KAFIR-ENGLISH DICTIONARY

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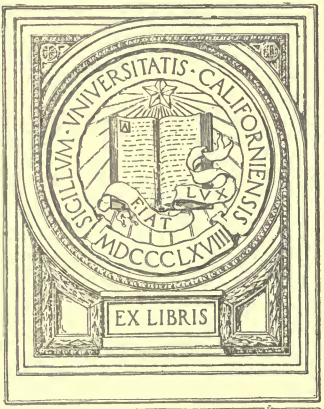

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A

Kafir-English Dictionary

BY

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SUPERINTENDENT OF THE BERLIN MISSION.

SECOND EDITION

EDITED BY

REV. ROBERT GODFREY, M.A.

SOUTH AFRICA:

LOVEDALE MISSION PRESS.

1915.

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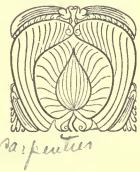

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PREFACE TO THE FIRST EDITION.

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

The printing of this Dictionary was first suggested many years ago by the Board of Revisers of the Kafir Bible, but I was unable and unwilling at that time to undertake the labour of preparing it for publication, as I had other work on hand. At the United Missionary Conference held in King William's Town in 1889, it was proposed by the late Mr. Andrew Smith, that "the lexicon should be printed, if only as a memorial of the Kafir language which would soon be supplanted by English." I still hesitated, and it was not till 1893, when the Brethren of the Free Church of Scotland Mission urged me strongly to prepare the work for the press, and the authorities at Lovedale offered to have the book printed there at their own risk, that I decided to publish the Dictionary. The printing of the work commenced in 1895 and has extended over four years, during which time I have been able to collect some additional words. These form an Appendix to the work.

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

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

A. KROPF.

STUTTERHEIM,
SOUTH AFRICA,
December, 1899.

PREFACE TO THE SECOND EDITION.

On 10th March, 1911, Principal Henderson handed over the work of editing a new edition of Kropf's 'Kaffir-English Dictionary' to my care, leaving me with an absolutely free hand; on that same day he gave into my keeping Dr. Kropf's annotated copy of the dictionary which had been bequeathed to Lovedale by its owner, and thereafter he passed on to me the various lists of corrections and additions that reached him from time to time in response to his appeal for help. In this connection, acknowledgement is here made to Rev. J. Knox Bokwe, Rev. W. Bourguin, Mr. J. Bud -M'belle, Rev. J. Lennox, Rev. L. Marx (for a collection of proverbs made by Dr. Kropf), Rev. J. K. Mather, Father Wallis, Canon Wyche and Archdeacon Woodrooffe (who has since gone to his rest).

I have sought help from every quarter and under all circumstances and cannot therefore attempt to give a list of the persons to whom I am indebted. But I must mention some of my helpers. The Misses Ross of Pirie, daughters of the late Dr. Bryce Ross, have put their knowledge of Kafir constantly at my disposal; the girls of Lovedale and of Pirie have greatly assisted me in collecting Hlonipa words and in other ways; the scholars of St. Matthew's of the year 1910 enthusiastically gathered bird-names and bird-lore for me; Rev. J. H. Soga has sent specimens of birds and helped me in gathering the Kafir names of birds, and Rev. D. B. Davies has provided some bird-lore; Dr. Péringuey of the South African Museum, Mr. J. Hewitt of the Albany Museum and Mr. Austin Roberts of the Transvaal Museum have ungrudgingly assisted in the identifying of natural history specimens; Dr. C. Meinhof, Hamburg, sent some sheets of suggestions, of which those relating to the relationships of Kafir words were especially valuable.

Mr. McLaren, whose researches in Kafir have become through his Kafir Grammar (1906) part of the inheritance of all Kafir scholars, tore up his own well-annotated copy of the first edition of the dictionary and sent it on by instalments; in addition to this he supplied a long list of

new entries, and also granted me (on 27th April, 1911, at Nqaṃakwe) a lengthened interview, in which he discussed fully with me the phonetics of the language. In only one essential point does the system followed in the present edition differ from his system, viz. in the so-called *r5*, which has been indicated as *ṙ h* in accordance with Mr. Bennie's appreciation of the sound.

Mr. W. G. Bennie has rendered untiring assistance; he it was who revealed to me the secret of tone in the Kafir language, a fact which has still to be reckoned with and for the expression of which some printing device has yet to be invented. Mr. Bennie read over in proof as far as the end of F, and in MSS. from the beginning of G to the end, making good many deficiencies through his possessing a knowledge of Dutch as well as of Kafir; he and Canon Wyche have taken great pains to find suitable names for the verbal forms referred to in the Introduction.

In the naming of mammals, Chubb's 'A Revised List of the Mammals of South Africa' (South African Journal of Science, Feb. 1910) has been followed; and in the naming of birds, Gunning & Haagner's 'A Check-list of the Birds of South Africa' (Supplement to the Annals Transvaal Museum, 1910) has been followed.

Sim's 'The Forests and Forest-Flora of Cape Colony' (Taylor and Henderson, Aberdeen, Scotland, 1907) has served as the standard in the naming of trees; from a botanical point of view this work is invaluable, though in the spelling of Kafir words it is often defective. Dr. Kropf extended the scope of his dictionary to include the Zulu names of trees, and it becomes clear from Sim's book that Kropf's Zulu tree-names owe their origin to Fourcade (whose book I have not had the opportunity of seeing). Some of these Zulu names had been wrongly placed by Kropf *(u-Mumbú* instead of *umu-Mbú*; *i-Sanyana* instead of *is-Anyana)*, but these and many others have now been excised as belonging to a Zulu, and not to a Kafir, dictionary. At the same time there are still some tree-names, as well as other words, which have been allowed to stand, not because they are genuine Kafir words, but because in the limited experience of the present editor they could not be proved to be wrong.

Bud-M'belle's 'Kafir Scholar's Companion' (Lovedale 1903) and Rubusana's 'Zemk' inkomo' have provided a number of words and proverbs, and Bryant's 'Zulu-English Dictionary' (Pinetown, Natal 1905), though it came into my hands late, has proved of great assistance and is an indispensable work for a Kafir student. Madan's 'Living Speech in Central and South Africa' (Oxford 1911) deserves to be mentioned for its suggestiveness.

The printing has taken over two years, but could not have been finished within this time but for the enthusiasm of Mr. Atkinson and his native staff. The native compositors have taken a keen interest in the progress of the work and latterly rendered great assistance in the definitions of words. On 14 July, 1915, when the dictionary had been printed off as far as page 368, our joint labours were nearly consumed in smoke by a fire breaking out in the engine-room immediately beneath the place where the printed sheets were stored. The presence of mind of one of the native boys enabled him to deal effectively with the cause of the outbreak and Mr. Atkinson at great personal risk fought the fire, being badly burned but saving the dictionary!

In conclusion, let me invite readers who detect errors or gaps in the present edition to communicate with the Principal of Lovedale or with myself.

ROBERT GODFREY,

PIRIE MISSION,
KING WILLIAM'S TOWN,
1/11/1915.

TO THE MEMORY

OF

MY FELLOW-COUNTRYMEN

WHO

BY THE GREAT SACRIFICE

HAVE MAINTAINED MY LIBERTY AND MY RIGHT TO WORK

AND TO THE MEMORY

OF

ONE IN PARTICULAR

ROBERT BARBOUR WHYTE

COMPANION AND FRIEND

CALLED TO HIGHER SERVICE

FROM THE BATTLEFIELD OF FRANCE

25TH SEPTEMBER 1915

THIS EDITION

IS AFFECTIONATELY AND GRATEFULLY DEDICATED

INTRODUCTION.

The nature of the structure of the prefix-using Kafir language, differing absolutely from that of the suffix-using English, renders the construction of a Kafir dictionary on English lines an impracticability. In Kafir, every noun, except a limited number in their vocative cases, is preceded by a prefix; and every verb in every one of its multitudinous inflections (save in the simple form of the imperative) is preceded by a subject or an object which may assume any one of many different forms and which may stand alone or in one of many possible combinations.

Were we to follow the alphabetical order of Kafir words, as we do in English, we should find the great bulk of the dictionary entered under the vowels *i* and *u* and we should have very little use for any other initial letter. For this reason Kafir scholars have practically agreed that a Kafir dictionary should follow the alphabetical order of stems rather than of words. Kropf's dictionary was constructed on this plan. Where a group of words had a common stem the root of the verb was placed first and it was followed by the various verbal forms with the derived nouns at the end. Kropf's method has been slightly modified in the present edition; the derived nouns have been attached to the verbal forms from which they spring and the whole series of derived words under any one stem has been indented to aid the reader's eye. If the reader examines carefully a few stems such as *uku-Fa*, *uku-Ma* and *uku-Lunga*, he will understand the principles on which the dictionary has been constructed.

Although the greatest care has been exercised to discover the stems and to place under them only such words as are actually derivatives, further study of the language will demand a certain amount of re-arrangement in future editions; and it is hoped that the following conclusions regarding stems and their derivatives which have been reached after a careful and minute analysis of words in the present edition will materially aid in settling questions of arrangement.

Kafir verbal stems are of two kinds (A) Primary or strong stems; (B) Secondary or weak stems.

A. Primary or Strong stems. Primary stems are those which retain their final vowel in the simple verbal forms which are derived from them*. The great majority of these primary stems were originally adverbial or interjectional particles and in some instances remain in use still as adverbs or interjections; they are at present, however, generally compounded with *ukuti*, and they are much more numerous than the present edition of the dictionary indicates, occurring commonly in Kafir *intsomi* and *izibongo* and waiting to be gathered.

The auxiliary *ukuti*, used along with these uninflected particles, is probably the most important word in Kafir; when standing alone, it means 'to say'; but when accompanied by a gesture on the part of the speaker it means 'to do' (the thing indicated by the gesture) or 'to act' (in the way indicated by the gesture). Now, though gestures may be employed to express a wide range of meaning, they have their limitations; and these adverbial and interjectional particles serve in the place of gestures or to the accompaniment of gestures to widen out still further the application of the verb *ukuti* [see *uku-Ti A (a) and (b)*]. These particles are often onomatopoetic or suggestive in their sound, e.g. *ukuti-Mpompo* (of water, to pump up), *ukuti-Gelekeqe* (to throw a stick along the ground to another), *ukuti-Tù* (to appear suddenly).

These particles may have a wide range of meaning (see e.g. *ukuti-Ntla)*, but are always made to carry a definite idea in any particular instance of their use. Although in the dictionary these simple verb forms *(ukuti* followed by a particle) are usually classified as transitive or intransitive, they are not properly circumscribed by these English grammatical terms and are in many instances capable of being either transitive or intransitive according to circumstances.

* The only exception apparently is *ukuti-Gqubuta*; but in this case *Gqubutela*, etc., might be from a lost stem *ukuti-Gqubu*.

In the case of these strong stems, modifications of meaning may be expressed either
[I] by a change in the auxiliary *ukutì* or
[II] by the addition of one or more syllables to the particle.

I. The changes which take place in the auxiliary are of four kinds:—

1. **Reciprocal,** formed by replacing the final *i* of *ukutì* by *ana*, as:
ukutàna-Nqwá, to meet with each other suddenly at a certain spot,
from *ukutì-Nqwá,* to meet with suddenly.
N.B. *ukutàna-Gaga,* to attack one another, has the alternative form *uku-Gagana.*

2. **Relative,** formed by replacing the final *i* of *ukutì* by *ela*, as:
ukutèla-fwi, to throw suddenly towards,
from *ukutì-fwi,* to throw down suddenly.

3. **Stative,** formed by replacing the final *i* of *ukutì* by *eka*, as:
ukutèka-Nqa, to be wonderful,
from *ukutì-Nqa,* to wonder.

4. **Reflexive,** formed by inserting the syllable *zi* before *-tì*, as:
ukuzitì-Nama, to join oneself to,
from *ukutì-Nama,* to cleave to.

II. The changes which take place in the particle may be grouped under two heads
(a) those which retain *ukutì* and an uninflected form of the particle;
(b) those which substitute *uku* for *ukutì* and adopt an inflected form (ending in *a)* of the particle.

(a) To this group belongs the **Reduplicated** form, which, as its name implies, consists of a simple reduplication of the particle, and which expresses repetition or intensity of the original root-idea, as:
ukutì-Tshù-tshù, to keep on piercing or stabbing,
from *ukutì-Tshù,* to pierce suddenly once.

Sometimes the reduplication is only half effected and, in those cases where the *second* syllable of the stem is repeated, the resulting word remains an indeclinable particle, as:
ukutì-Bàdada, to fall down flat suddenly,
from *ukutì-Bàda,* to fall down flat.
ukutì-Citìtì,=ukutì-Citì, to come suddenly into sight.
ukuti-Gqududu, to stumble,
from *ukutì-Gqudu,* to stumble once.
ukutì-Guququ, to turn round quickly,
from *ukutì-Guqu,* to turn from one thing into another.

Where, however, the *first* syllable of the stem is repeated, the final vowel usually becomes *a* and the resulting verb bears the simple prefix *uku*, as:
uku-Dlikidla, to give a good shaking,
from *ukutì-Dliki,* to shake once.
uku-Hlokohla, to keep poking,
from *ukutì-Hloko,* to poke.
uku-Nyikinya, to shake back and forward,
from *ukutì-Nyiki,* to cause pain.
uku-Vikiva, to bruise,
from *ukutì-Viki.* to be broken off short.
N.B. *ukutì-Tyeketyè (=ukutì-Tyeketyeke)* to be flabby, does not follow this rule.

(b) To the second group belong all the remaining verbal forms, of which the following are the most noteworthy:—

1. **Effective,** formed by adding *la* to the stem, denoting action and frequently transitive, as:

uku-Batula, to take a handful,
from *ukutì-Batu*, to take a small part of the whole.
uku-Côla (=ukutì-Cô), to pick up.
uku-Nqamla, to cut off,
from *ukutì-Nqam*, to cut off suddenly.
uku-Nyikila, to pinch,
from *ukutì-Nyiki*, to cause pain.
uku-Jingxela (=ukutì-Jingxe), to hop on one leg.
uku-Mangala (=ukutì-Manga), to be amazed.

In the case of stems ending with a reduplicated syllable, the reduplication is discarded before the suffix *la*:

uku-Pùlula, to rub gently,
from *ukutì-Pùlulu*, to be slippery.
uku-Kupùlula, to throw out with a jerk,
from *ukutì-Kupùlulu*, to get up suddenly.

N.B. *uku-Nqwala*, to nod the head, is probably to be considered as a weak verbal stem formed from the strong stem *ukutì-Nqwale* to bow the head, rather than as a derivative from *ukutì-Nqwa*. Similarly *uku-Ntywila*, to dive, is rather to be considered as a weak verbal stem formed from *ukutì-Ntywili* than as a derivative from *ukutì-Ntywi*.

uku-Dwela is a relative form of *ukutì-Dwe*.

2. **Stative**, formed by adding *ka*, indicating a state of being acted upon, actually or potentially, and usually intransitive, as:

uku-Bàdluka, to be perforated with large holes,
from *ukutì-Bàdlu*, to pierce.
uku-Botòka (=ukutì-Botò), to be indented.
uku-Dilika (=ukutì-Dili), to fall in by reason of rain.
uku-Nqamka, to be cut off,
from *ukutì-Nqam*, to cut off suddenly.

In the case of stems ending with a reduplicated syllable, the reduplication is discarded before the suffix *ka*, as:

uku-Jibilika (=ukutì-Jibilili), to go back on one's word.
uku-Kùpùluka (=ukutì-Kùpùlulu), to get up at once.

The verb *ukutì-Fuku* forms a good illustration of a stem which in its primary form may be either transitive ('to lift up') or intransitive ('to swell a little'); it becomes definitely transitive in the form *uku-Fukula*, to lift up, and definitely intransitive in the form *uku-Fukuka*, to rise, as from fermentation.

N.B. Two verbs *uku-Nqika (=ukutì-Nqi)*, to open, and *uku-Qùsheka (=ukutì-Qùshe)* to cover out of sight, are treated as stems and form definite stative forms of their own: *uku-Nqikeka*, to be opened up, and *uku-Qushekeka*, to be hidden.

3. **Factitive**, formed by adding *za*, implying the act of inducing a certain tate or action, as:

uku-Gqadaza, to move hither and thither,
from *ukutì-Gqada*, to come unexpectedly.
uku-Dweza, to form into line,
from *ukutì-Dwe*, to stretch out in line.
uku-Diliza, to demolish,
from *ukutì-Dìli*, to fall in through rain.
uku-Gqobòza, to break open by a heavy blow,
from *ukutì-Gqobògqobò*, to break out, as sores.
uku-Qàpùza, to puff out smoke or to raise dust,
from *ukutì-Qàpù*, to puff out, in smoking a pipe.
uku-Tyumza, to break by pressing together,
from *ukutì-Tyum*, to bruise.

N.B. *uku-Hushuza*, from *Hush*, restores a lost *u*.

In the case of stems ending with a reduplicated syllable, the reduplication is discarded before the suffix *za*, as:

uku-Dunduluza (=ukuti-Dundulula), to lie at full length.

uku-Finiza (=ukuti-Finini), to make grimaces.

uku-Qongqoloza, to pour out wholly,
from *ukuti-Qongqololo*, to be poured out.

uku-Nyebeleza (=ukuti-Nyebelele), to steal away stealthily.

Effective, Stative and Factitive forms appear sometimes to be intensified by the insertion of the syllable *lu* in front of the suffix, as:

Intensive effective, *uku-Bùnyululula, uku-Hlubululula, uku-Vutùlula.*

Intensive stative, *uku-Hlubuluka, uku-Tàpùluka, uku-Vutùluka.*

Intensive factitive, *uku-Tàpùluza.*

Analogy, however, suggests that these forms are derived from strong stems *(ukuti-Bùnyululu, ukuti-Hlubululu, ukuti-Tàpùlulu,* and *ukuti-Vutùlulu)* which are either lost or have not yet been detected as existing in Kafir.

4. **Progressive**, formed by adding *zela* to the stem and conveying the idea of continued or repeated action, as:

uku-Tyatyazela, to keep on making a noise like the cracking of timber,
from *ukuti-Tyatyatya*, to creak, as a falling tree.

uku-Xokozela, to keep on making a confused noise,
from *ukuti-Xokoxoko*, to make a noise.

uku-Bengezela, to glitter,
from *ukuti-Benge*, to flash.

N.B. In a number of cases *zela* is a compound verbal form, **Factitive-relative**, as: *uku-Tyòbozela*, to break through at a place, derived directly from *uku-Tyòboza*, and indirectly from *ukuti-Tyòbo*, to break.

5. **Durative**, formed by adding *ma* to the stem, and expressing the idea of more or less prolonged action, or indicating a state of activity, as:

uku-Bàdama, to lie in wait,
from *ukuti-Bàda*, to fall down flat.

uku-Nyikima, to tremble,
from *ukuti-Nyiki*, to cause pain.

uku-Pàzima, to wink quickly.
from *ukuti-Pàzi*, to obtain a momentary glance of a thing.

uku-Cùkuma, to go off, as a gun,
from *ukuti-Cùku*, to touch lightly.

uku-Duduma, to thunder; to keep on making the noise *du, du.*

uku-Xùma, to leap up and down in one spot,
from *ukuti-Xù*, to jump.

Where the stem ends in a reduplicated syllable, the reduplication is discarded before adding *ma*, as:

uku-Butùma, to lie on the belly, as cattle,
from *ukuti-Butùtù*, to crouch suddenly.

6. **Operative**, formed by adding *ba* to the stem, and expressing action. This suffix is very similar to *la*.

uku-Diba, to fill up a hole,
from *ukuti-Di*, to pour in upon.

uku-Nxiba (=ukuti-Nxi), to put on (clothes).

uku-Tsiba (= ukuti-Tsi), to jump up.

uku-Ngquba (=ukuti-Ngqu), to knock up against.

7. **Punctative**, formed by adding *tà* to the stem, and expressing definite and pointed action, closely related to *pà* which is referred to later on, as:
uku-Bimbìtà (=ukutì-Bimbì), to swallow up greedily.
uku-Pèpètà, to blow away (actively),
from *ukuti-Pèpè*, to flutter.

Simple verbal forms derived from Nouns.

Many nouns and adjectives in Kafir are treated as strong stems, from which simple verbal forms are derived by the addition of an extra syllable in the same manner as is followed in forming simple verbal forms from the uninflected particles. In cases where the stem is reduplicated, the verbs are formed from the simple unreduplicated stem. The outstanding simple verbal forms so derived are as follows:

1. **Effective**, formed by the addition of *la* to the stem, as:
uku-Limala, to be crippled,
from *isi-Lima*, a cripple.
uku-Fipàla, to become dim,
from *u-Fipà*, obscurity.
uku-Yelenqela, to concert secretly an evil plan,
from *i-Yelenqe*, a secret plan.
uku-Bàdula, to wander about,
from *isi-Bàdubàdu*, a wanderer.
uku-Jacula, to go in rags,
from *i-Jacu*, a rag.
uku-Punyula, to cause to slip off,
from *im-Punyumpunyu*, slippery.
uku-Tùtùla, to carry off,
from *i-Tùtù*, a robber.

2. **Stative**, formed by the addition of *ka* to the stem, as:
uku-Vetyeka, to be flexible,
from *i-Vetyevetye*, flexible.
uku-Kewuka, to have the edge broken out,
from *isi-Kewu*, a nick in the blade of a knife.
uku-Nyoluka, to be greedy,
from *Nyolunyolu*, greedy.
uku-Punyuka, to slip off,
from *im-Punyumpunyu*, slippery.
uku-Ràuka, to be singed,
from *i-Ràu*, a nettle.
N.B. The form *uku-Baneka*, from *um-Bane* lightning, acquires in addition a causative signification: *baneka apà*, bring the light here.

3. **Factitive**, formed by the addition of *za* to the stem, as;
uku-Hibaza, to gad about,
from *isi-Hiba* a fool.
uku-Hekeza, to act foolishly,
from *i-Hekeheke*, a foolish person.
uku-Nikiza, to tear into shreds,
from *ama-Nikiniki*, rags.
uku-Goxoza, to rattle,
from *u-Goxo*, a heap of things that rattle.
uku-Hlwempuza, to become poor,
from *i-Hlwempu*, a poor person.
uku-Pàmza, to fumble,
from *isi-Pàmpàm*, a wanderer.

4. **Progressive,** formed by adding *zela* to the stem, as:
   uku-Laqazela, to be restless,
      from *isi-Laqa,* a restless person.
   uku-Lekezela, to hang loosely,
      from *Lekeleke,* hanging loosely.
   uku-Bikizela, to shake from being swollen and watery,
      from *i-Bikibiki,* a swollen part hanging loosely.
   uku-Bàkuzela, to hurry along with garments flapping,
      from *Bàkubàku,* flapping.
5. **Durative,** formed by adding *ma* to the stem, as:
   uku-Lulama, to be submissive,
      from *Lula,* light in weight.
   uku-Pòngoma, to project,
      from *isi-Pòngo,* a person with a protuberant forehead.
   uku-Pùtùma, to go in search of,
      from *Pùtùpùtù,* hasty.
   uku-Tùkuma, to throb,
      from *in-Tuku,* a mole.
6. **Ingressive,** formed by adding *pà* to the stem, and denoting definite and pointed action, action in point of time, being closely akin to *tà,* as:
   uku-Vilapà, to idle,
      from *i-Vila,* an idler.
   uku-Hlonipà, to be bashful from respect,
      from *in-Tloni,* bashfulness.
   uku-Kàlipà, to be bold,
      from *ubu-Kàli,* sharpness.
   uku-Nandipà, to expect with joy,
      from *Mnandi,* pleasant.
   uku-Ncipà, to grow less.
      from *Nci,* little.
7. **Punctative,** formed by adding *tà* to the stem, as:
   uku-Lakatà, to trouble a person,
      from *u-Laka,* officiousness.
   uku-Yeketà, to hold lightly,
      from *i-Yekeyeke,* a person whose attention is easily distracted.
   uku-Gongotà, to beat often,
      from *i-Gongo,* a swelling.
8. **Causative,** formed by adding *sa* to the stem, and corresponding to the suffix *isa* formed from weak verbal stems, as:
   uku-Ŕwalasa, to eat unripe maize,
      from *Ŕwala,* nearly ripe.
   uku-Dulusa, to incline towards,
      from *u-Duludulu,* continual disagreement.
   uku-Tùnusa, to hurt an old wound,
      from *in-Tununtunu,* easily irritated.

Compound verbal forms from strong stems.

The primary verbal forms from strong stems may be combined—as indicated by the following table—in a great variety of ways.

	Compound form	Stem
Reduplicated	*Qìtìqìtì*	*Qìtì*
„ -effective	*Bʊvubʊvula*	*Bʊvu*
„ -stative	*Guguguguka*	*Gugu*
„ „ -reciprocal	*Qìwuqìwukana*	*Qìwu*
„ -factitive	*Nkentenkenteza*	*Nkente*

„ -progressive	*Nxènxèzela*	*Nxè*
„ „ -reciprocal	*Nxènxèzelana*	*Nxè*
„ „ -relative	*Nxènxèzelela*	*Nxè*
Effective	*Xwila*	*Xwi*
„ -reciprocal	*Ngamlana*	*Ngam*
„ -relative	*Xovulela*	*Xovu*
„ -stative	*Cubùleka*	*Cubù*
„ -causative	*Golisa*	*Go*
Stative	*Pùluka*	*Pùlulu*
„ -reciprocal	*Pùlukana*	*Pùlulu*
„ -2	*Guqukeka*	*Guqu*
„ -relative	*Qetùkela*	*Qetù*
„ „ -reciprocal	*Capùkelana*	*Capù*
„ -causative	*Fukukisa*	*Fuku*
„ „ -reciprocal	*Capùkisana*	*Capù*
„ „ -relative	*Vitìkisela*	*Vitì*
Factitive	*Hlekeza*	*Hleke*
„ -relative	*Hlekezela*	*Hleke*
Progressive	*Dimfizela*	*Dimfi*
Factitive -relative -reciprocal	*Qèkezelana*	*Qèke*
Progressive -reciprocal	*Dumzelana*	*Dumdum*
Progressive -stative	*Pèpèzeleka*	*Pèpè*
„ -causative	*Duduzelisa*	*Du du du*
Factitive -relative -causative	*Menyezelisa*	*Menye*
Progressive -relative	*Bengezelela*	*Benge*
Factitive -stative	*Botòzeka*	*Botò*
„ -causative	*Hilizisa*	*Hili*
Durative	*Pàzima*	*Pàzi*
„ -reduplicated	*Xùmaxùma*	*Xù*
„ -relative	*Pùtùmela*	*Pùtùpùtù*
„ „ -reciprocal	*Lulamelana*	*Lula*
„ -stative	*Lulameka*	*Lula*
„ -causative	*Pàzimisa*	*Pàzi*
„ „ -relative	*Lulamisela*	*Lula*
Operative	*Diba*	*Di*
„ -reciprocal	*Dibana*	*Di*
„ „ -causative	*Dibanisa*	*Di*
„ -relative	*Tsibela*	*Tsi*
„ „ -2	*Nxibelela*	*Nxi*
„ „ „ -reciprocal	*Nxibelelana*	*Nxi*
„ „ „ -stative	*Dibeleleka*	*Di*
„ -stative	*Ngqubeka*	*Ngqu*
Ingressive	*Nandipà*	*Mnandi*
„ -relative	*Nandipèla*	*Mnandi*
„ -stative	*Ncipèka*	*Nci*
„ -causative	*Ncipìsa*	*Nci*
„ „ -relative	*Ncipìsela*	*Nci*
Punctative	*Kwèletà*	*Kwèle*
„ -relative	*Kwèletèla*	*Kwèle*
„ „ -reciprocal	*Kwèletèlana*	*Kwèle*
„ „ -causative	*Kwèletèlisa*	*Kwèle*
„ -stative	*Nyinyitèka*	*Nyinyi*
„ „ -causative	*Nyinyitèkisa*	*Nyinyi*
„ -causative	*Hlokotìsa*	*Hloko*
„ „ -relative	*Namatìsela*	*Nama*

Strong stems wanted. A critical examination of Kafir verbs, based on the facts that have been brought forward in connection with Primary or Strong stems indicates that there are in Kafir many verbal forms now in use which have sprung from strong stems that have not—as far as the present edition of the Dictionary is concerned—been detected as occurring nowadays in Kafir. A list of such words is attached, in order that students of the language may help in gathering strong stems which may still be in use, though omitted in this edition, or in tracing the stems in allied languages.

The strong stems are hinted at by a division of the words, as *dabu-la* and *dabu-ka*, whose root is found in the Zulu *ukutî-dabu*; and *pùbu-ka* and *pùbu-za*, whose root is found in the Zulu *ukutî-pùbu*; in the case or four-syllabled words ending in-*lula* or-*luka*, the probable stem is a four-syllabled word ending in *lulu*, as *shwabululu* from *ukutî-shwabululu*.

In the present edition of the dictionary, a number of these verbal forms have been entered under the corresponding weak stems, as *etù-ka* under *età*, and *jwaqulula* under *jwaqa* but the conclusions from the present investigation would suggest their separation from the corresponding weak stems. Let them be placed under the strong stems, if such are known, or else let them stand by themselves.

Strong Stem	Effective form	Stative form	Causative form	Factitive or Progressive
	ahlu-la	*ahlu-ka*		
		alu-ka	*alu-sa*	
	andlu-la			
	ane-la			*ane-za*
	apu-la	*apu-ka*	*apu-sa*	
	bàlu-la			
				bambè-zela
				bange-zela
	bo-la			*bo-zisa*
				bongo-za
	buku-la			*buku-za*
Z. ukutî-bùshu				
bùshu	*bùshu-la*			*bushu-za*
				cengce-zela
Z. ukutî-dabu	*dabu-la*	*dabu-ka*		
	dima-la			*dima-za*
	dlatu-la	*dlatu-ka*		
	duma-la			*duma-za*
	dwabu-lula	*dwabu-luka*		
		etù-ka	*etù-sa*	
		fudu-ka	*fudu-sa*	
				fudè-za
		godu-ka	*godu-sa*	
				gqibe-za
		hlalu-ka		*hlalu-zela*
				hlenge-zela
	hlwabu-la		*hlwabu-sa*	
	jwaqu-lula			
	kàla-la			*kala-za*
	kànye-la			*kànye-za*
	kùtà-la			*kùtà-za*
	kùbu-la		*kùbu-sa*	
	kùmbu-la			*kùmbu-za*
	kùtà-la			*kùtà-za*
	liba-la			*liba-zisa*

Strong stem	Effective form	Stative form	Causative form	Factitive or Progressive
				meme-za
	nabu-lula	*nabu-luka*		
	ndulu-la	*ndulu-ka*		
				nike zela
	nqutù-la	*nqutù-ka*		
	nyu-la	*nyu-ka*	*nyu-sa*	
	opù-la			
		oyi-ka	*oyi-sa*	
	pàla-la	*pàla-ka*		*pàla-za*
				pèleke-zela
	pèngu-lula			
				pinde-zela
Z. ukuti-pùbu		*pùbu-ka*		*pùbu-za*
				pùme-za
				pùnge-zela
		qambà-ka		*qambà-za*
	qandu-la		*qandu-sela*	
	shumaye-la			*shumaye-za*
	shwabu-lula	*shwabu-luka*		
	sonde-la			*sonde-za*
		sudu-ka	*sudu-sa*	
		tùmbù-ka	*tùmbù-sa*	
				vutè-zela
				xamle-za
				xine-zela
				xùgxu-zela
	xwebu-la	*xwebu-ka*		
				zungule-za
	we-la			*we-za*

Students of Kafir will recognise that this enquiry into strong stems and their derivatives might be carried still deeper and result in the breaking up into their component parts of many dissyllabic words that in the meantime have been allowed to pass as stems; some of the suffixes referred to above run right through the dictionary, e.g.-*la (bala, bàla, bila, bula, bùla, cala, cela, cìla, cùla, etc.)*, or-*pà (bopà, còpà, cupà, kàpà, pàpà, pèpà, pìpà, pùpà)*. Concentrated study on such words ought to yield profitable results by leading us straight to the elemental syllables on which the language is built up.

B Secondary or Weak Stems.

Secondary stems consist almost entirely of Kafir verbs in the usually accepted grammatical sense, i.e. of words after the pattern of *uku-Fa, uku-Tshà, uku-Wa.* That these verbs are derived from older strong stems is shewn by many illustrations from current Kafir, as *uku-Tshà* to burn, from *ukutì-Tshè; uku-Bùkuqa* to overthrow, from *ukutì-Bùkuqu; uku-Cima* to extinguish, from *ukutì-Cimi;* and such illustrations suggest that a very fruitful line of study lies in investigating the origin of the weak verbal stems ending in *a.*

From these weak stems are derived many verbal forms either

[I] by the direct addition of one or more syllables, or

[II] by the addition of one or more syllables with an accompanying change in the final *a* of the weak stem.

I. The outstanding simple forms derived from weak stems by the direct addition of a suffix without any alteration of the final *a* are:—

1. **Reduplicated,** as *Bèxabèxa* (from *Bèxa),* to mix by stirring.
In such a word as *Hlakuhlakula,* it seems at first sight as if the reduplication were confined to the first two syllables, but fuller knowledge will probably shew that this word as well as others *(Cabacabasa, Cazucazulula* and *Cwilicwilisha)* are reduplications of dissyllabic strong stems with a suffix added.

2. **Reciprocal,** formed by adding *na* to the weak stem, and expressing relationship between two parties both of which may be included in the subject or one of which may be the subject and the other the complement of the verb; as *Tàndana* (from *Tànda)* to love one another.
The verb *uku-Tshò* makes *uku-Tshòno* in the reciprocal.

3. **Intensive Effective,** formed by the addition of *lala* to the weak stem, as:
Fumbàlala, to lie in a heap,
from *Fumbà,* to heap up.
Pàngalala, to scatter abroad,
from *Pànga,* to seize.
Tshangalala (= Tshanga), to be hasty.

4. **Intensive Stative,** formed by the addition of *kala* to the weak stem, as:
Bonakala, to appear,
from *Bona,* to see.
Fihlakala, to be mysterious,
from *Fihla,* to hide.
Vakala, to be audible,
from *Va,* to hear.

5. **Progressive,** formed by the addition of *zela* to the weak stem, as:
Bàbàzela, to flap about,
from *Bàbà,* to flutter.
Ndandazela (= Ndanda), to flutter about.
Pàpàzela, to flap the wings,
from *Pàpà,* to flap.
Xàpàzela, to splash,
from *Xàpà,* to lap.

6. **Durative,** formed by the addition of *ma* to the weak stem, as:
Bàbàma, to be furious,
from *Bàbà,* to flutter.
Otàma, to lounge,
from *Otà,* to warm oneself at a fire.
Pàpàma, to be wakeful,
from *Pàpà,* to become awake.
Tòzama (= Tòza), to be quiet.
Xakama, to be suspended by being caught in a tree,
from *Xaka,* to puzzle or hinder.

7. **Punctative,** formed by the addition of *tà* to the weak stem, as:
Dubatà, to perplex,
from *Duba,* to mix.
Fumbàtà, to grasp and keep,
from *Fumbà,* to pile up.
Lambàtà, to be destitute,
from *Lambà,* to become hungry.

II. The outstanding simple forms derived from weak stems by the addition of a suffix with an accompanying change in the final *a* are:—

1. **Relative**, formed by changing final *a* into *ela*, and indicating that the action of the verb is directed towards some person, animal, place, or thing, as:
   Bopêla, to bind for,
   from *Bopà* to bind.
   N.B. *uku-Tshò* forms *uku-Tshôlo*, and the adv. *Kò* when affixed to a pronoun may assume the form *kôlo*.
2. **Stative**, formed by changing final *a* into *eka*, as:
   Lahleka, to be lost,
   from *Lahla*, to throw away.
   Gauleka, to be fit for chopping or to be chopped,
   from *Gaula*, to chop.
3. **Causative**, formed by changing final *a* into *-isa*, as:
   Ngenisa, to bring in,
   from *Ngena*, to enter.
   Tèngisa, to sell,
   from *Tènga*, to buy.

Compound Verbal forms from Weak stems.

In the following table some indication is given of the variety of ways in which the simple forms from weak stems may be combined:—

	Compound form	Weak stem
Reduplicated	*Bòjabòja*	*Bòja*
Reduplicated-reciprocal	*Betâbetàna*	*Betà*
„ -relative	*Citàcitèla*	*Citâ*
„ -relative-2	*Pùmapùmelela*	*Pùma*
„ -stative	*Gxobàgxobèka*	*Gxobà*
„ -causative	*Pàlapàlisa*	*Pàla*
Reciprocal	*Tàndana*	*Tànda*
Reciprocal -causative	*Bambànisa*	*Bambà*
„ „ -reciprocal	*Kàndanisana*	*Kànda*
„ „ -relative	*Futânisela*	*Futà*
„ „ „ -reciprocal	*Pàmbàniselana*	*Pàmbà*
„ „ -stative	*Betâniseka*	*Bêtà*
Intensive-effective	*Pàngalala*	*Pànga*
„ -causative	*Pàngalalisa*	„
„ „ -relative	*Pàngalalisela*	„
Intensive-stative	*Bonakala*	*Bona*
„ -relative	*Bonakalela*	„
„ „ -causative	*Bonakalelisa*	„
„ -causative	*Bonakalisa*	„
„ „ (intensified)	*Bonakalalisa*	„
„ „ -relative	*Bonakalisela*	„
„ „ (intensified)	*Bonakalalisela*	„
Progressive	*Pàpàzela*	*Pàpà*
„ -relative	*Pàpàzelela*	„
„ -causative	*Xàpàzelisa*	*Xàpà*
Durative	*Pàpàma*	*Pàpà*
„ -relative	*Pàpàmela*	„
„ -causative	*Pàpàmisa*	„
Punctative	*Dubatà*	*Duba*
„ -relative	*Fumbàtèla*	*Fumbà*
„ -stative	*Dubatêka*	*Duba*
„ -causative	*Fumbàtisa*	*Fumbà*

	Compound form	Weak stem
Relative	*Abela*	*Aba*
Relative-reciprocal	*Abelana*	*Aba*
„ „ -causative	*Xolelanisa*	*Xola*
„ -stative	*Bandezeleka*	*Bandeza*
„ „ -2	*Vumelekeka*	*Vuma*
„ „ -relative	*Nqwenelekela*	*Nqwena*
„ „ -causative	*Fanelekisa*	*Fana*
„ -causative	*Pèlelisa*	*Pèla*
„ „ -reciprocal	*Gqibelisana*	*Gqiba*
„ „ -relative	*Sitèlisela*	*Sità*
„ „ „ -reciprocal	*Eyeliselana*	*Eya*
„ „ -stative	*Eyeliseka*	*Eya*
„ -2	*Bingelela*	*Binga*
„ -2 -reciprocal	*Fikelelana*	*Fika*
„ „ „ -causative	*Lungelelanisa*	*Lunga*
„ „ „ „ -relative	*Lungelelanisela*	*Lunga*
„ „ -stative	*Sikeleleka*	*Sika*
„ „ -causative	*Memelelisa*	*Mema*
„ -3	*Enzelelela*	*Enza*
„ „ -causative	*Pàtèlelelisa*	*Pàtà*
Stative	*Abeka*	*Aba*
„ -reciprocal	*Lahlekana*	*Lahla*
„ „ -causative	*Lahlekanisa*	*Lahla*
„ -relative	*Galelekela*	*Galela*
„ „ -2 -reciprocal	*Xòmekelelana*	*Xòma*
„ -causative	*Fanekisa*	*Fana*
„ „ -reciprocal	*Lahlekisana*	*Lahla*
„ „ -relative	*Fanekisela*	*Fana*
„ -2	*Ganekeka*	*Gana*
Causative	*Misa*	*Ma*
„ -reciprocal	*Bolekisana*	*Boleka*
„ -relative	*Fumblsela*	*Fnmbà*
„ „ -reciprocal	*Miselana*	*Ma*
„ „ -stative	*Miseleka*	*Ma*
„ „ -2	*Lungiselela*	*Lunga*
„ „ „ -reciprocal	*Lungiselelana*	*Lunga*
„ -stative	*Andiseka*	*Anda*
„ -2	*Bèkisisa*	*Bèka*
„ „ -reciprocal	*Tètisisana*	*Tètà*
„ „ -intransitive	*Visiseka*	*Va*

Enquiry into the present state of our knowledge of Kafir nouns.

Table of prefixes. The following table shows the various forms of the prefixes for the eight classes of Kafir nouns:

Class	Sing.	Plur.
1	*um*	*aba (abe, ab)*
	u	*o*
2	*ili (i)*	*ama (am)*
3	*in*	*izin (in)*
	im	*izim (im)*
	i	*i*
4	*isi (is)*	*izi (iz)*
	isa	*iza*
5	*ulu (ul, ulw)*	*izin, izim, izi*
	ulwa	*iza*
	u	*in, im, i*
6	*um (u)*	*imi*
7	*ubu (ub, uty)*	
8	*uku (uk, ukw)*	

The *u* of cl. 1 is a personifying prefix, standing apart from *um* of the same class. The changes in the form of the prefix in all the other classes are due to the euphonic demands of the language.

Nouns of class 1. Nouns of class 1 are very distinctly divided into two groups, (1) those with the prefix *um*, denoting persons, and (2) those with the prefix *u*, denoting mainly personifications.

(1) Nouns with prefix *um*, when derived from other stems, are subject to the following rules:

1. When derived from nouns, adjectives or adverbs, they retain the stem of the noun, adjective or adverb unchanged:

um-Yeke, an unstable person	from *i-Yekeyeke*
um-Dala, an elder	„ *Dala*, old
um-Pàntsi, an inferior	„ *Pàntsi*, beneath

2. When derived from weak verbal stems or from any secondary form of such weak stems, with the exception of the reciprocal form, they change the final *a* of the active voice into *i*, and retain the final *a* of the passive voice:

um-Bulali, a murderer	*um-Bulawa*, a murdered person	from *Bulala*
um-Bambi, a captor	*um-Banjwa*, a captive	from *Bambà*
um-Fundisi, a missionary	*um-Fundiswa*, one being trained	from *Funda*
	um-Dunyelwa, one renowned	from *Duma*

3. When derived from the reciprocal, they soften the final *a* to *e*:

um-Alane, an opponent	from reciprocal form of *Ala*
um-Alamane, a relative	„ *Alama*
um-Gqwagqwane, an excited person	„ *Gqwagqwa*
um-Lingane, a companion	„ *Linga*
um-Melwane, a neighbour	„ *Ma*
um-Zingane, an importunate person	„ *Zinga*

One other word *um-Mbìtèle*, a person who dies without revealing his wickedness, from *Mbìtèla*, follows this rule.

N.B. *aba-Ncedani* fellow-helpers, and *um-Tèngelani* a customer, are exceptions but may both be translators' coinages.

4. Compound nouns retain the full form of the simple noun from which they are derived:—

um-Gcini-sihlalo and *um-Hlali-ngapàmbili*, a chairman.
um-Lilisi-xilongo and *um-Vutèli-xilongo*, a trumpeter.
um-Nisi-mvula, a rain-maker.
um-Pùmi-mkosi, a warrior.
um-Veli-nqangi, the great First Cause.
um-Wisi-mtetò, a prophet.
um-Pilikezi-mayeza, a chemist.
N.B. *um-Lala-kanye*, and *um-Sul'udaka* are exceptions.

(2) The prefix *u* of class 1, as far as derivative nouns are concerned, is the personifying prefix and may be prefixed to any part of speech or even to a phrase to form a personified noun. Such nouns retain the form of the stem from which they are derived. A representative selection of such nouns is given to show the wide range of the sources from which they are derived.

	from	
u-Nantsi, So-and-so	*dem. pron.*	*Nantsi*
u-Nyulushe, the Spotless One	*adj.*	*Nyulushe*
u-Napàkade, eternity	*adv.*	*Napàkade*
u-Gogode, September	*n.*	*i-Gogode*, cl. 2. sing.
u-Nyaŕini, a red-eyed person	*n.*	*i-Nyaŕini*, cl. 2. sing.
u-Magungqu, a vole	*n.*	*ama-Gungqu*, cl. 2. plur.
u-Nkomo, a strong man	*n.*	*i-Nkomo*, cl. 3. sing.
u-Nqatyana, a sparrow	*n.*	*i-Nqàbe*, cl. 3. sing. (dimin. form).
u-Sixènxe, 'odd man'	*n.*	*isi-Xènxe*, cl. 4. sing.
o-Nyawo-ntle, bringers of good tidings	*n.*	*u-Nyawo*, cl. 5. sing.
u-Bubani, bubonic (lit. 'die ye')	*v.*	*Buba*, imperat. plur.
u-Masipùmle, a 'bed' in a girls' game	*v.*	*Pùmla* 'let us rest'
u-Pòqo, a religious sect	*v.*	*ukuti-Pòqo*
u-Xàmfu, a policeman	*v.*	*ukuti-Xàmfu*
u-Guquka, the bateleur	*v.*	*Guquka*
u-Gweva, an illicit diamond-buyer	*v.*	*Gweva*
u-Ngcotsha, a fast runner	*v.*	*Ngcotsha*
u-Vimbà, a store-room	*v.*	*Vimbà*
u-Tob' iŕatshi, rinderpest	*phr.*	'Bring down pride'
u-Vuma-zonke, Pliable	*phr.*	'Agreeing to everything'
u-Pèzukomkono, the red-chested cuckoo	*phr.*	'Above the arm'
u-Hlekwa yinja, a defective maize-cob	*phr.*	'Laughed at by a dog'
u-Cel' izapòlo, Venus as an evening star	*phr.*	'Asking the leavings of milk in the cow's udder'

The combinations *u-No* 'mother of' and *u-So* 'father of' are referred to at length in the body of the dictionary.

N.B. *um-Tina*, one of us, belongs to this group, forming its plural *om-Tina*.
u-Gejane, a tramp, follows the analogy of reciprocals.

The following compound nouns, entered under cl. 5 in the dictionary, should be assigned to this group of cl. 1: *u-F'epiwe*, *u-Jongwa-lipèla*, *u-Gqada-mbekweni*, *u-Nqapèla-ndikùle* and *u-Qukulu-bede*.

Nouns of class 2.

1. Nouns of class 2 derived from strong verbal stems, from adjectives or adverbs, retain the stem unchanged, as:

i-Pàsalala, discord	from	*ukutì-Pàsalala*
i-Bengebenge, a glittering thing	„	*ukutì-Bengebenge*
i-Fitìtì, moistness of the skin	„	*ukutì-Fitìtì*
i-Bòdlo, a tumble-down building	„	*ukutì-Bòdlo*
i-Batu, a handful	„	*ukutì-Batu*
i-Tyumtyum, a brittle thing	„	*ukutì-Tyum*
ama-Ngabangaba, may-be may-be's	„	*Ngaba*
i-Kamva, the consequence	„	*Kamva*
i-Ŕwala, a nearly-ripe fruit	„	*Ŕwala*
ama-Tùletile, certain things	„	*Tùle*
i-Pàkatì, a councillor	„	*Pàkatì*
i-Pùkupùku, a fit of anger	„	*Pùkupùku*

Except when the derived noun is put in the diminutive, as:

i-Bàdlubàdlwana, a tattered thing	from	*ukutì-Bàdlu*
i-Botòbotwàna, a baby	„	*ukutì-Botò*

2. Compound words retain unchanged the stem of the first word in the compound, as:
i-Hlala-nyatì, lit. sitting on the buffalo, a kind of bird.
i-Ceba-zinto, lit. devising things, a counsellor.
i-Pèmbà-shiya, lit. kindling and leaving, a tale-bearer.
i-Qaba-mbòla, lit. painting with ochre, a 'red'.
i-Twàla-ndwe, lit. bearing the crane-feathers, a warrior.
ama-Vela-mva, lit. appearing afterwards, offspring.

3. Personal words derived from the passive voice of weak verbs also retain the stem unchanged, as:

i-Giqwa, one who is satisfied	from	*Giqa*
i-Kònxwa, a prisoner	„	*Kònxwa*
i-Tènwa, a eunuch	„	*Tèna*

The non-personal *i-Bulawo* murder, from *Bulala*, follows the usual rule of non-personal derivatives.

4. In the case of words derived from weak verbal stems, it has not been found possible to reach definite conclusions; from the pages of this edition may be culled illustrations of words ending in *a, e, i, o* and *u*, entered as if derived from weak verbal stems, but whether all these illustrations are rightly entered remains an open question. Further knowledge will probably reveal another and a truer affinity for the two words ending in *u*, viz. *i-Gabùgabù*, and *i-Ŕuŕu*.

Nouns derived from the reciprocal forms of the verb generally soften the final *a* to *e*, as:—

i-Bùngane, a kind of beetle	from reciprocal form of	*Bùnga*
i-Dlelane, a consort	„	*Dla*
i-Kòlwane, a friend	„	*Kòlwa*
i-Qabane, a companion	„	*Qaba*
i-Tshàbane, a rough person	„	*Tshàba*

But the following words, also ending in *e*, are not so derived: *i-Bèxebèxe* (which is the stem of *Bèxeza*), *ama-Bopè*, *i-Cùle*, *i-Futè*, *i-Gcabe*, *i-Gcabè*, *i-Gexegexe*, *i-Gungubele*, *i-Gwegwe*, *i-Gxeke* (stem of *Gxekeza*), *i-Hlalutye*, *i-Kètè*, *i-Kòhlekòhle*, *i-Kònye*, *i-Linge*, *i-Nqweme*, *i-Pike*, *i-Qòle*, *i-Shweshwe*, *i-Sinde*, *i-Sitè* and *i-Tènde*. They are entered here in order to provoke enquiry.

5. *O* in this class, as in others, is the distinctive non-personal termination, as:

i-Bàvumo, a growl	from	*Bàvuma*
i-Betò, a song of triumph	„	*Betà*
i-Xilongo, a trumpet	„	*Xilonga*

The apparent exceptions are, as Bennie suggests, possibly derived directly from class 7, and only indirectly from the weak verbal stem:

i-Lumko, a wise person	from	*ubu-Lumko*, wisdom
i-Nono, a gentleman	„	*ubu-Nono*, respectability
i-Tshijolo, a rascal	„	*ubu-Tshijolo*, rascality
i-Yilo, a stupid person	„	*ubu-Yilo*, stupidity

6. The terminations *a* and *i* may indicate either personal or non-personal words, but the rules guiding their formation are not yet apparent. As personal words may be given the following:

i-Bida, a thief	*i-Bidi*, a confounder	from	*Bida*
i-Cùla,	and *i-Cùli*, a skilful person	„	*Cùla*
i-Vimbà	and *i-Vimbì*, a stingy person	„	*Vimbà*
i-Bàda, a thief		„	*Bàda*
i-Gcisa, an expert		„	*Gcisa*
i-Gqwetà, a law-agent		„	*Gqwetà*
	i-Ṙoti, a hero	„	*Ṙota*
	i-Tshitshi, a loafer	„	*Tshitsha*
	i-Xoki, a liar	„	*Xoka*

As non-personal words may be given:

i-Dinga, a promise	„	*Dinga*
i-Linga, an attempt	„	*Linga*
ili-Va, feeling	„	*Va*
i-Ṙatshi, pride	„	*Ṙatsha*
i-Tòntsi, a drop	„	*Tòntsa*
i-Xàyi, a peg	„	*Xàya*

As words which may be either personal or non-personal may be given:

i-Ncwàba, a grave or a grave-watcher	from	*Ncwàba*
i-Xaba, a bar or a contentious person	„	*Xaba*

Nouns of class 3.

1. The prefix of class 3 *in-* is found unchanged before the consonants *d*, *g*, *j*, *k*, *t* and *z*, as: *in-Delo*, *in-Gono*, *in-Joli*, *in-Katàzo*, *in-Tetò*, *in-Zalo*.

Before *m*, *n* and simple *h*, as also before borrowed words, it is shortened to *i*, as: *i-Mbàtsha*, *i-Ntenetya*, *i-Hambò*, *i-Kofu* (Coffee), *i-Ti* (Tea).

Before labials *b*, *p*, *f*, *v* it becomes *im*, as:
im-Bàngeli, *im-Pasalala*, *im-Fakwa*, *im-Veli*.

Before a simple click it demands the voiced sound and the prefix becomes *ing*, as:
ing-Camango, *ing-Qwenga*, *ing-Xube*.

Before an aspirated click it demands the sharp sound of the click, as:
in-Ċitakalo, *in-Q̇wisha*, *in-Ẋentsi*.

Before *s* and *sh* it demands the insertion of *t* and becomes *int*, as:
int-Salela, *int-Shumayelo*.

Before *l*, *r* and *w* the prefix *in-* cannot stand, and, with the very doubtful exceptions of *i-Ṙuluwɪ* and *i-Ṙundasi* both of which are probably borrowed words, no native word belonging to class 3 is found beginning with these letters; foreign words, however, occur with the prefix *i*, as:
i-Lamuni, *i-Ṙasi*, *i-Wayini*.

Before *hl*, it changes the *h* of the stem to *t*, as:
in-Tlalo, from *uku-Hlala*.

Before *l*, it hardens the *l* to *d*, as:
in-Dima, from *uku-Lima*.
in-Devu, from *isi-Levu*.

Before *y* there does not appear to be any *derivative* word of class 3 in Kafir.

2. Words of this class derived from strong verbal stems or adjectives retain the original stem intact, as:

im-Bàlakaxa, a lazy person	from	*ukutì-Bàlakaxa*
in-Getyengetye, an overgrown person	„	*Getye*
im-Fingimfingi, a mass of people	„	*Fingi*
in-Jobodo, one that struggles	„	*Jobodo*
in-Gqushu, a well-trodden path	„	*Gqushu*
in-Dumdum, muttering	„	*Dumdum*
i-Ngwevu, a grey-headed man	„ *adj.*	*Ngwevu*
im-Pitimpiti, uproar	„ *adj.*	*Pitipitì*

In the body of the dictionary the following exceptions are found, and are noted here for further enquiry:

im-Pinzane, a hermit,
from *ukutì-Pinzi,* to yield only a glimpse in passing.

im-Pepò, a gentle breeze,
from *ukutì-Pèpè,* to flutter.

int-Sihlo, the caper-bush,
from *ukutì-Sihli,* to be pitch-dark.

im-Viko, a goad,
from *ukutì-Viki,* to be broken off short.

3. Compound words also generally retain intact the original stem of the first word in the compound:

im-Faka-dolo, a breechloader	from	*Faka*
in-Gqibela-qoyi, the end	„	*Gqiba* rel. form
in-Kuba-bulongo, a dung-beetle	„	*Kùba*
im-Puma-langa, the East	„	*Pùma*
in-Tshona-langa, the West	„	*Tshòna*
im-Vela-nqangi, the great First Cause	„	*Vela*
im-Vusa-kufa, something bringing death	„	*Vusa*

Contrast, however, *in-Tlek'abafazi, ing-Qonomfel'encwadini* and *int-Sengwebèkwa.*

4. Where words of this class have been derived from the reciprocal form of verbs or assimilated to reciprocal forms they generally soften the final *a* to *e,* as:

im-Bàlasane, that which is conspicuous	from reciprocal form of	*Balasa*
im-Bèlekane, something clinging to one	„	*Beleka*
im-Bìdane, something that confounds	„	*Bida*
in-Ĉucàne, something perforated	„	*Cùcà*
in-Gqatsane, burning heat	„	*Gqatsa*
in-Gumbàne, an imaginary boring creature	„	*Gumbà*
in-Jalane, an ill-natured person	„	*Jala*
in-Kintsane, a jump	„	*Kintsa*
in-Kulelane / *in-Kulelwane* } a fellow-countryman	„	*Kùla*
i-Ngungane, a crowd	„	*Ngunga*
im-Palane, a new hide garment	„	*Pàla*
int-Shiyelane, a remnant	„	*Shiya*
in-Tatàmbane, a frolicsome child	„	*Tàtàmbà*

At the same time it is to be noted that quite a number of words derived from reciprocals—and especially from the passive voice—assume the recognised non-personal termination of *o.* Such words are: *im-Bàlelano* and *im-Bàlelwano, im-Bàmbàno, im-Bàngiswano, im-Bùkwano, in-Kulelwano, im-Pikiswano, in-Tengelwano, im-Visisano* and *im-Visiswano, im-Vuselelwano;* in some instances these may belong to the plural of cl. 5.

5. A number of nouns ending in *e* and not explained by the above rules have been entered as derivatives from weak verbal stems; they are gathered here for reference, in order that they may be submitted by students to closer examination. These words are: *im-Bàmbè, im-Bèncebence, im-Bòndembònde, im-Bùne, in-Jube, in-Kelenkele, in-Ketè, in-Kumenkume, i-Nčenčeshe, im-Pangele, im-Pobole, in-Tende, in-Tungele, im-Vume, ing-Xube.* In some instances at least they will be found to be derived from strong verbal stems and to accord with rule 2 above.

6. Three words ending in *u*: *im-Bàcu, i-Ntlantlu* and *i-Nxùnxù*, have been inserted as derivatives of weak verbal stems, but they may have to be removed from their present place.

7. *O* in derivative nouns of class 3 is distinctively non-personal, as:

im-Pilo, health	from	*Pila*
int-Sabo, flight	„	*Saba*
ing-Qondo, understanding	„	*Qonda*

8. Nouns of this class ending in *a* or *i*, and derived from weak verbal stems, may be either personal or non-personal, though preference is given to *a* for non-personal, and to *i* for personal, significations. The idea of expertness or excellence often attaches to the personal nouns of this class ending in *i*.

As personal words may be given:

i-Ndongela, a weak person	from	*Ndongela*
im-Panza, dispersed people	„	*Pànza*
in-Tanda, a beloved one	„	*Tànda*
in-Tshatshela, a hero	„	*Tshatshela*
in-Kosi, a chief	„	*Kòka*
in-Kweli, a good horseman	„	*Kwèla*
i-Nyabi, a fool	„	*Nyaba*
int-Shumayeli, a fine speaker	„	*Shumayela*

As non-personal words may be given:

i-Mbàtsha, barrenness	from	*Mbàtsha*
i-Ncwina, a moan	„	*Ncwina*
int-Salela, remnant	„	*Sala*
im-Pinda, the double	„	*Pinda*
i-Nqolonci, the back of the head	„	*Nqolonca*
in-Jikelezi, going round and round	„	*Jikeleza*
ing-Xozi, fine inner bark	„	*Xoza*
int-Somi, a fable	„	*Soma*

Some words, as *i-Nqala* and *int-Suzi*, may have both a personal and a non-personal meaning.

Nouns of class 4.

1. The prefix *isi* of class 4 becomes *is* before the vowels *a, e* and *o*, the only exceptions being *isi-Aha-aha*, which is an onomatopoetic word, and *isi-Alam* from Du. arm. It occurs in the form *isa* in over forty different words, and in this form may be further varied by the addition of *m* or *n* to meet the euphonic demands of the language, as:

isa-Bòbò, something wide and deep	cf	*i-Bòbò*, a hole
isa-Dycnge, a tear starting	„	*isi-Dyengedyenge*
isa-nDawane, the spotted hyena	„	*Z. isi-Dawane*
isa-mPompolo / *isa-Pòmpolo*, a vicious kind of ant	„	*isi-Pòmpolo.*
isa-Pòkwè / *isa-mPokwè*, a young shoot	„	*im-Pokwè*
isa-mVemve, a wagtail	„	*um-Vemve*

In forty other words it is not certain whether the *a* of *isa* is part of the prefix or part of the stem.

2. Nouns of class 4 derived from strong verbal stems or from adjectives retain the stem unchanged:

isi-Kàhla, things cast in a heap	from	*ukutì-Kàhla*
isa-Mbèmbè, a bore	„	*Mbèmbè*
isi-Tshikitshiki, one who despises his friends	„	*Tshiki*
isa-Ngco, a sweetheart	„	*Ngco*
isi-Pètù, a squinting eye	„	*Pètù*
isi-Nqam, a bit of a thing	„	*Nqam*
isi-Ptìptìtì, confusion	*adj.*	*Ptìptìtì*
isi-Pòtòpòtò, a nimble person	„	*Pòtòpòtò*
isi-Pùkupùku, a senseless person	„	*Pùkupùku*

3. Compound words generally retain unchanged the stem of the first word of the compound:

isi-Bulala-mntu, a murderer.
isi-Dla-kudla, a glutton.
isi-Vuka-mpunzi, one who starts a discussion.
isi-Tùtà-ndaba, a scandal-carrier.

Contrast, however, *isi-Munguny' igazi,* a blood-sucking fly.

4. Nouns derived from the passives of weak verbal stems remain unchanged when personal, but change the final *a* to *o* when non-personal:

isi-Tàndwa, a loved one	from	*Tànda*
isi-Dalwa, a creature	„	*Dala*
isi-Gxekwa, a laughing-stock	„	*Gxeka*
isi-Shiywa, a forsaken woman	„	*Shiya*
isi-Tùnywa, a messenger	„	*Tùma*
isi-Tùngwa, a silent person	„	*Tunga*
is-Akìwo, a building	„	*Akà*
isi-Biwo, theft	„	*Ba*
isi-Bulawo, the magical cause of death	„	*Bulala*

5. Nouns derived from the reciprocal forms of the verb or assimilated to reciprocal forms generally soften the final *a* to *e:*

is-Alamane, a relative	from reciprocal form of	*Alama*
isi-Tàndane, a trusty person	„	*Tànda*
isi-Zolane, a grave person	„	*Zola*
isi-Qalane, a termite heap just forming	(dimin. form)	

A number of non-personal nouns derived from reciprocals take the distinctive non-personal ending of *o,* as: *is-Ahlukano, is-Ahlukahlukano, is-Ahlulelwano, isi-Lungelano* and *isi-Pikiswano.*

The following words ending in *e,* though not derived from reciprocals, have been entered under weak verbal stems and are noted here to stimulate research: *isi-Bèxebèxe, isi-Dubedube, isa-Dunge, isi-Gwegwe, isa-Nabe, isa-Nuse, isa-Qunge, isi-Ràlarume, isi-Sinde, isi-Pòtè* and *isi-Tètè.* Some at least of these are derived from strong verbal stems.

6. Three nouns ending in *u,* namely *isi-Pùndlupùndlu, isi-Gudu* and *isi-Tùlu,* have been inserted in the dictionary as derivatives of weak stems. The two latter instances raise the question of the power of *u* in a penult to attract under certain conditions the final vowel to *u* also.

7. As in classes 2 and 3, *o* at the end of a noun derived from a weak verbal stem is the distinctive non-personal termination, as:

is-Ono, sin	from	*Ona*
isi-Gqibo, a decision	„	*Gqiba*
isi-Kàlazo, a complaint	„	*Kàlaza*

8. The terminations *a* and *i* may indicate either personal or non-personal words. As personal words may be given:

is-Ala, an obstinate person	from	*Ala*
isi-Bànxa, a fool	„	*Bànxa*
isi-Joŕa, a violent person	„	*Joŕa*
isi-Gidimi, a messenger	„	*Gidima*
is-Oni, a sinner	„	*Ona*
isi-Sweli, a poor person	„	*Swela*

As non-personal words may be given:

isi-Dumbà, a heap	from	*Dumbà*
isi-Pàluka, discontent	„	*Pàluka*
isi-Tya, a dish	„	*Tya*
isi-Goci, eloquence	„	*Goca*
isi-Viki, a shield	„	*Vika*
isi-Xwàli, loss	„	*Xwàla*

9. In this class a number of words have been derived from other nouns, as:

isi-Kwètà, the language of the *abakwètà*	from	*um-Kwètà*
isi-Xòsa, the Kafir language	„	*um-Xòsa*
isi-Zwe, a tribe	„	*ili-Zwe*
isi-Ndwe, crane-feathers	„	*in-Dwe*
isi-Nga, an acacia clump	„	*um-Nga*
isi-Lumko, a wise person	„	*ubu-Lumko*

Nouns of class 5.

1. The prefix of class 5, *ulu* (in its contracted form *u*), becomes *ulw* before stems beginning with the vowels *a* and *e*, and *ul* before those beginning with *i* and *o*, as:

ulw-Abo, manner of dividing	from	*ukw-Aba*
ulw-Enzelelelo, vicarious action	„	*ukw-Enza*
ul-Ibo, first fruit	„	*ukw-Iba (ukū-Ba)*
ul-Olulo, stretching out	„	*uk-Olula*

Before some stems beginning with *m* and *n*, *ulw* becomes *ulwa*, as:

ulwa-Mvila, a sting	from	*ukuti-Mvi*
ulwa-Ndile, sound	„	*uku-Ndila*
ulwa-Ndyula, heavy pain	„	*uku-Ndyula*
ulwa-Nana, a foolish braggart	cf.	*i-Nanamfu,* a swollen thing
ulwa-Vela, alarm of conscience, probably comes	from	*uku-Vela,* and, if so, belongs to this group.

In single instances *ulwa* demands an *m* before *f*, an *n* before *t*, and a *t* before *s:*

ulwa-mFiti, a shrub with edible fruit; cf. *isi-Fiti.*

ulwa-nTunge, a shiftless person; cf. *uku-Tungatunga* and *uku-Tungatà* to roam about.

ulwa-tSaka, a disorderly heap; cf. *in-Tsakantsaka,* a disorderly scattering, from *ukuti-Saka,* to scatter, as seed about a field.

The exact relationships of the following words, and consequently the exact form of the prefix, have yet to be determined: *ulw-Acane, ulw-Agcibe, ulw-Amityi, ulw-Angwili, ulw-Atile* and *ulw-Avivi.*

N.B. *u-Lamnyani* and *u-Lamtsasa* have been entered in the dictionary as belonging to this class. They are personified nouns of class 1, the '*Lam*' being the Em. equivalent of '*No*' 'mother of'.

The plural *izin*, contracted *in*, is subject to the same euphonic changes as the prefix of cl. 3.

u-Bambò, a rib	plur.	*im-Bàmbò*
u-Fudo, a tortoise	„	*im-Fudo*
ulu-Vo, feeling	„	*izim-Vo*
u-Cango, a door	„	*ing-Cango*
u-Qambù, ligament of the tongue	„	*ing-Qambù*
u-Xande, a square house	„	*ing-Xande*
ulu-Cwè, saliva	„	*izin-Cwe*
u-Qwìtèla, a whirlwind	„	*in-Qwìtèla*
u-Xàxàso, an ankle ornament	„	*in-Xaxàso*
ulu-Su, skin	„	*izin-tSu*
u-Hlanga, a tribe	„	*in-Tlanga*
ulu-Mvi, a hair	„	*izi-Mvi*
u-Nwele, a hair	„	*i-Nwele* and *ama-Nwele* (with difference of meaning)
u-Nwabu, a chameleon	„	*i-Nwabu* and *ama-Nwabu*
u-Lovane, a chameleon	„	*i-Lovane* and *ama-Lovane*
ulu-Re, a rumour	„	*ama-Re*

It will be noticed that class 5 plural escapes the difficulty of *in* before *r* by resorting to the plural form of class 2, and that it escapes the similar difficulty of *in* before *l* by contracting *in* to *i*. The younger generation use plural forms of class 2 somewhat commonly for nouns of this class; in addition to *ama-Nwabu* and *ama-Lovane* they have also *ama-Bondo*, *ama-Fudo* and *ama-Swazi*.

2. Nouns of class 5, formed from strong verbal stems or from adjectives, retain the stem intact, as:

u-Babalala, wide extent	from	*ukutì-Babalala*
ulu-Dwe, a row	„	„ *Dwe*
u-Ncwàlazi, early twilight	„	„ *Ncwàlazi*
u-Fukufuku, a loose heap	„	„ *Fuku*
u-Dumdum, muttering	„	„ *Dumdum*
u-Tywinetywine, that which clings	„	*adj. Tywinetywine*
u-Ninzi, the majority	„	„ *Ninzi*
u-Kùlu, the many	„	„ *Kùlu*

N.B. Three words in the dictionary seem to contradict this rule: *u-Fehlo* weakness, from *ukuti-Fehle*; *u-Viko* a pointed pole, from *ukutì-Viki*, and *u-Mfixo* (with *u-Mfixane*) stuffiness of the nose, from *ukutì-Mfixi*.

3. As the nouns of class 5 are mainly non-personal, they assume the distinctive non-personal ending of *o* when derived from weak verbal stems, as:

u-Hambò, a journey	from	*Hambà*
u-Manyano, union	„	*Manya*
u-Velwano, sympathy	„	*Va*
u-Shwesho, marrying without *uduli*	„	*Shweshwa*
u-Liwo, fight	„	*Lwa*
u-Bùjiso, destruction	„	*Bùbà*

N.B. For the omission of *w* before *o* in *u-Shwesho* and *u-Bùjiso*, cf. *isi-Kweko* from *uku-Kwekwa*.

4. A number of problems arise from a consideration of class 5 nouns entered in the dictionary as derivatives from simple verbal stems.

i. The verb *uku-Siza* to succour, has three derived nouns of this class, viz: *u-Sizo* help; *u-Sizi* sympathetic sorrow; and *u-Siza* that which is helpful.

ii. The following words end in *a*: *u-Futà*, *u-Hlanya*, *u-Kànda*, *u-Kùla*, *ulwa-Ndyula*, *ul-Obuza*, *u-Qwènesha*, *u-Qwìtèla*, *u-Singa*, *in-Tupà*, *u-Tyukutya*, *u-Tywashumbà*, *u-Tywatywa*, *u-Walakahla* and *u-Xingwa*.

iii. The following words end in *e*: *u-Cente*, *u-Kètè*, *u-Kòmbè*, *u-Ndwendwe*, *u-Ngungane* (reciprocal), *u-Melwane* (reciprocal), *ulwa-Ndile*, *u-Pòtè*, *u-Tènde* and *ulwan-Tunge*.

iv. *u-Gwali* is more probably the stem of *uku-Gwala* than a derivative from it.

Nouns of class 6.

1. The only modification of the prefix of class 6 is the shortening of the sing. prefix before *m* in the word *u-Moya*, air.

2. Words of this class follow closely the rules for previous classes. Those formed from strong verbal stems, from adjectives or adverbs, from the passives of verbs and from nouns of other classes retain the stem intact.

um-Pùta, a fruitless plant	from	*ukutì-Putà*
um-Kèhlekèhle, something worn out	„	„ *Kèhle*
um-Tsi, a jump	„	„ *Tsi*
um-Qàpù, wild cotton	„	„ *Qàpù*
um-Pàndle, the outside	„	*adv. Pàndle*
um-Pàntsi, the lower part	„	*adv. Pàntsi*
um-Qalwa, a horse being broken in	„	*Qalwa*
um-Gotywa, a clasp-knife	„	*Goba*
um-Pùla, ear-wax	„	*im-Pula, n. 3.*
um-Gazi, a blood-red bead	„	*i-Gazi, n. 2.*
um-Sebenzi, work	„	*um-Sebenzi, n. 1.*

3. Compound words of this class retain the stem of the first word in the compound, as:

um-Fa-nggele, a hungry, lean thing.
um-Fa-nkungu, haziness.
um-Lima-ndlela, a boundary.

4. Words formed from the reciprocal form of verbs or assimilated to a reciprocal termination end in *e*, as:

um-Alane, opposition	from reciprocal form of	*Ala*
um-Babane, itch or fury	„	*Baba*
um-Bizane, fascination	„	*Biza*
um-Kùsane, a screen	„	*Kùsa*
um-Tsalane, fascination	„	*Tsala*
um-Tùlulisane, change of garments	„	*Tùlula*

um-Tèzane (from *ukutì-Tèze*), weakness after sickness, also follows this rule.

There are in addition in the dictionary the following five words ending in *e*, entered as derivatives from weak stems: *um-Londe*, *um-Onde*, *um-Ŕubè*, *um-Tènde* and *um-Xenge*.

5. Three words ending in *u*: *um-Dumbù* a crowd of men sitting at a feast, *um-Jwaqu* a very lean animal, and *um-Zungulu* a climbing creeper, are entered as derivatives of weak verbal stems; all of these words demand further enquiry.

6. The distinctive termination for nouns of this class formed from weak verbal stems is *o*, but a few end in *i* and many end in *a*. The rules that guide the formation of the words in *a* and *i* are not yet apparent. As examples of words ending in *o* may be given:

um-Bono, a phenomenon	from	*Bona*
um-Lingo, a temptation	„	*Linga*
um-Kùmezelo, a drizzling rain	„	*Kùmezela*
um-Qabo, paint	„	*Qaba*
um-Gongxo, a pit	„	*Gongxa*

N.B. *um-Viko*, the border of cultivated land, is entered as a derivative of the strong stem *ukutì-Viki*.

The following end in *i*:

um-Gidi, a certain kind of feast	from	*Gida*
cf. *um-Gido*, a gift of provisions for a feast		
um-Godi, an artificial shaft	„	*Goda*
um-Hluzi, broth	„	*Hluza*
um-Vumbi, smell from continuous rain	„	*Vumbà*
um-Lozi, a whistle	„	*Loza*

Over thirty words ending in *a* have been entered as derivatives from weak verbal stems and in at least three cases there are parallel words ending in *o*:

um-Pàmbà, ambush	*um-Pàmbò*, a circular handle	from	*Pàmbà*
um-Pànga, loss by death	*um-Pàngo*, the act of robbing	„	*Pànga*
um-Pinda, revenge	*um-Pindo*, a fold	„	*Pinda*

The others ending in *a* are gathered together here for the purposes of study (the prefix being omitted): *Basa, Bàxa, Bèvuza, Bòngisa, Cwìsha, Dla, Dlatuka, Duka, Dumbà, Gada, Godla, Gquba, Guxa, Kùkula, Lahla, Nyoluka, Pà, Pàngalala, Pùnga, Qukuqela, Qwèmesha, Sekela, Setùluka, Tàmbàma, Timbà, Tshàza, Vuka* and *Xàka.* One word *um-Lotà*, is entered as from a strong stem, *ukutì-Lotè.*

Nouns of class 7.

1. The prefix *ubu* is contracted to *ub* before *e* and *o*, as: *ub-Enzeleleli, ub-Omelelo.*

Before *a* it may remain uncontracted, as: *ubu-Atà-atà* and *ubu-Atàlala,* or, in McLaren's opinion, it may be palatalised, as in *uty-Ani* and *utyv-Ala.* McLaren's finding requires further consideration especially in the case of *u-Tywala*, which appears also as *ubu-Tywala* and even has a plural *in-Dywala.*

2. Nouns of this class describe a state and are in the majority of instances derived from other nouns; a few are derived from adjectives and from strong verbal stems, and a number are formed from weak verbal stems. The general rule applicable to nouns of this class is that they retain intact the stem of the word from which they are derived. A few words derived direct from the active voice of a weak verbal stem end in *o.* It is to be noted that words formed from class 3 often make a new stem by incorporating the *m* or *n* of the cl. 3 prefix.

ubu-Dala, age	from	*adj. Dala*
ubu-Mhlopè, whiteness	„	*„ Mhlopè*
ubu-Manzi, wetness	„	*„ Manzi*
ubu-Ngwevu, greyheadedness	„	*„ Ngwevu*
ubu-Hlolo, state of being a widower	„	*um-Hlolo, n.* 1
ubu-Bangaŕa, disagreement	„	*i-Bangaŕa, n.* 2
ubu-Mbòxisa, corruption	„	*im-Bòxisa. n.* 3
ubu-Denge, stupidity	„	*isi-Denge, n.* 4
ubu-Ntombì, maidenhood	„	*in-Ntombì, n.* 3.
ubu-Ngcembè, tardiness	„	*ukutì-Ngcembè*
ubu-Gqwidìdi, doubt	„	*ukutì-Gqwidìdi*
ubu-Hlakanipà, cunning	„	*Hlakanipà*
ubu-Nyakama, moisture	„	*Nyakama*
ubu-Tàkatà, witchcraft	„	*Tàkatà*

As examples of words formed from weak verbal stems by changing the final *a* to *o* may be given:

ubu-Cwàyitò, joyfulness	from	*Cwàyità*
ubu-Ncipò, low condition	„	*Ncipà*
ubu-Kùkuzo, sucking	„	*Kùkuza*

3. The following nouns belonging to this class and believed to be derivatives demand further enquiry:

ubu-Me, condition	from	*Ma*
ubu-Dwesi, foolhardiness	„	*Dwesa*
ubu-Lanzi, state of need	„	*Lambà*
bu-Twezi, adj. understandable	„	*Tweza*
bu-Nkwalambèsi, adv. hyprocritically	„	*Nkwalambisa*

Nouns of class 8.

As class 8 is simply the infinitive noun, it calls for no special consideration here. Before *a, e* and *i* the prefix becomes *ukw*, as: *ukw-Akà, ukw-Enza, ukw-Indla;* and before *o* it is contracted to *uk*, as: *uk-Ona.*

TABLE OF ABBREVIATIONS.



absol.	signifies	absolute
adj.	„	adjective
adv.	„	adverb
aor.	„	aorist
app.	„	appendix
aux.	„	auxiliary
card.	„	cardinal
caus.	„	causative
cf.	„	compare
cl.	„	class
comp.	„	compound
condit.	„	conditional
conj.	„	conjunction
conj. and conjunct.	„	conjunctive
contrac.	„	contracted
cop.	„	copula
dem.	„	demonstrative
dict.	„	dictionary
dimin.	„	diminutive
distrib.	„	distributive
Du.	„	Dutch
e.g.	„	for example
Em.	„	Embo (Fingo)
emphat.	„	emphatic
Eng.	„	English
esp.	„	especially
etc.	„	et cetera (and so on)
euphem.	„	euphemistic
fig.	„	figuratively
fr.	„	from
fut.	„	future
Hl.	„	Hlonipa
i.	„	intransitive
i.e.	„	that is
imperat.	„	imperative
imperf.	„	imperfect
ind. and indicat.		indicative
indef.	„	indefinite
infinit.	„	infinitive
intens.	signifies	intensive
interj.	„	interjection
interrog.	„	interrogative
Kaf.	„	Kafir
lit.	„	literally.
loc.	„	locative
n.	„	noun
N.B.	„	Note well!
neg.	„	negative
num.	„	numeral
obj.	„	object, objective
orig.	„	originally
p.	„	person
partic.	„	participle or particle
pass.	„	passive
perf.	„	perfect
pers.	„	personal
phr.	„	phrase
pl. and plur.	„	plural
pluperf.	„	pluperfect
poss.	„	possessive
pot. and potent.	„	potential
pref.	„	prefix
prep.	„	preposition
prepos.	„	prepositional
pres.	„	present
pron.	„	pronoun or pronominal
ref.	„	referring
refl. or reflex.		reflexive
rel.	„	relative
sing.	„	singular
subj.	„	subject, subjective
t.	„	transitive
temp.	„	temporal
us.	„	used
v.	„	verb
viz.	„	namely
voc.	„	vocative
Z.	„	Zulu

When a word is printed in SMALL CAPITALS, this indicates that it has been borrowed from Eng. or Du.

A

KAFIR-ENGLISH DICTIONARY.

:o:

A

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

1. It terminates all verbal roots, except *ukuti*, *ukutsho* and *ukwazi*, and is the only inflected vowel in them: *ukutând***a**, to love; *ekutândeni*, in loving.

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

(b) In the subjunctive, conjunctive and imperative moods it changes into *e*: *ukuze atând***e**, that he may love; *ahambè*, and walk; *mandităndе*, let me love; *lităndе*, (ilizwi), love it (the word).

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

(a) The possessive particle: *ua*=*wa*, *ia*=*ya*, etc., and changes the representative letters of the dependent nouns, *u* into *o*, and *i* into *e*, as *umfazi wa-indoda*=*umfazi weudoda*, the wife of the man; *izinto zomuntu*=*izinto zomntu*, the things of the person. (In poetry the *a* may be unchanged: *umfazi wandoda*).

Before proper names and in the locative cases the full form appears: *umntu wase-Kúbusi*, a man of Kubusi river; *izinto zasemhlabeni*, things of the earth;

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

4. It is the pron. subj. of 2 cl. pl. in the simple tenses of verbs: *amahashe* **a***yabaleka*, the horses run; **ā***baleka*, they ran; **a***balekile*, they have run; **a***ya kubaleka*, they will run; and with adjectives: *amahashe* **a***lungile*, the horses are good; *amatye* **a***nzima*, the stones are heavy.

5. It is the rel. pron. of 2 cl. pl. (a) forming adjectives from verbs: *amahashe* **a***balekayo*, the horses which run, i.e. swift horses; *amadoda* **a***lungileyo*, the men who are good, i.e. the good men; and (b) expressing the possessive: *amadoda* **a***nkomo zininzi*, the men whose cattle are many; *amatòle* **a***m*, my calves; and, when put before nouns and pronouns I and 2 cl. pl., emphasizing the possessive relation: **a***betù abantu*, *our* people; and giving these classes a distinguishing force: **a***wona madoda makùlu*, the really great men in contradistinction to others; **a***welizwe amadoda*, the *country's* men. See *bona*, *wona*.

6. *A* as used instead of the pron. subject *u* in I cl. (a) in relative sentences which fall into the objective: *ihashe* **a***lităndayo*, the horse which *he* loves;

(b) In dependent and conjunctive sentences with or without *ukuba*, *ukuze*, or *ukuti*: *ukuze* **a***hambè*, that he may walk; *ukuba* **a***dle* **a***sele*, that he may eat *and* drink; *ukuze* **a***be*, that he may be or exist,

to be distinguished from **ā**ba, (ēbe) that he may steal, and **a**be, that he may distribute;

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

(d) In the negative of the verb, 3rd p., sing., pres., perf., and fut. **ak**atândi, he does not love;

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

7. It is privative (a) forming the negative verbal prefixes of the simple tenses of the indicative by being put before the pronominal subject: **a**ndităndi, I do not love; **a**ndimncedi ngawali, I do not help him with money; (b) with *na* preceding nouns: **a**ndinamali, I have no money; see *Na* 2. 1.

8. **Ā**! is a salutation used by an inferior to his superior: *A, kumkani!* Hail, king! *A Mbodla!* Hail Wildcat! (the chief Umhala's name); witch doctors are greeted *A, dla-ngamandla!* but the Amazizi greet thus: *A, Dlamini!*; in crossing a river: *A, Dalidipa! A, Tayi!*

9. **ă**! *interj.* of contempt.

Aba, (a) *Prefix* 1 cl. pl.: **aba***ntu bakambà*, the people travelled.

(b) *Rel. pron.* 1 cl. pl.: *abantu* **aba***kòhlakeleyo*, the people who are bad, i.e. the bad people; *abantu* **aba***khulu*, the people who are great, i.e. the great or old people; **aba***kòyo*, who are present; with poss. signification; *abantu* **aba***mahashe ndiwabonileyo*, the people whose horses I have seen.

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

(d) *Neg. verb. pref.* of 1 cl. pl. of all tenses: **aba***lelè*, they are not asleep; to be distinguished from **aba***lelè*, who are asleep; **abā***hlatyiwe*, they have not been stabbed, **abā***hlatyiwe*, who have been stabbed; **abā***lungele*, they are not good or fit for; **abā***lungele*, who are good or fit for; and of the conjunctive past of 1 cl. pl.: *abantu* **aba***khèla*, and the people spoke not; and of 7 cl.: *ubulwelwe* **aba***nzika*, and the sickness did not go away.

Abā, Those yonder, see *Abaya.*

ukw-**ABA**, *v.t.* pass. *ukwabiwa*, To divide in portions, distribute, allot: *uyazaba impahla zakè*, he apportions his chattels; *ukuze abe*, that he may distribute; see

A. 6. b. (*Abaì*, abbrev. rel. 2 cl. pl who or which divide; *aba*, absol. past, they divided; *aba*, conjunctive past, and they divided; *abà* short pres., they divide).

um-**Abi**, *n.* 1. A divider, an arbiter.

is-**Abo**, *n.* 4.
ulw-**Abo**, *n.* 5 } Manner of dividing, etc., *ulwabo lunye*, or *isabo sinye*, one manner of dividing.

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

ukw-**Abeka**, *v.* To be divided, separated, distributed, divisible, separable.

—**Abela**, *v.* To divide, apportion, distribute for, or among: *ndamabela iinkomo zam*, or *ezinkomeni zam*, I gave him a portion of my cattle; *kwatyelwa*, partners are assigned at a marriage.

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

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

is-**Abelo**, *n.* 4. Portion, part, share of what is apportioned: *isabelo sam*, my share or portion.

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

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

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

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

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

ulw-**Abici**, *n.* 5. Home affairs.

Abo. (a) *Dem. pron.* 1 cl. pl. Those: *abobantu*, those persons. Its meaning stands midway between *aba* and *abaya; aba*, those by me; *abo*, those by you; *abaya*, those yonder.

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

is-**Abòbò**, *n.* 4. See under *i-Bòbò.*

is-ABOKWE, *n.* 4. A whip made of hippopotamus hide; fr. the Du. sambok.

Abona. See *Bona.*

is-**Abongo,** *n.* 4. Foul, offensive eructation from the stomach after eating anything with an offensive smell, or drinking too much; *ubòlì isabongo*, he casts up a bad smell.

is-**Abonkolo,** *n.* 4. A tadpole.

All throat diseases, according to Kafir belief, are caused by this animal.

Abu, *Neg. verb. pref.* 7 cl. : *ubukumkani abufiki,* the kingdom does not arrive.

Abunge, *Neg. verb. pref.* 7 cl., see *Bunge.*

is-**Acáka,** *n.* 4. = *isa-Cáka.*

ulw-**Acáne,** *n.* 5. A kind of shrub.

is-**Aci,** *n.* 4. = *isa-Ci.*

is-**Acólo,** *n.* 4. Arm-ring, bracelet worn as an ornament.

is-**Adlunge,** *n.* 4. A kind of Protea, larger than *isi-Qwane.*

is-**Adunge,** *n.* 4. See under *uku-Dunga.*

is-**Adyenge**=*isi-Dyengedyenge.*

is-**Adywedywe,** *n.* 4. A good for nothing, useless person; a girl whom no one will marry.

is-**Afobe,** *n.* 4. = *isi-Fobe.*

is-**Aga,** *n.* 4. A kind of bird.

is-**Agampe,** *n.* 4. Em. = *isi-Gampe.*

ulw-**Agcibe,** *n.* 5. Sandy and rocky beach with bush along the shore.

is-**Agqili,** *n.* 4. See under *uku-Gqila.*

is-**Agqukwe,** *n.* 4. A forest bird.

is-**Agwelo,** *n.* 4. Speaking in phrases; singing, whistling or scolding in a way not to be understood by others; speaking out of order, or as when one sings a tune, and another person falls in with quite a different one.

is-**Agwityi,** *n.* 4. The South African quail, Coturnix africana *Tem. and Schl.*

isi-**Aha-aha,** *n.* 4. One who does not know, or who is at a loss what to do.

ukw-**Ahluka,** *Intrans. form* of *ukw-Ahlula,* To be separate from, differ, dissent: *ndāhluka kuye,* I separated from him; *ndahluka kuye ngentetò,* I differ from him in speech.

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

um-**Ahluko,** *n.* 6. A difference, distinction.

ukw-**Ahlukahluka,** *v.* To be wholly different: *bahlukahluka ngumasiko,* they differ in customs.

—**Ahlukahlukana,** *v.* To be wholly different from each other.

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

ukw-**Ahlukana,** *v.* To part from or with one another; separate, withdraw from : *ndahlukana naye endleleni,* I parted from him on the road; to lose : *ndahlukana nenkomo zam,* I lost my cattle; fig. to dissent, differ, disagree in: *ndahlukana naye ngokuti,* I differ from him in saying; *ukwahlukana kwendlela zombini,* the parting of two paths.

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

ukw-**Ahlukanisa,** *v.* To cause a separation; to disunite; put asunder: *kwahlukanisiwa indoda nomfazi,* the man was separated, divorced from his wife.

um-**Ahlukanisi,** *n.* 1. One who causes factions or divisions.

is-**Ahlukaniso,** *n.* 4. (a) Separation, division. (b) Partitions in a house; (c) Cause of strife.

ukw-**AHLULA,** *v. t.* (a) To separate, divide into parts: *yahlule kubini,* divide it into two parts; *usahlule* (not *usahlulile*) you have separated us, said to one who has decided a matter in dispute; *ndayahlula imali,* I divided the money; *bahluleni,* separate them (those who are fighting).

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

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

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

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

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

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

um-**Ahlulo,** *n.* 6. A veil, a dividing curtain.

ukw-**Ahlulahlula,** *v.* To divide often, or into small pieces; *ndakwahlulahlula ukutya,* I divided the food.

—**Ahluleka,** *v.* To be divisible, separable, to be separated; to cleave open. Neg. not to leave off.

—**Ahlulela,** *v.* To separate, divide for: *wamahlulela isikùmbâ,* he divided the skin for him; *wazahlulela ku-Yehova,* he separated himself unto the Lord.

is-**Ahlulelo,** *n.* 4. Alloted portion: *u-Sahlulelo sika-Yakobi,* The Portion of Jacob.

ukw-**Ahlulelana,** *v.* (a) To divide or to make portions for or with each other:

makahlulelane nenkomo ngotyani bomhlaba, let his portion be with the beasts in the grass of the earth.

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

am-**Ahlulelana,** *n.* 2. *pl. only.* Partners: *bakôba amahlulelana,* they beckoned unto their partners.

is-**Ahlulelwano,** *n.* 4. Partnership: *uxasahlulelwano sinina okôlwayo nongakôlwayo?* what partnership has a believer with an unbeliever?

is-**Ahombé,** *n.* 4. See *uku-Homba.*

Aka, *Neg. verb. pref.* (a) of 3 p. 1 cl. sing. in the simple tenses of the verb: *akayi,* he goes not; *akayā,* and he went not; (b) of 2 cl. pl. *amahashe akabaleki,* the horses do not run.

ukw-**AKÁ,** *v. t.* To build a place, house or cattlefold; to construct any edifice; *wakê kôna,* he has built, or he lives, there; to take possession: *wakâ kwelozwe,* he took possession of, or established himself in, or dwelt permanently in, that land; *bakê aluhlu,* put an army in battle array; *ukuakâ ubuhlobo,* to build up friendship. Abbrev. rel. 2 cl. pl. *akâ,* who or which build; absol. past *ākâ,* they built; conjunctive past *akâ,* and they built; short pres. *ākâ,* they build. Phr. *enye intaka yakâ ngoboya benye.* lit. one bird makes its nest of the feathers of another, i.e. one is helped by another; *intak' ayaki ngoboya bezinye,* a bird does not build its nest with other birds' down, i.e. every-one must help himself.

um-**Aki,** *n.* 1. A builder, mason.

is-**Akiwo,** } *n.* 4. A building, erection.
is-**Akô,** }

ukw-**Akâna,** *v.* To build up, edify, one another: *masisukele iziuto zokwakâna,* let us follow after the things whereby we may edify one another.

—**Akêka,** *v.* To be built up, edified. *n.* 8. Edifying, edification.

ulw-**Akêko,** *n.* 5. Edification.

ukw-**Akêla,** *v.* To build for, on or in: *wandakêla,* he built for me; *indlu yakêlwe pêzu kwamatye,* the house is built on stones.

—**Akêlana,** *v.* (a) To assist each other in building. (b) To build near each other: *sakêlene tina,* we are neighbours.

—**Akisa,** *v.* To help, assist to build; to build carefully.

ukw-**AKÀMA,** *v. i.* To gape, yawn: *elabafileyo lakâma ngokungenamlinganiso,* the grave opens its mouth without measure; to be bewildered.

—**Akâmeka,** *v.* To be split; to be rent in two; to suffer from flatulency.

—**Akâmela,** *v.* To be beside oneself for or on account of; to be open and ready to swallow up: *bandakâmele umlomo,* they gaped upon me with their mouth.

—**Akâmisa,** *v.* To cause to yawn; to open the mouth; =*uku-Kâmisa.*

—**Akâmisela,** *v.* To open the mouth against: *zonke intshaba zakô zikwakâmiselele umlomo,* all thine enemies have opened their mouth wide against thee.

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

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

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

is-**Akômbe,** *n.* 4. A semicircle.

is-**Akôno,** *n.* 4. See *isa-Kôno.*

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

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

Aku, *Pref.* of Temp. mood, 3 p. sing. and 1 cl. sing.: *akuhambà,* when he walked; *akuba chambile,* when he had walked; 2 cl. pl.: *akubaleka amahashe,* when the horses ran; *akuba cbalekile,* when they had run.

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

Akwa, *Neg. verb. pref.* (a) Of 2 p. sing. aor.: *akwalêtà,* and thou spokest not; (b) Of 8 cl.: *akwadliwa ukwlla,* and the food was not eaten.

is-**Akwâtsha,** *n.* 4. Em. = *isi-Kwâtsha.*

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

ukw-**ALA,** *v. t.* pass. *ukwaliwa.* 1. To reject, oppose, resist, refuse, object, dis-

allow, forbid; to be unwilling, immoveable: *samtětělela, yala inkosi,* we interceded for him, but the chief was not to be moved; to decline: *wala nokutòbatà ukudla,* he would not even take food: *wala nendaba,* he refused the news: *wamala umfazi wakè,* he rejected, i.e. put away his wife; *umpù wala,* the gun missed fire; *ukudla kuyandala,* lit. the food refuses me; this may mean, the garden is unfruitful when I cultivate it, or food disagrees with me when I eat it; *indlela eyaliweyo,* a forbidden path; *lentsimi yalile,* this garden has refused (to produce), the seed has not come up. (Abbrev. rel. 2 cl. pl. *ald,* who or which refuse; absol. past *ālа,* they refused; conj. past *ala,* and they refused; short pres. *ăla,* they refuse),

n. 8. Refusing to yield, i.e. unfruitfulness, sterility when the seed does not sprout.

2. To begin to put milk into a calabash for the first time: *yala iselwa,* put milk into the calabash for the first time.

is-**Ala,** *n.* 4. An obstinate person.

ulw-**Alo,** *n.* 5. Refusal, rejection, opposition.

ukw-**Alana,** *v.* To reject one another: *balana naye,* lit. they opposed, resisted him; they were not in harmony with him, did not like him; *uhlanganis' imihlamb' eyalanayo,* (Ntsikana's hymn), the Gatherer of the opposing herds.

um-**Alane,** *n.* 1 An opponent, enemy.

um-**Alane,** *n.* 6. Opposition, prevention.

ukw-**Alēka,** *v.* To be opposed, unacceptable, resistible: *umntu owalēkayo,* a person not respected.

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

is-**Alelo,** *n.* 4. Prevention, prohibition, interdict: *siqinise isalelo,* establish the interdict.

ukw-**Alisa,** *v.* To cause to restrain; to hinder: *ndaliswa ukuthà,* I was hindered from speaking; to make unacceptable: *lendoda isālisile,* this man has rendered himself unacceptable.

utyw-**Ala,** *n.* 7. Kafir beer; see *u-Tywala.*

isi-ALAM *n.* 4. A poor person, from Du. arm.

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

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

um-**Alamane,** *n.* 1. A relative, friend.

is-**Alamane,** *n.* 4. A relation, relative, kinsman or kinswoman; fig. the relative pronoun.

ukw-**Alamanisa,** *v.* To connect with: *wamalamanisa netyala,* he connected him with the guilt though innocent; to ingratiate oneself into the friendship or good will of another: *wazalamanisa,* he endeavoured to ingratiate himself and be reckoned a friend or relation.

—**Alameka,** *v.* To have appeared suddenly.

ukw-**Alasela,** *v. t.* To mend broken pieces by sewing or nailing them together.

ukw-**ALATÀ,** *v. t.* To point at or towards one with the finger: *ndalatwè,* I was pointed at, which is offensive to a Kafir; *amehlo akè alatà isifo sakè,* his eyes show that he is ill.

um-**Alatò,** *n.* 6 The forefinger, the fourth finger with the Kafirs.

ukw-**Alatisa,** *v.* To point out to one; to direct him to a place; to show the right way.

um-**Alatisi,** *n.* 1. One who points out or directs.

is-**Alatiso,** *n.* 4. } Waymark, guide, lead-
um-**Alatiso,** *n.* 6. } er, index, register: *isalatiso-xesha,* an almanac; *zimiseleni izalatiso,* set up waymarks.

ukw-**Alatisela,** *v.* To point out for, to guide to: *into endalatiselwe nguye,* the matter I was directed to by him.

is-**Alatiselelì,** *n.* 4. Direction by describing a way, etc.

ukw-**ALEKA,** *v. t.* (a) To put one coat on or over another: *yaleka enye ingubo,* put on yet another garment; *umntu owalekileyo,* one who has covered himself with more than one blanket; to overlay, cover: *wayaleka ngegolide,* he overlaid it with gold; *yaleka umsundulo,* lit: overlay or put a second course of sinew on the assegai in binding

the shaft on the iron; fig. recapitulate or corroborate what you have spoken; support another by seconding him.

(b) To add another article to that which is bought; *yaleka isitshetshe kwingubo,* add a knife to the blanket. (To be distinguished from *yáleka,* be advised).

um-**Aleko,** *n.* 6. Overlaying: *umaleko wemifanekiso eqingqiweyo,* the overlaying of the graven images.

ukw-**Alekana,** *v.* To be one upon another; to become double or manifold.

—**Alekanisa,** *v.* To make double or manifold; to put on armour; to prepare for war.

—**Alekela,** *v.* To do a thing again, a second time; to renew an action; to continue what has been relinquished for a while; to join with: *impi yalekela kuye,* the enemy joined him; *umtétó walekelwa,* the law was added; to come next by birth: *u-Dosi walekela u-Ngonyama,* chief Feni is next to chief Oba in point of birth. (Feni and Oba are not brothers by the same mother). Used in an adv. sense: *walekela ukwenza,* he further did.

—**Alekelana,** *v.* To come next to each other in birth; to unite themselves one with another.

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

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

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

Alo, *Poss. pron.* (a) of 2 cl. sing. ref. to 2 cl. pl. Its; *iliizwi linamandla alo,* the word has its power; (b) of 5 cl. sing. ref. to 2 cl. pl.: *utándo lunamandla alo,* love has its strength; see *Lo* 2.

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

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

ulw-**Alúko,** *n.* 5. Circumcision.

ukw-**Alúsa,** *v.* To circumcise, (boys and animals).

um-**Alúsi,** *n.* 1 A circumciser.

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

ukw-**ALUPÀLA,** *v. i.* To wear out, grow old: *amatámbó am alupéle,* my bones have grown old and stiff.

ukw-**Alupálela,** *v.* To grow old at; *ndalupálela apa,* I'm growing old here.

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

ukw-**ALUSA,** *v. t.* To herd cattle or sheep.

um-**Alúsi,** *n.* 1. Herd, shepherd: *u-Yehova ngumalúsi wam,* the Lord is my shepherd.

ukw-**Alúsana,** *v.* To herd with: *andalúsani naye,* I am not herding with him, i.e. I don't know where he is.

ukw-**Alúsela,** *v.* To herd at: *walúsela pina?* where do you herd your flock?

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

Am, *Poss. pron.* My. 1 p. sing, referring to 2 cl. pl.: *amahashe am,* my horses; see *M.*

Ama, (a) *Pl. prefix* of 2 cl.: *amahashe,* the horses. (b) *Rel. pron.* 2 cl. pl. before adj.: *amafu amakúlu,* big clouds.

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

um-AMANGILE *n.* 6. An almond tree, from Du. amandel.

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

is-**Ambántlanya,** *n.* 4. A crush with great noise; loud cry, especially war-cry.

ukw-**AMBÀTÁ,** *v. i.* To cover the body; to put on garments, dress oneself: *lento indambété,* this thing sticks or cleaves to me. Phr. *wambàtà enkosini,* or *kwinkosikazi* he hid himself with the chief or chieftainess. The person and dwelling of the chief and chieftainess were deemed sacred, any one taking refuge under their garment, or behind their back, or in their dwelling, became safe; hence, *ndambàté wena,* I look to you for safety or help; also to allude: *wambété wena.* he alludes, refers, hints at you; euphem, *wambàtà umfazi,* he slept with the woman.

is-**Ambátó,** *n.* 4. Clothing, garment.

ukw-**Ambátisa,** *v.* To cover another person; *wamambátisa ngengubo,* he covered him up with a garment.

—**Ambátisana,** *v.* To give each other a share of a covering.

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

is-**Ambémbé,** *n.* 4. See *ukutí-mbémbé.*

is-**Ambùku,** *n.* 4. = *isi-Mbùku.*

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

—**Ambùlela,** *v.* 1. To clothe with an old garment: *ndamambùlela ihempè,* I gave him an old shirt.

2. To shake out the remains of tobacco left in a bag.

ulw-**Ambùlelo,** *n.* 5. The act of giving one old clothes.

is-**Ambùṙu**=*isi-Mbùku.*

ulw-**Amfiti,** *n.* 5. A kind of shrub with edible fruit.

is-**Amfumfu,** *n.* 4. Swelling, stuffing of the nose.

ulw-**Amityi,** *n.* 5. Used in phr. *ziqùm' ulwamityi,* they get constantly pregnant.

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

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

is-**Amkelo,** *n.* 4. Acceptance, receipt.

ukw-**Amkelana,** *v.* To receive one another.

—**Amkeleka,** *v.* To be acceptable.

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

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

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

is-**Ampokwè,** *n.* 4. Em=*im-Pokwè.*

is-**Ampòmpolo,** Em.=*is-Apòmpolo*

is-**Ampu,** *n.* 4. See under *ukuti-Mpu.*

is-**Amvemve,** *n.* 4.=*um-Celumvemve.*

ulw-**Amvila,** *n.* 5. See under *ukuti-Mvi.*

Ana, *Neg. verb. pref.* aor. 2 p. pl.: *anatànda,* you loved not.

ana, *Suffix,* forming (a) the Reciprocal form of verbs by changing the last letter of the root into *ana: siyatànda,* we love; *siyatàndana,* we love each other; *ndazana* (fr. *ukwazi) naye,* I am his friend.

(b) diminutives of nouns: *intaka,* bird; *intakana,* little bird; *into,* thing; *intwana,* little thing; *ndinokupilana,* I am a little better.

ulw-**Aṅaṅa,** *n.* 5. A foolish braggart.

ukw-**ANANA,** *v. t.* To take or receive in exchange; to offer or give in exchange; to barter; to get one to take in exchange either honestly or dishonestly, both literally and figuratively: *abantu bam banane ngozuko lwabo into engancediyo,* my people have changed their glory for that which doth not profit.

um-**Anani,** *n.* 1. One who gives in exchange. *Abanani bemali,* money-changers.

is-**Anano,** *n.* 4. (a) Exchange: *woṙola ntonina umntu ibe sisanano sompèfumlo wakè?* what shall a man give in exchange for his soul? (b)=*isa-Ci.*

ulw-**Anano,** *n.* 5. Exchange: *inkohlakalo iya kuba lulwanano lwakè,* evil shall be his recompense.

ukw-**Ananana,** *v.* To exchange one thing for another: *ubulumko abunakwananana nempahla ze-golide,* golden vessels are no exchange for wisdom.

—**Ananela,** *v.* To change for.

um-**Ananeli,** *n.* 1.=*um-Anani.*

is-**Ananelo,** *n.* 4. Exchange.

ukw-**Ananisa,** *v.* To cause or endeavour to effect an exchange; to give in exchange: *wananisa ngento zonke abe nazo wayitènga iperile,* he parted with all that he had for the pearl.

um-**Ananisi,** *n.* 1. One trying to effect an exchange: *abananisi bemali,* money-changers.

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

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

um-**Ananiseli,** *n.* 1. One who performs the action described under the verb.

ukw-**Ananiselana,** *v.* To give in exchange to one another.

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

ukw-**ANDA,** *v. i.* To extend, enlarge, widen in length and breath, as limits, bounds, fences, etc.; fig. to increase; *inkomo, zandile,* the cattle have increased; to spread;

iliswi landile emhlabeni wonke, the word has spread through the whole earth. (2 cl. pl., abbrev. rel. *andá,* who or which increase; absol. past *ānda,* they increased; conj. past *anda,* and they increased; short pres. *ánda,* they increase). Phr. *ukwanda kwaliwe ngumtákati,* family increase is prevented by a witch.

ulw-**Ando,** *n.* 5. Increase, usury.

ukw-**Andeka,** *v.* To be increasing, to multiply: *igusha ziyandeka,* the sheep are increasing.

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

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

ulw-**Andiso,** *n.* 5. Increase, usury.

ukw-**Andiseka,** *v.* To be enlarged: *indlu yandisekile,* the house has been enlarged.

—**Andisela,** *v.* To increase for or to: *Ukuba batè banda onyana bakè, bandiselwa ifele,* if his children are increased, it is for the sword.

is-**Andă,** *n.* 4. The back part of the head when bald: *lomfo unesundu,* the back part of this man's head is bald.

is-**Andă,** *n.* 4. Place where corn is spread for thrashing; thrashing floor.

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

is-**Andawane,** *n.* 4.=*i-Ncúka-cèya.* The spotted hyaena, Hyæna crocuta (*Erxl.*). Its skin is used for witchcraft. In olden times people who wished to save themselves the trouble of burying their dead were said to attract these animals by dragging a branch of *um-pàfa* along the ground and then digging a hole through the back of the deceased man's hut, to allow of the hyaenas getting at the body.

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

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

is-**Andi,** *n.* 4. } See under *ukuti-Ndi.*
ulw-**Andile,** *n.* 5. }

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

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

am-**Andla,** *n.* 2. *Pl.* Power, force, strength, ability, dominion, sway, authority: *unamandla,* he is strong; *u-Somandla,* the Almighty; *indawo ezinamandla,* important matters; *wandla ma-ni?* how much? how great? *ndité amandla,* I am disheartened; *ndingatè amandla,* I not being disheartened (see *uku-Tà*); *ndimtè amandla,* I came accidentally upon him and saw him; *ndisutène mandla naye,* or *kuye,* when I was still looking at him.

is-**Andla,** *n.* 4. The human hand; fig. means, agent, instrument, trowel; clerk: *isandla semantyi,* magistrate's clerk; *ndipè isandla,* help me; *unesandla esihle,* he writes a beautiful hand; *unesandla eside,* he has a long hand, i.e. he is a thief; *ukubambà isandla,* to shake hands.

ukw-**ANDLALA,** *v.* To lay or spread a mat or carpet on the ground; to make a bed; *igumbi elandlelweyo,* a furnished room; fig. to lay a case before a judge, king, etc.

is-**Andlalo,** *n.* 4. Any thing spread on the ground to lie or sit on: *isandlalo samatye,* a pavement.

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

ukw-**Andlaleka,** *v.* To fall flat: *ndandlalekile,* I lie stretched on the ground.

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

—**Andlula,** *v.* To roll up the mat; to make up one's bed, put it in order.

is-**Andle,** n. 4 Sweet veld, as opposed to *i-Jojo;* a dry, rainless district.

ulw-**Andle,** *n.* 5. pl. *ilwandle.* The sea; ocean; *abelwandle,* seafaring men; loc. *elwandle,* in or on the sea.

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

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

ukw-**ANDULA,** *v. aux.* with adv. meaning. It denotes (a) "Just now," or, "for the first time": *usandul' ce usand' ukufika,* he has just arrived; *ungandule umke,* do not leave immediately; *ungandul' ujike,* do not turn yet; *besa'we,* abbrev. for *besandul' ukuva,* as soon as they hear.

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

um-**Andulo,** *n.* 1. *pl. amandulo.* Commencement: *owamandulo,* one of the com-

mencement; an ancestor, or forefather; former times, times of old: *iminyaka ya-mandulo,* ancient years.

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

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

um-**Anduleli**, *n.* 1. Predecessor, forerunner.

is-**Andulela**, *n.* 4. A type, figure.

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

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

ulw-**Andyula**, *n.* 5. See under *uku-Ndyula.*

ukw-**ANEKA**, *v. t.* To lay out, open, spread clothes, mats, corn for drying in the air; fig. *intliziyo yaneka okubi,* the heart exposes (its own) evil.

um-**Aneki**, *n.* 1. One who stretches out: *umaneki wamazulu,* he who stretches out the heavens.

ukw-**Anekela**, *v.* To spread out at a place, etc.: *iya kuba yindawo yokwanekela iminatà,* it shall be a place for spreading out nets.

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

—**Anelisa**, *v. Ndaneliswe lizwi lakò,* your word satisfies, pleases, gratifies me; *alibanelisi,* it does not suffice them; *mandaneliswe kukuti ndìtànde,* may it please me to love.

—**Anelisana**, *v.* To give mutual satisfaction.

—**Aneza**, *v.* To make perfect, full; to suffice.

—**Anezelela**, *v.* To supply abundantly, fully, frequently: *ndanezelelwe nguye,* he has done enough, sufficient for me.

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

Anga, (a) *Neg. verb. pref. of* 1 cl. sing. and 2 cl. pl. in conjunctive mood: *ndamnika ukudla ukuze angafi,* I gave him food that he might not die; *kàngela amahashe ukuze angemki,* look after the horses that they may not go away. (b) Prefix of the same classes in the potential mood: *angatànda,* he may love; *angabaleka,* they (horses) may run. (c) *Auxil.* for forming the conditional mood, see *Ange.* (d) Pres. etc. of *uku-nga,* (a) and (b), and of *ukw-Anga,* which see. (e) *Neg. rel.* of *A,* 5.: *amadoda angalungileyo,* men who are not good; *ngawapina amadoda angekòyo* or *angekabikò,* which men are not here or are not yet here?

ukw-**ANGA**, *v. t.*, pass. *ukwangiwa.* To kiss: *ukwang' isandla,* to thank; because in thanking a chief this was literally done. (2. cl. pl., abbrev. rel. *angá,* who or which kiss; absol. past *ànga,* they kissed; conj. past *anga,* and they kissed; short pres. *ànga,* they kiss).

ulw-**Anga**, *n.* 5. The portion of game or of a slaughtered beast (the breast and fat attached thereto,) presented to the chief.

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

ukw-**Angana**, *v.* To kiss each other.

—**Angela**, *v. Ndasangela ngomlomowam isandla sam,* my mouth hath kissed my hand.

is-**Anga**, *n.* 4. The glimmering vapour of the sunshine of a hot day; a mirage; fig. a wonderful phenomenon: *sibone izanga namhlanje,* we have seen strange things to-day; *ukusukela izanga,* to pursue unrealities.

is-**Angco**, *n.* 4. See under *ukuti-Ngco.*

is-**Angcapè**, *n.* 4. The South African Stonechat, Pratincola torquatus (*L.*) = *i-Ncapc.*

is-**Angcetè**, *n.* 4. = *isa-Ngcetè.*

is-**Angcozi**, *n.* 4. Corn which has been stored in a pit in the cattle-fold. It has a nasty smell, but is liked by Kafirs.

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

Ange, (sometimes **anga**). *Auxil.* for forming the cond. mood of 1 cl. sing. and 2 cl. pl.: *ange (anga) etànda,* he would love; *ange (anga) ebaleka,* they (horses) would run.

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

is-**Angqingqi**, *n.* 4. An energetic, active, lively person; cf. *uku-Ngqingqiza.*

is-**Angqu**, *n.* 4. A blanket with black stripes and red bordering.

is-**Angqungqwane**, *n.* 4. A very short thing or person.

ulw-**Angwili**, *n.* 5. Private family talk.

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

uty-**Ani**, *n.* 7. Pasture, grass, hay; grass growing in the maizefields; weeds: *utyani balomhlaba buhle*, the pasturage of this country is good.

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

is-**Ankobo**, *n.* 4. A great or old man, whose mouth is always open for drink.

i-ANKORE, *n.* 3. An anchor, from Du. Anker.

is-**Ankwane**, *n.* 4. A man's worsted cap.

is-**Ankwankwa**, *n.* 4. See under *ukuti-Nkwa.*

is-**Anqâ**, *n.* 4. (a) A circle; halo round the sun or moon; *waye umnyamâ wenze isanqà etroneni*, and there was a rainbow round the throne; a fairy ring on the grass; a ring or ripple on water; a fabulous story; adv. *esanqêni*, round about. (b) A cyclone.

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

is-**Antanta**, *n.* 4. A rushing to and fro; a running madly together at or from one point: *bazisantanta*, they rushed together hither and thither.

ulw-**Antunge**, *n.* 5. A shiftless person, not steady or persevering in any occupation.

is-**Antya**, *n.* 4. Velocity, speed: *wahambà ngesantya*, he went fast; *ihashe linesantya*, the horse is swift.

is-**Antywenka**, *n.* 4. A large deep water-hole in the river, the resort of the hippopotamus; = *i-Ntywenka.*

is-**Anuse**, *n.* 4. A witch-doctor; and ub-**Anuse**, *n.* 7. Witch-craft. See under *uku-Nuka.*

is-**Anxà**, *n.* 4. [First (a) is long] The South African Harrier, Circus ranivorus *(Daud).* Sometimes applied to the Jackal Buzzard, Buteo jakal *(Daud.).*

is-**Anxà**, *n.* 4. [First (a) is short] Perseverance.

is-**Anxayi**, *n.* 4. A kind of bird, probably a wheatear.

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

ukw-**ANYA**, *v. i.* To suck the breast; *amatòle anyile*, the calves have sucked all the milk: *inkonyana ayanyanga*, the calf has not sucked. Phr. *wamanya amahlanza*, he stabbed him; *wanyiwe amahlanza*, he was stabbed; *ukwanya ngentshuntshe*, to stab with a spear.

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

—**Anyela**, *v.* To suck in place of, said when an old calf deprives the young one of the milk by sucking, or when boys do the same; fig. to beat in competition; to surpass, excel, exceed, out-do: *Usanyele ngantonina gxebe?* Wherein is your condition better than ours?

—**Anyelana**, *v.* To compete with one another, to rival one another.

—**Anyisa**, *v.* To give suck; to nurse; *unina wamanyisa umntwana*, the mother suckled the child; *umfazi onokwanyisa*, a wet nurse: *ukwanyisa kofileyo*, to defraud, cheat, act dishonestly.

um-**Anyisi**, *n.* 1. One who gives suck, a nursing mother.

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

ukw-**Anyisela**, *v.* To give suck for another: *inkomo yanyisela inkonyana*, the cow allows the calf to suck her.

—**Anyiselela**, *v.* To endeavour to get a calf that has lost its mother to suck another cow: *iukomo yanyiselelwe*, the cow is sucked by another calf (when she has lost her own); *wanyiselela umfazi endodeni yakè*, he is the cause of the wife being loved by her husband; fig. to try by deceit to get one to take or agree to what he does not like.

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

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

-anyana, *Suffix* for diminutives; *isilo*, a wild beast; *isilwanyana*, a small wild beast.

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

is-**Anyankomo,** *n.* 4. The bull-frog, Rana adspersa *Bibr.* It receives its name from the fancied resemblance of its call to that of a calf bellowing for its mother's milk.

am-**Anzi,** *n.* 2. *pl.* Water: *amanzi atshile,* the water is dried up, absorbed; *amanzi onyawo,* the sole of the foot; used as *Adj.* Wet: *ingubo zimanzi,* the clothes are wet, damp.

ubu-m**Anzi,** *n.* 7. Moisture, wetness, dampness.

is-**Anzwili,** *n.* 4. (a) Noises in the ear; a deafening sound, fig. *isanzwili sozindlala,* heaviness of dearth. (b) The Capped wheatear, Saxicola pileata (*Gm*); also applied to the Ant-eating Chat, Myrmecocichla formicivora (*Vieill*); from *ukuti-Nzwi.*

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

ulw-APESI, *n.* 5. The resin-bush, Euryops tenuissimus, *Less.* and other species of Euryops; fr. Du. harpuis.

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

um-**Apisi,** *n.* 1. A great eater, devourer, see *im-Pisi.*

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

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

is-**Apòlo,** *n.* 4. A teat full of milk drawn into a boy's mouth; a mouthful: *wanya izapolo,* the boy sucked the last drops from the cow.

is-**Apòmpòlo,** *n.* 4. A black ant, which builds its nest in trees, and whose bite is very painful. The body of a person accused of witchcraft is sprinkled with water and then covered with these vicious ants, so that the person may be driven by his suffering to make confession.

is-**Apòntshane,** *n.* 4. Noise, tumult, =*isi-Pòntshane* (b).

ukw-**Apùka,** *Intrans. form of ukw-Apùla.* To break: *umlenze wapùkile,* the leg is broken; *inqwelo yapùkile,* the wagon has broken down; fig. *udapùka ngumtwàlo,* I sank under the burden; *wapùke intliziyo,* his heart is broken; *imivumbò emashumi mane kwapùka mnye,* forty stripes save one. *n.* 8. calamity: *ukwapùka kwam,* my travail.

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

ukw-**Apùkela,** *v.* To be broken for, to be weary with, labour for: *ndapùkelwa ngumkòmbè katàtù,* thrice was I shipwrecked.

ukw-**APÙLA,** *v. t.* to break; *yapùle intonga,* break the stick; fig. *wapùla umtètò,* he broke the law; *uwdapùle ngamazwi akò,* you have distressed me by your words; *uz'ungandapùli,* says a girl to one who wishes to injure her; *mus'ukuzapùla,* don't trouble your head. Phr. *indoda izele, yapùl' ulusi,* the man has very many children; *ityebe, yapùl' ulusi* he is very rich (in cattle.)

um-**Apùli,** *n.* 1. One who breaks.

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

ulw-**Apùlo,** *n.* 5. } Breaking, a breach, des-
um-**Apùlo,** *n.* 6. } truction.

ukw-**Apùlela,** *v* To break for or on account of: *ngumzimbà wam lo, owapùlelwa nina,* this is my body, broken for you; to annoy, distress, worry: *umfazi lo nimapùlela nina?* why do you trouble the woman?

ukw-**Apùsa,** *v.* To cease to give milk: *inkomo yapùsile,* the cow is dry, gives no more milk; see *u-Xam.*

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

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

is-**Aqomolo,** *n.* 4. A fish called steenbras in Dutch.

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

is-**Aqunge,** *n.* 4. See under *uku-Qunga.*

is-**Aqwiti,** *n.* 4. See under *uku-Qwità.*

ARA, *Interjec.* of disgust. Pshaw! from the Dutch ach.

i-ARENTE, *n.* 3. One who works on behalf of another, an agent; from Du., agent.

is-**Arwadi,** *n.* 4. Bast; the fine, thin, internal bark of a tree.

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

Asi, 1. *Neg. verb. pref.* of pers. pron. 1 p. pl.; *asitètì,* we do not speak; and of 4 cl. sing:

isonka asidliwa, the bread is not eaten.

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

(b) Sometimes it expresses a superlative idea: *asililo ihashe!* what a horse is this! i.e. it is no common horse, but one that excels others: *asinguye nomntu!* what a man is this! *asikwakuba kusekò into,* there is nothing left; *asikukò nokuba ndiyayinqwenela lento!* there is nothing that I desire so much as this thing! *asikukò nokuba ndidanile,* I am very much ashamed; cf. *uku-Ba,* 1. *B.*

i-ASIN. *n.* 3. Vinegar; fr. the Du. azyn.

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

Aso, *Poss. pron.* 4. cl. sing. ref. to 2 cl. pl. Its: *isonka sinamandla aso,* bread has its strength; see *So.*

i-Atá-atá, i Atálala, *n.* 2. One who is helpless: *singama-atálala,* we cannot do anything for ourselves.

ubu-Atá-atá, ubu-Atálala, *n.* 7. Helplessness, weakness, powerlessness.

Ati-ke! O! with sense of vexation; "hang it all!" see *uku-Ti.*

ulw-**Atile,** *n.* 5. Horsewood, Hippobromus alata *E. & Z.,* used medicinally for sore eyes and syphilis.

ulw-**Atsaka,** *n.* 5. A heap (of pumpkins) lying about; a group.

is-**Atútwane,** *n.* 4. Epileptic fit; epilepsy.

ulw-**Avela,** *n.* 5. Inward alarm of conscience; fear of evil arising from a bad conscience in consequence of evil conduct; suspicion of oneself; self-condemnation; suspicion of evil intentions on the part of others towards oneself; suspicion of guilt without proof; ill humour.

is-**Avenge,** *n.* 4. Portion, fraction, driblet.

ulw-**Avivi,** *n.* 5. Being wholly against; discarding, excluding a thing: *abantu baluwavivi,* the people are disputing, picking a quarrel.

is-**Avu,** *n.* 4. (a) The Namaqua dove, Oena capensis (*L.*) Cf. *isi-Vuvu.* (b) Oonth-bosje, Conyza ivaefolia *Less.* used for gallsickness.

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

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

Awona, see *A.* 5 (b) and *Wona.*

Awu, *Neg. verb. pref.* 6 cl. sing: *umnxùma awudityelelwe,* the hole is not filled up.

Awù! *Interj.* Expressing (a) pain, (b) surprise, sympathy, regret, (c) woe! the feeling of impending calamity: *yoba awu,* or simply *iawu kuwe,* woe to you!

is-**Awukawu,** *n.* 4. *Abantu bazisawukawu,* the people are many and noisy.

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

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

is-**Ayamo,** *n.* 4. } That on which one leans;
um-**Ayamo,** *n.* 6. } a lean-to of a house.

ukw-**Ayamana,** *v.* To be connected with, accompanied by, attached to; *ndayamene naye,* I am connected with him; *indlu yam yayamene neyakè,* my house is next to his.

—**Ayamela,** *v. Wayamela ngengalo,* he rested himself on both arms.

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

Aye *Aux.* used in forming compound tenses 2 cl. pl.: *amadoda aye etànda,* contract. *ayetànda,* the men were loving; *aye engatètànga,* contrac. *ayengatètànga,* they had not spoken; see *uku-Ya,* 2. (c.)

Ayi, *Neg. verb. pref.* (a) of 3 cl. sing: *ayihambi inqwelo,* the wagon is not moving; (b) of 6. cl. pl.: *imitàndazo ayiviwa,* the prayers are not heard.

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

Ayo, *Poss. pron.* (a) 3 cl. sing. ref. to 2 cl. pl. Their: *inkosi inamadolo ayo,* the chief is with his men; (b) 6 cl. plur. ref. to 2 cl. pl. *imiti*

yavutůlula amagqabi ayo, the trees shed their leaves; see *Yo*.

Aza, *Neg. verb. pref.* of indic. and conj. aorist (a) 3 cl. pl.: *azadla imazi*, and the cows ate not; (b) 4 cl. pl.: *izitya azahlanjwa*, and the vessels were not cleaned; (c) 5 cl. pl.: *izintsu azapůlwa*, and the skins were not scraped.

Aza, 2 cl. pl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *aza amadoda ati*, then the men said: see *uku-Za* 2 (b).

ukw-**Azakala**, *v.* seldom used, nearly =*ukw-Azeka*; see *ukw-Azi*.

—**Azakalisa**, *v.* seldom used, nearly =*ukw-Azisa*; see *ukw-Azi*.

-**azana**, *Suffix.* forming diminutives of feminine nouns: *intombi*, a girl, daughter; *intombazana*, a little girl.

im-**Azi**, *n.* 3. Any female animal, especially a cow: *imazi yohlobo*, a choice cow; *imazi emasu mane*, a cow that has calved four times; dimin. *imazana*, a little cow.

ubum-**Azi**, *n.* 7. The state, age, quality of a female animal.

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

2. *Interjec.*: dear me! I wonder how! *azi oku kuhle!* how beautiful! *azi zihle izincoko zakò!* how fair is thy speech or conversation! *azi ndiyamlandela-na?* do I really follow him? *azi, namhla baninzi abakůnzi abakůhlakeleyo!* O, there are many bad servants now a-days!

ukw-**AZI**, *v. t.* pass. *ukwaziwa*. To know, distinguish, understand: *uyakwazi konke*, he understands all; to be versed in: *andiyazi lonto*, I am not versed in that, I do not do it; to admit or be conscious of a fault: *andiyazi lonto*, I have not done that, I know nothing about it. Phr. *ungaz' uye ebizelweni*, you do not know that you are going to die (by the word of the *inanuse*).

n. 8. Knowledge, intelligence: *unokwazi*, he has a great mind, observes closely.

is-**Azi**, *n.* 4. An intelligent, wise man.

ulw-**Azi**, *n.* 5. Knowledge.

ukw-**Azana**, *v.* To be known to each other; to be acquainted, familiar, intimate with each other: *ndazana naye*, I am his friend; *abazana nam bandilibele*, my familiar friends have forgotten me.

—**Azeka**, *v.* To be known: *indaba ezazekileyo*, news publicly known; *babenombanjwa obesazeka*, they had a notable prisoner.

—**Azela**, *v.* To know for or against; *andimazeli nto*, I know nothing in his favour or against him; to know for a purpose, in respect to, by or for oneself: *ndiyazazela lento*, I know that for my own benefit, or I know this of myself.

is-**Azela**, *n.* 4. That which one hears or feels inside, dimly not clearly; hence used by some missionaries for conscience; by some used only for a bad conscience.

is-**Azelo**, *n.* 4. Knowledge, experience about something; theory.

ukw-**Azelela**, *v.* } To know for another; to
—**Azalelela**, *v.* } be careful not to do anything to his injury; to be careful to provide what is suitable to his wants or circumstances; *ukuzazelela*, to be acquainted with anything for oneself: *andizazeleli nto*, I know nothing against myself. *n.* 8. Foresight, providence.

—**Azisa**, *v.* To make known, inform, give notice, advertise, introduce to.

um-**Azisi**, *n.* 1. One who makes known: *ngati ngumazisi wezitixo zasemzini*, he seems to be a setter-forth of strange gods.

is-**Azisi**, *n.* 4. That which or one who makes known, gives information; passport, letter of introduction.

is-**Aziso**, *n.* 4. Notice, advertisement. *Isaziso sakomkůlu*, Government notice.

ukw-**Azisana**, *v.* To inform each other; make known to, make acquainted with each other.

—**Azisela**, *v.* To give knowledge or notice for, or a description of a thing to one: *ndamazisela ukuma kwehlabati*, I gave him a description or idea of how it stands in the world.

is-**Aziselo**, *n.* 4. Knowledge (objective) of a thing; description.

um-**Aziseleli**, *n.* 1. One who makes known for, or instead of, another; a prophet, teacher.

is-**Aziseleli**, = *is-Azisi*.

ukw-**Azisisa**, *v.* To give a good clear description or correct information.

Azinge, *Neg. verb. pref.* 3, 4 and 5 cl. pl., see *Zinge*.

is-**Azinge**, *n.* 4. = *isa-Zinge*.

Azo, *Poss. pron.* (a) of 3 cl. pl. ref. to 2 cl. pl. Their: *inkosi zakwêla emahasheni azo,* the chiefs rode on their horses; (b) of 4 cl. pl. ref. to 2 cl. pl.: *izidenge zinamaqinga azo,* the stupid have their own excuses; (c) of 5 cl. pl. ref. to 2 cl. pl.: *intsapo zitêtà amazwi azo,* the little children speak their own words. see *Zo.*

iz-**Azobe,** *n.* 4. See under *uku-Zoba.*

is-**Azulu,** *n.* 4. (a) The hair on the back of an animal growing in a circle, tending towards the centre; so called, because it is surrounded by the other hair growing in its natural direction; (b) hence the centre of a circle, a central locality; *esazulwini,* in the midst: *ndimi esazulwini samadoda amakùlu,* I stand in the midst of elders.

B

B has two sounds; one is inspirated, produced by compressing and then gently opening the lips nearly as in the English word *tub,* as *bala,* count; the other is expirated, produced by closing and opening the lips forcibly in expelling the breath explosively like the first b in *baby,* as *bùla,* write.

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

In printing, the aspirate is put over the vowel, though it belongs to the preceding consonant.

In locative cases and before the diminutive termination-*ana*, *b* is changed into *ty*: *ingubo,* garment; *engutyeni,* in the garment; *indaba,* news; *indatyana,* little news; in some nouns, however, *b* remains unchanged in the locative, as *entabeni,* on the mountain. Before the passive inflection *wa*, inspirated *b* becomes *ty*: *ukudubula,* to shoot; *ukudutyulwa,* to be shot; and expirated *b* becomes *j*: *ukububisa,* to destroy; *ukubujiswa,* to be destroyed; in a few instances *b* remains unaltered, as *ukubabela,* pass *ukubabelwa.* Before all three inflections *mb,* if altered at all, becomes *nj*: *umtumbo,* a river; *emlanjeni,* at the river, but sometimes it remains unaltered, e.g. *umkombe,* a ship; *emkombeni,* in the ship.

Ba, 1. *Pron. subj.* 1. cl. pl. (a) before verbs: **bā**têtà *yena,* (short pres.), they speak of him; **bā**têtà *yena,* (absol. past), they spoke of him; **ba**têtà yena (conj. past), and they spoke of him. (b) before adj.: *abantu* **ba**kùlu, the people are great.

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

3. *Poss. partic.* 1. cl. pl.: *abantu* **ba***m,* my people; 7 cl.: *ububele* **ba***kè,* his kindness; *abantwana bendlu=***ba***-indlu,* the children of the house; *ubukumkani* ***bama***-*Ngesi* = *ubukumkani* ***ba***-*amaNgesi.*

4. The temporal mood, 1. cl. pl. and 7 cl.: **ba***kutândaza,* when they prayed; **ba***kuba fùfikile ubukumkani,* when the kingdom had arrived.

uku-**BA,** 1. *v. i.* (defective). To be.

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

(b) When an adj. follows, by its predicate form: *ndinkùlu,* I am great; *waye mkùlu,* he was great; *imiti mikùlu,* the trees are great; *abantu bakùlu,* the people are great.

(c) When an adv. or prep. follows, by the juxtaposition of the words: *ndilapà,* I am here; *ndibe ndilapò,* I was there; *ndincenkomo,* lit. 'I am with a beast,' i.e. I have a beast; *ndandinehashe,* I used to have, or I had, a horse.

2. The root *ba* appears:

(a) in the perfect *be,* which is used in forming the compound tenses: *ndi***be** *ndiltêtà* contrac. *bendiltêtà,* I was speaking; *si***be** *sidlile,* contrac. *besidlile,* we had eaten; *abantu ba***be***ya kutânda,* the people were going to love.

(b) In the future tenses: *uya ku***ba** *liñoti,* he will be a hero; *uya ku***ba** *mkùlu,* he will be great; *ndiya ku***ba** *ndiyahlambà,* I shall be cleansing; *besiya ku***ba** *siyakàla,* we should be crying; especially in conditional sentences: *so***ba** *sitânda,* we would love; *ko***ba** *kulungile,* it would be good; *so***ba** *asingabafundi,* we would not be disciples; *ilifa lo***ba** *alisaphùmi ezlingeni,* the inheritance would be no more of promise.

(c) In the imperative: *yi***ba** *nati,* be with us; *yi***ba***ni nenceba,* be ye merciful.

(d) In the aorist: *nda***ba** *komkùlu,* I was at the chief's place; *kwa***ba***ko isipilipili,* there was a confusion.

(e) In the potential mood: *inkomo inga***ba** *yiyo,* the cow may be the same; *a'ngo***bi** *nto,* it may be nothing.

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

(g) In the subjunctive mood: *ukuze a***be** *yindodu*, that he may be a man.

(h) In the negative: *musani uku***ba** *ngabakônzibezitixo*, neither be ye idolators; *ukuze singa***bi** *ngabakânuki bezinto ezinbi*, to the intent that we should not lust after evil things; *andi***ba***nga nakô ukuza*, I have not been able to come.

(i) In expressing an urgent wish: *anda***ba** *(anda***bi***) bendinendawo yokulala!* would that I had a lodging place! *aya***ba** *intloko yam ibi ngamanzi!* O, that my head were water!

(k) In exclamations of admiration: *Hayi, uku***ba** *nhle kwakô!* O, how fair you are! *Hayi, uku***ba** *nkulu kwazo (izinto)!* O, how great they (the things) are!

3. With the prep. *na* (see *Na*, 4) it expresses to have: *ndo***ba** *nenkomo*, I shall have cattle.

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

A. *Adverbs*: The potential mood: *inga***ba**, *nga***ba**, *inga***bi**, *nga***bi**, it may be, it seems as if, is used adverbially in the sense of likely, probably: *ndingaba ndofika namhla*, I shall probably arrive to-day; *ngaba lihashe lam*, likely it is my horse; *kungaba njalo*, possibly it is so; See above 2 (e).

B. *Conjunctions*, as follow: (all of which are modifications of the infinitive *ukuba*)

uku-**Bă**, *intens.* okoku-**Bă.** (a) If; expressing possibility or uncertainty: *ukuba kukô uyalo*, if there is any exhortation; *ukuba abantu bayanitlya*, if the people hate you; *ukuba nditi ndigwebe*, if I judge; *ukuba utè wanam*, if he had been with me; *ukuba ubulapà, umnakwetu nge engafanga*, if thou hadst been here, our brother had not died.

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

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

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

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

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

ngaseku-**Beni**, Near to that, in that.

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

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

(b) Even if, though: *nokuba undibanbèzele*, even if you detain me; *nokuba anikolwa ndim*, though you believe not me; *nokuba utsho, nokuba akatsho*, even though he say so, or even though he do not say so.

(c) Rather than: *kukulungele ukuba ungene eguluini usilima kunokuba upòswe emliweni*, it is better for thee to enter into heaven maimed than to be cast into the fire. Sometimes it expresses a superlative idea: *asikukô nokuba uneratshi*, O, how haughty you are! (see *Asi*); *noko kungekukô nokuba arara amazwi akô!* though your words are ever so bitter!

NOTE. *nakuba* (from *na* and *kuba*) and *nokuba* (from *na* and *ukuba*) cannot be used quite indifferently, though sometimes the one may be used for the other. *Nakuba* is used when reality is implied. *Nokuba*, when the thing may or may not be; *nakuba esitsho*, although he says so; *nokuba utsho*, even though he say so.

ku-**Bă**, For, because, (a) with the participle: *kuba betêtà*, because they speak; (b) with the indicative when making an affirmation: *kuba andize kubiza nina*, for I have not come to call you.

ngaku-**Bă** and ngoku-**Bă**, *intens.* ngokoku-**Bă** Lit. through that i.e. because, (followed by the participle or indic., see *ku-Ba*): *wamlubula lonuntu ngokuba engagugukanga*, he upbraided this man, because he repented not; *ngokuba bengakòlwi kum*, because they believe not in me. In the neg. *ngakuba* is used: *asi-*

sindiswe ngakuba sitânduza, we are not saved because we pray, i.e by prayer; *animdifuni ngakuba nabona imiqondiso*, you seek me not because ye saw the miracles.

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

njengoku-**Bă**, *intens.* njengokoku-**Bă**, According as that; as; even as; *njengokuba i-Nkosi yamnikayo ulowo nalowo*, even as the Lord gave to everyone; *njengokuba etânda*, according as he wishes; cf. *Nje*.

ngenx' enoku-**Bă**, and ngenxa yoku-**Bă**, Because that; see *i-Nxa*.

suku-**Bă**, contrac. su-**Bă**, sa-**B'** (fr. *suka* and *ukuba*), denotes contingency and is followed by the participle; to happen to be; it is so as if; perhaps; just so; generally expressed by the English 'so ever': *umntu osukuba esifu*, whosoever should happen to be sick; *osukuba esidla esosonka*, whosoever eats of this bread; *into enisukuba niyibopâ*, whatsoever you bind; *apô usukuba usiya kôna, udokulandela*, wheresoever thou goest I will follow thee; *ngama-esha onke enisukuba niyisela*, whensoever, i.e. as often as, ye drink it.

uku-**Bă**, II. *v. i.* To become: *ndiba ngumntu*, I become a man; *ndiba mkûlu*, I become great; *waba ngukumkani*, he became king; *masibone ukuba amapûpâ oba nja-ni-na?* let us see what will become of his dreams? Phr. *ndisaya kuba ngumntu*, I shall still be or become a human being, said of one who is anticipating a blessing of health or joy, e.g. one who gets married after having been a widower or widow.

uku-**Bă**, III. *r. i.* To mean; to be of opinion; to think, imagine, suppose: *bendiba yintsimbi*, I thought it was iron; *kwakuko ababa*, there were those who thought; *ungabi*, do not imagine.

2 p. pl. abbrev. rel. *abâ*, who or which think; absol. past *aba*, they supposed; conj. past *aba*, and they supposed; short pres. *âba*, they suppose.

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

ukû-**Bă**, (ukw-**Iba**), IV. *v. t.* To steal: *wêba*, he stole; *uzungêvi*, do not steal; euphem. *ukuyiba intombi*, to deceive, cheat a girl, to lie with her without her knowledge; *uzumba umntu*, cunningly to get one to express an opinion, or to give defective or wrong information, in order to use it injuriously.

isi-**Bîwo**, *n.* 4. } Stealing, theft.
isi-**Bo**, *n.* 4. }
ulu-**Bo**, *n.* 5. }

uku-**Bêla**, *r.* To steal from: *ndabêlwa lento*, this thing was stolen from me; *abelungu bayabêlwa kakûlu*, the Europeans are robbed very much; *bazibêlu igusha nkuze bafumane imali yotyoala*, they steal sheep for themselves to get money for drink; *umntu obêlweyo*, the man from whom something has been stolen; to steal for: *wabêlu ukuzalisa ukulamba kwakê*, he stole to satisfy his hunger; *uyibêle ntonina into yam?* why or for what reason have you stolen my thing? To eat the first ripe fruit clandestinely; see *ul-Ibo*.

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

ama-**Bâba**, *n.* 2. Patches or shingles like ring-worm; marks or scales on the body, as on a leprous man.

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

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

um-**Babebabe**, *n.* 1. (a) One who feels itchy all over; fig. an irritable person.
(b) One who outruns others in a race.

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

im-**Babazane**, *n.* 3. A nettle.

uku-**Babela**, *v.* To feel itching, biting: *ndababelwa*, I felt itching; to set fire beforehand to the grass near anything you wish to preserve and so prevent it being burnt in an anticipated conflagration; to burn the grass round the huts near a village; to use a preventive; fig. to utter exciting language.

—**Babelana**, *r.* To produce pain; to throb after: *igazi libabelana ngemitambô emzimbeni*, the blood throbs in the arteries.

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

uku-B'AB'A, *v. i.* (a) To flutter like a bird in a trap; to struggle to escape from a snare; to fly. (b) To extract moisture by the application of heat.

i-Bàbàtane, *n.* 2. (a) A moth or butterfly. (b) One who wanders about from place to place. (c) One who wanders in his speech, i.e., who does not stick to the truth.

uku-Bàbàma, *v.* To rage; to be furious.

i-Bàbàma, *n.* 2. An irascible or choleric person.

u-Bàbàmo, *n.* 5. } Fierce rage, outburst
um-Bàbàmo, *n.* 6. } of anger; choler.

uku-Bàbàmela, *v.* To address one in wrath.

—**Bàbàmisa**, *v.* To enrage, irritate.

—**Bàbàzela**, *v.* (a) To flap about, as a duck attempting to fly. (b) To growl exceedingly, as a lion or leopard.

—**Bàbisa**, *v.* (a) To ensnare or catch in a trap: *inyamazana ibàjisiwe esibateni*, the animal has been caught in a snare; *tina bantu sibàjisiwe ngezono*, we people are ensnared by means of sins, *i.e.* sin has taken hold of us. (b) To move the shaft of an assegai over the fire to make it elastic.

uku-BABALA, *v. t.* pass. *batyalwa*, I. Generally, to do a thing spontaneously of one's own accord or feeling, not through compulsion of anything external; *angathuina ukuti angasibabali ngezinto zonke?* how shall he not freely give us all things?

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

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

u-Babalo, *n.* 5. Grace; the benediction.

im-Bàbala, *n.* 3. (a) The bushbuck, Tragelaphus scriptus sylvaticus *(Spar.)*; *imbàbala-kazi*, the doe of the bushbuck. Phr. *uyimbàbala yolwantunge*, he is a buck of an endless forest, i.e., a shiftless man who never continues long in any place or occupation; a ne'er-do-well, one guided by no fixed principle. (b) A species of butterfly, red with white spots. (c) Rust in Kafir-corn.

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

isi-Babalala, *n.* 4. A stout person or animal; *isibabalala somfo*, a very stout man.

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

i-BABALAZA, *n.* 3. Sickness caused by intemperance, which compels the person affected to seek meat to relieve himself; from the Dutch.

i-Bàbàtane. *n.* 2. A moth, etc. See under *uku-Bàbà*.

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

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

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

um-Babazo, *n.* 6. Exaggeration; the act of reporting one as very sick, or as acting uncommonly well, or as bestowing very bountifully.

uku-Bàbàzela, see under *uku-Bàbà*.

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

um-Babebabe, *n.* 1. See under *uku-Baba*.

Babo, *Poss. pron.* 1. Its. 7 cl. ref. (a) to 1 cl. pl.: *ubukumkani bunabantu babo*, the kingdom has its people. (b) to 7 cl.: *ubusi bunobumnandi babo*, honey has its sweetness.

2. Their. 1 cl. pl. ref. (a) to 1 cl. pl.: *abantu nabantwana babo*, the people and their children. (b) to 7 cl.: *okumkani banobukumkani babo*, the kings have their kingdom. See *Bo; ababo*, companions, sing. *uwabo*.

uku-Babula, *v. t.* To draw, paint, tattoo.

uku-Babulula, obs.,=*uku-Tùngulula*.

uku-B'ACA, I. *v. t.* To cut and make the *isibàca*.

isi-Bàca, *n.* 4. That part of the woman's kaross which hangs loose behind; its length is equal to the length of the kaross. It is

generally made of the dressed hide of a dark red coloured ox. The hair is not taken off and the hairy side is outward. The whole breadth, formerly about a foot, is formed of small longitudinal strips, each about two inches broad, which are neatly sewn together and variously ornamented with buttons; the kaross itself; fig. a shawl; the flap of a wagon sail.

um-**Bàco**, *n.* 6. A long strip of cotton blanket made like a dress and worn by Kafir women and girls.

uku-**B'ACA**, II. *v. i.* To go without having any definite object in view; to wander about in a destitute state; to be homeless; cf. *uku-Mfenguza.*

im-**Bàca**, } *n.* 3. One wandering in search
im-**Bàcu**, } of a home or livelihood, refugee; *bazimbàcu*, they were scattered by hunger or war; they wandered about for work.

uku-**Bàcela**, *v.* To wander to a certain place or person for aid; *wabàcela emlungwini*, he sought for help among the Europeans.

—**Bàcisa**, *v.* To turn one from home; to cast him destitute on the world.

isi-**Bàda**, *n.* 4. (a) An isolated patch or spot on the ground, of distinctive colour. (b) An incapable being. (c) Any small circular thing placed on the head as an ornament; fig. a scar on a person.

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

i-**Bàda**, *n.* 2. A thief, assassin, ravisher.

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

ukuti-**B'ADA**, *v. i.* To fall down flat; *nditi-bàda ngesisu*, I fell flat on my stomach; *ikàka lentsimbi clilwa-bàda esifubeni*, a breastplate.

ukuti-**Bàdada**. *v.* To lie down flat suddenly.

im-**Bàdada**, *n.* 3. A sandal.

uku-**Bàdama**, *v.* To sit or lie down in wait; to watch, as a cat for a mouse.

isi-**Bàdama**, *n.* 4. A stupid person.

uku-**Bàdameka**, *v.* To be stupid.

—**Bàdamela**, *v.* To watch for the apprehension of a criminal, or capture of an enemy.

Bàdaza, *v.* }
—**Bàdabàdaza**, *v.* } To walk cautiously, not firmly, like one who walks barefoot for the first time, or as a child ready to fall; to waddle like a duck; to speak hesitatingly.

—**Bàdazela**, *v.* To walk cautiously in.

—**Bàdeka**, *v.* To put, place, lay, clap down flat: *abafazi babubàdeka ubulongo ebuhlanti*, or *amalongo pèzu komlilo*, the women put the wet cow dung in the cattle fold flat on the ground or against the walls to dry, or the dry dung on the fire; to put the hand flat on the fat swimming on soup or food and lick it off.

—**Bàdekela**, *v.* To place flat for.

u-**Bàdakazi**, *n.* 1. An uninhabited region: *ndahambà kwa-Bàdakazi apò kungckò namanzi, apò kungckò mzi*, I travelled in the wilderness where there was neither water nor a village; fig. midnight: *ndafika kwa* or *kwesika-Bàdakazi*, I arrived at midnight.

i-**Bàdana**, *n.* 2. A small springbuck; dimin. of *i-Bàdi.*

i-**Bàdi**, *n.* 2. (a) The springbuck, Antidorcas euchore *(Zimm.)*; fem. *ibàdikazi*; dimin. *ibàdana*; *inkabi ebàdi*, and *inkomo ebàdi*, and *ibàdikazi elibonvu*, an ox or a cow with some red on the sides, and much white on the back and belly; *ibàdikazi elimnyama*, a cow with black on the sides. (b) General name for butterflies. (c) One who wanders about from place to place.

uku-**Bàdla**, *v. i.* Em. To simmer, boil.

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

ukuti-**B'ADLU**, }
uku-**Bàdluza**, } *v. t.* To pierce through a hollow thing as the belly with a blunt instrument, or stick; to fill a garment with holes; fig. to reveal. *v. i.* Of a pimple or scab, to appear.

i-**Bàdlubàdlwana**, *n.* 2. A thing pierced or beaten into tatters; fig. a person full of talk.

im-**Bàdlula**, *n.* 3. One who opens up things, reveals secrets.

isi-**Bàdlu**, *n.* 4. Anything perforated with holes, as a garment or as the wooden part of a brush into which the bristles are inserted; anything blotched with grease or ink.

uku-**Bádluka**, *v.* To be perforated with big holes, as clothes by fire, or a bag of mealies by mice, or the walls of a house by rain: *inxówa ibádlukile zimpuku*, the mice have eaten big holes in the bag.

i-**Bádubádu**, *n.* 2. } A rambler, roamer,
isi-**Bádubádu**, *n.* 4. } wanderer, vagabond, emigrant; one in search of anything; a straying animal.

uku-**Bádula**, } *v.* To go about; to
—**Bádubádula**, } migrate; to wander constantly, roam about; to be a vagabond; fig. to wander in speaking or addressing.

isi-**Báduli**, *n.* 4. =*i-Bádubádu*.

uku-**Bádulela**, *v.* To wander to or for: *bona babádulela ukudla*, they wander in search of food.

—**Bádulisa**, *v.* To make to wander.

um-BAKA, *n.* 6. The balsam-tree.

isi-**Bákabáka**, *n.* 4. The space or expanse between heaven and the earth, the firmament.

i-**Bakala** *n.* 2. Step, space, section, paragraph, period, school standard.

isi-**Bakala**, *n.* 4. Public: *beka inyamazi esibakzileni*, put the meat in an open place before all. The *pl.* is used for good, sweet words, reasons, proofs, arguments, by which one is convinced.

ukuti-**Bákata**, *v. i.* To come unexpectedly on anything feared; to close in fight with an enemy. Of boys, to step forward, to go at one in fighting: *wati bákata kum*, he attacked me suddenly, before I expected him; to throw at a near object.

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

isi-**Bákaxa**, *n.* 4. Anything misshapen or ill made.

uku-**Bákaxisa**, *v.* To cause to rush, take a by-path, sew, enter, etc.

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

Bakò, *Poss. pron.* (I) 2 p. sing. Thy; ref. (a) to 1 cl. pl.: *abantwana bakò*, thy children; not to be confounded with the 3 p. pl. pres. indic. of *ukubakò*, they are present or in existence; emphat. *abakò abantwana, thy* children; (b) to 7 cl.: *ubuhlanti bakò*, thy cattlefold; emphat. *obakò ubuhlanti; thy* cattlefold. (II) 8 cl. Its; ref. (a) to 1 cl. pl.: *ukutya kudliwe ngabapèki bakò*, the food has been eaten by its cooks. (b) to 7 cl.: *ukufa kunobunzima bakò*, death has its burden; see *Kò*.

Baku, *Temp. mood* 1 cl. pl.: *bakudla abantwana*, when the children ate; 7 cl.: *bakuba bupèlile utywala*, when the beer had been finished.

i-**Bákubá**, *n.* 2. (a) *Bákubá* is an ideal country far away. Phr. *kukude e-Bákubá*, you will have to run before you can escape me; *Bákubá* is far away, no person ever reached it, i.e. do not build castles in the air; it also means 'ifs and buts'. (b) A species of castor oil plant.

Bákubáku, *adj.* Flapping, applied to the ears of an elephant or of certain breeds of dogs with long drooping ears. When applied to persons, it is used offensively.

i-**Báku**, *n.* 2. (a) A dog with long drooping ears. (b) The long-tailed widow-bird, Diatropura procne *(Bodd)*, the male of which has in the breeding-season a peculiar flapping flight. (c) A certain way of fastening a handkerchief round the head of a girl.

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

i-BAKUMA, *n.* 3. An oven, fr. the Du. bakoven.

uku-**BALA**, *v. t.* To count, reckon, compute, number. Phr. *ihoshe libal' indlebe*, the horse pricks up one ear and then the other.

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

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

im-**Bála**, *n.* 3. used as *adj.* One, only one.

im-**Báli**, (ā short) *n.* 3. Narrative, tale: *yenz' imbáli*, recount or narrate a story or history. Phr. *bavuya imbáli*, they rejoiced marvellously; *yimbáli lonto*, that's a yarn.

im-**Balwa**, *n.* 3. *pl.* Few: *nginenkomo ezimbalwa*, I have a few cattle.

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

im-**Bálo**, *n.* 3. }
isi-**Balo**, *n.* 4. } That which is counted,
um-**Balo**, *n.* 6. } reckoned; arithmetic.

uku-**Balela**, *v.* To count for, enumerate.

Euphem. *wambalele,* he slept in her hut; said of a polygamist sleeping a certain number of nights in the huts of his wives in turn.

um-**Baleli**, *n.* 1. The quack who enumerates the places in which a wizard has hidden charms.

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

uku-**Balelana**. *v.* To reckon with one another: *wabalelana nabakonzi bakè,* he reckoned with his servants.

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

im-**Bàliso**, *n.* 3. Narrative, relation, history, account.

uku-**Balisela**, *v.* To narrate, tell news or an old matter of dispute to or for: *ndibalisela ukuhambà kwam,* I gave them an account of my journey.

—**Baliselana**, *v.* To narrate to each other, or alternately; to tell stories to each other: *bahlala bebaliselena,* they sat down, or they continued, telling one another old stories.

—**Balula**,
—**Balubalula**, } *v.* (a) To pick, cull, specify, distinguish, note, mark out, select; reflex. *wazibalula,* he distinguished himself, in the sense of making himself distinct from others. (b) To except. (c) To open or lift up the eyes.

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

uku-**Baluleka**, *v.* To be distinguished, etc.: *indoda ebalulekileyo,* a prominent, conspicuous, distinguished, weighty, important man.

u-**Baluleko**, *n.* 5. Distinction.

uku-**Balulela**, *v.* To mark out on account of or for others.

uku-**B'ALA**, *v. t.* To mark, write, sign, paint: *bàla encwadini,* write in the book.

um-**Bàli**. *n.* 1. Scribe, writer, clerk; *umbàli minqopiso,* a notary.

im-**Bàli**, (**a** long) *n.* 3. An expert in writing.

im-**Bàlo**, *n.* 3. The art of writing.

isi-**Bàlo**, *n.* 4. }
u-**Bàlo**, *n.* 5. } Writing, record, scripture.

um-**Bàlo**, *n.* 6. Writing, mark, stripe; a woollen blanket with a black stripe.

uku-**Bàlela**, *v.* To write for or to a person: *wondibàlela incwadi,* you must write a letter for me or to me. Phr. *wabàlela edolweni,* lit. he wrote on the knee, i.e. he was insincere, shifty, cheating; he spoke lies wherever he went.

um-**Bàleli**, *n.* 1. A correspondent.

um-**Bàlela dolweni**, *n.* 1. A wiseacre.

im-**Bàlelano**, *n.* 3. Correspondence.

uku-**Bàlisa**, *v.* To cause to write.

—**Bàlisana**, *v.* To cause to write to each other.

—**Bàlula**, *v.* To scratch, make stripes by scratching with claws; to shave off the rough parts of a skin.

i-**Bala**, *n.* 2. (a) Colour, hue, mark, spot; *ibala lakè lilubèlu,* his colour is yellow. Phr. *amabal' engwe,* lit. leopard's spots, i.e. hints, remarks; fig. *ubeka ibala,* he blames. (b) A bare space, or a yard near or round a house, or a glade in or near a forest; a lawn; dimin. *ibalana.*

ama-**Bal'engwe**, *n.* 2. *plural.* A name given to the Lesser Cape Bishop-bird, Euplectes capensis approximans *(Cab.).*

im-**Bàla**, *n.* 3. Spots, blotches, or marks on the shin-bone of old people from sitting over the fire too much.

isi-**Bala**, *n.* 4. (a) The great muscle on the ribs, pect. maj. (b) Open place.

u-**Bala**, *n.* 5. A place cleared off, open, where nothing is to be seen; hence, a desert, wilderness; *ilizwe lilubala,* the country is desert, uninhabited.

um-**Bala**, *n.* 6. Shin-bone (tibia).

ukuti-**Bàlakaxa**, *v. i.* To fall sprawling into a hole or ditch; to fall over some one in running: *ndati-bàlakaxa ebantwini besiba,* I stumbled on people stealing, i.e. I caught them in the act.

im-**Bàlakaxa**, *n.* 3. A very lazy person always sitting in one place: *ulè-nina usuke w.ti mbàlakaxa njè?* why are you sprawling there idle?

isi-**Bàlala**, *n.* 4. (a) Shouting, loud crying on the part of men pursuing: *bazibàlala,* they are running away. (b) A rug, or coloured blanket.

u-**Balangile**, *n.* 1. A white horse, or ox.

im-**Bàlaŕa**, *n.* 3. (a) One who distinguishes himself, excels in strength, courage, or ability, e.g. in shooting, etc; the boldest hero; the greatest prince (God). (b) The bitterest medicine.

uku-**Balasa**, *v.* To cry as a calf when caught, or as a cow for its calf.

im-**Bàlasane**, *n.* 3. That which is brilliant, eminent above all others, used esp. of young bulls; eminence, brilliance.

uku-**Balasela**, *v.* To shine; to make conspicuous, very bright or dazzling, so as to overpower; of an ox or cow, to keep bellowing till it disturbs.

uku-**BALEKA**, *v. i.* To run, flee; *impi yabaleka,* the enemy fled; to avoid: *ndambaleka,* I fled from him; to fly, as a bird.

um-**Baleki**, *n.* 1. Runner, fugitive.

im-**Bàleki**, *n.* 3. A good runner, a race horse.

uku-**Balekela**, *v.* To run, flee for or to, towards, into: *ndibalekela ku-Tixo,* I flee to God; to attack without cause: *into ebalekelweyo,* a thing attacked without cause; to meddle with; to provoke: *undibalekele futi,* he provoked me often.

—**Balekisa**, *v.* (a) To make one run, flee; to spur on: *ukubalekisa amahashe,* to race horses. (b) To run with, or along with. (c) To work nimbly; to handle tools cleverly.

—**Balekisela**, *v.* To drive away for or to.

uku-**Balela**, *v.* To shine; to be hot; to scorch, burn up, applied to the sun; *ilanga libalele,* the sun is hot, or there is a drought.

—**Balelela**, *v.* To scorch; *umhlaba ubalelelwe lilanga,* the earth is scorched by the sun.

—**Balelisa**, *v.* To cause to shine, to scorch.

i-**m-Bàli** *n.* 3. The small seed of any tree, plant, blossom or flower; hence, progeny.

Balo, *Poss. pron.* Its. (1). 2 cl. sing. ref. (a) to 1 cl. pl.: *iliwi linabo pàlapùli balo,* the word has its listeners; (b) to 7 cl.: *ubude balo,* its (the country's) length. (2). 5 cl. sing. ref. (a) to 1 cl. pl.: *usana lwagcinwa ngabazali balo;* the child was kept by its parents; (b) to 7 cl.: *ubunzulu bàlo,* its (the sea's) depth. See *Lo.*

uku-**Balula**, See under *uku-Bala.*

uku-**Bàlula**, See under *uku-Bàla.*

ukuti-**Balulu**, *v.* To open the eyes; to come to oneself after a faint.

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

ukuti-**Bàm**, *v. i.* To fall flat; to become feeble.

uku-**BAMB'A**, *v. t.* pass. *banjwa.* To seize, grasp, apprehend; catch, hold, to keep back, restrain; *yibambè inkabi ingabaleki,* hold fast the ox that it may not run away; *wabanjwa wasiwa kulimbi iliziwe,* he was caught and taken to another country; *uyibambile imali yam,* he has kept back my money; *wabamb' umzimbà,* he braced his body, or became wary; *wabamb' amehlo,* he cheated; *wabamb' amazinyo,* he shuddered; *wabamb' umlomo,* he was amazed; *bambà iliziwi,* think of the word, keep it in remembrance; *wazibambà,* he held himself back, was reserved; he was self-possessed at the time of excitement, refrained from action; fig. to hold as, to count for: *ngokuba bebebambè ukuti uyinkosi,* because they counted him for a chief. See also under *isi-Sila.*

um-**Bambi**, *n.* 1. A captor: *umbambi sahlulo* a shareholder.

um-**Banjwa**, *n.* 1. A captive, prisoner.

i-**Bambà**, *n.* 2. (a) The eyetooth, tusk of animals. (b) The lath bent over the thatch on a hut, to which strings or ropes are tied to bind down the thatch. (c) One who acts for another; a regent; a locum tenens.

im-**Bàmbè**, *n.* 3. The boundary of a forest: *embàmbèni yehlati,* at the edge of the forest.

isi-**Bambò**, *n.* 4. An instrument for holding, as a handle, vice, pincers; the evidence of the capture of a thief or other culprit; fig.=*am-Andla.*

u-**Bambò**, *n.* 5. (a) A rib; *ubambò lwempetù,* the false or lowest rib; *ubambò lomahlulo,* the highest rib. (b) The ring or band of a wheel. (c) A muscle of the breast. Dimin. *u-Banjana.*

um-**Bambò**, *n.* 6. Capture.

uku-**Bambàna**, *v.* To strive, struggle, grapple, catch, take hold one of another, as wrestling men; fig. to contend about a matter in which both parties maintain their right; hence the war cry: *imbènè ngazo!* or *kubanjenwe ngazo!* the enemy is at war with us about them (the cattle); to cohere: *ubuso bamanzi anzongonzongo bubambènè,* the face of the deep is frozen.

im-**Bàmbàne**, *n.* 3. Debate, controversy.

im-**Bàmbàno**, *n.* 3. } Strife, controversy.
u-**Bambàno**, *n.* 5. }

uku-**Bambànisa**, *v.* To cause divisions.

u-**Bambàniso**, *n.* 5. Division resulting from strife: *balumkeleni abo benza imbambàniso,* beware of those who cause divisions.

uku-**Bambèka**, *v.* To be held fast, either actually, as an imperfect screwnail in wood giving no catch to a screwdriver; or figuratively, as a person by work or sickness: *ndibambèkile kulomzi,* I am detained at this place; *ndisabambèkile ngumsebenzi,* I am held fast by my work; *unjanina? usabambèkile,* how is he? he is still gripped fast, i.e. he is still sick.

—**Bambèkisa**, *v.* To cause to be held fast.
—**Bambèla**, *v.* To catch or hold for another; to be a substitute for: *ndiyibambèle lendoda,* I work or act for this man, in his stead.
um-**Bambèli**, *n.* 1. Deputy, proxy, representative.
uku-**Bambèlana**, *v.* To seize mutually on behalf of each party: *kwabanjelwana a-Belungu nama-Xòsa,* the Europeans and Kafirs seized mutually on behalf of their respective parties.
—**Bambèlela**, *v.* To hold on to; to hang by: *usana lubambèlela kunina,* the child holds on, i.e. is attached, to its mother.
isi-**Bambèlelo**, *n.* 4. Anything to hold on by.
uku-**Bambèlelana**, *v.* To hold on to each other.
uku-**Bambèzela**, *v.* To keep waiting; to hinder, impede, prevent, detain till it is too late: *w.ndibambèzela selehambile ubawo,* he kept me back, when my father had already gone far; fig. to repay, retaliate, recompense: *wabambèzela ngenkomo zomkùluwe wakè,* he retaliated, i.e. recovered (his cattle) by seizing his brother's cattle.
isi-**Bambèzelo**, *n.* 4. (a) Interruption, detention, hindrance, stoppage, delay; retaliation. (b) That which is given as security.
uku-**Bambisa**. *v.* To cause to grip: *zibambise intlanzi,* catch fish; to hold with, retain by; to have a hold on one by having possession of his property; fig. to take hold along with; to help, assist: *ndibambise emsebenzini wam,* help me in my work; to pledge; to mortgage, promise: *wandibambisa ngenkomo,* he gave me a cow to keep meanwhile.
um-**Bambisi**, *n.* 1. Catcher, captor; *umbambisi wentlanzi,* a fisherman.
isi-**Bambiso**, *n.* 4. A trap for catching; fig. pledge, engagement.
u-**Banjiso**, *n.* 5. A catch (of fishes).
uku-**Bambisana**. *v.* To keep one another by the hand; to assist each other; fig. to enter into a mutual engagement; to cooperate; to pledge or bind each other to an engagement or enterprize; to enter into confederacy.
isi-**Bambisano**, *n.* 4. Mutual help.
uku-**Bambisela**, *v.* To pledge.
isi-**Bambiselo**, *n.* 4. Pledge.

im-**Bàmbàlala**, *n.* 3. That which is big; *intombi iyimbàmbàlala,* the girl is big, stout.
uku-**B'AMB'AT'A**, *v. t.* pass. *bànjatwà,* To pat, tap encouragingly with the flat hand; to quiet, allay, appease, coax, flatter; fig. to hint, allude to.
um-**Bàmbàtò**, *n.* 6. A medicinal plant.
uku-**Bàmbàtisa** *v.* To encourage, promise, vow; to cause to hope for favours; *u-Herode wayibàmbàtisa intombi ngesifungo,* Herod promised the girl with an oath; to assent seemingly, grant apparently.
isi-**Bàmbàtiso**, *n.* 4. A vow.
uku-**Bambèzela**, see under *uku-Bambà.*
isi-**Bana**, *n.* 4. Dimin. of *isi-Bi.*
isi-**Banana**, *n.* 4. A swell: *usisibanana,* he goes about with a show of enlightenment.
um-**Bàncòlo**, *n.* 6. A beggarly, poor, homeless person.
uku-**Banda**, *v. i.* To be cold, chill or frigid, i.e. to the feeling, (it does not mean, to feel cold). *n.* 8. Coldness.
—**Bandisa**, *v.* To make cold; to cool.
um-**Bandiswa**, *n.* 1. One who is cold from rain.
isi-**Bandiso**, *n.* 4. A cooler.
isi-**Banda**, *n.* 4. A scar, scratch, cicatrix.
um-**Banda**, *n.* 6. A species of Strychnos.
uku-**Bandakanya**, *v. t.* (from *i-bande* and *kanye*). To join, put things together in one class, title, etc.; to set, fix, bring one or more things into connection with one another; *sibandakanyiwe no-Tixo,* we have been joined to God; *indoda ibandakanywa nomfazi wayo,* the man is joined to his wife.
—**Bandakanyana**, *v.* To be adjoining: *imizi-le ibandakanyene,* the places are close to each other.
—**Bandakanyisa**, *v.* To make to join *ndabandakanyisa lento nalento,* I joined this and that; *uzibandakanyisile nalomntu,* he has joined himself to that man.
isi-**Bandakanyiso**, *n.* 4. A coupling, joining.
i-**Bande**, *n.* 2. A bandage: *babòtshwa ngabande nye,* they were tied with one bandage.
i-**Bandè** *n.* 2. A small heap of corn, grass or firewood, either loose or tied up in a bundle.
im-**Bànde**, *n.* 3. (a) The shinbone, which the Bushmen use as a whistle. (b) A pipe, flute, fife. (c) A shrub. (d) A little village close by a chief's residence.
isi-**Bandè**, *n.* 4. A certain kind of long, aromatic grass, used by lying-in women and menstruating females.
uku-**Bàndela**, *v. t.* To load up very much.
—**Bàndelela**, *v.* To overload.

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

uku-**BANDEZA**, *v. t.* To keep back; to deprive, debar; to prevent the use of a thing; to refuse to lend or grant: *lomntu asikukò nokuba uyayibandeza into yakè*, this man is exceedingly averse to lending; *uyawubandeza umzimbà wakò*, thou refusest to give the use of thy body to do a thing; *uyayibandeza indlela*, he refuses to give the use of the road; *uyibandezile iwayini entle*, thou hast kept back the good wine. Phr. *umona wasemlungwini ubandeza ichtywa engaliqabi*, the envy of the Europeans prevents the getting of red clay from the pit, and yet they do not use it, (describing the dog in the manger).

um-**Bandezwa**, *n.* 1. One who has been asked for and withheld.

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

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

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

uku-**Bandezela**, *v.* To press one thing against another; to press from both sides so as to pinch or squeeze: *izihlangu ziyabandezela*, the shoes pinch, fit narrowly; *umnwe ubandezelwe elucangweni*, the finger is jammed between the door and the frame; *wabandezeleni amahashe ngotàngo*, hem in the horses against the fence; fig. to oppress, distress, afflict, harass, hem in, coop up, close in upon, besiege: *indlala isibandezele*, the dearth distresses, presses hard upon us; to cause to suffer severely: *isifo sindibandezele*, the illness makes me to suffer greatly; *uyandibandezela ngokubuza kwakè*, he presses me with questions to urge, enforce.

um-**Bandezeli**, *n.* 1. An oppressor.

im-**Bándezelo**, *n.* 3. Affliction, oppression.

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

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

uku-**Bandezeleka**, *v.* To be distressed, oppressed, under severe suffering: *ndibandezelekile*, I am oppressed, distressed.

—**Bandezisa**, *v.* To restrain, repress.

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

i-**Bane**, *n.* 2. A firebrand.

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

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

uku-**Baneka**, *v.* To light, lighten: *baneka isibane*, light a candle; *izulu liyabaneka*, the sky lightens. *n.* 8. *ukubaneka kwezulu*, the lightning of the sky.

—**Banekela**, *v.* To lighten for or about: *ndabanekelwa ngenxa zonke lukànyiselo olukùlu*, there shone a great light round about me.

—**Banekisa**, *v.* To lighten.

—**Banekisana**, *v.* To lighten mutually.

—**Banekisela**, *v.* To illuminate, enlighten, instruct.

Banga, (a) *Neg. verb pref.* of 1 cl. pl.: *ukuze bangatèti*, that they may not speak; *ilizwi abangalitèlànga*, the word which they did not speak.

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

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

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

uku-**BANGA**, *v. t.* (a) To cause, originate, make, occasion, produce, bring on: *lento yabànga imfazwe*, this thing caused war; *yinto-nina ebàng' ukuba uhambè ngalendlela?* what is it that makes you walk this way?

(b) To demand, claim, in disputing the proprietorship of anything: *ndiyalibànga elihashe*, I claim this horse. Phr. *ubukùlu abubàngwa ngomlomo bahlulwa kukutshata kwabafazi*, one does not become great by

claiming greatness, i.e. birth and actions, not talk and boasting, are what people judge by; honour is merited.

um-**Bǎngi**, *n.* 1. A claimer.

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

im-**Bǎngi**, *n.* 3. Cause, means, claim; reason of dispute: *imbǎngi yoko*, a cause of that; originator, author.

i-**Bango**, *n.* 2. } Disputed claim, contest
im-**Bǎngo**, *n.* 3. } at elections, right.

isi-**Bango**, *n.* 4. Medicine to kill another with.

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

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

i-**Bangaŕa**, *n.* 2. One who originates a quarrel.

ubu-**Bangaŕa**, *n.* 7. Disagreement.

uku-**Bǎngela**, *v.* (a) To cause for; to bring upon: *isono sandibǎngel' ukufa*, the sin caused my death; *londawo indibǎngel' uvuyo*, this matter gives me joy. (b) To claim, etc., for another.

im-**Bǎngeli**, *n.* 3. Originator: *imbǎngeli yesifo*, the originator of sickness.

uku-**Bǎngelana**, *v.* To help each other to claim.

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

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

isi-**Bangezelo**, *n.* 4. } First cause, origin.
um-**Bangezelo**, *n.* 6. }

uku-**Bǎngisa**, *v.* To dispute, contend for.

im-**Bǎngiso**, *n.* 3. Dispute, contest.

uku-**Bǎngisana**, *v.* To debate, dispute with each other in claiming a thing: *bayabǎngisana ngelifa*, they dispute with each other in claiming the inheritance; *amadoda ayabǎngisana ngentombi*, the men are competing with one another for the girl.

im-**Bǎngiswano**, *n.* 3. Dispute in claiming.

uku-B'ANGA, } *v. i.* To pass away; to cease
uku-**Bǎnga**, } suddenly; to get lost, dispersed; to perish: *até-bǎnga umlilo*, the fire is suddenly extinguished; *amafu até-bǎnga*, the clouds suddenly dispersed; *kwatí-bǎnga uvuyo lwam*, my joy suddenly ceased.

uku-**Bǎngabǎnga**, *v.* To wave: *icuba litibǎngabǎnga*, the tobacco is broad and waving.

i-**Bǎngabǎnga**, *n.* 2. Waving, as corn, tobacco or pumpkin leaves; *inqǒlowa ilibǎngabǎnga*, the wheat is broad and waving; a large leaf.

u-**Bǎngabǎnga**, *n.* 5. One who acts, speaks or runs persistently without yielding to others; a person far-famed for his prowess: *lendoda ilubǎngabǎnga*, this man outruns others.

uku-**Bǎngaza**, *v.* To scatter, spread, disperse; to wander about in distress.

i-**Bǎngaza**, *n.* 2. One who wanders about in distress.

uku-**Bǎngazeka**, *v.* To be suddenly dispersed: *impi yabǎngazeka*, the enemy was dispersed, i.e. is gone; *lomzi ubǎngazekile*, this village is ruined; to be mourning.

—**Bǎngazela**, *v.* To run away in distress upon being dispersed; to flame up, as fire.

—**Bǎngazelela**, *v.* To run in distress away to; *ndabǎngazelela emlungwini*, I had to run away to the Europeans, i.e. to the Colony.

—**Bǎngazisa**, *v.* To cause to scatter, etc.

—**Bǎngisa**, *v.* To cause to cease, to pass away, to get lost, etc.

i-**Bangala**, *n.* 2. Head ornament.

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

um-**Bangandlela**, or **Bangandlala**, *n.* 6. Heteromorpha arborescens, *Cham. & Schlecht*, a small tree with yellowish flower, used for stomach disorders, scrofula, threadworms in horses, etc.

i-**Bangaŕa**, see under *uku-Banga*.

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

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

uku-**Bangezela**, see under *uku-Banga*.

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

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

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

uku-**Bangxa,** *v. t.* To come between, as the land between two rivers. *v. i.* To go or send in all directions.

Bani! Salutation used by an inferior to a superior, or to common people.

u-**Bani,** pl. *obani,* (a) Anyone; with negatives, no one: *bizani ubani nobani,* call the people *(abantu)* whosoever they be; *akakâtali nangubani,* he does not care for any one, i.e. he cares for no man; *akukò bani uya kusinda,* there is none who shall escape, i.e. no man shall escape; *akanabani,* he has no one whom he regards or fears, i.e. he is godless. (b) In interrogation; who? *ngubanî-na?* who is it? *kwakukò bani-na ndingekabikò mna,* who was there before me? *ngesilânda bani-na?* whom ought we to love? *ngobani-na abobantu bemkayo?* who are those persons who are leaving.

u-**Banjiso,** and um-**Banjwa,** see *uku-Bambâ.*

isi-**Bânqa,** *n.* 4. Multitude.

i-BANTI, *n.* 3. Belt, band, (from the Du. band).

uku-**Bântsa,** *v. t.* Em. to toy, play with; to lay the hand playfully on another.

uku-**B'ANXA,** *v. i.* To speak or do foolishly.

i-**Bânxa,** *n.* 2. A thief who prowls about at night. (Tembu).

isi-**Bânxa,** *n.* 4. A fool; one who does not know what he is doing, who has no understanding, (an abusive word).

ubu-**Bânxa,** *n.* 7. Foolishness.

uku-**Bânyalaza,** *v. i.* To writhe with pain or from anger, as a child resenting to do its mother's will; to stretch out to die.

Banzi, *adj.* Broad, wide: *isango libanzi,* the gate is wide; of the eyes, wide open in expectation: *amehlo akè abanzi,* his eyes are wide open, expecting something; *adv. lento yaziwa banzi,* this thing is known far and wide.

Banzikúlu, *adj.* Of the mind, demented.

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

uku-BAPTIZA, and uku-BAPTIZESHA, *v. t.* To baptize (from the Greek).

u-BAPTIZO, *n.* 5. Baptism.

uku-**Bâqa,** *v. t.* To come, spring upon one suddenly, unexpectedly; to surprise; to take unawares: *lento indibâqile,* this matter has taken me by surprise; *ingonyama ibabâqile,* the lion has sprung suddenly upon them.

i-**Bâqo,** *n.* 2. Surprise; *adv. ngebâqo,* by surprise, suddenly.

i-**Bâqolo,** *n.* 2. Maize boiled on the cob.

im-**Bâqolo,** *n.* 3. Any very bitter thing.

uku-**Bâřa,** *v. i.* To be parched with drought, dry: *ilizwe libâřile,* the land is parched; to be in poor circumstances, in want of food, poverty stricken.

uku-**Bâřisa,** *v.* To make desolate, lay waste: *basibâřisile isiziba sam somhlaba,* they have laid waste my portion of land.

im-**Bařa,** *n.* 3. Beer-selling.

uku-**Bâřula,** } *v. i.* To vociferate, shout, pro-
—**Bâřumla,** } claim in anger; to address in a contumelious manner; to roar as a lion, vociferate as a baboon. *n.* 8. Roaring: *ukubâřula kwazo kunjengokwengonyama,* their roaring is like that of a lion.

—**Bâřulela,** *v.* To roar at or against.

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

uku-**BASA,** *v. t.* To make or kindle a fire.

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

i-**Baso,** *n.* 2. A distant fire, the light of a fire.

um-**Basa,** *n,* 6. Em. Month of March, when fires are made for roasting mealies.

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

uku-**Basela,** *v.* To kindle fire for or in a particular place.

i-BASO, *n.* 2. A present, asked from a shopkeeper by a purchaser who is paying cash; the giving of it indicates that the shopkeeper is behaving like a lord (Du. baas); a gift of any kind; dimin. *ibâswana,* a little present; *ibâsokazi,* a large present.

uku-BASELA, *v.* To give a present which is asked; *ndibâsele,* give me a present.

im-BASELI, *n.* 3. A distributor of presents; fem. *imbâselikazi.*

uku-BASELELA, *v.* To bestow a gift in the name of another.

Baso, *Poss. pron.* Its. 4 cl. sing. ref. (a) to 1 cl. pl.: *isizwe nabemi baso,* the tribe and its inhabitants; (b) to 7 cl.: *isifo sinobuhlungu baso,* sickness has its pain; see *So. 1.*

i-BASTILE, *n.* 2. (1) A bastard, applied both to men and cattle; from Du. baster. (2) A marble, used in a boy's game; fr. Du. albaster.

i-**Bata,** *n.* 2. A long, overgrown, extended hoof.

uku-**Batabata**, and **Bataza**, *v.* To walk unsteadily, as one just recovered from illness, or as cattle with sore feet; to waddle like a duck; cf. *uku-Bâdaza.*

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

uku-t'-**Bâtala**, *v.* To scatter, flee in all directions.

uku-**Batala**, *v. t.* To pay, (from Dutch betalen).

i-**Batalo**, *n.* 3. Payment.

uku-**Batalela**, *v.* To pay to someone.

i-**Batata**, *n.* 2. A sweet potato. (Du.).

i-**Bâtshabâtsha**, *n.* 2. A worthless trifling person; a babbler, prater.

uku-t'-**Batu**, *v. t.* To take a small part of the whole.

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

uku-**Batula**, *v.* To take a handful.

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

im-**Bâtû**, *n.* 3. Scorched food adhering to the bottom of the pot in which it has been prepared: *umtshakazi ebesitya i-nbâtû*, the bride must have eaten *mbâtû*, (which explains why rain should have fallen on her marriage day); unclean matter attached to the intestines.

uku-B'ATYA, *v. t.* a To mix up; to eat different things at one time. (b) To talk incoherently, wandering away from the subject under discussion, or paying no heed to the question that is being asked; to strike up one's own tune at a marriage instead of joining in with the tune that is being sung.

u-**Batyo**, *n.* 5. Mixture; eating and drinking pell-mell (beer and brandy); excitement, lasciviousness.

uku-**Bâtyela**, *v.* To prepare a mixed dish for one; to butter bread for one.

uku-**Bâtyaza**, *v. t.* To speak or act feebly, timidly, diffidently, in distrust.

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

i-**Batyi** *n.* 3. A jacket, from the Du.

u-**Bâtyubâtywana**, *n.* 1. from *uku-Bâtà.* Lit. the little flutterer. A species of bird.

uku-**Batywa**, pass. of *uku-Baba*, to itch. To be under the influence of sexual excitement or amorous desire.

isi-**Bau**, *n.* 4. A gadfly, biting severely, infesting cattle and horses.

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

im-**Baula**, *n.* 3. A tin-can or other vessel, with perforated sides, used for making fire in.

u-**Baushana**, *n.* 1. A haughtily dressed, proud girl, conspicuous by her gait, her talk, and her dress; a prostitute.

uku-B'AVUMA, *v. i.* To grumble; to speak gruffly; to growl as a lion.

i-**Bâvumo**, *n.* 2. Growl, hideous noise.

u-**Bâvumo**, *n.* 5. Indignation.

uku-**Bâvumela**. *v.* pass. *bâvumyelwa.* To growl at; to be angry against.

uku-**BAWA**, *v. i.* To be greedy, ravenous.

i-**Bawa**, *n.* 2. A miser, niggard.

uku-**Bawela**, *v.* To long, desire for: *babawela ukudla*, they were ravenous for food.

—**Bawisa**, *v.* To make another greedy by eating in front of him, or to make an animal greedy by feeding another animal in its sight.

Bawo, *Poss. pron.* 1. Its. 6 cl. sing. ref. (a) to 1 cl. pl.: *umhlaba nabemi bawo*, the earth and its inhabitants; (b) to 7 cl.: *ubutyebi bawo*, its riches.

2. Their. 2 cl. pl. ref. (a) to 1 cl. pl.: *amadoda nabafazi bawo*, the men and their wives: (b) to 7 cl.: *ubukûlu bawo*, their greatness. See *Wo*, 1.

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

u-**Bawokazi** *n.* 1. My paternal uncle.

u-**Bawokûlu**, *n.* 1. My forefather, grandfather.

u-**Bawozala**, *n.* 1. My father-in-law (said by women).

isi-**Bawu**, *n.* 4 = *isi-Bau.*

uku-B'AXA, *v. i.* (1) To be full: *isikwêbu esibâxileyo*, a heavy maize cob hanging down. (2) To fork.

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

im-**Bàxa**, *n.* 3. A branch of any thing, a tributary of a river; a forked stick, a fork; fig. halting between two opinions: *ndimbàxa*, I have two ideas before me, but do not know what to do; *umntu ombàxa*, a double-minded person.

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

um-**Bàxa**, *n.* 6. A double-barrelled gun; trousers. *Onombàxa*, people that wear trousers (Tembu).

ukuti-**Baxa**, *v. i.* To sit down anywhere, even though the person sees that the place is filthy: *njengehangu etè-baxa eludakeni*, like a pig wallowing in the mire.

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

isi-**Baya**, *n.* 4. Fold for sheep or calves, or for Kafircorn before it is thrashed out; (the calves' fold of a chief is held sacred as a place of refuge for culprits); *isibaya secuba*, a tobacco plot. Phr. *ayibaleki zibuyeni zibini*, a sheep does not run into two folds, a man is not great under two chiefs.

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

i-Bayi, *n.* 2. (a) A cotton blanket. (b) The upper part of a woman's dress made of such a blanket; from (Algoa) Bay, where such blankets were first imported.

uku-**Bayizela**, *v. i.* To dance in a certain way practised by young people. The word and the dance have been introduced from the mines: *amakwenkwe avel' ejoyineni, ngokwenene sele bayizela, amakwenkwe azidla ngabunina?* The boys are back from work, now in truth they can dance; why are the boys so proud?

Bayo, *Poss. pron.* 1. His, her, its. 3 cl. sing. ref. (a) to 1 cl. pl.: *inkosi iyabuswa ngabantu bayo*, the chief is served by his people; (b) to 7 cl.: *ubukulu bayo (inkosi)*, his (the chief's) greatness. 2. Their. 6 cl. pl. ref. (a) to 1 cl. pl.: *abantu bayo (imizi) babaninzi*, the people of them (places) are many; (b) to 7 cl.: *ubude bayo (imiti)*, their (the trees') height. See *Yo*, 1.

Baza, 1 cl. pl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *baza batsho*, then they said; 7. cl.: *baza bahambiseka ubukumkani buka-Tixo*, then the kingdom of God went forward. See *uku-Za* 2 (b).

im-**Bàza**, *n.* 3. The edible sea-mussel.

uku-**Baza**, *v. t.* (from *uku-Baba*) To sharpen to a point: *baza izinti*, sharpen or point the end of the laths; fig. *baz' indlebe*, sharpen the ears, i.e. be attentive.

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

im-**Bàzi**, *n.* 3. One who makes clubs and wooden spades.

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

uku-**Bazeka**, *v.* To be pointed or sharpened: *indlebe yakò makè ibazeke*, let thine ear now be attentive.

—**Bazela**, *v.* To sharpen for, be attentive to: *zibazele indlebe zakò ukutàndaza okukulendawo*, let thine ears be attentive to the prayer that is made in this place.

i-**Bazelo**, *n.* 2. A chip.

isi-**Bazelo**, *n.* 4. A block or anvil on which one sharpens points.

Bazo, *Poss. pron.* Their. (a) 3, 4, and 5 cl. pl. ref. to 1 cl. pl.: *izimvu ziyalùswa ngabalùsi bazo*, the sheep are herded by their shepherds; *izitya ziyahlanjululwa ngabapàti bazo*, the vessels are cleansed by their users; *intsapo ziyatàndwa ngabazali bazo*, the children are loved by their parents. (b) 3, 4, and 5 cl. pl. ref. to 7 cl.: *utywala bazo (inkosi)*, their (the chiefs') beer; *ubude bazo (izibonda)*, their (the poles') length, *ubuluntko bazo (intsana)*, their (the children's) prudence. See *Zo*, 1.

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

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

Be! *Interj.* Em.=*awù! yò!*

ukuti-**Bè**, *v. i.* To be gone: *yiti-bè!* be gone! *utè-bè lomzi*, this place is gone, i.e. either because the people are all away at work such as hoeing, or because the place has been confiscated.

uku-**Bèbà**, *v. i.* To make a noise like a he-goat.

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

isi-**Bèbé**, *n.* 4. A thin, broad, flat thing like a slate; a flat shell-fish.

isi-**Bèbélele**, *n.* 4. A broad, flat substance, as a leaf, an official envelope; fig. a too wordy speech without depth of meaning; dimin. *isibèbélelana*.

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

u-**Bébétô**, *n.* 5, Expulsion.

uku-**Bébétéka**, *v.* To be banished.

n. 8. Banishment.

u-**Bébétyu**, *n.* 5. One that refuses, rejects everything.

im-**Bébevu**, *n.* 3. A long, ugly, beardless face.

uku **Bebeza**, *v. t.* To flare, flicker: *isibane siyabebeza*, the candle flickers; *umlilo uyabebeza*, the fire flares; fig. to relate, or make up fictitious tales; to mumble: *uyabebeza ngokutètá kwakò*, you speak in a mumbling manner; to speak gruffly.

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

uku-**Bébéza**, *v. i.* To babble.

u-**Bébézulu**, *n.* 5. Vehemence, tempest: *into elubébézulu*, a great bluster or blusterer.

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

uku-**Béculula**, *v. t.* To tear the eye-lids open with the fingers; to open up a heap; fig. to explain, make clear a complicated or confused statement; to examine judicially.

um-**Bécululo**, *n.* 6. A judicial examination.

uku-**Béda**, *v. t.* To hunt buffaloes. Phr. *ukubéd' idlaba*, to neglect; to be ungrateful; to reward evil for good; see *i-Dlaba*.

ukuti-**Bédelele**, } uku-**Bédeleza**, } *v. i.* To turn and go in the opposite direction; to be a turncoat: *bédelele kwati-nina?* what excuse! what shift do you make (in speaking)?

i-**Bédengu**, *n.* 2. A rogue, villain, rascal, impostor, hypocrite; pretending to do good when he is doing mischief; one who denies what he promised or said.

uku-**Bédengu**, *n.* 7. Villainy, roguery, rascality; hypocrisy, disowning of what was promised or said.

uku-**Bédengela**, *v.* To act villainously to; to deceive.

uku-BEDESHA, *v. i.* To pray, (Du. bidden).

u-BEDESHO, *n.* 5. } Praying.
um-BEDESHO, *n.* 6. }

isi-**Bédlele**, *n.* 4. Em. A hospital.

im-**Bédlenge**, *n.* 3. } A poor, impoverished,
u-**Bédlenge**, *n.* 5, } despised person having no home; a homeless wanderer; used contemptuously: *uyimbédlenge kabani-na?* whose poor creature are you?

u-**Bédu**, *n.* 5. (a) Copper. (b) A rich grass. (c) An uncommonly beautiful male.

uku-**Bedula**, *v. t.* To turn up the eyes, shewing the white; to provoke.

im **Bédulo**, *n.* 3. Provocation.

uku-**Bedulela**, *v.* To turn up the eyes at one, indicating anger on the part of the person so acting.

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

isi-**Befubefu**, *n.* 4. An asthmatic person; one who wheezes in breathing.

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

—**Befunyeklsa**, *v.* To cause to make short respirations.

—**Befuza**, *v.* To be out of breath with running, with weeping, or with passion.

n. 8. Hard breathing.

—**Befuzela**, *v.* To gasp for breath; to pant after.

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

uku-**BEKA,** *v. t.* (a) To set, lay, place, deposit, put down in a certain place: *bek' amazimbà apò*, put the Kafir-corn here; *ukubeka nxamnye*, to lay aside; *akakabekwa zandla*, he is not yet ordained; fig. *bek'indlebe*, give ear, be attentive; *ukubeka isililo*, to raise the cry of mourning; *ndiyayibeka kum lendawo*, I shall mind this matter; *wazibeka eluhambèni*, he applied himself to his journey; *ukubeka iiyala*, to accuse, charge with a crime; *wabeka ngedinga*, he promised; *ukubeka'bala*, to blame; *ukubeka umkònto*, to put down or give a spear, e.g. when one promises to pay the *ukulobola* later on; also =*ukuhlolela* or *ukuhlonza usiba; baya kubeka amacala pantsi*, they will go to sleep. Idiom: *wobeka pina?* how much more?

(b) To lead, guide: *i-Nkosi indibeka endleleni*, the Lord leads me into the way; to give one the correct and true account of

a thing; *inkomo zabeka azayeka ngendlela,* the cattle went in file straight home.

(c) To honour, esteem; *beka uyihlo nonyoko,* honour thy father and thy mother; *usibekile,* he honours himself; he is quiet, virtuous, decent, respectable, avoids foolish conduct.

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

im-**Bèka,** *n.* 3. The small square of light skin which covers a woman's breast when at work or at home.

im-**Bèko,** *n.* 3. Honour; respect.

isi-**Beko,** *n.* 4. Something put down instead of something else; a substitute; e.g. a china egg placed in a hen's nest as a nest-egg.

um-**Beko,** *n.* 6. That which is put away for another time, esp. for the next morning; food left at supper and warmed up in the morning; fig. that which has not been finished in consultation; a bank-deposit.

um-**Beko,** *n.* 6. The ox which the bridegroom brings as a part of the dowry to the father of the bride at the wedding.

uku-**Bekeka,** *v.* (a) To be fixed, established. (b) To be honoured: *indoda ebekekileyo,* an honourable, respectable, worthy man. *n.* 8. Respected state.

u-**Bekeko,** *n.* 5. Honoured state or condition; in *plur.* honours: *imbèkeko zakèziyancòla,* his honour is becoming sullied, said of a person, especially a chief or man of rank, who makes people disrespect him by degrading or debasing actions.

uku-**Bekekisa,** *v.* To make honourable.

—**Bekela,** *v.* To put by or for; to lay up for: *imali ebekelweyo,* money hoarded up or put by; fig, *isitsaba sobomi ndisibekele e ezulwini,* the crown of life is laid up for me in heaven; *kubekel' indlebe ukutètà kwami,* listen to my speaking; to give a contribution on behalf of another: *ndibekela u-Yohane iponti,* I put down a pound on behalf of John.

im-**Bèkelo,** *n.* 3. That which has been hoarded up; riches.

uku-**Bekelana,** *v.* To run parallel (roads); to bet, wager.

isi-**Bekelo,** *n.* 4. One posted to watch, a sentry.

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

um-**Bekelelo,** *n.* 6. A thing connected with that which was before; a layer, stratum, stack of wood, step of a staircase, row in baskets; ladder.

uku-**Bekeleleka,** *v.* To be piled up. *n.* 8. Application.

—**Bekisisa,** *v.* To put, set, place in good order or position.

uku-**B'ÈKA,** *v. i.* To turn to; to fix, fasten the eyes on; to give attention or heed to: *bèk' apà,* look here; *bèka kum,* look to me; *wambèka,* he looked round at him; to go in the direction of: *ndibèka e-Dikeni,* I am proceeding to Alice. Phr. *ukubèka ngesihluhulu,* to look with owlish glassy eyes like a drunken man.

—**Bèkabèka,** *v.* To turn the face to all sides; to look about (in fear or suspicion).

ama-**Bèkebèke,** *n.* 2. *pl.* Any thing flapping, like leaves, or a hat with a broad brim, or the ears of mules.

uku-**Bèkisa,** *v.* To turn to: *bèkisa ubuso bakò kum,* turn your face to me; *zibèkise entabeni inkomo,* direct the cattle towards the mountain.

—**Bèkisana,** *v.* To cause one another to turn to, look at, face each other on purpose.

—**Bèkisela,** *v.* To refer: *ilizwi elibèkiselwe kum,* the word which refers to me.

—**Bèkiselela,** *v.* To aim; to tend to. *Adv. ngokubèkiselele,* relating to.

—**Bèkis'sa,** *v.* To look very closely; to scrutinize.

isi-**Bèkede,** *n.* 4. One who runs with all his might.

i-BEKILE, *n.* 3. A tin-can of any size; a sheet of corrugated iron, (from Du. beker).

Beku, contrac. fr. *kube ku,* see *Kube.*

uku-**Bela,** from *ukū-Ba* IV. To eat the first ripe fruit.

ama-**Bele,** *n.* 2. *pl.* Em. Kafir-corn.

i-**Bele,** *n.* 2. (a) The female breast: *abasemabeleni,* sucklings. (b) The udder in the female, and the corresponding part in the male; when an animal is killed, this portion is claimed as the perquisite of the men; dimin. *i-Belana.*

izi-**Bele,** *n.* 4. *pl.* Acts of natural affection, mercies.

um-**Bele**, *n.* 6. The nipple of the breast; the teat of the udder. Phr. *wakanyela wabela ugombele*, he denied point blank (lit. he denied, touching the ground with the teat; descriptive of a horse running at full speed).

ubu-**Bele**, *n.* 7. Natural, properly maternal affection, kindness of disposition, sympathy, benevolence, goodwill: *inkuku inobubele*, the hen shows affection to its young. Phr. *ububele bufan' obunye*, kindness begets kindness.

um-**Belebele**, *n.* 6. An asclepiad (Sarcostemma viminale *E.M.*) which climbs among the branches of the trees. The sharp edged pods have an astringent taste and are eaten when green. The sharp, milky sap is used as medicine for scarcity of milk in women and cows, the latter feeding on it in winter. A decoction of this plant is given to a cow which has lost her calf to induce her to suckle another. The shrub when burnt gives a great smoke.

uku-**Beleka**, *v. i.* To place and carry a child on the back, as the maize stalk carries its cob: *umbóna ubelekile*, the maize bears fruit; Em. to bear a child: *unifazi wam ubelekile*, my wife has borne a child. Phr. *uzibelek' emhlana inyawo*, he carries his feet on the back, i.e. he takes to his heels as fast as he can.

im-**Bélekane**, *n.* 3. A burden, such as debt or wrongdoing, that clings to one until it is put right; a heap of closely packed people; an army with one or more divisions behind.

im-**Bélekó**, *n.* 3. The skin or blanket in which a baby is carried on a woman's back; that which is asked from a man by relations of his wife when she has been confined at their place.

isi-**Beleko**, *n.* 4. The womb.

uku-**Belekísa**, *v.* To place a child on the back of another person.

i-BELELE, *n.* 3. Ebony.

um-**Belese**, *n.* 6. The lath or band made of baboon rope or rushes for tying and keeping down the thatch on the round huts.

uku-**Béleza**, *v. i.* To prate, gabble; to speak incessantly, incoherently; cf. *uku-Bélézu*.

Beli, contrac. fr. *libe li*, see *Libe*.

Belu, contrac. fr. *lube lu*, see *Lube*.

u-**Bélu**, *n.* 5. Yellowness: *into elubélu*, a yellow thing; *ubélu lomsele* or *kwasemseleni*, Kafir-beer; a beautiful, pretty person: *ndinobélu lwam*, I have my pretty one, a term of endearment. Dimin. *ubélwana*, a little yellow fellow like a Hottentot; a poor, wretched, mean, despised person.

i-**Bélukazi**, *n.* 2. A yellow cow.

ama-**Bélubéntsu**, *n.* 2. *pl.* Various efforts made in perplexity; restlessness, confusion, espec. before a war breaks out; unsteadiness, instability; being here to-day, there to-morrow; doing a thing in one way to-day, in another to-morrow.

i-**Bembá**, *n.* 2. Fibre of *ulu-Zi*, used in making the kilts of circumcised boys; a string of the *um-Sundulo*.

im-**Bémbá**, *n.* 3. Chaff, bran, husks of corn.

u-**Bembá**, *n.* 5. Ear of Kafir-corn thrashed out.

ukuti-**Bémbé**, *v. i.* To subside, abate, rest, said of sickness, war, persecution, dearth; to burn with less brightness.

izi-**Bémbé**, *n.* 4. *pl.* Any portion of food given to a lying-in woman.

um-**Bembéřana**, *n.* 1. A little, lean, sleepy person, to be laughed at.

uku-**Bémbésa**, *v. t.* To be ungrateful.

im-**Bémbéto**, *n.* 3. A cake.

im-**Bémbétshane**, *n.* 3. } Swiftness, speed;
um-**Bémbétshane**, *n.* 6. } a swift person, one excelling in speed.

uku-B'ENA, *v. i.* To bend the back inwards; to be hollow-backed: *inkabi ibénile*, the bullock is hollow-backed; *ngobuvila iyabéna iniqadi*, through sloth the rafters sink; to refuse to accept a story as told by another, to contradict, dispute, quibble over;=*uku-Pika*.

isi-**Béne**, *n.* 4. A curve which has its points turned upwards; any thing hollow backed; a hollow on a ridge of a mountain or hill: *lomuntu usisibéne*, this person is hollow backed.

isi-**Bénana**, *n.* 4. Bullock or small animal with hollow back, fem. *isibénekazi*.

isi-**Beno**, *n.* 4. An appeal.

uku-**Bénela**, *v.* To appeal: *ndibénele enkosini*, I have appealed to the chief.

—**Bénisa**, *v.* To curve, bend down in the centre.

uku-B'ENCA, *v. t.* To lay open, expose, disclose anything, whether (a) material, as in disclosing something hidden under garments or grass; or (b) mental, as in revealing secrets, confessing evil deeds; *bénca!* open your clothes; confess, is said to thieves and women; *wazibénca*, he revealed himself.

im-**Bẽncebẽnce**, *n.* 3. One who speaks and does all things openly without regard to prudence or propriety.

u-**Bẽnco**, *n.* 5. Exposure, disclosure, confession.

uku-**Bẽnceka**, *v.* To be exposed, disclosed, confessed: *into ebẽncekileyo*, a revealed matter. *n.* 8. Disclosure, exposure, confession, discovery.

—**Bẽncisa**, *v.* To expose, expose to danger; to cause or assist to reveal, etc.

i-**Bẽnde**, *n.* 2. Blood which has flowed out in large quantity and become cold and coagulated in the inner part after slaughtering.

ubu-**Bende**, *n.* 7. Blood in a liquid state at slaughtering.

u-**Bẽnde**, *n.* 5. (a) Milt, spleen. (b). Disease of the milt or anthrax; in this sense = *i-Dil ı = inyama yamakwenkwe.* This disease often proves fatal to cattle. Persons who skin a carcase infected with this disease or who eat any portion of the meat, may also die of it.

um-**Bẽndeni**, *n.* 6. Redwater, a disease of cattle.

Bendi, contrac. fr. *ndĩbe ndi*, see *Ndĩbe*.

u-**Bendlela**, *n.* 1. Flint.

i-**Benebene**, *n.* 2. A frivolous, thoughtless person.

uku-**BENGA**, *v. t.* (1) To cut meat into large collops for broiling on coals. (2) To fold down the edge of a garment.

—**Bengabenga**, *v.* To cut a piece of meat lengthwise and frequently when forming a long collop.

u-**Bengo**, *n.* 5. A strip or cutting of something. In olden times it was a glittering piece of copper (gold?) worn by nobles on the breast or forehead like an *in'-Bâsa*, as a decoration or mark (order) of distinction, hence used for breast-plate; dimin. *im-Bẽngwana.*

um-**Bengo**, *n.* 6. Long collop of meat, chop, carbonado; dimin. *um-Bengwana.*

im-**Bẽnga**, *n.* 3. A vessel made of rushes for milking.

Benge, *Neg. v. pref.* of participle 1 cl. pl. when used with the *auxil. ka: bengekahlangani naye*, before they came together with him.

ukut'i-**BENGE**, and **Bengebenge**, *v. i.* To flash, give a sudden and transient light, as the reflection of a mirror thrown in a particular direction.

i-**Bengebenge**, *n.* 2. Anything shining glittering or sparkling.

uku-**Bengezela**, *v.* To glitter, shine with dazzling brightness, as metal, water, or a mirror reflecting light. *n.* 8. Glittering.

u-**Bengezelo**, *n.* 5. } Splendour.
ubu-**Bengezelo**, *n.* 7. }

uku-**Bengezelela**, *v.* To enlighten over or about.

uku-**Bengezelisa**, *v.* To make to shine.

um-**Bengele**, *n.* 6. Pigeonwood, Trema bracteolata, *Blume*;=*um-Vangazi.*

uku-**Bẽngeqa**, *v. i.* Not to care for anybody or anything; to become independent, in a bad sense; to be arrogant and haughty.

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

ubu-**Bẽngeqa**, *n.* 7. Vanity.

uku-**Bẽngeza**, *v. t.* To squander by exposing what one has; to spread abroad what was said to another confidentially; to inform of a secret, reveal; to give warning to enable a person to flee from danger.

—**Bẽngezeka**, *v.* To be squandered.

u-**Bengu**, *n.* 5. (a) The white rind of the stalk of Kafircorn or sweet cane. (b) A piece of sharpened cane used by mid-wives for dividing the umbilical cord. *Adj.* Sharp, hard.

um-**Bengu**, *n.* 6. Cleverness, sharpness: *wenz' umbengu*, he is smart in tracing spoors.

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

i-**Bẽngubẽngwana**. *n.* 2. A narrow garment not covering properly; fig. one who cannot keep anything but must blab it out; one who is not right in his mind.

uku-**Bẽnguza**, *v.* To flap; to let fall the raised hand in speaking: *wabẽnguza ngesandla*, he waved with his hand.

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

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

ukut'i-**B'ENQE**, } *v. t.* To double down, fold
uku-**Bẽnqa**, } over the hem or edgepart of a garment; to turn a garment inside out; to turn up the ground in ploughing; *uyawubẽnqa umhlaba*, he lays the ground open; to open up, unfold like a flower; *intyantyambô ezitê-bẽnqe*, open flowers; to speak strongly when angry without regard to the consequences or another's feelings; *utêtê wabẽnqa washiya angalaziyo*, he spoke so strongly that he did not know or care what he said.

u-**Bẽnqo**, *n.* 5. A folded down collar.

um-**Bénqo**, *n.* 6. That part of a garment which is folded over, as the collar of a kaross or coat.

uku-**Bénqeka**, *v.* To be opened up: *masibone ukuba intyantyambò zibènqekile-na*, let us see if the flowers are open.

uku-**Béntsa**, *v. i.* To sit or lie with the private parts exposed, from negligence or drunkenness; fig. to expose what should be hidden. Em. to play, sport or jest with one; to put the hand on jokingly.

—**Béntseka**, *v.* To have the private parts exposed, (especially having the penis uncovered).

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

Benu, *Poss pron.* Your. 2 p. pl. ref. (a) to 1 cl. pl.: *abasebenzibenu*, your workmen; emphatic and distinctive: *abenu abasebenzi, your* workmen; (b) to 7 cl.: *ubukúlu benu*, your greatness: see *Enu*.

ama-**Bénubéntsu**, = *ama-Bélubéntsu*.

i-**Bénxa**, *n.* 2. The ant-bear, Dutch aardvark, Orycteropus afer (*Pallas*).

ukuti-**Benya**, *v. i.* Only used in the phrase, *ndiya kumbetà kude kuti bòvuyí* or *ade ati bòvuyá*, I'll give him a proper swishing. (This proverb occurs in an alternative form, *ndiya kumbetà ngoluka-Benya*, I shall beat him with Benya's stick.)

um-**Bénya**, *n.* 6. A kind of tree, (? an old name for the Cape willow, Salix capensis *Thunb.*; = *um-Ncáluba.*)

ama-**Bénya**, *n.* 2 *pl.* Excuses, evasions, subterfuges, delusions; beating about the bush, jumping from one matter to another: *batúnga am'vènyá*, or *amapóndo*, they helped themselves to escape in war by going through the forest corners.

isi-**Bényana**, *n.* 4. Em. an animal with hollow back; cf. *isi-Bènana*.

u-**Bénywà**, *n.* 5. A small bush with tough twigs.

uku-**Beqa**, *v. i.* To speak haughtily.

uku-**Béqa**, *v. t.* To paddle, row. *Amapini oku-béqa*, oars.

um-**Béqi**, *n.* 1. A rower.

uku-**Bequla**, *v. i.* To spring, bound, like some game.

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

um-**Bese**, *n.* 6. (a) A small green bird. (b) A hoop. (c) A grass bracelet made and worn by children.

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

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

uku-**BET'A**, *v. t.* (a) To strike, hit, beat, as with a stick, hammer etc.: *betà isikónkwane*, strike the nail; to play on an instrument: *ukubét' im-Bande, i-Kwélo, i-Nqomfiyo, u-Hudi*, &c., means to play on these different musical instruments; *ukubetà umlozi* or *ikwélo*, to 'whistle', i.e. to pretend innocence or carelessness; to punish: *bon' abo baya kubetwà*, those shall be punished; Phr. *ndiya kumbetà ngoluka-Benya, lit.* I shall beat him with Benya's stick, i.e. I shall put him right.

Pass. to be struck; fig. to be influenced or overcome: *ndibetwà butóngo*, I am overpowered by sleep; *ndibetwà lusizi*, I feel compassion, or sorrow; *ndibetwà lutándo*, I am influenced by love; *ndibetwà livuso*, I am smitten with fear of danger or retribution.

(b) To touch, reach: *inja yalibetà iliza*, the dog reached or caught the antelope; *amanzi abetè apà*, the water reached here (showing with the hand, how far it reached).

(c) *Wabetà ngalendlela*, he took this road; *wayibetà indlela ngenyawo*, he walked the road on foot; *wabet' ecoleni*, he missed, departed from the proper course, or from the subject he spoke of; *ndabetà pantsi*, I missed the point.

(d) It is used as an *auxiliary*, in the sense of to cause, make, become: *ezo nto zibetè ndatembà*, those things made me hope; *nibetè ndoyika*, you made me afraid; *wabetà ndenqumama*, he caused me to stand still; *lento indibetà ndingabi nakudinzwa*, this thing makes me feel not tired.

Phr. *ukubetà kome*, lit. to beat dry, i.e. to conquer, convince wholly; to hit point blank; to proceed straightforward to the goal; to shut the mouth of contradicters, to make them speechless; *zibetè koma*, they (enemies) have run away, can not be found; *wambetà emlonyeni*, he interrupted or snubbed him; *sibetile enkabini*, he exchanged the bullock; *into ayibetwà ngankawa*, i.e. not to vent a secret to strangers you do not trust.

um-**Beti**, *n.* 1. A beater. *Ababeti bohadi*, harpers.

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

isi-**Betǒ,** *n.* 4. Punishment, judgment; fig. a 'plague': *sisibetǒ pezu kwakè,* we're a plague to him.

u-**Betǒ,** *n.* 5. A striking, chastisement.

uku-**Betàbetà,** *v.* To beat about; to fluctuate.

i-**Betǒbetǒ,** *n.* 2. and isi-**Betǒbetǒ,** *n.* 4. Who or what hinders discourse.

uku-**Betàbetàna,** *v.* To beat or smite against one another: *amadolo akè abetàbetàna,* his knees smote together.

—**Betàna,** *v.* To beat each other; to strike mutually; fig. *izinto zibetène,* to give one thing for another; to exchange cattle.

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

—**Betàniseka,** *v.* To be interrupted. *n.* 8. Interruption.

—**Betèka,** *v.* To be fit for beating: *isandò asibetèki,* the hammer is not good for hammering; to beat oneself against: *ndabetèka etyeni,* I struck (my foot) against a stone; fig. to be exhausted by labour, running, disease or age: *uselebetèkile, iminyaka yakè selihambile,* he is exhausted, his years are advanced.

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

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

—**Betèlela,** *v.* To fasten, spread for in a particular place: *betèlela intente apà,* fasten the tent here; to hammer (a nail); to fasten by nailing; to keep a calf from sucking by striking it while its mother is being milked.

isi-**Betèlelo,** *n,* A switch used to keep a calf from sucking at milking.

uku-**Betisa,** *v.* To cause or help to beat: *yinina ukuba uzibetise?* why do you cause yourself to be smitten? Phr. *wabetisa ngomoya,* he paid no regard.

—**Betisana,** *v.* To help each other in beating.

—**Betisisa,** *v.* To cause oneself to be beaten.

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

isi-**Betǎnkunzi,** *n.* 4. Lit. the bull beater. Carissa arduina *Lam.* a thorny shrub with small bright red edible fruit. The natives entertain the notion, that when the bull is beaten with this shrub, he becomes excited and seeks his mate.

um-**Betè,** *n.* 6. Dew. Phr. *itshoba lalal' umbetè,* the tail-brush was covered with dew, i.e. he died (a sarcastic expression).

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

Betǔ, *Poss. pron.* Our. I p. pl. ref. (a) to I cl. pl.: *abantwana betǔ,* our children; emphatic: *abetǔ abantwana, our* children, as distinguished from those of others; (b) to 7 cl.: *ubukosi betǔ,* our authority. Phr. *au ke betǔ!* O, ye my friends; see *Etù.*

um-**Betwàyo,** *n.* I. Em. The ringhals snake, Sepedon haemachates *(Lacep).*

uku-**Bètya,** *v. t.* To bend back (finger).

—**Bètyeka,** *v.* To be bent or pointed backward.

ukuti-**Bètye,** *v. i.* To bend, as from weakness.

ukuti-**Bètyebètye,** *v.* To bend to and fro, as from weakness; to waddle.

i-**Bètyebètye,** *n.* 2. us. as *adj.* Supple, pliant, flexible; fig. a wobbler.

ubu-**Bètyebètye,** *n.* 7. The bending to and fro; waddling.

uku-**Bètyeza,** *v.* To slip with the ankles.

uku-**Bevumla,** *v. i.* Em. to make a noise; to growl, snarl as a dog; to groan, grumble indignantly;=*uku-Bàvuma.*

uku-**Bévuza,** *v. i.* To cause strife and fighting by speaking vain words.

um-**Bévuza,** *n.* 6. Fighting, resisting with words or weapons: *wehla umbèvuza,* the fight commenced.

im-**Bèwu,** *n.* 3. Seed.

uku-B'EXA, *v. t.* To mix food by stirring it round; to beat up an egg; to swing the shoulders forward alternately in walking.

isi-**Bèxo.** *n.* 4. A piece of wood to stir round food; an oar.

um-**Bèxo,** *n.* 6. Food prepared by having been stirred.

uku-**Bèxabèxa,** *v.* To mix by stirring from side to side; fig. to cause the *isi-Bàca* to swing, as women do in walking; fig. to row; see *uku-Bèxeza.*

i-**Bèxebèxe,** *n.* 2. } A person running; a
isi-**Bèxebèxe,** *n.* 4. } hasty person; one who is in too great a hurry to do or seek for a thing properly, however anxious he may be to get it; a frivolous, thoughtless person.

uku-**Bèxeza**, *v.* To move the upper part of the body in swimming or running, bringing the shoulders forward and backward with a swinging motion; to waddle as a duck.

—**Bèxezela**. *v.* To move or run as quickly as possible, causelessly; to act hastily.

uku-**Bèxesha**, *v. t.* To drive a wagon.

um-**Bèxeshi**, *n.* 1. A wagon driver.

im-**Bèyiya**, *n.* 3. A jester.

im-**Bèza**, *n.* 3. Em. A kind of spoon or flat knife, made of bone or iron, used for removing the perspiration from the face.

isi-**Bèza**, *n.* 4. Any broad cutting instrument.

Bezi, contrac. fr. *zibezi*, see *Zibe*.

um-**Bèzo**, *n.* 6. A shrub for destroying insects, Crabbea cirsioides.

Bi, *adj.* Bad, evil, wicked, corrupt, depraved, ugly, poor, useless, miserable, corrupt, foul, filthy, impure, worthless, naughty, polluted, deformed, vicious, expressing all bad physical and moral qualities: *umntu ombi*, an ugly, bad person; *izulu libi*, the sky is threatening, cloudy; *kubi kum ndikubona apà-nje*, it is unpleasant to me to see you here; *ababantu ababi*, persons who do not pay their respects to their chief by visiting him; *am uzi amabi*, bad water; *intliziyo yam imbi*, I am downhearted.

isi-**Bi**, *n.* 4. Mote, rubbish, refuse. Dimin. *isibana*.

ubu-**Bi**, *n.* 7. Badness, illness, wickedness. (All meanings of *bi* in an abstract sense).

ama-**Bibi**, *n.* 2. *pl.* Dried, decayed weeds in heaps in a garden or field.

uku-**Biba**. *v. t.* To powder a garment black.

i-**Biba**. *n.* 2. The rotten or decomposed substance taken out of the hollow of a tree, then burnt in a pot and ground into powder, which is sprinkled on a kaross to blacken it; black dye; see *uku-Gcaba*.

im-**Biba**, *n.* 3. The striped field mouse, Arvicanthis pumilio *(Sparr)* —*i-Ngulu*.

isi-**Biba**, *n.* 4. (a) A heap of dark things (cattle). (b) The stomach of the porcupine dried and powdered. The powder is supposed when put on a superficial wound to protect one for ever against snakebite.

uku-**Bibidla**, *v. i.* To utter sounds as a child when teething: *uyabibidla*, you speak unintelligibly.

uku-**Bibil'sha**, *v. i.* To take more than has been granted.

—**Bibil shela**, *v.* To take more for another than has been granted.

im-**Bibilishelo**, *n.* 3. Greediness.

u-**Bibinxa**, *n.* 5. An ill-looking, deformed person.

u-**Bici**, *n.* 5. That what causes misunderstanding.

ulwa-**Bici**, *n.* 5. Home affairs.

uku-**B'IDA**, } *v. t.* To dodge like a hare in
uku-**Bidabida**, } running; to confuse, confound, puzzle, mislead, purloin, betray confidence, defraud.

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

i-**Bidi**, *n.* 2. A confounder.

im-**Bidane**, *n.* 3. Anything which confounds or puzzles one.

isi-**Bidi**, *n.* 4. Beer; *plur.* sediment, dregs which remain behind in cooking meat; lees of liquors; fig. disagreeable things.

um-**Bido**, *n.* 6. A fraudulent act.

uku-**Bideka**, } *v.* To be confused, confounded, puzzled.
—**Bidabideka**, }

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

isi-**Bidala**. *n.* 4. That which is inconsistent.

ukut'i-**Bidi**, *v. i. Yath-bidi nenye indoda*, he got into a quarrel with another man.

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

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

uku-**Bidiza**, *v. i.* To speak nonsense.

uku-**Bidlika**, *v. i.* To become soft; of a wall, to fall to pieces after rain; to fall off as plaster from a wall; to become soft and burst, as a boil.

—**Bidliza**, *v.* To cause to become soft etc.: *imvula izibidlizile izitena*, the rain softened the bricks.

uku-**B'IJA**, } *v. t.* To turn, twist: *uyazibija-*
uku-**Bijabija**, } *bija*, he writhes, or twists himself from pain.

ukut'i-**Bijebije**, *v.* To turn, twist: *ingwe imtè-bij'bije ngomsila*, the leopard twisted his tail round him.

—**Bijabijela**, *v.* To turn, twist round and round: *wabijabijelwa ngoswazi*, he was beaten round about his body, on all sides.

—**Bijana**, *v.* To twist together, as ropes.

—**Bijela**. *v.* To fasten a reim round the neck or horns; to couple oxen; to wind round on: *inyoka indibijele*, a snake has coiled round me; to entangle: *intambò zibijelwe*, the thong is entangled; fig. to entangle, involve in a certain matter; to misstate designedly.

—**Bijelana**, *v.* To be entangled in each other, twisted together, as branches of a tree.

—**Bijelanisa**, *v.* To intertwist, intertwine.

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

uku-**BIKA**, *v. t.* To report, acquaint, inform, announce, especially in reporting officially accidents or cases of sickness or death: *ndabika isifo somntwana*, I reported the illness of the child; *uzibikile*, he reported himself as ill or in need, with the view of getting aid: *ndiyinto engenayo neyokubika inkomo*, I have not got even one cow.

um-**Biki**, *n.* 1. A reporter.

im-**Biko**, *n.* 3. } Reporting or announcing
um-**Biko**, *n.* 6. } officially an event, such as an accident, illness or death; death-notice.

uku-**Bikeka**, *v.* To be reported as sick. The cry of the bird *Nomntan' ofayo* is rendered as: *ndina "mntan' ofayo, ndiba ndiyambika, kanti akabikeki*, I have a sick child, I think I am reporting him, but he is ignored. A child, seeing another eating, will repeat this rhyme in order to get a share of the food.

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

—**Bikelana**, *v.* To report etc., to each other.

um-**Bikatá**, *n.* 6. A piece of a broken earthen pot, in olden times used for cooking purposes by an *umdlezana*.

i-**Bikibiki**. *n.* 2. A bulky thing; a corpulent person; a swollen part so full of matter, that it hangs down; a mass of people or cattle; pl. debris, grass, wood, flood-refuse.

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

uku-**B'IKICA**, *v. t.* To look for and gather small things, as ears of corn or pieces of wood from the ground; to glean; to feel, touch, examine (cloth or other articles) with the hands; to break wood into small pieces; *uyendisile ubikicile*, he has married his daughter as one who gleans, i.e. too young; also said of a boy circumcised too young.

im-**Bikicane**, *n.* 3. } The goose foot, Che-
um-**Bikicane**, *n.* 6. } nopodium ambrosioides, *L.*, growing in deserted kraals, used as insect powder; Chenopodium vulvaria, *L.*, used as a styptic; fig. said of a girl who is married too young.

im-**Bikico**, *n.* 3. } That which has been
u-**Bikico**, *n.* 5. } gathered, small fragments; the act of gathering such things; a gleaning.

u-**Bikwé**, *n.* 1. Burchell's Coucal, or Vlei lourie, Centropus burchelli, *Swains.* Its head is preserved and given to pups for the purpose of making them expert hunters.

uku-**BILA**, *v. i.* Of water, to boil: *ibila kade imbiza*, the pot is taking a long time to boil; *umtombó uyabila*, the fountain bubbles out; fig. of dough or beer, to ferment; to sweat, perspire: *ndibilile*, I am in a sweat. *n.* 8. Perspiration, fermentation.

—**Bileka**, *v.* To be fermenting, leavening.

—**Bilela**, *v.* To boil over: *imbiza iyabilela pàntsi*, the pot boils over on the ground; to sweat for: *ndiyibilele lento*, I have wrought hard for this thing; fig. to boil over with rage and anger; to come over a person as an overwhelming calamity.

—**Bilisa**, *v.* To cause to boil, ferment, sweat.

i-BILA, *n.* 3. Beer, as drunk by Europeans (from Eng. beer).

im-**Bila**, *n.* 3. The dassie, or coney, Procavia capensis *(Pallas)*, used as a nickname for an uncircumcised person. Phr. *ukumnika imbila ngemtloko*, to give a person a dassie by the head or biting part, i.e. to cheat one; *uhlangene nembila zicitákala*, (or Em. *zicitá*,) he came upon the dassies dispersing, (or Em. urinating), i.e. he did not long enjoy what he had received, (said in the case of a woman whose husband has died shortly after marriage, or of one dying shortly after having received a pension); *imbila yaswela umsila ngokuyaleza*, the dassie lost its tail by ordering (some other animal to bring it), i.e. do your own business yourself, don't trust to others doing it for you.

im-**Bilapó**, *n.* 3. The gland in the groin.

im-**Bilati** *n.* 3. (a) Fore arm or fore leg of animals, (tibia). (b)=*um-Nqabaza*, the assegai tree, whose wood is used for making lance shafts.

isi-**Bill**, *n.* 4. Girth, thickness, bulk, trunk, stem: *unesibili*, he is stout.

uku-BILIBISHA, } *v. i.* To work to earn
—BILIBISHELA, } something; to persevere in an undertaking; to prosecute it with diligence, (fr. the Du. arbeiden).

im-BILIBISHELO, *n.* 3. Hard work.

im-**Bilibondo**, *n.* 3. A confused statement.

ukut'i-**Bilikityi**, *v. i.* To slide, slip, miss; used both physically and morally.

im-**Bilini**, *n.* 3. That which is inside mentally, the mind, thoughts, purports, etc.: *kup' imbilini*, reveal your inmost thoughts, mind; *imbilini yakè iginile*, he is confident, firm in purpose; *wabetwà lusizi embilinini*, he felt much pity; fig. *embilinini yolwandle*, in the midst of the sea.

izi-**Bilini**, *n.* 4. *pl.* The material things contained inside; the entrails, intestines, all the viscera; fig. tender affections.

um-**Bilini**, *n.* 6. The inside as a cavity: *inqawa yakò inombilini*, your pipe has a large hollow space, i.e. is capacious, can hold a great deal; *lomntu unombilini*, this man has a capacious belly, is voracious. See *uku-Qipùka* and *uku-Qipùla*.

u-**Bilo**, *n.* 5. Dewlap of cattle.

uku-**Bimbà**, *v. t.* To swallow a substance without masticating it.

uku-**Bimbilitèla**, *v.* To eat greedily; to give all to one instead of dividing; to take more than was granted.

im-**Bimbilitèlo**, *n.* 3. Greediness, voracity.

uku-**Bimbiliza**, and **Bimbità**, = *uku-Bimbà*.

i-**Bimbi** *n.* 2. A thoughtless person, one of weak intellect; unripe, green in judgment, not skilled.

um-**Bimbi**, *n.* 6. A wrinkle on the face due to old age; a flabby cheek.

i-**Bimbiti**, *n.* 2. A sour, sullen, morose, sulky person; one who has an uncomely visage.

uku-**Bina**, *v. i.* To gallop, race; fig. to rival, emulate.

—**Binisa**, *v.* To gallop, race.

uku-**Binda**, *v. t.* To choke, suffocate; offend, vex, grudge. *n.* 8. Choking, suffocation.

—**Bindeka**, *v.* To be offended, obstructed, silenced, vexed, fretted, grieved: *ndibindekile ngokutètà kwakò*, I am grieved by your talk.

—**Bindisa**, *v.* To choke, suffocate.

isi-**Bindi**, *n.* 4. (a) The liver; fig. courage, vigour, energy: *lomntu unesibindi*, this person has courage, i.e. can do things coolly. (b) A liver-coloured fungus growing on rotten trees, used as a medicine for anaemia *(ihlwili)* in cattle, also rubbed by people on their faces in hot weather.

um-**Bindi**, *n.* 6. (a) The principal part of a thing, as the district or region where the principal men, the flower of the tribe, are living. (b) A forest tree, Garcinia gerrardi *Harv.*, ranging from Egossa to Zululand; its sap is yellow.

uku-**BINGA**, *v. t.* To render what is due to departed ancestors, which is done by sacrifice; or to a river, which is done by slaughtering an animal and throwing every part of it into the river; or to the doctor who conducts the work of offering, by slaughtering for him; this does not include other fees.

um-**Bingi**, *n.* 1. The host who offers, i.e. who gives the animal for a sacrifice.

isi-**Bingo**, *n.* 4. The animal slaughtered for offering.

um-**Bingo**, *n.* 6. A sacrifice.

uku-**Bingela**, *n.* To sacrifice for.

—**Bingelela**, *v.* To slaughter and offer for a child (not for twins) at its birth, on the day the mother ceases lying-in, which is done by the father or a man of the village, not by the priest-doctor. The false prophet u-Mlanjeni used it with an extended meaning: *bingelelani inkomo ezimdaka*, offer in sacrifice the dun-coloured cattle.

um-**Bingeleli**, *n.* 1. The person who offers for one; hence a priest.

isi-**Bingelelo**, *n.* 4. The place for offering; (this word is used by translators for altar).

um-**Bingelelo** *n.* 6. An offering, sacrifice for one.

ubu-**Bingeleli**, *n.* 7. The priest's office.

uku-**Bingelelela**, *v.* To offer for, instead of.

um-**Bingeleleli**, *n.* 1. One who offers for or instead of another.

um-**Bingelelelo**, *n.* 6. The offering, sacrificing for or instead of one.

isi-**Bingibingi**, *n.* 4. One so much offended that he can hardly speak: *uqumbe wasisibingibingi*, he is dumb with anger.

uku-**Bingila**, *v. t.* To remove weeds from cleared ground,—*uku-Singila*.

Bini, Em. **Bili**, *Card. num.* Two: *zimbini inkomo*, the cows are two; *amanqina amabini*, two witnesses; *izinto zombini*, both things. *Adv. kabini*, twice: *yenza kabini*, do it twice; *kubini*, into two: *canda kubini*, cut into two parts; *ngambini*, in twos; by pairs.

isi-**Bini**, *n.* 4. Two, as an abstract number: *ishumi elinesibini*, twelve; *imitì elishumi elinesibini*, twelve trees; the second: *umhla wesibini*, the second day; *ngolwesibini*, i.e. *usuku*, on the second day, on Tuesday; *okwesibini*, the second time or secondly.

uku-**BINQA**, *v. t.* To gird the loins; to bind any clothing around the hips; to buckle on; to make ready.

i-**Binqawa**, *n.* A girdle, girdle belt. (In this word the Hottentot suffix *ba* has become *wa*).

um-**Binqo**, *n.* 6. Any thing (garment) bound round the hips, except a girdle; a petticoat.

uku-**Binqeka**, *v.* To be fit for girding.

—**Binqela**, *v.* To gird etc. for; to strive to finish: *ulwaluko lubinqelwe e-Ncemera*, circumcision was put an end to at Peelton.

—**Binqisa** *v.* To cause, help to gird.

—**Binqisana**. *v.* To gird one another.

—**Binqiseka**, *v.*=*Binqeka.*

i-**Binxala**, *n.* 2. Abundance of milk.

uku-**BINZA**, *v. t.* To throw a spear, dart an assegai; to strike by throwing an assegai; fig.: *inkwenkwezi iyabinza*, the star shoots.

um-**Binzi**, *n.* 1. } A spearman.
im-**Binza**, *n.* 3. }

um-**Binzwa**, *n.* 1. One who has been speared.

uku-**Binzeka**, *v.* To be fit for throwing; to be, or to be capable of being, pierced by an assegai.

—**Binzisa**, *v.* To cause or to help throwing.

i-**Binza**, *n.* 2. A quantity of corn placed on the stone where it is to be ground, or a quantity of ears of corn placed where they are to be thrashed out; dimin. *i-Binzana*, a small detachment.

um-**Binza**, *n.* 6. A wild fruit tree with edible berries, septee, Halleria elliptica, *Thun.* The fruit, if pulled at the proper season, becomes ripe and black by being put into a hole in the ground for two days; it is eaten in time of famine. Green branches of this tree are burned in sacrifice. The ripening of the fruit is the time for sowing Kafircorn. Phr. *sisisele sombinza*, it is a pitful of binza fruit, i.e. something very easily got; see also *isi-Sulu*.

isi-**Bipa**, *n.* 4. An uncommonly ugly person.

isi-**Biqi**, *n.* 4. The discharge from a putrid wound or place; any bad thing, as dirt or a lump in milk or water; refuse, debris.

uku-**Biqiza**, *v.* To suppurate, discharge any thing putrid, as pus, or clotted blood, or the placenta in parts; of cattle, to get rid of a dead foetus in putrid parts; fig. *lomntu uyabiqiza ukutèta*, this person speaks dirty things; *inyama ibiqiza impetu*, the meat is beset with maggots.

u-**Bisi**, *n.* 5. Sweet milk; *ubisi lengwe*, lit. leopard's milk, i.e. brandy.

im-**Bishimbishi**, *n.* 3. A corpulent person.

uku-**BITYA**, *v.* To fall off in flesh exceedingly, become very lean: *inkomo ibityile*, the cow is very lean. *n.* 8. Leanness.

u-**Bityo**, *n.* 5. Excessive leanness; a thing that is in an impoverished state, or that has died of poverty: *kudliwe ubityo* or *ubityokazi*, a very lean animal.

im-**Bitywana**, *n.* 3. One who is emaciated, very lean.

uku-**Bityisa**, *v.* To cause great leanness, (used both physically and morally); to terminate the existence of a very lean animal: *bityisa olulubityokazi*, finish off this very lean animal.

u-**Bivana**, *n.* 5. That which is lean, without bones.

i-**Bixa**, *n.* 2. An indigent person; one who is unable to give that which is asked from him.

ubu-**Bixa**, *n.* 7. Indigence, poverty, penury.

uku-**Bixanisa**, *v.* To identify with: *undibixanisa nabani-na?* with whom do you identify me?

i-BIYA,=*i-Bila*, European beer.

uku-**BIYA**, *v. t.* To fence: *biya ubuhlanti*, fence the cattle fold, (which is done by laying bushes around, or putting them into the ground, or by wattling).

u-**Biyo**, *n.* 5. The act of fencing.

uku-**Biyela**, *v.* To fence for or round about: *biyela amasimi*, fence the gardens.

—**Biyisa**, *v.* To help to fence.

u-**Biya**, *n.* 1. Em. The ringhals snake;=*i-Pimpi.*

im-**Biza**, *n.* 3. Formerly an earthen pot for cooking, as distinguished from an iron one; now any pot for cooking.

uku-**BIZA**, *v. t.* To name, call, invoke, invite, order, say, repeat: *biza izicaka*, call the servants; *ndibiza imali yam kuwe*, I demand my money from you; *umbize igama elingu-N.*, thou shalt call his name N.; *umbiza ngokuba-Nkosi*, or *ngokuti-Nkosi*, he calls him Lord; *ubizwa ngabanina?* what is your surname?

im-**Biza** and im-**Bizo**, *n.* 3. A convened meeting, after the analogy of Sesuto *pitso* from *pitsa*.

isi-**Bizo**, *n.* 4. (a) A distinguishing name; surname. (b) That by which anything asked is obtained.

u-**Bizo**, *n.* 5. Invitation, cry, calling.

um-**Bizane**, *n.* 6. Attraction; fascination, such as a snake exerts over a bird.

uku-**Bizeka**, *v.* To be utterable; to be summoned, cited; to have a name; to be renowned, famous: *igama lake libizeka kamnandi*, his name sounds pleasant.

n. 8. Appellation.

Bizela, *v.* To call, invite for or to: *ndibizelwa ityala lam,* I am called on account of my debt or crime; to invite to; to read to; fig. to draw by suction into the mouth, as through a straw, to swallow, deglut.

isi-B'zɛlɔ, *n.* 4. } A call to or for, acclama-
u-Bizelo, *n.* 5. } tion: *nagaz' uye ebizelweni,* i.e. never go to a meeting without knowing why you are called, you do not know you are going to die by the word of the *isanuse.*

uku-**Bizelana,** *v.* To gather together (in a hostile sense): *labizelana ndawonye ngo-Moses nango-Aron,* they gathered together against Moses and Aron.

uku-**Bizisa,** *v.* To cause or make to name, call, etc.: *wabibizisa imiteto elishumi,* he made me repeat the ten commandments.

Bo, 1. Contrac. form of pron. emphat. *bona,* 1 cl. pl. and 7 cl. They, it. It is (a) governed by prepositions: *hambani nabo (abantu),* go ye with them (the people); *ngenavi kubo (ubukumkani),* enter into it (the kingdom); *beka pezu kwabo,* put it on them.

(b) *Poss pron.* of 1 cl. pl.: *into yabo,* their (the people's) thing; 7 cl.: *ukufika kwabo,* the arrival of it (the kingdom); emphat.: *eyabo into, their* thing; *okwabo ukufika, its* arrival. (c) It is used in forming the copula and to express causal relationship: *ngabo,* it is they; *babo,* by it.

2. *Verb pref.* of the condit. and hypothetical future tense, 1 cl. pl.: *xa ute weza bokunika lento,* when you come, they will give this thing to you; 7 cl.: *bofika ubukumkani,* the kingdom will come.

-bo, Enclitic particle to strengthen exhortations, when affixed to the imperative: *hambà-bo!* now do go! *apà-bo!* here it is.

ukut'i-**Bò,** *v. i.* To fall off: *ihashe litè-bò,* the hair of the horse has fallen off.

isi-Bɔ, *n.* 4. } See *ukū-Ba* IV.
ulu-Bɔ, *n.* 5. }

ubu-**Bo,** *n.* 7. See *uku-Ba,* III.

um-**Bò,** *n.* 6. Scab on a dog, mange.

uku-**Bòba,** *v. t.* To speak nonsense.

uku-**BOBA,** *v. i.* To compress or bring the sides of a thing near each other; to make a depression in a yielding article; fig. to soften down; to speak in a conciliatory, dispassionate manner.

um-**Bobi,** *n.* 1. } A conciliatory person.
isi-Bobi, *n.* 4. }

uku-**Bobaboba,** *v.* To narrow, diminish breadth; to calm, pacify, appease, soothe, mollify, soften one who has been offended; to coax.

i-**Bòbò,** *n.* 2. Hole, hollow, excavation; a cavity which has been made or bored, as that of a chimney, or gun; hence, a tube; a piping through which water flows; fig. a sound.

im-**Bòbò.** *n.* 3. = *i-Bòbò.*

isa-**Bòbò,** *n.* 4. Something wide and deep: *inxeba elisabòbò,* a wide, deep wound.

um-**Bòbò,** *n.* 6. Em. a gun; a steam-whistle such as is used at large works to indicate the hours for beginning and for ceasing work.

isi-Bɔbo, *n.* 4. Any thing dense, as a thick, long, strong beard.

u-**Bobo,** *n.* 5. A species of thorn tree, which grows very densely, with black, edible berries; it is used for making charms, =*um-Pafa.* Phr. *bamba lubobo,* entangle him by the thickets, i.e. hold him fast.

u-**Bòbòyi,** *n* 1. The African Hoopoe, Upupa africana, *Bechst.* Its early return in spring informs the natives that winter is past.

uku-**Bòbòza,** *v. i.* To issue, ooze, as water from a fountain, or scrofulous matter from an ulcer, or pus from the genitals.

u-**Bòbòzo,** *n.* 5. Any thing issuing in the manner just described. (Blennorrhoea urethrae).

um-**Bodamo,** *n.* 6. Confusion from people running out and in; a crowd pressing in to get at a thing first.

uku-B'ODLA, *v. i.* To eruct, belch, which sometimes is ascribed to witchcraft: *ubodl' esambèsa,* lit. he loathes while he clothes, i.e. he is outside friendly but inside hostile.

um-**Bòdlo,** *n.* 6. The belching of wind from the stomach; eructation.

uku-**Bòdlisa,** *v.* Fig. to take, as does a chief, the property of a deceased father.

im-**Bòdla,** *n.* 3. Em. The African wild cat, Felis ocreata cafra, *Desm.* = *i-Càtàza* and *in-Gada*; *mbòdlandini,* a nick name.

ukut'i-**Bòdlo,** *v. t.* To pierce with a needle or anything sharp: *ndingakuti bòdlo ngalemela,* I would stab you with this knife.

i-**Bòdlo,** *n.* 2. An old tumble-down building.

i-**Bòdlobòdlo,** *n.* 2. One who is pierced through in many places, or many persons who are pierced through.

uku-**Bòdloza,** *v.* To stab with any sharp instrument as a knife; to strike home with a stick, as boys try to do when fighting: *ndimbòdlozile ngentonga,* I got at him with my stick; =*uku-Bàdluza.*

im-BODLELA, *n.* 3. A bottle (from Eng., or from the second made by liquid being poured out of a bottle.)

im-**Bódlololo,** *n.* 3. Bullock with horns standing straight up from the head.

i-BODOLOSHE, *n.* 3. Botheration. (Eng.)

Bodwa, *Adj.* Alone, only, 1 cl. pl: *abantwana bodwa,* the children alone; *babodwa,* they are alone; 7. cl.: *ubulungisa bodwa,* righteousness only; see *u-Dwa.*

ukut'i-**Bofu,** *v. t.* To pierce, as a thorn.

uku-**Bofula,** *v. i.* To walk heavily or struggle (in the mud); to exert oneself with difficulty.

uku-**Bohla,** *v. i.* To fall, as a swelling, or as a sack containing fermenting liquor when opened; to collapse, sink, decrease: *amanzi abohlile,* the water decreased (after a flood); fig. to be lowered: *uzibohlile,* he has lowered himself, he is ashamed.

—**Bohlisa,** *v.* To cause to sink; to lessen the bulk by drawing out portion of the contents.

uku-B'OJA, —**Bójabója,** *v. t.* To oppose in a less or greater degree pacific or healing measures; to disturb; trouble, stir up strife or confusion.

um-**Bójabója,** *n.* 1.
i-**Bója,** *n.* 2.
i-**Bójabója,** *n.* 2.
isi-**Bója,** *n.* 4.
A caviller, captious disputant, a disturber.

u-**Bójana,** u-**Bójazana,** *n.* 1. A kind of small iron spade manufactured in Europe and sold to Kafirs by the traders; it was made expressly for Kafir trade.

u-**Bójongela,** *n.* 5. Anything long and moving in file; cattle moving in long droves, whether in drought or in war or on removal of habitation, or going home in file: *impahla ilubójongela,* the cattle go in prolonged droves.

um-**Boko,** *n.* 6. Proboscis, snout; elephant's trunk. (When an elephant is brought down, the chief huntsman cuts off the point of the proboscis and buries it, for which he gets a small fee. A superstitious respect towards the elephant is shewn by this proceeding.) Fig. a spout, a chimney; a watch-chain, see *uku-Gabisa.*

uku-**Bokoda,** *v. i.* To be poor; not to find or gain a livelihood.

i-**Bókomfu,** *n.* 2. A big corpulent person; a fat animal walking with difficulty; a bulky serpent, such as a heavy puffadder.

uku-**Bókonxa,** *v. t.* To throw an assegai or pointed stick so that in falling it sticks into the ground.

—**Bókonxisa,** *v.* To cause, help to throw, etc.

ama-**Bókotí,** *n.* 2. *pl.* Changes.

im-**Bókotó** and im-**Bókotwe,** *n.* 3. A round or oval stone, especially one for grinding corn; often used for diamonds, therefore the Diamondfields are called *elem-Bókotwe*; fig. one who says or does whatever another does. Phr. *kwafa ilityе,* (the under stone) *nemibókotwe,* (the upper one), lit. both millstones died; said when two persons are in mutual conflict or deadly encounter, or when racexen or racehorses keep closely contending, and generally when a contest is stoutly maintained, or when the enemy destroy everything, even to the grinding stones; nothing was spared.

uku-**Bókoxa,** *v. i.* To use or give the whole; *ukuzibókoxa,* to spend oneself; to mix oneself up in a degrading matter; to bring oneself into trouble or to fall.

—**Bókoxela,** *v.* To spend the whole on; to open the whole mind to: *uzibókoxela,* he empties himself out, on or to, speaks out all that he has to say.

uku-**Bókozela,** *v. i.* To speak to one in an indistinct manner; to articulate with a rough voice; to growl as a lion enraged, while he lashes his sides with his tail.

uku-**Bokozela,** *v. i.* (from *uku-Bokoda*. To have nothing; to go a begging; to go stark naked without any covering on the body; (used of big boys going without the *isi-Dla*).

i-BOKUVA *n.* 3. A buck-wagon; from the Du.

i-BOKWE, *n.* 3. A goat (from the Du. bok).

i-BOLA, *n.* 3. (a) Gimlet or auger (from Du. boor). (b) A ball, the game of cricket (from Eng. ball).

um-BOLO, *n.* 6. A boring; a thing bored; a gunbarrel; *um-Bólombini,* a double barrelled gun.

uku-BOLA, *v. t.* To bore a hole (Du. boren).

im-**Bóla,** *n.* 3. Orig. clay of a red colour which was burnt, and then pounded and made into a paste and painted on the body; now any red paint put on the body. (Kafirs reckon a black person as uncomely).

uku-**BOLA,** *v. i.* To spoil, corrupt, rot, decompose, putrefy: *inyama ibolile,* the meat is putrid, i.e. spoiled; *amatanga abolile,* the pumpkins are rotten; to sham death:

ufudo selubolile. the tortoise is shamming death. *n.* 8. Corruption, decay, rottenness, putrefaction.

i-Boli, *n.* 2. Anything quite rotten; great mortality, whether of man or beast, whether caused by disease or war.

uku-Bolisa, *v.* To cause to rot, etc.

ukut'i-Bole, *v. i.* To be wholly covered with sores.

uku-BOLEKA, *v. t.* With locative case of the person it means to borrow; with the accusative case of the person it means to lend, e.g. *ndibolekê imali kuye,* I have borrowed money from him; *undibolekê imali,* he has lent me money; *bolcka imali ku-Mhala,* borrow money from Mhala; *mbolcke imali u-Mhala,* lend Mhala money.

um-Boleki, *n.* 1. A borrower, a creditor.

im-Boleko, *n.* 3. } Borrowing: *inkomo yo'to-**u-Boleko,** *n.* 5. } leko,* a borrowed cow; lending: *inzala ye-**mbolcko.* usury.

uku-Bolekana, *v.* To lend each other, or borrow from each other, as e.g. of two people having one jacket between them and wearing it on alternate days.

—Bolekela, *v.* To borrow for another; *ndambolekela ihashe ku-Nantsi,* I borrowed a horse for him from such a one.

—Bolekisana, *v.* To take turn about with each other, e.g. at herding.

i-Bólo, *n.* 2. Candle wood, Pterocelastrus variabilis *Sond.*

u-Bólo, *n.* 5. A large penis. (Vulgar).

u-Bólobólo, *n.* 1. The diaphragm, the large intestine in cattle or sheep, the perquisite of the dogs when a beast is cut up.

um-Bólompo, *n.* 6. A tube, as a telescope; tunnel; ravine; porch, portico; passage between high banks of a mountain torrent; fig. anxiety; the feeling of apprehension felt before an approaching catastrophe.

uku-Bóloŕa, *v. i.* To carry on singing all night, in preparation for a marriage.

um-Bóloŕo, *n.* 6. Night-singing of young people, in preparation for a marriage. Night-concert.

i-BOMA, *n.* 2. A fruit garden. In *plur.* fruit, from Du. boom.

u-Bómale, *n.* 1. A kind of field-cricket, Nasidius truncatifrons.

im-Bómbé, *n.* 3. The fruitstalk of the palm grass, stripped into small shreds, made into a brush, used in supping sweet or sour milk. Em. A piece of wood or horn used as a spoon; dimin. *im-bónjana.*

im-Bómbó, *n.* 3. (a) External angle, street corner: *ilitye lembómbó,* corner stone; loc. *embómbéni*; dimin. *imbónjana.* (b). The black-crowned bush-shrike, Pomatorhynchus senegalus *(L).*

ama-Bombó. *n.* 2. *pl.* High temples or forehead: *bazisingise amabombó ngase-Sude,* they (cattle) were facing Southward.

um-Bombó, *n.* 6. The arch of the nose in men and beasts. Phr. *Into isembónjeni,* the matter is quite clear.

um-Bombómfene, *n.* 6. A forest-tree, Plectronia obovata *(Klotz).*

uku-Bómbóloza, *v. i.* To shout, cry aloud, as when giving warning of the approach of an enemy, howl, roar. *n.* 8 Shouting.

um-Bómbómbó, *n.* 6. A house which is comparatively very wide and high.

im-Bómbósholo, *n.* 3. } Any well-propor-**isi-Bómbóto,** *n.* 4. } tioned body; a tall, stalwart, proportionately built person: *umntu usisibómbóto,* the person is tall, stalwart.

im-Bómbóza, *n,* 3. Strangury.

uku-Bómela, *v. t.* To harass, pester by begging; to accuse falsely: *usibómele,* he wrongs us persistently without cause; to persist in not doing what others charge one to do.

um-Bomvane, *n.* 6. Saffronwood, Elæodendron croceum, *D.C.,* the roots of which are used by witchdoctors as an emetic of the nature of an ordeal; the bark is used as a purgative.

Bomvu, *adj.* Red: *igiya ebomvu,* a red handkerchief; *inkomo ibomvu,* the cow is red; *bomvumnyama,* purple; *bomvuŕa,* reddish.

Bomvu. *Interj.* In the boy's game *untinti,* when '*bomvu*' is called out, the boys of the one side have to run the gauntlet through the boys of the other side, and to endeavour to do so without getting their heads rubbed.

Bona, *Pron. emphat.* (a) 1 cl. pl. They, or them, as distinguished from others: *bona bafika, they* arrived; *ndabakàngela bona,* I looked at *them*; *abona bantu bakúlu,* the people who are great, compared with others, or the really great people.

(b) 7 cl. *Nditèlà ubukumkani bona,* I speak of *it,* the kingdom; *bona buyeza, it* comes; emphat.: *abona bukumkani bukúlu,* the kingdom which is great compared with others, or the really great kingdom.

uku-BONA, *v. t.* To see, perceive, behold, observe, regard: *ndikubonile.* I have seen you; *akasiboni.* he does not see us, i.e. he is above noticing us; *ndibone, Nkosi,* do look

on me, i.e. have mercy on me, Lord. (When very hot, Kafirs pray, *Sibone!*) *sakubona!* hail! Voc. *bona! yabona!* behold! pl. *bonani! yabonani!* behold ye, perceive! *ndibona ngocango luvaleka,* I perceive the door closing; *amahashe alahlekileyo aboniwe,* the lost horses have been seen, i.e. found; *ndiza kukubona,* I come to see you, i.e. to visit you; *imali yam andiyiboni,* my money I do not find, i.e. I miss; to examine a girl=*ukuhlola.* Phr. *umntu okade ebona,* an old man who has seen much and undergone many difficulties.

As an *auxiliary, ukubona* is used to express "when, at the time when": *bakubon' ukuba bati,* when they are saying; *akubon' ukuba uyazicinga ezizinto, nazo isiũnywa sibonakala,* while he was thinking on these things, behold, an angel appeared.

n. 8. Opinion: *ukubona kwam,* my opinion.

um-**Boni**, *n.* 1. One who sees or has seen.

im-**Bòni**, *n.* 3. (a) An adept at seeing. (b) A woman who examines a girl to see if she is a virgin.

isi-**Bono**, *n.* 4. A gift by which a lover or a father declares his attachment or his gratitude. When a young man desires a girl's parents to send her to him that she may become his wife, they demand the *isibono*; from the phrase *yenza kèsibone,* come now, let us see what you are prepared to give. When a father asks to see the child that has been born to him, his friends demand the *isibono.*

um-**Bono**, *n.* 6. Phenomenon, vision, sign. Em. rupture of the navel.

ama-**Bonaudenzile**, *n.* 2. *pl.* Efforts, risks, hazards, ventures made without hope of succeeding.

isi-**Boninge**, *n.* 4. Strange, unwelcome sight.

uku-**Bonabona**, *v.* To look about with pleasure or agreeable surprise, as the lepers in Israel who found the camp deserted, but full of spoil; to look attentively.

uku-**Bonakala**, *v.* To appear; to be visible; to be within view: *inkwenkwezi ziyabonakala,* the stars are visible; fig. to be clear: *kuyabonakala ukuteta kwako,* your speaking is clear, can be comprehended; *uyenze lonto ngokubonakalayo,* he has done this openly, in public; to be fitting: *ukuba kute kwabonakala,* if it is fitting. *n.* 8. *ukubonakala kwake kubi,* his appearance or character is ugly.

im-**Bonakalo**, *n.* 3. } The appearance of a
isi-**Bonakalo**, *n.* 4. } thing; the thing that appears; appearance, view, sight, vision.

uku-**Bonakalalisa**, *v.* To disclose, make clear or manifest.

um-**Bonakalaliso**, *n.* 6. Proof, token.

uku-**Bonakalela**, *v.* To be transparent, as water, glass or a sieve; fig. to be left in destitute circumstances, as orphans.

—**Bonakalelisa**, *v.* }
—**Bonakalisa**, *v.* } To cause to appear; to discover, disclose, reveal, make clear.

isi-**Bonakaliso**, *n.* 4. The act of making or giving an appearance; a thing which makes to appear, evidence, revelation.

uku-**Bonakalalisela**, *v.* }
—**Bonakalisela**, *v.* } To make it clear, etc. for, or to.

—**Bonana**, *v.* To see each other.

—**Bonela**, *v.* To look on at (an exhibition, spectacle), observe: *wabonela ukududa,* he looked on at the dancing; *uzibonele,* see for yourself; to call the attention of others: *bonelani umsebenzi wam,* behold ye my work; *bonelani kuye,* follow his example; to look for: *ukubonela intaka,* to find a bird's nest; *indawo yokubonela,* a theatre.

um-**Boneli**, *n.* 1. A spectator.

isi-**Bonelo**, *n.* 4. }
um-**Bonelo**, *n.* 6. } Exhibition, spectacle, play.

uku-**Bonelana**, *v.* To look, etc., for each other, i.e. to care for or make provision for each other.

—**Bonelela**, *v.* To take advantage of: *uyandibonelela,* he takes advantage of me; *uyambonelela ubudenge,* he takes advantage of his stupidity; *uyazibonelela izintu zakè,* he perceives coming evil beforehand and provides for his sheep against it.

