, n. Weapon (assegai, stick, etc.) captured from the enemy in a fight.

Simuza, v. Tell, relate, as a story or adventure (socially: not as evidence in a court = lunda) = zeka.

Ex. indaba ngayisimasuza, gini? do I then talk about the affair? = it beats all telling; it altogether surpasses my comprehension.

wayisimuzela ubani? was who it was who related it (the affair) to you?

Simze, anc. verb. expressing 'just, merely, simply' = dimde.

Ex. ngasimze ngati akubamwe, I simply told him to go.

Sina, ukuti (ukuthi), v. Show the teeth; hence, grin (= sineka); turn up the lip, as when showing disgust at anything (= sineka); have large protruding teeth (= sineka); show the teeth, as a dog when about to bite; growl or snarl, as a woman sharply scolding (= simuza, sineka); notch or make jagged, as the edge of a hoe (nee) by knocking it on stones (= simaza, sineka); be or get so notched or jagged (= simeka, sinezeka); 'stare' or stand erect, as the hairs of a fur when brushed up, or on the body of a sick ox (= sinezeka) = ukuti yesho or geshilele.

Ex. wasla, emhala, emgadi simuza, he spoke, looking at him gravely.

kutenga simuza, he was serious.

Sina (Siina), v. Dance (ep. giga; gweni); make fun of a person (with nga) [Ga. gina, dance; Ex. gina; MZ. xinaa].

Ex. asina umqoni, you are making sport of me.

Phr. busina uqempa bale, they are making glee over, i.e. laughing at, his bodily affliction — may be applied to anybody ridiculing another in distress, whether from corporal deformity or material misfortune.

asina (umamambazana), avashiya kum (angwengwengelo), they (the girls) danced and left it (their dancing) there behind them i.e. they danced admirably, they were in the months of everybody even after they had left,

sasina sashiya inzilo, we danced and left our stick there (as might be said by men) i.e. we danced properly, wore out our sticks with our exertions, or (more probably) left a reminder, or remembrance of our fine dancing, behind.

Sinaba or Sinabala, v. Stand out in an unhealthy manner, as the hair on a sick beast (used in perf.); become of a peculiar, puckered appearance, as the skin of a Native when very cold. Cp. hohama.

Sinama, v. = hlonana.

Ex. wapika, waisinama, he denied quite indignantly or quite put about it.

Sinaza, v. = ukuti sina.

Sinazeka (s. k.), v. = ukuti sina.

Sinda (Siinda), v. Be heavy, as a burden (ep. uzinama); weigh heavily upon, oppress with weight, as a heavy load might a person or wagon (nee) carrying it; metaphorically be overwhelmingly heavy for, be too much for one (nee) to bear, as an arbitrary ordinance; escape, emerge uninjured, come out safe, as from any danger (with ku or loc.), as a railway-accident, or serious illness (= sila); get well, recover, from sickness (used in perf.) [Sw. u-zito, heaviness; Ga. bu-zito].

Ex. umuzi wisaNDefine nizinga, the krand is heavy with (i.e. is full of) children.

smsina wisaNDefine gum, wisaNDefine, oh! he escaped. he did: he escaped already dead (i.e. he had a very narrow escape).

wisaNDefine nangena, he is now already recovered (from his sickness).

Sinda, v. Smear the floor of a hut (loc.) with cowdung.
i(i)-Sinda (Siindo), n. Brass or copper (see u-Sokele) armlet worn singly or in numbers upon the upper-arm = i(i)-Songo.

Sindaba, v. Wipe oneself after an evacuation = pipa.

isi-Sindaba, n. = isi-Sindabiso.

Sindabisa, v. Help to wipe oneself, as the isi-Sindabiso used to the Zulu king (acc.).

isi-Sindabiso, n. Royal anus-wiper—an official whose duty it was to accompany and assist the Zulu king when he went to stool = isi-Nyisi, isi-Sindaba.

i(i)-Sindamvula, n. Small shrub (Indigofera sp.), used by women to make themselves beloved of their husbands.

Sindana (Siindana), v. Be very heavy, weigh down very heavily, as a very weighty load; go heavily weighed down, as a wagon with its load, or (metaphor.) very fat heavily-walking person.

Sindasinda, n. (C.N.) = shinashina.

um-Sindazo, n. 5. = um-Linduziko.

Sinde, adr. = mthawumbe.

i(i)-Sinde, n. Single clump or cluster of long grass, mealies, daunibus, etc., growing closely packed together, as such could be dug out in one clod (see isi-Sinde); single clod of cowdung while still moist (= i(i)-Sinda).

Ex. umbangca wakshala imiti, way'enza umosinde, the whiteman (or farmer) planted trees, and made them in clusters—as when planting flower-seeds at regular intervals, not scattering broadcast. 

Phr. i宋dele uke si-Sinde, his hair has a close-packed clump i.e. grows thickly, in a compact mass.

i(ii)-Sinde (Siinde), n. A doing pressingly, forcibly, arbitrarily, with obstinate persistence (preceded by ukw-eza), as when a person presses himself regardlessly in among others seated or standing together, or a chief arbitrarily demanding tribute from his people, or a nurse strongly pressing a patient to eat against his will, or a man obstinately urging or forcing his opinion in opposition to the advice of others = sindela, sindeza.

Ex. olimde wenz e-Sinde yie, indawe don? i-thi? you just come with a forcing of your-elf in, is there then any room?

isi-Sinde, n. Clump or compact mass of grass or mealie-stalk roots dug up together in one intertangled lump (not the clod of earth or if(i)-Gade, which might accompany it).

Sindela, Sindelela, Sindezela, v. Exercise pressure upon (acc.), as above (see i(i)-Sinde — rarely used in Zululand) [Sw. shinilili, press; Bo. sindilii].

Sindileka (s.k), v. (C.N.) = hlinzele.

isi-Sindileku (s. k), n. (C.N.) = isi-Hlinzeko.

Sndisia (Sindisia), v. Cause, or help a person (acc.) to escape or come safely out of any danger; hence, save, rescue, redeem; restore to health, cure.

um-Sindisi (Siindisi), n. 1. Saviour, Redeemer (M).

i(i)-Sindo (Siindo), n. Escape, rescue, safe emergence from any threatening danger = i(if(Sindo).

Ex. isindo 'en kwenk ukuke kulele imi-
ma, our getting safe away was through the
imba appearing.

isi-Sindo (Siindo), n. Weight; great effort, influence (C.N.).

um-Sindo, n. 5. Noise; sound, as that produced by different metals when struck; uproar, row, as occasioned by people quarrelling; loud empty talk, bluster; noisy quarrelsome talk, as habitual with some women; marriage-festival (even without tumultuous behaviour, from the general hubbub occasioned by the multitude assembled) [Skr. seri, sound; Sw. ki-shindo, noise; Her. umn-umpanda, o-iminde, noise].

Ex. uku-banga umsindo, to make a noise.

umsindo bungabi, this is a noisy quarrelsome woman.

baye enviindeni (or baye odveenviini), they have gone to the wedding-dance.

Sine, ukuti (ukuthi), v. = ukuti sina.

Sineka (s. k), v. = ukuti sina.

Singa, v. Look with concentration of the eyes; hence, look searchingly, attentively, at anything (acc.) as a distant object, or for anything (acc.) as a snuff-box lost in the grass; look searchingly after, follow attentively with the eye, as a swarm of bees (acc.) in flight, so as to see where they alight; slavé the hair (acc. = nge, neoshoba) [Her. tyinge, search for].

Ex. uke usingisa omehlo pantsi, just cast your eyes along down below—as when searching for a thing.

wab'ende exwe loko, wasinga pantsi (or wasingisa omehlo pantsi), when he heard that he cast down his eyes (as from shame, or that he might not see).

isi-Singa, n. Rope of fibre or grass, used for tying up a goat, calf, etc., by the leg; hence, anything which detains or
holds one back, as work or beer-drinking; a goat or sheep given a person as reward for taking care of others, to replace his 'leg-ropes' so used up; also (N.) = isi-Danga.

um-Singa (Siingga), n. 5. Feeling of enduring fullness or satiety in the stomach, as of a man who has previously partaken of a meal of solid, substantial food which doesn't readily give place to hunger, even after several hours of sleep or work; the long satisfying nature of such food; sense of fullness, with pain, in the abdomen of a girl at the menstrual period when somewhat disordered (cp. isi-Lumo); the strong, still current of water running along the deep middle part of a flooded river (not where the water becomes broken up into rapids — see um-Ggunu); (C.N.) cluster of bees flying (= um-Bonda).

Ex. loko'mkhulha kuomsinga, that food stays hunger for a long time.

umuntla aMphile loko, avuka kuomsinga, a person may eat that (overnight) and rise feeling the stomach still full.

u(ufu)-Singa, n. Certain bundles of muscle, as on the upper foreleg and back of an ox, and which are dried and stripped up into strong fibres; such muscular fibre when stripped up and used for sewing, plaiting into strings, etc. (cp. um-Sipa); certain spreading veld-plant, also growing as weed; imaginary invisible snake, said to have been raised to life by an um-Tukati (comp. um-Korn) and then sent about by him to work mischief as he directs; certain ailment of cattle which causes them to rush blindly about, as though mad, often making straight into a hut, though the attack is merely transitory; hence, an insuperable impulse to do anything, a mania, as to be always roaming about (lokukutanda), to be always talking (lokukutanda), etc. [DIZT. in-singa, vein].

kobunguza usinga (or yingka yosinga), he was bitten by an u-singa, as above.

inkosi yeli akunjise ekuwazi usinga ekuntini, the chief gave orders that they should go and fetch tendon (for sewing on new headrings, etc.) from such-and-such a place, i.e. that they should go and raid cattle there.

leyo'ntombo evukwe usinga, that beast has an attack of temporary madness, has run amok.

leyo'ntombazana inosinga lokukutanda, that girl has an insuperable inclination for always visiting about, is 'mad' on going about.

u(ufu)-Singa-lwesalukazi (s. k.), n. Weed growing in fields and bearing a large 'popping' pod.

Singata (Singatha), r. Hold tight within the encircled arms, hug, embrace, as one might a child or dear friend (acc.) = yama.

Ex. sisingetwe akufa lypo dangi, we are held tight by sickness here at home, are unable to get about or leave the place.

Singe, verb. part. = jinge.

Singila, r. Clear up or away wholly, as a lot of rubbish (acc.) or things lying about; 'gather up' all together indiscriminately in an affair, mix them up in it when they know nothing of it, as when one particular member of a hut or a kraal does something wrong and everybody else (acc.) therewith gets blamed, go along with the head and eyes raised upwards.

um-Singili, n. 5. Hitch, hindrance, little check or difficulty, as happens while ploughing, prevents one from getting away, or along with any work.

um-Singilane, n. 5. Two kinds of tall grass (Sporobolus indicus and Eragrostis curvula) growing along roadsides.

isi-Sini, n. Vacant space, left by one of the front teeth being lost, or by a piece being chipped out from the brim of an earthen pot; person who has lost a front tooth, or earthen pot with such a chip in the side.

u(ufu)-Sini, n. Derision or derisive laughter; sneer, contemptuous look or showing of the upper teeth = u(ufu)-Suku.

Ex. wambuka usini, she looked at him with contempt or sneeringly. (Cp. sime.)

bambileka asini, they laughed at him derisively, laughed him to scorn.

isi-Sini, n. Certain veld-herb whose roots and leaves are chewed for toothache.

Sinisa, r. = simeza.

um-Sinjane, n. 5. Certain tree whose hard wood is used for hut-posts and sticks = um-Sikinjane (C.N.).

u-Sinoni, n. Small kind of gourd having a rough warty shell = u-Mntu-Isani.

um-Sintsana (s. l.), n. 5. Kafir-boom shrub (Erythrina Himel). um-Sintsi, n. 5. Kafir-boom tree (Erythrina Calirra), conspicuous by its red flowers often on leafless branches.

u(ufu)-Sintsi (Sintsi), n. Small tuft of hair hanging from between the horns of a buck; hair of man when descending far into the middle of the forehead.
um-Sintslla (s. t.), u. 5. Groove in between the top of the buttocks at the end of the spine.

Sinya (or more freq.) Sinyela, v. Be finishing or diminishing away, as a food-supply in its last small quantities; be dying, fading, waning away, as a sick man approaching his end, or the moon nearing the change — word seldom used now, save among women [Her. zenga, vanish away].

u-Sinyaka (s. k.), n. Certain portion of the intestine of cattle close to the i(ili)-Tswana or fourth stomach. Cp. u(ili)-Tumbo; um-Tshazo.

Sinyeka (s. k.), v. Fade, as mealies growing feebly (C.N.).

Sinyela, v. — see sinya.

um-Sipa (Siphla), n. 5. A string of muscle (generally), such as found when biting tough meat; a tendon or sinew i.e. strong fibre connecting the muscles with the bones. Cp. u(ili)-Singa [Sw. m-shi-pa, muscle; Her. omu-sepja; Bo. m-sipja].

u(ili)-Sipa (Siphla), n. (C.N.) = u(ili)-Sinya.

um-Sipane (Siphane), n. 5. Small tree (Clayia sp.).

Sipu, ukuti (Siphu, ukulhi), v. = sipuka; sipula; sipuza.

Sipuka (Siphuka), v. Get pulled up, as below.

Sipula (Siphula), v. Pull up by the roots, as one might a weed (ace.) or small shrub. Cp. simbula.

Phr. angisipani ukusipula izinsheka, I don’t want to pull up my gourd-plants (as though I were about to leave this place), i.e. I don’t want to do anything (by talking freely, etc.) that will afterwards render continuation of my position here impossible.

Sipuna (Siphuna), v. = sipula.

Sipuza or Sipuzela (Siphuzza), v. Move about in a confused, disorderly, agitated manner, as a mass of maggots, people at a feast, or fleas when abundant about the person at night = nyakaza, pitiza.

Sisa, v. Place live-stock (ace.) in the kraal of another person (ace. and ela form) that he take care of it for the owner; make fine or cleared up, as a weather-doctor the heavens (i-zuhu); zi-sisa, thrust oneself upon a person (with ku or loc.) or into an affair unwanted or uninvited, as a person who intrudes himself gratuitously as a friend upon another, or mixes himself familiarly in the affairs of another.

Ex. ikimhuzi lezi nyigakuririsa, I shall give these goats to somebody else to take charge of.

vangisizela (or wasisa kimi) izindomaxi eziimbili, he gave me the care of two cows.

Sisela, v. Give or hand to a person (ace.) something (with nga) unsolicited, unwanted, and therefore unthanked for; as when placing before him some food he doesn’t care about.

Ex. angisisele nyal’ulubu, kanyigibandi, he placed with me, i.e. gave me, this blanket; I don’t care about it.

Sisazelva, v. (C.N.) = sisela.

Sisinga, v. Be burdened with something very immense to get along with, as a man driving before him a large herd of cattle (ace. or with mu), or carrying an unusually large load on his head.

um-Sisingo, n. 5. Very large burden or mass one has to get along with, as above.

Sisiteka (Sisitheka), v. Move along in a slow, heavy, lumbering way, as a great mass of cattle, troops, etc., passing along a road, a heavily loaded wagon, or an elephant when walking; grow up very slowly, as a child.

Sisizela, v. = sasazela.

i(ili)-Siso, n. Name given to a beast that has been isia’d.

u-Siswana-mangovolo, n. = u-Mpondongozi.

Sita (Sitha), v. Screen or hide from view, as a cloud does the sun (ace.); intercept the view of, as a standing person prevents the one (ace.) behind from seeing the show; hide from the light, shade, as a tree does a plant (ace.) growing behind it, or as a person standing between the candle and a reader (ace.) prevents him from seeing [Sw. setiri, screen; Her. sisika, hide; setika = Z. vimba; Bo. sita = Z. vimba].

Ex. saka, nyamsita umfandisizwa, get away, you are keeping the light from the teacher, you are in the teacher’s light.

uku-sitwa kurlanga (or kwenganga), the being hidden, i.e. eclipse, of the sun (or moon).

i(ili)-Sita (Sitha), n. White sparkling stone used as charm by young men to make an opponent ‘dark’ i.e. unseen or unadmired by the girls, and also by Native doctors (C.N.).

Sitakala (Sithakala), v. Be in a hidden, screened state (used in perf.). Cp. sitela.

Site, ukuti (Sitho, ukukhi), v. Get momentarily screened from view or light; so screen for a moment. Cp. sita.
u-Sitebe (Sithebe), n. Porpoise = ĭ(li)-Hlengetwa.

Siteka (Sitheka), v. = sileka.

Sitela (Sithele), v. Be screened, intercepted, or hidden from view, as an object behind a hut or hill (used in perf. with nyalapayo kwa, etc.) = sileka; ep. sitelakala.

Phr. sese-sitela, he has already gone out of sight, i.e. is already dead.

ama-Sitesite (Sithesithe - no sing.), n. Secret tricks or carryings-on, concealed practices (usually bad), as by boys when alone in an empty hut or in the bush; talk purposely rendered obscure, secret talk.

Siteza (Sitheza), v. Hide or conceal out of sight, screen from view purposely, as one might beer (acc.) when a stranger arrives, or words (acc.) spoken in such a way that a third party may not understand; hide one's eyes (with amehlo), turn away the eyes, so that one may not see something undesirable or objectionable (= sibekela, singisa pакulisi).

Sitibala (Sithibala), v. Be clouded over, as the sky (izulu), or the sun when screened from view (used in perf.) = guqubala.

Ex. lisibilele mahlalele, it (the sky) is cloudy to-day i.e. covered with a grey screen of clouds.

Sitibalisa (Sithibalisa), v. Recreation or cover from view, as clouds the sky (acc.) or sun = sitheza.

Sitibeza (Sitibezo), v. = sitibalisa.

Sixa, ukuti (akuthi), v. = sixa.

Sixaza, v. = shuduza.

u-Siyakanye (s.k.), n. = um-Takati.

Siza, v. Help, assist, as a person (acc.) in need; oblige, do one (acc.) a friendly service = peleka.

Ex. siza, 'mungene! (or siza ekeleni), oblige me, friend! i.e. with a pinch of salt.

(i)l-Siza, n. Bluish coloured sandstone (C.N.). See (i)l-Coba.

Sizakala (s.k.), v. Get helped; be in the state of having been helped (used in perf.); take advantage of anything (with nga), turn it to one's own use, profit, etc. (cp. eukeka).

Ex. ka, asvinyele! just look! he is having it out of us! - as an old woman might say of a child who is laughing at her inability to do something.

basi-ntsekile njeti, behave sing'azi 'luta, they just turn us to their profit. take ad-vantage of us, seeing that we understand nothing.

Siza 'mbulala (s. b.), v. Do a person (acc.) harm - intentionally or not - while thinking, or pretending, to help him, in any sense. See i-naTsizambulala.

Ex. ungisize 'mbulala nj, she has helped me with a vengeance - as might be said of one who has been helping another by boring his field for him and has hoed down half his crops along with the weeds.

Sizambeza, they helped me killing-ly - as might be said by a person of the people in a kraal who thought to help him with food or attendance, but who really have caused him some harm, may-be by giving him food or medicine that was injurious.

u-Siza-namndindi, n. = u-Simukamantwende.

Size, ukuti (akuthi), v. = ukuti buqe.

isi-Size, n. = isi-Buje.

Sizi, ukuti (akuthi), v. = sizila.

um-Sizi (Sizizi), n. 5. Black ash on the veld left after grass-burning (= i-nTsizi, utlu-Sizizi); black from smoke or soot round the outside of a cooking pot, such as blackens the clothes when touched (= i-nTshelele); one of the first u-Falaza regiment; any medicine, etc., when burnt and ground up into a black powder, as is common in Native practice; generic name for certain sexual diseases supposedly brought about by the use of charms, as below; medicine used to produce such diseases; gunpowder (Sw. muisizi, soot; Bo. u-zize, blackness; Mz. mu-sili, black powder; Ga. ki-silinu, charcoal; Her. o-mhize, soot).

X.B. 1. A man who suspects his wife of infidelity, partakes of a certain um-Sizi got from a doctor, which, upon intercourse with his wife, leaves in her a mysterious power of conveying disease to the adulterer upon subsequent connection with her. Such medicine and such disease is called um-Sizi.

This was the original Zulu term; but in recent times the names ĭ(i)-Zembe, ŭ(i)-jorlea, etc., have been introduced.

[2] At the time of the annual um-Kosi (q.v.) the Zulu king went through the process of purification or fortification called nkungoqam (q.v.). While being thus treated, he remained alone in a particular hut, used for this purpose every year, and called eph'semziti. At night time he was attended therein by a selected wife, or girl from the isi-gqonde, and with whom, if so willed, he had intercourse. A child born of such connection was called umemziti.
u(lu)-Sizi (Sizizi, n. Black ash left on the veldt by burnt grass = i-nTsisi, um-Sizi.

u(lu)-Sizi, n. Extreme pain of mind — hence, misery, grief, wretchedness, sorrow, affliction of heart, trouble, etc. [Arvest. azo, distress; Ar. azya, pain; Sw. uzilo, sorrow; Her uruhoze].

Ex. ngisibisi (or ngivosi), I am deeply troubled of heart, filled with grief or misery.

Phr. kwaZulu abantu babefela usizi, in Zululand the people were dying for (merely to cause) affliction, i.e. were being put to death for no reason or necessity whatsoever, for nothing.

Sizila, v. Finish clean off, make a clean sweep of, as an impi the enemy (acc.), or cattle mealeys in a field (= buqa, gotula); press forcibly with a slipping rub, or rub strongly with a slipping pressure, as a dragged coach-wheel or sleigh might anything (acc.) over which it passes, when ironing clothes, or a woman when rubbing fat into her isidwaba (acc.) by long pressing smears, not in a polishing manner = ukuti sizi.

Ex. izingibo z'ome gede, ubus'uzila ugenzimbi, when the clothes are dry, press them with the iron.

um-Sizila, n. 5. Any slippery stone, clayey descent, etc., that causes the foot to rub along.

um-Sizilo, n. 5. Mark left by a heavy pressing rub, as that left by a sledge on the road; also = um-Lalane.

Siziyela, v. = ziba.

Só, int. = co.

So, negative particle. See sa.

Ex. akuso yema (ihashi, etc.), it is not he (a horse, etc.).

So, pronominal part. It — used with nouns sing. of the fourth class.

Ex. kug'iso, it is it, or the one.

i(l)i-So (plur. ame-Hlo, very seldom ame-So), n. Eye, i.e. aperture of sight in the eye-ball (not properly, though sometimes applied to this latter — see inThundu) of any creature, or figuratively; eye, as of a potato; notch, as cut in a post for guiding a rope; membrane of the drum of the ear (i-So lendhlebe); os internum uleri, of females; sight of a gun [Skr. as, eye; O. B. oka, eye; Gr. ops, eye; Lat. os, mouth; oculus, eye; Khu. Ya. Gu. li-so (me-so), eye; San. Ko. li-ho (me-ho); Li. si-so (me-so); Ita. Bo. ti-so (me-so); Ngu. Ze. Go. zi-so (me-so); Kag. igi-so (ma-so); Ga. li-so (ma-so); Bn. le-

so (meso); Sw. ji-chó (ma-chó); Shá. ziko (me-shó); Ru. ji-so (me-so); Nywe. isó (wa-so); Reg. li-so (mi-so); Samb. Gal. Súk. li-nso (mi-nso); Her. e-ho (ome-ho); Gi. li-ho (mi-ho); Zi. Hé. ziko (me-ho); Can. izi-ho (me-ho); Xdu. izi-ho (me-so); Kwe. ize-ho (me-so); U. ilisó (ani-so); Be. aliiso (ami-so); Kamb. i-tho (mtnho); Hinz. dixo (ma-tso); Mo. idi-tu (me-tu); Kus. to-tu (a-shu); Cam. diso; Ha. idó; Sak. maso, eye or eyes; Bul. fol, eye; Esk. ise].

Phr. amehlo amuhlo! our eyes are white! — a greeting expressed to a person upon his safe return from battle or any other dangerous undertaking (in which cases the usual sakubona is never used).

iso ithandwe lika'gise (or lika'ninga), the only eye (or opening of the womb), i.e. child (male or female), of his father (or mother). 'iso ba'mopo! — see um-Xopo,

ukwanda ameiso, to look hateful at, scowl at.

P. iso livela umfika ugenzela, the eye crosses a river when full = the desire often reaches to things impossible of attainment.

umu-So, n. 5. Morrow; mostly as adv. ngomuso, to-morrow. Cp. wamhla; izolo [Sw. kesho, to-morrow].

Ex. noxhele kini ngomuso, you will come to request something of me to-morrow i.e. some other day (when I shall pay you out).

ubu-So, n. Face; countenance; front part of anything looking in any particular direction, as of a house, etc. (only used figuratively); surface or that part which looks at one, as of the earth or a sheet of water [Cam. bo-so, face; MZT. busiso; Sw. Ze. Ngu. uso; Ga. ma-so; Bo. zi-so; Ba. muusomo; Go. usu; San. ame-bo; Ibo. i-hu; — akin to sa (dawn), i(li)-So (eye)].

Ex. omusweni homi, in my presence, before me.

Sóbe, ukuti (ukuthi), v. = sobela.

Sobela, v. Go, or be gone, out of sight, as into a hut, round a corner, or over a hill. Cp. ukuti shoni.

Ex. umuqhezi soqusobele, the work is now out of the way i.e. finished.

Sóbo, ukuti (ukuthi), v. = soboza.

um-Sobo, n. 5. Nightshade (Solamun vigrum), bearing a small black edible berry and leaves eaten as imifino and also rubbed into new pottery or floors to dye them black — a paste of the green berries is used in the Cape Colony for ringworm; large sized black head (no plur.).
isi-Soboloniwana, n. Small child, of either sex, of about four years of age (C.N.).

Sooboze, n. = sobozela.

Soboza or Sobozela, n. Full or hang loosely by a limp, flaccid manner, as a dead snake, long strip of meat, or a wet hide; be limp, flaccid, as such thing; do off in a long 'limp' way, as a person eating down, without biting off, a long string of roasted meat, or a stick of *imfe*; pitch into one (acc.) vigorously with the tongue, as a woman scolding = *tsoboze*, *tsobolshela*, *swanyaza*.

Ex. *wa'esati ika, wamaduku, wamisoboza*, he had no sooner opened his mouth, than she ate him up in one long eating, i.e. didn't leave him till she had scolded him thoroughly.

Soboze (s.k.), n. Get hanging or falling about, as above; hence, be limp, flaccid, as a monkey's tail, newborn calf, etc. = *swanyaza*.


Sófo, ukuti (*ukuthi*), v. = ukuti *zava*.

Sofoza, v. = ukuti *zava*.

u-Sogerre, n. Maze, labyrinth, as drawn by Natives with spittle on the hut-floor when smoking hemp; applied to any arrangement of fencing, etc., designed to block up apparent passages or entrances into a kraal, or to a river which by its complicated windings seems to obstruct one in all sides.

Ex. *w'apaku *sogerre*! (or *w'apuka ekugqushini, *w'apuka ekungunjini, *w'apuka kakhalezela*)! he got caught in a maze, got caught in a dead-lock! — as might be said of a man who, thinking to enter a kraal by a certain entrance, suddenly finds himself confronted with a barrier, and so on repeatedly, until he is compelled to go round by the lower gateway — and so used generally in a figurative sense.

Sohla, v. = *hlosa*.

Sóhle, ukuti (*ukuthi*), v. = ukuti *hlosa*.

(i)-So(h)l(h), n. = (i)-Hlosi.

Sóhlu, ukuti (*ukuthi*), v. = ukuti *hlosa*.

Sóhuluulu, ukuti (*ukuthi*), v. = ukuti *hlosa*.

Sóhuluulu, ukuti (*ukuthi*), v. = ukuti *hlosa*.

Soka (s.k.), v. Cut, or have cut, the foreskin, i.e. follow the custom of circumcision, as the Zulus used to and the Xosas still do [Her. *sukara*, be circumcised; At. *oko*, penile].

Ex. *ubokwa Zulu kubawosoki*, the Zulus no longer practise circumcision.

N.B. A Zulu custom still in vogue among boys of nine or ten years of age is *ukunquma umntambo*, to cut the vein i.e. the string or *forum* on the underpart of the foreskin together with the small vein therein contained, and so allow the glans to project. See isi-Yz.tu.

(i)-Soka (s.k.), n. Any unmarried man, of whatever age, a bachelor; the 'young-man' or sweetheart of a particular girl (cp. isi-Gwebe); young-man who is a 'sweetheart' or general favourite among the girls [Nyan. *suga*, fine, nice].

P. *aku'soka lingemasi*, there's no young-man who hasn't something (faulty) nobody is perfect.

(i)-Síka (s.k.), n. Unmarried dependent or venial, working in the kraal of a chief or headman.

u-Soka-lakwa'Zulu (s.k.), n. Washing-soda (N.).

N.B. This harmless chemical, mixed in butter, along with the heart of a cock-dove and also of a *Mabuayers* owl, becomes a formidable *i-thaboqo* or medicine for driving a girl into hysterics!

(i)-Sokanqangi (s.k.), n. Eldest son, and daughter, of a man (whether heir or not); also applied to the first taken wife among a number (whether chief wife or not) = (i)-*thaboqangi*; u-Mindwalo.

u-Sokele (Sokhela), n. Copper, used formerly in the making of ama-Songo, etc. [Sw. *ma-zoka*, *ma-saygo*, copper-wire; Ga. *chi-koma*, copper].

Sokoca (s.k.), v. = *takula*.

um-Sokoco (s.k.), n. = um-Takuti.

Sokohla (s.k.), v. Put a finger or border on the lower part of an *isi-Gebe* (acc.) or at the two ends of a bead waist-band; dress the hair, when short, by putting or rubbing it into little ringlets or tufts (N. = *gqitha*); also = *soka*.

um-Sokohlo (s.k.), n. 5. (N.) = *u-Magnifique*.

Sokola (s.k.), v. Grow thin, lose flesh, as from much work or exhaustion; also (N.) = *ntlo*.

(i)-Sokosoko or Sokosokwangana (s.k.), n. Mealies, amahle, and new grass, when already a few inches high and growing finely in a softly waving mass.

um-Sokosoko (s.k.), n. 5. Bush, growing in damp spots, and used medicinally for, pain in the stomach and the (i)-Kambi.

Sokoze (s.k.), v. Be of a fine thriving growth, come up flourishingly, as mealies; Kaffer-corn or new grass when a few inches high, just sufficient to wave slightly in the wind.

Sokumi (Sohumi), n. Certain sea-animal (N.).
Sola, v. Grumble, complain, find fault with or about anything (ace.), as food, a wrong-doer, any action, etc.; find fault with inwardly, be dissatisfied with, be doubtful or suspicious about, as any peculiarity in an object of purchase: chatter or cackle away at in an agitated manner, as fowls when they see a hawk (ace.) or birds a snake; (C.N. fr. Xo.) bite, as a snake a person (acc. = luna).

Ex. nku-i-sola, to blame oneself i.e. regret, be sorry about (with uya). Cp. x-i-Neivisa.

as'kvisola manje, he is sorry for it now.

agyisola neina ngayego'ndabu, I blame you for that affair.

agyisola nanu nylono bwoyo (inkomo), I am dissatisfied, not fully pleased with this foot of its (the beast being bargained for).

Soleda (s. k.), v. Get complained or grumbled about; be unsatisfactory, give cause to find fault.

i(li)-So-lembamba (lemambha), n. Small shrub, bearing a raceme of pink flowers; also a certain tree.

i(li)-So-lenkosikazi (s. k.), n. Small shrub, having black edible berries.

i(li)-Solo, n. A grumbling or complaining, (= i-n'Tsolo); (C.N.) spot outside a kraal, where medicinal charms are burnt during a thunderstorm to ward off the lightning (= i(li)-Ziko lezulu).

um-Solo, n. 5. Watery eruption (perhaps from lichen) of the body, said to be caused by the water of some rivers (N. fr. Xo).

u(lu)-Solo, n. Flat-crown tree (Albizzia fastigiata = um-Bangazi); secret warning or intimidation, as might be privately sent to a person by a friend to put him on his guard, or by one member of a conspiracy to another as to their course of action (cp. u(lu)-Mbinbi; isi-Guuga; u(lu)-Zangu; also = i-n'Tsolo.

Ex. wongihelaba asolo, he sent me a secret warning.

bablangene ugosolo ngayo, they are united in a secret understanding or complot against him.

bablahelene usolo ngayo, they have sent round to one another secret messages (of conspiracy, complot) concerning him.

u-Sololo, n. Variety of hard-shelled gourd or pumpkin, of which there are three or four kinds = i-n'Folosi.

u(lu)-Sololo, n. Thing of a tough, bendable but not breakable nature, as a stick; thing of a leatherly, supple nature, as a damp shirt, or as a person who has been sick and thin, when regaining his former suppleness of body = u(lu)-Zica, u(lu)-Zwenda.

i(li)-Solosha, n. (N) = i-n'Tsolo.

Soma, v. Have lewd sexual intercourse with one of the other sex (with una) secretly and by common agreement, as between lovers (= klobonga); entice, lure, as one might a boy (ace.) to leave one employer and come and work for another, or a child of some other Native to come to school (= klobonga); joke, jest (= utela); (C.N.) court, woo, in a good sense; act greedily or jealously towards another (ace.), as one child when it scolds another (ace.) for coming to it when eating, being greedily desirous of eating alone.

u(lu)-Sombosi (Sombhosi), n. Tall man with a swaggering gait.

u-Sombonboso (Sombonbhose), n. Variety of small-leaved sweet-potato much liked. Cp. u(lu)-Tshaza.

Sombota (Sombkotha), v. (N) = somboza.

Somboza (Sombhaza), v. Speak insolently, abusively of or to a person (ace. — rarely used). Cp. shidela.

Sombuluka (Sombhuluka), v. Get loosened out in any way from being bound up; 'hence, get unwound, as cotton from a reel, or a coiled snake; get unravelled, as a carpet, or sleeping-mat; get unfolded, as a blanket; get undone or opened out, as a bundle; get untied, as a knot or binding (= lukuluka); get unravelled, as entangled string; get loosened out, as a person's legs or hands previously stiff from rheumatism or cold; get let go out or released, i.e. go out abroad from any previous confinement, as men turning out to work after a church-service, or cattle going out from the kraal to pasture = nyombuluka.

um-Sombuluko (Sombhuluko), n. 5. Week-day i.e. a day in which people are going about freely and unconfined at work, and as such applied to any day of the week except Saturday (um-Gqibelo or the covering-in day); more particularly applied to the first week-day i.e. Monday.

Ex. wongikho ngomsombuluko wesitha, you shall expect me on the third week-day i.e. Wednesday.

Sombulula (Sombhulula), v. Loosen out, unwind, unroll, unfold, untie, unravel a thing (ace.), as above (see sombuluka); tell away or relate a long story (ace.); let forth the rain (ace.), as the heavens (i-zulu) after having kept it long pent up = nyombulula [Skr. lā, loosen (ep.
SO

So, n. 1. One who draws near, only in proverb below.

P. 'ithla (or 'iaba) abasomudzeli, it (may be an i-unDlulo, i-nKomo, i-nKosi, etc.) eats (or kicks) those who come near = you can't expect to have the meat without the kicks; if you want the king's favour you must expect also his rebuffs; if you don't want the kicks, keep away.

i(l)-Sondo, n. Hoofed-foot of any animal, as cow, buck, pig, etc.; footprint left by same (ep. isI-Dhludhla); foot, or short-leg, of native meat-trays, wooden vessels, etc.; hence, leg, of a cooking-pot, stool, or table; wheel (i.e. leg) of a wagon; hence, any wheel; mark left by a wheel on the road; string of an i-mBeleko, for tying it in the front; plur. ama-Sondo, a bonus or present, generally of a basket of grain, made by a person buying or to a person selling an ox after the purchase is complete, to pay for the 'hoofs' i.e. the bringing or driving of the beast.

um-Sondo (Sowudo), n. 5. Nicely-formed, medium sized lower leg or calf. Cp. um-Condo.

Songa, v. Fold, fold up, as a blanket (ace.); roll up, as a sleeping-mat; coil up, as a rope; wind up, as cotton upon a reel; wrap up, fold in, as wares in a cloth (with nga); 'shut up' a person, as with an unanswerable argument so that he can say no more; begin to form the fetus in the womb, as a cow (ep. kaphaka); show the first signs, by a twisting of the sheath-leaves, of putting on the car, as Kafir-corn, or the flower-tuft, as mealies [Sw. songa twine; Ga. zinga, fold; Her. zenga, wind].

Ex. inkonawi di'is'isonga, the cow was already starting a fetus.

Phr. ubu-songa i'kata, to tell a long concoction of false tales or fabrications, as when spinning a yarn = ukupota intoombo.

Songahle, ade. = sengahle.

Songalolu (Songalokhu), ade. = sengoti.

Songatiti (Songathithi), ade. (C.N.) = sengathi.

Songela, v. Bind up a person (ace.) as to his bowels, by administering an astrigent medicine (ep. shqisita; shqisa); reprove with a threat, threaten a person (ace.), declare one's intention of doing him evil (see u(lu)-Songo).

Songeleka (s.e.), v. Get constipated, be costive (used in perf.).

Songelezela, v. (C.N.) = zongolezela.

um-Songelo, n. 5. Medicine for binding the bowels, an astrigent.

u(lu)-Songelo, n. = u(lu)-Songo.

um-Songi, n. 5. Certain large tree used medicinally for stiff-neck.

i(l)-Songo, n. Brass or copper ring worn in former times on the upper-arm (i(l)-Sinda); hence, brass bracelet (not wire = ubu-Sengo), worn on the wrist [Sw. mazoka, masango, copper-wire].

um-Songo, n. 5. Mealies or Kafir-corn when commencing to songa u.v.

u(lu)-Songo, n. Declaration of intention to do one some harm or evil, a threat or menace = u(lu)-Songelo. See songela.

i(l)-Songololo, n. = i(l)-Sowogololo.

Songozza, v. Think over or make up a plan, devise, contrive, as to bow one shall act, make a thing, etc. Cp. ceba; qumba; rwamo.

i(l)-Songozzo, n. Manner, plan, or contrivance for making a thing, acting, etc. Cp. i(l)-Cebo; i(l)-Sa.

Sononda, v. = kononda.

Sonta (s.t.), v. Twist, as a leathern thong (ace.), the parts (ace.) of a rope (ep. pota), or as the smith a piece of iron.
or a hole in the path a person's ankle; begin to twist the horns, as cattle do when turning their prime (= beulata); make the izi-ndofo (ace.) or tail-pieces of a man's dress by slitting a strip of skin along the sides and twisting the small cut pieces; twist or put about a person (ace.), put him wrong in some unpleasant way, put him out, as by giving him an indirect answer or misleading information, or as the weather, rain, etc., by acting in an unexpected, erratic, or unpropitious manner; twist or distort an affair (ace.), stating it in a misleading manner; go to church or religious service in a building (mod.) [Her. satorara, twist; Sw. songa].

Sonteka (s.t.; s.k.), v. Get twisted, become or be crooked, as a piece of scantling from lying in the sun, or a screw (used in perf.).

Sonti, ukuti (ukuthi; s.t.), v. Give a thing (ace.) a twist. See sonta.

um-Sonti (s.t.), n. 5. Upright yellow-wood tree (Podoecarpus Thunbergii) (N).

Sontisa (s.t.), v. Hold service for a congregation (ace. — mod.).

Sontiza (s.t.), v. = ukuti sonti.

i(l)-Sonto (s.t.), n. Sunday; church or religious meeting-house; religious service [D. Sunday, Sunday].

Ex. u-sontweni, he has gone to church or service.

um-Sonto (s.t.), n. 5. One of the separate threads, fibres, strings, etc., which when twisted (see sonta) together form a piece of cotton, string or rope (see pola).

Sono, ukuti (ukuthi), v. = ukuti sono. Sono. Sono. Sono. Sono.


Sonuluzeka (s.k.), v. Get done off in a summary manner, made an end of at a single stroke, etc.

Ex. wasonubweca uje, he just got done off at a blow i.e. the abatokili brought him down sharply and without even any period of sickness.

Sono, ukuti (ukuthi), v. Do or finish right off, summarily; make a clean end of outright or at a stroke, as of a pot of beer (ace.), the last still left of anything, a sick beast by putting an end to its sufferings, snuff from a person's palm by pinching the whole of it up at once, etc.

Sopa (Sophia), v. Be bent upon having or getting at a person (ace.) with some evil intent, as upon having a fight or quarrel with him = qonta, sohta.

Soso, ukuti (ukuthi), v. = sosobala.

Sosobala, v. Crouch under, sit crouched up, as a man under a cow when milking it, or a person in a hut from cold or nervousness (used in perf.).

u-Soyaka (s.k.), n. (C.N.) = um-Yakayaka.

i(l)-Soyi, n. Sod, cut out for building purposes [D. sooi].

Soyiza, v. = soyiza.

Sozisa, v. Cause want or bring destitution, to a person (ace. with ela form) in regard to some necessity of life (with nga), deprive or cause to be deprived of, as when a young man is the cause of his father's losing his cattle, or a child breaking the pots of its mother and thus reducing her to a state of want, or an umtakati who kills a man's children and so leaves him alone = swesiza.

Ex. uNomali usiasisile umdlande ngesigqulo, Nomali has brought us to want (has deprived us) to-day in regard to a water-gourd (which she has broken).

Su, ukuti (ukuthi), v. = suba.

i(l)-Su, n. Method or way of doing anything, as of teaching a class or managing an undertaking (cp. i(l)-Songozo; i(l)-Cebzo); plan or resource for dealing with any emergency, as when treating a person who has met with an accident; thin layer of flesh covering the belly of an ox (= u(lu)-Ntu); a giving birth, as of a woman or a cow generally used when calculating the number of births, the habit of parturition, or the gender of the offspring (akin to isi-Su); hence, applied to the rings (= i(l)-Zinga) on a cow's horn, which represent the number of its years and consequently births.

Ex. i(lo) zika'Boni zinamasu, So-and-so's legs have ways of their own, some peculiarity about them.

ngasiphone isim, I am just thinking for a plan or resource (as to raise some heavy load aloft).

ukulhla kubanye uma kapathu ngesa, the food (as at a feast) comes out right if it is dealt with methodically, on some definite plan (not in a blind, thoughtless manner). uNaba nizane nti, kwihle ntiw ngesa, in order that you may learn something, it would be well for you to come regularly.

amasa uyo asematata, its births (i.e. calves) are now three (as of a cow).

n'endolanga isim, she has now another habit of delivery (giving birth to boys instead of girls).

isi-Su, n. Belly, abdomen; freq. used, as below, in a broad sense in reference to the process of child-bearing and referring sometimes to the womb (though the

Ex. *lunesisu* bole'kambu, this beer-pot has a capacious body bulging out at the sides. *isi-su* *sa* *se-xicaduli* (or umildili *vaka muti*), her abdomen i.e. generative organs, are gone bad — said of a woman who bears children who always turn out morally bad. *isiyabu es'i* *isi-su* *zhili* (or es'i *ezhibi* i.e. *isi-dhili*), a double-bellied gourd i.e. one drawn in narrow at the middle, with a body at each end.

*muesisu*, she has a belly i.e. is in child, pregnant; *nyakupuka isisu*, she is coming up, as to a pregnancy, i.e. has conceived, is in child (see *i(li)-Zibuko*); *es'ebhulu isisu*, she now contains a fetus, has conceived, is pregnant; *es'etata isisu*, she has now got hold of a fetus i.e. has conceived; *isisu* *sipumele, sipumile, kule*, the fetus has come out, or run over, from her i.e. she has aborted, or miscarried.

P. *isisu* sambombi kasungkanani (N. *singapambili kudeza, unvana umhlonzo*), a traveller's stomach is not much, still it's in the front (i.e. of foremost importance), behind is the spine (which is of no consequence) — said by a hungry traveller when requesting a little food for which he feels need.

*u(po)-Su* (the prefix *u* has here the ordinarily full sound), *n*. First stomach or paunch, of cattle; hence, human stomach; anything of a tough nature i.e. strong but soft and pliable (*u(po)-Nama*). Cps. *i-po-Gobo, i(li)-Nunzi, i(li)-Trawe* [see *isi-Su*].

P. *sasiduku* u swini brekomo — see *dukusa*.

*u(po)-Su* (the prefix *u* in this word is long), *n*. Cloak worn by women and made of a goat's-skin with a broad stripe of hair removed down the back. Cps. *isi-Puku*.

Suba, *v.* Dip deeply into i.e. take out largely by sinking the hands in deeply, as when taking out a handful of sugar (acc.) from a sack, or a greedy eater taking a big handful of boiled-meaties from the common dish.

Ex. *intombi ka'Bani* guvisuba *izinkomo*, Sono-and-so's daughter has taken out a proper helping of cattle as when her lover has paid off the whole of her *lobola* at a stroke.

Subata (Subatha), *v.* *rihulasa*.

Subela, *v.* Wear a loin-cloth, or leather covering, passing between the legs, as the Coolies and Basutos.

um-Subelo, *u. 5.* Basuto, or Coolie, covering, as above.

Sucaza, *n.* *shindiza*.

Sucula, *v.* Gripe, cause intestinal pains, as hard indigestible lumps of food or excrement, or a drastic purgative; also = *shinduzu*.

Suduka (s.k.), *r.* *faduka* [Ga. *sin'dilika*, get out of the way; Sw. *epuka*].

Suduzu, *r.* *shindiza*.

Suka (s.k.), *v.* Get up, rise up on one's feet (cp. *suku*na, *ruk)*; get away, be off, as a roamed *impi*, or a person from any particular spot; move away (*intrans*), as a man removing his kraal from one place to another; start off, go off, as persons going a journey or running a race, or a bird flying off from a tree; start from, come from, as when journeying; originate or arise, as from any particular cause; grow up quickly and tall, as a boy, or meaties in a field [Sw. *sukuma*, move; *sukasuka*, agitate; *ruk*, spring; Bo. *suka*, sprout; Qa. *stuka*, get up].

Ex. po! *kusuka-pi*! well! what is the cause or origin of it? — as of a quarrel.

*suka*! get off! get away with ye (*ibhene*). *umhlo siuku umhlalaza*, we come, or started from, the Umhlalaza to-day.

*ukusuka hiti ukaya kubo ku'Bangama*, from our kraal to theirs is some little distance.

P. *itemele elisuka 'muka likhina iyakila*, the partridge that gets off last gets its full of the sticks, i.e. if you want to save yourself, you must get away sharp.

isi-Suka (s.k.), *n.* = isi-Kuba.

um-Suka (s.k.), *n. 5.* Fang or root of a tooth; the pointed shank, of an assegai. Native hoe-iron, etc., which is inserted into the handle, core or mass of slough at the heart of a tumour = *umh-Shu*.

Sukela (s.k.), *v.* Get away after; be off after, as anything (acc.) running away; start up at, spring at, attack, as a dog might a person (acc.), or one man another when quarrelling; rise, occur, as a great quarrelling or tumult; start up i.e. grow rapidly, as corn.

Sukeleka (s.k.), *v.* Get started off doing anything, set about doing; get led off to do anything, as by seeing another's previous example; get started up i.e. growing off rapidly.

Ex. wasukeleka *ubuhula*; wasukeleka *ukhuza tina*, she got set off (doing) beadwork; she got led off by seeing us.

isi-Suko (s.k.), *n.* Origin, cause, place of rise, as of an affair. Cps. *isi-Susa*.
Suku, ukuti (ukuthi; s.k.), v. Get away, aside, or on slightly, as a kraal shifting slightly from its former site, or a traveller going a little further on. Cp. ukuti sulu; ukuti siki.

u(lu)-Suku (plur. ama-Suku, imi-Suku, or izi-nSuku), n. Day (properly between sunrise and sunset) = i-li-Langa, um-ulta. Cp. i-Mini [Sw. Bo. siku, day; Ga. nuku; Reg. lu-su; MZT. izuba; Lu. di-tsiko; Her. e-nya; Ha. kwanda).

Ex. amasuku etu aba 'nafashane (or 'made'), our days (i.e. stay there) were short (perhaps two or three); or were long (perhaps a fortnight).

pakiti kramabili (amasuku), at midnight. sekuntsuku wamenka, it is now a few days ago, since he left.

uyokweda, intsuku yingeko, I shall have it finished in no time.

akunaatsu, nyamwiku elinge, it is only the other day, since I gave him another one (coat).

'enisuku namanhunya (or namanzobo), every day.

'yniambonu ujalo, njoko mosaku obhume-uma, I see him continually, even on Sundays (or black or abstinence days, which were the days immediately following the disappearance of the moon or the death of a person, and upon which people stayed in their homes, not going out to work or on pleasure).

ubu-Suku (loc. ebu-Suku), n. Night [Her. ou-tuku; Kamb. u-tuka; Sw. u-siku; MZT. bu-siku; At. oru].

Ex. pakiti krombsuku obukunza, in the depth of the night, at midnight.

subamba ebsuku. we travelled at night, in the night.

ewe'a uybubuku, he does it by night i.e. by the darkness of night.

Phr. u'bubuku uye, or kuses'ebusuku kuge, he is just darkness, or it is still in the night with him, i.e. he (a small child) has not yet reached the age to be able to understand anything.

Sukula (s.k.), v. Doctor crops (acc.) by mixing certain medicines (imi-Sukulo) in corn ground only by pregnant women and then burned in the field when the crops are still green and the north-east or south-east wind is blowing = kauda [Ga. sekulu, pound – which in Z. is kaanda].

um-Sukulo (s.k.), u. 5. Medicine of any kind used as above.

Sukuma (s.k.), v. Stand up, get up and stand. Cp. suka; lutama.

u-Sukumbili (Sukumbhili), n. Small plant (Hypericum ethiopicum), whose leaves are used for perfuming the izidwaba and whose highly poisonous roots are used as a cyster for back-ache and stomach-pains.

Sukwaza (s.k.), v. Take up an undesirable affair (acc.), as one which one wants touched up or forgotten, or which if broached may raise a quarrel; also = ukuti sulu.

Sula, ukuti (akuthi), v. = sulaza.

Sula, v. Wipe, as one's face (acc.) or a wet cup; wipe off or away, as the tears (acc.) from one's eyes, or the water from a washed cup; brush, as one's coat, or shoes; brush off, as the dirt thereon; wipe or rub down, a horse, etc. [Gr. suluo, I take away; Sw. sugwa, wipe; Ga. sungula].

Phr. uka-sulambomo, to wipe the mouth i.e. just take a mouthful of food — to break one's fast or stay one's hunger = uku-qalambomo.

uku-Sula, u. = u(au)-Mpe [Bo. u-sula, juice – see u-fua].

i(li) or ubu-Sulasula, n. A fiddling, dilly-dallying about, instead of doing a thing at once, and which usually culminates in a miss or the escape of one's quarry. See sulaza.

Sulaza or Sulazela, v. Fiddle about hesitatingly, dilly-dally with trifles, dawdle, instead of quickly acting, as when a person after being told to fetch something still dilly-dallies with other little matters, or a man when making elaborate preparations to get a good shot at a bird (acc. with elu form), so that the bird meanwhile gets away; or a young man failing to come to a ready decision about a girl so that he eventually loses her = sulubeza, ukuti sulu. Comp. telaza.

Sulazeza (s.k.), v. Get fiddled about for, so as to get clear away, as a bird (nom.) in a tree or a dog caught in a trap, while one is hesitating to deal the blow; get dawdled about for, have other matters draw off the attention from one so that he gets missed or passes forgotten, as a girl (nom.) who gets lost to her sweetheart through his dilly-dallying about a ready decision, or a man who gets forgotten in a distribution of gifts through the distributor having his attention drawn here and there away from him = sulubezuza. Cp. telaza.

i(li)-Sulazo, n. A getting fiddled about with so as to have been able to escape, as a bird in a tree or a dog in a trap (in a good sense, and expressing 'good luck')
in managing to come unharmed through difficulties; a getting fiddled about for, so that the attention of the particular party from whom one expects good, gets drawn away elsewhere, as the girl who loses her sweetheart through his dilly-dallying or the man who doesn't catch the giver's eye in a distribution of gifts (in this case expressive of 'bad luck' in getting missed or overlooked) = i(li)-Sulubezi. Cp. i(li)-Telezi.

**Suleka (s. k.), v.** Get wiped, etc., as above (see sula); be sleek, have a plump glossy body, as man or beast (used in perf.).

**Sulela, v.** Wipe off for or upon; hence, clear oneself of danger, blame, etc., by letting it pass to another, as a man who, afraid of tackling a wild-beast alone, gets his companion to do the dangerous part of the business while he runs away, or a person who found out in a fault, throws the blame on another (with uget); wipe up the snuff (ace.) from one's hand into a snuff-box (loc.); wipe a person (ace.) on the ground (with pan'isi) i.e. cut him down as with an assegai, kill him.

Ex. ng'eswela ngaye, I wiped off on him i.e. I saved myself by putting him in the front, etc.

Sulelo lopo, wipe up (the snuff remaining in your hand) into here (i.e. into this snuff-box).

P. intsimba isulelo ngqamansha, the genet threw the blame on the bush-shrike (its common companion in the thickets) = one puts the blame on the nearest helpless, innocent thing to hand.

**isi or ise-Sulelo, n.** Feet-wiper, made of hide, grass, etc.; hence, door-mat; person, word, etc., upon whom or by which one seeks to clear oneself of blame, danger, etc.

Ex. kauti ngy'isisulelo soku? am I then your scapegoat, your thing for always wiping off your dirt upon?

lebo'ni liz'isisulelo ka'ban, that word is intended to put the blame on So-and-so.

**isi or ise-Sululo, n.** Leaves, etc., used for wiping up the spittle after smoking the hemp-horn.

**Sulu or Sululu, ukuti (ukuthi), v.** Move a bit, or very slightly (trans. and intrans.), as a person removing his kral (ace.) or the kral itself moving just a short distance from its former site, or a man walking in deep sand so that he appears to be moving very slightly; just go, or be gone, off or away, be scarcely gone (when somebody arrives, something happens, etc.) = ukuti suku; suluzu.

Ex. 'ya! ule sulu uje, no! he has just shifted (his kral) slightly.

ngiy'isulu (or sululu), baseqala ulu-ba, I can scarcely move, but they at once set about fighting.

ngiy'isululu (or sululu), bafika, I had hardly gone out, when they arrived.

**isi-Sulu, n.** State of being alone, solitary, undisturbed, unsupervised, at perfect freedom or leisure (with ihla, bhlu, shaya, etc.) = i(li)-Hlulu, i(li)-Hlwe.

Ex. subuhla isfulu atshwela bukal'banu, we enjoyed So-and-so's beer all alone to ourselves (nobody else was there).

Bayabubula (abunxana), bonya isulu maphandle, they are happy (the children), having it all to themselves today (their parents having gone out).

P. isulu ngesilelulela, the being alone will wipe you out (if you don't take care; for while alone also some evil may befall you) = ibhlo ibhlo'isiulu xo'ke.

Isulu sa'sululele kahlele, the solitude of the veld is not trusted in -- somebody is sure to be about.

**ulu(Sulu), n. = u(ulu)-Sini.**

**Suluheza or Sulubezela, v. = sulaza.**

**Sulubezeka (s. k.), v. = sulazeka.**

**i(li)-Sulubezi, n. = i(li)-Sulaza.**

**Sululu, ukuti (ukuthi), v. = ukuti sulu.**

**um-Sululu, n. = suluza.**

**Sululwa, v. = sulaza.**

**Suluza, v.** Move (trans. or intrans.) very slightly, just a short space, as a man shifting his place, or his kraal (ace.) a little bit (cp. ukuthi siki); walk with short steps and a peculiar backward motion of the buttocks, so as to appear to be shifting one's position very slightly, as a man walking through sand, or some men go habitually; grind corn on the grindstone, as a child, in a way similar to that of the walking-gait above, rubbing about the stone but every time bringing the grain backward again, not clearing it off forward; (C.N.) twist the end, so as to make a point, on a piece of cotton (ace.) or string.

**Suluzeza (s. k.), v.** Get moved, or shift, very slightly, as above, as a man when asked to make room for another.

**i(li)-Sumpa, plur. ama-Sumpa,** sometimes erroneously ama-Nsumpa (s. p.), n. Small raised dot or wart made on the side of a beer-pot, etc., by way of ornamentation; small knob or handle of wood on each side of the i(li)-Tenva or Native milking-vessel. Cp. i-aTsmpa [Sw. sumba, boil].
Ex. ukamba okahwamugana, a beer-pot having wart-like ornamentations.

P. Itunga sethembenyu masunyana, the milk-pail already sounds about the handles i.e. is nearly full — used to express that anything, as thunder, etc., is already very near.

Sumpu, ukuti (ukuthi; s.p.), v. = ukuti shumupu.

Sumpuka (s.p.; s.k.), v. = shumupuka.

Sumpula (s.p.), v. = shumupula.

Sumu, ukuti (ukuthi). v. = sumuzo.

Sumuza or Sumuzela. v. Munch merely i.e. eat anything (ace.) that has absolutely no taste, being merely 'stuff' in the mouth; take bad imperceptible stuff. See in-Fumantsensu; ukuti shwayi.

i(i)-Sundu (Swudu), n. Common palmetto (Phoenix reclinata), growing in coast districts. Cp. i(i)-Lulu; i(i)-Gusunda [Her. umwayana, palm-tree].

um-Sundu, n. 5. Common earth-worm; also applied to red intestinal or round-worm (= um-shumane) [Sw. nyungungunyungu, worm].

um-Sundulo, n. 5. One of the two tendons at the back of the neck. Cp. um-Toroti.

Ex. uku-goba, or goba, masunyana, to have the head lowered or bowed down, as by nature, or when sitting over work.

Sunduza, v. Push or shove away or forward, as one might a box (ace.) or person with the hand, foot, or shoulder. Cp. citiza; kupaza [Sw. sukuma, push; Her. yanduma, push forward].

Sungubala, v. Creep, crawl, or otherwise pass through any narrow aperture or hole-like passage, as when passing through a narrow hole in order to reach a further open space. Cp. akuti shumne.

Sungubeza, v. Make pass through a narrow passage, as above.

Sungula, v. Begin, start, as any work (ace.); provoke a person (ace.), give him willingly incitement to fight — often adopted by women for hlonipa purposes = qala [Sw. sigeza, start; Ga. soka, begin; Ku. tango].

u(lu)-Sungulo, n. Native awl, or needle for piercing; small species of blindworm (smaller than an earthworm), with a lustrous body, something like a tiny snake (= u(lu)-Sungulo-trueaudholi; cp. u-Kambapantei); also = i(i)-Hlabasungula [Her. u-lungu, awl; Sw. simuza, needle].

um-Sunu, n. 5. = in-Tlunu.

um-Sununundu, n. Veldt-herb, whose roots are used as an emetic to assist expectoration.
um-Sutasutane (Suthasutane), n. 5. Certain herb, used medicinally for children.

Suureka (Sutheka), r. Get sated or satisfied with; i.e. fill one up who may eat it, as substantial food, or as the person with such food.

Ex. ingama kagisateki, meat is not satisfying, filling (as a food), you cannot make a full meal of it alone.

Suvela (Suthela), v. Be filled or sated with food for or by reason of or thanks to somebody (acc.).

Ex. sibenece (utshaka), umusutela umfico ka'Bani, we drank it (the beer), and got satisfied for him (for he wished to see us have enough), the son of So-and-so.

Suvtisa (Suthisa), r. Fill a person (acc.) with food, give him enough; impregnate, make pregnant (= milisa).

Ex. imombi ka'Bani bagisatise, they have made pregnant the daughter of So-and-so.

um-Suto (Sutho), n. 5. = i-i Tsuto.

um-Sutu (Suthu—plur. aba, or abe), n. 1. One of the Suto race; a very stingy person.

Ex. kunvunvanu ayola, umusatu, he isn't stingy, then; why, he's a veritable Basuto.

Ex. kubebeto Sutu, he has gone to the Basutos or to Basutoland.

isi-Sutu (Suthu), n. Language of the Basutos.

(u)l-

Suve (Suthu—loc. o-Sutu), n. Suto nation (collectively), or their land; cattle of the Afrikaner breed, which seem to have been first obtained from the Transvaal Basutos about the time of Mzilikazi's raiding there (= u(lu)-Sutu obimponowade, u(lu)-Belu; cp. ilu-Kali, ilu-Mbali); name subsequently adopted by the party of Cetshwayo, in Zululand, as distinct from those of Mpande himself and of the other son of Mpande, Mbulazi, the following of this latter being called izi-Qowa, and of Mpande, u-Zulu.

Ex. uge o-Sutu, he has gone to Cetshwayo's people or district; or to the Basutos (ku'be-Sutu).

ixitsutakazi izimbi, two Afrikaner cows.

uSutu beSheka noMandlaBaka, the party of Cetshwayo fought with that of Zibebu.


P. ukuswa kusumamamwo ka'kubeka unyaphaka, the slip (or breaking wind) of the head-man is disemblled (pretended not to be heard) by the common fellow = the wrong-doing of the great must be let pass unnoticed by the lowly.

um-Suzane, n. 5. = um-Suzwane.

Suzele, r. Break wind for or at a person (ace.); sting a person, as a wasp or anything with a sting behind (= gosel, kwaqinjita).

u-Suzele-dubule, n. Kind of black hornet (N).

um-Suzwane, n. 5. Shrub (Lippia asperifolia), having a disagreeable smell and used as a specific for measles, and also smeared on the body of a traveller for preventing crocodiles and dogs from biting him.

Swabaza, r. (N) = sucbice.

Swabula, r. Jeer, mock at, as rude boys at an old man (ace. and etc. form) evolodi; nevakaza; also — hlevabula.

(u)lu-Swabuswabu, n. Any long slender person or thing that swags or sways about owing to its limness, as a lanky man, a sjambok, or long thin board. See swabazela.

Swabuzela, r. Swag about, waver or lean from side to side through limness of body, as a tall thin man when walking, a sjambok when stood erect.

Swaca, ukuti (ukathi), r. Pull tightly together, tie tightly, bind tightly with some kind of knot, as a piece of string (ace.) where it requires binding; pull tight the wrinkles (ace.) on one's forehead i.e. frown severely; dash down, as one might an earthen pot (ace.), or a man with whom he is wrestling; do off completely, make a complete end of, as a hut (ace.) one is building (ace.) he done off completely, be at a complete end, as cattle, or food (= ukuti oyu) swaca.

Swaca, r. = ukuti swaca. Phr. ngeza sbukusengo mkholo or amakhe. I felt the hair pulling tight, having a creepy sensation, as when pausing some awesome spot at night, or from intense excitement as when frantically dancing.

Swahla, ukuti (ukathi), r. Shut up, stop up thoroughly or firmly, as a box closed, bottle, or hole (= ukuti bhlase); do off completely or thoroughly, finish off, as a hut (ace.) when building (= ukuti swalakela); deal a decisive blow, finishing it off, shutting him up, as one might a person (ace.) or thing (= ukuti swalakela); shut one up closely, as darkness, i.e. be pitch dark.

Ex. ogibanda unutbl ukunamati swahla, I desire a medicine that will stopper him up (i.e. an astringent to stay the diarrhoea).

zi-skhala zinu swahla yobu, the huts are all firmly shut.
kute swahla umunyama, it is pitch dark.

Swahla, v. = ukuti swahla.

Swakama (s. k.), v. Be moist or damp, as recently wetted ground or a washed garment, or the body with perspiration (used in perf.) = ginga, mata.

um-Swakama (s. k.), n. 5. Any damp or moist place or thing, as a wet spot in a hut or a recently washed garment.

Swakamisa (s. k.), v. Make a thing (acc.) damp, moisten.

Swálahla, ukuti (ukuthi; s. k.), v. = ukuti swahla.

isi-Swálahla (s. k.), n. Large knobkerry (C.N.).

Swambakanya (Swambhakanya), v. = swambbakanya.

Swambatéka (Swambhatéka), v. = sambateka.

Swanguluka (s. k.), v. = sunguluka.

um-Swani, n. 5. Grass in the paunch or first-stomach of cattle or other ruminating animals and awaiting re-chewing (see hlébubhul, etshisa).

Phr. umuntu edhle kasiikhe, 'enzele umswani, a person eats in the evening, doing it so as to have a reserve or something to work upon in the morning (as he will not eat again till midday).

sorubonga (or sorubodhlo) emncamini; kasiyikuza, you are now bellowing over the stomach-grass (as cattle are wont to do when they come home and find thrown about the contents of the stomach of one of their number that has been slaughtered, but which is so much useless noise); it (the broken vessel) won't come to life again — you are crying over spilt milk — as might be said to a little girl who has broken her pitcher.

u(lu)-Swani (collect.; or individually with plur. izi-tswnani), n. = u(lu)-Suna; also u(lu)-Swaniswani.

um-Swanikazi (s. k.), n. 5. Species of dark-coloured ama-bele.

u(lu)-Swaninga, n. (C.N.) = u(lu)-Swaniswani.

u(lu)-Swániswani, n. Tall, slender person.

um-Swani-wemvubu, n. 5. Certain kind of ama-bele.

Swaniza, v. Collect dry sticks, scrub, etc. for firewood (used chiefly by women). See u(lu)-Swani.

Swanyaza, v. = soboza.

Swanyazeka (s. k.), v. = sobozeka.

Swéyi, ukuti (ukuthi), v. Be or keep quiet, silent; be hushed, stillled, as the wind.

Ex. ngikuti ngwana, I shall just keep silent, won't say a word.

Swaza, v. = sileku; also swaca.

Swaza (s. k.), v. = silekka.

i(l) Swazi, n. One of the Swazi tribe; peculiar kind of assegai, with groove down the middle, used by the Swazis.

Ex. ukuthi, he has gone to Swaziland.

um-Swazi, n. 5. = isi-Sila.

u(lu)-Swazi, n. Switch, small thin rod or stick (whether green or dry); name sometimes given to one of the um-Beka oxen [Ga. kagu, switch; MZT. ka-sano].

Swé, ukuti (ukuthi), v. Be perfect, without defect, faultlessly nice, clear, etc., as any piece of handwork, or water or sky when quite clear of cloud or sediment (= swesweca); make or do anything (acc.) thus perfectly, faultlessly nice or proper, as when making an earthen pot or cutting a piece of cloth evenly (= sweswana).

Cp. isi-Nwe.

u(lu)-Swe, n. = u(lu)-Nama.

u(lu)-Swebenzane, n. Swarm, as of children, pigs, ants, etc.

Swebezela, v. Swarm about, after, etc., i.e. be thickly numerous, as a lot of children about a kraal, a litter of pigs, or bees about a tree.

Swela, v. Lack, need, require anything (acc.) = ntula.

i(l) Swela, n. = i(l) Selwa.

u(lu)-Swela, n. = u(lu)-Selwa.

i*l Swelandhlebe, n. = i(l) Pangandhlebe.

Sweleka, v. Be lacking, be needed, be required; be necessary (used in perf.); die, depart life (= gaqabuka).

Ex. kuswela ukuthi uqale avume yena, it is necessary that he should first consent. uSwela bebusuku, he passed away during the night.

Swelela, v. Become or begin to grow dull-ed, faintly 'seeable', obscure to the vision, as things generally (impers. ku) after twilight in the evening, a burnt spot on the veldt when the grass begins to grow and the blackness to become fainter, or the hair commencing to grow again on a head recently shaven; disappear, vanish, as a person suddenly missed from a party; pretend not to hear or see anything intentionally (= ziba) = huelela.

Ex. seiswelela inikhe xake, his hair is now beginning to grow, or take the distinctness off his baldness.
Swélele, ukuti (ukuthi), v. = swelela.

um-Swélele, n. 5. (C.N.) = u-Mandobula.

i(l)-Swéli, n. Certain strong-smelling veld-herb, wild garlic, eaten as food in time of famine; hence, applied to onion.

Swempa (s.p.), v. Trick, cheat, as one person might another (acc.) with whom he agrees to travel and then leaves beforehand without him, or the weather when it leads one to think it is going to be fine and then changes for rain = pumba.

u-Swempa (s.p.), n. (C.N.) = u-Shebe, um-Veshe.

um-Swempa (s.p.), n. 5. Juicy semi-transparent root of the isi-Tale (or hare's-foot) plant, and which is eaten = u-Nomcangiyama.

Swempeka (s.p.; s.k.), v. Get tricked, cheated, as above (used in perf.) — see swempa.

u(lu)-Swempu (s.p.), n. = i-n'Tswempu.

um-Swendo, n. 5. = um-Sendo.

isi-Swenya, n. Bunch, as of three or four mealie-cohs or carrots tied together at the heads, or of flowers, or of a few people or cattle standing together in a group. Cp. isi-Hleke.

um-Swenya, n. 5. Mealie-grub (= i-n'Tlara) when found in the ground during the winter; black grooves or decayed holes in the front teeth of a person, as though gnawed by some insect (the name properly refers to this supposed insect).

Sweswa, v. = ukuti swe.

T has two varieties of sound in Zulu — (1) an open or expired t; (2) a close or inspired t. The former, or expired t, is practically the same as in English; and being in Zulu always accompanied by a certain amount of aspiration, is distinguished in script by the combination th, as in the words thoba (bow down) and thenga (barter). The close or inspired t has no equivalent in English. It may be best described as a combination of the sounds of a d and a t, and so may be regarded either as a hardened d or as a softened t. It is a t whose aspiration is checked or drawn back, whose sharpness is deadened by the tongue clogging, as it were, at the closed teeth. Being without the usual aspiration, it is distinguished in script by the simple sign t, as in the words tshaba (get softened) and tempatengo (waver).

The combination th is a variation of the lisp b (see note under D).

The sign tsh denotes, not the sound of the ch in the English word 'cherry,' but a combination of the sounds of a close or inspired t, and an sh, somewhat resembling the sound of the th in the English word 'virtue,' not that of the English j, with which it is generally confounded by Colonists, as, for example, in the words tshela (tell) and tshuka (plant).

The combination ts represents a union of a close or inspired t along with that of an s; and in pronunciation resembles that of ds; not that of the more sharpened English ts, as in the word tsuku (spirit).
An s immediately following an a, also becomes changed in pronunciation into a ts, as in the words i-nTsheliso, i-nTsila. This is, of course, a ‘combination sign’ representing a single sound and does not mean that in pronunciation a t is heard as distinct from the s, but denotes merely that the single sound following the n, is not a simple (as in English) but a dentalised sibilant.

N.B. Roots, therefore, having the prefix i-n, and hitherto, to the old orthography, commencing with an S, must here be sought for under Ts.

**Ta (Tha), v.** Invent a name for a person (doubt, acc.), call him a name (= gamba); pour into some receptacle (acc.) having a small mouth or aperture, as a bottle, calabash, or into a person (by the anus) when injecting an enema (cp. tela; see cata, potsha, boja); (C.N.) present the people (ace.) of a young-man’s intended with the first head of cattle in order to open a settlement with them regarding her lobola (= gamba) [Sw. Ga. MZT. ita, call, name; At. ta].

Ex. boye k’it'kwe (or boye k’ita ikwe), they have gone with a goat to open the mouth of the (prospective) father-in-law (N). is’it'kwe le’lumbi, this girl is already engaged (or arranged with her father)(N).

Phr. mingakala ingankwene (or mingakalelda), I will tell you a story = cavela.

**Tā, ukuti (Thā, ukuthi), v.** Be flat, level, smooth, as a plain or hut floor; make a thing (ace.) so flat = ukuti caba.

**isi-Ta (Tha – the second is long), n.** Enemy, foe = isimphi [Bo, n-tu, weapon; Sw. mata, bows and arrows; Her. ont-a, bow; At. ate, enemy].

**isi-Ta (Tha), n.** Heap or pile of anything collected together, as amabele, bricks, etc. (less than the i-nDondela). See i-Nyapha.

**u(lu)-Ta (Tha), n.** Uterine secretions preliminary to parturition and preceding the ‘waters’ (see is-Ampamza); (C.N.) first child, or wife, of a man (see i(i)-Sokaranganyi).

**ubu-Ta (s.t.), n.** Wilful negligence, neglectful indifference, as when a servant knowingly does his work badly through not caring.

**ukū-Ta (Tha – second u is long), n.** Custom of using the impersonal pronoun (u or lubu) in reference to a person, etc., in order to indicate contempt = ukū-Tatabazi [akin to root to – see i-nTo].

**Ex. kusumanini kona loku? what does this thing (a person, dog, etc.) want? nagibizheki ni ngokuta? why do you call me a thing?**

**Tāba, ukuti (Thāba, ukuthi), v. = ukuti caba.**

**Taba (Thaba), v.** Delight, be delighted, be filled with great joy or pleasure (used in perf.) = neineda. Cp. tabula [Skr. tās, delight; Heb. tānakh, joy; Gr. terpo, I delight; Ar. inshahar, rejoice].

**i-nTaba (s.t.), n.** Hill; mountain [Heb. geba, hill; Ar. gābāl; Gr. pagos; Chw. si-Tlaba; L. Cong. tādi].

Phr. uku-donlsa intaba, to pull up a hill, uku-nama ngentaba, to stand with the back against a hill = to deny resolutely. uku-kwelala ngentaba, to climb up by way of a hill = to get unnecessarily excited, wild, into a rage, as when discussing an affair with another; also, to leave the beaten track i.e. talk away from the point or out of the usual direct way.

**Tābalala, ukuti (Thābalala, ukuthi), v. = ukuti ja.**

(i(i))-Tabalaia (Thabalalala), n. Indolent, ‘lifeless’ kind of person.

**Tābalazi, ukuti (Thābalazi, ukuthi), v. = ukuti ja.**

**um-Tabane (Tabhane), n.** 5. Vaginal belt of is-Neema grass, formed like a small boat tied at each end and worn during the menstrual period. Cp. isi-Vato; (N) = um-Tambone.

**Tabata (Thabatha), v. = lada [Sw. kama-ta, take; Kwaf. etanaba].**

(i(i))-Tabata (Thabatha), n. Manner of sewing beadwork, leaving small meshes between the beads. Cp. um-Belo.

Ex. isigwe sami setabata, my netted frontal-covering.

**Tāba tāba, ukuti (Thāba thāba, ukuthi), v.** Be or live at one’s ease, comfortably, without anything to disturb or worry = ukuti caba caba, ukuti zinzi zinzi.

(i(i))-Tabataba (s.t.), n. Indolent, ‘lifeless’ person, with no energy or work within him.

**isi-Tabataba (Thābahaba), n.** A universal proclamation of a disturbing nature — mostly confined to the isilababasezintombi in 1863, when Sir. Theo. Shepstone reduced the legal number of lobola cattle and fixed it at ten head (X. fr. Xo.).

**isi-Tabataba (s.t.), n.** Person with a delicate, limber, though gen. ‘pretty’ body.

(i(i))-Tabato (Thabatho), n. = (i(i))-Tabata.

**Tabaya (Tabhaya), v. = tanasa.**
Tabazela (Thabazekul), v. = ukuti taba taba, netezeka.

Tabazela (s.t.), v. Do in an indolent, ‘lifeless’ way, as one delicate or lazy. Cp. debezeka.

(iii)-Tabelo (Thabelelo), n. Delight, great joy.

Taka, ukuti (Thaše, ukuthi), v. = ukuti baca.

i-nTēsekata (s.t.), n. = i-mKBunamaba.

Taca, ukuti (Thaça, ukuthi), v. = baceka.

Taka, ukuti (Thaše, ukuthi), v. = ukuti valu.

(iii)-Tafa (Thařa), n. A plain; flat country = (ii)-Ceke. Cp. ukuti la [Tanga-nika Lake, said to mean ‘plain-like’ — cp. Z. i-tala, plain; Sn. uka, river; Sw. sawa, flat; MZT. mu-tulu, plain].

Tafu, ukuti (ukuthi; s.t.), v. = tafuza.

(iii)-Tafula (s.t.), n. Table. [Table.

ama-Tiťatufu (s.t.), n. Fat, grease, or any ‘oily’ thing, as a lump of fat (of meat), or dripping used for anointing the body. Cp. ama-Pata; (ii)-Noni; ama-Tififi, tififi.

isi-Tițatufu (s.t.), n. Meat-gray thickened with meat and mixed with fat; any similarly rich, fatty food = isi-Tififi.

Tafuzu (s.t.), v. Be ‘fatty’, be running or thickly covered with oil or grease.

Tazuza (s.t.), v. Go ‘fattily’ or ‘greasily’ along, as a very fat person walking.

Thāla, ukuti (Thāhla, ukuthi), v. = ukuti baca.

Tahlaaza (Thahlaaza), v. = baceza.

Tahleka (Thahleka), v. = baceka.

Taka, ukuti (ukuthi; s.t.; s.k.), v. Be too much for a person (ace.), be more than enough for, tire out thoroughly, as too much food, work, etc. = shikilisa, ahulala.

Taka (Thaka), v. (C.N.) = tokela.

i-nTaka (s.t.; s.k.), n. Generic name for the females of various species of small finches, such as go in flocks with the u-Jojo, (ii)-Sakabuli, u-Maunwe, u-Nlekhwanje, etc. [Xo. intaka, bird; Sw. Bo. Ze. etc. udege, bird].

Phr. intaka tēkeliseni amnzolo ka-Sicheweni, the little finch (i.e. its feathers) are put out in the dew at So-and-so’s kraal the wedding-dance is to-morrow (from the Native custom of putting feather head-dresses in the dew in order to remove creases, etc.) — hence used metaphor, of any event that is already at hand. See n-Tshela.

(iii)-Takabze (s.t.), n. = (ii)-Cakabze.

i-nTakantsinsi (s.t.; s.k.), n. Yellow-shouldered Whydah Finch (Penthetria albonotata). Cp. isi-Gwe (Appendix).

Takasa (s.t.; s.k.), v. Get along in a stiff-legged, hampered kind of way, as a person with a sore in the thighs, a weary traveller trudging along a road, or (metaphor) a woman plodding away at a large tiring field.

Takata (Thakatha), v. Practise poisoning and other similar crimes secretly, work evil by medicines, charms or witchcraft to the injury of any person (ace., or with ela form) or property; do with surprising skill or cunning, as one expert in any handicraft = kankata, soko; cp. tamba [Sw. adogi, bad character; Bo. tagata, step over].

ubu-Takata (Thakathaka), n. Limpness, as of a piece of supple hide; softness (easily receiving impressions), as a ripe fruit, or (metaphor) a quickly grasping mind (i-Kanda); limppness of body, weakness, feebleness, as of a sick person or child — word mostly confined now to Natal [Sw. tekcteke, limp].

Ex. isamala bu iP'otaThathaka, his head is soft, quickly sensitive to or easily catching diseases; or, is soft, readily receiving impressions, retaining what has been taught.

as'otaThathaka, he is still feeble.

um-Takati (Thakathi), u. t. Person habitually given to secret poisoning, bewitching, etc., as above (see takata); surprisingly clever or skilful person; certain Native custom (as-Shopi — used with enza); name sometimes applied to an irritatingly painful tooth; or to the irritatingly painful spot in the flesh where the tape-worm parasite lodges (see inThamba). u-Mahayukisisa, u-Mashyakalwe, u-Mankululu, isi-Hambakali, u-Sokezo, u-Siwayambapanga, u-Siwayezipunda, u-Siyakanye.

Ex. abukwera abakatimi, he is afflicted with tape-worm cysts (from the pain caused — see inThamba).

akwabwa mmatimva, he is suffering from toothache.

Phr. inyoosu isipana abakatimi, the infant is now cutting his teeth (from the pain caused).

isi-Takati (Thačatho), u. Diarrhoea of infants often occurring by reason of, or about the time of cutting the teeth (see above isī-Kofo); grub disease in meals, causing the plant to turn white; whitish patch on a woman’s kilt, from the peculiarity of the skin at that spot not taking the ‘blackening’ as do the other parts.

Takaza (Thakaza), v. Show kindness or geniality, as below.

Takazelana (Thakazelana), v. Address or act
towards a person (acc.) in a kindly, genial, courteous manner, as towards a stranger or visitor (ep. ili-Kono); welcome, greet, a person on arrival, or as a dog upon meeting its master (ep. bayelele; halalisela).

Takazelana (Thakazelana), v. Show friendliness, kindness, towards each other; live as friends together, as two comrades residing at the same place.

isi-Takazelo (Thakazelo), n. A tribal salute, term of polite or friendly address peculiar to each clan—each clan being distinguished by its own clan-name or isi-bongo as well as by its term of salutation, thus a member of the Elandeni clan is addressed by the name 'Mklongo, one of the Zulu clan by 'Ndabezita, of the Zangu clan by 'Muleko, of the Quabe clan by 'Gumede, and so on; hence, a nickname coined for an infant by its mother = isi-Takazo. Cp. isi-Topo.

uku-Takazi (Thakazi), n. = uku-Ta; uku-Mto.

isi-Takazo (Thakazo), n. = isi-Takazelo.

isi-Tako (Thako), n. Mixture of different things (C.N.).

(iili)-Tala (Thala — loc. e-Tala), n. Kind of hanging basket or bag made of fibre net-work, hung up on the wall inside of a hut, and having an opening at one end or at the top—it is used as a 'shelf' or cupboard in which to store things out of the reach of children; a coming-down all at one time in a single mass, a shower or volley — used of the assegais of an impi when hurled all together at an enemy (ep. isi-Mongo; u-Telawanyeka) [Bo. u-tala, privy].

Ex. habatela ygetala, they poured down upon them (their assegais) in a shower or volley; or, they poured down upon them in one great rushing mass.

Phr. uhlana, obek'etala, eat and put by something in the cupboard = always keep something by for a rainy day.

um-Tala (Thala), n. Kind of long grass (Eriochloa Capensis), growing in moist ground and used for hut-thatching; milky-way or galaxy, in the heavens; strip of fleshy muscle encircling the paunch of cattle; long swollen stripe going from the navel towards the breast-bone in some Natives (ep. um-Ngele); strip or long patch of hair remaining on the top of the head of an infant when the hair around the sides of the head has fallen out.

(iili)-Talabu (Thalabu), n. Bowels of a sheep (C.N.)

isi-Taladi (s.t.), n. Street, in a town [D. straat].

isi-Talagu (Thalagu), n. Crafty, roguish-looking person, capable of any criminal action.

u(iu)-Talagu (s.t.), n. Person, gen. a female, with large heavy buttocks, causing a stiff, waddling gait. Cp. u(iu)-Tununu.

Talakahha, ukuti (Thalakahla, ukuthi), v. 'Flop' oneself down, squat down in a careless lazy manner, as a woman coming tired into a hut; 'flop' a thing (acc.) down, cast it down in a careless indifferent manner, as a child might a pot (acc.) in the yard.

Talala, ukuti (Thalala, ukuthi), v. Be brimming or chock-full, as a river up to the top of its bank, or the belly inflated with wind; also = talalisa. Cp. ukuti tantala.

Talala (Thalala), v. = ukuti talala.

Talalisa (Thalalisa), v. Pretend not to hear or see a thing (with nga) from contempt, perverseness, etc. = tuvetela.

Talasa (s.t.), v. Turn up the buttocks intentionally; hence, have large prominent buttocks, thrust out far behind (used in perf. — see u(iu)-Beha); go or walk with the buttocks thrust out far behind; stoop, protruding the buttocks and so exposing the pudenda, as a little girl (ep. dinusa; rranula); show contemptuous disregard, as towards one's father (acc. and elu form).

Talasela (s.t.), v. Show contemptuous disregard towards, as towards a parent (acc.) or other whom one is in duty bound to respect and care for = tenesa, teba, bembesela. Cp. delela.

isi-Talasi (s.t.), n. Contemptuous disregard, as above; person of such a character = isi-Tanasi, isi-Tenesi.

Tala tala, ukuti (Thala thala, ukuthi), v. = qalaza, talaza.

(iili)-Talatalakazana (Thalatalakazana), n. = (iili)-Qalaqala.

(iili)-Talatalana (Thalatalana), n. = (iili)-Qalaqala.

Talaza (Thalaza), v. = qalaza [Ln. tala, look; Sw. kazuma; Her. tara].

u(iu)-Talazi (Thalazi), n. Any very hard, intractable thing, as a rock, strong pot, or person difficult to move or impress.

Ex. ukuku ushaga olazini, you are pegging away at a rock — as when seeking to move or get something out of a hard-headed person.

(iili)-Tama (Thama), n. (C.N.) = (iili)-Tamo.
Enjoy fibre, be bone; this hillside

(fourth column)

um-Tama (Thamba), n. 5. (C.N.) = um-Ta-

ma.

Tāma tāma, ukuti (ukuthi; s.t.), v. = ta-

masa.

Tamasa (s.t.), v. Enjoy life, have abundance of the good things of life, especially as to eating and drinking = basa, tabaya, tabuya [Ga. tamiza, make one drunk].

Tamba (Thambiha), v. Be or become soft (in any sense), as a ripe peach, or feather-cushion; be or become supple, not rigid, as a hide, green switch, or piece of tin; be or become soft of character, tamed down, mild, as a person or animal of a previously wild disposition; be or become readily impressionable, quickly taking in, as the mind (i-Kandi) of a sharp boy; be soft of body, enervated, limp, from strengthlessness; be of a feeble, unenergetic nature, in one's work or actions — used in perf. in all senses [Skr. dam, be tamed; Gr. damo, I tame; Sw. tamma, soft; Her. tambu, soft].

Tamba (Thambiha), v. Dance in the manner of Christian Natives (N) [Eng. dance or stamp].

Tambalala, ukuti (Thambilala, ukuthi), v. = ukuti ja.

Tambalala (Thambilala), v. = ukuti ja.

Ex. ukuku, «i-thambilalisé inimene, he is just all along sitting with his legs stretched out i.e. idle, indolent.

Tambalaza (Thambilaza), v. = ukuti ja.

Tambalazi, ukuti (Thambilazi, ukuthi), v. = ukuti ja.

Tambama (Thambilha), v. Slant off, decline — used of the sun soon after mid-day.

ama-Tambama (Thambilha — no sing.), n. Early afternoon, at about two o'clock and previous to the i-nTambam-

a.

Ex. seli-matambama, it (the sun) is now on the 'shunts' i.e. it is already past noon.

i-nTambama (Thambilha — loc. enTambama), n. Afternoon, i.e. at about three or four o'clock.

um-Tambane (Thambilha), n. 5. Veldt-herb (Stephania hernandafolvia), whose roots are used as a clyster for clearing a child of the ama-S'echle.

Tāmbē, ukuti (Thāmbē, ukuthi), v. Be slightly inclined, slanting, or sloping, as a picture on a wall, or a hill; make be so slanting or sloping.

Tambeka (Thambilha), v. Slant, be in-

clined to one side, as a plank leaning or a beer-pot standing awkwardly;

slope, as a hillside (used in perf.) [Ga. kolanka, incline; Ang. beteke, incline].

um-Tambeka (Thambilha), n. 5. Slope, of any description, as on a hillside.

Tambisa (Thambilha), v. Soften, as bread (acc.) by soaking it; make supple, as a skin; bring or tame down, make mild, as an unruly person or animal.

i-nTambiso (Thambilha), n. Certain climbing-plant (= i-nPindiso) used medicinally, for chest complaints; any medici-

cine, words, etc., used for the purpose of soothing down.

(i)-Tambo (Thambilha), n. Bone; small white head or beads (collect. — ep. (i)-Pohlo); hatred against a person so as to be capable of cursing him (only as below) [Her. e-tupa, bone; Sw. tupa; Ga. gumba; MZT. tual; Di. ikwam; Mamb. tepo; At. itu; Malg. tolona].

Phr. njisana inkuma e-matambo, I want a beast that is bones, i.e. a real live animal, no mere promising or talking — and so used metaphor, of anything else.

matambala le-matambano, this child grows tall, has a disposition to become lanky (see isi-Tambo). (tambo) elulul'impisi, the bone that beats the hyena i.e. at the nape of the neck, the atlas or first vertebra, which is very hard.

itambo lentlali, a gritty bone, such as forms the joints of the ribs at the chest.

itambo lomlenze, femur or thigh-bone.

itambo e-fitupi, the short bone i.e. the humerus of the arm, or the femur of the leg.

uBani mmatambo kilima. So-and-so has hatred against us, we are to him 'tambo la ngoka, hab'omwindelo!' (bone of a snake, pierce him whom thou hatest! — a form of curse). See (i)-Zoce.

i-nTambo (Thambilha), n. Native string, as made of fibre, tendon, etc.; hence, thread, cord, rein, etc., generally [Sw. kamba, rope; Ga. kitimba, net].

um-Tambo (Thambilha), n. 5. Vein, artery, of the body; rib, of a leaf — mostly used of the stalky ribs of dry tobacco-leaves which are extracted in snuff-making; string or fibre, as in the flesh of a stringy sweet-potato or pumpkin; sometimes applied to long thin under-sized sweet-potatoes generally, 'mere strings'.

Phr. uku-nquma umtambo, to cut the string at the underpart of the foreskin, as Zulu boys have been accustomed to do (since the abolition of circumcision) in order to allow the glans to project.

u(lu)-Tambo (Thambilha), n. = u(lu)-Tin-
kõ; (C.N.) snare for birds, made with sinews.

Tâme, ukuti (Thâme, ukuthi), r. Bask a bit in the sun.

Tamela (Thamela), r. Bask in the sun (acc.).

Ex. ngitamela ilanga, I am basking or enjoying the warmth of the sun, as when sitting or lying in the sunshine.

(iii)-Tam (Thamo), n. Mouthful of any liquid (see um-Tamo); habit of exaggerating, making a ‘mouthful’ out of anything, exaggeration in one’s talk (= i(i)-Haba); also = isi-Tambanja; (C.N.) a single billow, washing up on the shore [cp. isi-Tamo].

Ex. umfula metamo, the river is fullish, has a good quantity of water.

vBeni metamo, So-and-so exaggerates, makes mountains out of mole-hills.

uku-hhâbo itamo, to take a mouthful (of drink).

i-nTamo (s.t.), n. Neck = um-Qala.

isi-Tamo (Thamo), n. Cheek (= isi-Hlalit); also = isi-Tambanja [Ga. tama, cheek; Her. otyi-tama; Reg. ma-tama].

um-Tamo (Thamo), n. Mouthful, of solid food. Cp. i(i)-Tam (cp. isi-Tamo; Her. otyi-tama; morsel).

Phr. bBe uentamo (abantu), they were a good number.

Tamunda (Thumanda), v. = qamwanda.

(iii)-Tamuza (s.t.), n. Person with a soft, sleek, prime-conditioned body = i(i)-Shamwaze; i(i)-Tubesi.

Tana (Thama), v. reciproc. form of uku-ti.

Tana (Thama), imperative, mood of uku-ti = do so (as indicated) slightly, as move or shift a little, etc.

Tana (s.t.), v. = duda.

u-Tana (s.t.), n. used only in vocative to children, like u-Tate.

(iii)-Tana or Tane (s.t.), n. Slovenly, carelessly indifferent, lazy-mannered person, as evidenced in his dress, work, or room.

i-nTana (s.t.), n. Certain climbing plant, used for binding on assegai-blades, and commonly used by children as a wreath for entwining round their head and bodies; hence, generally, any such wreath, garland, as used for Christmas decoration = i-Nana.

Tanasa (s.t.), v. = teneza.

isi-Tanasi (s.t.), n. = isi-Tenesi.

ama-Tânatanâ (s.t.), n. Anything perplexing by its vastness of quantity or number, as several works on hand at once, or a great supply of various kinds of food so that one really doesn’t know what to select, etc.

uku-Tânatanâ (Thunathana), n. A little thing, little bit of property of any kind = uku-Nuzantazana.

Ex. nkuTânatanâ kivoko kwenecedi ukupiwe uba? by whom were you given (this) nice little book-thing of yours?

ngisago kalatu nkuTânatanâ kwami hapa-yu, I am just going to get a little thing of mine over there.

Tanazela (s.t.), v. Go, or do, in an indulgent, slothful, concernless manner. Cp. i(i)-Tana.

Tânda (Thanda), v. Like, a person (acc.) or thing; like with affection, love; like with desire, will, wish, prefer; like with appreciation, value, esteem, care for [Skr. van, kusum, love; Hi. chhâmh; Ar. habb; Lat. amor; L. cong. tondâ; Bo. kundâ; Sw. penda, taka; Kag. tama; Go. wenda; Kamb. enda; Her. venga, tyata; MZT. yenda; Su. rato; Mal. hendak, to wish].

Ex. ngakufika engasatandla i’uto, he will arrive quite sick of it, having had quite enough of it, as from fatigue, much quarrelling, etc.

‘munthanda-ni?’ ‘ngiyatandla tiboko bake,’ ‘what do you like in him?’ ‘I like him for his face.’

sekutandla kuhla ngamandla, it now wishes (i.e. I have a feeling of desire) to go.

Tanula (Thanda), v. Wind round, as a string (acc.) round a stick (loc.) — see tandela.

um-Tanda (Thanda), n. 5. (C.N.) = um-Pandu.

Tandabuza (Thandabuza), v. = dandabuza.

i-nTandane (s.t.), n. Child without father or mother, or both = i-Nkedama.

izi-Tândani (Thandandi), n. Great lovers, as two companions; often used ironically of people who detest one another.

Ex. am! iziTândani esikala levo! oh! great lovers are those i.e. they hate each other like death.

isi-Tandatu (Thandathu), n. Six = isi-Tapa [Com. tindari; Go. Suk. etc. tindatu; Bo. 5e; etc. mntandata; Li. Kond. etc. mthamala; Ang. simanu].

Tande, ukuti (Thânde, ukuthi), v. = tandela.

Tândeka (Thandeke), v. Be lovely, desirable; get loved, desired, etc. — see tandula.

Tândekisa (Thandeke), v. Make loved, liked, etc.

Ex. uku-i-tandekisa, to make oneself liked, please, as a servant his master (with ku).
Tandelua (Thandelula), v. Get unwound, as below.

Tanduluza (Thandulula), v. Unwind, as string (ace.) from round a stick; undo the whole course or 'string' of an affair, tell it all out openly = nkuti tanduluzi. Cp. tandelu.

Tánduluzi, ukuti (Thandulazi, ukuthi), v. = tandulula.

(iii)-Tane (s.t.), n. = (iii)-Tana; also, bees-comb, containing eggs of young bees (= (iii)-Ke'khebamaquanda).

Taneka or Tanantaneka (s.t.; s.k.), v. = da-
dela.

(iii)-Tanga (Thanga), n. Pumpkin (i.e. the fruit) of any kind. See u(lu)-Tanga; (iii)-Pazi [Her. etanga; water-melon; Sw. tango, cucumber; MZT. i-tanga, pumpkin].

(iii)-Tanga (Thanga), with long i = the voice is lowered at the end of the word), n. New kraal in process of building, with merely 'makeshift' huts; hence, temporary premises; a 'makeshift' cattle-kraal i.e. one erected for any particular reason (temporary or enduring) away from the residential kraal, as in case of cattle-disease, in expectation of a raid, or for private convenience — used in both senses indiscriminately in the sing. or plur. = i-Ntangalo [Bo. tanga, coun-
try; veld; Sak. abang, hut; Mob. lango].

Ex. basalhezi cuandaucanii (or clanhive), they are still living in temporary or makeshift huts.

(iii)-Tanga (Thanga), the voice is raised at the end of the word), n. Thigh i.e. the upper broad part of the leg all round. Cp. (iii)-Tselela.

Ex. mbeke cuandaucanii, place him in your lap.

i-nTanga (s.t.), n. Age — only used in an indefinite general way, when comparing the age or degree of maturity of one person with another; set (collect.) i.e. all those of one's own age; man's (married or unmarried) private hut, not occupied by any particular wife or family (= (iii)-Lwele). Cp. u-Wela [Lat. aetas, age; Her. tanga, to be tall; Sw. tambu, tall man; tanga zanani, long aged].

Ex. nyi'ntanga yami, y'bu, is he then my degree of maturity, i.e. my equal in age, nyi'ntanga'nye naye, we are of the same age, nyagabi nekunjie; ihe nekunjie ybenza, don't fight with a child; fight with some one your own age, your own set.

Phr. uku-ya cuandaucanii, to go into the husband's private hut — used euphemistically for the periodical visit of each of his wives for sexual purposes = uku-ya elacekile.

isi-Tanga (Thanga), n. The thigh-part of the legs (only used as below, and gen. in the plur.). See (iii)-Tanga.

Ex. bhekiz'ile'ke'khebimaquanda (or bhekiz'ile'ke'khebimaquanda) ivi-
tanga, they sit with their thighs or knees overlapping — as two young people wooing or talking confidentially.

bhekiz'ile'wemari'kunjie, they were sitting thigh-wise on my account, i.e. they were sitting together talking confidentially with one another about me (of course, in a bad sense)

bhekiz'ile'wemari'kunjie, sit having built up the thighs, having them 'hanging over' as above, i.e. sit cross-legged, like a Turk.

u(lu)-Tanga (Thanga), n. Whole plant of pumpkin; (with plur.) seed or pip of the same. Cp. u(lu)-Tanga.

um-Tangala (Thangala), n.5. Stone-wall surrounding a cattle-fold, such as are built up-country. Cp. u(lu)-Tanga.

isi-Tangamu (Thangamu), n. = isi-Celo.

i-nTangana (s.t.), n. dim. of i-nTanga; hence (collect), young folk, male or female.
Ex. *kus'entanganele*, it is in the young-people's hut. *i.e.* where the boys or girls sleep.

**Tangasa** (s.t.), *v.* = *ntangasa*.

**Tangata** *(Thangatha)*, *v.* = *tangata*.

(iii)-**Tangazane** *(Thangazane)*, *n.* Fruit of the plant below.

**u(ul)-Tangazane** *(Thangazane)*, *n.* Running plant (*Lufts sphericus*), bearing a small round hairy fruit eaten by children, and whose roots are used for serumula. Cp. *u(ol)-Sekwamama; i(i)-Sendelevu*.

**um-Tango** *(Thango)*, *n.* 5. Lot of things piled up one above the other, a pile, as of blankets, bricks, etc. (cp. *i-Ngwaba*); (C.N.) = *um-Nclele* [Sw. *panganga*, pile; Ga. *nganya*, collect together].

Phr. *izingibo zela z'intango munge*, our blankets are of one pile or collection, *i.e.* are of the same set or kind (as to pattern, colour, etc.).

*akasibekela umtango*, let him pile them (the bricks) together, one on the other (not merely thrown together in a heap).

**u(ul)-Tango** *(Thango)*, *n.* Fence, of close-packed stakes, wattle branches, etc., surrounding a kraal or cattle-fold; hedge, of growing plants and surrounding an enclosure. Cp. *um-Tangala* [O. Ic. *tan*, hedge; Reg. *ki-angu*; Sw. *ki-tala*].

**Tânta**, *ukuti* *(Thânta, ukuthi)*, *v.* Be closely packed, dense, thick, as people in a hut, a thick mist, a strong smell (good or bad) (= *ukuti ngezi*); drop down from above (*intrans.*), fall down bodily, as a boot from a shelf or a vessel from a table (whether breaking or not) (= *tangazeka*, *twangazeka*); make so to drop or fall, throw down bodily, as one might a burden (ace.) or a man (= *tangaza*, *twangaza*, *ukuti zwi*).

Ex. *wanu tiwa ponsi*, he threw him down, as one might an infant or a strong man another when fighting.

**Tangaza** *(Thangaza)*, *v.* = *ukuti tanqa*.

**Tangazeka** *(Thangazeka)*, *v.* = *ukuti tanga*.

**Tânta**, *ukuti* *(Thânta, ukuthi)*, *v.* Emerge or come out from into view suddenly or all at once, as a man from a bush or room, or the sun rising.

**Tântalata**, *ukuti* *(Thântalata, ukuthi)*, *v.* Be in flood *i.e.* either bank-full, or overflowed, as a river. Cp. *ukuti talala; ama-Tantala*.

**ama-Tantala** *(Thantala = no sing.)*, *n.* = *ama-Canecala*.

**Tântalala**, *ukuti* *(Thântalala, ukuthi)*, *v.* = *ukuti tantula*.

**Tantala** *(Thantulaza)*, *v.* Go out of the course, go off wrong, go off aside or beside the mark, miss, as a traveller going off from the correct course by a mistaken path, or a missile (not used of the thrower) when thrown going off from, *i.e.* missing, the mark = *ukuti tantulazi*. Cp. *papalaza*.

Ex. *ngababona belantala* nga'eya ka 'Fuzindhu', I saw them going off (i.e. away from their course) by the path leading to Fuzindhu's.

**Tântalazi**, *ukuti* *(Thântalazi, ukuthi)*, *v.* = *tantulaza*.

**Tantsa** *(Thantsa)*, *v.* Pain in a sharp 'catching' manner so as to make fearful of movement, as a stitch or neuralgic spasm in the bowels or side.

**Tantaseka** *(Thantaseka)*, *v.* Be or get pain-ed or afflicted with a sharp 'catching' pain, as above (used in perf.).

**Tantata** *(Thantatha)*, *v.* Be master of, have or get the upper-hand with, be 'cock' over, as one boy over others (ace. or with *ku*) of his neighbourhood, a child over its mother, or a bull over all the herd (= *fontula*, *gogoda*); go wandering about, 'quite at home, without any fear', among the kraals, as a man looking about for a beer-drink, or merely taking a walk (cp. *nianda*, *tangala*). Cp. *ucinta*.

**um-Tantalo** *(Thantatho)*, *n.* 5. Very narrow path or causeway running between two descending or dangerous places, as a narrow road with a deep precipice, or river-foord with a deep pool, on each side. Cp. *um-Dhulandhi*.

**um-Tantzana** *(Thantazana)*, *n.* 5. = *um-Dudukazana*.

**um-Tanti** *(Thanti)*, *n.* 5. One who, through his abilities or pushfulness, associates with those above his class or age, as a small boy mixing freely with his elders, or an able young-man associating with the izimbsa.

**um-Tantikazi** *(Thantikazi)*, *n.* 5. A female *um-Tanti* (as above) — applied mainly to a young heifer ready for and already freely associating with the bulls. Cp. *um-Dudukazana*.

*i-nTantiya*, *n.* — see *i-Ntantiya*.

**Tantsabula** *(Thantsabula)*, *v.* = *dantsula*.

*i-nTantsela*, *n.* — see *i-Nantsela*.

(iii)-**Tantsi** *(Thantsi)*, *n.* Certain broad flat sea-fish (N).

**Tantsu**, *ukuti* *(Thânts, ukuthi)*, *v.* = *ukuti pantsula*.

**Tantsula** *(Thantsula)*, *v.* = *pantsula*.

**Tânú**, *ukuti* *(ukuthi; s.t.)*, *v.* = *ukuti rranu*.

**Tanula** *(s.t.)*, *v.* = *rrana.*
Tanya tanya, ukuti (ukuthi; s. t.), v. = tanyaza.
Tanya tanya, ukuti (Thanya thanya, uku-
thi), v. = tanyaza.
i(i)-Tanyatanya (s. t.), n. = i-nTanyantanya.
i-nTanyantanya (s. t.), n. = i-nTanyantanya.

Tanyaza (s. t.; sometimes Thanya), v. Press or feel with the fingers, teeth, etc., anything (acc.) of the nature of an i-nTa-
yantanya, as above; hence, eat any such food (acc.). Cp. twanyaza; poloza; fotoza.
i(i)-Tanyaza (s. t.; sometimes Thanya), n.

Tanyazeka (s. t.; sometimes Thanyazeka), v. Get softly pressed or eaten, as above; see tanyaza; hence, be of such a softly presses, tender nature; have or enjoy an easy comfortable berth, as a girl marrying into a wealthy family (= neke-
vukela).

Tanyazela (s. t.; sometimes Thanyazela), v. Go softly, shakingly along, like a great tender mass, as a big fat man or woman.
i(i)-Tanzana (Thanzana), n. dim. of following.
i(i)-Tanzi (Thanzi), n. A fair, fairly-good, or medium quantity of anything (not much and not little), whether liquid or solid, as of mealies, water, or smiff.

Tapa (Thapho), v. Take out or from by a clutching with the hands, as it were in great lumps or arnfuls, as when remov-
ing thatch (acc.) bundle-wise from an old hut, goods from a loaded wagon, clay or honey-comb from a hole, or sugar from a sack; take hold of, take or gather up (with the foot or open hand), sometimes even simply touch or feel, anything (acc.) of a soft, offensive nature, like a lump of dung, a worm or snake, as one might with his foot when walking at night-time, or with the hand when laying it down in the dark; take hold of, or take in, with the eyes (ngamehlo), as when a person gazes silently and thoughtfully at some proceeding of others; hence, merely gaze or look at without speaking, as people in a theatre, or one who, when address-
ed, simply looks at one thoughtfully without answering; gather green food (acc.) from the fields for immediate use

Ex. kuku into engijitape tapa, there is something (unpleasant) I have gathered up or touched here (with my foot or hand).

ubu-Tapiza (Thaphiza), n. Very small mealie-cob, about the size of one’s thumb; very short person = isi-Tipiza, isi-To-
izada, isi-Tipiliza.

Tapiza (Thaphiza), v. Put on very small cobs, as mealies—see below tipiza, tipiliza, mpinyiza.

um-Tapiza (Thaphiza), n. 5. Deposit, mine, a ‘gathering’ place generally, from which clay, red-ochre, or coal may be taken. See tapa; isi-Tonto.

Tapuka (Thaphuka), v. Appear in a constant or uninterrupted succession, as a train of wagons or people, a swarm of locusts, etc. (cp. mbuthuleka, uvaluka, butuluka, ukuli ulusene); smell strongly, emit, an odour, as paint, forrest, or scent (= ukuta – for which the word is often substituted by women when hlo-
hipa’ing. Cp. ukuli tapa). Cp. mbun-
Tuputapu.

Ex. ngatashwelo ipunya elini, I was emitted an odour for by a bad smell, had a bad smell arise for me, was surrounded or followed after by a bad smell.

ubuluka anaku, she gives off a smell of scent, i.e. she smells of.

Tapuluka (Thaphuluka), v. = tapuka; ta-
peka.

Tapulula (Thaphulula), v. = tapa; take-
out of or rescue from danger, difficulty, want, etc., as one might a person (acc),
or crops partially blown down by wind
= tatulula, tapa.

Tapuluza (s.t.; s.p.), v. = tapuna (s.t.).

Tapuna (Thaphhane), v. Take out, or take up, anything (acc.) by grasping with both hands, as clay from the ground, thatch from a roof, etc.; clutch about at a person’s body when fighting with him = tapa. Cp. capuna.

Tapuna (s.t.; s.p.), v. Take out, take up, by a grasping with the fingers, anything (acc.) of a soft nature, as cowdung, clay, etc.; take up (metaphor.), touch, feel, tread on, handle, any similar thing (acc.), as a snake, worm, lump of filth. Cp. tapa; tapuza.

Tapunana (s.t.; s.p.), v. Fight, or play, after the manner of Native women and children, by a mutual clenching or clutching of each other’s flesh by the fingers of the whole hand. Cp. if(II)-Pusho.

ama-Tapunana (s.t.; s.p. — no sing.), n. A clenching or clutching of one another’s flesh, as above.

Tāpu tāpu, ukuti (Thāpu thāpu, ukuthi), v. = tapuza; tapuza.

ubu-Taputapu (Thaphuthaphyu), n. A constant or uninterrupted succession of things appearing, as wagon after wagon, arrival of person after person. See tapuza.

Ex. ixingola sezihamba ubuhapatapu, zibange kwaZulu, wagons are now going uninterruptedly towards Zululand.

Tapuza (Thaphuza), v. Grasp hold of or clutch with the fingers anything (acc.) of a soft nature, as the flesh of a person when fighting with him — see tapunana. Cp. dhlapupuna.

Tapuza (Thaphuza), v. Make come along or out in an endless, uninterrupted succession, as an imbongi does the praises of his chief (cp. gapuza); pain a person (acc.) with a continuous gnawing sensation, as does the stomach when famished or troubled with worms. Cp. tapuza.

Tāqa, ukuti (Thāqa ukuthi), v. = ukuti tanqa; also ukuti baa.

Tasa (Thasa), v. = twasa.

(iI)-Tasa (Thasa), n. = i(I)-Twasa.

Tāsi, ukuti (Thāsi, ukuthi), v. = ukuti hla-
si; ‘grab up’ tales, scandal, and the like, overheard in conversation and carry them about the kraals (= tasiya).

u-Tasi (Thasi), n. Gossiping tale-bearer, reporting whatever he sees or hears in private contact with others = in-Tateli, i(I)-Tofela. Cp. um-Zekezi.

i-nTasika or Tasike, n. — see i-Nasika.

Tasila (Thasila), v. = hlasiila.

Tasisela (Thasiseta), v. = engezelula.

Tasiza (Thasiza), v. = ukuti tasi.

Tata (Thatha), v. Take; get; receive; take off, as the wind or sudden impulse; get hold of, catch, as a man a disease (acc.) or a dog a buck (ep. bamba); take to wife, marry, as a man a girl (acc.); take, engage, as an advocate or doctor (acc.); start, take up, begin, as in commencing to sing or dance, or a narrative at a certain point, or at a certain spot when hoeing [Ar. khad, take; O. I. tallatin, I take away; Lat. tolio, tuli, latin, take away; capio, I take; MZT. jata, catch; Sw. Bo. pata, get; Sw. twaa, take; Sen. kwalla; Her. tuara; Ze. igara; Kwafl. etanaba; Go. togula].

Phr. uku-tata panti, to take up from below i.e. from the beginning, as when relating an affair.

uku-yi-tata unyunguza, to take a thing off at a snatched i.e. at a single sharp stroke, as a buck with an assegai or bird with a stone.

uku-tata inyama, to move one’s feet, i.e. get along or be off smartly.

uku-tata isina, to conceive, commence to show pregnancy.

mutatla inliliyana, he was taken off (or led away) by the heart (i.e. impulse or emotion).

mapana lo utatile, this boy is (or has become) pert, forward, ‘cheeky’. See i(II)-Tata.

indikhu inata es'enyangwana, impose esen-
wo, es'ensamo impose enyangwano, a famine (or any other misfortune, as war, death, etc., common to all mankind) takes the one sitting at the door and throws him to the back of the hut (the comfortable place), and the one at the back of the hut it throws towards the door (the inferior position) = all are alike subject to the vicissitudes of this life; to-day the one is favoured, to-morrow it is taken from him and given to another. See i-ntumedile.

i(II) or ama-Tata (s.t.), n. Nervous hastiness or flurry, impetuousness, when doing or desiring anything, as common with nervous people, or one over-eager to do (used with na). Cp. i(I)-Pata; ama-Wala; tatuzela; ama-Tezane.

i(I)-Tata (Thatha), n. Forward, pert, ‘cheeky’ person (= i-Mpabuzana; see tata); barred assegai (i.e. blade thereof) with the blades going out at a broad angle (ep. i-nTendhla); hence, mous-tache of a man when flowing off long on both sides; body of a person about the public arch when appearing conspicuously broad through famine and emaciation of the flesh about the thighs.
and pelvis, and so making him appear as though standing on stilts (used as nounal adjective and sometimes in plur.); person with such body; (in plur.) heavy folds of flesh (= ama-Lebe) growing alongside the verta feminae when hanging loosely apart — from resemblance to the barbed blade above (used with my). Ex. a'matata k'unfana this boy is propped up on stilts, i.e. is wasted away, emaciated, about the pelvis.

isi-Tata (Thatha), n. Unusually smart, clever person, as a great umbakuti, or skilled doctor.

um-Tata (s.t.), n. 5. (C.N.) = um-Tate.

um-Tata (s.t.), n. 5. Lagoon, large pool or marsh of salt water, such as are found near the sea-coast from overflow of the sea, etc.; salty, brackish water of such places, or of the sea itself. Phr. emTateni, in the Lagoon or Ine places (of Durban). Cp. (i)ii)-Obela.

Tatabuka (s.t.; s.k.), v. Act or go along very slowly, as when rising from one's seat, walking as an old or infirm person, or (metaphor.) at one's work = tatanuka, totoba.

Tatabula (Thathabula), v. = qagabula.

Tatubuleka (s.t.; s.k.), v. = tatabuka.

i-nTata-bulembu (Tatabulembu), n. Conserve or slimy moss-like vegetation covering stagnant water (= ubu-Lembu); fabulous being supposed to dwell in pools overgrown by such (= i-Nanabale) and credited with the benevolent practice of making presents of clothing to children who might come to ask for them; Whitman, so called either from his habit of covering himself round with clothing, or from his original practice of appearing in Zululand as a distributor of blankets and the like.

Tatama (s.t.), v. Spring, or hop about, first here then there (not straight forward as a frog), as a flea when being caught, or a restless child continually shifting its place in a hut = cocoma.

Tatamba (Thathambha), v. = qagamba.

u(u)-Tatambhe (Thathambhe), n. Used in phrase uTatambhe lokusa, the first light of the morning (but only in nursery tales) (C.N.). See um-Tendle.

u(u)-Tatamela (Thathamela), n. Stiff-bodied, straight-standing person (gen. tall), as a military man (= u(u)-Qamqashya; any long, stiff, rigid thing, as a stiff corpse, or dry hide.

Ex. umuntu osifega ajingwe esashisa, anga'abe utatamela, a dead person should be bent up while still warm, so that he may not become a long rigid thing.

Tatamisa (s.t.), v. Bear in the hands (whether carrying, taking up or setting down) in a careful, concerned, anxious manner, as anything (acc.) of a heavy, awkward, or fragile nature, as when carrying a sick person, a trayful of cups, a pot brim-full of beer, or a heavy coil of wire.

Tatamiseka (s.t.; s.k.), v. Be of a nature such as requires careful carrying, whether by reason of great weight, fragility or awkwardness, as above.

Tatamuka (s.t.; s.k.), v. Tatahuka.

Tatana (Thathana), v. Take one another in marriage; intermarry. Ex. sebegetatata, they are already intermarrying (as the members of two sections of the same clan).

ama-Tatana (Thathana), n. dim. plur. of (i)ii)-Tata.

Tá tâ tâ ukuti (ukuthi; s.t.), v. Take a few hurried steps, trip briskly along, as a person moved by a strong purgative.

(i)ii)-Tatana (s.t.), n. A nervous, habitually flurried person, who loses his presence of mind or coolness of manner upon the slightest mental disturbance. See tatazela; ama-Mpampampa.

(i)ii)-Tatata (Thathatha), n. A nervous, frightened child or person, who 'scampers off' at the first sight of danger. See tatazela.

u(u)-Tatawe (Thathawe), n. Certain thorny bush, with a strangling growth like the Mauritius Thorn and used medicinally for nose-bleeding = u(u)-Bobo. Cp. u(u)-Sondelungange.

Tatazela (Thathazela), v. Scamp off, as one who has lost his presence of mind; do anything in such a nervously flurried manner. Cp. mpampaza; wa-lazela.

Ex. kumdzala impizi, bushelbushela nj, there may occur some accident, and they just lose their heads.

Tatazela (Thathazela), v. Scamper off, as a child running off on the mere sight of a horseman approaching, or a nervous person when scared. See (i)ii)-Tatata.

u-Tate (s.t.), n. Mostly used in the vocative as a coaxing word for a little girl-child, or coaxingly by one female to another. Cp. Tana, Mamanana.

i-nTate (Tathe), n. = isi-Tate.

isi-Tate (Thathe), n. Oxalis, of which there are two varieties — one (Ox. semiloba)
having acid clover-like leaves and a juicy transparent edible root, called *Nymphaeangyiana* or *un-Swempe* (= N. *ist*-Nyangi); another with a similar though smaller leaf and of a spreading habit, and bearing no edible root, but non-edible seed-pods = *i-nTate*.

**um-Tate** *(Thathe)*, n. 5. Mealie grain or grains (collect.), when crisply dry and fresh, not yet tainted by the earth-pit = *um-Tata*.

Ex. *sitanda umumbila uma umtate tina*, we like mealies smelling fresh and crisp, we do (not those smelling damp from the pit).

**um-Tate** *(Thathe)*, n. 5. Sneezewood tree (*Pteroxylon utile*) *(C.N.) = u(lu)-Tate*.

*Y.B.* A torch made of the bark-fibre of the sneezewood tree mixed with python fat, is used by a Native ‘doctor’ for discovering an evil-doer in a kraal. He thrusts it, while still alight, upon the bare body of each separate inmate; he who has been guilty of *tukata* will get burnt, the others will feel nothing! Further, a man marrying the wife of his deceased brother *(see ngena)*, first treats himself by applying the flame of this wood to various parts of his body; by this he fortifies himself against certain diseases he might otherwise contract by connection with her!

**u(lu)-Tate** *(Thathe)*, n. Sneezewood tree (*Pteroxylon utile*) = *um-Tate*.

**Tateka** *(Thatheka)*, v. Be or get taken, etc. — *see tata*.

Ex. *lapo obantu betatekile umtate ngo*, then when people have been carried away by sleep, *i.e.* when they are in profound sleep, fast asleep.

**Tatela** *(Thathele)*, v. Start off, take up, begin, as when commencing a dance, starting to hoe from a certain place, or taking up a narrative at any given point; set off, be off, as hounds on the scent, an *impi* making an onrush, or a man ‘making off’ or running away; go far round, be circuitous, as a roundabout path, or a person relating an affair in a roundabout way.

Ex. *uku-tateka kuletsi sikati*, from that time, *anoti uma ngchisam is传闻*, *nitatele kapane*, when I lower my hand, you shall start off all together.

**i-nTateli** *(Tatheli)*, n. = *u-Tasi*.

**Tat'isitupa** *(Thath'isithupha)*, adj. Six = *isi-Tapa*.

**Tatiyane, ukuti** *(Thathyane, ukuthi)*, v. Take off or away with sudden ease, as any small article *(acc.*) by the hand.

**Tatu** *(Thatho)*, adj. Three [Skr. *tri*, *tra-**

**TE**

*yas; Ar. talat; Sw. Ang, Cong, etc. tatu; Com. taru; Ni. *ntahu*; Fe. *ila*; Fr. *tau*; Mor. *na*; Sa. *biata*; Ba. *issalu*; Bar. *wussala*; Iso. *ato*; Ef. *ilaj*].

Ex. *abafuma abatatu (thatho)*, three boys, *izintsho ezintutu (tatu)*, three huts.

**isi or ubu-Tatu** *(Thathu)*, n. Three; the third place.

Ex. *umuntu wesibatu*, the person of the third place *i.e.* the third person.

**Tatulula** *(s. t.), v. = *tapulula; tapa*; *(C.N.) settle a difficult business.

**Tat'utupa** *(Thath'uthupha)*, adj. Six = *isi-Tupa*.

**Tawuzela** *(s. t.), v. Be fat and glossy, sleek, as a young person or cow = *caea*.

**Táxa, ukuti** *(Tháxa, ukuthi)*, v. = *uktú tixá*.

**Taxabula** *(Thaxabula)*, v. Deal a person *(acc.*) a cut or swipe with any flexible instrument, as a whip, switch, or shambok. *Cp.* *bumbabula; dantsula*.

**Táxi tåxi, ukuti** *(Tháxi tháxi, ukuthi)*, v. Make the peculiar flapping noise of a wet skin, *isidwaba*, or other garment, when striking together = *uktú tixá*.

**Taxuzela** *(Thaxuzela)*, v. Go ‘flapping’ along, as a woman whose leathern kilt is wet through = *tixázela*.

**um-Tayi** *(Thayi)*, n. 5. Great abundance of anything, as of beer *(= ama-Baka)*, crops, etc.; big, fully-stuffed mouthful (only in children’s play).

Ex. *umtayi kuBani rukufa*, there is an immense deal of sickness in So-and-so’s kraal, *aku'mabele; umtayi*, it isn’t corn; it’s real heaps.

**Táyi táyi, ukuti** *(Tháyi tháyi, ukuthi)*, v. = *tayíza*.

**isi-Táyiayi** *(Tháyiayi)*, n. A troublesome beggar, one who has the offensive habit of incessantly asking for gifts.

**Tayíza** *(Thayíza)*, v. Beg, or ask gifts, incessantly or habitually — so that the action become mean and offensive.

**Tazabula** *(Thazabula)*, v. Cry piercingly, shriek, as a woman in distress = *tendebula*.

**i(li)-Tazana** *(Thazana)*, n. *(C.N.) = i(li)-Tanzana*.

**Tē, ukuti** *(ukuthi; s. t.), v. Be dripping wet, as a garment drawn out of the water, or a person with rain, or firewood when quite green = *uktú teke, ukuti ci, ukuti fo*.

**Tē, ukuti** *(Thē, ukuthi)*, v. Cease, or make cease, altogether, thoroughly.
Ex. av'emweze, wamutl te, he has now put a complete or final stop on him (i.e. on his bad conduct).

(iii)-Te (Thebe), n. (in sing.) a single gulp or swallowing of spittle (only used as below); (in plur.) ama-Te, spittle, saliva, or mouth secretion (generally); hence, venom of snakes (= isi-Hlungu). Cp isi-Kohlela [Sw. mate, spittle; Her. omu-te].

Phr. uku-hlaba ile ku'muntha, to taste pleasure, experience satisfaction with, comfort in, as a mother in a good dutiful child.

uku-hlaba ile, to be choked by a 'spittle', as when a swallowing thereof enters the windpipe, or when speaking rapidly with excitement.

lokho kusikuminzeli mate, we don't feel pleased with that, are not satisfied with it, do not relish it, as an inferior the arbitrary treatment of his master.

ama-te-nyoka, spittle formed by certain insects (frog-hoppers, etc.) in small collections on grass-stalks, etc.

ama-te-nyoka one-sikhungu, the spittle of a snake is venomous.

ama-te-nyoka onakuhle — see i-ml'bhane.

ama-te-nolimi, the spittle and the tongue — applied to two close, inseparable friends. See n-Gwagyi.

P. ama-te abanye kwe-sikhipha, the spittle has returned to the chest — used by one who, having experienced pleasure or satisfaction in a person or hope, afterwards meets with disappointment or rebuff. See above.

Teba (s.t.), v. Waver up and down, sway to and fro, as a long thin plank or bundle of grass when carried on the head = tebezele, tekezele, bekezele, bobozela, ukuti tebe.

Teba (Tebha), v. Show wilful disregard or indifference for a person (acc.) where respect, etc., were due, were shown to his father (= talusela; cp. bemhbelo); hang low down, in a slovenly fashion, over the buttocks, as a woman's kilt or man's hinder-covering (used in perf.).

Teb, ukuti (ukuthi; s.t.), v. = tebu (s.t).

Teb, ukuti (Tebhe, ukuthi), v. = ukuti euba.

(iii)-Tebe (s.t.), n. A feeble, shaking, tottering thing, as a new-born calf.

(iii)-Tebe (Thebe), n. Fruit of the i-tebe plant = (iii)-Hlukwe, (iii)-Tshohe.

(iii)-Teb (Thebe), n. Ilium, or flat portion, of the hip-bone (os innominatum), which is soft and chewable —

(iii)-Kusn. Cp. i-mPapa; (iii)-Hlungu; (iii)-Qolo.

(iii)-Tebe (Tebbe), n. Piece of fat (meat), cut anywhere from a slaughtered beast = (iii)-Noml.

i-nTebe (s.t.), n. Arum-lily (Richardia Africana). Cp. (iii)-Tebe; um-Tebe.

isi-Tebe (Thebe), n. Eating-mat, upon which the food is laid; (in some districts) small sitting-mat (= isi-Cepa); big, broad mouth [MZT. isi-tiki, shield; Chw. thepe; Sw. k-i-bungu, eating-mat].

Phr. mambha (inkomo) idhliwe i-tebe, to-day it (the slaughtered beast) is eaten mat-wise, i.e. formally, in common feast (which happens on the day following the slaughtering).

uqhamqele uqoba wakhele esibhenceni, he talks so, because he was born upon an eating-mat, i.e. with the golden spoon in his mouth, he has never known what it is to want.

yaga, 'itebe, kwe-wamohlalo umunywa (or, kwe-uhlhele, kwe-wahlele iohlubhe na-makasi) i grow old, eating-mat long have you been eaten from the fat-parts of the beast (or, long have you been eaten from, long have you been enjoying ground-mats and their coverings) — your day is over now! — as might be said to one already grown old, or to an old imbume whose day of power is past.

um-Tebe (Thebe) — no plur., n. Leave with stalk (or collect.) of the isi-Tebe plant, also of the i-tebe plant, both of which are eaten as umifino.

Phr. kule unamununya fezile, umfapi ngamolwe wakhele nj, better is it for a person to die (i.e. be killed) having done the thing thoroughly (i.e. get his full of gratification in the crime), and not for the mere leaf alone (he having left the tool tubes, the best part of the plant, behind) — one might as well be hanged for killing a sheep as a lamb (X).

Tebekesa (s.t.; s.k.), v. = debesa.

Tebelile, ukuti (Tebelile, ukuthi), v. = ukuti euba.

i-nTebentedebe (s.t.), n. Anything capable of wavering or undulating when shaken, as a long thin board, sheet of zinc, or long piece of cardboard. See teba.

Tebesa (s.t.), v. = debesa.

Tebesela (s.t.), v. = debesa.

u-Tebeleni (Tebeleni), n. (C.N.) = u-Matcheni.

Tebazela (s.t.), v. = ukuti tebe, teba.

Tebisa (Tebhisa), v. Wear or put on the buttock-covering or girdle in a loose
manner, so that it lie low down upon the posteriors (used in perf.) = lashaza. Cp. 'i(i)-Kere.

Tēbu, ukuti (Tēbhu, ukuthi), v. Be very red, bright red, or reddish-brown (with bomvu).

Tēce, or Tēce tēce, ukuti (Thēce, ukuthi), v. Be of a flabby, vapid, unhealthily soft, loosely hanging nature, as the fat of an old woman no longer firm, the flesh of a pumpkin when going bad, or a wet isidwaba.

i(i)-Tece (Thece), n. = i(i)-Cece; also i-nTeceentece. i-nTeceentece (s. t.), n. Thing of a flabby, unhealthily soft, or loosely hanging nature, as above.

Tecezelela (Thecezelela), v. Do in a flabby, vapid way, as above — see ukuti tece; hence, be flabby, hanging vapidly; go flabbily along in loosely hanging wet garments, etc.; feel of a flabby, vapid nature, when touched.

Tēfeza (s. t.), v. = debesa.

Tefula (Thēfula), v. Be of an oily, slimy, greasy nature, so that water and the like will not adhere, as an oiled body or fatty pot; make to slide off from sliminess or slipperiness, as such an oiled body the water (ace.) thrown on it, or a greasy tumbler the holder's fingers; be of inferior kind (in quality, quantity, etc.), so that the eyes (regard) or the taste (appetite) receives no attraction but slides off towards something better, as when two blankets, persons, dishes of food, etc., are compared for selecting from; be 'oily, slimy' of speech — applied to those clans (see i(i)-Tefula) along the Zulu coast who habitually soften the l into a y (= yeysa — cp. also Sw. habit of omitting l's from words e.g. zau = zala, kun = kalu).

Ex. isitha lesi sigatefula; sigatefula isambha or (amani), this vessel is greasy; it makes the hand (or water) slip off.

Ubashu bekhu bunana; buyatefula, his face is not very nice; it has no attraction, doesn't make one cling to it.

i(i)-Tefula (Thēfula), n. Native who habitually substitutes a y for an l in speech, as do members of the Zulu coast-clans. See above.

Teka (Thēka), v. Neut-pass. form of ta and ti.

Ex. amani amateka pwe, yini? em, then, water get bent; is it, then, bendable?

i-nTekane (s. t.; s. k.), n. Tallish, slender young-person with a handsome, delicately-formed body. See i-nTekenteke.

Tēke, ukuti (ukuthi; s. k.), v. = ukuti te; also tekezela.

Tekela (s. t.; s. k.), v. Speak in the Swazi, Lala or Baca dialect, which abound in the t and ts sounds [cp. substitution sometimes in Sw. of t for Zulu z.— e.g. uta kwenda for uso kuhamba].

Tekela (Thekela), v. Visit a friend or his kraal (loc, or ku) to beg for a present of foodstuffs (ace.) or tobacco in time of famine; visit seriously or dangerously, i.e. with intent to take something away, at might some disease a person's kraal [Sw. tēkelea, arrive at; Ga. tuka; Her. tukuruka].

Ex. ukusa sekutekele ku'Bani, the sickness has come down as a visitation on So-and-so (it threatens to take him off).

Tekaletza (Thekeliza), v. Tie, as a string (ace.) into a knot, or on to a post; tie up, as a bundle (ace.) with cord (with nya), or a horse to a tree (cp. bopa); speak 'tales', i.e. untruths, exaggerations, concoctions, about other people or things = shekeleza, tekezela.

Ex. umyekelezele nje, he has just told tales of me, or to me.

ama-Tekelazane (Thekelazane—no sing.), n. A mutual telling of 'tales', lies, exaggerations, concoctions, as between two women disputing over a purchase. See above.

Tēkelezani, ukuti (Thēkelezi, ukuthi), v. Make a tie, bind slightly. See tekelezana.

isi-Tekeli (Thekeli), n. One who visits a friend to beg for a supply of food. See tekelazana.

um-Tekeliikazi (Thēkelikazi), n.1. Name applied to any married woman and denoting that she has now reached the state when she will have to beg or tekelazana.

Tēkence, ukuti (Thēkence, ukuthi), v. Sit at ease, in any sense, as when a person sets himself down in a comfortable position, or merely sits at leisure, with nothing to do. Cp. ukuti nekende.

i-nTēkenteke (s. t.; s. k.), n. Any shaky, feeble thing, as a new-born calf or delicate person (= i-nTēkenteke); boy or girl of slender build, with handsome delicate-looking body (= i-nTekane).

i(i)-Tēkenya (s. t.; s. k.), n. Jigger-flea, an itching insect that penetrates the flesh of the foot, introduced, along with the name, by East Coast Natives [Sw. tekenya, tickle].

u-Tekete (Thēkethe), n. Nervousness, a trembling fear, as of a very nervous person: certain medicine that used to
be used originally as below, and so gave rise to the saying.

Phr. wugaba, ukekete, uateketeka, he inoculated himself with ukekete and got teketele'd—said of a person blessed with prosperity, constant good-fortune, as in matters of sweethearts, cattle, etc. = nece.

i(1i)-Tekete (Thekethe), n. (C.N.) = i(1i)-Teketeke.

um-Tekete (s.t.; s.k.), n. 5. Any quivering, shaking thing, as a long slender board when stood on end, or an old woman sensitive to cold.

Téketeke (Thekethuka), v. from teketa, an obsolete word—see u-Tekete.

Téke teké, ukuti (ukuthi; s.t.; s.k.), v. = tekezele (s.t.).

Téke teké, ukuti (Theke théke, ukuthi), v. Shake with a trembling motion, as jelly or any quivering thing = tekezele, tikizela.

i(1i)-Téketeke (Theketheke—sometimes in plur. ama-Téketeke), n. Any shaking, trembling substance, as jelly or a bog (= i-in'Tikintiki); (N) a jelly-fish [Sw. teketeke, soft].

i(1i)-Téketeke (s.t.; s.k.), n. Any wavering, nervously shaking, tottering thing, as would tekezele (s.t.).

Tekeza (s.t.; s.k.), v. (C.N.) = tekela (s.t.).

Tekezelia (s.t.; s.k.), v. Waver about, from side to side, or up and down, as a long thin plank stood on end or carried on the head; shake about, as the hand of one with palsy or from cold; go feebly or shakily, totter, as a newborn calf or drunken man; be shaky and feeble, as the voice of a person crying = tenyezele, tenezele.

Tekezelia (Thekezelia), v. Quiver, tremble, as jelly, a fat man walking, or from fear (= tikizela, ukuti teke teke); also = tekezele (s.t.).

i(1i)-Teku (Theku), n. Man or beast with only one testicle (= i(1i)-Tekwa); see also Proper Names; (C.N.) open mouth of a river, lagoon.

u(1u)-Teku (s.t.; s.k.), n. Joking talk or behaviour, jesting, fun-making.

Tekula (s.t.; s.k.), v. Joke in talk or behaviour, jest, make fun (inoffensively) = sakula; cp. teketa; tenqa; ntlha.

Tekuilela (s.t.; s.k.), v. Make fun of a person (acc.), make sport with, play jokes upon (hence, in an offensive sense).

i(1i)-Tekwa (Thekwana), n. = i(1i)-Trekua, i(1i)-Teku.

u-Tekwane (Thekwane), n. Hammerhead or Mud Lark (Scopus umbretta), common about rivers and having a long crest floating from behind the head (hence called (Z.) uKekwane aжитьu, or (N) uKekwane kaжитьu). The flesh and nest of the bird are used for tekuta purposes, and its crying is said to foretell rain.

N.B. As this bird stands by the river looking for frogs and occasionally pluming its feathers, it is thought to be engaged in self-admiration, saying Nyangangimbe, Tekwane, my'inja ya'bokwa wathwana! I would be nice, Tekwane, but am spilt by this and by that!

ubu-Tekwane (Thekwane), n. Bunch of feathers of any kind worn dangling from the back of the head by young-men ubu-Lambuza.

Tela (Thela), v. Pour, pour out, as water (ace), grain, potatoes, from a vessel or sack; be-pour a thing (ace.) with water, rice or other 'showering' thing (with nga), as flowers with water, or a bridal-party with rice; hence, besprinkle, bespatter, throw over, etc.; pour, sprinkle, throw a thing (of a pourable or showering nature) into or upon something else (doub. acc.), as water into a bucket, potatoes with salt, etc.; pour forth i.e. bear or be fruitful of in the sense of producing a perfected crop, not the simple putting forth of rudimentary fruit-berries—see blanwa, as a tree bearing fruit (ace), the soil, grain, etc.; pay tribute or tax (in token of submission), as one conquered to the conqueror; hence, pay hut-tax for a hut (ace, or acc, with elu form); pay tribute metaphor, i.e. give in, tender submission, surrender, as one thoroughly beaten in a fight with another; 'give in' after having abused one, i.e. seek to soften down, explain away one's offensive statements, as when regretting them; be filling up, be slightly swollen, as a river after a heavy rain (used in stat. perf.); be slightly filled out, be putting on flesh (un-Zimba), as a growing child, or a convalescent; mark out the edge or border of a mat, hut, etc., when making the same (= fakilela); inject a clyster for or into a person (ace.) [this word tela was no doubt originally simply the objective form of the word tu].

Ex. sengile, unambithi. I have given in, you have beaten me—as one man might say to an adversary who has overcome him.

wabtwa wetheteke 'uTulwana, he afterwards poured them into, i.e. incorporated them with, the Tulwana regiment.
sesitelile tina, we have already paid our hut-tax.
la'manambane kusacwacwanga usacweli, you didn't put any salt into these potatoes.
mus'ungufela uyotshi, you mustn't be throwing dust over me.
ingane is'ilela unz'ina, the child is already filling out the body.
Phr. uku-tele umauntu ugenlambo, to abuse a person with incriminating epithets, insult charges, etc.
uku-m-tele umbilo, to utter a cry of loud general reproval at a person, as might a crowd of listeners.
uku-m-tele ikukelo, to urge on or encourage a person to whistle (metaphor.) *i.e.* by applauding, etc. = njonjoloza, 
wenela wayeka? he poured and let the whole mass shower out at once! — the commanding shout of a captain to a body of soldiers when they wish them to 'charge' or throw themselves in one on-rushing mass on the enemy; hence, kudulile nentela wayeka might mean simply 'there was a combined on-rush or charge'. See u-Telwayeka.
langitela ngempela (isela), langiti fa, the thief poured with the gourd, dashing (the amasi) over me (so that people arriving would conclude that it was I who had stolen the amasi) — said in reference to any evildoer who seeks to cast the blame on another.
i-nTe-la-bulima (s.t.), n. Matter or talk that makes one look foolish, appear an ass.
Ex. yeke unukuluma intelabulima, cease making yourself an idiot by your talk.
i-nTe-la-kabili (s.t.; s.k.), n. Crown-land; the double rent (*i.e.* hut-tax and squatter's rent) paid thereon (N).
u-Tela-wayeka (Thelawayeka), n. A combined charge, a general on-rush of a body of troops upon the enemy (with eza); person, beast, etc., that goes about without any control or unchecked, as a girl wandering about as she likes among the kraals, or cattle left unherded on the veldt (= u(lu)-Supo). See tela; isi-Wombe.

Téle, ukuti (Thè, ukuthi), v. Throw a mass of things (acc.)pouringly or showeringly out, or upon a thing (acc. with nga); come down upon in a mass, as an enemy charging, or a herd of cattle coming down simultaneously upon a corn-field; be filling up, increasing in bulk, as a growing child, or rising river = ukuti tilekele, tela.

isi-Tele (s.t.), n. Vulva, of a cow or other animal (not of human-being — see u(ny)-Dhebe) = u-Telelele; cp. i-mFingo.

ama-Tele (s.t. — no sing.), n. Hoof-sickness, in cattle (= um-Cekazo); chaps or sores between the toes of human-beings, caused by wet, etc. (cp. i(li)-Bibane).

Teleka (Theleka), v. Teach an infant (acc.) to sit or squat on the buttocks (it having so far only lain down). Cp. catula; n-Édana.
Ex. us'eyolekwe, he is already being taught to sit up.

isi-Telekana (s.t.; s.k.), n. Certain veldt plant, having red flowers.

Télékelele, ukuti (Théléléle, ukuthi), v. = ukuti tele.

Telela (Thelela), v. obj. form of tela; put into or put down an um-Telelo of any kind for a person (acc.), as into his snuff (see um-Qoto), along his path (see um-Bulelo), etc.; put bait down for birds, etc. (acc.); hence, bait a trap (acc.; cp. cupa); give a hand, render assistance to a person (acc.) in any work or difficulty (= elekela).

um-Telelo (Thelelo), n. 5. Common name for any takata medicine administered by being 'put into' or 'placed down' for a person. See telela.

u-Telelele (s.t.), n. = isi-Tele.

izi-Telelele (s.t.), n. = i(li)-Tweletwele.

Téléyane, ukuti (Thélényane, ukuthi), v. Cast into, or upon, or down, without effort, without regard, suddenly, etc. See uküti tele.

Teleza (Theleza), v. Smoothen, smoothen off, as the rough outside of a new clay pot when polishing it (= sheleza); make 'run off', not stick, *i.e.* render unsuccessful, make to miss or fail or be unlucky, as a person, or the i-nTelezi he uses, might the evil medicine (acc.) of an umakuli, dangers of lightning, etc. See i-nTelezi; cp. sulaza; singa.

Telezeka (Thelezeka), v. Get made unsuccessful, innocuous, to fail or be unlucky, as above. Cp. sulazeka; singeka.

Telezele (s.t.), v. = twelezele.

i(li)-Telezi (Thelezi), n. An unluckiness, missing, unsuccessful, such as might be induced in a person, in his medicines, or his efforts, by some counter-charm or i-nTelezi. Cp. i(li)-Sulazo.

i-nTelezi (s.t.), n. General name for all those medicinal charms whose object is to counteract evil by rendering its causes innocuous, unsuccessful (as when a doctor by some medicine renders harmless the poison of an umakuli or the flashing of lightning) and gen. administered by a 'sprinkling' process (= cela) and not carried about on the person (as the i-mFingo might
be). See teleza; i(li)-Telezi, umu-Ti; pungi.

ubu-Telezi (s.i.) n. = ubu-Shelezi; ubu-Tiya.

Telisa (Thelisa), v. Make a person (acc.) pay tribute or tax; hence, bring to submission, subdue, as one chief when conquering another (acc.).

Ex. nShaka wevalidwelisa ronde iwiswama lexi, Shaka subdued all these various little tribes.

i-nTelo (s.l.), n. General name for any and all of those diseases (as ophthalmia, tapeworm cysts, gout etc.) supposedly 'thrown into' a person (see tele) by the poisonous charms of some ndlakateli; any medicinal charm used for this purpose. Cp. um-Telo.

isi-Telo (Theelo), n. Fruit, as borne by a tree; (M) deeds, works, of a person.

Temba (Themba), v. Hope; trust; expect a thing (acc.); hope or trust in, rely upon, put confidence in a person or thing (acc. or with ku) [Sw. tamaini, to hope; Ga. lumaini; Reg. mbanja, hope; Ha. tamaha].

N.B. If we understand the term 'to believe in Christ' not merely as signifying a complete satisfaction with or assent to His doctrine, but rather as expressing a saving trust in Him personally, then the word temba were a better rendering of the word 'believe' than the usual term koea.

i(li)-Temba (Themba), n. Hope, trust, expectation, confidence, reliance, belief = i-nTemba.

i-nTemba (Tembha), n. = i(li)-Temba.

Phr. intemba kuyibalala; kabulala impangiso, hoping doesn't kill anybody: it is over-hastiness that kills (a person) -- as might be said to soothe one whose hopes have been temporarily shattered.

Tembeka (Thembeke), v. Get trusted; be trustworthy, reliable, faithful; get hoped for, be hopable.

Tembisa (Themhisa), v. Cause one (acc.) to hope for a thing (acc.) i.e. promise, assure.

Tembisana (Themhisisana), v. Give a promise or assurance mutually, as two lovers.

isi-Tembiso (Themhisiso), n. Promise; assurance.

um-Tembu (Themhbu), n.l. One of the eba-Tenjini clan.

i(li)-Tembu (Themhbu), n. Certain flowering grass (Sparaxis sp.), whose roots are eaten.

isi-Tembu (Themhbu), n. Harem or multitudinous wives (properly not applied to a number below five or six) of a single man; hence as used by Europeans, polygamy.

Ex. uku-tatu isitembu, to take a harem or large number of wives (not usually when only two or three).

A.B. In every Zulu kraal of rank, each of the chief wives i.e. the i-onkoshizwayi, the idi-Khubwa, and the idiy-Nega, had several younger wives allotted to her as helpers or subordinates (see i(li)-thihi). These were called her isitembu (i.e. isitemba sakakazi) or lot of wives.

Tembuluka (Thembhuuka), v. (C.N.) = dembuluka.

Tembuza (Thembhuza), v. Go the round of one's harem, staying first in one kraal then in another (C.N.).

isi or ubu-Tembuza (Thembhuza), n. Certain fungoid disease of the skin of the chest and neck, perhaps liver spots (Pilgrimia versicolor). Cp. u-Nkumza-sezantsi.

Temeleza (Themuleza), v. Speak away continuously in one long uninterrupted effort, as an imbongi when citing the praises of a chief, or a preacher earnestly preaching.

ama-Tempukane (Th'impukena), n. Flies' spittle -- applied to very fine, scarcely perceptible rain, almost like dust (cp. kifiza); hair of the head when remaining always short and sparse, as with some Natives.

Tena (Thena), v. Castrate, as a bull (ace.); dock, as pumpkin-shoots, the flower-tuft of info, etc. (see nwecha) [Bo. tinawu, circumcise; tulu, castrated].

Phr. bantwane punse, they castrated him for no reason or usefulness, i.e. they (the abalakateli) killed him while still young thereby robbing him of the possibility of having any offspring and so being of any use as a man (also used of females).

magilewa amanakhe, he has massacred me, quite taken away my strength, through some altogether disappointing or amazing action of his.

i-nTena (s.l.), n. Full-grown bull-calf recently castrated, i.e. young bullock.

Tenda (Thenda), v. Make a thing (acc.) to roll, roll it along, as a ball or stone -- ginya; cp. tendeleza.

Ex. imva igcwelele umnika, the sheep rolls its tail -- seeming to give it a kind of rotating swing as it walks along.

um-Tenda (Thendu), n. 5. = um-Telelo.

i(li)-Tende (Thenda), n. Single young pumpkin-plant just beginning to shoot.
of a man, used of a very fat man from his motion when walking.

Teneka (Theneka), v. Get castrated; be emasculated, rendered strengthless, heartless, by disappointment, depressing amazement, etc. (used in perf.)

(iii)-Tenenende (Thenenende), n. Certain forest-tree, having hard whitish wood used for making knobkerries.

Tenesa (s.t.), v. = talasa, tanusa.

isi-Tenesi (s.t.), n. = isi-Talasi.

i-nTenetsha (s.t., sometimes Tenesha), n. Species of rock-rabbit. Cp. i-mBila; u-Nogicwaja.

P. uku-temba uboja bentenetssha, to put trust in the fur of a rock-rabbit (which presents a fine appearance to the eyes, but only requires a slight rubbing and all the hairs fall off) = to base one's hopes on an unstable or deceptive thing.

Tenga (Thenga), v. Obtain by barter, get in exchange, buy, as a purchaser an ox (ace.) for his money (with nga), or a seller money (ace.) for his goods (with nga). Cp. enana [Chw. reka; Her. randa; Mbu. tauza; Ga. tenda; Ang. Cong. sumba; Sw. tenga; divide; Bo. taga, sell; Bu. dankan, trade].

Ex. ngatenga amabele uqeweni; yenjiletempo) valenga imali umagabele ake, I obtained Kafr-corn with my money (i.e. bought it), he (the seller) obtained money for his corn.

Tenga (s.t.), v. Waver, sway to and fro, or up and down, as the branch of a tree, or a person faint or intoxicated = yeBtna, ntensemula, sengabenza [Sw. tikesika, sway to and fro; Her. nyinganginya].

Tengana (Thengana), v. Obtain by mutual bartering of goods (with nga), trade with one another = tengelana.

i-nTengantenga (s.t.), n. Any feeble, shaky, swaying thing, as a new-born calf, or a person very weak (= i-nTekenteke, i-nZengenzenge); child spoilt by having been humoured, 'over-delicate', fastidious, peevish (= i-mBongomboyo).

Tengatenga (s.t.), v. = tenga (s.t.).

(iii)-Tenge (s.t.), n. Any frail, delicate thing or person, who wants excessive care or pampering; hence, pampered, soft-natured child, not hardy or virile = (iii)-Denge.

Tengeka (Thengeka), v. Be obtainable by barter, as goods or money.

Tengela (Thengela), v. Obtain-by-bartering for or on behalf of a person (ace.), i.e. enter into trade transactions with him;
act as shopman, seller, one serving at the counter in a store i.e. he who transacts the exchange for a person.

Ex. ngitenyele bu'mabale umi ngomunhila (or ngemali), take in exchange for (i.e. from) me this my Kafr-corn by means of (i.e. for) your mealies (or money) = buy of me this Kafr-corn for mealies or money; or, equally in sense, sell to me mealies (or money) for this Kafr-corn.

ngitenyele umabale umunhila wami (or ngemali wami), get in exchange for me (i.e. buy for me — not give in exchange or sell to me) Kafr-corn by means of or for my mealies (or money).

ngitenyele ngomunhila wantsi imali wami, take in exchange for me by means of mealies this my money here = sell me mealies for this money of mine.

ngactengela b'antu nga, he takes your money and gives you good value for it. does this Whiteman, he makes a good bargain, asks low prices, is cheap = untsengela.

um-Tengeli (Thengeli), n.1. Shopman, seller, one serving behind the counter in a store — see tengela.

Tengemula (s.t.), v. Conceive, as a woman (see tata; kupuka); also = tengu (s.t.).

i-nTengentenga (s.t.), n. = i-nTengantenga.

Tenge tenge, ukuti (ukuthi; s.t.), v. = teengeza.

i(1i)-Tengezenga (s.t.), n. = i(1i)-Tenge.

Tengeza (s.t.), v. Treat or handle in a delicate, pampering, excessively careful manner, as one's child (ace.) or a treasured thing; hence, make a child (ace.) over-delicate, spoil it, as a mother by pampering of humouring = dengeza; cp. tolosa.

Tengezeka (s.t.; s.k.), v. Get spoiled, as a child — see above = bongozeka.

Tengezela (s.t.), v. Do anything in a shifty, feeble, tottering, strengthless way, as when walking, standing, working, speaking, etc. = tekezela, zengezela.

Ex. iwi bele latengezela, his voice quavered (with emotion).

Tengisa (s.t.), v. caus. form of tengu (s.t.).

Phr. aku-:i-tengisa, to make oneself a 'spoilt-child', i.e., want to be made much of, very carefully attended to, treated differently from the generality of people, be fastidious.

Tengisa (Thengisa), v. Cause a person (ace.) to obtain by bartering; cause people to buy, i.e. be up for sale, as a beast; cause people to buy, i.e. sell a thing or have it (with nya) up for sale, as a storekeeper a certain article.

Ex. ngimatekengisa uygize le; letga kagitekengisi, I am causing people to buy with this one (i.e. I have this one up for sale); that one over there doesn’t cause any buying (i.e. is not on sale).

ngimatekengisa uygize imali, he is buying money, causing (the transaction) by his tobacco — he has tobacco up for sale for money, is selling it for money.

ngimatekengisa byo’kuli, itengisa imali, that ox is causing (people) to buy i.e. is up for sale; it causes (its owner) to get in exchange money i.e. is selling for money.

i-nTengo (s.t.), n. A bartering, bargaining between buyer and seller. See tengo.

Ex. ilakami intengo ka’l’ana; kawentseng, it is hard is the bargaining of So-and-so; he has no bargaining — it is difficult to come to a bargain with him; there is no bargaining with him (the wants too much for his things).

isheshe y’alakakene intengo yumizo, the bargaining of the (two) crafty-ones quickly broke off — it was a case of diamond out diamond.

i-nTengu (s.t.), n. The large Drongo (Bu-changra assimilis).

i-nTengwa (s.t.), n. The smaller Drongo (Diercurus Ludwigi) (N).

i-nTengejane (s.t.), n. Dun or mudd-coloured ox having patches of white about the back, flanks, etc. Cp. u-Nyarato.

i-nTeno (s.t.), n. Young castrated bull i.e. young bullock; any 'docked' plant, as ilofo, pumpkin-shoot, etc. = um-Teno.

um-Teno (Theno), n. 5. = i-nTeno.

um-Tente (Thento), n. 5. Kind of coarse long grass, very sharp to the bare feet when young and pointed.

P. (umtente) ukhuliasanila, the unripe grass pricks while still young — said of or to a young married man that he should breed (children) while he is still in his prime, not allowing the intervals to go too long; may also be applied to the fellows of youth, the sowing of one's wild oats.

Tentebula (Thatchbulu), c. Strip off, strip up, tear away in strips, as bark (ace.) from a tree, or roots from the ground (= dzechbulu); cry or be crying piercingly, shrilly, as a woman in distress (= hzabalala; cp. hzaluka); 'strip' a person (acr.) i.e. deal him a stroke over the body with some flexible instrument such as will leave a mark (= bumbubula).

i-nTentemisa (s.t.), n. Feevish, fretful, self-willed, cross-tempered child; capricious, fastidious, fault-finding kind of person. See tetele.
Tentesa (Thentesa), v. Be habitually fault-finding, expressing dissatisfaction with everything, as a captious, fastidious kind of person, whom it is difficult to please or satisfy.

Tēpu, ukuti (ukuthi; s.t., s.p.), v. = tepula; tepuka.

Tēpu, ukuti (Thēphu, ukuthi), v. = tepula; tepuka.

Tepuka (s.t.; s.p.; s.k. — sometimes Thephuka), v. Get broken or snapped off, as a chip out of an earthen-pot, or as the earthen-pot itself = helepuka, gepuka, depuka.

Tepula (s.t.; s.p.—sometimes Thephula), v. Snap or break off, as a person might a chip (acc.) out of an earthen-pot when taking hold of it by the brim, or the earthen-pot (acc.) itself = helepuka, gepula, depula.

Tepuzela (Thephuzela; sometimes s.t.; s.p.), v. Go with the posteriors coated with filth, as an infant.

Tesa (s.t.), v. Disparage, speak in a depreciating manner, 'run down', as a person (acc.) or thing = filisa, kesa.

Phr. uku-z-i-tesa, to be stuck-up, proud, self-esteeming, as when one won't mix with his equals, submit to orders, or ordinary treatment, etc.

Teta (Thetha), v. Speak the praises, etc., of the ama-Dholo or ancestral-spirits (acc.) at the sacrifice of a beast, or of a brave when he displays his feats (see giya) at a dance; scold, find fault noisily, as a scolding woman or fault-finding man (see tetisa); talk over misdemeanours, i.e. try cases, lawsuits (acc.), as a magistrate; let off, forgive, a person (acc.) his faults (with nga), or an outstanding debt of lobola cattle (see tetelela) [the original, but now obsolete meaning of this word would seem to have been simply 'to talk'—cp. Xo. teta, speak; Sw. tela, dispute; Ga. tenda, praise; Her. tonya, praise].

Ex. i'mufuzi uku eletu njalo, this woman is incessantly scolding.

Iyakutena nini lebo'cola? when will that case be tried?

Iinkosi intetile ngabalo'cola (or reka lino-tetile), the chief has let him off, absolved him in regard to that fault or case (or the case has let him off).

i(li)-Tete (s.t.), n. Dark-blue cotton-gauze cloth (= u(lu)-Lembu); any similar kind of thin large-meshed cloth, as muslin; (C.N.) also = ili(li)-Titelee.

i(li)-Tete (Thetha), n. Certain very bitter veld-herb, growing in stony places and used medicinally for scrofula and blood purifying.

Ex. kyagaba, ku'itele, y'ini? is it a thing to make a wry face at (i.e. to be afraid of); is it, then, iitele medicine? = do you think, then, I mind it, am afraid of it? — as one boy might say to another who has threatened to strike him.

i-nTete (Tethe), n. Generic name for any insect of the 'grasshopper' or locust kind. Cp. ili(i)-Qwagi; isi-Konyane; ili(i)-Bonu; um-Cimbition, etc.

P. o'ntele zo'si'teza nu'mu, one whose locusts are roasted last (in the hope that, having partaken of those of his companions, he may find a diminution of the company by the time it comes to the roasting of his own) = a cunning, crafty fellow.

ucilo uyakutetwa inte ko'Bani, the ucelo bird has thrown away the grasshopper in So-and-so's case, i.e. the stick has caught him, he is done for, has released his hold on life = So-and-so is dead, has departed life.

isi-Tete (s.t.), n. (N) = isi-Patsholo.

ubu-Tete (Thetha), n. Mites or tiny maggots found in the dry amasi inside an old milk-gourd (= ubu-Vunya); a falling out of the hair about the temples and ears common with nursing women and ceasing with the weaning of the child.

isi-Tetelegu (s.t.), n. Big, fat-bodied person (more than plump), as some chiefs; large-sized pumpkin = isi-Teteleu.

Tetelela (Thehetelela), v. Forgive, let off a person (acc.) as to some fault, debt, etc. (with nga, or with doub. acc.). See teta.

isi-Tetelu (s.t.), n. = isi-Tetelegu.

Tetema (s.t.), v. Be peevish, fretful, cross-tempered, self-willed, as a pampered child; be captious readily displeased or complaining, as some are adults; be easily put out of order, delicate, requiring pampering, as one's body; grow in a weakly, sickly, slow manner, as mealies or other plants. Cp. tentesa.

isi-Tetemana (s.t.), n. Short, stunted, dwarfish person.

isi-Tetemezi (s.t.), n. (N) = ili(i)-Zaza.

i-nTetemisa (s.t.), n. = i-nTentemisa.

Tē tē tē, ukuti (ukuthi; s.t.), v. = ukuti to to.

Teteza (s.t.), v. Make peevish, fretful, cross-tempered, as a child (acc.) by constantly pampering or humouring = tentemisa.

isi-Teti (Thethi), n. One skilled in the art of singing the praises of the ama-Dholo or ancestral-spirits; a scolding, noisily fault-finding person. See teta.

Telisa (Thethisa), v. Seold a person (acc.),
find fault with loudly, reprove vigorously. Cp. kankata; jakuti; teta.

um-Teti-wamacala (Thethi), n. 1. Person who has always some lawcase on; one who tries cases (used in the praises of Mpande), a magistrate, a judge.

Tévu, ukuti (ukuthi; s.f.), v. = tezuza.

isi-Tevu (Thevu), n. Certain uterine disease of cows in which expulsion of the calf is hindered by an accumulation of clotted blood (N).

Tevula or Tevusa (s. t.), v. Talk wildly, at random, away from the point, etc. (C.N.). Cp. ceruza.

Teza (Thezu), v. Gather firewood (acc.) in bulk (cp. koskosa); be delirious, in speech or action, as a sick man; talk wildly lies (acc.).

ama-Tezane (Thezane), n. Nervousness (mentally), nervous tremor (in doing anything), fidgety uneasiness or agitation from fear, as when acting in the presence of a great personage, or when passing a frightful spot at night. Cp. ntinzisana.

Tezisana (Thezisana), v. Dispute peevishly or wrangle one with another about common duties, which are consequently left undone, as a lot of wives or servants, each one throwing the duty on another. Cp. ntinzisana.

Tézu, ukuti (Thézu, ukuthi), v. = tezuka.

Tezuka (Thezuka), v. Topple over, as a pot, an infant not yet able to sit firmly, or a person over a precipice (= yezuka); utter a loud cry or shout, scream (cp. tentebula).

um-Tezuka (Thezuka), n. 5. Place where one may topple over, i.e. a very steep slope = um-Ginqilisa, um-Yezuka.

Ti (Thi), v. Say; mean; think, be of opinion; do thus or in such a way (as indicated) — perf. most commonly te, less commonly tle, sometimes tze [Skr. dic; show; Hi. dikhanu; Lat. dieere, to say; reor, I think; Chw. ri, perf. tede; At. ni, say; Ha. tse; Hot. ni; Ibo. tse, think]. Ex. izikomo zakili zili (or zidi, or vitile), our cattle are so many (as shown on the fingers)—the u in the word viti is a euphonic corruption.

ngili winu. igyuza, I am of opinion, it is sick.

bili-ni leliyamu? what does this word mean?

gali jakosi, akahlabwe, the chief gave word (or ordered) that he be put to death.

seki, he did so (as indicated by the hand) — he acted in this way; or, he went in this direction.

bat'ishumi nadi, they are ten and so many (as shown on the fingers).

angisaw'kati-ni, I have nothing further to say, or do (in that matter); it no longer concerns me.

ngle, ngikha enlubuzi, ngabhangana nge, as I arrived at the Umulazi, I met him.

umuntu umuni akwedza, udwange ukuti m'andugu, a person can, when seeing him, think it is a whiteman.

babegwe ngumyungu, subarambela, they were doing (as though they are entering (i.e. were in the act of entering, attempting to enter), but we prevented them.

wal 'nzenile esati kula, uXomaxixe wonu, akwedza, as Zenzile was just stepping in, Xomaxixe gave her a pull.

Phr. angali, zuku! nanhu kake kwakukula! you might say, there now! to-day it has got to be something great or wonderful! — an expression of surprised admiration made by one person to another who has made some statement about the unusual doings of a third party, as of a notoriously lazy person having at last done some real work.

i-nTi (s. t.), n. Anything happening or appearing unexpectedly—gen. used adverbially in the locative form entini to express 'unexpectedly, by surprise, by sudden unprompted impulse', etc.

Ex. wangsifyelo entini, he took me by surprise.

saberaentla entini, they are now getting in their crops quite unexpectedly.

akaba arukhelelini endhekeleni, ufe ngalebha'ang, that he should be befallen on his way by something nobody had expected (as some disease or snake-bite), and die off the self-same day!

umu-Ti (Thi), n. 5. Any vegetable growth or plant generally; hence, herb, shrub, bush, tree, etc.; wood (the thought referring rather to the 'tree' than to the mere vegetable substance, for which there appears to be no exact equivalent in Zulu—cp. nulunu-Kuni, (ll)-Iraba); medicine (of any kind), vegetable, animal or mineral; chemical; any substance or preparation which to the Native eye appears to be of a 'medicinal' nature i.e. of vegetable, animal or mineral extraction, as ink, blacking, putty, baking-powder, ointment, etc. [Skr. dirh, grow; drous, tree; Ar. sirid, grow; Goth. trin, tree; OHG. wia, wood; Prim. Celt. fid, tree; Sw. mi-ti; Her. oumi-ti; Ga. Ze. Kamb, Kag, etc. wami-ti; Go. ibiki; San. ipish: Kal. u-iti; L. Cong. u-ti; At. eyi; Ya. mi-tela — there is an evident etymological relationship between this word and nku-tu, nku-tela, etc.].

Ex. nku-pura umuni, to take medicine.
uku-pusisa umati, to give or administer medicine.

N.B. Umuti omungama (black medicine) is a generic name for all such as are of a superstitious nature i.e. administered with the intention of charming away evil, as, for instance, after having killed a man, after a lightening stroke, or other um-bhloka. They are always accompanied by certain obligations of uku-zila or abstinence, as, e.g. from leaving the kraal, refraining from certain foods or from seeing certain persons, etc., from which restrictions one is released by the uku-potula process and administration of umuti omhlope (white medicine), which name therefore denotes such medicine as is used for releasing from or clearing away the binding effects of the black variety. See zila.

ulu-Ti (Thi), n. Any long slender piece of wood, or stick (generally), as a penholder, frame of a window, switch, wattle, etc. (cp. i-nDuka; ulu-Swazi); hence, any similar thing of metal, a rod; middle part or 'spine' of a river i.e. the deep place along the middle of the river-bed.

Phr. ana-nwa omfaka angoti (or, ana ugoti), the water of the river is up, so as to be at the edge as deep as is usually the case in the middle i.e. the river is very full.

izinkomo ikuboneni zingoti, the cattle in that kraal are brimming full i.e. very numerous or abundant — used thus of any large quantity.

ubu-Ti (Thi), n. Poisonous medicine or preparation of any kind, poison (not usually applied to that of snakes — see isi-Hlangu).

uku-Ti (Thi), n. Some particular thing or place (when speaking a similitude, etc.); such-and-such a thing; this, that — as below.

Ex. ana ubuzwa, ngaxasho akuti abhulaca akuti, when you are asked, you ought to declare that you are suffering from this, or that (particular thing).

yishu, kusenzakale, akuti usama akuti nokuti, say, so that it be clearly understood, that you want this and that particular thing, i.e. state specifically what you want.

kubekho ka okuthi nokuti, it is always either this or that, i.e. something or other (that he finds to complain about).

bade besula nyalo abantu, bali, o! esus'ekutini (or esus'ekutini) sibi, esus'ekutini sida, they are continually finding fault are the Natives, saying, oh! that (school) of such-and-such a place is not good, that of such-and-such a place is better.

Tiba (Thi), v. Restrain, as one might another (acc.), by sign or advice, from saying or doing anything, or as a man might his passion or heart (acc.) when heated or angry, or his weakness for excess in drinking, etc. (= uku-zi-tiba); lower the head and look threateningly, as one bull does to another (acc.) in order to restrain it, as it were, when it wants to approach the herd. Cp. tkineza.

Phr. uku-tibaumnde, to quieten the mouth-watering, i.e. to gratify one's desire or passion slightly for the moment, as, by taking just one mouthful of liquor, just having one look at some object, etc.

Tibela (Thibela), v. Restrain or keep back, as the herd-boy cattle (acc.) from going to a certain place; also = tibela.

Tibelela (Thibelela), v. Reduce the beer-worts (acc.) boiling in one pot by ladling a quantity out and pouring it into another (with ku) less full.

i-nTibelo (s.t.), n. Top portion or excess of the uNshwala water laded out of the boiling pot so as to reduce the quantity = i-nPangelo. See tibela.

Tibi, ukuti (ukuthi; s.t.), v. Yield softly to pressure of the hand or foot, as the body of a worm or snake, a lump of mud or cowdung etc.; be of such a nature, as the thing itself = tibizela, tibika; cause such a thing (acc.) to yield to pressure; hence, touch, squeeze, tread upon it = tibiza. See i-nTibini.

isi-Tibili (Tibhili), n. Prominent bone (the tuberosity of the ischium) projecting on both sides of the root of the tail in cattle; flesh thereabout. Cp. ili-Mpu.

isi-Tibili (s.t.; s.b), n. Stirrup [D. stibell].

Tibiliza (Thibiliza), v. = tifiza.

Tibilibela (Thibiliza), e. = tifiza.

Tibilizi, ukuti (Thibilizi, ukuthi), v. = ukuti tifi (thi).  
i-nTibintibi (s.t.), n. Anything of a soft, pulpy, plump nature, as a snake's body, lump of raw meat, a great fat person, etc. Cp. i-nTifinti. See tibiza.

i-nTibitongo (Thibithongo), n. Child still in its early helplessness, before any activity of the mental faculties has appeared; stupid childlike adult, a simpleton or booby; bad snuff.

Tibiza (s.t.), v. Touch or squeeze i.e. take hold of, tread upon, etc., anything (acc.) of a soft pulpy squasy nature, as a snake's body, mud, cowdung, etc. Cp. tifiza.

Tifi, ukuti (ukuthi; s.t.), v. Handle, eat, or have otherwise to do with anything
(acc.) of the nature of ama-Tifitifi = tifiza (s.t.); get so handled, be of such a nature = tifizeka (s.t.).

Tifii, ukuti (Thifii ukuthi), v. Come down with a soft 'fatty' plump, as a lump of fat falling or a person sitting 'plump' down = tifizeka; make so to come down = tifiza; go with the fat heavily shaking at each step, as a very fat person walking = tifizela.

ama-Tifitifi (Thifithifi; or with s.t.), n. Any 'fatty, greasy, oily' thing (used contemptuously or expressing disgust), as a soft unhealthy lump of fat (of meat), a fat person with the fat of a soft oily nature (not plump and firm), or one whose body is running with an excess of greasy matter = ama-Tifitifi; cp. ama-Tafutafu.

i-nTifitifi (s.t.), n. = ama-Tifitifi.

isi-Tifitifi (Thifithifi; or with s.t.), n. = ama-Tifitifi.

Tifizeka (Thifizeka; or with s.t.), v. = ukuti tifi.

Tifizela (Thifizela; or with s.t.), v. = ukuti tifi.

Tika, ukuti (Thika, ukuthi), v. Make to start, suddenly shrink back, as one person another (acc.) = tikaza; start back suddenly; budge, make a slight movement, as when startled = tikazeka; be budged a little i.e. be a little ahead of, more than, higher than, as when comparing the height or growth of two things (= ukuti tatu, ukuti xuka).

Tika (s.t.; s.k.), v. Be too much for, outdo, get the better of, overcome, as one army another (acc.), medicine a disease, or one person another in argument = zanga, ahlula [Sw. pigu, overcome].

Phr. ukut-ukut, to out-do oneself, i.e. to gratify or indulge one's desire to the full, so as to want nothing further, when eating an unlimited abundance of very nice food or indulging one's vanity in a selection of fine clothes = dikii; cp. doxaza.

um-Tika (Thika), n. 5. Frock-coat (N. fr. Xo.).

Tikata (s.t.; s.k.), v. Strive or struggle vigorously with anything (acc.) of difficulty, seeking to overcome or get the better of it, as any overpoweringly big piece of work, like a large field to be hoed, a beast to be skinned and cut up by a person alone, or a doctor working vigorously to get the better of some disease; dawdle over (as though it were overpowering), dilly-dally about, as over a field (acc.), when sent on a message or to fetch something = tikatika, tikaza, tikita [Sw. tanga, dawdle; pigu, overcome].

Ex. tikatika undo? what are you dawdling over there?

tikata uku-dubulapho? they are dawdling, are the people, over that field.

Tikateka (s.t.; s.k.), v. Get struggled or striven over; or dawdled about.

Tikatika (s.t.; s.k.), v. = tikatu; (C.N.) fall upon one (acc.) when helpless or alone, as an enemy or a sudden attack of illness.

ubu-Tikatika (s.t.; s.k.), n. A struggling or striving with some difficulty; a dawdling, time-wasting slowness in doing anything.

Tikatikeka (s.t.; s.k.), v. = tkatekeka.

Tikalala, ukuti (ukuthi; s.t.; s.k.), v. = tikibala.

Tikalala (s.t.; s.k.), v. = tikibala.

i-nTikaneka (s.t.; s.k.), n. Any difficult matter that demands much striving or struggling over to overcome. See tikatu.

Tikaza (s.t.; s.k.), v. = tikata.

Tikaza (Thikaza), v. Make suddenly or sharply draw back, draw up, hold, stop with a start (from some undesired action), as one might an on-rushing beast (acc.) by some startling action, or a person talking rashly by giving him some sign or making feint of a blow.

Tikazeka (Thikazeka), v. Get suddenly or sharply drawn up, stopped (from some action not desired), as by some sudden startling movement, a feint of a blow, etc. Cp. qikileka, ukuti qinilili.

Tikeka (s.t.; s.k.), v. Get out-done, be got the better of or overcome — see tika.

Tiki, ukuti (ukuthi; s.t.; s.k.), v. = ukuti thiki (though gen. expressing some disgust or contempt).

Tiki, ukuti (Thiki, ukuthi; more rarely s.t.), v. Give a tremulous shake, quiver, as a lump of jelly, a bog, or a house from an earthquake = tikizeka; make a thing (acc.) so to shake or quiver = tikiza; go along with a tremulous shaking, as a very fat person walking; be or go absolutely naked, showing all the 'shaking' parts (used of both fat and lean persons, and whether walking or lying down) = tikizela. See ukuti teke, ukuti qiki.

i-nTiki (s.t.; s.k.), n. Gravy poured off from boiled collops (ubu-Bende) or
minced tripe, and drank warm, or allowed to congeal into jelly (u-lu-\-vili); a swimming on the back (with shaya; cp. \( i(i) \)-Dane; hlbma).

Tikibala (s.t.; s.k.), v. Be in an out-done, beaten, overpowered state, as after having struggled vigorously with some difficulty and been overcome by it; hence be dejected, robbed of one's strength, by despair or disappointment; be displeased at heart, as over some offensive word or action; be in a languid, lazy, 'dawdling' state, indisposed to exert oneself and hence inclined to loiter, as when lazily working at some unpleasant task (used in all senses in perf.) = tikalata.

Tikibela (s.t.; s.k.), v. Make a person (ace.) to be dejected, robbed of his strength, displeased, wanting in energy, as above.

Tikibezeka (s.t.; s.k.), v. Get made dejected, etc., as above.

Tikibezi, ukuti (ukuthi; s.t.; s.k.), v. = tikibezeka; tikibeka.

isi-Tikili (Thikili). n. = is-Adhla.

um-Tikili (Thikili), n. 5. = um-Shaba.

Tikimeza (Thikimeza), v. Stop, bring up, make suddenly stand, a person (ace.) from his momentary purpose, as one might a person talking rashly by giving him a restraining sign, or by interrupting or distracting him when engaged intently upon anything. Cp. tikaza, tiba; pazamisa.

i-nTikintiki (s.t.; s.k.), n. Any tremulously shaking, jelly-like substance or thing = u-lu-Bikibiki, (i(ii)-Teketeke [Sw. tikisika, sway to and fro; Her. nyinganyinga]).

Tikita (s.t.; s.k.), v. = tikalata; cover a hat (ace.) well with matting, laying the mats on thickly and closely overlapping.

Tikiteka (s.t.; s.k.), v. = tikateka.

Tikitela (s.t.; s.k.), v. Urge or press forward vigorously, as one obstinately persisting in some opinion or action against the advice of others (ace.), or as a bull in aetu copulationis (only used obscenely in latter sense); might at times be used for to 'force or press home,' as when poking into anything. Cp. tinjyela.

\[ \text{methodikile nyokudakwa} = \text{methodikile napume lapa evi navi} = \text{methodikile nyokudakwa,} \]

Phr. umku'Ngcobo (N. umka'Ngcobo). umka'Matikela; u'ajo ziyaphungana zisiyelushana okubi pakati! Of! umjike, umfinge, uqo obumagama, umqume kobili, umqume pemfipu, abanye amabele eboma, umqichele

utshani bonnele, umqise kwa'bandlebandle, and so on — a common, but very obscene, expression of women, when abusing violently another of their sex, the references being all to the sexual functions. See i-nGqobo, etc.

u(lu)-Tikiti (Thikithi), n. Any great number of separate things so close together as to form, as it were, one compact mass, as a closely packed crowd (or even a group, when in a compact knot), or a densely thick field of corn, a swollen river (i.e. with much water confined together in a close deep mass), or a congregation of people's minds against a certain disliked individual (see (i(i)-G). Cp. isi-Tilingolo.

(i(i)-Tikiti (Thikithiki), n. = i-nTikintiki, (i(iii)-Teketeke.

Tikiza (Thikiza; more rarely with s.t.), v. = ukuti tiki [Sw. tikiiska, sway to and fro; Her. nyinganyinga].

Tikizela (Thikizela; more rarely with s.t.), v. = ukuti tiki.

Ex. uMgwende uyatikizela nyonkaba, ukudubele uku tiki, Mgwendu goes along with his great heavy belly shaking about; he is as fat as jelly.

um-Tila (s.t.), n. 5. (C.N.) = um-Tshazo.

Tile (Thile), perf. tense of ukuti, and used as an adj. to express 'certain,' 'some' = tize.

Tile, ukuti (ukuthi; s.t.), v. Be very black, as a thing; or dark, as the night = ukuti buqo, kace, time.

isi-Tileka (s.t.; s.k.), n. Very black-skinned person = i-nKandela, i-nTsizela.

i-nTilbatwa (Tilbatwa), n. Great quantity, as of amabele; great number, as of cattle.

i-nTilintili (s.t.), n. Great abundance of food, whether in the field or kraal. Cp. i-nTilbatwa; i-Nala.

isi-Tilo (s.t.), n. (C.N.) the tekeza rendering of isi-Zilo q.v.

(i(i)-Tiongo (s.t.), n. Gaol, prison [D. tronk].

(i(i)-Tilos (s.t.), n. One of the last pair of oxen in a wagon [D].

isi-Timane (s.t.; collect.) q.v. Small kind of black bead or beads; the last i-buto of girls, or member thereof, formed by Mpane (next following the i-nGengere) and mostly married to the u-Tshwane regiment of men.

um-Timatanane (s.t.), n. 5. Small tree (Roy-ena lucida), used as enema for the isi-Lumo complaint = isi-Nwane.

Timba (Thimba), v. Sit down, as a rather large body of people, an impi, etc. (C.N.)
i(li)-Timba (Thimbha), n. The body of marriageable girls (collect.) of any particular man, kraal, etc. Cp. um-Timba, um-Timbaza.

um-Timba (Thimbha), n. 5. Bride's party (males as well as females), with which she comes to the wedding-dance (cp. i(li)-Keto); (N) certain red fungus growing on rocks by the sea.

i(li) or um-Timana (Thimbhano), n. 5. The body of young girls (collect.), of about 13 or 14 years of age, belonging to any particular man or kraal. See i(li)-Timba.

i(li) or um-Timbazana (Thimbhazana), n. 5. The body of young girls (collect.), of about 8 or 9 years of age, belonging to any particular man or kraal. See i(li)-Timba.

Time, ukuti (ukuthi; s.t.), v. Be very black or dark = ukuti buge, tile, kace.

Ex. kuti time ngapandhle, it is pitch-dark outside.

isi-Time (s.t.), n. Pitch-darkness, as in an unlighted hut, or outside when there is no moon.

Ex. uku-khala ngesitime, to sit in the dark.

isi-Timela (s.t.), n. Railway-engine; hence, train; steamer (ship) [Eng. steamer].

i-nTimetime (s.t.), n. Any food absolutely devoid of taste or flavour (whether by nature or poor cooking) and hence unpleasant, disagreeable; similar kind of person, i.e. one absolutely devoid of any attractiveness or pleasantness of feature, a 'common-looking' person, and hence disliked by the girls (= i(li)-Hlule, o'gazi take linge, ongena'l'ugozi).

isi-Timizana (Thimizana), n. = i-nTshona-kwezeni.

Timu, ukuti (Thimu, ukuthi), v. Break out or burst forth all at once, as into a laugh or cry, or as a mealie-field or large extent of grass breaking forth into flower all at the same time = timuka.

Timuka (Thimuka), v. = ukuti timu [Herd. timbuka, burst into pieces; Sw. tumbuka, burst through; Bo. timka, boil over].

isi-Timuka or Timukela (Thimuka), n. Large kraal or thick collection of huts together = isi-Tumutuma. Cp. i(li)-Nw Timuka.

Timula (Thimula), v. Sneezes, as a person; snort, as a horse. Cp. ukuti time.

u(lu)-Timula (Thimula), n. Watery secretion from the nose, as from nasal catarrh. Cp. ama-Finyila.

isi-Timutimu (Thimuthimu), n. = isi-Timuka.

Tina (Thinya), emph. pron. We; us. See si.

Ex. akuso tina, it is not we.

tigasho tina, we say so, we do.

Tina (Thinya), adv. used as an expletive as below.

Ex. buyasho tina, yes, it is true, they say so.

ayiqusile tina, yes, indeed, what you say is true.

aga tina uuma! well, indeed, you are a funny person!

i-nTindili (s.t.), n. = i-nDien.

i-nTinginono (s.t.), n. = i-nTinginono.

u(lu)-Tingo (Thingo), n. (C.N.) = u(lu)-Tingo.

i-nTini (s.t.), n. = um-Tini.

um-Tini (Thini), n. 5. Otter (Lutra Capensis) = i-nTini, u-Manzini. See um-Mayama.

Phr. seku-mpano zain'ini (or seku'sikati sekheangisa kewin'tini), it is already the horns of an otter (i.e. the time when its horns (?) just become visible), it is already the time when otters suckle their young = in the darkness just preceding the dawn.

Comp. phrase under uku-Pondo.

N.B. That the otter should be described in the above saying, which must be of very ancient origin, as having horns, cannot fail to strike one as strange. It seems to us that it has somehow become confused with a certain other animal. There is a mysterious creature described by the Natives of these parts which is said to live in the river-pools 'there where the rainbow enters the earth,' and which also has horns, as many assert. The skin (reputed or real) of this animal is of a greyish-black colour and the hair is very short, soft and smooth. It is much used by Native doctors as a valuable prophylactic or charm against all manner of evil influences, as lightning, etc., and is called um-Mayama (q. v.). This animal, whose existence is so positively sworn to by the Native medical 'profession,' has hitherto been regarded by European investigators as a pure myth. In our opinion, however, the animal really exists, and is the water-goat (the ki-Tshobo of the Bushu or Bhe tribe in Bengwela, and the Buri of the Ganguela people still further inland), whose skin is peddled about Africa by travelling Native doctors, and which, since it is locally unknown and yet must be given some name, is or was, from its similarity of fur and manner of life, also called um-Tini or (nowadays) mostly um-Mayama. The famous hunter Selous mentions this water-goat, we believe, in his writings; but Major Serpa Pinto, during his travels in the Angola
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Get the in Shaka down eeners when forming them up, or a herd of cattle when checking them from going in any particular direction; play well or nicely on the u(lu)-Guba (acc.) [Lat. lactus, touched; Sw. pindwa, turn over; pendza, touch; Bo. donu; Her. tuka].

Phr. umuthi ngaliso ye, melodies are merely touched (in that sot), i.e. they get abundantly produced with scarcely any work.

ake ngudile amate, just let me check this watering at the mouth, i.e. slightly appease the desire, as by taking just a drop of liquor, etc. See liba.

uku-xi-tinta, to check oneself, restrain oneself, as from too angrily talking.

i(li)-Tinta (Thinta), n. = i(li)-Liba [Ga. ntana, grave].

isi-Tinti (Thinti), n. Man’s afterdress formed of ‘tails’ resembling the i(li)-Gqobo, than which it is slightly longer, but not so long as the isi-Tobo, though, like the latter, it is usually made of twisted goat-skin. Cp. i(li)-Dhuka.

Tintilli, ukuti (Thintilili, ukuthi), v. Get brought up or suddenly checked, start back, as by some obstacle when walking or running = ukuti qikilili, tintinini.

Tintinini, ukuti (Thintinini, ukuthi), v. = ukuti tintilli.

Tintisa (Thintisa), v. Make one (acc.) turn back (metaphor), give up, or cease from continuing on the course attempted, as a persistently obstinate person might, by some particular action, those who have attempted to counsel him, or as bad beer might one who over and over again makes an attempt to drink it.

Ex. usitintisile, kaumini, he has made us give it up, he won’t show willingness.

Tintisansa (Thintisansa), v. Give one another a taste, as of beer (acc.)

Tintita (Thintitha), v. Shake or agitate a thing (acc.) to remove dust (acc.) and the like, as one might a blanket or coat by shaking, a carpet or shield by beating, or a sheet of paper by flipping it with the fingers = tintita; cp. quitata.

u-Tintitwayo (Thintitwayo), n. = i(li)-Twarane.

um-Tinto (Thinto), n. 5. = um-Boke.

Tintsi, ukuti (Thintsi, ukuthi), v. Fall heavily, bodily, as a heavy case falling from a height, a bundle from a person’s head, or any small body from off a shelf (= tintsika, tintsileka); make fall heavily or bodily, as above; put a thing down carelessly, merely making it drop bodily, ‘throw’ it down (= tintsila) = ukuti gqintsi, ukuti dintsi, ukuti tantsi.
 idiomatic stupid person who, when addressed, merely gapes at one.

**i-nTisenthise (s.t.)**, n. A big booby, a gaping stupid hulk.

**u(1u)-Titi (s.t.)**, n. Any ‘plainly’ prepared, unseasoned food of a mashy nature, as sweet-potatoes or pumpkins when mashed up alone and unflavoured by an admixture of crushed mealies or *imi-fino* = *udu-Dibi*, *udu-Xabalaza*.

**Titibala (Thithibala)**, v. Be in a thoroughly helpless, powerless state or position, as one helplessly weak from sickness (used in perf.), a man whose law case has gone hopelessly against him, a destitute man without any means or money to help himself, or a lonely childless widow = *totobala*, *totongeka*.

**isi-Titibala (Thithibala)**, n. A thoroughly helpless person, as above = *isi-Totobala*, *isi-Totongolo*.

**Titibalisa (Thithibalisa)**, v. Render a person (acc.) helpless, as: *in:.v.; hold or keep a person in a helpless, powerless state = totonga*.

**i(l)-Tithoya (Tilhhoya)**, n. Crowned Plover (*Stephaniaix coronatus*); also applied generally to other plovers, of which there are several local varieties = *it(l)-Hoyu*.

**Titiliza (s.t.)**, v. Gain or earn largely and easily (i.e. with little effort), as a boy making unusually high wages for little work, or a man getting large presents of cattle (acc.) from the chief for doing nothing = *ku:ula*, *ku:ulaza*; cp. *mpoَ:yá*; *bombulaza*.

**um-Titimbila (Thithimbila)**, n. 5. Tall yellow-flowered weed (*Senecio juniperinus*), very common in old mealie-fields = *um-Penjane*.

**isi-Titingolo (Thithingolo)**, n. Anything standing densely thick or close together, as trees, bush, mealies, etc. Cp. *u(lu)-Tikiti*.

**Titinya (s.t.)**, v. Investigate, enquire into, look into (not ‘try’), as an *induna* might a case (acc.) prior to taking it for trial to the chief; scrutinize, examine, as one might a parcel (acc.) when curious to know what is inside; sound, try to find out from, as one girl might another (acc.) as to whether she loves or not a certain young-man; pitch into, attack vigorously with overwhelming force, as a compact of women might another (acc.) they wished to punish.

Ex. *umhla banditiyina uBoni*, to-day they have given it to So-and-so, have seen what she is made of.
Certain Am (Act), Make, speak, etc., in a brainlessly stupid manner, as above.

ama-Tiviti (Thivithivi), n. = ama-Titifiti.

Tiviza (Thiviza), v. = ukuti tifi (s.t., titiza.)

Tixa, ukuti (Thiya, ukulhi), v. = tixaza.

Tixazela (Thixazela), v. Go ‘flapping’ along, as a woman with a wet isidwaba = taxuzela.

u-Tixo (Thixo), n. — see Proper Names.

Tiya (Thiya), v. Hinder, prevent, obstruct, render unable to do, by placing a difficulty or obstacle in the way, as when one prevents a rickety structure (ace.) from falling or shaking by propping it up, or a person (ace.) from making a certain declaration by anticipating him with some inculpating statement, or people from passing along a certain closed way by leading a water-shit across it (nina; vimbela); hence, present a hindrance to a bird or beast (ace.) by some kind of trap, i.e. entrap, ensnare, catch it (for ‘to lay a trap’ — see cupa) — in this latter sense mostly confined to Nataal, perhaps from Xosa influence; adjust a trap (ace. — cp. teletela) [Sw. Ga. Bo. tega, ensnare; Her. tyaera].

Ex. nqiyisele ‘ilele’si lake, I am hindered, or presented with a difficulty, by reason of that word of his. wamitiya nyexingana, he prevented him, rendered him unable to do, by physical force (not by tick-blows).

ubu-Tiya (s.t.), n. = ubu-Shelezi.

u(lu)-Tiyane (Thiyane), n. An ibdto of girls, or member thereof, being the last formed by CETSHWAYO, and none having been formed since.

Tiye, ukuti (Thiya, ukuthi), v. Present one (ace.) suddenly with an insurmountable obstacle, hinder, prevent in any action = tiya.

i(lu)-Tiye (s.t.), n. Tar; tea [D. teer, tar; Eng. tea].

u(lu)-Tiye (Thiya), n. Certain shrub; variety of the i(lu)-Cimbi commonly found thereon.

Tiyeza (Thiyiza), v. — tiya.

isi-Tiyo (Thiyo), n. That which hinders, prevents, or presents one with a difficulty to progress, as above — see tiya; (C.N.) snare, trap (cp. isi-Ti, etc.).

Tize (Thize), perf. of the verb ukuti-ti—sometimes used for tile q.v.

ama-Tizetize (Thizethize), n. A reluctance, faltering, hesitation — see tiziyela.

Tiziyeka (Thizicyeka), v. Get held back, get made to be reluctant, to falter, to hesitate, as in doing something.

Tiziyela (Thiziyela), v. Do reluctantly, with a faltering or hesitation, as when giving something up against one’s will, punishing one’s child, etc.

The following words, formerly written with the sign HI are now, according to the improved orthography, written with the sign TI. See note on pronunciation at the commencement of the letter D.

i-nTlaba, n. Aloe plant = um-Hlababa.

i-nTlabakanye (s.k.), n. Small make-shift ploughing, or resulting crop, upon returning to the kraals after the passage of an impi, or upon the first arrival of a kraal in a new locality.

i-nTlabamakwelo (Tlabamakhwelo), n. — i-mFundamakwelo.

i-nTlabati (Tlabathi), n. Earth, generally (= um-Hlabati); sandy or light soil, as distinct from a loamy soil (see u-Gadenzima) and from pure sand (see isi-Hlabati).

i-nTlabela, n. An um-Zuca when pointed like a chisel at one end for stabbing an adversary during a fight (= i(lu)-Pemula, i(lu)-Pemwa); light carried on with such stabbing-sticks.

Ex. vegishaya gode, wes’einhlaba vegithela, he had just dealt me a blow, when he gave me a thrust with the chiselled stick. besitha intthabela, we were fighting a blow-and-stabbing fight.

i-nTlabisamtimba (Tlabisamthinbha), n. Young steer, just beginning to be in-splayed. Cp. inTenwa.

i-nTlabuno, n. That part of the face where the lower jaw-bone works in the malar, just in front of the ear.

i-nTlabuntlafu, n. Food of any kind which, through non-absorbeney, fails to combine with the water in which it is boiled and which latter therefore swims alone,
as when boiling husks, or when pouring additional water upon already cooked food.

i-nTlahla, n. Good fortune (in a more particular sense), as when unexpectedly becoming possessed of something good, e.g. when receiving a present or finding something on one's way; good luck (in a more continuous and general sense), as a man feels he has when he finds good fortune speedily repeating itself; quality or power of transmitting such good luck, as some animals, charms, etc., are supposed to possess. Cp. i(ii)-Ce; i(n)-Kandla.

Ex. y'ilo ka berele bangihlabha inthlaha, they have right along been making me lucky—the repetition of good fortune being attributed to the 'lucky' influence possessed by something with which one has previously come in contact, e.g. when a traveller chances upon a good drink of beer in any kraal, and after leaving there comes across another or perhaps two other beer-drinks, such unusual good fortune he would attribute may-be to something in connection with his visit to the first kraal. Thus, to see an i-nTlendele on one's journey would foretell good luck, but to see an i-Cakide would indicate bad luck.

i-nTlhla or Thlêhe (Thlahe), n. Any old, broken, or worn-out basket of any kind = isi-Xoxa. See isi-Ilthla (Append.).

i-nTlahalubambo or Tlahalubavu (Thlalubambho), n. One side of a tree that is dried-up and decaying while the other is still green.

i-nTlaka (s. k.), n. Gum, as exudes from trees; hence, glue; (collect.) bead or beads, large or small, of clear transparent glass and of any colour.

i-nTlakantlaka (s. k.), n. Thing falling to pieces, as a ragged coat or isiDraba, an old worn-out mat, or thatch of a roof knocked about in disorder; (collect.) things lying scattered disorderly about, as cloth or rubbish in a hut (= isi-Diknevelhla, ama-Hlakaru, ama-Ilkehliki, etc.); any kind of food when the non-absorbent particles fall to combine with the water, which floats alone, as when boiling a branny substance, bad pumpkins, etc.; grain merely broken up or ground very coarsely (= i-nThlalntlaka, ama-Hlakahalaka, ama-Ntluvelnltlaka, etc.). See hlakaza.

Ex. abatakati basa ka inthokatlaka okuyu, the abatakati have caused a general conflict, break up, or falling to pieces in the kraal.

i-nTlakaviti (Tlakaviti), n. = isi-Hlakaru.