—**Bonisa**, *v.* To cause or make or help to see or look; to show, point out, prove, exhibit to view: *ndababonisa abantu izono zabo,* I showed the people their sins; *bonisa ihashe,* said by one in search of a horse to one he meets or suspects; *bonisani,* help me to see (strayed or lost animals); *ndiyabonisa,* I advise.

um-**Bonisi**, *n.* 1. One who makes others see, a counsellor.

isi-**Boniso**, *n.* 4. That which shows; a token, argument, reason, proof.

um-**Boniso**, *n.* 6. Show, exhibition; sign, proof, sample, specimen, pattern, evidence, demonstration.

uku-**Bonisana**, *v.* To show to each other.

—**Bonisela**, *v.* To show for another; to look out, watch, guard on a stage or hill; to spy, espy the approach of birds, or of an enemy; to find a bird's nest.

um-**Boniseli**, *n.* 1. } The guard, watch, spy,
im-**Bòniseli**, *n.* 3. } who is in an elevated place; one who sounds the war-cry.

im-**Bòniselo**, *n.* 3. High place for watching; watchtower.

uku-**Bonisisa**, *v.* To show clearly; to demonstrate.

uku-**BONDA**, *v. t.* To stir round: *bonda isidudu*, stir round the porridge; fig. to confuse the subject; to seize unjustly.

um-**Bondi**, *n.* 1. A tale bearer.

im-**Bòndembòndе**, *n.* 3. A mass formed of mingled ingredients; a mixture.

isi-**Bonda**, *n.* 4. (a) A pole or stake in a fence or hut; fig. a headman of a locality or district, who upholds the Government's authority. (b) A severe, constant pain.

u-**Bondo**, *n.* 5. A big wooden spoon for stirring food.

um-**Bonde**, *n.* 6. A confused statement; =*im-Bilibondo*.

ubu-**Bonda**, *n.* 7. The office of a headman.

uku-**Bondela**, *v.* To stir round for.

um-**Bondovu**, *n.* 6. Mixture: *umbondovu wesi-Xósa*, an indiscriminate mixture of words, either of English and Kafir, or in Kafir alone.

um-**Bonelo**, and um-**Boneli**, see *uku-Bona*.

uku-**BONGA**, *v. t.* To praise, extol loudly and impromptu by songs or orations; to praise, magnify, laud, celebrate the deeds of a chief, or the feats of race oxen, or the valour of an army. Old men of the chief's clan, though distant, creep out of their huts at daybreak and loudly celebrate his praises. Phr. *lento umntu iyemka noko ibongwayo*, man goes away, though he is celebrated, i.e. the most renowned must die.

im-**Bòngi**, *n.* 3. The poet who praises; an improvisator.

isi-**Bongo**, *n.* 4. } Praise, poetry; the song
um-**Bongo**, *n.* 6. } or hum of a nurse to lull a child to sleep. *Plur. izibongo*, poems descriptive of the feats and character of chiefs or heroes. Among the Abambo, *isibongo* is the clan name, e.g. *Mabenga, Dlamini, Radebe;* in greeting or in thanking a person the clan name is used.

uku-**Bongela**, *v.* To praise in respect to.

—**Bongisa**, *v.* To cause, help, make to praise.

—**Bongisela**, *v.* To praise one by allusions to another; to speak constantly good or bad of another: *ude wabùbà ebongisela ngonantsi*, till he died he spoke constantly of N.

uku-**Bongòza**, *v.* (a) To beseech, entreat, solicit, importune, petition, implore forgiveness; to press by persuasion; to be importunate: *ndize kuwe ndikubongòza*, I came to beseech you. (b) To coax, wheedle, flatter. *n.* 8. Entreaty.

isi-**Bongozo**, *n.* 4. (a) An entreaty, solicitation, petition. (b) That which a coaxer promises or gives.

uku-**Bongozela**, *v.* To entreat for; to implore on behalf of another.

uku-**BÒNGA**, *v. i.* To bellow like a calf or ox in distress for food; to cry out, as one in distress; to roar as artillery.

u-**Bòngempàndeni**, *n.* 1. A big fly that makes a humming sound in a vessel, like that of a top. It is said that its eggs produce the *isi-Bungu*. Fig. worthless.

i-**Bòngo**, *n.* 2. Used more in *pl.* Fanciful talk, whims, freaks, sallies; a soliloquy.

um-**Bòngo**, *n.* 6. The bellowing, lowing of an ox, noise of a gun.

uku-**Bòngela**, *v.* To ring: *ihlati libòngelwe*, the forest is made to ring with shooting.

—**Bòngisa**, *v.* To cause to cry out; to twirl; fig. to struggle as a female to escape from a ravisher.

im-**Bòngisa**, *n.* 3. The cone shaped fruit of the *um-Bòngisa*, called monkey apple, used by the children as a spinning top.

um-**Bòngisa**. *n.* 6. Two shrubs: the larger is Royena lycioides, *D.C.* whose fruit is used as a spinning-top; the smaller with pinkish-yellow fruit is Royena pallens, *D.C.*

ukut'i-**BONGO**, } *v. t.* To empty a bottle or
uku-**Bongoza**, } a calabash of its contents, leaving it quite empty.

isi-**Bòngobiyana**, *n.* 4. A contemptible, cheeky person.

im-**Bòngolo**, *n.* 3. A mule (between the horse and the ass); an ass; anything with prominent nose or mouth.

uku-**Bongòza**, etc. see under *uku-Bonga*.

uku-**Bòngozela**, *v. i.* To grow fast (said of a child or tree).

u-**Bòngwana**, *n.* 5. Windpipe, throat.

i-**Boni**, *n.* 2. (a) A large duncoloured grasshopper; pl. many: *ngamatòle amaboni!* what a lot of children! It is used of grasshoppers when they are eaten by birds or fowls. (b) The mole-rat, Georychus hottentotus *(Less.)* (c) The great rain which fell during Rar'abe's life time is still distinguished by this name.

im-**Bòni**, im-**Bòniseli**, isi-**Boniso**, etc., see *uku-Bona.*

Bonke, *Adj.* 1 cl. pl. All, the whole: *abantu bonke,* all people; 7 cl.: *ubukùlu bakè bonke,* all his greatness; see *Onke.*

um-**Bono**, see *uku-Bona.*

u-**Bòntsi**, *n.* 1. The great toe: *bayanyatèlana ngobòntsi,* they are ready to fight. Phr. *ukuma ngobòntsi,* to deny point black.

uku-**Bònxa**, *v. i.* To become full and tense; to fill with milk; to swell as buds or veins, or cows' teats: *imibele ibònxile,* the teats are enlarged and full.

—**Bònxisa**, *v.* To cause to fill with milk.

uku-**BOP'A**, *v. t.* pass. *botshwa.* To bind, tie, pack, fasten: *bopà inyanda,* tie the bundle of wood; to fasten on, as a burden or saddle; to harness, yoke: *bopà ihashe,* saddle the horse; *bopà inkabi,* yoke the oxen; *bopà amanxeba,* bind up the wounds; fig. *usibopìle ngezwi lakè,* he has bound us by his word, i.e. he has got the better of us in argument; *inqìna elifumana lisibopà,* a witness who brings a false charge against us. Phr. *kuyabotshwa nonyaka,* lit. this year there is tying, i.e. they will remove, die; *libotshwe ngentambò emasendeni* or *emnyeni,* the wizard is tied with a thong at the testicles or finger —a kind of torture to extract confession.

um-**Bopi**, *n.* 1 One who binds: *umbopì wezitùngu,* a binder of sheaves.

ama-**Bopè**, *n.* 2. *pl.* Bands, thongs; sorceries, enchantments: *ukubopà ngomabopè,* to charm.

isi-**Bopò**, *n.* 4. Anything to bind with (string, band, thong).

u-**Bopò**, *n.* 5. A bond, obligation, liability.

um-**Botshwa**, *n.* 6. (a) A chained or bound captive. (b) Anything tied up, e.g. a bag not quite full that is tied up. (c) The sinew or tendon which is behind the knee of an animal, connecting the knee joint; the hamstring, and the corresponding tendon in man.

uku-**Bopàna**, *v.* To bind, tie or fasten together: *inkabi zibopène,* the oxen have entangled each other; fig. to entangle each other in speech, as in backbiting and telling tales.

—**Bopèka**, *v.* To be bound: *kobopèka emhlabeni,* it will be bound on earth.

—**Bopèla**, *v.* To bind for, at: *ndìbopel' inxòwa,* bind the sack for me; *uyabotshelwa,* is said of a young person who is being compelled by relations to marry one whom he or she does not want.

—**Bopèlana**, *v.* To tie or bind for each other; fig. to plot, conspire.

—**Bopèlela**, *v.* To fasten to a certain place or thing, as a horse to a stake, or a bullock to a wagon: *inkabi zibotshelelwe enqwelweni,* the oxen are tied, fastened up to the wagon. Phr. *ubopèlele inja enkangeni,* lit. he has fastened his dog to the *inkanga;* when applied to an elderly person, this means, he is stingy; but when applied to children, he is foolish or silly or he is telling lies.

im-**Bòpèlelo**, *n.* 3. } A thong or lath to
isi-**Bopèlelo**, *n.* 4. } which other things are fastened.

u-**Bopèlelo**, *n.* 5. The tying up to; attaching oneself to another in travelling.

uku-**Bopisa**, *v.* To cause, assist to bind, etc.

—**Bopisana**, *v.* To assist each other in binding, etc.

—**Bopisisa**, *v.* To fasten well, make tight.

u-**Bòqo**, *n.* 5. The large convolvulus, Pharbitis hispida, *Chois.* with a stout root which sometimes breaks ploughs in the lands. Cattle feeding on it thrive well, but their milk acquires a disagreeable quality and causes inflation of the bowels.

im-**Bòra**, *n.* 3. and u-**Bòra**, *n.* 5. Em. Belching with a disagreeable smell; stink, stench.

uku-**Bòroza**, *v.* To retch, vomit from nausea caused by a bad smell.

i-**Bòshobòsho**, *n.* 2. A babbler.

im-**Bòshololo**, *n.* 3. Depravity.

um-**Bòshonqa**, *n.* 6. That which is long, or large in size, fruitful: *umbòshonqa wamatye,* large hailstones.

i-**Boso**, *n.* 2. Carving or bowie knife

uku-BOSOLA, *v. t.* To brush, clean. From Du. borstel.

uku-B'OTA, *v. t.* To greet, done by women to each other, or by lovers to lovers; not by men to each other or to people of higher rank: *bòta!* all hail!

—**Bòtana**, *v.* To greet each other.

—**Bòtisa**, *v.* To cause to greet.

—**Bòtisela**, *v.* To send greetings to: *ndìbòtisele kuye,* give him or her my greetings.

i-BOTANISI, *n.* 2. A button, esp. white, sewn on the clothes of the red Kafir women; in

general, any button; (from the Eng.)

i-BOTILE, *n.* 3. Bottle (from the Eng.)

ukut'i-**BOT'O**, *v. i.* Of a vessel, to be indented or bruised.

isi-Botò, *n.* 4. (a) A depression in a metal vessel. (b) Small insects which keep hitting a traveller in the face. (c) A small kind of grasshopper. (d) A little baby.

i-Botòbotwàna, *n.* 2. A young child when able to sit.

uku-**Botòka**, *v.* Of a vessel, to be indented or bruised.

—**Botòza**, *v.* To depress or compress, bruise a vessel.

—**Botòzeka**, *v.* Of a tin dish, to be bashed in.

i-BOTOLO, *n.* 3. Butter (fr. Du. boter). Butter is made for the purpose of anointing the body.

im-**Bòtshane**, *n.* 3. Strife about what has been said by others or heard from others.

um-**Botshwa**, see *uku-Bopà*.

i-Bòtwe, *n.* 2. The house of the great wife of a chief where the councillors meet; it is held sacred as a place of refuge for culprits; palace, capital, metropolis, the seat of government, hence Capetown. Phr. *ndingeyiyo inkosi ndingc nabòtwe*, I am not the chief, I have no palace; loc. *ebòtwe*.

uku-**Botya**, *v. t.* To cause confusion by telling lies.

im-**Bòtye**, *n.* 3. Complicated, confused state.

isi-**Botyolo**, *n.* 4. Confusion.

im-BOTYI, *n.* 3. Bean, (from Du. boontje).

um-**Bovana**, *n.* 6. A thorny climbing plant.

im-**Bòvane**, *n.* 3. The generic name for ants; applied also, though loosely, to termites. Phr. *imbòvane zilambile*, the ants are hungry, a contemptuous way of silencing an uncircumcised man who is attempting to speak at a public meeting; referring to the fact that at the time of circumcision, the *ijwabu* is buried in a termite-heap.

uku-**Bòvela**, *v. i.* To be stunted: *ubòvele*, a dwarf; *inkomo ibòvele*, a cow of stunted growth.

im-**Bòvu**, *n.* 3. The upper lip; the chaps inside a whale's mouth, providing the whale bone.

ubu-**Bovu**, *n.* 7. (from *uku-Bola*). Pus; white or yellowish matter suppurating from wounds or ulcers.

um-**Bòvu**, *n*, 6. (a) Fruit like great red pearls from *i-Dywadi*, or African boxthorn, Lycium horridum, *L.* (b) A bead. (c) An ornament. This word is from same root as *im-Bòla* red clay, and *im-Bòvane*, a (red) ant.

ukut'i-**B'OVU**, } uku-**Bòvula**, } *v. t.* To stab or gore with the horns: *inkomo yatiwa-bòvu*, the cow was gored; fig. *amazwi akò anditè-bòvu*, your words have wounded me.

—**Bòvubòvula**, *v.* To stab, wound often.

isi-**Bòvubòvu**, *n.* 4. A coarse, rude, blustering, ill-natured, violent, quarrelsome, dangerous creature, having the manner of a bull.

ubu-**Bòvubòvu**, *n.* 7. Rudeness, violence.

uku-**Bòvulana**, *v.* To wound, abuse each other.

uku-B'OXA. *v. t.* To disturb, mix up, scatter: *inja izibòxile igusha*, the dog has scattered the sheep; fig. to break up or terminate a discussion; to pervert, confound, block up, impede, obstruct a discussion or dispute; to be obstinate in insisting upon what is contested; to interfere so as to defeat a purpose.

i-**Bòxo**, *n.* 2. A feast given to the relatives of a concubine.

im-**Bõxo**, *n.* 3. Oval, oblong, elongated, erect: *into embõxo*, an oval shaped thing.

isi-**Bòxi**, *n.* 4. An obstinate, quarrelsome person; a troubler, confounder.

isi-**Bòxolòlo**. *n.* 4. (a) A cow with straight horns pointed up. (b) A large fine head of Indian corn.

isi-**Bòxongo**, *n.* 4. A horn, which only lately has grown out; fig. a greenhorn.

isi-**Bòxoti**, *n.* 4. A straight horn, having a little inclination forward; fig. a person who inclines to proceed, but who remains stationary through fear.

um-**Bõxo**, *n.* 6. An oval, an oblong.

uku-**Bõxabòxa**, *v.* To lengthen a dispute.

—**Bòxana**, *v.* To obstruct, etc., each other's mind; to oppose each other.

—**Bòxisa**, *v.* To cause confusion; to complicate matters.

i-**Boza**, *n.* 2. The site of a deserted village.

ubu-**Boza**, *n.* 7. Maturity.

isi-**Bozi**, *n.* 4. An old skin bag for churning; a churn.

uku-**Bozisa**, *v. t.* from *uku-Bola*. To cause rottenness, ruin; to putrify, corrupt; fig. to abuse with words, slander, calumniate, reproach.

im-**Bòzisa**, *n.* 3. That which causes rotting, as rain making the corn rot; fig. reproach, abuse, slander, hideous deed.

ubum-**Bòzisa**, *n.* 7. Corruption.

isi-Bòzo, *n.* 4. Eight, as an abstract number: *ishumi elinesibozo*, eighteen; *izilya ezisibòzo*, eight vessels; *igusha yesibòzo*, the eighth sheep. *Adv. kasibòzo*, eight times. *Cf. isi-Mbòxo.*

ukut'i-Bozololo, *v. i.* To subside; to calm down; to feel faint; to be ashamed, disappointed after having been angry.

Bu, (a) *Pron. subj.* of 7 cl.: *ubukumkani* **bu***yapèla*, the kingdom is coming to an end; *ubukosi bakè* **bu***kùlu*, his authority is great. (b) *Pron. obj.*: **bu***lahle ubudenge bakò*, leave off your stupidity. (c) *Cop.* and *cause:* **bu***bo*, it is it; *kwenziwe* **bu***bukàli*, it is done by sharpness; see *Bo.* 1. (c).

ukut'i-Bù, *v.* To put upon; to cover over; *wamti-bù*, he covered him with a blanket; *umsebenzi we-bù*, the work is too much, cannot be managed.

ukut'i-Bù, *v. i.* To make a hollow noise: *umsinga wenyosi we-bù*, the bees are swarming; *yati-bù intonga*, the stick made the sound *bù* when thrown.

Bucala, *Adv.* Aside, see *i-Cala.*

uku-B'UB'A, *v. i.* To become extinct; to be annihilated; to perish, die, expire, cease to be. *n.* 8. Extinction.

u-Bùbàni, *n.* 1. Lit. 'die you!' Bubonic plague. The word is a punning form of the Eng. word 'bubonic.'

im-Bùbò, *n.* 3. Destruction.

uku-Bùbèla, *v.* To perish, etc., in a certain place or among certain people: *ùbùbèle endlwini* or *ckaya*, he died in the house, or at his home; in the pass. to be bereaved: *lomfazi wabùjelwa ngumntwana*, this woman was bereaved of a child.

—**Bùbisa**, pass. *bùjiswa. v.* To cause to perish, etc.; to destroy; to annihilate, kill, degrade, depose, make useless, invalid: *isifo esibùbisayo*, a deadly sickness; *indlu ibùjisiwe*, the house, i.e. marriage, is dissolved; *zinkosi, nibùjiswe ngubani-na?* who has deposed you, sirs?

um-Bùbisi, *n.* 1. A destroyer.

im-Bùbisɔ, *n.* 3. Perdition, destruction.

u-Bùjisɔ, *n.* 5. } Destruction.
um-Bùjisɔ, *n.* 6. }

uku-Buba, and **uku-Bubaza**, *v. t.* To press a thing together; make uniform, equally thick; to prevent, hinder from speaking.

—**Bubana**, *v.* To fall together; *indlu ibubene*, the house has altogether tumbled down, is in ruins.

—**Bubaka**, *v.* To be pressed together, like an old dish.

Bube, *Aux.* in forming the compound tenses, 7 cl.: *ubukumkani bube bufika*, contrac. *bebufika*, the kingdom was or has been arriving; *ubusi (bu) bebuya kudliwa*, the honey was going to be eaten.

i-Bubesi, *n.* 2. Beast of prey, espec. the male lion.

Bubo, *Copula* and causal relationship, 7 cl. It is it; see *Bu* and *Bo* (c).

isi-Bubu, *n.* 4. A thorny plant.

i-BUBU, *n.* 2. A swarm of bees, clustered together and making a noise; fig. a promiscuous number of people together, making a humming noise, like a swarm of bees.

uku-Bubula, *v.* To hum; to low in a low tone, as an ox; to growl in a low tone, as a leopard, lion or dog; fig. to mutter dissent or reluctant consent; to muse, meditate.

u-Bubulo, *n.* 5. Humming, lowing.

uku-Bubulisa, *v.* To make to hum, etc.

—**Bubulisana**, *v.* To make one another to hum, etc.

i-Bùbùluŕa, *n.* 2. A big, burly person.

uku-Bubuluza, *v. i.* To sidle, creep through or under a narrow opening.

uku-Bùbùza, *v. i.* from *ukuti-Bù.* To buzz, hum like bees; to make a noise like a pair of bellows, or as a bird fluttering; to chatter, prattle.

i-Bùbùzela, *n.* 2. A chattering, prating fellow; *pl.* People without a chief.

uku-Bùca, *v. t.* (a) To attempt. (b) To mix together with the hand, as mortar, porridge, paste; to blend colours; to knead bread; fig. to search diligently.

—**Bùcabùca**, *v.* To attempt frequently; to work single handed at a thing which is too much for one.

—**Bùcela**, *v.* Em. to mix for: *bùcela utywala*, mix for beer.

ukut'i-Bùcu, *v. t.* To finish off quite, cf. *ukuti-Pùcu.*

uku-Bùcula, *v. t.* To crush a soft thing, as an insect, under foot.

uku-B'UDA, *v. i.* To be delirious; to wander in delirium; to speak incoherently, in dream or fever.

um-Bùdi, *n.* 1. A mad person.

uku-Bùdabùda, *v.* To confuse by hurrying; to catch at quickly but ineffectually; to scramble; fig. to interrupt another while speaking; to snatch, grasp, seize.

i-Bùdabùda, *n.* 2. One who snatches away or up; fig. a partially insane person; one suffering from delirium tremens.

uku-**Bùdela**, *v.* To speak nonsense to: *ungabùdeli kum.* do not speak nonsense to me.

—**Bùdelana**, *v.* To walk closely together, pell mell, not in order; to rush madly into one place, vying with each other, as bullocks into the entrance of a kraal or to a heap of maize; to struggle with each other.

—**Bùdeleka**, *v.* To press in and out frequently.

—**Bùdisa**, *v.* To sham madness: *uyazibùdisa*, he pretends to be delirious; to make mad; pass. to be mad.

uku-**Bùdla**, *v. i.* To blow hard (wind).

ukut'i-**Bùdubùdu**, *v. t.* To do a thing hastily.

i-**Bùdubùdu**, *n.* 2. One who does a thing hastily; a partially insane man; one suffering from delirium, one who is crazy.

isi-**Bùdubùdu**, *n.* 4. One passing in and out frequently.

ubu-**Bùdubùdu**, *n.* 7. Hastiness, used as *adv.*: *ufuna bubùdubùdu*, he searches here and there, round about, and that hastily.

uku-**Bùduza**, *v.* To act hastily, madvisedly; to blunder, stumble; to be in haste in catching birds.

—**Bùduzela**, *v.* To act confusedly; to do a thing hastily, so that it has no effect; of a multitude, to crowd around a man or object, each one striving to get a sight of the central attraction.

ukut'i-**Bùdudu**, *v. i.* To fall down, us. as *adv.*: *lento iwe bùdudu*, this thing fell suddenly.

i-**Buje**, *n.* 2. A tall proportionately-built man.

u-**Bùjiso**, *n.* 5. see *uku-Bùbà*.

u-**Buka**, *n.* 1. A climbing plant which is weaved into doors. A girl on reaching the marriageable period is washed with water in which *u-Buka* has been macerated. She binds it also to the doors of the calves' and cattle enclosures, and sprinkles the calves with it and gives them an infusion of it, that they may become strong, be always fat and never cast their young; a woman who has miscarried is washed with this water.

uku-**BUKA**, *v. t.* To fondle, to prize a thing so much that one cannot part with it, hence, to be frugal; to speak friendly with one on the road; to receive and entertain strangers in a friendly way by preparing and providing every comfort for them; to look on with pleasure, prefer, admire: *ndiyambuka lomntwana*, I am fond of that child; *ndiyayibuka inyanga*, I look with pleasure on the moon; *uyazibuka ezonto*, he likes those things and cannot part with them; *uyazibuka esipilizi*, he admires himself in the looking glass; *siyakubuka!* all hail!

i-**Buka**, *n.* 2. A frugal person, a sparing one; fem. *ibukakazi*; dimin. *ibukana*.

i-**Bukazana**, *n.* 2. A female child who will not readily part with her playthings.

im-**Bùko**, *n.* 3. } Fondness, deference, from
u-**Buko**, *n.* 5. } admiration of character.

uku-**Bukana**, *v.* To look on each other with pleasure, as when friends meet.

im-**Bùkwano**, *n.* 3. Mutual fondness.

uku-**Bukeka**, *v.* To be preferred; to be comely, beautiful. *n.* 8. Frugality, parsimony.

—**Bukisa**, *v.* To cause or make to look on with pleasure.

—**Bukula**, *v.* Used of a cow, sheep or goat refusing to let her little one suck; *imazi iyibukule inkonyana*, the cow will not have the calf, pushes it away; a bird forsaking her eggs or young, because they have been touched in her absence; to renounce, disown; recently applied to people: *indoda imbukule umfazi wayo*, the man dislikes, turns away his wife; *bambukula namhla*, to-day they disown him.

—**Bukuza**, *v.* To have a disinclination for; to dislike or reject a husband or certain food, as pregnant women do; to cast off as a wound any extraneous matter.

u-**Bukuzo**, *n.* 5. Sickness of cattle shewn by yellowness of the skin, and caused by eating some unhealthy bush.

um-**Bukuza**, *n.* 6. Food which is disliked.

i-**Bukubuku**, *n.* 2. A swarm of bees, clustered on a tree when resting during their flight; many common people meeting together in crowds.

isi-**Bùkubùkwana**, *n.* 4. A short, stout thing, block of wood; fig. a short, stout child.

uku-**Bùkuca**, *v. t.* (a) To squeeze a thing out, cf. *uku-Cikida* and *uku-Picota*. (b) To glean, = *uku-Bikica*.

im-**Bùkuca**. *n.* 3. Squeezing out; fig. vexatious treatment.

uku-**Bukula**, etc. See under *uku-Buka*.

uku-**Bùkula**, *v. t.* To trip or throw down suddenly.

—**Bùkuleka**, *v.* To be thrown: *inyamakazi yabùkuleka*, the game was thrown down (by a stone etc.), got up and fell again, got up and ran away.

ukut'i-**Bùkulubùkulu**, *v.* To roll down.

uku-B'UKUQA, *v. t.* To overthrow, put upside down; to cause to fall; to upset: *wayibûkuqa lomizi,* he overthrew those cities; to pour food out of a pot; fig. to deceive, get people to do a thing to their injury or destruction; to act the impostor.

im-Bûkuq!, *n.* 3. An impostor.

u-Bûkuqo, *n.* 5. Overthrow, destruction.

um-Bûkuqo, *n.* 6. Imposture.

uku-Bûkuqeka, *v.* To be fallen or turned over, as a vessel or boat; to be destroyed.

—Bûkuqela, *v.* To fall on, or in a certain place: *babûkuqelwe yinqwelo,* the wagon fell on them.

ukut'i-Bûkuqu, *v.* To rush, fall upon: *batêbûkuqa pêzu kwakê,* they rushed upon him, felled him down; *bauti-bûkuqu,* they threw him down.

isi-Bukutû, *n.* 4. A person or thing very fat in the face.

im-Bûkwano, see *uku-Buka.*

i-Bûla, *n.* 2. Scab in goats and sheep.

uku-B'ULA, *v. t.* (a) To thrash or beat out corn with sticks, bullocks or horses: *bayabûla inqôlowa,* they thrash out wheat; fig. to cause to forsake. (b) To try or help to bring out, ascertain, discover the person who caused any man's sickness, by beating the ground with sticks in response to the incantations of the witchdoctor.

isi-Bûlo, *n.* 4. Stick for thrashing out corn or beating the ground; a flail; fig. an irritating speech.

uku-Bûleka, *v.* To be easily thrashed: *inqôlowa iyabûlek'i,* the wheat comes out nicely in the thrashing.

—Bûlela, *v.* To thrash out for: *ndibûlele,* lit. thrash (your bag) for me, i.e. give me some tobacco.

isi-Bûlelo, *n.* 4. The floor or place on which any thing is thrashed out.

uku-Bûlisa, —Bûlisisa, *v.* To cause to thrash out; to assist in thrashing: *ukubûlisa ihlati,* to beat the bush with sticks or to fire into it to drive out the game; fig. to try to find out a thing by putting leading questions.

—Bûlisana, —Bûlisisana, *v.* To assist each other in thrashing: *siyabûlisana ĉina,* we help one another in thrashing.

uku-BULA, *v. t.* To declare one's sentiments freely, as a young couple in respect to each other; to confess immorality: *bula!* i.e. confess your incest, is said to circumcised boys when they heal slowly, in which case they are understood to have been guilty of impurity with relatives; *bula!* confess your incest, is said to a woman in child-bed and to her husband, when the child refuses to take the breast, which according to their superstition is caused by the man or woman having been unfaithful in heart at least; *nbetêui abule,* beat her that she may confess; *uzibule ngokwakê,* he or she has confessed himself or herself guilty; *umfazi wakê wazibula,* his wife confessed herself guilty, (not to be confounded with *wazibula,* she gave birth to her first child). *Ukubula* was limited formerly to confessing incest, it is now extended to confession of impurity, even dreams about the *im-Pundulu,* etc.

u-Bulo, *n.* 5. Confession of incest.

um-Bulo, *n.* 6. Formerly this word was limited to incest, but is now extended almost to all impurity; an inordinate desire; fornication.

uku-Bulela, *v.* Lit. to manifest the mind to, i.e. to give thanks, express gratitude for a favour: *ndilibulele kuye iliswi,* I thank him for the word. Phr. *akubulelwa kovayo,* thanks are not recorded to the living but to the dead.

isi-Bulelo, *n.* 4. An expression of gratitude, the gift by which gratitude is expressed.

u-Bulelo, *n.* 5. um-Bulelo, *n.* 6. Thanksgiving.

uku-Buleleka, *v.* To be thanked for, worthy of thanks.

—Bulelela, *v.* To thank for or on behalf of another for favours bestowed: *ndiyambulelela,* I return thanks for him.

—Bulelisa, *v.* To cause or make one to thank.

—Bulisa, *v.* (a) To greet or salute: *ukuba babulisile kusasa, bangabi sabulisa emini,* when they have greeted in the morning, they may no more greet in day-time. (b) To make, cause, force to confess incest by beating.

isi-Buliso, *n.* 4. An expression of greeting.

u-Buliso, *n.* 5. um-Buliso, *n.* 6. Greeting, saluting.

uku-Bulisana, *v.* To greet mutually.

—Bulisela, *v.* To give greetings for another: *undibulisele kuye,* give my greetings to him, remember me to him.

—Bulisisa, *v.* To cause to greet.

—Bulisisana, *v.* To cause to greet each other.

uku-**BULALA**, *v. t.* pass. *bulawa*. To kill, murder, also used of unpremeditated slaughter and of legal and justifiable homicide; to cause pain or injury, afflict grievously; to destroy, break in pieces, render unfit for use: *intloko iyandibulala*, my head pains me; *ndazibulala ngokusebenza*, I hurt myself by hard working; *ilanga labulala yonke imiti*, the sun killed all the trees (by its heat); *uyazibulala*, he exerts himself too much or in vain.

um-**Bulali**, *n.* 1.
im-**Bùlali bantu**, *n.* 3.
isi-**Bulala-mntu**, *n.* 4.
} A murderer, manslayer, assassin, destroyer.

im-**Bùlalo**, *n.* 3. Murder; (expresses all meanings of the verb).

isi-**Bulalo**, *n.* 4. Any magical instrument of death; the same as *ubu-Ti*.

um-**Bulawa**, *n.* 1. A murdered one.

i-**Bulawo**, *n.* 2.
im-**Bùlawo**, *n.* 3.
} Evil; murder, manslaughter, caused through charms.

isi-**Bulawo**, *n.* 4. The supposed cause of sickness or murder through incantation or charms.

u-**Bulawo**, *n.* 5. Massacre, butchery.

uku-**Bulalana**, *v.* To kill, etc., one another.

—**Bulaleka**, *v.* To suffer severely; to be injured; to be exhausted: *ndibulalekile*, I am exhausted; I am injured; my strength is gone.

im-**Bùlaleko**, *n.* 3. Labour, toil, exertion.

uku-**Bulalekela**, *v.* To labour for.

—**Bulalela**, *v.* To kill for or at: *wabulelelwa* and *wabulawelwa tina*, he was killed for us; *wabulawelwa e-Qonce*, he was killed at King Wm's. Town.

—**Bulalisa**, *v.* To cause the death of, to cause to be put to death.

—**Bulalisisa**, *v.* To cause to be put to death.

i-**Bulawa**, *n.* 2. A plant, Sebaea crassulaefolia, *C. & Sch.*, used for snake-bites and stitches.

isi-**Bùlelo**, isi-**Bùlo**, see *uku-Bùla*.

isi-**Bulelo**, isi **Bulisa**, u-**Bulo** etc. See *uku-Bula*.

i-BULORO, *n.* 3. A bridge. From Du. brug.

im-**Bùlukudu**, *n.* 3. A sudden charge or attack.

i-BULUKWE, *n.* 3. A pair of trousers; from Du. brock.

uku-**Bùlula**, *v. t.* To strip off.

i-**Bululu**, *n.* 2. A specially thick puffadder (so called from its creeping).

ukut'i-**Bùlulu**, *v. i.* To undress; to put down all one's clothes; to strip off all leaves from a twig; fig. to be thin, watery (food), or small (beer).

im-**Bùlumbùlu**, *n.* 3. A round globe-like substance, like the eyeball.

im-**Bùlunga**, *n.* 3. A ball made of soft material, such as cow dung, or ground maize; a dumpling, pudding.

uku-**Bulunga**, *v. i.* (a) To treat gently (a child); to pat. (b) To overlook faults; to connive; to suffer evil to exist unchecked.

um-**Bulungi**, *n.* 1. One who treats gently, pats, or who winks at injustice.

isi-**Bulungo**, *n.* 4. An act by which one treats a child gently, or approves or over-looks faults.

um-**Bulungo**, *n.* 6. Gentle treatment, patting; tacit approval of evil.

isi-**Bulwalwa**, *n.* 4. An extended surface of flat rocks; see *u-Lwalwa*.

ukut'i-**Bùma**, *v. i.* To fall with a crash (a house); to fall with violence or on something, to sit on the bare ground; fig. to perish completely.

uku-**BUMB'A**, *v. t.* pass. *bunjwa*. To work clay into shape, i.e. into earthen vessels; to mould bricks: *wabumbà imbiza*, he made pots; to work moist cattle-dung into balls; fig. *inkabi yabunjwa zezinye*, the ox was put between others; *ukubumbà amanga*, to form lies; *ukubumbà amanyala*, to cover up the evil deeds of one. *n.* 8. *ukubunjwa kwetù*, our frame.

um-**Bumbi**, *n.* 1. Potter.

i-**Bumbà**, *n.* 2. Clod-prepared pot-clay.

im-**Bùmbà**, *n.* 3. (a) An unshapen mass: *amehlo akò andibona ndiseyimbùmbà*, Thine eyes did see my substance, yet being imperfect.

(b) Dung near a hut consisting of pieces which have been successively applied to the body of a sick person for the purpose of removing disease.

im-**Bùmbà yamanyama**, *n.* 3. The scrapings from the inside of the skin, from which all forms of snuff-boxes are made; as phrase: a ball of scrapings, i.e. unity is strength.

uku-**Bumbàna**, *v.* To be united with each other; to love one another heartily.

—**Bumbèla**, *v.* To shape for, to cover what is bad by putting the good around it; to shield one by gathering around him.

isi-**Bumbù**, *n.* 4. Mons veneris.

im-**Bùmbùlu**, *n.* 3. Any round thing, shaped like a ball; a bullet; a round fruit, as an apple; *amabùmbùlu amehlo*, eyeballs; fig. the case which in some fruits contains the seed; a peremptory order, or the essence of a thing to which the attention is directed: *nantso-ke imbùmbùlu endiniikayo, mkani nayo*, there is the order I give you, depart with it.

uku-**Bùmbùta**, *v. t.* (a) To beat (cattle) hard with an *in-Duku*. (b) Allied to *uku-Bàmbùta*: to strike gently, generally with a flat surface, as a heap of earth with a spade to give it an even surface; or a child with the open hand to quiet it, to make it sleep; hence to appease, soothe, conciliate.

Buminl, *adv.* Lately; see *i-Mini*.

ukut'i-**Bùmtse**, *v. i.* To stand firmly, either lit. or fig.

uku-**BUNA**, *v. i.* To fade, wither, flag, droop: *amagqabi abunile*, the leaves are withered.

im-**Bùne**, *n.* 3, Sweet-cane, apples or other fruit which, having been put away for a time in a suitable place, becomes softer and sweeter.

uku-**Bunisa**, *v.* To cause to fade, make to wither.

um-**Bundane**, *n.* 6. The cut-worm, a grub that destroys young maize when sprouting.

um-**Bundlu**, *n.* 6. A young dog, which cannot yet follow the old ones; dimin. *umbundlwane*, a dog about seven days old.

um-**Bùndù**, *n.* 6. Any raised part on the floor, espec. the circular raised border or edge of the fire-place; recently used for threshhold, step; dimin. *um-bundwana*.

i-**Bundulana**, *n.* 2. A slight ascent. (See *in-Duli)*.

Bunga, *v. prefix*, 7 cl. sing. of Potent mood: *ubumnyama bungapèla*, darkness may end.

2. *Pres. tense* 7 cl. sing. of *uku-Nga* (a) and (b).

3. *Auxil.* 7 cl. sing. of Condit. mood: *ubutàtàka bakò bunga wonakalisa lomsebenzi*, your laziness would spoil this work.

4. *Neg. verb. pref.* 7 cl. sing. of dependent and relat. sentences: *pàlaza utywala ukuze bungaselwa*, pour out the beer that it may not be drunk; *wandibonisa ubuhele obungatètèkiyo*, he showed me kindness which cannot be expressed; and of Con.lit. mood: *obàbomi ngebungalahlwa*, this life should not be thrown away.

i-**Bunga**, *n.* 2. Rotten wood; fig. an old, done-up man.

uku-**B'UNGA**, *v. i.* To come together; to consult one another in secret council, to take secret council together.

i-**Bùnga**, *n.* 2. Council of a chief or of a district; private consultation; hence, Board: *ibùnga lesitili*, Divisional Council.

i-**Bùngane**, *n.* 2. (a) Buzz, secret talk; a degree of madness; also=*i-Bùnga*. (b) General name for beetles; a large beetle which makes a buzzing sound when flying: *ndifike kulila ibùngane*, I arrived when there was no one at home, when the only sound was the droning of the beetle.

uku-**Bùngisa**, *v.* To cause to hold a secret council.

um-**Bungashe**, *n.* 6. Medicinal plant for colds and coughs, Lichtensteinia interrupta *E. Mey*.

uku-**Bùngca**, (a) *v. i.* To escape alone under very dangerous circumstances: *mna ndibùngce ngamabonandenzile*, I have escaped through great efforts; to pass unobserved. (b) *v. t.* Of a man or dog, to be the first to reach the game which has been shot: *wayibùngca imbàbala*, he reached the antelope first; to take away what another has shot without telling him.

—**Bùngcabùngca**, *v.* To escape successively, as one who evades several enemies.

Bunge, *Neg. verb. pref.* 7 cl. sing. (a) of Potent. mood: *ubukosi bunge-* (fr. *abunge-*) *delwa*, the chieftainship may not be despised.

(b) Before, *ka*, *kò*, and *na: beza bungekafiki ubusuku*, they came before nightfall; *ndalala pàntsi bungekò ubutòngo*, I lay down without sleeping; *akukò butyebi bungenakupèla*, there are no riches which do not come to an end.

um-**Bungela**, *n.* 1. One who does not reside at a chief's village.

i-**Bungèla**, *n.* 2. A common man, not a chief or councillor, one who has not served at court.

uku-**Bungezela**, *v. i.* To wag its tail, as a dog manifesting pleasure at meeting its owner; to fawn; to entertain joyfully or hospitably; to receive kindly by showing pleasure in meeting a friend.

u-**Bungezelo**, *n.* 5. Friendliness, attention, politeness.

i-**Bungezelwano**, *n.* 2. } Mutual friend-
u-**Bungezelwano**, *n.* 5. } liness, pleasure on meeting after a long separation.

isi-**Bungu**, *n.* 4. A kind of earth maggot which bites; a mite found in beer, produced from the egg of *u-Bòngempàndeni*.

um-**Bungu**, *n.* 6. Tree maggot found in dry wood; dimin. *um-Bungwana*.

ukut'i-**Bungubungu**, *v. i.* To dangle, wave.

uku-**Bunguzela**, *v.* To creep like a cat, or with a wriggling motion like a snake.

ukut'i-**Bùngubùngu**, *v. i.* To grow quickly, (child, cloud).

i-**Bùngubùngu**, *n.* 2. A tall, sturdy, young person who is still growing.

isi-**Bùngu**, *n.* 4. A young woman whose breasts are protuberant; dim. *isibùngwazana*, a girl of about twelve years, whose breasts are just forming.

i-**Bùnguza**, *n.* 2. A cudgel with a large head and short handle, a knobkerrie with a large knob for throwing at game.

im-**Bùnguzulu**, *n.* 3, Anything incomparably valuable.

uku-**Bùntsha**, *v. i.* To go or wander about for nothing; to be a loafer.

izi-**Bunu**, *n.* 4. *pl.* The posteriors or seat; as *adj.*: steep.

um-**Bunu**, *n.* 6. Euphem. for *um-Nqundu*.

um-**Bunu wenyati**, *n.* 6. Euphem. name for the tree *um-Nqundu wenyati*.

ukut'i-**Bùnyu**, uku-**Bùnya**, uku-**Bùnyula**, uku-**Bùnyulula**, *v. t.* To skin clean off, as the bark of a tree, or as the skin when burnt; to strip, tear off the clothes or weapons from a fallen foe; to plunder: *izihange zambùnyula ingubo*, the robbers stripped him of his clothes.

uku-**Bùnyulisa**, *v.* To cause to strip, plunder, etc.: *wazibùnyulisa*, he made himself a prey.

i-**Bunzi**, *n.* 2. Forehead; loc. *ebunzi*, on the forehead; fig. a precursor.

uku-**B'UQA**, *v. i.* To destroy or trample down in eating, as cattle in a garden; to follow in the track of those of a party or army who preceded; fig. to act rigorously or harshly, unjustly or hurriedly; to make havoc, as one possessed of power and authority; *uyazibùqa*, he writhes; *uyazibùqabùqa*, he wallows.

um-**Bùqi**, *n.* 1. A robber.

um-**Bùqwa** *n.* 1. One ruined, wrecked.

im-**Bùqo**, *n.* 3. u-**Bùqo**, *n.* 5. Destruction; that which is done or said unjustly by a powerful opponent.

uku-**Bùqeka**, *v.* To become hard, solid by trampling; to be destroyed: *umhlaba ubùqekile*, the land is beaten hard; *intsimi ibùqekile*, the garden is destroyed.

—**Bùqisa**, *v.* To cause to trample down; to drive the cattle into the fields already harvested, which is always done as soon as the latest corn has been removed; fig. to hasten; to cause to make haste.

im-**Bùqu**, *n.* 3. Hasty, eager search; rashness.

uku-**Bùquza**, *v. i.* To be in such a hurry or haste, as to prevent the efficient performance of an action or enterprize.

—**Bùquzisa**, *v.* To cause perturbation from a hasty action.

ubu-**Bùru**, *n.* 7. Stealing cattle from neighbours and slaughtering them. They must be slaughtered and eaten, otherwise they are not *ubu-Bùru*.

i-**Bùruma**, *n.* 2. One who eats a great deal, even raw meat; one with a big belly; an improvident man who goes about expecting to obtain food from other people without exerting himself.

uku-**Bùruza**, *v. i.* To vomit or belch; to speak loudly, angrily;=*uku-Bòroza*.

uku-**Busa**, *Caus. form* of *uku-Buka*. To wait on a chief or king by personal service, which is a great honour among Kafirs; to serve a superior unconditionally: *ndabusa kuye*, or *ndambusa*, I served him (the chief); also, espec. in Zulu, to rule: *inkosi iyabusa, inkunzi iyabusa*.

um-**Busi**, *n.* 1. Servant at court; an unconditional servant; one who serves without having made any previous engagement, either as to time or wages.

um-**Buso**, *n.* 6. Court service, unconditional service; religion; also the Government.

uku-**Busela**, *v.* To serve for one or in a particular place.

uku-**Bùsha**, —**Bùshula-zè**, —**Bùshuza-zè**, —**Bùshuzela-zè**, *v. i.* To go naked.

—**Bùshulisa**, *v.* To make naked, strip, deprive, plunder.

im-**Bùshumbùshu**,=*im-Bishimbìshi*.

uku-**BUT'A**, *v. i.* To gather, collect together: *butà amahashe*, get the horses together; *butà izikwebu ezivilevo*, pick up, glean, harvest the ears which have fallen down; *ukubutà amalongo*, to collect dry dung for fuel. [Phr. *usuke abutè incà yonke*, he gathers all kinds of grass, i.e. he is too stupid to understand

the differences between things. *v. i.* To lie down together, as cattle: *inkomo zibutile*, the cattle have come together and lie comfortably together; to congregate: *abantu bayabutà enkosini*, the people are gathering and sitting comfortably together at the chief's.

um-**Butì**, *n.* 1. A gatherer, collector: *umbutì womikelo*, or *woqolo*, or *weʼafu*, a tax gatherer.

i-**Butò**, *n.* 2. Things gathered, a company of people, a regiment or squad of soldiers; a flock, herd of cattle formed or produced in one season.

u-**Butò**, *n.* 5. The work or act of gathering.

im-**Bùtò**, *n.* 3. } An assembly for social or
um-**Butò**, *n.* 6. } other intercourse: *indawo yembùtò*, market place.

uku-**Butàna**, *v.* To come, assemble, stay together.

—**Butéka**, *v.* To be fit for being collected: *intaka zibutèkile*, the birds are gathered together. *n.* 8. *ukubutèk kwamahashe*, a gathering of horses.

—**Butéla**, *v* To gather, collect, congregate for, at or about, in a special place: *babutèla kuye*, they came crowding near or about him. Phr. *uyabutèla abandakanye*, he gathers (indiscriminately) and joins together, i.e. he makes no distinction between things that differ, he is very stupid.

i-**Butélo**, *n.* 2. A gathering or congregating.

im-**Bùtélo**, *n.* 3. The place of gathering.

uku-**Butélana**. *v.* To gather together in one place.

—**Butìsa**, *v.* Applied to cattle which are reduced by poverty and hunger, and are no longer able to rise from the place where they lie down or have fallen: *inkɔbi ibutìsile*, lit. the ox has gathered itself together, i.e. it has lain down to die. To gather: *uyibutìsa pina imihlambi?* where dost thou gather the flocks?

—**Butìsana**, *v.* To lie down together to die.

—**Butùma**, *v.* To lie down on the belly, as cattle; to sit low putting the arms between the knees, or having them resting on the thighs and the chin on the knees; to lie down under a burden, not bearing up.

im-**Bùtùmbùtù**, *n.* 3. A conflux of uproarious people; uproar, confusion, as in a disorganized army.

u-**Buti**, *n.* ˙. Brother, a title of respect given to the younger men (from the Dutch.)

im-**Bùtùsana**, *n.* 3. A stumpy youth: *imbùtùsana yenkwenkwe*, a short stumpy boy; *imbùtùsana yomfana*, a stumpy young man.

ukuti-**Butùtù**, *v. i.* To suddenly crouch or fall down: *ingonyama itè-butùtù*, the lion has crouched.

uku-**Bùtya**, *v. i.* To seek or track unsuccessfully; to look unavailingly for work; to imitate.

i-**Bùtye**, *n.* 2. A talkative, nonsensical person, whose speech cannot be understood: *pl.* unusual sounds.

uku-**Bùtyabùtya**, *n.* To be a busybody without effecting anything; to act without vigour.

—**Bùtyana**, *v.* To struggle or co ntend with each other.

im-**Bùtye**, *n.* 3. Dying in great numbers.

ukuti-**B'UTYU**, *v. i.* Of a sore, to burst: *isilonda sitè-bùtyu*, the tumour has burst.

Bùtyubùtyu, *adj.* Soft from rotting: *izi-qʌmo zibùtyubùtyu*, the fruit is soft and rotten from being carried.

i-**Bùtyubùtyu**, *n.* 2. An inefficient person, acting without vigour; an unlucky, unfortunate person; dimin. *ibùtyubùtywana*.

ubu-**Bùtyubùtyu**, *u.* 7. Inefficiency.

uku-**Bùtyuka**, *v.* To be opened up, burst up: *isilonda sam sibùtyukile*, my sore has burst.

—**Bùtyula**, *v.* To rub the skin up and down the back of the fingers till it comes off; to work something between the fingers and the thumb, so as to open it up; to break up from inflammation.

—**Bùtyulana**, *v.* To rub the skin on the back of each other's fingers, as children do, professing to bring a bean out of them; to work in something with the fingers: *ndimhle kakulu, andinako ukubùtyulana nodaka,* I am very pretty, I cannot be kneading mud.

—**Bùtyuza**, *v.* To search for a missing thing by scraping the ground with the feet; to muddle; to miss in catching an ox with a riem; to be bereft of children,=*ufelwe yinzalo.*

im-**Bùwa**, a plant; see *i-Mbìwa.*

uku-**Bùxa**, *v. t.* To dabble in mud; *mùs' ukubùxa uʇaka*, do not tramp in the mud.

ukuti-**Bùxe**, *v. i.* To be fixed, stand firm, both lit. and fig.: *isibonda sitè-bùxe*, the pole stands firm.

i-**Bùxenge**, *n.* 2. One who is poor, utterly destitute.

uku-**BUYA**, *v. i.* (a) To go back, return: *ubuye pĭua?* whence did you return? *ndĭbuye kuye,* I returned from him; *wabuya uuva,* he went back, turned his back; *ndabuya uuva,* I turned backwards=*uku-Hlehla.* (b) To come again, to repeat an action, us. as adverb "again", in negative sentences "no more": *ndabuya ndati,* again I said; *ihashe lĭbuye lafuuyanwa,* the horse has been found again; *ndabuya ngani,* I shall come past you and to you; *akuyi kuba sabuye uuye,* thou shalt no more rejoice. Phr. *ukubuya ngezitĕude,* to revert, to go back to what was said or done before; *ukubuya nocango,* to close the door partially, i.e. to retire; *isikuni sibuya nomkwezeli,* the firebrand returns with him who fires it, i.e. he falls into his own snare, the biter is bitten.

isi-**Buya**, *n.* 4. (a) A person who is undecided or in doubt as to what course he should take: *basisibuya,* they are closed in, at a loss; *lowutu usuke wasibuya,* this person is bewildered or perplexed. (b) Em. The enclosure to which anything returns from the field,=*isi-Baya.*

u-**Buyo**, *n.* 5. Return.

ubu-**Buya**, *n.* 7. Change: *unobubuya,* is said of a man whose wrath subsides, who is soon reconciled.

i-**Buyambŏ**, *n.* 2. Change (e.g. from a season of drought and scarcity to a season of rain and plenty): *andinabuyambŏ,* I do not change.

uku-**Buyabuya**, *v.* To go forward and backward repeatedly; to return frequently.

—**Buyela**, *v.* To return to or for, as to the house formerly occupied: *ndabuyela kuye,* I returned to him; *udambuyela lowutu,* I returned for this man's benefit or comfort; to go back for a thing again.

—**Buyelana**, *v.* Lit. to return to one another; to be reconciled to one another; to settle mutually; to tranquillize one another: *bebexabene, ke ngoku sebebuyelene,* they were bad friends with each other, but now they are again on good terms.

—**Buyelela**, *v.* To return on the same day to the place from which one started.

—**Buyisa**, *v.* To make to come or go back, or cause to return, etc.; to give, bring or carry back: *buyisa izembĕ lam,* bring back my hatchet; fig. to restore, repay: *makabuyise lonto abeyitŭtile,* he must restore that thing which he had taken away.

um-**Buyisi**. *n.* 1. A restorer; one who turns a person back.

uku-**Buyisana**, *v.* To cause one another to return; to appease each other.

—**Buyisela**, *v.* To cause to return to the same place; to restore to; to recompense, repay for or to: *wabuyiselwa endaweni yakĕ,* he was restored to his place, office.

um-**Buyiseli**, *n.* 1. One who makes recompense, restitution.

isi-**Buyiselo**, *n.* 4. Recompense, restitution.

uku-**Buyiselana**, *v.* To restore to each other: *bebebuyiselene inkomo ezitiujiweyo,* they gave back on each side the cattle taken in war.

—**Buyiselela**, *v.* To restore to: *ndinibuyiselela okweminyaka eyadliwa zinkumbi,* I restore unto you the years that the locusts have eaten.

—**Buyekeza**, *v.* (a) To do a thing over again; to make or let it go through the same process, as corn passed twice through the mill; hence, to improve. (b) To give an equivalent; to requite evil; to compensate, repay: *ndobuyekeza ububele babo,* I must recompense their goodness; *ningabuyekezi ububi ngobubi,* do not render evil for evil.

im-**Bŭyekezo**, *n.* 3.
isi-**Buyekezo**, *n.* 4.
um-**Buyekezo**, *n.* 6.
} Repetition, requital, recompense.

uku-**Buyabuyekeza**, *v.* To re-iterate.

uku-**Buyekezela**, *v.* To requite.

u-**Buyi**, *n.* 1. A large species of wasp, Philanthus, that runs about on the veld.

u-**Buyomva**, *n.* 5. (from *uku-Buya* and *um-Va*). Going back morally: *ubuyouva lowzi ontsundu yeyoua nto ibalulekileyo ugalamaxesha,* the retrogression of the native people is the most marked movement in these days,

uku-**Buza**, *caus. form* of *uku-Bula.* To ask, interrogate, inquire, investigate, examine, question, catechize: *buz' indaba,* ask the news; *buz' ityala,* investigate the guilt; *udaubuza,* I asked him, is stronger than *ndabuza kuye.* I inquired from him.

um-**Buzi**, *n.* 1. One who questions; an inquirer.

im-**Bŭzi**, *n.* 3. One who, when a person is accused of witchcraft, asks the reasons on which the *is-Anuse* grounds the accusation.

im-**Bŭzo**, *n.* 3. Questioning, catechizing.

um-**Buzo**, *n.* 6. The question which is under discussion, or that respecting which information is sought; a question, query.

uku-**Buzana**, *v.* To question one another; inquire of each other.

im-**Bùzwano**, *n.* 3. imi-**Buzwano**, *n.* 6. *pl.* } Mutual interrogation.

uku-**Buzela**, *v.* To inquire for, or after, or in behalf of: *undibuzele inani lelohashe*, inquire for me the price of that horse; *yiya kusibuzela komkùlu, upàtè nalenjombè*, go and inquire on our behalf, taking with you also this summons.

—**Buzisa**, *v.* To make inquiry, of the doctors or from idols; ask often, here and there.

i-**Buzisa**, *n.* 2. A catechist.

uku-**Buzisana**, *v.* To make inquiry among each other: *ekubuzisaneni kwabo*, while they questioned together.

—**Buzisisa**, *v.* To inquire etc. earnestly, diligently; to search out.

im-**Bùzane**, *n.* 3. Gnat, midge.

i-**Buzi**, *n.* 2. A rat.

isi-**Buzi**, *n.* 4. The rat kind.

im-**Bùzi**, *n.* 3. The kind of goats originally belonging to the Kafirs.

uku-**Buzubàla**, *v. i.* from *uku-Buza* and *uku-Bàla*. To ask and write down the information obtained.

C

C represents the dental click, produced by pressing the tip of the tongue against the upper front teeth and gums and drawing it suddenly away with a smack. It appears in seven combinations:—

(1) The simple click *c*, as in *camagu!* and (2) its aspirated form *c'*, as in *còsi!*

(3) The nasalised form of the simple click, written *nc*, as in *cènce*. Nouns with the prefix *in*, formed from verbs beginning with *c* make *inc*: as *ukucàla, incàlo*.

(4) The voiced click, in which a *g* sound is heard, written *gc*, as in *gcoba*.

(5) The nasalised form of the voiced click written *ngc*, as in *ngcwele*. Nouns with the prefix *in-*, formed from verbs beginning with *c*, make *ingc-*: as *ukucinga, ingcinga*. The plurals of nouns of class 5, whose stems begin with *c*, also take *ingc-*, as *u-cango, ing cango*.

(6) The liquid click, in which an *n* sound is heard, written *nc* as in *nceda*.

(7) The aspirated form of the liquid click, written *nc'* as in *incà*.

Cà! *Interj.* Em. No!=*Hayi*.

in-**Cà**, *n.* 3. Grass. Phr. *ndihleli pezu kwencà*, I have the menses; cf. *um Zi*.

izi-**Cà**, *n.* 4. *pl.*=*in-Ciyo*.

um-**Caba**, *n.* 6. Em. Kafircorn boiled and ground, eaten dry or with milk or beer poured over it.

ukut'i-**Caba**, *v. i.* To be flat, as a flat stone or the top of a table; of a woman, to squat on the ground.

isi-**Caba**, *n.* 4. Any thin flat thing, as a plank, cake, or pane of glass.

ukut'i-**Cabakatsha**, *v. i.* To step or jump over.

u-**Cabanga**, *n.* 5. The pit of the stomach; the end of the breastbone; fig. anguish, anxiety: *unocabanga*, he has fear from conscious guilt.

uku-**Càbasa**, *v. i.* To walk slowly, softly, in fear or in valour or in pride.

—**Càbacàbasa**, *v.* To walk constantly in fear, etc.

um-**Càbo**, *n.* 6. A plot of ground recently cleared of grass and underwood; a clearing.

uku-**CACA**, *v. i.* To be clear, to clear up, open to view: *ibala licacile*, the colour is distinct; *intaka icacile ekudubuleni*, the bird can be clearly seen for firing at; to be clear in one's talk: *ucacile ekutètèni*, he speaks clearly. *Alw. ngokucacileyo*, clearly, plainly.

—**Cacisa**, *v.* To enlighten, make clear.

isi-**Cacisò**, *n.* 4. A clearing up.

uku-**Cacisela**, *v.* To explain, instruct, relate, narrate for or to, in a clear way.

uku-**C'AC'A**, *v. i.* To be convalescent: *lomntu uyacàcà*, this person is getting better, is improving in health.

u-**Càcà**, *n.* 7. Convalescence: *waba bucàcà*, he was or became convalescent.

uku-**Càcisa**, *v.* To heal: *intliziyo evuyileyo iyalungisa icàcise*, a merry heart does good like medicine.

in-**Càca**, *n.* 3. That which is green, unripe: *inqòlowa encàca*, green wheat.

uku-**Cacambà**, *v. i.* To burst open, as a ripe bean-pod.

ubu-**Cacambèla**, *n*, 7. Love for gaudiness, show, attire, luxury.

i-**Cacambisa**, *n.* 2. A swell, fop, boaster.

uku-**Cácamisa**, *v. t.* To hold awhile; to adopt as a temporary expedient or substitute.

uku-**Cácáteka**, *v. i.* To shiver with cold or from fear of *um-Sholoqu;* to shake with laughter.

i-**Cácáwe**, *n.* 2. A woman's modesty apron, made of the small ends of *um-Kwinti;* see *isi-Dimbá.*

um-**Cácázo**, *n.* 6. The hollow running down the spine on the back.

uku-**Cáda**, *v. t.* To roast coffee; to fry meat, etc: *amaqanda ayacádwa,* the eggs are fried.

in-**Cagu**, *n.* 3. = *i-Ncaqu.*

ukut'i-**Cagucagu**, *v. i.* To walk proudly; to strut.

uku-**Cáka**, *v. t.* To divide out food to a large number; to give a liberal helping of food; to serve properly,

isi-**Caka**, *n.* 4. Orig. one who served the chief by bringing the food to his mouth, and who might be employed in any responsible duty; now, a servant in its widest meaning; fem. *isicakakazi.*

isi-**Cakazana**, *n.* 4. A servant girl.

ubu-**Caka**, *n.* 7. Service.

isa-**Cáka**, *n.* 4. An edible tuber.

isi-**Cakadi**, *n.* 4. (a) A medicinal plant, used for women in childbirth, and for opening the bowels of a newly-born infant. (b) The dish in which this medicine is kept. (c) An egg left in a nest after hatching is completed.

uku-**Cákalatéla**, *v. i.* To go gently in a row.

uku-**Cákasa**, *v. t.* To disdain, scorn, contemn.

ukut'i-**Cakatá**, *v. i.* To leap up, as a locust; to hop, as a bird; to step from stone to stone in crossing a stream; to arrive, appear.

i-**Cakatá**, *n.* 2. The Cape Honeysuckle, Tekoma capensis *Lindl.*

uku-**Cakatisa**, *v.* (a) To bring a thing into a position where it will readily fall or break. (b) To be nearly ten, that is nine.

i-**Cakatiso**, *n.* 2. } Nine: *ndinecakatiso le-*
isi-**Cakatiso**, *n.* 4. } *nkomo,* I have nine cows. (A tribal word.)

um-**Cáko**, *n.* 6. A length or width of skin or cloth: *ingubo inemicáko emitátú,* the dress is made of three widths; a piece or strip of land, a clearing.

in-**Cakuba**, *n.* 3. = *i-Ncakuba.*

i-**Cakucaku**, *n.* 2. A well dressed, affected, showy person; a good-looking, embellished thing.

ubu-**Cakucaku**, *n.* 7. Showiness in dress and walking.

ukut'i-**Caku**, } *v. t.* To pick up with the
uku-**Cakula**, } point of a stick; to dip from the surface of water, etc.; fig. to make light of; to have no respect for.

i-**Cakulo**, *n.* 2. A periwinkle.

um-**Cakulo**, *n.* 6. Em. A drinking vessel, made of a calabash, = *um-Cepe.*

uku-**Cala**, *v. t.* To draw in the sides: *lomntu ucal.le,* this man has his sides drawn in, or is pinched in appearance.

i-**Cála**, *n.* 2. Side: *ecaleni lakè,* or *ecaleni kuye,* on his side; *ecaleni kwakè,* beside him; *ngecala lasekunene,* on the right side; *ngecala lakè,* on his part; *wahambá cala-nye,* he missed a part of the ground he should have gone over, either from partiality or laziness, or any other cause. Dimin. *icalana.*

bu-**Cala**, *Adv. wahambá bucala,* he walked aside; *wamti-bucala,* he led him aside, kept aloof.

uku-**Cálabisa**, *v. i.* To swagger in walking; to go on tiptoe, or to lift a thing with the points of the fingers.

uku-**Calambá**, *v. i.* To sit or stand in proper order, in ranks or rows, as at a feast, or in church, or on parade.

—**Calambéla**, *v.* To sit or stand in order etc., in a certain place, or for a certain purpose.

—**Calambisa**, *v.* To place, seat in order, as at a native repast, etc.

in-**Caluba**, *n.* 3. = *i-Ncaluba.*

u-**CALUCALU**, *n.* 5. False distinction, lies.

ubu-**Calucalu**, *n.* 7. Invidious talk, prattle, gossip.

uku-**Calucalula**, } *v.* To distinguish be-
—**Calula**, } tween things; to make distinction; to discern.

ing-**Calulo**, *n.* 3. Discerning, distinguishing.

uku-**Calucaluza**, *v.* To prattle; to be loquacious.

uku-**Caluza**, *v.* To detail a thing minutely.

ubu-**Caluza**, *n.* 7. = *ubu-C:lucalu.*

in-**Caluka**. *n.* 3. = *i-Ncaluka.*

i-**Cám**. *n.* 2. } Good luck; an acquisition
ubu-**Cám**, *n.* 7. } which one never thought of, which came by chance, accidentally, fortuitously, rarely.

uku-**C'AMA**, *v. i.* Euphem. To void urine.

um-**Cámo**, *n.* 6. Urine.

uku-**Cámela**, *v.* To void urine on or in a special place or vessel.

CAMAGU! *Interj.* Be appeased or pacified! be propitious! This is a religious word, though like our own terms its use is not restricted to religion.

1. It is addressed to one afflicted with severe illness, the affliction being supposed to be sent by his ancestors in displeasure at something done or left undone, especially the latter. People entering his hut exclaim: *"Camagu makube-hele! makube-côsi! mayikukângele iminyanya yakowenu neyamatshawe."* i.e. "let there be propitiousness! let there be clemency or alleviation! let the departed of your people and chiefs look upon you!" In extreme cases they add *"no-Qamata makakukângele,"* "let Qamata also look at you." Some say *"Tay,"* and others say *"Tixo,"* instead of *"Qamata."* When the three words mentioned here are used in regard to the sick they amount to a prayer for the sick with the view of obtaining his recovery.

2. It is addressed to an officiating witch-doctor. They exclaim: *"Camagu geza!"* "be appeased or propitious, frenzied one!" In such a case we would say in English "I beg your pardon," or "bear with me," because it is used when searching or unpleasant questions are about to be put to the witch-doctor.

3. In trying to conciliate a displeased chief, they exclaim: *"Camagu, mhle! akuhlanga (nto) ingehlanga!"* or (*luto* or *lubi*) *lungehlanga*, i.e. be pacified, beautiful one; nothing or no evil has happened (to you) that has not happened (to others before you). In common language *camagu!* is the same as *tafu!*

i-Camagu, *n.* 2. The witch-doctor officiating at a propiatory sacrifice; a mediator.

ubu-**Camagu**, *n.* 7. Divination, using of charms; propitiation.

uku-**Camagusha**, *v.* To propitiate, appease by a sacrifice the departed ancestors who are supposed to have caused a person's sickness.

um-**Camagushi**, *n.* 1. Propitiator.

isi-**Camagusho**, *n.* 4. } Propitiation of an
u-**Camagusho**, *n.* 5. } ancestor by sacrificing an animal on his behalf; such a proceeding is often considered necessary in order to put one's house right; propitiation.

uku-**Camagushela**, *v.* To propitiate for, as is done by the people or witch-doctor for the sick person.

isi-**Camagushelo**, *n.* 4. Used for the mercy-seat.

u-**Camagushelo**, *n.* 5. Propitiation: *Yena ulucamagushelo lwezono zetu*, He is the propiation for our sins.

uku-**Camanga** *v. i.* To form ideas or thoughts; to conceive, think, consider, reflect, meditate.

ing-**Camango**, *n.* 3. } Thought, meditation.
isi-**Camango**, *n.* 4. }

uku-**Cambà**, *v. t.* To appoint, select, choose one from others for a court messenger, etc.

isi-**Cambàcambà**, *n.* 4. A person with a very big body; a corpulent person.

u-**Cambà**, *n.* 5. pl. *ingcambà*. A layer of stone or other material; a stratum; a row of soldiers or books.

ukut'i-**Cambàlala**, *v.* To lie as cream on milk; to lie stretched out in a half drowsy, indolent manner.

u-**Cambàlala**, *n.* 5. A stratum, layer, bed.

u-**Cambù**, *n.* 5. Cream.

isi-**Cambùcambù**, *n.* 4. A person with a very small stomach.

uku-**Cambùsa**, *v. t.* To cut a hole by piercing the ear; to open a blister or boil.

i-**Cami**, *n.* 2. Em. The sun.

uku-**Camngca**, *v. i.* To speak by oneself, secretly; to ponder, muse, meditate, speculate.

isi-**Camngco**, *n.* 4. Meditation, speculation.

uku-**Càna**, *v. t.* To hit the mark: *ubuse uyicànile*, you just hit the mark.

in-**Càni**, *n.* 3. A good marksman, or shot.

uku-**Cànaba**, *v. t.* To place over a fire or hot coals or in the sun; to roast; fig. to spread, expose in public.

uku-**Cànca**, *v. i.* To be in rows, arranged in order, as stepping-stones; fig. to move about from place to place.

—**Cànčisa**, *v.* To place in rows, as stones; to arrange in order the corrugated iron sheets for a house, or the laths or props for a round hut; fig. to narrate in good order.

—**Cànčisela**, *v.* To arrange for: *amasoldati acànčiselwe ukulwa*, the soldiers are put in battle array.

uku-**Càncatà**, *v. i.* To step from one stone to another, or walk on a piece of wood lying horizontally across a river.

um-**Càncatò**, *n.* 6. Stones placed for crossing a stream on; a bridge; a path where the traveller has to step warily.

in-**Canda**, *n.* 3. = *i-Ncanda*.

uku-**CANDA**, *v. t.* To divide asunder, cleave, split: *canda inkuni*, chop the wood; *uku-cand' umhlaba*, to survey; to pass through: *ndacanda iliswe*, I passed through the land.

um-**Candi**, *n.* 1. A hewer of wood; one who chops wood.

um-**Canda-tàmbò**, *n.* 6. A tree, Schmidelia decipiens *Arn.*

uku-**Candacanda**, *v.* To divide, pass through: *ukulanga ululizwe lucanducandwe yimilambò*, a nation whose land the waters divide.

—**Candeka**, *v.* To become split: *ukuni lucandekile*, the wood is split; to be cracked: *imbiza icandekile*, the pot is cracked.

—**Candela**, *v.* To split for, divide for, etc. See *um-Galagala.*

i-**Candelo**, *n.* 2. } A portion divided for
u-**Candelo**, *n.* 5. } another.

uku-**Candisa**, *v.* To cause or help to split etc; to make to go through; to go through: *bacandisa nasemvuleni*, they went even through rain.

uku-**Candisela**, *v.* To cause to pass through to.

um-**Cane**, *n.* 6. A species of forest tree, Sclerocarya caffra *Sond.*

isi-**Cangca**, *n.* 4. An old, ragged sleeping mat; fig. anything worn out: *umkonzi usisicangca*, the servant is worn out, no longer fit for work; euphem. *isicangca sendlela*, a loose woman.

i-**Cangci**, *n.* 2. A cymbal, a piece of zinc sheeting.

uku-**Cangcisa**, *v.* To put in a row; = *uku-Cancisa.*

u-**Cango**, *n.* 5. pl. *ingango*. Door, that is the thing that closes, distinguished from *um-Nyango*, the doorway; fig. the clerk who shews one into the Magistrate's office.

in-**Cani**, see *uku-Cana.*

um-**Cani**, *n.* 6. The spike or point of grass.

i-**Canti**, *n.* 2. A fabulous snake of many colours, supposed sometimes to leave the water and fascinate a person, who becomes afterwards a doctor. It is said of such an one: *unecanti*, he has the snake, or *utwasa ngecanti*, he is initiated by the snake.

uku-**Cantsa**, *v. t.* To guess or make mention of a sweetheart's name. Word used for flirting purposes.

—**Cantsisa**, *v.* To cause to guess.

—**Cantsisana**, *v.* To guess mutually.

u-**Canzibe**, *n.* 1. The large bright star Canopus, visible in the southern hemisphere in winter; the month of May is called *eka-Canzibe*, and is the time for harvesting.

uku-**Càpà**, *v. t.* To make smooth, soft or slippery.

ukut'i-**C'AP'A**, *v. i.* To touch delicately, to shine out upon or strike the first rays upon: *ilanga liti-càpà ezintabeni*, the sun strikes his rays on the mountains, just after rising fully in the morning; *impùkane ziti-càpà*, the flies eat little; *ukuti-càpà ezwini* or *ekutètèni*, to say the correct thing, i.e. to hit the nail on the head; to pour a drop or two on anything; to drip, to rain in single drops when a shower is commencing.

ukut'i-**Càpàcàpà**, }
uku-**Càpàcàpàza**, } = *ukuti-Càpà*,
—**Càpàza**, }

i-**Càpàza**, *n.* 2. Drop, blot, spot. Phr. *bayamacàpàz' egazi*, lit. they have drops of blood, i.e. they wish to fight. Dimin. *icà'shazana.*

uku-**Càpàzela**, *v.* To drop upon: *uyandi-càpàz li ngamanzi*, he drops water on me, or causes water to drop on me; to blot, spot: *abantu bacàtshazelwa ligazi*, the people are bespattered with blood.

i-**Càpòti**, *n.* 2. Chronic tenderness, or inflammation of the eyelids.

ukut'i-**CAP'U**, }
—**Capùcapù**, } *v. i.* To be squeamish; to
uku-**Capùka**, }

nauseate, loathe; fig. to be offended, out of patience, annoyed, irritated, embittered.

i-**Capùcapù**, *n.* 2. A person of weak constitution, one who is squeamish; one who is easily offended, is weak and touchy, crabbed, sullen, peevish.

isi-**Capùcapù**, *n.* 4. }
ubu-**Capùcapù**, *n.* 7. } Peevishness, sullenness, irritation; squeamishness: *mus' ukundijonga sendlùle uesicapùcapù*, don't stare at me, I am already getting sick.

ing-**Capùko**, *n.* 3. Ill humour, chagrin, indignation.

Capùkela, *v.* pass. *catshukelwa.* To be offended at, displeased with; to have an aversion to (persons or things); to loathe, hate: *uyamcapùkisa umblobo wam, ukuze a ndicapùkele*, you cause my friend to be offended with me.

—**Capùkelana**, *v.* To be offended at one another about something.

—**Capúkisa**, *v.* pass. *catshukiswa.* To cause one to be offended; to annoy, trouble, irritate; to provoke: *uyandicapúkisa,* you irritate me.

ing-**Capúkiso**, *n.* 3. Any thing or person exasperating, enraging, exciting to anger; provocation.

uku-**Capúkisana**, *v.* To offend, etc., one another.

—**Capúkisela**, *v.* To cause offence by instilling evil thoughts into the mind of one person towards another.

uku-**CAP'ULA**, *v. t.* pass. *catshulwa.* To take part of the contents of a vessel, or bag, by dipping into it and taking some out: *capúla ukudla embizeni,* take part of the food out of the pot; Em. *uku Capúna.*

—**Capúlela**, *v.* To take a part out for some one.

—**Capúlelana**, *v.* To take part out for one another.

—**Capúlisa**, *v.* To cause or help to take out part.

—**Capúlisana**, *v.* To help one another to take out.

uku-**Cařaza**, *v. i.* To rustle like dry grass, leaves or branches. when trodden upon.

in-**Cařibe**, *n.* 3. A plant, Withania somnifera, *Dun.* = *ubu-Vimbě.*

in-**Casa**, *n.* 3. = *i-Ncasa.*

uku-**C'ASA**, *v. t.* To oppose, differ form; to be against one: *uyandicàsa,* he is against me.

um-**Cási**, *n.* 1. Opponent.

in-**Ċaso**, *n.* 3. Opposition.

uku-**Cásana**, *v.* To be against each other; to be contrary to: *amasiko enu acàsene neliziwi lika-Tixo,* your usages are opposed to God's word.

i-**Cásawe**, *n.* 2. Venereal disease.

ukut'i-**Cási**, *v. i.* To stand erect, exposed; of people, to spread themselves out in going with each other; or to look with eagerness and wonder at something.

uku-**Cátá**, *v. t.* To take out one or two animals from a number with the view of getting the rest to follow: *umcàtile,* he has taken out his sweetheart from a number of girls sitting together.

ukut'i-**Cátá**, } *v. t.* To pour out a little with
uku-**Cátáza**, } care: *cátáza amasi,* pour out the sour milk carefully; to pour or drop a little (medicine) on.

—**Cátázela**, *v.* To pour out a little for one.

i-**Cátáza**, *n.* 2. The Kafir cat, Felis ocreata cafra *Desm.*: *licátàsa elinyawo mbini,* he is a wild cat with two feet, i.e. he is a thief like the wild cat.

uku-**Cátimla**, *v. i.* Em. To shine, = *uku-Kazimla.*

uku **Cátula**, *v. t.* To walk defiantly, despise.

i-**Cawa**, *n.* 2. Sunday; a religious meeting, gathering for prayer; *indlu yecawa,* church; week: *icawa egqitileyo,* last week.

in-**Cáwa**, *n.* 3. = *i-Ncáwa.*

u-**Cawucawu**, *n.* 5. Unnecessary and invidious distinction; see *u-Calucalu.*

uku-**Cáyitá**, = *uku-Cwáyitá.*

uku-**C'AZA**, *v. t.* To comb the hair; to tug it fine: *ocáze wancamisa,* who combed himself finely; *umti ucázíwe,* the tree has been stripped of its leaves; to make a line of incisions with the view of drawing blood; to make cuttings on the face, as some tribes do or did; to cut a wound, to scarify, after a snakebite; fig. to explain, make clear, expound: *licáze elozwi,* explain that word.

um-**Cázi**, *n.* 1. One who combs: *umcázi wengubo,* a fuller of cloth; one who explains: *umcázi mtětó,* the Attorney-General; *umcázi masiko,* one who explains the customs.

i-**Cáza**, *n.* 2. Combed hair, or one with combed hair.

in-**Ċaza**, *n.* 3. A comb.

in-**Ċazo**, *n* 3. Explanation.

uku-**Cázana**, *v.* To comb one another.

—**Cázeka**. *v.* To be combed away; to be thinned out by combing.

ubu-**Cázeka**, *n.* 7. State of being thread bare, worn out: *ingubo ibucázeka,* the garment is somewhat in shreds.

uku-**Cázela**, *v.* To unravel, explicate, unfold for.

in-**Ċazelo**, *n.* 3. Explanation to.

uku-**Cázelana**, *v.* To comb; to explicate, explain to one another.

—**Cázisa**, *v.* To help to comb; to explicate etc. properly.

—**Cázisisa**, *v.* To pick very fine; to explicate to the utmost.

uku-**Cazucazulula**, } *v. t.* To tear feathers
—**Cazulula**, } into small shreds; fig. to unravel the most intricate subjects, explain a mystery; to go into the most minute parts.

uku-**C'EBA**, *v. t.* pass. *cětywa.* To shave the head; shear sheep, goats, etc.

um-**Cěbi**, *n.* 1. A shearer.

um-**Cèbo**, *n.* 6. All the wool obtained at a shearing; a fleece.

in-**Ceba**. *n.* 3. = *i-Nceba.*

uku-**CEBA**, *v. t.* To devise, scheme, propose, counsel, conspire against: *bameeba*, they conspired against him; *kaeetyiwe!* conspiracy! *ibôkwe icctyiwe*, the goat is doomed; *uzicebe ngokwakè*, he has betrayed, injured himself.

um-**Cebi**, *n.* 1. A counsellor.

i-**Ceba-zinto**. *n.* 2. A counsellor or adviser at court; *pl. ama-Ceba*, the jury.

i-**Cebo**, *n.* 2. Device, plan, proposal, purpose, counsel, scheme: *ndipè iccbo*, give me advice, devise a plan for me; in a bad sense it means a trick, stratagem, artifice, plot, trap, fraud, deceit: *bamkohlisile ngamacebo*, they imposed on him, deceived him by evil devices. Phr. *ong'mkeli cebo akanakuncedwa mntu*, he who will not be advised cannot be helped.

uku-**Cebana**, *v.* To counsel together; to conspire together.

u-**Cebano**, *n.* 5. Consultation, conference, agreement.

uku-**Cebanisa**, *v.* To assist each other in consultation, etc.

—**Cebela**, *v.* To interest oneself in another's behalf; to bespeak what one wishes to buy; to consult for: *nyicebele ihlazo indlu yakò*, thou hast consulted shame to thy house.

—**Cebelana**, *v.* To conspire together on both sides.

—**Cebisa**, *v.* To counsel.

um-**Cebisi**, *n.* 1. One who assists in devising, counselling etc.

i-**Cebiso**, *n.* 2. A plan.

ing-**Cebiso**, *n.* 3. Counsel.

uku-**Cebisana**, and **Cebacebisana**, *v.* To take counsel with one another; to conspire one with another.

ing-**Cebiswano**, *n.* 3. Mutual advice, counsel.

i-**Ceba**, *n.* 2. See under *ukuti-Cebu.*

i-**Cèbe**, *n.* 2. Haughtiness, arrogance: *sokà silitèbe icèba lakè*, we will bring down his haughtiness.

uku-**Cèbesha**, *v. t.* To hunt for honey.

i-**Cèbesha**, *n.* 2. A man who hunts for honey.

uku-**Cebesha**, *v. i.* To be lazy, indolent.

um-**Cebeshi**, *n.* 1. }
i-**Cebesha**, *n.* 2. } A person given up to indolence.

ubu-**Cebesha**, *n.* 7. Laziness, tardiness.

in-**Cebeta**, *n.* 3. = *i-Ncebeta.*

ukut'i-**Cebetshu**, and ukuba ma-**Cebetshu**, used as *Advs.* Nearly; denoting usually a hairbreadth escape from danger: *batè-cebetshu ukubanjwa*, they scarcely avoided being seized; *cebetshu bendipântse ukuwa ehasheni*, I was in danger of falling from the horse; *cebetshu ukuyibambà kwetù inkabi*, we caught the bullock with difficulty; *wasinda macebetshu* or *ibimacebetshu ukusinda kwakè ekuweni*, he scarcely, narrowly, escaped from falling.

ama-**Cebetshu**, *n. 2. pl.* Perils, dangers, hazards.

i-**Cèbetyu**, and i **Cèbetye**, *n.* 2. A small piece used, as a piece of soap.

um-**Cebisi**, ing-**Cebiswano**, and i-**Cebo**, see *uku-Ceba.*

ukut'i-**CEBU**, *v. i.* To split off.

i-**Ceba**. *n.* 2. pl. *amaceba* and *ingceba*. Chip, split; slice of pumpkin or meat: *iceba lokuqala*, the first quarter of the moon: *iceba lokugqibela*, the last quarter.

uku-**Cebula**, *v.* To split off a splinter of wood or horn.

uku-**Cebuka**, *v.* To be split: *ixolo licebukile emtini*, the bark is stripped off the tree.

uku-**Ceca**, *v. i.* To avoid.

—**Cecela**, *v.* To avoid, shun, pass by from fear.

i-**Ceceleya**, *n.* 2. Wild garlic.

in-**Cede**, *n.* 3. = *i Ncede.*

uku-**Cedulula**, *v. t.* To unfold (a book or its leaves); to loosen (a stone which is fixed in the ground).

um-**Cedululi**, *n.* 1. One who discovers and unearths hidden things.

i **Cegceya**, *n.* 2. Cassinopsis capensis (*Sond.*), a shrub with fine pointed thorns, and glassy bead like berries. When eaten by goats, it gives the milk a very pronounced taste.

ukut'i-**Ceke**, *v. i.* To feel cold when touched by a cold substance.

i-**Cekeceke**, *n.* 2. As *Adj.* Cold or flavourless: *umhlaba olicekecekc*, cold ground; *umntu olicekecekc*, a cold person, or one who is indifferent, weak, feeble, wanting strength.

ubu-**Cekeceke**, *n.* 7. Coldness of the ground; weakness, want of strength.

in **Ceke**, *n.* 3. = *i-Nceke.*

uku-**Cekeca**. *v. t.* To despise, contemn, dislike.

u-**Cèke-menzani**, *n.* 1. and 5. A very fat animal slaughtered; fig. one filled to satiety or repletion, i.e. beyond natural desire, so that he has to stop partaking before finishing what is set before him.

uku-**Ceketa**, *v. t.* To make thin or slender; to shave off, in dressing leather or planing planks; to give a vessel thin sides in moulding it.

—**Ceketeka**, *v.* To become thin; to wear away like leather; to be so thin or slender as to be ready to break into pieces; to be transparent; fig. to be thin-skinned.

—**Ceketisa**, *v.* To make thin; to be insecure: *isikonkwane siceketisile*, the nail is not firm; *isitya usiceketisile*, you have put the dish where it is in danger of falling.

in-**Cekevu**, *n.* 3. A hateful thing or person.

uku-**Cekisa**, *v. t.* To contemn, despise, scorn; to belittle; to loathe: *ndiyakucekisa ukudla*, I am disgusted with the food.

—**Cekiseka**, *v.* To be despised.

isi-**Cèkɔ**, *n.* 4. A drop or small quantity of something liquid.

in-**Ceku**, *n.* 3. = *i-Nceku*.

uku-**Cekula**, *v. i.* To chatter, like children.

—**Cekuza**, *v. i.* = *uku-Cekula*.

i-**Cekwa**, *n.* 2. (a) A cause or matter of strife or quarrel, provocation: *abantu benza icekwa lodushe*, the people make it a cause of hubbub or quarrel, as when one has ploughed beyond the boundary of his garden into another man's land.

(b) A children's game, corresponding to 'tig.' In beginning the game, each child shouts *ayinam* or *alinam (icekwa)* 'it is not with me'; the last child to shout this has the '*cekwa*' and must give chase to the others and set himself free by touching someone else, and saying *linawe icekwa* 'it is with you.' In finishing the game, each child spits on the ground saying *ptù! ntyoli! andiyenzi* or *ayinam*. The last to spit and speak is consoled by the others with the taunting remark, *lilele nawe, uyakutya umvubo onamapèla*, the *cekwa* has slept with you, you will eat *umvubo* with cockroaches in it.

Alternatively, the game is played by two rows of girls standing facing each other. The girls sing *tina senjenje xa sidlal' icekwa; linawe, linawe, linawe icekwa* (This is how we do when we play *icekwa;* with you, with you, with you is the *cekwa.)* At the word *linawe*, each girl begins clapping her own hands and her partner's alternately. *Wandishiya ndinecekwa*, he left me, having bedaubed me with guilt or misfortune, though I am innocent; *ndisulelekile ngecekwa*, I am befouled with guilt I do not know of; *kulicekwa ukufa*, death rides fast.

uku-**CELA**, *v. t.* To ask for, beg, request: *ndiyacela ukudla*, I ask for food; see *uku-Vula*.

um-**Celi**, *n.* 1. One who asks a favour; a petitioner.

u-**Cel-izapòlo**, *n.* 1. Lit. one who asks milk. The name of Venus as the evening star, because it appears at milking time; see *is-Apòlo*.

isi-**Cela-nkobe**, *n.* 4. Em. Lit. one who asks for cooked Kafircorn. A name for Venus as the evening star; see *in-Kobe*.

ing-**Celɔ**, *n.* 3.
isi-**Celo**, *n.* 4. } Request, petition.

uku-**Celana**, *v.* To request each other.

—**Celeka**, *v.* To be desirable; to be fit for being asked for.

—**Celela**, *v.* To ask for, in behalf, etc.; to engage: *lentombi icelelwe lendoda*, this virgin is betrothed to this man; fig. to echo: *iliwa liyacelela*, the rock echoes.

—**Celelana**, *v.* To ask for or from each other.

—**Celisa**, *v.* To cause or help to ask, etc.

—**Celisana**, *v.* To cause or to help ask one another.

—**Celisisa**, *v.* To beg, etc., very earnestly, urgently.

um-**Cèle**, *n.* 6. A single thing: *siyimicèle*, we are scattered, single, lonely.

i-**Cèlekwana**, *n.* 2. The smallest turtle dove, the Laughing Dove, Turtur senegalensis *(Linn.)*. Its cry is rendered as *ndivel' ema-Xòseni*, I come from Kafirland.

i-**Cèlesi**, *n.* 2. The ratel, Mellivora ratel *(Sparr.)*.

i-**Celu**, *n.* 2. Generic name for pipits, small plain-coloured birds, which run actively on the veld; there are three species so designated, the Plain-backed pipit, Anthus leucophrys *Vieill*; Nicholson's pipit, A. nicholsoni *Sharpe*; and Raalten's pipit, A. raalteni *Bp.*

um-**Celu**,
um-**Celumvemve**, } *n.* 6. The Cape wagtail, Motacilla capensis, *L.*, often seen on Kafir huts, and held sacred by the Kafir boys.

uku-**Cèmbetà**, *v. i.* To enumerate; to talk unceasingly.

isi-**Cème**, *n.* 4. A muzzle for calves to prevent them from sucking.

Cènce, *Interj. Cènce, mlanjana!* run, little stream! said by children, when running or wading in the streams made in the road by rain.

isi-**Cénene**, *n.* 4. The last drop of milk or of water left: *kuyahlanjwa ngesicènene*, we must wash with little water.

uku-**CENGA**, *v. t.* To give or promise something with a view to gaining one over; to persuade, coax, gain advantages or influence by gifts or flattery; to bribe: *wamcenga ngemali*, he bribed him with money; to coax (a horse or ox): *mus'ukuyinxàmela inkabi, yicenge*, don't force the ox, coax it.

isi-**Cengo**, *n.* 4. A bribe.

uku-**Cengacenga**, *v.* To use much persuasion; to flatter.

—**Cengana**, *v.* To bribe one another.

—**Cenganisa**, *v.* To cause or make to bribe one another.

—**Cengela**, *v.* To insinuate: *wazicengela kuye*, he insinuated himself, curried favour with him.

uku-**Cengcela**, } *v. t.* To make a long
—**Cengceleza**, } tedious narrative; to speak with wearisome prolixity; to relate every detail; to continue doing a thing without leaving off, e.g. to continue felling a tree with a small hatchet till it falls.

ing-**Cengceleza**, *n.* 3. A long story; little news.

isi-**Cénge**, *n.* 4. To be exposed; to be in danger: *usisicènge semfazwe*, he was in the hottest of the fight.

i-**Cèngecènge**, *n.* 2. Fat dripping down: *ubuso bulicèngecènge*, the face is smeared with so much fat that it drips down.

u-**Cengezana**, *n.* 5. An ox with long horns pointing outwards horizontally.

uku-**Centa**, *v. t.* To make small incisions into the skin; to tattoo.

u-**Cente**, *n.* 5. Two small incisions on each temple to bleed a child suffering from sore eyes. This is done by a boy who thereupon seizes a large cake of bread previously put into the child's hand by its mother; the boy runs off with it followed by other boys. These youngsters, after eating it up, all go a hunting after birds which they bring and present to the child's mother.

i-**Cepè**, *n.* 2. A chip or any concave article used as a spoon; a spoon.

um-**Cepè**, *n.* 6. Half a calabash, used as a ladle for drawing water or milk or taking out food, esp. beer.

u-**Cetshana**, *n.* 1. A vegetable marrow = *u-Senza*. Phr. *ngumtwalo ka-cetshana*, it is a load of vegetable marrows, i.e. it is a troublesome thing.

uku-**Cèsha**, *v. i.* To hasten away; to go straight away like one offended; to leave a place, intending to visit it no more, from some dislike or offence; of a horse, to run away.

u-**Ceshana**, *n.* 1. = *u-Cetshana*.

i-**Cesika**, *n.* 3. Em. } Fever.
i-**Cesina**, *n.* 3. }

ubu-**Cesika**, *n.* 7. State of having fever.

u-**Cetshana**, *n.* 1. See under *um-Cepè*.

uku-**Cèuka**, *v. i.* To be addicted to lying or stealing; = *uku-R'umèeka*.

i-**Cèya**, *n.* 2. A method of drawing lots adopted by two herd-boys to determine which of them is to turn the cattle. One boy grasps a stick with both hands, placing one above the other along the stick; the second boy follows suit with both of his hands, close to the upper hand of the first boy; thus they continue to measure the stick until they reach the end of it. The boy who gets the grasp of the end says to the other *ndikulile*, I have eaten you, and the other has to turn the cattle.

Another method adopted is as follows; one boy hides something between the thumbs and the forefingers of the closed hands, and withdraws them suddenly, leaving the other party to guess where the hidden thing is. This latter is an adaptation of a Hottentot game played by boys.

um-**Cèya**, *n.* 6. Real yellow wood, Podocarpus latifolia, *L'Her.*

um-**Cèya**, *n.* 6. The Southern Giraffe, Giraffa capensis (*Less.*).

uku-**Ceza**, *v. i.* To pass by at a distance; to turn away or aside from the road or from a certain object; to avoid.

—**Cezela**, *v.* To turn away to or from: *akumbona wacezela pàya*, when he saw him, he passed by on the other side; *wayicezela inyoka*, he avoided the snake.

i-**Cèza**, *n.* 2. That which is outward: *umzi wasecèzeni*, a place that lies outward, aside.

ama-**Ci**, *n.* 2. *pl.* Devices, tactics, tricks.

isa-**Ci**, *n.* 4. A pet saying or a characteristic trait of a particular person; a motto; uniform.

isi-**Ci**, *n.* 4. One who regards no one; a proud, cold-hearted person; a supercilious person.

ubu-**Ci**, *n.* 7. Superciliousness, arrogance, presumption, pride.

i-**Cibi**, *n.* 2. A pool, lake, pond; dimin. *icìtyana*.

isi-**Cibilili**, *n.* 4. (a) A waxbill. At Pirie the name is given to the South African ruddy waxbill, Lagonosticta rubricata *(Licht.)*,

but it seems to include other species in other districts. (b) A part of a plough.

uku-**Cibisa**, *v. t.* To despise, = *uku-Cekisa.*

um-**Cibo**, *n.* 6. *Wasela ngomcibo* or *unomcibo*, he drank without leaving off, nearly to the last drop.

u-**Cicane**, *n.* 1. The little finger; = *u-Cikicane.*

i-**Cici**, *n.* 2. (a) Earring, circle. (b) A small number or division of people.

isi-**Cici**, *n.* 4. A white ring round the tuft of an animal's tail.

isi-**Cicibala**, *n.* 4, One who is respectable from appearance, behaviour, etc.; an ox of goodly appearance; also used for gaudiness, pride.

Cicilili! *Interj.* I am at the end!

uku-**Cicitéka**, *v. i.* Of children, to titter.

uku-**Cika**, *v. t.* To put the lid on a pot; to put a twig in a bucket full of water, in order to keep the water from spilling when the bucket is carried on the head.

isi-**Ciko**, *n.* 4. A lid.

uku-**Cikeka**, *v.* To be covered, as with a lid: *isisele sicikekile ngeminyani yamazimbá nangobulongo nomgqaqba*, the mealie-pit is closed over with thrashed out Kafir-corn heads and manure.

uku-**Cika**, *v. i.* To jest, joke, without meaning what one says.

i-**Cikiciki**, *n.* 2. What is trivial or worthless; more usually in *pl.*, things uttered just as they come into one's mind, without being true; joking, fooling; *musan' ukundikúdáza ngokundibuza lamacikiciki maninzi*, do not trouble me by asking me so many trivial questions; *ndenziwa amacikiciki*, they played with me as with a ball; disgusting language; anything performed under extreme difficulties (in this sense *ama-Cikacika* is also used.)

uku-**Cikana** and **Cikisana**, *v.* To jest with each other.

ukuti'i-**Cike** and **Ciki**, *v. i.* To be full to the brim: *imbiza itè-ciki*, the pot is full to the brim.

isi-**Ciki**, *n.* 4. The dregs or remains of liquid in a vessel.

uku-**Cikica**, *v. t.* To rub the clothes soft in washing; fig. to examine carefully.

u-**Cikicane**, *n.* 1. The little finger. The Kafir children play at a singing game with their five fingers; beginning with the little finger, they give each finger a name in succession, thus: 1 *ngu-Cikicane lo;* 2 *ngu-Ngompè lo;* 3 *Ngompèmatè lo;* 4 *ngu-Bóla lo;* 5 *ngu-Mntu omkulu lo.* A common variation for 5 is *Ngqibizikaka.* In some districts, the Fingo children, playing at the same game, have names for all ten fingers, beginning with the little finger of the left hand and finishing with the little finger of the right hand.

i-**Cikiciki**, see under *uku Cika.*

uku-**Cikida**, *v. t.* To ascertain the nature of a thing by feeling it with the fingers; to examine, test, prove; fig. *makazicikide umntu*, let a man test himself.

um-**Cikidi**, *n.* 1. One who tests, proves: *umcikidi wentliziyo ngu-Yehova*, the Lord trieth the heart.

u-**Cikido**, *n.* 5. Testing, proving: *ilitye locikido*, a tried stone.

uku-**Cikideka**, *v.* To be tested, approved: *inqiqo engacikidekileyo*, a reprobate mind.

uku-**Cikiza**, *v. t.* To do anything neatly and finely, such as sewing or writing.

—**Cikizeka**, *v.* To be, or become, fine, beautiful, precious: *ingubo ecikizekileyo*, a beautifully wrought garment.

ubu-**Cikizeko**, *n.* 7. The state or quality of being refined; refinement.

uku-**Cikizela**, *v.* To work finely for one.

u-**Cikizo**, *n.* 5. Em. A piece of fire-wood.

i-**Ciko**, *n.* 2. A fluent, eloquent speaker; an orator; a good singer.

ubu-**Ciko**, *n.* 7. Eloquence, oratory.

uku-**Cikoza**, *v.* To speak fluently, eloquently, (generally used sarcastically).

um-**Cikwane**, *n.* 6. Generic term for the common grasshoppers of which the Mantis, or Hottentot god, is a species.

uku-**Cila**, *v. i.* To hasten away, etc., = *uku-Cèsha.*

ukuti'i-**Cilikiti**, *v. i.* To rise up suddenly; to rush out unexpectedly.

in-**Cilikiti**, *n.* 3. Dizziness: *unenčilikiti*, he is dizzy, giddy.

i-**Cilitshe**, *n.* 2. A lizard.

uku-**Ciliza**, *v. t.* Em. To push down, or aside.

i-**Cilo**, *n.* 2. = *i-Culo*, A short song, as distinguished from the great ones.

ukuti-**Cima**, } *v. t.* and *i.* To extinguish, put
uku-**Cima**, } out a fire or a light: *cima isibane*, blow out the candle; to shut the eyes for a moment: *cim' amehlo*, shut the eyes; to be put out: *umlilo utè-cimi* or *ucimile*, the fire is extinguished; to inject, give an enema.

i-**Cimi**, *n.* 2. Extinction, darkness.

u-**Cimamehlo**, *n.* 1. A small snake like the *umamlambo.*

isi-**Cima-mlilo**, *n.* 4. Em. for *i-R'ubuxa.*

uku-Cimeka, *v.* To be going out, as fire; to become extinct: *indlu* or *usapo lucimekile*, the house or family has become extinct.

—**Cimela**, *v.* To extinguish etc. for.
—**Cimeza**, *v.* Em. To shut one's eyes for a moment, as in saying grace; = *uku-Cima.*
—**Cimisa**, *v.* To help to extinguish.
—**Cimisela**, *v.* To cause to extinguish for.

uku-**Cimbà**, *v. i.* To go or pass continually; to depart one by one.

um-**Cimbi**, *n.* 6. A subject under discussion; affair, transaction, business; *umcimbi uvile,* the subject has been stated; fig. the birth has passed.

ukut'i-**Cimbi**, *v. i.* To fall as a spark on clothes, or as a fly into milk; to disappear as a mouse in a hole, or as cattle in a wood.

isi-**Cina**, *n.* 4. The different coloured patterns in beadwork: *ufaka izicina zokuxoma,* he brings in forms and flourishes of interpretation.

uku-**Cinezela**, *v. t.* To press from above, as the hand on the head; fig. to afflict, oppress; *ukucinezela pàntsi,* to press down.

um-**Cinezeli**, *n.* 1. An oppressor.

ing-**Cinezelo**, *n.* 3. Pressure, affliction, oppression.

isi-**Cinezelo**, *n.* 4. A squeezing press; emphasis.

uku-**Cinezelana**, *v.* To press against each other; fig. to have griping pains in the bowels.

—**Cinezeleka**, *v.* To be afflicted.
n. 8. Affliction.

uku-**CINGA**, *v. i.* To employ or occupy the mind; to form thoughts and ideas in the mind; to think, muse, commune inwardly; to fancy, imagine, suppose; to reflect, consider, perceive, conceive, intend, conclude: *bacinga ukubi ngam,* they think evil against me; *umntu owanayo akacingi,* the sinner does not think (of the consequences).

ing-**Cinga**, *n.* 3. } Thought, idea, reflection,
ing-**Cingo**, *n.* 3. }
isi-**Cingo**, *n.* 4. }
meditation; dimin. *ingcingane,* little thought.

ing-**Cingongcingo**, *n.* 3. Different thoughts, etc.

uku-**Cingela**, *v.* To think of or over: *mabangazicingeli ngapèzu koko bamelwe kuzicingela ngako,* let them not think of themselves more highly than they ought to think.

—**Cingelana**, *v.* To think towards one another: *cingelanani nto nye,* be of the same mind one towards another.

—**Cingisa**, *v.* To cause to think: *acingiswe buhlwempu bakè,* his poverty made him think.

um-**Cinga**, *n.* 6. A straw or halm of grass or wheat; *umcinga womlilo,* a match; fig. *wang'uncinga,* he became thin. Phr. *suke wahl'u no ncinga,* he or she ran away secretly, or eloped.

u-**Cingo**, *n.* 5. pl. *ingcingo.* Brass, copper or any other wire; a telegraph wire; a telegram; *ucingo lwamanzi,* a cable; fig. a fence.

uku-**Cintela**, *v. t.* To milk the last drop, to leave nothing for the calf.

uku-**Cintsa**, *v. t.* To take, drop, break, crumble a little; fig. to use enchantments before proceeding on a warlike expedition.

ukut'i-**Cintsi**, *v. t.* To pay, give or grant freely.

u-**Cinya**, *n.* 5. A narrow way with precipices on both sides; a defile; *adj.* narrow: *indlela iluci nya,* the road is narrow; a foot path.

ukut'i-**Clpù**, *v, i.* To be cloven, cut into; to be divided, notched, indented.

uku-**Clpùla**, *v.* To chop or cut into chips; to chip off from the sides of a tree.

i-**Ciŕa**, *n.* 2. A species of bird, like a stork, whose wings are used in time of war instead of crane wings.

uku-**CISHA**, *v. t.* To select, choose; to guess at what one has hidden in his hand; to draw lots (done by children).

isi-**Cisho**, *n.* 4. Lot.

um-**Cisho**, *n.* 6. Casting of lots; a riddle.

uku-**Cishana**, *v.* To select, draw lots etc., upon each other.

—**Cishela**, *v.* To select, draw lots for another person.

—**Cishisa**, *v.* To cause to select or draw lots, etc.; to cast lots.

—**Cishisana**, *v.* To cause to draw lots mutually.

uku-**CIT'A**, *v. t.* To scatter: *wabacità abantu,* he scattered the people; to destroy: *ubucitile ubuhlanti,* he has pulled the kraal to pieces; to spill: *amanzi acitiwe,* the water is spilled; to waste improvidently: *wazicità imali sakè,* he spent his money; to disperse, remove by force. Em. to urinate.

um-**Citi**, *n.* 1. } Destroyer, waster.
i-**Citá**, *n.* 2. }

in-**Citò**, *n.* 3. Waste, spending.

i-**Citi**. *n.* 2. Mostly in *pl.* Things scattered about. Fig. *bangamaciti* or *baugabaciti,* they are not of one accord, do not live in harmony.

uku-**Citàna**, *v.* To scatter one another.

ukut'i-**Citiciti**, } *v.* To scatter about,
uku-**Citàcità**, } waste; *intens.* to destroy completely.

um-**Citàciti**, *n.* 1. One who scatters: *umcitàciti ka-Sirayeli uya kumbutà*, He that scattered Israel will gather him.

uku-**Citàcitèla**, *v.* To scatter at or amongst.

—**Citèka**, *v.* To be wasted: *imali yakè ziyacitèka*, his money decreases, gets less, is being spent.

—**Citèla**, *v.* To spend in a certain place, or upon certain things, or by certain doings: *imini yakè wazicitèla e-Monti*, he wasted his days in East London.

—**Citisa**, *v.* To cause to waste, destroy, etc.

uku-**Citàkala**, *v.* To become scattered, wasted, come to ruin; to be bankrupt: to be broken up as a people: *isizwe sicitàkele*, the tribe is broken up; to be forced to migrate to other parts, either by famine or by war.

in-**Citàkalo**, *n.* 3.
u-**Citàkalo**, *n.* 5. } Scattering, ruin, destruction (intr. sense).

uku-**Citàkalisa**, *v.* To cause ruin, etc.

um-**Citàkalisi**, *n.* 1. Destroyer, waster, prodigal.

u-**Citàkal'so**, *n.* 5. Destruction, waste (in an active sense).

uku-**Citàkalisana**, *v.* To destroy, etc., each other.

—**Citàkalisela** *v.* To destroy for.

Citi, *Interj.* used after sneezing: *citi ukùle*, sneeze and grow big. When one sneezes another will say '*Citi*' to wish him good luck.

ukut'i-**Citi**, and ukut'i-**Cititi**, *v. i.* To come, rise, start suddenly into sight: *ndaboːza inyamakazi isiti-citi pàya*, I saw the game suddenly rise in the distance; *lento yati-citi pàntsi*, this thing has come up from or out of the ground.

isi-**Citi**, *n.* 4. A tuft of long grass on the turf.

um-**Citi**, in-**Cito**, see *uku-Citàː*.

uku-**Citsha**, *v. i.* To guess, choose; Em. to refuse to give; to be stingy.

i-**Citywa**, *n.* 2. Red clay, used for anointing the body. The red clay is painted on the body first; after drying it is brushed off and then the body is smeared with fat.

isi-**Civāvā**, *n.* 4. An immovable thing.

uku-**Civela**, *v. t.* To toss, throw out the peel of sugar-cane, etc.

i-**Ciyane**, *n.* 2. (a) The common waxbill, = *i-Ntshiyane*. (b) A kind of red clay. (c) A soft plant growing in pastures about the sources of the Keiskama, which is fatal to sheep when eaten by them. Em. = *isi-Fikane*.

in-**Ċiyo**, *n.* 3. (a) A woman's modesty apron, made of skin and ornamented with beads. In a more general sense, this word includes also *i-Càcàwe*. (b) The marriage gift brought by the bride to the mother of the bridegroom.

uku-**Ciza**, *v. i.* To ooze out, flow gently (blood).

um-**Ciza**, *n.* 6. (a) Medicine of herbs; pl. wet, green, damp fire wood. (b) Any sort of stick.

ukut'i-**Cò**, to pick up, see *uku-Còla*.

uku-**Coba**, Em. To kill lice with the finger nails, = *uku-Tyoba*.

—**Cobela**, *v.* Em. To break brush-wood into bits and put them on the fire, = *uku-Cwabela*.

ukut'i-**Cobocobo**, *v. i.* To be ground.

uku-**Coboza**, *v.* To grind (coffee, etc.).

uku-**COCA**, *v. t.* To clean, make white, purify; to tidy up; to respect. *v. i.* To become clean, pure, white.

um-**Coci**, *n.* 1. A purifier, cleanser, refiner.

um-**Cocwa**, *n.* 1. A person who has been purified, who is without blemish in character.

uku-**Coceka**. *v.* To be cleansable; to be pure, lovely, in form or appearance (e.g. fine cloth): *umntu ococekileyo*, a clean person; to be free from blemish: *intliziyo icocekile*, the heart is pure, clean.

—**Cocisa**, *v.* To make clean, pure by removing blemishes or deformity from an object or person.

isi-**Còcò**, *n.* 4. A small drop of beer, or water which is left, = *isi-Cèko*.

uku-**Cocobala**, *v. i.* To become hot, as before a fire.

uku-**Cocombèla**, *v. i.* To dress in gaudy apparel.

isi-**Cocombèla**, *n.* 4. A person dressed in fine apparel; the priest-doctor in his robe.

ubu-**Cocombèla**, *n.* 7. Finery, showiness, gaudiness.

u-**Còcòyi**, *n.* 5. The crown of the head; a pinnacle; a conical top of a mountain; a tower or higher point in a building: *wema elucòcòyini lwentaba*, he stood on the mountain top.

uku-**COFA**, *v. t.* To feel a parcel with the hand in order to find out its contents; to press a thing with the hand, as the milk sack when it is full; to agitate the contents thereof, or to press a blown up belly: *uyacofa isisu*, he draws in his belly, pressing it

with his hand, (to show that he is hungry); fig. to sound a person, so as to discover what lies concealed in his breast: *kaucofe knye*, just sound him.

ing-**Cofo**, *n.* 3. A substance soft to the feeling, as cloth.

uku-**Cofeka**, *v.* To be soft, touchable.

uku-**Cofela**, *v.* To press at or for: *acofelwa kŏna amabele abo*, there were their breasts pressed.

—**Cofisa**, *v.* To make soft, etc.,

—**Cofisana**, *v.* To feel etc. each other.

uku-**COKA**, *v. i.* To be fine, proper, prudent, refined, polite in manners and in behaviour as a gentleman.

—**Cokela**, *v.* To prepare for by putting every thing in proper order and in its proper place; to edit.

um-**Cokeli**, *n.* 1. An editor; a compositor.

uku-**Cokelana**, *v.* To come together, party after party.

—**Cokisa**, *v.* To do a thing neatly; to perform a work carefully; to cause to behave well; *wacokisa ukubuza*, he questioned carefully, severely.

—**Cokiseka**, *v.* To have received a finish: *lento icokiscke kakuhle*, this thing has received a finish, is very neat. *Adv.* *ngokucokisekileyo*, in order.

—**Cokisela**, *v.* To narrate in a clear manner from the beginning. This form is not confined to speaking, see the form before.

isi-**Coki**, *n.* 4. A species of plant.

ukuba-**Cŏkocŏko**, *v. i.* To be spotted or of different colours (of a dress).

i-**Cŏkocŏko**, *n.* 2. A coloured thing, a spotted dress: *sing' umcŏkocŏko*, we are dressed in different colours.

ubu-**Cŏkocŏko**, *n.* 7. Gaudiness, showiness.

ubu-**Cokonyana**, *n.* 7. *Imvula ibacokonyana*, it rains gently, lightly.

um-**Cŏkose**, and um-**Cŏkoso**, *n.* 6. White spots on the skin; motes, pimples, summer freckles.

i-**Cola**, *n.* 2. The Fiskal flycatcher, Sigelus silens *(Shaw)*.

ukuti-**CO**
uku-**Cŏla**, } *v. t.* To pick or take up from the ground; to find little things: *ndiyicŏle imali apa*, I found the money here; of a young man, to 'pick up' a girl. Phr. *ndicŏ' itiki*, lit. I am picking up a three-penny-bit, i.e. I have stumbled; *ucŏliwe wena*, you have been picked up, you are a foundling.

um-**Cŏli**, *n.* 1. One who picks up, a name applied to God in one of the Kafir hymns.

ma-**Cŏli!** *Interj.* That's mine! Exclamation uttered by one of a party who finds something lying on the path traversed.

uku-**Cŏlacŏla**, *v.* To pick up here and there.

um-**Cŏlacŏli**, *n.* 1. One who picks up (firewood, gossip) here and there.

uku-**COLA**, *v. t.* To grind fine, as flour.

—**Coleka**, *v.* To be fine: *umgub' ocolekileyo*, fine meal; to be broken.

—**Colisa**, *v.* To help to pulverize; to grind to powder.

i-**Cŏlocŏlo**, *n.* 2. Helichrysum nudifolium, *Less.*, used for colds and coughs.

isi-**Cŏlokuma**, *n.* 4. Sobbing in sleep; feeling pain over one.

uku-**Colombi'a**, *v. t.* To walk or move gently, so as not to disturb.

i-**Colora**, and i-**Color'u**. *n.* 2. Any exposed, cold, cheerless, dreary place. See App. I.

u-**Coloti**, *n.* 5. The evening twilight.

uku-**Combéla**, *v. i.* To do one's best, to the utmost ability, in executing a thing.

uku-**Combŭlula**, *v. t.* pass. *corjululwa*. To disentangle, loosen a string, rope: to unwind a coil; fig. to explain: *walicombŭlula ilizwi lako*, he explained away his word; to wind up a lawsuit.

—**Combŭluka**, *v.* To become disentangled, be made loose: *intambŏ icombŭlukile*, the thong has become loose.

uku-**Combŭlulela**, *v.* To unravel or disentangle for; to explain to.

uku-**Cona**, *v. t.* To swear, (stronger than *uku-Funga*): *cona bewe abobantu*, swear that those people may hear it.

ama-**Conini**, *n.* 2. *pl.* used in *voc.* *ma-Coniti!* as a strong form of oath by a husband or the people of his kraal to prevent his wife from touching certain food or certain articles: *ma-Coniti! lento ingubawo!* Hands off! this is my father! i.e. avoid it as you would avoid your father-in-law! *ubomi buma-coniti*, life is inviolable.

—**Conisa**, *v.* To adjure (which can be done only by a husband or man); to interdict, prohibit; to warn a rival of the serious consequences which will ensue, if he does not leave off seeking the affection of another rival's girl.

—**Coniseka**, *v.* To be adjured.

in-**Condo**, *n.* 3. *pl.* Naturally thin legs: *lento incucondo, nguti lipele*, this person has very scraggy legs, he's just a cockroach (offensive).

um-**Condo**, *n.* 6. A fine limb, usually in plural: *ihashe lincucondo*, the horse has fine delicate limbs.

uku-**Condoba**. } *v. i.* To stand on tiptoe; to
—**Condobeza**, } walk on tiptoe, slowly, softly, so as to avoid being heard; fig. to be cautious; to do, speak, teach carefully, by degrees, only a little at one time.

—**Condobezela**, *v.* To perform a work in a careful, cautious manner for another person.

—**Condobezisa**, *v.* To cause to be cautious.

uku-**Cònga**, *v. t.* To pick, single out; to hit the mark: *uyicòngile*, you have it, you have found what you looked for.

uku-**Conga**, *v. t.* To spare, save: *akamcongánga unyana wakè*, he has not spared his son. *Adv. kakuconga*, sparingly.

i-**Congco**, *n.* 2. A hot thing which has become very cold; pl. ice.

uku-**Congcomisa**, *v. i.* To walk or tread or do a thing softly, gently; to convey.

i-**Congwane**, *n.* 2. The flesh beneath the upper thigh.

Conini. See under *uku-Cona*.

uku-**Conontela**, *v. t.* To bring a thing or action to an end, so that nothing is left to be done; to make perfect.

—**Conontelisa**, *v.* To cause to do all things perfectly, in the best possible manner.

uku-**Conta**, *v. i.* To decline, grow less; to be in need, distress, hunger.

—**Contisa**, *v.* To make lean (e.g. a cow by milking her too much).

uku-**C'OP'A**, *v. i.* To sit, perch, squat on the highest point of a pole, edge of a rock or precipice: *intaka icòpile esibondeni*, the bird perched on the pole; to sit as if ready to rise or to fall: *iqiya icòpile entloko*, the handkerchief sits loose on the head, ready to fly off; to sit on the edge of a stool or chair, ready to move or go over; to sit on one's haunches.

Phr. *bacòpà pèzu kwengubo*, they squat on their bundles, i.e. they have no settled place, but carry their things everywhere, having no time to untie them; they are shifty.

isi-**Còpò**, *n.* 4. A seat.

ubu-**Còpò**, *n.* 7. The brain.

uku-**Còpàcòpà**, To sit up when convalescent.

—**Còpèla**, To be ready for: *ucòpèla ukufika*, he is ready to come here.

—**Còpisa**, To cause to sit or squat: *wandicòpisa entabeni*, he made me sit on the top of the mountain.

in-**Copò**, *n.* 3. A high point or pinnacle: *encotsheni yentaba*, on the top of the mountain.

uku-**Coselela**, *v. i.* To give close attention to a matter.

u-**Coselelo**, *n.* 5. Close attention.

Còsi! *interj.* used by a mother in the form *makube còsi!* hush! to her child when it cries or is ill or after it sneezes; the phrase seems to have the import of a prayer; *còs' ubekò!* is used when one, whom we wish to see, unexpectedly arrives; *lentyantyambo inuka còsi*, this flower smells sweetly, (of recent usage); see *Camagu*.

uku-**Còsimela**, *v. i.* To shout, cry, make a great noise, as the rushing of wind or hail.

uku-**COT'A**, *v. i.* To walk, or creep softly, gently, on the heels, like a convalescent person; to go slowly.

—**Cotèla**, *v.* To steal upon (game); to approach stealthily: *lowo umlahlayo u-Tixo wocotèlwa lilishwa*, who casts away God will be followed by misfortune.

—**Cotisa**, } *v.* To make one to go or
—**Cotàcotisa**, } follow slowly.

—**Cotòza**, *v.* To walk slowly, lazily.

u-**Cotòzo**, *n.* 5. A slow, lazy walk.

uku-**Cotòcotòzisa**, *v.* To retard; to cause to go slowly, as Jacob did with the weak cattle.

isi-**Còtò**, *n.* 4. A hurricane with rain and hail.

i-**Cowa**, *n.* 2. The Southern giraffe, Giraffa capensis *(Less.)*.

ukut'i-**Cù**, *v. i.* To hold gently; to sit, remain for a short time: *wasebenza wati-cù*, he wrought and remained a short time; *wabòla w.ti-cù pèzulu*, he bored only a little, not through; to perch like a bird.

uku-**C'UBA**, *v. t.* To peel; to take off the corn from a maize-cob; to pick out the pith or kernel; fig. to select or pick out the best; *cùba izizatu*, examine the reasons; fig. to civilize.

—**Cùbeka**, *v.* To be peeled, wasted, languished; to be civilized.

in-**Cùbeko**, *n.* 3. Civilization (recent use).

uku-**Cùbisa**, *v.* To cause or help to peel, etc.

i-**Cuba**, *n.* 2. Tobacco.

i-**Cuba lasendle**, *n.* 2. The largest kind of Solanum, Solanum giganteum, *Jacq.*

isi-**Cuba**, *n.* 4. Tobacco garden.

ukut'i-**CUB'U**, }
—**Cubúcubú**, } *v. i.* To feel lazy, lethargic,
uku-**Cubúka**, } relaxed (after drinking plenty of milk); to be in a state of collapse, as a snake on passing the lee side of an *umdlezana* or of a sucking infant is said to be.

—**Cubúkisa**, *v.* To cause laziness, etc.

—**Cubùla**, *v.* To make lethargic; to crush under foot (a worm, insect); to squeeze: *ndicujulwe yinqwelo*, I was run over by a wagon.

—**Cubùleka**, *v.* To be made lethargic, to be crushed.

uku-**Cubunga**, —**Cubucubunga**, —**Cubungula**, Em. } *v. i.* To pinch off; to break off in small pieces; to crumble; to nibble like mice; fig. to do the work little by little; to plough a little before others commence. *v. t.* to excite, provoke.

uku-**Cuca**, *v. t.* To void small stools.

um-**Cuco**, *n.* 6. Small motion of the bowels.

uku-**Cùcà**, *v. t.* To cut holes in a skin or hide.

in-**Cùcàne**, *n.* 3. Anything having holes or spots in it, as a mat, etc.

ukut'i-**Cùcé**, *v. i.* To be mute; not to speak or answer.

i-**Cucu**, *n.* 2. Ear of cattle cut so as to hang down in strips.

uku-**CUDISA**, *v. t.* To squeeze (a wound, ulcer), so as to press out liquid; to crush so that the entrails come out; fig. to destroy a man by taking all his cattle; to oppress.

um-**Cudisi**, *n.* 1. An oppressor.

u-**Cudiso**, *n.* 5. Oppression.

uku-**Cudisela**, *v*, To deal oppressively towards.

uku-**Cùkela**. *v. i.* To be annoyed or to quarrel with one about trifles.

isi-**Cuku**, *n.* 4. That which you can take with your fingers; a small heap, clump (of locusts); a group of people sitting together.

um-**Cuku**, *n.* 6. Em. Boiled, ground grain mixed with Kafirbeer instead of milk.

ukut'i-**C'UKU**, *v. t.* To touch softly, lightly.

u-**Cùku**, *n.* 5. That which ought to be lightly esteemed, which ought not to be minded, is unimportant, insignificant, but which a troublesome person makes a source of annoyance: *umntu onocùku*, a dealer in trifles, who quarrels about every little thing; *dim. ucùkwana*, a vain, worthless little thing or matter; *imfazwe yencùkwicuku*, war abour trifles.

ubu-**Cùku**, *n.* 7. What is unimportant or trifling.

uku-**Cùkula**, *v.* To take a rag, etc., up on the end of a stick and cast it away; fig. to despise.

—**Cùkuma**, *v.* To go off (a gun, trap, snare); fig. to get angry, break out, attack.

—**Cùkumisa**, *v.* To touch slightly; to make to go off; to touch things which may become dangerous on being handled; fig. to provoke, make angry.

in-**Cùkumiso**, *n.* 3. The trigger of a gun; the spring of a trap or snare.

isi-**Cùkumiso**, *n.* 4. } u-**Cùkumiso**, *n.* 5. } Provocation. um-**Cùkumiso**, *n.* 6. }

uku-**Cùkuzela**, *v.* To speak lightly of one; to bring up trifles against him: *bacùkuzelwe*, vain things are spoken against them.

uku-**Cukuceza**, *v. t.* To cut, break, or divide into small pieces; fig. to despise, contemn, esteem lightly.

n. 8. *ukucukucezwa kwakò*, thy shame.

isi-**Cukucezo**, *n.* 4. Derision.

u-**Cukucezo**, *n.* 5. Dishonour, shame; *uzuko lwabo ndiya kulwananisa ngokucukucezo*, their glory will I change into shame.

uku-**Cukucezeka**, *v.* To become broken up into small pieces; to be despicable. *n.* 8. shame.

uku-**Cukucezela**, *v.* To despise, contemn: *uyise nonina babacukucezele*, they have set light by father and mother.

ukut'i-**Cùkucùku**, *v. t.* To pierce a thing or wound an animal in a number of places with an instrument making small holes.

i-**Cukucuku**, *n.* 2. Anything that is very lean; a weak, infirm, helpless person.

isi-**Cùkujeje**, *n.* 4. The Black tit, Parus niger, *Vieill.*, so called from its cry.

uku-**Cùkusa**, *v. t.* To do a thing thoroughly, whether mentally or manually, as to clean the land by taking weeds or other stuff from it; fig. to investigate closely; allied to *uku-Cokisa*.

uku-**C'ULA**, *v. i.* To hold by the end, not firmly; to take up on a fork; to touch with the bayonet; fig. to keep others at a distance through contempt or selfishness; to disregard, despise, contemn others: *umntu ocùlayo = umntu oziUayo*, a conceited person.

i-**Cùla**, i-**Cùle** and i **Cùli**, *n.* 2. One who hits well in shooting or throwing the assegai; fig. a skilful person.

um-**Cùla**, *n.* 6. A sharp pointed stick or iron (needle, assegai, etc.) often used as a fork for picking up meat, etc.

ubu-**Cùle**, *n.* 7. The ability to aim and hit well; adroitness, tact.

uku-**C'ULA**, *v. i.* To go naked in the upper part of the body (applied to women). In modern application, to dress smartly (of both men and women).

ubu-**Cúla**, *n.* 7. Nakedness.

uku-**CULA**, *v. i.* To sing; orig. used of little songs.

i-**Culo**, *n.* 2. Originally a short song, now a hymn.

um-**Culo**, *n.* 6. Concert, singing on certain days.

uku-**Culela**, *v.* To sing for.

—**Culisa**, *v.* To cause to sing.

um-**Culisi**, *n.* 1. One who teaches singing.

isi-**Culiso**, *n.* 4. A musical instrument: *umculisi waculisa kakuhle ngesiculiso*, the musician played well upon the instrument.

isi-**Cúlujeje**, *n.* 4. An honourable gentleman.

isi-**Cululwane**, *n.* 4. One who sits quiet and speechless, and does not speak when spoken to: *isicululwane sentsini*, an object of ridicule.

uku-**Cúlumacà**, *v. i.* To be gay, merry, cheerful, happy, self confident; to approach a dangerous thing without fear; to be self-satisfied.

uku-**Culungana**, *v. i.* To draw oneself up in sitting or standing; to move aside to avoid a thing thrown.

ukuti-**CUM**, *v. i.* To fall or break in pieces (an egg or cup); to crumble = *ukuti-Tyum*; also used as *adv.*: *ulele cum*, he is fast asleep.

uku-**Cumka**, *v.* To be broken in pieces, as a cup, egg, or calabash; to be crushed, smashed.

—**Cúmza**, and **Cumcumza**, *v.* pass. *cunyuzwa*. To break into very small pieces; to crush, smash.

uku-**CUMA**, *v. i.* To grow abundantly, luxuriantly; to flourish; to be fruitful: *amasimi acúmile*, the gardens are flourishing; (said also of the tapeworm).

—**Cúmela**, *v.* To prosper for: *amadoda acúnyelweyo*, men with whom everything prospers.

—**Cúmisa**, *v.* To cause to grow, prosper, thrive.

uku-**CUMB'A**, *v. t.* To lay one thing upon another, as bags, bricks, etc.

isi-**Cumbà**, *n.* 4. A clump or bunch (of raisins, figs).

uku-**Cumbàcumbà**, *v.* To tickle.

—**Cumbàcumbàna**, *v.* To tickle one another.

Cumbèlele! said in children's play, when they pinch or draw up the skin on the back of one another's hands; on finishing, they call out *pàngalala*.

uku-**Cumbèleza**, *v. i.* To take a long time in doing a thing, either from sluggishness or uncertainty (e.g. in saddling or inspanning).

uku-**Cúmbùsa**, *v. t.* To bore the ears for inserting earrings; lance a boil: fig. to delay in performing or completing an operation, doing little by little.

uku-**Cumka**, see under *ukuti-Cum*.

uku-**Cúmsa**, *v. t.* To stitch together a mat: *ucúmsa intungele*, he stitches a mat.

u-**Cumse**, *n.* 1. Crushed, ground red clay; red ochre.

uku-**Cuntsa**, } *v. t.* To take a pinch; to take
—**Cuntsula**, } a little (bread or clothes); to remove a small part of any thing (earth) from one place to another.

—**Cuntsulela**, *v.* To take a little for: *ndicuntsulele isonka*, break off a small piece of bread for me.

—**Cuntsulelana**, *v.* To share with another (tobacco).

uku-**Cúnuba**, *v. i.* To provoke, annoy; to be hostile, inimical.

um-**Cúnubi**, *n.* 1. One who provokes, or annoys; an enemy.

uku-**CUNULA**, *v. t.* = *uku-Cunukisa*.

—**Cunuka**, *v.* To be annoyed, vexed, offended, displeased (with work which does not turn out well); to be disgusted (by sarcasm and taunts); = *uku-Capùka*.

—**Cunukisa**, *v.* To revile, reproach, provoke, annoy, offend; to be sarcastic, etc.

ing-**Cunukiso**, *n.* 3. An exasperation, enraging, exciting to anger.

uku-**Cúnunga**, = *uku-Cubunga*.

ukuti-**Cúnunu**, *v. t.* To behave without fault, innocently; to refute a charge of guilt entirely; to clear oneself from accusation, so as to leave no doubt of one's innocence: *lomntu utè-cùnunu kuloxto bebefuna ukumnxiba ityala ngayo*, that person wholly justified or cleared himself in the matter they thought to prove him guilty in.

uku-**Cupà**, *v. t.* To cut off a small piece from the end of a stick, or from the ear of an animal; to mark by cutting a notch; to tear the point (of a feather); to take hold of the point of a stick; fig. to shorten, discontinue a speech.

um-**Cupi**, *n.* 1 An informer; a detective for illicit diamond buying.

uku-**Cupèza**, *v.* To beat, touch softly with the point of a stick; to pick.

—**Cupèzeka**, *v.* To be fit for chopping: *izembe liyacupèzeka,* the hatchet chops gently.

uku-**Cúshuluza**, *v. i.* To go quite naked.

uku-**CUT'A**, *v. t.* To narrow (an enclosure or opening), straiten, compress; to narrow in bulk (as by peeling a fruit); fig. *wacutà ityala lakè,* he minimized his guilt; *ukucutà intetò,* to bring the subject to a point in speaking.

—**Cutàna**, *v.* To be narrow in width: *in.llela icutène,* the road is straitened, narrow.

—**Cutànisa**, *v.* To make narrow in width.

—**Cutèka**, *v.* Of a road, to be narrowed; of the eyes, to be nearly shut; to be sharpened to a point.

ing-**Cutèko**, *n.* 3. Anguish.

u-**Cutèko**, *n.* 5. An isthmus; distress.

uku-**Cutisa**, *v.* To cause or make narrow, etc., (an enclosure, kraal).

ukut'i-**Cutàlala**, *v. i.* To sit, squat, cower down at the side of a road, or at a house door, in a listless manner.

ukut'i-**Cutù**, *v. i.* To contract the eyes, to open them a little.

isi-**Cutù**, *n.* 4. *Amehlo azicutù,* eyes which are not wide open, which are contracted by matter, or by being bleared.

isi-**Cutúngu**, *n.* 4. One who is not on good terms with another person; one who has a long mouth from anger.

uku-**Cwaba**, *v. t.* To break up small sticks in the cattle fold for firewood; to pluck off leaves; fig. to be in readiness; to give unimportant details without coming to the real thing; to make allusions with the view of drawing one out.

—**Cwabela**, *v.* To break for: *cwabela iziko,* break brushwood for the fireplace.

—**Cwàbisa**, *v.* To help or cause to break.

ukut'i-**Cwaka**, *v. i.* To be silent: *watì-cwaka,* he ceased to speak; *umoya wati-cwaka,* the wind calmed, became still; to be entirely: *zizele zatì-cwaka,* they were quite full; used as *adv.* very, quite, entirely: *kushushu cwaka,* or *kushushu cwaka kanye,* it is very hot.

ukut'ela-**Cwaka**, *v. Uzitèle-cwaka,* she kept quiet herself.

uku-**Cwala**, *v. i.* To sit still, waiting, espec. said of an enemy sitting down opposite the place he wishes to attack: *impi icwalile,* the enemy sits still.

u-**Cwambù**, *v.* 5. Em. Cream. = *u-Cambù.*

u-**Cwàne**, *n.* 5. Foot and mouth disease of cattle and sheep.

uku-**CWANGCA**, *v. t.* To place in line side by side, as soldiers.

—**Cwangcisa**, *v.* To place in order: *wazicwangcisa inkuni,* he laid the wood in order.

isi-**Cwangciso**, *n.* 4. Placing in order, planning.

um-**Cwangele**, *n.* 6. The bald ibis or wild kalkoen, Geronticus calvus *(Bodd.);* fig. a man who has no hair on the head, whom the Kafirs think a beauty: *indoda ingumcwangele,* the man is fair; used also of a nice looking and glossy stabled horse.

uku-**Cwanya**, *v. i.* To perch; to sit on a horse.

uku-**Cwàraza**, *v. t.* To clap; (not so severe as to box).

uku-**Cwatshula**, *v. i.* To move stealthily, as a cat towards its prey.

uku-**Cwàyità**, *v. i.* To be joyous, cheerful; also to be noisy.

ubu-**Cwàyitò**, *n.* 7. Cheerfulness.

uku-**Cwàyitisa**, *v.* To cheer, gladden: *intliziyo evuyileyo iyabucwàyitisa ubuso,* a merry heart maketh a cheerful countenance.

ubu-**Cwazicwazi**, *n.* 7. Brightness, splendour.

izi-**Cwè**, *n.* 4. *pl.* Helichrysum pedunculare, *D.C.,* a medicinal herb used for inflammation in a wound, esp. to heal circumcised boys.

ulu-**Cwè**, *n.* 5. Saliva of a man; plur. *izincwe,* of animals.

ukut'i-**Cwe**, *v. i.* To cut off a thin piece of meat or skin; to take a little of anything, such as meat or sugar; to take a small quantity out: *yiti-cwe etyuweni,* take a little of the salt.

ukut'ela-**Cwe**, *v.* To take a little of something, as meat, for a person: *ndamtèla-cwe enyameni,* I gave him a small piece of the meat.

i-**Cwecwe**, *n.* 2. Any flat substance (stone, plank, table-top): *amacwecwe omabini esinqìno,* the two tables of testimony; dimin. *icwecwana.*

isi-**Cwecwe**, *n.* 4. used as *adj.* Flat: *isitya esicwecwe,* a flat dish; *icangci elisicwecwe,* a flat piece of zinc sheeting; *amatye asicwecwe,* flat stones.

u-**Cwecwe**, *n.* 5. Any flat shell, such as a limpet. Such shells are used as spoons. *adj.* flat, as glass, ice, or a flat stone; fig. *ndilucwecwe,* I am hungry.

ubu-**Cwecwe**, *n.* 7. Flatness.

uku-**Cweba**, *v. t.* To throw the *iguni,* (a flat stone) in the game of *u-Nocweba.*

i-**Cwèba**, *n.* 2. A lagoon of clear, still water at a river's mouth, separated from the sea at low tide by a bar of sand; an estuary: *icweba le-Kesi*, the mouth of the Keiskama. Dimin. *icwètyana*.

i-**Cwebesha**, *n.* 2. An indolent person, = *i-Cebesha*.

uku-**Cwecula**, *v. t.* To cut off a thin slice from the upper part.

uku-**Cwécwà**, *v. i.* To walk softly so as not to disturb a person who is reading or resting; to steal in; to sneak in.

—**Cwécwisela**, *v.* To manœuvre so as to entrap; to lead to one quietly, stealthily.

uku-**Cwèla**, *v. t.* To shave or smooth a pole or plank; to peel a potato or fruit.

um-**Cwèli**, *n.* 1. A carpenter.

in-**Cwela**, *n.* 3. Parings, shavings.

u-**Cwèle**, *n.* 5. That which is white, or greenish white, as corn just coming up.

uku-**Cwèletela**, *v. t.* To keep off, prevent, hinder.

i-**Cwem**, *n.* 2. Cataract of the eye.

uku-**Cwèta**, *v. t.* To touch or pick out with the hand or with a stick; to push away.

uku-**Cwèteza**, *v. t.* To type.

u-**Cwetè**, *n.* 1. A shrew; the name given to all members of the family *Soricidae*. Phr. *nocwet' usibon' ubukùlu*, even a shrew thinks itself great, i.e. even a poor man thinks himself somebody; *ukuba ubulele ucwetè, uyakwapula izitya*, if you have killed a shrew, you will break dishes.

uku-**Cweya**, *v. i.* To consult secretly by going aside. *n.* 8. Secret consultation: *ukucweya kuka-Yehova kunabamoyikayo*, the secret of the Lord is with them that fear Him.

u-**Cweyo**, *n.* 5. Secret consultation.

uku-**Cweza**, = *uku-Ceza*.

ukut'i-**Cwi**, *v. i.* To be tall, slender, straight.

isi-**Cwibi**, *n.* 4. A cutting in a person's flesh.

uku-**Cwila**, Em. = *uku-Cula*, to sing.

i-**Cwilo**, = *i-Culo*.

uku-**Cwila**, *v. t.* To cut into small pieces; fig. to state, narrate accurately, precisely.

i-**Cwili**, *n.* 2. } That which is cut into small
isi-**Cwili**, *n.* 4. } pieces: *andifumananga necwili*, I did not even get a small piece or bit (of meat).

isi-**Cwilijeje**, = *isi-Cùkujeje*.

i-**Cwilika**, *n.* 2. A steel for striking fire.

uku-**Cwilisha**, } *v. t.* To spoil meat by
—**Cwilicwilisha**, } cutting little bits; to tear off the meat from bones; fig. to tease one.

uku-**Cwisha**, *v. t.* To tear long strips from monkey rope, or bark from trees to make rope with, or strips of flesh from the bones in eating, or that which adheres to the hide after flaying it; fig. to chide, scold, inveigh, insult, mock.

um-**Cwisha**, *n.* 6. The strip torn off; fig. a tall person.

ukut'i-**Cwishi**, *v. i.* To turn and walk off; fig. to be tall, high.

D

D is a clear dental sound, as in the English words *do, did; ukudada*, to swim. The combination *dl* is a voiced variety of the Welsh *ll: ukudlala*, to play. *D* in the Bantu languages is closely related to *l;* in Kafir it appears sometimes as a euphonious form of *l* after the prefix *in-*, e.g. *uku-Lima, in-Dima; isi-Levu, in-Devu*.

uku-**DA**, *v. i.* Perf. *de*. To extend; to be limited. As an auxiliary it has adverbial signification "at length, until, at last, finally": *uda atètè*, at length he speaks; *salinda wada wafika*, we waited until he came; *ndiya kuda ndifike*, I shall at length arrive; *andisayi kumka ningadanga nindixelele inyaniso*, I shall not go away until you have told me the truth; *hlal' apà ndide ndiggibe*, remain here until I have finished; *ude wati*, at length he said; *ude wafika umnyaka olungileyo*, at length a good year has arrived; *oselede wancanywa ngabanye abantu*, who had already come so far as to be given up by the other people; *asimti kungade kutiwe abantu bapila nguwo*, notwithstanding it is not a tree that people could be said to live upon. Sometimes the pers. subj. is dropped: *de alihlaule ityala elo*, till he should pay that which was due. For the adverbs derived from the perf. see under *De*.

um-**Da**, *n.* 6. A line made by scratching; a stripe or weal made by a lash; fig. extension, boundary line, limit: *umda welizwe*, the boundary of the land.

in-**Daba**, *n.* 3. } News, tidings, information,
u-**Daba**, *n.* 5. } intelligence, story, report, message, errand: *zenz' indaba*, tell the news; *indaba-mlonyeni*, a by-word; dimin. *indatyana*, little news;

ndibiziwe, kukò udaba ekàya, I have been called, there is something the matter at home. (In all the meanings there is the assumption that something has happened.)

Phr. indaba yakwantombi, lit. news of the daughter's place (i.e. where she is married), news about which the parents do not like to hear or speak; *indaba yemilowo.* news which is to be discussed only among blood relations; *indaba azilati endleleni,* the news is not lying on the road, i.e. it is not stationary but is moving about, it is in every one's mouth. cf. *u-Ndaba.*

uku-**Dabalala,** *v. i.* To do something with all one's might: *ubaleke wadabalala,* he ran his hardest; *balima badabalala.* they ploughed as fast as they could; of a horse, to be knocked up; to lean forward in running at full speed in a race (always used of a number of people); to fall down through exhaustion or through intoxication, or to fall down dead.

um-**Dabalalana,** *n.* 6. One who is doing his utmost.

uku-**Dabalalisa,** *v.* To make tired or to fall down; to use up.

—**Dabalaza,** *v.* To lie down flat, to sit with the legs spread out.

isi-**Dabane,** *n.* 4. The skin of the *Ula, Punzi* or *Liza,* Properly it should be that of the *Ula,* used as dress in fighting parties, or in dances at marriage feasts; it is usually fastened round the neck so as to hang loosely down the back, as a kind of hood; it is bound round the loins of fighters.

um-**Dabazo,** *n.* 6. Rushing off: *inqwelo isuke yangumdabazo,* the wagon (and oxen) rushed off; of warriors, taking up their weapons and rushing away; fig. making a rush in public speaking, glorifying one.

uku-**Dabeka,** *v. t.* To lay athwart, shoot athwart; fig. to slander, accuse falsely; *bamdabeka ngetyala,* they heaped accusations upon him; cf. *uku-Tyabeka.*

uku-**Dabekeka,** *v. i.* To go in one line in war; fig. to speak or write plainly, = *uku-Caciscla.*

i-**Dabi,** *n.* 2. Fight, conflict between people of the same district; a civil broil or petty war. Dimin. *i.datyana.*

uku **DABULA,** *v. t.* To sunder; to beat or strike so hard as to cause a swelling. (The men frequently beat their wives in this manner.) Em. (a) To tear a cloth or garment. (b) To originate.

—**Dabuleka,** *v.* To be separated; to be or to fall in pieces: *induli iyadabuleka,* the heap is falling to pieces.

—**Dabuka,** *v.* To make way, by separating or going asunder, as a body of people do, to let one pass through. Em. (a) To fall or tear into two, as old clothes. (b) To separate, descend from; to originate (of a tribe or of cattle, or of bees which have left the hive or the clusters). (c) To become light after a mist or when clouds separate; to awake from sleep.

—**Dabulela,** *v.* To separate for. Em. To tear in pieces for: *ayidabulela nina?* why are you tearing it?

—**Dabuluka,** *v.* To break up, used of something which was previously in a heap or mass: *impi idabulukile,* the army breaks forth, extends to fight; to gush forth, as water.

ukuti-**Daca,** *v. t.* To spread (a mat).

uku-**Dada,** *v. i.* To float, swim.

i-**Dada,** *n.* 2. Generic term for duck: *idadakazi,* the duck: *idad' indun,* the drake. The duck says *isifuba sam sitè gā gā gā,* my breast is too far forward; and the drake replies *asitì-tshwe tshwe tshwe,* you should anoint yourself.

uku-**Dadisa,** *v.* To make or cause to swim.

u-**Dada,** *n.* 5. Thicket, jungle, copse; much close short bush.

uku-**Dadasa,** *v. i.* To take up more room individually, as people sitting together do on perceiving an undesirable companion approaching to sit down among them.

i-**Dadangule,** *n.* 2. (a) A kind of long grass formerly used for making ropes with. (b) One at a loss or in perplexity.

uku-**Dadazela,** *v. i.* To be flurried or in a nervous excitement, as on seeing a friend suddenly at one's door, and not knowing what food to give him; = *uku-Tatazela.*

u-**Dade,** *n* 1. Sister (as used by men only): *udade wetù,* (not *wam.*) our common or joint sister, *i.e.* my sister; *udade wabo* (not *wakè*), his or her sister; *udade bobawo,* paternal aunt; *udade bo-Sandile,* Sandile's sister.

i-**Dafini,** *n.* 3. A bird living near the Orange River.

um-**Daka,** *n.* 1. A very dark person; pl. *imidaka,* common men.

i-**Daka,** *n.* 2. Dung cut into sods.

im-**Daka,** *n.* 3. used as *adj.* Dark, muddy, dirty: *inkomo em.laka,* a dun-coloured cow; fig. *intliziyo yam imdaka,* I am miserable, seedy; evil: *akatètànga nelimdaka kuye,* not even an evil word had he spoken to him.

u-**Daka**, *n.* 5. Mud, mire, clay, mortar.

ubu-**Daka**, *n.* 7. Dunness in colour.

uku-**DAKA**, *v. i.* To go out of sight or existence; to disappear, vanish, so as to be lost: *inyamakazi yadakela ehlathi*, the game was lost in the forest; fig. to wander; to be out of one's mind.

—**Dakela**, *v.* To disappear in a certain place, e.g. in the forest or by diving under water: *inaliti yadakela encèni*, the needle was lost in the grass; fig. *amazwi adakele kwakuye*, the words stuck fast in his throat; *udakele pina?* where have you been, I did not see you?

—**Dakisa**, *v.* To cause to vanish or disappear; to act as not having heard what one wishes you to say or to do.

in-**Dakisa**, *n.* 3. Delay.

uku-**Dakada**, *v. t.* To cut or tear (meat) in pieces; to lacerate, mangle; to disperse and slay in battle; fig. to survey land.

in-**Dakada**, *n.* 3. Great slaughter, butchery, massacre.

u-**Dakada**, *n.* 5. Milt of animals, the perquisite of the boys.

ama-**Dakadaka**, *n.* 2. *pl.* Illness beyond hope: *sele madakadaka*, he is very ill, there is no hope for him, he is dying; *wenze kwamadakadaka*, the illness has left me no hope.

in-**Dakanda**, *n.* 3. That which is difficult to get to appear or be found, though urgently looked or pressed for.

um-**Dakana**, *n.* 6. The white pear tree, Apodytes dimidiata, *Mey.*

uku-**Dakasa**, } *v. i.* To wander, ramble,
—**Dakatya**, } rove about.

—**Dakatyeka**, *v.* To be lost.

i-**Dakatye**, *n.* 2. The African rook; = *u-Nomyayi.*

uku-**Dakumbà**, } *v. i.* To become dull,
uku-i-**Dakumbà**, } spiritless, dejected, depressed. (It is not confined to the mind).

i-**Dakwa**, *n*, 2. } One who cannot drink
isi-**Dakwa**, *n.* 4. } without becoming drunk; one who looks as if he had been drawn out of the mud, (recent usage).

ubu-**Dakwa**, *n.* 7. Drunkenness.

Dala, *Adj.* Old, aged, ancient: *ingubo endala*, an old garment: *ihashe lidala*, the horse is old: *ndimdala*, I am old; *ndimdala, kade ndiboma*, I am old, I have seen (much), i.e. I have experience, I am no chicken. *Adv.* *kudala, kwakudala, ngokudala*, of old: *kudala yenziwe lonto*, of old, i.e. long ago this thing has been done.

um-**Dala**, *n.* 1. An elder, officebearer in the church.

ubu-**Dala**, *n.* 7. Age, oldness, antiquity: *ubudala bakè yiminyaka elishumi*, he is ten years old.

i-**Dala**, *n.* 3. A moderate native beverage, manufactured chiefly by the Abambo.

u-**Dala**, *n.* 5. A poor person.

uku-**DALA**, *v. t.* To make, bring into existence, create, ordain, appoint: *ngubani na odale lomsebenzi?* who originated this work? Phr. *wamdala ugodo*, he made him stiff, he killed him. *n.* 8. Creation.

um-**Dali**, *n.* 1. A maker, creator.

i-**Dalo**, *n.* 2. Work, idol.

in-**Dalo**, *n.* 3. Formation, creation.

isi-**Dalwa**, *n.* 4. } A creature.
um-**Dalwa**, *n.* 1. and 6. }

uku-**Dalela**, *v.* To make or create for.

uku-**Dalasa**, *v. i.* To call aloud, cry in anger.

in-DALISO, *n.* 3. A dollar, one shilling and sixpence; Du. daalder.

u-**Dalo**, *n.* 5. The end of a stick *(umnqayi)*: *ndamfika ngodalo lomnqayi wam*, I struck him with my stick.

in-**Dalu**, *n.* 3. A plant, Greyia sutherlandi, *Hook. and Haw.*

u-**Dalu**, *n.* 5. A very sharp pointed stick to scratch with.

uku-**Dalula**, *v. t.* To scratch, cut into; to make stripes, furrows.

uku-**Dama**, *v. i.* To be pulpy or pappy.

—**Damisa**, *v.* To make pulpy or pappy.

i-**Damaka**, *n.* 2. (a) The site of an old hamlet which is still distinguishable by its appearance and productions. (b) An old, frail person.

um **Damasi**, *n.* 6. An herb; pl. ascendancy.

uku-DAMB'A, *v. i.* To subside; to diminish (of a swelling, abscess); to become tame, calm in temper; to be subdued, assuaged, reconciled.

—**Dambisa**, *v.* pass. *danjiswa*. To cause to subside; to tame, break in, subdue: *wadambisa umsindo wakè*, he calmed his wrath.

um **Dambiso**, *n.* 6. Senecio concolor, *D.C.*, a plant used for wounds and sores.

uku-**Dambisela**, *v.* To subdue (one's wrath) against another person.

i-**Dambà**. *n.* 2. A coarse, black fish which is easily caught.

isi-**Dambàkazi**, *n.* 4. A woman with a narrow waist.

uku-**Dambàlala**, *v. i.* To lie stretched out.

i-**Dambůdambů**, *n.* 2. (a) One who walks unsteadily, tottering, owing to weakness or liquor. (b) One who by his firm, slow pace seems to be conscious of his superiority; fig. an upright one, who is confident, having truth on his side.

uku-**Dambůza**, *v.* To waddle like a duck.

uku-**Dambůzela**, *v. i.* (a) To walk like a little child. (b) To exhibit superiority by pacing slowly and firmly; fig. to show integrity or honest intention by one's conduct.

e-DAMBULO, *adv.* Down below; from Eng.

in-**Damse**, *n.* 3. The lion.

uku-**DANA**, *v. i.* To be disappointed, confounded; to appear to be convinced of having acted or spoken wrongly; to feel ashamed, cast down, sorrowful, discouraged, mortified: *wadana ngumyama wakè*, he was ashamed of his son.

i-**Dano**, *n.* 2. That on account of which there is disappointment, or sense of shame.

in-**Dano**, *n.* 3. } Disappointment, shame.
u-**Dano**, *n.* 5. }

uku-**Danela**, *v.* To be disappointed in; to be ashamed for or of.

—**Danisa**, *v.* To disappoint; to cause one to have a sense of shame, etc.; to make ashamed: *lonto indidanisile*, that matter has made me ashamed.

i-**Danda**, *n.* 2. A prominent bone. In the inferior animals it is the bone that sticks out behind, or is prominent in monkeys and very lean scurvy dogs. In the human skeleton it is the prominent part at the head of the thigh bone, where the *in-Tshandela* is.

in-**Dandalala**, *n.* 3. That which is big in size; a superior or prominent one in rank.

uku-**Dandalaza**, *v. i.* To lie stretched out on the side, with the *i-Danda* prominent; to sit exposed, from the prominence of the situation; to stand open, clear, evident, as the moon; to be quite distinct, perfectly intelligible.

—**Dandalazisa**, *v.* To make to stand out distinctly or be prominent; to expose; to be quite distinct, perfectly intelligible.

uku-**Dandapèla**, *v. i.* pass. *dandatshelwa*. To be discouraged or downcast from not obtaining what one looks for, or from failing to get what one hoped for or aimed at; to be uneasy, as when coming too late to church: *wadandatshelwa yilonto*, he was disheartened by it; to be hindered, delayed.

—**Dandapìsa**, *v.* To cause discouragement, delay.

uku-**Dandatèka**, *v. i.* To be terrified, troubled, restless, in anguish or pain from not obtaining what one much desires.

um-**Dandatèko**, *n.* 6. Trouble (subj.), uneasiness, anguish, etc.

uku-**Dandatèkisa**, *v.* To cause troubles, etc. (espec. on account of an old debt or offence).

isi-**Dandatèkiso**, *n.* 4. Terror (in an active sense): *izidandatèkiso zakò zindibàngisile*, thy terrors have cut me off.

uku-**Danduluka**, *v. i.* To call loudly: *izwi lo landulukayo entlango*, the voice of one crying in the wilderness; to shout for assistance or anything else.

—**Dandulukana**, *v.* To call to one another.

isi-**Danga**, *n.* 4. Ornament of many strings of beads worn on the neck or across the upper part of the body; garland: *isidanga sobuhlalu*, the royal ornament, see *ubu-Hlalu*.

ukuti-**DANGA**, *v. i.* To blaze, flame, flare up: *umpu uti-danga*, the gun flashes in the pan.

i-**Dangadanga**, *n.* 2. A great, blazing flame; fig. great wrath, vehement desire, appetite.

i-**Dangatye**, *n.* 2. Glare, blaze, flame, beam of fire.

uku-**Dangazela**, *v.* To burn intensely, flare up, flame, blaze, glisten, shine brightly (fire); fig. to desire vehemently.

—**Dangazelisa**, *v.* To cause to burn intensely; fig. to cause to be under the influence of the passions.

uku-**Dangala**, *v. i.* To become incapable, lazy, inert; to lack vigour.

i-**Dangala**, *n.* 2. One who is unfit for active employment through laziness or indisposition to work.

in-**Dangalo**, *n.* 3. Inability to work from laziness or from want of heart.

uku-**Dangalisa**, *v.* To make incapable, lazy; to enfeeble, disable, invalidate; cause inertness, lassitude; to make (the word of God) ineffectual.

i-**Dangatye**, see under *ukuti-Danga*.

i-**Dano**, in-**Dano**, see *uku-Dana*.

i-**Danti**, *n.* 3. A kind of very intoxicating beer, made from prickly pear and other ingredients.

i-**Dasadasa**, *n.* 2. One who is unstable, fickle, inconstant, perplexed, not knowing what to do, from having many projects.

isi-**Dasha**, *n.* 4. An independent person; a nobleman.

uku-**Datyaza**, *v. i.* To walk with weak knees from being tired or hungry.

i-**Dauwa**, *n.* 2. The zebra; a brindled bullock.

in-**Dawa**, Em. in-**Dawu**, *n.* 3. The nodules on the aromatic roots of the Cyperus plant. When pared and strung with beads and teeth of wild animals (leopards), they are used by women and maidens as a necklace (talisman). They have a pungent smell, and are used as a medicinal tonic.

in-**Dawo**, *n.* 3. Place, locality, stead: *endaweni yam*, in my place, instead of me; *ikashe lam andilifumananga ndawo*, I found my horse nowhere; topic, subject or matter spoken of: *utêtà ndawo-nina?* which matter do you speak of? a point of dispute: *londawo andiyiboni*, that point I do not see; *unandawo-nina?* what is the matter with you? what ails you? *andinandawo*, I do not want anything, is of wide application; *andinandawo yokuhlala*, I have no place to live; *andinandawo ndiyitêtàyo*, I have nothing to say; *andinandawo indibulalayo*, there is nothing which pains me, etc; *akasiniki ndawo isono*, he gave no place (room) to sin; fig. *umntu ongendawo*, an unmanageable, restless, false, wicked person; *lomntu akandawo*, that person is not good, is godless, wicked; *asindawo*, we are wicked; *imikwa yakè ayindawo*, his behaviour is not proper or good; *wandenza ngendawo*, he dealt badly with me; *ngandawo-nina?* wherefore? Dimin. *indawana*.

Adv. ndawonye, together; *ndaweni-nye*, in one place or heap.

in-**Dawondawo**, *n.* 3. Different places, things or topics.

in-**Dawule**, *n.* 3. Em. Bones of different animals thrown, similarly to dice, by witch-doctors to aid them in foretelling the fortune or misfortune of a man or war party, or in discovering lost property.

i-**Dayidayi**, *n.* 2. Anything left lying about, uncared for, as the odd mealie grains that are jerked out of the stamp block at the time of stamping and not picked up again; =*u-Hlantlalala*.

De, (a) *Perf.* of *uku-Da*. (b) *Adj.* Long, high, tall: *intambò inde*, the thong is long; *iliwa elide*, a high rock; *umntu omde*, a tall person; dimin. *dana*, *danyana*, *danyanana*, longish, tallish: *intaba indana*, the mountain is not so high; *umfazi omdazana*, a woman not very tall.

ka-**De**, *Adv.* Long, far off in time, referring either to the past or the future: *kade sayenza lonto*, we did that long ago; *umti uwa kade*, the tree is long, *i.e.* slow, in falling; *uva kade*, he is slow in hearing, *i.e.* listening; *ndiya kutshata kade*, it will be long before I marry; *kukade sitêtà oku*, it is very long since we said that.

ama-**Kade**, *n.* 2. *pl.*, used with *adv.* meaning. Long or often: *ngenxa yamakade ndibona*, because of things I have long or often seen, i.e. according to my experience.

kaka-**De**, and ukaka-**De**, *adv.* of affirmation. Of course, to be sure; it is a settled matter: *kakade satêtà oku*, of course we said that; *kakade niya kuwutêtà kum lomzekeliso*, of course, *i.e.* doubtless, ye will say to me this parable.

kaka-**Deshe**, *adv.* Very long ago.

ku-**De**, *adv.* Far, far away: *ikude kum indawo leyo*, the place is too far from me; *ndiya kukutùma kude*, I shall send you far away.

ngokoku-**De**, *adv.* Until, at length, so that: *ngokokude intaka zihlale emasebeni*, so that the birds lodge in the branches.

um-**De-ngentonga**, *n.* 1. One great in discussion.

ubu-**De**, *n.* 7. Length, height: *ubude bomntu*, a person's height. Phr. *wapùma nobude*, he went out armed; *ubude abupângwa*, height is not reached in a hurry.

in-**Debe**, *n.* 3. A calabash, ladle; communion cup. Phr. *usela ngendebe endala*, he drinks out of the old cup (handed down from his ancestors), i.e. he is a rich man, he prospers as his forefathers did.

u-**Debe**, *n.* 5. The lower lip; see *isi-Lebe*.

i-**Debelefele**, *n.* 2. } Incoherent speech;
in-**Debelefele**, *n.* 3. } frivolous talk, nonsense: *indebelefele*, *umtshotsho wamasele*, senseless talk, the night croaking of frogs. The word is also used apparently as a punning version of 'devil of a fellow' to indicate a wild, worthless, fellow.

uku-i-**Debelele**, *v. i.* To sit down or lie down through laziness and unwillingness to work.

ama-**Debelele**, *n.* 2. *pl.* = *i-Debelefele*.

uku-**Debeleza**, *v. i.* To speak vain things, nonsense; to wander in speech: *ufana emana ukudebeleza*, he just keeps on talking nonsense.

u-**Debeza**, *n.* 1. The South African Nightjar, Caprimulgus pectoralis, *Cuv.*, so called from its wide mouth; its cry is rendered as *ndakè ndaya*, *ndakè ndaya*, *nde-tendelele* or *tyi-*

bilili, I went, I went, and I slipped; or as *yiza nengubo leyo, sambùtise lentotòlolo*, bring this blanket, and let us cover this decrepit object.

uku-**DEDA**, *v. i.* To stand off or back; to change place, to evacuate a place: *ded' apà*, go away from here; to go aside, move to one side: *deda endleleni*, move out of the way; fig. to keep aloof; to avoid. Phr. *deda, mhlangala, endaweni yenywàgi*, civet cat, move out of the way of the wild cat, i.e. make way for your betters.

—**Dedela**, *v.* To draw back, make room for: *wondidedela kulombhàba ndilime kòna*, you must make room for me on that land that I may plough there; *badedela pàya*, they draw back (a few paces in combat, but still facing the enemy).

—**Dedelana**, *v.* To make room for, or stand out of the way of each other. Phr. *amanzi ayadedelana*, the waters (of two streams at their junction) give way to each other, used of reciprocating a good turn, or of two great men meeting and honouring one another.

—**Dedisa**, *v.* To move a thing, an obstruction, out of the way.

in-**Dedèbe**, *n.* 3. A great person, espec. a chief councillor, who knows perfectly the laws and customs of olden times; a grandee, chronicler, recorder.

ukut'i-**Dedelele**, = *uku-Deda*.

i-**Dedeleya**, *n.* 2. Slackness, laxity, pithlessness, after sickness or drinking.

i-**Dedengu**, *n.* 2. That which is afraid, fainthearted, desponding; a diffident person or speaker.

uku-DEKA, *v. t.* To lay the table; fr. Du.

i-DEKE,
i-**Dekedeke**, } *n.* 2. That which is wet and soft, as dough which is too wet, or as washed clothes; a drenched person; fig. sluggish, weak, out of joint. Phr. *wahambà ngedekedeke*, he walked at daybreak, when the dew still wetted his feet; a voice which is not firm.

ubu-**Dekedeke**, *n.* 7. Coldness, want of spirit.

uku-**Dekenda**, *v. i.* To be slow in talking; to speak indistinctly.

u-**Dekenda**, *n.* 5. Slimy, like condensed milk; fig. slow talking.

ubu-**Dekenda**, *n.* 7. Sliminess, slowness.

uku-**Dekisa**, *v.* To act in a sluggish, dilatory, negligent manner; not to mind; to be slow to speak.

—**Dekisela**, *v.* To act slowly, etc., for or in respect of another person.

uku-**DELA**, *v. t.* To disregard, despise, contemn, slight: *wayidela inkosi yakè*, he despised his chief.

i-**Dela-zinto**, *n.* 2. A despiser, scorner.

in **Delo**, *n.* 3. Disregard, despising.

uku-**Delana**, *v.* To despise one another.

—**Deleka**, *v.* To become despised, despicable, disregarded, unworthy of consideration: *umntu odelekileyo*, a despicable person.

in-**Deleko**, *n.* 3. Being despised, in dishonour.

uku-**Delisa**, *v.* To bring into contempt; to disregard; to face danger bodly.

in-**Dembèlele**, *n.* 3. One who is tall and stately; one who is inactive, inert.

uku-**Dembèza**, and **Dembèleza**, *v. i.* To talk incessantly, for a long time, with the mere object of carrying on conversation, and with no regard to the time that is being wasted; to gabble away.

in-**Dembu**, *n.* 3. Mistletoe, found growing on both native and introduced trees, made into bird-lime by the boys, and also used as a medicine for lumbago and kidney disease; it is employed as a love-philtre by the Hottentots.

uku-DEMESHA, *v. t.* To damage; fr. Eng.

i-**Demfu**, *n.* 2. The largest species of South African frog, Rana adspersa *Bibr.*, so called from having a body which appears too heavy for its legs, and from having in consequence a characteristic waddle; a very fat person, whose corpulency renders walking difficult; see *ukuti-Dimfi*.

uku-**Dènda**, *v. i.* To hesitate, delay; to do a thing slowly: *ungadèndi*, be prompt, make short work.

isi-**Dende**, *n.* 4. A medicinal plant.

isi-**Dendeleko**, *n.* 4. A flat, shallow dish; saucer, plate.

u-**Dendeleko**, *n.* 5. A long way.

uku-**Dendeleza**, *v. i.* To spoil a thing by taking long to do it, or by wasting time in talking; to introduce matter foreign to a subject, or which is only distantly connected with it.

isi-**Dendelezo**, *n.* 4. A round-about story or speech.

uku-DENGA, *v. i.* To be weak in one's legs, to be tottering; to be slack, slow, stupid, dumb or without voice; to show apathy, indifference, to anything, or signs of approaching death: *lomntu udengile*, this person is apathetic or dazed or stupefied.

isi-**Denge**, *n.* 4. A stupid, inattentive, dull, heavy, dumb person; of animals, it sometimes means tame; fem. *isidengekazi.*

i-**Dengedenge**, *n.* 2. Anything which grows quickly but is wanting in solidity. *Adj.* very weak, loose, slack.

ubu-**Denge**, *n.* 7. Dullness, stupidity, foolishness, ignorance.

uku-**Dengisa**, *v.* To make slack, etc.; to stupefy.

u-**Dengiso**, *n.* 5. That which stupefies.

uku-**Dengezela** *v.* To be weak in the feet; to go reeling, staggering, tottering, as a drunken man.

um-**De-ngentonga**, see under *De.*

uku-**Depisela**, *v. t.* pass. *detshiselwa.* To hinder, cause delay; to turn away the attention of one eating so that he gets little or nothing; to disappoint expectations raised, whereby the disappointed person is damaged: *uyazidepisela*, he hinders himself from the performance of a purpose by allowing other events and occupations to cause delay; *udetshiselwe liratshi lakè*, he was cheated by his haughtiness.

u-**Devu**, *n.* 5. A single hair or a tuft of hairs on a woman's face, or downy hair on a woman's upper lip; Plur. *indevu*, the hair on a man's chin, the beard; see *isi-Levu.*

ukuti-**Di**, *v. t.* To pour in upon or mix with other things, = *uku-Dibanisa.*

uku-**Diba**, *v. t.* past. *dilywa.* To fill up a hole with earth or stone; to fill up a gap; to beat in earth round a stake; fig. to intermix, mingle; to make different things to be as one; to force down (an enemy); to offend (the ear) by big talk.

in-**Dibandiba**, *n.* 3. A mixed multitude.

uku-**Dibana**, *v.* To intermix: *igusha zadibana nebokwe*, the sheep mixed with the goats; to meet together; fig. to combat with each other: *sadibana naye*, we had a combat with him.

—**Dibanisa**, *v.* To mix things together which were separate and foreign: *ukudibanisa intloko*, to put heads together, *i.e.* to confer.

um-**Dibaniso**, *n.* 6. Collision, battle.

uku-**Dibelela**, *v.* To fill up a hole with earth; to hide underground, inter, bury; fig. to surprise; to hinder one from speaking; to violate, desecrate (the Lord's day).

isi-**Dibelelo**, *n.* 4. That which is used to beat in earth around a stake, a stamper; fig. something said by a third person which causes renewed disagreement between two parties who were about to settle their disputes amicably.

uku-**Dibeleleka**, *v.* To be filled up from internal action, the earth falling gradually from the hole's side; fig. to be painful.

i-**Dibi**, *n.* 2. A gulf.

isi-**Dibi**, *n.* 4. A shallow hole in the ground; a shallow in a river; fig. a shallow brain. *adj.* Shallow.

i-**Dibidibi**, *n.* 2. A corpulent person whose muscles are flabby, not firm. One who is a poor speaker in the presence of superiors; an inexperienced speaker who tells only part of the news.

in-**Dibilili**, *n.* 3. A mass or heap of porridge, mud or cowdung.

in-**Dibongo**, *n.* 3. Boggy, muddy ground.

i-**Dida**, *n.* 2. An ox that sets off well in a race but does not keep up; an aged man whose strength is failing.

uku-**DIDA**, *v. i.* To hesitate in approaching a place from apprehension of danger; to start back.

—**Dideka**, *v.* To be at a loss, at a stand, in a mental strait, agitated, perplexed, confused, apprehensive of boding evil.

ubu-**Dideka**, *n.* 7. Confusion of mind.

uku-**Didekisa**, *v.* To cause confusion, perplexity, apprehension of danger; to cause to start back.

u-**Didi**, *n.* 5. Row (of stones), order, class, caste, column, step, story, kind, generation: *siludidi lunye*, we are of the same sort, class, stamp; *indidi ngendidi*, army upon army, or generation upon generation; *indidi ezipàntsi*, the lower classes of people; *indidi ezipàkamileyo*, the higher classes.

i-**Dididi**, *n.* 2. Shuffling, hesitation, not speaking out at once.

isi-**Didimakwe**, *n.* 4. An aged person who can no longer walk; a wonderful thing.

ubu-**Didisholo**, *n.* 7. State of having cramp; inefficiency.

uku-**Didiyela**, *v. t.* To mix, knead together.

uku-**Didiza**, *v. i.* To tingle (of the ears); fig. to stagger, tremble, quiver in body from agitation of the mind or from illness.

—**Didizela**, *v.* Of a bird, to hover quivering over its nest; fig. of the limbs, to shake after sickness.

—**Didizisa**, *v.* To cause trembling, etc.: *adidiziswa amatambò am*, all my bones were made to shake.

uku-**Dika**, *v. t.* To cause satiety: *lento ibadikile abantu*, this matter has more than satisfied the people; perf. pass. *dikiwe*: to have enough of a thing and wish no more; to be filled, satiated, fat from eating, drinking, satisfying the lusts, etc.; to be wearied, disgusted, having more than enough.

i-**Dikwa-msinya**, *n.* 2. One soon satisfied, both literally and figuratively.

uku-**Dikisa**, *v.* To satiate, satisfy, appease, content. (The idea of oversatiating is never absent from this word.)

i-**Dikazana**, } *n.* 2. (a) An unmarried female.
i-**Dikazi**, }

It is difficult to define this word, as it is used very loosely. It does not necessarily mean that a woman has lost her virtue, while it is not applicable to many women who are very immoral, *e.g. abafikexezayo.* It is a term of reproach to all women who are husbandless, except the widows who have not left the places of their late husbands. A *Dikazi* may be a woman (not girl) who has never had a husband, or one who once had one, but has been separated from him, or a widow who has left her late husband's place. It is never applied to a married woman, however loose her character. It is applied to all marriageable women without husbands. To be in such condition is a great reproach. People must be very careful in using this term, as there are now unmarried Christian native women of irreproachable character.

(b) The under part of the leg, on which cattle lie on the ground.

i-**Dike**, *n.* 2. A pool in a river or near a river's bank.

i-**Dikekazi**, *n.* 2. A larger pool than *idike;* a lake.

ukut'i-**DIKI**, *v. i.* Of the eyelid, to wince or quiver once, which is taken as a sign that either a friend or a letter is coming.

uku-**Dikizela**, *v.* To keep on quivering, throbbing, or pulsating; to vibrate rapidly (as the muscles do after heavy work, or the flesh of a beast just slaughtered); to have spasms; fig. applied to the rumbling and reverberating of distant thunder.

Dikidiki, *adj.* Lukewarm, tasteless: *amanzi adikidiki*, the water is lukewarm.

ubu-**Dikidiki**, *n.* 7. Lukewarmness.

isi-**Dikili**, *n.* 4. Lasiosiphon meisnerianus, *Endl.* and L. linifolius, *Dcne.*, medicinal plants, used for wounds, snake-bites, sore throat and gallsickness.

uku-**Dikinca**, *v. i.* (a) To eat with the *um-Hlunza.* (b) To hitch the shoulders forward.

i-**Dila**, *n.* 2. }
in-**Dila**, *n.* 3. } Milt-sickness or anthrax among cattle, also among men in consequence of eating the flesh of an affected animal, generally spoken of under the euphemistic name of *inyama yamakwenkwe*; = *u-Bende;* also a thing legally unclean.

uku-**Dilāta**, *v. i.* To wander about in uncertainty.

uku-**Dileka**, *v. i.* To be at a loss, beside oneself.

ukut'i-**DILI**, *v. i.* Of the mud-wall of a house, to fall in through rain.

uku-**Dilika**, *v.* To fall in or down in a great mass (unburnt bricks, mud-wall, cornhole, land-slip), by reason of rain or otherwise.

—**Dilikela**, *v.* To fall upon: *abantu badilikelwa ngumhlaba*, the people were covered by ground falling upon them.

—**Diliza**, *v.* To cause to fall down; to pull down, demolish, destroy (house, town).

—**Dilizeka**, = *uku-Dilika.*

i-DILIYA, *n.* 3. A grape; fr. Du. druivé.

isi-DILIYA, *n.* 4. A vineyard.

um-DILIYA, *n.* 6. A vine.

in-**Dima**, *n.* 3. from *uku-Lima*, to plough. A piece of cultivated land, as much as one can plough in one day, or as much as a gang of hoers cover at a stretch; a piece of land already dug or ploughed in a garden; a piece of work already done: *indima yetu inkulu*, we have done a big piece of work; dimin. *indinyana.*

u-**Dima**, *n.* 5. Having one side of the face painted white and the other black, as an *isanuse* has on the day he accuses of witchcraft: *uqab' udima*, he has painted his face with two colours.

isi-**Dima**, *n.* 4. Virtue, respect, worth, character: *umfazi onesidima*, a virtuous woman; *ukuyinika into isidima*, to respect, regard a thing.

uku-**DIMALA**, *v. i.* To give up a thing in disgust.

—**Dimalela**, *v.* To abhor, be disgusted with: *aningedimalelwa ngumpĕfumlo wam*, my soul would not abhor you.

—**Dimaza**, *v.* To cause to give up in disgust.

—**Dimazeka**, *v.* = *Dimala.*

isi-**Dimbā**, *n.* 4. A girl's fringed modesty apron.

in-**Dimbá**, *n.* 3.
in-**Dimbáne**, *n.* 3.
u-**Dimbá**, *n.* 5.
} A nation, a people, a great number or crowd of people; things innumerable; an army drawn out in battle array, but close together. Formerly the chief addressed the people: *Iudimbà lwakomkùlu.*

in-**Dimbilili**, *n.* 2.
isi-**Dimbilili**, *n.* 4.
} A heap of winnowed corn; fig. a great multitude of people; a vast number of cattle, such as the thousands captured by the troops in Kafir wars.

uku-**Dimbáza**, *v. t.* pass. *dinjawa.* To take corn out of the corn-pit in the cattle fold; fig. to reveal secrets (from the practice of witchdoctors in digging up bewitching matter.)

ukut'i-**Dimfi**, *v. i.* Of a corpulent person, to move the leg forward with difficulty in walking, owing to the weight of the body.

uku-**Dimfizela**, *v.* To walk in the manner described under *ukuti-Dimfi.*

in-**Dimla**, *n.* 3. A tonsil; others, the thyroid-ean cartilage to which the epiglottis is tied; in tonsilitis they say, *udumbé indimla.*

uku-**DINA**, *v. i.* To become tiresome: *lento iyadina,* this gets tiresome; generally used in the pass. *dinwa*: to be tired; to fail with weariness; fig. *ukudinwa ngumntu,* to be tired of, *i.e.* disgusted with, a person; *ungadinwa nangomso,* do not be wearied (in giving) even tomorrow; i.e. thanks for the present and remember me still in the future; *ndidiniwe kukumlinda yena,* I am weary of waiting for his arrival. *n.* 8. Weariness, lassitude.

in-**Dino**, *n.* 3.
u-**Dino**, *n.* 5.
} Weariness, fatigue, trouble, vexation.

uku-**Dinisa**, *v.* To make weary or tired; to fatigue, harass: *uyandidinisa ngokutèta kwakò,* you weary me out with your talk; *ungandidinisi ndisasebenza-nje,* do not trouble me while I am working.

i-**Diniso**, *n.* 2. Military authority: *idiniso lemfazwe.*

in-**Dinisa**, and in-**Diniso**, *n.* 3. That which causes weariness; tiresome business, wearisomeness; fatiguing duty.

uku-**Dinisela**, *v.* To tire out, annoy by interfering or interrupting a person in speaking or working.

uku-**Dinda**, *v. t.* Em. To prepare everything, but not bring it to a point; to go on with no apparent progress; to continue at a work whose execution requires much time; cf. *uku-Ndinda.*

i-DINDALA, *n.* 2. A constable, policeman, from Du. dienaar.

i-**Dindilili**, *n.* 2. Senecio angulatus, *L.*, a climber, supposed to be a digestive to carrion birds gorged with meat; the juice is applied to sore eyes; the leaves cooked with milt-sick meat are said to render it non-poisonous.

in-**Dindilili**, *n.* 3. That which is tough, as india-rubber, on which one cannot make a lasting impression.

uku-**Dinditá**, *v. i.* To stand and tread on one place without shifting position; to continue searching carefully in one place.

uku-**Dinga**, *v. t.* Em. to promise.

i-**Dinga**, *n.* 2. A promise, vow: *ndimbeka ngedinga,* I promise him.

uku-**DINGA**,
—**Dingadinga**,
} *v. i.* (a) To wander about; to be embarrassed, at a loss: *uyadingadinga,* he seeks a place of rest, but everywhere he is driven away; he is in doubt and cannot come to a decision; he does not know what to do; *dinga nenkuni zakò,* go about from place to place, you will not find one to buy your wood. (b) To lack: *ndiyadinga imali,* I am in want of, I must needs have, money; *amanzi akadingwa,* there is no lack of water; *amazwi akadingwa,* there is constant talking.

um-**Dingi**, *n.* 1. One who is embarrassed, at a loss; who wishes to work but cannot get employment.

uku-**Dingeka**, *v.* To be in a state of need: *umbona uyadingeka nonyaka,* maize is scarce this year.

—**Dingisa**, *v.* To cause to wander about, or to wander in mind.

u-**Dingane**, *n.* 5. Fullness: *indlu iludingane,* the house is full of smoke or bad smell.

in-**Dingi**, *n.* 3. Melody, harmony of sound.

i-**Dini**, *n.* 2. An animal sacrifice made to propitiate departed ancestors, *(imi-Nyanya* or *abantu abangasekòyo).*

(1) Should anyone dream about his dead ancestors, he took this as an indication that they were displeased at some neglect and demanded an *idini,* a propitiatory sacrifice.

(2) Should there be illness either of man or beast, and a doctor be called in and say, 'I see, your ancestors are displeased, because you have not rendered them their due', it was understood that a sacrifice was demanded.

(3) Should there be no rain, the people would go to the chief and say, 'Why do you allow it to be thus? why don't you invoke your ancestors?' whereupon he would offer a sacrifice.

These sacrifices are offered thus: (a) Fuel is prepared consisting of sneezewood chips. (b) An animal is slaughtered in the *centre* of the *cattlefold* in the *afternoon*. The blood is carried in a basket from that spot into the house of the person who dreamt about his ancestors, or who is ill, and placed in the backmost part of the hut. As it is being carried, drops are purposely allowed to fall. *All* the bones and *all* the flesh of the animal are carried into the *same* hut, and laid on sneeze-wood or laurel twigs. (c) Next day a fire is made, chiefly of split sneezewood, on the *spot* where the animal was slaughtered. The flesh is brought out of the hut; all of it, except the women's portion, is carried back into the cattlefold, and laid on sneezewood twigs near the fire or hung on the stakes of the fold. The women's portion is taken to a fire beside the calves' fold. The first part offered is the fat upon the liver *(in-Tlukuhla)*, which is cast upon the fire and *wholly* burnt. After that pieces of meat may be roasted and eaten during the morning, but most of the animal is boiled, partly over the fire in the centre of the cattlefold, and partly over the fire beside the calves' fold. *All* the boiled meat is taken off the fire in the *afternoon*, and *all* eaten at the *same* time by both parties. Next day *all* the fat and *every* bone and remaining portion of meat and every twig used, are burnt on the fire in the centre of the cattlefold. The blood, if not poured out at that fire, is poured out at the fence, but still within the fold.

On the day the sacrifice is eaten, a person is posted at the entrance of the cattlefold and another at the calves' fold, and everyone who partakes of the sacrifice must deposit something in the hands of one or other of the posted persons, and, as he gives it, he says "*Camagu*"; see *uku-Ùuma* and *Camagu*. All these articles, no matter what they be, are finally scattered within the cattlefold near the fence. Some sacrifices made by the chiefs were *wholly* burnt.

u-Dini, *n.* 5. The brink of a river; the edge of a wall or precipice; the rim of a cup or basin.

in-**Dinisa**, in-**Dino**, etc., see *uku-Dina*.

um-**Dintsi**, *n.* 6. Inappetency, want of disposition to seek, select or imbibe nutriment: *usuke wanomdintsi kum*, he was not disposed to cultivate or seek my friendship.

uku-**Dipa**, *v. t.* To cleanse sheep from scab by dipping them in an arsenical or other wash; fr. Eng.

uku-**Dipà**, *v. t.* pass. *ditshwa*. (a) To take handfuls continuously or in quick succession from an inexhaustible supply; hence to help oneself or one's friends liberally from an inexhaustible source. This may be done either honestly or dishonestly. Used in the latter sense, the term *kuyaditshwa* means: they are helping themselves liberally to other people's property, i.e. stealing is prevalent or rife; cf. *uku-Capùla*; to put the foot into the mud, or any soft matter; to dip the sleeve into water unawares or suddenly.

isi-**Dipò**, *n.* 4. A portion taken from that which continues to afford a supply, as a portion of honey taken from a hive.

in-**Dipane**, *n.* 3. Abundance, plenty, cf. *in-Tapane*.

ukut'i-**Dipè**, *v. i.* To dip into: *unyawo lwakè lutè-dipè eludakeni*, he dipped his foot into the mud.

ukut'i **Dipu**, } *v. t.* To cut through, tear open,
uku-**Dipula**, } cf. *uku-R'ipula*.

um-**Disane**, *n.* 6. A fine, deep tone.

isi-**Dishidishi**, *n.* 4. The awkward walking of a tall, corpulent person: *isidishidishi somfo*, a tall, corpulent person.

uku-**Dishizela**, *v. i.* To walk in a stately manner, as a corpulent person.

in-**Dishwa**, *n.* 3. The imperfect hearing of an undertoned conversation.

uku-**Diwaza**, *v. t.* (a) To distribute, spread (the word of God). (b) To destroy utterly; to desolate.

isi-**Diya**, *n.* 4. Quarter-ill in cattle.

uku-**Diza**, *v. i.* To utter unasked that which ought to be kept secret, as a thief who informs on his fellows; to reveal secrets; to expose; to stammer, stutter.

uku-**Diza**, *v. t.* from *uku-Diliza*. To demolish (stubble).

i-Diza, *n.* 2. A field of mealies or Kafircorn that has been reaped; into such fields the cattle are turned to eat down the stubble: *yisa inkomo koladiza lika Mbembe,* take the cattle to that reaped field of Mbembe.

u-**Diza,** *n.* 5. A stalk of Kafircorn without the ear, or of mealies without the cob; fig. a cigar.

um-**Diza,** *n.* 6. (a) A degenerate corn-plant, the seed of which has a disagreeable taste; a sapless mealie stalk; darnel; the place or extent of a stubble-field. (b) A sweet scented herb.

uku-**DLA,** *v. t.* (a) To eat, to bite, with a wide range of meaning; fig. *ndadla ubomi,* I ate life, *i.e.* I lived; of cattle, to pasture, graze; *inkomo zidla emlanjeni,* the cattle are grazing at the river; with *ilifa,* to inherit: *ndenze nto-nina ukuze ndibudle ilifa ubom obungunapăkade?* what shall I do to inherit eternal life? of inanimate things that have the power to harm, to harm, devour: *ĭrele ladla abantu abaninzi,* the sword devoured many people (in war); *elatâfa ladla inkomo zam,* that plain (meadow) devoured my cattle, *i.e.* made them sick; *ndidliwe ngumlambo,* lit. I have been bitten by the river, i.e. I have a rash.

Phr. *udle ukudla kwamdla,* lit. he ate food, and it has eaten him, said of one under the influence of liquor; *ĭramncwa elinamandla lelidlayo* (or *enamandla yedlayo*), food gives strength to the wild beast, he who eats longest lives longest; *esihleliyo sidl' ukuhlala esipilayo sesilwĕtwayo,* a sitting *(i.e.* lazy*)* man only enjoys his ease and gains nothing thereby, but an active man will profit by his assiduity; see also *i-Ncòlo* and *in-Konazana.*

(b) To 'eat' a man, *i.e.* to impose upon him, to cheat him: *undidlile,* you have defrauded me; to confiscate property as a punishment for an offence: *inkosi imdlile lomntu ngetyala lakè,* the chief ate that man, *i.e.* confiscated the man's property for his crime.

(c) To cost: *ingubo idla mali-ni?* what money does your garment cost? *yadla isheleni enye,* the price was one shilling. Phr. *ingwe idla ngamabala,* the leopard is prized for its spots.

(d) As auxiliary, *ukudla* is construed with *ukuba* or *ukuti,* signifying that the circumstances or actions referred to are generally or often so: *amahashe adla ngokuti afunyanwe,* the horses are usually found; *sidla ngokuba babi,* we are usually bad; *badla ngokuba nesono,* commonly they are sinful; *ebedla kuxoka,* he used to speak lies. was in the habit of speaking lies.

n. 8 Food.

uku-**zi-Dla,** Lit. to eat oneself or feed upon oneself; i.e. to be proud, vain, conceited, to be confidently self-satisfied.

um-**Dli,** *n.* 1. A great eater, one of voracious appetite.

um-**Dla,** *n.* 6. Relish: *into inomdla,* the thing is delicious; fig. regard, delight, respect: *andinamdla wanto kulento.* I have no delight in this thing; *babenge namdla ulile ngonina,* they thought little of their mother.

isi-**Dla-bantu,** *n.* 4. A cannibal.

i-**Dla-kudla,** *n.* 2. } A glutton.
isi-**Dla-kudla,** *n.* 4. }

in-**Dla-lifa,** and in-**Dla-mafa,** *n.* 3. An heir.

um-**Dla-mbila,** *n.* 1. Em. An imaginary animal with a face like a dassie and a snake's body, which lives among rocks and preys on dassies.

u-**Dla-mfuno,** *n.* 1. A vegetarian.

u-**Dla-mhlaba,** *n.* 1. A poor man who picks up his livelihood here and there.

i-**Dla-nyama,** *n.* 2. One who likes to eat meat.

i-**Dla-tyani,** *n.* 2. An animal which is grazing on pasturage not belonging to its owner.

um-**Dl'ezinye,** *n.* 1. The snake that eats others, and is said to move with a vertical wriggling, probably the Cape cobra.

i-**Dl'isidudu,** *n.* 2. (Lit. the porridge-eater). The Red-eyed Turtle Dove, Turtur semitorquatus *(Rüpp.)* so called from its cooing, which is rendered as *m.kudu, ndip' isidudu,* grandmother, give me porridge.

in-**Dlo,** *n.* 3. Confiscation of cattle.

isi-**Dlo,** *n.* 4. A gathering for eating, a meal, feast; pasturage.

um-**Dlo,** *n.* 6. The wild edible sorrel.

uku-**Dlana,** *v.* To eat up one another: *niyadlana ngokuholeka,* ye exact usury one of another.

—**Dleka,** *v.* To be eaten away; to wear out or away; to be spent; to be corroded: *isi-tshetshe sidlekile,* the knife is worn out by use or corroding; *yadleka impahla yayo ipèla ngamaggiĭa,* she had spent all her living upon physicians; to be fleeced by the impositions or cheating of rogues in business transactions.

in-**Dleko**, *n.* 3. Wearing out, spending, waste, consumption, expense.

uku-**Dlela**, *v.* To eat at, with, from: *isitya esidlela kuso*, the dish we eat from; *indlu yokudlela*, a dining room; fig. to confiscate for: *nimdlela nto-nina?* why do you confiscate his property? Phr. *nimdlel'indlala*, you wrong or punish him for nothing, i.e. he is innocent.

i-**Dlelo**, *n* 2. Pasturage for stock, commonage.

in-**Dlela**, *n.* 3. A path, way, road: *indlela zemvelo*, natural ways or passages; *andiyiboni indlela yalonto*, I cannot comprehend this matter; *lento ayinandlela*, this thing has no way, i.e. is impracticable; loc. *endleleni*, dim. *indlelana* and *indledlana*.

in-**Dlelo**, *n.* 3. Crop of a fowl.

uku-**Dlelana**, *v.* To eat together; to sit together as one family; to eat at the family meal; to hold friendly intercourse; to partake of more than one's share.

i-**Dlelane**, *n.* 2. Partaker of the family meal, mate, partner, consort.

u-**Dlelano**, *n.* 5. Those who have communion; also the act of communicating.

ubu-**Dlelane**, and ubu-**Dlelwana**, *n.* 7. Companionship, communion, friendly intercourse.

uku-**Dlisa**, *v.* To cause to eat, to feed: *ukudlisa ubomi*, to cause to eat life, i.e. make alive; to poison (with or without *ubu-Hlungu*): *umfazi wakè umdlisile*, his wife has poisoned him; fig. *ukumdlis' udaka*, lit. to make him eat dirt, *i.e.* to humble him; *ukudliswa amasi*, to be made to drink sour milk (a form of marriage).

When a girl is taken as a wife by a heathen man, who is poor and not prepared to go through the ceremony of *ukududa*, he simply collects his friends and relatives and announces that he is going to *tshata*. These come together on a certain day, and he informs them that he is not going to *duda*, but that he intends simply to *dlisa amasi* his intended wife (lit. to make her drink milk). He kills an ox or sheep or goat. Then the bridal party (*uduli*) enters the kraal where the men are, and the bride kneels before them as in the other form of marriage. When this is over, the bridal party returns to the house. The oldest man of the kraal (not the father of the bridegroom) eats a bit from the *intsonyama* meat, which must be taken from the right side of the carcase. This he roasts carefully and then takes it with a bowl of sour milk to the bridal party's house. He carries the meat on the point of a sharp stick which serves as a fork. When he enters the hut, he kneels before the bride, drinks a little of the milk and eats a bit of the roasted meat first. He then dips the remainder of the meat in the milk and hands it to the bride to eat. She eats it and drinks of the milk, and the ceremony is over. She is now regarded as a wife.

i-**Dliso**, *n.* 2. That which causes sickness when enchantments are used, or sickness caused by *ubuti*. Among the Tembus it stands for *i-Ṙubuxa*.

u-**Dliso**, *n.* 5. The form of marriage described under *uku-Dlisa*.

uku-**Dlisela**, *v.* To herd, feed at a certain place: *bazidlisela inkomo emlanjeni*, they herd the cattle at the riverside.

isi-**Dla**, *n.* 4. A small bag: (a) *isidla sokutshaya*, a tobacco pouch; (b) *isidla sentliziyo*, the pericardium; (c) *isidla sokuqqishela*, the penis covering, usually of cloth, but often consisting of an empty calabash or the empty husk of some fruit. Without this covering, the Kafir would be ashamed, but with it he considers himself clothed.

i-**Dlaba**, *n.* 2. That which holds itself cold and strange in spite of being loved. Phr. *ubè' idlaba*, an unthankful, negligent, unsatisfied fellow.

uku-**Dlabaza**, *v. i.* To have liberty to go where one likes.

u-**Dlabevu**, *n.* 5. = *in-Dlwabevu*.

ukut'i-**Dlabi**, *v. i.* To rush from a dangerous or bad place.

uku-**Dlabula**, *v. t.* To would badly; to make havoc of; cf. *uku-Tyabula*.

uku-**Dlabuka**, *v.* To be badly wounded; to burst, as a boil: *inxowa idlabukile*, the sack of mealies has burst.

u-**Dladla**, *n.* 5. Em. Round enclosure of wicker work erected in the open air for storing maize in the cob.

i-**Dladlasholo**, *n.* 2. An animal or bird with its hair or feathers in disorder, standing on end; fig. a person clothed in torn and tattered garments.

ukut'i-**Dladlu**, *v. i.* To retreat a short distance in combat, for the purpose of gaining time to better one's position before a new attack: *utè-dladlu ngomva*, he retreated, drew back.

i-**Dlaka**, *n.* 2. The grave with the corpse and all the relics (clothes, saddle, pipe, bag, etc.) of a man who has died.

in-**Dlakadla**, *n.* 3. A broken up place or tribe: *bazindlakadla*, they have been vanquished and dispersed in all directions; *wenze indlakadla*, he utterly routed them.

i-**Dlakadlaka**, *n.* 2. One clothed in tatters; having one's head covered with rags, untidy; poor.

uku-**Dlakavula**. *v. t.* stronger then *Dlavula*. To speak roughly or in wrath; to rail at.

uku-**Dlakaza**, *v. i.* To do a thing roughly; to rummage; to sew with uneven and rough stitches. Contrast *uku-Cokisa.*

u-Dlakazeliso, *n.* 5. Rough, harsh treatment.

i-**Dlala**, *n.* 2. } A kernel or bad lump in
u-**Dlala**, *n.* 5. } meat; a gland on the neck; fig. a bad passage in a letter; an exception, a fault. Phr. *ukutyanda amadlala,* lit. to cut open the glands, i.e. to criticise for errors and discrepancies: *indlela zabo zikètwè amadlala,* their ways or manners are criticised.

in-**Dlala**, *n.* 3. Dearth, famine: *ndalala ngendlala,* I slept without food; *indlala yompunzisa,* the famine of 1885; see also *uku-Dlela,* under *uku-Dla.*

uku-**Dlala**, *v. t.* and *i.* To play, sport: *abantwana bayadlala,* the children are playing; to trifle with (food).

um-**Dlalo**, *n.* 6. A play, sport, joke: *ngokungekwa mdlalo,* without joking.

uku-**Dlambàdlambèka**, *v.* To feel uncomfortable after sleeping; to be fidgety, restless.

um-**Dlambùlo**, *n.* 6. The lower jaw = *um-Nqambùlo.*

uku-**Dlamka**, *v. i.* To be in good spirits, merry, lively, sprightly.

uku-**Dlamkela**, *v.* To be joyful, happy (at or in a place).

uku-**Dlamkisa**, *v.* To make happy.

uku-**Dlamla**, *v. t.* Em. To destroy.

um-**Dlandlovu**, *n.* 6. A name applied to two kinds of Bauhinia.

uku-**Dlandluluka**, *v. t.* To be wild; to start or go into a rage.

isi-**Dlanga**, *n.* 4. The charms (things or animals) which a doctor pretends to draw out of the body of bewitched persons.

in-**Dlanga**, *n.* 3. A tick spotted like a tortoise shell, infesting cattle; the 'bont-tick'.

um-**Dlangala**, = *um-Hlangala.*

isi-**Dlangalala**, *n.* 4. Furnace for melting ore.

um-**Dlantolo**, *n.* 6. A kind of chat (bird).

uku-**DLATULA**, *v. t.* To tear, pull, pluck out (hair).

uku-**Dlatuka**, *v.* Of hair, to fall out; to be plucked or pulled out.

um-**Dlatuka**, *n.* 6. One whose hair has partly fallen out; dimin. a mean, ugly, low fellow.

ukut'i-**Dlavu**, *v. t.* To bite into and tear with the teeth, as a dog; to pinch with the finger nails.

i-**Dlavu**, *n.* 2. A torn, ragged, worn out dress: *ingubo yakè yalidlavu,* his garment became tatters; fig. a bad loose character.

ubu-**Dlavu**, *n.* 7. State of poverty or raggedness; havoc.

uku-**Dlavula**, and **Dlavuza**, *v.* To tear, to make useless (clothes); fig. to spoil a speech. *n.* 8. Robbery, rapine.

u-**Dlawu**, *n.* 5. Em. A smith's tongs.

i-**Dlazalala**, *n.* 2. A disorderly person with dishevelled hair.

ubu-**Dlazalala**, *n.* 7. State of disorder, e.g. of having dishevelled, uncombed hair.

in-**Dlazi**, *n.* 3. The speckled mousebird, Colius striatus, *Gm.*

in-**Dlazi**, *n.* 3. } An animal with horns
isi-**Dlazi**, *n.* 4. } stretched like wings, almost horizontally.

in-**Dle**, *n.* 3. The open field; (used only in the locative case *endle* or *ezindle*): *ndiya endle,* I go into the field, euphem. for I go to stool. *Adj.* wild: *ubusi basendle,* wild honey; *basezindle,* they are abroad.

i-**Dlebe**, *n.* 2. The ear of anything, e.g. the 'ear' of a pail to which the handle is attached; *amadlebe enja* or *ekati,* 'dog's ears' or 'cats' ears', two little projections of the *qiya* when tied after a certain fashion.

i-**Dlebe lendlovu**, *n.* 2. Trimeria alnifolia, *Planch.,* a small herb with an aromatic taste, eaten after sickness in order to give a relish to other food. (Strictly *Zulu,* not Kafir).

in-**Dlebe**, *n.* 3. The ear: *ndinendlebe,* I have ear ache; *ndiyinDlebe yakè,* I listen for him, i.e. I report to him; *ulele ngandletyana nye,* he lies sick; *yati intaka endlebeni yam,* I heard a rumour.

in-**Dlebe yemvu**, *n.* 3. Helichrysum appendiculatum, *Less.,* a medicinal plant for colds and coughs.

um-**Dlebe**, *n.* 6. White iron wood; when made into powder and sprinkled it is believed to drive away the enemy.

ukut'i-**Dleke**, *v. t.* To spread out; to expose oneself by spreading out the legs.

in-**Dleko**, in-**Dlela**, etc., see under *uku-Dla.*

in-**Dlela**, i-**Dlelane**, etc., see *uku-Dla.*

isi-**Dlele**, *n.* 4. Cheek: *izidlele ezimbèkileyo,* hollow cheeks.

i-**Dlelo**, in-**Dlelo**, see *uku-Dla.*

u-**Dlendlelele**, *n.* 1. One who has no helper, master or owner; = *akanabani.* cf. *in-Dlakadla.*

um-**Dlesa**, *n.* 6. A name given to two species of trees, (a) the Christmas-tree, Pavetta lanceolata., *Eckl.*, and (b) the wild coffee, Kraussia lanceolata, *Sond.*

um-**Dlezana**, *n.* 1. A woman who is still suckling her child. If an *um-Dlezana* or a sucking child passes near a snake, the smell of the milk is believed to immediately overpower the snake and render it helpless.

in-**Dlezana**, *n.* 3. An animal which has recently given birth to a young one, e.g. a cow with a young calf.

um-**Dlezana**, *n.* 6. A hen with young chickens.

um-**Dli**, see *uku-Dla.*

ukut'i-**Dliki**, *v. t.* To give a person a single push; to shake a person once.

uku-**Dlikidla**, *v.* To shake well: *umb·mbè wamdlikidla*, he caught hold of him and gave him a good shake; to seize and shake as a dog does.

i-**Dliso**, in-**Dlo**, etc., see *uku-Dla.*

uku-**Dloba**, *v. i.* To jump or run about like calves or goats; Phr. *akukò nkonyana yakà yadloba nkundla mbini*, lit. no calf ever skipped about in two folds, *i.e.* no man can be famous or great under two chiefs.

—**Dlobisa**, *v.* To cause to skip or run; fig. *wadlotyiswa yimihlali*, he jumped for joy.

in-**Dlodlo**, *n.* 3. Poor, miserable, dispersed, scattered people; an orphan.

i-**Dlodlosholo**, *n.* 2. An animal with long hair on its back standing up; a person with uncombed hair, stretching more than the usual length.

isi-**Dlokolo**, *n.* 4. A cap of baboon's skin.

uku-**Dlokova**, *v. i.* To plunge, buck, as an untrained horse or ox: *inkomo zetù ziyakudlokova*, our *lobolà*-cattle will give the drivers much trouble by raising their tails and scampering off (if we eat the tail of a sheep or cow). Hence girls must not eat tails.

uku-**Dlola**, *v. i.* To be barren, said of human beings and inferior animals; to be unproductive, unfruitful, etc.

u-**Dlolo**, *n.* 5. A barren one; fem. *udlolokazi.*

in-**Dloloti**, *n.* 3. An animal with large staring eyes, as a hare or frog.

ukut'i-**Dlondlo**, *v. i.* To get or become a little higher.

in-**Dlondlo**, *n.* 3. A high forehead; cf. *in-Tlontlo.*

isi-**Dlondlo**, *n.* 4. A middle-sized person.

uku-**Dlondluluka** = *uku-Dlandluluka.*

ukut'i-**Dlongodlongo**, *v. i.* To act wildly or hastily, without care or plan.

i-**Dlongodlongo**, *n.* 2. } A wild, hasty,
isi-**Dlongodlongo**, *n.* 4. } noisy person: *lisand' ukugqita apà elodlongodlongo*, that hasty, noisy fellow has just passed here.

ubu-**Dlongodlongo**, *n.* 7. Hurry, haste, wildness, tempestuousness.

isi-**Dlongololo**, *n.* 4. One who does everything with haste or hurry.

uku-**Dlongoza**, *v.* To be rowdy, to rush tumultuously, to rage.

isi-**Dlongozi**, *n.* 4. Rushing into anger or rage.

uku-**Dlongozela**, *v.* To rush tumultuously to; = *ukuti-Dlongodlongo.*

uku-**Dlopà**, *v. obsolete*, = *uku-Tyapà.*

i-**Dlopàtyapà**, *n.* 2. One who begins well, but does not persevere, who cannot be relied upon; a fickle, shifty, unsteady person: *suka, ulidlopàtyapà*, begone! I cannot rely upon you.

uku-**Dlova**, *v. t.* To spoil a thing, to make havoc of it.

isi-**Dlova**, *n.* 4. People of bad, rough, violent character. Em. Poor, oppressed people whose property has been confiscated; vassals.

ukut'i-**Dlovu**, *v. t.* Of a cow, to stab with its horn; to pierce: *inaliti inditè-dlovu*, the needle has gone into me.

in-**Dlovu**, *n.* 3. The elephant. Prov. *Akukò ndlovu isindwa ngumboko wayo*, lit. no elephant ever felt the burden of its own trunk, i.e. a man will not admit the failure of his own idea.

isi-**Dlovudlovu**, *n.* 4. One who takes any thing without permission; one who spoils, who will have his own way to the injury of others.

uku-**Dlovula**, *v.* To take without permission, etc.

i-**Dlozi**, *n.* 2. Semen virile; people of the same seed.

in-**Dlozi**, *n.* 3. The serval, Felis serval *Erxl.*

in-**Dlu**, *n.* 3. House, hut, dwelling, abode. *Usendlwini yakè*, he is in his house; *indlu ilula*, (opposed to *indlu inzima*), the house has not many people or chattels; *indlu yentaka*, a bird's nest; *indlu yesigcau*, a spider's web; *indlu encinane engasemva* or *yelindle*, a water-closet; *ulele ngendlu*, he is laid up at home, i.e. he is lying very ill. (The house of a chief's great wife is held sacred as a place of refuge for culprits.)

ukut'i-**Dlu**, *v. t.* To fix the eyes, stare, gaze on nothing.

i-**Dlu**, *n.* 2. A swelling from bruises or contusion; pl. *amadlu*, bubbles, wind in the stomach; a crowd of people; *ulwandle lusuk'amadlu*, the sea has big waves, breakers; *indoda isuk'amadlu*, the man became excited, ardent, hot; *yenza amadlu*, he kept on speaking and would not leave off.

isi-**Dlubu**, *n.* 4. Brownish mark of burning on the stomach, got from sitting too much over the fire. Dimin. *isidlutyana*, marks from burning, a brown mark on the belly of a beetle.

u-**Dlubu**, *n.* 5. In phr. *uyolis'udlubu*, he speaks without end.

uku-**Dlubùka**, *v. i.* Of a boil or ulcer, to burst open; of the skin, to peel off after being scalded; to be rotten; to present a sickening appearance, as a decomposing corpse.

uku-**Dludla**, *v. i.* To be restless, unsteady; to be changeable in one's affections.

isi-**Dludlwana**, *n.* 4. That which is not big, though not small.

i-**Dluka**, *n.* 2. Bustle, disturbance: *koda kube lidluka*, there will at length be uneasiness, disunion or discord.

isi-**Dlukulu**, *n.* 4. = *isi-Dlokolo.*

u-**Dlukulwana**, *n.* 5. Kafir-corn with short and thick ears.

uku-**DLULA**, *v. t.* and *i.* To pass by, go beyond a place: *wadlula ebuhlanti*, he passed by the cattle fold; *inkosi yadlula apà izolo*, the chief passed here yesterday; fig. to surpass, excel: *lomntu wasidlula ngobulumko*, that man surpassed us in wisdom; *lento iyandidlula*, this matter is beyond me, i.e. beyond my comprehension. (*Ukumdlula* is the euphem. expression for sleeping with a wife for the first time.)

um-**Dluli**, *n.* 1. One passing through.

in-**Dlula-miti**, *n.* 3. The giraffe (lit. the one higher than the trees).

uku-**Dlulana**, *v.* To pass by each other; to surpass each other in height, etc.

—**Dlulela**, *v.* To pass by to a certain place: *sadlulele kweyakè indlu*, we passed on to his house.

—**Dlulisa**, *v.* To cause to pass or go beyond; to excel, surpass; to make an offence pass away, by forgiving and forgetting it.

—**Dlulisela**, *v.* To cause a thing to pass for or on account of; to excel in or on account of.

uku-t'i-**Dlundlu**, *v. i.* To grow or get a little bigger or older (of a child between ten or twelve years); cf. *ukuti-Dlondlo.*

um-**Dlungu**, *n.* 6. Rotten grain; the refuse after reaping, used for feeding pigs and hens or for making beer.

isi-**Dlutyana**, *n.* 4. Dimin. of *isi-Dlubu.*

in-**Dlwabevu**, *n.* 3. A very sweet or delicious thing.

in-**Dlwambedlu**, *n.* 3. A worthless, useless thing, good for nothing.

isi-**Dlwambedlu**, *n.* 4. A useless, bad fellow.

in-**Dlwambedlwili**, *n* 3. A useless, though pretentious, person.

in-**Dlwana**, *n.* 3. Dimin of *in-Dlu.* A trap with a door.

izi-**Dlwenga**, *n.* 4. *pl.* Great darkness before a thunderstorm: *izulu lizidlwenga*, the sky has a threatening appearance.

isi-**Dlwengu**, *n.* 4. One who commits violence on a woman; a violent, lawless man.

ubu-**Dlwengu**, *n.* 7. Ravishment, rape.

uku-**Dlwengula**, *v.* To ravish a woman by force, to rape, violate; to act with violence: *ihashe lindidlwengule*, the horse bolted with me.

uku-**Dlwengulela**, *v.* To ravish.

uku-**Dobelela**, *v. t.* To adjudge: *umgwebi wamdobelela*, the judge punished him severely; *uyazidobelela*, he brings upon himself a heavy punishment; he makes his guilt greater by adding other crimes.

—**Dobeleleka**, *v.* To be adjudged to a long and severe punishment.

i-DOBILITYI, *n.* 3. A penny; Du. dubbeltje.

i-**Dobo**, *n.* 2. General term for long, coarse grass.

u-**Dobo**, *n.* 5. from *uku-Loba.* A fishhook.

uku-**Doda**, *v. i.* To become a man by circumcision; to play the man.

in-**Doda**, *n.* 3. plur. *amadoda.* A man, a married man, a husband: *indoda yomzi*, a public man; hence, strength, valour, prowess: *uyindoda*, you are a man, you are manly.

in-**Doda yolwandle**, } *n.* 3. A sailor,
in-**Doda yomkombè**, } seaman, mariner.

isi-**Doda**, *n.* 4. (a) Mankind. (b) The male genitals; *umakulu osidoda*, my grandfather (old Kafir).

ubu-**Doda**, *n.* 7. Manhood, manliness, euphem, for the penis; virility.

in-**Dodakazi**, *n.* 3. The sister-in-law of a wife, i.e. her husband's sister.

in-**Dodana**, *n.* 3. plur. *amadodana.* A youth, young man.

u-**Dodana**, *n.* 5. A number of young men.
ubu-**Dodana**, *n.* 7. Youth.

isi-**Dodo**, *n.* 4. A fat, heavy mass, atonic, feeble, not lively or active; one much below the ordinary size, a dwarf; one who cannot walk or speak; a child who exceeds the usual period, ere it begins to walk: *umntwana usidodo bumini*, the child has become a cripple after having been able to walk.

ubu-**Dodo**, *n.* 7. The weight or heaviness of a fat body, such as a fat pig.

u-**Dodoi'oyi**, *n.* 1. from Du. dood gooien, 'throw dead,' *i.e.* throw and kill. Heavy bread that would kill one if thrown at him. Any hard, heavy bread.

um-**Doko**, *n.* 6. A cattle disease.

um-**Doko**, *n.* 6. = *ama-R'ewu.*

i-**Dokodoko**, *n.* 2. A person with a harsh, rough voice: *ukutèta ngelizwi elidoko lokwana.* to hector.

isi-**Dokodoko**, *n.* 4. The weight or thickness of a block, which nobody can carry.

uku-**Dokozela**, *v.* To speak in a loud, deep bass voice.

—**Dokozelisa**, *v.* To make oneself big; to hector.

u-**Dokolwana**, *n.* 1. A steam-tug.

uku-**Dola**, *v. i.* To be disabled, benumbed, stiff from cold; to have no feeling; to be sleepy, drowsy, indolent, phlegmatic, apathetic.

—**Dolisa**, *v.* To make indolent, etc.

um-**Dolo**, *n.* 6. Plenty, abundance; a great feast where many people eat much meat to satisfaction.

i-**Dolo**, *n.* 2. The knee. Phr. *ukuba nomtà wedolo*, to be alone.

i-**Dolo lenkonyana**, *n.* 2. The smaller dock, Rumex eckloni *Meisn.*, used for tapeworm.

in-**Dololwane**, *n.* 3. The heavy leaning on knees and elbows, in drawing with great effort something out of the water or out of a ditch, or in drawing a thing towards oneself; holding fast a bullock which is about to escape from one's hand. Phr. *umvundla unendololwane*, the hare runs fast so as to leave the dogs behind; *sivē* or *senzē ngendololwane*, we have fallen on our knees, *i.e.* we worship, we pray.

um-**Dolombà**, *n.* 6. The undulation or overflowing of a river: *amanzi angamdolombà*, the waves of the river rise, move up and down; the undulations of a snake; a pillar of smoke; fig. *ungumdolombà*, he is tall and stout.

i-**Dolopu**, *n.* 3. A village, town; Du. dorp.

i-**Dolosi**, *n.* 2. Lungsickness.

i-**Dombò**, *n.* 2. A nicely-formed leg.

uku-**Dombòza**, *v. i.* To speak loudly and slowly in expressing thanks, using many agreeable expressions.

isi-**Domu**, *n.* 4. A stupid person; Du. hij is dom, he is stupid.

uku-**Domula**, and **Doncula**, = *uku-Donyula.*

in-**Dondo**, *n.* 3. A person of rank; a gentleman: *indondo zomzi*, the chief men of the place, = *abanini-mzi.*

u-**Dondolo**, *n.* 5. A long walking staff used to support the infirm; anything which is long: *indlela iludondolo*, the road is long; see *uku-Va.*

i-**Dondololo**, *n.* 2. = *um-Dondosholo.*

um-**Dondolosholo**, *n.* 6. = *um-Dondosholo.*

uku-**Dondopèlela**, *v. i.* To stay, remain, forget; cf. *uku-Dandapèla.*

um-**Dondosholo**, *n.* 6. A big root on the surface of the ground; fig. a swollen blood-vessel: a swollen weal as the result of a beating; a man with a big body; a big ridge.

uku-**Dondotà**, *v. i.* To repeat the words of a message exactly, or keep on doing the same thing.

—**Dondotèla**, *v.* To bring out the last drop in milking: to press down with all one's might: fig. to empty oneself by explaining thoroughly; to speak clearly and distinctly.

u-**Donga**, *n.* 5. A wall. dam, mound; the bank of a river; plur. *indonga*, a washed-out gully. Phr. *indonga zitwelene*, the walls have fallen one against the other, used of a dispute between persons of high rank.

i-**Dongwane**, *n.* 2. Indifference, beclouded understanding, loss, damage, misfortune, = *i-Masi*, and *i-Qòqònya; unedongwane lokufa*, the dying person has no longer any understanding.

u-**Dongwe**, *n.* 5. Pot-clay.

um-**Dongwe**. *n.* 6. Prepared, formed clay; vessel formed of clay.

um-**Doni**, *n.* 6. The Water-tree, Eugenia cordata, *Laws.*

uku-**Dontsa**, = *uku-Duntsa.*

uku-**Donyula**, *v. t.* To pull up by the roots; to eradicate.

in-**Doqo**, *n.* 3. Secret charms and medicines, used espec. by Malay doctors, not accessible to other common people, but supposed to be powerful to overcome sickness.

i-DOSHA, *n.* 3. A tinder box (from Du. doos).

uku-**Dovalala**, *v. i.* To sit long in a certain posture, unable to get up through weakness; cf. *uku-Dwala*.

ukut'i-**Du**, *v. i.* To go off at once, as a flight of pigeons; *kutè-du!* it is gone, lost! *du uhambè*, you must proceed then; *du uvele*, come forth now; *bati-du*, they (people, sheep, or birds) ran off or dispersed.

uku-**DUBA**, *v. t.* pass. *dutywa*. To mingle, compound; to form, mix different things together in one mass for food, as a stew; to knead earth, water and cowdung together; to tread clay; to trample on the belly; fig. to bring into disorder, confusion; to disturb, mingle in strife.

u-**Dubo**, *n.* 5. Confusion.

isi-**Dubanti**, or isi-**Dubantini**, *n.* 4. One perplexed or at a loss.

uku-**Dubaduba**, *v.* To disturb, mix up: *inja iyazidubaduba igusha*, the dog makes the sheep run pellmell. Adverbially used it means to do, beat, touch, etc., continually, repeatedly.

in-**Dubanduba**, *n.* 3. One whose object is to mislead.

isi-**Dubedube**, *n.* 4. Uproar, tumult, stir, bustle, commotion, as when an enemy is among cattle; disorder, riot, clamour, confusion.

uku-**Dubadubeka**, *v.* To be in a disturbed state.

—**Dubatà**, *v.* To perplex, embarrass, disturb: to go aimlessly, unconcernedly.

—**Dubatèka**, *v.* To be perplexed.

uku-**Dubada**, *v. i* To look about among objects, as if to see whether all expected to be seen are present; to search among a number for one or more.

i-**Dube**, *n.* 2. The quagga.

isi-**Dubu**, *n.* 4. A collection of *um-Dubu* trees.

um-**Dubu**, *n.* 6. The name given to two species of Bush Willow, Combretum erythrophyllum *Sond.* and C. salicifolium *E. Mey.* Em. *um-Dobi*.

um-**Dubu wehlati**, *n.* 6. Combretum kraussii *Hochst.*

i-**Dubùdubù**, *n.* 2. A person or animal, whose body has become swollen from sickness, like dropsy, or whose carcase is swollen through putrescence; that which has become soft and pulpy; fig. tasteless, insipid; the failing to say or to do that which is required.

in-**Dubula**, *n.* 3. A species of lizard, real or imaginary.

uku-**DUBULA**, *v. t.* and *i.* pass. *dutyulwa*. To burst or force out; to shoot: *wadubula ngompù*, he fired off the gun; *intaka zadutyulwa nguye*, the birds were shot by him; to strike the udder with the muzzle as a calf does, or with the fist, as a milker does; fig. to wound, smite, chide, hit hard by strong words: *undidubule ngokuklà kwakò*, you have hurt me by your words; of plants, to shoot forth in blossom; of cereals, to come into ear: *umbona uyadubula*, the maize has put forth ears (fifth stage of growth); to move swiftly as a meteor, or as a sharp pain; to move in the womb as a foetus. Phr. *akukò nkang' idubul' ingeti*, lit. there is no ragwort that blossoms and does not wither, *i.e.* everything is perishable; he once played a good part, or it has had its day.

—**Dubuleka**, *v.* To be fit for going off: *umpù awudubuleki*, the gun does not go off; fig. to be hurt, mortified, angry, offended.

—**Dubulisa**, *v.* To cause to shoot, as fine weather does to vegetables.

in-**Dubule**, *n.* 3. The largest species of South African frog, Rana adspersa *Bibr.* = *is-Anyankomo.*

uku-**Dubùza**, *v. t.* To break a large lump (of earth) into small particles with the feet; to make mud.

uku-**DUDA**, *v. i.* To dance the *umdudo; v. t.* To beat, thrash a person.

in-**Dudi**, *n.* 3. A good dancer: fem. *in-Dudikazi*.

um-**Dudo**, *n.* 6. A formal outdoor dance in front of the kraal at a marriage feast, without which a marriage is not legal, or at *in-Tonjane*; see *uku-Guqa* and *uku-Hlaba umkonto*. Phr. *njengomdudo ka-Mapasa*, like the marriage festivities of Mapasa, denotes anything unusually grand; it is said that these festivities were carried on for a whole year; *umdudo wononkala*, the crab's dance, i.e. much ado about nothing, a storm in a teapot.

Both men and women take part in the *umdudo*, which is performed in the open air, and only during the day, never after sunset. It consists of two parts. First *uku-Xina*, in which the men, ranged side by side in rows, from two to four deep, simultaneously rise perpendicularly a foot or so from the ground and simultaneously descend on the same spot, while the women stand behind them singing *(tsholoza)*. Second *uku-Tyuluba*, in which both men and women, either in extended

lines, or in one encircling those engaged in the *xina*, make their whole bodies quiver from head to foot. The men and women are not mixed up promiscuously in either part. The men are almost naked, having on only the *isi-Dla*, ornaments, and perhaps the skin of *i-Ula* hanging down the back. The women appear in full dress, being clothed from head to ankle. Formerly they had on the head an immense cap covered with beads, and bound on with long broad ribbons made of bluebuck skins, and on the body a great cloak or mantle made of oxhide.

uku-**Dudela**, *v.* Phr. *u-Dingiwe wadudelwa ngu-Zambese*, she grew old and past the time of marriage.

u-**Dude**, *n.* 5. That which is without a proprietor.

i-**Dudu**. *n.* 2. Grains of maize roasted in the ashes by children; persons of the same age.

isi-**Dudu**, *n.* 4. Porridge (distinguished from *um-Qa*, stiff or thick porridge); see *uku-Silela*.

um-**Dudu**, *n.* 6. That which is common or belonging to several.

ukut'i-**DU DU DU**, *v. i.* To make the noise *du du: ndafika esiti du du du amasi*, I arrived when she was pouring out the sour milk, with the gurgling sound *du du*.

uku-**Duduma**, *v.* To thunder: *izulu liyaduduma*, the heaven thunders; to disperse in great numbers from one spot, as a flock of sheep, a herd of cattle, a swarm of locusts, a multitude of people (from the dull sound made by their movement)

in- and u-**Dudumo**, *n.* 3. and 5. Thunder.

uku-**Dudumela**, *v.* To approach to with noise.

—**Dudumisa**, *v.* To cause or make a noise resembling thunder, as when a wrathful chief drives the people from his presence, or when a herd of cattle is driven hurriedly, or a troop of horses made to gallop: to blow a rock up into the air.

—**Duduzela**, *v.* To shake, tremble, shiver, quiver.

—**Duduzelisa**, *v.* To make to tremble.

ukut'i-**DUKE**, and uku-**DUKA**, *v. i.* To wander away among strangers and be unknown; to be lost to view: *inkomo zidukile ehlatini*, the cattle have disappeared in the forest; *katiwe-duke*, it is lost.

isi-**Duko**, *n.* 4. (a) Removal from one country to another. (b) Family name or honour, such as *i-Tshawe* or *i-Gqwashu*; the name of the ancestor or stock from which a clan or tribe is descended, used as an exclamation by members of that clan or tribe; recent = *isi-Bizo*.

um-**Duka**. *n.* 6. One who has wandered away and is lost among strangers, as an ox which has left its owner and its herd and has joined another, the owner not knowing where it is.

uku-**Dukisa**, *v.* To conceal anything from the view or knowledge of its owner who inquires respecting it; to cause to disappear, to be lost; to evade, put off, digress, neglect; to leave off speaking when another approaches, or when one feels hit; not to take notice of what is said; to act as if one has not seen or heard, as if the matter was not before him.

in-**Dukiso**, *n.* 3. An indisposition to attend to what is said; evasion.

u-**Dukiso**, *n.* 5. Disregard, neglect, non-attention, remissness, slighting, evading.

uku-**Dukisela**, *v.* To cause to disappear, etc., in a certain locality.

uku-**Dukalala** and ukut'i-**Dukalala**, *v. i.* To be declined, turned or put off.

i-**Duku**, *n.* 2. A stone for grinding upon: *etè ingqandulo ndiqandule iduku*, bring a cutting-stone that I may dress the grinding stone.

in-**Duku**, *n.* 3. A knobbed stick or club for throwing at game or for fighting. Phr. *induku ayinamzi*, lit. the stick has no kraal, i.e. where there is much quarrelling or fighting, the kraal (village) will not grow; strife is the mother of poverty.

uku-**Dukuda**, *v. t.* To stir, as porridge; fig. to make that which is weak or lame worse by using it, as to ride a lame horse, or travel with a lame foot; to tire oneself; to destroy health by hard labour.

u-**Dukudo**, *n.* 5. A large wooden spoon for stirring food.

uku-**Dukudeka**, *v.* To be worse; to be exhausted, as that which is weak or lame, owing to excess of activity.

u-**Dukuduku**, *n.* 5. An extensive forest; dense smoke; fig. wide spread reports.

uku-**Dukuza**, *v. i.* To move in a forest where there is no way; to grope in the dark.

uku-**Dukumfisa**, *v. t.* To beat or stab with a blunt instrument.

uku-**Dula**, *v. i.* To lie as an inert mass.

uku-**DULA**, *v. i.* To be dear, from Du. duur. DULU, *adj.* Dear, from Du. duur.

in-**Dulana**, *n.* 3. A hillock (dimin. of *in-Duli*).

isi-**Dulanqa**, *n.* 4. A crammed sack; a large stack, etc.

i-**Duli**, *n.* 2. An engagement, battle between two great chiefs.

in-**Duli**, *n.* 3. (a) A hill: *umhlabĕ unduli*, the ground is hilly; dimin. *indulana*. (b) A practice in which a number of women go to a married daughter's village with a bundle of thatch or firewood, or to weed her garden, and have an animal slaughtered for them; allied to *u-Duli*.

isi-**Duli**, *n.* 4. (a) A termite heap; Phr. *ndamenza isiduli*, I gave him nothing to eat, I made him look on only at our eating; *ngika isiduli*, open the termite heap, i.e. bring out the secrets of your heart. (b) A swoon, fainting fit: *wawa* or *walala isiduli*, *weqwili siduli*, he fell in a fit, he lay in a swoon, senseless as if dead. (c) Brachylæne elliptica *Less.*, a kind of tree used for producing fire; one piece is pointed and inserted into a small hole made in the side of another piece; the pointed stick is made to revolve rapidly, and, as it revolves, it produces a brown dust which soon becomes red-hot and can be blown with tinder into a flame.

isi-**Duli sehlati**, *n.* 4. The wild myrtle, Eugenia zeyheri *Harv.*

u-**Duli**, *n.* 5. (a) The party selected or appointed by a bride's father to accompany her to her future home. The party consists of persons of both sexes, from five to ten in number. They carry the bride's outfit and presents to the bridegroom's village. They always contrive to arrive there in the evening, and sit down in a place where they cannot fail to be observed. Should they not be noticed, they call attention by coughing, as strangers coming into a place are prevented by Kafir etiquette from being the first to speak. When accosted they say they are a party of travellers who have been benighted, and would be thankful for a place to sleep in. A hut is assigned them, and they occupy it till the marriage ceremony is over. On their arrival at the hut, they receive a good thrashing to make them urinate (see *uku-Tunda*.) The things dropped now-a-days are coins. On their entering the hut an animal is slaughtered for them. On their return home they drive the dowry given for the bride, if this was not done before. An *uduli* for which an animal has been *slaughtered*, and an *umdudo* held, is taken as proof that there has been a marriage. See *uku-Dliswa amasi*. (b) A smaller mountain bamboo.

u-**Duludulu**, *n.* 5. A struggle with each other; a pulling hither and thither; distraction, continual disagreement, protracted war.

uku-**Dulusa**, *v.* To stoop with the buttocks raised or exposed; to stretch forwards; to incline towards in preference; to stoop and endeavour to reach a thing; fig. to quit the service of a chief or master for another.

—**Dulusela**, *v.* To incline towards a certain place, as a promontory stretches into the sea, or a bay or gulf into the land: *inqwelo idulusele ewoni*, the wagon inclined towards the precipice; fig. to act with partiality by giving one a larger portion than others, all having equal rights.

—**Duludulusa**, *v.* To try to overcome difficulties by turning here and there, without being always successful; to act with too much haste.

i-**Duludulusa**, *n.* 2. A person who makes many or various attempts to overcome a thing although he may not be successful.

in-**Dulumbane**, *n.* 3. Rushing over or upon; impetuosity with violence, fury: *besuka indulumbane kuye*, they got up and rushed upon him.

isi-**Dulwane**, *n.* 4. Em. Unthrashed Kafircorn tied in bundles, to be carried away on the head; cf. *i-Sinde*.

u-**Duma**, *n.* 5. A wound on the head caused by a blow; fig. bad ploughing, with banks left between the ploughed furrows; a fine for fighting: *klaulclant induma*, pay a fine for the wounds on the heads.

um-**Duma**, *n.* 6. The Water-tree, Ilex capensis *Harv. and Sond.*

ukut'i-**DUM DUM**, *v. i.* To hum, as bees; to mumble or mutter, as a child shewing its displeasure at being sent an errand.

ama-**Dumdum**, *n.* 2. *pl.* Dull sounds, as of people talking low; mutterings, murmurings.

in- and u-**Dumdum**, *n.* 3. and 5. Muttering.

uku-**Duma**, *v.* pass. *dunywa*. To hum as bees; to make a deep toned noise; to triumph as victors: *kuyadunywa*, triumph is shouted; to become famous, renowned,

as warriors or hunters; to be honoured, victorious; to bear an excellent character: *igama lakè laduma kulo louke ilizwe*, his name became famous in all the land; to become notorious: *yaduma lonto yada yaba nkulu*, the matter increased, until it became great or notorious; *ukutya kuyaduma*, food is reported to be abundant; to perform a military salute.

isi-**Duma-banzi**, *n.* 4. A very famous one; a report widely spread about.

in- and u-**Dumasi**, *n.* 3. and 5. Sound of distant thunder; fig. a widespread rumour, fame.

in- and u-**Dumo**, *n.* 3. and 5. Rumour, report, fame, honour, renown, triumphal song.

isi-**Dumo**, *n.* 4. Virtue, family honour or fame, respect, regard. Phr. *unantsi utènge isidumo ukuba adume*, such a one has bought a substance to cause him to be famous; cf. *isi-Dima* and *isi-Duko*.

In this phrase it is a fame-philtre, used by the magicians who profess to be able to give them so as to cause fame, and those who wish to become renowned buy philtres from them and have to slaughter an animal into the bargain.

uku-**Dumela**, *v.* To become famous, renowned, reputed for or on account of any deed: *kuba edumele ubunxila*, for he is notorious for drunkenness; *udunyelwe kukohlakala*, he is notoriously bad; to triumph over.

in-**Dumela**, *n.* 3. Notoriety, fame, reputation, a report noised about.

um-**Dunyelwa**, *n.* 1. A renowned, famed person.

uku-**Dumisa**, *v.* To make famous; to celebrate noble deeds; to speak highly or with much respect of; to praise, magnify, laud, honour: *inkosi yadunyiswa ngabantu bayo*, the chief was praised by his people.

in-**Dumiso**, *n.* 3. Praise (obj.), a psalm.

isi-**Dumiso**, *n.* 4. The thing that praises, or praise in the abstract.

u-**Dumiso**, *n.* 5. The act of making famous or of praising (subj.).

um-**Dumiso**, *n.* 6. The celebration of praise; laudation, glorification, encomium.

uku-**Dumzela**, *v.* To make a low, murmuring, mumbling sound; to mutter, whisper between the teeth; to grumble, growl.

—**Dumzelana**, *v.* To murmur, etc., among themselves.

—**Dumzelisa**, *v.* To cause to grumble, etc.

uku-**Duma**, *v. i.* Of food, to be insipid, tasteless, flavourless.

—**Dumala**, *v.* To be perplexed, disappointed, dejected; of food, to become insipid, tasteless: *ukutla kwakò kudumele*, your food is puzzling, i.e. has no flavour, is vapid, = *uku-Dimala*.

—**Dumaza**, *v.* To perplex, trouble by questions; to place in difficulties; to annoy, insult, mortify, = *uku-Dimaza*.

in-**Dumanga**, *n.* 3. A soft, smooth place for lying down, like a sofa; a place of rest.

uku-**DUMBA**, *v. i.* To swell, tumefy: *isandla sam sidumbile*, my hand is swollen.

in-**Dumbà**, *n.* 3. }
isi-**Dumbà**, *n.* 4. } A mass, heap; but *indumbà* is more extensive than *isidumbà*; *indumbà yamazimbà* or *isidumbà samazimba*, a heap of Kafircorn; *indumbà yabantu* (not *isidumbà sabantu*), a crowd of men, as it were in a heap.

in-**Dumbi**, *n.* 3. A heap.

um-**Dumbà**, *n.* 6. A pod, a lith of an orange; bulk; *eyom-Dumbà*, The month of February, when the grain is swelling.

isi-**Dumbù**, *n.* 4. A dead body, a carcase: *isidumbù somntu*, a dead body; *izidumbù zabantu*, the bulk of the people.

um-**Dumbù**, *n.* 6. A crowd of men sitting down at eating.

uku-**Dumbisa**, *v.* To cause to swell; to make tumid.

in-**Dumbisa**, *n.* 3. A stye on the edge of the eyelid; fig. *amazwi andumbisa*, bombastic words.

uku-**Dumbà**, *v. t.* To hit an animal on the body, instead of on the head as intended: *wafumana wadumbà*, he shot or threw into the air, i.e. he did not hit.

um-**Dumbà**, *n.* 6. A cast into the air, a random shot.

i-**Dumbè**, *n.* 2. (a) Palsy, shaking. (b) The edible tuber of a large leaved Calladium.

in-**Dumela**, in-**Dùmiso**, etc., see *ukuti-Dum-dum*.

i **Dumnyasi**, *n.* 2. A head ornament, necklet, (fr. the Hottentot *Damywas*).

in-**Dumo**, etc., see *ukuti-Dum-dum*.

i-**Duna**, *n.* 2. (a) A male; applied only to animals: *itòl'iduna*, a bull calf. (b) A man who will not go to court to serve a chief, and is therefore despised.

in **Duna**, *n.* 3. (a) A male animal: *inja induna*, a male dog; *intenetya induna*, a male hare, etc. (It is affixed to the generic names of animals). (b) A person who by birth or

otherwise is a degree above the commonalty; one in authority; a chief councillor or minister of the chief; a head, leader of the army.

um-**Duna**, and um-**Dunakazi**, *n*, 1. A being who excels all others of the same kind in power or strength, as a lion, elephant, king; used only ironically, jokingly or playfully.

ubun-**Duna**, *n*. 7. The dignity of prime minister.

uku-**Dundubala**, *v. i*. To crouch, as from fear or cold.

ukuti-**Dundululu**, } uku-**Dunduluza**, } *v. i*. To lie at full length, stretched out, exposed like a dead person; cf. *ukuti-Qungqululu*.

isi-**Dunduluza**, *n*. 4. A body, dead or alive, lying at full stretch.

uku-**DUNGA**, *v. t*. } —**Dungadunga**. } To disturb, e.g. a pool, by throwing a stone into it; to make water muddy by stirring: *amanzi adungiwe*, the water has been made muddy; to mix up, mingle with; to rush among, scatter, stir, trouble, put to flight: *inja yazidunga igusha*, the dog rushed among the sheep and scattered them. The word used of people is *uku-Qungaqunga*.

isa-**Dunge**, *n*. 4. A muddy wet place, a pool or pond among rushes and reeds; fig. confusion, disturbance, tumult, uproar.

i-**Dungadunga**, *n*. 2. A disturber, a restless person; a vagabond, vagrant.

isi-**Dungadunga**, *n*. 4. Tumult, disturbance, uproar.

u-**Dungadungo**, *n*. 5. Disturbance, discomfiture.

uku-**Dunganisa**, *v*. To mix, as unmarked sheep that have several owners: *igusha zam zidunganisiwe*, my sheep are mixed up with others.

—**Dungeka**, *v*. To be scattered: *abantu badungekile*, the people live scattered in bad places; to become troubled, disturbed.

um-**Dungela**, *n*. 1. A person or animal that has left its owner and got mixed up with others; a bastard (?).

ukut'i-**Dungu**, *v. i*. To run off suddenly, at once; = *ukuti-Du*.

uku-**Dungudela**, *v*. To abandon friends and place of abode thoughtlessly; to wander about without aim or home, like a deranged person; to loiter about as a vagabond.

i-**Dungudwane**, *n*. 2. One who has no fixed place of abode; a vagrant, vagabond.

uku-**Dungudelisa**, *v*. To cause to become estranged and unsettled; to perplex, confound, confuse; not to allow others to speak; to lead others off their aim.

—**Dunguzela**, *v*. To burn or set on fire (a garment).

—**Dunguzeka**, *v*. To burn away or off: *iɬuluwa iyadunguzeka*, the powder goes or burns off.

in-**Dungula**, *n*. 3. A swollen lump or mass; a person who has no teeth, and whose gums appear swollen in consequence; an old toothless ox whose gums appear swollen.

isi-**Dungulu**, *n*. 4. A small piece or strip of cold meat; dimin. *isidungulwana*, tit-bits of news.

u-**Dungulu**, *n*. 5. A species of black wasp, called spider-catcher.

u-**Dunkanka**, *n*. 5. A mystery: *ityala ludunkanka*, the crime or guilt is a mystery, still in the dark, not yet revealed, not come out fully.

u-**Dunkudunku**, } u-**Dunkunku**, } *n*. 5. A ceaseless report; a rumour which is constantly spread among the people; persistent noise, confusion, riot; any protracted evil, as famine, sickness, war.

uku-**Duntsa**, *v. i*. To press at stool; to strain the bowels in case of constipation; to groan (cattle).

i-**Duntso**, *n*. 2. The colon.

ama-**Duntsuduntsu**, *n*. 2. *pl*. Struggle, strife, fight in which there is a straining.

i-**Dunyasi**, *n*. 2. = *i-Dumnyasi*.

um-**Dunyelwa**, see under *ukuti-Dum-dum*.

i-**Dupa**, *n*. 2. Assafoetida, devil's drop.

uku-**Duɬula**, *v. t*. To give a hard knock; to knock a person down.

uku-**Duɬuleka**, *v*. To receive hard knocks.

u-**Dushe**, *n*. 5. That which is the immediate cause of war; secret information of a scandalizing character; noise, hubbub, strife, contention: *wenzē udushe*, you have raised strife.

i-**Duze**, *n*. 2. The immediate neighbourhood: *kuseduze* = *kukufupi*.

uku-**Duzuleka**, *v. i*. To regret the loss of any thing; to feel bad treatment.

Dwa, *Adj*. (1) A single one; one only, alone; *ndedwa* and *ndodwa*, I alone; pl. *sodwa* or *sedwa*, we alone; *wedwa*, thou alone; pl. *nedwa* or *nodwa*, you alone; *yedwa*, he alone; pl. *bodwa*, they alone; cl. 2. *lodwa*, it alone; pl. *odwa*, they alone; cl. 3. *yedwa*, pl. *zodwa*; cl. 4. *sodwa*, pl. *zodwa*; cl. 5. *lodwa*,

pl. *zodwa*; cl. 6. *wodwa*, pl. *yodwa*; cl. 7. *lodwa*, it alone; cl. 8. *kodwa*, see *Kodwa*. (2) Hence unique, strange, wonderful, pre-eminent: *ndibone zinto zizodwa*, I have seen strange things. (3) Separate, excluded, equivalent to English 'besides': *ngabo abo babekonza ukumkani, bebodwa abamisiweyo ngukumkani emizini enqatyisiweyo*, these are those who waited on the king, besides those whom the king put in the fenced cities.

in-**Dwa**, and in-**Dwandwa**, *n.* 3. A thing which is alone, i.e. in worth, precious, valuable: *iyindwa lento* or *indwa yento*, this thing is precious.

in-**Dwa-yento**, *n.* 3. } One who is un-
u-**Dwa-luto**, *n.* 5. } equalled; one who is noble or illustrious, as a great, respectable councillor or minister; in the negative form it is *asindwayaluto: uzenza indwayento, asindwayaluto noko*, he makes himself a nobleman, but he is a nobody.

ubun-**Dwa-luto**, *n.* 7. Eminence, respectability, reputation, authority.

uku-**Dwaba**, *v. t.* pass. *dwatywa*. To strip tobacco leaves off the plant; fig. to make proposal after proposal; to propose plan after plan.

i-**Dwaba**, *n.* 2. A creeper, Popowia caffra, *Sond.*, which is burnt before a hunting expedition, and strewn upon and around a buck after it is killed, by which means the hunters trust that more game will be charmed to them, and that they will be successful in taking it.

isi-**Dwaba**, *n.* 4. (a) A flight of birds; a considerable number of men, horsemen, horses or calves. (b) A wing of an insect.

uku-**Dwabulula**, *v. i.* To run away fast (men, cattle, horses, etc.) leaving others behind.

—**Dwabuluka**, *v.* To be in the height of speaking or singing.

in-**Dwabundwabu**, *n.* 3. A large orifice; a large, wide mouth; fig. a great, excellent thing; anything of large capacity; a comparatively large bag or belly.

u-**Dwaduba**, *n.* 5. } One who has lost his
in-**Dwadube**, *n.* 3. } country and his all; a homeless wanderer.

isi-**Dwadwa**, *n.* 4. A small tree, identified by Sim as Leucosidea sericea, *E. and Z.*

ukut'i-**Dwadwalala**, *v. i.* see under *uku-Dwala*.

uku-**Dwadwasa**, *v. i.* To run about like a fool or a madman.

i-**Dwadwasi**, *n.* 2. One who is running about as mad.

isi-**Dwala**, *n.* 4. Capital crime: *isidwala setyalu*, a crime or guilt which is greater than one can atone for; a civil case (?).

uku-**Dwala**, *v. i.* To sit long in a certain posture, the heels and the posteriors being in contact or nearly so, from weakness and not being able to get up.

ukut'i-**Dwalala**, = *uku-Dwala*.

ukut'i-**Dwadwalala**, *v.* Of a woman, to sit down with her dress widely spread out.

uku-**Dwalaza**, *v.* To keep much at home; to be slow in movement; to remain long and easy in one place; to sit in a careless, indifferent, listless manner, as in a reverie.

u-**Dwambà**, } *n.* 5. A thing which is struck
u-**Dwambù**, } down, or lying down, though not necessarily dead; a dead animal, carcase: *ndamenz' udwambà pàntsi*, I struck him down; *wamshiya eludwambà*, he left him nearly dead, not moving.

in-**Dwandwa**, *n.* 3. = *in-Dwa*.

in-**Dwane**, *n.* 5. A row of wet tobacco leaves laid out to dry: *bazindwane zokufa*, they were lying dead in rows; *wenza indwane*, he made havoc, killed right and left.

ukut'i-**Dwangu**, *v. t.* To open, spread out, as newspapers or clothes are spread out.

u-**Dwangudwangu**, *n.* 5. A blanket of large size; a person given to scolding.

isi-**Dwangube**, *n.* 4. Orig. an ornament of beads, granted as an order to chief councillors; now a chief councillor.

i-**Dwantsi**, *n.* 2. A long and strong, new thong.

i-**Dwaŕa**, *n.* 2. Senecio latifolius, *D.C.*, a medicinal plant for wounds and sores, espec. for the sore backs of horses; *eye-Dwaŕa*, the month of October; when this plant is in flower, it is time for sowing maize.

in-**Dwaŕi**, *n.* 3. (a) A bird which has red legs. (b) A spindle-shanked person.

isi-DWASHU, *n.* 4. A saddle-cloth, fr. Du. dwars, across.

in **Dwayi**, *n.* 3. & u **Dwayi**, *n.* 5. } A
in-**Dwayinge**, *n.* 3. & u-**Dwayinge**, *n.* 5. } poor, forlorn, miserable, homeless, friendless, castaway creature, wandering about without a place of rest; an orphan. *Ah ke mna mntu uludwayi!* O wretched man that I am!

ubu-**Dwayi**, *n.* 7. Misery, poverty, etc.; orphanhood.

ukut'i-**DWE**, *v. i.* To stretch out in line; to stand in file (town, village, houses, army), not in close proximity to each other: *ukudla kutiwe-dwe eqiyeni*, the food is spread on the table-cloth.

ulu-**Dwe**, *n.* 5. A row or chain of mountains, or anything else stretched out in line.

uku-**Dwela**, *v.* To stand in a row in order that a certain one may be pointed out.

—**Dwelisa**, *v.* To cause to stretch out, sit in order; to arrange; fig. to comb the hair.

—**Dweza**, *v.* To form into line; to spread out (a blanket) before the eyes; to look at a thing in the light, before the eyes.

—**Dwezisa**, *v.* To cause to form into line, etc.

in-**Dwe**, *n.* 3. (a) The blue crane, Anthropoides paradisea *(Licht)*. (b) The head dress formed of the feathers of this bird.

isin-**Dwe**, *n.* 4. A collection of cranes' feathers, used by warriors as a head-dress when drilling or fighting; the right to wear this was conferred as a reward for great bravery. Plur. *izindwe*, the two palm-leaves stuck on either side of the head-dress worn by an *umkwèta* when dancing.

in-**Dweba**, *n.* 3. A species of bird; = *in-Dweza*.

i-**Dwebeba**, *n.* 2. The strewing of corn by the witchdoctor in and around a house or kraal, who boils a certain dedicated quantity in order to propitiate the *iminyanya* and *imishologu*, and cause them to remove sickness and avert evil. The boiled corn or other food dedicated to these beings is eaten by adult males and aged people only.

uku-**Dwekesha**, *v. i.* To be talkative.

i-**Dwekesha**, *n.* 2. } A person who speaks
in-**Dwekeshi**, *n.* 3. } often and much; a babbler.

uku-**Dwela**, see under *ukut'i-Dwe*.

i-**Dwele**, *n.* 2. The Cane rat, Thryonomys swinderenianus *(Temm.)*.

uku-**Dwesa**, *v. i.* Not to care; to be daring, disobedient.

ubu-**Dwesi**, *n.* 7. Indifference to danger; daring, bravery; foolhardiness.

in-**Dweza**, *n.* 3. A small seed-eating bird, very troublesome among ripening corn, and noted on account of its voracity; the name is applied to the Streaky-headed Seedeater, Poliospiza gularis *A.Sm.* and also to the Icterine Seedeater, Serinus icterus *(Vieill.)*; fig. one who is voracious.

uku-**Dweza**, see under *ukut'i-Dwe*.

uku-**Dwisha**, *v. t.* To drag, pull.

uku-**Dyabaza**, *v. t.* To dabble in mud, splash about in the water, as a child with its hands; fig. to do or work in haste, imperfectly, faultily; to talk or write, as one who is not master of his subject.

uku-**Dyabuza**, = *uku-Dyavuza*.

i-**Dyagasi**, *n.* 2. A lee corner where the sunbeams concentrate, where the sun's influence is felt: *umi edyagasini*, he stands in the sunshine.

u-DYAKALASHE, *n.* 1. The jackal, from Du. jakhals.

ukut'i-**Dyala**, *v. i.* To lie open; to be public, revealed, exposed, visible, apparent: *umzi utè-dyala*, the place is clearly seen, exposed to view.

u-**Dyamdyam**, *n.* 5. The sensation of hunger; = *u-Jamjam*.

uku-DYAR'A, *v. t.* To race horses, especially at the *umkwelo*, on the day before the marriage; Du. jagt.

um-DYAR'O, *n.* 6. A race.

i-DYAS, *n.* 3. A jacket or overcoat; Du. jas.

uku-**Dyavuza**, *v. i.* Not to speak correctly; to use the wrong word, or one whose meaning is not known.

in-**Dyebo**, *n.* 3. Rich harvest in corn; plenty, abundance of food; cf. *uku-Tyeba*.

i-**Dyekedyeke**, *n.* 2. Anything moistened in water; soft matter, as liquid gum; wet through and through; = *i-Dekedeke*.

in-**Dyelelo**, *n.* 3. (from *uku-Tyelela*). A visit.

isa-**Dyenge**, *n.* 4. A tear starting: *sel' amehlo ezizadyenge*, with his eyes full of tears.

isi-**Dyengedyenge**, *n.* 4. (a) A tear in the eye which does not run down: *izidyengedyenge zamehlo*, bad eyes which try to weep, but cannot. (b) Milk curdled irregularly.

uku-**Dyengezela**, *v.* To have tears in the eye.

—**Dyengezelisa**, *v.* To cause to weep; to draw tears.

i-**Dyepedyepe**, *n.* 2. That which is soft, pulpy, marshy, boggy, muddy.

um-**Dyesha**, *n.* 6. A young springbuck; fig. a finely formed youth; dim. *um-Dyeshana*.

uku-**Dyiba**, *v. i.* To rub the eyes or nose, continually; to wash away tears; to splash in the mud or water.

i-**Dyibidyibi**, *n.* 2. That which is soft from water (washed linen), or is slushy.

ubu-**Dyibidyibi**, *n.* 7. Dirtiness, muddiness, sluttishness; fig. shyness, reserve, timidity.

ukutï-**Dyibilili**, = *uku-Dyiba.*

uku-**Dyibiza**, *v.* To do work sluttishly, as in leaving washed dishes undried, or in sprinkling too much water before smearing the house.

—**Dyibizisa**, *v.* To wash the tears away.

ama-**Dyididyidi**, *n.* 2. *pl.* Hard treading or stepping in dancing.

in-**Dyikitya**, *n.* 3. Killing or dying in great numbers: *indyikitya yendlala*, great dying from hunger; *indyikitya yokufa*, dying from pestilence; cf. *uku-Tyikitya.*

ukuti-**Dyintyilili**, = *uku-Dukisa*, To evade, conceal, etc.

uku-**Dyŏba**, *v. t.* To tread mortar; fig. to render ineffectual by a counter statement or motion.

uku-**DYŎB'A**, *v. t.* pass. *dyŏjwa.* To bemire, soil, foul, sully, bespatter; in the game of *i-Cekwa*, when one who is touched continues to run under the pretence of not having been touched, the player who touched him shouts out *ndikudyobile*; fig. to bemire the character, i.e. to bring a charge against an innocent person, as Potiphar's wife did against Joseph; to accuse, attach guilt to a person who is not an accessory.

um-**Dyŏbi**, *n.* 1. An accuser.

isi-**Dyŏbŏ**, *n.* 4. Bemiring accusation.

uku-**Dyŏbana**, *v.* To bemire one another.

—**Dyŏbĕka**, *v.* To become bemired, befouled; to be an abettor; to be implicated.

—**Dyŏbisa**, *v.* To cause to be implicated as an abettor or accessory.

uku-**Dyodyobà**, *v. t.* To plaster with mud.

isi-**Dyŏli**, *n.* 4. A secret messenger, detective; one commissioned to keep watch on a person whose assassination has been decreed.

i-DYONGO, *n.* 3, A young man; dim. *idyongwana*, Du. jong.

isi-**Dyongolo**, *n.* 4. A small milk sack or calabash; a milk pot; dim. *isidyongolwana*, a very small quantity of food.

uku-**Dyongosha**, *v. t.* To finish; to beat on a bag to ascertain if there is still tobacco in it; to press, as the flat stone of a bird-trap on its victim, or as a tree that has fallen on one; fig. to press sorely, as an evil from which there is no escape.

—**Dyongoshisa**, *v.* To cause to press heavily or sorely upon.

isi-**Dyoni**, = *isi-Dyŏli.*

Dyoŕum! The cry of the baboon.

um-**Dyuba**, *n.* 6. Meat that is too lean to be eaten.

ama-**Dyubele**, *n.* 2. *pl.* Civilised whites.

ukutï-**Dyubu**, *v. i.* To plunge or fall heavily into mud.

ama-**Dyududyudu**, *n.* 2. *pl.* Hasty or furious action.

uku-**Dyuduza**, *v.* To be in haste, rash, unsteady in action.

i-**Dyudyu**, *n.* 2. Fear or trembling which seizes a man, or curse or calamity caused by him, who has acted an unmanly part toward a woman, such as entering the hut of one in childbed, or sitting on the mat of one menstruating, or molesting a female by taking advantage of the weakness of her sex, especially if she belongs to people who may be at war with his own: *bangenisel' idyudyu*, they intimidated.

i-**Dyudyudyu**, *n.* 2. One who is afraid, timid; a coward.

um-**Dyudyuluŕa**, *n.* 6. An extremely lean person or thing.

i-**Dyukudyuku**, *n.* 2. Anything soft, flabby, as lean meat; an unsightly and disgusting object from wetness.

um-**Dyulu**, *n.* 6. A person or thing without the requisite strength.

ukutï-**Dyum**, *v. i.* Of lightning, to strike.

i-**Dyumfudyumfu**, *n.* 2. A thing beaten into pulp or a swollen mass.

ukutï-**DYUNGU**, *v. i.* Of the skin, to be raised in blisters which may be caused by fire or by the river: *umlomo wam utĕ-dyungu*, my mouth is blistered.

i-**Dyungudyungu**, *n.* 2. A blister (from hard working, fire, a nettle, etc.)

uku-**Dyunguka**, *v.* Of the skin, to be raised when a blister is formed, and to peel off when the blister opens.

uku-**Dyunguzela**, *v.* To have blisters.

ukutï-**Dyupu**, *v. i.* To plunge or fall heavily, suddenly, or with violence into water or fire.

uku-**Dyupuleka**, *v. i.* To enter disorderly, not in file, or without understanding a thing.

um-**Dyuŕa**, *n.* 1. A feeble, lean man.

um-**Dyuŕakazi**, *n.* 1. An infirm, lean woman.

i-**Dyuŕudyuŕu**, *n.* 2. Any unsightly object.

uku-**Dyusha**, *v. i.* To dance.

ukuti-**Dywa**, *v. i.* Sound of falling into a thick bush.

i-**Dywadi**, *n.* 2. The Cape box-thorn, Lycium horridum *L.*, with red berries (*um-Bôvu.*)

in-**Dywala**, *n.* 3. *pl.* Large quantity of Kafir beer; night debauchery; or as plur. of *utywala*; beer-drinkings.

ukuti-**Dywanga**, *v. t.* To finish a work immediately, soon.

i-**Dywibiba**, *n.* 2. Things obtained by chance, e.g. meat when a bullock is slaughtered.

uku-**Dywida**, *v. t.* To act rapaciously; to seize on greedily, as plunderers; to rob food, as the birds which fall with clamour on the Kafir corn.

um-**Dywidi**, *n.* 1. A spoiler, plunderer.

u-**Dywido**, *n.* 5. Plunder, spoil.

uku-**Dywidana**, *v.* To plunder from one another.

ukuti-**Dzu**, *v. i.* To go straight forward.

E

E has three sounds; it is (a) short, like *e* in *pen*: *kuye*, to him; this is its ordinary sound in an unaccented syllable;

(b) long, almost like *a* in *pale*: *wētù*, our; this sound occurs when the vowel in the following syllable is *i* or *u*, and it still exists in cases where the *i* or *u* of the following syllable is now lost: *wēmka*, he departed, for *wemuka;*

(c) broad, as in *there*: *wêna*, thou; this sound occurs when the vowel in the following syllable is *a, e*, or *o*.