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i-nTlakavu (s. k.), n. = isi-Hlakaru.

i-nTlakuva (s. k.), n. = u(nu)-Hlakuru.

i-nTlala, n. State of living—gen. in conjunction with an adverb, thus — i-nTlalakhe (s. k.), good living, comfortable life, welfare, health; i-nTlalakabi (s. k.), unpleasant kind of life, bad state of things.

i-nTlamagwababa, n. Elevated spot at the spine and between the hips of an ox = i(ii)-Qoto.

i-nTlamathshenzi (s. l.), n. Buff-streaked Chat or Rock Thrush (Monticola rupesris) (N).

i-nTlamazeleni, n. A sitter on the ash-heaps i.e. poor; common, destitute fellow = isi-Wolamlotu.

i-nTlali (no plur.), n. Hair or hairs from the tail of an ox (= abu-Lunye), horse, gun, etc.; sinew of slaughtered beast split up so as to resemble same; gristle or cartilage, as at the joints of the ribs; muscles or glandulous flesh, as of the udder of a cow; pl. izi-nTlali, edge or margin of the rushes in a sleeping-mat, where they project beyond the extreme outside strings or seams.

i-nTlalo, n. Life, manner of living (M).

i-nTlaluntalu, n. = i-nTlakantlaka.

i-nTlama, n. Dough, generally; particularly, the grain for making utshwala, which is ground in a moist state and so forms a dough of crushed amabele or mealies.

Phr. inakomo ka'Bani y'intlama, So-and-so's beast is dough i.e. very fat.

i-nTlamba (Tlambho), n. Offensive or opprobrious name given to, or statement made against, a person which reflects in an incriminating or dishonouring manner on his good reputation = isi-Tako. Cp. isi-Hlamba (Her. yamburuva, to abuse).

Ex. nentlamba abani, he has abusive talk, has So-and-so, as when he is given to calling people by insulting or opprobrious names.

i-nTlambi (Tlambhi), n. Skilled swimmer; also applied to a skilful dancer. See hlamba.

i-nTlamvazana, n. Small sized cow or heifer of a light brown colour. See i-nTlamvukazi.

i-nTlamvu, n. = u(nu)-Hlamu.

i-nTlamvubele (no plur.), n. Tiny berry or berries of the u-Popopo and u-Magunvu bushes.

i-nTlamvukazi (s. k.), n. Cow of a light brown colour. Cp. i-nTlamvazana.
nTlandhiokazi (s. k.), n. Jackal Buzzard (Buteo Jakkal) = nDhlandhiokazi.

nTlänga (Tlaänga), n. Sharp slit or incision, and generally made in rows with several slits in one row, to relieve pain, insert medicine, or in former times by girls as an ornamentation of the body (chiefly on the belly, upper-arm and shoulders); (gen. in plur.) pattern on earthenware pots consisting of squares of heads or warts resting obliquely one against the other or otherwise = u(lu)-Hlänga [Her. tyanga, make incisions; Sw. chanko, incision].

Phr. nBani wabatshwa intlänga. So-and-so was given the trade-mark or brand (of an umntakati, etc., by his father, while still a child), i.e. he was doctored by him so that he might follow him in the profession.

nTlanganisela, n. Miscellaneous collection, collection of things of various kinds, as of food, contents of a book, a composite regiment, etc.

nTlangano, n. Meeting of ways; confluence of two rivers; meeting or assembling of people (= um-Hlängano); place where people habitually meet or come together, as at the great kraal, church, or market-place (loc. gen. e-nTlangano); certain place in the framework of a Native hut where the arches of the wattle sides meet; league, agreement, alliance, as between two parties. See hlängama.

nTlangano-mazingo-qinile, n. Friendship or acquaintance with one another of people who have become associated, not in their childhood, but in adult age, e.g., friendship formed between a new comer and old inhabitant of any district, or between the women of a kraal who have come to know each other only after marriage.

Ex. bag′inhlanganomazingoqinile oBani unBani, So-and-so are friends made in after-life.


nTlangu, n. Reed-buck = um-Ziki, um-Sugombo.

N.B. This buck is supposed to be of bad omen if eaten by a girl; it will cause her to bear children with ugly blue eyes, etc.

nTlangwane (Tlaangwane), n. Snake of the puff-adder variety, but of more slender body and so not so dangerously poisonous = n-Mantlangwane. Cp. i(l)i-Bululu.

nTlantana (s. t.), n. Parasitical plant, burned for medicinal purposes.

nTlanti (s. t.), n. Small sack, of goat, sheep or buck-skin, for carrying medicines, grain, etc. = i-mBeka, um-Futo, i-nQalati.

nTlaltla (Tlaantalá), n. (C.N.) = i-nTrála.

nTlantlana, n. Climbing forest-plant, used as a love-emetic by young men, etc.

nTlantlato, n. — see i-Ntlantlato.

nTlantula (s. t.), n. Swift runner or walker; young sprightly person generally (without regard to swiftness) = i-nTsha-tshushula. See hlantula.

nTlantsi (s. t.), n. Spark of fire (i.e. burning metal or wood — cp. i(l)i-Jubela); very nice, pretty-looking person; very smart (i.e. clever, or cunning) person [Her. o-hande, spark].

nTlanzane, n. Native custom of bringing the cattle home for milking at about 11 a.m., at which time the herd-boy also receives his midday meal and immediately after takes the cattle out again to pasture (the word is used idiomatically as an adverb). See n-Tlanzane.

Ex. iinkomo vijakubuva intlanzane, the cattle will come back for a midday milking; iinkomo vijalaba intlanzane, the cattle are going out again to pasture after having returned for a midday milking; kusasa iinkomo vijakulaba intlanzane, to-morrow the cattle will be norredl with a midday milking; vafika uqesikati sextlanzane, I arrived at the midday milking time.

nTlanzelo, n. Any wash-water (i.e. in which things have been washed or rinsed out); more particularly, beer-water, i.e. water in which the beer-strainer is rinsed out after each straining, and which is afterwards drunk when the beer itself is finished; (N) also = um-Cobozo.

nTlanzi, n. Fish (i.e. single specimen thereof); meat thereof [Ga. che-nyanja, fish; nyanja, sea; Bo. chaţi, fish; At. ejá; Bag. dzá; Mal. ikan. Cp. hlanza].

N.B. The Zulus as a nation regard fish as a ‘disgusting’ thing and therefore never eat it. Some clans, however, resident along the coast, and chiefly in Natal, have, through familiarity with the sea, or more probably famine, become fish-eaters since the time of Shaka’s devastations.

nTlashane, n. Two plants resembling fennel (Cnidium Kraussianum and Lichtensteinia interrupta), one having a yellow flower and eaten as inu-fino, the other having a white flower and used only as unca-ka and as medicine for chest complaints = i-nTwashane.
i-nTlasundu, n. (N) = i-nGqasundu.

i-nTlatu (Tlalah), n. Natal python (Hortilia Natalensis) — much used by aba-Nyoma, whose possessing spirit is supposed to provide each with one, the fat of which is used for anointing the body in order to secure the favour of the said spirit = i-nTleati. Cp. n(tu)-Mkong [Sw. chatu, boa; Bo. sata; Her. o-ndara].

i-nTlava (no plur.), n. Maize grub (= is-Angokoko, isi-Tlava, isi-Gogo, un-Swenya); habitation thereof within the maize-stalk; any very fat animal (from resemblance to this grub = i-nTlava); certain bird, the Honey-guide, of which there are several varieties (Indicator major, Indic. minor, etc. = i-nTlaebizela, u-Nomsheketshi, (N) i-nGede, i-nTlemve); scolding, much-talking female.

i-nTlavazana, n. = i-nTlaamvazana.

i-nTlavebelayo, n. Honey-guide (see above — i-nTlava); scolding, much-talking female.

i-nTlavukazi (s.k.), n. = i-nTlaawukazi.

i-nTlawulo, n. Anything paid as a fine, penalty, reparation, etc., for wrong or injury done. See hlawula.

i-nTlayenza, n. A common, daily affair; a quite natural thing, done by everybody (from umu-Hla and enza).

Ex. usolekani? inflayenza lebo? what are you finding fault with? that thing of daily occurrence, common to every man?

iz-i-nTlaiyintlayi (no sing.), n. = ama-Hlu-yiblayi.

iz-i-nTlaiyiyala (no sing.), n. = ama-Hlaiyiblayi.

i-nTlebo, n. Information, gen. of a secret nature, privately made known to another. See klebela.

i-nTlekbayeni (s.k.; no plur.), n. Small girls (collect), up to about 14 years of age, who 'laugh at everything' without offence (lit. those who laugh at the bridegroom's people).

i-nTlekantleke (s.k.), n. A mutual or general laughing at one another.

i-nTlekenteke (s.k.), n. Anything stretched or opened out broadly, as a big wide mouth, an iqoma with an unusually wide mouth, or a tree with branches spreading far out horizontally.

i-nTlekwanse (s.k.), n. = u-Nilekwane.

i-nTlendhla, n. Barbed assegai (cp. ili-Tata); a crescent moon, as seen in the first or last quarter; certain zigzag pattern in beadwork (= ili-Gwinci).

i-nTlengane, v. Certain antelope (? Livingstone's A.).

i-Tiengentlenge, n. = ama-Hleengelenge.

i-nTlengetwa (Tlengethwa), n. = i-nPepo; (C.N.) cold wind from the South (see Hlonipa Words).

i-nTlenga, n. That quality of mind which favours one's own, prejudice, lack of unbiased sincerity or fairness.

Ex. uhuwana ongewu/tlenge, a person fair-minded to all, unprejudiced, frank, without favour.

i-nTlesa, n. The finer or bottom portion of the ushvela squeezings or dregs, which are usually mixed up again with new malt and made into beer; such light beer itself = i-nTsele.

i-nTlewu (s.k.), n. Subsidence or slip of soil on the steep side of a hill or bank, or the place where such has occurred; bare-lip, in human beings.

i-nTleza, n. Kind of long succulent grass chewed by children.

i-nTikintiki (s.k.), n. = ama-Hlikhiliki.

i-nTliziyi, n. Heart, whether in physical or metaphorical sense; hence, mind (apart from the intellect), one's sentimental or emotional faculties, feelings, conscience, will, likings, desire, appetite, etc. (= um-Xwele, um-Pimbo) [Skr. bhid, heart; Sw. moyo, heart (physical); roho, disposition; Ga. moyo, heart; Reg. mutima; Her. omu-tima; Di. po].

Ex. angisa umtliyiyo, I have no longer any spirit, desire, or encouragement from within.

Okono kwemvela intiziyo, that took or drove all the spirit, energy, courage, helpfulness, out of him.

intiziyi yami angisyiyoza, I no longer feel my heart, i.e. my better feelings (as guiding to more reasonable action) are deadened within me, I am no longer able to listen to reason.

umzimba kwemvelo, kweka intiziyi uye, my body exists no more, is as good as dead; I feel or live only in my mind.

intiziyi iyacelenu, my heart (or stomach) is squeamish, inclined to vomit.

intiziyi iyacelinkele ya'iboko, my heart dislikes, feels repugnance at, that = iyanganwa y'iboko.

ukuba 'intiziyi 'nhlopesi, to be calm at heart, clear, peaceful, unruffled by any unpleasant emotion.

ukuba 'intiziyi lonyama (or 'ukhala), to be raw at heart, smarting with angry ill-feeling.

ukuba 'intiziyi lonyama, to be black at heart i.e. have no appetite at all for food.

ukuba 'intiziyi londe (or 'bunzi), to be long-
suffering, patient, not quick to complain or get angry.

Atuuba *'ntliziyo 'mfasheane*, to be short or quick tempered, easily put out.

Atuuba *'ntliziyo'mbi*, to be cross, out of temper, in a bad temper.

Atuuba *'ntliziyo*, to please one, be according to one's heart's desire or taste.  

Atuuba *'ntliziyo* eni*i*lgweni*, to-pierce one in the heart, i.e. to say or do something painful to him.

P. Atuuba kwe'ntliziyo u'umazwenza, the dying of the heart is a thing felt only by oneself, i.e. mental affliction is only known to the sufferer, is not fully realised by others.

i-nTlohlamakwelo (*Tlohlamakwelo*), n.  

i-nTloko (*s. k.*—loc. *Entloko*), n. The foremost or leading thing, the head (now almost obsolete in Zululand, as applied to the physical head of man or beast, except in the following cases, *i(li)*-Kamula being the word in use); head of a slaughtered ox or other domestic animal when eaten as food, not applied to the head of such animal while still living — see isi-Nkutha, for head of buck); top-knot of a woman (this is the common use in Zululand, where, however, the present custom of long topknots was only introduced in the reign of Mpande, previous to which they were short); head of a troop or body of cattle, soldiers, or wagons moving in a long stream, foremost of a train (= *i(li)*-Kala, isi-Hloko); foremost or chief among any particular class or society of people, as the *inkosikazi* among the other wives; originals, fountain head, from which a herd of cattle has been bred (= *i(li)*-Kala, isi-Hloko) [Her. ho

hongora, head a troop, lead; e-honga, o-hongora, leader, foremost; Sw. ongoza, head or lead; ki-ongozi, leader; Cam. no-lojo, head; Mid. Nig. ni-takpo, head; Cong. Forest Dwarfs. nu-hongo, head; Kamb. chongo, head — the root *tve*, with one or other of the prefixes, being the term for head commonest among the Bantu languages].

Ex. *ufike ngalo heri (iluqaba) elish*entloko, he arrived this very day (or month).

*Kwembamba yena intloko yaku*, he went, he himself (C.N.).

Phr. *bepele ngentloko yobo*, they have gone out head and all, i.e. the whole body of them, in full force.

*Miyokukupaka ygentloko yena, you shall come up in full strength, the whole lot of you.*

i-nTlokosela (*s. k.*), n. (C.N.) = in-Kohlisa.

i-nTlokoshane (*s. k.*), n. Two kinds of bush

(rhus lucida or in-Tloko, *ebomvu*, and *rhus puberula* or in-Tloko, *emphoke*), bearing small edible berries = in-Tlokosiyane.

i-nTlokashiyane (*s. k.*), n. = in-Tlokoshane.

i-nTlola, n. Any one of the bones used for divining purposes by an *inyanga* *yamatambo* = i-nPenyu.

i-nTlozi, n. Spy, scout, such as could be sent out secretly and alone (cp. *i-nTsa*be, w-Mashulubezi); hedge-hog (*Erinaceus frontalis*), found up-country and an important Zulu medicine for *takala*, etc.  

Cp. *i-nTlomeli*.

i-nTlomeli, n. = i-mBonisi.

i-nTloni (for *izi-nTloni*), n. = ama-Hloni.

i-nTlontla (for *izi-nTlontla*), n. Diaphragm.

i-nTlontlo (*Tlontlo*), n. Point of land jutting forward and narrowing towards the end, as a peninsular — like the formation between the two parts of a river where it bends sharply back on itself, or as a strip of sand jutting out into a river; kraal of expediency for cattle, built for some particular purpose away from the residential kraal (= *i(li)*-Tanga); certain lump of meat beneath the *um-Hlolo*, above the kidney on each side of an ox.

i-nTlontiosi, n. Utshwala, or amasi, gone acid through exposure to the sun, etc. = isi-Hlwihihiwini, i-nThungwane.  

Cp. *i(li)*-Qokolo.

i-nTlontiwane, n. Species of euphorbia tree, growing tall, but of narrow, confined body.  

Cp. *um-Hloni*.

i-nTlonze, n. Vertical wrinkle or fold of the skin running up from the nose between the eyes (cp. *um-Quebu*); the foreskin of the penis; skin of the head of a slaughtered ox, which is cooked and eaten by the boys.  

i-nTlopolol (*Tlophysolo*), n. Person with small low forehead, from the hair growing low down over the eyes.  

Cp. *i-Nundu*.

i-nTlosa, n. Unripe ear of *amabele* roasted over the flame of a fire, the roasted grains being then knocked off into a dish for eating, and called by this name; small swelling of the salivary glands in a child, beneath the ear, and supposed to be due to the child having eaten roasted amabele as above = i-nTsohla.  

Cp. isi-Gqita.

i-nTlubuyeli, n. Slip-knot. See *klubuyela*.  

Cp. *i(li)-Findo*.

i-nTlulo, n. Harsh, hard, tyrannous treatment, as of a master towards his servant.
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Ex. *uBani unenthulo* (or *uN'enza intShula*), So-and-so is harsh, unduly hard in his treatment.

i-nTlumayo, n. = *u(lu)-Dumba.*

i-nTlumba (*Tlwembha*), n. Single small particle of flesh in the human body, generally along the spine, about the knees, etc., in which the parasite *Cysticerus cellulose* (young of tapeworms), or some similar parasite, lies embedded, and which grains of flesh are extracted by the Native doctors when treating this disease; might also be applied to trichinosis.

i-nTlungunyenbe (*TlhunyeMphambha*), n. Bushmen's Poison-bush (*Acocanthera Thombergii* or *spectabilis*), a bush bearing purple grape-like berries—the whole plant being highly poisonous, and as such, used to be employed by the Bushmen for poisoning arrows, and is still administered to dogs as a cure for distemper (see *n-Sekela*) and by the Xosas for snakebite and redwater; *utshwala* turned sour from the sun, etc. (= *i-nTlunganyane*); sad-looking, tearful eyes—only used in sing. (see *u(lu)-Hlwaze*).

i-nTlungwane, n. *Utshwala* turned acid from the sun, etc. (= *i-nTlungunyenbe*); brackish water, with a salty, or metallic taste.

i-nTlunu, n. *Vagina* femina = *um-Sunu* [Gr. *hustera*, womb; Lat. *pubes*, modest; Sw. *kuina*, vagina].

N.B. *intlunu ka'nyaka*! or *intluna genja*! are common words of contemptuous obscene abuse.

i-nTlunuyamanzi, n. Natal Kingfisher (*Ispidina Natalensis*), also malachite Kingfisher (*Corythornis cyanostigma*) = *isi-Pikeli.*

i-nTlunuyomntwana (*s.t.*), n. Small veldt shrub (*Vangueria latifolia*) bearing edible berries = *i-nKhubayomntwana*.

i-nTlute (*Tluthe*), n. (N) = *isi-Fuce.*

i-nTluzele, n. = *i-nDluzele.*

i-nTluzi, n. One who knows how to strain beer well. See *Hluza.*

i-nTluzwa, n. Person or thing that has lost or become bared of everything, as a tree robbed of all its branches, or a man no longer possessed of cattle, children, etc. = *i-mPahla.*

i-nTlwana, n. *Certian flying-ant* (more commonly called *i-nTlwabesi* in Zululand); person utterly destitute or bare, without cattle, wives, children, or even clothing (*e.g.* stark naked = *u(lu)-Hlwana*).

Ex. *uBani m's'ithwa* (or *uN's'olubha*), So-and-so is now quite bare (whether destitute or naked).

i-nTlwabusi (*with plur.*), n. Species of termite or white-ant in the flying stage, and of a smaller size, browner colour and more delicate flavour (they being eaten) than the *i(T)lwabusi = i-nTlwana.* Cp. um-Hlwani; isi-Hlwana.

i-nTlwana, n. (N) = *i-mBongolwana.*

i-nTlwaneyelo, n. Seed (collect.), of any description, for planting purposes = *i-mBewu.* See *Hlwangela.*

i-nTlwashane, n. = *i-nTlashane.*

i-nTlwati (*Tlwathi*), n. = *i-nTlwatu*; also *i-nTlashane.*

i-nTlwatu (*Tlwathu*), n. = *i-nTlwatu.*

i-nTlwenga, n. Circle of beadwork, formed like a three-cornered rope, and worn on head, neck, leg, etc. (N).

izi-nTlwengela, n. = *ama-Hlulululu.*

izi-nTlweweza, n. — see *u(lu)-Hlwaze.*

Tö. ukuti (*Thó, nkuthi*), r. = *loutsa.*

i-nTo (*s.t.*), n. Thing in all its meanings; hence, an article, object; matter, affair, subject; plur. *izi-nTo,* goods, chattels, wares, articles of property = *u(lu)-To*; cp. *i-nPahla* [Ga. Bo. *ki-nlu*; MZT. *chi-nlu*; Ya. *in-dlu*; Sw. *ki-lu*; Her. *otyi-nlu*].

Ex. *ukithi* into *ekona,* I speak a thing which exists = an actual fact.

enge into *lejo,* that is another thing, another matter.

*akho* into *ga*luto, it is not a thing of anything = it is a thing of no service, a useless article, good for nothing; or, it is a matter of no consequence.

*into kodte,* *ninyashya inumzi,* there is this, however, (or, for one thing, however), don't leave behind the goat.

Phr. *o'ntu'o*? what is it? what news? (C.N.).

isi-To (*Thó*), n. Lower leg (*i.e.* between the knee and the foot—cp. *u-Guto*); (in a more particular sense) the calf, of same (cp. *isi-Hluza*; *isi-Tlumbu*); (in a general sense) any bodily limb or member; any particular part or portion of a slaughtered beast (such as have special distinguishing names), as the *i-nTsoungama,* *um-Kono,* etc.

u(lu)-To (*Thó*), n. Thing; something, anything. Cp. *i-nTo.*

Ex. *'y'ini-ke?' 'Luto' (being abbreviation for *uKuluto*), 'what is it?' 'nothing'.

*akho*luto loko, that is nothing, no matter, of no consequence.

*akho*m'konto w*luto,* it is not an assegai of anything, *i.e.* of any service, it is a worthless assegai.
Phr. uto olu'monzi, a moist thing, i.e. a girl (C.N.).

kungabufushu, let it not be (even) a little thing, i.e. let it be less than little, a very small quantity, a least bit or drop.

uDumweveni ufika wokobo ulu sizumshabu, Dumezweni got to let out fecal things i.e. filthy language.

varuluka, wa'ulu lunje, he got roused up, he was in that state (with anger)! i.e. he was in an awful rage, was quite furious.

**Toba** (s.t.), v. Get softened (used in perf.), as a potato by cooking, a peach by ripening, or an abscess by fomentations; get appeased, have one's heart softened, as an angry man = ukuti tobololo, tobozela; [Her. tumba, soften].

Ex. uku:i-toba, to humble or submit oneself.

i(i)-Toba (Thoba), n. Name sometimes applied to an ox that has 'lowered' one of its horns, i.e. has bent downwards (the other standing upright — cp. i(i)-Gothla; i(i)-Hlame; um-Dhloru); nine.

**Toba**-munwe-munye (Thoba), adj. Nine = isi-Shiyangalanye.

**Toba**-minwe-mibili (Thoba), n. = isi-Shiya-nyalombili.

i(i)-Tohana (Thobana), n. Person with one eye more closed than the other from a drooping of the eyelid. Cp. i(i)-Cide.

Tébe, ukuti (Thébe, ukuthi), v. Give a thing a slight bend or bending press, as below = tobeza; get so bent or bendingly pressed = tobozela.

**Tobeza** (Thobeza), v. Get bent down, as above — see toba; get or be humbled (used in perf.).

Tobeza or Tobezela (Thobeza), v. Bend down by slight pressure (trans.), make yield slightly in a bending manner, as a long stiff wattle (ace.) when subjecting it to a curving pressure in order to make it slightly bow-shaped or plant, or as a woman does the long hair (ace.) at the top of her top-knot bending it inwards so as to fill up or conceal the empty cavity there; bend inwards and bind down in a similar way straggling displaced thatch on a hut or so as to fill up an adjacent hole; conceal the holes or raggedness of one's isidwaba by covering it up with some other loin-covering or blanket. Cp. toba; gobolala.

**Tobisa** (s.t.), v. Soften a thing (ace.), appease a person (ace.), etc., as above — see toba (s.t.) = tobozela, ukuti toboolo.

Tóbo, ukutí (ukuthi; s.t.), v. Yield softly to pressure, as anything of the nature of an i(n)Tobonto = tobozela; press softly, such a thing (ace.) = toboza; sit or lie comfortably on anything softly yielding to pressure, as a feather bed = tobozela; get softened, become soft, as a cooking potato or ripening peach = toba; make so to become soft, soften, as such a potato (ace.) by cooking = tobisana. See ukuti foto, ukuti tofo.

i(i)-Tobó (Tobho), n. Certain running plant, sometimes cultivated by the Natives, having a fine red fruit, like a tomato; a smooth, hairless head (shaven or bald).

isí-Tóbo (s.t.), n. Man's after-dress formed of 'tails' resembling the i(i)-Gqibo but very much longer, and mostly made of twisted goat-skin. Cp. um-Qubula; isi-Tinti; i(i)-Dhlaka.

isí-Tóbo (Thobo), n. Poultice, fomentation, or other medicine for laying on a swelling or inflammation; plur. isi-Tóbo, appeasing words calculated to reduce a man's anger.

um-Tobo (Thobo), n. 5. Scrofulous swelling or swellings anywhere about the body (cp. i(i)-Dunguza); (C.N.) certain herb, used as a poultice.

**Tobokala** (s.t.; s.k.), v. Be in a softened state (used in perf.), as a boiled sweet-potato, or a ripe peach; be in an unduly soft, sodden state, as over-boiled meat; give way, fall or shrink in, from pressure, weight, drying up, as the sides of an unbaked clay-pot while still fresh, a gall-bladder, or a heap of sacks when sat upon. Cp. toba; toboloka.

**Tobokalisa** (s.t.; s.k.), v. Cause a thing (ace.) to be in a softened, sodden, or fallen-in state, as above. Cp. tobisana, toboza.

Tóboiloilo, ukuti (ukuthi; s.t.), = toba, tobokala; tobisa, tobokalisana.

i(n)Tobonto = tobozela (s.t.), n. Anything of a soft nature or substance readily yielding to...
the touch, as a very ripe peach, or soft cushion, or (by comparison) a soft bean mash = i-nFotomfoto, i-nFotomfotoko. See ukuti tobo.

u(lu)-Toboti (Thobothi), n. (C.N.) = n(lu)-Toro.

Toboza (s.t.), v. Make yield softly to pressure, press, anything (acc.) of the nature of an i-nTobontobo, whether in touching, sitting, eating, or otherwise; hence, eat such a thing (acc.); (C.N.) flatter a person (acc.), smooth down his anger (= topu) = potoza, ukuti tobo; cp. tobisa, tobokatisa; natuzu.

Tobozeke (s.t.; s.k.), v. Get so pressed softly, as above; give, or sink in, softly under pressure, as an i-nTobontobo; be of the softly pressable nature of an i-nTobontobo = potozeke, ukuti tobo.

Tobozelela (s.t.), v. Sit or lie comfortably upon anything of a softly sinking nature, as a feather bed = ukuti tobo, ukuti foto.

Tofo, ukuti (Thōfo, ukuthi), v. = ukuti foto.

Tofokia (Thofoka), v. = fotoka.

i-nTofontofo (s.t.), n. = i-nFotomfotoko, i-nTobontobo.

Tofozza (Thofozza), v. = fotoza; walk with a constant sinking movement of the upper body, as though the legs were weak.

isi-Tofu (s.t.), n. Cloth, of the thicker kinds, for tailoring, dressmaking, etc. [Eng. stuff].

um-Tofu (Thofu), n. 5. Lead; used contemptuously of a hoe when made of soft, inferior iron [akin to ukuti tofo].

isi-Tohlongwana (Thololongwana), n. Ugly little urchin—word of contempt for a child.

(i)l-Toho (Thoho), n. Togt, day-labour [D. day, day].

Ex. uku-bamba iito, to take a day's work, work by the day, as a Kafir labourer.

i-nTokanje or Tokanji (s.t.; s.k.), n. What do you call it?—used when not recollecting the name of any thing = i-nTsimisa, i-Nuksika.

(i)l, isi or um-Tokazi (Thokazi), n. 5. A female thing i.e. animal (= i-nTsikazi, (i)l-Sikazi; cp. (i)l-Duma); more especially applied to a heifer calf not yet fit for the bull (cp. um-Tsantikazi; umDukukazina).

i-nTokazi (s.t.; s.k.), n. Female thing (gen. with admiration), hence, a fine female thing—used of a fine-looking girl or young-woman = u(lu)-Tokazi.

u(lu)-Tokazi (Thokazi), n. Any great or huge thing (augment, form of u(lu)-To); also = i-nTokazi.

Tokela (Thokela), v. Improve, season, enhance the flavour of a thing (acc.) by a slight intermixture of something else (with nga), as food, medicines, perfume, etc., by seasonings. C.p. moonja.

isi-Tokelo (Thokelo), n. Anything used for flavouring, seasoning, improving, as above.

u-Tokolo or (more rarely) Tokoloshe (s.t.; s.k.), n. Fabulous water-baby or kelpy, supposed to haunt certain rivers and to be very fond of women, though fearful of men [Ngn. Zc. togota, to love].

P. tokolo (often pronounced with the accent on the first syll.), temba; amatunzi ayiehla, cheer up, tokolo! the shades of evening are falling (when the tokolo may come out and enjoy himself unseen by men)!—used to encourage or cheer up a child, etc., with the hope of a pleasant time drawing near = never mind! Christmas is coming.

N.B. Every description of clarified oil is being regularly palmed off on credulous Natives as amanfika ka-tokoloshe (tokoloshe fat) by Arabs and others who sell the same, as a love-charm of wondrous power, at fabulous prices, sometimes at a sovereign for a small bottle!

Tokolozza (s.t.; s.k.), v. = tokolozza; cp. htokoloza.

Tokomala (Thokomala), v. Be or lie snugly i.e. comfortably warm, as within a feather-bed or large thick blankets.

Tokozza (Thokozza), v. Have enjoyment, enjoy life, as children at a feast; enjoy happiness, be happy; feel gladness, be glad, as a mother when her daughter bears a child; enjoy good health, as one's body (cp. pilu); feel refreshed (physically), as a traveller after having partaken of food (cp. qabilu); utter praise to or of a person (acc.), gen. in order to express gratitude—hence, to thank a person (acc.) for (acc., or with nyo) some gift (= bonya) [Her. yoroka, rejoice].

Ex. lekala lenyitokozza ingomawane, they came to praise the buck (which had been given them) i.e. came to thank for it.

Tokozela (Thokozela), v. Feel joy for or at; show joyfulness to or towards, greet, welcome, as a visitor (acc.); express one's joy or gladness to, congratulate, as a successful person (acc. with nyo); express one's joy or gladness for a person (acc.) regarding some gift (with nyo) i.e. thank on his behalf = tokozela.
isi-Tokozelo (Thokozelo), n. (N) = isi-Takazelo.

uku-Tozozi (Thokozi), n. = uku-No.

Tokozisa (Thokozisa), v. Give enjoyment to a person (acc.), make him happy, gladden him, etc.

i-nTokzo (s.t.; s.k.), n. Happiness or happy living of every description; health or comfortable standing, of the body.

Phr. uku-hlaba into kozoco, to enjoy a happy life, as in a good home or under an easy master.

Imi or izi-Tokozo (Thokozo), n. 5. Last struggle or contortions of a dying person; (C.N.) excrements, vomit, or urine involuntarily passed during such.

isi-Tokwe (s.t.; s.k.), n. Rolled or twisted tobacco, as prepared by the Boers [D. stok, stick; or stronk, strong].

um-Tokwe (Thokwe), n. 5. Certain climbing plant, whose roots are used as fibre; also = um-Dokwe.

Tola (Thola), v. Get, obtain, as wages (acc.), punishment, sickness, etc.; find, pick up, as a lost thing; take into one's family or under one's patronage, adopt, as a parentless child or homeless refugee [Ar. iil'a, find; Ya. kola, get; tola, carry; Bo. dola, take; Sw. twaa; Ga. twala].

Ex. uku-tola irala, to get into fault, incur blame.

(iii)-Tola (Thola), n. Spider's hole in the web (C.N.).

i-nTola (s.t.), n. Scarcity or scantiness of supply of anything, whether food, clothing, medicine, etc., as a single suit of clothes for working and best wear, a little food that must be sparingly used, etc.

Ex. kac'azi, y'mini, ukuti ukhulka kwento? do you not know, then, that it is the little food of famine-time?

Tolakala (Tholakala), v. Be gettable, obtainable, findable.

Tolana (Tholana), v. Get at, or hold of, another, as two people who have long sought to 'have it out' (by words or fighting).

um-Tolanyama (Tholanyama), n. 5. = um-Tolanyama.

(iii)-Tole (Thole), n. Calf (male or female) when already followed by another from the same cow, or in the second year (one still sucking = i-nKonyana).

Ex. tole lekuhili, young steer, just ready for being inspanned = i-nTolibaninabo.

Phr. ikuhili is'ematoleni, the 'bull' of the kraal, the 'real' man (i.e. the heir) is among the calves (i.e. the young boys, not the sons already grown up).

isi-Tole (Thole), n. Heifer, already fit for the bull, or pregnant with her first calf. Cp. um-Tolikazi.

Tolela (Tholela), v. = cokosha.

(iii)-Tolela (Tholela), n. = n-Tasi; also (C.N.) = (iii)-Tola.

Toli (Tholi), int. said to a person when requesting him to hand back or deliver up some property of another which he has found, etc. = tozi. See tolisela.

um-Toli (Tholi), n. 1. Adopter, one who has adopted a child or homeless person. See tola.

Tolisa (Tholisa), v. Make an end of an already dying or wounded animal (C.N.) = gedela.

Tolisela (Tholisela), v. Hand back, deliver up, or return to a person something (doub. acc.) of his found or in one's possession = tolisela. See toli.

Tolo, ukuti (ukuthi; s.t.), v. = ukuti tsebu.

Tolo, ukuti (Tholo, ukuthi, v. = toloza.

i-nTolo (s.t.), n. Weakness in the knees, from some constitutional defect (not from rheumatism) — used also of a child that is unduly long in learning to walk = i-nQinamba, i-nZenzane.

isi-Tolo (s.t.), n. Shop (of a large size), as in the towns. Cp. (i)-Vinkili [Eng. store].

um-Tolo (Tholo), n. 5. Certain kind of mimosa, common in the bush veldt; hence, Black Wattle (from similarity of habit).

(iii)-Tolonja (Tholonja), n. Creeping plant, growing on the coast and bearing dark edible berries; berry of same.

um-Tolonyama (Tholonyama), n. 5. Munure in the cattle-fold moistened by the urine of cattle = um-Tolonyama.

(iii)-Toleetlwane (Tholothelwane), n. Person of a foolishly nervous, bashful nature, who becomes scared, doesn't know what to do, before strangers or those of the other sex.

Toloza (Tholozja), v. Look about in a foolishly bashful, nervous, dismayed manner, as one very nervous before strangers or ladies, or who has been caught in some improper action.

i-nTolwane (s.t.), n. Veldt-shrub (Elephantchiza Burchellii, etc.), of two kinds — the larger being also called um-Dom, whose large red roots are used medicinally as an astringent for diarrhoea and as an emetic.
Tomba (Thombha), n. Pass the first genital discharges of puberty; hence, menstruate for the first time, as a girl; reach the age of virility, as a boy; rust, as iron; be filled with red, rust-like sediment (see i-li-Tombenkala), as stagnant marsh-water—in all senses used in perf. Cp. apakia; poteta; i-li-Zibuko; amu-Lolua [Sw. Ga. Bo. tomba, have sexual intercourse].

N.B. A girl, upon having her first menstruation (see um-Gongo), abstains henceforth from eating amasi until her father slaughters a beast for her by way of purification (see omuila).

i-nTombazana (Thombhazana), n. Young girl, i.e. anything from infancy up to a marriageable age (see i-nTombi); used by members of a family in reference to any of their girls, even when marriageable or already married women—the term i-nTombi among such being confined to such 'girls' as could be one's sweetheart; used also enphem. of a woman's i-ki-Kigi (see um-Fana); also applied to a cowrie-shell, used by bone-diviners.

Ex. we! leta manisi-yu intombazana yami, I say! bring me that there little-girl of mine (i.e. night-commode).

i-li-Tome (Thombhe), n. Place at the side of a hut internally where the young calves and other stock are sometimes kept; (C.N.) menstrual discharge.

Ex. intombazana ise-tombeni, the girl is having her monthly flow (C.N.).

isi-Tome (Thombhe), n. Image or small clay model of a man, ox, etc., such as are made by Native children; hence, doll, image, statue of any kind; sometimes applied also to a picture of a man or beast (not of a house or landscape—see um-Fanekisho) [Gr. tapo, image].

um-Tome (Thombhe), n. 5. Kind of wild fig tree (Ficus Natalensis), having a parasitical habit and whose bark is used for fibre. Cp. um-Kiwane [Sw. m-tomba, gigantic kind of fig-tree].

i-li-Tombenkala (Thombhenkala), n. = i-li-Tomankala.

i-nTombi (Thombhi), n. Girl of full-grown marriageable age; (in a particular sense) sweetheart. Cp. i-nTombazana [prob. akin to tomba q.v.—Sw. Ga. Bo. etc. ku-tomba, to lie with, have sexual intercourse with; Ze. ma-tombo, breasts; Kag. ma-tombo; Go. ma-tombo; Sw. mtoto, girl; Ru. ki-tu, young person, m. or f.; Kwafi. endibo, girl; Hu. endito; Ko. mtengo; Kamb. mwi-tu].

Ex. abakontombi, those (people) of the girl's place i.e. bridal party, family of the bride, the bride's people = abantu bakontombi, abantu bakobo ki-tombi, abantu bakono k'ontombi.

Phr. intombi ecomese (or esapele), a girl who is still whole, i.e. a virgin.

P. zy'ala abantu, zy'abantu ini; aku'ntombi yagan'ingamae, the girls reject people, but only to go to others; there's no girl who married a wild-beast = don't mind their jilting, they will eventually come into our (the men's) net; no girl yet ever went another way.

ubu-nTombi (Thombhi), n. The state or nature of girlhood.

i-nTombi ka'putwa (Thombhi ka'phuthwa), n. = u-Putwa.

Tombisa (Thombhisa), n. Bring about or induce uku-tomba; hence, attend a girl's (acc.) first menstruation, taking part in the ceremonies accompanying such an event, as do her companions from the surrounding neighbourhood; cause to rust, as iron.

isi-Tombiso (Thombhiso), n. Any practice, medicine, song, etc., intended to help forward the uku-tomba q.v. of young boys or girls, as the dance-songs performed at this latter's first menstruation.

isi-Tombo (Thombho), n. Seedling, young tree, mealie-plant, etc., up to about one foot in height; fine healthy growth in a child, filling out and increasing height in good proportion (for mere slender height, see i-li-Tombo).

Ex. kana'isitombo b'muntuwa, netombi elide ye, this child doesn't fill out proportionately or grow well in body, he merely grows tall.

um-Tombo (Thombho), n. 5. Certain running herb (Cissampelos torulosus), whose milky and very bitter roots are used for scrofulous swellings and chewed for toothache; spring, of water (= i-li-Petu); plur. imi-Tombo, malt i.e. sprouted Kafr-corn or mealies, for making beer.

Phr. indiba imisitombo, the hut has springs, i.e. is perennially damp (from sub-surface drainage).

i-li-Tombenkala (Thombhoukala), n. Red rust-like sediment thick in stagnant marsh-water; such water itself.

um-Tombotl (Thombothi), n. 5. Certain tree (Euclearia Africana), whose scented wood is used as amaka and for making necklaces. See ufu-Bunde [Sw. imbile, tree with brown and yellow striped and scented wood].
i(i)-Tome or Tomu (s. t.), n. Bridle, of harness [D. toom].

isi-Tomiyana (Thomiyana), n. = i-nTsh OWNakweneni.

i(li)-Tondo (Thondo), n. Certain forest climber, used medicinally for chest complaints and scrofula.

i-nTondo (s. t.), n. Immense quantity or number, as of corn, money or cattle; certain small plant (Argyrolobium marginatum), or small tuberous root thereof; said to be good for hiccups and eaten in time of famine [Her. oku-tuta, to accumulate].

isi-Tondo (Thondo), n. Place outside a kraal where urine is usually thrown or passed.

um-Tondo (Thondo), n. 5. Penis maris (= i-nilukinyikini; cp. um-Nqando, i(li)-Kiniqi, isi-Kaba, um-Nqambo; i-nKumula); hence, urine (um-Shobingo); sometimes used for 'offspring, issue' of a man, or 'fetus, calf' in the womb of a cow [cp. tunda; L. Cong. tunda, love; Her. rondu, cover, as a bull; umtuta, urine; Sw. mtoto, child; At. ito, urine].

Ex. kungati (inkomazi) imontondo, it (the cow) would appear to have a penis, i.e. have a fetus (following an effective covering).

i-nTondolo (s. t.), n. = um-Tondolo.

um-Tondolo (Thondolo), n. 5. Gelded sheep or goat, a wether. Cp. i-nKabi.

i(li) or isi-Tondolozizi (Thondolozizi, n. = i(li)-Tongqa.

um-Tonga (Thonga), n. 1. One who invites or organises a hunt; Native blacksmith (prob. of their being freq. Tongas). Cp. i(li)-Lala; isi-Tando.

i-nTonga (s. t.), n. = i-nDuku (nearly obsolete among men, though used by women for klonipa purposes); formerly used of a gun (see isi-Bomu) [Sw. gongo, long thick stick; Her. oru-bongu, rod].

isi-Tonga (Thonga), n. Quality, character or appearance of a person, etc., by which he becomes imposing or commanding, impressing with power; prestige, influence, moral weight (= isi-Tunzi); also = um-Galunguza; (N) variety of the sweet-potato. Cp. tonya.

Ex. bavina kabe (Ibulobandhi, i-ba noemisi-tonga, it danced well (did that company), there was something impressing or commanding about it.

N.B. The fruit of the isi-Tonga tree (Styphnolobium Macrocarpum), very like the i(li)-Hlala, is said to be generally eaten by the Tongas. Somewhat strangely this same tree, or one much resembling it, is called in Sw. um-tonga and in Gu. ma-tonga.

i(li)-Tongo (Thongo), n. Ancestral spirit = i(li)-Dholozi [Bo. u-togosi, praise; MZT. i-saku, evil-spirit; Ga. ngoywe].

P. Thongo leyakela, the ancestral-spirit (in which you trust that it be always looking after you) is looked for, i.e. is assisted in its work of looking out for dangers — don't trust to your guardian-spirit alone to keep you from harm, while you yourself are neglectful; God protects those who protect themselves.

i-nTongo (s. t.), n. for isi-nTongo — see u(lu)-Tongo.

isi-Tongo (Thongo), n. A long nap, good long sleep, as of a sick person, for a few hours.

u(lu)-Tongo (Thonga) — commonly in plur. i-nTongo, s. t.), n. Dry matter or humour (a single particle) caked at the edges of the eyelids (when moist — see ubu-Tuku; u(lu)-Biki) [Bo. tongo, matter from the eyes].

ubu-Tango (Thongo), n. Sleep [Lur. botu, to sleep; Bar. totu, doto, sleep; Her. kotura, be sleepy; Ga. tulo, sleep — cp. i(lu)-Tunzi].

Ex. ubu-kwelwe ubutongo, to be overcome with sleepiness.

u-bu nothongo, to be sleepy.

u-bu-tala ubutongo, to obtain sleep.

u-bu-tala ubutongo, to sleep.

Tengo tongo, ukuti (Thongo thongo, uku-thi), v. Be thoroughly done up, ener-vated, without strength, as the body from sickness or exhaustion = tongoza, toto inyeku, ukuti usa.

Tongoza (Thongoza), v. = ukuti tongo to-nyo.

i(li)-Tongwane (Thongwane), n. Fruit (not edible), or merely the hard empty shell thereof, of one kind of the um-Tongwane tree, and which are used as snuff-boxes = i(li)-Yezane. See i-nTongwane.

N.B. The pulp of these small gourd-like fruits must never be extracted within the vicinity of a kraal, lest the seeds grow and the kraal-inmates die. They are therefore picked out down at the river, where the pips may be carried off by the water! May-be experience has shown there to be something poisonous or unhealthy in the tree.

i-nTongwane (s. t.), n. Red edible berry of one kind of the um-Tongwane tree.

um-Tongwane (Thongwane), n. 5. Two different trees, one (Chrysophyllum Nata-lese) bearing the red edible berry (i-nTongwane), and the other (Oncoba
spinoosa) bearing a hard-shelled, small calabash-like fruit (i(li)-Tongwane).

u(lu)-nTonjana (dim. form of nTombi), n.
The little, good-for-nothing girl or girls of any particular kraal or locality. Cp. u(lu)-Fazazana.

(i(li)-) Tonta (Thonta), n. Handsome, nice-looking person, of medium height and plumpness; any handsome, fine-looking thing, as an isi-Nene, isi-Qopela, or a knobkerry of shortish but proportionately bulky size = i(li)-Tondolozi.

(i(li)-) Tonjana (Thonjana), n. Handsome, nice-looking little person or thing, as above.

Tonta (Thonta), v. = tontsa.

Tontsa (Thontsa), v. = ukuti tonto.

Tontela (Thontela), v. Hop along or about, as a bird about the yard; also = tontza.

u-Tonti (Thonti), n. in form of oka'Tonti, a name given (collect.) to a certain kind of black beads with white stripes.

Tonto, ukuti (Thonto, ukuthi), v. Perch, stand or sit on an elevated object, as a bird or cat on a tree, or a man on a hut-top = tontza, tontela, ukuti coka.

(i(li)-) Tonto (Thonto), n. = i(li)-Gwela.

isi-Tonto (Thonto), n. Small bundle, sufficient to be encompassed by both hands, of anything having length, as of tobacco, rushes, sticks, etc. (= isi-Tangu; cp. i(li)-Tapo); a middle-sized person; (N) = i(li)-Qina.

isi-Tontolo (Thontolo), n. Bow-like musical instrument with the string bound down to the middle of the bow. Cp. u(lu)-Gibane; um-Qangala.

Tontota (Thontotho), v. = cacaaza.

Tontsiza (Thontsiza), v. = ukuti pose pose.

Tonya (Thonya), v. Gain or possess some occult, hypnotic-like ascendancy over another (acc.) by some process of charming, etc., as one court-favourite over another, a young-man over his father or sweetheart so that he can manage them as he likes, or as a dog is supposed to do by voiding urine over that of another = gona; cp. neindela; paza; i(li)-Tonya [Her. tona, overcome].

i(li)-Tonya (Thonya), n. Such occult, hypnotic-like ascendancy possessed over another, as above. Cp. isi-Tunzi; tonya.

i-nTonyane (s.t.), n. Small u(lu)-Kamba or beer-pot; small i-nKwele or beer-ladle.

(i(li)-) Tonylela (s.t.), n. Anything pulpily soft to the touch, as a boiled sweet-potato, or a fat flabby person.

Topa (Thopho), v. Have a fine smooth glossy surface or skin, as a well-seasoned knobkerry, a polished table, or a sleek cow (used in perf. = cp. caca, htmlzela, tontombala); be nicely soft or tender, as well-cooked food; polish a person (acc.) up, i.e. flatter him by saying nice things to him and about him, as when seeking his favour; address a person (acc.) by some nice fancy or play-name, as in loving conversation or when coaxing (= lobosa).

Tope, ukuti (Thophe, ukuthi), v. Grow smooth, glossy, polished of surface or coat, as above = topeza; make a thing (acc.) so to be = topela, topelisa.

Topela (Thophela), v. = ukuti topa.

Topeza (Thophesa), v. = ukuti topa.

(i(li)-) Topi (Thophi), n. Percussion-cap, of gun [D. doppie].

Topiza (Thophiza), v. = tapiza.

isi-Topiza (Thophiza), n. = isi-Topiza.

isi-Topo (Thopho), n. Play-name, coaxing-name, friendly or flattering name, as used between intimate persons — most
young people use such names of their comrades, and each tribe has such names, used when addressing in a 'nice' manner members of that particular clan. See topo; isi-Takuzelo; isi-Fenyo.

Tosa (Thosa), v. Fry, roast, bake, as meat (ace.); toast, as bread [Eng. toast].

um or u(lu)-Toshane (Thoshane), n. 5. = i-nCierre.

Tōsu, ukuti (ukuthi; s.t.), v. = ukuti cosu.

Tosuka (s.t.; s.k.), v. = cosuka.

Tosula (s.t.; s.k.), v. = cosula.

i-nTōsuntosu (s.t.), n. = i-nCosuncosu.

Tota (Thotha), v. Draw, or place, closely side by side or together, as one might a row of books (ace.), the wattles in the framework of a hut, the seams of a coat, a lot of pots in a hut, or the posts of a fence. See u(lu)-Toto; hlangana; qalingisa.

Totana (Thothana), v. Be closely packed side by side or together, as the books, seams, fence-posts, etc., as above (used in perf.).

um-Tōti (s.t.), n. now obsolete as a noun, and used only in the adjectival form mtoti. Anything sweetly pleasant, delicious to the taste, as meat, cake, good beer, etc. (not used, as mnandi, of the other bodily sensations) [Her. tyata, sweet; Bul. ten].

ubu-Tōti (s.t.), n. Pleasantness to the palate, deliciousness, as above.

Totisa (s.t.), v. Make, any food (ace.) delicious, very pleasant to the taste, as a good brewer does her beer, or as sugar does water = nanda isisa.

Ex. nMzila uyotolisa cengumeni. Mzila makes delicious meat — some Natives being supposed to possess the particular knack or fortune of so slaughtering a beast as to render its flesh unusually agreeable; and in a similar way with beer.

uku-tolisa omuzele, to make sweet-water of umuzele stalks (by pounding and then boiling them).

isi-Toto (Thotho), n. Euphem. for um-Tondo (C.N.).

um-Tōto (s.t.), n. 5. Small shrub (Odina edulis), having very red roots and black edible berries (i-nTwakwubonkweni); any bright reddish-brown thing, as some cows (ep. ukuti tsbha).

u(lu)-Toto (Thotho), n. Things standing close together or side by side, as books on a shelf, a close set of teeth, pots packed together, or fence-posts standing very near each other. See toto; ili-Tigqaga.

Totoba (s.t.), v. Go along very slowly, with short shaky steps, as an aged person or one still very weak from illness = nonobo [Sw. m-toto, child].

Totobala (Thothobala; sometimes with s.t.), v. = titibala.

isi or um-Totobala (Thothobala; sometimes with s.t.), n. 5. = isi-Titibala.

(i(II)-Totolo (Thotholo), n. Effeminate, weak-spirited individual, such as a man whom one might call an 'old woman,' or a woman who might be called a 'child' (C.N.).

i-nTotomba or Totombela (Thothombe), n. Any nicely 'browned' thing with a smooth glossy surface, as a mealie-cob nicely roasted, a meerschaum-pipe well coloured, or a sleek light-brown cow; person with a smooth, glossy skin of a reddish-brown colour; nice, smoothly-ground, reddish-tinted snuff. See totembala; um-Toto; topa.

Tōtololo, ukuti (ukuthi; s.t.), v. Go, or sink down, deeply, right out of sight, as a man under water or into a deep hole (= ukuti lasha); sink right down, as one's body with faintness (= ukuti bisu).

u-Totololo (s.t. — loc. kwatotololo), n. Deep, deep hole or pit, pool, etc., whose bottom is too far to be visible — an abyss = kwatasha.

Totombala (Thothombala), v. 'Brown' nicely, i.e. put on a nice brownish tint, as a knobkerry getting seasoned by use or a mealie-cob nicely roasting by the fire. See i-nTotomba; um-Toto.

Totonga (Thothongo), v. Render helpless or powerless, as sickness or want might a person (ace.), or a tight dress when catching the wearer round the feet (titibalisa); (C.N.) perform the ceremony of slaughtering the um-Totonga beast, as a recently married daughter does in her father's kraal.

Ex. umlobokazi uge kudolona kw'yise, the young-wife has gone to kill her umtotonga beast at her father's.

Totongecika (Thothongecika), v. = titibala.

Totongisa (Thothongisa), v. Help or cause to perform the ukulotonga custom, as a father a recently married daughter (ace.) (C.N.).

um-Totongo (Thothongo), n. 5. = isi-Titibala; (C.N.) beast presented by a father to a recently married daughter (and slaughtered by her in his kraal) in order to win for her the good favour of the amadlalozi.

(i(II)-Totongolo (s.t.), n. Certain bush.
isi-Totongolo (Thothongolo), n. = isi-Titibala.

Tontonya (s.t.), v. = totosa.

Totosa (s.t.), v. Humour, indulge, pet (i.e. treat with endearment, not fondle—see wotawota), as a mother her child (acc.) or a man his dog (= bongoya); handle or treat in an esteeming, affectionate, admiring manner, as a girl might a new article of dress (acc.); do, carry or hold anything (acc.) with concern or carefulness as though esteeming its value, as when carrying a valued vessel, when washing a fancy cup, or when wishing to write a particularly nice hand. Cp. teneza.

Tô, tô, ò, ukuti (ukuthi; s.t.), v. Be just going down out of sight, as the evening sun.

um-Totovane (Thothovane), n. 5. Certain bush, bearing red berries eaten by birds.

i-nTotoviyane (Thotoviyane), n. Large grasshopper striped with yellow, green and red, common in vegetable gardens, and having an offensive smell; medium sized white bead having blue or black stripes (collect.).

um-Totovu (Thothovu), n. 5. = u(lu)-Dodova.

i(li)-Totoyi (s.t.), n. House-beetle of any of the smaller kinds common in Native huts = i(lu)-Pela. Cp. i(li)-Gugu.

u(lu)-Tovoti (Thorothi), n. Certain bush, supplying wattles = u(lu)-Toboti.

um-Tovoti (Thorothi), n. 5. One of the two tendons in front of the neck, and often very prominent in old women. Cp. um-Stouldo.

Toza (Thoza), v. (C.N.) = teza.

isi-Toza (Thoza), n. (C.N.) = isi-Tunzi.

Tozi (Thozi), int. = toli.

isi-Tozi (Thozi), n. Dirtiness of the hands from handling tobacco during grinding, etc., and not properly called i-nTsila, though such hands could not be eaten with.

Tozisela (Tholisela), v. = tolisela.

um-Tozo (Tho zo), n. 5. One of the triangular strips of skin used to fill in the space between the four square pieces that make up an išidwaba.

i-nTozwane (s.t.), n. Two shrubs (Lasiosiphon anthylloides and Pedelia Africana), whose bark is used as fibre.

i-nTsâba (Tsâba), n. Scout (gen. one of a scattered band), advanced reconnoitring guard accompanying a travelling chief or an army on the war-path. Cp. i-nTsotlil; suba.

Tsâbu, ukuti (Tsâbu, ukuthi), v. = tsabuna, tsabuza.

Tsabuna (Tsâbu, ukuthi), v. Take out a good quantity, as an i-goma of mealties from a suckel = sanwâ, tsabuna, meinvâla.

Tsabuza (Tsâbu, ukuthi), v. Cut into sharply, as a new hoe into crisp dry soil, teeth into tender meat, or a sharp axe into a block of wood = sanwa, tsabuza.

i-nTsada, n. Large quantity, as of food; large number, as of cattle—a great abundance.

Tsaka (s.k.), v. Squirt through the closed teeth, as spittle (acc.) = tshaka. Cp. ciutsa; kalala; kî; punûsa [Her. tye ka, spit].

u(lu)-Tsakalala (s.k.), n. = u(lu)-Tsakalala.

i-nTsakalubisi (s.k.), n. Small sized, light-brown, harmless snake = u(lu)-tšawwamba, i-nTsakalubisi.

i-nTsâkantsaka (s.k.), n. A disorderly scattering all over about the place, as of a lot of clothes thrown about a room, or amabele grains strewn about by fowls; a dishevelled, ruffled, disorderly hanging thing, as one's hair, a mop, or some kinds of amabele ears. See sakuza.

i-nTsakavukela (s.k.), n. A day-after-day repetition of the same thing or work.

Ex. safa intsakavukela yenisebenzi; we are dead with never-ending work (being engaged day after day without break).

isikonyane sekanyeintsakavukela, the locusts are now a matter of every day.

i-nTsalelo, n. Remainder (after the rest has been removed). See salela.

i-nTsali, n. Thing or person remaining over, behind, etc., as seed after planting, or survivors after a battle. See sala.

um-Tsalo, n. 5. Bow of an arrow (C.N.) = u(lu)-Gwibisholo.

i-nTsanananda, n. Anything of a hard, rigid nature, as a pillar of hard wood; hence, any simply rigid thing, as a scantling; or simply hard, as a lump of iron; person with a rigid body or stiff walk, as some old men.

i-nTsanga, n. (C.N.) = i-nGream.

i-nTsanganeka (s.k.), n. = i-nTsotiniya.

i-nTsangu, n. Wild hemp (Cannabis sativa), used for smoking in the (l)-Guda horn, and medicinally for thrush, sore eyes, poulticing tumours and for hot in horses. Cp. u-Notu; i(li)-Qume [Ar. hashish, hemp; Lat. cannabis; Vi-
i-nTsabuza or Tsabu (s. t.), n. = i-nTsabu.

i-nTsasa, n. (X.) = i-nTsasa.

i-nTsantula (s. t.), n. = i-nTsantula.

i-nTsantula, n. (X.) = i-nTsasa.

i-nTsanta, n. Ox of a red or brown colour having greyish speckles or speckles about the belly and lower flanks; man's beard, or the man himself, when just beginning to turn grey and so giving a greyish speckled appearance to the chin; coarseness or harshness of voice whether from nature or a sore throat (cp. hoshoa).

Tsāvu, ukuti (ukuthi), v. = tsavuna; tsauza; ukuti rveshe.

Tsavuna, v. = tsabuna.

Tsauza, v. = tsabuza.

i-nTsazayiya, n. Tall, big, muscular-bodied man. Cp. isi-Gonyoza; n(1n)-Qaqa-shiyi; n(1n)-Qolokosho; isi-Qekema.

Tēbu, ukuti (Tēbu, ukuthi), v. Be bright red, as the um-Sinhle flower, or a soldier's jacket = ukuti tolo, ukuti rvele.

i-nTsela, n. One crippled at the thigh-joint or hip, lit. one who wriggles along by his thigh-bones. See ukuti sehle.

i-nTsela, n. = i-nTsela.

izi-nTsaka or Tšeka or Tšeko (s. k.; no sing.), n. After-pains of childbirth. Cp. ini-Siko.

i-nTsankane (s. k.; no plur.), n. Anything (collect.) insignificantly small of its kind, as grain, potatoes, pottos or people = i-nTsankane.

Tšeka, ukuti (ukuthi; s. k.), v. = tseka.

izi-nTsakane (s. k.), n. = izi-nTsaka.

Tšeka (s. k.), v. Make a creaking noise, as a rusty door-lock or wheelbarrow.

i-nTsele, n. Cape Ratel (Melivora Capensis) — said to be of a spiteful nature and so nicknamed unfo ka Lintaankonto, the fellow of Mr. Watch-your-assegai.

i-nTselekehele or Tselekeshe (s. k.), n. Grain, berry, etc., unusually small of its kind, as amabele, beads, mealies, fruit-berries, stones and the like. Cp. i-nTselekehele.

i-nTselekehele, n. Original meaning of this word seems to have been lost, it being nowadays used, without any definite meaning, to express a 'challenge,' one boy shouting the word to another, with whom he wants to fight, which latter, if he accept the challenge, will reply Woz'ingalile! (Come along, then, and take it!).

i-nTseli, n. Heavy or strong drinker i.e. one who can drink very much (not a drunkard — see isi-Dukha). See seta.

i-nTselo, n. Hoof, as of horse, ox, or other large hoofed animal. Cp. ili-Nsento [MZT. in-sanga, shoe].

i-nTsema, n. Name of two species of ground euphorbia (E. pungiformis and E. bu-pleurifolia), whose large bulbous root is rolled down a slope by boys to furnish a target for them to fling the u(lu)-Kande at. Cp. um-Gemane; ili-Zwili.

i-nTšemtšemele, n. Anything of a compact, spongy or gritty nature, as the meat of a cow's udder, edible stalk of the wild-banana, pith of some plants, etc. = i-nRumunrunu. See tšemzela.

Tšemeza, v. Make the spongy, gristy sound tšeme when eating or chewing anything (acc.) of the nature of an i-nTšemtšemele, or as an assegai cutting its way into flesh = rremeza.

Tšemuza, v. = tšemeza.

i-nTšengane, n. An upright, tall-growing kind of cabbage-tree, whose succulent roots are eaten. See um-Senga.

i-nTšengatsha (s. t.), n. Thin, sharp lamella of stone of any kind, as a chip of flint; mica stone.

i-nTšengwakazi (s. k.), n. Cow giving much milk = ili-Sengwakazi, ili-Nhungu-bubu; cp. u-Nouldini.

i-nTšentsane, n. Gnát, such as swarm up from damp soil when freshly turned or on hot days (cp. u-Nongxi; i-nTšenzelane; i-nBongolwana); also dim. form of i-nTšenise.

i-nTšentsi (no plur.), n. Any 'tiny' things or things (collect.), conspicuously small of its kind, as the tiny seed-turers round a potato or dombi root, very small mealie-grains, or even children (= i-nTšẹne, i-nTšelekelehele); (with plur.) anything unusually hard of its kind, as hard mealie-grains, a hard-wooded stick, a strong-bodied man, or (metaphor.) a sharp, crafty person (= oqini-lelo).

i-nTši (no plur.), n. A spring-buck (Gazella eucore); long fringe-like nap of a woman's isidwaba which appears below the lower edges; hence, fringe (generally), as at the edges of a table-cloth. Cp. i-nKapunku [Heb. tsebi, roebuck; Chw. tsephp, springbok].

i-nTševunsevu, n. Anything of a solid, crisply soft nature giving rise to the sound seen when cut through, as a raw potato, unripe fruit, an uncooked pumpkin, or damp compact soil = i-nTshwenunsevu. See senza.
i-nTsewane, n. Small bird, resembling the
\( i(\text{li})-\text{Niyane}. \)

Tshā, ukuti (\( ukuthi \)), v. Spirit or spurt
out in a jet, as spittle (ace.) through the
closed teeth, or water from a syringe,
or as the spittle (nom.) or water itself =
\( tshauka, tsha\)za; also = ukuti \( ju \).

isi-Tsha, n. Vessel, of any description, for
holding food, liquids, small articles, etc.;
hence, pot, basin, bowl, dish, plate, cup,
jug, calabash, box, can, etc.; commonly
applied to a 'snuff-box'; also jocularly
of the 'belly', and (C.S.) euphem. of
the alma genitalis of a female (married
or unmarried) [prob. of the same deriv-
asion as \( u\)ku-sha (to burn) — hence, a
burned or baked thing — Skr. \( \text{cra} \), cook:
dah, burn up; Gr. \( \text{kai} \), I burn; Ar.
\( \text{khabaz} \), bake; \( \text{jarrah} \), waterpot; Lat.
\( \text{vas} \), vessel; Ga. \( \text{ku-ocha} \), to bake; Sw.
\( \text{ku-chomea} \); Her. \( \text{ofy-i-tjuna} \), baked pot].

Ex. yekisitha soke sokuhlela amabele!
just look at his fine belly!
yey kraa isitha somunye umuntu,
he goes and steals another man's vessel, i.e.
commits adultery with his wife (N).

P. isitha esikh isikhathi,
A nice cup is not (long)
eaten out of (being gen. fragile
and soon destroyed) — might be used of any
nice article that has got injured in the
handling, or a dear good child who has died.

kayishitha esikh esikhathi!
he will not eat of his children's pots! — a deadly
threat intimating that he won't live long
enough for that.

umu-Tsha, n. 5. Men's or girl's girdle
(complete) — see \( i(\text{li})-\text{Beshe} \); \( i(\text{li})-\text{Nene} \);
i-nJobo; \( i(\text{li})-\text{Gye} \); used euphem. for
a man's penis-box (see um-\( \text{Nwudo} \), i-nGee-
be); also used by a woman of her 'first
born child' (\( \text{unu-Tsha wake} \) — see isi-
Coco) [Ni. \( \text{mu-chira} \), tail; Her. \( \text{omu-
lyira} \); Ga. \( \text{m-kila} \); Sw. \( \text{w-kila} \).

Ex. uku-bineka umuntu, to put on, or
wear, an umuntu.

i-nTshabusuku (s. k.), n. Blister or water
blisters forming on the knee or foot from
some internal irritation (not from burn,
etc. — see \( i(\text{li})-\text{Shama} \)).

Tshadula, v. = tshekula; tshakafula.

\( i(\text{li})-\text{Tshagala} \), n. Variety of amabele of
a lightish colour and a spreading dishevel-
ed ear.

Tshaka (s. k.), v. = ukuti tsha, tsaka.

i-nTshaka (s. k.), n. End, conclusion, final
turn-out of an affair (= i-nPeto); also
= i-nTshakala.

Ex. ngiyawo\( i(\text{li})-\text{mbantu} \) yake, I know him
right to the end i.e. through and through.

Tshakada (s. k.), v. = tshekula.

Tshakadu, ukuti (\( ukuthi \); s. k.), v. Give a
leap, skip, spring, etc. = tshekula.

Tshakadula (s. k.), v. = tshekula, ukuti
tshakadu.

Tshakafu, ukuti (\( ukuthi \); s. k.), v. = ukuti
tshakadu, tshekula.

Tshakafula (s. k.), v. = tshekula; keep jump-
ing about at a person (with \( \text{ngi} \)) with
words, i.e. keep railing away at him,
not allowing him to escape, as though
wishing to excite him to anger.

Tshaka\( a \) (s. k.), v. = tshekula.

i-nTshakala (s. k.), n. Young person i.e.
one still in full vigour or prime, whether
man (\( i(\text{shakala yekhla} \)), or woman
= i-nTshaka, i-nTshantshula.

\( u(\text{lu}) \)-Tshakalala (s. k.), n. Any long slender
thing, as a long snake, or a tall person.

i-nTshakalubisi (s. k.), n. = i-nTshakalubisi.

i-nTshakaza (s. k.), n. Male-flower or crown-
tuft of a mealie plant; used also of the
flower or seed-tuft of all grasses. Cp.
\( i(\text{lipos}) \); \( i(\text{lipos}) \).

isi-Tshako (s. k.), n. Small gap or opening
between the two front teeth (and caus-
ing a lisp when speaking); a lisp, or lis-
ing in the speech; person with such teeth
or lisp. See tshaka; \( i(\text{li})-\text{Sungo} \);
\text{feze}a.

Tshala, v. Plant, as a tree (ace.); sow, as
a seed (properly by placing it separa-
tely in the soil, not by scattering—see \( \text{hlangwena} \)) [Chw. \( \text{jala} \); MZT. \( \text{hila} \);
Her. \( \text{panda} \); Ga. \( \text{ch-inu}, \) field].

Ex. yekube \( \text{swa} \) (\( \text{jibosis} \)), liphatsala, don't
touch that one (box); it is used for sowing
in (seeds).

\( i(\text{li})-\text{Tshali} \) or Tshalo, n. Shawl [Eng.].

\( i(\text{li})-\text{Tshalo} \) (no plur.), n. Certain bramble,
bearing red edible berries resembling
the \( i(\text{li})-\text{Jingulo} \).

um-Tshame or Tshamu, n. obsolete defec-
tive noun now used only in the form of
an adverb, as below, to express 'it is
as though, it is just as if, it is almost
equally as though, it is almost surely that,
it is probable that (this last sense
in the form \( \text{emtshameni} \) or \( \text{mtsha-
meni} \)) — the word is sometimes used as
a mere root without any prefix, as
\text{tshame}, \text{tshamu}, \text{tshameni} = \text{um-Lungu}.

Ex. ku'mtshamu\( \text{nkuba} \) ngi-yake, it is as though
it were he himself — as might be said of a
son with a striking resemblance to his father.
\text{ku'mtshamu ngifile} (or \( \text{nkuba ngifile} \),
it is just as if I were dead, i.e. I feel as though
I were dead (with exhaustion).
mishameni (or e'mishameni) anga-ka-kusa, it would seem as if, i.e. he will probably arrive to-morrow.

mishameni uswineka, in all probability (i.e. it seems so) he will recover.

u-Tshana, n. = u-Nqangi.

u(bu)-Tshani, n. Grass, of any description; hay (u-Tshani ob'omileyo); used of the hairy nap on a woman's isidlaba when very long (cp. i-nSepe) [Ar. hashish, grass; Lat. fenum; Sw. masjani; Chw. bo-sjang; Bo. zani; He. ma-azti; Sag. ma-nyari — possibly akin to uke-tsha, to burn; Ga. ja].

Ex. isidlaba sami si tshani, my leathern-kilt has very long nap (which waves about like a field of long grass).

Phr. uku-zi-dlisa 'tsangana, to make oneself nibble a little bit of grass (as a pretended occupation, whereas really one's attention is on something else) — used of anybody who shows signs of wishing to do something though deterred by shame or nervousness, as when a person walks about outside of a hut as though desires yet afraid to enter, or a child who enters a hut to ask a favour of its father and then when inside pretends to be occupying itself with something else.

i-nTshantshula, n. Swift-going person, horse, etc.; man or woman still in full vigour or prime (= i-nTshakala). See shantshula.

Tshapa, ukuti (ukuthi; s.p.) = tshapala-

Tshapalata (s.p.; s.t.), v. Eject or discharge in a heavy ‘slushing’ manner anything of a soft semi-liquid nature, as the loose stools (acc.) of diarrhoea = tshapala-

Tshapalatoka (s.p.; s.t.; s.k), v. Get so discharged, as above = ukuti tsha-pa.

Tshapaza (s.p.), v. = tshapalata.

i-nTshasa, n. Body-servant of the Zulu king, who would wait upon him in his hut (cp. isi-Sindabizo; i-nTsila; i-nCe-

Tshata (Tshatha), v. = etshata.

Tshata (s.t.), v. Marry a person (with man) according to Christian rites (N. fr. Xo.).

um-Tshato (s.t.), n. 5. Marriage or wedding according to Christian rites (N. fr. Xo.).

u(lu)-Tshatshavela (s.t.), n. Stiff, stumpy-

Tshatsaza, v. Spirit or squirm away i.e. in a continuous or repeated stream — freq. form of ishaza.

Tshavu, ukuti (ukuthi), v. = tshavuza.

um-Tshazo, n. 5. Colon or lower intestine of cattle. Cp. um-Didi; i-nVimba.

i(lu)-Tshe, n. A stone, rock (cp. i(lu)-Dwala); stone (as a substance); hence, as an adj., to express great hardness, difficulty, firmness; tens of thousands, any indefinitely immense number (= isi-Gidi) [Skr. asman; stone; Gr. lithos; Hi. chanan, rock; Sw. lijve, stone; Ga. j-inja; Sw. ji-we; Bo. i-we; Her. e-e; Kag. i-bwe; Kamb. i-bia; Yen. yjes].

Ex. itshe lokungaya, a grinding-stone (i.e. the lower stone for crushing upon).

itshe leulile, needle-stone, i.e. leadstone or magnetic iron-ore (itshe elimplana), or a steel-magnet (itshe elimpilo) — bought and sold at fabulous prices as a love-charm.

umfefe ntabatamile, kavevu-kvam-

itshe, an umfefe-cocon is somewhat limp, it is not rigid like a stone (i.e. is not stone-hard).

Phr. iskhuno yeza-benda kaletshe ku-kelu-

nya, an ox is dug out of the rocks with the white-people, i.e. is no longer obtained as a cheap present as formerly in Native times, it now has to be hardly worked for.

N.B. There is a universal custom among the Zulu females, when they have anything to carry of a nature that may get spilt or broken, to pick up from the path, immediately they leave their kraal, any small stone or pebble and throw it into the pot of beer, basket of grain, or whatever else it may be, for good luck, so that, as they say, they may not get tripped up (by another stone) and their vessel broken or goods wasted. See isi-Zile.

i-nTshe (long i), n. Ostrich; feather of same [Chw. u-che].

i-nTshehe, n. Long beard (as they go with Natives), or a medium long beard (of a white man) = isi-Heshe; cp. u-Cele-

mbe; ubu-Hwanqa.

i-nTshed, n. Soot or smut round the
bottom and sides of a cooking-pot = *um-Sizi, i-nTshedesi*; cp. *um-Lo-Le*.

**i-nTshedesi, n. = i-nTshedé.**

**Tsheka (s. k.), v.** Be, stand, sit, or lie, on one side, or inclined towards one side, as a pot or lamp placed slantingly, or a person reclining on one hip or elbow (used in perf.) = *hlala 'tubule*. See *u(Lo)-Keke, u(Lo)-Tsheku*.

**i-nTsheke (s. k.), n.** (C.N.) = *u(Lo)-Hlado*; also, certain herb, used by young men as love-emetic.

**u(Lo)-Tsheke (s. k.), n.** Liquid fat or grease, as while hot; oil, of a thin consistency (not thick, as castor oil); melted metal; or any similar liquid = *u(Lo)-Ketshe*, *u(Lo)-Tshekeza, u(Lo)-Ketsheza, u(Lo)-Tshoko*, *u(Lo)-Tshokozi* [Her. *tyeke, spiti*].

**i(Tl)-Tsheketshe (s. k.), n.** Two kinds of large ground-ants, one black, the other light-brown, both ejecting an irritating fluid when attacked.

**Tsheke, ukuti (ukuthi; s. k.), v.** Trot off, as a child to fetch water from the river; sound, as fluid in a bottle when shaken; make such fluid (acc.) so to sound, i.e. shake it up = *tshekeza*.

**Tshekeza (s. k.), v. = ukuti tsheke isheke.**

**u(Lo)-Tshekeza or Tshekezi (s. k.), n. = u(Lo)-Tsheke.**

**Tsheku, ukuti (ukuthi; s. k.), v.** Give a frolicsome skip, leap, or spring, as a frisky young calf = *tshekula*; give a light spring, as out of the way of a snake = *tsheku*. See *tshele*.

Ex. *wall'alumuna ulebe 'utsheka, loya-kwe, look at the beer-pot, you have set it slantingly, it will fall.***

**kungenshe 'utsheka, take it in sideways, on the slant, as a door into a room.**

**Tshekuka (s. k.), v.** Spring, leap or skip aside or away, as when suddenly arrested by a snake, or from the attack of a wild-beast = *uKuti tsheku.***

**Tshekula (s. k.), v.** Spring, leap or skip about in a frolicsome manner, as a frisky young calf or dog = *tshekula, tshekula, tshakadu, tshakadu, uyyabashiya*; cp. *rakuda*.

**Tshela, v.** Tell, as a person any affair (doub. acc.) [Her. *tya*, say; *neara*, tell; *San, ajuwera; Ga. iogera, say; Kamb. *twin*].

**i-nTshela, n.** Food burnt and clinging to the sides or bottom of the cooking-pot, as porridge = *isi-Hoyo, isi-Hoyo*.

**Tsheleka (s. k.), v.** Lend, as a pot to a person (doub. acc.); borrow, a thing (acc.) from a person (with *ku*) = *boleka*; cp. *enau* [prob. akin to *tsheke*, tell — comp. Bo. *amba*, tell; *ambala*, lend].

**Tsheleke (s. k.), v.** Lend or borrow a thing (acc.) for or on behalf of a person (acc.).

**um-Tshelekwana (s. k.), n. = u-nTshelele.***

**i-nTshelele, n. = i-nTsheleleza.**

**i-nTsheluleza, n.** Any slippery or very steep place or thing, down which one must 'slide,' as a slippery rock or muddy descent; a sliding down, as played by children sliding down a sandy bank on their buttocks, or sliding on their stomachs from a pool-bank into the water (with *enza*); might be used of tobogganing or coasting = *i-nTshelele*.

**Tshelezele, v.** Put up to do a thing (C.N.).

**i-nTshemulane, n.** Species of rush, used for mat-making.

**Tshena, v. = tshela.**

**Tshenisa, v. = tsengisa.**

**Tshengisa, v.** Show, let see, point out to a person some thing (doub. acc.) = *bonisa, kombi.***

**i-nTshengula, n.** Bone-spoon used for taking snuff (C.N.) = *i-nTshasa*.

**i(Tl)-Tshenkomo (s. k.), n.** Hard kind of bluish stone or trap, used for building.

**i(Tl)-Tshentso or Tshentswa, n.** Bluish basaltic stone, or whinstone, gen. found in the form of large boulders or pebbles.

Ex. *u'tukwani u'tshentso, he is as hard as a whinstone — used of a very stinging person; also of an old person of a very robust nature.***

**i-nTsheshe (no plur.), n. = u-nHluhele, edible berry or berries of the same.**

**i-nTsheshelezi, n.** Person (mostly used of females) having small contemptible buttocks = *isi-Shodolo; u-Tununu; cp. shrika, isi-Shwapa.***

**Tshetsha, v. = benga.**

**i(Tl)-Tshetshet, n.** Very light, poor, washed-out, sandy kind of soil, common in swampy places when the water has drained off. Cp. *i(Tl)-Dudusi*.

**um-Tshetshet, n. = u-nTshakazwane.***
Tshehetshe (Tshehetsetha), v. Trot along with very short steps, like a woman = nishentshethe; cp. dlledhllelela.

Tšē tšē tšā, ukuti (ukuthi), v. Go trotting off or away, as when sneaking off to report to the chief, or off to a kraal away from the main company.

um-Tshehetshe, n. 5. = um-Bengo; also = um-Tshehetshe.

i-nTshezi, n. A thing that has remained over; as the odd thing left over from a distribution, a cow that has escaped an epidemic of disease or a man from battle (N).

um-Tshezi, n. 5. Light reddish-brown thing, as an ox = um-Tofo.

i-nTshidi, n. = isi-Sila; also (C.N.) = i-mFene.

i-nTshikazana (plur. ama-Ntshikazana; s. k). Young girl (only used sportively) = i-nTombazana.

Tshiki, ukuti (ukuthi; s. k.), v. = ukuti swi.

um-Tshiki (s. k.), n. 5. Kind of grass (Eragrostis pluvia), growing in long tufts by the roadsides = um-thili.

Tshiki tshiki, ukuti (ukuthi; s. k.), v. = tshiki-kiza.

Tshikiza (s. k.), v. Wag about, wriggle about (intrans.), as the tail of a dog or of a lizard; vibrate, as an assegai when being brandished or a reed when shaken by the water (= biba) [Sw. tikisa, wag; Her. take].

N.B. It frequently happens that a little lizard gets its tail knocked off. The wriggling about of this discarded appendage causes the Native children much delight, who sing out to it, Tshikiza, 'zamayankho! tshikiza, 'mauntenga!' a, 'zamayankho!'

Tshikizela (s. k.), v. Go wrigglingly along, moving first one shoulder forward then the other, as some females.

Tshilo, ukuti (ukuthi), v. Go towerng up straight and high, as an abruptly rising mountain-peak, a high tree or tower standing conspicuous up and above its surroundings.

i-nTshindane, n. Red-headed squirrel (really the whole body is of a bright reddish brown) (Sciurus pallidus) = i-nGreeje.

i-nTshingaweni, n. = i-mFene.

i-nTshingila, n. = i-mFene.

um-Tshingo, n. 5. Certain reed musical instrument or pipe, played like a tin-whistle.

Tshingoza, v. Whistle away badly or carelessly on the um-Tshingo (as we should use 'strum' of playing on the piano).

i-nTshintsho, n. Bull of the i-mPunzi or i(li)-Qina bucks. Cp. um-Shiba.

i-nTshishi, n. Certain mountain-shrub.

i(li)-Tshitshi, n. Young girl, with the breasts already firmly filled out (perhaps about fourteen or fifteen years of age, and so younger than an i(li)-Qikiza.

um-Tshivovo, n. 5. Red-faced coly (Colius erythromelon).

i-nTshoba, n. A pointed tapering projection or jutting out in anything, as a portion of a forest jutting out into the open veldt, a sandspit in a river protruding into the stream, etc.; sometimes applied to the source or end-point of a river (not the actual spring, but the locality) = um-Tshobo.

Tshobea, ukuti (ukuthi), v. = ukuti shobe.

i(li)-Tshobe, n. = i(li)-Hlukwe, i(li)-Tebe.

Tshobela, v. = shobela.

Tshobsi, ukuti (ukuthi), v. = ukuti shobi shobi.

u-Tshobithsho, n. = u-Shobishobi.

Tshobiza, v. = shobiza.

Tshoboloza, v. = tshubulaza.

Tshobotshe, v. = sobozela.

Tshobobo tshobo, ukuti (ukuthi), v. = tshobowa.

Tshobozela or Tshoboza, v. Make a sound as water stirred by the hand (C.N.); also (C.N.) = tshobozela.

Tshoda, v. Lose freshness or prime, as a person already past his youth, or from an attack of sickness (used in perf.); become stale or flat, as beer or standing food = luza.

isi or um-Tshodo, n. 5. Person who has already lost or is past his prime or freshness of youth, as an old girl; beer or other food that has become stale, lost its first freshness from standing (= isi-Laza). See i(li)-Funuku.

u(lu)-Tshodo, n. Dark-blue cotton-gauze or veiling = u(lu)-Lemba, i(li)-Tete.

Tshoko, ukuti (ukuthi; s. k.), v. = tsokozza; tsokozela; tsokozeka; ukuti potsho.

u(lu)-Tshoko (s. k.), n. = u(lu)-Tshekhe.

Tshokoda (s. k.), v. Go bounding, leaping along, in an undulating waving fashion, as some bucks, or a dog with a long body or long flying tail; bound or leap, as over a wall or away from an on-rushing danger = ukuti tshokodo.

Tshokoda, ukuti (ukuthi; s. k.), v. Give a graceful undulating bound or leap, as a buck running, or a dog over a wall = tshokoda.

um-Tshokodo (s. k.), n. 5. Long, slender,
waving or undulating thing, as a monkey's tail or similar supple thing; tall, slim-bodied person.

u(lu)-Tshokofu (s. k.), n. (C.N.) = u(lu)-Tshokoum.

u(lu)-Tshokolo (s. k.), n. Any long, pliant, waving thing, as a long board, bundle of grass, or the long tail of a cat or bird = u(lu)-Tshokotshoko.

u(lu)-Tshokotshoko (s. k.), n. = u(lu)-Tshokolo.

u(lu)-Tshoko (s. k.), v. Eject or pour forth at one ejection, as a single vomit (acc.) or a dash of water from a kettle = po-tshoza [Her. tyeka, spit].

Tshokoza (s. k.), v. Go waving or undulating up and down, as a bundle of grass or branches when carried on the head, or anything of the nature of an u(lu)-Tshokolo.

u(lu)-Tshokozela (s. k.), n. = u(lu)-Tsheke.

i-nTsholi, n. Kind of flying ant, eaten by boys. Cp. i(li)-Mlwabusi.

um-Tsholo, n. 5. = i-nTshoba.

i-nTsholoba, n. Cold wind, such as blows in rainy, cloudy weather in winter-time (not the crisp icy wind blowing on fine days from the Drakensberg—see u(lu)-Giecle = i-nTshongolo.

i-nTshonalangile, n. Very short, dwarfish person, lit. one who goes down out of sight in the long grass = n-Kisimbane, isi-Tumiyana, isi-Timizana.

i-nTshonalanga, n. The west, lit. where the sun goes down. Cp. i-mPumalanga.

i-nTshongolo, n. = i-nTsholoba.

Tshongolozele, v. = tshononozela.

i-nTshongwe or Tshongwana, n. Small species of Xysmalobium, smaller than the i(li)-Shongwe and not eaten as imi-fino.

Tshonono, ukuti (ukuthi), v. Empty or pour out wholly or entirely or bodily, as beer (acc.) from a pot, or grain from a sack = tshononozela; get so emptied or poured out bodily = tshononozelwa. See tsongolozele; ukuti bijelezi; ukuti tshopoloti.

Tshononozela, v. = ukuti tshonono, bijelezele.

Tshopo, ukuti (ukuthi; s. p.), v. = ukuti tshoko.

Tshopolotela (s. p.; s. t.), v. = tshononozela.

Tshopoloti, ukuti (ukuthi; s. p.; s. t.), v. = ukuti tshonono.

Tshopoza (s. p.), v. = tskokoza.

i-nTshonga, n. Close crowding or grouping together on one spot, as of people round somebody injured, or of cattle when something exciting is on, as a fight. See shoqa.

i-nTsheshelela, n. = i-nTsheshelezi.

u-Tshongweza (s. t.), n. Certain bush.

Tshovo tsho, ukuti (ukuthi), v. = tshoroza.

Tshovoza, v. Move or roll dangingly about, as the long tails of a man's isi-tobo, the long tail of a sheep, or other long heavy fringe.

Tshovozela, v. Go 'danglingly' along i.e. with one's tails or heavy fringe-like trappings rolling about, as a man walking in his isi-Tobo.

i-nTshozi, n. = i(li)-Cide.

Tshū, ukuti (ukuthi), v. Go off or along in a straight, swift sweep or glide, as a swallow when flying, a frog making a long spirt under the water, or a bicycle flying swiftly away = tshuza; go tapering off, or in a long straight narrowing fashion to a point (cp. ukuti dwi).

isi-Tshu, n. Beer that has turned sour or acid through the heat, etc. = i-nThunyomwembe.

isi-Tshube (Tshubhe), n. Certain kind of grass (Andropogon appendiculatus and Eleodendron elionurus).

Tshubuluzu, v. Go along in a long trailing fashion, trail along, as a snake crawling or a rope being dragged along the ground; get discharged in a long-drawn jet or shoot, as the watery stools of diarrhoea, or a shooting-star; discharge in such a manner, as stools (acc. = ukuti tshubuzi).

Tshubuluzi, ukuti (ukuthi), v. = tshubuluzu.

u(lu)-Tshubungu, n. Anything going off longly to a point, a long pointed thing, as the nose of a greyhound or whiteman, a dunce's cap, a head narrowing towards the crown, a gourd pointed towards the bottom, or a broad-shouldered person having thin lower limbs = u(lu)-Tshubun彦u, u(lu)-lofo, isi-Lone, u(lu)-Zubela, u(lu)-Zubungu.

Tshuda, v. Be watery, as some potatoes, pumpkins, etc.

i(li)-Tshude, n. Such a watery thing, as above.

i-nTshuku (s. k.), n. = i-nTshungu.
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i-nTshukuka'madongo (s.k.), n. An ibuto of girls formed by Shaka next before the um-Cekcweke.

Tshuma, n. Discharge spittle through a long hollow reed or grass-stalk (see u(tu)-Tshumo) on to the ground, as a Native does when smoking hemp (ep. jondo); talk away a long rigmarole of empty stuff (= huma) [Gr. chumos, juice; Sw. choma, spit].

um-Tshumane, n. 5. Species of ascaris or intestinal round-worm, much disliked by the Natives as the cause of dysentery and other serious abdominal disorders.

u(tu) or um-Tshumo, n. 5. Spittle-tube of hemp-smokers, and gen. consisting of a hollow stalk of i-nGwevu or other grass. See um-Jono.

i-nTshunga or Tshungu, n. Certain climbing fruit, bearing a non-edible red-coloured fruit, and whose leaves are eaten by women as imifino = i-nTshuku.

Tshupuluta (s.p.; s.t.), v. = tshapatala.

Tshutsha, v. Make a long string of anything (acc.), as beads, chestnuts, or of endless gossip, yarns, etc. = huma.

Tshu tshu, ukuti (ukuthi), v. = tshushamba, tshutsha.

u(tu)-Tshutshudo, n. = u(tu)-Tshhungu.

Tshutshumba (Tshutshumbha), v. Pain in a burning manner, burningly ache, as an inflamed wound, or supporting tumour (ep. futa; kenkela; qaamba); blow hard upon the body with a stinging sleet (see i-nTshutsha) = tshutsha.

Tshutshuza, v. = tshushamba.

Tshuza, v. = ukuti tshu.

u(tu)-Tshuza, n. Variety of the sweet-potato, having large leaves and remarkable as a bad bearer. Cpr. i(tu)-Dlebele-
dudu; i(tu)-Gode; u-Mpungwana; u-Nyangelela; u-Somdelonga; u-Somdelongwana, etc.

Tshawa, ukuti (ukuthi), v. = ukuti twa.

u(tu)-Tshwabutschwabu, n. = u(tu)-Tshwabu-
tswabu.

ama-Tshwala (no sing.), n. 'Beers' i.e. beer-drinkings among the kraals.

Ex. koshewu: itulo, ubele amaTshwala, he does no work, he wastes his time going to beer-drinks.

u(bu)-Tshwala, n. Kafir-beer, made of ama-
bele or mealies (not applied to European liquor) [Hi. jomwe and jorjor, kinds of millet or Kafir-corn; Chw. bo-
jarwa, beer; Nyam. ba-alwa; Mzt. ba-
alwa; Cong. gualo; Mamb. awa].

Phr. sekwe'suku za'tshwala, it is already the days of beer-making (i.e. just before the wedding and intimating that the latter is practically arrived, is already at the door, and so applied figuratively to any other anticipated pleasure); hence, sometimes equivalent to 'a very short time, a few days', or in negative 'not long'.

nyiyajabula, nyoba akuse'ntshuka za'tshwala, nyige nyihembe amane, I am happy, because it won't be many days (perhaps two or three) before I go and see my mother.

(utshwala) bubila nyim'ubiza'nye, (the beer) ferment only in a single pot — used of a person who is blind in one eye, only has half of the pleasure of sight. Cp. i(fu)-Cide.

u(bu)-Tshwala-benyoni, n. Two species of leonotis — see um-Cwili; i-Mnyamawunyana; also a certain tree in the coast-districts.

i-nTshwamu, n. Person with a dried-up body, from which all the 'juice' has been taken through wasting-disease or famine; mealies, etc., dried up while green, from frost or cold wind = i-nTshwanka.

i-nTshwanka (s.k.), n. = i-nTshwamu.

i-nTshwankanushwanku (s.k.), n. Any food of a dried-up nature, devoid of 'juice' or pleasant flavour, as old cold meat = i-nTshwankushwanku.

i-nTshwâquantshwaqa, n. = i-nTshwanu-

kushwanku.

i-nTshwauwo, n. Small quantity or a 'snack' of food hastily prepared or eaten in order to ease present hunger or in between the full meals; any food very hot to the mouth. See shwauwo; i-nGi-
yana.

i-nTshwayiba or bana, n. Person with such small insignificant buttoks as to be regarded as having none at all.

Tshwaza, v. = shweza.

Tshwé, ukuti (ukuthi), v. Be perfectly clear, without any floating impurity, as water in a pool, utshwala standing with the sediment settled, etc.; also = shweza.

i(fu)-Tshwena, n. = i(fu)-Tsewba.

Tshweka (s.k.), v. Stab or pierce a thing (acc.) by making any sharp instrument recoil on to it, as boys are accustomed to do with the i-nBoma, making little sharpened pieces of wood spring from the fingers on to it (= kweneza); also = tshwekezele.

Tshwëke, ukuti (ukuthi; s.k.), v. = tshwe-

kezele.

Tshwekezele (s.k.), v. Make a continuous
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din of shrill chattering, as a lot of girls, or women drinking, or birds in a tree = wekezela; cp. xokozela.

i-lii-!-Tshele, n. The young-one or fledgling of a bird (= i-lii-Papu); hence, chick, of a fowl = i-lii-Zinyane.

u-lii-!-Tshele, n. Mealie-grains roasted on the bottom of a pot or upon a lid. See gazinya; u-lii-Kohe.

Tsheleze, v. = gazinya.

Tsheza, v. = shweza.

Tswi, ukuti (ukuthi), v. Be perceptible to the taste, have a taste, as any food i.e. its flavour (only used in neg.); be perceptible to the ear or get heard, i.e. open one's mouth, say a word = ukuti shwezi; also = ukuti ntsi.

Ex. kakuti tshi, it has no taste, is without any flavour, as unseasoned food.

totonga tsiri, he didn't give a 'squeak', didn't utter a sound.

Tshwibi, ukuti (ukuthi), v. = tshwibila.

Tshwibila, v. Deal a slight stroke, 'touch up' slightly, as one might a child (acc.) with a small stick or a carriage-horse with the whip = twibila; cp. ukuti tubu.

Tshwini, v. = tswi.

Tshwini, v. = tswini.

i-nTsiibantsiba, n. Person of a taciturn, emotionless, equable temperament, showing neither friendliness, nor anger, nor particular interest or concern about anything.

i-nTsika (s.k.), n. Pillar, such as support the roof a Native hut; pole; long post; mast (not properly of any short post— see isi-Bonda) [Ni. ki-siici, stump; Sw. m-pika, carrying-pole; Ga. m-pagi, pillar].

Phr. ngishiywe i-nTsika, I have been struck by pillars—used when any hope or expectation has come to nought, as when a boy hopes to obtain a certain situation and arrives to find it already taken by another = I have been disappointed.

i-nTsikane (s.k.), n. Two kinds of grass (Cyperus immensus, etc.), one like a burr-hair, the other like un-Talu and used for thatching, both growing in marshy places and having unusually sharp edges.

i-nTsikazi (s.k.), n. A female, of animals (= i-lii-Sikazi, i-lii-Tokazi; cp. i-nKuzi; i-lii-Dumzi); a kind of dance with song accompaniment, preludial to the un-Pendu [kazi is the common feminine suffix in the Bantu langs. e.g. Ga. kazi; Her. kaze; Hinz. she; cp. Sw. jike, female].

i-nTsikinsiki (s.k.), n. Compact mass (of separate things), a great abundance massed or crowded closely together, as a large flock of sheep, mealies growing thickly in a field, or a bunch of izi-nJobo in which the tails are so arranged as to form a thick compact mass.

i-nTsikizi (s.k.), n. Bug = i-nBunguza.

Phr. intsikizi wentsika, the bug and the pillar—may be used of two inseparable lovers. Cp. i-nPeka.

i-nTisla, n. Dirt, of any description (the Native ideas in this regard are, however, very different to those of Europeans); dirt-attendant on the Zulu king—a menial who attended to the cleanliness of his body, bathing him, dressing his hair, etc., and usually sleeping in the royal hut cross-wise before the doorway (cp. isi-Sindabiso); used also to denote persons of blood relationship or the same tribal origin [Sw. Ga. taka; Bo. suma].

Ex. bouke labo bantsi'we (or ba'kukubane), all these (persons) are related (whether of the same family or merely of the same tribe).

i-nTisana, n. = i-nTswebu.

i-nTisilele, n. A defect, as in the sewing of a mat or the thatching of a hut; deficiency, as in management or supply; short-coming; as in a person who seems to be not quite right in the head. See silela.

i-nTisima, n. Certain monkey (Cercocebus sp.), whose fur is much prized as ama-beshu, etc.

i-nTisimba (Tsimba), n. Feline genet (Genetta felina), having a handsome spotted skin much esteemed for izi-nJobo, etc. [Sw. Bo. simba, lion].

izi-nTisimba (Tsimbana), n. = i-mi-Simbana.

i-nTsimbi (Tsimbhi), n. Metal, of any kind (gen. qualified by some adjective of colour); in a particular sense, iron; bell (mod.); (rarely used) external appearance or character of anything [Skr. ayas, iron; Lat. ws, brass; Sw. Kag. Go, etc. chuma, iron; Gal. sinuma, Sin. sima; Tu. ishombela; Kamb. iar, Ha. kiri; Sak. iri; Galla, sibila, X.B. Ga. nsimbhi, cowry-shell, which is local currency in that country, just as iron was among other tribes e.g. the Zulu].