1. E is the initial vowel in all locative cases, displacing the article of the noun: *umhlāba*, earth, e*mhlabeni*, on, from, to or in the earth; *ndaka*, mud, e*ludakeni*, in the mud; in cases where the noun would have no article, *e* is omitted in the locative: *ndifike ndaweni itile*, I arrived at a certain spot; *andamkeli mali bantwini*, I do not take money from men.

2. It is (a) the *Rel. pron.* of 3 cl. sing, and 6 cl. pl., used with verbs and adjectives: *indlela* e*xakekileyo*, a road which is difficult, i.e. a difficult road; *indlela* e*banzi*, a broad road; *imiti* e*gauliweyo*, the trees which have been cut, i.e. the cut trees; *imiti* e*mide*, the tall trees; and as such expresses

(b) the *Possessive*: *inkomo* e*nyama ndiyitàndayo*, the cow, whose flesh I like; *imiti eziqàmo zimnandi*, the trees whose fruits are sweet.

(c) the Object, put before the Pron. subj. of the 1 pers. sing. and 1 and 2 pers. pl.: *pēka ukutya endikutàndayo*, cook the food which I like; *indlu esingene kuyo*, the house which we entered; *ihashe endilitengileyo*, the horse which ye have bought; and sometimes before Imperatives: *kukulento yodwa e*masikàngele, it is to this alone that we must look.

(d) When put before nouns with the article *i* and their pron. in the possessive relation, it makes them more emphatic: e*lakè ilizwi*, *his* word; e*yenkosi indlu*, the *chief's* house; e*yona ndlu inkulu*, the really great house in contradistinction to others, i.e. the greatest house of all.

3. It is the *Pron. subj.* of the participles, 1 cl. sing. and 2 cl. pl.: *ndambona esebenza*, I saw him working; *ndawva amakwenkwe evuma*, I heard the boys singing; *ndambiza esekude*, I called him, he being still far off; e*tètile amadoda*, the men having spoken.

4. It is the contracted form of the termination *ile* of the perf. and pluperf; (a) when the emphasis is not on the verb but on the object or the adjunct of the predicate: *ndibete inyamakazi*, I have killed a buck; but *ndiyibetile inyamakazi*, I have hit (not missed) the buck; *ndifikile*, I have arrived, *ndifike apà*, I have arrived here *umntu endìcte ngaye*, the person of whom I have spoken.

(b) when the verb has more than two syllables and ends in *ala, ela, ila, ola*, or *ula: ndibulele kuye*, (from *ukubulela*), I have thanked him; *undikululele*, (from *ukukùlula*), he has released me, and in all rel. forms: *undifele*, he has died for me.

5. It is the termination of the present conj.: *bayabasa bapekè*, they kindle a fire and cook; *ndihambà ukuze ndincedè*, I go in order that I may help; cf. *A.* 2. (*b*) (In this termination the *e* is short or unaccented, in the former (4) it is long and partially accented, though the principal accent still remains on the penult).

NOTE.—From inattention to the tense and sense of a passage when these terminations occur, thoughtless readers read the language in a way which is painful to listen to.

E! *Interjec.* of aversion or displeasure. May be! Well!

E? (broad **e**). This particle is put by the speaker or by a second party to elicit an affirmative answer to a question: is it not so? isn't it?

E-e! *Interjec.* used in correcting oneself, or on remembering something he had to do, or in recovering when stumbling. Oh, by the bye!

Ebe, *Aux.* in forming the participles of the compound tenses, 1. cl. sing. and 2. cl. pl.: *ebe etânda* contrac. *ebetânda*, he was or they (men) were loving.

Ebenga, *Neg.* of *Ebe,* changes into *Ebenge* before *ka, kô, na* and some adjectives; see *Enga* and *Enge.*

ukw-**Ebula**, *v. t.* Em.=Kafir *uk-Obula.* To strip, peel off; to skin: *bayebula inkomo,* they skinned a head of cattle; to strip the bark; to separate the fibres of cords, etc.

—**Ebuka**, *v.* Em=Kafir *uk-Obuka.* To peel or fall off (e.g. of the husk of the maize cob): *isandla sam siyebuka,* the skin of my hand peels off.

Ehla! Ehlani! *Interj.* of remonstrance; (a) sounded gravely: ah you! but surely! no, no!=*ycka, mus'ukutètâ,* leave off speaking; *ehlani! ma-Galati aswele ukuqonda; ngubanina oninyangileyo?* O foolish Galatians, who hath bewitched you? (b) sounded jocularly: *ehla wena wenza nto-nina?* Yes, yes, but what are you doing? *ehla lomntu ulumkile!* ah, this is a wise man!

am-**Ehlo,** *n.* 2. Plur. of *ili-So.* Eyes: *ndinamehlo,* I have sore eyes; *into yamehlo,* a spectacle, a show.

Ekoko, *Interjec.*=*Eloko.*

Ekokubeni, } **Ekubeni,** } *Conj.* Inasmuch as, whereas, since, seeing that: *ekubeni bebaninzi abaqâyisayo,* seeing that many glory; *ekubeni sivile,* forasmuch as we have heard; see *uku-Ba I. B.*

Ekuhleni, *Adv.* Openly, see *uku-Hla.*

Elâ, *Dem. pron.* 2. cl. Yon; contrac. fr. *Eliya,* which see.

ukw-**ELA**, *v. i.* (a) To flow on (water): *umlambo owelayo,* a flowing or perennial stream. (b) To go, run, plunge, rush into and disappear: *usuke wela ehlatini,* he plunged or rushed into the forest. (c) *v. t.* To winnow: *umbona weliwe,* the maize has been winnowed; fig. to depose from office; to throw into prison.

—**Elela**, *v.* (a) To flow into; to pour out at or into a certain place: *umlambô welela elwndle,* the river flows into the sea. (b) To winnow into: *yelela cnxôweni,* winnow (the corn) into the bag.

um-**Elelo,** *n.* 6. A place where several waters flow together; confluence.

ukw-**Elama**, Em. To recognize,=*ukw-Alama.*

Elamani? (sc. *icala*) *Interrog. adj.* On which side?—the Kafir challenge made to a passer-by. The person challenged may either reply *elabafazi,* on the side of the women, in which case he acknowledges the superiority of the challenger; or *elamadoda,* on the side of the men, in which case both parties resort to sticks to determine which is superior.

ukw-**Elatâ**, *v. t.*=*ukw-Alatâ,* and *uku-Latâ.*

Ele, *Adv.* On the other side, beyond, out of sight: *ele kwentaba,* beyond or on the other side of the mountain; *ele kwakè,* out of his sight.

ukw-**Eleka**, Em. To be opposed, see *Aleka,* under *ukw-Ala,* to oppose; not to be confounded with *ukw-Aleka,* to add to.

Eli, (a) *Rel. pron.* of 2 cl. sing. Which: *ilitye* **eli***nzima,* the stone which is heavy, *i.e.* the heavy stone; *ilanga* **eli***fudumeleyo,* the hot sun; expressing also possessive relation: *ilizwe* **eli***bemi bafileyo,* the country whose inhabitants are dead.

(b) *Dem. pron.* of 2 cl. sing. This: **eli***lizwe,* this land; less emphatic: *ilizwe-eli,* this country; **eli***lizwe lihle* this fine country; **eli***langa lifudumeleyo,* this hot sun.

u-**Elimaswane,** *n.* 1. The Lessér puff-backed shrike;=*u-Nomaswane.*

Elinga, *Neg.* of *Eli* (*a*): *ilizwi elingatètwânga,* the word which has not been spoken; changes into *Elinge* before *ka, kô, na* and some adjectives; see *Linga* and *Linge.*

Elinye, *adj.* 2. cl sing. One—another: *elinye ilizwe belilihle, elinye belilibi,* one country was fine, another bad; see *Nye.*

Eliya, contract. *elâ, Dem. pron.* 2. cl. sing. Yon: **ela***lizwe,* yon country; **ela***litye linzima,* that heavy stone yonder.

Elo, *Dem. pron.* 2. cl. sing. That: **elo***hashe,* that horse; **elo***hashe likulu,* that great horse; **elo***hashe libalekayo,* that fast running horse; *laelo* and *lalelo,* every (horse). *Elo* differs from *eliya* or *elâ* as *lowo* differs from *lowa.*

Eloko, *Interjec.* There he goes! on he went!

Elona, *Emphat. form*; see *Lona* and *E.* 2. *(d).*

Elowo, Each one, see *Lowo.*

i-EMBILE, and i-EMELE. *n.* 3. A pail (Du. emmer).

Emhleni, emihleni, emhlenikweni. *Conj.* When, see *um-Hla.*

Emini, In the day-time, see *i-Mini.*

Eminye, *Adj.* 6. cl. pl. Some—others, *eminye imiti ibiluhlaza, eminye ibomile,* some trees were green, others dry; see *Nye.*

Emva, emveni, and **emvenikweni.** *Prep.* After, behind, see *um-Va.*

ukw-**ENA,** *v. i.* To be dense or overgrown with long grass or bushes: *utyani benile,* the grass is grown thickly; or the weeds are dense (in the gardens); *indlela yenile,* the road is overgrown with weeds, grass or bushes, is difficult to walk on; of a man, to have large bushy whiskers; fig. to be plentiful; to be rich in stock of all kinds, to be flourishing; *woti-nina ekweneni kwe-Yordan?* what wilt thou do in the swelling of Jordan?

—**Enela,** *v.* To be dense or overgrown for: *uyakwenelwa lukùla,* he shall have his field overgrown with weeds.

ukw-**ENDA,** *v. i.* Of a prospective bridegroom, to go with *lobola* cattle to the girl's place; of a girl, to marry away, to wed: *intombi kabani yendile,* the daughter of such a one is married.

—**Endeka,** *v.* To become married; to be in a married state: *ude wendeka,* she is married at last.

—**Endela,** *v.* (a) To marry away to a certain person or at a certain place: *u-Nobantu wendele ku-Makuba e-Kubusi,* Nobantu is married to Makuba on the Kubusi. Phr. *ebeba uyakwendel' enkosini, kanti uyakwendela kumfokazana,* she thought she would marry a chief, but she has to be content with a commoner. (b) To strike root deeply so as to hold firmly in the soil: *lomti wendele emhlabeni,* this tree is rooted firmly in the ground; to be or lie deep: *wenza umsele wendela,* he made the ditch deep; fig. to be intricate: *lendawo yendele,* this matter is intricate, involved, difficult to alter or reverse; to delay; to be detained; to stay: *waya kwa-Ngqika wendela,* he went to Gaikaland and sojourned or stayed there.

—**Endelisa,** *v.* To cause to take deep root.

—**Endelisela,** *v.* To cause to take deep root at a place.

—**Endisà,** *v.* To cause to marry; to give in marriage: *ukuyendisa intombi,* to give the girl in marriage; to perform the marriage ceremony; of the bride's people, to take the bride to her husband's place.

—**Endisela,** *v.* To give in marriage to.

—**Endiselana,** *v.* To inter-marry outside, abroad.

Endle, Outside, see *in-Dle.*

um-**Endo,** *n.* 6. pl. *imendo.* A road, highway, public road.

am-**Endu,** *n.* 1. *pl.* Speed, lasting strength in running or travelling, perseverance: *ihashe linamendu,* the horse is swift and tough; *amendu am apèlile,* my vital power is gone.

Enga, *Neg. verb. pref.* of 1 cl. sing. and 2 cl. pl. (a) of condit. mood: *ange (anga) engadli,* he would or should not eat; *ange (anga) engafeketi,* they (boys) should or would not make sport.

(b) in rel. and participial sentences: *engayanga,* he not having gone; *sakwela emahasheni engabaleki,* we rode on horses which are not swift.

(c) *Neg. verb. pref.* of 3. cl. sing: *imazi engasengwayo,* a cow which is not milked; and of 6. cl. pl.: *ndibonise imiti engagaulwanga,* shew me the trees which have not been cut down. Before *ka, kò, na* and some adjectives *enga* is changed into *enge*: *ndafika engekabikò yena,* I arrived before he was there: *utètà into engekòyo,* you speak of a thing which does not exist; *yoyika indlu engenamtàndazo,* be afraid of a house where there is no prayer.

Enkangala, In the wilderness, see *in-Kangala.*

uku-ENTA, *v. t.* To inoculate, vaccinate; Du. ent.

Entla, On the upperside, see *in-Tla.*

Enu, *Poss. pron.* 2 p. pl. Your: *amazwi enu,* your words; emphat. *awenu amazwi, your* words.

Enyanyeni, Exposed, see *i-Nyanya.*

ukw-**Enza,** *v.* pass. *ukwenziwa.* To do, make, perform, act, practice, execute, discharge, fulfil; to bring a thing to pass: *yenza lanto ndayitètàyo,* do the thing I told you; *abantu abenza ngoko watètà ngako kubo,* the people did not act as he commanded them; *yenz' izwi,* make a statement, answer; *wenza intsimi,* he made a garden; *bamenze ukumkani,* they made him king; *bengabenze nto abanye,* setting the others at nought, i.e. they despised them; *yinina ukuba usenze ngendawo?*

why hast thou dealt badly with us? *yenza kuhle*, wait a little; *wayenza bukàli*, he did it sharply; *wayenza mbi*, he made it bad or ugly; *wenza izinto eziningi*, lit. he did many things, i.e. he was unsteady. *Z* changes into *j*, if *nje* or *njalo* follows the verb: *wenje-nje*, he did thus; *wenje-njalo*, he did so; *ekubeni ningenjanga-njalo nakumnye waba, anenjanga-njalo n-kum*, inasmuch as ye did it not unto one of these, ye did it not to me. Phr. *Ukuzenza akunjengakwenziwa*, to injure yourself is not like being injured by another; *ukwenza u-Kàya ka-Mpipiya*, to raise strife at home among friends.

um-**Enzi**, *n.* 1. Doer, worker, performer, maker.

is-**Enzo**, *n.* 4. Deed, work, act, performance.

ukw-**Enzakala**, *v.* To be hurt or injured by an accident: *ndenzakele*, I am injured; *kufe abantwana bam, ndenzakele namhlo*, my children being dead, I am now quite undone.

is-**Enzakalo**, *n.* 4. Damage. etc., suffered by one: *ndiwesenzakalo ngokuwa kwam*, I am hurt by my fall.

ukw-**Enzakalisa**, *v.* To hurt, injure, damage.

is-**Enzakaliso**. *n.* 4 Damage, hurt, injury done by one: *ndinesenzakaliso ngokukàtywa lihashe*, I am hurt by the kick of a horse.

ukw-**Enzana**, *v.* To do (good or evil) to one another.

—**Enzeka**, *v.* To come to pass; to take effect; to be done; to be in action or motion: *makwenzeke ukutùmba Kwakò*, Thy will be done; to be possible: *kubantu lento ayinakwenzeka, kodwa kuye u-Tixo zonke izinto zinokwenzeka*, with men this is impossible, but with God all things are possible.

—**Enzela**, *v.* To do, make, etc., for another: *undenzele lento*, he has done this for me; *wazenzela*, may mean, he did the thing for himself, or he took the matter into his own hands regardless of any one; *wabenjela njalo bonke abafazi bakè*, he did so for all his wives.

—**Enzelana**, *v.* To do, etc., for each other.

—**Enzelela**, } *v.* To do instead (not for);
—**Enzelelela**, } to answer or warrant for; to become surety for another; to go bail for; to administer the business of another or for another, hence fig. to serve or act as priest (in the meaning of the Old Testament, in the interest of the Lord and the people); to bestow assistance or favour upon another: *abantu bayenzelelela inkosi yabo*, the people gave the dowry, *ikazi*, which their chief should have given.

um-**Enzeleleli**, }
um-**Enzelelì**, } *n.* 1. A person who does a thing in another's stead, becomes surety, goes bail for; fig. a priest (in the Old Testament sense).

is-**Enzelelelo**, }
is-**Enzelelo**, } *n.* 4. Acting in another's stead, e.g. by paying a fine for him, or giving dowry to get him a wife; a meritorious act, merit; assistance of a material character.

ulw-**Enzelelelo**. *n.* 5 Vicarious action.

ub-**Enzeleleli**, *n.* 7. Priesthood.

ukw-**Enzisa**, *v.* To cause to do, etc.; to help one to do a thing; *ukwenzisa umkwa*, to cause to perform the custom of *umkwa*, when girls meeting a man, or young men meeting girls, say, *yenza umkwa*, i.e. choose one of us as a sweetheart; *ukuzenzisa, Reflex. form.* lit. to make himself as, i.e. to affect, dissemble, pretend, feign; to be a hypocrite.

um-z-**Enzisi**, *n.* 1. Hypocrite.

i-z-**Enziso**, *n.* 2. Affectation, dissimulation, hypocrisy.

ukw-**Enzisela**, *v.* To cause to do for: *ndimenzisele*, I made him do it for me.

is-**Enziselo**, *n.* 4. A kind act benefiting another.

ukw-**Eqa**, *v. i.* Em. To spring over; to leap; to jump with a quick, sudden motion; to dart forward.

ukw-**Eqata**, To alight suddenly, = *ukuti-Qatà*.

i-Er'e, *n.* 3. A harrow; Du. egge.

i-Ertyisi, *n.* 3. Peas; from the Du. ertje.

Esà, *Dem. pron.* 4. cl. sing. contrac. fr. *Esiya*, Yon.

ukw-**Esaba**, Em. To flee; see *uku-Saba*.

Ese, *Adv.* Beyond: *es'apa*, just over there; = *Ele*.

Esi, (a) *Rel. pron.* 4. cl. sing. Which: *isitya* **esi**-*vuzayo*, a vessel which leaks, i.e. a leaking vessel; expressing also Possessive relation: *isitya* **esi**-*mnini ukòyo*, the vessel whose owner is present.

(b) *Dem. pron.* 4. cl. sing.: **esi**-*sando*, this hammer; less emphatic *isando-esi*; **esi**-*somko simnandi*, this sweet bread; not to be confounded with **e-si**, which we: *into esiyilèlàyo*, the thing which we speak of; cf *E.* 2. (*c*).

i-Esile, *n.* 3. pl. *ama*. An ass, a mule, (Du. ezel).

Esinga, *Neg.* of *Esi* (*a*): *isitya* **esinga**-*hlanjwanga*, a vessel which has not been cleaned; to be distinguished from **e-singa**, which we not; cf. *E.* 2. (*c*); changes into *Esinge* before *ka*, *kò*, *na*, and some adjectives; see *Singa* and *Singe*.

Esinye, *adj.* 4. cl. sing. One—another: *esinye isitya sikùlu, esinye sincinane,* one vessel is great, another small; see *Nye*.

Esiya, contract. *esā*, *Dem. pron.* 4. cl. sing. That yonder: **esā***sonka,* that bread yonder; **esā***sipò silungilevo,* that good gift yonder.

Eso, *Dem. pron.* 4. cl. sing. That; (it stands between *esi* and *esiya* in signification): **eso***sifo sikùlu,* that great sickness; **eso***sibane sikanyayo,* that shining candle; *saeso*, and *saseso (isitya)* every (vessel).

Esona, *Emphat. form*, see *Sona*.

uku-**Età**, *v. t.* Only used in the imperative. To hand, give, bring: *yi-etè into yam,* give me my thing; *etèni,* give up.

ukw-**Età**, *v. i.* Em. = Kaf. *uku-Wutà,* contracted to *uku-Tà*. To sink down, subside: *amanzi atile* or *awutile,* Em. *etile,* the water subsided; fig. to lose hope or heart; to be dispirited, depressed, cast down: *ndità amandla,* lit. my strength is gone, i.e. I despair; *ukuba batàndaze bangeti amandla,* that they should pray and not faint.

—**Etisa**, *v.* To cause to sink down; to make despondent.

—**Etùka**, *v.* To be startled; to start back from fright.

um-**Etùko**, *n.* 6. The being startled.

ukw-**Etùsa**, *v.* To startle: to cause fear.

um-**Etùso**, *n.* 6. A causing to fear, or that which causes fear.

Etè-etè, *Adj.* Soft, tender to the touch: *lento i-etè-etè,* this thing is soft.

ama-**Etè-etè**, *n.* 2. *pl. Izinto zingama-etè-etè,* the things are tender, soft.

Etù, *Poss. pron.* 1 p. pl. Our: *amazwi etù,* our words; emphat. *awetù amazwi, our* words.

ukw-**Etùka**, etc. see under *ukw Età*.

um-**Etyiso**, Em. = *um-Tyiso,* the cud.

am-**Eva**. Thorns. see *uku-Va,* to hear, feel.

Ewe, *Adv.* Yes.

Ewu! *Interjec.* Hallo!

Eya, *Aux.* of future participle, 1 cl. sing. and 2 cl. pl.: *ngokuba eya kutètà,* for he is or they (men) are about to speak.

ukw-**Eya**, *v. t.* To deem a person or thing of less value, strength or importance than it appears or ought to have; to despise: *ukuweya umlambò,* to have a low opinion of the river, and hence to go into it and be carried away; to be dissatisfied; to grumble on account of the smallness of a thing or present given, or of a price offered: *ndiyayeya lento,* I deem this thing not worth noticing.

—**Eyeka**, *v.* To be contemptible.

—**Eyela**, *v.* To fall into or sink into: *ukudla kweyele esityeni kutwèlwe,* the food settled down on the vessel, while carried; to fall in, sink in: *inkomo yeyele eludakeni,* the cow has sunk into the mud; to come down, i.e. to stumble: *weyele etyeni,* he nearly fell over a stone; *weyela!* take care, you will fall! Phr. *yeyele ngelomkono,* lit. it (the cow) has fallen in and stuck fast by one of the front legs; in which position it cannot extricate itself. This is used as a war-cry to summon the forces to extricate those in distress. The phrase means figuratively that some one has got into trouble from which he cannot extricate himself, or that one has committed himself in a matter of importance. *n.* 8. Calamity.

—**Eyeliseka**, *v.* To be in the state of sinking or falling.

—**Eyelisela**, *v.* To cause to sink into a hole, river, snare or temptation.

um-**Eyeliseli**, *n.* 1. One who causes others to fall into danger, destruction, sin or any other evil.

um-**Eyelisèlo**, *n.* 6. A causing to fall into destruction, etc.

ukw-**Eyeliselana**, *v.* To cause each other to fall into a hole, ditch, or temptation.

ukw-**Eyisa**, *v.* To overcome, convince, see *uk-Oyisa*. *n.* 8. *uku-z-eyisa,* self-control.

um-**Eyisi**, *n.* 1. A conqueror.

ukw-**Eyiseka**, *v.* To be convinced, subdued.

ukw-**Eyisela** *v.* To persuade: *bazeyisela indimbàne ekutìni zicele u-Baraba,* they persuaded the crowd to ask for Barabbas.

Eyona, *Emphat. form* of *Yona*, which see.

Ezā, *Dem. pron.* 3, 4, 5, cl. pl. contrac. fr. *Eziya*. Those yonder.

Ezantsi, *prep.* Below, see *i-Zantsi*.

Ezi, (a) *Rel pron.* 3, 4, 5, cl. pl. Which: *indlu* **ezi***nkulu,* houses which are great, i.e. great houses; *izonka* **ezi***mnandi,* loaves that are sweet; *izinti* **ezi***gauliweyo,* cut laths; expressing also the Possessive relation: *indlu* **ezi***bemi bakòyo,* the houses whose inhabitants are present; *igusha* **ezi***mninizo ndimaziyo,* the sheep whose owner I know.

(b) *Dem. pron.* of the same classes. These here: **ezi***gusha zininzi,* these many sheep here; **ezi***zitya zikùlu,* these large vessels here; **ezi***zintya zinde,* these long thongs here; *izintya-ezi, the* thongs.

Ezinga, *neg.* of *Ezi*: *ngezandla* **ezinga***hlanjwanga,* with unwashen hands; changes into *Ezingo* before *ka, kò, na* and some adjectives; see *Zinga* and *Zinge.*

Ezinye, *Adj.* 3, 4, 5, cl. Some—others: *ezinye igusha zityebile, ezinye zibityile,* some sheep are fat, others lean; see *Nye.*

Eziya, contrac. *ezā, Dem. pron.* 3, 4, 5, cl. pl. Those yonder: **ezā***zibane,* the candles yonder; **ezā***zintya,* the thongs yonder.

Ezo, *Dem. pron.* 3, 4, 5, cl. pl. (It stands between *Ezi* and *Eziya).* Those: **ezo***ndawo zinzima,* those difficult matters; **ezo***zipòso zikùlu,* those great errors; **ezo***zintsu zincòlileyo,* those dirty skins.

Ezona, *Emphat. form* of *Zona,* which see.

F

F has two sounds, the first as in the English word *father*; the second, after *m* (except the prefix *um*), as the German *pf*: *im(p)fene, im(p)fama,* but *umfama, umfazi.*

uku-**FA** *v. i.* To die. In pres. and imperf. tenses, it means to be dying, i.e. to be sick, ill: *ndiyafa,* I am sick; *ndibendisifa,* I was sick. In perfect, past and future tenses it means to have died, to be dead, to be about to die: *inkomo ifile,* the cow is dead; *umkùluli wafa,* the Redeemer died; *siya kufa sonke,* we shall all die; *bafa sesosifo,* they died of that sickness; to be broken, wasted, worn out, ended: *isityа sifile,* the dish is broken; *ndifile lunxano,* I am dead with thirst; *safa ngumsi, betù!* men, we die from smoke! *wafa!* take care, you are in danger! *iliziwe lifile,* the country is dead, i.e. war has broken out; *inyanga ifile,* the month is dead, i.e. is at an end; *ngonyaka ofileyo.* last year; *utètà into ef'amange,* he says a thing whose loins are dead, i.e. he says something of no avail; *into ebufa mnyama,* the thing is blackish. Pass. *ukufiwa: kufiwa,* men die.

(abbrev. rel. 2 cl. pl. *afá,* who or which die; absol. past, *āfa,* they died; conj. past, *afa,* and they died; short pres. *ăfa,* and they die.)

Phr. *wafa chambò,* he died while still walking, i.e. he is no longer good for anything; *kungaf'intak'enkùlu, amaqanda ayabola,* if the mother bird dies, the eggs go bad, i.e. if the head of a family dies, its members go to ruin; *akukò kufa kunjani,* go and do your work, regardless of danger, all death is alike; *incìbi yamanzi ifa ngam'inzi, eyezikàli ifa zizikàli,* all heroes must die, he who carries others through the full river and the warrior as well; *umaf'eruka njengenyanga,* it wanes and waxes like the moon, i.e. a question that seemed to be settled springs up again, or a person who seemed hopelessly ill has recovered.

n. 8. Death: *ekufeni kwakè,* at his death.

um-**Fi**, *n.* 1. A dead man; the deceased; fem. *umfikazi.*

um-**Fo**, *n.* 1. A mortal, i.e. a man: *mfondini!* fellow! (either as endearing or in derision, according to the tone); *umfo wakomkùlu,* a courtier.

um-**Fokazi**, *n.* 1. A great man who inspires fear; used also as a term of contempt.

um-**Fana**, *n.* 1. Dimin. of *um-Fo.* A full-grown boy, a young man: *umfana wam,* my son; *umfana wakwam,* a youth of my place, my servant.

um-**Fazi,** *n.* 1. fem. of *um-Fo.* A woman, a wife. Dimin. *umfazana,* and *umfazazana,* a young wife; elderly people or fathers-in-law speak of young married women as *abafazazana.*

In its widest meaning, *umfazi* is a woman, as distinguished from *umfo,* a man, or from *intombi,* a girl. Its ordinary meaning, however, is a wife, as distinguished not only from *intombi,* but also from *inkazana,* a female, from *idikazi,* a husbandless woman, and even from *ishweshwe,* a concubine. Though she be a widow, she is regarded and treated as a wife so long as she remains at her late husband's place, and does not return to her father's. Should she return to her father's, she becomes an *inkazana,* and is marriageable again. A lawfully divorced woman is no longer *umfazi,* but *inkazana. Umfazi* at her husband's place is not

only head of her hut, and owner of her garden, but is also mistress of her kraal, though she may not enter it. Her husband's place is called *umzi wakè*, her kraal, whereas her father's is said to be *umzi wakowabo*, the kraal of those related to her. While it may be lawful to beat *intombi*, no one may beat *umfazi*, except her husband.

In the complicated establishment of a polygamist the wives have their various places and ranks. In the fully developed establishment of a chief, there is the *umfazi omkulu* or great wife, whose eldest son takes his father's place at his death as supreme ruler of all his father's children and people; there is the *umfazi wase-Kunene*, the right hand wife, whose eldest son may form an establishment or tribe of his own, but subordinate to the great one; there is also *umfazi wase-Xibeni*, whose eldest son takes his grandfather's place. Under these, there may be subordinate wives called *ama-Qadi*, each *qadi* being under one of the higher wives; cf. *uku-Zeka*.

um-**Fazikazi**, *n.* 1. Lit. a great big woman; used in a good sense it means one who commands respect from her appearance, years, conduct, or wisdom; in a bad sense it means an imperious woman, who arrogates the place and assumes the authority of a man.

isi-**Fazi**, *n.* 4. Women taken collectively; dimin. *isi-Fazana*, young women taken collectively.

ubu-**Fazi**, *n.* 7. Womanhood; dimin. *ubu-Fazana*, womanhood in a young wife, espec. a married one.

ili-**Fa**, contrac. i-**Fa**, *n.* 2. (a) That which is left after death; inheritance, heritage: *ezinkomo zililifa lam*, these cattle are my patrimony; fig. *lomntu unefa ngomsebenzi wakè*, this person is earning much from his work; *lento incfa*, this thing is profitable.

(b) A painless or watery tumour: *unelifa entanyeni*, he has a tumour on the neck, a tubercle or tumour of a chronic character.

i-**Fa-nankosi**, *n.* 2. generally used in the plur. *ama-fa-nankosi*. Lit. those who die with the chief, his bodyguard; because they are in duty bound to cleave to him, even unto death.

im-**Fa**, *n.* 3. Sickness, death.

im-**Fā-bele**, *n.* 3. Ears of corn partially filled; a mother with insufficient milk in her breast.

im-**Fa-mbele**, *n.* 3. A cow whose teats have been destroyed by the *in-Dlanga*.

im-**Fazwe**, } *n.* 3. contrac. from *imfa ye-*
im-**Fazo**, } *zwe*, death of the land. War; *imfazwe ka-Ngqika no-Ndlambe*, 1818; *imfazwe ka-Hintsa*, 1834; *imfazwe yezembe* or *yamanzi*, 1846; *imfazwe ka-Mlanjeni*, 1850-2; *imfazwe ka-Ncayecibi*, 1877-78.

im-**Fo**, *n.* 3. Sickness, death.

isi-**Fo**, *n.* 4. Sickness; *izi-Fozifo*, all kinds of sickness; *isifo samatàmbò*, rheumatism; *isifo siqgitile*, he is dead.

u-**Fa-kafa**, *n.* 5. A never-ending thing during one's lifetime; an inheritance which cannot be taken away.

u-**F'epiwe**, *n.* 5. Literally he has died, although it has been given to him, i.e. he is insatiable. A tin can, usually sold for eighteenpence, which does not contain enough to satisfy a beer-drinker.

um-**Fa-ngqele**, *n.* 6. Lit. one dead from cold; a lean, hungry, poor thing.

um-**Fa-nkungu**, *n.* 6. Haziness, spec. on the horizon; dimness of sight.

uku-**Fela**, *v.* To die for or in a certain place: *um-Sindisi wetù wasifela*, our Saviour died for us; *uyakufela kuye*, he will stay with her till he dies; *wafela endlwini*, he died in the house; *umfazi wafelwa ngumntwana*, the woman was bereaved of, or lost a child; *seyide yafela ukwanya*, he (the boy) was hard at sucking.

um-**Feli**, *n.* 1. Ono who dies for another: *u-Nyana ka-Tixo ungumfeli wabantu*, the Son of God is he who died for the people; also one who dies for a cause.

uku-**Felana**, *v.* To die for one another.

—**Felisela**, *v.* To stick to a thing, without leaving it; to cling to: *ufelisele kwelolizwi*, he died for that word, he stood to that word.

—**Fisa**, *v.* To cause, make to suffer or die by withholding food, but espec. to kill by slow poisoning *(ubu-Ti)*, or by other means, as in executing a judicial sentence; to assassinate.

—**zi-Fisa**, *v.* To feign or imitate sickness or death: *wozifisa*, you must act as if you were sick or dead.

isi-**Fiso**, *n.* 4. Assassination by poison.

um-**Fisi**, *n.* 6. Any medicinal plant, espec. Eriosema salignum *Mey.*, used for scrofula and kidney diseases; = *i-Nkomonkomo*.

uku-**Faca**, *v. i.* To be weak, emaciated from hunger.

i-**Faca**, *n.* 2. and im-**Faca**. *n.* 3. An emaciated person; a wanderer, vagrant. (Those Kafirs who in 1856 obeyed the orders of *u-Nongqause*, by destroying their cattle, were called *ama-Fa:ca*, on account of their emaciated state).

ubu-**Faca**, *n.* 7. Leanness, emaciation.

uku-**Facisa**, *v.* To weaken, enslave, devastate.

i-FADUKWE, *n.* 3. A dishcloth; Du. vaatdoek.

u-**Fafa**, *n.* 5. A tall person.

uku-**FAKA**, *v. t.* To put, stuff, cram into, (a vessel, bag, the ground, etc.); to dip (bread into milk): *kánsifake isandla sakò esifubeni sakò*, put thy hand into thy bosom; to put on, referring to European clothes, clothes into which you insert the members of your body: *faka ingubo zakò*, put on your clothes; to put to or in: *wafaka ilizwi*, he put in a word; *wafaka umda*, he countersigned; *fak' umda apò*, put a mark there, make note (in a letter or pass) of anything special; *walifaka izipolo ihashe*, he set spurs to the horse; *faka umkala*, put on the bridle; *fakani inkabi*, inspan the oxen; *bamfaka intambò*, they put a thong round his neck, i.e. they made him prisoner; *andifakanga nto emlonyeni*, I have tasted nothing; *ndamfaka ematyaleni*, I brought him into court to be punished; *bamfaka wiko*, they goaded him on, gave him no time to rest, made him work like a slave; *bamfaka igqeba entloko*, they laid a knobkerrie (i.e. they beat him) on his head; *bafaka emva kwakò*, they followed on his heels; *inkomo ise ifakile*, lit. the cow is already stocking milk, i.e. making udder, will soon calve; *ukuzifaka entweni*, to meddle with. Phr. *indoda izifake amatòle*, the man has mixed the cows and the calves, i.e. he is leaving the place; *ukufak' intaka*, to put on the crane wings, i.e. to intimidate; *ndifake empàndeni*, lit. put me in the beer pot, i.e. pardon me by giving me a drink, (a vulgarism of drunkards); *ndifake umuwe ezimpùmlweni, ndizihlute zonke inkomo zakò*, rouse me, make me angry, and I shall take all your cattle; *faka ufundo etyòlweni*, lit. put your back into the bush, i.e. carry what is laid on you.

um-**Faka-dolo**, *n.* 1. American maize, which was imported when breechloaders came into use.

im-**Faka-dolo**, *n.* 3. A breechloader, i.e. a gun that is loaded at the knee or bend.

im-**Fakwa**, *n.* 3. and **um-Fakwa**, *n.* 6. The setting or enchasing of a stone in a ring, etc.

uku-**Fakana**. *v.* To confer together: *bafakan' imilomo bodwa*, they take counsel among themselves only.

—**Fakeka**, *v.* To be put among; to insert oneself into the fellowship or company of others.

—**Fakela**, *v.* To put in, on, etc., for or on account of: *ndifakele*, fill for me, i.e. give me a pipeful of tobacco.

um-**Fakelo**, *n.* 1. A child given to a wife who has no children of her own.

um-**Fakelo**, *n.* 6. Food added to that which is already in the pot.

um-**Fakelwa**, *n.* 6. Any thing or person put instead of another, as the child referred to under *um-Fakelo*.

uku-**Fakisa**, *v.* To cause, help or assist to put in, etc.

u-**Fa-kafa**, *n.* 5. An inheritance, see *uku-Fa*.

ukutl-**Fakafaka**, *v. i.* To be spotted, see *Mfakamfaka*.

im-**Fakamfele**, *n.* 3. Any thing (garment) with small irregular spots, or with spots of different colours: *ndalukwa ndayimfakamfele ezinzulwini zomhlaba*, I was curiously wrought in the depths of the earth.

isi-**Falafala**, *n.* 4. One who speaks defectively like a child.

im-**Fa-mbele**, *n.* 3. See under *uku-Fa*.

uku-**Famla**, *v. i.* = *uku-Pamza*.

um-**Fana**, *n.* 1. *Dim.* of *um-Fo*. A young man. See under *uku-Fa*.

uku-**FANA**, *v. i.* To be like; to resemble; to be similar to: *ufana nam*, he resembles me; *izinto ziyafana*, the things resemble each other; to seem, to appear: *ufana ukuba*, contrac. *f:n' ukuba upùmile*, it seems he has gone out; used in an adv. sense, aimlessly or in vain: *akufan' uhambà njc*, you're not just walking, you have something in view; *ufan' utàtà*, you speak in vain.

o-**Fani**, *n.* 1. *pl. Ofani ngofani*, all kinds of things.

ama-**Fani**, *n.* 2. *pl.* Resemblances, things that resemble one another.

im-**Fani**, *n.* 3. One like another; of the same type: *babe mfani-nye abantu nabenzelelcli*, priest and people are alike.

im-**Fano**, *n.* 3. Resemblance: *izinto zimfan' inye*, the things resemble each other, are alike; a synonym.

isi-**Fano**, *n.* 4. Resemblance, shape, form.

uku-**Fanekisa**, *v.* To cause to be or make like to; to liken to: *ubukumkani bamazulu bufanekiswa nomntu*, the kingdom of heaven is likened unto a man; to deem like; to compare: *lonuntu ndimfanekisa no-Nantsi*, I compare this man with So-and-so; to exemplify, illustrate by example.

um-**Fanekisi**, *n.* 6. One who makes a likeness; a copyist or illustrator; one who likes to wear what he sees others wear.

um-**Fanekiso**, *n.* 6. An image, likeness, resemblance, figure, picture, photograph: *umntwana ungumfanekiso woyise*, the child is a picture of his father.

uku-**Fanekisela**, *v.* To take a likeness of; to copy after an original; to cause similarity, etc. for, after.

um-**Fanekiseli**, *n.* 1. One who makes or prepares a likeness; a photographer.

um-**Fanekiselo**, *n.* 6. Image, likeness, representation in statuary; a photograph.

uku-**Fanela**, *v.* To suit: *lengubo indifanele*, this dress suits me; fig. to be proper; to become; to be fit: *akufanele ukumka*, it is not proper or right for you to go away; *ubungafanele ukundihleka*, you had no right to laugh at me; to be one's duty, according to the order, or in the nature of things: *ndifanele ukutàndaza*, I should pray; *ubungafanele ukuti*, thou shouldst not have said; *ukuhkónza u-Tixo kusifanele*, it behoves us, i.e. it is our duty, to serve God; to deserve: *ufanele ukubetwà*, thou deservest to be beaten; to be worthy of: *nilufanele ubizo lwenu*, you are worthy of your calling; *ilizwi lifanelwe kukwamkelwa konke*, the saying is worthy of all acceptation. *Adv. fanel'ukuba=fan'uba*, probably, perhaps: *fanel' ukuba wokutùla alime*, perhaps he will be diligent and cultivate; *amadoda afanele ukuba alishumi*, the men are about ten.

im-**Fanelo**, *n.* 3. Suitableness; propriety; desert; duty.

uku-**Fanelana**, *v.* To be fit and proper for each other; to suit each other: *abantu bafanelene*, the people are suitable for each other.

This form is also used in a conditional sense; If, or though one should: *ndingafanelana ndilèlà ngelwimi zabantu*, though I speak with the tongues of men; *ungafanelana unjanina ukuba nzima*, though you should be ever so heavy.

—**Faneleka**, *v.* To be suitable, proper, becoming, decent: *kufanelekile ukuba ndimncede*, it is becoming for me to help him; *abantu bafaneleka xa bangenaziqu kakulu*, people are becoming when not too fat; *into e'anelekileyo*, a proper, suitable thing. *Adv. ngokufanelekileyo*, properly: *masenze ngokufanelekileyo*, let us act properly.

im-**Faneleko**, *n.* 3. Worthiness, duty.

uku-**Fanelekisa**, *v.* To make proper, decent, etc.

—**Fanisa**, *v.* To liken to, compare with; to seek, trace or search after likeness or similarity: *nondifanisa nabanina?* to whom will you liken me? to try to find out a resemblance; to recognise: *walifanisa ihashe lakè*, he claimed his horse by tracing out its likeness; *fanisa into yakò enam*, find out what is thine in my possession.

um-**Fanisi**, *n.* 1. One who likens, searches or traces a resemblance.

um-**Faniso**. *n.* 6. Likening, searching, tracing.

uku-**Fanisana**, *v.* To liken on both sides: *bafanisene izinto zabo*, they have examined their goods on both sides; to make their things resemble one another.

—**Fanisela**, *v.* To resemble for, for the purpose of.

—**Faniselana**, *v.* To find out among each other; to dress alike, i.e. to put on clothes or dresses of the same colour: *ababantu bafaniselene*, the people have dressed alike.

i-FANANDILE, *n.* 3. The fat-tailed sheep, corrupted from 'Africander.'

ama-**Fa-nankosi**, *n.* 2. *pl.* The chief's body-guard. See under *uku-Fa*.

i-FANDESI, *n.* 3. An auction, from Du. vendutie.

um-**Fa-ngqele**, *n.* 6. A lean thing; see *uku-Fa*.

um-**Fa-nkungu**, *n.* 6. Haziness; see *uku-Fa*.

im-**Fanta**, *n.* 3. A cleft in a rock, a fissure; a crack, in a wall or plank.

isi-**Fanya**, *n.* 4. Slight impression made by the nails or fingers, as in dropsy; hollow streaks in a wall.

i-FASIKOTI, *n.* 3. An apron; Du. voor schoot.

ukuti-**Fatsha**, *v. i.* Of fine rain, to drizzle.

uku-**Fatya**, *v. t.* To dress or curl the hair with fat and red ochre into small knobs, all over the head; a custom which was introduced by the chief Gaika.

isi-**Fatyi**, *n.* 4. Collective, the curling of the hair of the whole head.

i-FATYI, *n.* 3. A barrel, cask; Du. vaatje.

uku-**Faxa**. } *v. t.* To wring out (water); to
— **Faxanga**, } press out (grapes); cf. *uku-Xafanga*.

isi-**Faxangelo**, *n.* 4. A (wine) press.

um-**Fazi**, *n.* 1. A woman; see *uku-Fa*.

im-**Fazo**, and im-**Fazwe**, *n.* 3. War; see *uku-Fa*.

ukut'i-**FE**, (I.) *v. i.* To have emotion, compassionate feeling.

u-**Fefe**, *n.* 5. Sympathetic feeling, tender affection: *unofefe*, he is keenly or tenderly affected, as is seen by the tears which he tries to suppress; fervour, heartiness, cordiality: *ndibetwe lufefe ngembandezelo yako*, I have a compassionate feeling for thy affliction; the benediction, from its beginning with *ufefe* = grace. *Adv.* *ngofefe*: *ndinike lento ngofefe*, give me this thing out of affection; *k mofefe*, feelingly, fervently, affectionately.

ukut'i-**FE**, (II.) ukut'i-**Fefe**, and uku-**Fefa**, *v. t.* To sprinkle gently, to rain gently.

im-**Fe**, *n.* 3. Sweet cane; a species of sugar-cane, Sorghum saccharatum *Pers.*; *imfe yesele*, or *imf' esele*, a kind of bulrush with a square stalk, Cyperus solidus *Kunth.*; see *uku-Silela*.

isi-**Fe**, *n.* 4. A small garden, where sweet-cane grows.

uku-**Feca**, *v. t.* To bruise, break down maize or sweetcane stalks without severing the parts entirely: *amazele afeciwe*, the sweet cane has been broken down.

im-**Fecane**, *n.* 3. *pl.* Marauders, free-booters, bandits, lawless tribe, esp. the followers of Matiwana, who were defeated and broken up at the Umtata in 1829.

uku-**Feba**, *v. i.* To commit adultery, fornication.

isi-**Febe**, *n.* 4. A hare; fig. a fornicator, adulterer, harlot; a voluptuary, sensualist.

ubu-**Febe**, *n.* 7. Fornication.

im-**Febenge**, *n.* 3. A very hungry person.

uku-**Feca** and im-**Fecane**, see under *im-Fe*.

uku-**Feceza**, = *uku-Feca* and *uku-Fehleza*.

isi-**Fede**, *n.* 4. A stupid, useless fellow; also of animals, lazy: *isifede schashe*, a slow, lazy horse; an unvailing attempt.

i **Fedelele**, *n.* 2. Nonsense.

ubu-**Fedelele**, *n.* 7. Uselessness, worthlessness.

uku-**Fefa**, and ukut'i-**Fefe**, = *ukuti Fe(II)*.

u-**Fefe**, *n.* 5. Compassion, see *ukuti-Fe (I)*.

uku-**Fefeza**, and **Fefezela**, = *uku-Fefa*.

ukut'i-**Fehle**, } *v. i.* To become weak.
ukut'i **Fehlefehle**, }

Fehlefehle, *Adj.* Weak, feeble, languid from sickness.

uku-**Fehleza**, *v.* To walk as one who has lost power in his limbs, as one who has drunk too much liquor or smoked too much tobacco, = *uku-Bexeza*.

u-**Fehlezo**, } *n.* 5. Weakness, languor
u-**Fehlo**, } after sickness. Em. palsy, ague.

uku-**Feja**, *v. t.* Em. To copulate.

u-**Fejamanzi**, *n.* 1. Em. A dragonfly, see *u-Gqamanzi*, under *uku-Gqa*.

u-**Fekefeke**, *n*, 5. Emotion, = *u-Fefe*.

uku-**Feketa**, *v. i.* To play, sport, frolic: *abantwana bayafeketa pandle*, the children are playing outside; fig. to toy with or trifle at work; to make sport of a person: *musa ukufeketa ngam*, do not make sport of me.

um-**Feketi**, *n.* 1. One who behaves like a child.

im-**Feketo**, *n.* 3. Play, sport, trifling.

uku-**Feketana**, *v.* To play with each other.

—**Feketisa**, *v.* To cause or make to play or trifle; to treat playfully.

isi-**Fekexe**, *n.* 4. *Wasifekexe*, he fell prostrate, had some heaviness on him.

i-FELANI, *n.* 3. A cotton blanket; Du vel.

u-FELE, *n.* 5. A sheepskin; Du. vel.

ukut'i-**Felefele**, *v. i.* Not to be anything, i.e. to be nothing.

um-**Feli**, see *uku-Fa*.

ama-**Fene**, *n.* 2. *pl.* Excuses, used in a bad sense, = *ama-Menemene*.

im-**Fene**, *n.* 3. A baboon; = *i-Mfene*.

u-**F'epiwe**, *n.* 5. A tin can, see under *uku-Fa*.

im-**Fesane**, *n.* 3. The navel-string; fig. compassion: *ndisikwa yimfesane ngenxa yendimbane*, I have compassion on the multitude.

im-**F'esele**, *n.* 3. A species of bulrush, see *im-Fe*.

i-FESTILE, *n.* 3. A window; Du. venster.

uku-**Feza**, *v. t.* To accomplish; to bring to pass; to finish, work out: *ndiwufezile umsebenzi wam*, I have completed my work; to overcome difficulties.

—**Fezakala**, *v.* To be accomplished.

—**Fezeka**, *v.* To be accomplished, in a finished state.

im-**Fezeko**, *n.* 3. Fulfilment.

uku-**Fezela**, *v.* To finish, etc., for or on account of: *ndifezele lento indoyisayo*, accomplish for me this thing, which is beyond my strength.

—**Fezisa**, *v.* To help to finish, etc.

um-**Fi**, *n.* 1. A dead man; see *uku-Fa.*

im-**Fidi**, *n.* 3. Mass (of people, mud, etc.)

u-**Fifana**, *n.* 5. Dimin. of *u Fifi. Unofifana,* he has only a little, indistinct knowledge; *ndakà ndeva ufifana ngehashe lakò,* I heard something about your horse.

u-**Fifi**, *n.* 5. An indistinct sight, a glimpse of a thing not seen properly; fig. an indistinct idea, an inkling of a thing: *ebenge nalufifi lokuba babulawa yindlala,* he had no inkling that they were dying from hunger.

ubu-**Fifi**, *n.* 7. Dimness, weaksightedness.

uku-**Fifinga**, *v. t.* To drive together in a rough way by force; to over-drive people in work.

uku-**FIHLA**, *v. t.* To hide, conceal, keep secret, suppress: *wayifihla pina lonto?* where did you hide that thing? *wayifihla inyaniso,* he supressed the truth; *fihla ukùba kwakè,* do not make his thieving public; *uyazifihla,* he is hiding himself in time of sickness, to be beyond the reach of the person who is bewitching him; to bury.

im-**Fihlo**. *n.* 3. A hidden thing; beer set apart by the giver of a beer-drink, to be drunk after the guests have left.

uku-**Fihlana**, *v.* To hide, etc., each other.

—**Fihlakala**, *v.* To be secret, mysterious, not easily revealed, explained, or understood.

im-**Fihlakalo**, *n.* 3. A mystery, mysterious event.

uku-**Fihleka**, *v.* To be hidden, capable of concealment: *inkomo zifihlekile ehlatini,* the cattle are hidden in the forest.

—**Fihlela**, *v.* To hide, conceal from or for: *uyandifihlela inkumbulo zakò,* you are hiding your thoughts from me; *niyifihlela bani-na lonto?* for whom or from whom are you hiding this matter? of a cow, to keep back her milk for her calf.

im-**Fihlelo**, *n.* 3. A mystery; a secret.

isi-**Fihlelo**, *n.* 4. Something (as poetry) to be repeated without the book.

uku-**Fihlelana**, *v.* To hide, etc., from each other.

—**Fihlisa**, *v.* To cause to hide, etc.: *washumayela iliziwi ngokungafihlisiyo,* he proclaimed the word without reserve, boldly, plainly.

—**Fihlisela**, *v.* To do a thing in secret: *wenza lento efihlisela,* he did this thing in secret.

uku-**FIKA**, *v. i.* To arrive at; to come to: *ndifikile kusasa,* I arrived early; *izolo safika ekaya,* we arrived at, i.e. reached, home yesterday; *kufikiwe kona,* having arrived there; *ndamfika ngentonga,* I struck him with a stick; sometimes = *ukufumana*: *bafika kunjengoko bebetshilo,* they found it even so as they had said.

um-**Fiki**, *n.* 1. A new comer in a district, a stranger; a new, i.e. late, comer at a meeting.

um-**Fiko**, *n.* 6. Arrival.

uku-**Fikela**, *v.* To reach to: *andiyi kufikela kulondawo,* I shall not reach or attain to that place; to surprise: *impi yasifikela,* the army came upon us, surprised or attacked us; *ndafikelwa butongo,* sleep overcame me; *uya kufikelwa yimihla,* days shall come upon you; *ndamfikela ngentonga,* lit. I came upon him with a stick, i.e. I beat him.

—**Fikelela**, *v.* To reach up to a certain place or person: *andinakufikelela kulanto,* I cannot reach up to or attain that thing; to have access or admittance to.

—**Fikelelana**, *v.* To reach so far as to touch one another.

—**Fikisa**, *v.* To cause or make to arrive; to bring to; to let come: *ndazifikisa inkomo e-Qonce,* I brought the cattle to King William's Town.

isi-**Fikiso**, *n.* 4. Means.

uku-**Fikisela**, *v.* To cause to arrive for another, or in a certain place: *n lamfikisela inqwelo y.skè e-Bofolo,* I brought his wagon for him to Fort Beaufort. Phr. *uzifikisele,* he has eaten to his heart's content.

isi-**Fikane**, *n.* 4. Scented grass (Andropogon and Lasiospermum radiatum) used for making necklaces.

um-**Fikazi**, *n.* 1. A dead woman; see *um-Fi,* under *uku-Fa.*

i-**Fiko**, *n.* 2. A person or other object seated in a crouching posture: *into efane yalifiko,* a thing that remains inactive, as a troop, or a bank of clouds on the horizon.

im-**Fiko**, *n.* 3. *pl.* Goads, only used in the expression *ukufaka imfiko,* to goad on. Its derivation is uncertain. It may be a corruption of *im-Viko,* sharp pointed stakes on which game are impaled.

ukuti-**Filikihli**, *v. i.* To fall down in a heap; to fall upon in crowds, as a herd of cattle in a corn field.

uku-FILISHA, *v. t.* To court; Du. vrijen.

isi-**Fimfitò**, *n.* 4. Any thing very much swollen: *isandla sisifimfitò*, the hand is very much swollen.

uku **FINCA**, *v. t.* To drink up; to drain the last drop: *bawufincile amvuzo wabo*, they have their reward, i.e. they have drunk it all up and they have nothing further to expect; *undifincile*, you have done me down.

im-**Finca**, *n.* 3. A little of a thing: *imfinca yamasi*, a little thick milk.

uku **Fincela**, *v. ukufa kufincelwe eloyiswani*, death is swallowed up in victory.

—**Fincelela**, *v.* To pour a substance from one vessel into another, leaving nothing remaining; to use up, leaving nothing; to exhaust: *wazifincelela izinto zakò*, thou hast used up thy good things.

um-**Fincafincane**, *n.* 6. The so called Balm of Gilead, the wild or red Dar'a, Leonotis leonurus *R.Br.*, used for colds, coughs and snakebites.

um **Fincane wehlati**, *n.* 6. The wild pomegranate, Burchellia capensis *R. Br.*

uku-**Finga**, *v. t.* To tuck up, fold: *finga imikòwo*, tuck up the sleeves; to shorten; to make or gather folds in sewing a garment; to compress, squeeze into a corner.

isi-**Fingo**, *n.* 4. Lit. the rolling up of the night; the dawn of the day.

um-**Fingo**, *n.* 6. Fold, plait in a garment.

uku-**Fingana**, *v.* To bend or twist aside, to be flexible: *umsonto onyikinyiki uyafingana*, the damp thread bends and does not go into the hole.

—**Fingeka**, *v.* To be gathered or contracted, as coils of rope gathered in one heap: *intambò ifingekile*, the rope is coiled up.

ukuti-**Fingi**, *v. t.* To heap up. *v. i.* To appear in a mass, as a crowd of people or cattle.

im-**Fingimfingi**, *n.* 3. Heap, mass of people, or cattle, etc.

uku-**Fingiza**. = *uku-Fungaza*.

ukuti-**Fingqi**, *v. i.* To appear in a mass, as an army; = *ukuti-Fingi*.

uku-**Fingxela**, *v. t.* To throw things hurriedly into a heap.

uku-**Fininika**, *v. i.* To begin to come out, as the grass, buds and blossoms in the spring; of springs, to begin to flow just before rain; to bleed a little.

—**Fininikisa**, *v.* To cause to empty out the blood, etc.; to bleed one a little.

ukuti-**Finini**, uku-**Finiza**, *v. i.* To draw up the body, as when about to sit down on the ground; to make faces, grimaces at a person; to distort the countenance; fig. *uyazifiniza indaba*, he distorts the report.

—**Finizela**, *v.* To make a grimace for or at; fig. to disregard: *undifinizela-nina?* why do you show disregard to me? to interrupt or prevent one from speaking or proceeding.

um-**Fino**, *n.* 6. Em. = *um-Fano*.

uku **Finxa**, *v. t.* To overdo, go to excess; *uyazifinxa inkomo*, he overdrives the cattle; *reflex*: *uyazifinxa*, he eats or drinks to excess; to be immoderate, excessive.

uku-**FINYA**, *v. i.* To blow the nose.

i-**Finyana**, *n.* 2. One drawn together; a low, common person.

uku-**Finyela**, *v.* To draw together; to lie as a heap: *wombona endlwini efinyele*, you will see him in the house lying all in a heap; to draw up the legs and arms: *wafinyela imilenze*, he drew up his legs.

—**Finyelela**, *v.* To arrive at a certain place; = *uku-Fikelela*.

—**Finyeza**, *v.* To make short; to shorten (a garment, door, time, etc.): *finyeza ingubo*, or *imikòno*, draw up your garment, or fold back the sleeves; *finyeza inkomo*, bring on or nearer together the cattle, which remained behind; to draw in: *finyeza inyawo zakò*, draw in your feet; to finish a work: *finyeza ukubùla*, finish thrashing.

—**Finyezela**, *v.* To draw in or shorten at or for: *wazifinyezela esinqèngqèlwzni inyawo zakò*, he gathered up his feet into the bed; *ukufinyezela pèzulu*, to tuck up the clothes below the waist, as women do before beginning to hoe, or as they unconsciously do when scolding.

—**Finyisa**, *v.* To make or cause to blow the nose.

izi-**Finyiso**, *n.* 4. *pl.* Snuffers, tongs.

u-**Fipà** *n.* 5. Darkness, obscurity.

uku-**Fipàla**, *v.* To become dim, indistinct, obscure; to be dark and cloudy; to change colour; to grow pale from any cause (anger, sickness, death): *wafipàla ngumsindo*, his countenance changed from anger; *ufipèle akasengamntu*, he was so much altered as to be scarcely known as a man; *igilas ifipèle*, the pane is dim; *izulu lifipèle*, the sky is cloudy; *amazwi afipèle encwadini*, the letters are not clearly seen in the book; *ndifipèle ukuwa ngokubèka kuye*, I missed hearing by looking at him.

um-**Fipàzo**, *n.* 6. (1) Alteration, change. (2) An herb used as an emetic; prob. the ink-plant, whose large white flower becomes black soon after being pulled.

i-FISA, *n.* 3. Fist; from Eng.

um-**Fisi**, *n.* 6. A medicinal plant; see *uku-Fa.*

isi-**Fiso** *n.* 4. Assassination; see *uku-Fa.*

ukut'i-**Fiti**, *v. i.* To be crammed full, satiated, stuffed, fat, stupid: *itè-fiti kutyeba intliziyo yabo*, their heart is as fat as grease.

isi-**Fiti**, *n.* 4. The violet pea, Baphia racemosa *Hochst.*, a small tree.

ukut'i-**Fititi**, *v. i.* Of sweat, to ooze out of the skin or body.

i-**Fititi**, *n.* 2. Moisture of the skin, espec. of the nose.

uku-**Fitiza**, *v. i.* To put forth: *izulu liyafitiza*, the sky sends forth a drizzling rain; *umbóna uyafitiza*, the maize is putting forth filaments from the forming cobs; *umtómbo uyafitiza, fanel' ukuba iza kuna*, the (dry) fountain begins to flow, probably rain is coming; *inyoka ifitiza amagwebu*, the serpent is foaming at the mouth; (Kafirs say that, when two serpents fight, they retire from each other to get fresh poison and return foaming); *impi ifitiza pàya*, said of an army continuously issuing in small parties from a certain place; fig. not to be clear, to be unintelligible, to hesitate in speaking, not to come to the point; to sob.

ukut'i-**Fixi**, *v. t.* and *i.* To sit down too closely to another person or upon another person in a crowded or overheated hut; of guests, to crowd upon a person; fig. to be angry: *utè fixi ngumsindo*, he was full of anger.

uku-**Fixa**, *v. t.* To put forth filaments as maize; of guests, to crowd upon a person.

—**Fixiza**, *v.* To put forth filaments; to strike one often on the face with the fist, etc.

um-**Fiyo**, *n.* 6. Cluytia pulchella *Mull.*, supposed to have the power of warding off lightning from a hut or kraal. The roots are burnt in the fire, and branches of the shrub are hung up round the eaves of the hut and on the kraal-fence.

i-FLAR'A, *n.* 3. A load, from Du. vracht.

um **Fo**, *n.* 1. A man; see *uku-Fa.*

im-**Fo**, *n.* 3. and isi-**Fo**, *n.* 4. Sickness; see *uku-Fa.*

im-**Fobe**, *n.* 3. Mercy, compassion.

isi **Fobē**, *n.* 4. and isa-**Fobe**, generally used in the plural *izafobe.* Speaking indirectly or figuratively, loading or obscuring the speech with flourishes; a thing of no use, for amusement only, such as a valentine.

ukut'i-**FOCO**, *v. i.* To yield to the touch, as an elastic substance or a swelling; to be compressible or compressed.

uku-**Foca**, *v. t.* To press or squeeze: *usuke wandifoca amatùmbù*, he trampled upon or squeezed my bowels; fig. to shed out all the blood.

—**Focisa**, *v.* To cause to shed, to drain out all the blood by squeezing the neck of killed birds.

—**Foceka**, = *ukuti-Foco.*

ukut'i-**FOHLE**, *v. i.* To be depressed, to sink: *nditè fohle*, I feel depressed; *indlu itè fohle, mayifakwe intsika*, the roof of the house has sunk down, it requires a pillar; *utè-fohle, andabisambona*, he slunk away and I saw him no more.

i-**Fohlefohle**, *n.* 2. The repeated beating or wounding of skulls in fighting.

uku-**Fohla**, *v.* Lit. To cause a depression; to break down: *inkabi ibufohlile ubuhlanti*, the ox has, by leaping over, depressed or broken the fence of the cattle-fold.

—**Fohlana**, *v.* Em. To break each other's skulls; to tear each other's clothes, etc., in fighting, = *uku-Ntlantlana.*

—**Fohlela**, *v.* To give way; only used in the expression: *uxòb' efohlela*, he arms and disarms, said of a coward who pretends to be brave by arming himself, but who never gets the length of fighting.

—**Fohloza**, *v.* To tear; spoil, = *uku-Dlavula.*

—**Fohlozana**, = *uku-Fohlana.*

um-**Fokazi**, *n.* 1. A great man; see under *uku-Fa.*

u **Fokotò**, *n.* 5. (a) The fontanel or soft place on an infant's head. (b) The umbilical cord of a young calf.

i-**Fokotshela**, *n.* 2. A common ignorant person; a destitute individual, a worthless fellow.

uku-**Fola**, *v. i.* To stay or live with one's friend as long as one likes.

i-**Foli**, *n.* 2. The python.

ukut'i-**Folokohlo**, *v. i.* To fall down, after being shot or stabbed.

i-FOLOKWE, *n.* 3. Fork; Du. vork.

uku-FOLOMA, *v.* To mould bricks; Du. vormen.

ama-**Folotwane**, *n.* 2. *pl.* Changes (always in a bad sense), freakishness, assuming protean shapes; different ways and manners.

uku-**Foloza**, *v. i.* To express discontent, find fault, murmur: *uyayifoloza intetò yam*, you demur at, or find fault with, what I say.

isi-**Fombo**, *n.* 4. A hump-backed or pigeon-breasted person.

ukut'i-**Fongqo**, *v.* To arch the body as a springbuck in leaping up, or as a worm or caterpillar in moving.

ama-**Fongqo**, ama-**Fongqongqo**, and ama-**Fongqofongqo**. *n.* 2. *pl.* Convexities; protuberances or arches, as the back of a spring-buck when jumping, the neck of a horse when prancing, the body of a worm when moving; fig. *utèta amafongqofungqo*, he uses tricks, artifices, excuses; he speaks figuratively, so that others cannot understand.

u-**Fongqongqo**. *n.* 5. A crook-backed person.

uku-**Fongqoza**. *v.* To walk, run or jump in a curved, bent position; to arch the neck and throw the head like a horse.

uku-**Fononontisa**, *v. i.* To make hopeless attempts or unreasonable demands, as trying to milk a dry cow, or telling a child to do a thing beyond its strength, or imposing a fine upon a destitute person.

FOSI, *Adj.* Chestnut (horse); Du. vos.

ukut'i-**Fotò**, } uku-**Fotòka** } *v. i.* To be indented, bent in (of a tin vessel).

isi-**Fotò**. *n.* 4. An indentation, bend, as in a tin vessel.

i-**Fotòyi**, *n.* 2. Porridge of milk and pumpkin.

im-**Fotyolòlo**, } im-**Fotyomfotyo**. } *n.* 3. That which is supple, flexible, pliant.

i-**Fóxongo**, *n.* 2. An old hut.

u-**Foyiyafoco**, *n.* 1. Things coming next to nothing.

ili-**Fu**, *n.* 2. A cloud: *umelifu*, he has a cloud, i.e. he is in safety because of a cloud of defenders; loc. *cfini*, in the cloud.

isi-**Fu**, *n.* 4. A surly, independent fellow: *lomntu usisifu*, this person is angry.

isi-**Fuba**, *n.* 4. The human chest: *ndinesifuba*, 'I have a sore chest,' may be used of any chest complaint whatever; the blouse part of a woman's dress when blouse and skirt are in one piece; the chest of an animal, which in a slaughtered animal is the perquisite of the men. Phr. *akanasifuba*, he has no chest, i.e. he cannot keep a secret, he is a chatterbox. *u-Sifuba-sibanzi*, Christ, afterwards the Christian (so called by *u-Ntsikana*, the first Kafir poet): *lomhla ba uya kumiwa ngosifuba-sibanzi*, this land will be inhabited by Christians.

u-**Fuba**, *n.* 5. Anxiety, apprehensiveness, hypochondria: *lomntu unofuba*, this person is suffering from hypochondria, cf. *u-Nkwintshana*.

um-**Fube**, = *um-Fumbèsi*.

i-**Fubesi**, *n.* 2. The Spotted Eagle owl, Bubo maculosus *(Vieill.)*, whose cry is rendered: *vuna tuta*, reap and carry away.

u-**Fudò**, *n.* 5. A tortoise; fig. a foul-smelling person.

uku-**FUDUKA**, *v. i.* To remove from one place to another: *kuminyaka mibini safuduka e-Dikeni*, it is two years since we left Alice; *safuduka ngenxa yenkomo*, we left on account of the cattle.

im-**Fuduka**, *n.* 3. Removal of people with their cattle and chattels from one place to another.

uku-**Fudukela**, *v.* To remove for or to a certain locality: *wafudukela e-Monti*, he removed to East London.

—**Fudusa**, *v.* To remove from one place to another; to transfer: *kufudusiwe izizwe*, the tribes have been removed to another country.

—**Fudusela**, *v.* To remove for, to: *ama-Ngqika afuduselwe pèsheya kwe-Nciba*, the Gaikas have been located beyond the Kei river.

Fudula, contrac. **Fuda**, *Aux.* with *adv.* meaning, always with past signification. To have been in the habit of being or doing; to have been accustomed to do in the past: *ubufudula ulima nganto-nina?* with what were you wont to plough? *ndifudula ndihambà*, I was in the habit of walking; *fudula* or *fuda ndisitsho*, I used to say.

uku-**Fudumala**, *v. i.* To be warm, hot: *kufudumele namhla, sibilile*, it is so warm to-day that we sweat: *amanzi ayafudumala embizeni*, the water is getting hot in the pot; *ndifuna indawo efudumeleyo*, I want a warm place.

im-**Fudumalo**, *n.* 3. Warmth; heat of sun or fire.

uku-**Fudumalisa**, *v.* To make warm; to cause to be warm: *ilanga liyawufudumalisa umhlaba ehlotyeni*, the sun makes the earth warm in summer.

—**Fudumeza**, *v.* To warm up food: *fudumeza ukudla*, make the food warm.

uku-**Fukama**, *v. i.* To brood, as a hen in hatching: *inkuku ifukamile*, the hen is sitting on her eggs; also used of a woman lying in, or a serpent coiled up after biting, or lightning after striking.

—**Fukamela**, *v.* To incubate eggs: *inkuku ifukamele amaqanda*, the hen is sitting on, is hatching, her eggs.

—**Fukamisa**, *v.* To act as a nurse to a lying-in woman, to minister to her and the infant.

ukuti **FUKU**, *v. i.* To swell a little: *lendawo itê-fuku*, this part is a little swollen; *ukoko lutê-fuku*, the scab is somewhat raised. *v. t.* To raise or lift (a pail, a bag of mealies): *yiti-fuku*, lift it up.

u-**Kukufú**, *n.* 5. }
i-**Fukufuku** *n.* 2. } Things heaped to-
u-**Fukufuku**, *n.* 5. }
gether loosely, as leaves, rubbish, chaff, straw or refuse: *ihlati lifukufuku*, the forest is impassable on account of the fallen trees, leaves and scrub; *ingubo ilufukufuku*, the garment is loose and bulky, like a crinoline.

im-**Fukumfuku**, *n.* 3. A heap of grass; as *adj.* entangled, perplexing.

uku-**Fukuka**, *v.* To rise, from fermentation or boiling; to swell up: *amazimbà akupêkwa ayafukuka*, the Kafircorn when cooked rises in the pot; *intlama ifukukile*, the dough has risen.

—**Fukukisa**, *v.* To leaven; to cause to rise, i.e. from fermentation, as in dough.

—**Fukula**, *v.* To lift up; to take up from the ground; to heave; to support, as when one person assists another by holding him up in his arms or on his shoulders in passing a dangerous place.

—**Fukulela**, *v.* To lift up to.

—**Fukusa**, *v.* To raise, lift up earth as a mole or pig: *intuku iyafukusa*, the mole is li ting up the earth; to germinate, grow, as grass in spring.

—**Fukuzela**, *v.* To carry on the head bulky, soft things (garments, twigs), which dangle down.

uku-**Fukutà**, *v. t.* To munch a thing, as a little corn, or mimosa root, or a straw with pipe-oil: *bafukutà iggwaka, ukuze bazuze amendu*, they chewed the Bushman tea in order to gain swiftness.

i-FULA, *n.* 3. Forage, provender; Du. voer.

im-**Fula**, *n.* 3. }
um-**Fula**, *n.* 6. } An open valley with a water channel: *umhlaba uzimfula*, the ground is full of fissures and clefts; a small stream, a brook, a water course, even if dry. Phr. *Akukò mfula ungahlokomiyo*, lit. there is no river that has not its own sound, i.e. every creature has its own special gift. *Umfulakazi*, a great valley.

isi-**Fula**, *n.* 4. A number of *imifula* in one place.

uku-**Fula**, *v. t.* To go to the garden and gather food (mealies, pumpkins) before reaping time.

uku-**Fulatèla**, and **Fulatsèla**, *v. t.* Em. To turn the back on a person or thing: *ungandifulatèli*, do not turn the back on me.

um-FULAWENJA, *n.* 6. lit. 'dog's river.' Influenza, corr. from Eng. and playing on the Kafir words.

uku-**Fulela**, *v. t.* To cover in a house with thatch; to thatch; to put any kind of roof, zinc, corrugated iron, etc., on a house.

um-**Fulelì**, *n.* 1. A thatcher, etc.

isi **Fulelo**. *n.* 4. }
u-**Fulelo**, *n.* 5. } Thatching, roofing.

uku-**Fuleleka**, *v.* To be thatched.

uku-FULER'A, *v. t.* To plait or braid the hair; Du. vlechten.

uku-**Fuma**, *v. t.* To be or become moist, damp, humid: *amazimbà afumile esitêni*, the Kafircorn has got damp in the stack.

—**Fumisa**, *v.* To cause to be moist; to moisten, make damp.

uku-**FUMANA**, *v. t.* pass. *Funyanwa*. To come to; to meet with; to find: *ndiyifumene imvu yam ebilahlekile*, I have found my sheep which was lost; to make up to: *yib' uhambà ndokufumana*, be going on, I will catch you up; to reach: *andiyifumani lento nangesandla*, I cannot reach this thing even with the hand; fig. to get at: *ndiya kukufumana*, I shall get you, i.e. beat, strike you; to gain, attain, obtain: *ndiyafuna ukufunda, ke andikufumani*, I seek to learn, but I cannot attain it; fig. to overtake: *umzi ufunyenwe*, the city was overtaken. Phr. *wod' ufunyanwe sesimatonts' abanzi*, you will get yourself into difficulties.

Aux. used adverbially in the sense of doing a thing in vain, (changing sometimes the end vowel *a* or *i* into *e*). There is a distinction between the use of this verb with a participle and its use with a conjunctive mood, e.g. *ufumana etêtà*, he speaks in vain; *ufumana atêtè*, he speaks at random, i.e. without thought or occasion or reason; *kuba akafumane alipàtè iwele*, for he beareth not the sword in vain; *ufumane atàbatè*, he takes without ceremony; *fuman' ufika selemkile kwa pèzolo*, you come too late, he having already left last night.

—**Fumanana**, *v.* To find, meet, reach, catch each other, when seeking each other: *ndafumanana naye endleleni*, I met with him in the road; *wafumanana nexàma*, he caught or hit the hartebeest.

—**Fumananisa**, *v.* To cause to find each other.

—**Fumaneka**, *v.* To be found: *ufumanekile ctèmbèkile*, he is found faithful.

—**Fumanela**, *v.* To find or obtain for: *inkonjane izifumanele indlu*, the swallow has found a nest for herself.

—**Fumanisa**, *v.* To cause to find or get.

—**Fumanisana**, *v.* To find out one another; to rival.

uku-**FUMB'A**, *v. t.* pass. *Funjwa*. To pile, heap up; to collect many things into a mass: *còlani ezonto nizifumbè*, pick up those things and pile them up.

i-**Fumbà**, *n.* 2. } A heap, pile.
im-**Fumbà**, *n.* 3. }

isi-**Fumbà**, *n.* 4. A hump-backed person; a hide folded together.

uku-**Fumbàlala**, *v.* To be in a crouching position; to lie in a heap; to stay in a place for a little, without settling down.

—**Fumbàtà**, *v. t.* To clench the fist; to grasp and keep, or retain in the closed hand: *u-Tikoloshe unelityc elingqukuva ifumbàtàyo; lilo eli limbangela ukuba angabonakali*, Tikoloshe has in his closed hand a round stone which renders him invisible; fig. to comprehend.

i-**Funjetwè**, *n.* 3. An enclosure, in a letter, etc.

uku-**Fumbàtèla**, *v.* To grasp for or on account of.

—**Fumbàtisa**, *v.* To cause the hand to close on something; to give something into the hand.

—**Fumbèla**, *v.* To pile for or at: *fumbèl' apà*, heap up here.

—**Fumbèlana**, *v.* To gather together in small heaps or masses: *bafumbèlene udawonye*, they sit together in heaps, which generally means, they are too crowded.

—**Fumbisa**, *v.* To cause to make piles, heaps.

—**Fumbisana**, } *v.* To help to make
—**Fumbisisana**, } piles or heaps for each other.

—**Fumbisela**, *v.* To cause to make heaps for.

um-**Fumbèsi**, *n.* 1. Em. The husband of a wife's sister; a term of address between men married to sisters.

uku-**FUNA**, *v. t.* To seek, want, desire, aim at, inquire for; to search for edible herbs in the lands: *ufuna uto-nina apà?* what do you want here? *ndifuna umsebenzi ukuze ndizuze*, I endeavour to gain money by work; *funa inkomo, zilahlekile*, search for the cattle, they have strayed; *ndifuna ukuzibona*, I want to see myself in the glass; *ipìna imali beyifuna-nje abantu?* where is the money the people ask for? *ufun' undikò*, he wants an opponent, he challenges.

um-**Funi**, *n.* 1. One who seeks or is in search of any thing; fig. an inquirer.

um-**Funijoyini**, *n.* 1. from *Funa* and Eng. join. A labour agent.

um-**Funo**, } *n.* 6. All sorts of edible
um-**Funofuno**, } herbs and of cultivated vegetables except grain, maize, etc., and pumpkins.

uku-**Funafuna**, *v.* To seek quickly.

—**Funana**, *v.* To want, seek, etc., one another: *bafunana naye*, they wanted him; *andifunani naye*, I do not like him, I detest him.

—**Funeka**, *v.* To be sought, wanted; to be in demand; to be needful; to be worth seeking; to be desirable: *into efuneka yo*, a desirable, needful thing; *kufuneka ukuba lento yenziwe*, this thing must be done.

im-**Funeko**. *n.* 3. Necessity.

uku-**Funela**, *v.* To want, seek, etc., for: *undifunela-nina?* what do you seek me for? *wondifunela ukudla*, you must seek and get food for me.

—**Funisa**, *v.* To cause a search to be made; to help to seek; to try to obtain: *ndiyafunisa ngenkomo yam*, I try to obtain by my cow, i.e. I bring her for sale; fig. to try to find, i.e. to guess, suppose.

—**Funisela**, *v.* To try to find for; fig. to guess, estimate, reckon, appraise: *lomntu ngokwam ukufunisela unetyala*, this man in my opinion is guilty; *inani legusha lifuniselwa kuzo waka*, the number of sheep is estimated at thousands; to grope in the dark, as a blind man.

i-**Funiselo**, *n.* 2. Guessing, estimation.

uku-**Funisisa**, *v.* To help to seek, search out, throughout; to want, enquire, etc., carefully, earnestly.

uku-**Funca**, *v. i.* To suck up (said of bees and flower-sucking birds), = *uku-Mfimfità*.

im **Funda**, *n.* 3. Em. A flat place or valley at a river's bank, inundated when the river is in flood.

um-**Funda**, *n.* 6. A place of low, mean people who do not serve at court; *plur.* outcasts who do not willingly submit to the chief's orders; a tribe such as *ama-Gqunukwebe* or *ama-Gcina*, whose chief is not of royal blood.

uku-**FUNDA**, *v. t.* To learn to do a thing; to learn to work; to learn to read, build, etc.; to gain knowledge: *bafunda amagama*, they are learning the alphabet; *ufundile*, he is a learned man; *uyafunda incwadi*, he learns to read; also to read. Em. to take another mouthful of food.

um-**Fundi**, *n.* 1. A learner, disciple.

im-**Fundi**, *n.* 3. An expert person.

im-**Fundo** *n.* 3. What has been learned; education.

isi-**Fundo**, *n.* 4. A lesson.

um-**Fundo**, *n.* 6. A learning; the act or work of one who is only learning.

uku-**Fundela**, *v.* To learn for or in a certain place, etc.

—**Fundisa**, *v.* To teach, instruct: *abantwana bafundiswa ndim*, the children are instructed by me.

um-**Fundisi**, *n.* 1. (a) Teacher, applied to all missionaries and preachers of the Gospel: *umfundisi wabantwana*, a school master. (A school-master is now distinguished by the name *u-* or *i-titshala.)*

(b) A nickname for *i-Hlungulu*, the White necked Raven, in reference to his collar, and sometimes also for *i-Gwangwa*, the Pied Crow.

um-**Fundiswa**, *n.* 1. One who is being taught or trained.

im-**Fundiso**, *n.* 3. Instruction, teaching, doctrine.

isi-**Fundiso**, *n.* 4. Lesson, training.

u-**Fundiso**, *n.* 5. The act or way of teaching.

ubu-**Fundisi**, *n.* 7. Office of teaching, ministry.

uku-**Fundisana**, *v.* To teach, etc., each other.

—**Fundisela**, *v.* To teach, etc., for: *ufundisela imali*, he teaches for money.

uku-**Fundekela**, *v. t.* To annoy, bother, disturb, vex, tease, trouble, irritate by making a noise or clamour: *mus' ukundifundekela*, do not trouble me; *wandifundekela ngenkomo*, he troubled me with begging for cattle.

im-**Fundekelo**, *n.* 3. } Noise, clamour,
isi-**Fundekelo**, *n.* 4. } dunning.

uku-**Fundekelana**, *v.* To tease, trouble, etc., each other by noise or clamour.

um-**Fundi**, um-**Fundisi**, im-**Fundiso**, um-**Fundiswa**, im-**Fundo**, etc., see *uku-Funda*.

u-**Fundo**, *n.* 5. The upper or prominent part of the spine: *unofundo*, he is hunchbacked; *banofundo*, they have a reserve force behind; see *uku-Faka*.

uku-**Fundulula**, *v. t.* To banter or speak ironically.

im-**Funeko**, Necessity; see *uku-Funa*.

uku-**FUNGA**, *v. i.* To make an oath; to swear, which is done by calling by name a chief, generally one who is dead, or invoking a father or brother on the part of females, and a sister or mother, especially a mother-in-law, on the part of males (a woman never names her father-in-law): *izizwe ngezizwe zifunga inkosi zazo*, the various tribes swear by their chiefs; *ndifunga u-Tixo*, I swear by God.

i-**Funga**, *n.* 2. One who takes on oath: *amafunga-buxoki*, false-swearers.

isi-**Fungo**, *n.* 4. Oath, affidavit.

uku-**Fungela**, *v.* To swear for: *ufungelanina?* for what purpose do you swear?

—**Fungelana**, *v.* To swear to each other, as David and Jonathan did; to conspire with each other; to vie with each other.

—**Fungisa**, *v.* To cause to swear; to bind by, and to put under oath: *umgwebi wawafungisa amanqìna*, the judge put the witnesses under oath.

um-**Fungisi**, *n.* 1. An exorcist.

isi-**Fungiso**, *n.* 4. Used by some missionaries for the sacrament of the Lord's Supper; = Lat. sacramentum.

uku-**Fungisana**, *v.* To bind each other by oath.

—**Fungisela**, *v.* To bind by oath for.

im-**Fungqa**, *n.* 3. Heap, multitude.

um-**Fungqu**, *n.* 6. Heap, burden, load.

im-**Fungumfungu**, *n.* 3. Rubbish in a heap.

uku-**Funguza**, = *Fingiza*, *v. t.* To remove a heap by carrying (corn, litter, sweepings).

um-**Funi**, i-**Funiselo**, um-**Funo**, see *uku-Funa*.

i-**Funjetwè**, *n.* 3. An enclosure in a letter; see under *uku-Fumbà*.

uku-**Funqula**, *v. t.* To raise or lift a heavy thing or burden.

—**Funquka**. *v.* To raise or lift itself, to rise; *umzi wonke maufunquke*, let the whole village rise.

—**Funquleka**, *v.* To be taken up: *funquleka*, be thou taken up, i.e. raise yourself.

uku-**Funxa**, *v. i.* To draw up any liquid as water, marrow or juice into the mouth; it may be done in any posture: *ukufunxa ubuxòpò bakè*, to pick his brains. It differs from *uku-Sela*, *uku-Pùngu*, *uku-Ncinda*, *uku-Ràmncela*, *uku-Xàpa* and *uku-Kòta*.

im-**Funxa**, *n.* 3. A sponge.

uku-**Funza**, *v. t.* To urge on dogs to hunt, or armies to fight or attack: *wandifunza ngezinja*, he set the dogs on me; *wazifunza*

zinja: kwinyamakazi, he set the dogs at the buck.

Funzana, *v.* To urge one another to fight: *basuke bafunzana abafo bo-Somtà*, the sons of Somta urged one another to fight (the enemy).

—**Funzela**, *v.* To give the charge to an army to rush on a place; to go straight to a place, putting on a bold face: *masifunzele kulamlilo*, let us make for that light; of a horse, to rush into; of birds, to feed their young ones: *intaka iyafunzela amatòle ayo*, the bird feeds her young ones by inserting the food with her beak into their mouth.

um-**Funzelo**. *n.* 6. The food conveyed to young birds by their mother. It is now used for nourishment generally.

Fupi, *Adj.* Short, thick, squat: *umutu omfupi*, a short and thick person; *inkomo emfupi*, a squat beast. *Adv.* near: *lento ikufupi kuye* or *naye*, this thing is near to him.

Futshane. Dim. of *Fupi*. Short: *ilizwi elifutshane*, a short word; *indlela imfutshane*, the road is short.

uku-**Futshanisa**, *v.* To shorten, (introduced lately).

u-**Fuqa**. *n.* 5. An unpleasant smell.

um-**Fusa**. and um-**Fusakazi**, *n.* 6. A dark brown animal.

uku-**Fuseka**, *v.* To become brown.

i-**Fusi**, *n.* 2. Land formerly cultivated, but now left fallow or lying waste.

im-**Fusi**, *n.* 3. The first child born after twins.

i-**Futà**. *n.* 2. White clay, with which circumcised boys smear their bodies; chiefly used in the pl. *amafutà*. Any fatty or oily substance; butter, fat, oil, grease, etc.

isi-**Futà**. *n.* 4. Horse wood, Hippobromus alata *E.&L.*, a highly resinous tree.

uku-**Futà**, *v. t.* and *i.* (from root FU, seen in *isi-Fu.*) To blow in puffs and gusts; to move the air by breathing or by a pair of bellows: *imfutò iyafutà ngamaudla*, the bellows blow powerfully; fig. to melt: *kwakufutwò isinyiti*, where iron ore was melted; to blow at or upon: *inyoka imfutile ngamatè ayo*, the snake blew its poison at him; to give a person a vapour bath (gumtree or *imihlonyane* leaves are boiled in a pot; the pot with its boiling contents is then placed beside the patient and a blanket is put over both patient and pot; the lid of the pot is removed, and the vapour rises to make the patient sweat); to breathe hard, quickly, vehemently; to snort: *ihashe liyafutà*, the horse snorts; to begin to stink; fig. to press with solicitations; to importune; to annoy by constantly urging a person to consent to the views of another: *undifutile*, he is constantly on me, or presses me hard by pursuit, or importunity, or demand; *umutu ofutàyo*, a surly person, = *isi-Fu*.

i-**Futè**, *n.* 2. Persistence, importunity, etc.

im-**Futò**, *n.* 3. Bellows made by the natives, of goat skins, which are removed from the animal without being cut open excepting near the legs, and which thus form bags of about 14 to 20 inches in length. A horn is inserted at the small end which serves as a nozzle; and at the wide open end are two sticks running across each side of the bag, forming an opening like that of a carpet bag. These are held by the hand so as to open and shut the bag, which being alternately dilated with wind and compressed by a downward stroke of the hand, gives a strong blast of wind. Now all sorts of bellows are called *imfutò*.

u-**Futà**, *n.* 5. Stench, mephitic air or gas.

um-**Futò**, *n.* 6. The puff of a snake, bullock, cat, or other animal, expressing anger or mischief; the sudden emission of air through the nostrils; puffing, rage, fury.

uku-**Futàna**, *v.* To excite each other by rivalry; to press against each other closely, e.g. of a large number of people in a small compartment.

—**Futànisela**, *v.* To smother, by covering with a blanket or by pressing hard upon a person who is lying down; to tie a riem round the nose of a bullock that stubbornly lies down when being trained and to tighten the riem till the bullock feels itself being smothered and stands up on its legs.

—**Futèka**, *v.* To feel as if suffocated, smothered; to breathe vengeance; to be inflated, excited with anger: *ufutèkile ngumsindo*, he is full of wrath.

—**Futèla**, *v.* To blow in, at, upon: *inyoka yamfutèla*, the snake blew at him (poison); fig. to assail with angry words.

—**Futèlana**, *v. Ndifutèlene*, I am in a state of suffocation (from smoke or anger).

—**Futèlisa**, *v.* To cause to blow at; to inflate.

—**Futèza**, = *uku-Futà*.

Futi, *Adv.* Often, frequently: *ndimbonile futi*, I have seen him many times; *futi*

kangakana-nina? how often? *yenza futi*, do it frequently; *kafuti*: *ngokungabi nakulala kafuti*, in watchings often.

Futshane, *Adj.* Short, and uku-**Futshanisa**, *v.* To shorten. See *Fupi.*

ukuti-**Futù**, *v. i.* To be rather warm or heated; to be faint, weak, out of breath from running; fig. to feel uneasy, uncomfortably warm, angry; to be excited, in a passion.

isi-**Futùfutù**, *n.* 4. State of excitement; hot, hasty temper.

ubu-**Futùfutù**, *n.* 7. Closeness, want of fresh air.

uku-**Futùkeza**, *v.* To rush upon the enemy from behind with vigour and press him so that he cannot escape.

im-**Fuxwa**, *n.* 3. Croup; fig. *ungcuwe yimfuxwa*, he is excited, angry.

uku-**FUYA**, *v. t.* To hold in possession; to occupy: *siwufuyile lomhlaba*, we have occupied this country; to farm or breed cattle: *ufuyè igusha*, he bred sheep; *abeluugu bayayifuya imali*, the white people rear money, i.e. give it out for interest; to save, spare, reserve.

um-**Fuyi**, *n.* 1. One who rears (stock), a farmer.

i-**Fuya**, *n.* 2. A rich proprietor.

im-**Fuyo**, *n.* 3. Possession, property, stock of any kind; *imfuyo yemali*, capital of money.

uku-**Fuyisa**, *v.* To cause to possess, hold reach, make rich.

uku-**FUZA**, *v. i.* To be like, resemble a parent or ancestor, espec. in moral character: *lomfana ufuza uyise ugokuuxila*, this young man shows the same disposition as his father in drinking.

im-**Fuza**, *n.* 3. A likeness, resemblance in manners, etc. Phr. *yimfuza ka-Qongqolwane*, he is a chip of the old block.

im-**Fuzo**, *n.* 3. } = *im-Fuza.*
u-**Fuzo**, *n.* 5. }

um-**Fuzo**, *n.* 6. A model.

uku-**Fuzisa**, *v.* To make to resemble.

uku-**Fuzisela**, *v.* To make to liken to or for.

um-**Fuziselo**, *n.* 6. A likeness, image, illustration, example.

G

G in Kafir has only one sound, like that heard in the English *go, give*: *igama*, name; *galela*, pour. Some tribes pronounce it harder, nearly like *k*; some softer, like the Dutch *g*.

In the case of nouns beginning with *in-*, formed from verbs beginning with *c, q*, or *x*, the letter *g* is inserted for the sake of euphony between the prefix and the stem: *in-g-cinga* from *uku-cinga; in-g-qalo* from *uku-qala; in-g-xelo* from *uku-xela*. Such nouns are inserted in this dictionary under the verbal stem from which they are derived. The plurals of nouns of class 5 whose stems begin with *c, q*, or *x* also insert a *g* between the prefix and the stem: *ing-cango* plural of *u-cango*; *ing-qweqwe* plural of *u-qweqwe*; *ing-xande* plural of *u-xande*.

Where the Kafir uses the aspirated form of the liquid click, the Fingo uses the harder form of the voiced click: e.g. Kafir *um-Ncùmbe*, Embo *um-Ngcunube*.

ukuti-**GA**, *v. i.* To go as far as, to reach to: *intsimi ilè-ga apà*, the garden reaches to this point; *ndiye kuti-ga pàya*, I went as far as there; = *ukuti-Gabù.*

u-**Gaba**, *n.* 5. The peduncle supporting the flower of maize or Kafir-corn; hence the pedicel of any flower.

uku-**Gāba**, 1. *v. t.* To cut in; to dig with a pick or hoe; fig. of horses, to beat the dust.

i-**Gāba**, *n.* 2. A pick or hoe.

uku-**GAB'A**, II. *v. i.* To dangle, swing, move, bend: *amanzi ayagabà*, the water (being carried in a vessel on a person's head) is slopping over; to superabound; fig. to pride oneself in; cf. *uku-Gcadiya*; fig. to shiver from fear. Phr. *sisu sigab' amasi soda sigab' amanzi*, lit. a belly full of sour milk will become full of water, i.e. gluttony will lead to poverty.

i-**Gabà**, *n.* 2. Em. A large earring.

i-**Gabágabà**, } *n.* 2. That which grows
i-**Gabúgabù**, } too rapidly and remains therefore thin, weak, feeble, slack, flabby; tasteless (meat), loose, useless: *lento yangamagabàgabà*, that thing was weak, etc.

uku-**Gabèla**, *v.* To move, swing, bend on or to: *umlambo uyagabèla ngapàndle*, the river overflows its banks; *amanzi ayagabèla pàntsi*, the water is spilling; fig. to

incline the mind to anything; to desire: *intliziyo yakò igabèla-nina?* on what is your heart bent?

-Gabisa, *v.* To cause to swing or move; to stir: *uyagabisa umboko wakè*, he swings his watch-chain; fig. to make one inclined; to cause to take a pride in.

-Gabisela, *v.* To make inclined, desirous or disposed for.

uku-**Gababisa**, *v. t.* To take long strides in walking; to cover a large space or area by shooting or throwing the assegai over the mark; to plough, etc., more than was intended; to go beyond the mark; to do a work superficially, and not thoroughly; to talk in a general way without coming to particulars.

uku-**Gabadela**, *v. i.* To go beyond one's means in spending; to be extravagant; to become poor through debt; to go deeper in a discussion than the actual circumstances demand; to grow too rapidly.

u-**Gabajolo**, *n.* 5. A tall, thin person; a long thing: *inyawo zakò zingabajolo*, your feet are long.

in-**Gabane**, *n.* 3. A kind of chest complaint among children.

ukuti-**Gabangxa**, *v. i.* To make a false step; to slip or fall into a hole, or to be caught between branches in falling from a tree; to sit or ride astride; to be not quite full: *ibèkile itè-gabangxa*, the beaker is not quite full.

uku-**Gabangxisa**, *v.* To fill half full.

ukuti-**Gabanqa**, *v. i.* To descend suddenly; to be steep, sloping, declivitous, as the brink of a river; to be depressed, hollow.

i-**Gabavu**. *n.* 2. A poor man; a dog that steals maize from a standing crop.

uku-**Gabaza**, *v. i.* To travel in safety, as in times of peace.

i-**Gabècu**, *n.* 2. A new thing that is always being looked at or spoken about by its owner.

ukuti-**Gabù** *v. i.* To extend or reach to a certain point: *itè-gabù pàkati*, it reached to the midst of an object, or to the waist of a person, cf. *ukuti-Ga*.

i-**Gabùgabù**, see under *uku-Gabà*.

ukuti-**GABU**, *v. i.* To part in two, as when clouds open suddenly, so that the sun is seen through the opening; to clear away as mist, not entirely, but so that a vista of light appears; said also of a vista in the forest, cf. *uku-Gabuka*.

uku-**Gabula**, *v. t.* To clear a way or land, make an opening, as through a forest or host of opposers; to cut through the lines of an army; to open the eyes: *uyagabula izigcau*, lit. he clears away the spider webs, i.e. he gets understanding; *gabula wena*, mark you, bear in mind, see to it.

um-**Gabuli**, *n.* 1. One who clears a way.

uku-**Gabuka**, *v.* To clear away as clouds or mist, so as to cause an opening: *inkungu igabukile*, the mist has cleared away; to give way, as when people remove from a place which is too populous, and go to build a new one; fig. to be open, light: *amehlo agabukile*, the eyes got light; *intlungu igabukile*, the pain is gone. Phr. *intloko igabukile izigcau*, lit. the spider webs have been removed from the head, i.e. the head has become clear, I have had some education; = *ukuti-Gabu*.

-Gabulela, *v.* To clear away, etc., for another or for a certain purpose: *yigabulele inqwelo*, clear a path for the wagon; *zigabulele*, make room for yourself; *wazigabulela indlela ehlatini*, he cut a path for himself through the forest; *uyazigabulela kulomsebenzi*, he makes himself thoroughly acquainted with this work; *ukungabulela izigcau*, to take away cobwebs in his way, to prepare the way for.

uku-**Gabuza**, *v. i.* To tell old tales or fables.

uku-**Gada**, *v. i.* To run about in madness; to have rabies.

in-**Gada**, *n.* 3. The wild cat, Felis ocreata cafra *Desm.*, = *im-Bòdla* and *i-Càdza*.

um-**Gada**, *n.* 6. Rabies, madness; *unomgada*, he is mad.

i-**Gada**, *n.* 2. A lump or cold of earth; a sod, turf; fig. *ilizwe selimagad'ahlabayo*, lit. the country is full of piercing clods, i.e. already unsettled, upside down, = *ulixolile*; fig. the earth: *hayi eligadà!* oh what a world (e.g. because of war)! Phr. *usukile egadeni*, he has grown up fast, he is tall.

i-**Gadalala**, } *n.* 2. That which is hard,
i-**Gadava**, } dried up (skin); fig. a strong corpulent person.

u-**Gadasi**. *n.* 5. Hardness of ground.

isi-**Gadi**, *n.* 4. A cluster of stalks, growing out of one root, but producing no fruit; an ill-formed, unattractive child; a deformed, useless animal; fig. a person who is not loved.

in-**Gadla**, *n.* 3. A lancet.

u-**Gadla**, *n.* 5. The first thick milk poured out of a new milk-sack.

ukuti-**GADLA**, and uku-**Gadlela**, *v. t.* To throw down anything which makes a noise in falling, cf. *uku-Kàhlela*; to open or close a door with a bang.

u-**Gadlagadla**, *n.* 5. A succession of reports from things thrown down.

uku-**Gadleka**, *v.* Of a bullock, to fall down prostrate.

in-**Gadluma**, *n.* 3. That which is thick and uneven in body.

u-**Gadugadu**, *n.* 5. That which is hard and dry (bread); dried fruit or pumpkin; fig. a barren woman.

uku-**Gafela**, *v. i.* Em. To compete for a wife.

ukuti-**GAGA**, *v.* To come upon by surprise; to take by surprise; to attack: *batê-gaga kuye*, they surprised him.

ukutâna-**Gaga**, } *v.* To attack one another:
uku-**Gagana**, }
bagagene ngezifuba, they ran against each other; *inkunzi zatâna-gaga*, the bulls attacked each other unexpectedly.

—**Gagelela**, *v.* To get at one for another.

—**Gagisana**, *v.* To vie, rival, contend, outbid.

in-**Gagiso**, *n.* 3. Rivalry, competition.

i-**Gãga**, *n.* 2. A stony place: *wahlwayela egãgeni*, he sowed in a barren place.

u-**Gãga**, *n.* 5. The Cape Robin Chat, Cossypha caffra *(L)*; the cry of *ugʒga* is said to portend bad luck when an army is on the warpath; hence the proverb, *kwalila ugʒga lomini*, lit. *ngãga* cried that day, that day brought bad luck.

u-**Gaga-sisi**, *n.* 5. The Noisy Robin Chat, Cossypha bicolor *(Sparrm.)*

u-**Gãga**. *n.* 5. (a) A dried skin; a parchment; fig. a certificate. (b) The sternum: *wandibelâ elugʒgeni*, he beat me on the chest; fig. a man of high position; an influential courtier of long standing, whose children are called *abantwana bogaga*, children of noble descent.

u-**Gagade**, *n.* 5. Pumpkin cut up into small strips and dried in the sun.

i-**Gagadele**, *n.* 2. One whose belly is blown up; a swollen corpse; fig. a proud, haughty, insolent person.

u-**Gagadele**, *n* 5. A swift runner.

uku-**Gagadlela**, = *uku-Gadlela.*

u-**Gagadu**, *n.* 5. Hardness of the ground from dryness of the weather.

u-**Gagambú**, *n.* 5. Hitting the water with the feet in swimming, cf. *u-Gambù.*

uku-**Gagamela**, *v. i.* To aim at an object beyond one's reach; to over-do, over-reach oneself; to arrogate, usurp, blow oneself up as a turkey does: *uyigagamele lengubo*, he prides himself in this dress, though it does not become one of his standing or means; cf. *uku-Kàkàmela* and *uku-Ngangamela.*

isi-**Gagamela**, *n.* 4, A person of high rank, a chief.

ubu-**Gagamela**, = *ubu-Ngangamela.*

i-**Gagu**, *n.* 2. A bold, daring, foolhardy, very self-conceited, frivolous man, without shame; (used always in a bad sense.)

ubu-**Gagu**, *n.* 7. Boldness, daring, foolhardiness.

in-**Gajala**, *n.* 3. }
in-**Gajela**, *n.* 3. } A tall, corpulent person.
isi-**Gajilili**, *n.* 4. }

uku-**Gajula**, *v. i.* To walk in long, wet grass.

um-**Gajulo**, *n.* 6. A frock-coat or gown, cassock, surplice.

i-**Gãla**, *n.* 2. The Bushy-tailed meerkat, Cynictis penicillata *(Cuvier).*

i-**Galagala**, *n.* 2. }
um-**Galagala** *n.* 6. } Cape Boxwood, or Buigmij-niet, Buxus macowani *Oliv.* In the East Pondoland forests, the name is applied to Notobuxus natalensis *Oliv.*

Phr. *uzicandele umgalagala*, you have split boxwood for yourself, i.e. you will have to bear the consequences; *ndizitâtêle umgalagala*, I have brought trouble upon myself and must bear the consequences.

i-**Galakangqa**, *n.* 2. Hiccough.

ukuti-**Galakaxa**, *v. i.* To come down suddenly upon a person or thing, as hunters upon a buck, or an army upon another army; to fall suddenly into a hole or thorn bush; = *ukuti-Gaga.*

i-**Galakaxa**, *n.* 2. Em. A tall, thin person or thing.

u-**Galakaxa**, *n.* 5. An ox with long horns and a tall thin body.

i-**Galanga**. *n.* 2. A big fire.

i-**Galawe**, *n.* 2. A white bead.

uku-**Galela**, *v. t.* (a) To pour forth, out, or in: *galela amanzi emitini*, water the trees; *umgubo ugalelwe i-oli*, flour mingled with oil.

(b) To strike a blow: *wamgalela ngenduku*, he beat him with a stick; *galela intaka*, fling stones or a stick at the birds; to join in an attack: *impi yagalela kuli*, the army joined us; *uyise wagalela kubo abafana bakê*,

the father joined his young men in the fight, i.e. did not reprimand them; *ukugalela inkomo*, to pour in cattle in competing for a wife; see *uku-Xama*.

—**Galeka**, *v.* To have an empty stomach, to be hungry.

—**Galelana**, *v.* To join battle; to fight with each other: *bagalelana naye ngenduku*, they fought him with knob-sticks.

—**Galeleka**, *v.* To be poured out, to flow down: *makugaleleke umgwebo njengamanzi*, let judgment roll down as waters; to attack, invade: *impi yagaleleka kusasa*, the enemy attacked this morning; to arrive, generally of a party of people: *sagaleleka emzini wakè*, we arrived at his village; to disembark.

—**Galelekela**, *v.* To rush into a certain place: *impi yagalelekela ezweni letù*, the enemy rushed into our country.

—**Galelekisa**, *v.* To cause to be poured out: *u-Yehova w galelekisa umoya omkùlu elwandle*, the Lord cast forth a great wind over the sea.

—**Galelelana**, *v.* To take one another's wages alternately.

i-**Galimoya**, *n.* 2. A kind of sickness, supposed to be caused by wind distending the stomach; at present used for dropsy.

in-**Galo**, *n.* 3. The human arm; fig. help: *babe yingalo yakè*, they helped him.

isi-**Galo**, *n.* 4. A brawny arm.

i-**Gama**, *n.* 2. (a) A name: *igama lakò lingubani-na?* what is your name? *andimazi nangegama*, I do not know him even by name; *indoda yegam i*, a well-known man.

(b) Kind: *ŋokokuba isifo sam sasigama lini-na*, of whatever kind my sickness was.

(c) A letter of the alphabet. Dimin. *iganyana*.

u-**Gama**, *n.* 1. Period of time: *kgama wonke usenabo*, during all the time, or while, he is still with them; distance, space.

isi-**Gama**, *n.* 4. Distance or space between. *Adv.* about.

um-**Gama**, *n.* 6. Distance, space; a mile; *besihambà umgama omkùlu* or *umgamakazi*, we went a long distance; a period of time: *ngayo imigama yokuma kwelizwe*, as long as the world stands; as *adj.* far: *ndimgama kuye*, I am far from him; *kumgama* or *zimgama elwandle*, far from the sea. *Adv. bugama* or *emgameni* or *mgama*. From far: *walandela bugama*, he followed him from far; dimin. *umgunyana*, a short distance.

ubu-**Gama**, *n.* 7. Space or extent of time.

u-**Gambù**, *n.* 5. The sound produced by hitting a man's body with the fist; the sound produced by beating a drum.

in-**Gambùngambù**, *n.* 3. Boxing.

u-**Gambùshe**, *n.* 1. Em. = *umbona oŕwexu*.

Gamgam, *Adj.* Blown up, swollen, rotten: *ubuso bakè bugamgam*, his face is puffed out (through drink).

ubu-**Gamgam**, *n.* 7. State of being swollen, rotten.

uku-**Gamlela**, *v. t.* To cut in the middle; to cut a long story short; to commence in the middle instead of at the beginning.

isi-**Gampe**, Em. isa-**Gampe**, *n.* 4. An ornament for the knee or arm.

uku-**GANA**, *v. t.* Em. To choose, elect, bespeak, betroth, = Kafir *uku-Qasha*. When a young man had chosen a girl for his wife, and her parents had given consent, it was said of the girl, *intombi yaganwa yindoda*, the girl has been chosen by this man, i.e. she is betrothed to him. Such betrothal might take place even in a girl's infancy, if a suitor said to her parents, 'This is my wife.' The girl remained thereafter with her parents till the time of marriage, and, should another suitor appear, her parents would say *lentombi iset' iganiwe*, this girl is already betrothed.

um-**Gano**, *n.* 6. The second head of cattle which the parents or guardian of a girl sends with the bride to the bridegroom.

uku-**Ganana**, *v.* To enter into marriage with each other.

—**Ganeka**, *v. t.* To prove, illustrate, make clear, demonstrate; to cite facts in support of one's contention.

isi-**Ganeko**, *n.* 4. A fully established proof; a remarkable, or well known event.

uku-**Ganekeka**, *v.* To be fully proved, perfectly certain, established.

—**Ganela**, *v.* To betroth to: *intombi iganelwe u-Nantsi*, the girl has been betrothed to So-and-so. This implies that the man's parents or relatives made the choice.

—**Ganisa**, *v.* To brlng the bride to her new home.

isi-**Ganiso**, *n.* 4. A present to the bride's relations.

uku-**Ganda**, } *v. t.* To fill in a hole and
—**Gandelela**, } stamp in the ground; to walk with heavy tread.

uku-**Gandula**, *v. t.* To dig hard ground.

uku-**GANGA**, *v. t.* (first 'a' long). To catch a thing (ball, etc.); fig. to attempt, venture.

u-**Gāngo**, *n.* 5. The act of catching.

uku-**Gāngana**, *v.* Of two people, to meet suddenly, as at a corner, and knock against each other.

—**Gāngela**, *v.* To catch at.

—**Gāngisa**, *v.* To cause or make to catch.

isi-**Gānga**, *n.* 4. A heap or mound of earth, a grave, a hillock, rampart, line; fig. *izigānga zempi*, opposing armies ready for battle.

uku-**GANGA**, *v. i.* (first 'a' short) To exalt oneself; to be bold, impudent; to play practical jokes: *umyale lomntwana uyagānga*, warn this child, it is impudent, bold, exceeding all limits; *indoda igāngile*, the man is boasting, bold, etc.

in-**Gānga**, *n.* 3. In a good sense = *in-Kulu*; in a bad sense: *uzenz' ingānga*, he makes himself greater than he is; cf. *i-Nganga*.

isi-**Gānga**, *n.* 4. A man of high position.

ubu-**Ganga**, *n.* 7. Daring, venturesomeness, boldness, self-assurance: *unobuganga bokumbuza*, he dares to ask him; = *ubu-Nganga*.

u-**Ganga**, *n.* 5. The chest of a person or animal, = *isi-Fuba*.

i-**Gangala**, *n.* 2. A dry clod of earth; an unburnt brick; a small lump or piece of meat.

uku-**Gangalaza**, *v. i.* To walk without fear or shame, = *uku-Nyalasa*.

i-**Gangasane**, *n.* 2. A young, clever, skilful man.

uku-**GANGATA**, *v. t.* To tread, or stamp down into a solid mass; hence to lay a mud-floor by pounding earth, taken usually from termite-heaps which contain a glutinous matter.

isi-**Gangatò**, *n.* 4. A stone used for making a floor even and smooth.

u-**Gangatò**, *n.* 5. The act of laying the floor.

um-**Gangatò**, *n.* 6. The mud-floor of a hut. Now used of any kind of floor, also of the deck of a vessel.

uku-**Gangatèka**, *v.* To be in a barren, dry state: *intsimi egangatèkileyo*, a dry, barren garden.

ukuti-**Gangqa**, } *v. i.* To lie deep in; to be
uku-**Gangqa**, } depressed, as a hollow part: *ufokotò lutè-gangqa*, the fontanel on the head lies deep; *itshatshazi litè-gangqa eluswini*, the white spot lies deep in the skin.

ukuti-**Gangqagangqa**, *v. i.* To swallow greedily.

uku-**Gangqèla**, *v.* To enter a house in excitement or rage at the inmates.

ukuti-**Gangxa**, } *v. t.* To put the neck into
uku-**Gangxa**, } something; to put something round the neck: *igiya itè-gangxa entanyeni*, a handkerchief is put round the neck; to throw into a hole.

i-**Gangxa**, *n.* 2. One who does a thing imperfectly, e.g. one who commences to ride.

um-**Gangxo**, *n.* 6. That which encircles, surrounds, as a necktie; hence a bandolier.

isi-**Ganiso** and um-**Gano**, see *uku-Gana*.

um-**Ganto**, *n.* 6. The Sentinel Rock-thrush, Monticola explorator *(Vieill.)*; perhaps also applied to the Cape Rock-thrush, M. rupestris *(Vieill.)*.

i-GANTOLO, *n.* 3. A law court; Du. kantoor.

Gantshī, *interj.* This word appears as a kind of chorus or refrain in the songs of Kafir *intsomi*; its meaning is lost; it may simply correspond to such catches in English songs as tra-la-la.

uku-**Gantsula**, *v. i.* To walk boldly, without fear.

isi-**Gantsula**, *n.* 4. A person who walks boldly, insolently, impudently.

ubu-**Gantsula**, *n.* 7. Boldness, insolence, impudence.

i-**Gantuntu**, *n.* 2. One who refuses to live with other people, building his hut away from others; one who has a kraal but no people.

um-**Ganxanxa**, *n.* 6. A hollow, cavity, pit.

isi-**Ganyonyo**, *n.* 4. A strong, burly, brusque person.

uku-**Gapažela**, *v. i.* Em. To shake up and down, = *uku-Getyeza*.

i-**Gaqa**, *n.* 2. A lump of sugar or salt or any other substance that can be easily broken up; a round thing as an orange or a lemon; a short, round 'lump' of a person. Dimin. *igaqana*: *ndipè amagaqana e-lamuni*, give me the lemons.

isi-**Gaqa**, *n.* 4. A lump of bread, clay, etc.

uku-**GAQA**, *v. i.* To creep on hands and knees.

um-**Gaqo**, *n.* 6. The 'run' of mice and moles; the track of game, hippopotami, etc.; fig. the line along which movement should take place: *yiyipina imigaqo yentla-*

nganiso, which are the regulations of the meeting; measure, class, standard in schools; also = *um-Cimbi*.

uku-**Gaqela**, *v.* To creep for or on account of: *izilwanyana zindigaqele*, little insects have crept upon me; fig. to bribe with money.

u-**Gaŕa**, *n.* 5. Tribal. A skin, = *u-Gāga*; also a very lean animal with the bones or ribs sticking out.

uku-**GASA**, *v. i.* To be conceited; to have a high opinion of one's own accomplishments or personal attractions; to be foolhardy, bold, careless of danger; to be presumptuous, impudent.

ubu-**Gasa**, *n.* 7. Self-conceit, presumption.

uku-**Gaselana**, *v.* To despise one another; to bring on strife.

—**Gasisa**, *v.* To make conceited: *uyaziga-sisa*, he fancies himself to have power or wisdom.

uku-**Gatya**, *v. t.* To keep any thing at bay; to prevent, stop, drive away, clear off.

um-**Gatyi-sifo**, *n.* 1. A member of the sanitary board; a sanitary officer.

ukuti-**Gatya**, *v. t.* To throw any thing loosely over the head or round the neck, as a string of beads round the neck of a person, or a rope round the neck of a horse, or a thong round the horns of an ox.

i-**Gatya**, *n.* 2. A young, tender shoot or branch of a tree.

u-**Gatyo**, *n.* 5. = *ubu-Ti-babafazi*.

uku-**Gaula**, *v. t.* To cut down; to chop or hew timber: *bogaula imiti*, they chopped down trees. Phr. *kugaulwa owaziwayo*, lit. the well-known is cut down, i.e. death takes away even well-known or renowned people.

um-**Gauli**, *n.* 1. A hewer of wood.

uku-**Gauleka**, *v.* To be fit to chop or to be chopped: *izembe aligauleki*, the hatchet is not fit for chopping.

uku-**Gawusha**, *v. i.* To pride oneself; to go about speaking badly of others; to lord it over; also = *uku-Nyalasa*.

um-**Gawushi**, *n.* 1. A man who counsels or rules other people, lords it over them.

ukuti-**GAXA**, *v. i.* To meet unexpectedly or by chance, or to fall upon a person or thing so as to impede progress; to run or fall against an object (as a pole): *batè-gaxa emtini*, they came suddenly against a tree; *ndìtè-gaxa ndafika entabeni*, I arrived by chance at the mountain.

uku-**Gaxela**, *v.* To interrupt: *undigaxela-ni?* why do you interrupt me.

—**Gaxeleka**, *v.* To have suddenly come, or fallen, among: *wagaxeleka ezihangeni*, he fell among robbers.

i-**Gaxagaxa**, *n.* 2. A person finely adorned; a hasty person.

uku-**Gaxaza**, *v. i.* To do hastily.

—**Gaxazelela**, *v.* To hasten for or on account of one.

—**Gaxela**, *v.* To put on at one time many fancy articles of dress, as brooches, ties, chains.

u-**Gaxela**, *n.* 1. A bullock with long horns turned upwards having the point or tip of the horns bent downwards.

uku-**Gaya**, *v. t.* To crush quartz at the gold fields, used of the machinery. Phr. *liyaga-ya liyacola elilitye*, this stone grinds both coarse and fine. Hence, to form a company of men to go to work at the mines; Em. *uku-Ŕaya*.

um-**Gayi**, *n.* 1. A man who conducts native labourers to the mines; a labour-agent.

um-**Gayo**, *n.* 6. A gang of men going to work.

i-**Gazi**, *n.* 2. Blood (in a liquid state): *waleuza* or *wapàlaza igazi*, he shed blood; fig. *ndiligazi lakè*, I am a relation of his. Blood from a wound or the cloth that has bound a bleeding wound must not be burned, but buried under earth.

u-**Gazi-mfolo**, *n.* 1. One whose blood has been shed and is fast oozing out: *igazi lakò limfolo yiuina?* why does thy blood stream?

u-**Gazi-mtyatyatya**, u-**Gazi-mtyeke**, u-**Gazi-tyeketye**, and u-**Gazi-tyetye**, *n.* 1. Redness: *umbòna ugazi-tye-tye*, red maize (from its bloody colour).

um-**Gazi**, *n.* 6. A red bead of a blood colour.

uku-**Gazula**, *v. t.* To make one furrow only for marking out a strip of land to be ploughed.

—**Gazuka**, *v.* To have sexual desire, (said of a circumcised youth, when his wound bleeds).

N.B. For words beginning in-Gc not found here, see under C: ing-**C** or u-**C**.

ukuti-**Gca**, *v. i.* To go straight forward without diverging: *amehlo akò makakàngele atigca*, let thine eyes look straight before thee.

um-**Gca**, *n.* 6. Line, strip, stripe, row, rank: *amaxesha asemgceni*, the exact time; *ukugqit'emgceni*, to be above or go beyond

measure; a comet; fig. the year of the comet, 1841.

uku-**Gcabá**, *v. t.* (a) To pour tepid water on a hide, when it is scraped with aloe-leaves to raise the nap. (b) To pour an infusion of *i-Qina* on the same hide, when it is to be worked soft. (c) To powder the same with a powder made by burning and pounding *i-Bika*; fig. to make smooth, soft or slippery, by sprinkling water.

i-**Gcabé**, *n.* 2. A hide garment finished and powdered as above; a brand new garment of good quality: *ufuk'igcabé*, he put on a new suit of clothes.

uku-**GCABA**, *v. i.* To burst, crack, get rough, applied to the skin of the human body when it has been left unoiled or to the rind of a pumpkin or fruit, espec. when it is quite ripe: *ipuzi ligcabile*, the pumpkin rind is burst.

i-**Gcabe**, *n.* 2. A chapped skin.

in-**Gcabangcosi**, *n.* 3. A long, thin-legged thing.

u-**Gcabevu**, *n.* 5. Passionate temper in a person or in an animal: *usoloko elugcabevu*, he is always angry.

in-**Gcaca**, *n.* 3. Cowrie shells used as an ornamental band on the foreheads of men, or on the headstalls of horses.

uku-**Gcada**, *v. t.* Em. To fry meat, to roast coffee or maize; = Kafir *uku-Ŕoqa*.

u-**Gcadalala**, *n.* 5. That which is fine, tall, as a pot with long legs or a tall man.

isi-**Gcadolo**, *n.* 4. A conceited fop, who goes about continually in fine clothes, *ungandishiyi, sigcadolo sam, xa uy'egoli, ndibe ngumtwalo nasemagxeni, ndibe licuba nasenqaweni*, don't leave me behind, my dandy, when you go to the goldfields, carry me on your shoulders, put me in your pipe (Kafir song).

uku-**Gcagca**, *v. i.* To elope: *ugcagcē nendoda*, she has eloped with a man.

—**Gcagcisa**, *v.* To cause to elope.

isi-**Gcajolo**, *n.* 4. = *isi-Gcadolo*.

uku-**Gcakaca**, *v. i.* To become degenerate, = *uku-Ngcakaca*.

uku-**Gcakamela**, *v. i.* To sit and warm oneself in the sun; to bask: *ndigcakamele ilanga*, I am basking in the sun.

—**Gcakamelana**, *v.* To face; to fix one's eyes upon: *wagcakamelana nezilingo*, he faced temptations.

i-**Gcakasi**, *n.* 2. = *i-Dyagasi*.

in-**Gcakaza**, *n.* 3. A method of drawing lots; see *i-Cèya*.

uku-**GCALA**, *v. i.* To be wild, passionate, vicious, irascible.

in-**Gcala**, *n.* 3. A winged termite; fig. one dexterous in aiming.

Gcalagcala, *Adj.* Fierce, vicious, passionate.

u-**Gcalagcala**, *n.* 5. } Fierceness, pas-
ubu-**Gcalagcala**, *n.* 7. } sionateness, viciousness.

in-**Gcalangcalakazi**, *n.* 3. A very passionate person.

uku-**Gcalisela**, etc., = *uku-Gcayiscla*, etc.

in-**Gcambane**, *n.* 3. A veil of rushes or palm-leaves worn by an *umkwata* while dancing.

in-**Gcambu**, *n.* 3. A root, = *i-Ngcambù*.

u-**Gcamevu**, = *u-Gcaberu*.

uku-**Gcanabeka**, *v. t.* To lay out in the sun, as a garment to dry.

uku-**Gcangca**, *v. i.* Of the sun, to hover before setting.

um-**Gcantsi**, *n.* 6. The placenta of animals, distinguished from *um-Kàya*, the human afterbirth.

in-**Gcapé**, *n.* 3. The mouth-piece of a pipe for smoking; fig. the urethra. Em. a little snuff spoon.

in-**Gcatawule**, *n.* 3. One who dresses finely; a gentleman, lady.

in-**Gcau**, *n.* 3. A lewd, unchaste person.

isi-**Gcau**, *n.* 4. (a) A large spider; a spider's web, see *uku-Gabuka*. (b) A pink bead; fig. a man of high rank.

in-**Gcawa**, *n.* 3. A plain woollen blanket.

uku-**Gcayisela**, *v. t.* To entrap in a certain locality, by secretly putting down glass, thorns, live coals, etc., in the road for the purpose of injuring or destroying a person; fig to inveigle; to take by wile, stratagem, deceit.

in-**Gcayiselo**, *n.* 3. The process of laying down (objectively).

isi-**Gcayiselo**, *n.* 4. The articles laid down for injuring.

u-**Gcayiselo**, *n.* 5. The laying down of snares.

um-**Gcayiselo**, *n.* 6. The thing laid down in the mind (subjectively).

in-**Gceba**, *n.* 3. A piece of pumpkin, cut into big, thick slices for cooking purposes.

u-**Gcedevu**, *n.* 5. A piece of an old pot of flat shape, a potsherd; or a piece of tin used for roasting maize or coffee; used by the Bible translators for a censer.

i-**Gcegceya**, *n.* 2. Cassinopsis capensis *Sond.*, = *i-Cegceya*.

in-**Gcelwane**, *n.* 3. Aloe saponaria *Haw.*

in-**Gcenene**, *n.* 3. Sitting in ease and pleasure.
in-**Gcengce**, *n*, 3. A girdle or waistband, = *u-Ngcengc.*
i-**Gcigala**, *n.* 2. Storv of old; = *i-Bali.*
in-**Gcili**, *n.* 3. An intestinal worm.
uku-**GCINA**, *v. t.* To keep, hold, preserve, take care of: *u Tixo wanditûma ukugcina ubomi*, God sent me to preserve life; *ligcine ilizwi lam*, keep my word in your heart; to save from injury or destruction; to defend from evil: *ndigcine enkohlakalweni*, keep me from evil; *uzigcinile*, he keeps himself, takes care of himself; *ndigcina kuye*, I esteem him highly.
um-**Gclni**, *n.* 1. A preserver, caretaker.
um-**Gcini sihlalo**, *n.* 1. A chairman.
isi-**Gcina**, *n.* 4. Service, charge, office, place, station, situation; cf. *isi-Gxina.*
isi-**Gcina ntloko**, *n.* 4. A helmet.
isi-**Gcina sifuba**, *n.* 4. A breastplate.
u-**Gcino**, *n.* 5. Preservation
uku-**Gcinakala**, *v.* To be in a state of preservation; to be kept from injury or evil: *zigcinakele ezonto zombini*, both are preserved.
Gcinakalisa, *v.* To cause preservation.
Gcineka, *v.* = *uku-Gcinakala.*
Gcinela, *v.* To keep or preserve for: *intubi zigcinela ubusika*, the termites are laying up (a store of grass) for winter.
Gcinisa, *v.* To cause or help to preserve; to exert oneself much to keep; to keep a firm hold of, etc.
u-**Gciniso**, *n.* 5. Safe keeping.
uku-**Gcipula**, *v. t.* To cut slightly with a sharp instrument.
uku-**Gcisa** *v. t.* To perform a work rightly, properly, skilfully.
i-**Gcisa**. *n.* 2. A skilful man, excellent shot; engineer; expert in music.
ubu-**Gcisa**, *n.* 7. Skilfulness, expertness, ingeniousness.
uku-**GCOBA**, *v. i.* To be merry, joyful: *makudliwe kugcotywe*, let them eat and be merry.
in-**Gcoba**, *n.* 3. Used in poetry for *imi-Gcobo.* Joy.
imi-**Gcobo**, *n.* 6. *pl.* Merriment, frolic, joy: *wenza ngemigcobo*, he did it with joy, or voluntarily.
uku-**Gcobela**, *v.* To be glad over a thing.
Gcobisa, *v.* pass. *gcotyiswa.* To cause gladness, etc.
in-**Gcobo**. *n.* 3. Reedgrass; loc. *engcobeni* and *engcotyeni.* Phr. *kuko u-Hili engcotyeni*, there's a Hili among the grass, i.e. out with the secret.

isi-**Gcobo**, *n.* 4. A roughly made door mat; a roughly made basket in which the cranc-plumes are kept; also = *in-Gcambane.*
uku-**Gcogela**, = *uku-Cokela,*
i-**Gcogwe**, *n.* 2. A tuberous root.
imi-**Gcoloco**, *n.* 6. *pl.* Sign, show: *imigcoloco yemivuyo*, expression of joy; frolicsomeness; going on the toes.
in **Gcongolo**, *n.* 3. A cane, reed.
i-**Gcube**, *n.* 3. The first-fruit festival among the *ama-Baca.*
in-**Gcubululu**, *n.* 3. That which is lean or emaciated from sickness.
i-**Gcudu**, *n.* 2. Mostly used in the dimin. A small heap, small meeting; *ama-Gcudwana*, a few grains of roasted maize. Em. Private conversation or discussion.
uku-**GCULA**, *v. t.* To scorn. *n.* 8. Scorning.
uku-**Gculela**, *v.* To mock, jeer, make sport of a person; to laugh, rejoice over or exult in another's misfortune.
um-**Gculeli**, *n.* 1. A mocker.
isi-**Gculelo**, *n.* 4. Mocking, jeering; one who is laughed at; a scapegoat.
in-**Gcula**, *n.* 3. Lean meat, generally that of a calf.
uku-**Gcuma**, *v. i.* To moan, as in sickness.
i-**Gcume**, *n.* 2. A grove, thicket.
isi-**Gcume**, *n.* 4. A bunch of beads; a small bunch of anything.
uku-**Gcuntsa**, *v. i.* To throw the *isigcuntsa* at the tuberous root of *isi-Kolokotô.* By this method two boys determine which of them is to turn the cattle. The one who misses is 'eaten,' i.e. defeated, by the one who strikes and has in consequence to turn the cattle.
isi-**Gcuntsa**, *n.* 4. A pin, thorn, piece of wire or small pointed stick, used in the play *uku Gcuntsa.*
i-**Gcuntsu**, *n.* 2. A small heap, a small number or quantity.
i-**Gcushuwa**, *n.* 2. *Lues venerea.*
uku-**Gcwala**, *v. i.* Em. To be full up to the brim.
u-**Gcwamevu**, *n.* 5. Anger, wrath.
in **Gcwane**, *n.* 3. A kind of edible grass.
uku-**Gcwayela**, *v. t.* To sprinkle meal or salt on food; to scatter seed.
um-**Gcwayelo**, *n.* 6. The mixing of flour with food.
i **Gcweka**, *n.* 2. A nickname used by Hottentots for a white man.
isi-**Gcwelegcwele**, *n.* 4. An enraged person or animal: *lomntu usisigcwelegcwele*, this person is infuriated, enraged; = *u-Gcalagcala.*
in-**Gcwinye**, *n.* 3. *Lues venerea.*

ukutl-**Gcwizi**, *v. t.* To miss narrowly; to graze.

i-**Gcwizigcwizi**, *n.* 2. Being almost hit; a narrow escape; fig. shortcoming, failure.

um-**Geba**, *n.* 6. The Bastard Olive, Chilianthus oleaceus *Burch.*

uku-**Gebenga**, *v. t.* pass. *gctyengwa*. To fall upon suddenly and kill; to commit highway robbery.

isi-**Gebenga**, *n.* 4. A murderer, who according to Kafir superstition lives in the forest, has a distorted face and boar tusks, and who kills people with a hatchet; a bandit, highwayman; a giant.

ubu-**Gebenga**, *n.* 7. Bloody violence.

ukutl-**Gebú** / uku-**Gebúla**, *v. t.* To gash, cut a deep wound; to cut off a great piece. *Rel. form, wandítèlagebú inyama,* he cut for me a great piece of meat.

isi-**Gebú**, *n.* 4. A large cut; a great piece or portion, large section.

uku-**Geca**, *v. t.* To make a clearance, as of grass or bush, by a sharp instrument; to open a way by removing stones, etc.

um-**Geci**, *n.* 1. A pioneer.

uku-**Gecela**, *v.* To open up a way for.

Gece, *Adv.* Completely: *inkuku emnyama gece*, a jet-black fowl.

uku-**Geda**, *v. t.* Em. To clean out: *geda isisu*, clean your stomach (by medicine); *geda iselwa*, clean the calabash with water; *ukugeda imali*, to empty the purse of money.

ukutl-**Gede**, *v. t.* To make a thing clear so that no doubt is left; to do it finally and perfectly; *v. i.*: *izulu litè-gede namhla*, the sky is clear today.

isi-**Gede**. *n.* 3. That which is left incomplete after death: *washiya umsebenzi wakè usigede*, on dying he left his work incomplete, unfinished; *bazigede*, people have fallen in heaps in battle, lie dead in heaps; also said of maize-stalks when fallen down in heaps; also = *isi-Shunqu*.

ukutl-**Gedle**, *v. t.* To put aside; to send away for the present.

in-**Gedle**, *n.* 3. (*a*) The Cape Flycatcher, Batis Capensis (*L.*). (*b*) *Ingedle yekofu*, a person very fond of coffee; *ingedle yecuba*, a hard smoker.

i-**Gedlegedle**, *n.* 2. A lazy, indolent, slothful fellow.

i-**Geduka**, *n.* 2. A hillside.

uku-**Geja** and -**Gejeza**, *v. i.* To leave home often, roaming about, not caring for one's cattle, neglecting the time of ploughing, etc.

u-**Gejane**. N. 1. One who has no fixed abode.

uku-**Gejisa**, *v.* To cause to roam about.

in GEJI, *n.* 3. An engagement ring; Eng. engage.

isi-**Gele**, *n.* 4. An old green potato, lying on the top of others; fig. an old maid.

uku-**Geleba**, *v. i.* obs. = *uku-Geja*.

i-**Geledwane**, *n.* 2. A strong, courageous man.

ukutl-**Gelekeqe**, *v. i.* To come out on the opposite brink of the river.

in-GELOSI, *n.* 3. An angel (from the Greek, through the Du.)

uku-GELESHA, *v. t.* To prepare the ground for sowing by ploughing and letting it rest for a while (fr. the Du.)

uku-**Geletya**, = *uku-Geja*.

i-**Gemfana**, *n.* 2. A gig.

in-**Gende**, *n.* 3. A dark coloured dove living in the forest.

u-**Gende**, *n.* 5. The queen of the termites.

ukutl-**Genge** / uku-**Genga**, *v. t.* To open a door; to push or burst it wide open.

i-**Genge**, *n.* 2. A woman defective about the genital parts, one having no sexual desire.

ubu-**Genge**, *n.* 7. Defect in a woman's genitals.

uku-**Gengqa**, *v. t.* To dig.

uku-**Genqa**, *v. i.* To fit loosely.

ukutl-**Geqe** / uku-**Geqa**, *v. t.* To turn or throw out with a jerk (household-stuff, money or stones); of a fastidious customer, to keep on discarding goods brought by the salesman for consideration; to finish.

uku-**Geqela**, *v.* To throw to or for.

ukuti-**Getye**, *v. i.* Of a person or tree, to be bent.

in-**Getyengetye**, *n.* 3. A tall, overgrown person of soft, delicate appearance; a tall thing, as a poplar-tree. Dimin. *ingetyengetyana*.

uku-**Getyeza**, *v.* To shake up and down as a long plank carried on a man's shoulder, or as a woman's neck under the weight of a heavy load of wood; to heave in an unwieldy manner, as an overgrown man does in running.

—**Getyezela**, *v.* Of any long thing, to wave to and fro, e.g. of reeds in the full river or under the influence of the wind.

ukuti-GEVE, *v. i.* Of the knees, to give way.

Gevegeve, *Adj.* Feeble, tottering: *amadolo agevegeve*, feeble knees.

i-**Gevane**, *n.* 3. Weakness of the knees: *amadolo anegevane*, the knees are striking each other.

uku-**Gevezela**, *v. i.* To shake in the limbs, knees; to be weak in the limbs.

i-**Gewugewu**, *n.* 2. The Pied starling, Spreo bicolor *(Gm.)*, =*i-Giyogiyo*.

uku-**Gexa** and uku-**Gexagexa**, *v. i.* To stagger, totter like a drunken person.

i-**Gexegexe**, *n.* 2. That which is broken, rickety; fig. infirm, in the decline of life.

uku-**GEZA**, *v. i.* To be of a crazy and deranged mind; to be mad, to act wildly, madly.

i-**Geza**, *n.* 2. A madman; one raving, furious, with distracted reason, or inflamed with passion and acting contrary to reason; fig. a hare; a witch-doctor; fem. *igezazana*.

u-**Gezo**, *n.* 5. } Mental derangement,
ubu-**Geza**, *n.* 7. } madness, extreme folly; headstrong passion and rashness; acting against reason; fury, rage.

uku-**Gezela**, *v.* To be mad with rage against.

uku-**Gezisa**, *v.* To make mad: *imfundo eninzi iyakugezisa*, much learning is making thee mad.

um-**Gezisi**, *n.* 1. One who makes others mad: *umgezisi wabavumisayo*, he that maketh diviners mad.

isi-**Gezenga**, *n.* 4. Pudding made of boiled and crushed green maize.

uku-**Giba**, *v. t.* pass. *gityiwa*. To repulse, turn off, foil; to contend a point in argument; to differ in opinion; to refuse entirely: *uyangagiba amazwi obuhlobo*, you despise friendly words.

u-**Gibo**, *n.* 5. Provocation, contumely.

um-**Gibe**, *n.* 6. A springe. A stick fastened with one end in the ground, and having a string tied to the other, the end of which is a loop fastened to the trap, keeping the stick strongly bent. At the moment an animal enters the opening of the trap, in which the loop stands, the stick rebounds, holding the animal captive.

u-**Gibido**, *n.* 1. A very tall person.

uku-**Gibisela**, *v. t.* pass. *gityisclwa*. To throw at, as with a stick, stone, etc.

uku-**Gida**, *v.* To take provisions (maize, cows for milking) to a marriage feast, which lasts many days; to add to the common stock of provisions; to make a present from friendship.

um-**Gidi**, *n.* 6. A marriage party; the feast at the coming-out of the *abakwẽtà*. Em. A drinking bout, night revelry.

um-**Gido**, *n.* 6. A gift of provisions for a marriage feast; support, contribution; a gift from friendship (anything eatable, as game, etc.); a freewill gift; a present given to a sweetheart.

i-**Gidi**, *n.* 2. }
isi-**Gidi**, *n.* 4. } A number which exceeds comprehension; a myriad, a million: *abantu abaligidi*, a myriad of people; *igidi* is also used as an *Adv.*: together, withal, exactly.

uku-**Gidima**, *v.* To go with speed; to run fast.

isi **Gidimi**, *n.* 4. A fast runner, messenger.

uku-**Gidimela**, *v.* To run to, for, or against.

i-**Gidiva**, *n.* 2. Anything plump, heavy, like the wheels of the German block wagon; *unomagidiva*, nickname for the German blockwagon.

ukuti-**Gidli**, *v. t.* To give abundantly, offer much.

um-**Gido**, see *uku-Gida*.

isi-**G'gaba**, *n.* 4. A great number of things, such as carcases lying in heaps; a sudden occurrance, marvellous thing.

uku-**Gigitá**, *v. t.* To play with one's fancy; to please oneself with one's thoughts.

—**Gigitéka**, *v. t.* To shake with laughter; to laugh out immoderately in a silly manner; to titter, giggle.

uku-**Gigiza**, *v. i.* To go through the movements of walking.

u-**Gijo**, *n.* 5. A very thin, long stick carried by circumcised boys when dancing, =*um-Nqayi omde*.

uku-**Gila**, *v. t.* To come against a person or thing and knock it down, or push it away; to overthrow in collision; of a horse, etc., to tramp on one's feet

—**Gilana**, *v.* To jostle one another; to fall over one another.

i-**Gila**, *n.* 2. The gizzard of a bird or fowl.

in-**Gili**, *n.* 3. The large kind of Kei-apple.

isi-**Giligili**, *n.* 4. An indefinite or great number of dead things, as a battle field full of bones of dead people.

ukuti-**Gilili**, *v. i.* To lie down suddenly in order to avoid being seen by an enemy; to fall down dead.

uku-**GINGCA**, *v. t.* To encompass; to close in, as the wings of an army.

u-**Gingco**, *n.* 5. That which encompasses, as the wing of an army.

uku-**Gingcisa**, *v.* To catch in a trap or snare; fig. to involve, enclose.

—**Gingciseka**, *v.* To be caught, enclosed, involved.

in-**Ginginya**, *n.* 3. } Multitude, mass hurled
isi-**Ginginye**, *n.* 4. } together; meeting.

isi-**Gingqi**, *n.* 4. A basin-shaped hole in the ground or anywhere; a deep rut washed out in the road: *isigingqi somkòno*, the hollow of the elbow.

ukutl-**Gingqi**, = *ukutl-Gingxi.*

ukutl-**Gingxi**, } *v.* To fall down hard or
uku-**Gingxiza**, } suddenly from a thing, as a wheel from a stone; to fall into a hole.

in-**Giningini**, see *i-Nginingini.*

uku-**Gintyela**, *v. t.* To catch with a riem; = *uku-K'intyela.*

—**Gintyeleka**, *v.* To be caught with a riem.

um-**Ginwa**, *n.* 6. Anything resisting a good intention; a cow refusing to be milked; fig., a raw uncivilized person.

ubu-**Ginwa**, *n.* 7. Heathenism.

uku-**GINYA**, *v. t.* To swallow. Phr. *ukuginy'amatè*, to swallow saliva, i.e. to long for something eatable that one sees and cannot get. Fig. to vanquish by argument; to embezzle.

um-**Ginyi**, *n.* 1. One who swallows up.

i-**Ginyiginyi**, *n.* 2. One who is voracious, greedy.

uku-**Ginyeka**, *v.* To be swallowed, e.g. of something that had stuck in the throat but has at last got down to the stomach.

—**Ginyela**, *v.* To swallow for: *waginyela amatè*, he swallowed his saliva for, i.e. he desired, coveted.

—**Ginyelana**, *v.* To swallow for one another.

—**Ginyisa**, *v.* To cause to swallow; *wabaginyisa amatè*, lit. he made them swallow spittle, i.e. he was desired, respected, esteemed.

uku-**Giqa**, *v i.* To be satiated, full, satisfied.

i-**Giqwa**, *n.* 2. One who is satiated; that which is full: *imvaba iligiqwa*, the milk-sack is very full.

uku-**Giqisa**, *v.* To satisfy

uku-**Gitagita**, *v. t.* To tickle.

i-**Gitsha**, *n.* 2. A very little bird that is good at concealing itself; fig. one who is clever at hiding.

uku-**Gitshima**, To go with speed; = *uku-Gidima.*

isi-**Gitshimi**, A foot runner; = *isi-Gidimi.*

i-**Giwugiwu**, = *i-Giyogiyo.*

uku-**GIXA**, *v. t.* To cut meat into large pieces; to give or take great slices of a thing; to castrate a young bull; fig. *amazwi enu andigixile*, your words have been stout against me.

in-**Gixi**, *n.* 3. Very thick porridge of new meal made from green Kafircorn put in water in which sweet-cane has been boiled.

isi-**Gixi**, *n.* 4. A kind of assegai with a longish blade and rather short neck.

i-**Gixwa**, *n.* 2. A castrated young bull.

uku-**Gixisa**, *v.* To cause one to give great slices.

i-**Giyogiyo**, *n.* 2. The Pied starling, Spreo bicolor (*Gm.*). Fig. *uligiyogiyo*, he ate his fill of fat meat.

um-**Glindi**, *n.* 6. Blinkblaar, Rhamnus prinoides *L'Hér.* Sim says that the name is also given to the Soapbush, Noltea africana *Reich.*

ukutl-**GO**, *v. t.* Of a swallow, to snatch quickly a flying insect; = *uku-Gola.*

uku-**GOBA**, *v. t.* and *i.* pass *gotywa.* To bend: *goba izapèta*, bend the bow; *goba umnwe*, inflect the finger; to bow down the person; to humble oneself; to do homage.

i-**Goba**, *n.* 2. A tender, slender twig or branch.

um-**Gobo**, *n.* 6. The edge of cloth turned over in sewing; a hem.

um-**Gotywa**, *n.* 6. A clasp-knife.

uku-**Gobagoba**, *v.* To bend backwards and forwards.

—**Gobeka**, *v.* To be flexible: *ukutì alugobeki*, the shaft of the spear or wattle will not bend; fig. to be humble, meek, lowly.

—**Gobela**, *v.* To bend or bow for.

—**Gobisa**, *v.* To cause to bend: *gobisa amadolo*, bend the knees.

i-**Gobo**, *n.* 2. A very young animal, or a bird just fledged.

in-**Gòbo**, *n.* 3. A round enclosure of wicker work with a convex roof, standing in the open air for storing maize in cobs; cf. *i-Qonga.*

in-**Gòbo**, *n.* 3. The young tender maize-cob on the stalk before the grain has formed; an unripe pumpkin (Pondo).

i-**Gobogobo**, *n.* 2. An empty shell (e.g. of an egg).

um-**Gobokati**, *n.* 6. The joy of meeting each other again after a long absence.

i-**Gobolokondo**, *n.* 2. A steep cliff, gorge, ravine.

um-**Gobongo**, *n.* 6. An extremely high head dress; *umpantsho wakomfazi umgobongo* this woman's headdress is very high.

ama-**Gobotiti**, *n.* 2. *pl.* Changes.

in-**Gobozi**, *n.* 3. A large, elastic basket for storing corn.

uku-**GOCA**, *v. t.* To dig into, excavate, unearth.

isi-**Goci**, *n.* 4. Clear, distinct speaking; eloquence, which goes to the bottom of a subject.

uku-**Gocagoca**, *v.* To investigate, examine, search, inquire thoroughly into a matter, so as fully to master and understand it; to perform work thoroughly, fully, completely.

ama-**Gocigoci**, *n.* 2. *pl.* Investigation, search.

uku-**Gocagoceka**, *v.* To be searchable, capable of being searched out: *inani lemi-nyaka yakè aligocagocekì*, the number of His years is unsearchable.

—**Gocagocela**, *v.* To question in a search-ing manner; to cross-examine a witness in a lawcourt.

uku-**Goda**, *v. t.* To dig, excavate the ground; to sink a shaft; fig. to search, inquire; investigate.

um-**Godi**, *n.* 6. Artificial hole or shaft made in the ground; used of the mines at the Diamond Fields.

i-**Gode**, *n.* 2. Ill humour, moroseness, mur-muring; complaining (used of a person who is dissatisfied with what has been given him).

uku-**Godla**, *v. t.* To suppress, conceal, hold back from view.

isi-**Godlo**, *n.* 4. The horn of an animal when severed from the head (used as a powderflask or trumpet): *wavutèla ngesi-godlo*, he blew with the horn. Em. The chief's palace.

um-**Godla**, *n.* 6. Em. A pocket.

isi-**Godo**, *n.* 4. A short block or log of fire-wood; fig. a blockhead.

u-**Godo**, *n.* 5. A stiff, rigid, motionless thing, as a dead body, mummy; a dry skin of an animal; a dry carcase. Phr. *wamdala ugodo*, he made him stiff, i.e. he killed him; *isonka sokuza kusa silugodo njengomsila wenja*, the bread of dawn is dry and stiff like a dog's tail.

um-**Godo**, *n.* 6. A single formed stool (used only of men and dogs).

uku-**Godola**, *v. i.* To become or feel cold.

i-**Godongo**, *n.* 2. A crooked horn turned downwards.

um-**Godoyi**, *n.* 6. Rabies: *inja enomgodoyi*, a mad dog; also a fabulous dog, a sort of werwolf said to devour people.

uku-**Goduka**, *v. i.* To proceed, go or come home: *ugodukile*, he went home, fig. he died.

—**Godusa**, *v.* To take or bring home: *go-dusa inkomo*, bring the cattle home.

—**Godusela**, *v.* To bring home for or on account of: *waligodusela kumzi walo*, he brought it (the horse) home to its place.

isi-**Godwane**, *n.* 4. A kind of dance.

i-GOFOLO, *n.* 2. A well-dressed woman, hold-ing up her dress behind in walking. (Prob-ably from Du. juffrouw, which, in the form of *Dyifolo*, was the name given to a missionary's wife in years gone by).

uku-**Goga**, *v. i.* To hesitate; to be undecided; to do a thing in the dark.

—**Gogela**, *v.* To catch one in his speech.

—**Gogisa**, *v.* To silence an opponent; to stop his mouth.

i-**Gogo**, *n.* 2. (a) The Klipspringer, Oreotragus oreotragus (*Zimm*). (b) A witch-doctor, enchanter.

ukutl-**Gogo**, *v. i.* To walk with difficulty, like a hobbled horse, = *uku-Qòbosheka*.

isi-**Gogo**, *n.* 4. A person with stiff limbs, who cannot stretch them out, as one paralyzed from cold or any other cause; one whose limbs are bound with a cord; fig. to be at a loss, embarrassed: *wenza isigogo*, or *wasigogo*, he was unable to speak, or was hindered from speaking.

u-**Gogo**, *n.* 5. The dried skin of an animal; a lean person or animal.

uku-**Gogoda**, *v. t.* To scrape out the last of the corn from the pit.

um-**Gogodo**, *n.* 6. The last corn from the pit.

i-**Gogode**, *n.* 2. The South African toad, Bufo regularis *Reuss*, so called from its cry, which is one of the best-known sounds in spring.

u-**Gogode**, *n.* 1. August or September, when *amagogode* begin croaking.

i-**Gogogo**, *n.* 2. An empty paraffin tin, prob-ably from the sound it makes when knocked about; a tin box, a clock case.

um-**Gogogo**, *n.* 6. Subterranean gurgling of water.

in-**Gogolo**, *n.* 3. A person who keeps back his chief reasons.

ukutl-**Gogololo**, *v. i.* To sit on one's haunches, to stoop, duck, hide; of sickness, to subside; *ihlaba litè-gogololo*, the stitch has gone away; *umoya utè-gogololo*, the wind decreased, abated; to leave off: *batè gogololo*, they were at a loss.

uku-**Gogoshela**, *v. i.* To hold back more than one is entitled to, and to give one's partner less than he is entitled to; to take the greater portion for oneself.

i-**Gogosholo**, *n.* 2. One who hides something under the arm or on the chest; fig. a boaster; one who puffs himself up like a peacock.

uku-**Gogotya**, *v. i.* To be unyielding; not to believe what *i-Gogo* (the wizard) says, nor do what he commands.

i-**Gogotya**, *n.* 2. An unyielding, disloyal person. The Kafirs who did not kill their cattle at Nongqause's command in 1857 were called *amagogotya*.

uku-**Gogotyela**, *v.* To treat one harshly: *wagogotyela kuye*, he treated him hard or harshly.

uku-**Goja**, *v. i.* To nod as a very nimble *um-kwēlā* does with his plumes on.

in-**Goje**, *n.* 3. A person distinguished for shooting and hitting well.

uku-**Gola**, *v. t.* from *ukutl-Go*. To snatch, seize quickly (a bird from the air); to pounce upon, as in seizing from behind.

—**Golela**, *v.* To spy out in a meeting for report.

—**Golisa**, *v.* To speak calmly but determinedly.

i-GOLIDE, *n.* 2. Gold, from the Eng.

i-**Golo**, *n.* 2. The end of the rectum protruded.

ukutl-**Golokongqo**, *v. i.* To fall into a hole, gorge or ravine; of a wall, to tumble down completely; of the setting sun, to disappear; fig. to swallow up entirely.

—**Golokonqòkonqò**, *v.* To fall very deep; to sound (a bell).

ukutl-**Golokoqo**, *v. i.* Of a bumping wagon, to rumble or make a rattling sound.

um-**Golombane**, *n.* 6. A tinkling brass ornament, worn on the ankles and arms; a thong with a lock.

uku-**Golombila**, *v. i.* To deplore with pity.

i-**Golomi**, *n.* 2. (a) The Cape Lourie, Turacus corythaix *(Wagl.)* (b) An anklet of bronze or copper.

i-**Golonxà**, *n.* 2. A corner, angle; a recess, a cupboard-like hole.

in-**Golovane**, *n.* 3. A small truck or trolly for removing refuse.

uku-**Goloza**, *v. i.* To sit on one's hams; to squat alone; to sit solitary, as in reverie, or lost in thought, or waiting for something.

—**Golozela**, *v.* To sit on one's hams with an object in view, as a beggar sits at a door in expectation, hence to sit watching: *sendiya kugolozela isela*, I shall be ready to watch the thief; *ndisagolozele into enditenjiswe yona*, I am still looking for the gift which was promised me; cf. *uku-Qwalasela*.

—**Golozisa**, *v.* To cause to watch, wait; to detain.

uku-**Gombà**, *v. t.* pass. *gonjwa*, To scoop, hollow or dig out a pit; to excavate; to wash out, as water or a flood on river banks or on the sea shore; to lead the wings of a hunting party in surrounding game.

uku-**Gombònca**, and **Gombònqa**, *v. t.* To hollow out, scoop out in wood or stone; of an ulcer, to eat into the skin; cf. *uku-Rombònca*.

in-**Gombònca**, *n.* 3. Used as an *adj.* Scooped out (land); deformed, ugly (of the face).

in-**Gombònqa**, *n.* 3. Rough, broken country.

uku-**Gomfa**, *v. i.* To sit in a bending, drooping position, with the head lower than the knees, and the hands resting on the feet; to sit without any object in view.

i-**Gomfa**, *n.* 2. A careless, indifferent person.

i-**Gomfi**, *n.* 2. An edible root.

ukutl-**Gomololo**, *v. i.* To rise up again, to stand erect.

ukutl-**Gompò**, *v. i.* To disappear: *utè-gompò emlanjeni*, he disappeared in the river.

uku-**GONA**, *v. t.* To embrace; to carry in the arms: *uyamgona umntwana*, he carries the child in his arms; fig. to support: *bagonwa ngubani-na?* by whom were they supported (with provisions)?

i-**Goni**, *n.* 2. A promise that holds or binds one.

in-**Gono**, *n.* 3. Anything to take hold of, as the stalk of a pumpkin; the human nipple; a teat.

—**Gonana**, *v.* To embrace one another.

in-**Gone**, *n.* 3. A species of thin, long grass without leaves, but with woolly and rough points as its seed. (Du. Koper-draad i.e. copperwire).

i-**Gongo**, *n.* 2. (a) A lump, swelling; fig. a poor creature; a nickname for a Hottentot. (b) A species of bird, probably the Emerald-spotted Dove, Chalcopelia afra (*L.*), which in Sepedi is called, from its cry, *legongo*.

i-**Gongoma**, *n.* 2. Os frontis above the eye; the frontal arch.

in-**Gongoma**, *n.* 3. A rising, swelling on the head, caused by a blow; fig. sign, token.

uku-**Gongotà**, *v. t.* To beat often; drive away, banish.

in-**Gongobala**, *n.* 3. (a) A song at a drinking bout, accompanied with dancing in a nude state. (b) A round elevation.

uku-**Gongobezela**, *v. i.* To sit beside the food, to keep the food always near oneself.

u-**Gongololo**, *n.* 5. A dry, hard skin of an animal.

in **Gongolotèla**, *n.* 3. A looking for or waiting for in vain: *sabangaqwalasela yaba yingongolotèla*, we looked and waited, but in vain.

uku **Gongoloza**, *v. i.* To wait long or in vain (e.g. for the expected arrival of some one): *sagongoloza sibalindele abantu*, we waited on expecting the people.

uku-**Gongqa**, *v. t.* To tramp up and down, when there is no way; fig. to search, follow up, go deep into the crime or guilt of a person; to make a headman responsible for the hut-tax of his people.

uku-**Gongqagongqa**, *v.* To tramp up and down country covered with *amalindi*.

ukuti-**Gongqo**, *v. i.* To be hollow; to tread or step into a hole unawares: *itè-gongqo inkaba*, the navel lies deep, is hollow; *zegongqo inkabi*, the oxen went out of sight into a hollow.

i-**Gongqogongqo**, *n.* 2. A rattling noise.

uku-**Gongqoza**, *v. i.* To make a hollow, reverberating noise, as a wheel which is dry, or a vehicle rumbling in the distance, or thunder.

i-**Gongqongqo**, *n.* 2. An imaginary being of great size and cannibalistic tendencies, who figures largely in the Kafir *intsomi*; = *i-Zim.* fem. *igongqongqokazi*.

uku-**Gongxa**, *v. t.* To dig deep (a pit); to pull the headdress down over the face, as a bride does; fig. to question deeply; to search out the truth of a statement by searching questions.

um-**Gongxo**, } *n.* 6. A pit; a deep hole
um **Gongxwa**, } in the ground; a road with bad ruts or holes.

ubu-**Gongxo**, *n.* 7. Depth.

uku-**Gongxagongxa**, *v.* To examine very closely.

ukuti-**Gongxo**, *v. i.* = *ukuti-Gongqo*.

i-**Goni**, *n.* 2. See *uku-Gona*.

i-**Gonigontsi**, *n.* 2. Trickery in action.

in-**Gono**, *n.* 3. See *uku-Gona*.

um-**Gonogono**, *n.* 6. A small tree, Psychotria capensis *Vatke*.

uku-**Gononda**, *v. t.* To try to suck a breast or udder which is dry.

u-**Gonoti**, *n.* 5. A long, thin rod or stick, as the stalk of Kafircorn; fig. a tall person.

uku-**Gonqa**, *v. i.* To remain always at home.

uku-**Gonqisa**, *v. i.* To go towards the enemy at a rapid pace in the endeavour to overthrow him; to charge.

ukuti-**Gontshi**, *v. i.* To go in; to enter immediately.

i-**Gontsi**, *n.* 2, A kind of plant with an edible root.

in-**Gontsi**, *n.* 3. A corner of a room; a recess.

in-**Gontsingontsi**, *n.* 3. A deep place which no man can reach; a secret, hidden place. Dimin. *ingontsangontsana*.

uku-**Gontya**, = *uku-Gongxa*.

in-**Gonyama**, *n.* 3. A lion; femin. *ingonyamakazi*, a lioness.

ubun-**Gonyama**, *n.* 7. The state of being like a lion, strong, violent.

uku-**Gonyamela**, *v.* To act the lion towards anyone; to use force, or violence; to overpower.

u-**Gonyamelo**, *n.* 5. Violence.

uku-**Gonyela**, *v. t.* To give or put forth all one's strength; to exert oneself to the utmost in the accomplishment of an enterprise.

um-**Gonyo**, *n.* 6. Meal dumpling cooked with venison.

i-**Gope**, *n.* 2 Any convex, hollow thing, as an eggshell, potsherd, or hoof grown crooked.

uku-**GOQA**, *v. i.* To shut, close, bar or lock up a kraal or house by placing a piece of wood against it inside; fig. to steady oneself with the heels; to close in the legs when riding; to fence or ward off a blow by pulling up the knees. Em. *uku-Gweqa*.

i-**Goqo**, *n.* 2. A heap of firewood kept outside the hut; loc. *egoqweni*; fig. a bullock whose horns point crossways.

isi-**Goqo**, *n.* 4. *Wenza isigoqo*, or *wasigoqo* he was embarrassed, became speechless.

um-**Goqo**, *n.* 6. A bar of wood; a block of wood to sit upon; anything heavy, large; a multitude, = *in-Gxokolo*; a wagontrain; dimin. *um-Goqwana*.

in-**Goqi**, *n.* 3. A rush; *masenze ingoqi kuye*, let us race to him.

in-**Goqo**, *n.* 3. Boiled maize, = *in-Kobe*.

u-**Goqogoqo**, *n.* 5. Rattling, clanking.

uku-**Goqoza**, *v. i.* Of a wagon, to make a rattling sound when travelling; cf. *uku-Gongqoza*.

uku-**Goqozisa**, *v.* To set the wagon going, and thus produce the rattling sound.

uku-**Goqulula**, *v. t.* To move, put, or clear away in searching; to uncover; to turn

everything upside down; to let fall the shield, when pursued hard.

i-**Goŕa**, *n.* 2. A brave man; a hero.

ubu-**Goŕa**, *n.* 7. Valour, heroism, bravery.

u-**Goŕogoŕo**, *n.* 5. A rattling, clanking sound.

in-**Goŕolo**, *n.* 3. A number of red things.

uku-**Gosa**, *v. t.* To serve a chief or man of high rank, as one trusted; to be charged, commissioned with a certain service.

i-**Gosa**, *n.* 2. One put in trust; a servant, manager, administrator; an office-bearer in a church.

ubu-**Gosa**, *n.* 7. Stewardship; office (such as eldership) in a church.

uku-**Gosela**, *v.* To serve, take care for another person, or for a purpose.

—**Gosisa**, *v.* To cause or make to serve: *wazigosisa*, he served without being commissioned.

i-**Goso**, *n.* 2, and i-**Gosogoso**, *n.* 2. That which is crooked, bent: *iligosogoso indlela yendoda enctyala*, the way of a guilty man is crooked.

ubu-**Goso**, and ubu-**Gosogoso**, *n.* 7. Crookedness; a bend (e.g in a river).

in-**Gotya**, *n.* 3, pl. *ama*. Anything long (lath, pole, stake).

i-**Gotyi** *n.* 2. The blue-mantled Flycatcher, Trochocercus cyanomelas *(Vieill.)*. This name may be given to other species of flycatchers as well.

i-**Gotyiba** and i-**Gotyiwa**, *n.* 2. Watsonia, a beautiful mountain plant.

in-**Gotyongotyo**, *n.* 3. A long person or thing.

um-**Gotywa**, *n.* 6. from *uku-Goba*. A clasp-knife.

uku-**GÒVA**, *v. t.* To be indifferent in cases where one should help; to disregard danger or cold; to be of improper or indecent manner; to behave churlishly, disrespectfully.

in-**Gova**, *n.* 3. Indifference, carelessness, unprogressiveness.

uku-**Govalala**, } *v.* To be in an indiff-
ukuti-**Govalala**, } erent, etc., state.

u-**Govane** *n.* 5. The uvula. Phr. *ukusula ugovane*, to wipe the uvula, i.è. to eat.

isi-**Govugovu**, *n.* 4. A wild, vicious man or beast.

ukuti-**Goxe**, } *v. i.* To hide, withdraw, re-
uku-**Goxa**, } treat into a sheltered place; to go into the pulpit; to abate, cease, secede.

ukuti-**Goxo**, *v. i.* To put away out of sight in a box or in the ground: *nditi-goxo yonke imali kulomntu*, I have put down all my money to that man, and have nothing left; *v. i.* to be put out of sight; fig. to be buried: *uti-goxo kwelabafileyo*, he has gone down among the dead.

u-**Goxo**, *n.* 5. } A heap of things that
ubu-**Goxo**, *n.* 7. } rattle: *ndalugoxo lwamatambò*, I was a rattle of bones, a skeleton (from sickness).

ubu-**Goxololo**, *n.* 7. A heap or collection of different things.

in-**Goxowane**, *n.* 3. Anything that makes a rattling noise. as the loose copper-rings worn on the arms; a gathering of dry bones.

uku-**Goxoza**, and uku-**Goxozela**, *v.* To jingle as money; to rattle, clank, creak like a wagon.

in-**Gozi**, *n.* 7. A danger. Phr. *yingozi emntwaneni*, it is a danger to a child, applied e.g. to a knife, a heavy pumpkin or fire. Any injury, hurt, bruise, accident, loss.

ubun-**Gozi**, *n.* 7. State of being unfortunate.

N.B. For words beginning in-Gq not found here, see under Q: ing-**Q** or u-**Q**.

uku-**Gqā**, *v. t.* pass. *gqiwa*. To copulate. (An obscene word, for which the emphemistic expressions *uku-Lala*, and, in the case of animals, *uku-Zeka* are used.)

u-**Gqamanzi**, *n.* 1. A dragonfly. In Kafir natural history, the dragonfly is always of the male sex, and its female is the water. The Kafir imagines (when he sees the female laying her eggs in the water) that he is looking at the male impregnating the water. In Em. *u-Fejamanzi* and in Zulu *u-Jekamanzi*, the same notion prevails. Owing to its obscene suggestiveness, the word is rarely used except by children.

ukuti-**Gqā**, *v. t.* To look sharply at one who has done wrong.

ukuti-**Gqā**, = *ukuti-Gqā-Gqā*.

in-**Gqaba**, *n.* 3. (a) The red hare. (b) A nickname for an old Hottentot man.

in-**Gqabakazi**, *n.* 3. (a) Nickname for an old Hottentot woman. (b) A barren woman or cow.

ama-**Gqabantshintshi** and **Gqabatshitshi**, *n.* 2. *pl.* Big raindrops.

uku-**Gqabaza**, *v. t.* To curtail.

i-**Gqabi**, *n.* 2. A leaf of a tree ar plant; *igqabi lika-Lonji*, brandy; dimin. *igatyana*.

ukutl-**GQAB'U**, } *v. i.* To burst, as a tum-
uku-**Gqabúka**, } our, boil or bladder.

—**Gqabúkela**, *v.* To burst forth on any person or object.

—**Gqabúla**, *v.* To break off (string, rope).

—**Gqabúza**, *v.* To cause or make to burst; or make holes, as hail through a roof.

—**Gqabúzela**, *v.* To cause to burst forth on any object.

ukutl-**GQADA**, *v. i.* To come forward with a bound; to come unexpectedly, suddenly.

i-**Gqadi**, *n.* 2. Prancing: *ihashe linamagqadi*, the horse is proud, throwing up its head and beating the ground with its hoofs.

u-**Gqada-mbekweni**, *n.* 5. A usurper, an intruder. *Uzenza ugqada-mbekweni*, lit. one who pounces upon, or appropriates that which had been intended for another; one who eats the remains of a meal without obtaining permission; fig. one who desires, does, or speaks what is not fit for him, who gives an uncalled for opinion or interferes.

in-**Gqadangqada**, *n.* 3. Activity, quickness, being everywhere.

uku-**Gqadaza**, *v. t.* To move hither and thither; to shift from place to place; to dodge about; to run about in a playful manner.

—**Gqadazisa**, *v.* To dodge a person, as a hare dodges the hounds by running from side to side.

i-**Gqagala**, *n.* 2. A great piece of stone; a large fruit, as a quince.

ubu-**Gqagala**, *n.* 7. Roughness of ground; a rocky, stony country full of boulders or cliffs and clefts; fig. artful speech, the purpose of which is concealed, difficult to understand.

uku-**Gqagalisa**, *v. t.* To make a road rough by throwing boulders on it.

ukutl-**Gqā-gqā**, *v. t.* To be dotted over, one here, one there, as a man with small-pox: *isebe litiwe-gqā-gqā ngameva*, the branch is dotted or scattered over with thorns; *ingubo itiwe-qgā-gqā ngamaqúla*, the garment is dotted over with round buttons; *iliwe litiwe gqā gqā yimizi*, the land is dotted with villages.

uku-**Gqagqela**, *v.* To trim a garment with buttons.

i-**Gqagqi**, *n.* 2 A species of plant.

i **Gqagwe**, *n.* 2. A choice, selected thing; a skilful, wise, expert person; cf. *i-Qawe*.

uku-**Gqakadula**, *v. i.* To jump, kick or run about; to skip as children do.

in **Gqakaqa**, *n.* 3. Small-pox.

um **Gqakwe**, *n.* 6. An illegitimate child.

uku-**GQALA**, *v. t.* To take notice of, fix the attention or mind on, an object; to observe attentively; to pay attention to; to remember; to aim with a gun: *wagqala kuye*, he aimed at him.

i-**Gqala**, *n.* 2. An observer; an old person; dim. *igqalana*, a nickname for a thin, despicable, old man.

isi-**Gqala**, *n.* 4. A very observant man; fem. *isigqalakazi*.

uku-**Gqalana**, *v.* To observe one another.

—**Gqaleka**, *v.* To be observed: *ubutyebi obungagqalekiyo*, uncertain riches.

—**Gqalisa**, *v.* To draw the attention to, or point towards, a certain object.

isi-**Gqaliso**, *n.* 4. A mark calling attention or pointing to or guiding to.

uku-**Gqalisela**, *v.* To observe attentively, pay particular attention to an object; to select for observation or attraction.

um-**Gqaliseli**, *n.* 1. An overseer, inspector, steward.

um-**Gqaliselo**, *n.* 6. Particular attention bestowed on a person or thing; a mark.

in-**Gqalutye**, *n.* 3. A ball or pebble used by children for throwing in the game *uku-Puca*.

in-**Gqambásholo**, *n.* 3. A strong, tall person.

in-**Gqambú**, *n.* 3. The piece of wood on the noose of a trap for birds or game; the ligament of the tongue; fig. slowness of speech; restraint.

um-**Gqamsholo**, *n.* 6. A worthless, useless thing (bad tobacco); *umntu ongumgqamsholo*, a bad fellow, bad character.

in-**Gqanda**, *n.* 3. A kind of assegai; see *i-Ngqanda*.

in-**Gqanga**, *n.* 3. A generic name for large birds of prey.

u-**Gqangagqanga**, *n.* 5. A loud noise; as *adj.* noisy.

i-**Gqange**, *n.* 2. Sagewood, Buddlea salviaefolia *Lam.*

in-**Gqaqu**, *n.* 3. Dancing of men.

i-**Gqaŕa**, *n.* 2. A fast, swift runner.

i-**Gqaŕi**, *n.* 2. A sly person, a snake in the grass: *unegqaŕi*, he has bad devices in his heart; = *i-Qinga*.

i-**Gqaŕuka**, *n.* 2. A cavity.

i-**Gqasi**, *n.* 2. The prancing or capering of a horse; cf. *i-Gqadi*.

in-**Gqata**, *n.* 3. Dung in small pellets, of goats, sheep, etc.

uku-**Gqatsa**, *v. t.* To race horses or cattle.

u-Gqatso, *n.* 5. A race, racecourse.

uku-**Gqatsela**, *v.* To race for.

uku-**Gqatsa**, *v. i.* To expose to a fire; to roast: *ilanga liqqatsile*, the sun is burning hot; *uku-zigqatsa*, to intrude.

in-**Gqatsane**, *n.* 3. Burning heat: *ingqa-tsane yelanga*, the burning hot sun; fig. forwardness: *uzenze ingqatsanc*, he placed himself forward.

i-**Gqatyana**, *n.* 2. Dim. of *i-Gqabi*. A small leaf.

in-**Gqawane**, *n.* 3. (a) A root used for pain in the stomach; cf. *in-Dawa*. (b) A strand wolf, = *is-Andawane*.

in-**Gqawe**, *n.* 3. A hard grass, growing from a red bulb.

i-**Gqaza**, *n.* 2. The Little Pinc-pinc Grass-Warbler, Hemipteryx minuta *Gunning*; also called *u-Nonqane*. Phr. *uŕatya kwamagqaza*, the twilight of the *magqaza*, i.e. the early evening twilight when this little bird is still flying about.

in-**Gqaza**, *n.* 3. A head ornament of red, black and white beads, with a string of the same hanging down behind, worn by boys.

ukuti-**Gqebé**, } uku-**Gqebà**, } *v. t.* pass. *gqcjwa*. To break a window or a person's skull with a stick; to destroy.

i-**Gqebà**, *n.* 2. A knobkerrie.

uku-**Gqebàgqebà**, *v.* To break or beat on the head often or hard: *intloko zabo zagqe-jwagqejwa*, their heads got hard knocks.

—**Gqebàna**, *v.* To break skulls of one another.

isi-**Gqeba**, *n.* 3. A house of the chief, where he meets his councillors or distinguished strangers.

um-**Gqebe**, *n.* 6. Beer, drink.

uku-**Gqebela**, *v.* To speak ironically, sarcastically, saying one thing and meaning another; to banter; to call names.

in-**Gqebelelana**, *n.* 3. us. as *adj.* Big, blustering, arrogant (words); bantering.

uku-**Gqebenya**, *v. i.* To claim pre-eminence for oneself.

i-**Gqebeqé**, *n.* 2. Secret plot, machination; an intriguer, plotter, deviser, conspirator.

um-**Gqeku**, *n.* 6. Calves which go with dry cows; a lot of young cattle under three years: *nqumla umgqeku*, take off a lot of young cattle.

in-**Gqele**, *n.* 3. Frost, cold.

i-**Gqeleba**, *n.* 2. An intelligent person who is useful in everything.

ukuti-**Gqengegqenge**, *v. i*, To blaze: *umlilo ulé-gqengegqenge*, there is a blazing fire.

um-**Gqepé**, *n.* 6. A cup made from a calabash, a great drinking vessel: *lendoda imqéle, ikè yafumana umgqepé*, this man is tipsy, he has had a cup; see *um-Ngqepé*.

in-**Gqeqe**, *n.* 3. A small kind of dog; fig. a dwarfish person; dim. *ingqeqana*.

uku-**Gqeŕeza**, *v. i.* To talk incoherently.

i-**Gqesha**, *n.* 2. A girdle, band, napkin, bound about the waist.

in-**Gqeshembà**, *n.* 3. Hardness, = *in-Gqosho-mbà*.

ukuti-**Gqezu**, *v. i.* To wink.

GQI, *interj.* Behold! *gqi inyamakazi*, see, a buck! *kuti esatétà, gqi ilifu elikànyayo labenzela itinzi*, while He yet spake, behold, a bright clould overshadowed them.

ukuti-**Gqi**, *v. i.* To appear, project, stick out. It denotes the occurrence of a sudden event, breaking in as it were upon other events.

ubu-**Gqi**, *n.* 7. Enchantment; sorcery; magic: *wenza ubugqi*, he used enchantment.

GQIBI! *interj.* That's all! *gqibi ke*, all is over! quite,entirely: *buginwa gqibi*, heathenism only.

ukuti-**Gqibi**, } uku-**Gqiba**, } *v. t.* Pass. *ukugqitywa*. To finish, accomplish, close, end, terminate: *siwugqibile umsebenzi*, we have finished the work; *sendigqibile*, I have already finished; *indlala iyasigqiba*, lit. the famine is finishing us, i.e. there is great scarcity of food; to purpose, decide: *ndagqiba ngelitì*, I resolved, decided as follows; *wayegqibe entliziyweni*, he purposed in his heart.

in-**Gqibo**, *n.* 3. End, completion, accomplishment (active).

isi-**Gqibo**, *n.* 4. Purpose, result; decision.

uku-**Gqibela**, *v.* To make a full end; to finish up: *impi yasigqibela*, the enemy finished us up; *inkomo zamgqibela umbona, tù!* the cattle quite destroyed the maize; with *adv.* signification of wholly, totally, quite: *amazimbà agqibcla ukubola*, the Kafircorn was totally rotten; used very idiomatically with the *adv.* signification of 'last': *ndamgqibela enjalo*, I last heard of him in that condition; *ndimgqibele ese ihashe emlanjeni*, I last saw him taking the horse to the river; *abokugqibela kuni*, the last remaining of you, your residue.

in-**Gqibela-qoyi**, *n.* 3. That which is final; the end.

um-**Gqibelo**, *n.* 6. The last (day of the week), i.e. Saturday. Phr. *akuposwa mgqibelo*, you are never missed at the Saturday dance, 'there is no show without Punch'.

uku-**Gqibelela**, *v.* To be fully accomplished; to be complete, perfect: *yibani ngabagqibelelcyo njengokuba uyihlo osemizulwini egqibelele*, be ye perfect as your Heavenly Father is perfect; *ut'ando olugqibelelcyo*, perfect love.

in-**Gqibeleli**, *n.* 3. A perfect one.

in-**Gqibelelo**, *n.* 3. Integrity: *amadoda ahamba ngokwengqibelelo yawo, engazi neto*, the men went in their simplicity, knowing nothing.

uku-**Gqibelelisa**, *v.* To make perfect.

um-**Gqibelelisi**, *n. i.* One who makes perfect: *imbangi nomgqibelelisi wokolo lwetu*, the Author and Perfecter of our faith.

uku-**Ggibelisa**, *v.* To see for the last time: *gqibelisa ilanga*, look at the sun for the last time (said to a person who is about to be put to death).

—**Ggibelisana**, *v.* To say good-bye to each other for the last time.

uku-**Gqibeza**, *v.* Em. = *uku-Gqibela*.

i-**Gqibika**, *n.* 2. The fold on the under part of the thigh; Kafirs swear by *amagqib' ako*, thy folds.

uku-**Gqila**, *v. t.* To pull or draw at the nipple; to drain the last drop from the cow in milking; to suck at the breast till entirely drained: *umntwana uyamgqila unina, akusapuni nto*, the child troubles its mother with sucking, and there comes no more out of her.

isi-**Gqili**, *n.* 4. Milk which is drawn from the unfilled udder; dim *isagqilana*: *inkomo ipum' isagqilana*, the cow is beginning to give a little milk.

in **Gqili**, *n.* 3. A district.

in **Gqimdolo**, *n.* 3. A species of plant.

in-**Gqindilili**, *n.* 3. Thickness, etc., see *i-Ngqindilili*.

in-**Gqindiva**, *n.* 3. One who sits with his head held proudly back.

ukuti-**Gqipu**. *v. t.* To cut through with a knife or scissors; to cleave; to part the hoof: *nozidla izinto ezitiwe-gqipu npupu*, you shall eat whatsoever parteth the hoof; *wawabona amazulu etiwe-gqipu*, he saw the heavens rent asunder.

ukuti **Gqipu-gqipu**, *v.* To cleave quickly.

in-**Gqipula**, *n.* 3. A clod.

i-**Gqira**, *n.* 2. One who is skilled in restoring or preserving health, as *igqwira* is skilled in destroying it. These doctors are of various kinds: (a) *igqira lokugxa*, lit. doctor of the spade, who heals by roots and herbs; a herbalist; (b) *igqira lemvula*, one who pretends to make rain; (c) *igqira lokuvumisa*, one who professes to divine; (d) *igqira lokumbulula*, one who professes to discover bewitching matter by means of a spear; (e) *igqira eliqubulayo*, one who pretends to suck out and spit out *izidlanga*, i.e. things troubling a patient; (f) *igqira elinnkayo*, = *isa-Nuse*, under *uku-Nuka*.

ubu-**Gqira**, *n.* 7. The profession, skill, practice, etc., of an *igqira*.

uku-**Gqishela**, *v.* To cover the penis.

um-**Gqishelo**, *n.* 6. The private region between the anus and the testes.

uku-**GQITA**, *v. t.* To pass by or over; to jump over a point: *ndagqita kuye*, I passed by him; fig. in a comparative sense, to go beyond: *lamkuhlane ugqitile*, that sickness has gone beyond (recovery), i.e. the sick person is dead (a common way of intimating death); *akagqitile*, he is not any worse; *ndigqitwe bubuncoko*, I am fond of chatting; to surpass, excel: *lendoda iwagqitile amanye ngobulumko*, that man surpassed others in wisdom, i.e. is wiser than others; *igqit'emgceni*, it is above measure; to transgress: *wawugqita umteto*. he transgressed the law.

um-**Gqiti** *n.* 1. A transgressor.

isi-**Gqito**, *n.* 4. Passing over the line of rectitude; transgression.

uku-**Gqitela**, *v.* To pass on. to pass over to: *wagqitela pambi kwabo*, he passed over before them.

—**Gqitisa**, *v.* To cause to pass by, to jump over, etc.; to proceed: *zigqitise inkomo*, pass on the cattle; to surpass: *node wagqitisa kum*, and one who is much more than I, i.e. who surpasses me; *akanako ukuteta isi-Xosa, ugqitisile*, he excels in speaking Kafir.

—**Gqitisela**, *v.* To cause to proceed towords a person or place; to surpass. *Adv.*: *ugokug jtiselcyo*, abundantly; above measure.

in-**Gqitiselo**, *n.* 3. Excelling: *fumani ukuba nibe ngcngqitiselo*, seek that ye may excel.

uku-**Gqitisisa**, *v.* To cause to transgress: *niyabaggitisisa abantu*, ye make the people transgress.

i-**Gqita**, *n.* 2. (a) Scrofula, ulcer, any indolent swelling that discharges pus: *unegqita*, he is scrofulous, has a swelling or ulcer inside. (b) Monsonia ovata *Cav.*, called *iyeza leŕambà*, snake medicine; used also for dysentery; the Pondomisi call it *ubuhlungu beŕambà*, snake poison.

in-**Gqiti**, *n.* 3. A finger with the terminal joint, or the two terminal joints, cut off. The custom of taking off the joint is followed by several Kafir clans, and is supposed to safeguard the child from evil ways. Stow says that among the Bushman tribes the custom of cutting off the terminal joint of the little finger was almost universal.

i-**Gqiza**, *n.* 2. A troop, company, a limited number of men (not cattle): *igqiza labantu*, a company of people.

uku-**Gqobà**, *v. i.* To walk aimlessly in the forest where there is no path, as a lost person; to walk unsteadily, as a man who disembarks from a ship; to go in and out: *ndagqobà ndipùma*, I went in and out.

in-**Gqobe**, *n.* 3. Speed, running fast; rush, desperate effort, violent impulse: *yenza ingqobe*, do it speedily, make an effort to overtake and seize.

u-**Gqobo**, *n.* 5. A long, stiff tail.

ukuti-**GQOB'OGQOB'O**, *v. i.* To break out in (sores, etc.): *bati-gqobògqobò izilonda*, sores broke out upon them.

uku-**Gqobòka**, *v.* To break out; to open; to be perforated; to be pierced through and through so that a hole is made; to burst forth: *indlu igqobòke umtòmbò*, a fountain burst forth in the house; to burst, as an abscess or boil: *itumbà ligqobòkile*, the abscess has burst, opened; to burst through or out from internal pressure: *amanzi agqobòkile edameni*, the water has burst out from the dam; *inxòwa igqobòkile*, the sack has burst: *inkwenkwe igqobòke ikwèlo*, the boy has acquired the art of whistling (which is said to be done by putting the *in-Kwili* on the tongue to let it bite it and then making an effort to whistle); to become inured to war: *amagwala akakagqobòki-na?* have the cowards not become brave yet? said when war continues long; *umkwètà ugqobòke ukutshila*, the circumcised boy has acquired the art of dancing; fig. to be converted.

i-**Gqobòka**, *n.* 2. A convert to Christianity. (A nickname given to a convert by heathens, who have the idea that the word or preaching has pierced a hole through the heart, ascribing the change to natural causes.) Fem. *igqobòkazana*.

u-**Gqobòko**, *n.* 5. Repentance, conversion.

ubu-**Gqobòko**, *n.* 7. The state of conversion, as opposed to the state of heathenism.

uku-**Gqobòkela**, *v.* To break out into: *gqobòkela ekumemeleleni*, break forth and cry.

—**Gqobòza**, *v. t.* pass. *gqojozwa*. To cause to burst through by force or pressure from without: *gqobòza umnxùma*, pierce a hole through; to break into a house through a wall by instruments; to open; to perforate; to make a hole through: *amasela ayigqobòzile indlu*, the thieves have broken into the house; to beat or crush (glass, earthenware, the skull) by a heavy blow; to tear or rip up, as birds of prey do.

um-**Gqobòzi**, *n.* 1. A breaker, one who bursts through.

uku-**Gqobòzela**, *v.* To break through in a particular spot or locality: *gqobòzela inxòwa*, open the bag (by cutting it open at the mouth).

uku-**Gqogqa**, *v. t.* To scrape out (a pot, snuff-box, calabash, etc.) so that nothing is left in it; fig. to storm a place, to assail and expel an enemy, or the remnants of a vanquished foe, who have concealed themselves; to extirpate, break up by violence: *ama-Sirayeli awagqogqa ama-Kanane*, the Israelites extirpated the Canaanites.

in-**Gqokongqoko**, *n.* 3. A rattling noise; a stony place.

in-**Gqokozo**, *n.* 3. A stony place: *bawele ngelengqokozo izibuko*, they crossed by the stony drift.

in-**Gqokoqwane**, *n.* 3. A weevil.

in-**Gqokova**, *n.* 3. Used as *adj.* Very red with red clay.

uku-**Gqola**, *v. i.* Em. To be brown, rusty, dirty from smoke; = *uku-Gxwala*.

in-**Gqola**, *n.* 3. A species of red locust.

i-**Gqola**, *n.* 2. A stick with a big knob; a club.

ukuti-**Gqolo**, *v. t.* To beat with a stick. *v. i.* To be hasty; to run; to do a thing often.

i-**Gqolo**, *n.* 2. A miser; a niggardly, selfish person.

in-**Gqolo**, *n.* 3. An unclean animal (baboon).

u-**Gqolo**, *n.* 5. A steep, perpendicular ascent; a hillside.

uku-**Gqoloda**, *v. i.* To jump about from over-joy in victory.

u-**Gqoloma**, *n.* 1. The python. Phr. *banezitena zika Gqoloma*, they have the python's bricks, and are therefore able to inspire awe. (This proverb is used by the Natives with reference to white people).

um-**Gqoloqò**, *n.* 6. Scarcity of grass, hair, etc.; poor condition of a country, or of people.

in-**Gqombèla**, in-**Gqombò** *n.* 3. A reddish colour as that of blood; a darkish red or brown person; *ingqombòkazi*, a light-red cow.

in-**Gqomfiya**, *n.* 3. That which is great, tall, stands erect: *umti wema wayingqomfiya*, the tree was high, stood erect, straight.

um-**Gqomogqomo**, *n.* 6. Witgatboom, Capparis albitrunca *Burch.*, a tree whose roots are used in times of scarcity as a substitute for coffee.

u-**Gqonci**, *n.* 5. Underbush, Trichocladus ellipticus *E. & Z.*

in-**Gqongana**, *n.* 3. Anything diminishing in size, as a river in drought: *ilizwe libuyele layingqongana*, the country became very small.

u-**Gqongo**, *n.* 1. A protruding navel, umbilical rupture.

in-**Gqongqo**, *n.* 3. A dried bullock-skin used as a drum by the women to accompany dancing; a tall, strong person, a giant; a person in authority, with power to command; hence used adverbially to express certainty or finality: *lomntwana ngumntwana walapa ngqongqo*, this child is a real child of this place (it is not of obscure origin); *lento nditètà ngqongqo*, I say this and I mean it, I am firm about this.

in-**Gqongqosholo**, *n.* 3. A tall, corpulent person; a hard character.

in-**Gqongqotò**, *n.* 3. A person who excels in speech or in anything good.

i-**Gqongwe**, *n.* 2. Anything empty, as a box, bag, or paraffin-tin.

i-**Gqoqina**, *n.* 2. An herb used as a perfume.

in-**Gqoqo**, *n.* 3. An armlet of black shells; the colour of a goat.

isi-**Gqoṙo**, *n.* 4. The first milk of a cow during the first two days after calving; abundance of food, milk, corn, etc.

uku-**Gqoṙa**, *v. t.* To break off branches of trees for firewood, to speak strongly against a person.

—**Gqoṙoza**, *v.* To beat as a smith with his hammer; to break wood; to work hard; to collect people or cattle; to belch wind.

in-**Gqosholo**, *n.* 3. in-**Gqoshombà** *n.* 3. A strongly-built muscular person; anything hard which will not soften or yield; hardness, stiffness from cold or fear, = *in-Gqeshembà*.

ubu-**Gqoshombà**, *n.* 7. Hardness, stubbornness, obstinacy.

uku-**Gqoshonqa**, *v. t.* To scold, refuse, rebuff in a hard, boisterous, blustering manner. *v. i.* Of a horse, to be startled; to bristle up.

uku-**Gqotà**, *v. t.* To hunt alone or singly near home, or outside of the forest; fig. to hunt up people to join any fraternity.

ukuti-**Gqotègqotè**, *v. i.* To move quickly; to rock or wave to and fro; to shiver after fright or convulsions; *v. t.* to knock over and destroy.

in-**Gqotè**, *n.* 2. Hasty moving: *unengqotè*, he does not find, succeed, etc., from hastiness, i.e. he is in too great a hurry.

in-**Gqotò**, *n.* 3. The rough edge or skirt of a dried skin (with holes through which it was fastened by pegs to the ground for drying); fig. the outskirts of a village or land; a lean bullock. The Abambo are called *isizwe esindlebe zizingqotò*, the tribe with large holes in the ears.

uku-**Gqotsa**, *v. i.* To run swiftly.

—**Gqotsela**, *v.* To run towards or for.

—**Gqotsisa**, *v.* To make (a horse) run fast.

ukuti-**Gqu**, *v. i.* Sound of thunder, report of a shot.

uku-**GQUBA**, *v. t.* To raise dust or dry dung, as cattle in a savage mood; of children, to throw up the dust in play.

i-**Gquba**, *n.* 2. A place where there had formerly been a cattle-kraal; an old place of long standing: *abantu basegqubeni*, the people of the oldest or central station in a district.

um-**Gquba**, *n.* 6. Old, soft, dusty manure; fig. *kwange ngati kuza kusala umgquba*, it looks as if only rubbish will be left.

uku-**Gqubela**, *v.* To cover with dust. Phr. *ugqutyelwa lutùli*, he is covered by the dust, i.e. he is short in stature; *akagqutyelwa lutùli*, he is not covered by the dust, i.e. he is very tall. Fig. to accuse.

—**Gqubelana**, *v.* To accuse each other.

—**Gqubelela**, *v.* To cover over, hide for a purpose.

uku-**Gqubula**, *v.* To take secret counsel, etc., = *uku-Gqugula*.

i-**Gqubula**, *n.* 2. A species of plant.

i-**Gqubusha**, *n.* 2. The Rufous-bellied Puff-back Shrike, Laniarius rufiventris (*Sw.*).

ukutl-**GQUBUT'U** and uku-**Gqubutéla**, *v. t.* To cover the head and face from being seen by throwing a garment or cloth over the head; to veil; to cover the whole person with a robe; to robe.

isi-**Gqubutélo**, *n.* 4. A veil.

uku-**Gqubutélela**, *v.* To veil for a purpose.

—**Gqubutélelana**, *v.* To veil one another for.

—**Gqubutélisa**, *v.* To cause to veil.

i-**Gqudu**, *n.* 2. A short stick with a big knob; dimin. *igqudwana*; = *i-Bunguza.*

ukutl-**Gqududu**, *v. i.* To stumble; to fall forward.

i-**Gqudutywa**, *n.* 2. One who easily makes mistakes.

uku-**Gqugqisa**, *v. t.* To alter, change, abolish (a custom).

i-**Gqugqugqu**, *n.* 2. A volley, stir, excitement.

uku-**Gqugula**, *v. i.* To consult together privately, take secret counsel together.

i-**Gqugula**, *n.* 2. Secret council of a chief with his councillors; secret consultation; a commission.

uku-**Gquka**, *v. t.* To obliterate, rub out a track, trace or footmark, so that nothing is to be seen; fig. to conceal the meaning. *v. i.* To shift about, to turn from one point to another.

um-**Gqukí**, *n.* 1. A cunning person who evades all questions and enquiries, and confounds his inquisitors.

uku-**Gqukeka**, *v.* To be obliterated; to be subtle, cunning, crafty.

um-**Gqukunqa**, *n.* 6. A species of Ironwood, Olea woodiana *Knobl.*

in-**Gqukuyembé**, *n.* 3. An undecided person; a weathercock.

ukutl-**GQUM**, *v. i.* To sound, as an earthen pitcher breaking in pieces, or as a gun-shot: *batê-gqum*, they shot.

Gqumgqum, *adj.* Full of wind in the stomach, puffed up; fig. boastful.

uku-**Gquma**, *v. i.* To roar as a lion or the sea. Phr. *akukô ŕamncwa lingagqumiyo kowalo umnxùma*, lit. there is no beast that does not roar in its own den, i.e. a man recognizes no superior in his own establishment, or every cock crows on on its own dung-hill; *akukô mlanjana ungagqumiyo*, there is no stream without sound.

i-**Gqumo**, *n.* 2. } Roaring.
um-**Gqumo**, *n.* 6. }

uku-**Gqumela**, *v.* To roar against: *ingonyama ezintsha zigqumela ukuqwenga*, the young lions roar after their prey, for something to rend.

—**Gqumelana**, *v.* To roar against each other.

—**Gqumka**, *v.* (tribal). To burst open, as a ball or bladder, or as an egg in falling; to be dashed to pieces; = *Tyumka.*

—**Gqumza**, *v.* To make the sound of shooting; to shoot.

uku-**GQUMA**, *v. t.* To cover, as is done by throwing a garment over one's head to suffocate him; to smother; fig. to conceal, hide a thing; to hide anything under the garment, causing the garment to be puffed up; euphem. to bolster up the posteriors.

—**Gqumana**, *v.* To conceal among each other.

—**Gqumela**, *v.* To cover or conceal for: *uyakundiŕola esibatêni ababesigqumele mna*, Thou wilt pluck me out of the net, that they have secretly laid for me.

—**Gqumeleka**, *v.* To be covered, smothered.

—**Gqumelela**, *v.* To put a blanket or earth over something: *iutlabati igqumelela indlela*, the sand covers up, closes the road.

—**Gqumisana**, *v.* To cause to conceal among each other.

Gqumgqum, *adj.* See under *ukutl-Gqum.*

uku-**Gqumka**, (a) See under *ukutl-Gqum.* (b) = *uku-Nqumka.*

in-**Gqumŕa**, *n.* 3. (a) Maize which has short cobs at reaping-time. (b) A crowd of people.

in-**Gqumshela**, see *i-Ngqumshela.*

i-**Gqunce**, *n.* 2. A species of forest tree.

i-**Gqunde**, *n.* 2. A kind of grass.

ama-**Gqungqeŕe**, *n.* 2. *pl.* The report or reverberation of guns.

uku-**Gqungquluza**, see *uku-Qungquluza.*

in-**Gqungqumbane**, *n.* 3. A small truck or trolley; = *in-Golovane*; fig. a little, active person.

in-**Gqungqusi**, *n.* 3. Foam.

in-**Gqungqwana**, *n.* 3. A short thing or person.

in-**Gqungungqungu**, *n.* 3. Diminutive corn or maize with little foodstuff in it; fig. much talking without knowing or understanding what is talked of; a restless person.

u-**Gqupú**, *n.* 5. Playing by jumping over a thong; skipping.

ukutl **Gqupůgqupů**, *v. i.* To jump, rush into (water).

uku-**Gqupůza**, *v. i.* To protect oneself against the river-spirit and his influence by throwing stones into the river, or tying rushes round the neck.

u-**Gquqwana**, *n.* 5. A number, heap (of children).

uku-**Gqurra** *v. t.* To burn medicinal plants for the purpose of expelling unclean spirits and so purifying a place; to cast out by conjurations and ceremonies; to exorcise.

isi-**Gqurů**, *n.* 4. A clump or clod of earth or mortar; fig. a lump: *unesigqurů*, he has a lump in his throat from excitement or annoyance.

uku-**Gqusha**, *v. i.* To struggle, writhe.

—**Gqushagqusha**, *v.* To struggle, as a fowl when being killed; to welter; fig. to toil hard; to drudge.

—**Gqushalaza**, *v.* To struggle in dying; to turn over frequently.

ukutl-**Gqushu**, } *v. t.* To trample, crush,
uku-**Gqusha**, } pound a road which has been made; to stamp with the feet, as sheep or horses; fig. *wayigqusha inceba yam*, he trampled my compassion under his feet; to perform a kind of dance.

in-**Gqushu**, *n.* 3. A well trodden place or road.

uku-**Gqusheka**, *v.* To be trampled down: *igqushekile indlela eya e-Mgwali*, the road to Emgwali is all trampled down.

ukutl-**Gqutè**, } *v. t.* To stab; to make a hole
uku **Gqutà**, } in the ear, or to bore through a calabash; to extract by probing, as wax from the ear, or honey from a bottle; to pick the teeth; to clean a pipe or loosen the tobacco in a pipe with a needle; fig. *gqutà indlebe*, lit. take the wax out of the ear, i.e. open the ear, be attentive; *watiwa-gqutè lihlaba*, he was attacked by a stitch or pleurisy.

—**Gqutâgqutà**, *v.* To search thoroughly, ferret out: *gqutâgqutà indlu*, rummage the house for bad things.

—**Gqutèka**, *v.* To be open: *indlebe zigqutèkile*, the ears are cleaned out, open.

um-**Gqutsubana**, *n.* 6. A horse or other animal that cannot run fast.

in-**Gqutů**, *n.* 3. Something hollow or scooped out.

ukutl-**GQUZU**, *v. i.* To burst out laughing without any apparent cause: *usuke wegquzu ngomtsini*, he burst into laughter.

Gquzugquzu, *adj.* Brittle, apt to break, fragile.

in-**Gquzungquzu**, *n*, 3. A brittle thing; us. *ăs adj.* brittle.

ubu-**Gquzugquzu**, *n.* 7. Brittleness.

uku-**Gquzula**, *v. t.* To break a piece off (plaster).

uku-**Gquzuka**, *v. i.* To break off, as plaster from a wall by anything coming in contact with it in passing; fig. to go off, to die.

ukutl-**Gqwaba**, *v. t.* To beat on the head.

i-**Gqwaba**, *n.* 2. Coffee or tea, left in the pot, without sugar.

uku-**Gqwabaza**, *v. t.* To tap lightly with a stick; to fillip with the finger.

uku-**Gqwagqwa**, *v. t.* To burn pottery or bricks; to toast, to half-roast.

um-**Gqwagqwane**, *n.* 1. A hot, excited, angry person.

uku-**Gqwagqweka**, *v.* To be burning, angry, full of wrath.

u-**Gqwagqwasi**, *n.* 5. Hard, dry land.

i-**Gqwaka**, *n.* 2. A large kind of Bushman's tea, Catha edulis, said to give strength when chewed on a journey, so that one does not get tired; used as medicine for chest disease and snake-bite. See *uku-Fukutà*.

ukutl-**Gqwakagqwaka**, *v. t.* To start people on a line of work or study which they themselves will follow up.

in-**Gqwalashu**, *n.* 3. A species of marten; fig. a mean, destitute person, a Hottentot.

uku-**Gqwancà**, *v. i.* To lose colour through smoke; to become brown.

in-**Gqwangaza**, *n.* 3. The sound produced by ox-hide shields at a fight.

in-**Gqwangi**, *n.* 3. The Bakbakiri shrike, see *i-Ngqwangi*.

Gqwangu, *interj.* A poke! He has it!

ukutl-**Gqwangu**, *v.* To poke, as an ox in attacking another.

i-**Gqwanxe**, *n.* 2. Black ironwood, Olea laurifolia *Lam.*

u-**Gqwangxe**, *n.* 5. A stick or *induku* made of Black ironwood.

uku-**Gqwanisha**, *v. t.* To abuse.

u-**Gqwarashe**, *n.* 1. A species of snake.

uku-**Gqwashula**, *v. i.* To be zealous in working and speaking; to adhere, stick vigorously to a thing; to storm or speak in a rage.

isi-**Gqwatì**, *n.* 4. The substance found adhering to the inside of old milk-sacks or water-casks; any incrustation inside vessels; ear wax; dirtiness; any decom-

posed, mouldy or rotten substance; rust in corn; putridity, rottenness; fig. blemishes in speaking.

i-**Gqwatyana**, *n.* 2. Dimin. form from *ukuti-Gqwaba*. A little fight, dance or debate.

i-**Gqwayi**, *n.* 2. A nickname for a Fingo.

ukuti-**Gqwazi**, *v. i.* To be of small compass, little, not full or whole.

u-**Gqwegqwelele**, *n.* 5. Insincerity, denial: *wenz' ugqwegqwelele*, he excused, exculpated himself.

in-**Gqwemla**, *n.* 3. A powerful ruler, tyrant; a person of extraordinary size.

ukuti-**Gqwengu**, *v. t.* To poke, as an ox with its horn.

in-**Gqweqwe**, *n.* 3. A slice, peel of pumpkin; *ingqweqwe yengqele*, a flat, thin piece of ice; a thin plate of metal; the thin board or top of a table.

uku-**Gqwesa**, *v. i.* To win in running a race, or in learning, or in playing a game.
v. t. To pervert (in a good sense); to get the better of another.

uku-**GQWETA**, *v. t.* To hold or turn a thing (book) upside down; fig, to alter, change; to pervert, making black white, and *vice versa*.

i-**Gqwetà**, *n.* 2. A perverter; the common name for a law agent, attorney, advocate; *igqwetà elitshutshisayo*, the prosecuting barrister.

um-**Gqwetò**, *n.* 6. A man's kaross made from a calf's hide, worn usually with the tail upwards; *pl.* perverseness; dimin. *umgqwetàna*, a short garment of skin; fig. a parchment, certificate.

ubu-**Gqwetà**, *n.* 7. Perversity, unrighteousness.

uku-**Gqwetèla**, *v.* To pervert into: *sizigqwetèla ekufeni*, we pervert ourselves to death.

um-**Gqwetesha**, *n.* 1. One who runs swiftly, so as not to be overtaken; one who performs an operation with vigour.

um-**Gqwetesha**, *n.* 6. Manner, mode, style, course.

ukuti-**Gqwididi**, *v. i.* To fall; fig. to make mistakes in speaking.

ubu-**Gqwididi**, ubu-**Gqwidigqwidi**, *n.* 7. Making errors in speaking from doubt or uncertainty; doubt.

ukuti-**Gqwilikidi**, *v. i.* To knock against a thing and fall; fig. to err; to miss the mark.

i-**Gqwiŕa**, *n.* 2. A malevolent and greatly-dreaded person, who is believed to have the power of life and death over others; when '*takata*'ing, he goes naked, or girt with an *isitebe* only; he rides on a baboon, and carries two sticks, one of which, black in colour, is for killing, and the other of which is for raising to life; = *um-Tàkati*. He is a criminal of the deepest dye, hence the word is extended to include anyone guilty of an infamous act, such as incest.

ubu-**Gqwiŕa**. *n.* 7. Witchcraft, sorcery.

ukuti-**Gqwizi**, uku-**Gqwizila**, *v. i.* Barely to graze or touch a thing aimed at; of a bullet, to glance off; to miss the mark; fig. to hide oneself.

isi-**Gu**, *n.* 4. A trap, consisting of a flat stone, supported in a slanting position by an ingenious arrangement of twigs, to one of which the bait (generally *intlava* grubs from the mealie stalks) is fastened. A bird or mouse, on touching the bait, releases the supporting twigs and is killed by the falling stone.

um-**Gu**, *n.* 6. Effort, etc., = *um-Gudu*.

ukuti-**GU**, *v. t.* To put a thing a little out of the way.

ukuti-**Gu-bucala**, *v.* To turn aside or step out of one's path for any purpose: *ndìtè gubucala endlwini*, I stopped aside into the house; *utè-gubucala etèlà nomlingane wakè*, he stepped aside and spoke to his companion; *isono samtì-gubucala endleleni yobulungisa*, sin enticed him out of the path of righteousness, i.e. made him depart from it.

uku-**Gula**, *v.* To mislead: *ndiyamgula ngasese*, I mislead, seduce him.

—**Gulela**, *v.* To step aside for: *ndamgulela endleleni*, I made way for him, stepped aside that he might pass; cf. *ukuti-Gubucala*.

uku-**GUBA**, *v. t.* pass. *gutywa*. To grind corn into meal; fig. to oppress; to convince: *undigubile*, he convinced, vanquished, me by his speech.

um-**Gubo**, *n.* 6. Meal, flour; any powdery substance like meal.

uku-**Gubeka**, *v.* To be grindable; to be made into powder.

—**Gubela**, *v.* To mix up, to mingle with meal.

uku-**GUB'A**, *v. i.* To tremble with fear. Em. To bathe.

—**Gubèla**, *v.* To tremble at.

—**Gubisa**, *v.* To make afraid, to cause trembling.

in-**Guba**, *n.* 3. The muscle below the shoulder.

in-**Gubane**, *n.* 3. A great slaughter in battle; a great mortality (such as that from rinderpest) supposed to be caused by an *um-Sholoqu*.

um-**Gubasi**, *n.* 6. A doorpost.

um-**Gubèla**, *n.* 6. The forefinger.

in-**Gubo**, *n.* 3. A garment, kaross, cloak, robe, blanket for covering the whole body; plur. clothes; dimin. *ingutyana*, a small robe, etc.; loc. *engutyeni*.

i-**Gubu**, *n.* 2. A dried calabash, prepared for use as a musical instrument, connected by a bow to a single string, which is beaten and resounds in the calabash with a sound like *gubu, gubu*; any hollow-sounding thing, such as a bottle; hence, a drum, a musical band; dimin. *igutyana*.

isi-**Gubu**, *n.* 4. A bowl out of which beer is drunk; = *i-Selwa*.

ukutl-**GUBU**, *v. i.* Of the sky, to be overcast: *izulu litè-gubu*, the sky is lowering.

ukutl-**Gubugubu**, *v.* Of the sky, to be black with clouds.

uku-**Gubula**, *v.* To pick off pieces of plaster from a wall, as a child might carelessly do.

—**Gubuka**, *v.* Of an eruption, to break out on the skin; = *uku-Jaduka*.

—**Gubungela**, *v.* To cover, e.g. the body with a garment, or a vessel with a lid.

isi-**Gubungelo**, *n.* 4. A covering as of cloth.

ukutl-**GUB'U**, *v. i.* Of the stomach, to be squeamish; as *adv.*, not quite: *pcka inyama iti-gubù*, cook the meat underdone.

i-**Gubùgubù**, *n.* 2. A tasteless thing, as meat.

uku-**Gubùla**, *v.* To have gripings in the bowels; to vomit.

—**Gubùlula**, *v. t.* To upset the contents of a box, to put them all out of order; = *uku-Hlakaza*. To turn over: *ikùba liyagubùlula*, the plough turns over the soil.

—**Gubùza**, *v. t.* pass. *gujuzwa*. To yield plentifully, e.g. of a cow giving much milk; tribal *Gobòza*.

—**Gubùzela**, *v.* Of the stomach, to be in commotion, on the point of throwing up its contents; of a pot, to boil; also = *uku-Gubà*.

ukutl-**Gubudu**, *v. i.* To go down steps.

i-**Gubuŕa**, *n.* 2. A meeting of councillors.

uku-**Gucula**, *v. t.* = *uku-Gutyula*.

uku-**Guda**, *v. i.* To be smooth, glossy, sleek: *indlu igudile*, the house is proper, in order; *inkomo zigudile*, the cattle are sleek; to milk a cow without putting the calf to her, or to milk successfully a cow that has lost her calf; *adv. ngokugudileyo*, flatteringly.

i-**Gudu**, *n.* 4. A cow which allows herself to be milked without being first sucked by her calf, or one which has lost her calf and yet allows herself to be milked.

uku-**Gudisa**, *v.* To make smooth; to iron; to smooth weapons in forging them; to rub a cow gently to induce her to give milk freely.

uku-**Gudla**, *v. t.* To rub against an object, as an ox against a wall or post: *inkomo ziyazigudla emtini*, the cattle rub themselves on the tree; *wandigudla ngengalo ecaleni*, he knocked me on the side with his arm, when passing by; fig. to hit or hint at one in speaking to others; to vent one's spleen against a person; cf. *uku-Kuhla*.

—**Gudlana**, *v.* To crowd against others forcibly: *inkomo zigudlana edlelweni*, the cattle throng each other on the pasturage.

—**Gudleka**, *v.* To receive any rubbing; to suffer from abrasion: *umti ugudlekile*, the tree has been damaged by rubbing; to be in a throng, to be pressed.

um-**Gudluli**, *n.* 1. The month of April.

uku-**Gudluza**, *v. i.* To shake violently (a door, box).

—**Gudluzela**, *v.* To shake violently on account of.

Gudu, *interjec.* Denoting the sudden and unexpected occurrence of an event during the progress of another: behold!

ukutl-**Gudu**, *v. i.* To change one's plan suddenly and do something else: *intliziyo yam itè-gudu*, I have changed my mind about that plan which I originally meant to carry out.

i-**Gudu**, *n.* 2. A bullock's horn used for smoking wild hemp. It contains water, in which is inserted a reed, so placed that the smoke has to pass through the water before it reaches the smoker's mouth.

in-**Gudu**, *n.* 3. *Undingene ingudu*, he is ever tracking me; he urges me on, makes me hurry.

isi-**Gudu**, *n.* 4. See under *uku-Guda*.

u-**Gudu**, *n.* 5. A kind of amphitheatre on the side of a mountain or hill, forming a hollow running from the lower to the

higher part of the mountain, usually covered with trees, not so deep as a ravine or gorge; the steep, declivitous, sloping, bank of a river.

um-**Gudu**, *n.* 6. Effort, exertion; taking pains to do a work; notable deed, exploit.

i-**Gududu**, *n.* 2. A sorcerer, conjurer, exorcist.

uku-**Gudula**, *v. t.* To plaster a wall; to smooth the plastering: *zagudulwa izisele*, the mealie-pits were cleaned in preparation for the harvest.

uku-**Guga**, *v. i.* To wear off or out; to become old from wear: *ingubo yam igugile*, my blanket is worn out; to be out of fashion; to become depreciated in worth. Phr. *akukò sibonda siguga namaxolo aso*, lit. no stake grows old with the bark on, i.e. years tell upon us all.

—**Gugisa**, *v.* To cause to wear out, to put out of fashion.

u-**Guga**, *n.* 1. The red Kafir water-melon.

i-**Gugu**, *n.* 2. A valuable, precious or worthy thing, treasure, jewel; a person much made of; plur. pleasures, fads; *ipêlis'igugu*, it (cattle-plague, etc.) finishes riches; *igugu lingaba likùlu, umbombò uyaqòshwa*, lit. treasures may be great, the nose is buttoned, i.e. a boaster is always disappointed.

uku-**Guguzela**, *v. i.* (a) To grow quickly and richly after rain, as crops. (b) To run for pleasure's sake.

uku-**Guguda**, *v. i.* To run along in all directions.

Gugugu! *interj.* The noise made by the engine of a train; cf. *Jujuju*.

uku-**Gugula**, *v. t.* To cut the hair short.

uku-**Guguma**, *v. i.* To rise in a heap; to boil up; to move in billows as the sea; fig. to boil with anger. *n.* 8. Wrath: *ekugugumeni kwakò kùmbùla inceba*, in Thy wrath remember mercy.

—**Gugumela**, *v.* To rage against.

uku-**Gugunya**, *v. t.* To pick the flesh from the bone, = *uku-Kùkùza*.

uku-**Gugutà**, *v. i.* To go along the bank of a river or the side of a mountain.

i-**Gukwe**, *n.* 2. A trick, artifice.

uku-**Gula**, *v.* To mislead, see under *ukuti-Gu*.

uku-**Gula**, *v. i.* To groan, mòan, as when in pain or sorrow. Em. to be sick, ill.

um-**Guli**, *n.* 1. Em. A sickly person, a patient.

i-**Gula**, *n.* 2. A species of milk calabash, so called from the noise made by fermentation within it.

um-**Gulo**, *n.* 6. A groan, moan.

uku-**Gulela**, *v.* To groan, etc. over a person or thing. Em. To have one's relative ill: *ugulelwe ngabantwana*, his children are ill.

—**Gulisa**, *v.* Em. To cause illness: *uyazigulisa*, he pretends to be ill.

in-**Gula**, *n.* 3. Precedence, preference, superiority.

in-**Gulube**, *n.* 3. The Bush Pig or Bosch Vark, Potamochœrus chœropotamus typicus (*Maj.*).

um-**Gulugulu**, *n.* 6. Strychnos Mackenii.

ukuti-**Gululu**, } uku-**Gulula**, } *v. t.* To wipe off water with the hand from the body or clothes after being washed, or sweat from the face; to slip.

—**Gululeka**, *v.* To get wiped off, separated: *intsila iyagululeka engutyeni*, the dirt separates from the clothes.

uku-**Guma**, *v. t.* To eat hard corn or dry bread; fig. to groan in pain.

i-**Guma**, *n.* 2. A person who has not succeeded, but has gone backward in his circumstances; Em. = *in-Tendelezo*.

in-**Gumane**, *n.* 3. Cockspur, Secale cornutum, common among Kafir-corn.

i-**Gumasholo**, *n.* 2. A drone bee; fig. a big, but inactive man.

uku-**GUMB'A**, *v. t.* pass. *gunjwa*. (a) To carve; to scoop out wood: *ubondo lugunjiwe ngesitshetshe*, the ladle has been scooped out with a knife; to make hollow, excavate; scoop out ground, as water does at the banks of a river; cf. *uku-Gombà*. (b) To cause strife by speaking evil of another person.

in-**Gumbane**, *n.* 3. (a) Bleeding piles; hemorrhoids. (b) An imaginary creature, serpent or worm or *umoya*, which is supposed to impair all the vital power of people, making them weak and sickly; its victims are usually young women.

i-**Gumbi**, *n.* 2. A corner or room, recess, ante-chamber immediately at the entrance of a house; dimin. *igunjana*; loc. *egumbini*.

u-**Gumbe**, *n.* 5. A stream, which washes out the ground. *Unogumbè* was the name given to the great flood at Nxele's time, which caused great landslips and destruction; hence this name is used for the great flood of Noah's time.

ukuti-**Gumbègumbe**, *v. t.* To scoop out, make a little hole, not to dig deep.

u-**Gumpu**, *n.* 5. A pernicious, harmful, person.

uku-**Gumza**, *v. t.* To finish up; to make an end of.

in-**Gumza**, *n.* 3. An unripe maize-cob when the grain is just forming.

uku-**Guna**, *v. t.* To throw the *iguni* in the game of *u-Nocweba*; = *uku-Cweba*.

i-**Guni**, *n.* 3. A small flat stone used by girls in the game of *u-Nocweba*; a peever.

u-**Guncu**, *n.* 1. An old woman.

uku-**Gungisa**, *v.* To cause pressure; to catch: *intaka igungisiwe*, the bird was caught in a trap, i.e. was killed.

ukuti-**GUNGQU**, *v. i.*
uku-**Gungqa**,
uku-**Gungqagungqa**, } To struggle, writhe; to have no rest in the mind from pain, etc; to rock about with a rolling motion. Phr. *bagungqa ngamakàka*, they performed the war dance.

u-**Gungqo**, *n.* 5. Unrest; unhappiness of mind.

um-**Gungqo**, *n.* 6. Struggle, writhing, wrestling.

uku-**Gungqela**, *v.* To be in a state of unrest and worry over something desired.

—**Gungqisa**,
—**Gungqagungqisa**, } *v.* To cause unrest, struggling; to cause a wagon to rock and bump by driving it over large stones and rough places.

i-**Gungqu**, *n.* 2. The name given to the little vole-like creatures of the genus Otomys *Cuv.* It may perhaps be sometimes given to other small mammals.

u-**Gungqu**, *n.* 5. Used as *Adj.* Valuable: *into elugungqu*, a great, valuable thing.

ukuti-**Gungqu**, *v. i.* (a) = *uku-Gungqa*. (b) To sound as a house when suddenly entered.

uku-**Gungquza**, and uku-**Gunguza**, *v. t.* and *i.* (a) To make a noise by rocking, knocking, rattling, etc.; to shake about, jolt as a wheel; to cause a knocking sound in some hollow thing, as inside a house or vessel. (b) To be lonely, separated, secluded, without a companion.

Gungu, *interj.* Exclamation used when an *isigu* has caught a bird.

ukuti-**Gungu**, *v.* Of an *isigu*, to close with a snap upon a bird.

i-**Gungu**, *n.* 2. = *i-Gunya*.

ubu-**Gungu**, *n.* 7. Used adverbially. Aside, unseen, privately, secretly: *wayenza bu-gungu lento*, he did this without being seen; *watèlà bugungu lento*, he told it secretly.

uku-**Gungubala**, *v. i.* To rise, as meat in boiling; fig. to elate or puff up oneself; to boast.

i-**Gungubala**, *n.* 2. The growth of a boy from a certain time.

i-**Gungubele**, *n.* 2. The rising of meat in the pot when boiling.

ukuti-**Gungululu**, *v. t.* To touch, hit with a stick, lance or stone, superficially without entering; to glance off.

in-**Gungululu**, *n.* 3. A morose person.

uku-**Gunguluza**, = *ukuti-Gungululu*. To strike the surface only: *iliwi lika-Tixo ligungulu zile ezintliziyweni zenu*, the word of God has not entered your hearts.

uku-**Gungutà**, *v. t.* To beat severely, cf. *uku-Ngula*.

uku-**Gunguza**, To make a noise, etc. = *uku-Gungquza*.

uku-**Gungxa**, *v. t.* To pull the head-dress down over the face, as a bride does; = *uku-Gongxa*.

ukuti-**GUNGXU**, = *uku-Gungxuka*.

uku-**Gungxula**, *v. t.* To throw, push off or down; to shift or roll down something heavy (large stones from a height, or from the walls of a building which is being demolished): *umti ugungxulwe esi-kòndweni*, the tree has been pushed down from the stump.

um-**Gungxuli**, *n.* 1. A destroyer, demolisher.

uku-**Gungxulela**, *v.* To cast down to: *umzi oyingxonde uwugungxule wawugungxulela emhlabeni*, He hath laid the lofty city low, low even to the ground.

—**Gungxuleka**,
—**Gungxuka**, } *v.* To fall off from a height or seat; to tumble down (used of something heavy).

uku-**Gunica**, *v. i.* To act with partiality.

uku-**Gununda**, *v. t.* To eat the grass off short, or the place bare.

—**Gununde ka**, *v.* To be eaten off; to be bare.

—**Gunuza**, *v. t.* To gnaw off.

i-**GUNYA**, *n.* 2. Deputed authority determinedly exercised; power, strength; bravado: *uqale walifaka induku isela elo, ukuletisa igunya*, he first gave the thief blows with a stick to break down his resistance.

uku-**Gunyalaza**, *v.* To show power.

—**Gunyaza**, *v.* To speak authoritatively.

—**Gunyazela,** *v.* To speak authoritatively on behalf of one; to act defiantly against anything.

—**Gunyazisa,** *v.* To authorise.

—**Gunyuza,** *v.* To show power, authority; to master, overpower; to throw in wrestling; to seize with a firm muscular grasp.

um-**Gupane,** *n.* 6. (a) The Black-crowned Bush-shrike, Pomatorhynchus senegalus *(Linn.).* (b) Flesh from the neck.

uku-**GUQA,** } ukutI-**Guqalala,** } *v. t.* To stoop, bend on or upon; to bend the knee; to kneel down: *siguqē ngamadolo,* we bent our knees; fig. to be humble. *Ukuguqa* is an essential part of the marriage ceremony; see *uku-Duda.*

—**Guqela,** *v.* To bow down for or in respect of: *niyakuguqela ukusikwa,* ye shall bow down to the slaughter.

—**Guqisa,** *v.* To make or cause to kneel: *waziguqisa inkamela,* he made the camels kneel down.

ukutI-**GUQU,** *v. i.* To change one's state, to turn from one thing into another as happens in the *intsomi*: *zeguqu inkomo zalihlatI,* the cows turned into trees and became a forest.

i-**Guqu,** *n.* 2. } in-**Guqu,** *n.* 3. } Rallying: *inkunzi yenza inguqu,* the bull returned to the attack after having run away, he rallied.

ukutI-**Guquguqu,** *v. i.* To turn about or round; to change colour, as a chameleon.

in-**Guqunguqu,** *n.* 3. A changing.

uku-**Guqula,** *v. t.* To turn over; to cause one to turn back: *ziguqule impahla zam,* return my property; fig. to cause one to change his mind and conduct; to convert: *ndaguqulwa lilizwi lika-Tixo,* I was converted by the word of God; to answer, rejoin; translate, interpret.

um-**Guquli,** *n.* 1. A translator.

in-**Guqulo,** *n.* 3. A change; translation.

uku-**Guquguqula,** *v.* To turn or roll over and over; to make short turns; fig. to change or alter modes.

—**Guquleka,** *v.* To be turned, changed: *ukunganguqukeli kwecebo lakè,* the immutability of His counsel.

in-**Guquleko,** *n.* 3. Change, alteration (subj.).

uku-**Guquka,** *v.* To turn, come back: *akakaguquki,* he has not come back yet; to go in another direction; fig. to change the mind and conduct; to turn from one course of conduct to another; to be converted, to repent: *guqukani nikòlwe,* repent ye and believe.

u-**Guquka,** *n.* 1. The Bateleur, Helotarsus ecaudatus *(Daud.),* a species of eagle which turns somersaults in the air.

um-**Guquki,** *n.* 1. A converted person.

in-**Guquko,** *n.* 3. Change of mind, conversion, repentance: *wavakalisa ubàptizo lwenguquko,* he preached the baptism of repentance.

uku-**Guquguquka,** *v.* To change often in purpose, opinion and conduct; to be shifty, unstable, fickle, inconstant, like a weather-cock: *mna Yehova andiguquguquki,* I the Lord change not.

—**Guqukeka,** *v.* To turn back or over by itself.

—**Guqukela,** *v.* To turn back for; to come back to: *wagugukela ku-Tixo,* he turned towards the Lord, i.e. he became converted; to turn against: *nabendibatànda bandiguqukele,* and they whom I loved are turned against me.

—**Guqulela,** *v.* To turn over for or to or against; to change for or into.

in-**Guqulelo,** *n.* 3. A change into (obj.).

ukutI-**Guququ,** *v.* To turn round quickly; to turn in bed; to face about: *we-guququ wati,* he turned round and said; fig. to change suddenly the subject of conversation or discussion; to fly off to another topic.

u-**Gura,** *n.* 5. A very lean thing.

i-**Gusawa,** *n.* 2. A plant like the Bush-tea growing by rivers; it is used for making a kind of tea and for its perfume.

uku-**GUSHA,** *v. t.* To hide or conceal a thing under the armpit or garment.

i-**Gusha,** *n.* 3. lit. the concealer. (a) The woolled or merino sheep. (b) A cloak made of sheepskins. Phr. *wapùm' egusheni,* lit. he came out of the sheep-skin, that is, he let the cat out of the bag.

i-**Gushabokwe,** *n.* 3. The fat-tailed Cape sheep; a shaggy goat.

uku-**Gusheka,** *v.* To be hidden, concealed.

—**Gushela,** *v.* To hide for or from another: *lento yigushele pàntsi kwebàtyi yakò,* hide this thing under your jacket,

um-**Gushanxa,** *n.* 6. Great efforts; exertions.

um-**Gushe,** *n.* 6. An edible root.

i-**Gushugushukazi,** *n.* 2. A very good milch cow.

uku-**Guta,** *v. t.* To cut off pieces of fat.

i-**Gutyana**, *n.* 2. A small drum; dimin. of *i-Gubu*.

in-**Gutyana**, *n.* 3. Dimin. of *in-Gubo*.

uku-**Gutyula**, *v. t.* To remove dirt; to sweep out water, which the rain has brought into a house.

uku-**Guxa**, *v. t.* (a) To peel, divest, strip (leaves); fig. to leave a thing naked; to plunder. (b) To scour a dish, cleanse thoroughly: *imivumbo etyabulayo iguxa ububi*, stripes that wound cleanse away evil.

um-**Guxa**, *n.* 6. That which is stript, bare, peeled: *umguxakazi*, an old lean cow.

uku-**Guxana**, *v.* To strip or plunder each other.

uku-**Guya**, *v. t.* To shave the beard or pubes. Em. To dance before a war commences, or before the *abakwêtà* of the year are circumcised.

um-**Guyo**, *n.* 6. Em. War dance; also the all-night dance that takes place before the young men who are entering on the circumcision rites are circumcised.

in-**Guza**, *n.* 3. A porpoise or dolphin.

i-**Guzu**, *n.* 2. The bone which is covered by the eyebrow.

uku-**Guzuba**, *v. t.* To cleanse oneself of Guzuba's sin (incest) by drinking brandy.

uku-**Guzubala**, *v. i.* To feel safe on account of; to be puffed up; to strut, espec. at processions or feasts.

uku-**Guzula**, *v. t.* To abrade, scrape a wall; to rub against it so as to cause the plaster to fall off; fig. to remove, discharge, depose (a headman or chief from his chieftainship).

uku-**Guzuka**, *v.* Used of the skin, or of the plaster of a wall, to be abraded by friction, rubbing or scraping; fig. to be removed, discharged, turned out of office or work; to be on furlough.

ukuti-**GWA**, *v. t.* and *i.* (a) To throw the whole into: *utê-gwa chlatini*, he threw himself into the wood; he concealed himself in the forest; to give all to one who has nothing: *ndimtê-gwa ngokutya kwam konke*, I gave him all my food. (b) To be full.

uku-**Gwagwa**, *v.* To shut or pen up people or cattle in a hole, in prison, or in water.

—**Gwagwisa**, *v.* To be proud; to boast; to make much ado about little.

um-**Gwagwisi**, *n.* 1. A boaster.

uku-**Gwagwisela**, *v.* To be arrogant and boastful towards others.

uku-**GWABA**, *v. t.* To sing, hum a tune; to chant. Em. To sing when going to war.

um-**Gwabi**, *n.* 1. A singer. Em. Precentor.

i-**Gwaba**, *n.* 2. The Black-crested Cuckoo, Clamator serratus *(Sparrm.)* Perhaps also the Black and Grey Cuckoo, Clamator jacobinus hypopinarus *Cab. and Heine*.

in-**Gwabavu**, *n.* 3. A number of red things.

i-**Gwabugwabu**, and in-**Gwabungwabu**, *n.* 3. That which is wide, loose; cf. *in-Gwatyn*.

uku-**GWADA**, *v. i.* To take snuff.

i-**Gwada**, *n.* 2. Snuff; *igwada lencùka*, lit. hyena's snuff, i.e. a puff-ball.

uku-**Gwadisa**, *v.* To give snuff to others.

u-**Gwadasi**, *n.* 5. = *u-Gwadugwadu*.

uku-**Gwadla**, *v. t.* To cook a great quantity; fig. to take a long time to settle a dispute.

u-**Gwadugwadu**, *n.* 1. A noisy, riotous person.

uku-**Gwaguba**, *v. t.* } (a) To come upon one
—**Gwagubisa**, } unexpectedly, suddenly: *bandigwaguba abantu, ukuba ndishumayele kubo*, the people called unexpectedly on me to preach to them. (b) To pursue so as to tire out; to continue to follow a person from place to place, for the purpose of annoying him.
—**Gwagusha**, *v. i.* }

uku-**Gwagwa**, *v.* See under *ukuti-Gwa*.

in-**Gwagwa**, *n.* 3. An ornamental ear-button of ivory.

um-**Gwagwa**, *n.* 6. A reddish cloud such as is often seen at sunset.

uku-**Gwaja**, *v. i.* To operate like medicine.

uku-**GWALA**, *v. t.* To perform on the musical instrument *u-Gwali;* to whistle.

um-**Gwali**, *n.* 1. } One who plays on the
in-**Gwali**, *n.* 3. } *u-Gwali*; a musician, minstrel.

u-**Gwali**, *n.* 5. (a) An instrument made of the fibres of sinew on a bow of wood with a quill, flattened on one side, to give greater elasticity; the sounds are made by the mouth vibrating on the catgut. (b) A great singer. (c) The points of a maize-cob just forming before it has any grain. (d) Great rage: *usukê walugwali lokulwa oku*, he was in a great rage.

uku-**Gwalela**, *v.* To play to: *sanigwalela, naza nina anaduda*, we piped to you, and ye did not dance.

isi-**Gwaliso**, *n.* 4. A musical instrument.

uku-**Gwala**, *v. i.* To behave as a coward.

i-**Gwala**, *n.* 2. A timid, pusillanimous person; a coward.

ubu-**Gwala**, *n.* 7. Cowardice; want of courage to face danger; timidity.

um-**Gwalanyuba**, *n.* 6. A species of shrub with edible berries.

um-**Gwalayiba**, *n.* 6. A species of tree.

um-**Gwali**, *n.* 6. The name given to two species of Euclea: 1. E. lanceolata *E. Mey.*, the Bush Gwarri, used by Hottentots as tea. The bark of the roots is used as a purgative, *iyeza lokuxaxazisa*. 2. E. undulata *Thunb.*, the Gwarri, whose fruit is eaten by the Natives.

u-**Gwaluma**, *n.* 5. Great noise, a loud shouting: *uvive ngasebuhlanti apò selelelu-gwaluma*, he was heard beside the cattle-kraal making a loud outcry.

isi-**Gwam**, *n.* 4. A number of people collected together closely.

isi-**Gwambà**, *n.* 4. Em. A vegetable stew, in which the points of young pumpkin shoots have been cut up.

i-**Gwambi**, *n.* 2. A concave line formed by huntsmen.

i-**Gwampi**, *n.* 2. A fighting of young men.

in-**Gwampi**, *n.* 3. The Wattled crane, Bugeranus carunculatus (*Gm.*).

um-**Gwamu**, *n.* 6. A number of cattle slaughtered at the same time, whose flesh is either heaped up or boiled in great masses.

in-**Gwamza**, *n.* 3. The White stork or Great locust-bird, Ciconia ciconia (*L.*); the word is used by the Reds as a nickname for school Kafirs, on account of their dress.

in-**Gwane**, *n.* 3. The octopus or devil-fish.

uku-**Gwangcazela**, *v. i.* To take up a defensive position; = *uku-R'wacazela*.

—**Gwangcazelisa**, *v.* To expect an attack.

Gwangqa, *adj.* Light brown or bay: *inkabi egwangqa*, a light brown ox; *ihashe ligwangqa*, the horse is of a light brown colour; fig. red like a drunkard.

i-**Gwangqa**, *n.* 2. (a) The Rufous-naped Lark, Mirafra africana *A.Sm.*, so called from its colour. Its song is rendered as *ndiya etywaleni*, I am off to a beer-drink; or as *sebefikile*, they (the herdboys) have already arrived (to torment us). (b) A European.

i-**Gwangqakazi**, *n.* 2. A lightish red or brownish coloured cow.

i-**Gwangqagwangqa**, *n.* 2. Warlike noise, bustle; the noise made by the spears hitting the shields in fighting.

in-**Gwangqazo**, *n.* 3. A loud cry, clamour, shout; the rattling of a wagon.

i-**Gwangwa**, *n.* 2. The Pied crow, Corvus scapulatus *Daud.*

in-**Gwangwa**, *n.* 3. Clapping with hands at a dance; a noisy multitude.

in-**Gwangwane**, *n.* 3. The stork, = *in-Gwamza*.

uku-**Gwangxula**, *v. i.* To clean up the weeds in maize or Kafir-corn fields when the crops have begun to blossom and are tall; to travel a difficult, cumbersome road.

i-**Gwanishe**, *n.* 2. The spekboom, Portulacaria afra *Jacq.*

i-**Gwantsa**, *n.* 2. A young, full-grown person; one in his full strength, but young.

uku-**Gwanya**, *v. t.* To do a thing by brute force; to perform, execute a work under difficulties; to claim a thing which is not one's own; fig. to remain hard or tough in spite of long cooking, as mealies boiled in sour water.

in-**Gwanyalala**, *n.* 3. us. as *adj.* Of a hide, hard; fig. austere, fiery, audacious, impudent, angry (shewn in the face).

ubun-**Gwanyalala**, *n.* 7. Hardness, fierceness, impudence.

i-**Gwapisi**, *n.* 2. A thick, strong person; an immoderate eater; cf. *um-Apisi*.

ukutl-**Gwaqa**, *v. i.* To come suddenly on a thing or person: *ndimtè-gwaqa, esihla endulini*, I came suddenly on him as he was descending the hill.

uku-**Gwaqaza**, *v. t.* To try; to make an effort; to exert oneself.

i-**Gwashu**, *n.* 2. Something blown up or out, fitting loosely on the body, wide and flapping: *ibulukwe imagwashu*, blown out trousers.

i-**Gwatyu**, *n.* 2. A national song. It came from the East before the war of 1846, and was first used by boys in reference to war; it was adapted in that war to fighting purposes.

in-**Gwatyu**, in-**Gwatyumbà**, *n.* 3. Anything wide and flapping, as wide pair of trousers; a lean cow with pendulous or flapping udder.

uku-**Gwatyuza**, *v. i.* To rustle, as a leathern kaross.

uku-**GWAZA**, *v. t.* To stab, wound, pierce unawares; to thrust cold steel through a body. Phr. *ukugwaza u-Tshaka, ugwaze ebona*, he hit the nail on the head.

um-**Gwazi**, *n.* 1. A stabber, assassin.

um-**Gwazo**, *n.* 6. Stabbing, assassination.

uku-**Gwazela**, *v.* To smite at: *naye mgwazeleni engwelweni yokulwa*, smite him also in the chariot.

in-**Gwe**, *n.* 3. (a) The leopard, Felis pardus *L.* Phr. *ingwe yaziwa ngamabala*, the leopard is known by its spots; *ingwe idla ngamabala*, the leopard eats by its spots, i.e. the leopard's spots deceive; *amabal' engwe*, lit. leopard's spots, i.e. hints, remarks; also given as a name to the Lesser Cape Bishop-bird; pl. *izingwe*, a cloak made of leopard-skins, worn by chiefs. (b) A species of butterfly, Papilio demoleus *L.*

uku-**GWEBA**, *v.t.* pass. *gwetywa*. (a) To bend the head towards: *ugweba ngentloko kuloqàyi*, he bends his head over that basin (to drink); to thrust, keep or turn off: *inkunzi iyagweba*, the bull strikes with one horn and then with the other, it can toss well. (b) To decide, judge, condemn: *ndigwetyiwe*, I am condemned. The idea of condemnation or judgment against one comes in when the verb is used with the accusative of a person: *undigwebile*, he has condemned me. (cf. Latin nutus for parallel meanings).

um-**Gwebi**, *n.* 1. A decider, judge.

isa-**Gweba**, } *n.* 4. A small, short stick,
isi-**Gweba**, } which need not have a knob.

isi-**Gwebo**, *n.* 4. A judgment; a judicial sentence: *wawisa isigwebo*, he passed sentence.

u-**Gwebo**, *n.* 5. The passing of a sentence.

um-**Gwebo**, *n.* 6. The act of judging.

um-**Gweba**, *n.* 6. A small, short stick with an oblong knob for boys to throw with.

uku-**Gwebana**, *v.* To judge one another: *masingabi sagwebana ngoko*, let us therefore not judge one another any more.

—**Gwebela**, *v.* To decide for, to give judgment in favour of, justify, acquit: *ngoko sigwetyelwe-nje siuoxolo*, being therefore justified, we have peace. (It does not mean in proper Kafir "to sentence to a penalty.")

um-**Gwebeli**, *n.* 1. One who justifies.

isi-**Gwebelo**, *n.* 4. Justifying, acquitting.

uku-**Gwebelisa**, *v.* To bring about or cause an acquittal.

—**Gwebisa**, *v.* To cause to judge, etc.

ukuti-**Gwebelele**, } *v. i.* To abscond, dis-
—**Gwebeleza**, } appear secretly.

i-**Gwebu**, *n.* 2. (a) Froth, foam, scum; frothy saliva; *amagwebu*, froth, foam (as at the mouth), frothy stools, scrapings of the bowels. (b) The thin flesh of the breast.

in-**Gwebu**, *n.* 3. The froth on milk.

isi-**Gwebu**, *n.* 4. A limpet.

uku-**Gweca**, *v. i.* To be always the same, without varying.

i-**Gwece**, *n.* 2. A young person or a young head of cattle; a young ox commencing to pull.

uku-**Gweda**, *v. i.* To persevere in doing a thing; to cry out very loudly.

i-**Gwede**, *n.* 2. A young, unfledged bird.

uku-**Gwedla**, *v. i.* To paddle, row. Em. To move out of the way.

um-**Gwedli**, *n.* 1. One who rows or paddles.

uku-**Gwegwa**, *v. t.* To hook, take down with a hook, hang with a crook: *gwegwa imbiza ngesigwegwe*, hang the pot with a hook (over the fire); fig. to trip up in wrestling by hooking with the leg; to propose marriage to a young woman.

i-**Gwegwe**, *n.* 2. }
isi-**Gwegwe**, *n.* 4. } Anything to hook with; a hook or crook.

imi-**Gwegwe**, *n.* 6. *pl.* Long, streaky clouds.

uku-**Gwegweda**, *v. t.* and *i.* To steer clear of; to go by a circuitous route, so as not to be seen; to keep aloof: *wawagwegweda amapolisa, ngokuba esoyika ukubanjwa*, he avoided the police fearing he might be apprehended; *gwegweda kuzo inkani*, avoid strife.

—**Gwegwedela**, *v.* To avoid, shun for a purpose: *umzi-lo uwugwegwedela-nina?* why do you avoid that village?

—**Gwegweleza**, *v.* To take a circuitous route.

uku-**Gweja**, *v. t.* To tuck up the corner of the kaross.

uku-**Gwela**, *v. i.* To keep aloof from a person or thing.

i-**Gwele**, *n.* 2. Leaven, yeast.

i-**Gweleba**, *n.* 2. One expert in all things.

uku-**Gweleqa**, *v. t.* To allude to; to hint or aim at somebody in speaking; to hit indirectly.

in-**Gweletshetshe**, *n.* 3. A small shield, used to cover the face in hunting. Phr. *yini ukuba uřol' ingweletshetshe?* why are you angry?

um-**Gwelo**, *n.* 6. The scrapings of meat from an animal's skin, roasted in the fire.

uku-**Gwengula**, *v. t.* and *i.* To strike the surface, graze, hit a little; of a ball or assegai, to glance off, rebound: *uyagwengula, akulingenisi igaba emhlabeni*, you strike only the surface, your hoe does not go deep into the ground; *wayigwengula intaka epikweni*, you hit the bird on the outside of the wing only; fig. to evade, put off, digress, deviate.

in-**Gwenkala**, *n.* 3. The Serval cat, Felis serval *Erxl.*

uku-**Gwenta**, *v. t.* To murder by stealth (witchcraft); to assassinate; = *uku-Gwinta.*

isi-**Gwenta**, *n.* 4. An assassin.

GWENXA, *adj.* Crooked, perverse, wrong, wicked: *intetò egwenxa*, perverse speech; *ndenza okugwenxa*, I did wrong.

uku-**Gwenxa**, *v. t.* To pervert; to break in angrily on the speech of another.

i-**Gwenxa**, *n.* 2. A perverse man; fem. *igwenxakazi.*

ubu-**Gwenxa**, *n.* 7. Perverseness, crookedness, wrong state of things.

uku-**Gwenxagwenxela**, *v.* To talk affectedly, in a peculiar manner, so as to be distinguished from other persons.

—**Gwenxeka**, *v.* To be in a perverted state: *intliziyo egwenxekileyo*, a perverse heart.

—**Gwenxela**, *v.* To incline to wickedness.

—**Gwenxisa**, *v.* To make crooked; to pervert; to turn aside from rectitude.

in-**Gwenya**, *n.* 3. The crocodile. Though this creature is extinct in Kafirland, its name survives in a saying still used by children as they enter the river to bathe: *val' amehlo akò, ngwenya, ukuze ungasiboni*, shut your eyes, crocodile, that you may not see us. The children believe that, if *ingwenya* stares at them, they will be mesmerised and will make for that place where the animal is, and perish.

in-**Gwenye**, *n.* 3. The fruit of the Kafir plum; also applied to the Loquat fruit.

um-**Gwenye**, *n.* 6. The Kafir plum tree, Odina caffra *(Bernh).* When the fruit is ripe, it is time to sow Kafir corn.

in-**Gwenye yenja**, *n.* 3. The fruit of the Dog plum.

um-**Gwenye wezinja**, *n.* 6. The Cape ash or Dog plum tree, Ekebergia capensis *Sparrm.*

uku-**Gwenyulela**, *v. t.* To do a thing superficially.

uku-**Gweqa**, *v. i.* To row, paddle.

ukuti-**Gweqe**, uku-**Gweqa**, *v. t.* To trip up, supplant.

in-**Gweqe**, *n.* 3. A threatening, angry word; a repeated warning.

isi-**Gwetsha**, *n.* 4. A choleric person.

uku-**Gweva**, *v. t.* To buy diamonds illicitly.

u-**Gweva**, *n.* 1. An illicit diamond-buyer.

in-**Gweva yomganto**, *n.* 3. A kind of bird, probably the female of *um-Ganto.*

isi-**Gwevana**, *n.* 4. Dimin. of *isi-Gwevu.* A term of contempt for an old man.

i-**Gwevu**, *n.* 2. (a) A blow struck with a stick from below, which it is difficult to ward off. (b) A subterfuge, mean device.

isi-**Gwevu**, *n.* 4. An old man; fem. *isi-gwevukazi*; see *Ngwevu.*

uku-**Gwexa**, *v. t.* To stir, = *uku-Bèxa;* to churn by shaking backwards and forwards. *v. i.* To row, paddle, = *uku-Gweqa.*

in-**Gwexa**, *n.* 3. Something quite red, or turning red.

Gwexe, *interj.* The sound of an axe being sharpened on a stone.

uku-**Gwexeza**, *v. t.* To sharpen an axe on a stone.

ukuti-**Gwī**, *v. i.* To miss by a hairbreadth; to pass near an object, without hitting it: *imbùmbùlu itè-gwi kuyo inyamakazi*, the bullet passed close to the buck; *umkonto watì-gwi*, the spear cut (through the air) near one.

ukuti-**Gwī**, *v. i.* To be quite full.

i-**Gwiba**, *n.* 2. Shelter, corner, lee place; fig. precaution.

u-**Gwidi**, *n.* 1. A bird resembling the cuckoo.

uku-**Gwija**, *v. t.* To consume all by oneself, whether food or drink, or another man's portion.

u-**Gwili**, *n.* 5. A crowd of common, noisy people, mob, rabble.

uku-**Gwilika**, *v. i.* To fall away, desert, revolt, rebel, mutiny, apostatize; to be disloyal.

um-**Gwiliki**, *n.* 1. A revolter, deserter.

i-**Gwilità**, *n.* 2. (a) A species of bird, probably the Brown-hooded Kingfisher, Halcyon albiventris (*Scop.*). (b) A handless, stupid person.

uku-**Gwina**, *v. i.* To eat till one is satisfied; cf. *uku-Gwija.*

uku-**Gwinta**, *v. t.* To assassinate; = *uku-Gwenta.*

um-**Gwinti**, *n.* 1. and isi-**Gwinta**, *n.* 4. An assassin; = *isi-Gwenta.*

um-**Gwintsa**, *n.* 6. Thick, stiff porridge; = *um-Qa.*

uku-**Gwintsa**, *v. i.* To hum, buzz, as a child's nurse; to cry or sing in a low tone.

—**Gwintsilela**, *v.* To commence to cry.

uku-**Gwiqa**, *v. i.* = *uku-Hlala.*

ukuti-**Gwiqi**, *v. i.* To turn and go away quickly.

—**Gwiqigwiqi**, *v.* To swallow greedily; = *ukuti-Gangqagangqa.* As *adv.* Very.

ukuti-**Gwityí**, *v. i.* *Umlambò uzele gwityí*, the river is very full.

N.B. For words beginning in-Gx not found here, see under X: ing-X or u-X.

u-**Gxa**, *n.* 1. *Ogxa betù*, persons of the same age, time or generation, as ourselves.

ili-**Gxa**, *n.* 2. For the singular, *i-Gxalaba* is generally used; pl. *amagxa*, shoulders: *babopà imitwàlo, bayibeke emagxeni abantu*, they bind burdens and lay them on men's shoulders.

isi-**Gxa**, *n.* 4. A place at once stony and bushy; euphem. for the private parts.

ulu-**Gxa**, *n.* 5. pl. *izingxa*. Any sharp pointed stick or iron rod for digging roots or clay with. *Igqirà lolugxa* is a doctor who uses medicinal plants; a herbalist.

ukuti-**Gxa**, *v. i.* To step up sharply to a person or place, without remaining there; to be hasty; to pay a hasty visit: *ndatì-gxa kuye owatèta nam*, I stepped up to him who spoke with me.

i-**Gxaba**, *n.* 2. (a) Fray, broil, riot; = *i-Xabano*. (b) An old garment.

uku-**Gxaba**, *v. t.* To throw a wooden spear; to commence ploughing.

isi-**Gxabo**, *n.* 4. } A sharp pointed stick,
u-**Gxabo**, *n.* 5. } used by boys in fighting with each other and thrown in the same manner as a spear.

uku-**Gxabagxabisa**, *v. t.* To do or work in haste.

in-**Gxabalala**, *n.* 3. } A great number of
u-**Gxabalala**, *n.* 5. } people or cattle spread out.

in-**Gxabanga**, *n.* 3. The forked branch of a tree or the fork in a branch.

in-**Gxabatshitshi**, *n.* 3. Tumult; = *in-Gxobotshitshi*.

isi-**Gxabe**, *n.* 4. (a) Discord. (b) The part of the back between the shoulders.

uku-**Gxabèlela**, *v. t.* To throw a dirty thing between clean things; to try to unite heterogeneous things; to interfere with and spoil other people's work.

uku-**Gxabùza**, *v. i.* To splash in water, as when one is crossing a stream, running away from or being pursued by an enemy; to walk in the water and make it muddy; fig. to cause discord, confusion (used first of Mapasa in 1877, because he fought at first against the Fingos and then cunningly drew out of the conflict).

i-**Gxabùza**, *n.* 2. A treacherous person; used recently of refugees, fleeing for shelter to a place of refuge, esp. to a foreign country.

ubu-**Gxabùza**, *n.* 7. Defection, treachery.

ukuti-**Gxada**, *v.* To pay a hasty visit: *yitì-gxada pàya*, run quickly there and back again; = *ukuti-Gxa*.

ukuti-**Gxadagxada**, *v.* To go hither and thither.

um-**Gxadalala**, *n.* 1. A person of a good size; a giant.

uku-**Gxadeka**, *v.* To be under difficulties.

—**Gxadazela**, *v. i.* To reel, stagger, like a drunken person, so as to fall forward.

—**Gxadazelisa**, *v.* To make to reel or stagger.

uku-**Gxagxa**, *v. i.* To become reduced in circumstances, poor and disorderly.

i-**Gxagxa**, *n.* 2. A rude, uncouth man; one of the lower order of Europeans who works for a master as a day-labourer; a loafer; fig. a cur.

uku-**Gxagxeka**, *v.* To be in a poor, reduced state.

uku-**Gxagxamisa**, *v. i.* To take long strides in walking, lifting the feet up off the ground, as if to avoid an apprehended danger; to give the body a kind of shock at each step in walking; to make long running stitches in sewing.

in-**Gxakangxaka**, *n.* 3. The lying about of many things, stones, etc., higgledy piggledy, pell mell; fig. a state of disorder, negligence and confusion.

ubu-**Gxakagxaka**, *n.* 7. Carelessness, disorder, negligence, confusion.

uku-**Gxakaza**, *v. t.* To do a thing carelessly, negligently, as opposed to *uku-Cokisa*; cf. *uku-Dlakaza*; to prepare for a fight.

u-**Gxakweni**, *n.* 1. The Bar-throated Warbler, Apalis thoracica *(Shaw and Nod.)*

isi-**Gxala**, *n.* 4. A red patch on a bilious person; the red spot marking a flea-bite; the cicatrix of small pox, or a wound not yet healed; fig. *ukuba nesigxala*, to feel wounded in spirit.

uku-**Gxalisa**, *v.* To hurt or wound a person's feelings.

uku-**Gxaliseka**, *v.* To feel wounded in spirit; to be offended.

i-**Gxalaba**, *n.* 2. Shoulder, shoulder-blade, cf. *ili-Gxa*.

uku-**Gxalatėlana**, *v. i.* To walk as one in haste, with an erect and haughty gait; to be puffed up, haughty, boastful.

uku-**Gxaleka**, *v. i.* (a) To fall against an object, so as to be driven back by it, and impeded in progress. (b) To lose the way, go astray, in walking or speaking; to stray, ramble (in the forest).

in-**Gxam**, *n.* 3. The seed of *um-Gxaw.*

um-**Gxam**, *n.* 6. The Boerbean, Schotia latifolia *Jacq.*, the rough bark of which is used for dyeing red.

uku-**Gxama**, *v. t.* To intrude: *uyazigxama*, he intermeddles, interferes.

i-**Gxamesi**, *n.* 2. A village dependent on the chief place; a cattle place at a distance from the place of residence; an outpost, outstation, farm.

ukutl-**Gxampů**, *v. i.* To stamp in the water, making it splash.

uku-**Gxampůza**, *v. i.* To paddle in water, wade; cf. *uku-Gxabůza.*

in-**Gxamsholo**, *n.* 3. A tall person; a giant.

in-**Gxangula**, *n.* 3. A long pointed tooth, or one with long pointed teeth.

in-**Gxangxa**, *n.* 3. A thing not nicely shaped or built. Em. A mixture of cooked grain and milk'=*um-Vubo*; fig. a mixture of things which should not be mixed together. The children have a jingle characterising each nation by its special food; *um-Xôsa ngengxangxa, i-Mfengu ngompůlo, i-Kula ngebanaua, i-Lawu ngeketile, i-Jalimani ngetapile, um-Lungu ngediuala.*

in-**Gxangxasi**, *n.* 3. A waterfall, cascade.

uku-**Gxařa**, *v. i.* To be broad-shouldered and broad-chested.

i-**Gxařa**, *n.* 2. A person whose lower limbs are very small, in proportion to the upper part of his body.

um-**Gxashe**, *n.* 6. Beads worn on the head and hanging down.

ubu-**Gxatu**, *n.* 7. The back, between the shoulder blades.

in-**Gxazangxaza**, *n.* 3. A continuous downpour of rain.

Gxebe, *adv.* By the way, pray! if you please! rather! I mean to say! (when correcting a slip of the tongue): *uti-nina gxebe?* by the bye, what do you say? *angati nina gxebe umntu ukutsho?* pray, or well now, how can any man say so? *gxebe benditshilo-na?* well, did I really say so? *manditi gxebe*, let me rather say! *ndipė gxebe*, I pray you to give me! *maudiyeke gxebe*, let me give in rather! (in quarrelling).

i-**Gxebeka**, *n.* 2 and 3. A spoon, ladle.

i-**Gxebekusha**, *n.* 2. A mean white.

i-**Gxegxesi**, = *i-Gxagxa.*

uku-**GXEKA**, and uku-**Gxekeza**, *v. t.* To deride, mock, scorn.

um-**Gxeki**, *n.* 1. A mocker, derider, scorner.

i-**Gxeke**, *n.* 2. A stain, reproach.

in-**Gxeki**, *n.* 3. (a) A kind of bird, probably the Crowned lapwing, Stephanibyx coronatus (*Bodd.*). (b) The left half of an ox or bull's skin, made into a shield; cf. *u-Jilo.*

isi-**Gxekwa**, *n.* 4. A laughing-stock.

isi-**Gxeko**, *n.* 4. and u-**Gxeko**, *n.* 5. Reproach.

uku-**Gxelesha**, *v. i.* To look out of the corners of the eyes, to glance sideways.

—**Gxeleshela**, *v.* To take a side glance at a person or thing; to ogle: *undigxeleshela-nina?* why do you ogle me?

u-**Gxibå**, *n.* 5. (a) A tall man; fem. *ugxibåkazi.* (b) A large quart bottle.

in-**Gxibilili**, *n.* 3. Anything great or big of its kind: *ingxibilili yomfo*, a great big man.

i-**Gxidolo**, *n.* 2. An ill-dressed, slovenly, poor person, cf. *i-Gxagxa.*

ubu-**Gxidolo**, *n.* 7. Low, mean, poor, vulgar state; slovenliness in dress and person.

in-**Gxikela**, *n.* 3. A great quantity; something on a large scale: *ingxikela yekonsati*, a big concert.

in-**Gxikwane**, *n.* 3. A large piece, bunch of grass, heap of grain.

uku-**Gxila**, *v. i.* To grow sparsely, as a thin crop of grain.

—**Gxilana**, —**Gxilelana**, *v.* To grow one here, another there; to stand with wide spaces between.

in-**Gxilimbėla**, *n.* 3. A tall man, a giant.

in-**Gximbå**, *n.* 3. A band made of the trailing stems of the wild vine.

i-**Gxina**, *n.* 2. Used mainly in the plural: *unamagxina* = *unamandla.*

isi-**Gxina**, *n.* 4. That which one keeps at constantly, e.g. a place, house, person, etc., hence: duty, office, trust, headquarters: *usigxina sam*, I do not part from him, I stick to him, I trust in him without wavering; a stated portion or share. (When one has been given a present, e.g. a leg of mutton, he shows his friendship, duty *(isigxina)*, by giving in return a present of equal value).

um-**Gxina**, *n.* 6. Assegai-wood, Curtisia faginea *Aiton.*

uku-**Gxisha**, *v. i.* To put one foot behind the other, imitating, as boys do, the galloping of horses.

i-**Gxiya**, *n.* 2. A name applied to the Black-winged Plover, Stephanibyx melanopterus *(Cretz.)* and the Crowned Lapwing, S. coronatus *(Bo.ld.)*, from their cries.

in-**Gxizakwé**, *n.* 3. Anything long and seemingly endless in duration.

uku-**Gxobá**, *v. t.* } —**Gxobágxobá**, } To make water muddy by stirring it up with the feet; to paddle in water.

i-**Gxobò**, *n.* 2, um-**Gxobò**, *n.* 6, and um-**Gxobòzo**, *n.* 6. A swampy piece of ground; a bog, marsh.

uku-**Gxobágxobèka**, *v.* To be stirred: *wagxobágxobèka umvandedwa wam*, my sorrow was stirred.

um-**Gxobo**, *n.* 6. An aromatic shrub.

in-**Gxobonga**, *n.* 3. A pick.

in-**Gxobongo**, and in-**Gxobongwana**, *n.* 3. A disease which pits the skin like smallpox and causes miscarriage.

in-**Gxobòtshane**, *n.* 3. A clattering, noisy conversation, confusion, boasting, hectoring.

in-**Gxobòtshitshi**, *n.* 3. Hubbub, tumult.

uku-**Gxoga**, *v. t.* To throw something into a bush, so as to arouse a hidden bird or head of game, and cause it to break cover; to throw with violence at one who is near; to kick as a cow does when she puts her foot into the milk-pail.

ukuti-**Gxoge**, *v. t.* To stab with a blunt instrument; with much the same meaning as *uku-Gxoga.*

ukuti-**Gxogxe**, *v. i.* To keep oneself wrapped up: *wati-gxogxe kwingubo*, he kept himself wrapped up in a garment; fig. to persist in; to abide by what one has spoken: *wati-gxogxe kwintetò*, he stuck to what he said.

ukuti-**Gxoko**, *v. i.* To put the hand into the pocket with a rustling noise.

i-**Gxokogxoko**, *n.* 2. A wretched, desolate, dilapidated hut; dimin. *igxokogxokwana.*

in-**Gxokolo**, *n.* 3. A vast number of things, men, cattle, houses, etc., together.

uku-**Gxoloxá**, *v. i.* (a) To feed as cattle do near a kraal or house about sunset. (b) To investigate. (c) To mock, tease.

isi-**Gxoloxwana**, *n.* 4. An ornament.

in-**Gxonde**, *n.* 3. A refuge.

in-**Gxondorá**, *n.* 3. A precipitous, rugged hill or mountain; a refuge.

uku-**GXOTA**, *v. t.* To drive away, put to flight: *gxotà utshaba*, drive the enemy away.

—**Gxotéka**, *v.* To be driven away: *igusha ezigxotèkileyo*, sheep which have been driven away; *inkumbi azigxotèki*, the locusts will not be driven away.

—**Gxotéla**, *v.* To drive away to.

—**Gxotisa**, *v.* To continue to drive away for a long time.

in-**Gxovungxovu**, *n.* 3. A blusterer.

in-**Gxoxe**, *n.* 3. Noise.

i-**Gxubá**, *n.* 2. Rough, lean appearance of cattle, with hair standing erect from sickness, cold or hunger; leanness.

u-**Gxūba**, *n.* 5. A large drove of animals (swine, etc.).

um-**Gxube**, *n.* 6. A species of tree, with edible berries about the size of a pea.

u-**Gxudululu**, *n.* 5. A number of cattle, etc. walking together; a drove.

i-**Gxugesha**, *n.* 2. A roughly sewn kaross; a swelling, a puffed-up thing.

uku-**Gxugxa**, Em. = *uku-Xùgxa.*

uku **Gxukugxa**, *v. t.* To shake; to gargle; = *uku-Xukuxa.*

ukuti-**GXUKU**, *v. i.* To be loose, puckered, pouched.

i-**Gxukugxuku**, *n.* 2. A pucker in a garment; a pouch in a blouse.

ubu **Gxukugxuku**, *n.* 7. Looseness (of bark); shakiness, want of firmness; unevenness, roughness, as when a mudfloor, which was formerly even or smooth, has been broken up and made uneven by rain or otherwise; fig. unsettledness.

in-**Gxukuma**, *n.* 3. A corpulent person.

uku-**Gxukuza**, *v. t.* To loosen, break up a road or soil, as is done by a vehicle passing over a newly made road which is still soft.

—**Gxukuzela**, *v.* Of a rider, to heave up and down on a trotting horse; of a corpulent person, to heave up and down in walking.

uku-**Gxula**, *v. t.* To beat or drive game into a trap.

i-**Gxulu**, *n.* 2. A hidden thing or matter.

in-**Gxulubá**, *n.* 3. (a) The passage between two armies. (b) Afterpains of labour.

uku-**Gxulusha**, *v. t.* To conceal a thing by putting it under the clothes or under the arm; to slide the hand into the pocket; to slip tobacco or fruit into the mouth, without being seen; to go without being seen; to mask.

ama-**Gxulusha**, *n.* 2. *pl.* A disguise: *wenza*

amagxulusha, he disguised himself; *lahla amagxulusha,* pull off the mask, be straightforward.

in-Gxumbúngxumbú, *n.* 3. Great disorder, irregularity, confusion.

ukutl-GXUME, } **uku-Gxumeka,** } *v. t.* To drive a stake or pole into the ground; to fix an *umkónto* in the ground.

uku-Gxumekeka, *v.* To be fixed, stuck fast.

uku-Gxumekela, *v.* To fix for.

uku-Gxumleka, *v. t.* To mock with words in jesting.

in-Gxungula, *n.* 3. A thrower down.

u-Gxununu, *n.* 1. A species of bird.

ukutl-Gxupu, } **uku-Gxupuleka,** } *v. i.* To plunge into; to partake of food without being asked; to eat the food of others, or eat in an unbecoming manner; to be impertinent; to meddle with matters one has no call to.

Gxupugxupu. *adj.* Irregular, uneven, unbalanced, e.g. having one leg much longer than the other.

in-Gxushane, *n.* 3. Din, disturbance, quarrelling.

ukutl-Gxushu, *v. t.* To shove or rub away with the feet; to kick a little; to hide for preservation; to plough in order to establish a claim to land: *ibala uzitêle-gxushu kulo,* he ploughed the place and kept it for himself.

in-Gxushungxushu, *n.* 3. Din, tumult.

ukutl-Gxwa, *v. i.* To be amidst strange surroundings; to have come or be put between: *igusha zam zitê-gxwa kwezinye,* my sheep have got mixed up with others; to fall suddenly into a hole.

in-Gxwablilil, *n.* 3. A large herd of animals feeding together.

uku-Gxwagxusha, *v. t.* To dash or pursue constantly; to scold, bully; to fight with words.

ukutl-Gxwagxwa, *v. i.* To be dotted here and there (huts, villages).

i-Gxwakugxwaku, *n.* 2. = *i-Gxukugxuku.*

in-Gxwala, *n.* 3. A soft, white stone which women and circumcised boys pound and smear their faces with.

uku-Gxwala, *v. t.* (a) To bellow, as cattle when excited in fighting, or when throwing up the ground at the place where one has been slaughtered; to weep aloud; to mock. Phr. *wamgxwala ngentsini,* he laughed very much at him; *ukugxwala emswaneni,* to cry old news, to carry coals to Newcastle. (b) *v. i.* To rust: *intsimbi igxwalile,* the iron is rusty; *amazimbà agxwalile,* the Kafir-corn has mildew.

u-Gxwal' intloko, *n.* 1. A strong horse.

ama-Gxwala, *n.* 2. *pl.* Used in the phrase: *ukutya kumagxwala,* the food is ripening.

u-Gxwalo, *n.* 5. Bellowing.

isi-Gxwalala, *n.* 4. A person with red hair or beard; fig. one red with anger.

i-Gxwanana, *n.* 2. The Fiscal shrike, Lanius collaris *L.,* = *i-Nxanxadi.*

ubu-Gxwayiba, *n.* 7. Uncultivated country, overgrown with bushes and trees.

i-Gxwemi, } **i-Gxwemu,** } *n.* 2. A squinting, cross-eyed person.

in-Gxwenga, *n.* 3. A long, tall person.

H

H in Kafir is always pronounced with a stronger aspiration than the English *h* in *hard, hand,* and resembles rather the German *h* in *hauen,* to beat. In the combination *hl* it sounds like the Welsh *ll.* Nouns of class 3, formed from verbs beginning with *hl* change the *h* into *t* after the prefix *in-,* e.g. *intlalo* from *ukuhlala.* Nouns of class 5, whose stems begin with *hl,* similarly change the *h* into *t* in the plural: e.g. *uhlobo* plur. *intlobo.*

Hă! (The aspiration is very light and the vowel short) *interj.* denoting exultation. Aha: *hă, hă, hă, izikàli zika-R'arăbe!* Aha! the weapons of R'arăbe! (the warcry of the Gaikas).

Hā! *interj.* The cry of a wagon driver to stop his team.

ukutl-Hā, *v. t.* To destroy utterly; to finish, make an end of: *impi yama-Xôsa itiwe-hā yeyama-Ngesi,* the Kafir army was completely routed and destroyed by the English army.

u-Hā! *interj.* of sorrow. Woe! misfortune! loss! destruction! there is the loss I told you of! see also *Yeha!*

um-**Haba**, *n.* 6. A large baboon.

Hababaha! *interj.* It is a lie, a yarn!

u-**Hababaha**, *n.* 1. A very large garden; an exceedingly capacious granary; an insatiable person; fig. one who does not listen, who is not easily convinced.

isi-**Habalala**, *n.* 4. That which is very wide.

uku-**Habela**, *v. i.* To go beyond the place where one intended to go; to go astray: *wahambà wada wahabela*, he went so far as not to know where he was; to speak so much as not to know what one speaks.

i-HABILE, *n.* 3. Oats, from Du. haver.

u-**Hadi** *n.* 5. plur. *ihadi*. A bowlike stringed, musical instrument; the string of horsehair is stretched on a wooden bow attached by its middle to a calabash which serves as a sound-box. The string is struck with a stalk of coarse grass *(umcinga)*; a piano, harmonium.

um-**Hādi**, *n.* 6. A deep pit.

uku-**Hagala**, *v. i.* To grow old: *ndihagele*, I am very old; *imini ihagele*, the day is coming to an end.

i-HAGU, *n.* 3. The domestic pig; Eng. hog?

u-**Haka**, *n.* 1. One who keeps chattering on, without talking sense; = *u-Puhe*.

ukutl-**Hala**, *v. i.* To call, to raise the warcry.

u-**Halahala**, *n.* 1. A hooter.

i-**Halahala**, *n.* 2. Insatiable desire: *unehalahala*, he has a desire that cannot be satisfied.

ubu-**Halahala**, *n.* 7. Haste, hurry, precipitancy; sudden excitement.

Halala! *interj.* of joy and triumph: *halala, bantu bakowetù!* well done, dear friends! *halala! yatwàsa inyanga!* a joyful exclamation on seeing the new moon; *halala! pàmbili! ilanga liyatshona!* On! on! the sun is setting! (the shout of the hoers encouraging themselves to work).

uku-**Halalisa**, *v.* To shout *halala!* when the animal intended for the marriage-feast bellows in being slaughtered; to exhort the bride how to behave in her new estate, which is done by the married women.

imi-**Hali**, *n.* 6. *pl.* Dog's excrement.

Haluhalu! Song of praise among Kafirs.

uku-**HAMB'A**, *v. i.* To go, walk, journey, travel, advance, proceed forward: *masihambè ngalendlela*, let us go this way; to flow: *amanzi ayahambà emfuleni*, the water flows (moves forth) in the valley. *v. t.* To travel over: *bawahambà amazwe*, they travelled over many countries; fig. *intloko yakè iyahambà*, he is not right in his mind; *ukuhamb' umzimbà*, to shudder; *ukuhambà neukazana*, euphem. for *uku-Pimisa*. Phr. *koda kufike abahamba ngamlenzana-mnye*, lit. till the arrival of those who walk with one leg, i.e. even those who walk on one leg will at length arrive.

n. 8. Walking, conduct: *ukuhambà kwakè kubi*, his manner of walking is awkward; fig. his conduct is improper.

um-**Hambi**, *n.* 1. A traveller, sojourner, pilgrim.

i-**Hambò**, *n.* 3. Walking: *nbe hambò ntle*, may you have a pleasant journey; in a moral sense: conduct, behaviour.

isi-**Hambò**, *n.* 4. The purpose, aim of journeying or walking.

u-**Hambò**, *n.* 5. Journey, walk: *uhambò lomhambi*, the Pilgrim's Progress.

ubu-**Hambi**, *n.* 7. Pilgrimage.

uku-**Hambàhambà**, *v.* To go about from place to place, to and fro.

um-**Hambàhambi**, *n.* 1. A wanderer, vagrant; one who has no settled abode; cf. *i-R'atyuřatyu*.

uku-**Hambèka**, *v.* To possess the quality of moving, going, etc.: *inyanga yinto ehambèkayo*, the moon is a moving thing.

—**Hambèla**, *v.* To go for another, or for a certain purpose; to visit: *ndihambèla ubawo*, I go to see my father; *ababi samhambèla*, they visited him no more or no longer; *sihambèla entabeni*, we are going towards the mountain; *uyazihambèla*, he goes on his own account; *umntwana selekwazi ukuzihambèla*, the child is already able to walk alone.

—**Hambèlana**, *v.* To go towards or visit each other.

—**Hambisa**, *v.* To cause to walk, go or move forward; to proceed further, forward: *hambisa inqwelo*, move on the wagon; *hambisani ezindaba*, spread these tidings; *hambisa ekutètèui kwakò*, go on, proceed with your speech; to wind up a watch. Phr. *hambisa kuye*, take this to him, or put this before him, as food. Used adverbially: *wahambisa watl*, further or again he said.

—**Hambiseka**, *v.* To be going forward; to be moving: *umhlaba uyahambiseka*, the earth is in motion. (All Kafirs believe the earth to be stationary).

n. 8. *ukuhambiseka kwelizwi lika-Tixo*, the propagation of God's word.

—**Hambisela**, *v.* To cause to go or move for a certain purpose or to a certain place or person: *umhambisele imali pàntsi*, bribe him.

i-**Hamham**, *n.* 2. Anything very light in weight, also applied to bread that has risen well.

u-**Hamlomo**, *n.* 1. One who keeps his mouth wide open; one who is insatiable; an eel.

uku-**Hanahanisa**, *v. i.* To pretend to be doing a thing; to act inconsistently, hypocritically; to play the hypocrite.

um-**Hanahanisi**, *n.* 1. A hypocrite.

isi-**Hanahaniso**, *n.* 4. } Hypocrisy.
u-**Hanahaniso**, *n.* 5. }

ubu-**Hanahanisi**, *n.* 7. Hypocrisy.

isi-**Handiba**, *n.* 4. A large subject; a long (law) case; a mighty, great, eminent, respectable, rich man.

ubu-**Handiba**, *n.* 7. Greatness, might, honour, riches.

Hanewu! *interj.* A driver's shout to his oxen, calling them to stop or stand still.

isi-**Hange**, *n.* 4. A robber, murderer.

isi-**Hanqe**, *n.* 4. Public: *esihanqeni*, in public (meeting), or before the judge.

i-**Hasa**, *n.* 2. Old food (corn) of former years.

i-**Hashe**, *n.* 2. (a) A horse; dimin. *ihashana*, a little horse; fem. *ihashekazi*. *Abamahashe*, horsemen. (b) The Red-necked little bittern, Ardetta payesi *(Hart.)*, so called because it cries like a horse.

isi-**Hashe**, *n.* 4 Collective. a herd of horses.

i-**Hāshé**, *n.* 2. Orig. the natural impurity of newborn infants, believed to arise from an internal swelling, of which they had to be purified by enchanted medicines, when the rite of *ukupēhlelela* was performed, by saying: *Hāshé, Hāshé!* while swinging a newborn child through the smoke of *um-Nukambiba;* cf. *uku-Pēhlelela*. Tubercle, scrofula; pain from an old wound; pus; an abscess; others: a bilious attack, a kind of running fever; *ihashe elingwevu*, syphilis.

Hauhau! *interj.* Bow-wow! the bark of a dog.

uku-**Haula**, *v. i.* To be greedy, voracious.

isi-**Haula**, *n.* 4. A devourer, glutton; bandit, highwayman.

u-**Haya**, *n.* 5. Something beyond the ordinary limit: *izono ziluhaya*, the sins are great; *ukutya kuluhaya*, food is abundant. Others say *u-Wàya*.

Hayi! *interj.* (a) A decided negative, No! *uya kuya-na? hayi!* will you go? no! Phr. *xa sitì 'hayi' kunye, fan'ukuba kukò umntu onencwadi kuti*, when we both say 'no' together, it is likely that someone has a letter for one of us. (b) At the commencement of a sentence it is a strong affirmative: *hayi, wena ndoda, uburòti bakò bukùlu!* O man, thy courage is great! *hayi, ukutàndeka kweminquba yakò!* how lovely are thy tabernacles!

Hē! hēke! hēje! *interj.* of approbation or praise. Well! right! good! well done!

Heha, *interj.* of sorrow; properly *Yeha!*

ukuti-**Hehelé**, *v. t.* To beat, crack on the head.

u-**Hehema**, *n.* 5. Anything big and wide, such as a wide shallow dish; used as *adj.*: *uhehema lwendlu*, a big, wide house; *uhehema lwefatyi*, a big cask; *uhehema lwesitya sokuhlambèla*, a laver.

uku-**Heheza**, *v. i.* Of a man or a dog, to breathe heavily or pant rapidly after running; cf. *uku-Befuza*.

—**Hehezela**, *v.* To run eagerly with a story as soon as one has heard it, and to tell it to others without having been deputed for that purpose.

Hējē! Hēke! = *Hē!*

i-**Hekeheke**, *n.* 2. A thoughtless, foolish person.

uku-**Hekeza**, *v. i.* To laugh or talk or walk foolishly.

uku-**Heketèka**, *v. i.* To be sleepy, drowsy; = *uku-Yeketèka*.

uku-**Hela**, *v. t.* To keep aloof from or walk past at a distance; put aside, far away; not to do what one intended to do.

ukuba-**Hele**, *v. i.* To be light, that is, not close aud oppressive; to become breezy and cool; *makube-hele!* may there be alleviation, that is, from this affliction; cf. *Camagu*.

ukuti-**Helé**, *v. t.* To beat.

isi-**Hele**, *n.* 4. A very broad assegai; = *isi-Nkempe*.

isi-**Helegu**, *n.* 4. An event which is both wonderful and calamitous; a catastrophe; cf. *isi-Manga*.

uku-**Helema**, *v. i.* To keep aloof, either from fear or laziness.

—**Helemisa**, *v.* To cause keeping aloof.

Hemēme! *interj.* Used in crying over something, or in blaming someone for a misfortune. You'll catch it! I'll tell my mother! = *Qayibebe*.

i-**Hemhem**, *n.* 2. An unstable person; a coward.

i-HEMPE, *n.* 3. A shirt, fr. Du. hemp.

i-**Hemu**, *n.* 2. The Crowned crane, Balearica regulorum *(Benn.)*, so called from its cry.

uku-**HENDA**, *v. t.* To cause to do evil; to tempt (in a bad sense): *u-Satana wamhenda u Eva, wati makadle*, Satan tempted Eve to eat.

um-**Hendi**, *n.* 1. A tempter; the devil.

isi-**Hendo**, *n.* 4. A temptation.

u-**Hendo**, *n.* 5. The act of tempting.

um-**Hendo**, *n.* 6. The act of tempting (very similar to *isihendo*, not so abstract as *uhendo*).

uku-**Hendahenda**, *v.* To tempt hard.

—**Hendeka**, *v.* To yield to temptation.

—**Hendekela**, *v.* To yield to temptation for or to.

u-**Hengele**, *n.* 5. A cattle disease similar to lungsickness.

i-**Henyu**, *n.* 2. A lascivious, lewd, lustful, sensual person; femin. *ihenyukazi*.

ubu-**Henyu**, *n.* 7. Whoredom, wantonness, lewdness.

uku-**Henyuza**, *v. i.* To play the harlot, commit fornication.

isi-**Henyuzo**, *n.* 4. } Fornication. whore-
u-**Henyuzo**, *n.* 5. } dom.

uku-**Henyuzana**, *v.* To play the harlot with.

—**Henyuzisa**, *v.* To make another commit fornication, to lead into whoredom.

uku-**Hesha**, *v. i.* To make signs with the hands, or wink with the eyes to a person, either to come or to go away without speaking.

uku-**HĒULA**, *v. t.* Em. (a) To rob. (b) To seduce; ravish, violate.

isi-**Heula**, *n.* 4. (a) = *isi-Hange*. (b) A violated girl. (c) The band of women who go wailing to the kraal of the young man who has violated one of their number, and who claim the fine, generally two goats or sheep, which they kill and eat on their return home.

i-**Hewu**, *n.* 2. A flat tract of country, a plain. See App. I.

uku-**Hexa**, *v. i.* To wave as a cornfield, or reeds, in a strong wind; fig. to stagger like a drunken or palsied man: *i-t'oko iya-hexa*, his head waggles from side to side (like an idiot).

—**Hexela**, *v.* To fall helplessly towards an object or place: *uhexele eludakeni*, he staggered or fell into the mud.

—**Hexisa**, *v.* To make to reel or stagger.

Heyi! *interj.* to call attention. There it is! Catch!

Hi! *interj.!* of exultation. It is sung after a battle is over, or after a buck has been killed by hunters: *hi!* we are victorious.

Hi! *interj.* in raising an objection or exception: *hi, ukuba*, what (is it to be done) if; *hi, kwasweleka isihlanu kumalungisa*, peradventure there shall lack five righteous.

isi-**Hiba**, *n.* 4. A silly, stupid person; one without understanding; an idiot; fool, jester, clown.

ubu-**Hiba** *n.* 7. Silliness, jesting.

uku-**Hibaza**, *v. i.* To rove or stroll about doing nothing.

uku-**Hilā**, To come upon one suddenly, = *uku-Bāqa*.

ukuti-**HILI**, *v. i.* To be stupefied or confused: *intloko yam itē-hili*, I am not right in my head; I have got confused.

i-**Hilihili**, *n.* 2. A foolish, unsteady person who runs thoughtlessly about, guided by no certain principle of conduct; one who does and speaks unseemly, improper and foolish things.

ubu-**Hilihili**, *n.* 7. Thoughtlessness, foolishness, unsteadiness, want of principle, roving about.

uku-**Hiliteka**, *v.* To become stupid; to be confused, bewildered.

isi-**Hilito**, *n.* 4. Confusion.

uku-**Hiliza**, *v. i.* To go about from place to place aimlessly; to act thoughtlessly, without reference to what is right; to dawdle over one's work; to be unsteady, unreliable in work or conduct; not to continue in or abide by a business.

—**Hilizela**, *v.* To neglect: *uyalihilizela ilizwi lika-Tixo*, he neglects to hear or obey the word of God.

—**Hilizisa**, *v.* To distract, confound; to cause unsteadiness.

Hi-na! hina-nje! *interj.* Hallo! is it so! who knows! why! *Hinani bantwana!* Hallo, you children, you fellows!

ukuti-**Hiya** = *ukuti-Hili*.

uku-**HLA** (ukw-**Ihla**), *v. i.* To come down, descend: *wehla entabeni*, he came down from the mountain; *indawo ehlayo*, a descent; fig. to happen, come to pass, meet with; to come over one; to befall: *lento ihle nini-na?* when did this happen? *wahliwa yilengozi*, he met with this accident; *akwehla-ni*, nothing happened; *selehle intliziyo*, he was disappointed, broken hearted; *yehl' intlekele!* what a disaster has happened! Phr. *kuhla*

ngamqala mnye, lit. it goes down by one and the same throat, i.e. throats are all alike in swallowing; what is sauce for the goose is sauce for the gander; *yehla indaba*, history was made that day.

As *aux.* it expresses the adverbial meaning: soon, quickly, at length; *wohl' ugonde*, thou wilt soon understand; *yobehle ipêle*, it will soon be at an end; *sibehle sanxâma*, we were too hasty; *inkâbi engatsaliyo ubehle utêngise ngayo*, a bullock which does not pull, you soon sell; *aze ahle abe nakò ukutêtà*, and be able quickly to speak.

The difference in meaning in the two following sentences should be noted: *cela uxolo ku Pato ngokuba uyakuhla akumangalele*, ask pardon from Pato because he will soon sue you; *cela uxolo ku Pato ngokuba angahle akumangalele*, ask pardon from Pato because he may sue you, i.e. lest he sue you.

isi-Hlo, and **ise-Hlo**, *n.* 4. Event, adventure, chance.

izi-Hloyihlo, *n.* 4. *pl.* Various events.

uku-Hleka, *v. Into ehlekayo*, a thing which has happened. (This form is not to be confounded with *uku-Hleka*, to laugh).

isi-Hleko, *n.* 4. An event.

uku-Hlela, *v.* To fall or descend upon, i.e. to happen to one: *lento yamhlela*, or *wahlelwa yilento*, this thing happened to him; *nanto-ni yakumhlela*, when or whenever anything happened to him. (To be distinguished from *uku-Hlela*, to separate.)

isi-Hlelo, *n.* 4. Fate, lot, destiny.

uku-Hlelelela, *v.* To be lowered in circumstances; to become poor, impoverished; to despair.

uku-Hlisa, or **ukw-Ihlisa**, *v.* To let down, as a cow lets down her milk: to lower.

in-Tliso, *n.* 3. The letting or coming down; the fall of a river.

uku-Hlisela, To incur; to draw or bring upon: *wazihlisela isifo*, he caught sickness.

uku-Hla, *v. i.* Only used in the locative *ekuhlêni*, *ngokusekuhlêni*, as *adv.* Openly, publicly, clearly, in open daylight, without reserve. It is not to be confounded with *ekuhlêni*, in descending. Cf. *uku-Sa I.*

um-Hla, *n.* 6. A day of twenty-four hours; a date, point of time; *ngomhla*, on, at, in or during the day: *ngomhla endandulukayo*, on the day I departed; *ngemihla*, in, at, on, or during the days; *ngemihla* or *emihleni ka-Ngqika*, in the days of Gaika; *imihla ngemihla*, day by day, daily; *imihla kamihla*, customary; *amadinga amhleni nabàptizwayo*, the promises you made at the time you were baptized. Phr. *umhlam u-Ngqika*, an oath used by Kafirs: *ndingeyenzi lento, umhlam u-Ngqika*, I swear I have not done that which I am accused of.

From this word are derived the following adverbs:—

Mhla, mhlana, mhleni, mhlenikweni, mhlezinikweni, the day that, i.e. when; *mhlana wemkayo*, when he left; *mhlenikweni wafudukayo*, when he left home to live elsewhere.

Mhlaumbi, mhlayimbi, lit. another day; perhaps, or.

Namhla, namhla-nje, to-day; *nanamhla*, even to-day; *unanamhla*, till this day; *umhla wanamhla*, the day of to-day.

Mhlamnene, the day on which one did or said something for the first time, once upon a time, one fine day.

Mhla lowo, seldom: *lento ihla mhla lowo*, this seldom happens.

i-Hlàba, *n.* 2. The ground scraped out by a dog, antbear, or man; gravel.

um-Hlàba, *n.* 6. The earth, the land, in opposition to the sea; the soil, ground.

uku-HLABA, *v. t.* pass. *hlatywa*. (a) To stab, wound, pierce with a sharp instrument: *wamhlaba amahlanza amatâtû*, he stabbed him three times (holding the spear in his hand, not hurling it); to prick as thorns; to clean out a pipe-stem with a wire, etc.; to thrust or gore with pointed horns: *inkomo imhlabile emlenzeni*, the cow gored him in the leg; to wound mortally; to kill: *inkomo zihlatywa ngomkònto*, cattle are killed with a spear; to stitch, sew: *asinamntu uhlaba pàkatì kufulelwa indlu*, we have no one to sew inside when the house is to be thatched; fig. to prick, give pain: *isilonda siyandihlaba*, the sore gives me pain; to hit, strike, reach, impress: *iliwi lakò lindihlabile*, thy word has struck me; *amawi ka-Tixo ahlaba intliziyo*, God's words alarm the feelings, make impressions, awaken the heart; to mark out a land, as with a plough: *wahlaba umda waya e-Shikron*, the border was marked to Shikron; to criticize.

Ukuhlaba umkonto is an essential part of the marriage ceremony. The bride carrying an assegai enters the cattle-kraal and thrusts the assegai into the ground in the centre of the kraal.

(b) To divine, augur, find out: *igqira lihlabile*, the doctor brought to light (the

hidden charms); *hlaba umkosi,* alarm the warriors; sound the warcry, call to arms; *ndahlaba izikàli zam,* I marked my spears (by making notches in the iron with the *in-Tlabo).*

i-**Hlaba**, *n.* 2. (a) Sow thistle. (b) A species of aloe, smaller than *umhlāba.*

i-**Hlabá**, *n.* 2. A severe pain in the side, as of pleurisy; a stitch; inflammation of the lungs: *unehlaba esifubeni,* he has a stitch in the chest.

i-**Hlaba-nkomo**, *n.* 2. (a) Generic name for swifts, = *i-Hla-nkomo.* (b) Wood that sticks out in the fold and pierces the cattle.

in-**Tlaba mkosi**, *n.* 3. War-cry.

in-**Tlabɔ**, *n.* 3. Any instrument for piercing with; a chisel, an awl.

isi-**Hlaba**, *n.* 4. Woody, flat places near the river or sea; a quicksand; a place where aloes grow.

isi-**Hlabo**, *n.* 4. Oracle, vaticination.

um-**Hlāba**, *n.* 6. Aloe supralævis *Haw,* used as an aperient; it is made more pungent by mixing the dried and pounded leaves with snuff.

um-**Hlaba ngubo**, *n.* 6. Lit. the garment piercer. Black jack, Bidens pilosa *L.*, a troublesome weed which clings to the garments of a passer-by.

uku-**Hlabana**, *v.* To stab, pierce, etc., each other.

—**Hlabanisa**, *v.* To set or urge bulls to fight each other: *uhlabanisa inkunzi,* you are urging bulls to fight; to let go dogs from the line to catch the game; fig. to go straight at a thing; to be steady or determined in doing things; to speak the truth at once.

—**Hlabanisela**, *v.* (a) To throw a stick at a beast or person for the purpose of driving it or him back, and to cause the point of it accidentally to enter the bone or flesh: *ndimhlabanisele,* I have hurt him with the point of my stick; fig. to hurt or offend one: *undihlabanisele,* you have hurt or offended me.

(b) If a buck, pursued by many dogs, passes a man who does not own any of the pursuing dogs, and the man throws a stick at the buck and pierces its flesh, he shouts: *ndiyihlabanisele ekòhlo,* I have wounded it with the point of my stick on the left side. If he takes it away from the dog that had caught it before the owner of that dog arrives on the scene, he says: *ndiyibùngcile;* cf. *uku-Bùngca.*

—**Hlabeka**, *v.* To be cut, stabbed: *yahlabeka inkabi,* the ox was stabbed; to be pricked: *bahlabeka ezintliziyweni,* they were cut in their hearts; to have the quality of cutting, pricking, etc.: *intlabo ayihlabeki,* the chisel does not cut, i.e. is blunt.

—**Hlabela**, *v.* (a) To stab for: *samhlabela itòle,* we killed a calf for him. (b) To call to arms; to strike up a tune; to lead a choir; to give one secretly to understand.

um-**Hlabeli**, *n.* 1. } A precentor.
in-**Tlabeli**, *n.* 3. }

in-**Tlabelo**, *n.* 3. (a) A song, piece of music. (b) The first speaker at a meeting; fig. the foot-marks of game in the bush.

um-**Hlabelo**, *n.* 6. A medicinal plant used for a sprain or a broken limb.

uku-**Hlabisa**, *v.* To cause or help to stab, kill, etc.

uku-**Hlababisa**, *v. t.* To speak disparagingly of one: *kutè-nina seuhlababisa ngam-nje ku-Henry, kanti lento uyitètayo besiyigqibile,* why did you speak disparagingly of me to Henry with the object of wounding and injuring me, seeing that we have finished the matter you speak of.

isi-**Hlabane**, *n.* 4. Stalks of maize or Kafir-corn, which shoot out at the side of the principal stalk, and whose fruit does not ripen, or ripens later than that of the principal; the after or second harvest; fig. the people that remained over in the cattle-killing mania of 1856-7: *nina nisisihlabane sabangasekòyo,* you are the offshoot or remainder of those who are dead.

i-**Hlabati**, *n.* 2. (a) Earth thrown out of an excavated pit. (b) The world, as a whole.

uku-**Hlafuna**, *v. t.* To chew, masticate.

in-**Tlafuno**, *n.* 3. The temple of the head; the jawbone; the muscle which moves in chewing.

isi-**Hlafuno**, *n.* 4. That which is chewed.

uku-**Hlafunisa**, *v.* To feed: *ndihlafunise isonka endisimiselweyo,* feed me with the bread appointed for me.

um-**Hlagela**, *n.* 6. The Bastard White Iron-wood, Cyclostemon argutus *Mull.*

uku-**HLAHLA**, *v. t.* (a) To open a forest or road by cutting down or chopping off bushes; to cut down reeds or stalks of corn: *hl uhla ihlati,* cut down the wood or forest;

to cut up a slaughtered bullock into joints: *hlahla inyama*, cut up the meat. (b) To levy a fine; *ukuhlahla impi*, to raise an army; *ukuhlahla abantu*, to appoint certain people; to pay with: *ukahlahla inkomo*, he paid with cattle. Phr. *hlahla intloya*, bring something worth hearing or knowing.

i-**Hlahla**, *n.* 2. (a) A shrub, small bush; a branch of a tree with twigs and leaves attached: *hlahla amahlahla alomti*, cut down the branches of this tree; *hlahla amahlahla okubiya*, cut down bushes for fencing; dimin.: *ihlahlana* and *ihlahlanyana*. (b) Strife, quarrel, fight.

in-**Tlahla**, *n.* 3. A fresh, bright, healthy appearance, indicative of health and beauty; bloom of youth; fine country, bush, grove, thicket; brushwood, twigs, topping of a tree.

isi-**Hlăhlă**, *n.* 4. (a) Payment, i.e. penalty. (b) A shrub, a very small piece of bush, a clump of trees.

isi-**Hlahla**, *n.* 4. The human wrist; the fetlock of an animal; fig. a tangible proof of guilt, something which can be used as evidence in a case or law suit; *isihlahla sentetò*, the pith or gist of a speech.

um-**Hlahla-makwaba**, *n.* 6. Bridelia micrantha *Plan.*

um-**Hlăhlo**, *n.* 6. A garden in the bush.

uku-**Hlahlana**, *v.* To divide: *mabahlahlane abantu*, let the people (sitting all together at a meeting or feast) divide into small parties so that they may see, hear or eat properly.

—**Hlahleka**, *v.* To be cut down and cleared away, as jungle, trees or bushes on forest land.

—**Hlahlela**, *v.* (a) To cut down, chop for, at, upon: *inyama woyihlahlela apà*, chop the meat here; (b) to pay a fine to or for: *wamhlahlela inkomo*, he paid him a fine with cattle.

in-**Tlahlela**, *n.* 3. The first fruit; a principal one by birth; a great genius; a distinguished, excellent person.

uku-**Hlahlisa**, *v.* To compel to pay a penalty; to value, estimate.

uku-**Hlahlambà**, *v. i.* To cry very loud from pain, as a child. *n.* 8. Crying: *kuve ukuhlahlambà kwam*, hear my cry.

um-**Hlahle**, *n.* 6. A fibrous plant; any plant yielding fibres.

um-**Hlăhlo**, *n.* 6. A meeting ordered by a chief in case of sickness, to find out by divination and the dancing of a witch-doctor the person suspected of causing the sickness. Phr. *umhlahlo ngamehlo*, the *ubuti* is seen by the people.

ukutl-**Hlaka**, *v. i.* To be spread. *Adv.* Very much.

i-**Hlakani**, *n.* 2. Eth. A man who carries the medicine bag of a Kafir doctor; a cunning, crafty, artful person.

uku-**Hlakanipà**, *v. i.* To speak without fear; to be forward, quick, precocious; to be always ready to gain one's purpose even by other than laudable means; to be shrewd, artful, cunning: *umntu ohlakanipileyo*, a shrewd, forward person; to be on one's guard; to look out: *hlakanipà!* take care!

um-**Hlakanipi**, *n.* 1. A wise, sagacious, shrewd, skilful person.

ubu-**Hlakanipà**, *n.* 7. Shrewdness, cunning, craftiness.

uku-**Hlakanipèla**, *v.* To be watchful against a snare or a dangerous place or an untrustworthy man: *mhlakanipèle lomntu*, beware of that man.

—**Hlakanipiseła**, *v.* To make sharp, watchful, artful, crafty for.

u-**Hlakanyana**, *n.* 1. A fabulous person who figures in the *intsomi* as one who often did the wrong thing, but displayed a certain amount of resource; he spoke at his very birth; hence a clever, sagacious person; fig. the jackal.

uku-**Hlakaza**, *v. t.* (a) To spread abroad, scatter, disperse: *ama-Babeli azihlakazile izizwe zama-Sirayeli*, the Babylonians dispersed the tribes of Israel. (b) To make known, reveal, divulge, expose: *ukutètà kwakò kuyakuhlakaza*, thy speech betrayeth thee. (c) To give out liberally, without stint.

in-**Tlakazo**, *n.* 3. Scattering, dispersing, spreading, revealing, divulging, exposition.

uku-**Hlakazeka**, *v.* To be dispersed: *ibandla lihlakazekile*, the congregation is broken up, dispersed.

—**Hlakażela**, *v.* To spend, distribute freely and sufficiently for or among.

um-**Hlakoti**, *n.* 6. The wild currant, Rhus laevigata *L.* This tree when burnt throws out many sparks, hence the phrase: *uzixòxèle isikùni somhlakoti*, lit. you have poked a firebrand of *umhlakoti*, i.e. you have run the risk of being blinded.

uku-**HLAKULA**, *v. t.* To hoe cultivated lands: *lixesha lokuhlakula am.simi*, it is the time for weeding the fields.

in-**Tlakulo**, *n.* 3. The act of working with a spade or hoe.

um-**Hlakulo**, *n.* 6. A hoe, a spade, a plough; dimin. *umhlakulwana*.

uku-**Hlakuhlakula**, *v.* To hoe in a hurry.

—**Hlakulana**, *v.* To hoe together, one after another.

—**Hlakuleka**, *v.* To be fit for weeding: *umhlakulo awuhlakulekí*, the spade is not fit for digging.

—**Hlakulela**, *v.* To weed, hoe for another or to weed for the benefit of the plants or trees; fig. to prepare for, = *uku-Tshayelela*.

—**Hlakulisa**, *v.* To help to weed; to cause to hoe.

—**Hlakulisana**, *v.* To help one another in weeding.

um-**Hlakuva**, *n.* 6. The castor-oil plant, = *um-Hlavutwa*.

u-**Hlakwe**, *n.* 1. The male Pin-tailed Widow-bird, or King of the six, Vidua serena *(L.)* in full breeding plumage. This little bird is of especial interest, in view of his being a parasitical polygamist.

uku-**HLALA**, *v. i.* perf. *hleli*. (a) To sit, stay, rest, reside, remain in one place: *uhleli endlwini*, he is sitting in the house; *uhleli*, he is resting, i.e. he does nothing; *umfazi uhleli*, the woman has ceased bearing; *hlala nati*, abide with us; to exist, live: *uyihlo usahleli-na?* is your father still alive? *uhleli-pi?* (old form *uhlezi-pi?*) where do you live? to inhabit: *ukuba angabi salihlala elozwe*, that he may no longer live in or inhabit that land; to be awake: *uhleli*, he is up, awake; to be quiet, still: *hlala, mntwana!* be quiet, child! *wahlala engatêtânga*, he remained quiet, spoke nothing. Phr. *kusahleliwe*, it is so far well, i.e. the people are well; *ndihlelinje!* as I live! *kuhleliwe-nje!* as there is life! (form of assurance and oath). Pass. To be indwelt.

(b) As auxil. used with the adverbial sense of "constantly, continually," expressing the action of the following verb, which is put in the participial form: *ndihlala ndibulela kuye*, I continually or always thank him; *ndohlala nditânda*, I shall always love; *abantu ababehlala besiza kufunda*, people who came regularly to learn; *inyaniso ihlal' ihleli*, the truth is permanent; *wena uhlal'ungenandaba*, you who never have any news.

um-**Hlali ngapambili**, *n.* 1. A chairman.

i-**Hlala-nyati**, *n.* 2. A bird that sits on the *inyati* (buffalo) or on cattle and picks the ticks off them.

in-**Tlalo**, *n.* 3. A sitting; the period of staying or remaining at any place; fig. manner of living: *intlalo yam*, my usual custom or way (of speaking, etc.); condition, state, situation.

isi-**Hlalo**, *n.* 4. Anything for sitting on; seat, stool, chair, bench. *Umgcini-sihlalo*, a chairman.

uku-**Hlalana**, *v.* To live near one another.

—**Hlalela**, *v.* To sit, wait for; to mind, watch: *ndihlalele wena*, I am waiting for you; to be on the point of (before an infinitive): *ndihlalel' ukumka*, I am just about to start; *ndihlalel' ukuza*, I am on the point of coming. Phr. *wazihlalela*, he lived for himself, i.e. had no need of others; *wamhlalela ngentlambâ*, he reviled or abused him.

—**Hlalelana**, *v.* To sit, stay, wait one for another.

—**Hlalisa**, *v.* To cause to sit: *hlalisa umntwana*, put the child down on the ground; to settle a person by giving him an abode or residence; to keep company; fig. to satisfy, pacify, put to silence (a tumult).

—**Hlalisana**, *v.* To let sit, rest, etc., one after another; to give one another an abode; to live together; to silence each other.

i-**Hlâla**, *n.* 2. (a) A pot or small vessel for keeping any fatty substance for anointing the head or person. (b) The fruit of the *umhlala*.

um-**Hlala**, *n.* 6. The Kafir orange, Strychnos spinosa *Lam.*

imi-**Hlali**, *n.* 6. *pl.* Pleasure, delight, joy, happiness.

u-**Hlalu**, *n.* 5, Iron-stone, etc., = *u-Hlalutye*.

ubu-**Hlalu**, *n.* 7. Generic term for beads, especially red ones which are considered the finest beads; hence a necklace composed of large reddish beads worn by principal chiefs as a sign of royalty. This necklace is put round the neck of a chief at his inauguration either by a principal chief or by a person deputed by the *ama-Tshawe* and *ama-Pâkatí* to perform this ceremony. *Tshiwo* put the *ubuhlalu* round the neck of *Kwane*, *Palo's* ancestor; *Langa* and *Kawuta*, the father of *Nqeno* and *Hintsa* put it round the neck of the chief *Ngqika*.

Fig. excellence: *yiwani, kuba ndìtètà izinto zobuhlalu,* hear, for I speak excellent things.

uku-**Hlaluka**, *v. i.* To appear, come in sight: *inkomo ziyahlaluka emmangweni,* the cattle come in sight on the ridge; fig. to rise, originate.

—**Hlaluzela**, *v.* To bubble up as a fountain, or boiling water, or yeast fermenting.

uku-**Hlalutya**, *v. t.* To commence a thing without finishing it; a skin rubbed only with *i-Hlalutye* is still unfinished.

i-**Hlalutye**, *n.* 2.
in-**Tlalutye**, *n.* 3.
u-**Hlalutye**, *n.* 5. } Iron-stone, gravel.

uku-**Hlamā**, *v. t.* To give a present to a friend in expectation of receiving a larger and better one in return; e.g. when one takes a blanket or shawl to his married sister, in order to get a beast from her husband.

isi-**Hlamō**, *n.* 4. The beast one receives from his brother-in-law in return for the present mentioned under the previous verb.

uku-**Hlama**, Tribal, = *uku-Hloma.*

uku-**HLAMB'A**, *v. t.* pass. *hlanjwa.* To wash, cleanse the body: *hlambà izandla ngamanzi,* wash the hands with water; to bathe, swim; fig. (a) To wipe off, wash away: *hlambà ityala lakò,* wipe off your guilt. (b) To cast off; to have no longer anything to do with a person, (used between relations, as father and son): *uyise umhlambile unyana wakè,* the father has cast off his son. Phr. *uhlambà intliziyo,* he loathes and vomits; *ukuhlambà ubukosi,* to show power; *wahlambà isitètò,* he cleared up the matter; *ngahlamb' ezantsi kwakò!* May I wash or bathe in the stream below you! i.e. may I have the same good luck!

in-**Tlambà**, *n.* 3. A scolding; one who is always finding fault, using abusive words: *ndamhlalela ngentlambà,* I scolded him.

in-**Tlambi**, *n.* 3. An excellent swimmer.

in-**Tlambò**, *n.* 3.
isi-**Hlambò**, *n.* 4.
um-**Hlambò**, *n.* 6. } Lit. a place washed out; a hollow place where water flows after rain; a low valley; a ravine.

um-**Hlamb'amasi**, *n.* 6. The so-called Quinine tree, Rauwolfia natalensis *Sond.*

uku-**Hlambàna**, *v.* To wash one another.

—**Hlambèka**, *v.* To be fit for washing or being cleansed: *isitya asihlambèki,* the vessel will not become clean by washing.

—**Hlambèla**, *v.* (a) To wash for or at: *uhlambèla pina?* where do you wash? (b) To defile, as by one who is defiled: *bayalihlambèla igama lika-Yehova,* they defile the name of the Lord; to disown, cast off: *yinina usihlambèle?* why hast thou cast us off? (c) To degrade, as when an inferior hits a superior.

um-**Hlambèli**, *n.* 1. One who defiles another.

isi-**Hlambèzo**, *n.* 4. A purifying and consecrating process. The roots of *im-Pisa, u-Sikiki* and *u-Jejane* are put into a vessel containing water, from which an infusion is made, to be drunk by pregnant women, shortly before they give birth to a child; the newborn child is also washed with it. The word is also used as a term of abuse.

um-**Hlambèzo**, *n.* 6. Fomentation.

uku-**Hlambùlula**, *v.* pass. *hlanjululwa.* To cleanse, purify thoroughly by removing all impurities from the person; to cleanse dirty linen, rinse vessels; fig. to clear from fault or guilt; to explain: *wayihlambùlula imikwa yakowabo,* he explained their customs and shewed that they were not reprehensible.

in-**Tlambùlulo**, *n.* 3. A cleansing bath.

u-**Hlambùlulo**, *n.* 5. Purification.

ukutl-**Hlambùlulu**, *v. i.* Used adverbially. Quite (clear); entirely (plain).

uku-**Hlambùluka**, *v.* To become clean; to be clean: *amanzi ahlambùlukile,* the water is clean; to be 'cleansed,' i.e. freed from the suspicion of having done evil; to be freed from the imputation of crime: *intliziyo yam ihlambùlukile,* my heart is cleansed, free from guilt; to be ceremonially cleansed, by the killing of a beast with due performance of the necessary rites: *kufe uyise, bahlambùlukile namhla,* their father died and they became clean to-day, i.e. came into the company of others, from which they had been excluded for a time.

—**Hlambùluleka**, *v.* To be clean.

—**Hlambùlulela**, *v.* To cleanse for.

um-**Hlambi**, *n.* 6. (a) A crowd of people, corporate body of men; a drove of cattle; a flock of sheep; a troop of horses. (b) The dress, made of palm leaves, worn round the waist by boys undergoing the rite of circumcision.

isi-**Hlamo**, tribal, see *isi-Hlomo*.

ama-**Hlampepa**, *n.* 2. *pl.* Dirty, shameful, disgraceful, things.

i-**Hlamvu** *n.* 1. (Used mostly in pl. *amahlamvu*). Small twigs with green leaves on them; herbs.

isi-**Hlana**, *n.* 4. The part on the back of animals where there is a circle in the hair.

um-**Hlana**, *n.* 6. The back of a person or animal.

um-**Hlandela**, *n.* 6. The Natal mahogany, Kiggelaria africana *L.* = *um-Vetì*.

isi-**Hlandla**, *n.* 4. A grass tuft.

isi-**Hlandlo**, *n.* 4. Time, i.e. bout: *esisihlandlo*, this time; *wanditi-gweqe ezizihlandlo zozibini*, he has supplanted me these two times.

um-**Hlandloti**, *n.* 6. The Flat-crown Acacia, Albizzia fastigiata *Oliv.*

um-**Hlanga**, *n.* 1. (a) = *uhlánga* (*a*), the origin of the *aba-Mbo*. (b) Em = *ingcongolo*.

u-**Hlāngá**, *n.* 5. pl. *in-Tlānga*, (a) The incisions, made for letting blood, cupping or tattooing. (b) Nature, conduct, character.

u-**Hlánga**, *n.* 5. (a) The place or hole, out of which, according to Kafir belief, living beings, both men and animals, came forth originally, hence, nation, tribe, people, generation: *siluhlánga luka-Xòsa*, we are descendants of Xosa; family relation. Plur. *in-Tlánga*, Ancestors, persons of the highest rank; great, honourable, or old people; nation, tribe; aboriginal natives (modern use). (b) An old stalk of Kafircorn or maize: *uhlánga lwamazimbà*, an old stalk of Kafircorn.

ubu-**Hlánga**, *n.* 7. Nationality.

uku-**Hlangabeza**, *v. t.* pass. *hlangatyezwa*. To go to meet one who is coming from a different direction (used in a friendly and also in a hostile sense): *ndamhlangabeza enkalweni*, I met him on the ridge when he was coming to me; *ndahlangatyezwa nguye endleleni*, he came and met me on the road.

—**Hlangabezana**, *v.* To go to meet each other from both sides when on a journey; to come against, contrary to, one another: *umoya wahlangabezana nenkumbi*, the wind was coming against the locusts.

um-**Hlangala**, *n.* 6. The Large grey mungoose, Mungos cafer (*Gmel.*). Phr. *deda, mhlangala, endaweni yenywàgi*, mungoose, get out of the way of the wild cat, i.e. make room for your betters.

uku-**Hlangana**, *v. i.* To come or meet together; to assemble; to unite, join: *ndihlangene naye*, I have joined him; *baya kuhlangana ngomso*, they will assemble tomorrow; *mhla kwahlanganwa*, on the day they were assembled; fig. *intetò azihlangani*, the statements do not agree; to come in contact with: *ndahlangana nengozi*, I met with an accident; to meet in conflict, join battle. Phr. *inyanga ihlangene*, the moon is at the full; *umzimbà uhlangene*, the body is compact, said upon his recovery of one who had been reduced by illness or starvation; *intloko yam mayihlangane*, let my head be put together, i.e. my head is 'cracked,' as shewn e.g. by continual forgetfulness. *kuhlangene isanga nenkohla*, the wonderful and impossible have came into collision, i.e. an intricate question has cropped up.

in-**Tlangano**, *n.* 3. A joining, junction; the place where two roads meet and join together; association, agreement, unanimity; union, treaty, alliance.

In the game of 'pins in the hand,' when the heads of the pins lie the same way, or in one form of *icèya* when the sticks appear in the opposite hands of the two players, then the one who claims *intlangano* has it; if heads are reversed, or if the little sticks appear in reverse hands, it is *impambano*.

uku-**Hlanganela**, *v.* To meet for some purpose.

—**Hlanganisa**, *v.* (a) To cause to come together; to bring together; to assemble: *bahlanganise abantwana*, assemble the children; to join, unite, tie or forge together two pieces or things in one: *ukungahlanganisi umlomo*, lit. not to join the mouth, i.e. to be amazed, to gape; *uhlanganise iminyaka emashumi mabini izolo*, he was twenty years old yesterday. (b) To ward off; to defend; *hlanganisa!* defend yourself! used as a challenge when one prepares to attack another with sticks.

um-**Hlanganisi**, *n.* 1. One who unites, gathers together: *umhlambì onge namhlanganisi*, a flock that no man gathers.

in-**Tlanganiso**, in-**Tlanganiswano**, } *n.* 3. A congregation of people; an assembly, a meeting.

isi-**Hlanganiso**, *n.* 4. An instrument for warding off, as a stick in case of a blow, or food in that of hunger.

uku-**Hlanganisana**, *v.* To assemble together: *kwahlanganisana kuye indimbàne enkulu*, a great multitude was gathered unto Him: to join together.

—**Hlanganisela**, *v.* (a) To call together for or at. (b) To keep or ward off from; to cover, protect, defend: *wahlanganisela intloko*, he warded off (blows, etc.) from his head.

in-**Tlanganisela**, *n.* 3. A gathering together: *watì u-Tixo intlanganisela yamanzi zilwandle*, God called the gathering together of the waters "seas."

isi-**Hlanganiselo**, *n.* 4. Armour, protection, defence.

uku-**Hlanganiselana**, *v.* To assemble: *bahlanganiselana apà ukuba batètè ityala*, they are assembling here to investigate a law case.

uku-**Hlanganyela**, *v. t.* To assail, attack on all sides, especially used of two or more attacking one in a fight; fig. to assail by temptations.

um-**Hlango**, *n.* 6. A kind of tree used to ward off lightning, or in doctoring a place that has been struck by lightning.

u-**Hlangoti**, *n.* 5. The edge of a sword, knife or other instrument; the sting of a bee.

isi-**Hlangu**, *n.* 4. Lit. a thing that protects; a sandal cut out of the thick part of a skin; a shoe or a boot; *isihlangu sezandla*, a glove; a shield.

uku-**Hlangula**, *v. t.* To extract, draw out: *inyosi zihlangula ubusi ezintyantyambèni*, the bees extract honey from the flowers; fig. to rescue, save, deliver from an enemy; to draw out from danger: *sihlangule enkohlakalweni*, deliver us from evil; *ndimhlangulè ematyaleni akè*, I have extricated him, i.e. relieved him from his debts.

um-**Hlanguli**, *n.* 1. A deliverer.

in-**Tlangulo**, *n.* 3. The activity of bees among flowers in drawing honey from them.

uku-**Hlanguleka**, *v.* To be delivered.

i-**Hla-nkomo**, *n.* 2. A swift; = *i-Hlaba-nkomo*.

um-**Hlanti**, *n.* 6. A witch doctor's medicine-bag: *walixwele elitwala imihlanti*, he was a doctor carrying about medicines.

ubu-**Hlanti**, *n.* 7. A cattle fold; loc. *ebuhlanti*, in the cattle kraal. The men assemble and feast in the kraal and have their cornpits in it. (Women married into the village are not allowed to enter the kraal. This is not because of inferiority, but out of respect to their departed fathers-in-law who are considered the heads of that village and kraal. The kraal is considered sacred.)

um-**Hlantla**, *n.* 6. A gap between the front teeth of the upper jaw; fig. a breach in a wall.

u-**Hlantlalala**, *n.* 5. Hardness.

um-**Hlantonono**, *n.* 1. A species of bird (? the Yellow-breasted Bush-warbler, Apalis florisuga *Reich*)

Hlanu, *Card. numb.* Five: *amahashe amahlanu*, five horses; *inkomo zintlanu*, the cows are five. *Adv. kahlanu*, five times.

isi-**Hlanu**, *n.* 4. Five, as an abstract number: *ishumi elinesihlanu*, fifteen; *indoda yesihlanu*, the fifth man; *ngolwesihlanu (usuku)*, on the fifth day, Friday; *okwesihlanu*, the fifth day; *ngokwesihlanu*, at the fifth day.

uku-**Hlanya**, *v. i.* To be mad, deranged.

u-**Hlanya**, *n.* 5. Em. That which is wild: *umntu oluhlanya*, a deranged, insane, wild, unrestrained person.

ubu-**Hlanya**, *n.* 7. Silliness, derangement.

i-**Hlanza**, *n.* 2. A stab, cut, wound with the assegai: *wayihlaba* or *wayikwèla*, or *wayidla*, or *wayanya indoda amahlanza*, he stabbed the man right through, the weapon remaining in the hand of the aggressor.

uku-**Hlanza**, *Caus. form* of *uku-Hlambà*. (a) To cleanse, remove filth: *hlanza ingubo*, cleanse, wash out the clothes. Phr. *uku-hlanza amehlo*, to wash the eyes, i.e. to give a reward for a find. (b) To clean oneself, i.e. to throw off or up, to vomit: *wahlanza igazi futi*, he vomited much blood. (c) To wipe off: *hlanza ityala lakò*, wipe off your guilt (used by Tembus). (d) To put forth shoots; to bud, as plants: *impùzi azihlanzi nonyaka*, the pumpkins do not produce fruit this year. Phr. *lahlanz'iselwa*, lit. the calabash threw up the whole inside, i.e. died.

in-**Tlanza-mbilini**, *n.* 1. A bastard, born of a chief's widow.

in-**Tlanzi**, *n.* 2. General name for fish; dimin. *intlanzana*.

in-**Tlanzo**, *n.* 3. Vomiting.

um-**Hlanzo**, *n.* 6. That which is vomited, a vomiting.

uku-**Hlanzana**, *v.* To cleanse one another.

—**Hlanzeka**, *v.* To become clean, purified: *lomntu uhlanzekile*, this person is cleansed.

—**Hlanzela**, *v.* To vomit at or on: *intlanzi yamhlanzela u-Yona emhlabeni owomileyo*, the fish vomited up Jonah on dry land.

—**Hlanzisa**, *v.* To cause or help to cleanse; to purify thoroughly; to cause to vomit.

in-**Tlanziso**, *n.* 3. } An emetic.
um-**Hlanziso**, *n.* 6. }

um-**Hlanziswana**, *n.* 6. A small plant of the euphorbia genus, having both purgative and emetic properties.

ukuti-**Hlanze**, *v. i.* Of an ulcer, to lie deep; to spread.

um-**Hlapò**, *n.* 6. The soft, fibrous, plushy side of a woman's kaross; loc. *emhlapèni.*

ukuti-**HLASI**, *v. t.* To seize, snatch hastily, abruptly or secretly; to take by force, especially in warlike operations: *bekutiwa kwada kwatiwa-hlasi umzi*, the war continued until the city was taken.

ukutèla-**Hlasi**, *v.* To catch for: *nizitèlehlasi elowo umkakè ezitombini zase-Shilo*, catch ye every man his wife of the daughters of Shiloh.

uku-**Hlasela**, *v.* To attack, assail: *izihange zamhlasela*, the robbers attacked him; *impi yabahlasela*, the army attacked them; to take what one considers he has a right to, but cannot get by asking; or to seize a friend's articles and then tell him.

in-**Tlaselo**, *n.* 3. The act of borrowing or taking a thing in the absence of its owner, and telling him afterwards.

u-**Hlaselo**, *n.* 5. An attack, a raid.

uku-**Hlasimla**, *v. i.* To feel tremor; to have nervous twitchings on seeing a snake, etc.; to shudder; to be averse to certain food.

—**Hlasimlisa**, *v.* To cause to shudder.

i-**Hlati**, *n.* 2. Dimin. *ihlatàna*. A forest; fig. a hiding-place, refuge, protection, stronghold, (in time of war women and children found refuge in the forest): *u-Tixo ulihlati lam*, God is my refuge. Phr. *amahlati apèlile*, the forests are gone, i.e. the truth is out, the rogue is caught.

isi-**Hlati**, *n.* 4. The cheek.

um-**Hlati**, *n.* 6. The jawbone: *umhlati womhlaba*, a strip of ground; *umhlati wencwadi*, a page, column of a book or newspaper; dimin. *umhlatàna*: *ndip' umhlatàna*, give me a small place (in your paper, or garden).

ukuti-**HLAT'U**, } *v. i.* To be nervously
uku-**Hlatúza**, } excited, affrighted: *inwele zakè zitè-hlatù*, his hair stands on end from fear of seeing the enemy, etc., approaching.

in-**Tlatù**, *n.* 3. Corn growing too densely from having been sown too thickly.

uku-**Hlatúzela**, *v.* To walk affrighted, from the apprehension of unseen danger.

—**Hlatúzelisa**, *v.* To cause sudden fear; to make the hair stand on end from apprehension.

uku-**HLAULA**, *v. t.* To settle, pay: *ndahlaula amatyala am*, I settled my debts; to pay a fine or penalty; fig. to redeem, atone, expiate a fault by a fine.

um-**Hlauli**, *n.* 1. A redeemer.

in-**Tlaulo**, *n.* 3. Payment, recompense, remuneration.

isi-**Hlaulo**, *n.* 4. An act of paying off; that by which payment is made; a fine.

uku-**Hlaulela**, *v.* To pay for: *wamhlaulela ityala*, he paid the debt for him; *ulihlaulele i-Lawu*, he paid the Hottentot's fine. (It is said that the Basuto chief Moshesh, in giving judgment against a Hottentot, would pay the fine himself, because this poor subject of his had nothing wherewith to pay.) Fig. to atone for, redeem from: *ndiya kubahlaulela ndibakùlule ekufeni*, I will redeem them from death.

um-**Hlauleli**, *n.* 1. One who pays for another party; a redeemer, atoner.

in-**Tlaulelo**, *n.* 3. A payment for anything or anybody; a fine or punishment paid for another; a ransom paid for the release of another from punishment.

isi-**Hlaulelo**, *n.* 4. The things given in paying for; redemption, payment for an offence; a fine.

uku-**Hlaulisa**, *v.* To make or cause to pay; to exact payment; to fine.

in-**Tlauliso**, *n.* 3. The act of causing payment.

isi-**Hlava**, *n.* 4. (a) A colony of grubs found in stalks of maize and Kafircorn. See *in-Tlava*. (b) A disease of an eating nature in horns or skins. (c) White blight.

um-**Hlavutwà**, *n.* 6. (a) The castor-oil plant, Ricinus communis, used for headache. (b) The thorn apple, Datura stramonium *L.*

uku-**HLAZA**, *v. t.* To expose: *ungandihlazi*, do not disgrace me.

i-**Hlazo**, *n.* 2. Reproach, disgrace: *unamahlazo*, he is guilty of disgraceful deeds.

ubu-**Hlazoŕa**, *n.* 7. used as *adj.* In a disgraceful state: *atì onemfundwana abone ukuba ibuhlazoŕa*, even a person of little education sees that this verges on the disgraceful.

uku-**Hlazeka**, *v.* To be disgraced by doing bad things; to be put to shame; to be in disgrace: *siyahlazeka ngwe*, we are disgraced by you.

in-**Tlazeko**, *n.* 3. Shame, reproach.

uku-**Hlazisa**, *v.* To commit a shameful thing; to cause to blush, to make ashamed; to disgrace.

in-**Tlazisa**, *n.* 3. Exposing the fault of another.

uku-**Hlazisana**, *v.* To commit shameful things with one another, or to disgrace each other.

u-**Hlaza**, *n.* 5. Short, young, green grass; *eluhlazeni*, in springtime; *emva kohlaza*, at the end of spring. Used as *adj.* (a) Green or blue, (these two colours are not distinguished by Kafirs): *incà iluhlaza*, the grass is green. (b) Unripe; fig. *inyama iluhlaza*, the meat is still raw. (c) Fig. as in the following phrase: *imfene yawenza waluhlaza umtsi yemka*, the baboon made a great spring and got away.

in-**Tlaza**, *n.* 3. Corn not quite ripe.

um-**Hlaza**, *n.* 6. An inveterate sore; a persistent ulcer refusing to heal.

ubu-**Hlaza**, *n.* 7. Greenness, rawness.

ubu-**Hlazaŕa**, *n.* 7. used as *adj.* Greenish.

uku-**Hlaziya**, *v. t.* To renew, revive, restore, make fresh; to reproduce: *hlaziya umoya oqinisekileyo pàkatì kwam*, renew a steadfast spirit within me.

u-**Hlaziyo**, *n.* 5. The act of renewal, reformation.

uku-**Hlaziyeka**, *v.* To become new; to renew oneself: *ndihlaziyekile*, I feel quite new, restored.

u-**Hlaziyeko**, *n.* 5. The state of being renewed.

uku-**Hlaziyela**, *v.* To renew for or to: *akunakwenzeka ukuba babuye bahlaziyelwe enguqukweni*, it is impossible to renew them again to repentance.

ukuti-**Hlazululu**, } *v. t.* To open the hair
uku-**Hlazulula**, } with the hand before combing; to throw or spread loosely about, as tobacco-leaves for drying; to let a thing fall and break when picking it up; to waste; fig. to blab out, vent a secret; to open, reveal what is hidden: *wazihlazulula inkomo zakè*, he exposed his cattle without necessity.

Hle, after *n*, **tle**, *adj.* Beautiful, pleasant to the eyes, fine, light, gentle: *umntu omhle*, a beautiful person; *u-Mntwàn'omhle* used to be applied as a term of highest respect to Queen Victoria; *itile ihashe*, the horse is beautiful; *lento intle*, this thing is fine; *hambà ndlela-ntle*, may you have a good journey; *kuhle*, it is beautiful, (this is not to be confounded with *kuhle*, contrac. from *kuhlile*, the perf. indicative, and *kuhle*, the pres. conjunctive of *uku-Hla*.) The voc. *mhle!* is used like *mhlekazi! Adv. kuhle, kakuhle*: *kàwenze kuhle*, wait a little, have patience; *tètà kuhle*, speak softly, gently; *hambà kuhle*, go gently; *hlala kakuhle*, farewell.

um-**Hlekazi**, *n.* 1. A beautiful person. Used as an expression of courtesy, thanks or praise. The voc. *mhlekazi!* is properly applied only in addressing chiefs of royal blood, as we say, Your Majesty, Your Excellency; it is also used nowadays as a term of address to magistrates, etc.

ulu-**Hle**, *n.* 5. What is beautiful; young beautiful children, cattle, things; fig. the flower of an army.

ubu-**Hle**, *n.* 7. Beauty, loveliness.

uku-**HLEBA**, *v. t.* To inform secretly about or against, generally, though not exclusively, in a bad sense; to defame, slander, backbite secretly: *wamhleba*, or *wahleba ngaye*, he slandered him.

um-**Hlebi**, *n.* 1, and in-**Tlebi**, *n.* 3. A defamer, backbiter, slanderer.

i-**Hlebo**, *n.* 2. Information secretly given, not necessarily of a libellous character.

in-**Tlebo**, *n.* 3, in-**Tlebendwane**, *n.* 3, and isi-**Hlebo**, *n.* 4. Slanderous speech, calumny, false accusation.

uku-**Hlebana**, *v.* To backbite, etc., one another.

—**Hlebela**, *v.* To vent a secret to: *ndilihletyelwe iyelenqe*, I was secretly told of the plot.

—**Hlebisa**, *v.* To cause backbiting, etc.; to slander, etc., purposely.

um-**Hlebe**, *n.* 6. Black ironwood, Olea laurifolia *Lam.* and Bastard ironwood, Olea foveolata *E. Mey.*

uku-**Hlehla**, *v. i.* To go or step backward, as when something, e.g. a snake, is seen, which excites caution and fear; to draw back retreat in fighting; to show cowardice, *ukuhlehl'inyevane*, to retreat from what one said.

um-**Hlehli**, *n.* 1. One who retreats when fighting; fig. one who departs from what he said or did.

isi-**Hlehle**, *n.* 4. A clump of *imi-Hlehle*.

um-**Hlehle**, *n.* 6. A small euphorbia, Du. noorsdoorn.

uku-**Hlehlezela**, *v. i.* To go briskly, hastily, with anything stolen or otherwise, such as

meat or *ubuti;* (it is generally used in a bad sense); to trot steadily with measured steps; also = *uku Nxàma.*

um-**Hlehlo**, *n.* 6. The inside fat.

uku-**HLEKA**, *v. t.* and *i.* To laugh; when used with the accusative or objective: *ndiyanihleka,* I laugh at you; *mus'ukundihleka,* do not laugh at me; *into ehlekwayo,* a laughable, ridiculous thing; not to be confounded with the *intrans. form* of *uku-Hla.*

u-**Hlekwa yinja**, *n.* 1. A defective maize-cob, or one with defective grain.

in-**Tleki**, *n.* 3. One who laughs at, despises a person or thing.

in-**Tlek'abafazi**, *n.* 3. Lit. the one that laughs at the women; the Short-tailed Wood hoopoe, Irrisor erythrorynchos viridis *(Licht.).*

isi-**Hleko**, *n.* 4. A thing to be laughed at; a laughing-stock.

u-**Hleko**, *n.* 5. Laughter.

uku-**Hlekana**, *v.* To laugh at each other.

—**Hlekisa**, *v.* To cause to laugh: *bamhlekisa futi,* they caused him to laugh often; *ndingohlekisayo,* I make others laugh; *ndingowokuhlekisa,* I am one who is made sport of; with prep. *nga,* to make sport or fun of one; to ridicule: *ndahlekisa ngaye,* I made sport of or through him; *mus'ukuhlekisa ngam,* do not make a foolof me.

in-**Tlekisa**, *n.* 2. A laughing-stock.

uku-**Hlekisana**, *v.* To cause one another to laugh; to keep up a laughing or jeering mood together.

um-**Hlekazi**, see under *Hle.*

ukuti-**HLEKE**, *v. i.* To burst open, as a sore: *isilonda sitê-hleke,* the sore has burst open; to fall apart or in pieces, as a piece of rotten wood.

—**Hlekehleke**, *v. i.* To split up into pieces or break asunder; to be broken up, as wood and soft things.

uku-**Hlekeza**, *v. t.* To split up, cleave open a thing by breaking it asunder, to look at the inside (e.g. of a slaughtered sheep).

um-**Hlekezi**, *n.* 1. One who dashes in pieces; a disperser.

uku-**Hlekezela**, *v.* To split up, break asunder, etc., for.

uku-**HLELA**, *v.* (to be distinguished from the *rel. form* of *uku-Hla.*) To pick out and put in the proper place (soldiers, bullocks, paragraphs of a newspaper); to separate the coarse from the fine, as in sorting wool; to sift grain, shake out the grass for thatching; fig. to edit, separate, sort.

um-**Hleli**, *n.* 1. One who picks out and puts in order; the editor of a newspaper.

i-**Hlelo**, *n.* 2. (a) A picked division or army. (b) A file of men, in hunting or war; a sect, religious denomination. (c) The border or outskirt of a forest or plantation; loc. *ehlelweni.*

in-**Tlelo**, *n.* 3. The picking out, separating and putting in order; arrangement, disposition, management.

uku-**Hleleka**, *v.* To become separate, parted from each other, as when sheep separate from goats, or one kind of poultry from another.

uku-**Hlelela**, *v.* To pick out for, separate for.

—**Hleleleka**, *v.* To be left alone, separated or set apart from the rest; to be shunned by everybody: *uya kuhleleleka,* you will be shunned by everybody.

um-**Hlēli**, *n.* 6. Stamper-wood, Ehretia hottentotica *Burch.*, a tree with red, edible fruit.

Hleli-nje! *interj.* a form of oath, from *uku-Hlala.* As I live!

isi-**Hlelo**, see *uku-Hla.*

uku-**HLENGA**, *v. t.* To assort, leave out; to separate the good from the bad: *kuhlengwa amazimbà kulahlwe amabi,* when corn is cleaned, the refuse is thrown out; to purify metal from dross; fig. to regard a man's person; to keep the good for oneself and give the bad to another; *uyandihlenga,* he leaves me out as bad, or as refuse.

in-**Tlenga**, *n.* 3. The last dregs or sediment of Kafir-beer.

isi-**Hlenga**, *n.* 4. A float made of reeds; a raft; an island formed in the river by masses of reeds and earth washed together by the current.

uku-**Hlengeka**, *v.* To be separated from and thrown away.

—**Hlengela**, *v.* To assort, separate, etc., for.

—**Hlengisa**, *v.* To cause to separate, etc.

i-**Hlengezi**, *n.* 2. A curse.

uku-**Hlengezela**, *v. t.* To put an end to, i.e. kill, a beast dangerously ill, before it dies of itself: *uyamhlengezela,* he speaks rather hopelessly of the recovery of some one who is sick and says he will die.

in-**Tlengezela**, *n.* 3. The slaughtering of diseased cattle,

i-**Hlengesi**, *n.* 2. The porpoise, the bones of which are greatly prized by Natives as they are believed to cause increase in cattle.

eku-**Hlēni**, *adv.* Openly, clearly; loc. of the obsolete verb *uku-Hla.*

uku-**Hlenxa**, *v. i.* To separate the legs, to straddle.

ukuti-**Hlepù**, *v. i.* = *uku-Hlepùka.*

uku-**Hlepùka**, *v.* To be torn off (e.g. a piece of land from a country); to be cracked, as the little clay oxen when beginning to crumble away.

—**Hlepùza**, *v. t.* To tear out or off a piece from the whole, (as a dog tears away strips from a lump of meat).

uku-**Hleza**, *v. t.* To gnaw or chew a bone with the teeth.

i-**Hleza**, *n.* 2. The hip bone.

Hleze, Hlezibe, } *conj.* Lest: *hleze isela lize ebusuku,* lest haply the thief comes by night; *ndabaleka hleze ndibetwè,* I fled lest I should be beaten; *hleze inganeli kutì nakuni,* lest there be not enough for us and you.

uku-**Hlika**, Em. and Tembu, = *uku-Hla.* To come down: *uyehlika,* he is coming down.

uku-**Hlikihla**, *v. t.* To rub with the hands: *wahlikihla umzimbà ngamafutà,* he rubbed his body with fat; to rub a swelling, skin, etc., with the hand: *hlikihla idolo ngezandla,* rub the knee with the hands.

in-**Tlikihlo**, *n.* 3. The rubbing of a swelling; the smearing and softening of any hard place.

uku-**Hlimfa**, *v. t.* To beat with the fist or a knobstick; = *uku-Ximfa.*

uku-**Hlimpilika**, *v. i.* To make unavailing efforts; to pull a face (as when about to cry); cf. *uku-Hlininika.*

uku-**Hlininika**, *v. i.* To relax the muscles of the face, as in pain; to be ready to cry, as with a suppressed voice; to make faces at a person.

uku-**Hliniva**, *v. t.* To make blunt (a chisel, saw, hatchet, etc.).

—**Hliniveka**, *v.* To be blunt.

uku-**HLINZA**, *v. t.* To flay, skin: *hlinzani inkomo ehlatyiweyo,* skin the cow which has been slaughtered or gored to death; to perform a surgical operation upon a person; fig. *uyandihlinza,* he imposes upon me or overreaches me. Phr. *uhlinza impuku,* or *intakumbà,* he skins a mouse or a flea, i.e. he speaks or acts secretly. (Bed-wetting used to be cured, supposedly, by giving the child a mouse to eat, disguised as other meat; the mouse had to be skinned secretly; hence the idea of secrecy).

um-**Hlinzi**, *n.* 1. One who skins animals.

uku-**Hlinzeka**, *v.* To be good or fit for skinning: *isikumbà siyahlinzeka,* the skin comes off easily.

—**Hlinzekela**, *v.* To provide, procure for; to care for meat: *umhambi uyahlinzekelwa,* a traveller is supplied with food (meat).

—**Hlinzela**, *v.* To skin for; to kill a beast for one who has arrived at a place.

—**Hlinzisa**, *v.* To cause or help to skin.

isi-**Hlo**, Event, etc., see *uku-Hla.*

uku-**Hloba**, *v. i.* To separate, as the curd from the whey in fermented milk; *amasi ahlobile,* the milk has become curdled improperly, said when the curdled part has separated from the whey and become lumpy and hard; fig. to be unpleasant, provoked to anger.

—**Hlobisa**, *v.* To make to separate, ferment.

i-**Hlobo**, *n.* 2. Summer; loc. *ehlotyeni,* in summer; *kusehlotyeni,* it is summer.

um-**Hlobo**, *n.* 1. Relative, blood-relation; hence friend, acquaintance: *umhlobo obuhlungu,* best friend.

isi-**Hlobo**, *n.* 4. Relative, blood-relation; friend (espec. used in address): *ndiya ezihlotyeni zam,* I go to my friends; *isihlobo esibuhlungu,* a very intimate friend, a bosom friend.

u-**Hlobo**, *n.* 5. A particular sort or kind of anything: *oluhlobo lwenkomo,* this kind or description of cattle; *inkomo yohlobo,* a cow of an old favourite stock; a choice cow; *inkomo ngohlobo lwazo,* cattle after their kind; dimin. *uhlotyana*: *zonke intlotyana zokutya,* all hinds of food.

in-**Tlobontlobo** *n.* 5. *pl.* Different kinds.

ubu-**Hlobo**, *n.* 7. Friendship; mutual attachment, intimacy; *wandinika into yobuhlobo,* he gave me something as a token of friendship. *Adj.* Friendly.

uku-**Hlobonga**, *v. i.* Em. = *uku-Metsha.*

u-**Hlofu**, *n.* 5. A sweet taste.

uku-**HLOHLA**, *v. t.* To stuff, cram, thrust into, with the view of making a thing hold as much as it can, as to stuff grain into a bag by repeatedly sending a rod down through it, or to cram corn into a pit by pushing it down with a stake; to fill wool into a bale by tramping it down; to ram down as with a ramrod; to thrust a wire through the pith of a piece of wood in

making a tip for a smoking pipe; to thread beads on a string by thrusting a thread through them, one after another; *uhlohla amakwèlo,* he whistles continuously, one whistle after another.

u-Hlohlo, *n.* 5. A string of beads; a series or succession of any kind; a list.

uku-**Hlohleka,** *v.* To be stuffed, threaded, or rammed.

—**Hlohlela,** *v.* To ram, stuff, cram for or into; of a bull, to leap repeatedly or at different times upon a cow already in calf.

um-**Hlohla,** *n.* 6. A species of plant, the leaves of which, when powdered, are used as snuff for headache or cold in the head; it is also used as an eye lotion.

uku-**Hlohloloza,** *v. t.* To thrust forward contemptuously, as a man seized by the nape of the neck; = *uku-Ntlokotisa.*

isi-**Hloko,** *n.* 5. Lit. a head or top, e.g. a cluster of grapes; cf. *in-Tloko.*

ukuti-**Hloko,** *v. t.* To push (a stick into the fire).

uku **Hlokohla,** *v. t.* To keep poking with a stick into a hole where bees or snakes are; to fill a sack by stuffing it with a stick; fig. to improve, better; to incite, provoke; cf. *uku-Hlohla.*

—**Hlokohleka,** *v.* To be incitable; to go in crowds from all parts to a great or national dance.

—**Hlokotisa,** *v.* To push a burning stick or a knife in a person's face, with the purpose of hurting; to threaten.

uku-**Hlokoma,** *v. i.* To sound aloud, as the noise of a whip or of a wagon travelling: *bayahlokoma kulomzi upèshcya komfula,* they are making a noise at that place on the other side of the ravine; to make a noise, murmur, as water rolling over stones: *amanzi ayahlokoma,* the water makes a noise; to echo, reosund.

Phr. *yakun'imvula kuhlokoma ncndlela,* when it rains, the roads roar with running water, i.e. no smoke without fire.

in-**Tlokoma,** *n.* 3. A loud voice, as of people shouting, or of vehicles running on a stony road; the sound of a bell.

uku-**Hlokomisa,** *v.* pass. *hlokonyiswa.* To cause a noise or sound; to help to make a loud sound: *hlokomisa intsimbi,* ring the bell; to raise an echo.

i-**Hlokondiba,** *n.* 2. A great number of people standing together.

uku-**Hlokotisa,** see under *ukuti-Hloko.*

uku-**Hlokulula,** *v. t.* To sift, make fine, either by separating the coarse from the fine, or by reducing all to small particles.

uku-**HLOLA,** *v. t.* To spy out: *balihlola iliswe,* they spied out the country; *wayihlola lencwadi,* he searched this book diligently; to examine (a girl, to see if she is still a virgin); to reconnoitre an enemy's army or camp; to inspect (a school).

u-**Hlol'amatye,** *n.* 1. A kind of bird.

um-**Hlola,** *n.* 1. A witch-doctor who practises divination, = *igqira lokuvumisa.*

um-**Hloli,** *n.* 1. An inspector: *umhloli wegusha,* a sheep inspector.

in-**Tlola,** *n.* 3. A spy or scout of an army who reconnoitres before an attack is made; an inspector, field-cornet.

u-**Hlolo,** *n.* 5. The act of inspecting any thing; fig. the first green maize plucked from the garden.

um-**Hlola,** *n.* 6. Em. Presentiment, bad omen or sign of coming evil, as an owl settling on the top of a hut, or a dog leaping on it: *ukuba intaka iza ihlale pèzu kwendlu, bati ngumhlola,* if a bird happens to perch on a house, they say it is a bad omen.

uku-**Hlolela,** *v.* To put out a feeler for an alliance in marriage. The agent in this matter simply takes a spear, girdle, or some beads (see *um-Lomo*) to the girl's residence, deposits them there secretly at dusk, or, in the case of a chief's daughter, in daytime, and comes away without saying a word. If the alliance is acceptable they are retained, if not acceptable they are returned; to spy out for.

in-**Tlolela,** *n.* 3. One who spies out. Phr. *uyintlolela yombini,* he is spy for both, i.e. he is a talebearer.

in-**Tlolelo,** *n.* 3. The agreement made by a father for the marriage of his daughter.

um-**Hlolo,** *n.* 1. A widower; fem. *umhlolokazi,* a widow.

ubu-**Hlolo,** *n.* 7. State of being a widower; *ubuhlolokazi,* widowhood.

u-**Hlolwane,** *n.* 5. Buckfood, a species of Plectranthus.

uku-**HLOMA,** *v. t.* (The essential idea is, to consider a number of separate persons or things as one body). To stack, as Kafir-corn ears or corn sheaves; to fix up, as sticks in a fence; to put on the war dress; to gather (of thunder clouds): *izulu liyahloma,* the heavens are gathering for a storm;

to walk in procession: *inkomo zipùma ebuhlanti zihlomile*, the cattle go out of the kraal in a row; fig. *ukuhloma usiba*, to stick a feather on a young girl's head, i.e. to seek the consent of her parents to an affiance with her.

isi-**Hlomo**, *n.* 4. War dress: *isihlomo (impahla yomkosi) asanele*, the war dress or armament is incomplete.

uku-**Hlomana**, *v.* To speak with each other.

—**Hlomela**, *v.* To add to, join one thing on to another, as in plaiting; to lengthen a garment by adding another piece to it; to make patchwork.

isi-**Hlomelo**, *n.* 4. Addition, amendment, supplement.

i-**Hlombè**, *n.* 2. A majority of people doing one thing, e.g. singing or fighting; See *in-Tlombè*.

uku-**Hlomkisa**, *v. i.* Of the udder, to become enlarged and full just before parturition.

uku-**HLOMLA**, *v. t.* pass. *hlonyulwa*. To divide; in hunting, to give a part, a leg of the game which has been caught. (The leg in question is claimed and removed as belonging to the chief or superior. The party claiming must stand in the relation of superior to the other, whether by right or courtesy.) To reciprocate, give in return.

um-**Hlomlo**, *n.* 6. The portion of game (buck) given to a superior.

uku-**Hlomlela**, *v.* To cut off for one: *ndihlomlele*, cut off a leg of game for me.

uku-**HLONA**, *v. t.* To be afraid of reverentially.

in-**Tloni**, *n.* 3. (a) Bashfulness, sense of shame, shamefacedness, shyness, respect, modesty: *wenzè okuzintloni*, he has done shamefully; *wahlatywa yintloni*, he was ashamed. (b) The South African hedgehog, Erinaceus frontalis *A. Smith.*

uku-**Hlonela**, *v.* To act with deference and respect towards another person of worth, truthfulness or rank; to reverence; to be in reverential fear of; to be shy, bashful towards; to respect: *ndiyamhlonela ubawo*, I fear, i.e. respect, my father.

uku-**Hlonipà**, *v. i.* To be bashful, (the idea of respect is essential in it); to keep at a distance through reverence; to shun approach: *isifazi sihlonipà uyise wendoda*, the wives of sons shun approaching their father-in-law; *uyalihlonipà igama lakè*, out of reverence she is afraid to call his name; *uyahlonipà abantu abakùlu*, she respects older people.

This word describes a custom between relations-in-law, and is generally bnt not exclusively applied to the female sex, who, when married, are not allowed to pronounce or use words which have for their principal syllable any part or syllable of the names of their chief's or their husband's relations, especially of their fathers-in-law; they must also keep at a distance from the latter. Hence, they have the habit of inventing new names for those persons; for instance: if one of these persons is called *u-Mehlo*, which is derived from *amehlo* (eyes), the women will no longer use *amehlo*, but substitute *amakangelo* (lookers). See Appendix II.

The custom of women, to avoid going near a cattle kraal by making a circuit in passing its gate, is also called *uku-Hlonipa*. Sons-in-law must be respectful to their mothers-in-law.

in-**Tlonipò**, *n.* 3. The custom by which a married woman shows reverence for her father-in-law.

uku-**Hlonipèka**, *v.* To be spoken of under another name: *amalungu etù ahlonipèkayo*, the members of our body that are spoken of euphemistically.

isi-**Hlontlo**, *n.* 4. A number of tree euphorbias standing in one place.

um-**Hlontlo**, *n.* 6. The Tree euphorbia, Euphorbia tetragona *Haw.*, and E. grandidens *Haw.*, used for cancer and blistering.

i-**Hlontlo**, *n.* 2. The receding, hairless part of the forehead, above the temples, = *in-Tlontlo*.

uku-**Hlontlotèla**, *v. i.* To extend by degrees from place to place: *iliwi lika-Tixo lihlontlotèla kuzo zonke intlanga*, the word of God is extending by degrees to all nations.

i-**Hlontlwana**, *n.* 2. A species of euphorbia which grows a few feet high, is thorny, and often grows in neglected ground.

um-**Hlonyane**, *n.* 6. Wormwood, Artemisia afra *Jacq.*, used for cold and cough. *Umhlonyane omncinane* or *womlambò*, Matricaria nigellæfolia *D.C.*, with light green leaves and flowers somewhat like Chamomile, used for a rash supposed to be caused by the river, and for milt-sickness.

um-**Hlope**, *n.* 6. Red milkwood, Mimusops caffra *E. Mey.*

uku-**Hlopisa**, *v. t.* Em. To make hunting dogs eat medicines and charms, e.g. the wings of the swiftest birds, to make them swift and savage; cf. *uku-Hlupeza*.

i-**Hlosi**, *n.* 2. The serval, Felis serval *Erxl.*

uku-**Hlovuhla**, *n. t.* To pierce through repeatedly, so as to cause many wounds.

izi-**Hloyihlo**, *n.* 4. *pl.* Events, see *uku-Hla*.

uku-**Hlozinga**, *v. i.* To be unstable, going backward and forward; to attempt to do something, but leave it undone.

ulu-**Hlu**, *n.* 5. pl. *izintlu*. (a) A string or row of things (gardens, hills, beads, brasswire, maize or persons); a wing of an army: *bak'uluhlu lokulwa*, they set the battle in array; loc. *eluhlwini*. (b) plur. The convolutions made by a snake's body.

uku-**Hluba**, *v. t.* and *i.* To cast the skin, as a snake; to moult, as a bird; to cast the hair, as a horse: *ihashe lihlubile*, the horse has got new hair; to strip a mealie-cob of its covering, = *ukuhlubula*; fig. to change the coat, undress, strip or cast off (clothes, gloves, etc.) from the person.

i-**Hluba**, *n.* 2. The slough of a snake.

ukuti-**HLUBU**, *v. i.* = *uku-Hlubuluka*.

uku-**Hlubula**, *v. t.* To strip off, as to pull off the sheath or covering from the maize-cob.

um-**Hlubulo**, *n.* 6. The flesh near the kidneys.

uku-**Hlubuhlubula**, *v.* To open the mouth and show the teeth often: *wahlubuhlubula amazinyo*, he showed his teeth often.

—**Hlubuluka**, *v.* Of the skin of a sore, to peel off, so that the flesh is exposed.

—**Hlubulula**, *v.* To strip off completely the skin from the tail of an animal, or to pluck bare a bird's neck.

isi-**Hluku**, *n.* 4. (a) Spite, hatred for an old offence. (b) Small detached quantities or parties.

uku-**Hlukuhla**, *v. t.* To shake, pull, drag a person violently; to shake a liquid in a bottle or calabash; to shake a sieve, i.e. to sift; cf. *uku-Hlokohla*.

in-**Tlukuhla**, *n.* 3. The projection of the lower stomach when a living bullock is torn open; the fat on the liver which appears first in this proccss and is used to appease the departed ancestors.

um-**Hluma**, *n.* 6. The Red mangrove, Rhizophora mucronata *Lam.*

uku-**HLUMA**, *v. i,* To come up, put forth leaves, grow, shoot: *imifuno iyahluma kakuhle*, the vegetables grow beautifully; *intsimi ehluma imiti*, a garden that brings forth trees; *lamntu uyahluma*, that person is prospering; cf. *uku-Cuma*.

in-**Tlumo**, *n.* 3. Growth.

isi-**Hluma**, *n.* 4. A shoot, sprout.

isi-**Hlumo**, *n.* 4. Fertility.

uku-**Hlumela**, *v.* To come or grow forth on; to sprout out from (as shoots from the side of a Kafircorn-stalk, or as young branches from a tree stump which has been cut down).

i-**Hlumelo**, *n.* 2. A young sprout from an old stalk or tree; fig. a descendant.

in-**Tlumelo**, *n.* 3. Sprout, (usually applied to young sprouts from an old plant, e.g. a Kafircorn-stalk which has been left in the ground after reaping).

uku-**Hlumelela**, *v.* To grow in continuance; to propagate or produce.

—**Hlumisa**, *v.* To cause, make or let grow, shoot, bud, etc.

—**Hlumisela**, *v.* To make to sprout for: *ndiya kuyihlumisela upondo indlu ka-Sirayeli*, I will make a horn to bud forth for the house of Israel.

uku-**Hlumbà**, *v. t.* To be full and heaped up.

um-**Hlumbà**, *n.* 6. The heap on a measure of corn; euphem. the hymen.

uku-**Hlumbisa**, *v.* To fill and heap up.

isi-**Hlunga**, *n.* 4. The white sugarbush, Protea hirta *Klotzsch*.

i-**Hlungu**, *n.* 2. A spot which has recently been cleared by burning off the grass.

ubu-**HLUNGU**, *n.* 7. Poison, venom: *inyoka inobuhlungu*, the snake is poisonous; an antidote, a medicine for illness of a poisonous nature.

When meat is insipid, it is believed to be due to the fact that the animal has been killed by a man with *ubuhlungu*, i.e. by a man who had been bitten by a snake. If a bull-calf dies in castration, the cause of death is attributed to *ubuhlungu* in the castrating person, who may have drunk the gall of a snake.

Used as *adj.* Painful, pained, grieved, grievous: *intloko yam ibuhlungu*, my head is painful; *intliziyo yam ibuhlungu*, my heart is grieved; *watèta indawo ebuhlungu*, he said something painful; *umfazi ubuhlungu*, a woman has sorrow; *ukufa kwakè kubuhlungu kum*, his death grieves me; fig. *umhlobo obuhlungu*, one's best friend; *izinto ezibuhlungu*, the very nicest things; cf. *in-Tlungu*.

ubu-**Hlungu bedila**, *n.* 7. Clytia hirsuta *Mull.*, used for milt and gall-sickness.

ubu-**Hlungu benambà**, or **bemambà**, *n.* 7. The name applied to various species of Melianthus *Linn.*, used for snake and *in-Tonjane* bites, and for gall-sickness in goats.

ubu-**Hlungu benyoka**, *n.* 7. Applied to

one of the Geraniaceae, Monsonia ovata *Cav.*; also to the Poison-bush, Acocanthera venenata *G. Don.*

ubu-**Hlungu benyushu**, *n.* 7. Teucrium africanum *Thun.*, used for snakebites, milt-sickness, sore throat, etc.

ubu-**Hlungu beʻambà**, *n.* 7. A medicinal plant used for snakebites.

ubu-**Hlungu besigcau**, *n.* 7. Crabbea hirsuta *Harv.*, used for snake and tarantula bites, milt-sickness, toothache.

uku-**Hlungisa**, *v.* To cause pain; to pain: *yena akandihlungisanga*, he has not grieved me (of recent use).

uku-**Hlungula**, *v. t.* To shake, so as to bring the husks or chaff to the top; to move a mass in a circular way, hence, to sift out.

i-**Hlungulo**, *n.* 2. That which is sifted out (corn).

isi-**Hlungulo**, *n.* 4. A sieve.

uku-**Hlunguleka**, *v.* Fit to be sifted; to become sifted.

uku-**Hlunguzela**, *v.* To shake the head.

—**Hlunguzelela**, *v.* To shake the head at.

i-**Hlungulu**, *n.* 2. The white-necked raven, Corvultur albicollis *(Lath.)*; used jokingly for ministers in black attire with white collars: *ngamahlungulu kupèla idolopu yase-Qonce ngaleveki*, there's nothing but ministers in King Williamstown this week.

um-**Hlungulu**, *n.* 6. (a) The Wild laurel, Ocotea bullata. (b) A small tree, Euclea macrophylla *E. Mey.*

um-**Hlunguti**, *n.* 6. A species of soft-wooded tree, used as a hedge round kraals.

ukuti-**Hlunu**, *v. i.* To have muscle as well as skin torn off or torn down; cf. *ukuti-Hluzu* and *uku-Hlunuzeka.*

isi-**Hlunu**, *n.* 4. A lump of meat without bone; a muscle.

uku-**Hlunukeza**, *v. t.* Em. To shake one's arms up and down; to jolt, hurt.

uku-**Hlunuzeka**, *v. i.* To have fallen off in flesh; fig. to be hurt in the heart.

uku-**Hlunza**, *v. t.* To eat milk with *um-Hlunza*, = *Ncunza.*

um-**Hlunza**, *n.* 6. A brush with a bushy end, made of rushes, with which milk is eaten.

uku-**Hlupa**, *v. t.* To cause anxiety, to inconvenience.

uku-**Hlupeka**, *v.* To be anxious, to toil in vain.

uku-**Hlupeza**, *v. t.* pass. *hlutyezwa*, and *hlutshezwa.* To cause a dog to be ferocious by giving it the hair of a lion or other ferocious animal roasted in the fire, or by mixing pounded bones of leopards with its food; to make a man courageous and strong by giving him snake-poison to drink; to tie a piece of lion's or ratel's skin or a leopard's claw round the neck to make one fierce, firm: *ndihlutsheziwe*, I am made courageous; cf. *uku-Hloplsa.*

isi-**Hluta**, *n.* 4. Em. Long hair; = *isi-Hlwitâ.*

uku-**Hlūtà**, *v. i.* (short 'a') perf. *hluti.* To be satisfied with food: *ndihluti*, I have enough of food.

in-**Tlutà**, *n.* 3. Sufficiency.

uku-**Hlutisa**, *v.* To satisfy with food; to satiate: *kuyahlutisa ukudla oku*, this food is very satisfying.

uku-**Hlūtà**, *v. t.* (long 'a') To take away from another with violence; to rob, deprive of: *ndiyihlutè kuye* or *ndimhlutè imali yakè*, I took his money from him by force; *uhlutiwe umntwana*, the child is lost to you; *ukuze singayihlutwà lento*, that we may not be deprived of this; to tear off skin.

uku-**Hlutèla**, *v.* To take violently for another: *akuhluti elo-na, akuhlutèle lona u-Kemoshe u-tixo wakò?* wilt thou not possess that which Chemosh thy god giveth thee to possess?

ukuti-**Hlutu**, *v. i.* To tear off (skin only).

uku-**HLUZA**, *v. t.* To strain: *hluza ubisi*, strain the milk; to refine (silver).

in-**Tluzo**, *n.* 3. A sieve, strainer, filter; the residue which remains from filtering, straining or sifting; sediment, dregs, bran, pollard.

um-**Hluzi**, *n.* 6. Broth, gravy, soup of meat; strained fluid; extract, essence.

um-**Hlūzī**, *n.* 6. A strainer: *umhlūzi-matyala*, lit. a strainer of guilt; the solicitor-general.

ukuti-**Hluzu**, *v. i.* Of skin or bark, to peel off; of corn, to be sifted out.

uku-**Hluzula**, *v. t.* To tear off (a branch); cf. *uku-Xuzula.*

uku-**Hlwa**, pass. of *uku-Hla.* To decline: *kuya kusihlwa*, the day is declining; to grow late, become evening: *sekuhlwile*, it is already late in the day, i.e. it is evening; *akukahlwi*, it is not yet late in the day.

n. 8. The decline of the day, the evening: *siya kufika ngokuhlwa*, we shall arrive in the evening; *woza ngokuhlwa*, you must come in the evening.

—**Hlwelwa**, *v.* To be benighted: *ndihlwelwe*, night has overtaken me.

—**Hlwisa**, *v. Woba yinqambi ahlwise*, he shall be unclean until the even.

um-**Hlwa**, *n.* 6. Rust; any corroding matter; fig. a moth.

uku-**Hlwabula**, } *v. t.* To smack the lips or
—**Hlwabusa**, } mouth after eating; to relish; to have a taste for and want more of: *amazwi aleswa ngokuhlwabusayo*, words which are read with relish; to crave for something, (stronger than *uku-Kánuka*); to chew in haste in order to get more; to chew the cud.

i-**Hlwantsi**, *n.* 2. A splinter of heated iron or stone when hammered: *amahlwantsi engqele*, snowflakes.

u-**Hlwati**, *n.* 5. An edible plant resembling parsley; fig. sweetness, a sweet taste.

uku-**Hlwatiza**, *v. i.* (a) To blow through (wind). (b) To speak in a loud manner; to make a row: *mus'ukuhlwatiza ukutětà kwakò*, do not talk so loud.

u-**Hlwaya**, *n.* 5. Small shot.

uku-**HLWAYELA**, *v. t.* To sow: *bahlwayela imlèwu yabo*, they sow their seed.

um-**Hlwayeli**, *n.* 1. A sower of grain.

in-**Tlwayelo**, *n.* 3. Seed-corn.

um-**Hlwayelo**, *n.* 6. A small present for a doctor.

uku-**Hlwayelela**, *v.* To sow to or for.

in-**Tlwayelelo**, *n.* 3. A bag made of rushes for preserving seed.

um-**Hlwazi**, *n.* 6. (a) Bushman's tea, a species of Phylica; (the green leaves are chewed on a journey to give strength). (b) A green, harmless water-snake, also a small green tree-snake.

isi-**Hlwele**, *n.* 4. The retinue or suite of a chief; a company of soldiers under one officer; a town council, parliament, choir (it never means a promiscuous number nor a very great one).

i-**Hlwempu**, *n.* 2. A poor, destitute, or despicable person; fem. *ihlwempukazi*; dimin. *ihlwentshana*.

ubu-**Hlwempu**, *n.* 7. Poverty; dimin. *ubuhlwentshana*.

uku-**Hlwempuza**, *v. i.* To become poor.

—**Hlwempuzeka**, *v.* To have become poor: *sikubonile ukuhlwempuzeka kwakè*, we have seen his becoming poor.

—**Hlwempuzisa**, *v.* pass. *hlwentshuziswa*. To cause poverty, to make poor.

um-**Hlwenga**, *n.* 6. The mane or bristles of an animal.

i-**Hlwili**, and i-**Hlwilihlwili**, *n.* 2. Coagulated blood; a clot of blood; that which is red like clotted blood.

isi-**Hlwitá**, *n.* 4. *Sing. only.* Bushy hair; the crest of a bird.

Hó! *interj.* denoting the act of striking: *wanditsho hó!* he struck me!=*Helè!*

Hó! *interj.* of lamentation, aversion: *litè-hó ilanga*, what unbearable heat!

Hó oyi! *interj.* of sorrow and reproof; *hó oyi, wenza-ni!* what are you doing, wretch!

ama-**Ho**, *n.* 2. *pl.* Big words of no import.

i-**Hobe**, *n.* 2. (a) Generic name for doves; a tame pigeon. (b) A piece of a corn field left uncut for the reapers.

um-**Hobe**, *n.* 6. (a) The exulting song after war: *babetà umhobe*, they sang the song of triumph. (b) A joyous song sung at a circumcision, *in-Tonjane*, or marriage dance.

i-**Hobohobo**, *n.* 2. A weaverbird, with special reference to the Spotted-backed weaver bird, Ploceus spilonotus *Vig.* The native children, listening to the uproar of this species at its nesting-haunts, sing: *ngamahobohobo endele ndawonye*, the weaverbirds are married at one place.

i-**Hodi**, *n.* 2. The antbear, Orycteropus afer *(Pallas)*.

isi-**Hogo**, *n.* 4. A deep pit, with spikes inserted in it, made to catch game and wild animals; *isihogo somlilo*, lit. a pit of fire, i.e. hell.

i-**Hogu**, *n.* 2. The payment for a woman who is to be used as a concubine. It is distinguished from *i-Kazi*, not only because it is never given for a wife, but also because it never exceeds one animal or article; its verb is not *lobola*, but *ŕola*.

Hoha, *interj.* Leave off! (in fighting and disputing); stop! (in wagondriving).

u-**Hoha**, *n.* 5. An armistic, truce.

i-**Hokoha**, *n.* 2. A deep hole nearly but not quite filled with corn; fig. *ulihokoha*, it is insatiable, said of the ocean.

um-**Hokwane**, *n.* 6. Beads worn round the neck by lying-in women.

uku-HOLA. *v. i.* To run away wildly, as a horse in bolting, or as people in a panic; to be panic stricken, (from Du. hollen?).

u-**Hola**, *n.* 1. A way that is broad, high and long: *uhola wendlela*, a main road, highway.

i-**Hola**, *n.* 2. A wandering, unstable person: *ulihola*, he is not stable in locality or in thought, he is a vagrant.

isi-**Holo**, *n.* 4. A person with no understanding, a fool.

i-**Holoholo**, *n.* 2. A hollow thing: *izwi lakè liholoholo*, his voice is hollow (after sickness).

ubu-**Holoholo**, *n.* 7. Hollowness.

u-**Holweni**, *n.* 1. A small, swift hare which runs in a straight line.

uku-**HOMB'A**, (long 'o'), *v. i.* pass. *honjwa.* To dress in fine apparel; to deck oneself out; of the sky, to be beautifully adorned with spotted or streaky clouds: *kukò umntu obùbileyo kuba isibàkabàka sihòmbile*, some one is dead, for the sky is decked out (if the spots are small, *amfakamfaka*, they show that a short-haired person i.e. a Native is dead; if the clouds are long and streaky, they show that a long-haired person i.e. a European is dead.)

i-**Hòmbà**, *n.* 2. A person who likes to adorn himself.

isa-**Hòmbà** and isa-**Hòmbè**, *n.* 4. (a) The Lesser Cape Bishop bird, Euplectes capensis approximans *(Cab.)*. (b) A tufted ornament. (c) A special arrangement of clouds, described under *uku-Hòmbà.*

isi-**Hòmbò**, *n.* 4. Fine ornaments on a garment, or on the person.

ubu-**Hòmbà**, *n.* 7. Adornment.

uku-**Hòmbèla**, *v.* To dress for: *uhombèl'umtshato*, he is dressed for a marriage; to attract attention to oneself.

—**Hòmbisa**, *v.* To beautify by apparel and ornaments; to deck out.

—**Hòmbìselà**, *v.* To deck out for: *njengomtshakazi ehonjiselwe indoda yakè*, like a bride adorned for her husband.

isi-**Homo**, *n.* 4. (a) A large meeting of people who unanimously give a shout of praise to one whom they wish to honour: *benza isihomo*, they shouted praise. (b) The prevailing subject of talk.

u-**Hongohongo**, *n.* 5. A person who speaks long without a break.

isi-**Honqa**, *n.* 4. A Zulu word, used by Kafirs for *in-Tendelezo.*

u-**Honyo**, *n.* 5. A place which is bottomless.

Hó oyi! *interj.* see under *Hó.*

uku-**Hopàla**, *v. i.* To trot, gallop: *hopàla kuhle, lendawo iyehla*, trot nicely, this place is steep (said by the *umtàkati* to his baboon).

ukuti-**HOR'O**, *v. i.* To boast: *uzenze hor'o*, he boasts, is proud. (Probably from Du. hoog).

uku-**HOT'A**, *v. i.* To seclude oneself, as a bride does for some time after her marriage, during which time she performs such offices as cooking, drawing water, bringing firewood, sweeping, kindling the fire for her parents-in-law.

isi-**Hotà**, *n.* 4. A secluded spot.

ukuti-**Hoto**, *v. i.* To take and follow a road without turning out of it.

i-**Hotyazanà**, *n.* 2. Dimin. of *i-Hobe.* The Namaqua dove, Oena capensis *(L.)*. The name may also be applied to the Laughing Dove, Turtur senegalensis *(L.)*.

uku-**Hoya**, *v. i.* To be concerned for or on account of; to trouble about; to pay regard to: *lomfo akayihoyi imiyalelo ka-yise*, this fellow pays no regard to his father's commands.

isi-**Hoyo**, *n.* 2. Concern, care for one, sympathy, pity; dimin. *usisihoyana*, he is to be pitied.

Hoyo! Hoyini! *interj.* Halloo!

Huku! *interj.* Used in hunting and setting on: go at it! to the army: advance!

uku-**Hùla**, *v. i.* To run off the road; to wander off the way; cf. *uku-Hola.*

isi-**Hula**, *n.* 4. A person going out of the road: a hare turning off the path when being coursed.

i-**HULE**, *n.* 2. A prostitute (Du. hoer).

uku-**HULA**, *v. i.* To play the harlot.

isi-**Huluhulu**, *n.* 2. Probably Woodford's owl, Syrnium woodfordi *A. Sm.* Its cry is rendered as *wa gxebe, wa gxebe, wa ndlebe zenja.* This is the *tàkatà*-ing owl, that goes in for witchcraft; *ufubesi* doesn't. A careless, thoughtless. stupid, senseless fellow.

isi-**Humbà**, *n.* 4. Smut in corn.

Humhum! *interj.* The sound made by the *amagqwirà.*

um-**Hungane**, *n.* 6. Kind of bead-work. See *um-Hokwane.*

i-**Hunge**, *n.* 2. A vagrant, vagabond.

uku-**Hunguza**, To go about aimlessly from place to place; = *uku-Hiliza.*

Huntshu! *interj.* of exultation, used in crowing over a vanquished foe. Victory! on to victory!

isi-**Hununa**, *n.* 4. A daring, fierce-looking person.

Hùsh! *interj.* The sound made to the accompaniment of the *uku-Hushiza*, = *Wush.*

uku-**Hushiza**, and **Hushuza**, *v. t.* To wave a new-born child to and fro. when the custom of *uku-Pèhlelela* is performed.

I has two sounds; it is (a) short, like *y* in English *city*, in unaccented syllables, as: *wabêka kuti*, he turned to us; and in accented syllables where the *i* precedes *m* or *n* in a singular noun of more than one syllable, as *inkomo*, a cow;

(b) long, like *i* in routine, in all other accented syllables: *tina*, we; and before *m* and *n* when it is a contraction of the plural *izim* and *izin*: *into* = *izinto*, things; and when it is a contraction of *ili*, 2 cl.: *ihashe* from *ilihashe*, a horse.

1. I changes before vowels into the semi-vowel *y*; (a) in the *Poss. particle*: *indlu iam* into *yam*, my house; *imazi iabantu* into *yabantu*, the cow of the people;

(b) in the *Pron. emphat.* of 3 cl. sing. and 6 cl. plur.: *iona* into *yona*, it or they; *kuio* into *kuyo*, to or from it or them;

(c) in the *Aorist*: *imali yam yalahleka*, my money was lost;

(d) in the *Condit.* future: *indoda iotânda* into *yotânda*, the man shall love;

(e) in vowel verbs: *intsimi iomile* into *yomile*, the garden is dry.

2. It is the *Neg. verb.* termination (a) of the pres., imperf. and future tenses: *anditândi*, I do not love; *bendingahambi*, I was not walking; *andiyi kudla*, I shall not eat;

(b) of the *Potent.* and *Condit.* mood: *ndingeteti*, I may not speak; *ngendingahambi*, I would or should not walk; see *A. 2.*

With some verbs, when adverbially used, this neg. *i* changes into *e*: *utândo aluse lupâlale*, love never faileth; *nize ningabuye nibanjwe*, be ye not entangled again; cf. *uku-Fumana.*

3. It terminates nouns of 1 cl. derived from verbs: *umhambi*, a traveller, from *ukuhambâ*, to walk; *umlimi*, a ploughman, from *ukulima*, to plough.

4. It forms (a) the *Prefix* of some words belonging to 3 cl., especially those taken from other languages: *i-festile*, window, *i-qiya*, handkerchief; cf. *Im* and *In.*

(b) *Pron. subj.* of 3 cl. sing.: *imazi isengiwe*, the cow has been milked; and 6 cl. pl.: *imilambô izele*, the rivers are full; and before adjectives: *lentô imnândi*, this thing is pleasant; *lento imnandi*, this pleasant thing. It may sometimes be preceded by *y* to avoid hiatus: *mayitânde* or *maitânde*, let it love.

(c) when preceded by *y*, *Pron. obj.* of 3 cl. sing.: *ndiyisengile imazi*, I have milked the cow; and of 6 cl. plur.: *ndayiwela imilambô*, I passed over the rivers.

I (long)! *interj.* Expressing contempt of that which is threatened or given.

I (short)! *interj.* (= *ina!*) *i, nanga amasi!* take, here is some milk!

ukw-**Iba**, *v. t.* To steal; see *ukû-Ba IV.*

ul-**Ibo**, *n.* 5. The first maize and first-ripe pumpkins taken and eaten secretly by the women, hence used for the first-fruit of the garden; cf. *in-Tlahlela.*

Ibe, *Aux.* in forming the imperf., pluperf., and fut. imperf. tenses of 3 cl. sing.: *intombi ibe itânda*, contrac. *ibitânda*, the girl was or has been loving; and of 6 cl. plur.: *imiti ibe ingayi kuhluma*, the trees were not going to grow; see *uku-Ba, I, 2. (a).*

Ibi, *Aux.* contrac. from *ibe i*, see *Ibe.*

Ihi! *interj.* I told you so! Just as I thought!

ukw-**Ihla**, *v. i.* To descend, happen; see *uku-Hla.*

-Ile, *Verb. termination* of the perf. and pluperf. tenses, (a) *Positive*: *ndimboniIe*, I have seen him. When the emphasis is to be on the object or some adjunct of the action and not on the action itself, it is contracted into *ê*: *ndimbonê ehambâ*, I have seen him walking; *ndimbonê apâ*, I have seen him here; *ndimbonê ndamtânda*, I have seen him and loved him; not to be confounded with the pres. conj. *ndimbonê*, and see him.

(b) *Negative*: *ile* is used when the perf. expresses a state or is equivalent to an adjective: *akafile*, he is not dead; but when it expresses an act, it is changed into *anga: akatetânga*, he did not speak.

Ili, *Pref.* of 2 cl. sing.: *ili-zwi*, word; in the case of stems with two or more syllables contrac. into *i*: *i-hashe*, horse.

Im, *Pref.* of some nouns of 3 cl.: *im-vu*, a sheep. Before words whose stems commence with *m*, the *m* of the prefix is omitted in writing: *i-Mfama* from *im-Mfama.*

ukw-**Ima**, *v.* To stand; see *uku-Ma.*

Imi, *Pref.* of 6 cl. plur.: *imihla*, days.

In, *Pref.* of words belonging (a) to 3 cl. sing.: *in-dawo*, place; (b) to 3 cl. and 5 cl. plur. of nouns of two or more syllables where it is a contraction for *izin-*: *inkomo, indonga.* Before nouns, the stems of which commence with *n*, the *n* of the prefix is elided: *i-Nqwelo*, for *in-Nqwelo*, wagon.

Ina, *interj.* calling a person's attention: Here, take this!

ukw-**Indla**, *n.* 8. The time when the harvest is brought in; autumn; loc. *ekwindla*, at the harvest time; *kusekwindla*, it is at the harvest time; *eyokwindla (inyanga)*, the month of March.

Inga, 1. (a) *Verb. pref.* of Potent. mood, 3 cl. sing. and 6 cl. plur.: *lendawo* **inga**-*lètwà*, this matter may be conversed about; *imiti* **inga**-*gaulwa*, the trees may be cut down.

(b) *Aux.* of Condit. mood: *inkabi ingayibòtshwa* or *ingeyibòtshwa*, the bullock would be yoked; *imitàndazo ingaiviwa* or *ingeyiviwa* or *ngeyiviwa*, the prayers would be heard.

2. *Pres. tense* of the same classes of *uku-Nga, (a)* and *(b)*.

3. *Neg. verb. pref.* of 3 cl. sing. and 6 cl. plur. (a) in dependent sentences: *yibambè inkabi ingabaleki*, hold fast the bullock that it may not run away; *ndincede ukuze imizamo yam ingabi lutò*, help me that my efforts may not be in vain.

(b) In Conditional sentences: *imbèwu yam ngeyi***inga***pùmi*, my seed should not come up; *imisebenzi yam ngeyi***inga***vuzwanga*, my labours would not have been rewarded.

(c) In relative sentences: *ndità lento* **inga***ziwayo nini*, I speak of this thing which you do not know; *ndayiwela lomilambò* **inga**-*tshiyo*, I crossed those rivers which do not dry up.

(d) In the imperative mood: *lemazi may-***inga***sengwa*, this cow must not be milked; *lemigibe may***inga***pàtwà*, these traps must not be touched.

Before *ka, kò, na*, and some adjectives *inga* is changed into *inge: ndafika* **inge***kapèkwà inyama*, I arrived before the meat was cooked; *ndawela* **inge***kazali imilambò*, I forded the rivers before they were full; *funa lenkabi* **inge***kòyo*, look for the ox which is not here; *usenga lenkomo* **inge***namasi*, you milk this cow which is without, i.e. has no milk.

Ingabi, *conj.* Lest it be that.

Inge, 1. *Aux.* of condit. mood, see *Inga 1. (b)*.

2. *Neg. verb. pref.* of 3 cl. sing. and 6 cl. plur. of Potent. mood: *londoda* **inge***fiiki* (contrac. from *ay***inge***fiki*), that man may not arrive; *lemisesane* **inge***fakwe nini*, these rings may not be put on by you.

4. It is used impersonally (neutral) in the sense of "save," i.e. besides: *andibatàndi* **inge***nguwe wedwa*, I dislike them, with the exception of you only; *akukò tixo* **inge***ndim*, there is no God besides me.

Ini? *interrog. pron.* What? see *Nina*.

ukw-**Ipà**, *v. t.* To pluck, gather: see *ukù-Pà, II.*

ukw-**Isa**, *v. t.* To take; see *uku-Sa, II.*

ukw-**Isaba**, *v.* To flee; see *uku-Saba*.

Ish! ishi! *interj.* of surprise and prohibition. Go away! you tire me out!

Isi, *Pref.* of 4 cl. sing: *isitya*, vessel.

ukw-**Isuka**, *v. i.* To start up and get out of the way; see *uku-Suka*.

ukw-**Ità**, *v i.* Em.=Kaf. uku-**Wutà**, contrac. uku-**Tà**. To sink down, subside, decrease; *amanzi atile* or *awutile*, Em. *etile*, the water subsided; fig. to lose hope or heart; to be dispirited, depressed, cast down: *ndità amandla*, lit. my strength is gone, i.e. I despair; *ukuba batàndaze bangeti amandla*, that they should pray and not faint. The following forms are to be distinguished: abbrev. rel. 2 cl. pl. *atá* or *etá*, who or which subside; absol. past. *àtà* or *ètà*, they subsided; conj. past. *atà* or *età*, and they subsided; short. pres. *àtà* or *ètà*, they subside.

—**Itisa**, *v.* To cause to sink down; to dispirit, make despondent.

ukw-**Iva**, *v. t.* To hear, feel; see *uku-Va.*

-**iwe**, Termination of perf. and pluperf. of passive voice: *ndiqùtyiwe lutàndo*, I have been *urged* by love, whereas *ndiqùtywe lutàndo* lays stress on *utàndo*.

Iwu! *interj.* of exciting to hunt; warcry calling to arms.

Ize, *conj.* That, in order that, to the intent that; see *uku-Za*.

Izi, *Pref.* of 4. cl. plur.: *izitshetshe*, knives.

Izim, contrac. **im** } *Pref.* of 3 and 5 cl. plur.:
Izin, contrac. **in** } *izimvu*, sheep; *izinti*, laths.

ukw-**Iza**, *v. i.* To come; see *uku-Za*.

J

J has the soft sound of the English *j* in James and Jane.

ukuti-**Ja**, *v. i.* To have the hair or skin ruffled by disease or anger: *lenkomo iyafa, itè-ja uboya*, this cow is ill, it has its hair standing up; *inja itè-ja umnyele*, the dog has the hair on its neck raised, has put up its back; *lomntu utè-ja ubuso*, this man is frowning, displeased, or angry,=*uku-Jala*.

in-**Ja**, *n.* 3. A dog: *inj' induna*, a male dog,

as distinguished from a bitch; *inja yomoya*, lit. a wind dog, i.e. a hound, fig. a ne'er-do well, a tramp, a vagabond; *inja yamangesi* or *elingesi*, a greyhound; *inja yakomkúlu*, lit. a dog of government, i.e. a police constable; fig. an utterly despicable person: *ndiyinja yakò*, I am your humble servant. Fem. *injakazi*, a bitch; see *in-Tlangu*. Dimin. *injana*. Phr. *ixesha lidliwe yinja*, time has been eaten by the dog, i.e. time is scarce, shewn e.g. by a person sewing while eating.

ubun-**Ja**, *n.* 7. Rudeness.

in-**Jabavu**, *n.* 3. A wild, fierce-looking person, reddish from anger; fig. brandy.

uku-**Jabula**, *v. i.* To be glad, joyful, merry: *amahashe ayajabula*, the horses jump about playfully; *siyajabula ngokufika kwenu cpà*, we are much pleased at your coming here.

in-**Jabulo**, *n.* 3. Gladness, cheerfulness, joy.

uku-**Jabulisa**, *v.* To gladden; to make merry.

ukutl-**JACE**, *v. i.* To break asunder: *intambò zati-jace*, the thongs broke suddenly; to be tattered, become ragged; fig. to expire, die suddenly.

uku-**Jaca**, *v. t.* To break or cut asunder (a thong or rope): *uyijacile intambò*, he has broken the thong in two. Sometimes *ukujaca* is used without an object: *kade ndijaca lemini andifumananga nto*, I have been on the go all day, and found nothing.

—**Jaceka**, *v.* To be broken: *im'tya yajaccka*, the thongs were broken; to be in a tattered state; *ingubo seyijacekile*, the garment is already tattered.

—**Jacisa**, *v.* To tatter; to make ragged.

i-**Jacu**, *n.* 2. A rag, tatter.

ubu-**Jacu**, *n.* 7. A state of raggedness or poverty; dimin. *ubujacwana*.

uku-**Jacula**, *v. t.* To go without anything on, or clothed in rags.

—**Jaculela**, *v.* To wait or expect to receive, as a needy one.

—**Jacuzela**, *v.* To go about in rags; to go without knowing whither one is going.

isi-**Jadu**, *n.* 4. An assemblage of boys who go to the *umtshotsho* dance.

ukutl-**JADU**, *v. i.* To break out in eruptions on the skin.

uku-**Jaduka**, = *ukutl-Jadu*.

—**Jadukisa**, *v.* To cause pustules to appear on the body.

uku-**Jadula**, *v.* To excite an eruption.

in-**Jadula**, *n.* 3. A kind of eruption on the body.

i-**Jaja**, *n.* 2. A person all blood-stained, e.g. after having received a terrible beating: *ulijaja ligazi*, he is covered with blood.

ukutl-**Jaju**, *v. i.* To jump backward, as sheep when frightened; fig. to depart displeased and in haste when addressed.

uku-**Jajula**, *v. i.* To jump away, as a cow does, when refusing to be milked, or as a person does when unwilling to do something; to be impatient and restless, as an untrained animal, when caught.

i-**Jaka**, *n.* 3. A company of people attending the *in-Tlombè*; a party of young females who assemble at the *in-Tonjane* dance.

uku-**Jakatya**, *v. i.* To leap from branch to branch, as a monkey.

—**Jakatyeka**, *v.* To walk in a jerky manner, flinging or tossing the arms; to fling away despitefully that which has been given.

i-**Jako**, *n.* 2. A rafter; the beam which lies on the *intsika* in a house, to bear the thatch, etc.

uku-**Jakuba**, *v. i.* To speak earnestly or boldly; to be spirited, as a horse; = *uku-Jakutya*.

uku-**Jakuja**, *v. i.* To dance as boys do, throwing the upper part of their bodies into contortions, while moving forward on their buttocks; = *uku-Tshotsha*.

uku-**Jakutya**, *v. i.* To be spirited, as a horse which throws its head up and down.

u-**Jakutya**, *n.* 1. The name of a Kafir song.

uku-**JALA**, *v. i.* (a) To seem displeased; to be peevish; to frown from anger; to be excited, passionate, angry, said of a bull when his hairs bristle; fig. *amasi ajalile*, the thick milk is bad, has too much water in it. (b) To appear to be sickly.

um-**Jalo**, *n.* 1. One who is displeased; who appears or seems to be displeased.

in-**Jalane**, *n.* 3. An ill-natured, peevish, malicious person.

uku-**Jalela**, *v.* To frown upon one.

—**Jalisa**, *v.* To excite bad temper or a peevish disposition; to cause to frown; to provoke, make angry.

i-JALIMAN, *n.* 2. (a) A German. (b) A florin (which as a new coin is said to have been habitually passed off by a German trader for a half-crown).

uku-**JAMA**, *v. i.* To stare, gape; to look longingly at the articles in a shop-window,

When a man stands in a shop, not buying, but simply watching the customers, they say: *lamntu uyajama*, that man is staring at us.

isi-**Jama**, *n.* 4. A person ready to fight: *isijama nkungwini*, one ready to fight for the mist, i.e. for nothing.

u-**Jamo**, *n.* 5. } Sternness of counten-
ubu-**Jamo**, *n.* 7. } ance, severity.

uku-**Jamela**, *v.* pass. *janyelwa*. (a) To look fierce, standing in a stern, defiant position with stiff neck, as enraged dogs, or bulls about to fight. (b) To look sternly, angrily, defiantly on or at a person; to defy, reprove by look; to look frowning: *undijamela-nina?* why do you frown so at me?

—**Jamelana**, *v.* To look sternly, etc., at each other.

uku-**Jambà**, *v. i.* To look or to be angry.

—**Jambisa**, *v.* To cause anger.

u-**Jamjam**, *n.* 5. Hunger, = *u-Dyamdyam*.

u-**Jangajanga**, *n.* 5. A restless, active person.

uku-**Jangaza**, *v. i.* To wander about or be working during several successive days without accomplishing the object in view, or effecting one's purpose.

—**Jangazisa**, *v.* To cause to wander about, etc.

in-**Janjalaŕa**, *n.* 3. A furious one; a strong brave man; a hero.

uku-**Janqela**, *v. i.* To lag behind, tarry.

i-**Janqela**, *n.* 2. One left behind: *indoda ilijanqela*, the man is unable to walk, lags behind; *imvula ilijanqela*, the rain comes later than expected, or has not the desired effect, being dried up by the sun.

i-**Jaŕa**, *n.* 2. (a) A gang of robbers, murderers. With the Fecanes it meant young uncircumcised men. (b) Calves which are still sucking.

i-**Javele**, *n.* 2. That which is insipid.

i-**Javujavu**, *n.* 2. Anything which is insipid or vapid, as watery pumpkins; foolish talk, that no one listens to; = *isi-Maka*.

uku-**Jeca**, *v. t.* (a) To cut off or through with one cut. (b) To put things into a variety of forms. (c) To do a thing quickly and finish it at once. *v. i.* To have griping in the bowels.

—**Jecana**, *v.* To provoke one another to quarrel.

in-**Jece**, *n.* 3. Idle gossip: *injece yabantu ababini*, a love-letter. Phr. *yinjece yabantu ababini*, don't interfere in other people's quarrels.

u-**Jejane**, *n.* 1. (a) The Paradise Flycatcher, Tchitrea perspicillata (*Sw.*), with a long red tail; fig. a long-tailed red coat. (b) Chlorophytum comosum *Baker*, a medicine given to a child as a purgative on the day of its birth.

isi-**Jejane**, *n.* 4. Crying continuously: *usi-jejane*, he remains crying (from fear, anger or compassion).

i-**Jeke**, *n.* 2. A poor, lean calf; pl. poor, exhausted, scattered people, = *int-Sali*.

in-**Jeke**, *n.* 3. The lowest stomach of ruminating animals, the perquisite of the women in a slaughtered animal.

i-**Jekezi**, *n.* 2. The evacuation of an infant or of a calf during the first few days after birth.

um-**Jeku**, *n.* 6. A motion of the arm extended and raised in harangue.

uku-**Jekula**, *v. i.* To gesticulate in speaking; to toss the head, get angry and go away.

uku-**Jela**, *v. t.* (a) To make a mark or raise a weal by a blow: *wamjela induma*, he beat him so as to cause a weal. (b) To blow water and tobacco-smoke from the mouth through a reed, tube, or pipe; fig. to make a water-furrow; fig. to drink Kafirbeer.

i-**Jelo**, *n.* 2. A tube to spurt water through, used when smoking the *impeko*; a telescope; pl. guttering and down piping.

um-**Jela**, *n.* 6. The so-called Quinine-tree, Rauwolfia natalensis *Sond.*, branches of which are used for making dagga whistles by removing the pith.

um-**Jelo**, *n.* 6. (a) A waterfurrow. (b) A highway, wagonroad (obsolete).

i-**Jembenxa**, *n.* 2. A splay foot. See *in-Tshembenxa*.

isi-**Jengejenge**, *n.* 4. Crying continuously: *usi-Jengejenge*, he remains crying; = *isi-Jejane*.

in-**Jengele**, *n.* 3. (a) A courageous man; a hero; a wrathful person who does not care for anybody. (b) The severe dysentery which raged in 1802.

ubun-**Jengele**, *n.* 7. Heroism, bravery, fury, rage.

uku-**Jengqa**, *v. t.* To cut (a tight rope); to cut meat across the fibre; of a dog, to bite; of the stomach, to pain.

in-**Jengqane**, *n.* 3. A griping colic.

uku-**Jengqajengqa**, *v.* To cut or chop into small pieces.

i-**Jengqejengqe**, *n.* 2. One who transgresses frequently.

ubu-**Jengqejengqe**, *n.* 7. Frequent transgression.

i-**Jengxebâ**, *n.* 2. The spur of a fowl; the inner toe on the forefoot of a dog, sheep, cow, buck, etc.

i-JENTIMAN, *n.* 2. (a) A gentleman. (b) A name given to the Pied Crow, from his showy black and white plumage; = *i-Gwangwa*.

uku-**Jeqa**, *v. t.* To cut off; = *uku-jeca*.

in-**Jezu**, *n.* 3. A sidelong glance, a word used by children mainly in the phrase *ucel' or ufun' injezu*, she wants to draw our attention (by her gaudy dress or by her walk); *laqiya yeyenjezu*, that *qiya* makes people stare at the wearer.

uku-**Jezula**, *v.* To look askance; to give a glance at and then look away.

um-**Jezulo**, *n.* 6. Looking askance.

isi-**Ji**, *n.* 4. That which is not apparent and is sought for by investigation; a business carried on slowly and secretly; a secret. Pulling in diverse directions; being at variance, not coming to terms.

um-**Ji**, *n.* 6. Variance.

ukuti-**JIBILILI**, *v. i.* To change in mind; to be inconstant in purpose; to be a turncoat; to depart from an understood agreement; to be unfaithful to an engagement; to break a promise: *manditi nina ukuti-jibilili kuye?* how could I be unfaithful to him?

in-**Jibilili**, *n.* 3. A person whose face is bleared with tears or sweat; hence an ugly, dirty person; (used offensively).

uku-**Jibilika**, *v. i.* To go back on one's word, fail to keep one's promise, be unfaithful to one's engagement.

—**Jibiliza**, *v. t.* To rub the eyes when filled with tears and leave ugly marks on the face; to cover one's face with red clay, mud, etc.: *ubuso bam ndibujibilize ngembôla*, I smeared my face with red clay; also = *ukuti-jibilili*.

um-**Jibilizi**, *n.* 1. A perverse person; a turncoat.

uku-**Jibilizela**, *v.* = *ukuti-jibilili*.

uku-**Jica**, *v. t.* To work well, to do a thing efficiently, as when building or plaiting.

i-**Jica**, *n.* 2. A person building or plaiting nicely.

in-**Jica**, *n.* 3. A stalk of grass; an armlet plaited from it.

u-**Jidana**, *n.* 1. A person with a narrow waist.

u-**Jidini**, *n.* 1. A white person.

uku-**JIJA**, *v. t.* Em. To twist in a general sense; to wring (a hen's neck); to wring out wet clothes; to wind (a watch); *iyawajija amatumbu*, it (strong tea or coffee) twists the inside; fig. to twist words; to change or turn, e.g. love into hate, pleasure into pain, water into the appearance of blood; pass. *ukujijwa*, to be subject to unremitting pain or unceasing desire.

in-**Jiji**, *n.* 3. A person or animal blind in one eye. Em. A twister, ropemaker.

um-**Jijo**, *n.* 6. That which has undergone an essential change.

uku-**Jijana**, *v.* To intertwist, weave.

—**Jijeka**, *v.* To be twisted as a string or rope; fig. to long and wish for things better than those possessed.

uku-**Jijija**, *v. t.* To bore as with an awl.

uku-**Jijitêka**, *v. i.* To wince or quiver with pain, as might be caused by a spicule in the eye, or a thorn deep in the foot; to quiver with rage; to be exceedingly troubled in mind in consequence of having received some stabbing news; to have an unceasing desire forcing itself on one's attention.

—**Jijitêkisa**, *v.* To excite unceasing pain or desire.

in-**Jijivane**, *n.* 3. A tall tree without big branches, as a cypress; a tall person.

ukuti-**JIKE**, and uku-**Jika**, *v. i.* To turn round; to turn the person from one point to another; fig. to turn in mind; to be unfaithful. *v. t.* To turn round: *jika izitênde*, turn your heels, i.e. go back; *jika ilitye lokukulola*, turn the grindstone; to revolve; fig. to twist the meaning of words.

i-**Jikazi**, *n.* 2. An earring (from being turned round).

i-**Jiki**, *n.* 2. Kafir beer, (denoting the intoxicating effect).

u-**Jiko**, *n.* 5. Anything twisted. (a) A twisted horn. (b) A plant with bulbous root. (c) An anklet of beads; a twisted ornament worn round the neck. (d) A screw, cork-screw. (e) A thin wire. (f) Corn of any kind when about to come into ear: *amazimbâ alujiko*, the Kafircorn is forming stalks (third stage of growth). Used as *adj.* Curled.

uku-**Jikajika**, *v.* To turn or move frequently round or about in a circle, or hither and thither; to compass: *ujikajika ulwandle nomhlaba*, ye compass sea

and land; *ifele elijikajikayo,* a sword which turns every way; to bend out and in, as a crooked fence; to revolve uninterruptedly; fig. to talk incoherently.

i-**Jikajika,** *n.* 2. One on whose word no dependence can be placed.

in-**Jikanjika,** *n.* 3. Used as *adj.* Crooked.

in-**Jikenjike,** *n.* 3. A frequent and constant turning, materially or mentally; the action of one who denies what he formerly affirmed.

uku-**Jikeka,** *v.* To be turned round or to be capable of being turned round, to be twisted: *okusesikweni kupuma kujikekile,* judgment goeth forth perverted.

—**Jikela,** *v.* To turn to: *inkomo zajikela kulomzi,* the cattle turned round towards that place; to turn round about an object: *jikela indlu,* go round the house; to go round a corner; to put on the *qiya,* wrapping it round the head.

u-**Jikelo,** *n.* 5. The style of putting on the *qiya*: *ujikelo lwamadlebe ekati,* doing up the *qlya* with two ears. Other styles are *ibaku, isisila senkuku, inkonjane.*

um-**Jikelo,** *n.* 6. Anything, as a handkerchief, turned round the head, like a turban; fig. a race course, circuit: *umjikelo we-jaji,* the circuit-court.

Jikelele, *adv.* Round, all round: *abanxibijikelele,* all round clothiers; *jikelele ngqu,* round and round and down, i.e. a dog lying down to sleep; *ngombuliso omkulu kuni nonke jikelele,* with great greetings to you all round.

uku-**Jikeleza,** *v.* To go round in a circle: *wujikelezeni umzi,* compass the city.

um-**Jikelezi,** *n.* 1. One who goes round (to preach the gospel).

in-**Jikelezi,** *n.* 3. Going round and round, e.g. a discussion that comes to no decision.

um-**Jikelezo,** *n.* 6. A circle.

uku-**Jikajikeleza,** *v.* To turn round and round about: *umoya uhamba ujikajikeleza,* the wind turneth about continually in its course.

in-**Jikanjikelezo,** *n.* 3. A round-about way; a winding course.

uku-**Jikelezela,** *v.* To turn round about an object, as a wheel round the axle.

—**Jikelezisa,** *v.* To make to go round: *ulitshize igazi esibingelelweni ujikelezise,* sprinkle the blood round about upon the altar.

—**Jikelisa,** *v.* To cause to turn round an object; to wind or turn round upon; to turn round the corner; to wrap round.

um-**Jikeliso,** *n.* 6. A circle.

uku-**Jikelisela,** *v.* To cause to turn round toward.

—**Jikisa,** *v.* To cause to turn about or round an object from one position to another; to assist in turning, etc.

—**Jikisela,** *v.* To cause to turn round toward.

uku-**Jikica,** *v. i.* To consult carefully respecting a thing which has to be done, as when a punishment is to be inflicted; to abuse by words.

uku-**Jikija,** *v. i.* To pierce a hole in hard wood with a blunt instrument; fig. to go through a small opening with difficulty.

—**Jikijisa,** *v.* To cause to go through a strait, or to pierce hard wood.

in-**Jikijane,** *n.* 3. (a) A short, large knobbed stick. (a) Large posteriors.

um-**Jikolo,** *n.* 6. Extraordinary exertions, such as the ploughing before an impending epidemic of cattle-disease.

in-**Jikwe,** *n.* 3. (a) The bow of the *u-Hadi.* (b) Speaking promiscuously.

uku-**JILA,** *v. t.* To interweave bushes in a hedge or kraal fence; to weave small wood on sticks in making wicker baskets. *v. i.* To go about searching; to quiver with pain.

u-**Jilo,** *n.* 5. (a) A fence made of wattles, woven on stakes standing about one foot apart. (b) The right half of an ox's or bull's skin, formed into a shield. (c) A kind of bamboo.

uku-**Jilajila,** *v.* To quiver, to be distorted by pain or anger; not to have the means by which to obtain that for which one longs.

i-**Jila,** *n.* 2. A speaker in a public assembly: *esuke amajila ngamajila,* speaker after speaker rose.

um-**Jila,** *n.* 6. Anything that is long in comparison with other things of the same kind, e.g. a long feather in a cock's tail, a dress that droops behind, a long scratch on the face.

u-**Jilana,** *n.* 1. A person or party commissioned to execute an order; an official.

in-**Jilatya,** *n.* 3. A wild, stubborn, obstinate person who cannot be managed.

in-**Jimbilili,** *n.* 3. An aged, toothless person, with the muscles of the face flabby and hanging, and the mouth when shut drawn

down at the corners; one with bleared eyes; one, whether old or young, who is often weeping; fig. sullenness.

in-**Jinana**, *n.* 3. Itch in persons; an itching rash; a derisive name for refugees.

uku-**Jinda**, *v. t.* To back-bite, slander.

um-**Jindi**, *n.* 1. A slanderer, back-biter.

in-**Jinga**, *n.* 3. One well versed in a certain branch of science; a wealthy person, a principal man, a leading citizen.

uku-**JINGA**, *v. i.* To hang, depend; to be suspended; to swing forwards and backwards in the air; to dangle; to wave to and fro; to hesitate, be in doubt as to how to act; to be in suspense.

um-**Jingo**, *n.* 6. (a) A rope suspended between poles for hanging clothes on; a swing; fig. St. Vitus' dance. (b) That which is the only one of its kind in possession.

uku-**Jingajinga**, *v.* To swing often, constantly: *kujingajinga ezingqondweni zam*, it is in my mind.

isi-**Jingijane**, } isi-**Jingijingi**, } *n.* 4. That which is in constant motion (watch, clock) but without progress; that which twists, or moves round a certain point; fig. any affection in continual exercise: a hindrance, impediment, obstacle.

u-**Jingijingana**, *n.* 1. One going about the country with no definite or apparent object in view; a tall, slender person.

isi-**Jingilizane**, n. 4. Wavering as to whether to accompany a person or not.

uku-**Jingisa**, *v.* To cause to swing (a rope); to hang, suspend; to toss; to follow closely that which one is attempting to catch.

ama-**Jingiqiwu**, *n.* 2. *pl.* Unsuccessful efforts; rambling, pointless speech.

ama-**Jingqela**, *n.* 2. *pl.* People who have been left behind, who got tired in war, or were left when others removed from their residence.

isi-**Jingqi**, *n.* 4. A species of aloe.

i-**Jingqi-mabala**, *n.* 1. One who wishes to serve everybody.

ukuti-**Jingxe**, *v. i.* To hop on one leg.

uku-**Jingxela**, *v. i.* To hop on one leg, as the *ama-Zim* of the Kafir stories do; to halt, to be lame.

uku-**Jiwula**, *v. i.* To swing, as the hands or arms by the sides in walking, or a broken branch in the wind. *v. t.* Of an elephant, to swing its trunk to drive away the flies; to wield a sword, hatchet or sling with the hand; to vault; to throw oneself on a horse or ox.

uku-**Jiya**, *v. i.* To become stiff or thick, as milk or porridge passing out of the liquid state: *ubisi lujiyile*, the milk has become thick; fig. to fall lame; to be crippled, to be stiff in the limbs: *izilo zake zijiyile*, his legs are quite stiff, i.e. he walks lame; *ihashe lijiye ngomkono*, the horse is lame in the foreleg.

—**Jiyela**, *v.* To become stiff for: *bajiyelwe kukudla*, the food turned stiff for them, i.e. the food stood long, and consequently became stiff.

—**Jiyisa**, contrac. **jisa**, *v.* To make thick; to stiffen by boiling; fig. to cause lameness.

u-**Jiza**, *n.* 5. The Saffron-breasted Wren-warbler, Prinia hypoxantha *(Sharpe)*.

ukuti-**Jize**, } uku-**Jiza**, } *v. t.* (a) To put, tie round the head a handkerchief, wreath or crown: *bamti-jize ngesitsaba sameva entloko*, they put a crown of thorns on his head.

ukuti-**Jo**, *v. i.* To go beyond, out of sight, as a horse disappearing over a ridge, or in a valley.

u-**Jobela**, *n.* 1. The male Red-collared Widowbird, Coliuspasser ardens *(Bodd.)*, in nuptial plumage. In some districts the male Pin-tailed Widow-bird, Vidua serena *(L.)*, in nuptial plumage is also so called. Males in eclipse plumage and females of these species are called *intakakazi*; fig. a dark-coloured long-tail coat.

ukuti-**Jobodo**, } uku-**Joboda**, } *v. i.* To struggle, as as impatient animal when caught, or a person when one is attempting to bind him.

in-**Jobodo**, *n.* 3. A long thing; also one that struggles.

uku-**JOJA**, *v. i.* To sniff; to smell at or out, as a bull a cow which is not in calf; fig. to find, as a judge, the true state of a case.

—**Jojisa**, *v.* To cause to sniff; to lead a dog on the scent of game; fig. to bring out by mental application the required idea.

in-**Joje**, and in-**Jojeli**, *n.* 3. That which excels, distinguishes itself; one who is well versed in a certain branch of science (a doctor or artist), in shooting and hitting well.

i-**Jojo**, *n.* 2. A sour-grass pasture; a locality with moist, damp climate: *ilizwe lijojo*, the country is damp.

u-**Jōjo**, *n.* 5. A thin, long stick carried in the hand.

u-**Jojo**, *n.* 5. A considerable number of people or cattle in a row, one after another.

um-**Jojo**, *n.* 6. Bad luck; misfortune repeatedly happening, e.g. getting often into prison, etc.; a groundless insinuation. This word has some connection with *uku-Nuka*.

uku-**Jojomeza**, *v. i.* To run hard with a message.

u-**Jojosi**, *n.* 2. A rafter smaller than *um-Qadi*.

u-**Jojozana**, *n.* 1. A person at a distance, in view and approaching.

um-**Jojozi**, *n.* 1. A big lad, from 15 to 17 years of age.

uku-**JOKA**, *v. t.* To keep running after persistently, as one player may another in the game *icekwa*, or as dogs sticking close to a buck: *mus'ukundijoka*, don't keep running after me all the time; *izinja ziyijoka inyamakazi zingayiyeki*, the dogs keep chasing the buck without leaving off; to keep at a person with importunity, seeking a favour of some kind; to strive hard to induce a person to consent to the views of another: *wabajoka kunene*, he pressed them hard.

—**Jokana**, *v.* To constrain, etc., one another.

—**Jokisa**, *v.* To persist, persevere in doing a thing: *kwaba kukòna bajokisayo*, but they were the more urgent.

uku-**Jokoca**, *v. i.* To beg in vain.

—**Jokocela**, *v.* To go on in a journey, or with work, as one who is weak or almost worn out.

uku-**Jokomeza**, *v. i.* To scold vehemently; to speak violently.

in-**Jokwe**, *n.* 3. A number of very red or dark things.

uku-**JOLA**, *v. t.* To taste and serve out for a company, as the master of a feast serves out the food set before him by the servants.

in-**Joli**, *n.* 3. (a) One who carves meat, etc.; the steward, ruler or master of the feast. (b) The recorder of a tribe's history.

uku-**Jolisa**, *v.* To take a level with the eye; to take aim at a thing, as with a gun.

uku-**Jola**, *v. t.* To steal. A Pondomisi word used by the Kafirs.

in-**Jombè**, *n.* 3. The stick with a lion's, monkey's, or leopard's tail which is placed in a conspicuous position at the kraal, or over the house-door of one who is summoned by a chief; a summons.

During the continuance of the practice of *u-Pàndlo*, if a young woman refused on being called to go to the chief's place and there become the play-thing of the men, a messenger was sent by the chief to fix the *injombè* on her hut or on a hut of her village. On seeing the dreaded sign, her friends, in order to save their property, compelled her to carry it to the chief's place and become a prostitute. Some of the girls thus summoned were in the end married.

i-**Jomo**, *n.* 2. A vessel for holding beer.

uku-**JONGA**, *v. i.* To stare; to look at fixedly, threateningly, fiercely, or with boldness.

in-**Jongo**, *n.* 3. Aim, purpose, object.

u-**Jongwa lipèla**, *n.* 5. Kafir-beer.

uku-**Jongana**, *v.* To stare at each other: *selejongene nokufa*, he is already staring death in the face.

—**Jongela**, *v.* To stare at a person: *undijongela-nina?* why are you staring at me?

in-**Jongolo**, *n.* 3. Something red; a herd of reddish cattle; a field of ripe corn; red eyes.

i-JONI, *n.* 2. A soldier, fr. Eng. Johnny, alluding to the name by which the soldiers familiarly addressed the Kafirs: *singumkosi wamajoni, siniken' indawo singene, singumtyino wamajoni*, we are an army of soldiers, give us a place that we may come in, we are a company of soldiers (i.e. we have come to compete in a singing-competition.)

ubu-JONI, *n.* 7. Soldiership.

uku-**Jonjoloza**, *v. i.* To brawl, especially at drinking bouts.

uku-**Jonjotà**, *v. t.* To ask in vain for that which lawfully belongs to one, but which is unjustly in the possession of another.

uku-**Jonuluka**, *v. i.* To exert oneself in walking.

uku-**Joŕa**, *v. i.* To manifest a wilful design; to use angry provocative words.

i-**Joŕa**, *n.* 2. } A passionate, violent,
isi-**Joŕa**, *n.* 4. } irascible, furious, or wild person.

ubu-**Joŕa**, *n.* 7. Angriness of disposition, violent commotion of the mind, passion, fury, rage, savageness.

in-**Jovane**, *n.* 3. A hot-headed, fiery-tempered, furious person.

uku-**Jozela**, *v. i.* To wend towards a hamlet where a beast is being slaughtered, or towards a place where it is hoped something may be obtained.

i-JOYINI, *n.* 3. A gang of labourers for the mines, fr. Eng. join.

i-**Jozi**, *n.* 2. A great assegai.

ukutĺ-**Jū**, *v. i.* To go straight towards without turning aside, e.g. to run quickly with a message; = *ukutĺ-Dzu*.

uku-**JUBA**, *v. i.* To rebound; to strike or start back to its natural position, as an elastic thing (stick, branch) when bent, or a snake; to spring with a sudden jerk, as a trap for birds or animals, in closing: *isigu sijubile*, the trap has sprung; to jump up and run away; to hold fast to a branch or rope and kick or swing with the feet; to be struck: *ndajutywa yiminga*, the thorn trees rebounded on me and scratched me; to go far away: *ndizakujaba lé*, I am going far; *ndizakuyibeta ibôla ijube lé*, I am going to drive the ball far.

in-**Jube**, *n.* 3. Lifting a baby by the armpits and inducing it to kick about playfully in the air, as a mother does with her child.

uku-**Jubajuba**, *v.* To struggle violently, as one suffering from convulsions; fig. to make a long journey, occupying more than one day.

—**Jubela**, *v. Ujubele kude*, he made a long journey in one day, owing to his longing to see those who were far away.

—**Jubisa**, *v* To cause a trap to spring; to let fly a ball or assegai; to let a stick or branch start back to its natural position; to pull a trigger.

uku-**Jubalaza**, *v. i.* To struggle as an animal, whose head has been severed from the body, as a snake which has been struck on the head, or as a person held fast by the arms.

in-**Jubaqa**, *n.* 3. A headstrong, uncontrollable person; a cow which refuses to be milked; an ox or horse which refuses to be ridden; fig. a heathen.

ubun-**Jubaqa**, *n.* 7. A state of stubbornness.

ukutĺ-**JUCE**, *v. i.* To be in a state of exhaustion, from walking or working or exposure to the sun or from hunger.

uku-**Juca**, *v. i.* (a) To endeavour to continue a journey or work, though greatly fatigued; to fall behind through fatigue or exhaustion, but still to struggle on. (b) Of chains or bonds, to fall off a prisoner and so set him free.

—**Juceka**, *v.* To be quite exhausted from work or after a journey: *andidinwe ngako, ndijucekile*, I am dead tired.

ukutĺ-**JUCU**, *v. i.* To be exhausted from walking, etc.; to be cast down on the receipt of bad news; = *ukutĺ-Juce*.

uku-**Jucula**, *v. t.* To take away a bit of the skin in pinching a person; to pluck (a fowl); = *uku-Yucula*.

—**Jucuka**, *v. i.* Of skin, to be taken off, torn away; of a person, to fall off in flesh.

—**Juculuzela**, *v. i.* To keep following on, though lagging through fatigue; to be always behind, in the rear.

ukutĺ-**Juju**, *v. i.* To have pain; cf. *Tshu-tshu*.

Jujuju! *interj.* describing the sound made by the engine of a train; cf. *Gugugu*. Also used as *adv.* Quickly.

uku-**Jujumeza**, *v.* To go quickly as a train or a horse: *bahambe ngokujujumeza*, they went quickly.

in-**Jujujuju**, *n.* 3. A thing put together, composed of different parts; = *ing-Xube ka-Xaka*.

um-**Jukuja**, *n.* 6. Something hanging down like the wattles of a cock or turkey.

uku-**Jukujela**, *v. t.* To throw at an object which is almost out of range; to bring down (a bird) by throwing a stick or stone at it: *yijukujele intaka*, throw a stick at the bird though it is distant.

—**Jukujeleka**, *v.* To fall down suddenly; to be thrown or brought down by a blow; to fall fainting: *kwakancinane ukuba angajukujeleki pântsi*, it wanted little and he would have fallen down.

ama-**Jukujuku**, *n.* 2. Used only in loc. *emajukujukwini*. Far up, in a tree-top, in the sky, or in heaven; far 'up' country, e.g. at the goldfields, because, in going from Kafraria, one rises to reach that district: *ndiyakujuba emajukujukwini*, I am going far up country.

uku-**Jukutya**, *v. t.* To cast away.

—**Jukutyeka**, *v.* To turn round and round; to fall helplessly over an object; to tumble over suddenly.

uku-**Jula**, *v. t.* To drive a number of cattle from the pasture to a hamlet where one of them is to be slaughtered for the celebration of any ceremony: *jul' inkabi*, catch the ox which is to be slaughtered.

—**Julela**, *v.* To cast into: *undijulele eludakeni*, he hath cast me into the mire.

—**Julisa**, *v.* To assist one in driving an ox to a hamlet for slaughter.

i-JULI, *n.* 2. A jury.

isi-**Jungqe**, *n.* 4. A small portion of any thing remaining after the larger portion has been removed; as a short length or piece of a thong or rope broken off from a longer length; a short distance remaining of a long journey; dimin. a trifle, not worth much: *wasebenza isijungqana,* his work was not worth speaking of; he did a little work or wrought for a little; cf. *isi-Shunqe.*

uku-**JUQA**, *v. i.* To walk slowly and weakly, as an old man; to continue at one's work, though exhausted; to keep on doing one's best in spite of fatigue. *v. t.* To cause pain: *isisu sam siyandijuqa,* my stomach pains me, I have very bad stomach-ache.

—**Juqajuqa**, *v.* To be powerless, as one thrown down and pressed upon by an adversary.

—**Juqeka**, *v.* To be overcome by passion; to desire unavailingly.

—**Juqela**, *v.* To persevere.

in-**Juze**, *n.* 3. An expert; one who excels in any accomplishment, as a person distinguished for running or fighting.

u-**Juze**, *n.* 5. = *u-Jiza.*

in-**Jwabavu**, Tribal, = *in-Jabavu.*

i-**Jwabu**, *n.* 2. The foreskin, prepuce removed in circumcision; *amajwabu,* shreds of flesh left on the skin of an animal after skinning.

uku-**Jwapiliza**, *v. t.* To try to lay hold of an object, which is either not reached, or slips again from the grasp; fig. to strive unavailingly to get; to make an ineffectual attempt to accomplish a purpose; to speak ineffectually; tribal, *Jwapuluza.*

uku-**Jwaqa**, *v. t.* To suck or milk a cow which is nearly dry; to suck a breast which contains no milk; to take a piece of lean meat between the teeth and jerk at it with the hand. *v. i.* To express displeasure, as a parent when teased by a child, or as a child on finding the mother's breast dry, or as a bitch when followed by a dog.

u-**Jwaqo**, *n.* 5. Leanness; displeasure.

um-**Jwaqu**, *n.* 6. A very lean animal; a piece of lean beef.

uku-**Jwaqeka**, *v.* To feel overcome by sorrow, as on seeing the young orphans of departed friends; to be overcome by anger.

—**Jwaqelela**, *v.* To be displeased with one who teases.

—**Jwaqisa**, *v.* To excite displeasure by teasing.

uku-**Jwaqulula**, *v. t.* To continue to milk a cow daily though she gives little.

uku-**Jwatyula**, *v. i.* Of cows, to begin to make udder.

ukuti-**Jwaxa**, *v. t.* To give out quickly what is asked; to throw in a little, or give the little one has. Used ironically, or spoken in contempt of the thing given.

um-**Jwaxaxa**, *n.* 6. Thin, watery soup, milk or food; insipid or vapid liquid.

u-**Jwejwane**, *n.* 1. = *u-Jejane.*

uku-**Jwejweza**, *v. t.* To put off, protract strife; to take on alone unheeded and unanswered.

u-**Jwejwezana**, *n.* 5. A long, narrow, pretty garment.

ama-**Jwete**, *n.* 2. *pl.* The loose wrinkles on the skin of old people.

ukuti-**JWI**. *v. t.* and *i.* To throw down suddenly; to throw oneself down suddenly; to fall down suddenly: *nditè-jwi pàntsi,* I fell down suddenly.

ukutèla-**Jwi**, *v.* To throw suddenly to or towards or at: *wandìtèla-jwi ngomhlaba,* he threw earth at me.

uku-**Jwila**, *v.* To pitch, to throw by raising or hoisting from the ground, as earth from a spade; = *uku-Gibisela.*

in-**Jwila**, *n.* 3. Hitting accidentally; knocking down suddenly; an accident, such as firing on each other by mistake.

uku-**Jwilela**, *v.* To throw into a certain place: *amadoda ajwilelwa ezikweni,* the men were cast into the furnace.

um-**Jwila**, *n.* 6. Something which is alone, separated from others of its kind, e.g. a single hair on the chin, a single white hair on the head; akin to *um-Jila.*

isi-**Jwili**, *n.* 4. A loud lamentation or great wailing of many people espec. over the dead, or after punishment by confiscation of property; a bleating, bellowing.

K

K has (a) an inspirated sound as in the English *keep*: *ukuti*, to say; and (b) an expirated (explosive) sound somewhat sharper than the English *baker*: *ukukùmbùla*, to remember. K is inserted before *a* and *u* in the negatives of verbs to avoid hiatus: *akutàndi,* thou lovest not; *akasebenzi,* he does not work; and also before the pron.

object 2 pers. sing. for the same purpose: *ndi***k***ubonile*, I have seen you.

Ka, (a) *Aux.* verb. particle, used in the negative forms of the present, the imperfect and the future tenses, to express "not yet": *ani***ka***qondi-na?* do you not yet understand? *ubunge***ka***sebenzi-nto*, you had not yet done anything; *safika linge***ka***tshoni ilanga*, we arrived before sunset, lit. the sun not yet setting; *linge***ka***bikò ixesha*, before the time; *andi***ka***yi kubona*, I have not yet gone to see.

(b) *prep.* Of: expressing the possessive relation before proper names and names of things personified: *unyana* **ka**-*Faku*, the son of Faku; *indlu* **ka**-*bawo*, the house of my father, i.e. belonging to him; *igama li***ka**-*Tixo* (more definite than *igama lo-Tixo*) the name of God.

(c) Adverbial prefix to nouns, adjectives and numerals: **ka***bukàli*, sharply, from the noun *ubukàli*, sharpness; **ka***kùlu*, greatly, from the adj. *kùlu*, great; **ka***ne*, four times, from the numeral *ne*, four; **ka***likùlu*, a hundred times, from *ikùlu*, hundred; **ka**-*ngaka*, from *ngaka*, so great. Prefixed to adverbs it gives them an intensive force: **ka***kaloku*, immediately, from *kaloku*, now.

Kà! Kà! *interj.* used when being suffocated by smoke: *kà, safa ngumsi!* we die from smoke, we cannot bear it!

uku-**Kà**, **I.** *v. aux.* defective and irregular; perf. *kè*; abbrev. rel. 2 cl. pl., *aká*; absol. past, *ākà*; conj. past, *akà*; short pres. *ăkà* or *ăkè*; the neg. has *e* instead of *i*.

(a) It implies that an action happens only occasionally or but seldom, and is equivalent to "sometimes, a little," or with a negative to "not at all," and may or may not be preceded by the pronominal subjects: *ndi***kè** *nditètè* or **kè***nditètè*, I do speak a little or sometimes; *ndi***kè** *ndabona*, I have once seen or did once see; *wa***kà** *wakò*, he was once there; *u***kè** *wambona-na?* have you perhaps seen, or have you ever happened to see him? *ngubani-na o***kè** *aswele amandla?* who was ever weak? *andi***kà***nge ndimbone*, or *anda***kà** *ndambona*, I have not come so far as to see him, i.e. I never saw him; *ndiya ku***kè** *ndisele*, I shall drink a little; *andiku***kè** *ndibone*, I shall not see even a little, i.e. I shall see nothing; *ukulambà asinto a***kè** *wayiva kowabo*, hunger was a thing he never felt at home; *musa uku***kà** *uyikànkanye lento*, you must not mention this matter at all; *se***kè** *ndabona*, I have already seen a little; *singe***kè** *sikubone-na?* may we not see you at least?

(b) It is used in prayer and in polite requests, forming a kind of supplicatory imperative, and is in this sense more polite than *ze* (cf. *uku-Za*); **kè***nditète*, just let me speak; **kà***uhlale apà*, just sit here a little; **kà***wenze*, just do it, commence, if you please.

uku-**K'A**, **II.** *v.t.* (a) To draw or fetch water: *hambà uye ukè amanzi*, go and draw water.

(b) To pull off, pluck: *yikà intyantyambò leyo*, pluck off that flower. Abbrev. rel. 2 cl. pl., *aká*, who or which draw; absol. past *ākà*, they drew; conj. past *akà*, and they drew; short pres. *ăkà*, they draw. Phr. *ilizwe ulikà amakènke*, he never gets tired of walking about, to-day he is here, to-morrow there.

um-**Kì**, *n.* 1. A drawer of water.

uku-**Kèla**, *v.* To draw water into: *uwakèl' amanzi esityeni*, he drew water into a vessel.

—**Kèlela**, *v.* To draw water for or pluck for: *ndikèlel' amanzi*, get me some water; *wasikèlela ingcongolo zambini*, he plucked two reeds for us.

—**Kèlelela**, *v.* To dip water from a fountain or river with a small vessel and pour it into a larger one; to dip from one vessel into another.

—**Kèlelana**, *v.* To pick fruit or maize from another man's garden and give it to a third party; to dip water one for another.

ama-**Kèlelana**, *n.* 2. *pl.* Those who work or harvest in each other's gardens.

uku **Kisa**, *v.* To cause to help to draw, fetch, pluck: *mkise amanzi umntwana*, make the child help to fetch water.

ubu-**Ka**, *n.* 7. A creeper resembling ivy, used in making wicker-work of doors.

uku-**K'ABA**, *v. t.* pass. *kàtywa*. To kick, strike with the foot; to be vicious: *inkomo iyakàba yakusengwa*, the cow kicks during milking; fig. to shoot, sprout.

i-**Kàba**, *n.* 2. (a) A shoot at the point of growth; a green stalk of Kafircorn or maize showing leaves prior to fruiting: *amazimbà akàba* or *alikàba*, the Kafircorn forms leaves (the second stage of growth).

(b) Young plants collectively; a number of young men; the youth, the flower of the army.

isi-**Kàba**, *n.* 4. A shoot or sprout standing forth or out; fig. aspiration, ambition, exertion, striving for a high degree or station.

uku-**Kábakába**, *v.* To kick often.

i-**Kábakába**, *n.* 2. A number of young men playing with shields.

uku-**Kábalaza**, *v. t.* To kick out violently, as an animal in pain from hunger and thirst; to kick or roll about (in sleep).

—**Kábaleka**, *v. i.* To be fatigued, weak, consumed from hunger and thirst.

—**Kábana**, *v.* To kick each other.

—**Kábela**, *v.* To kick designedly, for a purpose: *undikábela-nina?* why do you kick me?

—**Kábisa**, *v.* To cause or make to kick: *uyandikábisa ngehashe*, you make the horse kick me.

ama-**Kába**, *n.* 2. *pl.* The ankles of the foot.

in-**Kaba**, *n.* 3. The navel. Phr. *Kwatshona nenkaba*, or *ze-gongqo nenkaba*, even the navel sank, i.e, he put all his strength into arguing; he felt pain.

isi-**Kába**, and isi-**Kábaba**, *n.* 4. The navel of calves.

um-**Kábā**, *n.* 6. Rupture of the navel; = *u-Gqongo.*

uku-**Kábalaza**, *v.* See under *uku-Kába.*

in-**Kabankaba**, *n.* 3. A long thing suspended, hanging down.

um-**Kabenu**, *n.* 1. Mr. So-and-So, used in contempt or irony.

in-**Kabi**, *n.* 3. A castrated animal, with special reference to the ox; *inkabi yehashe*, a gelding; *inkabi yegusha*, a wether; dimin. *inkatyana.*

Kabini, *adv.* Twice, see *Bini.*

um-**Kaboti**, = *um-Kovoti.*

Kabukáli, *adv.* Sharply, see *ubu-Káli.*

ukuti-**Káca**, used as *adv.* Entirely: *iqiya imnyama kàca*, the handkerchief is entirely black.

Kade, ama-**Kade**, Long ago, see *De.*

isi-KADE, *n.* 4. Damage, trouble; fr. Du. schade.

i-KAFU, *n.* 3. The refuse after winnowing; from Du. kaf.

i-**Káfu**, *n.* 2. The naked posteriors; (used as a nickname).

uku-**Káfula**, *v. t.* To render warriors invulnerable (and thieves undetectable) by making them pass through the smoke of certain herbs and sprinkling them with the gall of certain animals given as offerings to the doctor.

um-**Káfuli**, *n.* 1. One who practices *uku-kàfula*; a sorcerer; fem. *umkáfulikazi.*

isi-**Káfulo**, *n.* 4. The process of making invulnerable.

Kafuti, *adv.* Often; see *Futi.*

ukuti-K'AHLA, *v. t.* To cast down, push against, tread or stamp upon. *v. i. Watikáhla ngenyawo*, he fell on his feet, as a cat does; to produce a sudden noise by falling heavily; fig. to behave rudely.

isi-**Káhla**, *n.* 4. Anything thrown down in a heap, as books, etc.; fig. a poor creature of miserable appearance.

uku-**Káhlela**, *v.* To throw, cast, strike, push, kick down; to set down vehemently, forcibly, noisily; to floor, as in wrestling: *wamkáhlela emhlabeni*, he threw him to the ground; fig. to salute with the hand.

—**Káhleleka**, *v.* To throw oneself to the ground; to fall down heavily and helplessly.

—**Káhlelisa**, *v.* To cause to fall helplessly.

i-**Kahlangube**, *n.* 2. The Cape Bristle-necked Bulbul, Phyllastrephus capensis *Sw.*

Kahlanu, *adv.* Five times; see *Hlanu.*

uku-**Káhlaza**, *v. t.* To glean.

Kahle, *adv.* Well; see *Hle.*

in-**Kahlela**, *n.* 3. A corpulent person; one with a protuberant belly.

in-**Kahlukazi**, *n.* 3. A great deal, a lump; fig. the chief point in a speech; a splendid orator or oration.

i-**Káka**, *n.* 2. A shield. Phr. *ukáka kampètu*, one who is a shield turned the wrong way, i.e. one who reverses his attitude, turns a somersault, one who goes over from one party to another, one who turns evidence against an accomplice in crime; treachery, falsehood, deceit; rebellion; also = *into engenambulelo*, a thankless person, one who turns on his benefactor; pl. *okáka kampètu*, rebels, turncoats.

isi-**Káka**, *n.* 4. A short skirt made of skin; a petticoat.

um-**Káka**, *n.* 6. Muscle of the chest.

Kakade, and **Ukakade**, *adv.* Used in expressing affirmation, or in swearing; the idea being "it has long been so, and therefore is not to be disputed": certainly, to be sure, of course; *kakadeshe*, to be sure, is often used in jocular language; see *De.*

i-**Kákakáka**, *n.* 2. A large kind of thistle.

ukuti-**Kákalala**, *v. i.* To be killed in heaps: *bati-kàkalala*, they are all dead.

u-**Kákalala**, *n.* 5. An overseer, inspector.

i-**Kákalo**, *n.* 2. A species of bird.

Kakaloku, *adv.* Immediately, at once; see *Oku, I.*

uku-**Kákámela**, *v. i.* To arrogate, etc. = *Gagamela.*

isi-**Kákámela**, *n.* 4. A person of high rank, etc.; see *isi-Gagamela.*

ubu-**Kákámela**, *n.* 7. Greatness, stateliness, majesty.

Kakamsinya, *adv.* Quickly, etc., see *Msinya.*

i-**Kákásholo**, *n.* 2. One who blows or puffs himself up like a turkey-cock: *nzenz' ikákásholo*, he boasts.

u-**Kakayi**, *n.* 5. The human skull.

in-**Kakayezi**, *n.* 2. A place where in Kafir belief there is no natural light, but only imaginary illumination.

uku-**Kákáza**, or **Kakaza**, *v. i.* To gargle.

in-**Kakazana**, *n.* 3. An honourable term for a damsel, a little girl; see *i-Nkazana.*

Kakubi, *adv.* Badly; fig. *basebenza kakubi*, they work very hard; see *Bi.*

Kakuconga, *adv.* Sparingly; see *uku-Conga.*

Kakúdlwana, *adv.* A little more; see *Kúdlwana.*

Kakuhle, *adv.* Finely, gently, well; see *Hle.*

Kakúlu, } **Kakúlukazi**, } *adv.* Very, very much, used superlatively, denoting absolute greatness of quantity or quality: *kulungile kakúlu* or *kakúlukazi*, it is very good; see *Kúlu.*

i-**Kála**, *n.* 2. The Cape aloe, whose leaves are burnt to make smoke for driving away insects; the dried leaves are ground and mixed with snuff to make it pungent. *Eyekála*, the month of July, when aloes commence blossoming.

i-KALA, *n.* 2. A collar, fr. Eng.

ama-**Kála**. *n.* 2. *pl.* The inward parts of the nostril.

in-**Kala**, *n.* 3. A crab, = *u-Nonkala.*

izi-**Kála**, *n.* 4. *pl.* Piles.

um-**Kála**, *n.* 6. A cord or thong drawn through the cartilage of the nostrils, or a small stick fixed in the same way, to keep a calf from sucking, or to guide a pack-ox in riding; hence, a bit, bridle; dimin. *umkálana*, a small bit.

uku-K'ALA, *v. i.* To cry out vehemently, scream: *abantu bakála kum*, the people cried to me; fig. to complain: *bakála ngam*, they complained of me.

u-**Kála**, *n.* 1. A vedette in war.

isi-**Kálo**, *n.* 4. A loud cry, lamentation.

uku-**Kálela**, *v.* To cry to; *masikálele ku-Tixo*, let us cry to the Lord; *lomfazi ukálelwa ngumntwana wakè*, lit. that woman is cried after by her child, i.e. her child cries after her.

—**Kálelana**, *v.* To cry out against each other; to take offence at each other.

—**Kálisa**, *v.* To cause or make to cry: *wandikálisa ngokungapúlapúli*, you dissatisfied me by not obeying.

—**Kálisela**, *v.* To make cry for: *wandikálisela ukudla*, he made me cry for food.

in-**Kalakahla**, *n.* 3. The roof of the mouth.

i-**Kálakandla**, *n.* 2. (a) A species of bird (? the Cape Bristle-necked Bulbul, Phyllastrephus capensis *Sw.*) (b) A big dog.

ukuti-**Kálakatá**, } uku-**Kálakatá**, } *v. i.* To thrust into: *watikálakatá ngeèele esifubeni sakè*, he thrust the sword into his breast.

—**Kálakatèla**, *v.* To fall suddenly, unawares into a hole: *ndikálakatèle eweni*, I fell down the rock.

uku-**Kálala**, *v. i.* To be offended: *wayikálala impatò*, he was offended by the treatment; *akusikálalanga*, thou hast not forsaken us in a huff.

um-**Kálalo**, *n.* 6. The continual refusing of what one really wants; the return of a married woman to her parents' place.

uku-**Kálalisa**, *v.* To give offence.

—**Kálaza**, *v.* To complain, murmur, express discontent; to find fault: *ukálaza nganónina?* why or of what are you complaining?

in-**Kalazo**, *n.* 3. Complaint, dissatisfaction.

isi-**Kálazo**, *n.* 4. That of which a person complains in the conduct of another, a complaint.

uku-**Kálazeka**, *v.* To be reprehensible; to be found fault with.

—**Kálazela**, *v.* To complain for or of: *ukálazela-nina?* why or wherefore do you complain?

—**Kálazeleka**, To be reproachable: *ukuze bangabi nakukálazeleka*, that they may be without reproach.

—**Kálazisa**, *v.* To cause to complain, etc.

i-**Kalamsha**, *n.* 2. A big round thing of its kind, as a large bead or a big eyeball; used offensively for a big round head.

i-**Kálana**, *n.* 2. Aloe tenuior *Haw.*, the small aloe used for tapeworm.

i-**Kálane**, *n.* 2. A large, baglike tick; a bush-tick which infests cattle; a tick in general.

isi-KALI, *n.* 4. (a) A scale, weight: fr. Du. schaal. (b) A ploughshare, fr. Du. schoar.

isi-**Káli**, *n.* 4. An assegai; plur. assegais, weapons, arms; fig. danger.

ubu-**Kâli**, *n.* 7. Sharpness: *isitshetshe sinobukâli*, the knife is sharp; used as *adj.* sharp, clever, energetic: *lendoda ibukâli*, this man is sharp, i.e. acute, energetic; *igqira elibukâli*, a clever doctor; severe, harsh in manner or speech: *amazwi abukâli*, sharp words. *adv. kabukâli*, sharply, harshly, severely: *watêtâ kabukâli*, he spoke severely, earnestly; *walila kabukâli*, he wept shriekingly.

uku-**Kâlipâ**, *v. i.* To be active, bold, energetic, courageous, brave, daring: *indoda ekâlipêyo*, an active, bold, energetic man.

i-**Kâlipâ**, *n.* 2. A brave person; a sharp or keen warrior; a hero.

in-**Kalipô**, *n.* 3, u-**Kâlipô**, *n.* 5, and ubu-**Kâlipô**, *n.* 7. Activity, energy, courage, manliness, stoutheartedness, boldness; recently used in the sense of frankness: *watêtâ ngenkalipô*, he spoke with frankness and courage.

uku-**Kâlipêla**, *v.* To be courageous for: *undibinqise ukukâlipêla imfazwe*, Thou hast girded me with strength unto the battle.

—**Kâlipisa**, *v.* pass. *kâlitshiswa*. To make brave or frank; to animate, encourage, stimulate, embolden, sharpen; to set dogs or cocks upon each other.

i-KALIKA, *n.* 3. Lime, fr. Du. kalk.

Kalikûlu, *adv.* A hundred times, see *i-Kûlu*.

uku-**Kâlima**, *v. i.* To speak earnestly, to reprove, rebuke: *niya kubaleka niliwaka ekâlime emnye*, a thousand of you shall flee at the rebuke of one; to growl, grumble.

um-**Kâlimi**, *n.* 1. One who reproves or rebukes.

u-**Kalimo**, *n.* 5 Reproof, rebuke.

uku-**Kâlimela**, *v.* To call out for: *yikâlimele inkomo ibuye*, call to the cow, that she may come back; to put one right by earnest words; to check, rebuke, reprove, reprimand, blame; to give a charge, prohibit: *yinina ungamkâlimeli?* why dost thou not reprove him?

uku-**Kâlipâ**, see under *ubu-Kâli*.

Kaliwaka, *adv.* A thousand times, see *i-Waka*.

in-**Kalo**, *n.* 3. A gap, neck, or opening in a mountain ridge; the upper part of a long, rising land, elevation or eminence of ground; a ridge: *inkalo yentaba apô inyanga itshona kona*, a neck or opening in the mountain, where the moon is visible at setting; the hollow in the crescent-shaped moon. Dimin. *inkalwana*.

u-**Kâlo**, *n.* 5. A chasm.

Kaloku, *adv.* Now then, at present; see *Oku, I.*

Kaloku-nje, *adv.* At this present time; see *Oku, I.* and *Nje*.

u-**Kalonci**, *n.* 5. The colon.

i-**Kalukalu**, *n.* 2. A bustard, Du. koraan.

Kalukûni, *adv.* Strictly, sternly; see *u-Kûni*.

Kalula, *adv.* Lightly, easily, see *Lula*.

uku-KAMA, I. *v. t.* To comb, fr. Du. kammen.

uku-K'AMA, II. *v. t.* To squeeze out, to wring out wet clothes; fig. to throttle, strangle, as dogs do game: *wamkâma ngomqala*, he held him by the throat; *ukukâma inkedama*, to make demands on orphans who have nothing, or to deprive them of their rights.

—**Kâmakâma**, *v.* Not to work steadily but to run about, intruding into other people's time and work; not to mind one's own business.

—**Kâmana**, *v.* To trouble, disquiet another person by one's own uneasiness.

—**Kâmela**, *v.* pass. *kânyelwa*. To squeeze out any liquid from a rag or sponge into something; to drop into: *kâmela iyeza emehlweni*, squeeze medicine into the eyes.

uku-**Kâma**, III. *v. i.* Em. To open the mouth wide; to gape, yawn; = *ukw-Akâma*.

—**Kâmisa**, *v.* To open the mouth; = *ukw-Akâmisa*.

in-**Kamamasane**, *n.* 3. Euphorbia pugniformis *Boiss.*, used as an aperient and also for cancer.

i-**Kâmandela**, *n.* 2. A fetter, a chain for a captive.

uku-**Kâmanga**, *v.* pass. *ukukânyangwa*, (used more than *uku-Kâma, II.*). To press out by force (juice); to press together (the eyes); fig. to find out by inquiry, pump out.

um-**Kâmangi**, *n.* 1. An extortioner.

uku-**Kâmangeka**, *v.* To be pressed, wrung out; fig. to have grief, affliction, sadness.

i-**Kamanga**, *n.* 2. Strelitzia reginae *Ait.*

u-**Kâmbâ**, *n.* 5. An old pan or pot, a potsherd; dimin. *ukânjana*.

Kambê, *adv.*, always expressing doubt: *ingaba kambê*, of course it may be; ironically: *hambâ kambê*, go by all means, you will see or find how it is; *ndiya kuyenza kambê*, I may do it; *akukwazi kambê oku*, you do not know this of course; *hayi kambê*, thank you.

i-**Kámbi**, *n.* 2. A spider's moult; used mainly in plur. *amakámbi*. A husk, shell; sediment left after cooking; an empty honeycomb, honeybread; the refuse, as of sugarcane after the juice has been pressed out, or after it has been chewed.

i-KAMBILI, *n.* 3. A chamber, from Du. kamer.

uku-**Kambúla**, *v. i.* To understand thoroughly.

in-KAMELA, *n.* 3. A camel; fr. Eng.

in-**Kamela**, *n.* 3. A red species of snake.

ukuti-**Kámfu**, *v. t.* To seize with the whole hand, or with the mouth and teeth, without biting: *inja indìtè-kámfu engalweni*, the dog seized my arm; = *ukuti-Xámfu*.

uku-**Kámfula**, *v. i.* To walk with difficulty in a sandy place; to wade in the mud.

uku-**Kámluka**, *v. i.* To be in the position of lifting up the hand to beat.

Kamnandi, *adv.* Sweetly, etc., see *Mnandi*.

ukuti-**Kámnqa**, *v. i.* To look serious, astonished, amazed, (which is indicated by putting the hand on the mouth).

ukuti-**Kámnte**, *v. i.* To have nothing whatever.

i-**Kámnte**, *n.* 2. One who has nothing at all.

um-**Kámo**, *n.* 6. A gap, blank, space.

in-**Kamolula**, *n.* 3. A long thing.

i-KAMPU, *n.* 3. An enclosure for ostriches or for stock; a camp for soldiers; fr. Du. kamp.

i-**Kámsholo**, *n.* 2. An empty fellow, or any worthless thing.

Kamsinya, and **Kamsinyane**, *adv.* Quickly, etc., see *Msinya*.

Kamva, *adv.* Afterwards, etc., see *um-Va*.

i-**Kamva**, *n.* 2. The consequence or result; = *i-ka-m-Va*.

u-**Kánana**, *n.* 5. (a) A drawn-out speech; a person who cannot end his speech, or does not speak what is proper. (b) Great greediness: *unokánana*, he is very greedy. (c) = *i-Ngala* and *in-Zondo*.

i-**Kánasi**, *n.* 2. A great thing.

Kancinane, *adv.* A little, etc., see *Ncinane*.

uku-**K'ANDA**, *v. t.* To beat out by hammering, as iron on an anvil; to forge: *bakánda amagaba*, they made or forged hoes; to mend (a wagon, etc.); to pound in a mortar; to break up stones on a road; fig. to tread hard with the feet on the ground.

um-**Kándi**, *n.* 1. A smith.

in-**Kanda**, *n.* 3. Glans penis.

isi-**Kánda**, *n.* 4. The thick end of any ing: *isikánda senduku*, the knob of a stick, so called because it is used to strike with; dim. *isikándana*, a small knob.

isi-**Kándo**, *n.* 4. A smith's shop.

u-**Kánda**, *n.* 5. The top of the head, the skull of quadrupeds. Em. *ukánda lwempisi*, a hyena's head; fig. stubbornness; obstinacy; *lomntu unokánda*, this person is stubborn, headstrong; *amazimbà anokánda*, the corn swells when boiled.

um-**Kándo**, *n.* 6. Smith-work, beaten work; fig. the female *menses*.

uku-**Kándakánda**, *v.* To pound repeatedly.

—**Kándanisa**, *v.* To bring close together; to press in or down with force; to force in by heaps; to drive into (the kraal) furiously; to overpower, overcome.

um-**Kándanisi**, *n.* 1. An oppressor.

uku-**Kándanisana**, *v.* To squeeze, press, crowd upon one another: *inkomo zikándanisana ebuhlanti*, the cattle crowd into the kraal, pressing on one another.

—**Kándanisela**, *v.* To subdue for: *uzikándanisela pàntsi kwetù izizwe*, He subdueth the peoples under us.

—**Kándeka**, *v.* To be fit for hammering: *isando asikándeki*, the hammer does not beat well; to be thoroughly beaten out.

—**Kándela**, *v.* To forge or mend for.

isi-**Kándelo**, *n.* 4. An anvil.

uku-**Kándisa**, *v.* To cause or help to forge; *intaka ikándisiwe*, the bird is squeezed together in the trap.

u-**Kánde**, *n.* 5. A wooden spear, = *u-Kwili*; fig. dispute, strife; trying one's strength with another.

ama-**Kándililí**, *n.* 2. Attempts with hardly any hope of success; sad, oppressive feelings.

um-**Kándlo**, *n.* 6. A place where a concourse of people gather, e.g. round a chief; a surrounding company; a well-trodden road with many tracks of wild animals; fig. something that is too plain to be mistaken.

Kane, *adv.* Four times, see *Ne*.

Kanene, *interj.* used in calling to mind something that had slipped the memory, or in making certain regarding something that had been said or done: *kanene ndiwalibele lamanzi bekutiwe zendiwakè*, really, I quite forgot about that water I was told to draw; *kanene, wetù, lanto yade yatì-nina?* by the way, friend, how did that affair end? see *i-Nene*.

in-**Kanga**, *n.* 3. The Kafir ragwort, Senecio juniperinus *L. Eyenkanga*, the month of November, when it is in blossom. Phr. *undibek' inkanga enehlweni*, he is putting a bush in front of my eyes, i.e. he is deceiving

me; see *uku-Bopèlela* and *uku-Dubula*.

uku-KANGA, *v. i. obsolete.* To look.

—**Kàngela**, *v.* To look at, behold. It is used to excite attention or admiration: *kàngela enkosini*, look at or towards the chief; *kàngela-ke!* see now! be attentive! behold! To look, in expectation of help or assistance: *ndakàngela ku-Tixo*, I looked to God for help. Phr. *Wakàngel' ezulwini*, i.e. he wished or asked to die.

n. 8. Look, appearance: *ukukàngela kwakè bekukubi*, his look was bad.

um-**Kàngeli**, *n.* 1. A beholder who looks attentively at an object; an overseer, inspector, guardian.

in-**Kangeli**, *n.* 3. A seer, a prophet.

in-**Kangelo**, *n.* 3. A way of looking at a thing: *inkangelo yam*, my view.

uku-**Kàngakàngela**, *v.* To look often or constantly on an object.

—**Kàngelana**, *v.* To look towards one another; fig. to be or lie opposite each other: *imizi ikàngelene*, the villages are opposite each other; *masikàngelane*, let us care for one another, i.e. try our strength.

—**Kàngeleka**, *v.* To be an object of attention; to be looked upon; to appear to be. *n.* 8. Appearance: *ukukàngeleka kwakè kuhle*, his appearance is good.

—**Kàngelela**, *v.* To look to or for: *zikàngelele*, see to thyself; *ukukàngelela pàntsi*, to look upon with contempt.

—**Kàngelelela**, *v.* To look for: *zeningasikàngeleleli izinto ezitè-gca*, prophesy not unto us right things.

—**Kàngelisa**, *v.* To make one look at, to show.

—**Kàngisa**, *v. i.* To possess attraction.

Kangaka, **Kangakanana**, **Kangakana-nina?** *adv.* So great; how great? very much, etc., see *Ngaka* and *Nina*.

in-**Kangala**, *n.* 3. A desolate waste, a wilderness; used mainly in the locative *enkangala*.

Kangapina, *adv.* How often? see *Pina*.

um-**Kangazi**, *n.* 6. Buffelsbal, Gardenia thunbergia *L.*

um-**Kàngele**, *n.* 6. Cape Teak, Strychnos atherstonei *Harv.*

um-**Kàngo**, *n.* 6. Anything new (a pot, wagon); a natural black spot on the body of a person; also = *um-Kàbā*.

uku-**Kàngubeka**, *v. t.* To encourage.

uku-**Kàngumeza**, *v. t.* To warm or heat up anything again, as cold food.

uku-**Kàngwa**, *v. t.* To find out, discover.

in-**Kani**, *n.* 3. Stubbornness; see *i-Nkani*.

Kaninzi, *adv.* Often, see *Ninzi*.

Kanjako, *adv.* Again, in the same way, also.

Kanjalo, *adv.* Likewise, etc., see *Njalo*.

u-**Kànjana**, *n.* 5. dimin. of *u-Kàmba*. A small pot or potsherd.

Kanjani, *adv.* How, etc., see *Nina, II. (h)*.

Kanjaqo, Em. = *Kanjako*.

in-**Kankane**, *n.* 3. plur. *ama-Kànkane*. The front bone of a beast's head; the skull of an animal; anything hard, esp. *ama-Qàshu*.

uku-**Kànkanya**, *v. t.* To mention, refer to: *andimkànkanyanga*, I did not mention him, i.e. speak of him.

—**Kànkanyeka**, *v.* To be mentioned.

uku-**Kànkatà**, *v. t.* To beat often.

i-**Kànkatà**, *n.* 2. The guardian of circumcised boys during their seclusion from general society; the guardian of a chief's daughter during an *intonjane*; the guardian of a chief's wife when suckling; he milks the cow for her.

in-**Kankatèla**, *n.* 3. That which is enormous, immense, huge, extraordinary.

in-**Kankulu**, *n.* 3. A great difficulty. *adv.* *koba ngenkankulu*, it will be hard; *ngenkankulu*, with great difficulty.

uku-**Kànqakànqa**, *v. i.* To travel a road which has *ama-Lindi*, = *Gongqagongqa emalindini*.

Kanti, (u-**Kanti**) *conj.* And yet, while at the same time, whereas on the contrary, notwithstanding: *bayalikànyela ityala labo, kanti bayazi ukuba banalo*, they deny their guilt, while at the same time they know they are guilty; *uti, uyanditànda, kanti umana ukulwa nam*, you say you love me, and yet you are always opposing me.

isi-**Kanti**, *n.* 4. A number of people or things together, = *isi-Kinindi*.

in-KANTINI, *n.* 3. A liquor-shop, canteen.

um-**Kàntolo**, *n.* 6. The Cape Robin Chat, = *u-Gāga*.

in-**Kantsi**, *n.* 3. Cramp; the pricking sensation (pins and needles) caused by a kind of numbness.

in-**Kantsu**, *n.* 3. An objection or exception taken against a witness's declaration.

u-**Kànukànu**, *n.* 1. (a) Tantalising: *ungukànukànu*, he tantalises. (Done by children when eating nice things, pretending to offer but not giving them.) (b) Breathing hard (used of horses).

uku-**Kánuka**, *v. t.* To long for; to greatly desire (food): *ukánuka inyama*, he has a craving appetite for meat; to lust, have carnal desires after (women); *wenza okukánukwa yeyakè intliziyo*, he did what his heart desired.

ama-**Kánuko**, } *n.* 2. *pl.* Euphem. for
ama-**Kánukelo**, } effusion of semen maris.

in-**Kanuko**, *n.* 3. Appetite, desire, lust.

uku-**Kánukana**, *v.* To desire, lust after, long for, one another.

—**Kánukeka**, *v.* To be desirable: *umti uyakánukeka emehlweni*, the tree is desirable to the eyes.

—**Kánukela**, *v.* To desire strongly (food).

—**Kánukisa**, *v.* To cause to lust, etc.; to tantalise.

in-KANUNU, *n.* 3. A cannon; fr. Du. kanon.

ukuti-K'ANYI, *v. i.* Of a fire or light, to glimmer faintly once.

—**Kányikányi**, *v.* To keep on glimmering.

uku-**Kánya**, *v. i.* To be light, bright, white; to shine, emit light: *imini isakánya*, the day is still shining, i.e. it is still light; *ilitye eli liyakánya*, this stone is transparent, shining; fig. *lendawo uyiltkáyo iyakánya*, the subject you speak of is manifest, clear. Phr. *ukukánya kwempóndo*, lit. the shining of horns, i.e. that very early time in the morning when only the points of the horns of cattle can be seen.

um-**Kánya**, *n.* 6. Eyescreen, made by holding the hands or twigs over the eyes, in such a way that one can still see.

in-**Kanyezi**, *n.* 3. A firefly.

uku-**Kányisa**, *v.* To cause to shine; to make light, illumine; fig. *likányise ilizwi lakò*, illustrate what you have said.

in-**Kanyiso**, *n.* 3.
isi-**Kányiso**, *n.* 4. } A light, lamp, candle;
u-**Kányiso**, *n.* 5. }
fig. enlightening.

uku-**Kányiseka**, *v.* To be shining: *isibane asikányiseki*, the candle is not shining brightly.

—**Kányisela**, *v.* To enlighten for, on or in a certain place: *ndikányisele lendawo*, give me light upon this matter; fig. to civilize.

um-**Kányiseli**, *n.* 1. An enlightener: *ngu-Yehova umkányiseli wam nomsindisi wam*, the Lord gives me light and salvation.

isi-**Kányiselo**, *n.* 4. } Enlightening.
u-**Kányiselo**, *n.* 5. }

uku-**Kányiseleka**, To be enlightened.

—**Kányisisa**, To enlighten thoroughly, properly, particularly.

in-**Kanya**, *n.* 3. Walking slowly, not keeping up with others, from being destitute of swiftness, exhausted, dried up.

in-**Kanyamba**, }
in-**Kanyavu**, } *n.* 3. A person bent from age.

Kanye, *adv.* Once; see *Nye, I.*

uku-K'ANYELA, *v. i.* To deny any knowledge of a matter: *wakányela pámbi kwabo bonke*, he denied before them all; to deny a fact, with the idea of self-defence against a charge. Phr. *wakányela, walala ngombéte* or *ngopóte* or *ngomhlana*, he denied point blank.

—**Kányelana**, *v.* To deny among one another.

—**Kányeleka**, *v.* To be deniable.

—**Kányelisa**, *v.* To cause to deny.

—**Kányeza**, *v.* To contradict: *into engakányezwanga*, a thing which has not been contradicted; *wazikányeza*, he contradicted himself.

—**Kányezisa**, *v.* To cause to contradict.

um-**Kánzi**, *n.* 6. The Cape bulrush, Typha latifolia *L.*, of which rough mats are made.

uku-K'AP'A, *v. t.* pass. *kátshwa*. To take goats or other stock to the pasturage and leave them there; to accompany a distance; to guide or direct some distance on the way: *siyabuya ngokumkápà lomntu*, we are just returning from accompanying this man a distance; to act as bestman or bridesmaid to; fig. to bring one over the border, i.e. to death. Tembu = *uku-Gabà, II.*

um-**Kápi**, *n.* 1. A guide; a bestman at a marriage.

uku-**Kápéla**, *v.* To accompany a distance to or for: *inkomo wazikápéla edlelweni*, he brought the cattle to the pasturage.

um-**Kápéli**, *n.* 1. Used as translation of *paidagōgos*, Gal. 3,25.

i-**Kápela**, *n.* 2. Empty honeycomb.

ubu-**Kápela**, *n.* 7. That which is thrown away after being chewed; refuse.

um-**Kápelelo**, *n.* 6. The portion of food which is given to children, when the adults are still eating.

i-**Kapoyi**, *n.* 2. A distended thing.

i-**Kapu**, *n.* 2. A single head of cattle which a father gives to his married daughter, when she visits his place; = *u-Nomnkonko.*

Kápúkápú, *adj.* Light, soft (sponge, foam, froth, etc.); *into elikápúkápú*, a light thing.

ubu-**Kápúkápú**, *n.* 7. Lightness; fig. the state of being in poor circumstances.

uku-**K'ASA**, *v. i.* To creep, crawl, go on hands and knees: *umntwana uyakàsa*, the child creeps.

in-**Kasankasa**, *n.* 3. The creeping (of an old man); applied to one so weary, as not to be able to walk, and to an animal heavy with young; fig. obstruction, hindrance to proper movement.

uku-**Kàsela**, *v.* To creep for or to. Phr. *ukàsela eziko* or *emlilweni*, lit. you are creeping to the fireplace, or into the fire, i.e. like a child, and will be burnt; (a warning to one who is rushing into danger or is following a course which must lead to ruin.)

in-KASAYIYA, *n.* 3. Large irons for making rails; heavy, bulky weight; a railway removal; fr. Eng. cast-iron.

ama-**Kàshukàshu**, *n.* 2. Leaves of inferior plants used for mixing with tobacco and adulterating it.

i-**Kàsi**, *n.* 2. usually in plur. An ensheathing leaf of a mealie cob; chaff.

Kasibòzo, *adv.* Eight times, see *isi-Bòzo*.

Kasisa, *adv.* Freely, etc., see *isi-Sa*.

Kasixènxe, *adv.* Seven times, see *isi-Xènxe*.

ukuti-**Kàtà**, } ukuti-**Kàtàkàtà**, } *v. t.* To pass into: *watikàtà apà*, he passed in here; to come to pass, happen, enter unexpectedly, suddenly: *lenkumbulo yati-kàtà entliziyweni yam*, this thought came suddenly into my mind. *v. t.* To encircle with a loop or noose: *yiti-kàtà intambò entanyeni yehashe*, throw the reins over the horse's neck.

in-**Katu**, *n.* 3. A coil of anything twisted together, especially the grass-ring used by women as a pad for the head, when carrying a load: *yipà utyani ndenze inkatà yokutwala*, get me grass to make a pad for carrying a load; fig. the cans of Kafir-beer carried on the head by women who start from the bride's place for that of the bridegroom, when he arrives with his bestman at the bride's kraal: *intombi zitàtà utywala, zibuzisa ekàya, yinkatà*, the girls take a quantity of beer and bring it home as a supply (an Em. custom).

isi-**Kàtà**, *n.* 4. A sheath: *lifake ìrele lakò esikàtèni*, put up your sword into the sheath; fig. a case of guilt arising from reprehensible carelessness; difficulty, complication, trouble, distress: *ndazifaka ezikàtèni*, I brought myself into difficulties.

ama-**Kàtakàta**, *n.* 2. *pl.* Useless things, as torn, dirty garments; rubbish, sweepings.

ubu-**Kàtakàta**, *n.* 7. A number of things hanging about, distracting attention.

uku-**K'AT'ALA**, I. *v. i.* To be concerned about; to trouble about; to care for: *ndikàtàla yinina koko?* what is that to me? what share have I in that? *andikàtàli nguwe*, I care nothing about you; *andikàtàli yiyo landawo*, I am wholly indifferent about that matter.

—**Kàtàlela**, *v.* To be concerned, troubled for or on account of; in the negative, to neglect; to care nothing: *akamkàtàlele umntwana wakè*, he utterly neglects his child; *engasabakàtàlele abanye*, he no longer cares for others; *andimkàtàlele lamntwana*, I do not care about that child.

—**Kàtàlelana**, *v.* To be concerned or careful about each other.

—**Kàtàza**, *v.* To trouble, vex, annoy, plague, disturb, irritate, agitate, distress: *uyandikàtàza ngokucela*, he plagues me with asking.

in-**Katàzo**, *n.* 3. Trouble, annoyance, distress, vexation; the preliminary sickness that warns a person that he is about to become a witch-doctor.

in-**Katànkatàzo**, *n.* 3. Continued distress; prolonged vexation or annoyance.

uku-**Kàtàzana**, *v.* To trouble, annoy, etc., each other.

—**Kàtàzeka**, *v.* To be concerned, troubled: *maningakàtàzeki intliziyo*, let not your hearts be troubled.

in-**Katàzeko**, *n.* 3. Trouble, distress.

uku-**Kàtàkàtàzeka**, *v.* To be in a prolonged state of distress or vexation.

—**Kàtàzela**, *v.* To trouble for (an object): *usamkàtàzela-nina umfundisi?* why troublest thou the Teacher any further?

uku-**Kàtàla**, II. *v. i.* To be old, worn out, tired, fatigued, exhausted: *sendikàtèle ngokusebenza*, I am quite tired from working; *amadoda abekàtèle*, men who were faint.

in-**Katàvu**, *n.* 3. That which is old: *ndiyinkatàvu*, I am very old, bent with age.

Katànadtù, *adv.* Six times, see *Tàndatù*.

Kàtàtù, *adv.* Thrice, see *Tàtù*.

i-KATI, *n.* 3. A cat, fr. Du. kat.

uku-KATSA, *v. t.* To flog with the cat-o'-nine-tails, to whip severely; from the Dutch.

i-KATSI, *n.* 3. The cat-o'-nine-tails.

uku-**Kàtsa**, *v. i.* Em. to be tired: *ndikàtsele*, I am tired, done up, undone.

i-**Kàtshakowa**, *n.* 2. A layer of scab: *ibokwe yangamakàtshakowa*, the goats were full

of scab; fig. a mean, vile, worthless fellow or thing.

ama-**Kátshu**, *n.* 2. *pl.* Hops.

in-**Katshu,** *n.* 3. Dishonesty, falsehood.

in-**Katshunkatshu,** *n.* 3. (1) Dry leaves, leaves of inferior tobacco used for adulterating. (2) = *ubu-Kápúkápú.*

uku-**Kátúla**, *v. i.* To spread an operation over a large extent, e.g. to walk the greatest part of the road; to do the greatest part of the work (reaping a field); to take the most of a thing (food).

isi-**Kátúla,** *n.* 4. The greater part (of work, a road, etc.).

ukuti-**Kátya**, *v. i.* = *ukuti-Ŕatya.*

in-**Katyana**, *n.* 3. Dimin. of *inkabi.* A young or small ox.

isi-**Kátyanga**, *n.* 4. One with deep set eyes: *amehlo azikátyanga,* the eyes are drawn inward, are wide open, running with tears.

i-**Káu,** *n.* 2. A small shield, = *in-Gweletshetshe.*

in-**Kau,** *n.* 3. The Vervet monkey, Cercopithecus pygerythrus *Cuv.* Phr. *ukáulela inkau, ziya kusela,* lit. you go to meet, i.e. disturb, monkeys on their way to drink, expressing uncalled for interference; you are anxious to speak, but you are not invited. Fig. an albino native.

isi-**Káu,** *n.* 4. That which is little, insignificant, unimportant.

uku-K'AULA. *v. i.* To reach to a certain height or place: *amanzi andikáula esifubeni,* the water reached to my chest; to reach or stop at a certain place: *ndakáula e-Kubusi, ndabuya,* I reached the Kubusi, and returned; to be bounded by: *intsimi yake yakáula emlanjeni,* his garden was bounded by the river; to stop, interrupt a speech; fig. to feel the first movements of the foetus; to conceive, become pregnant.

isi-**Káulo**, *n.* 4. } Boundary, border of a
um-**Káulo**, *n.* 6. } field; bottom of a thing; fig. convincing proof.

uku-**Káuka**, *v. i.* To terminate, end, break off (of a speech): *imvula ikáukile,* the rain is over.

—**Káulela**, *v.* To go to meet or receive a person (in a friendly sense): *ndaya kumkáulela e-Bede,* I went to meet him at Shiloh.

—**Káulelana**, *v.* To meet from both sides; to unite; to help each other.

uku-**Káuleza**, *v. i.* To make haste; to be quick or swift of foot.

n. 8. Haste, speed.

isi-**Káuleza**, *n.* 4. A runner, one who makes haste.

uku-**Káulezela**, To make haste to; to be in a hurry for: *njengentaka ikáulezela esibatèni,* like a bird hurrying to the snare.

—**Káulezisa**, *v.* To hasten; to quicken in going: *káulezisa ukuhamba,* go quickly or more quickly; to rouse to activity, to accelerate progress.

Káuti, *interj.* from *uku-Ti.* Wait a moment, "hold on!" often with *kèndibone,* wait and let me see.

i-**Káya**, *n.* 2. Place of residence, home; *ikáya labantsundu,* a Native hotel; loc. *ekáya,* at home; *akanakáya,* he is a stranger. Phr. *singamakáya,* we are neighbours, consorts, friends.

um-**Káya**, *n.* 1. A neighbour: *ndingumkáya kuye,* I am his neighbour.

um-**Káya**, *n.* 6. The afterbirth of women; it is buried inside the hut.

ubu-**Káya**, *n.* 7. The living together in one place; friendship.

in-**Kayoyo,** *n.* 3. Hunger: *ndinenkayoyo,* I am hungry.

um-**Káza**, *n.* 6. (a) A name given to Blackbark, Royena lucida *L.*, and other species of trees.

(b) A species of red or spotted grass-tick infesting cattle and horses; dimin. *um-Kázana,* a small tick.

in-**Kazane,** *n.* 3. A very small species of tick.

in-**Kazana,** *n.* 3. A woman living at her father's place; see *i-Nkazana.*

Kazi! *interj.* pronounced by some *Ngazi. Kazi nditi-nina!* I wonder what I did! = *Azi!*

-kazi, Suffix (a) for forming feminine nouns from masculine: *inkosi* a chief, *inkosikazi* a chieftainess or female ruler; *umfi* a deceased man, *umfikazi* a deceased woman; *ihashe* a horse, *ihashekazi* a mare.

(b) denoting relationship, degree of family connection; *ubawokazi,* my paternal uncle; *umakazi,* my maternal aunt.

(c) adding a kind of superlative or augmentative meaning to the noun, adjective or adverb to which it is affixed: *inyama* meat, *inyamakazi* lit. meat greatly liked, i.e. game; *imiti* trees, *imitikazi* great, large trees; *umsinga* stream, *umsingakazi omkúlu* a very large, strong stream; *itáfakazi,* a great plain; *ihashe likúlu,* the horse is great; *ihashe elikúlukazi,* a very great horse; *ilityekazi elikulu,* a very large stone.

i-Kázi, *n.* 2. The compensation or dowry given by the bridegroom to the bride's father; see *uku-Lobola.*

i-Kázikázi, *n.* 2. Glory; generally used in the plural *amakázikázi*: beautiful, fine, shining, brilliant things (clothes, etc.), worthy to be desired.

ubu-**Kázikázi**, *n.* 7. Beauty.

uku-**Kázimla**, *v. i.* To shine, glitter, gleam, sparkle: *inkwenkwezi ziyakázimla kakulu,* the stars are very bright.

in-**Kazimlo**, *n.* 3. Shining, brightness, glory.

uku-**Kázimlisa**, *v.* pass. *kázinyuliswa.* To cause to shine; to brighten, polish, burnish: *kázimlisa izihlangu,* polish the shoes.

Kaz'uba, contrac. from *kazi ukuba, interj. Kaz'uba kutè-ni!* I wonder what happened! see *Kazi!*

Kè, *perf.* of *uku-Ká 1.*, which see.

Kè, *Poss. pron.* 3. p. sing. His: *umntwana wakè,* his or her child; *ihashe lakè,* his horse; *into yakè,* his thing, and so on through all classes; emphat. *owakè umntwana, his* child; *eyakè intsimi, his* garden, etc.

Kè, 1. *conj.* And, now, but, then. (a) It is used to indicate sequence in time, a progression in the chain of events, sometimes with an adversative meaning: **ke***kaloku amadoda abefungile,* and now the men had sworn; **ke** *mna nditi kuni,* but I say unto you; **ke** *ngoko,* now therefore; **ke**, *ubutshilona?* did you really say so? **ke**, *sesifikile kuye, saqala ukuncokola,* well, having come to him, we commenced to converse.

(b) It is sometimes used in a deprecatory and precatory sense: **ke** *Nkosi!* O, Sir, or, My dear Sir! **ke** *Nkosi sendiyakuti-na?* and now, Lord, what shall I say?

2. *Enclitic.* (a) It is affirmative, consecutive and inferential, referring to what has previously taken place, or been asserted, and often answers to the English "then": *hambà*-**ke**, go then; meaning, after what has been said, I consent to your going; *utshilo*-**ke**, he said so then; *wati, lomntu makeze kuye, weza*-**ke**, he said the man must come, and so he came; *ndabona ityala ukuba liya kundidla, ndasendililahla*-**ke**, I saw that the case would ruin me, so I readily rejected it; *wati, mabayeke ukumbetà, bayeka*-**ke**, he said they should stop beating him, and so they stopped.

(b) It makes the verb, adjective or pronoun more emphatic: *kukùlu*-**ke**, it is really great; *andazi*-**ke**, I do not know, I am sure; *ngumntu*-**ke** *lowo,* it is a man, i.e. a person.

i-Kèbe, *n.* 2. (a) A short dagger; cf. *i-Jozi,* a broad spear. (b) The price paid for the temporary use of a woman or concubine.

isi-Kèbelele, *n.* 4. That which is broad and wide.

in-**Kebenge**, *n.* 3. A helpless, destitute person.

uku-**Kèbetisa**, *v. t.* To bring a greeting: *wakèbetisa kum,* he brought a greeting to me.

ukuti-**Kèbevu**, *v. i.* To sit down and take a rest; to sit helplessly tired after running.

uku-**Kèdama**, *v. i.* Orig. to be cast away from; to sit and fix one's thoughts on the position from which one was removed or kidnapped in time of war; hence, to hold the head to one side; to be sad, downcast, sorrowful; to be deserted; to be an orphan; to fret at not having got what one wishes.

in-**Kedama**, *n.* 3. An orphan, who has lost one or both parents; an indigent person.

ubun-**Kedama**, *n.* 7. Orphanhood.

uku-**Kèdamela**, *v.* To be sad or sorry on account of another's grief or trouble; to commiserate: *ukèdamele nto-nina?* for what are you sorry? *ndikèdamele umntwana wam,* I am grieving for my child.

—**Kèdamisa**, *v.* To cause sadness; to make oneself sad; to cause one to become an orphan.

ukuti-**Kèfu**, *v. i.* To sit down a while; to rest.

uku-**Kèfuza**, *v. i.* To be out of breath: = *uku-Bèfuza.*

ukuti-**Kèhle**, *v. i.* To be quite done up; to be useless.

i-**Kèhle**, *n.* 2. Em. That which is useless, worn out, mean, vile; a very old man, husband, or father.

um-**Kèhlekèhle**, *n.* 6. That which is dry, worn out, falling to pieces (a wagon); anything lean, lank, withered.

uku-**Keka**, *v. t.* To turn a big thing through a small opening; fig. to try to justify or vindicate oneself by turnings and twistings.

—**Kekela**, *v.* To enter sideways; *inkabi iyakekela ebuhlanti,* the ox (with stretched out horns) enters the narrow opening of the cattlefold by turning its horns sideways.

Kekaloku, *conj.*, see *Oku, 1.* and *Ke, 1. (a).*

uku-**KELA**, *v. t.* To clear, as by cutting down, = *uku-Hlahla*; fig. to open, reveal,

in **Kelenkele**, *n.* 3. (a) A thing cleared out. (b) A long, tall person; a giant. (c) A bad cut.

ama-**Kélelana**, *n.* 2. *pl.* See *uku-Kà, II.*

uku-**Kélelela**, *v. i.* To run, as a dog after game, to reach the game without catching it.

isi-KELEM, *n.* 4. A mischievous, bad, crafty person: one who is always in a fighting mood; fr. Du. schelm.

ukutl-**Kéme**, *v. i.* To sigh.

isi-**Kémekéme**, *n.* 4. One who is tired, weary, faint: *basizikémekéme*, they are tired with running.

uku-**Kémezela**, *v.* To be out of breath from running.

in-**Kemfu**, *n.* 3. (a) A high perpendicular rock. (b) Very thick milk, = *i-Nqâka.*

um-**Kénče**, *n.* 6. Ice.

i-**Kénčekénče**, *n.* 2. A small, tinkling bell.

uku-**Kénčeza**, *v. i.* To tinkle, jingle, ring like a small bell.

isi-**Kénčezelo**, *n.* 4. A small tinkling bell.

um-**Kenekene**, *n.* 6. A refusing to act for a person who has no share in a matter.

ubu-**Kénekéne**, *n.* 7. A shaking.

in-**Kenenkene**, *n.* 3. A child who is always crying or who cries without reason; see *i-Nkenenkene.*

Kengoko, *conj.* Therefore, see *Ke* and *Oko 5.*

i-**Kénke**, *n.* 2. A thrust, stab: *wamhlaba amakénke*, he stabbed him; cf. *uku-Kà II.*

in-**Kenkebe**, *n.* 3. A clever person who understands and can perform all kinds of work; a good, shrewd man; *nkenkebe!* my good fellow!

um-**Kénkenene**, *n.* 6. A gulf, abyss.

isi-**Kénketé**, *n.* 4. That which is short and stout; one who opens his jaws wide: *usikénketé ukuhleka*, he laughs hard or loud.

uku-**Kénqa**, *v. i.* To wait, expecting to get something.

uku-**Kénqeza**, *v. i.* To make a rattling noise, as a piece of wood or tin struck with a stick.

um-**Kéntane**, *n.* 6. Sympathy, compassion.

uku-**Kénteka**, *v. t.* To have sympathy for, compassionate.

ukutl-**Kénu**, *v. i.* = *ukuti-Kébevu.*

isi-KEPE, *n.* 4. A ship, boat; from Du. schip. Dimin. *isikétshane.*

i-**Képeképe**, *n.* 2., = *i-Kápúkápú.*

i-**Képeképe**, *n.* 7. = *ubu-Kápúkápú.*

uku-**Képélezela**, *v. i.* To walk smartly, especially in carrying a thing.

i-**Képú**, *n.* 2. Snow; *iképú liyawa*, or Em. *liyakitika*, the snow falls in flakes.

ukutl-**Képu**, *v. t.* To cut off a large slice, as opposed to *ukuti-Cwe.*

ukutéla-**Képu**, *v.* To cut off a large slice (e.g. of bread) for one.

Képuképu, *adj.* Soft, loose: *umhlaba uképuképu*, the earth is loose, easy to hoe.

ubu-**Képuképu**, *n.* 7. Softness or looseness (e.g. of earth).

uku-**Képúla**, *v. t.* (a) To cause the fall of anything loosened by moisture, etc., as plaster from a wall. (b) = *uku-Capúla.*

—**Képúka**, *v.* To shake, totter, as a falling wall or tree.

—**Képúza**, *v.* Tembu. To put forth the silken filaments of the maize cob, when the grain is forming; fig. to froth from the mouth: *inkomo iyaképúza*, the cow lets froth fall from its mouth; *uyaképúza amagwebu*, he foams at the mouth.

uku-**Késa**, *v. t.* Not to mind or attend to; to depreciate, decry, undervalue.

ubu-**Késwa**, *n.* 7. Used as *adj.*: *into ebukéswa*, a thing not valued, not cared for.

i-KESI, *n.* 3. A box or chest, from Du. kas.

uku-**K'ET'A**, *v. t.* To choose, pick out, select; to give the preference to; *kétá kwezinkomo*, pick out, choose from among these cattle; to be partial: *akukétí mntu*, thou dost not pick and choose, art impartial.

um-**Kéti**, *n.* 1. One who chooses, picks out, shows partiality.

i-**Kété**, *n.* 2. } Partiality.
isi-**Kétó**, *n.* 4. }

in-**Keté**, *n.* 3. Corn after it has been cleaned; a kind of bead.

u-**Kété**, *n.* 5. Gravel.

uku-**Kétákétá**, *v.* To show partiality to: *ukukétákétá abantu*, to be a respecter of persons.

—**Kétéka**, *v.* To be preferable.

—**Kétéla**, *v.* To make a selection or choice for or on behalf of: *umkétéle ihashe*, choose a horse for him.

i-**Kétélele**, *n.* 2. A very fat bullock, which has been picked out for slaughtering.

u-**Kétsha**, and u-**Kétshe**, *n.* 1. General name for falcons, most usually applied to the Lanner, Falco biarmicus *Temm.*, and the South African Kestrel, Cerchneis rupicola *(Daud.)*

uku-**Kétya**, *v. t.* To steal, plunder.

i-**Kétya**, *n.* 2. A thief, robber.

in-**Ketyembá**, *n.* 3. That which is very hungry.

uku-**Kéva**, *v. i.* To ramble about.

in-**Kewu**, *u.* 3. A rascal, fellow. See *i-Nkewu.*

isi-**Kėwu**, *n.* 4. The indentations in the cutting edge of a saw; a nick in the blade of a knife; a narrow gap in a mountain range; *umntu onesikėwu*, a person who has lost the front or other teeth.

uku-**Kėwuka**, *v.* To have the edge broken out.

um-**Kėwu**, *n.* 6. A species of tree.

i-**Kėwukėwu**, *n.* 2. That which is white like snow; = *ama-Newunewu*.

isi-**Kėya**, *n.* 4. A cage for birds.

isi-KEYI, *n.* 4. A piece of wood fastened perpendicularly in a bullock yoke; the animal when yoked has its head fastened by an understrap between two of these; from Du. schei.

u-**Kėzo**, *n.* 5. A wooden spoon.

isi-**Kibi**, *n.* 4. A woman's apron.

in-**Kibitsholo**, *n.* 3. A big, strong person or thing; a rogue, vagabond who does not care for anything.

uku-**Kihlika**, *v. i.* To fall off, as plaster slips from a wall.

—**Kihliza**, *v.* To let out what is in the heart; to expectorate.

uku-**Kikitėka**, *v. i.* To laugh, giggle very much; = *Gigiteka*.

i-**Kikizela**, *n.* 2. A shoot from an old corn root; the first-ripe fruit or the last left.

uku-**Kila**, *v. t.* To accuse secretly; to tell tales of, betray. (This word is commonly, but not exclusively, used by children).

i-**Kilako**, *n.* 2. Brandy.

isi-**Kilongo**, *n.* 4. One with deep set eyes.

i-**Kina**, *n.* 2. Meat roasted on hot embers.

isi-**Kina**, *n.* 4. Group, company, division, class.

ukuti-**Kinci**, *v. i.* Of the throat or chest, to be closed up. *v. t.* To tie up anything.

ama-**Kindilili**, *n.* 2. *pl.* Pains, cramps; constant crying over a dead person.

in-**Kinga**, *n.* 3. Something which perplexes one; = *in-Kohla*.

in-**Kinge**, *n.* 3. A bow-like stringed instrument, held by the wooden portion in the mouth and played upon with the fingers. The string is made of thread *(usinga)*.

ama-**Kinindane**, *n.* 2. *pl.* Stiffness of the limbs after riding, working or dancing.

isi-**Kinindi**, *n.* 4. (a) Central part of a village, or heart of the people. (b) A great number of people meeting at a marriage or other feast.

i-**Kinqa**, *n.* 2. Luck: *likinqa lam eli*, it is my good luck (e.g. when one finds a threepenny-piece on the ground).

in-**Kinqa**, *n.* 3. Food or tobacco purchased or received in a time of dearth, = *i-Nkinqa*.

in-**Kinqane**, *n.* 3. That which is hard, stiff: *umhlaba uyinkinqane*, the ground is hard; fig. difficult to work from compactness.

um-**Kinqi**, *n.* 6. Stiffness in the joints after a journey, or after having been in a confined position.

in-**Kinqila**, *n.* 3. A catching of the breath; hiccough.

uku-**Kintsa**, *v. i.* To jump in dancing; cf. *uku-Xėntsa*.

in-**Kintsane**, *n.* 3. A jump.

in-**Kintsela**, *n.* 3. A person out of whom it is exceedingly difficult to draw any information; a case that cannot be finished because of the difficulty in obtaining information.

ukuti-**Kinxi**, *v. i.* To stick, as a wagon in mud; to stick or hesitate in speaking, etc.; to stop in doing anything.

uku-**Kiqiza**, *v. i.* To snow.

um-**Kisiso**, *n.* 6. The Cabbage-tree, Cussonia umbellifera *Sond.*

um-**Kitā**, *n.* 6. A winning, pleasant expression of countenance or appearance; gracefulness, comeliness: *ndimnyama ndinomkitā noko*, I am black, but comely; to be lovable, interesting, attractive, though not beautiful.

ukuti-**Kitā**, *v. t.* To cut, as a stone or axe does.

in-**Kitā**, } *n.* 3. A great number
in-**Kitānkitā**, } of men, cattle, etc.; a mob, a swarm; *impūkane ziyinkitānkitā*, the flies are numerous; *utėtā inkitā*, he speaks much that is of no use.

uku-**Kitāzā**, *v.* To cut down what is plentiful (corn), so that it may fall in heaps.

—**Kitāzela**, *v.* To cut down for some purpose.

—**Kitāzeka**, *v.* To nod from drowsiness.

isi-KITI, *n.* 4. A pound for strayed stock, from Du. schut.

uku-**Kitika**, *v. i.* To get loose and fall down: *ilitye likitikile eweni*, the stone got loose and fell down from the rock; to fall down in a heap: *izulu likitikile*, lit. the sky has fallen, i.e. is covered with dark clouds, and snow or sleet is falling.

—**Kitikela**, *v.* To fall down into: *ilitye lakitikela apā emnxūnyeni*, a stone fell right down here into the hole.

—**Kitìza**, *v.* Of sleet or fine rain, to shoot down.

—**Kitìzela**, *v.* To fell: *kitìzela pàutsi yonke iwiti*, fell all the trees.

in-**Kitinkiti**, *n.* 3. Beads.

isi-**Kìtshane**, *n.* 4. Dimin. of *isi-Kèpe*. A little boat.

i-**Kìwane**, *n. 2.* A fig.

um-**Kìwane**, *n.* 6. The Bush fig-tree, Ficus capensis *Thun.*; hence used for a fig-tree in general.

Kò, 1. *Pron. poss.* 2 p. sing. Thy: *imali ya***kò**, thy money; *pàutsi kwa***kò**, before thee.

2. *Pron.* of 8 cl. (from the emphatic **kòna**). It: Used (a) after poss. particles of all classes: *ndifun' ukudla isongo sa***kò** *simnandi*, I want food of a pleasant taste; *iminzunzu ya***kò** *(ukufa)*, the pangs of it (death); emphatic, *eya***kò** *iminzunzu, its* pangs.

(b) in an indefinite sense: *ndinikela izishumi za***kò** *konke eudikuzuzayo*, I give tithes of all that I get.

(c) with prep.: *pàubi kwa***kò** *(ukutàndaza)*, before it (prayer); to be distinguished from *pàmbi kwakò*, before thee; *ubomi abungapèzulu-na ku***kò** *ukudla?* is not the life more than the food?

(d) with prep. *na*, followed by the infin. considered as a noun, to express possession or power: *ndina***kò** *ukudla*, I have food; *andina***kò** *ukutèta* (contrac. *andinakutèta*) I am not able to speak.

(e) following the copula: *ku***kò**, it is it, (not to be confounded with *ku***kò**, it is present); and expressing causal relationship: *ndiñuqukile ku***kò** *(ukutya)*, I am disgusted with it, I loathe it (food).

3. *adv.* Used (a) with the *Pron. subj.* or *uku-Bā I.*, it expresses presence or existence: *ndi***kò**, I am present; *ku***kò** *ukutya*, the food is there; *abantu aba***kò***yo*, the people who are present; *ndiya kuba***kò** *kusasa*, I shall be present in the morning; *aka***kò** *yena*, he is not present; *amadoda ebenge***kò**, the men were not present. (The relative form *kòlo* is seldom used: *lento ikòlo mna*, this thing is or exists for me).

(b) With the impersonal *Pron. subj. ku* it has an indefinite meaning: *ku***kò** *abantu*, there are people, or people are present. In the negative it denotes that there is not one of the things spoken of, or there does not exist: *siti isidenge, aku***kò** *Tixo*, the fool says, There is no God.

Ko, *Pron. subj.* of the condit. future of 8 cl.: *ukufa* **ko***fika*, death will come; also used indefinitely: **ko***bakò indlala*, there will be dearth.

ubu-**Kò**, *n.* 7. Presence, existence: *baboyika ubukò bam*, they fear my presence.

in-**Kó**, *n.* 3. = the open anus; see *in-Kólo. Ndiyinkó*, I am surprised, disappointed (staring with open mouth). Phr. *use-Nkó nase-Bakuba*, he is in Nomansland or in the land of Nowhere.

ama-**Kòba**, *n. 2. pl.* The refuse of corn left after thrashing and winnowing; husks, chaff, empty pods.

isi-**Kòba**, *n.* 4. A forest or clump of yellow-wood trees.

um-**Kòba**, *n.* 6. Bastard yellowwood, Podocarpus elongata *L. Her.*; fig. a coffin.

u-**Kòba**, *n.* 5. Ripening corn which the birds have cast down.

uku-**Kòba**, *v. i.* To beckon with the hand; to call by beckoning.

—**Kòbela**, *v.* To beckon to a person to approach: *ndamkòbela kum*, I beckoned him to approach.

in-**Kobe**, *n.* 3. Kafir-corn or maize boiled whole (i.e. without being first crushed or husked).

um-**Kòbeza**, *n.* 6. Bogwood, Nuxia congesta, *R. Br.*

i-**Kōbo**, *n.* 2. An empty cornpit.

u-**Kobo**, *n.* 5. (a) Appendage to the Kafir *isidla*, the long part on which brasswire is strung. (b) The plant called *utywala bentaka.*

in-**Kobonkobo**, *n.* 3. Anything long; a tall, wiry man; a long nose on a European; a long nozzle on a horse; the long beak of *um Kòlwane*; also used in a bad sense for swearing.

i-**Kòboka**, *n.* 2. A slave; one under bondage to another; fem. *ikòbokakazi* and *ikòbokazana.*

ubu-**Kòboka**, *n.* 7. Slavery.

uku-**Kòbolela**, *v. i.* To hasten or run after a thing; to be covetous, ravenous in the extreme.

u-**Kòbololo**, *n.* 5. Great desire; often returning greediness; one who eats or drinks to excess.

in-**Kobolokonde**, *n.* 3. An insatiable person or thing: *uyinkobolokonde*, he eats much, but does not become satisfied; *isitya siyinkobolokonde*, the vessel is of large capacity, able to hold still more; *wenza inkobolokonde*, he called a large meeting, but is dissatisfied with a few people.

i-**Kòbonga**, *n.* 2. Greedy: *lomntu ulikòbonga*, that person is greedy, voracious.

in-**Kobongiyane**, *n.* 3. A railway siding.

i-**Kòbongwana**, *n.* 2. An imported heifer.

in-**Kobonkobo**, *n.* 3. See under *u-Kobo*.

isi-**Kòbozi**, *n.* 4. An old hat or cap.

Kodwa, (a) *adj.* ref. to 8 cl.: Only, alone: *tàbatà ukutya kodwa*, take the food only; *kukodwa oku*, this is alone, separate; a thing by itself, or quite another thing; see *Dwa*.

(b) *adv.* Merely: *utètà kodwa*, you merely talk; *ulele kodwa*, he merely sleeps.

(c) *conj.* But, however: *uyasebenza, kodwa akaqinisi*, he works, but not hard;

ngokukodwa, especially: *ndimvelisile pàmbi kwenu, ngokukodwa pàmbi kwakò, nkosi*, I have brought him forth before you, but especially before thee, chief.

i-KOFU, *n.* 3. Coffee, from the Du. koffie.

u-**Kòfukòfu**, *n.* 5. Hard breathing.

i-**Kogina**, *n.* 3. Lead.

uku-**K'OHLA**, *v. t.* To puzzle; to place in a difficulty: *lamkòhla*, it (the word) put him in a difficulty; to confuse, disconcert, obstruct; to put out of countenance: *lendlela indikòhlile*, this road puzzles me; *lendàba indikòhlile*, this report puzzles me; *ndiyamkòhla*, I obstruct him (in speaking), is of very recent use. The passive form is used more frequently: *ndakòhlwa*, I was in a fix; *ndikòhliwe*, I am embarrassed; I am at a loss what to say; *ndikòhliwe yinto endingayenzayo*, I am at a loss what to do; to be unable, powerless; *kubizwe ìrafu, kanti ndikòhliwe, kuba ndinge namali*, the taxes are demanded, but I am in a difficulty, i.e. unable to pay, for I have no money; *akukòhliwe ngumntu*, you are not embarrassed by any man, i.e. you are not in need of any man's help; *ndikòhliwe ligama lakò*, I have forgotten your name.

i-**Kòhle-kòhle**, *n.* 2. A striking right and left with an assegai.

u-**Kòhlo**, *n.* 1. and i-**Kòhlo**, *n.* 2. The left side. Used as adverb in the locative case *ekòhlo* and *ngasekòhlo*, at or on the left side: *atì-ke zona ibokwe azimise ngasekòhlo*, but the goats he shall set on the left; *ngasekòhlo kwakè* or *kuye*, at his left hand; *isandla sokòhlo* or *esokòhlo*, the left hand.

in-**Kohla**, *n.* 3. A puzzle, difficulty, impossibility; a person with whom one can do nothing. The camp of the Zulu king Tshaka was called *inkohla*. See *uku-Hlangana*.

isi-**Kòhlo**, *n.* 4. A message. *Sisikòhlo sam* is said by a messenger delivering his message, and denotes: This is all that I have to say.

uku-**Kòhlakala**, *v.* To be useless, unfit; good for nothing; to be wicked, evil, cruel: *umntu okòhlakeleyo*, a useless, wicked or cruel person.

in-**Kohlakalo**, *n.* 3. Uselessness, wickedness, cruelty, ungodliness: *ungalipàti ngenkohlakalo igama lika-Yehova*, thou shalt not take the name of the Lord in vain.

isi-**Kòhlakali**, *n.* 4. A useless, wicked, godless person of evil designs.

uku-**Kòhlakalisa**, *v.* To render useless, to handle deceitfully.

—**Kòhleka**, *v.* To be difficult, impossible: *kwakòhleka ukuziguqula kwakè*, it was impossible for him to change his mind, his conversion was impossible.

—**Kòhlisa**, *v.* To cause one to be at a loss; to mislead, cause to err; to deceive, cheat, beguile, defraud, wrong: *wandikòhlisa ngenkomo yakè*, he deceived me with his cow. *Adv.* *ngokungakòhlisiyo*, lit. by not deceiving, i.e. in truth.

um-**Kòhlisi**, *n.* 1. A deceiver, defrauder.

in-**Kohliso**, *n.* 3. Deceit, deception, delusion.

uku-**Kòhlisana**, *v.* To deceive, cheat, etc., each other.

—**Kòhliseka**, *v.* To be deceived.

u-**Kòhlokòhlo**, *n.* 5. A chronic cough.

uku-**Kòhlela**, *v. i.* To cough.

izi-**Kòhlela**, *n.* 4. *pl.* Matter, phlegm, expectorated by coughing; sputum.

i-**Kòhlombè**, *n.* 2. The case or sheath in which assegais are carried; a reserve party.

uku-**Kòhloza**, *v. t.* To break off many maize-cobs; to cut off much wood; = *Qoŕoza*.

uku-**K'OKA**, *v. i.* To take the lead, said specially of animals; to wander away, go astray.

um-**Kòko**, *n.* 6. A travelling company: *usemkòkweni wabahambi*, he is in the company of travellers; a number of men going to war, etc.

uku-**Kòkela**, *v.* To go before; to lead.

um-**Kòkeli**, *n.* 1. and in-**Kokeli**, *n.* 3. One who goes before, the boy who leads a span of oxen; a leader; *ìratshi ngumkòkeli wesiwo*, pride leads to a fall.

in-**Kokelo**, *n.* 3. Leading; fig. a programme.

uku-**Kòkelela**, *v.* To lead into or towards: *ufanele ukukòkelela abanye enyanisweni*, you should lead others into the truth.

—**Kòkisa**, *v.* To cause to go away, (used of cattle).

u-**Koko**, *n.* 1. An ancestor.

isi-**Kòko**, *n.* 4. Food that has been left in a pot; = *im-Bàtù*.

u-**Kòko**, *n.* 5. A crust: *ukòko lwesonka*, a crust of bread; scab, scurf, incrustation on a partially healed wound. Dimin. *ukòkwana*, a little crust, used sometimes as = *is-Onka*.

Koko, *conj.* But that, etc., see *Oko, I.*

uku-**Kòkòba**, *v. i.* To go bent from old age; to creep or go bent as a beggar: *abanye sebenazo impàhla zabo, ke-mna ndisakòkòba*, others are already quite comfortable, but I am still as poor as a beggar.

ukutI-**Kó-kó-kó** and uku-**Kókózela**, *v. i.* To run hard, out of breath, to or towards a place where anything has happened.

Kokokuba, Intens. of **Kukuba**, By that, from *uku-Bà, I.*

i-**Kòkòsholo**, *n.* 2. A useless, slovenly person; a henpecked man.

uku-**Kokotá**, *v. t.* To bring forth, produce all the prepared food; also = *Qoqoda*.

uku-**Kókózela**, = *ukutÌ-Kó-kó-kó*.

Kokukòna, *conj.* Lit. it is the more; the more, see *Kòna*.

uku-**K'OLA**, *v. t.* (This radical form is now generally displaced by *uku-Kòlisa*.) To give satisfaction: *lento indikòlile*, this thing has satisfied me; *ayikòli*, it does not please me. Phr. *indaba yetyela ayikòli*, lit. the news of the teller does not satisfy, i.e. one can hardly believe what one is told, unless one sees for oneself.

i-**Kòla**, *n.* 2. *obselete* = i-**Kòlwa**: *singamakòla*, = *siqobòkile*.

i-**Kòlo**, *n.* 2. That which one has pleasure in, or loves very much; satisfaction, good pleasure: *ikòlo ebantwini*, satisfaction with men; *ikòlo leyam intliziyo lelokuba basindiswe*, my heart's good pleasure is that they may be saved.

in-**Kolo**, *n.* 3. That which is believed, creed, (objective).

in-**Kolo-nkolo**, *n.* 3. *pl.* Religious denominations; different beliefs.

u-**Kòlo**, *n.* 5. Satisfaction, confidence, trust, belief, faith, (subjective).

uku-**Kòlwa**, *pass.* of uku-**Kòla**. (a) Literally and primarily it means "to be satisfied with, pleased with," and was used orig. with the causal forms of nouns: *ndikòliwe liyeza awandinikayo*, I am pleased with the medicine he gave me; *ndikòliwe yilendawo*, this is the place I like, it answers my desires and purposes. Phr. *wokòlwa yeyokosa*, lit. you will be glad to take roasted meat; (applied to any one who is boasting immoderately, to warn him that, if he does not take care, he will get into trouble, when he will be glad to take whatever comes to hand. He will take roast meat, as it is easily done, and as he will have neither time nor means to boil it. It is also used as a threat, as if one said, I will punish you thoroughly).

(b) To approve of; to trust in; to believe in: *ndiyakòlwa ngu-Tixo*, I believe in God; *ndikòliwe ngumsebenzi wakè*, I am satisfied with his work; *andikòlwa ngulomntu*, I do not trust this man; *abantu abakòlwayo*, believing people.

Latterly the prep. *ku* has taken the place of the causal forms: *ndiyakòlwa ku-Yesu*, I believe in Jesus; but this destroys the idiomatic sense, which implies, that the faith of the individual is produced in his mind by the trustworthiness, excellency and all sufficiency of Him towards whom the faith is exercised.

i-**Kòlwa**, *n.* 2. A believer.

ubu-**Kòlwa**, *n.* 7. Belief, trust.

uku-**Kòlana**, *v.* To be satisfied with: *bakòlene naye*, they are pleased, familiar or prepossessed with him; they agree with him.

—**Kòlwana**, *v.* To reciprocate trust; to be satisfied with each other; to exercise mutual confidence.

i-**Kòlwane**, *n.* 2. A confident, intimate, bosom friend; a colleague; fem. *ikòlwanekazi*.

ubu-**Kòlwane**, *n.* 7. Mutual confidence, companionship, fellowship.

uku-**Kòleka**, *v.* To be satisfactory, acceptable, trustworthy, pleasant: *amazwi akè akòlekile kum*, his words are satisfactory or acceptable to me.

in-**Koleko**, *n.* 3. Good will, pleasure.

uku-**Kòlekisa**, *v.* To cause or make acceptable, etc.

—**Kòlela**, *v.* To have pleasure in respect to; to like: *inkosi eniyikòlelayo yiyipìna?* which is the chief whom you like so much? Of recent use instead of *inkosi enikòlwa yiyo yiyipìna?*

in-**Kolelo**, *n.* 3. Good will towards one. This word and *in-Koleko* are both of recent use for *i-Kòlo*.

uku-**Kòlisa**, *v.* (a) To satisfy; to give sufficient or enough: *watènga inkabi yam*

wandikòlisa, he bought my bullock and satisfied me, i.e. paid me well; to please; to inspire with confidence: *ukòlisile,* you have done well, that is enough; *undikòli sile,* you have satisfied me; I have confidence in you; *ukòlisile akwenje njalo,* he has given full satisfaction by so doing; *uyikòlisile inkewu ngefele lakè,* he has satisfied the fellow with his sword, he has given him more than enough. (b) As *aux.* it has the adverbial meaning of often, usually, effectually: *bakòlisa ukulima,* they ploughed to satisfaction i.e. much, thoroughly, effectually; *bakòlisa ngokòma,* they are accustomed to transgress, do it often; *bakòlisa ngokuti butânde,* they love to satisfaction, i.e. enough, very much; *zikòlisa ngokuba ziqiti,* the most of them are islands; *iliswe likòlisa ngokuba nentlabati,* most of the land is sandy; *likòlisa ngokuba lide,* the greater part of it is long; *amazwe akakòlisi kuba nabantu,* the countries are mostly without people, i.e. have not many or enough people; *abakòlisi ngakuzazi,* they do not satisfy with their knowledge, i.e. do not know much.

um-**Kòlisi,** *n.* 1. One who pleases: *um-kòlisi-bantu,* a man-pleaser.

in-**Koliso,** *n.* 3. The larger portion of the whole: *inkoliso yabantu yafika kusasa,* most of the people arrived in the morning.

u-**Kòliso,** *n.* 5. That which gives satisfaction.

uku-**Kòlisana,** *v.* To please, satisfy each other.

in-**Kolisano,** *n.* 3. Mutual pleasure, satisfaction; harmony, unity.

uku-**Kòliseka,** *v.* To have so much as to feel satisfied: *ndikòliseki/e,* I am satisfied; I have nothing to complain of.

in-**Koliseko,** *n.* 3. }
u-**Kòliseko,** *n.* 5. } Fulness which is felt, satisfaction, contentment.

uku-**Kòlisisa,** *v.* To make oneself often pleasant, acceptable.

um-**Koleya,** *n.* 6. Bastard yellowwood, = *um-Kòba.*

in-**Koló,** *n.* 3. The opening of the anus; a gaping; a hole (in a pair of trousers or in a tin vessel); dimin. *inkolwana,* a small, long or tubular hole.

isi-KOLO, *n,* 4. School, a Mission Station, from the Du. school. Phr. *isikolo liliwa lamagqwiřa,* a mission station is a hiding place for scoundrels.

uku-KOLOBA and KOROBA, *v. t.* To scrub; to do a little job; fr. Du. schrobben.

isi-KOLOBO, *n.* 4. Menial work, as scrubbing, brushing; hence a job: *ndiya kuzifunela izikolobo e-Monti,* I am going to look for work at East London.

i-**Kòlokòlo,** *n.* 2. A very lean animal or thing: *inkomo zingamakòlokòlo,* lean cattle, recovering from lungsickness, or after a drought.

isi-**Kòlokotò,** *n.* 4. The tuberous root with broad leaves of Sanseviera thyrsiflora *Thun.,* used as medicine for worms and piles. The larger kind is called *isikòlokotò sehlati*; cf. *uku-Gcuntsa.*

in-**Kololwane,** *n.* 3. The bulb of the *um-Muncwane.*

um-**Kòlonjane,** *n.* 6. (a) The Crowned Hornbill, Lophoceros melanoleucos *(A Licht.)*; = *um-Kòlwane.*

(b) The ghost of a person who according to Kafir superstition was killed, and had his tongue cut out, but who rose again and rambles about at night. (It is also used as a term of reproach.)

um-**Kòlo-nyama,** *n.* 6. The passage between two rows of people sitting opposite each other.

in-**Kolontyo,** *n.* 3. A deep, dark place or corner; = *in-Kontyiba* and *in-Kontyo.*

uku-**Kòlosa,** *v. i.* Orig. to lean with the back against a thing; fig. to be safe, secure: *wanihlangula nahlala nikòlosile,* he delivered you and ye dwelt in safety; to lean on, i.e. to confide in: *ndikòlosa ngo-Tixo,* I lean on, i.e. I confide in God.

—**Kòloseka,** *v.* To feel safe, secure, firm.

in-**Koloseko,** *n.* 3. A feeling of safety, security, confidence: *yeyanina lenkoloseko nikòlose ngayo?* what confidence is this wherein you trust?

uku-**Kòlosisa,** *v.* To cause or make to confide: *ndizikòlosisa kuye,* I entrust myself to him.

in-**Kolosisi,** *n.* 3. One who inspires trust or confidence.

in-**Kolovane,** *n.* 3. (a) Scab on the skin. (b) Very sharp hoarfrost.

uku-**Kòlwa,** *pass.* of *uku-Kòla.*

um-**Kòlwane,** *n.* 6. The Crowned Hornbill, Lophoceros melanoleucos *(A. Licht.).*

in-**Komana,** *n.* 3. Dimin. of *in-Komo,* see *i-Nkomo.*

i-**Kòmane lomkòba,** *n.* 2. A large barrel.

in-**Komankoma**, *n.* 3. A species of fern, Nephrodium athamanticum *Hook.*, whose root is used as a vermifuge.

in-**Kombá**, *n.* 3. A species of palm-tree growing on the Egossa coast in East Pondoland.

uku-**Kómbá**, *v. i.* Em. To point out; to make a sign to another with the finger; to point out or towards a place or object with the finger: *wakómbá ngapá*, he pointed thither; = *ukw-Alatá*.

u-**Kómbé**. *n.* 5. Em. The forefinger of the right hand; = *um-Gubélo*.

uku-**Kómbisa**, *v.* To cause to point out; to double up.

um-**Kómbé**, *n.* 6. (short 'o') The rhinoceros.

um-**Kómbé**, *n.* 6. (long 'o') A wooden trough, hollowed out longitudinally on the upper side of a log of wood, used for various domestic purposes; a kneading-trough, canoe, boat, ship; dim. *umkómjana*.

in-**Kombózembé**, *n.* 3. Em. An herb called by boys *u-Tywala bentaka*, = Kafir *u-Kobo*.

in-KOMFA, *n.* 3. The annual conference of the Wesleyan church; a conference; from Eng. conference.

um-**Komiso**, *n.* 6. A large evergreen tree, Rhus longifolia *Sond.*, common in the Eastern portion of Cape Colony.

i-KOMITYI, *n.* 3. A cup, bowl; from Du. kommetje.

Komkúlu, *adv.* At the great place.

i-**Komkúlu**, *n.* 2. The great place; that kraal of a king or chief, at which the great wife lives; hence, court, kingdom; *igosa lakomkúlu*, the king's officer or courtier; see *um-Kúlu*.

in-**Komo**, *n.* 3. A cow; See *i-Nkomo*.

u-**Kómokazi**, *n.* 5. Cows without oxen; a crowd without a head or helper; common people without a chief.

Kóna, (a) *Pron. emphat.* subj. and object. 8 cl. It, itself, the same one: *sikurile kóna*, we have heard it, i.e. the same thing; *ke kóna ukutya sikugqibile*, as regards the food, we have finished it; *okóna kutya kumnandi*, the nicest food.

(b) *adv.* (Em. here: *zikóna*, they are here.) There, in that place: *apó umi kóna*, where you stand; *kóu' apó kuya kubakó ukuvila*, where there shall be weeping; *wafika umntu wakóna*, there arrived a man of that place; *makungabi kóna ngomténdeleko*, let it not be during, at the time of, the feast.

Kwakóna, In the very same place, or the very same thing, once more, again: *yenza kwakóna*, do it again, repeat it.

Nga-kóna, In that direction: *sisinga ngakóna*, we are proceeding in that direction.

(c) It is used in the sense of, "in case, in fact," and in repeating an action, or in attempting to accomplish an operation: *kóna!* do it again! *hayi kóna!* depend upon it!

Ku-kóna, **oku-kóna**, **koku-kóna**, *conj.* The more, consequently: *wandibiza okukóna ndizayo*, you called me, and therefore I am coming; *kodwa okukóna wabayalayo, kokukóna bakuvakalisa ngakumbi*, but the more he charged them, the more they published it; *asikokukóna ndiya kuruya*, O, how much more shall I be glad!

uku-**Kónca**, *v. i.* To sit or lie in a nice safe place; to live retired in the house.

i-**Kóncó**, *n.* 2. A link of a chain; a buckle (of harness) for fastening.

uku-**Kóncoza**, *v. i.* To make a sound as the clinking together of metal; = *uku-Kúceza*.

in-**Konde**, *n.* 2. (a) A large brown bird with red beak, probably the Bald Ibis, Geronticus calvus *(Bodd.)*.

(b) A narrative, tale.

isi-**Kónde**, *n.* 4. A species of plant, like a carrot, eaten by boys.

u-**Kondla**, *n.* 5. That which grows up quickly.

in-**Kondlo**, *n.* 3. The dance which closes the *in-Tonjane*.

uku-**Kóndloza**, *v. t.* To continue speaking or asking about a thing after being warned to desist; to make inquiry into something not yet understood; to inquire eagerly; to suspect; to warn, admonish with hard words.

in-**Kondlozo**, *n.* 3. Continued speaking after repeated warnings.

i-**Kóndo**, *n.* 2. (a) That which is last, behind, at the end. (b) = *um-Kóndo*.

isi-**Kóndo**, *n.* 4. The part next to the root; stubble: *isikóndo sombóna*, the lower part of the maize stalk; *isikóndo somti*, the stem, trunk, stock, thick end of a tree; *isikóndo soboya*, the root of the hair; *isikóndo sentsimbi*, a long piece of iron, crowbar.

um-**Kóndo**, *n.* 6. Track, trace, trail made by a vehicle; the footmarks of man or beast: *yawa emkóndweni indoda*, the man followed their track; row, order, class, step.

in-**Kone**, *n.* 3. See *i-Nkone*.

in-**Kongo**. *n.* 3. (a) A mat put up lengthwise in a doorway to form a draught or to screen from the smoke of a fire. (b) The *umtshotsho*, or Saturday night dance of boys; fig. sham, deceit; ambush.

in-**Kongolo**, *n.* 3. Anything ugly, as an oblong face; a baboon; that which looks hollow, as an old horse; cf. *in-Kobonkobo.*

ukutl-**Kongololo**, *v. i.* To be lean, withered.

uku-**Kòngoza**, *v. i.* To hold up the hands to receive something; to beg indirectly; said of a grandmother who begs something for her grandchild, and eats it with the child: *ndiyamkòngoza*, I am bringing up the child.

—**Kòngozela**, *v.* To hold out the hands or a vessel for the purpose of receiving anything from another person: *kòngozela ngesandla ndikupè*, hold up your hand that I may give you; to place a bucket under a spout to catch the raindrops: *kòngozela ímvula*, collect the rain, i.e. plough although the ground is hard; to take a collection, in church or elsewhere.

in-**Kòngozelo**, *n.* 3. A collection.

um-**Kònjana**, *n.* 6. Dimin. of *um-Kòmbè.*

in-**Kònjane**, *n.* 3. A swallow (generically); a swallow-tail mark (of ownership) in the ear of a sheep or other domestic animal; a method of doing up the *qiya* sometimes adopted by girls; a spear with a barbed head.

uku-**Kònka**, *v. i.* To feast intemperately; to gormandise.

Konke, *adj.* 8. cl. Whole, all: *ndipè konke ukutya*, give me all the food; see *Onke.*

uku-**Kònkela**, *v. t.* Em. To close, bar; to catch one in his speech; = *Gogela* and *Goga.*

isi-**Kònkosi**, *n.* 4. The poll of the neck.

uku-**Kònkotà**, *v. i.* Of a dog, to bark.

n. 8. Barking.

um-**Kònkotò**, *n.* 6. Barking.

uku-**Kònkotèla**, *v.* To bark at.

in-**Konkotèla**, *n.* 3. One who is well acquainted with anything, conversant with, clever in everything.

uku-**Kònkotisa**, *v.* To rouse, stir, excite to bark.

—**Kònkotisela**, *v.* To cause to bark at.

in-**Konkowane**, *n.* 3. used as *adj.* (a) Very cold. (b) Dry (of maize).

isi-**Kònkwane**, *n.* 4. A wooden pin or peg for fastening down an expanded skin; a nail, bolt; an iron pin under a beacon; a beacon of a building lot; the building lot itself. Phr. *ndibetèlelwe ngesikonkwane*, I am fastened by a nail, i.e. I am a fixture here (in this place or at this work, although I believed I was finished with it).

isi-**Kòno**, *n.* 4. The whole arm: *unesikòno*, he uses his arms well, he is dexterous; he understands his business, e.g. milking.

isa-**Kòno**, *n.* 4. Dexterity. It is used in reference to any individual who has the power of throwing any thing very far, or of drawing more milk out of a cow than another: *u-Mxamli-lo unesakòno kuno-Putu*, Mxamli is a better milker than Putu.

um-**Kòno**, *n.* 6. The forearm from the elbow to the wrist; the foreleg of an animal with the shoulder; fig. the front wheels of a wagon; the sleeves of a garment.

in-**Kononkono**, *n.* 3. A long thing, such as a long mealie-cob or a long face.

in-**Konǫa**, *n.* 3. A short-faced person with a projecting forehead; fem. *inkonqazana.*

ukutl-**Kònǫo**, *v. i.* Of the ground, to become hard from drought.

ukutl-**Kònqololo**, *v. i.* To have fits, convulsions.

um-**Kònto**, *n.* 6. A spear, assegai: *lento ndiyizuzè ngomkònto* may mean, I got this by force of arms; or, I got this in exchange for a spear; fig. the money to be paid to a doctor before he leaves his home, earnest money, a pledge; *ukubeka umkònto* = *uku-Hloma usiba.*

uku-**Kòntoza**, *v. i.* To speak incessantly.

uku-**Kòntsa**, *v. t.* To look thoroughly into a matter; to examine in a court before a judge.

in-**Kontsoba**, *n.* 3. That which is difficult, impossible.

um-**Kòntwana**, *n.* 1. The man who carries the medicines of a doctor, = Em. *i-Hlakani.*

uku-**Kòntya**, *v. i.* To retire; to seek seclusion.

in-**Kontylba**, *n.* 3. A hiding-place among rocks and stones.

in-**Kontyo**, *n.* 3. A deep hole, pit, cavity in a rock; *amanzi asenkontyweni*, the water is deep.

uku-**Kònxa**, *v. t.* To fasten with a chain or buckle; to bind, fetter; to drag the wheel of a wagon.

i-**Kònxa**, *n.* 2. One who fastens with chains; a jailer.

i-**Kònxwa**, *n.* 2. A prisoner.

in-**Konxa**, *n.* 3. Case or tin in which preserves are kept; fig. used contemptuously, a camp or encampment of soldiers or loyals, who have no room, but are pressed, narrowed in; a place of safety, refuge.

Phr. *ukuzifaka enkonxeni*, to put oneself in a tin, i.e. to put oneself in a fix: *lento yokufuna ukucetyiswa ngumntu usuke ubone ekugqibeleni uzifake enkonxeni*, by seeking

advice, you will put yourself at last in a box.

uku-**Kǫ̀nxeka**, *v.* To become fastened, kept back; to be restrained; to be tied to a place as if by chains, not to leave a place at all.

Konxo, *adv.* Fast: *waluma konxo entloko ngamazinyo*, he bit him in the head with his teeth.

uku-**Kǫ̀nya**. *v. i.* To bellow as a bull, neigh as a stallion, roar as a male lion at break of day; fig. to be dissatisfied.

i-**Kǫ̀nye**, *n.* 2. Bellowing, roaring; fig. dissatisfaction: *ndinekǫ̀nye*, I am dissatisfied.

um-**Kǫ̀nyo**, *n.* 6. A kind of grasshopper which makes a loud shrill noise in summer nights, like *kǫ̀nyo! kǫ̀nyo!*

uku-**Kǫ̀nyela**, *v.* To neigh after.

in-**Konyana**, *n.* 3. See *i-Nkonyana*.

uku-**Kǫ̀nyuluka**, *v. i.* To retch violently; to make violent efforts to vomit.

in-**Konyuluko**, *n.* 3. Vomiting.

uku-**K'ONZA**, *v. t.* Of councillors, to attend at the chief's kraal but not to do such menial service as milking. To serve: *ndiya kukǫ̀nza enkosini yam*, I am going to serve my master; to work for reward and livelihood.

um-**Kǫ̀nzi**, *n.* 1. } A servant; *um-kǫ̀nza-*
i-**Kǫ̀nza**, *n.* 2. } *zana*, a female servant, a maid servant.

in-**Konzo**, *n.* 3. Service in general; a religious service.

uku-**Kǫ̀nzana**, *v.* To serve one another.

—**Kǫ̀nzela**, *v.* To serve, attend for. Old phr.: *wondikǫ̀nzela kuye*, do me a service with him, i.e. give my regards, compliments or greetings to him.

—**Kǫ̀nzelana**, *v.* To serve for one another.

—**Kǫ̀nzisa**, *v.* To cause or make one to serve; to exact service from another.

—**Kǫ̀nzisana**, *v.* To serve each other.

uku-**Kopa**, *v. i.* To get squeamish; to clean oneself of spittle.

u-**Kǫpe**, *n.* 5. The eyelash.

ama-**Kǫ̀pǫ̀kǫ̀pǫ̀**, *n.* 2. *pl.* Changes.

i-**Kǫ̀polo**, *n.* 2. (a) An animal with horns bent towards the front. (b) The brass ring or armlet worn by Kafir women.

in-**Kosana**, *n.* 3. Dimin. of *in-Kosi*. A petty prince or chief.

in-**Kosazana**, *n.* 3. (a) A chief's daughter, a princess; a young lady. One of the names for Queen Victoria; cf. *Umntwana omhle* for the same.

(b) Euphemistic term of respect for *Nocebeyi*, the Donder-padde or Jan Blom, a little frog that lives in the ground. Should one of these frogs be turned up by the hoers, it is carefully covered up again, lest it be killed and rain come in consequence.