Ex. iheku hlangana ukusha intsimbi yale lingane, igiceni, a shield is beaten with a stone so that it may obtain an equal, stiffened appearance.

i-nTisimbe, n. Kidney, liver, or any other part of a slaughtered beast properly for roasting on a skewer. See simbe.
i-nTsimu (plur. ama-Simu), n. Field i.e. large piece of cultivated or sown land (not merely a patch of pasture-land, for which no word exists). Cp. i-nDina; isi-Fe [Ga. m-siri, garden; Reg. shigi, field; Sw. shamba; mu-sim, midsummer — prob akin to lima].

i-nTsindantsinda, n. Person weighed down by the weight of his body, whether from fatteness or weakness; weighty matter, difficult to bear up under.

i-nTsinde (Tsiinde), n. Red-grass, of the veldt (Anthisinia ciliata or A. australis), so called from its turning reddish when dry, and much liked for pasturage [Ga. mindila, red].

i-nTsindo, n. = i(iii)-Sindo.

i-nTsindwane, n. Certain creeping-plant (Peliostomum calycinum), used as perfumery by women.

i-nTsingweni, n. = im-Fene.

i-nTsineka (s.k.), n. Person who shows his front teeth, a 'grinning' person; also = i-nGorolo. See sineka.

i-nTsinekana (s.k.), n. dim. of above — used as term of contempt for such a person; hoe, axe, etc., notched or turned up at the edge, as from knocking against a stone. See sineka.

i-nTsingalala, n. = u(U)-Subalala.

i-nTsingizi, n. Ground-hornbill (Buceros Caffer = i-Ngududw); certain kind of dark-blue cloth having red stripes [Bo. mbizi].

N.B. The cry of the female hornbill is said to be Ngigmupa, ngigmupu, ngiyo kvabelu (I am going, I am going, off to my people!) to which the male-bird replies in an understone Hamba, hamba; kapi'sho (Go, for goodness sake; you've been saying so long enough!)

Whoever strikes a hornbill will as surely die! And should one ever alight upon a hut, it is an omen so evil, that the hut owner would at once consult a witch-doctor!

A person suffering from abnormal prominence of the eye-ball — which is said to be due to an umbakali — may have the defect removed by the application of a little i-nTsingizi eye-ball, whereupon the offending organ will return to its normal size!

i-nTsingo, n. Native razor, resembling a large rough blade = i-nPuco, i-Noshoaba.

i-nTsnii (Tsii), n. Great dancer i.e. one who is given to dancing or who dances well = i(iii)-Ggwn. See siwa.

i-nTsnii, n. Comicality, ludicrousness; any comical laugh-provoking action, object, etc.

i-nTsintsi, n. Red berry of the Kafir-boom or um-Sintsi tree.

i-nTsipane (Tsiphane), n. Certain bush (Calpurnia lasiogynne) (N).

i-nTsipico (Tsiho), n. Soap [D. zeep].

i-nTsipo (Tsiho — abbrev. for i-nTsipo), n. Dregs of u-tshwala, which are squeezed out again with water and drunk as a kind of small-beer; such small-beer itself.

Phr. is'iyange leko'ntombi entsikishe, that girl who has already grown old among the dregs, i.e. already beyond the time of 'fresh beer', is becoming an old maid.

i-nTsipuntsipu (Tsipuntsiphu), n. Entangled, confused, complicated mass, as a lot of loose string or running-grass entangled together, an old sweet-potato grown stringy, or a multitude of people moving about confusedly at a market, or fleas about one's body. Cp. i-Nyakanyaka.

i-nTsijana, n. dim. of i-nTsila, and used (C.N.) to express a defect, fault.

i-nTsizakalo (s.k.), n. Word or act that may be of service to a person.

i-nTsiza-kubula (s.k. — in a gen. impers. sense), or i-nTsiza-mbulula (s. b. — when used of the third pers.), n. A treacherous injury or killing of anyone while pretending to befriend him (used with enza), as a Kafir doctor who may voluntarily undertake to treat a sick-man in order to kill him; or (in a good sense) where a person has thought to help another, whereas really he has made things worse than before. See siza-mbulula.

Ex. inkosisi yambiza ukuba inupe inkono, umngandi igwenza intisisambulula, the chief called him up that he might present him with a beast, but really he was doing the kindness of treachery.

i-nTsizela, n. = isi-Tileka, i-nKandela.

i-nTsizzi (Tsizzi), n. Certain Native medicines or 'black-powders', consisting of the flesh, skin, feet, etc., of various animals mixed with certain herbs and burnt to ashes — such medicines are used for ama-fulane, etc. See um-Sizi.

i-nTsizwa, n. Young man; man (of any age) who has not yet donned the head-ring (cp. i(iii)-Feblu); hence, ox without horns (=isi-Tulun).

i-nTsizwakazi (s.k.), n. Cow without horns; person who has nothing to say for himself in reply to a charge brought against him; an affair that has nothing to say for itself, brought forward without any evidence or proof, hence unable to be brought to a head.
Tsoobe, ukuti (ukuthi), v. = ukuti tsobe. 
Tsobela, v. = tsobela. 
i-nTsobi, n. (C.N.) = i-nTswebu. 
Tsobo, ukuti (ukuthi), v. = ukuti sobo. 
i-nTsobontsobo, n. Any long limp thing, that hangs loosely dangling about, as a dead snake, or long strip of meat = i-nTswanyantswanya. See sobozela; i-nZhubunzubu. 
Tsobotsela, v. = sobozela. 
Tsobozela, v. = sobozela. 
i-nTsola, n. = i-nTsosa. 
i-nTsokontsoko (s.k.), n. Anything unusually small or thin of its kind (only used of long, upright things), as an unsuitably thin rush for mat-making or wattle for building, a thin-stalked mealie-plant, and the like. Cp. i-nTselekelele. 
i-nTsolo, n. Grumbling, fault-finding, complaining; cause of such grumbling, etc. = i(li)-Solo, u(lu)-Solo. See sola. 
i-nTsolo, n. Edible pea of the um-Shwili plant. 
i-nTsombi (Tsombe), n. = (li)-Zombe. 
i-nTsongantsonga, n. = i-nTsongentsonga. 
i-nTsongo, n. Bend, curve, winding, as of a river, road, stick, etc.; such a river, road, stick, etc., itself; person with a crooked spine; (C.N.) squinting person i.e. with one eye looking obliquely (= i-nGwumeni). See songa. 
i-nTsongentsonga, n. A winding, curving, or bending about; thing with such a winding, or curving about, a zig-zag thing, as a path, river, or stick; a twisted, curled, spirally crooked thing, as a board barked in the sun, or the horn of a koodoo (= i-nTsonte) Cp. u(lu)-Nkimi. See songa. 
i-nTsongo, n. Threat, menace = u(lu)-Songo. See songa. 
i-nTsonte (s.t.), n. Anything twisted, twirled, or spirally crooked, as a board barked in the sun or the horns of a koodoo = i-nTsongentsonga. See songa. 
i-nTsontela (s.t.), n. Ox, etc., having spirally twisted horns; mouth drooping down on one side, having ‘a twist’. 
i-nTsonto (s.t.), n. Rope of twisted calf-skint entwined by men round the body, as an ornament (= um-Cilo, u-Mabani); (mod.) Berlin wool, as bought in the stores; single woollen thread, as pulled from a blanket. 
i-nTsonyama, n. Meat covering the outside of the ribs of a slaughtered ox (both sides = i-nTsongana)—this is considered the prime part of the beast, and the intsongana on that side of the beast that has the assegai-wound (i.e. the side of honour, and called eyenxena) is generally sent as a kind of tribute to the induna or headman of the particular district (otherwise to the girls of the family), while the intsongana of the uninjured side (eyenxilwane) remains as the perquisite of the indlu-nkuthu or chief-hut of the kraal. Cp. um-Hlubulo. 
i-nTsotsha, n. = i-nTswebu. 
i-nTsotyi, n. Red ochre or iron-oxide of the stores, and used by women for reddening their topknots (C.N.). Cp. isi-Ruda; i(li)-Bomvu. 
u(lu)-Tsobungu, n. = u(lu)-Tshubungu. 
i-nTsudu, n. Abundance, great number, of cattle, sheep, etc. (C.N.) = i-nTsudu, i-mFuduka, i-mFuto. 
i-nTsuka-mngeni (s.k.), n. One of a certain section of the um-Xapo regiment. 
i-nTsuka-ngihla (s.k.), n. Person who goes ‘loafing’ about from one kraal to another, doing no work, but ‘sponging’ on people as he goes; the manner of life of such a person. 
i-nTsukantsukane (s.k.), n. A constant moving or shifting about, as of a kraal. 
i-nTsulungu, n. Large pebble perfectly round and about as large as a man’s two fists joined together (cp. i-mBokode); knobkerry having an unusually massive head resembling the aforesaid (cp. i(li)-Wisu). 
i-nTsulwa, n. Certain shrub, whose roots are used as an astringent; (C.N.) also = i-nTsulungu. 
i-nTsumantsumane, n. = i-nTsuno. 
i-nTsumo, n. Folk-lore story, nursery tale, as told to Native children; anything, whether action, story, or affair of an absurd, senseless, childish nature = i-nGaukwane [Bo zimuzimu, absurd]. 
Phr. ung’wenze intsumo we, he has done me a ridiculous thing — as might be said by one who, in time of dearth, goes to beg of a relative, and gets presented with an insignificantly small basket of grain.
Wart, mere person pig; Make's squeaking rash. One plur. Fleshy i-nTsuntsu, i-nTsundwane, i-nTsuzelane, i-nTsutsha, i-nTsungubezi, u(lu)-Tswabutswabu, i-nTsutasutane i-nTsuntsu, i-nTswanyantswanya, n. = i-nTsobontsobo.

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i-li)-Tswaba, n. Fleshy part of the inner-leg behind, just below the buttocks = i-Necele, i(li)-Tsheweba, i(li)-Ntsweba.

i-nTswebu, n. Physical similarity, likeness or resemblance (only in the remotest sense, a mere 'similarity,' not actual re-production or 'very image'), as between persons who are related or merely accidentally alike = i-nTsotssha, i-nTsilana.

i-nTsvelaboya, n. One without hair, i.e., an i-mPisi or hyena — by which appellation this kind of villain or corpse-devourer was originally known in Zululand — without hair, a hairless or human i-mPisi or hunter after dead men's flesh — the name is applied to that class of murderer among the Natives who murders, not by secret methods and merely to kill or remove a particular individual, but openly, on the highways, any likely person he may come across and with the sole purpose of obtaining certain portions of his body to be afterwards used in the preparation of 'poisons' and as such sold to the first mentioned class of murderer, popularly distinguished by the name of un-Takati.

i-nTswepe (s.p.), n. Coqui Partridge (Francolinus coqui).

i-nTswepu (s.p.), n. Thing not thoroughly convincing or satisfying to the mind, in which one can only partially or with difficulty believe, as an incredible statement or mysterious object — used gen. as adjective or adverb = u(lu)-Swepu. Cp. i(li)-Swepu.

Ex. anayamwe a'ntswempu, your words are doubtful, not convincing.

ngiyakolwa ka'ntswempu kubokweni, I am not fully satisfied about that; I only place partial credence in it, or believe in it with an element of doubt.

Tswepe, uku (ukuthi), v. = tswininiza.

Tswebi, uku (Tswebhi, ukuthi), v. Make a 'swishing' sound, as does a switch or whip when slashing it about. Cp. ukuti twa.

Tswebiza (Tswebhiza), v. Slash a whip (ace.), swipe with a switch.

Tswininiza, v. Squeak, as a mouse; squeal, as a pig; speak with a 'squeaking' voice resembling that of a female or a child = swininiza.

i-nTswebontsobo, n. = i-nTsobontsobo.

Tu, uku (ukuthi; s.t. — the n is prolonged), v. Go in a straight line, go straight forward, as a man in a certain direction, or a train of wagons travelling.

Tú, ukuti (ukuthi; s.t.), v. Be or become
perfectly silent or quiet, as mice or children when disturbed, or the wind (often used with tula).

Tú, ukuti (Thú, ukuthi), v. Come out through, emerge from anywhere, as a nail through a plank, or a person through a wood or river (cp. ukuti tunqqa, ukuti nuke); pass beyond the reasonable limit of time, as a person staying or conversing; be of a pinkish, light reddish yellow, or creamy red colour (with mpofú), as some bricks, cloths, etc.

Ex. wahlala kwece kue ti (or waxe nati tu), he stayed there an immensely long time.

usleshe ubuye, kungase kue ti tu, return quickly and don't let it pass the reasonable time or be late.

Tuba (s. t.), v. Break or smash up anything of a crumbling, softly disintegrating nature, as a clot of earth (acc.) or a potato = tubuza; thump away at, 'smash,' a person (acc.) with the fist (= tubuza); knock one (acc.) up, thoroughly exhaust, as over-much work or a tiring journey (= xunqueza); sometimes used for thuba in reference to the sky.

Tuba (Thuba), v. Be or become dimmed, obscured, darkened, as to its clearness or brightness, as the water of a river when 'discoloured' after heavy rains, the sky when a light haziness or pall of grey casts a pleasant 'gloom' over the sun or dims the brightness of the moon (used in perf.). Cp. dungeka; gqwala.

i(li)-Tuba (Thuba), n. Opening or opportunity, as for doing anything = isi-Kala, i(li)-Pe.

i-nTuba (s. t.), n. Opening, aperture or passage; hence, small open space or hole left in the outer fence of a kraal as a side-entrance; a pass, as between two high hills; passage, as through a wood. Cp. isi-Kala [Sw. tunda, aperture; Her. olty-uyo, hole].

isi-Tuba (Thuba), n. (N) = isi-Kala.

u(iu)-Tuba (Tubbha), n. Thing wet and soft, as a newly-skinned hide, or a mud-floor newly put down.

i(li) or um-Tube (Thube), n. 5. = i(li)-Tubela.

Ex. ivsumboni sevi'tube, the umboni berries are now 'colouring' (changing from their original greenness) i.e. are beginning to ripen.

Tubeka (s. t.; s. k.), v. Be of a softly disintegrating, crumbling nature, as a clot of earth; be in prime condition, with a sleek, well-filled-out body, as an ox, or some well-fed headmen (used in perf see i(li)-Tubesi); get knocked up, be thoroughly exhausted, as by heavy work or walking (= xakuzaqeka). See tuba.

i(li)-Tubela (s. t.), n. Thing with the skin discoloured i.e. changed from its original colour, as fruit losing its bright greenness when commencing to ripen (cp. i(li)-Gwanya), or that part of the body of a person that has been knocked or crushed; hence, bruise, or discolouration on the body (cp. i(li)-Papusi).

Ex. wuqela kwasa, wamhlo wuqama-tubela, he appeared on the next day with two black eyes.

Tubeleza (Thubeleza), v. Be continually shifting one's place, dodging about, as a man seeking to avoid capture, or roaming about a kraal or locality; be shifting or dodging about in one's speech, first declaring one thing and then another. Cp. shudula.

i(li)-Tubelezi (Thubelezi), n. One always shifting his place, going from one place to another, or changing his statements habitually, as above.

i(li)-Tubesi (s. t.), n. Person, etc., with a sleek, softly-fat, prime-conditioned body = isi-Tubutuba; cp. i(li)-Tumaza.

isi-Tubi (Thubi), n. Porridge made of mealie-meal and new-milk.

um-Tubi (Thubi), n. 5. Beestings, or milk given by a cow during the first few days after calving and which is thick and yellowish (cp. i(li)-Hlaka); hence, a certain yellow variety of mealies (= n-Tubini); yolk of an egg: eggs of a loon, or used generally of any reddish-yellow thing, to denote its colour.

u-Tubini (Thubini), n. Certain yellow variety of mealies, somewhat larger than the ulw-Andhlekuzana.

Túb(u), ukuti (ukuthi; s. t.), v. Smash or break up anything (acc.) of a crumbling, softly disintegrating nature, as a clot of earth or a cooked potato = tubuza; get so smashed or broken up, as above = tubuza, tubuza. See ukuti putu; kumaza.

Túb(u), ukuti (Túbhu, ukuthi), v. Be bright red = ukuti loto, ukuti tsebu.

Túb(u), ukuti (Thúbhu, ukuthi), v. = tubuza.

Tubuka (s. t.; s. k.), v. = ukuti tuba; putuka.

i-nTubuka (s. t.; s. k.), n. = i-nTubuntuba; huge bulky i-Nyanda or bundle of grass, etc.

isi-Tubuka (Tubuka), n. Any bright red thing, as a red soldiers'-jacket or um-Sinisí berry. Cp. um-Toto.

Tubukala (s. t.; s. k.), v. Be in a softly
broken up or smashed state, as a clod of earth, boiled potatoes or beans when fallen to pieces; be sodden, falling to pieces, as over-cooked meat (used in perf.) = ukutula. See ukuli tubu.

Tubula (Thubula), v. Prod or thrust anything (acc.) in a thumping manner, as when giving a person a violent push with the fist, or a hornless cow dealing a blow with its head, or a calf thumping at its mother when suckling.

(i) Tubulela (s.t.), v. (C.N.) = (ii)-Tubuzela.

i-nTubuntubu (s.t.), u. Anything of a softly disintegrating, crumbling nature, as a clod of earth, or boiled potato; or readily falling to pieces, as sodden meat, or a rotten moth-eaten skin; person with the body shaking or ‘falling to pieces’ with soft fat = i-nTubuka, i-nTubusheshe. See ukuti tubu.

i-nTubusheshe, u. = i-nTubuntubu.

isi-Tubuzi, v. (lit.) = i-nTubololote, (lit.) = i-nTubuzi.

(i) or um-Tubuyela (Thubuyela), n. 5. Bruise, as from a blow or crush, swollen or not (cp. (ii)-Tubela; (ii)-Papusi); sometimes applied to the internally extravasated blood.

Tubuzi (s.t.), v. = ukuti lubu (s.t.); tuba; pataza.

Tubuzi (Thubuzi), v. intens. form of preceding — hence, smash up or crumble thoroughly, into powder, etc. (not merely into pieces).

Tubuzeka (Thubuzeka), v. neut. pass. form of preceding — get so smashed or crumbled up thoroughly, into powder, etc.

Tubuzeka (s.t.; s.k.), v. Get smashed or broken up softly, as any softly disintegrating or crumbling thing, like a clod of earth or a rotten moth-eaten skin (= ukuti tuba); be of such a crumbling, softly disintegrating nature, as above = pataza. See tubukula.

Tubuzela (s.t.), v. Go or walk in a soft, shaking manner, like a ‘heap of fat’, as a sleek, fat-bodied person.

Tucu, ukuti (Thacu, ukuthi), v. = ukuti tubu.

isi-Tucu (Thacu), u. = isi-Tuhlula.

Tucuka (Thacuka), v. = i-nTuhluka.

i-nTucuntucu (s.t.), u. = i-nTuhuntuhlu.

Tufela (Thufera), v. Persist in silence, pretend not to hear, intentionally, from stubbornness, contempt, etc., as a child taluza; cp. ziba.

isi-Tufela (Thufela), n. One who acts as above.

Tuhlu, ukuti (Thuhlu, ukuthi), n. Fall to pieces or break up from mere rottenness, as a pumpkin or rotten paper = tuhuka; make so fall or break to pieces, hence, pull to pieces, etc. = tuhlusa. See ukuti tuhlu.

isi-Tuhlu (Thuhlu), n. = i-nTuhlulwabu.

Tuhluuka (Thuhluuka), v. = ukuti tuhlu.

i-nTuhuntuhlu (s.t.), n. Anything falling to pieces from rottenness or decay, as a pumpkin or rotten paper = isi-Tuhlu, i-nTuhucu.

Tuhluza (Thuhluza), v. = ukuti tuhlu; also = ceweza.

Tuka, ukuti (Thuka, ukuthi), v. = ukuti tubula.

Tuka (Thuka = etuka), v. Start, get started, as a person suddenly frightened, or a horse when shying; be suddenly surprised or astonished, as at a statement (with agent) or unexpected action; be in a startled, affrighted, apprehensive state (used in perf.); have the attention suddenly drawn, become suddenly aware; come to, come suddenly or momentarily to one’s senses, be revived, as a man who has been unconscious or drunk, or one’s powerless exhausted body after a bath or food [Sw. stuka, be startled; Bo. stuka; Ga. stuka, get up; Her. tuka, start].

Ex. kaudi lexindolo zomhlabu kuthukwa zile nga, but these earthly things are suddenly gone (lit. one starts, and they are gone).

m'etu, kafika umuntu kimi, all at once there arrived a person to me, or, I was suddenly surprised by a person coming to me.

Phr. eem'etuka, he was (pleasantly) taken back or surprised = he gave me a hearty welcome.

$'Bani Eketi Fulu. So-and-so gives no welcome to anything, i.e. is not of a hospitable nature.

Tuka (Thuka), v. Call a person (acc.) by offensive, insulting names, epithets or charges, as when calling him a dog, saying he is a thief, etc. (cp. ngefele; ngeza; nomphiya); sometimes used for to ‘praise roundly or strongly’ [Her. tkama, abuse].

Ex. amatu, amakuya (ngezibonyo), he pitched into him roundly with name after name (of praise), as one might a chief or warrior when dancing.

Phr. akabani bantuka ngendele, they abused So-and-so with the beer-ladle, i.e. they have made him so that he can’t take much beer, that it quickly gets the better of him.

Tukalala, ukuti (Thukalala, ukuthi), v. Give
a start, be suddenly startled = ukuli tukka. See tukka.

isi-Tuko (Thuko), n. Offensive, insulting, or opprobrious name given to, or statement made about, a person, such as will reflect on his honour or integrity (= i-nThumba); dishonoured reputation of a person resulting therefrom, or generally, as when resulting from known erimes (= isi-Hlamba). See tukka.

Ex. uBani uxesituko (or uxesituko esibi) pakati kwabantu, So-and-so has a scandalous name or reputation among the Natives.

Tuku, ukuti (Thuka, ukuthi), v. Put or thrust in anywhere out of sight, as in order to conceal, or as a potato (ace.) beneath the ashes to bake = tukoza.

i(li)-Tuku (Thuku), n. Large maggot found underground in rich soil; kind of maggot found in the upper nasal chambers of sheep and bucks.

Phr. iziindlu za esemutakwini, the hats of where the maggots are— a name applied to the one or two lower hats in a kraal, on each side of the main or cattle entrance, where, from the greater abundance of manure, the maggots are always most numerous.

um-Tuku (Thuka), n. 5. = i-nTukuzi.

ubu-Tuku (Thuka), n. Humour discharged from the eye, gen. during night, and often found at the corners in the morning (not matter of a purulent nature — see u(lu)-Bici).

Tukuca (Thukucna), v. Plough continually, year after year, on the same old place or field (ace.) = bukuca.

isi-Tukulu (s.t.; s.k.), n. Stem of the Native smoking-horn (see i(li)-Gudu; i-nBiza); short fat person.

Tukuluaka (Thukuluaka), v. Get untied, loosen, undone, or released, as below.

Tukulula (Thukulula), v. Untie, loosen, undo, as a knot (ace.), a tied-up bundle, a horse bound to a tree or bullock to the yoke; release, redeem, as one might a prisoner [Skr. lā, loosen; Her. katu-ra, untie; Ga. sumulula; Ang. cutuma; Bo. falka].

Tukululeka (Thukululeka), v. = inkuluka.

u(lu)-Tukunqu (s.t.; s.k.), n. = u(lu)-Zucu.

Tukusa (Thukusa), v. (C.N.) = tukusa.

Tukuletla (Thukuletla), v. Be or get angry; do in earnest, with great spirit or energy (used in perf. [Sw. chikii, anger: fuluku, be angry; Her. eru ku, anger].

Ex. uBani ufulukutela, So-and-so is angry (at the present moment, denoting his state), as'efukutela manye n克斯u yake, she has now got in earnest with her field, i.e. is eagerly engaged upon it.

umabele ayatulukutela emulalazi, Kafir-corn grows furiously (i.e. rapidly and well) about the Unalazi.

Tukutelela (Thukutelela), v. Be angry about or with a person (ace.) or thing; be doing in earnest, be spiritedly or deeply engaged upon, as any work (ace.).

isi-Tukuteli (Thukuteli), n. An angry person, one given to or quickly getting angry (but not so excitabile or passionate as the isỉ-Fũane); a spirited, high-minded person, quickly warming to work or activity (cp. isi-Sheki; isi-Shikeli).

Tukutelisa (Thukutelisa), v. Make a person (ace.) angry.

Tuku tuku, ukuti (Thuka thuka, ukuthi), v. Thrust up or out with little movements, as a mole the earth (ace.) = takutuka.za; cp. tukuza.

isi-Tukutuku (Thukutuku), n. Perspiration or sweat (collect); sometimes applied to the reward of one's labours; plur. izi-Tukutuku, profuse perspiration 'running' or 'dropping' here and there on the body [Her. orukutu, perspiration; Ga. tugu, perspire; Bo. suguti, perspiration].

P. isilikutuku senja sipetele oboyeni, a dog's sweat ends in its hair — and to which a man likens himself, when, very angry internally, but for some reason compelled to suffer it in silence, as when enraged by a tyrannous over-lord.

Tukutukuzi (Thukutukuzi), v. = ukuti tuku tuku.

Tukuzu (Thukuzu), v. Thrust in or under out of sight, as a thing (ace.) beneath one's coat or the bed in order to conceal it, or a potato beneath the ashes in order to bake, or the thatch of a hut when, blown out by the wind, one thrusts it back beneath that which is still firm (cp. skilela); sow or plant, as mealies or pumpkins (ace.) by merely thrusting the seed into the soil with the finger (cp. gaba).

i-nTukuzo (s.t.), n. A secret i.e. an affair to be concealed. See tukuza.

Tula (s.t.), v. Thrust in the thatching-needle, as one of the thatchers does, in order to pass in the string, when building Native huts. Cpq. hlabu; hlon. See isi-Tulo.

Tula (Thula), v. Be silent, not to speak;
hold one’s tongue, keep quiet, as about any matter; be stilled, quietened, as the wind or other disturbance; be still, not moving, as a person standing; be quiet, at peace, free from noise or disturbance, as any place, or the country generally (used in perf. to express the state) [Sw. utulien, quietness; Bul. toli, soothe, quieten].

Ex. unmuntu uthileyo, a quiet, mild person.

Phr. (ixye) titude (or libuye), the land is at rest, reposeful, i.e. with peace and plenty, without the general social upheaval accompanying war or famine.

nyamuila qede, latula-ke, as soon as I gave him (a certain thing), there was peace in the land (i.e. all was well again).

abas’enele utshwala, sipuze, titude-ke (or libuye), let them make some beer for us, that we may drink, and there be happy times (or the good old times come back).

latula, kwati kutu, they were quiet as mice, not a breath was heard, as an assembly of people, or of the weather (i-tula).

kwatula, kwati kwishi (or ngei), it remained still as a rock (on the one spot) and worked away vigorously (or held us firmly bound in its grip)—as of an overpowering din or commotion, or of a very thick fog or strong smell.

wa’bule watula naye, he just had him powerless in his grasp (i.e. as still and helpless as a mouse, without any attempt on his part of moving or doing anything).

ngasengitula nenkomo, I then got hold of, i.e. got presented with, a beast (as something overpowering great).

inkosi yangitulisa nenkomo, the chief made me get into my grasp a beast, i.e. presented me with one. See xosibisa.

u-Tula-sizwe (Thula-sizwe), n. Name applied (sportively) to anyone in high authority over others, whose word they should respect, as a headman among his people, or the great-wife among the others in a kraal.

isi-Tuli (Thuli), n. Silent, reserved person, who talks very little (for a dumb person—see isi-Wakali = isi-Nyyaqua; cp. isi-Muku.

u(lu)-Tuli (Thuli), n. Dust, as on a book, or rising on the road (see buqize); commotion, disturbance, as at any work in full operation, or a general quarrel; beast given by a bridgroom to a bridal-party to ‘help them along the road’ back home; one of Shaka’s regiments, or member thereof [Sw. vumbi, dust; Bo. lu-vumbi; Her. oru-uma; MZT. lu-suku].

Phr. atuli lumi, the dust is up, i.e. they are going at it might and main, as a dance, fight, or general work.

sekusuke utuli lokulima, they have now busily set about ploughing.

kukala utuli beexweve, it was a tempest, cyclone, whirlwind, or violent commotion of wind blowing in from all sides.

Tulisima (Thulisima) v. Cause a person (acc.) to be silent; quieten, make still, as a child (acc.), or the wind; cause to cease motion, make stand still.

Ex. akusa kuke kulisima, the sickness sometimes quietens down, causes to have rest.

beku, utulisime amhelo, look, keeping the eyes still, i.e. concentrated, fixed firmly on.

Phr. uma inkosi ndukuma, amadoda utulisime indikhebe, when the chief speaks, the men ‘concentrate’ their ears, i.e. the attention (on what he says).

inkosi yangitulisa nenkomo—see tula.

(i)(ii)-Tulo (s. t.), n. Native thatching-needle, having a notch or eye at the point for thrusting the string from a person outside to another within = (iili)-iicema.

i-nTulo (s. t.), n. Species of lizard.

P. tina silamba entulo, we hold to that (word) of the lizard = we adhere to what was spoken first, when a second report gives rise to doubt—referring to the Native fable that the nKulunkali, at the making of man, despatched the chameleon (u(lu)-Nwe- bu) to instruct them to live, and subsequently a lizard to tell them to die; the chameleon, however, wasting his time eating ubu-Kwebevee berries on the way, the lizard arrived first, delivered his message, and men died accordingly.

isi-Tulo (s. t.), n. Stool, chair [D. stoel, chair].

i-nTulo (s. t.), n. Mullet fish (Magil constantia, C.V.) (N).

(iili)-Tulo (Thu1a), n. = (iili)-Tlwa.

i-nTulo (s. t.), n. = i-nTulo.

isi-Tulo (Thulu), n. Deaf person; ox without horns (= i-nTiswa); also = isi-Hlwati; v-Manga.

um-Tulo (s. t.), n. 5. (C.N.) = um-Vigo.

Tuluka (Thuluka), v. Come down from above to below, or (metaphor.) from up-country to a lower district; hence, fall down, drop down, as tears falling, or an article from a shelf to the ground, or as a spider coming down from the roof, or cattle from up-country (not properly used of descending a hill—see elha); break out suddenly crying, scolding, etc., at a person (acc. with elha form).

Ex. kwaxiswe kwatuluka ivinyembezi, there just came down tears.
TU

(anaseba) dituluka olozi nqempu yuma-
Bunu, they (these burglars) came down from
Johannesburg at the time of the Boer war.
Simuwe dituluka layu pesulu, we heard him
just come down upon us from here above,
i.e. we heard him suddenly break out into
a torrent of words, abuse, etc.

Tulula (Thulula), v. Put down—nowadays
confined to pour down or pour out en-
tirely, (even though by simply
ladling out), as the water (acc.) from a
bucket into another vessel or on to the
ground, or grain from a basket (only
used of 'pourable' things—cp. bijelele-
a; telaa); empty, as the bucket (acc.)
or basket itself [Lat. fundo, I pour; tolo,
I take away; Her. tirira, pour out; Ga.
fukulula, to empty; Sw. futa, to empty;
tupa, empty).

Tululisa (Thululisa), v. Empty or bring
out the whole or the abundance of one's
finery, i.e. change one's dress continually,
as when donning one umutsha in
the morning, another in the afternoon,
and others again on the morrow, as a
Native 'swell' might do.

(iil)-Tulwa (s. t), n. (C.N.) = i(i)-Viyo
(fruit).

(iii)-Tulwa (Thulwa), n. = i(i)-Qashi.

i-nTulwa (s. t), n. Bull of the eland. Cp.
i-Mpofu.

un-Tulwa (s. t), n. 5. (C.N.) = um-Viyo.

P. kubangsa umtulwa nemamba, y'ini? is,
then, the medlar contended for with the
mamba? i.e. that the snake should have the
boldness to put in a claim for it while a
man is actually engaged eating!—said
contemptuously of anyone who unrightfully
presumes to mix himself up against another
in a claim for anything, or even has the
effrontery to expect the latter to share it
with him (C.N.).

u-Tulwana (Thulwana), n. The i(i)-Mboza
regiment (q.v.), or a member thereof.

Tuma (Thuma), v. Send, as a person
(acc.) on a message; send something to
a person (doub. acc.); send a person
about something or for something
(doub. acc.); send something by a
person (doub. acc.; more freq. with uga
of person) [Lat. mitti, I send; Sw. Ga.
Bo. Ang. Her. Mpo. MZT. tuma, send;
Ko. tumanuma, run; Nyan. mbotumu,
messenger; Ke. loma, send].

Ex. (isiiska) ngiyakusituma bani? whom
shall I send for it (the vessel)? or, whom
shall I send with it?

niyanye-ni? what are you sent about?

i-nTuma (s. t), n. Two smaller species of
the solanum or bitter-apple, growing
wild and with smaller berries than the
following; berry of such; (collect.)
large sized yellow bead or heads.

um-Tuma (Thuma), n. 5. Species of sol-
anum or bitter-apple (S. solanum),
of larger growth and bearing a larger
fruit than the preceding, and commonly
planted in kraals as a fence; fruit of
the same.

Tumba (Thumbhua), v. Take off captive,
capture and take away, as people (acc.)
or cattle in war time; take off, carry away,
as disease or death. Cp. yungu [Gr.
tumana, I take; Sw. m-tumwa, slave;
Her. omu-tua; punda, rob].

(i)-Tumba (Thumbhaa), n. Abscess, tum-
our, as are common with scrofulous
people. Cp. isi-Mila [Heb. ab, swelling;
Gr. tule, lump; Her. o-nzymbu, swell-
ing; Sw. tumba, bud; tumbuka, break,
as an abscess; Ga. jule, abscess; Son.
heg, tumour].

u-Tumbakulu (Thumvakuulu), n. = isi-
Mila.

i-nTumbane (Thumbhane), n. Boil,
commonly growing on Natives about the
knee.

isi-Tumbanja (Thumbhanja), n. The place
outside of a Kafir-hut on either side of
the doorway and just out of sight of
persons sitting inside = isi-Tamo.

(i)-Tumbo (Thumbhu), n. Portion of, or
substance of, the bowels, of man or
beast; hence (mod.), tube, pipe; last
child of a woman (= owamageinio;
cp. i(i)-Zibulo); also, any child or
offspring; kind of bead fringe worked
on the lower side of a girls umutsha
(cp. sokokha); plur. ama-Tumbo, bowels
or intestines, collectively or indiscrimin-
amately of man or beast. See nxea [Sw.
Ya. ma-tumbo, bowels; tumbo, belly;
Ga. lu-buto; Her e-zumo].

Ex. lisekhum ama-tumbo loke, his bowel
(or child) is still living, or there is still
a child of his living.

Phr. b'zabaza, wabo'lamatombu, she
didn't bear a child; she rotted at the
intestines—said in commiseration of a woman
whose child has turned out a scondrel.

ama-wi ako asiha emamzini, your
words cut at the bowels, i.e. move to pity;
excite to sympathy, are touching.

u'sebulala emamzhili, he is now making
his last effort (as a snake writhing when its
head has already been smashed) — said
of a person who, when he sees his cause is
lost, makes a great noise of self-defence as
though to convince his judges thereby.

isi-Tumbo (Thumbhu), n. Calf of the leg
i.c. hinder part of the lower leg from the knee to the ankle. Cp. i(iii)-Hluuzu; isi-To [Ga. tu-tumbu, calf of leg].

um-Tumbu (Thumbhu), n. 5. = u-Mongo.

u(lu)-Tumbu (Thumbu), n. Part of the body just about the hips on each side; plur. izi-nTumbu, the waist=i(i)-Guma, i(i)-Gebe.

ubu-Tumbu (Thumbu), n. Core or interior pulp in which the seeds are embedded of the pumpkin, papaw, etc. Cp. um-Tumbu.

um-Tumelela (Thumelela), n. 5. Certain tree, used as an intelezi against lighting, etc. (N).

isi-Tumuka or Tumukela (Thumuka), n. = isi-Tumutumu.

ubu-Tumushe (s.t.), n. Certain red ant, going in swarms and having a painful bite (= um-Yeni, u-Makoti); mites or small maggots found in old amasi gourds (= um-Vunya).

isi-Tumutumu (Thumutumu), n. Large collection of things standing thickly together, as of huts (hence, a large kraal having numerous huts), of kraals thickly together on one spot, or a large number of fields close together = isi-Tumukela, isi-Tumulela.

Tuna (Thuna), v. Make unbecoming i.e. give a person (acc.) an unbecoming appearance, not suit him, make him improper, unseemly in the eyes of others, as an unsuitable article of dress, or an unbecoming word or action. Cp. tuneka.

Ex. tula bo! kuyakutuwa boko 'kukuluma, be quiet now! such talk is unbecoming of you, looks bad on you.

i(i)-Tuna (Thuna), n. Grave i.e. spot where somebody has been buried = i(i)-Liba, i(i)-Tinta; cp. i(i)-Godzi [Ga. ntana, grave; Her. e-tundu].

Ex. nahlale ngobuma, ngayakati iThuna, he is nice of countenance, but inside, in his heart, he is filled with dead men's bones — as may be said of a great untakati.

Tunda (Thunda), v. Void urine (= shobinga), or semen [Lat. tundo, I pour; Sw. tundo, product or fruit of a tree; tunda, opening; Her. omu-tunda, urine; tumbisa, impregnate; Ga. tunda, create].

Phr. ngiyakalala, kake kutando umumanga-mo, I shall wait until the darkness has passed off, i.e. until it loses its pitchy blackness and becomes somewhat lighter, so that one can see to walk.

akatundela umfasi, to impregnate, or deposit seed in a wife.

i-nTunda-bebekene (Tunda-behekene), n.

A voiding of urine before each other's face — applied to a big beer-drink (in which all have partaken so abundantly as to have lost all sense of modesty).

i(i)-Tundu (Thundu), n. Brow i.e. prominent bony ridge over the eye (for the arch of hair growing thereon, see i(i)-Shiyi, Append.) [Bo. tunda, cheek-bone].

i-nTundu (s.t.), n. Mere sightless eye-ball i.e. not an organ of sight — nowadays only used in the phrase below, and perhaps originally connected with the above = i-nTundula, i-nTundulu.

Ex. kwamboni, 'yini? kanti abeka ngxi-ntundu, 'yini? do you, then, not see? do you, then, merely gaze with sightless balls, i.e. have you then no eyes? — said to one who fails to see a thing plain before him.

isi-Tundu (Thundu), n. Any medicine mixed up (pehlwa) and drunk as an emetic, in order to render oneself favoured by the amadlakozi or by the girls (cp. um-Shikayo); (C.N.) also = isi-Qungqu.

i-nTundula (s.t.), n. = i-nTundu.

i(i)-Tunduluka (Thunduluka), n. Fruit of the um-Tundula.

i-nTunduluka (s.t.; s.k.), n. Stone of the i(i)-Tunduluka fruit and used, on account of the oil therein, for dressing the isidwaba.

um-Tunduluka (Thunduluka), n. 5. Kind of plum-tree (Ximenia Calpha), bearing a red edible fruit. See i(i)-Tunduluka.

Tunduzela (Thunduzela), v. Hush or quieten a crying infant, as by some lullaby.

Ex. tundu, 'mbone! ngoko kalinumo, nqo bhekela 'mbekela abantu, 'iti, vosimise, hush! child, your mother has not gone hoeing, she has been detained by (catching) lie in the stubble-fields of people's heads; she says, she will at length come and smear the floor with cowdung.

Tuneka (Thuneka), v. Be (lit. get to make) unbecoming, unsuitable, improper, unbecfiting, get disliked, as an unbecoming article of dress, or an offensive word or action, or as the wearer or doer thereof (used in perf.). See tunda.

Ex. yeza boko 'kukuluma, kutuntula, stop that talk; it is unbecoming.

Tunga (Thunga), v. Sew, as anything (acc.) with a needle; make anything (acc.) by a 'sewing' method, as Native baskets, or clothes; sew a headring on to the head of a man (doub. acc.), as does the Native head-dresser; have a headring sewn on — in a more especial sense applied to the first occasion of so doing (see kehla), though also properly used
of any subsequent renewal; pour or serve out crocks (acc.) into the drinking-pots (more freq. jugela; cp. khaleza) [Her. tunga, make by sewing; Ang. tu-
nga, sew; Ga. tungilla, sew; Sw. Bo. tunga, tie; Bo. tunga, pierce; Cong. tu-
gwa, have gone through the circum-
cision rites in initiation to manhood].

Ex. us'entungule uBon'i, Se-and-so has now adopted the head-ring.

isiwevo ngiwevo uku%C3%BBntungula pantsi, I don't know how to make a headdress without a head — as when a White man might order one to be made as a mere curio.

iymuna bako kalikutungwa, your basket has not yet been made.

Phr. uku-tung'a umlomo, to sew up one's mouth, i.e. to say not a word, refrain from speaking, as when one is being insulted. See citala.

i(li)-Tunga (Thungya), n. Tall narrow wooden vessel used for milking into, milk-pail; (C.N.) also = i(li)-Kehla [Sw. m-tungyi, water-jar].

Phr. uku-gi-beletisva (kolombuxana) itunga, to cause a girl to carry the milk-pail on her back. — When a girl menstruates for the first time, she abstains from eating umasi until her father has slaughtered for her an ox or goat soon after the cessation of the menses. The phrase above is used in reference to this action of the father; and the beast so slaughtered is called cyokabeletisva itunga or um-tungane. See omula.

oke silable omatung'u, let us throw away the milk-pails, i.e. let us make a last, desperatete effort, even though it costs us our milk-pails (i.e. our life, the umasi we eat, or the cattle that give us the same) — as to catch a night-thief or umakali, or when taking a lawsuit against another, or to cure a sick person.

i-Tunga (s. l.), n. Several similar species of grass, used for mat and basket-making, thatching, etc. = um-Nelele.

um-Tungakazana (Thungakazana), n. 5. = um-Tungwakazana.

um-Tungantete (Thungantethe), n. 5. Least, worthless bit of a thing — only used in phrases as below, the original meaning of the word having apparently got lost.

Phr. anginal'ulo, nyissha wekukatung'a, I haven't anything, even that for stringing locusts on.

angina'iklozi, velomtungantete, I haven't an ancestral spirit (to help me), not even the sorriest specimen of one.

angina'shlobo, nyissha weomtungantete, I have nobody that can be even called a friend, am absolutely friendless.

Tungata (Thungatha), v. Follow the scent i.e. trail of anything that is on ahead, as a dog that of a buck (acc.), or detectives an absentee; go roving about from kraal to kraal, as a man in search of ulshwala (= ukatala; cp. tumata).

u(li)-Tunga (Thungge), n. Any long series, procession, succession, or string of things, as cattle, wars, houses in a long row, or a long spun-out discourse = um-Tunga.

Phr. u(li)-Hele; u(li)-Jenga.

Ex. isimizi isikumulo; itung'a utungu, here are the cattle coming in a long procession.

Tungela (Thungela), n. Pour or serve out uishwala from the storing-pots or izi-
mBiza into the drinking-pots or izi-
Kamba for immediate consumption (cp. khaleza); set fire to, as grass (acc.), a heap of rubbish, etc. (= okela; cp. tumata).

Ex. us'ebumtungule myamulika, he has already set fire to it (the grass).

isi-Tungo (Thunggo), n. = isi-Tungu.

um-Tungo (Thungyo), n. 5. Scum (whole thereof), as up the arm of a coat; single stitch thereof, or of a needle. See tungu.

u(li)-Tunga (Thungyo), n. Long supply stick or wattle, as used for making the framework of a Native hut; a fragrance, delicious smell, as a sweet perfume, or of savoury meat (= u(li)-Qashi) [Sw. pinga, bar; Her. onhonguc, switch].

Phr. atungu bekosikazi, the rainbow.

Tungqu, ukuti (Thungqu, ukuthi), v. Come right through and sharply out of, as a nail when going right through a board and out on the other side at one heavy blow, or people already through and well out of a forest. Cp. ukuti tu, ukuti muke.

isi-Tungu (Thungu), n. = isi-Tungo [Her. o-mbunga, bundle, as sticks; Sw. kibumba, bundle].

(i(li)-Tungulu (Thungulu), n. Fruit of the um-Tungulu tree.

um-Tungulo (Thungulo), n. 5. Natal Plum bush (Carissa grandiflora), growing along the coast; (C.N.) coast-land.

u(li)-Tungulu (Thungulu), n. Coast-bush or small woods scattered about in the vicinity of the sea-coast.

Tunguluka (Thunguluka), v. Get burst open or opened apart, as below.

Tungulula (Thungulula), v. Burst open the eyes (acc.), as a person when the eyelids have been stuck together by dried humour, or a kitten a few days after birth.

i-nTungunonon (s. l.), n. Secretary-bird (Gy-
pogneranus Capensis or Serpentarius secretarius).

i-nTungwa (s.t.), n. Hard flat bone (os corone) above the hoof of animals (elephant), or one of the similar small tarsal and carpal bones about the knees of animals; gripes in an infant—supposed by the Natives to be connected with the navel; berry of the um-Tungwa tree, a number of which are strung round the loins of a child affected with such disease, acting upon this latter as a charm—in districts where the um-Tungwa tree does not grow, the berries of the um-Nggabe (which are very similar) are substituted, and hence are frequently called by the above name.

um-Tungwa (Thungwa), n. 5. Certain forest tree (Cryptocarpa sp.), growing along the coast. See i-naTungwa.

um-Tungwakazana (Thungwakazana), n. 5. = um-Tungwa.

Tunisa (Thunisa), v. Cause a person (acc.) or thing to have an unbecoming, disliked, offensive appearance or reputation, as when detracting by speech from a person’s good character, or depreciating any institution so that it seem to be as if it ought not to be. Cp. tuna; filisa.

i-nTunja (s.t.), n. Hole, orifice (closed in all round), as the eye of a needle, a hole in a garment, or a circular opening through a rock admitting the passage of a person [Sw. tunda, orifice; njia, a pass; Ga. tuja, open; Her. olivi-tuo, hole through a rock].

i(li)-Tunjana (Thunjana), n. Last-born child of a woman, sometimes applied also to a man = i(li)-Tumbe.

Tunqa (Thunqa), v. Smoke, as a fire, or fire-log; rise, as dust when cattle are passing, or smoke from the roof of a hut = tunya [Sw. fuka, smoke; Her. tuma].

Tunqisa (Thunqisa), v. Cause to smoke, burn a thing (acc.) in order to cause a smoke; tunqisela, make a smoke for, i.e. to smoke, as one might bacon (acc.) hanging suspended, or as Natives do their crops and cattle with medicines in order to charm them against grub, drought, disease, etc.

isi-Tunqisa (Thunqisa), n. Gun (an original Zulu name therefore) = isi-Bunn.

Tunqu, ukuti (Thunqu, ukuthi), v. = ukuti tuqu.

Tunqua (Thunqua), v. = tuquka.

Tuntas, ukuti (Thuntas, ukuthi), v. = ukuti tuqu.
u(lu)-Tununu (s.l.), n. Person (mostly a female) with huge protruding buttocks.
Cp. u(lu)-Talagay.

Tunya (Thunya), v. = tunqa.

um-Tunyelelwa (Thunyelelwa), n. 5. Bastard Saafraan or Mountain Hard Pear (Cathastrum Capense), used as an infestezi against lightning (N. fr. Xo. um-Tunyelelwe).

isi-Tunyisa (Thunyisa), n. = isi-Tunqisa.

um or isi-Tunywa (Thunywa), n. 1. Messenger; person sent on an errand. See tunza.

i(lu)-Tunzi (Thunzi), n. Shadow, of any animate object of size), as a hill, cloud, house, or tree (as distinct from the 'shade' caused by its foliage—see um-Tunzi); certain dark-green transparent bead or beads (collect.), large or small, resembling the u(lu)-Hluzalesiwa [Sw. tuza, shade; ulunzi, protection; Ga. tumbi, midnight].

isi-Tunzi (Thunzi), n. Shadow, of man or animal, or any small object e.g. a stick; the living principle in man, spirit (while living), 'shade' (after death = i(lu)-Dhlozo); quality in a thing which imposes, is commanding of respect, impresses with power or superiority (i-nZimba); hence, imposingness, impressiveness; moral weight, influence, prestige; nobleness, dignity of appearance or bearing; inspiring with awe, dreadfulness, as of a dark deep pool or chasm; (mod.) applied to the likeness or photograph of a person on paper. See i(lu)-Tunzi.

Ex. kokwana'situni lokakhambho kwako, that conduct of yours is not inspiring of respect, is not respectable, is common or low. 
isituni kasiikaniki, the life or spirit) has not yet departed (from him).

babunesithuni uthshwala, it was of good, presentable quality, was the beer.

Phr. uku-z'ampe (or z-i-hunda, or labha) isitumi, to throw aside one's self-respect. See ilaza.

ubani wanyena qele, wam'eleka uqesitunzi, So-and-so had no sooner entered, than he threw over me a shadow, i.e. than I felt a 'presence', a feeling of respect, powerlessness, awe, creep over me (as a girl might feel before an imposing young-man). Cp. qwenda.

N.B. The peculiar uses of this word would seem to indicate that the Natives possess a natural power, much stronger than our own, for perceiving or feeling an invisible 'presence,' occult influences, etc., when working upon them.

um-Tunzi (Thunzi), n. 5. Shade, as caused by the foliage of a tree, or a screen of any kind. Cp. i(lu)-Tunzi; isi-Celu [Sw. tuza, shade; lunza, protect].

Phr. ubani n'amumi (u'amumi usokupulane), So-and-so has a shade (on his face) for resting in, i.e. has a pug-nose with over-hanging forehead, as it were, casting a shadow over the eyes.

mus'ukokuluma ngaye, eng'umumi wini, you mustn't get talking about him, he being our overshadowing personage, i.e. our protector, or head man.

P. ukwaka 'umufu ungen'umumi, there is no river without its shady part—everybody's life-course has its troubles somewhere.

u-Tupa (Thupha), n. Thumb (i.e. a name given thereto), and so used to denote 'six' = u-Gqaza.

ama-Tupa (Thupha—not sing.), n. Human 'claws' or clutches i.e. the ends or working parts of the fingers (only used as below), the whole set of fingers, one's hand, or holding, working limb. Cp. qupa; i(lu)-Qupa; u(lu)-Tupa.

Ex. wam'ambwa uqamatuqa, he caught or clutched hold of him with his fingers.

uyilanda ukhwenza uqamatuqa ani, I prefer to do or make it with my own fingers (i.e. with my own hands), as beadwork, etc.

isi-Tupa (Thupa), n. Thumb; the sixth finger, hence, six; the sixth place (of ordinal numbers) [Sw. kidole cha gumba, thumb].

Ex. into yesitupa, the thing of the sixth place, i.e. the sixth thing, 
isinkomo ezinyisitupa (or ezisitupa), six beasts, 

bay'isitupa, they are two thumbs, i.e. of exact equality or similarity as to size, height, appearance, etc. — used in comparing any two things.

u(lu)-Tupa (Thupha), n. Tip of one's finger (gen. in plur. isi-Tupa); tiny, insignificant quantity or gift of anything, as food or tobacco. See ama-Tupa.

Ex. wam'ipha uqamatuqa, he gave me on the tip of his finger, i.e. a contemptibly small quantity.

isi-Tupana (Thuphana), n. Little, short, stumpy bit of a thing, as a small undergrown mealie-cob, or a dwarfish person.

Tupaza (Thuphaza), v. Do in a little, stumpy bit of a way, as a dwarfish person or infant walking along, or mealies growing small inferior cobs.

Tupuluza (Thuphuluza), v. = ukuti tupulazi.

Tupuluzi, ukuti (Thuphluzi, ukuthi), v. Catch or take hold of only by the tips of the fingers, only slightly, so as to easily
let slip out, as one does a tight-fitting seek (acc.) when pulling it on, or a running person whom one ineffectually attempts to catch hold of; put on small insignificant 'cobs which one can hardly catch hold of, as mealies (= tupaza).

isi-Tupuluzi (Thupuluzi), n. Tiny, undergrown mealie cob = isi-Tupana.

Tuqu, ukuti (Thuqu, ukuthi), v. Rise, go up, come out, as dust before the wind or from a one's coat when beaten, or as smoke from anything burning = tuquka; make rise, go up or come out, raise or bring out, as the wind dust (acc.) on a road, or a person dust from his coat by beating it; hit, as a bird (acc.) or dog by any thrown missile = tuquza; be of a dusty or dirty-brown colour, or of a pinkish brown, as Kafir-beer or any pink thing = ukuti tuqu.

Tuquka (Thuquka), v. = ukuti tuqu; tuquka.

Tuquza (Thuquza), v. = ukuti tuqu; tuquza.

um-Tuqwa (Thuqwa), n. 5. Cataract of the eye when it has entirely overgrown the iris, so as to render the eye almost or absolutely blind.

Ex. ukwinini umtuqwa (or umntuqwa), So-and-so has an eye whitened or blinded by cataract.

Tusa (s. t.), v. Speak praises of a person (acc.) in an admiring, glorifying manner, extol [Gr. doxa, praise; Sw. tukuza, glorify; Her. tonyamisa, to praise; Ga. tenda].

Phr. ukusi-tusa, to make oneself out big, of great importance, be self-conceited (gen. by talk); self-adulation.

Tusa (Thusa = etusa), v. Starle, as one might a person (acc.) or a horse; frighten away by startling, as a wild-beast or birds; agitate, make apprehensive, a person (acc.) with a sudden surprise or suspicious action; cause to come or to be revived, as cold water a fainting person; drive off, expel, as tobacco sleep (acc.). See tuku.

(i)-Tusi (Thusi), n. Brass; thing made of brass. Cp. u-Sokele; i-nTsimbi [Skr. ayas, iron; Lat. aes, brass].

i-Tusi (s. t.), n. Red ox having patches or spots of white on the upper parts of the legs and beneath the belly.

um-Tusi (Thusi), n. 5. = um-Kumiso.

Tuta (Thutha), v. Take or convey away, remove, goods (acc.) in quantity from one place to another, as when removing one's kraal, or the corn from the fieldstack to the kraal; carry one away (by report) i.e. go off and talk or spread reports about one (acc.) [Her. tuta, bring along; Bo. tuta, carry].

Ex. kuyakuthoza fimi kunte boko? by what means will all this be conveyed or carried away?

uku-ntuta umuntu, to remove a person i.e. do the removal of his goods for him, as per wagon.

isi-Tuta (Thuthu), n. An ancestral spirit (= (i)i-Dhlozi); silly, stupid, brainless, a person, a fool (= isi-Pukupuku; cp. isi-Pukege).

Phr. bayangineisha ije, iingani kini babu (upko) olacakwa'siitu, they just act stingily towards me, whereas from me they get what they like, lit. they have been the giving of the upko of a Mr. Fool (helping themselves from the little grain, they supposed to be thieving, just as they liked, imposing upon the owner as though he were too stupid to observe it).

N.B. Whereas the fabled uNkulunkulu is credited by the Zulus with having created the first human pair, all subsequent reproductions of the species (i.e. in the wombs of the mothers) is regarded rather as the work of the ancestral spirits, of whom it is said. zikwezi ukubumba umuntu, zingaboni, they can make a man (in the dark) without seeing him!

i-nTutane (Thuthane), n. (C.N.) = i-nTu-tu-tane.

Tutaza (Thuthaza), v. Make a fool of a person (acc.). See isi-Tuta.

Tuteleleka (Thutuleleka), v. Stream or flow into, enter as a long continuous body, as a snake entering its hole, a long train of people entering a hut, or a tributary stream pouring itself into a river = woleleka.

i-nTuto (Thuto), n. Load, cargo (mod.).

Tutu (Thutho), int. War-ery of opposing armies when about to join in conflict.

Tutu, ukuti (Thuthu, ukuthi), v. Move forward (trans. and intrans.), move along, increase, grow, exceed, a little, in a slight degree, just a bit, as a sitting person budding slightly, a child adding slightly to its stature, or one heap of potatoes being slightly larger or in excess of another = tutuka; ukuti tiya; ukuti siki; cp. ukuti gabava; wait or be quiet a moment with one's talk.

Ex. amansi (emfuleni) as'ete tutu, the water (in the river) has now slightly risen or increased.

ake u-ki tutu, nyisakuluma, just be still a moment while I am still speaking.
u-Tutu (Thuthu), n. Large smoky bubbles of spittle ejected through the reed (um-Tshumo) when smoking the hemp-horn (im-i-Gudu).

i-nTutu (Thuthu), n. Smoke = umu-Si [Lat. fumus, smoke]; Her. oku-tutuma, to smoke; Reg. tuija, fire; Sw. Ze. Ng. Kag. etc. n-oto, fire — see tutuma.

u(lu)-Tutu (Thuthu), n. Fine wood ashes still hot with fire. Cp. um-Lota.

Ex. ingane is'iPatan, the child is now all covered with ash-dust.

u(lu)-Tu-Tutu (s. t.), n. Anything readily disintegrating or falling to pieces from rottenness, decay, etc., as a moth-eaten garment, decayed wood, rotten meat, meat boiled to shreds, etc. = ubu-Dudu.

Tutuka (Thuthuka), v. = ukuti tutu.

N.B. When a person sneezes, they say to him, tutuka, wena wasekutini? may you grow or increase, you of such and such a clan (calling it by its isibongo)!

isi-Tutuma (s. t.), n. Person with a hugely fat body.

Tutumba (Thuthumbha), v. Make off with a thing, carry it off, as a thief making off with somebody's property (with ne), a warrior taking captive a woman, or a flooded river carrying away one's crops (cp. tumba; kukula; muka); (C.N.) break out, as an eruption (= qubuka).

i(i)-Tutumba (Thuthumbha), n. = i-nTu-Tutumba.

i-nTutumba (Thuthumbha), n. Pimple, as of a rash (not of a pustular nature) = i(i)-Tutumba, i-nTsuntumba, i(i)-Tutuva.

Tutumela (Thuthumela), v. = gqagqaza [Skr. dhv, shake; Sw. tetema, tremble].

i(i)-Tutuva (Thuthuthu), n. One of a certain supplementary regiment incorporated by Cetshwayo into the Ndwengwens military-kaal.

i(i)-Tu-Tuva (Thuthu), v. = i(i)-Tu-Tuva.

u(lu)-Tu-Tuva (Thuthuva), n. = i(i)-Tu-Tuva.

u(lu)-Tu-Tuva (Thuthuva), n. Anything become discoloured, of a dirty-white or dusty-looking tint, whether with dirt or from fading, as an old dried-up woman's isidwaba, or a dirty man whose unwashed body has assumed a dusty white appearance = u(lu)-Tu-Tzula.

Tutuzu (s. t.), v. Discharge or pour out rottenness, as a person purged, a broken tumour, or the ear of a serofulous child discharging matter (see ubu-Tutu); also = tuwuZula.

i-nTu-Twane (Thuthwane), n. Small kind of ant, common about pantries; mischievous busy-body, who goes about talking what he has heard in private = i-nGeongoshiyane.

isi-Tuwane (Thuthwane), n. Epilepsy; epileptic fit. Cp. i(i)-Ndiki.

i-nTuva (s. t.), n. Dandruff or scurf in the hair = i-nKwetu.

isi-Tuvi (Thwèi), n. Place where the inmates of a kraal make their stools so that much excrement is there about.

u(lu)-Tuvi (Thwèi), n. Excrement (of a foul-smelling nature), as of a man, dog, or fowl (not of cattle, horses, etc. — see ubu-Longwe). Cp. i-Ndhe; i-nGqata [Sw. Bo. mavi, excrement; Reg. tubi; Her. oku-ze].

u(lu)-Tuzula (ThuzaZula), n. = u(lu)-Tu-Tuwa.

Twa, ukuti (Thwèa, ukuthi), v. Be quite or brimming full, as a pit with corn or water (= ukuti eiki, ukuti pama); be quite white (= ukuti qwa); crack, as a heavy transport whip (cp. ukuti twiqi, ukuti tsibibi). Twa, ukuti (ukuthi; s. t.), v. Sink right down into, penetrate deeply, as a man in deep water or a bog, a snail drawing itself far into its shell, or a thorn penetrating deeply into the flesh = ukuti tšwèa, twetwala, twetwali, pqe, shi.

um or umu-Twa (Thwèa), n. 1. Bushman (= i-Cwe); often applied to an individual so devoid of ordinary human instincts as, after being treated kindly by one, to proceed to rob his benefactor — like a 'Bushman,' indeed, which people lived by stealing [Her. omu-twa, Bushman; Cong. ba-kwè, forest pygmies; Gaboon, ba-li, tall slender race of Bushmen; Sw. m-twana, slave; Ar. bedawi, desert-dwellers. — The name aba-Twa, or its cognates, is the almost universal designation among the Bantu tribes for the Bushmen and Pygmy-Bushmen, who are all regarded by the Natives as merely varieties of one and the same race. Thus, the bu-Rwa (or ba-Rou) of the Kalahari, and the wa-Twa (or wa-Twa) of the Lualaba and Gallaland, are all one and the same people — at least in the eyes of the Bantu people. So, too, are the Aka or Tiketike, on the Welle; the Teke, ba-Teke, or Bakenhake, in the Congo Territory; the San of the Kalahari, and the wa-Sonia of Gallaland].

isi or umu-Twa (Thwèa), v. 5. Perfume for rubbing on the isidwaba, etc., and made of the pulverised wood of certain scented trees, as the isi-Geengce, um-Xamu, um-Tombot, etc.
u(lu)-Twa (Thwala), n. Any very deep, abysmal hole, as a ‘bottomless’ pit or well, a deep pool in a river, or chasm between rocks; person with deep sunken eyes = u(lu)-Zwa, u(lu)-Zolobela, i-nZolongo, i-nZolombela.

i(li)-Twabi (Thwabi – no plur.), n. Hiccup with shaya = i-nTwabi.

i-nTwabi (s.t.), n. = i(li)-Twabi.

Twābu, ukuti (Thwābu, ukuthi), v. Give one (acc.) a swipe with a switch; also = ukuti twaku.

Twabuzwa (Thwabuzwa), v. = ukuti twabu.

Twabuzela (Thwabuzela), v. = twabuzela.

Twāca, ukuti (Thwāca, ukuthi), v. Liestretched out flatly in a broad expanse, as below.

u(lu)-Twaca (Thwaca), n. Anything lying stretched out flatly in a broad expanse, as a great sheet of still water, an expansive plain, very large field, or cattle lying in very great numbers covering a large patch of veld = u(lu)-Twaca.

u(lu)-Twacela (Thwacela), n. = u(lu)-Twaca.

Twāhla, ukuti (Thwāhla, ukuthi), v. Be quite or very white = ukuti hla.

Twāhla (Thwāhla), v. Eat any delicious, pappy kind of food (from the peculiar slushing sound when eating), as a nice porridge (acc.), dish of amasi, or soft mess = dwishela.

Twāhla twāhla, ukuti (Thwāhla thwāhla, ukuthi), v. = ukuti kwāhla kwāhla.

Twahlaza (Thwahlaza), v. = kwahlaza.

Twahlazela (Thwahlazela), v. = kwahlazela.

i(li)-Twakale (Thwakale), n. Hard-wooded forest-tree (Alsodeia sp.), growing along the coast.

i-nTwaku (s.t.; s.k.), n. Boiled mealie-grains burnt in the pot. Cp. u(lu)-Kobe.

um-Twaku (Thwaku), n. 5. Lining, as of any article of clothing. Cp. i-nTwakuntwaku.

i-nTwakumbomvu (s.t.; s.k.), n. = um-Toto.

i-nTwakumbwa (Thwakumbha), n. Flea mostly applied to the variety infesting dogs; a sharp, cunning dodger, who is never caught = i(li)-Zeze.

i-nTwakuntwaku (s.t.; s.k.), n. Very thin dressed-skin, attenuated by over-scrapping, as that of an isidiwaba; hence, any very light, thin-textured cloth. Cp. i-nDwanangpi; (ii)-Twakuntisi.

Twaku twaku, ukuti (Thwāku thwāku, ukuthi), v. = twakuntwuku.

Twakuza or Twakuzela (Thwakuza), v. = kwakuza.

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Twala (Thwala), v. Bear or carry on the head or shoulders (whether when stationary, or moving along), as a burden (acc.) or any head-ornament of size [Skr. yah, carry; bhārami, bear; Lat. latus, bear away; Ar. hamal, bear; Hi. utanana, carry; Ga. twala, take; Sw. twa, take; Her. tua, carry away; Bo. egala, carry; Z. agara, take; Kq. egali; Kwafi. etanaba; Ya. tola].

Ex. ab'etwala, he was carrying (some burden on the head).

Phr. kaheso'nikati ngayisitwala, at that time I was still carrying, i.e. was still an u-dibi.

uku-twala umani nyesifuba, to bear the water on one's chest, i.e. cross a river with the left hand towards its source, the right hand carrying the staff and so making the body stand obliquely against the downflowing current.

uku-twala isinhlaba, to look about in a ‘cheeky’ boldly free manner, as a stranger in a kraal or hut (instead of maintaining an humble, respectful mien).

uku-twala izala, to bear the blame or guilt (of any action). See tola.

uku-twala amapiko, to hold the wings extended and at rest, as do some birds when ‘floating’ through the air.

uku-twala ikanda, to hold the head high, i.e. be haughty, think much of oneself.

uku-twala inyanga, to go with the chest thrown out (and stomach drawn in), as a young-man when showing off, or a soldier drilling.

uku-twala iyelenyana, to receive or ‘carry’ a bleeding wound on the head.

uku-twala iyengolo, to be self-conceited, stuck-up.

uku-twala imakong (or izamula) okanda, to carry the hands behind the head (somewhat as a Whiteman lounging in a chair), i.e. to wail or cry the isi-Libo for a dead person (from the custom of the women of so placing their hands when stricken with grief, on which account the adoption of such a posture at other times is not becoming or proper).

uku-twala izwe ngesi, to bear the country on one's chest, i.e. to be going up-country, towards inland.

uku-zwi-twala, to carry oneself (with ukuhomba), i.e. to take oneself along, force oneself to travel, when from feebleness or exhaustion one is really unfit to do so.

i-nTwala (s.t.), n. Louse; seed of the i-mBuya or i-mBuyatwa herb [Sw. twa, louse].

i-nTwalabombo or Twalalubombo (Thwalabombho), n. Certain climbing-plant = i-mPindisa.

N.B. This humble plant provides a good
example of the varied powers (supposed and otherwise) possessed, in the imagination of the Native, by so many of the commonest yield-herbs and weeds, and the 'good uses' to which they have learnt to apply them:—
a young man uses it as an emetic in order to make his bodily appearance (i-gazi) nice when going out courting, or washes his face with it to give it a beautiful reddish glow; the man afflicted with sexual impotency drinks an infusion of it, mixed with goat's milk, in order to restore the lost powers which some evil person has charmed away from him; the suspecting kwal-owner sprinkles it about his yard to drive away the 'black art' of an untookati that may be working there; the girl menstruating for the first time, mixes it with Kafir-corn (u-jibo), and drinks it as a kind of tonic suitable to her indisposition; while the more sensible housewife uses it simply as a soothing draught for chest complaints.

isi-Twalamibiza (Thwalambhiza), n. Mantis, of which there are several species (lit. the pot-bearer, from the peculiar formation of the head).

isi-Twala-mehlo (Thwala-mehlo), n., 'Cheeky-eyed,' impudent-looking person, as a boy who enters a strange kraal in a bold unmannered way = ili-Qalaqala.

isi-Twalo (Thwalo), n. Band of beadwork worn by an i-nKehli below and round the top-knot. Cp. isi-Qikela; um-Nqwazi.

um-Twalo (Thwalo), n. 5. Burden or load carried on the head or shoulders, or in a wagon. See twalo.

um-Twalume (Thwalume), n. 5. Certain tree, whose bark is used for dysentery.

Twāli twālu, ukuti (Thwāli thwālu, ukuthi), v. = ukuti kabu kabu.

Twaluza or Twaluzela (Thwaluzela), v. = kabuzela.

i(i)-Twane (s.t.), n. Fourth or digesting stomach of cattle (cp. u(lu)-Su); hence, tripe = i(i)-Swili, u-Tintilweyo.

isi-Twanga or Twāngatwanga (Thwanga), n. (C.N.) = u-Twangu.

Twāngqa, ukuti (Thwāngqa, ukuthi), v. = twangaza; twangazeka.

Twanqaza (Thwanqaza), v. = ukuti tanqa.

Twanqazeka (Thwanqazeka), v. = ukuti tanqa.

Twāngu, ukuti (Thwāngu, ukuthi), v. Be of despicably low degree, as a poor common fellow respected by nobody.

Ex. umuntu twāngu, a poor common person = u-Twāngu.

u-Twanqu (Thwanqu), n. Person of despicably low degree, treated with unconcern or contempt by everybody (cp. isi-Tuwane); also applied to a common 'dirty' fellow who never washes his body (= isi-Hwabatjye); poor, worthless, 'whitish' snuff = u(lu)-Twanqusi; cp. u-Twangu.

Ex. utwanqu umuntu ong'umfokwana imfo, an utwanqu is a poor fellow of the lowest type.

u(lu)-Twanqusi (Thwanqusi), n. = u(lu)-Twangu.

Twāntsu, ukuti (Thwāntsu, ukuthi), v. = ukuti dieutsu.

Twantsula (Thwantsula), v. = dantsula.

Twānqa, ukuti (ukuthi; s.t.), v. twanqaza.

Twanya (s.t.), v. = twanqaza.

isi-Twānyatwanya (s.t.), n. = i-nTwanya-twanya.

i-nTwānyatwanya (s.t.), n. = i-nTwanya-twanya; more generally applied to softly mashy, pappy foods (such as are eaten with a spoon, not with the fingers), as umb-bende, porridge, amasi, etc.

Twanyaza (s.t.), v. = tanyaza; cat, handle, etc., anything (acc.) as above.

Twanyazeka (s.t.; s.k.), v. = tanyazeka; be of the nature of an i-nTwanya-twanya.

Twapa (s.t.; s.p.), v. Ladle or take out largely, as with a large spoon or with the hand, anything (acc.) of a softly mashy, pappy nature, as porridge (= twapana); hence, go beyond a reasonable limit in taking, or (metaphor.) doing generally.

Phr. uku-xi-tewapa, to ladle out, or take largely out, for oneself, help oneself to more than one has a right to, as to the cattle of a deceased person.

Twapana (s.t.; s.p.), v. = twapa.

Twása (Thwása = eTwasa), v. Come out (into public view) for the first time, come out anew (only used in certain connections), as the new moon, a planet or constellation 'coming out' again after a temporary disappearance, a new summer-season (i(i)-Hlobo) coming round anew, or a young um-Ngoma emerging from his initiation and starting practice.

Ex. ing'xana ig'xhcaswa nymunso, the moon changes, i.e. comes out anew, to-morrow. ng'izawutwasa, i.g'examemcaswa, I shall return by the one (moon) that will next change, i.e. the coming or next month.

ukh-tecaswa kwonyaka, the coming-in of the new year, i.e. the spring-time.

iri-komo o'xhcaswa nonyaka, cattle commence their new course of breeding along with the new year.
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i(li)-Twasa (Thwasa), n. Young um-Nyoma or witch-doctor in the first years of his practice.

Twaseka (Thwasaka), v. Go crazy, act in an extraordinary manner (in the manner of many student witch-doctors), doing or talking away in a wild, frantic, insane kind of way.

Twasha (Thwasha), v. = twahla.

Twasha or Twashe, ukuti (Thwasha, ukuthi), v. = ukuti ewasha.

Twashaza (Thwashaza), v. = ukuti ewasha.

Twashela (Thwashela), v. = ewashela.

Twasisa (Thwasisa), v. Bring out i.e. take through one’s course of initiation, as an old um-Nyoma does a novice (acc.).

isi-Twatwa (Thathwa), n. Frost; also applied to ice = u-Nygoqwaone; cp. i(li)-Qwa.

Twátwalala, ukuti (ukuthi; s.t.), v. = ukuti twa.

Twátwalaza (s.t.; s.k.), v. Get let go deeply down or right into any very deep hole — see ukuti twa.

Twátwalazi, ukuti (ukuthi; s.t.), v. = ukuti twa.

i(li)-Twatwash (Thathwash), n. (C.N.) = i(li)-Twatwasi.

i(li)-Twatwathi (Thathwash), n. Any very thin thing, as a membranous skin, very thin cloth or covering of any kind, an isiDwaba worn almost through (not used of anything hard, as metals — see i(li)-Hengesi) = u(li)-Ntwentwe, i-nTwatwa.

i-twatwasi (Thathwash), n. = i(li)-Twatwasi.

Twá twá twá, ukuti (Thá, ukuthi), v. Let fall a few large drops only, as the sky (i-zula) rain at times; deal a few heavy blows only, have a few whacks, as combatants having a slight skirmish with sticks = twatwa.

Ex. bati twa twa twa, basebeqeka, they had a few whacks and then left off.

Twatwaza (Thathwaza), v. = ukuti twa twa twa.

Twáxá, ukuti (Tháxá, ukuthi), v. Adhere, cling, combine very closely and firmly together, as the sticks of a fagot when tightly bound round with a cord, a parasitic plant clinging firmly to the trunk of a tree, two inseparable friends, or flour well combining with the water in a dough; make so adhere, cling to, combine together, as the rope which binds a fagot of sticks (acc.).

i-nTwa (s.t.), n. A tongue that wriggles round about people in every direction, i.e. deceptive; hence, such a double-tongued, deceptive talker, here saying one thing, there another = i(li)-Nyali-ngali. See twaxa.

Ex. Nalulimi-luntwaxa, Mr. Double-tongue, orakeka' Nalulimi-luntwaxa, one of Mr. Double-tongue’s people.

u(li)-Twaxa (Thaxa), n. Anything clinging, adhering, combining closely and firmly together, or with something else, as above — see ukuti twaxa.

Twaxaza (Thaxaza), v. Talk in a double-tongued manner, deceiving all round. Cp. paxaza; i-nTwa.

u(li)-Twaxela (Thaxela), n. = u(li)-Twa-

Twaxula (Thxula), v. = ukuti twaxula.

um-Twaxutwaxu (Thaxuthwa), n. 5. = um-Kwaxukwaxu.

Twaxuzela (Thaxuzela), v. = kwaxuzela.

isi or u(li)-Twayi (s.t.), n. Eczema, in man; scab, in sheep or goats; mange, in dogs or horses = u-Gwebula, u(li)-Kwekie.

u-Twayibana (s.t.), n. Red person i.e. of ruddy yellowish complexion; (mod.). Turkey-red cloth, of the stores (= u-Nembe).

u(li)-Twayitwai (s.t.), n. Long, lanky person or thing.

Twayizela (s.t.), v. = dwayizela.

Twayi, ukuti (Tháizi, ukuthi), v. Just appear or come out into view, as the new moon. See twasa.

um-Twazi (Thwiszi), n. 5. Monkey-rope (Cissus rhomboidea), a stout forest-climber stripped up and used as ropes by Natives.

Twébu, ukuti (Thébu, ukuthi), v. = twebula.

Twebula (Thwebula), v. Spirit or conjure away, remove by some magical process, the isi-Twazi of a person or thing (acc.), as that he become no longer highly esteemed by the chief or among the girls, or that his crops lose their fine-looking, thriving appearance.

um-Twebulo (Thwebulo), n. 5. Any medicine or charm, used for the above purpose.

Tweéce, ukuti (Théce, ukuthi), v. (C.N.) = ukuti laca.
Twéle, ukuti (ukuthi; s.t.), v. = ukuti tolo.

(i-li)-Twéletwele (s.t.), n. Nervousness, anxiety, apprehension, fear = (i-li)-Bele-bele, i(li)-Twetwe.

isi-Twéletwele (s.t.), n. Jew's-harp, of the stores (mod).

Twelezula (s.t.), v. = twetwezula.

Twesa (Thwesa = etwesa), v. Help or make to carry on the head or shoulder, as when giving a servant a load to carry (doub. acc.), or when assisting a carrier to raise a burden from the ground on to his head (= twalisa); teach or initiate another (acc.) into any profession, practices of skill, etc., as might a doctor or an undukati a person he is training (lit. meaning that he causes the learner to accompany him when out on his professional travels, giving him the various medicines and charms to carry — though the form twalisa is not generally used in this last sense, nor is the word twesa applied to the initiation into their profession of young witchdoctors, for which see twasisa).

Twéshe, ukuti (Thwéshe, ukuthi), v. = ukuti heshe.

Tweshezela (Thweshezela), v. = kubuzela.

i-nTwesi (s.t.), n. Sharp-brained, clever-handed person, who knows how to speak and how to do skillfully.

ubu-Twesi (s.t.), n. Sharpness, smartness, as above.

Twetsha (s.t.), v. Select the choicest, best (ace.) from among a number = domulela; cp. keta.

Twétwé, ukuti (Thwéthwe, ukuthi), v. Spring up on to or at, as a cat springing up on to a cupboard, or a monkey on to a higher branch (cp. ukuti luca, ukuti gubu); take out slightly, just a little, as a handful of meadies (ace.) out of a sack, or a ladleful of beer from a barrel (= ukuti wawu, ukuti heshe).

Ex. ae witsipile twetwé, 'nayume, just do for me a handful (of anything), friend.

Tweé twé, ukuti (ukuthi; s.t.), v. Do, go, etc., in a nervous, flurried, agitated manner.

Tweé twé, ukuti (Thwéthwe, ukuthi), v. = ukuti kuba kuba.

(i-li)-Twétiwe (s.t.), n. = (i-li)-Twetwele.

i-nTwetwe (Thwéthwe), n. One of the pea-like seeds growing in pods on some mimosa trees, and eaten by bucks and goats.
scraping the membranous skin from the inside of a hide: strip, as a plum (aor.) or slaughtered beast of its skin (doub. aor. = Twishila, Twisha; get so stripped off, as the skin above; go straightly off or along or up, lie straightforward, be perfectly straight, as a flagstaff, a road, or a man lying stretched out at full length = Twishika; cp. ukuti twi.

i(i)-Twishi (Thwishila), n. A strip, or long peeled-off piece, as of soft skinny bark from a tree, or a strip of cloth = um-Dweshu. Cp. am-Shonshotozi (App).

Twishika (Thwishila), v. = ukuti twishi.

U

in Zulu always takes the Continental sound, as in the English word ‘resume’.

It has three varieties of length — (1), a short one resembling the n in the English word ‘bull’; as in the words twi (straight), beu (your), and i-sulube-i (bad luck); (2), a full one, like that in the English word ‘ruler’, and mostly found in the penultimate of words, as in the words ugena (become solid), and kuse (to him); (3), a long a, rarely occurring, and non-existent in English, as in the word ngkwa (cut off), and which may be most conveniently distinguished in script by the sign n.

U, pers. pron. nom. for nouns of the 1st, and 5th classes sing. commencing with the prefix n, um, or umu [Same in many Bantu langs.].

Ex. u-ti, he says.

u nити (uuntu), it (the tree) grows.

U, pers. pron. Thou [Av. tu; Lat. tu, and in most Bantu langs.].

Ex. u-thoy sayest.

Uba, conj. = ukuba (= ube, ubani, ubeni); interrog. pron. = ubani.

Ubani, interroq. pron. Who? whom? (= ube); indef. pron. So-and-so; conj. that (= ukuba).

Ex. ubani orasha njalo? who said so?

wa'sha ka-bubun? to whom did he say it?

u-njalo, ati, ubani ungishayile, he comes continually, saying. So-and-so has struck me.

Ube, conj. = ukuba.

Ubeni, conj. = ukubu.

Ukuba (s.k.), conj. That; it being that, when; it being that, it; it being that, since, because = uba, ubani, ube, ubeni, ukubani, ukubeni.

Ex. ngithanda ukuba nhambane kusasa, I wish that you may go morrow.

kute ukuba sifike ikaya, impi ganingsiso, when we reached home, the enemy was no longer there.

Ukubani (s.k.), conj. = ukuba.

Ukuben (s.k.), conj. = ukuba.

Ukude (s.k.), conj. That constantly — see de.

Ukudimde (s.k.), conj. That merely — see dimde.

Ex. ukudimde uye kona nje, kakungakusiza l'ulo, to merely go there (or, that you should merely go there), will not help anything.

Ukuhle (s.k.), conj. That actually — see he.

Ex. ukuhle n'enze njalo enkosini yenu? that you should actually do thus to your chief!

Ukuma (s.k.), conj. (C.N.) = ukuba.

Ukunga (s.k.), conj. ‘To would that,’ that (with the thought of longing desire) — the use is almost confined to Natal, the Zulus substituting sengati.

Ex. wanye'fisa uk芒ga (or sengati) angoba kona naye, he was longing that (would that) he too might be there.

Ukupela (Ukuphela), adv. That alone, only that, that's all; alone, only; completely, entirely, the whole of it or them; except = kupela.

Ex. ngikuma ukuphela iZwa lile longe ukupela, I wish to state just (or only) one word. ng'anye to, ukupela kevake kimi, it is this one alone that I have, or, this is the only one I have.

sewa-zekela ukupela, he has by this wasted the whole lot of them (this cattle).

nyekele yona nje, ukupela. I merely ask for it (my money), that's all.

bayakuhamba boke, ukupela lo'mfana, they shall go all of them, only (i.e. except) this boy.

Ukusimze (s.k.), conj. = ukudimde.
UKU

Ukuti (Ukuthi), conj. That (in the sense of ‘namely, to wit’); or this or that particular thing, such and such a thing.

Ex. kwenzo abani ukuti manirile kopa? who said, namely (= that) you should come here?
sipho nabo ukuthi ufuna ukuti, just simply say that you want this or that (or such and such a thing).

abantu batl isigudhlo, ukuti nje, into yo-

eyakgdlibhi, the Natives say (i.e. call it) an

isigudhlo, that is to say (or, in other words), a thing for scraping with.

Ukuye (s. k.), adv. Mostly used in Natal = ukuze.

Ukuze (s. k.), adv. In order that, to the end that, that it may come that.

Ex. vikunika le'mali abuzwe ngahlapheki aTukela, I give you this money, to the end that you may not have trouble at the Tukela (in crossing it).

V

V in Zulu has the same sound as in Eng-

lish.

Vá, ukuti (ukuthi), v. Sit on the buttocks (as a man) or on the haunches (as a dog) = ukuti vo.

Va (= Eva), v. Come out well, get produced (gen. by some process of working), as butter from the milk in churning, from the fire-stick by friction, or metal from the ore in smelting; make so come out well, produce, yield forth, as the milk churned, fire-stick rubbed, or ore smelted; come out well i.e. through the process, as a piece of pottery coming safely through the baking without a crack; bear or yield well, ‘increasingly,’ or largely, producing augmentation in quantity, as any particular variety of seed, or breeding-stock, or milk-cow; be amiable, of kindly, benevolent disposition or frame of mind (used in perf.) [prob. akin to zu, velu, zwa, and zula — Sw. iva, come to a head].

Ex. umafula ecle, the fat (i.e. butter) has come out or got produced (from the milk).

Ibo-bisi kaloci, this milk doesn’t give (its butter).

isitsika sami kusicanga, saba nafu, my vessel didn’t come out well, it got a crack (in the baking).

Iy'eva lal'nhlobo lumhola, this kind of measles yields well.

sizirile 'isikomo zika'lani. So-and-so’s cattle have already given forth or increased well.

indola irile nambhange, the master of the

house is in a good frame of mind, kindly disposed to-day.

izimbeni viz'eca ngikubunana, the goat have an increase or addition (over the ishu-

mi) of five, i.e. are fifteen.

i(l)-Va, n. A good yielding, bearing, increasing, of one’s stock. Cp. (i(l)-Ce. See va.

Ex. yekunyana eva ekomo! what a yielding or increase of stock that man enjoys!

(i(l))-Va (ii-va — the prefix being long), n. Thorn, as of a bramble; pick, gen. a thorn, for extracting thorns from the feet, etc.; pl. ame-Va, often used as of euphemism for ‘snake’ — the word i-Nyoka being disliked when used of one’s own family [Sw. mw-iba, thorn; ieva, come to a head; Bo, mw-iwu, thorn; Her. okw-igu; MZT. ka-awa].

Phr. ubhatho ama-ema, he has been bitten by a snake.

ama-ema ushanda, sea-urchin, echinus.

P. (ama-ema) sugama nukwad'isi. They (the thorns) came out with the matter — being a remark made when anything annoying has at last been got rid of, as an unwelcome visitor when he departs.

isi-Va, n. Boil or purulent swelling in serofulous children.

umu-Va, n. 5. The back or hinder part, as of one’s body, a hut, anything generally; ‘one’s own’ left behind i.e. one’s home or family which one can always fall back upon for support; after-

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support, rear-guard, reserve force, reinforcements, of an army; used adverbially or as preposition in loc. form *emuva* or contr. *emva*, meaning 'behind, at the back of (with *keva* of thing); at the back, in the hinder part or place; at home, there where one has come from; back, backwards; later, after in time*; *ka-muva*, afterwards; *ngemuva*, towards or about behind, backwards, further behind [Sak. *andelamba*, the back; *umbuka*, behind; Sw. Ga. etc., *ayuna*, behind].

Ex. *kasem'umwa*, he no longer has a home or relations to fall back upon.

*serashiya umura*, you have now left behind your home or relations — as might be said of a girl marrying or a son abandoning his parents.

*kwezekhunakala umura wabo*, then their rear-part, rear-guard, or reinforcements, appeared.

*aqshige bujani emura*? how did you leave things behind, *i.e.*, at home, or where you come from? *gena wofika'umwa*, he arrived later, after (in time). *nsele emura*, he has remained behind (whether at home, or along the road).

*boko kuka'meura*, that was afterwards. *afika ujabo emwenceni kwezimbele*, he arrives always at the back of, in the time after, the school (*i.e.*, when it is over).

*aku-buyel'mwure*, to go back, return.

Phr. *siga emura*, *sige pambili*, we go backwards and forwards — as might be said of a discussion when the talk wanders everywhere, except directly to the point.

**umũ-Va** (last vowel of prefix is long), n. 5. The inferior child, the weakling (mostly in an intellectual sense), the one left behind by the other children of a family.

*uku-Va*, n. Amiability, kindly nature — the normal form of the verb *wa*, in any of its senses (seldom used).

**Vāba, ukuti (ukuthi), v.** Place or leave things behind (ace.), or go generally, in an untidy, neglectful, disorderly manner, as a naturally untidy person = *vabazela*, *vatzazela*. See *i(li)-Vabavaba*.

Ex. *zonke i-kuza ziiteze raba, zibekere raba*, everything is just thrown down, carelessly left (without washing, putting away, etc.).

*i(li)-Vaba*, n. = *i(li)-Vamba*.

*i-mVaba*, n. Anything left neglected, uncared for, as a pot (even though in good state) left by somebody who has gone away. Cp. *i(li)-Giniyi*.

*i(li)-Vabavaba*, n. = *i(li)-Vamba*.

**Vabazela**, v. Go out empty-handed, in an indolent-looking way, with the arms swinging idly about, as a man, who is always expected to carry a stick when walking out (= bangunzelu, App.); act generally in an indolently neglectful, unfidly indifferent manner = *ukuti vaba*, *vatatzela*, *zatzela*. See *i(li)-Vamba*. Cp. *yabazela*.

**Vācu, ukuti (ukuthi), v.** Take or scoop out largely or deeply, as sugar or grain (ace.) when thrusting the hands or scoop far down into the sack; bring out lies (ace.) or deceptive talk in 'bucketfuls' = *ukutu nwi*, *ukuti vamba*.

**Vacula, v. = ukuti vacu, vambula.**

Ex. *intombi ka'Bani ivivezile*, So-and-so's daughter has taken them (the kobola cattle) out largely, *i.e.* has brought in to her home a large number at once.

*i(li)-Vaka* (s. k.), n. Coward (= *i(li)-Gwala*); (C.N.) = *i(li)-Vamba*.

**Vakasha** (s. k.), v. Go the rounds, walk about here and there at night, as does a watchman or guard (such as was always on duty at night in the royal kraals); hence, walk about (without any particular object), take a walk, as Europeans are accustomed (this use is recent, as the habit is unknown with the Zulus) [Her. *takama*, be on one's guard; Sw. *tzazuma*, watch].

**um** or *i(li)-Vakashi* (s. k.), n. 1. Night-walker or watchman, as was appointed in the royal kraals to guard against intruders (gen. bent on immoral purposes) = *w-Gqayinyanga*.

**Vāka vāka, ukuti (ukuthi; s. k.), v.** Be dotted or spotted about, as spots (perhaps a large as a crown-piece, therefore larger than *kifi kifi* and smaller than *gyaba gyaba*) on a skin or dress, or (metaphor.) kraals when thickly dotting a landscape; dot about a thing (ace.), as above.

**ama-Vākavaka** (s. k.; no sing.), n. Spots, as above. Cp. *ama-Kulikili*; *ama-Gqabgaqaba*.

**Vakaza** (s. k.), v. = *ukuti vaka vaka*.

*i-mVakazi* (s. k.), n. Fringe-veil (originally made of *w-Endlle*, now of bead-strings or Berlin wool), worn over the face by a bride during the wedding-dance; also = *u(m)-Huyi*.

**Vala, v.** Close, shut, or stop up, a passage or entrance of any kind, as of a hut, kraal, box or bottle (ace.); shut up *i.e.* keep back, suppress, as a man his *ushumla* (ace.) from visitors, the heavens rain during a drought, or a doctor the lightning after it has struck a kraal.
Cp. *vula* [Ar. 'aṭal, shut; Pers. dar, gate; Bo. magula, shut; MZT. jala; Her. pata].

Ex. *vula enyangu*, shut the door (i. e. close up at the entrance).

Phr. *akuvamile ukwe, iŋozi;* it doesn’t want merely closing, it’s really dangerous = there had better be a stop put to this or it will cause trouble, as might be said of a perverse person who requires strongly checking (C.N.).

**Valeka** (s. k.), v. Be ‘shuttable’, capable of being closed; get shut or stopped up.

**Valela**, v. Shut up a thing (acc.) inside of something else (with loc.), as a man in a room, an article in a box, or wine in a bottle; shut up a thing (acc.) from or against a person (acc.), as beer from visitors.

Ex. *akuvamile ukudla icokhini*, she shut up the food from them in her hut.

*iwa lisiwelile*, the heavens (i. e. rain) has shut us up i. e. has kept us in.

Phr. *sengifuma ukut'lwana, calela;* sekunyati uginjafu, I already would like to say, sun, close me in! (that I may see thee no more); it is as though I would like to die. *Namhla, 'Babi, ngiti, lwana, calela!* this day. So-and-so, I say, sun, close in! (i. e. make an end of it) — as may be used as a threat of death either to the person spoken to, or to the speaker himself who in desperation threatens to risk his life over his adversary.

**isi-Valela**, n. Sort of cage or trap, used for catching birds, monkeys, bucks, etc. (C.N.)

**Valelisa**, v. Take leave, bid farewell to a person (acc. or with ku, as below); have, the last of a dying person (acc.), be his ‘farewell’ companions before death.

Ex. *nyisagya kuvalileka ka'baba*, I am just going to say good-bye to my father (as the person departing would do).

*akuubi kekuvamile unaumwami*, just let me go to say good-bye to my child (as the person remaining might say of his daughter departing).

*asiyi kekuvamile*, let us go and have a last look at him (i. e. a dying person).

*yili esekuvamile*, it is we who were with him at the end, had the last farewell with him (i. e. a dead person).

**Valelisana**, v. Take leave of one another.

**Valelisela**, v. Bid good-bye for or on behalf of.

Ex. *ungicalelela ku'Babi*, wish farewell for me to So-and-so.

*i(i)-Valeliso*, n. Anything given as a fare-well gift, as a beast to one’s chief on removing to other parts.

**i-mVali**, n. Gate-keeper, door-keeper, whose business it is to look after the entrance of a kraal or hut, as in the high-class kraals.

**isi-Valo**, n. Native hut-door; also anything used for closing, as a lid, or stopper; medicine used for closing the womb of a woman, so that she no longer bears.

**um-Valo**, n. 5. = um-Gogo.

**u(lu)-Valo**, n. Cartilage at the lower end of the breast-bone (= afla)-Cabanga — which the Natives imagine to be the seat of palpitation in the chest, having but a very dim notion of the functions of the heart); hence, palpitation (when chronic, as from disease of the heart; not of the healthy person after exercise); alarm, fearesome anxiety, nervous apprehension, fright (= i(i)-Vusa); internal uneasiness on account of guilt, remorse of conscience, compunction; (C.N.) plur. isi-mValo, diaphragm (= isi-nTontla) [Skr. sphal, tremble; Ar. khaif, to fear; Swe. fara, danger].

Ex. *aka-shungu (or kuelwa) nalo*, to become alarmed, filled with fearful apprehension, remorse, etc.

P. *kusimvel'aza leisureuma, kuke epukwana-Sibinjana*, there have got safely through those (cattle) of Mr. Frightened, and those of Mr. Courageous have died = he gets saved who has a due amount of fear; or discretion is better than valor.

**Vama**, v. Have mostly (i. e. in larger degree than something else), abound in chiefly, as a certain locality having more goats (acc.) than cattle, or a certain store more frequently inferior articles than good; be mostly, chiefly, in greater degree, as the goats or inferior goods (nom.) in the places as above (used in perf.); have abundantly, abound in, have in conspicuously large degree, as a certain district being prolific of fever, or having a great number of large kraals, or Coolies, or as a man having an unusually large head (used in perf.); do anything (with infin.) abundantly, mostly, generally, habitually, frequently.

Ex. *kokwamile loko*, that is not very common, or frequently done.

*akuhane unobushi baloba*, they are mostly horses in that country.

*akuhane ikala bimhlanga*, this whiteman has an over-abundance of nose i. e. has a large nose.

*akuhane unobusu bimphazi, this woman has over-much talk.
i-mVama, n. The most, majority.

Ex. inama yabo, kebag'isi awadi, the most of them cannot read.

i-mVamamazwi, n. One who talks much or keeps on gabbling.

(i-l)-Vamba (Vambha), n. One by nature indolently careless, slovenly, indifferent to order or nicety of action, neglectful, dirty, untidy, etc., as a woman who habitually leaves her pots about unwashed, or a man who is incapable of keeping himself tidy or his room in order = (i-l)-Vaba, (i-l)-Xikira, (i-l)-Yatagata, isi-Yatanga. See vabazela, sikiza.