(c) Euphemistic term of respect for the porcupine. It is so addressed that it may not carry on depredations in the gardens.

in-**Kosi**, *n.* 3. from *uku-Kǫ̀ka*, to lead. A term denoting respect and authority, restricted formerly to chiefs of royal blood. Nowadays, when chiefs have lost their authority, every man is *inkosi*. A husband, when spoken of by his wife, is her *inkosi*. The vocative *nkosi!* is equal to the English Sir! *E, nkosi!* or the simple vocative *nkosi!* is used either as the English "thanks," to express gratitude to a giver by saying *uyinkosi*, you are a lord, or it is used to entreat another to show an act of kindness or mercy by reminding him that he is a lord; *vocat. pl. zinkosi!* Fem. *inkosikazi*, plur. *amakǫ̀sikazi*, a queen or chieftainess. Nowadays a husband calls his wife *inkosikazi*; this was introduced by missionaries.

in-**Kosi enkulu** and in-**Kosi encinane**, *n.* 3. The highest rooms or 'beds' in the girls game, *Notwayisi*.

um-**Kǫ̀si**, *n.* 6. A military force or army: *inkosi inomkǫ̀si omkǫ̀lu*, the chief has a large army. Phr. *ukuhlaba umkǫ̀si*, to sound the war-cry, to call out the army for war.

ubu-**Kǫ̀si**, *n.* 7. Chieftainship, kingship, authority, rule, sway, reign.

i-**Kǫ̀si**, *n.* 2. The depressed part of the nape of the neck: *bamnikela ikǫ̀si*, they turned their back on him.

i-KOSTINA, *n.* 3. A chimney, fr. Du. schoorsteen.

uku-**K'OT'A**, *v. i.* To lick with the tongue: *inja ikǫ̀tà isitya*, the dog licks the dish. Phr. *wazikǫ̀tà inxeba*, lit. he licked himself a wound or he licked his wounds (it may refer to a dog irritating a wound by licking it) i.e. he caused himself pain; or *uzidla inxeba kwayena*, he wounds himself. *Akukǫ̀ qili linokuzikǫ̀tà*, no one is so smart as to be able to lick his back, i.e. a cunning man may try to achieve something beyond his power; *ing' iyayikǫ̀tà, kanti iyayixǫ̀tula*, he blesses with the one hand and curses with the other; *kǫ̀tà mbǫ̀la = qaba mbǫ̀la ; inja ikǫ̀tà oyikǫ̀tàyo, zingaba mbini ziyakǫ̀tàna*, i.e. he returns good for good, friendship for friendship; 'one hand washes the other'.

in-**Kotà**, *n.* 3. (a) Long dry grass for thatching. (b) A species of snake.

isi-**Kòtà**, *n.* 4. Grass grown long and ripe in a place where it has not been burnt: *yisa inkomo esikòtèni zìhlutè*, bring the cattle to the long grass, (which they can lick into the mouth,) that they may be full; dry grass; hay.

uku-**Kòtàna**, *v.* To lick each other; hence, to be on friendly terms.

—**Kòtèla**, *v.* To lick for, at or away; to join another in eating his food; to touch the pen when not able to sign one's name; fig. *ukùtèla emazwini akè*, she licks at his words, i.e. takes from them only what she likes.

—**Kòtèlisa**, *v.* To share with another, as e.g. to sit down together to eat a portion of food which is too small to be divided, or to wash together with the same small piece of soap.

—**Kòtisa**, *v.* To cause or help to lick.

uku-**Kòtàma**, *v. i.* To stoop, bow down: *wakòtàma ukutàtà lento emhlabeni*, he stooped down to take up this thing from the ground; to hide; to sit or lie down doing nothing; *ukukotàma emsebenzini*, to shirk work.

—**Kòtàmela**, *v.* To stoop, etc. before, upon or towards; fig. submit: *kòtàmela endodeni yakò*, humble yourself before your husband.

—**Kòtàmisa**, *v.* To cause or make to bow down; to humble.

ukuti-**Kòtè**, *v. i.* Of the mouth, to become dry.

isi-KOTI, *n.* 4. A cartridge; Du. schot, a shot.

isi-KOTILE, *n.* 4. A scuttle, dish; Du. schotel.

isi-**Kòtò**, *n.* 4. What remains of food after a meal.

u-**Kòtòkòtò**, *n.* 5. One who denies that he can give food.

uku-**Kòtòza**, *v. t.* To refuse food asked for.

ukuti-**Kòtso**, *v. i.* To be very small, scarcely visible. *v. t.* To render difficult, make impossible; to hide.

u-**Kotso**, *n.* 5. The waistband of beads worn by Reds.

uku-**Kòtùlula**, *v. t.* To make loose, scrape off with the finger: *kòtùlula ukudla okutsheleyo embizeni*, scrape the food loose which is burnt to the pot; to scrape out the cornpit; to eat up wholly, leaving nothing; to brush off with the hand, e.g. from a table.

um-**Kòtùluli**, *n.* 1. One who scrapes everything out of the mealie-pit; one that eats everything up, e.g. a swarm of locusts.

in-**Kotyeni**, *n.* 3. The female Buff-streaked Chat; see *isi-Xaxabesha*.

uku-**Kòva**, *v. i.* (a) To sit on the haunches; to squat, cower. (b) As *aux. verb* it denotes that an action took place just previously to some other occurrence spoken of or referred to: *safika zisakò' ukupùma inkomo*, we arrived just as the cattle had gone out; *lakukòva ukupùma ilanga*, just after the sun had risen.

isi-**Kòva**, *n.* 4. The barn owl, Strix flammea maculata *Brehm*; also general name for an owl.

um-**Kovoti**, *n.* 6. A thorny tree, Chætachme aristata *Planch.*

in-**Kovu**, *n.* 3. The juice or remnants of a cooked pumpkin; clear matter, serum.

um-**Kòvu**, *n.* 6. Vegetable soup, especially that made from pumpkins.

i-**Kòwa**, *n.* 2. The St. George's or horse mushroom, white on the under part, eaten as a luxury by Kafirs.

in-**Kowane**, *n.* 3. Generic name for medium-sized fungi; a toadstool, mushroom.

i-**Kowabo**, i-**Kowenu**, i-**Kowetù**, *n.* 2. Their / Your / Our } family or tribal connection, home, citizenship: *abakowetù*, people belonging to our family or tribe; *amadoda akowabo*, men belonging to their tribe; *ilizwe lakowenu*, the country occupied by your tribe; *ndiya kowetù*, I go to our family connection; *lomfana ube nalo ikowabo*, this young man had a home.

i-KOYI, *n.* 3. A frame, or crib for storing maize = *i-Qonga*; bedstead, bed, fr. Du. kooi.

in-**Koyi-yanko**, *n.* 3. Great shouting; pleasure, joy, merriment.

uku-**Kòzela**, *v. t.* Tribal; = *uku-Kwèzela*.

u-**Kòzi**, *n.* 5. A hawk; used generically for the larger diurnal birds of prey.

um-**Kòzi**, *n.* 1. Em. A term of politeness used between parents-in-law.

ubu-**Kòzi**, *n.* 7. Relationship by marriage.

u-**Kòzo**, *n.* 5. A kernel, seed, bead, foetus: *ukòzo lweliso*, the eyeball; fig. money, etc., taken as earnest to a doctor for consultation; also money earned by labour: *ndipè ukòzo lwam*, give me my wages. Plur. *inkozo*, the beads dropped at a sacrifice and afterwards worn by the sick person for whom the sacrifice was made.

Phr. *intombì ilukòzo lomya,* the girl is a seed of wild hemp (which is jet black), i.e. she is beautiful; also applied to beautiful things. Dimin. *ukòzwana.*

ubu-**Kòzo**, *n.* 7. The pith, heart, essence of a thing.

Ku, I. (a) *Pers. pron. obj.* 2. p. sing. (where however the *k* is really inserted to avoid hiatus): *ndiya***ku***dumisa,* I praise thee.

(b) *Pron. subj.* of 8 cl.: *ukutya* **ku***pòlile,* the food is cool.

(c) *Pron. obj.* 8 cl.: **ku***pòlise ukutya,* cool the food.

(d) Copula and cause 8 cl.: **ku***kutya,* it is the food; *zityebile* **ku***kubudla utyani,* they are fat from eating fodder.

2. Indefinite and impersonal pron. "it": **ku***mnandi,* it is pleasant; **ku***kò,* it is present; **ku***sile,* it is light; **ku***yahanjwa namhla,* there is a moving or walking to-day; **ku***sentsimini,* it is in the garden; *akukònto ukuba a***ku***kò umoya,* it does not matter as long as there is no wind.

The impersonal form of the verb may be used with any person for the sake of laying special emphasis on the subject: *kutètà mna,* it is I who am speaking; *kuhiliza nina,* it is you who are idling; *kufeketà bona,* it is they who are trifling.

3. *Prep.* From, to, in, at, with, among (the meaning of the verb serving to show whether motion to, motion from, or rest in a place is denoted): *ndizè* **ku***we,* I have come to you; *tàbatà lento* **ku***ye,* take this thing from him; *hlala* **ku***m,* remain with me; *nditèmbèle* **ku***ye,* I hope in him. When joined to nouns it displaces the initial *a*: *ndatètà* **ku***bantu,* I spoke to the people; becomes *kw* before *e* and *i*: *ndahlala* **kw***indlu yakè* or **kw***eyakè indlu,* I remained at his house; *ndimi* **kw***elama-Xòsa,* I live in Kafirland; its vowel coalesces with *o* and *u*: *ndivela* **ku***yise,* I come from his father; *siyaya* **ko***bawo,* we go to our fathers. It remains *ku* before demonstratives commencing with a consonant: *uhleli* **ku***lendlu,* he lives in this house. It thus takes the place of the locatives of such nouns.

4. As such *prep.* (a) it denotes comparison: *ndimkùlu* **ku***ye* or **ku***naye,* I am great to him, compared with him, i.e. I am greater than he; *unamandla* **ku***lo (ihashe),* he is stronger than it (the horse); *bangabatàndi beziyolo* **ku***nokuba batàndè u-Tixo,* they are lovers of pleasures rather than lovers of God.

(b) it is used with the possessive particles in a partitive sense: *akubangakò nanye ya***ku***madoda,* there was not one of the men present; *omnye wa***ku***tì akasekò,* one of us is no longer here; (*tàbatà* **ku***mbòna-lowo,* take some of the maize, is of recent use, but not idiomatic).

ukutì-**Kù**, *v. t.* To poke with a pole, etc.: *utìwe-kù lihlaba,* lit. he is stuck with pain; he has a stitch.

Kuba, *conj.* For; see *uku-Bà, I. B.*

uku-**K'UBA**, *v. t.* To dig with a pick or hoe, to plough; fig. to offend, displease, annoy.

i-**Kùba**, *n.* 2. Em. Orig. an iron pick or hoe the pointed end of which was put through a wooden handle; now it means an ordinary Kafir hoe; a plough. Phr. *ikùba litengwa ngokubonwa,* a hoe is bought on sight, i.e. seeing is believing.

in-**Kuba-bulongo**, *n.* 3. Lit. one who digs manure; a large beetle which burrows and lives in manure.

isi-**Kùba**, *n.* 4. An old hoe or spade.

um-**Kùba**, *n.* 6. A strong stick or staff.

uku-**Kùbela**, *v.* To break up new ground; to re-plough ground where the seed has not come up properly.

um-**Kùbelo**, *n.* 6. The breaking up of new ground; a piece of new ground so broken up.

uku-**Kùbelela**, *v.* To break up ground for: *zikùbeleleni umkùbelo,* break up your fallow ground.

i-**Kùba**, *n.* 2. A good position or sheltered place: *uhleli ekùbeni,* he is in a sheltered place.

i-**Kùbalo**, *n.* 2. Generic term for various roots used as ornaments and charms, which were tied up in a blanket or strung up as a necklace, to ward off evil or secure good; plur. ornaments, jewels. *Ikùbalo lika-Mlanjeni,* is the root of Pelargonium pulverulentum *Colv.*, which the false prophet Umlanjeni in the war of 1850 persuaded the Kafirs simply to point against the English to ward off their bullets.

Kube, *aux.* used in forming the compound tenses, 8 cl.: *ukutya kube kupèkwa,* (contrac. *bekupèkwa*), the food was or has been cooking; *ukufa kube kungayi kupèla,* death was not going to end; see *uku-Ba I. 2. (a).*

uku-**Kùbeka**, *v. i.* To push, strike, knock against something: *wakùbeka etyeni ngonyawo,* he knocked his foot against a stone; to stumble, so as to fall or nearly fall: *ndikùbekile endleleni,* I stumbled over something

in the road; fig. to err, blunder; to slide into an error or crime.

um-**Kúbeki**, *n.* 1. One who stumbles.

uku-**Kúbekisa**, *v.* pass. *kútyekiswa.* To cause to stumble, trip or fall by putting something in the way; to obstruct; fig. to give offence; to obstruct in progress.

isi-**Kúbekiso**, *n.* 4. A stumbling-block.

in-**Kubele**, *n.* 3. One who is helpless, unfortunate, unhappy, e.g. in losing all his children: *ndiyinkubele,* I am poor, helpless; I am an orphan; *bayinkubele,* they were rendered helpless in being wounded; *akusalanga nenkubele,* not one was left, all perished in the disaster.

uku-**Kúbesa**, *v. i.* To eat in haste.

Kubi, *adj.* It is bad, see *Bi.*

Kubini, *adv.* Into two, see *Bini.*

in-**Kubiso**, *n.* 3. Hiccough.

uku-**Kúbula**, *v. t.* (a) To replough ground where the first crop has failed, = *uku-Kúbela.* (b) To reproduce or repeat what one has done or stated before: *kúbula intetó yakó,* repeat what you have been saying or what you first said; to review. (c) To cause to peel off in cakes, as clay ground when ploughed peels off and cleaves to the foot of a person walking thereon.

—**Kúbusa**, *v.* To commence or cause a talk; = *vusa intetó*; to question with determination and stubbornness; to cross-examine.

ukuti-**Kúcu**, *v. i.* used as *adv.* Wholly, entirely, altogether, without exception: *ndasela iyeza ndaliti-kúcu,* I drank the medicine to the last drop; *bemkile abantu batí-kúcu,* the people all left together.

Kudala, *adv.* Of old; see *Dala.*

Kude, *adj.* It is far; *adv.* Far. *conj.* Till, to: *kude kube ngunapákade,* to eternity; see *De.*

Kúdlwana, *adj.* dimin. of *Kúlu.* Somewhat large, middle-sized, applied e.g. to children about ten years of age: *bakúdlwana kunaba,* they are a little bigger than those there. *adv. Kakúdlwana,* to a fair amount but not too much.

um-**Kúdlwana**, *n.* 6. A set or section of young children of middle size or age.

Kufupi, *adj.* It is near; *adv.* Near; see *Fupi.*

uku-**K'UHLA**, *v. t.* To rub a skin with aloe leaves to make it fibrous, soft; to rub against: *inkomo ziyazikúhla emtíni,* the cattle rub against the tree; to rub a hard place or any painful part of the body: *yikúhle kakúlu lendawo iqinileyo,* rub this hard place well; = *uku-Gudla.*

isi-**Kúhlane**, *n.* 4. } Any indisposition,
um-**Kúhlane**, *n.* 6. } common sickness: *ndiza kulunguza umkúhlane,* I am going to see the disease in a person who is ill, i.e. to visit and enquire for the sick person.

ama-**Kúhlanguba**, *n.* 2. *pl.* The roof of the mouth; the palate.

Kuhle, *adj.* It is gentle, beautiful, nice, fine. *adv.* Well, etc., see *Hle.*

ukuti-**Kúhlu**, *v. t.* To drop or flap: *inkomo yatí-kúhlu iqeba,* the cow flapped her dewlap; to become angry.

um-**Kúhlu**, } *n.* 6. The Cape Mahogany,
um-**Kúhlwa**, } Trichilia emetica *Vahl.*; a raw, unwrought stick.

in-**Kuk'amanzi**, *n.* 3. The King reed-hen, Porphyrio porphyrio (*L.*)

Kukó, It is it; it is there, etc., see *Ku, 1. (d)* and *Kó 1, e.*

u-**Kúko**, *n.* 5. A sleeping-mat; a bed. Phr. *ukúko lwabahambi oluzandlalayo,* lit. a mat for travellers which spreads itself, i.e. an *i-Dikazi.*

in-**Kuku**, *n.* 3. A domestic fowl, a hen in general; dimin. *inkukwana,* a young fowl. The cry of the cock is variously rendered: *ndikúmbúl' e-Nxuba,* I come from the Fish River; *gxot' ama-Mfengu,* drive out the Fingos; *ulahlekile,* he is lost (with a reference to the story of Peter); *kauncazele ntloyiya,* give me tobacco, you chicken-hawk (to which another cock responds: *yitsho kulowo ngakuwe,* ask it from that one near you.) Phr. *inkuku ziyalila,* the fowls are calling; (if the cocks call before midnight, the ground will be covered with dew in the morning); *mhlaumbi akungeyiboni inkuku apó izalela kóna amaqanda ayo, kodwa ngenye imini iyakuza namantshontsho,* one may not see where the hen lays, but one day she will come with her chickens: *inkuku yasikwa umlomo,* the hen's mouth has been cut, i.e. he has been made speechless, he is in a fix.

Unyawo lwenkuku 'the hen's foot' is a child's game played with string, so called from the 'hen's-foot' pattern which is formed with the string.

in-**Kukukazi**, *n.* 3. A hen, as distinguished from a cock.

isi-**Kúkukazi**, *n.* 4. An old hen; dimin. *isikúkwazana,* a young hen, a pullet.

Kukuba, *conj. intens.* **Kokokuba**, By being, by that: *sisindiswa kukuba wasifelayo,* we are

saved by his dying for us; cf. *ngokuba* under *uku-Ba*, *B*.

uku-K'UKULA, *v. i.* To wash or sweep away or along, as a river or storm in full force, carrying all before it: *amanzi akùkulile entsimini*, the water swept over the garden.

in-**Kukula**, *n.* 3. A great number without order, as of locusts, or the footsteps, tracks of a flock of sheep, etc.

isi-**Kùkula**, *n.* 4. A torrent or very strong stream, sweeping all before it; a freshet.

um-**Kùkula**, *n.* 6. A stream in the road or in a cattle-kraal, caused by rain.

uku-**Kùkulisa**, *v.* To sweep, drive, carry away by force, as a torrent: *amanzi akùkulisile amazimbà entsimini*, the water swept away the Kafir-corn from the garden; to take away clandestinely that which belongs to another, e.g. by mixing other people's cattle in a drove and driving them away: *wazikùkulisa inkomo zam nezakè*, he drove my cattle away with his own; fig. to cause to err; to lead forcibly astray, away from the path of rectitude; passive: to be helplessly carried away by the sudden rising of a stream or flood.

—**Kùkuliseka**, *v.* To be carried away by a flood or press of people; fig. to be carried away by evil influences or forces, so as to lose self-control.

—**Kùkulisela**, *v.* To lead away to.

Kukulukùgù! *interj.* The cry of the cock: Cock-a-doodle-doo! Cock-a-leerie-law!

uku-**Kùkùmala**, *v. i.* To rise, swell: *amazimbà akùkùmele embizeni*, the Kafir-corn is risen or swollen in the pot; to blow up, dilate, expand: *inyoka iyakùkùmala, xa isukela umntu*, the snake blows itself up, when attacking a person; fig. to be inflated, puffed up with pride, anger or passion: *ukùkùmele futi ngobulumko bakè*, he is very much puffed up on account of his wisdom; *abakùkùmeleyo*, the proud.

um-**Kùkùmali**, *n.* 1. A proud man.

isi-**Kùkùmali**, *n.* 4. Arrogance.

uku-**Kùkùmalela**, *v.* To deal proudly towards others.

—**Kùkùmalisa**, *v.* To cause to swell up; to puff up; to make proud and conceited: *musan' ukutètà oku kuye, niya kumkùkùmalisa*, you must not say that to him, you will make him proud.

—**Kùkùmeza**, *v.* Seldom used; = *Kùkùmalisa*.

in-**Kuk' umlambò**, *n.* 3. = *in-Kuk'amanzi*.

uku-**Kùkùnyala**, } = *uku-Kùkùmala*.
—**Kùkùnyeka**, }

uku-**Kùkuza**, *v. t.* To suck (fruit); to tear or gnaw the flesh from a bone.

ubu-**Kùkuzo**, *n.* 7. Sucking, tearing or gnawing off.

in-**Kukwana**, *n.* 3. and isi-**Kùkwazana**, *n.* 4. See *in-Kuku*.

isi-KULA, *n.* 4. = *isi-Kolo*.

uku-K'ULA, *v. i.* To grow, grow up, increase; to become great: *umntwana uyakùla*, the child grows; *inkonyana isel' ikùlile*, the little calf is already grown to a certain size. Phr. *ukukùla kukubona izinto*, growth is experience.

u-**Kùla**, *n.* 5. What grows by itself; weeds on cultivated land: *intsimi inokùla olunzi*, there are many weeds in the field.

in-**Kulanakò**, *n.* 3. That which has taken root, grown in; which is firm in nature.

uku-**Kùlela**, *v.* To grow up in a certain place; to grow up or become large for: *ukùlele pina?* where were you brought up? *ndikùlele pàkati kwenu*, I have grown up amongst you; *indlu ibakùlele abantu*, the house is too big for the people; *lendawo imkùlele*, the matter is too strong for him; *impi imkùlele*, the enemy was too sore for him; *uyazikùlela*, he grows or improves for himself, for his own benefit. In the passive it means to be full: *uselekùlelwe*, she was great with child; *ndikùlelwe ngumnqweno*, I am filled with or full of desire.

—**Kùlelana**, *v.* To grow up together.

in-**Kulelane**, } *n.* 3. One who has
in-**Kulelwane**, } grown up with another in the same place or country; a countryman, citizen, native.

uku-**Kùlisa**, *v.* To cause to grow: *imvula ikùlisa ukudla*, the rain makes the corn grow; fig. to bring up or rear a child: *lomntwana ukùliswe ndim*, this child was brought up by me; to make great, magnify, extol: *balikùlisa igama le-Nkosi*, they magnified the name of the Lord; *indoda yamkùlisa umfazi wayo kakùlu*, the man extolled his wife very much.

—**Kùlisela**, *v.* To increase for; to magnify against: *nizikùlisele ngam*, ye have magnified yourselves against me.

in-**Kulati**, *n.* 3. A strong, fearless man.

uku-**Kùleka**, *v. t.* To tie fast a little calf in the house by one foot until it has acquired

a certain degree of strength: *kùleka inkonyana*, tie fast the calf; to tie up any animal to a manger.

—**Kùlekela**, *v.* To tie up for: *uyikùlekele ingwenya amantombàzana akô?* wilt thou bind the crocodile for thy maidens?

—**Kùlekisa**, *v.* To cause or help to tie fast, etc.

Kuloko, *conj.* But, however; see *Oko*, 2.

Kùlu, *adj.* Great, big, much, large: *umntu omkùlu*, a full-grown person or a great person (in figure or in worth or in respectability); *isitya esikùlu*, a large vessel; *ngemali enkulu*, for much money; *amahashe amakùlu*, great horses; *into leyo inkùlu*, this great thing; *into leyo enkùlu* (long '*i*'), this thing which is great; *ndivile ukuba zinkulu kwazo izinto ezimbi azenzileyo*, I have heard what great evil he did. *adv.* Very, rather, much, more.

Kakùlu, greatly, very; *indoda inkulu kakùlu*, the man is very great.

Ikakùlu, Mostly.

Ngokukùlu, Very much; *kufuneka ngokukùlu*, it is very necessary.

Kakùlukazi, Very greatly: *inkosi yaqumbà kakùlukazi*, the chief was very angry; (see-*kazi*)

i-**Kùlu**, *n.* 2. One hundred as an abstract number: *amakùlu amabini*, two hundred; *iminyaka elikùlu*, a hundred years. *adv. kalikùlu*, a hundred times.

in-**Kulu**, *n.* 3. The great one, i.e. the greatest in rank, hence, the eldest son.

isi-**Kùlu**, *n.* 4. The great, respectable, honourable man of rank or nobility: *isikùlu sesikùlu*, the greatest of the great.

u-**Kùlu**, *n.* 5. The great; the many.

ubu-**Kùlu**, *n.* 7. Greatness, largeness, bulk, size, quantity, amount, extent; highness, honour, nobility, excellency: *ubukùlu bobukumkani bakè*, the greatness of his kingdom; *lento ibukùlu'a*, this thing is moderately great; dimin. *ubukùlwana*, a lower status of greatness, etc.

in-**Kuluko**, *n.* 3. A species of white beads.

uku-**Kùlukutà**, *v. i.* To be useless though great, or on account of one's greatness; to go sideways, e.g. not to bore straight but to one side: fig. to speak without producing any impression; to deviate from a straight course.

uku-**Kùlula**, *v. t.* To loosen, untie, unharness; to free from restraint: *kùlula ihashe*, untie or offsaddle the horse; to unfasten one's garments, to undress; fig. to release from bondage, give liberty to one in captivity, hence, to deliver from, redeem, save: *sakùlulwa esonweni*, or *etyaleni*, we were delivered from sin, or from guilt.

um-**Kùluli**, *n.* 1. Deliverer, redeemer; one who gives liberty to another.

in-**Kululo**, *n.* 3.
isi-**Kùlulo**, *n.* 4.
u-**Kùlulo**, *n.* 5. } Deliverance from bondage, restoration to liberty, emancipation.

uku-**Kùlulana**, *v.* To relieve one another: *ndakùlulana nonyana wam*, I was relieved by, i.e. succeeded by my son.

—**Kùluleka**, *v.* To become loose, free, liberated, etc.: *intambô ikùlulekile*, the thong has become loose; *ndingumntu okùlulekileyo*, I am a freed, redeemed man.

in-**Kululeko**, *n.* 3. The state of being delivered; deliverance.

uku-**Kùlulekisa**, *v.* To cause to become free; to release.

—**Kùlulela**, *v.* To deliver up (a prisoner) to.

uku-**Kùluma**, *v. t.* In Zulu, to speak the high court dialect; in Kafir. Hl. for to speak. Neg. to be surprised, astonished: *andikùlumi yilonto*, I am dumb with astonishment at that thing.

isi-**Kùlumo**, *n.* 4.
u-**Kùlumo**, *n.* 5. } Court language with the Zulus; manner of speaking.

uku-**Kùlumeka**, *v. kuba kube kunga kulumeki kunene kuye*, for it was very surprising to him.

uku-**Kùlumbà**, *v. i.* To leave or commit a thing, etc., to the pleasure of another.

in-**Kulunde**, *n.* 3. A giant.

uku-**Kùlunga**, *v. t.* Em. To scrape with the finger and lick off; = *Gulula*.

um-**Kùlunga**, *n.* 6. The short-tailed wood hoopoe, Irrisor erythrorynchos viridis *(Licht.)*; = *in-Tlek'abafazi*.

uku-**Kuluta**, *v. t.* To polish, adorn; to clean a window; *uyazikuluta*, he dresses himself finely.

i-KULUTSI, *n.* 2. Recruit, immigrant; from Du. rekruut.

um-**Kùluwa**,
um-**Kùluwe**, } *n.* 1. The eldest or an elder brother.

um-**Kùluwakazi**, *n.* 1. The eldest brother's wife.

um-**Kùlwana**, *n.* 1. A person of some authority.

in-**KUMK'UM**, *n.* 3. Anything of a brittle or friable nature, such as shale; used as *adj.* Brittle, fragile: *into enkumkùm*, a brittle thing.

isi-**Kůmkům**, *n.* 4. A simpleton.

uku-**Kůma**, *v. t.* To eat dry bread without tea or *amasi*; to eat dry sugar: *u-Nobi ubeyikům' iswekile*, Nobi was stealing and eating the sugar; to gnaw or bite off meat from bones; cf. *uku-Guma*.

um-**Kůma**, *n.* 6. A vegetable, such as potatoes or an occasional pumpkin, which is dry and mealy when cooked.

uku-**Kůmatěla**, *v. i.* To bite close with the teeth; to stick close to an object bitten without leaving it.

in-**Kumenkume**, *n.* 3. A crumbling stone; used as *adj.* Brittle, fragile.

uku-**Kůmeka**, *v.* To be gnawed off; to be broken to pieces.

—**Kůmka**, *v.* Of a tooth, to become loose; to lose one's teeth: *umntwana ukůmkile*, the child has lost his teeth.

—**Kůmla**, *v.* pass. *kůnyulwa.* (a) To remove, extract, or knock out teeth. (b) To remove a calf from the udder when sucking; (seldom used of weaning children; see *uku-Lumla.*)

—**Kůmlana**, *v.* To relieve each other.

—**Kůmleka**, *v.* To become loose, as a stone on a steep hillside, and fall away from: *ilitye likůmlekile*, the stone has got loose.

—**Kůmlela**, *v.* To wean from the udder *(ebeleni).*

—**Kůmza**. *v.* Of calves, to suck.

um-**Kůmala**, *n.* 6. Thornbush.

in-KUMANDA, *n.* 3. A large camp; a village; a very great multitude; fr. Du. kommando.

ukutl-**Kůmanqa**, *v. i.* To be amazed, filled with wonder; cf. *ukuti-Nqa*.

uku-**Kůmatěla**, *v.* See under *in-Kumkům* above.

in-**Kumbà**, *n.* 3. A snail.

isi-**Kůmbà**, *n.* 4. Formerly used for the skin or hide of a large animal (horse or ox) as *u-Gaga* for that of a small one (sheep or goat), but now used for any hide; fig. parchment, certificate.

in-**Kumbànkwane**, *n.* 3. A great number.

uku-**Kůmbàza**, *v. t.* To break down (a wall).

Kumbì, *adj.* It is another, of a different kind; see *Mbì.*

i-**Kumbì**, *n.* 2. A hollow place at the side of a mountain; a ridge covered with grass near a forest.

in-**Kumbì**, *n.* 3. Generic term for locust.

um-**Kůmbì**, *n.* 6. A wooden trough, a manger;=*um-Kŏmbè*. Also used for the dock, the prisoner's box in court.

uku-K'UMB'ULA, *v. t.* pass. *kůnjulwa.* To call to memory, recollect, remember: *ndikůmbůle, Nkosi, xa utè weza usebukumkanini bakò*, remember me, Lord, when thou comest in thy kingdom; *ndisakůmbůla ukutětà kwakò*, I still remember thy speech; *kwakůnjulwa inceba yakò*, thy kindness was remembered; *akukukůmbůli-na ukwenza kwakò?* do you not think of, i.e. consider, your conduct? *ukůmbůle pì?* where do you think of going to? *nali ilizwe akůmbůla kulo*, this is the land he thinks of going to; *ndikůmbul' ekàya*, I am homesick; *wakůmbůla kuye* or *esigwini*, he went for him, i.e. he attacked him.

um-**Kůmbuli**, *n.* 1. One who remembers.

in-**Kumbůlo**, *n.* 3. Remembrance, memory; idea, thought.

isi-**Kůmbůlo**, *n.* 4. (a) The act of recollecting, remembering, thinking. (b) Anything remembered; a sign of remembrance, keepsake.

um-**Kůmbůlo**, *n.* 6. Remembrance: *siyawugcina umkůmbůlo wakè*, we preserve a remembrance of him, i.e. we remember him very well.

uku-**Kůmbůlana**, *v.* To recollect, remember one another; to attack one another.

—**Kůmbůleka**, *v.* To be remembered.

—**Kůmbůlela**, *v.* To imagine, think about, call to remembrance a certain thing or event: *bakůmbůlela okubi kodwa*, they think about nothing but evil; *kůmbůlelani oku*, fix your thoughts on this; *uyazikůmbůlela*, he thinks of himself.

in-**Kumbůlela**, *n.* 3. Reflection, meditation.

uku-**Kůmbůza**, *v.* pass. *kůnjuzwa.* To bring to remembrance, to remind: *ndakůmbůza amazwi akè*, I reminded him of his words; *ndakůnjuzwa ngawo*, I was reminded of them (words).

um-**Kůmbůzi**, *n.* 1. A remembrancer, recorder.

in-**Kumbůzo**, *n.* 3. Remembrance, thought, idea.

isi-**Kůmbůzo**, *n.* 4. A memento, keepsake, memorial: *isikůmbůzo sika-Ntsikana*, Ntsikana's day.

uku-**Kůmbůzana**, *v.* To remind each other of; to assist each other's memory.

—**Kůmbůzela**, *v.* To make remembrance of; to commemorate: *kwenzwa oku kube kukukůnjuzelwa kwakè*, this is done for a commemoration of him.

isi-**Kúmbúziso**, *n.* 4. A remembrance, memorial, souvenir.

in-**Kumbúlakashe**, *n.* 3. Em. A great number.

in-**Kume**, and in-**Kumi**, *n.* 3. A centipede.

in-**Kumenkume**, *n.* 3. A crumbling stone; used as *adj.* Brittle, fragile; see *in-Kumkùm* above.

uku-**Kúmezela**, *v. i.* To rain softly, to drizzle.

um-**Kúmezelo**, *n.* 6. A soft, drizzling rain.

um-**Kúmiso**, *n.* 6. A kind of plant.

uku-**Kúmka**, *v.* See under *in-Kumkùm* above.

u-**Kumkani**, *n.* 1. } A king, prince. Fem.
i-**Kumkani**, *n.* 2. } *ukumkanikazi*, a queen.

isi-**Kumkani**, *n.* 4. and ubu-**Kumkani**, *n.* 7. A kingdom; kingship, dominion.

uku-**Kúmla**, *v.* See under *in-Kumkùm* above.

in-**Kumnya**, *n.* 3. That which is toothless.

uku-**Kúmsha**, *v. t.* pass. *kunyushwa*. To repeat to another person what has been said, as a councillor repeats the words of a complainant to his chief, and the words of his chief to the complainant; to speak in a language not understood or unintelligible, or in a foreign language; hence to interpret; to show a certain degree of civilisation by not painting the body, etc.

Phr. *ukukúmsha nenkabi*, to talk to the oxen, i.e. to shout their names one after the other, as some wagon-drivers do.

um-**Kúmshi**, *n.* 1. and i-**Kúmsha**, *n.* 3. A good speaker of English. Applied to town natives by the natives of the country, meaning a cunning man.

uku-**Kúmshela**, *v.* To speak for another.

uku-**Kúmza**, *v. i.* Of calves, to suck; see under *in-Kumkùm*.

um-**Kúna**, *n.* 6. The curdled milk which sticks on the calabash.

uku-**Kúndla**, *v. i.* To sit or lie on the *isi-Kúndla*.

in-**Kundla**, *n.* 3. The clean, well trodden place before a cattle fold, where councillors gather to judge; hence used for High Court; an even, open place; a yard. Dimin. *inkudlwana*.

isi-**Kúndla**, *n.* 4. The impression on the ground or among the grass where a person has been lying: *akanasikúndla*, he is a restless roving fellow; the form or lair of an animal; fig. a vacant place, office or situation, occupied by a person habitually: *unyana usesikúndleni soyise*, the son occupies the position of his father. Instead: *usesikúndleni sam*, he is in my place, instead of me; *kwabekwa omnye esikúndleni sakè*, another has been appointed in his place.

u-**Kúndla**, *n.* 5. Mark, token, sign.

ukutl-**Kúndululu**, *v. i.* To suffer from itch or pimples.

Kunene, *adv.* Very, very much, strongly, exactly (a kind of superlative); see *i-Nene*.

Kunga, I. *v. pref.* of Potent. mood, (a) 8 cl.: *ukudla kungadliwa*, the food may be eaten; (b) used indefinitely: *kungabakò*, it may be there.

2. *Pres. tense* of *uku-Nga (a)* and *(b)*.

3. *Aux.* of condit. mood: *kungakutànda*, it would love; see *Kunge 2*.

4. *Neg. verb. pref.* 8 cl. (a) in dependent sentences: *kàngela ukutya ukuze kungapàlali*, look to the food that it may not get spilt; (b) in relat. sentences: *ukòna okungaxolelwanga*, sinning which has not been forgiven; (c) of condit. mood: *ukufa (ku) ngekungafiki*, death would not arrive. Before *ka*, *kò*, and *na*, *kunga* becomes *kunge*: *ungadli ukudla kungekapèkwa kakuhle*, do not eat the food before it is properly cooked; *kungekò mntu*, there is no man present; *wandibetà kungekò nto*, he beat me without cause; *ukukònza okunge namvuzo*, serving without remuneration.

uku-**K'UNGA**, *v. t.* (a) Orig. To call on, invoke, implore the spirits of departed ancestors; to join in prayer; to pray, beseech, worship. (b) To join through affection: to associate with: *abantu bakúngē lomfazi*, the people like to stay, associate with this woman.

in-**Kungo**, *n.* 3. }
isi-**Kúngo**, *n.* 4. } Prayer, worship.

isi-**Kúngu**, *n.* 4. The place where huntsmen assemble before and after the hunt, a rendezvous; a company, an assembly: *indlu yesikúngu*, a synagogue; the Lord's prayer: *biz' isikúngu*, say the Lord's prayer.

uku-**Kúngeka**, *v.* To be entreated.

—**Kúngela**, *v.* To entreat for another; to meet, assemble for prayer or worship in a certain place; fig. to do anything unitedly: *bamkúngela ngeminquma*, they all fell upon him with their sticks, attacked him together.

—**Kúngeleka**, *v.* To be entreated; to be propitious towards; to relent in the

infliction of punishment in consequence of intercession.

Kungaba, and **Kungabi**, It seems as if, it may be so, etc., see *uku-Ba I. A.*

Kungasenini, contrac. **Kungaseni**, *adv.* Long afterwards.

Kungati, Probably, etc., see *uku-Ti.*

Kunge, 1. *Neg. verb. pref.* (a) of Potent. mood, 8 cl.: *ukudla kungedliwa,* (contrac. from *akungedliwa,)* the food may not be eaten; (b) indefinite: *kungengakò ukutânda kwam,* it is not according to my will.

2. *Aux.* of condit. mood.: *kunge (kunga) kudliwa,* it should or would be eaten.

in-**Kungu**, *n.* 3. Mist, fog. Phr. *isijama nkungwini,* lit. one who stares at the mist, used as a term of reproach when one man stares at another to overawe him and the other defies him; *yinkungu nelanga,* (lit. the mist and the sun are together,) denotes a great number.

ubu-**Kûngu**, (tribal ubun-**Kungu**), *n.* 7. Mistiness; darkness, blindness.

um-**Kûngu**, *n.* 6. Fine, misty, rain: *litè fatsha ngomkûngu,* the sky was drizzling.

uku-**Kungwangcaza**, *v. i.* To hasten to meet the enemy.

isi-**Kûni**, *n.* 4. A firebrand.

u-**Kûni**, *n.* 5. A single piece of firewood, a log: *ndinike ukûni,* give me a piece of wood; wood in general: *lomti unenkuni,* this tree contains a good deal of wood; used as *adj.,* hard. difficult: *into elukûni,* a hard or difficult thing; *kulukûni ukulima,* it is difficult to plough; fig. unfeeling: *intliziyo yakè ilukûni,* his heart is hard, i.e. not easily moved by pity, etc.; *umntu olukûni,* a hard, severe, stubborn person; of animals: enduring, not easily tired; tough, unyielding.

Kalukûni, *adv.* Strictly, sternly.

ubu-**Kûni**, ubu-lu-**Kûni**, ubun-**Kuni**, *n.* 7. Hardness.

uku-**Kûnka**, *v. t.* To cut a long thing in pieces.

i-**Kûnka**, *n.* 2. A very old man who has outlived all the friends of his youth; a very old thing: *ikûnkakazi,* a very old woman.

ukuti-**Kûnke**, *v. i.* To strike (a knife) against a stone so that it breaks off.

uku-**Kûnkula**, *v. t.* To carry everything off or away; cf. *uku-Kûkûla.*

in-**Kunkuma**, *n.* 3. Sweepings, rubbish.

uku-**Kûnkutâ**, *v. t.* To punish by corporal chastisement, beat severely one who is lying down; cf. *uku-Gungutâ* and see *u-Dwambâ.*

in-**Kunkuti**, *n.* 3. A species of woodpecker.

uku-**Kûnkutâna**, *v.* To beat each other severely; fig. to vex, try severely the temper of each other by argument or contention: *besikûnkutâna namhla ngokutêtà ityala,* we tried or vexed each other today in a law case.

uku-**Kûnkutèka**, *v. i.* To smile, smirk; to laugh in one's sleeve.

in-**Kunkutèla**, *n.* 3. used an *adj.* Omnipotent.

Kunokuba, *conj.* Rather; see *Ku, 4.* and *Nokuba (c)* under *uku-Ba, I. B.*

uku-**Kûnqa**, *v. i.* To scent, smell, get an inkling of.

—**Kûnqisa**, *v.* To cause to scent.

in-**Kunqele**, *n.* 3. An expert; one skilful in anything, especially in speaking.

adj. Energetic, skilful, able, clever, dexterous, eager for something.

ubun-**Kunqele**, *n.* 7. Experience, skill: *enobunkunqele ekwenzeni nasekutêteni,* being mighty in deed and word.

in-**Kuntsi**, = *in-Gontsi.*

uku-**Kuntya**, *v. i.* To be dissatisfied, discontented; to cry, weep aloud.

ukuti-**Kûnu**, *v. t.* To cut off the point of a thing.

u-**Kûnu**, *n.* 1. = *um-Lungu.*

ukuti-**Kûnubembè**, *v. i.* To have a sullen appearance, a sour face; to be cast down from disappointment.

uku-**Kûnyalala**, *v. i.* To rise, (said of meat when in cooking it raises the pot-lid); fig. to increase in strength; to get courage; to be displeased, making no answer.

Kunye, *adv.* Together; see *Nye, 3.*

um-**Kunye**, *n.* 6. Milettia sutherlandi *Harv.*, stated by Sim to be one of the largest, most abundant and most useless trees in the Egossa forest, its only known haunt in Cape Colony.

um-**Kûnyu**, *n.* 6. Mucus from the nostrils.

in-**Kunzana**, *n.* 3. Dimin. of *in-Kunzi.*

in-**Kunzane**, *n.* 3. Em. in-**Kunzana**, Lit. little bull. Two species of plants, Tribulus terrestris *L.*, and Emex spinosa *Camp.* share this name. Both have their seeds enclosed in thorny capsules, which lie in such a position that they always have a thorn pointing upwards; Dutch, angels or duiveltjes doorn. Used medicinally for stomach disorders and thread worms in horses.

in-**Kunzi**, *n,* 3. A bull; a male of other live stock, game, fowls: *inkunzi yehashe,* a stallion; *inkunzi yegusha,* a ram; *inkunzi yenkuku,* a domestic cock; fig. formerly an

honourable term applied to a chief only, but at present to other men who are renowned for their power, strength, wealth.

Dimin. *inkunzana*, a small bull; any half-grown male animal; also applied to the spanner that used to be sold with Cape ploughs, because it stood up like the horns of a young bull on the beam of the plough.

ubun-**Kunzi**, *n.* 7. State of a bull; bull nature; bull kind or quality.

uku-**K'UP'A**, *v. t.* pass. *kútshwa*. To take, bring, put or throw out: *kúpà amanzi esityeni*, throw the water out of the vessel; *namhla lempàhla yakútshwa nguye ngokwakè*, to-day he gave out the thing of his own accord; to draw out, extract: *walikúpà izinyo*, he drew out the tooth; *wakútshwa ebandleni*, he was cast out from the congregation, i.e. he was excommunicated; to send a representative (e.g. to parliament); to give *lobola* cattle: *ukúpè nto-nina?* how many cattle has he given? to surpass, excel: *lenja iyakúpà ezinye*, this dog surpasses others. Phr. *umntwana uyandikúpà*, the child is beyond me, is disobedient; *wakúpà onke (amandla)*, or *wazikúpà umoya*, he strained every nerve; fig. to vomit. Phr. *mus' ukuzikúpà inyongo*, do not vent secrets, esp. to strangers; *wamkúpà ngentonga*, he thrashed him. See *uku-Káp̀a*.

n. 8. The flowing out of water at a birth. Em. To pay: *mandikúpè nto-ni?* what must I pay?

um-**Kúpi**, *n.* 1. One who brings out, etc.

i-**Kúpà**, *n.* 2. Superfluity, overflow, riches: *ikúpà lemali*, a lot of money.

um-**Kúpà**, *n.* 6. A mixture of maize and beans; porridge cooked till almost all the water dries up; fig. bread.

uku-**Kúpèla**, *v.* To throw out for; to empty into; pay for: *lomhlaba waukútshelwe xabiso linina?* how much was paid for this land?

—**Kúpìsa**, *v.* To help or cause to throw out or vomit; to crowd out, dispossess, remove: *indlu ikúpìsile*, the people of the house do not understand each other, are at strife; *intombi ikúpìsile*, the girl is disobedient.

in-**Kupìsa**, *n.* 3. A notorious person: *inkupìsa yesela*, a notorious thief.

uku-**Kúpìsana**, *v.* To outbid each other in *ikázi*.

—**Kúpìsela**, *v.* To surpass, excel.

uku-**Kúpàzeka**, *v. i.* To be overcome by sleep; to slumber.

Kupèla, *adj.* Only; see *uku-Pèla*.

Kupìna, *interrog. pron.* Where is it? see *Pina*.

ukuti-**K'UP'U**, *v. t.* = *uku-Kúpùlula*; *v. i.* = *ukuti-Kúpùlulu*.

i-**Kúpú**, *n.* 2. An eruption of many little pimples on the forehead or on the face.

uku-**Kúpúka**, *v. i.* Of an eruption, to come out on the body; used reproachfully, = *uku-Suka*: *kúpúka!* clear out! begone!

—**Kúpùla**, *v.* Of a nettle, etc. to cause an eruption on the body.

—**Kúpùluka**, *v. i.* = *ukuti-Kúpùlulu*.

—**Kúpùlula**, *v. t.* To bring or clear out scraped particles; throw out any substance (scrapings) with a jerk: *yikúpùlule intlanzi emanzini*, throw the fish out of the water; to throw out earth by scraping, as a dog; to bring to view what is hidden in a hole or hiding place; to throw the hidden things out of a house; fig. *sayikúpùlula inyamakazi ehlatini*, we caused the game to spring forth from the thicket; also used of speaking, to bring out everything, leaving nothing unsaid.

ukuti-**Kúpùlulu**, *v. i.* To get up at once on being wakened; to rise, come forth, jump up suddenly from lying down or from a hiding place: *sakufika ehlatini yatikúpùlulu ingwe*, when we arrived at the thicket, suddenly a leopard sprang out; of a skin-eruption, to break out on the forehead.

—**Kúpùpu**, *v.* = *ukuti-Kúpùlulu*.

Kuqala, *adv.* First; see *uku-Qala*.

ukuti-**Kúru**, *v. i.* To be angry.

uku-**K'USA**, *v. t.* To screen from (rain or wind); to shelter; fig. to protect from violence; to keep safe.

i-**Kúsi**, *n.* 2. A screen of wickerwork, fixed or movable, placed inside the entrance to a Kafir-hut to keep out the draught; partition; fig. shelter, protection.

um-**Kúsane**, *n.* 6. A screen, partition; fig. cloak, pretence, pretext: *asizanga sibe namkúsane wokubawa*, we were never found using a cloak of covetousness.

uku-**Kúsela**, *v.* To draw a curtain before anything; to shelter, screen from (the wind or rain); to protect by hiding behind a curtain or partition in a house; to shield from danger: *wandikúsela engozini* or *kwingozi*, he protected me from accident or danger.

um-**Kúseli**, *n.* 1. A protector.

i-**Kúselo**, *n.* 2. } A screen, curtain,
isi-**Kúselo**, *n.* 4. }

which shelters or hides from view; fig. an excuse: *ngoku abanasikúselo sesono sabo*, now they have no excuse for their sin.

Kusasa, *adv.* Early; see *uku-Sa*.

Kuseloko and **Kuselokoko**, *conj.* From the time that; see *Oko, 3*.

Kusíni-na, *interrog. pron.* Which? or? see *Sini-na*.

Kusoloko, *adv.* See *Oko, 4*.

i-Kútá, *n.* 2. The parings from an animal's skin; a crust of bread; boiled meat which has been afterwards dried.

uku-KU'TA'ALA, *v. i.* perf. *kútèle*. To be active, busy, diligent, industrious, zealous, energetic, assiduous in any work or undertaking: *isicaka esikútèleyo*, an industrious servant.

n. 8. Industry.

um-Kútáli *n.* 1. and **isi-Kútáli**, *n. 4.* A careful, diligent, industrious, sedulous person.

in-Kutálo, *n.* 3. } Industry, attention to
u-Kútálo, *n.* 5. } duty.

ubu-Kútáli, *n.* 7. Industry, diligence, assiduity in performing any enterprise.

uku-Kútálela, *v.* To be eager for, to strive diligently for.

—**Kútálisa**, *v.* To stir up to diligence, etc.; to make industrious.

—**Kútáza**, *v.* To animate, encourage excite, rouse.

in-Kutázo, *n.* 3. Encouragement.

uku-Kútázeka, *v.* To be stirred up to activity: *bakútázeka ngokukútázeka ekulweni*, they waxed valiant in fight.

—**Kútázela**, *v.* To encourage for: *iliswi lakè alindikútázeli kuba ndikólwe*, his word gives me no encouragement to believe.

Kutánzi, *adv.* Em. Two days before yesterday.

Kuti, Kutiwa, Kutè-ni? Kutéka-nina? } See *uku-Ti*.

i-Kútshu, *n.* 2. A kaross or small garment made of leopard skins.

in-KUT'U, *n.* 3. The thin external covering of plants; the thin pellucid membrane covering the pith of trees, which before it becomes this membrane, is often secreted as sap; hence applied also to the cuticle or external skin of the human body; offscouring, refuse.

ukutl-Kútúkútú, *v. i.* To be bruised.

uku-Kútúla, and **uku-Kútúza**, *v. t.* To abrade the outer skin or cuticle of any part of the body, by rubbing, beating or coming into collision with an object: *ingwelo imkútúlè*, the wagon has hurt him a little, i.e. taken off a piece of skin by passing over him; to remove hair from an animal; to remove grass from a path with a spade.

uku-Kútúka, *v.* Of the skin, to be abraded from rubbing, kicking, beating: *ukútúkile emlenzeni*, his leg is slightly abraded; of the hair of an animal, to fall off: *kukútúkile uboya kulenkomo*, the hair has fallen off from this animal; to be bald or bare; of a blanket, to become threadbare; of a coin, to be so worn down through use as to lose its inscription: *letiki ikútúkile*, this threepenny-bit is worn.

um-Kútúka, *n.* 6. That which has had its surface covering rubbed off, as a blanket that has lost its fluff, a garden without crops, a hillside without grass, a head without hair: *intaba i(ngu) mkútúka*, the mountain is bare; used as *adj. ezintabeni ezimkútúka*, on the bare mountains.

uku-Kútúza, *v.* = *uku-Kútúla*.

uku-Kútywa, *v. i.* To hiccough.

uku-Kúxa, *v. t.* (tribal). To peel, etc., = *uku-Guxa*.

uku-K'UZA, *v. t.* (a) To express sympathetic surprise at any occurrence; hence, to cry out, exclaim from astonishment or sympathy; to express condolence with another by uttering a suppressed groan *au!* on entering the house of a sick person; to speak words of comfort: *abantu bezè kumkúza*, the people came to console him.

(b) To murmur, by uttering a sarcastic groan or a complaining exclamation *(hoyi!* or *oyi!)* in the presence of a chief, when any case has been adjudicated on by him. This is considered a high offence, a contempt of court, and is very severely punished.

(c) To praise; = *uku-Ncoma*: *asinto ekúzwayo*, it is not to be praised.

um-Kuzi, *n.* 1. One who goes to condole or sympathise with a bereaved family.

isi-Kuzo, *n.* 4. A loud cry, outcry.

u-Kúzo, *n.* 5. Consolation.

ubu-Kúzo, *n.* 7. A sickness of cattle caused by their eating some unhealthy bush and shewn by the yellowness of their skin.

Kuze, *conj.* That; see *uku-Za*.

Kwa, 1. *Prep.* Used before proper nouns in the sense of "at the place of" or "in the tribe of": *ndivela* **kwa**-*Pàto*, I come from Pato's place, (to be distinguished from *ndivela ku-Pàto*, I come from the person Pato); *umfanà* **wakwam**, a young man of my place, (whereas *umfana wam* means, my young man).

2. *Poss.* particle; (a) 8 cl.: *ukutya* **kwamasini**, the food of the gardens; *ukutànda* **kwam**, my will; (b) used with locatives, to express the source or origin: *ukutya* **kwasemasimini**, food from the garden; indefinite: *ndatàndwa* **kwase** *pàkadeni*, I was loved from eternity. (c) After Prep.: *pàmbi* **kwakè**, before him; *emva* **kwendlu** = **kwa**-*indlu*, behind the house; *pèzu* **komlambò**, = **kwa**-*umlambò*, above the river; (*w* before nouns of 1. 5 and 6 classes is elided.)

3. *adv.* Very, even, just, indeed, likewise, used in repetitions: *kwenziwa* **kwa***ngalomini*, it was done on that very, i.e. the same day; **ku**-**kwa***njalo*, it is even so; **i**-**kwa***yiyo*, it is the very same; **u**-**kwa***nguye lomntu ubelapà kusasa*, he is the very same person, who was here this morning; **kwa***yena*, just he; **kwa***kòna*, in the same place, once more, again; *ndi***kwa***tsho*, I say just so; **kwa***bona nabantwana babo*, even they and their children; **kwa***nabantu*, together with the people; **kwa***pèzulu*, just above; **kwa***kaloku*, **kwa***ngoku*, just now, this moment.

4. *verb. pref.* of *conj. past* 8 cl.: *ukutya kwapèkwa*, **kwa***dliwa*, the food was cooked and eaten.

Kwā, *Pron. subj.* of *indic. past* of 8 cl.: *ukutya* **kwā***pèkwa*, the food was cooked; (b) the impersonal form of the same tense: **kwā***kò*, there was; **kwā***fika inkomo*, there arrived cattle; **kwa***sekuqaleni*, it was in, or from, the beginning.

Kwá *interjec.* of praise.

ukuti-Kwà, *v. t.* To tie up; to carry on the back.

um-Kwà, *n.* 6, Custom usage, habit. The pl. *imikwà*, is generally used: *imikwà yenu mibi*, your customs are bad. Phr. *yenza umkwà*, do the usual, choose the one among us whom you like; (an evil salutation of girls, when meeting a young man; cf. *ukw-Enzisa*).

isi-Kwā, *n.* 4. Habit, manner, usage, fashion: *isikwà silima*, a thing that looks nice, but still has a spot or blemish in it: *isikwā somlomo*, a bad, bitter taste in the mouth.

i-Kwaba, *n.* 2. A man who has lost his character.

i-Kwàbaba, *n.* 2. The African rook, Heterocorax capensis *(Licht.)*. Tribal, = *u-Nomyayi*.

isi-Kwàbakazi, *n.* 4. An old widow; an old unmarried woman.

in-Kwabalala, *u.* 3. People without a chief; orphans.

ubu-Kwàbasa, *n.* 7. Stealth, used *adv.*: *weza bukwàbasa*, he came stealthily, clandestinely, and slowly; *wamdla bukwàbasa*, he fined or punished him while pretending to let him off.

uku-Kwàbasha, *v. t.* To press anything to the person by folding the hands, arms, etc., over it, as if to secure or hide it: *wayikwàbasha ekwàpèni*, he concealed it under his armpit; *way' ehleli, izandla ezikwàbashile*, he sat with his arms folded together.

ama-Kwàbe, *n.* 2. *pl.* Tobacco leaves plucked off dry from the plant.

Kwabo, *Poss. pron.* (a) 1. cl. pl. ref. to 8 cl. Their: *ukukòlwa kwabo (abantu)*, their (people's) believing; (b) 7. cl. ref. to 8 cl. Its: *ukufika kwabo (ubukumkani)*, its (the kingdom's) coming.

uku-Kwàbusha, *v. i.* To fold the hands; to be slow, indolent, slothful. See *uku-Kwàbasha*.

uku-Kwàcaza, *v. i.* To hasten to meet the enemy.

ukuti-Kwàhla, *v. i.* Used of kraal-bushes, to be dry; of land, to be bare, uninhabitable.

u-Kwàhlambà, *n.* 5. Dryness, aridity, barrenness, leanness: *itàfa lilukwàhlambà*, the plain is barren; *inkomo zisinkwàhlambà*, the cattle are lean, lank.

uku-Kwàhlaza, *v. t.* Tribal. To glean, = *uku-Kàhlaza*.

Kwakamsinya, *adv.*; see *Kwa 3* and *Msinya*.

Kwakè, *Poss pron.* 3 p. sing. ref. to 8 cl. His: *ukutya kwakè*, his food.

Kwakò, *Poss. pron.* (a) 2 p. sing. ref. to 8 cl. Thy: *ukutànda kwakò*, thy will. (b) 8 cl. ref. to 8 cl. Its: *ukutya nokupèkwa kwakò bekukubi*, the food and its cooking was bad.

Kwakokukòna, and **Kwakòna**, *conj.*; see *Kwa 3* and *Kòna*.

Kwaku, (a) *aux.* contrac. from *kwaye ku*, 8. cl.: *kwakutànda*, it was loving. (b) *Temp. conjunctive*: *kwakufika*, when there arrived; *kwakuba lixesha* or *kwakuba nguzuzu*, after a while or time.

Kwakubeni, *conj.* Though; see *uku-Ba, I. B.*

Kwakudala, *adv.* Of old; see *Dala*.

in-**Kwakwà**, *n.* 3. A very long, venomous species of brown snake, commonly called the cobra.

i-KWAKWINI, *n.* 2. The domestic turkey, Du. kalkoen. The hen calls: *bapi abantu balomzi?* where are the people of this place? and the cock replies: *bemkile kusele ubuwuvu*, gone, only the remnants i.e. the children, are left.

in-**Kwali**, *n.* 3. (a) The southern Red-necked pheasant, Pternistes nudicollis *(Bodd.)*. (b) The outer edge of the hand and foot: *lola inkwali*, clean the hand and foot by rubbing them on a stone. Phr. *inkwali yambèsa*, a covering of the footsole, i.e. a sham, a subterfuge.

isi-**Kwàli**, *n.* 4. A blue flower blossoming in January.

i-**Kwàlihobe**, *n.* 2. The Red-eyed Turtle-dove, Turtur semitorquatus *Rupp.*

u-**Kwàli-manzi**, *n.* 1. The Black-headed heron, Ardea melanocephala *Vig. and Childr.* Other species may be loosely referred to under this name.

Kwalo, *Poss. pron.* Its. (a) 2. cl. ref. to 8. cl.: *ukuhambà kwalo (ihashe)*, its (the horse's) walking; (b) 5 cl. ref. to 8 cl.: *ukwanya kwalo (usana)*, its (the baby's) sucking.

u-**Kwàlukwàlu**, *n.* 5. A Bustard; = *i-Kalukalu.*

in-**Kwalutètè**, *n.* 3. Stiffness of limbs.

Kwam, *Poss. pron.* 1 p. sing. ref. to 8 cl. My: *ukulala kwam*, my sleep; emphat. *okwam ukulala, my* sleep.

in-**Kwambà**, *n.* 3. A person dying from hunger.

in-**Kwana**, *n.* 3. Dimin. of *i-Kwè(dini)*. A little boy.

in-**Kwanca**, *n.* 3. The remainder, residue. Tobacco leaves plucked off before they are ripe and dried over a fire.

in-**Kwandlankwandlana**, *n.* 3. A kind of plant.

in-**Kwane**, *n.* 3. (a) A dry, scaly skin; scurf on the head; that which decays and dies off. (b) The muscle above the elbow. (c) The sole of the foot.

Kwanga, Past tense of *uku-Nga (a)* and *(b)*; and of *ukw-Anga.*

i-**Kwànge**, *n.* 2. An animal castrated when fullgrown; dimin. *ikwàngana*, a young castrated bull, bull-stag.

Kwa-ngoko, *adv.* Immediately, just then; see *Oko 6* and *Kwa 3.*

Kwa-ngoku, *adv.* Just now; see *Oku 3* and *Kwa 3.*

Kwa-nini, *adv.* Formerly, heretofore, of old, in former times; see *Kwa 3* and *Nini 2.*

Kwa-njalo, *adv.* Even so; see *Kwa 3* and *Njalo.*

Kwa-nje, *adv.* Just so; see *Kwa 3* and *Njè (b).*

uku-**Kwànqa**, *v. i.* To be astonished, terrified, shocked. *n.* 8. Astonishment, terror.

—**Kwànqisa**, *v.* To astonish, terrify: *baboyikisa babakwànqisa*, they affrighted them and troubled them.

isi-**Kwànqiso**, *n.* 4. and u-**Kwànqiso**, *n.* 5. Terror.

Kwanti, *adv.* A place where there is no dwelling and no shelter of any kind; = *kwa-Bàdakazi.*

Kwa-oko, *adv.* Immediately, see *Oko (b)* and *Kwa 3.*

i-**Kwàpà**, *n.* 2. The armpit. Phr. *wamfaka ekwàpèni*, lit. he put him in the armpit, i.e. he made him escape, concealed him, forgave him, did not allow him to be accused; *waxòma amakwàpà*, he lifted his arms i.e. he engaged in combat; *wabamb' amakwàpà*, he drew in his arms, he was not active.

Kwapèla, *adj.* Only; see *uku-Pèla.*

ukuti-**Kwàpù**, and **Kwapùpù**, *v. i.* To be quick, swift, speedy, sudden: *wekwàpù wema*, he jumped up and stood.

uku-**Kwara**,, *v. i.* To go to stool; to purge, (used of little children): *umntwana akakwari kakuhle*, the child does not purge properly.

Kwase, *Poss. part.* 8 cl. used with locatives: *ukudla kwasentsimini*, food from the garden.

in-**Kwashu**, *n.* 3. Numbness of feeling; cramp.

Kwaso, *Poss. pron.* Its. 4 cl. ref. to 8 cl.: *isitya nokutya kwaso*, the vessel and its food.

ukuti-**Kwàsu**, *v. i.* To rise quickly; to stand up at once with ease.

uku-**Kwataza**, *v. t.* To try to get something; to pick up, glean; = *Kàhlaza.*

isi-KWATI, *n.* 4. A mining compound; fr. Eng. squad.

ukuti-**Kwàtsha**, *v. i.* To be astonished.

isi-**Kwàtsha**, *n.* 4. The Cape redwing francolin, Francolinus levaillanti *(Val.)*, and the Grey-winged francolin, F. afer *(Latham).*

Kwawo, *Poss. pron.* (a) of 6 cl. sing. ref. to 8 cl. Its: *ukuhluma kwawo (umti)*, its (the tree's) growing. (b) of 2 cl. plur. ref. to 8 cl. Their: *amahashe anokudla kwawo*, the horses have their food.

Kwaye, *aux.* used in forming compound tenses 8 cl.: *kwaye kupèkwa*, contrac. *kwaku-*

pèkwa, the food was cooking or used to cook; *kwa(ye) kuya kubanjwa*, it should have been caught, or it will be caught (sometimes *kwabe* is used instead).

i-**Kwayi**, *n.* 2. A commoner, a person of low rank; a chief who has been deposed.

ubu-**Kwayi**, *n.* 7. Degradation, meanness of position.

Kwayo, *Poss. pron.* (a) 3 cl. sing. ref. to 8 cl. Its: *ukutsala kwayo (inkabi)*, its (the bullock's) pulling. (b) 6 cl. plur. ref. to 8 cl. Their: *ukugaulwa kwayo (imiti)*, their (the trees') being cut down.

Kwaza, 8 cl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then; see *uku-Za*, 2 (*b*).

uku-**Kwàza**, *v. t.* To call a person from a distance by shouting, so as to arrest his attention; to give one a hint.

isi-**Kwàzo**, *n.* 4.
um-**Kwàzo**, *n.* 6. } Shouting.

uku-**Kwàzana**, *v.* To shout to one another.

in-**Kwazi**, *n.* 3. Contempt, disregard.

Kwazo, *Poss. pron.* Their. (a) 3 cl. pl. ref. to 8 cl.: *kàngela intaka nokwakà kwazo*, look to the birds and their building; (b) 4 cl. pl. ref. to 8 cl.: *izikàli zibukàli ngokulolwa kwazo*, the weapons are sharp by being sharpened (c) 5 cl. pl. ref. to 8 cl.: *ukuhlaba kwazo (impòndo)*, their (the horns') goring.

Kwe, see *Ku*, 3.

um-**Kwè**, *n.* 1. A married man is *unyana* to his wife's parents, and *umkwè* to his wife's brothers and sisters; his wife's brothers are *abakwè* to him. The people of the place from which the wife came are *abantu basebukwèni* to the people of her husband's place, and her own children are *batshana* to the family residing at her father's place.

um-**Kwèkazi**, *n.* 4. A man's mother-in-law; = *unina womfazi*; one's wife's mother. Phr. *zezakwamkwèkazi* too sacred to be mentioned.

ubu-**Kwè**, *n.* 7. Parentage-in-law; the place where a man's father-in-law lives; *ndiya ebukwèni*, I go to my parents-in-law; *ngowasebukwèni*, that is a relation on my wife's side. Phr. *lise lasa nasebukwèni bezinja*, the sky cleared even at the dogs' mother-in-law, i.e. the sky is perfectly clear, without any trace of a cloud.

i-**Kwèba**, *n.* 2. Roasted corn.

uku-**Kwèba**, *v. t.* = *uku-Kòba*.

in-**Kwebetè**, *n.* 3. Strong coffee.

isi-**Kwèbu**, *n.* 4. An ear of corn; a bunch of grapes; *isikwèbu sombòna*, a maize cob with the grain on it.

uku-**Kwèbula**, *v. t.* To remove out of the way; to separate a person from his companions or company, to make him join another; to induce a person to come over to another party or to enter on another course of conduct.

—**Kwèbuka**, *v.* To move, get away from a place; to move out of the way (of a snake); to make way for another.

i-**Kwèbula**, *n.* 2. The black-cap bulbul, Pycnonotus barbatus layardi *Gurn*. The name is an attempt to reproduce the bird's song.

Kwèdini! Boy! (This is a vocative form pure and simple, which is found reduplicated in *in-Kwenkwe*, and has a diminutive form *in-Kwana*).

Kwekù! *interj.* O! move away a little!

uku-**Kwekwa**, *v. i.* To conceal one's meaning by speaking figuratively or in a secret dialect; to speak, hum or sing something so that it cannot be understood by others; to mystify, obscure.

Children *kwekwa* by adding to each syllable of every word a rhyming syllable beginning with the English consonant *r*, e.g. *nditi kuwe*, appears as *ndiri tiri kuru were*. Such a word as *zam* can appear either as *zaram* or as *zara muru*. Similar customs occur in widely separated parts of the world.

isi-**Kweko**, *n.* 4. Obscure speaking.

uku-**Kwekwela**, *v.* To talk figuratively or tauntingly about one, or to talk to another person in such a way that a listener cannot understand what is being said.

—**Kwekweleza**, *v.* To take a circuitous route; to mystify a matter designedly; to mislead in speaking; = *Gwegweleza*.

u-**Kwèkwè**, *n.* 5. Itch, mange, scab. Phr. *ukwèkwè lwexwili*, the mange of a wild dog (which is never cured), is applied to a person who sticks close to another without ever leaving him, esp. to a person who, after receiving one favour, hangs on for more and cannot be got rid of; *isifo silukwèkwè lwexwili*, the sickness is incurable; *lukwèkwè luka-Ntshweza*, it is Ntshweza's scab, applied to a man who continually pesters others with trifles.

uku-**Kwèla**, *v. i.* To hiss or whistle by drawing in the air.

i-**Kwèlo**, *n.* 2. A shrill, whistling sound, made to incite cattle to run, or to induce cows to give their milk, or to encourage people to attack: *bazintyontyela amakwèlo*,

they praise (the cattle) with shrill sounds, encouraging them to race; *uyabetà ikwèlo*, he sounds the whistle, he pretends innocence or indifference.

uku-**KW'ELA**, *v. t.* To get up, climb on, mount, ride: *kwèla ihashe*, mount the horse; *kwèla emtùni*, climb into the tree; *sakwèla enqwelweni*, we rode in a wagon; fig. to fall upon, attack: *ndakwèlwa sisifo*, I was attacked by sickness. Phr. *wamkwèla amahlanza*, he stabbed him.

um-**Kwèli**, *n.* 1 A rider.

in-**Kweli**, *n.* 3. A good horseman.

isi-**Kwèlo**, *n.* 4. A pulpit.

um-**Kwèlo**, *n.* 6. The racing of young men on the day before a marriage.

uku-**Kwèlakwèla**, *v.* (a) To continue beating or attacking a fallen foe, or one who is too disabled to offer any resistance. (b) To speak rapidly; to chatter, so as to prevent another from joining in a conversation or discussion: *ycka ukundikwèlakwèla*, stop preventing me from speaking by your chatter.

—**Kwèlela**, *v.* To climb or mount for a purpose: *ukwèlela-nina emtini?* wherefore are you climbing the tree? fig. to move out of the way, to make room for: *kwèlela endleleni*, move out of the way; to be far: *indlu ikwèlele kuu*, the house is far from me.

Phr. *Sikwèleleni zinyoka, nani masele, nani nonkala*, make way for us, ye snakes and frogs and crabs, —said by the children, to the accompaniment of stone-throwing into the river, when they are preparing to bathe.

—**Kwèlelana**, *v.* To make room for one another.

—**Kwèlelisa**, *v.* To cause to go out of the way: *kwèlelisa kancinane emhlabe ui*, put out a little from the land; to remove an object or obstruction out of the way of another; to make (a place) wider and wider.

—**Kwèlelisela**, *v.* To cause room to be made for: *wondikwèlelisela bona*, you will let them make room for me; *kwèleliselani enzulwini*, put out into the deep.

—**Kwèlisa**, *v.* To cause or make to mount or climb: *bamkwèlisa enqwelweni*, they made him ride in a wagon.

i-**KW'ELE**, *n.* 2, ubu-**Kwèle**, *n.* 7. Jealousy.

uku-**Kwèleta**, *v. i.* To be envious, jealous. *n.* 8. Jealousy.

—**Kwèletela**, *v.* To be jealous of: *indoda yamkwèletela umkayo*, the man was jealous of his wife.

—**Kwèletelana**, *v.* To be jealous of each other.

—**Kwèletisa**, and **Kwèletelisa**, *v.* To cause jealousy; to make jealous.

—**Kwèlezela**, = *uku-Kwèletela*.

—**Kwèlezelisa**, = *uku-Kwèletelisa*.

isi-KWELITI, *n.* 4. Debt; taking goods on credit; from Du. schuld.

isi-**Kwelo**, *n.* 4. Em. A boy's stick for digging up roots; = *isi-Kwili*.

in-**Kwembezi**, *n.* 3. Fatty matter on water.

uku-**Kwènca**, *v. t.* To speak indirectly, sarcastically; to hint; to nip, cavil, criticise.

um-**Kwènci**, *n.* 1. A caviller, criticiser, one who nips.

i-**Kwèncu**, *n.* 2. That which is light.

ukuti-**Kwènekwène**, *v. t.* To excite by expectations or fears which will not be realized; to tantalise.

isi-**Kwènene**, *n.* 4. The Red-shouldered parrot, Poicephalus robustus *(Gm.)*. Phr. *wampà amatùmbù esikwènene*, lit. he gave him the entrails of a parrot, i.e. a vain promise, he promised a nice thing, but did not give it; at present sweets of the Europeans are called *amatùmbù esikwènene*; *amaqanda esikwènene*, lit. the eggs of a parrot, i.e. a nice and pretty thing.

-**kweni**, *Loc. form.* of *oko*, used with locatives of nouns, denoting time, giving them an adverbial force: *xenikweni*, at the time when; *mhleukweni*, on the day when.

in-**Kwenkwe**, *n.* 3. Plur. *amakwènkwe*. A boy, lad; *inkwenkwe yamatòle*, a kind of coarse grass (Andropogon).

um-**Kwenkwe**, *n.* 6. Pittosporum viridiflorum *Sims.*, a forest tree with reddish purple flowers; the bark is used for black gall-sickness and glanders.

in-**Kwenkwezi**, *n.* 3. A star. See *ama-Kwèzikwèzi*.

Kwenu, *Poss. prou.* of 2. p. pl. ref. to 8 cl. Your: *ukutànda kwenu*, your will.

um-**Kwènya**, *n.* 1. Em. Brother-in-law. Polite expression by which the full brothers and sisters of a married woman call her husband, but not used by the other children of a polygamist; see *um-Kwè*. The dimin. *umkwènyana* is used reproachfully.

um-**Kwènyetu**, *n.* 1. contracted from *um-Kwènya wetù*. Em. = *umKwènya*.

uku-**Kwènya** and uku-**Kwènyela**, *v. i.* To gather the body up, and put the tail between the legs, as a horse when about to kick; *inja ikwènyele umsila*, the dog has put its tail between its legs from fear.

um-**Kwepa**, *n.* 6. Something; neg. nothing.

i-KWEPILE, *n.* 2. A quince, fr. Du. kweeper.

isi-**Kwe‡ana**, *n.* 4. A false leaf, not the proper leaf, espec. the very small leaves of a tobacco plant. *adj.* something small, little.

uku-**Kwètà**, *v. i.* Not to speak what others wish to hear.

um-**Kwètà**, *n.* 1. A lad who is undergoing the rite of circumcision with other lads; he is considered unclean, and lives for the time apart from the community; voc. *kwètà* is used to one of the same age, circumcised at the same time, = chum, mate.

isi-**Kwètà**, *n.* 4. The language used by the *abakwètà* during their period of seclusion.

ubu-**Kwètà**, *n.* 7. The state of the circumcised lads.

Kwetù, *Poss. pron.* of 1 p. pl. ref. to 8 cl. Our: *ukufa kwetù*, our death.

in-**Kwetù**, *n.* 3. Scabs on the skin, scurf; the thin exterior skin or epidermis of the human body which falls off in dry scales: *unenkwetù*, his skin falls off in scales; the scales of fishes.

u-**Kwetù**, *n.* 5. The fat remaining on the skin after slaughtering.

uku-**Kwèza**, *v. t.* To ascend a river along its banks: *kwèza umlambò*, go up the river.

uku-**Kwèzela**, *v. t.* To put in order, i.e. rake together the embers of a fire: *kwèzela umlilo*, make the fire right by putting the fuel in order; to watch the pots.

um-**Kwèzeli**, *n.* 1. One who puts the fire right; see *uku-Buya*.

uku-**Kwèzelela**, *v.* To make up the fire for.

i-**Kwèzi**, *n.* 2. The planet Venus as the morning star.

ama-**Kwèzikwèzi**, *n.* 2. *pl.* Starry, glistening: *isitsaba esimakwèzikwèzi*, a glistening crown.

in-**Kwili**, *n.* 3. (a) The Sombre bulbul, Andropadus importunus *(Vieill.)*. Its cry is rendered as: *Wili jikela ngapà kwetyolo*, '*please*', Willie, go round about the bush, please.

(b) A small water-insect which darts about rapidly on the surface: *amakwènkwe alumisa inkwili elulwimini ukuze akwazi ukwenza ikwèlo*, the boys make the *inkwili* bite their tongues that they may be able to whistle; see *uku-Gqobòka*.

isi-**Kwili**, *n.* 4. and u-**Kwili**, *n.* 5. A sharp-pointed stick, shaped like an assegai, used by boys.

uku-**Kwina**, *v. i.* To whine as a child; to lament; to utter a low moan from pain or fear; more generally applied to the whining of a dog from fear, or the whistling of sticks through the air in a fight.

isi-**Kwino**, *n.* 4. and um-**Kwino**, *n.* 6. A whine, moan, plaintive cry.

uku-**Kwinela**, *v. i.* To strive, endeavour, (used with *pàmbili*).

i-**Kwiniba**, *n.* 2. A corn on the toes; a spavin or splint on the legs of horses or cattle; an uneven, injured or sore place on the body; fig. pl. bitter, unkind thoughts.

um-**Kwinti**, *n.* 6. (a) The Boter-bloem, Gazania pinnata *Less.*, a species of fibrous plant used for plaiting and as threads. Goats, feeding upon it, give much and rich milk. It is used medicinally to prevent miscarriage. See *i-Càcàwe*.

in-**Kwintshi**, *n.* 3. Headgear or badge worn by chief councillors, warriors or *ama-Gòa* only.

isi-**Kwintshi**, *n.* 3. One who is in wrath, does not care for anyone, does not look on one.

uku-**Kwiɬiza**, *v. i.* To speak Sesuto.

isi-KWITI, *n.* 4. The caretaker of a pound; also the pound itself; from the Du. schut.

uku-**Kwitsa**, *v. t.* To blow or squirt out fluid, e.g. on an army to make it invulnerable, or to ban or drive away bad spirits; to chew and spit out leaves, in order to gain a favourable decision in a law-case, etc.

um-**Kwitsi**, *n.* 1. An enchanter, as described under *uku-Kwitsa*.

uku-**Kwitsha**, *v. t.* To beat on the body with a switch.

ukuti-**Kwitshi**, *v. i.* To turn round and get out of sight; to turn away sharply from a person or thing (espec. a bad thing) so as to leave it; to remove, pass away from.

in-**Kwitshi**, *n.* 3. A sling, made of a stripped maizecob fastened on a switch and hurled away. Harm from contact with a wicked person: *akanyali lomfo apò ahambà kòna ukushiya inkwitshi*, wherever this man goes, he always leaves some mischief. Phr. *washiya nenkwitshi*, he left behind an unpaid debt or an unatoned crime.

Kwowu! *interj.* Of astonishment and of praise and consolation. O! Indeed! really!

L

L has the same liquid sound as in English. For the combinations *dl, hl* and *tl* see under *D, H* and *T*.

L is inserted after a particle before the words *apà, apò, okò*, to avoid hiatus, e.g. *ndilapà*, I am here; *kuselokо*, from that time.

La, (a) *Dem. pron.* 2 cl. pl. These: **la***mashe* or *amahashe* **la**, these horses. (b) *Poss. particle* 2 cl. sing: *iliwi* **la***m*. (c) *Conj. past.* 2 cl.: *ihashe lāpuma* **la***buleka*, the horse came out and ran.

Lā, 1. *Pron. subj.* aor. 2 cl. sing.: *iliwe* **lā***fa ngendlala*, the country was destroyed by famine.

2. (a) Contrac. from *lowa*, 1 and 6 classes sing.: **lā***mntu*, that person yonder; **lā***mti*, that tree yonder. (b) Contrac. from *leya*, 3 cl. sing. and 6 cl. pl.: **lā***nto*, that thing yonder; **lā***mitì*, those trees yonder. (c) Contrac. from *lawa*, 2 cl. pl.: **lā***mahashe*, those horses yonder.

uku-**Labalaba**, *v. i.* To try unavailingly to grasp a thing which is out of reach; not to meet the point.

Labo, *Poss. pron.* 1. cl. pl. ref. to 2 cl. sing. Their: *ihashe labo* (*abantu*), their horse; and of 7 cl. ref. to 2 cl. sing. Its: *ubukumkani bunetshawe labo*, the kingdom has its prince.

Laelo, *Distrib. pron.* of 2 cl. sing. Every, each: *laelo ihashe*, each horse; see *Elo*.

Lafulafu, *adj.* Blown-up, swollen, as a dead body; soft, spongy as bread that has risen well.

uku-**Lafuza**, *v. i.* To talk nonsense: *akukò nto uyitètàyo, ufuman' ulafuze uje kodwa*, what you say is of no use, you simply talk nonsense.

uku-**LAHLA**, *v. t.* To throw or cast away or off; to abandon, forsake, reject: *lahla lentonga*, throw this stick away; fig. *lahla lendlela*, abandon this path; *indoda yalahla umfazi wayo*, the man forsook his wife; *walahla ubomi bakè*, he laid down his life; *ndalahlwa ngunantsi*, I incurred the displeasure of So-and-so; *ityala libalahlile*, lit. the case has thrown them, i.e. they have lost their case; *ukulahla umntu*, to bury a person. Phr. *ungalahli imbò yakò ngopàyiyana*, lit. do not cast away your own for that which you are not sure of, i.e. a bird in the hand is better than two in the bush; a change is not always for the better, do not cast away your friends for a stranger who will leave you again.

u-**Lahlo**, *n.* 5. A falling away.

um-**Lahla**, *n.* 6. Lamentation; a dirge sung during the process of smelling out for witchcraft.

uku-**Lahlana**, *v.* To reject or abandon each other.

—**Lahleka**, *v.* To be in a state of being lost; to lose oneself, to wander, err from the right path; to be lost: *inkomo yam ilahlekile*, my cow has strayed; *igusha zilahlekile*, the sheep are lost; *ndilahlekile apà*, here I have erred; *indilahlekile lanto*, I have lost that thing; fig. to be confused; bewildered: *iliwi lindilahlekile*, the word has slipped out of my memory.

n. 8. Error.

i-**Lahleko**, *n.* 2. Loss: *ilahleko lam likùlu*, my loss is great.

uku-**Lahlekana**, *v.* To be cast away from; to wander from: *ukòna ngokulahlekana nomtètò*, to sin unwittingly.

—**Lahlekanisa**, *v.* To make to lose, i.e. to rob, deprive of: *makungabikò namnye unilahlekanisa nomvuzo wenu*, let no man rob you of your prize.

—**Lahlekela**, *v.* To suffer loss of: *ndilahlekelwe yilonto*, I have lost that thing; *londawo wayitètàyo yasilahlekela*, what you said went quite out of our mind; *umlahlekele umpèfumlo wakè*, he suffered the loss of his soul.

i-**Lahlekelo**, *n.* 2. = *i-Lahleko*.

uku-**Lahlekisa**, *v.* To cause to be lost; to lead astray; to cause to wander from; to bring or lead into error, mistake or difficulty: *ulahlekiswe ngokusela utywala*, he was brought to ruin by drinking brandy.

um-**Lahlekisi**, *n.* 1. A deceiver.

u-**Lahlekiso**, *n.* 5. An error.

uku-**Lahlekisana**, *v.* To lead one another astray; to bring each other into difficulties, ruin, etc.: *aboni kupèla ngabalahlekisanayo*, sinners are only people who lead one another astray.

—**Lahlela**, *v.* To throw or cast in a certain place: *ntùtù malulahlelwe pàndle*, the ashes must be thrown outside.

i-**Lahle**, *n.* 2. A live ember from a wood fire; fig. a bullet. Plur. charcoal; *amalahle amnyama*, mineral coal; *emalahleni*, a colliery.

u-**Laka**, *n.* 5. Em. Officiousness: *unolaka*, an officious person, one who causes trouble or strife.

uku-**Lakatà**, *v.* To trouble a person, e.g. by insisting on his appearing as a witness in a case.

u-**Lakanye**, *n.* 5. The back part of the mouth, especially the epiglottis.

ukuti-**Lakatyu**, *v. i.* To jump as a monkey.

Lakè, *Poss. pron.* 3 p. sing. ref. to 2. cl. sing. His, her: *ilifa lakè*, his or her inheritance.

Lakò, *Poss. pron.* (a) 2 p. sing. ref. to 2 cl. sing. Thy: *ihashe lakò*, thy horse, to be distinguished from *ihashe lāko*, the horse was there. (b) 8 cl. ref. to 2. cl. sing. Its: *ukufa akunagqi'a lakò*, death has no doctor.

Laku, *Temp. conjunctive* (a) 2 cl. sing: *lakubaleka ihashe*, when the horse ran.

(b) 5 cl. sing.: *lakugqitywa wbisi*, when the milk was finished; *lakuba lumkile wvalo*, when the anguish had died away.

i-**Lala**, *n.* 2. (a) A smelter of ore, a smith. (b) A plaited thing.

um-**Lala**, *n.* 6. Em. (a) A fibrous plant. (b) A beer-strainer made from it.

uku-**LALA**, *v. t.* and *i.* perf. *lele*. To lie down; to rest, sleep: *walala ubutòngo*, he lay asleep; *ulele*, he is asleep; *nilele njani?* how did you sleep? *ndalala ngendlala*, I slept without food; *intaba zilele ikèpù*, the mountains are covered with snow; euphem. to know carnally: *walala nentombi* or *wayilala intombi*, he was with the girl at night; fig. to be abundant: *balele iminyani*, they (the dead) lay in heaps; *inqòlowa iyalala*, the wheat is a grand crop; *impàhla zilele*, the goods are on hand, unsold.

Phr. *ulele ngendlu*, lit. he lies at or by the house, i.e. he is confined to the house by sickness, he lies prostrate; *usalele pàntsi*, he is still very ill, or confined to bed; *lento imlele*, this thing escaped his mind or attention; *ukulala isiduli*, to faint away, to lie unconscious; *ulele pàntsi ukubaleka*, he ran away at full speed; *xa silele buhlala*, when we lie awake; *wakànyela walala ngombetè*, he denied it entirely; *lilele umbetè itshoba*, lit. the tail is damp with dew, i.e. he is dead. (As long as an animal lives it moves its tail, and dew cannot rest upon it; when it is dead, the dew lies on its tail.) *Bangamaqotyazana angalaliyo emzini*, they are people who don't sleep at villages (on the way), i.e. who are smart in going a message or performing a duty at a distance.

um-**Lali**, *n.* 1. One who has long been laid up through sickness.

um-**Lala-kanye**, *n.* 1. One who does not get up again.

ama-**Lala**, *n.* 2. *pl.* Those who have gone to their rest.

ama-**Lalo**. *n.* 2. *pl.* Thoughts: *ndixelele amalalo akò*, tell me what you think in your heart.

isi-**Lalo**. *n.* 4. An old, chronic sickness; a long sickbed; = *ubu-Lwelwe*.

u-**Lalo**, *n.* 5. A sleep: *kolulalo lwabo*, in this sleep of theirs; *ulalo lwendoda*, a man's sleeping with a woman.

uku-**Lalana**, *v.* To lie together, next to each other. In a bad sense, to live in uncleanness, to commit adultery.

—**Lalanisa**, *v.* To make one sleepy, i.e. to put him off his guard, draw his attention away; to dissuade one from a purpose; fig. to cheat by dissembling and hypocrisy.

—**Lalela**, *v.* To lie in wait for, in ambush; sometimes used for *lindela*: *ndoba ndisalalele*, I shall still be waiting.

um-**Lalèli**, *n.* 1. A lier-in-wait.

um-**Lalela**, *n.* 6. A place where one lies in wait for another; an ambush.

uku-**Lalisa**, *v.* To cause to lie down; to put to sleep: *lalisa umntwana*, put the child to sleep; *ukulalisa inkuku*, to put a troublesome chicken to sleep. (A child catches the chicken, puts its head under one wing, then dangles the chicken up and down, singing, *lala, abanye balele ehlatini*, sleep, the others are asleep in the forest. He then lays it down quietly, and it sleeps for a short time, then gets up and runs away.)

To pass the night; to encamp for the night: *ndalalisa e-Dikeni*, I lodged at Alice for a night; *umvumo uyakulalisana?* is the concert to go on all night? *balalisa emva kwentaka*, they ran after the bird, keeping closely to its track wherever it went.

—**Lalisana**, *v.* To lie down together; to afford each other company by sleeping together.

—**Lalisela**, *v.* To wait for; to be ready for.

uku-**Lalaza** *v. i.* Em. To pretend that one has done his work well, while he has either not done it at all, or else has only half-done it; = *uku-Pàya*.

i-**Lali**, *n.* 2. A quiet, meek person; one who does not assert his right.

ubu-**Lali**, *n.* 7. Gentleness, mildness, meekness.

i-LALI, *n.* 3. An encampment, village, ward, location, from Du. laager.

Lali, *aux.* contrac. from *laye li,* 2. cl. sing.: *ilizwi laliviwe,* the word had been heard.

Lalo, *Poss. pron.* 2 and 5 classes sing. ref. to 2 cl. sing. Its: *ilizwe linesiko lalo,* a country has its custom; *lunike usapo ilifa lalo,* give the family its inheritance.

Lam, *Poss. pron.* 1 p. sing. ref. to 2 cl. sing. My: *iliso lam,* my eye; see *M.*

um-**Lam,** *n.* 1. A brother-in-law (wife's brother). Fem. *umlamkazi,* a sister-in-law.

ukutl-**LAMB'U,** and uku-**Lambà,** *v. t.* To become hungry; *ndilambile,* I am hungry. *uku-Lambà, n.* 8. Appetite.

um-**Lambò,** *n.* 6. A river; *wemka nomlambò* or *wabizwa ngumlambò,* he was drowned; anaemia, poverty of blood, supposed to be caused by being bitten by the river; dimin. *umlanjana,* a small river. Phr. *akukò mlanjana ongagqumiyo,* every streamlet has its own sound.

ubu-**Lanzi,** *n.* 7. State of loneliness and need.

uku-**Lambèla,** *v.* To hunger for or after: *ndilambèle ukudla,* I am hungering for food.

—**Lambisa,** *v.* To cause hunger in another; fig. to contract the muscles of the stomach.

ukutl-**Lambàlala,** *v.* To get empty, as a milksack; fig. to be gone and not to be seen: *walambàlala ehlathi,* he disappeared, went hastily into the forest.

uku-**Lambàtà,** *v.* To be empty, bare, destitute, miserably poor.

—**Lambàtisa,** *v.* To make destitute, poor.

i-**LAMU**! with the 'u' almost inarticulate. *interj.* Em. Stop that! Give it up! used as a strong appeal to make two fighters desist from their fighting; = *Lamla.*

uku-**Lamla,** *v. t.* pass. *lanyulwa.* To interpose between contending and fighting parties, with the object of making peace; to mediate: *abantu balwa, ndafika mna ndalamla,* the people were fighting, I came and separated them; to interfere, oppose, restrain: *ndayilamla inja ingalidli iqanda,* I prevented the dog from eating the egg.

um-**Lamli,** *n.* 1. An arbiter, umpire, mediator.

uku-**Lamlela,** *v.* To interpose, intercede, plead in favour of or on account of others.

um-**Lamleli,** *n.* 1 = *um-Lamli.*

u-**Lamnyani,** *n.* 5. Em. A bundle of Kafir-corn ears. (The root is *nyani*: cf. *um-Nyani,* a thrashed-out head of Kafir-corn.)

u-**Lamtsasa,** *n.* 5. Em. Beer. (The root is apparently *sasa*; cf. *u-Sasa,* a kind of sickness caused by beer-drinking.)

um-**Lamu,** *n.* 1. = *um-Lam.*

i-LAMUNI, *n.* 3. An orange, fr. Du. lamoen.

uku-**LANDA,** *v. t.* To follow on the scent like a dog, or on the track, trace or mark of a thing or animal lost to sight: *silanda inkomo elahlekileyo,* we are following the track of a lost cow; *balanda inyamakazi ehlatini,* they chased game in the forest; cf. *um-Kòndo.*

—**Landeka,** *v.* To be traceable: *azilandeki nendlela zakè,* and his ways are not traceable.

—**Landela,** *v.* To follow after, pursue that which is still in open sight or in sight mentally; fig. to imitate: *ukuba kukò onga angandilandela,* if anyone wishes to come after me.

um-**Landeli,** *n.* 1. A follower.

i-**Landela,** *n.* 2. Sequence, sequel.

uku-**Landelana,** *v.* To follow one after another, as persons walking in a narrow footpath.

—**Landelelana,** *v.* To go or follow in procession.

—**Landelisa,** *v.* To cause or make to follow any direction or order; fig. to prove or show forth by reasoning, argument or testimony: *ndamlandelisa ukukòhlisa kwakè,* I made him repeat what was said about his cheating.

—**Landisa,** *v.* To cause or try to follow; fig. to give an account; to tell or narrate just as the circumstances happened; to bring to a confession: *walandisa ityala lakè,* he made a confession of his guilt; *ndilandise,* give me a circumstantial account.

—**Landisisana,** *v.* To follow on the scent; to trace for one another.

isi-**Landa,** *n.* 4. A Kafir needle, about 4 to 6 inches long, and eyeless, used for making holes through which the thread—made from the sinews of the shoulders of an ox—is run with the fingers. This needle is now used for taking out thorns from the foot, etc., or for loosening tobacco in a pipe.

ubu-**Landa,** *n.* 7. Em. The place where a man's parents-in-law live; = *ubu-Kwè.*

ema-**Landalahle,** *n.* 2. *loc. pl.* Out of reach, e.g. too high up; far away: *isemalandalahle,* it is far away, i.e. nowhere.

isi-**Landu**, *n.* 4. An old moral debt (subjective) : *izilandu zetù*, our trespasses; a grudge: *unesilandu*, he has ill feeling in his heart against another.

um-**Landu**, *n.* 6. A debt (object.) contracted by using the aid of a doctor for divination; hence, account, bill, wages: *ƙola umlandu*, pay what is due.

uku-**Landula**, *v. t.* To refuse a request, make an excuse from disinclination to comply ; to deny, disown ; to withhold from ; to disallow : *waya kucela inkomo, yalandulwa*, he went to ask for a head of cattle, but it was refused.

—**Landulela**, *v.* To plead inability for, in regard to ; to excuse oneself, or make excuses for another : *baqala bonke ngakunye ukuzilandulela*, they all with one consent began to make excuse ; to refuse to, or withhold from one.

Langa, Past tense, 2 cl. sing. of *uku-Nga* (*a*) and (*b*) and of *ukw-Anga*, which see.

i-**Langa**, *n.* 2. The sun; fig. a solar day: *wabuya ngelilanga*, you will return then during this sun, i.e. this very day; *ilanganye*, one day; *umzi welanga*, a village or place where a drinking bout is going on; *emalanga*, in the afternoon; *asint' ilanga*, it is extremely dry; *ilanga liyadliwa*, there is an eclipse of the sun.

isi-**Langa**, *n.* 4. A burning glass.

um-**Langa**, *n.* 6. A blemish, a cataract or film on the eye.

i-**Langatye**, *n.* 2. A flame, flash of fire; cf. *i-Dangatye.*

uku-**Langazelela**, *v. i.* To hanker after; to long for; to desire earnestly: *umpèfumlo wam uyalangazelela intendelezo zika-Yehova*, my soul longeth for the courts of the Lord; *ndalangazelela ukunga ndingakubona*, I longed to see you.

isi-**Langazelelo**, *n.* 4, and u-**Langazelelo**, *n.* 5. Intense longing, desire, longing expectation.

uku-**Lantsha**, *v. t.* To throw into: *wazilantsha emanzini*, he threw himself into the water.

um-**Lanya**, *n.* 1. Em. My wife's brother.

um-**Lanyakazi**, *n.* 1. Em. My wife's sister. The brothers and sisters of a wife are called *abalanya* by her husband; cf. *um-Alamane.*

ukuti-**Lanzi**, *v. t.* To insert a few words between others (in a newspaper).

ubu-**Lanzi**, *n.* 7. State of loneliness and need; from *uku-Lambà.*

Lapá, Here, see *apà.*

i-**Lapi**, and i-**Lapu**, *n.* 2. A piece of cloth, a rag; a tablecloth, napkin; plur. *amalapù*, old clothes; fr. Du. lap.

Lapò, There, see *Apò.*

isi-**Laqa** and isi-**Laqalaqa**, *n.* 4. One who is restless, conscience-stricken.

uku-**Laqazela**, *v. i.* To be restless from a stricken conscience.

Lase, *Poss. part.* 2 cl. sing. used with locatives: *ihashe lase-Qonce*, a horse belonging to King William's Town.

Laso, *Poss. pron.* 4 cl. sing. ref. to 2 cl. sing. Its: *isifo ngesifo sineyeza laso*, every sickness has its remedy.

uku-**Latà**, = *ukw-Alatà.*

isi-**Latà** and isi-**Latàlatà**, *n.* 4. A foolish person.

uku-**Latàzela**, *v.* To be or to act foolishly.

ukuti-**Latya**, *v. t.* To throw a thong round a thief's neck; to put beads or chains round the neck.

uku-**Latyuza**, *v. t.* Of the wind or waves, to toss the sea or a ship.

n. 8. Raging (of the waves).

um-**Latyuzisi**, *n.* 1. One who stirs up (the sea): *ndingu-Yehova, umlatyuzisi wolwandle*, I am the Lord who stirreth up the sea.

i-**Lau**, *n.* 2. A Hottentot, applied also jokingly to an *umkwèlà*; fem. *ilaukazi.*

ubu-**Lau**, *n.* 7. A fragrant powder made of the dry leaves of *um-Tombòti*, *in-Tombòtshane*, *i-Gusawa*, *um-To*, *um-Diza*, *um-Xobò*, *isi-Fikane*, *i-Tyeleba*, *i-Gqoqina* or of the root of *i-Ngqawane*, and used as a perfume for the body; a lotion secretly used by chiefs for evil purposes; a lotion with which a girl is washed on the day when she is sent to be married.

uku-**LAULA**, *v. t.* (a) To give orders to; to arrange (a hunt); to perform incantations before going to war or to a hunt or to any important affair, in order to ensure success; to reign, rule over, govern: *balaula imfazwe*, they designed a plan of war; *balaula impi*, they gave orders to the army how it should attack. (b) To narrate a dream.

um-**Lauli**, *n.* 1. One who reigns, a governor; one who foretells events and uses enchantments; one who tells dreams.

isi-**Lauli**, *n.* 4. Reign, government.

isi-**Laulo**, *n.* 4. A ruler.

u-**Laulo**, *n.* 5. Rule: *bamnikele elulaulweni lweƙuluneli*, they gave him up to the rule of the governor.

ubu-**Lauli**, *n.* 7. Principality, government.

uku-**Laulela**, *v.* (a) To rule for. (b) To narrate a dream to others: *ndabalaulela ipùpà, ke abandazisanga ukutyilwa kwalo,* I told them the dream, but they did not make known unto me the interpretation thereof.

uku-**Lavuza**, *v. t.* To speak stupid things, to talk nonsense.

Lawa, *Dem. pron.* 2 cl. pl. Yonder; see *Lā, 2. (c)*: *amahashe-lawa*, the horses yonder.

Lawo, contrac. **lō**, *Dem. pron.* 2 cl. pl.: Those: *amahashe-lawo,* those horses.

Lawo, *Poss. pron.* (a) 6 cl. sing. ref. to 2 cl. sing. Its: *biza lomlambò ngegama lawo,* call this river by its name.

(b) 2 cl. pl. ref. to 2 cl. sing. Their: *lamadoda alitànda ilizwe lawo,* these men love their country.

Laye, *aux.* of compound tenses, 2 cl. sing.: *ilifa lakè laye lidliwa nguye* (contrac. *lalidliwa*), he enjoyed his inheritance; *la(ye) liya kufunwa,* it would have been desired, see *uku-Ya, 3.*

uku-LAYISHA, *v. t.* To load up, fr. Du. laden.

u-LAYITA, *n.* 1. plur. *ama-Layita.* A Native desperado or highway-robber (a word introduced from the mines); from Eng. light.

Layo, *Poss. pron.* (a) 3 cl. sing. ref. to 2 cl. sing. Its: *intsimbi yakùpà izwi layo,* the bell gave forth its sound. (b) 6. cl. pl. ref. to 2 cl. sing. Their: *iminxùma inelishwa layo,* holes have their danger.

Laza, 2. cl. sing. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *laza labaleka ihashe,* then the horse ran; see *uku-Za.*

isi-**Laza**, *n.* 4. Em. Old food that has last its freshness, esp. old Kafir-beer, which when drunk causes *u-Sàsa.*

ama-**Lazinge**, *n.* 2. *pl.* Single seeds: *wafaka umbòna wangamalazinge ngamanye,* he put single seeds of maize here and there.

Lazo, *Poss. pron.* Their. (a) 3. cl. pl. ref. to 2 cl. sing.: *intaka zinelizwi lazo,* the birds have their voice. (b) 4 cl. pl. ref. to 2 cl. sing.: *izitùnywa zezulu zinekàya lazo,* the angels have their home. (c) 5 cl. pl. ref. to 2 cl. sing.: *uyazazi-na intlanga nesiko lazo?* do you know the peoples and their custom?

Le, *Dem. pron.* (a) 3. cl. sing. This: **le***nto*, this thing; *indlela elungileyo yi***lé**, the good way is this one. (b) 6 cl. pl. These: **le***milambo*, these rivers.

Lé, *adv.* Far, far away: *bavela lé,* they come from far; *makube lé kum,* may it be far from me; *sendilé,* I am already far away; *zikò intaba ezibetà lé kwezinye ngobupàkamo,* there are mountains which are far higher than others.

um-**Le**, *n.* 6. Soot: *indlu izele ngumle*, or *yimile*, the house is black with or full of soot.

i-**Lebe**, *n.* 2. Pudenda feminae.

isi-**Lebe**, *n.* 4. The underlip of animals; the chin.

um-**Lebe**, *n.* 6. Orig. large lip; at present simply lip; pl. *imilebe yomlomo,* the lips of the mouth.

i-LEFELE, *n.* 3. A rifle, from Eng.

isi-**Lekehlana**, *n.* 4. A short person; fig. a poor, destitute person, or an article worth nothing.

Lekeleke, *adj.* Hanging loosely, as the dewlap or udder of a cow, or the tongue of a bell.

uku-**Lekezela**, *v. i.* To hang loosely, swinging to and fro.

uku-**Lekenya**, *v. t.* To lick with the tongue, as food from a dish or off the fingers, or inkstains off one's hand or off a book.

uku-**Lekuza**, *v. t.* To toss the head up and down; to nod with the head; to swing the body in a haughty manner; to prance, as horses; to move forward, threaten; to feign, as if about to attack or strike; to try to steal but without success.

—**Lekuzeka**, *v.* To bow, make bows in dancing.

um-**Lelemba**, *n.* 1. Em. A very lazy person who does his work without showing any interest in it.

uku-**Lelesa**, *v. t.* To injure in a stealthy manner: *isela lindilelesile,* the thief stole during my absence from home; to do wrong, cheat; of lightning, to do damage.

uku-**Leleza**, *v. t.* To comfort, quieten one after having upbraided him.

i-LELI, *n.* 3. A ladder, fr. Du. ladder.

um-**Lembèlele**, *n.* 6. Prolixity, diffusiveness, circumlocution, verbosity in speech; a long, prosy address which causes delay.

ubu-**Lembù**, *n.* 7. (a) Moss. (b) The green, shiny substance on stagnant water. (c) The soft part of a pumpkin or gourd. (d) The female filaments of a ripening maize-cob.

ubu-**Lembù belitye**, *n.* 7. A lichen found on stones, used for snakebites and syphilis.

isi-**LENGA**, *n.* 4. = *isi-Lengalenga.*

um-**Lenga**, *n.* 6. A hanging, dangling shred or rag.

uku-**Lengalenga**, *v. i.* To hang; to be suspended; to dangle in the air.

i-**Lengalenga**, *n.* 2.
isi-**Lengalenga**, *n.* 4.
um-**Lengalenga**, *n.* 6. } A curtain, hanging; anything hung up in an extended form and dangling; a waving curtain, band, scarf, sash.

ama-**Lengalenga**, *n.* 2. *pl.* An inaccessible high place, a precipice.

ama-**Lengelenge**, *n.* 2. *pl.* The air, the void, the firmament: *wayipòsa intonga emalengelengeni*, he threw the stick into the air.

uku-**Lengalengisa**, *v.* To hang up, suspend, as a curtain.

Lento, Lit. this thing. Used as *adv.* Because, why: *niyahiliza, kukò lento niti, masiye sibingelele ku-Yehova*, ye are idle, this is why ye say, let us go and sacrifice to the Lord.

Lenu, *Poss. pron.* 2. p. pl. ref. to 2 cl. sing. Your: *iliso lenu*, your eye.

um-**Lenya**, *n.* 6. A plant grown on the grave of a chief.

ukuti-**LENYE**, *v. t.* To lick up: *inja ikutèlenye konke ukudla kwam*, the dog has licked up all my food; *ilokwe yam itè-lenye ngumlilo*, my dress has been licked up and burnt by the fire.

uku-**Lenya**, *v. i.* To lick; to dart out, as fire; to wave about towards a person; to stretch out the tongue towards a person, as a snake when threatening an attack; to wag the tail, as a dog.

—**Lenyela**, *v.* Of fire, to dart at: *umntwana walenyelwa lilangatye*, the child was caught by the flame.

—**Lenyeza**, *v.* To dart the tongue to and fro, as a snake.

—**Lenyisa**, *v.* To cause to dart out; to flare out: *ukutsha kwehlati bekulenyisa amalangatye ngamacal' onke*, at the burning of the forest the flames leaped out in all directions.

Lenye! *interj.* Save the mark!

um-**Lenze**, *n.* 6. A leg; the right hind-leg of a slaughtered animal, whereas the left is called *i-Dikazi*; a hind wheel of a wagon; a wheel of a cart; dimin. *umlenzana.*

ukuti-**Lepù**. *v. i.* Of the snow, to fall in flakes.

uku-**Lepùza**, *v. i.* To show the female filaments: *umbòna uyalepùza*, the maize shows its filaments; to froth up, as yeast or beer or soap-suds; to bubble up as water from stagnant mud; to froth at the mouth. Em. = *ukuti-Lepù.*

uku-**Leqa**, *v. i.* To leap; to run with a leaping motion. *v. t.* To drive fast, to race cattle.

i-**Leqe**, *n.* 2. Dowry (ox, cow, sheep or goat), given to the woman by her father on or after the day of marriage.

uku-**Lesa** and uku-**Lesesha**, *v. t.* To read, from Du. lezen.

uku-**Letà**, *v. t.* To take or lift up and bring near: *letà umntwana apà*, bring the child here; to put into: *wazileta emanzini*, he threw himself into the water; *waziletà pèzu kwendoda*, he threw himself upon the man (in fighting).

isi-**Leti**, *n.* 4. A slate, fr. Eng.

uku-**Letsheza**, *v. t.* To run about the place.

Letù, *Poss. pron.* 1 p. pl. ref. to 2 cl. sing. Our: *ilitè letù*, our desire.

isi-**Levu**, *n.* 4. (a) The chin; the beard of a goat; cf. *in-Devu.* (b) A small kind of rush (Ficinia) that grows in tufts.

Leya, (contrac. **Lā**), *Dem. pron.* 3 cl. sing and 6 cl. pl. Yonder: *intaba-leya*, the mountain yonder; *imimango-leya*, the ridges yonder.

isi-**Leyi**, *n.* 4. A sleigh, from Du. slee.

Leyo, contrac. **Lō**, *Dem. pron.* 3 cl. sing. and 6 cl. pl.: That, those: *leyonto* or *lōnto*, that thing; *leyomiti* or *lōmiti*, those trees; *yaleyo*, everyone.

Li, (a) *Pron. subj.* 2 cl.: *ihashe liyabaleka*, the horse runs. (b) *Pron. obj.*: *ndalitènga elihashe*, I bought this horse. (c) *Copula* and *Cause*: *lihashe*, it is a horse; *ndakàtywa lihashe* or *lilo*, I was kicked by the horse, or by it.

uku-**Libala**, *v. i.* To idle away; to spend, waste or consume time: *ndalibala kukufeketà*, I wasted my time with playing; *ndalibala ekàya*, I idled away my time at home; hence, to neglect, forget; to be careless: *ulibele ukuza*, he forgot to come; *walibala ukuguqìba umsebenzi wakè*, he neglected to finish his work.

—**Libaleka**, *v.* To be forgotten.

—**Libalisa**, *v.* To cause a person to while away his time; to divert attention towards an object; to amuse, interest, entertain another, so as to hinder him from his proper employment. (The following form is more frequently used).

—**Libazisa**, *v.* pass. *lityaziswa.* To sit beside a prospective bride during the period of her seclusion immediately be-

fore marriage and to pass the time talking and singing, so as to make her forget her loneliness; to make or cause to be careless, forgetful; to delay, detain, keep back: *wandilibazisa ngokutêtà kwakè nomnye umntu*, he let me wait while he spoke with another person; *ndazilibazisa*, I passed my time waiting; *bendibalibazisa abantu basemzini*, I was entertaining the strangers.

Libe, *aux.* in forming compound tenses, 2 cl. sing.: *iliswi libe litêtwà*, (contract. *belitêtwà*), the word was spoken; *libe lingalityalwanga*, (contract. *belingalityalwanga*), it had not been forgotten, see *uku-Ba 1. 2. (a)*.

u-**Libo**, = *ul-Ibo*.

um-**Libo**, n. 6. The first tender shoots of pumpkins and melons; *umlibo wokuzalwa*, pedigree, genealogy, kindred, stock.

Likilìki, *adj.* Shaky or wobbly, as jelly, soft watery meat, or a distended abdomen.

uku-**Likizela**, *v. i.* Of any wobbly thing, such as the distended abdomen of a fat person as he walks, to move or shake about.

uku-**Lila**, *v. i.* To weep, cry, lament, mourn, wail; to crow: *inkunzi yenkuku iyalila*, the cock crows; to give a sound: *intsimbi iyalila*, the bell sounds; *xatila intonga* is said in fighting, when the sticks come cracking down on the heads; *umtî uyalila*, the tree discharges, exudes sap; *ndalila imvukazana*, I wept bitterly. Phr. *uya kulila ngaso nye, uxcle inkau*, lit. you will shed tears with one eye like a monkey; crocodile tears. The proverb is used to deter people from being led into a snare. (A monkey caught in a trap, is said to shed tears with one eye only). *Ulile wazonda*, he made himself ill with weeping.

um-**Lili**, *n.* 1. A weeper, crier; one who cries.

isi-**Lilo**, *n.* 4. } Weeping, lamentation,
u-**Lilo**, *n.* 5. } mourning.

uku-**Lilela**, *v.* To weep, mourn, etc., for or on account of: *unyana wamlilela uyise*, the son mourned for his father.

—**Lilelana**, *v.* To weep, etc., over one another, as on unexpectedly meeting after a long parting.

—**Lilisa**, *v.* To cause weeping: *ziyakumlilisa inkuni*, the firewood will make her weep (i.e. when it is wet and will not burn); to ring a bell: *lilisa intsimbi*, ring the bell; to play on an instrument: *uyalilisa uhadi*, he played the *uhadi* (piano).

um-**Lilisi-xilongo**, *n.* 1. A trumpeter.

uku-**Lililela**, *v.* Of a hen, to cackle: *iyalililela inkuku*, the hen is cackling after laying an egg; to keep harping on a thing, like a cackling hen; to toll a bell for one who is dead.

isi-**Lili**, *n.* 4. A part of a hut set apart for the use of individuals, for sitting or sleeping in; a bedroom.

Lilo, *Copula* and *Cause*, 2 cl. sing. It is it, or by it, see *Li, (c)* and *Lo, 1. (c)*.

um-**Lilo**, *n.* 6. Fire, burning, conflagration: *umlilo awunamatêli*, the fire does not catch; *indoda ingumlilo*, the man is full of wrath; a match: *ndip'umlilo*, give me a match.

uku-**Lima**, *v. t.* To hoe in seed, to dig, plough, cultivate.

um-**Limi**, *n.* 1. A cultivator, husbandman; a peasant.

i-**Lima**, *n.* 2. Orig. a number of people who came to help a lately-married woman, at her invitation, to hoe her garden and who were entertained by her husband by having an ox killed for them; now, a gathering of men each with his own oxen coming to plough a field, or a gathering of people to weed a garden; these people are fed by the owner of the garden, but often they are entertained with Kafir-beer only.

isi-**Limo**, *n.* 4. The produce of ploughing; crop.

um-**Lima-ndlela**, *n.* 6. The boundary of a garden or cultivated land.

uku-**Limalima**, *v.* To plough in a hurry.

—**Limeka**, *v.* To be fit for digging or being dug, etc.: *umhlaba awulimeki*, the ground does not plough well; *igaba lam liyalimeka*, my hoe digs well.

—**Limela**, *v.* To plough for another: *ndilimele intsimi yam*, plough my garden for me.

isi-**Limela**, *n.* 4. The Pleiades, which announce the ploughing time: *isilimela sesitwàsile*, the Pleiades have appeared i. e. springtime has come; *eyesilimela*, the month of June, the time for ploughing wheat.

isi-**LIMA**, *n.* 4. Anything, whether person, animal or fruit, that is misshapen or deformed; a cripple, especially one whose fingers or toes cleave together by nature, or from an accident or burn; anything defective, imperfect, faulty, as a broken piece of furniture: *umntu osikwasilima*, an abject person, one not pleasing; *into*

esikwasilima, a thing not liked. Girls will not eat any deformed fruit, lest they bear deformed children.

uku-Limala, *v. i.* To be hurt, injured, wounded by contusion, pressure or any other violence done to the body: *ulimele elunyaweni,* he is hurt in his foot.

—**Limaza,** *v.* pass. *linyazwa.* To hurt, contuse, injure, wound, bruise; to wound in battle: *walimaza isandla sakè,* he injured his hand.

—**Limazisa,** *v.* To cause to hurt; to hurt purposely.

uku-Linda, *v. t.* To keep watch in the gardens, in order to drive away birds or animals from the crops: *intaka mazilindwe, ukuba zingadli amasimbà etù,* the birds must be kept from eating our Kafir-corn; *siyalinda incanda entsimini,* we keep watch for the porcupines in the garden; to be on guard, watchful, awake: *yiba ulindile,* watch! to wait for: *ndiya kumlinda endlwini,* I shall wait for him in the house; *undilindile,* he waited for me.

um-Lindi, *n.* 1. A watchman, guard.

isi-Lindo, *n.* 4. Waiting, watching, vigilance.

um-Lindo, *n.* 6. The period of watching, a watch: *umlindo wobusuku,* a watch of the night.

uku-Lindana, *v.* To wait, watch for each other.

—**Lindela,** *v.* To wait for; to expect: *umpèfumlo wam ulindele ku-Yehova,* my soul waiteth for the Lord.

—**Lindisa,** *v.* To cause to wait.

i-Lindi, *n.* 2. A cup-shaped depression, varying from a few feet to a few yards across, on the surface of the ground. Plur. *ama-Lindi,* a strip of country characterized by having numerous depressions on its surface; such tracts are found at King Williamstown and near East London.

um-Lindi, *n.* 6. A deep furrow, hole, pit, grave.

u-LINDIPASI, *n.* 1. Rinderpest, from the Eng.

Linga, 1. *verb. pref.* of Potent. mood, 2 cl. sing.: *ihashe* **linga***baleka,* the horse may run.

2. *aux.* of Condit. mood, see *Linge,* 2.

3. *Short* Pres. 2 cl. sing. of *uku-Nga (a) and (b).*

4. *Neg. verb. pref.* (a) of depend., rel. and conjunct. sentences: *lumka ukuze ixoki* **linga***buyi,* take care that the liar does not come back; *utètà ilizwi elinga**viwanga** *nguwe,* you speak a word which you have not heard; *elikàka nge***linga***pàtwà,* this shield would not be taken or ought not to be taken.

(b) Before *ka, kò* and *na, linga* becomes *linge*: *badla* **linge***kafiki ixesha,* they ate before the time; *ndafika* **linge***kò ibandla,* I arrived but no congregation was there; *andilifuni elihashe* **linge***namendu,* I do not like this horse which is not swift.

Linge, *Neg. verb. pref.* 2 cl. sing. (a) of Potent. mood, contrac. from *alinge*: *ilizwilakò* **linge***pèndulwa,* thy word may not be answered.

2. *aux.* of the condit. mood: **linge***-(linga-)* or **nge***lipàtwà kakuhle elikòboka,* this slave should be treated kindly.

ukuti-LINGI, *v. i.* = *uku-Lingisa.*

uku-Linga, *v. t.* (a) To try, attempt, venture; to make an effort: *andiyi kulinga ukuwuwela umlambò,* I shall not attempt to cross the river; to tempt by reason or argument: *wandilinga ngengubo,* he tempted me with a dress (which he promised to give); to try by experiment; to examine: *walilinga izembè ngokugaula umtì olukùni,* he tried the hatchet by felling a tree of hard wood with it. (b) To test, try; hence to taste anything cooked, so as to find out whether it is properly cooked: *ulinga imbiza,* he has taken out food from the boiling pot.

um-Lingi, *n.* 1. A tempter.

um-Lingwa, *n.* 1. A probationer.

i-Linga, and **i-Lingo,** *n.* 2. Attempt, effort, endeavour, exertion.

i-Linge, *n.* 2. An experiment.

isi-Lingo, *n.* 4, and **u-Lingo,** *n.* 5. Test, trial, temptation. Phr. *wagcakamela isilingo,* he faced temptation.

um-Lingo, *n.* 6. Trial, temptation, experiment; pl. magical arts.

uku-Lingalinga, *v.* To tempt, etc., thoroughly.

—**Lingana,** *v.* To be equal to, either in weight, strength, measure or quality; to be adequate, equitable: *amazwi abo alingene,* their words are of the same import, i.e. agree; *inkabi zilingene ngamandla,* the bullocks are equal in strength; *ukudla oku kuyalingana nabantu bonke,* the food is sufficient for all people; *inani lamadoda lilingene namakùlu amabini,* the number of men is about 200; *umbòna ulingene nenxòwa esintatù,* the maize measured about three bags; *andikulingene ukuba ungene pàntsi kopàhla lwam,* I am not

worthy that thou shouldest come under my roof; *ingubo ayindilingene*, the blanket does not fit me; *abalingenwe ngabafundisi*, they have not enough teachers; *yaye nendimbane elingeneyo yomzi inaye*, and much people of the city was with him.

um-**Lingane**, *n.* 1. A companion, comrade.

u-**Lingano**, *n.* 5. Symmetry.

ubu-**Lingane**, *n.* 7. Companionship, comradeship, partnership.

uku-**Linganisa**, *v.* To compare one thing with another; to measure: *linganisani ezonto zombini, yiyipina enkulu*, compare both these things, which is the greater of the two; *sikulu isitya olinganisa ngaso*, the vessel you measure with is big; fig. to equalize; to imitate: *ndilinganise*, imitate me; *ukuze simlinganise ngokuti*, that we may imitate him by doing so; to try; to venture, undertake: *masilinganise amandla etu*, let us try our comparative strength; to make a feint, as if to strike another; cf. *uku-Lekuza* and *uku-Lingisa*.

um-**Linganisi**, *n.* 1. One who measures.

isi-**Linganiso**, *n.* 4. A tape-line, yard-stick, dimension, weight, measure, pattern: *isilinganiso sam*, my measure.

um-**Linganiso**, *n.* 6. Measurement: *imilinganiso emitatu*, three yards (of stuff).

uku-**Linganisela**, *v.* To proportion one thing to another: *nditenga ngokulinganisela ngemali endinayo*, I purchase according to the money I have; to apportion, distribute by measure: *wandilinganisela ngesitya esincinane*, he measured out to me with a small vessel; to try to equal, imitate, figure, form, draw a copy: *ndilinganisele*, take an example or a lesson from me.

um-**Linganiseli**, *n.* 1. One who distributes by measure.

isi-**Linganiselo**, *n.* 4. } Measure, pro-
um-**Linganiselo**, *n.* 6. } portion to other things.

uku-**Lingela** *v.* To tempt for: *undilingelanina?* why do you tempt me?

u-**Lingelwano**, *n.* 5. Symmetry, evenness.

uku-**Lingisa**, *v.* To try, attempt to do a thing; to make a feint as if about to strike another; to point a sword or lance at a person: *walingisa ngomkonto*, he lifted up the spear, as if he was going to stab.

um-**Lingisi**, *n.* 1. One who makes a feint of striking another.

isi-**Lingiso**, *n.* 4. A feint.

um-**Lisela**, *n.* 6. The young men in their prime and vigour; the flower of the army.

u-**Liwo**, *n.* 5. Attack, fight, from *uku-Lwa*.

uku-**Liza**, *v. t.* To help, support or assist a chief or poor people with presents.

i-**Lizo**, *n.* 2. } Presents given to a chief,
um-**Lizo**, *n.* 6. } or to a man whose cattle have been confiscated or have died; contribution, assistance, help; pl. *amalizo*, alms.

um-**Liza**, *n.* 6. Em. An ornament worn round the ankles, consisting of horsehair overcast with brass wire.

Lo, (contrac. form of pron. emphat. *lona*) 1. *Poss. pron.* 2 and 5 classes. Its. (a) After poss. particles of all classes: *ukubaleka kwalo (ihashe)*, its (the horse's) running; emphat. *okwalo ukubaleka, its* running; *amandla alo (kolo)*, its (faith's) power; emphat. *awalo amandla, its* power.

(b) It is used with prepositions: *bahlaba ngalo irele*, they stabbed with the sword; *impukane zikulo (ubisi)*, flies are in it (milk).

(c) It follows the Copula, expressing causal relationship: *ndakatywa lilo (ihashe)*, I was kicked by it (the horse); *ndibetwe lulo (usizi)*, I felt it (sympathy).

2. *Dem. pron.* 1 and 6 classes. This: **lo***mntu*, this person; **lo***mti*, this tree.

3. *Pron. subj.* of condit. future, 2 and 5 classes sing.: *ilizwe lo**ba** yintlango*, the country will become a wilderness; *ubisi lo**pala**la*, the milk will spill.

Lo, *Dem. pron.* contrac. (a) from *lowo*, 1 and 6 classes. That: *lomntu*, that man; *lomti*, that tree. (b) From *leyo*, 3. cl. sing. That: *lonkabi*, that ox. (c) From *lawo*, 2 cl. pl. Those: *lomadoda*, those men.

isi-**Lo**, *n.* 4. Any animal, wild or of a pernicious, injurious nature, including those which are not used for food, hence, unclean animals, as the lion, etc.; *isilo somntu*, the tapeworm of the intestines; *isilo sika-Mhlola*, a very destructive person or thing, esp. beer or brandy, named from the effects.

Plur. *izilo*. The things by means of which one is said to have been bewitched and which the doctor professes to have extracted from the bewitched person. Dimin. *isilwana*, a small wild animal; a dangerous insect; also a tapeworm. Also *isilwanyana*, collective name for all sorts of very small wild animals, vermin, reptiles, insects; see *uku-Gaqela*.

ubu-**Lo**, *n.* 7. State of wildness.

ulu-**Lo**, = *u-Liwo*. See under *uku-Lwa*.

uku-**Loba**, *v. t.* To draw water out of a well with a rope and bucket or to catch fish with a line and hook; to cut open an abscess; to vaccinate; fig. to explain, disentangle.

um-**Lobi**, *n.* 1. A fisherman; a surgeon.

u-**Lobo**, *n.* 5. An angling line.

um-**Loboti**, *n.* 6. An angle or hook for fishing.

uku-**Lobola**, *v. t.* pass. *lotyolwa*. (a) Primarily to compensate, indemnify; to give dowry for a wife, see *i-Kazi*.

The idea lying at the root of this custom is that the father suffers loss by the marriage of a daughter. He is deprived of her assistance, and has a just claim for compensation. This custom furnished also a guarantee that the woman would be kindly treated after marriage. If she had just cause for complaint, she could return to her friends, who demanded one or more head of cattle, before she was allowed to go back to her husband. To make payment of this kind is also called *ukulobola*; but the payment is not called *i-Kazi*.

It should be noted that the word dowry has acquired in South Africa a meaning different from its strict signification.

Phr. *unyoko walotyolwa ngamatòkazi*, your mother was paid for with heifers, i.e. you are a lucky fellow; *unyoko walotyolwa ngamakùba*, your mother was paid for with hoes, i.e. you are unlucky.

(b) To release a child from the people who brought it up; to give cattle for the purpose of bringing it home.

—**Lobolela**, *v.* To give dowry for a wife to the father or guardian: *uya kundilobolela intombi yam*, you will give me dowry for my daughter.

—**Lobolelana**, *v.* To exchange: *balobolelana ngamazwi*, they exchanged words.

—**Lobolisa**, *v.* To demand dowry; to cause dowry to be given.

u-**Lobuza**, *n.* 5. The external, transparent skin of all hairless creatures.

Lodwa, *adj.* Alone, only, 2 cl. sing.: *ihashe lodwa*, the only horse; 5 cl. sing: *uswazi lodwa*, the only switch.

uku-**Lokohleka**, *v. i.* To fall headlong over a precipice; to fall into (sin).

i-LOKWE, *n.* 3. A dress, fr. Du. rok.

uku-**Lola**, *v. t.* To sharpen on a stone (an axe, knife, etc.); fig. to rub the feet on a wet stone, cf. *in-Kwali*; *lola ukutètà*, speak gently and politely; *uyalola imbòla*, he grinds red clay.

—**Lolana**, *v.* To sharpen one another: *masilolane elutàndweni*, let us provoke one another to love.

—**Loleka**, *v.* To be sharpened.

u-LOLIWE, *n.* 1. (a) A railway, railway train, locomotive, (Kafirised from the English). (b) A small tin, as a condensed milk tin. (Probably at first a tin with preserved meat used by the workers on railway construction).

i-**Lolo**, *n.* 2. The ventricle of the heart; fig. one who separates himself from others and lives a recluse; one who cannot pull with others; pl. *amalolo*, a hoarse voice, or that of an old man; *ilizwi lakè linamalolo*, his voice is hoarse.

ubu-**Lolo**, *n.* 7. State of loneliness: *into ebulolo*, a lonely, solitary thing.

uku-**Lolonga**, *v. t.* To look at the various parts of a thing; to observe; to look out for one.

—**Lolongeka**, *v.* To be observed.

n. 8. The state of being observed, observation.

um-**Lolwa**, *n.* 6. Hibiscus tiliaceus *L.*

ama-**Lombò** and ama-**Lombòlombò**, *n.* 2. *pl.* Em. Many days occupied in a long journey.

i-**Lomo**, *n.* 2. A mouth with very large lips.

um-**Lomo**, *n.* 6. Mouth, beak, the opening of any receptacle (sack, bottle, cave). Phr. *unomlomo omde*, he lives luxuriously; or, he can be heard all over the country; *ukungawuhlanganisi umlomo*, lit. not to join the mouth, i.e. to gape, to be amazed; *ndinomlomo onzima*, I have a swollen mouth. See also *uku-Betà* and *isi-Ziba*. Fig. the *umkònto* etc, which is used at the *ukuhlolelwa kwentombi*. Dimin. *umlonyana*.

Lona, *Pron. emphat., subj.* and *obj.* of 2 and 5 cl. It, itself: *ihashe lakè andilazi lona*, his horse I do not know it; *lona utàndo alupèli*, it, love ceases not; a kind of superlative: *elona lizwi lihle*, the nice word, or the nicest word; *olona lufefe lukùlu*, the great feeling; *watètà elona lizwi limfanelevo*, he spoke *the* word which was fit for him.

isi-**Londa**, *n.* 4. A sore, running wound, ulcer.

uku-**LONDA**, *v. t.* To keep long or in good condition; to preserve, keep safe; cf. *uku-Londoloza*, which is more generally used.

um-**Londè**, *n.* 6. The ancestral spirit which preserves and protects; pl. *imilonde*, the household gods.

um-**Londe-kàya**, *n.* 6. Lit. the protector of the home, i.e. the chief, the king. The reigning chief is addressed by this name. pl. *imilondekàya*, the household gods, *lares et penates*.

uku-**Londoloza**, *v. t.* To keep, tend very carefully; to preserve with care; to protect from evil: *londoloza impàhla zam zingebiwa*, keep my things safely lest they be stolen; *londoloza umntwana esilwaneni*, protect the child against the wild animal; *abalondoloswa baka-Sirayeli*, the preserved of Israel.

um-**Londolozi**, *n.* 1. Preserver, keeper, caretaker, protector.

u-**Londolozo**, *n.* 5. Preservation, protection.

uku-**Londolozana**, *v.* To take care, etc., of one another.

—**Londolozela**, *v.* To take care, etc., of or for: *ndilondolozeleni iyeza*, take good care of the medicine for me.

—**Londolozisa**, *v.* To cause or let care be taken of.

um-**Londe**, *n.* 6. A small shrub which grows wild; its carrot-shaped root is dug up and eaten by children.

uku-**Londla**, *v. t.* To spy out.

uku-**Longalonga**, To look at; = *uku-Lolonga*.

i-**Longo**, and i-**Longwe**, *n.* 2. A cake of dry cowdung, used for fuel; the inside wall of a hut after it has been plastered.

ubu-**Longo**, and ubu-**Longwe**, *n.* 7. Fresh cowdung.

isi-**Longolongo**, *n.* 4. used as *adv.* Very: *amanzi asisilongolongo*, the water is very deep; very (hot weather); very (sore heart).

um-**Lonjane**, } um-**Lonji**, } *n.* 6. The Cape canary, Serinus canicollis *(Sw.)*.

ukuti-**Lonji**, *v. i.* To go into; to enter.

Lonke, *adj.* ref. to 2 and 5 cl. sing. All, whole: *lonke ilizwe*, the whole country; *ngotando lonke*, with all love.

um-**Lonyana**, *n.* 6. dimin. of *um-Lomo*.

u-**Lopu**, = *ul-Opu*.

uku-**Loqa**, *v. i.* To talk incoherently.

um-**Loqi**, *n.* 1. One who talks for talking's sake, who rambles on in his speech.

i-LOTE, *n.* 3. Lead; fr. Du. lood.

ukuti-**Lote**, *v. i.* To burn to ashes.

um-**Lota**, *n.* 6. A house which has become a heap of ashes through being entirely burnt down.

i-**Lotyane**, *n.* 2. Sagewood, Buddleia salviaefolia *Lam.*

u-**Lovane**, *n.* 5. plur. *ama-Lovane*. A chameleon.

um-**Lovulovu**, *n.* 1. One who talks at random.

uku-**Lovuza**, *v. i.* To talk at random.

um-**Lovulovu**. *n.* 6. Septee, Cordia caffra *Sond.*, a medium-sized tree.

Lowa, *Dem. pron.* (contrac. **lā**), 1 and 6 cl. sing. Yonder: *umfana lowa*, that youth yonder; *umda lowa*, that boundary yonder.

i-**Lowe**, *n.* 2. The Egyptian goose, Chenalopex aegyptiacus *(L.)*.

Lowo, (contrac. **lō**,) *Dem. pron.* 1 and 6 classes sing. That: *umntu lowo*, that man; *umlambò lowo*, that river; **elowo**, 1 cl.: every one: *beza elowo nendlu yakè*, they come every one with his household; 6 cl. *wa***lowo**, every one.

um-**Lowo**, *n.* 6. One of the same family, a blood-relation, such as a son or daughter; = *um-Zalwane*. Phr. *yindaba yemilowo*, it is an affair between relatives, i.e. outsiders must not interfere.

ukuti-**Loxe**, *v. i.* To be hoarse: *ilizwi lam lisatè-loxe*, my voice was still hoarse.

uku-**Loza**, *v. i.* Em. To whistle.

um-**Lozi**, *n.* 6. (a) A whistle: *ndenza umlozi*, I whistled; a flute. (b) A certain kind of witch-doctor or rain-doctor who employed the whistle in his proceedings; so, in general, a diviner.

uku-**Lozela**, *v.* To whistle for; to call (a dog) by a whistle.

ukuti-**Lozilozi**, *v. i.* Of a distant fire, to glimmer.

Lu, (a) *Pron. subj.* and *obj.* 5 cl. sing. It: *ulute* **lu***gobile*, the switch is bent; *nda***lu***goba ulute*, I bent the switch. (b) *Copula* and *Cause* of the same class: **lu***lo* or *kwenziwa* **lu***lo (ufefe)* it is it or it is done by it (heartiness).

um-**Lu**, *n.* 6. A heap of any loose substance, (corn, gravel, meat cut up in native fashion).

Phr. *ukuzalwa wedwa ngumlu wenyama*, to be born alone is a dead carcass (which one cannot skin by oneself), i.e. to have no brothers is a great disadvantage; the outcry of a man who has been left by his companions in a dangerous position, because he is not of their clan or family.

Lube, *aux.* of compound tenses, 5 cl. sing: *u-***k***lo lube lutùtùzela*, (contrac. *belutùtùzela*), the belief was comforting; (*lu*)*be lungayi kuhlaziswa*, it (the belief) will not come to shame; see *uku Ba I. 2. (a)*.

uku-**LUKA**, *v. t.* To plait, weave, braid: *luka intambò*, braid a rope or string.

um-**Luki**, *n.* 1. One who plaits; a weaver.

u-**Luko**, *n.* 5. A plaiting; a thing plaited or weaved.

uku-**Lukeka**, *v.* To be fit for plaiting: *intambò ayilukeki*, the string is not flexible enough for plaiting.

—**Lukela**, *v.* To weave for.

—**Lukisa**, *v.* To make or help one to plait.

isi-**Lukiso**, *n.* 4. Any instrument for weaving, as a shuttle or loom.

uku-**Lukuhla**, *v. t.* To cast down, i.e. from one's steadfastness or principles; to involve in guilt by concealing the true nature of an action; to mislead, allure, beguile: *inyoka yamlukuhla u-Eva*, the serpent beguiled Eve.

n. 8. Deceitfulness.

Lula, *adj.* Light in weight, easy to carry, of little importance: *idyokwe ilula*, the yoke is light; *indawo elula*, a little matter; fig. *indlu ilula*, the house is empty, not furnished. Dimin. *lulana*, very light, slight: *indawo ilulana*, the matter is of slight consequence. *adv. lula, kalula, ngokulula*, lightly: *iyeza lisebenza lula*, the medicine works easily.

ubu-**Lula**, *n.* 7. Lightness, smallness.

uku-**Lulama**, *v. i.* To submit; to be obedient with meekness: *ndilulamile*, I am very gentle, submissive.

u-**Lulamo**, *n.* 5. Meekness, submission, patient obedience.

uku-**Lulameka**, *v.* To become submissive, meek.

—**Lulamela**, *v.* To submit to; to be obedient to another: *wayebalulamela*, he was subject to them.

—**Lulamelana**, *v.* To submit to one another.

—**Lulamisa**, *v.* To make obedient, submissive.

—**Lulamisela**, *v.* To make subject to.

uku-**Luleka**, *v. t.* To straighten a bent rod; fig. to set one right in speaking; to bring right (cattle which are on the wrong pasture); hence, to instruct, guide, correct by instruction; to set right by counsel or advice; to enliven, animate, give spirit to, cheer up; fig. to heave up, weigh anchor.

um-**Luleki**, *n.* 1. A corrector, instructor.

u-**Luleko**, *n.* 5. Instruction, guidance, (objective): *ululeko lwam*, the instruction I receive.

uku-**Lulekana**, *v.* To admonish one another.

—**Lulekeka**, *v.* To become straightened; admonished, instructed, etc.

Lulo, It is it, 5 cl., see *Lu (b)* and *Lo 1. (c)*.

isi-**Lulu**, *n.* 4. A light but very large basket used for storing corn, made of coarse grass, with a narrow mouth.

i-**Lulusi**, *n.* 2. A poor, wretched, dispicable creature.

i-**Lulwane**, *n.* 2. A bat; fig. levity, thoughtlessness.

uku-**LUMA**, *v. t.* pass. *lunywa*. To bite: *ndilunywa yinja*, I am bitten by a dog; fig. *isisu siyandiluma*, lit. my stomach bites, gripes me, i.e. I have pain in my stomach; *iqa'aka iyaluma*, the hoarfrost bites, i.e. pains, destroys.

Phr. *ndifuna ukukuluma indlebe*, I wish to bite your ear, i.e. I wish to whisper to you, to tell you something.

—**Lumana**, *v.* To bite each other.

—**Lumeka**, *v.* To be painful: *isisu silumekile*, the stomach is in pain; to let blood by cupping.

—**Lumela**, *v.* To bite off for; to give (bread): *ukumlumela kwisonka sakè*, to give him of his bread.

—**Lumisa**, *v.* To make to bite. See *in-Kwili (b)*.

uku-**Lumeka**, *v.* (a) To set on fire; to light: *lumeka isibane*, light a candle. (b) See under *uku-Luma*.

—**Lumekeka**, *v.* To take fire: *isibane asilumekeki*, the candle will not take light; *iviti lilumekekile*, the tinder has taken fire.

uku-**Lumeza**, *v. i.* To be disagreeable to look at (bad behaviour; a severe accident or wound); to be unbearable, disgusting, nasty: *ukutya kuyalumeza*, the food is gritty (setting the teeth on edge).

—**Lumezisa**, *v.* To inspire fear, disgust, aversion, horror: *inyoka iyandilumezisa*, the snake horrifies me.

uku-**LUMKA**, *v. i.* To be careful, circumspect, prudent, wise; to be wary: *lumka!* take care! look out! *ndilumkile*, I have experience, I am wise.

i-**Lumko**, *n.* 2. } A wise, cautious pru-
isi-**Lumko**, *n.* 4. } dent, cute person; *amalumko* has a bad meaning.

ubu-**Lumko**, *n.* 4. Caution, experience, wisdom; prudence.

uku-**Lumkela**, *v.* pass. *lunyukelwa*. To care for; to beware of a person or thing; to be wise for, unto, etc.: *zilumkele ungatèti nto imbì*, take heed that you speak no evil; *ulowo ebezilumkele ngokwakè*, everyone looked out for himself; *ndilànda indlu apò ulunyukelwe kòna umpèfumlo wam*, I like the house where my soul is taken care of.

—**Lumkisa**, *v.* pass. *lunyukiswa.* (a) To make wise; to improve in understanding; to teach wisdom, to instruct: *lomntu ulunyukiswe ndim*, that person is instructed by me. (b) To warn of danger; to put one upon his guard. (c) To make wise by (bitter) experience, i.e. to cheat, outwit, overreach, by giving one less than his share or by keeping back what another has a right to; to put to disadvantage by deceiving: *ukuze singalunyukiswa nguye*, lest he should get an advantage over us. (d) To ill-use, ill-treat.

isi-**Lumkiso**, *n.* 4. Warning.

uku-**Lumkisela**, *v.* To make wise for a purpose: *izibàlo ezingcwele zinako ukulumkiscla elusindisweni*, the Holy Scriptures are able to make thee wise unto salvation.

uku-**Lumla**, *v. t.* pass. *lunyulwa.* To wean: *lumla umntwana ebeleni*, remove the child from the breast; *refl.* to deny oneself of any indulgence: *uyazilumla kwizono*, he weans himself from, i.e. withdraws from, sin.

i-**Lunda**, *n.* 2. The hump on the neck of an ox by which it pulls in the yoke, and which is brought to the chief when the ox is slaughtered; fig. ambition, covetousness of honour: *utweswe ilunda*, he is proud. Pl. *amalunda*, impertinence.

um-**Lunda**, *n.* 6. = *i-Lunda.*

Lunga, *1. verb. pref.* of potent. mood 5 cl. sing.: *ufefe lungafika*, sympathy may come.

2. Aux. of condit. mood, see *Lunge (2).*

3. Pres. tense, etc., of *uku-Nga (a)* and *(b).*

4. *Neg. verb. pref.* 5. cl. sing. (a) of dependent sentences: *tàndaza ukuze utàndo lwakè* **lunga***pèli*, pray that his love may not have an end. (b) in relative sentences: *usizi o***lunga***tètèkiyo*, unspeakable sympathy. (c) Before *ka*, *kò* and *na*, *lunga* becomes *lunge*: *kukò ubumnyama xa* **lunge***kòyo utàudo*, there is darkness when no love is present; *abakànga* **lunge***kabikò udaka*, they did not build before the mortar was there; *ukòlo o***lunge***namandla*, powerless faith.

Lunge, 1. *Neg. verb. pref.* 5 cl. sing. Potent. mood. contrac. from *alunge*: *ukòlo* **lunge***ciuywa*, faith may not be quenched.

2. *aux.* of condit. mood: **lunge**-(**lunga**-) or **nge***luboniswa ufefe*, sympathetic feeling should or ought to be shown.

uku-**Lunga**, *v. i.* (a) To be good, right, becoming, with a wide range of meaning: *kulungile*, it is right; *amadoda alungileyo*, good men; *abantu abalungè kakulu*, very good men; *izimvu zilunga ukuti zibe nomalàsi*, sheep must have a shepherd.

n. 8. Goodness, good quality.

(b) To be parallel or alongside of: *indlu ilunge naleyo*, the house is parallel with that one; *ulunge nam*, he stands right with me, he is on my side, of my party.

(c) To belong to: *lento ilunge kum*, this thing belongs to me; *ndinike impahla ezilunge nam*, give me the things which belong to me; *iliswe lilunge pàntsi kwelanga kanye*, the land lies just under the sun.

(d) To be prepared or ready: *sendilungile*, I am prepared or ready; *ayikalungi*, it is not yet ready.

i-**Lunga**, *n.* 2. A just person.

isi-**Lunga**, *n.* 4. The share or portion which belongs to one by family right.

ubu-**Lunga**, *n.* 7. A small portion of hair plucked from the tail-brush of cattle, (signifying a state of right, property, or owner-ship in these cattle). It is fastened round the necks or arms of young people, especially of a girl suffering from heart-sickness and baffling the efforts of her friends to cure her. The *ubulunga* is intended to cheer her by making her an owner of cattle, and it is believed to ward off calamity from the wearer. *Inkomo yobulunga*, the cow or heifer given to a woman by her people as a kind of dowry; it is held sacred, and may not be taken, nor even confiscated by the chief; *into yobulunga*, something with which a man decides to part, on being asked for it.

uku-**Lungeka**, *v.* To become right, useful; to come into the right state or condition; (this form is seldom used).

—**Lungela**, *v.* (a) To be right, good, fit, ready, etc., for: *useulungele-na ukuhambà?* are you ready to go? *into indilungele*, the thing is good for me, i.e. pleases me; *ayisalungele nto*, it is good for nothing; *balungelwe ukubulawa*, it is their due, i.e. they deserve to, or should be killed; *wakulungelwa*, when it shall be well with thee; *ngekunilungele ukuba ebengazalwanga lomntwana*, good were it for that child, if it had never been born.

(b) To be better: *ubulungele ukuza*, it would have been better for you to come; *ukulungelwa kwakò*, you are better off, i.e. you have an advantage.

i-**Lungelo**, *n.* 2. A good-for, advantage, claim, privilege: *amalungelo am*, my privileges; *wazuza lungelo linjanina?* what advantage did he have?

uku-**Lungelana**, *v.* To reciprocate good and kind acts towards each other; correspond with; to be congruous; to agree: *lungelana nokumangalelayo*, agree with thine adversary; *balungelene naye*, they agree with him, unite with him; *amazwi abo alungelene*, their words agree together.

isi-**Lungelano**, *n.* 4. Accord, agreement, harmony.

uku-**Lungelela**, *v.* To be good or fit for: *lento iya kulungelela kwa tina*, this shall be for our good.

—**Lungelelana**, *v.* To be parallel to each other; to be abreast or side by side with each other; to correspond to each other; to be equally straight, right, good, etc.: *imisebenzi yabo ilungelelene*, their work is equally good; *ayilungelelene intloko yakè*, his head was not right, i.e. he was out of his mind.

u-**Lungelelwano**, *n.* 5. Equity, sincerity, uprightness.

uku-**Lungelelanisa**. *v.* To make even; to make straight with each other.

—**Lungelelanisela**, *v.* To make level for.

—**Lungelelisa**, *v.* To make equal, parallel, even, level, smooth; to give an account of: *kùtùla umhlaba apà ulungelelise indawo leyo*, take away the soil from here, and make that place even.

—**Lungisa**, *v.* To do good, right, justice; to rectify, mend, repair, arrange; to make ready; to equip, reward: *ndilungise*, give me what is my right or due, i.e. reward me, give me my payment.

um-**Lungisi**, *n.* 1. One who mends or makes right.

i-**Lungisa**, *n.* 2. A righteous person.

isi-**Lungisa**, *n.* 4. A right action; righteousness, (very seldom used.)

u-**Lungiso**, *n.* 5. Putting right, reforming.

ubu-**Lungisa**, *n.* 7. Goodness, rectitude, straightforwardness, righteousness.

uku-**Lungisana**, *v.* To do right to each other; to reform each other; to settle an affair amicably by mutual consent.

—**Lungisela**, *v.* To do right for, prepare for: *sisalungisela ukuhambà*, we are still preparing for a journey.

u-**Lungiselo**, *n.* 5. Gain, profit.

uku-**Lungiselela**, *v.* To transact or perform a business properly for another; to be ready to serve others: *wolilungiselela kuye ilizwi lam*, you must carry my word over to him correctly; *uyazilungiselela*, he makes himself ready to serve others.

um-**Lungiseleli**, *n.* 1. Lit. One who arranges or prepares, one ready to serve others; a deacon.

(It must not be confounded with *umkonzi*. Jacob was an *umkonzi* to Laban, but Martha an *umlungiseleli* to Jesus.)

isi-**Lungiselelo**, *n.* 4 and u-**Lungiselelo**, *n.* 5. Preparation.

ubu-**Lungiseleli**, *n.* 7. Ministry.

uku-**Lungiselelana** *v.* To minister to one another.

i-**Lunga**, *n.* 2. An animal with large white spots or patches on a black skin, or black spots on a white body: *inkabi elunga*, a black and white ox; fem. *ilungakazi*, a black and white cow.

i-**Lunga-legwaba**, *n.* 2. The Black-crested cuckoo, Clamator serratus *(Sparrm.)*. The name is also applied to the Black-and-grey cuckoo, Cl. jacobinus hypopinarus *(Cab.* and *Heine)* and to the Lesser Puff-back Shrike, Dryoscopus cubla *(Shaw)*. Kafirs say that where the Black-and-grey Cuckoo is plentiful, there is always milk, i.e. because of goodpasturage.

Lunge, see under *Lunga*.

um-**Lungu**, *n.* 1. plur. *abelungu*. A white European; fem. *umlungukazi* contracted into *umlumkazi*. Owing to the awe which the white man once inspired, the *mlungu* became and still remains the 'bogey-man' of Kafir children. Mothers frighten their children and enforce obedience by such phrases as *nank' umlungu esiza* or *wafa ngumlungu*, or by looking out of the hut and calling *yiza mlungu*. The primary meaning is very doubtful; the derivation attributed to Ntsikana (*ngumntu onwele zifana nobulunga*) refers to the long, fine hair so different from that of the natives; another derivation (from *uku-Lunga*) would make the word equivalent to 'a good person.' It is doubtful if there is any ground for either of these derivations.

isi-**Lungu**, *n.* 4. White, civilized people.

um-**Lungu onendevu**, *n.* 1. A bearded fish, a barbel.

i-**Lungu**, *n.* 2. A knot or joint of reed, cane or grass; a joint, limb, member of the body: *ilungu lomnwe*, a fingerjoint; fig. a member of a society: *ilungu lebandla*, a member of the church or congregation. Dimin. *ilungwana*, a small joint; *ilungwana lenyama*, a small piece of meat; fig. a part of a speech.

ubu-**Lungu**, *n.* 7. Membership.

isi-**Lungulela**, *n.* 4. Acidity in the stomach; heart-burn, indigestion.

um-**Lungu-mabele**, *n.* 6. Knobwood, = *um-Nungu-mabele*.

uku-**Lunguza**, *v. t.* To stretch or bend the head towards some object; to peep, look out closely, sharply, anxiously for something; fig. to visit a sick person in order to show him sympathy.

—**Lunguzisa** *v.* To cause to look, etc.: *indlala yamlunguzisa ubutyâkala bakè*, dearth made him look to his ignorance.

um-**Luvuluvu**, *n.* 6. The wild peach or Natal mahogany, Kiggelaria africana *L.*; = *um-Veti*.

Lwa, (a) *Poss. particle* 5 cl. sing.: *utândo lwe-ndoda* = *utândo lwa-indoda*, the love of the man. (b) *Pron. subj.* of the aorist 5 cl. sing: *ulutî lwagotywa*, the switch was bent.

uku-**Lwa**, *v. t.* pass. *liwa*. To contend in conflict; to make a disturbance; to fight: *ndizê ukulwa nawe*, I have come to fight with you; to struggle, resist: *walwa noyise*, he struggled against, resisted his father; to be angry or in wrath; to make war, fight a battle: *kwaliwa*, fighting took place; *kube kuliwe*, there had been a battle. Phr. *Balwa ngezinto zendlu yabo*, euphem. they quarrel about conjugal rights.

um-**Lwi**, *n.* 1. A quarreller, fighter.

u-**Liwo** and ulu-**Lo**, *n.* 5. Attack, fight.

uku-**Lwana**, *v.* To fight with one another, or together with others for a common cause.

—**Lwela**, *v.* To fight for: *uzilwela yena*, he fights for himself.

—**Lwelana**, *v.* To fight for each other; to be confederate in war.

—**Lwisa**, *v.* To put one up for fighting; to help to fight.

um-**Lwisi**, *n.* 1. One who assists in fighting; a fellow-soldier.

ukuti-**Lwa**, **Lwe** and **Lwi**, *v. t.* (a) To drop a little thing into the water, or into a pot; or to throw it into the mouth. (b) To catch one running; to snatch, stop, hinder in passing.

i-**Lwabi**, *n.* 2. A robber; one who takes and swallows up everything.

Lwabo, *Poss. pron.* (a) 1 cl. pl. ref. to 5 cl. sing. Their: *utândo lwabo (abantu)*, their (the people's) love. (b) 7 cl. ref. to 5 cl. sing. Its: *uhambò lwabo (ubukumkani)*, its (the kingdom's) progress.

Lwakè, *Poss. pron.* 3 p. sing. ref. to 5 cl. sing. His: *ufefe lwakè*, his sympathetic feeling.

Lwakò, *Poss. pron.* (a) 2 p. sing. ref. to 5 cl. sing. Thy: *ukôlo lwakò*, thy faith. (b) 8 cl. ref. to 5 cl. sing. Its: *ulwamvila lwakò*, (*ukufa*), its (death's) sting.

Lwaku, *Temp. conjunctive* 5 cl. sing.: *lwakufeketà usapo*, when the children make sport.

ukuti-**Lwale**, *v. t.* To surround, detain unavoidably (fog, smoke); fig. *abatîwe-lwale lifatshi*, who are surrounded by a fog of haughtiness, i.e. are puffed up.

Lwalo, *Poss. pron.* Its. (a) 2 cl. sing. ref. to 5 cl. sing.: *ududumo lwalo* (*izulu*), its (heaven's) thunder. (b) 5 cl. sing. ref. to 5 cl. sing.: *ulilo lwalo* (*usana*), its (the baby's) crying.

Lwalu, *aux.* 5 cl. sing. (contrac. from *lwaye lu*); see *Lwaye*.

uku-**Lwalwa**, *v. i.* To lie or to stand next to each other.

u-**Lwalwa**, *n.* 5. A flat, low rock in a river bed or on a mountain, usually with shallow indentations or holes in which water gathers.

ubu-**Lwalwa**, *n.* 7. The flatness of a low, thin rock.

uku-**Lwalwisa**, *v.* To join or place next to each other, as the planks of a door or table-top.

Lwam, *Poss. pron.* 1 p. sing. ref. to 5 cl. sing. My: *ukôlo lwam*, my belief.

ukuti-**Lwambûlwambû**, *v. i.* To eat very quickly and greedily.

isi-**Lwana**, *n.* 4. Dimin. of *isi-Lo*.

i-**Lwandle**, irregular pl. of *ulw-Andle*. Seas: *abelwandle*, sailors.

Lwanga, Aorist of 5 cl. sing. of *uku-Nga (a) and (b)* and of *ukw-Anga*, which see.

u-**Lwangulwangu**, *n.* 5. A small army.

ubu-**Lwangulwangu**, *n.* 7. The remnant of an army.

isi-**Lwanyana**, *n.* 4. Dimin. of *isi-Lo*.

Lwa-olo, *Distrib. pron.* 5 cl. sing. Everyone, each.

Lwase, *Poss. part.* 5 cl. sing. used with locatives: *uhlanga lwasemzini*, a foreign nation.

Lwaso, *Poss. pron.* 4 cl. sing., ref. to 5 cl. sing. Its: *ufuduko lwaso* (*isizwe*), its (the tribe's) removal.

ukuti-**Lwasu**, *v. i.* To get up, rise quickly to go away.

i-**Lwasulwasu**, *n.* 2. That which is soft, light, worn out, thread-bare.

Lwawo, *Poss. pron.* (a) 6 cl. sing. ref. to 5 cl. sing. Its: *uhlaza lwawo* (*umti*), its (the tree's) greenness. (b) 2 cl. pl. ref. to 5 cl. sing. Their: *ukôzo lwawo* (*amehlo*), their (the eyes') ball.

Lwaye, *aux.* of compound tenses, 5 cl. sing.: *utândo lwaye lungapèli,* (contrac. into *lwalu),* love was not ending, or did not end.

Lwayo, *Poss. pron.* (a) 3 cl. sing. ref. to 5 cl. sing. Its: *utângo lwayo (intsimi),* its (the garden's) fence. (b) 6 cl. pl. ref. to 5 cl. sing. Their: *udonga lwayo (imizi),* their (the villages') wall.

Lwaza, 5 cl. sing. past tense of *uku-Za,* used idiomatically to introduce a further statement. Then: *lwaza kwapèla utândo lwakè,* then his love came to an end; see *uku-Za.*

Lwazo, *Poss. pron.* Their. (a) 3 cl. pl. ref. to 5 cl. sing.: *utândo lwazo (intombi),* their (the girls') love. (b) 4 cl. pl. ref. to 5 cl. sing.: *udini lwazo (iziya),* their (the vessels') rim. (c) 5 cl. pl. ref. to 5 cl. sing.: *ukôlo lwazo (intlanga)* their (the nations') belief.

u-**Lwelwe,** *n.* 5. Infirmity, weakness.

um-**Lwelwe,** *n.* 6. An infirm, weak person; one who continues in a state of sickness.

ubu-**Lwelwe,** *n.* 7. A long-standing illness, a chronic disease.

Lwenu, *Poss. pron.* 2. p. pl. ref. to 5 cl. sing. Your: *usapò lwenu,* your family.

Lwetû, *Poss. pron.* 1 p. pl. ref. to 5 cl. sing. Our: *ufefe lwetù,* our sympathetic feeling.

u-**Lwezi,** *n.* 1. Em. October or November; from Zulu *ulw-Ezi,* = *ama-T'enyoka,* 'Snake-spittle', the frothy patches on grass-stems caused by the larva of a frog-hopper.

ukutl-**Lwi,** *v. i.* To come out a little (smoke); see *ukutl-Lwa.*

uku-**Lwilwiza,** *v. i.* To move, as gelatine moves; = *uku-Likizela.*

u-**Lwimi,** *n.* 5. pl. *ilwimi.* The tongue; fig. language: *siyabeva bona betêtà ngezakowetù ilwimi,* we hear them speaking in our own tongues. Phr. *utêt' ulwimi,* you speak lies; you wilfully violate the truth; you intend criminally to deceive; *unolwimi,* lit. you have a tongue, i.e. a lying one, you tell lies; *lulwimi lwam!* my tongue! I nearly told a lie!

M

M in Kafir, has the same labial sound as in English. Before *b,* except when *m* is preceded by *u,* it gives the *b* its expirated sound; before a stem beginning with *m,* it is sometimes elided in the prefix *im-.*

In the middle or at the end of stems of nouns or verbs, it is subject to certain euphonic changes in the locative case and in the diminutive form of nouns and in the passive voice of verbs, the labial consonant being changed to a corresponding palatal.

(a) *m* becomes *ny*: *umlomo,* the mouth; *emlonyeni,* in the mouth; *ndiyatûma,* I am sending; *ndiyatûnywa,* I am sent. Some nouns which do not take this change in the locative case, as *igama* a name (*egameni* in the name), take it in their diminutive form, *iganyana* a little name; *inkomo* a cow, *inkonyana* a calf.

When the *m* is followed in the active voice by a suppressed *u,* as in verbs ending in *-mla* or *-mza,* the *u* is restored in the passive voice: *ndinqumla* (contracted for *ndinqumula*) I cut off; *ndiuqunyulwa* I am cut off; *watyumza* (for *watyuuvuza*) he crushed; *watyunyuzwa* he was crushed.

(b) *mb'* becomes *nj*: *umlambò* a river, *emlanjeni* at the river and *unlanjana* a little river; *wabambà* he caught, *wabanjwa* he was caught.

(c) *mp* becomes *ntsh*: *ubuhlwempu* poverty, *ebuhlwentshwini* in poverty; *ihlwempu* a poor person, *ihlwentshana* (dimin.) a poor little thing.

M, 1. Contracted form of the pers. pron. 1. p. sing. *mna,* I. It is (a) governed by prepositions. Me: *watêtà kum,* he spoke to me; *watêtà ngam,* he spoke about me.

(b) used with the poss. particle. My: *amahashe am,* my horses; *intsimi yam,* my garden.

(c) used in forming the copula and to express causal relationship: *ndim,* it is I; *lomntwana wabetwà ndim,* this child was beaten by me.

2. *Pron. obj.* of 1 cl. sing: *ndamtûma,* I sent him; *wampèka lombòna,* he cooked this maize.

uku-**MA,** (ukw-**Ima**), *v. t.* and *i.* pass. *miwa*; perf. *mi* with pres. signification, *ndimi,* I am standing; abbrev. rel. 2 cl. pl. *amá* or *emá,* who or which stand; absol. past *āma* or *ēma,* they stood; conjunc. past *ama* or *ema,* and they stood; short present *āma* or *ēma,* they stand; imperat. *yima.*

(a) To stand in an erect position; to stand still, to stop: *suk'ume*, pl. *suk'umani*, or more idiomatically, *sukani nime*, rise and stand erect; *yim'apò*, remain where you are; *wema njengentaba*, he stood fixed, unmoved, as a mountain; *ndimi emnyango*, I am standing at the door; *waliseza ixègo-kazi amasi lutsho lahlutà luzu kuma ngomlomo*, he made the old woman drink sour milk till she was full up to the mouth; *umhlaba wakè ude uyokuma nge-Nciba*, his ground goes as far as the Kei. Phr. *umhlaba umi kwangopàtè*, the earth stands just the same as ever; *ukuma ngobòntsi*, to stand on the big toe, i.e. to deny point blank.

(b) To be stationed; to dwell, live, exist: *umi pina?* where do you live or dwell? to inhabit, possess: *ilizwe limiwe ngaba-Twà*, the country is inhabited by Bushmen; *ba-yawumà lomzi*, they inhabit, occupy, possess this place; *balimà ilizwe*, they possess the land, (to be distinguished from *balimà ilizwe*, they plough the land); *balimà ngo-Dalwe*, they live on the Thorn river; *elilizwe limà ngaselwandle*, this country lies near or borders on the sea; fig. to be dependent on; to rely on: *simi ngamandla akò*, we depend upon or are upheld by thy strength.

n. 8. State, existence, condition, quality, duration: *ukuma kwehlabati*, the state of the world.

The short imperative form *ma* is used as *aux.* prefixed to the subjunctive, with hortative or imperative meaning, the idea being, 'stand aside and do not prevent': *mandibàle*, let me write; *mantànde*, do thou love; *masihambè*, let us go; *ndìtètà lomsebenzi emasiwensebenze*, I speak of this work which we must work; *mayibe iyazwa lento*, surely this thing is known. In the 1 cl. sing. and 2 cl. pl. *k* is usually inserted: *makahambè*, shortened *mahambè*, let him go; *makoyike* or *mayike*, let him fear. Personified nouns are sometimes formed from these hortative forms, e.g. *u-Masipùmle*.

um-**Mi**, *n.* 1. pl. *abemi*. An inhabitant.

i-**Mo**, *n.* 3. Abode, state, condition, habit, humour, temper: *ukuhleka kwemo*, lost state, loss of status.

isi-**Mo**, *n.* 4. Standing, rank, relative position: *isimo sakè yinkosi*, his rank is that of a chief; form, shape; quality, disposition.

ubu-**Me**, *n.* 7. Condition; state, form; standing, relative position to another, rank: *usebumini amdale kubo*, he is in the condition in which he created him; *watà-batà ubume bomkònzi*, he took the form of a servant.

ubu-**Mo**, *n.* 7. Dwelling.

isi-**Ma-kade**, *n.* 4. A fixed object, such as an antheap, a rock, or a large bush; a fixture.

isi-**Ma-mhlaba**, *n.* 4. A landowner.

u-**Ma-mlambò**, *n.* 1. A snake which is said to eat the intestines of people, but which leaves those who are hollow.

isi-**Ma-nizi**, *n.* 4. A citizen.

isi-**Ma-yiba**, *n.* 4. One standing alone, deserted.

uku-**Mana**, *v.* To stand next to each other. Used as an *aux.*, followed by inf. or participle, in the sense of continuing to do a thing: *iman' isiti*, it keeps on doing this; *ndiman' ukutètà*, I continue speaking, or I often speak; *bebemana bètànda*, they continued to love.

It is also used as a kind of optative: *ngamana* (contrac. from *wanga ungamana*) *wasincèda!* O that thou wouldst (continue to) help us! *ngamana kwaba njalo!* O that it may (continue to) be so!

—**Manamana**, *v.* To be able to bear comparison with any other of the same kind.

—**Meka**, *n.* 8. The being or substance of a person or thing: *ukumeka kuka-Tixo*, the being of God.

i-**Meko**, *n.* 2. } isi-**Meko**, *n.* 4. } (a) Essential quality, constitution of any person or thing: *izimeko zika-Tixo*, the attributes of God. (b) A condition under which anything is done or held.

uku-**Mela**, *v.* (a) To stand at a place or for a purpose, or instead of another person as witness, godfather, surety: *nimele-nina mondele ezulwini?* why stand ye looking into heaven? *wamela ukutètà*, he stood for the purpose of speaking; *umele mgama*, he stood far off; *wena usa-limele mgama ilizwi lika-Tixo*, thou who art still standing far from the word of God; *ebemele kufupi*, he stood near; *ndimele em tyaleni*, be security for me in the court; *kànmele umntwana wam*, kindly be godfather to my child; to test: *ufuna ukumela utàndo lwabo*, he is seeking to test their love; fig. to bear, endure: *umele inxano*, he endured thirst; *yimele!* wait for it! *ndizimela*, I stand for myself, defend myself; of the after birth, to

delay; pass. to be represented, as in Parliament.

(b) To stand against, withstand, oppose, defy, importune, urge: *undimele ngani-na?* why do you importune me? Idiomatic in passive: *leqiya imelwe yintonina?* lit. this handkerchief is stood for by what? i.e. what is wanted for it? what is the price of it? *isono simelwa kukufa*, sin is worthy of, i.e. paid or punished by, death.

(c) As *aux.* expressing "must": *zonke ezonto zimele ukuhla*, these things must needs come to pass; *ndimelwe kukuba* or *kukuti ndizenze ezonto*, I must do these things.

um-**Meli**, *n.* 1. A representative: *ummeli woxolo*, a surety for keeping the peace; a godfather; an opposer.

u-**Melo**, *n.* 5. Surety.

uku-**Melana**, *v.* (a) To stand next or near to each other, i.e. to be neighbours: *simelene nabo*, we dwell, live next to them; *elaliswe limelene neli*, that country lies near to this. (b) To stand in a defiant posture, to be against or opposed to each other: *ndimelene naye*, I am opposed to him.

um-**Melani**, *n.* 1. An opponent.

u-**Meleni**, *n.* 1. A rogue, marauder, robber.

um-**Melwane**, *n.* 1. A neighbour; *ummelwanekazi*, a female neighbour.

u-**Melwane**, *n.* 5. Neighbourhood.

ubu-**Melwane**, *n.* 7. Neighbourliness.

uku-**Misa**, *v.* To cause to stand; to set, plant, fix, put in an erect posture: *yimise ibòkisi*, put the box on its bottom, with the opening uppermost; *kwamiswa amatye emideni yomhlaba wakè*, beacons were erected on the boundaries of his farm; *misa udonga*, set or build up a wall; *mis' apà*, stop or stand firm here; to make to stand, i.e. to stop: *misa inqwelo apà*, make the wagon stand here; Em. *umtshato wamiswa*, the wedding was stopped or delayed (owing to some difficulty); *wazimisa enyameni*, he aimed at the mark (bull's-eye); fig. to institute, appoint, ordain: *ukumisa inkosi*, to institute a chief; *ngomhla omisiweyo*, on the appointed day; to establish, confirm: *iliwi lam ndiya kulimisa*, I will establish my word; *misa inkabi yam*, lit. make my bullock stand i.e. alive; restore, redeem my bullock, (said to a man, to whom an ox has been lent and through whose negligence it has been lost or injured).

Phr. *misa inyawo*, set your feet firm, stand to what you have said.

um-**Misi**, *n.* 1. One who decrees.

isi-**Miso**, *n.* 4. A pillar; statute, institution.

um-**Miso**, *n.* 6. Base, foot, stand; an ordinance.

uku-**Misela**, *v.* To set, fix, put, etc. for: *kwamiselwa ama-Xòsa inkosi*, a chief was appointed for the Kafirs; *wazimisela lonkonzo*, he offered himself for that service; fig. to allot a child of a prolific woman to one who has no children; to restore, compensate, redeem, ransom: *makayimisele inkomo ngenkomo*, he shall pay ox for ox; *makazimisele (izità) owupèmbileyo umlilo*, let him that kindled the fire make restitution (for the burnt sheaves); to edify by preaching; to give a barren woman medicine.

isi-**Miselo**, *n.* 4. } That which is ordained
um-**Miselo**, *n.* 6. } or instituted; ordinance, statute, command.

uku-**Miselana**, *v.* followed by *na.* To stand up to one another, to match: *akanakò ukumiselana nawe*, he is no match for you (e.g. in working or in speaking); *amazwi akè amiselene*, his words are substantiated.

—**Miseleka**, *v. Iliwi elimiselekileyo*, a word that has stood the test.

u-**Ma**, compound prefix of cl. 1, formed by prefixing the short form of the prefix of cl. 1 sing. to the prefix of cl. 2 pl. Nouns so formed have a collective meaning and may be regarded as personified nouns. The question may well be raised regarding the advisability of distributing the nouns beginning with this compound prefix according to the first letter following the compound prefix, e.g. uma-**Gungqu** instead of u-**Magungqu**. Meantime these words are gathered together here; cf. *u-No* and *u-So*.

The cl. 2 pl. prefix is also used in its contracted form *ma* in forming a number of adverbs, e.g. *malunga, matanci, maxa.*

u-**Mabonwabulawe**, *n.* 1. lit. things seen that they may be destroyed (Baca). Burrweed, Xanthium spinosum *L.*

u-**Mabopè**, *n.* 1. from *ama-Bopè.* (a) Any climbing plant, such as a vine that holds fast by intertwining. (b) Acridocarpus natalitius *A. Juss.* (c) State of being mixed up pell-mell with the enemy in

war. (d) A magical knot; a charm by which one is bound and rendered incapable of carrying out his plans: *ziyakukuzela ebuninzini bomabopè bakò*, they shall come upon thee in the abundance of thy enchantments; *zekungafunyanwa kuni obopà ngomabopè*, there shall not be found among you a charmer.

u-**Mabulwane**, *n.* I. Worth, value: *izinto ezingumabulwane*, things which every one values and speaks of.

u-**Madikazi**, *n.* I. Em. lit. widows. The month of August.

u-**Madolwana**, *n.* I. lit. little knees. A kind of grass, Chloris compressa *D.C.*, whose roots are boiled and used as medicine for cold, cough and rheumatism.

u-**Mafungwashe**, *n.* I. from *uku-Funga*. The elder sister by whom one swears.

u-**Magungqu**, *n.* I. = *i-Gungqu*. A small vole-like mammal of the genus Otomys.

u-**Magxa**, *n.* I. lit. shoulders. A gin bottle, so called from its high, square shoulders.

u-**Magxwala**, *n.* I. see *ama-Gxwala*. Maize turning reddish-brown and ready to be reaped.

u-**Mahambà-ngendlwana**, *n.* I. Safety matches, because they must go with the box.

u-**Majajana**, *n.* I. from *i-Jaja*. One bespattered with blood.

u-**Mangange**, *n.* I. The Almighty.

u-**Manqindi**, *n.* I. from *uku-Nqinda*. Satan.

u-**Mantebentebana**, *n.* I. lit. the little hoverer. The name for the kestrel in Griqualand East.

u-**Mafau**, *n.* I. lit. nettles. The African hedgehog, Erinaceus frontalis *A. Sm.*

u-**Masasauli**, *n.* I. = *ama-Sasauli*. Spreading branches (either green or dry): *lomti umasebe amasasauli*, this tree whose branches spread; brushwood.

u-**Mashwilishwili**. *n.* I. Plumbago, Plumbago capensis *Thun.*; = *umti wamadoda*.

u-**Masibele**, *n.* I. A kind of tree, Sapindus oblongifolius *Sond.*

u-**Masinana**, *n.* I. lit. gums. A bull-dog.

u-**Maswana**, *n.* I. lit. A little blob of *amasi*. The Lesser puffback shrike, Dryoscopus cubla *(Shaw)*, so called in allusion to the white rump-feathers which the bird can puff up at will.

u-**Matùnga**, *n.* I. Generic name for plants used for inserting in cuts (see *Qàpula*), and in cases of broken limbs, sprains, etc.

u-**Matùpà**, *n.* I. lit. buds. The month of August.

u-**Mazantsana**, *n.* I. lit. small lower parts. A person whose legs appear too short for his body; fig. incorrect words put by children between the words of songs; a parody.

u-**Mà**, *n.* I. Em. u-Má. My or our mother; *ma!* exclamation of wonder or grief, used also in swearing by the mother or sister: *batèlà ngezakomawabo intetò*, they spoke in their own mother tongue.

u-**Makazi**, *n.* I. My aunt, my mother's sister.

u-**Makùlu**, *n.* I. My grandmother. In old Kafir, used also for grandfather; if a distinction had to be made, he was called *umakùlu osidoda*.

u-**Malume**, *n.* I. My maternal uncle, my mother's elder brother, who becomes after the death of my mother's father the possessor of his married sister's dowry and protector of her children. The children only call him by this name.

Mawo! *interj.* of astonishment. Wonderful! prodigious! strange! of sorrow: *mawo, umntwanam!* alas, my child! or of depreciation: "is that all you can do?"

u-**Mawokùlu**, *n.* I. My grandfather; pl. *omawokùlu*, ancestors.

u-**Mawolume**, *n.* I. My maternal uncle = *u-Malume*: *u-Dyosi ngumawolume* or *ngumalume*, Dyosi is my mother's brother.

u-**Maham**, *n.* I. A weed with a yellow flower.

isi-**Mahla**, *n.* 4. used as *adv.* Gratis, without payment: *ndihleli isimahla apà*, I live here without being charged anything; *ndikunika lento ngesimahla*, I am giving you this freely; *ngowesine umnyaka isimahla*, during the fourth year (e.g. at school), without cost.

i-**Maka**, *n.* 3. The women's portion of meat.

isi-**Maka**, *n.* 4. Food that is tasteless; foolish talk: *ipùmile isimaka*, she talks without caring what she says, she is exceedingly rude; = *i-Javajavu*.

isi-**Ma-kade**, see under *uku-Ma*.

u-**Makakaka**, *n.* I. A professor.

ukuti-**Makatà**, *v. i.* To be astonished.

isi-**Makatà**, *n.* 4. Wonder, astonishment.

uku-**Makatisa**, *v.* To astonish.

i-MALI, *n.* 3. Money, price, value; dimin. *imalanana*, a little piece of money; from Eng. money.

u-**Malume**, *n.* I. See under *u-Mà*.

Malunga, *prep.* and *adv.* In reference to, in respect of, about: *malunga pàkati*, just inside; *ngokumalunga e-Node*, about or in the North; cf. *uku-Lunga* and its derivatives.

Malungana, and **Malungela**, *prep.* Parallel with: *malungana ṅendlu yam*, opposite my house; *malungana nelixa*, about this hour; *indlu yam imalungela nentaba*, my house is in a line with the mountain.

uku-**Mamaniseka**, *v. i.* To be in consternation. *n.* 8. Consternation. (Perhaps contracted from *mangamanganiseka*, from *ukuti-Mangu*).

i-**Mamba**, *n.* 3. The deadly mamba, Dendraspis angusticeps (*Smith*).

i-**Mambane**, *n.* 2. Jokingly used for *in-Dodana*.

Mame! *interj.* (a) of surprise. Hallo! (b) of grief. O mother! (Zulu).

uku-**Mameka**, *v. t.* To carry a child or a grown-up person on one's back; = *uku-Memeka*.

uku-**Mamela**, *v. i.* To listen secretly; to listen to a sound heard indistinctly: *zimamele intaka*, listen to the birds (singing).

isi-**Ma-mhlaba** and u-**Ma-mlambò**, see under *uku-Ma*.

ukuti-**Mamnge**, *v. i.* To be forsaken, deserted; to be an orphan.

Mamo! *interj.* = *Mame!*

isi-**Ma-mzi**, see under *uku-Ma*.

u-**Mana**, *n.* 1. Em. A son: *umana ka-Mtili*, Mtili's son; cf. *u-Nyana*, with interchange of *m* and *ny*.

Mandi, Em. = *Mnandi*.

ubu-**Mandi**, Em. = *ubu-Mnandi*.

um-**Mandla**, *n.* 6. The environs, surrounding district; a region, tract of land, division.

Mandundu, *adj.* expressing a stronger degree; worse (of sickness), more violent (of the wind): *umntu ofayo umandundu*, the sick person is worse; *umoya umandundu*, the wind is getting stronger.

u-MANELI, *n.* 1. A term of respect for a missionary, fr. Du. mijnheer.

ukuti-**MANGA**, *v. i.* = *uku-Mangala*.

isi-**Manga**, isi-**Mangamanga**, *n.* 4. Something causing wonder, as out of the ordinary course of events, or unusual in a person's conduct: *ndinesimangamanga*, I am surprised; phenomenon, omen of ill luck; cf. *isi-Helegu* and *um-Mangaliso*.

uku-**Mangala**, *v. i.* To be startled, amazed; to start back: *ihashe liyamangala*, the horse is startled; fig. *ùmangele ngenduba*, he wondered at the news; to object, contradict, oppose; to be obstinate, not yielding to reason: *wamangala nalanto*, he refused to give up that thing; to lodge a complaint, or bring an action at law.

isi-**Mangalo**, *n.* 4. } Objection, contra-
um-**Mangalo**, *n.* 6. } diction, complaint.

uku-**Mangalela**, *v.* To stand before a chief and exclaim *ndimangele!* I am surprised or taken aback by So-and-so's conduct! To complain of the conduct of another; to accuse a person of a crime or misdemeanour: *umangalelwe ngubani?* who accuses you? to commence a lawsuit against another: *ndiya kukumangalela e-ofisini*, I shall bring you into court.

um-**Mangaleli**, *n.* 1. A litigant, complainant, plaintiff; one who lays information or institutes proceedings at law against another; = *u-Ndimangele*.

um-**Mangalelwa**, *n.* 1. The defendant or accused.

uku-**Mangalelana**, *v.* To accuse mutually.

isi-**Mangalelwano**, *n.* 4. Mutual lawsuit.

uku-**Mangaleleka**, *v.* To be reprovable, accusable: *ukuze ningabi nakumangaleleka*, that ye may be irreprovable.

—**Mangalisa**, *v.* To startle, astonish; to cause wonder and astonishment: *into emangalisayo*, a wonderful thing.

um-**Mangaliso**, *n.* 6. That which causes amazement, surprise, wonder; a miracle; anything which astonishes or is beyond comprehension.

bu-**Mangalisoŕa**, *adj.* Wonderful.

uku-**Mangalisana**, *v.* To astonish one another.

—**Mangaliseka**, *v.* To be an astonishment, to be wondered at.

—**Mangalisisa**, *v.* To make astonished.

isi-**Mangala**, *n.* 4. A hired manslayer.

um-**Mango**, *n.* 6. A ridge of land, a hillside or mountain-slope; loc. *emmangweni*. Phr. *azidli mmangweni mnye*, they do not eat on the same ridge, i.e. they have no dealings with each other.

u-**Manka**, *n.* 1. A difficult matter; something too hard to be answered.

Manqânci and **Manqânji**, *adv.* Before, first, sooner than others: *wafika manqânci*, he was the first to arrive.

isi-**Mantshiyane**, *n.* 4. from *ama-Ntshiyane*. Lamentation: *walila esimantshiyane*, he made a great lamentation; = *isi-Jwili*.

u-MANTYI, *n.* 1. and i-MANTYI, *n.* 3. A magistrate, fr. Du. magistraat or Eng. magistrate.

uku-**MANYA**, *v. t.* To unite in one; to splice two pieces of wood; to weld two pieces of iron; to unite a couple in marriage: *eke*

u-Tixo akunxuyileyo makungahlulwa mntu, what God has joined together, let no man put asunder.

—**Manyana**, *v.* To unite with one another: *bamanyana bobabini*, they joined together with one another.

u-**Manyano**, *n.* 5. Union, combination, association.

uku-**Manyanisa**, *v.* To cause to join.

isi-**Manyaniso**, *n.* 4. A joint.

u-**Manyeko**, *n.* 5. Union (in a passive sense).

uku-**Manyela**, *v.* To bind one thing to another.

uku-**Manyalaza**, *v. i.* To writhe with pain.

uku-**Manyanga**, *v. t.* To roll up (a mat, carpet) and tie fast.

Manzi, *adj.* Wet, damp: *inyawo zam zimanzi*, my feet are damp; cf. *am-Anzi*.

ubu-**Manzi**, *n.* 7. Wetness, dampness, moisture.

ukuti-**Masi**, *v. i.* To be mentally deficient, shewing no interest in current events; to be forgetful: *ndisuke ndati-masi*, I was forgetful.

i-**Masī**, *n.* 3. A beclouded understanding, mental deficiency; forgetfulness of mind, indifference: *ndiyenze lento ngemasi*, I did this unthinkingly: *unemasi*, one who is sent to do or say something, or one who intends to steal, and forgets to do so. (perhaps fr. Eng. mistake).

u-**Masipùmle**, *n.* 1. lit. let us rest. The third room or bed in the girls' game *u-Nxweba* (or *Notwayisi*); *u-Masipùmle pèzulu* is the name of another bed in the same game.

i-MASISI, *n.* 3. Measles; Du. maselen.

uku-**MAT'A**, *v. i.* To be stupid, silly, spiritless: *umntu ontliziyo imatileyo*, an indolent, spiritless person. *n.* 8. Foolishness.

i-**Matà**, *n.* 2, isi **Matà**, *n.* 4, and isi-**Matàne**, *n.* 4. A silly, stupid person: *usisimatàne*, he is a spiritless person.

uku-**Matèla**, *v.* To be stupid in respect to: *uyimatèle lento*, he cannot comprehend this thing.

—**Matisa**, *v.* To make stupid, stupefy.

Matanci, *adv.* First; see *i-Tanci*.

u-**Matebenqa**, *n.* 1. The eldest, greatly beloved daughter.

u-MATELOSHE, *n.* 1. A sailor; Du. matroos.

uku-**Matsha**, *v. i.* To be indolent.

ukuti-**Matsha**, and **Matshamatsha**, and uku-**Matsheka**, *v. i.* To be sad, cast down, as shewn in the countenance and by inability to speak: *lomntu umatshekile kunene*, this person is very sad; used also abusively: *uhleka-ni? matsheke!* what are you laughing at? you will rue it!

isi-MAUSI, *n.* 4. A wandering trader; the sale of meat; Du. smous, a wanderi ig pedlar.

Mawo, u-**Mawokùlu**. and u-**Mawolume**, see under *u-Mā*.

Maxa, maxenikweni, *conj.* When; see *i-Xa*.

Maxeshikweni, maxeshenikweni, *conj.* When; see *i-Xesha*.

uku-**Mayana**, *v. i.* Of rain, to begin lightly and get gradually heavier; fig.: *kwanga kumayana, kanti hayi*, at first he was despised, but afterwards he became great; *watètà kwanga kumayana*, he spoke apparently little, yet it came to much; *wenza kwanga kumayana*, he seemed unable to do anything, yet he succeeded.

isi-**Mayamayana**, *n.* 4. A mute spectator who has nothing to do; used as *adj.* Dumb from terror or sorrow.

uku-**Mayamayaza**, *v.* To be at a loss, confused, so as to be unable to give an answer or explain an action.

Maye! Em. *interj.* of pain and sorrow. Alas! Oh my! *wakala watì, Maye!* he cried out (when beaten), Oh!

Mayela, *prep.* Near to, in a certain locality, about such a place, thereabouts: *mayela nokufa*, near death; *indlu yam imayela nuleyo kabawo*, my house is near to, in the same locality as, my father's; in reference or in respect to, about: *mayela kumawaka amatàtù*, about three thousand; = *Malungana*.

i-MAYILE, *n.* 3. A mile, from Eng.

isi **Ma-yile**, see under *uku-Ma*.

i-**Mazi**, *n.* 3. A female animal of any kind, commonly a cow: *imazi emasu mane*, a cow that has calved four times; *imazi yohlobo*, a choice cow; *imazi yezim*, a female cannibal; dimin. *imazana*, a little cow.

ubu-**Mazi**, *n.* 7. The state, age, quality of a female animal.

ukuti-**Mbà**, *v. t.* To heap up fuel in kindling a fire.

ukutàna-**Mbà**, *v.* Fig. to be joined.

uku-**MB'A**, (uku-**Mùbà**), *v. t.* pass. *mbiwa*. abbrev. rel., *amadoda ambá* or *embá*, the men who dig; absol. past: *ămbá* or *ĕmbá* they dug; conj. past: *ambà* or *embà* and they dug; short pres.: *ămbá* or *ĕmbá*, they dig. To dig (holes); to excavate: *wembà umtòmbò*, he dug a well; to dig up

that which is in the ground: *yimbà amatàpile*, dig up the potatoes. Phr. *indod' imbà kweny' eqôlo*, lit. one man digs on another man's back, i.e. he becomes rich at the expense of others.

um-**Mbi**, *n.* 1. plur. *abembi*. A digger.

i-**Mbiwa**, *n.* 3. A species of wild spinach growing exuberantly in old cattle kraals; weeds which are dug out and eaten in times of scarcity; *imbiwa yaba-Twà*, a garden-weed resembling *imbiwa*.

uku-**Mbêka**, *v.* To be dug: *umnxùma umbêkile*, the hole is dug; to be fit for digging: *umhlaba awumlêki*, the ground does not dig well, i.e. it is hard; of roads, to be washed out by rain.

—**Mbêla**, *v.* To dig for or in a certain place: *simbêle igolide*, we are digging for gold; fig. to torture a person accused of witchcraft: *lendoda yambêlwa*, this man was tortured (by having hot stones and black ants put on his naked body); see *is-Apômpôlo*.

um-**Mbêlwa**, *n.* 1. The person who is declared to have hidden a charm, or who is tortured for witchcraft.

um-**Mbêlo**, *n.* 6. The act of torturing.

i-**Mbàbala**, *n.* 3. The bushbuck; = *im-Bàbala*.

i-**Mbàlaŕa**, *n.* 3. = *im-Bàlaŕa*..

i-**Mbàlî**, *n.* 3. = *im-Bali*.

Mbálwa, *adj.* Few; from *uku-Bala*.

i-**Mbámbálala**, *n.* 3. A big, stout person.

uku-**Mbámbálala**, *v. i.* To be buried with great honour and ceremony.

uku-**Mbámbázela**, *v. t.* To pat a child to make it sleep; to strike the breast with open hands, as in joyous surprise, or in lamentation, when one is in danger or calamity, e.g. when one is carried away by a river; to cry hard, loudly; of a bird, to flutter and cry anxiously when its young ones are snatched away by a bird of prey.

u-**Mbámbázelo**, *n.* 5. Lamentation, mourning.

uku-**Mbámbázelela**, *v.* To mourn for.

uku-**Mbámbisa**, *v. i.* To take leave, bid farewell.

—**Mbámbisela**, *v.* To give greetings, compliments to: *ndimbàmbisele kuye* or *yena*, give my compliments to him.

ama-**Mbámfambà**, *n.* 2. *pl.* Groundless arguments.

uku-**Mbándaza**, *v. i.* To speak with some uncertainty or awkwardness.

i-**Mbánde**, *n.* 3. The shin-bone, etc; = *im-Bánde*.

ukutl-**Mbándlakanya**, *v. i.* To sound forth, make itself heard; to meet or come upon one suddenly, e.g. a friend who has been away for a long time.

i-**Mbáqolo**, *n.* 3. Any very bitter thing.

i-**Mbáŕa**, *n.* 3. Beer-selling.

uku-**Mbáŕaza**, *v. t.* To fight, give blows, boxes or slaps on the ear with the fist; to thump with the hand.

Mbása, *adj.* Of cattle, having a white star on the forehead; see *im-Bàsa*.

uku-**Mbátsha**, *v. i.* To be barren: *ilizwe limbátshile*, the country is barren.

i-**Mbátsha**, *n.* 3. Barrenness.

uku-**Mbátshisa**, *v.* To make barren, to ruin, damage.

i-**Mbátù**, *n.* 3. Scorched food adhering to the pot; = *im-Bàtù*.

ukutl-**Mbátyu**, *v. t.* To spread or tie a wet cloth round.

uku-**Mbátyula**, *v. t.* To whip, flog, lash, scourge with a stick; to buffet, strike in the ribs.

isi-**Mbátyulo**, *n.* 4. A scourge or flail.

i-**Mbaula**, *n.* 3. A perforated tin-can or other vessel in which a fire is kindled.

Mbáxa, *adj.* Forked; double minded; see *im-Bàxa*.

MBAYI-MBAYI, *adv.* with meaning of never: *lento imbâyi-mbâyi*, this thing will never be finished or done; fr. Eng. by-and-bye.

u-MBAYI-MBAYI, *n.* 1. A cannon (from the current story that a native, on asking the name of this strange thing, was informed 'You will see by-and-bye'.)

i-**Mbáza**, *n.* 3. The edible sea-mussel.

ukutl-MB'E, and ukutl-**Mbêmbê**, *v. i.* To run very fast, or fast and continually.

isa-**Mbêmbê**, *n.* 4. A person who runs swiftly and constantly; one who does a thing persistently; a bore.

isi-**Mbêketê**, *n.* 4. A fast runner.

ukutl-**Mbêmbêtshe**, *v. i.* To be quick, swift as the wind.

i-**Mbêmbêtshane**, *n.* 3.
isi-**Mbêmbêtshane**. *n.* 4.
u-**Mbêmbêtshane**, *n.* 5. } Swiftness, celerity: *usimbêmbêtshane*, he is a fast runner.

i-**Mbêbevu**, *n.* 3. A long, ugly face; used offensively: *imbêbevu yanina le!* what ugly face is this!

Mbêjembêje, *adj.* Diversely coloured, speckled, or spotted.

isi-**Mbêlembêlana**, *n.* 4. A short, stout person or thing.

ukutl-**Mbêmbê**, = *ukutl-Mbê*.

i-Mbémbétò, *n.* 3. A cake.

i-Mbéncembénce, *n.* 3. One who speaks or acts imprudently; from *uku-Bénca*.

uku-**Mbénda**, *v. t.* To provoke, incense, exasperate.
—**Mbéndana**, *v.* To provoke one another.
—**Mbéndisa**, *v.* To cause provocation: *ihashe lam liyandimbéndisa*, my horse provokes me.

ukuti-**Mbénde**, and ukutâna-**Mbénde**, *v. i.* To be close on one's heels; to follow hard or determinedly after one; to stick to one: *inja itêne-mbénde nenyamakazi*, the dog kept close to the game and would not leave it.

isi-Mbénene, *n.* 4. A great rushing or hurrying: *wasisimbénene emva kwam*, he is pursuing me hard (for his money).

i-Mbénga, *n.* 2. A vessel for milking, made of rushes.

i-Mbéwu, *n.* 3. Seed.

i-Mbéyiya, *n.* 3. A jester.

Mbi, *adj.* Another, other, of a different sort. It takes (sometimes double) the representative syllables of the preceding noun as prefixes, *a, i, u* being preceded by their semivowels: *wa***mbi** *umntu*, another person; *akukò mntu wa***mbi**, there is no other person; *li***mbi** *ihashe*, a horse of a different description; *andinibâleli nto zi***mbi** or *zi***mbi** *izinto*, I write no other things to you; *batâbatâ matye wa***mbi**, they took other stones; *siyinto-nina isono esisi***mbi** *owaso*? which is the other sin you have? *akukò ndlela eyiyi***mbi***na*? is there no other way?

The form **okumbi**, this other, is used with negatives: *umntu ongena***kumbi**, a person who has no other side, i.e. an unchangeable, virtuous, single-minded person; *xa sukuba iliso lakò lingena***kumbi**, if thine eye be single; *ngentliziyo engena***kumbi**, with singleness of heart.

Derivatives: **ngakumbi**, *adv.* denoting increase of quality or action; more, better, again, furthermore: *yenze ngakumbi*, do it again or better; *uyafa ngakumbi namhla*, lit. he is more sick, i.e. he is worse, to-day; **ngokokumbi**, Especially, in particular; **mhlaumbi**, Perhaps, or; see *um-Hla*.

i-Mbidiyane, *n.* 3. A harmful drink made from syrup.

i-Mbila, *n.* 3. The dassie; = *im-Bila*.

i-Mbilapò, *n.* 3. The gland in the groin.

i-Mbilati, *n.* 3. Fore leg, etc; = *im-Bilati*.

i-Mbilibondo, *n.* 3. A confused statement.

uku-**Mbimbitêka**, *v. i.* To cry, whimper, as a child.

i-Mbimbitêlo, *n.* 3. Desire.

uku-**Mbinambineka**, *v. i.* To be angry and have evil thoughts in the heart: *usuke wambinambineka, ak utêtà*, he was angry and would not speak.

i-Mbishimbishi, *n.* 3. A corpulent person.

uku-**Mbitêla**, *v. i.* To die without speaking.

um-**Mbitêle**, *n.* 1. A person who is angry, thinks evil in his heart without telling it; a person who does not speak when dying on account of his having wickedness in his heart.

um-**Mbiti**, *n.* 6. A deep hole, pit; a deep pool in a river; dimin. *umbitâna*.

i-Mbiwa, *n.* 3. See *uku-Mbà*.

uku-**Mbiyoza**, *v. i.* To play truant.

i-Mbiza, *n.* 3. A pot; = *im-Biza*.

ukuti-**Mbò**, *v. i.* To make the sound of falling down.

i-Mbò, *n.* 3. That which is precious, valuable, golden; which is one's own; see *uku-Lahla*.

isi-**Mbò**, *n.* 4. Usage, custom, manner, style, attitude; pl. the peculiar actions or gestures which a person (or a tribe) exhibits in moving or dancing, by which he is distinguished from others; ideas, notions rooted in the mind; fashion, ornament.

i-Mbòdla, *n.* 3. The wild cat.

i-Mbòdlololo, *n.* 3. A bullock with horns standing straight up from the head.

i-Mbòkotò, *n.* 3. A grindstone; = *im-Bòkotò*.

i-Mbòla, *n.* 3. Red clay; = *im-Bòla*.

uku-**Mbòla**, *v. t.* To throw down (a heavy weight).
—**Mbòleka**, *v.* To be knocked down.

uku-**Mbòmbà**, *v. t.* To grumble.
uku-**Mbòmbòzela**, *v.* To speak in a mumbling manner, so that what is said cannot be understood.

i-Mbòmbè, *n.* 3. The fruitstalk of the palm-grass; see *im-Bòmbè*.

u-**Mbòna**, *n.* 1. Maize: *mpêke umbòna*, cook the maize; *ombona abane*, four cobs of maize.

i-Mbòngolo, *n.* 3. A mule; = *im-Bòngolo*.

isi-**Mbònono**, *n.* 4. Continual lamentation, outcry.

uku-**Mbòřa**, = *uku-Mbòla*.

isi-**Mbòřoma**, *n.* 4. (a) An iron bolt or spike; a crowbar; = *isikòndo sentsimbi*. (b) A solitary individual whose connections are dead or gone elsewhere.

uku-**Mbòřoza**, = *uku-Mbàřaza*.

i-Mbòsholoto, *n.* 3. Depravity.

i-Mbòtshane, *n.* 3. = *im-Bòtshane*.

Mbòvu, *adj.* Very near: *ndimbòvu*, I am very near.

Mbòxo, *adj.* Oval; see *im-Bòxo.*

Mbòxo, *adj.* Eight: *amadoda ambòxo,* eight men; *inkomo ezimbòxo,* eight head of cattle; cf. *isi-Bòzo.*

isi-**Mbòxo,** *n.* 4. The eighth: *inyanga yesi-mbòxo,* the eighth month.

ubu-**Mbozisa,** *n.* 7. Rottenness; from *uku-Bozisa.*

Mbů! or mbů! *interj.* The sound of beating a hide or thrashing a person.

Mbůba, *adj.* Narrow: *intloko yakò imbůba,* your head is narrow.

isi-**Mbůku,** *n.* 4. Mass, bulk, substance, heap, body; the whole sum, content, chief matter: *ndambona isimbůku sodwa,* I saw him, only as a mass, not distinctly.

ubu-**Mbůku,** *n.* 7. The main, chief, principal thing.

i-**Mbůlu,** *n.* 3. In Kafir lore, an imaginary animal that has the power of assuming human shape, but is continually hampered by its tail which it persistently endeavours to hide. It is an arch-deceiver. In the *intsomi* of Mbulu and Dyakalashe, Mbulu suggests that the one who dips his tail into the water in crossing a river must wash. As they jump across, Mbulu dips Dyakalashe's tail into the water, and holds Dyakalashe to the agreement. Dyakalashe strips and Mbulu dons Dyakalashe's clothes on the pretence of trying them on and promising to return them later. When pressed to return the clothes, Mbulu keeps saying 'I'll give you them when we come yonder', but he keeps them. Hence, a person who covets other people's belongings; one who borrows money and continually postpones the day of repaying it.

i-**Mbůlukudu,** *n.* 3. A sudden attack.

uku-**Mbůlula,** *v. t.* To investigate, examine, search, espec. to find out and bring forth to view the charms *(ubu-Tí)* by which people have been bewitched; to confiscate entirely, leaving nothing.

—**Mbůlulisa,** *v.* To cause to exhibit to view, etc.

Mbůna, *adj.* Used of that which has lost its native wildness, i.e. has become tame: *ihashe limbůna,* the horse is tame; cf. *uku-Buna.*

i-**Mbůnguzulu,** *n.* 3. Anything incomparably valuable.

isi-**Mbůru,** = *isi-Mbůku.*

i-**Mbůshumbůshu,** *n.* 3. = *i-Mbishimbishi.*

i-**Mbůtůsana,** *n.* 3. A stumpy youth.

i-**Mbůtye,** *n.* 3. Dying in great numbers.

i-**Mbůwa,** = *i-Mbiwa,* under *uku-Mbà.*

i-**Mbůzi,** *n.* 3. The original Kafir goat.

Mdaka, *adj.* Duncoloured, dark, dirty, muddy: *inkomo emdaka,* a dun coloured cow; *ihashe limdaka,* the horse is dun coloured; fig. evil: *akatětanga nelimdaka kuye,* not even an evil word he had spoken to him.

u-**Me,** ('ɛ' prolonged) *n.* 1. A children's game, 'the wolf and the lambs'. One child acts as wolf, and the others as lambs holding on in a string behind their mother. The mother endeavours to face the wolf continually and so protect her lambs, while the nimble wolf watches his opportunity of snatching the lambs one by one.

ubu-**Me,** i-**Meko,** and isi-**Meko,** see *uku-Ma.*

i-MEJELE, *n.* 3. Boots or a garment made to measure; Eng. measure.

i-**Mela,** *n.* 3. A knife.

u-**Meleni,** *n.* 1. See under *uku-Ma.*

u-**Melwane,** and um-**Melwane,** see *uku-Ma.*

uku-**Mema,** *v. t.* pass. *menywa.* To exlaim, call out, proclaim; to call or invite to a feast, gathering or entertainment: *ndiyayimema icawa,* I invite to come to church; to cite at law; to summon; to bring an action at law against one: *ndiyalimema ityala elinaye,* I proclaim his guilt or crime; *ndimema imali kuye,* I claim or call in my money from him.

isi-**Mema,** *n.* 4. The howling of dogs; fig. an exclamation of grief and sorrow.

isi-**Memo,** *n.* 4. Invitation, summons, meeting.

uku-**Memana,** *v.* To give a friendly invitation to each other; fig. to go to law, to implead one another.

—**Memeka,** *v.* (a) To utter or give out a sound like me-ma. (b) To be guilty.

—**Memela,** *v.* To invite, call to a gathering for another person.

u-**Memelo,** *n.* 5. An invitation to.

uku-**Memelela,** *v.* To hum to the calves in milking; fig. to praise, extol, sing, triumph, especially over a conquered enemy.

n. 8. Singing in triumph.

u-**Memelelo,** *n.* 5. The humming to the calves in milking; fig. triumphal song sung with dancing before commencing a war, when the crane-feathers are fastened and shields shaken; and after a war, when an enemy has been put to flight.

uku-**Memelelisa,** *v.* To make to sing: *nentliziyo yomhlolokazi bendiyimemelelisa,* and I caused the widow's heart to sing for joy.

—**Memeza**, *v.* pass. *menyezwa.* To call aloud to a person at a distance; to call out: *nanko emenyezwa ngegama unyana wakè*, there is his son being called by his name.

um-**Memezi**, *n.* 1. A herald.

isi-**Memezo**, *n.* 4. A loud call, shout.

u-**Memezo**, *n.* 5. Loud calling, shouting.

uku-**Memezana**, *v.* To call aloud to each other.

—**Memezela**, *v.* To call for another, or to a person to come near: *uz'undimemezele u-John*, call John here for me; to proclaim, decree.

—**Memezisa**, *v.* To cause one to call out for another person.

Meme, *interj.* A baby's request to be carried on its mother's back. Carry me!

uku-**Memeka**, *v.* pass. *menyekwa.* To carry a child on the back; = *uku-Beleka.*

i-**Meme**, *n.* 3. Misfortune: *yehl' imeme!* there is misfortune! O, what misfortune!

i-**Memetshane**, *n.* 3. A small grub which eats the seeds in a garden before they vegetate.

uku-**Memeza**, *v.* See under *uku-Mema.*

i-**Menemene**, *n.* 2. An unprincipled, untrustworthy, faithless person, who cannot be relied on, and is always making excuses; pl. all manner of excuses, subterfuges, evasions: *lomntu unamamenemene*, this man makes all kinds of excuses.

ubu-**Menemene**, *n.* 7. Excuse, evasion, shiftiness, insincerity, falsity of character, untrustworthiness.

uku-**Meneza**, *v.* To be false, untrustworthy, void of conscience.

u-**Menezo**, *n.* 5. Untrustworthiness.

uku-**Menezela**, *v.* } To impose upon; to
—**Menezelela**, *v.* } humbug.

i-**Menqemenqe**, *n.* 2. A sly, cunning, crafty person who is not easily caught.

ukuti-**Menye**, }
uku-**Menyeza**, } *v. i.* To shine, emit or reflect light, as a mirror; to glisten; to flash as light.

i-**Menye**, *n.* 2. The shifting motion of a vane, flag, light, fire.

uku-**Menyezela**, *v.* To shine, etc. for.

n. 8. Glittering: *ukumenyezela kwezikàli*, the glittering of weapons.

—**Menyezelisa**, *v.* To make shine.

ukuti-**Meqe**, *v. i.* To take to heart: *balitimeqe elozwi*, or *batàna-meqe nelolizwi*, they took that word to heart; to receive one in a friendly way; to observe mentally the points in an opponent's argument.

i-MESI, *n.* 3. A knife, from the Du. mes.

uku-**Metsha**, *v. t.* Em. To indulge in unconsummated sexual intercourse, a vile practice which has a terrible hold on the nation.

i-**Metsha**, *n.* 2. and isi-**Metsha**, *n.* 4. Em. A partner in unclean intercourse.

u-**Metsho**, *n.* 5. Em. Unclean intercourse.

Mètsho! *interj.* used (a) in familiar conversation. Wait a little! halt! leave off! do not talk so fast! give me time to speak! (b) as a greeting. Well met!

u-**Metyiso**, = *um-Tyiso.* The cud, from *uku-Tya.*

isi-**Metyu**, *n.* 4. The strongest pipe oil, which is found at the bottom of a pipe.

Meva, *adj.* Pretty, beautiful, nice: *umeva kunye*, it's very nice (e.g. of a hat). This word is possibly connected with *ameva*, with the idea of 'highest excellence', 'the acme'.

ukuti-**Mfa**, used as *adj.* A little, slightly: *isifo simtè-mfa*, the sickness soon left him, he was a little sick; *inja ifumane yamtimfa ukuluma*, the dog has simply held by its teeth in biting him, i.e. it merely left marks of its teeth on his skin without tearing his flesh; *utiwe-mfa ukufundiswa*, he was taught a little.

Mfakamfaka, *adj.* Spotted, of different colours: *amafu amfakamfaka*, the clouds are spotted, i.e. cirrus, a sign of wind or of rain; see *ukuti-Fakafaka.*

i-**Mfakamfele**, *n.* 3. Anything with small irregular spots; see under *ukuti-Fakafaka.*

Mfakumfaku, *adj.* Soft and spongy.

i-**Mfakumfaku**, *n.* 2. Any stuffed, padded or cushioned appliance.

i-**Mfama**, *n.* 3. A blind person.

ubu-**Mfama**, *n.* 7. Blindness.

uku-**Mfameka**, *v.* To be blind; to become blind.

—**Mfamekisa**, *v.* To blind, to cause blindness.

—**Mfamza**, *v.* To feel one's way; to grope in the dark, as a blind man; = *uku-Mpàmza.*

i-**Mfanta**, *n.* 3. A cleft, crack; = *im-Fanta.*

i-**Mfebemfebe**, *n.* 3. A person with an empty stomach.

i-**Mfebenge**, *n.* 3. A very hungry person.

i-**Mfene**, *n.* 3. The baboon, Papio porcarius (*Bodd.*). Its cries are compared to *nxa* and *dyoŕum*, and its dying cry to *ŕwintsintsi.* The *umtàkatì* is in constant league with the baboon: *ndisukulele ngemfene yakò,*

make my garden fruitful by consulting your baboon; *unyawo lwemfene*, the foot of the baboon, i.e. treason.

ubu-**Mfene**, *n.* 7. Apishness.

i-**Mfengemfenge**, *n.* 3. A hungry, lean, wretched person or thing.

i-**Mfengu**, *n.* 2. A destitute, homeless wanderer. Pl. *ama-Mfengu*, the Fingos.

uku-**Mfenguza**, *v.* To wander about looking for a home, seeking for service.

Mfetèmfetè, *adj.* Weak, feeble, languid, lax, soft; slack, loose (of a bridle).

ukutl **Mfi**, ('i' prolonged) *v. i.* To give a sharp, painful nip, as an ant or an earwig.

uku-**Mfikila**, *v. t.* To pinch.

uku-**Mfikimfa**, *v. t.* To do very fine and neat work.

ubu-**Mfiliba**, *n.* 7. State of being cloudy and not bright in appearance.

uku-**Mfimfità**, *v. t.* To suck up water through the teeth, so as to prevent any solid substance therein from entering the mouth; to suck marrow from a bone, or juice from flowers, as the sugar-bird; to suck blood from a person, as a bug.

—**Mfimfitèka**, *v.* To be getting thin.

ukutl-**Mfixi**, *v. i.* To be sick, ill, especially with stuffiness in the nose from cold.

u-**Mfixane**, and u-**Mfixo**, *n.* 5. Stuffiness of the nose through cold: *ndinomfixane*, my nose is stopped with cold.

uku-**Mfononeka**, *v. i.* To bleed in a painful manner.

i-**Mfotyomfotyo**, *n.* 3. Anything supple, flexible, pliant; = *im-Fotyololo*.

Mfukumfuku, *adj.* Entangled, perplexing; see under *ukutì-Fuku*.

Mfumfu, *adj.* Obscure.

u-**Mfumfu**, *n.* 1. Em. Month of September.

Mfumfum, *adj.* Soft (as a pillow); fig. gentle, not loud.

Mfumamfuma. *adj.* Warm, comfortable: *indawo emfumamfuma*, a cosy corner.

Mfumanga, *adj.* Warm, comfortable.

uku-**Mfumfutèla**, *v. i.* To grope, feel the way, as a blind man.

—**Mfumfutèlisa**, *v.* To go away, or into a strange country; to go in the dark.

—**Mfumfutèlisela**, *v.* To make or cause oneself to be led into the dark.

i-**Mfungumfungu**, *n.* 3. Rubbish in a heap.

Mfusa, *adj.* Dark brown: *thashe limfusa*, the horse is dark brown.

Mfuxumfuxu, *adj.* Untidy, dirty: *indlu imfuxumfuxu*, the house is dirty.

Mhla, mhlana, mhleni, mhlenikweni, and **mhlezinikweni**, *adv.* When; see *um-Hla*.

Mhlamnene, *adv.* Once upon a time; see *um-Hla*.

Mhlaumbi, mhlayimbi, *adv.* Or; see *um-Hla*.

Mhloko, *interj.* Em! see *uku-Vuma*.

Mhlopè, *adj.* White: *ihashe limhlopè*, the horse is white; *inkomo emhlopè*, a white cow; fig. clean, pure, bright, shining: *ingubo zakè zimhlopè*, his garments are clean; *izulu limhlopè*, the atmosphere is clear; *limhlopè ilizwi lakè*, his word is clear, reasonable; loc. *emhlotsheni*, in white, in the light. *adv. ngokumhlopè*, plainly, clearly. Dimin. *mhlotshana*, whitish.

i-**Mhlopèkazi**, *n.* 3. A white female animal.

ubu-**Mhlopè**, *n.* 7. Whiteness, brightness, clearness, purity.

Mi, *Poss. pron.* I, me, etc., see the shortened form *M*.

um-**Mi**, *n.* 1. An inhabitant; see under *uku-Ma*.

uku-**Mila**, *v. i.* To grow, thrive, applied specially to plants: *umbòna umilè kakuhle*, the growth of the maize is excellent; sometimes used of persons: *lomntu umilè kakuhle*, this person is well built; fig. to conduct oneself, behave. Phr. *simile intsiba*, our wings are growing, i.e. we commence to thrive, to revive.

n. 8. Behaviour, conduct: *wenziwa wakumila kumbi*, he was transfigured.

i-**Milo**, *n.* 3. Growth of form; fig. conduct, behaviour, standing, character arising from constitutional peculiarities, as applied to mankind; kind, species, as applied to animals, referring to the physical peculiarities by which they are distinguished.

isi-**Milo**, *n.* 4. Growth; nature; natural bent or disposition; development, constitution, condition; conduct, character, behaviour of man: *akanasimilo*, he has no character, i.e. he is a worthless fellow; nature of animals; pl. attributes: *ezimilweni zabo*, in their behaviour, conduct. Dimin. *isimilwana*.

um-**Milo**, *n.* 6. Condition; pl. *imimilo*, features, mien, demeanour.

uku-**Milela**, *v.* (a) To grow or thrive for: *yazimilela*, it grew spontaneously. (b) To grow upon or over: *incà yamilela etyeni*, the stone was overgrown with grass.

um-**Milela**, *n.* 6. That which grows spontaneously after reaping; the after-growth.

uku-**Milisa**, *v.* To cause to grow; to produce; to transplant; fig. to do like another; to imitate: *lomntu umiliise okwam*, that man does as I do, or is like me in his conduct.

—**Milisela**, *v.* To cause to grow for; to graft: *isebe lamiliselwa kulomti*, the branch was grafted on this tree.

ukutl-**Milikinxi**, *v. t.* To hit back; to fight or beat after another has commenced.

v. i. Of the throat or chest, to close.

uku-**Mimitéka**, *v. i.* To commence to grow or get fat; to increase.

Mina, contrac. **Mna**, which see.

i-**Minazana**, *n.* 3. Dimin. of *i-Mini*. *Ngaminazana* or *ngeminazana etile*, once upon a time.

i-**Mini**, *n.* 3. A natural or periodical day; day as distinguished from night: *imini nobusuku*, day and night; *imin' enye*, one day; *ngamini nye*, in one day; *imini ngemini*, day by day; *imini emaqanda*, broad daylight, when the sun stands highest, noon; loc. *emini*, in the day time, at noon; *emini enkùlu*, at mid-day; *kusemini*, it is still daytime; *ngenye imini*, one (past) day; *mini yimbi*, at another time; sometimes-sometimes; now and then.

Mini, *conj.* The day that; when.

Bumini-nje, *adv.* recently, lately, newly; *into yabumini*, a modern thing.

u-**Mingimingi**, *n.* 1. Rumour, report.

uku-MINISHA, *v. t.* To mean: *lento iminisha ntonina?* what does this thing mean? (Eng.)

uku-**Minxa**, *v. t.* To hold fast by pressing between the hands, or in a vice, or in a crowd; or by intertwining, as weeds in a garden smother and choke and prevent the growth of useful plants: *iminga yaziminxa inkozo*, the thorn trees choked the seed; *izihlangu ziyandiminxa*, the shoes pinch me.

—**Minxana**, *v.* To hold each other fast; *imihlati iminxene*, he has lock-jaw.

uku-**Minyá**, *v. t.* To climb, as an ape does, by clasping with its feet round a tree or pole; to hold fast.

uku-**Minya**, *v. t.* To drain a vessel in drinking to the last drop; to swallow the whole contents; = *uku-Finca*.

—**Minyeka**. *v.* To be drained, absorbed; fig. to be distressed, exhausted.

—**Minyela**, } *v.* To drain out the
—**Minyelela**, } last drop from a calabash or milk-sack; to swallow up; to empty; fig. to exhaust.

ukutl-**Minyi**, *v. i.* Of smoke, mist or dust, to be dense, thick.

i-**Minza**, *n.* 2. = *um-Binza*.

isi-**Miselo**, um-**Miselo**, isi-**Miso**, um-**Miso**, see *uku-Ma*.

uku-**Mitá**, *v. i.* To conceive; perf. *miti*, to be pregnant: *lamfazi umiti*, that woman is pregnant; *wamitá* and *wamitwá umntwana*, she is with child; fig. *ndimit' intetò*, I have a lot to say, but I am afraid; *sipùma simiti*, lit. we go out heavy, we have had no opportunity given for the ventilation of our grievances.

u-**Mitò**, *n.* 5. Conception.

—**Mitisa**, *v.* To render pregnant, impregnate.

ukutl-**Miti**, *v. i.* To speak to a person in a low tone, so that others will not understand.

isi-**Mitolo**, *n.* 4. One dumb with amazement: *wamenza isimitolo*, he astonished him, made him speechless.

uku-**Miwa**, *v. i.* To be choked, suffocated: *ndimiwa ngumsi*, I am suffocated with smoke. (To be distinguished from *miwa*, pass. of *uku-Ma*.)

uku-**Miza**, *v. t.* To absorb; to swallow, gulp down, eat and drink gluttonously; fig. to sink down; to be mired, as a wagon in a swamp.

um-**Mizo**, *n.* 6. The gullet.

u-**Mka**, *n.* 1. (always found combined with pronouns or nouns) The wife of: *umkam*, my wife; *umkakò*, your wife; *umkakè*, his wife; *umkamntu*, another man's wife; *omka-Ngqika*, Gaika's wives.

uku-**MKA**, (Em. uku-**Muka**), *v.t.* To depart, go away, set out, go on a journey: *bemka kuye*, they departed from him; *umkile ngumlambò*, he is drowned in the river. It often implies reproach: *mka apà!* get you away from here! *mukani kum* (more solemn than *mkani*), *nina baqalekiswa*, depart from me, ye cursed. Phr. *lento umntu iyemka nok' ibongwayo*, man goes away, i.e. dies, though he is praised; *zemk' inkomo*, the cattle are going away (a call to arms).

n. 8. *ukumka komhla*, the latter part of the day.

—**Mkela**, *v.* To depart to a certain place mentioned: *wemkela* (better *wemka waya*) *e-Ñini*, he left for Grahamstown; *uku-mkelwa kwakò yinto ngabo*, the loss of

your property is their doing; *uzimkele ngokwakè kowabo*, he left home by his own will; *ndemkelwa ngumbilini akutètà*, my soul had failed me when he spake.

—**Mkisa,** *v.* To send away; to dismiss: *ndemkisa umkònzi wam*, I dismissed my servant; to take away, remove.

Mna, (mina) *Pron. emphatic.* I p. sing. subj. and obj. I myself. *Mna ndiyatànda*, I love; *bandibetà mna*, they beat me.

(Care must be taken in using this form of the pronoun: *mna nditàndayo*, I who love, is general; whereas *mna utàndayo*, is special: I, the one who loves, showing that there are others who do not love.)

u-**Mna,** (used by chiefs) = **Mna.**

Mnandi and **mandi,** *adj.* Fine, soft to the touch: *uboya bengubo bumnandi*, the wool of the cloth is fine; smooth, sweet, pleasant to the taste, giving delight: *amanzi amnandi*, delicious water; *ukutya okumnandi*, pleasant food; *ukuvuma kwabo kwaba mnandi*, their singing was sweet, agreeable; fig. soft, polite, civil in manners.

Kamnandi, *adv.* Delightfully, softly, sweetly.

ubu-**Mnandi** and ubu-**Mandi,** *n.* 7. Softness, sweetness, delight, fulness, pleasantness.

uku-**Mnandisa,** *v.* (of recent usage.) To make agreeable, pleasing.

Mncumevu, *adj.* Dark, without flame; see *um-Ncumevu.*

Mnyama, *adj.* Dark, black: *sekumnyama*, it is already dark; *inkomo emnyama*, a black cow; fig. *abantu abamnyama*, common people; *ukunxiba ezimnyama*, to put on black clothes.

ubu-**Mnyama,** *n.* 7. Darkness, gloom: *bubumnyama kanye*, it is entire darkness; fig. ignorance: *sisebumnyameni ngalonto*, we are in ignorance about that thing.

u-**Mnyāmā,** *n.* 6. An eclipse.

u-**Mnyămă,** *n.* 6. The rainbow.

i-**Mo** and isi-**Mo,** see *uku-Ma.*

um-**Moba,** *n.* 1. A sugar cane or black sweet cane.

i-MOFU, *n.* 3. (a) An imported beast, esp. of the shorthorn breed of cattle; from Du. mof, a nickname for any foreigner, espec. a German who has left his fatherland. (b) Lungsickness in cattle (because it was introduced into South Africa by a Du. bull,)

i-**Mokamoka,** *n.* 3. A great thing, such as a big loaf, a lump of meat; a difficult, puzzling thing.

uku-**Mokamokana,** *v.* followed by *na.* To work hard; to struggle alone, without help.

i-MOKOLO, *n.* 3. An allotment of land, from Du. morgen.

uku-**Mokomela,** *v. i.* To take a thing by force.

um-**Mokomeli,** *n.* 1. A person who violently takes what he wants.

i-**Mokomo,** *n.* 3. That which is big, out of its ordinary size, as a swollen foot; fig. *imokomo yetyala*, one who is in danger of being arrested.

uku-**Mokotà,** *v. i.* To chew.

isi-**Mokotò,** *n.* 4. A full, round, fat, face.

MOLO! Good morning! *molweni!* good morning to you! (from Du. morgen).

u-**Molokazana,** *n.* 1. A daughter-in-law.

Mome, *adv.* Quite: *indlu izele ngumsi mome*, the house is quite full of smoke.

ukuti-**Momfu,** *v. i.* To peep out a little (as a mouse from its hole); to show a little and draw out of sight again; to jut out.

Momololo, *adv.* Quite: *inxòwa izele momololo*, the bag is quite full.

uku-**Momoloza,** *v. t.* To keep speaking without leaving off.

u-**Mona,** *n.* 1. Envy, grudging, discontent, jealousy, suspicion.

uku-**Monela,** *v.* To envy, grudge, overlook, despise.

—**Monelana,** *v.* To envy one another.

isi-**Mongomongo,** *n.* 4. = *i-Tyala*, a big debt, guilt: *undithlisele isimongomongo*, you have brought a big debt or misfortune upon me, i.e. more than I can bear.

ukuti-**Monxo,** *v. t.* To load with kisses (of elderly women kissing children or others after a long separation from them).

uku-**Monxoza,** *v. t.* To box the ears; to smite with the palm of the hand.

uku-MOSHA, *v. t.* To waste, spoil; fr. Du. morsen.

—MOSHAKALA, *v.* To be wasted: *imoshakele*, it is wasted.

i-MOSI, *n.* 3. A sparrow, from Du. mosch.

u-**Moya,** *n.* 1. A spirit, ghost.

u-**Moya,** *n.* 6. Wind, air, breath: *uvutùzisa umoya wakè*, he causes his wind to blow. Phr. *usel'* or *udl' umoya*, he takes the air, goes about at leisure; *sova singasemoyeni*, we shall hear, being on the side towards which the wind blows, i.e. we shall soon know all that is transpiring.

When there is no wind and the girls are anxious to winnow, they sing: *Moya!*

moya! amadoda akuko, ay' enqina, Wind! wind! the men are not here, they are away hunting.

isi-**Moyoyo**, *n.* 4.
isi-**Moyoywana**, *n.* 4.
u-**Moyoywana**, *n.* 5. } A poor, wretched, distressed, destitute, miserable, pitiful person; one who is confounded, at a loss what to say, espec. when some loss or sorrow has befallen him.

i-**Mpabanga**, *n.* 3. A destitute person, without property, home or friends.

i-**Mpaka**, *n.* 3. A cat; = *im-Paka.*

ukuti-**Mpaka**,
ukuti-**Mpakampaka**,
uku-**Mpakaza**, } *v.* To slap with the palm of the hand, or with something flabby.

ukuti-**Mpakumpaku**, *v. i.* To whiff; to smoke hurriedly.

uku-**Mpakuza**, *v. i.* To whiff in smoking; to speak empty words; to brag.

i-**Mpama**, *n.* 3. A box on the ear, a slap in the face.

i-**Mpampampa**, *n.* 3. Uncertainty, dubiety; see *im-Pampam.*

uku-**Mpampaza**, *v. i.* To grope in the dark; to walk unsteadily, like a blind man; fig. to speak nonsense, (seldom used).

i-**Mpandla**, *n.* 3. (a) A head bald in front. (b) The top of the windpipe.

uku-**Mpangaza**, *v. t.* To talk loudly; to expose a thing by talking about it in a loud manner; to treat unkindly.

i-**Mpangazo**, *n.* 3. Exposure, unkind treatment.

um-**Mpantsho**, *n.* 6. A woman's cap; = *u-Nkontsho.*

ubu-**Mpatàlala**, *n.* 7. Helplessness, see under *uku-Pàtàlala.*

i-**Mpatshampatsha**, *n.* 3. A foolish, worthless creature; see under *uku-Pàtsha.*

i-**Mpatshanga**, *n.* 3. A homeless wretch, = *i-Mpabanga*; see under *uku-Pàtsha.*

Mpela, *adj.* and *adv.* Finally, totally, altogether, entirely: *kaupùme mpela,* come clean out; *uyazi lento impela,* he knows this decidedly; see *im-Pela.*

i-**Mpempe**, *n.* 3. A toy whistle used by the boys in dancing, or in calling up companions to help at a fight; it produces a sound like that made by blowing into the barrel of a key.

i-**Mpempetè**, *n.* 2. A totally bald head.

Mpemvu, *adj.* Having a white stripe on the front of the head: *ihashe elimpemvu,* a horse with a white face; see *im-Pemvu.*

i-**Mpene**, *n.* 3. Laziness, etc.; = *im-Pene.*

i-**Mpengempenge**, *n.* 3. used as *adj.* Too exposed: *indlu yimpengempenge,* the house is open, so that the air can go through; fig. improperly or insufficiently clothed, half naked.

i-**Mpetù**, *n.* 3. A maggot; treachery; = *im-Petù.*

i-**Mpi**, *n.* 3. An army; = *im-Pi.*

ubu-**Mpi**, *n.* 7. Enmity.

i-**Mpisa**, *n.* 3. A medicinal plant; = *im-Pisa.*

i-**Mpiso**, *n.* 3. Em. A large claypot for holding beer; = *im-Piso.*

ukuti-**Mpo**, *v. i.* To draw one whiff in smoking; also = *ukuti-Mome.*

i-**Mpobole**, *n.* 3. A head-dress made from the bushy part of a jackal's tail.

Mpofu, *adj.* Pale red, pale yellow, or tawny: *ihashe elimpofu,* a cream-coloured horse; *inkomo empofu,* a dun-coloured beast.

i-**Mpofu**, *n.* 3. The eland, Taurotragus oryx typicus *(Pall.),* named after its tawny colour: *umntu angabulala impofu, angasisi isifuba, uhlutwà inkomo zakè,* the man who kills an eland and does not bring its breast will have his cattle confiscated (because this portion was the perquisite of the chief); fig. the flat skull of a child that has hydrocephalus, (when a woman with a healthy baby meets one whose child has such a skull, she milks her breast on that skull, believing that her child will now be safe from getting an *impofu).*

i-**Mpofukazi**, *n.* 3. A dun-coloured cow.

ubu-**Mpofu**, *n.* 7. Tawny colour.

i-**Mpohlolokazi**, *n.* 3. A cow with horns standing straight up; fig. a woman with a long face.

i-**Mpohloyiyana**, *n.* 3. An official sent with a summons in the name of a chief; a constable.

i-**Mpokela**, *n.* 3. (a) A harbinger; the article in grammar. (b) A kind of head-dress. (c) Small individual things.

i-**Mpokwè**, *n.* 3. (Em. isa-**Mpokwè**, *n.* 4.) A young shoot; a small unripe pumpkin; = *im-Pokwè.*

uku-**Mpololoza**, *v. i.* To chatter on, for talking's sake. = *uku-Mpompoza,* and *uku-Pòloloza.*

uku-**MPOMPA**, *v. i.* To drink much or frequently at a sitting; to tipple, revel.

i-**Mpompo**, *n.* 3. A pump, tap of water; fig. an incessant speaker, a chatterbox.

uku-**Mpompoza**, *v. i.* To be flowing over; to gush out, as water from a gushing

fountain: *umtòmbò umpompoza amanzi*, the fountain emits water abundantly; fig. to talk much, rapidly or senselessly: *inxila limpompoza ukutĕtà*, the drunkard talks great nonsense; *abantu bayampompoza ukuza*, the people come in great numbers.

—**Mpompozela,** *v.* To flow or gush over into: *umtòmbò umpompozela emlanjeni*, the fountain gushes out into the river.

—**Mpompozelela,** *v.* fig. *imini impompozelela imini intetò*, day uttereth speech unto day.

—**Mpompozisa,** *v.* To send out (water, speech) in a gush: *njengoko iqula limpompozisa amanzi alo, yenje njalo ukumpompozisa izinto zayo ezimbi*, as a well sends out its waters, so she sends forth her wickedness.

—**Mpompozisela,** *v.* To pour out upon: *ndiwumpompozisela kuni umoya wam*, I will pour out my spirit upon you.

i-**Mpondo,** *n.* 3. Used in conjunction with *ncà* to express superlative degree: *ndambetà ncà impondo*, I beat him very much; *sahlakula ncà impondo*, we scuffled very hard.

i-**Mpongampo,** *n.* 2. A high-sounding voice.

i-**Mpongololo,** *n.* 2. A hollow voice: *impongololo elinamalolo*, a hollow, rough voice; used also for swearing; = *i-Nkobonkobo.*

i-**Mpopòma,** *n.* 3. A flood, waterspout; see *im-Popòma.*

i-**Mpotsha,** *n.* 3. The stealing and slaughtering of an animal.

ukutl-**Mpu,** *v. i.* Of a bag, to be full: *ukuba sitĕ-mpu isisu*, that the stomach may be full.

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

isa-**Mpumpu,** *n.* 4. Something full to the utmost.

Mpulampula, *adj.* Slippery; glib; see *im-Pulampula.*

uku-**Mpulaza,** *v. i.* To make guesses at the cause of sickness: *ayampulaza amaqiŕa*, the witchdoctors just guess at the cause of trouble.

Mpuluswa, *adj.* Straight, smooth, sleek, with special reference to the absence of any protuberances, applied to a tree trunk without knots, a smooth-skinned plump baby, a fat glossy heifer.

uku-**Mpuluza,** *v. t.* To utter, let out anything. *v. i.* To be too small or slippery to be held fast.

Mpumpu, *adj.* Stunted: *umkono umpumpu*, the arm is short, stunted.

ukutl-**Mpumpu,** *v. i.* To be cut off, shortened.

i-**Mpundulu,** *n.* 3. The lightning-bird; = *im-Pundulu.*

i-**Mpunge,** *n.* 3. plur. *amampunge.* A useless, empty, vain, false saying; an evasion, excuse.

i-**Mpungumpungu,** *n.* 3. A slippery thing or person; = *i-Mputshumputshu.*

i-**Mpungutye,** *n.* 3. The Black-backed jackal, Canis mesomelas *Schreb.* It figures in the *intsomi* as one who by cunning gets the better of nearly all the other animals, but especially of the hyena.

ukutl-**Mpuntshu,** and uku-**Mpuntsha,** *v. i.* To jump out.

Mpunyumpunyu, *adj.* Slippery, as soap in water, or certain fruit-stones in the mouth; glib-tongued; see *im-Punyumpunyu.*

Mpushumpushu, *adj.* Soft, applied e.g. to very soft earth.

i-**Mputshumputshu,** *n.* 3. That which is slippery like an eel; hence, a slippery fellow.

i-**Mputùmputù,** *n.* 3. Lightness; fig. abstraction, absent-mindedness, thoughtlessness.

Mqùmqùm, *adj.* Soft, as Kafir-corn beginning to bud.

Msinya, Msinyane, Kamsinya, Kamsinyane, *adv.* Soon, quickly, hastily: *hlala pàntsi msinya*, sit down quickly: *kwakamsinya*, at once, in a short space of time, quickly very soon. Also used us *adj.* Speedy: *intshabalalo emsinya*, speedy destruction.

Msulwa, *adj.* Innocent; from *uku-Sula.*

ubu-**Msulwa,** *n. 7.* Innocence.

Mtùbi, *adj.* Yellowish, pale: *into emtùbi*, a pale thing; *amehlo amtùbi*, pale eyes.

Mtùqwa, *adj.* Tawny, fox coloured: *into emtùqwa*, a tawny-coloured thing; of a dirty, defaced colour; fig. disorderly, unwise, imprudent.

ukutl-**Mtyu,** *v. t.* To draw something out of its place.

Mu, *adv.* Wholly, totally, without exception: *inkomo zipĕlile mu*, the cattle are dead every one.

ukutl-**Mu,** *v. i.* To be wholly gone, to be left empty: *kutĕ-mu*, there is nobody there; *kutĕ-mu tu*, there is no food.

ukutl-**Muku,** *v. t.* To lift, move, take all at once. *v. i.* To appear suddenly, come in sight; to gush out suddenly, said of anything

hidden: *amasi esuke ati-muku,* the milk gushed out or appeared i.e. in the calabash.

uku-**Mukutà**, = *uku Mokotà,* to chew.

i-**Mula**, *n.* 3. Dregs of coffee.

uku-**Muleka**, *v. i.* To be astonished.

i-**Muleshe**, *n.* 2. Nothing left (in a dish after what was in it has been eaten); a thing not to be found in spite of search.

uku-**Mulunga**, *v. t.* To swing a garment round the body; fig. *wazimulunga,* he turned to look round.

isi-**Mumu**, *n.* 4. A dumb, speechless, silent person: *ndipèndule ungabi sisimumu,* answer me, don't stand speechless; *mus' ukuzenza isimumu,* don't make yourself a 'dumbie', said to one who refuses to speak.

Muna, = **Mna**, I: *Hayi, muna,* no, not I.

uku-**Munamuna**, *v. t.* To examine with some degree of uncertainty.

—**Munamunana**. *v.* To try to hold, as a young dog tries to hold a buck. *Wamunamunana naye,* he tried to throw him down in wrestling.

uku-**Munca**, *v. t.* To suck the finger; to suck the breast without getting anything out.

isi-**Muncumuncu**, *n.* 4. Sweets.

Muncu, *adj.* Sour, brackish: *isonka simuncu,* the bread is sour; *utywala obumuncu,* sour beer; *amanzi amuncu,* brackish water.

um-**Muncwane**, *n.* 6. Generic term for the wood sorrel, Oxalis; it is used as a medicine for tapeworm.

ukuti-**Muncululu**, *v. i.* = *ukuti-Shwaka.*

uku-**Munga**, *v. i.* Not to speak: *wazimunga,* he kept his mouth shut.

uku-**Mungunya**, *v. t.* To suck anything (as a sweet) while retaining it in the mouth; to munch.

isi-**Munguny'igazi**, *n.* 4. Lit. blood-sucker; a fly which sucks blood; a leech.

uku-**Munya**, *v. t.* Em. To suck, as a child at the breast.

—**Munyeka**, *v.* To be getting thin.

isi-**Munyumunyu**, *n.* 4. Em. Sweets.

uku-**Munyisa**, *v.* To make to suck.

Musa! *Neg. imperative,* expressing entreaty and exhortation, slurred into *ms'*; plur. *musani, msan'.* Do not! you must not! you don't mean to say so! *mus' ukupàma!* do not go out! *mus' ukumbetà!* do not beat him!

ubu-**Muzumuzu**, *n.* 7. Softness (in touch); sweetness (in taste).

ulu-**Mvi**, *n.* 5. Plur. *izimvi.* A gray hair.

ukuti-**Mvi**, *v. t.* To sting; to pierce sharply; fig. to inform in a very strict, private manner: *we-mvi kumantyi,* he gave secret information to the magistrate.

ulwa-**Mvila**, *n.* 5. plur. *izamvila.* A sting.

i-**Mvamvu**, *n.* 3. A quantity of light material, as a mouse's nest; crumbs, fragments, shreds; small, useless, things; refuse, remnants, waste, = *ukudla okuwayo apò ababantu badlayo, kutàtwà ngabantwana,* crumbs which fall down where people eat, are taken up by the children.

uku-**Mvumvuzela**, *v. t.* To shake out of the hand; to sprinkle or let fall lightly; to crumble fine (salt, sugar, etc.).

um-**Mvumvu**, *n.* 6. Camdeboo stinkwood, Celtis kraussiana *Bernh.*

Mvungumvungu, *adj.* Decayed, rotten (of grass.)

uku-**Mvungula**, *v. t.* To pick one's teeth; to sharpen a saw.

u-**Mvungulo**, *n.* 5. Picking of the teeth; used also derisively of a piece of meat so small that it sticks between the teeth and must be picked out.

Mxinwa, *adj.* Narrow: *indlela emxinwa,* a narrow path; *isango elimxinwa,* a narrow gate; from *uku-Xina.*

Mxingwa, *adj.* Narrowed by obstructions on both sides; from *uku-Xinga.*

N

N is in Kafir a dental-nasal sound.

(a) When followed by a vowel, it has the same sound as in the English *nay, name*: *ndifumene,* I have found.

(b) Before *g* and *k* it has a ringing sound, as in the English *finger*=*fingger, ink*=*ingk*: *ingalo,* arm; *inkohlakalo,* wickedness; and in the latter case it gives an expirated sound to *k*. It has the same sound before vowels in a few words, when it is marked *ṅ*: *Ṅau,* a lewd person.

(c) Before *d* and *t* it is sounded very slightly: *ndahambà,* I went; *akukò nto,* there is nothing; the combination *ny* is sounded like *nu* in the English nude.

(d) Before *s* and *sh* it demands the insertion of euphonic *t*: *uku-sikelela* to bless, *in-t-sikelelo* blessing; *uku-shumayela* to preach, *in-t-shumayelo* preaching.

(e) Before *hl* it changes the *h* into *t*: *ukuhlala* to sit, *intlalo* condition.

(f) Owing to the position of *n* at the end of 3 cl. pref. and to the elision of this *n* before a stem beginning with *n*, it is often impossible to tell accurately which is the first letter of the stem. Hence, in the meantime, cross-reference is necessary. See also the notes on the nasalised forms of the clicks under *c*, *q*, and *x*.

Na, 1. *prep.* (a) With: *ndahambà* **na***ye*, I walked with him; *benditètà* **na***bo*, I was speaking with them. *Na* coalesces with the article when present: *ndadlala* **no***mntwana* (=*na umntwana*), I played with the child; *ndahlangana* **ne***lishwa* (=*na-ilishwa*), I met with misfortune.

(b) And: *izulu* **no***mhlaba* (=*na-umhlaba*), heaven with the earth, i.e. heaven and earth; *mna* **no***bawo* (=*na-ubawo*), I with my father, i.e. I and my father.

(c) In comparisons, with *ku*: *ndimkulu* ***ku*na***we* (contrac. *kuwe*), I am great in comparison with you, i.e. I am greater than you; *lento intle* ***ku*na***leyo*, this thing is beautiful in comparison with that, i.e. this is more beautiful than that.

2. *prep.* with force of *conj.* (a) And: *lemizi yacitwà ngomlilo* **na***ngamanzi*, these places were destroyed by fire and water; *kwenziwe kutànda* **na***kutèmbà*, it is done by love and hope; *samfuna endlwini* **na***sentsimini*, we sought him in the house and in the garden; *ningapàti nxòwa yamali* **na***ngubo*, carry neither purse nor garment.

(b) Both—and: *sahambà* **na***semini* **na***sebusuku*, we travelled both by day and by night.

(c) Also, even, too: **na***ye wemka*, he too left; **na***lomntu wafa*, this man also died; *ndibabonile* **nam**, I too have seen them; *ngubani-na lo ukuba* **nati** *simpùlapùle?* who is this man, that even we should listen to him? *wafumana izinto* **na***bengazikùmbùlele*, he found things, even those he did not think of; *akukò* **na***mnye umntu*, there is not even one, i.e. there is no one, present; *andiyi kuza* **na***kanye*, I shall not come even once, i.e. I shall never come.

(d) It is added to pronouns and conjunctions to make them more emphatic: *ye***na** he; *bo***na** they; *lo***na** it (the horse); *ukuba-na-ke*, even if; *nokuba-***na***-ke siyabandezelwa*, but whether we be afflicted.

(e) Prefixed to nouns, it forms adverbs: **na***mhla* to-day, and **una***namhla*, till this day, even to-day, from *umhla*, a day.

3. Interrogative particle for asking questions: *umbonile-***na***?* have you seen him? affixed especially to all interrogative pronouns: *kukangaphi-***na** *uyalwa?* how often are you warned? *aniwiselwe ndim-***na** *umtètò?* have not I commanded you?

4. (a) **Na** in predication with or without *uku-Ba 1* expresses, to be with, i.e. to have: *ndi***ne***ntloko*, I have a head, i.e. my head pains me; (in hunting, when a bird is killed, the boys call out: *ndi***ne***ntloko*, *ndi***no***mlenze*, I claim the head, I claim a leg); *ndoba* **ne***gusha*, I shall have sheep; *andi***na***tyala*, I have no fault: *amahashe alishumi eli***na***mabini*, lit. horses ten which has two, i.e. twelve horses.

Na combined with a relative pronoun and followed by a noun gives a corresponding *adj.*: *umntu o***na***mandla*, a man who has strength, i.e. a strong man; *ihashe eli***na***mendu*, a horse which has speed, i.e. a swift horse. In this signification, when the noun has no article and *na* in consequence does not coalesce, the following *adj.* or *pron.* (as usual in cases where the antecedent has no article) does not take the relative: *u***na***ndawo nina=unendawo enina?* what matter have you? i.e. what ails you? what have you to complain of? *u***na***tyala lingakana-nina =u***ne***tyala elingakananina?* how great a debt hast thou? i.e. what owest thou?

(b) **Na**, with the infinitive or its pronoun *kò*, expresses power or ability, like Eng. 'can' or 'be able to': *ndi***no***kuhambà*, I can walk; *andi***na***kuhambà*, I cannot walk; *u-Tixo* ***una****kò ukusisindisa*, God can save us; *ngapèzu kweni***na***kò ukutwàla*, above that ye are able to bear; *andise***na***ko ukupùna nokungena*, I can no more go out and come in; *woba* **na***kò-na nokubanika isonka?* will he be able to give them bread also?

Nā, *prefix* of three sets of demonstratives of all classes; 1 cl.: **nā***nku*, here he is; 2 cl.: **nā***lo*, there it is (*ihashe*, horse); 3 cl.: **nā***ntsiya*, yonder it is (*into*, thing); and so on.

Nā, *pron. subj.* 2 p. plur. (a) of past tense (aorist): **nā***twala*, you carried; **nā***hamba*, you walked; to be distinguished from past conj.: **na***twala*, and you carried.

(b) of temporal mood: **nā***kuhambà*, when you walked; **nā***kuba nitwèle*, when you had carried.

uku-**Ná**, *v. i.* To rain: *kuyaná*, it rains; *liyaná (izulu) imvula*, the heaven rains rain. The following forms must be distinguished: 2 cl. pl. abbrev. rel. *amafu aná*, the clouds which rain; absol. past *āna*, they rained; conj. past. *ana*, and they rained; short pres. *ăna*, they rain.

—**Nela**, *v.* To rain upon: *ilizwe linelwe yimvula*, the country has had rain upon it.

—**Nisa**, *v.* To cause to rain: *iniswe ngubani-na lemvula?* by whom was this rain made to fall.

um-**Nis'Imvula**, *n.* 1. Rainmaker; cf. *i-Tŏla*.

uku-**Nisela**, *v.* To make to rain for: *ndiya kuninisela isonka sivela ezulwini*, I will rain bread from heaven for you.

ukutl-**Nā**, *v. i. Ingubo zitè-nā ngumoya*, the garments fly behind in the wind.

ukutl-**Ṅa**, *v. i.* To be amazed: *umlomo utè-ṅa*, the mouth stands open from amazement.

ili-**Ṅa**, *n.* 2. A large lump: *iliṅa lesonka*, a large lump of bread.

u-**Na**, *n.* 1. contracted for *u-Nina*. His or her mother.

um-**Na**, *n.* 1. (contrac. from *um-Ninawe*); used by sisters when speaking of their brothers: *umnakwetŭ*, my or our brother (belonging to the same family); *umnakwenu*, your brother (one of your house or family); *umnakwabo*, her (a sister's) or their (sisters') brother; *umnakwayo*, her (a girl's) brother; *umnakwazo*, their (the girls') brother.

um-**Nà**, *n.* 6. Itch on the head of infants.

Nāba, *dem. pron.* 1. cl. pl. Here they are (*abantu*, people).

uku-**Naba**, *v. t.* To put forth shoots; to grow long: *umapŭzi anabile*, the pumpkins have put forth shoots; fig. to stretch out the feet or body when feeling comfortable.

isa-**Nābe**, *n.* 4. One held in honour.

uku-**Nabela**, *v.* To stretch out for or towards a certain place; fig. *wamnabela intliziyo*, he turned his heart to him. Phr. *wanabela incă*, he bit the grass, i.e. he fell and died.

—**Nabisa**, *v.* To make to spread: *isandla sakŏ sabanabisa bona*, Thy hand spread them abroad.

—**Nabalaza**, *v. i.* To lie or swim stretched out.

Nabanye, *prep.* with *adj.* 1 cl. pl. With others; also others; even some (people).

Nabaya, *dem. pron.* 1. cl. pl. Yonder they are, i.e. there they are (*abantwana*, children).

Nābo, *dem. pron.* (a) 1 cl. pl. There they are (*abantu*, the people). (b) 7 cl. There it is (*ubukumkani*, the kingdom).

Nabo, Prep. *na* and pron. 1 cl. pl. With them, they also: *ndatĕtà nabo*, I spoke with them.

Prep. *na* and pron. 7. cl. With it, it also: *ukumkani nabo ubukumkani bakè*, the king with his kingdom.

Nābu, *dem. pron.* 7. cl.: Here it is: *nabu ubuhle bakè*, here is his beauty.

i-**Nabulele**, *n.* 2. or 3. (plur. 3). A huge antelope referred to in the *intsomi*, with a skin large enough to provide karosses for twenty men.

uku-**Nabulula**, *v. t.* Em. To stretch out.

—**Nabuluka**, *v.* Em. To be stretched out; to stretch itself out (of what was shrunken): *amazulu anabulukile pĕzulu*, the heavens are stretched out above; of a bird, to stretch out its wings when commencing its flight; of a snake or of an elastic substance, to unfold its coils.

Nabunye, *adj. 7.* cl. Even one, with negative "not one"; cf. *Na 2.c.* and *Nye*.

Nābuya, *dem. pron.* 7 cl. Yonder it is (*ubumpi*, enmity).

i-NAFU, *n.* 3. The nave of a wheel; fr. Du. naaf.

uku-**Naka**, *v. t.* To accuse a person falsely of a crime or misdemeanour; to bring a person into misfortune or calamity by telling lies about him, or by commissioning him to perform a difficult undertaking: *undinakile*, you have brought me into misfortune.

um-**Naki**, *n.* 1. A false accuser.

uku-**Nakeka**, *v. Ndinakekile*, I am injured, brought into calamity.

Nakabani! Mother of So-and-so! A term of address by a man to a woman.

Nakaloku, And even now; see *Oku*.

uku-**Nakana**, *v. i.* To see from far, dimly, indistinctly; to receive such impressions from the circumstances of a case or course of events that an inference is drawn therefrom by the mind, i.e. to guess; to have an inkling of a thing; to begin to comprehend or understand a little.

ama-**Nakani**, ama-**Nakanibe**, *n.* 2. *pl.* Glimpses, glances, dim views: *ngoku sikŭngela encwadini yokuzibona ngokwamanakanibe*, now we see in a mirror darkly; fig. the action of the mind in arriving at a conclusion; an inkling, uncertainty, suspense, indeci-

sion; a dark dread or apprehension of meeting a ghost or snake, which hinders one from passing a place.

uku-**Nakana**, *v.* To discern one another.

—**Nakaneka**, *v.* To be discerned, recognised: *abanakaneki ezitrateni*, they are not known in the streets.

—**Nakanisa**, *v.* To make known dimly; to give an inkling of a matter.

isi-**Nakanakazana**, *n.* 4. A low, worthless female.

Nakancinane, Even a little; see *Ncinane*; with the neg., not even a little; not in the least.

Nakanye and u-**Nakanye**, *adv.* Even once; negat. never.

i-**Nakazi**, *n.* 3. fem. of *i-Nala*. A cow with parti-coloured patches, especially with white patches: *inakazi ebomvu*, a red cow with spots; *inakazi emnyama*, a black cow with spots.

Nāko, *dem. pron.* 8 cl. There it is! *nāko ukufa!* there is death!

Nako, prep. *na* and pron. 8 cl. With it, it also.

Nāku, *Temp. mood* 2 pers. plur.: *nakufika*, when you arrived; *nakuba nidlile* when you had eaten.

Nakuba, **Nakubeni**, Even if, etc.; see *uku-Ba I. B.*

Nakunye, *adj.* 8 cl. Even one: *akukò nakunye ukutya*, there is no food at all.

Nākuya, *dem. pron.* 8 cl. Yonder it is (*ukudla*, food.)

Nakwakuba, **Nakwakubeni**, **Nasekubeni**, Even when; see *uku-Bā I, B.*

um-**Nakwabo**, um-**Nakwayo**, um-**Nakwazo**, um-**Nakwenu**, and um-**Nakwetù**, see *um-Na*.

i-**Nala**, *n.* 3. An animal or thing which has a white patch or patches (but only a few) on a red ground. This word is also used to denote a spot or spots of other colour, in which case the chief colour is specified: *inkabi enala*, a red ox with white spots, but if the ox is darkbrown with white spots, it is called *inal' entsundu*.

Nāli, *dem. pron.* 2 cl. sing. Here it is: *nali ihashe*, here is the horse.

i-NALITI, *n.* 3. A needle, from Du. naald.

Naliya, *dem. pron.* 2 cl. sing. Yonder it is: *naliya ilizwe*, yonder is the country.

Nālo, *dem. pron.* There it is. (a) 2 cl. sing.: *nalo ilifa*, there is the inheritance. (b) 5 cl. sing.: *nalo usana*, there is the child.

Nalo, Prep. *na* with *pron.* With it, it also. (a) 2 cl. sing.: *ihashe lalahleka nalo*, the horse also got lost. (b) 5 cl. sing.: *ndabuya nalo (ubisi)*, I returned with it (the milk).

Nālu, *dem. pron.* 5 cl. sing. Here it is: *nalu utàndo*; here is love.

Nalunye, *adj.* 5 cl. sing. Even one: *akagaulanga nalunye ulutì*, he did not cut even one stick, i. e. he cut no stick at all.

Nāluya, *dem. pron.* 5 cl. sing. Yonder it is: *naluya udada*, yonder is the jungle.

Nam, prep. *na*. with 1 p. pron. With me, I also, and I: *watètà nam*, he spoke with me; *yena nam*, he and I; *wandibetà nam*, he beat me, me also.

ukuti-**NAMA**, *v.* To fasten upon; to cleave to; to adhere to, to stick to: *utè-nama amehlo akè kum*, he fixed his eyes upon me; *waseleziti-nama kumfo olapà*, he had already joined himself to the man here.

isa-**Nama**, and isi-**Nama**, *n.* 4. Love-grass, Panicum verticillatum *L.*, a kind of grass which attaches itself firmly to the clothes. Phr. *isinama ndokunamatèla*, I, the adhesive grass, will stick fast to you; (a warning to avoid a bad habit or an unworthy companion who cannot easily be got rid of).

uku-**Nameka**, *v.* pass. *nanyekwa*. To fasten, attach; to plaster a wall; to glue or fasten with cement; to cover (a hole or pit with leaves): *kunanyekwa indonga zendlu*, the walls of the house are being plastered over.

—**Namatèla**, *v.* To adhere, stick, cleave to; to adhere steadfastly, tenaciously to, as *isinama* to clothes: *udaka alunamatèli eludongeni*, the plaster will not stick to the wall; fig. *namatèla e-Nkosini*, cleave to the Lord; *unamatèle emfazini wake*, he is attached to his wife, i.e. he loves her dearly; *umlilo awunamatèle*, the fire does not catch.

isi-**Namatèlo**, *n.* 4. Adhesiveness, cohesiveness, attachment.

uku-**Namatèlana**, To cleave to one another; to hold together.

—**Namatèlisa**, *v.* To cause to adhere; to cement: *wayinamatèlisa imbiza ifile*, he cemented the pot, it being broken.

—**Namatisela**, *v.* To seal as with wax: *ndayinamatisela incwadi*, I put a seal upon the letter.

um-**Nama**, *n.* 6. The silk-bark, Gymnosporia acuminata *(L.)*.

u-Namatuba, *n.* 1. An edible root in the forest.

i-Nambà, *n.* 3. The python, Python sebæ *(Gmel.)*. *Imiqolo yenambà*, the python's backbone, is the name of a song sung at the *intlombè*.

i-Nambèzulu, *n.* 3. The Boomslang or tree snake, Dispholidus typus *(Smith)*.

uku-Nambità, *v.* Em. To chew; to retain a thing in the mouth, because it is palatable; to relish; to delight in listening to the speech of a man who knows and speaks the language well: *ilizwi lakò ndiyalinambità, lingene entliziyweni*, your word I relish, it has gone to my heart; cf. *uku-Nandipà*.

ukuti-Nambú, *v. i.* To go straight to or at one; to attack.

isi-Nambúnambú, *n.* 4. A slow inert person or animal, that creeps in moving.

u-Nambúnambúkazi, *n.* 1. One who walks slowly, not in haste.

uku-Nambúza, *v.* To move or creep along slowly.

isi-Nambúzane, *n.* 4. A creeping creature; an insect.

uku-Nambúzela, *v.* To creep, crawl as an insect; to go on the hands and knees; to feel a crawling in the body.

ukuti-Namfu, *v. i.* To catch at with the hand; = *ukuti-Kàmfu* and *ukuti-Xàmfu*.

Namhla, nanamhla, namhla-nje, see *um-Hla*.

Namnye, *adj.* 1 and 6 cl. Even one; in the negative "not one": *akashiya namnye umntu* or *umti*, he left not even one, i.e. none (person or tree).

uku-Namulula, *v. t.* To separate things which are glued together or intertwined.

—Namuluka, *v.* To be separated.

isi-Nànà, *n.* 4. A nobleman, a rich dignified person, a councillor; a gorgeously attired person.

i-Ńañamfu, *n.* 3. A big, swollen thing.

i-Ńañane, *n.* 3. The hadada or green ibis, Theristicus hagedash *(Lath.)*, so named from its cry.

Phr. *utàtisele amatòle enañane*, you have taken the young of the hadada, and you will be kept mindful of it by the birds' crying after you, i.e. you have offended a vindictive man.

i-Ńañasholo, *n.* 3. That which is clumsy, coarse.

uku-Nanazela, *v. i.* To flutter, as a mother-bird over her young; to run and report news without being sent, = *uku-Hehezela*.

Nandawo-nina? What is the matter? see *in-Dawo* and *Nina*.

isi-Nandile, *n.* 4. A gun.

uku-Nandipà, *v. i.* from *Mnandi* pleasant. (a) To have a taste of something and to want more; cf. *uku-Nambità*. (b) To expect, desire with joy: *ndinandipile kuba kuza kufika ubawo*, I am filled with joyful anticipation, because my father is coming.

—Nandipèka, *v.* To be desirable.

—Nandipèla, *n.* To joyfully desire or anticipate something.

—Nandipisa, *v.* To cause joy and joyous anticipation.

u-Nandipiso, *v.* 5. A thing which causes delight: *intaba zonandipiso*, the Delectable mountains.

uku-Nanela, *v. i.* Em. To exchange shouts of joy; to exhilarate, cheer; to respond to a favour by shouting with joy and gratitude.

isi-Nanelo, *n.* 4. Em. A shout of joy, manifestation of gratitude.

uku-Nanelana, *z.* To shout one to another.

Nanga, 2 p. pl. aor. of *uku-Nga (a)* and *(b)*.

Nànga, *dem. pron.* 2 cl. pl. Here they are: *nànga amatòle*, here are the calves.

i-Nanga, *n.* 3. One who explains his case well: *lomntu yinanga*, this man explains his case properly.

i-Nanganànga, *n.* 2. A thing of many bright colours.

Nanganì, Although; = *Nangona*.

Nàngaya, *dem. pron.* 2 cl. pl. Yonder they are: *nàngaya amadoda*, yonder are the men.

Nàngo, *Dem. pron.* 2 cl. pl. There they are: *nàngo amakwenkwe*, there are the boys. 6 cl. sing.: *nàngo umti*, there is the tree.

Nangoku, And now, even now; see *Oku*.

Nangona, *(nangani)*, *conj.* And suppose, even granting, even allowing it, and be it so or even so; although: *nangona bendiyindoda yabo*, although I was a husband to them; *nangona uselishweni, mus' ukoyika*, although you are in trouble, do not fear.

Nàngu, *dem. pron.* 6 cl. sing. Here it is: *nàngu umtòmbò ovelisa amanzi amahle*, here is the fountain which gives delicious water.

Nànguya, *dem. pron.* 6. cl. sing. Yonder it is: *nànguya ummango esiya kunyuka wona*, yonder is the ridge which we shall climb.

Nanì, prep. *na* with pron. 2 p. pl. With you, ye also: *ndiya kuhambà nani*, I shall go with you.

Nani, contrac. *aux.* 2 p. pl.; see *Naye*: *nani-ya kutètà*, you should have spoken, or you will speak.

i-**Nani**, *n.* 2. Number, sum, price, amount, worth, value: *andazi inani lamadoda akòyo apà*, I do not know the number of men present; *utèngè iqiya nganani-lini?* for what price did you buy the handkerchief?

Nanina, *interrog. pron.* What is the matter? see *Nina?*

Nanini, For ever, at any time, etc.; see *Nini.*

Nànko, *dem. pron.* 1. cl. sing. There he is: *nànko umfazi esitètà yena*, there is the woman of whom we speak.

Nànku, *dem. pron.* 1 cl. sing. Here he is: *nànku umhlobo wam*, here is my friend. It is often used with the 1 pers. sing. and pl.: *nànku ndilapà* or *silapà* here I am or here we are.

Nànkuya, *dem. pron.* 1 cl. sing. Yonder he is: *nànkuya umfana wam*, yonder is my young man.

i-**Nanolo**, *n.* 3. A big, swollen wound.

Nanto-nina? What is the matter? see *in-To* and *Nina?*

Nàntsi, *dem. pron.* 3 cl. sing. Here it is: *nàntsi igusha yam elahlekileyo*, here is my lost sheep; 6 cl. pl.: *nàntsi imilambò endayiwelayo*, here are the rivers I crossed.

u-**Nàntsi**, *n.* 1. Such a one; applied to persons whose names have been forgotten, or are not known: *ndatètà ngo-Nantsi*, I spoke of So-and-so; *ukuze u-Nantsi atàbatè i-Nantsi*, that each should take of it; *lika-Nantsi-na*, = *ifanele*, it seems so.

i-**Nantsi**, *n.* 2. Such a thing; applied to something whose name has been forgotten, or which it is not desirable to mention expressly: *inantsi nenantsi*, this and that; *basemanantsini*, they are busy with (or are in) matters of the clan which must not be mentioned.

uku-**Nantsa**, *v.* To do such-and such a thing (the meaning being understood by the parties talking and concealed from others).

Nàntsiya, *dem. pron.* 3 cl. sing. Yonder it is: *nantsiya ihagu yibambè*, yonder is the pig, catch it; 6 cl. pl.: *nantsiya imiti eneziqàmo ezininzi*, yonder are the trees that have much fruit.

Nàntso, *dem. pron.* 3 cl. sing. There it is: *nàntso intaka oyifunayo*, there is the bird you seek; 6 cl. pl.: *nàntso imikàla yamahashe*, there are the bridles of the horses.

Nanye, *adj.* 3 cl. sing. Even one, in the neg. none: *ndazifuna igusha, andibonanga nanye*, I looked for the sheep, but found not even one.

uku-**Nanza**, *v. t.* To approve of; to esteem, respect, pay attention to; to be pleased with; to fancy: *ndiyinanzile iqiya-le*, I like this handkerchief; to have an interest in; to have a delight in: *niya kuba lilizwe elinanziweyo*, ye shall be a delightsome land; in the neg. it means, to esteem lightly, not to care for: *andizinanzile impahla zakè*, I care very little for his things, or regard his things very little.

—**Nanzananza**, *v.* To come often (into a shop), to look at a thing much desired without speaking.

Nànziya, *dem. pron.* Yonder they are. (a) 3 cl. pl.: *nanziya inkabi eziya kutsala namhla*, yonder are the bullocks which are to pull to-day. (b) 5 cl. pl.: *nanziya inkuko zokulala*, yonder are the sleeping-mats.

Napàkade, *adv.* Ever, everlasting: *andiyi kuhlala apà napàkade*, I shall not live here for ever; in the neg. never: *niyamelene-na?* have you agreed? *napàkade!* never! cf. *i-Pàkade.*

u-**Napàkade**, *n.* 1. That which has no bounds, never ends; eternity; used as *adj.*: *ubomi obungunapàkade*, eternal life; *ngonapàkade kanapàkade*, the eternity of eternity. Used as *adv.* For ever: *u-Moya wam awukuluula ngonapàkade*, my spirit shall not rule for ever.

Napì, Wheresoever; see *Pina.*

Nàsi, *dem. pron.* 4 cl. sing. Here it is: *tàtà, nàsi isitya*, take, here is the vessel.

Nasinye, *adj.* 4. cl. sing. Even one; in the neg. not one: *cima izibane, ungayeki nasinye*, extinguish the candles, do not leave even one.

Nàsiya, *dem. pron.* 4 cl. sing. Yonder it is; *nàsiya isonka*, yonder is the bread.

Nàsɔ, *dem. pron.* 4 cl. sing. There it is: *nàso isiza ofun' ukwakà kuso*, there is the place where you wish to build.

Naso, prep. *na* with pron. 4. cl. sing. With it, it also: *zalisa naso esositya*, fill also that vessel.

uku-**Natà**, *v. i.* To drink in the whole, gulp in, swallow up; fig. to gather in by means of a net; to catch fish.

um-**Natà**, *n.* 6. "Cat's cradle", a string game played by children on the fingers; a net for catching fish; *umnatàkazi*, a large net.

um-**Natò**, *n.* 6. Em. Beer (something to wet the lips with).

ukuti-**Natya**, *v. t.* (a) To ride to death: *walitinatya ihashe*, he rode the horse to death. (b) To spread out a blanket.

ukuti-**Ñau**, *v. i.* Of a young bird, to open its mouth and receive without discrimination whatever food is offered to it; euphem. to be open to receive all who come.

i-**Ñau**, *n.* 2. A whoremonger, fornicator; *inaukazi*, a harlot, prostitute; one who is ready to receive all that come.

ubu-**Ñau**, *n.* 7. Lewdness, unchastity.

uku-**Ñauza**, *v.* To commit whoredom.

Nawo, prep. *na* (a) with pron. 6 cl. sing. With it, it also: *ndawela nawo lomlambò*, I crossed also this river; (b) with pron. 2 cl. pl. With them, they also: *ndahambà nawo (amadoda)*, I walked with them (men).

Naye, *aux.* of compound tenses, 2 p. pl.: *naye nisebenza*, contrac. *nanisebena*, you were working, or you used to work; *na(ye) niya kulima*, you would have ploughed; see *uku-Ya*.

Naye, prep. *na* with pron. 1 cl. sing. With him, *ndahambà naye*, I went with him.

Nayo, prep. *na* with pron. 3 cl. sing. With it, it also: *ndaxèla lenkomo nayo*, I slaughtered this cow also.

Naza, 2 p. pl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *naza napèndula*, then you answered; see *uku-Za*.

Nàzi, *dem. pron.* pl. Here they are; 3 cl.: *nàzi inkomo eziya kusengwa*, here are the cows to be milked; 4 cl.: *nàzi izitya zamanzi*, here are the vessels for water; 5 cl.: *nàzi indada apò ingada ikòna*, here are the thickets where the wild-cat lives.

Nàziya, *dem. pron.* 4 cl. pl. Yonder they are: *nàziya izitshetshe zokusika inyama*, yonder are the knives for cutting meat.

Nàzo, *dem. pron.* pl. There they are; 3 cl.: *nàzo intaka endiya kuzidubula*, there are the birds which I shall shoot; 4 cl.: *nàzo izibonda endizigauleyo*, there are the poles I have cut; 5 cl.: *nàzo intsana endizitàndayo*, there are the babies I liked.

Nazo, prep. *na* with pron. pl. With them, they also. 3 cl.: *andahlukana nazo (izinto)*, I did not part with them (the things); 4 cl.: *yiza nazo (izitya)*, come with them (the vessels); 5 cl.: *bopà nazo (izinti)*, bind them also (the laths).

Ncà, With or without *impondo*, *adv.* expressing a strong degree of the preceding verb: *sancokola ncà*, we chatted a great deal; *kuyatshatwa ncà impondo*, there are many marriages, marrying is all the rage.

ukuti-**Nca**, *v. i.* To stick, adhere to, as one substance to another; fig. to be near or about one, as the shirt to the body; fig. to be attached to one.

ukutàna-**Nca**, *v.* To hold fast to a pursuit or course of conduct: *watàna-nca naye*, he was of one heart with him.

i-**Ncà**, *n.* 3. General term for grass.

i-**Ncàca**, *n.* 3. That which is green, unripe: *inqòlowa encàca*, green wheat.

uku-**Ncàca**, *v. i.* To move one's residence from one place to another; to reside in different localities.

—**Ncàcela**, *v.* To go away slyly, secretly.

um-**Ncàca** and um-**Ncàcele**, *n.* 6. plur. *imincàcele.* A bastard between a European and a Kafir; a thin, pale, sickly-looking person.

i-**Ncagu**, *n.* 3. Em. A jug for drinking Kafir-beer.

i-**Ncàka**, *n.* 2. A curly-headed person.

ama-**Ncàka**, *n.* 2. Long, soft hair.

i-**Ncakancaka**, *n.* 3. The uvula; the membrane attached to the soft palate and hanging over the glottis or backpart of the tongue.

i-**Ncakuba**, *n.* 3. Em. A small, sharp instrument for letting blood.

i-**Ncaluba** and i-**Ncaluka**, *n.* 3. A plant of the order Iridaceae, possibly Hypoxis sp., with yellow flowers and good for thatching; = *i-Nkomfe*.

ukuti-**Ncam**, *v. i.* To be exactly alike; to be equal; to fit exactly; to be intimate: *uzitlncam kum*, he is intimate with or attached to me; *uyanditànda ncam*, he is attached to me. *adv.* Exactly.

i-**Ncam**, *n.* 2. and 3. The end or point of a thing: *incam yentonga*, the end of the staff; fig. the highest, best, uttermost; dimin. *incanyana.* Used as *adj.* Small, narrow.

uku-**NCAMA**, *v. i.* pass. *ncanywa.* To be at one's wit's end; to be disappointed; to give up all hopes; to despair; to be discouraged; to abandon: *ndikuncamile*, I despaired of you; *ndiyincamile lonkomo*, I have given up, abandoned that cow; to spend: *ndayincama imali yam esifeni*, I spent my money on the sickness; *noselede umoniwancanywa ngabanye*, even if the sinner has already gone so far that others despair of him; *ncama!* never hope (to get or to do it)! *akuncami-na?* wouldn't you like it? don't you wish you may get it?

—**Ncameka**, *v.* To be without hope: *kuncamekile*, there is no hope.

—**Ncamela**, *v.* To give up entirely; to deliver up for some particular purpose: *wasincamela umpèfumlo wakè*, he laid down his life for us.

—**Ncamisa**, *v.* (a) To deprive of hope; to put out of countenance; to disconcert. (b) To resign oneself; to cause complete satisfaction and delight: *wancamisa umxèlo* or *intliziyo kuye*, he gave himself wholly up or over to him. *adv. ngokuncamisileyo*, beyond measure, exceedingly, superabundantly; *umzali olunge wancamisa*, an exceedingly good parent.

i-**Ncamisa**, *n.* 2. That which is eminent; one who excels: *ulincamisa lesidenge*, he is the greatest fool.

isi-**Ncamisa**, *n.* 4. The delivering up, giving over of oneself; attachment, resignation; that which gives great satisfaction.

isi-**Ncamiso**, *n.* 4. A kiss, consolation, encouragement.

uku-**Ncamisisa**, *v.* To cause to despair.

uku-**Ncamatèla**, = *uku-Namatèla.*

—**Ncamatèlisa**, = *uku-Namatèlisa.*

isi-**Ncamatìselo**, *n.* 4. Adherence, sealing, confirmation; a seal.

i-**Ncamazana**, *n.* 3. Small birds.

uku-**Ncambà**, *v. t.* To give in charity to one who is in need; fig. to communicate news.

—**Ncambèla**, *v.* To give over; to impart: *ndimncambèle indaba*, I gave him the news.

—**Ncambisa**, *v.* To cause or make to give or impart.

uku-**Ncambàcà**, *v. i.* To feel quite at home; to take what one likes, as a child at home.

—**Ncambàna**, *v.* To give to one another.

uku-**Ncameka**, = *uku-Nyameka.*

—**Ncamekela**, = *uku-Nyamekela.*

ukutl-**Ncamfu**, *v. i.* To enter: *umkonto watìncamfu kuhle*, the assegai entered a little, only the tip.

uku-**Ncàmla**, *v. i.* To taste a thing, as food; to take only a little.

Note.—It refers to an old custom in which a person presenting milk to another sipped a little himself first to shew that it was not poisoned. It refers also to a number of people eating out of the same pot, and using the same spoon in rotation.

um-**Ncàmli**, *n.* 1. One who tastes the food for a chief, before offering it to him; a butler.

isi-**Ncàmlo**, *n.* 4. } Tribute, tax, due.
um-**Ncàmlo**, *n.* 6. }

ubu-**Ncàmlì**, *n.* 7. The office of *umncàmli.*

uku-**Ncàmlela**, *v.* To taste for.

um-**Ncàmo**, *n.* 6. A farewell feast, esp. the wedding-feast at the bride's home.

uku-**Ncanca**, *v. i.* Of a child, to be still at its mother's breast: *intsana ezingancanciyo konina*, infants which are not at their mothers' breasts.

uku-**Ncancatà**, *v. t.* Not to fight from fear.

uku-**Ncàncàtà**, *v. i.* To perform a seemingly difficult operation easily, without putting out much energy.

i-**Ncanda**, *n.* 4. The South African porcupine, Hystrix africae-australis *Peters*, spoken of under the euphemistic name of *in-Kosazana*, the little lady.

i-**Ncangatì**, *n.* 3. } Any viscid, sticky, ad-
u-**Ncangatì**, *n.* 5. } hesive, glutinous, tough substance, as glue, treacle, dough, mortar: *izandla zakò ziluncangatì*, your hands are sticky.

u-**Ncanyiweshe**, *n.* 5. from *uku-Ncama.* An obstinate, unruly person: *wena unguncanyiweshe*, you who are given up in despair, i.e. an obstinate person.

i-**Ncape**, *n.* 3. and isa-**Ngcapè**, *n.* 4. The South African stonechat, Pratincola torquatus *(L.).*

i-**Ncaŕancaŕa**, *n.* 3. The uvula; = *i-Ncakancaka.*

i-**Ncasa**, *n.* 3. Flavour, taste, sweetness.

uku-**Ncatàma**, *v. i.* To hide, conceal oneself behind an object or in the grass; to lurk or scout: *makè ndincatàme kuye*, let me have a place of shelter or retreat with him.

—**Ncatàmela**, *v.* To lie close, lurk for a purpose, as a thief.

um-**Ncàtshi**, *n.* 1. A traitor.

i-**Ncàtù**, *n.* 3. One who is sober, moderate: *umntu oncàtu*, an abstemious person.

ubu-**Ncàtù**, *n.* 7. Moderation, abstemiousness in eating and drinking.

um-**Ncatyane**, *n.* 6. Cryptocarpa sp.

i-**Ncàwa**, *n.* 3. Anything rough; sack-cloth, a worn-out blanket.

uku-**Ncaza**, *v. t.* To ask for tobacco or snuff: *ndize kuncaza kuwe*, I come to ask a little tobacco from you.

i-**Ncaza**, *n.* 3. A tobacco-box.

uku-**Ncazana**, *v.* To ask tobacco from each other.

—**Ncazela**, *v.* To give tobacco: *ndincazele*, give me tobacco.

i-Nceba, *n.* 3. Compassion, mercy, tender feeling, kindness, amiability of disposition: *abanenceba*, the merciful.

i-Ncebetā, *n.* 3. Attire of beads used by the women as a breast covering when they take a walk; and by men, when they have no *isi-Dabane*.

uku-Nceda, *v. t.* To help, assist, aid: *ndincede*, help me; to turn to profit; euph. to relieve nature, *akazincedi*, he is constipated.

um-Ncedi, *n.* 1. A helper, assistant.

isi-Ncedo, *n.* 4. Help, remedy, expedient.

u-Ncedo, *n.* 5. Help, assistance.

uku-Ncedakala, *v.* To be helped, assisted; euph. to be safely delivered of a child.

—**Ncedana**, *v.* To help each other.

aba-Ncedani, *n.* 1. *pl.* Fellow-helpers.

uku-Ncedeka, *v.* To be useful, or helped; fig. *umfazi uncedekile*, the woman has been delivered of a child.

—**Ncedela**, *v.* To be useful for.

—**Ncedisa**, *v.* To assist in helping; to contribute to something; to help.

um-Ncedisi, *n.* 1. One who works under or along with another; a helper, an assessor.

uku-Ncedisana, *v.* To assist; to give help to each other.

—**Ncedisisa**, *v.* To help forward.

i-Ncede, *n.* 3. The tawny-headed grass-warbler, Cisticola fulvicapilla *(Vieill.)*, so called from its cry.

Ncedencede, *adj.* = *Ncendencende*.

i-Nceke, *n.* 3. Em. Anything loved much; white paint.

ukuti-Ncekecē, *v. i.* To sit on the posteriors; to sit with hands clasped in front of the knees; to remain.

uku-Ncekelela, *v. i.* To persevere; also = *nyamekela*. *v. t.* To gain over; to approach with smooth, coaxing words; to coax, flatter, wheedle.

um-Ncekeleli, *n.* 1. Flatterer, wheedler, sycophant.

u-Ncekelelo, *n.* 5. Flattery.

i-Ncēkencēke, *n.* 3. That which is soft, as hair, wool.

i-Ncekevu, *n.* 3. A hateful thing or person.

i-Nceku, *n.* 3. Orig. an officer or servant of the royal household on whom the king, when walking or standing, leans, and who presents the food to the king; an adjutant; now a beloved one. Fem. *incekukazi*.

ubu-Nceku, *n.* 7. The office discharged by *inceku* or *incekukazi*.

uku-Ncela, *v. t.* Of a calf, to suck the last drop of milk: *itōle selincelile kungekabotshwa unina*, the calf had already sucked the last drop before its mother was tied up; fig. to exhaust.

—**Ncelisa**, *v.* To cause to suck the last drop.

um-Ncele, *n.* 6. Tall grass used for thatch.

i-Ncembū, *n.* 3. The edible bulb of the blue lily, from which bird-lime is prepared; bird-lime.

ukuti-Nceńce, *v. i.* = *uku-Nceńcezu*.

uku-Nceńcesha, *v.* To lead water; to irrigate.

i-Nceńceshe, *n.* 3. } Water-course.
um-Nceńcesho, *n.* 6. }

uku-Nceńceshela, *v.* To lead water for or into.

—**Nceńceza**, *v. i.* To run, ripple, as water; to bubble, spout, as a fountain.

i-Nceńceloku, *n.* 3. A large white sea-bird that goes in flocks. (?)

Ncendencende, *adj.* Tender, soft to the feeling; depressed, timorous: *uvalo oluncendencende*, a tender conscience.

ubu-Ncendencende, *n.* 7. Tenderness, softness of feeling; the anguish of a tender, roused conscience (in which one feels alternately warm and cold); want of vigour and manliness of feeling.

uku-Ncendezela, *v. i.* To persevere in spite of difficulties, and also in being kind notwithstanding unkind treatment; to be lenient, forbearing.

u-Ncendezelo, *n.* 5. Perseverance, clemency, moderation, forbearance.

uku-Ncetēza, *v. t.* To give private information respecting a person; to inform against one; to betray, misrepresent, calumniate; to conspire secretly: *wancetēza abantu enkosini*, he gave private information to the chief about the people; also used = *ukucela kuye*.

um-Ncetēzi, *n.* 1. A private informer, traducer, betrayer.

isi-Ncetēzo, *n.* 4. Private information.

u-Ncetēzo, *n.* 5. Betraying, traducing.

uku-Ncetēzela, *v.* To speak privately to one person for another, so as to obtain for him a favour; to interest oneself for or in behalf of another; *wundincetēzela enkosini* may mean, he put in a good or bad word for me, or he spoke for me to the chief, or he was speaking evil of me to the chief.

—**Ncetēzisa**, *v.* To induce a person to inform against another or to speak evil of another, whether by bribery or persuasion; to suborn.

Nci! *interj.* (a) of painful feeling, caused by pressing, pinching, hurting; = *awu!* (b) of displeasure, indignation: let me alone! do not tease me!

isi-**Nci**, *n.* 4. The mane of an animal. Phr. *wavusa isinci*, he was in wrath.

i-**Nci**, *n.* 3. The aard wolf, Proteles cristatus (*Sparrman*).

NCI, *adj.* Little.

ngokunci, *adv.* Of no importance.

um-**Nci**, *n.* 1. and i-**Nci**, *n.* 3. The little, smaller, younger one: *umnci kwabanye*, younger than others.

ama-**Nci**, *n.* 2. *pl.* Tens; used instead of *ama-Shumi* in connection with hundreds: *ikùlu elinamanci mahlanu*, a hundred and fifty.

Ncinci, *adj.* Small; (a less dignified form than *ncinane*, and commonly used by children).

Ncikane, and **Ncinane**, *adj.* Little, small: *umntu omncinane*, a little person; *wandilènga umntu ndisemncinane*, I have been a bondman from my youth; dimin. *ncinanana*, very small.

Kancinane, *adv.* In a small quantity or degree: *gulela into encinane* or *kancinane*, pour in a little or gently; *nukancinane*, even a little; with a neg. not even a little.

ubu-**Ncinane**, *n.* 7. Smallness, littleness, diminutiveness, insignificance: *ubuncinane bam*, my childhood.

uku-**Nciba**, *v. t.* To do mechanical work; to mend, repair, refit.

i-Ncibi, *n.* 3. A mechanic, skilled labourer; also the technical name for the man who circumcises the *abakwèta*; *incibi yentsimbi*, a smith; *incibi yemiti*, a carpenter, a doctor; *incibi yamanzi*, a man called to assist another in crossing a full river.

ubu-**Ncibi**, *n.* 7. Skill in workmanship; art.

imi-**Ncili**, *n.* 6. *pl.* Gladness, joyousness, cheerfulness; rejoicing: *esisiganeko sibange imincili emikùlu kulomzi*, this event has caused great rejoicing at this village.

i-**Ncilikiti**, *n.* 3. Em. Weakness, fainting, swooning, giddiness, swimming in the brain: *ndinencilikiti*, I am fainting; = *in-Cilikiti*.

uku-**Ncina**, *v. t.* To try, sift a thing by pressing or crumbling it with the fingers; fig. to observe, consider, weigh, ponder minutely; to inquire, examine (as a judge): *siyancinwa namhla*, we are examined to-day.

Ncinane, see under *Nci*.

uku-**Ncinca**, *v. i.* and *t.* To eat to excess; to drink (coffee, Kafir beer) abundantly; to feed lavishly: *ndizakuzincinca ngokutya-na ezikati?* am I to give these cats more food?

—**Ncincisa**, *v.* To give lavish supplies of food, or, more especially, of Kafir beer.

Ncinci, see under *Nci*.

ukuti-**Ncincilili**, *v. i.* To go right through to the end; to be at the end.

uku-**Ncinda**, *v. t.* To dip a sop or finger into gravy, soup, honey, fat, and to eat with the hand.

i-Ncindi, *n.* 3. Pure liquid honey from the white virgin part of the comb; juice of the grape; sap, syrup.

i-**Nciniba**, *n.* 3. The southern ostrich, Struthio australis *Gurn.*

uku-**Ncininda**, *v. i.* Em. To bite into pieces.

uku-**Ncinità**, *v. t.* To demolish (glass by hail); to extirpate, kill and destroy; to make an end of an opponent by repeated quick stabs with an assegai; to kill outright.

um-**Nciniti**, *n.* 1. An executioner.

uku-**Ncintisana**, *v.* To vie with each other; to endeavour to outdo each other.

uku-**NCIP'A**, *v. i.* To grow less, to decline: *umzimbà wakè uyancipà*, his body grows thinner.

ubu-**Ncipò**, *n.* 7. Low condition, lowness.

uku-**Ncipèka**, *v.* To become less (than the usual price); to get into a mean or low state, or lower condition.

—**Ncipisa**, *v.* pass. *ncitshiswa*. To make less, smaller; to reduce, diminish.

i-Ncipiso, *n.* 3. Reduction, diminution.

uku-**Ncipisela**, *v.* To come short in some matter: *bapìwe bonke ngokuninzi, kanti ndincitshiselwe mna*, they all receive abundantly, but I am left without, or receive sparingly, or am neglected, or come short.

i-**Ncità**, *n.* 3. used as *adj.* Darkbrown.

ukuti-**Nciti**, *v. i.* To have it grow dark before the eyes; to faint.

isi-**Nciti**, *n.* 4. = *isi-Nyiti*.

i-**Nciyo**, *n.* 3. A woman's modesty apron, etc.; see *in-Ciyo*.

Nco, *adj.* Of cattle, red and white, when the colours are distributed with tolerable evenness and in small patches: *inkabi enco*, a white and red spotted ox; *imazi encokazi*, a white and red cow.

i-**Ncòbo**, *n.* 3. Many (goods, mealies, dishes): *ndinencòbo yempahla*, I have many things.

i-**NCOKO**, *n.* 3. A jester, joker; one who entertains by amusing others.

isi-**Ncoko**, *n.* 4. Caressing: *izincoko zakò zimnandi*, thy caresses are sweet; conversation, jokes, amusing stories.

ubu-**Ncoko**, *n.* 7. Intimate, familiar conversation; chatting; an entertainment where stories are told and jokes cracked.

uku-**Ncokola**, *v.* To hold free and intimate intercourse; to converse, chat, joke; to speak familiarly, as among friends; to gossip.

—**Ncokolela**, *v.* To boast, praise oneself.

—**Ncokolelana**, *v.* To praise or bet one's own against another's.

—**Ncokolisa**, *v.* To make love to a girl; to caress, fondle: *wancokoliswa ngu-Nantsi*, So-and-so was chatting to her, drawing her out.

isi-**Ncokoliso**, *n.* 4. Lovemaking, caressing, fondling.

uku-**Ncolā**, *v. t.* To admit, acknowledge, confess: *walincolā ityala lakè*, he admitted his guilt or debt; *wayincolā into ayiplweyo*, he acknowledged the favour he had received; he owned it with gratitude.

uku-**Ncòla**, *v. i.* To be foul, dirty, unclean; polluted, corrupt, dark, murky: *izandla zakò zincòlile*, thy hands are dirty; *imikwa yakè incòlè kangaka*, his manners are so dirty. This word must be carefully distinguished from *uku-Ncolá*.

—**Ncòlisa**, *v.* To make dirty; to defile, foul, pollute.

isi-**Ncòliso**, *n.* 4. Dirty matter; carnal intercourse; lovemaking.

uku-**Ncolá**, *v. i.* To emit involuntarily *semen virile*.

u-**Ncoló**, *n.* 5. Emission of *semen virile*.

uku-**Ncolela**, *v.* To pollute: *uyazincolela*, he defiles himself.

i-**Ncòlo**, *n.* 3. The juice of a climber, like the *is-Aqoni*, growing by the sea. The roots are cooked, and the first water which is sweet is thrown away; the second water when drunk has a stupefying effect like the juice of aloe flowers, and benumbs the limbs, so as to make them powerless for a time. Phr. *udle incòlo*, he has drunk the juice of *incòlo*, i.e. he is a dull, sleepy person.

uku-**Ncoma**, *v. t.* pass. *nconywa*. To speak highly of a thing; to admire, commend, value highly: *i-Nkosi yalincoma igosa elingalungisiyo*, the Lord commended the unjust steward; to speak of a thing as prevalent or occurring to a great degree: *indlala iyanconywa kwa-Ngqika*, the famine is severe in Gaikaland.

—**Ncomana**, *v.* To praise one another.

—**Ncomeka**, *v.* To be admirable.

—**Ncomela**, *v.* To speak highly of one person to another.

—**Ncomisa**, *v.* To cause to speak highly; *uyancomyiswa qā*, he is only being helped to admire.

—**Ncomisana**, *v.* To admire together.

i-**Ncombò**, *n.* 3. Unripe, green Kafircorn, not yet red, or which ripens later and dies from cold; soup of unripe Kafircorn.

uku-**Nconca**, *v.* To encourage, excite.

uku-**Nconcoza**, *v. i.* Of birds, to chirp, twitter.

i-**Ncondo**, *n.* 3. *pl.* Naturally thin legs; see *in-Condo*.

imi-**Ncondo**, *n.* 6. *pl.* Limbs which are delicately or finely formed or slight from poverty: *amahashe ayimincondo*, horses with fine limbs, well bred.

um-**Ncongo**, *n.* 6. Em. A shield; any beautiful object: *lenqawa ingumncongo*, this pipe is beautiful.

um-**Ncono**, *n.* 6. The remains of sour milk left in a milksack or calabash to leaven the next milk; balance of money in hand; fig. the kernel, substance, primal matter, from which other things originate.

i-**Ncopò**, *n.* 3. A high point or pinnacle; see *in-Copò*.

uku-**Ncotúla**, *v. t.* To pull out, root up weeds: *ncotúla ukúla*, pluck out the weeds; to pluck off hair from a skin; to pluck out the pins of a tent; fig. to go on a journey.

—**Ncotúka**, *v.* To be pulled out or torn off, to come off or out, as a button from a coat, or hair from an animal: *uboya benkomo bancotúkile*, the hair of the cow came off.

i-**Ncòyi**, *n.* 3. (a) A brandy bottle. (b) Beer kept back for the host at a beer party.

ulu-**Ncu**, *n.* 5. Cause of: *uluncu olumashiyi*, that which causes anger in the heart. *adj.* Small, despicable, contemptible, worthless: *bazincu ezimncshiyi*, they are haughty simpletons; they seem to be our friends, but they are not.

ukuti-**Ncú**, *v. i.* To sit on one's haunches; to lean on the table in a boorish, uncouth manner; to be perched upon, as a kraal on a hilltop, or a bundle of wood on a woman's head: *inyanda yam itè-ncú*, my bundle of wood rests nicely on my head. *v. t.* To fix upon, as a sponge on the top of a stick; to make something 'sit' securely upon, as a

pail of water or a bundle of wood on one's head.

uku-**Ncûcalaza**, *v. i.* To sit here for a while, and there for a while; to take repeated rests on the road in going an errand or taking a journey; to keep moving one's kraal from place to place.

i-**Ncudu**, *n.* 3. Em. A person of unnatural form, whose lower limbs and extremities are very small; a dwarf.

i-**Ncûka**, *n.* 3. The brown hyena or strand wolf, Hyæna brunnea *Thunb*; *igwada lencûka*, hyena's snuff, i.e. an overripe puffball, which when trampled upon, emits its spores as a jet of fine dust; fig. a fierce voracious person; one who takes everything for himself; one who is stingy, a niggard; one who prowls at night; a thief; *incûka-cèya*, = *is-Andawane*.

ubu-**Ncûka**, *n*, 7. Wolfishness of disposition; fierceness, severity, tyranny, voracity.

i-**Ncukutû**, *n.* 3. A bed-bug.

i-**Ncûla**, *n.* 3. A stabbing spear; a bayonet; cf. *um-Cûla*. *adj.* Pointed.

um-**Ncûluba**. *n.* 6. The Cape willow, Salix capensis *Thunb*. Its getting green shews the time for sowing Kafir-corn.

i-**Ncum**, *n.* 3. The brisket of an ox or cow, held by the Kafirs to be the best of the whole meat and eaten by the men: *incum yelizwe*, the best part of the country.

u-**Ncûm**, *n.* 5. Thick dark smoke in a house: *ndinoncûm*, I am half blind with smoke.

um-**Ncûmevu**, *n.* 6. used as *adj.* Dark, dirty; without flame, brightness or light: *umlilo umncûmevu*, the fire does not burn properly; *igolide yaba mncûmevu*, the gold became dim.

uku-**Ncuma**, *v. i.* To smile.

—**Ncumancumeza**, *v.* To smile continuously; to simper.

—**Ncumela**, *v.* To smile upon.

—**Ncumeza**, *v. i.* To smile with an air of carelessness.

i-**Ncumncum**, *n.* 3. Numnum or yumyum, the edible fruit of *isi-Betâ-nkunzi*.

u-**Ncûmô**, *n.* 5. Dowry or marriage portion coming from the woman's side.

uku-**Ncûnca**, *v. i.* To run a little; to trot.

i-**Ncûncû**, *n.* 3. (a) Generic name for the sugar bird or honeysucker. Phr. *uncûncû ngolwimi*, he betrays secrets.

(b) A great chief who seeks praise by giving freely, at whose place the people can live sumptuously; a man who lives luxuriously. Phr. *incûncû ezimilomo mîde*, the aristocracy.

ama-**Ncuncuncu**, *n.* 2. *pl.* used as *adj.* Unwise, imprudent, unintelligent: *unamancuncuncu*, he is unwise.

uku-**Ncûncûtâ**, *v. i.* To be impenetrable.

uku-**Ncunga**, *v.* To pinch off, = *uku-Cubunga*.

isi-**Ncungula**, *n.* 4. A strong, acid taste: *isincungula sesangcozi*, the strong acid taste of pit mealies.

i-**Ncûnguncûngu**, *n.* 2. Rumour, report, fame, that which is not ready to be communicated to everyone.

uku-**Ncûnguzela**, *v. i.* To want to fight.

um-**Ncûnube**, The willow tree, = *um-Ncûluba*.

uku-**Ncunza**, *v. i.* = *uku-Hlunza*.

um-**Ncunza**, *n.* 6. = *um-Hlunza*.

um-**Ncunzela**, *n.* 6. The last milk from the cow, after *um-Pèhlulu*.

uku-**Ncuŕunela**, *v. i.* To be dissatisfied.

uku-**Ncûtâ**, *v. t.* To kill a person accused of witchcraft, by driving a stick into his rectum; to kill cattle by driving a stick into the rectum, with the purpose of injuring their owner.

i-**Ncutshe**, *n.* 3. An expert.

u-**Ncutû**, *n.* 5. Anything palatable, delicious, nice and sweet: *lefotôyi luncutû*, this mixture of sweet milk with pumpkins is a delicious dish.

uku-**Ncutûma**, = *uku-Ncatâma*.

ukuti-**Ncwà**, *v. t.* To make smooth, i.e. to clear, sweep, clear off all there is, in war: *hambàni, nitì nakufika nitimbê, nitì-ncwà*, go, and when you arrive, take captive and make a clean sweep, let nothing remain.

ukuti-**Ncwaba** and uku-**Ncwabaza**, *v. i.* To doze, get drowsy; to nod: *itê-ncwaba amehlo*, his (the boy's) eyes were shut.

uku-**Ncwâba**, *v. t.* To bury, inter. Before the introduction of Christianity the honour of burial was conferred on chiefs and great men only.

um-**Ncwâbi**, *n.* 1. One who buries.

i-**Ncwâba**, *n.* 2. (a) A grave, sepulchre, tomb. (b) A grave-watcher.

The chief was buried in the cattle kraal. Persons were appointed to watch the grave, and cattle were given them to milk. The village was abandoned, except by these people. At the end of a year or longer the watching was given up and the grave-watchers received some of these cattle as their wages.

u-**Ncwâbo**, *n.* 5. Burial.

u-**Ncwâbakazi**, *n.* 1. Em. lit. great burying. The months of July and August.

uku-**Ncwâbela**, *v.* To bury for another or in a certain place: *bamcwâbela emfuleni*, they buried him in the valley.

uku-**Ncwâbasha,** } —**Ncwâbusha,** } *v. i.* To be slow, lazy, indolent, tardy; cf. *uku-Kwâbasha.*

—**Ncwâbashela,** } —**Ncwâbushela,** } *v.* To be slow for: *abantliziyo zikuncwâbasheleyo ukukôlwa,* whose hearts are slow to believe.

uku-**Ncwabaza,** = *ukuti-Ncwaba.*

i-**Ncwadi,** *n.* 2. Gift-bol, Buphane disticha *Herb.,* used as medicine for redwater; said to be eaten by vultures. The coats of this bulb are very numerous and thin, transparent and silky; hence fig. a book, letter, paper; pane of glass; *incwadi yokuzibona,* a looking glass; dim. *incwadana,* a little book, etc.

ukuti-**Ncwâlazi,** *v. i.* To get dark: *kuti-ncwâlazi kaloku,* now it is getting towards dusk.

u-**Ncwâlazi,** *n.* 5. Early twilight, before *uñatyo,* which is dusk just before darkness.

uku-**Ncwâlaza,** *v. t.* To darken.

i-**Ncwâma,** *n.* 3. A baboon.

uku-**Ncwâmsha,** *v. i.* To be proud, haughty.

i-**Ncwana,** *n.* 3. A person or animal that has remained small; fig. a person who has no friends; a term of contempt, meaning a useless, worthless fellow.

isi-**Ncwâncwâniso,** *n.* 4. Corruption, bribery.

ubu-**Ncwane,** *n.* 7. Prosperity, good condition, welfare, rich appearance of a country; persons who have evidently a good table and live sumptuously, in luxury; the grand look of persons who are adorned with jewels; a collection of beautiful precious things; riches, treasures.

i-**Ncwângu,** *n.* 3. Quickness and unreasonableness of temper; viciousness, rage, cruelty.

isi-**Ncwângu,** *n.* 4. } ubu-**Ncwângu,** *n.* 7. } Viciousness of men and beasts; passion, baseness, vileness, cruelty.

i-**Ncwângube,** *n.* 3. The pelican; = *i-Ngcwangube.*

uku-**Ncwângusha,** To be proud = *uku-Ncwâmsha.*

uku-**Ncwasa,** *v. i.* (a) To look after one, to see whither he is going; to lurk, keep watch on one with a base design; to suspect.

(b) To entertain an intention of asking a favour of some one, or of proposing some project to him, but from a feeling, either of fear or prudence, to postpone mentioning it for a time, and then to introduce the subject in a round-about way; to hint at, mention slightly; to allude to: *ndiyincwasile lento,* I hinted at this thing.

ukuti-**Ncwazi,** *v. i.* To get dark, dusk; = *ukuti-Ncwâlazi.*

uku-**Ncwazisa,** *v.* To cause to get dark.

ukuti-**Ncwē,** *v. i.* To be full to the brim: *imipânda yati-ncwé,* the waterpots were filled to the brim.

ukuti-**Ncwē,** *v. i.* Of the sky or of open country, to be perfectly clear without anything to obstruct the vision.

u-**Ncwē,** *n.* 5. A tract of bare, open, treeless country: *kwaluncwe,* in quite open country.

uku-**Ncweba,** *v. i.* Em. To take a pinch of snuff.

—**Ncwebesha,** *v.* To ask a pinch of snuff.

—**Ncwebeshisa,** *v.* To give a pinch of snuff: *ndincwebeshise,* give me a pinch of snuff.

uku-**Ncwela,** *v. t.* To cut a narrow strip, as a thin thong for a whip, from the whole skin; to cut into strips; to cut out a dress; to make thin, smooth; to trim: *zincwele intambò,* trim the thongs by cutting away the unequal parts or points.

uku-**Ncwina,** *v. i.* To moan, sigh, whine; to utter an exclamation of pain or a groan.

i-**Ncwina,** *n.* 3. Sighing; a sharp cry caused by pain.

u-**Ncwino,** *n.* 5. Moaning, groaning, lamentation.

uku-**Ncwinela,** *v.* To sigh for: *uncwinelanina?* why are you sighing?

Ndā, *pron. subj.* of Absol. past (aorist) I p. sing.: *ndâbuya,* I returned.

Nda, *pron. subj.* of Conj. past, I p. sing.: *ndabuya,* and I returned.

u-**Ndaba,** *n.* 1. Subject of conversation or public talk; one who is often spoken of. Phr. *menz' undaba,* make him a proverb; see *u-Daba.*

Ndaku, *Temp. mood.* I p. sing.: *ndakutândaza,* when I prayed; *ndakuba ndipêndule,* when I had answered.

uku-**Ndanda,** *v. i.* To flutter as birds when they are frightened.

isi-**Ndandani,** *n.* 4. (a) Inattention: *unesindandani,* he does not listen to what is said, he is proud and boasts. (b) Pain in the heart.

uku-**Ndandazela,** = *uku-Ndanda.*

Ndandi, *aux.* contrac. from *Ndaye ndi*; see *Ndaye.*

Ndanga, Aorist 1 p. sing. of *uku-Nga (a) and (b)* and of *ukw-Anga*, which see.

i-Ndawa, *n.* 3; = *in-Dawa.*

i-Ndawo, *n.* 3. A place, etc.; see *in-Dawo.*

Ndawonye, *adv.* Together.

Ndaweni-nye, *adv.* In one place or heap.

i-Ndawu, *n.* 3; = *in-Dawa.*

i-Ndawule, *n.* 3; = *in-Dawule.*

Ndaye, *aux.* of Compound tenses, 1 p. sing.: *ndaye ndilifuna*, contrac. *ndandilifun i ihashe lam*, I was seeking, or I used to seek my horse; *nda(ye) ndiya kulifuna*, I should have sought it, or I will seek it.

Ndaza, 1 p. sing. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *ndaza ndahambà*, then I walked.

u-Ndaza, *n.* 1. Em. The month of February.

i-Ndebe, *n.* 3. A cup; = *in-Debe.*

i-Ndedebe, *n.* 3. A councillor; ≙ *in-Dedebe.*

Ndedwa, *adj.* I alone, see *Dwa.*

u-Ndelendele, *n.* 5. Lengthy, tedious talk.

Ndembèlele, *adj.* Tall, stately, well built; fig: *ngumntu otèta indembèlele*, he is long and tiresome in his narrative or talk.

u-Ndenjenje, *n.* 1. Du. strypkop.? The Streaky-headed Seed-eater, Poliospiza gularis *(A. Sm.).*

Ndi, *pron. subj.* and *obj.* 1. p. sing. I, me: **ndi***yatànda*, I am loving: *nya***ndi***tànda*, he loves me.

ulu-Ndi, *n.* 5. plur. *izindi.* Projection, prominence; the hanging or towering over of rocks, houses, mountains. The rocky peaks of the Kwahlamba mountains are called by this name. The horizon.

ukuti-Ndi, *v. i.* To sound, make a noise; to speak in a manner not be understood; to rumble as thunder.

isa-Ndi, *n.* 4. and ulwa-**Ndile**, *n.* 5. Sound, report, noise, applied to a distant, heavy sound of rain, thunder, hail, storm, clatter of arms; sound caused by the running or walking of persons or animals; fig. rumour.

isa-Ndo, *n.* 4. A hammer.

uku-Ndila, *v. i.* (a) To sound far off as distant thunder: *izulu liyandila*, it begins to thunder in the distance; to drive off cattle: *wazindila ngendlela zonke ezinkomo*, he put all these cattle on the road to drive them away.

(b) To behave well: *uzindilile*, he behaves himself well.

i-Ndili, *n.* 3. (a) A distant rumbling as of a procession or an army on the march.

(b) Good behaviour, respectability, solemnity, gravity: *indoda inendili*, the man behaves well; fig. accent: *ilizwi linendili*, the word has a dignified meaning.

uku-Ndileka, *v.* To be quiet, grave, solemn, respectable, reputable; to sit still, i.e. to be neutral when others are restless or at war.

i-Ndileka, *n.* 3. Solemnity, respectability.

uku-Ndilseka, *v. i.* To be of a grave, dignified character.

—**Ndiliza**, *v.* To make a mournful noise; to hum as men in a dance.

uku-Ndibaza, *v. i.* To hesitate; to be undecided, irresolute.

Ndibe, *aux.* of Compound tenses, 1 p. sing.: *ndibe ndifuna*, contrac. *bendifuna*, I was or have been seeking; *(ndi)bendifunile*, I had sought; see *uku-Ba I. 2. (a).*

uku-Ndikinda, *v. i.* To gesticulate with the hands and tramp and stamp with the feet; fig. to speak much that is of no use.

i-Ndikinda, and **i-Ndikida**, *n.* 3. A group of huts, as at a mission station; a herd of cattle somewhat large.

isi-Ndikinda, and **isi-Dikida**, *n.* 4. A great number or large group of huts; loc. *esindikindeni.*

u-Ndikò, *n.* 1. Lit. I am here. An event happening suddenly; a challenge: *indoda efun' undikò*, a challenger.

uku-Ndilata, *v. i.* To be badly treated; to loiter or walk about aimlessly.

u-Ndilele, *n.* 1. poss. form *ka-Ndilele.* Lit. I am asleep. A neutral tribe: *isizwe zingondilele*, the tribes are neutral.

ubu-Ndilele, *n.* 7. Neutrality.

i-Ndili, and **uku-Ndiliza**. See under *ukuti-Ndi.*

Ndim, (a) Copula of 1 p. sing. It is I: *ndim umalusi olungileyo*, I am the good shepherd; *umkònzi wakò lo undim*, I thy servant.

(b) Cause: *lento yenziwe ndim*, this thing has been done by me; see *Ndi* and *M.*

u-Ndimangele, *n.* 1. Lit. I have accused. An accuser, complainant, plaintiff; from *uku-Mangala.*

uku-Ndinda, *v.* (a) To beat constantly, severely. (b) To make smooth, sleek; to make round, cylindrical; fig. to speak artfully, insinuatingly; to conduct a conversation in a winning manner, so as to raise impure thoughts and gain the affections by artful means; to seduce.

i-**Ndindi**, *n.* 3. (a) A round, smooth thing; fig. *uyindindi*, he rambles about, does not come to the point. (b) A problem which is not understood; a question to be solved.

ukuti-**Ndinde**, *v.* To be in perfect order.

i-**Ndindilili**, *n.* 3. A tough substance, like indiarubber; = *in-Dindilili*.

i-**Ndindindi**, *n.* 2. A person who is idle, does not work or plays with his work.

i-**Ndindinya**, *n.* 3. A crowd, multitude.

uku-**Ndindiza**, *v. i.* (a) To trot; to try to fly; to hit the ground repeatedly with the feet before successfully launching into the air, as some birds do. (b) To try to speak, but only to succeed in stammering and stuttering; = *uku-Tintità*.

—**Ndindizela**, *v.* To fly high, to soar.

Ndinga, 1. *verb. pref.* 1. p. sing. (a) of Potent. mood, I may: **ndinga***dla*, I may eat.

(b) of Condit. mood, see *Ndinge* 1.

2. *pres. tense* of *uku-Nga (a)* and *(b)*.

3. *Neg.* in conjunct. and rel. sentences: *wandiyala ukuba* **ndinga***tàbati lento*, he exhorted me not to take this thing; *yiyo lento* **ndinga***yitàndiyo*, this is the thing that I do not like. Before *ka*, *kò*, and *na*, *ndinga* becomes *ndinge*: *bemka* **ndinge***kuſiki*, they left before I arrived; *be***ndinge***kò* I was not present; *ndemku be***ndinge***nahashe*, I left having no horse.

Ndinge, 1. *aux.* of Condit. mood, 1. p. sing.: **ndinge** or **ndinga** or **nge***ndidla*, I would eat or ought to eat.

2. *Neg. verb. pref.* (a) of Potent. mood: **ndinge** *(andinge) sebenzi*, I may not work.

i-**Ndingi**, *n.* 3. A harmonious sound; a distant rumbling; = *i-Ndili (a)*.

-**ndini**, *Enclitic*, to the voc. to make it more emphatic, or for the purpose of calling attention. It is used in a familiar, colloquial mode of address: *mntundini!* you person! *ndodandini!* you man! often with a reproachful meaning.

u-**Ndipulundu**, *n.* 5. The horizon; see *ulu-Ndi*.

i-**Ndishwa**, *n.* 3. = *in-Dishwa*.

uku-**Ndità**, *v. i.* To doubt, hesitate, be undecided; to speak hesitatingly from not being certain of the correctness of what is said; not to go forward in speaking but to remain at the same point.

isa-**Nditi**, *n.* 4. Disturbance, uproar, confusion.

u-**Ndiyalwa**, *n.* 1. poss. *ka-Ndiyalwa*. Lit. I am fighting. A rebel, warrior.

ubu-**Ndiyalwa**, *n.* 7. Rebellion; war.

isi-**Ndiyandiya**, *n.* 4. Perplexity, intricacy.

u-**Ndiza**, *n.* 1. Em. The month of February.

ama-**Ndla**, *n.* 2. *pl.* Strength; see *um-Andla*.

uku-**Ndlandlatèka**, *v. i.* To rush off at full speed; to run and cry from being frightened, as children.

i-**Ndlanga**, *n.* 3. The 'bont-tick'; = *in-Dlanga*.

u-**Ndlazidudu**, *n.* 5. The short ribs of an animal when cut up for food.

e-**Ndle** and ezi-**Ndle**, *loc.* In the open field: *basezindle*, they are abroad; *ubusi basendle*, honey of the open field, i.e. wild honey.

ili-**Ndle**, *n.* 2. (a) Uninhabited, open, barren country; a wilderness. (b) Nightsoil: *indlu yelindle*, a water-closet.

u-**Ndlebe-nde**, *n.* 1. Lit. long ear; a donkey.

uku-**Ndlolotà**, *v. t.* To drink brandy.

i-**Ndlolotì**, *n.* 3. A plant very much like *i-Nsembù*, but bitter and said to be poisonous; hence very strong Kafir-beer and brandy; cf. *in-Dlolotì*.

i-**Ndlondlo**, *n.* 3. Em. High position: *umzi uyindlondlo*, a village on a mountain; *indlu iyindlondlo*, a house on a height; fig. promotion, advancement; cf. *in-Dlondlo*.

i-**Ndlu**, *n.* 3. A house; = *in-Dlu*.

u-**Ndlu-nkulu**, *n.* 1. Lit. large house. The Cape sparrow, Passer melanurus *(St. Mull.)*, so called from its large nest.

i-**Ndlwabevu**, *n.* 3. A very sweet or delicious thing.

isi-**Ndlwane** and isa-**Ndlwane**, *n.* 4. The manyplies or psalterium, the third division in the stomach of ruminating animals.

izi-**Ndlwane**, *n.* 4. *pl.* Em. Patchwork, made of patches of all kinds of colours; = *i-Qòni*.

Ndo, *pron. subj.* of condit. future 1. p. sing.: *ndolahleka*, I shall be lost.

isa **Ndo**, *n.* 4. A hammer; see *ukuti-Ndi*.

ukuti-**Ndo**, *v. i.* To pay occasional visits: *uhlala aman' ukuti-ndo afike apà*, he keeps paying occasional visits here.

Ndodwa, *adj.* I alone or only, see *Dwa*.

u-**Ndofa naye**, Lit. I shall die with him or her, and u-**Ndofela ngaye**, Lit. I would die for him or her. *n.* 1. One who dies with another; a spouse.

u-**Ndofo**, *n.* 1. The grey heron, Ardea cinerea *L.*

u-**Ndohlo**, *n.* 5. A long row of houses, trees, etc.

uku-**Ndolosa**, *v. i.* To walk proudly, as a baboon.

u-**Ndonci**, *n.* 1. The rectum of animals; that of cattle and sheep is eaten by boys.

i-**Ndondo**, *n.* 3. A person of rank; = *in-Dondo.*

uku-**Ndondoza**, *v. i.* Of the pulse or heart, to throb, beat.

uku-**Ndongela**, *v. i.* To be weak, languid, exhausted, wanting vigour.

i-**Ndongela**, *n.* 3. A weak person, one wanting in vigour.

ubu-**Ndongelo**, *n.* 7. Weakness, languor.

u-**Ndoqa**, *n.* 1. A medicinal plant, Haplocarpa scaposa *Harv.*, used for fresh wounds.

i-**Ndoqo**, *n.* 3. That which has immediate effect, as poison which kills, or medicine which heals outright; a sure cure; see *in-Doqo.*

u-**Ndozela**, *n.* 1. Lit. I am sleepy. A species of kingfisher.

u-**Ndozosela**, *n.* 1. The month of February.

i-**Ndubanduba**, *n.* 3. One whose object is to mislead; see *uku-Duba.*

uku-**Ndudla**, *v. t.* To beat hard.

uku-**Ndula**, *v. i.* To grieve.

ubu-**Ndulana**, *n.* 7. From *in-Duli.* A somewhat higher position (of a village).

i-**Nduli**, *n.* 3. A hill, etc.; see *in-Duli.*

ama-**Ndulo**, *n.* 2; see *ukw-Andula.*

uku-**Ndulula**, *v. t.* To dismiss, send away; make or cause a company to break up; to let (tears) flow.

—**Nduluka**, *v.* To go away, depart, remove, break up, as a company or assembly; fig. to die.

—**Ndululela**, *v.* To send away to.

i-**Ndulumbane**, *n.* 3. Rushing upon; see *in-Dulumbane.*

i-**Ndumanga**, *n.* 3. A place of rest; = *in-Dumanga.*

ubu-**Nduna**, *n.* 7. from *in-Duna.* The dignity of prime minister.

uku-**Ndundula**, *v. t.* Not to become tired of walking.

i-**Ndungula**, *n.* 3. A swollen mass; *in-Dungula.*

u-**Ndunkundunku**, *n.* 5. = *u-Dunkudunku.*

i-**Ndwabundwabu**, *n.* 3. A large orifice, etc.; = *in-Dwabundwabu.*

um-**Ndwakele**, *n.* 1. One of scattered individuals (people or things).

ubu-**Ndwa-lutò**, *n.* 7, see *in-Dwa-lutò*, under *Dwa.*

i-**Ndwe**, *n.* 3. The blue crane; = *in-Dwe.*

isi-**Ndwe**, Cranes' feathers, etc.; see *isin-Dwe.*

uku-**Ndweba**, *v. i.* To be shy, timid, nervous, suspicious, diffident, cautious; to start back affrighted; to shy at a thing; fig. *ihashe lindwebile*, the horse is shy; to be alert, smart, clever; to be savage, turbulent, irregular, disorderly, fickle.

i-**Ndweba**, *n.* 3. A small seed-eating bird; see *in-Dweza.* The name may refer to the actions of the seedeaters as a group, rather than to one particular species.

i-**Ndwebi**, *n.* 3. One who is nervous, suspicious, cautious.

i-**Ndwebo**, *n.* 3. Nervous fear, timidity.

ubu-**Ndwebi**, *n.* 7. Nervousness, suspicion, caution.

uku-**Ndwebela**, *v.* To be shy of something; to dread; to mistrust, have a nervous fear of an object.

—**Ndwebisa**, *v.* To make nervous, shy, affrighted, suspicious; to warn.

uku-**Ndwendwa**, *v. i.* To reside for a time among the people of another tribe, or as a guest with a friend; to go about from place to place farther and farther from home; to have no fixed abode; to wander about; to get estranged, separated from one's relations; fig. to depart from the point in a debate; not to act in accordance with established usage; to exceed original intentions or prescribed rules of conduct; to retire or recede gradually from a given point.

u-**Ndwendwe**, *n.* 5. A guest on a visit; a sojourner, or a party of sojourners: *silundwendwe lwakò*, we are your guests, i.e. we are on a visit to you, have some business with you.

uku-**Ndwendwela**, *v.* To sojourn; to live a short time as a guest at: *umzi undwendwelwa yinkosi*, the village has the chief as guest.

—**Ndwendwisa**, *v.* To take one onward beyond his original point of destination.

um-**Ndwendwisi**, *n.* 1. One who leads astray: *abakòkeli benu ngabandwendwisi*, thy leaders are men who cause thee to err.

uku-**Ndwendwisela**, *v.* To cause to wander to.

i-**Ndweza**, *n.* 3. A seed-eating bird; = *in-Dweza.*

Ndyo! *interj.* The bellowing of an elephant.

u-**Ndyola**, *n.* 1. The White-flanked Flycatcher, Batis molitor *(Hahn and Kust).*

isi-**Ndyondyo**, *n.* 4. A small portion of food; dimin. *isindyondywana*, a little mite.

uku-**Ndyondyela**, *v. t.* To assure, make confident, exempt from doubt.

u-**Ndyondyelo**, *n.* 5. Assurance, ground of confidence.

ukuti-**Ndyoro**, } *v. t.* To kick or push roughly away.
uku-**Ndyora**, }

uku-**Ndyula**, *v. t.* I. To beat severely with a knobstick. Wizards, thieves and adulterers are thus punished.

ulwa-**Ndyula**, *n.* 5. A long speech or heavy pain.

uku-**Ndyula**, *v. i.* II. To put on the *u-Ndyulo.*

u-**Ndyulo**, *n.* 5. The piece of brass which adorns the penis-cap.

um-**Ndyura**, *n.* 6. Very lean meat; = *um-Dyuba.*

Ne, *card. num.* Four: *iskomo ezine*, four cows; *amahashe omane*, all four horses. *adv. kane*, four times.

isi-Ne, *n.* 4. Four as an abstract number: *ishumi elinesine*, fourteen; *igusha ezilishumi elinesine*, fourteen sheep. The fourth: *umhla wesine*, the fourth day; *ngolwesine (usuku)*, on the fourth day, on Thursday. *adv. okwesine*, fourthly; *ngokwesine*, at the fourth.

Nedwa, *adj.* 2. p. pl. You alone, or you only; see *Dwa.*

isi-Nekeneke, *n.* 4. A great but useless person or thing.

uku-**Nembà**, *v. t.* To hit or strike a thing aimed at, as with a gun.

i-Nembé, *n.* 3. Fine meal; gruel; thin porridge of maize.

uku-**Nēne**, *n.* 8. The right side: *icala lokunēne*, or *lasekunēne*, the right side; *wazimisa ngasekunēne kwakè*, he placed them on his right side; *wabeka zantlanu ngecala lokunēne*, he put five on the right side. The son of the right hand, i.e. by the right-hand wife: *ukunene kuka-Palo*, Palo's right-hand son.

um-**Nēne**, *n.* 1. The right person. *adj. mhla mnene*, the day on which one said or did anything for the first time, one fine day; see *um-Hla.*

i-**Nēne**. *n.* 2. (a) A person who sits at the right hand of the chief, to whom the latter speaks and the former answers; the great, privileged, principal man, particularly so called for being hospitable or charitable to others; a man of truth: *umntu olinēne*, a worthy, reliable person who is incapable of mean actions; a man of rank; a lord; at present it is used for a gentleman, distinguished from the commonalty; *inēnekazi*, a lady.

(b) The Pied crow, Corvus scapulatus *Daud.*

isi-**Nene**, *n.* 4. Abdomen; the front side of the body, which is with Kafirs the right side; also mons pubis.

ubu-**Nēne**, *n.* 7. High rank, prerogative: *indlu yobunēne*, the principal, great, royal house, comprising all the houses situated on the right side of the chief's house; fig. fine dress, fatness, richness.

i-**Nene**, *n.* 3. Truth, faithfulness: *yinene lento*, this thing is true. *Adv. Inene*, in truth, indeed: *noba nikululekile inene*, ye shall be free indeed.

ka-**Nene**, *adv.* used in calling to remembrance or in making certain. By the way, indeed, really: *kanene ubusiti-ni?* By the way, what did you say? see *Kanene.*

ku-**Nene**, *adv.* used to express absolute greatness of quantity or quality. Very much; exceedingly, strongly: *ndasebenza kunene*, I worked very much, or hard; *umvuzo omkulu kunene*, a very great reward.

oku-**Nene**, *adv.* used in admissions. True, indeed, yes: *ndayenza lento okunene*, yes, I did it.

ubu-**Nēne**, *n.* 7. Truth.

um-**Nenga**, *n.* 6. A whale, any large sea-creature.

uku-**Nenga**, *v. t.* To grind fine, as flour.

um-**Nengo**, *n.* 6. Fine meal.

uku-**Netà**, *v. i.* To get wet from rain: *ndinetile*, I am wet from rain; *indlu inetile*, the house leaks, lets in the rain.

—**Netisa**, *v.* To make wet, as from rain or sprinkling of water; fig. *sinetisiwe*, we are ill placed, have not found favour.

ukuti-**Netè**, *v. i.* To feel squeamish; to be inclined to vomit.

ama-**Newu** and ama-**Newunewu**, *n. 2. pl.* and ubu-**Newunewu**, *n.* 7. Things beautiful in appearance, especially clothes; apparel decorated with pearls and diamonds; splendour, glorious array; much and very fat food; meat which is quite white with fat.

Nga, 1. Em. = *ka*: see *uku-Kà I (b)*: *nganimamele*, listen, please.

Nga, 2. Copula of 1 and 2 cl. pl. with its final letter (which McLaren thinks was originally 'i') assimilated to the article of these classes: *ndabetwà* **nga***bafana*, I was beaten by the young men; *ndakàtywa* **nga**-*mahashe*, I was kicked by the horses,

Nga, 3. *prep.* It expresses (a) the instrumental relationship "by means of, through, with": *wandibetà* **nge***nduku*, he struck me with a stick; *ungene* **nge***sango*, he entered by the door; *wahambà* **nge***sisu*, he crept on his belly; *ndisebenza* **ngo***vuyo*, I work with joy (more idiomatic: *ndisebenza ndivuyile*); *umlambò uzele* **nga***manzi*, the river is filled with, i.e. full of, water; *wayenza* **ngo***kulungileyo*, he did it properly; **ngo***kuba* (from *uku-Bà)*, lit. through being, i.e. because.

(b) indirect agency: *lento yenziwe* **nga***ye*, this has been done through him, at his instigation, whereas *yenziwe nguye* would mean, it has been done by him, himself; *inja yabaleka* **ngo***kundibona*, the dog ran away at the sight of me; *ndizè* **nge***liziwi lakò*, I have come by (means of) thy word.

(c) "concerning, referring to": *ndatètà* **nga***ye*, I spoke concerning or about him, or in reference to him, (more idiomatic *ndatètà yena*, in the sense 'I meant him'); *bambuza* **ngo***kufuduka kwakè*, they asked him about his removing; *sikòlisiwe* **ngo***kulunga kwakò*, we are satisfied about, i.e. with thy goodness: *wadala izinto* **ngo***hlobo lwazo*, he created things after their kind.

(d) period of time "during, in, about": **ngo***mso* (from *umso*) to-morrow; **ngo***ku* (from *oku*) now; *bafika* **ngo***kuhlwa bemka* **ngo***kusa*, they arrived in the evening and left in the morning; *akalwanga* **nge***lika-Nantsi*, he did not fight in So-and-so's time, or **nge***ka-Nantsi* (see *imfazwe)*, in So-and-so's war.

(e) distribution: **nga***zinye*, singly; *imihla* **nge***mihla*, day by day: *izinto* **nge***zinto*, various things; *bashumayela indaba* **nge***ndaba*, they reported news one after another; *babulewe* **nga***makùlu*, they were killed by the hundred; **nga***mbini*, in pairs.

(f) when joined with locative cases "about, at, near to, towards": *bakàngela* **nga***sezulwini*, they looked towards heaven; **nga***sendlwini*, near or about the house.

a in *nga* coalesces, like the poss. particles, with the article (when there is one) of the noun to which it is prefixed, **nge***liziwi* = **nga-***iliziwi*, **nge***nto* = **nga-***into*; except in Ord. numb. less than ten: **nga***sixenxe*, by sevens.

Nga, 4. *aux.* for forming Cond. mood; see *Nge.*

-nga, expresses the verbal negative.

(a) It terminates the Perf. and Pluperf. tenses of different moods: *andibatàndanga abantwana bakè*, I have not loved his children; *naba abantwana endingabatiya***nga**, these are the children whom I have not hated; see *-ile (b). (uku-Tì* forms **tà***nga*; *uku-Tsho, tsho***ngo**; *uku-Azi*, **aza***nga*).

(b) It is inserted between the Pron. subject and the stem in all dependent forms, including the Simple Tenses in relative sentences, the Participles and Tenses compounded of them, in the Conj., Condit., Imper. and Infinitive Moods, (except the Past and Potent. Moods): *ndambona umntwana endi***nga***mtàndiyo*, I saw the child which I do not love; *nali ihashe endi***nga***yi kukwèla kulo*, here is the horse I shall not ride; *hambà u***nga***libali*, go and do not tarry; *makabaleke ukuze a***nga***betwà*, he must run that he may not get a beating. It is used also in adverbial expressions formed of the infinitive, preceded by a preposition: *ngoku***nga***fihlisiyo*, openly, without reserve; *ngoku***nga***zenzisiyo*, not hypocritically.

-nga depresses into *-nge* (a) when separated from the stem by intervening particles, especially before the Copula and *ka*, *kò* and *na*: *into e***nge***yinqambi*, a thing which is not unclean; *weza ndi***nge***kafiki*, he came before I arrived; *ndi***nge***nakò*, I not being able.

(b) in the Pot. mood: *ndi***nge***tèti*, contrac. from *andi***nge***tèti*, I may not speak.

(c) when used adverbially: *akuza***nge** *kubekò bantu balumkileyo-na?* have there never been wise people?

uku-**Nga**, (a) I. *v. i.* To appear as if; to seem: *bàngá* or *bàngatì bangabantu abalungileyo*, they appear to be good people; *lànga ilizwe lonke alihambàyo lilitàfa*, all the country he walked over seemed to be a flat; *wanga uyapila*, he appeared to be in health; *bakè banga bayakòlwa*, they appeared at one time to believe; *ilishwa lànga liyalandela*, misfortune seemed to follow; *songa siyahambà*, we shall or will appear to be walking; *niya kunga ningabaggiti*, you will appear to be transgressors; *unge akatshongo*, scarcely had he said so. (2 cl. pl. abbrev. rel. *angá*, who or that appear as if; absol. past. *ānga*, they appeared as if; conj. past. *anga*, and they appear as if; short pres. *ăngá*, they appear as if).

II. As *aux.* it expresses 1. Possibility: *ingaba kunjalo*, it may be so; see *uku-Bà I. 2. (e).*

2. Permission, liberty: *ungahambà*, you may go.

3. Willingness: *ungahambà-na? ewe, ndingahambà*, will you go? yes, I can go, or, I am willing to go.

4. Contingency: *ndingavuya ukuba utè wafika*, I should be glad if he arrived.

uku-**Nga**, (b) *v. i.* used with the Potent. mood of another verb, to express a wish: *ndinga ndingasebenza*, I wish to work; *andingi ungafeketà*, I do not wish thee to play; *unga angahambà*, thou wishest him to go; *wapikela*, or *walangazelela ukunga angahambà ngalendlela*, he persisted in his desire, or desired greatly, to go this road. (2 cl. pl. has the same forms as those mentioned under *uku-Nga (a) 1.)*

The Past tense expresses a wish in the form of a petition or prayer: *wanga u-Tixo angakusikelela!* May God bless thee!

These two verbs and *ukw-Anga,* to kiss, are properly distinguished by the verbal forms which follow them: *ānga ahambà*, they kissed and went; *ānga angahambà*, they wished to go; *ānga angati* or *anga ati ayahambà*, they appeared to go.

ama-**Nga**, *n.* 2. *pl.* Fictions, inventions, fabrications, falsehoods, untruths.

Phr. *amanga ashiyw' emzini*, untruths must be left outside the home.

isi-**Nga**, *n.* 4. A place covered with thorn-trees, a clump of them in one place.

um-**Nga**, *n.* 6. Acacia horrida *Willd.* popularly, but erroneously, called the mimosa. *Eyomnga*, the month of December.

um-**Nga-manzi**, *n.* 6. The cat-thorn, Acacia caffra *Willd.*

um-**Nga-mpunzi**, *n.* 6. The camel-thorn, Acacia hirtella *Mey.*

um-**Ngana**, *n.* 6. The dwarf-thorn, Cassia mimosioides *L.*, used as medicine for dysentery.

u-**Ngana**, *n.* 5. The place where a great number of dwarf-thorns grow.

Ngaba, *pron. copula*, 1 cl. pl. It is these (people): *kwenziwe ngaba,* it has been done by them; *ngaba ndùtlà bona*, It is these (people) I speak of.

Ngaba, *adv.* Probably, to be supposed; see *uku-Ba 1, 2 (e).*

ama-**Ngabangaba**, *n.* 2. *pl.* May-be may-bes. Phr. *umke namangabangaba aselwandle*, he has been carried off by the (fabulous) birds of the sea, applied to one who has mysteriously disappeared, or whose whereabouts are unknown.

uku-**Ngabaza**, *v. i.* Em. To conjecture, as one who is uncertain how a thing may turn out; to think that probably something may happen.

i-**Ngabàne**, *n.* 3. A kind of chest complaint among children.

Ngabani-na, *interrog. pron.* By whom? *ungasinda ngabani-na?* by whom mayest thou escape? see *Ngubani-na.*

i-**Ngabi**, *conj.* Lest it be that.

Ngabo, (a) *pron. copula.* 1 cl. pl. It is those (people): *ngabo ndibafunayo,* it is those I looked for. (b) Used of the agent: *ndiùnywe ngabo,* I was sent by them. (c) Concerning, about them: *ndeva ngabo,* I heard about them.

u-**Ngabovada**, *interj.* expressing wonder or surprise, often with the addition *unyoko ufikile izolo*, your mother arrived yesterday: *ewe, sisi, ungabovada into yinto mhlobo wam*, yes, sister, it is a wonderful thing.

Ngabula, *adv.* Phr. *ndabona ngabula-Nantsi*, I saw for myself just as So-and-so had told me before.

i-**Ngadla**, *n.* 3. A lancet.

i-**Ngadluma**, *n.* 3. That which is thick and uneven in body.

Ngaka, **ngakana** and **ngakanana**, *adj.* Such, so great, so or such large (ref. to magnitude, size, bulk, extent, number, quantity): *lomti ungaka,* this tree is of such a size; *indlu engaka*, such a large or so great a house; *umzi ongakanana!* such a large place! *andifumananga lukòlo lungakanana apà*, I have not found so great faith here; *inkatàzo ezingakanana*, so many troubles.

Kangaka, *adv.* So great, so (very great), great, very much: *amahashe maninzi kangaka*, the horses are so very many; *kàngakanana*, so very great or many.

Ngakana-nina? *interrog. pron.* How great or large? *indlu yakò ingakana-nina?* how large is your house?

Kangakana-nina? *interrog. adv.* How much? *mandikunike kangakana-nina?* how much must I give you?

Ngako, (a) *adj.* So great or large as that (dem.); *wawudènga umhlaba ngenani elingakanā?* did you buy the land for so much? *ewe, ngelingako,* yes, for so much; *bazibika oko zingako izinto abazitètàyo kubo*, they reported what great things they had said to them; *impahla zapèla zonke ngangoko zingako,* the things were gone as many as there were.

(b) *prep.* with *pron.* 8 cl. see *Nga, 3.*: *naku ukutya abantwana bapikisene ngako*, here is the food about which the children contended; *oko watètà ngako*, that respecting which he spoke.

Ngako oko, *adv.* Therefore; see *Oko 6.*

Ngokungako, So very much.

Ngakóna, *adv.* About there; see *Kóna.*

Ngaku, *prep.* Near by, about (used with pron.): *ngakum*, near me; *ngakuye*, near him; *ngakulo (thashe)*, near it (horse), and so through all classes.

Ngakubă, *conj.* in neg. sentences. Because; see *uku-Ba, I. B.*

Ngakumbi, *adv.* More, better; see *Mbi.*

Ngakunye, *adv.* With one consent; see *Nye.*

Ngakupina, *interrog. pron.* Wheresoever? see *Pina.*

Ngalo, (1) *prep.* with *pron.* By, with, concerning which. (a) 2 cl. sing.: *nali ihashe endatêtà ngalo*, this is the horse about which I spoke. (b) 5 cl. sing.: *besisindiswe ngalo ubabalo lwakê*, we were saved by his grace.

(2) *prep.* with *dem.* With this, including this. (a) 1 cl. sing.: *abantwana bam basixenxe ngalo*, I have seven children counting this one. (b) 6 cl. sing.: *imitî yam isixenxe ngalo*, I have seven trees counting this one.

Ngam, *prep.* with *pron.* 1 p. sing. By, with, through me: *batêtà ngam*, they spoke about me.

Ngamana, *interj.* O! would that! see *uku-Mana* under *uku-Ma.*

um-**Nga-manzi**, um-**Nga-mpunzi**, um-**Ngana.** See under *um-Nga.*

Ngamhlanazana, *adv.* On a certain day.

Ngandawo-nina? *adv.* Through what place or matter, i.e. wherefore? see *in-Dawo* and *Nina.*

ama-**Ngandingandi**, *n. 2. pl.* Noise, as of a Kafir dance, drum, or band.

Nganeno, *adv.* On this side: *nganeno komlambô*, on this side of the river; *nganeno kwakô*, on this side of you; used also comparatively: *lanto inganeno kwaleyo*, that thing is smaller or worse than this.

Nganga, *prep.* As great as, equally great or high with: *ungangam*, he is as big as I, he is as myself; with *ukuba* it expresses a degree of quality, "so"; see *uku-Ba, I. B.*: *wanditânda ngangokuba wandipâ ihashe*, he loved me so much that he gave me a horse; with the neg. it means; "not to be compared with": *ilizwi lika-Tixo elinge nganganto*, the word of God which is not to be compared with anything.

i-Ngănga, i-**Ngăngala**, i-**Ngăngamela**, *n.* 3. A man of high position; cf. *in-Gănga.*

ubu-**Nganga**, *n.* 7. Boldness, courage, assurance.

uku-**Ngangamela**, *v. i.* To arrogate; see *uku-Gagamela*, and *Kâkâmela.*

ubu-**Ngangamela**, *n.* 7. Greatness, etc.; = *ubu-Kâkâmela.*

i-**Ngangamsha**, *n.* 3. The great, greatest, etc.; = *i-Ngânga.*

ubu-**Ngangamsha**, *n.* 7. Greatness, mightiness, majesty, glory.

i-**Ngangasane**. *n.* 3. A young, skilful man.

i-**Ngangobude**, *n.* 3. Anything (a pole, tree, mountain, person) stretched, long; fig. anything not easily mastered.

Ngangokuba *conj.* As much as; see *uku-Ba, I. B.* and *Nganga.*

Ngangokude, *conj.* Until, to such a degree that; see *De.*

Ngani, *prep.* with *pron.* 2 p. pl. Through you, about or concerning you; see *Nga* 3.

Nga-nina? Contracted **nga-ni?** } *interrog.*
Nga-nto-nina? } *prons.* Through what; see *Nina? (b).*

Nganxamnye, *prep.* and *adv.* = *Nxamnye.*

uku-**Nganzinga**, *v. t.* To question thoroughly, to cross-question in court.

Ngapâ, *adv.* This way, etc.; see *Apâ.*

Ngapâkati, *prep.* and *adv.* Within, between, etc.; see *Pâkatî.*

Ngapâmbi, *prep.* Before; see *Pâmbi.*

Ngapâmbili, *adv.* Before; see *Pâmbili.*

Ngapândle, *prep.* and *adv.* Without; see *Pândle.*

Ngapântsi, *prep* and *adv.* Below; see *Pântsi.*

Ngapâya, *prep.* Beyond, on the other side of, over there; see *Pâya.*

Ngapêsheya, *adv.* On the other side; see *Pêsheya.*

Ngapêzu, *prep.* On, upon; see *Pêzu.*

Ngapêzulu, *prep.* and *adv.* Above; see *Pêzulu.*

Ngapina, *adv.* Whence, etc.; see *Pina.*

Ngapô, *adv.* That way; see *Apô.*

Ngase, prep. *nga* prefixed to locatives. Near, about, towards: *ngasendlwini*, near the house.

Ngasekubeni, *conj.* Near to that; see *uku-Ba, I. B.*

Ngasentla, *prep.* and *adv.* Upward, on the upper side, etc.; see *in-Tla.*

Ngasese, *adv.* Out of sight, secretly; see *Sese.*

Ngasezantsi, *prep.* and *adv.* Down below, e.g. in a valley.

Ngaso, *prep.* with *pron.* of 4. cl. sing. By it, etc.: *ndip' isonka ndipile ngaso*, give me bread, that I may live by it; see *Nga, 3.*

Ngatî, *prep.* with *pron.* 1 p. pl.: About, concerning us, etc.; *bancokola ngatî*, they had a discussion about us.

Ngatì, *adv.* and *conj.* Perhaps; *kungatì*, lit. 'it is as though,' it may be that; *njengokungatì*, as if; see *uku-Tì*.

ama-**Ngatìngatì**, *n.* 2. *pl.* Subterfuges, excuses, doubts, scruples.

Ngatùba-nina? *interrog.* Why, for what reason? see *i-Tùba*.

Ngawe, *prep.* with *pron.* 2 p. sing. Through, by you, etc.: *besitùnywa ngawe*, we were sent about or concerning you; see *Nga 3*.

Ngawo, *prep.* with *pron.* (a) 6 cl. sing. Through, by it, etc.: *gaula lomtì ukuze ndakè ngawo*, cut the tree down that I may build with it. (b) 2 cl. pl.: *faka amahashe ndihambè ngawo*, inspan the horses that I may go with them; see *Nga 3*.

Ngaxanye, *adv.* At one time: *masijike ngaxanye*, let us turn together.

Ngaye, *prep.* with *pron.* 3 p. sing. Through him, about him, etc.: *tùma lencwadi ngaye*, send this letter through him.

Ngayo, *prep.* with *pron.* (a) 3 cl. sing. By or through it: *indlela ilungile endahambà ngayo*, the road is good on which I walked. (b) 6 cl. pl.: *imihla ipèlile endagula ngayo*, the days are ended during which I was sick; see *Nga 3*.

Ngazo, *prep.* with *pron.* Through, by, concerning them, etc. (a) 3 cl. pl.: *bambà inkabi ngazo (intambò)*, catch the oxen with them (the thongs). (b) 4 cl. pl.: *hlinzani inkomo ngazo izitshetshe zenu*, flay the cow with your knives. (c) 5 cl. pl.: *ndibulewe ngazo intolo zakè*, I have been killed by his arrows.

uku-**Ngca**, *v.* Used only in the reflex. form: *uyazingca*, he elevates, extols, esteems himself; he glories or prides himself in another: *ndizingca ngawe*, I pride myself in you; *ukuze sizingce ngendumiso yakò*, that we might triumph in thy praise.

i-**Ngcabangcosi**, *n.* 3. A long thin-legged thing, as a stork.

i-**Ngcaca**, *n.* 3. A cowrie; see *in-Gcaca*.

uku-**Ngcakaca**, *v. i.* To grow sparingly, sickly, thin, a patch here and there, or a grain here and there on the maize cob: *izikwèbu ezingcakacileyo*, thin ears; cf. *uku-Gcakaca*.

i-**Ngcakasana**, *n.* 3. A kind of leopard or wild cat.

i-**Ngcakaza**, *n.* 3. A method of drawing lots; see *i-Cèya*.

i-**Ngcambàne**, *n.* 3. A veil of rushes or palm leaves worn by an *umkwètà* while dancing.

uku-**Ngcambàza**, *v. i.* To try to walk after sickness: to walk feebly; to walk a little; to walk, as it were on the toes.

—**Ngcambàzisa**, *v.* To cause walking a little: *noko anqinileyo, umngcambàzisile*, though he was emaciated, he made him walk.

i-**Ngcambù**, *n.* 3. Root; loc. *ezingcanjini*, in or at the roots.

um-**Ngcangcatèko**, *n.* 1. A thin, sickly, lazy man.

uku-**Ngcangcazela**, *v. i.* To tremble, shiver, as from fear or cold.

—**Ngcangcazelela**, *v.* To tremble at.

—**Ngcangcazelisa**, *v.* To make or cause to tremble.

um-**Ngcangcazelisi**, *n.* 1. One who causes terror, a terrible person.

uku-**Ngcangelatèla**, *v. i.* To go gently in a row.

i-**Ngcapè**, *n.* 3. A pipe-tip; see *in-Gcapè*.

i-**Ngcatàule**, *n.* 3. A finely-dressed person.

uku-**Ngcatsha**, *v. t.* To warn; to put one on one's guard; to give secret information (in a good sense); to betray (in a bad sense).

um-**Ngcatshi**, *n.* 1.
i-**Ngcatshi**, *n.* 3. } A warner, betrayer.

uku-**Ngcatshana**, *v.* To blame one another; to damage each other's character.

i-**Ngcatsholo**, *n.* 3. Warning, betraying.

i-**Ngcau**, *n.* 3. A lewd unchaste person; = *i-Ñau*.

i-**Ngcawa**, *n.* 3 A plain woollen blanket; = *i-Ncàwa*.

um-**Ngcebele**, *n.* 6. *Ukwenza*, or *ukubetà umngcebele*, to put one leg over the other in reclining.

i-**Ngcebetsha**, *n.* 3. Em. A snuff spoon.

uku-**Ngcekela**, *v. i.* To balance a burden on the head without holding it with the hand.

i-**Ngcelwane**, *n.* 3. Aloe saponaria *Haw.*, a white-spotted aloe used for healing sores, wounds, ringworm and lumbago; also applied to Bulbine latifolia *Schult.*

ukutì-**Ngcembè**, *v. i.* To be tardy, slow; to perform an operation deliberately; to work leisurely, circumspectly, considerately: *iliswi litè-ngcembè*, the word was not very audible.

ubu-**Ngcembè**, *n.* 7. Tardiness, deliberateness, circumspection, careful consideration. *adv. ngobungcembè*, slowly, tardily, deliberately.

i-Ngcenene, *n.* 3. Sitting in ease and pleasure.

u-Ngcenge, *n.* 1. A waistband worn by red Kafirs; = *u-Kotso.*

isa-Ngcetè *n.* 4. Monsonia ovata *Cav.*, a small plant of the geranium family used medicinally for dysentery, popularly called *gqìtà* (from the Hottentot).

uku-Ngcikiva, *v. t.* To scold, upbraid, rebuke, reproach: *wabangcikiva*, he upbraided them.

um-Ngcikivi, *n.* 1. A reproacher, upbraider.

i-Ngcikivo, *n.* 3. and isi-Ngcikivo, *n.* 4. Rebuke, reproach.

uku-Ngcikiveka, *v.* To be reproached. *n.* 8. Reproach (passive).

—Ngcikivela, *v.* To suffer reproach for: *sibulalekela singcikivelwe oko*, to this end we labour and suffer reproach.

u-Ngcilengcile, *n* 5. Hopping on one leg: *benza ungcilengcile*, they hopped on one leg.

uku-Ngcileza, *v. i.* To hop on one leg.

i-Ngcili, *n.* 3. A worm commonly found in the intestines.

Ngcingci! *interj.* Sound of laughing when contempt is implied.

um-Ngcipèko, *n.* 6. A small, dangerous edge between deep places; a razor-backed ridge; danger, extremity.

ubu-Ngcipèko, *n.* 7. State of danger and extremity.

ukutl-Ngcipu, *v. i.* To sit or perch on a point.

uku-Ngcipula, *v. i.* To sit, as the *igqwìra* or *umtàkati* does on his baboon, with one leg on the animal while using the other to aid him along in his journey.

ukutl-Ngco, *v. t.* To pour out some substance, e.g. water or corn, in a gentle stream; fig. to say or do something which proves to be pleasant to the mind of another: *watì-ngco kuye*, he poured out what he had to say in a gentle stream which descended nicely into his mind.

isa-Ngco, *n.* 4. A sweetheart.

ukutl-Ngcongco, (both syllables prolonged), *v.* To trickle, fall down in drops.

i-Ngcozane, *n.* 3. A little.

uku-Ngcozisa, *v.* To pour out little by little in a small, gentle stream.

i-Ngcobo, *n.* 3. A number of stalks of reed-grass standing together in an orderly manner by the side of water; loc. *engcotyeni* and *engcobeni*; fig. the manner of stately, orderly standing; the choice or best of anything: *ingcobo yamapàkatì*, a number or body of choice councillors; see *in-Gcobo.*

uku-Ngcokoca, (Tribal) = *Ngcakaca.*

i-Ngcola, *n.* 3. A spear with a short blade and long iron neck for throwing.

uku-Ngcombòla, *v. t.* To relate fully.

ukutl-Ngcongco, see under *ukutì-Ngco.*

i-Ngcongconi, *n.* 3. A mosquito.

um-Ngcongo, *n.* 6. Anything brand new: *umngcongo wenqawa*, a new pipe.

i-Ngcongolo, *n.* 3. Cane, reed. Phr. *u-Hili upùmè ezingcongolweni*, Hili has come out of the reeds, i.e. the cat is out of the bag, the secret is out.

ukutl-Ngcoŕo, *v. t.* To kick.

uku-Ngcotsha, *v. i.* To run fast, to be long-legged.

u-Ngcotsha, *n.* 1. A fast runner; one who runs or stands on his toes.

i-Ngcotshongcotsho, *n.* 3. used as *adj.* Of the stork, etc, lanky, long-legged.

ubu-Ngcotshongcotsho, *n.* 7. Lankiness of a long-legged person.

ubu-Ngcotsholo, *n.* 7. The spying out of what is spoken.

uku-Ngcotsholoza, *v. t.* To be haughty, proud.

uku-Ngcotshoza, *v. i.* To walk quietly on tiptoe, as a spy does; cf. *uku-Cwatshula.*

um-Ngcoyazana, *n.* 6. A nice, little stick carried when racing bullocks.

i-Ngcozane, *n.* 3. and uku-Ngcozisa, see under *ukutì-Ngco.*

ukutl-Ngcu, *v. t.* = *ukutì-Ncù.*

um-Ngcungcuma, *n.* 6. Something that towers higher than surrounding things.

i-Ngcubululu, *n.* 3. That which is lean from sickness.

i-Ngcubunga, *n.* 3. Bread made of powdered Kafircorn malt *(imi-Tòmbò).*

ukutl-Ngcubungu, *v. i.* To be or remain alone.

uku-Ngcukungca, *v. t.* To lance, vaccinate, inoculate; fig. to poke a woman at an *intlombè* to induce her to come outside for indecent purposes.

i-Ngcula, *n.* 3. Lean meat, generally that of a calf.

ukutl-Ngcumbù, uku-Ngcumbèka, and Ngcumbùtèka, *v. i.* To lose flesh; to become thin; to pine away; to be consumptive.

ukutl-Ngcumbù, *v. i.* Of a spear, to enter a little; fig. to commence war.

uku-Ngcumbùza, *v. i.* To delay in performing or completing a thing.

um-**Ngcungcuma**, *n.* 6. See under *ukuti-Ngcu.*

uku-**Ngcungcutà**, *v. i.* To waste, pine away by sickness; to decay (very seldom used).

—**Ngcungcutèka**, *v.* To be wasted, emaciated; to get thinner and thinner.

—**Ngcungcutèkela**, *v.* To be wasted for.

—**Ngcungcutèkisa**, *v.* To make lean; pass. to be losing flesh, to be lean.

uku-**Ngcwala**, *v.* To sit together, as children do.

uku-**Ngcwalisa**, *v.* To make bright, shining; to sanctify, make holy.

i-**Ngcwaliso**, *n.* 3. } Sanctification.
ubu-**Ngcwalisa**, *n.* 7. }

uku-**Ngcwaliseka**, *v.* To be or become sanctified.

—**Ngcwalisela**, *v.* To make bright, etc, for a certain purpose.

i-**Ngcwane**, *n.* 3. A kind of edible grass.

i-**Ngcwangube**, *n.* 3. = *i-Ncwìngubc.*

Ngcwele, *adj.* Pure, undefiled: *amafutà angcwele*, pure oil; *amanzi angcwele*, clear water; holy: *u-Moya Oyingcwele* the Holy Spirit.

ubu-**Ngcwele**, *n.* 7. Purity, holiness.

uku-**Ngcwenga**, *v. i.* To be ready to drop, as rain from the clouds, or as tears from the eyes: *inyembèzi zangcwenga*, the tears were ready to drop. *v. t.* To clarify, decant; to pour off liquid without disturbing the sediment; to separate the clear from the muddy; to strain, filter, sift: *amanzi ayangcwengwa*, the clear water is poured off from the sediment; to take the best of a thing: *inkomo zingcwengiwe*, the best cattle have been picked out.

—**Ngcwengeka**, *v.* To be clear, purified: *amanzi angcwengekileyo*, clarified, clear, pure water.

—**Ngcwengisa**, *v.* To clarify, purify thoroughly.

i-**Ngcwinye**, *n.* 3. *Lues venerea.*

Nge, (a) Contracted form of *Nga 3.* before *i.* (b) *aux.* for forming the Condit. mood; followed by the participles or compound past tenses of the indicative, where we use "would, should, ought to, need, must": **nge***ndivuyile* from *ndinge-(ndinga-) ndivuyile ukuba ebefikile*, I would have been glad if he had come, (implying that he has not come); **nge***selekò*, he should have been here (if he had been coming); **nge***sitàndana*, we ought to love each other: **u**nge *ungatsho*, you ought not to say so; **u**nge *ungatshongo*, you ought not to have said so; **nge***ndiba ndiyatànda*, I would be loving; *and***inge***bi ngumqeshwa wakò*, I would not be your servant.

(c) *aux.* for forming the negative of the Potential mood.

u-**Ngece**, *n.* 1. The male bush-buck, Tragelaphus scriptus sylvaticus *(Sparr.)*

Ngeke, *adv.* Never.

u-**Ngele**, *n.* 5. Cock's comb; crest of feathers on a bird's head.

Phr. *Iwancòla ungele*, the cock's comb was dirty, it had lost its red hue; i.e. he died (a sarcastic expression).

uku-**Ngena**, *v. t.* and *i.* To enter, go in: *ngen' apà*, enter here; *ndiyingenè indlu* or *ndingenè endlwini*, I went into the house; to penetrate: *umkònto wangena esifubeni*, the lance went into his chest; fig. to enter into the mind or heart: *lamngena entliziyweni*, it (the word) went into his heart; *wangenwa yintliziyo yokuba agoduke*, it came into his mind to go home; *ukuze icawa ndiyigene apà*, that I may spend the Sabbath here; *ungenè nganina kulonto?* what business had you in that affair? *ukumngena*, to lie with her.

Em. *Ukungena* is to marry or carnally know one's late brother's wife.

um-**Ngeni**, *n.* 1. One who enters, i.e. challenges another boy to fight; a proselyte.

i-**Ngeno**, *n.* 3. *Umfazi wengeno*, is the wife married according to the Fingo custom of *ukungena.*

isi-**Ngeno**, *n.* 4. and u-**Ngeno**, *n.* 5. Entrance.

um-**Ngeni**, *n.* 6. (a) Introduction. (b) A vile custom of boys.

uku-**Ngenela**, *v.* To enter for a purpose, or on account of: *bayingenela yonke imizi*, they smote all the cities. Pass. To be invaded, attacked: *ilizwe langenelwa zintshaba*, the country was invaded by the enemy; to be overpowered, pressed upon: *ndingenelwe luloyiko* or *ludano*, fear or shame has overpowered me.

—**Ngenisa**, *v.* To cause or make to enter; to bring into; to introduce, admit; *zundingenise enkosini*, introduce me to the master; *lingenise entliziyweni*, take it (word) to heart; *wandingenisa esikàteni*, he brought me into trouble or danger.

um-**Ngenisi**, *n.* 1. A door-keeper.

isi-**Ngeniso**, *n.* 4. Introduction.

uku-**Ngenisela**, and uku-**Ngeniselela**, *v.* To cause to enter; to introduce into: *wazingenisela ityala*, he brought guilt upon himself, i.e. he came into difficulties.

u-**Ngeniselo**, *n.* 5. Gain, profit, (esp. of harvest).

i-**Ngende**, *n.* 3. A dark-coloured forest dove.

Ngengomso, *adv.* On the morrow; see under *uku-Sa.*

ubu-**Nge-ni**, *n.* 7. = *ubu-Nto yanto.* Vulgarity, abject behaviour, lowness, baseness, meanness.

Ngentla, *adv.* At the upper part, in the North; see *i-Ntla.*

Ngenxa, *prep.* On account of; see *i-Nxa.*

Ngenxenye, *adv.* Partly; see *i-Nxenye.*

u-**Ngeshe**, *n.* 5. An ear-pendant; black and white beads worn round the neck.

i-NGESI *n.* 2. (a) An Englishman. (b) A greyhound; fr. the Eng. or because it was introduced by the English.

isi-NGESI *n.* 4. The English language.

ubu-NGESI *n.* 7. The English character and customs.

Ngesisa, *adv.* Freely; see *isi-Sa.*

i-**Ngevengeve**, *n.* 3. Something tall and straight; dim. *ingevengevana.*

Ngeze, *adv.* with a neg. Never.

i-**Ngili**, *n.* 3. The large kind of Kei apple.

i-**Ngilikingci**, *n.* 3. The Forest weaver, Ploceus bicolor *Vieill.* The name is an attempt to reproduce the song of the bird.

ukuti-**Ngindingindi**, *v. i.* To make a noise with the feet in walking.

uku-**Ngindiza**, *v. i.* = *ukuti-Ngindingindi.*

i-**Nginingini**, *n.* 2. An unreliable, untrustworthy individual, unworthy of confidence; a rogue, knave, scoundrel, rascal; fem. *inginginikazi.*

ubu-**Nginingini**, *n.* 7. Rascality, perfidy.

uku-**Nginiza**, *v. i.* To deal faithlessly, perfidiously, etc.; cf. *Tshiniza.*

um-**Nginizi**, *n.* 1. A treacherous person.

u-**Nginizo**, *n.* 5. Treachery.

uku-**Nginizela**, *v.* To deal treacherously with or against.

uku-**Nginizelana**, *v.* To deal treacherously with one another.

i-**Ngõbo**, *n.* 3. = *in-Gõbo.*

i-**Ngõbo**, *n.* 3. = *in-Gõbo.*

i-**Ngobozi**, *n.* 3. = *in-Gobozi.*

i-**Ngogolo**, *n.* 3. = *in-Gogolo.*

i-**Ngoje**, *n.* 3. = *in-Goje.*

Ngokabani-na? *inter. pron.* 1 and 6 cl. sing. Whose? *ngokabani-na umsebenzi?* whose work is it? see *Ngubani-na?*

Ngoko, and **Ngokoko**, *conj.* Therefore; see *Oko 5.*

Ngokokubã, *conj.* Because; see *uku-Ba I. B.*

Ngokokude, *conj.* Until, etc.; *ngokokude sincame ubomi*, so that or until we despaired of life; see *De.*

Ngokokumbi, *adv.* Especially, etc.; see *Mbi.*

Ngokokuze, *conj.* In order that; see *uku-Za.*

Ngoku, *adv.* Now; see *Oku 3.*

Ngokubã, *conj.* Because; see *uku-Ba I. B.*

Ngokukodwa, *conj.* Much more, more abundantly, especially; see *Kodwa.*

Ngokukwanjalo, *adv.* Even so; see *Njalo.*

Ngokungapèzulu, *adv.* Much more, etc.; see *Pèzulu.*

Ngokungati, *conj.* As if, etc.; see *uku-Ti.*

Ngokunjalo, *adv.* Likewise, etc.; see *Njalo.*

Ngokunje, *adv.* Just now; see *Nje.*

Ngokunye, *adv.* Once more, etc.; see *Nye, 6.*

Ngokusekuhleni, *adv.* Openly; see *uku-Hla.*

Ngokuti-ni? Ngokuti-nina? In what way? etc.; see *uku-Ti.*

Ngokutsha, *adv.* Anew; see *Tsha.*

Ngokuyinxenye, *adv.* Partly; see *i-Nxenye.*

Ngokwa, ngokwe, ngok(w)o, *prep.* According to, etc.; see *Oko, 6.*

i-**Ngoloti**, *n.* 2. A young man; = *um-Fana.* (This word was used of a member of chief Ngangelizwe's regiment of uncircumcised young men).

i-**Ngolovane**, *n.* 3. A trolly; = *in-Golovane.*

i-**Ngolwane**, *n.* 2. A minute tick found in large numbers on hens and on ostriches. Pl. the ox which the woman brings as dowry to her husband's place to be slaughtered there.

uku-**Ngoma**, *v. t.* To sing.

i-**Ngoma**, *n.* 3. A song of praise.

uku-**Ngombã**, *v. i.* To strike the breast.

ukuti-**Ngombò**, *v. i.* To walk straight forward; to do a thing in the right style, e.g. singing.

u-**Ngomncama**, *n.* 1. The African lily, Agapanthus.

u-**Ngompè**, *n.* 1. The finger next to the little one; see *u-Cikicane.*

u-**Ngompèmatè**, *n.* 1. The middle finger.

Ngomso, *adv.* To-morrow; see *uku-Sa.*

i-**Ngomso**, *n.* 2. The morrow; see *uku-Sa.*

Ngona, *adv.* Em. = *Kòna*, there.

i-**Ngondo**, *n.* 2. A hip-bone: *yabìtya lankomo yada yanamangondo*, that cow was so lean, that the hip-bones stood out.

isi-**Ngondo**, *n.* 4. (a) A very large maize cob. (b) Superstitious ideas; fabulous legends.

i-Ngone, *n.* 3. Koper-draad; = *in-Gone.*

uku-Ngongolotèla, *v. i.* To wait and wait for nothing.

i-Ngongolotèla, *n.* 3. A looking for or waiting for in vain: *sabangaqwalasela yaba yingongolotèla*, we looked and waited but in vain.

uku-Ngongoza, *v. t.* To have palpitation of the heart.

i-Ngontsi, *n.* 3. = *in-Gontsi.*

ubu-Ngonyama, *n.* 7. The state of being like a lion; = *ubun-Gonyama.*

u-Ngopè, *n.* 1. The fourth or ring finger; = *u-Ngompè.*

i-Ngoqi, *n.* 3. = *in-Goqi.*

i-Ngoqo, *n.* 3. Boiled maize.

i-Ngoŕolo, *n.* 3. A number of red things.

i-Ngozi, *n.* 3. Danger; = *in-Gozi.*

ubu-Ngozi, *n.* 7. State of being unfortunate.

i-Ngqabalala, *n.* 3. A robust person of great physical endurance; dimin. an active busy little thing.

uku-Ngqabalaza, *v. t.* To resist, oppose, dispute; to be of a contrary opinion.

ukuti-Ngqabavu, *v. i.* To become half drunk.

i-Ngqabavu, *n.* 3. One who is half intoxicated.

i-Ngqadangqada, *n.* 3. from *ukuti-Gqada.* Activity, quickness, being everywhere.

i-Ngqakaqa, *n.* 3. Small-pox.

ubu-Ngqakambà, *n.* 7. The state of being playful (horse), or being jolly from drink.

uku-Ngqakullsa, *v. t.* To break in (a horse), train, discipline.

i-Ngqalutye, *n.* 3. A ball or pebble used by children for throwing in the game *uku-Pùca.*

uku-Ngqambà, *v. i.* To be too short or small to fit properly in its place.

i-Ngqambàsholo, *n.* 3. A strong, tall person.

i-Ngqambù, *n.* 3. The piece of wood on the noose of a trap for birds or game; the ligament of the tongue; fig. slowness of speech; restraint.

ukuti-Ngqanana, *v. i.* To be open, open-hearted; to do a thing in a wholesome way; to be distinct, intelligible! *ilizwi lakò litè-ngqanana*, thy word was clear.

i-Ngqancì, *n.* 2. The first settlers in a district.

i-Ngqanda, *n.* 3. A small, thin, four-sided assegai used for boring holes in sewing a milksack, etc.; used also in hunting and in urging on bullocks in racing. *adj.* Sharp, piercing: *amehlo angqanda*, piercing eyes.

i-Ngqandende, *n.* 2. Residue, remainder; pl. those persons who remain behind at home.

i-Ngqanga, *n.* 3. A generic name for large birds of prey.

um-Ngqangqa, *n.* 6. The mountain hard pear, Pleurostylia capensis *Oliv.*

i-Ngqangqambò, *n.* 3. See under *uku-Qaqambà.*

i-Ngqangqasholo *n.* 3. A muscular person; see *in-Gqongqosholo.*

uku-Ngqangqaza, *v. i.* To thunder.

i-Ngqaqasi, *n.* 3. Stony, dry ground with little vegetation.

i-Ngqaqu, *n.* 3. Dancing of men.

i-Ngqatà, *n.* 3. = *in-Gqatà*

uku-Ngqawa, *v. i.* To hunt in the open.

i-Ngqawane, *n.* 3. = *in-Gqawane.*

i-Ngqawe, *n.* 3. = *in-Gqawe.*

i-Ngqaza, *n.* 3. = *in Gqaza.*

Ngqazolo, *adj.* Sharp (eyes).

Ngqe, *adv.* Quickly, truly, fully: *wahambà ngqe*, he walked quickly; *ndazi ngqe*, I know fully.

i-Ngqebelelana, *n.* 3. Used as *adj.* Big, arrogant (words); bantering.

i-Ngqegqe or **i-Ngqeqe**, *n.* 3. A small kind of dog; a dwarf.

i-Ngqele, *n.* 3. Frost, cold.

um-Ngqembà, *n.* 6. Kind of bird.

uku-Ngqendeva, *v. i.* To sit lazily; to be in the house when others are outside.

uku-Ngqenga, *v. i.* To be afraid, retreat in an attack.

um-Ngqepè, *n.* 6. A cup made from a calabash; a great drinking vessel.

i-Ngqeshembà, = *in-Gqeshemba.*

ukuti-Ngqeze, *v. i.* To be snug, comfortable.

ukuti-Ngql, *v. t.* To give lavishly, more than necessity warrants: *wanditi-ngqi ingubo entsha*, he gave me a new garment.

isi-Ngqi, *n.* 4. The passing sound of hard footsteps (tramping in dances); any sound or noise caused by some unseen circumstance or operation; the rattling of fire.

um-Ngqi, *n.* 6. (a) A single string of beads; a thread. (b) Blackwood, Gymnosporia peduncularis *(Sond.).*

u-Ngqibizikaka, *n.* 1. The thumb; see *u-Cikicane.*

i-Ngqill, *n.* 3. A district.

i-Ngqimbà, *n.* 3. Thickness, denseness; a great number of men, houses, etc., in a heap, close together; water in a great quantity: *ingqimbà zamafu*, thick clouds, cloud upon cloud.

i-Ngqlmdolo, *n.* 3. A species of plant.

ukuti-Ngqindilli, *v. i.* To be opaque, dark, dense, not transparent.

i-Ngqindilili, *n.* 3. That which is thick, strong, as a strong woollen blanket, or thick glass; opaque, dull.

ubu-Ngqindilili, *n.* 7. Dullness, lacking in transparency; fig. hardness, stubbornness.

i-Ngqindiva, *n.* 2. Any thing of an oval shape, longer than broad, like an egg: *umntu olingqindiva,* a person of disproportionate features, with an oblong face and prominent cheeks.

i-Ngqindiva, *n.* 3. One who sits with his head held proudly back.

uku-Ngqinga, *v. t.* To surround, besiege, as an enemy surrounds a place, or hunters game.

um-Ngqingi, *n.* 1. A besieger, enemy.

i-Ngqinga, *n.* 3. Siege, surrounding; compass of a net; fig. narrowness of mind.

u-Ngqingo, *n.* 5. Siege.

uku-Ngqingela, *v.* To surround for another.

—Ngqingisa, *v.* To cause to surround.

isa-Ngqingqi, *n.* 4. An energetic, active, lively person; fr. *isi-Ngqi.*

uku-Ngqingqa, *v. i.* To go frequently in and out of a person's house; to go to and and fro from one house to another. Phr. *umana ukungqingqa ebuyelela exela izulu lakwa Hala,* he is always running back and forward like Hala's thunder.

—Ngqingqela, *v.* To frequent a place.

—Ngqingqiza, *v. t.* To stamp the ground with the feet in running; to applaud by stamping with the feet.

—Ngqingqizela, *v.* To show kindness to another.

Ngqingqwa, *adj.* Heavy, very dark (clouds); heavy, strong (garments); dark, dense, thick (foliage or forest); opaque, not transparent.

ubu-Ngqingqwa, *n.* 7. Denseness, heaviness, thickness.

i-Ngqipúla *n.* 3. A clod.

uku-Ngqisha, *v. t.* To stamp with the feet on the ground; to make a rushing or stamping noise (sheep).

i-Ngqiti, *n.* 3. = *in-Gqiti.*

uku-Ngqivaza, *v. i.* To hesitate.

—Ngqivazelisa, *v.* To cause to hesitate.

Ngqó, *interj.* Used by children in a game like *in-Toshe.*

ukuti-Ngqo, *v. i.* To go straight forward in a road or matter without turning to the right or left; to do a thing immediately, without delay: *wahambà etè-ngqo,* he proceeded straight forward, kept the road.

i-Ngqobe, *n.* 3. = *in-Gqobe.*

i-Ngqokongqoko, *n.* 3. A rattling noise; a stony place.

uku-Ngqokola, *v. i.* To whistle as boys do when herding cattle; to sing in a hoarse bass voice, producing the sound far back in the throat, and keeping the mouth open.

i-Ngqokolo, *v.* 3. The whistling of boys.

i-Ngqokozo, *n.* 3 A stony place: *bawele ngelengqokozo izibuko,* they crossed by the stony drift.

i-Ngqokoqwane, *n.* 3. A weevil.

uku-Ngqokotisa, *v. t.* To answer evasively.

Ngqokova, *adj.* Very red with red clay.

i-Ngqola, *n.* 3. A species of red locust.

i-Ngqolo, *n.* 3. An unclean animal (baboon).

Ngqombò, and **Ngqombèla**, *adj.* Of a blood-red colour; see *in-Gqombò.*

i-Ngqombòkazi, *n.* 3. A light-red cow.

ukuti-Ngqombò, *v. i.* To walk straight forward, etc.; = *ukuti-Ngombò.*

i-Ngqomfiya, *n.* 3. That which is great, etc., = *in-Gqomfiya.*

uku-Ngqonga, *v. t.* = *Ngqinga.* To surround: *bamngqonga ukuhlala,* they sat round about him.

i-Ngqonga, = *i-Ngqinga.*

uku-Ngqongela, = *Ngqingela.*

—Ngqongisa, = *Ngqingisa.*

i-Ngqongana, *n.* 3. Anything diminishing in size, as a river in drought; = *in-Gqongana.*

i-Ngqongqo, *n.* 3. A dried bullock-skin, etc.; = *in-Gqongqo.*

ubu-Ngqongqo, *n.* 7. The state of being hard: *wampàtà ngqongqo,* he treated him sharply.

i-Ngqongqosholo, *n.* 3. A talk, corpulent person; a hard character.

i-Ngqongqotò, *n.* 3. A person who excels in speech or in anything good.

i-Ngqoqo, *n.* 3. An armlet of black shells; the colour of a goat.

i-Ngqosholo, and **i-Ngqoshombà**, *n.* 3. A muscular person; see *in-Gqosholo.*

i-Ngqotò, *n.* 3. The rough edge of a dried skin; = *in-Gqotò.*

ukuti-Ngqu, I. *v. i.* To knock up against something.

uku-Ngquba, *v. t.* and *i.* pass. *ngqutywa.* To knock up against a hard substance, or against a person: *undingqubile,* he knock-against me.

—Ngqubeka, *v.* To knock (with the head or elbow) against something; of a boat, to become a wreck: *umkòmbè ungqubeke eweni,* the ship was wrecked on a rock.

ukutì-**Ngqu**, II. and **Ngqupàntsì**, *v. i.* To reach down to the ground, to touch it: *ingubo itè-ngqu pàntsi*, the garment reached to the ground; *watì-ngqu ngentonga*, he supported himself with a stick in walking; to push against or away; fig. to be below; to stand on the nethermost step; to take offence; to be offended.

u-**Ngqupàntsì**, *n.* 1. Anything reaching to the ground, as a garment; a hut without plastered walls, one in which the thatch reaches to the ground, e.g. an *ibakwètà* hut.

uku-**Ngqula**, *v. t.* To throw, push, beat a person down to the ground, as in wrestling.

—**Ngquleka**. *v.* To be overthrown in wrestling.

i-**Ngqubusi**, *n.* 3. A waterfall.

uku-**Ngqukama**, *v. t.* To be inclined to yawn; to look gloomy; to scowl.

i-**Ngqukunyembe**, *n.* 3. One who is undecided, who takes both sides; a weathercock.

i-**Ngqukuva**, *n.* 3. A person with a flat or stump head; an ox without horns. *adj.* Round, cropped; of a hut, round or circular; of a man, stubborn.

i-**Ngqumŕa**, *n.* 3. Maize with short cobs; a crowd of people.

uku-**Ngqumshela**, *v. i.* To milk into a vessel containing curdled milk.

i-**Ngqumshela**, *n.* 3. Milk thickened by being poured on curdled milk.

uku-**Ngqumshelela**, *v. i.* To sing bass.

uku-**Ngqunga**, *v. i.* To fidget about; to be restless, uneasy, like a mouse in a trap; to attempt to escape from another by wrestling or struggling; used of cattle which are restless and try to break out of the kraal; to writhe from pain or anguish; to complain, utter a grievance.

um-**Ngqungì**, *n.* 1. One who fidgets about; one who tries to escape from the grasp of another.

uku-**Ngqungela**, *v.* To fidget: to complain to (a chief).

—**Ngqungisa**, *v.* To cause restlessness.

—**Ngqungisana**, *v.* To struggle with someone, as with a policeman on being arrested: to make each other restless.

uku-**Ngqungqa**, *v. i.* To dance with contortions of the body, especially at the *in-Tonjane*.

i-**Ngqungqo**, *n.* 3. A dance.

i-**Ngqungqumbane**, *n.* 3. A small truck or trolley; fig. a little, active person.

uku-**Ngqungqutèla**, *v. i.* To assemble in great numbers.

i-**Ngqungqutèla**, *n.* 3. A congress or conference; great festive assembly.

ubu-**Ngqungqutèla**, *n.* 7. Meeting or assembling in great numbers.

Ngqungquzu, *adj.* from *ukutì-Gquzu*. Brittle.

i-**Ngqungqwana**, *n.* 3. A short thing or person.

Ngqungu, *adv.* Wholly.

ukutì-**Ngqungu**, *v. i.* To be full to overflowing.

um-**Ngqungu**, *n.* 6. (a) A basket made of rushes for holding tobacco; dimin. *umngqungwana*. (b) Fig. a man who goes to his wife's home and voluntarily makes himself a servant to his father-in-law: *uzenz' umngqungu*, lit. he has made himself a tobacco-basket, i.e. a servant.

i-**Ngqungungqungu**, *n.* 3. Diminutive corn or maize with little foodstuff in it; = *in-Gqungungqungu*.

uku-**Ngqunguza**, *v. i.* To evade.

u-**Ngqupàntsì**, *n.* 1. See under *ukutì-Ngqu*.

i-**Ngquzungquzu**, *n.* 3. from *ukutì-Gquzu*. A brittle thing; used as *adj.* Brittle.

i-**Ngqwalashu**, *n.* 3. = *in-Gqwalashu*.

i-**Ngqwangangqwanga**, *n.* 3. Tossing of the head from side to side (by a bull).

uku-**Ngqwangaza**, *v.* Of a bull, to toss the head from side to side in a surly mood.

i-**Ngqwangaza**, *n.* 3. The sound produced by ox-hide shields at a fight.

uku-**Ngqwanganisela**, *v.* To ward off, protect; = *uku-Hlanganisela (b)*. To puzzle one's opponent in an argument by bringing up trifling points.

i-**Ngqwangangqwili**, *n.* 3. A rough, rude, coarse, uncouth person; also one whose wrath soon gives way to affection.

ubu-**Ngqwangangqwili**, *n.* 7. Coarseness, rudeness, roughness.

i-**Ngqwangì**, *n.* 3. The Bakbakiri bush-shrike, Pelicinius zeylonus *(L.)*, so called from its cry. Its favourite haunt where it is in the habit of crying is considered to be a good site for a cattle-kraal.

i-**Ngqweme**, *n.* 3. The flesh of the neck.

i-**Ngqwemla**, *n.* 3. A powerful ruler; a person of extraordinary size.

i-**Ngqwindana**, *n.* 3. A short thing (e.g. the thumb) or person.

Ngu, 1. *Copula* before Nouns and Pronouns: 2 p. sing. **ngu***we*, it is thou; 1 cl. sing. **ngu***ye*, it is he; 6 cl. sing. **ngu***wo*, it is it (tree).

2. Expresses *Causal* relationship: *belitětwà* **ngu***we*, it (the word) was spoken by you; *kwenziwe* **ngu***ye*, it has been done by him; *ndakŭkuliswa* **ngu***mlambò*, I was carried away by the river. In neg. sentences it is sometimes left out: *ukuze angabulawa mntu*, that he may not be killed by any man.

3. In poetry it stands for prefixes of other classes, personifying things: *ngundaba* for *zindaba*, it is news; *ngunkomo* for *yinkomo*, it is a cow; *ngundlela isinga pàya*, whose way goes there.

i-Nguba, *n.* 3. = *in-Guba*.

i-Ngubane, *n.* 3. = *in-Gubane*.

Ngubani-na? *interrog. pron.* with copula. Who is it? or, by whom? pl. *ngobani-na?* who are they? from *ubani-na?* who?

i-Ngubo, *n.* 3. A garment; = *in-Gubo*.

i-Ngudu, *n.* 3. = *in-Gudu*.

i-Ngula, *n.* 3. Precedence, superiority.

i-Ngulube, *n.* 3. The bush pig; = *in-Gulube*.

i-Ngumane, *n.* 3. Cockspur; = *in-Gumane*.

ukutl-Ngumbù, *v. i.* To give forth a hollow sound, like an empty cask or drum when struck.

i-Ngumza, *n.* 3. An unripe maize-cob when the grain is just forming.

uku-Ngumza, *v. i.* To mumble.

—**Ngumzela**, *v.* To speak or converse privately over a matter; to murmur; cf. *Dumzela*.

uku-Ngunda, *v. i.* To become mouldy: *isonka singundile*, the bread is mouldy; to rust; to rot, as manure.

ukutl-Ngunga and **uku-Ngunga**, *v. t.* To form a circle by coming together at a meeting or assembly; to swarm round, as flies round a horse in travelling; to crowd together, as people in the street to see a sight, or a fallen animal, or at a burial.

i-Ngungane, *n.* 3. } A crowd of people;
u-Ngungane, *n.* 5. } a meeting.

uku-Ngungela, *v.* To swarm around and press on one.

—**Ngungelana**, *v.* To gather in troops.

u-Ngungelwano, *n.* 5. Gathering together in troops.

uku-Ngungisa, *v.* To cause to join or support a certain cause.

ebu-Nguni, *n.* 7. *loc.* In the west; westward. A neighbouring country, which possesses foreign commodities.

i-Ngutyana, *n.* 3. dimin. of *i-Ngubo*.

Nguwe, *Copula*, 2 p. sing. It is thou; see *Ngu*.

Nguwo, *Copula*, 6 cl. sing. It is it: *nguwo umti*, it is the tree; *wawiswa nguwo umbane*, he was thrown down by lightning.

Nguwupina? Which is it? of two or more; see *Pina?*

Nguye, *Copula* and *pron.* 1 cl. sing. It is he; see *Ngu*.

i-Nguza, *n.* 3. A porpoise or dolphin.

i-Ngwabavu, *n.* 3. A number of red things.

i-Ngwamza, *n.* 3. The stork; = *in-Gwamza*.

i-Ngwane, *n.* 3. The octopus.

ubu-Ngwangcangwangca, *n.* 7. Haste in preparation to ward off an attack.

uku-Ngwangcazela, *v, i.* To take up a defensive position; see *Gwangcazela*.

uku-Ngwangqaza, To cry aloud; = *Nqangaza*.

i-Ngwangqazo, *n.* 3. Loud cry; = *u-Nqangazo*.

i-Ngwangwa, *n.* 3. Clapping with hands at a dance; a noisy multitude.

i-Ngwangwane, *n.* 3. The stork; = *in-Gwamza*.

uku-Ngwangwanisa, *v. t.* To hold back a direct answer; to give an answer which is not the true one; to act as if giving a thing, without actually giving it.

Ngwanyalala, *adj.* Of a hide, hard; fig. austere, fiery, audacious, impudent, angry (shewn in the face).

ubu-Ngwanyalala, *n.* 3. Hardness, fierceness, impudence.

i-Ngwe, *n.* 3. The leopard; = *in-Gwe*.

i-Ngweletshetshe, *n.* 3. A small shield; = *in-Gweletshetshe*.

uku-Ngwengwema, *v. i.* To pass at a distance as one who is frightened or guilty; = *Qwegwema*.

u-Ngwengwezi, *n.* 5. Dimness.

i-Ngwenkala, *n.* 3. The serval; = *in-Gwenkala*.

i-Ngwenya, *n.* 3. The crocodile; = *in-Gwenya*.

i-Ngweqe, *n.* 3. A threat; = *in-Gweqe*.

ukutl-Ngweve and **uku-Ngweva**, *v. i.* To be grey from mildew: *isonka singwevile*, the bread is covered with mildew, spider webs or insects.

Ngwevu, *adj.* Grey: *ihashe lingwevu*, the horse is grey: *ihashekazi elingwevu*, a grey mare; *inkabi engwevu*, the grey ox; *inwele zingwevu*, the hair is grey; dimin. *ngwevana*, greyish.

i-**Ngwevu**, *n.* 3. An old, greyheaded man.

i-**Ngwevukazi**, *n.* 3. A grey female animal: *ingwevukazi yenkomo*, a grey cow.

ubu-**Ngwevu**, *n.* 7. Greyness; old age.

i-**Ngwexa**, *n.* 3. Something red or turning red.

u-**Ngwili**, *n.* 5. A large number (of children in a family or cattle under a chief): *ndiya kuluti-nina olungwili lwabantwana kulendlala*, what am I to do with this crowd of children in this famine.

ukuti-**Ngxa**, *v. i.* To flow down (tears), coming out in drops.

uku-**Ngxaba**, *v. i.* To straddle; to go in a different direction.

ukuti-**Ngxabalala**, *v.* To go or sit astride; to make one's mark by means of a cross.

uku-**Ngxabalaza**, *v.* To straddle, sit astride.

i-**Ngxabanga**, *n.* 3. The forked branch of a tree or the fork in a branch.

i-**Ngxabatshitshi**, *n.* 3. Tumult, din.

i-**Ngxakangxaka**, *n.* 3. Disorder, etc.; = *in-Gxakangxaka*.

uku-**Ngxalanga**, *v. t.* To look greedily at those who are eating; to desire, covet, shown by a peculiar look.

i-**Ngxambà**, *n.* 2. One who is very active and busy.

i-**Ngxamsholo**, *n.* 3. A tall person; a giant.

i-**Ngxangula**, *n.* 3. A long pointed tooth, or one with long pointed teeth.

i-**Ngxangxa**, *n.* 3. A thing not nicely shaped, etc.; see *in-Gxangxa*.

i-**Ngxangxasi**, *n.* 3. A waterfall, cascade.

i-**Ngxashingxashi**, *n.* 2. One who is always in haste. Pl. Rashness, inconsiderateness, thoughtlessness, extreme hurry, precipitation.

uku-**Ngxatà**, *v. i.* To sit astride with the legs straddling.

u-**Ngxau**, *n.* 1. A three-legged iron pot.

i-**Ngxauka**, *n.* 3. Good luck, favourable opportunity.

uku-**Ngxaza**, *v. i.* from *ukuti-Ngxa*. To flow down.

—**Ngxazangxaza**, *v.* To flow down often (rain).

i-**Ngxazangxazà**, *n.* 3. A continuous downpour of rain.

uku-**Ngxeka**, *v.* To sit in a striding position; fig. to trouble one with many questions; to be unable to shut the mouth.

i-**Ngxeki**, *n.* 3. A kind of bird, etc; = *in-Gxeki*.

uku-**Ngxenga**, *v. t.* To mix liquids together, as wine and water; to adulterate; fig. to corrupt, mar the truth.

um-**Ngxengo**, *n.* 6. A mixture, e.g. of milk and water.

uku-**Ngxengela**, = *uku-Ngxenga*.

—**Ngxengelela**, = *uku-Ngxenga*.

u-**Ngxengelelo**, *n.* 5. Adulteration.

i-**Ngxengengxenge**, *n.* 3. from *uku-Xenga*. A loosely tied rope.

ubu-**Ngxengengxenge**, *n.* 7. = *ubu-Xeketwà*.

u-**Ngxengezi**, *n.* 1. A generic name for several species of warblers.

ukuti-**Ngxi**, *v. i.* To stand firm in the ground.

um-**Ngxi**, *n.* 1. A fair, nice-looking person.

um-**Ngxi**, *n.* 6. Comeliness, affability, kindness.

i-**Ngxikela**, *n.* 3. A great quantity, something on a large scale; = *in-Gxikela*.

i-**Ngxikwàne**, *n.* 3. A large piece, etc.; see *in-Gxikwàne*

i-**Ngxilimbèla**, *n.* 3. A tall man, a giant.

i-**Ngximbà**, *n.* 3. A band made of the trailing stems of the wild vine.

ukuti-**Ngxipù**, *v. i.* To be or stand fixed on something: *ndisuke enqweleni ngxipù emhlabeni*, I jumped from the wagon to the ground.

uku-**Ngxitila**, *v.* To abuse oneself.

i-**Ngxizakwè**, *n.* 3. Anything long and seemingly endless in duration.

i-**Ngxobonga**, *n.* 3. A pick.

i-**Ngxobongo**, and i-**Ngxobongwana**, *n.* 3. A disease which pits the skin like smallpox, and causes miscarriage.

i-**Ngxobòtshane**, *n.* 3. = *in-Gxobòtshane*.

i-**Ngxokolo**, *n.* 3. = *in-Gxokolo*.

um-**Ngxokwane**, *n.* 6. A small hollow or pit.

uku-**Ngxola**, *v. i.* To bluster in speaking; to bully; to be noisy; to make a row, to quarrel.

i-**Ngxolo**, *n.* 3. Loud, noisy speech: *musani ukwenza ingxolo*, do not make a noise.

uku-**Ngxolisa**, *v.* To abuse, scold, brawl, quarrel with.

—**Ngxolisana**, *v.* To scold, contend with, each other.

i-**Ngxonde**, *n.* 3. A refuge.

i-**Ngxondoŕa**, *n.* 3. A precipitous, rugged hill or mountain; a refuge.

uku-**Ngxongxa**, *v. i.* To lie on the back with the knees up.

—**Ngxongxisa**, = *uku-Ngxongxa*.

uku-**Ngxongxotà**, *v.* To repeat in a slow, tedious manner.

i-**Ngxongxotò**, *n.* 3. A lengthy repetition.

i-**Ngxovungxovu**, *n.* 3. A blusterer.

u-**Ngxoxwa**, *n.* 1. from *uku-Xoxa.* One much discussed by others.

ukutl-**Ngxubungu**, *v. i.* To squeeze through a narrow place.

um-**Ngxubungu**, *n.* 6. A pulpit.

i-**Ngxukuma**, *n.* 3. A corpulent person.

uku-**Ngxulela**, *v. i.* Of a woman, to be continually bearing children.

i-**Ngxulubà**, *n.* 3. (a) A passage between two armies. (b) Afterpains of labour.

ukutl-**Ngxumbù**, *v.* To be in disorder, terror; to disagree in expression of opinion: *waqala apò-ke umzi ukufun' ukutl-ngxumbù*, at that juncture the clan began to disagree.

i-**Ngxumbùngxumbù**, *n.* 3. Great disorder; irregularity, confusion.

uku-**Ngxumbùza**, *v.* To make a noise, cause confusion.

ukutl-**Ngxungu**, *v. i.* To be alarmed, concerned.

i-**Ngxungula**, *n.* 3. A thrower down.

i-**Ngxungxa**, *n.* 3. Used as *adv.* Frequently.

Ngxungxu, *adj.* Profuse.

i-**Ngxungxu**, *n.* 3. The grysbok; *i-Nxùnxù.*

i-**Ngxushane**, *n.* 3. Din, disturbance, quarrelling; =*ing-Xabano.*

i-**Ngxushungxushu**, *adj.* Loose, fine, dusty, brittle; of corn, coarsely ground.

uku-**Ngxutà**, *v. i.* To go down an incline.

uku-**Ngxwabaza**, =*uku-Ngxumbùza.*

i-**Ngxwabilili**, *n.* 3. A large herd of animals feeding together.

i-**Ngxwala**, *n.* 3. A soft white stone; =*in-Gxwala.*

i-**Ngxwenga**, *n.* 3. A long, tall person.

Ni,. 1 *pron. subj.* 2 p. pl. You: **ni***yabetà*, you beat.

2. *pron. obj.* 2 p. pl. *ndiya***ni***betà.* I beat you.

um-**Ni**, *n.* 1. A person belonging to a clan or tribe: *ungumni-na wena?* to which tribe do you belong? fem. *umnikazi.* Plur. *amani*, the people of a tribe: *ngamani-na la?* of what tribes are these? *izicaka uya kuzifumana kumani-na?* among what tribes, i.e. where, will you find servants?

i-**Ni**, *n.* 3. (a) =*in-To* or *u-Tò.* Thing, matter, used in neg. sentences: *andi***ni** *ya***ni** =*andinto yanto*, I am nothing; *aku***ni** *oko mntwini*, that is nothing to any one; *akukwa-***ni**, it matters nothing; *akwehla-***ni**, nothing happened; *andinaku***ti-ni**, I can do nothing; *ndingatè-***ni** *nemfundo*, learning is nothing to me, i.e. I do not care for learning; *ezonto azinamsebenzi wa-***ni** *wokupìlisa*, these things are quite useless for healing; loc. *enini*, =*entweni.*

(b) Time: **ni**-*nina?* what time? when?

ubu-**Ni**, *n.* 7. =*ubu-Nto.* The characteristic mode, peculiarity by which persons or nations are distinguished from each other, hence, nationality: *bayaqàyisa ngobuni babo*, they boast of their nationality.

Nibe, *aux.* for forming the compound tenses 2 p. pl.: *nibe niyenza* contract. *beniyenza* (imperfect) *lento*, you were or have been doing this thing; *(ni) beningayi kuyenza*, (fut.), you were not going to do it, or would not have done it.

i-NIBIDYALA, *n.* 3. New Year's day; fr. Du. Nieuwjaar.

uku-**Nika**, *v. t.* (obsolete perf. *ndenikè*, I have given.) To give to; to transmit, deliver, bestow, confer, communicate, contribute: *ingumntwana esimnikiweyo ngu-Tixo*, it is a child whom God has given to us; *wondinika iliziwi*, you must give me a word; to afford, supply, furnish: *ndinike ndidle*, give me food; *sizinikwa ngu-Tixo zonke izinto ezilungileyo*, God gives us all good things.

Phr. *ukunik' isandla*, to shake hands, to assist; *umhlaba awuniki nto*, the land casts its fruit; *ukunik' intando*, (used only by women) may mean either to make a man love her or to injure a man by washing her body with *intando.*

um-**Niki**, *n.* 1. A giver.

uku-**Nikana**, *v.* To give, etc., to each other: *banikana amazwi*, they quarrelled. Phr. *into ayibetwà nganikana*, a thing is not fixed by imparting it, i.e. don't give everything away by speaking.

—**Nikela**, *v.* To give for a purpose; to give or hand over to another; to offer: *simnikelwa nto-nina?* for what purpose was he given to us? *lemali yinikele mna nawe*, give this money for you and me; *wayinikela inkomo kuye*, he gave the cow over to him; *bamnikela ezandleni zentshaba*, they delivered him into the hands of the enemy; *nikela!* let the calf out of the fold to go to the cow (before milking). Phr. *ndamnikela ikòsi*, I turned my back on him; *umlambò siwuwnikela ngasekòhlo*, with the river on our left, showing the position of a person towards an object or locality.

um-**Nikeli**, *n.* 1. A giver, deliverer.

u-**Nikelo**, *n.* 5. Custom; duty which is to be paid.

um-**Nikelo**, *n.* 6. Gift, offering, sacrifice presented to another; a meeting at which contributions are given for a special purpose.

uku-**Nikelana**, *v.* To reciprocate; to deliver up one another.

—**Nikelela**, *v.* To give a contribution for a person: *uz' undinikelele ngesheleni,* put down a shilling for me (at the *umnikelo*).

—**Nikezela**, *v. t.* To surrender unconditionally to the enemy; to hand about from one to another.

um-**Nikazi**, *n.* 1. (a) fem. of *um-Ni.* (b) fem. of *um-Nini.* The female owner of a thing; the mistress of the house; the woman in charge of the establishment: *umnikaziyo,* the female owner of a thing belonging to 3 cl. sing. or 6 cl. pl.; *umnikazilo,* the female owner of something belonging to 2 cl. sing. (horse); and so on through all classes.

uku-**Nikina**, *v. t.* To rub up against one another; to abuse; to rouse from sleep by giving a shake or knock; to shake the head: *wanikina intloko,* he shook the head, i.e. he did not consent, was against or opposed to a proposal; also = *Ncinità.*

ama-**Nikiniki**, *n.* 2. *pl.* Tattered garment.

uku-**Nikiza**, *v. t.* To tear into shreds; to tear by dragging or shaking, to worry, as a dog does to a wild animal.

i-NIKISI, *n.* 3. Nothing; fr. Du. niets.

i-**Nimbà**, *n.* 3. Used in *sing.* only. Labouring pains in child-birth; *inimbà yokufa,* pains of death.

um-**Nimbìti**, *n.* 6. Laurel or Black Stinkwood, Ocotea bullata *Nees.*

Nina, I. *Emphat. pron.* subj. and obj. 2 p. pl. You; ye; yourselves: *oku niya kukubona nina,* this you shall see yourselves; *nina nitàndayo,* (general), you who love; *nina batàndayo,* (special) you who love, not hate, implying that there or others who do not love.

Nina? II. (from *i-Ni*). *interrog. pron.* = *into-ni?* What? of what sort? in what way or manner? why? *utì-nina?* what do you say? *ngesitì-nina kuye?* what ought we to say to him? *wenzē-nina?* what have you done? *ulilela-nina?* why, or for what reason, or from what cause are you crying? *ubakùlule kwinina?* from what did he release them? *zipò zi-nina?* what gifts? *umisa sizatu si-nina?* what reason do you give? *yinto-nina?* what thing or matter is it? *nto-nina?* what? This *nina* is sometimes shortened into *ni*: *uhambèla-ni?* why or for what do you walk? *watì-ni u-Tixo ukulidala ihlabatì?* how did God create the world? *ini? yini?* question of reproach: *wohambà ini?* what, will you go?

As *adj.* it is applied to individuals denoting their peculiarity of character or nationality: *ngumntu mnina lo?* what kind of man is this?

The chief combinations are:

(a) **Na-nina? nandawo-nina? nanto-nina?** lit. what has it? i.e. what is the matter? *unandawo-nina?* what is the matter with you? what business brings you here? what ails you? see *in-Dawo.*

(b) **Nga-nina? nga-ni? ngandawo-nina? nganto-nina?** lit. through or by what? i.e. why? how is it? wherefore? for what reason? *kukò nga-ni-ke oko?* by what is that there or present? *wazi nga-nina?* how do you know? *utsho nga-ni?* on what grounds do you say so? *kunga-ni ukuba kube-njalo?* why is it so? *uzē nga-ndawo-nina?* what cause brought you here? *kunga-nina?* by or for what reason? *kwakunga-nina ukuba kube-njalo-nje?* for what reason was it so?

(c) **Yi-nina?** lit. it is what? i.e. why? *yinina ukuba ubaleke,* or *ubaleke yinina?* why do you run away? what is the reason that you flee?

(d) **Yinto-nina?** What is it? *ilitye liyinto-nina?* what is a stone?

(e) **Ni-nina?** What time? when? *ufikē nini-na?* when did you arrive? *wokuyeka nini-na oku?* when shall (the time come that) you leave off this?

(f) **Si-nina? kusi-nina?** Which (of two alternatives)? *wapùma pìna? ezulwini, ebantwini kusinina?* whence came he, from heaven or from men? *wena ungozayo-na silinde wumbì kusinina?* art thou he that cometh, or look we for another?

(g) **Ngakana-nina?** How great, much or many? *indlu yakò ingakana-nina?* how large is your house? *adv. kangakana-nina?* how much? *ndikupè kangakana-nina?* how much must I give you? see *Ngaka.*

(h) **Nja-nina?** Lit. like what? how? of what kind? *unja-nina uyihlo namhla-nje?* how is your father to-day? *wazenza zaba nja-nina into zonke?* how were all the things he made, i.e. of what quality? *kunja-nina?* how is it? *ulesa nja-nina?* how readest thou? *abantu abanja-nina?* what sort of people? *adv. kanja-nina?* How? in what way or manner? *ndiyakwenza kanja-ni?* how am I to do? see *Nja.*

u-**Nina**, *n.* 1. His, her, or their mother; fig. capital, a sum of money bearing interest; contract. *uno*: *unomfazi*, mother-in-law.

u-**Ninakazi**, *n.* 1. His, her, or their aunt on the mother's side; pl. *amaninakazi*, women.

u-**Nina-kùlu**, *n.* 1. His or her grand-mother.

u-**Nina-lume**, *n.* 1. His or her maternal uncle.

u-**Nina-ntloni**, *n.* 1. The mother-in-law of the wife.

um-**Ninawa**, and um-**Ninawe**, *n.* 1. A younger brother.

um-**Ninawana**, *n.* 1. A younger brother not yet grown into manhood.

u-**Nina-zala**, *n.* 1. The mother-in-law: *wesifazi*, of the wife; *wesidoda*, of the husband.

uku-**Nina**, *v. t.* To object to, dislike, a person.

Ninga, 1. *verb pref.* 2 p. pl. (a) of Potent mood: **ninga***sela*, you may drink. (b) *aux.* for forming the Condit. mood, see *Ninge.* (c) *Pres. tense* of *uku-Nga (a)* and *(b).*

2. *Neg. verb. prefix.* (a) In dependent conj. and rel. sentences: *lumkani ukuba* **ninga***kùbeki* **ninga***wi*, take care that you do not stumble and fall; *lilipina iliziwi e***ninga***liqondiyo?* which is the word that you do not understand?

(b) Of Cond. mood: *nge***ninga***dli*, you should not eat.

(c) Before *ka*, *kò*, or *na*, *ninga* becomes *ninge: bendiyazi lento* **ninge***katàti*, I knew this thing before you spoke; *be***ninge***kò*, you were not present; *nina e***ninge** *namandla*, you who are not strong.

Ninge, 1. *Neg. verb. prefix.* (a) of 2 p. pl. of Potent. mood: **ninge-** (from *aninge*) *kwèli*, you may not ride.

2. *aux.* of Cond. mood: **-ninge-** (**-ninga-**), or **nge-***nihlambà*, you would or ought to bathe or wash yourself.

izi-**Ningwa**, *n.* 4. *pl.* A hole made in the clay on a river bank, used for smoking *um-Ya.*

Nini, *pron. copula* of 2 p. pl.: It is you. *Causal*: *sitandwe nini*, we are loved by you.

Nini, *adv.* (Reduplicated form of *ni*, time). Formerly, of old, in olden times, heretofore: *ekutè sekunini baqala ukubuya*, it happened at length, or after some time had already passed, that they returned; *kwanini, kungekabinini*, already, soon; *naninì*, constantly, at any time or at all times, for ever; *kusenini ukubuva kwakò ubumnandi?* from what time did you enjoy happiness? *u-So-nini nanini*, everlasting Father.

um-**Nini**, *n.* 1. Owner, proprietor: *umninindlu*, or *umniniyo*, the owner of a house, or of it; *umninilo*, ref. to 2 cl.: owner of it (a horse); the last syllable referring to the pronoun of the class to which the name of the thing owned belongs; fem. *um-Ninikazi*, contr. *um-Nikazi (b).*

um-**Nini-mandla**, *n.* 1. The possessor of power, hence the Almighty.

um-**Nini-nto-zonke**, *n.* 1. God as the owner, ruler, Lord of all creatures; the Almighty.

um-**Nini-mzi**, *n.* 1. The owner or headman of a native village. *Mnini-mzi wetù* is contracted into *mnumzetù*, our host, hence Sir, a term of respect.

um-**Nini-wana**, and um-**Nini-wawo**; = *um-Nini-mandla.*

um-**Nini**, *n.* 6. Red ivory-wood.

Ninji, and **Nintshi**, Em. Many; = *Ninzi.*

Ninzi, *adj.* Much, many, a great number: *inkomo ezininzi*, many cattle; *into eninzi yamahashe*, a great number of horses; dimin. *ninzana*: *abantu abaninzana*, not very many people.

Kaninzi, *adv.* Often, frequently: *yenze kaninzi*, do it often.

isi-**Ninzi**, *n.* 4. The crowd, the multitude.

u-**Ninzi**, *n.* 5. The most, the majority; Em. *u-Ninji.*

ubu-**Ninzi**, *n.* 7. Abundance, plenty.

um-**Nis' imvula**, see *uku-Na.*

Nja, *adj.* and *adv.* Like, etc. It is used in connection with the interrogative *nina*, see *Nina, II. (h).*

i-**Nja**, *n.* 3. A dog; see *in-Ja.*

ubu-**Nja**, *n.* 7. Rudeness.

um-**Nja**, *n.* 6. (a) A kind of bush black-wood with small whorls round the stem. (b) Em. Dysentery.

i-**Njabavu**, *n.* 3. A wild fierce-looking person, reddish from anger; fig. brandy.

Njalo, *adj.* and *adv.* Such like, of that kind, so, in like manner: *kunjalo*, it is thus or so; *kunjalo-nje-ke*, being thus; as it is so; *andibonanga abantu abanjalo*, I have not seen such people, i.e. of that or the like kind; *njengemvula liya kuba njalo iliziwi lam*, as the rain, so shall my word be; *njengoyise abantwana banjalo*, as the father, so are the children; *yenza njalo*, do thus, in like manner, in the same way, likewise, again: *bahlala banjalona-ke?* did they remain so, i.e. in that state? *wenje njalo*, he did so, (as he was ordered); *uyasebenza njalo*, he works on continually; *njalonjalo*, (after a number of things enu-

merated) and such like, and so on, *et cetera*.

Kanjalo and **Kananjalo**, in such a way, likewise.

Ngokunjalo, in the same way.

Ngokukwanjalo, even so, likewise; *ngokukwanjalo nawi yitini*, even so say ye also.

Njani? Shortened from *nja-nina?* see *Nina, II. (h)*.

ubu-**Njani**, *n.* 7. The state or condition in which a thing is: *akakabi nabunjani*, there is no difference in his condition, he is just as he was.

i-**Njanjalaŕa**. *n.* 3. A strong brave man, or hero.

-njē, *adv.* terminational. So, thus;

(e) denoting numbers, "so much or many": *inkomo zam zi-njē*, I have so many cattle, indicating the number on the fingers.

(b) Marking emphasis, "seeing that": *nilidela ilizwi kangaka-njē*, since you despise the word so much; *ungoyiki ndikò-njē*, do not fear, seeing that I am here, i.e. for I am here; *ndimana ukuniyala ningeva-njē*, I am constantly reproving you, and yet you will not hear; *wema-njē*, he stood thus, he just stood; **kwanjē**, just so.

(c) expressing contempt: *bangabantu-njē*, they are just common, ordinary people; *ungumntu-njē-na?* are you just a common man? *utèta-njē*, you just talk; *njē-kodwa*, without reason, merely, simply, = Du. zoo maar.

(d) denoting time, "when": *bati bemvilenje ukumkani, bemka*, having heard thus, i.e. when they had heard the king, they departed; *ndibudla-nje ubom*, during my life-time; *kwabunje*, instantly: *umtsha-njē* being young, or as you are young; *kaloku-njē, ngoku-njē*, just now, at the present time; *yenza kaloku-njē*, do it at once, immediately, now at this very time; *namhla-njē*, this very day; *ndihleli-njē*, (in oaths) as I live! *ndinge nakò njē ukutèta*, since I cannot speak.

i-**Njece**, *n.* 3. Idle gossip; see *in-Jece*.

Njenga, *prep.* As, like, according to: *yibani njengam, kuba nam ndinjengani*, be as I am, for I am as ye are; *njengelanga*, like the sun. The vowel *a* coalesces with the article like the poss. particles.

i-**Njengele**, *n.* 3. A hero; = *in-Jengele*.

ubu-**Njengele**, *n.* 7. Heroism, bravery, fury, rage.

Njengoko. *conj.* According as; see *Oko (b)*.

Njengokuba, *conj.* Seeing that; see *uku-Bā, I. B.*

Njengokungati, *conj.* Just as if; see *uku-Ti*.

i-**Njijivane**, *n.* 3. A tall tree without big branches; a tall person.

i-**Njikijane**, *n.* 3. = *in-Jikijane*.

uku-**Njila**, *v. t.* To apprehend, lay hold on, seize in order to bring to trial or punishment.

i-**Njilatya**, *n.* 3. = *in-Jilatya*.

i-**Njimbilili**, *n.* 3. = *in-Jimbilili*.

ubu-**Njimbilili**, *n.* 7. Commotion, disturbance, confusion.

i-**Njinana**, *n.* 3. = *in-Jinana*.

i-**Njinga**, *n.* 3. = *in-Jinga*.

i-**Njoje**, *n.* 3. = *in-Joje*.

i-**Njokwe**, *n.* 3. = *in-Jokwe*.

i-**Njombè**, *n.* 3. = *in-Jombè*.

i-**Njongolo**, *n.* 3. = *in-Jongolo*.

i-**Njovane**, *n.* 3. = *in-Jovane*.

ubu-**Njubaqa**, *n.* 7. A state of stubbornness.

i-**Njuze**, *n.* 3. = *in-Juze*.

ukuti-**Njwi**, *v. i.* To whistle.

Nká, *adv.* *Ilanga libalele nká*, it is dead hot, with no breeze whatever, but excessive smothering heat.

ukuti-**Nka**, *v. i.* To be struck with fear; to be terrified, perplexed, alarmed, disappointed about what has been done or has happened.

i-**Nkabankaba**, *n.* 3. A long thing suspended, hanging down.

u-**Nkabi**, *n.* 1. lit. 'an ox of a person'. A strong man, an important personage; fem. *unkabikazi*.

i-**Nkahlela**, *n.* 3. = *in-Kahlela*.

i-**Nkahlukazi**, *n.* 3. = *in-Kahlukazi*.

i-**Nkakayezi**, *n.* 3. = *in-Kakayezi*.

i-**Nkakazana**, *n.* 3. A little girl, damsel.

i-**Nkala**, *n.* 3. A crab; see *u-Nonkala*.

ukuti-**Nkale** and uku-**Nkala**, *v. t.* To throw stones on a person; to beat one when fallen with sticks, or pound him with stones.

i-**Nkalakahla**, *n.* 3. The roof of the mouth.

i-**Nkamamasane**, *n.* 3. Euphorbia pugniformis *Boiss*.

isi-**Nkamamunge**, *n.* 3. An orphan, very destitute and forsaken.

i-**Nkamela**, *n.* 3. A red species of snake.

i-**Nkamolula**, *n.* 3. A long thing.

i-**Nkanga**, *n.* 3. The Kafir ragwort; see *in-Kanga*.

i-**Nkangala**, *n.* 3. A wilderness; = *in-Kangala*.

u-**Nkangana**, *n.* 1. One who is deserted, friendless: *ndinguukangana*, I have no friends; *ushiyu' enkangana*, he is left without a friend.

i-**Nkani**, *n.* 3. A contentious, quarrelsome disposition; selfwill, stubbornness, obstinacy, caprice; *unenkani*, he is a contentious,

selfwilled person who raises strife and dispute; *ndenza inkani*, I persistently made objections; *wayenza ngenkani*, he did it from stubbornness; *lento ayinakwenzelwa nkani*, this cannot be contradicted. *adv.* *ngenkani*, stubbornly.

ubu-**Nkani**, *n.* 7. Stubbornness, contentiousness, quarrelsomeness.

uku-**Nkaniza**, *v. t.* To oppose, object; to be obstinate.

u-**Nkanizashe**, *n.* 1. A stiff-necked, stubborn, rebellious fellow.

i-**Nkankane**, *n.* 3. The front bone of a beast's skull; = *in-Kankane.*

ama-**Nkankanka**, *n.* 2. *pl.* Sound of people striking each other with knobkerries.

i-**Nkankatẹ̀la**, *n.* 3. That which is enormous.

i-**Nkankulu**, *n.* 3. A great difficulty; = *in-Kankulu.*

uku-**Nkantaza**, *v. i.* To speak through the nose, or with closed nose.

i-**Nkantsi**, *n.* 3. Cramp; see *in-Kantsi.*

i-**Nkantsu**, *n.* 3. = *in-Kantsu.*

i-**Nkanya**, *n.* 3. Walking slowly; see *in-Kanya.*

i-**Nkanyamba**, and i-**Nkanyavu**, see under *in-Kanya.*

i-**Nkasankasa**, *n.* 3. Slow movement; see under *uku-Kàsa.*

ukutl-**Nkatů** and uku-**Nkatà**, *v. i.* To take a handful.

i-**Nkatshu**, *n.* 3. Dishonesty, falsehood.

i-**Nkatshunkatshu**, *n.* 3. Inferior tobacco leaves used for adulterating; see *in-Katshunkatshu.*

i-**Nkau**, *n.* 3. The Vervet monkey; see *in-Kau.*

i-**Nkayoyo**, *n.* 3. Hunger.

i-**Nkazana**, *n.* 3. plur. *amankazana.* The name applied to a woman at her father's place: *inkazana ka-Nantsi*, So-and-so's daughter; see *um-Fazi. Inkazana* is used in a good or a bad sense, as shewn by the connection; in a bad sense it means a female who has lost her virginity. Dimin. *inkazanyana.*

isi-**Nkazana**, *n.* 4. (a) Feminity. (b) Euphem. for the female private parts.

ubu-**Nkazana**, *n.* 7. Womanhood.

ukutl-**Nkebe**, *v. i.* To haye the mouth open and the tongue hanging out from fatigue.

i-**Nkebenge**, *n.* 3. A destit ıte person.

ubu-**Nkedama**, *n.* 7. Orphanhood; see under *uku-Kèdama.*

i-**Nkelenkele**, *n.* 3. A thing cleared out; see under *uku-Kela.*

i-**Nkemfu**, *n.* 3. = *in-Kemfu.*

isi-**Nkempe**, *n.* 4. A short assegai for stabbing; used also for cutting meat.

i-**Nkenenkene**, *n.* 3. A child who is always crying, so called from the peculiar noise it makes; one who weeps readily or without any reason; fig. a watery sky.

uku-**Nkeneza**, *v. i.* To cry constantly, repeatedly.

i-**Nkenkebe**, *n.* 3. A clever person; see *in-Kenkebe.*

ukutl-**NKENTE**, *v. i.* To utter a sudden shriek or noise.

i-**Nkentenkente**, *n.* 2. A little bell, a jingle; cf. *i-Kèncekèncè.*

ama-**Nkentenkente**, *n.* 2. *pl.* } Continubu-**Nkentenkente**, *n.* 7. } uous, indistinct sounds coming from a distance.

uku-**Nkenteza**, *v. i.* To tinkle, jingle, sound, ring (little bells); to make an indistinct sound; to echo; to sound at a distance, as the voice of a person speaking loudly but indistinctly; to talk vehemently and rapidly.

i-**Nkenteza**, *n.* 2. A little bell.

isi-**Nkentezo**, *n.* 4. A strange cry or jingling (of distant music or of one calling for aid) which compels attention: *isinkentezo savakala ngapá*, the sound came from this quarter.

u-**Nkentezo**, *n.* 5. An echo.

uku-**Nkentenkenteza**, *v.* To jabber, chatter.

i-**Nkentenkenteza**, *n.* 2. A jabberer, chatterer; a random speaker.

i-**Nketyembà**, *n.* 3. That which is very hungry.

i-**Nkewu**, *n.* 3. A term of reproach signifying an ill-disposed person; one who is suspected of bewitching; a rascal. (It is sometimes used in the sense of the English fellow: *lenkewu inobulumko*, this is a cunning fellow.)

ubu-**Nkewu**, *n.* 7. Rascality.

i-**Nklbitsholo**, *n.* 3. A big person, etc; = *in-Kibitsholo.*

i-**Nkinga**, *n.* 3. Something which perplexes one; a puzzle.

i-**Nkinge**, *n.* 3. A musical instrument; see *in-Kinge.*

uku-NKINKISHA, *v. t.* To pour coffee or tea into cups; from Du. inschenken.

um-NKINKISHI, *n.* 1. One who pours out tea or coffee.

uku-NKINKISHELA, *v.* To pour out tea or coffee for.

uku-**Nkinqa**, *v. t.* To buy victuals in a shop.

i-**Nkinqa**, *n.* 3. A small quantity of victuals bought in a shop, or given to one in time of dearth.

i-**Nkinqane**, *n.* 3. That which is hard or stiff; see *in Kinqane*.

i-**Nkinqila**, *n.* 3. Catching of the breath; hiccough.

ukuti-**Nkinti**, *v. t.* To kill with a stick.

i-**Nkintsela**, *n.* 3. = *in-Kintsela*.

i-**Nkità**, and i-**Nkitànkità**, *n.* 3. A great number of men, cattle, etc.; fig. *utèta inkità*, he talks much that is useless.

i-**Nkitinkiti**, *n.* 3. Beads.

ukuti-**Nko**, *v. t.* To seize and hold fast with the teeth; to keep to.

i-**Nkobe**, *n.* 3. *pl.* Kafir-corn or maize boiled whole, i.e. without being previously stamped.

i-**Nkobolokonde**, *n.* 3. An insatiable person; = *in-Kobolokonde*.

i-**Nkobongiyane**, *n.* 3. A railway siding.

i-**Nkobonkobo**, *n.* 3. Anything long; a tall, wiry man; a long nozzle on a horse; a long nose on a European; the long beak of the *um-Kòlwane*; used also in a bad sense for swearing.

uku-**Nkoboza**, *v. i.* To run fast, as a dog after game, till it is tired.

i-**Nkoló**, *n.* 3. = *in-Koló*.

i-**Nkololwane**, *n.* 3. = *in-Kololwane*.

uku-**Nkolonkoloza**, To turn the eye in the socket, etc.; see *uku-Nkonkoloza*.

i-**Nkolontyo**, *n.* 3. = *in-Kolontyo*.

i-**Nkolovane**, *n.* 3. = *in-Kolovane*.

i-**Nkomana**, *n.* 3. Dimin. of *i-Nkomo*.

i-**Nkomankoma**, *n.* 3. = *in-Komankoma*.

i-**Nkombà**, *n.* 3. = *in-Kombà*.

i-**Nkombòzembè**, *n.* 3. = *in-Kombòzembè*.

i-**Nkomfo**, *n.* 3. Em. A kind of rush with yellow flowers; = *i-Ncaluka*.

i-**Nkomo**, *n.* 3. A cow; plur. cattle; *inkomo yesibunu*, the cows which belong to the *ingakwe*. Phr. *Hayi, inkomo!* Oh what a number of *lobola*-cattle! as one would say on looking at a large family of girls.

Dimin. *inkomana*, small (not young) cattle; *i-Nkonyana* (q. v.), a calf.

u-**Nkomo**, *n.* 1. (a) lit. 'beast'. A term of reproach applied to a man. A strong man; = *u-Nkabi*.

(b) A large round sweet, so called by children.

ubu-**Nkomo**, *n.* 7. Brutishness.

i-**Nkomonkomo**, *n.* 3. A medicinal fern, used for worms in the intestines; = *in-Komankoma*.

u-**Nkompematè**, *n.* 1. The middle finger.

i-**Nkonazana**, *n.* 2. dimin. of *i-Nkone*. A cow with a white stripe along the spine; fig. chance, fortune, luck, profit, advantage: *ndawadla amankonazana* or *ndalidla elinkonazana*, I had luck which I did not expect, which I am not worthy of.

i-**Nkonde**, *n.* 3. = *in-Konde*.

i-**Nkondlo**, *n.* 3. = *in-Kondlo*.

i-**Nkone**, *n.* 3. An animal with a white stripe along the spine: *inkabi enkone*, a white-backed ox; anything of different colours or bespattered; fem. *inkonekazi*: *inkonekazi ebomvu*, a red cow with a white stripe along the spine; *inkonekazi emnyama*, a black cow with a white stripe along the spine.

i-**Nkongo**, *n.* 3. Re-inforcement. This name was applied by the chief Mhlontlo to his additional forces that were held in reserve in time of war. See also *in-Kongo*.

i-**Nkongolo**, *n.* 3. Anything ugly, as an oblong face; a baboon; that which looks hollow, as an old horse.

ubu-**Nkongolo**, *n.* 7. Ugliness.

uku-**Nkongolisa**, *v.* To make a (baboon's) face at a person: *mus' ukunkongolisa apà*, don't make faces here.

i-**Nkonjane**, *n.* 3. A swallow; see *in-Konjane*.

u-**Nkonka**, *n.* 1. (a) An old male bush-buck; = *u-Ngece*; *inkabi ngunkonka*, the ox is very old. (b) A kind of bird.

uku-**Nkonkela**, *v. t.* Em. To tie very fast; fig. to catch one in his speech.

uku-**Nkonkoloza**, *v. i.* To turn the eye about in the socket, so as to let the whole eye be seen; to look anxiously about in case of danger, or distress, as when one is overlooked and gets no food, or when he cannot perform what he boasted of; to look slyly as if ashamed, or intending some evil; to be dejected, faint-hearted, discouraged, low-spirited; to feel lonely, deserted, abandoned.

Nkonkowane, *adj.* (a) Very cold. (b) Dry (of maize).

uku-**Nkonkoza**, *v. i.* To ooze, stream, trickle, or flow, as marrow from a bone when it is knocked against something.

i-**Nkononkono**, *n.* 3. Something long of its kind, such as a long mealie-cob or a long face; a dirty, filthy person.

i-Nkonqa, *n.* 3. A short-faced person with a projecting forehead.

uku-**Nkontela**, *v. i.* To stick to: *unkontela kweloswi*, he sticks to that word.

uku-**Nkontsha**, *v. t.* To put on the *u-Nkontsho.*

u-Nkontsho, *v.* 5. A woman's head-dress, a mitre.

i-Nkontsoba, *n.* 3. That which is difficult or impossible.

i-Nkontsonkontso, *n.* 3. Trickery, cheatery, misleading speech.

uku-**Nkontya**, *v. t.* To divide milk into portions.

i-Nkontyiba, *n.* 3. A hiding-place among rocks and stones.

i-Nkontyo, *n.* 3. A pit; see *in-Kontyo.*

i-Nkonyana, *n.* 3. dimin. of *i-Nkomo.* plur. *amankonyana.* (a) A new-born calf. (The meaning is extended to include a foal and the young of some other large animals.) Fem. *inkonyanakazi.* (b) The humps of flesh on the upper part of the arm; the biceps muscle. *adj.* Strong, muscular.

i-Nkotyeni, *n.* 3. = *in-Kotyeni.*

i-Nkoyi-yanko, *n.* 3. Great shouting; pleasure, joy, merriment.

ukuti-**Nkú**, *v. t.* To strike: *wati-nkú kum*, he struck at me.

i-Nkubele, *n.* 3. One who is helpless; see *in-Kubele.*

i-Nkubiso, *n.* 3. Hiccough.

uku-**Nkula**, *v. t.* To cudgel, strike with a stick; to beat unmercifully one lying on the ground.

i-Nkulati, *n.* 3. A strong, fearless man.

i-Nkuluko, *n.* 3. A species of white bead.

ukuti-**NKUM**, *v. i.* Of a dry, brittle substance, to crumble in pieces.

i-Nkumnkum, *n.* 3. Anything of a brittle or friable nature, such as shale. *adj.* Brittle, fragile.

ukuti-**Nkumenkume**, *v. t.* To break into fragments.

i-Nkumenkume, *n.* 3. = *i-Nkumnkum.*

uku-**Nkumankumeka**, *v.* To be brittle, crumbling.

i-Nkumbà, *n.* 3. A snail.

i-Nkumbànkwane, *n.* 3. A great number.

i-Nkumbì, *n.* 3. A locust.

i-Nkumbùlakashe, *n.* 3. Em. A great number.

i-Nkume and **i-Nkumi**, *n.* 3. A centipede.

i-Nkumenkume, see under *ukuti-Nkum.*

i-Nkumnya, *n.* 3. That which is toothless.

ubu-**Nkungu**, Tribal for *ubu-Kungu.*

ubu-**Nkuni**, *n.* 7. Hardness.

i-Nkunkuma, *n.* 3. Sweepings, rubbish.

Nkunkutèla, *adj.* Omnipotent.

i-Nkunqe, *n.* 3. The remains of food on a person's teeth after a meal.

i-Nkunqele, *n.* 3. An expert, especially in speaking. *adj.* Energetic, skilful, able, clever, dexterous, eager for something.

ubu-**Nkunqele**, *n.* 7. Experience, skill: *enobunkunqele ekwenzeni nasekutèteni*, being mighty in deed and word.

uku-**Nkuntsa**, *v. i.* To be in doubt, undecided, irresolute.

uku-**Nkuntuza**, *v. i.* To grumble, murmur secretly; not to believe what another says.

i-Nkunzi, *n.* 3. A bull; see *in-Kunzi.*

ubu-**Nkunzi**, *n.* 7. Bull-nature.

isi-Nkwa, *n.* 4. Bread; = *is-Onka.*

ukuti-**Nkwa**, *v. t.* To contract, as flesh or muscles; to contract the eyebrows in making an angry wrinkled face: *uté-nkwa ubuso*, he was dejected, depressed, low-spirited. *v. i.* To get stiff from cold, hunger, spasms; to sleep a little; to throw food into the mouth.

isa-**Nkwankwa**, *n.* 4. A lame, stiff, doubled-up person: *ndamenza isankwa-nkwa*, I overpowered him.

ukuti-**Nkwabalala**, *v. i.* To be astonished, amazed.

uku-**Nkwalambisa**, *v. t.* To make a sham of a thing; to impose, cheat, to be a hypocrite.

i-Nkwalambèsa, *n.* 3. } Imposition,
u-**Nkwalambiso**, *n.* 5. } hypocrisy.

bu-**Nkwalambèsi**, *adv.* Hypocritically: *wazibiza ngomoni bunkwalambèsi*, he called himself a sinner hypocritically.

i-Nkwali, *n.* 2. The outer edge of the hand, etc; see *in-Kwali.*

i-Nkwalutètè, *n.* 3. Stiffness of limbs.

ukuti-**Nkwam**, *v. t.* To gobble up.

uku-**Nkwamla**, *v.* To swallow at once.

i-Nkwambà, *n.* 3 = *in-Kwambà.*

i-Nkwanca, *n.* 3. Remainder, etc.; see *in-Kwanca.*

i-Nkwandlankwandlana, *n.* 3. A kind of plant.

i-Nkwane, *n.* 2. A scaly skin, etc.; see *in-Kwane.*

isa-**Nkwankwa**, see under *ukuti-Nkwa.*

uku-**Nkwantya**, *v. i.* To be terrified; to shake from fear.

u-**Nkwantyo**, *n.* 5. Fear, terror.

uku-**Nkwantyisa**, *v.* To terrify.

u-**Nkwantyiso**, *n.* 5. Fear (active, making afraid).

i-**Nkwashu**, *n.* 3. Numbness; cramp.

uku-**Nkwata**, *v. i.* Not to feel safe, as one who is guilty.

i-**Nkwazi**, *n.* 2. Contempt, disregard.

ukutl-**Nkwe**, *v. t.* To taste, eat.

i-**Nkwembẹ̀zi**, *n.* 3. Fatty matter on water.

i-**Nkwenkwezi**, *n.* 3. A star; = *in-Kwenkwezi.*

i-**Nkwili**, *n.* 3 = *in Kwili.*

uku-**Nkwiniza**, *v. i.* To moan, whine; to squeak as a pig.

—**Nkwinizela**, *v.* To whine for.

i-**Nkwinqila**, *n.* 3. Hiccough; = *i-Nkinqila.*

u-**Nkwintshana**, *n.* 5. A fearing, restless, bad conscience: *ndiva unkwintshana*, my conscience troubles me. (Sometimes used in reference to a good conscience also.)

i-**Nkwintshi**, *n.* 3. = *in-Kwintshi.*

isa-**Nkwintya**, *n.* 4. Hunger, starvation: *unesankwintya*, he is starving.

No, *pron. subj.* 2. p. pl. of condit. future: *nobuya*, ye shall return.

u-**NO**, contraction for *unina wo-*, 'the mother of': *uno-Maria* = *unina wo-Maria*, the mother of Maria and her sisters (cf. *udade bo-Nantsi*).

A prefix of cl. 1, of extremely wide use. It is the female personifying prefix, as *u-So (= uyise wo)* is the male personifying prefix, and means 'the female who is associated with, or has the quality of, the thing mentioned.' It is prefixed to the pet-names (as opposed to the school-names) of most girls, e.g. *u-Nopesi*, so named from her having been born under a peach-tree; *u-Nokẹ̀pu*, born on a day on which snow was seen at Pirie. It is also invariably employed as the prefix of the new name given to a bride on reaching her husband's kraal, e.g. *u-Noeight*, for whom eight *lobola*-cattle were given; *u-Nofashion*, whose parents made their own 'fashion' instead of following the recognised marriage customs; *u-Nobantu*, mother of the people, i.e. beloved.

As may be inferred from the above illustrations, it may be prefixed to almost any word to form a personified noun, and, curiously enough, the noun so formed may sometimes have a masculine signification, e.g. *u-Nobàla*, mother of writing, i.e. a clerk; *u-Nobùla*, mother of scab, i.e. a scab-inspector. A selection of such words is given here; cf. *u-So* and *u-Ma.*

u-**Nobàla**, *n.* 1. from *uku-Bàla.* A writer, clerk, secretary.

u-**Nobambiso**, *n.* 1. from *uku-Bambisa.* A nom-de-plume; the personal pronoun in grammar.

u-**Nobani**, *n.* 1. from *u-Bani.* So-and-so, referring to a woman; a way of addressing a married woman instead of calling her by her name.

u-**Nobẹ̀cuza**, *n.* 1. A kind of bird.

u-**Nobẹ̀ntsubẹ̀ntsu**, *n.* 1. from *uku-Bẹ̀ntsuza.* Restlessness, fidgeting.

u-**Nobiya**, *n.* 1. = *u-Biya.* The ringhals snake.

u-**Noboño**, *n.* 1. A kind of butterfly.

u-**Nobùla**, *n.* 1. from *i-Bùla.* A scab-inspector.

u-**Nobutôngwana**, *n.* 1. from *ubu-Tôngo.* A dwarf-plant with yellow flowers, whose leaves and flowers close at sunset.

u-**Nocanda**, *n.* 1. from *uku-Canda.* A land-surveyor.

u-**Nocand'ìtàmbô**, *n.* 1. lit. the bone-splitter. Schmidelia decipiens *Arn.*, a tree with hard, close-grained wood.

u-**Nocebeyi**, *n.* 1. The Donder-padde or Jan Bloem, a little frog that lives in the ground and is euphemistically spoken of as *in-Kosazana* (which see).

u-**Nocel'izapòlo**, *n.* 1. lit. asking for the leavings of milk in the cow's udder. Venus as an evening star, shining at milking-time; cf. *i-Kwèzi.*

u-**Nocupẹ̀**, *n.* 1. from *uku-Cupà.* A portion broken off the tip of a mealie-cob.

u-**Nocweba**, *n.* 1. from *uku-Cweba.* A girls' game, played with a flat stone, or *iguni*, in a series of 'beds' drawn out on the ground. The game is analogous to that known in Scotland as 'peevers.'

u-**Nocwẹ̀teza**, *n.* 1. from *uku-Cwẹ̀teza.* A typist.

u-**Nodabadekile**, *n.* 1. A kind of bird.

kwa-**Nodekeshe**, *n.* 1. *loc.* Used in the phrase: *kude kwanodekeshe*, you will have to run far before you can escape me.

u-**Nodinda**, *n.* 1. from *uku-Dinda.* A reserved person; one whose mind is deep, cannot be fathomed.

u-**Nodiwu**, *n.* 1. A game of children, played with a piece of plank tied to a string.

u-**Nodlobòyi**, *n.* 1. = *u-Nomawane.*

u-**Nodlola**, *n.* 1. A kind of bird, possibly the Familiar Chat, Phoenicurus familiaris *(Steph.).*

u-**Nodongwe**, *n.* 1. A Kafir song sung by girls.

u-NODYIFOLO, *n.* I. from Du. juffrouw. A missionary's wife.

u-Nodyuwe, *n.* I. A girl who is just reaching the age of puberty; fig. a small bottle of brandy. Dimin. *unodyuwana*, a small bottle.

u-**Nogoqo**, *n.* I. A kind of bird.

u-Nogqala, *n.* I. from *ukuti-Gqā-gqā*. A Hottentot, from having his hair in scattered tufts.

u-Nogqaza, *n.* I. = *i-Gqaza*. Gunning's Little Pinc-pinc grass-warbler.

u-Nogqeku, *n.* I. A song sung at the *intlombè*.

u-Nogumbè, *n.* I. from *uku-Gumbà*. A flood which caused great landslips in the time of Nxele; also the great floods of 1856 and 1874. The name is also used for Noah's flood.

u-Nogwidi, *n.* I. A kind of bird.

u-Noha, *n.* I. A kind of shrub.

u-Nohokwe, *n.* I. A soldier.

u-Nojubalala, *n.* I. from *uku-Juba*. A tadpole.

u-Nokàngela, *n.* I. from *uku-Kàngela*. An onlooker.

u-Nokènce, *n.* I. from *um-Kènce*. Shell of the mother-of-pearl.

u-Nokwinye, *n.* I. One who leaves behind him an unpaid debt or an unatoned-for guilt; a dissembler.

u-Nomademfu, *n.* I. = *i-Demfu*. The largest species of South African frog, Rana adspersa *Bibr.*

u-Nomadol'amade, *n.* I. lit. Long knees. A kind of dock.

u-Nomadudwane, *n.* I. from *uku-Duda*. A scorpion.

u-Nomafutàna, *n.* I. from *uku-Futà*. Used in phrase: *wenza unomafutàna*, he stirred up, roused, incited, provoked strife.

u-Nomagidiva, *n.* I. from *i-Gidiva*. A German block-wagon, whose wheels are made of one block of wood.

u-Nomagoli, *n.* I. The Cape sparrow; = *u-Ndlu-nkulu*.

u-Nomagxa, *n.* I. = *u-Magxa*. A gin-bottle.

u-Nomakwezana, *n.* I. The South African sea-eagle, Haliætus vocifer *(Daud.)*.

u-Nomanxele, **u-Nomanxelana**, and **u-Nomanxedlana**, *n.* I. A species of wasp, Polistes marginalis *Fab.*, which builds a flat paper nest under the shelter of a bank, and which is reputed by the Kafirs to be very vicious.

u-Nomanxilana, *n.* I. lit. the little drunkard. Generic name for the ant-lion, so called from its unsteady flight.

u-Nomanyamanyama, *n.* I. A hobgoblin with a frowning countenance who devours naughty children, and whose name is used for the purpose of frightening children. Fig. a magic lantern.

u-Nomanyuku, *n.* I. The Green-backed bush-warbler, Camaroptera brachyura *(Vieill.)* The name seems to be an attempt to imitate the call.

u-Nomaswana, *n.* I. from *ama-Si*. The Lesser puffback shrike, Dryoscopus cubla *(Shaw)*, so called from its fluffy snow-white rump-feathers.

u-Nomatàmbò, *n.* I. The hadada or green ibis; = *i-Nanane*.

u-Nomatàmbèzantsi, *n.* I. lit. bones underneath. A worm-like lizard, with almost obsolete limbs.

u-Nomatse, *n.* I. = *ili-Tse*. A species of mungoose.

u-Nomawane, *n.* I. Aloe zeyheri, a plant which is used as medicine by the natives before they eat anthrax meat, to counteract the poisonous effects of the meat.

u-Nomazakuzaku, *n.* I. The man who precedes the bride in going out of the hut and regulates all the proceedings of the wedding; the master of ceremonies; fig. a chairman.

u-Nombàkuse, *n.* I. The large oblong, spotted watermelon.

u-NOMENTESHE, *n.* I. from Du. meten with the Kafir verbal suffix-*isha*. A tin mug; a small vessel holding a pint.

u-Nomeva, *n.* I. lit. thorns. The generic name applied to wasps.

u-Nomfazi, *n.* I. from *um-Fazi*. A mother-in-law.

u-Nomflyo, *n.* I. A small, red amaryllis.

u-Nomfulwana, *n.* I. A gecko.

u-Nomfunomfu, *n.* I. A spare, thin person.

u-Nomfutwàna, *n.* I. from *uku-Futà*. The night-adder, Causus rhombeatus, so called from its puffing sound.

u-Nomgcana, *n.* I. A muid sack; a middle-aged married man.

u-Nomgogwana, *n.* I. (a) A person who makes children afraid by painting his face or by putting on a mask. (b) A dangerous hollow place.

u-Nomnkonko, *n.* I. The single head of cattle which a father gives to his married daughter when visiting her place; = *i-Kapu*.

u-**Nomntan'ofayo**, *n.* I. lit. sick child. Hartlaub's cuckoo-shrike, Campephaga hartlaubi *(Salvad.)*, so called from its plaintive song of three notes likened to *ofayo*; see *uku-Bikeka* under *uku-Bika*.

u-**Nomolwana**, *n.* I. Pelargonium alchemilloides *W.*, used for wounds and sores.

u **Nompélana**, *n.* I. A kind of bird.

u-**Nomoyi**, *n.* I. The eggs of the head-louse; also of the bot-fly.

u-**Nompondwana**, *n.* I. Brass button of a conical shape. This was also the name by which the chief Maqoma was known by his people.

u-**Nomtatsi**, *n.* I. A parody.

u-**Nomyayi**, *n.* I. The African rook, Heterocorax capensis *(Licht.)*. a great troubler in the mealie gardens; *lentaka unomyayi ngeyiba ikala kamnandi, koko inesidlanga emqaleni*, the rook would be a beautiful singer if he were only doctored in his throat.

Phr. *unomti ka-nomyayi* or *uneyeza lika-nomyayi*, he has the rook's medicine, i.e. he is exceedingly smart at escaping out of difficulties. (When one of the young is tied into the nest, it is alleged that the rook searches for a certain tree in the forest and, returning with a piece of it, casts it on the snare, with the result that the string is unloosed and the young bird set free.)

u **Nomzanga**, *n.* I. A song of old people at the *umtshilo*.

u-**Nonantsi**, *n.* I. The woman So-and so.

u-**Nonca**. *n.* I. A root dug in time of hunger; *unonca ziduli*, a detective.

u-**Nondala**, *n.* I. A Bushman.

u-**Nondayiza**, *n.* I. The sixth finger, counting from the little finger of the left hand, i.e. the thumb of the right hand.

u-**Nondletyana**, *n.* I. lit. little ear. A person or animal with only one ear.

u-**Nondlwane**, *n.* I. lit. little house. The Cape sparrow, Passer melanurus *(St Mull.)*, so called from its large nest; cf. *u-Ndlunkulu*.

u-**Nondyebo**, *n.* I. from *in-Dyebo*. A treasurer.

u-**Nondyola**, *n.* I. (a) The White-flanked Flycatcher, Batis molitor *(Hahn and Kust)*.

(b) An ornament made of beads.

u-**Nongadlela**, *n.* I. A breechloader gun.

u-**Nongendi**, *n.* I. lit. unmarrying. A nun.

u-**Nongeshana**, *n.* I. A grizzly dappled bead.

u-**Nongqovu**, *n.* I. An old boy.

u-**Nongqutú**, *n.* I. A kind of plant.

u-**Nongululwane**, *n.* I. The platana, Xenopus laevis *(Daud.)*, a kind of frog. The name is also given to the eel.

u-**Nongungu**, *n.* I. A kind of bird.

u-**Nongwevana**, *n.* I. lit. grey. The Black-shouldered kite, Elanus caeruleus *(Desf.)*, so called from its grey plumage.

u-**Nonibe**, *n.* I. A volunteer, a government officer.

u-**Nonkahlela**, *n.* I. from *uku-Kàhlela*. Beer, intoxicating drink.

u-**Nonkala**, *n.* I. A crab.

Phr. *watsho ngononkala*, he made crabs, i.e. he scamped his work; *ngati bekuhamba unonkala*, lit. it seems a crab has been walking here, applied to bad writing; *duda nonkala, uxam uyatshata*, dance, crab, the iguana is being married (a Kafir song); *umdudo wononkala*, the crabs' dance, i.e. much ado about nothing.

u-**Nonkangala**, *n.* I. A kind of toad.

u-**Nonkenteza**, *n.* I. from *uku-Nkenteza*. An incessant, rapid, and vehement speaker.

u-**Nonongqutú**, *n.* I. = *u-Nongqutú*.

u-**Nonqane**, *n.* I. The Little Pinc-pinc Grass-warbler, Hemipteryx minuta *Gunning*, so called from the cry *qa* which it utters as it flies over the veld. This tiny bird has a firm hold of the native mind and figures in a song whose words vary in different localities: *ndikàpè, nonqane, ndiye kwelipèzulu, ndiye kufuna indoda entliziyo 'nye*, lead me, *nonqane*, to the higher country to seek the man of single heart.

u-**Nonqayi**, *n.* I. lit. bald head. The Red-knobbed coot, Fulica cristata *Gm.*, so called in reference to the shield on its forehead.

u-**Nonqàyi**, *n.* I. lit. clay pot. A Frontier Policeman, who wore a leathern helmet resembling a clay pot.

u-**Nonxwe**, *n.* I. The Quail finch, Ortygospiza polyzona *(Temm.)*, so called from its cry *nxwe*, one of the first cries heard at dawn.

u-**Nonyada**, *n.* I. A plant growing flat on the ground; = *um-Funo*.

u-**Nonyingekile**, *n.* I. from *uku-Nyingeka*. One with a narrow waist.

u-**Nonyondla**, *n.* I. from *uku-Nyondla*. A common man who is afraid of great men;

a circumcised youth who is forbidden to look at a female.

u-**Nonyongwane**, *n.* 1. from *i-Nyongo.* A bitter herb used for stomach-ache.

u-**Nonzwi**, *n.* 1. A kind of bird.

u-**Noqand' ilanga**, *n.* 1. lit. the sun-chipper. The Red-fronted Tinker-bird or Anvil-bird, Barbatula pusilla *(Dum.)*, so called from its metallic-sounding song.

u-**Noqandulana**, *n.* 1. = *u-Nonqane.*

u-**Norauzana**, *n.* 1. from *uku-Rauza.* A liar.

u-**Notenga**, *n.* 1. from *uku-Tenga.* A buyer or owner of land.

u-**Notèyi**, *n.* 1. The thumb, one of the variant names given in the children's jingle; see *u-Cikicane.*

u-**Notimba**, *n.* 1. from *uku-Timbà.* A court-messenger.

u-**Notòyi**, *n.* 1. The Cape Penduline Tit, Anthoscopus minutus *(Shaw and Nod.).* The name is also given to the European Willow-wren, Phylloscopus trochilus *(L.)*, an abundant visitor to South Africa during the southern summer.

u-**Notshe**, *n.* 1. Something done or attempted in vain: *ngunotshe*, it is in vain; never.

u-**Notswitswitswi**, *n.* 1. A kind of bird.

u-**Notyali osezantsi**, and u-**Notyali opèzulu**, *n.* 1. Rooms or 'beds' in the girls' game *u-Notwayisi.*

u-NOTWAYISI, *n.* 1. from Eng. twice. A girls' game; = *u-Nocweba.*

u-**Nowambù**, *n.* 1. The Wattled starling, Creatophora carunculatus *(Gm).*

u-**Nowanga**, *n.* 1. The white stork.

o-**Noxesha**, *n.* 1. *pl.* from *i-Xesha.* Second-hand or cast-off clothes.

u-**Noyi**, *n.* 1. A kind of bird.

u-**Nozakuzaku**, *n.* 1. = *u-Nomazakuzaku.*

u-**Nozala**, *n.* 1. from *uku-Zala.* lit. one who has children. A parent, father; fem. *unozalakazi.*

u-**Nozibini**, *n.* 1. The second room or 'bed' in the girls' game *u-Notwayisi.*

u-**Nozikàkana**, *n.* 1. from *ikàka.* A certificate of occupation.

u-**Noziqala**, *n.* 1. The first room or 'bed' in the girls' game *u-Notwayisi.*

u-**Nozitshixwana**, *n.* 1. A turnkey.

um-**Nobo**, *n.* 6. Pedigree; cf. *um-Nombò.*

Nodwa, *adj.* 2 p. pl. You alone; = *Nedwa.* See *Dwa.*

Noko, Although, notwithstanding; see *Oko.*

Nokokubă, **Nokubă**, *conj.* And that, and if, even if, rather than; see *uku-Bă I. B.*; and that: *ndiyaniyala ukuba nitèté, nokuba nenze into enye*, I exhort you, that ye speak and that ye do the same thing; *ndabàlela kuni, okokuba yalahleka, nokokuba yafunyanwa inkomo yam*, I wrote to you, that my cow was lost and that it was found again; *nokuba...nokuba*, whether...or.

uku-**Nokoza**, *v. t.* To scold, chide, rebuke.

Nokuze, *conj.* And that; see *uku-Za.*

um-**Nombò**, *n.* 6. The principal root of a tree; the peduncle of leaves and fruits; fig. pedigree, genealogy.

uku-NONA, *v. i.* Hl. To be respected.

i-**Nono**, *n.* 2. A gentleman; fem. *inonokazi.*

isi-**Noni**, *n.* 4. A decent man of good position, a gentleman; a rich illustrious man of great consequence.

um-**Nono**, *n.* 6. Neatness, carefulness: *yenza ngomnono*, do it carefully or deftly.

ubu-**Nono**, *n.* 7. Fatness, richness, respectability.

uku-**Nonela**, *v.* To be familiar, intimate with others; to enjoy their company: *andisamnoneli*, I have no more pleasure in him.

—**Nonelela**, *v.* To show respect, kind regard for one by receiving him in a friendly way and slaughtering for him.

u-**Nonelelo**, *n.* 5. Respect, regard.

isi-**Nongonongo**, *n.* 4. A great, haughty man who dresses finely.

i-**Nongwe**, *n.* 2. An edible root.

isi-**Noni**, *n.* 4. See under *uku-Nona.*

Nonke, *adj.* 2 p. pl. You all; see *Onke.*

i-**Nono**, etc. See under *uku-Nona.*

um-**Nonono**, *n.* 6. (a) A round back, the back of a chair.

(b) A tree, Roodebesje, Olinia cymosa *Thunb.*

isi-**Nonopù**, *n.* 4. A rich, well-known man.

uku-**Nonoza**, *v. i.* To make faces, by pulling down the upper lip.

—**Nonozela**, *v.* To make faces or grimaces at.

Nonyaka, *adv.* The present year; see *u-Nyaka.*

uku-**Notà**, *v. i.* To be comfortably seated.

uku-NOYISHA, *v. t.* To invite; from S. A. Du. nooien, for uitnodigen.

ili-**Nqa**, *n.* 2. The blesbok, Damaliscus albifrons *(Burch.).*

ukuti-**NQA**, *v. i.* To wonder; to be astonished: *batè-nqa*, they were astonished;

watètà bōnqa, he amazed them (the people).

i-Nqa, *n.* 3. A wonder, surprise.

ukutèka-Nqa, *v.* To be wonderful: *lento itèke-nqa,* this thing is wonderful; *kutèke-nqa ukuba bangambulalanga,* it was a wonder they did not kill him.

ukutèla-Nqa, *v.* To be astonished at: *batèle-nqa ukufundisa kwakè,* they were astonished at his teaching.

ukuti-Nqà, *v. i. Amanzi atè-nqà apà,* the water reached here, (showing with the hand how far it reached).

ukuti-Nqà, *v. i.* To fall.

i-Nqābā, *n.* 3. A sudden first flow of milk out of the milk sack.

uku-Nqăba, *v. t.* To gnaw bones.

um-Nqăbi, *n.* 1. A gnawer of bones.

uku-Nqābā, *v. i.* To become impracticable from difficulties: *indlela inqābile,* the road is impracticable; *lonto inqābile,* that thing is impossible; to be fixed, firm, secure: *isikonkwane sinqābile,* the nail is fast; *ndinqābile ebubini,* I am safe from misfortune; to be immovable: *unqāba nenkomo yakè,* he refuses to part with his cattle; to withhold: *akwanqāba uncedo kwakò kum,* you did not withhold your help from me; to be inaccessible, valuable beyond attainment, except by arduous efforts or by making sacrifices: *lengubo inqābile,* this dress is too dear for me; to be very scarce: *imvula inqābile nonyaka-njè,* rain is very scarce this year.

i-Nqābā, *n.* 3. An impossibility, difficulty, impracticability: *yinqābā yokuba ndiyenze lonto ngokwam,* it is an impossibility for me to accomplish this thing alone; fig. inaccessibility, firmness; fastness, stronghold, fortification, tower, castle; loc. *enqabèni.*

Nqaŋanqaba, *adj.* Austere, hard, harsh, rough.

ama-Nqat anqaba, *n.* 2. *pl.* Difficulties.

ubu-Nqabanqaba, *n.* 7. Difficulty.

uku-Nqābela, *v.* To be impossible etc., for; to be beyond one's power: *lento indinqābele,* this thing is too much for me.

i-Nqabelo, *n.* 3. Impossibility.

uku-Nqābisa, *v.* To render difficult, impossible, impracticable; to make fast, impregnable; to fortify: *bayasiyinqābisa indlela,* they make the road impassable; *banqābisa umzi,* they made the village inaccessible, i.e. they fortified it; *umzi unqātyisiwe,* the place is fortified; to make dear, keep prices high: *abelungu bayazinqābisa izinto zabo,* the white people keep high prices; fig. to make safe; to guard, preserve: *u-Tixo uyasinqābisa engozini* or *kwingozi,* God keeps or guards us from danger.

—**Nqābisela,** *v.* To make safe for or against.

i-Nqabakazi, *n.* 3. A cow with a spotted forehead.

um-Nqabaza, *n.* 6. Du. kruis-besje, Grewia occidentalis *L.* The wood is used for assegai-shafts.

i-Nqăbe, *n.* 3. (a) A brown ox with a white forehead.

(b) The Diamond sparrow, Petronia superciliaris *(H.B.),* with reference to the white band over the eye. Other small birds with white eyebrows, such as the Cape sparrow, may occasionally be called by this name.

uku-Nqabula, *v. t.* To kiss.

ukuti-Nqadalala, *v. i.* To be astonished, bewildered, perplexed: *basuka bakuluva olodaba bafumana batì-nqadalala,* when they heard that news, they were bewildered.

uku-Nqagata, *v. t.* To interrupt one in his speech.

uku Nqăka, *v. t.* To give food to children, old people or helpless persons, who are not able to take it by themselves.

um-Nqăki, *n.* 1. One who nourishes others.

i-Nqăka, *n.* 3. The thick curd of calabash milk; cheese.

i-Nqăkala, *n.* 3. One who is without a friend.

uku-Nqăkaqă, *v. i.* To fall (from a horse); to fall hard to the ground; to be injured, wasted for nothing.

—**Nqăkaqèka,** *v. =uku-Nqăkaqă.*

—**Nqăkaqisa,** *v.* To fell one down.

um-Nqakati, *n.* 6. An uneven number. Phr. *owesitàtù ngumnqakati,* two's company, three's none.

uku-Nqakìda, *v. i.* To be still alive (used with *uh-Omi).*

i-Nqaku, *n.* 2. Little things; dimin. *amanqakwana,* marks, signs, attributes, remarks.

ukuti-Nqaku, *v. t.* To stretch out one's hand to catch a ball thrown by another.

uku-Nqakula, *v. =ukuti-Nqaku.*

—**Nqakulela,** *v.* To catch for another. Phr. *akukò mpukane inqakulela enye,* one fly does not catch for another. (says the industrious man to the idle); each must work for himself.

—**Nqakulisa,** *v.* In the children's game of *ukupùca,* to toss up a pebble and pick up another pebble before catching it.

i-**Nqakwè**, *n.* 3. Dowry given by parents to a daughter going to her new home.

uku-**Nqala**, *v. t.* To cut rings into the bark of a stick; to ring, i.e. mark, it; fig. to have an old grudge or secret enmity against another person.

i-Nqala, *n.* 3. A scratch; sullenness, sulkiness, vindictiveness: *u-Herodiya waba nenqala kuye*, Herodias set herself against him.

uku-**Nqalana**, *v.* To bear secret enmity against one another.

—**Nqalela**, *v.* To cut out a plan (for stealing, etc.), for which act *inqala* is now used.

isi-**Nqàla**, *n* 4. Sighing; heavy, hysterical breathing; continual grief of mind, heaviness of spirit.

uku-**Nqalasha**, *v. t.* To beg, ask alms.

—**Nqalashana**, *v. Banqalashana naye*, they planned with him.

i-**Nqàle**, *n.* 3. An open space round a house, village or adjacent lands; suburbs.

i-**Nqàlo**, *n.* 3. A thong by which the rider is secured from falling off a bullock when training it.

i-**Nqalu**, *n.* 3. The striped field-mouse, Arvicanthis pumilio *(Sparr)*.

i-**Nqaluka**, *n.* 3. A pack-saddle.

u-**Nqalukoko**, *n.* 1. A baker.

ukutì-**Nqam**, *v. t.* To cut off suddenly: *bazitènqam izandla zetù*, they cut off our hands suddenly.

isi-Nqam, *n.* 4. A bit or part of a thing; *izinto ezenziwa izinqam*, things done by halves.

uku-**Nqamka**, *v.* To be cut off; to cease from an action: *umoya unqamkile*, the wind abated; *unqamkile ezonweni*, he left off sinning.

—**Nqamkela**, *v.* = *uku-Nqumkela*.

—**Nqamla**, *v. t.* (a) To cut off: *yinqamle intambò apà*, cut off the thong here; fig. to shorten, interrupt, break off, leave off a discourse or narrative: *nqamla ukutètà kwakò*, cut short your discourse.

(b) To cross: *sanqamla ilàfa*, we crossed the plain; *inyembèzi zinqamla umbonubò wakè*, tears cross his nose.

—**Nqamlana**, *v.* To cross each other, as two paths crossing each other.

—**Nqamlela**, *v.* To shorten.

—**Nqamleza**, *v.* To put across each other, as sticks or poles; to place things across a space diagonally: *nqamleza ukubeka inkuni*, put the pieces of wood across; to take a short cut: *masinqamleze apà*, let us take a short cut here, or, let us stretch across here.

um-**Nqamlezo**, *n.* 6. Two pieces of wood fixed across each other; a cross.

uku-**Nqamlezela**, *v.* To cross at or about: *masinqamlezele apò*, let us make a short cut in that direction.

—**Nqamlezisa**, *v.* To lay across each other:, *zinqamlezise izibonda*, place the poles across each other.

i-**Nqàma**, *n.* 3. The collar-bone.

uku-**Nqama**, *v. t.* To seize a knife to cut, or a stick to beat.

i-**Nqambì**, *n.* 3. Anything which is ceremonially unclean, or despised, or which causes loathing; an animal unclean for food, as a horse; any animal or person separated from others on account of uncleanness, with special reference to a person who has contracted syphilis.

ubu-**Nqambì**, *n.* 7. Uncleanness.

um-**Nqambù**, *n.* 6. A piece of tobacco.

uku-**Nqambùla**, *v. t.* To move, shake (the head) in refusal; to be displeased with.

um-**Nqambùlo**, *n.* 6. The lower jaw.

u-**Nqàmeko** and u-**Nqàmo**, *n.* 5. Brow or ledge of a mountain; an overhanging projection.

ukutì-**Nqamfu**, *v. i.* To be dirty; to have the face only half washed.

uku-**Nqamka**, **Nqamla**, etc.. See under *ukutì-Nqam*.

i-**Nqampu**, *n.* 3. A neck of land over a ridge of mountains.

ukutì-**Nqampu**, *v. i.* To be conspicuous, to appear.

i-**Nqanaba**, *n.* 3. (a) A very steep step or hill; fig. difficulty, standard. (b) = *i-Nqanawa*.

i-**Nqanam**, *n.* 2. A round chapiter.

um-**Nqananqana**, *n.* 6. One; pl. a few.

i-**Nqanawa**, *n.* 3. A ship.

isi-**Nqanawa**, *n.* 4. A fleet.

i-**Nqancu**, *n.* 3. A top like an *um-Bòngisa*.

i-**Nqanda**, *n.* 3. A kind of *i-Nongwe*.

uku-**Nqanda**, *v. t.* To turn back a person or animal from a path which it is pursuing; to turn home: *zinqande inkabi, nazo zimka*, turn the oxen back, there they are going away; hence, to warn another beforehand.

isi-Nqandabuya, *n.* 4. Stupidity.

isi-Nqand'amatè, *n.* 4. A lover, (cf. *amaTè*).

uku-**Nqandeka**, *v.* To be prevented, stopped, turned back.

—**Nqandela**, *v.* To turn back for, or in a particular direction: *zinqandele ekàya ezonkomo.* turn those beasts towards home.

—**Nqandisa**, *v.* To help or assist to turn back.

um-**Nqandane**, *n.* 6. A kind of plant.

uku-**Nq̀anga**, *v. t.* To toss to and fro; fig. *wanqanga ityala*, he went to court always complaining; to circumcise the gland.

i-**Nq̀anga**, *n.* 3. Glans penis.

uku-**Nqangaqà**, *v. t.* To resist generally.

uku-**Nq̀angaza**, *v. i.* To call or cry aloud.

u-**Nq̀angazo**, *n.* 5. A loud call or cry; the sound produced by hitting upon the ox-hide shields in a fight.

Nqangi, nqanji, *adv.* Em. First in point of time: *ndafika nq.ngi*, I arrived first; *kwimini zanqangi*, in the early days.

uku-**Nq̀angiyela**, *v. i.* To look out or plan with the intent to get something for oneself; to assert one's own interest, not to mind the interest of others; to be selfish.

um-**Nq̀angiyelo**, *n.* 6. Plan, device.

i-**Nqankala**, *n.* 3, = *i Nqàkala.*

Nqanqa, *interj.* used by children in the phrase *nqanqa gontsi*, which they sing when looking for the edible root *igontsi.*

i-**Nq̀anqaba**, *n.* 3. Steep ascent.

i-**Nqanqanqa**, *n.* 3. Difficulty; hard matter in discourses.

uku-**Nqanqatèka**, *v.* To have a strong desire for an object, espec. for tobacco, after having been deprived of it for a time.

i-**Nq̀ànqòlo**, *n.* 3. The Cape Thick-knee or dikkop, Oedicnemus capensis *Licht.*

i-**Nq̀antosi**, *n.* 3. Dry ground that cannot be dug.

uku-**Nqantsa**, *v. t.* To throw up roots or *inkobe* with the hand, and catch them in the mouth (a custom of boys).

um-**Nqantsa**, *n.* 6. A place difficult of access; a steep not easily ascended.

um-**Nqantsi**, *n.* 6. The first, principal or only matter or object; main point.

uku-**Nqapèla**, *v. i.* To stop growing; to be stunted in growth. Children, pattering about in the rain, say: *nqapèla ndikùle*, come down (don't stay in the clouds) that I may grow.

i-**Nqapèla**, *n.* 2. A dwarf.

u-**Nqapèla-ndikùle**, *n.* 5. Sharp practice, reducing another to bankruptcy for one's own benefit; fig. responsible government.

uku-**Nqaqulisa**, *v. t.* To break in (a horse); to train, discipline.

i-**Nqařazisa**, *n.* 3. Sound of cracking of joints.

uku-**Nqařela**, *v. t.* To stop one in his speech or conversation, under the pretence of knowing already what he wishes to say; to bring one to a point where he is no longer able to answer.

i-**Nqashela**, *n.* 2. A piece of skin used as a legging; an ornament round the ankle, of beads *(ama-Só)* on string or wire.

i-**Nqatà**, *n.* 2. The fat of flesh; fatness, richness: *ubusi bunamanqatà*, the honey is rich; fig. *inqatà lelizwi*, the force of the word.

Phr. *uzisikela enqatèni*, he cuts the fat part for himself, i.e. he is optimistic; *linqumile inqatà*, the fat has cooled, i.e. he's in a fix, he laughs best that laughs last; *ngatì ndidle amanqatà*, it seems as if I had eaten fat, i.e. I am sick of this thing through having done it so often, I am fed up with this job.

um-**Nqatè**, *n.* 6. A wild carrot; = *um-Gushe.*

i-**Nqatshi**, *n.* 3. A whip.

u-**Nqatyana**, *n.* 1. A sparrow. Dimin. of *i-Nqàbe.*

uku-**Nq̀àvula**, *v. t.* Of a dog, to snap at.

uku-**Nq̀àwa**, *v. i.* To hunt alone.

i-**Nq̀àwa**, *n.* 2. (a) A man who goes out hunting alone, a great hunter. (b) The lynx or caracal, Felis caracal *Guld.*

i-**Nqawa**, *n.* 3. (a) A tobacco-pipe. (b) An acorn.

i-**Nq̀àwane**, *n.* 3. (a) A fragrant root, used as medicine for stomach-ache.

(b) = *is-Andawane.*

i-**Nq̀àyi**, *n.* 3. A round earthen vessel, an earthen bowl made of clay, which has the roundness of a head.

i-**Nq̀ayi**, *n.* 3. A bald head: *ngumfo onenq̀ayi*, he is a bald-headed man.

ubu-**Nq̀ayi**, *n.* 7. Baldness.

um-**Nq̀ayi**, *n.* 6. Eleodendron velutinum *Harv.*, a forest tree furnishing the long pointed stick without a knob, used as a weapon in single conflict, and held high above the head in dancing; the stick itself. Dimin. *umnqayana*, a small stick.

i-**Nq̀ayi-mpòfu**, *n.* 3. The fruit of *um-Nq̀ayi-mpòfu.*

um-**Nq̀ayi-mpòfu**, *n.* 6. A species of tree with small red fruit like cherries.

uku-**Nqaza**, *v. i.* To sit dumb with surprise or astonishment, holding the hand under the chin.

i-**Nqazo**, *n.* 3. A wonderful matter; astonishment, surprise.

uku-**Nqazela**, *v.* To be astonished, wonder at, about, etc.

ili-**Nqe**, *n.* 2. Misgiving, mistrust; want of confidence, fear of failure in an undertaking; feeling of nervousness from an apprehension of danger; pl. *amanqe*, the extremities of the back below the loins. Phr. *utèta into ef'amanqe*, he talks nonsense; see *uku-Fa*.

isi-**Nqe**, *n.* 4. (a) The small of the back, the loins: *ndinesinqe*, I have lumbago; *wasimbèla isinqe*, he ran away swiftly. (b) The stern of a boat. (c) Saddle of mutton; sirloin.

i-**Nqebeŕu**, *n.* 3. A person or thing that helps out of difficulties and calms restless feelings; hence, a name for *igqiŕa*.

i-**Nqèbesha**, used as *adj.* Round like a copula or dome; a hat with brim turned up.

uku-**Nqekanqeka**, To fall down, = *uku-Nqàkaqà*.

i-**Nqekenqeke**, *n.* 3. A great number, a crowd of people.

uku-**Nqekeza**, *v. t.* To open a book, garment; to put the legs astride.

u-**Nqèku**, *n.* 5. An old thing, broken off on one side; = *u-Kambà*.

uku-**Nqèla**, *v. t.* To put aside.

i-**Nqèle**, *n.* 3. = *i-Nqàle*.

um-**Nqele**, *n.* 6. A motto, sign.

i-**Nqelekumana**, *n.* 2. A child with a disproportionately small head; an illegitimate child.

um-**Nqelelengi**, *n.* 1. One who spies out by intrigue; a detective, adviser, helper, toiler.

um-**Nqelembila**, *n.* 6. A kind of tree.

uku-**Nqèlisa**, *v. i.* To guess nearly right, almost to arrive at an object aimed at.

uku-**Nqena**, *v. i.* To be disinclined, indisposed to an undertaking or project; to feel indifferent; to be idle, lazy: *ndinqena ukutèta*, I feel disinclined to speak; *ndiyawunqena umsebenzi*, I feel indisposed to work. *v. t.* To delay: *ndimnqenile*, I delayed him; also, I am afraid of him.

—**Nqenana**, *v.* Of two parties, to decline combat.

i-**Nqeneŕa**, *n.* 2. A lazy person.

ubu-**Nqena** and ubu-**Nqeneŕa**, *n.* 7. Laziness, idleness, indolence, listlessness.

uku-**Nqeneka**, *v.* To be disinclined to do a thing; also of a particular action, to be distasteful.

uku-**Nqènqà**, *v. i.* To sit in a reclining posture leaning the head on the arm; to lounge.

um-**Nqènqò**, *n.* 6. The back of a chair, a support; the part of a thing on which it leans; one of a number of things lying in a row.

isi-**Nqènqèlo**, *n.* 4. Couch, sofa.

uku-**Nqènqisa**, *v.* To place, or cause to sit, in a reclining position.

isi-**Nqènqè**, *n.* 4. Ruins; fig. *izinqènqè zamafu*, dark, torn clouds.

ukutl-**Nqènqèlele**, *v. i.* To stand about; to loiter.

um-**Nqenqenqe**, *n.* 6. One who runs along quickly; a rheumatic or other pain in any part of the body.

uku-**Nqètà**, *v. t.* To pare or cut away cautiously the edge or side of anything, (as an axe-handle, etc.); fig. not to go straight into a village, or forest, from fear; to stand far off; to keep at a distance; to approach the boundaries of a place or enclosure with caution.

u-**Nqèzunqèzu**, *n.* 5. The sound made by rams knocking their heads against each other.

uku-**Nqèzula**, *v. t.* Of rams, to butt with their foreheads; fig. to strike painfully, but without making bruises or marks.

ukutl-**Nqì**, *v. i.* To be firm, fixed, stiff, hard: *indlebe zakè zitè-nqi*, he is hard of hearing; *inyawo zakè zitè-nqi*, his feet are stiff, lame; *indoda etè-nqi*, a strong, middle-aged man.

ukutl-**Nqi**, *v. t.* To open, e.g. by taking the lid off a pot.

uku-**Nqika**, *v. t.* To open, e.g. a cornpit or a cavern by removing the stone with which it is covered or closed; to open something (a book, letter, seal, antheap) which was previously closed or concealed.

—**Nqikeka**, *v.* To be opened up.

uku-**Nqiba**, *v. t.* To beg; to sponge upon a person by frequenting his house and asking for food.

i-**Nqiba**, *n.* 2. A beggar, sponger.

i-**Nqila**, *n.* 3. Anything round in shape like a ring; used as *adj.* Round.

ukutl-**Nqile**, *v. t.* To beat with a stick.

i-**Nqili**, *n.* 3. A round village; a large cattle-kraal; a district.

i-**Nqilo**, *n.* 2. The Cape longclaw, Macronyx capensis *(L.)*.

uku-**Nqina**, *v. i.* To become lean, meagre, thin, slender: *ndinqinile*, I am lean.

i-**Nqina**, *n.* 2. The foot or hoof of an animal; an impression or mark left by the foot of an animal; fig. the footprint of a man, the distinctive features in his character

or teaching which can be seen and followed by others: *ndilanda inqina lika-Ntsikana,* I am following Ntsikana's footsteps.

i-**Nqina**, *n.* 3. Hunting party: *ndiy' enqìna,* I go hunting.

uku **NQ'INA**, (l long) *v. t.* To witness to; to testify; to give evidence: *kukunqìna kwakè oku,* this is his evidence, the record he gives; to affirm, declare positively or solemnly: *ukunqìn' umpêfumlo,* to belong to the catechumens.

i-**Nqina**, *n.* 2. Witness; one who testifies to or attests a fact; hence god-fathers and god-mothers are called *amanqìna.*

isi-**Nqino**, *n.* 4. Witness, evidence.

ubu-**Nqina**, *n.* 7. Witness, evidence: *uz' unganqìni ubunqìna obuxoki ngowenu,* thou shalt not bear false witness against thy neighbour.

uku-**Nqineka**, *v.* To be confirmed (the truth).

—**Nqinela**, *v.* To witness for, or on behalf of: *uyinqìnele inyaniso,* he has borne witness to the truth.

isi-**Nqinelo**, *n.* 4. Witness for or about one.

uku-**Nqinelana**, *v.* To confirm the evidence of each other, to be in agreement as to their evidence: *u-Tixo uyanqìnelana nabo,* God bears them (with them) witness.

—**Nqinisa**, *v.* To cause to witness, testify, etc.

isi-**Nqiniso**, *n.* 4. Testimony.

uku-**Nqiniseka**, *v.* To be firm as a witness; to be sure, certain of a fact.

—**Nqinisela**, *v.* To make one witness for a certain matter.

—**Nqinisisa**, *v.* To cause to testify properly, constantly.

uku-**Nqinda**, *v. t.* To thrust with a stump horn which has been cut off; to beat with the first; to cuff, fight. *adv. ngokunqindwa,* unintelligently, hazily, ambiguously, (speaking or doing).

um-**Nqindashe**, *n.* 1. One who is always showing his fist, or beating with it.

i-**Nqindi**, *n.* 2. (1) An ox whose horns have been shortened, by cutting off the points; fem. *inqindikazi.*

(2) The fist; fig. one who is always ready to fight, an impudent person. Satan is called *u-Manqindi. Kungamanqindi,* = *ngokunqindwa,* see *uku-Nqinda.*

isi-**Nqindi**, *n.* 4. Anything with the point cut off.

um-**Nqini**, *n.* 6. An animal whose tail is cut short or has been lost through inoculation. Dimin. *iminqinana,* used as *adj.* A few.

i-**Nqiniba**, *n.* 3. The elbow.

i-**Nqiniko**, *n.* 3. A mechanic, etc., = *i-Ncibi.*

isi-**Nqininqini**, *n.* 4. used as *adj.* Strong, robust, stout, hardy.

u-**Nqinishe**, *n.* 1. A poisonous kind of lizard, Du. geitye; a small dark-brown puff-adder with dark spots.

i-**Nqintsi**, *n.* 3. The hollow in the back of the neck.

ukuti-**Nqìpù**, ukutàna-**Nqipù**, and uku-**Nqipùla**, *v. i.* To meet suddenly: *ingwe yatàna-nqipù nomfo,* the leopard attacked the man; *ndìtène-nqipù naye esitulateni,* I suddenly met him in the street; used also of an intermittent pain; to have gripings.

ama-**Nqipùlo**, *n.* 2. *pl.* Gripings.

uku-**Nqipùlana**, *v.* To meet or to come across suddenly from opposite sides: *banqipùlana naye,* they alighted upon him, met him unexpectedly.

um-**Nqiwu**, *n.* 6. A rod, bar, thong or fillet, on which curtains, etc., are hung up.

i-**Nqo**, *n.* 3. The Egyptian vulture, Neophron percnopterus (*L.*); Du. witte kraai.

ukuti-**Nqō**, *v. i.* To stand upright, perpendicular: *wema wati-nqō,* he stood straight up; fig. to assume an attitude of determination: *wati-nqō intamo,* he was stiffnecked, stubborn, obstinate; to be determined in carrying out a purpose; to refuse to listen to reasons for abandoning a course of conduct.

u-**Nqomlenzana**, *n.* 1. One standing on his head with his legs in the air.

ukuti-**Nqǒ**, *v. t.* used as *adv.* Exactly: *utshilo-na?* did you say so? *nqǒ,* exactly; to seize or touch: *wa'nti-nqǒ ngoqǒqǒqǒ,* he caught hold of him exactly by the windpipe; to touch the exact spot; to peck with the beak; to stitch at the proper place.

um-**Nqo**, *n.* 6. A sign; = *um-Nqele.*

i-**Nqoba**, *n.* 3. Em. Cyperus usitatus *Burch.,* an edible root.

i-**Nqobo**, *n.* 3. (1) A choice, excellent, valuable, exquisite, superior thing, in which one can trust; one's own possession which he prizes most; a principle. (2) = *ama-Danda.*

isi-**Nqobo**, *n.* 4. A thing in which one can have confidence; a refuge.

ubu **Nqobo**, *n.* 7. Self-confidence, self-assurance.

i-**Nqoboka**, *n.* 3. A bulrush.

i-**Nqobololo**, *n.* 3. A tall, strong, robust person of great physical endurance.

i-**Nqogu**, *n.* 2. An intimate friend: *inqogu lasekàya*, a friend of our home, one who is accustomed to visit us often.

uku-**Nqoka**, (tribal) To give food to children or old people; = *uku-Nqàka*.

ukuti-**Nqokoqo**, *v. i.* To look upon a thing with astonishment; to observe, watch, consider.

uku-**Nqòla**, *v. i.* To be hard, obstinate, obdurate.

i-**Nqòla**, *n.* 3. An obstinate, hard, unbelieving, godless person; a heathen.

ubu-**Nqòla**, *n.* 7. Hardness, stubbornness, stupid obstinacy.

uku-**Nqōla**, *v. i.* To climb a difficult, fatiguing height, bowing down constantly; to pick up. Phr. *isityeba-mva sinqol'intaba*, a poor man becoming rich ascends a mountain; i.e. an upstart is proud.

isi-**Nqola**, *n.* 4.
i-**Nqola-mti**, *n.* 3.
isi-**Nqola-mti**, *n.* 4.
} Generic term for wood-peckers.

uku-**Nqōlaǹqōla**, *v.* To stoop down: *wanqōlanqōla pàntsi*, he stooped to the ground.

i-**Nqolo**, *n.* 3. The back part of the head; = *t-Kosi*, and *i-Nqolonci*.

uku-**Nqoloba**, *v. t.* To kill one by one.

ukuti-**Nqolokotò**, *v. t.* To fight.

uku-**Nqolonca**, —**Nqolontsa**, *v. i.* To lean with the head on something; fig. to be confident in one; to rely on one: *wanqolonca kum* or *ngam*, he had confidence in me.

i-**Nqolonci**,
i-**Nqolontsi**,
n. 3. The back part of the head; fig. *uyinqolonci yam*, you are my cushion or couch on which I rest, i.e. I have confidence in you, I rely on you.

i-**Nqoloqò**, *n.* 3. A man who understands all kinds of work.

uku-**Nqòlosa**, *v. i.* To step forth firmly; to be proud and haughty, despising others, as big boys do to little ones; fig. to weigh, consider properly.

i-**Nqòlowa**, *n.* 3. Wheat.

uku-**Nqoma**, *v. t.* To lend a cow to another that he may have the use of the milk: *wondinqoma inkomo*, you must give me the loan of a cow; *kukò isicaka ayakusinqoma ngayo*, there is a servant to whom he will give the loan of it.

i-**Nqoma**, *n.* 3. A cow or cows lent to another person to milk.

i-**Nqombòkazi**, *n.* 3. A dark-yellow cow.

uku-**Nqomfa**, *v. i.* To fillip with the finger.

u-**Nqomfenqomfe**, *n.* 1. A childrens' game, in which a pebble is made to bounce up from the back of the hand a dozen times in succession.

i-**Nqomfiya**, *n.* 3. Em., = *u-Hadi*.

u-**Nqomlenzana**, see under *ukuti-Nqō*.

ukuti-**Nqòna**, *v. i.* To stand upright.

um-**Nqongonqo**, *n.* 6. A high sounding voice.

um-**Nqonqo**, *n.* 6. Spinal marrow.

um-**Nqònqò**, *n.* 6. A single individual; used as *adj.* A few: *iminqònqò ngaminye*, a very few (remaining over from a battle).

Nqonqonqo, *interj.* The sound made by a person at the door of a hut in imitation of knocking, to indicate that he seeks admission.

uku-**Nqonqoza**, *v. t.* To knock, as at a door for admission: *ngonqozani novulelwa*, knock and it shall be opened to you.

—**Nqonqozela**, *v.* To knock for a purpose: *sakè sanqonqozelwa*, we were knocked for (i.e. by people wanting to get in.)

uku-**Nqopisa**, *v. t.* pass. *ngotshiswa*. To make an appointment, agreement, contract; to institute, stipulate for a certain place, time or thing.

um-**Nqopisi**, *n.* 1. One who makes an engagement, etc.

um-**Nqopiso**, *n.* 6. An appointment, engagement, obligation, covenant, treaty.

uku-**Nqopisana**, *v.* To make a mutual engagement, contract; to enter into an agreement, covenant: *banqopisana naye*, they made an agreement with him.

um-**Nqopisano**, *n.* 6. Mutual agreement, etc.

um-**Nqopiswano**, *n.* 6. The time fixed by two parties for the performance of an action.

um-**Nqopiseli**, *n.* 1. One who makes an engagement, etc., for.

i-**Nqòsha**, *n.* 3. The upper part of the chest.

uku-**Nqòtola**, *v. t.* To guide calves with a stick, warding them off on the right and left, when driving them; to correct or chastise (boys).

i-**Nqova**, *n.* 3. The scales of the skin, scurf of the head.

i-**Nqowa**, = Em. *i-Nqoba*.

uku-**Nqoza**, *v. i.* To do a thing occasionally: *wanqoza ukubàla*, he wrote occasionally; to shoot, thunder occasionally, at intervals, not constantly.

i-**Nqu**, *n.* 3. The black wildebeest or white-tailed gnu, Connochaetes gnu *(H. Smith.)*. Phr. *ukutùnga inqu*,to jest, joke.

isi-**Nqu**, *n.* 4. A wild cow.

um-**Nqû**, *n.* 1. The Cape bristle-necked bulbul, Phyllastrephus capensis *Sw.*, so called apparently from its cry.

ulu-**Nqû**, *n.* 5. Brow or ledge of stone or rock projecting, overhanging; fig. an overhanging eyebrow; ill-will, envy, unkindness, spite, aversion.

ukuti-**Nqû**, *v. i.* (a) To touch only: *umkónto watì-nqû*, the assegai only touched (did not enter). (b) To cease, stand still: *indàba zitè-nqû*, there is no news. (c) *adv.* Wholly, completely: *indlu yatshiswa nqû*, the whole house was burnt down, consumed, i.e. to the ground.

ukuti-**Nqûnqû**, *v.* To nudge; to touch a person sitting near one, so as to attract his attention without attracting the attention of others.

um-**Nquba**, *n.* 6. A temporary erection, a hut for shelter on a journey; an encampment. Dimin. *umnqutyana.*

uku-**Nqûba**, *v. i.* To thrust, run, strike with the head against a hard substance.

—**Nqûbeka**, *v.* To strike against a hard substance; to become a wreck: *umkómbè unqûbeke eweni*, the ship was wrecked on a rock.

i-**Nqubakazi**, *n.* 3. An elderly woman.

uku-**Nqubaza**, *v. t.* To hinder, interrupt.

i-**Nqudenqu**, *n.* 3. A nice thing like a pudding; fig. a sweet pleasure, delight, happiness.

i-**Nqugwala**, *n.* 2. A white stripe painted round a house; a white neckerchief round the neck; the white on the dewlap of cattle; a round hut or house with perpendicular sides. Phr. *ndilinqugwala*, I am wet with sweat.

i-**Nquku**, *n.* 2. Remark, hint, indication.

i-**Nquku**, *n.* 3. *pl. Inquku eziveneyo*, rich, fat people.

isi-**Nquku**, *n.* 4. Mass, body, corpulency; one who is very fat; a stout, short and thick person.

i-**Nqûkuva**, *n.* 3.=*i-Ngqukuva.*

uku-**Nqula**, *v. t.* To call on the departed ancestors *(iminyanya)*; to utter incantations for help, as is done by doctors for their patients; hence, to worship, pray; to call upon God for blessings. (2) To coo: *amazuba ayanqula*, the wood-pigeons coo.

um-**Nquli**, *n.* 1. One who calls for help.

u-**Nquli**, *n.* 5. Worship, religion.

uku-**Nqulela**, *v.* To be religious for a purpose.

i-**Nqûla**, *n.* 3. The thyroid gland, Adam's apple.

uku-**Nqûla**, *v. i.* To give abundance of milk (applied only to cows).

i-**Nqûlatya**, *n.* 3. A jump: *ndenza inqûlatya*, I jumped.

i-**Nqulo**, *n.* 2. A small species of land tortoise.

ukuti-**Nqum**, *v. i.* To cease, leave off;= *uku-Nqumka* and *uku-Nqamka.*

isi-**Nqum**, *n.* 4. Something blunt.

u-**Nqum' utùli**, *n.* 1. The month of July.

uku-**Nqumka**, *v. i.* To get blunt; to cease: *ukukùpà kunqumkile*, the vomiting has stopped.

isi-**Nqumka**, *n.* 4. A piece of wood cut off; a log, stump.

uku-**Nqumkela**, *v.* pass. *nqunyukelwa.* To cut off from.

—**Nqumla**, *v. t.* To cut off: *ukuzinqumla*, to circumcise.

um-**Nqumli**, *n.* 1. An executioner.

uku-**Nqumlela**, *v.* To cut off for another.

—**Nqumleza**, *v.*=*uku-Nqamleza.*

—**Nqumza**, *v.* (a) To make blunt, to take off the edge; fig. to weaken, lessen, assuage, relieve.

(b) To keep at;=*uku-Joka.*

i-**Nquma**, *n.* 2. A head-ornament, made by tying the skin of a bird or a mole to the hair in front.

um-**Nquma**, *n.* 6. The wild olive, Olea verrucosa *Link.*, used medicinally for tapeworm; a stick of this tree.

Phr. *sinomnquma*, we have no appetite, we do not like the milk.

um-**Nquma-swile**, *n.* 6. Bastard ironwood, Olea foveolata. *E.M.*

uku-**Nqûma**, *v. t.* To kill (bird, snake) with one decisive blow; to strike down to the ground.

uku-**Nqûmela**, *v.* To striked own to the ground.

uku-**Nquma**, *v. i.* Of milk, to coagulate; of fat, to dry up; to get tough, dry, hard: *udaka lunqumile*, the clay is dry. Phr. *uku-nqum' inqatà*, to have one's whole soul in a thing or work.

—**Nqumela**, *v.* To dry up at: *amafutà anqumela emqaleni*, the fat dried up in his throat.

ukuti-**Nqumama** and uku-**Nqumama** *v. i.* To stand still; to cease operations: *batènqumama endleleni*, they stood still in the road.

uku-**Nqumamisa**, *v.* To stop. Pass. *nqunyanyiswa;* to be brought to a stand-still by being startled, etc.

uku-**Nqumbà**, *v. i.* To be in a heap; to be full, satiated.

i-**Nqumbà**, *n.* 3. A closely packed concourse of people, or drove of cattle, which remains in the place where it is, does not move.

i-**Nqumbi**, *n.* 3. Anything heaped or poured into a heap; substance.

uku-**Nqumbisa**, *v.* To heap up; to make full.

ukuti-**Nqumbùlulu**, *v. i.* To be muddy: *amanzi atê-nqumbùlulu*, the water is muddy, thick, not clear.

ubu-**Nqumbùlulu**, *n.* 7. Thickness (of blood or any other fluid); stiffness of porridge.

ukuti-**Nqume**, *v. i.* To be suddenly stopped, startled, stunned; cf. *uku-Nquma.*

um-**Nqumela**, *n.* 6. Tallow made from the fat of cattle.

i-**Nqùmeya**, *n.* 3. The spring-haas; = *u-Nzipônde.*

uku-**Nqumka** and uku-**Nqumla**, see under *ukuti-Nqum.*

ukuba-**Nqumnqesi**, *v. i.* To be in doubt, to hesitate.

ubu-**Nqumnqesi**, *n.* 7. Doubt, hesitation.

ukuti-**Nqumnqum**, *v. i.* To be soft as gristle.

i-**Nqùmra**, *n.* 3. Chaff, peel, paring.

uku-**Nqumza**, *v. t.* See under *ukuti-Nqum.*

uku-**Nqunda**, *v. t.* To break off or cut away any tender branch or grass, as in reaping Kafircorn; to shorten, cut short.

um-**Nqundu**, *n.* 6. The fundament; the exposure of the whole body; the bottom of a vessel.

um-**Nqundu wenyati**, *n.* 6. A tree whose roots are so strong that they sometimes break the plough-shares. The name, which refers to the strength of the tree, is considered vulgar by the women, who talk of it under the more polite name of *um-Bunu wenyati*; see *um-Va wenyati.*

um-**Nqunduluti**, *n.* 6. A snipe.

ama-**Nqundwana**. *n.* 2. *pl.* used as *adj.* Lying on the back, with knees drawn in, and hands up; cramped up.

uku-**Nqunga**, *v. i.* To be restless; to fidget, as a dog that is tied up; to try, intend, hasten.

—**Nqungisa**, *v.* To drive round in a circle; to wander from the subject under discussion.

uku-**Nqungula**, *v. t.* To tire; to disgust, make squeamish, loathsome.

—**Nqunguka**, *v.* To be tired, exhausted; to loathe, be disgusted.

i-**Nqùnqà**, *n.* 3. A crowd, an assemblage.

uku-**Nqunqa**, *v. t.* To chop or cut into pieces; to mince (meat); to cut up forage for horses.

ukuti-**Nqunqe**, *v. i.* To hold one's tongue; to be quiet.

i-**Nqū-nqū-nqū**, *n.* 2. Sound of beating on the head.

uku-**Nqunqutà**, *v. t.* To gnaw hard things, in such a way as to be heard (as mice): *ibôkwe zimnqunqutà umbona*, the goats crunch the mealies.

uku-**Nquntsa**, *v. i.* To slacken one's pace, to go slowly after going fast.

ama-**Nqupunqupu**, *n.* 2. *pl.* Changes, ups and downs of life.

uku-**Nququla**, *v. t.* To steal all that happens to be at hand.

isi-**Nqurùu**, *n.* 4. Grudge, hatred, animosity.

uku-**Npùruleka**, *v. i.* To make a peculiar sound from the throat similar to that made by a wood-pigeon; to dance in a bad manner.

uku-**Nqùsha**, *v. t.* To stamp with a pestle in a mortar, so as to remove the husks: *nqùsha umbôna*, stamp the maize; fig. to work for food.

isi-**Nqùsho**, *n.* 4. A mortar.

um-**Nqùsho**, *n.* 6. Stamped maize.

i-**Nqushululu**, *n.* 2. A strong, stout, vigorous person.

ubu-**Nqushunqushu**, *n.* 7. The being short and thick like a pig.

uku-**Nqutùla**, *v. t.* To pluck out or cut short or cut off the hair; to shave; to pull strongly; to draw out that which is held tightly.

um-**Nqutùli**, *n.* 1. One who plucks out or cuts off hair or wool; a shaver.

uku-**Nqutùka**, *v.* To fall out or break off, as the hair after sickness.

i-**Nqùva**, Round, etc., = *i-Ngqukuva.*

uku-**Nquzela**, *v. i.* To limp.

i-**Nquzi**, *n.* 2. A lump or unevenness on the skull, espec. on the forehead over the eyes.

u-**Nquzulwane**, *n.* 5. A little lump; a hill.

ili-**Nqwa**, *n.* 2. A desire or longing which has not been satisfied; dissatisfaction with a decision: *noko ndiyeka ndinelinqwa*, though I give in, I am not quite satisfied.

Nqwā, *adv.* Just as, resembling, exactly like: *ihashe lam nqwā nelo,* my horse is exactly like that one.

ukuti-**Nqwā**, *v. i.* To resemble; to be like: *wona ke utè-nqwā kanye no-Cikozayo lo,* this truly resembleth Talkative.

ukuti-**Nqwá**, *v. i.* To meet with suddenly and unexpectedly in a certain locality: *ndati-nqwá nengwe,* I had an unexpected meeting with a tiger.

ukutâna-**Nqwá**, *v.* To meet with each other suddenly and unexpectedly at a certain spot: *satâna-nqwá enkalweni,* we met each other exactly at the neck of the mountain; to look at each other at the same time.

ukuti-**Nqwakaqa**, *v.* = *ukuti-Nqwá*: *ndati-nqwakaqa noufo ndingamlindele,* I met the man unexpectedly.

ukuti-**Nqwa** and uku-**Nqwala**, *v. i.* To lie down or sit and slumber; to nod the head while dozing or otherwise; to take a nap.

ukuti-**Nqwale**, *v. i.* To bow the head: *batè-nqwale,* they bowed their heads.

uku-**Nqwaleka**, *v.* To be nodding.

—**Nqwalaza**, *v.* Em. To be dozing, sit slumbering; to nod with the head.

uku-**Nqwadala**, *v. i.* To be at a loss: *wa-nqwadala amatyala,* he could not sustain his complaints, discuss them, proceed with them.

ukuti-**Nqwakaqa**, *v.* = *ukuti-Nqwá.*

u-**Nqwakunqwaku**, *n.* 5. A dog that readily catches pieces of meat thrown to it; a person who has his wits about him and is ever ready to discuss any topic.

uku-**Nqwalaza** and ukuti-**Nqwale**, see under *ukuti-Nqwa.*

uku-**Nqwambá**, *v. t.* To keep off, restrain: *uyazingwambá,* he restrains himself; cf. *uku-Nqanda.*

i-**Nqwambà**, *n.* 2. (a) A long strip of skin wound round the neck of an infant, as a charm against evil.

(b) A cut made on the nose of a calf to prevent it from sucking.

uku-**Nqwambèla**, *v.* To keep off from: *uyandinqwambèla intshaba zam,* he guards me against my enemies.

um-**Nqwane**, *n.* 6. Erythrina tomentosa *R.Br.*, a tree with broad leaves and rough bark, common in Eastern Pondoland.

uku-**Nqwanqwa**, *v. i.* To shrink back; to be reserved; to hesitate, delay; to be indisposed to an undertaking or task: *akanjwanqwa ukutètà,* or *watètà ngokunganqwanqwi,* and he spoke freely, openly, without reserve; *ndanqwanqwa ukudla,* I hesitated, i.e. I delayed to eat.

i-**Nqwanqwa**, *n.* 2. Pieces of wood put up against the hole in the side of a grave, or in a cornpit, or over the mouth of an elephant-trap; a kind of trellis work nailed or tied before a window opening; shutters; fig. reserve, restraint.

Plur. *amanqwanqwa,* short lengths of wood.

uku-**Nqwantsa**, *v. t.* = *uku-Nquntsa.*

um-**Nqwantsi**, *n.* 6. The bad deeds of *igqwiŕa.*

uku-**Nqwasana**, *v.* To wink or nod in order to caution another.

ukuti-**Nqwatya**, *v. i.* To sit down.

um-**Nqwazi**, *n.* 6. A covering for the head of women, being a high cap made of skin trimmed with beads; a bonnet, cap, hat.

i-**Nqwebeba**, *n.* 3. Crinum undatum.

i-**Nqwebebana**, *n.* 3. Scilla lancaefolia *Baker,* used for gallsickness. Also applied to the star of Bethlehem, Ornithogalum.

i-**Nqwelo**, *n.* 3. A wagon.

uku-**Nqwema**, *v. t.* To cut, chop, divide meat into small pieces.

i-**Nqweme**, *n.* 2. The inside of an animal minced fine. Phr. *inqweme lentulo,* minced salamander, is eaten only by Bushmen or renowned hunters; a great delicacy, something very precious; *inqweme lenkau lidliwa babini, owesitâtù ngumnqakati,* a minced monkey may serve for two, but the third gets nothing; referring to secret talk which is heard by a few only; or, two's company, three's none.

ukuti-**Nqweme**, *v. t.* To strike down; = *uku-Nqûma.*

uku-**Nqwemema**, *v. i.* To stand still, etc.; see *uku-Nqumama.*

uku-**NQWENA**, *v. t.* To desire strongly, in either a good or a bad sense; to lust after; to covet.

i-**Nqweno**, *n.* 3.
u-**Nqweno**, *n.* 5.
um-**Nqweno** *n.* 6.
} Strong desire, lust, covetousness, avarice.

uku-**Nqwenela**, *v.* To desire for; to lust after something; to covet what is another's.

u-**Nqwenelo**, *n.* 5.
um-**Nqwenelo**, *n.* 6.
} A strong desire for something.

uku-**Nqweneleka**, *v.* To be desirable: *impahla ezinqwenelekayo,* desirable chattels.

—**Nqwenelekela**, *v.* To be desirable for: *ingumti onqwenelekela ukuqiqisa*, being a tree desirable for making one wise.

—**Nqwenelela**, *v.* To wish well for a person: *ndiyakunqwenelela (uhambò luhle)*, I wish you a prosperous journey.

—**Nqwenisa**, *v.* To cause or excite a strong desire in another.

i-**Nqwetà**, *n.* 3. Incompleteness.

Nqwi, *interj.* Hallo! Be attentive!

ukuti-**Nqwi**, and uku-**Nqwila**, *v. i.* To bow down the head in dozing; to stoop, crouch, hide down, as a bird in the grass.

i-**Nqwili**, *n.* 3. One who ducks, stoops, hides.

uku-**Nqwilisa**, *v.* To cause to stoop or fall, down or together.

—**Nqwilisela**, *v.* To cause to duck, to stoop into: *izikòhlakalo ziyakunqwilisela*, wickednesses bring you down to ruin.

i-**Nqwina**, *n.* 3. A thing made into little bits.

i-**Nqwinlba**, *n.* 3. The elbow-joint.

uku-**Nqwintela**, *v. i.* To eat like a child; to spill food. *v. t.* To break off fruit. Em. To cut off maize.

ukuti-**Nshwa**, *v. i.* Em. = *ukuti-Ntshwa.*

um-**Nta**, *n.* 1. Shortened form of *umntwana.* A child: *mnta kabawo* or *kamá*, child of my father or of my mother; (a familiar phrase of fond address to a child or favourite). Em. *umnta kwetù*, one of us.

Phr. *izinto azimnta ka-Ngqika zonke*, not everyone is a son of Gaika, i.e. all are not equally fortunate.

ukuti-**Nta**, *v. t.* To stare: *amehlo akè anditènta*, he stared at me; *lasuka le-nta amehlo ixego*, the old man just stared.

isa-**Ntakinja**, *(? i-Santakinja) n.* The Forest weaver, Ploceus bicolor *Vieill.* The name is evidently an attempt to imitate the bird's song; cf. *i-Ngilikingci.*

imi-**Ntalantala**, *n.* 6. *pl.* Growing sparsely; useless, e.g. maize plants standing singly, here and there, in small numbers.

uku-**Ntama**, —**Ntamnana**, } *v. i.* To act as a spy or detective.

u-**Ntamnani**, *n.* 1. A spy, detective.

u-**Ntamekana**, *n.* 1. A little child, = *u-Sana.*

u-**Ntamo-mnyama**, *n.* 1. lit. black neck. A name for the Cape Turtle, Turtur capicola *(Sund.)*, referring to the narrow black band on the back of its neck.

um-**Ntana**, Short form of *umntwana.*

um-**Ntan'ezulu**, *n.* 1. Lit. child of heaven. The praying mantis, or Hottentot god. It is not harmed by the native children, lest they themselves should suffer evil through their ill-treating it. This little creature is entreated by the Kafir children, as it used to be by the Hottentots, in prayers after this fashion: *ngcengeze, mntanezulu, us'usicelele ingubo kuyihlo*, excuse the liberty I take with you, child of heaven; would you ask your father for clothes (food, a goat, goodwill) for me.

um-**Ntananangu**, *n.* 6. *Wenzē umntananangu*, he spoke much to no purpose.

i-**Ntangantwa**, *n.* 3. One who is homeless.

ubu-**Ntangantwa**, *n.* 7. Homelessness.

uku-**Ntanta**, *v. i.* To be constantly on the move; to shift or run about without purpose or aim; to be excited; to be a busybody; not to know what to do; to be at a loss.

isa-**Ntanta**, *n.* 4. One who runs hither and thither.

uku-**Ntantazela**, *v.* = *uku-Ntanta.*

—**Ntaza**, *v. t.* To rove about doing nothing.

—**Nteka**, *v. i.* Of a report, to fly about.

Ntanyongo, *adj.* Wrathful; see *in-Tanyongo.*

i-**Ntapúntapú**, *n.* 3. Vigorous kicking of a cow in its endeavour to break the ropes that tie its legs.

i-**Ntaŕantaŕa**, *n.* 3. A mob.

uku-**Ntaza** and **Nteka**, see under *uku-Ntanta.*

i-**Ntekaza**, *n.* 3. The Cape Sumach, Colpoon compressum *Berg.*

ubu-**Ntenda**, *n.* 7. Roundness; from *uku-Tènda.*

uku-**Ntenetya**, *v. i.* To lie as if asleep, but in reality to be alert to all that is going on, and to be listening to what is being said by others.

i-**Ntenetya**, *n.* 3. The rock hare, Lepus saxatilis *Cuv.* The name is probably applied also to the red hare, Pronolagus crassicaudatus *(Geoff.)*, having reference to the habit of hares of lying motionless in their forms; *intenety' induna*, the male; fem. *intenetyakazi.*

uku-**Ntenteleza**, *v. i.* To perform any bodily exercise (dancing, riding, etc.) dexterously, elegantly.

ukuti-**Ntentente**, *v. t.* To coddle, cherish a child: *wamenza untentente*, he nursed the child tenderly.

i-**Ntententе**, *n.* 3. One treated with great tenderness by his parents.

uku-**Ntenteza**, *v. i.* Of the pulse, to beat.

kwa-**Nti**, only used in the *loc.* A place where there is no dwelling and no shelter of any kind; a waste, desolate tract. Phr. *kwa-nti zitshile*, in the desert where everything is burnt up.

ukutì-**Nti**, *v. i.* To disquiet, disturb, trouble.

i-**Ntibane**, *n.* 3. =*in-Tibane*.

uku-**Ntila**, *v. t.* To stamp, pound; fig. to push against the udder as calves do to get the milk; to belabour with the fist.

isi-Ntilo, *n.* 4. A pestle, stamper.

uku-**Ntilela**, *v.* To urge: *uyazintilela*, he urges himself.

i-**Ntimbà**, *n.* 3. The silver-fish.

ukutì-**Ntimfa**, *v. t.* To put down; to place.

uku-**Ntinga**, *v. i.* To go far away.

uku-**Ntingela**, *v.* To go or rise far to: *intingela pèzulu* or *emalengalengeni*, it goes high up into the air (as a bubble of soap or a bird).

i-**Ntini**, *n.* 3. The Cape otter.

u-**Ntinti**, *n.* 1. A boys' game, in which sides are chosen to oppose each other. Each side has a 'home', in which a stick *(u-Ntinti)* is set up, at which the opposite side throw their sticks. The following method is adopted in determining which side is to begin. One party says 'We'll begin', to which the second replies '*Bomvu*'. The boys of the first party must then run the gauntlet through the second who endeavour to rub their heads as they pass. If the boys of the second party succeed in rubbing, they begin; if they fail, the first party begins.

If, in throwing, a boy hits the *untinti* he gets his stick back. But, if all those of one side throw without hitting, the throwers then scramble for their sticks, while the defending party seek to defend them *(uku-Tintela)* and to rub *(uku-Dyoba)* their heads as they seek to regain possession of their sticks.

ama-**Ntintinti**, *n* 2. *pl.* Blows: *uxam wakòlwa ngamantintinti*, the iguana was persuaded by blows.

uku-**Ntintya**, *v.* To drink copiously.

i-**Ntla**, *n.* 2. The space from a position taken at the foot of a hill up towards the top, i.e. the upper side, the higher region, or top of a mountain, the head of a stream, used in the locative as *prep.*: *entla kotàngo*, on the upper side of the hedge; *entla komlambò*, or *emantla omlambò*, at the higher or upper part of the river; *ngasentla* or *ngentla komfula*, towards the upper part of the ravine. *adv. ngentla*; higher up=*entla;* used also for the North, *ngentla empumalanga*, at the North-east; *ngentla entshonalanga*, at the North-west.

ili-**Ntla**, *n.* 2. The part of the hut directly opposite the door and beyond the fire place which is in the middle of the hut. It is always occupied by the master of the hut.

um-**Ntla**, *n.* 6. The north.

ukutì-**Ntla**, *v. t.* and *i.* To do suddenly, unexpectedly, e.g. to hit against a stone accidentally, or to hit another accidentally: *umtè-ntla ngesando*, he hit him accidentally with the hammer; to arrive suddenly at a place: *watì akutì-ntla etafileni wabona ipèsika*, when he came up to the table he saw a peach; to stamp mealies in an emergency, on the unexpected arrival of visitors; to doze off into sleep.

—**Ntlantla**, *v.* To stamp mealies hurriedly.

ubu-**Ntlabati**, *n.* 7. Sandiness: *into ebuntlabati*, a sandy thing.

i-**Ntlafantlafa**, *n.* 3. Juicy lean meat.

u-**Ntlahlahlungulu**, *n.* 1. The coccyx of animals; the side-muscle of cattle, on which the *i-Hlungulu* is often found sitting.

i-**Ntlaka**, *n.* 3. (a) Gum, resin; *intlak' emhlopè*, frankincense.

Phr. *bayintlaka nexolo,* they stick together like gum and bark, they go hand in hand.

(b) The white of the eye, the transparent part of the eyeball; the white of an egg.

ukutì-**Ntlaka**, *v. t.* To work coarsely, e.g. to sew a garment superficially, not thoroughly; to grind corn coarsely.

Ntlakantlaka, *adj.* Coarse (meal); of coarse texture, as sackcloth: *ingubo intlakantlaka*, the garment is coarse. *adv. wampàtà ntlakantlaka*, he treated him roughly.

uku-**Ntlakaza**, *v.* =*ukutì-Ntlaka.*

i-**Ntlakohlaza**, *n.* 3. Spring-time.

i-**Ntlakotshane**, *n.* 3. (a) The carcass of a monkey dressed for eating. (b) =*in-Tlakotshane.*

i-**Ntlala**, *n.* 3. The udder; =*in-Tlala.*

ukutì-**Ntlale** and uku-**Ntlala**, *v. t.* from *ukutì-Ntla*: *ndimtè-ntlale*, I threw him to the ground (in wrestling).

uku-**Ntlalana**, *v.* To wrestle with one another.

—**Ntlaleka**, *v.* To be knocked about from side to side; to be here and there.

i-**Ntlaluntlalu**, *n.* 3. =*in-Tlaluntlalu.*

i-**Ntlama**, *n.* 3. Yeast; =*in-Tlama.*

i-**Ntlamo**, *n.* 3. =*in-Tlamo.*

i-**Ntlango**, *n.* 3. A wilderness; =*in-Tlango.*

i-**Ntlangu**, *n.* 3. =*in-Tlangu.*

u-**Ntlangula**, *n.* 1. Em. April or May.

i-**Ntlaninge**, *n.* 3. Abundance; see *in-Tlaninge.*

uku-**Ntlantla**, *v. i.* To separate from; to quarrel, dispute.

i-**Ntlantlu**, *n.* 3. A divided part, section, division, variety, diversity: *abantu bazintlantlu*, the people are at variance, opposing each other, not in harmony.

uku-**Ntlantlana**, *v.* To quarrel with one another: *nanga amadoda amabini entlantlana*, here are two men quarrelling with each other.

uku-**Ntlantlatà**, *v. t.* To soften by chewing a string, thong, etc., with the teeth: *inkomo intlantlatà intambò*, the cow is chewing the thong; to chew at lice with the teeth, as a dog does; to beat, knock into pap; to crush; fig. to examine an article by pressing it between the fingers.

—**Ntlantlatàna**, *v.* To beat each other.

i-**Ntlanto**, *n.* 3. =*in-Tlanto.*

i-**Ntlantsi**, *n.* 3. A spark.

i-**Ntlatlokwane**, *n.* 3. The Bottle-nest weaver, Ploceus ocularius *A. Sm.*

i-**Ntlatywa**, *n.* 3. A long-bodied, short-legged person.

i-**Ntlava**, *n.* 3. =*in-Tlava.*

i-**Ntlekele**, *n.* 3. Misfortune; see *in-Tlekele.*

i-**Ntlelelwane**, *n.* 3. Twilight, dusk.

i-**Ntlelemu**, *n.* 3. Kafir beer dregs.

i-**Ntlengetwà**, *n.* 3. Cold wind from the south.

i-**Ntletsane**, *n.* 3. A mixture of beer and brandy.

ukuti-**Ntlilikiti**, *v.* To strike a person hard with the hand or first, so as to injure him severely.

i-**Ntlintiyoya**, *n.* 3. A plover.

uku-**Ntlità**, *v.* To give a box on the ear with the hand.

—**Ntlitèka**, *v.* To push against a thing; to be cuffed with the fist.

i-**Ntlitèko**, *n.* 3. A blow with the fist; a cuff.

ukuti-**Ntliti**, *v. Utè-ntliti ubutòngo*, he sleeps fast or soundly.

i-**Ntliziyo**, *n.* 3. The physical heart of man or animals; =*in-Tliziyo.*

ukuti-**Ntlo**, *v.* To look or peep in; to put the head a little within the doorway; to look into superficially.

i-**Ntlohle**, *n.* 3. That which is agreeable, pleasant.

i-**Ntloko**, *n.* 3. The head; see *in-Tloko.*

ama-**Ntloko**, *n.* 2. *pl.* The upper part of a valley, where the river rises; the source of a river; loc. *emantloko.*

uku-**Ntlokotisa**, *v.* To thrust forward contemptuously; cf. *uku-Hlohloloza.*

i-**Ntlokululo**, *n.* 3. The stuff which is used for clarifying beer.

u-**Ntlolanja**, *n.* 1. Em. The month of January.

i-**Ntlomo**, *n.* 3. =*in-Tlomo.*

i-**Ntlondl**, *n.* 3. =*in-Tlondi.*

uku-**Ntlontlozela**, *v.* To feel a tingling sensation, excited by a pungent smell, espec. before sneezing.

i-**Ntlonze**, *n.* 3. =*in-Tlonze.*

i-**Ntlosa**, *n.* 3. Em. Parched green corn or Kafir corn.

i-**Ntloya**, *n.* 3. Whey; see *in-Tloya.*

u-**Ntloyile**, *n.* 1. =*u-Ntloyiya.*

u-**Ntloyiya**, *n.* 1. The Egyptian Kite, Milvus aegyptius *(Gm).*

i-**Ntlumayo**, *n.* 3. The Kafir bean.

i-**Ntlungwa**, *n.* 3. =*in-Tlungwa.*

i-**Ntlupà**, *n.* 3. Liquor amnii.

i-**Ntluzentluze**, *n.* 3. Unevenness, (having one finger longer or shorter than the other); fig. disharmony.

i-**Ntlwa**, *n.* 3. A winged termite.

i-**Nto**, *n.* 3. see *in-To.*

ubu-**Nto**, *n.* 7. Nature, manner, peculiarity by which one thing differs from another.

i-**Ntobole**, *n.* 3. =*i-Nyenzane.*

i-**Ntololwane**, *n.* 3. A kind of plant.

i-**Ntombàzana**, *n.* 3. plur. *amantombàzana.* A little girl.

i-**Ntombi**, *n.* 3. A girl, maiden. virgin, daughter; =*in-Tombi.*

ubu-**Ntombi**, *n.* 7. Maiden-hood; virginity.

Ntombèla, *adj.* Em. Red, as blood; soft, as silk.

u-**Ntondo**, *n.* 1. The last foal of a horse or the last kid of a goat; used vulgarly with reference to a woman: *into enguntondo ka-Nantsi*, the last child of So-and-so; see *um-Tòndo.*

i-**Ntonga**, *n.* 3. A stick; see *in-Tonga.*

uku-**Ntontelana**, *v.* To come together; of armies, to meet.

uku-**Ntontoza**, *v.* To have palpitation of the heart.

i-**Ntoshe**, *n.* 3. Misfortune, etc.; see *in-Toshe*.

ùbu-**Ntotòlolo**, *n.* 7. Decrepitude.

u-**Ntsala-manxoweni**, *n.* 1. Os innominatum.

Ntsaluba, *adj.* Of hair, standing one by one.

um-**Ntsantsa**, *n.* 6. A hollow place running up a mountain, ravine, gulf; deep valley, hollow gap; euphem. for vagina feminae.

Ntsanyuntsanyu, *adj.* Flimsy: *ingubo entsanyuntsanyu*, a thin garment, or one nearly worn out.

i-**Ntsapàntsapà**, *n.* 3. A person given to hospitality; also = *i-Ntshapàntshapà*.

u-**Ntsasana**, *n.* 1. A ruffian, rogue.

i-**Ntsasaule**, *n.* 3. Anything, as hair, standing on end.

i-**Ntsasela**, *n.* 3. = *in-Tsasela*.

Ntsatàntsatà, *adj.* Tall and lean, slender, lank; waddling like a duck.

i-**Ntseka**, *n.* 3. Necklace made of the shells of ostrich eggs.

Ntsekemfu, *adj.* Very fat.

uku-**Ntsela**, *v. i.* To speak in a hidden way, figuratively.

i-**Ntsela**, *n.* 3. Hidden speech: *ndiv' intsela*, I do not understand.

i-**Ntsele**, *n.* 3. = *in-Tsele*.

i-**Ntselu**, *n.* 3. A kind of bird.

i-**Ntselwane**, *n.* 3. = *in-Tselwane*.

i-**Ntsema**, *n.* 3. = *in-Tsema*.

i-**Ntsengentsu**, *n.* 3. Insignificance.

i-**Ntsente**, *n.* 3. = *in-Tsente*.

Ntshakantshaka, *adj.* Thinly spread, as wool on a sheep or grains on a maizecob; a patch or grain here and there; dim. *ntshakantshakana*, of no renown, not valued but contemned or scorned.

i-**Ntshakatsholo**, *n.* 3. = *in-Tshakatsholo*.

i-**Ntshakavu**, *n.* 3. = *in-Tshakavu*.

i-**Ntshakaxa**, *n.* 3. Tasteless food.

i-**Ntshakuca**, *n.* 3. Corn standing poor and short.

i-**Ntshamntsham**, *n.* 3. A tasteless pumpkin.

i-**Ntshandela**, *n.* 3. = *in-Tshandela*.

i-**Ntshapàntshapà**, *n.* 3. A volatile, frivolous person.

i-**Ntshatshoba**, *n.* 3. The male inflorescence of the maize-plant.

i-**Ntshatshongo**, *n.* 3. = *in-Tshatshongo*.

i-**Ntshebe**, *n.* 3. Beard on the chin.

i-**Ntshembènxa**, *n.* 3. = *in-Tshembènxa*.

i-**Ntshemntshem**, *n.* 3. Anything very white in appearance, as a whitened wall, a white rock or precipice.

i-**Ntshengece**, *n.* 3. = *in-Tshengece*.

i-**Ntshengula**, *n.* 3. = *in-Tshengula*.

i-**Ntshenu**, *n.* 3. = *in-Tshenu*.

i-**Ntshepè**, *n.* 3. = *in-Tshepè*.

i-**Ntsheshembà**, *n.* 3. = *in-Tsheshembà*.

ukutl-**Ntshi**, *v. i.* To catch and hold; to clasp, embrace: *yitl-ntshi*, tie it tight.

i-**Ntshibakwè**, *n.* 3. One who behaves unkindly to acquaintances; = *in-Tshibakwè*.

i-**Ntshikintshiki**, *n.* 3. Small grain.

i-**Ntshikintshikikazi**, *n.* 3. A woman in wrath.

i-**Ntshili**, *n.* 3. The red-faced mousebird, Colius indicus *Lath.*, so called from its cry.

u-**Ntshilo**, *n.* 5. Hunting where every man takes what he kills.