Vamba, ukuti (Vambha, ukuthi), v. Strike a person (ace.), etc., soundly on the body with a heavy stick; take or scoop anything (ace.) out largely or deeply (= ukuti rua = vambula, vambuza.

Vambula (Vambhula), v. = ukuti vamba.

Vambuza (Vambhuza), v. = ukuti vambo.

isi-Vambuza (Vambhuka), n. Heavy stick or staff.

Vamela, v. Do anything vehemently, as push, pull, strike, etc. (C.N.)

Vamelela, v. Do anything very abundantly, constantly, etc.


u(lu)-Vamvasholo, n. Any sharp-pointed thing capable of giving a nasty wound, as the splinter of a broken stick, long piece of shattered glass, horns of cattle when very pointed, a sharp thorn, long sharp front teeth, or a person whose lower limbs are small and tapering.

i-mVana, n. Lamb (dim. of i-mV.)

i-mVandasi (no plur.), n. Quill or quills of the porcupine—for which the name is also euphemistically used, the Natives frequently having a repugnance against calling this animal by its proper name (or i-Nganyamba) = i-Nanga.

isi-Vanda, n. = isi-Fe [Kamb. vanda, to plant; Her. omu-vanda, fields; Sw. punda, to plant; Ha. danga, garden].

Vanga, v. Mingle or mix together (trans.) several things of different kinds, as several varieties of beans (ace.), or grain-stuffs, or cattle along with sheep and goats = vanganisa. Cp. xuba; (i-l) Xuburanga; hhunijnisa [Bo. hangunjanga, mingle together; Sw. changunjanga].

Vangana, v. Mingle (intr.) or get mixed up together, as the seeds, stock, etc. above.

Vanganisa, v. Cause or make to get mingled together, as above = evanga.

Vangaza, v. Do numerously all over, cover, as the body (ace.) with incisions, Whitesmen spreading numerously over the land (ace.), beetles all over kitchen-walls, etc. Cp. ukuti vaka vaka.

(i-l)-Vangazi, n. = (i-l)-Jengezi.

um-Vangazi, n. Two different forest trees, one with yellowish wood (= u(lu)-Sol), the other with white.

Vange, aux. verb. (C.N.) = zange.

(i-l)-Vange, n. = (i-l)-Xuburanga.

(i-l)-Vanto (s.t.), n. Certain kind of soft white stone, used for bringing good luck, etc. (C.N.).

Vänxu, ukuti (ukuthi), v. Take out any liquid, as water (ace.), beer, etc., in bulk, i.e. by dipping in the whole bucket or beer-pot bodily, not by ladling it in with some smaller vessel; pour out largely lies (ace.), deceitful talk, etc. = ukuti vambo, vaxula, ukuti vana, ukuti vana.

Vanxula, v. = ukuti vaxula.

u(lu)-Vanzi, n. Things all scattered abroad, spread disorderly about, as cattle all about the veldt, or pots, mealie-cobs, garnets, etc., lying all about a room (cp. i-Nthakantlaka); person leading a loose, undisciplined life, wandering about as he likes, as an uncontrolled boy or girl (= i-nKapane).

Vata (Vatha—perf. vatile or reta), v. = bi-veu [Skr. vasa, wear clothes; Sw. vaa, put on clothes; Saz. vata; MZT. Ang. zvata; L. Cong. vata; Lu. jaka].

(i-l)-Vâtavata (Vatharatha), n. Indolently untidy, dirty, neglectful person (= i(l)-Vamba); man who habitually goes with loose hands i.e. without a stick. See vatavazela.

Vatazela (Vathazela), v. = vabazela.

Vate, ukutana (Vathe, ukuthana), v. Be quite equal, neither surpassing nor conceding a point to the other, used chiefly in matters of contest, as two equally powerful men wrestling, or horses racing, or two equally headstrong women engaged in an argument = ukutana zule; cp. ukutana xo; o-Zuqa.

u(lu)-Vati (Vathi), n. (C.N.) = u(lu)-Zwati.

isi-Vato (Vata), v. Euphem. for a tampon of soft leaves, etc., inserted by women into the vagina at the menstrual epoch (= isi-Hlaco); certain weed having a yellow flower; certain veld-herb having a white flower.
Vētu, ukuti (Vathu, ukuthi), v. = ukuti vanxu.

Vatula or Vatuza (Vathula), v. = vanxula.

Vava, v. Shatter into splinters or sharp pieces, as a bone (ace.) or bottle by a crushing blow, or an opponent's stick when fighting, or a bull its horn when in conflict with another.

um or u(lu)-Vava, n. ū. Split, cleft, or parting asunder of a thing (not a mere surface crack, or chink = u(lu)-Fa, but passing right through from side to side), as a split in an earthen-pot or a wooden board; such a cracked vessel; cleft, groove, or long pit left in the flesh of a person, gen. on the skull, after a deep lengthwise wound has healed (not a circular hole-like pit = i-nKoxe) = um-Veveke, um-Vece; sometimes also = u(lu)-Vave.

Vavanya, v. (N) = Vivinga.

u(lu)-Vavasholo, n. = u(lu)-Vanwasholo.

u(lu)-Vāve (Vave), n. Splinter i.e. any long sharp broken piece, as of a shattered stick, bottle, bone, etc.

Vāxula or Vaxuza, v. = vanxula.

Vaze, aux verb. (C.N.) = zange.

u(lu)-Vazi, n. (C.N.) = u(lu)-Vazi.

Vē, ukuti (ukuthi), v. = ukuti veke.

u(lu)-Ve, n. Small bush-bird, South-African Paradise Fly-catcher (Terpsiphone perspicillata), whose long tail-feathers are much liked as an ornament; one of the Zulu regiment formed by Cetshwayo next after the i-nGobamakosi (= u(lu)-Landalihlwe).

P. uve luhli'isisila sabo, the fly-catcher eats off its own tail (as the bird is said to do when closely pressed by hunting-boys) — as may be said of a person whose bad conduct reacts harmfully on himself, as a father ill-treating his own children, etc.

Vēce, ukuti (ukuthi), v. = ukuti fēce.

Veeza, v. = fēece.

isi-Veka (s. k.), n. (C.N.) = isi-Fēbe.

Vēke, ukuti (ukuthi; s. k.) v. Talk away uninterruptedly in a loud, noisy manner, ‘jaw’ away, as a woman scolding = vekeza, ukuti vete. Cp. kwecza.

u(lu)-Vēke (s. k.), n. = u(lu)-Vēkeveke.

um-Vēkeveke (s. k.), n. ū. = um-Vava.

Vēke vēke, ukuti (ukuthi; s. k.), v. = ukuti veke.

u(lu)-Vēkeveke (s. k.), n. Person given to much, incessant scolding or loud noisy talking. See ukuti veke.

Vẹkeza (s. k.), v. = ukuti vekeza; (C.N.) = veveza.

Vēku, ukuti (ukuthi; s. k.), v. Stand pointing upwards (gen. of piercing or cutting things), as thorns lying on the ground with the points erect, sharp stamps of shrubby vegetation or coarse grass after the tops have been cut off and which pierce the foot when trodden upon, glass-chips or broken bottles lying with the sharp edges upwards on a road or prison wall, hairs of a frightened cat, etc.; make stand pointed upwards, as the thorns (ace.), glass bottles, etc., above, or the penis = vekuza, ukuti vemvevecwe. Cp. ukuti peku.

i(lu)-Veku (s. k.), n. Pit for trapping game, at the bottom of which pointed stakes were fixed erect, upon which the animal fell and was impaled; hence, any dangerous veld-pit, or mealie-hole in old kraal sites, into which one might fall as into a trap.

u(lu)-Veku (s. k.), n. Thing standing pointed upwards and (most commonly) such as would pierce or cut anything falling upon it, as the stakes fixed erect at the bottom of a game-trap, glass on the top of a prison wall, stumpy ends of recently cut shrubby vegetation, sharp splinters of bones on a path, hair of a frightened cat, etc. (= i-mVemvevecwe); raging lust in a man (from the organ).

Phr. ukhomba fihlikikini, he is going in a dangerous place, where he may get injured — as a man travelling among hostile people.

besi tiyakuba fihliku (okunzi), we thought it was going to be ‘pointing’ upwards!’ or vehement business (on the part of the bull).

i-mVekula (s. k.), n. Person with prominent front teeth pointing forwards; tooth or teeth themselves. Cp. i-nGorofo.

Vēku vēku, ukuti (ukuthi; s. k.), v. = vekuza.

Vekuza (s. k.), v. Make stand pointing upwards, as above (see ukuti veku); point (the penis) upwards repeatedly in vehement copulation (obscene — cp. feku, tikilwela, leku). Cp. pekuza.

Vela, v. Come forth out of or from, as a man travelling out from a certain town or a woman coming from her field (with loc. or ku): come forth into sight, appear, as out of a hole or bush, or over a hill-top; come forward or forth, come out to the fore, as a soldier stepping forth from among his troop or a certain individual among a crowd; come out prominently i.e. come to the fore, become prominent or distinguished, as
a rising *induna* with his chief; come to pass, occur, happen, as any event; also used as an aux. verb signifying 'from the beginning, always, from beforehand, already', as below [see *n—Ar. gara*, happen; Her. *ngara*, seem].

Ex. *ubumi uclele ukosini*. So-and-so is becoming prominent, rising in importance, with the chief.

*urelu-piš* where do you come from.

*bengirela* (or *bengirele*) *eKwenni*, I was coming from (or had come from) Durban.

*borela kabahaka*, there were none (may-be no boys) from the beginning, there were never any.

*marela ngasha*, I always said so, I had said so already before.

*yangirele ngoyibona ebusaka*, I had already seen it beforehand in the night, i.e. I had already dreamed it, saw it coming, knew it would happen.

*ykwe-yake ngonyango*, to appear at the door (whether from within or without).

*ykwe-yake njikwanka* (*yjikwanu, yjekala, etc*.), to just show one's head (foot, nose, etc.), as above from or over a hedge.

(iii)-*Vela-kancane* (s. k.), *n*. Thing which one comes across only rarely, rarity (gen. used of things of a good or desirable nature), as meat (in the order of food), or an article of some peculiar pattern = *i(li)-Velakanci*.

(iii)-*Velakanci* (s. k.; accent on penultimate), *n*. = *i(li)-Velakancane*.

u-Vele, *n*. One already prominent or come conspicuously forward officially, at court, or among his own class. See veta.

i-mVelelo, *n*. Forehead = *i(li)-Bunzi*.

u-Velsethete (Veletsethete), *n*. Certain kind of running grass growing thickly in dump places = *u-Mvelsethete*.

Veleza, *v*. Talk in a free, bold, unreserved manner with everybody (gen. in a bad sense), as a person who sits down and gossips secret or undesirable affairs with any stranger he may meet along the road, or a 'fast' girl who talks boldly with any young-man she may meet. See *i(li)-Veleza*.

(iii)-*Veleza*, *n*. Person habitually doing as above.

(iii)-*Velisa*, *n*. Any kind of young buck, just showing the horns.

i-mVelo, *n*. Habit or natural custom, of any tribe or individual; nature or natural state, of a thing = *isi-Milo*.

Ex. *imvelo yake njabo*, it's his nature, you know.

u(Velmvane, *n*. Butterfly; moth, of the larger kinds only (= *isi-Papa*; cp. *i(li)-Bu*); certain shrubby weed (*Sida rhombifolia*), growing in old fields, etc., and whose fibre is used for the um-Qangula.


Vemvenene, ukuti (*akuthi*), *v. = ukuti veku*

i-mVemvenene, *n. = u(li)-Veku*.

Vändhle, ukuti (*akuthi*), *v. = ukuti vili*.

u-Vendhle, *n*. Kind of large sorrel (*Rumex sp*.), the roots of which are used by young-men as a charm for bringing a girl to consent.

i-mVändhlemvendhle, *n. = i-mVitimviti*.

Vendhleza, *v. = vitiza*.

Vendhlezeeka (s. k.), *v. = vitizeka*.

Vänge, ukuti (*akuthi*), *v. = ukuti habu*.

(iii)-Venge, *n*. Large strip or lump of cooked meat, to be cut up into ama-Qata for distribution; also = *i(li)-Gme*.

Vengeza, *v. = habuza*.

isi-Vengeza or Vengezi, *n. = isi-Habuza*.

Végu, ukuti (*akuthi*), *v. = ukuti peku*.

Vequza, *v. = pekuza*.

Vëshe, ukuti (*akuthi*), *v. = ukuti feshe*.

i-mVëshe, *n. = i-mFeshe*.

um-Vesho or Vesho, *n*. 5. Big, fat, old bullock (of cattle, pigs, etc.) = *u-Shebe*.

i-mVëmshemveshe, *n. = i-mVëmshhemfeshe*.

Vëte ukuti (*Vëthe, ukuthi*), *v. = ukuti veke*.

u-Vete (s.t.), *n*. Tree-frog (*Hyla sp*.), of which there are three varieties, one of a whitish colour with two green stripes along the back and a loud croak, another very white and stripeless, and a third of a reddish colour with white stripes,—all climb and sleep clinging to long grass, mealies, etc.

Vetoza or Veteveteka (Vethesa), *v. = vekeza*.

Vëtu, ukuti (*ukuthi; s.t*.), *v*. Throw up and down the buttocks in actus copulationis (= ukuti veku, feshe), or as a horse kicking out by both hind legs.

i-mVëtu (s.t.), *n*. A throwing out of the hind-quarters, or hind legs as above = *isi-Vetula*.

Vëtula (s.t.), *n. = ukuti vetu*.

isi-Vetula (s.t.), *n. = i-mVëtu*; also, a girl who indulges in immoral intercourse
with males; one given to pettishly throwing up the upper-lip.

**Veva, v.** vevezela.

**Vevezela, v.** Quiver, as a long reed under slight movement, or the voice of a person when affected by strong emotion of any kind = *biba*.

**umu-Veve** (*Veece*), n. 5. = um-Vava; also very big-bodied beast (with kazingi ending for cow = um-Veshe); beast with very long horns (though body be small).

**u(lu)-Veve**, n. Horn with a hole bored at the pointed end and blown as a trumpet. Cp. *i(lu)-Cilongo*.

**Veuza, v.** caus. form of *vela*. Cause to come forth into sight, in any sense; hence, bring forth or forward into view, produce, show, exhibit, as one might an article (ace.) hidden in a cupboard, a shilling from one’s pocket, or one’s valuables for inspection; disclose openly, expose, divulge, as an unknown culprit (ace.), a secret affair, or the *padenda* purposely to another (often in reflect. form); pass tapeworms (ace. or alone).

Ex. *inkonyane iyareza*, the calf is just showing its fore-feet (*as from the vagina of its mother just previous to birth*), or is just showing the horns (when a few months old).

*baze bameze*, they at last produced or exposed him (as somebody they had been concealing).

*Lazi angisire*, he asked me to expose myself (*i.e. the padenda*).

*nBani iyareza*, So-and-so is passing, or has, tapeworms.

**isi-Veza, n.** Man with the *glans penis* naturally protruding beyond the prepuce (used often as word of abuse). See *soka*.

**i(lu)-Vezandhlebe, n.** = *i(lu)-Zanenkande*.

**i(lu)-Vezimanzi, n.** = *i(lu)-Vuzimansi*.

**Vi, ukuti** (*ukuthi*), v. Rise up vertically all at once, suddenly, quickly, all together, as a company of men springing to their feet together, a boy ‘springing’ up rapidly in growth, or a flock of birds flying up together into the air. Cp. *ukuti vu*.

**Vi, ukuti** (*ukuthi* — with prolongation of vowel), v. Give a shrill whistle, as a boy, between the fingers, when calling after his dog; sound shrilly, as such a whistle itself = *ukuti vivi*. See *um-Lozi; i(lu)-Kivelo*.

**i(lu)-Vi, n.** Knee-pan, patella [Ga. *vivi*, knee-pan].

**isi-Vi** (*isi-Vi*), n. An amiable, naturally kind-hearted person. See *vu*.

**umu-Vi, n. 5.** Hornet or wasp, of any of the numerous varieties; ichneumon fly. Cp. *isi-Qanda* [Bo. *ma-va*, hornet].

P. *nyadela uma*, uma *vhehloha ve-xuna*, *vabomakala*, he is happy, is the hornet, who bound himself with an *i-rama* belt before all the world (this belt being worn chiefly by a woman after parturition, who ‘has got the child she wished for’) = happy is he who gets to obtain what he longs for — as might be said by a young-man suffocating over his chances of winning the girl he loves.

*N.B. An abundance of ichneumon-flies denotes a plentiful harvest, perhaps from the good they do by killing so many caterpillars and other pests in the fields.*

**u(lu)-Vi, n.** Grey or white hair, as of a man’s head = *u(lu)-Vyi* [Ga. *mru*, grey hairs; Sw. *mri*; Reg. *mrvi*; Bo. *fi*].

**i-mVibili, n.** Any worthless, good-for-nothing thing or person, as useless corn, an old pot, etc.

**izi-Vicoco** (no sing.), n. = *izi-Cagogwana*.

**Vika** (s. k.), v. Ward off any danger or trouble, as a fencer warding off the stick (ace.) or blows of his adversary (= *zola*), or a man dodging from a missile thrown or wild-beast charging down upon him, or an advoca interceding for a client (ace. with *etu* form) [Sw. *kinga*, ward off].

**Vi-kili, ukuti** (*ukuthi*; s. k.), v. = *ukuti viti*.

**i-mViki** (s. k.), n. One who is expert at warding off, as a good fencer. See vika.

**i-mVikimviki** (s. k.), n. = *i-mVitimviti*.

**Vikishi, ukuti** (*ukuthi*; s. k.), v. Fall or sit down all at once, bodily, as a tired person throwing himself quickly down = *ukuti viviti*.

**Vikiti, ukuti** (*Vikitlii, ukuthi*), v. = *ukuti vikishi*.

**Vikiza** (s. k.), v. = *vitizu*.

**Vikizeka** (s. k.), v. = *vitizeka*.

**um-Viko** (s. k.), u. 5. (C. N.) = *i(lu)-Goda*.

**i(lu)-Vila**, n. Lazy person [Sw. *viva*, lazy].

**ubu-Vila**, n. Laziness [Sw. *u-viva*, laziness].

**Vilapa** (*Vilapha*), v. Idle, he idle, do nothing from laziness or idleness; do anything in a lazy, sluggish manner. Cp. *engena*.

Ex. *ballu bevilapa yje unizini*, they just keep idling about in the kraals.

**Vilapisa** (*Vilaphisa*), v. Make a person (ace.) idle; induce to laziness, as the fact
of a child having everything done for him.

i(li)-Vilefuti (Vilefuthi), n. Name of a climbing plant (C.N.).

i-mVili (no plur.), n. Small particles dropping off, or blown off by the wind, from anything being worked, as filings from iron in turning, saw-dust from wood in boring, or particles from grass in thatching.

um-Vili, n. 5. Vangueria infausta (N.).

u(lu)-Vili, n. Gravy poured off from boiled collops (or um-Bende), minced tripe, etc., and drunk alone, or allowed to congeal into a jelly = i-nTiki. Cp. n(lu)-Vini.

isi-Viliba, n. Short, stout um-Zaqa q.v.; short and fat person; ear-ornament, resembling a button, formerly made of baked and polished clay, now of bone, fine wood, etc.

Vimba (Vimbha), v. Stop up, close, block, plug, bar up, any office or passage, as a gateway (a.c.), path, one's ears, a bottle, etc. = cima. See vimbela [Sw. fumba, stop the eye, mouth, etc.]; ziba, fill up; rimha, swell; Ga. ziba, stop the eye, etc.; Bo. fingizo, stop, hinder.

Ex. rimba bo, stop or block the way (as of a thief running away).

Phr. aku-rimba una-fizi (or isela, or isula), to stop up a woman (that she may not bear), or a thief (that he overcome his stealing propensity), or the heavens (that they give forth no rain).

u or i-mVimba (Vimbha), n. Rectum of an ox (slaughtered) which, stuffed with lumps of fat, is fastened up at each end like a large sausage, boiled and eaten. Cp. um-Tabuzo.

ubu-Vimba (Vimbha), n. Certain small shrub (Wilhania somnifera), bearing red berries, and used as under = u-Vimbokulu.

N.B. When a cow has lost her calf, in order to secure her milk, the back of a strange calf is smeared with the root of the above plant, mixed together with crab-flesh (i-mVumana) or may be with hippo, fat, and then fed to her. The saltiness, or some other quality of the mixture, induces her to lick the calf and allow it to suck, thus drawing the milk. Further, the pounded leaves of the plant are rolled into a ball and slipped into the vagina of the cow, followed up by a vigorous blow with the mouth into the cavity, in order to drive the pellet well home, and the words meone, unya unukwena waka! (accept him, here is your child). - The plant is further used as medicine for sores, colds, and chest-complaints.

Vimba (Vimbha), v. Close together (intrans.) so as to stop or block up, as the nostrils (nom.) with catarrh, a water-pipe, ulcer or wound when healing, spring that has ceased giving water, or a woman no longer bearing children; hence, be or get closed, stoppered, bunged, or blocked up, as nostrils, etc., above (used in perf.); be over-close together, confined for room, as mealies in a field or sleepers in a hut = cinana.

Ex. ngirimbe unakala, I am closed up as to the nostrils i.e., my nose is stopped (with catarrh).

Vimbe, ukuti (Vimbbe, ukuthi), v. Stopper up or close in affectually, as a deafening noise, or an outbreak of sickness that shuts in the whole kraal (ace.).

i-mVimbe (Vimbbe), n. = i-mVimba.

Vimbela (Vimbhela), v. Close or block up the passage for i.e. stop, prevent, hinder, obstruct, keep back, as a man (ace.) entering or leaving a hut, cattle from going into a field, an army in its course, or rainy-weather a person from travelling = ninu. Cp. vimba; jiyele.

(i-li)-Vimbela (Vimbhela), n. Charm or medicine of any kind used for the purpose of 'stopping up' or preventing, as an inveterate thief from stealing, the physic of a doctor from having its good effect, a woman from hearing, etc.; (C.N.) fabulous huge water-snake (cp. um-Ningi).

Vimbezela (Vimbhezele), v. Close in, shut in, bar up (so as to be unable to come out), as an army investing a town (ace.) or shutting up the people (ace.) therein, or when retaining a person prisoner in a hut, or a young-man his sweetheart, as below. Cp. vimbela.

N.B. A girl having consented to become the sweetheart of any young-man, the latter, at any time during the period of courtship, may send word to her covertly, asking her to pay him a secret visit in his kraal, where she will, according to custom, pass two days and nights, closely kept out of sight of strangers, in the young-man's hut, having throughout the time sexual intercourse with him, and leaving again in the third day. Of this Zulu practice it is said, Namhla Fo'limba kwinjelzo intombi ka'Sibambo (to-day at So-and-so's kraal the daughter of So-and-so is on a vimbezela visit). - The action, when occurring between two duly betrothed parties, is connived at. See qula.

um-Vimbezelo (Vimbhezele), n. 5. A shutting-in, investing, blockading, as above (with ukw-enza).
um-Vimbi (Vimbhi), n. 5. Continuous heavy rain persisting throughout the day, or perhaps two or three days, 'keeping everybody in'; continuous outpour of talk so that one can't get in a word (= um-Vimbi); also = um-Vimbo.

isi-Vimbo (Vimbho), n. Stopper, of any kind, for a bottle, calabash, beer-barrel, etc.

um-Vimbo (Vimbho), n. 5. Long mark, stripe, or, weal, left on the body of a man or beast after a heavy blow with some long-lying instrument, as a shambok or stick = um-Vimbi.

ubu-Vimbo (Vimbho), n. = ubu-Vimba.

u-Vimbokulu (Vimbhokhulu), n. = ubu-Vimba.

Vinga, v. Break up, chop up, cut up into small particles, as when breaking a plate (ace.) to atoms, mincing meat, etc. = ukuti vingi, vingiza.

i-mVingci, n. Certain food prepared by Natal Natives from ground mealies cooked and then fermented with malted Kafir-corn (C.N.).

Vingi, ukuti (ukuthi), v. Break or chop up into bits or small particles, as above = vingiza; be or get so broken up = vingizeka. Cp. ukuti viti.

i-mVingimvingi, n. Thing all broken or chopped up into bits or particles, as above. Cp. i-mVitimviti.

Vingiza, n. = vitiiza.

i-mVingo, n. (C.N.) certain stringed musical-gourd = i-nKoka.

Vingoza, v. = vingqoza.

u-Vingoqa, n. A crawling along with an undulating movement, like a caterpillar (with ukw-enza). See vingoza.

um-Vingqa or Vingqi, n. 5. Thick fold of fatty flesh as under the chin, or about the waist of very stout persons when wrinkling the body. Cp. ifili-Nyonti.

Vingao, ukuti (ukuthi), v. = vingqoza.

Vingqoza, v. Crawl along with an undulating movement of the body, as a caterpillar when walking = vingqoza, ukuti vingqoza. Cp. fingqana.

(iili)-Vinkili (s. k.), n. Country-store (in the towns generally called isi-Tolo) [D. winkel, shop].

u(lu)-Vini, n. Two or three different Kafir 'dishes' e. g. collaped tripe mixed with coagulated blood dried and ground, or chopped fat mixed with dried blood, or chopped fat boiled alone and eaten after the liquid fat has been removed. Cp. u(lu)-Viti.

isi-Vinini, n. A going with impetus or great swiftness, a whizzing along, as of people or horses swiftly running, or a heavy-knobbed stick flying = isi-Vn.

Vingo, ukuti (ukuthi), v. = ukuti vingqo.

Vingoza, v. = vingqoza.

Vinelela, v. = vinya.

Visa (Vvisa), v. caus. form of Vn. Give or be over and above an ishumi or ten.

Ex. w'vvisa ngiyikuzino esibonakalayo, he gave two beasts outside the ten (when paying bholo for his girl).

Visha, v. Fill out, as hair (ace.) by picking out the hairs so that they stand out in a loose swollen mass as though combed up, as one might do with the i-nTloko of a woman or a man's hair beneath the isi-Coco, or as when filling out the empty spaces between the stakes of a cattle-fold by inserting leafy branches (see isi-Tweltwe); (C.N.) also = vitiiza.

um-Visholo, n. 5. Woman's head-dress in which the reddened strings of hair sit like a flattened mop or thick cap upon the head (N.).

Vita (Vithu), v. Deal a person, beast or thing (ace.) a violent 'smashing' blow, as with all one's might = ukuti viti, vobela, zambula, zipula.

um or u(lu)-Vitane (Vithane), n. 5. = u-Hule.

isi-Vitanekazi (Vithanekazi), n. fem. of isi-Vitela.

isi-Vitela (Vithela), n. Man or boy with a plump well-filled-out body, neither fat nor thin.

Viti, ukuti (Vithi, ukuthi), v. Make fall to pieces or ruins in any way; hence, shatter to pieces, smash to atoms, pull to bits, wreck, reduce to ruins, as any brittle article (ace.), like a stick, wooden box, wagon by tumbling it over a precipice, house by an earthquake, earthen pot by a blow, or grass-mat by rough treatment = vitiiza; get so shattered, smashed, pulled or knocked to pieces, as above; fall to pieces, as one's body with exhaustion = vingizeka; also, as expletive expressing 'to do completely, thoroughly, entirely.' Cp. ukuti viti, vinya, rendilele, rengwe.

Ex. ubantu yenze ale citi, So-and-so is in a profound sleep; or. So-and-so (in regard to his physical appearance) is a thoroughly insipid kind of person, one can neither like him for his good looks nor dislike him for ugliness (= u-Hule).

um-Inthila sawakakile citi, the mealies are now entirely in flower.
amablele sesicate riti, we have now done completely with the amablele i.e. the work connected with it.

umzimba sonele riti, my body is just falling in a heap, with fatigue, exhaustion, etc.

i(l)-Viti (Vithi), n. Snuff-holder or wrap, made from the paunch of an ox or the bulb of the i-Moco plant, and used by old women = i-milado.

i-mViti (Vithi), n. = i-mVitimviti.

um-Viti (Vithi), n. 5. = um-Tshiki; also (C.N.) large shady tree.

i-mVitimviti (Vithimvithi), n. Heap of ruins, a wreck, collected fragments of something smashed, knocked or pulled to pieces = i-mVendhlemvendle, i-mVengemvenger, i-mVikinwini, i-mVigimviki, i-mVitizeko.

Ex. umzimba wami kwebo imviti, my body was just a falling heap of bones—from utter exhaustion, etc.

Vitiza (Vithizu), v. = ukut i viti, vendhleza, vengeza, etc.

Vitizeka (Vithizeka), v. = ukut i viti, vendhleze, vengeze, etc.

i-mVitizeko (Vithizeko), n. = i-mVitimviti.

Viva, v. Group together (intrans.), collect or go closely together in a company, as people forming together into a party, or marching in a small troop, or cattle gathering round something in the veldt; (C.N.) also = viti.

Ex. ukwu-cwa icayo, to form a group.

bahamba becivle, they march in a body.

isi-Vivane, u. Lucky-heap, as below.

X.B. A superstitious Native wishing to bring down upon himself good success for his journey, may, at any point thereon, pull up a few blades of grass, lay it down alongside the road, and then place upon it, to hold it fast, a small stone upon which he has previously spat ‘for luck’. Subsequent passers-by, knowing this has been done by some previous traveller along that path in order to ensure good-fortune ahead, will naturally feel impelled to do likewise; by an innate superstitious dread of becoming unlucky if they neglect to do so; until at length a great heap of small stones arises on the spot. A few such heaps are still to be found scattered about in Zululand and Natal. A similar custom exists in New-Zeland, Borneo, Central Asia, North America, Polynesia, and throughout South Africa.

isi-Vivi, n. Any lukewarm thing, as water or food (liquid or solid) when becoming cold.

u(lu)-Vivi, n. Twilight or faint light of very early morning when the darkness of night in just commencing to decrease and one can see objects indistinctly = u(lu)-Kwikwi. Cp. ukhu-Sa; ukuti kwi; ntwela [Her. omu-li, twilight].

Vivinya, v. Try, test, make a trial of, as one might with his stick (acc.) to discover its strength, an axe by chopping a tree to discover its sharpness, a person as to his knowledge or intent, or as a headman would test a law-case before taking it on to the chief. Cp. hlo-la; lingo.

Viya (Viya), v. Do with great muscular effort, strain, do with all one’s might, as when dragging a very heavy thing (acc.), pulling at anything powerfully, binding tightly, pressing down very forcibly, holding very firmly, etc. = vinyelela. Cp. ztisala, qonta.

Viyo, ukuti (ukuthi), v. Limp along, as a lame person when walking = viyoza.

Viyo, ukuti (ukuthi—last syll. prolonged), v. Give a shrill whistle (with ili-Kwelo) = viyoza, ukuti vi.

i(l)-Viyo, n. Group, cluster, as of men (say 15 or 20) moving or standing in a body, cattle, stars, etc. (cp. ili-Hlolobwe; ili-Qogo; um-Qukutu; ili-Qolo; ili-Hluknzu); edible fruit of the um-Viyo tree (= ili-Tulwa, N.). See viva [Her. e-vio, gathering of people].

um-Viyo, n. 5. Kind of wild medlar tree, bearing a brown edible fruit (see ili-Viyo).

Viyoza, v. = ukuti viyo.

Vō, ukuti (ukuthi), v. = ukuti va.

Vo, ukuti (ukuthi—with prolongation of the vowel), v. = voronoka.

umu-Vo, n. 5. That which is over and above any completed ili-Shumi or ten. See va.

Ex. umuVo rezikomkho zakiti u’sitann, the number of our cattle beyond ten is five i.e. an ili-shumi and five more.

zi'na'muro'nunt (or ni'), they (the cattle) have an extra number (beyond the ten) of so many (shown on the fingers).

zi'na'muro'ntann, they are five beyond ten i.e. fifteen.

V'obe, ukuti (ukuthi), v. = vobela.

Vobela, v. Deal a person (acc.) or animal a heavy violent blow = viya; ukut i vobe.

Voko, ukuti (ukuthi; s.k.), v. = vokoza.

i-mVoko (s.k. — no plur.), n. Person or persons who are not their own masters, fuyive or owned, as it were, by another, i.e. human property (as distinguished from stock, etc.), as might be applied to
the slaves of a man, or children belonging to a boarding-school; hence, child or children (collect.) born of the Zulu king (and distinguished by this name from the um-Nkulunkulu — see isi-Godlo); that part of the royal kraal occupied by such children; member of a Zulu regiment (= um-Kulatshane) formed by Dingane next after the ufl(ua)-Dhlambedhlhu = i-vmVokwe.

Vokomala (s. k.), v. Swell out, become puffed out, as a handful of dry hops when freed from the hold, or a sponge, or a feather pillow when shaken, or a person with self-conceit. Cp. fukuza.

Ex. uku-ekomalisa iweri, to make swell the voice; as a person suddenly assuming a grave tone, or talking in an imposing manner as though he were 'somebody'.

i-mVokoqo (s. k.), n. Spoon with a deep (not the usual shallow) ladle. Cp. ufl(ua)-kezo.

u-Vokotane (s. k.; s. t.), n. (C.N.) = u-Vokwana.

i(li)-Vokoviyana (s. k.), n. Utterly helpless individual, without spirit, intelligence, or capability of doing anything or of being of any usefulness.

Vokoza (s. k.), v. = qobotisa.

u-Vokwana (s. k.), n. = isi-Lebe.

i-mVokwe (s. k.), n. = i-mVokwe.

i(li) or sometimes ama-Volovolo, n. Fat of meat, of a very soft, juicy nature (= ama-Livilivi); also = i(li)-folofolo.

Volozelza, v. = folozelza.

Vondhla, v. = vorroza.

Vondhlo, ukuti (ukuthi), v. = ukuti vorro.

Vondhloza, v. = vorroza.

Vondo or Vondo vondo, ukuti (ukuthi), v. = vorroza, ukuti voto. n.

i-mVondoqvondo, n. Anything of a limp, flabby, flaccid nature, loosely hanging about, as a wet hide or dress, a long slice of meat, dead snake, or the languid weak-limbed body of a lanky man = i-mVotshomvetsho.

Vondoza, v. Fall about in a heavily loose manner, as any limp, flabby thing; hence, be limp, flaccid, flabby of nature, falling about with a dead looseness, as a wet hide or dress, a dead snake, or long slice of meat, or the long languid body of a lanky man; do anything 'limply, flabbily', as when wearing, handling, eating, etc., anything (acc.) of this nature = votshoza, ukuti vondo.

Vondozelza, v. Go along in a 'flabby, limber' way, as a woman wearing a wet isidwaba, or a languard lazy-looking lanky man = votshoza.

i(li)-Vondwe, n. Cane rat (Arvicolus swinderianus), eaten by Natives.

Vongo, ukuti (ukuthi), v. = nkutu haba.

i-mVongololo, n. Tall, lank, feeble person (C.N.).

Vongota (Vongotha), v. = vongoteka.

Vongoteka (Vongotheka), v. Fill out (intrans.), become full, put on body, as an infant growing, a sick person recovering from sickness, or a young pumpkin filling out in bulk = ukuti vongoto, ukuti vukuta.

um-Vongoti (Vongothi), n. 5. Single fruit of the um-Grama tree.

Vongo, ukuti (Vongotho, ukuthi), v. = vongoteka.

isi-Vongo (Vongotho), n. Thing filling out, or filled out, putting on plumpness, as an infant at about three or four months after birth, a person recovering from sickness, a full plump face, or a young pumpkin beginning to get bulky = isi-Vukuthi. See vongoteka.

um-Vongo (Vongotho), n. 5. Large full breast (of females), but less in size than the ufl(ua)-Belendhlovu.

Vongoza, v. = habuza.

isi-Vongoza or Vongozi, n. = isi-Habuza.

u-Vongwe, n. Large-bodied thing of its kind, as a large variety of bee (= u-Vondojo), a very big man or woman, etc. (C.N.).

Vononeka (s. k.), v. Exude, sweat out, or ooze out gently but abundantly (without any perceptible motion or agitation), as water through the sides of a porous water-bottle, through a hole dug in the sand by a river, through a small crack in a vessel, or the sap from a tree where it has been cut = ukuti vo, vonono. Cp. cinineka; cica.

Vono, ukuti (ukuthi), v. = vononeka.

Vononoka (s. k.), v. = vononeka.

Vongobala, v. = gongobala.

Vonxa, v. = ukuti vanuxu.

Ex. inkono igxamwe ufe, the cow is taken from in bucketsful, i.e. is a heavy milker.

Vonko, ukuti (ukuthi), v. = ukuti vanuxu.

Vonxosa, v. = vanuxu.

Vorrro, ukuti (ukuthi), v. Break anything with a crashing sound, as an animal the dry bush (acc.) or mealie-stubble when 'crashing' through it = vorroza; break (intrans.) or get broken, as above = vorrozeka, vorróka.
Vorroka (s. k.), v. = ukuti vorro.
Vorroza, v. = ukuti vorro, vonthla, vondhloza.
Vōsho, ukuti (ukuthi), v. = ukuti vondo.
i-mVoshomvosho, n. = i-mVondomvondo.
Voshoza, v. = vondoza.
Voshozela, v. = vondozela.
Vōto, ukuti (Vōtho, ukuthi), v. Deal a person (acc.), etc., a violent blow with a stick, fist, or foot = voleza.
Voloza (Vothoza), v. = ukuti voto.
Vōtsoho, ukuti (ukuthi), v. = ukuti vondo.
Votschoza, v. = vondoza.
Votshozela, v. = vondozela.
Vova, v. Strain, as liquid (acc.) by passing it through a strainer or sieve of some kind; filter (= hluza); put a person (acc.) right (lit. clear him of his evil ways), ‘take the cheek, etc., out of him,’ cure him, as one might a bully, a cheeky boy, etc., by giving him once a sound humiliating thrashing [Lat. colo, I strain; Ga. boyo, a strainer].

Ex. ns’crocklele, kasayikapinda, he is now cured (of his bad habit), he won’t do it again.

i-mVove, n. Fat or fatty-juice in the cells of spongy bones, which comes out when sucked or boiled.

um-Voviyane, n. 5. (N) = i-mVumvumvane.

u-Vovo, n. Red flower of the aloe-plant; honey-dew or sweet water found within the cups of same and collected and drunk by children.

Ex. asigu’kwe’seceno, let us go and strain the aloe-flowers i.e. collect their sweet water, as above.

i-li or isi-Vovo, n. = i-li-Hluza.

Vovoloza, ukuti (ukuthi), v. = ukuti fofololo.

Vovononeka (s. k.), v. = ukuti fofololo.

Vovononisa, v. Make a thing (acc.) hang lifelessly, loosely (see ukuti fofololo), as famine a man’s body.

Vövönono, ukuti (ukuthi), v. = ukuti fofololo.

Vōko, ukuti (ukuthi), v. = ukuti vanxu.

Voxoza, v. = vanxula.

Vū, ukuti (ukuthi), v. Get up or rise to a standing posture, or in an upward manner, all together or at once, as an assembly of men, or flock of birds (= ukuti vi); open one’s mouth, say a word (mostly in neg. = ukuti nku).

Ex. bati eu bonke abantu, all the people rose up together.

Katanga en, he didn’t say a word.

i-mVu, n. Sheep; applied to a quiet, easily managed person or animal [Lat. ovis, sheep; Chw. u-ku; Her. o-udu; Kamb. unguln; Sw. kondo; Kag. khoka; Heh. inkholo].

Phr. uku-dha izim, to eat a sheep (which is held tight at the mouth when being killed), i.e. to remain quiet or silent when one ought to speak, as when questioned about anything, or when sent with a message and just remaining silent instead of delivering it. See i(li)-Musa.

P. zifa ng’wem’bnye, they (the sheep) die through one sheep (from their habit of following the leader into any danger) = one scabby sheep affects the flock, or one ‘black sheep’ may lead many astray.


u(li)-Vu, n. = u(li)-Vi.

Vuba, v. Mix up together, as two different sorts of things (acc.), or most commonly the um-caba (or crushed boiled mealies) with the amasi, or people so that they come to quarrel (= vuba); eat such thickened amasi [Bo. vuga, stir together; Her. vunga, zunga; Sw. boruga].

Phr. lolohlo uyeche uyo, you could not mix (your amasi) with that kind of people (i.e. from their nature they would not unite, or could not become familiarly associated with, anything nice) — as might be said of some Natives whom one may treat kindly, but who will still only despise you, not joining on to you gratefully on that account.

kona kusoriokhona ungubudala (ukezo), there it is still eaten (amasi) with the old-fashioned spoon, i.e. they still follow the old fashioned manner of life.

i(li)-Vuba, n. Pelican (Pelecanus rufescens); also = u-Nyogo.


Vubela, v. Mix up, as the worts of Kafir-beer (acc.) with the malt, sour-milk (amasi) with the crushed mealies (um-caba), etc.

i-mVubelo, n. Anything for mixing into or up with something else, as the leaven, crushed mealies, etc., above (cp. imi-Tombo); also = i(li)-Xubewanye.

um-Vubo, n. 5. Any food into which some second kind has been mixed, as the amasi when already mixed up with crushed boiled mealies (um-caba), or squeezed beer-dregs (umxuku) similarly mixed.

Vūbu, ukuti (ukuthi), v. = vubula.
Vuka (s. k.), v. Get up or rise from a lying posture, as a person reeling, or a buck starting up from lying in the grass (cp. suka); get up, i.e. rise from bed or sleep, rise again, from the dead or grave; have the passions or spirit aroused, as a man active with anger, a bull at the start of the breeding season, or a sluggish person now setting vigorously to work (used in perf.); become stiff again, as a hide previously supple with grease [MzT. baka, awake; Ga. stuka, get up; Bo. unguka, rise from dead; Sw. fukuza, rise from dead; vuka, spring].

Ex. nci yona elo ku isikhawu kusimi? what is that which keeps bobbing up and down in the grass?

- Phr. ncebele izikhawu ezintombi, he has got his old passion for girls aroused again.

Vuka (s. k.) v. Young bull, just beginning to mount; boy of about sixteen years; young, recently initiated umnyama.

i-mVuka (s. k.), n. Food prepared for the indoda or kraal-head daily, soon after sun-rise, and before which nobody, in polite society, is supposed to eat.

um-Vuka (s. k.), n. 5. Any old thing rising up anew, as weeds growing up again after being hoed, pumpkins coming up fresh from old stalks, or an old affair being raked up anew. Cp. um-Simama.

Ex. ubani weke umuntu (or umuntu) ngubane ukukwana, So-and-so has risen up (or raised up) a resurrection or new dispute about that beast, etc.

um-Vukula (s. k.), n. 5. Any old thing rising up anew, as weeds growing up again after being hoed, pumpkins coming up fresh from old stalks, or an old affair being raked up anew. Cp. um-Simama.

Ex. ubani weke umuntu (or umuntu) ngubane ukukwana, So-and-so has risen up (or raised up) a resurrection or new dispute about that beast, etc.

Vukutheka (Vukutheka), v. = vongoleka, akuti vukutu.

Vukuta (Vukutha), v. = vongoleka, akuti vukutu.

Vukuzane (s. k.), n. = i-li-Vukuzane, s.k. = i-mVukuzane, s.k., n. They have now got up with an intense excitement, are all in a frenzy, as excited dancers, a frantic witch-doctor, etc.

Kubanzi 'kaya, they have not come from any home (but from strange, inhospitable kraal, whence they were sent off without anything to eat).

i(1)-Vuka (s. k.), n. Young bull, just beginning to mount; boy of about sixteen years; young, recently initiated umnyama.

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Ex. ubani weke umuntu (or umuntu) ngubane ukukwana, So-and-so has risen up (or raised up) a resurrection or new dispute about that beast, etc.

i(1)-Vukana (s. k.), n. Young-bull, just commencing to mount.

i(1) or isi-Vukazi (s. k.), n. Young ewe-sheep, that has not yet lambed.

i-mVukazi (s. k.), n. Ewe-sheep.

Vukela (s. k.), v. Rise up or get up early for, any particular purpose; rise up against, attack, as an angry man or wild-beast violently turning on a person (acc.). See vuka.

Phr. isingona siya k西装hela ku Ndabambi, the witchdoctor has gone to get into a frenzy (i.e. dance) at Ndabambi's kraal.

um-Vukela (umVukela) ukuthi, I shall go and beg for some tobacco of So-and-so.

i(1)-Vukusi (s. k.), n. Mole (with phr.); mole-hill, or lot of hills (collect.) about any particular spot = i-mVukuzane [Her. o-hukhu, mole].

Vukuta (Vukutha), v. = vongoleka, akuti vukutu.

Vukuteka (Vukatheka), v. = nkuti vukutu, vongoleka.

Vukutu, ukuti (Vukutha, akuti), v. = nkuti vukutu, also vongoleka.

i(1)-Vukutu (Vukutha), n. Black or Speckled Pigeon (Colomba argyntria). See i(1)-Hobe [Her. o-nguti, pigeon].

isi-Vukutu (Vukutha), n. = isi-Vongo.

Vukvu, ukuti (akuthi; s.k.), v. = evukuzu.

Vukuza (s. k.), v. = fukuza.

i-mVukuzane (s. k.), n. = i-li-Vukuzane, s.k., n. They have now got up with an intense excitement, are all in a frenzy, as excited dancers, a frantic witch-doctor, etc.

Phr. mcerwe isibekhuwa ezinthombi, he has got his old passion for girls aroused again.
unu-hla-ba isigubane-boni, happy is the mole, who goes underground, and does not see the world! — as might be said by a young-man lamenting the fact that he can do nothing, cannot get to his girl, etc., without everybody seeing and knowing it.

(iii)-Vukuzi (s. k.), n. = (ili)-Vukusi.

i-mVukuzi (s. k.), n. = ili(Vukusi.

u(lu)-Vukuzi (s. k.), n. = ulu(VuZi.

Vula, v. Open, actually or metaphor., as a box (acc.), bottle, one’s ears, etc.; clear, make open, as a passage or path; broach, tell out, as an affair; open up, restart, as works that have been temporarily closed. Cp. vula [MZT. jula; Ang. jikulu; Bo. vumila; Sw. lugu; Ga. sumulila; Mal. buka].

Ex. sesa-vulwe amehho, have we now seen, had our eyes opened (to some fact we had hitherto not believed).

dul-engongo, open the door (lil. at the doorway).

baruva nje umbi isango tulapa okoyo? by whom was the gate open here in this kraal? i.e. who was the first wife to get married here?

angiyakuncel’indlele-shana, I will open his little ears for him i.e. make him do what he is told.

(iii)-Vula, n. = um-Vulasango.

i-mVula, n. Rain [Skr. pita, flow; Lat. pluvia, rain; Go. Kag. ndulu; Sw. m-vu; Bo. Ngn. Ze. bulu; Heh. mbulu; Kamb. mbwa; Her. ombrupa; Nyanye. mbula; Congo Forest Dwarfs. mbu; Mamb. kuma; Ya. u-la; Mal. hululu; Bul. i-por].

Ex. lufuna imhula, it (the heavens) sheds forth rain, i.e. it is raining.

um-Vulasango, n. 5. Goat or bullock presented by the bridegroom’s people to the bride’s party ‘while standing at the gate’ upon their arrival on the evening preceding the wedding; also applied to the um-Poso.

Vuma, v. Assent, agree, agree to, be willing, as to anything being done, or to the terms of an agreement (with ka, ela form with ace., or ukwaba); allow, permit, as any action (ace.), or person (ace. with ela form and ukuba) that he do anything; accept, as a person (ace.) for workman or pupil; admit, as a fault (ace.); approve, admire, a person (ace.) in any of his actions, as his dancing, dressing, disputing, etc. used in perf.); acknowledge, or return a salutation; answer igiza to a witch-doctor during the bulu process; sound i.e. return or give forth a sound, as a musical instra-

ment when played; sing the low accompaniment or second part in any song (comp. hlababa; i-nRwabo); grow well, thrive, as any particular plant or crop; turn out well, as a pot in the baking, or a hide in the dressing. Comp. ukuti kete; uqaba. See umela [Sw. uma, bellow; blow, as wind; Bo. umulila, bear with; Her. uma, agree with].

Ex. uku-umeko kbole, to meet a person civilly, obligingly, as to what he says or wants. luruma kbole loko’guba, it sounds, ‘plays’ nicely, does this organ.

umnyan’imike umbi, egiya, I admire So-and-so as to his dancing.

umnyan’umusa lezi eziimhili, alonge njigazipika, I admit or agree to these two (cattle), the others I deny (know nothing about them).

P. uku-hlala kulandula, kwabo uNtendu-mana vakhe’Nhilovu, to agree to is to say No (with us), as said Ntendu-mana of the Nhilovu clan — he having attained notoriety through consenting to everything without having the slightest intention of ever doing what he said.

u-Vuma, n. = isi-Kwali.

i-mVuma, n. Goat or bullock slaughtered by the bridegroom for the bride, at the time of the uku-baleka or uku-ma.

um-Vuma, n. 5. Certain tree, whose berries are eaten by bucks.

u-Vumelafati, n. ama-Lala dial. = u-Bazini.

um-Vumaze, n. 5. Assent given indifferently, not intended to be of any consequence.

u-Vumasonke (s. k.), n. One who assents, saying yebo, to everything he may be asked or told.

ubu-Vumba (Vumbe), n. (N) = ubu-Vimba.

Vümbe, ukuti (Vambhe, ukuthi), v. = ukuti shume.

Vumbeka (Vimbheka), v. = shumeke.

um-Vumbi (Vimbhi), n. = um-Vimbi.

Vümbe, ukuti (Vambhe, ukuthi), v. = ukuti qubu.

Vumbuka (Vimbeka), v. = ukuti qubu, qubuka, vumbinaluka.

um-Vumbukanke (Vimbhuko), n. 5. = um-Vumblukanke.

Vumbuluka (Vumbluka), v. Get unstoppered or uncorked, as a bottle or the corks therein; get opened again as to the womb, as a woman beginning again to have children after having been ‘stopped up’ by an antalakati, etc. (= ukuti nqumala); come up suddenly
into sight, appear suddenly rising out of, as a man hiding in the grass or a bush, or coming up out of the water (= ukuti vumuluki); break out all over, on all sides at once, as meailies growing, or a rash (= ukuti vumbi, vumuluka).

um-Vumbulukane (Vumbhulukane), v. A rash or eruption, all over the body (= um-Vumbulukane); also (C.N.) trap-door spider (= u-Njongongo).

Vumuluki, ukuti (Vumbhuluki, ukuthi), v. Come up or rise up suddenly into sight — see vumululuka.

Vumululuka (Vumbhululuka), v. Unstopper or uncoarse, as one might a bottle (acc.) or the cork therein, or a woman that she bear children again = ukuti vumululuka.

Vumululu, ukuti (Vumbhuluku, ukuthi), v. = vumululuka.

Vumela, v. Object form of Vuma, q. v. Allow, a person (acc.) or thing; agree with a person (acc.) as to anything (with ku); side with, a person (acc.) in any dispute (= Vuma).

Ex. nku-vumela patsi, to agree or consent reluctantly, not readily.

nku-vumela pecula, to agree or consent readily, at once.

Phr. ngicimela we nge (orahe w'enza kunye), I am just sitting with you (who once acted thus), i.e. I am merely paying you back in your own coin, doing as you did to me.

Vumelana, v. Agree or consent mutually, come to an agreement, make a contract with one another.

i-mVumelano, n. Mutual agreement, contract, covenant.

(i-)Vumelo, n. General approval or assent, as when a man has the support of all though in the wrong (C.N.).

isi-Vumelwana, n. Beast presented by the bridegroom's people to a bride's father, outside of the lobola cattle (N).

Vumisa, v. Make, or bring a person (acc.) to agree or consent; induce or persuade him, to do anything.

i-mVumo, n. Low or deep-toned accompaniment of a song or dance, usually sung by the men.

Cp. i-nRwazo; vumi.

um-Vumo, n. 5. = um-Cwayo.

u-Vum-okwena (s. k.), n. = u-Bafazini.

Vumvu, ukuti (ukuthi), v. Scatter a 'pinch' or very small quantity of any powdered substance over anything else (acc.). Cp. umvuzela [Sw. vumi; dust; Ga. mflente; dust].

i-mVumvu, n. = i-mVutuluka; also i-mVume.

isi-Vumvu (Vumvuma), n. = is-Amen.

um-Vumvu, n. 5. Kamdeboo, Stinkwood (Celis Kraussiana, also Celis Barmanii or Vhunulofilo).

Vumvunyeka (s. k.), v. = vumangyeka.

i-mVumvusane or Vumvuyane (Vumvumwe), n. African Goshawk (Astur tu- cheiro); sometimes applied to similar hawks = u-Krabe.

Vumvuza, v. = ukuti vumvu.

Vumvuzela, v. Sprinkle, in any quantity, as salt or nutmeg (acc.) upon food, or the food (acc.) with salt, etc. See ukuti vumvu.

Cp. fufazela.

Vuna, v. Harvest, reap, gather in crops (acc. — comp. fula); side with, take the part of, as of any particular party (acc.) in a dispute or law-case (not in actual fighting) (= umvuma, ukumwe ma); gather a person (acc.) in i.e. pitch into him with sharp vigorous action with a stick, thrust him smartly [Sw. MZT. vuna, reap; Her. rongo].

Ex. w'enel'unguvena, umvumwenza vnumu- duka, he had no sooner entered, than he pitched into him smartly with a stick.

umvuna bona, he supports them, is on their side.

uku-Vuna, n. Harvesting.

Vunda, v. Be or become rich, as soil (used in perf.); be or become high or bad, going on to decay or rotteness, as meat, meailies, porridge, or a sore becoming foul; have the sulks against a person (acc.), retain an internal ill-feeling or grudge towards him, e.g. because he has done something unfriendly (used in perf. = gumba); have abundance of foodstuffs, meailies (acc.), etc., as a man (used in perf. — see i-mVundo, isi-Vu- ndi) [Skr. vridh, grow, increase; Sw. Bo. Ga. vanda, rot; Sw. n-rwendo, stink; Ang. mu-vunza, dung].

Ex. umbhobholi orvudilo, rich soil.

lovumvenza uumxhulelile, that gentleman has any amount of food (Kalihorn, and the like).

anginwandle, he is in the sulks with me, is harbouring ill-feeling against me = angi- nambile.

Phr. ngiyakubuxa, kurande igundane, I shall ask you again, when your rat has rolled, i.e. when your pet fad or intention has failed — said to one who stubbornly rejects the advice of another, or momentarily despises his elder.

um-Vundela, n. 5. Anything already stinking, from putrefaction, etc., as meat gone
bad, etc. (cp. n(ly)-Futa); long-standing sulks, grumpiness, ill-feeling against a person, kept till it rots in the heart (= i-nQushumbane, i(li)-Gqubu) = um-Vundern [Sw. u-vundu, stink].

ama, isi or um-Vundenvu, n. 5. = um-Vundela.

Vundhla, v. Go lengthways along the sloping side of a thing, as when walking along the side of hill, or a beetle walking along the length of a wall. Op. Kquku.

Ex. xolomba ngxquomhlayo (izindhlela) njalo, you must go by side-paths, down where you will not be seen (not by exposed ways), as a person who wants to sneak along unnoticed.

uku-c取得了ela amNabo, to turn the eyes around so as to see something alongside without moving the head.

um-Vundhla, n. 5. Hare = u-Nogwaja.

Plur. umvundhla o'vumhlapo zibi, umvundhla oluy'izindhlweni olweke na-pambili, a hare whose holes are two, a many-buttocked needle pointed both before and behind — said of a deceptive person who pretends friendship with both of two hostile parties (originally used by Mbende of the u-Kanqemweni regiment).

umvundhla vumqande pambili, they (the dogs) have cut off the hare in front — said of anything whose escape is cut off.

Vundhla vundhla, ukuti (ukuthi), v. = ukuti vunya vunya.

isi-Vundhlavundhla, n. = isi-Vungarunya.

Vundhlaza, v. = vunyaza.

Vundhlazeka (s. k.), v. = vunyazeka.

Vundhlazela, v. = vunyazela.

um-Vundhlo, n. 5. Side or face of a hill or ridge. See vundhla. isi-Vundi, n. One who has an abundant supply of food.

i(li)-Vundo, n. = i(li)-Gqubu. See vunda.

i-mVundo, n. Abundant supply of food in any kral. See vunda.

i-mVundu, n. Golden-green Cuckoo (Chrysothyrux enuperus); black ox of a similar colour, having white spottings all over the body (= i(li)-Hwanga).

i-mVudumvundu, n. Soil soft and loose from abundance of manure, as on an old kraal-site; meat sodden from over-boiling.

Vunduza, v. Have to do with any softly sinking thing, as when walking on such a soft loose soil as above, or eating a piece of soft meat.

Vune, ukuti (ukuthi), v. (C.N.) = ukuti name.

Vuneka (s. k.), v. (C.N.) = nameka.

i-mVunga, n. (C.N.) = i-mVunge.

Vunga vunga, ukuti (ukuthi), v. = vungazela.

Vungama, v. Murmur i.e. utter complaints, etc., in a low, half-suppressed voice; growl, as a dog at a person (ace. with ela form) when angry, or distant thunder. Comp. vungazela; vunguNyeke.

i-mVungamvunga, n. = i-mVunge.

Vungazela, v. Make a low continuous murmuring sound, as of men talking lowly in a quiet place, or bees buzzing a little distance off, or machinery rumbling indistinctly within a factory = ukuti vunya vunga. Cp. vungama; vunguNyeke.

i-mVunge, n. Low continuous murmuring sound, as of men talking lowly in a quiet place, bees buzzing at a distance, or machinery making an indistinct rumble within a factory = i-mVundeu. See vungazela; vunguNyeke.

Ex. banenevunge ngami, they are talking (in undertones) about me, have something about me they don't wish me to hear.

um-Vunge, n. 5. Tall, robust, broadly built person.

i-m or ubu-Vungu, n. Amasi put aside for an infant as food.

Vungula, v. Pick out from between the teeth, as a particle of meat (ace.). Cp. bangula; ooyiga.

ama-Vungula-mfonono, n. Nasty, undesirable affairs which an evil-minded busybody gets taking up (used with bangu).

i-mVungula-mfonono, n. Such a malicious person or talker, as above.

Vungunyeka (s. k.), v. Talk together in undertones about some affair (with nga) or person, as when a number of discontented or complaining persons talk together about something that has commonly affected them or about something serious that has happened = nvvunyeka.

u(ly)-Vunguvu, n. Any matter of importance which is a subject of general half-suppressed talk among people.

isi-Vunguvungu, n. Very strong and wildly blowing outbreak or blast of wind, such as lifts nuts and breaks trees, as when a furious south-wester rises. Cp. isi-Pepo; isi-Kwishi [Sw. ki-mvunga, typhoon].

Vunguza or Vunguzeka (s. k.), v. Blow very strongly and wildly about, as a south-wester furiously rising [Sw. ruma, blow as wind; ki-mvunga, typhoon].

Vunisa, v. Assist a person (acc.) with his harvesting; work for food by harvesting at somebody's fields, as in time of dearth.

Ex. *ngiya *k'arunisa ul'ani. I am going to assist So-and-so with her harvesting.
*ngiya *k'arunisa k'o'bahle. I am going to harvest for food at So-and-so's kraal.

Vünkukwa, ukuti (ukuthi; s. k.), v. Break sharply or snap (trans.) in two, as a pencil, rafter, bone, snake, or string (= vunku); get so broken or snapped in two, as above (= vunkuka) = ukuti juqu.

isi-Vunku (s. k.), n. Broken piece, as of a stick, rafter, bone, or snake, that has broken, etc., in two = isi-Juqu.

Vunkuka (s. k.), v. = ukuti vunku, juquka.

Vunkula (s. k.), v. = ukuti vunku, juqula.

Vunula, v. = hloha.

i-mVunulo, n. = (i[i])-Hlobo.

um or ubu-Vunya, n. 5. Mites or small maggots found in the inside of foul amasi-gourds, and also similar tiny vermin that eats holes in izidwaba, etc. = ubu-Tumushe [Ga. mvunya, maggot; Sw. vunza; Her. om-ringo, nite].

Vunya vunywa, ukuti (ukuthi), v. = vunyaza; vunyazela; vunyazeka.

isi-Vunyavunywa, n. Great big broad person who takes up all the space to himself = isi-Vunhluavunhla, isi-Fumunu.

Vunyaza or Vunyazela, v. Spread out broadly, as one's blanket (acc.) when throwing it down unfolded on the floor; spread oneself out or make oneself of big appearance by abundance of trappings or finery, as a woman in her full 'Sunday-best' kilt, or a thin man rigged out with coat and broad trousers = vunhluazza.

Vunyazeka (s. k.), v. Get put down in a broadly spreading manner, as a blanket; place oneself or sit broadly spread out, in a lounging fashion, so as to take up all the room; sit spread lazily out i.e. lounge about doing nothing, as an indolent person = vunhluazeka.

Vusa, v. caus. form of yuka. Make get up or arise, as a person (acc.) or buck lying in the grass; make get up i.e. arouse, or awaken, a person, etc., from sleep or bed; alarm, as people by a disturbing report (see um-Kosi); rouse up to activity, rouse up the passions or spirit, as of a bull, or a sluggish man; raise up, as a house or family; renovate, raise up anew, as any old thing rendered useless through want of repair.

um-Vusa-nkunzi (s. k.), n. 5. Certain forest shrub, having a pretty white flower.

i-mVusi, n. One who rouses people by giving them the alarm. Cp. ulunu-Qungu.

i(i)-Vuso, n. Alarm, nervous apprehension, remorse, or internal uneasiness generally = ulunu-Valo.

Vuta (Vutha), v. Flame, burn (in the sense of showing flame), as a candle, or firewood; blaze, as a gun when fired, or a match when struck; be on fire, burning about something, as one's heart or passions. Cp. iVunzaza; lunuta; okela [Skr. jyā, blaze; Her. reta, burn as the sun; Sw. vuta, smoke a pipe; vukuta, blow with bellows].

Ex. ukuni obunyapu, a flaming or burning firebrand.

i(i)-Vula (Vutha), n. Very dry soil, where crops do not thrive unless with abundance of rain, getting quickly burned up by the sun.

Vuteleka (Vuthela), v. Blow up a flame (with the mouth) in a newly-made or dull fire; blow into the vagina of a cow to induce it to adopt a calf that is not its own (see ubu-Vimba).

P. gaw'igikato: givutele! it will come to kick it; keep on blowing it up! i.e. persevere in your effort; it will at last take on, be a success, what you are aiming at.

Vutela (Vuthela), v. Be nicely filled out, plumpish and round of body, as a person, bullock, etc. (used in perf.) = ukuti vute.

isi-Vutevute (Vuthevute), n. Hot, burning sun, or wind, or thing generally.

(i(i)-Vutisa-mjadu (Vuthisa-mjadu), n. A just middling kind of dancer, sufficient to fill a place.

Vutu, ukuti (Vutha, ukuthi), v. = vutuza; vutuka.

i-mVutu (Vutha, no plur.), n. = i-mVutuluka.

Vutuka (Vuthuka), v. Get made to fall off in a loose manner or in particles; hence, fall off, as leaves or fruit from a tree, crumbs when eating anything of a crumbling nature, rubbish from a mat, or grass-particles from a coat when shaken; fall out; get shed, as teeth (cp. kowuma); get thrown off i.e. go off or disperse, as people from a kraal or church in which they were assembled = vutuluka, ukuti vutuka.

Vutuluka (Vuthuluka), v. = vutuka.

i-mVutuluka (Vuthuluka; no plur.), n. Any-
thing which falls, gets cast or shaken off as negligible particles, as crumbs from a piece of bread one is eating, leaves or fruit fallen from a tree, bits of rubbish falling from a mat or coat when shaken, etc.; also applied to girls left when others of their age have long ago got married = imVutu.

Phr. bag'mentuluka, u'meaba osala enasi, they are the castaways, the crushed-berries left (discarded) in the avasi — as might be said of old girls, as above.

Vutulula (Vuthulula), v. = vutula.

u(lu)-Vututu (Vuthuthu), n. Very large broad isi-Fuka, or blanket, that will cover two or three people at once = u(lu)-Wambalala.

Vutuza (Vuthuze), v. Make to fall off in particles or in a ‘shredding’ manner; hence, cast off, as a tree its leaves or fruit (acc.), or a man a garment or snake from his body; shake or knock off, as rubbish from a mat or grass-particles from a coat; make crumbs i.e. let fall in particles, as when eating anything (acc.) of a crumbling nature — vutula, ukuti vitu [Sw. pakusa, shake off; Her. pakumuna; Ga. vuva, crumble; tuka, fall].

Ex. wapika, wamunza, he denied, he cast the whole thing away from him (would have nothing to do with it).

uVutuza, he was clearing himself, endeavouring to get rid of, as a charge (acc.) brought against him.

kale sicivuta imanya kuSibani, we have been eating away at meat ever so long at Sound-so’s (lit. have been shaking it about).

us'civuta isibungu, he has already cast off the clothes, as a Christian Native who has returned to Kafir life.

Vutwa (Vuthwa), v. Be thoroughly cooked, as meat or vegetables; be or become ripe, or ripened, as grain or fruit on the plant, or a pipe or stick when changing its colour and becoming polished by use; be thoroughly curdled, as amasi (cp. hloba); be red or dark of colour, as the face from straining or choking (cp. gyquna); be or become sobered down, as a wild youth by aging or education; be thoroughly dressed or rigged out in good form, as a person well dressed up (used in perf. in all cases). C. pula [Sw. puvusa, ripen; Ga. vuva, ripe].

Ex. sekuvudite naZ kutukurivuza, is it already cooked? it is not yet cooked (or ripened, etc.).

umfumaniwa centvive, I found him quite dressed up (as when about to go out visiting).

umuantu ongerushanga, a person who has not ripened or sobered down, as a youth still wild and intractable. See rvaatu.

P. lusashaya (izulubha), centvive (amabele); it (the heavens or hail) strikes it (the Kafr-corn) down when already ripe — gather your crop without delay; make hay while the sun shines.

ibele lendlekile kalingente — see ili)-Bele.

i(li)-Vutwa (Vuthwa), n. Person who is just ripe, of average kind of appearance, neither very handsome now yet having any ugliness.

i-mVutwamini (Vuthwamini), n. Name given to the ‘Hickory king’ mealie, from its rapidity of growth = u-Hlezane.

um-Vutwamini (Vuthwamini), n. 5. Certain bush (Plectronia ventosa), bearing small brownish edible berries; one of the last regiment of girls formed by Shaka, and next after the um-CELwembe.

isi-VuVu (VuVuu), n. = is-Amvu.

Vuvuka (s. k.), v. Swell, get swelled, as the body from a blow, etc. Cp. vuVukala [Bo. vituka].

Ex. us'cevecevuka ukuhloko, he has swollen or got a swelling on or about the head, as when the side of the face is all swollen.

us'cevecevuka ikunda, he is already swelled up in the head i.e. is very angry, in a great rage.

us'cevecevuka umxwe, he got swollen feet, as from dropsy.

Vuvukala (s. k.), v. Be swollen i.e. in swelled state, as one’s leg (used in perf.). Cp. vuVuka.

isi-Vuvumakazi (s. k.), n. Plump-bodied child (mostly of girls), well ‘swollen’ i.e. filled out.

Vuvunyeka (s. k.), v. = vungunyeka.

Vuza (Vuza), v. Reward, give in acknowledgment of good services rendered = rromela [Sw. tuza, reward].

Ex. us'cevecevuka ulumjimelwe, he rewarded him with a goat.

Vuza, v. Leak, as a vessel with a small hole in it; drip, as a soaking garment from which the water is running. Cp. huda [Sw. vija, leak].

Ex. umkondo evike uyeveva umkhula, his sleeve is dripping with beer (having fallen into it).

i(li)-Vuzimanzi, n. = ili)-Vuzimanzo.

um-Vuzane, n. 5. Certain shrub (Lasiosi-phon Kraussii).

u-Vuze, n. Natal Grass Warbler (Sphenac-occus Natalensis).

um-VuZi (VuZi), n. 5. Marsh-mungoose (Herpestes galera). Cp. um-Hlengana.
**vu**

**vu**-\(\text{Vu}^a\). Theme. Thick entanglement of vegetation growing upon the surface of standing water; such an overgrown spot in the water.

**i\(\text{li}\)**-\(\text{Vuzi}\) (**\(\text{Vuizi}\)**). \(n.\) Certain water-snake, about a yard long, of a black glossy colour, fatally poisonous and generally living in the crevices between rocks below the water \(= i\(\text{li}\)-\(\text{Vuzi}\)); sometimes applied to the cel \(= \text{umBokwane}\).

**um\(\text{Vu}\)** (**\(\text{Vu}\)**). \(n.\) 5. Reward. See \(\text{vaza}\).

**i\(\text{m}\)**-\(\text{Wwana}\) (**\(\text{imWwana}\)**). \(n.\) Dim. of \(\text{imVwana}\). Lamb.

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**wu**

\(W\) is much more truly a semi-vowel in the Zulu than in the English language. Its pronunciation must, therefore, not be confounded with the broad mouthful peculiar to the English speech: it is simply the close vowel \(a\), as occurring in the English word 'resume', which, coming before another vowel, glides smoothly into it, combining as a diphthong, though still retaining its original close sound. Thus, the words \(\text{vava}\) (come) and \(\text{veta}\) (our) must be pronounced somewhat as \(\text{vava}\) and \(\text{veta}\), the pair of vowels, of course, not being separated, but glided together in one sound.

It is precisely this, to our ears, unusually weak pronunciation of the \(a\) that has so commonly led Europeans to miss its presence in Zulu speech altogether, and to write, as many incorrectly do, \(\text{vona}\) instead of \(\text{um-hwanci}\), or \(\text{isi-Ula}\) instead of \(\text{isi-Wula}\).

**\(\text{wa}\)**, \(\text{int.}\) used to scare away crows from a field or an infant during something.

**\(\text{wa}\)**, \(\text{ukuti}\) (**\(\text{ukuthi}\)**). \(v.\) Deal a person (acc.) a slap with the palm of the hand \(= \text{ukuti waka}\); go to bed on an empty stomach \(= \text{ukuti makla}\).

**\(\text{wa}\)**, \(\text{v.}\) Fall, in any sense; set, as a pumpkin which, on attaining a certain size, falls from the erect position on to the ground; do or say an undesirable thing inadvertently or rashly; come down plentifully, in great abundance, as crops, rain, or bees in any particular year, or sickness when very prevalent; fall i.e. strike anything, as lightning. See \(\text{vula}\) [\(\text{Skr.} \; \text{cad}, \text{pat}, \text{fall}; \text{Hi.} \; \text{para}, \text{fall}; \text{Ar.} \; \text{wa'aj}, \text{fall}; \text{Bo.} \; \text{Ge.} \; \text{Nga.} \; \text{gwa}, \text{fall}; \text{Mzt.} \; \text{Her.} \; \text{wa}; \text{Ya.} \; \text{wa}, \text{die}; \text{Go.} \; \text{kugwa}, \text{fall}; \text{Kamb.} \; \text{valuka}; \text{At.} \; \text{wa}].

\(\text{Ex.} \; \text{kutheca liwile (izulu) ka'Bani, they say the lightning has struck at So-and-so's kraal.}\)

\(\text{iwile (or amabele) liwile nongaka, a food-abundance (or} \; \text{Kafr-corn} \) \text{has fallen plentifully this year.} \)

\(\text{Cp.} \; \text{lala}. \)

\(\text{ka! ishunu lanit liwile, oh! my snuff-box has fallen or dropped (and got lost on the way)—said previous to searching for it).}\)

**i\(\text{li}\)**-\(\text{Wsa}\) (**\(\text{isi-Wwa}\)**). \(n.\) Also (C.N.) forest plant, eaten in time of famine.

**\(\text{isi-Wa}\)**, \(\text{n.}\) Precipice, cliff, perpendicular

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**wa**

**\(\text{waba}\)**, **ukuti** (**\(\text{ukuthi}\)**), \(v.\) \(= \text{wabazela}\).

**\(\text{i\(\text{li}\)}\)**-\(\text{Waba}\) (**\(\text{iliWaba}\)**). \(n.\) Black ox \(= \text{iliWasa}\); a white patch under the belly and running slightly up the flanks or about the stump of the tail; black shield having a white mark at one or both sides \(= \text{i\(\text{li}\)}-\text{Wasa}\). \(\text{Cp.} \; \text{iliWanga}; \; \text{iliQola}; \; \text{iliLuanga}\).

**\(\text{Wabazela}\)**, \(v.\) Walk with the body hanging loosely or lifelessly, as when tired out on a march, a sick weakly person, or a man going along with the empty hands swinging loosely about \(= \text{wana}, \text{wencwela}\); move the wings when flying in a hanging manner, flapping the sides as it were, peculiar to the \(\text{iSakabuli}\), \(\text{u-Mawube}\), and some other birds \(= \text{ukuti waba}\).

\(\text{Ex.} \; \text{wabaza} \; \text{wabazela nje, she returned with the arms hanging loose, i.e. empty-handed, not having obtained what she had gone for.}\)

**\(\text{wabo}\)**, \(\text{poss.}\) adj. Their; its (of the seventh class) — see \(\text{abo}\).

**\(\text{u-Wabo}\)**, \(n.\) One of the same age or \(\text{i\(\text{nu}\)}\)\(\text{nya}\) as he, she, or they. \(\text{Cp.} \; \text{u-Wetu}, \; \text{u-Wenn}\).

\(\text{Ex.} \; \text{ung'owabo}, \text{he is of the same age (as So-and-so).}\)

\(\text{Phr.} \; \text{umuntu ongenaye owabo} (= \text{owa-kobo}), a person who has nobody of his (family or kraal). i.e. who has no relatives of any kind.}\)

**\(\text{u-Wabokazi}\)** (**\(\text{uWabokazi}\)**), \(n.\) Female of the same establishment i.e. wife of the same man as she or they \(= \text{u-Zukwabo}\).

\(\text{Ex.} \; \text{ung'uwabokaxi}, \text{she is a wife of the same husband as she.}\)

**\(\text{u\(\text{i}\)}-\text{Waca}\)**, \(n.\) \(= \text{u\(\text{i}\)}-\text{Wanea}\).

**\(\text{Waha}\)**, **ukuti** (**\(\text{ukuthi}\)**), \(v.\) Deal a person a slap with the palm of the hand \(= \text{ukuti}\)**
WA

wahle); pour out in one ‘slap’ i.e. bodily, in bulk, but not entirely, as when pouring half a bucket of water on lime at a single go, or half a pot of beer bodily into another vessel.

Wahla wahla, ukuti (ukuthi), v. Rattle, as a lot of loose beadwork about the body or rattling ankle-ornaments = wahlaela, wahlaela.

Wahlaza, v. Rattle, as above; also ukuti wakha.

Ex. uku-wahlaza izimboni, to slap i.e. make a clap or clapping (with the hands).

Wahlaela, v. = ukuti wakha, wahlaela.

Waka (s. k.), v. Deal or transact business with intent to cheat or defraud, as an unprincipled trader or ‘sharper’ deceiving a purchaser (C.N.) [Eng. work].

u-Waka (s. k.), n. One given to such practices as above, a cheat, a ‘sharper’.

ubu-Waka (s. k.), n. Character, or practices of such a person as above.

Wake (Wake), poss. adj. His, her, its — see ake.

Wako (Wakho), poss. adj. Thy; its — see ako.

i(li) or more freq. ama-Wala, n. Rough, thoughtless, carelessly hasty manner of doing anything, as with some clumsy careless workmen who through rough violence destroy much, or servants roughly handling fragile vessels, or a big boy when using thoughtless violence when playing with a small child = ama-Ggunu; i(li)-Putu; see wahlaela.

Ex. unowahla le'mantu, he is carelessly hasty, is rough in action, is that person.

Walahakaha, ukuti (ukuthi; s. k.), v. Throw down, pour out, etc., bodily, in a heap, all at one go, as a cow when expelling the calf (acc.) right off at one motion, or a person pouring out liquid bodily or at one casting.

i(li)-Walalahaka (s. k.), n. = isi-Walahakaha; also any object, aim, etc., which is ‘a great thing’ i.e. of great value or interest to one, as a prized object, a hobby, or specially interesting undertaking one has in hand (= i(li)-Ggunu).

isi-Walahakaha (s. k.), n. Any very big broad thing, as a hut, river, field, mat, etc. = isi-Kelokekele.

u(li)-Walalahaka (s. k.), n. A very tall per-

son, who when lying stretched out, ‘covers the whole breadth’ of the hut.

Wala wala, ukuti (ukuthi), v. = wabazela.

i(li)-Walawala, n. One who is carelessly hasty, rough, thoughtlessly hurried about work or in doing generally = isi-Putuzezi. Cp. i(li)-Xapazapa.

Walazela, v. Do or act generally in a carelessly hasty, rough, thoughtlessly hurried way, in such a manner as generally to spoil or do badly = guguzela. Cp. xapa-

zela; ama-Wala; i(li)-Walawala.

WaIzo, poss. adj. Its — see alo.

Wamba, ukuti (Wambha, ukuthi), v. Cover up or over, as a heap of grain (ace.) by a sail-cloth or grass, or the body with a blanket.

isi-Wamba or Wambana (Wambha), n. Person with the intellect ‘muffled up’, a naturally stupid fellow, as generally seen from his sleepy idiotic kind of gait or looks.

um-Wamba (Wambah), n. 5 = um-Shabu; also sometimes = u-Mabobe.

u(li)-Wamba (Wumbha—no plur.), n. Lo
east Bird or Black-winged Pratincole (Glareola melanoptera) = u(li)-Duku.

u(li)-Wambalala (Wambhalala), n. = u(li-

Vututu.

u(li)-Wambazi (Wambhazi), n. = u(li-

Vututu.

Wam, poss. adj. My — see ami.

Wanca, v. = wabazela.

u(li)-Wanca, n. Thing hanging loosely, lifelessly down, as a broken arm, long loosely hanging female breasts, or ears of Kaffir-corn blown about and bent down by violent winds.

Wancu, ukuti (ukuthi), v. Be loosely, lifelessly hanging, as the limbs of a strength-

less person, or long female breasts = wancuza; wabazela.

Wancuzela, v. = ukuti wancu; wabazela.

umu-Wane, n. 5. (X) = u-Ntiziyonkulu.

u(li)-Wangala, n. Any useless, worthless thing, as a good-for-nothing soil, empty unprofitable talk, or a worthless fellow.

Ex. ukulwa umanyakala (or inkangala), you are talking stuff, with nothing in it.

Wangala, ukuti (ukuthi), v. = wabazela, bunguzela.

Wangazela, v. = bunguzela.

isi-Wanguwangu, n. A white or very light skinned person, newly born infant, etc.

Wanqa, v. Encoire, enclose, wrap round so as to effectually grasp or prevent escape, as an impi enclosing an enemy
(acc.), a wrestler enclosing another within his arms, or a person wrapping a blanket closely round the body (comp. hanqa; ukuti yge). Hence, bring one (acc.) into a predicament, or perplexing one, so that he know not what to do (comp. gibuzu; kohlwa).

Wànqa, ukuti (ukuthi), v. = wanga.
Wanqeka (s. k.), v. Get so encircled or enclosed in, as above; get placed in a predicament, caught in a perplexing position (used in perf.) — see wanga.
Wánya wánya, ukuti (ukuthi), v. = wanyaza.
Wanyaza, v. Do anything in a scamping, hastily neglectful manner, as when merely bunching clothes together instead of folding them carefully, or when hoewing a field in a superficial imperfect manner, or when chewing one’s food only partly from painful teeth or from want thereof.
(i)W-asa, n. = i(i)-Waba (the latter word being mostly used of a bullock or bull).
(i)W-Wasakazi (s. k.), n. Cow coloured like the (i)W-Waba bullock, q. v.
Wásha, ukuti (ukuthi), v. = ukuti hu.
isi-Wáshawasha, n. Any very white thing, as a whiteman, white ox, or dress = um-Gwagwa. Cp. um-Hanga.
Wáshu wáshu, ukuti (ukuthi), v. = washuza.
(i)Wá-Wáshwawu, n. Glib, unscrupulous talker, whose word can scarcely be relied on from habitual exaggeration and laxity of truth = (i)W-Weshweshe.
Washuza v. Talk glibly away in a loose manner, unscrupulous as to facts. See (i)W-Washuza.
Waso, poss. adj. Its — see aso.
(i)u(W)-Wata (Watha), n. = ubu-Watalala.
Wááalala, ukuti (Wáalala, ukuthi), v. Lie spread broadly out on the ground, as a great number of sheep or cattle lying down (not moving) on the veldt, corpses spread thickly about after a battle, people lying numerously sick in a kraal, or a large carpet spread over the floor = ukuti watata.
Watalala (Wáalala), v. = ukuti watalala.
ubu-Wáatalala (Wáalala), n. A lying broadly spread out upon the ground, as of cattle, locusts, corpses, etc., as above = (i)u(W)-Wata.
Wáata, ukuti (Wáatha, ukuthi), v. = ukuti watalala.
Wátu, ukuti (Wáthu, ukuthi), v. Take a small drink, swallow a mouthful.

Wátu wátu, ukuti (Wáthu, wáthu, ukuthi), v. Drink away, as from a pot of beer (acc.) or water = watuzu, ukuti ya ya ya.
Watuza (Wathuza), v. = ukuti watu watu.
u-Wawa, n. Stepmother (a term disliked, as expressing more or less contempt). Cp. u-Babana.
Ex. angúna’mame, njihlezi kn’wawa, I have no mother; I live with a stepmother.
i(i)-Wawa, n. ‘Big,’ exaggerated talk, as of a person boasting or one magnifying the facts of a case; empty barking of a dog without biting = i(i)-Haba, i(i)-Tambo. See wawuza.
isi-Wawa, n. = isi-Wombe.
Wawasa, v. Eat with the gums, mumble, as an infant or old toothless person eating; also = wawuza.
Wawaza, v. Talk ‘big, exaggerated talk,’ as a person boasting or one magnifying the facts of a case; bark emptily, without biting, as a dog = hanzu. Cp. i(i)-Wawa.
Wawo, poss. adj. Its; their — see awo.
Wáwu, ukuti (ukuthi), v. = ukuti twelce.
u-Wayawaya, n. A going off for good, never to return.
Ex. see wawaya bez’ waxawaga, he has gone whence no man returns.
kyanga waxawaga, it would be a gong off never to return (to go there).
Weyo, poss. adj. Its; their — see ayo.
Wazo, poss. adj. Their — see azo.
We, int. Heigh! I say! — used in calling a person, or in acknowledging such a call; also sometimes ‘catch me! what next! etc.’
Ex. ‘we! ’Bani! ‘Wete! ‘Heigh! So-and-so! (by the caller); ‘Heigh!’ (in response by the one called).
we miinu!; we tina! = what’s the use of asking me, us, etc.
Wé, ukuti (ukuthi), v. Be or do thoroughly, properly, in a perfect manner, etc., and equivalent to Eng. advs. and adj.s, altogether, thoroughly, properly, really, perfectly, real, genuine†, etc. = ukuti mwe.
Ex. sal’ana sawi we, it (the vessel in making) came out perfectly.
ablakanipile we we, he is thoroughly clever.
yng’aye we, it is his real self.
nd’umhlanga we, he is a genuine white man (not of half caste taint).
i(i) or isi-Webesi, n. Any ‘flappy’ or ‘flabby’ thing hanging in a loose, flaccid manner, as loose drapery covering a
thing, wide trousers on a man, a big pouch or belly when drooping from emptiness.

Wēbe wēbe, ukutí ( ukuthi ), v. = webezela.

Webezela, r. Hang in a loose, flaccid, flappy manner, as above.

i-nWebu, n. — see i-Nwebu.

i-nWēbunwebu, n. — see i-Nweburnebo.

isi-Wehle, n. Large quantity on any place of hard ‘ rattling ’ things ( giving forth the sound wehle ), as at a place with a lot of loose stones thickly about, or with a large quantity of bones scattered about, or a large quantity of money on a table or in one’s hand. Cp. u-Weshe; wehleza.

Wēhle wēhle, ukutí ( ukuthi ); s. k.), v. = wekezela; welehleza.

Wehleza, v. Rattle, as a lot of beads or bones striking together, small stones in a tin-can, or Native ankle-ornaments in dancing = ukutí wehle wehle; ukutí yehle.

ama-Wehleza or Wehlezi, n. Any rattling ornament, as long strings of large beads about the head or body, or rattles ( ama-Fohlomane ) about the feet.

Wehleza, v. Go along rattling, as a person adorned with much rattling dress-ornamentation.

Wēke wēke, ukutí ( ukuthi ; s. k.), v. = wekezela.

Wekezela ( s. k.), v. Make a great din or confusion of shrill, high-toned talking, as a lot of women or children at a beer-drink = tshwekezela, welezela; cp. xo-kozelza.

i(li) or isi-Wēkeweke ( s. k.), n. Great confused high-pitched noise, as of women or children beer-drinking or wrangling, as above = i(li)-Welwele.

ubu-Wēkeweke ( s. k.), n. Practice of making, or character of, such a noise, as above.

Wela, v. subj. form of wa. Fall upon, into, towards, etc.; ford or cross a river or expanse of water ( acc. ); cross over, at, etc., a river ( with loc. ); go over the sea, to Europe, etc., or over the Tukela.

Ex. umthunga koseko, swarele, the white-man is no longer here, he has already crossed the sea, for Europe, etc."

ubaba wezelwa noMpande, my father crossed over (the Tukela) with Mpande — the Tukela being the boundary-line separating Zululand from the White-man’s colony of Natal, which latter place is commonly termed pesho in Zululand.

uyakweleke wezeImhlatizi, ubnakwabona,

you will just cross over the Umbalazi, when you will see it (the kraal).

uyakweleke umLalazi, uyakweleke umHlatu-ze, uyakweleke umFolosi, you will cross the Umbalazi, the Umbalatze, the Imfolozi, etc. ngiyakweleka ngumfandla, ngiyakweleka isiti, he came down upon me with insulting language, before I had spoken a word.

i(li)-Welwele, n. Twin = i(li)-Pakahla; cp. u-MFusi [ comp. bili].

N.B. A person suffering from a stiff neck, must have it twisted by a twin, and none other, and it will immediately be cured!

um-Welela, n. 5. Certain shrub, whose roots are used as a love-enticet, dream-medicine, etc., by young-men in their dealings with the girls, and the leaves as infirm.

N.B. In spitting out the charm in the direction of the girl he wishes to make dream of him, the young-man would say, hamba! welela-kwelipesheya, "nzaa osikomb’ama-Njane!

Wēle wēle, ukutí ( ukuthi ), v. = wekezela.

i(li) or isi-Wēlewewe, n. = i(li)-Welweke.

Welweleza, v. = wekezela.

Welisa, v. Help, or make, a person ( acc. ) cross a river ( loc., or doub. acc. ).

Ex. umnelisa umLalazi, ubuye, you shall see him across the Umbalazi, and then return.

Wena, emph. pron. Thou; thee.

i(li)-Welana, n. Very last fresh mealies of a season’s growing, and following later than the is-Ance = i-nGumu.

izi-Wēnguweni ( no sing.), n. Great confusion of conflicting noises, some talking loudly, others laughing, other singing or shouting, as at a fair, or noisy marriage feast.

Wenguza, v. Make a great noise, as above.

Wenu, poss. adj. Your — see enn.

u-Wenu, n. = u-Wabo, when applied to the second pers. sing. or plur.

u-Wenukazi ( s. k.), n. = u-Wabokazi, when applied to the second pers. sing. or plur.

u-Weshe, n. = u-Kweshe.

i(li)-Weshe or Wēsheweshe, n. = i(li)-Washuwashu.

Wēshe wēshe, ukutí ( ukuthi ), v. = washuza.

Weshewa, v. = washuza.

Wetu ( Wethu ), poss. adj. Our — see etu.

u-Wetu ( Welku ), n. = u-Wabo, when applied to the first pers. sing. or plur. — the common term of familiarity used by one young-man addressing another, even though not of the same age.
a thing to fall; hence, knock down, cast
down, etc., as anything (acc.) standing of
itself, as a man, tree, pot, etc. (not any-
thing contained in the hand—see lo-
hta); cause the fruit to fall, from the
erect position on to the ground, as pump-
kins when attaining a certain size; put
off one's guard, throw dust in one's
eyes, by crafty talk or action (= lalisa).

Ex. ngweisiwa ibhashi (or itshe), I was
thrown down by a horse (or caused to fall
by a stone).

Phr. inkomo yami ivisile, my cow has
down (its calf before time)= has
miscarried.

izufu ivisile ekutini, the heavens have
cast down (hail) at such-and-such a place.

i(i)-Wisa, n. Large knob on the top of a
kerry; hence, such stick or knobkerry
entirely. Cp. in-Tsulungu; isi-Mongo.

isi-Nezizwakanye.

Wo, int. expressing amazement (whether
of admiration or displeasure), regret,
grief, etc., hence, oh! alas! etc.

isi-Wocoa, n. = isi-Kopoco.

Wôhlo, ukuti (ukuthi), v. Make a rattling
'showering' sound, as of a lot of bones,
mealies, money, poured out in a heap
together; rattle down (metaphor.) i.e.
fall off or down in a shower, shower or
fall dropping down, as leaves or fruit
falling of themselves off a tree, raindrops
from a branch when shaken, tears from
a person weeping, loose hair from a
person's head = wohloka; cause so to
rattle 'showeringly', as a lot of bones
(acc.) when pouring them out; make
shower or fall dropping down, as the
raindrops, leaves, etc., as above = wo-
holoza.

um-Wohlo, n. 5. Old dried-up person or
animal (= i-nKohlomba); old bachelor,
or old maid; old-looking, wizened young
person = um-Wohlowocho, um-Wolo-
kocho.

Wohloka (s.k.), v. = ukuti wohlo.

Wohloro, v. = ukuti wohlo.

Wôko or Wôko woko, ukuti (akuthi; s.k.),
v. = wokolu; wokoka; wokaza.

Wokoka (s.k.), v. Get loosely done, or made
to hang loosely, as the bundle, gourd,
etc.—see wokaza.

Wokola (s.k.), v. Touch upon slightly, re-
fer to, a subject (acc.—comp. patut); also = wokaza.

Wokonaiisa (s.k.), v. (C.N.) = wokaza.

isi-Wokoqo (s.k.), n. = isi-Kopoco.

(i)i or isi-Wokowoko (s.k.), n. Any loosely
in his time from Senzangakona's reign; then applied by Dingane to a certain regiment of his own formation (\(=u(lu)-Kokoti\)) and of which his brother Mpa-
nde was member; and finally revived again as another regiment following the \(i(lu)\)-Hlaba \(=u-Nlabakawome\, ish-
Shozi\) by Mpande after becoming king.

isi-Wombe (Wombhe), \(n\). Single meeting or joining in conflict between two con-
tending armies, charge, onslaught, attack (referring not to the on-rush, but to the actual meeting in conflict) \(=i-
Wowa\).

Wona, emph. pron. It — for nouns of the 5th. cl. sing. with the prefix \(anu\); they — for nouns of the 2nd. cl. plur. with the prefix \(anu\).

\(i(lu)\)-Wonde, \(n\). Species of cormorant (\(=?Phataeocorax lucidus\)). Cp. \(um-Fi-
shamunzi\).

isi-Wondo, \(n\). \(=i\)-Danga.

u(lu)-Wondowondwane, \(n\). Little bit of an emaciated person or animal, scarcely able to keep firm on its legs. See onda.

Wondoza, \(v\). Go along in a rickety fashion, like an emaciated person who is merely a pillar of bones. See onda.

Wongo wongo, ukuti (\(ukuthi\)), \(v\). \(=wongo-
za\); wongozela.

ama-Wongowongo (no sing.), \(n\). Imagined, dreamed, foundationless statements or reports, as of an old woman seriously relating all kinds of nonsensical rumours \(=ama-Wonguwongu\); also \(=ama-
Xongorongo\).

Wongoza, \(v\). Talk as above.

Wongozela, \(v\). \(=bongozela\).

isi-Wonqo, \(n\). \(=i\)-Kopoco.

isi-Wonqoba, \(n\). \(=i\)-Kopoco.

Wönko wönko, ukuti (\(ukuthi\)), \(v\). \(=wonzo-
zelu\).

um-Wönxowönxo, \(n\). 5. Person or animal with skin already flabby and loose from emaciation.

Wönxozela, \(v\). Go with the skin loosely hanging or flabby, as above.

Woshi, \(int\). expressing surprise, etc., 'oh my! just look!' Cp. \(ye-he-he\).

Ex. woshi! ye'cinkomo! oh! what cattle (\(i\. e\). what a large number)!

Wota or Wòtawota (s.t.), \(v\). Pet, fondle, handle lovingly, as one might a dear child, an infant when humouring it, or a little pet article. Cp. \(totosa\).

\(i(lu)\)-Wowa, \(n\). \(=i(lu)\)-Wowo.
um-Wowane, n. 5. Certain kind of trap for catching large animals, as leopards, hyenas, etc., in which heavy logs and stones fall crumlingly upon them; heap of things lying one upon or overlapping the other, as corpses thick and overlapping each other, or corn blown down in a field so that what is before lies overlapping what is behind, or a lot of people sleeping together in a hut the head of one resting upon the body of him above (with lala).

i(ii)-Wowo, n. Large heap or pile, as of firewood, wattles, stones, etc. Cp. i-Ngumbu.

Woza, impert. sing. of the verb za.

i(i)-Wozawoza, n. Attractiveness, attraction, as of anything which excites a strong desire, as it were, continually saying ‘come, come’ (woza, woza).

Wu (very much prolonged in pronunciation), int. — a shout of alarm, giving notice of the approach of danger = i, iwe.

Ex. wu! ingle! hear ye! it (the enemy) has entered i.e. is here in our midst!

Wu, ukuti (ukuthi), v. Hang strengthlessly or thoroughly done up, as one’s body when quite exhausted ( = ukuti diea): come out, go, etc., in an uninterrupted stream, as people coming out from a church, treacle from a pot, or a continual flow of tears ( = ukuti wulu, wululeka, wuza).

i(i)-Wuba, n. Slope of a hill, hillside (= i(i)-Watanga); pluv. ama-Wuba, ‘hill-sides’ i.e. hill-side or hidden paths, round which one may sneak without being seen; hence, secret ways generally; adv. secretly, in secret.

Ex. uhemba ngcwamawo (or ngamawo), you must take hill-side-paths or hidden ways (so as not to be seen).

uguda ukuthi ngamawo, he eats up the food on hill-sides, in hidden places, in secret.

isi-Wukulu (s. k), n. Dumb (by birth, incapable of speech, and with the Kaflirs gen. more or less idiotic) person (= isi-Mungulu; cp. isi-Tuli); vessel, gourd, etc., without a hole or mouth made therein (= isi-Muku); certain goat or bullcuck killed for the bride’s party on their arrival at the bridegroom’s kraal on the evening previous to the wedding (cp. i-nDhlakulu, n-Mekie); (C.N.) certain kind of owl [Sw. bubu, dumb].

ama-Wukwuku (s. k. — no sing.), n. = ama-Wongowongo.

isi-Wukwuku (s. k.), n. Speechless idiot, dumb and intellectually silly person. Cp. isi-Wukulu.

Wukuza (s. k.), v. Talk, think, see, etc., imaginary things, dreams, empty stuff without substance, as one dreaming all kinds of things while asleep, or talking foundationless nonsensical rubbish. Cp. pupa; ama-Wukwuku.

i(i)-Wula, n. Orbis antelope (Calotragus scoparius or Ourebia scoparia).

isi-Wula, n. Fool, stupid person, without any natural sense or intellect. Cp. isi-Tula; isi-Wukwuku.

Plur. (isieni) esatungwa uhayi, saya ebozeni (or sayiimela umbota), a fool who was sent for tobacco or snuff and went for the i(i)-boza plant (or ran for ashes).

ubu-Wula, n. Folly; foolishness.

Wulaza, v. Make a fool of a person (acc.), make feel foolish = pukuza.

Wulazeka (s. k.), v. Get made a fool of, get made to look or feel quite foolish = pukuza.

Wuleka (s. k.j, v. Do anything in a stupid manner, act foolishly.

Wulu, ukuti (ukuthi), v. = ukuti wu, wululeka.

Wuluka (s. k.), v. = wululeka.

Wulukuhlukhu, ukuti (ukuthi; s. k.), v. Pour or cast out bodily, all at once, as water (acc.) from a bucket, or grain from a basket = wulukuhlula; get so thrown or poured out = wulukuhluka.

isi-Wulukuhlukhu (s. k.), n. A ‘whoppingly’ large head, knob of a knobkerry, etc.; a great ‘pouring out,’ as above, a flowing mass, as of carriages or people coming from a gathering.

Wulukuhlula (s. k.), v. = ukuti wulukuhlula.

Wulukuhlula (s. k.), v. = ukuti wulukuhlula.

Wulula, v. Make to come forth in an uninterrupted stream, as below = ukuti wulu.

Wululeka (s. k.), v. Come forth in an uninterrupted stream, as people from a church, treacle from a pot, or a continual flow of tears = ukuti wulu, wuza.

Wuma, v. Begin to dry up, be getting shrivelled up, as the leaves of a tree recently dead, or a sick person beginning to get thin, or new mealies put out to dry = huma.

Wuma, ukuti (ukuthi), v. = wuma.

isi-Wumba (Wumbha), n. Black rust of diseased Kafir-corn, mealies, grass, etc.; such ‘rusted,’ useless ear of grain, etc.

isi-Wumbana (Wumbhana), n. Simpleton,
Wunga, v. (N) = wusha.

Wungu, ukuti (ukuthi), v. = wungula.

Wungula, v. Gather or clear away surface rubbish (acc.) with the hands, as when clearing aside the dried weeds when preparing a field, the coarser portions from the top of a heap of shop-sweepings leaving the fine dust to be taken separately, or all the pots and other paraphernalia away from a hut in which a person has died, etc., or all the children away from a kraal for any particular purpose = wunguza.

ama-Wunguwungu (no sing.), n. = ama-Wongowoongo.

Wunguza, v. = wungula.

isi-Wunguza, n. Hail = isi-Coto.

um-Wunguza, n. 5. (N) = isi-Xingqinyinga.

Würüru, ukuti (ukuthi), v. = wörüruza.

Würüruza, v. Slap a person (acc.) with the palm of the hand on the face = hula.

Wusha, v. Get out from people by plausible manners their private doings and affairs and then go and report them about; hence, let out, report about secret affairs.

(iii)-Wushane, n. = (iii)-Wushuwushu.

Wushu, ukuti (ukuthi), v. = ukuti kushu.

Wushuka (s. k.), v. = hushuka.

(iii)-Wushuwushu, n. One who has the practice of letting everything he has seen or heard 'slip out' (see hushuka), i.e. makes it known to everybody — see wusha.

(iii)-Wuwa, n. Barren mealie-cob i.e. without any grains; unfertile egg.

Wuza, v. Go with the body hanging powerless, as a person quite exhausted; come forth in an uninterrupted flow or stream (= wushuleka) = ukuti wu.

um-Wúzwuza, n. 5. A silly person, idiot.

X

is used in Zulu to represent the lateral click, of which there are four varieties — (1), the lateral click simple, represented by the letter x, as in the word ukuti sx (to spread apart); (2), the aspirated lateral click, represented by an 'xh, as in the word i-xhul (bundle); (3), a hard liquid lateral click, represented by the combination gx, as in the word gyoba (pound with a stone); (4), a soft liquid lateral click, likewise represented by a gx, as in the word i-nQumkumqona (a muddle) — the difference between these last two varieties being sufficiently marked by the fact that the latter or softer kind only occurs after an n, immediately preceding it in the same syllable, the sound being found mostly in words of which the radical really commences with an x, but the sound of which has now become tempered down or softened by the nasal ring of the n preceding it. It must be noted, however, that there are some words in which the simple lateral click, written with an x, also follows immediately after an n in the same syllable, and without having its sound affected in any way; but in such cases it may be regarded as more probable that the n is, along with the x, an intrinsic part of the original root, and not a subsequently added pre-
Xa, ukuti (akuthi), v. Spread or open apart, as the legs (acc.) = xamalaza.

(i)-Xa, n. Cheek or chops on the side of a cow's head, cut off along with the ear and eaten by the herd-boys.

(iii)-Xa (Xha), n. Small bundle, of firewood, grass, etc., such as is borne by a child on the head. Cp. i-Nyanda.

isi-Xa, n. Bush-veldt, or spot therein, densely overgrown with bush, so that a person travelling through it, does not appear. Cp. i(i)-Hlanze; isi-Hogoba.

Xaba, v. Get stuck in across anything, as a small stick might get stuck crosswise within a calabash (acc.), a bone in the throat of a person (acc.), a bit of food between the teeth, or any work that 'makes one stick' i.e. puts one in a fix or dilemma (= xaba) — often transposed into passive form; stick 'a bone of contention' between two people (acc.), raise strife between them, as a malicious gossip might do; make it 'warm', unpleasant for one, as a master the life of a servant (acc.), or one person the life of another living with him; be fixed firmly in one's evil habits, be gone irredeemably bad, as a youth (used in perf.).

Ex. xoxatsheko imambo epipingeni, it (the dog) was stuck across for, i.e. choked, by a bone in the throat.

(i)-Xaba, n. Strife-making, contentious individual. See u(lu)-Xabosi.

Xabalaza, v. Be set or placed far apart, as stripes in a sleeping-mat, or vessels of beer when about to be filled; (C.N.) = xamalaza.

ubu-Xabalazi, n. Condition or quality of an i-nxabalazi (q.v.); also = u(lu)-Titti.

Xabana, v. Be at cross purposes i.e. quarrel, be at strife one with another (with na).

isi-Xabano, n. Cause of a disagreement or quarrel.

Xabekka (s.k.), v. Get made to stick across, as the stick, etc., above — see xaba; be stuck in a fix or difficulty, as a person with his work (used in perf.); get brought into strife, as two men = xakeka.

Xabelela (Xabelelela), v. Bring one (acc.) into trouble or involve in blame purposely, as by some underhanded trickery, e.g. a servant who secretly breaks a thing for which another will be held responsible and so get blamed, or a man who by willfully disregarding the superstitious rites accompanying a burial, brings down evil on the kraal.

Ex. ngacudelela nge, I was got into trouble by him.

Xabiya, v. Bar or block up an open space by setting sticks across, as Natives do at the entrance to a cattle-fold (with loc.), or the empty interstices in a branch-built fence, by filling it in with other twigs (= grizela).

(iii)-Xabiyo, n. Forked stick or i(i)-Baza for thrusting in the twigs, as above; big broad foot with 'forked' spread-out toes = i(i)-Xasiyo, i(i)-Baza.

um-Xabo, n. Xabosiko. = isi-Qongqoqoe.

u(lu)-Xabosi, n. Strife-seeking, quarrelsome, sphenetic temperament in a person = u(lu)-Shikishi; cp. u(lu)-Nkishi.

Xafu or Xafu xafu, ukuti (Xhafu, ukuthi), v. = xafuza.

ubu-Xafuxafu (Xhafuxafu), n. Manner of eating with a slushing sound, as of a dog.

Xafuzu (Xhafuzu), v. Eat with a slushing sound, as a dog (cp. kamfusa); 'tuck into' a person (acc.) like a dog i.e. abuse him roughly with low language; mess up talk or an affair (acc.) so that it be unintelligible; do slightly any work (acc.) and then leave it (cp. rakalaza).

Xaka (s.k.), v. Get stuck across in or for a thing (acc.), as a bone in one's throat, a bit of food between the teeth, or any work which puts one into a fix or difficulty — often transposed into the passive form (= xaba); make eat or drink by forcing into the mouth (perhaps from a custom of keeping the latter open with a stick), as a cow (acc.) by pouring medicine down its throat while the mouth is held open, or an infant when thrusting the food into its mouth by holding the hand with the food firmly before it (cp. funza).

Ex. ngaqalwywe umsebenzi, I am stuck in a fix with my work (as when not knowing how to get through it).

Xaka (Xhaka), v. Send off shoots from the root, as a tree or an i-lumbi plant, or from an old stein; intrude oneself into other people's affairs (= xantu); (N. from Xo.) tie or hook on to something (cp. buyaga).

ubu-Xaka (Xhaka), n. Small bundle of nicely cut sticks about a foot and a half in length and bound at one or both ends, and used by girls to hold in the
hand and rattle together when dancing. See xakaza.

Xakalala, ukuti (ukuthi; s.k.), v. Be in a state of confusion, disorder, turmoil, as things thrown disorderly about a room, or people on a market-place = ukuti xibili, birili, hlakalala.

ubu or i-nXakalala (s.k.), n. Disorder, confusion, of things or persons, as above = ubu-Hlakalala.

Xakalaza (Xhakalaza), v. Do anything just slightly or partially, not finishing it off, as a man who works a bit at anything (acc.) and then leaves it, or who stabs a beast but not sufficiently to have any effect = ukuti xakalazi.

Xakalazi, ukuti (Xhakalazi, ukuthi), v. = xakalaza.

i-nXakanxaka (s.k.), n. General disorder or confusion, as of things thrown about, or a muddled affair = i-nXovanxova; cp. i-nTlakuntluka.

Xakata, ukuti (Xhakatha, ukuthi), v. = ukuti dhakata.

Xakatisi, ukuti (Xhakathiisi, ukuthi), v. = ukuti dhakata.

Xakaza (s.k.), v. Disengage or free anything (acc.) that has got fixed into or between something else, hence, pick out, disentangle, as a stone jammed in between two others, a particle of meat stuck between the teeth, pips from among the pulp of a pumpkin, or a complicated mass of string.

Xaka xaka, ukuti (ukuthi; s.k.), v. = xaka; xakazeke.

Xaka xaka, ukuti (Xhaka xhaka, ukuthi), v. = xakaza (zhakaza).

ubu-Xakaxaka (s.k.), n. State of being disorderly scattered about or in confusion, as of things or persons = i-nXakanxaka.

isi-Xakaxolo (Xhakaxholo), n. = isi-Bumbane.

Xakaza (s.k.), v. Make or put in disorder or confusion, as things (acc.) or people. Cp. hlakaza; uyakaza.

Xakaza (Xhakaza), v. Rattle together, as assegais (acc.) or the ubu-Xaka, when held in the hand.

Xakeka (s.k.), v. = xabeka.

Xakela (s.k.), v. Get stuck across for or in, as the body of a child in the womb of its mother when being born — freq. transposed into passive form.

Ex. xakelebe impume, kaporipami, she is stuck across for by the child (lying awkwardly in the womb), it doesn’t come forth.

i(li) or isi-Xana (Xhama), n. Woman’s fibre girdle (= isi-Fociya); belt of beadwork worn by young-men and girls around the chest or waist (= i-nFacane).

Xamalaza, v. Have the legs wide apart, whether when sitting or standing (used in perf.) = ukuti xo, xangalaza, danga-

laza; cp. xabalaaza.

Ex. ihashi aliilikile eXamalazile, he sits astride the horse.

i(li)-Xamaxama (Xhamaxama), v. Impet-

uous, over-hasty person.

Xamazela (Xhamazela), v. Do with impa-

tient haste, be impetuous.

u-Xamu, n. Monitor (M. niloticus), of which there are several varieties.

P. umamu ubamuludwala, the monitor clings to the flat-rock (where there is nothing to hold on to) — said of a man making an ineffectual effort to defend himself against a charge of which he is plainly guilty.

Xangalasa, v. = xangasa.

Xangalaza, v. = xamalaza.

ama-Xangalaza (no sing.), n. A spreading apart or straddling of the legs (with ukwenza).

Xangasa, v. Go or walk with the legs far apart, as one with a sore between the thighs = xangalasa.

Xanta (Xantha), v. Send off shoots from the root (as a tree or an i-dumbi plant), or from the trunk, branches, or an old stem (as trees in spring, or a cut ama-

bele stalk sprouting anew); intrude oneself into other people’s affairs = xaka. See um-Xantela.

i-nXantela, n. = um-Xantela.

um-Xantela (Xhantela), n. 5. Shoot or sprout, as growing up from the root of a tree or dumbi plant or along a tree-trunk in spring-time; person who thrusts himself into other people’s affairs = i(li)-Hhunela, i-nXantela; cp. i(li)-Rume.

isi-Xanti (Xanti), n. The row of upper dorsal vertebrae, about the hump in an ox; meat of a beast thereabout; the same locality, or flesh, in human-beings. Cp. isi-Tingyo; isi-Ronkosti.

i-nXanxatela (Xanxathela), n. = um-Xan-

xela.

Xapa (Xhapha), v. Lap, as a dog or cat (from the sound produced); splutter or ‘boil,’ as mealie-grains in a pot (= xapaza; cp. baathla; bila).

isi-Xapa (Xhuapha), n. Calabash of a cer-

tain kind = i(li)-Qaga.

Xapa xápa, ukuti (Xhapha xhapha, uku-

thi), v. = xapaza.
i(li)-Xapaxela (Xhaphazhazha), v. Splat up or ‘boil,’ as mealies or similar food in a pot (= zapa; cp. baddha); slush through, ‘splat up,’ the mud (with loc.), as a person walking in very wet weather; splutter up, boil up, as an angry man getting into a rage.

Xapazela (Xhaphazhazha), v. Do in a squandering, wasteful way; scatter carelessly, probably about, as when distributing food (ace.), making presents, etc.

Xapaza (Xhaphahza), v. Do in a squandering, wasteful way; scatter carelessly, probably about, as when distributing food (ace.), making presents, etc.

um-Xapo (Xhapho), n. 5. Regiment, or member thereof, formed by Mposte next after the u(th)-Dudud is u(th)-Hlwayi.

u-Xapozi (Xhaphozhi), n. Herb (Ramunculus pinatus) with yellow colour, growing in marshy places, and whose pungent leaves are used as a febrifuge; another similar marsh-herb, eaten as imifino.

(iii)-Xapozi (Xhaphozhi), n. Marsh, swamp.

(iii)-Xasiyo, n. = (iii)-Xabibo, marsh.

isi-Xatu (Xathu), n. Mark left by pressure on any soft substance (of which a portion adheres to the object pressing), as when one treads on a clayey floor and brings away a portion of the foot, or when one touches wet paint—not used of a simple mark of pressure or indentation. See xatula.

Xatuka (Xathuka), v. Be or get pulled off or removed by the pressure of something to which it adheres, as the soft wet clay of the floor above, or wet paint when touched, or the skin from a stroke with a shambok.

Xatukisa (Xathukisa), v. = xatula.

Xatula (Xathula), v. Pull off or remove the external soft clay (ace.), paint, or skin as above, by making it adhere to some pressing object; cast off the exterior roughness of the horns, as does a young ox a certain age (= xebula). See isi-Xatu.

XatuXolo, ukuti (Xithuxulo, ukuthi, v. Be exactly like in appearance, colour, size, etc., as one vase with another (with ma— not used to express simply ‘equal to, in size—see ukuti xo).

Xaubu, ukuti (ukuthi), v. Cut or scoop out (C.N.).

Xawula (Xhawula), v. Shake hands (C.N.).

N.B. The custom of shaking hands is unknown among the Zulus; the kissing of her child by a woman was the only greeting of this description in vogue before the advent of the whiteman.

Xaxa, ukuti (ukuthi), v. Hop about, as a frog; shift about constantly from spot to spot, as a man constantly moving his kraal; go out or away for a moment, take a ‘hop’ over to, as from a hut or work to any place near by = xaruma, xoxoma.

isi-Xaxa (Xaaza), n. Any old, battered-in basket or i-goma = i-nTlakhu.

Xaxama, v. = ukuti xasa.

Xa xoxa xati, ukuti (Xhoxhoxhoxhoxhoxhox, ukuthi), v. = xaxa.

Xaxaza (Xaxaxa), v. Make the sound xa xa, as rain dripping from all parts of a hut-roof, or a number of people hoeing together (= xoxa; xaxa); cause to make such a noise, as a woman the nxishwala (ace.) when she squeezes it in the strainer and makes it drip abundantly into the pot, or a young man his sticks (ace.) when he holds them loosely rattling together in the hand (= xakazisa).

(iii)-Xayi, n. (C.N.) = (iii)-Xabibo.

ubu-Xayi, n. (C.N.) — Natal corruption for ubu-Cayi.

Xayiba, v. (C.N.) = xabiga.

Xazula, v. = xazulula.

Xazulula, v. Put asunder, separate forcibly, as things (ace.) firmly joined together, like glued wood, the closed jaws of an ox, or two boys fighting (ep. hlazulula); disentangle, pull apart, as a lot of entangled string (ace.); lay out plainly, separate the details clearly, explain, as an intricate matter (= hlazulula).

Xebuka (s. k.), v. Get stripped or pulled off in long lumps, strips, or cakes, as the woody bark of a tree, or plaster from a wall, or flesh adhering to the hide when skinning a beast; peel off in cakes of itself (intrans.), as such a bark, or the dry cowdung smeared on a floor = xepuka.

Xebula, v. Strip, pull or tear off in heavy strips, lumps or cakes, as the woody bark (ace.), plaster, or flesh, as above; cast or strip off the original external roughness of the horns, as a young ox at a certain age (= xatula) = xepula.

Xego, v. Be shaky, unsteady, loose, as a fence-post, the leg of a chair, or a wagon-wheel; be loose, slack, not taut or tightly bound, as a rope, bandage, or knot = xekele, yekele.

um-Xegelele, n. 5. = um-Xegerege.

um-Xegexe, n. 5. = um-Xegerege.
Be
cp.
Dig
ting thing
Make
A
uku-lila).
Very
Making
Slovenly,
Tall
People,
(C.N.)
Muscle
Make

Xepula
Xepuka
um-Xeko
u
Xeketa
i-nXeleha,
isu-Xexe
i(li)-Xiba
Xegula
i(li)-Ci
Xepula
Xithana
i(li)-Xikiva
Xephu
Xetha
Xeketha
i(li)-Xeketisa
i(li)-Xegu
Xegusa,
Xegisa,
um-Xegexege,
Xegu

Xibulili,
ukuti (Xibilili, ukuthi; or more
freq. with s. b.), v. Be in a general dis-
order, confusion or muddled state, as
people, things or affairs = ukuti zukala-
lulu, bizilili.
i-nXibilili (Xibilili, or more freq. s. b.), n.
= izi-Xibilili.
isi or more freq. izi-Xibilili, n. People,
things or affairs in a general state of
disorder, confusion or muddle = uku-
Xakala.
Xibu, ukuti (ukuthi), v. Make a single cut
with the hoe or spade, when turning
over the soil.
Xibula, v. Dig up, as the ground (acc.), or
potatoes therein. Cp. ma.
Xi, ukuti (Xi, ukuthi), v. = xifiza.
Xifiza (Xhifiza), v. = cifiza.
Xika (s. k.), v. Anoint the body (acc.) ex-
cessively, ‘make it run’ with oil or
grease (with nga or acc.). Cp. gebo.
Xiki, ukuti (ukuthi; s. k.), v. Be ‘running’
with oil or grease, as after an excessive
anointing of the body or hair = xika.
i(li)-Xikiva (Xhikiva), n. Slovenly, untidy,
careless, indolent person = i(li)-Vamba.
See xikiza.
amu-Xikixiki (Xhikixhiki), n. Dirtiness or
untidiness, about a thing or an action;
the dirty, untidy thing itself, as an un-
washed vessel, a dirty-bodied boy, food
droppings all over a table or floor, or
an untidily kept or badly built hut =
dhu-Xikixhiki.
Xikiza (Xhikiza), v. Make anything (acc.)
be in a disordered, untidy, dirty state,
as a goat a hut by pulling about the
thatch, a child food by dropping it all
about, or its clothes by tearing them =
dhu-Xikiza.

um-Xiliba (Xhiliba), n. 5. Muscle on each
side of the neck when drawn tight and
prominent by old age, as in an old wo-
man.
i(li)-Xilongo, n. (C.N.) Natal corruption of
i(li)-Gilongo.
Xina (Xhina), v. Cause one (acc.) distress
by hampering his movements or free-
action, as a strict master, or excessive
work, or sick children by keeping one
at home against his will.
Xinana (Xhinana), v. Distress or hamper mutually, as crowded people, stuffed nostrils, etc. (C.N.).

Xinanisa (Xhinanisa), v. Make be so distressed or hampered, as above (C.N.).

Xinaniseka (Xhinaniseka), v. Get made, i.e. be, so distressed or hampered, as above (C.N.).

Xinaniseka (Xhinaniseka), v. Cause one (acc.) to be hampered or distressed mutually; hence, stop his breath, as by holding the hand over his mouth (C.N.).

Xineska (Xhineka), v. Get distressed or hampered in one's movements or free-action, as by urgent work or sick children which keep one persistently at home (used in perf.).

Xinela (Xhinelal), v. 'Woo' the cow (acc.). i.e. persistently and lovingly go alongside of it, as does the bull (for the actual mounting, see zeka, kwele).

Xinelela (Xhinelela), v. Constrain one (acc.) to do, i.e. distress or inconvenience him until he do; constrain or force oneself to do something disliked, as when taking disagreeable medicine (C.N.).

Xinga (alone, or in reflect, form with zi), v. Show off, be conceited or proud of one's fine trappings, figure or appearance, go proudly along, as a young man rigging up in all his finery = qena, fekla, fenyeka; cp. ukaza.

Xingazela, v. = xinga.

Xingova, v. Mix up together, as food-stuffs (acc.), affairs, or people so that they quarrel.

(iii)-Xingovu, n. Strife-causing person, who 'mixes' people up, puts them at loggerheads; species of caterpillar or iii-Cimbi of a variegated black-and-white colour, commonly found on the um-Gama tree; hence, anything of a grey checkered colour, as cloth.

Xó, ukuti or ukutana (Xhó, ukuthi), v. Be equal to, of exactly the same size, as any two things = ukuba izitupa; cp. ukuti xatuzaeko, vate.

Ex. zítene xo, they are exactly equal.

Xoba, v. Get something extra out of one (C.N.). also = hloma.

(ii)-Xoba, n. Reward given one for some work well done (C.N.). See iii-Xosho.

Xobeka (s.k.), v. = hlomeko.

Xobisa, v. Bother, trouble, worry, as an outbreak of sickness in a kraal might the owner (acc.), weeds a woman hoeing, or one person another by some annoying treatment. Cp. qoba.

Xobiseka (s.k.), v. Get so bothered, troubled, or worried, as above (used in perf.).

isi-Xobo (Xhobo), n. Great collection of large stones or rocks about in one place, as on the tops and sides of some hills; hence, such rocky place (cp. isi-Qupa); group, as of people standing together; cluster, clump, as of mealies growing thickly together, trees, or tambouter-grass (the thought referring to the close collection of things abovg ground = isi-Xeko, isi-Hloko; cp. isi-Qandla). Cp. iii-Xongol; isi-Xoku; iii-Vigo; isi-Qambili.

Xobonga, v. = xokova.

(iii)-Xobongo, n. = iii-Xokola.

i-nXobongo, n. = i-nXhobongo.

isi-Xófuxolu, n. (C.N.) = isi-Hamfuhamfu.

Xoka (s.k.), v. Tell lies (C.N. fr. Xo.) [Mpo. noka, tell lies].

(iii)-Xoki (s.k.), n. Person intolerable to others by the trouble he causes, by his bad temper, fault finding or quarrel-some nature; (C.N. fr. Xo.) liar.

ubu-Xoki (s.k.), n. Nature of a person or quality of action as above.

Xokola (Xhokola), v. Dig out, cut out, or 'chisel' out, in a peeking kind of a way with an isi-Xoko or similar instrument, as the first portion of a mealie-pit (acc.), or a hole for planting a tree in = xolosa.

isi-Xokolo (Xhokolo), n. Short stick with an old hêe-iron stuck in the end and used for digging or pecking out the earth at the mouth of a new mealie-pit (= isi-Xoloso); large collection of large stones or rocks (= isi-Xobo).

Xókoloko, ukuti (ukuthi; s.k.), v. = xokozela.

isi-Xókololo (s.k.), n. Confused hubbub or noise of general loud talking, as at a beer-drink or quarrel.

Xokova (Xhokova), v. Make anything (acc.) in a rough, ugly-looking, imperfect kind of way, as a make-shift hut, a roughly-made mat for some purpose, or an unskilled person attempting to make an earthen-pot; hence, make look ugly, as small-pox a person (acc.) = xophuny.

(iii)-Xokovana (Xhokovana), n. dim. of following.

(iii)-Xokovu (Xhokovu), n. Anything of a badly, roughly or imperfectly made nature, as a poorly-made hut, a mat roughly prepared for any common need, or an earthen-pot made by one without any skill = iii-Xobonga.
Xokozela (s. k.), v. Make a confused hubbub, as a lot of men talking loudly or wrangling together at a beer-drink = ukuti zoko-lo-lo; cp. wekezela.

Xola, v. Be at peace, as people or a country (C.N. fr. Xo.).

Xola (Xholo), v. Enquire closely (C.N.).

Xolela, v. Be at peace for a person (acc.) i.e. make it up with him, pardon him (C.N. fr. Xo.).

i(li)-Xolo (often used in plur. ama-Xolo), n. Bark (rough or smooth), of a tree; small veldt-plant [Sw. gome, bark].

u(li)-Xolo, n. Peace; pardon (C.N. fr. Xo.).

Xolosa (Xholosã), v. Castrate a dog (acc.) — only used of this animal (see tena); limp, as a person when lame (= xuga); also = xokola.

isi-Xoloso (Xholosã), n. = isi-Xoloto.

i-nXolowanu, n. (N) = i-nXobongo.

Xoma (Xhoma), v. Raise on high (C.N. fr. Xo.).

Xomeka (Xhomeka), v. Live uncomfortably (C.N. fr. Xo.).

i(li)-Xongo, n. Small cluster or group, as of three or four people standing; gen. used in plur. ama-Xóngoxongo, separated groups or clusters of people standing about here and there in one place, as ‘crowds’ of people attending a wedding-dance or garden-party (= ama-Wongo-wongo) — not gen. applied to parties or people sitting (see ama-ukuhuwa). Cp. isi-Xuku; i(li)-Vixo; isi-Qunbi.

Xonxa (Xhoxo), v. Plant (by the hand) seeds (acc.) of any kind too closely together, as pumpkins, potatoes, etc. (= zoko) — for broadcast sowing when too thick, see fumba, einana; also (C.N.) = xoko generally.

i(li)-Xonxo (Xhonxo), n. A planting too closely together, as above; ox with horns coming closely round together, one in front of the other before the face (cp. i(li)-Xele); also (C.N.) = i(li)-Xredo.

i-nXonxo, n. Certain piece of meat adjoining the thigh-joint, or the place where it lies.

i(li)-Xonya, n. (C.N.) = i(li)-Ca cane.

Xonza (Xhonzo), v. (C.N.) = xoza.

Xopa (Xopho), v. Hurt the eye (acc.) in any way so as to render it unable to look, as anything striking it, a particle entering it, or anything dazzling it — mostly transposed into passive form xoshwa.

N.B. The Native method for removing a foreign body from the eye is to hold apart the lid and vigorously blow into it, or sometimes by licking the eyeball.

um-Xopo (Xhopho), n. 5. Species of marsh-grass, used for thatching; (now nearly obsolete) marshy place; thing of a dark-green colour (darker than the i(iii)-Buya).

Phr. 'so-la-xuwo! 'so-la-xuwo! kude uye-beka-ilelo! nya! eye of the marsh! long have I been looking (for you); but nothing appears — a common ejaculation of one who has long expected or waited for a person who never arrives.

Xosha, v. Drive away, as a cow (acc.) from a field, a person from a kraal, or an army the enemy (properly used only of such things as can run, hence not usually of flies, a headache, etc.); drive away along with, i.e. chase after, pursue, as a dog chasing a buck (acc.) in order to catch it (= huba); get or receive a present, reward, or token of favour, as a man receiving a beast (acc.) from the chief generally in recognition of some services rendered [Ga. goba, drive; Xo. gziro; Bo. engota].

i(li)-Xoshelo, n. Pertinacity of pursuit, as in a dog that does not quickly give up the chase (C.N.).

isi-Xoshi, n. Man who has been favoured by the chief with a present, as a token of regard or recognition.

Xoshisa, v. Cause a person to receive, i.e. give him, a present (doub. acc.) by way of showing regard or recognition of services, as might a chief.

i(li)-Xooseho, n. Present of a beast, an i-nGxolta, etc., made by a chief to a man as a token of regard or thanks for services rendered.

Xova, v. Mix up by kneading or pressure, anything (acc.) of a thick consistency, as mortar or dough; mix up people (acc.) in strife, as a mischievous gossip = xaha; mix up one’s talk or an affair (acc.), saying one thing here and another there, etc.; have sexual intercourse with a female (acc.) externally (obscene = jeka) [Her. hoveka, mix].

i-nXwójanxova, n. Mixed-up, muddled affair; disorderly state of things; disturbing, muddling action or conduct, mixing affairs or people up in a turmoil or confusion = i-nXakánxaka.

isi-Xovi, n. Mischievous person who, by his talk, mixes up affairs and brings people into strife = i(lii)-Xunyebe.

Xoxa, v. Tell, relate (in a social, not formal or official manner), as a story or occurrence (acc.), to a person (acc. with elu form = hawuza, zeka, landisa); talk nicely with, i.e. woo (conversationally),
XO

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a girl (acc., or with na or loc. = qomisa).

Xoxa (Xhozho), v. Poke away at with the pointed end of any instrument; hence, press with a spoon, as fat meat (acc.) when boiling so as to get out the juice, or ubu-bende so as to soften the small lumps of meat; poke or thrust away at one (acc.) with the point of a stick, as a man might an adversary who has fallen; poke away at the ground with one's staff, as a Native might when standing waiting, or a boy when being scolded; also = xoxa.

(iii)-Xoxo, n. Pleasant talk or conversation about any light topics, adventures, etc. (with uku-dhala, dhala — see xoxa); any kind of frog or toad (= i(li)-Sele).

(ii)-Xoxo (Xhozho), n. Fat pressed out of fat-meat while boiling (see xoxa); such piece of fat-meat after the juice has been pressed out.

Xoxoma, v. = cocoona, xazama.

Xoza, v. Knock or chop away any external irregularities (acc.), as knots or twigs from the outside of a stick (acc.) or similar wooden thing; chip off small pieces from a stake (acc.) and the like, in order to point or shape it evenly; knock off the grains (acc.) from a mealie-cob (acc.), gen. by knocking it with another held firmly within the palm (cp. gymuza, khatuba).

(iii)-Xoza (Xhoza), n. Large, powerful male dog (of any breed — cp. i(i)-Culaha); one of the Cape Colony Kaffirs.

i-nXoza (no plur.). n. Fibre or fibres, for Native sewing, gen. obtained from the umu-Nga and similar trees; hence, freq. applied to any kind of fibre.

Xozeka (Xhozeke), v. Be chippable (as above — see xoxa) i.e. be miserably thin, merely skin and bone, the latter protruding like knots all over the body.

Xozomela, v. = dhlozomela.

isi-Xozomeli, n. One of a hot violent temperament.

Xuba, v. Mingle together, mix up together (trans.) as different kinds of beads (acc.), mealies with Kafir-corn, sheep with goats = xubanisa, pilikeza [Sw. unga].

Xuba (Xubha), v. Rinse the teeth (acc.) with water after eating (= xukura); also = hluhluha.

Xubana, v. Mingle or mix together (intrans.).

Xubanisa, v. = xuba.

(iii)-Xube, n. A mixed-up thing, mixture or mingling together of different kinds, as different kinds of stock, varieties of beads, etc. = i(i)-Xubevange, i(i)-Vange.

Xubela, v. Mix up for (acc.).

Ex. uku-xubela ibambili, to mix up (medicine) for a girl — to be used as a love-charm.

um-Xubeni (Xubheni), n. 5. Insipid, under-fermented umu-Nyaza.

(iii)-Xubevange, n. = i(i)-Xube.

Xubeza, v. Mix or mingle together (= xubanisa); be turning grey, as a man growing old.

isi-Xubo, n. = i(i)-Dhlula.

u-Xubugwegwe, n. (C.N.) = um-Qumba-kekekewe.

(iii)-Xubungu, n. Person of a noisy gay disposition, fond of boisterous play or merry-making.

Xubuza (Xubhuza), v. = gxbuza; also (C.N.) = xumbuza.

Xuga, v. Go or walk lame, as a man or beast with a painful foot (= hluze, qula); also = xego [Her. lukara, go paralysed].

Xuka, ukuti (ukuthi; s.k.), v. = ukuti luta, ukuti tika.

(iii)-Xukazi (Xhukazi), n. Young ewe that has not yet had a lamb.

(iii) or isi-Xuku (s.k.), n. Group, as of people or cattle (about a dozen); lump or cluster of things standing together, as mealies or tabootie grass. Cp. i(i)-Xongo; i(i)-Vigo; i(i)-Hlokora; isi-Qumbi; isi-Xobo [Skr. varya, multitud.; Lat. vulgus, the common 'crowd'].
him and shook him about (by working the assegai vigorously in the wound).

Xukuxeka (s. k.), v. Be in a knocked-up condition, get thoroughly exhausted, as by heavy work or walking (used in perfect); be in prime condition as to one's body = tubeka.

um-Xukuxo (s. k.), n. 5. Medicine used for flatulence, from the tree um-Kuhlala (C.N.).

Xuku xuku, ukuti (ukuthi; s. k.), v. = xukuza.

Xukuza (s. k.), v. Shake up or about vigorously, as a person a calabash (acc.) of amasi or a bottle of medicine, or a wagon a person (acc.) riding therein; hence, metaphor, harass; rake out the inside— a certain method of Native medicinal treatment, chiefly for an isitolato q.v.,—by taking an um-Xukuza whether by mouth or as an enema = xunuza [Her. huka, shake violently; Sw. sukasuka, shake].

um-Xukuzo (s. k.), n. 5. Any one of the several plants used medicinally for xukuza q.v.

Xula, v. Grab at a person (acc.) or thing, or as a dog at a stranger (acc.) in a kraal; take impetuously, grab up or out of, as a person taking from the food-pot while still on the fire, a child grabbing at the food (acc.) being brought in, or a person withdrawing without consideration from another's small food-supply. Cp. kilela.

isi-Xula, n. Pied Kingfisher (Ceryle rudis); by some applied to the Blue or Half-coloured Kingfisher (Alcedo semitorquata); also to isi-Xulamasele q.v.

isi-Xula-masele, n. Stilt (Himantopus candidus); also applied by some to the Spoonbill (Platalea alba); also to the isi-Xula, q.v.

Xuma (Xhuma), v. Spring up, spring about, spring along, as an umngoma when dancing, a boy dancing wildly about, a wild ox when held by a rein, or a buck when running; join something (acc.) on to the end of a thing so as to make it longer, as one piece of string on to another (= xumelela).

Xumbu, ukuti (Xumbho, ukuthi), v. Make the plumping noise of any heavy body falling into deep water; hence, plunge through, as a drift with the water about one's knees; plunge in, fall in, throw in, etc., as into a deep pool = ukuti gqumba.

Xumelela (Xhumelela), v. Join or fasten something (acc.) on to the end of another thing so as to make it longer, as one piece of string on to another, or extra oxen on to a span = xuma, false-la, lungelela.

isi-Xumu (Xhunu), n. Obstinately contentious, cross-tempered, strife-seeking person (= isi-Xita); young of buck, of any kind (cp. ili-Wandhlu).

Xunga, v. = danga (mostly used by women).

Xungazela, v. Make turbid, as the water (acc.) boiling for beer-making, by mixing therewith a little mabele-dough = urningazela.

il-Xungebe, n. Mischievous talker, mischief-maker = isi-Xori.

Xungula (Xhungula), v. Pick up the hair (acc.) with a thorn, so that it stands puffed out in a frizzy fashion, as when combed.

u(lu)-Xushela, n. = ulu-Cushela.

Xuta(Xutha), v. Have an excessively moist, 'oily' skin (disliked by the Natives); behave or speak to one (ela form and acc.) in a cross-tempered, quarrelsome manner, as a surly strife-loving man (= Xutuzela).

isi-Xuta (Xutha), n. Person with an excessively moist, 'oily' skin; also = isi-Xumu.

Xutuzela (Xuthuzela), v. = xuta.

Xuku, ukuti (Xhuku, ukuthi), v. = xuzule-la.

Xuxuma (Xuxhuma), v. Spring about, struggle, as a calf, when tied, to get free; be restless, struggling with strong desire, as a child to get away to play.

Xuxuzela (Xuxhuzela), v. Rumble, as wind in the stomach (nom.), with a liquid sound and pain, as when the bowels are loose with diarrhoea (cp. kokozu); also = Xapazela.

isi-Xuxwana (Xuxhwana), n. Young of the goat, sheep, and like animals. Cp. isi-Xumu; ili-Wandhlu.

um-Xwagele, n. 5. Bald Ibis (Ibis calva).

Xwala (Xhvala = perf. xvalile), v. Go wrong radically, get into a chronically bad state, become corrupted, as a person morally (intitiyo), or physically, as to the stomach, etc. Comp. onakala.

ili-Xwala (Xhvala), n. Consumption, in man (cp. ulu-Puba); certain lung-disease in cattle; also = isi-Xwala.

N.B. A person who dies of ili-Xwala is not mourned or waited for (kabalela).

isi-Xwala (Xhvala), n. Person gone wrong (morally), become bad or corrupted.

isi-Xwanguzwangu (Xhwanguzwangu), n. Surly-tempered, bad-natured person, who
cannot be touched or spoken to without growling at one.

**Xwanguza (Xhwangwauza)**, v. Act in an irritable, bad-tempered manner, as a surly, tetchy individual.

**Xwasa**, v. = *cwasa*.

**Xwata (Xhwashta)**, v. = *badhla*.

Ex. *umuthu onyaxesatile*, a person who has not yet got thoroughly boiled, i.e. is still wild and unsobered, as a young man.

Cp. *ruvwa*.

**Xwaya**, v. Be cautious (used in perf.), on one’s guard, on the look out (with *ela* form and acc. of thing avoided); fight shy of, keep away from, avoid, as any object (acc.) of suspicion or danger, keep away from one (acc.), dislike him, not readily take to him, as certain kinds of food or country to which one is not accustomed (used in perf.); have a ‘shy’ appearance, not bright and freshly green, be dried up, as the veldt in the summer when burnt up by sun and drought (used in perf.).

**Xwayeka** (*s. k*), v. Be avoidable; be suspicious-looking.

(iii)-**Xwayela**, n. Quick-eyed, cautious-going person, habitually on his guard.

**Xwayisa**, v. Caution or warn a person (acc.) against anything (with *nyu* or *ku*), put on one’s guard.

Ex. *uku-xwayis’amenko*, to put the eyes on the look-out—as a cautious person with suspicions aroused.

**isi-Xwayixwayi**, n. Scoundrel, scamp (C.N).

**isi-Xwazi**, n. Internal injury or contusion, or pain therefrom, remaining from an old blow on the body, generally about

the ribs = *isi-Lalo*; cp. (iii)-**Tabayela**.

**isi-Xwe (Xhwe)**, n. = (iii)-**Bimbi**.

**isi-Xwebedu**, n. Person having a broad back and loins = *isi-Xwebeni*.

**um-Xwebesi (Xwebesi)**, n.5. Trousers when big, baggy and falling at the seat; wearer thereof (N).

**Xwebula**, v. = *xebula*.

(iii)-**Xwele (Xhwele)**, n. Great snuff-taker, hemp-smoker, or beer-drinker, i.e. very fond of partaking of those things. Comp. (iii)-**Kooza**.

**um-Xwele (Xhwele)**, n. Throat (internal), of man or beast (= *um-Pinbo*); hence, inner feelings of a man, ‘heart,’ consciousness, mind, life—the throat being generally pointed to as the seat of those faculties or emotions (= *um-Pinbo*, i-ni*Trilyizo*).

Ex. *usaalwe; i nyomwele* or *nyentiliziyo*, he stills exists by his throat, i.e. he is still merely breathing, life is not quite extinct; or may be used *khibone*. Phr. *uku-n-khoba unwele* (or *intiliziyo*), to make one’s heart rejoice, please him, do according to his taste.

i-n*Xweleha*, n. — see i-Xweleha.

**isi-Xwembe (Xweembe)**, n. Any broadly spread-out, flat thing; hence, very broad-backed person; certain kind of large broad wooden-spoon or ladle for serving out food or eating *ubu-bende* (= *i-nGxwembe*, *isi-Pakuluzi*; cp. *isi-Foboza*).

**isi-Xwexwe**, n. Broad, thin, flat plate of a thing (whether quite rigid or only stiffish), as oil-cloth, sheet of zinc, or a pane of glass = *isi-Bebe*; comp. ulu*-Bemedu*, (iii)-**Keke**.

**Y** in Zulu is sounded as in English e.g. as in the word yellow.

**Y** is, in Zulu as in English, a semi-vowel, being simply the vowel *i* coming before another vowel into which it glides, forming a diphthong. Like the *u*, however, it preserves much more of the pure vowel-sound than in English, and, when preceding another *i*, is to English ears so weak and indistinct that its presence is oftentimes quite overlooked—a fact which has led many to write, though incorrectly, such words as *ai* (no) and *uwele* (tobacco), instead of *yi* and *uwele*.

All words of the 3rd. class, having the prefix *i-n* and the root apparently commencing with a *Y*, will be found entered under *Ny*, we having preferred, in accordance with our rule concerning vowels occurring in a similar position, to regard the *n* in such cases as a part of the root, the prefix therefore becoming merely a short *i*. Such words must accordingly be sought for under *N*.

**Ya, ukuti (ukuthi), v. = ukuti yo.**

**Ya**, aux. verb. part., used in formation of pres. prog. and future tenses.


Ex. kakulawi, *kuya nyoba*, it does not do well, because (lit. it is or goes because). *kuya nyani ukuba*, why is it that, etc. *bonye*? where have they gone? *kuyee nyapi*? whereabouts are you going to? or, where have they gone to? (lit. it is going, or gone, to where aboichts).
Ya

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Yabiza, v. = ukuti yabi.
Yábu, ukuti (ukuthi), v. = ukuti laku; ukuti yabi; ukuti yatu.
ulu-Yaba, n. Restless, roving person, going continually about from place to place; also = ulu-Yaba. See yabula.
Yabula, v. Motion a person (acc.) away with a swing of the hand (= yabiza); pick or take up anything (acc.) smartly (= lakuza); be restless, agitated, moving disturbedly or wildly about, as one throwing himself about with pain, going anxiously about seeking for something lost, water boiling furiously in a pot, etc.; hence, throw oneself about from pain, a thrashing, etc. (= yaluza); look or seek about everywhere (even without anxiety) for anything (acc.) lost, as among the goods in a hut, or a beast about the veldt (= yaluza); go roving about here and there, as from a restless nature (= yaluza; see ulu-Yabu).

ii)-Yabulani, n. = ulu-Yabu.
i-nYabule, n. — see i-Nyabule.
Yábu yábu, ukuti (ukuthi), v. = yabuzela, ukuti yatu yatu.
Yabuzela, v. Go smartly or quickly along = yatuzela.

Ex. ake ni yabu yabu (or yabuzela), nye 'kaka amanzi, just go along sharply and fetch some water (from the spring).

Yáca, ukuti (ukuthi), v. = yawa, ukuti ya-paca.
Yaca, v. Rock bodily to and fro, splash to and fro, as water in a bucket when carried or, by comparison, in the sea, or grain in a basket when shaken = ya-caka; yapaceka. Cp. kapa; yenula.

Ex. ake niyige 'kuti yacona enfulent, just let me go and have a splash about in the river.

ulu-Yaca, n. Certain kind of loin-girdle worn originally by girls and consisting of a long fringe of 'ub-Endle which encircled the whole body.
Yacaka (s. k.), v. = yaca, yapaceka; cp. kapaka.

Yacaza, v. Make so to rock to and fro, as above.
Yáfu, ukuti (ukuthi), v. Waft upon, whiff towards a person, as a smell of any kind.

um-Yagayi, n. 5. (N) = um-Hayihayi (Append.).
Yaízi, int. = yagízi.
Yáka, ukuti (ukuthi; s. k.), v. Be brightly green or bluish, as new grass or clear water = ukuti evo.

isi-Yaka (s. k.), n. Bunch of long feathers.

Ulu-Yaca, n. Restless, roving person, going continually about from place to place; also = ulu-Yaba. See yabula.

Yabula, v. Motion a person (acc.) away with a swing of the hand (= yabiza); pick or take up anything (acc.) smartly (= lakuza); be restless, agitated, moving disturbedly or wildly about, as one throwing himself about with pain, going anxiously about seeking for something lost, water boiling furiously in a pot, etc.; hence, throw oneself about from pain, a thrashing, etc. (= yaluza); look or seek about everywhere (even without anxiety) for anything (acc.) lost, as among the goods in a hut, or a beast about the veldt (= yaluza); go roving about here and there, as from a restless nature (= yaluza; see ulu-Yabu).

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Yaízi, int. = yagízi.

Yáka, ukuti (ukuthi; s. k.), v. Be brightly green or bluish, as new grass or clear water = ukuti evo.

isi-Yaka (s. k.), n. Bunch of long feathers.
worn at the back of the head; (C.N.) very white tail of an ox.

um-Yaka or Yākayaka (s. k.), n. 5. Amid isī-Giyo or isī-Bongo given to a wildly courageous warrior who rushes boldly on the foe, creating disorder right and left.

Ex. umyakayaka onga'fu! a desperately brave fellow who comes on overpoweringly like a great cloud!

i(i)-Ya-kade (s. k.), n. Long coming or future time (C.N.).

Ex. kwoba iyakade ngikugomisa, it will be for a long time that I shall woo you, i.e. I am not going to give up because I meet with difficulties at the start.

Yākasha, ukuti (ukuthi; s. k.), v. Rush wildly in among, throw oneself with uncontrolled bravery upon the foe.

Yakaheka (s. k.), v. = ukuti yakasha.

i-nYakato, n. — see i-Nyakato.

ama-Yākayaka (s. k. — no sing.), n. Disorderly mop of a thing, as a head of long hair hanging dishevelled about, an ear of imfe when drooping loosely about on all sides instead of being compact and upright, or the thatch on a hut when blown about in all directions by the wind.

Yakaza (s. k.), v. Rinse out, as a bottle (acc.) or basin with water.

Yakazela (s. k.), v. Rush courageously, wildly on or among the foe, dealing death right and left, as a brave.

Yako (Yakho), poss. adj. His, her, its — see ake.

i-nYakeni, n. — see i-Nyakeni.

Yake (Yakhe), poss. adj. His, her, its — see ake.

i-nYala, n. — see i-Nyala.

Yālala, ukuti (ukuthi), v. = ukuti zalala.

Yalaza, v. Rub over gently, so as to render fine or smooth, as sniff with the stone when grinding, or fine soil over seed in a box (ep. lolonya); speak gentle words to a person (acc.), as when soothing anger or smoothing away some misunderstanding = leleza.

Yāle, ukuti (ukuthi), v. Breath one's last, give up the ghost, depart life = yale-la, ukuti laye.

Ex. kuyikati yale, it (the ox) is not quite dead yet.

Yaleka (s. k.), v. = layeka.

Yalela, v. = layela; also ukuti yale.

Yaleza, v. = layeza; also ukuti yale.

Yalezel, v. = layeza.

isi or um-Yalezele, n. 5. Order delivered as message — see layeza.

i-nYali, n. — see i-Nyali.

isi-Yalihana, n. = isi-Halihana.

Yalo, poss. adj. Its — see alo.

um-Yalo, n. 5. Direction, order, commandment, admonition, etc. — see laya (M).

Yālu, ukuti (ukuthi), v. Burst up or break forth on all sides or everywhere at once, as seed sprouting up all over a field at the same time (= ukuti dhlene), or an eruption over the body; burst forth with commotion, as water from a spring, or the water at the middle of a boiling pot (= yalela).

isi-Yalu, n. Spring, of water; an unintelligible, muddled-up affair; person whose eyes have the iris unnaturally high, showing the white of the ball below, so that he seems to look out from under the eyelids = isi-Petu.

u(ū)-Yalu, n. (C.N.) Mixture of pumpkin and mealies (ep. isi-Hiya); person with eyes as above — see isi-Yalu.

Yaluka (s. k.), v. Get bursted or broken forth, as above — see ukuti yalu; break forth intellectually i.e. come to the use of one's reason, or to one's senses, as a child beginning to show understanding, or a drunken man coming round again.

Yalukisa (s. k.), v. Cause one (acc.) to come to his reason or senses, open his eyes, by giving him advice or explanations about any matter (acc. or more com. with nga).

Yalula, v. Search everywhere about for something (acc.) lost, as among the goods in a hut, or all about the veldt; burst forth or up in commotion, as water at a spring, or at the middle of a pot boiling furiously (= ukuti yalu).

i(i)-Yalule, n. = i(i)-Bukazana.

Yālu yalu, ukuti (ukuthi), v. = yaluza.

isi-Yāluyalu, n. Anything in a state of commotion, or general confusion of movement, as the waters of a rapid, or a crowd of people moving wildly about.

Yaluza or Yalulaha, v. Move restlessly about, be in a state of agitated movement or commotion, as a person in great pain, a boy when being punished, water when boiling furiously or in the rapids of a river, or a person or beast roving restlessly about the country, or the eyes of a person (see isi-Yalu) when rolling
about and showing the whites. Cp. yahula; yalula; ukuti yalu yalu; janqqua.

i-nYama, n. — see i-Nyama.
i-nYamazane, n. — see i-Nyamazane.
i(ilo), isi or um-Yambazi (Yambhazi), n. Porridge made of crushed Kafir-corn, or sometimes mealies = i(ilo)Qasha. Cp. umu-Nyusa.

Yambbe, ukuti (Yambbe, ukuthi), v. Cover slightly with some overspreading thing, as a heap of corn (acc.) left outside by slightly covering it with grass, a new hut by hastily putting on a little temporary thatch, or a sleeping child by throwing over him a small cloth or blanket; cover up one’s feelings, so as not to let appear in one’s speech or actions how angry, displeased, etc., one is = yambza, ukuti yembe.

Yambaza (Yambheza), v. = ukuti yambazela.

Yami, poss. adj. My — see ami.
i-nYanda, n. — see i-Nyanda.
i-nYandezulu, n. — see i-Nyandezulu.

Yandhlu yandhlu, ukuti (ukuthi), v. = ya-
dhluza.

Yandhluza, v. Get thrown or tossed wildly in every direction, as a cloth hanging out, boughs of a tree, corn in a field, before a furious gust of wind, or the bed-clothes of a restless sleeper.
i-nYandula, n. — see i-Nyandula.
i-nYanga, n. — see i-Nyanga.
i-nYanza, n. — see i-Nyanga.

isi-Yanga or Yangayanga, n. Baboon = i-mfene.

Yanga yanga, ukuti (ukuthi), v. = yangaza.

Yangaza or Yangazela, v. Look about moving the eyes shamefully here and there, as a child caught doing wrong (from consciousness of guilt), or who has received nothing at a distribution of good things (from disappointment), or who is agitated or alarmed in the presence of a scolding parent whose attitude is threatening, etc. Cp. bakaza.

isi-Yangazane, n. = isi-Yabuzane.
i-nYango, n. — see i-Nyango.

ubu-Yanquyanqu, n. = ubu-Yanquyo.

Yanquza, v. = yalusa.
i-Yantlukano, n. — see iy-Antlukan.
i-nYantula, n. — see i-Nyantula.
i-nYanyadu, n. — see i-Nyanyadu.

Yapaca, ukuti (Yaphaca, ukuthi), v. (C.N.) = ukuti yapaca.

Yapaceka (Yaphaceka), v. (C.N.) = yapaceka.
tion (cp. ayi-ke); indeed? is it so? in expressing amazement at a statement made. Comp. ehe [Sw. ino; Ya. helo; Kam. nilo; Khu. vivo; Ga. ye; Ba. ya; Her. iyao].

Yebuya or Yebuya bo, int. Heigh! as when shouting after a distant person to draw his attention, call him back, or arrest his action; also used metaphor. for expressing admiration (by drawing attention of others), for checking or reproving, etc.

Ex. yebuya bo! kutiwa kuyimododa, I say! oh my! they say this is a man — as a rude boy might call out to his companions when making sport of an old man or cripple.

'Nantsi ingabo entle ka'Beni!' 'Yebuya bo; nyangibinga,' 'there's a nice dress of So-and-so's!' 'Have done! stay that talk! you are speaking sarcastically of me'.

(i(i)-Yece, n. = (i(i)-Cece).

isi-Yedi, n. (N) = isi-Yejane.


Ex. ye-he-he! namp'abantu! oh my! there are people for you!

ye-he-he! nyabona x'duka: there are fine cattle for you! just look at them going out! — shouted by a gleeful herdboy taking out the cattle to graze.

Yēhle, ukuti (ukuthi), v. Rattle, as a lot of beads or bones together, or as the person rattling them (acc.); hang numer-ously dangling down, be loaded or in loads, cover with abundance (used properly of hanging things), as a great quantity of fruit on a tree, toys on a Christmas tree, a lot of gourds suspended from a hut-roof, or (metaphor.) a great abundance of pumpkins in a field, seeds of the black-jack weed hanging from one's clothes, or black-beetles covering a wall, or long trappings dangling about a person (= ukuti yeye, ukuti yika) = yeheleza, yeheleka.

Yehleka (s. k.), v. = ukuti yehele.

Yehleza, v. = ukuti yehele; (C.N.) strike violently on the head with a stick; break, as a tooth (see ukuti kehele).

isi-Yejane, n. Stupid, silly person, doing wrong things, not wilfully, but from weakness of mind (C.N.).

Yeka (s. k.), v. Leave off, give over, as any action (with uku — cp. peza); let go, a rope (acc.) or other thing held in the grasp; let alone, as a person (acc.) who has done wrong (cp. yekeza) or is being troubled by others; leave, as one might

his child (acc.) to stay in another kraal (cp. shiya) [Ga. deka, leave off!; taka, leave; Her. yesa, leave off; Sw. isha, leave off; Ya. leka, leave off; Bo. leka, let go].

Yeka (s. k.), int. expressing surprise, admiration, displeasure, etc.; also used by females in affirming a truth or taking an oath.

Ex. yek'ingabo entle! oh my! what a nice dress!

yek'umama! just look at this naughty boy!

yek'umantwa! oh, mother! — as a female might say when expressing jocose surprise at anything.

'kunti ndisho ijiniso ua?' 'Yeka!' (or Yeka-ke buna!') 'and are you really speaking a truth?' 'A fact! Don't ask it!'

Yēke, ukuti (s. k.), v. = yekeza; also = ukuti wewete.

isi-Yeke (s. k.), n. Bullock with horns standing upright and at the ends bent backwards over the shoulders (cp. a(i)-Go- dhla); (C.N.) = isi-Fonyo.

Yēkeke, ukuti (s. k.), v. = ukuti wewete.

Yekela (s. k.), v. Let alone, let go for; hence, let off, as a person (acc.) from punishment or restitution in regard to some fault (cp. telelela); let or allow a person (acc.) to go or do something (with subj.) carry something on the head without holding it.

Ex. ubelitwala (ibotwe), eyekela (or clyekela), she was carrying it (on her head), without holding it (the pot).

Phr. uku-yekela yqala — see yqala.

Yekelana (s. k.), v. Let one another alone, off, etc.

Yeketa (Yeketha), v. = xeketa.

Yeketisa (Yekethisa), v. = xeketisa.
i-nYekevu, n. — see i-Nyekevu.

Yeka (s. k.), v. = xeketisa; also = ukuti wewete.

Yekteka (s. k.), v. = xeketa.

Yeketisa (s. k.), v. = xeketisa.

um-Yenko (s. k.), n. 5. Hair (whole head thereof) twisted in long strings (= ulu-Poto) so as to hang down over the head all round = isi-Yendane, isi-Yenhle.

Yela, v. Go for, to, etc.

Ex. uku-xi-yelo, to go for or of oneself.

Yela (= Eyela), v. Stumble or tumble into or at a hole, whether bodily or merely by the foot. Cp. ukuti yelo.

Ex. uyelekeleile celeli, he has caused himself to get fallen into, i.e. mixed up with, a lawcase.
isi-Yela, *n.* Anything into which one could stumble or tumble, as a large hole on one's path; name given to any girl or female child by way of flattery or coaxing, as when begging a favour or admiring.

Ex. hamboni 'iyela xintle, ningitlana amani, go nice little girls, and fetch me some water.

Ye-le, ukuti (*ukuthi*), *v.* Go, or make go, or fall, down out of sight, as a person disappearing down appearing beyond a hilltop.

Ex. ye-le-le! nazi 'xintombi? oh my! here are some fine girls. Cp. bo-bo-le-

ye-le-le! mantsi indaba! oh my! here's a fine affair (something wrong).


Yeze, *v.* = ukuti yele.

i-nYelezele, *n.* = see i-Nyelezele.


Yémbe, ukuti (*Yémbe, ukuthi*), *v.* = ukuti yambe.

(i-li)-Yémbe (*Yeembhe*), *n.* Shirt [D. hemd].

i-nYémbe, *n.* = see i-Nyémbe.

Yembeza (*Yeembheza*), *v.* = yambeza.

Yéme, ukuti (*ukuthi*), *v.* Lean or slant towards one side, as the palisades of a kraal-fence, or pillar of a hut when falling sideways; draw or fall about and there from side to side, as the members of a hunt or flight when seeing the game, etc., coming on close towards them, so as to confuse it and get out of its way, while at the same time blocking its path = yemeza; cp. eyama.

isi-Yeme, *n.* (C.N.) = isi-Yence.

um-Yeme, *n.* 5. Delicate, strengthless thing, as a child or invalid; also = um-Peme.

u(lu)-Yeme, *n.* Leaning or slanting of a thing towards one side, as of the palisades of a falling kraal-fence or pillars of a hut (with enzu).

Yemeza, *v.* = ukuti yeme.

Yena, *emph. pron.* He, she, it; him, her, it. Cp. mina.

Ex. nyacuunaphile yena, you ought to have given (it) to him himself.

Yenca, *v.* = yence.

i(li)-Yence, *n.* = i(li)-Cecce.

isi-Yence, *n.* = i-mBemba.

Yenda, *v.* Wave or droop continually from side to side, as a tree-branch or growing grain in the wind or long thin plank stood vertically (= tengatenga); drop the head from side to side i.e. be dozy, be sleepy, as a child in the evening; stagger from side to side, as a drunken man. Cp. ukuti yende; ukuti yendu [Her. yenenda, lean; Sw. inama].

i(li)-Yenda, *n.* Variety of imle, having a pendulous, drooping panicle = i(li)-Yengantombi.

isi-Yendane, *n.* Hair dressed so as to hang in long twisted strings (= um-Yeko); person wearing such (= isi-Yendhle); plur. isi-Yendane, Shaka's name for the ama-Hluhlu.

Yénde, ukuti (*ukuthi*), *v.* Drop of or fall pendulously to one side, as a long corn-stalk. Cp. yenda.

i(li)-Yende, *n.* = isi-Qentu.

Yendela, *v.* Clear grain of foreign-bodies (doub. acc.) by washing, sifting, or other separating process, as when cleaning mealies of sand by washing in water and allowing the sand to sink to the bottom.

Ex. mi! yenela naakum'abale amakoba, here! clear this Kafir-corn of empty-husks (by shaking it about in a basket when the lighter husks will rise to the top).

i-nYendhlane, *n.* = see i-Nyendhlane.

i-nYendhle, *n.* = see i-Nyendhle.

isi-Yendhle, *n.* Person wearing am um-Yeko; sometimes applied to the um-Yeko itself.

um-Yendhle, *n.* 5. = um-Yeko.

Yéndu, ukuti (*ukuthi*), *v.* Lean over considerably to one side, so as to be ready to fall, stand resting on the edge, as a cupboard standing dangerously on the slant, or a person about to faint = yenduku, ukuti yembene, ukuti kela; cp. gennonka; gotuka; penuka; yenda [Her. yenenda, lean; Sw. inama].

Yenduka (*s. k.*), *v.* = ukuti yendu.

Yenga, *v.* Allure, entice, beguile, seduce, or otherwise lead a person (acc.) to do something by plausible, inviting speech or appearances. Cp. henga; kanga; golomba [Sw. teya, lure].

i(li)-Yenga, *n.* Seducer, one given to luring others, as a boy or girl given to enticing those of the other sex into unlawful acts, or a person sent to lead an enemy into a trap = isi-Yengane.


i(li)-Yenga-ntombi (*Yenga-ntombhi*), *n.* = i(li)-Yendu.

Yéngé, ukuti (*ukuthi*), *v.* Have the eyes
come over or fill with tears. Cp yengezela.

isi-Yengelele, n. = isi-Hlekelele.

Yengezela, v. Have the eyes filled with tears, as when saddened, or from sniff or smoke = khanyezele.

isi or u(lu)-Yengezi, n. Any very broad-mouthed or broadly spread out vessel or basket; applied to the i-nDinganiso; ox with such widely spread-out horns = u(lu)-Hengezi.

isi-Yengo, n. Anything intended to lure, entice, or seduce. See yenga.

um-Yeni, n. 1. Bridegroom; husband, generally; an ubu-Tushe (which Natives superstition dislike calling by its real name, lest they thereby 'draw these troublesome insects to them'); plur. aba-Yeni, bridegroom's people or party — a name given to them in any of the ceremonies accompanying a marriage. Cp. u-Makoti.

Ex. abaomvule, the bridegroom's people. See i-nTokhando.

P. veza wenda, 'nyeni!' so, bridegroom, you at last got to be married! — said of one who has at last got successfully over some difficulty.

N.B. 'us'ezidhlile umvule; ayi laba, 'wabuya nazo,' the bridegroom has now got possession of them (my cattle — though really referring to her own person); alas! he has got hold of them' — sung by a girl on the evening of the second day succeeding the wedding when she is forcibly driven by the other girls in the kraal into the hut of her husband; to which the other girls reply kaye! uyintandane, loxa lishone (or E! uyintandane, mayikhe neno) i.e. yes! you are an orphan or poor helpless body, till the sun goes down, or for all time (or, yes! you are an orphan; let him — the husband — come over to us here).

Yenu, poss. adj. Your — see enu.

i-nYenzulelu, n. — see i-Nyenzulelu.

Yepe, ukuti (Yepe, ukuthi), v. Give a person (acc.), etc., a cut or gash, as with a knife or sword, or as coarse grass one's finger = yepeza.

Yepeza (Yepeza), v. = ukuti yepe.

Yepezeka (Yepezeka), v. Get so cut or gashed, as above.

Yepezela (Yepezela), v. = kebeleza.

isi-Yepu (Yepe), n. Any long-haired fringe-like thing, as the filaments of maize or the long dangling hair of a goat; such a long-haired goat.

P. any unmoutandakulubaka omnyesigumile! there's a person who likes to be looked at, like a long-haired goat — said to a vain person who likes to be admired.

Yepuka (Yepeku), v. = ukuti yepe. Yêpu yêpu, ukuti (Yêphu ye phu, ukuthi), v. Wave dangleingly about (trans.), as one might a long loose fringe (acc.) or a goat its long hair = yepuza; wave or get shaken thus loosely to and fro (intrans.), as the above = yepuka.

Yepuza (Yepeku), v. = ukuti yepe. Yepuzela (Yepeku), v. Go along amidst or over hanging fringes, as a goat with its long hair waving from side to side, or a man adorned with many long loosely-hanging trappings.

Yeshe (final syll. accentuated), int. of address — as below.

Ex. yeshe! 'nyamazane! siyikhebe, siyabhane; sikudeleka uqulukuzi obhungwana-nz languages! hail, game! may we stab and catch it (the game we are going to hunt); we beg for an old-woman of a beast that no longer has any teeth! — said by young men by way of a prayer to the hunting-god (called for the purpose 'nyamazane') previous to going out on a hunt.

Yeshi, int. = woshi.

Yeshila, int. (C.N.) = hashila.

Yeta (Yetha), v. = lendhla.

YeTelelelelele, ukuti (YeTelele, ukuthi), v. Be drooping, hanging without life or firmness, as the body when quite done up with exhaustion, or a limp supple skin, or the heart of a person when depressed or low-spirited = ukuti letelelelele, lendhla, lisa, dice, etc.

Yeti, pl. YeTini (Yethi, Yethini), int. the tefula form of leli q.v. and most commonly used in Natal in this form, probably from the fact of its having been introduced there most widely by the Qwabe and other tribes that tefula.— The plur. form yethini seems to be a corruption (perhaps arising from a misunderstanding of the original meaning of the word) peculiar to Natal; in Zululand it would be yetini.

Yetu (Yethu), poss. adj. Our — see etu.

i(li)-Yevane, n. = i(li)-Yevane.

i-nYevu, n. — see i-Nyevu.

Yêvu yêvu, ukuti (ukuthi), v. = yevuza.


Yevuza, v. Talk way without cessation, as above. Cp. yevuza.

i-nYewu, n. — see i-Nyewu.
isi-Yeza, n. tefula form of isi-Yela.

Yeze, ukuti (ukuthi), v. = ukuti yehle.

Ye ye, int. expression of derision, as might be used by a naughty boy calling after an old man.

isi-Yeye, n. Certain flat bead necklace (N); also (N.) = isi-Yela.

u(lu)-Yeyemana, n. A sleepy-going person with no life or energy in him = um-Lelemu.

Yeyesa, v. Speak as some tribes, substituting a y for every l, as do the Qwabe and Zulu coast clans generally (C.N.) = tefula.

i(li)-Yeyesi, n. (C.N.) = i(li)-Tefula.

i(li)-Yezyane, n. = i(li)-Tongwane—for which it would seem to be the regular hloni-pa word (fr. i(li)-Yezo, hlon. i(li)-Tongo), although now in universal use even among men.

i-nYezyane, n. see iNyeyezane.

Yezzi, ukuti (ukuthi), v. = ukuti yozzi.

ama-Yezi (no sing.), n. Cloudiness of the sky, causing a constant hiding of the sun or moon (prob. originally meaning 'shadows'—see hlon. word i(li)-Yezi—and only used in connection with the sun or moon, not of the mere clouds themselves).

Ex. isulu linamayexi namhla, the sky is cloudy to-day, i.e. shadowy, shady, as regards the sun or moon.

isi-Yezzi, n. Haziness that comes over the eyes, upon the deadening of the senses, when a person is about to faint. Cp. i-nZuluvane.

ama-Yeziyeyezi (no sing.), n. = ama-Hlengenehlenge.

Yezzi, ukuti (ukuthi), v. = ukuti tezzi (used also by women for hlon. purposes).

Yezuka (s. k.), v. = tezuka.

um-Yezuka (s. k.), n. 5. = um-Tezuka.

Yiba, ukuti (ukuthi), v. = ukuti evantalala, ukuti yibaza; also yibaza, yibazeka.

Ex. abantu bokhulele bote yiba, the people were sitting spread out in an immense crowd.

hengi ti nyakantshela, nyasengi ti yiba, I had intended to tell him, and then forgot.

isi-Yiba or Yibayiba (latter when in plur.), n. = isi-Wici.

Ex. mneziyibayiba luvomaxi, there's always something happening in that kraal.

u(lu)-Yiba, n. = utu-Cwantalala.

Yibaba, ukuti (ukuthi), v. = ukuti evantalala.

isi-Yibayibana, n. Stupid, unintelligent person.

Yibaza, v. Forget i.e. have pass from the memory, as when one had intended doing something and then forgot; be at a loss as to what to do or how to act = kohlwa, ukuti yibaz [Ga. elabila, forget].

Yibazeka (s. k.), v. Get to forget.

Yibazela, v. Be dilatory at work, do in an idling manner = yikiza.

u-Yihlo, n. Thy or your father; or father's own sister (i.e. of same hut, a paternal aunt); thy or your master, guardian, or present 'possessor' of a child or servant (the poss. adjs. are gen. omitted, being used merely for emphasis or distinction). Cp. u-Baba; u-Yihlwana [Her. iho; Sha. isho; Reg. ishav; MZT. uso].

u-Yihlokazi (s. k.), n. Any brother or half-brother of thy or your father (cp. u-Malume); any sister or half-sister of your father i.e. paternal aunt (cp. u-Nyokokazi); any um-Zala (male or female) of your father.

u-Yihlomkulu (Yihlomkhalu), n. Thy or your grandfather, or grandfather's sister or brother (i.e. great uncle).

u-Yihlwana, n. Thy or your step-father (only used as term of contempt)—the respectful term would be u-Yihlo simply, as 'present owner'. Cp. u-Babana.

Yika, ukuti (ukuthi; s. k.), v. = ukuti yehle. Cp. fika.

i(li)-Yika (s. k.), n. = i-nGqalati (used now by women to hlon. i-Saka (sack).

Yikatisa (Yikathisa), v. (C.N.) yikazisa.

ama-Yikayika (s. k.), n. Lot of things hanging dangling from the roof of a hut, and gen. referring to miscellaneous articles of Native use that give the hut a loose, slovenly appearance. See ukuti yika.

Yikaza (s. k.), v. Hang dangling abundantly, be loaded or covering in abundance, as a lot of gourds, etc., hung up on a roof, fruit on a tree, or (metaphor.) beetles about a wall, or cattle in a kraal = ukuti yika, ukuti yehle. Cp. fika.

Yikazela (s. k.), v. Go loaded with clothes or ornaments hanging about the person.

Yikazisa (s. k.), v. Make hang dangling abundantly as above (see yikaza), load, as a person covering his person with an abundance of hanging clothing or finery, etc.

isi-Yikiyiki (s. k.), n. Dilatory, idling worker. See yikiza.
Yikaza (s.k.), v. = yibazela.
isi-Yiko (s.k.), n. Any strange, wonderful, unintelligible thing or occurrence; event, happening, generally; defect, blemish, fault, as in a new pot, or on the body of a person deducting from his beauty (= isi-Yinga) = um-Hlola; isi-Cl, isi-Wici; isi-Yiba.

P. aku'gese lingena'siyiko, there's no beautiful person without some defect.

Y'ikona (Y'ikhona), adv. It is then or there, equivalent to Eng. thereupon, then, upon this or that, upon doing so; it is now (with participle).

Ex. nyakweena yexwe lami, y'ikona kunxakalunya, you shall act in accordance with my instructions, then it will be right.
y'ikona nqenze, it is now that I understand.
y'ikona njalo, it is there precisely.

i-nYik (s.k.), n. — see i-Nyiki.
i-nYikinyiky (s.k.), n. — see i-Nyikinyiky.

Y'ikuba (s.k.), conj. It is because, by reason that, on account of = kwazis'ikutu.

Ex. okhulunganga kahle, y'ikuba neniniyisa (indaba) eb'engeko, it was not done quite as it ought, (it was) on account of the owner being absent.

Y'ilapa (Y'ilapho), prep.; adv. It is here (in place or time).

Y'ilapo (Y'ilapho), prep.; adv. It is or was there or then = y'ikona.

Ex. yenza nqxwe lami, y'ilapo kunxakalunya, act in accordance with my directions, (it is) then it will be alright.
y'ilapo ngqal'a'xweza (or kwe'y'ilapo ngqal'a'kweza), it was then (or thereupon was it) I began to understand.

Yilayileka (s.k), v. Be in an agitated, disturbed, restless state internally, as a sick person unable to find rest, or a a person whose mind is bothered with many anxieties requiring pressing attention.

Yilileka (s.k), v. = kileleka.

Y'ilo (last syll. accentuated), Yi-lohle, Yi-loku (Y'ilokhu), Y'ilo kuhle, Y'ilo kwaqale, Y'ilo kwaqale (most common in the third form), adv. All along; ever since, always, continually = kulo, etc.

Ex. y'ilo esho, he was always saying so.
waba y'iloku amlabhe, he was all the time hungry.
y'ilokuhle vokuluma, you have been all along talking.
y'ilokuhle agulayo (or agula), he has been continuously sick.
isi-yingisa, n. = isi-yingayinga.

Y'ingoba or Y'ingokuba (s. k.), conj. It is or was because, by reason that, on account of.

Ex. kawumili kahle, y'ingoba izulu lisuke l'omisile, it doesn't grow well, (it is) because the heavens have got to dry up i.e. on account of scarcity of rain.

ama-yingoti (Yingothi; seldom in sing.), n. = ama-Gemegeme.

um-yingoti (Yingothi), n. 5. = isi-yingayinga.

um-yingwane, n. 5. = isi-yingayinga.

Y'ini, adv. What is it? Why is it (with ukuba)? Which is it — equivalent to Eng. 'or not, yes or no'. See ni.

Ex. y'ini lokupa okunyanga oshkanini? what is it, that black thing over there in the grass?

y'ini ukupa nyakambeni, es'ekutshelila? why is it that you do not go, after his having told you?

nyakambeni, y'ini? are you going, or not (lil. which is it)?

kawumeli, y'ini? do you not like (lil. you do not like, or which is it)?

Y'ini, adj. (C.N.) = kunini.

Yiniza, v. Be saying y'ini, say y'ini at.

Ex. uyniza-ndi? what are you saying yini at? — as when a child is told to do something and instead of listening attentively to the order, merely replies y'ini.

Yisa, v. caus. form of ya. Make or cause to go; hence, send; take; bring; (more partic.) send off or hand over a girl to be married, as her father might do.

Ex. wiyisa-pi? where are you taking them (the cattle) to?

uyiyakuyiyise kusasa, I shall send it tomorrow (the money).

u-ysana, n. His or her step-father (only used as term of contempt — u-Yise being the proper term). Cp. u-Babana.

u-yise, n. His, her or their father; father's own sister (i.e. of own hut, paternal aunt); his, her or their master, guardian or 'present owner' — see u-Yihlo. Cp. u-Yisana [Her. ihe; Sha. ishe; MZT. n-ise; Reg. ishake].

u-yisekazi (s. k.), n. Any brother or half-brother of his, her, or their father, i.e. paternal uncle (cp. u-Malume); any sister or half-sister of father, i.e. paternal aunt (cp. u-Nimakazi); any um-Zala (male or female) of father.

u-yisekulu (Yisenkhulu), n. His or their grand-father, or grand-father's sister or brother.

Yishi-ke, int. = ishi-ke.

Yisi, int. (C.N.) = yizi.

Yiti (Yilhi), imper. of uku-ti — used by a person requesting another to move a little that he pass, or shouted by a boy fighting with another whenever he successfully parries off the stick or stroke of his adversary.

Yiya yiva, ukuti (ukuthi), v. = yiviza.

Y-i-l-v-i-l-e, n. Person of a slothful, indolent nature, habitually neglecting everything in the way of work or exertion.

Yivaza, v. Act, or lead such a life, as above.

Yiya, int. = iya.

isi-Yiya (Yiya), n. (C.N.) = isi-Hiya.

Yiyane, n. Good-for-nothing, bad charactered person, lazy, and loose of life.

um-Yiyane, n. 5. = u-Miyane.

Yi ye, int. Bravo! go it! (C.N.).

Yi yi or Yi yi yi, int. a cry of women when showing off their joy at a wedding-dance (= lili zale), or their grief when wailing over a dead person (= lili zale).

Yiyiteka (Yiyitheka), v. Go 'loafing' about, roving here and there in an indolent manner, never doing any work; laugh away in a long soft manner, as when 'splitting one's sides' (cp. gigiteka).

i-li-Yiyiteka (Yiyitheka), n. Idle, loafing fellow, doing no work, but roving indolently about from place to place.

Yiyiza, v. Utter the cry yi yi, as above; whiny, as a horse.

Yiyizela, v. = lili zale.

Yizi, int. (C.N.) = yayizi.

Yo, verb. suffix — only used with participles and relative pronouns = ko.

Ex. kunyakambeni otandayo (or otandako), he may go who likes.

Yo, int. cry of a woman when wailing. See yoyoza.

Yo, ukuti (ukuthi), v. Be perfectly or thoroughly done, with nothing left wanting, as ushweni thoroughly fermented, fruit thoroughly ripe, food thoroughly cooked, a garment thoroughly washed, water perfectly clear, or a man thoroughly clever or good = yolo, ukuti ya.

Yoba, int. (C.N.) = yobe.

Yobe, int. Stop, stay, it's all right! — word called after a person sent in order to bring him back or stay his action.

Yobayoba, v. = shobashoba.

Yöbe, ukuti (ukuthi), v. Hush (intrans.), become quite still or silent, as children
Youka (s. k.), v. = ukuti yoca.
Yocula, v. = ukuti yoca.
i-nYoka, n. — see i-Nyoka.
i-nYokayabafazi, n. — see i-Nyokayabafazi.
Yoko, ukuti (s. k.), v. Be quite green or blue (= luiluza, ukuti yaka); be quite raw, as food not thoroughly cooked; cook food (acc.) so as to leave it half raw (= yokoza).

ubu-Yoko (s. k., n. Vomit of the lion, consisting of undigested bones, flesh, etc., and sold in a dry state as a valuable medicine for charming grain-fields into successful bearing.

Yokoza (s. k.), v. Cook food (acc.) so as to leave it half raw; (N) steep crushed-mealies (acc.) in warm, not boiling, water and leave over-night to be ground finely for utshwala on the morrow (cp. ludumzela); (C.N.) belch up food into the mouth from the stomach — now obsolete, only used by woman for klon. purposes.

Yoza, v. Be thoroughly or perfectly well done, leaving nothing further to be desired, as utshwala when thoroughly fermented, food of any kind when well cooked, a garment thoroughly washed, water perfectly clear, or a person thoroughly clever or good ( = ukuti yo); bring down upon a person (acc.) some serious harm or misfortune (sometimes also, by comparison, a good thing) by means of charms, as cause him to go out of his mind, develop a mania for stealing, become dumb, etc. (cp. lumbo) = loya.

Ex. aku-i-gola, bring down trouble on oneself, get oneself into a mess. See leba.

Yolanisa, v. Wish a person (acc.) some serious harm, as that he die, become insane, bear a monstrosity, etc.; curse him = qanganisa, qalekisa, lokotela.
i(i)-Yoli, n. Stramonium, a common weed on old kraal-sites, whose large moist leaves make an excellent plaster for sores; also = i(i)-Yolo.

Yolisa, v. Make thoroughly well done or be in perfect condition (see yola); also = yolaniisa.

isi-Yoliyoli, n. Any food nicely prepared, so as to be pleasant eating. Cp. ul-Orela.
i(i)-Yolo, n. Misfortune or harm (gen. touching the person), as insanity, irresistible mania for stealing, impotency to bear, etc. brought down upon a person by the evil-charms of an om-Tukuti; such evil oharms themselves = i(i)-Loyo or Logi. Cp. i(i)-Lumbo.

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um-Yolo, n. 5. Person who has 'gone wrong' in some strange, unaccountable manner, as when affected by an ili-Yolo as above.

i-nYomfonyomo, n. — see i-Nyomfonyomo.

Yona, emph. pron. It — for nouns of the 3rd. cl. sing. having the prefix i-n or i-n; they or them — for nouns of the 5th. cl. plur. having the prefix ini.

Ex. Wanike yona (imati), give him it (the money), or give it to him.

ngisho yona, I mean them.

isi-Yonco, n. = isi-Loneco.

isi-Yondo, n. (C.N.) = isi-Wondo.

i-nYonga, n. — see i-Nyonga.

i-nYongo, n. — see i-Nyongo.

isi-Yongoyongo, n. = i-nFene.

Yongoza, v. Sing lewd songs (ama-gamu okubu), as at the tomba ceremonies of a girl, at the um-Shopi, etc. Cp. bina.

i-nYoni, n. — see i-Nyoni.

i-nYosi, n. — see i-Nyosi.

Yosu, utuki (ukuthi), v. = utuki hlosu.

Yosuka (s.k.), v. = hlosuka.

Yosula, v. = hlosula.

isi-Yosuyosu, n. = isi-Cosucosu.

Yotu, utuki (Yothu, ukuthi), v. = utuki lotu.

Yotuka (Yothuka), v = lotuka.

Yotula (Yothula), v = lotula.

Yotuza (Yothuza), v. Pluck out or pull out easily, as weeds (acc.) readily separating from the soil, or the down of a fowl. Cp. hluta.

Yova, v. Rate or scold a person (acc.) soundly.

Yóvu, utuki (ukuthi), v. = utuki lovu.

isi-Yóvu, n. Anything scalding or burning hot, as food, water, hot-iron, etc.

Yovuka (s.k.), v. = lovuka.

Yovula, v. = lovula.

(i-li)-Yóvuyovu, n. Person eating hastily any very hot thing; hence, one who can't keep anything in his mouth, must let out secrets and everything else he knows.

isi-Yóvuyovu, n. = isi-Yovu.

Yovuza or Yovuzela, v. Eat anything (acc.) very hot (from the noise made by the mouth — see isi-Yovu); also = Yova.

Yóyi, utuki (ukuthi), v. Do anything very slightly i.e. in very small quantity, as when serving out or giving to a person (acc.) an insignificant quantity of food = utuki gqobi.

Ex. Wangili yopi ngesi'ingana, he gave me a tiny bit of pumpkin-mash.

ubu-Yoyi, n. = ubu-Yoyo.

Yoyiza, v. = utuki yopi.

Yóyo, utuki (ukuthi), v. Do very softly, gingly, with the hands or feet, as a person treading stealthily towards an object so as not to arouse it, or walking in bare feet over stony ground, or when holding a vase (acc.) softly between the hands as though afraid of crushing it, or a person who instead of dealing a dog caught in a trap a decided blow, walks gingly round about it seeking the most favourable point whereas really half afraid to tackle it = yoyosa, yoyza.

isi-Yoyo, n. Tiny little thing, used of an infant just born, or similarly an unfledged bird, rabbit, or other small animal born in a hairless or bare state.

ubu-Yoyo, n. A tiny, insignificant quantity or lump of anything, as of food, snuff, a 'tiny bit' of an infant, etc. = ubu-Yoyi. See utuki yopi.

Ex. Ubuyoyo lolu buyakusebenza-ni? this little bit of a thing, of what use will it be.

Yoyosa, v. = utuki yoyo.

(i-li)-Yoyosi, n. One who acts in a softly, gingly manner, as above — see utuki yoyo.

Yoyoza, v. = utuki yoyo; also, utter the cry yo, as women wailing.

isi-Yizi, n. Short or sudden drowsiness, as of one sitting at evening-time (with fikelwa).

Yózi yózi, utuki (ukuthi), v. Hang shadowy or hazily about the eyes, as sleepiness, i.e. come over drowsily or with drowsiness, as one's eyes (gen. used in the impersonal form or with ubu-Toyö) = utuki yezi yezi.

Ex. Sekuti yosi yosi ubutongo kimi, it has now come over hazy with sleepiness to me i.e. I am already getting drowsy.

isi-Yóziyozi (mostly in plur.), n. Eyes with a great rolling glare, goggle eyes, like those of a cat or owl.

Yóbu yóbu, utuki (ukuthi), v. (C.N.) = yóbuza.

Yobuza, v. (C.N.) = yobuza.

i-nYumba, n. — see i-Nyumba.

i-nYundu, n. — see i-Nyundu.
Z

Z

in Zulu has the immediate sound as in English; and when immediately following a n, approximates to dz.

Za (= Za), v. Come. Cp. ya; ṭika [Skr. gā, come; Ar. ya, come; zahab, go; MZT. za, come; Ang. Nyam. īza; Bo. eza; Ga. Sw. jā; Su. thā; Her. ya; At. ra; Son. ka; Ibo. zi, send; Su. ūa].

Ex. waša wauma, he came and agreed i.e. at last came to agree.

way' njado, waz (or wawo) wafa, he was so, he came to die i.e. until he died.

ngi-Xa'kuhamba, I come to go i.e. I shall go.

ib'iwa nayo, it (the impi) was coming along with it (the enemy) i.e. was bringing them along forcibly, driving them before it.

uoboa (= ube uza), koboba, uiboba, ba-boba, nayo (inkomo), may thou, he, you, or they, being coming with it (the cow) i.e. bring it back with you, let him bring it back with him, etc.—a direction given to a person going somewhere that he bring something with him when returning.

i(i)-Za, n. Wave, of the sea—see i(i)-Nahlambi (C.N. fr. Xo.).

i(i)-Za (ii-Za — the prefix is long), n. Yellow rhebuck (Pelea capreolus).

isi-Za, n. Site or spot for building a hut upon within a kraal; site of or for a kraal, upon which it stands; spot prepared for threshing amasele upon (= isi-Buya).

u(lu)-Za (with plur.), n. Single hair from the armpits or pubes. Cp. u(lu)-Nuele [Her. oty-ezu, hair on private parts; Ga. hueiza, hair on hand; Sw. singa, hair of animals; Be. mu-sisik, hair; Sum. mwa-susi; Reg. ma-osa, hair on body].

Zaba, n. = ngabá [Her. zapa, refuse].

i(l)-Zaba, n. (C.N.) = is-Aba.

Zabalaza, v. Plant oneself firmly on one's feet and put forth all one's strength, as when wrestling with another, or pulling at a tug of war, or lifting anything very heavy weight; stand thus firmly planted, fixed to the ground, as a man firmly standing with the legs stretched out, or a tree firmly fixed by reason of its fast-holding roots (used in perf.); do generally with all one's strength (in matters of stationary exertion); refuse to budge, remain fixed like a rock, as a person when requested to move. Cp. ukuti zala.

i(l)-Zabela, n. Chip, as of wood when chopping at a tree (= i(l)-Jabela); cutting, lopping, i.e. small branches and twigs lopped off as useless from a tree-trunk when cutting a post, or as chopped off from a tree for firewood.

Zabo, poss. adj. Their—see abo.

Zaca, n. = onda.

um-Zaca, n. 5. = um-Shiza.

Zácu, ukuti (ukuthi), v. Take out deeply or largely with both hands or a dish, as mealies or sugar (ace.) from a sack = zacula, zahnia, nafuna. Cp. ukuti cosu; capunia; ukuti copolozi.


Zacuna, v. = ukuti zaen.

u-Zadongwe, n. A 'huge' thing—used adjectively of things unusually large of their kind, as a female humble-bee, a 'king' vulture, etc. = u-Ndodongwe.

Ex. naye liku'zadongwe, a huge vulture—applied to their supposed king, (?) the marabou stork.

Záfu, ukuti (ukuthi), v. = ukuti zaen.

Zafuna, v. = ukuti zaen.

u-Zagiga, n. Mumps = u-Gqilaaza.

N.B. A child with the mumps should go to the hole of white-ants and call into it, very early in the morning (or to the un-gaana tree, and bite a piece off the bark), saying 'Zagiga!-zagiga! ngiyelka! (mumps, mumps, leave me!) and indeed they will go away!

Záka, ukuti (ukuthi; s. k.), v. = vakaza.

i-nZaka (s. k.), n. only in idiom below.

Ex. inzaká ngife! I would die first rather than that such and such a thing should be! kungaba inzaka (or kunga ovaka) ngife, kungakra ngicacane loko. I would rather die than agree to that.

isi-Zaka (s. k.), n. Certain bush in the thorn-country.

ubu-Zaka (s. k.), n. A raising of objections or making of difficulties in the way of doing something, as a disobliger or pig-headed person, or a father raising obstacles as to giving his daughter in marriage (with na).

Ex. umobazaka, karem kable, he is hard-headed, he doesn't readily consent.

Zakaza (s. k.), v. = vakaza.

Záka zaka, ukuti (ukuthi; s. k.), v. Go tottering along, shaky or unsteady on the feet, as one without strength to walk or run from great age or fatigue = zaka-zela; cp. xzalaza [Mpo. izage, duck; Her. om-baka, duck].
Zakazakaza (s. k.), v. = ukuti zaka zaka.

Zakazela (s. k.), v. Go along, as above — see ukuti zaka zaka, guralazela, zanga-zela.

Zakazelisa (s. k.), v. Drive along, as an enemy (acc.) till they become 'wobbly' i.e. are quite done up with fatigue.

Zake (Zakhe), poss. adj. His, her — see ake.

Zako (Zakho), poss. adj. Thy — see ako.

Zaku záku, ukuti (ukuthi; s. k.), v. = zaku zisana.

um-Zakuzezkwane (s. k.), v. 5. Tussle, skirmish, short fight, as young men with sticks or two persons wrangling with words.

Zakuzisana (s. k.), v. Have a tussle, wrestle, skirmish, a short fight, as above.

u-Zakwabo (s. k.), n. Companion in marriage i.e. married to the same man = u-Wetukazi, etc.

Ex. uza kwabo wami (wake, wabo, etc.), my (his, their, etc.) companion-wife.

Zála, ukuti (ukuthi), v. Be firmly or tightly fixed so as to be unmoveable, as a nail in the wall, rope round a box, knot, post firmly planted, or person taking his stand stoutly and unmoveably when wrestling or pulling with effort. Cp. zabalaza.

Zala, v. Beget, generate, as the male animal; give birth to, bear, bring forth, as the female (used also of cattle, horses, pigs, sheep and goats. Cp. ngelazela); be full to the brim, as a pail or river (used in perf. zèle = gewala, ukuti zala (za) lata) [Skr. jan; Lat. ma-seor; pario; Ar. tarak, bear, as fruit; Ga. zala, beget; Sw. zëa; MZ.T. ziala; Ang. mala; Sen. bala; Bo. gyalza; Her. koata, bear children; zara, bear troubles; Sak. u-zari, mother].

Ex. oro kusabaca (amantu), a native or one belonging by birth to a kraal or country. Cp. oro kumbelelo.

Phr. zalo wabo, unuthe yalo, beget your own (child) and call him by it (that name) — call me by my proper name or name of courtesy — said to check a person who, contrary to Native etiquette, calls a person by his birth-name, not by his isитheko, regiment, or by a woman by her father's name.

um-Zala, n. 1. Cousin, i.e. male or female child born of one's father's sister (not brother — see um-Êo) or any other child of such woman's kral; also any child of one's mother's brother (not mother's sister — see um-Nkaka umame).

i(l)-Zála (Zuuta), n. Heap of ashes (as where they are thrown away outside of the kraal), or of mealie-braets (where the cobs are peeled in the field at the time of harvesting). Cp. i-nGqumelo.

i-nZala (no plur.), n. Seed of any kind of grass (whole tuft or flower = i-nTshakaza). Cp. i-nBewun.

um-Zála (Zaala), n. 5. Ash or ashes = um-Lota.

uku-Zala, n. Birth; child-bearing.

i-nZalabantu (s.t.), n. Semen-maris = ama-Lota.

Zálakasha, ukuti (ukuthi; s. k.), v. = ukuti zalatsha.

Zálala, ukuti (ukuthi), v. Be full to the brim, as a bucket or river = ukuti yala, zala.

i-nZalamizi, n. Patriarch or head of a large family of children, each with his own kraal. Cp. um-Zimkulu.

Ex. nku-salamizi lopo, it is at the head of the family's there.

Zalana, v. Produce offspring, 'increase and multiply', breed, as any kind of stock, locusts, etc., operating so as to increase in numbers; be of the same 'house' or family (in near relationship, not merely of same remote lineage or clan).

Ex. uBani nUBani bayazalana, So-and-so and So-and-so are of the same house or stock i.e. of the one grandfather or great-grandfather — (not merely of remote relationship, as between different members of the same clan, the which = ba'bdhobo luye).

Zalanisa, n. Make to breed or produce increase, as stock (acc.), or nowadays money by speculation or banking.

Zálalasha, ukuti (ukuthi; s.t.), v. Be perfectly level or equal all over, as a floor, beadwork of beads of an identical size, or a person 'equalised' as to body i.e. evenly filled out all over, not thin and not fat = ukuti zalakasha.

Zaleda (s. k.), v. Get begotten 'in a right good manner' i.e. well left by one's father, be comfortably set up, be well off. Cp. cebâ, nota.

Ex. uzalekele (or sawaleka) uBani, he got begotten i.e. has been well placed as to property, has So-and-so (by his father or inheritance).

Zalela, v. Bring forth or bear young, used of any animal or bird which produces a litter or numerous offspring and so makes a 'nest' for its young and remains with them after birth, as a buck, cat, pig, or any bird.

Ex. inikuku yami is'iya zalela, my fowl is now laying (not brooding = fukamela).
Phr. *uku-xalela pantsi*, to bear young to no purpose *i.e.* offspring which habitually die.

**u(lu)-Zalela** (*no plural*), *n.* Hair or hairs straggling out irregularly from the others, not growing in the same direction, or longer than them, as on one’s head or moustache; a brimming fullness, as of a river, etc. (see *uku zala*).

Ex. *sekugwele uvelela babantu endhlini*, it is already brimming full of people in the hut.

**um-Zalelwane**, *n. 1.* = *um-Zalwane*.

**um-Zali**, *n. 1.* Parent, of either sex.

**i(li)-Zalibeletwe** (*Zalibeletwe*), *n.* = *i(li)-Zanankande*.

**i(li)-Zalipetwe** (*Zaliphethe*), *n.* = *i(li)-Zanankande*.

**Zalisla, v.** Assist or cause to bring forth, as a midwife does another woman (*acc.*) at childbirth; hence, help another (*acc.*) generally in any work requiring straining, as to lift a heavy burden (used in this sense by women); help to bring forth talk, as one man another (*acc.*) by suggesting words or prompting; change a larger coin of money into smaller change, apparently ‘multiplying’ it; fill to the brim, as a bucket (*acc.*) with water (*with nqa*); cause money (*acc.*) etc., to bear interest by banking, etc.