Ntshimpantsholo, *adj.* Excited: *umzi u-ntshimpantsholo*, the village is in a panic on account of a crime.

i-**Ntshinga**, *n.* 3. = *in-Tshinga*.

i-**Ntshingintsholo**, *n.* 3. = *in-Tshingintsholo*.

i-**Ntshinka**, *n.* 3. = *in-Tshinka*.

ukutl-**Ntshinte**, *v. i.* To strike on the neck.

i-**Ntshintintshinti**, *n.* 3. A blow, beating; the beating with sticks of an individual or an object by a number of people.

i-**Ntshinyongo**, *n.* 3. from *ukuti-Shinyi*. Great darkness.

i-**Ntshipà**, *n.* 3. The flower of *i-Nyibiba*.

i-**Ntshipintshipi**, *n.* 3. Fine rain.

i-**Ntshixilili**, *n.* 3. A big lean animal.

i-**Ntshiyane**, *n.* 2. The common waxbill, Estrilda astrild (*L.*). The name is sometimes loosely applied to allied species.

i-**Ntshiyi**, *n.* 3. and i-**Ntshiyongo**, *n.* 3. See under *i-Shiyi*.

i-**Ntshiyo**, *n.* 3. = *in-Tshiyo*.

i-**Ntshiyontshiyo**, *n.* 3. A kind of bird, probably the same as *i-Ntshiyane*.

ukutl-**Ntshŏ**, *v. i.* To stare, look sharply at one.

u-**Ntsho**, *n.* 1. Species of eagle.

i-**Ntshokontshoko**, *n.* 3. Haste; one who is in advance of others in tracing stolen animals.

i-**Ntshokovane**, *n.* 3. Haughtiness, disdain; a wrathful person.

i-**Ntshongo**, *n.* 3. The oil which accumulates in the stem of a tobacco-pipe.

i-**Ntshontsho**, *n.* 2. A chicken.

i-**Ntshontsho**, *n.* 3. *sing. only.* An abominable, odious thing; a disgusting smell; anything which creates disgust. *adj. into*

cyintshontsho. an abominable thing.

ubu-**Ntshontsho**, *n.* 7. Abomination, odiousness.

i-**Ntshoqa**, *n.* 3. A disgusting smell.

i-**Ntshovuntshovu**, *n.* 3. That which is fearful, wrathful, impetuous, blustering.

uku-**Ntshula**, *v. i.* Of horns or plants, to shoot forth, bud, spring up, germinate.

—**Ntshulela**, *v.* To bring forth for: *uya kukuntshulela imitàna enameva*, it shall bring forth thorns to thee.

—**Ntshulisa**, *v.* To make to grow.

—**Ntshulisela**, *v.* To make to grow for: *ulontshulisela inkomo utyani*, He causeth the grass to grow for the cattle.

i-**Ntshulube**, *n.* 3. A red, intestinal worm.

i-**Ntshunquntshunqu**, *n.* 3. Anything wanting in toughness; cf. *i-Dapudapu*.

i-**Ntshuntshe**, *n.* 3. A long spear.

i-**Ntshuntshute**, *n.* 3. Something tapering and sharp-pointed.

i-**Ntshuze**, *n.* 3. A small, edible root.

ukuti-**Ntshwa**, *v. i.* To contract, shrink or draw together, as the skin, when burnt; or leather, when placed too near a fire; fig. to contract the features in anger; to scowl; to be gloomy, morose; to have a sour face; = Em. *ukuti-Nshwa*.

i-**Ntshwaqane**, *n.* 3. A random speech; one who jumps from one subject to another; also a curse.

i-**Ntshwau**, *n.* 3. A plant with an edible root.

i-**Ntshwentshwe**, *n.* 2. = *i-Ntshontsho*.

uku-**Ntshwenya**, *v. i.* To shrivel up (as corn, etc., from drought).

—**Ntshwenyisa**, *v.* To cause to shrivel up.

uku-**Ntshwiba**, *v. t.* To milk into the mouth.

ukuti-**Ntsi**, *v. i* To ache (from working): *ingalo zam zitè-ntsi ngokusika inqòlowa*, my arms ache, tingle from cutting wheat. *v. t.* To burden; to put a heavy burden on one.

ulu-**Ntsi**, *n.* 5. Refusal: *baba luluntsi*, they were not willing, they refused.

i-**Ntsikantsika**, *n.* 3. A great number, plenty, abundance.

i-**Ntsila**, *n.* 3. Dirt, as on an unwashed human body; filth, pipe oil.

ukuti-**Ntsili** and uku-**Ntsila**, *v. t.* To beat out corn, etc., with a little stick; to push, toss about, as a rough sea may toss about a vessel until it is wrecked; to hammer away at a closed door till it is forced open; to forge; fig. to repeat the same action or the same request until the object in view is accomplished.

—**Ntsileka**, *v.* To be tossed about.

i-**Ntsimbane**, *n.* 3. = *in-Tsimbane*.

i-**Ntsimbi**, *n.* 3. = *in-Tsimbi*.

i-**Ntsinde**, *n.* 3. (a) Uncultivated land. (b) The red substance which is found in the honeycomb, called bee-bread. (c) Randia rudis *E. Mey*.

u-**Ntsinga**, *n.* 1. Em. The month of December.

i-**Ntsingalala**, *n.* 3. Something which does not bend or relax.

i-**Ntsintsana**, *n.* 3. A small thing or matter.

uku-**Ntsinya**, *v. t.* To pull or tie fast together.

i-**Ntsipò**, *n.* 3. Yeast, sediment, must.

uku-**Ntsitèka**, *v. t.* To give a box on the ear; also = *uku-Nquba*.

i-**Ntsobi**, *n.* 3. = *in-Tsobi*.

ubu-**Ntsomi**, *n.* 7. from *uku-Soma*. Fabulous, mystical.

uku-**Ntsompotà**, = *uku-Ntsonkotà*.

isi-**Ntsompotà**, = *i-Ntsonkotà*.

ubu-**Ntsompoti**, *n.* 7. Ambiguous, enigmatic speech.

Ntsongantsonga, *adj. Umlambò untsongantsonga*, the river is dangerous, difficult to cross.

uku-**Ntsonkotà**, *v. i.* To speak ambiguously, mysteriously, so as not to be understood by everyone; to instruct, inform, in an indirect way.

i-**Ntsonkotà**, *n.* 3. An ambiguous, mysterious utterance or sentence; a sentence in which one does not say all he means; an enigma, riddle.

uku-**Ntsonkotèla**, *v.* To speak mysteriously, or in proverbs, to or concerning.

i-**Ntsonkotèla**, *n.* 3. = *i-Ntsonkotà*.

i-**Ntsuba**, *n.* 3 = *in-Tsuba*.

i-**Ntsula**, *n.* 3. The hip bone.

i-**Ntsumpà**, *n.* 3. A wart; see *in-Tsumpà*.

Ntsundu, *adj.* Dark brown: *inkabi entsundu*, a dark brown ox; *intsundu yakwa-Sana*, an ox which Gasela took from the Basuto which raced well; *abantu abantsundu*, the dark-brown people, the natives of South Africa; *kusentsundu*, before daylight, when it is still dark, before *ukukànya kwempondo*; dimin. *intsundwana*, a person of brown colour.

aba-**Ntsundu**, *n. 2. pl.* The dark skinned natives of South Africa: *imicimbi yaba-ntsundu*, native affairs.

ubu-**Ntsundu**, *n.* 7. Dark brown.

i-**Ntsundwane**, *n.* 3. A lump of ground pushed up by an earthworm; see *um-Sundulo*.

i-**Ntsunguzi**, *n.* 3. = *in Tsunguzi*.

i-**Ntsunguzu**. *n.* 3. Giddiness; = *in-Tsunguzu.*

uku-**Ntsuntaza**, *v. i.* To walk tottering.

i-**Ntsuntsu**, *n.* 3. (a) That which is small of its kind, as a drop of rain, particles broken or fallen off, as small stones, shreds, tatters; spots, marks or pustules on the body; dimin. *intsuntswana*, a very small particle; a very small boy. (b) Red clay, = *im-Bôla.*

i-**Ntsuntswazana**, *n.* 3. A very small girl.

Ntswalakahla, *adj.* Puffy, as a horse's mouth.

ukutl-**Ntu**, *v. i.* To be set alight: *indlu yatintu*, the house was set on fire.

um-**Ntu**, *n.* 1. A human being, a person, a man (homo). Phr. *akamntu*, he is godless, wicked; *ndisaya kuba ngumntu*, lit. I shall still become a human being; said by one who is anticipating a blessing of health or joy, e.g. by one who gets married after having been a widower or widow; *ngumtwan' omntu*, he is somebody, i.e. not a common man's son. Plur. *abantu*, men, persons, people.

isi-**Ntu**, *n.* 4. The human species.

ulu-**Ntu**, *n.* 5. The human race, mankind; the common people, as distinguished from the chiefs.

ubu-**Ntu**, *n.* 7. Human nature or quality; humanity, kindness, manliness, manhood: *lomntu akanabuntu*, this man is a common creature, worthless, contemptible; one who has thrown away his dignity of human nature.

i-**Ntubi**, *n.* 3. Larval and asexual termites.

i-**Ntubuntubu**, *n.* 3. That which is soft: *ingubo intubuntubu*, the blanket is soft.

kwa-**Ntuli**, used in *loc.* only. *Bahambà kwantuli*, they walked in great masses (raising a great dust).

u-**Ntulikazi**, *n.* 1. Em. The month of June; the dusty month; from *u-Tùli.*

i-**Ntulo**, *n.* 3. A land iguana; = *in-Tulo.*

Ntumanga, *adj.* Soft.

ulwa-**Ntunge**, *n.* 5. from *uku-Tùngatà.* A shiftless person, not steady or persevering in any occupation.

um-**Ntu-ntloni**, *n.* 1. (The person to be revered). A woman's father-in-law.

i-**Ntununtunu**, *n.* 3. = *in-Tununtunu.*

ubu-**Ntununtunu**, *n.* 7. Pain, suffering, sickness; fig. a thin-skinned person, one easily offended.

i-**Ntunzi**, *n.* 3. A tree growing in forests near the sea, bearing yellow berries.

i-**Ntushuntushu**, *n.* 3. Loose, sandy ground.

Ntusi. *adj.* Of cattle, red and white, the white prevailing on the underparts of the body: *inkomo entusi*, a beast with white flanks or white belly; *into entusi*, a whitish thing.

i-**Ntusi**, *n.* 3. Sweet milk. (Pondo.)

i-**Ntusikazi**, *n.* 3. A red or light-coloured cow with white flanks and belly.

i-**Ntwakl**, *n.* 3. = *in-Twaki.*

i-**Ntwala**, *n.* 3. A louse.

um-**Ntwana**, *n.* 1. Dimin. of *umntu.* A child, male or female: *umntwana wamatyòlo* a bastard; *umntwana wesisu* or *wokucòlwa*, an illegitimate child; *umntwana wegazi*, a member of the royal family; *umntwana omhle*, His Majesty.

ubu-**Ntwana**, *n.* 7. Childhood.

i-**Ntweba**, *n.* 3. Different, mixed things.

Ntwebentwebe, *adj.* Wide, large.

u-**Ntwentwe**, *n.* 5. A muscle.

um-**Ntwentwe**, *n.* 6. A species of tree.

um-**Ntwenyana**, *n.* 1. A bride; = *in-Kazana.*

ukutl-**Ntya**, *v. i.* To cry aloud; to raise alarm, call out the army.

um-**Ntyangampo**, *n.* 6. A long-continued plaintive cry, as of a person in sorrow or trouble.

i-**Ntyabontyi**, *n.* 3. A wild water-melon.

i-**Ntyankabila**, *n.* 3. That which is dark and deep.

i-**Ntyewu**, *n.* 3. A champion, a fellow.

ukutl-**Ntyl**, *v. t.* To tie up: *uzitè-ntyi ngomnxeba*, he hanged himself with a monkey rope; to fasten the eyes on one: *ndamtlntyi*, I looked upon him with contempt, angrily; fig. to inform, apprize of secretly.

u-**Ntyl**, *n.* 1. A small leathern string.

uku-**Ntyiloza** and uku-**Ntyiłoza**, *v. i.* Of a bird, to chirp or sing; fig. to speak often; to prate, chatter, to speak in parrot fashion.

i-**Ntyonkobila**, *n.* 3. A deep, dark place; cf. *i-Ntyankabila* and *i-Ntywenka.*

uku-**Ntyontya**, *v. i.* To whistle.

—**Ntyontyela**, *v.* To excite; to animate: *wazintyontyela amakwèlo*, he incited cattle to race by whistling or praising them; to animate warriors for battle; *bamntyontyela amakwelo*, they hissed him.

u-**Ntyontyo**, *n.* 5. A long operation; a tedious but determined way of performing any action; = *u-Ntyuntyo.*

i-**Ntyontyololo**, *n.* 3. Anything which takes a long time, esp. Kafir-beer when it takes some time to ferment.

uku-**Ntyontyoloza**, *v. i.* To hold on steadily to a purpose; to continue long in performing an undertaking.

u-**Ntyontyoshe wegazi**, *n.* 1. Chronic diarrhoea.

Ntyu! *interj.* The sound of beating a person.

ukutl-**Ntyu**, *v. t.* To beat, thrash a person.

u-**Ntyulantyula**, *n.* 1. A large tin.

i-**Ntyunkula**, *n.* 3. A deep pool of water; *=i-Ntywenka.*

uku-**Ntyuntya**, *v. i.* To be tedious in speaking or in performing: *uyantyuntya kutètà kwakè*, he is tedious in his discourse; fig. to run with long and steady strides, so as to hold out long without being wearied.

i-**Ntyuntya**, *n.* 2. A person noted for his long speeches.

i-**Ntyuntyi**, *n.* 3. One who takes a long time to finish or have done; a great talker.

u-**Ntyuntyo**, *n.* 5. A long, tedious speech, oration or sermon.

i-**Ntywenka**, *n.* 3. and isa-**Ntywenka**, *n.* 4. A deep, clear pool for water; used as *adj.* Much (fruit, money, rain, etc.).

uku-**Ntywentywèza**, *v. t.* To abuse, bluster.

ukutl-**Ntywi** and uku-**Ntywila**, *v. i.* To dive, plunge into the water; fig. to be rich.

ukutl-**Ntywili**, *v. i.* To dive: *utè nje ntywili wapùma*, he just dived in and was out again.

uku-**Ntywilisa**, *v.* To cause to sink, drown.

u-**Ntywiliso**, *n.* 3. Submersion.

uku-**Ntywilisela**, *v.* To sink, etc. at a certain place; to immerse; to baptize by immersion.

um-**Ntywiliseli**, *n.* 1. One who baptizes by immersion.

uku-**Ntywizisa**, *v. i.* To shed tears; to cry aloud.

uku-**Nuka**, *v. i.* To smell: *inyama iyanuka kakubi*, the meat smells very badly; *lento inuka còsi*, this thing smells sweetly, nicely.

v. t. To smell at or scent out: *inja inuka nto-nina?* what is the dog smelling at? fig. to find out by divination the person who has caused the sickness in one who is ill; hence to suspect or accuse of the crime of witchcraft; *umutu onukiweyo*, the person smelt out as having caused the sickness or death of one whose case is under consideration. (Sickness, among the Kafirs, is not considered to be due to natural causes but to be the result of witchcraft.).

um-**Nuka-mbiba**, *n.* 6. lit. The smell of the striped field-mouse. Clausena inaequalis *Benth.*; a shrub with an offensive smell (burned and used for fumigating infants till they sneeze, to clear their lungs and make them strong; used also as medicine for tapeworm); see *Pèhlelela*.

uku-**Nukela**, To smell out in the interest of a sick person, i.e. to discover the person who has caused his sickness.

—**Nuklsa**, *v.* To make to stink; to be loathsome; *yena ongendawo uyanukisa*, a wicked man is loathsome.

isa-**Nuse**, *n.* 4. A witch-doctor supposed to possess supernatural powers derived from lions, leopards, elephants, pythons, crocodiles or Hottentot women in the other world, enabling him to supply charms to protect people from evil influences, and to smell out i.e. to find out those who bewitch and their charms; see *uku-Mbulula*.

uba-**Nuse**, *n.* 7. The art of the smelling-out witch-doctor.

uku-**Nukuneza**, To scold, etc.;=*uku-Ngcikiva*.

ubu-**Nukunukwana**, *n.* 7. Inferiority, insignificance, contemptibleness, meanness.

uku-**Nukunwisha**, *v. t.* To pinch, scold, chide, rebuke.

um-**Numzana**, *n.* 1. contracted diminutive of *um-Nini-mzi*. The owner of one or more villages; one of higher rank in society; a rich, respectable man; a nobleman, gentleman.

ubu-**Numzana**, *n.* 7. The authority, dignity of the owner of a village.

um-**Numzetù**, *n.* 1. contrac. for *um-Nini-mzi wetù*, the owner of our village. Our host, sir (a title of respect);=*um-Numzana*.

i-**Nundu**, *n.* 2. A moth; also applied to the so called fish-moth, an apterous insect which is a pest among books and papers.

isi-**Nungu**, *n.* 4. A kind of clover called hare's foot.

um-**Nungumabele**, *n.* 6. Knobwood, Xanthoxylon capense, *H. & S.*, or X. thunbergii *D.C.* The root is used as a remedy for snake-bites; it is said to be an antidote to the bite of the Tsetse fly;=*um-Lungumabele*.

isi-**Nungunungu**, *n.* 4. That which has a frightening appearance (darkness, cattle, etc.)

i-**Nunu**, *n.* 3. pl. *izi*. (a) Anything (wild animals, ghosts, wild men) which frightens, hurts or injures.

(b) Generic term for insects; dimin. *inunwana.*

uku-**Nunusa**, *v. t.* To frighten children by telling them that a bad man or evil thing will come to them; to terrify, make uneasy or nervous: *wasinunusa ngenyoka*, he frightened us about a snake.

—**Nunuseka**, *v.* To be fearful to look at; to be frightened.

—**Nunusela**, *v.* To frighten for.

—**Nunzela**, *v. i.* To be frightened of.

isi-**Nunzela**, *n.* 4. A person with a dignified bearing.

isa-**Nuse**, *n.* 4. A witch-doctor who employs his art in 'smelling out' those who bewitch; see under *uku-Nuka.*

u-**Nwabu**, *n.* 5. plur. *ama-Nwabu.* A chameleon, so called from its slow walk; = *u-Lovane*; fig. a slow person; an animal in poor condition.

uku-**Nwabuza**, *v.* To move slowly, like a chameleon; to creep; cf. *uku-Nambùzela.*

uku-**Nwabulula**, *v. t.* To stretch out; = *uku-Nabulula.*

—**Nwabuluka**, = *uku-Nabuluka.*

isi-**Nwe**, *n.* 4. Anything prettily made, neat looking.

um-**Nwe**, *n.* 6. A finger; fig. a cartridge.

ukuti-**Nwé**, *v. i.* To cry, scream, call out vehemently, while running with the garment overspread as one who is afraid.

ukuti-**Nwē**, *v. i.* To spread; to become light and bright: *ndisuke xa kutì-nwē*, I started at the first glimpse of light, i.e. at daybreak.

uku-**Nwenwezela**, *v. i.* To spread, as a disease by infection from one to another; to blaze as a grass fire.

uku-**Nweba**, *v. t.* To stretch out anything elastic; fig. to continue to annoy a person by irritating language; to seek a quarrel; to refuse to make peace.

um-**Nweba**, *n.* 6. A garment of different colours, made of the skins of various kinds of small animals.

i-**Nwebu**, *n.* 3. The cuticle or epidermis which covers the true skin of the body; anything that is hairless.

uku-**Nwebula**, *v. i.* To talk superficially of just what one likes, whatever comes into the mind.

u-**Nwele**, *n.* 5. (a) A hair of the head.

Phr. *uzungazilahli inwele zakò, zakuc̀olwa zintaka, ube sibànxa*, don't scatter your (cut) hair, lest it be picked up by the birds, and you become half-witted. (When the hair is cut, the trimmings must be buried or burnt.)

(b) Sutherlandia fructescens *B.B.*, used as a remedy to stay the coughing up of blood.

ama **Nwele**, *n.* 2. *pl.* Hair standing on end: *unamanwele*, his hair stands on end, i.e. he is frightened.

ama-**Nwenwe**, *n.* 2. Beautiful things, etc; = *ama-Newunewu*; see also *isi-Nwe.*

uku-**Nwenwezela**, *v. i.* See under *ukuti-Nwē.*

ukuti-**Nwi**, *v. t.* To inform, apprize of secretly.

uku-**Nwisha**, To scold, etc., = *uku-Nukunwisha.*

um-**Nwomo**, *n.* 6. A deep hole.

Nxa! (a) *interj.* of displeasure or despair. It's your fault!

(b) The sound made by a baboon.

ukuti-**Nwayi nwayi**, *v.* To long after or desire (something).

Phr. *kokwabanye nwayi nwayi, kokwakò ŕoqo*, for another man's you scramble, for your own you draw in your legs.

i-**Nxa**, *n.* 3. Side, part: *ngenxa zombini*, on both sides; *ngenxa zonke*, on all sides; *ngenxa yam*, or *ngenx' enam*, on my side, i.e. for my sake. Cf. *i-Nxenye.*

Ngenxa, *prep.* Because of, on account of, for the sake of: *ngenxa yanto-nina?* on what account? why? *ngenxa yokutètà kwakè*, on account of his speech.

Ngenxa yoko, *conj.* Therefore: *ekungenxa yoko nditi*, and therefore I say.

Ngenxa yokuba, and **Ngenx' enokuba**, *conj.* Because that, because: *ngenxa yokuba bezinge nabunzulu*, because they had no depth; *ngenx' enokuba uyenzile lento*, because thou hast done this thing; *ngenx' enokuba ungalazanga ixesha lokuvelelwa kwakò*, because thou knewest not the time of thy visitation.

Ngenx' engapàmbili, *adv.* Before: *ababenyuliwe ngenx' engapàmbili ngu-Tixo*, that were chosen before of God.

Nxam, *adv.* To the side, on one side: *wabona ndlelana ibetà nxam*, he saw a path lying along by the way.

Nxamnye, *prep.* Aside from, outside of: *ndahambà nxamnye nendlela*, I walked, not in but at the side of, i.e. outside the road; *nxamnye nomtètò*, not according to law, but without the law, avoiding it. *adv. masibeke nxamnye umsebenzi wobumnyama*, let us lay aside, cast off the work of darkness.

Nganxamnye, *adv.* On one side.

u-**Nxazonke**, *n.* 1. One facing all sides, one who is continually changing his mind, who wishes to please everybody; a weathercock,

u-Nxa, *n.* 5. Illwill. feeling of opposition: *unonxa komnye*, he says bad words to the other.

ama-Nxadanxada, *n.* 2. *pl.* Confusion.

isi-Nxadanxada, *n.* 4. One who is at a loss, confounded.

i-Nxadi, *n.* 3. A badly formed head, resembling that of an owl.

i-Nxagu, *n.* 3. The reed pig.

uku-Nxakama, *v. i.* To low, bleat, as a calf or a lamb for its mother, or as a cow or a ewe for its offspring: *akusavakali kunxakama*, there is no more bleating heard.

—Nxakamela, *v.* To get up; to move on in front; to make haste; to go often to a place.

i-Nxala, *n.* 2. The Rooi rhebok, Cervicapra fulvorufula *(A fael)*.

ukuti-Nxàle and uku-Nxàla, *v. t.* To fill, cram, stuff (wool into a bag); fig. to eat greedily, beyond satiety; to gormandise. *Refl. uzinxàle ngokudla*, he gorged himself with food; he crammed his stomach.

i-Nxàlo, *n.* 3. Filling, cramming, gluttony.

uku-Nxàlisa, *v.* To cause a person to gormandise.

i-Nxalenye, *n.* 3. A part, portion. *adv. inxalenye*, on the one side, on one hand. See *i-Nxenye*.

Nxam, *adv.* On one side; see under *i-Nxa*.

i-Nxam, *n.* 2. The frame of a thing.

uku-Nxàma, *v. i.* To be quick or hasty in performing an action or in speaking; to be in a hurry.

isi-Nxàmi, *n.* 4. A hasty person.

u-Nxàmo, *n.* 5. } Haste, impetuosity.
ubu-Nxàmo, *n.* 7. }

uku-Nxàmela, *v.* To hasten for; to desire, wish to perform an action: *ndinxàmele ukuhambà*, I am in haste to walk on; *uyandinxàmela*, he is eager to be at me, i.e. to do me harm.

um-Nxàmeli, *n.* 1. One who is eager for; *enge mnxàmeli wanzuzo imbi*, not greedy of evil gain.

uku-Nxàmisa, *v.* To hasten; to quicken in pace.

—Nxàmiseka, *v.* To be hastened: *umcimbi kakumkani unxàmisekile*, the king's business requires haste.

Nxamnye, *prep.* Aside from; see under *i-Nxa*.

ubu-Nxamu, *n.* 7. The last, extreme, utmost point: *ebunxamu*, far away, distant, remote.

uku-Nxana, *v.* used in the passive only. To become thirsty: *ndinxaniwe*, I am thirsty.

i-Nxano, *n.* 2. } Thirst, desire: *akuliva*
u-Nxano, *n.* 5. } *inxano limtshutshisa*, when he feels a thirst troubling him; *ndifile lunxano*, I am dead from thirst, i.e. I am very thirsty.

uku-Nxanela, *v.* To thirst for; fig. to desire to possess; to long and languish for: *umpèfumlo wam unxanela u-Tixo*, my soul thirsts for God; *banxanelwa amanzi*, they thirst for water.

uku-Nxanga, *v. i.* To stand about idly, gaping; to stand about without eating, as a sick animal.

um-Nxanxa, *n.* 6. Recess, inside.

uku-Nxanxa, *v. i.* To be languid, slack, indolent.

—Nxanxisa, *v.* To slacken; to make the arms hang down.

i-Nxanxadi, *n.* 2. The fiscal shrike, Lanius collaris *L.*, whose domineering ways are plainly indicated in the various versions of his rough cry, e.g.: *mus' ukugxeka, lentaka incede incinane, incinane-nje ndiyixòma emevenì*, don't mock, this *ncede* is a mite of a bird, seeing he is so small I am pinning him on the thorns.

uku-Nxànxàsa, *v. i.* To stand in a gap or breach.

i-Nxànxòsi, *n.* 3. The Secretary bird, Serpentarius serpentarius *(Miller)*, likened by the boys, from his knickerbockered appearance, to the leader of a Boer wagon.

uku-Nxàsha, *v. t.* To charge a gun: *umpù unxàshiwe*, the gun is charged.

—Nxàshela, *v.* To charge for.

—Nxàshisa, *v.* To make or cause to charge.

—Nxàshisela, *v.* To cause to charge for another.

uku-Nxatàpèla, *v. i.* Em. To be in a hurry, in haste.

Nxàtshi-ke! and Nxàtsho-ke! *interj.* Well done! well said!

i-Nxàtù, *n.* 2. An ugly, good-for-nothing person.

i-Nxàtù, *n.* 3. Ugliness: *umntu onxàtù*, an ugly-looking person.

ubu-Nxàtù, *n.* 7. Ugliness, dirtiness, detestableness, immorality.

i-Nxawa, *n.* 3. A bit of food.

i-Nxàwa, *n.* 3. The charge for a gun or rifle.

uku-Nxaxà, *v. i.* To walk in disorder, both literally and figuratively; to depart from order, as bullocks which do not keep in line; to turn away from the path of

moral rectitude: *dedani kubo abahambà ngokunxaxà*, withdraw from them who walk disorderly.

ubu-**Nxaxò**, *n.* 7. Disorder, confusion, distraction.

uku-**Nxaxànxaxà**, *v.* To go hither and thither.

—**Nxaxèla**, *v.* To turn out of the way to: *inkabi azanxaxèla ekunene nasekòhlo*, the oxen turned neither to the right nor to the left.

i-**Nxaxàzo**, *n.* 3. Beads, beadwork.

i-**Nxaxèba**, *n.* 2. The right hindquarter of a slaughtered bullock claimed by the chief or one of his servants for him and eaten in the fields away from the *umzi*; meat sent by a superior chief to one under him.

u-**Nxazonke**, *n.* 1. One who faces all sides; see under *i-Nxa*.

Nxe! *interj.* I beg your pardon! (when one has trod on another's foot).

ukutì-**Nxè**, *v. i.* = *uku-Nxènxèzela*.

uku-**Nxènxèzela**, *v. t.* To miss a little; fig. to ask favour, beg pardon. *v. t.* To assuage, appease, pacify, comfort one who has hurt himself or who is angry.

um-**Nxènxèzeli**, *n.* 1. One who asks favour or pardon, makes amends for, comforts, sympathises with.

i-**Nxènxèzelo**, *n.* 3. }
u-**Nxènxèzelo**, *n.* 5. } Pardon, amends,
um-**Nxènxèzelo**, *n.* 6. }
comfort, sympathy.

uku-**Nxènxèzelana**, *v.* To comfort one another.

—**Nxènxèzelela**, *v.* To ask pardon for: *ndazinxènxèzelela ngenkomo enkosini equmbileyo*, I sued for peace with a cow to the angry chief; to sympathise with one over an accident *(ngengozi)*.

i-**Nxeba**, *n.* 2. A wound.

Phr. *lala ngenxeba*, lit. lie on your wound, i.e. excuse me! pardon me!

i-**Nxèba**, *n.* 3. A corpulent man.

um-**Nxeba**, *n.* 6. The generic name for the wild vine, Vitis, whose climbing stems form the Monkey ropes used for binding the thatch on hut-roofs and for basket-making; *umnxeba wosana* is the name of a particular species. Dimin. *umnxetyana*, little band, fillet, small piece of cord.

i-**Nxèkenxèke**, *n.* 3. A hasty, foolish-looking person with dishevelled clothes; fig. puzzled, at a loss.

isi-**Nxekenxeke**, *n.* 4. One who is hasty, out of breath from running.

u-**Nxelazana**, *n.* 1. A left-handed girl.

i-**Nxele**, *n.* 2. A left-handed person; an ox with the left horn broken off; fig. a person of doubtful character.

ubu-**Nxele**, *n.* 7. Left-handedness.

u-**Nxengezi**, *n.* 1. A grass-warbler.

uku-**Nxènxèzela**, see under *ukutì-Nxè*.

i-**Nxenye**, *n.* 3. (cf. *i-Nxa*). A part, portion: *yeza inxenye yabantwana*, some of the children came.

Ngenxenye, *adv.* Partly: *bafika ngenxenye*, a part of them arrived; *ngenxenye-ngenxenye*, partly-partly.

Ngokuyinxenye, *adv.* In part: *kuba sisazi ngokuyinxenye*, for we know in part.

ukutì-**Nxì**, *v. t.* To drink up, drain to the last drop; to finish.

ukutì-**Nxi** and uku-**Nxiba**, *v. t.* and *i.* To tie, bind, put on, e.g. to dress: *basanxiba*, they are still dressing; fig. *bamnxiba ityala*, they accused him of guilt.

um-**Nxibi**, *n.* 1. A clothier.

i-**Nxiba**, *n.* 2. (a) An unconverted native who wears European clothing.

(b) = *isi-Nxiba-mxàka*.

isi-**Nxiba-mxàka**, *n.* 4. One who wears the *um-Xàka*; one who is marked, honoured, decorated with an order; a councillor.

i-**Nxibo**, *n.* 3. Bond, fastening, tie.

i-**Nxiba**, *n.* 3. The penis-cap.

uku-**Nxibela** and **Nxibelela**, *v.* To tie; to fasten to.

—**Nxibelelana**, *v.* To fasten to one another. Used *adv.* In connection with: *kukò amagama matàtù kwinteto yesi-Xòsa asetyenziswa ngokunxibelelene nelisiko lokulobola*, there are three words used in Kafir in connection with the *lobola* custom.

uku-**Nxila**, *v. i.* To drink to excess; to be intoxicated; to be tipsy.

i-**Nxila**, *n.* 2. A drunkard.

ubu-**Nxila**, *n.* 7. Drunkenness.

uku-**Nxilisa**, *v.* To make drunk.

i-**Nxili**, *n.* 3. A bag for pipe and tobacco worn on the side by women; a bag full of all kinds of goods.

um-**Nxilo**, *n.* 6. One of the two locks under a goat's neck; an ornament for the neck; point.

i-**Nximbèya**, *n.* 3. = *i-Nxindeba*.

uku-**Nximza**, *v. i.* To hiss; = *uku-Futà*.

i-**Nxina**, *n.* 3. Wild mint.

i-**Nxindeba**, i-**Nxindebe** and i-**Nxineba**, *n.* 3. The tip of a tobacco pipe, usually made from the box-thorn, *um-Bòvu*.

isi-Nxininxini, *n.* 4. Anxiety, etc.; = *isi-Tùkulèzi.*

i-Nxiwa, *n.* 2. A deserted village, whether the huts are still standing or not; ruins.

u-Nxoba, *n.* 1. Small seed of Kafircorn.

isi-Nxòbò, *n.* 4. The thin membrane inside an egg; fig. a covering, sheath, as a holster for a gun, or a leather case for a box; dim. *isinxòtyana.*

uku-Nxòka, *v. t.* To poke with a stick; to thrust at; to excavate, search out; to sound.

—**Nxòkeka**, To be searched out: *ndanxòkeka kwababengandìbuzi*, I was inquired of by them that asked not for me.

i-Nxolazwe, *n.* 2. A treaty of peace.

i-Nxòlo, *n.* 3. The front pieces of bone around the eyes in a beast.

uku-Nxonxa, *v. i.* To lie on the back, with the knees up.

uku-Nxòŕa, *v. t.* To dig, dig out; fig. to ask often and with an inimical intention.

uku-Nxotìsa, *v. t.* To drink heartily to the last drop.

i-Nxowa, *n.* 2. A deserted village; = *i-Nxiwa.*

i-Nxòwa, *n.* 3. A bag, usually made of the skin of a kid flayed whole; a sack; a pocket. Phr. *uyinxòwa yamanzi*, he is a waterbag, i.e. he is a loafer; *inxòwa enemilenze*, lit. a bag which has legs, i.e. a hiding place, because small articles were apt to be lost in the narrow legs of a skin-bag.

Kreli's *isibongo* has the expression: *int' enxòwa enemilenze ifak' abasikwayo, kuba ifihl' abakwa-Pato nabakwa-Sandili;* and refers to the refuge afforded to thieves, looking for whom was like looking for a small article which had slipped into one of the legs of a skin-bag.

u-Nxòwa-nkulu, *n.* 1. A capitalist, a millionaire.

i-Nxozi, *n.* 3. The fine inner bast of the bark of the mimosa tree.

ukuti-Nxu, *v. t.* To dip something into the contents of a dish, etc.: *ndisitè-nxu isandla esìtyeni*, I dipped my hand in the dish.

ukuti-Nxú, *v. t.* To beat with a stick continually.

uku-Nxuba, *v. i.* To feel alarmed and uneasy, as a child does when a strange person is coming; to be under painful apprehension; to be confused; to muse; to be in a reverie.

ukuti-Nxubungu, *v. i.* To be restless.

i-Nxùbuwa, *n.* 3. Decomposed wood used for tinder: *inxùbuwa yeqiya*, tinder from linen.

uku-Nxula, *v. t.* To lead a horse by the side of another which is being ridden; to carry something under the arm, on the hip or on one side. *v. i.* To go by the side of another person.

—**Nxuleka**, *v.* To be easily led by a rider; to be leadable, as a horse which runs well beside another.

i-Nxuluma-mitèto, *n.* 3. A bye-law.

uku-Nxulumana, *v.* To be, go, lie, etc. near or next to each other; to be parallel to, as two bullocks in a yoke: *izindlu zinxulumene*, the houses are near each other; *ndinxulumene naye*, I live next door to him; *intombi ziyanxulumana ukuhlala*, the girls sit next to each other.

isi-Nxulumane, *n.* 4. That which stands by or runs parallel with another thing.

uku-Nxulumisa, *v.* To set alongside for comparison.

i-Nxùluwa, *n.* 3. Tinder; = *i-Nxùbuwa.*

um-Nxùma, *n.* 6. A hole, pit, cavity.

u-Nxu-mkònjana, *n.* 1. } A person or
i-Nxu-mkònjana, *n.* 3. } thing that is helpless, uncared for, disregarded, unnoticed.

um-Nxunu, *n.* 6. A bullock with one horn, the other being broken off.

adj. Odd, single, alone when there should be a pair.

uku-Nxungupàla, *v. i.* To be afraid, to look round with uneasiness: *into endinxungupàla yiyo indizele*, that which I am afraid of has come over me. *n.* 8. Terror.

—**Nxungupàlisa**, *v.* To make afraid; to frighten.

uku-Nxùnxà, *v. i.* To have no fixed occupation, like a casual porter who carries things from the stores for different people.

i-Nxùnxú, *n.* 3. The grysbok, Nototragus melanotis *(Thunb.)*, living in the *ema-Dotyeni*, and in forests; fig. a porter who has no fixed employment or work, but follows passengers and carries their parcels or baggage.

uku-Nxusa, *v. t.* To mention prominently or constantly; to act or speak in an indirect way so as to conceal one's meaning or intention.

—**Nxusana**, *v. Unxusene nam*, he rode or walked near me, but always a little in front.

uku-Nxùsha, *v. i.* To do an act for the first time; to be the first in doing a thing (shooting, stabbing, etc).

i-Nxuwa, *n.* 3. A deserted village; = *i-Nxiwa.*

i-**Nxůwa,** *n.* 3. A bag; = *i-Nxòwa.*

uku-**Nxwala,** *v. t.* To defy; to challenge to combat or battle.

—**Nxwalana**, *v.* To defy each other to combat, etc.

—**Nxwalisa**, *v.* To cause to defy, etc.; to make obstinate.

ukuti-**Nxwé**, *v. i.* To be lonely, quiet: *indawo etê-nxwé*, a lonely place; to make a noise.

isa-**Nxwe**, *n.* 4. A deafening noise.

uku-**Nxwéleŕa**, *v. t.* To wound in a fight or battle.

i-**Nxwéleŕa**, *n.* 3. A wound, contusion; a person wounded in war.

ubu-**Nxwemnxwem**, *n.* 7. Timidity: *ndibu-nxwemnxwem*, I am timid.

uku-**Nxwema**, *v. t.* To avoid, shun; to keep at a distance from: *inkabi iyazinxwema ezinye*, the ox avoids the others; *sanxwe-nywa ngunantsi*, we were shunned by So and so; fig. to touch only the outside of a subject in a debate, or a case in court, avoiding the main issue.

u-**Nxweme**, *n.* 5. The shore of the sea, bank of a river; loc. *elunxwemeni*, on the shore.

i-**Nxwenka**, *n.* 2. A kind of bird.

ili-**Nya**, *n.* 2. Tightness, force, stress; earnestness, seriousness, fervour.

ama-**Nya**, *n.* 2. *pl.* Folds of a garment, wrinkles on the face.

ulu-**Nya**, *n.* 5. Malice. Phr. *ulunya lubiza olunye*, malice provokes or begets malice.

ukú-**Nya**, *v. i.* To have a motion; to void excrement: *umntwana unyile*, the child had a motion; *uya kunya*, he goes somewhere, aside; fig. *amafutà anyile*, the butter has come in churning. The 2 cl. pl. forms resemble those in *uku-Nyá.*

—**Nyela**, *v.* To void excrement at, about a certain place: *unycle emhlabeni*, he made filth on the ground.

uku-**Nyá**, *v. t.* To steep, sink, put, set, plant under or into water or the ground: *basinyile isikwèbu sombòna emanzini sitàmbè*, they have put the maize-cob into the water that it may become soft; *amaselwa ayanyiwa emhlabeni*, the calabashes are put under the ground, with only their necks sticking out, by which process they are hardened and their contents decay, so that they can be used as jugs; *ingubo zam ngatì zinyiwe emanzini*, my clothes are as if steeped in water; *ndawanya amahlamru emanzini*, I soaked the herbs in water; to germinate seed by soaking it in water. The following forms 2 cl. pl. are to be distinguished: abbrev. rel. *anyá*, who or which steep; absol. past, *ănya*, they steeped; conj. past, *anya*, and they steeped; short pres., *ănya*, they steep.

—**Nyeka**, *v.* To become wet: *amasimi anyekile*, the gardens have taken in much water, are soaked: *ndinyekile*, I have become wet.

—**Nyela**, *v.* To wet, moisten, pour water on, irrigate, as a garden or lands by leading water upon them, or plants by moistening them from a watering pot.

ukuti-**Nyá**, *v. i.* To disappear suddenly, from company or otherwise: *tu nyá betů*, it is completely gone, my friends; *lento itê-nyá pàkatì kwezinye*, this thing has disappeared or got out of sight amongst the others.

uku-**Nyela**, *v.* (a) To slip away: *unyel' umciza*, he ran away, absconded. (b) To be injured, made lame by a blow, stroke, or slip. (c) *v. t.* To punish, kill, for having wounded another person.

—**Nyelela**, *v.* To depart silently and quietly, avoiding observation; to slip away from a company without taking leave; to do one's business entirely out of sight: *bahlangana naye wanyelela*, when they met him, he turned aside (as a dishonest person or one fearing to be seen).

uku-**Nyaba**, *v. i.* To be spiritually dead; to be without feeling; to be apathetic; to be obtuse, unimpressible, indolent, inattentive, thoughtless, careless, narrow minded, stupid, foolish: *umntu onyabileyo*, a foolish person. *n.* 8. Folly.

i-**Nyabi**, *n.* 3. and isi-**Nyabi**, *n.* 4. A fool.

uku-**Nyabisa**, *v.* To make a fool of a person, deceive him: *uyazinyabisa*, you are deceiving yourself.

um-**Nyadala**, *n.* 6. A children's game with the Pewula flowers; a great feast, tournament; a competition or race: *umnyadala wamahashe*, a horse race; *umnyadala wabantwana*, an examination of children.

uku-**Nyadula**, *v. i.* To speak and act in an angry manner without regard to decency or decorum, used more especially of women.

—**Nyadulela**, *v.* To act towards a person without regard to decency.

—**Nyadulelana**, *v.* To treat one another unbecomingly.

u-**Nyaka**, *n.* 1. The year; *nonyaka*, the present year: *ilanga libalele kakùlu nonyaka*, the sun is very hot this present year; *kwangunyaka ndifumanu ndisebenza*, a long time I worked in vain.

Nyaka and **Nyakana**, *conj.* The year that, i.e. when: *nyakana bafikayo*, when they arrived.

Nyakenye, *adv.* About a year from now, either last year or next year: *ndikubonile nyakenye*, I saw you about a year ago; *ndoza kuwe nyakenye*, I shall come to you about a year hence; used as *adj. ilanga lanyakenye labalela kakùlu*, last year's sun was very hot.

u-Nyakakazi, *adv.* A long time; long ago; *adj.* Very old.

um-Nyaka, *n.* 6. A year, the period of the annual revolution of the earth round the sun: *iminyaka ngeminyaka*, year by year; *umnyaka wesitàtù*, the third year; *ngeminyaka yendlala*, in the years of dearth; *umnyaka wengxokolo*, the year when the cattle-killing mania was raging; *sekuminyaka*, many years ago.

Nyakamnye, *adj.* The year before last.

uku-Nyakama, *v. i.* To become moist, wet: *umhlaba unyakamile*, the ground is moist or damp. *n.* 8. Moisture.

ubu-Nyakama, *n.* 7. Moisture, dampness.

ubu-Nyakamaza, *n.* 7. Slight dampness or moisture.

uku-Nyakamisa, *v.* To moisten: *ndiwanyakamisile amazimbà*, I have put the corn into the water to get soft.

Nyakamnye, see under *um-Nyaka.*

Nyakana, *conj.* When; see *u-Nyaka.*

i-Nyakanyaka, *n.* 3.
isi-Nyakanyaka, *n.* 4.
ubu-Nyakanyaka, *n.* 7.
} A concourse, or crowd of people swaying to and fro; swarm; busy multitude, confused mass; overabundance, profusion of meat or other food. *adj.* Much.

uku-Nyakanyeza, *v. t.* To belittle, despise; = *uku-Cukuceza.*

uku-Nyakatà, *v. i.* To eat much; to stuff oneself.

—**Nyakatisa**, *v.* To press onwards in a crowd; to urge oneself upon a person's notice; to press a person annoyingly with conversation: *uyazinyakatisa*, he intrudes himself into or meddles with every matter; he makes a great fuss about himself.

ukutì-Nyakatya, *v. i.* To appear suddenly, as a person looking into a hut.

uku-Nyakaza, *v. i.* To wave, move about from side to side, to wriggle: *utyani buyanyakaza*, the grass is waving; fig. to be restless, confused; to wander in speech; to speak of what the heart does not know.

—**Nyakazela**, *v.* To crawl, swarm, crowd confusedly, as maggots on meat; to move about in numbers; to be in abundance; to throng together: *induli zinyakazela ngabantu*, the hills swarm with people.

—**Nyakazelisa**, *v.* To make confusion, cause disorder.

uku-Nyàkaza, *v. t.* To give plentifully; to buy a lot of things: *akatèngi uyanyàkaza*, he is buying a lot of things.

—**Nyàkazela**, *v.* To be plentiful: *imvula iyanyàkazela*, it rains plentifully; *uyabanyàkazela*, he gives them plenty.

Nyakenye, *adv.* See under *u-Nyaka.*

i-Nyala, *n.* 2. generally in *plural.* Shamelessness, filthiness, indecency; that which is disgraceful, immoral, vulgar; see *uku-Bumbà.* Phr. *ngamanyal' enyoka*, it is a very bad or sad occurrence.

uku-Nyala, *v. i.* Only used in the negative: *andinyali = ndihla*, I generally, usually, am in the habit of. *adv.* Not always.

uku-Nyàla, *v. i.* To fill up, to stuff a bag (of wool); to hammer down; to tread down.

uku-Nyalasa and **Nyalambisa**, *v. i.* To walk boldly, strut proudly; to be disrespectful by going on while another is speaking; fig. to despise the counsel or advice of others.

i-Nyalasa, *n.* 2. and **i-Nyalasi**, *n.* 3. One who cares for nobody, who is proud, a great man in his own eyes; one who is stubborn, disobedient, disrespectful.

u-Nyàle, *n.* 5. Non-existence, nullity.

Nyalulu! *interj.* Look! he or it appears unexpectedly.

i-Nyaluti, *n.* 3. The millet of Basutoland, with small seeds. The aba-Mbo say that its presence makes a garden fruitful.

um-Nyaluza, *n.* 1. One who is false, cunning, fraudulent, artful.

Nyama, **um-Nyàmà**, **um-Nyàmà**, **ubu-Nyama**, see *Mnyama.*

ama-Nyama, *n.* 2. *pl.* (a) The flesh side of a hide. (b) The scrapings or shavings of a hide, when being dressed for leather. See *im-Bùmbà.*

ama-Nyamanyamana, *n.* 2. *pl.* The dark sides, bad points of a person.

i-Nyama, *n.* 3. Flesh, meat: *inyama yam isuk' ihambà*, my flesh quivers, i.e. I shudder, shiver; pl. *izinyama*, muscles.

i-Nyama yamakwènkwe, *n.* 3. Euphemistic name for anthrax; see *in-Dila.*

i-Nyamakazi, *n.* 3. Lit. big meat. Large wild animals fit for food, such as antelopes.

i-**Nyamazana**, *n.* 3. Generic name for all kinds of small animals or wild birds, whose flesh is palatable.

uku-**Nyamalaza**, *v. i.* To have convulsions.

um-**Nyamati**, *n.* 6. The dog plum, Ekebergia capensis *Sparrm.*

um-**Nyamazana**, *n.* 6. Dusk, twilight: *ngomnyamazana*, just after dark.

uku-**Nyamazela**, To crawl, swarm, etc.; = *uku-Nyakazela.*

ukuti-**Nyambà** and uku-**Nyambà**, *v. t.* To beat hard; to inflict a wound: *wenyambà uduma entloko kuye*, he wounded him on the head.

i-**Nyambà**, *n.* 3. A blow: *uduma lwenyambà*, the wound or scar caused by a blow.

i-**Nyambàlala**, *n.* 3. A number of people or animals.

u-**Nyambùsi**, *n.* 1. A species of plant.

uku-**Nyambùza**, *v. t.* To chew in an objectionable manner.

uku-**Nyameka**, *v. i.* To be closely attentive; to give constant and persevering attention or heed; to take an interest; to be concerned; to care for with tender affection; to take to heart; to bear or carry on the heart: *ukuze banyameke*, that they may be careful.

i-**Nyameko**, *n.* 3. } Diligence, earnest-
u-**Nyameko**, *n.* 5. } ness, zeal, attention, interest, carefulness.

uku-**Nyamekela**, *v.* To take an interest in specified things; to attend closely to; to take to heart for; to tend towards in the affections: *usinyamekele ngalo lonke olunyameko*, thou hast been careful for us with all this care; *nyamekelani izinto ezipèzulu*, set your minds on the things that are above; *bayanyamekela izinto ezisemhlabeni*, they mind earthly things.

i-**Nyamekelo**, *n.* 3. Enduring application to an undertaking.

uku-**Nyamekelana**, *v.* To treat one another with consideration, to care for one another.

—**Nyamekelela**, *v.* To take an interest in for.

i-**Nyameli**, *n.* 3. = *i-Nyamezeli.*

uku-**Nyamezela**, *v. i.* To endure, bear patiently, persevere amid difficulties: *sitì banoyolo ab.nyamezelayo*, we call them blessed who endure.

n. 8. Patient endurance.

i-**Nyamezelì**, *n.* 3. A patient person.

i-**Nyamezelo**, *n.* 3. }
u-**Nyamezelo**, *n.* 5. } Patience, perseverance, endurance, fortitude: *unyamezelo luka-Yobi naluwa*, ye have heard of the endurance of Job.

uku-**Nyamezelana**, *v.* To be patient with one another.

—**Nyamezeleka**, *v.* To be endurable, tolerable.

i-**Nyamfunyamfu**, *n.* 3. Food overcooked and therefore unpleasantly soft.

uku-**Nyàmnyèka**, *v. i.* To feel well and happy after having eaten; to be surfeited from eating to satiety; to sit down, to rest after fatigue; to be filled with joy, to be overjoyed.

ama-**Nyampepà**, *n.* 2. *pl.* Indecent, shameful, dirty things.

u-**Nyana**, *n.* 1. A son; *unyana wesango* or *wexànti*, a legitimate son; *unyana wamazibulo* or *owezemvaba* (sc. *inkomo*), the eldest son; *owezeselwa* (sc. *inkomo*), the second son; *unyana wamatumbù*, the youngest or last son.

i-**Nyanda**, *n.* 3. A bundle or fagot of wood tied up. Phr. *inyand'amatye*, a great number of armies.

i-**Nyánga**, *n.* 3. (a) The moon. Her phases are: *inyánga etwàsileyo* or *entsha*, lit. the appearing or commencing moon, i.e. new moon; *inyánga ehlangeneyo* or *ezeleyo*, the full moon; *inyánga eselwa* or *eseyiselwa*, lit. the moon overtaken by the morning, i.e. the waning moon, also called *inyánga eqekekileyo* or *eliceba*, the broken moon; *inyánga efileyo*, lit. the dead moon, i.e. last month.

Phr. *umafa evuka, njengenyanga*, it dies and rises again like the moon, said of a matter that springs up again after it had apparently been settled.

(b) The whole time of a lunar month; a month.

(c) euph. = *um-Zi.*

i-**Nyanga nelanga**, *n.* 3. 'The moon and the sun', a children's game, analogous to that known in Scotland as 'Here's the robbers passing by' or 'Broken bridges falling down'.

uku-**Nyanga**, *v. t.* (a) To heal by means of medicines or charms; to enchant, charm, e.g. to make warriors invulnerable, and thieves undiscoverable; to repair, restore (a fallen wall). (b) To beguile, deceive, tell falsehoods.

um-**Nyangi**, *n.* 1, i-**Nyangá**, *n.* 2, and

i-**Nyangi**, *n.* 3. A doctor; a professional person who has been instructed in the art of medicine and healing; who is likewise a diviner, using incantations and enchantments, without which no person is considered a competent doctor among Kafirs; *inyangi yamayeza*, a doctor of medicine; *inyangi yokubula*, a doctor of divination; the latter is higher in rank; see *uku-Bula*. Fem. *inyangikazi*.

isi-**Nyango**, *n.* 4. A charm worn on the body to ward off evil, or to secure some good.

ubu-**Nyangi**, *n.* 7. Sorcery.

isi-**Nyangabila**, *n.* 4. A powerful thing.

u-**Nyangati**, *n.* 5. Paste; = *u-Ncangati*.

uku-**Nyangaza**, *v. i.* (a) To walk tottering as under a burden. (b) To lurk about with predatory intentions.

i-**Nyangaza**, *n.* 2. Robber, murderer by witchcraft; = *i-Gqwira*.

ubu-**Nyangaza**, *n.* 7. Robbery, murder.

ama-**Nyange**, *n.* 2. *pl.* The people of old; elders, ancestors.

i-**Nyango**, *n.* 3. A store for corn, in the form of a small hut erected on poles; fig. a place of safety; height, high defence, tower; *enyangweni*, in the highest.

um-**Nyango**, *n.* 6. Doorway, porch, passage, entrance to a house, etc.; loc. *emnyango*, in or at the entrance, doorway.

um-**Nyani**, *n.* 6. The bushy ear of Kafircorn, after the corn is thrashed out, or the male flower of maize, used for sweeping; hence, any shrub used as a broom. Phr. *shiya umnyani*, leave none alive, kill all.

i-**Nyani**, *n.* 3. The truth.

Nyani, *adv.* Certainly.

uku-**Nyanisa**, *v. i.* To speak or act truly, uprightly, sincerely: *abantu abanyanisileyo*, truthful people, or people who speak the truth; *unyanisile ukutsho*, thou hast truly said. *n.* 8. Uprightness.

i-**Nyaniso**, *n.* 3. and ubu-**Nyaniso**, *n.* 7. Truth: *ndim inyaniso*, I am the truth. Used as *adv.* Truly, in truth: *ningabafundi bam inyaniso*, ye are truly my disciples; *utèlà inyaniso*, you speak the truth, or you say truly; *okwenyaniso*, or *okwenyani*, verily, truly, certainly, of a surety.

isi-**Nyaniso**, *n.* 4. A pledge; the first cow brought, to prove his good faith in the matter, by a man who is about to marry.

uku-**Nyaniseka**, *v.* To be true, certain; to be faithful.

n. 8. Faithfulness, sincerity.

ubu-**Nyaniseko**, *n.* 7. Certainty, faithfulness, sincerity.

uku-**Nyanisisa**, *v.* To confirm, corroborate; to give a pledge.

i-**Nyanisiso**, *n.* 3. and isi-**Nyanisiso**, *n.* 4. Earnest pledge, troth; earnest money, security.

um-**Nyanja** and um-**Nyanjwa**, *n.* 6. Phytolacca stricta *Hoffm.*, used as an emetic by witchdoctors, for driving out the malady with which a person is supposed to be bewitched; also used for lungsickness and for snakebite. In large doses it is poisonous.

uku-**Nyantsula**, *v. i.* To walk boldly; = *uku-Gantsula*.

i-**Nyantungo**, *n.* 3. Em. = *i-Nyaluti*.

uku-**Nyanya**, *v. i.* To be in fear, to be afraid.

isi-**Nyanya** and isi-**Nyanyanya**, *n.* 4. That which has existed from of old: *isinyanya samafu*, the clouds of old. Phr. *unaz' izinyanya*, lit. he has the ancients, he has great power for good or for evil (through his being in league with the ancients).

u-**Nyanya**, *n.* 5. Vigour, strength, reality; *unonyanya*, the leader in dancing (*uku-Xèntsa*); one who makes himself out to be a doctor.

um-**Nyanya**, *n.* 6. Departed ancestor of a chief, who was believed to appear to men, especially to witchdoctors when commencing practice. When a chief went to war, he was greeted: *iminyanya mayikukàngele*, may your departed ancestors have an eye upon you, i.e. protect you!

uku-**Nyànyàtà**, *v. t.* To repeat, do again, as pressing down wool, etc.

uku-**Nyanyatèla**, *v. t.* from *uku-Nyatèla*. To tread or stamp down; = *uku-Gangatà*.

e-**Nyanyeni**, *n.* 3. *loc.* An exposed place where there is nothing; a desert, wilderness.

uku-**Nyanzela**, *v. t.* To press together; to squeeze; to fold by pressing; fig. to constrain, force, urge, compel to any course of action by continued argument; to bring the force of circumstances to bear on a person, so as to induce him to a course of conduct: *uyazinyanzela*, he forces himself.

—**Nyanzeleka**, *v.* To be compelled to a line of conduct.

—**Nyanzelela**, *v.* To press or force into: *waye sezinyanzelela lonto*, she was forcing herself to do that thing, e.g. being present in church to be admitted as a member although her banns were being called

that same day; to oppress: *umpàmbùkeli uzungamnyanzeleli pàntsi,* the stranger thou shalt not oppress.

—**Nyanzelelana,** *v.* To oppress one another.

i-**Nyapòpò,** *n.* 3. That which is bespattered, soiled: *wayinyapòpò ligazi,* he was covered, red with blood.

i-**Nyarĭini,** *n.* 3. The red-shouldered glossy starling, Lamprocolius phœnicopterus *(Sw.),* the name being an attempt to reproduce one of its cries.

uku-**Nyasha,** *v. t.* To force down into a tube; to fill the bowl of a pipe for smoking; to tread down (wool in a bag); to walk or dress a skin by treading it with the feet till it is soft, (the Kafir way of fulling or milling raw skins); of sheep, to stamp, trample with the feet.

um-**Nyashi,** *n.* 1. One who treads down, an oppressor.

uku-**Nyashela,** *v.* To tread down: *malubunyashele pàntsi utshaba ubomi bam,* let my enemy tread down my life to the earth.

i-**Nyáshawe,** *n.* 3. A thing (needle, horse) which disappeared, was lost, could not be found for many days.

uku-**Nyatèla,** *v. t.* To tread on, trample: *ihashe landinyatèla,* the horse trod on me; to run over: *ndinyatèlwe yinqwelo,* I was run over by a wagon. Phr. *ndinyatèle kuwe,* I have called on you, I begged of you; *wanyatèla umda,* lit. he trod on the boundary, a forbidden road, i.e. he embezzled, defrauded; *yanyatèlà ngobòntsi,* he (the boy) went for another to fight with him; *unyatèla pèzu kwam,* you have defrauded me = *uku-Dla (b); uyinyatèle,* you stole it; *undinyatèle,* he trod on my toes, he gave me a hint.

i-**Nyatèla,** *n.* 2. A footstep, a pace; fig. a step (towards settling a difficulty).

uku-**Nyatèlana,** *v.* To tramp one another. Phr. *bayanyatèlana ngobòntsi,* they are ready to fight.

—**Nyatèlela,** *v.* To trample at a certain place or for a certain purpose: *balinyatèlela pàntsi ilizwi lam,* they trampled down, i.e. despised, my word.

—**Nyatèlisa,** *v.* To cause to tread: *wandinyatèlisa ngehashe,* he rode over me.

i-**Nyati,** *n.* 3. (a) The Cape buffalo, Bos caffer *Sparr.;* fem. *inyatikazi;* fig. a very strong, hard-working person: *uyinyati,* he is as strong as a buffalo. Phr. *isisele senyati,* the buffalo's mealie pit, i.e. great wisdom. (b) A species of butterfly.

ubu-**Nyati,** *n.* 7. The nature of a buffalo; power, strength; coarse, rough character and behaviour.

uku-**Nyatshaza,** *v. i.* To walk proudly; = *uku-Ndolosa.*

ukuti-**Nyátye** and uku-**Nyátya,** *v. t.* To devour, destroy utterly.

i-**Nyatyóba,** *n.* 3. An awl.

uku-**Nyauka,** *v. i.* To draw in the feet, move out of the way; fig. to kill a great number.

u-**Nyawo,** *n.* 5. The human foot; *unyawo lwemfene,* (lit. the foot of a baboon) treason, treachery, perfidy, fraud, insidiousness; *unonyawo,* he has a foot, i.e. he is a wanderer, a vagabond; *maube nyawo ntle,* may you have beautiful feet, i.e. may you bring good tidings (like a preacher); *tàt'unyawo!* begone! *nyawo zam, wakè wandenzela nto-nina!* my feet, what have you ever done for me! (said by a man preparing to flee for his life); *mabangayitàti ngenyawo ezinkulu,* let them not take it with big feet, i.e. let them not plunge headlong into it.

u-**Nyawo lwenkuku,** *n.* 5. 'The hen's foot', a children's game played with a piece of string on the fingers; fig. the broad arrow or government mark (on prisoners, etc.)

u-**Nyawo-ntle,** *n.* 1. A respectable or welcome person; one who brings good tidings; a minister of the gospel.

um-**Nyazi,** *n.* 6. A kind of coarse basket made of rushes, used as a fan or sieve for winnowing corn, *umnyazi wokwela.*

Nye, *Card. num. adj.* used as predicate following the pron. subj. of the different classes. One, a unit (and no more): *ihashe linye,* one horse; *umntu omnye,* one person; *izikwèbu zipùma zeleni linye,* the ears of maize come out of one stock; *wafikisa isibetò esinye* or *sibetò sinye,* he brought on one plague; *aba basebenze ilixa lalinye,* these have wrought one hour; *kuya kubakò wuyo ngomoni emnye,* there shall be joy over one sinner; *ukuze bonke babe banye,* that they may all be one; *mna no-Bawo siba-nye,* I and the Father are one. The pron. subj. is left out when the noun is used without the article: *ngamxèlo mnye,* with one accord; *ngazwi nye,* in one word; *wenza ngagazi nye zonke intlanga,* he made of one blood all nations; *unaliso linye,* he has one eye; *abantu abalishumi elinamnye* or *elinanye,* eleven persons.

Nye...nye, in the sense of "one...another"; plur, "some...others" takes the rel. pron.: *omnye walila, omnye wahleka,* one wept, another laughed; *abanye balala, abanye basebenza,* some slept, others worked; *ezinye (inkozo) zawa endleleni, ezinye encèni,* some seeds fell on the road, some into the grass; *omnye nomnye,* one and another; *abanye ngabanye,* by ones, i.e. singly; *inkomo zapùma ngazinye,* the cattle came out singly; *kutèngiswa izitya ngazinye,* the dishes are sold by ones, i.e. singly; *wavuka seliyenye imini,* he rose when it was already another day; *xa amanye amakòlwa,* when the believers are single, i.e. few; *into enganye,* a single thing; see *Nga 3.*

In neg. sentences *na* is prefixed, eliding the relative vowel, in the sense of "even": *akukò nalinye ihashe,* there is not even one horse; *andifumananga nasinye isitya,* I have not found even one dish; see *Na 2 (c).*

Derivatives are:

1. **Kanye,** *adv.* (a) Once: *yenza kube kanye,* do it once; *akukanye lihlokoma iliziwi lika-Tixo ezindlebeni zakò,* it is not once that the word of God has sounded in your ears.

(b) Effectually, decidedly: *gqiba lento kanye,* do this thing effectually; *uyakòlwa ngulomntu-na? ewe, kanye,* have you confidence in that person? yes, decidedly.

(c) Entirely, altogether, quite, very: *kubi kanye,* it is altogether bad; *ndikòhlisiwe kanye,* I am entirely, quite deceived; *intaba yasuka yaliqìna lalinye* or *kanye,* the mountain was very steep, steepness itself; *ndingum-Tèmbu kanye,* I am a thorough Tambookie.

(d) Exactly: *ndambona kanye kulondawo besivumelene ngayo,* I saw him exactly at the spot where we had agreed to meet.

2. **Nakanye,** *adv.* Even once, (in negat. sentences): *andiyi kwenza lonto nakanye,* I will not do that thing even once, i.e. never; *wokuvuma-na? nakanye!* will you consent? no, never! *ubesiti, ngunakanye ndigoduke,* he said, I shall never go home.

3. **Kunye,** *adv.* Together: *tsalani kunye,* pull together; *basebenza kunye nabo,* they worked together with them; at the same time: *safika kunye,* we arrived at the same time: *ngakunye,* with one consent.

4. **Ndaweni-nye, ndawo-nye,** *adv.* Together, in one place: *baye bonke bendawonye,* they were all in one place.

5. **Okanye,** *conj.* Otherwise, else, or: *okanye aninamvuzo kuyihlo osezulwini,* otherwise ye have no reward of your father in heaven.

6. **Okukanye,** *adv.* At once; utterly.

7. **Okunye,** *adv.* Otherwise: *umntu ongenakunye,* a person who never changes; (cf. *Mbl*); *u-Kristu ngokunye umtanjiswa,* Christ, otherwise the Messiah; *ngokunye,* with greater energy, by all means, properly. Phr. *umntu onokunye ongenakunye,* a person who is one thing to-day, and another thing to-morrow; *oko koko, oku kokunye,* then it was thus, now it is otherwise, i.e. people and times change. *conj.* Or, once more, again: *sakubona ninina ulambile, okunye unxanivwe?* when saw we thee hungry or thirsty? *okunye ngokunye,* with more and more (energy).

ubu-**Nye,** *n.* 7. Oneness, unity, unanimity. *adv.* *ngobunye,* unitedly, unanimously; with oneness of purpose.

uku-**Nyèbelela,** *v. t.* To wish evil or that someone may have a narrow escape; to imprecate; cf. *uku-Qàkatèla.*

i-**Nyebelele,** *n.* 3. Coldness.

ukuti-**Nyebelele,** *v. i.* To slip away: *watinyebelele u-Davide ebusweni buka-Saule,* David slipped away from the presence of Saul.

uku-**Nyebeleza,** *v. i.* To withdraw, steal away stealthily; to glide away as a snake.

—**Nyebelezela,** *v.* To slide, sneak away; to enter or withdraw stealthily, so as to avoid observation; to disappear suddenly.

—**Nyebelezisa,** *v.* To bring in stealthily.

i-**Nyebetù,** *n.* 3. Foot and mouth disease of animals.

uku-**Nyeka,** *v. i.* To look out, expect; to look quiet when one does not know what to say, or when he waits for an answer; to lust or have secret desires after (a thing or a woman); to look over the shoulder, so as to observe what is taking place behind one; to look from side to side as *u-Qìmngqoshe* does.

—**Nyekana,** *v.* To have secret longings after each other, manifested by expressive looks at each other; to exchange glances.

—**Nyekela,** *v.* To look quietly at: *ndanyekela kuye,* I looked quietly at him.

—**Nyekisa,** *v.* To cause another to look to one, etc.

i-Nyéke, *n.* 3. A person with a double or hare-lip.

um-Nyekendlane, *n.* 1. A spy, detective.

i-Nyekevu, *n.* 3. A little creature that rolls itself up when touched.

uku-Nyekeza, *v. t.* To open the leaves covering a maize cob in order to ascertain if it is yet eatable.

uku-Nyela, *v. t.* To rail at.

—**Nyelisa**, *v.* To make odious; to abuse, rail at, slander, defame, blaspheme.

um-Nyelisi, *n.* 1. A blasphemer.

i-Nyeliso, *n.* 3.
isi-Nyeliso, *n.* 4.
u-Nyeliso, *n.* 5.
ubu-Nyeliso, *n.* 7.
} Blasphemy.

u-Nyeliswano, *n.* 5. Mutual recrimination; abusing or slandering one another.

uku-Nyeliseka, *v.* To be without taste, insipid: *ukuba ityuwa itè yanyeliseka*, if the salt have lost its savour; to be odious, despised.

i-Nyele, *n.* 2. and **u-Nyele**, *n.* 5. The outer side or edge of a garden or forest.

um-Nyele, *n.* 6. The backbone, or anything in a line or stripe on the back, as the bristles on an animal's back, or a lion's mane when raised in anger: *wuka umnyele*, he is angry; fig. the ridge of a mountain; the milky-way in the sky; the middle of the globe, the equatorial region.

i-Nyembé, *n.* 3. The small arrow of the Korannas; a whistle; a barbed hook.

uku-Nyembéleka, *v. i.* To be in difficulty, without plan or hope

ubu-Nyembényembé, *n.* 7. Ugliness, repulsiveness; the disagreeable.

i-Nyembézi, *n.* 3. A tear.

uku-Nyenganyenga, *v. i.* To be loose.

—**Nyenganyengisa**, *v.* To loosen a pole, fence or any fixture by shaking or pulling it backwards and forwards; to dislocate or displace a stone.

ukuti-Nyenge, *v. t.* To slight or care very little for; to put quietly back anything stolen, so as to avoid observation; to put down secretly.

uku-Nyengeza, *v.* To put out of the sight of others, as a girl into the *intonjane*; = *uku-Cwécwisa*.

i-Nyengelezi, *n.* 3. A kind of pole-cat or muis-hond, probably the snake muis-l on l. Pœcilogale albinucha *(Gray)*.

uku-Nyenyetá, *v. t.* To give a small quantity of beer to one's workers, shortly after they begin working.

um-Nyenyetó, *n* 6. Kafir-beer given to workmen.

uku-Nyenyisa, *v. t.* Em. To loosen, slacken a chain, handcuff or band.

i-Nyenzane and **i-Nyenzwane**, *n.* 3. (a) The black cricket, Acheta domestica. (b) The cicada, Lyena semiclara.

Nyetényetè, *adj.* Loose, very soft.

ubu-Nyetényetè, *n.* 7. Disagreeable wetness of a substance.

uku-Nyevezela, *v. i.* To shake in the limbs, etc.; = *uku-Gevézela*.

i-Nyevu, *n.* 2. A kind of maggot used as bait.

uku-Nyevula, *v. i.* To make faces.

i-Nyewo, *n.* 3. Private talk about others; used esp. in the phrase: *inyewo yakwamkwékazi*, talk of the mother-in-law's place (which must not be repeated).

Nyewu, *adj.* Shy.

um-Nyewu, *n.* 1. One afraid to be seen; a shy person, a coward.

um-Nyezane, *n.* 6. Zuurbesje, Dovyalis rhamnoides *Burch. & Harv.*

u-Nyezi, *n.* 1. Early morning, = *ukukánya kwempondo zenkomo*.

ukuti-Nyí, *v. t.* and *i.* To tie very fast; to pinion, handcuff; of the waist, to be narrow.

ukuti-Nyi, *v. t.* To proceed on, farther, a little distance from one; to add a little more: *wati-nyi kuye, endlwini*, he proceeded a little way from him, from the house; to be gone; to have disappeared, not to be seen; to pour out a little more.

ukuti-Nyi, *v. i.* To be noticeable, observable, worth remarking.

um-Nyi, *n.* 1. A tanner who tans with lime.

isi-Nyi, *n.* 4. The bladder.

i-Nyiba, *n.* 3. A narrow way or pass. *adj.* Narrow, strait.

i-Nyibiba, *n.* 3. The arum lily or lily of the Nile, Richardia africana *Kth.*

uku-Nyibilika, *v. i.* To melt away; fig. to lose one's character, to go to the bad and disappear.

—**Nyibilikisa**, *v.* To smelt; to cause to melt away; to test or try.

um-Nyibilikisi, *n.* 1. A smelter.

uku-Nyibilikisela, *v.* To smelt or cast for.

i-Nyididili, *n.* 3. Much sweat over the whole body; a large herd: *inyididili yegusha*, a large herd of sheep.

uku-Nyikanyika, *v. t.* To try awkwardly and unsuccessfully to do something; to fumble.

i-Nyiki, *n.* 3. A kind of caterpillar.

ukuti-NYIKI, *v. i.* To cause pain; to pain: *uvè kustiti-nyiki ukulunywa*, he felt the bite pain him.

uku-Nyikila, *v. t.* To pinch; to kill a bird by squeezing its neck.

—**Nyikima**, *v. i.* To shake, tremble, (said of the earth when shaken by thunder or by an earthquake).

i-Nyikima, *n.* 3. The great earthquake in 1851.

i-Nyikima, *n.* 2. and **u-Nyikimo**, *n.* 5. *U-nyikimo lomhlaba*, an earthquake.

uku-Nyikimisa, *v.* To make to shake or tremble: *ngesitònga sokuwa kwakè ndazi-nyikimisa intlanga*, at the sound of his fall I made the nations tremble.

—**Nyikinya**, *v. t.* To shake a man by the shoulders or by the beard; also = *Nyenga-nyengisa*.

—**Nyikiza**, *v. i.* Of a thorn or needle in the flesh, or of a broken bone, to be moving about: *inaliti ndiyiva inyikiza engalweni yam*, I feel the needle moving in my arm; *nang' ameva enyikiza esandleni sam*, here's the thorn pricking in my hand; to bump against each other, to push another away.

u-Nyikizo, *n.* 5. The pushing and knocking about of a crowd.

u-Nyikinyane, *n.* 5. used as *adj.* Fine, not coarse.

Nyikinyiki, *adj.* Very soft.

uku-Nyikiza, *v. t.* or *i.* To increase; used as *adv.* Much (to do, give, eat, etc., much).

uku-Nyila, *v. t.* To push away with the arm.

—**Nyilana**, *v.* To push each other.

ukuti-Nyile, *v. i.* To come, enter, burst into in great numbers or quantity, as cattle into a kraal, or water in flood.

u-Nyileyo, *n.* 1. The icterine seed-eater, Serinus icterus *(Vieill.)*.

ubu-Nyileyo, *n.* 7. Talkativeness.

i-Nyilikityawe, *n.* 3. A great slaughter, or a great number killed by disease. Used as *adj.* Grand, very much or many: too much (esp. of beer).

i-Nyilingo, *n.* 3. } **u-Nyilingo**, *n.* 5. } A tight girdle of beads worn by girls above the hips; a kind of thong worn round the loins.

uku-Nyimbinya, *v. t.* To steal in large quantities.

uku-Nyina, *v. t.* To try, prove, etc.; = *uku-Ncina*; also, to contract, limit, restrict.

uku-Nyinatà, *v. t.* To close or stop a hole, so that it cannot be seen.

i-Nyinga, *n.* 3. Agrimony, Agrimonia eupatoria *L.* used for tapeworm.

uku-Nyinga, *v. t.* To gird or tie so tightly as to cause a depression in the part girded, as a thong round the belly or round a woolsack.

—**Nyinganyinga**, *v.* To compress, make smaller by tying.

—**Nyingeka**, *v.* To be narrowed in; of the part bound, to be indented or depressed.

ukuti-Nyinyi, *v. i.* To whimper, cry in pretence, as a bride does on leaving her mother's kraal for her husband's.

uku-Nyinyisa, *v.* To let out, to allow a rope held in the hand to lengthen slowly, or a little at a time.

um-Nyinyisi, *n.* 1. One who slackens, eases: *kubo ndaba njengomnyinyisi we-dyo-kwè emihlatini* ; *v*, I was to them as one that takes off the yoke from their jaws.

uku-Nyinyitèka, *v. i.* To ooze out, percolate, as liquid through the pores or holes of a substance; fig. to be inclined, willing, disposed, favourable to some course of action.

—**Nyinyitèkisa**, *v.* To cause to ooze out, etc.; to rub in fat, make soft, pliant, flexible; fig. to make willing, favourable.

um-Nyinyiva and **um-Nyinyivana**, *n.* 6. A narrow strait, passage; fig. slight recovery.

isi-Nyiti, *n.* 4. Iron-ore, iron; ore of any other metal.

u-Nyiwa, *n.* 5. A kind of small red bead.

Nyo, *interj.* The worst cursing between man and man, see next word.

i-Nyo, *n.* 3. *Vagina feminae.* (A very obscene word).

i-Nyoba, *n.* 3. A narrow path through the forest: *inyoba yokufa*, death's door.

uku-Nyoba, *v. t.* To pay a fine for violating a girl; to pay a prostitute's hire.

um-Nyobo, *n.* 6. A gift (brooch, ring) from a young man to his betrothed.

uku-Nyoba, *v. i.* To be elated; to feel pleasant and joyous: *unyobile*, he is enjoying himself.

i-Nyobanyoba, *n.* 2. Golden syrup.

uku-Nyoblsa, *v.* To give joy; to make happy.

um-Nyobe, *n.* 6. An antiquated dress; (ancient word for *in-Gubo*).

i-Nyobi, *n.* 3. A kind of bird like *i-Celu*.

uku-Nyobulula, *v. t.* To loosen a tied (shoe) string, by drawing it through a hole.

i-Nyoka, *n.* 3. Generic term for snakes. Snakes are believed to become helpless in the presence of an *umdlezana* or a sucking

child. Phr. *uzenz' inyoka*, or *uyinyoka*, you dissemble, disguise yourself; *nok' ifileyo inyoka, itâmbô layo lihlaba umntu afe*, though a snake is dead, one of its bones may prick a man so that he dies; i.e. a case that was considered settled and dead may still cause trouble. Dimin. *inyokana*, a little snake.

i-**Nyok' abafazi**, *n.* 3. 'The women's snake', i.e. the snake with which they *tâkatâ*. A limbless lizard, probably Acontias meleagris *(L.)*, which, from the similarity of head and tail, is believed to have two heads.

i-**Nyoka yasebusuku**, *n.* 3. The night adder, Causus rhombeatus.

i-**Nyoka yomhlaba**, *n.* 3. 'The snake of the ground'. A limbless lizard that lives under the ground, probably the same as *i-Nyok' abafazi*.

u-**Nyoko**, *n.* 1. Thy or your mother. Also used as an imprecation or term of abuse, like 'your grandmother' in Eng., but more vituperative: *uyakufana nonyoko*, you are going to be like your mother, i.e. you are going to be in a difficulty, you'll be a changed person; *ndiyakubetâ ufane nonyoko*, I'll beat you that you'll be like your mother.

u-**Nyokokazi**, Thy or your aunt.

u-**Nyokokûlu**, Thy or your grandmother.

u-**Nyokolume**, Thy maternal uncle.

u-**Nyokozala**, Thy mother-in-law, i.e. mother-in-law of the wife.

uku-**Nyokonya**, *v. t.* To poke with a stick; *=uku-Xôkonxa*.

isi-**Nyôla**, *n.* 4. A useless horse which has no speed or swiftness.

um-**Nyolo**, *n.* 6. One who goes alone, because afraid to go with others: *aboni abayiminyolo*, sinners who are afraid.

ubu-**Nyolo**, *n.* 7. Theft, thievishness.

i-**Nyôloba**, *n.* 3. The neck joint.

isi-**Nyololwane**, *n.* 4. The big muscle of the upper part of the arm.

i-**Nyolonyolo**, *n.* 3. A valley.

uku-**Nyoloza**, *v. i.* To move quickly towards an object.

Nyolunyolu, *adj.* Greedy.

uku-**Nyoluka**, *v.* To have a stretched-out neck; to be fond of food, to be greedy.

um-**Nyoluka**, *n.* 6. A stretched-out neck.

uku-**Nyolula**, *v. t.* To draw out what is slack, as cotton from a reel; fig. to despise; *unyolula umqala*, he stretches out his neck, i.e. is proud.

—**Nyolulela**, *v.* To raise oneself in the saddle when riding.

uku-**Nyombâ**, *=uku-Metsha*.

uku-**Nyombôla**, *v. i.* To go or flow slowly, a little.

i-**Nyombôlo**, *n.* 3. A red person; a blood-like redness.

uku-**Nyombûlula**, *v. t.* To disentangle, etc.; *=uku-Combûlula*.

uku-**Nyomla**, *v. i.* To grin.

uku-**Nyona**, *v. t.* To point with the finger in a person's face, so as to annoy and irritate him by the gross insult which is thus bestowed upon him.

isi-**Nyono**, *n.* 4. The offence committed by pointing with the finger towards another man's face.

uku-**Nyondla**, *v. i.* To glance or peep from behind a screen, round a corner, or through a cleft or chink or between the fingers, as circumcised boys do, who are forbidden to look at females as long as they are in *isuti*. When they are released it is said of them: *ayazinyondla*, they are facing new difficulties, they are entering upon man's estate. To pry into (a trap to see if anything is caught); to look sharply, closely, narrowly after an object.

i-**Nyondonyondo**, *n.* 3. Evil thoughts and habits attributed to some one; slander.

i-**Nyonga**, *n.* 3. The hip-bone.

u-**Nyonga**, *n.* 5. Pain in the hip-bone, which causes halting: *unonyonga*, he has pain in the hip. Phr. *imanyonga anjanina!* it is despicably worthless.

i-**Nyongo**, *n.* 3. Gall, bile; gall-sickness in cattle. See *uku-Kûpâ*.

When a sheep is killed, the gall is poured into the *isandlwane*, which is then roasted and eaten by the man who prepares the carcase.

i-**Nyongwane**, *n.* 3. Dicoma anomala *Sond.*, a medicinal plant used for gall-sickness and stomach disorders.

uku-**Nyongoba**, *v. i.* To crawl; to go slowly; fig. to act slyly.

i-**Nyongobila**, *n.* 3. That which is fearful, deep and dark; *=isiziba samanzi*.

um-**Nyonkolo**, *n.* 6. The colon.

ama-**Nyonyana**, *n.* 2. *pl.* Disturbance, perturbation: *umzi umanyonyana*, the village is disturbed; *intliziyo imanyonyana*, the heart is perturbed, with pain.

uku-**Nyonyotâ**, *v. i.* To move or run sideways, as a baboon when chased by dogs.

i-**Nyopônyopô**, *n.* 3. That which is disorderly, entangled, confused.

i-**Nyòŕoło**, *n.* 3. A person blinded in one eye by another person.

i-**Nyosi**, *n.* 3. A bee; *indlu yenyosi*, a bees' nest, a hive. Phr. *zingena pina inyosi?* where are the bees going out and in, i.e. where is the beer-drink going on?

uku-**Nyotòla**, *v. i.* To be drunk, intoxicated.

uku-**Nyotùla**, *v. t.* To pluck out, pull up a plant; to pull out hair by violence; = *Ncotùla*.

u-**Nyovu**, *n.* 5. A hash made of meat and corn.

uku-**Nyovula**, *v. t.* To walk tramping heavily, or with difficulty, as on muddy ground, cf. *uku-Xovula;* fig. to speak confusedly; to abuse and annoy perseveringly.

ukutĺ-**Nyú**, *v. t.* To push suddenly with force. *v. i.* To walk alone.

um-NYU. *n.* 6. A modern article, new goods, fr. Eng. new.

uku-**Nyubela**, *v. i.* To skulk, sneak, slink.

uku-**Nyubula**, *v. i.* To laugh like a child, or like a person who has no teeth.

uku-**Nyubuluka**, *v. i.* To crawl, creep away; to be loose.

ukutĺ-**Nyubululu**, *v. i.* To move as a snake; to be coiled up.

uku-**Nyuka**, *v. i.* and *t.* Past tense, *wenyuka (a* becoming *e* under the influence of the *u).* To go or come up, move upwards, ascend (a mountain); climb (a tree): *wayinyuka intaba*, he ascended the mountain. Phr. *isikuni sinyuka nomkwèzeli*, a brand burns him who stirs it up, i.e. let sleeping dogs lie.

isi-**Nyuko**, *n.* 4. An ascent, acclivity, staircase; pl. the steps of a staircase.

uku-**Nyukanyukana**, *v.* To dispute, quarrel, fight: *banyukanyukana nam*, they disputed with me.

—**Nyukela**, *v.* To ascend or climb to or on a certain place.

—**Nyusa**, *v. t.* To raise, lift upwards, bring or lead higher; to cause to ascend or climb; in the passive used with *uku-Sa: sinyuswa isitya sisiwa pèzulu*, the vessel is lifted upwards; to magnify one thing at the expense of another; to offer up sacrifice (from the Jewish idea).

um-**Nyusi**, *n.* 1. One who lifts up.

uku-**Nyuseka**, *v.* To be raised, lifted up.

—**Nyusela**, *v.* To lift up to, to cause to climb up to; to offer up for.

i-**Nyukanga**, *n.* 3. A lazy, inert, languid, useless fellow.

Nyukunyuku, *adj.* Smooth, slippery.

i-**Nyúkunyúku**, *n.* 3. A very dirty person or thing. *adj.* Dirty, ragged, negligent, lewd.

ubu-**Nyúkunyúku**, *n.* 7. Filthiness.

uku-**Nyúkutyà**, *v. t.* To push, cuff.

uku-**Nyula**, *v. t.* To beat with the wrong end of a stick; = *uku-Pòbola.*

uku-**Nyula**, *v. t.* To bring up from a lower place, e.g. to draw out of the water with a stick something that has fallen into it; fig. to choose, elect from a number: *ndaninyula kulo ihlabati*, I chose you out of the world; *asinini enanyula mna*, you have not chosen me.

um-**Nyulwa**, *n.* 1. A chosen one.

u-**Nyulo**, *n.* 5. Election, choice.

uku-**Nyuleka**, *v.* To be clean, chosen, etc.

—**Nyulela**, *v.* To choose for: *wazinyulela*, he chose for himself.

Nyulu, *adj.* Clean, pure, chaste.

ubu-**Nyulu**, *n.* 7. Cleanness, purity, chastity.

Nyulushe, *adj.* Clean, spotless.

u-**Nyulushe**, *n.* 1. God as the spotless, pure and holy one.

uku-**Nyuluŕa**, To push, etc.; *ukutĺ-Nyú.*

i-**Nyumbà**, *n.* 3. An impotent man; a barren animal.

uku-**Nyumbànyumbà**, *v. t.* To tickle; = *uku-Cumbàcumbà.*

uku-**Nyúmnyèka**, To feel happy, etc.; = *vku-Nyàmnyèka.*

i-**Nyumnyezi**, *n.* 2. An abomination, horror.

i-**Nyungu**, *n.* 3. Of animals, the pricking up of the ears from fear or uneasiness about what is coming; fig. suspicion, disquietude, trouble over a misdeed or impending danger: *uwenyungu yani?* of what are you atraid? said to a Kafir who is trying to intercept others from coming to the chief or missionary.

i-**Nyuŕaŕa**, *n.* 3. A lazy person, etc.; = *i-Nyukanga.*

uku-**Nyusa**, etc.; see under *uku-Nyuka.*

i-**Nyushu**, *n.* 3. A species of cobra, a dangerous snake; also used of any poisonous snake. Fig. a person slippery in his actions.

i-**Nyútúnyútú**, *n.* 3. Dirt which sticks fast, does not easily come off.

i-**Nywàgi**, *n.* 3. The large spotted genet, Genetta tigrina (*Schreb.*), and the small spotted genet, G. felina (*Thunb.*). Phr. *deda mhlangala enyaweni lwenywàgi*, give way to your betters.

uku-**Nywàlaza**, *v. i.* To dissemble; to act deceptively; to pretend to be what a person is not, e.g. to show great zeal where the heart is not engaged; to assent with the mouth but not with the heart; to be a hypocrite.

um-Nywálazi, *n.* 1. A dissembler.

uku-Nywánywéla, *v. t.* To bribe, coax, flatter.

ukuti-Nywashu, *v. i.* To rise and go away.

i-Nywéba, *n.* 3. Happiness, fortune, good luck; that which befalls, one's fate.

uku-Nywébelela, *v. t.* To wish good luck in a sarcastic way, which a Kafir does not like, as he regards it as predicting or wishing evil.

uku Nywéleza, To bribe, etc.; = *uku-Nywánywéla.*

i-Nywélezo, *n.* 3. } u-Nywélezo, *n.* 5. } Flattery, adulation, coaxing, bribery; the art of putting things in such a light as to bring over a person to the views of the speaker.

uku-Nza, *v. t.* Em. = *ukw-Enza; ndonza,* I shall do.

izi-Nza, *n.* 5. *pl.* Pubic hair.

uku-Nzabela, *v. t.* To tie a piece of skin round the wrist for the purpose of getting luck in hunting, or as a mark of distinction; hence, to appoint, mark out: *yamnzabela inzeku,* he marked him out as a hero; *ukunzabela ubomi obungunapákade,* to gain everlasting life.

izi-Nzabela, *n.* 4. *pl.* Teeth, horns, etc. tied round the wrists; ornamentations.

um-Nzaluka, *n.* 6. One white hair in the head.

um-Nzalukana, *n.* 6. Remnant, leavings; a worthless thing; an unfruitful garden,

i-Nzeku, *n.* 3. = *in-Zeku.*

i-Nzembénzembé, *n.* 3. Looseness of flesh arising from corpulence: *lenkabi inzembénzembé,* this ox is very fat, has the fat hanging loose on him.

u-Nzeyi, *n.* 1. A kind of bird.

ama-Nzi, *n.* 2. *pl.* Water; = *am-Anzi.*

ukuti-Nzi, *v. t.* To strike hard in beating a person or animal: *wanditi-nzi entloko,* he struck me a heavy blow on the head; *ilanga litê-nzi,* the sun burns or is intensely hot, (accompanied with stillness of the air); to have a noise in the ears when the air is quiet, like the chirping of the cicadae.

i-Nzikinzane, *n.* 3. Soreness between the toes.

Nzima, *adj.* Heavy, ponderous, weighty: *ilitye linzima,* the stone is heavy; *umtwálo onzim-i,* a heavy burden; *wayenzima ngemfuyo,* he was rich in stock; *wafika enesihlwele esinzima,* he arrived with a very large train; *ilizwi elinzima,* an important, weighty word; *ityala elinzima,* a difficult law case; *indlu inzima,* the house is well furnished; *lendawo inzima kuwe, akunakuyenza ngokwakô,* this matter is too difficult for you, you are not able to perform it yourself alone; *indlala ibinzima ezweni,* the famine was sore in the land; *umfazi unzima,* the woman is advanced in pregnancy; *intliziyo yam inzima,* my heart is heavy from sorrows or cares, i.e. sorrowful; dimin. *nzinyana,* a little heavy.

ubu-Nzima, *n.* 7. Heaviness, weight; richness, honour, consideration, importance, respectability; *ndinobunzima,* I am in heaviness (of soul or mind), I am suffering.

i-Nzimbá, *n.* 3. One who acts indifferently.

ukuti-Nzingi, *v. i.* To be in the heat of dancing.

i-Nzinini, Noise, etc.; = *i-Nzwinini.*

i-Nziniya, *n.* 3. A wagon-whip.

i-Nzinziniba, *n.* 3. Wild balsam, Lippia asperifolia *Rich.*, used for cold, cough, measles, influenza, inflammation of the lungs.

i-Nzinzwa, *n.* 3. A blanket or other article of clothing that is thick and strong.

u-Nzipónde, *n.* 1. lit. long claws. The spring-hare, Pedetes caffer *(Pallas).*

ukuti-Nzo, (a) *v. t.* To fix the eye or attention steadily upon an object: *walitinzo iliso pézu kwakê,* he fixed his eye upon him. (b) *v. i.* To walk or run with all one's vigour straight forward.

i-Nzolongo and i-Nzongo, *n.* 3. A very deep, black place.

i-Nzongonzongo, *n.* 3. The deepest, innermost, darkest part of a forest; the dark depths of water.

i-Nzonzobila, *n.* 3. Very deep, black water; fig. *umntu oyinzonzobila,* an unfathomable person.

uku-Nzonza, *v. i.* To waste away, become smaller; to diminish, deteriorate, as a person in bad health; to get less, as water in a leaking vessel; of trousers, to be tight at the knees and wide towards the feet.

u-Nzonza, *n.* 1. Trousers narrowing to the knee and widening out towards the feet.

um-Nzonzo, *n.* 1. A person with very thin legs, the calves of which are without flesh; fig. deep, painful thought.

uku-Nzonzeka, *v.* To be wasted away, etc.: *intliziyo yam inzonzekile,* my heart feels pain.

—**Nzonzotèka**, *v.* To fall off, pine away, linger in pain.

i-Nzotsholo, *n.* 3. One too forward in his behaviour.

Nzulu, *adj.* Deep: *umtômbò unzulu*, the well is deep; *ulwandle olunzulu*, the deep sea; of a child, precocious; of a person, deep, i.e. keeping silence regarding a thing, though he knows it; fig. *inzulu yendoda*, the man is well learned. *adv.* *ngokunzulu*, deeply.

i-Nzulu, *n.* 3. and ubu-**Nzulu**, *n.* 7. Depth. bu-**Nzuluŕa**, *adj.* Somewhat deep.

uku-Nzulumbà, *v. t.* To throw into the water.

—**Nzulumbèka**, *v.* To sink down: *banzulumbèka emanzini*, they sank down in the water.

—**Nzulumbèla**, *v.* To throw into.

i-Nzungu, *n.* 3. Depth; fig. *inzungu yentetò*, depth of speech; = *i-Nzongo.*

imi-Nzunzu, *n.* 6. *pl.* Temb. Deep, anxious, and painful thought.

i-Nzwana, *n.* 3. A handsome, fine-looking man; that which is beautiful in appearance; soft to the touch as fine cloth: *lomntwana yinzwana*, that child is beautiful; dimin. *inzwanana*, a little beauty.

Phr. *akukò nzwan' engenasipàko*, the handsomest man has some defect, i.e. we all have our failings.

i-Nzwakazi, *n.* 3. } **i-Nzwanakazi**, *n.* 3. } A beautiful and fine-looking woman.

ubu-**Nzwana**, *n.* 7. } ubu-**Nzwakazi**, *n.* 7. } Beauty, softness.

Nzwanga! *interj.* Stillness! dead silence! *umpù utè-nzwanga*, the gun missed fire.

ukutì-Nzwe, *v. t.* To fill.

um-Nzwi, *n.* 6. (a) The level rays of the rising or setting sun: *umnzwi wetèmbò*, a ray of hope; fig. the pangs of hunger. (b) The breathing of one who is expiring; agony; = *imi-Nzunzu.*

ukutì-Nzwi, *v. i.* To sound loudly in the ear. Phr. *ndìtìwe-nzwi yimpukane eluhlaza*, I heard from a green fly, i.e. I heard a scandalous report or rumour. Cf. *ukutì-Nzi.*

isa-**Nzwili**, *n.* 4. (a) Noises in the ear; a deafening sound: *ndìfike abantwana benze isanzwili belila*, I found the children making a deafening noise with crying. (b) The Ant-eating chat, Myrmecocichla formicivora *(Vieill.).*

i-Nzwinini, *n.* 3. } **u-Nzwinini**, *n.* 5. } Sound in the ear from noise, or from the chirping of the cicadæ, when intense stillness and heat reign; bustle, lamentation.

O

O has three sounds; it is (a) short, like *o* in *canto*: *nalo utàndo*, there is love; this is its ordinary sound in an unaccented syllable;

(b) long, somewhat like *o* in *bone*, but not so rounded: *ŏlu*, this; *ubŏmi*, life; this sound occurs when the vowel in the following syllable is *i* or *u*;

(c) broad, as *a* in *all*: *wŏna*, it; this sound occurs when the vowel in the following syllable is *a*, *e*, or *o*.

O is changed to *w* to harmonize with the vowel following: *ngokwamandla am*, according to my strength; *ngokwezibàlo*, according to the Scriptures.

O is 1. the plural of nouns 1 cl. which have *u* in the sing.: *ubawo* my father, o*bawo* our fathers; *ukumkani* king, o*kumkani* kings.

2. the *Rel. pron.* (a) 1 cl. sing.: *umntu* o*hambàyo*, the person who walks, or the walking person; (b) 6 cl. sing.: *umti* o*hlumayo*, the tree which grows, or the growing tree; (c) 2 p. sing.: *ihashe* o*lifunayo*, the horse which thou seekest.

When the antecedent noun is used without the article, the Pron. subject is used instead: *mntu* u*tètàyo*, man who speakest; *lomti* u*hlumayo*, that tree which grows; *akukò mntu* u*ngafiyo*, there is no one but dies.

3. (a) As such Relative it expresses the Possessive: *umntu* o*hashe ndilaziyo*, the man whose horse I know; *umti* o*magqabi angatshaziyo*, the tree whose leaves do not die from cold.

(b) Before Nouns whose prefix commences with *u* and Pronouns referring to such nouns, it renders the possessive relation more emphatic and distinctive: o*wakè umntwana*, *his* child; o*womntu umti*, the *man's* tree; o*yena mntwana mncinane*, the very small child, the smallest child of all; o*wona mti ubolileyo*, the specially rotten tree,

the most rotten of all, in contradistinction to others.

4. Put before the plural instead of the article it expresses a collection, "such as": *wadala* **o***minenga mikùlu*, he created such things as great whales; *watànda* **o***midudo* **no***zintlombè*, he liked such things as dances and night parties; *amaŕamncwa* **ango***zinclka nozingwe*, wild beasts like hyenas and leopards.

5. Following the Representative Letter of the noun or pronoun it expresses in numerals "both, all three, etc.": *tìna* **so***babini*, we both; *nina* **no***batàtù*, all three of you; *abantu* **bo***babini*, both persons; *izicaka* **zo***zitàtù*, all three servants.

6. It is the characteristic letter of the Cond. Future Tense: **nd***odla*, I shall eat, i.e. under certain circumstances; *bobaleka*, they will run; *amadoda* **o***zingela*, the men will hunt.

O! (short) *interj.* of surprise: *ŏ nanku!* there he is!

Obā, Contrac. from **Obuya**, *dem. pron.* 7 cl. Yonder.

is-**Oba**, *n.* 4. A sugar plantation.

Obo, *dem. pron.* 7 cl. That: **obo***buso*, that face.

Obona, *pron. emphat.*; see *Bona*.

Obu, 1. *dem. pron.* 7 cl. This: **obu***bukùlu*, this greatness.

2. *rel. pron.* 7 cl.: *utyani* **obu***hle*, pasture which is good, i.e. good pasture; *ubukumkani* **obu***kùlu*, the great kingdom.

3. *poss. pron.* 7 cl.: *utywala* **obu***mandla makùlu*, beer whose strength is great, i.e. very strong beer. It is used also as emphatic *poss*: **obu***ka-Kama ubukumkani, Kama's* kingdom.

uk-**Obula**, *v. t.* Em. *ukw-Ebula*. To flay an animal: *bayobula inkabi*, they skinned the ox; to bark a tree; to flog violently so as to break the skin.

—**Obuka**, *v. i.* Em. *ukw-Ebuka*. To peel off in patches, as the skin, or the bark of a tree: *isandla sam siyobuka*, the skin of my hand peels off.

—**Obuza**, *v. t.* = *uk-Obula*.

ul-**Obuza**, *n.* 5. The external, transparent skin of all hairless animals.

Obunga, *Neg.* of *Obu* 2. *Ubuđe obungalinganisiweyo*, a length which has not been measured.

Before *ka*, *kŏ* and *na*, *obunga* becomes *obungĕ*: *ububanzi obungekalinganiswa*, a breadth which cannot be measured; see *Bunga*.

Obunye, *adj.* 7 cl. One, another, other: *obunye ubukumkani bukùlu, obunye buncinane*, one kingdom is great, another is small; see *Nye*.

Obuya, contrac. *obā*, *dem. pron.* 7 cl. Yonder: *ubuhlanti obuya*, the cattle fold yonder.

Odwa, *adj.* 2 cl. pl. They alone or only: *amadoda odwa*, the men only; see *Dwa*.

uk-**Ohlwaya**, *v. t.* To set right, reprove, rebuke, punish by word or deed; to express displeasure with another. *reflex. form*: *wazohlwaya ngenxa yezono zakè*, he reproved himself for his sins, i.e. he repented of his sins.

um-**Ohlwayi**, *n.* 1. A reprover.

is-**Ohlwayo**, *n.* 4. Reproof, rebuke, punishment.

uk-**Ohlwayela**, *v.* To punish for or at a certain place: *apò bohlwayelwa kòna*, where they were punished.

uk-**Oja**, *v. t.* To bake; to roast maize, etc. Phr. *ukoj' umnga*, to become faithless, false.

um-**Oji**, *n.* 1. A baker; one who roasts meat.

Okā, contract. from *okuya*, 8. cl. Yonder: *okākudla*, the food yonder.

uk-**Okà**, *v. i.* Em. To take fire from one house to another; to take a brand from one fire to light another.

um-**Oki**, *n.* 1. One who makes a quarrel and carries it to other people; Em. a friend.

uk-**Okèla**, *v.* To bring upon oneself: *ndizokele utùli*, I brought myself into trouble.

—**Okèlana**, *v.* Fig. *bayokèlana umlilo*, they have friendship with each other, which is shown by taking fire from each other's houses, or by giving things to each other.

um-**Oki**, *n.* 6. Oak tree, fr. Eng. oak.

Okanye, *conj.* Otherwise, else, etc.; see *Nye* 5.

Oko, (a) *dem. pron.* 8 cl. That: **oko***kutànda*, that love; *isigqaliso* **so***ko*, attention to that; **no***ko*, and that; *ndatàbatà oku* **no***ko*, I took this and that; *ngenxa yo***ko**, on account of that, therefore; see *i-Nxa*.

Oko, (b) *conj.* of time, more definite than *xeshikweni*. At that (past) time, when: *oko bendise-Qonce*, at the time when I was at King William's Town. *adv.* Then. Phr. *oko koko, namhla kunamhla*, then was then, now is now, i.e. new masters have new rules.

kwa oko, *adv.*, At that very time; immediately: *lahlambùluka kwa oko iqènqa lakè*, and straightway his leprosy was cleansed.

Compounds of *Oko* are:

1. **Koko**, *conj.* But that, only: *ekuti koko*, wherefore.
2. **Kuloko**, *conj.* But that, only that, but, notwithstanding: *bendiya kuyenza lonto kuloko ndixakekile*, I would do that, but that I am hindered; *ingwe ifana nekati, kuloko yona inkulu*, the leopard is like a cat, only that it is larger; *naye ninjalo inxenye, kuloko nahlanjululwayo*, and such were some of you, but ye were washed.
3. **Kuseloko**, contracted from **Kususela koko.** *prep.* From, from that time, since: *kuseloko obawo balalayo ukufa*, from the day when the fathers fell asleep; *kuseloko wemkayo kowabo*, from the time he left home; *naseloko watëtâyo kum*, and since thou hast spoken unto me.
4. **Kusoloko**, *adv.* Always.
5. **Ngoko**, contrac. from **ngako oko**, *conj.* Therefore: *ke-ngoko buya*, therefore now return; *kungoko nditi*, wherefore I say.
6. **Ngoko**, *conj.* According as: *lipûlapûle izwi lam ngoko ndikuwisela umtëtô ngako*, obey my voice according to that which I command.

   prep. (a) According to; just so, in that manner: *ngokomtëtô*, according to law; *ngokwamandla am*, according to my power; *ngokwezibâlo*, according to the scriptures. (b) By: *ngokwam*, by myself; *ngokwakê*, by himself; and so on through all classes. (c) At: *ngokwesibini*, at the second time; *ngokwesitâtû*, at the third time, etc.

   Kwangoko, *adv.* At once: *kwangoko usuke wayibambâ indlela*, he rose immediately and took the road.

   Ngokoko, kwangokoko, = *kwangoluhlobo*, lit. by being so, accordingly: *ngokoko wokwazi wena*, by this (means) thou shalt know; *ngokoko ndokumisa ube ngumgcini wam*, accordingly I shall make thee my keeper.

   Njengoko, *conj.* According as: *ndenzenjengoko watëtâ ngako kum*, I have done as thou hast told me.
7. **Noko**, *conj.* (a) Although: *noko nditi tâyo, abayi kupûlapûla*, though I speak, they will not listen; *noko abe butyebi*, though he be rich; *siyasebenza noko inayo imvula*, we are working although it is raining. (b) Notwithstanding, nevertheless, yet, however: *ndiya kuhamba noko*, I shall go notwithstanding; *asimti noko ekungade kutiwe abantu bapila ngawo*, it is not a tree, however, that people could just be said to live upon.

   This *noko* is not to confounded with *noko*, and that; see *Oko (a).*

Okokuba, *conj.* That, in order that, etc.; see *uku-Bâ I. B.*

Okokuze, *conj.* In order that, etc.; see *uku-Za.*

Okôna, *pron. emphat.* 8 cl. with relative; see *Kôna.*

Okû! *interj.* An exclamation of pain or annoyance.

Oku, (a) *dem. pron.* 8 cl. This: **oku***kudla*, this food. (b) *rel. pron* 8 cl.: *ukudla* **oku***pêkiweyo*, food which is cooked. (c) *poss. pron.* 8 cl.: *ukudla* **oku***songo simnandi*, food whose taste is delicious; in emphatic form: **okw***akê ukudla, his* food; **okw***enkomo ukutya, the cattle's* food.

Its compounds are:

1. **Kaloku**, *adv.* Now (of circumstance): *ndiyazi kaloku ukuba nitûnyiwe yinkosi*, I know now that you have been sent by the chief; *nakaloku*, and now, even now; *okwakaloku*, according to our present circumstances; (of time) *kaloku-nje*, just now, at the present time.

   Kakaloku, At once, forthwith, this moment.
2. **Kekaloku**, *conj.* Now, but, (introducing a new idea or sentence).
3. **Ngoku**, *adv.* Now (of time), at present: *indoda onayo ngoku asiyeyakô*, the husband whom thou now hast is not thine.

   Kwangoku, Immediately, at the very (present) time: *umkombê wauza kuzala kwangoku*, the ship was going to be full of waves immediately.

   Nangoku, Even now, at this time: *nangoku ndisatsho*, even now I still say so; *kuza ilixa, nangoku selikô*, the hour comes and now is.

   Kwada kwangoku, inangoku, unangoku, Till now.

Okukôna, *conj.* The more, the longer, consequently; *okukôna—okukôna*, the more—the more; see under *Kôna.*

Okunene and **Okwenene**, *adv.* Indeed, truly, used in admissions, giving in, confirming, etc.; see *i-Nene.*

Okunga, *neg.* of *Oku (b)*: *ukudla okungavutiweyo*, food which has not been boiled sufficiently; before *ka, kô* and *na, okunga* changes into *okunge;* see *Kunge.*

Okunye, (a) *adj.* 8 cl. One: *okunye ukudla kumnandi, okunye kubi*, one food is delicious,

another bad. (b) *conj.* Once more, etc.; see *Nye 6.*

Okuya, contrac. **okā,** (a) *dem. pron.* 8 cl. Yonder: *ukulwa okuya,* yonder fight. (b) *conj.* At that (past) time: *okuya ndafikayo,* when I arrived long ago, that time I arrived; *asikokuya abemke nempahl' akè,* it was not at that time when he went away with his chattels.

Okwam, (a) *poss. pron.* with Rel. That which is mine; *okwakò,* that which is thine, and thus through all classes. (b) *adv.*: *ndayenza lento okwam,* I did the thing in my own interest; *ngokwam, ngokwakò, ngokwayo,* etc., by myself, thyself, itself and so on: *bawenza lomsebenzi ngokwabo,* they of themselves did this work, i.e. of their own accord, without any prompting.

Olā, contrac. from *Oluya, dem. pron.* 5 cl. sing. Yonder.

uk-**Oleka,** Em.=*ukw-Aleka, v.* To overlay, add.

Olo, *dem. pron.* 5 cl. sing. That: **olo***ncedo,* that help.

Olo-iya! *interj.* used in the beginning of the song sung by girls when gathering food for an *intonjane*: *olo-iya, sicel'inkobe, silambile.*

Olona, *pron. emphat.* 5 cl. sing. with Relative; see *Lona.*

Olu, (a) *dem. pron.* 5 cl. sing. This: **olu***luti,* this rod. (b) *rel. pron.* 5 cl. sing: *utàndo* **olu***kulu,* love which is great. (c) *poss. pron.* 5 cl. sing: *usana* **olu***mina ubùbileyo,* the babe whose mother is dead; emphatic possessive: **ol***wakè utàndo, his* love.

uk-**Olula,** *v. t.* To stretch out: *solule isandla sakò,* stretch out thy hand; fig. to iron clothes.

ul-**Olulo,** *n.* 5. The stretching out.

um-**Olulo,** *n.* 6. The breadth of the hand.

uk-**Olulela,** *v.* To stretch out toward: *izandla zam ndizolule kuye,* I have stretched forth my hands to him.

—**Oluka,** *v.* To be stretching, elastic, extensible, pliable.

um-**Oluko,** *n.* 6.=*um-Ololo.*

uk-**Olukela,** *v.* To stretch itself toward; to be destined for: *ndifun' umsebenzi endiwolukeleyo,* I look for the work I was destined for.

u-**Olumaswana,** *n.* 1. The Lesser puffback shrike;=*u-Nomaswana.*

Olunga, *neg.* of *Olu (b)*: *utàndo olungatètèkiyo,* love which cannot be expressed by words; before *ka, ko* and *na, olunga* changes into *olunge*: *udaka olungekalungiswa,* mortar has not yet been prepared; see *Lunga.*

Olunye, *adj.* 5. cl. sing. One, other, another: *oluuye ucambà lubekwe kakuhle, olunye alulungauga,* one layer was laid properly, the other was not right.

Oluya, contrac. *olā, dem. pron.* 5. cl. sing. Yonder: *usana oluya,* that babe yonder.

OM, *voc.* Uncle;=*Ompi*; fr. Du. oom.

uk-**Oma,** *v. i.* To become dry, firm, hard: *umhlaba womile,* the ground is dry; *umbòna womile,* the maize is fully ripe; *umti womile,* the tree is dead; *umntu womile,* the person is paralysed; *womile umfazi,* the woman's menses have ceased. Phr. *wabetà koma,* lit. he beat and made dry, i.e. he shut the mouth of others, made them speechless: *ndome amatè,* my spittle is dry, i.e. I am thunderstruck. *adv.* Point blank, to the mark, straight forward.

—**Omela,** *v.* To dry on; to stick to by growing dry: *umqa womel' epinini,* the pap sticks to the spoon, i.e. he is unable to finish a work, or to overcome a difficulty.

—**Omeleka,** *v.* To be firm, strong, robust, stout, active, zealous.

—**Omelela,** *v.*=*Omeleka;* also to become strong, mature, ripen to perfection: *lenkabi yomelele,* this ox is strong; *amapùzi omelele,* the pumpkins are fully ripe; to be of good cheer: *yomelelani, ndim!* be of good cheer, it is I.

ul-**Omelelo,** *n.* 5. Strength.

ub-**Omelelo,** *n.* 7. Strength, vigour, freshness.

uk-**Omelelisa,** *v.* To make strong, strengthen.

—**Omeleza,** *v. t.* To make firm, strong; to strengthen, invigorate; to make zealous: *bamomeleza umntwana,* they made the child strong by exercising itsstrength; *bomeleza umsebenzi,* they worked hard, with zeal.

um-**Omelezi,** *n.* 1. One who strengthens.

is-**Omelezo,** *n.* 4. Refreshment, cordial, comfort.

ul-**Omelezo,** *n.* 5. } Strengthening.
um-**Omelezo,** *n.* 6. }

uk-**Omelezana,** *v.* To strengthen one another.

—**Omelezeka,** *v.* To be strengthened, refreshed, revived in spirit; to be encouraged in an enterprise or undertaking.

—**Omelezela,** *v.* To strengthen for: *wazomelezela ku-Tixo,* he strengthened himself in God.

—**Omelezisa**, *v.* To help to make strong, or cause to make firm.

—**Omisa**, *v.* To dry, make dry, absorb.

uk-**Ombèla**, *v.* To dance, drum, and clap hands in a night party in the house; to dance in the same manner, accompanying the incantations of a doctor, when he is going to dig out the charms which are supposed to have caused the illness of a person.

—**Ombèlela**, *v.* To sing or beat the drum for: *abafazi babesombèlela abakwêtà*, the women were beating time for the circumcised boys.

ub-**Omi**, *n.* 7. Strength, vigour, firmness, maturity, ripeness, riches, happiness, prosperity, perfection, welfare, life: *wadla ubomi*, lit. he ate life, i.e. he lived; *izinto ezinobomi*, nice things, things of use or value; *iqiya inobomi*, the handkerchief is strong; *imbìza ayinabomi*, the pot is not in good condition. Dimin. *ubonyana*, an inferior, low, unimportant life: *into enobonyana*, a thing not very beautiful or great, a thing not fully up to expectation.

Kanobom, *adv.* = *Kakùlu.*

Ngabomi, *adv.* Designedly, purposely: *wenza ngabomi*, he did it on purpose.

Omnye, *adj.* 1 and 6 cl. sing. One, another: *omnye wadla, omnye wasela*, one ate, another drank; *omnye umgca awulungelelene nomnye*, one line did not correspond with another.

OMPI, *voc.* Uncle; a term of respectful address by children to grown-up men; fr. Du. oom, dimin. oompje.

uk-**Omuka**, *v. t.* Em. To wrong, injure one by taking what belongs to him without asking or obtaining his consent: *undomukile*, you have wronged me by taking my thing without my consent.

—**Omukeka**, *v.* To be wronged, injured.

uk-**Omula**, *v. i.* To break a fast; to resume drinking milk after abstaining from it during the menses, or after the death of a husband, or after the winter during which milk is scarce; to have a treat of a thing for the first time, hence, to breakfast.

—**Omulela**, *v.* To dine at a certain place.

is-**Ona**, *n.* 4. Em. A plant with a red flower which hinders maize, etc., in growing, and destroys it; = *im-Bùwa.*

uk-**Oná**, (*ŏ* long), *v. i.* To snore.

uk-**ONA**, (*ŏ* short) pass. *ukŏniva. v. t.* To spoil, injure, hurt, wrong, violate, outrage: *intombi yoniwe*, the girl has been violated; *ihashe lakò liyona intsimi yam*, your horse destroys my garden; to act unjustly towards another; to offend, abuse, misuse; *bamona lomntu*, they wronged this man.

Though this word has been made to bear the meaning 'to sin, transgress', and is now definitely used in that sense: *ndonile kuwe*, I have sinned against thee; *ndyona andoni sinina?* am I sinning or not? yet it is not the exact equivalent of either Heb. *chatàh* or Gr. *hamartano.*

N.B. *Ukŏna*, to sin, and *ukŏnâ*, to snore, must be distinguished from *ukò-ná?* is he present? and *ukònâ*, he is there.

um-**Oni**, *n.* 1. A violator, wrongdoer, sinner, etc.

is-**Oni**, *n.* 4. One addicted to wrong doing.

is-**Ono**, *n.* 4 Wickedness, wrong, sin in a general sense; dimin. *isonwana.*

ub-**Oni**, *n.* 7. State of wrong, depravity: *unoboni obukùlu*, his depravity is very great; *wazibona uboni*, he finds himself mistaken.

uk-**Onakala**, *v. i.* To become injured, destroyed, spoiled, corrupt, old, tattered, worn out: *ingubo zetù nembàdada zetù zonakele*, our garments and shoes are worn out; *indawo yonke yonakele*, the whole concern is spoiled.

is-**Onakalo**, *n.* 4. and ul-**Onakalo**, *n.* 5. Damage, injury, harm, ruin.

uk-**Onakalela**, *v.* used only in *p :ss.* To be injured in; to be deprived of; to suffer loss; to forfeit: *lomntu wonakalelwa ngumpèfumlo wakè*, this person is losing his soul; *ndonakalelwa zizinto zonke*, I suffer the loss of all things; *ukuze ningonakalelwa nto ngati*, that ye might not suffer loss by us in anything.

is-**Onakalelo**, *n.* 4. Loss.

uk-**Onakalisa**, *v.* To injure, misuse, damage, tear, ruin: *uzonakalisile*, he has ruined himself.

um-**Onakalisi**, *n.* 1. A destroyer.

is-**Onakaliso**, *n.* 4. Injury, damage inflicted by another.

ul-**Onakaliso**, *n.* 5. Destruction.

uk-**Onana**, *v.* To wrong each other: *bayonana naye*, they wrong him.

—**Onela**, *v.* To bring into disorder, disarrange, defeat, annul, invalidate (a testament); *reflex. form*: *asimntu ukuzonela!* what a man to wrong himself!

—**Onisa**, *v.* To cause, or induce to wrong.

uk-**Onda**, *v. i.* followed by *nga.* To go straight ahead, right on without turning; to continue in a course, persevere in an undertaking: *wonda ngendlu*, he went

straight to the house; fig. to spy out, descry; to find suddenly what one has been searching for.

n. 8. The espying, descrying.

um-**Onde,** *n.* 6. Patience, perseverance.

uk-**Ondela**, *v.* To look or gaze steadfastly at an object, in one direction, at one aim; to spy from afar: *wondela kum*, he fixed his eyes on me; *nimele-nina nondele ezulwini?* why stand ye looking into heaven?

—**Ondelana**, *v.* To take good care of each other; to be well finished in every part: *inyama iyondelene*, the meat is cooked well all through, not one part is raw; *umbòna uyondelene*, the maize is cooked soft enough; *ndiyondelene yimvula*, I am drenched to the skin.

—**Ondisa**, *v.* To make clear, show the road.

uk-**Ondla**, *v. t.* pass. *ukondliwa*. To feed a young one; to rear, nurse, provide for; to bring up a child or calf: *u-Tixo uyazondla intaka*, God feeds the birds; *inkedama zondliwa nguye*, the orphans are provided for by him; fig. *wasondla isono entliziyweni*, he nourished sin in his heart.

um-**Ondli**, *n.* 1. One who provides for, brings up a child; a guardian; fem. *umondlikazi*.

is-**Ondlo**, *n.* 4. Remuneration for rearing another man's child; aliment, espec. when a child has been brought up at the mother's place: *hola isondlo*, pay the aliment.

uk-**Ondleka**, *v.* To be nurtured, nourished.

—**Ondlela**, *v.* To nurse, bring up a child for another, or for any particular calling or object: *bondleleni abantwana benu ekuqeshweni kwe-Nkosi*, nurture your children in the admonition of the Lord.

Onga, *neg.* 1 and 6 cl. sing. of Rel. *O 2*: *umntwana ongapûlapûliyo*, a child who is not listening; *untândazo ongaviwayo*, prayer which is not heard; before *ka*, *kò* and *na*, *onga* changes into *onge*: *upi-na umfana ongekòyo*, where is the youth who is absent? *wela umlambò ongekazali*, get through the river, which is not yet full.

i-**Onga**, *n.* 2. Em. *i-Wonga*. A good appearance, honour: *umntu onconga* or *onamaonga*, a good looking, well proportioned person; *inkabi ineonga*, a stout ox.

uk-**Onga**, *v. t.* pass. *ukongiwa*. (a) To save, use sarpingly, frugally; to make the most of a thing; not to be profuse or prodigal: *longe iyeza*, use the medicine sparingly; *longe ixesha*, buy up the opportunity; *manikonge ukudla akukò nonyaka*, use the food savingly, there is no abundance this year. (b) To provide for, take care of, a sick person; to nurse an invalid, to show hospitality to the sick by administering food to them: *zumonge*, take care of him.

um-**Ongi**, *n.* 1. A nurse for the sick.

is-**Ongó**, *n.* 4. Support, care; nursing.

uk-**Ongela**, *v.* To be sparing for: *yibani njengezilumko, nilongela ixesha*, be as wise men, redeeming the time.

uk-**Ongama**, *v. i.* To be raised above another thing, so as to be higher; to stand forth, above, or out; to project overhead; fig. to look over, superintend, rule over: *abasekongameni*, those in authority.

um-**Ongami**, *n.* 1. Overseer, ruler, governor, supervisor, superintendent, manager, chairman.

um-**Ongamo**, *n.* 6. A place raised up.

uk-**Ongamela**, *v.* To overhang, as a precipice or mountain: *intaba iyongamele indlela*, the mountain overhangs the path; fig. to rule over, exercise authority over others.

um-**Ongameli**, *n.* 1. = *um-Ongami*.

uk-**Ongeza**, *v. t.* To add, put more: *ningongezi elixwini*, ye shall not add to the word.

—**Ongezela**, —**Ongezelela**, } *v.* To add to: *ezonto ziya kongezelelwa kuni*, these things shall be added unto you.

is-**Ongó**, see under *uk-Onga*.

is-**Ongo**, *n.* 4. (first 'o' long) Taste, savour.

um-**Ongo**, *n.* 6. Marrow of bones; pith or heart of trees and plants.

um-**Ongu**, *n.* 6. Bleeding: *wopà umongu*, he is bleeding.

uk-**Ongula**, *v. t.* To skim off cream, etc.; to sweep or scoop away ground, grass or dirt.

is-**Ongulo**, *n.* 4. A skimmer.

ul-**Ongulo**, *n.* 5. The skimming off.

um-**Ongulo**. *n.* 6. (a) Skimming of liquids. (b) Winnowing of corn. (c) Bleeding of the nose: *ndopà umongulo*, my nose bleeds.

uk-**Ongulula**, *v. t.* To clean out, i.e. to restore to health or vigour a person who has been reduced in flesh, by giving him nourishing food.

is-**Onka**, *n.* 4. Em. *isi-Nkwa*. Orig. a round ball of cooked maize; bread; *isonkana*, a small loaf of bread.

Onke, *adj.* (takes the pronoun subject in its consonantal form as its prefix). All, every:

onke amandla akò, all thy power; *abantu bonke*, all people; *zonke izinto*, all things; *wonke umntu*, every person; *wonke ubani*, every one.

i-**Ontyi**, *n.* 3. A domestic pig.

uk-**Onwaba**, *v. i.* To feel pleasure; to be delighted, happy, comfortable; to be in good health, in comfortable circumstances: *ndonwabile*, I am happy; *andinakonwaba*, I feel miserable. *n.* 8. Happiness, delight, comfort. *adv.* *ngokonwaba*: *ndahlala ngokonwaba*, I lived, dwelt comfortably.

ul-**Onwabo**, *n.* 5. Comfort, consolation.

uk-**Onwabela**, *v.* To feel pleasure in or about: *wonwabele nto-nina?* about what are you happy?

—**Onwabelana**, *v.* To be happy together: *bahleli ngokonwabelana*, they live happily together.

—**Onwabisa**, *v.* To cheer, delight, make happy: *intliziyo yam yonwatyisiwe*, my heart has been cheered, delighted, refreshed.

um-**Onwabisi**, *n.* 1. One who sympathises with and comforts, who gives happiness; a comforter.

is-**Onwabiso**, *n.* 4. and ul-**Onwabiso**, *n.* 5. That which gives comfort, consolation.

uk-**Onwaya**, *v. t.* To scratch, scrape the ground, etc.: *wazonwaya*, he scratched himself.

uk-**Opà**, *v. i.* To drop, as blood from a wound; to bleed: *isandla sam siyopà*, my hand is bleeding; fig. to work hard.

—**Opèla**, *v.* To bleed on to a cloth, etc.

—**Opisa**, *v.* To cause to bleed; to let blood.

ul-**Opù**, *n.* 5. } Violent heat; a hot scorching wind; close air. Phr. *isala kutyelwa sibona ngolopù*, the obstinate man will see by the heat, he who will not hear must feel.
um-**Opù**, *n.* 6. }

uk-**Opùla**, *v. t*, To remove a vessel from the fire: *yopùla imbiza*, take the pot from the fire; to take food out of a pot while it is standing on the fire: *kopùle ukutya embizeni*, take the food out of the pot and dish it up.

uk-**Osa**, To bake, etc.; = *uk-Oja*, see *uku-Kòlwa*.

is-**Oso**, *n.* 4. A piece of meat cut out during the act of slaughtering, and roasted on a fire.

uk-**Osela**, *v.* To roast for another: *ndamosela inyama*, I roasted meat for him; fig. to wound mortally; to wound, hurt, with hard words.

Oshi! *interj.* of astonishment.

uk-**Osula**, *v. t.* Em. To wipe away, etc.; = *uku-Sula*.

um-**Osuli**, *n.* 1. A cleaner, polisher.

uk-**Osulela**, *v.* = *uku-Sulela*.

uk-**Oshwama**, = *uku-Shwama*.

uk-**Otà**, *v. t.* pass. *ukotìwa*. To warm oneself at a fire: *wotà umlilo*, he warmed himself at the fire; to make warm or hot: *wotà ngenkuni*, he heated up with wood; *utàngo oludala sotà lona*, we used the old fence for making fire to warm ourselves; fig. to waste: *imali iyotìwa*, the money is wasted.

—**Otàma**, *v. i.* To sit down doing nothing; to be lazy; to lounge, idle.

—**Otàmela**, *v.* To bask: *wotàmela ilanga*, he was basking in the sun; the sun was shining upon him.

—**Otèla**, *v.* To warm for or at a certain place; fig. to squander, waste for or at.

uk-**Otùka**, To be startled; = *uku-Tùka*.

um-**Otùko**, *n.* 6. A trembling.

uk-**Otùsa**, To startle; = *uku-Tùsa*.

uk-**Otùla**, = *uku-Tùla*.

uk-**Ovuya**, *v. t.* To clean corn, rice, etc., by washing it in water.

Owona, *pron. emphat.* 6 cl. sing. with Rel.; see *Wona*.

is-**Oya**, *n.* 4. Pleasant flavour (of food); pleasing appearance, attraction, charm; euphem. the female genitals: *umfazi onesoya emadodeni*, a woman who attracts lovers by her peculiar expression, mannerism and action.

ub-**Oya**, *n* 7. Hair, including wool, fur, down or feathers of fowls, but excluding quills and the hair of the human head.

uk-**Oyama**, *v. i.* Em. To lean upon, etc.; = *ukw-Ayama*.

Oyena, *pron. emphat.* 1 cl. sing. with Rel.; see *Yena*.

Oyi! *interj.* of sorrow and reproof: *oyi, baswèli kuqonda*, O ye foolish men!

uk-**Oyika**, *v. i.* To fear; to be alarmed; to be afraid of: *ndiyamoyika*, I am afraid of him.

is-**Oyiko**, *n.* 4. }
ul-**Oyiko**, *n.* 5. } Fear, dread, apprehension.

uk-**Oyikeka**, *v.* To have the quality of exciting fear or dread; to be fearful: *isibetò esoyikekayo*, a fearful scourge; *umntu owoyikekayo*, a fearful person.

—**Oyikela**, *v.* To be afraid of or for: *ukuzoyikela*, trembling solicitude.

—**Oyikisa**, *v.* To cause fear, alarm; to frighten; to make afraid.

is-**Oyikiso**, *n.* 4. That which frightens; a scarecrow.

ul-**Oyikiso**, *n.* 5. Fright, fear.

uk-**Oyisa**, *v.* To make afraid; to persuade, conquer, overcome, prevail against: *ndimoyisile*, I have convinced, conquered him; to master, execute, effect: *akoyisi nto*, he effects nothing; *lento indoyisile*, this is beyond my strength and ability; = *ukw-Eyisa.*

um-**Oyisi**, *n.* 1. One who overcomes, conquers.

is-**Oyiso**, *n.* 4. } Victory, conquest.
ul **Oyiso**, *n.* 5. }

uk-**Oyisakala**, *v. i.* To be convinced, conquered; to be yielding.

—**Oyiseka**, *v.* To yield, give up a contest, submit, give way; to be conquerable, convincible.

ul-**Oyiseko**, *n.* 5. Persuasion.

uk-**Ozela**, *v. i.* To be drowsy, sleepy; to doze.

—**Ozelisa**, *v.* To make drowsy.

P

P has sometimes an inspirated sound, as in the English word *top*, (which in Em. is often softened down into *b*); but mostly an expirated (explosive) sound, marked *p'*, as in *pit, pass*, but pronounced with more force, espec. after *m*. *P* changes in the locative case of nouns and in the passive voice into *tsh*: *usapo* family, *elusatsheni* in the family; *ukubopâ* to tie, *ukubotshwa* to be tied; the combination *mp* changes into *ntsh*: *ipèmpe*, dim. *ipèntshana.*

ukutl-**Pâ**, *v. i.* To disclose a secret: *musa ukutl-pâ ukutètâ*, don't speak too openly; used as *adv.* Entirely: *lento imhlopè pâ*, this thing is quite clear, distinct, plain; *iqekekile pâ*, it is entirely broken.

uku-**P'A**, I. *v. t.* pass. *pìwa.* To grant to; to make a present; to give gratuitously; to favour with a gift: *ndipè lonto*, give me that thing; *ndisipìwe isonka*, I received bread, I was presented with it; *ndipè iqìnga*, give me a plan, i.e. your counsel. (2 cl. pl. abbrev. rel. *apâ*, who or which give; absol. past, *āpà*, they gave; conj. past, *apâ*, and they gave; short pres. *āpà*, they give).

um-**Pi**, *n.* 1. A giver, benefactor.

isi-**Piwo**, *n.* 4. A present, (which is received).

isi-**Pò**, *n.* 4. A gift (which one gives): *isipò esinge nambâli*, an unspeakable gift.

uku-**Pâna**, *v.* To grant to, to make presents to each other.

uku-**P'A**, II. (ukw-**Ipâ**) *v. t.* To cut or pull (grass) with the hand; to collect, gather; 2 cl. pl. abbrev. rel. *apâ*, who or which pluck; absol. past. *āpà* or *ēpà*, they plucked; conj. past, *apà* or *epà*, and they plucked; short pres. *āpà*, they pluck.

isi-**Pà**, *n.* 4. A handful of grass; a sheaf of wheat, etc.

um-**Pà**, *n.* 6. A maize cob, stripped of the corn. Phr. *ungumpà wezala*, lit. he is a stripped maize cob among the refuse, i.e. he is a worthless character.

im-**Pabanga**, *n.* 3. A destitute person, without property, home or friends.

um-**Pâfa**, *n.* 6. The buffalo thorn, Zizyphus mucronata *Willd.*, used as medicine for scrofula and lumbago.

ukutl-**Pâfu**, *v. i.* To stand aghast; to be greatly astonished. *v. t.* To prick, as a thorn.

uku-**Pâhla**, *v. t.* To encircle, compass about; to surround, as a party a prisoner, or as groomsmen or bridesmaids a bride or bridegroom at a wedding: *inkosi tpâhliwe ngabantu bayo*, the chief is surrounded by his people (in his walking and sitting down); fig. to beset, hem in, press on all sides so as to perplex: *sipâhliwe zintshaba*, we are beset by enemies.

um-**Pâhli**, *n.* 1. A groomsman.

um-**Pâhlikazi**, *n.* 1. A bridesmaid.

im-**Pahla**, *n.* 3. Goods, effects, chattles, tools; any movable property or household stuff belonging to a man: *impahla yenkosi*, the war-dress, which the warriors get from the chief's armoury; *impahla emfutshane*, sheep and goats.

u-**Pâhla**, *n.* 5. The frame of a native hut; the roof of a stone or brick house; the tent of a wagon.

um-**Pahla**, *n.* 6. Brachylæna discolor *D.C.*

i-**Pâhloti**, *n.* 2. A portion of a bees' nest which hangs outside a cavity of a rock or tree and which is full to overflowing.

i-**Pâka**, *n.* 2. Em. (a) That portion of an animal's ear which hangs as a mark. (b) The first portion of corn cut in harvest. (c) A poor person who is accused of witchcraft while a rich person is in view.

im-**Paka**, *n.* 3. The domestic cat. Em. Figurative appellation for a wild cat, supposed to be a witchcat which injures people.

uku-**Pàka**, *v. t.* To lift out as with a ladle; to take food from a pot or dish with the hand or a spoon; to dish up: *pàka ukudla embizeni*, take food out of the pot; to disperse a people, as a superior by his misconduct or mismanagement; fig. to 'dish up' a child, pretending to relieve a child's overburdened stomach by sharing in imagination all round of the superfluous food, after which the sufferer thinks he is better.

um-**Pàko**, *n.* 6. Provision for a journey; commissariat stores, provisions for an army; subscription (to a newspaper).

uku-**Pàkela**, *v.* To take or pour out food from a vessel for one: *ndipàkelwe ngesitya*, I was given food from a vessel; *ndipàkela inkabi*, I am cooking for the oxen, i.e. for those who are ploughing; *wampàkela ukudla*, he helped him to some food; fig. to repeat, tell the whole story: *ndolipàkela lonke ngo Nantsi, lanele ngapàndle kwentandabuzo*, I'll dish up the whole story about So-and-so, it will undoubtedly suffice.

ama-**Pàkelana**, *n.* 2. *pl.* Those who send food to each other.

Pàkade, *adj.* Having no bounds.

Kwapàkade, *adv. unguye u-Nyana ka-Tixo ukuzalwa kwapàkade*, he is the Son of God by birth from eternity; *ongowaselopàkade uya kuba kwangonapàkade*, he who is from eternity shall be everlasting.

i-**Pàkade**, *n.* 2. Period, space of time: *abafo belipàkade*, men of this period, men of the world; time immemorial, never ending; eternity: *kwasepàkadeni kuse epàkadeni*, from eternity to eternity; *into yapàkade*, applied to numbers (of cattle), meaning innumerable; *iliziwi lapàkade*, the eternal word.

uku-**Pàkama**, *v. i.* To stand in an upright straight posture; to rise above, stick out, be prominent, elevated, lofty: *pàkama*, stand upright; *intaba epàkamileyo*, a high mountain; fig. to be elevated in rank, condition or office. *n.* 8. Height; dignity.

um-**Pàkamo**, *n.* 6. and ubu-**Pàkamo**, *n.* 7. Height, elevation, exaltation.

uku-**Pàkamela**, *v.* To rise above any other object: *lendlu iyipàkamele leyo*, this house is higher than that; fig. *lendawo indipàkamele*, this matter is too great or difficult for me.

—**Pàkamisa**, *v.* pass. *pàkanyiswa*. To raise up, erect, elevate, cause to rise: *yipàkamise intsika*, place the pole erect; *pàkamisa ilizwi lako*, raise your voice, speak out loud; *ndipàkanyiswa litèmbà*, I am very hopeful.

Pass. n. 8. Height, exaltation.

um-**Pàkamisi**, *n.* 1. One who raises or lifts up.

uku-**Pàkamisela**, *v.* To raise up for another or for a particular purpose: *ndiwupàkamisele kuwe umpèfumlo wam*, to thee I lift up my soul.

uku-**Pàkatà**, *v. i.* To put forth a number of cobs on a single stalk, as maize sometimes does; of corn, to put forth fine and beautiful ears; to appear, as fruit when the blossom falls.

im-**Pàkatà**, *n.* 3. A shoot from the roots or lower parts of the maize stem bearing fruit; the second cob on the stalk.

im-**Pakatò**, *n.* 3. A side shoot, an offshoot.

isi-**Pàkatò**, *n.* 4. Side shooting.

um-**Pàkatò**, *n.* 6. The groin, flank; the thin part of a skin; fig. a trouser pocket.

Pàkati, *prep.* and *adv.* Among, between, within, inside: *pàkati kobuhlanti*, within the kraal; *endlwini pàkati*, in the house inside; *ngapàkati kwemi*, within you, i.e. in your hearts.

um-**Pàkati**, *n.* 1. and i-**Pàkati**, *n.* 2. Plur. *amapàkati*. 'One of the inner circle.' The councillor of a chief; a headman; a civil officer who acts as agent in all affairs between the tribe and the chief; *ipàkati* may be used collectively: *labahuza kakuhle ipàkati*, the council asked them thoroughly. *Amapàkati* is a term of respect.

isi-**Pàkati**, *n.* 4. The body of councillors *(amapàkati)*.

u-**Pàkati**, *n.* 5. The middle finger.

um-**Pàkati**, *n.* 6. The inside or palm of the hand, the sole of the foot.

ubu-**Pàkati**, *n.* 7. The office or authority of a councillor.

isi-**Pàko**, *n.* 4. Blemish caused by or remaining after an accident; the loss of a member of the body; bodily defect.

um-**Pàko**, see under *uku-Pàka*.

ukutl-**Pàku**, *v. i.* To commence to look; to perceive, observe.

uku-**Pàkula**, *v. t.* To take honey from a bees' nest or hive.

isi-**Pàkula**, *n.* 4. A species of long-snake.

i-**Pàkuɾàku**, *n.* 2. An alarmist; a coward; a listless. good for nothing fellow; one who is easily scared.

ubu-**Pákupáku**, *n.* 7. Nervousness, timidity, restlessness, anguish (of small birds on seeing a bird of prey); *unobupákupáku*, he is nervous, of unsound mind.

uku-**Pákuzela**, *v. i.* To walk in an alarmed, excited, frightened manner, as one who is mad.

uku-**P'ALA**, I. *v. t.* To scrape off the rough parts of a hide; to prepare it for tanning; to scrape generally: *pála imbiza*, scrape out the pot; to scratch a person's face; fig. to plough.

um-**Páli**, *n.* 1. and im-**Pali**, *n.* 3. One who scrapes: *umpáli wesikumbá*, one who dresses a hide, a tanner.

im-**Palo**, *n.* 3. (a) Scrapings of a hide; anything scraped or scooped out. (b) A hollow in a tree where bees live; fig. a compartment in a railway carriage.

im-**Palane**, *n.* 3. The new garment made from a hide, without fat or red clay, which a widow gets as a present of honour after the death of her husband, when the old garment has to be cast away.

uku-**Páleka**, *v.* To be scrapeable or fit for scraping: *izembé alipáleki*, the hatchet does not scrape well, it is blunt.

uku-**P'ALA**, II. *v. i.* (a) To go about in search; to go to and fro: *ndapála ilizwe*, I searched the country. (b) To gallop: *ihashe liyapála*, the horse gallops; to race. Phr. *upál' amehlo*, he looks anxiously to and fro; *upál' entlizi-yweni*, he revolves in his mind; *azipáli ngakunye*, they differ, disagree.

i-**Pála**, *n.* 2. A vagabond, vagrant.

u-**Pálo**, *n.* 5. Gallop.

uku-**Pálapála**, *v.* To run about constantly.

—**Pálapálela**, *v.* To wander about in search of: *upálapálela isonka*, he wanders abroad for bread.

—**Pálisa**, *v.* To cause or make to run about; to race, gallop: *ungalipálisi ihashe*, do not race the horse; fig. not to stick to the subject under discussion.

um-**Páliso**, *n.* 6. Horse-racing.

uku-**Pálapálisa**, *v.* To cause to flee: *ziyapálapáliswa izizwe lizwi lengxokolo*, at the noise of the tumult the peoples are fled.

—**Pálala** and **Pálaka**, *v. i.* To spill, overflow, flow, run or rush out, as water from a vessel: *amanzi apálakile esityeni*, the water has spilled from the vessel; *indebe yam iyapálala*, my cup runs over; *igazi elipáleleya*, blood which has been shed; *kupálale ukuxelenga kwayo*, his labour is in vain; fig. to be left by another: *ndapálalwa nguye*, I was left by him; *impi yampálela*, the army was scattered from him; *ndipálele*, I am in difficulty, I am done for; to utter suddenly and incautiously.

im-**Palala** and im-**Palalana**, *n.* 3. A vagabond, wanderer; a small bundle carried in the hand.

uku-**Pálalela**, *v.* To be poured out on or at.

uku-**Pálaza**, *v.* To empty, pour out, spill, shed; to cause to run over; to throw away water from a vessel: *pálaza lamanzi*, throw away that water; fig. to lead forth: *inkosi yapálaza amadoda ayo*, the chief led forth his men to war.

um-**Pálazi**, *n.* 1. *Abapálazi begazi*, shedders of blood.

i-**Pálazo**, *n.* 2. The chase in which all the men join on the death of a chief. Rainmakers sometimes order such a chase when rain is wanted.

uku-**Pálazeka**, *v.* To run over constantly; to flow into; to empty itself: *amasi apálazekile*, the milk is spilt; fig. to rush upon with violence; to storm, assail: *bapálazeka kuye* or *endlwini*, they rushed upon him or into the house.

—**Pálazela**, *v.* To pour out for or upon, at a certain place: *usipálazele igazi lakè*, he has shed his blood for us.

um-**Pálane**, *n.* 6. A bundle of assegais.

i-PALANGA, *n.* 3. An eel, from Du. paling.

i-**Pálo**, *n.* 2. The tape worm.

i-**Pálode**, *n.* 2. The soap-bush, Noltea africana *Reich.*, the leaves of which are used as a cure for quarter evil.

uku-**Páluka**, *v. i.* To be dissatisfied, discontented, displeased.

i-**Páluka**, *n.* 2. A dissatisfied, discontented person.

isi-**Páluka**, *n.* 2. (a) A feeling of discontent or dissatisfaction. (b) A valley, stream, or road branching off from a larger one; a village by the side of the great place; a location, ward, etc. Dimin. *isipálukana*, a small valley, etc., branching off from another.

uku-**Pálukisa**, *v.* To dissatisfy, render discontented.

Pass. *ukupálukiswa*, *n.* 8. Dissatisfaction, discontent.

isi-**Pálukiso**, *n.* 4. Anything which causes dissatisfaction.

uku-**Pálusa**, *v. t.* To confiscate everything belonging to people who are accused of witchcraft; fig. to wound, destroy.

Pàm, ('a' short), *adv.* Entirely: *ufe pàm*, he is stone dead.

uku-**Pàma**, *v. t.* To destroy entirely.

im-**Pama**, *n.* 3. A box on the ear; a slap in the face.

uku-**P'AMB'A**, *v. t.* pass. *pànjwa*. (a) To tie round, encompass, encircle, surround by gathering or holding together, as with a tire or hoop: *pàmbà iselwa*, bind the (broken) calabash by plaiting it with twine.

(b) *v. i.* To reverse; to turn from or away from; to escape from a circle drawn round one; to turn upside down; to be here and there, in disorder; to run zigzag; to desert a chief; to rebel; to turn back on a journey: *ndapànjwa yindaba*, I was turned back by information received; *usuke amàn' ukupàmba*, he is always away when I want him. *n.* 8. Rebellion, backsliding.

i-**Pàmbà**, *n.* 2. (a) A parcel or bundle of things which can be carried in the hand, lit. compassed by it. (b) A turncoat, deserter, rebel, renegade, who treacherously abandons his party; one who contradicts himself. Fem. *ipàmbàkazi*.

um-**Pàmbà**, *n.* 6. A stratagem executed by a party expecting an attack, when they send off a body of men unobserved to destroy the enemy's villages; ambush, sudden surprise or attack.

um-**Pàmbò**, *n.* 6. Anything circular and binding; a handle attached to both sides of a vessel: *umpàmbò wembiza*, a pot handle; a hoop for a cask; a tyre for a wheel.

uku-**Pàmbàpàmbà**, *v.* To move or flash in one direction and another: *ngokoku-bonakala kokupàmbàpàmbà kombane*, as the appearance of a flash of lightning; *abapàmbàpàmbi emendweni wabo*, they break not their ranks.

—**Pàmbàna**, *v.* To pass or cross each other near to or on the same road without knowing; to come from opposite directions; to lie across each other as two paths crossing each other: *sapàmbàna ukuya e-Dikeni*, we crossed one another in going to Alice; fig. to contend or argue a point; to differ, quarrel; to be out of harmony; to disjoin, disunite; to dissolve, as a partnership; to lose one's reason: *upàmbène ingqondo*, he is crack-brained; to fall off in flesh though eating well.

im-**Pambàno**, *n.* 3. A missing of each other on the road; error, blunder, mistake; separation; opposition of direction, disjunction, disunion, disagreement.

In the game of 'pins in the hand', when the heads of the pins are reversed, or in one form of *icèya*, when the little sticks appear in diagonally-placed hands, then the one who claims *impambàno* wins.

uku-**Pàmbànisa**, *v.* pass. *panjaniswa*. To reverse, put in disorder; to turn upside down; to take hold of the wrong end: *uyipàmbànisile incwadi*, he held the book in the wrong way; to lap by laying one end over another end; fig. to parry the weapons; to cause difference, dissension, discord; to mislead, pervert, disturb, obstruct: *wandipàmbànisa ekushumayeleni kwam*, he disturbed me in my preaching.

um-**Pàmbànisi**, *n.* 1. A mover in insurrection.

im-**Pambànis**o, *n.* 3. Perversion, discord, contradiction.

uku-**Pàmbànisela**, *v.* To oppose an adversary by attacking him at the moment he attacks; to reverse, etc., for or about: *undipàmbànisela-nina no-Dyan?* why are you setting me against Jan?

—**Pàmbàniselana**, *v.* To exchange places; to relieve each other; to put one in the place of another: *amasoldati apàmbàniselene*, the soldiers have relieved each other; to traffic, bargain, haggle.

—**Pàmbèka**, *v.* To err, blunder; to misapprehend a statement: *ndipàmbèkile ukuwa*, I have heard wrongly.

isi-**Pàmbèko**, *n.* 4. Error, mistake, blunder.

uku-**Pàmbèla**, *v.* To desert one by going over to another party.

isi-**Pàmbàtò**, *n.* 4. A name given to two coast trees, Anastrabe integerrima *E.M.* and Plectronia spinosa *Klot.*

Pàmbi, *prep.* Before, in front: *pàmbi kwam*, before me; *pàmbi kwemini*, before noon; *ngapàmbi kwabo*, before them.

Pàmbili, *adv.* Before, in advance of, forward, referring to position: *ndahambà pàmbili*, I walked in front; *sokàngela pàmbili*, we shall look forward; before in time, preceding: *abantu ababekò pàmbili*, the people who lived before, i.e. before the present time; *ngenx' engapàmbili*, formerly, in former times. *prep. pàmbili kwakè*, before him.

ama-**Pàmbili**, *n. 2. pl.* The private parts of the male.

um-**Pàmbili**, *n.* 6. The forepart, front.

um-**Pàmbò**, see under *uku-Pàmbà.*

uku-**Pàmbùka**, *v. i.* To leave, turn aside from the path in which a person is walking; to take a wrong road; fig. to deviate or depart from that which is right; to err: *upàmbùkile kukulunga,* he departed from right conduct; *elilàwi lipàmbùkile ekuti-ni,* this word has diverged from a certain meaning; to avoid an enemy.

isi-**Pàmbùkana**, *n.* 4. A bypath, la ıe, etc., which leads out or away from the right path; a stream which branches off from another; a tributary.

uku-**Pàmbùkela**, *v.* To turn aside towards a person, place or thing, or on account of it; to stop at a place for a night or two; to occupy another's house: *ndapàmbùkela kuye,* I lodged with him.

um-**Pàmbùkeli**, *n.* 1. A traveller, stranger; lodger, guest.

uku-**Pàmbùkisa**, *v.* To cause to turn aside, out of the way, to avoid danger; to cause to err; to lead astray, mislead.

—**Pàmbùkisela**, *v.* To cause to turn aside to.

—**Pàmbùsa**, *v.* pass. *pànjnswa.* To do wrongly or amiss: *ndipàmbùsile ukuva,* I have misunderstood; to lead astray, pervert, corrupt.

isi-**Pàmbùsa**, *n.* 4. A bypath; a branch of a river; a portion or part of a country; fig. a sect.

uku-**Pàmla**, see under *im-Pampam.*

im-**Pampam** and im-**Pampampa**, *n.* 3. Uncertainty, dubiety, doubtfulness, unsteadiness.

isi-**Pàmpàm**, *n.* 4. One who wanders about, not knowing where he is going; one who foolishly or ignorantly tells lies.

uku-**Pàmla**, *v.* To wander about a country; to be deserted by one's children; to do a thing alone; fig. to speak jocosely.

isi-**Pàmla**, *n.* 4. One who speaks lies in jest.

uku-**Pàmpàta**, *v. i.* To doubt.

—**Pàmpatisa**, *v.* To cause uncertainty or doubt.

—**Pàmza**, *v.* To grope in the dark, to fumble; to walk unsteadily, as a blind man.

—**Pàmzela**, *v.* To grope about.

im-PAMPILI, *n.* 3. Paper, fr. Du. papier.

um-**Pana**, *n.* 6. Dimin. of *um-Pu.* A pistol.

uku-**Pananaza**, *v. i.* To march out for war.

uku-**Pancaza**, *v. i.* To wander, as somnambulists do.

um-**Pànda**, *n.* 6. An earthen pot or vessel; a pitcher in which water is kept for use; a cask.

uku-**Pànda**, *v. t.* To scratch up, grub, dig the earth, as fowls for food, or as dogs, etc., for that which is hidden in the ground: *inkuku iyapànda entsimini,* the hen scratches in the garden; to penetrate the ground as the roots of trees; to examine by poking; to throw the earth out of a hole; to work; fig. to spy out, examine, investigate closely.

—**Pàndela**, *v.* To scratch up or remove the earth for some purpose, or in any particular place: *inja ipàndela ntonìna apà?* what is the dog scratching for here? Phr. *akukò nkwali ipàndela enye,* lit. no pheasant scratches the ground for another, i.e. each one must look after his own interests; to enlarge.

im-**Pande**, *n.* 3. A kind of root used as a charm; = *ubu-Ti.*

uku-**Pàndla**, *v. t.* To hurt the eye by a stroke or blow, or by any substance entering it, or by a powerful light: *ndipàndliwe ngoluli,* I have been struck (in the eye) by a stick; to turn away the eyes from an offensive object: *umntu angapàndlwa yinto esesweni,* a man may be blinded by a thing in his eye.

im-**Pandla**, *n.* 3. (a) A head bald in front. (b) The top of the windpipe.

Pàndle and **ngapàndle**, *prep.* and *adv.* (cf. *e-Ndle.)* Outside, without, out, besides: *yibeke pàndle,* put it outside; *ngapàndle kwam aninakwenza nto,* apart from me ye can do nothing; *ngapàndle kwendlu,* outside the house; *ndahlala ngapàndle,* I lived outside, i.e. in the country; *ndìtètà ngokupàndle,* I speak frankly.

i-**Pàndle**, *n.* 2. mostly used in the plur. *ama-Pàndle.* The land or country lying outside: *emapàndleni,* in the country outside.

um-**Pàndle**, *n.* 6. The outside: *umpàndle wendlu,* the outside of the house.

um-**Pandu**, *n.* 1. Em. The month of November.

uku-**Pàndula**, *v. t.* To kill a wounded man outright by spearing him repeatedly; to gore repeatedly, as a bullock with his horns; to stab a person repeatedly with a knife; to

scratch with the feet, as a bull preparing to fight; fig. to work hard.

um-**Pandula**, *n.* 1. Em. The month of July.

uku-**P'ANGA**, *v. i.* (a) To use one's strength in going or running: *pàng' ukuhambà*, run quickly, make speed; *iliswi lipàng' emxèlweni* or *entliziyweni*, the word comes with force to the heart, i.e. hits it, makes it uneasy; *wapàng' emnyango* or *egqitèni*, he hastened to the door or to the doctor; *wapàng' emazwini*, he interrupted; *ndopànga kuye*, I shall adhere, stick, appeal to him; *ukupànga igunya*, to disannul.

(b) *v. t.* To take by force, seize by violence; to plunder, rifle, rob: *bampàngile impahla yakè*, they robbed him of his goods. Phr. *ubukùlu abupàngwa*, greatness is not got in a hurry, Rome was not built in a day.

aux. Aforehand: *upànge weza wawutàmbisela ukuncwàtywa umzimbà wam*, she is come aforehand to anoint my body for burial.

um-**Pàngi**, *n.* 1. A robber, plunderer.

i-**Pàngo**, *n.* 2. The hollow between the lowest rib and the ilium of a hungry beast; fig. an empty, hungry stomach; the feeling of hunger.

im-**Pango**, *n.* 3. That which has been taken by force or plunder.

isi-**Pànga**, *n.* 4. The biceps muscle of the arm; = *i-Nkonyana (b).*

isi-**Pàngo**, *n.* 4. A violent thunderstorm; heavy rain which sweeps away things with violence; *isipàngo samatye*, hail storm.

um-**Pànga**, *n.* 6. (a) A gap, loss in the family caused by death; death itself. (b) The Kafir-bread tree, Encephalartos *Lehm.*; branches of it are burned in sacrifices.

um-**Pàngo**, *n.* 6. The act of robbing.

uku-**Pàngapànga**, *v.* To hit properly: *bapàngapàngwa lirèle*, they were properly hit by the sword.

um-**Pàngapànga**, *n.* 6. = *i-Pàngo.*

uku-**Pàngalala**, *v. i.* To scatter abroad; to break up (of an assembly); to separate, every one taking his own road; to remove some distance from each other; to be broad, wide; *indlela ipàngalele*, the road is wide.

In a game of children, where they pinch or contract the loose skin on the back of one another's hands, the children call out *cumbèlele*, followed afterwards by *pàngalala*, at which all the children fall down.

um-**Pàngalala**, *n.* 6. (a) Scattering, dispersion. (b) Disconnected and contradictory statements.

uku-**Pàngalalisa**, *v.* To scatter; to cause to be scattered abroad; to disperse; to drown one's feelings (of sorrow).

—**Pàngalalisela**, *v.* To scatter among.

im-**Pàngalasane**, *n.* 3. Discord, riot.

uku-**Pàngana**, *v.* To rob each other.

—**Pàngela**, *v.* To outrun, overcome; to be or to come beforehand; to prevent; to anticipate: *wandipàngela ukuya e-Monti*, he outran me in going to East London; *bapàngel' intaka*, they came before the birds arrived in the morning i.e. they drove them away before they could steal; *usana lwampangela unina*, the child ate up its mother's food; fig. to speak or answer rashly, before another who is asked can answer.

aux. Before, first: *imikànzi iyayipàngela incà yonke ngokoma*, rushes wither before all other grass.

im-**Pangele**, *n.* 3. The crowned guinea-fowl, Numida coronata *Gray*, so called from its running with velocity; its cry is rendererd as *andikàtàli*, I don't care.

uku-**Pàngelana**, *v.* To outrun one another; to seek to anticipate one another: *mayela nembèko-leyo, pàngelanani*, in matters of honour, prefer one another.

—**Pàngelelana**, *v.* To outrun each other entirely; to run and meet together at one place for a given purpose; to rob, plunder each other entirely; fig. to emulate, vie with each other: *ipàngelelene indlala nokupèla kwempàhla yakè*, dearth arrived at the same time as his stock was finished.

—**Pàngisa**, *v.* To cause to rob; to snatch with force; to wrest a thing from another.

um-**Pànjana**, *n.* 6. Dimin. of *um-Pàmbò.* A small hoop.

Pàntse, *adv.* apparently the relic of an obsolete verb. Almost, nearly: *ndipàntse ukubulawa*, I was almost killed; *wapants' ukuhlanganisana umzi wonke*, almost the whole village was gathered together.

um-**Pàntsho**, (or *um-Mpantsho*), *n.* 6. The woman's *qiya* done up in the desired style ready for wearing; see *u-Jikelo*, *u-Nkontsho* and *um-Gobongo.*

um-**Pàntshwa**, *n.* 6. The long hat worn in full dress.

Pàntsi and **ngapàntsi**, *prep.* and *adv.* Beneath, under, below, underneath: *pàntsi komhlaba*, under the earth; *emhlabeni pàntsi*, down on the earth; *beka pàntsi*, put down; *inyoka ingapàntsi kwelitye*, the snake is under the stone; *amanzi angapàntsi kwesibhakabhaka*, the waters which are under the firmament; *ndipàntsi kwakè*, I am lower, inferior (in rank) to him, he is my superior; *ndipàntsi kokufa*, I am near death; *utì pàntsi*, he speaks in a low voice; *ngokungapàntsi*, much less. Phr. *sipàntsi kwenyawo zakò*, lit. we are under thy feet, i.e. we are thy obedient servants; *ukubetà pàntsi*, to hit the ground, i.e to miss what was aimed at.

um-**Pàntsi**, *n.* 1. An inferior: *ndingumpàntsi*, I am a poor person.

um-**Pàntsi**, *n.* 6. The lower part, underside of a thing; the sole of the foot.

ubu-**Pàntsi**, *n.* 7. Lowness, degradation, frailty, weakness: *wapila ngobupàntsi*, he led a low life.

ukuti-**Pànyapànya**, *v. i.* To wink often, repeatedly, rapidly with the eyes.

uku-**Pànyaza**, *v.* To blink, wink; to obscure the vision; to injure the eye, so that the sight is hurt.

i-**Pànyazo**, *n.* 2. A blink, twinkling, moment. *adv. ngepànyazo*, instantly.

uku **Pànyazela**, *v.* To wink at.

im-**Pànyeso**, *n.* 3. The eye of the milkbag by which it is suspended; the handle of a trunk.

um-**Pànyisa**, *n.* 6. A plant whose root is eaten in time of hunger; = *um-Pùnzisa*.

uku-**Pànza**, *v. i.* To be destroyed, scattered, defeated, (as an army); to be desolate: *iliswe lipànzile*, the land is desolate, all the cattle are seized.

im-**Panza**, *n.* 3. People or an army broken up and dispersed.

uku-**Pànzisa**, *v.* To scatter, disperse, as by defeat in war; to cause desolation. Pass. *ukupànziswa*, *n.* 8. Desolation.

um-**Pànzisi**, *n.* 1. One who makes desolate.

im-**Panzíso**, *n.* 3. That which is desolate.

isi-**Pànzíso**, *n.* 4. Scattering, dispersion.

i-PAPA, *n.* 3. Porridge: *ipapa iqinile*, the porridge is thick; starchy substance used to improve the appearance of inferior cotton or linen cloth; fr. Du. pap, porridge.

uku-P'AP'A, *v. i.* To rise (of leaves which had been relaxed by the hot sun); to flap (as a hen her wings); to fly (of a garment in walking); fig. to become awake, alert, roused, active, diligent, watchful, attentive, ready in mind: *pàpàni nitàndaze*, watch and pray.

i-**Pàpa**, *n.* 2. A diligent person; a zealot.

isi-**Pàpò**, *n.* 4. An act of activity or diligence.

u-**Pàpò**, *n.* 5. Diligence, activity.

uku-**Pàpàma**, *v.* To wake; to be wakeful: *andisalele ndipàpàmile*, I am no longer asleep, I am awake; to get up for a short time, and sit at the fire, when one cannot sleep; to be without rest; to be vigilant, lively, nimble, expert. *n.* 8. Wakefulness.

—**Pàpàmela**, *v.* To be on the alert for a purpose; used euphem. of a bull longing after a cow.

—**Pàpàmisa**, *v.* To wake or waken from sleep; to awake.

—**Pàpàtèka**, *v.* To be in a nervous, timid state of feeling; to run about in a panic; to fly off afraid, retreat; to bolt or run violently and suddenly from the course, as a racehorse; fig. to act or deal undecidedly, indeterminately.

—**Pàpàzela**, *v.* To flap the wings, as a cock about to crow; to fly up towards a certain place; to flutter, soar over a place; fig. to be nervously timid; to be agitated; to prepare hastily; to feel confused: *intliziyo yam iyapàpàzela*, my heart flutters, palpitates, *i. e.* I am agitated.

—**Pàpàpàpàzela**, *v.* To fly or wander about.

—**Pàpàzelela**, *v.* To prepare hastily for reception.

—**Pàpèla**, *v.* pass. *pàtshelwa*. To give heed to; to be attentive to: *pàpèlani lonto*, watch thereunto.

—**Pàpisa**, *v.* To rouse attention, make watchful, attentive, excite to diligence.

uku-PAPASA and PAPASHA, *v. t.* To publish, make known (a theft before it is known in public or talked about), from Eng. publish.

u-**Pàpàsi**, *n.* 1. A very active person.

um-**Pàpàso**, *n.* 6. Overdriving, exaggeration.

i-**Pàpù**, *n.* 2. The heart, liver, lungs of an animal; the pluck; loc. *epàpwini*, in the heart of a quadruped.

isi-**Pàpù**, *n.* 4. The pericardium.

uku-**Pàsa**, *v. t.* To pronounce or speak softly, like one out of breath; to be out of breath.

uku-PASA, *v. i.* (a) Of a horse, to tripple; fr. Du. pas. (b) To pass an examination; fr. Eng. pass.

ukuti-Pàsalala, *v. i.* To be scattered, e.g. when the band of a bundle of forage becomes loose and the straw scatters; or when the thatch on a roof stands upright and is scattered by the wind; or when the hair of the head stands in little tufts; fig. to disagree; not to be in harmony; to be wrong in the mind.

i-**Pàsalala**, *n.* 2.
im-**Pasalala**, *n.* 3. } The standing of two things in opposite directions; *inkabi empàsalala*, an ox with horns bent in opposite directions; a bundle of wood or lances not properly laid or bound, which is in disorder; fig. dissension, disunion, discord.

i-PASIKA, *n.* 3. The Passover, Easter.

isi-Pàslya, *n.* 4. A bundle of assegais; a well-armed man.

uku-**Pàsuluka**, *v. i.* To be obstinate, stubborn; to contend or struggle so as to resist effectually efforts made to subdue or conquer; of one already thrown to the ground, to go on resisting; to continue fighting, not to give in; to regain the advantage lost in combat with an enemy, and either escape the danger or overcome at last: *incwadi iyapàsuluka*, the sheet flies back to its open condition, resists being rolled up; *wapàsuluka ngakumbi, wenza ngokwendoda wada woyisa*, he contended manfully, until he gained the victory; to be stubborn, headstrong, in a dispute or contest; to be stiffnecked, inflexible.

im-**Pasulula**, *n.* 3. An inflexible or obstinate one.

uku-**Pàsulukisa**, *v.* To make or cause to be stubborn, etc.

uku-**P'AT'A**, *v. t.* perf. *pètè.* To be in direct contact with an object or undertaking. (a) To touch, handle; to carry in the hand: *andipàtànga ntsimbi yakò*, I have not touched your beads; *upètè intonga* or *ikàka*, he carries a stick or shield in his hand; euphem. to keep close to a cow, as a bull does before *uku-Zeka*; of pain or sickness, to grip or seize; of any part of the body, to force itself into notice by being pained: *ndipètwè sisinge*, I am seized with lumbago; *intloko indipètè*, my head aches violently.

(b) To deal with, treat: *ndampàtà kakuhle, wandipàtà kakubi*, I treated him well, he treated me badly; *ndipatè ngetarù*, deal mercifully with me; *uz'ungalipàti ngenkohlakalo igama lika-Yehova*, thou shalt not take the name of the Lord falsely; *uyazipàtà kakuhle*, he behaves well; to treat a sick member of the body by smearing cow-dung and kneading it for the purpose of extracting the cause of sickness, which is done by the *igqira lokupàtà*.

(c) To take in charge or take charge of: *lomsebenzi upètwè ndim*, that affair has been undertaken, is being managed, by me: *lomkosi upètwè ngu-Anta*, this army is commanded by Anta; *u-Sandile wapàtà ubukosi kuma-Ngqika*, Sandili ruled over the Gaikas.

n. 8. *ukuzipàtà*, carriage, deportment. *Ukupàtà* is used as an auxiliary in the sense of 'now-then', 'sometimes—at other times': *bapàtà kuti balime, bapàtè kuti bafuye*, partly they plough, and partly they rear cattle; *abantwana bapàtà kutèta, bapàtè kuzola*, now the children speak, then they keep quiet.

um-**Pàti**, *n.* 1. One who touches, carries, etc.: *umpàti wencwadi*, the bearer of a letter; a master, ruler: *umpàti wabantu*, a ruler of men; a manager, one in authority, a general in command.

um-**Pàtwà**, *n.* 1. A subject; one in subjection.

im-**Patà**, *n.* 3. A handle.

im-**Patò**, *n.* 3. Treatment.

isi-**Pàtò**, *n.* 4. That part of anything which is taken hold of in the management of it; a handle, candlestick; method of household management: *akukò mntu unesipàtò somnye*, every one manages his household in his own way.

isi-**Pàt' amandla**, *n.* 4. A person in authority, as a governor.

u-**Pàtò**, *n.* 5. Authority, office, mastery.

uku-**Pàtàpàtà**, *v.* To feel with the hands, e.g. to feel what a parcel contains.

—**Pàtàna**, *v.* To take mutually in charge; to touch, etc., each other; to meddle with each other; to stiffen: *into epàtèneyo*, a stiff, hard, rigid thing; of animals, to conceive.

isi-**Pàtwàno**, *n.* 4. Reciprocal treatment; conduct mutually displayed.

uku-**Pàtànisa**, *v.* To stiffen.

—**Pàtèla**, *v.* To take or carry with one for another; to bring: *ndipàtèle isonka*, bring bread for me with you.

—**Pàtèlela** and **Pàtèlelela**, *v.* To stay, rest, lean upon or against with the hand

while rising: *wapàtèlela ngam*, he leaned, rested with his hands on me: *ndapàtèlela kuye*, I joined company with him (on a journey); to hold on amid difficulties of the way, as on a slippery path; to be connected with; to follow one thing upon another: *indawo ezimandla ezipàtèlela ekwenziweni kweyeza*, the chief things which are connected with the making of medicine; *umkàhlane upàtèle kum*, the sickness pressed hard upon me; to hint at reflectingly or unjustly; *ngokupàtèlele*, touching, with reference to.

si-**Pàtèlelo**, *n.* 4. An unjust reflection.

ubu-**Pàtèlelo**, *n.* 7. Bottom.

uku-**Pàtèlelana**, *v.* To lean, etc., one on the other: *bapàtèlelene*, they leaned one on the other with the hands.

—**Pàtèlelisa**. *v.* To bring, carry to: *ipàtèlelisiwe kum ngaye*, it was brought to me by him.

—**Pàtèlelelisa**, *v.* To cause to carry for another; to cause to hold on; to keep pace with.

—**Pàtisa**, *v.* To cause or make to touch, take or carry, to take in charge; fig. to cause to take charge of; to give authority, power; to invest or entrust with an office: *ndizipàtisiwe indaba ezilungileyo*, I have been entrusted with the Gospel.

um-**Pàtiswa**. *n.* 1. One who is authorized to take charge of or is entrusted with something; a commissioner.

isi-**Pàtiso**, *n.* 4. Anything by which one is taken in charge, or by which he is misled; a pledge.

uku-**Pàtisana**, *v.* To take mutually in charge.

uku-**Pàtalala**, *v. i.* To be helpless (falling on the hands and not able to rise).

im-**Patalala**, *n.* 3. A helpless person who commences a work without counting the cost; one who has no friend or helper.

ubum-**Patalala**, *n.* 7. Helplessness, poverty, distress, clumsiness.

uku-**Pàtalaza**, *v. t.* To do a work clumsily, not skilfully; to hesitate.

i-PATI, *n.* 3. A tea-party, fr. Eng.

uku-PATSA, *v. i.* Of a horse, to tripple; fr. Du. pas.

ukuti-**Pàtsha**, *v. i.* Of the hair, to be standing in little tufts; to be wrong in the mind; =*uku-Pàsalala*.

uku-**Pàtshalala**, =*uku-Pàsalala*.

uku-**Pàtsha**, *v. i.* Of land, to be barren, dry, unfruitful; fig. to be stupid, silly, without manners.

im-**Patshampatsha**, *n.* 3. A foolish, worthless creature.

im-**Patshanga**, *n.* 3. A poor wretch without a home; a vagrant: *onyana babo zimpatshanga ezigqibe ilizwe*, their sons are homeless wanderers=*im-Pabanga*.

u-**P'AU**, *n.* 5. A mark put on anything; a natural or artificial mark on an animal which serves as a sign of ownership; a notch made by cutting or branding, espec. cattle, to distinguish them from others. (Almost every article of personal property has a known or private mark).

uku-**Pàula**, *v.* To mark cattle by slitting or cutting the ear; hence to mark, take careful notice of.

—**Pàuleka**, *v.* To be marked; fig. to be worthy of note: *into epàulekileyo*, a noteworthy thing.

—**Pàulela**, *v.* To mark, etc., for another.

—**Pàulelisa**, *v.* To cause cattle to be marked for another.

—**Pàulisa**, *v.* To cause to mark.

Pàya, *adv.* Yonder, over there, at a distance, but still in view: *inkomo ipàya*, the cow is yonder, there (pointing with the hand in that direction). Phr. *pàya bekupàya, apà kulapà*, there was there, here is here.

Ngapàya, *adv.* Far away in that direction, beyond, referring to a place beyond the range of vision: *ngapàya kwentaba*, far away on the other side of the mountain.

uku-**Pàya**, *v. i.* To pretend that one has done his work well, while in reality he has scamped it; =*uku-Lalaza*.

uku-**Pàzama**, *v. i.* To fail to act through neglect or inability; to be unsteady, thoughtless, inconsiderate; to make a mistake, but not on purpose; to be interrupted, disturbed, hindered.

—**Pàzamisa**, *v.* To hinder the sight of a person; to cause one to see indistinctly; to confuse, obstruct, impede, detain, interrupt, prevent the accomplishment of a purpose: *wandipàzamisa ndisafuna ukutètà*, you interrupted me when I was going to say more; to prevent the progress of an undertaking; *bekungekò mntu umpàzamisa kwezozono*, there was none who kept him back from those sins; to confuse, perplex, puzzle, distract; to hurt, wound by word or deed.

isi-**Pàzamiso**, *n.* 4. and um-**Pàzamiso**, *n.* 6. That which causes detention, hindrance, confusion, difficulty, interruption.

ukuti-**Pàzi**, *v. t.* To get a glance of, to obtain a momentary view of a thing.

uku-**Pázima**, *v.* To wink quickly and forcibly with the eye, as when looking at the sun, or as a person dying; to see with half an eye: *inyati indipàzimile*, the buffalo saw me with half an eye; fig. to err, but not with intent.

—**Pázimisa**, *v.* To cause to wink; to dazzle.

Pè, *interj.* used by children, to escape some duty, such as washing dishes. The child saying it last has to do the work.

ukuti-**Pé**, (e prolonged) *v. i.* To pass, rush, dart by (as the wind), so as to be felt; to be carried along or urged along by a strong wind.

im-**Pe**, *n.* 3. A small bird of the plains, about the size of *i-Ncede*.

ukuti-**Péfu**, *v. i.* To breathe; to take, inspire, or recover breath; to respire; to rest a while: *inkabi mazìti-péfu*, let the oxen rest a little.

uku-**Péfumla**, *v.* To breathe, take a breathing-space; = *ukuti-Péfu*.

n. 8. Respiration.

um-**Péfumlo**, *n.* 6. Breath, breathing principle; the soul of man.

uku-**Péfumlela**, *v.* To breathe on: *wabapéfumlela*, he breathed on (or at) them.

—**Péfumlisa**, *v.* To cause to breathe, give a breath to.

uku-**P'EHLA**, *v. t.* To eat out or make a hollow by gnawing; to bore in wood as *im-Pehla* does; to produce fire by friction, i.e. by turning or twirling violently a hard piece of wood in a soft one, until it ignites; to churn by moving a calabash or milkbag to and fro.

um-**Péhli**, *n.* 1. One who churns.

i-**Péhla**, *n.* 2. Butter.

im-**Pehla**, *n.* 3. An insect which bores holes in wood and trees; *impehl' umti*, an auger; dimin. *impehlana*, a gimlet.

um-**Péhlo**, *n.* 6. The pithy wood or chips thrown out in boring; butter.

uku-**Péhleka**, *v.* To be churned: *ibotolo ipéhlekile*, the butter has come.

—**Péhlela**, *v.* To bore, make fire for.

—**Péhlelela**, *v.* (a) To bore entirely, perfectly through. (b) To perform the ceremony (which differs in details in the different clans) connected with the bringing forth of a child, at the time when the mother returns to her ordinary duties at the close of her lying-in period. A sacrifice is offered and in some clans the caul of the sacrificed animal is hung about the child's neck.

um-**Péhlelèli**, *n.* 1. One who does what is defined under *Péhlelela;* a baptizer.

u-**Péhlelelo**, *n.* 5. Initiation, baptism.

um-**Péhlu**, } *n.* 6. The milk obtained from
um-**Péhlulu**, } a second milking after the calf has been permitted to suck a second time.

isi-**Péhlupéhlu**, *n.* 4. One who runs away, does not listen.

isi-**Péka**, *n.* 4. The Pistol-bush, Adhatoda duvernoia *Clarke*, which receives its English name from the reports made by the bursting capsules, and whose Kafir name may be onomatopœic.

uku-**P'EKA**, *v. t.* To cook by boiling.

um **Péki**, *n.* 1. A cook.

im-**Peko**, *n.* 3. A pipebowl which is put on a horn, used for smoking and which contains wild hemp and fire; any tobacco-pipe.

isi-**Pék'amafutà**, *n.* 4. One who does a thing in great haste; a runaway.

um-**Péko**, *n.* 6. A cooking; many pots on the fire.

uku-**Pékela**, *v.* To cook for another person or for a particular purpose: *ndipékelwe ukutya*, food has been cooked for me; *masimpékele ngendè imbiza*, let us provide plenty of food for him.

—**Pékisa**, *v.* To cause or help to cook; to cook well.

i-**Pékepéke**, *n.* 2. The receipt for the house-tax.

isi-**Pékepéke**, *n.* 4. A runner; a person who is in haste or out of breath; used also of a steam engine; espec. one who hastens to fight; a little, troublesome thief; a shameless rogue.

isi-**Péketshane**, *n.* 4. *Wastpéketshane ukubaleka*, he ran away in great haste.

uku-**Pékezela**, *v. i.* To hasten; to hurry.

isi-PEKI, *n.* 4. The spoke of a wheel; fr. Du. speek.

ukuti-**Péku**, = *uku-Pékuza*.

uku-**Pékula**, *v. t.* To cause to fall over.

isi-**Pékula**, *n.* 4. Dearth.

uku-**Pékuza**, *v.* To raise the hands, e.g. while endeavouring to stop or turn an animal; to drive away with the hand by

force; to motion away a person with whom you wish to have no intercourse; to scare or turn away an animal from the direction in which it is proceeding: *wawapèkuza amaxâlanga*, he drove away the vultures; to beckon with the hand; of an animal, to twitch its ears to drive away the flies; to take a small quantity of liquid out of a bottle, or milk from a calabash; fig. to give a man a drink before the bulk of the drinking party arrives, to beckon him off by this drink.

uku-**P'ELA**, *v. i.* To come to an end; to terminate, cease: *ndipèl' apà ukutètà kwam*, (shortened often to *pèla ke!)*, here I finish my speech; *yapèl' into ebitètwa*, that was the end of it, the discussion came to a close; *ubusika bupèlile*, the winter is over; *ukudla kupèlile*, the food is all gone; *umsindo ongapèli ndawo*, never ending, everlasting wrath; fig. to be weak; to fail, be done, worn out: *ndipèlile*, I am exhausted, done for; *uyapèla kaloku yena*, he is at the last now, is dying; *inkabi zakè zifike zapèla zonke*, all his cattle came to an end, i.e. were gone.

In its idiomatic use it expresses adjectival and adverbial ideas:

(a) The whole of a thing: *sahambà imini ipèla*, we travelled the whole day; *bahlala kòna imini ipèla*, they stayed there a whole day; *ndipè isonka sipèla*, give me a whole loaf; *ndacitâ imali zam zipèla*, I squandered all my money.

(b) Only, alone, but: *kupèla kwendawo awezayo ngayo*, he came on account of that matter only; *kupèla kwam*, I alone; *wanika unyana wakè ukupèla kwamzeleyo*, he gave his only begotten son; *u-Yesu ukupèla kweyeza*, Jesus is the only medicine; *ukupèla konsindisi*, he is the only Saviour; *ungumkòhlisi kwapèla*, you are nothing but a deceiver; *ayisalungele nto kukulahlwa pàndle kupèla*, it is henceforth good for nothing, but to be cast out.

n. 8. The end: *ekupèleni konnyaka*, at the end of the year; *ukupèla kwakè*, his end.

im-**Pela**, *n.* 3. The end of a thing or matter; used as *adj.* Finally, totally, utterly, altogether, null and void; *uyazi lento impela*, he knows that decidedly.

im-**Pèlo**, *n.* 3. } The end.
isi-**Pèlo**, *n.* 4. }

um-**Pèlo**, *n*, 6. The edge (of a table).

uku-**Pèlela**, *v.* To be complete, entire: *intokazi ezisapèlelcyo*, females who are still virgins; *ukupèlela emoyeni*, to end in smoke, in nothing, i.e. vanity; to be the last of; to assemble, congregate, flock all to a locality: *abantu bapèlela entabeni*, the people are all flocking to or gathering on the mountain; *sipèlele apà*, we are going no farther, this is our destination, or we are all here; *abasweleyo bopèlela kuye apà, batyebe*, the needy will flock to him to get rich; *izigxeko ezipèlela pèzu kwakè*, the scorn which was showered on him; *ndapèlelwa bulòngo*, I did not sleep at all; *ndipèlelwe lixesha*, my time has gone; *upèlelwe ngamandla*, his strength has failed him; *wapèlelwa yingqondo yakè*, he was bereft of his reason.

—**Pèlelela**, *v.* To come to a final result; to cease altogether; to be entirely finished; to be complete in all parts, entire.

—**Pèlelisa**, *v.* To finish or complete an enterprise fully; to pass away, spend (the time); to give largely; *into epèlelisileyo*, a complete, perfect, wholly excellent thing; to cause to assemble; *wayenza lonto ngokupèlelisileyo*, he did that thing completely.

—**Pèleliseka**, *v.* To be complete, perfect, in a finished state. *n.* 8. The ending.

—**Pèlelisela**, *v.* To use up, appropriate the whole: *ndapèlelisela bonke ubusuku ngokutila*, I spent the whole night in tears.

—**Pèlisa**, *v.* (a) To cause to cease, or fail, wear out, bring to an end, terminate; to put an end to; to annul, abolish, exterminate, destroy: *uzipèlisile inkomo zakè*, he has finished, squandered his cattle; *u-Tshaka wapèlisa izizwe ezininzi*, Tshaka destroyed many tribes.

(b) To be complete, sufficient: *ipèlisile*, it is complete.

im-**Peliso**, *n.* 3. A consummation.

uku-**Pèza**, *v.* To stop, leave off, cease, desist: *pèza ukutètà kwakò*, cease your talking.

—**Pèzisa**, *v.* To cause to stop, leave off, cease, terminate, desist; to cause the cessation of any operation; to stay law proceedings.

i-**Pèla**, *n.* 2. The cockroach commonly found in the huts of natives.

i-**Pèl'amehlo**, *n.* 2. A black woodborer.

i-**Pèlele**, *n.* 2. Nothingness, inanity, vanity.

uku-**Pèleka**, *v. t.* To go with; to accompany: *undipèlekile*, he accompanied me.

um-**Pèleki**, *n.* 1. One who accompanies on a journey.

uku-**Pèlekana**, *v.* To accompany one another: *ndapèlekana naye*, I went with him.

—**Pèlekela**, *v.* To accompany, conduct or attend a short distance on a journey, as a mark of respect.

—**Pèlekelela**, *v.* To accompany a person on the whole of his journey.

um-**Pèlekelelane**, *n.* 1. A companion on a journey.

uku-**Pèlekezela**, *v.* To accompany a person on a journey and return with him again to the place of starting.

im-**Pelesi**, *n.* 3. The female attendant who accompanies a bride to her new abode in the character of maid, and remains there with her for a season until she is accustomed to her new situation; at present it is used for nurse-girl. (For the change of *ka* into *si*, cf. *uku-Koka*, obselete word meaning to lead, and *in-Kosi*, a leader, chief.)

um-**Pèmbà**, *n.* 6. Shrub with white flowers and edible roots.

uku-**Pèmbà**, *v. i.* pass. *pènjwa.* To make preparation for and light a fire: *pèmbà umlilo*, light or kindle a fire. Phr. *upèmb' eshiya*, he kindles a fire and leaves it, i.e. by talebearing he causes quarrels.

u-**Pèmbà-shiya**, *n.* 1.
i-**Pèmbà-shiya**, *n.* 2.
i-**Pèmbà-lishiya**, *n.* 2. } One who lights a fire and leaves it to do damage, i.e. a tale-bearer, a gossip, a scandalmonger.

im-**Pemb'enkulu**, *n.* 3. Turning point, catastrophe. *adj.* Great, majestic, sovereign: *yimpemb'enkulu indlala*, the dearth is very severe.

isi-**Pèmbà-mlilo**, *n.* 4. The money called for by the bridegroom's people from the *duli* on its arrival, which must be produced before a fire can be lit for the *duli*. (A threepenny bit would be enough.)

uku-**Pèmbèka**, *v.* To be kindled, used fig. of hot words between two who are conversing.

—**Pèmbèla**, *v.* To make or kindle a fire for another person: *upenjelwa ngubani?* who kindles your fire for you, i.e. who is your wife? Phr. *uzipèmbèla emoyeni*, lit. you are lighting a fire for yourself in the wind, i.e. you are building a house of cards.

—**Pèmbèlela**, *v.* To rake up, stir a fire; to light a pipe for one; fig. to inflame, animate; to instigate, stir up strife, dissension or war.

im-**Pembèlelo**, *n.* 3. Instigation, stirring up, abetment, encouragement, influence: *unempèmbèlelo enkulu*, he has great influence.

i-**Pèmpe**, *n.* 2. A small, temporary hut in a garden to afford protection to those who work there in the summer months, a cottage; dimin. *ipèntshana.*

im-**Pempe**, *n.* 3. A boys' whistle, = *i-Mpempe.*

im-**Pempetè**, *n.* 3. A totally bald head.

im-**Pemvu**, *n.* 3. (from *uku-Pèmbà.)* An animal with a white stripe on the front of the head: *ihashe elimpemvu*, a horse with a white face: fem. *impemvukazi.*

uku-**Penapena**, *v. i.* To writhe; to have stomache-ache.

uku-**Pèndla**, *v. t.* To search the head for vermin; fig. to examine, investigate, search thoroughly into a matter; to weigh, ponder: *masiyipèndle lendawo utètà yona*, let us search into this matter of which you speak. *n.* 8. A thorough search.

uku-**Pèndlulula**, *v. t.* To open, untie a bag: *yipèndlulule inxòwa yenqòlowa*, open the sack of corn.

isi-**Pèndu** and isi-**Pèndupèndu**, *n.* 4. Tumult, uproar; *ukutètà isipèndu*, to give verbose but evasive answers.

uku-**Pènduka**, *v.* To alter, change; to turn off from a direct line of walking; to take another turn; fig. not to be reliable: *upèndukile ezwini lakè*, he has changed his mind in respect to his word; he has gone from his word.

im-**Penduka**, *n.* 3. Change, turning.

uku-**Pèndukana**, *v.* To use many words about one matter, to employ tautology.

—**Pèndula**, *v. t.* To turn down in a pot a piece of meat which the boiling water cannot reach; to turn over the meat in the pot so as to get the best cooked parts from the bottom; to turn a thing over; = *Pètùla*; fig. to answer or reply to a question or argument: *upèndule walungisa*, thou hast answered rightly; *wapèndula watì*, he answered and said.

n. 8. Answering, answer.

um-**Pènduli**, *n.* 1. One who answers, replies.

im-**Pendulo**, *n.* 3. An answer, reply.

isi-**Pèndulo**, *n.* 4. (a) A portion of meat taken from the pot before the rest is dished up.

(b) That which being given as an answer displeases.

um-**Pèndulo**, *n.* 6. The muttering of a naughty child when bidden to do something contrary to his present inclination.

uku-**Pèndulana**, *v.* To answer one another: *ungubanina wena, ukuba upèndulane no-Tixo?* who art thou that repliest against God?

—**Pènduleka**, *v.* To turn oneself outside, i.e. to disclose one's heart or mind.

—**Pèndulela**, *v.* To give meat out of the pot before dishing up; to turn a garment inside out; to wear a kaross with the woolly or hairy side out; to turn up one's eyes: *wawapèndulela amehlo*, he turned his eyes up; fig. to answer for another; to render an account; to be responsible for: *woyipèndulela inkomo ukulahleka kwayo*, you will be responsible for the loss of the cow; *uyazipèndulela*, he answers for himself.

im-**Pene**, *n.* 3. Laziness, remissness, dilatoriness; giving up, leaving off a work soon after commencing it: *unempene ngani?* why do you so soon give up working? why do you not persevere?

isi-**Pène**, Mistake, etc., = *isi-Pòsiso*.

uku-**Pèneneza**, *v. i.* = *uku-Pika*.

im-**Pengempenge**, One who is insufficiently clothed; = *i-Mpengempenge*.

uku-**Pèngula**, *v. t.* To search for so as to find; to find that which is sought for; to discover, bring to light that which is hidden or lost; to search out.

—**Pèngulula**, *v.* To search out thoroughly; to examine, investigate: *zipèngululeni izibàlo*, search the scriptures.

u-**Pèngululo**, *n.* 5. Search.

uku-**Pèngululeka**, *v.* To be searchable: *ayipèngululeki imigwebo yakè*, his judgments are unsearchable.

—**Pèngupèngululela**, *v.* To search for with diligence; to investigate thoroughly.

ukuti-**Pènupènu**, *v. i.* To be overbalanced; to be about to fall.

uku-**Pènuka** and **Pènupènuka**, *v.* To lose one's balance (as a drunkard); to go sideways; to fall backward, on the back.

—**Pènula**, *v.* To make or cause one to lose his balance; to toss one to and fro; to push or throw over a person or thing, as in wrestling or by tripping up; fig. to deprive one of an expected favour by exposing his bad character.

—**Pènulela**, *v.* To toss down: *bampènulela eweni*, they tossed him down from the rock.

i-**Pènyane**, *n.* 2. (a) The diamond sparrow, Petronia superciliaris *(Blythe)*.

(b) A small boat, canoe.

i-**Pèpà**, *n.* 2. and im-**Pepà**, *n.* 3. See under *ukuti-Pèpè*.

uku-**Pèpà**, *v. t.* pass. *pètshwa*. To dodge, evade, elude by a sudden shifting of place; to avoid, escape danger by suddenly starting aside: *u-Saul wabinza, u-Davide wapèpà pàmbi kwakè*, Saul cast the spear, and David stepped aside out of his presence. *adv. ngokungapètshwa*, unavoidably.

—**Pèpèla**, *v.* To dodge or evade from; to escape from seizure by twistings and contortions of the body.

—**Pèpisa**, *v.* To cause one to escape (a blow); to save from an enemy.

—**Pèpàpèpisa**, *v.* To shun: *lomntu wapètshwapètshwa ngabanye*, this man was shunned by others.

ukuti-**P'EP'E**, *v. i.* To flutter, as paper in the wind.

i-**Pèpà**, *n.* 2. (a) Anything light, such as the leaf of a book or a leaf of tobacco; used, with a playing reference to the Eng. word *paper*, for paper, a letter; a fold. Dimin. *i-Pètshana*, a little skin, a small kaross.

(b) Consumption.

i-**Pèpà-ndaba** or **i-Pèpà-lendaba**, *n.* 2. A newspaper.

im-**Pepà**, *n.* 3. Fine, light chaff of maize; old human excreta.

im-**Pepò**, *n.* 3. Em. i-**Pèpò**. (a) A light, soft, gentle, cool breeze of air which comes up in the afternoon: *yabetà impepò*, it blew a soft, cool wind; dimin. *babetwà yimpetshana*, fresh air blew on them. (b) The air. (c) Generic term for the everlasting flowers, which are used for making a bed for expectant mothers.

isa-**Pèpàna**, *n.* 4. A flower belonging to the order Compositæ, with reference apparently to the broad ray-florets.

uku-**Pèpètà**, *v. t.* pass. *pètshetwà* and *pèpètwà*. To fan; to turn or blow away or off, as dust with the mouth, or any light substance by the wind or waving of the hand: *banjengomququ opètshetwà ngumoya*, they are like the chaff which the wind drives away; *ingubo iyapèpètwà ngumoya*, the cloth is rapidly being blown away by the wind; fig. to alienate, seduce, undo by wickedness; to ruin; to render conciliation impossible.

v. i. To turn, move as a weathercock; to flutter as light things in the wind; fig. to change from one thing to another.

i-Pépétà, *n.* 2. One who alienates, seduces; applied to the devil as the seducer of men.

uku-Pépétéka, *v.* To be blown away, to fly quickly away; fig. to be wanting in growth; to be in a ruined state, entirely gone, as corn which has disappeared after having vegetated.

—**Pépétékisa**, *v.* To blow away: *ipépà liyapétshetékiswa ngumoya*, the paper is being blown away by the wind.

—**Pépéza**, *v. i.* To blow, as the wind.

—**Pépézela**, *v.* To flutter about; to wave, as a flag: *umoya uyapépézela*, the wind is turning from one quarter to another; to tremble, as leaves; fig. to move unsteadily.

—**Pépézeleka**, *v.* To be fluttering.

—**Pépézelisa**, *v.* To cause to flutter: *umoya uyazipépézelisa ingubo*, the wind makes the garments flutter.

—**Pépúka**, *v.* To be blown away or down; to shift off or away with a gust of wind: *utúli luyapépúka*, the dust is driving off; *amagqabi ayapépúka*, the leaves are being blown away.

—**Pépúla**, *v.* pass. *pétshulwa*. To blow away or down; to shift or drive away: *umoya uyayipépúla incwadi*, the wind drives the paper away; fig. to remove out of the way.

uku-Péqa, *v. t.* To overturn, etc.; = *Pétúla* and *Qetúla*.

i-PESE, *n.* 3. A peach; fr. the Du.

ukutl-Péselele, *v. i.* To go away stealthily, quickly, rapidly; to escape from danger.

Pésheya and **ngapésheya**, *prep.* and *adv.* Beyond, on the other side: *ndivela pésheya kolwandle*, I come from beyond the great sea; *inkomo mazidle ngapésheya*, let the cattle feed on the other side (of the river); *pésheya kwe-Nciba*, beyond the Kei, the Transkei.

i-PESIKA, *n.* 3. A peach; fr. the Du.

uku-PETA, *v. t.* To dig ground over with a spade; fr. Du. spitten.

uku-P'ET'A, *v. t.* To bind the border of a mat with a double or ornamental line; to hem a garment, finish it off by giving an edge or border to it; fig. to finish, terminate, complete, close a speech; to stop, check, hinder: *wayipetà intetó*, he closed the speech; to hedge.

isi-Pétó, *n.* 4. Anything which terminates; the end of a speech.

um-Pétó, *n.* 6. (a) The edge of a mat, garment; the rim of a cup or basin; the edge of the eyelid; fig. the end, termination, conclusion: *ngompétó*, at the end; *umhla wompétó*, the last day.

(b) A roll of matting; fig a roll of parchment or paper; = *i-Pétélo*.

uku-Pétéla, *v.* To put on, envelop, wrap round, e.g. the blanket round the left hand and part of the guard-stick when preparing for combat; to put on armour; to take arms; to be ready for an attack; to manage.

i-Pétélo, *n.* 2. } A paper bag or enve-
isi-Pétélo, *n.* 4. } lope in which things are wrapped; a kaross wrapped round the left arm while fighting; fig. that which deceives or disappoints.

isa-Pétá and **isi-Pétá**, *n.* 4. A bow for shooting arrows.

i-Pété, *n.* 3. The kernel of a fruit.

Pétélele! *interj.* Pshaw! you make useless suggestions!

Pétólo, *adv.* Last night; = *Pézolo*.

i-Pétshana, *n.* 2. Dimin. of *i-Pépá*. (a) Remnant, residue, rest. (b) A little skin; a little piece of paper.

isi-Pétshane, *n.* 4. Schistostephium flabelliforme, *L.*, a medicinal plant used for coughs and colds.

u-Pétshu, *n.* 1. A handsome person.

ukuti-Pétú, *v. i.* To be thoughtless, light-minded.

im-Petú, *n.* 3. (a) A maggot; dimin. *impetwána*. (b) Treachery, falsehood, deceit; see *i-Káka*.

isi-Pétú, *n.* 4. A squinting eye: *sazipétú*, we wept.

ubu-Pétúpétú, *n.* 7. Light-mindedness, thoughtlessness.

uku-Pétúka, *v. i.* To be turned over; to alter, change the course in walking.

—**Pétúla**, (a) *v. t.* To turn over, overturn. (b) *v. i.* To return, rally: *inkunzi iyapétúla*, the bull returns to fight after having run away.

ukutl-Petyepetye, *v.* (tribal). To bend to and fro; = *Bétyebétye*.

i-Péwula, *n.* 2. Cotyledon coruscans *Harv.*, used as medicine for swelling and earache; see *um-Nyadala*.

uku-Péza, see under *uku-Péla*.

isi-**Pèzi**, *n.* 4. (a) A deep valley, dale or gully. (b) A fragment, shred.

Pèzolo, *adv.* Yesterday evening; last night: *umke kwa pèzolo*, he left last night and no later; see *i-Zolo*.

Pèzu and **ngapèzu**, *prep.* and *adv.* Upon, above: *yibeke pèzu kwetafile*, put it upon the table. It serves also to express comparison, "above, more than": *ubulumko bulungile ngapèzu kwamandla*, wisdom is better than strength; *uqalekiswe ngapèzu kwezinto zonke*, cursed art thou above all things.

u-**Pèzu komkòba** and u-**Pèzu komkòno**, *n.* 1. lit. over the yellowwood, or over the arm. The Red-chested cuckoo, or Piet mijn vrouw, Cuculus solitarius *Steph.*, so called from its cry. Its cry in spring-time is the signal for people to sow maize *eka-Pèzu komkòno* (sc. *inyanga*), September or October.

Pèzulu and **ngapèzulu**, *prep.* and *adv.* Above, high up, aloft, upwards; *kàngela pèzulu*, look upwards; *intaka ipàpàzela pèzulu*, the bird flies high above; *pèzulu ezulwini*, above in heaven; *amanzi angapèzulu kwesibàkabàka*, the waters which are above the sky; *wesuka pèzulu kuye*, he rose up against him. It is also used comparatively: *unakò ukwenza okungapèzulu kwesikucelayo*, he is able to do above all that we ask; *ezizinto zinzima ngapèzulu kakùlu kunezo*, these things are much heavier than those; *zinyamekele ezezulu izinto ngapèzulu kwezomhlaba*, be interested in the heavenly things more than in the earthly.

Ngokungapèzulu, *adv.* Much, more.

um-**Pèzulu**, *n.* 6. The top, the upper part.

Pi? (a) contract. for *Pina?* where? (b) *adv.* = *pipi*. Some undefined distance away: *zemka zati xa zipi zambona*, when they were far away they saw him.

um-**Pi**, *n.* 1. See *uku-Pà I.*

im-**Pi**, *n.* 3. An army of warriors, ready for battle; a drove of ants marching like soldiers; fig. an enemy, foe, adversary, antagonist: *uyimpi kum*, you are my enemy. Phr. *lemp' imakwenkwe*, lit. this army of boys, i.e. the white people, because they have not been circumcised.

ubum-**Pi**, *n.* 7. Enmity.

uku-**Picotà**, *v. t.* To examine, inquire, search thoroughly into; to analyse.

um-**Picotì**, *n.* 1. One who searches into a thing.

uku-**P'IKA**, *v. t.* To oppose, contradict, contend, dispute, object, deny obstinately: *kutìwa ubile wapìka*, it was said he had stolen, but he denied it; to quarrel, fight, persist constantly: *wapika nento yakè* or *naye*, he contended about his matter or about him, i.e. he made many words about it or him.

um-**Piki**, *n.* 1. A lover of contention or strife.

i-**Pika**, *n.* 2. Difficulty of breathing; short, hard breathing after much exertion; asthma; a sharp pain in the chest or side occasioned by over exertion, as in running; a stitch.

i-**Pike**, *n.* 2. A quarrel; the point, cause or object of strife, contention, contest or debate.

uku-**Pikana**, *v.* To contend with each other.

—**Pikela**, *v.* To contend, dispute a thing, deny for a certain purpose: *upikela ntonina?* for what are you contending? to strive, endeavour, labour for, trouble about: *bapikela ukunga bangangena ebomini obungunapàkade*, they strive to enter the life everlasting; *lipikel' ukuna*, it rains persistently.

—**Pikelana**, *v.* To do a thing often in order to gain a certain purpose, or to continue at something without being disheartened: *abantu abasebepikelene nenkanuko zentliziyo zabo*, people who had long striven with the desires of their hearts; *bapikelana naye*, they took pains, troubled themselves about him; *umtàndazo upikelene nokutshona kwelanga*, the prayermeeting went on till sunset.

Used *adv.* with the meaning of continuing without being disheartened; *kupikelene nokutwàsa kwenyanga zonke*, from one new moon to another.

—**Pikelela**, *v.* To oppose entirely; to dispute from first to last; to venture, hazard.

—**Pikisa**, *v.* To cause to dispute, oppose in debate, contradict; to pick a quarrel with a person: *yinina undipikise?* why do you continually contend with me? *umiselwe ukuba abengumqondiso opikiswayo*, he is set for a sign which is spoken against.

—**Pikisana**, *v.* To be divided, or of different, opposite opinions upon a matter; to contend with or contradict each other; to argue against each other; to quarrel: *intsimbi ziyapikisana*, the church-bells are contending with one another

(when several are ringing at the same time).

im-**Pikiswano**, *n.* 3. } Contention, strife,
u-**Pikiswano**, *n.* 5. } disputing between one another.

isi-**Pikiswano**, *n.* 4. Anything by means of which a dispute is maintained, matter of contention.

uku-**Pikisela**, *v.* To cause one to contend for another.

isi-**Pika**, *n.* 4. The deltoid muscle on the side of the neck, Musculus sterno-cleido-mastoideus.

i-**Piko**, *n.* 2. A wing of a bird, bat or insect; a fin of a fish; the side flap of a saddle; fig. a wing of an army.

i-**Piko elikúlu** and i-**Piko elincinci**, *n.* 2. Two side-rooms or 'beds' in the girls' gàme *u-Notwayisi.*

im-**Pikwane**, *n.* 3. (a) The lap of a garment. (b) Short horns which diverge backwards like wings. (c) A spreading war-headdress. (d) Long crane-feathers. (e) The resting place of a great flight of birds.

uku-**Pikica**, To examine, etc.; = *uku-Cikida.*

uku-**P'ILA**, *v. i.* To enjoy health; to become well, sound; to live; to recover from sickness; to be convalescent: *ndisapilile,* I am in health; *wapila kwesosifo,* he recovered from that sickness; to feed, subsist: *ndipila ngamasi,* I live on milk.

n. 8. Health, life-time: *ndinokupilana,* I have a little health.

im-**Pilo**, *n.* 3. Active life, health, vigour; means, sustenance, food, living: *lo upóse yonke impilo abe nayo,* she cast in all the living that she had.

uku-**Pilela**, *v.* To live for: *ukuze sipilele ebulungiseni,* that we may live unto righteousness.

—**Pilisa**, *v.* To restore to health; to cure, heal: *eliyeza landipilisa,* this medicine cured me; *ndapiliswa izono,* I was cured from sin; to invigorate, revive: *bayipilisa inkomo,* they revived the lean cow by bringing it to good pastures; *ndizipilisile,* I have revived, strengthened myself.

um-**Pilisi**, *n.* 1. One who heals.

um-**Piliswa**, *n.* 1. One who has been healed.

im-**Piliso**, *n.* 3. Recovery of health, sustenance, support, food, victuals; faith-healing, as practised in certain native churches.

isi-**Piliso**, *n.* 4. That by which health is restored; remedy, support, victuals.

um-**Piliso**, *n.* 6. Healing, curing.

isi-**Pili**, *n.* 4. That which is small and sparse; a paring, shaving.

isi-PILI, *n.* 4. A looking-glass, fr. Du. spiegel.

uku-**Pililinga**, *v. i.* To look out, search out.

isi-PILINGANE, *n.* 4. Locusts, fr. Du. springhaan.

uku-**Pima**, Em. = *uku-Púma.*

—**Pimisa**, *v.* To cause to come out, i.e. to induce a female to leave the hut in which she is, for immoral purposes; to have any kind of unlawful intercourse with a female; *ukupimis' amatè,* to spit, throw out spittle.

um-**Pinyiswa**, *n.* 1. A harlot, prostitute.

isi-**Pimiso**, *n.* 4. That which a man gives the parents or guardians of a woman that she may become his mistress for a limited time.

uku-**Pimisela**, *v.* To bring out or to cause to come out for; to bring fully out; fig. to speak out, confess fully; to utter or speak words distinctly, plainly: *akakwazi ukulipimisela ilizwi letù,* he does not know how to pronounce our word properly; to explain, declare, affirm: *pimisela ungabambi ngentliziyo,* explain or state it plainly, do not keep it in your heart. *adv.* *ngokupimiseleyo,* expressly.

im-**Pimiselo**, *n.* 3. and isi-**Pimiselo**, *n.* 4. Utterance, emphatic speaking.

uku-**Pimiseleka**, *v.* To be expressly stated; used as *adv.* *ngokupimiselekileyo,* explicitly, expressly.

i-**Pimpi**, *n.* 2. The ringhals or spitting snake, Sepedon haemachates *(Lacep.);* Em. *unobiya.*

Pi-na? *interrog. adj. and adv.* Where? at what place? *bapi-na* or *bapi abantwana?* where are the children? *lipi-na ihashe?* where is the horse? *kupi napi,* everywhere, wheresoever. With the copula it means "which of two or more?": *lilipi-na ihashe?* which horse is it? *nguwupi-na umti eniwutàndayo?* which tree is it you like? what or what kind? *u-Ngqika wamisa bupi-na ubukumkani?* what or which kingdom did Gaika establish? *nitànda ukuba ndinikululele wupi-na?* which will ye that I release unto you? *wasifela ngakupi-na ukufa?* by what kind of death did he die for us? *sisono sipi-na eso?* what sin is that? *bokà bavuswe benayipi-na imizimbà?* with what bodies shall they rise? With the possessive

particle it means "belonging to what place": *lomntu ungowapi* or *wapi?* from which tribe does this person come? *ungowawapi-na umzi?* of what city art thou? *uzapi-na ezinkomo?* to what place or to whom do these cattle belong?

Kangapi? How often.

Ngapi-na? *adv.* In what direction? *uvela ngapi-na?* or simply *pi-na?* where do you come from? *uya ngapi-na?* where are you going to? Preceded by the pron. subj. it signifies "how many?" *zingapi-na igusha zakò?* how many sheep have you? *baugapi-na abantwana bakò?* how many children has he?

Pi-pi-pi, Somewhere.

uku-P'INDA, *v. i.* Toreturn to the same place; to double, lay or fold together, as a table cloth; to lay double; fig. to repeat, do over again; to reiterate, recapitulate: *andisokupinda ndilitèkè elolizwi,* I will not speak that word again; *adv. ngokupinda kweyo,* double.

Phr. *ukupind' indlela,* of a bride, to pay her first visit home after marriage (this happens about six weeks after the marriage, when the bride is accompanied by a little girl from her husband's place; the little attendant is entitled to receive a frock or other present from the bride's people.)

im-**Pinda,** *n.* 3. The double: *nipindise kuyo (intombi) impinda,* and return to her the double (measure of corn).

u-**Pindo,** *n.* 5. The bending of a river where it forms an angle.

um-**Pinda,** *n.* 6. Revenge.

um-**Pindo,** *n.* 6. A fold or dog's ear in a book or paper.

uku-**Pindapinda,** *v.* To repeat often, frequently.

—**Pindana,** *v. adv. ngokupindeneyo,* twofold. Phr. *olwabatsha luyapindana,* lit. the *uswazi* of the young people is often repeated; *(uswazi* here is the bottle of brandy which the bridegroom or young husband is expected to take whenever he visits his wife's people.)

—**Pindeka,** *v.* To be doubled, to be two-fold or manifold.

—**Pindezela,** *v.* To retaliate by bringing evil on a person as a retribution for bad conduct; to avenge, revenge; to make reprisals.

um-**Pindezeli,** *n.* 1. A revenger, etc.

im-**Pindezelo,** *n.* 3. isi-**Pindezelo,** *n.* 4. and u-**Pindezelo,** *n.* 5. Recompense, revenge, vindictive justice, retribution for evil conduct: *impindezelo yeyam,* vengeance belongeth unto me.

uku-**Pindezelela,** *v.* To revenge for: *musani ukuzipindezelela,* avenge not yourselves.

—**Pindisa,** *v.* To cause to double; to make double; to cause to return; to give back or in return; to send back that which has not been accepted; fig. to translate.

uku-**Pinga,** *v. t.* To intertwine; to make a basket; of dogs, to copulate.

im-**Pingo,** *n.* 3. Wattling, hurdlework.

isi-**Pingo,** *n.* 4. Droog mijn-keel, Scutia indica *Brog.*; a thorny bush (with edible black berries) used for wattling cattle folds.

uku-**Pinganisa,** *v.* To use magical arts.

i-**Pinganisa,** *n.* 2. A magician.

isi-**Pinganiso,** *n.* 4. A magical art.

ubu-**Pinganisa,** *n.* 7. Deceitfulness.

uku-**Pingela,** *v.* To form a fence by weaving in bushes on stakes; to wattle: *pingela isibaya,* wattle the calves' fold; fig. to entangle, ensnare.

um-**Pingeli,** *n.* 1. One who wattles.

im-**Pingelo,** *n.* 3. Wattles, sticks and laths for wattling; bush woven on stakes; fig. things sitting or lying close together: *inkomo zati-waca zayimpingelo,* the cattle were lying close together.

uku-**Pingelelana,** *v.* To entangle, ensnare each other.

im-**Pingelelano,** *n.* 3. Entanglement.

i-**Pini,** *n.* 2. (a) A stick for stirring porridge; an oar; a cricket bat: *ibòla yamapini,* cricket. Phr. *singamapini,* we are many. (b) A small quantity of food taken from a potful and given to old people or children. It may not be eaten by others. This seems to be the remains of some religious custom.

um-**Pini,** *n.* 6. Handle, haft of an axe or hoe.

uku-**Pinya,** *v. t.* To harm, injure the joints or limbs.

—**Pinyapinyana,** *v.* To be interwoven or entangled among themselves: *lendawo ipinyapinyene,* this matter is complicated; *sipinyapinyene nabo,* we are associated, confederated with them.

u-**Pinyepinye,** *n.* 1. Lattice-work.

uku-**Pinyapinyela,** *v.* To wind like a snake.

—**Pinyela,** *v.* To entwine, twist round; fig. to twist about in a speech with the intention of misleading.

—**Pinyelana**, *v.* To be entangled together: *bofanelana bepinyelene ngokweziplngo*, though they be tangled like thorns.

um-**Pinyiswa**, see under *uku-Pima*.

ukutl-**Pinzi**, *v. i.* To make a quick motion like the twinkling of the eye; to pass rapidly, giving an onlooker only a glimpse in passing; to disappear; to be suddenly lost.

im-**Pinzana**, *n.* 3. One who disappears from his family or tribe and lives solitary among others; a hermit; a few scattered things such as a few beans in a potful or bucketful of maize.

im-**Pinzi**, *n.* 3. The orange-breasted waxbill, Estrilda subflava *(Vieill.)*.

uku-**Pipâ**, *v. t.* To clean a little child after it has had a motion; to carry away the the child's soiling.

—**Pipila**, *v.* To sweep off the whole; to take violently and wholly away.

Pipipi, (second '**i**' prolonged). *adv.* Somewhere.

uku-**Pisa**, *v.* only in pass. *Uyapiswa*, he desires to relieve nature; = *uya endle*.

um-a-**Pisi**, *n.* 1. A great eater.

uku-**Pisela**, *v.* To insert a spear, axe, pick or hoe into a handle. This is generally done by making these instruments red hot and then fixing them on the wooden handle; fig. to burn charms in order to destroy a place or person, or to protect cattle, or to prepare for war.

um-**Piseli**, *n.* 1. (a) One who inserts spears, etc. (b) One who burns herbs as charms is called *umpiseli wamayeza*.

im-**Pisa**, *n.* 3. A medicinal plant growing in rivers. Cold water in which its roots are soaked is used by pregnant women, and is given to children to strengthen them and prevent sickness.

im-**Pisi**, *n.* 3. The spotted hyena, Hyæna crocuta *(Erxl.)* See *u-Kânda*. Em. A horse.

im-**Piso**, *n.* 3. Em. A large clay pot for holding beer.

ukutl-**P'ITI**, *v. i.* To disappear; to be mixed with, hidden among other things: *igusha itè-pitì emhlambini*, the sheep was lost among the flock; *iliziwi lakè landitì-pitì*, his word escaped me: *wenza ngokutì-pitì*, he did it suddenly; to be confused, to be deranged in mind: *kwatiwa-pitì*, there was great confusion, uproar or amazement.

ukutâna-**Piti**, *v.* To become confused together with: *ndatâna-pitì namazwi akè*, I lost, i.e. forgot his words.

Pitipitì, *adj.* Confused.

im-**Pitimpiti**, *n.* 3. }
isi-**Pitipiti**, *n.* 4. } Uproar, tumult,
ubu-**Pitipiti**, *n.* 7. }
bustle, confusion, panic.

um-**Piti**, *n.* 6. A mixture.

uku-**Pitikeza**, *v.* To mix, mingle together, as fluids or other substances; fig. to stir up, excite, cause confusion.

um-**Pitikezi-mayeza**, *n.* 1. A chemist.

im-**Pitikezo**, *n.* 3. Mixture, confusion.

uku-**Pitikezana**, *v. Wapitikezana nalandawo*, he mixed himself up with that affair or matter.

—**Pitikezela**, *v.* To mix a cup for.

—**Pitizela**, *v.* To be mixed up together; to be confused, stirred up, agitated, violently noisy, tumultuous, turbulent.

im-**Pitizelo**, *n.* 3. Uproar, strife, confusion, great stir, tumult.

uku-**Pitizelela**, *v.* To disturb by noise.

im-**Pitizelela**, *n.* 3. A noisy disturbance.

uku-**Pitizelisa**, *v.* To cause confusion, disorder, disquiet, disturbance; to give uneasiness; to cause a panic.

im-**Pitizeliso**, *n.* 3. Disquiet, disturbance.

uku-**Pitiliza**, *v. t.* To speak in broken sentences, as a child beginning to speak, or as a foreigner who cannot converse properly in the language of the country.

ukutl-**Pitsi**, *v. i.* To be stretched out; to walk with stretched out legs; to stand out or forth; fig. to be full to bursting, like a bladder; to be proud; to be equal, alike.

isi-**Piwo** and isi-**Pò**, Gift, grant, etc., see *uku-Pâ* 1.

Pò, Em. = *Pôfu*.

ukuti **Pò**, *v. i.* To be relaxed, overcome: *andozeli ngako, sendità-pò*, I am just dead with sleep.

i-**Pòba**, *n.* 2. (a) An empty cavity which should in its natural state be full. (b) That part of the human head which is covered with hair.

im-**Poba**, *n.* 3. The head: *akunampoba*, you are empty-headed.

um-**Pòbe**, *n.* 6. Em. Mixture of boiled corn with thick milk.

uku-**Pòbola**, *v. t.* To beat about the ears with a switch.

im-**Pobole**, *n.* 3. A head-dress made from the bushy part of a jackal's tail.

uku-**Pòbolela**, *v.* To walk as one who is quite tired.

i-**Pòco**, *n.* 2. A small ornamental square of bead-work worn in front of the neck and attached to the *ing-Qosha*.

Pòfu, contrac. **Pò**, *adv.* Then, why then, how then; in that case, therefore, and yet, expressing astonishment, or calling for reasons for a statement or course of action which appears absurd or contrary to expectation: *pòfu andazi*, and yet I don't know; *uti-nina pòfu?* what are you saying then? *pòfu ubuza nganina?* why do you ask then? *usitsho nganina pòfu?* why then do you make that assertion? *uti uyatânda umsebenzi, pòfu ungati-nina ukunqena kangaka?* you say you like work, how then can you manifest such laziness?

im-**Pofu**, *n.* 3. The eland; = *i-Mpofu*.

um-**Pofu**, *n.* 6. A tuberous root used as medicine.

im-**Pohlolokazi**, *n.* 3. A cow with horns standing straight up; fig. a woman with a long face.

isi-**Pòhlongo**, *n.* 4. Eight; *amadoda asipòhlongo*, eight men.

im-**Pohloyiyana**, *n.* 3. An official sent with a summons in the name of a chief; a constable.

i-**Pokapoka**, *n.* 2. Strangury.

uku-**Pòkela**, *v. i.* To speak that which does not concern one; to be out of order, astray.

im-**Pokela**, *n.* 3. (a) A harbinger; the article in grammar. (b) A kind of headdress. (c) Small individual things.

u-**Pòko**, *n.* 5. A dwarf millet possessing an intoxicating quality, when infused in native beer; it grows wild in some parts of Pondoland and Mashonaland, and is eaten in times of famine.

isi-POKO, *n.* 4. A ghost, spirit; = *isi-Poko*.

ukuti-**Pòko** and uku-**Pòkola**, *v. t.* To pour out some liquor from a vessel, or to take a quantity of grain from a bag, which is too full; fig. to kiss, done by a superior.

isi-**Pòkolo**, *n.* 4. Anything which is stumpy, undersized; fig. the act of kissing.

uku-**Pòkoza**, = *uku-Pòkola*.

—**Pòkozeka**, *v.* To swell out from soaking, as grain; to shoot up (plant).

—**Pòkozisa**, *v.* To smoke much: *upòkozisa ngenqawa*, he smokes much.

u-**Pòkopàlala**, *n.* 5. One who is poor, friendless, without a home.

um-**Pòkopòko**, *n.* 6. A great number of people.

im-**Pokwè**, *n.* 3. and isa-**Pòkwè**, *n.* 4. Em. *isampokwe*. A young shoot; a small unripe pumpkin; corn coming into ear.

uku-**Pòla**, *v. i.* To cool: *ukudla sekupòlile*, the food has already become cool; fig. to abate: *intliziyo ipòlile*, his temper has become cool, is no longer excited; of a wound, to heal: *amanxeba akè apòlile*, his wounds are healed.

i-**Pòla**, *n.* 2. A cool, dispassionate person.

uku-**Pòlela**, *v.* To become lax, flabby.

—**Pòlisa**, *v.* To make cool; fig. to heal, cure a wounded limb.

—**Pòlisela**, *v.* To make cool towards: *ndibupòlisele kubo wushushu bam*, I am cool by letting loose my anger upon them.

i-POLISA, *n.* 2. A policeman, constable, from Eng. police.

isi-POLO, *n.* 4. A spur, fr. Du. spoor.

u-**Pòlokòhlo**, *n.* 5. A noise, loud call.

um-**Pòlokòhlo**, *n.* 6. A wide and cylindrical opening, as that in the Gatberg in the Maclear district, through which one can look or pass; a vista; the middle, centre. *adj.* Right into the heart, right between two parties.

uku-**Pòloloza**, *v. t.* To speak in a loud voice, blab out a matter, espec. a bad one; to reveal a secret.

um-**Pòlolozi**, *n.* 1. One who blabs.

i-**Pòlopòlo**, *n.* 2.
i-**Pòlotshane**, *n.* 2.
im-**Pòlotshane**, *n.* 3. } A blabber, babbler, liar.

i-**Poma**, *n.* 2. A clearly defined object; anything which stands out, is conspicuous, which appears great from a distance: *ipoma lendlu*, a big house; fig. an evident truth.

isi-**Pòmpo**,
isi-**Pòmpolo**, } Em. *n.* 4. (a) Anything that rushes out in numbers to attack (men, dogs, black ants); hence, plague, torment, torture. (b) A reason.

isa-**Pòmpolo**, *n.* 4. A species of black ant that makes its nest in trees, sometimes at a great height from the ground. The body of a person accused of witchcraft is sprinkled with water and then covered with these vicious ants, so that the person may be driven by his suffering to make confession.

um-**Pòmpo**, *n.* 6. (a) A poisonous plant with lancet shaped leaves of a speckled brown colour. (b) Bad tobacco.

u-**Pòmpolobe**, *n.* 5. Consecutiveness; a series of things or persons following one another.

uku-**Pòndla**, *v. t.* To take the outside off; to polish; to sharpen a pole or pencil; euphem. to retract the prepuce.

u-**Pǒndlo**, *n.* 5. Anything sharpened for the purpose of being inserted or fixed into another thing; hence, a tenon or handle.

um-**Pǒndlo**, *n.* 6. Handle, haft.

i-**Pǒndo**, *n.* 2. Offshoot of forest trees.

im-**Pondo**, used in phrase *ncà impondo ;* see *i-Mpondo.*

isi-**Pǒndo**, *n.* 4. A large drove of cattle.

u-**Pǒndo**, *n.* 5. A horn; *upǒndo lwendlovu*, the tusk of an elephant; *upǒndo lokulumeka*, a cupping horn; hence anything that suggests by its shape or arrangement a horn, such as the iron tooth of a harrow, a tower or steeple on a church or other building, the wing of an army ; fig. a province: *upǒndo lwase Kapa*, the Cape province. Dimin. *upǒndwana.* Phr. *xa kumpǒndo zankomo*, the time when one can just see the horns of the cattle in the early morning, i.e. very early in the morning; *ukupùma kwempǒndo zamahashe*, lit. the sprouting of horses' horns, i.e. never.

i-**Pǒndwana**, *n.* 2. A round, pyramid shaped button.

im-**Pongo**, *n.* 3. A he-goat.

isi-**Pǒngo**, *n.* 4. A large, prominent forehead; a person with a peculiar protuberance on the forehead.

u-**Pǒngolo**, *n.* 5. and um-**Pǒngolo**, *n.* 6. A quiver for arrows or lances; fig. cask, box, case, chest, barrel.

uku-**Pǒngoma**, *v. i.* (a) To stick out, project. (b) To be apprehensive of evil; to be anxiously concerned; to be in an awkward, uncomfortable position, as a person leaning on his arms and knees; fig. to have an uncomfortable stay; to be uneasy, embarrassed; to feel anxious; to desert from one chief to another.

n. 8. Anxiety, solicitude.

i-**Pǒngoma**, *n.* 2.
im-**Pongoma**, *n.* 3. } A person who is apprehensive of evil ; who sits or dwells uncomfortably; who does not keep long in the same position, who is restless, uneasy, anxious.

u-**Pǒngomo**, *n.* 5. Uncertainty, anxiety, intent expectation.

uku-**Pǒngomela**, *v.* To expect anxiously or to be concerned about; to long for.

—**Pǒngomisa**, *v.* To keep a person in anxiety: *koda kube ninina usipǒngomisile?* how long dost thou make us doubt?

isi-**Pǒngozi**, *n.* 4. A person with a peculiar protuberance on the forehead; a district.

Pǒnoshono and **ngapǒnoshono**, *prep.* and *adv.* On this side of the river; the side of a river which is nearest to the speaker and directly opposite to another person on the other side, to whom he is speaking.

i-**Pǒnoyi**, *n.* 2. Expression of praise: *ipǒnoyi lentombi*, a fine daughter!

i-PONTI, *n.* 3. A pound sterling; a pound weight; one's share or due of food; from Du. pond.

im-**Pontshane**, *n.* 3. An undeveloped or badly-developed maize-cob.

isi-**Pǒntshane**, *n.* 4. (a) Corn coming into ear, etc.; = *im-Pokwe.* (b) A simultaneous crying of children. (c) = *isi-Pǒntsholobe.*

isa-**Pǒntshane**, *n.* 4. = *isi-Pǒntshane (b).*

isi-**Pǒntsholobe**, *n.* 4. A whirlwind: *umoya usuke wadala isipǒntsholobe*, a gust of wind raised a cloud of dust.

um-**Popiya**, *n.* 6. The tension of a sack from the pressure of its contents: *imipopiya yenxǒwa*, a very full sack.

im-**Popǒma**, *n.* 3. Flood; an issue from a hole, as water from a pump; a water-spout.

uku-POPOSA, *v. t.* To move a resolution in a meeting; fr. Eng. propose.

uku-**Pǒqa**, *v. i.* (a) To slip off, as a saddle from a horse, a pane out of a window, a lid from a box, or a hat from one's head. (b) To talk foolishly or falsely from sickness or fear of death, to rave in delirium; to speak or sing by oneself or secretly; to speak hurriedly, so as to confuse others by interrupting them.

i-**Pǒqa**. *n.* 2. A poor person who promises to give anything in return for his life to those who are about to kill him; a person who speaks much and reports falsely.

uku-**Pǒqela**, *v.* To slip off from, as a wheel from the axle of a wagon.

Pǒqo, *adv.* Completely: *umlenze wembiza wapùkile pǒqo*, the leg of the pot is completely broken off; *ndimi pǒqo elizwini*, I stand absolutely by my word.

ukuti-**Pǒqo**, *v. i.* To be or become completely, as a cork shot right out of a calabash or out of a bottle containing fermenting leaven or compressed gas: *isivumbǒ sitè pǒqo*, the cork has popped right out (through the force of the fermentation in the bottle.)

u-**Pǒqo**, *n.* 1. A religious denomination that refuses to have anything to do with the white man; also called *o-Notàka* from the swaying and gesticulation carried on in their services.

isi-POR'O, *n.* 4. The ghost of a dead person, who is considered to have been so bad that he is condemned to wander about without a resting place; fig. spirit: *waqùtywa sisipoŕo esinguŕatshi,* he was urged on by the spirit of pride; from Du. spook.

uku-**P'OSA,** *v. t.* (a) To throw, cast, pitch, fling, hurl: *wapòsa umkònto,* he hurled a spear; *pòsa ilitye,* throw a stone; fig. *ndapòs' amehlo kuye,* I cast my eyes on him; euphem. *ukupòsa amanzi,* to void urine. (b) *Ukupòsa intaka,* to watch the gardens by driving away the birds. (c) To fail in hitting; to miss an object aimed at: *ndiyipòsile intaka,* I missed the bird; *ndayipòsa indlela,* I lost the road; *iliwi lakò lipòsiwe,* your word missed its aim.

i-Pòsa, *n.* 2. A person who misses his aim in hurling, etc.; a bad marksman or shot.

isi-Pòso, *n.* 4. Hysteria in a young woman, supposed to be due to the bewitching influence of a young man who has been smoking or churning certain medicines for the purpose of making her run to him.

um-**Pòswa,** *n.* 6. = *in-Gubo.*

uku-**Pòsapòsa,** *v.* To throw here and there, as a child playing.

—**Pòsana,** *v. Ndipòsene nomsindisi,* I have lost the Saviour; to be wrong in a conclusion arrived at: *ndapòsana necawa,* I missed the Sunday.

—**Pòseka,** *v.* To be thrown or hurled, hence to throw oneself, rush, leap upon: *wapòseka kuye,* he rushed upon him; *bapòseka eweni,* they threw themselves over the rock; to make a mistake, commit an error.

—**Pò ela.** *v.* To throw into a certain place: *kaupòsele iliwi lakò,* give your word; fig. to cause hysteria in a girl by smoking certain medicines or by churning them into a foam while uttering her name (which action is supposed to have the effect of making the girl rush to the young man who is so smoking or churning).

isi-**Pòselo,** *n.* 4. = *isi-Pòsò.*

um-**Pòselo,** *n.* 6. Em. Any poisonous plant used in poisoning.

uku-**Pòsisa,** *v.* To miss in throwing; fig. to make a mistake; to err in speech or conduct.

Phr. *ukuba andipòsisi,* if I mistake not, is a frequent qualification added to a statement.

um-**Pòsisi,** *n.* 1. One who errs.

im **Posiso,** *n.* 3. and isi-**Pòsiso,** *n.* 4. Lit. that which misses the mark, i.e. a mistake, error, transgression; fig. seed or plants used for bewitching people.

uku-**Pòsisisa,** *v.* To cause to miss or err.

i-POSI, *n.* 3. A garrison; fr. Eng. post.

uku-**Pòsuluka** and uku-**Pòsulukisa.** See *uku-Pàsuluka.*

uku-**P'OT'A,** *v. t.* To twist, twine, spin, plait, string; to file on a string: *pòtà intambò,* twist a rope.

um-**Pòti,** *n.* 1. A twister, ropemaker.

isi-**Pòtè,** *n.* 4. Em. A curl or lock of hair bound round with fine brass wire.

u-**Pòtè,** *n.* 5. Intertwining, hurdle work; a long dressed lock of hair: Phr. *ukulala ngopòtè,* to fall down helpless; to lie upside down.

um-**Pòtè,** *n.* 6. A shrivelled pumpkin leaf.

uku-**Pòtàna,** *v.* To interlace, entwine; to twine into each other.

—**Pòtèka,** *v.* To be fit for spinning, etc.: *intambò ayipòtèki,* the rope does not twist well.

—**Pòtèla,** *v.* To twist or spin for another, or for a certain purpose; to string beads.

—**Pòtèlana,** *v.* To be interlaced together: *inwele ezipòteleneyo,* twisted, curled hair; hair worn in strings or ringlets.

um-**Pòtàna,** *n.* 6. A young eland.

Pòtòpòtò, *adj.* Agile, quick, smart.

isi-**Pòtòpòtò,** *n.* 4. One who or that which does anything nimbly or quickly.

uku-**Pòtòza,** *v. i.* To do or work nimbly.

uku-**Pòtòpòtòza,** *v.* To do a thing nimbly.

im-**Potsha,** *n.* 3. The stealing and slaughtering of an animal.

isi-**Pòtshongela,** *n.* 4. Noise, alarm, ado, strife, quarrel; preparation for coming to blows after high words.

uku-**Pòtùla,** *v. t.* (a) To clean the hands from dirt by rubbing them with fresh cow-dung. (b) To grind boiled corn preparatory to mixing it with milk.

um-**Pòtùlo,** *n.* 6. (a) Boiled corn ground for toothless persons. (b) A bad custom of drinking brandy to cleanse from incest.

uku-**Pòtùlisa,** *v.* To wash one with cow-dung.

i-**Pòtwè,** *n.* 2. A bird of a brown colour; fig. a chattering person.

uku-**Pòtya,** *v. t.* To trip up with the foot.

ukuti-**Potyo,** *v. t.* To pour or throw out any viscous matter, as honey or treacle.

uku-**Pòxa**, *v. t.* To put to shame; to make a fool of one; to deride, mock.

isi-**Pòxo**, *n.* 4. used as *adj.* Abnormal, defective, half-mad.

ubu-**Pòxo**, *n.* 7. Tomfoolery; state of being half-mad.

ubu-**Pòxoŕa**, *n.* 7. Foolery, harlequinade.

uku-**Pòxela**, *v.* To laugh at: *undipòxela ntonina?* why are you making a fool of me?

isi-**Pòyiya**, *n.* 4. An ugly person.

u-**Pòyiyana**, *n.* 5. Play and joking with children; anything that attracts only for a short time; a toy, trifle, naught; see *uku-Lahla.*

uku-**Pòzisa**, *v. t.* from *uku-Pòla.* To cool (food, or oneself in the shade); fig. to cool down in prosecuting an enterprise; to draw back from it owing to unexpected difficulties.

i-**Pòzisa**, *n.* 2. Anything very agreeable to the palate or feeling.

ukuti-**Pù**, *v. i.* To be blown or puffed up, or to blow breath from the mouth, as an ox or calf in pain: *itòle litè-pù*, the calf is blowing or is blown up; *inyama itè-pù*, the meat emits a bad smell.

um-**Pu**, *n.* 6. A gun, musket, firelock.

i-**Pùbapùba**, *n.* 2. One who is enfeebled, weak or languid from sickness or hunger.

uku-**Pùbuka**, *v. i.* Em. To misbehave in word and deed; to be boisterous or rude.

—**Pùbuza**, *v.* Em. To slap the face or head of a person with the open hand; to treat with violence.

uku-**Pùca**, *v. i.* A game of children played with little stones.

ukuti-**Pùcu**, uku-**Pùcuka**, *v. i.* To slip off, as the saddle from a horse, or the hair from a skin which is partly decomposed; to have the outer skin rubbed off, abraded by a bruise: *ndipùcukile yinqwelo* or *ngokukwèla ihashe*, I have been bruised by the wagon, or chafed by riding; to slip out of an old and lower condition into a new and better condition; to become well off, after having been poor: *upùcukile*, he is well off now; hence, to become civilised, polished: *ungumntu opùcukileyo*, he's a civilised person.

im-**Pucuko**, *n.* 3. Culture, enlightenment, civilisation.

uku-**Pùcula**, *v.* To abrade, remove the outer skin by coming in contact with some object; to fret, gall, injure: *isùli iyalipùcula ihashe*, the saddle galls the horse.

u-**Puhe**, *n.* 1. One who keeps chattering on, without talking sense; = *u-Haka.*

uku-**Pùhla**, *v. i.* To be full of marrow; to come up plenteously, as seed sown; to grow fast, so as to stand straight up as a healthy plant; fig. to be strong, vigorous, energetic.

—**Pùhlisa**, *v.* To make to grow, strengthen: *eyona nto siyipùhlisileyo zinqekeko*, the thing we have been strengthening is sectarianism.

ukuti-**Pùhlu**, *v. i.* To come or push forth: *unkwintshana lumtè-pùhlu ngamehlo*, his conscience shows itself in his eyes; fig. to act determinedly; to have one's own way.

isi-**Pùhlupùhlu**, *n.* 4. A person in a very excitable state of mind, agitated by some event; a loquacious, talkative, thoughtless, inconsiderate person, one hasty in doing a thing.

ubu-**Pùhlupùhlu**, *n.* 7. A wild overexcited state.

uku-**Pùhlukela**, *v.* To fly into a passion.

isi-**Pùkā**, *n.* 4. Fool, dolt, simpleton; a weakminded, silly person, a blockhead.

im-**Pukane**, *n.* 3. (a) The house-fly. Phr. *sizimpukane*, lit. we are flies, i.e. we cannot stop pilfering; *umpukane eluhlaza*, lit. a green fly, 'a bird of the air', rumour. See *uku-Nqakulela.* (b) The suit of clubs in cards.

i-**Pùkaneka**, *n.* 2. One who busies himself with what does not concern him, e.g. one who comes uninvited to a wedding.

um-**Pukazi**, *n.* 6. (fr. *um-Pu*). A big gun, cannon; fig. a strong, upright woman.

im-**Puku**, *n.* 3. The general name for a mouse, with special reference to the house-mouse. Phr. *ladliwa yimpuku iqinga*, the plan was eaten by the mouse, i.e. the plan quite failed. See *uku-Hlinza.*

im-**Puk'umti**, *n.* 3. The mole-rat, Georychus hottentotus *(Less.)*, which lives underground and eats tubers. The name is sometimes applied also to the Cape dormouse, Graphiurus murinus *(Desm).*

um-**Puku**, *n.* 6. An ear ornament made of grass.

Pùkupùku, *adj.* Shaggy.

i-**Pùkupùku**, *n.* 2. A sharp fit of anger.

ama-**Pùkupùku**, *n.* 2. *pl.* Soft, jelly-like substance issuing from the intestines; foam, froth.

isi-**Pùkupùku**, *n.* 4. A person without sense, of deranged mind.

isi-**Pùkupùkwana**, *n.* 4. used as *adj.* Thoughtless, empty, senseless, imprudent, ignorant, disobedient.

uku-**Půkuzela**, *v.* (a) To ferment, effervesce, overflow, as dough when fermented, or yeast from fermented beer; fig. to act as an empty, silly person; to be hasty in the prosecution of any enterprise. (b) To take something belonging to a person and use it for the purpose of bewitching him.

—**Půkuzelela**, *v.* To denounce secretly.

i-**Půkutsha**, *n.* 2. A long, hairy caterpillar.

ama-**Půkutsha**, *n.* 2. *pl.* Mealie meal for stiff porridge.

uku-**Půla**, *v. t.* To finish one's work quickly, because of its being already half-done: *siyakupůla impahla*, we shall soon finish the washing.

im-**Pula**, *n.* 3. The auditory passage; fig. a fine person.

um-**Půla**, *n.* 6. Earwax. Phr. *lomntu akanamipůla*, this person has not enough sense.

uku-**Půlapůla**, *v. i.* To listen attentively; to give attention; to hearken, obey.

um-**Půlapůli**, *n.* 1. A listener.

im-**Pulapůlo**, *n.* 3. Attention, obedience.

uku-**Půlapůlisa**, *v.* To cause to listen.

im-**Pulampula**, *n.* 3. Used as *adj.* That which is slippery, cannot be held fast; glib. cf. *ukutí-Půlulu*.

i-**Půlo**, *n.* 2. A great hunting expedition, in which the hunters are accompanied by their wives and cattle.

uku-PULUBELA, *v. i.* To work hard, exert oneself to earn money; fr. Du. proberen.

i-**Puludyasi**, *n.* 2. A certain sickness which pains the whole body. A nickname for the Progressive party in South African politics (contracted sometimes into *i-Pulu*).

ukutí-**Půlulu**, *v. i.* (a) To be smooth, sleek, slippery. (b) = *uku-Půluka*.

uku-**Půlula** and uku-**Půlupůlula**, *v.* To stroke, rub gently with the hand in one direction any part of the body suffering pain, so as to soothe it; to massage; to stroke (a cat, hair, wool, the beard); fig. to coax, flatter by patting with the hand.

uku-**Půluka**, *v.* To glide off or away, slip or escape out of the hand, as an eel: *intambó ipůlukile* or *ndapůlukwa yintambó esandleni sam*, the thong slipped from my hand; fig. *landipůluka ilizwi lakó*, your word escaped me.

—**Půlukana**, *v.* To slip away; to lose or part from, as one thing from another: *ndipůlukene nelizwi lakè*, I forgot or lost his word.

im-**Puluswa**, *n.* 3. A fine straight thing; straightness, smoothness; used as *adj.* Straight, fine (of a tree without knots).

i-PULUWA, *n.* 3. A plough; fr. Du. ploeg.

uku-P'UMA, *v. i.* pass. *půnywa*. To go or come out from a place: *půma endlwini*, go or come out of the house; *ukupůma umkosí*, to go to war; *upůma pi-na?* where do you come from? *ilanga lipůmile*, the sun has risen; to arise from, issue from: *ilifa ukuba lipůma emtětwéni*, if the inheritance is of the law; *loba alisapůmi edingeni*, it is no more of promise. Phr. *wapům' isisu*, she had a miscarriage; *wapům' umpěfumlo*, lit. he gave the last gasp, i.e. he died; *ingólowa ipům' izitlòmbó*, the wheat sprouts; *intaba ezipům' umlilo*, volcanoes; *ndizipům' ezindawo*, I render these matters prominent, make them public; *ndizakupůma endaweni*, I see my way out (of a difficulty); *wapůma kangaka*, he came out so many times; *půmani umhlahlo*, go out or forth to look for something (game, charms).

n. 8. *Ukupůma kwelanga*, sunrise.

um-**Půmi-mkosi**, *n.* 1. A warrior, soldier.

im-**Puma-langa**, *n.* 3. Lit. the place where the sun rises, i.e. the East.

im-**Pumo**, *n.* 3. The full expression of a sentence, by which its meaning is distinctly understood.

isi-**Půmo**, *n.* 4. (a) The bride's leaving home. (b) Pronunciation in grammar.

u-**Půmo**, *n.* 5. Outlet, place of egress; fig. departure, death.

um-**Půmo**, *n.* 6. The going out of a person from a state of seclusion, which is accompanied by certain rites and ceremonies, as a chief's going out to hunt, boys going out of the *i-Sutu*, women going out after confinement. *um-Půmo womntwana*, lit. the going forth of the child. A feast on the eleventh day after birth accompanied by the sacrifice of a goat, to mark the return of the woman to her ordinary household duties.

uku-**Půmapůma**, *v.* To go out and in frequently.

—**Půmela**, *v.* To go out for a purpose: *nipůmela nto-nina?* why or for what purpose go ye out? to come out in view; to appear: *upůnyelwe lilanga*, the sun is risen upon him; to come out at the top or end: *abakapůmeli entabeni*, they have not yet come out on the mountain; to go through: *sebepůmele emlanjeni*, they have emerged already from the river; *bawupůmele umlambó*, they have crossed the

river; *sopùmela enyobeni yokufa*, we shall come out of the valley of death; *undipùmele*, you insist on quarrelling with me; *bawapùmela ngelityi*, they (the women) went against them (the men) with a vengeance; *iliwi lindipùmele*, the word left, i.e. escaped me.

i-**Pùmelo**, *n.* 2. A field, grazing ground.

isi-**Pùmelo**, *n.* 4. mostly used in plur. Outgoings, issues, results.

uku-**Pùmapùmela**, *v.* To go through, accomplish (studies); to pervade: *sipùnyapùnyelwa zizono*, we are pervaded by sins.

—**Pùmelana**, *v.* To pursue after a thing: *bapùmelana nalento*, they took pains, laboured, troubled themselves about that thing; to emulate, vie with each other; to enter into competition with others.

—**Pùmelela**, *v.* To come out into full view; to be in full sight, as a person or object on an eminence; to stand forth, as a prominence; fig. to come out with success; to speed, prosper; to utter, give to understand; to disclose: *wapùmelela pàndle*, he disclosed his mind.

im-**Pumelelo**, *n.* 3. Good luck, success, prosperity; good result, issue or turn out, e.g. of a harvest: *ukuba iya kuba nempùmelelo-na indlela yetù?* whether our way shall be prosperous?

uku-**Pùmapùmelela**, *v.* To go, run, flow, stream through, penetrate, pervade wholly.

—**Pùmelelisa**, *v.* To cause success; to make or help to succeed: *u-Tixo uyipùmelelisile indlela yendoda*, God has made the man's journey prosperous.

—**Pùmelelisela**, *v.* To bring forth successfully to: *sida siwupùmelelisele ekoyiseni umgwebo*, till he *(isicaka)* bring forth judgment unto victory.

—**Pùmelisa**, *v.* To take over, carry through; to cause to be over, or on the other side.

—**Pùmeza**, *v.* To cause to come or bring out; to go through or to pass over.

—**Pùmisa**, *v.* To cause to come out; to force out, eject; (this form is seldom used).

uku-**Pùmla**, *v. i.* (a) To take a rest; to cease from labour; to be quiet, at peace: *ukuba bapùmle ekubulalekeni kwabo*, that they may rest from their hard labour. (b) To speak or act inconsiderately.

isi-**Pùmla**, *n.* 4. One who speaks or acts inconsiderately.

u-**Pùmlo**, *n.* 5. Resting.

uku-**Pùmlela**, *v.* To rest for or at a certain place.

—**Pùmza**, *v.* To give rest for a while; to cause to rest; to make easy, refresh; to relieve from toil: *ndawupùnyuzwa umtwalo*, I was relieved from the burden; *uya kunipùmza ezintshabeni zenu zonke*, he shall give you rest from all your enemies; to lighten a load.

u-**Pùmzo**, *n.* 5. Rest.

uku-**Pùmzana**, *v.* To refresh one another; to relieve one another by taking turns at a task.

i-**Pùmlo**, *n.* 2. A wide nostril, (connected with *uku-Pèfumla*, to breathe); see *ama-Tùtà*.

im-**Pumlo**, *n.* 3. The nose: *ezimpumlweni*, before the nose. Phr. *unyawo alunampumlo*, or, in its full form, *alunamehlo, alunampumlo, luyimpumputi-nje*, lit. the foot has neither eyes nor nose, it is merely a blind thing, i.e. be hospitable to the passer-by, as you may meet him again; your foot cannot smell out the man you turn from your door and may carry you some day to his door.

ukuti-**Pùmpepùmpe**, *v. t.* To cut short the ears of a dog.

uku-**Pùmputà**, *v. t.* To grope for something, as in the dark; to feel for the stomach of a hungry person by giving him food; = *uku-Pàmpatà*.

im-**Pumputi**, *n.* 3. and isi-**Pùmputi**, *n.* 4. One who gropes about like a blind man; a sightless or blind person.

uku-**Pùmza**, see under *uku-Pùmla*.

ukuti-**Pùncu**, uku-**Pùncuka**, *v. i.* To slip off: *izembè lipùncukile empinini*, the hatchet has come off its handle; to fall suddenly on a slippery place.

—**Pùncula**, *v. t.* To slip off, as a horse its halter, or a cow the riem by which it is tied.

im-**Punde**, *n.* 3. The relic of a family or race; the people who survived the cattle-killing mania of Nongqause's time.

uku-**Pùndla**, *v. t.* To use violence in forcing a virgin to cohabit with a young chief (a shameful practice established by Gaika about 1810, then prohibited by him as a crime, and resuscitated by his son Sandile under the name of *i-Siko)*.

u-**Pùndlo**, *n.* 5. The seizure of young women by men of dissolute habits.

isi-**Púndlapúndla**, } isi-**Púndlupúndlu**, } *n.* 4. used as *adj.* A mischievous, unruly person; stubborn, disobedient.

i-**Púndu**, *n.* 2. An obtuse gable, a protruding part of a wall.

im-**Pundu**, *n.* 3. The breech; the fat posteriors of man; fatness; *kwa-Mpundu*, in the land of fatness, i.e. beyond the Kei river in Fingoland.

im-**Pundulu**, *n.* 3. According to Kafir superstition, a bird *(intak' ezulu)* which sets its fat on fire and sends it down as lightning; others says it is a ghost with a cow's head. Certain people are believed to have an *impundulu* which they have received from an ancestor, and with which they can work harm on others.

fig. The electric tramcar.

i-**Púnga**, *n.* 2. A disagreeable odour.

uku-**Púnga**, *v. t.* To blow upon hot food with the mouth; to drink or sip slowly, when taking anything hot; to take a slight draught; to taste: *andipúnganga ngalentsasa*, I have not touched coffee this morning (a polite request for refreshment); to drive away, repel, ward off anything troublesome or hurtful from food, as flies; fig. to silence one talking inconsiderately or at an improper time by emitting a sound, as *sist*.

i-**Púnga**, *n.* 2. The grass put by circumcized boys before their faces.

im-**Punga**, *n.* 3. Dregs; barm of beer or malt; ground corn boiled and used in brewing beer.

um-**Púnga**, *n.* 6. A hissing or vibrating sound of something which flies or rushes past; the sound produced by steam on raising the lid of a boiling pot; the steam itself; fig. *umpúnga wokutêtà*, the spirit, accent, enunciation, tone or expression with which a word or speech is pronounced; plur. *imi-Púnga*, the lungs.

um-**Pūnga**, *n.* 6. A voluntary tribute consisting of a part of anything taken in theft or as spoil: *usa umpūnga*, (meat, etc.,) *enkosini*, he brings a part of his spoil to the chief; *umpūnga ka ŧulumente*, the tax based on Government valuation.

uku-**Púngezela**, *v.* (a) To drink in small draughts; to give to drink little by little. (b) To give food to another between meal-times; to receive one in a friendly way.

u-**Púngezelo**, *n.* 5. Friendly reception.

uku-**Púngezelana**, *v.* To receive one another in a friendly way and entertain at once.

—**Púnguka**, *v.* To get less; to diminish, decrease in number; fig. to go out of a hut on account of the great heat; to relieve oneself.

—**Púngula**, *v.* To lessen the bulk (of a bag) by taking out part of the contents; to drink off from a vessel which is too full; to lessen, lighten a too heavy load or burden; to subtract.

um-**Púngulo**, *n.* 6. That which is taken out of a too full vessel.

uku-**Púnguleka**, *v.* To decrease, get less, (às standing water).

isi-**Púnguleko**, } isi-**Púngulo**, } *n.* 4. The portion taken from a whole.

uku-**Púngulela**, *v.* To take off for or towards another person, place or thing.

u-**Púngulelo**, *n.* 5. Trouble of some kind or another.

im-**Pungumpungu**, *n.* 3. A slippery thing or person.

u-**Púngupúngu**, *n.* 1. } isi-**Púngupúngu**, *n.* 4. } (a) Any chrysalis which, when touched, moves its tail about in different directions. Children ask questions, such as *ungapina unyoko?* where is your mother? from the chrysalis, and accept the next movement as the answer indicating the direction.

(b) The crested hawk-eagle, Lophoætus occipitalis *(Daud.)*, whose long slender crest blows about freely in the wind.

uku-**Púnguza**, *v. i.* (a) To look about this way and that way, or on one side, or backward over the shoulder. (b) To ward off (flies).

i-**Púnguza**, *n.* 2. A beggar.

uku-**Púngupúnguza**, *v.* To look about persistently.

—**Púnguzela**, *v.* To blow so as to cool hot food; to make one drink or taste.

im-**Pungutye**, *n.* 3. The black-backed jackal, Canis mesomelas *Schreb.*, figuring in Kafir stories as an exceedingly cunning animal that is constantly outwitting the other animals.

isi-**Púnguzulu**, *n.* 4. An animal with one horn, the other having been broken off.

i-**Puni**, *n.* 3. A breed of goats with small ears.

im-**Punyumpunyu**, *n.* 3. us. as *adj.* Glib, slippery.

uku-**Punyuka**, *v.* To slip off.

—**Punyula**, *v.* To cause to slip out of its place, or from the grasp of another, by using force; to unscrew, untwist; to go off as a horse with its tether which has got loose; to untie the penis cover; to shave clean off.

uku-**Púnza**, *v. t.* To cast the young before the proper time of birth; to produce an untimely birth; to abort (applied to animals only); of a tree, to cast its fruit. Phr. *isifo simpúnzile*, the sickness did not properly break out with him.

im-**Punzo**, *n.* 3. Abortion of animals.

uku-**Púnzisa**, *v.* To cause abortion in animals.

im-**Punzi**, *n.* 3. The duiker antelope, Cephalophus grimmi *(L.)*.

isi-**Púnzi**, *n.* 4. (from *im-Punde)*. The stump of a tree remaining in the ground after the tree is felled.

um-**Púnzisa**, *n.* 6. Witgatboom =*um-Gqomogqomo*. The roots are boiled and eaten in time of famine, the first water being thrown away.

um-**Púnzito**, *n.* 6. The Egossa red pear, Phyllanthus amapondensis *Sim.*

uku-**Púpá**, *v. t.* pass. *pútshwa*. To dream. (Dreams often prevent Kafirs from acting); *kwapútshwa*, it was dreamt.

um-**Púpi**, *n.* 1. A dreamer.

i-**Púpá**, *n.* 2. A dream: *walaula ipúpá lakè*, he told his dream; *ndalityila ipúpá lakè*, I interpreted his dream.

i-**Púpáña**, *n.* 2. A kind of dream, a reverie, trance, waking dream.

ubu-**Púpáña**, *n.* 7. A dreamy state of mind.

uku-**Púpélela**, *v.* To denote, betoken a coming event: *isanqá sipúpélela imvula*, the halo denotes coming rain.

ukuti-**Púpú**, Em.=*uku-Púpútèka*. To fly away.

i-**Púpú**, *n.* 2. A hairy caterpillar.

im-**Pupú**, *n.* 3. Fine flour.

isi-**Púpú**, *n.* 4. (a)=*isi-Púpúpú*. (b) Oxen collectively.

u-**Púpú**, *n.* 5. The hoot of an animal (horse); dimin. *upúpwána*.

uku-**Púpúma**, *v. t.* and *i.* To overflow, bubble up, boil over, gush forth, as a bubbling fountain; fig. to abound in: *ukuze nipúpúme utándo*, that ye may abound in love.

—**Púpúmela**, *v.* To overflow, etc. for: *ulupó lwapúpúmela kubo*, the gift abounded to them.

—**Púpúmisa**, *v.* To cause to bubble, boil over, etc.

—**Púpúmisela**, *v.* To make to abound towards: *unakò u-Tixo ukupúpúmisela kuni ubabalo lonke*, God is able to make all grace abound toward you.

isi-**Púpúpú**, *n.* 4. Stupidity, silliness; one who talks much in his sleep like a delirious person.

uku-**Púpútèka**, *v. t.* To fly away in a passion caused by anguish, fear or joy; to bolt, as a horse from the racecourse; to run about wildly.

uku-**Púpútèkisa**, *v.* To cause to fly away or bolt.

um-**Púru**, *n.* 6. A mealie-stalk.

uku-**Púsapúsa**, *v. t.* To tease, annoy, irritate, offend, make angry.

ukuti-**Pútá**, *v. i.* To have no understanding; to fail, be useless: *amazimbá atè-pútá*, the Kafircorn has failed.

uku-**Pútá**, *v. i.* To be infertile; to be or become unfruitful; to degenerate; to fail, die away, as vegetables destroyed by heat or any other cause: *amazimbá apútile*, the Kafircorn has failed, there is none.

um-**Pútá**, *n.* 6. A stalk which bears no fruit; a fruitless plant; fig. a person who does not answer expectations.

uku-**Pútèka**, *v.* To be failing, defective, fruitless.

—**Pútèla**, *v.* To fail for: *ndipútèlwe butòngo*, sleep fled from me.

—**Pútisa**, *v.* To cause to fail: *yinina ukuba upútise umhlabo*, why does it also cumber the ground?

uku-**Pútápútá**, *v. i.* To grope in the dark, fumble, feel about with the hands for something like a blind or blindfolded person.