Ex. *wosungixalise ixwe*, come and help me to speak (at the meeting, disputation, or trial) *i.e.* assist me with words and thoughts. *awosungixalise leomphando*, may you change for me this sovereign into smaller coin.

**Zalo, poss. adj.** Its — see *alo*.

**i-nZalo, n.** Offspring, progeny, children, young; interest, on stock or money.

**isi-Zalo, n.** Womb, of a female; origin of a person *i.e.* his tribal name or that of his clan; mouth or outlet of a river *i.e.* where it enters the sea (probably so called from the fact that practically all local rivers pour their waters into a blind lagoon, the water filtering beneath the sand into the sea) — not properly used of the outlet of one river into another — see *i-nTlango*; source of a river (used thus by up-country Natives, though *um-Tombo* would be the more correct expression).

Ex. *owapi wena, isizalo sakini? ngiyokwakwaZungu*, of which clan are you? I am of the Zungu clan.

**u(lu)-Zalo, n.** All those descended from the same father. Cp. *um-Quha*.

**um-Zalwane, n. 1.** One of the same blood, brother (C.N. — M).

**Zama, v.** Strive, exert oneself, *as to do anything*; strive over or about, as any particular work (*acc.*), or a person in order to get him to do something. Cp. *linga*.

**Zamana, v.** Do with an effort or exertion, struggle with (metaphor.), as anything requiring an effort, or as a hugely fat person rising from the ground (with *na*).

**Zamazama, v.** Shake (*intrans.*), rock, move about with quick vibrations, as a shaky house, the earth in an earthquake, a post unfirmly fixed in the ground, etc. (cp. *regya; ukutu zaku zaku*); be shaky or fidgety with desire to leave, do something, etc.

**Zamazamisa, v.** Shake (*trans.*), rock about, make move rapidly about, as one might a post (*acc.*) to loosen it from the ground, or a person a rickety box, or a drowsy person to rouse him.

**Zamazisa, v. = zamazamisa.**

**um-Zamamiso, n. 5.** String stretched with feathers attached, to frighten birds, etc. = *um-Shayo*.

**i(li)-Zambane** (*Zambhane*), *n.* Certain vegetable cultivated by the Natives for its small edible tubers; hence, potato (*of European variety*).

**isi-Zambane** (*Zambhane*), *n.* Garden of *i(li)-Zambane*, as above.

**Zambu, ukuti** (*Zambhu, ukuthi*), *v.* = *zamula*. **Zambula** (*Zambhula*), *v.* Deal a person (*acc.*) a violent blow on the body with any stick, rod, or shambok = *vita*, *dantsula*.

**u-Zamcolo or Zamcole, n.** Flood or deluge — a name given to a certain famous rain of eight days in April, 1856 (and perhaps to other similar rains before it) in which ‘whole hillsides were washed away;’ hence, applied to Biblical Deluge [cp. Xo. *u-Nogumbe*, great flood about 1818].

**Zami, poss. adj.** My — see *ami*.

**Zamisa, v.** Stir about with a spoon or stick, as porridge (*acc.*) or *utshiva*; Cf. *goveza; bondu*.

**u-Zamjiki** (*s. k.*), *n.* = *um-Ikenti*.

**u-Zamlandela, n.** Camphor, which like many other chemicals is used as a love-charm, girls irresistibly following after a young-man who is carrying it!

**Zamluka** (*s. k.*), *v.* = *zamuluka*.

**um-Zamo, n. 5.** A striving, a straining effort; great muscular or ‘straining’ strength, as of a young-man whose
'strain' when wrestling, pulling, etc., is powerful. See zama.

Zamula, v. Gape, yawn, with the mouth when sleepy, etc.

Phr. ukuthi zamula ugepimbo, to yawn with the voice i.e. utter a great cry, scream, or shrie k = zamuluka.

Zamuluka (s. k.), v. Utter a great cry, wail, scream, or shrie k, as one being murdered, or a woman when struck = dazuluka.

(i) - Za-nambeleko (Za-nambeleko), n. = (ii) - Zanankande.

(ii) - Za-nankande (s. k.), n. Boy (or even girl) who comes to the kraal, bearing his playing-darts (see u(lu)-Kande) i.e. already grown up — a name applied to any child not born in the kraal and therefore not strictly belonging to it, as a child accompanying a widowed mother on her second marriage, an illegitimate child born by one of the wives through adultery, etc. (all these names are of course disliked by the one to whom applied) = (i) - Zalibelewe, (i) - Veza - ndlebe, (ii) - Hlabalokumbelwa, (ii) - Gologodo.

um-Zane, n. 5. White ironwood, or Bastard sneezewood (Todalia lanceolata) (C.N.) = w-Mozane.

Zanga, v. Get the better of, be too much for, beat a person (ace.), overcome, as weeds in a field, or an amazing affair = ahula, lika; cp. tantata.

Ex. isenu sesimzangile uBani, the enlarged abdomen of So-and-so (from pregnancy) has quite overcome her (she cannot get up easily, nor walk).

Zangana, v. = zanga.

Ex. mus'zangane umsebenzi, he is quite overcome or got the better of by (over-abundance of) work.

i-nZanganzanga, n. A tottering old man or woman already quite rickety on the legs, so as to be unable to rise, walk or run easily = i-nZanzamba. See zangazela.

Zanga zanga, ukuti (ukuthi), v. = ukuti zaka zaka, zengazela.

Zangazela, v. Be 'wobbly' or rickety on the legs, when rising, walking or running, as a tottering old man or woman, or a bullock quite powerless with fatigue = zakezela, ukuti zanga zanga.

u-Zangqovu, n. An i(lu)-Cimbi found on the umu-Nya tree.

u-Zangqozi, n. as below only.

Ex. zangqozi, zangqozi, besiti siyadlala, kanti wena wyakala, zangqozi, zangqozi, we thought we were only playing and yet you, you are crying — said by children to one of their number whom their play has made cry, etc.

u-Zankeva (s. k.), n. only in prov. below.

Phr. benziya kwe-Zankeva, ngaphika ngenxula amase'tole, I have been to Mr. Hungry's (see uku-nkera), and got to eat some amase'tole (or calf's-milk, this being the name of a tree) — instead of being offered the proper amasi.

u-Zanreni, n. Certain marsh-plant, whose very bitter roots are eaten as a stomach-corrective at the opening of the summer season. See eshwama.

u-Zantleni, n. = u-Zanreni.

(iii) - Zantsi (s. t.), n. The country down along the coast; loc. ezantsi, down-country. Cp. i(lu)-Nila [akin to pantsi].

um-Zantsi (s. t.), n. 5. South-east wind (= u-Nomanye, um-Bokazana); lower part of one's body from the hips downwards; hence, frock, of females [akin to pantsi].

Ex. wBani noBani bang'umzantsi, So-and-so and So-and-so are down-country or coast people (sometimes with phr.). Cp. umu-Nila.

Zantungwana — see is-Antungwana.

um-Zanyana, n. 1. Placenta or afterbirth, of women bearing; nurse-child i.e. child to take care of a newly-born infant = um-Lizanyana. Cp. um-Hlapo.

i-nZanzamba (Zanzambha), n. = i-nZanganzanga.

o-Zaqa (Zaqha), no sing. n. Equal rivals, neither able to get the better of another, as in racing, disputing, wrestling, hoeping, etc. See uku-tana vate.

Ex. kwalokana (bambana, etc.) zaqa, there got hold of one another equal rivals, Greek met Greek.

Zaso, poss. adj. Its — see aso.

Zatazela (Zathazela), v. = vabazela.

Zate, ukutana (Zate, ukuthana), v. = ukutana vate.

Zatu, ukuti (Zathu, ukuthi), v. = zatula; zatuza.

isi-Zatu (Zathu), n. Sharp, ill-tempered, snappish tongue; (C.N. fr. Xo.) starting-point or origin, as of any matter (= isi - Qu, isi-Deki).

Zatula (Zathula), v. Strike, or deal a person (ace.) a sharp blow with a stick or shambok (= zamulua); take out deeply or largely with both hands or a dish, as grain or salt (ace.) from a sack (= zacula). See zatula.

i-nZatula (Zathula), n. = i-nZawu. See zatula.
Zatuza (Zathuza), v. Bite sharply, nip, as a dog, black-beetle, or a snake the body of a person (acc.); also = zatula.

u-Zavolo, n. Goat-sucker, or Nightjar, of which there are five varieties (Caprimulgus Natalensis; C. europaeus, etc.).

N.B. The cry of this bird is said to be 'Zavolo! Zavolo! segethabantabako! Zavolo!' Zavolo! milk for thy children! — which is curiously reminiscent of the old-fashioned European idea that these birds have the custom of suckling the teats of goats during the night.

Závu, ukti (ukuthi), v. Open or expose broadly anything (acc.) of a 'cavernous' nature, as the nostrils, a female the pudenda, etc. (= ukti habu, zavuza); also = zavula.

Zavula, v. Bite 'a great hole' in one (acc.), bite severely (generally), as any animal with long tusky teeth.

Ex. umshaye, ramwamela ebesceni, he pitched into him, biting great lumps out of his face.

i-nZavula, n. Long formidable tooth, or tusk, as of a wild-beast, such as can bite a 'great hole' in anything (mostly used in plur.); person with long front-teeth or 'tusks' = i-nGovofo.

Zavuza, v. = ukti zavu.

Zowo, poss. adj. Its (with nouns of the 5th. cl. sing. having the prefix umu); their (with nouns of the 2nd. cl. plur. having the prefix ama).

Záwu, ukti (ukuthi), v. = zavula; zawuza.

i-nZawu, n. Sharp-tongued, angrily snapping, ill-tempered person (= i-nZatula, n-Nomzate); member of the first girl's i(t)uluto formed by Dingana, and next following the i(t)uluto of Ngwesa.

Zawula, v. Cut small slits or incisions in the skin (acc.), as for rubbing in medicine (= rramvula, yaciba; cp. u(ibu)-Hlana); also = zawuza.

Zawuza, v. Cut away at a person (acc.) with sharp angry talk, snap away at him, as an ill-tempered sharp-tongued person turning on one, scolding, etc.; also = zawula. See i-nZawu.

Zayo, poss. adj. Its (with nouns of the 3rd. cl. sing. having the prefix i-); their (with nouns of the 5th. cl. plur. having the prefix imi).

Záza or Zázela (Zaaza), v. Move round about, here and there, close at hand, seeking a chance of getting something, as a bull at the cow (acc. with ela form), birds at the corn in a field, or a person seeking an opportunity to fight or speak with another. Cp. zilazila.

u-Záza (Zaza), n. Certain variety of the Native i(t)-Dunbi (not the u-Dunbedunbe), having long-shaped tubers. Cp. i(t)-Dunbi.

ili or i-nZáza, n. Torpedo-fish (Torpedo marmorata) (N) = isi-Telemezi.

Zazalaza, v. = ukti zazalazi.

Zazalazeka (s. k.), v. = ukti zuzalazi.

Zázalazi, ukti (ukuthi), v. Drop drown suddenly or instantly, as an animal shot in a vital part, or a person dying suddenly (= zazalazeka); make so drop down, or bring down, instantly, at a single blow, etc., as a buck (acc.), etc. (= zazalaza) = ukti po, ukti ntilulazi.

ubu-Záze or Zázi (Zaaze), n. Reluctance of one thing to allow itself to be got at by another, as the cow keeping the bull constantly on the look out for an opportunity, or its calf whose sucking it dislikes (see zazela); tickling sensation, as felt in one's hand when warm.

Zazo, poss. adj. Their — see azo.

Ze, adj. and adv. Empty; emply; naked; nakedly; worthless, of no value — this word is always joined as a final affix to verbs or pronouns [Her. omu-zu, nakedness; zem, to empty; Sw. wazi, bare; uchi, naked; Ga. erere, empty, naked].

Ex. leisiya'sitsina sinani pakati? Qu! sive nje, what is there in that vessel? No, it is just empty.

uku-la-la-xe, hlala-xe, hamba-xe, buya-xe, muka-xe, to lie naked, sit or live without anything, go naked, or unloaded (as a wagon), come back empty-handed, go away empty-handed.

(i)-Ze, n. A nothing, thing of no value or consequence; rubblish nonsense talk.

Ex. íxishá levi vubemnyama ife ixe, these vessels of the whiteman break at nothing i.e. at a mere touch.

ngishenzela ixe, I work for a mere nothing, a worthless wage. Cp. isi-Hle.

buang'em'ixe nje, they make me a nothing, a thing of no account, disregard me as worthless.

uhamba (or ukuluma, etc.) ngexe, you go (speak, etc.) in vain, to no purpose.

ubu-Zé, n. Emptiness; nakedness; nothingness — used adverbially as ze in conjunction with verbs e.g. hamba, lita, buya, etc.
Ex. kanti sisahlere'buze nje (isiZulu), it (the vessel) is actually still empty.

Zeca, v. = juqula, ukuti zeece.

Zece, ukuti (ukuthi), v. = ukuti juqu. (ace.), of cp. (ace.), akin recently common action, with now coarser mologically speak lata, manzi.

The u-Jekamanvi against ings S.B. v. ukuti ukuti ukuti fs. landisa); word. The u-Jekamanvi against ings S.B. v. ukuti ukuti ukuti fs. landisa); word. The u-Jekamanvi against ings S.B. v. ukuti ukuti ukuti fs. landisa); word.

u-Zekeli (s.k.), n. 1. or 5. One given to acting as above. Cp. um-Sheshengwana; u-Tasi.

Zekela (s.k.), v. Relate or tell to a person (acc.) in a social or conversational manner, as a story (acc.) or adventure (zoxa; cp. landisa); (C.N.) marry (simply), take to wife, as a man any female (acc.) [akin to jelko].

N.B. Care must be taken in the use of this word. The thought among the Zulus being obscene, referring solely to the male action. its application to human-beings is with them extremely vulgar and never permissible in respectable society, although in reference to cattle (cp. also beba — see note below); relate (in social or conversational manner), tell, as a story (acc.) or adventure (zoxa; cp. landisa); (C.N.) marry (simply), take to wife, as a man any female (acc.) [akin to jelko].

In Natal, on the other hand, the word zeka, having altogether lost its original and courser meaning, can be used in quite respectable society, expressing, as it does, simply 'to marry, take to wife', without any further qualification of thought. In writing literature for Native use, the words gwana, tuta, etc., should be adopted.

Ex. indaba njigayizeka, yini? do I then speak of the affair? = it is quite too much for me (as any utterly amazing matter), it quite beats me.

i-nZeka (s.k.), n. (C.N.) = i(ti)-Prezelo.

u-Zekamanzi (s.k.), n. Dragon-fly= u-Jekamanzi.

N.B. The word is disliked in Zululand as vulgar; females there would probably use u-Jekamanzi as a euphemistic substitute. The contrary would hold good for Natal.

isi-Zeka (s.k.), n. (C.N.) = isi-Gwandi.

Zekeca (s.k.), v. Carry reports, or inform against a person (ace.) to others or the chief, as to his private doings or sayings = ceba, hiulu. Cp. tutela.

i(l)i-Zekecela (s.k.—gen. used in plur.), n. Any of the raised projections on the surface of anything rough with horny protuberances or sealy elevations, as the back of a crocodile, the skin of a monitor, the rough foot-skin of some Natives, or a wall with lumps of dried mud unevenly bespattered upon it. Cp. i(ti)-Zinga.

u(Zekeli) (s.k.), n. Persistent keeping on at a thing, never giving in or making an end of it, as with any talk, complaint, or work which in spite of recurrent difficulties one still goes on with (with na of person) = u(lu)-Nembe; also i(nZeanzane.

Zekisa (s.k.), v. Tell or relate thoroughly to a person some affair or story (doub. acc.) in a social or conversational manner. Cp. zekela; landisa.

isi-Zeko (s.k.), n. Amiable disposition in a husband towards a wife (C.N.).

Zela, v. Come for something (ace.). Ex. uku-zi zale, to come on one's own account.

kazela n ukuuza umxiyo, he did not come (for) to destroy the law.

i(ti)-Zele, n. Stalk of the mealie, amabele, or similar reed-like plant, while still green (cp. u(lu)-Hlanga; i-mRhulhlo; body of a person when nicely glossy and fresh-looking, showing good health (cp. u(lu)-Hlanga).

i(ti)-Zele (Zelele), n. Small conical grass-lut or wigwam for preserving grain in a kraal = isi-Nyoko. Cp. i-naGomo.

ubuntu Zele, n. Discharge of blood, etc., from the womb following immediately upon the expulsion of a child = um-Zenze.

Zeleza, v. Act as a person with u(lu)-Zelezeke (N).

Zelezeleka (s.k.), v. = ukuti zele zele.

Zele zele, ukuti (ukuthi), v. Be comfortably off, lead a life of ease and plenty, as a rich man, or a woman married into a well-off family. Cp. buna.
Zi, pers. pron. They -- used with nouns plnr. of the 3rd, 4th, and 6th. classes, having the prefix iZi.
Zi, reflect. pron. Self; selves.

u(1u)-Zenga, n. Long, round-about path, or drewed out story. See zenga. Cp. i(11i)-Zombe.
Zängzenga, v. = tenga (s.t.).
ama-Zenge, n. (N) = i(11i)-Zekevela.
Zengebula, v. = tenga (s.t.).
Zengelela, v. = zekelela.
Zengemula, v. = tenga (s.t.).
i-nZengezenenge, n. = i-nTengoantenga.
Zengezela, v. = tengezela.
Zenu, poss. adj. Your -- see enu.
Zenzalaza, v. = ukuti po.
Zénzalazi, ukuti (ukuthi), v. = ukuti po.
i-nZenzane, n. Itch or scabies, a skin-disease caused by the itch-mite and causing intense itching = u(1u)-Zekezeka; cp. i-nTehla.
i(11)-Zenze, n. (C.N.) = i(11)-Zeze.
isi-Zenze, n. Dwarf, pigmy; (C.N.) scissors, shears (cp. isi-Nyindu).

Phr. ilanga soldikwe ivizenze, the sun has now sunk below the horizon (i11., has been eaten up by the pigmies, -- perhaps the last remaining tradition of the fact that at sometime in their history the Zulus had the pigmy tribes as their western neighbours).
ukhulha kudifwe ivizenze, the food has been eaten up by pigmies i.e. has been cleared off in no time, as at a feast when the people are in greater proportion than the food.

um-Zenze, n. 5. = ubu-Zele.

Phr. uBani isalala qini? valaha umaalu, wabuga nivizenze, did then So-and-so bear anything? why she threw away the child, and kept the blood-flow — said of a woman whose parturition has been a failure through the infant dying, etc.
Zeta (Zethu), v. = zeka (not quite so vulgar as latter word).

Zetu (Zethu), poss. adj. Our -- see etu.

Zê zê, ukuti (ukuthi), v. Be here and there, not close or thick together, scattered about, as when one meets with goats in every third or fourth kraal, or mealies growing in patches in a field (more numerous than gqwaba gqwaba).

i(11)-Zeze, n. Flea = i-nTewakumba, i(11)-Kululu [Sw. inzi, fly — comp. the similarity of the word i-nTewakumba with the word ama-Tewu (Bushman, dwarf), and that between the word i(11)-Zenze or Zeze (flea) and isi-Zenze (dwarf, pigmy)].

Zi, pers. pron. They -- used with nouns plnr. of the 3rd, 4th, and 6th. classes, having the prefix iZi.
Zi, reflect. pron. Self; selves.
Zi

Ex. umu-xi-shaya, I strike myself; wa-xi-shaya, he struck himself; bayaktu-xi-shaya, they will strike themselves.

isi-Zi (isiti-Zi), n. Confiscated property (collectively) of any and every description (cattle, children, wives, etc.) taken by the chief from any particular kraal, whose owner has been killed by the king's order or has died without heirs.

umu-Zi, n. 5. Kraal; people of a kraal, family; sometimes applied to a whole tribe or nation (cp. izi-Dhluko) [Her. oruze, chief village; Ga. azi, village; Sw. miji; MZT. mu-nzi].

Ex. amasi as'emxini, curds of the kraals (i.e. strange kraals, of no relationship with the speaker).

abantu bas'emxini, strangers, not of the family or clan.

kus'emxini, at the kraal of one's wife's family, one's wife's home = kus'ebulanda.

P. induku kayina'mxini, the stick has no kraal = where there is much quarrelling and fighting, the family will not flourish.

umu-Zi (umuw-Zi—with plur.), n. 5. Certain kind of grass, used for plaiting women's girdles, roof-mats, etc.

Ex. umusi ofeloco utceke ixingwani xe-mxini, a family (i.e. wives thereof) who have been died for (by the husband) carry (round their head) circles of umusi-grass.

ulu-Zi (no plur.), n. Sewing-fibre, in any state, whether as the whole growing plant or tree, the rough unstrung bark or stalk brought home from the forest, or the strings when already twisted for use [Sw. u-zi, thread; Ga. buzu; Bo. Sag. lu-zu].

Phr. sadhla isijingi esimandla, sa'sebula uzi ye, we ate a nice pumpkin-mash, it was like stripping off the wet fibre-bark (it slid down so softly and pleasantly) — only used of soft semi-solid foods.

Ziba, ukuti (ukuthi), v. = ukuti zibe.

Ziba, v. Pretend not to hear, as undesirable talk (ace. with ela form), or a calling person whom one doesn't wish to listen to; pretend not to see or notice, as undesirable doings of another, or as a lazy person when scamping work; pretend not to understand what one is talking about or referring to (not to openly declare ignorance of), as when a policeman comes for a concealed fugitive; make people (ace.) not to see or notice something by purposely drawing off their eyes or attention to something else, blind one (metaphor.), as a conjurer or a practised thief; make not to be seen, cover over so as to appear as though there were nothing there, as does the grass the paths (ace.) growing long in summer, or the wind footmarks in the sand, or as one does seed by raking the soil over it = siyi-gela, s'wcela, talata; cp. tu-fela [Sw. shiba, be full up; Ga. ziba, close or stop up the eyes].

Ex. waxulata, esixiya ngudela, he took it while blindling us with a story.

i-xanga aseixithise amafu, the sun is now covered over by the clouds.

isi-Ziba, n. Deep hole-like basin, or deep pool, such as are of frequent recurrence here and there along the course of local rivers and streams. Cp. ulu-Zwa; ili-Zibi [Sw. ki-ziba, pond; Bo. ziwa; Her. oty-i-zeya, pool; MZT. chi-liba, well].

P. zonke isixiya zowecela intlabali, any river-pools will become filled with earth = everything gets covered up, forgotten, comes to an end in time (N).

isi-Ziba (Zhiba), n. Patch of skin for mending the isidwaba of a woman; hence, patch generally; skin covering for the penis worn in former times by men = isi-Cibi.

u-Zibandhlela, n. Month beginning about or after the middle of October, and following next after u-Mhlunku, i.e. the time when the paths are overgrown = u-Lwezi, u-Dhlolo.

(iii)-Zibantonto, n. Certain fish (Exocoetus spilonopterus) (N).

Zibe, ukuti (ukuthi), v. Come over dark, hazy, or shadowy, as in the evening time, or during daytime when black clouds cover the sky, or one's vision (amehlo) when giddy or about to faint.

i-nZibe, n. Darkness or haziness that comes over the eyes from vertigo or fainting. Cp. isi-Zunguzane.

Zibekela (s.k.), v. = sibekela.

Zibu, ukuti (ukuthi), v Hur] an assegai (ace.) so that it get fixed standing upright in the ground; fix itself upright in the ground, as an assegai so hurled (cp. ukuti nko); also = zibula.

(iii)-Zibu (Zibbo), n. Species of water-lily (Nymphaea stellata).

(iii)-Zibuko (s.k.), n. Drift, ford, on a river; nocturnal seminal emission (cp. ama-Ja) [MZT. zibuka, cross a river; Ga. somoka; Sw. vuka; ki-vuka, drift; Bo. ki-vinga, gonorrhoea; Ga. w-zaiku].

Phr uku-shayawa isibuko, to have a nocturnal emission, as a young-man. See ama-Nxi.

uku-kupuka zibukwneni, to come up from
the seminal emission i.e. to have it become effective, to conceive, as a wife. See ama-Nzi.

wambonga, wamwelisa uguamulako one, he praised him and carried him (in triumph) over all the drifts—may mean, he extolled him abundantly, or abused him roundly.

Zibukala (s.k.), v. = sibukula.

Zibula, v. Bear offspring for the first time, as man or beast.

Ex. wazibula uguomana, she opened with a boy-child.

[i(i)-Zibule, n. = i(i)-Zibulekazana.

[i(i)-Zibulekazana (s.k.), n. Heifer that has already calved once. Cp. isi-Tole.

[i(i)-Zibulo, n. First-born, of man or beast. Cp. i(i)-Tumbu.

Ex. umntwana wakhe zizibulo (or wamulako), her first-born child.

u-Zibute (Zibunte, n. Magnetic stone, used as charm for 'drawing' the girls.

Zica, ukuti (ukuthi), v. = zicazela.

 ula-Zica, n. Tough-natured thing (= u(lu)-Nama, u(lu)-Zicuzela, u(lu)-Zicelo, u(lu)-Sololo); used as adj. 'buzzica'—see Lungama.

Zicalazela, v. = zicazela.

Zicazela, v. Go in a stiff-legged, stilted manner, as one with some disability in the lower limbs, or as some people naturally.

Zika (s.k.), v. Go down to the bottom, sink to the bottom, as anything heavy thrown into water, or sediment settling in a bottle of liquid; go off out of sight, disappear after being called, as a child; go to the bottom, get dropped, as a law-dispute that has been given up; sing in a deep voice i.e. taking on a very low pitch, as men or women; go deeply into an affair, as when examining a witness [Sw. shuka, descend].

Ex. us'ezikile-pi' where has he disappeared to now?—as one who has been summoned and suddenly disappears.

inda i'sizikile, the affair has gone to the bottom, been dropped.

i-nZika (s.k.), n. Sediment, dregs, when settled = isi-Bidi; cp. i-nQquba.

Zikalala, ukuti (ukuthi; s.k.), v. = ukuti lololo.

Ex. sekuti zikalala (esiswini), it has now cooled down, as the pangs of hunger after one has received food.

ubu-Zikazikane (s.k.), n. Tickling, itching sensation, as sometimes felt in the hand or foot and which makes one scratch. Cp. i-nZenzane.

um-Ziki (Ziki), n. 5. = i-nTlangu.

um-Zikilili (s.k.), n. 5. (C.N.) = um-Singi-lili.

Zikisa (s.k.), v. Make go down to the bottom.

Plur. h'mifazi wikisa kwezake (isitha), this wife is greedy, mean; in giving to others she just takes off the top of the porridge but for her own bally she makes the spoon go down to the bottom.

Zikiza (s.k.), v. = jundaza.

u-Zikiza (s.k.), n. Mr. Blind-one—an isibongo of some young-men, perhaps because their wooing of the girls somehow never 'cuts home'.

Zikizi, ukuti (ukuthi; s.k.), v. = jundaza, zikiza.

ubu-Zikiziki (s.k.), n. A cutting or 'sawing' away at a thing with a blunt instrument, as a knife (not a saw).

{i(i)-Ziko (s.k.), n. Circular earthen border made in the centre of a Native hut to enclose the fireplace; hence, the spot or fire-place enclosed by such a border; hence, any spot whereon fire is habitually made, as the lightning-fireplace (iziko lezulu) where medicine is customarily burnt to charm away lightning, or the cattle-fireplace (iziko lezinkomo), a spot within the kraal where cattle-charms are burnt at certain periods; pl. ama-Ziko, encampment of an impi [Her. e-zikuzu, fireplace; Sw. meko].

Ex. kubeke eziolo, put it on the fireplace.

isi-Ziko (s.k.), n. Any round mark left by fire or burning, as the circle of baked earth where a fireplace has formerly been, a 'fairy-ring' on the veld where lightning is said to have struck, a round scar on one's body as where burnt, or a round spot generally, as on any cloth.

um-Zikulu (s.k.), n. 5. (C.N.) = um-Singi-lili.

Zila, v. Abstain from doing something in accordance with custom or ordinance, as from work (ace.—on the morrow of a hail-storm, or at the change of moon), from sleep (at the death of a person in the kraal), from certain words (such as a woman is required to hlonipa), from certain kinds of food upon particular occasions, etc. [Bo. zila, abhor; dizu, abstain; Conq. ki-zita, a fetish—probably akin to ukuti zile].

Ex. lebonyama ngiyalivu, I abstain from that word, as a woman might say when she hlonipa's a particular name.

X. B. The ubu-zila of the Zulus is one and the same thing, under another name,
as the fetish (ki-vila) of the Negroes and the tabu or taboo of the Polynesians. It is one of the few remaining links still connecting them in origin with this latter race. It may probably be correctly regarded as a part of the 'religion' of these primitive peoples. Its object is to ensure reverence for things that are feared, and flagrant disrespect towards which may result in evil befalling the whole tribe or family. Transgressions of its established ordinances, mainly prohibitory, are, therefore, the 'sacrileges' of this religious system. The custom of hlonipa is simply the uku-zila, or fetish, as applied to language, the tabu of certain words.

The Zulu word uku-zila is manifestly of one origin with the word ukuti zile (to be black, hence by inference, dark, awe-inspiring, feared). As a witness that this was the primary meaning of the word, we find the days of prohibition or abstinence, referred to above, still technically called by the Zulus u(lu)-Suku olunyana (a black day) or u(lu)-Suku bexilo (a day of a dark, feared thing).

um-Zila, n. 5. Broad track generally consisting of several paths alongside each other, such as are made by a herd of cattle going habitually that way, or by an impi = um-Kenene; also = i-inYimba. Cp. um-Gudu [MZT. in-zila, road; Lu. n-jila; Bo. sila; Sw. n-jia; Her. o-ndyira].

um-Zila-nyoni, n. 5. Certain hard-wooded coast tree, whose bark is used to stay bleeding at the nose; also certain bush supposed to be poisonous, and so avoided by birds, and used by abatukuli as an umblulelo.

Phr. uBani ny'isithulha somzilanyoni, So-and-so is an umzilanyoni bush (to which no birds come) — said of a young-man discarded by the girls.

Zilazila, v. Move restlessly about, here and there, with some desire or intention, as a stranger who wishes to get the chance of speaking with somebody (acc. with ela form), or a thief seeking an opportunity of getting at something, or as a man who, though seated among a company, keeps constantly looking at a person as though he would like to say something to him = ziyaziya. Cp. zile-la.

Zile, ukuti (ukuthi), v. Be quite or very black = ukuti kace. See zila.

Zileba, v. — see Leba.

um-Zilikhli (s.k.), n. 5. Tall and very fat person, male or female.

u-Zilile, n. Variety of imfe, q.v.

u-Zililo, n. Carrion Flower (Stapelia gigantea), a cactus-like creeper used as a love-charm by young-men. See isi-Betelolo.

i(i)-Zilo, n. An abstaining or abstinence (with u(lu)-Saku). See zila.

Ex. Ny'obexilo xamhlane, kuse inyanga izolo, it is a day of abstinence (from work) to-day, for yesterday the moon died.

isi-Zilo (Zilo), n. Coal shale, or coal itself, taken from near Mpande's Empangisweni kraal, and used by women for blackening their isi-dwaba, by blacksmiths for making coke, and (C.N.) put into a basket of seed for good fortune (prob. so called from its black colour — see zilo, ukuti zile).

u-Ziluba, n. Supposed father of the heron (C.N.) See u-Tekwane.

Zima, adj. Heavy, as a box or affliction (see sinda); weighty, impressing with importance, imposing, as an order from a great person, or the personality itself of such a great one (cp. isi-Tunzi); serious, grievous, as an affair or fault; difficult, hard, as work or tasks given to a labourer to do; black or dark-skinned (mostly used of young females and cows); strong, forcible, or awe-inspiring, as the current of a river from its apparent heaviness on the body of one crossing; crowded, full with people, as a kraal or room (see isi-Kutu) = nzima. See zimazisa [Her. zen, heavy; Reg. nyenna; Sw. zilo; Ga. zitao].

Ex. Sekurina manje, kufike umzimazana, kule kulela yengeko, it is now weighty (in the kraal) since the kraal-head has arrived; it was quite light while he was away.

Ama umani aloke o'mifula, they are heavy (i.e. strong) are the waters or current of that river (when they bear down upon one).

ubu-Zima, n. Heaviness; seriousness; weight, impressiveness; difficulty, hard- ness; force, strength — see zima.

i(i)-Zimakazi (s.k.), n. Dark-skinned girl.

i-nZimakazi (s.k.), n. Black cow.

Zimalaza, v. (C.N.) = zabalaza.

um-Zimandhlela, n. 5. (C.N.) = um-Neele.

isi or um-Zimane, n. 5. Certain forest tree, Black Ironwood (Olca laurifolia), used as elyster for backache.

Zimaza, v. = zimazisa.

i-nZimazana n. Small black cow, or heifer.

Zimazisa. v. Give imposingness, impressiveness, weight, prestige, etc., to a person (acc.), etc., as a herd of cattle in a kraal lend it a certain superior appearance,
or as a high-class girl brings a certain importance to the inferior man she has married. Cp. *bulaza.* See *zima; zimula.*

(i-li)-*Zimba* (Zimh'ba), *n.* Ear or panicle of the *i-nF* reed; sometimes applied to growing *imfe* generally, by women, who fear to call it by its own name, 'lest it become a failure'; also (N) = (i-li)-*Wili.* [Xo. ama-zimba, Kafir-corn.]

*i-nZimba* (Zimh'ba), *n.* That quality in a person, etc., which imposes, is commanding of respect, impresses with greatness or power; hence, moral weight, prestige, influence; nobleness, dignity, as is manifest in the face and bearing of a highborn person = *isi-Tunzi.*

Ex. umntu ongena'uximba, common-class, low person.

ubadhula yeximba, he overcomes them, gets power over them by his appearance of rank, dignity, weight, etc.

um-*Zimba* (Zimh'ba), *n.* 5. Body, of man or animal [Lu. *uxi-zimba; Reg. ki-tumba, dead body; Son. ga, body].

P. *uximba* ukwena nquminiwo, the body is felt by its owner = each one feels his own pain (though unknown to others).

UBU-*Zimba* (Zimh'ba), *n.* Normal bodily quality or state, as below; (C.N.) also = *i-nQina.*

Ex. *uximba* wake soombele ebazimbeni bane, his body has now returned to its proper or normal state (after being emaciated by sickness).

(i-li)-*Zimbane* (Zimbhane), *n.* Certain striped deep-sea fish (N).

isi-*Zimbati* (Zimbhathi), *n.* = *in-Gqikiti.*

um-*Zimb'omubi* (Zimbh'omubi), *n.* 5. Serofula, generally recognized by the Natives of serofulous swellings, glandular tumours, etc.

N.B. This constitutional taint is almost universal among the Zulus, and is a cause of many of their bodily ailments.

Zimbu, ukuti (*Zimhu, ukuthi), *v.* = zimbu; *zimula.*

Zimbuka (Zimhuka), *v.* Get lifted bodily up, as below.

Zimbulu (Zimhulu), *v.* Lift or raise up bodily anything of bulk or heaviness, as a great stone (acc.), or pot, or as the wind 'lifts out' a tree from the ground, or a man of inferior quality winning for himself a wife in any way much superior to himself (cp. *zimula*). Cp. *fakula; sibukula.*

um-*Zime, n.* 5. Well-built, full-limbed person (male or female), standing well on his pins = um-*Zimelela.*

(u-li)-*Zime, n.* Walking-staff (= *u(lu)-Boko*); one of the heads or 'pillars' of a family i.e. one of the chief men thereof.

Zimelela, *v.* = *simelela.*

um-*Zimelela, n.* 5. = um-*Zime.*


Zimpunyu (C.N.) = see *i-mPunyu.*

Zimu, ukuti (*ukuthi), *v.* = zimka; *zimula.*

(i-li)-*Zimu, n.* Cannibal — of whom there were still some in Natal, etc., during the upheaval caused among the clans by Shaka during the early years of last century [see um-*Zimu.*]

um-*Zimu* (Zimhu), *n.* 5. Spirit — the word being now obsolete, save in phrase below [Bwa. *mu-zimu,* spirit; Da. *mu-zimu,* ancestral spirit; Sag. *i-zimu,* evil spirit; Bo, kw-zim, place of departed spirits; Ga. *mamizwa,* familiar spirit; Her. *mu-sisi,* ancestral spirit; Gq. *m-kissi,* ancestral spirit or image thereof; At. mimi, ghost].

Phr. *inkomo yomzimu* (or *yemzimu*), a beast of the spirit i.e. slaughtered for it.

Zimuka (s. k.), *v.* Be or get large in body or bulk, as a pumpkin, sweet potato, etc.; be or get big i.e. very fat (not gen. of mere large bony or muscular build — see jaha), as a man or bullock (used in perf. — cp. *kulupala*).

Ex. *uximakile* ['kmntunya, this whiteman is big i.e. large and stout (*ukuthyle,* would mean rather 'he has fattened or grown fat,' as after a previous thinness).

Zimula, *v.* Do largely i.e. in a great-sized manner, as a woman bearing an unusually big infant (acc.), a tree growing an unusually large fruit, a man making a very large basket, or the wind blowing down a very large tree.

Ex. *uHlati* wamzimula intombi ka'Boni, Hlati did off (i.e. got in marriage) the great daughter (i.e. large of body, or great by birth) of So-and-so.

*umzi* wazimuleka pansi, the tree got done hugely down i.e. the huge tree was brought down to the ground (by the wind).

(i-li)-*Zimuzimzu, n.* = (i-li)-*Zimu.*

isi-*Zinda* (Zinhu), *n.* Contents of any vessel, as water or grain, when filling it somewhat more than half; a 'good half' (somewhat less than an *isi-Qentu*); certain hut, and more especially the eldest son thereof, appointed by the father of every well-established Zulu kraal to be the 'formal head' of the family in his own stead after his de-
Zinge, verb. part. = jinge.
isi-Zinge, n. = isi-Yingelezi.

Zingela, v. Hunt, as game (acc.) of any kind (cp. i-nQina); be prowlingly seeking after something, as an umta-ka!; or a thief about a locality; sometimes used for persecute (M). Cp. zu-ngesza [Sw. winda, hunt; Ga. iigo].

Zingeleza, v. = yingiliza.
Zingelezi, ukuti (ukuthi), v. = yingiliza.
isi-Zingelezi, n. = isi-Yingelezi.
Zingeza, v. = zungeza.


um-Zinkawu (s. k), n. 5. Kind of orchid = i-mFeyenkawu.

u-Zintlu, n. = u-Zirru.

um-Zinyambo (Zinyambo), n. Sand shark (N).

(i) Zinyane, n. Young-one, of any animal or bird (though not used of a cow or horse or other 'calving' animal—see i-nKongana; nor yet usually of a dog — see um-Wiendhlewe). Cp. isi-Nokwe [Sw. jinga, young; kinda, chick].

um-Zinyati (Zinyathi), n. 5. = um-Sikaba.
Zinyeza, v. (C.N.) — see nyeza.

(i) Zinyo, n. Tooth [Skr. jamba; Ob. zubu; Lith. zamba; Lu. di-zeu; Bo. zíu; Sw. ji-no; Ya. li-no; Sak. kiihi; Nyanye. m'ino; Cong. Forest Dwarfs. mi-nyo; Her. e-yo; Di. lu; Sa. linde; At. enyi].

Phr. sesakumuka amazinyo, she (the oldwoman) has already lost (had fallen out) all her teeth.

ingane iyabibidhla amazinyo, the infant is chewing in a dribbling fashion its teeth, i.e. is moving about its jaws and dribbling, as though eating, but really rubbing the gums together at the teething period.

uyisulu amazinyo chasuku, he grinds his teeth at night.

us'ehamba isibha amazinyo, he lives now grinding his teeth i.e. only in misery, only to feel pain, having no happiness, as one whom an enduring misfortune has befallen.

Phr. nyedeza, nyengezinyo libubu, he is the only one, like a painful tooth = he is a sole child, etc.

umukwento amazinyo abunshelezi, you mustn't set other people's teeth on edge i.e. cause strife or ill-feeling between them.

Zinza, v. Be comfortably placed, sit comfortably, as a man well set up with property (used in perf.), or a woman who has married into a well-off family, or a kraal built on a nicely level or a well

Tooth Certain the Young-one, Zl (C.N.) Hunt, bad painful Kind person matter Cogitate, Be i(li)-Zinga Zindhla, Zindela, others, in weni, iagination, picion (ace.) knowledge imagine ledge denga generally by has inherits sition to death, and dence family Kohwa, of cease; origin, original facts or essence, of an affair.

X.B. This hut, or son, though in precedence ranking below the i-nDhunokuh, ili)Kholwa, and i-nQwali, is nevertheless called and regarded by them, after their parent's death, as their nyise, and consequently all family disputes, etc., are, as a matter of courtesy, invariably referred to him in the first instance. Being the appointed representative of the deceased kraal-head, he always remains as chief occupant of the old kraal, the ikosana, ikohlwa, and inqadi generally moving off, after the father's death, to establish their own kraals. But the position of the isiZinda is merely formal; he inherits absolutely no rights nor property of any kind (save that of his own hut), and has no concern with the estate or liabilities left by his father. See i-nDhunokudu.

Zindela, v. Hold back or hesitate in doing, do reluctantly or after doubting delay, as when obeying, or giving consent. Cp. denga [Sw. sita, hesitate].

Zindhla, v. Cogitate, ponder, consider, meditate about any matter (with nga), as of one's plans or action. Cp. caba- nga [Sw. aNina, purpose].

Zindhlekelu (s. k), v. Think for, presume for a person (acc.), i.e. assume a knowledge of his thoughts and actions; hence, imagine for (in a bad sense), suspect knowledge or guiltiness in a person (acc.) = eabangela.

Ex. musakwindaheke ne umuntu, you should not entertain thoughts of suspicion about another.

(i)i-Zinga (mostly used in plur. ama-Zinga), n. Narrow ridge, wrinkle, corrugation, or running elevation as formed between two closely-placed grooves, or by the overlapping of scales, etc., as exist along the belly of a snake or the back of a millipede, or the rings on the horn of a cow, or the grooved patterns of some lamps and vases. Cp. i(i)-Zekelela [Sw. Fungi, wrinkle].

Ex. isihla esinaamzinga, a grooved vase (the Native mind, however, thinking of the parallel elevations between the grooves).

i-nZinga, Zingamawa, Zingamaweni, Zingawa- weni, n. = i-mFene.

um-Zingandhlu, n. 5. Small brown and harmless snake, very fond of sleeping in huts; a boy who stays habitually at home, not going out to herd with the others, a molly-coddle (= um-Nyoto) = um-Zingandhlu.

(i)i-Zingati (Zinyathi), n. Certain tree resembling the i(i)-Rirolo (N) = i(i)-Cibo.
sheltered spot (used in perf.) = netezeka, nekendeka.

Ex. ngamawu enkomo engakga, ngibe ngi-xinkile, if I could get a cow like that, I should consider myself comfortably off.

isi-Zini, n. Crake, of which there are several varieties — Baillon's C, Rufous-crested C, White-spotted C, etc.; sometimes applied to Adamson's Quail (E. mathotricia Adamsoni).

Zini ziinz, ukuti (ukuthi), v. = zinza, ukuti nete nete.

(i)li)-Zipo (Zipho), n. Claw-nail, of man.

u(lu)-Zipo (Zipho), n. Finger-nail, of man.

Zipu, ukuti (Ziphu, ukuthi), v. = zipula.

Zipula (Ziphula), v. = vito.

u-lirru, n. Certain tree resembling the u-Niitxogoti, but of redder wood.

Zisa, v. Cause to come; hence, bring; send. Cp. yisa.

Zisisa = see sisa.

Zisisezela = see sisezela.

u-iZiwombe (Ziwimbhe), n. = u-Ziyongo.

Ziyaziya, v. = zilazila.

u-Ziyongo, n. = only in the prov. below.

P. woz'abuye njengenubo ka'Ziyongo (or Ziwombo), he'll come back again at last like the blanket of Ziyongo (some legendary person) — said of an unfaithful son who has temporarily discarded the old people, or a naughty child who runs away from punishment.


um-Zizima, n. 5. Blurredness, dimness, dark mistiness so as to render one's vision or the appearance of a thing indistinct, hazy, or darkly, as caused by the falling shades of night, or by a fog, or a dark cloud passing over the sky, or the dark mark of a bruise on one's skin.

(i)li)-Zizimane, n. Certain soft-wooded coast tree (N).

isi-Zobi, n. Discoloured spot on the skin (as from the bite of an insect) or on the hide of an ox.

(i)li)-Zoko, n. Deadly hatred, enmity, as between two families = (i)li)-Pahlela. Cp. (i)li)-Tanbo.

u(lu)-Zoco, n. = u(lu)-Zico. See lunama.

Zocola, v. = zokoca; zoeza.

u(lu)-Zoloco, n. Short-tempered, irritable person; also = u(lu)-Zica. See lunama.

Zocoza or Zocoloza, v. Go or walk in a long slender-bodied manner, like a long limp switch (= u(lu)-Zoco). See u(lu)-Zokozama.

Zoco zooco, ukuti (ukuthi), v. = zocoza.

Zokoca (s.k.), v. Chew or masticate with effort any 'tough' thing (= u(lu)-Zokoko), as meat (acc.) or hard mealie-grains.

u(lu)-Zokoko (s.k.), n. = u(lu)-Zico. See lunama.

u(lu)-Zokocwana (s.k.), n. Little long limp thing, applied to a person with a long, very thin, slender body, like a long, supple switch. See zocoza.

i-nZokonzoko (s.k.), n. Shrub (Seneio corona), used for poultices.

Zokozela (s.k.), v. Push persistently on with anything or at anybody (acc.), as when persistently quarrelling with a person about some old fault or grievance, or as a disease which continues persistently progressing forward in spite of every remedy taken = pokupela.

u-Zokozela (s.k.), n. (C.N.) = u-Zoze.

um-Zokozo (s.k.), n. 5. Dogged persistency, or continual pushing forward in regard to anything, as above — see zokozela.

Ex. ngamiti leyo'da abula ibukubuluku, jagubu mbelumbe umyoko, I had thought that affair had passed, but he retains for me a continual pushing away at it.

Phr. uyiigukulima, kwe kuyokoso umyoko ekuleni, I shall plough away or do any other action) with dogged persistency (until I get so-and-so far finished, or in spite of somebody else's prohibition) — where the latter part of the sentence is not clear and is probably merely a play on the words, meaning 'until the thrusting forward thing, or point of the nose, gets thrust forward'.

isi or u(lu)-Zokozoko (s.k.), n. Persistent impelling forward of the heart or emotions, as when one retains a persistent wish to quarrel with another about some old matter, or has a continued insurmountable longing after anything or for doing anything. Cp. um-Zokozo. See zokozela.

um-Zokwe (s.k.), n. 5. Leech = um-Nyundu.

Zola, v. Parry, ward, as the stick (acc.) of an adversary (= eka); be calm, still, without wind (even when cloudy or with quiet rain = bekela); be at peace, sit happily, as two sweethearts together (used in perf.).

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u-Zolo, n. (mod.) = u(lu)-Puta.

ama-Zolo (no sing.), n. Dew = um-Bete [Lat. ros, dew; Ga. usulo].

u(lu)-Zolobela, n. = u(lu)-Twa.

u(lu)-Zololo, n. = u(lu)-Twa.
i-nZolombela (Zolombhela), n. = u(1u)-Twa.
i-nZolongo, n. = u(1u)-Twa.
Zolwana, adv. (C.N.) = mzolwana.
Zomba (Zombha), v. (C.N.) = zombozha.
Zömbe, ukuti (Zombhe, ukuthi), v. = zombeza.
Zömbe (Zombhe), adj. Crooked, zigzag, as a winding river or road, or 'crooked' ways.
Ex. barume ukukuluma oku/zombhe okupane
unbeni nomte, they agree (to listen to) unstraightforward or perverse talk, contrary with the law.

(i)l-Zömbe (Zombhe), n. Zigzag, winding, crooked way or path (actual or metaphor.), as a path or river winding here and there so that one can scarcely know in which direction it is actually going, or a crooked 'zigzag' stick = (i)l-Gwince. Cp. u(1u)-Zungu [Her. kombokombo, zigzag; Sw. kombokombo].
Ex. induku e'mazombe, a zigzag i.e. spirally carved, screw-shaped stick.
abantu abang'omhlela x'imazombe, people of crooked, unstraightforward ways.

Zombelezela (Zombhelezela), v. Wind about, twist round about in a zigzag fashion, as a climbing plant entwining about a tree or over a bush (loc.); try and get about a person (acc.) in a bad sense, encoi or entangle him in some quarrel or difficulty.

Zömbeza (Zombheza), v. Go in a zigzag, crooked, winding manner, as a path, road, river, or a person in his unstraightforward, crooked ways = gwinceiza, gonoiza. Cp. zekelulela.

Zömbi, ukuti (Zombhi, ukuthi), v. = zombeza.

Zombiza (Zombhiza), v. = zombeza.
Zona, emph. pron. They; them — used with plur. nouns of the 3rd., 4th., and 6th. classes.

Zonda, v. Hate, detest; pain persistently, chronically (not momentarily — cp. ubu-Hluungu); have a strong liking or desire for anything (acc.) [Her. tonda, detest].
Ex. leyg'ungbo ngiyagizonda, oh! I do like or covet that dress.
ugiterile okusina, kuzondile esitaleni, I have been carrying something heavy, and there is a fixed continuous pain in my old wound (consequently).
umqishaye, kuzozonda lapa entlabweni, he struck me and there is now a settled chronic pain here about my cheek-bone.

Zondela or Zondelela, v. Have a strong desire, longing, or liking for anything, or to do anything.

(i)l-Zondela, n. Any person or thing much liked by its owner, to which he has strong attachment.
Ex. xamsonisela xengzondela yake, he deprived her of her much-loved or favourite child.

u-Zondhle, n. White-flowered veld-plant.

(i)l-Zondo, n. = (i)l-Qaza.
isi or i-nZondo, n. Long-settled, continuous or strong ill-feeling or dislike against a person, hatred; fixed, continuous, chronic pain in any part of the body. See zonda.
Ex. sebhukala izinondo koua, there is now a fixed chronic pain settled there.

um-Zondo, n. 5. Name applied to several kinds of small, gen.foul-smelling, garden bugs and beetles.
Phr. ingqapho e'mzondo, an ox spotted all over with dark-brown and white patches = i-nZota.

Zongama, v. Do in a slow, deliberate manner (not hurriedly), as a person rising slowly from the ground, or when speaking slowly so that all may understand (C.N.).

Zongela, v. (C.N.) = potela.

Zongolezela, v. = zongolozela.

Zongolozela, v. Bind, wind, or wrap round, as cotton (acc.) round a reel (loc.) or a bandage round one's leg; try and encoi or embroil a person (acc.) in a quarrel or trouble. Cp. zombelezela; zungelolezela.

(i)l-Zongwe, n. Nape of the neck, or prominent bone at the top of the spine (= isi-Jingo); sometimes used for the whole pillar of the neck (cervical vertebrae) (C.N.) dog with a white ring about its neck (see um-Seka). Cp. i-nTamo.
Ex. umqonge le'muntu, this person has a strong neck (for supporting heavy weights on the head).

banninguma izongwe, they cut through his neck-bone for him.

Zonya, v. Dress the hair, as below (N).

um-Zonyo, n. 5. Small upright pointed tuft of hair, such as are made standing about the head, by means of a hollow reed, in a certain manner of Native head-dressing (N) = (i)l-Ngele.

(i)l-Zonzo, n. (C.N.) = (i)l-Nzonzo.

um-Zonzo (mostly in plur.), n. = um-Co

ndo. See nzungozoa.

Zota (Zotha), v. Be of a pleasantly subdued, nicely toned down, sobered, calmed state or appearance; hence, be of
a warmly subdued colour or polish, as a nicely browned meerschaum pipe, or polished wood, or a brownish cloth (not glaring red), or the veldt in summer when nicely covered with fresh green grass (after the glaring dryness of winter); be of a calm, sober, agreeably polite, dignified nature or bearing, as a kindly, gentlemanly-mannered person; be pleasantly mild, as the weather or climate; be cozy, comfortably warm, sheltered, etc., as a well-thatched hut or well-protected kraal (in all cases, used in perf.).

i-nZota (Zotha), n. Beast spotted all over with chocolate-brown and white patches = um-Zoundo.

isi-Zota or Zoto (Zotha or Zotho), n. Subdued, sobered, calm quality, nature or condition of a thing — see zota.

Ex. isimpaAda xeto kawikazi, kasikatadi isixoto, our goods (furniture, etc.) have not yet arrived; we have not yet been able to settle down (at rest).

umuntu oesizota, a person of a calm, sober, quiet, gentlemanly nature.

Zotusa, v. = habuza.

Zóyi Zóyi, ukuuti (ukuthi), v. = zoyiza.

iziy-Zóyi (no sing.), n. Confused jumping about i.e. the tiny bubbles or sparkling of effervescence, confusion of darting flashes or ‘stars’, as in the eye after a blow or being dazed, etc.

Zoyiza, v. Dance or dart confusedly about with izi-Zóyi, throw off ‘sparks’ or ‘stars’, as soda-water when effervescing, or one’s eye when struck; simmer, boil with a gentle silent effervescence (previous to the uku-huba), as water in a pot.

u-Zoza, n. Natal-sore, an intractable kind of spreading ulcer forming on the feet and shins, etc., in the coast districts.

Zozoza, v. = nzonzozula.

Zózo zózo, ukuuti (ukuthi), v. = nzonzozula.

Zú, ukuuti (ukuthi), v. = ukuti po.

Zuba, v. = jsuba.

(i(l))-Zubazonzo, n. (C.N.) = i-mVemvane.

(i(l))-Zube, n. = (i(l))-Jubela.

(i(l))-Zubela, n. = (i(l))-Jubela.

u(lu)-Zubela (Zubhela), n. = u(lu)-Tshubungu.

Zubulunda, v. = ukuti po.

Zubulundi, ukuuti (ukuthi), v. = ukuti po.

u(lu)-Zubungu, n. = u(lu)-Tshubungu.

i-nZubunzubu, n. Any lump, supple thing, as a well dressed skin, a limply plant shambok, or the strengthless body of a fainting person; also used of calm, pleasant weather = i-nZutenzutu. Cp. i-nTso-bontsobo.

Zubuza, v. Supple, make soft and limp, as one might a skin (ace.) or switch.

Zúcu, ukuuti (ukuthi), v. = ukuti jaqu.

u(lu)-Zucu, n. = u(lu)-Gumlu.

Zucuka (s. k.), v. = jaquku.

Zucula, v. = jaqula.

u(lu)-Zuculu, n. = isi-Jumba.

Zuka (s. k.), v. Break up (trans.) into pieces, crumble to bits, as a person a lump of dry bread (ace.) or earth with the hand (cp. tubuza); break up crumpling wise, crumble down or up, as a piece of paper (ace.) or long grass by sitting or tramping on it; knock a person (ace.) up physically or mentally, as excessive heat or work, or a master compelling a person so to work and get knocked up, or a heavy affliction befalling one so as to rob him of all courage and spirits; knock a person (ace.) to bits (metaphor.), as with blows of a stick.

Ex. asihambanga, sazuwa ilanga, we didn’t do any travelling to speak of, we were knocked up by the sun (i.e. excessive heat).

u-Zuka (s. k.), n. Sixpenny-piece (T).

Zukela (s. k.), v. Be or get so broken or crumpled to bits, crumpled up, or down, knocked up, or knocked to bits, as above (used in perf.).

Ex. bafika, bexukekile kakulu ukwumela, they arrived quite knocked up with travelling (i.e. exhaustion).

u-Zukela (s. k.), n. Certain herb whose roots are used as a love-charm by young-men to ‘quite knock up’ a girl and render her incapable of refusing.

Zukelileka (s. k.), v. Creep or crawl under or into, as through the low aperture into a hut (loc.) or under a table (with nagapentsi) = ukuti zukelike.

Zukeliki, ukuuti (ukuthi; s. k.), v. = zukelileka. Cp. ukuti shume.

um-Zuko (s. k.), n. 5. A trotting (C.N.).

um-Zukulu (s. k.), n. 1. = um-Zukulwana.

isi-Zukulu (s. k.), n. = isi-Zukulwana.

um-Zukulwana (s. k.), n. 5. (C.N.) = um-Sinyili.

um-Zukulwana (s. k.), n. 1. Grandchild.
isi-Zukulwana (s. k.), n. Offspring (whether collectively or individually) of a grandchild and beyond; descendant or descendants; generation.

i(i)-Zukumba (Zukumbha), n. Slightly 'pugged' or broken nose; the possessor thereof. Cp. isi-Kopoco.

Zukwana (s. k.), adv. (C.N.) = mzuZukwana.

um-Zukuzuku (s. k.), n. 5. = um-Zuzulu.

Zula, n. Rove about, wander or roam about a place or country (loc. or with na), as a man about the town looking for work, or unherded cattle about the veldt, or a bird in search of prey (cp. shanga); hang down suspended from any place, as a calabash tied by a string to the roof, or a bunch of bananas from the stem, or a spider from its thread (cp. jika) [Sw. zunguka, wander].

u(S)-Zulane, n. Roamer, wandering person or animal without any home or friends, a waif = um-Hambuma.

Zulazula, v. = zula.

isi-Zule, n. Anything hanging down suspended from above (see zula); anything bound or holding together in a bunch, and gen. suspended or for suspending, as a bunch of mealie-cobs, grapes or bananas.

u-Zulu, n. Son of Malandela (by Nozidiya), and brother of Qwabe; clan (collectively) originating from him; whole Zulu nation i.e. all those (even of different clans) subject to the Zulu king [see i(i)-Zula].

Ex. uying'orakw'Zulu, I am one of the Zulu clan (having the isibongo 'uZulu' and the isitakazo 'Ndabezulu'); or, I am one i.e. a person, resident or Native, of Zululand.

kwaZulu, among the Zulu clan or people; the Zulu country, Zululand.

N.B. There are several branches of the Zulu clan, caused by the descendants of any particularly great man therein calling themselves after him and hanging his name on to that of uZulu in their isibongo. Thus there is uZulu kaNdambela; uZulu kaNqiza; uZulu kaBinyela, etc. These different branches of the original Zulu clan are now intermarrying. The present royal family of the Zulus simply calls itself uZulu, which unqualified appellation seems to be now confined to that family alone i.e. to the house of Jana. The genealogical descent of this family is uDumizulu, kaCeltswaya, kaMpa-nde, kaSenzangakona, kaJuma, kaNdaba, kaPanga, kaMageba, kaMalandela, who through his wife uNvidiya, begot uZulu and uQvale, the originators respectively of the Zulu and Qwabe clans.

i(i)-Zulu (no plur.), v. Sky, heavens; weather; lightning (= u(lu)-Bani, — those who, through superstitious fear, dislike to call it by its commoner name of i-Zulu, sometimes use the word um-Pezulu as a euphemism) [Skr. dyaus, dya, sky, heaven; sura, sublime; skt., cover; Gr. Zeus, god (fr. Skr. dyaus)]. Lat. Ju-piter, Father of above, or in heaven; Ga. gulu, sky; MTZ. iju/; i-zuba, sun; Sw. juu, above; jua, sun; Sa. uth, sun. Her. e-yuru, sky; Ang. ori-e-ulu and ka-lungu, heaven; Reg. i-yuba, heaven; Di. due, sky; Mamb. noro, Ba. kugumo, Kus. zu, fire; Sak. dzwva, sun).

Ex. linjini izulu? how is the sky i.e. weather?

savunjeleni izulu, we were prevented by the weather.

kwele izulu izolo ka'Bani, the lightning struck yesterday at So-and-so's kraal.

— When there is lightning about, all white things should be hidden, e. g. amasi, beads, clothing, as the lightning 'is very fond of white-coloured things'!

i-zulu elizezu, the heavens above — a name of praise sometimes given to the Zulu king.

i-nZulu, n. Whirl of deep water (C.N.).

isi-Zulu, n. Language of the Zulu people; (C.N.) = isiZulu; i-nZulu.

u-Zulucwathile (Zulucwathile), n. Small very light-blue opaque bead or beads (Mod.). Cp. i(i)-Zulu.

Zululeka (s. k.), v. Saunter about, stroll idly about, as a lazy fellow at any labour, or a labourer temporarily without work (cp. zulu; qyiteka); 'swim', as the eyes or head when giddy.

i-nZululekane (s. k.), n. = i-nZulu lwane.


isi-Zululwane, n. A giddy, whirling motion, or the place thereof, as a whirlpool in a river; also = i-nZulu lwane.

Zulumba (Zulumbha), v. Watch stealthily for a chance, keep the eye on a person (acc.) or thing, as when wanting to get at it unawares or unperceived, as a thief or umakati, or a person who wants an opportunity of speaking with another momentarily engaged. Cp. zilaziza; zingela.

i(i)-Zulumba (Zulumbha), n. Stealthy watcher i.e. who keeps on the watch for opportunities to steal — somewhat equivalent to Eng. 'prowler'.

Zuma, v. = juma.
isu-Zumbe \((Zumbhe)\), \(n.\) = isi-Jumba.

um-Zumo, \(n.\) 5. Surprisal, a surprise.

u(lu)-Zuncu, \(n.\) = u(lu)-Gamfu.

i-nZungeneleze, \(n.\) Merry-go-round (T).

Zungeleze, \(v.\) Surround, encircle, as a wire surrounding a hut (ace), a man's arms encircling the trunk of a tree, or an impi surrounding a kraal in a circle (ep. hamba); surround or encircle, as a person might the hut (ace) above with the wire, or the tree with his arms, etc.; also sometimes used for zungoleloza = zungalezela. Cp. zungula.

Zungeza, \(v.\) Go round, move round, make the circuit of, as a person walking round a hut (ace), or a wire 'going round' or being taken round any enclosure. Cp. zungeleze [Sw. zungushia, surround; Bo. zunguluka].

Zungeleza, \(v.\) = zunglezela.

isi-Zunge, \(n.\) Feeling of loneliness or solitaryness, as of a person living alone, without companions, etc. [Her. kunga, lonely; Bo. u-zungu, hollowness].

Ex. unesizungu, he is lonely, feels loneliness.

P. isizungu sabalala inkungana (unjenga-kwe-Masuku), a feeling of loneliness was the death of the calf (u) at Masuku's — as might be said of or by anyone feeling the want of a companion, wife, etc.

u(lu)-Zungu, \(n.\) General combine or complot (public in as far as the particular clan or district is concerned, but secret to the other party), as when a whole locality or tribe conspire together to make away with any particular individual, kraal, etc. (ep. isi-Gungu; u(lu)-Mhumbi; u(lu)-Solo; isi-Xesekupha); round-about, circuitous path or way (ep. i(lu)-Zombe; zungula).

Phr. inqina yomzunzi, a hunting-party which is a combined conspiracy (under the pretence of being a hunt) and to which the whole male portion of the clan or community would be required to go (as to a war); the name is now sometimes applied to a large or general hunt in which the whole district is asked to turn out.

Zungula, \(v.\) Go by a round-about or circuitous way, as to any place; be persistently at or after a person (ace) in order to quarrel or fight with him.

um-Zungulu, \(n.\) 5. Certain bush (Dalbergia obovata), whose bark is used as rope, etc., for binding.

P. nzwungulu nqoba wosile, the nzwungulu bark is just as good for binding a thing up with even when dry = don't make too small account of a person by reason of his old withered looks.

u or isi-Zunguzane, \(n.\) = i-nZululwane; isi-Zululwane [Sw. ki-zunguzungu, giddiness].

i(lu)-Zunguzungu, \(n.\) = i-lingo.

isi-Zunzubezi, \(n.\) = isi-Jungubezi.

i(li)-Zuphe (Zuphe), \(n.\) = i(li)-Juphe.

i-nZunzutu (Zuthunzutu), \(n.\) 3. = i-nZunzutu.

Zuza, \(v.\) Get, obtain, acquire anything (ace.) by an effort of any kind, as by working, speculating, trading, fighting, borrowing, etc.; get a person (ace.) i.e. succeed in getting hold of him, as one after whom one has been for some time, so as to fight, quarrel, etc., with him.

Ex. sigakwana yomzimba, we shall get hold of one another, have it out, some day.

Zuza (Zuza), \(v.\) Linger restlessly in parturition, be slow in expulsion of offspring, as a cow, woman, etc. Cp gudula.

i-nZuzo, \(n.\) That which is gained, profit.

um-Zuzo (Zuza), \(n.\) 5. (N) = u(lu)-Quqo.

um-Zuzu, \(n.\) 5. A while, some little time, as when one stays a whole afternoon on a visit to a friend, or perhaps a month at some friend's place = um-Zukuzuku.

Phr. ukweza imizungu, to take a long time in getting through a piece of work, as when ploughing a field or building a hut in a slow, loitering manner.

um-Zuzwana, \(n.\) 5. dim. of above. A little while, very short time.

Zwá, ukuti (uktsh), \(v.\) = ukuti po; ukuti tра; nzonzoza, zwazwaza; also = ukuti gwelela.

Zwa, (= Ezwa; imperat. yizwa, zwana), \(v.\) Perceive, as by any of the senses (except sight — see bona); hence, feel or experience a thing (ace.), whether as touching or being touched, or as any emotion of body or mind; smell, as the scent (ace.) of a flower, or the flower producing such scent (ep. nuku; sezelu); taste, as food (ace.) of any kind, or as does the mouth; taste or feel with the nose, as snuff (ace.); hear, as a person (ace.) or his speaking; give ear to, hearken to, obey, as one's superior (ace.), or such superior's word; understand, grasp the meaning of, anything (ace.) said (ep. qonda); have the senses still active, still perceive i.e. be alive, live, as any animal not dead; be sound, still capable of use, with no flaw of vital importance, as a pot of any kind (cp.


fa; bulala) [Skr. śru, hear; Ar. jash, live; Ave[0x0]st. sravah, word; Gr. zoe, life; Sw. ju, be aware; jiona, feel; Hi. jina, live; Sha. i, hear; Her. zwa, hear; MZT. mwa, hear; L. Cong. wa; Xo. va; Hot. tsa, feel].

Ex. ny'ewa ma? ny'ewa, do you understand? Yes.

lo'muna k'ewa, this boy doesn't hear ken. i.e. doesn't obey.

ngapuma, nginas'ewa l'ado, I came out quite dead (with consternation, anger, etc.).

u'wa-ni ke! there you are! just as I told you!

uku-xi-xwa, to hearken to oneself i.e. have self-control; to feel oneself i.e. have self-control.

i'ewa (inkomo), it (the beast) is still alive (not quite dead).

umū-Za (umwa-Za), n. 5. Small fibrous rootlet, as of running grasses, etc.; radicle or thread-like shoot, as of any germinating seed (cp. i(i)-Kaba); stalk-like rootlet of the mealie-plant.

u(lu)-Zwa, n. = u(lu)-Twa.

Zwacela, v. = hevelela.

Zwakala (s. k. = ezwakala), v. Get perceived, in any sense — hence, heard, tasted, smelt, understood, etc.; be perceptible, in any sense — hence, audible, tastable, smellable, understandable, etc. See zwa.

Ex. kuy'ewakala kunnami, this stuff doesn't get felt i.e. has no strength.

i-nZwakubi (s. k.), n. Impetuously angry person, one who rushes into a rage, without second thought, upon any slight provocation, as hearing a word, finding something misplaced, etc.; such recklessly angry manner of doing, replying, etc.

u(lu)-Zwalabela, n. = u(lu)-Twa.

u(lu)-Zwambuzwambu (Zwambhuzwambu), n. Small thin-bodied non-poisonous snake of a light brown colour with dark lines down the back; sometimes applied to any long, thin-bodied person = i-nTsakulubisi.

Zwana (= Ezwana), v. Understand one another; be on good terms one with another.

i(i)-Zwandaba, n. A thing that perceives a (coming) event — applied to a bull, or other cattle, when it does anything uncommonly strange, as when bellowing during the night, etc., which action is supposed to prognosticate some evil. Cp. i(i)-Bika.
Ex. *angitandi ize iwe lukoma*, I don't like the country there.

*Elinge ize iwe lofo*, that's another country, another part of the world.

kwakubntenu lonke i:we, all the land was assembled there.

P. *iwe ifa nyempofana*, the country is ruined on account of a pauper *i.e.* little things lead to grave results.

isi-Zwe, n. Clan; tribe; nation. Cp. *u(lu)-Hlobo*.

Ex. *umuntu wesiwe*, a person of the clan or other tribes, *i.e.* a foreigner (may be applied to one of quite a different race, or merely of a different clan, and the term is quite polite in its meaning).

Zwabela, v. Act as below.

i-nZwebel, n. Spying gossip, one who goes, or is sent, to 'spy out' what other people are saying or doing and then proceeds to carry tales abroad.

i-nZwee, n. (C.N.) = *u(lu)-Ve*.

(i-li)-Zwefuka (s. k.), n. Ruined or desolate state of a land owing to famine, the devastations of war, etc.

Ex. *sekul'izwefuka kwelekiti ndluludla*, it is now in a state of desolation in our land owing to famine.

Zwela, v. Perceive, hear, etc., for, on behalf of another (acc.); readily feel, be sensitive to, as an impressionable or sensitive person quickly feeling the effect of words, or quickly 'feeling' or suspecting the actions of another (see *nyeza*), or a delicate person being sensitive to pain; readily absorb, as a skin the oil (acc.) with which it is supplied. See *zwa*.

Ex. *umuntu ongaziwelisa*, a person who is not sensitive or easily impressionable, upon whom the talk or actions of another has little or no effect whether good or ill.

*udzu-zi-zwela*, to hear for oneself.

*anozigwelwa kwenge angeza*, you shall hear for me, on my behalf, from another witch-doctor etc. make enquiries, consult for me.

*u(lu)-Zwela*, n. Sensitiveness, impressionableness, readily taking to heart the words or actions of another, in a good or ill sense.

i-nZwembu (Zweembu), n. Species of grass growing in woods and resembling the *u-Kuzikuza*.

*u(lu)-Zwenda*, n. = *u(lu)-Zico*.

um-Zwezwe, n. 5. (C.N.) = *um-Hluhtowe* (of cock).

Zwi, adv. Only one, one alone = *shulu*, *qei*, etc.

Ex. *umenge zeki umqonto kininga*, I have only one solitary assegai.

Zwi, ukuti (ukuthi), v. Throw down bodily, as a person might a burden (acc.), or a strong man another with whom he is wrestling = *ukuti lunu*.

Zwi, ukuti (ukuthi), v. Be a great confusion of noise, so that nothing is distinctly audible, as the noise made by a lot of people loudly quarrelling (= *ukuti ne*); also = *ukuti zwibi*.

(i-li)-Zwi, n. Word (ep. i(li)-Gamun); voice (= i(li)-Pinbo); order; message [Lu. *li-zui*; Bo. *vuo*, voice — prob. derived fr. *zwa*].

Ex. *wongituma izwi*, you shall send me a message.

*inkosi yukipsa izwi lokuti*, the chief gave an order that, etc.

kwangati izwi lwe, it seemed to be his voice.

Phr. *waliposa izwi*, little nyokucina, he threw it (the word) out and it went firmly home *i.e.* he hit the nail right on the head, or, he spoke one settling, decisive word (that brought the matter to a head or an end at once).


Zwibeka (s. k.), v. = *ukuti zwibi*.

Zwibi, ukuti (ukuthi), v. Send 'flying', throw or make go far away, as a stick or other missile (acc.) flung afar (= zwiba, ukuti ji); go off far away, as such a stick, or a person travelling to a far place (= zwibeka).

Zwica, v. = *ukuti zwiec*.

Zwice, ukuti (ukuthi), v. Hit or strike a person (acc.) violently by some thrown missile, as a stick, clo, or a hard painful word.

(i-li)-Zwil, n. = *i-mBoma*.

um-Zwil, n. 5. = um-Zwilili.

um-Zwilili, n. 5. Cape Canary (Seriinus canicollis) = um-Zwil.

Zwilili or Zwili zwili, ukuti (ukuthi), v. Drop in or arrive, drop away or leave, in ones and twos or in a very slight manner, as people arriving for some assembly, or departing therefrom = zwiliza.

Ex. *ake ngili zwili ka'Bani*, just let me drop in or run over for a moment to So-and-so's.

Zwiliza, v. = *ukuti zwili zwili*.

um-Zwungili, n. 5. Cabanisi Weaver-bird (Hyphanta nis Cubanisi).

Zwis, v. Cause one (acc.) to perceive, feel, hear, understand, etc.; hear or understand properly, perfectly.

Ex. *angizwisa engale loko*, I didn't hear, or understand, that perfectly.
VOCABULARY
OF THE
HLONIPA LANGUAGE OF THE ZULU WOMEN.

An explanation of this custom will be found under the word hlонipa in the text. The list here given contains only some of the commoner expressions, which, we may add, differ considerably in different localities. The majority of the words, it will be noticed, are formed for the purpose simply by a change of one or other of the consonants in the pure Zulu word, the consonant substituted being selected to taste according to euphony.

The orthography here used is that of the new system, as indicating more correctly the actual pronunciation of the hlонipa words.

The words with an * are genuine Zulu words, especially adopted for the purposes of hlонipa.

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| kwethu     | kweshu, kwetshu              |
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IZIBONGO
OR
TRIBAL NAMES.

(a) The following clans have representatives at the present time in Zululand. A few of the names represent merely stray immigrants from outside tribes, in Tongaland, Sutos of the Transvaal, or Lalas from Natal; but with these, perhaps two or three, exceptions, they are the names of clans aboriginal to the territory between the Tukela and Mzinyati rivers on the south and the Pongolo river on the north (a territory now called Zululand), and they were there previous to the disturbance of the tribes by Shaka. Save in the immediate vicinity of the Tukela below its junction with the Mzinyati (where the eMblo clan was living about the Mfongosi river, the Ngongoma on the lower Ntuzi, and the emaCubeni at the Nkandhla forest), there were no Lala Natives dwelling in Zululand when Shaka was born. There were, however, a few clans, as the emaNcwangeni, Msiane, Vundhla, Seme, etc., who seemed to possess some taint of Tonga blood, residing about the Mkuze and St. Lucia Lake. For the rest, the whole land was inhabited by the abaNtungwa clans enumerated below. This latter was, no doubt, originally the generic name for the whole Zulu-Kafir family as distinguished from the Tongas and Swazis on the north, the Sutos on the west, the Lalas to the south and the Xosas still south of them. The Lalas having in a remoter period occupied the whole of the coast regions, the name abaNtungwa came therefore to possess a rough signification of ‘up-country people’—their route of descent or first appearance having probably been from that direction. In such a sense is it mainly used to-day, and applied to those tribes, as the emaNguni, the Ndawandwe, the Kumalos, the Zulus, the Butelezis, the emaMbuteni, the emaChunwini, and others, who were found occupying the upper parts of the country prior to their disturbance by Shaka, those resident near the coast, as the Qwabes, the eLanga in, the Mtetwa, the Mkwani, etc., and who somehow mostly tend’ud in their speech, being called abaNtungwa. These abaNtungwa is it, who are said by tradition to have come down with a grain-basket (b’ehla ugesiulu).

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<td>em-Gazini (branch of the Zulu)</td>
<td>Ndabezitha</td>
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<tr>
<td>kwa Cebekhulu</td>
<td>Linda, Mafu</td>
<td>kwa Gogo</td>
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<thead>
<tr>
<th>isibongo</th>
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<tbody>
<tr>
<td>kwa'Mhabisa</td>
<td>Ngezile</td>
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<tr>
<td>kwa'Khuanyile (branch of the emaChumvini)</td>
<td>Nkomo</td>
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<tr>
<td>kwa'Khoza (branch of the Qwabe)</td>
<td>Ntungwa</td>
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<tr>
<td>kwa'Khabisa</td>
<td>Ntungwa</td>
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<tr>
<td>kwa'Khenzalo (branch of the Nzimalo)</td>
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<tr>
<td>kwa'Kheswayo (branch of the Qwabe)</td>
<td>Gumedde</td>
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<td>kwa'Langa (branch of the Khuanyile)</td>
<td>Sothole</td>
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<tr>
<td>e-Langeni</td>
<td>Mhlongo</td>
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<tr>
<td>kwa'Linda</td>
<td>Mhhekane</td>
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<tr>
<td>kwa'Lunyapo = kwa'Nyapo</td>
<td>Ndbale, Ndzubiza</td>
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<tr>
<td>kwa'Mabasa (branch of Khumalo)</td>
<td>Bune</td>
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<tr>
<td>kwa'Madonisela</td>
<td>Shandu, Ndzubiza</td>
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<td>kwa'Magubane</td>
<td>Shandu</td>
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<td>kwa'Magwaza</td>
<td>Mkhize</td>
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<td>kwa'Makhaba</td>
<td>Mbhuyazi, Thekeyi</td>
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<td>kwa'Mangazi</td>
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<td>kwa'Mangel晚餐</td>
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<td>kwa'Manyoni</td>
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<td>kwa'Maphalala</td>
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<td>kwa'Masindane</td>
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<td>kwa'Masondo</td>
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<td>kwa'Masuku</td>
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<td>kwa'Mathe</td>
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<td>kwa'Mathontsi</td>
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<td>kwa'Mavundhla</td>
<td>Mbhuyazi, Thekeyi</td>
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<td>ema-Mbhatheni (prob. branch of the Khumalo)</td>
<td>Shandu, Ndzubiza</td>
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<td>kwa'Mbheje</td>
<td>Shandu</td>
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<tr>
<td>e-Mbho (Lala)</td>
<td>Shandu</td>
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<tr>
<td>kwa'Mhokazi</td>
<td>Mkhize</td>
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<tr>
<td>kwa'Mbonamabi</td>
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<td>kwa'Mbalule (Tonga)</td>
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<td>kwa'Mbhunjisa</td>
<td>Mbhuyazi, Thekeyi</td>
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<tr>
<td>kwa'Mhlatolose</td>
<td>Mbhuyazi, Thekeyi</td>
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<tr>
<td>kwa'Mhekane or Mgkayi (branch of the emaNewangen)</td>
<td>Shandu, Ndzubiza</td>
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<tr>
<td>ema-Mbeneni = kwa'Nsisi</td>
<td>Shandu</td>
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<tr>
<td>kwa'Mgabhi</td>
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<td>kwa'Mhayi</td>
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<td>kwa'Mkwanazi (branch of the Mheta)</td>
<td>Shandu</td>
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<td>kwa'Mnqondo</td>
<td>Shandu</td>
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<td>ema-Mphembekoni (branch of the emaNgxameng)</td>
<td>Shandu, Ndzubiza</td>
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<tr>
<td>kwa'Mphungose</td>
<td>Shandu</td>
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<td>kwa'Msane</td>
<td>Shandu</td>
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<tr>
<td>kwa'Msimamo</td>
<td>Shandu</td>
</tr>
</tbody>
</table>
(b) The following clans have representatives mainly in Natal. They are mostly of the aboriginal ama-Lala stock, with the exception of stray members of Xosa, Suto and Tonga or other East Coast tribes. There is, of course, in Natal a very large percentage of the population of Zulu origin i.e. belonging to tribes, as the Qwabe, Khumalo, Khuzwayo, Khanyile, amaNgwaneni, ebaThenjini, Zulu, eMaChunwini, eLaNgweni, etc., whose original home was in the country north of the Tukela. Such tribes will be found entered on the preceding list.

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<th>isibongo</th>
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<tr>
<td>kwa Vilakazi</td>
<td>Hluanga</td>
<td>kwa Zibanji</td>
<td>Zikhonjwa</td>
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<tr>
<td>kwa Vundhla</td>
<td>Luvane</td>
<td>kwa Zondo</td>
<td>Mthiyane</td>
</tr>
<tr>
<td>kwa Ximba</td>
<td>Mlaba</td>
<td>kwa Zulu (same origin as the Qwabe)</td>
<td>Nhabezitha, Lutfumngin</td>
</tr>
<tr>
<td>kwa Zulu</td>
<td>Madango</td>
<td>kwa Zungu</td>
<td>Sengwayo</td>
</tr>
</tbody>
</table>

ema-Bhaceni — a modern name given to a collection of remnants of several ama-Lala tribes, of whom the chief is the amaWushe.

kwa Bombo
kwa Bhumwini
kwa Bhulose
kwa Cele
kwa Chili
ema-Cindaneni
ema-Dimeni — see kwa Mduma
kwa Dube
kwa Dumisa
kwa Dunge
kwa Fuze or Funze (branch of the Nyuswa), Ngebo
ema-Gwenyaneni
kwa Hlopho
kwa Hlongwe
ema-Hlutshini
ema-Khabelezi
kwa Khanywayo
eka Kulwine
ema-Khuzeni
ema-Langeni
kwa Luthuli
kwa Macibise
kwa Madhala
kwa Maqwenya = amaNgweneni
kwa Majola
kwa Makhanya (branch of the Qwabe), Gumede
kwa Maphumulo
kwa Mbambo
ema-Mhayini
ema-Mbhedwini (prob. branch of the Bombo)
ema-Mbhilini

ema-Mbho
ema-Mohovaneni
kwa Mduma
kwa Memela
kwa Mkhulisa
kwa Mphandeni
kwa Mpumuzwa
kwa Mthalane
c-Nadi
kwa Ndelu
kwa Ndhlazi
kwa Ndhlomlo
ema-Newabeni
kwa Ndaru — see kwa Dunge
ema-Ngeleni
kwa Ngwabe
kwa Ngidi
kwa Ngongoma (branch of the Nyuswa) Ngebo
ema-Nkonyaneni
kwa Nomandhla
ema-Ntanjeni
kwa Ntinga
kwa Nshangase
kwa Nzamalala
ema-Nyamwine
kwa Nyuswa
ema-Pheuwini
ema-Phephetheni
kwa Phewa
ema-Qadini (branch of the Nyuswa) Ngebo, Goba
kwa Sabela
ema-Sekwini
kwa Shabalala
kwa Shabane
kwa Shabangu
o-Shabeni
kwa Shangase (branch of the Nyuswa) Shuku, Ngebo
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<tr>
<td>kwa'Sishi</td>
<td>Mthunya</td>
<td>kwa'Thunzi</td>
<td>ema-Vundhleini</td>
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<tr>
<td>ema-Somini</td>
<td>Hlombhe</td>
<td>ema-Wosiane</td>
<td>Khungeka</td>
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<td>kwa'Sosibho</td>
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<td>kwa'Wosiane</td>
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<td>kwa'Thabethe</td>
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<td>kwa'Washeni</td>
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<td>kwa'Tembhe(Tonga)</td>
<td>Mbhudu, Mwayi</td>
<td>kwa'Yane</td>
<td>Lushozi</td>
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<tr>
<td>e-nTlangwini (branch</td>
<td></td>
<td>ema-Washeni</td>
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<tr>
<td>of the emaKhuzeni)</td>
<td>Dhlamini</td>
<td>ema-Zizine</td>
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<td>ema-Tholweni</td>
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<td>em-Zulwini</td>
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<tr>
<td>ema-Thulini</td>
<td>Zuba</td>
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</tbody>
</table>

(c) Names of various foreign tribes and people of colour, individuals of which are found scattered about Natal.

amaAwuwa, certain Transvaal Suto tribe.

amaBholomane, Cape Half-castes [ ? Eng. brown man].

izChwe = abaThwa.

amaGqwelana, Griquas (Kimberley).

abaHlambheli, certain Suto tribe.

amaKapunana, Cape Half-castes.

amaKhahla, certain Bechwana tribe.

amaKhalanga, the Kalanga tribe, from the Zambezi.

amaKhiwa, the Kua East-Coast tribe

amaKunyaKunya, the Creoles (Durban).

amaKushukushu, Natal tribes (aboriginal).

amaLala, Natal tribes (aboriginal).

amaLawn, Hottentots; applied also to Cape Half-castes.

amaMpondo, the Pondo tribe (Cape Colony).

amaMpondomise, tribe bordering on the Pondos.

amaNdawo, certain Lower Zambezi tribe; also indiscriminately applied to Yaos and other East Coast tribes.

amaNdebele, the Matebeles (Rhodesia).

oNorrintsi, Chinamen.

amaNtenga or Nitenga = abaTshweki.

amaNyakovwe or Nyamvakwe, certain East Coast tribe.

amaNyembhane, Inhambane Tongas.

amaSalamusi, Malays (Cape Town).

amaSanteliya, Malays of St. Helena.

amaShangana, the people of Ngungunyana (Portuguese East Africa).

amaShona, Natives of Mashonaland (loc. emaShona).

amaSulaima, Arabs [Eng. Arab. Mussulmans].

abeSuthu, Suto Natives.

amaSwazi, Natives of Swaziland (loc. eSwazini).

amaThonga, Tongaland Natives.

abaThwa, Bushmen.

abaTshozi (Knob-nosed Tongas.

amaXhoza, the Kafirs of the Cape Colony generally.

amaZezembhane, Natives of Zanzibar and adjacent African coast.
PROPER NAMES
OF
PERSONS, RIVERS, MOUNTAINS, etc.

_X.B._ We have preferred to enter all names of places in their _locative_ form, as that in which they are practically always used. To have registered them under their nominative form might have been inconvenient and misleading; for instance, people would generally look for the Native name of Durban under _eTekwini_, not under _iTeku_, and they would scarcely expect to find _emTonjaneni_ under _umTonjana_. Again, had we shown only the nominative form, people might often have been at a loss as to the correct manner of constructing the locative, which, as said, would be the form they would almost always require to use.

We have affixed, wherever necessary, the number of the class to which each name belongs, so that the nominative forms may be easily constructed, when required, by a mere change of the prefix, the root of the word, save in the few exceptions duly marked, remaining the same for both forms.

The improved orthography has been used throughout, showing at once the correct pronunciation of each name.

*es-Andhlwana*, hill in the Nqutu district.
*es-Angqu*, Orange River, in Basutoland [Su. _Sengu_].
*e-Babanango*, 2. hill in the Vryheid District.
*kwa Bahlokazi*, 1. Leo Kop, Newcastle Dist.
*u-Baleni*, former chief of the _enTlangwini_ clan.
*e-Batshe*, 2. tributary of the Buffalo river, on northern side.
*ema-Bedhlane*, 2. _plur_, hill near the Mzimkulu; another hill in Zululand.
*u-Bhaceela*, former chief of the _emaLanga_ clan.
*u-Bhebhe*, former chief of the Elangeni clan and father of Mbengi.
*u-Bheja*, former headman in the Nxumalo clan.
*e-mBhekamuzi*, 3. tributary of the Mfolozi river.
*u-Bhekuzulu*, son of Sihayo.
*e-Bheleya*, 2. Bellair.
*em-Bheliya*, 5. river in Tongaland.
*e-mBhezane*, 3. river in Alfred county.
*u-Bhibhi*, wife of Senzangakona.
*ô-mBhokondweni* (_izi-mBhokondo_, 3), river in Durban county.
*u-Bhongoza*, certain Zulu who entrapped the Boers at oPate.
*kwa'Bhota*, Botha's Hill, Durban county.
*e-mBhubu*, Zwart Kop, near Maritzburg.
*kwa'Bhulawayo*, 1. principal kraal of Shaka, between the Mlalazi and Mhlatuze rivers; principal kraal of Mzilikazi, in Matebeland; Bulawayo town.
*kwa'Bhulihhwa*, 1. mountain at Bushman's River Pass in the Drakensberg.
*e-mBhulwana*, 3. mountain in the Mooi River Heights.
*u-Bhungane*, father of Mtimkulu and son of Ntsele.
*u-Bhunu*, son of Mbandeni.
*em-Bilo*, 5. river in Durban county.
*e-Bisi*, 2. tributary of the Mzimkulu, on the south side.
*ô-Biwane*, 6. tributary of the Pongolo river.
*ô-Bonjeni* (_u-Bombo_, 6), range of hills between Swazi and Tonga territory.
*u-Bojiya*, son of Mdakuda.
*esi-Bulazi*, 4. hill in Mvoti county.
*e-Bululwane*, 2. tributary of the White Mfolozi.
Ddl, the hill
Kelly, tributary
tributary
tributary
e-nDayimana, e-nDawane, e-nalrcgobheX u-Dibandhlela, u-Dingistvayo, u-Dilikana, u-Deliiy em-Dolombha, u-Dhlomo, em-Dhloathi, 5. river in Victoria county.
u-Dibandhlela, former chief of the Cele tribe; also of the Mapumulo tribe.
u-Dilikana, former hereditary chief of the emaMbateni clan.
u-Dingana or Dingane, son of Senzanga-kona, and king of Zululand.
u-Dingiswayo, former chief of the Mttewa clan, and son of Jobe.
u-Dinusulu, son of Cetshwayo.
enDololweane, 3. hill between the Mkuze and Pongolo rivers.
en-Dolombha, 5. hill in Somkhele’s district.
en-Dondo-kusuka, 3. flat near the Lower Drift, Tukela, where Cetshwayo and Mbulazi fought.
u-Dubingoma, son of Ndabayake (Ndhlela).
e-Dukuduku, 2. forest between S. Lucia Lake and the ocean.
kwa’Dukuza, 1. kraal of Shaka in Victoria county, where he was assassinated; Stanger town.
enDalinde, 3. hill southward of Eshowe.
en-Dumeni, 3. hill in the Biggarsberg range.
en-Dumezulu, 5. kraal of Mpande.
em-Dunezweni, son of Mgitshwa.
e-Fafa, 2. tributary of the Mzimkulu, on south side.
kw’Cekwane, Dronk Vlei.
en-Chibini, 2. place near Camperdown.
en-Cikweni, 2. Botha’s Pass in the Drakensberg, Newcastle district.
ebu-‘Coshi, 7. tributary of the White Mfolozi.
en-Cwebeni, 2. Mhlazwe lagoon; e-Cwebeni las’nCtrlengeni, St. Lucia Lake.
u-Dabulamanzi, son of Mpande.
ena-Dodyela, 2. plur. village in Griqualand East.
en-Dalagobhe, 2. Delagoa Bay.
en-Dalakubhe, 3. hill near Richmond.
en-Dawni, 2. Dundee.
en-Dawane, 3. tributary of the Ngwawane.
en-Dayimana, 3. Diamond Fields, Kimberley.
en-Dayingubu, son of Zwide.
en-Delu, son of Mangeku.
en-Dhladhla, father of Ntshingwana.
kwa’Dhlangezwa, 1. military kraal of Shaka, near the mouth of the Mhlazwe.
en-Dhlekezela, father of Manyosi.
en-Dhlemudhlemu, son of Nontsobo, and father of Mhawu.
en-Dhlo, son of Hadebe.
en-Dhloathi, 5. river in Victoria county.
en-Dibandhlela, former chief of the Cele tribe; also of the Mapumulo tribe.
en-Diko, 3. Vet river, Orange River Colony.
en-Dilikana, former hereditary chief of the emaMbateni clan.
en-Dingana, or Dingane, son of Senzangakona, and king of Zululand.
en-Dingiswayo, former chief of the Mttewa clan, and son of Jobe.
en-Dinusulu, son of Cetshwayo.
en-Dololweane, 3. hill between the Mkuze and Pongolo rivers.
en-Dolombha, 5. hill in Somkhele’s district.
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en-Dalinde, 3. hill southward of Eshowe.
en-Dumeni, 3. hill in the Biggarsberg range.
en-Dumuzlelu, 5. kraal of Mpande.
en-Dunezweni, son of Mgitshwa.
e-Fafa, 2. tributary of the Mzimkulu, on south side.
e-Fafu, 2. river in the Alexandra county.
e-Fafu, 6. river in the Ixopo district.
en-Fulu, former chief of the Pondos, and father of Mtikela.
en-Filidi, 2. Vryheid.
en-Fomo, former chief of the emaKuzeni clan.
en-Folozi, 3. river in Zululand.
en-Fongos, 3. tributary of the Tukela, in Zululand.
en-Fole, 3. tributary of the Mhlazwe; Melmoth village.
en-Gabungs, son of Pakade.
en-Gayime, 3. tributary of the Buffalo river, Newcastle district.
kwa’Gasa, 1. Ngungunyana’s country, Portuguese territory.
en-Gazi, hill in the Lower Mfolozi district.
kwa’Geologocolo, 1. Kelly Hill, Mvoti county.
en-Gwabe, father of Zihlandhlo.
en-Gece, 3. mountain range in Alfred county.
en-Geleni, 3. hill in Weenen county.
en-Geni, 5. river in Durban county.
en-Gilili, Gert Maritz.
en-Gijima, daughter of Senzangakona and wife of Mandela.
en-Gilili, Rev. Mr. Grout, former missionary.
en-Goside, son of Ndhlela.
en-Gogo, 3. tributary of the Buffalo river, Newcastle district.
en-Goli, 2. Johannesburg, the Gold Fields.
en-Golweni, 5. Spion Kop, Lions River division.
en-Gomankulu, 3. Vaal Kop, near Maritzburg.
en-Gome, 3. Ngome forest, near the source of the White Mfolozi.
en-Gonyana, 5. Crocodile river, Transvaal.
en-Gwnjana, son of Senzangakona.
kwa’Gqikazi, 1. kraal of Mpande, near Eshowe.
en-Gqikazi, son of Senzangakona.
en-Gabazi, 2. tributary of the Buffalo, in Zululand.
en-Gobhela, father of Gwabe.
en-Guduma, 5. tributary of the White Mfolozi.
en-Gungundhlovu, 5. chief kraal of Dingana; Maritzburg.
en-Gungundhlovu, 5. Greytown.
en-Gungununga, 2. tributary of the Ngwawane.
en-Gunqukubantwana, fabulous monster.
en-Guga-balele, isibongo or praise-name given to God by the early Christian Natives of Natal on account of His an-
swearing their prayers for rain, etc., lit. He to whom one kneels and gets his heart's desire.

c-Gwa, 2. Vaal river, Transvaal.

u-Gwa-baba, son of Ndabayake (Mtewa).

em-Gwakumbe, 5. tributary of the Ulouvo.

u-Gwa-la, son of Ngonyama and father of Mananga.

kwa’Gwalagwala, 1. Pomeroy, Klip River division.

c-nGwangwane, 3. tributary of the Mzimkulu, on the south side.

em-Gwangane, 3. tributary of the Sand river, Klip River division.

e-Hlongwana, induna of Hamu.

em-Gwenyu, 5. tributary of the Bushman's river.

u-Hladebe, ancient chief of the Hlubi tribe.


u-Hlaga, probably some former leader of the Boers in Natal.

ka’Hlawe, 1. Kambula Hill, Vryheid district.

u-Hlamu, son of Mpande.

u-Hlayipana, brother of Zibebu, and son of Mapita.

emu-Hlabathi (ama-Hlabathi), country about the lower White Mdlozi, on both sides.

em-Ilahlana, 5. tributary of the White Mdlozi.

em-Ilali, 5. river in Victoria county; Williamsonstown village.

o-Ilange, 6. river in Victoria county; Phoenix station.

em-Ilenyeni, 5. Gordon Memorial, Msinga district.

kwa’Hlabathiku, 1. forest-covered hill in the Lubombo range, north of Zululand; ditto near Washbank, Klip River county; ditto in the Mooi River Heights, Weenen county.

em-Ilnhuzana, 5. tributary of the Mhlatuze, Zululand; river in Durban county.

em-Ilnhwe, 5. river in Victoria county; Victoria village.

kwa’Hlazakazi, 1. mountain in the Nqutu district.

c-Himbhithwa, 2. tributary of the Mvoti.

c-Hlobane, 2. hill in the Vryheid district.

em-Hlongwanwula or Hlonganwula, hill north of the White Mdlozi; also another in Swaziland.

emu-Hlongwe, 2 plur. river in Alexandria county.

u-Hlube, son of Mbunda, and former chief of a mixed Basuto tribe placed by the Government in Zululand.

c-Hlubhwe, 2. river in Zululand, running into St. Lucia Lake.

u-Hlima, son of Makasana.

em-Hlambha, 5. mountain in the Mooi River Heights.

em-Hlungane, 5. stream in the Nqutu district.

c-Hluthankweni, 2. hill in the Alexandra county.

em-Holweni, 5. Mount West, on the boundary of Weenen county.

u-Hoqokazi, fabulous female who ate people.


u-Huq, certain half-witted man who acted as Shaka's 'jester.'

ema-Hwaqa, 2. plur. mountain near Polela.

ema-Jalimaneni, New Germany; New Guelderland.

u-Jama, father of Senzangakona, and son of Ndaba; also certain former chief of the Tembu clan.

kwa’Jemu, Rorkes Drift, on the Buffalo river; Riversside Drift, on the Ngwegwane river.

u-Jimindzi, nickname for Cetshwayo.

u-Jobe, son of Mkayi, and father of Dingiswayo; also certain induna of Ngoza, chief of the Tembu clan.

kwa’Jonono, Elandslaagte.

c-Jozi, 2. Johannesburg.

ema-Juba, 2. plur. mountain in the Newcastle district.

u-Jubhele, Gen. Joubert, of the late Transvaal Govt.

en-Kandhlala, 3. forest-covered hill in Zululand.

en-Kanini, 3. former great-place of the Swazi king.


u-Khabeze, father of Marovo.

o-Khahlambhene (u-Khahlambha, 6), portion of the Drakensberg bordering on Basutoland.

u-Khambansi, 2. tributary of the Mvoti.

em-Khambathini, 5. Table Mountain, near Maritzburg.

u-Khambiki, son of Hamu.

u-Khawule, son of Sonqandile, and father of Ndabayake (Ndhlola).

kwa’Khekelelenitini, Town Hill, Maritzburg.

u-Khenkedwena, fabulous personage.

c-Khethe, 2. mountain in the Newcastle district.

em-Khobeni, 5. tributary of the Mkomazi.

em-Kholombhe, 5. mountain in the Mooi River Heights.

em-Khomazi, 5. river in Natal.

u-Khondhlo, father of Pakatwayo.

u-Khonela, 2. heir of Zibebu.

em-Khonjanwe, 5. hill in the Nqutu dist.
u-Khopho, former chief of the emaKebelelengi clan.
emu-Khowe, range of hills in the Lower Mfolozi district.
em-Khukhuzi, 5. tributary of the Malazi.
u-Khondhlase, mother of Zibebe.
em-Khunya, 5. hill in the Alexandra county.
u-Khwebezi, 5. river to the north of Zululand.
esi-Khwebezi, 4. tributary of the Black Mfolozi.
kwa'Khwellu, Otto's Bluff, near Maritzburg.
em-Kunzi, 3. tributary of the Sundays river.
em-Kuzane, 3. stream in the Nongoma district.
esi-nKunzi, 3. plur. river in Victoria county.
u-Kwelo, 3. mountain in the Newcastle district.

ebn or kwa'Lahlabantu, precipitous place at the White Mfolozi where people were executed in Mpande's time.
em-Lalazi, 5. river in Zululand.
em-Lambhonyeneva, 5. kraal of Mpande's mother, near the White Mfolozi.
em-Lambhonye, 5. tributary of the Tukela.
em-Landandhlovu, 6. military kraal of Cetshwayo, near Eshowe.
u-Langa, father of Zwide (Ndwandwe clan).
u-Langana, former chief of the Sokulu clan, and father of Mazwi.
u-Langanasibi, certain chief driven northwards by Shaka.
u-Langwa-libalele, former chief of the emaHlutshini clan in Natal, son of Mtimkulu.
u-Langazana, wife of Senzangakona.
e-Langwane, 2. Volksrust, Transvaal.
ema-Leni, mountain in the Drakensberg, in Newcastle district.
kwa'Lasha, applied to any 'bottomless' place, abyss or chasm, such as are frequently used for executions.
em-Lazi, 5. river in Durban county.
e-Lenge, 2. Job's Kop, Klip River county.
u-Lokothwano, son of Madhlebe.
e-Lovu — see el-Om.
u-Lukutimba, notable Natal man in Shaka's time.
u-Lukhluni, Sir. Evelyn Wood.

u-Mabelemade, certain queen said to reside 'far away north' (place indicated being probably north Tongaland), who is the reputed cause of the present locust plague. The locusts are said to 'come forth from the grave of Makasana (see name below), who was the original owner and was buried with his property, the isikonyane' — probably from the fact of the locusts having temporarily disappeared about that time. Mabelemade resurrected the pest, and, to wit, as a new species, all her own.
u-Mabhodhlu, ancient chief of the Mbonambi clan, who 'struck the sea with a brass rod, whereupon it divided and he and his passed over on dry ground.' He probably went north with Nqaba or Uzangandaba, by whom this same miracle is said to have been worked on the Zambesi.
u-Mabhoko, son of Masipula.
kwa'Mabhadu, district in Tongaland (probably about the Maputa river).
u-Machingwane, former chief of the emaGunuwe tribe.
u-Madklebe, headman of the Zungu clan and father of Lokotwayo.
u-Madlunga, son of Xaba, and father of Mkayi.
kwa'Madholozi, hill in the Nkandhla district.
u-Malipha, chief son of Shangana, and killed by Dingiswayo.
u-Madikane, former chief of the Wnshwe clan.
u-Madumbha, son of Mpande.
u-Mayzadza, former chief living near Mputshini river.
u-Mafithi, son of Ntabayake (Mtkwa).
u-Mafongonyana, younger son of Kondhlo.
u-Mayazana, praise-name of Langazana.
u-Mayaye, son and heir of Dibandilela.
u-Mayebe, son of Zulu.
u-Mayela, uncle of Mnini.
u-Mayembhe, father of Manukuza of the Mbokazi clan, and son of Ntsihlikazi.
u-Mayenge, former chief of the eNadi clan.
u-Mayediyidi, son of Magaye.
kwa'Magubana, De Beer's Pass, in the Drakensberg.
u-Mayanele, former chief of the Fuze tribe; also of the emaSomini.
u-Makhun, son of Tokotoko.
kwa'Makhushana, Kearsney village.
u-Makhlokholha, early name of Bunu.
u-Mayiya, induna of Mpande; former chief of the emaPepeteni tribe.
em-Makhala, Helpmakaar Village.
em-Makhaleni, Kornet Spruit, Basutoland.
u-Makhandhlane, former chief, father of Mthiyi, and driven northward by Shaka.
u-Makhasana, son of Mwai, and father of Noziyingili.
u-Makhedama, former chief of certain up-country tribe.
u-Makhosana, son of Sigwewegwele.

kwa'Malakatha, place in Nqutu district.

u-Malamulela, Swazi name for Sir Francis de Winton.

u-Malanda, father of Somkele, and induna of Dingiswayo.

u-Malandela, father of Qwabe and Zulu.

u-Malimade, Sir Melmoth Osborn.


u-Mambha, father of Masipula.

e-Mambha, 3. river in the Eshowe division, tributary of the Tukela.

u-Mambuume, former chief of the emKulwini clan.

kwa'Mampontshe, certain former chief living 'far, far away.'

u-Mananga, son of Gwala and father of Ngiba.

u-Munde, son of Dibandhlela.

kwa'Mandhlakazi, country inhabited by Zibebu's following, who are called by this name. Cp. o-Sutu.

u-Mangcuku, former chief of the Ndhu tribe.

u-Mangobe, father of Mwayi, a former Tonga chief, and from whose country cats were first brought into Zululand.

u-Mangondowane, chief said to reside 'far away north', and who possesses a leopard as watch-dog.

u-Mankulumane, son of Somapunga.

u-Mantantashiya, son of Mpande.

u-Mantathisi, father of Sigonyela.

u-Mawukuza, subsequent name of Soshangana when in Portuguese territory; also certain son of Magembe and chief of the Mbokazi clan.

u-Mangonyo, former chief of the emMhewedini or Bombo clan.

u-Mangosi, of the emMbateni clan, and inceku of Shaka.

u-Manzini, father of Ngqumbazi.

u-Manzolwindhele, son of Cetshwayo.

u-Maphitha, son of Sojiyisa.

u-Mapholoboa, former chief of the Nyuswa clan.

kwa'Maphumulo, locality in the Victoria county.

u-Maghakwazi, mountain in Zululand, near Eshowe.

kwa'Masende, 1. Mount Erskine, Bushman's, River Range.

u-Mashiya, son of Dholomo.

u-Mashobona, father of Mzilikazi, and headman of the Kumalo clan.

u-Mashongwe, man who became famous through having his eyes plucked out by Shaka.

u-Masipula, chief induna of Mpande.

u-Matiwana or Matiwna, former chief of the emNgwaneni clan.

kwa'Matiwana, certain ridge opposite Dingana's Mgungundhlovu kraal, where executions took place.

u-Mathsha, son of Mondise.

u-Mavono, father of Gubela.

u-Mavumengwana, son of Ndhlule.

u-Mawa, wife of Senzangakona, who, in 1843, fled from Mpande into Natal.

u-Mazwi, son of Langa (Sokulu), and father of Nontsobo.

u-Mawewe, son of Jobe, and elder brother of Dingiswayo.

u-Mawera, son of Soshangana.

u-Mbelelebe, son of Pakade.

emu-Mbha, 5. hill in the Klip River district.

u-Mbhandeni, former king of Swaziland, and father of Bunu.

u-Mbhekane or Mbhekwanje, father of Nqaba.

u-Mbhengi, son of Bebe, and father of Nandi.

e-Mbho, 3. country inhabited by the emBo clan, now about the middle Ulovu; Xosa name for Natal generally.

u-Mbhulazi, son of Mpande by Monase.

u-Mbhiya, son of Shangana.

u-Mbilini, certain Swazi chief.

u-Mbopa, inceku of Shaka, who assisted in his assassination; also a former chief of the Hlabisa clan.

u-Mcolosi, former chief of the eNyamwvini clan.

u-Mdagila, son of Mfawendhlela.

u-Mdagula, former chief of the Dunge tribe.

u-Mdava, man of the Dunge clan who introduced cannibalism into Natal in Shaka's time.

kwa'Mdedelele or Mdedeleku, Cathkin Peak in the Drakensberg.

u-Mdlhalose, n. headman in Shaka's time.

u-Mfimlayi, son of Makanthlana.

u-Mindwana, certain brave in Shaka's time.

u-Mlungazwe, brother of Ngungunyana.

u-Mhlokazulu, son of Sihayo.

u-Menzi, another name for Senzangakona.

u-Mepha, former chief of the Ngcolosi tribe.

u-Mfanawendhlela, hereditary chief of the Zungu clan.

u-Mhlo, son of Senzangakona, killed by Dingana.

u-Minyeli, hereditary chief of the Xulu clan.

u-Mhenda, daughter of Pakatwayo and mother of Nandi.

u-Mgabi, n. former chief of the eLangeni clan.

u-Mgabi, son of Nzobo.

u-Mgungu, praise-name of Shaka.

u-Mgubanele, son of Mpande.

u-Mguma, son of Nkandla.

u-Mgubana, son of Nyaswa, and induna of Cetshwayo.
u-Mgojana, son of Somapunga.
u-Mhawe, son of Dhemuddhle, and prospective hereditary chief of the Sokuhlomelani.
u-Mhlabo-wudabuku, son of Sigode and brother of Sosangana.
u-Mhlangana, son of Senzagakona, who helped to assassinate Shaka.
u-Mjatu, son of Ngcubula, and father of Sonqandile.
u-Mjuelo, former chief of the Hlongwa tribe.
u-Mkhabezi, daughter of Jama and full-sister of Senzagakona.
u-Mkhali, former chief of the eNyamurwini tribe.
u-Mkhanyeli, another name for Nobeta.
u-Mkhayi or Mkhali, father of Jobe, chief of the Mtwana clan.
u-Mkhonta, son of Magaye.
u-Mkholo, son of Somjono, and son of Sigota.
u-Mkhonyo, son ofMpande.
u-Mlandela, son of Mbiya, and father of Sokwetshana.
u-Mlotshwa, former headman of the Kukalo clan.
u-Mncwabhatha, former chief of the eMahlathini clan.
u-Mnini, chief of the eMahlathini tribe.
u-Mnyamana, son of Ngqengelele, and a chief induna of Cetshwayo.
u-Monakali, former chief of a section of the eMahlathini tribe.
u-Monase, wife of Mpande, and mother of Mbuli.
hills and the Mhlutuze, afterwards moved to Nodwengu.
  kwa Ndintsa, place near Delagoa Bay.
  u-N dulanga, son of Mnyama.
  u-Ndungunya, father of Sobuza.
  ema-Ngena, 2. plur. tributary of the Mgeni.
  u-Ngayondele, ancient chief of the Mbonambi clan.
  u-Ngendeyana, reputed father of Ngwadi.
  ema-Ngeni, 3. plur. hill in the Nquta district.
  u-Ngiba, father of Sigota and son of Manganya.
  u-Ngcubula, father of Mjayu.
  u-Ngodongwana, early name of Dingiswayo.
  u-Ngonane, induna of Dingiswayo, and of the Mdletshe tribe.
  e-Ngome — see e-NGome.
  u-Ngonyama, son of Ngayondele, and father of Gwala; also former chief of the emaKuzeni clan.
  u-Ngotsa, father of Songiya.
  o-Ngoje, 6. range of forest-covered hills between the Mhlazini and Mhlutuze rivers.
  u-Ngoza, former chief of the Tembu tribe.
  u-Ngoza, induna of Sir T. Shepstone, and placed over part of the Tintandaba tribe.
  u-Nyengelele, father of Myamana.
  kwa Ngqumhlu, certain pool in the Nyezane river where criminals were thrown.
  u-Ngqumbhazi, mother of Cetshwayo.
  u-Ngyangunyana, son of Mzila, and king of the Gasa Tongas.
  u-Ngwebi, son of Nandi by Ngendeyana.
  u-Ngwane, father of Ndungunya.
  ema-Ngeeni, 2. plur. military kraal of Cetshwayo, in which remnants of Mpande's regiments were re-assembled.
  u-Njakabu, son of Sopana.
  u-Njenje, former chief of the Madlihlala clan.
  u-Njoli, former chief of the emaXasibeni clan.
  e-Njisuthi, 3. Little Tukela river.
  u-Njabinjweholanga, praise-name of Dingana.
  ema-Nkamane, 2. plur. portion of the Biggarsberg Range.
  u-Nkankane, son of Nobeta.
  kwa Nkatha, hill near the White Mfolozi, where criminals were executed.
  kwa Nkosinkulu, certain spot, marked by a euphorbia tree, in the vicinity of Dingana's Mngundhbulu kraal, where trials used to be held and where probably some ancestor was buried.
  u-Nkulunkulu, the Great-great-ancestor or ancestral-spirit (of mankind), the first man who is supposed to have made most of the things round about; hence, adopted by missionaries to express God, Creator.
  u-Neuma, former chief of one branch of the emaSoweni tribe.
  kwa Nobambha, kraal of Senzagakona; Weenen village.
  u-Nobanda, certain brave in Shaka's time.
  u-Nobatha, son of Zivalela and originator of the eGazini clan.
  u-Nocandambhedle, former chief of the emaGwenyaneni clan.
  u-Nobhadlu — see Dictionary.
  u-Nomagaga, former chief of the Nadi clan.
  u-Nomcoba, daughter of Senzagakona by Nandi.
  u-Nomphalelezi, praise-name of Shaka.
  kwa Nodwengu, principal residence of Mpande.
  kwa Noggaza, Howick.
  u-Nomaguma, father of Ngiba.
  u-Nomakhlenjana, heir of Zwide.
  u-Nombhengula, son of Zwide; also son of Mzilikazi and king of Matebeleland (known as Lobengula).
  u-Nombhevu, former chief of the enTlangwini clan.
  u-Nomganga, former chief of the Dhlanyoka clan.
  u-Nomkhubalwana — see Dictionary.
  u-Nomo, uncle of Komihlo.
  u-Nomqotho, daughter of Senzagakona, and wife of Mandela.
  u-Nondaba, former chief of the Wushe tribe.
  e-Nondweni, 3. tributary of the Nguduma; gold-fields thereabout.
  u-Nongalaza, chief induna of Mpande.
  u-Nongi, cluster of hills near the lower Mfolozi.
  e-Nonkhele, 3. river in Victoria county.
  u-Nontsobo, son of Mazwi, and father of Dhemudhlemu.
  u-Nozidjwe, wife of Malandela, and mother of Zulu.
  u-Noziyingili, son of Hluma, and chief of the Tongas north of Zululand.
  u-Nyaba, son of Mbekwane, of the Kumalo clan, driven northward by Shaka.
  u-Nyabeni, son of Linga, and brother of Zwide.
  u-Nyinambhi, former chief of the Wushe clan.
  e-Nquthu, 3. hill in Zululand.
  u-Nuba, former chief of the emaTulini tribe.
  kwa-Ntaba-kayikhonjwa, Blinkwater Mountain, in Mvoti county.
  kwa-Ntabankulu, mountain in Weenen county.
  kwa-Ntambankulu, mountain in the Vryheid district.
u-Ntanyana, daughter of Macingwane.
u-Ntombhazi, mother of Zwede.
kwa’Ntomingi, Mount Arrochar, Weenen county.
u-Ntlele, son of Mashiyana.
u-Nshilikazi, father of Magembe.
u-Nshingwana, son of Dhladhla, driven north by Shaka.
u-Nshingwanyo, son of Maholi, and commander of the Zulu troops at Isandlwana.
ka’Ntunjambhili, Krans Kop, in the Mvoti county; Fort Buckingham.
e-Nkhasela, 3, Newcastle.
e-Nweeni, 5, tributary of the Tukela.
e-Nyamakazi, 3, Wilge river, Orange River Colony.
e-Nyamzane, 3, hill in the Mvoti county.
esi-Nyambhathi, 4, Eland’s Kop, Mvoti county.
e-Nyamzane, 3, tributary of the Mvoti River; Riet Vlei.
ema-Nyane, 2, plur. tributary of the Mvoti River.
ema-Nyane, 2, plur. tributary of the Tukela, in Zululand.
kwa’Nyavo, Sambane’s territory (from Nyavo, his father).
u-Nyembhezi, son of Ndabayake (Mtetwa).
e-Nyengezi, 3, Marburg.
e-Nyesane, 3, river in Zululand.
e-Nyoni, 3, two rivers in Zululand.
u-Nzenze — see Dictionary, under isi-Fa.
esi-Nzimbuti, 2, plur. river in Durban district.
u-Nzibe, son of Senzangakona, and full-brother of Mpande.
u-Nzobo, a chief induna of Dingana.
u-Nzwerele, certain induna under Cetshwayo.
el-Omo or ol-Omo (ul-Omo, 6; occasionally, though incorrectly, il-Omo, 2), river in Durban county.
e-mPandhlene, 3, hill in the Nkandhla district.
e-mPangeni, 3, tributary of the Mhlatuze.
e-mPaphala, 3, tributary of the Tukela, in Zululand.
u-Phalane, uncle of Ndabayake (Ndhlela).
Phakade, son of Macingwane; also son of Sikumana.
Phayindla, 2, Point, Durban.
Phayinduna, 2, Pinetown.
e-mPhambeni, 3, tributary of the White Mfolozi.
e-Pendele, 3, hill in the Lion’s River division.
Pevela, Paul Krüger.
Phekwe, 2, Mount Allard, Mvoti county.
em-Phembangonyi, 5, river in Alexandra county.
o-Phathe, 6, place in the Nongoma district.

esi-Phezi, 4, mountain in the Nqutu district.
o-Phulul, 6, mountain in the Nkandhla district.
esi-Phingo, 4, village in Durban county.
o-Phiswene, 6, mountain in Mtetwa.
e-Pholela, 2, tributary of the Mzimkulu; Bulwer village.
o-Phongolo, 6, tributary of the Usutu.
kwa’Phontshawa, Giant’s Castle, in the Drakensberg.
em-Phothweeni, 2, plur. kraal of Mponde.
u-Phungu, son of Mageba.
e-Pikinini (iili-Pikinini), Verulam.
em-Pisi, 3, tributary of the Tukela, in Natal.
u-Piti, Piet Retief.
em-Posana, 3, Mooi river; Weston village.
em-Pofungana, 3, Sterk Spruit; Lion’s river, tributary of the Mgeni; a tributary of the Mooi river.
e-mpolweeni, 3, tributary of the Mgeni.
e-mPondo, 3, tributary of the Ngagane.
e-mPondulo, 3, Mount Gilboa, Lion’s River division.
u-Phungashe, former chief of the Butelezi clan.
kwa’Qathaza, Highflats.
em-Qeka, 5, tributary of the Mgeni.
e-Qhudeni, 2, forest-covered hill in the Nkandhla district.
Qili, another name for u-Nkulanakulu (Callaway).
em-Qongqo, 2, plur. two adjoining mountains in the Nongoma district.
em-Qoreba, 2, Modder river, Orange River Colony.

esi-Rhebheni, kraal of Tshaka.
u-Sambhane, independent Swazi chief, north of Zululand.
v-Sandlwana — see es-A splhlwana.
kwa’Singwana, Little Noodsberg.
em-Sayide, 2, Port Shepstone.
u-Sathane, Satan, the Devil.
em-Scelkhwayo, induna of Cetshwayo, and of the Mkhosie clan.
u-Senzangakhona, son of Jama, and father of Shaka.
Shaka, 2, son of Senzangakona.
em-Shalishwini, Charlestown.
Shangana, son of Jobe, and brother of Dingiswayo.
Shingana, son of Mponde.
em-Shishizini, Lydenburg.
em-Show, 2, town and forest in Zululand.
em-Shwathi, 5, New Hanover.
u-Shibonda, certain chief north of Zululand.
u-Sibhala, son of Mafongonyana and father of Sigxotshana.
u-Sigcawu, son of Mqikela, and chief of the Pondos.
u-Sigwelegwele, induna of Cetshwayo and hereditary chief of the emaNkadini clan.
u-Sigidi, praise-name of Shaka.
u-Sigode, younger son of Langa, and father of Soshangana.
u-Sigonyela, son of Mantatisi, and former chief of the Tiqowa Sutos, on the Caledon.
u-Sigotha, son of Ngiba and father of Mkosana.
u-Sixrotshana, son of Sidumo.
u-Sihayo, certain headman under Cetshwayo.

u-Sikotha, son of Mpande and full-brother of Mbulazi.
u-Sikhukhuku, son of Sikwata.
u-Sikhunyana, eldest son of Zwide.

u-Sisiski, 6. forest on the Qudeni hill, in Zululand.

u-Sikweta, father of Sikukuku, and chief of the Peda Sutos.
u-Silomo, Swazi name for Sir Ashmead Bartlett.
u-Sitshomaphundu, fabulous animal.
u-Sinamnange-wengwe, ancient chief of the Mtotwa tribe, and father of Xaba.

em-Singa, 5. hill in the Msinga district.

em-Sintwangu, son of Mpande.

u-Sishemane, son of Zwide.
u-Sithekhu, son of Mpande.

u-Sitimela, adventurer, who called himself the son of Sonveli.
u-Siyepha, son of Langalibalele.
u-Siyengela, son of Zihlandhlo.
u-Sobhuza, father of Mswazi.

u-Sokothi, former chief of the emaNganeni clan.
u-Sojiyisa, son of Jama, and brother of Senzangakona.
u-Sokweleshatha, son of Mlandela.
u-Sidoyi, former chief of the emaKuzeni clan.

u-Somaphunga, son of Zwide.
u-Somebe, brother of Sobuza.
u-Somhlota, father of Ndungunya.
u-Sokhelo, son of Malanda, and chief of the Mkwanzani clan.

u-Solomo, son of Mkosana, and descendant of Mabodhla.

u-Somnqamiso, praise-name for God, probably coined by the early Christians of Natal.

u-Songiya, mother of Mpande.
u-Songandile, son of Mjadu, and father of Kawule.

u-Somveli, heir of Dingiswayo, who migrated into Portuguese territory.

u-Sophana, son of Pakatwayo.

u-Soshangana, son of Sigode, and father of Mzila.

w-Sukane, son of Mpande.

em-Sulazi, 5. Blauwkraant river.

em-Sunduze, 5. tributary of the Mgeni; ditto of the Matigulu in Zululand; ditto of the Isiteza.

e-Sungubala, 2. Olivier's Hoek Pass, in the Drakensberg.

o-Suthu, 6. the country of the Sutos; country inhabited by Cetshwayo's following (as opposed to that of Mbulazi) and now applied to that where Dinuzulu resides; river north of Zululand.

e-nTse, Valsh river, Orange River Colony.

e-nTanyane, Pakadi's Peak, Mooi Range; also hill in the Nqutu district.

u-Tamalwa, Harrismith.

uma-Tutuyele — see uma-Dadiyela.

kwa Thahana, pool in the Kula stream, used as place of execution by Cetshwayo.

o-Thoka, 6. Wakkerstroom.

e-Thalustoni, 2. Standerton.

ema-Thamo, 2. plur. Little Bushman’s River.

em-Thawana, 5. river in Alfred county.


em-Thekwini (ili)-Theku), Durban (name prob. imported by Xosa-speaking pioneer Colonists, from Xo. ili)-Teko, place of meeting).

em-Thelezi (ili)-Thelezi), mountain near the Blood River.

esi-Theza, coast stream in Zululand.

em-Thin-eme, place north of the middle Mhlutuze.

um-Thintandaba, mixed tribe formed by Sir T. Shepstone and placed under Mqundane and others.

em-Thiwa, 2. mountain in the Drakensberg, in the Klip river division.

u-Thixo, Xosa name for God.

o-Thongathi, 6. river in Victoria county.

em-Thonejeni, 5. hill-range beyond Melmoth, in Zululand.

o-Thukela, 6. river between Natal and Zululand.

em-Thulame, 5. river in the Alexandra county.

em-Thussini, 5. Doesburg.

ema-Tigulu, 2. plur. river in Zululand, next beyond the Tukela.

em-Thlili, 3. hill in the Biggarsberg.

em-Timbhankulu, 3. place near the middle Ulovo; forest-clad hill near the lower Mzinkulu.

em-Tinini, 3. tributary of the White Mfolozi.


en-Thlaveni, 3. = ili)-Xobho.

en-Thlabatshe, 3. mountain beyond the upper White Mfolozi.
enTlazuka, 3. mountain in the Richmond division.
enTlonulua, 3. mountain in the Biggarsberg Range.
enTlosane, 3. mountain in the Lion's River division.
enTlunayo, 3. mountain in the Klip River division.
enTlazela, 3. mountain in the Lion's River division.

w-Tokotoko, brother of Mapita.
enTolwane, 3. hill between Eshowe and Nkandhla.
enTonteleni, 3. kraal of Shaka, south of the lower Mlalazi.
enTsangwini, 3. Richmond Road Station.
enTtsezi, 5. Bushman's River; Estcourt town.

u-Zangandaba u-Nqaba. —

u-Zibhebhu, son of Mapita, and 2nd. cousin of Cetshwayo.

em-Zimkhulwana, 5. tributary of the Mzimkulu.

em-Zinto, 5. river in the Alexandra county; Mzinto village.

em-Ziyingathi, 5. Buffalo River, tributary of the Tukela; also tributary of the Mgeni.

u-Zithembe, see Dictionary.

em-Zimkhulu, 5. river in Natal.

e-nTsikazi, 3. hill in Alexandria county.

e-nUlwini, 3. Fort Nottingham.

e-nTsumeni, 3. hill and forest near Eshowe.

e-nTveka, 3. Spitz Kop, in the Mgeni division.

e-nTsikeni, 3. hill in Griqualand East.

em-Vothi, 5. river in the Mvoti county; Groutville.

em-Vukasha, 3. One Tree Hill, in the Biggarsberg.

em-Vumbe, see Dictionary.

em-Vuyaza, 5. tributary of the Tukela, in Zululand.

em-Wombhane, 2. hill near Eshowe.

u-Xaba, son of Simamana, and father of Madango.

u-Xedeni, kraal of Zibhebu.

u-Xhabezhe, son of Mande.

em-Xhakeni, 5. hill near Maritzburg.

u-Xhoko, originator of the Biyela clan.

u-Xobhu, 3. tributary of the Mkomazi; Ixopo village.

kwA Xolosolo, 1. mountain in the Drakensberg at the source of the Ngwangwane.


em-Yiwane, 2. plur. two adjacent hills in the Mahlabatini dist.

u-Zangandaba = u-Nqaba. —

u-Zanya, son of Lokothwayo.

u-Zibhebhu, son of Mapita, and 2nd. cousin of Cetshwayo.

u-Zibhandhlo, father of Siyingela, and former chief of the eMbo clan.

em-Zimkulu, 5. river in Natal.

em-Zimkhulu, 5. tributary of the Mzimkulu.

em-Zinto, 5. river in the Alexandra county; Mzintovillage.

em-Zinngathi, 5. Buffalo River, tributary of the Tukela; also tributary of the Mgeni.

u-Zivalela, father of Nobeta.

u-Ziweniu, son of Mpane.

u-Ziwombe, see Dictionary.

u-Ziyongo, see Dictionary.

em-Zimbhe, 5. river in Alexandria county.

ema-Zangeni, 2. plur. hills near the upper White Mfolozi.

u-Zwengendaba = u-Nqaba. —

o-Zwathini (u(lu) Zwathi), Noodsberg.

u-Zwenu, former chief of the Hlongwa tribe.

u-Zwedwe, son of Langa, and former chief of the Nxumalo clan.
APPENDIX
CONTAINING
ADDITIONAL WORDS, IMPROVEMENTS,
CORRECTIONS, etc.

A.

is-Aga, n. Add: ‘something’ (in an indefinite sense), as a peculiarity, marked feature, defect, etc., by which anything may be distinguished = isi-Ci.

Ex. akunyavo hongena’saya, everybody’s foot has some peculiarity of its own.

Ala (Aala), v. Add: [Su. a, spread out; Ga. ch-altu, field].
is-Amuyisane, n. Insert: (Paspalum scorbulatum).
is-Andela, n. Delete and substitute: Aard Wolf (Proteles cristatus).
is-Andhla, n. Delete and substitute: Bream (Protos boleum) (N).
ulw-Andhle, n. Add: [Za. lu-anda, river; Ga. nyanga, lake; Kar. nyanga; Cong. i-anga].
is-Andhulane, n. Jumping hare [Su. thlula, jump].
is-Anduila, n. Certain herb.
is-Angci, n. Add: sometimes used for is-Anci.
is-Ango, n. Add: [Sw. anga, glare].
is-Antiyane or Antunyane (s. t.), n. Certain sea-fish (N).
iz-Any, n. Add: [Sw. haga, modestly].
Az, v. Add: [Mal. isen, know].

B

u-Baba, n. Add: [Ha. oba, father; Bush. habo; Wol. baje].
i-mBabala, n. Add: or Tragelaphus sylva-
ticus.

u-Babukeleni (s. k.), n. Shilling (N).
is-Isi-Babule After ‘sulphur’, add: [Dutch].
i(i)-Bada (Bhada), n. Yellow-breasted Bulbul (Chlorocichla flaviventris).
is-Isi-Bahlazi, n. Any ‘huge’ thing, as a kraal, hut, person or pot.
(i-li)-Bakajana (Bhakajana), n. Sharp-eyed, crafty-looking fellow (N).
i-mBalakacana (Bhalakacana), n. Single small dropping — see palakaca.

u-Balalinye, n. Certain sea-fish, the ‘Sev-
enty-four’. See il-li)-Bando (N).

Baliesa (s. k.), v. Add: make the ‘sweet-
heart’s flight’, as below = guqa.

N.B. So soon as a sweetheart is desir-
ous of bringing her love-suit to a head and
of hastening along her marriage, selecting a
companion from among her acquaintances
and without informing her parents, she surreptitiously betakes herself to the kraal
of her lover. There, so soon as possible, a
beast, mostly a heifer (called the eyokume-
wa), is selected and at once sent to the
girl’s father, in charge of an elderly male
friend or relation of the bride-groom, which
person is technically known as the umkwe-
nyana or umlobol. Arrived at the kraal
of the girl’s people, and while still standing
out on the veldt, he lustily shouts out to
the kraal inmates, ‘Funeleni nevo, ni na ba-
a-Zaungu’ (or whatever the proper isibongo
may be) i.e. ‘look for her over here, you
of the Zungu clan!’ Having delivered his
beast, he hears whatever the father may have
to say as to consent, or payment of lobola.
The girl remains where she is, in the bride-groom’s kraal, perhaps a fortnight or a month, and generally until her father has given a satisfactory answer in her regard and the people of the prospective bride-groom have duly accepted it. She then returns home, accompanied by the bride-groom’s man or umbololo as above, and bringing with her all or some of her lobola cattle. The payment of the lobola having at length been completed, the girl assumes the reddened top-knot, and awaits the final consent of her father to the celebration of the wedding.

**Bamba (Bambha), v. Add: [Son. tam, catch; Mal. djabat, take hold].**

**i-mBambela (Bhambhela), n. Delete and substitute: Poulpe or octopus (N). Cp. i-Ngweane.**

**i(li)-Banda, n.** Certain species of lizard. Cp. i-nTulo.

**i(li)-Bando, n.** Certain sea-fish, the ‘Seventy-four’ (= u-Balalinye); also the ‘Hottentot’, and the ‘Soldier’ (N). **um-Bane (Bhane), n. 5.** Certain sea-fish (N) = um-Bwane.

**isi-Banga, n.** Space i.e. length or breadth of a section, as between two lines, or of beadwork in a belt (C.N.). Cp. isi-Gaba.

**um-Bangaqwa (Bangaqwa), n. 5.** South-African Thick-knee or Dikkop (Etidonemus capensis).

**Bangcuzela (Bhangezula), v.** Go along ‘empty-handel’ i.e. without carrying a stick, as a man ought, etc. = vahazela.

**u-Bani, n. Add: [Ha. wa, who?].**

**i-mBanjane (Bhavjane), n.** Certain kind of long reed-like grass, resembling the u(lu)Hlonga, but shorter.

**um-Bashelana (Bhaselana), n. 5.** Very short, ‘stunted’ person. See basha.

**i(li)-Bata (Bhata), n. Insert: [Hi. bat, duck].**

**i-mBati (Bhati), n. Add: Kind of hard white sponge-like substance (perhaps coral or aleyonium) imported by Tongas as a powerful charm.**

**N.B. A small quantity of this substance is burnt on a cinder and the smoke then blown away in the direction of the person one wishes to harm. It will reach him, even though he be a hundred miles distant, and will cause the formation of a fatal kind of ‘black spots’ (melasma, or purpura) on the lower limbs.**

**u-Batini (s. t.), n.** Certain tree (Tremato bracteolata).
u-Bici (Bhici), n. Insert: in the year 1863.
i(l)-Bicongo (Bhicongo), n. Large bush, bearing edible berries.

um-Bicongo (Bhicongo), n. (N) = um-Go-gongo.

um-Bidhli (Bhidhli), n. 5. Add:—
Phr. nangonbidhli ugasala (or sasala, bangala, etc.), yes, and even at the umbidhli time I remained behind—a common remark in Natal, and mostly of females, after a departing friend has wished one Good-bye or Salu kabhe.

Bihliza, v. Add: [Ibo. bibi, knock to ruins].
i(l)-Bikili (s.k.), n. Certain sea-fish (N).
i-mBila (Bhila), n. Insert: or Proceravia Capensis.

Bili, adj. Add: [Ha. bin, two; L. M. butofara; Wir. bulu; Kamil. bular; Tur. budele; Dip. bular; Tas. pia-wa; Ibo. abuo; Fanti. eben; Ef. iba].
i(l)-Bilidokwe (Bhilidokwe), n. Pointer dog [Eng. big dog].

u(l)-Bisana, n. Certain small tree, having a white bark, and very durable wood when exposed to the weather.
i(l)-Bisholo, n. Certain sea-fish (N).

um-Bixi (Bhixi), n. 5. General mixed-up state or thing, confused mingling together of things. See ukuti biziiliki.
i(l)-Bobo (Bhobho), n. Certain plant, growing along river-banks.

isi-Bobo (Bhobo), n. Certain sea-fish (N).

u(l)-Bobo (s.b.), n. = u(lu)-Tafawe.
i-mBodhla (Bhodhla), n. Add: hence, Wild Cat (Felis Cafru).
i-mBodwane (Bhodwane), n. Bull (fully grown) of the koodoo. See um-Ganra; cp. i(l)-Yelta; um-Shiba.

u(l)-Bolo (Bholo), n. Add: [Sw. mbu, penis].

isi-Boma (Bhoma), n. delete reference to cattle) and substitute: (N) izi-Boma, certain beast brought along by the bride's party, together with the umbeko, isi-kumba, udondolo and izimbizi, and slaughtered by them on the evening of their arrival for the wedding at the bridegroom's kraal and eaten by them at the isikhlahla on the following morning. Cp. isi-Wukulu.

um-Bombo (Boubhbo), n. 5. Add: certain sea-fish, the 'Englishman.'

um-Bomvane, n. 5. Insert before (Ochna arboarea): Redwood or Cape Plane.
i(l)-Bomvwana, n. (N) = isi-Gwe.

um-Bomvwane, n. 5. (N) = um-Bomvane.

Bona, v. Add: [Mpo. pona, see; Wan. naa; Ibo. hin].

Ex.wofik'uti ubani ubonile (or ubonile kwe), you shall get to say that So-and-so greets you, sends his regards to you = ubonile.

isi or um-Bondwe, n. 5. Delete and substitute: Certain tree in the coast districts (C.N.).

ama-Bongo, n. should be (Bhongo), not (Bongo).

um or i-mBotwane (Bhotohane), n. 5. Cape Salmon or Maigre (Scicena aguila, Lucey).
i-mBube (Bhube), n. Insert after 'lion': (Felis leo).

isi-Bubu (Bhubbhu), n. Substitute: Certain small tree, used for spoon-making.

u-Bububu (Bhubbubhu), n. Certain climbing plant, having a milky sap.

isi-Bubulungwana, n. Certain sea-fish (N).
i(l)-Bucu, n. Certain tree whose bark, introduced from Tongaland, is used as an umbutelo, causing swelling of the body (N).

i(l)-Budhle (Bhuddle), n. read: 'cp. isi-Pu-hla', instead of 'isi-Pu-hla'.
i(l)-Bukesi (s.k.), n. Hurly fat person. Cp. i(l)-Tubesi.

um-Bukwane (Bhukwane), n. 5. Delete and substitute: Blue Bustard (Trachelotis cornesceins).

Bulala, v. Add: [Mal. bunoh, kill; Ibo. bu].
i(l)-Buluulu (Bhuluulu), n. Add: Certain sea-fish (Mureva tessellata) (N).

Buna, v. Insert: [Mal. bunoh, kill].

Bungazela, v. for 'affectation' read 'affection'.

isi-Bungu, n. Add: certain human intestinal parasite, or small white caterpillar with a black head, and really the grubs of a certain white-spotted fly; certain large maggot inhabiting the flesh of human beings, giving rise to a kind of tumour from which it can be squeezed; sand-worm; mite, in old amasi gourds.

Bunqu, ukuti (Bhunqu, ukuthi), v. Come forth, or rise, in volume, belch forth, as smoke from a furnace-chimney or cannon = bunqua; make so to come forth, belch forth, as smoke (acc.) = bunquika.

Bunquka (Bhunquka), v. = ukuti bunqu.

Bunquksa (Bhunquksa), v. = ukuti bunqu.
isi-Bunu (Bhunu), n. Boer Dutch, the Taal.

um-Buso, n. 5. Add: might also be used for ‘reign’.

i-mButuma (Bhuthuma), n. Add: (C.N.)
gnu or herd of gaus.

(iI)-Buyelakona (Buyelakhona), n. Certain
sea animal (N).

Buza, v. Insert: [Bzo. dzu, ask].

i-mBuzazana (Bhuzazana), n. = i-mBuzana.

(iI)-Buzi, n. Substitute: Black rat (Mus
rattus).

i-mBuzi (Bhuzi), n. Insert: [Sak. bengi, goat.

C.

i-nCakalala, n. Erpunge. See hlonipa
words.

u-Cakide (Chakide), n. Delete and substi-
tute: Slender mongoose (Herpestes gra-
cellis).

(iI)-Calu, n. Insert: [Skr. papu, sin; Mal.
salab].

u-Cambalala (Cambhalala), n. Certain
spreading grass.

i-nCapa, read (Chapha), not (Chapha).

i-nCape, read (Caphe), not (Chapha).

(iI)-Cashela, n. Certain sea-fish (Pristi-
poma hastinga) (N).

(iI)-Cezwanu, n. Certain sea-fish resembling
a haddock.

(iI)-Cibo (Chibo), n. Certain tree (Grewia
sp.) = (iI)-Zingati.

isi-Cintsi (Chintsi), n. Certain sea-animal.

Cishisa, v. (N) = kohlisa.

(iI)-Cita (Chitha), n. Certain herb (Seilla
Krassii), used by an umtakati to raise
strife and disruption in a kraal or family.

u(lu)-Coko (Choko), n. (N) = u(lu)-Qoko.

isi-Colo (Cholo), n. Add: certain sea-fish
(Pristiroma multicaulatum).

i-nComba (Combbo), n. Add: tiny light-
yellow bird.

um-Como (Chomo), n. 5. Kind of isi-Nene
with the skin-strips cut after a certain
fashion (N).

(iI)-Copu (Chopho), n. Add: hence also,
corner, as of a handkerchief or similar
cloth article.

isi-Cutamlomo (Cutamlamo), n. Certain
sea-fish (Gerres longirostris) (N).

Cwishia or Cwishisa, v. (N) = cisha and
cishisa.
Dhledhlezela, v. Insert: jog along.
i-nDhlela, n. Insert: [Malg. talana path].
isi-Dhli, n. (N) = is-Adhla.
isí-Dhindhi, n. (N) = is-Adhla.
i(li)-Dhlisu, n. Any poison for being introduced by the mouth.
um-Dhlwa-ngwenya, n. 5. Certain tree, whose bark is used as an antidote against an ili-Dhliso.
i(li)-Dhlohindgwane, n. Nickname given to the East Coast Natives about the Bluff.
i-nDhlonhlo, n. Delete and substitute: Very old Black Mamba (i-Mamba), now of a dull lustrous blackish colour and having the shields on the head grown long and raised so as to resemble a crest (see ulu-Pape), very fierce and venomous.
in-Dhlovudawana, n. Delete (Potamocherus charop), and substitute: (Phacocherus Africanus). Cp. i-nGulube.
i-nDhu, n. Insert: [Mal. rumah; Esk. ndulu, hut].
i(li)-Dhulu, n. Add: (or Bubalis Lichtensteini).
Dibana, v. = zubana (mostly used for blonipa purposes—prob. from an obsolete verb dib). 
um-Didi-kaNdhlilela, n. 5. see the introductory Sketch of Zulu History, p. 66°.
i(li)-Dimane, n. Certain bush, used for sticks = ili-Kukuze.
i-nDindibali, n. Certain sea-fish (N).
i(li)-Dingi, n. Lighter, barge (N).
i-nDoda, n. Insert: [Ha. da, son].
u(iy)-Donqabatwa (Donqabathwa), n. Delete: (Chenopodium murale), and substitute: (Ceratotheca triloba).
Du, ukuti (ukutli), v. Add: [Ha. du, entirely].
u-Duba (Dubha), n. Certain love-medicine (N).
i-nDumudumela, n. Read: Certain forest climbing plant (= ili-Sendelandugule); Spur-winged Plover (Hoplopterus speciosus).
um-Dukudu (s. k.), n. 5. Certain sea-fish (Percis nebulous and Platycarchus malabaricus).
i(i)-Duli, n. Add: [Mal. bula, hill].
i(i)-Dulusha, n. Certain disease of dogs (N).
um-Dumba (Dumbha), n. 5. Add: hence, pod, of any similar kind.
um-Dumbula (Dumbhula), n. Manioc, plant or root (N. prob. from East Coast Natives).
i-nDuna, n. Insert: [Ma. litum, captain].
i-nDundulu, n. = i-nTundu.
isi-Dungulu, n. = i-nDungulu.
i-nDwa, n. Substitute: Blue or Stanley Crane (Tetraperix paradisea); also (N) sometimes applied to Wattled Crane (Bugeranus cariculaeulatus).
i-nDwango, n. Insert: [cp. also i-nTwancktunwanku] .
i-nDweba, n. (T) = i-Mfengane.

E.

Elula, v. Add:

N.B. A person suffering from paralysis of the legs is treated as follows: — a hole is dug in the ground, a great fire is kindled inside and, after the ashes have been withdrawn, the patient enters and is covered up therein and so allowed to perspire freely for some time. He comes out cured (more or less). The whole process is termed ukucela umuntu (to straighten out a person). Cp. ili-Pungulo.
um-Embese (Embhesa), n. 5. Add: ‘poisonous’ before ‘roots’.
is-Engama, n. Certain tree, whose bark is used for the misa (q. v.) of a chief.
is-ESulelo, n. = isi-Sulelo.
is-Eso, n. = isi-Sulo.

F.

Fa, v. Insert: [Malg. vono, kill; V. fa, die].
u-Fagolweni, n. = u-Mfagolweni.
um-Fana, n. 1. Insert: [Ha. yaro, boy].
im-Fanzi, n. 5. Read: Prawn or shrimp, etc. = um-Dambi.
um-Fazi, n. 1. Insert: [Sak. vali, wife; Bush. cat].
i(li)-Fefe, n. Roller, of which there are several varieties (Coracias garrulus, etc.).
i(li)-Felakona, read: (Felakhona), not (s. k.).
T-mFe-ynkala (s.k.), n. Delete and substitute: (N) = i-n-Feyesele.

i-mFe-ynkwu (s.k.), n. Certain epiphytic orchid, growing in Ngoye Forest, etc. = um-Zinkawu.

i-mFe-yesele, n. Delete the reference to 'epiphytic orchid, etc.' — see i-mFe-ynkwu.

i-mFézi (Feezi), n. Substitute: Species of cobra or nain (cp. i(li)-Pimpi); a black ox having white spottings about the throat (cp. u(lu)-FukuFu).

i-mFingo, n. Substitute: Species of eceadea (Stangeria paradoxu), used as an i-nTelezi and as a personal charm for rendering harmless and unsuccessful the machinations of enemies and evildoers of whatever kind (cp. um-Ngebe; i-mPundu); hence, any medicine used for such a purpose (see fingo); certain kind of climbing fern; (N) shark.

i-mFingwane, n. (T) = i-Mengane.

Finini, ukuti (ukulhi), v. (N) = ukuti mfinini.

Fininni, v. (N) = mfininiza.

i-mFinyezi, n. Add: (N) = i(li)-Buyela-kona.

Fisa, v. Insert: [Mal. basoh, wish].

isi-Fu, n. Add: (N) cuttle-fish = i-Ngewane; cp. i-mBambela.

i(l)-Fuba, n. Expunge — see i(li)-Vuba.

i(l)-Fubesi, n. Verreaux's Eagle Owl (Bubo lactens).

isi-Fuce, n. Add: also similar tree (Rhus lancea).

u(lu)-Fudu, n. Add to N.B.: Further, a mixture of tortoise-flesh, the spine of imBulu lizard, the brain of an iMamba and the intestinal worms of a puff-adder, is used as a powerful i(li)-Dhílo or poison.

um-Fula, n. 5. Add: [Sw. mvule, large tree, used for canoe-making].

isi-Fulwane, n. Certain sea-fish (N).

Futa (Futha), v. Insert: [Son. fu, blow out].

isi-Gcamfu, n. Cirelet of headwork having a kind of frilled border and worn on neck, loins or shoulders (N).

i-nGcelamba (Geelamba), n. (N) = u-Geelamba.

i-nGcicyela, n. read: = i-n-Geebsengela, not i-n-Feebsengela.

i-nGcindezi, n. (N) = i-mBemba.

i-nGebé (Gebe), n. Trembling fear, as from imminent danger (with na).

Gemenga, v. (N) = gemenca.

Gemenca, v. (N) = gemenca.

i-nGeqe, n. Bush from a cow's tail worn as a full-dress ornament on the arms or legs. Cp. i(li)-Shoba.

i-nGerre, n. Add: also Short-billed White Egret (H. brachyrhyncha).

i-nGévü (Gevu), n. = i-n-Gewu.

um-Gexo, n. 5. Substitute: Coil of strings (not single string — see i-n-Geje) of headwork worn round the neck, wrist, or body. Cp. um-Garo.

i-nGidi, n. Great heavy stone or rock (nearly obsolete — occurring in the izibongo of Senzangakona).

i-nGila, n. Insert after 'gizzard'; also crop.

um-Gobandhlou, n. 5. Certain shrub, used as emetic and to usiá (q.v.) a chief.

i(l)-Gobe (Gobhe), n. Beer prepared by both the bride and bridegroom's people and carried to the kraal of this latter on the day preceding his wedding to be drunk at the feast (N).

i(l)-Gobongo, n. Instead of: 'wide-mouthed calabash, etc.' read: Empty shell of a gourd or calabash, whether of a large or small size and with or without a head, but having a large hole or mouth (anything larger than one's thumb) and used for water or beer carrying (cp. isi-Guba).

i(l)-Göda (Gooda), n. Add:

Phr. igoda lika'Mpande — see the introductory Sketch of Zulu History, p. 65*.

isi-Godo, n. Add: [Heh. me-goda, tree].

u-Gogo, n. nearly obsolete = u-Koko (s. k.).

i-nGola, n. Substitute: Mole-rat (Georychus Hottentotus) = i-m-Fukuluntu [Heh. golë, rat].

i(l)-Gomonqo, n. Read: = i(li)-Bekapantsi (not i(li)-Bekczantsi).

i-nGongoni, n. Course long-stalked veldt-grass (Aristida sp.) = i-n-Konkoni.

isi-Gongoni, n. = isi-Qopanu.

i(l)-Gongosi (with plur.), n. Large black
winged ant, that swarms from the earth after rain (N).

u-Gqaba-maweni (Gqabha-maweni), n. Species of bigonica creeper (N).

i-nGqapingana (Gqaphunana), n. Add: small bush (Sculia Commersonii), used for making a dog 'sharp' at the chase.

u-Moho (Gqaphila), n. 5. Read: Fourth (not fifth) milking.

i-nGqawu, n. 5. Certain maclra-like sea-shell.

i-Moho (Moro), n. Read: = u-Moho (not um-Moro).

u-Gwaba (Gwabha), n. Certain climbing plant, eaten as imifino.

u-Lu-Gubu (Gubhu), n. Certain small bird of the woods.

i-nGudhlu, n. Kind of sole (Pseudorhombus Russellii) (N).

u-Gumbu, n. After 'disease': prob. ulcerating granuloma of the pudenda.

i-li-Gundane, n. Insert after 'kind': except the i-Nyoso and i-nGola.

um-Gungunuze, n. 5. (N) = um-Gulugu

um-Gunguzwa, n. 5. Delete and substitute: (N) = um-Gulugu

i-nGumbane, n. Add after 'disease': prob. ulcerating granuloma of the pudenda.

i-lu-Gungulu, n. Substitute: Certain tree (Strychnos Mackenii), bearing a large fruit resembling the i(li)-Hlala; hence, a large beread green-looking eye-ball.

i-li-Gululu, n. Light bluish-green fruit of the following, sometimes eaten (cp. i(li)-Hlala); hence, a large beread green-looking eye-ball.

u-Gulugu, n. 5. Insert: Certain tree (Strychnos Mackenii), bearing a large fruit resembling the i(li)-Hlala; hence, certain light bluish-green large kind of bead, etc.; delete reference to 'eyes.' — see above.

um-Gulunqwe, n. 5. (N) = um-Gulugu.

um-Gunguza, n. 5. Delete and substitute: (N) = um-Gulugu.

i-nGumbe, n. Add after 'disease': prob. ulcerating granuloma of the pudenda.

i-lu-Gundwane, n. (N) = i(li)-Gundane.

um-Gungwana, n. 5. (N) = um-Gulugu.

um-Gunyana, n. 5. Certain herb — see i(li)-Pungulo.
i-nGwenya, n. Insert: [Mal. buuya, crocodile].
i-nGweyeduli, n. (N) = i-nTshindane.

um-Gwinya, n. 5. Large tree, bearing a fruit resembling the i(II)-Viyo.

um-Gxamul, n. 5. Insert after ‘mimosa’; the Boer Bean tree (Schottia latifolia or brachypetala).

H.

ubu-Hala or Hale, n. Delete and substitute: Banded mongoose (Crossarchus fasciatus) = ubu-Haye.

Halahala, int. Add: sometimes equivalent to ‘hurrah, bravo’ — see i(II)-Shoba; and instead of ‘address of an induna, etc.’ substitute: ‘address of Shaka to his warriors before a battle with the Ndwanwes’.

Hamba (Hambho), v. Insert: [Maf. mbran, go; Bul. gel].

u-Hambangana (Hambhangana), n. A ‘rough’, uncouth-mannered low-class person.

Hame, int. (N) = name.

ubu-Haye, n. = ubu-Hale.

um-Hayihayi (Hhayihayi), n. 5. Kind of milkwood tree (Minusops sp.) = um-Yagayi; cp. um-Nwebo; umu-S'etole.

isi-Hlabati (Hlabathi), n. After to: an ibuto lezintombi named by Dingana just previous to his overthrow by Mpande, under whom they grew up and married [Mal. dagat, sand].

um-Hlabati (Hlabathi), n. 5. Insert: [Skr. bhntala, earth].

isi-Hlaha (Hlaha), n. (N) = i-nLhaha.

um-Hlaha, n. 5. Add: also (N) certain tree (Minusops sp.), resembling the um-Nwebo.

um-Phlahemangwibi, n. 5. (N) = um-Phlahle (tree).

isi-Hlaboti (Hlabothi), n. Add: also similar tree (Rhus latigata).

Hala, v. Insert: [Mal. taroh, place].

um-Hlamakwabe (Hlamakwabe), n. 5. (N) = um-Hlamakwaba.

isi-Hlamangwibi, n. (N) = um-Hlahle (tree).

Hlambuluka (Hlambuluka), v. Add:
Phr. uku-hlambuluka esiwini, to be relaxed in the bowels, have diarrhoea (used in perf.).

Cp. hula.

u(lu)-Hlamvu, n. should be without long ü.

um-Hlange, n. 5. Yellow-striped rock cod (Hlorodechis laeminckii, Blkr.) (N) Cp. um-Belane.


um-Hlangwe, n. 5. Insert after ‘snake’: (Simococcus capensis).

ama-Hlanze (no sing.), n. (N) = i-mPucno.

i(II)-Hlathi (Hlathi), n. Insert: [Mal. utum, forest].

u(lu)-Hlaza, n. Add regarding ‘bird’: also by others Black-headed Oriole (Oriolus xantholophus = i(II)-Gumusha, um-Gonjengo), Golden Oriole (Or. galbula), Natal Bush Shrike (Laniuris quadricolor), and Yellow-fronted Bush Shrike.

u(lu)-Hlaza-lwesiwa, n. Delete and substitute: Raebakiri Bush Shrike (Laniuris bukhakiri).

u(lu)-Hlazazana, n. Collared Sunbird (Cinnyris Alfred).

isi-Hlaz (Hlazi), n. Delete and substitute: Certain herb, whose roots are used as an emetic by abaNyona, and also in coast malarial districts as a valuable remedy for fever; hence, any of the emetics used by abaNyona during their process of initiation, etc.

Hlazulula, v. Read: cp. razulula (not = razulula).

isi-Hleke (s.k.), n. Species of cephalopod, resembling the i-mBambela (N).

i(lI)-Hlengetwa (Hlengetha), n. Add: used medicinally for spinal diseases.

um-Hlezane, n. 5. Certain bush (Ochna arborea) (N) = um-Bonevane.

um-Hlobo (Hloobo), n. 5. Add: [V. bo, friend].

um-Hloholongwane, should be um-Hloholo-longwane.

i(lI)-Hlokolo (s.k.), n. Grunter, sea-fish (Pristipoma operculara), also (Pristipoma multimaculata = isi-Colo). (N).

um-Hlokoshane (s.k.), n. 5. (N) = i-nHlo-koshane.


um-Hlonono, n. 5. Certain sea-fish (N).

um-Hlontlo, n. 5. Add after ‘cancer’: also for lung-sickness in cattle, and by aba-takati as an umhuluco.

um-Hlosazana, n. 5. Add: certain plant (Schmidelia melanocarpa).

um-Hluhube, n. 5. Spur, of a cock (N) = um-Hluhwe.


isi-Hlute (Hlute), n. (N) = isi-Filee.

um-Hlwazi, n. 5. Insert after ‘snake’: (?Fhilottamus semivariigatus).

i(li)-Hoya (Hhoa), n. correct the h = i(li)-Titihoya.

u(lu)-Hududu, n. Add: any ‘dirty old’ garment (generally), as a worthless ragged blanket, or a woman’s old worn-out isidwaba.

isi-Huhwa, n. Substitute: Crowned Hawk-eagle (Spizactactus coronatus), also Martial Hawk-eagle (Sp. bellicosus).

isi-Hulane, n. = i(li)-Huzu; ‘slang’ or town-Kafir language (N).

i(li)-Hungcu, n. Blue fish (N).

J

i-nJa, n. Insert: [Mal. andjin, dog].

ubu-Nja, read: ubu-nJa.

um-Jebelengu, n. 5. Certain bird (N).

um-Jekjekje (s.k.), n. 5. Corn-cake (N).

um-Jelengi, n. 5. (N) = um-Jeninengu.

i-nJemane, n. = u(lu)-Mpe.

um-Jeninengu, n. 5. Trogon (Hapaloderma marina).

i-nJikinjiki (s.k.), n. = um-Tondo (for which it is a vulgar term, mostly used by females).


i-nJomane, n. Add after ‘Zululand’: and so-called probably from the resemblance of the long flying tail of the horse to the plumage of the Kafir-finch or u-Jomela — the root jom apparently suggesting the thought.

i-nJomela, read: i-nJomela, not i-nJomula.

i(li)-Juba, n. read: Ga. j-iba, pigeon (not idiba).

i(li)-Jubane (Jubhane), n. Add: sometimes used in blur. ama-Jubiane, as below.

Ex. uku-pikisana ngomajubane, to contend with one another as to speeds, i.e. have a race.

i-nJumbane (Jumbhane), n. Add: Certain pod-bearing tree growing about Tongaland, used as a charm for poisoning.

K

Kafuza (Kafuza), v. instead of: ‘in volume’ read: ‘in puffs or jets.’

i-nKambapantsi (Kambhaphantsi), n. Delete: (Anguis fragilis); add: (N) also applied to eel (Trichiurus haumela. Forst.).

i(li)-Kanka (Khanka), n. Delete and substitute: Black-backed jackal (Canis mesomelas) and Side-striped jackal (Canis adustus).

i-nKanku (s.k.), n. Add: also Black and White Cuckoo (Coeceystes Jacobinus).


isi-Kati (Khathi), n. Insert: [Mal. kala, time].

i-nKawu (s.k.), n. Add: also certain fish (Antennareus permiceps. C.V.) (N).

i-nKaye (s.k.), n. Natal eel (N). Cp. um-Bokwane.

i(li)-Kehlane (Kehlane), n. Certain small tree.

i-nKehli (s.k.), n. Add: also certain tree (Afzelia cuanzensis), having a plum-like fruit.

Kikilizela (s.k.), v. read Kikizela (s.k.).

isi-Kobo (Khobo), n. Certain sea-fish (N).

Kobonga (Khobonga), v. remove the marks of parenthesis in the last line.

i-nKohlo (s.k.), n. Add: King-fish (N).

um-Kokoba (Khokho), n. 5. Sand fish (N).

i(li)-Kokofumba (Khokhofumbha), n. Certain sea-fish (Sargus durbanensis) (N).

u-Kokologo, n. Read: = u-Kulukulwane (not u(lu)-Kulukulwane).

i(li)-Kokoti (Khokhothi), n. Insert after ‘snake’: (Theelotornis Kirklandii).

Kolo (Kholo), adj. Of a speckled or mottled colour i.e. covered with small black and brown and grey spotings, as the hide of a cow — the exact colour denoted by this word is much disputed (N).

u-Kolo (Kholo), n. Delete and substitute: Yellow-billed Kite (Milvus Ægyptius), of a yellowish-brown colour throughout = w-Ntolyile.

i(li)-Kolo (Kholo), n. Ox marked as above — see kolo (N).

i(li)-Kolwa (Kholwa), n. Add: (N) also = i(li)-Kolo.

i-nKolongwane (s.k.), n. Large antelope, perhaps Sable Antelope (Hippotragus niger), or Hartebeeste (Bubalis Lichtensteini).

um-Kolwane (Kholwane), n. 5. Insert: ‘or Crowned’, after ‘Red-billed’.
or.

Certain.

Instead.

Add:

insert:

utm-Kiwa-

instead

umrDakwa.

Certain

Le

used

Instead

After

be

fish

fish

nOongoni).

hen;

add:

isi-Huhwa

reauxi),

add:

isi-Kova

Banded

eater

stalked

veldt-grass

(Aristida sp. = i

ongonti).

(iii)-Konyana

(Thonyana), n. Certain

sea-fish

(Dinoperca Quccelti).

i-nKopoli

(Kopohli), n. Shaft, of a mine

(N) [Eng.]

i-nKota

(Kolta), n. Add: also Little Bee-

eater (Miltitophagus moridionalis) and

the Green Bee-eater (Merops persicus).

u-Kotetsheni

(Khothetsheni), n. Add: also

(N) certain sea-animals.

isi-Koti

(s. k.; s.t.), n. Sunken or hole-like

scar, as where a bullet-wound has healed,

or on a pumpkin.

isi-Kova

(Khova), n. Delete and substitute:

Generic name for owl; in a particular

sense Cape Eagle-owl (Bubo capensis).

Cp. u-Mandubula; i-Korana; (ii)-Fu-

best; u-Mabengwane.

isi-Kovampondo

(Khorampondo), n. (N) =

isi-Kova (Cape Eagle Owl).

i-nKovanana

(s. k.), n. Any small owl; hence,

Barn Owl (Sfrx Rammeae), Short-eared

Owl, etc.

u(lu)-Kozii

(Khozi), n. read: (Aquila Ver-

reauxi), instead of: (Aquila Ferrauxi); add:

also applied to Black-breasted Harrier Eagle

(Circatus pectoralis), Banded Gymnogene

(Borpolities typicus), and sometimes to the

Martial Hawk Eagle (Spizaetus bellicosus — see

isi-Hukwu).

um-Kuhlu

(Ku ddlu), n. 5. After ‘etemica’,

insert: ‘orDregeana’; and after ‘seeds’,

add: and whose poisonous roots are

used medicinally.

i-nKuku

(s. k.), n. Insert: [L. Cong. nssus, hen]

(iii)-Kukuzu

(Khhchuzu), n. = (iii)-Dimane.

um-Kukuzu

(Khu chuzu), n. 5. Certain tree

(Cassine capensis).

isi-Kukuzu

(Khu chazu), n. Instead of:

‘echinus or sea-urchin (= umera owana-

hle)’, read: certain sea-animals or

fish (Tetrodon inermis, T. stellatus, and

Ostracion cubicus).

um-Kulukulwane

(Khulukulwane), n. 1. (N) =

u-Kulukulwane.

(iii)-Kumalo

(Ku malo), n. Add: and whose

bark is used for u-Jorela.

i-nKumankenke

(s. k.), n. Add: [Sw. kuma,

vagina].

isi-Kumba

(Kumamba), n. instead of: =

um-Beko’, read: (N) beast sent along

with a bride’s party by her father and

together with the umBeko, uDondolo,

izilonga and izinhazi on the day of

her going off to be married, and

slaughtered in the bridgroom’s kraal

on the day following that of the wedding-
dance (cp. um-Qoliso; i-Mpempe); also

instead of: ‘[Sw. khu, cover]’, read:

‘[Skr. sku, cover]’.

um-Kumbe

(Khomba), n. 5. Insert: (Ce-

phalopus Natadensis).

um-Kumulantsika

(Kumulantsika), n. 5.

(N) = um-Kumuladolo.

(iii)-Kunata

(Kunatha), n. Trumpeter

hornbill (Bycanistes buccinator). Cp.

um-Kolwane.

u(lu)-Kuni-ng’omile

(Khoni-ng’omile), n.

Certain sea-animals (N).

i-nKunzana

(s. k.), n. Delete: Certain bush,

bearing red flowers — see i(li)-Kunza-

ni; add before ‘small’: ‘(N); also (N)

gnard, sea-fish (Triyla kumu)’.

um-Kupe

(Khuwe), n. 5. (N) =

um-Kuwe.

i-nKuyeye

(s. k.), n. Certain sea-fish

(Lepidopus caudatus. Eaph.) (N).

i-nKwali

(s. k.), n. Add; also Grey-winged

Partridge (Francolinus Africanaus).

isi-Kwali

(Kwali), n. Certain river-fish

(Tilapia sudadensis) (N).

(iii)-Kwani

(Kwani), n. Instead of: ‘bul-

rush’, read: ‘rush (Cyperus sp.)’.

isi-Kwantsesa

(Kwantsese), n. Certain sea-

fish (N).

u(lu)-Kwatu

(Khuuthu), n. Add: [Sw.

kuwa, hoof].

isi-Kwehle

(Kwehle), n. Add: also Smith’s

Partridge.

isi-Kwenene

(Kwenene), n. Le Vaillant’s

Parrot (Procephalus robustus).

L

(iii)-Labateka

(Labatheka), n. Certain plant,

growing in the woods, and whose very

poisonous bulbous root is said to cause

insanity and is also put in food to kill

vermin (N) = um-Dakwa.

19
um-Lahleni, n. 5. Certain tree, whose bark, mixed with urine, is smeared round the belly by an umtakati, who thereupon proceeds to any gathering of people where all who may come in contact with him will be caused to suffer from stricture (N).

i(l)-Landa, n. Delete and substitute: Little Egret (Herodias garzetta), and also Great White Heron (Her. alba). Cp. i-nGerere.

i(l)-Langa, n. Delete: [Skr. layka, light]; insert: [L. Cong. tympana, sun].

u-Lantunta (s, t.), n. (N) = isi-Shimeyanva.

isi-Lembe (Lembhe), n. Certain sea-fish (Gazza equuliformis and Psettus fal- ciformis, Lasep.) (N).

i(l)-Leti (Lethi), n. Small tree, whose bark is used as an emetic, and for smelling for headache (N).

i(l)-Liba, n. Insert: [Ga. m-lamba, corpse].

um-Lolwa, n. 5. Certain tree (Dombeya rotundifolia); also another similar tree (Hibiscus tiliaceus) (N).

um-Lonjana, n. 5. Add: [MZT. mu-longa, river; Chw. mo-tatshwana, small river].

i(l)-Lovwane, n. Certain sea-fish, the ‘Five-fingers’ (Caranx djeddaba, Forsk.)

isi-Lumo, fourth line should be ‘disease of both sexes’, not ‘of men’.

um-Lunge, n. 5. instead of: ‘gladiolus’, read: iridaceous plant (Antholyza panienlata), whose bulbous root is a valuable remedy for dysentery and diarrhoea.

um-Lwalume, n. 5. Certain tree, used as the i-nGwavuma.

M

u-Mabezane (Mabhebhane), n. (N) = isi-Pekepeke.


u-Mabobe, n. Add after ‘grass’: (Andropogon eymbariaus) = um-Wamba.

u-Mabope (Mabophe), n. Alter to: Small tree (Acridocarpus Natalitius); also another tree (Cassine albanensis).

u-Mabukula or Mabukule (s, k.—gen. in plur). n. Read: cp. izi-mPenyu (not = izi-mPengu).

u-Madholoana, n. Certain tree (Turraa heterophylla); also = u-Bubuhu.

u-Madulini, n. Certain small bird, often seen perching on ant-heaps (N).

u-Magcagcana, n. String of small bead- work squares, worn on the neck, head, etc. (N).

u-Magwanyana, n. Certain herb. See i(l)-Pungulo.

u-Mahleneyu, n. Man with long flowing beard (N) = u-Celomba.

u-Makanda-ka’Nsele (Makhandaka’Nsele), n. Certain veld-plant (Eucomis undu-lata), whose large bulb is a remedy for u(1)-Jovela.

i-Mamba (Mambha), n. Delete and substitute: Generic name for several varieties of a kind of colubrine snake of similar form and habits, having long slender bodies thicker towards the middle part, the spine slightly prominent, long thin prehensile tails, small clearly cut neck, small heads of a longish narrow shape, eyes unusually large and protruding, all occasionally climbing trees, fond of dung, and venomous [Mpo. o-mamba, snake; Sw. Bo. Heh. mamba, crocodile; Ga. sarambwa, black and white snake; Xo. i-mamba, python; Su. mapharaoane, lizard].

Phr. iimamba yequbula (or yesiqunga), a mamba of the old grass (or of the tabootiegrass), which is supposed to be fiercer than those met elsewhere (perhaps from its young being in such places).

N.B. The various kinds of iimamba as commonly known in Zululand, though in some points the explanations are conflicting, are as follows:—

1. emnyama, also called i-Mambalukoto (Dendrospis angusticreps), colour black, belly white, favourite habitat rocky and bushy places, gen. up to about ten feet in length, and fatally poisonous, death occurring within from two to twenty-four hours.

2. i-nDhhlonhlo, or crested-mamba, which is a very old Black Mamba (emnyama), of a dull lustrous blackish colour, and having the scales or shields on the head grown long and raised so as to present the appearance of a crest (see u(1)-Pape) living in unfrequented bushy and rocky places, of the same size as the preceding, and equally as venomous, rarely seen, though of a very aggressive nature and much dreaded.

3. emposo, of a lightish dirty-brown colour, slightly yellowish about the belly, not so fierce nor yet so fatally poisonous as both the preceding, being supposed, by the Natives, to be in an intermediary stage of development between that of the emnyama and the i-nDhhlonhlo. It is frequent about watery places, because when struck, it makes at once for the water.’

1. e’lubhaza ece, also called i-Mambatuti,
of about the same length as the enyama, colour bright unmarked green throughout, the whole length of upper-body, belly clear white, much given to climbing trees in bushy-country, and in the grass to standing highly erect so as to appear like a stick, whence the second name, rare, and as fatally poisonous as the enyama; said by some Natives to be of a dark colour when young, assuming the green colour only when about three feet in length.

5. *Demhaza enamavanga* (or *egypetin*), of a green colour, having black stripes running round the sides of the body following the ribs, but somewhat hidden on the back where the green assumes a darker shade; it is of a much smaller size than the preceding, being seldom more than four or five feet long. Though apparently in reality it does not, as all the preceding, belong to the *Dendroakis* family, being technically called a "green tree-snake" (*Dispholidus*), nevertheless, from the anatomical similarity to them, the Natives class it with the mambas. Its female is of a brown colour.


u-Manaye, *n.* Certain tree, whose bark is used to misa (q.v.) a chief (N).

u-Mandubuli or Mandubulu, *n.* Delete and substitute: Large kind of owl, prob. Spotted Eagle Owl (*Bubo maculosus*).

u-Mangobe, *n.* See Proper Names.

u-Mankunkunku (*s.* *k.*). *n.* Delete and substitute: Certain tree, whose bark, introduced from Tongaland, is placed by an umakazi in the quill of a crow, which he then sets up in the footprint of his victim, in whom it will cause a 'fatal swelling of the body'; such disease itself; another parasitical plant (*Cuscuta cassythioiides*), perhaps also supposed to cause the disease.

u-Manqina, *n.* Delete and substitute: (N) = *um-Zungulu*.

u-Mantuta (*s.* *t.*), *n.* (N) = *isi-Shimeyana*.

u-Manyongana, *n.* Certain disease (swine fever) of the spine and hinderquarters in pigs.

u-Mapiili (*Maphili*), *n.* Yellow-breasted Bulbul (*Chlorocichla flaviventris*); also Sombre Bulbul.

u-Maqunda, *n.* Certain tree, whose bark is used against lightning.

u-Masekakot'ido (*Masekgakoth'ido*), *n.* African Jacana (*Phlyctornis Africana*).

u-Masika (*s.* *k.*), *n.* Certain small bush bird (N).

u-Masikwe (*s.* *k.*), *n.* Certain bird, resembling a snipe (N).

isi-Mata, *n.* (N) = *isi-Mwata*.

u-Matebeni (*Mathebeni*), *n.* Substitute: South-African Kestrel (*Circus capricola*); also applied to the Pallid Harrier (*Circus macrurus*) = *u-Zaseqoqo*.

u-Matimula (*Mathimula*), *n.* Certain seafish (N).

u-Mavuta (*Marutha*), *n.* Certain forest tree, whose reddish wood makes good firewood.


u-Mayime, *n.* Add: also as *isi-Hlambho* to facilitate parturition.

u-Mazingeli, *n.* (N) = *i-Mpini*.

u-Mazwenda, *n.* Read: *ep. um-Zungulu*; instead of *um-Zungulu*.

um-Mba-mathensi (*Mbha-mathseni*), *n.* Certain bush, growing in rocky places.

u-Mbaiyiana (*Mbquiyana*), *n.* Delete and substitute: Bitter coldness (of the atmosphere), as on a frosty winter's morning. Cp. *u-lu*-Grele.

Mbi (*Mbhi*), adj. Substitute: *bi*, thus sometimes *mambi*, *kumbi*, *limbi*, etc.

isi-Mena, *n.* Add: also Silver Salmon (N).


i-Mfonyomfonyo, *n.* 3. not (ii).- *Mfonyomfingo*, *n.* 2., as in text.

um-Mnyama, *n.* 5. A reddening or darkening of the skin, appearing in long streaks or patches on the breasts, legs, etc., generally about the time of attaining to puberty.


u-Mombo (*Moombo*), *n.* 5. = instead of *Mombo*, as in text.

Monyuka (*s.* *k.*), *v.* = *akutu monyungu* (see text).

Monyula, *v.* = *akutu monyungu* (see text).

u-Moyaqongo, *n.* 5. (N) = *um-iyoqongo*.


i-Mpalamala (*s.* *p.*), *n.* 3. Big protruding belly, as from pregnancy or abnormal stoutness.
N

isi-Nama, n. Substitute after ‘grass’: (Setaria verticillata), not (Panicum verticillatum).

um-Nama, n. 5. Add: also used by young men as a charm to make their sweethearts firm.

i(li)-Namfu, n. Nave of wagon-wheel [Eng].

Nangu, demon. pron. Add: Ex. ‘we! Mali!’ ‘heigh! Mali!’ ‘Nangu!’ ‘here I am!’ (or ‘Nangu uMali!’ ‘here is Mali!’).

um-Nanja, n. 5. Add: (Phytolaccaceae stricta), and whose poisonous roots are used for lungsickness and snakebite.

i-Nanzi, n. Read: third stomach, not fourth stomach. See u(lu)-Twane.


isi-Ndiyandiya, n. Instead of: certain plants, read: certain forest tree on the coast (Bersama lucens) having an exceedingly hard bark and used medicinally for the isi-Lumo disease, also eaten by a man, etc.; an herbaceous plant (Spermacoce Natalensis), used in a similar way.

um-Ndweza, n. 5. Omit sign: ‘(N)’.

i-Nevu, n. 3. Add: (N) certain sea-animal or fish.

i-Ngamgiyana (with plur.), n. Delete and substitute: (C.N.) nut or underground berry of the isi-Tate or isi-Nungu herb. Cp. u-Nomngenganyana.

i-Ngoso, n. 3. Add: any ‘mousy’ smell, such as some Natives are supposed to have.

Ex. unengoso, he has a mice-like body-smell.

um-Nqabe, n. 5. Add: (N) White-flanked Fly-catcher (Batis molitor), also Cape Fly-catcher (Batis capensis).

i-Ngungumbane (Ngungungumbane), n. 3. Insert: (Hystrix Africanaustralis), and add: (N) certain sea-fish (Diodon spinosissimus Cuv.).

i-Ngwangwa, n. 3. — see i-ngwangwa.

um-Nikambiba (Nikambhina), n. 5. (N) = um-Nikambiba

u-Nkonka (s.k.), n. Delete and substitute: Bull (fully grown) of the bush-buck or i-mBabala — the latter being the proper name of the species, both male and female sexes, the former being used merely as a nickname (= um-Shiba; cp. i-mBo-dwane; i(li)-Velisa), although in Natal it is used as the actual and only name for the animal.

u-Nkulunkulwane (s.k.), n. (N) = u-Kulu-kulwane.

i(li)-Nkunzana (s.k.), n. Certain bush, bearing red edible flowers.

u-Nobadu (Nobhadu), n. Read in Ex.: sapika ngonyawo, instead of: sapika noyano.

u-Nobatekeli (Nobathekelo), n. = u-Mabezogâne.


u-Nogwaletiko, n. Certain sea-fish (N).

u-Nomacaceni, n. Delete and substitute: Name of several similar fish — Black-spotted rock-cod, the Fireman, the Devil fish, the Black fish, etc. (N).

u-Nomngangnyana, n. Read: = um-Swepe. w.


u-Nondwayimbane (Nondwayimbane — with plur.), n. Sugar ant, a large brown species very fond of sugar (N).


u-Nonkumeyana (s.k.), n. Certain sea-fish (N).

u-Nonombi (Nonombi), n. Certain sea-fish (N).

u-Nongamunqamana, n. (N) = i(li)-Gequina.

u-Nonyongwe, n. Certain sea-animal or fish (N).
u-Noswiswi, n. (N) = ulw-Eswiswi.

u-Nota (Natha), n. Read: = u-Nyqaqa, instead of: = u-Nyqaqa.

i-Nqala, n. 3. Add: also certain herb, used for poulticing.

isi-Nqawunqawu, n. Delete and substitute: Any 'stinging' thing i.e. causing a burning irritation of the skin, as a nettle, some ants, or blistering medicines; hence, a sharp-tempered, immediately irritated person, not to be touched = isi-Nqawuza.

Nqawuza, n. Sting or cause prickly, burning irritation of the skin, as a nettle, certain ants, or blistering medicines; show a sharp inflammable temper, fly immediately into an angry passion, as some very short-tempered persons who are not to be touched = nqawuza.

i(l)i-Nqe, n. Add: also applied to the Southern Lammergeyer (Gypaetus ossiferous).

um-Nqendane, n. 5. = um-Nyandane.

um-Nqumo (Nquamo), n. 5. Substitute: Olive-wood tree (Olea verrucosa).

u-Nielika (s. t.; s. k.), n. Enteric fever (mod.).

i(l)i-Niyane (s. t.), n. Add: and other varieties of Waxbill.

u-Ntloyile, n. Yellow-billed kite (Milvus argunitus), of a light-brown colour throughout = u-Kolo.

u(lu)-Nontonto (s. t.), n. Certain tree — sometimes called u(lu)-Solo (though not the Flat Crown).

ubu, uku or i-Ntshindane, n. 3. Red-headed squirrel (Sciurus pallidus), really the whole body is of a reddish-brown colour = i-lwwejwejwe.

i-Ntshongolo, n. 3. Delete and read: — see i-Ntshongolo.

Ntunta (s. t.), v. Do, go, speak, etc., in a dazed, stupefied kind of way, not knowing where one is going or what one is doing, as a person besotted or light-headed.

um-Ntwana-wemfingo, n. 1. Species of remora or sucker-fish (Echeneis naucrates) (N).

um-Nukambiba (Nukambiba), n. 5. Read: Horsewood tree.

i-Nunu, n. 3. Add: also = i-nGambane.

i(l)i-Nxala, n. Insert: or Mountain reed-buck.

i(l)i-Nxenge, n. Substitute: Tiny kind of finch, going in flocks, perhaps the

Hooded Weaver Finch (Spermesles nigriceps).

um-Nyama, n. 5. Expunge — see um-Nyama.

i-Nyambe (Nyambhe), n. 3. = i-nKwakwa; also (N) certain plant (Ganomadis debilis).

um-Nyankomo (s. k.), n. 5. Add: also another similar grass (Chloris gayana).

um-Nyani, n. 5. Add: (N) certain sea-fish (Julis trilobata and J. lunaris).

isi-Nyekelu (s. k.), n. = isi-Nyenfutu.

umNyelele, n. 5. (N) = um-Skelele.

um-Nyeleza, n. 5. Certain sea-fish (N). i-Nyendele, n. 3. Add: also (N) large kind of earth-cricket whose shrill chirruping is heard along the coast on early-summer evenings (= isi Hlomo).

i-Nyoni-ayipumule — see Phr. under i-Nyon i. Delete and substitute: Collection of white cattle formed by Mapande about the time of the marriage of the i-Nyoni-sho (q.v.) girls, whose bridegrooms were each required to pay a tribute of one white beast into the herd.

isi-Nywane, n. = um-Timategane.
hals snake, a species of spitting cobra or naja, etc.  

(iii)-Pipi (s.p.), n. Pipe, whether for water or for smoking [Eng.].  

(ii)-Pıko (Phooko), n. Instead of: (Chloris sp.), read: (Eleusine coroecana).  

(ii)-Pulule (Phulute), n. Certain truce, used for making fire by friction (see ii(ua)-Zwati).  

Puma (Phuma), v. Add:  

Ex. umutí kavukapumi, the (purging) medicine has not yet come out i.e. worked.  

(iii)-Punzi (s.p.), n. Add:  

P. kwa'mpunx'edhFemini, there where a buck may eat (the potatoes) in the daytime — see senqa.  

Q  

Qabavu, ukuti (ukuthi), v. Read: (cp.ukuti tutu), instead of (= ukuti intu).  

isi-Qaloshana, n. Certain forest tree resembling the um-Qaloti.  

isi-Qalotana, or isi-Qaloti, n. Delete — see isi-Qaloshana.  

um-Qantondolo, n. 5. (N) = um-Nqangqundolo.  

Qavita (Qavitha), v. Add: [Kamb. tavia, tell].  

(ii)-Qeshela, n. Certain sea-fish (Gerres lineolatus, Gthr.) (N).  

(iii)-Qolo (Qhoto), n. Add: (N) also, certain red-mouthed fish.  

um-Qongoto (Qongotho), n. 5. Long-tailed Bush Shrike (Urolestes melanoleucus).  

um-Qumane (Qhumane), n. 5. Add: certain whitish root, used medicinally for goats.  

um-Qumbi (Qumbhi), n. 5. Add:  

Phr. aku-hamba ku'mqumbi, life is a closed-up ear-ball, the grain about to come forth from which nobody can be sure of == life is a closed book, nobody can foretell what the morrow will bring.  

um-Qunge or Qungu, n. 5. Add: a striped beast, gen. of shades of brown.  

isi-Qu, n. Insert after 'lizard': (Gerrhosaurus Bibronii). Erupunge: or small iguana.  

(iii)-Qweleba, n. Certain very hard-wooded forest tree, growing on the coast.  

R  

u-Rebe, n. Delete and substitute: African Goshawk (Astur tachiro); also applied to African Buzzard Eagle (Asturina monogrammica) and African Hawk Eagle = i-mVumvuvyane.  

(iii)-Reledwane, n. Grey Cuckoo Shrike (Gracula castus) (N).  

um-Rewu, n. 5. Grey Loury (Schizorhiss concolor) (N).  

S  

The soft sound represented in this work by the sign Sh is not exactly identical with the sound represented by an sh in English. In the Zulu the sound has a slight almost imperceptible dentalization, which dentalization is by some still further hardened until it approaches the sound of the ch in English.  

Page 560, third paragraph, second line from bottom — Read:  

salela, not 'salela'.  

Page 560, fourth paragraph — Read: N.B. 'All words whose', instead of 'all words who.'  

u-Salakutshelwa (s.k.), n. Isibongo of Senzagakona.  

(ii)-Senda-lengulube, n. Add: = i-nDu-dumela.  

Sesha, v. Search a person (acc.), as a detective [Eng.].  

isi-Shadi, n. Add: also applied metaphor, to any stain or spot where the original ground has been spoiled, as a stain on one's dress, but not to a natural spot as on the skin of an ox.  

Shavu, ukuti (ukuthi), v. Be of a very fair or light yellowish complexion.  

Shavu shavu, ukuti (ukuthi), v. = shavuza.  

Shavuza, v. Keep the tongue incessantly active, as a loquacious person chattering or soliloquing.  

(iii)-Shavuza, n. Such a loquacious talker, as above.  

Shu, ukuti (ukuthi), v. = shenuka; shenula; also (N) = ukuti peku.  

isi-Shenu, n. Damaged spot or scar, as on a pumpkin that has been bitten about externally by a buck, the cover of a book eaten by beetles, or a dish where the enamel has been knocked off (cp. isi-Koli); also (N) = isi-Pekula.  

Shenuka (s.k.), n. Get to have such a damaged spot or scar, as above (used in perf.); also (N) = pekuka.  

Shenula, v. Cause a thing (acc.) to have such a damaged spot or scar, as above; also (N) = pekula.
um-Shiba, n. 5. Bull of the bush-buck = v-Nkonka. See i-mBabala; i(li)-Velisa.

u(lu)-Shikhishi (s.k.), n. Read: Irritably angry nature.

isi-Shishishi, n. Any semi-liquid food when of a very thick consistency.

Shishiza, v. Boil with a soft splutter, as any food of a very thick consistency, like porridge, etc.

i(lI) or u(lu)-Shiyi, n. Delete and substitute: Eyebrow i.e. single arch of hair above the eye (not a single hair therefrom).

i(lI)-Shongololo, n. Certain sea-animal (N).

um-Shontsholozi, n. 5. Long, very narrow strip (only used regarding forms in nature, not of cloth, etc.), as of ploughed land, grass left unburnt on the veldt, or a long strip of bush running along a valley.

um-Shwelele, n. 5. Delete and substitute: Kind of owl, prob. the Grass Owl (Strix capensis) (N).

um-Shwenene, n. 5. (N) = um-Shwelele.

Sici, ukuti (ukuthi), v. read thus, instead of Sici, ukuti.

u-Simakabombo (Simakabombo), n. Certain fish (N).

u-Simbaze (Simbhaze), n. Certain sea-fish (N).

isi-Simbhishana (Simbhishana), n. = um-Simboshana.

um-Simbiti (Simbithi), n. 5. Add: [Sw. umbithe, beautiful wooded tree, having brown and yellow stripes].

i(ll)-Sita (Sitha), n. Delete: White sparkling stone, and substitute: Mica, found in Zululand and, etc.

u-Siwetu-emehlweni (Siewethu), n. One who poses as a friend or companion only when in the presence of another (no longer caring for him when he is absent).

i(lI)-So, n. Delete and substitute: Eye (i.e. the organ of sight); eye-ball (entirely); etc.

i(lI)-Soka-lakwa'Zulu, n. Add: used medicinally for thrush and cough in children.

ubu or uku-Sula or Sulu, n. Add: [from the Tonga].

u-Sutumbu (Suthumbhu), n. Certain sea-fish (N).

i(lI)-Swili, n. Certain sea-fish, the 'Five fingers' (N).

**TABLE**

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takazela (Thakazela)</td>
<td>v. Delete and substitute: = tokazela.</td>
</tr>
<tr>
<td>Takazelana (Thakazelana)</td>
<td>v. Delete and substitute: = tokazelana.</td>
</tr>
<tr>
<td>isi-Takazelo (Thakazelo)</td>
<td>n. Read: = isi-Takazela, isi-Takazo.</td>
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<tr>
<td>isi-Takazo (Thakazo)</td>
<td>n. Read: = isi-Takazo, isi-Takazelo.</td>
</tr>
<tr>
<td>i(lI)-Tambo (Thambo)</td>
<td>n. Add:</td>
</tr>
</tbody>
</table>

Phr. uka’takazelo; upeka umthombo, it is not an umthombo; why, he even runs off now with a bone (to prepare his evil medicines therefrom) = he is now an unusually great umthombo.

*Imphakaza umthombo, ijayele, it (a dog) may eat a bone and get (thereby) accustomed = you shouldn’t give a dog (i.e. a begging person) a bone (i.e. throw him a copper), or he will get accustomed.

isi-Tandamanzi (Thandamanani), n. Kind of stork (N).

i-nTangu (s.t.), n. Great abundance of water, ‘floods’; as of water in a full river, a great quantity of beer at a feast, etc. = amu-Duma.

i(lI)-Tantsi (Thantsi), n. Certain sea-fish resembling the Torpedo (N).

isi-Tebe (Thebe), n. Add: (N) also a kind of sea-fish.

i-nTenetsha (s.t.), n. Delete and substitute: Red hare (Lepus crossiavulatus), dwelling in rocky places and much resembling a rabbit in its habits.

i(lI)-Tilongo (Thilongo), n. Add: (N) the Hinge Bird or Bush Weaver Bird (Sycorax bicolor); also = i(lI)-Tilongo.

i(lI)-Timula (Thimula), n. Certain sea-fish, the Blacktail (Sargus ROUNDI). C.V. (N).

i-nTlabandhlazi, n. Species of aloe.

i-nTlanganywa or Tlanganywa, n. Certain sea-fish, resembling salmon (N).

i-nTlengezewa, n. Kind of mullet (N). Cp. i-nTolo.

i-nTlosi, n. Sea-barbel (N).

Tokozelana (Thokozelana), v. Manifest joy reciprocally; hence, show kindness or friendship towards each other; live as friends together, on friendly terms, as two neighbours, or persons residing at the same place = takazelana.

i-nTolobantsi (Tolobantsi), n. Waistcoat (N) [D. onder-bantji].

i(lI)-Tontsi (Thontsi), n. Add: Phr. uke-ka'umzansi umuzi, he has gone there where the drops are large, i.e. where the drops fall heavily, where he will
be worse off or harder treated than he was before.
i-nTsäyintsayi (s. t.), n. Certain sea-fish (N).
[i(i)-Tshawe, n. Certain thorny climber, bearing red edible berries.
i-nTsengetsha (s. t.), n. Delete and substitute: Kind of white felspar or granitic rock, used in sharp chips for cutting, etc.
i-nTsindane, n. Delete and substitute: — see i-Ntshindane.
i-nTshingela, n. Certain sea-fish (N).
i-nTshubungu, n. Certain sea-fish (Amphidromus micropus) (N).
i-nTsontsane (s. t.), n. Certain sea-fish (Etrumeens micropus) (N).
i(ii)-Tubela (Thubela), n. instead of Tubela (s. t.).
i(ii)-Tundu (Thundu), n. Dog-headed skate fish (N).
umu-Twa (Thwa), n. 1. Add: The word in its origin would seem to have suggested simply ‘a very tiny person, a pygmy or dwarf’ and is probably related to the words i-nTwala and i-nTwakwamba expressing ‘a flea’.
i-nTwakuku (s. t.; s. k.), n. Certain sea-fish (N).
V
[i(ii)-Väyivayi, n. = i(i)-Vatavata.
Vayizela, v. = vatazel.a.
isi-Parrot fish (Julis hebraica. Lacep.) (N).
u-Vikinduku (s. k.), n. Certain sea-fish (N).
um-Viyo-totshana (Viyo-thotshana), n. 5. Certain small tree, resembling the um-Viyo.
i(i)-Vuba, n. Add: [Ga. vuba, to fish].
i(i)-Vuba, n. Add: [Ga. vuba, to fish].
i(i)-Vukutu (Vukuthu), n. Add: also Rameron Pigeon.
Phr. w'etshela pezulu, oheamanukutu, he started at nothing, like a black-pigeon —
said of a person who starts with pretended surprise at something he knows very well about.
i-mVula-mlomo, n. Beast, or its equivalent, demanded by a girl’s father previous to his entering into marriage negotiations with her intended (lit. a mouth-opener); also (N) = i-nGudhlu.
i-mVunduna, n. Add: also Le Vaillant’s Barbet (Trachyphonus Cafer).
um-Vusa-nkunzi (s. k.), n. 5. Add: and red edible fruit like the i(i)-Tungulu.
um-Vutu (Vihku), n. 5. Kind of goshawk.
u-Vuzi, n. Darter (Plotus Levaillanti).
W
[i(i)-Wuba, n. Add:
Phr. uhamba ngeyanawumba, njengoSobuzo eya eotobenei, you steal along by hidden paths, as did Sobuzo when he went after the woman who was as harmless as a child — said of one going with needless stealth.
X
[i(ii)-Xöboxobo, n. Certain plant (Osteospermum grandidentatum) (N).
i(i)-Xola, n. Parrot fish (Julis hebraica. Lacep.) (N).
um-Xopo (Xpho), n. 5. Insert after ‘marshy-grass’: (Fuirena pubescens).
um-Xozone, n. 5. Kind of sedge (Kyllinga elatior), used as fibre (N).
Z
u-Zasengwa, n. South-African Kestrel (Cerchneis rupicola); also applied to the Blue-shouldered Kite (Elanus caeruleus) = u-Matebeni.
um-Zi, n. 5. Add: = um-Hlahle.
u-Zikewana (Zikhewana), n. Prism glass (from chandliers), used as love-charm for girls and also against lightning (N).

**History of the Zulu People.**

*(Introductory).*

page 28*, line 12, *read*: were the Lala clans — the eMbo about the Mfongosi river, the emaCubeni at the Nkandhla forest, and the Ngongoma at the lower Nsuze.
page 28*, line 14, *read*: about Nqutu and away beyond the upper White Mfolozi towards the Ntabankulu mountain, were the emaNgwane
tribe.
page 28*, line 17, *read*: about Utrecht and the sources of the Mzinyati or Buffalo river, were the very large ema-Hlutshini tribe.
page 28*, line 21, *read*: while south-east of these latter, from the eTaleni hill off towards the Tukela, were the emaCuw

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