—**Pútápútèla**, *v.* To search for a thing by feeling after it with the hands, like a person in the dark.

i-**Pútí**, *n.* 2. The blue duiker, Cephalophus monticola *(Thunb.)*. Women's caps are made of its skin. Phr. *singamapútí ahlali nye*, we are bucks of one forest, i.e. we are friends.

im-**Putshumputshu**, *n.* 3. That which is slippery like an eel; a slippery fellow.

ukuti-**Pútú**, *v. i.* To be looking better; to be putting on flesh again (after having been thin); to be excellent of its kind: *izindlu ezitè-pútú*, beautiful houses; *izikàli ezitè-pútú*, new sharp weapons.

im-**Putúmputú**, *n.* 3. Lightness; fig. absentmindedness, thoughtlessness.

Pútúpútú, *adj.* Hasty, quick, swift, anxious.

ubu-**Pútúpútú**, *n.* 7. Hastiness, hurry. *adv.* Helter-skelter.

uku-**Pútúma**, *v.* pass. *pútúnywa.* To go or come after, or in search of any thing which has strayed, run away or been stolen; to pursue; to come to fetch: *ndiyampútúma umfazi wam, ubalekile,* I am going after my wife, she has run away; *upútúma nto-nina kaloku?* what are you after now? *uyazipútúma,* he recovers himself. *n.* 8. Pursuit.

—**Pútúmela**, *v.* To pursue, go after, etc., for another: *ndipútúmele ihashe lam,* go in search of my horse.

—**Pútúmisa**, *v.* To cause pursuit of a person or thing which has strayed or been lost; to send in search after, to take steps to gain.

—**Pútúza**, *v.* To be stirring, hasty; to move quickly, prepare nimbly.

—**Pútúzela**, *v.* To be stirring for or about.

uku-**Púza**, *v. t.* To draw into the mouth from the surface of any mass of liquid; to sip, taste, drink in small quantities; to take a draught or mouthful; fig. to kiss. Em. To drink: *amahashe ayawapúza amanzi,* the horses drink the water. To delay; to do or speak late.

im-**Puza**, *n.* 3. Pondo. A drinking vessel; = *i-Nqáyi.*

uku-**Púzana**, *v.* To kiss each other.

—**Púzela**, *v.* To kiss on behalf of another: *undipúzele ku-Nikazi,* give Nikazi a kiss for me.

—**Púzisa**, *v.* To give a mouthful of liquid or tobacco-smoke to one; to give another "a draw" from a pipe; to help to drink; to drench as with medicine; fig. to give a kiss.

im-**Puza**, *n.* 3. A bald head.

i-**Púzi**, *n.* 2. A pumpkin: *ipúzi lomlambó,* Gunnera perpensa, river pumpkin, used for bots in horses and cattle.

im-**Puzi**, *n.* 3. and u-**Púzi**, *n.* 5. The plant and seed of the pumpkin.

Q

Q represents the palatal click, produced by pressing the tip of the tongue against the ridge of the palate immediately behind the front teeth and drawing it suddenly away with a smack. It appears in seven combinations:—

(1) The simple click *q*, as in *Qabu!*

(2) The aspirate form of the simple click, written *q'*, as in *u-Qóqóqó.*

(3) The liquid form of the simple click, in which an *n* sound is heard, written *nq*, as in *nqandá.*

(4) The explosive form of the liquid click, written *nq'*, as *inqu.*

Nouns with the prefix *in-*, formed from verbs beginning with *q'* make *inq'-*: as *uku-qóla, inqola; ukuqúba, inqubo.* And plurals of cl. 5 whose stems begin with *q'* take *inq'-*: *uqwitéla, inq'witéla.*

(5) The voiced click, in which a *g* sound is heard, written *gq*, as in *gqitá.*

(6) The liquid form of the voiced click, written *ngq'*, as in *ngíka.*

(7) The more explosive liquid form of the voiced click written *ngq*, as in *ngqo.*

Nouns with the prefix *in-*, formed from verbs beginning with *q*, make *ingq-*: *ukuqala, ingqalo.* Plurals of cl. 5 whose stems begin with *q* also take *ingq-*: *uqambú, ingqambú.*

Qá! *interj.* of contempt and cursing: *ngamti-qá! = makangabi yonto! makafe!* may he be nothing! i.e. may he die! *unconywe qá!* you look for vain glory, only to be honoured; woe! damned!

Qá, *adv.* Only: *wandinika ipeni ezine qá,* he gave me four pence only, i.e. nothing at all.

ukuti-**Qá**, *v. i.* To drink a little, a mouthful: *káuti-qá,* drink a little (medicine).

isi-**Qa**, *n.* 4. A lump or piece of any substance (meat, etc.); dimin. *isiqana.*

um-**Qa**, *n.* 6. Stiff porridge: *umqa wentyabontyi,* water-melon soup.

um-**Qá**, *n.* 6. The tree dassie, Procavia arborea *(Smith),* so called from its cry.

uku-**Qaba**, *v. t.* To paint, colour, smear the body, or the face only, with *im-Bóla,* which for that purpose is ground and mixed with fat; to paint wood, etc.

um-**Qabi**, *n.* 1. A painter.

i-**Qaba** and i-**Qaba-mbóla**, *n.* 2. One who habitually paints himself with ochre; fig. an ignorant person, a heathen.

i-**Qabo**, *n.* 2. and um-**Qabo**, *n.* 6. Paint; dim. *umqatyana.*

ing-**Qaba**, *n.* 3. (a) The red hare. (b) A nickname for an old Hottentot man.

uku-**Qabana**, *v.* Lit. to paint each other. To form companionship; to fraternize with, make friends of each other; to hold frequent intercourse: *waqabana nam,* he made friendship with me.

i-**Qabane**, *n.* 2. A companion, mate, bosom-friend.

uku-**Qabela**, *v.* To paint, colour for another.

—**Qabisana**, *v.* To assist each other in painting the body with ochre.

i-**Qabaka**, *n.* 2. Hoarfrost; snow: *iqabaka iyaluma*, the hoarfrost bites, i.e. pains or destroys.

uku-**Qàbalaka**, *v. i.* To protest, dissent; to refuse to do a thing after having promised to do it.

um-**Qàbalaki**, *n.* 1. One who has no community with others; a dissenter, rebel.

Qabalàlà! *interj.* Dismiss; = *Pàngalala*.

i-**Qàbanga**, *n.* 2. A pimple on the face.

ukuti-**Qabaqaba**, *v. i.* To be single; to come one by one: *izulu litè-qabaqaba*, the sky rains single drops; to be dotted or spotted; fig. to speak only a little, a few words.

ukuti-**Qabavu**, *v. i.* To be the only one in sight (a house).

i-**Qabaza**, *n.* 2. A raindrop.

uku-**Qabazisa**, *v. t.* To drop quickly, as drops of rain in a shower; fig. to give an outline of a speech or affair, without going into details.

i-**Qabatúle**, *n.* 2. A kind of lark.

ukuti-**Qabe**, uku-**Qabela**, *v. t.* To climb to the top of a tree, or a ladder, or the last height of a mountain, when one goes over it out of sight; to reach the top; of climbing plants like the *is-Aqoni*, to mount up through the trees to the light above; to overcome, escape from one's grasp. Em. To mount (a horse, wall, house.)

uku-**Qabòbisa**, *v. t.* To speak out, pronounce clearly, distinctly, plainly.

Qabu! *interj.* of joy. Phr. *qabu u-Noqolomba efile-nje!* Joy, Qolomba's mother is dead! (This is used when any disagreeable or dreaded person or thing has passed away, as the mother of Qolomba was said to be a very disagreeable person.)

ukuti-**Qabu**, *v. i.* To clear away: *yatì-qabu inkungu*, the mist cleared away; to recover from fainting; to break out in joy.

isi-**Qabu**, *n.* 4. A clear blink between showers; a subsiding of pain, or recovering of consciousness after fainting; dim. *isiqatyana*.

uku-**Qabuka**, *v. i.* To clear away; to be taken away; to cease: *imvula iqabukile*, the rain has ceased; *ubuhlungu buqabukile*, the pain has ceased; *umsi uqabukile*, the smoke is gone, has dispersed; fig. to become alert, active in mind; to get awake, watchful; to revive, to get sober after being drunk; to get better from an illness; to be clear, open; to be refreshed in body, mind or spirit by the removal of hunger, thirst, dullness of mind or heaviness of spirit; *ndip'ukudla ndiqabuke*, give me food that I may regain strength. *adv. yenza lento ngokuqabuka*, do this thing carefully, actively, diligently.

—**Qabula**, *v. t.* pass. *qatyulwa*. To take off (rain, snow, thirst); to allay, restore, refresh, revive, cheer, invigorate, enliven, (always implying that something is taken off): *qabula ubutòngo*, throw off the sleepy feeling, i.e. arouse yourself from slumber; *ndiqabule*, that I may refresh myself (with coffee); *ndasela emtonjeni ndaziqabula*, I drank at the fountain and refreshed myself; *qabula amehlo*, open the eyes; fig. to kiss.

Dimin. *ukuqatyulwana*, *n.* 8. A little refreshment.

ing-**Qabulo**, *n.* 3. Refreshment.

ubu-**Qatyulwana**, *n.* 7. A slight refreshing.

i-**Qabuza**, *n.* 2. Em. A rain-drop; = *i-Qabaza*.

i-**Qadi**, *n.* 2. The woman who is appointed to be the rafter (see *um-Qadi*) i.e. the support of the great wife by bearing for her a son who shall afterwards become chief, in the event of the great wife's having no son of her own.

um-**Qadi**, *n.* 6. The principal, uppermost rafter of a roof or house, lying across the poles which are used as pillars; fig. the adverb in grammar.

i-**Qàga**, *n.* 2. Any small box or case which is carried on the person; hence a snuffbox or the small tin box in which natives carry their certificates of citizenship; a knob-handle, a padlock.

uku-**Qàgamshela**, *v. t.* To connect, fix or attach one thing to another; to join together.

um-**Qagi** and um-**Qagiyele**, *n.* 6. A young full-sized cock; its attempt at crowing is rendered: *unyanisile buti*, it's a fact, brother.

i-**Qàji**, *n.* 2. A hasty, eloquent, brave or haughty person.

i-**Qakambà**, *n.* 2. (a) Any round shaped thing, (loaf of bread, sugar, orange, pill); dimin. *iqakambàna*. (b) A Cape Mounted Rifleman, so called from the bullet-headed appearance given by the little round forage-cap they used to wear.

i-**Qakambane**, *n.* 2. The 'helmet' lark, probably the Red-capped lark, Calandrella cinerea *(Gm.)*, ordinarily called *in-Tibane.*

u-**Qakancu**, *n.* 1. Plur. *ama.* A Hottentot.

uku-**Qakatà**, *v. i.* To leap, spring, jump, as locusts; to bound as a ball, or as a hammer in forging; fig. to be lively and sprightly in action.

i-**Qakatà**, *n.* 2. A jump, leap, spring.

uku-**Qakatisa**, *v.* To make to jump; to dodge about (in asking questions).

uku-**Qàkatà**, *v. i.* To speak ironically.

i-**Qàkatà**, *n.* 2. One who speaks ironically.

uku-**Qàkatèla**, *v.* To chaff, say things in jest: *uyandiqàkatèla,* you forebode bad luck to me (alluding to the native belief that a man may bring on sickness or misfortune by talking about it.)

i-**Qakatye**, *n.* 2. used as *adj.* Large: *amehlo amaqakatye,* large, protruding eyes.

i-**Qaku**, *n.* 2. A calabash; a small drinking cup made of rushes.

ukuti-**Qàku**, *v. t.* Of a thorn, to catch and tear: *ameva anditè-qàku,* the thorns have torn my clothes.

uku-**Qàkula**, *v. i.* To hold fast, catch, as a nail or thorn.

i-**Qàkuva**, *n.* 2. A pimple, pustule on the skin; chicken-pox; a pustule, full of green matter, on the intestines of sheep.

u-**Qala**, *n.* 1. The small, round water-melon.

in-**Qala**, *n.* 3. A tree, Schmidelia africana *D.C.*

um-**Qala**, *n.* 6. The throat: *unomqala,* (a) he has a sore throat; (b) he is covetous, greedy.

Phr. *kuhla ngamqala mnye,* lit. it goes down by one throat, i.e. throats are all alike; if you don't share with me the good thing you have now, I won't share with you any good thing I may get afterwards.

uku-**Qala**, *v. t.* To commence, begin: *woqala ninina ukusebenza?* when will you commence to work; *baqala ukuzilandulela,* they began to excuse themselves; *ihashe liyaqalwa,* the horse is being broken in; *bamqala,* they commenced upon him, i.e. to bother him; *nguye owandiqalayo,* it was he who began to quarrel with me.

As *aux.*: *ndiyaqala ukumbona,* I see him for the first time; *ngubani-na owaqala wakò?* who was the first present? *ungaqal' ugwebe,* do not be prejudiced.

n. 8. The first (ordin-numb.): *ekuqaleni,* at the first; *umntu wokuqala,* the first man; *owokuqala umhla,* the first day; *ngokokuqala,* in the first (former) time.

Kuqala, *adv.* First: *ukuba nditi kuqala ndeza kuni,* if first I came to you.

i-**Qala**, *n.* 2. Em. The old time. *adv. maqala,* before, previously, of old.

ing-**Qalo**, *n.* 3. and isi-**Qalo**, *n.* 4. Commencement (active).

um-**Qalwa**, *n.* 6. A young horse at the stage of being broken in.

uku-**Qalaqala**, *v.* To be always ready to quarrel or fight with others.

i-**Qalaqala**, *n.* 2. A hasty impetuous person, who is always ready to put in his word, and always ready to quarrel.

uku-**Qalana**, *v.* To begin together; to commence an operation or enterprise simultaneously.

isi-**Qalane**, *n.* 4. A small termite-mound just forming.

uku-**Qaleka**, *v.* To be begun, commenced. *n.* 8. Beginning, commencement: *ekuqalekeni, u-Tixo wadala izulu nomhlaba,* in the beginning God created the heaven and the earth.

ing-**Qaleko**, *n.* 3. A plan.

isi-**Qaleko**, *n.* 4. The first element; the beginning, commencement, origin (passive): *isiqaleko somhlaba,* the beginning of the earth.

uku-**Qalaqaleka**, *v.* To be begun frequently.

—**Qalekisa**, *v.* To imprecate evil upon, denounce, curse; to pray or wish that evil may fall upon another. Tembu: to thrash severely (animals or persons).

um-**Qalekiswa**, *n.* 1. An accursed person.

ing-**Qalekiso**, *n.* 3. and isi-**Qalekiso**, *n.* 4. A curse.

uku-**Qalekisela**, *v.* To curse for: *kàuze-ke, undiqalekisele ababantu,* come now, curse this people for me.

—**Qalela**, *v.* To commence at a certain place: *lendawo iqalela pina?* where does this matter commence?

ing-**Qalelo**, *n.* 3. and isi-**Qalelo**, *n.* 4. The first element; = *isi-Qaleko.*

uku-**Qalisa**, *v.* To cause to begin; to make some beginning, commencement.

uku-**Qàla**, *v. i.* Em. To lay open: *impahla iqàliwe,* the goods are unpacked, laid open; to jest, joke; to speak figuratively in proverbs or parables.

i-**Qàlo**, *n.* 2. and ubu-**Qàlo**, *n.* 7. Jesting, joking; speaking in figures, proverbs or parables so that others cannot easily understand; a proverb or current saying; artfulness, cunning.

uku-**Qalaza**, *v. i.* To look about in all directions; to be observant.

—**Qalaqalaza**, *v.* = *uku-Qalaza.*

u-**Qalazana**, *n.* 1. A Kafir pumpkin.

in-**Qalu**, *n.* 3. The striped field-mouse, Arvicanthis pumilio *(Sparr.)*

uku-**Qalula**, *v. t.* To hoe, clear a garden from weeds; to strip off the leaves from twigs.

ukuti-**Qalulu**, *v. i.* The break of day; fig. to get understanding.

ukuti-**Qam**, *v. t.* To hit with a ball.

i-**Qam** and i-**Qambů**, *n.* 2. Splashing with the feet in swimming: *yenza iqam*, make a splash with your feet.

uku-**Qáma**, *v. t.* To transfix, nail to with a spear, or pierce with a bullet: *u-Saule wafuna ukumqàma u-Davide nodonga*, Saul tried to smite David to the wall with the spear; to handcuff.

uku-**Qáma**, *v. i.* To bear fruit; to be fruitful, productive, (applied to trees and wool-bearing animals, as sheep); to grow luxuriantly (leaves); *ihashe liqàmile*, the horse is covered with long hair, has his winter coat; *indevu zakè ziqàmile*, his hair is long and full. Phr. *laqàma itshoba*, he expired.

n. 8. Fruit-bearing, produce.

isi-**Qámo**, *n.* 4. Fruit of trees, produce, crop.

uku-**Qámisa**, *v.* To fructify; to cause fruit to be brought forth.

i-**Qamakazi**, *n.* 2. A lad who was circumcised before the chief's son had undergone this rite.

ubu-**Qamakazi**, *n.* 7. Circumcision not performed at the proper time.

uku-**Qamangela**, *v. t.* To tie fast.

isi-**Qamangelo**, *n.* 4. A fetter.

u-**Qamatà**, *n.* 1. A name for God: *sekukokuka-Qamatà*, God knows.

uku-**Qambá**, *v. i.* To dance the night dance; fig. to review soldiers. Phr. *ukuqambà amanga*, to fabricate falsehoods.

ing-**Qambi**, *n.* 3. A composer of native dance-songs.

uku-**Qambèla**, *v.* To dance in or at a certain place.

uku-**Qambáka**, *v. i.* Em. To burst open from internal pressure, as a bag or tube or as an abscess or boil.

—**Qambáza**, *v. t.* Em. To burst open; to cause to burst; to pierce through.

i-**Qambů**, *n.* 2. Em. Splashing with the feet in swimming: *ndenza iqambů*, I splashed with my feet; = *i-Qam.*

u-**Qambů**, *n.* 5. plur. *ingqambů*. (a) The ligament of the tongue. (b) A neck of land connecting two ridges or mountains.

uku-**Qámbůka**, = *uku-Qambáka.*

uku-**Qámbůza**, = *uku-Qambáza.*

uku-**Qamdiba**, *v. i.* To invent lies, make fabrications.

uku-**Qamela**, *v. i.* To lay the head on anything for rest; to repose: *siqamela ngesali*, we rest on the saddle.

isi-**Qamelo**, *n.* 4. Anything for leaning or resting the head or feet upon; a pillow, a foot-stool.

um-**Qamelo**, *n.* 6. Orig. a block of wood or a small stool used for resting the head on when sleeping; a pillow.

uku-**Qamesa**, *v. t.* To tie fast.

i-**Qamesi**, *n.* 2. A long, tough thong for tying the milk-sack on a pack-ox; fig. a girdle, band.

uku-**Qamnda**, *v. i.* Of children, to speak distinctly, freely, without hesitation; to speak often in a random, reckless manner; to have much news to tell; fig. to go far away not knowing whereto.

ukuti-**Qampu**, *v. i.* To be consistent, steady, certain.

i-**Qampu**, *n.* 2. An awl for piercing with.

i-**Qámtwà**, *n.* 2. Store, private room of a chief.

uku-**Qána**, *v. i.* To feel much pain or discomfort after conception or circumcision.

uku-**Qanana**, *v. i.* To show pride; to boast, hector.

isi-**Qanaqu**, *n.* 4. A short thing or matter. The dimin. *isiqanaqwana* is more in use: a small or little bit; scanty (knowledge); short (speech).

i-**Qánda**, *n.* 2. (a) An egg; dimin. *iqandana*, a little egg. Phr. *amaqanda esikwenene*, the eggs of a parrot, i.e. a very nice, pretty little thing; *imini emaqanda* or *kwemaqanda*, broad daylight, noon; *inyanga iliqanda*, the moon shines bright; *mandivuke emaqandeni, mhlaumbi ode abole*, let me get up from my eggs, perhaps they will prove rotten at last, i.e. if I don't bestir myself, my work will not be done. (b) A kind of large bead.

uku-**Qanda**, *v. t.* (a) To peel the bark from a tree. (b) To deflower a woman. (c) To sharpen a millstone.

—**Qandeka**, To split or burst open: *ilitye liqandekile*, the stone has split.

—**Qandela**, *v.* To guess, conjecture, find out something, as a riddle, or a dark saying.

isi-**Qandeliso**, *n.* 4. A riddle.

uku-**Qandisa**, *v.* To cause to peel or split.

—**Qandula**, *v. t.* To peck, i.e. dress a stone for grinding, which is done by natives with a pick (or chisel): *qandula ilitye lokusila*, dress the grinding-stone; fig. *ukuqandul' amatyala*, to open or discuss the preliminaries to a lawsuit; to dig hard ground.

um-**Qanduli**, *n.* 1. One who dresses a grinding-stone.

ing-**Qandulo**, *n.* 3. A hard stone or iron-bar used for trimming the grinding-stone.

uku-**Qanduleka**, *v.* To be pecked or fit for pecking: *ilitye aliqanduleki*, the stone is not fit for dressing; *iqanda liqandulekile*, the egg is pecked through.

—**Qandulela**, *v.* To peel off for: to peck for, at, etc.: *itole liqandulele eqandeni*, the chicken has pecked through the egg, (as the result of *uku-Fukama*.)

—**Qandusela**, *v.* To cause a chicken to peck through; to bring out a brood.

isi-**Qanga**, *n.* 4. The diaphragm.

um-**Qangabodwa**, *n.* 6. A stalk of Kafircorn which has degenerated into a sort of reed and no longer bears corn.

uku-**Qangasa**, *v. i.* To walk straddling like a drunken or diseased man.

uku-**Qangqa** or uku-**Qanqa**, *v. t.* To stab from beneath, rip up.

i-**Qangqo**, *n.* 2. A left-handed thrust with an assegai or bunch of assegais.

uku-**Qangquluka**, *v. i.* To be torn open.

—**Qangqulula**, *v. t.* To tear open; to lance an abscess; to rip up with a knife; fig. to explain, make clear.

ing-**Qangqambo**, = *ing-Qaqambo*, plur. of *u-Qaqambo*.

uku-**Qanqa**, *v. i.* To be or live now here, now there.

ama-**Qanqalala**, *n.* 2. *pl.* Haughty words.

uku-**Qanqalaza**, *v. i.* (a) To be in open view, exposed; of the moon, to shine bright. (b) To sit straight up; fig. to be haughty, insolent, contemptuous, hard, stubborn; to manifest haughty indifference towards any subject; not to yield to conversion.

um-**Qanqalazi**, *n.* 1. A boaster, a haughty person.

u-**Qanqalazo**, *n.* 5. Haughtiness, pride, defiance, insolence.

in-**Qanqolo**, *n.* 3. The Dikkop or Cape Thick-knee, Oedicnemus capensis *Licht.*

isi-**Qanyongo** and isi-**Qanyonyo**, *n.* 4, us. as *adj.* Haughty, imprudent.

isi-**Qapu**, *n.* 4. A small piece of meat.

ukuti-**Qapu** and uku-**Qapuka**, *v. i.* To be raised; to appear suddenly, e.g. of something coming into sight from over a hill: *umlilo uti-qapu*, the fire appeared suddenly; of something which has been lost, to turn up again suddenly.

ukuti-**Qapu**, *v. i.* To puff out, in smoking a pipe: *kaundipe ke nditi-qapu*, give me your pipe for a 'draw'.

i-**Qapu** *n.* 2. Wild cotton.

um-**Qapu**, *n.* 6. Wild cotton plant. (Two species: Gomphocarpus fruticosus *R.Br.* and physocarpus *Mey.).*

ukuti-**Qapuqapu**, *v.* To puff out gusts of smoke when smoking.

Qapuqapu, *adj.* Soft, light and long (wool, hair).

ubu-**Qapuqapu**, *n.* 7. Any light, downy or feathery thing.

uku-**Qapuza**, *v. t.* pass. *qatshuzwa.* To puff smoke from a pipe; to raise dust, as a person sweeping a floor, or a horse galloping along a road. *v. i.* To force one's way through thick bush or underwood.

uku-**Qapula**, *v. t.* To let blood; to bleed a person; to vaccinate, inoculate.

u-**Qapula**, *n.* 5. A thorny shrub.

u-**Qapulo**, *n.* 5. The act of bleeding one; vaccination.

uku-**Qapuleka**, *v. Ilizwi liqapuleka ngentsobi*, the word shoots forth by a side-wind.

i-**Qaqa**, *n.* 2. The striped muishond, Ictonyx capensis *Kaup.*, chiefly noted for the disgusting odour which it produces when irritated. Phr. *akuko qaqa lizi' ukunuka*, no polecat feels its own smell, i.e. no one knows his own deficiencies, keep your own place.

u-**Qaqa**, *n.* 5. A ridge of stones on the upper part of a mountain.

uku-**Qaqa**, = *uku-Metsha.*

u-**Qaqo**, = *u-Metsho.*

ukuti-**Qaqe** and uku-**Qaqa**, *v. t.* To cut open a seam (of a sack at its mouth which often causes slight crackling sounds); to open a paraffin tin; to tear open by force (a letter, lock, box); to pick, unravel wool; to unpick any sewing.

uku-**Qaqeka**, *v.* To be torn, broken (mesh from mesh); to be ripped open: *wauqaqeka-ke umnata wabo*, their net was breaking;

to be here and there, as smallpox; or in a line, but separate, as buttons.

—**Qàqàza**, *v. i.* To make a chattering noise with the teeth.

—**Qàqàzela**, *v.* To gnash or grind the teeth, as from rage, cold or suffering; fig. of a wagon, to rattle, clatter.

—**Qàqàzelisa**, *v.* To cause gnashing and chattering of teeth.

uku-**Qaqadeka**, *v. i.* To become hard, as a road well trodden down, or as ground hardened by the sun; to be strong; fig. *intliziyo eqaqadekileyo*, a hardened heart.

—**Qaqadekisa**, *v.* To make hard.

uku-**Qaqambà**, *v. i.* (a) To be of a pure white colour; to be bright, glistening; to be without blemish. (b) To pain with a throbbing sensation; to beat rapidly, as the pulse.

u-**Qaqambò**, *n.* 5. Whiteness, pureness, glory. Plur. *ing-Qaqambò* and *ing-Qangambò*, great, excessive pain.

uku-**Qaqambèla**, *v.* To smart intensely; to throb strongly: *waqaqanjelwa ngamatàmbò*, he was pained with rheumatism.

—**Qaqambìsa**, *v.* (a) To cause pain by punishment; to punish.

(b) To make pure.

u-**Qaqaqa**, *n.* 5. Couch or quick-grass (? Triticum junceum *P. de B.)*

ukuti-**Qàqàqà**, *v. i.* To keep on making the sound *qà*, as a stone rattling down a zinc roof.

uku-**Qaqata**, *v. i.* To go up.

uku-**Qaqaula**, *v. i.* To be very white, bright, glittering, grand, splendid, excellent, stately, glorious.

i-**Qaqauli**, *n.* 2. us. as *adj.* Bright, white, splendid: *ingubo ezimaqaqauli*, bright garments.

ubu-**Qaqauli**, *n.* 7. A bright, shining whiteness, such as that of the sun in his strength and glory, or iron in a furnace at a white heat; fig. visible glory, (as opposed to *uzuko*, invisible glory): *xa atè wafika u-Nyana womntu esebuqaqaulini bakè*, when the Son of Man shall come in his glory.

uku-**Qaqaulisa**, *v.* To make white, bright, glorious, etc.

uku-**Qàqàza**, etc. See under *uku-Qàqà*.

ukuti-**Qàqè**, = *uku-Qàqà*.

um-**Qaqo**, *n.* 6. Fringe, border, lace.

i-**Qaqoba**, *n.* 2. A thorn of the *umqaqoba*; fig. a certain number, not many; a small gathering of any thing.

Dim. *iqaqobana*, a small number.

um-**Qaqobà**, *n.* 6. Gymnosporia buxifolia *(Linn.)*. Sim says that in Peddie Schotia speciosa *Jacq.* also receives the same name, and in Pondoland G. buxifolia and Scolopia zeyheri *(Arn.)* share it. The name seems to indicate any prickly material fit for kraalwood.

i-**Qaqolo**, *n.* 2. The Bell crane, Bugeranus carunculatus (*Gm.*).

in-**Qaqu**, *n.* 3. Jumping in running.

uku-**Qaqulula**, *v. t.* To strip off (the leaves from a green switch by drawing it through the hand).

ukuti-**Qàŕa**, *v. i.* To laugh aloud.

isi-**Qàŕala**, *n.* 4. Loud laughter.

ukuti-**Qàsa**, *v. t.* To rush among and disperse, as a dog among sheep.

uku-**Qasha**, *v. t.* To choose, pick out, give the preference to; to draw lots; to guess; to hire (a servant); fig. *ukuqasha intombi ngomlomo*, to choose a girl for a wife (see *uku-Gana*); *waqash' upàhla*, he courted a girl that was objected to; see *isi-Tò*; *ukuqasha inyama*, to pick out meat when an animal is being slaughtered.

i-**Qasho**, *n.* 2. Part of something, esp. of meat.

uku-**Qashana**, *v.* To engage one another; to betroth.

—**Qashisa**, *v.* To decide a matter by casting lots.

i-**Qashiso**, *n.* 2. } That which falls to
isi-**Qashiso**, *n.* 4. } a person on casting lots (part of meat); a lot: *masenze amaqashiso*, let us cast lots; a guess, riddle.

uku-**Qashisana**, *v.* To become engaged to: *waqashisana naye*, he became engaged to her.

uku-**Qàshambùla**, *v. i.* To resist; to make efforts to get free; to struggle, kick about.

ukuti-**Qashiqashi**, *v. i.* To guess.

ama-**Qashiqashi**, *n.* 2. *pl.* Guessing, chances and mischances, adventures, bad events.

i-**Qàshu**, *n.* 2. A mealie-cob on which the grains are already hard, prepared for food by being roasted.

ukuti-**Qatà**, *v. i.* To alight suddenly: *into engatânga-qatà entliziyweni yam*, a thing which never came into my mind; *kuti-qatà enkumbùlweni yam*, or *lenkumbùlo ye-qatà kum*, it just occurs to me; *safika kutè-qatà imvula*, we arrived just when the rain set in.

uku-**Qàtà**, *v. t.* To take advantage of: *ndimqàtile lomntu*, I had the best of the

bargain in dealing with that man; to ask or deal sharply, subtly, artfully; e.g. to squirt milk from a cow's teat into a person's eyes instead of into his mouth, so as to drive him away from the cow and obtain the milk for oneself, as a big boy does to a little one who is milking.

uku-**Qàtànisela**, *v. i.* To be dishonest; to cheat (of one's wages).

um-**Qàtànisell**, *n.* 1. One who misleads, cheats people.

u-**Qàtàniselo**, *n.* 5. Dishonesty, cheating.

uku-**Qatà**, *v. i.* To make a cracking noise with the jaws, as when one is eating hard-boiled or roasted maize.

i-**Qatà** and i-**Qatàna**, *n.* 2. us. as *adj.* Somewhat stiff or hard: *lendawo iqatà*, this matter is difficult; *watètà qatà* or *ngeliqatàna*, he spoke with a rough voice.

i-**Qatã**, *n.* 2. The ankle.

i-**Qatàlala**, *n.* 2. us. as *adj.* Clumsy, untidy, dirty: *amaqatàlala*, untidy, dirty people.

um-**Qàtàne**, *n.* 6. Hard biscuit, ship's biscuit, hard bread.

um-**Qatàngo**, *n.* 6. A narrow, dangerous, stony path; a ledge; fig. danger on both sides, a dilemma, a fix; a serious outlook.

ubu-**Qati**, *n.* 7. Indifference.

Qatshu-mbètshu! *interj.* used e.g. by a person who has been warned not to touch a certain article and in spite of warning handles it and lets it fall and be broken. The full exclamation is: *qatshu-mbètshu atsha amatànga okopùlela.*

um-**Qàtù**, *n.* 6. Grasshopper. Locusta viridissima; fig. a stubborn, unmanageable person or animal: *inkomo simqàtù*, the cattle are unmanageable; *babe mqàtù*, they were somewhat drunk.

ubu-**Qatyulwana**, *n.* 7. see *uku Qabula.*

ukuti **Qàu**, *v. t.* To break off.

uku-**Qàuka**, *v. i.* To break off, as a thong or rope: *intambò iqàukile*, the thong is broken off; fig. of the thread of life, to break off, i.e. to die, expire; to give up the ghost.

Phr. *ukuqàuka ngumqala*, to be very greedy or thirsty for; *ndiyaqàuka lipàngo*, I am perishing of hunger, i.e. I am very hungry.

i-**Qàuka**, *n.* 2. (a) A small division of a chief's tribe. (b) Land not suitable for gardens.

uku-**Qàukana**, *v.* To be broken off from.

isi-**Qàukano**, *n.* 4. Dissension, rupture, faction, schism.

uku-**Qàula**, *v. t.* To break off or asunder (string, strap, band, thong); fig. *waqàula ukutètà kwakè*, he spoke briefly.

—**Qàulisa**, *v.* To cause to break off, i.e. to hinder from proceeding further.

i-**Qauka**, *n.* 2. from *uku-Qaqaula.* Whiteness, beauty.

i-**Qausi**, *n.* 2. used as *adj.* That which is shining, brilliant, white: *amafu aqausi*, the clouds are brilliantly white; fig. a luminary, learned man, scholar.

uku-**Qava**, *v. i.* used as *n.* 8. Boldness, forwardness, fearlessness: *umntu onokuqava*, a bold person who is not afraid (to make a request); used in the perf. as an *adj.* with the same meaning; *umntu o avileyo* or *oqave kakùlu.*

i-**Qàwe**, *n.* 2. A choice, selected thing; a skilful, wise, expert person; a champion, brave man; a gentleman, an ostentatious person, a swell; dimin. *i-Qàwana.*

ubu-**Qàwe**, *n.* 7. Grandeur, magnificence, pride, bravery.

uku-**Qàya**, *v. t.* To invite to a feast.

uku-**Qàya**, *v. i.* To be stiffnecked, hard.

i-**Qàyl**, *n.* 2. A proud, haughty person; a matter to boast of.

i-**Qàylya**, *n.* 2. That which one has confidence in or trusts to; a matter to boast of: *u-Tixo uliqàyiya lam*, the Lord is my confidence.

uku-**Qàylsa**, *v.* To be proud, haughty; to boast of what one is superior in; to keep on praising one's own property, such as a horse, harping on its inherent excellence or on its superiority in comparison with the similar property of others: *ndiqàyisa ngawe*, I boast of you; *isilumko masingaqàyisi ngobulumko baso*, let not the wise man glory in his wisdom; *ukuziqàyisa*, to pride oneself; *lendoda iziqàyisa ngenkomo zayo*, this man is proud of his cattle.

u-**Qàylso**, *n.* 5. Pride, boasting, haughtiness.

uku-**Qàylsela**, *v.* To boast of or on account of, or against another; to make ostentatious display: *wandiqàyisela ngehashe lakè*, he boasted against me on account of his horse; *ndiyamqàyisela*, I boast against him.

u-**Qàyl**, *n.* 5. used as *adj.* Bare, hard: *ilizwe liluqàyi*, the country is bare, has no trees.

in-**Qàyi**, *n.* 3. A bald head.

Qayibebe! *interj.* used by a child when another has done wrong, meaning "now you'll catch it!" = *Heneme.*

i-**Qeba**, *n.* 2. The dewlap of animals, the swollen chin of a chameleon; a double chin in a person.

um-**Qèba**, *n.* 6. A handle of a cup or other dish, in which the handle is firmly fixed to the dish, as opposed to *um-Pàmbo*, the swinging handle of a pail.

i-**Qebengwana**, *n.* 2. Bread made of Kafir-corn baked in the ashes.

i-**Qebeŕa**, *n.* 2. Fat: *umntu uliqebeŕa*, a stout, fat person.

in-**Qebeŕu**, *n.* 3. Any person or thing that helps out of difficulties and hindrances, and calms restless feelings; hence, the *igqiŕa*.

u-**Qebeyi**, *n.* 1. A reputed poisonous snake used by the witch-doctors, and spoken of by the natives with great fear.

ukutl-**Qebu**, *v. i.* To have a piece broken off.

uku-**Qebuka**, *v. i.* To be taken or cut off; of a section of an army, to break off from the main body: *kuqebuke inxenye yasinga e-Buwa*, a portion of the army broke off and went towards Buwa.

—**Qebula**, *v. t.* To take or cut off a part or portion of the whole.

ukutl-**Qede** and uku-**Qeda**, *v. t.* Em. To finish, bring to a termination; to settle one.

i-**Qedlana**, *n.* 2. dimin. of *i-Qela*. A small company or gathering of people.

i-**Qegu**, *n.* 2. A pack-ox, or an ox used for riding.

um-**Qegu**, *n.* 6. A number of young cattle that are to be trained.

ukutl-**Qeke**, *v. i.* To stand alone; to stand out, as a tree or house on a plain or ridge; to be just in front, in advance; to go out on the opposite side of a river from that on which the person speaking is standing.

ukutl-**Qèke**, *v. i.* To gape: *watì-qèk' umlomo linxano*, his mouth stood wide open from thirst. Phr. *qèke ukusa*, the break of day; *intlanganiso yeqèke kubini*, the meeting split into two.

uku-**Qèkeka**, *v. i.* To crack, break, so as to fall to pieces: *isitya siqèkekile*, the vessel is broken; to have a crack or gap.

—**Qèkekela**, *v.* To break for: *baqèkekelwa ngumkòmbè*, they suffered shipwreck.

—**Qèkeza**, *v.* To break (a vessel) to pieces: *wasiqèkeza isonka*, he broke the bread into pieces; to open a book, a garment; to put the legs astride.

i-**Qèkeza**, *n.* 2. } Fragment, crumb; pl.
um-**Qèkeza**, *n.* 6. } *amaqèkeza*, the descendants of concubines; small change (money).

uku-**Qèkezeka**, *v.* To be or become broken.

uku-**Qèkezela**, *v.* To break for: *okuya ndaqèkezela amawaka amahlanu izonka ezihlanu*, when I brake the five loaves among the five thousand.

—**Qèkezelana**, *v.* To be divided amongst themselves.

i-**Qekebe**, *n.* 2. That which is big, beyond the ordinary size.

i-**Qekele** *n.* 2. and u-**Qekelebòmali**, *n.* 1. A person with a disproportionately big head, like *u-Bòmali*; a blockhead.

isi-**Qèkevana**, *n.* 4. *Inyanga esiqèkevana*, the waning moon.

i-**Qela**, *n.* 2. A company or gathering; file, column: *iqela labantu*, a company of people; *iqela lamasoldati*, a file of soldiers; *amaqela ngamaqela*, by heaps or companies. Dimin. *iqedlana*, with the less correct forms *iqelana* or *iqelazana*.

um-**Qela**, *n.* 6. A scratch or mark with a pen or pin; fig. a furrow made by a plough.

uku-**Qèla**, *v. t.* To be accustomed to or acquainted with a person or thing: *ndimqèlile*, I am well acquainted with him; *sendiliqèlile elosiko*, I am accustomed to that habit or custom; *umkwa wakumqèla umntu*, the custom to which a man is used; *into eqèliweyo*, a customary thing. The shortened pert. has *adj.* signification: *vtàngo luqèle*, the hedge is firm, strong.

isi-**Qèlo**, *n.* 4. An accustomed want or need, a habit.

uku-**Qèlana**, *v.* To be accustomed to each other: *ndiqèlene naye*, I have formed companionship with him.

—**Qèlanisa**, *v.* To make accustomed with: *ndiqèlanisiwe nokuhluta kwa nokulambà*, I have learned the secret how to be full and how to be hungry; to initiate, consecrate.

—**Qèleka**, *v.* To become familiar to one by custom: *akuqèleki ukufa*, death is not a thing we ever get accustomed to.

—**Qèlisa**, *v.* To accustom one to a certain line of conduct or work; to train; to assist another to form habits: *uyaziqèlisa*, he gets accustomed, forms habits, exercises, trains himself in certain pursuits.

—**Qèlisela**, *v.* To accustom to, to train for.

i-**Qele**, *n.* 2. A person who is determined to reveal nothing and out of whom it is

impossible to draw anything except *'andazi'* (I don't know); that which cannot be shaken; fixedness, firmness. Plur. *amaqele*, impossibility. *adj.* Firm, fixed, as a lid that is stiff and unyielding.

um-**Qèle**, *n.* 6. A circlet of hair round a bald head; a frame, border; a motto, sign.

ukuti-**Qelele**, *v. t.* A military expression meaning to come away and stand forth alone: *uti-qelele mgama kuye*, he stands away some distance from him.

uku-**Qelelana**, *v. Ndiqelelenc nabo*, I stand away from them.

ukuti-**Qelem**, *v. i.* Of a bullet, to enter the body and remain there.

ubu-**Qèleqèle**, *n.* 7. A number, collection of nice, fine things.

uku-**Qelesa**, *v. i.* To trust absolutely in a person, or to trust so much in oneself as to despise others and to be quite disregardful of them; to be independent or self-reliant: *wena sel' uqelesile-nje kutè-nina?* why are you so independent; *uqelesile*, he is old enough; cf. *uku-Qolosa*.

u-**Qelezana**, *n.* 1. The small patch which keeps the larger patches of the leathern kaross together.

Phr. *lomntu usenguqelezana, usafana nesosiba sakudala*, he is restless, like a bird on a twig; he does not remain on his land or in his village.

uku-**Qèlezela**, *v. i.* To put one garment over another; to put on a profusion of ribbons, brooches and ornaments.

—**Qèlezelisa**, *v.* To cause overdressing.

um-**Qèliswa**, *n.* 6. Em. A young, unbroken horse.

isi-**Qendu**, *n.* 4. A part of the whole (garment); a chapter; dimin. *isiqendwana*, a verse.

i-**Qengele**, *n.* 2. A swollen lump.

uku-**Qengqa**, *v. t.* To roll (a stone) from one place to another; to bowl a ball.

ing-**Qengqa**, *n.* 3. Anything which can be rolled over; a ball, hoop.

uku-**Qengqela**, *v.* To roll towards a place or on account of another: *ngubani na osiqengqela ilitye?* who shall roll us away the stone?

—**Qengqeleka**, *v.* To roll over and over, as a stone rolling down a declivity.

—**Qengqelekela**, *v.* To roll over and over towards a certain place.

um-**Qengqelezi**, *n.* 6. A steep place, steep descent on a mountain side: *bamtòba emqenggelezini*, they threw him down a steep place.

ubu-**Qengqelezi**, *n.* 7. Steepness, declivity.

i-**Qènqa**, *n.* 2. Leprosy.

uku-**Qènqeka**, *v. i.* To be eaten away or off.

uku-**Qènqetà**, *v. t.* To eat away, as cancer, ulcer.

uku-**Qentula**, *v. i.* To evade, escape.

uku-**Qenya**, *v. i.* Em. To gnaw, as a dog at bones; = *uku-Rhenya*.

uku-**Qepuka**, (Tribal); = *uku-Qipuka*.

ukuti-**Qeqe**, *v. i.* To lose heart; to be dismayed, disheartened.

uku-**Qeqesha**, *v. t.* To break in or train a horse or ox for draught; fig. to train, discipline, educate a child.

ing-**Qeqesho**, *n.* 3. } Training, discipline.
u-**Qeqesho**, *n.* 5. }

uku-**Qeqesheka**, *v.* To be broken in, etc.

—**Qeqeshela**, *v.* To discipline for: *usiqeqeshela okusulungeleyo*, he chastens us for our profit.

ukuti-**Qèrè**; = *ukuti-Qèke*.

i-**Qeŕu**, *n.* 2. A hook, fishing-hook.

uku-**Qesha**, *v. t.* To hire, employ as a servant; = *uku-Qasha*.

um-**Qeshwa**, *n.* 1. A hireling.

ing-**Qesho**, *n.* 3. Hire, license.

u-**Qesho**, *n.* 5. The hiring, engaging.

um-**Qesho**, *n.* 6. Hire, agreement, compact.

uku-**Qeshela**, *v.* To hire for or against.

—**Qeshisa**, *v.* To hire out, let out for hire.

—**Qeshisela**, *v.* To hire for: *abahlutiyo baziqeshisela isonka*, they that were full have hired themselves out for bread.

Qete, *adv.* Perfectly, completely: *upilisiwe qete*, he is completely healed.

i-**Qeteya**, *n.* 2. A scab.

i-**Qètseba**, *n.* 2. A figurative phrase hiding the real meaning; a quibble, deceit.

ubu-**Qètseba**, *n.* 7. Artfulness, cunning.

isi-**Qetshana**, *n.* 4. (Dimin. from the obsolete stem *Qepu*, still found in the derivative form *Qepuka*.) A little or small piece of the whole.

i-**Qètsu**, *n.* 2. Artifice, fraud, stratagem: *lomntu unamaqètsu*, this is a fraudulent person.

ukuti **Qetù**, *v. i.* To lose one's balance: *itèqetù*, it tumbled over.

uku-**Qetúka**, *v. i.* To lean over, lose one's balance, be overturned: *inqwelo iqetúkile*, the wagon has fallen over; fig. to be undecided in mind; to change often as to purpose.

—**Qetúkela**, *v.* To lean out of the perpendicular towards another object; to fall on the other side or on the back; to go out of the road to the other side.

—**Qetúla**, *v. t.* To turn over; = *uku-Pètula.*

—**Qetúlela**, *v.* To turn or send into: *wamqetúlela entshabalalweni*, he sent him to ruin or destruction.

uku-**Qèwula**, *v. t.* Em. To cut off, draw off; to pull in or stop a running horse; to head off an animal that is running away; also = *uku-Qwula.*

i-**Qèya**, *n.* 2. A Hottentot.

ukuti-**Qèzu**, *v. i.* To be broken off: *umqèba wesitya utè-qèzu*, the handle of the dish is broken off.

i-**Qèzu**, *n.* 2. A piece or portion broken off; a fragment, crumb, morsel: *ndipè iqèzu lesonka*, give me a morsel of bread.

uku-**Qèzuka**, *v. i.* To be broken off.

—**Qèzula**, *v. t.* To break off (a portion or morsel of bread).

isi-**Qibi**, *n.* 4. A limit; a restricted area; a standard in a school.

uku-**Qiblka**, *v. t.* To turn the back on one.

uku-**Qikaqika**, *v. t.* To roll about: *beliziqikaqika*, the horse has been rolling himself about.

—**Qikaqikeka**, *v.* To be tumbled about; to roll over and over.

um-**Qikela**, *n.* 6. The young wingless locusts; Du. voetgangers; fig. infantry.

uku-**Qikelela**, *v. i.* Em. To turn over in the mind; to think of, reflect, consider. *v. t.* = *uku-Tèlekelela.*

isi-**Qiki**, *n.* 4. A heap of people (fallen in battle): *iziqiki zabantu*, heaps of dead bodies; cf *isi-Gede. adj.* Round.

ukuti-**Qikili**, (Em. uku-**Qikilila**) *v. i.* To turn a somersault; to lie on the back supported by the elbows.

u-**Qikili-bòto** and **-bòtwe**, *n.* 5. A somersault.

uku-**Qikileka**, *v.* To bend oneself backwards.

um-**Qiko**, *n.* 6. A heap: *imiqiko ngemiqiko*, heaps upon heaps of people or dead bodies.

i-**Qili**, *n.* 2. A clever person; one cunning and artful in making a bargain; one sharp in business; an industrious person. Fem. *iqilazana.*

Phr. *akukò qili linokuzikotà emhlana*, no one is clever enough to be able to lick his own back, the cleverest man sometimes tries something beyond his power.

isi-**Qili**, *n.* 4. An intelligent, energetic, industrious person.

ubu-**Qili**, *n.* 7. Ingenuity, invention, artfulness in a good sense; sharp practice in business transactions.

i-**Qilika**, *n.* 2. Strong drink made of honey or from the prickly pear.

u-**Qilikwana**, *n.* 5. Mumps. A child so afflicted says: *ndiyeke, qilikwana, yiya kwaba nenkomo*, leave me and go to those that have cattle.

u-**Qilima**, Em. u-**Qilika**, *n.* 5. A line formed of poles or persons, so closely set that nothing can pass through; firmness. *adj.* Proved or verified: *izikali eziluqilima*, strong weapons.

i-**Qilimba**, *n.* 2. A puzzling difficulty.

uku-**Qilingela**, *v. t.* To fasten tightly; = *uku-Qamangela.*

uku-**Qilipàla**, *v. i.* Em. To recover from sickness; to become convalescent.

uku-**Qiliza**, *v. t.* To call often to work; to drive on, push, impel; to rate, scold.

—**Qilizeka**, *v.* To be disclosed, spread.

i-**Qilo**, *n.* 2. The part under the chin near the throat; *ilanga lika-Qilo*, the great drought of 1862.

ing-**Qimbà**, *n.* 5. *pl.* Men, houses, etc., close together; water in great quantity; denseness, thickness: *inggimbà zamafu*, thick clouds; clouds upon clouds.

u-**Qimngqoshe**, *n.* 1. The hammerhead, Scopus umbretta *Gm.*, a sacred bird that must not be killed. Should it settle on a kraal, an ox must be sacrificed to avert death. The Kafirs say that if a man robs this bird's nest, he will become a homeless and silly wanderer.

Phr. *yati nguqimngqoshe, ecòpè etyeni pèzu kwesiziba, ezibuka*, like the hammerhead, standing on a stone above a pool, admiring himself; applied to a vain, conceited person. The hammerhead remains for hours at the side of a pool, and is supposed to be admiring himself in the water and to be saying: *ndimhle ngapà, ndimbi ngapà, ndoniwe yilendawo*, I am pretty on this side, I am ugly on this side, I am quite spoiled by this (referring to his crest.)

i-**Qina**, *n.* 3. Generic term for various mesembryanthemums, the ashes of which are used in making soap; see *uku-Gcaba.*

uku-**QINA**, *v. i.* To become solid, compact; to be in the strength of one's manhood; to be firm, fixed, steadfast: *intsika iqinile*, the pole is fixed, stands firm; *umntu oqinileyo*, a steadfast person, also a middle-aged person; *qinani*, be ye steadfast. Phr. *qina emblini*, take courage; *yaqin' inyawa*, on the horns of a dilemma.

n. 8. Steadfastness.

—**Qinisa**, *v.* To make firm, strong, to tie or bind fast: *ukumkani wawuqinisa lomtètò*, the king established this law firmly; to persevere; to act with decision, firmness, energy in performing an enterprise; to strengthen, ratify, confirm, sanction, establish: *niyakuqiniswa*, you shall be confirmed; to go quickly, run hard.

ama-**Qiniso**, *n. 2. pl. Lomntu unamaqiniso*, this man is sure, one to be trusted.

isi-**Qiniso**, *n.* 4. That which confirms or ratifies.

uku-**Qiniseka**, *v.* To be firmly fixed; to be settled firmly; to become established: *iqinisekile intliziyo yakè*, his heart is fixed.

ing-**Qiniseko**, *n.* 3. Confirmation.

uku-**Qinisela**, *v.* To make firm for: *u-Tixo usiqinisele ndawonye nani kuye*, God has established us together with you in him; to hurry up, go quickly.

isi-**Qiniselo**, *n.* 4. A seal, certificate.

uku-**Qiniseleka**, *v.* To be made very, exceedingly firm, etc.

—**Qiniselela**, *v.* = *uku-Qinisela*.

—**Qinisisa**, *v.* To fix, confirm fully; to establish firmly.

uku-**Qina**, *v. t.* To melt the fat of the inward parts (kidneys and caul) of an animal; to fry meat or eggs; to roast coffee; fig. to examine by torture in a trial before the judge: *wati makaqinwe ngekatse*, he bade that he should be examined by scourging.

ing-**Qina**, *n.* 3. The residue of melted fat.

u-**Qino**, *n.* 5. Meat prepared in a certain way; the cutting up of fat.

uku-**Qina**, *v. t.* and *i.* To knot, tie or fasten with a knot; to be tied up, i.e. to be costive: *lomntwana uqinile*, this child is constipated.

i-**Qina**, *n.* 2. (a) A knot for fastening: *iqina labantu*, a reef knot; *iqina lamahule*, a 'granny' knot; *iqina lomqala*, a necktie. (b) A knot of wood on a tree. (c) A sharp and difficult ascent in a road or on a mountain. (d) A riddle: *jik' iqina*, put forth a riddle; a difficulty.

u-**Qino**, *n.* 5. Costiveness.

uku **Qinela**, *v.* To knot for a person: *ndiqinele apà lomsonto*, put a knot for me here on this thread.

i-**Qindilili**, *n.* 2. One who cannot answer readily. *adj.* Puffed up.

ubu-**Qindilili**, *n.* 7. Aloofness, 'standoffishness'.

i-**Qindiva**, *n.* 2. A basket for keeping small things.

uku-**Qinga**, *v. i.* To give advice, counsel; oftener used in a bad sense, to plot, intrigue, devise; to baffle by intrigue; to bring into a dilemma or difficulty; of dogs, to copulate. *v. t.* To catch in a trial.

um-**Qingi**, *n.* 1. An adviser in difficult cases.

i-**Qinga**, *n.* 2. Device, trick, dodge, subterfuge: *unamaqinga*, he is an artful dodger; *wenze ngamaqinga*, he is artful, cunning; advice, counsel: *wandipà iqinga*, he advised me; *ɬolani iqinga*, give your counsel; *iqinga abeliqinga ngalomihla*, the counsel which he counselled in those days.

ubu-**Qinga**, *n.* 7. Plotting, contriving, cunning device or design.

uku-**Qingela**, *v.* To take advantage of a person, e.g. to squirt milk from a cow's teat into a person's eyes instead of into his mouth, so as to drive him away from the cow and obtain the milk for oneself, as a big boy does to a little one who is milking.

—**Qingelana**, *v.* To plot against each other; to entangle each other.

uku-**Qingatà**, *v. i.* To be a little more than half full: *isitya siqingatile*, the vessel is not quite full.

isi-**Qingatà**, *n.* 4. Originally, a little more than the half; now used for the half; a fraction; a district.

uku-**Qingatisa**, *v.* To fill a vessel, bag, etc., a little more than half full.

uku-**Qingqa**, *v. t.* To carve roughly a figure in wood or stone: *umfanekiso oqingqiweyo*, a carved figure, image. *v. i.* To stay, stop at a certain place: *umntwana uyaqingqa*, the little child tries to get up and stand.

um-**Qingqi**, *n.* 1. A stone-cutter, mason.

uku-**Qingqela**, *v.* To carve for.

ukuti-**Qingqi**, *v. i.* To halt, stand immediately when called.

isi-**Qingqi**, *n. 4. Isiqingqi somfo*, a middle-sized person. *adj.* Slow, lazy, indolent, always standing about.

ubu-**Qingqi**, *n.* 7. Shortness of stature.

uku-**Qingqità**, *v. i.* To take pains; to strive, ask again and again.

u-**Qīno**, *n.* 5. see *uku-Qina*, to melt fat.

u-**Qino**, *n.* 5. Costiveness; from *uku-Qina*.

ukutĪ-**Qipù**, *v. i.* To open or break apart suddenly: *amafu atè-qìpù*, the clouds suddenly broke; *qip'ukusa*, just at daybreak; to have palpitation of the heart, to be startled: *ndatĪ-qip'umbilini*, I was startled, my heart was in my mouth.

uku-**Qipùka**, *v.* To be broken asunder, into two; fig. *ukuqìpùk'umbilini*, to be cut up in the heart; to be dismayed, struck by fear.

—**Qipùkana**, *v.* To separate from each other.

—**Qipùkela**, *v.* *Baqìtshukelwa ngumbilini*, they were dismayed.

—**Qipùkisa**, *v.* Followed by *umbilini*, to cause to be dismayed.

—**Qipùla**, *v. t.* To separate, divide; to frighten: *ukuqìpùl' umbilini*, to startle, strike fear into; to rouse; to torment (as a dog seizing game and letting it loose again).

i-**Qipùlo**, *n.* 2. Torment, pang, throbbing pain.

u-**Qipùlo-mbilini**, *n.* 5. Terror, dread (active).

uku-**Qipùqipùla**, *v.* To snatch a thing from another person.

uku-**Qiqa**, *v. i.* To have a thing clear and distinct in the mind; to take hold of an idea or subject, so as to retain it in the mind; to apprehend, comprehend, perceive: *andiliqiqi elozwi*, I do not comprehend that word.

ing-**Qiqo**, *n.* 3. Comprehension, perception.

uku-**Qiqeka**, *v.* To be comprehensible.

—**Qiqela**, *v.* To understand a thing thoroughly.

—**Qiqisa**, *v.* To help or assist to comprehend; to make a subject clear, so that it can be easily comprehended.

ukutĪ-**Qiqi**, *v. i.* To move about in a restless, fidgety manner; to be busy.

uku-**Qiqizela**, = *ukutĪ-Qiqi*.

i-**Qitàla**, *n.* 2. One who is not skilful or expert in handicraft, who is weak, lazy, stupid.

ubu-**Qitàla**. *n.* 7. Unskilfulness.

isi-**Qiti**, *n.* 4. Anything separated and round; hence, an open space in the forest, an island; dim. *isiqitàna*.

ukutĪ-**Qiti**, *v. i.* To fall suddenly, as something from off one's head.

ukutĪ-**Qitiqiti**, *v. i.* To fall or run out (corn from the ear or a bag); to fall off easily (shoes from the feet).

uku-**Qitika**, *v. i.* To fall off, of anything that sticks fast on a body.

uku-**Qitsa**, *v. t.* To beat or domineer over, as a big boy does to a smaller one.

isi-**Qitsi**, *n.* 4. A tumour on the cheek; a cheek like that of a person with mumps: *isiqitsi sakò*, you are an ugly person, is an abusive expression.

ukutĪ-**Qiwu**, *v. i.* To hold the *igqudu* erect in dancing, to carry a stick erect in walking: *batè-qiwu amagqudu benyatèla kunye*, they danced, flourishing their sticks and keeping step; = *uku-Qiwula*.

uku-**Qiwuka**, *v. i.* To be torn from; to be separated from: *indawo eqiwukileyo*, a separated place; = *uku-Qàuka*.

ama-**Qiwuka**, *n.* 2. *pl.* A cold, bleak country; used in the locative: *kusemaqìwukeni*.

uku-**Qiwukana**, *v.* To be separated from one another: *baqìwukana nomzi wabo*, they were drawn away from their city.

—**Qiwuqiwukana**, *v.* To be broken up into parts: *imifula iqìwuqiwukene*, the valleys are broken, i.e. full of cliffs and ravines.

—**Qiwula**, *v. i.* (a) To handle (a spoon); to draw out a sword from its sheath, or an assegai from the bundle and hold it ready to cut or stab; to fix a bayonet; *uziqìwule kubo*, he tore himself from them. (b) To make a detour, so as to cut off an enemy's retreat; also = *uku-Qàula*, to break off string, etc.

—**Qiwuqiwula**, *v.* To keep tearing off, dividing into small pieces, dismembering.

—**Qiwulela**, *v.* To draw out one thing from among many for a special purpose, e.g. for an attack.

i-**Qiya**, *n.* 3. A covering for the head; a large handkerchief used for this purpose; a handkerchief in general; dimin. *iqiyana*, a small handkerchief.

isi-**Qiya**, *n.* 4. A swaddling-cloth.

uku-**Qiyama**, *v. i.* To lean, recline against something, with the hand under the head.

u-**Qiza**, *n.* 5. The break of day; = *ukukànya kwempondo*; or the commencement of darkness in the evening; twilight.

ukutĪ-**Qò**, *v.* To do often, persist in doing; used as an *adv.* Often, repeatedly: *kusoloko kusìna qò*, it's always raining.

in-**Qo**, *n.* 3. The Egyptian vulture, Du. witte kraai, Neophron percnopterus *(L.)*.

uku-**Qōba**, *v. i.* To be broken in body and mind; to be spiritless, benumbed, stupefied with cold, etc.; fig. to journey in the dark.

—**Qōbeka**, *v.* To be in a broken state: *uqōbekile ngokusebenza*, he is broken down by much working.

—**Qōbisa**, *v.* To stupefy, cause torpor.

i-**Qōbiso**, *n.* 2. That which has power to stupefy; a stratagem, trick; pretending to fight, but not carrying out the pretence: *lento kutiwa ibiliqobiso lotshaba kupēla*, this was accounted merely a trick of the enemy (who was pretending to do great things); *inqu yinyamakazi eneqobiso*, the gnu is an antelope that will pretend that he is going to fight but does not do so.

uku-**Qōba**, *v. t.* To break or crush stones or clods of earth into small pieces; to grind coarsely; fig. to chew secretly, eat greedily, as cattle in a maize-field; to afflict, consume, destroy; to beat so as to wound.

um-**Qōbi**, *n.* 1. One who breaks (bones).

uku-**Qōbaqōba**, *v. Bayaqōtywaqōtywa*, they are severely beaten, etc.

—**Qōbana**, *v.* To beat each other.

—**Qōbeka**, *v.* To be destroyed.

—**Qōbisa**, *v.* To cause to break or split.

—**Qōbisisa**, *v.* To break very fine.

i-**Qobo**, *n.* 2. A generic name for grass-warblers.

i-**Qōbo**, *n.* 2. A root dug up and eaten in time of hunger.

isi-**Qobo**, *n.* 4. A stick about an inch thick used for fastening the door of a native hut; fig. a bolt, bar.

um-**Qobo**, *n.* 6. Food; the act of grinding anything which is hard.

um-**Qobo**, *n.* 6. The plank of wood forming the threshold at the door of a native hut.

ukuti-**Qobo**, *v. t.* To break anything; to munch or crunch bones.

ukuti-**Qoboqobo**, = *ukuti-Qobo*.

i-**Qōboqōbo**, *n.* 2. used as *adj.* Soft, brittle.

ubu-**Qōboqōbo**, *n.* 7. Softness, brittleness.

uku-**Qoboka**, *v. i.* To be broken (wood, iron).

uku-**Qobola**, *v. t.* To make soft, pliable, (a thong by fat); fig. to break (the will or a horse).

in-**Qoboka**, *n.* 3. A kind of grass.

i-**Qobokazana**, *n.* 2. A dispatch-carrier. Phr. *amaqobokazana angalal' emzini alahlekile*, girls who do not sleep at a village (i.e. those who sleep on the way) get lost. This phrase is used to thank girls for going a message or bringing wood quickly.

uku-**Qobola**, see under *ukuti-Qobo*.

i-**Qobolá**, *n.* 2. One who does not know a matter properly; an uninstructed, uninitiated, untrained person.

u-**Qobololo**, *n.* 5. Walking, going, standing, falling in a line, behind each other.

uku-**Qōbosha**, *v. t.* pass. *qōtyoshwa*. To fasten, knee-halter, hobble; to put on the brake; to button, to hook; fig. *qōbosha ulwimi lwakō*, bridle your tongue; *aziqōboshile amagosa*, the office-bearers are keeping themselves back, i.e. they are not contributing to the church-funds.

—**Qōbosheka**, *v.* To be hobbled, etc.

i-**Qobozela**, *n.* 2. (a) One who overpowers another person. (b) An edible root.

um-**Qodi**, *n.* 6. Travelling party.

uku-**Qōgana**, *v. i.* To entangle, twist, cross (one's fingers with another's); fig. to be friendly with.

u-**Qogo**, *n.* 5. A strong, crooked stick.

i-**Qoqqina**, *n.* 2. An aromatic shrub.

uku-**Qokela**, *v. t.* To add to, proceed in speaking: *mandiqokele ngeliti*, allow me to add a word. Used as *aux.* in the sense of 'further': *waqokela wati*, he said further.

—**Qokelela**, *v.* To bring together or collect a number of things: *baqokelela impahla*, they gathered together their goods; to solicit, urge, importune, recommend to a course of action by accumulated arguments.

ing-**Qokelela**, *n.* 3. Collection, continuation; fig. a chain.

uku-**Qokelelana**, *v.* To add to each other's stores and possessions.

—**Qokelelanisa**, *v.* To cause to be added; to assist each other in adding to their possessions.

—**Qokeleleka**, *v.* To be gathered; to gather itself.

ukuti-**Qoko**, *v. i.* Of water or blood, to stand still, stop, cease flowing; to be dried up, consumed.

i-**Qoko**, *n.* 2. Em. } Bowl, jug, calabash with
isi-**Qoko**, *n.* 4. } a handle, used for drinking Kafir-beer.

uku-**Qokoba**, *v. i.* To dance (of boys).

i-**Qokobé**, *n.* 2. An empty egg-shell; a snail-shell; any empty shell.

ubu-**Qokobé**, *n.* 7. The hollowness of a shell; a shell without a kernel.

ama-**Qòkolo**, *n.* 2. *pl.* Craft, cunning, subtlety; that which partakes of guilt: *ulwimi lonamaqòkolo*, the tongue of the crafty, cunning, subtle person.

ubu-**Qòkolo**, *n.* 7. Guile, wiliness, subtlety, fraud; skill and dexterity employed for purposes of deceit.

i-**Qokolo**, *n.* 2. The fruit of the Kei-apple.

um-**Qokolo**, *n.* 6. The Kei-apple, the name given to trees belonging to the genus Dovyalis, with special reference to D. caffra *(Hook.)*.

um-**Qokolo wezinja**, *n.* 6. A small kind of Kei-apple.

uku-**Qokomisa**, *v. i.* To go on with an enterprise in spite of difficulties; to endure to the end; to make sacrifices in order to accomplish an object.

uku-**Qokoqela**, *v. i.* To take to heart.

uku-**Qokosha**, *v. t.* To finish, accomplish an object; to eat up the last bit.

uku-**Qokoza**, *v. i.* To rattle; to go in procession: *saqokoza isizwe ukusinga kwa-Gompo*, the whole clan went in procession to Gompo's.

um-**Qokozo**, *n.* 6. A chain.

uku-**Qola**, *v. i.* To speak of three or four things at once; to be drunk.

i-**Qola**, *n.* 2. A drunkard.

uku-**Qòla**, I. *v. i.* To be hard, strong, courageous.

i-**Qòlo**, *n.* 2. The back of a person between the shoulder-blades; fig. hardness, inflexibility. Phr. *indoda imbà kweny' eqòlo*, one man digs on another's back, no one can succeed without help from others; *wazibeka eqòlo inyawo*, he put his feet on his back, i.e. he ran as fast as he could.

in-**Qòla**, *n.* 3. Anything hard.

ubu-**Qòlo**, *n.* 7. Hardness, inflexibility; fig. *ubuqòlo bencùka*, fraud, deceit, cheating.

uku-**Qòla**, II. *v. t.* (a) To do homage to; to present gifts to a young chief at his installation, when the *ubuhlalu* is put round his neck, and when the whole tribe is put under his sway: *inkosi iqòliwe*, the chief has been installed and has been presented at his great place with cattle from all parts; hence, to gain a chief's favour by a gift, to flatter or praise hypocritically; to pay tribute or taxes; fig. *ukuqòla ngotùli*, to deceive. (b) To grind fine; to perfume the kaross or the body with *ubu-Lau*.

um-**Qòli**, *n.* 1. A perfumer; fem. *umqòlikazi*.

i-**Qòla**, *n.* 2. A free gift of homage.

i-**Qòle**, *n.* 2. Perfume, scent.

i-**Qòlo**, *n.* 2. used as *adj.* Adorned: *indlu iliqòlo*, the house is adorned nicely.

isi-**Qòlo**, *n.* 4. (a) Spices, perfume. (b) Fearlessness arising from having full right.

u-**Qòlo**, *n.* 5. (a) Free gift (cattle) to a chief. (b) Perfume.

ubu-**Qòlo**, *n.* 7. A fragrant powder.

uku-**Qòlana**, *v.* To flatter each other.

—**Qòleka**, *v.* To be in a perfumed state; to emit odour.

—**Qòlisa**, *v.* To fill or impregnate with odour; to perfume, scent.

ukuti-**Qole**, *v. t.* used in *pass.* To be overcome: *nditiwe-qole butòngo* or *kukufa*, I was overcome by sleep, or death; *batiwe-qole sisifo*, they are depressed, dejected, dispirited by sickness.

i-**Qole**, Firmness, etc., = *i-Qele*.

u-**Qolo**, *n.* 5. A ridge or neck of a hill; a narrow path with precipices on each side.

um-**Qolo**, *n.* 6. (a) The backbone or spine of an animal, the perquisite of the women in a slaughtered animal *(=i-Maka)*; fig. a mountain ridge, a bank or wall of earth; page or column of a book; *wenze ngomqolo*, he did it with his whole heart; see *i-Nambà*. (b) The lintel of a door; the round cornice of a Kafir hut, on which the thatch rests; plur. *imiqolo*, the smaller beams (on the top of the *imiqadi)* supporting the thatch.

um-**Qolodiba** and **Qolodiya**, *n.* 6. Burrweed, Xanthium spinosum *L.*

ukuti-**Qolokotò**, *v. t.* To fight; = *Nqolokotò*.

isi-**Qololwane**, *n.* 4. Strength, power of a man, or of a thing, e.g. beer.

u-**Qolomashe**, *n.* 5. as *adj.* Muscular, robust, hard.

i-**Qolombà**, *n.* 2. Em. } A cave in a rock.
um-**Qolombà**, *n.* 6. }

ukuti-**Qolonqe** and uku-**Qolonqa**, *v. i.* To cut out the flesh between the bones in eating.

um-**Qòloṙa**, *n.* 6. A steep place; a tall man; an obstinate hard-hearted man who will not listen to anyone.

uku-**Qolosa**, *v. i.* = *uku-Qelesa* and *uku-Nyalasa*.

—**Qolosela**, Em. To give close attention to a thing or person; = *uku-Qwalasela*.

ing-**Qoloselo**, *n.* 3. Due consideration.

in-**Qòlowa**, *n.* 3. Wheat.

uku-**Qoma**, *v. i.* (a) To eat a small piece of the meat of a slaughtered animal before the guests partake, by way of assuring them that the meat is not poisoned. (b) To feel pain in the mind or heart.

isi-**Qomiso**, *n.* 4. A part or share of meat sent to someone as a gift.

in-**Qombòkazi**, *n.* 3. A dark-yellow cow.

i-**Qombònqa** and i-**Qombònqo**, *n.* 2. Anything that is crooked, e.g. a tree or a stick.

um-**Qombòti**, *n.* 6. The mealy water left after washing stamped maize; a light kind of Kafir-beer.

uku-**Qòmfa**, *v. i.* To abort, procure abortion, i.e. to kill the foetus before the time of birth.

isi-**Qòmfo**, *n.* 4. Abortion (applied to women only, not to animals).

uku-**Qòmfisa**, *v.* To cause or help to procure abortion. (This was looked upon as a crime, for which payment had to be made to the chief, who had lost by this practice one of his subjects.)

in-**Qomfiya**, *n.* 3. Em., = *u-Hadi*.

uku-**Qona**, *v. t.* To stoop under a weight or pain; to press in parturition, etc.

in-**Qonci**, *n.* 3. (a) A kind of grasshopper. (b) A sand shrimp.

um-**Qonci**, *n.* 6. The Boerbean, Schotia speciosa *Jacq.*

uku-**QONDA**, *v. t.* To understand, conceive; to hold or contain in the mind; to comprehend, know the meaning conveyed by a speaker or writer: *indoda eqondayo*, a man of good common sense, who understands things well; *akuba nokuziqonda*, when he came to himself. Phr. *hlal' uqondile*, be assured.

ing-**Qondi**, *n.* 3. A person who has understanding, knowledge; an intelligent person.

ing-**Qondo**, *n.* 3. Understanding, intellect, mind, comprehension, capacity.

uku-**Qondakala**, *v. i.* To be understood, plain, proved, evidenced, shown: *oku sekuqondakele kaloku*, now this is understood.

—**Qondakalisa**, *v.* To make plain, intelligible; to cause to be understood.

—**Qondana**, *v.* To understand each other.

—**Qondeka**, *v.* To be intelligible, comprehensible, etc.

—**Qondela**, *v.* To fix the attention steadfastly upon an object: *waqondela pàntsi*, he cast down his eyes; he fixed his eyes attentively on the ground.

—**Qondisa**, *v.* To make another understand; to unravel a difficult subject to another; to instruct, inform, direct, explain.

um-**Qondisi**, *n.* 1. An informer, instructor, director: *umqondisi-mtètò*, the Attorney-General.

isi-**Qondiso**, *n.* 4. An ensign.

um-**Qondiso**, *n.* 6. That which conveys instruction; a sign, token, proof, pledge.

uku-**Qondisisa**, *v.* To set forth clearly; to make a thing fully understood.

i-**Qondó**, *n.* 2. (a) The fastening stitch; the end of a piece of sewing; a stitched border. (b) The spur of fowls and locusts.

i-**Qonga**, *n.* 2. An elevated place used for storing fruit, corn, etc.; a store, shelf.

isi-**Qonga**, *n.* 4. Fact, proof, evidence, = *isi-Ganeko*.

uku-**Qonga**, *v. t.* To paint, tattoo the skin.

—**Qongela**, *v.* To strive, take pains; to do a thing often; to repeat.

uku-**Qòngola**, *v. i.* To go bent from lameness.

isi-**Qòngolo**, *n.* 4. used as *adj.* Ripe, red (Kafir-corn).

i-**Qongolokosha**, *n.* 2. A shrub whose leaves are used for gallsickness.

ing-**Qongqo**, *n.* 3. A dried bullock-skin used as a drum; see *in-Gqongqo*.

uku-**Qongqotà**, *v. t.* To knock with the knuckles on a bag, to see if there is anything (tobacco, crumbs, etc.) in it; to knock a small stone on another, or a broken bone on a stone to extract the marrow, or a pipe to knock out the ash. Phr. *kuqongqotwè itambò engxoxweni*, they got the last marrow out of the bone, i.e. the matter was thoroughly discussed.

i-**Qongqoti**, *n.* 2. A woodpecker.

u-**Qongqotwane**, *n.* 1. The Toktokje, a large beetle belonging to the genus Psammodes, which is very common in some districts, and well-known from its habit of tapping on the road. The children sing to it: *mombèleleni uqongqotwane, igqira lendlela nguqongqotwane*, dance to Toktokje, Toktokje is the road-doctor; see *uk-Ombèla*. Phr. *yimfuza ka-Qongqotwane*, he is a chip of the old block.

uku-**Qongqotèla**, *v.* To beat one's bag for another: *ndiqongqotèle*, see if you have any tobacco for me.

ama-**Qongqolo**, *n.* 2. *pl.* Remnants; a few dispersed people like those who remained over after the cattle-killing mania, or the

school-people who remained loyal during the Gaika rebellion.

ukutl-Qongqololo, *v. t.* and *i.* To be poured out, or in, so that nothing is left; to be swallowed up entirely: *inkomo zitl-qongqololo*, the cattle are all gone, i.e. dead.

v. t. To lavish, expend profusely; to waste, squander: *wayitl-qongqololo ngokucita imali yakẽ*, he recklessly squandered his money.

uku-Qongqoloza, *v. t.* To pour out a bottle, drink up wholly.

—**Qongqolozela**, *v.* To pour the whole contents of a bottle into the mouth or down the throat.

uku-Qongqotá, etc., see under *ing-Qongqo*.

i-Qongwe, *n.* 2. A kind of shell-fish.

i-Qóni, *n.* 2. Patchwork made of patches of various colours.

i-Qonkolosha, *n.* 2. The cocoon of a kind of silkworm.

uku-Qonomfela, *v. i.* To perform a work (digging, gleaning, etc.,) often and continuously; to sit close at work.

ing-Qonomfel' encwadini, *n.* 3. One who sits close at reading; a bookworm.

u-Qonondo, *n.* 5. A steep mountain path.

uku-Qononondisa, *intensive form of uku-Qondisa*, under *uku-Qonda*. To direct attention towards an object; to point out an object to another; to investigate closely; to explain thoroughly, so that the matter is understood and no doubt or contradiction remains.

i-Qonqa, *n.* 2. One who is loved or favoured above others, e.g. the pet in a family; anything singled out for special favour, as a horse, a cow, or a dress.

i-Qonqa, *n.* 2. Anything crooked, such as a crooked stick or tree; plur. *amaqonqa*, used as *adj.* Crooked, zigzag. Cf. *i-Goso* and *i-Qombónya*.

i-Qónqa, *n.* 2. } An affection of the spine,
u-Qónqa, *n.* 5. } from which cattle get stiff and lean; rheumatism (?); dimin. *iqónqwana*, the aspirate in grammar.

i-Qonya, *n.* 2. A large green caterpillar that feeds on the mimosa with beautiful silvery ornamentations on eleven segments. The boys kill it by inverting the head and thus pressing out the intestines; they then roast and eat the remainder.

uku-Qopisa, *v. i.* To direct, order, point out.

u-Qópólolo, *n.* 5. and **ubu-Qópólolo**, *n.* 7. Slyness, cunning craftiness, trickery.

uku-Qópóloza, *v. t.* To be cunning, artful, intriguing, full of tricks.

uku-Qoqa, *v. t.* To carve, notch, or file a walking or tally stick with stripes; to beautify it so that it looks checkered.

i-Qoqa, *n.* 2. (a) A kind of assegai the neck of which is filed in an ornamented manner. (b) A carved stick used by girls in dancing.

u-Qoqo, *n.* 5. Pierced or filigree work; notched edge, mural crown, pinnacle, battlement; the rim or edge of a dish or basket: *seyimi ngoqoqo*, it is already full up to the brim.

uku-Qoqeka, *v.* To be carved, notched, etc.: *isitshetshe siqoqekile*, the knife is notched.

i-Qoqo, *n.* 2. (a) A chief's house. (b) A hidden party of an army waiting for an attack.

isi-Qóqóbela, *n.* 4. used as *adj.* Bitter, strong in taste and savour; ripe, red (Kaffircorn).

uku-Qoqoda, *v. t.* To scrape off anything which is sticking.

uku-Qóqónya, *v. i.* To be at a loss what to do; to be disheartened; to lose one's chance; to be a coward.

i-Qóqónya and **i-Qóqónyi**, *n.* 2. A coward; cowardice; want of quickness in performing a work, dilatoriness or delay in acting: *bendineqóqónya ukuyibinza inyamakazi*, I hesitated to strike the buck.

u-Qóqóqó, *n.* 1. The windpipe.

uku-Qoqosha, *v. t.* To be sparing in regard to one's food, cooking only a little, even though one has abundance; to save time; to shorten (a speech).

—**Qoqoshela**, *v.* To keep one's property securely; to gather (grain, etc.) towards one with the hands.

uku-Qóqóza, *v. i.* To fall in small drops; to drip.

u-Qóqózo, *n.* 5. The dropping or dripping of rain.

uku-Qóŕa and **uku-Qóŕoza**, *v. t.* To break the maize cobs from the stem; euphem. to go ont to relieve nature.

ukutl-Qóŕo, *v. i.* To break out into blossom; to be in full bloom.

um-Qóŕo, *n.* 6. Chasm or cleft in a rock; a cataract or cascade.

uku-Qóŕoza, = *uku-Qóŕa*.

uku-Qósha, *v. t.* To pin or button together; to unite by force; to finish. Phr. *igugu*

lingaba likùlu, umbomb' uyaqòsha, the jewel may be precious, but it hooks the nose, i.e. beware of casting off old friends for the sake of new ones. *adv.* Quite, totally.

i-Qòsha, *n.* 2. (Em. um-Qòsha, *n.* 6.) A button of any kind; *iqòsha elingenamnxùma*, the button without a hole, i.e. European money.

uku-**Qòshaqòsha**, *v.* To struggle; to force or wedge in.

ing-**Qosha**, *n.* 3. (a) The upper edge of the human sternum or breastbone, with which the clavicles are articulated. (b) The string of beads fastened to the *i-Poco* in front and worn round the neck, formerly called *i-Tùmbù*.

uku-**Qoshela**, *v. i.* To sit down properly, so that no private part of the body is exposed: *qoshela*, sit right, properly.

—**Qoshelisa**, *v.* (a) To wind up, finish up; to bring up the rear; to get the different divisions of an army into one body or regiment when forming a square; to gather up one's tools at the close of the day: *qoshelisani*, leave off working. (b) To give a piece of money as a gratuity: *nduqoshelise*, give me some money. (c) To cover any private part.

um-**Qoshelisi**, *n.* 1. One who brings up the rear.

um-**Qoshelìso**, *n.* 6. The rear of an army; the end of a feast.

isi-Qosho, *n.* 4. A thick piece of wood; a log.

uku-**Qotà**, *v. i.* To sit still in the house without working.

—**Qotìsa**, *v. i.* To lie on one's back and draw up one's feet; to guard one's face by putting up the hands or sticks before it.

ubu-**Qotàqikili**, *n.* 7. Cunning, slyness, craftiness.

ukuti-**Qotè**, *v. i.* used as *adv.* In numbers: *batè-qotè ukufa*, they died in numbers (in a battle, plague, epidemic); *batè-qotè ukungena*, they went in to (house, bush) at once.

u-**Qotò**, *n.* 5. Hardness; fig. impossibility. *adj.* Hard, dried up, lean.

ing-**Qotò**, *n.* 3. The rough edge of a dried skin (with holes through which it was fastened by pegs to the ground for drying); fig. the outskirts of a village or land; a lean bullock. The Abambo are said to be *isizwe ezindlebe zivingqotò*, a tribe with large holes in their ears.

uku-**Qotòla**, *v.* To be drawn together, dried up; to be hard, as a skin; to become stiff; to be benumbed.

i-Qotòlolo, *n.* 2. Anything dry or shrivelled; a lean animal.

ukuti-**Qòtò**, *v. i.* To make the sound *qòtò*, as a drop of rain falling on the floor through a hole in the roof.

uku-**Qòtòza**, *v.* To fall in single, noisy drops, as rain through a hole in the roof *indlu inendawo eqòtòzayo*, the house has a leak through which the rain is dropping.

um-**Qotòngo**, *n.* 6. A tree like *i-Gwanishe*; its roots are used as chicory.

uku-**Qòtsa**, *v. t.* To dry, bake fruit; fig. to have a good understanding.

—**Qòtseka**, *v.* To be baked.

ama-**Qòtsini**, *n.* 2. *pl.* Remains of food left for the following day.

i-**Qotyazana**, *n.* 2. usually in plural. Dispatch carriers, commonly young girls. There is often added *angalali endleleni*, who do not sleep on the way; = *i-Qobokazana*.

u-**Qòvuqòvu**, *n.* 5. used as *adj.* Very poor, lean, emaciated: *uqòvuqòvana lwehashe*, a horse whose bones appear from poverty.

i-**Qowa**, *n.* 2. Tatters of skin.

uku-**Qoza**, *v. i.* To go bent; to jump forward.

i-Qoza, *n.* 2. One given to stooping or kneeling.

Qu, *adv.* Quite, entirely, totally: *qu-tú*, quite still.

in-**Qu**, *n.* 3. } (a) Self, being, nature, person,
isi-**Qu**, *n.* 4. } individuality, personality; *inqu yakè inye*, his person is one; identity, the very self: *isiqu sam*, myself; *isiqu sakò*, thyself; *inqu yakè*, himself; *ndimbonè isiqu sakè*, I saw the very person himself, i.e. him personally; *inqu yenkohlakalo*, wickedness itself; *inqu yalemini*, the identical day; *wenze ngesiqu* or *ngesiqu sakè*, he himself did it.

(b) Body: *isiqu somtì*, the body, i.e. the thick stem of a tree; *unesiqu*, he has a body, i.e. he is thick, stout; *isiqu sento*, the chief matter, substance, main point; loc. *esiqwini*.

ubu-**Qu**, *n.* 7. The substance, personality, individuality of a person (or thing).

ukuti-**Qu**, *v. i.* To go and return quickly; *watì-qu ngapà nangapà*, he dodged about, did not know where to go to; (applied to one who searches for lost cattle).

Qù, *interj.* an oath of strong solemn declaration or denial. The person swearing draws attention by uttering the word *Hi*; he then suddenly sucks his fore-finger withdraws it from his mouth and points upwards, saying; *qù ndingatsha kwesibomvu*, if I am telling a lie, I may burn in hell.

ukuti-**Qú**, *v. t.* and *i.* To be or do fully, completely, wholly: *landlu itê-qù ngumsi* or *lutùli*, that house is full of smoke or dust; *amanzi atì-qù*, the water is scalding hot, sending off a cloud of steam; *undìtê-qù ngamanzi*, he has poured all the water on me; *yìti-qù pàya lamanzi*, pour out all this water over there.

To stare hard at a person about whom some evil rumour is current, to express amazement at a person's conduct by fixing one's eyes on him: *kutènina ukuba undìti-qù ngamehlo?* why are you staring at me?

isi-**Qú**, *n.* 4. A crowd, throng of men; a company at table; dimin. *isiqùzana semfundo*, a little learning.

isa-**Qú**, *n.* 4. The dispersing of a hunting party into the forest; others: the song which is sung at the dispersing.

uku-**Qubà**, *v. i.* To bathe, swim; to plunge into water.

uku-**Q'UBA**, *v. t.* pass. *qùtywa*. To urge, push forward, drive: *qùba inkomo ngenduku*, drive the cattle before you with a stick; *samqùba*, we drove him before us; *qùba lomsebenzi*, push on with that work; to proceed in speaking: *qùba indaba*, go on with the news; to pass away the time.

um-**Qùbi**, *n.* 1. One who drives or compels; a pilot.

in-**Qubo**, *n.* 3. Progress, policy, procedure.

uku-**Qùbaqùba**, *v.* To drive hither and thither.

—**Qùbana**, *v.* To drive, compel, urge each other, on both sides.

—**Qùbeka**, *v.* To be progressing: *uyaqùbeka*, he is progressing.

in-**Qubeko**, *n.* 3. Progress, advancement, civilisation.

uku-**Qùbela**, *v.* To drive for another, or to a certain place: *ndiqùbele inkomo zam*, just drive my cattle for me; *ziqùbele emanzini*, drive them to the water.

in-**Qubela**, *n.* 3. = *in-Qubeko*.

uku-**Qùbelela**, *v.* To drive into.

—**Qùbisa**, *v.* To help or cause to drive; to assist in progressing.

ukuti-**Quba**, *v. t.* To pour in quickly; to overtake, fall or descend upon; *indlala yanditi-quba*, hunger came upon me.

uku-**Quba**, *v. t.* To hit (not with a sharp instrument); to strike against something; to strike as a beam; fig. *waqutywa lizulu*, he was killed by lightning; fig. to snub.

—**Qubana**, *v.* To hit against each other.

—**Qubisana**, *v.* To come in contact with; to meet unexpectedly: *ndaqubisana naye*, I met him unexpectedly.

i-**Qubu**, *n.* 2. A heap of Kafir-corn before it is winnowed; fig. anything which is done stealthily or in haste; a rupture.

isi-**Qubu**, *n.* 4. Speed, swiftness: *ndahambà ngesiqubu*, I walked with speed.

i-**Qùbu**, *n.* 2. (a) A protuberance, prominence, hard projection; any swelling on the body, such as is caused by a foetus or tumour, or a swollen out cheek caused e.g. by the presence of a large sweet in the mouth. (b) The downy feathers on the breast of a bird; the fine bark of plants. Phr. *wafakwa amaqùbu*, angry things were said against him; he was discouraged.

ukuti-**Qubudu** and uku-**Qubuda**, *v. t.* pass. *qutyudwa*. To bow down, lie prostrate; to do homage to a superior; to bend the head forward in a posture of reverence or respect towards another; to sit with head bent down; hence, to adore, worship.

um-**Qubudi**, *n.* 1. A worshipper.

uku-**Qùbukusha**, *v. t.* To rouse one's attention by giving him a push with the elbow, or treading gently on his feet.

uku-**Qubula**, *v. t.* (a) To lay hold of suddenly; to seize unexpectedly (weapons): *wayiqubula intonga yakè*, he snatched up his stick; to surprise a person by coming upon him, seizing or beating him suddenly: *waqutyulwa bubutòngo*, he was overcome by sleep; fig. of the word of God, to affect or convince suddenly; *ukuziqubula*, to gather one's strength; to rise. (b) To knead dung and smear part of the body with it, as the *i-Gqìra* does.

—**Qubulàna**, *v.* To come suddenly one upon another.

—**Qubulisa**, *v.* To cause or help to seize suddenly, etc.

i-**Qubuliso**, *n.* 2. used as *adv.*: *ngequbuliso*, suddenly, unexpectedly.

uku-**Qubuliseka**, *v.* To be suddenly called on to do something. *adv. ngokuqubuliseka*, suddenly.

uku-**Qubutya**, *v. t.* Em. To elbow, jostle, as in pushing in a crowd; to bend down, as an ox pulling.

uku-**Qudalala**, *v. i.* To stand or run stooping down.

i-**Qudu**, *n.* 2. The Kudu antelope, Strepsiceros strepsiceros *(Pall.)*.

i-**Qugane**, *n.* 2. A species of beetle.

uku-**Quka**, *v. t.* To take together; to generalise; to comprehend, comprise: *ukutêtà kwakè kwaquka ezondawo zombìni*, his speech comprised these two points; to call together (councillors).

—**Qukaquka**, *v.* Of a dog, to tear meat.

—**Qukana**, *v.* To take together, gather together, assemble.

—**Qukanisa**, *v.* To gather up, as crumbs swept from a table; fig. to cause to look at each other; to fight, beat, quarrel.

—**Qukela**, *v.* To bring or gather together.

—**Qukelana**, *v.* To come together, = *uku-Hlangana.*

uku-**Qukeza**, *v. t.* To search for.

uku-**Qukula**, *v. t.* To throw one down; to cause one to make a somersault; to overpower.

—**Qukulana**, *v.* To wrestle with one another.

—**Qukuleka**, *v.* To be thrown over; to roll over.

—**Qukuqukuleka**, *v.* To tumble or roll over and over (a horse); to turn somersaults; fig. to be active, industrious, diligent.

ukuti-**Qukulu**, *v. i.* To crouch down.

u-**Qukulubêde** and u-**Qukulubòto**, *n.* 5. Turning a somersault; turning over (a wheel or cask); = *Qikilibòto.*

i-**Qukumbà**, *n.* 2. A horn round in shape, turning into a circle.

uku-**Qukumbêla**, *v. t.* pass. *qukunjelwa.* To hem a garment; to finish it; to end a speech.

ing-**Qukumbêlo**, *n.* 3. and um-**Qukumbêlo**, *n.* 6. The hem of a garment; the rim of the eyelid.

uku-**Qukuqela**, *v. i.* Of water, to run or flow with a gurgling sound; fig. to proceed in a line, as people or oxen following each other.

um-**Qukuqela**, *n.* 6. A flow of water in a ditch.

in-**Qùkuva**, *n.* 3. An ox without horns, etc; see *i-Nqùkuvo.*

isi-**Qùkuvana**, *n.* 4. A short, thick person or thing.

i-**Qula**, *n.* 2. A well of water, cistern.

i-**Qula**, *n.* 2. (a) A leg of game (the part above the knee), which is divided in hunting. (b) A suppurating swelling.

isi-**Qula**, *n.* 4. The calf of the leg; fig. a strong, boastful man (like Goliath).

Phr. *usahambà ngeziqula*, he is still going strong.

in-**Qùla**, *n.* 3. 'Adam's apple', the thyroid gland forming a prominence in the forepart of the throat.

uku-**Qula**, = *uku-Quleka.*

—**Quleka**, *v. i.* To be alarmed, perplexed, at a loss what to do; to be unsuccessful. Em. To salute equals.

—**Qulaquleka**, *v.* To be in consternation; not to know where to go to.

—**Qulela**, *v.* To go off from the way; to turn aside.

—**Qulaqulela**, *v.* To be in a dilemma or difficulty in regard to; not to know what to do.

uku-**Qùla**, *v. t.* (a) At present used by young people for *uku-Qôla.* (b) To flatter.

uku-**Qùla**, *v. t.* To speak about indirectly; to speak jokingly, without meaning to do what one says; to banter, tease; to cavil, mock, scorn; to hit with words, or with the elbow or stones; cf. *uku-Qâla.*

um-**Qùli**, *n.* 1. A critic; one who cavils, speaks sarcastically.

isi-**Qùlo**, *n.* 4. A nickname, with special reference to the name substituted by Kafirs for the real name of a person. Every European living or working among Kafirs has such a name.

uku-**Qùlana**, *v.* To make jokes at each other's expense.

i-**Qùla**, *n.* 2. A small round button; a bead.

i-**Qùlaqosha**, *n.* 2. A small button with a flat base and round or conical top; hemispherical, concave.

um-**Qùlo**, *n.* 6. A button.

uku-**Qulatà**, *v. i.* To have the mouth full.

um-**Qulu**, *n.* 6. A heap, mass, package, bundle, roll, bale of things; a bulky thing of a long shape; a volume (of books, clouds); a blanket or map rolled up.

adj. Round (stone, chapiter): *umqulu welifu* and *womlilo*, a pillar of cloud and of fire.

isi-**Quluba**, *n.* 4. The calf of the leg, etc.; = *isi-Qula.*

uku-**Qulula**, *v. t.* To strip off; to shell, husk.

ukuti-**Qululu**, *v. i.* To be well equipped (with clothes); to be fitted out.

uku-**Qulunga**, *v. t.* To fold, coil, roll or tie up a thing for the purpose of hiding it.

—**Qulungana**, *v.* To close, heal up: *inxeba liqulungene*, the wound is healed up imperfectly.

uku-**Qulunqa**, *v. t.* To make tidy by combing the hair, etc.

—**Quluqulunqa**, *v.* To make proper or tidy to the utmost.

—**Qulunqeka**, *v.* To be in a tidy state.

uku-**Qulusa**, *v. t.* To bend the head to the ground and turn the buttocks instead of the face to, pretending by this position not to see or look at.

—**Qulusela**, *v.* To shew one the buttocks.

—**Quluselana**, *v.* To show each other the buttocks *(izibunu)*.

isi-**Qùma**, *n.* 4. A small bundle which can be carried in the hand; a heap of grain: *isiqùma senxòwa*, a sack partly filled; a bunch of grass, herbs, flowers; dimin, *isi-Qùnyana*.

uku-**Qùma**, *v. i.* To rise (smoke, dust) in columns or masses; to emit smoke: *umsonto oqùmayo*, a smoking wick; *umlilo uyaqùma*, the fire is smoking, i.e. is alight.

i-**Qùma**, *n.* 2. A drunkard.

uku-**Qùmisa**, *v.* To raise columns of smoke or vapour; to fumigate; to burn incense; to light a pipe.

isi-**Qùmiso**, *n.* 4. Anything that is burnt, as incense.

uku-**Qùmisela**, *v.* To burn incense to or for: *baqùmisela kwizitlxo*, they burn incense to the idols; *eqùnyiselwa nge-more*, perfumed with myrrh.

isi-**Qùmiselo**, *n.* 4. The vessel in which incense is burned; a censer.

u-**Qùmatana**, *n.* 1. Kafir corn and beans boiled together.

um-**Qumbà**, *n.* 6. Tall grass; = *um-Qungu*.

uku-**Qumbà**, *v. i.* To swell out, as a bud on a tree; to swell up from flatulency; fig. to swell with anger; to be angry, wroth, sulky, grumpy: *uqumbile yena*, he is angry.

i-**Qumbì**, *n.* 2. A bud; used of growing crops just before they come into ear: *amazimbà aqumbì*, the Kafircorn ear is forming but not yet visible (the fourth stage of growth).

ing-**Qumbi** *n.* 3. One who is constantly angry.

ing-**Qumbò**, *n.* 3. Anger, wrath, sulkiness.

uku-**Qumbèla**, *v.* To swell, blow up; to have a big belly: *ndiqunjelwe*, I have eaten so much that I am distended and cannot breathe; *isisu siqumbèle*, the belly is full of wind; fig. to be angry with or on account of: *ningaqumbèli umzalwana wenu*, be not angry with your brother.

—**Qumbèlana**, *v.* To be angry with each other.

—**Qumbisa**, *v.* To cause to swell, bud; to heap; fig. to affront, make angry.

um-**Qumbisi**, *n.* 1. One who provokes to anger.

uku-**Qumbiseka**, *v.* To be roused to anger.

u-**Qumbù**, *n.* 5. (Em. i-**Qumbù**, *n.* 2.) The large intestine of cattle.

uku-**Qumka**, *v. i.* (tribal). To burst open, as a ball or bladder, or as an egg in falling; to be dashed to pieces; = *uku-Tyumka*.

—**Qumza**, *v. t.* To crush any hard substance; = *uku-Tyumza*.

uku-**Qumngqana**, *v. t.* To eat always the one kind of wood: *baqumngqana nombòna*, they eat only maize (without changing the food).

uku-**Qumpula**, *v. t.* To pinch.

i-**Qumŕa**, *n.* 2. Red clay finely ground.

i-**Qumŕu**, *n.* 2. Council, board, commission; private meeting; one who knows secrets which others do not know, a councillor.

uku-**Qumza**, see under *uku-Qumka*.

i-**Qumza**, *n.* 2. The red pear, Scolopia mundii *(Arn.)*.

i-**Qumza elinameva**, *n.* 2. The Thorn pear, Scolopia zeyheri *(Arn.)*.

i-**Qunde**, *n.* 2. A kind of long grass.

uku-**Qunga**, *v. t.* To disturb water; to pour milk and water together.

isa-**Qunge**, *n.* 4. Milking or pouring milk on whey; a mixture of milk and water; fig. commotion, uproar, confused talk.

isi-**Qungo**, *n.* 4. Passion for killing other people, said to be contracted in war.

uku-**Qungaqunga**, *v.* To stir up, incite, make an uproar among people; see *uku-Dungadunga*.

i-**Qungequ**, *n.* 2. The largest kind of lizard known.

um-**Qungqulu**, *n.* 6. One who lies exposed.

ukuti **Qungqululu**, } *v. i.* To lie flat,
uku-**Qungquluza**, } stretched out, exposed, stark naked; to take a long time to bear; to have hard, protracted labour.

isi-**Qungquluza**, *n.* 4. One who lies exposed, stark naked, dead.

uku-**Qungquluzisa**, *v.* To expose, cast forth dead bodies.

uku-**Qungqutà**, *v. t.* To beat with a stick; thrash out the ears of Kafircorn.

um-**Qungu**, *n.* 6. Tambookie-grass, Andropogon marginatus *Steud.*, a long grass used for thatching; *eyomqungu*, the month of January.

i-**Qunguwe**, *n.* 2. The Karree-boom, Rhus lancea *De Cand.*

ama-**Qungwane**, *n.* 2. *pl.* People without a king; drones: *inyosi zidle amaqungwane*, the bees have killed the drones.

i-**Qunube**, *n.* 2. The bramble-bush, Rubus pinnatus *Willd.*; a bramble-berry, a strawberry.

isi-**Qunube**, *n.* 4. Place covered with brambles.

u-**Qununu**, *n.* 5. That which is impenetrable.

uku-**Qúnuza**, *v. t.* To break off little bits (earth); fig. *bayaqúnuza esingesini*, they speak broken English.

—**Qúnuzeka**, *v.* To be brittle, broken.

u-**Qunyo**. *n.* 5. The keeping for oneself the birds hunted by children about sunset.

uku-**Qupà**, *v. i.* To take short steps; fig. to do a thing hurriedly; to sing, etc., briskly; to shorten a narrative or speech.

isi-**Qupè**, *n.* 4. A small portion of time. *adv. ugesiqupè*, in a short time, in a moment.

uku-**Quqa**, *v. i.* To go several times to the same place, as a girl who is in the habit of resting at home for a time and returning to work with the same mistress.

—**Quqela**, *v.* To go frequently for the same purpose; to go backward and forward with one object in view; to take pains, strive, labour for one object.

—**Quqisa**, *v.* To send often for the same purpose, as to send back frequently for alteration a garment that has not turned out to one's satisfaction.

uku-**Qùqà**, *v. t.* and *i.* To scrape the plaster off a wall; to make a regular beating action as with a spoon in churning butter; to rub off the superfluous red clay after it has dried on the body; of a horse, to trot.

isi-**Qùqò**, *n.* 4. A mole-skin used for wiping off sweat or red clay.

uku-**Qùqèka**, *v.* To fall off, as plaster from a wall; to be rubbed off, as superfluous red clay from the body; to disappear gradually as the stars at the break of day: *ukuqùqèka kwenkwenkwezi*, the gradual disappearance of the stars at dawn.

—**Qùqìsa**, *v.* To make a horse trot.

u-**Quqabana**, *n.* 5. A small group of children.

um-**Ququ**, *n.* 6. Chaff; any husk or capsule of grain, etc.

ukuti-**Ququ**, *v. i.* To keep moving backwards and forwards on the lookout for some person or thing.

uku-**Ququza**, *v. i.* To move about quickly, as a dog or kitten in play.

—**Ququzela**, *v.* To be constantly on the move for a thing; to be very busy.

um-**Ququzeleli**, *n.* 1. One who is continually on the move for a purpose; a convener of a committee.

uku-**Qúqubala**, *v. i.* To lie down indolently, carelessly, as one indifferent to danger; to gather the body up, as for sleep, or as indifferent to passing events; to stay, sojourn.

uku-**Ququla**, *v. t.* Em. To throw down, etc.; = *uku-Qukula*.

i-**Ququlúka**, *n.* 2. A very poor, destitute, useless person. Dimin. *iququlúkana*; fem. *iququlúkazana*.

i-**Ququlusana**, *n.* 2. A small, short, stumpy person or animal; a little, ugly man; one of the commonalty.

uku-**Qúqúmbà**, *v. i.* To make a report, crackle as fire; of flames, to dart forth; to crack, explode.

—**Qúqúmbisa**, *v.* To cause a sound or noise such as the crackling of fire.

u-**Qúqúme**, *n.* 5. Em. The middle finger.

i-**Qúqútye**, *n.* 2. A knot, knob, lump; = *i-Qúbu*.

uku-**Ququza**, etc., see under *ukuti-Ququ*.

ukuti-**Qúsa**, Em. To rush among, etc.; = *ukuti-Qósa*.

uku-**Qúsha**, *v. t.* To beat down, or away, as in making a path; to keep down, away from; to secrete, efface, remove any marks from the surface of a book or table; to rub out so as to render illegible; cf. *uku-Gusha*.

ukuti-**Qúshe** and uku-**Qúsheka**, *v. t.* To hide among or under; to cover out of sight: *yiqúsheke encèni*, thrust it under the grass; *uyaziqúsheka*, he hides himself.

uku-**Qúshekeka**, *v.* To be hidden under grass, etc.

uku-**Qúshekela**, *v.* To hide or cover for: *abaneŕatshi bandiqúshekele isibatà*, the proud have hid a snare for me.

isi-**Qushulu**, *n.* 4. A bundle.

uku-**Qūtà**, *v. t.* To hold out the hand to receive punishment, as a boy at school.

—**Qūtìsa**, *v.* To cause a boy to hold out his hand for punishment.

uku-**Qūtà**, *v. t.* To close the mouth on what is being chewed.

—**Qūtèla**, *v.* To have or keep things for oneself; to keep secret.

uku-**Qutà**, *v. i.* Em. To strike hard; to blow hard, as a strong breeze which blows steadily from one point of the compass.

—**Qutèla**, *v.* Em. To blow strong, with power: *umoya uyaqutèla*, the wind is blowing hard; to roar; = *uku-Qwitèla*.

—**Qutìsa**, *v.* To cause to blow hard.

uku-**Qutsuba**, *v. i.* To canter slowly, as a lazy horse.

ukuti-**Qutu**, *v. i.* To hold one's peace, to remain silent.

i-**Qutů**, *n.* 2. used as *adj. Inkabi equtů*, an ox with horns turned inwards; fem. *iqutůkazi.*

uku-**Qutůma**, *v. i.* To lie down; to sleep; cf. *uku-Butůma.*

uku-**Quva**, *v. i.* To bud, to begin to form leaves; *imiti seyiqala ukuquva*, the trees have begun to bud; to curl (hair, cabbage): *into equvileyo*, any thing with a convex or round surface like a bud.

i-**Quvi**, *n.* 2. A bud; stiff curl of hair; any small protuberance.

uku-**Quvisa**, *v.* To make curl, etc.

i-**Qůva**, *n.* 2. A kind of plant.

uku-**Qůzula**, *v. t.* To wrench, twist off (a branch of a tree); to pull out with a jerk.

—**Qůzuka**, *v. i.* To burst out (into laughter); to break off or out, i.e. to go away or go home; fig. to die.

ili-**Qwà**, *n.* 2. Cold rain with sleet; ice.

ukuti-**Qwà**, *v. i.* To stretch forth, sit right up: *zitê-qwà intamo*, they stretched out or forth the neck.

Qwà, *adv.* Exactly, alike: *imhlope qwà*, it is quite white.

Qwaba, Em. *adv.* = *qwà*: *bahlanu qwaba*, altogether five, no more.

uku-**Qwaba**, *v. i.* Em. To clap hands, flap wings.

—**Qwabela**, *v.* To clap hands for: *bam-qwabela isandla*, they applauded him by clapping their hands.

um-**Qwabulo**, *n.* 1. A kind of sea-urchin; fig. a person without eyebrows.

ukuti-**Qwaka**, *v. i.* To strike an effectual, sudden blow for the purpose of felling to the ground and killing: *ndamti-qwaka*, I struck him down; *ndatiwa-qwaka butòngo*, sleep overpowered me; *watiwa-qwaka ngembùmbùlu*, he was hit by a bullet.

ukuti-**Qwakaqwaka**, *v.* To beat to death.

uku-**Qwakanisa**, *v.* To make a rugged thing even; to beat clods of earth to pieces; to harrow.

isi-**Qwakaniso**, *n.* 4. A harrow, garden-rake.

uku-**Qwakanisela**, *v.* To rake together at (a place).

in-**Qwala**, *n.* 3. and isi-**Qwàla**, *n.* 4. A lame person, cripple.

uku-**Qwàlela**, *v. i.* To be, become, or go lame; fig. to become childless: *lomfazi uqwàlelwe*, this woman's children all die.

—**Qwàlelisa**, *v. i.* To make lame.

uku-**Qwalasela**, *v. t.* To look often or intently at, or give attention to a distant object; to observe, perceive.

u-**Qwalaselo**, *n.* 5. Working or reading with one's attention on the subject: *uqwalaselo lwezibàlo*, Bible-study.

uku-**Qwalaselana**, *v.* To look intently at each other; fig. *baqwalaselana ngamehlo*, they tried each other's strength.

uku-**Qwàlisa**, *v. t.* To abuse.

isi-**Qwàna**, *n.* 4. Dimin. of *isi-Qù.* A crowd of women.

ukuti-**Qwandilili**, To have pimples, etc.; = *ukuti-Qondulula.*

isi-**Qwane**, *n.* 4. Generic name for the sugar-bush, Protea.

isi-**Qwane sehlati**, *n.* 4. The Cape beech, Myrsine melanophleos *R.Br.*, so called from the resemblance of its timber to that of the sugar-bushes.

isi-**Qwanga**, *n.* 4. The muscle separating the chest from the abdomen; the diaphragm.

u-**Qwanga**, *n.* 5. Gristle.

in-**Qwàngi**, *n.* 3. The Bakbakiri shrike or Kokovic; see *i-Ngqwangi.*

i-**Qwaninge**, *n.* 2. Kind of root eaten at the death of a person to ward off death.

i-**Qwanqe**, *n.* 2. Hoarfrost.

uku-**Qwànta**, *v. i.* To be in a state of fear from being bullied or brow-beaten; to tell the truth after being pressed or severely examined.

—**Qwàntisa**, *v.* To browbeat, scold; to make one dispirited; to stupefy one completely.

uku-**Qwanyaqwanyaza**, *v. i.* To open the eyes wide and then shut them quickly, as some people do when angry.

um-**Qwaqu** and um-**Qwaqwana**, *n.* 6. Clerodendron glabrum *E. Meyer.*

uku-**Qwaqwada**, *v. t.* Em. To beat a calf gently to make it go the proper way; fig. to pat, to tap a child a little on the head to make it attentive; to urge on.

in-**Qwaqwadi**, *n.* 3. An animal supposed to have all the beautiful colours under heaven.

u-**Qwaqwadu**, *n.* 5. Hardness.

uku-**Qwàqwàza**, *v. i.* To clap with the hands.

ukuti-**Qwara**, *v. i.* To break.

i-**Qwara**, *n.* 2. (a) The Quagga, Equus quagga *Gm.* (b) A small bird with zebra-markings. (c) A striped fish.

um-**Qwashu**, *n.* 6. White milkwood, Sideroxylon inerme *L.* used for gall sickness.

um-**Qwashube**, *n.* 6. Red alder, Cunonia capensis *L.*

isi-**Qwashumbe**, *n.* 4. A wild turnip; fig. a corpulent person.

isi-**Qwati**, *n.* 4. Any decomposed, mouldy or rotten substance; rust in corn; putridity, rottenness.

uku-**Qwatulela**, *v. t.* To pull out or off (grass) with the hand; fig. to prepare for; to preface; = *uku-Tshayelela.*

uku-**Qwaya**, *v. i.* Em. To aim at, or bring in forcibly, strife and quarrelling; to bring on war; = *Xaya.*

—**Qwayela**, *v.* To scratch the ground, as a hen does: *ukuqwayela amalahle*, to bring the embers nearer oneself in preparing a place for roasting meat or a mealie.

isi-**Qwayi**, *n.* 4. A little stick carried in the hand.

uku-**Qwayinga**, *v. i.* To look with wanton eyes; to be proud.

uku-**Qwayita**, *v. t.* To dry (meat, pumpkin, fruit).

um-**Qwayito**, *n.* 6. Dried meat, pumpkin, fruit.

ukuti-**Qwe**, used in the *Recip. form. Sitene-qwe naye*, we are in constant companionship with him.

ukuti-**Qwe**, = *uku-Qwela.*

uku-**Qweba**, *v. t.* pass. *qwetywa.* To accumulate property; to lay in store.

i-**Qweba**. *n.* 2. A good plan, project.

ing-**Qwebo**, *n.* 3. Stores, earnings, profits which have been laid up.

uku-**Qwebela**, *v.* To provide for, lay up for a special purpose: *ningaziqwebeli ubutyebi*, lay not up for yourselves treasures.

—**Qwebisa**, *v.* To pretend to do great things against an opponent, whilst in reality afraid of his powers; = *uku-Xobisa.*

uku-**Qwebeda**, *v. i.* To hoe over hard ground; to have a hard cough; to push on; to gallop; = *uku-Pala.*

i-**Qwebeda**, *n.* 2. A hard, severe person.

um-**Qwebedu**, *n.* 6. Hard, dry, barren, sterile land; a gallop: *ihashe lenze umqwebedu*, the horse ran so far or so furiously that it could not be caught; fig. defeat, discomfiture.

uku-**Qwebedeka**, *v.* To be thrown back, overpowered, vanquished, conquered. *adj.* Hard, dry (ground).

—**Qwebedisa**, *v.* To drive back, as one bullock another, one enemy another.

um-**Qwehle**, *n.* 6. Eckebergia capensis *Sparrm.*

i-**Qwela**, *n.* 2. Karree-boom, Rhus lancea *De Cand.*

ukuti-**Qwe** and uku-**Qwela**, *v. t.* To empty a cookingpot or beerpot or vessel of its contents so that nothing remains; fig. to abstain totally from liquor; to finish or accomplish any purpose or undertaking fully (usually applied to the confiscating of cattle, so that none is left): *baziqwelile inkomo*, they confiscated all the cattle.

ukuti-**Qwele** and uku-**Qwela**, *v. t.* To strike down at once; to overpower, conquer, destroy, ruin: *suk' ume wena, usiti-qwele*, rise thou and fall upon us.

adv. Wholly, totally.

u-**Qwelo**, *n.* 5. Conquest, victory.

uku-**Qwelana**, *v.* To treat one another proudly.

ukuti-**Qwele**, *v. i.* To spread widely (itching etc.): *iqenga lite-qwele eluswini*, the leprosy broke out all over the skin.

in-**Qwelo**, *n.* 3. A wagon.

uku-**Qwemema**, *v. i.* To evade, escape.

uku-**Qwemesha**, *v. i.* To tie up; fig. to keep back, not to speak out at once, = *uku-zi-Bambo.*

u-**Qwemesha**, *n.* 5. } A girdle of
um-**Qwemesha**, *n.* 6. } thongs covered with small brass rings worn round the loins or round the legs below the knees; pl. *inqwemesha.*

uku-**Qwenga**, *v. t.* To rend in pieces; to tear like a beast of prey; to rip up the belly; to wound; to be dangerous; fig. to open a space amongst a group or crowd of people.

ing-**Qwenga**. *n.* 3. One who makes void all objections and arguments by his eloquence, and persists in doing what he pleases: *ingqwenga yabateteleli*, a first-rate advocate or defender.

isi-**Qwenga**, *n.* 4. A piece or part torn off; a shred, rag; a piece of land; dimin. *isi-Qwentshana.*

ukuti-**Qwenge**, *v. i.* To separate, rush asunder, as sheep when a dog gets among them.

ukuti-**Qwengeqwenge**, *v.* To rend off: *abateteli basiti-qwengeqwenge ingubo zabo*, the magistrates rent their clothes off them.

isi-**Qweqwe**, *n.* 4. (a) An ornamental bead worn on the forehead, a frontlet between

the eyes. (b) Any dense mass, either of living creatures or inanimate objects, as a swarm of locusts or a dense forest.

u-**Qweqwe**, *n.* 5. An outer shell or crust, as a book-cover, crust of bread, bark, scab, scurf.

uku-**Qweqweda**, *v. t.* To scrape (a pot) clean, leaving nothing: *aqweqweda neyobisi lwabantwana*, they did not even leave a cow for the children's milk. *v. i.* To strike the hard ground and rebound from it.

—**Qweqwedisa**, *v.* To drag or draw away, as one drags away a dead dog.

uku-**Qweqwema**, *v. i.* To pass at a distance, as one who is frightened or guilty.

uku-**Qwėsa**, *v. t.* To try to turn a big thing through a small space.

uku-**Qwėsha**, *v. i.* To abscond, elope, run away, go away clandestinely; applied to horses, cattle, etc., which run back to the place whence they came.

in-**Qwesha**, *n.* 3. One who raises strife in a discussion by his lies.

in-**Qwetà**, *n.* 3. Incompleteness.

ukuti-**Qwėtė** and uku-**Qwėtà**, *v. t.* To draw out a thorn; fig. to call aside privately; to give a hint about what happens near by.

ukuti-**Qwėtė-qwėtė** and uku-**Qwėtà**, *v.* Of the throat, to be irritated by a cough or by some kinds of food.

ukuti-**Qwi**, *v. i.* To break suddenly.

ukuti-**Qwi**, *v. i.* To fall suddenly down from a blow, stroke, sickness or death, so that life appears to be extinct: *wati-qwi siduli*, he swooned as in a fit. *v. t.* to strike down; to kill.

ukuti-**Qwi-qwi**, *v. i.* To fall in war on both sides. *v. t.* To kill one quickly like a dog.

i-**Qwili**, *n.* 3. Kalmoes or sweet rush Alepidea amatymbica *E. and Z.*, used for stomach disorders.

uku-**Qwisha**, *v.* = *uku-Jaduk-i.* To have an eruption on the skin, etc.; hence, to scratch as when the body itches.

ing-**Qwisha**, = *in-Jaduko* and *in-Jadulo. n.* 3. Eruption on the skin.

uku-**Qwità**, *v. t.* To strike fire with flint and steel, or with matches; to strike a man, push him away with the foot.

i-**Qwità**, *n.* 2. Flint.

isa-**Qwiti**, *n.* 4. A storm with rain, a hurricane, a whirlwind.

uku-**Qwitėla**, *v.* To strike up or for; *qwitėla umlilo*, strike a light for; to whirl round: *umoya uyaqwitėla*, the wind is whirling round.

u-**Qwitėla**, *n.* 5. Whirlwind, tempest, hurricane.

ukuti-**Qwiti**, *v. i.* To fall, etc. = *ukuti-Qwi.*

ukuti-**Qwizi** *v. i.* To give a proper explanation; to make a point clear; to cut it short.

R

R in Kafir is used to represent five sounds. 1. It is a transcription of the English *r* in Biblical names, such as *Maria* and *Petros*. In modern English names such as *Ross*, it is changed into *l*, *Lose*.

The English sound of *r* appears in two of the best-known children's games, in giving riddles and in talking the *kwekwa* language. All riddles are introduced by the words *rayi, rayi, rayi* (pronounced somewhat like the Eng. word rye), e.g.: *rayi rayi rayi, jikelele ngqu*, come-a-riddle, come-a-riddle, round-and-round and down (answer: A dog going to sleep.)

For the appearance of the English *r* in the game of *ukukwekwa*, the reader is referred to that word.

The presence of the English *r* sound in these two games naturally raises doubts as to their being of genuine Kafir origin.

2. It represents the guttural sound heard in the Scotch word *loch* or in the Dutch *geven*, and is written *ṙ*: *itaṙu*, mercy.

3. It represents a stronger guttural sound, written also as *ṙ*: *ṙola*, draw out.

4. It represents a strongly voiced form of 2. This sound occurs but seldom, and has been lately written as *ṛ*. In this edition of the dictionary it is written *ṙh*: *i-ṙhangxaṙoti.*

5. It represents a guttural click, produced far back in the throat by narrowing it and forcibly emitting the breath, and is written *ṙ*: *ṙola*, carve out.

-ŕa, enclitic, denoting the Hottentot adjectival ending which has been accepted by the Kafirs, and affixed to nouns and adjectives, (a) detracting from their definiteness: *bomvu*, red; *bomvuŕa*, reddish; *ubutôngo*, sleep; *ubutôngorà*, drowsiness.

(b) denoting general resemblance or likeness: *ubukosi*, chieftainship; *ubukosiŕa*, a kind of chieftainship.

Ŕa! *interj.* denoting disgust.

uku-**Ŕabalaza**, *v. i.* To run, hasten, hurry: *waŕabalaza pêza kwakè*, he ran him down (in speaking or disputing), i.e. he gave him no time to speak.

ukuti-**Ŕabaŕaba** and uku-**Ŕabaza**, *v. i.* To make a creaking noise, as new boots when first worn.

uku-**Ŕabasa**, *v. i.* To speak to no purpose; to speak lies, falsehood.

isi-**Ŕabaso**, *n.* 4. Chattering, prating; tales, fibs.

Ŕabaxa, *adj.* and *adv.* Rough, coarse (sack); fig. unpolished, clownish: *watêtà ŕabaxa*, he spoke coarsely, rudely (at drinking bouts); *wandipâtà ŕabaxa*, he treated me harshly; *wapîla ŕabaxa*, he led a rough life.

uku-**Ŕabâyiya**, *v. t.* To degrade oneself by rudeness.

ukuti-**Ŕabi**, *v. i.* To jump over a wall or fence.

uku-**Ŕabûla**, *v. t.* Em. uku-**Púza**, To sip, taste anything.

—**Ŕabúlisana**, *v.* To give one another to sip.

Ŕabuŕabu, *adj.* = *Ŕebeŕebe.*

uku-**Ŕaca**, To walk; = *uku-Hambà.*

uku-**Ŕacaza**, *v. i.* To rustle softly; = *uku-R'ashaza.*

i-**Ŕacazo**, *n.* 2. Noise, rustling; = *i-R'ashazo.*

ukuti-**Ŕadu** and uku-**Ŕadula**, *v. i.* To kick up, as a horse; to run away.

i R'AFU, *n.* 3. Tax, tribute, fr. Du. opgaaf.

uku-R'AFELA, *v.* To pay taxes to.

—R'AFISA, *v.* To exact taxes or tribute.

i-**Ŕafuŕafu**, *n.* 2. A person who just says anything.

ubu-**Ŕafuŕafu**, *n.* 7. Lies.

um-**Ŕaji**, *n.* 6. A very old woollen blanket; dim. *umŕajana.*

uku-**Ŕala**, *v. i.* To be greedy, = *uku-Bawa*; to be inflamed; fig. to get angry.

n. 8. Inflamation.

u-**Ŕalo**, *n.* 5. A strong desire.

uku-**Ŕalela**, *v.* To strongly desire; to covet; to be angry on account of.

ukuti-**Ŕalakaqa**, *v. i.* Em. To appear suddenly, etc.; = *ukuti-Ŕelekeqe.*

i-**Ŕalanqe**, *n.* 2. Preconcerted, secret plan; machination, trick, artifice, clandestine practice; = *i-Yelenqe.*

uku-**Ŕalaŕala**, *v. i.* To become ripe, light red.

i-**Ŕalaŕa**, *n.* 2. An animal with a white throat: *elibomvu*, a red ox with a white throat; *elimyama*, a black ox with a white throat. Fem. *iŕalaŕakazi* and *isiŕalaŕakazi.*

uku-**Ŕalaŕuma**, *v. i.* To be fierce; to rage with anger.

isi-**Ŕalaŕume**, *n.* 4. A fierce, wrathful man or animal.

ubu-**Ŕalaŕume**, *n.* 7. Fierceness, rage.

uku-**Ŕalaŕumisa**, *v.* To make fierce; to cause raging.

i-R'ALASI, *n.* 3. Barley, = *i Ŕasi.*

i-R'ALI, *n.* 3. Cotton; fr. Du. garen.

u-**Ŕalo**, *n.* 5. see under *uku-Ŕala.*

ubu-**Ŕalutya**, *n.* 7. Indecorous conduct; = *ubu-Ŕeletywa.*

isi-**Ŕama**, *n.* 4. Dry excrement or a dirty stain on a garment. Vulgar phr.: *isifikamva sisnl' isiŕama*, the late arrival acts as scavenger.

i-**Ŕambà**, *n.* 2. The puff-adder, Bitis arietans *(Merrem)*; an adder generally. The young which are born alive instead of being hatched out of eggs, are supposed to bore their way out of their mother instead of being born in the normal fashion, and the mother is believed to die in the act of parturition.

i-**Ŕambà lamatye**, *n.* 2. The mountain adder.

i-**Ŕambà lamanzi**, *n.* 2. A poisonous water-snake.

i-R'AMENTE and i-R'EMENTE, *n.* 3. A congregation, from Du. gemeente.

i-**Ŕamiti**, *n.* 2. Coarse and rank tobacco, that causes thirst in a person who is exposed to the sun when smoking it.

uku-**Ŕamncela**, *v. t.* To eat or drink in a slovenly manner; to lap water, as a dog; to spill food.

i-**Ŕamnco**, *n.* 2. A voracious person; a glutton.

ubu-**Ŕamnco**, *n.* 7. Gluttony, brutishness, bestial behaviour.

i-**Ŕamncwa**, *n.* 2. A beast of prey; a wild beast, a dangerous animal; see *uku-Dla* and *uku-Gqûmo.*

i-**Ŕamnqela**, *n.* 2. A wild, brave, crafty person or huntsman.

Ṙamṙam, *adj.* Tender; of good, sweet taste: *intsenge iṙamṙam*, the roots of the *um-Senge* are palatable; dim. *ṙamṙamana*, fresh, tender (applied to children).

uku-**Ṙamzela**, *v. i.* To make a noise like a pig in eating.

uku-**Ṙana**, *v. i.* To suspect, mistrust; to have suspicion of another man's guilt.

isi-**Ṙano**, *n.* 4. } Suspicion, surmise of evil.
u-**Ṙano**, *n.* 5. }

uku-**Ṙanela**, *v.* To suspect a certain person: *ndiyamṙanela u-James*, I suspect James.

—**Ṙaneleka**, *v.* To be suspected; to be in such circumstances, or to act in such a way as to cause suspicion.

ama-**Ṙanana**, *n.* 2. *pl.* Em. Nose: *utètà ngamaṙanana*, he speaks through his nose.

i-R'ANATE, *n.* 2. A pomegranate, fr. Du. granaat.

um-R'ANATE, *n.* 6. The pomegranate-tree.

i-**Ṙanga** and **Ṙangaṙanga**, *n.* 2. A spot. Used in plur. as *adj.*, Of different colours; speckled, spotted, etc.; *inkwenkwezi zibetè izulu laba ngamaṙangaṙanga*, the heaven is spangled with stars.

isi-**Ṙangaṙanga**, *n.* 4. Em. A half-silly person.

ubu-**Ṙangaṙanga**, *n.* 7. Em. Silliness.

uku-**Ṙangazela**, *v. i.* Em. To act like a stupid, silly person.

uku-**Ṙangula**, *v. i.* To pass a thing through the flames, to char.

isi-**Ṙangula**, *n.* 4. Great wrath, bitterness.

u-R'ANISI, *n.* 1. pl. *o* and *i*. The domestic goose, fr. Du. gans.

isi-**Ṙano**, Suspicion; see *uku-Ṙana*.

uku-**Ṙanuga** or **Ṙanuka**, *v.* To go on tramp seeking work.

i-**Ṙanuga**, *n.* 2. A servant who has worked among the farmers; a foreign servant who seeks for work.

ubu-**Ṙanuga**, *n.* 7. Strangeness, foreignness.

uku-**Ṙanugela**, *v.* To arrive at a certain place in search of employment.

i-**Ṙanxa** and i-**Ṙanxotì**, *n.* 2. A termite, probably the grass-cutting species; = *u-Notwal' impahlana*.

ukutì-**Ṙapa**, *v. t.* To spill over in small quantities, as water from a pail carried on the head.

uku-**Ṙapaka**, = *ukutì-Ṙapa*.

—**Ṙapazela**, *v. t.* To spill over on a person.

uku-**Ṙapa**, *v. i.* To throw (water) into the mouth; to lap.

—**Ṙapela** and **Ṙapelela**, *v.* To throw or splash water with the hand against another in bathing; to splash into clay; to squirt at with water; to dash against a ship or the shore.

uku-**Ṙapula**, *v. t.* To scratch, scrape.

uku-**Ṙaqa**, *v. t.* To do work round about an object, as surrounding a cattle-kraal with a fence of bushes (= *uku-Biya*), or clearing away the old dry grass around a hut by an encircling flame of fire (= *uku-Babela*): *ndide ndimbè ndiwuṙaqe umti*, till I shall dig round about the tree; fig. to surround, encircle in apprehending a thief: *uṙaqwe ngabantu*, he is surrounded by people.

Ṙaqa and **Ṙaqaṙaqa**, *adj.* Tattered, ragged, disorderly; being reduced in circumstances.

i-**Ṙaqasi**, *n.* 2. A disorderly person.

uku-**Ṙaqaza**, *v. i.* To be careless, negligent, rough, rude, disorderly; to become low in circumstances; to wander about looking for food, e.g. to go to a garden where green mealies are being roasted and beg one or two.

uku-**Ṙaṙa**, *v. i.* To joke.

ubu-**Ṙaṙa**, *n.* 7. Joking. Phr. *yidl' uburaṙa*, make a joke.

Ṙaṙa, *adj.* Bitter: *amanzi aṙaṙa*, bitter water.

ubu-**Ṙaṙa**, *n* 7. Bitterness; fig. sorrow and heaviness of soul.

um-**Ṙaṙaṙa**, *n.* 6. Roars of laughter.

uku-**Ṙaṙaza**, *v. i.* To gargle; = *uku-Kakaza*.

uku-**Ṙaṙazela**, *v. i.* To burn with a crackling sound; to make a noise, like fat meat roasting on the fire.

uku-**Ṙaṙiya**, *v. t.* To re-forge a spear; fig. to renew, revive; = *uku-Hlaziya*.

i-R'ARNATE, *n.* 2. A pomegranate, fr. Du. granaat.

um-R'ARNATE, *n.* 6. The pomegranate-tree.

uku-**Ṙasa**, *v. t.* To make a silly or a harsh noise.

i-**Ṙashalala**, *n.* 2. A scabby disease resembling measles.

uku-**Ṙashaṙasha**, *v. i.* To rustle, clink, clatter.

ubu-**Ṙashaṙasha**, *n.* 7. The (rustling) remnants of corn in a bag.

uku-**Ṙashaza**, *v.* To rustle.

i-**Ṙashazo**, *n.* 2. Rustling.

i-R'ASI, *n.* 3. Barley, fr. Du. garst.

i-**Ṙasowa**, *n.* 2. One clad in different colours; a dandy; = *i-Cocombèla*.

uku-**Ṙatàza**, *v. i.* To suffer from hoarseness in the throat.

uku-**Ṙatsha**, *v. t.* To be proud, haughty, supercilious; to boast.

i-Ṙatsha, *n.* 2. A proud, vain person; a fool.

i-Ṙatshi, *n.* 2. Pride, haughtiness.

isi-Ṙatshana, *n.* 4. A little brown bird; Du. dagbreker.

uku-Ṙatshaza, *v. i.* To make a sound like that of dry grass crackling underfoot; = *uku-Ṙashaza.*

ukutl-Ṙatya, *v. t.* To grow dusky, become twilight. Phr. *xa kuti ṙatya ngolamaqqaza,* when it is not yet pitch dark, when *igqaza* is still flying.

u-Ṙatya, *n.* 5. Twilight: *ndifike ngoṙatya,* I arrived in the twilight; *sekungoṙatya,* it was already getting dark.

uku-Ṙatyaza, *v. i.* Of the eyes, to be dim from old age.

u-Ṙatyazo, *n.* 5. Dimness of the eyes: *amehlo akè selenoṙatyazo,* his eyes are already dim; also dusk, the evening twilight.

uku-Ṙatyaza, *v. t.* To splash water in throwing it from a vessel.

uku-Ṙatyela, *v.* To compete for a wife by giving more *lobola*-cattle than a rival suitor; to make preparatory arrangements for marriage.

i-Ṙatyuṙatyu, *n.* 2. One who has no settled abode.

uku-Ṙatyula, *v. i.* To be restless so as not to remain in one place, but wander about from place to place, or house to house; to gad or rove idly, without any fixed purpose.

i-Ṙau, *n.* 2. (a) The generic name for nettles, belonging to the genera Urtica, Pouzolzia, and Fleurya, used as medicine for wounds, sores and sore eyes; fig. an angry, ardent, wrathful, passionate person; one who is mettlesome like a young horse; loc. *emaṙawini.* (b) A beginner, a servant or animal (ox) still untrained.

(c) A brown species of monkey.

(d) A kind of ear-bead.

ubu-Ṙau, *n.* 7. New beginning, ardour, mettlesomeness.

uku-Ṙauka, *v. i.* To be singed with fire, as hair.

—Ṙaula, *v. t.* (a) To singe, scorch, char: *ṙaula inkuku,* singe the fowl.

(b) To start people on a line of work or study which they themselves will follow up.

—Ṙauzela, *v.* To itch or smart with a burning sensation after being stung by nettles or the prickly seeds of *hlabangubo*: *isisu siyaṙauzela,* I have heartburn; *ipepile iyaṙauzela,* the pepper burns; *iyeza liyaṙauzela,* the medicine is sharp, burning.

u-Ṙauzelo, *n.* 5. Burning sensation; itch.

uku-Ṙauzelela, *v.* To sting, cause a burning sensation: *iṙau liyandiṙauzelela,* the nettle is stinging me; *ukutya kuyandiṙauzelela,* the food is burning me (in the throat).

uku-Ṙaula, *v. t.* To surround, compass, encircle, as a place besieged in war: *impi yabaṙaula abantu,* the enemy surrounded the people.

—Ṙaulela, *v.* To surround a certain place from far; to surprise, attack.

isi-Ṙauṙau, *n.* 4. A kind of buzzard; = *is-Anxa.*

i-R'AUTI, *n.* 3. Gold, fr. Du. goud.

uku-Ṙauza, *v. i.* To creak: *isihlangu siyaṙauza,* the shoes creak.

uku-Ṙaxa, *v. i.* To be stifled or choked (by any liquid, such as water, as when a person is drowned); fig. to chat, joke.

um-Ṙaxa, *n.* 6. A woman's modesty apron.

uku-Ṙaya, *v. t.* pass. *ṙayiwa.* To crush, grind coarsely; to parch, as peas on the fire.

um-Ṙayi, *n.* 1. A crusher or one who crushes anything.

um-Ṙayo, *n.* 6. Crushed maize.

uku-Ṙayeka, *v.* To be crushed, coarse; to be crushable.

i-Ṙayiṙayi, *n.* 3. A riddle or conundrum: *masenze irayiṙayi,* let us give guesses.

ubu-Ṙazala, *n.* 7. Freshness, activity, sharpness.

uku-Ṙazula, *v. t.* To tear, rend: *ungaṙazuli ingubo yakò,* do not tear your garment.

uku-Ṙazuka, *v. i.* To be torn, rent asunder: *ingubo yakè iṙazukile,* his garment is torn.

ukutl-Ṙe, *v. i.* To be known by rumour or report.

ulu-Ṙe, *n.* 5. Plur. *ama-Ṙe.* Noise, heard from a distance; rumour, report: *ndive amaṙe ngaye,* I have heard rumours regarding him.

ukutl-Ṙe, *v. i.* To be exposed, as the bare arm, or as the external world appearing at daybreak.

uku-Ṙeba, *v. t.* Em. To backbite, calumniate; = *Hleba.*

u-Ṙebe, *n.* 1. A shark.

Ṙebeṙebe, *adj.* Of a person, fat, nice-looking.

uku-Ṙeca, *v. t.* To touch lightly with the fingers; = *uku-Ṙesha.*

uku-Ṙela, *v. i.* from *ukuti-Ṙo.* To be in a line.

—Ṙelisa, *v.* To put in line.

i-Ṙele, *n.* 2. A short-handled assegai used in hand-to-hand conflict as a stabbing spear; commonly used for sword.

ukuti-Ṙelekeqe, *v. i.* (a) To appear suddenly on the opposite side of a river, or at some open space in a thicket.

(b) Of a person, to be finished with one's work.

i-Ṙelenqe, *n.* 2. Secret plan, etc., = *i-Ṙalanqe.*

Ṙeleṙele, *adj.* Of flimsy texture as gauze, muslin or a veil, through which the light can be seen, transparent: *ingubo eṙeleṙele,* gauze or a light garment.

i-Ṙeleṙele, *n.* 2. A threadbare blanket.

ubu-Ṙeleṙele, *n.* 7. Flimsiness.

uku-Ṙeletya, *v. i.* To conduct a shameful, debauched, dissolute, lascivious life.

i-Ṙeletya, *n.* 2. A lascivious, dissolute man; fem. *iṙeletyakazi.*

ubu-Ṙeletyo and ubu-Ṙeletywa, *n.* 7. Shameful, indecorous conduct; lasciviousness; a breach of all decorum.

u-Ṙeme, *n.* 1. A rascal; = *in-Kewu.*

uku-Ṙenga, *v. t.* To divulge private affairs.

uku-Ṙengqa, *v. t.* To cut down (grass, corn).

i-Ṙengqa, *n.* 2. A reaping hook, sickle.

uku-Ṙeqa, *v. t.* To gnaw, as a mouse; to saw; to hack with a knife; to cut off. *v. i.* To get or run away, as a dog that has been tied up; fig. to fall away, lose one's character; to desert a chief; to give up Christianity and return to heathenism.

um-Ṙeqi, *n.* 1. A deserter, transgressor.

isi-Ṙeqo, *n.* 4. and u-Ṙeqo, *n.* 5. Falling off, desertion, defection, revolt, return to heathenism.

uku-Ṙeqeza, *v. i.* To make a rattling noise by striking a piece of wood or tin with a stick.

ukuti-Ṙeṙelele, *v. i.* To stand in military array: *ngumkosi-mnina lo ndiwubona uti-ṙeṙelele?* what army is this that I see standing in line?

i-Ṙeṙeṙe, *n.* 2. Rumour; indistinct intimation of an occurrence; cf. *ulu-Ṙe.*

ukuti-Ṙeshe, *v. t.* To touch lightly in passing swiftly, as a snake hurrying across the legs of a sleeping person.

uku-Ṙesha, *v. t.* To touch softly with the finger; to touch lightly upon (a matter); to give a secret hint; to draw another's attention to a certain thing; to insinuate, impute evil conduct to others.

i-Ṙeshenga, *n.* 2. A hint, allusion.

isi-Ṙesho, *n.* 4. Insinuation, imputation.

uku-Ṙeshela, *v.* To make an ineffectual attempt to seize or strike: *ndaṁ'eshela kude,* I missed him in beating.

i-Ṙeto, *n.* 2. Rumour, report.

i-Ṙetuṙetu, *n.* 2. A talkative person whose words cannot be relied upon; pl. reports, rumours: *indlebe zam zingamaṙetuṙetu,* sometimes, or partly, I understand; sometimes, or partly, not.

uku-Ṙetula, *v. i.* To talk, go, work, etc., a little here and there, leaving much undone; to do a thing superficially, lightly, thoughtlessly.

isi-Ṙetyane, *n.* 4. A kind of bird, perhaps the Black Harrier, Circus maurus *(Tem.).*

ama-Ṙewu, *n.* 2. *pl.* Thin porridge, light non-intoxicating Kafir-beer made from flour and sugar; nicknamed by the heathen *utywala bamagqoboka,* the Christians' beer.

u-Ṙexe, *n.* 5. (a) Obstruction of urine. (b) A sloping, stony place.

i-Ṙexe, *n.* 2. Em. *i-Ṙexa.* A paramour.

uku-Ṙexeza, *v. i.* To commit adultery.

um-Ṙexezi, *n.* 1. and i-Ṙexezi, *n.* 2. An adulterer; fem. *um-* and *i-Ṙexezikazi.*

u-Ṙexezo, *n.* 5. um-Ṙexezo, *n.* 6. and ubu-Ṙexeza, *n.* 7. Adultery.

uku-Ṙexezana, *v.* To commit adultery with; in Bible, to go after strange gods.

—Ṙexezisa, *v.* To cause another to commit adultery.

i-Ṙeza, *n.* 2. The Bottle-nest weaver-bird, Ploceus ocularius *A. Sm.*

um-Ṙezo, *n.* 6. (a) The last drain of milk from the cow in milking. (b) Fine small rain. (c) A train, as of a garment.

uku-Ṙezula, *v. t.* To graze, as a wheel against a stone.

i-Ṙhamza, *n.* 2. A small plant like an onion, growing by rivers.

uku-Ṙhangazela, *v. i.* Of burning fuel, to crackle; of thunder, to rumble; also, to dance in a certain way, = *uku-Bayizela.*

i-Ṙhangxaṙoti, *n.* 2. A swelling on the feet.

uku-Ṙhenya, *v. t.* To gnaw like a dog: *la-m'henya ipàngo,* hunger gnawed his vitals.

—Ṙhenyana, *v.* To gnaw at or bite each other.

u-Ṙhenyano, *n.* 5. A gnawing or biting each other.

ukutl-Ṙhitiṙhiti, *v. i.* Of the sky, to be beautifully decked out: *izulu lite-ṙhitiṙhiti*, = *izulu lihombile*; see *uku-Hombà*.

i-Ṙhonya, *n.* 2. An imaginary beetle provided with long, pointed teeth; it creeps into a man's body, and by its severe biting causes gripings or colic. Witchdoctors who practise with cow-dung pretend to extract it from the bowels.

ubu-Ṙhwambůṙhwambů, *n.* 7. The state of being always ready to eat and drink much; having always a good appetite; being voracious.

uku-Ṙhwambůza, *v.* To make a noise in eating, as a cow does in long grass or in a mealie-field.

i-Ṙhwana, *n.* 2. A small assegai used for circumcising.

i-Ṙila, *n.* 2. Adventure.

uku-Ṙilika, *v. t.* To backbite, slander.

uku-Ṙina, *v. i.* To contend, dispute, fight.

uku-Ṙincela, *v. t.* To catch with a rope: *aze ayiṙincela enqineni*, till he lassoed it above the hoof; = *uku-Ṙintyela*.

uku-Ṙincisa, *v. t.* To snare a bird in a trap.

ama-Ṙini, *n.* 2. *pl.* The region near the head of the windpipe.

i-Ṙiniṙini, *n.* 2. One smeared over with mud or other dirt.

ubu-Ṙiniṙini, *n.* 7. The state of being smeared over with dirt.

i-Ṙiniṙongo, *n.* 2. That which is dirty, besmeared with mud.

uku-Ṙiniza, *v. i.* To do any work, such as smearing, in a slovenly manner.

ukutl-Ṙintye and uku-Ṙintyela, *v. t.* To catch with a thong or lasso; to ensnare.

i-Ṙintyelo, *n.* 2. and isi-Ṙintyelo, *n.* 4. Snare, noose, loop, lasso, fishing line.

uku-Ṙintyelekà, *v.* To be snared.

—Ṙintyelisa, *v.* To cause to ensnare, to succeed in ensnaring.

ukutl-Ṙipu and uku-Ṙipula, *v. t.* To cut through; to tear open.

uku-Ṙiṙiza, *v. i.* To emit grating sounds like a crane; to hawk (before spitting); fig. to complain, murmur.

u-Ṙiṙizo, *n.* 5. Harsh, grating sound.

uku-Ṙiṙizela, *v.* To keep up a smothered laughter after having been reproved for open laughter, or when one is afraid to laugh outright.

ukutl-Ṙitiṙiti, *v. t.* To smear or defile one with mud or other filth.

uku-Ṙitlza, *v. i.* To do hastily without understanding; to speak or make known only a little; to be unintelligible.

uku-Ṙitshiza, *v. i.* To creak, as new shoes or a new saddle.

i-Ṙiwa, *n.* 2. Open field; green, rich pasturage.

uku-Ṙiwula, *v. t.* To pounce upon, as a hawk; to rob.

uku-Ṙixa, *v. t.* To cast an aspersion on one.

i-Ṙixiṙixi, *n.* 2. A slovenly, dirty place or person; rough, grating speech.

ubu-Ṙixiṙixi, *n.* 7. Grating speech; dirtiness.

ubu-Ṙixilili, *n.* 7. Dirtiness, slovenliness, illegibility.

uku-Ṙixana, *v.* To have words with each other: *baṙixana nam*, they had words with me; misunderstanding arose between us.

ukutl-Ṙo, *v. i.* To come, as in a line, = *uku-Ṙoza*; used in a bad sense for swearing.

um-Ṙo, *n.* 6. The black-headed oriole, Oriolus larvatus *Licht.*, so called from one of its cries.

uku-Ṙoba, *v. i.* To look through an opening; to peep.

i-Ṙoba, *n.* 2. A rent, opening, aperture or crevice, as in a roof, wall or rock, through which the light comes.

isi-Ṙoba, *n.* 4. A rent, hole in a garment.

ukutl-Ṙobo, *v. t.* To break.

ukutl-Ṙoboṙobo, *v. i.* Of a window or ship, to be broken.

uku-Ṙoboka, *v.* = *ukutl-Ṙoboṙobo*.

—Ṙoboza, *v. t.* To rend asunder, to crush glass or other brittle things, to burst (a barrel by standing on its end); fig. to chatter, babble, tattle.

uku-Ṙoboloza, *v. i.* To have diarrhœa.

uku-Ṙocoza, *v. i.* To sound, tinkle like a bell; to rattle, as the chains and ornaments worn in dancing.

—Ṙocozisa, *v.* To cause or make to sound or rattle.

uku-Ṙodoma, Em. *v. t.* To kill by cutting the throat, (vulgar expression).

i-Ṙodomsha, *n.* 2. One who kills by cutting the throat.

isi-Ṙofu, *n.* 4. A furious voracious person; a robber: *lomtu usiřofu*, this man is a terror to others; = *um-Pàngi* and *i-Dlakudla*.

uku-Ṙogela, *v. t.* To breathe in (dust): *isikòhlela sinokuti some sibe lutùli olunokuti ke liřogelwe ngabanye abantu*, the sputum might dry and become dust and so be breathed in by other people.

isi-Ṙogola and isi-Ṙogolo, *n.* 4. The redness of the sky, or of a face burnt by the sun. Em. That which is bitter to the taste, strong to the smell, e.g. singed porridge.

u-Ṙokořwane, *n.* 5. Endless, continuous talk or procedure; that which never ends, e.g. *ikazi*.

i-Ṙola, *n.* 2. (a) The tissue or substance with which an animal's horn is filled. (b) A number of people, a deputation.

uku-Ṙola, *v. t.* and *i.* To draw out, bring out to view: *řola iřele lakò*, draw your sword; *řola imali yam*, bring out, i.e. give me, my money; to lead by the hand or a thong: *řola ihashe*, lead the horse; to lead by motive, induce, move; to drag along: *ingubo iyařola*, the garment trails on the ground; to draw the enemy on by feigning flight; fig. *řola iqinga*, give counsel; *bařola izizatu*, they produced their reasons: *yiřoleni!* out with it! i.e. good day!

um-Ṙoli, *n.* 1. One who pays out: *ababeni nabařoli*, those who refuse to pay and those who pay.

um-Ṙolo, *n.* 6. (a) A long stick of the olive tree *(umnquma)* which is usually carried bound up with a bundle of assegais, used for first defence. (b) = *um-Ṙozo*, a row of people or buttons; stream of blood, etc.; *ugazi Lakò limřolo yinina?* Thy blood, why is it streaming? (from *Ntsikana's* hymn.)

uku-Ṙoleka, *v.* Of a thong, to be drawn out: *indlu iřolekile*, the house is drawn asunder, i.e. is gone to ruin.

—Ṙolela, *v.* To draw out for: *ndiřolele*, draw out for me (my money) i. e. pay me; to trade; to draw towards a certain place: *yiřolele emlanjeni*, drag it to the river; fig. to retreat in battle.

uku-Ṙola, *v. t.* To carve finely.

um-Ṙoli, *n.* 1. A carver.

u-Ṙolo, *n.* 5. A carving, graving.

um-Ṙolo, *n.* 6. A fine carving, in wood or stone.

uku-Ṙolela, *v.* To carve out for.

—Ṙolonga and Ṙolonqa, *v. t.* To scoop out a round hole in the ground or in a pumpkin; to bore; to engrave or carve out words on a stone.

u-Ṙolókoqo, *n.* 5. A very thin and lean-fleshed person or animal; a long stiff tail of a snake.

i-Ṙoloma, *n.* 2. The socket of the eye.

uku-Ṙolonqa, see under *uku-Ṙola*.

i-Ṙolořolo, *n.* 2. A talkative person; = *i-Pòlopòlo*.

uku-Ṙoloza, *v. t.* To take anything out of a bag; fig. to talk in a loose, careless manner; to excel in singing.

uku-Ṙolosha, *v. t.* To put the hand under one's garment.

uku-Ṙoma, *v. t.* To slaughter captured cattle; fig. to devise, plan, plot.

i-Ṙoma, *n.* 2. A slaughterer of captured cattle; a plotter.

uku-Ṙombònca, *v. t.* To scoop out; of an ulcer or smallpox, to eat into the skin.

uku-Ṙona, *v. i.* To snore.

R'ONANI! *interj.* Good-night, fr. Du. goedenavond.

uku-Ṙongqoza, *v. i.* To roam, ramble.

i-Ṙonono, *n.* 2. A complaint.

uku-Ṙononela, *v.* To be dissatisfied.

i-Ṙonořono, *n.* 2. A dirty fellow, = *i-Ṙonono*.

i-Ṙonono, *n.* 2. A person bespattered with mud, a dirty fellow. *adj.* Rough of surface: *ndiliřonono*, I have a rough face (from smallpox.)

i-R'ONOSKAPU, often contracted to i-R'ONO, *n.* 3. A society, esp. a missionary society; the mission-land belonging to the society; also contributions to a missionary society; from Du. genootschap.

u-Ṙonxina, *n.* 1. Tulp, Moræa polystachya *Ker.*, a species of iris poisonous to cattle. The young shoots are plaited by the boys into whip-ends.

i-R'ONYA and i-R'ONYE, *n.* 2. Sacking, sackcloth.

uku-Ṙopa, To get squeamish, etc.; = *uku-Kopa*.

uku-Ṙoqa, *v. t.* To roast (coffee or beans).

—Ṙoqela, *v.* To stir the roasting maize in a pan.

ukuti-Ṙoqo, *v. t.* To drink the last drop; to succeed fully in stopping a running beast.

ukutí-Ṙoqo, I. *v. i.* To do always, continually, often: *wati-ṙoqo ukuba necesina,* he often had fever; just behind: *wasuka ṙoqo,* he went just behind, following on one's heels.

ukutí-Ṙoqo, II. *v. i.* To draw in the legs.

i-Ṙoqoṙoqo, *n.* 2. A very thin and lean person or animal: *imazi ezingamaṙoqoṙoqo,* lean-fleshed cows.

uku-Ṙoqola, *v. t.* To bend or double up the body from pain, cold or weakness.

u-Ṙoqolo, *n.* 5. A person or animal bent up with pain.

u-Ṙoqotyeni, *n.* 1. The 'klip salmander'. Generic name for rock lizards such as those belonging to the genus Zonurus, believed by Kafirs to be poisonous.

uku-Ṙoqoza, *v. i.* To make a rattling cracking noise, like dry bones; = *Ṙegeza.*

uku-Ṙoqoza, *v. i.* To roam, ramble, run about; of children, to go astray; to do one's work slovenly; to crawl, as a snail.

uku-Ṙoṙa, *v. t.* To murmur, complain; to be dissatisfied, discontented, angry.

um-Ṙoṙi, *n.* 1. A grumbler, murmurer.

isi-Ṙoṙo, *n.* 4. Murmur, dissatisfaction, complaint, censure, reproach.

uku-Ṙoṙela, *v.* To murmur at or against.

—Ṙoṙisa, *v.* To cause dissatisfaction, raise murmuring and complaints.

—Ṙoṙisela, *v.* To satisfy one (used ironically).

i-R'OR'O, *n,* 3. A noxious insect or 'creepy crawly' thing of any kind; dimin. *iṙoṙwana;* fr. Z.A. Dutch gogga.

uku-Ṙoṙonya, *v. t.* To clean bones by scraping off all the flesh; to cut the flesh out between the ribs; fig. to question, examine a person in the most searching and minute manner.

u-Ṙoṙozi, *n.* 5. Whooping-cough.

isi-Ṙosha, *n.* 4. The external opening of the alimentary canal; the anus.

uku-Ṙosha, *v. i.* To excite, incite, rouse, impel.

uku-Ṙota, *v. i.* To act valiantly; to be brave, courageous.

i-Ṙoti, *n.* 2. A valiant, brave, courageous man; a hero.

ubu-Ṙoti, *n.* 7. Courage, fortitude, bravery, heroism.

uku-Ṙotela, *v.* To be strong for.

isi-Ṙotoza, *n.* 4. An inquisitive disposition; = *uku-Ṙana.*

uku-Ṙotyoza, *v. i.* To make a gurgling sound.

isi-Ṙovu, *n.* 4. One who eats much.

i-Ṙoxa, *n.* 2. The refuse that clogs the inside of a pipe.

ukutí-Ṙoxe and uku-Ṙoxa, *v. i.* To move back, desist, retreat, recede: *amanzi aṙoxile emjelweni,* the water receded in the furrow; to resign an appointment, to withdraw a proposal; of the cock of a gun, to spring back; of a coward in war, to turn tail.

uku-Ṙoxela, *v.* To recede to, move back into.

—Ṙoxisa, *v.* To draw back, cause to retreat, withdraw: *inċaso eṙoxisiweyo,* opposition withdrawn.

u-Ṙoxiso, *n.* 5. Resignation (from office.)

ukutí-Ṙoxoxoxoxo, *v. i.* Of a dead person, to utter a gurgling sound as if coming to life again.

uku-Ṙoxoza, *v. i.* To creak, as a wagon; fig. to continue to show signs of life.

R'OYINDARA! *interj.* Good day, fr. Du. goededag.

uku-Ṙoza, *v. i.* To walk in a line close to each other, to stand or fall in a line; to flow gently, as a stream of water trickling down a hollow place; of blood, to trickle down in a thin stream.

ama-Ṙoza, *n.* 2. *pl.* The row of stars called Orion's belt.

u-Ṙozo, *n.* 5. / um-Ṙozo, *n.* 6. A line of people or cattle walking one after another; a row of buttons; fig. a gentle trickling of blood, making a thin stream as it flows down; see *um-Ṙolo.*

uku-Ṙozisa, *v.* To set in line or in a row.

ukutí-Ṙu, *v. i.* To tell a tissue of lies. *adv.* Evenly, straight along (in ploughing or sewing); in reading, to follow the line without missing a word.

uku-Ṙuba, *v. i.* Em. To sing: *iketile iyaṙuba,* the kettle is singing; of falling hail, to rattle.

um-Ṙubé, *n.* 6. A musical instrument made by bending a piece of stick like a bow, and fastening together the ends with a plaited piece of thong or rush-string. The player then plays on it as on a violin by means of a small stick or rush which he holds at right angles to the bow-string.

ukutí-Ṙubaxa, *v. i.* To feel hurt, offended.

i-Ṙube, *n.* 2. An edible root.

ukutl-Ṙubululu, } uku-Ṙubuluza, } *v. i.* To move forward on the belly, as a snake; to crawl, as a snail; to glide along.

—Ṙubuluzisa, *v.* To cause to creep; *refl. form: uziṙubuluzisa,* he moves on the belly, i.e. he creeps like a snake.

i-Ṙubuxa, *n.* 2. A plant, Pentanisia variabilis *Harv.* used medicinally for stomach disorders and scrofula.

uku-Ṙucuza, *v. i.* To sound, as a calabash when shaken, or as the stomach of a person who is running after having taken a long draught of water.

uku-Ṙuda, *v. i.* Em. To have diarrhœa or dysentery: *umntwana uyaṙuda,* the child is purging.

—Ṙudisa, *v.* Em. To purge, to make to purge; to cause diarrhœa.

uku-Ṙudula, *v. t.* To drag along the ground; to put on the first thatch or coating on a Kafir hut.

i-Ṙuka, *n.* 2. and um-Ṙukane, *n.* 6. = *um-Ṙukwane.*

um-Ṙukwane, *n.* 6. Anything long, as a neck-chain or a speech; plur., a beadwork ornament.

imi-Ṙula, *n.* 6. *pl.* Snakes believed to eat up the insides of sick people.

uku-Ṙuluba, *v. i.* Em. = *uku-Ṙubuluza.* To crawl on the belly.

i-Ṙulubele, *n.* 2. A long, tall person.

u-R'ULUMENTE, *n.* 1. The Government, fr. Du. goevernement.

i-R'ULUNELI, *n.* 3. Governor, fr. Du. goeverneur.

i-Ṙuluwa, *n.* 3. Gunpowder.

uku-Ṙuma, *v. t.* (a) To give aid, contribute (money, beads, rings) as an oblation to the doctor, and so securing the right to partake of the meat of the animal which has been sacrificed for the sick person under the doctor's treatment; to support; hence, to contribute a subscription. (b) To propitiate the river-god by casting some article of value, even if it is but a pin or grain of maize, into the water, so that one may not be afflicted with disease when crossing the river or bathing in it: *ndaṙuma umlambò ngamaso am,* I propitiated the river with my earrings; cf. *uku-Gqubùza.*

isi-Ṙumo, *n.* 4. Contribution to a doctor's fee.

u-Ṙumo, *n.* 5. and um-Ṙumo, *n.* 6. The act of contributing; a subscription, e.g. to a newspaper.

uku-Ṙumela, *v.* To give, offer for: *yonke into abeyiṙumele iggiṙa,* everything which he had given or offered to the priest-doctor.

uku-Ṙumbà, *v. t.* Em. To dig or scratch with the fingers.

uku-Ṙumṙeka, *v.* To be addicted to lying or stealing.

uku-Ṙuna, *v. t.* To sprain a limb.

—Ṙuneka, *v.* To be sprained: *ndiṙuneke idolo,* I have sprained my knee.

i-Ṙundasi, *n.* 3. Pondo. A half-caste; a waster, = *i-Hilihili.*

i Ṙune, *n.* 2. A slovenly person, a vagrant, a disreputable wretch.

um-Ṙungwane, *n.* 6. A scoundrel, rogue, rascal, knave.

ukutl-Ṙunqu, *v. i.* To go away; to leave.

ukutl-Ṙunu, *v. i.* To be stumpy, cut off short.

isi-Ṙunu, *n.* 4. That which is stumpy; anything without ears, e.g. a pig whose ears have been torn off by the dogs.

uku-Ṙunula, *v.* To cut off wholly; to mutilate.

u-Ṙunulo, *n.* 5. The cutting the whole clean off.

i-R'UNYA, *n.* 2. Sackcloth, fr. Du. gonje.

uku-Ṙuqa, *v. i.* Em. To drag one's limbs along, as a lame or deformed person does; to drag or trail, as a dress that is too long; to lead a horse; to keep nagging at a person till one achieves his purpose.

um-Ṙuqo, *n.* 6. Train, trail of a garment.

uku-Ṙuqisa, *v.* To drag along the ground, as a load of bushes, a log of timber, a dead body, or the train of a garment.

uku-Ṙuqula, *v. t.* To try to shake loose a pole or tree; to weaken, weary, tire out; to cause to loathe, make disgusted: *ukudla kuyandiṙuqula,* I am disgusted with the food, it will not go down with me.

uku-Ṙuquka, *v.* To be tired, weary of a company of persons, etc.: *ndiṙuqukile sisono* or *sisifo,* I am tired of sinning or sickness; to loathe; to be disgusted with food; to be displeased, ill-humoured; to dislike.

uku-Ṙuqukela, *v.* To loathe.

uku-Ṙuquluza, } —Ṙuquza, } *v. i.* Of a lame person, to drag one's limbs along; to drag, trail on the ground.

—Ṙuquzela, *v.* To glide or creep along, as a snake.

uku-**Ṙuŕa**, *v. t.* To gnaw, as a dog the rope by which it is tied; to scrape the flesh from the bones; to disjoint, dissect by separating the bones of an animal; to cut, tear or pluck out what is fixed (eye, tooth): *ngeniwaŕuŕile amehlo enu*, ye would have plucked out your eyes.

i-**Ṙuŕu**, *n.* 2. A doctor who works with snakes, scraping off and preparing snake-bones, and who can draw out of the body of a man the poison of a snake's bite. Dimin. *iŕuŕwana*, a beginner in the art.

uku-**Ṙuŕana**, *v.* To separate from each other: *baŕuŕana nam*, they separated from me.

uku-**Ṙuŕuza**, *v. i.* To sew with a sewing machine, from the sound.

uku-**Ṙuŕuza**, *v. i.* To have acidity in the stomach.

u-**Ṙuŕuzo**, *n.* 5. Grating sound, = *u-Ŕiŕizo.*

uku-**Ṙuŕuzela**, *v.* To have a rumbling noise in the stomach from flatulency; = *uku-Xuxuzela.*

uku-**Ṙutaŕuta**, *v. t.* To strip off bark; to pull about. *v. i.* To be abstracted or distracted; to struggle when tired.

—**Ṙuteka** and **Ṙutaŕuteka**, *v.* To be distracted: *waŕuteka kulungiselela okuninzi*, she was distracted about much serving.

ukutí-**Ṙutú**, *v. t.* Em. uku-**Ṙutúla**. To draw out forcibly, suddenly: *ndaliti-ŕutú iŕele*, I drew out the sword immediately.

—**Ṙutúŕutú**, *v.* To draw out often.

uku-**Ṙutya**, *v. t.* To pull out, = *uku-Ncotúla.*

ukutí-**Ṙutyu**, *v. t.* To drag out.

u-**Ṙuxeshe**, *n.* 1. A destructive caterpillar found in Kaffircorn and maize.

uku-**Ṙuzula**, *v. t.* To pull by force from another person when two are contending for the same thing; cf. *uku-Xuzula.*

Ṙwa! *interj.* The cry of *u-Nomyayi.*

Ṙwa! ṙwa! ṙwa! batsho onomyayi, xa babejikela ngasesitiyeni, Kra! cry the rooks as they fly around the gardens; *onomyayi bezindada zase Afrika batini? batí Ṙwa, batí Ṙwa xa balilayo*, the rooks of the woods of Africa, what are they calling? Kra! Kra! Kra! (Children's songs).

ukutí-**Ṙwaca**, *v. i.* To fall gently; to rustle (leaves, etc.).

uku-**Ṙwacazela**, *v. i.* To take up a defensive position, = *uku-Gwangcazela.*

Ṙwada, *adj.* Unripe, raw, underdone in cooking: *inyama iŕwada*, the meat is not properly cooked, is still raw.

Ṙwala, *adj.* Nearly ripe.

uku-**Ṙwala**, *v. i.* To discolour; to get ripe.

i-**Ṙwala**, *n.* 2. Fruit which is nearly ripe; fig. one who has newly arrived home after circumcision.

ubu-**Ṙwala**, *n.* 7. Youth.

uku-**Ṙwalasa**, *v. i.* To eat young maize before it is fully ripe.

uku-**Ṙwangqaza**, *v. i.* To roam, ramble.

uku-**Ṙwangxula**, *v. t.* To scratch deeply into.

i-**Ṙwanqa**, *n.* 2. (a) A black or red ox with white spots on the face and a white-spotted or white belly; fem. *i-Ṙwanqakazi*: *iŕwanqakazi elibomvu*, a red cow with white belly; *iŕwanqakazi elimnyama*, a black cow with white belly.

(b) A man with large, bushy whiskers or a thick, large beard. *adj.* Bearded; dimin. *iŕwanqana*, a person with scanty whiskers; fig. a man who never serves at court.

i-**Ṙwantsa**, *n.* 2. (a) Any thing angular with sharp corners, which is cutting, scraping; applied to the corners of an assegai shaft.

(b) A spear which is worked in that form.

i-**Ṙwantsi**, *n.* 2. Angular, fluted water-rush.

i-**Ṙwaqa**, *n.* 2. A fruit or field nearly ripe.

ukutí-**Ṙwaqa**, *v. t.* To scratch with the point of a spear, causing an open wound.

uku-**Ṙwaqela**, *v. i.* To sit comfortably, at ease; to creep up; to draw the legs up, in or back quickly: *ŕwaqela inyawo*, draw in or back your feet; to shorten, contract; to start back from fright.

—**Ṙwaqelisa**, *v.* To place in order: *ŕwaqelisa intambó*, shorten the rope.

ukutí-**Ṙwaqu** and uku-**Ṙwaqula**, *v, i.* To look askance; to take a quick look back; to glance at.

uku-**Ṙwaŕwazela**, *v. i.* To itch, = *uku-Baba.*

uku-**Ṙwaŕwazela**, *v. i.* To hasten, grow quickly: *umbona uŕwaŕwazele*, the maize has grown rapidly; *baŕwaŕwazela inkomo*, they hasten i.e. make a noise by running to and fro in slaughtering an animal; cf. *uku-Ŕaŕazela.*

—**Ṙwaŕwazelela**, *v.* Of an angry person, to be eager to get at and strike one.

i-**Ṙwashu**, *n.* 2. The large black water-melon.

uku-**Ṙwatshaza**, *v. t.* To rustle; = *uku-Ŕashaza.*

uku-ṙWEBA, *v. t.* To persuade to buy; to trade, barter, truck; to accumulate by itinerant trading.

um-ṙWebi, *n.* 1. A trader, espec. an itinerant one.

u-ṙWebo, *n.* 5. Merchandise.

uku-ṙWebana, *v.* To barter or buy from each other.

—ṙWebela, *v.* To trade for or in a certain place; to lay up the profits of business; to accumulate and lay up by trade.

um-ṙWebeli, *n.* 1. A trader, merchant; fem. *umṙwebelikazi.*

uku-ṙWebelana, *v.* To trade with one another.

—ṙWebisana, *v.* To make trade one with another: *baṙwebisana nawe ngenqolowa,* they traded wheat for thy merchandise.

uku-ṙWebesha, *v. t.* To obtain things by persuasion, clandestinely, by deceptive representations or underhand proceedings; to steal behind the back; to attract, allure, entice, inveigle (a dog with a piece on meat); to draw out the truth, like a detective or policeman.

—ṙWebesheka, *v.* To be enticed: *undiṙweheshile, ndaṙwebesheka,* thou hast enticed me, and I was enticed.

ukutl-ṙWece and uku-ṙWeca, *v. t.* To rub or scratch on the back; to touch a person's ear slightly, so as to tickle it; to touch one slightly, so as to call his attention secretly to some person or thing; to touch one so as to make him angry; to taunt, nip.

uku-ṙWecana, *v.* To touch, tease each other.

uku-ṙWela, *v. t.* To scratch with the nails; to catch, as thorns; to claw, as a cat; to scratch in the ground; to scratch out, scrape, shave; fig. to offend.

—ṙWeleka, *v.* To be scratched.

—ṙWelela, *v.* To scratch out for: *usiṙwelela umda ojikelezayo izitende zenyawo zam,* thou drawest a line about the soles of my feet.

uku-ṙWempa, *v. t.* To scratch with the finger-nails, so as to tear the flesh; to claw.

uku-ṙWentshula, *v. t.* To break the ears of maize from the stalks.

isi-ṙWeqe, *n.* 4. A bundle of assegais; a man's whole armour.

um-ṙWeqe, *n.* 6. A quiver for assegais.

uku-ṙWeṙwa, *v. t.* To make a skin soft and woolly by scratching it with aloe leaves.

uku-ṙWexa *v. i.* To be coarse (sack); rough, uncouth (speech). *v. t.* To rub soft: *ingubo iyaṙwexwa,* the dress is rubbed to make it soft; to cause irritation on the skin by any rough friction: *ingubo eṙwexayo,* a rough garment which causes irritation; fig. to hit at, sneer, sting, vent one's spleen against another; to cause a grating sound by rubbing, as a file on a saw.

i-ṙWexa, *n.* 2. used as *adj.* Coarse, rough.

i-ṙWexu, *n.* 2. A grey or grizzly-coloured, spotted animal: *inkomo ezingamaṙwexu,* spotted cattle; mostly used as *adj.*: *inkunzi zebokwe eziṙwexu,* spotted he-goats; *eziṙwexukazi,* spotted she-goats; fig. a person who still has the mark of small-pox.

ukutl-ṙWi, *v. i.* To move rapidly, or in a straight line, as a shooting star, or a bullet from a gun.

uku-ṙWica, *v. t.* To work (plough, read, etc.) in a straight line; to sew fine stitches.

uku-ṙWila, *v. t.* To tack (a garment); to sew with long stitches in a loose or slovenly manner; fig. to leave a thing unfinished or incomplete.

uku-ṙWina, *v. i.* Em. To whine as a child; to lament; = *uku-Kwina.*

uku-ṙWinqela, *v. i.* To gather up the divisions of an army into a concentrated mass for action: fig. to concentrate a person's energies in performing an enterprise.

i-ṙWintsela, *n.* 2. A fastening, a knot for the native sandal; a double loop or knot in a handkerchief, etc.

ṙWintsintsi! *interj.* The cry of a dying baboon.

uku-ṙWiqela, *v. i.* To long for or after. Phr. *bayiṙwiqela amatè,* they hanker after a thing.

uku-ṙWiqela, *v. t.* To lay hold of and drag away.

uku-ṙWiqiliza, *v. t.* To lay hold of a person or thing and drag it away, as a dead dog.

uku-ṙWitsha, *v. t.* To strangle, suffocate.

isi-ṙWitsha and isi-ṙWitsho, *n.* 4. A strangling; fig. hard labour, heavy work.

uku-ṙWitshela, *v.* To strangle for: *ingonyama iṙwitshela ingonyamakazi zayo,* the lion strangles for his lionesses.

uku-ṙWixa, *v. i.* To swallow, gulp down with difficulty; fig. to speak in a loud, sharp, angry tone: *ndaṙwixa ngamazwi,* I gave him a good telling off.

—ṙWixana, *v.* To quarrel with each other; to abuse one another: *baṙwixana ngentswazi,* they are beating each other with switches.

—ṙWixiliza, *v.* To swallow, = *uku-ṙWixa.*

S is sounded like *s* in the English word *silver*; the combination *sh* is sounded as in English.

To prevent hiatus, *s* is inserted between the Pron. subj. and the stem of vowel verbs, in the Pres. participle and its compounds: *bendisòyika,* I was fearing.

In nouns of the third class formed from verbs beginning with *s, t* is inserted for euphony; e.g. *ukusikelela, intsikelelo.* In some other cases *s* is sharpened into *ts,* e.g. *intsimi,* plur. *amasimi.*

In this edition of the dictionary the euphonic *t* is treated as part of the prefix.

Sa, 1. *poss. particle,* 4 cl. sing.: *isitya* **sa***m,* my vessel; *isonka* **setù** (for *sa-tù*), our bread.

2. *pron. subj.* of Conj. Past. (a) 1 p. pl.: **sa***tètà,* and we spoke; (b) 4 cl. sing.: *isono* **sa***xolelwa,* and the sin was forgiven.

3. *aux. verb. part.* expressing the continuance of an action or state; "still, yet". It is inserted before the root of the verb and used:

(a) With the pres. tense and its compounds: *ndisadlà,* I am still eating; *kusasa,* it is still getting light, i.e. it is early, in the dawn of the dav.

Similarly, it is used before the auxiliary stem of the Future and its Compounds, and in such cases it may displace the auxiliary: *ndisaya kusebenza* or *ndisa kusebenza,* I shall work still, or I shall yet work; *usaya kusivuyisa,* he will yet make us rejoice.

(b) With Perfects denoting a state of being: *ndisahleli,* I am still alive; *ndisapìlile,* I am still well; *wena usalimele mgama iliwi lika Tixo,* you who stand still far from the word of God.

(c) Before monosyllabic and vowel verbs it is shortened into *s*: *ndisemi,* I am still standing; *ndisoyika,* I am still fearing (not to be confounded with the Pres. Participle and its Compounds: *ndisoyika,* I being afraid).

4. Before predicates other than verbs *sa* is changed into *se,* (a) when the verb. root of *uku-Bà* is left out: *ndisekò = ndisabakò,* I am still present; *ngokuba bengasekò = bengabi sabakò,* because they are no longer present; *akase* (contrac. from *akabi sabi*) *nto yamntu,* he is no longer a useful man.

(b) Before Adjectives: *umntu waqala kwaesemncinane ukufunda,* the man commenced to learn when still young.

(c) Before the Copula: *ndisengumntu,* I am still a person: *ngoko akusengumkònzi,* therefore you are no longer a servant.

(d) Before Adv.: *bekulungele kanye ukuba ndibe ndisekòna,* it were better for me to be there still.

5. In some instances it means (a) "to get ready, prepare for": *ndisemka,* I am just about ready to depart, I am on the point of departing.

(b) "still further, above that": **usa***funa nto-nina?* what do you want more? **usa***ti,* he further says.

(c) "to be accustomed, to be wont": *imbùmbùlu amakwenkwe* **asa***kudlala ngayo,* the ball with which the boys are accustomed to play: *aba* **basa***kutì,* those who are in the habit; *bekuse* **sa** *kutì,* when it so happened that.

6. In negative sentences it conveys the idea "no more, no longer": *andisasebenzi,* I no longer work; *akwabi sabakò mntu umncedayo,* there was no longer a person who helped him; *kungabi sabikò kufa,* and death shall be no more.

In the Future it expresses an emphatic negative: *andisayi kubuya,* contrac. *andisokubuya,* I will not return (at all, or any more); *andisayi kuza,* contracted *andisoze,* I will never.

Sā, *pron. subj.* of Absol. past (aorist). (a) 1 p. plur.: **sā***hambà,* we walked. (b) 4 cl. sing.: *isono* **sā***xolelwa,* the sin was forgiven.

SA! *interj.* Used to set dogs at an animal to drive it away. -st! probably fr. Du. sa!

isi-**Sa**, *n.* 4. Kindheartedness, tenderheartedness, benevolence, favour, liberality, help, assistance: *wasinceda ngesisa,* he helped us liberally; *wenzè ngesisa,* you acted benevolently; *namkelè ngesisa, yipàni ngesisa,* freely you have received, freely give.

Adv. kasisa, bountifully: *wovuna kasisa,* he will reap bountifully.

um-**Sa**, *n.* 6. The love, tenderness, benevolence of a mother to her children.

ukuti-**Sā**, *v. i.* To get separated, dispersed, scattered: *igusha zitè-sā,* the sheep are scattered; *batè-sā-qù,* they were totally, widely scattered, dispersed (said of a hunting party when entering a forest in an extended line, or of men dispersing after a cannon shot).

int-**Sasa**, *n.* 3. and u-**Sāsa**, *n.* 5. pl. *intsasa.* Brushwood, small wood which lies scattered on the ground; prunings of trees: *inyanda yentsasa,* a bundle of sticks. dim. *intsasana,* soldiers.

uku-**Sasaza**, *v. t.* To strew, scatter (dry things); fig. to give liberally, bountifully.

—**Sasazeka**, *v*, To be capable of being strewn, scattered, etc.

uku-**SA**, I. *v. i.* (a) Of the day, to break, i.e. to begin to grow light in the morning: *kuyasa*, daylight begins; *kuse mpondo zankomo*, very early (when the horns of the cattle can just be discerned); *kusile*, it is daylight; *kusa kuhlwe lemihla yonke behlutisa inkanuko zabo*, satisfying their desires every day early and late; to become light or clear, as the sky after rain or fog: *lisile izulu*, the atmosphere is clear, bright, without clouds. Phr. *kuyasa nangomso*, even to-morrow will dawn, to-morrow will do.

n. 8. The break of day; morning. Phr. *ukusa akufiki kabini ukuza kuvusa umntu*, the dawn does not come twice to waken a man, i.e. a lost opportunity never returns.

adv. kusasa, lit. it is yet dawning; early in the morning.

(b) To be frivolous, light-minded, naughty: *mus'ukusa*, do not be foolish, wild, headstrong; *umntu osileyo*, an impertinent, impudent, saucy, conceited person. (The following forms ref. to cl. 2 pl. must be distinguished: abbrev. rel. *asá*, who or which become clear; absol. past *āsa*, they become clear; conj. past *asa*, and they become clear; short pres. *āsa*, they become clear).

ili-**Sa**, *n.* 2. A crack in the foot: *inyawo zinamasa*, the soles of the feet have cracks.

int-**Sasa**, *n.* 3. The early morning.

um-**So**, *n.* 6. The dawn of day, the morning: *babutà imiso ngemiso*, they gathered every morning; *ums'obomvu*, the dawn, the rosy morning twilight. *adv. ngomso*, to-morrow, lit. on the (coming) morning; *ngomso mnye*, the day after to-morrow; *ngomso omnye komnye*, the second day after to-morrow; *ngengomso*, on the next morning. i-**Ngomso**, *n.* 2. That which concerns, belongs to to-morrow: *ingomso liya kuxàlela okwalo*, the morrow will be anxious for itself.

uku-**Sela**, *v.* used in the Passive only. To light for; to cast light upon: *iliswe liman'ukuselwa lizulu*, the country has constantly a clear sky; *inyanga iselwe*, lit. the moon is overtaken by the morning, denoting the waning of the moon after the full; *ndiselwe*, I was overtaken by the morning, I was still in bed at sunrise, i.e. I am late.

—**Sisa**, *v.* (a) Lit. To cause the morning to appear, to bring in the daybreak; to continue at a party or revel the whole night until morning, espec. to sing at marriage-feasts till daybreak: *umvumo uyakusisa*, the concert will go on all night. (b) To cause to be silly.

u-**Siso**, *n.* 5. Night revelry.

uku-**Sa**, II. (ukw-**Isa**), *v. t.* To take to; to convey, remove, bring from one person or place to another: *watì yikàni nise kwinjoli, besa-ke*, he said, draw out and bring it to the ruler of the feast, and they brought it; *abantwana bakè basiwe kuye pèzolo*, his children were brought to him last night. Phr. *bamsa iliso*, they directed him, kept an eye on him; *abalise so ilizwi*, they paid no attention to the word; *bamsa izandla*, they laid hands on him by force; they caught and beat him; *abandisanga ngandlela*, they did not take any notice of me = *abandipèndulanga*. This form is used also in the prepos. sense "to": *kutàbatèla e-Dikeni kuse e-Qonce*, from Alice to King Williams Town. (The following 2 cl. pl. forms must be distinguished: abbrev. rel. *asá*, who or which take to; absol. past *āsa*, or *ēsa*, they took to; conj. past *asa* or *esa*, and they took to; short pres. *āsa* or *ēsa*, they take to).

—**Sana**, (ukw-**Isana**), *v.* To pursue one another; to drive one another in a certain direction. Phr. *kwamsana eliwent*, "they pursued one another to the utmost; *besana amehlo*, they looked on each other.

—**Sela**, *v.* To bring for or to: *ndamsela lento*, I brought him this thing.

—**Sisana**, *v.* To help each other.

uku-**Saba**, (ukw-**Isaba**), *v. t.* and *i.* To flee, flee from: *ndasaba*, I fled; *zisabe izono*, flee from sins.

um-**Sabi**, *n.* 1. A fugitive.

int-**Sabo**, *n.* 3. Flight from an enemy.

uku-**Sabela**, *v.* (a) To flee to a place of refuge; to seek protection at: *masisabele entabeni*, let us flee to the mountain. (b) To answer one who calls, or a call from far: *sabela wakubizwa*, answer when you are called; fig. to echo: *iliwa liyasabela*, the rock echoes.

—**Sabisa**, *v.* To cause to flee.

i-**Sabiso**, *n.* 2. A fleeing from; a retreat.

Sabo, *poss. pron.* (a) 1 cl. pl. ref. to 4 cl. sing. Their: *isitya sabo*, their vessel.

(b) 7 cl. ref. to 4 cl. sing. Its: *isihlalo sabo, (ubukosi)*, its (the authority's) seat.

uku-**Sadalala**, *v. i.* To lie down or be pressed down under a burden.

—**Sadalalisa**, *v.* To oppress by laying a burden upon.

ukutl-**Sadusadu,** *v. i.* To be mixed up pell-mell.

uku-**Saduka**, *v. i.* To be scattered.

Saeso and **saseso**, *distrib. pron.* 4 cl. sing. Each, every: *saeso isitya*, every vessel.

ubu-**Sagu**, *n.* 7. A vain idea or thought.

i-**Sakabula**, *n.* 2. Baca. The Long-tailed widow-bird, = *i-Bâku (b).*

uku-**Sakasa**, *v. t.* To stab right and left; *wabinza wasakasa*, he stabbed many people. *adv.* Often, very, much.

Sakẹ, *poss. pron.* 3 pers. sing. ref. to 4 cl. sing. His: *isifo sakẹ*, his sickness.

Sakọ, *poss. pron.* (a) 2 p. sing. ref. to 4 cl. sing. Thy: *isibane sakọ*, thy candle. (b) 8 cl. ref. to 4 cl. sing. Its: *galela ukudla esityeni sakọ*, pour the food into its vessel.

Saku, *Temp. mood.* 1 p. pl. When: *sakuba sifikile*, when we had arrived; 4 cl. sing.: *sakuǧẹkeka isitya*, when the vessel broke.

um-**Sa-kwabo**, *n.* 1. (used by women). Their younger sister; um-**Sakwenu**, your younger sister; um-**Sakwetủ**, my younger sister; cf. *um-Na-kwabo*, etc.

uku-**Sala**, *v. i.* To remain, stay, tarry behind: *wasala ekaya*, he remained at home (when others had left it); to remain over, gen. in perf.: *into eseleyo*, that which remains; *imihla esaseleyo*, days which still remained. The imperative *sala*, plur. *salani*, Farewell! is used by a departing person to those who remain: *salani zinkomo!* good-bye, you fellows!

—**Saleka**, *v.* To be left, e.g. alive instead of being killed.

—**Salela**, *v.* To remain behind on account of some circumstance referred to, or for some purpose: *wasalela uyise*, he remained on account of his father; *wasalela u-Nantsi*, he outlived So-and-so.

i-**Salela**, *n.* 2.
int-**Salela**, *n.* 3.
isi-**Salela**, *n.* 4.
} What remains; remainder, remnant, e.g. of a tribe nearly exterminated.

uku-**Salisa**, *v.* To cause to remain; to keep back or retain a portion: *salisa imali*, retain a balance of money, take care that some remains over.

uku-**Salisela**, *v.* To leave to: *u-Yehova wasisalisela intwana esindileyo*, the Lord left unto us a very small remnant.

i-SALI, *n.* 3. A saddle, fr. Du. zadel.

u-**Sali**, *n.* 5. Dispersion, scattering; *abazintsali*, those of the dispersion.

Salo, *poss. pron.* Its. (a) 2 cl. sing. ref. to 4 cl. sing.: *isandi salo (ilizwi)*, its (the word's) sound. (b) 5 cl. sing. ref. to 4 cl. sing.: *uhlanga luyasitànda isizwe salo*, the nation loves its tribe.

Sam, *poss. pron.* 1 p. sing. ref. to 4 cl. sing. My: *isisa sam*, my kindness.

u-**Sambuntsuntsu**, *n.* 1. A rich person.

uku-**Samela**, *v. i.* To possess the highest authority, sovereign power; to rule.

u-**Samsamu**, *n.* 1. Kind of vegetable marrow; the Ceylon pumpkin.

uku-**Sana**, *Recip. form* of *uku-Sa II.*

u-**Sana**, *n.* 5. pl. *intsana*. Infant, baby, little child.

ubu-**Sana**, *n.* 7. Infancy; childishness.

i-**Sanaŕa**, *n.* 2. Mark, spot; red on black or black on red.

i-**Sandekela**, *n.* 2. A careless, indolent, dishonest person.

Sanga, *aor.* of 1 p. pl. and 4 cl. sing. of *uku-Nga (a) and (b)*, which see.

uku-**Sangana**, *v. i.* To be contracted, drawn together: *imini isangene*, the day has declined or it is now late; *izulu lisangene*, the sky is beclouded; *ukusangana kwelanga*, the decline of the sun; fig. to be soon angry; to manifest an irritable temper: *ubuso bakẹ busangene*, he frowns.

u-**Sangano**, *n.* 5. Perverseness.

uku-**Sanganisa**, *v.* To contract, i.e. to misrepresent, misstate for the purpose of deceiving: *tẹtà ungasanganisi*, speak straightforwardly without shifting or perverting.

um-**Sanganiso**, *n.* 6. A misrepresentation, misstatement made with intent to deceive.

i-**Sango**, *n.* 2. (a) The opening or entrance to a cattle-kraal; gateway. *Abamasango*, door-keepers. (b) An eye or loop in a cord or thong; dimin. *isangwana*.

uku-**Santsula**, *v. i.* To run, spring or jump away.

—**Santsulisa**, *v.* To cause to run, jump or spring away; to drive away (child, cat, etc.,) to a distance; to pursue, give no rest to; to follow again and again and drive away; fig. to dun a person for debt; to prosecute and pursue without mercy or consideration; to take all a man has for debt.

u-**Sapọ**, *n.* 5. Offspring, descendants of a man; the family, i.e. the wife and children, the husband being excluded. Plur. *intsapọ*, applied to the children of the family; and

hence to children in general, without special reference to any family.

Dimin. *usatshana*, used of the family; plur *intsatshana*, infants, little children (term of endearment, meaning dear children.)

u-**Sapòkazi**, *n.* 5. A young heifer of about one year old; also a large family.

ubu-**Sapò**, *n.* 7. Sonship.

u-**Saqomole**, *n.* 1. A fish, the stumpnose.

i-SAR'A, *n.* 3. A saw, fr. Du. zaag.

uku-**Sa'a**, *v. i.* To go about seeking beer or brandy; to go about seeking to do mischief to girls: *usuke wandisa'a*, he tried to wrong me.

um-**Sa'i**, *n.* 1. Plur. *ama-Sa'i*. One who goes about seeking beer or brandy.

i-**Sa'a**, *n.* 2. A canteen keeper.

int-**Sasa**, *n.* 3. The early morning. See *uku-Sa I.*

int-**Sasa**, *n.* 3. and u-**Sāsa**, *n.* 5. Brushwood; and uku-**Sasaza**, to scatter. See under *ukutl-Sā.*

int-**Sasa**, *n.* 3. The golden-breasted bunting, Emberiza flaviventris *Steph.*

u-**Sāsa**, *n.* 5. A kind of sickness caused by drinking too much beer, etc.: *upètwè lusāsa*, he feels cold and shivery in the morning after drinking too much.

int-**Sasauli**, *n.* 3. A slender branch of a tree.

Sasi, contrac. *aux.* 1 p. pl. and 4 cl. sing.; see *Saye.*

Saso, *poss. pron.* of 4. cl. sing. ref. to 4 cl. sing. Its: *isono simelwe sisibetò saso*, sin must have its punishment.

uku-SATANISA and SATANISELA, *v. t.* To imitate Satan; to act in a diabolical manner; to impose upon; to pervert truth, or any word, saying or message; cf. *uku-Qàtànisela.*

ama-**Satàsatà**, *n.* 2. *pl.* Useless things.

ubu-**Satàsatà**, *n.* 7. That which is long, thin, meagre, lean; fig. an unproved accusation.

int-**Satàza**, *n.* 3. A lean ill-nourished person (a word of vituperation).

ubu-**Satsha**, *n.* 7. from *u-Sapò.* The age of earliest infancy.

u-**Satshazana**, *n.* 5. Dimin of *u-Sapò*, which see; also, a young female animal, less than a year old, or about that age; also = *uninakazi.*

ukutl-**Sau**, *v. t.* To cut with a sharp knife. *n.* 8. Cutting with a sharp knife.

uku-**Saula**, *v. t.* To throw off, shoot off, hurl; as boys do, putting a piece of clay, or an *um-Pà*, on the point of an elastic twig or switch and hurling it off at an object.

um-**Sauli**, *n.* 1. A slinger.

isi-**Saulo**, *n.* 4. A sling.

Sawo, *poss. pron.* (a) 6 cl. sing. ref. to 4. cl. sing. Its: *umoya unesandi sawo*, the wind has its sound. (b) 2 cl. pl. ref. to 4 cl. sing. Their: *kùpà amatòle esibayeni sawo*, bring out the calves from their fold.

Saye, *aux.* of compound tenses. (a) I p. pl. pers. pron.: *saye si-*(contrac. *sasi-*) *tànda*, we were loving; *sa*(**ye**)*sihambile*, we had walked. (b) 4 cl. sing.: *isilonda saye si-*(contrac. *sasi-*) *luma*, the sore was painful; *sa*(**ye**)*singayi kupòla*, it would not have healed, or it will not heal.

Sayo, *poss. pron.* (a) 3 cl. sing. ref. to 4 cl. sing. Its, his: *indoda ifuna isitshetshe sayo*, the man is searching for his knife. (b) 6 cl. pl. ref. to 4 cl. sing. Their: *imiti inesiqàmo sayo*, the trees have their fruit.

Saza, 1 p. plur. or 4 cl. sing. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then. See *uku-Za 2 (b).*

Sazo, *poss. pron.* Their. (a) 3 cl. pl. ref. to 4 cl. sing.: *zingenise igusha esibayeni sazo*, bring the sheep into their fold. (b) 4 cl. pl. ref. to 4 cl. sing.: *beka izonka esityeni sazo*, put the loaves on their dish. (c) 5 cl. pl. ref. to 4 cl. sing.: *inkozo ezimbàlwa zisesiseleni sazo*, a few grains are in their pit.

Se, (sometimes **sel** to prevent hiatus), 1. *aux. verb. particle*, expressing (a) "Already, now, by this or that time". It is used with the pres., perf. and fut. participles: *sendisebenza*, I now or already work; *ubeseletànda*, he was (then) already loving; *sendifikile*, I have already arrived; *sesilungile*, we are fully prepared now; *sengati intlisiyo yam ingagqoboka*, it seems as if my heart would already burst; *sendiya kudla*, well, I will eat now; *ndosendihambà-ke*, well, I will go then; *selekè wakubona-nje ukupàtwa komzi*, having formerly seen the ruling of the place.

(b)To be ready; to prepare to act; to have come to a decision: *sisesihambà kaloku*, we are ready to walk, i.e. in the act of walking; *masesihambà siye kwa-Kàma apò*, let us now go even unto Kama's place; *makaseleba sicaka*, let him rather be a servant.

2. *aux. verb. part.* for *sa* "still, etc.," see *Sa 4.*

Se, *adj.* On the other side, out of sight; loc. *ese; into esese*, that which is out of sight; hence secret.

Ngasese or **ese,** *adv.* On the other side of something in the distance: *ngasese* or *ese kwalonkalo,* on the other side of that ridge; hence, secretly: *hlala ngasese,* stay out of sight; *batêtâ ngasese,* they spoke secretly; *hambâ ngasese kwakê,* go without his knowledge.

i-**Sebe,** *n.* 2. A branch of a tree, a branch of an association; a department of government. Phr. *wabeka isebe lenkau,* he screened himself. (Monkeys screen themselves behind branches).

um-**Sebe,** *n.* 6. The eyelash.

uku-**Sebenza,** *v. t.* pass. *setyenziwa.* To do or perform work; to work, toil; to perform any operation or service: *wosebenza ntonina, seyipêlile imali yakô?* what work will you do when your money is gone? fig. to act or operate as medicine; to use: *abo basebenzayo ngelihlabati,* those that use this world.

um-**Sebenzi,** *n.* 1. A workman, labourer.

i-**Sebenzi,** *n.* 2.
um-**Sebenzi,** *n.* 6. } Work, workmanship, labour, operation, service, pursuit, occupation: *ndifuu'umsebenzi,* I am looking for work; usefulness for work, worth: *izembê linomsebenzi walo,* the hatchet is useful; *alinamsebenzi,* it is useless; *umntu ongenamsebenzi,* a useless, worthless, naughty person.

int-**Sebenzo,** *n.* 3. Operation, work, business; also that for which one works, wages.

u-**Sebenzo,** *n.* 5. Working.

uku-**Sebenzela,** *v.* To work for or on account of: *wandisebenzela,* he laboured for me.

—**Sebenzisa,** *v.* To make, cause, or compel to work; to give work, employment to one; to help to work; to use: *silisebenzisa iliziwi,* lit. we make the word work, i. e. we use it.

um-**Sebenzisi,** *n.* 1. (a) Fellow-labourer. (b) Employer.

uku-**Sebenzisana,** *v.* To work together with: *u-Yonatan usebenzisene no-Tixo namhla,* Jonathan hath wrought with God to-day.

um-**Sebenzisani,** *n.* 1. A fellow-worker.

uku-**Sebenzisela,** *v.* To make one work for some purpose, e.g. to pay off his debts.

—**Sebenziselana,** *v. t.* To work together for: *zonke izinto zisebenziselana okulungileyo,* all things work together for good.

ukuti-**Sebevu,** *v. i.* To sit idle, like a person who is tired; = *ukutî-Kôbevu.*

uku-**Sebeza,** *v. i.* To whisper.

um-**Sebezi,** *n.* 1. A whisperer.

int-**Sebezo,** *n.* 3. and u-**Sebezo,** *n.* 5. Whispering.

uku-**Sebezela,** *v.* To whisper into the ear of.

—**Sebezelana,** *v.* To whisper together: *basebezelana ngam abanditiyayo,* those that hate me whisper together against me.

Sedwa, *adj.* 1 p. pl. We alone; see *Dwa.*

uku SEFA, *v. t.* To sift, fr. Du. zeven.

uku-**Sefeka,** *v. i.* Of material, to become worn, threadbare; of an animal, to lose its hair; = *uku-Kûtuka.*

uku-**Seka,** *v. t.* To cut or make a small furrow or ditch in a circular form as natives do when building their houses; to put under, as stones under a pot, or a foundation to support a building; to support; to make a foundation: *safika indlu yakê ingekasekwa,* we arrived when his house was not yet founded; *indlu ibisekwa pêzu kwetâla,* the house was founded on a rock.

um-**Seki,** *n.* 1. One who lays a foundation: *umseki womhlaba,* he who laid the foundation of the earth, i. e. God.

isi-**Seko,** *n.* 4. and u-**Seko,** *n.* 5. Foundation, support, base, stand.

uku-**Sekela,** *v.* To place for support: *sekela imbiza,* put something under the pot; to found on or at a certain place: *indlu isekelwa ematyeni* or *ngamatye,* the house has been founded on stones; to prop up, as a buttress against a building; fig. to support, sustain, as one in a declining state of strength; to second or support a proposal.

i-**Sekela,** *n.* 2. The second in rank: *isekela lenkosi,* the youth who was circumcised before the chief's son.

u-**Sekelo,** *n.* 5. and um-**Sekelo,** *n.* 6. = *isi-Seko.*

um-**Sekela,** *n.* 6. The posteriors.

uku-**Sekeleza,** *v. t.* To make a detour for any purpose, as pursuing game or in catching a horse, or to avoid being seen; fig. to speak in such a way as to conceal one's real thoughts; to try to obtain indirectly, not by open means, e.g. to try to obtain an office or emolument by pretending piety: *amatûba asekeleze wona ekwenzeni kwakê ngawapina?* what aims was he trying to compass in his doings? *tina apâ sisekeleze ubutyebi basemhlabeni,* we here try to obtain the worldly riches.

int-**Sekelezo**, *n.* 3. The desire to get something by indirect means.

isi-**Sekelezo**, *n.* 4. A reward, or recompense obtained in an indirect way.

int-**Sekelezana**, *n.* 3. Undergarments, leggings, greaves.

uku-**Sekemela**, *v.* To eat comfortably with a good appetite; to get fat.

i-SEKILE, *n.* 3. A sickle, fr. Eng. This imported name is displacing *i-Ẽnqga.*

Sel, Already, see *Se.*

uku-**Sela**, *v. t.* Pondo. To steal.

i-**Sela**, *n.* 2. A thief.

ubu-**Sela**, *n.* 7. Theft, thievishness: *ubusela balomntu bukùlu*, the inclination of this man for stealing is great.

uku-**Sela**, *v. t.* To drink; to absorb, empty: *sel' amanzi*, drink water; *ukusela umoya*, to get refreshed. Phr. *usela ngendebe endala*, lit. you drink out of the old cup, you use a vessel handed down to you from ancestors, *i.e.* your cattle were not taken in any war, you still possess the same cattle; you were never in any calamity.

um-**Seli**, *n.* 1. A drunkard.

i-**Sela-wayini**, *n.* 2. A winebibber.

i-**Sela-mva**, *n.* 2. One who is behind, comes after; a descendant; = *i-Velamva.*

int-**Seli**, *n.* 3. One who drinks, a drinker.

isi-**Selo**, *n.* 4. Drink, esp. Kafir-beer.

u-**Selo**, *n.* 5. Drink; drinking, as a habit.

uku-**Selela**, *v.* To drink to or for.

u-**Selelwano**, *n.* 5. A drinking-bout.

uku-**Seza**, *v.* To give or cause to drink: *hamb' uye kusez' ihashe*, take the horse to the river for a drink; to drench.

i-**Sele**, *n.* 2. Generic name for a frog.

isi-**Sele**, *n.* 4. A pit dug out in the cattle-kraal as a store for preserving mealies; see *i-Nyati.*

Phr. *ndisisisele-na?* or *ndisisisele sombinzana?* am I the mealie pit common to all? said by a person who is worried by others day after day to give them food; *isisele sombinzana sel' umbinza*, people think they have a right to steal from this pit.

um-**Sele**, *n.* 6. Ditch, trench, water-furrow, drain; orig. applied to such as were formed by natural causes; *ubèlu lomsele*, brandy.

ubu-**Sele**, *n.* 7. used as *adj.* Pit or ditch-like.

uku-**Selela**, *v. t.* To fill or cover up: *selela umgodi*, fill up the shaft; to hide: *wamselela entlabatini*, he hid him in the sand.

int-**Selelo**, *n.* 3. Filling in a hole or ditch; a suppressed matter.

uku-**Seleleka**, *v.* To be smothered.

u-**Selesele**, *n.* 5. That which is soft: *into eluselesele*, a soft, thin thing.

um-**Selu**, *n.* 6. used as *adj.* Pointed, shaped like an egg.

i-**Selwa**, *n.* 2. A calabash that has been dried and perfectly cleaned out; it is then used for holding *ama-Si.*

u-**Selwa**, *n.* 5. The calabash, when growing. Phr. *lwahlauz' uselwa*, he died suddenly.

ama-**Selwana**, *n.* 2. *pl.* A plant from which a decoction is made to relieve restriction of urine.

i-SEMA, *n.* 2. Kafirised from C. M. R. A Cape Mounted Rifleman.

i-**Seme**, *n.* 2. Kind of bustard, Du. pauw. Phr. *iseme lizalela elubala*, the bustard lays her eggs in the desert, i.e. he acts openly.

i-SEMELE and i-SEMILE, *n.* 3. Bran; fr. Du. zemelen.

i-**Sende**, *n.* 2. A testicle: *into enesende*, the masculine gender.

isi-**Sende**, *n.* 4. (a) Swelling of the testicle. (b) The mistletoe.

u-**Sendo**, *n.* 5. The flank of a beast; the flabby flesh on the ribs.

Senga, contrac. from *sekunga*; see *uku-Nga (b).*

uku-**Senga**, *v. t.* To milk a cow or any other animal; it is only used of women when it might be literally done to the girls of a village for the purpose of detecting the mother of a murdered child; *ukusenga amatùmbù*, to press out the contents of the intestines of an animal between the finger and the thumb prior to cleaning and cooking them.

Phr. *kusengwa' ikati*, it's the cat that's milked, is said of a man who has nothing at all. (Milking is one of the principal domestic duties performed by the men, and it is astonishing to observe what patience, perseverance and tenderness they show to their cows, and how docile and submissive the latter have become under their treatment). *adv. ngokusenga*, at the time of milking.

um-**Sengi**, *n.* 1. A milker; fig. a councillor of a chief.

int-**Sengwebèkwa**, *n.* 3. lit. a cow that looks round for her master as she is being milked. That which is not bona fide one's own, e.g. a cow borrowed for milking.

uku-**Sengela**, *v.* To milk for another, or into a vessel: *sengela etùngeni*, milk into the pail. Phr. *enetùnga ayisengelwa pàntsi*,

a cow which has a pail is not milked on to the ground, i.e. a truthful man cannot be overlooked.

—**Sengisa**, *v.* To cause to milk; to help in milking.

int-**Senge**, *n.* 3. The root of *um-Senge*, eaten in times of scarcity.

um-**Senge**, *n.* 6. The Cabbage-wood tree, Cussonia spicata *Thunb.*, which is largely used for brake-blocks, and whose roots are commonly eaten by the boys and, in times of scarcity, by the people generally. Two other species, C. paniculata *E. and Z.*, found in the uplying parts, and C. umbellifera *Sond.*, abundant in the Transkei, also share the same name.

ukutl-**Sente**, *v. t.* To cut into small pieces; fig. to have compassion.

uku-SENTILA, *v. i.* To keep watch, from Eng. sentinel.

i-SENTILE, *n.* 2. A sentinel.

Senu, *poss. pron.* 2 p. pl. ref. to 4 cl. sing. Your: *isaqoni senu*, your wild vine.

u-Senza, *n.* 1. A vegetable marrow. Phr. *ngumtwàlo ka senza*, it's a troublesome job.

i-SEPA and i-SEPU. *n.* 3. Soap, fr. Du. zeep.

uku-**Sesa**, *v. t.* To cause another to execute or do that which one is afraid to do, or would not like to do himself; to set aside; to cast (a jury-man); to damn. (?)

um-**Sesane**, *n.* 6. A finger-ring; a line, row; *impetù enemisesane*, a ringed worm.

Sese, see *Se*.

ama-**S'etòle**, see under *ama-Si*.

Setú, *poss. pron.* 1 p. pl. ref. to 4. cl. sing. Our: *isisimi setú*, our field.

uku-**Setúluka**, *v. t.* To slide down a sideling place or road, as a vehicle slipping down by its own weight.

um-**Setùluka**, *n.* 6. A sideling place on a road which is so sloping or steep as to endanger a vehicle's sliding down or upsetting.

uku-**Seza**, See under *uku-Sela*.

uku-**Sezela**, *v. t.* To sniff, scent, smell: *banempumlo, abasezeli*, they have noses, but they smell not.

-sha and **-she**, Termination of words formed from foreign words: *igusha*, a sheep, from Hottentot *gus*; *ihashe*, from *haas*; *bedesha* from Du. *beden*; *filisha*, from Du. *vryen*.

Shehé, *interj.* Hallo! ho!

uku-**Shenxa**, *v. i.* To move aside, out of the way; to give place, to move lower down; fig. to desert, apostatise; to become unfaithful, false: *shenxa kum*, move away from me.

—**Shenxela**, *v.* To move aside to or for: *shenxela ecaleni ume apà*, turn aside and stand here.

—**Shenxisa**, *v.* To remove a person or thing out of the way; fig. to put out of or depose from office: *washenxiswa kulendawo ebekuyo*, he was put out of the place he occupied.

um-**Shenxisi**, *n.* 1. One who removes: *njengabashenxisi bomda*, like men who remove the boundary.

uku-**Shenxisela**, *v.* To remove a thing for another, or into a certain place: *zundishenxisele lento endlwini*, remove this thing for me into the house.

i-**Sheshegu**, *n.* 2. A peculiar smell and taste which milk has in time of rain: *amasi anesheshegu*, the thick milk has a bad taste.

i-**Sheyi**, *n.* 2. Sham, deception, treachery, fraud.

u-**Shica**, *n.* 5. Toughness, closeness, strength, tenacity; as *adj.* tough: *igiya ilushica*, the handkerchief is very tough, i.e. strong.

uku-**Shicana**, *v.* To be tough: *igiya eshicenoyo*, a strong, closely woven cloth or fabric.

ukuti-**Shici**, *v. i.* To be gone, closed up, forgotten: *ilizwi litè-shici*, the word sticks in the throat; cf. *ukutl-Shinyi*.

ukuti-**Shici** and uku-**Shicila**, *v. t.* To press.

uku-**Shicilela**, *v.* To press, make an impression by pressing, hence, to press home what a previous speaker has said, to print; to iron (clothes); to oppress.

um-**Shicileli**, *n.* 1. A printer.

isi-**Shicilelo**, *n.* 4. A printing press.

uku-**Shikixa**, *v. i.* To sweep or clean up something on the floor.

Shimnci! *interj.* used by a mother when her baby sneezes: *shimnci ukùle*, sneeze and grow big.

uku-**Shinta**, *v. t.* To put by, set on one side (food, milk) for the purpose of pilfering; to purloin, keep back part of a certain thing: *kunga-nina ukuba ushinte kulo ixabiso lomhlaba?* why did you keep back part of the price of the land?

u-**Shinto**, *n.* 5. Purloining.

uku-**Shintela**, *v.* To pilfer, purloin for another; to give milk to a person when it has just been milked, or before it is poured into the milksack; to set food, etc., slyly aside for another.

ukuti-**Shinyi**, *v. t.* and *i.* To be closed, dense; to close or shut up: *inqòlowa itè-shinvi*, the corn is quite closed up, i.e. stands densely, grows luxuriantly; *intsimi itè-shinyi*, the garden is covered over with weeds; to become hard, of what was soft before (corn); fig. to hold fast with a firm grasp: *umtè-shinyi*, he held him fast.

uku-**Shinyana**, *v.* To be dense, thick, dark: *imitì eshinyeneyo*, trees with dense foliage; *amafu ashinyeneyo*, dense, dark clouds.

int-**Shinyela**, *n.* 3. Thickness, closeness, density (of smoke, etc.).

ama-**Shiqa**, *n.* 2. *pl.* The sediment or dregs of Kafir-beer.

i-**Shishini**, *n.* 2. Handicraft, handiwork, trade; a workshop.

uku-**Shishinira** and **Shishinisha**, *v. i.* To work with the hands.

ukuti-**Shixi** and uku-**Shixiza**, *v. t.* To shuffle the feet on the floor.

uku-**Shiya**, *v. t.* To leave behind; to allow to remain; to abandon, forsake: *umntwana wandishiya*, the child left me (by death); *lomfazi ushiyiwe yindoda yakè*, this woman has been forsaken by her husband; *ndashiywa ngabo*, I was left behind by them (through my going more slowly); *bebeyishiyile enye imali*, they had left some of the money (at some place); fig. *ikò indawo oyishiyileyo*, there is one point which you have omitted to state. Phr. *ushiyw'enkangala*, he is left alone; *uwashiyile pàmbìli*, he left the others behind (referring to the best runner of the *abakwètà)* and reached the water first to wash off the white clay, a very good omen for the kraal to which he belongs.

isi-**Shiywa**, *n.* 4. A woman who is forsaken by her husband.

uku-**Shiyana**, *v.* To leave, forsake, abandon each other.

—**Shiyanisana**, *v.* To vie with each other: *bashiyanisana ngokubaleka*, they tried to out-run each other.

—**Shiyeka**, *v.* To be left: *azi kuza kushiyeka wupìna ngoku?* who will remain now?

—**Shiyela**, *v.* To leave for; to let remain for another: *ndishiyele igwada*, leave some snuff for me; to leave to; to commit to the care of: *wamshiyela umntwana wakè kum*, he left his child to me; to bequeath: *ubawo wandishiyela inkomo ezininzi*, my father left me many cattle.

int-**Shiyelane**, *n.* 3. A remnant.

uku-**Shiyelela**, *v.* To leave for.

—**Shiyisa**, *v.* To cause or make to remain behind; to cause to forsake, desert; to compel to leave.

—**Shiyisela**, *v.* To out-do another in competition; to win in racing or running: *wandishiyisela ngokumisa imali*, he made me leave off bidding by offering more money; *u-John wamshiyisela u-James ngamendu*, John outran James.

—**Shiyiselana**, *v.* To vie, compete with each other; to out-bid each other, (when two suitors for a girl drive their cattle into the kraal of the girl's father, and out-bid each other by offering always more and more cattle).

i-**Shiyi**, *n.* 2. The eyebrow of the human eye; fig. *unamashiyi*, he is proud, haughty.

int-**Shiyi**, *n.* 3. A wrinkle on the forehead.

int-**Shiyongo**, *n.* 3. One who looks with half-opened eyes; a proud, angry person.

ukuti-**Shizalala**, *v. i.* To be indifferent, superficial.

uku-**Shoba**, *v. t.* To abuse, revile, curse.

i-**Shoba**, *n.* 2. Abuse, sham, pretext; the resemblance, shadow or picture of a thing, not the reality.

i-**Shologu**, *n.* 2. An accident or hurt, supposed to be caused by the *um-Shologu*; evil dreams sent by the spirits; a bugbear, obsessing and evil idea, haunting and evil tradition: *ishologu lolwaluko*, the obsessing and evil tradition of circumcision.

isi-**Shologu**, *n.* 4. Evil things and practices, devilish arts.

um-**Shologu**, *n.* 6. The ghost of a deceased person; the spirit from whom any evil occurrence is supposed to originate; nightmare.

ubu-**Shologu**, *n.* 7. State or condition of evil causes; evil spirits.

Shoqolo, *adj.* Very sour.

i-**Shoxa**, *n.* 2. Ashes; fig. a small remnant of people who have lost everything.

ukuti-**Shoxe**, *v. t.* To hollow out by burning.

Shu! *interj.* of pain; *shu!* how hot it is!

ukuti-**Shu**, *v. t.* To carry away a large number of things.

uku-**Shuba**, *v. i.* Of a calf, to suck out the milk from the cow almost to the last drop: *amankonyana ashubile*, the calves have sucked all the milk. Em. = *uku-Gqiba*, to make an end, to finish: *ndishubile*, I have finished.

—**Shubela**, *v.* To suck out the last drop from.

—**Shubisa**, *v.* To cause to suck out.

isi-**Shuba**, *n.* 4. The apron worn by women at the time of their seclusion; fig. a very dirty, disgusting thing.

uku-**Shubela**, *v.* To cover with the *isi-Shuba*.

uku-**Shukuma**, *v. i.* To move, stir, shake: *umti uyashukuma,* the tree moves from side to side, is not fixed but loose; fig. *inkomo isashukuma ayikafi,* the cow still moves, is not yet dead.

int-**Shukumo**, *n.* 3. Movement, a shaking, an earthquake.

uku-**Shukumela**, *v.* To move towards.

—**Shukumisa**, *v.* pass. *shukunyiswa.* To move about, shake; to cause anything to move: *umti uyashukunyiswa ngumoya,* the tree is shaken by the wind; fig. *mshukumise oleleyo,* shake up the sleeper.

—**Shukumisana**, *v.* To move or shake each other.

isi-**Shumane**, *n.* 4. An old maid; a man who has no sweetheart.

uku-**Shumayela**, *v. t.* To proclaim, publish, declare, report, give or narrate the news, deliver a set speech; to preach, evangelise: *uyalishumayela ilizwi lika-Tixo,* he preaches the word of God.

um-**Shumayeli**, *n.* 1. Evangelist, preacher.

int-**Shumayeli**, *n.* 3. A good speaker, fine speaker.

int-**Shumayelo**, *n.* 3. Declaration, address, speech, sermon.

uku-**Shumayeza**, *v.* To cause to hear; to make others acquainted with the news or Gospel; to preach, etc., to others: *abantu bayashunyayezwa ilizwi lika-Tixo,* the word of God was preached to the people.

int-**Shumayezo**, *n.* 3. A proclamation.

uku-**Shumayezana**, *v.* To preach to one another.

i-**Shumi**, *n.* 2. Ten, as an abstract number: *amashumi amabini,* twenty; *amashumi asibôzo,* eighty; *amadoda alishumi,* ten men. The tenth: *umnyaka weshumi,* the tenth year.

isi-**Shumi**, *n.* 4. A tenth part, a tithe.

uku-**Shumpula**, *v. t.* To twitch or pinch the flesh of another.

ukuti-**Shunqe**, *v. i.* To break off, as a wasp's sting in one's flesh.

isi-**Shunqe**, *n.* 4. The piece which has been cut off in blunting a point: *isi-shunqe somnwe,* the finger-joint which has been cut off. (It is a custom of the Tembu tribe to cut off the first joint of the little finger of girls).

isi-**Shunqana**, *n.* 4. A short thing or person.

ukuti-**Shunqu** and uku-**Shunquka**, *v. i.* To be broken off short or suddenly.

uku-**Shunqula**, *v. t.* To break off short anything one holds or keeps in the hands.

isi-**Shuqu** and isi-**Shuqulu**, *n.* 4. A big bundle.

uku-**Shuqungana**, *v.* To beat one another.

Shush! *interj.* = *Shu!* It is very hot!

Shushu, *adj.* Hot: *amanzi ashushu,* hot water; euph. drunk.

ngokushushu, *adv.* Hotly.

ubu-**Shushu**, *n.* 7. Heat.

ukuti-**Shwa**, *v. i.* To be angry: *ubuso bakè butè-shwa,* he looked angry.

ili-**Shwa**, *contrac.* i-**Shwa**, *n.* 2. Misfortune, mishap, disaster, calamity, loss, damage: *ilishwa likashwakazi,* the greatest misfortune. Phr. *ishwa lomkluzi wamanqina,* lit. misfortune of soup made of shanks and feet, (which is lightly esteemed); i.e. a person who never does well, but always gets into scrapes; or it's bad luck.

ubu-**Shwa**, *n.* 7. Goud-bloem, Venidium arctotoides *Less.*, a medicinal plant with yellow flowers, used for wounds and sores.

uku-**Shwabakatèla**, *v. i.* To eat up at once, in one mouthful.

uku-**Shwabana**, *v. i.* To dry up; to wrinkle, shrink together into folds, wither, pucker up (applied to things which were in a fresh or wet state): *isikùmbà sishwabene,* the skin has shrunk; to grow together (wounds and limbs); to contract, have cramps, when the limbs get benumbed; to become palsied.

—**Shwabanisa**, *v.* pass. *shwatyaniswa.* To cause to wrinkle or dry up like a dry leaf; to cause (cloth) to shrink, or birds' feathers to cleave together.

int-**Shwabaniso**, *n.* 3. A withering up; that which has shrunk up from being withered; a withered limb.

uku-**Shwabula**, *v. t.* pass. *shwatyulwa.* To curse, execrate, revile; to wish that somebody or some thing may get into danger or trouble. (It is done by women when angry in a nude state).

int-**Shwabuli**, *n.* 3. One who imprecates, curses.

isi-**Shwabulo**, *n.* 4. A curse, imprecation.

uku-**Shwabulela**, *v.* To bind oneself or another by a curse: *lomntwana washwatyulelwa nguyise ukuze angabi yonto,* this child was cursed by its father, so that it might be useless.

int-**Shwabulelo**, *n.* 3. A curse.

uku-**Shwabulisa**, *v.* To make or cause one to curse, etc.

isi-**Shwabuliso**, *n.* 4. A curse, etc., caused by another person.

ukutl-**Shwaca**, *v. i.* To be sullen; to keep silence when spoken to.

u-**Shwaca**, *n.* 5. Insolence, defiance, refractoriness.

uku-**Shwaceka**, *v.* To be sad, heavy, sorry, doleful.

ukutl-**Shwaka**, *v. i.* To disappear suddenly; *batè-shwaka*, they suddenly disppeared, were lost; they are gone, done for; *into yam yatl-shwaka*, my thing got lost.

uku-**Shwama**, *v. t.* (a) To celebrate the eating of the first-fruit of the year at the chief's kraal at the time appointed by the chief of the tribe.

This is a national custom. Formerly no individual dare eat of the first-fruit of his garden before this festivity had taken place. To it the people brought their first-fruits of maize, etc. A bull was killed by sheer bodily force, without the use of any weapon, and its gall was drunk. The meat was not touched by the men, but given to the boys or burned by fire, and a calabash was crushed beneath the feet of the chief: *inkunzi yokushwama*, the bull for opening the festivity; *iselwa lokushwama*, the calabash for opening the festivity; *inkosi ishwamile*, the chief has proclaimed the eating of the new fruit of the year.

(b) Of a doctor, to open or proclaim the commencement of a feast by his eating first a roasted piece of meat.

(c) Of a lying-in woman, to eat the first piece of meat; or of a newly-married couple, to eat the first piece of meat together.

v. i. To begin to see results.

uku-**Shwamela**, (Tembu), = *uku-Shumayela*, to proclaim.

uku-**Shwampalaza** and **Shwampilza**, *v. i.* To speak incorrectly.

ama-**Shwamshwam**, *n.* 2. *pl.* Useless things.

i-**Shwangusha**, *n.* 2. A very great misfortune or calamity; cf. *ili-Shwa.*

uku-**Shwankatèla**, *v. t.* To grab at everything; to gather or take together in one; to comprehend, comprise in one.

ukutl-**Shwaqe** and **Shwaqeshwaqe**, *v. i.* Of a wagon pole, etc., to be broken clean off: *ange angembà amadoda, shwaqe ulugxa,* as soon as they began digging, snap went the stick.

uku-**Shwaqa**, *v. t.* To break: *uyabashwaqa abazinyatl engagocagocanga*, he breaketh in pieces mighty men without inquisition.

um-**Shwaqi**, *n.* 1. One who talks incoherently, talks for talking's sake; = *um-Loqi.*

isi-**Shwayimbàna**, *n.* 4. A desolate person, usually a woman, who sits brooding and grieving over difficulties; one in a state of dejection or alarm: *umzi sel' usuke wazishwayimbàna ngento engaziwayo engene lomntu*, the whole village became quite alarmed owing to the strange behaviour of that person; grievance; that which is very poor, miserable, full of wrinkles.

uku-**Shwekela**, *v. i.* Em. Of the sky, to get dark, cloudy, overcast.

uku-**Shwenca**, *v. i.* To fade. = *uku-Tshwenca.*

ukutl-**Shwenye**, *v. i.* Of leaves, to wither and fall; cf. *uku-Ntshwenya.*

int-**Shwenya**, *n.* 3. A withered, dried up thing; old, flabby meat.

uku-**Shweshwa** (Em. **Shwesha**,) *v. t.* To marry without *u-Duli*, i.e. to take a concubine.

i-**Shweshwe**, *n.* 2. A concubine (one who lives with a man, enjoying all the privileges of a wife, but whose children are illegitimate).

u-**Shwesho**, *n.* 5. Marrying without *u-Duli.*

ubu-**Shweshwe**, *n.* 7. Concubinage.

Si, (a) *pron. subj.* of 1 p. pl.: **si**yakwèla, we are riding; and of 4 cl. sing: *isitya* **si**zele, the vessel is full.

(b) *pron. obj.* of the same classes: *bayasifuna*, they look for us; **si**lumeke *isibane*, light the candle.

(c) Copula and cause of the same classes: *sitl*, it is we; *oku kwenziwe* **si**tl, this was done by us; **si**so, it is it *(isitya*, vessel); *sapùlwa* **si**sicaka, it was broken by the servant.

(d) *Si* is inserted before stems of monosyllabic verbs in the Pres. Participle and its compounds: *ndisiza*, I coming.

Si! *interj.* of surprise, or of feigned and sarcastic admiration.

ama-**Si**, *n.* 2. *pl.* Fermented milk, as used for food by the natives. It is kept in a calabash into which the successive milkings from the cow are poured direct; after each addition of fresh milk the calabash is well-shaken and then put aside to allow fermentation to go on. When the *amasi* is served out as food, care is taken to leave sufficient

in the calabash to ferment the next supply of fresh milk. Fig. *amasi omhlontlo*, brandy. ama-**S'etôle**, Red milkwood, Mimusops obovata *Sond.*

isi-**Si**, *n.* 4. Great smoke, vapour, steam from a smoking pipe or fire.

ulu-**Si**, contrac. u-**Sí**, *n.* 5. Vapour, steam. *adj.* Light brown (not yellow or black).

um-**Si**, *n.* 6. Smoke of fire.

ubu-**Sí**, *n.* 7. Honey: *lento ilubusi*, this thing is sweet as honey.

u-**Siba**, *n.* 5. Plur. *intsiba.* A quill feather, out of the wing or tail of a bird, as opposed to a downy feather, which is *ub-Oya*; a prominent tuft of hair on the forehead; fig. a pen. Phr. *simile intsiba*, lit. the quills have grown with us, i.e. it goes well with us again, we are reviving (after hunger, sickness, sorrow); *ukubeka usiba = uku-Hlolela*; *usiba lwempofu*, hydrocephalus.

u-SIBALI, *n.* 1. Brother-in-law; also a term of address between young men, fr. Du. zwager.

u-**Sibanisibani**, u-**Sibaningeshe**, u-**Sibanizeshe**, *n.* 1. Mr So-and-so.

Sibe, *aux.* of compound tenses. (a) 1 p. pl.: *sibe sitândaza*, (contrac. *besitândaza*) we were praying. (b) 4 cl. sing.: *isitya (si-)besingafunyanwanga*, the vessel had not been found; see *uku-Ba I 2 (a).*

um-**Sibe**, *n.* 6. A kind of tree.

uku-**Sibeka**, *v. t.* To turn down a thing on its face; to prostrate; *ukuzisibeka*, to fall prostrate.

—**Sibekeka**, *v.* To be turned down; fig.: *kunga-nina ukuba usibekeke, mpêfumlo wam?* why art thou cast down, my soul?

—**Sibekekisa**, *v.* To cause bowing down.

—**Sibekela**, *v.* To put or turn down a cover on a thing: *sibekela imbiza*, put the lid on the pot; fig. to close the eyes or press them together; to become overcast: *izulu lisibekele*, the sky is overcast, cloudy; to eclipse; fig. to conceal or hide words.

—**Sibekelisa**, *v.* To cause the sky to be overcast: *ulosibekelisa izulu ngamafu*, who covereth the heaven with clouds.

uku-**Sicelela**, Em. = *uku-Shicelela.*

SIDA! *interj.* fr. the Du. zie daar!

um-**Sidlane**, *n.* 6. A kind of acacia.

isi-**Sihla**, *n.* 4. A blemish, scar, mole; dirt sticking round the mouth of suckling children; fig. a moral blemish.

ukuti-**Sihli**, *v. i.* To be pitchdark: *kumnyama sihli*, it is pitchdark.

int-**Sihlo**, *n.* 3. (a) That which comes and goes unnoticed, unregarded. (b) The caper-bush, Capparis citrifolia *Lam.*, used as a medicine for gall sickness; used also by witchdoctors as an emetic, when a person is supposed to be bewitched, and as a charm in war to render a person invisible or to enable him to escape detection; thrust into the thatch over the door of the hut, it is supposed to ward off lightning.

u-**Sihlongonya**, *n.* 1. A poor person.

uku-**Sika**, *v. t.* To cut with a sharp instrument; to cut off; to attack brutally, violently, after premeditation, causing the death of the innocent; to kill; fig. to cut one out; to supplant, out-do one. Phr. *ukusika inja*, orig. to hang up a dog in a tree to die there, i.e. to kill it; *ukusik'impundu*, to backbite; see also *in-Kuku.*

Used as *aux.*; always: *kusika kukôkelele ingozi*, it always leads to accidents.

um-**Siki**, *n.* 1. One who cuts or kills; a murderer; fig. a tailor.

i-**Siko**, *n.* 2. (a) Lit. a cut; fig. fashion, habit, manner, custom: *ngokwesiko* and *okusesikweni*, according to the recognised order of fitness, according to correct procedure. (b) A bad custom, allied to *u-Pûndlo*, which was modified by the chief *Sandile* and called *isiko*; applied also to circumcision.

i-**Sikwa**, *n.* 2. = *i-Siko*: *isikwa-silima*, something wrong; bad conduct which causes complaints.

int-**Sika**, *n.* 3. A pole supporting the roof in a native hut; an upright post, pillar.

int-**Sika-mbilini**, *n.* 3. Heart-rending, compassion.

u-**Siko**, *n.* 5. (lit. the cutting.) The harvest.

ubu-**Sika**, *n.* 7. The time for cutting Kafir-corn; winter; loc. *ebusika*, in winter; *kusebusika*, it is now winter.

uku-**Sikana**, *v.* To kill one another.

—**Sikeka**, *v.* To admit of cutting, to be cut; to have the quality of cutting, of being sharp: *isitshetshe asisikeki*, the knife does not cut, is not sharp; fig. *basikeka entliziyweni*, they were cut to their heart.

—**Sikela**, *v.* To cut for another: *ndisikele incâ*, cut grass for me; to apportion; fig. *bamsikela pândle*, they excommunicated him. Phr. *uyazisikela enqatêni*, he was apathetic, etc.

—**Sikeleka**, *v. i.* To be blessed, fortunate; = *uku-Sikeleleka*.

—**Sikelela**, *v.* To cut into; to notch, indent for one; to cut off (meat) for one; hence, to confer favours; to bless.

int-**Sikelelo**, *n.* 3. Lit. something cut for one; a blessing.

uku-**Sikeleleka**, *v.* To be blessed.

—**Sikisa**, *v.* To cause to cut or wound.

uku-**Sikihla**, *v. t.* To rub away (soap on clothes), = *uku-Hlikihla*.

int-**Sikihla**, *n.* 3. That which remains; the residue, very little.

u-**Sikiki**, *n.* 5. Salvia scabra *Thun.*, given as medicine to a child in the early stage of its existence every time it sucks, until the child is considered strong.

i-**Sikisiki**, *n.* 2. used as *adj.* Much.

u-**Sikisiki**, *n.* 5. used as *adj.* Just formed: *amazimbà alusikisiki*, the Kafir-corn has just formed.

i-**Sikizi**, *n.* 2. A vile thing; abomination; that which excites disgust and abhorrence.

int-**Sikizi**, *n.* 3. (1) The ground hornbill, usually called the wild turkey, Bucorvus cafer *(Schl.)*. This is a sacred bird and must not be killed; in olden days, anyone who killed an *intsikizi* accidentally was obliged to atone for his crime by the sacrifice of a calf or young ox. Should one come near a kraal or settle on a hut, it is regarded as a messenger from the spirits or from the *magqwi'a*, foretelling death.

In seasons of drought, an *intsikizi* is caught and tied alive in the river, in the belief that the river will seek relief from such an abomination by coming down in flood and sweeping the *intsikizi* away.

The booming begins before sunrise and is interpreted as a conversation between a pair of birds. The male asks *ipi impi?* (where is the enemy?) and the female replies *nantsiya* (here he is) or *nants' es' apà* (just over the hill). Or he asks *up' umhlakulo?* (where is the hoe?) and she replies *usekoyeni* (it's in the maize-crib). Or she says *ndiyemka, ndiyemka, ndiya kowetù*, (I'm going away back to my father's place) and he replies *hambà ke, kad' usitsho*, (off you go then, you've talked about it long enough).

The word is applied jokingly or offensively to a person with a shining black face: *akamnyama ngako, yintsikizi*, he's not black, he's an *intsikizi*, i.e. he is as black as coal. (2) A bug.

ubu-**Sikizi**, *n.* 7. Abomination.

u-**Sikúluma**, *n.* 1. A dumb person.

i-**Sila**, *n.* 2. Appendage of blue-buck skin on a woman's cap; lappet, sash.

int-**Sila**, *n.* 3. Dirt or filth, as on an unwashed human body; pipe-oil.

isi-**Sila**, *n.* 4. The tail of a bird or domestic fowl. Phr. *ukubambà isisila sehobe*, lit. to grasp the tail of a dove, i.e. to be disappointed; not to have one's hopes fulfilled; *isisila senkuku sibonwa mhla liqùtayo*, lit. the tail of a hen is seen on the day when it blows, i.e. a secret is discovered when there is a hot discussion.

isi-**Sila senkuku**, *n.* 4. lit. the hen's tail. A way of doing up and wearing the *qiya*.

isi-**Sila**, *n.* 4. (1) Misfortune, unhappiness, ill-luck. *adj.* Unpropitious, unfortunate: *lomfana unesisila*, this young man is unfortunate. (Said of a young man fresh from *i-Sutù*, and yet rejected by the women) (2) = *int-Sila*.

um-**Sila**, *n.* 6. The tail of an animal; *umsila mde*, the long, fat tail of the African sheep; fig. the messenger of a chief or a court of justice sent on official business; a sheriff's officer armed with authority to seize goods and chattels. (He carried as an emblem of authority a stick or rod, to which the white tail of an ox or the tail of a leopard was attached, and fixed the stick in the middle of the cattle kraal or at the door of the hut, indicating thereby to the owner, that confiscation of cattle or destruction of some kind would take place. Sometimes the messenger wore the tail tied near the knee of his right leg, or two tails, one on each leg.) Phr. *andifuni umsila*, I don't want a tail, i.e. I don't want anyone to follow me.

uku-**Sila**, *v. t.* To grind corn, etc., fine on a stone in Kafir fashion, or in a mill; fig. to smooth (a garment) or rub off any surface or coarse appearance.

um-**Sili**, *n.* 1. A grinder of corn; a miller.

uku-**Sileka**, *v.* To be easily ground: *lenqòlowa ayisileki*, this wheat will not grind well; *umgubo usilekile*, the meal has become fine.

—**Silela**, *v.* To grind for another: *wamsilela umbòna*, he ground for him; fig. to put one off with fair words. Phr. *usilelwe isidudu semfe*, lit. sugar-cane porridge was ground for him, i.e. he is disgusted, tired of something.

i-SILAR'A, *n.* 3. A slaughter-house, fr. Du. slag.

um-**Silasila**, *n.* 1. A person who timidly keeps aloof from the company of others.

uku-**Sileka**, *v. t.* To rub cow-dung on the teats of a cow for the purpose of weaning the calf from the milk: *sileka inkomo ngobulongo*, smear the udder with cow-dung; fig. not to allow one to speak.

uku-**Silela**, *v. i.* To be cut or put off, i.e. to fail to get; to lack; to be behind: *andisilele nganto*, I am not a whit behind; to be overlooked, omitted, neglected; to get short of: *basilela ekutyeni* or *kulento*, they failed to get food or that thing; *abantwana babo babesilela ekufundisweni*, their children were neglected in being taught; to be backward in a task; to be incomplete; to be wanting in something.

int-**Silelo**, *n.* 3. Failing to get; having the worse; being short of; overlooking, negligence.

uku-**Silelela**, *v.* To overlook: *basilelelwa ngemali*, they were overlooked, neglected in reference to money, i.e. payment; *akusilelelwa koku*, when he did not succeed in this.

—**Silelisa**, *v.* To cause one not to get something; to omit, neglect, slight: *basilelisa ukuhambà*, they remained behind.

i-**Siliya**, *n.* 3. Kafir-corn and beans boiled together; = *u-Qùmatana*.

u-**Silwangangubo**, *n.* 1. The eared vulture, Otogyps auricularis *(Daud)*.

int-**Simango**, *n.* 3. The Simango monkey, Cercopithecus labiatus, *Is. Geoff.*

i-**Simbà**, *n.* 2. (from *uku-Mba*) A clod or cake which can be grasped with the hand; a handful: *isimbà lobulongo*, a cake of cow-dung; *isimbà lesonka*, a cake of bread.

i-**Simbànongwe**, *n.* 2. A plant used as an emetic.

um-**Simbòti**, *n.* 6. Confusion.

uku-SIMELA, *v. i.* To rub soap on, fr. Du. smeren.

—SIMELEKA, *v.* Of soap, to lather: *isepa ayisimeleki*, the soap does not lather.

uku-**Simelela**, *v. i.* To support oneself with or to lean upon a stick in walking.

um-**Simelelo**, *n.* 6. A long stick to lean upon for support in walking; a staff.

int-**Simi**, *n.* 3. pl. *ama-Simi*. Cultivated land, a field, garden. Dim. *intsinyana*.

isi-**Simi**, *n.* 4. Many gardens or fields lying together in one place.

uku-**Sina**, *v. i.* Em. To dance. The parties form a semicircle, standing in one or more rows and making movements by drawing the body up and down and stamping with the feet on the ground, and keep time by singing during the performance.

um-**Sino**, *n.* 6. Em. Dance.

i-SINALA, *n.* 3. An educational boarding institution, fr. Eng. seminary.

i-SINALA, *n.* 2. A pupil of such institution.

ukuti-**Sinalala**, *v. i.* To be disappointed, obstructed, hindered, puzzled: *ndìtè-sinalala*, I did not know what to do.

uku-**Sinalalisa**, *v.* To bend down; to bring the full weight of a heavy stick to bear on anything, so as to cause it to bend to the ground or lie flat on the ground; to obstruct, puzzle.

isi-**Sinana**, *n.* 4. Dimin. of *isi-Sini*. That which is toothless.

u-**Sinagogo**, *n.* 1. and i-**Sinagogo**, *n.* 2. The Black-collared Barbet, Lybius torquatus *(Dumont)*, so called from its song, which is rendered at Lovedale as 'Tomato rope'.

uku-**Sìnda**, I. *v. t.* To smear the floor by hand with cow-dung: *sinda indlu*, smear the clay floor with fresh cow-dung.

This is the native mode of cleaning the hut-floor. A woman, kneeling on the floor, stretches out her hands to reach the mass of dung sprinkled with water, and, in smearing, brings it continually nearer to her. Phr. *kusindiwe*, it's pitch dark.

uku-**Sìnda**, II., *v. t.* To be beyond the (physical and moral) strength, or ability of a person; hence, to foil, master, overcome; *lomtwàlo uyandisinda*, this burden masters me, is beyond my strength, too heavy or difficult for me.

i-**Sinde**, *n.* 2. A load or burden of Kafir-corn, as much as one can carry on the head; fig. pl. excrement.

isi-**Sinde**, *n.* 4. (a) A pole, stake, side-post, (lit. that which reaches beyond the usual extent). (b) A piece of turf; a sod.

um-**Sindo**, *n.* 6. Anger, wrath arising from unusual excitement of the passions, and breaking out in scolding; dimin. *umsi-nàwana*, a little wrath.

uku-**Sindana**, *v.* Not to agree; *ukusindana kokuhambà*, heavy, difficult, hard walking; fig. to be low-spirited, melancholy, sad, sorrowful.

—**Sindaulsa**, *v.* To burden, trouble, aggrieve.

—**Sindeka** and **Sindasindeka**, *v.* To be overwhelmed; to feel oppressed under a load; to be near death: *usindekile*, he is

lying down, he is powerless through sickness, etc. *n.* 8. Burden, calamity.

uku-**Sinda**, III. *v. i.* To escape narrowly from accident or peril: *lendawo indisindile*, this matter has escaped me; *usindile!* you have had a narrow escape! *usindile ekufeni*, you have narrowly escaped death, i.e. you are safe.

—**Sindela**, *v.* To escape for: *abantu abasindelwa zinkomo*, people whose cattle escaped, i.e. were saved (from sickness).

—**Sindisa**, *v.* To cause to escape; to place beyond the reach of danger; to save, deliver, rescue from evil, danger or peril: *wasisindisa ekufeni*, he delivered us from death.

um-**Sindisi**, *n.* 1. Saviour, deliverer, rescuer.

u-**Sindiso**, *n.* 5. Salvation, deliverance.

uku-**Sindisana**, *v.* To save one another, i.e. of two tribes, to be on friendly terms.

—**Sindisela**, *v.* To cause to escape to: *sasindiselwa ethembeni*, we were saved by hope.

um-**Sindleko**, *n.* 6. Food which a woman prepares and keeps for her absent or travelling husband.

uku-**Sineka**, *v. i.* from *isi-Sini.* To grin, show the gums in laughing.

—**Sinekela**, *v.* To grin at one.

Singa, 1. *v. pref.* of Potent. mood, (a) 1 p. pl. **singa***hambà*, we may walk. (b) 4 cl. sing.: *isonka* **singa***dliwa*, the bread may be eaten.

2. *aux.* of Condit. mood, see *Singe.*

3. *pres. tense* of *uku-Nga (a) and (b).*

4. *neg. verb. pref.* (a) in dependent, relative and conditional sentences: *masilumke ukuze* **singa***lahleki*, let us take care that we do not get lost; *sigcine isitya ukuze* **singa***qèkeki*, take care of the vessel that it may not break; *utèta into e***singa***yuziyo*, you speak of a thing which we do not know; *singa-(singe-)* or *nge***singa***fòri*, we should not murmur; *isibane nge***singa***cinywa*, the candle should not be extinguished.

(b) Before *ka, kò* and *na, singa* becomes *singe*: *ndafika* **singe***kalungiswa isitèbe*, I arrived before the table was spread; *nditètà isifo e***singe***nakupiliswa*, I speak of a sickness which cannot be healed; *funa isitshetshe e***singe***kòyo*, look for the missing knife.

uku-**Singa**, *v. i.* To look steadily and fixedly in one direction, at one point: *ndazisinga inyosi apò ziya kòna*, I looked after the bees, or followed the bees by looking steadily at them, i.e. I watched whither they went; hence, to proceed to a certain place: *usinga pì?* whither are you bound? *ndisinga e-Xesi*, I am going towards the Keiskama river; of bees, to swarm; fig. to fix or turn the mind particularly to one object.

isi-**Singa**, *n.* 4. The loop or noose of a small thong, with which one leg of young calves or goats is fastened; a trap, snare.

u-**Singa**, *n.* 5. Native thread made from *umsundulo*, the tendons found on the underside of an ox's shoulder-blade. It is used for sewing karosses with; hence, thread in general.

u-**Singa lwamaxègokazi**, *n.* 5. Lit. the thread of the old women; the name given to a handsome flowering shrub, Greyia flanagani *Bolus.*

u-**Singa**, *n.* 5. Wildness: *imazi inosinga*, the cow stares or runs wildly about.

u-**Singa**, *n.* 5. The grey cuckoo-shrike, Coracina caesia *(Licht.).*

um-**Singa**, *n.* 6. A current, stream of water; a swarm of bees; *umsingakazi*, a very powerful current.

uku-**Singasinga**, *v.* To gaze about in all directions; to observe things attentively; to be on the alert.

—**Singasingisa**, *v.* To follow a swarm of bees by continually looking after them, = *Singa.*

—**Singela**, *v.* Used only in the form *ukusingela pàntsi*, to curse, ban, devote: *yonke into esingelwe pàntsi*, or *esingelwe kuye, yingcwele*, every devoted (banned) thing, or every thing devoted to him is holy.

isi-**Singelo-pàntsi**, *n.* 4. A curse, ban.

uku-**Singisa**, *v.* To direct (one's attention) towards a certain place; to go towards: *xa besisingise entabeni*, when we turned towards the mountain. Em. *bamsingisa pàntsi*, they banned him.

—**Singisela**, *v.* To direct one, draw one or one's attention to a certain object: *isono samsingisela ezantsi*, sin drew him down, degraded him.

Ngokusingisele, in reference to, about, concerning, as regards: *ngokusingisele kwelakwa-Xòsa*, concerning Kafirland.

int-**Singiselo**, *n.* 3. Aim, purpose, drift.

i-**Singata**, *n.* 2. A soldier.

uku-**Singatà**, *v. t.* perf. *singetè.* To take or carry (a child) in the arms; to take into one's arms a child sitting on one's lap: *umntwana usingatwà ngunina*, the child is folded in its mother's arms.

—**Singatisa**, *v.* To cause, assist, help to take or put a child in the arms; to place it in the arms of another: *umntwana uyasisingatisa kunina*, the child clings to its mother.

Singe, 1. *neg. verb. pref.* of Potent. mood, contrac. from *asinge*. (a) 1 p. pl. : **singetèti**, we may not speak. (b) 4 cl. sing.: *isonka* **singe***dliwa*, the bread may not be eaten.

2. *aux.* of Condit. mood (a) **singe-***(singa-)* or **nge***sisiva*, we would listen.

(b) **singe-***(singa)* or **nge***sidliwa isonka*, the bread would be eaten.

uku-**Singila**, *v. t.* To gather weeds and throw them away; fig. to collect with difficulty; to get by begging.

um-**Singizane**, *n.* 6. A kind of grass of which boys make straw hats.

um-**Singomzane**, *n.* 6. Toddalia natalensis *Sond.*

Si-ni? si-ni-na? kusi-ni? *interrogative.* Which of two alternatives: *wapùma pina, ezulwini, ebantwini, si-ni-na?* whence came he, from heaven or from men? *uyavuma, akuwumi, kusi-ni-na?* do you consent or do you refuse? which of the two?

ama-**Sini**, *n.* 2. *pl.* The gums.

int-**Sini-menyo**, *n.* 3. Dissembled laughter.

isi-**Sini**, *n.* 4. An opening between the front teeth; see *isi-Sinana.*

u-**Sini**, *n.* 5. The gum, usually in plur. *intsini*, the gums of the mouth; fig. a grinning by which the gums are exposed; laughter: *akanalusini*, he does not smile; *wafa yintsini*, he split his sides with laughing; *uyasibulala ngentsini*, he sends us into fits of laughter; *lento yentsini*, that which is derided, the object of laughter; *bamwa ngentsini*, they derided him.

ukuti-**Sinini**, *v. i.* To show the teeth: *amazinyo akè atè-sinini*, his teeth are prominent.

Sinika! *interj.* Tell us what you have seen! (said by the *impi* to the sentinels or guards).

Sinje! *interj.* Of threatening. Woe! *Sinje usenjenjè-nje!* Woe that you have done so!

um-**Sino**, A dance, see *uku-Sina.*

uku-**Sintinza**, *v. t.* To belabour with the butt end of a gun.

um-**Sintsi**, *n.* 6. The Kafir-tree, Erythrina caffra *Thunb.*; its flowering serves as one of the signals for sowing Kafir-corn and maize. The red seeds are worn as beads round the neck.

Eyomsintsi, the month of September.

um-**Sintsana**, *n.* 6. The dwarf Kafir tree, E. humeana *Spreng.*, used as medicine for scrofula.

um-**Sintslia**, *n.* 6. The coccyx of men.

uku-**Sinya**, *v. i.* To wear off or away, as the teeth from old age: *amenyo asinyile*, the teeth are worn off; to become blunt: *isitshetshe sisinyile*, the knife is blunt; to wane, diminish, lessen.

—**Sinyeka**, *v.* To be wearing away; to be worn away or out of use by old age; fig. to die.

—**Sinyisa**, *v.* To make short, blunt, etc., by filing or rubbing, as the teeth of a saw.

int-**Sinyana**, dimin. of *int-Simi.*

um-**Sipà**, *n.* 6. A sinew, tendon, ligament, nerve.

um-**Sipàne**, *n.* 6. Cluytia pulchella *Mull.*

uku-**Sipùla**, *v. i.* To run away all at once; to pull up a plant by the roots.

u-**Sipobana** and u-**Sipotyana**, *n.* 1. The hole in the pelvic bone for the articulation of the femur.

Siso, *Copula* and Pron. Cause, 4 cl. sing. It is it, or by it; see *si (c)* and *so 1 (b).*

u-**Siso**, Night revelry; see *uku-Sa I.*

uku-**Sità**, *v. t.* To bring the milch-cow, milk-sack, and corn for food, together with horses for riding and sport, to the marriage feast; hence, to feast: *kwasitwà ngotywala*, they feasted on beer.

um-**Sitò**, *n.* 6. A festival; a meeting for pleasure, dancing and sport of several days' continuance, as a wedding festival, or exhibition.

uku-**Sità**, *v. t.* and *i.* To shade, hide, shelter, screen from view; to intercept the vision: *indlu iyandisità*, the house intercepts my view; *uyandisità*, you stand in my light; hence, to cover, protect, screen from cold, etc.: *ingubo yam isitile*, lit. my garment screens from cold, i.e. is warm, comfortable; *indlu isitile*, the house is sheltered, i.e. warmly situated; *izulu lisitwà ngamafu*, the sky is covered, dark with clouds; fig. to be hid from: *iliswi lakè lindisitile*, his word darkened my mind, i.e. it was hid from me, I did not understand it.

i-**Sitè**, *n.* 2. Covert, secret place, hiding place; a secret.

int-**Sitò**, *n.* 3. Protection; warmth.

uku-**Sitàkaia**, *v.* To be very obscure; to be entirely screened; to be lost to view: *ilauga lisitàkele*, the sun is covered, i.e. is very obscure.

int-**Sitàkaio**, *n.* 3. That which is hidden, secret,

uku-**Sitéka**, *v.* To be in the shade, intercepted by something; to be obscure, sheltered, covered, hidden (by clouds or smoke): *inkomo ibisitékile kulendawo*, the cow was hidden in that place, did not appear to me; fig. *lendawo isitékile kum*, this point is obscure to me, I cannot properly comprehend it.

—**Sitéla**, *v.* To hide away purposely from one or in a certain place: *ndakusitéla*, when I got out of sight; *intaka isitéle encéni*, the bird has hidden away in the grass; *indlu isitélwe yinduli*, the house is hidden by the hill; *uyandisitéla*, you are in my way, you hinder me; *kusitéle kukufa u-Nantsi*, So-and-so has been hidden by death, i.e. has died; fig. *ilizwi lakò lindisitéle*, your word is hidden from me, I cannot understand it.

int-**Sitélo**, *n.* 3. A secret.

uku-**Sitélana**, *v.* To be out of each other's sight.

—**Sitélisa**, *v.* To cover, hide, shelter; to protect from.

isi-**Sitéliso**, *n.* 4. A screen.

uku-**Sitélisela**, *v.* To hide from: *ubusitélisela-nina ubuso bakò?*, wherefore hidest thou thy face?

—**Sitisa**, *v.* To cover over and impart heat to a needy child by placing it in one's bosom.

uku-**Sitànisa** and **Sitànisela**, *v. t.* To pervert words, cheat, impose upon, to defraud of wages; cf. *uku-Qùtànisela* and *uku-Satànisa*.

Siti, *pron.* Copula and Cause I p. pl. It is we, or by us: *ihashe lifunyenwe siti*, the horse was found by us; see *Si (c)* and *Ti*.

um-**Sitshana**, *n.* 6. Smal-blad, Maba natalensis *Harv.*

u-**Sitwayi**, *n.* 5. Mange (medical term). A kind of sickness among cattle, by which they get covered with scurf and with lice and ticks and lose their hair. The name is also applied to the year 1885 when, in a very severe winter, mange became very prevalent.

u-**Siyazi**, *n.* 1. from *uku-Azi*. One who knows; = *i-Gqira*.

uku-**SIZA**, *v. t.* To feel a keen sympathy with, and a yearning to help, assist, succour, aid a person in destitute or sorrowful circumstances; to save, rescue from an attack, take in an attacked person; to refresh, comfort. Phr. *omasiza mbùlala*, people who help and afterwards turn and kill (rob) you, i.e. who protect with one hand and kill with the other; said of the Colonial forces under Lord C. Somerset, who in 1818 during the war of *Tùtùla* assisted the Gaikas against the combined forces of Ndlambe and the Gcaleka chiefs, but took the captured cattle as compensation for their own trouble and loss of life.

int-**Siza**, *n.* 3. Help, assistance, salvation: *lento inentsiza*, this thing is beneficial, wholesome, salutary.

u-**Siza**, *n.* 5. That which is salutary, beneficial, helpful: *lento ilusiza*, this thing helps; benevolence.

u-**Sizana**, *n.* 5. pl. *intsizana*. An object of pity; a poor, miserable, indigent person: *ndilusizana*, I am in a miserable, wretched, pitiable condition; *intsizantsizana*, the most miserable, afflicted persons.

u-**Sizi**, *n.* 5. Sympathetic sorrow, sympathy, grief, compassion; the yearning of the heart to help: *ndibetwà lusizi ndakubona isifo sakò*, or *ngenxa yakò*, I feel sorry when I behold your affliction, or on your account, I sympathize with you; pl. *intsizi*, affliction, suffering, pain, grief; *unentsizi*, he feels pain in his heart.

u-**Sizo**, *n.* 5. pl. *intsizo*. Help, assistance, succour, remedy.

int-**Sizwa**, *n.* 3. The young soldiers of the Pondos who have not yet obtained wives, but must be helped to get them.

uku-**Sizakala**, *v.* To receive help; to be well helped, assisted, etc.: *basizakala ngamazwi akè*, they received help from his words.

—**Sizeka**, *v.* To be getting assistance; to be assisted, cured, refreshed.

—**Sizela**, *v.* To pity, have compassion on; to help.

um-**Sizi**, *n.* 6. The black crust on the outside of a pot; any black substance got by burning and pounding, whether in powder or liquid form, as ink, gunpowder, etc.

uku-**Sizila**, *v. t.* from the old *causative* of *uku-Sila*. To rub corn and other grain from the ear with a stone; to crush or pound rushes, or a shield (to make it strong) with a stone or piece of wood; to rub against, as a wheel against a stone; to iron linen, etc. Em. To tread under the feet and crush a worm, snail; to rub off with the feet, as the rust on needles.

isi-**Sizilo**, *n.* 4. A harrow.

um-**Sizilo**, *n.* 6. That which is rubbed out or crushed by moving a stone, etc., over it; the track or mark left by a wagon wheel on the ground.

So, 1. *poss. pron.* 4 cl. sing. Its: *isiciko* **saso** *(isitya)*, its (the vessel's) lid; *abantu* **baso** *(isizwe)*, its (the tribe's) people, and so on through all classes; emphatic: *esa***so** *isiciko*, its own lid; *aba***so** *abantu*, its own people. It is used (a) with prep.: *yik' amanzi nga***so**, draw water with it (the vessel); *ndina***so** *(isono)*, I am with, i.e. I have, sin; *kubeke ukutya pèzu kwa***so** *(isitèbe)*, put thę food on it (the eating-mat).

(b) With the Copula and Cause 4 cl. sing.: *si***so**, it is it, by it; *wabùjiswa si***so** *(isifo)*, he died from it (sickness); see *Si (c)*.

2. *pron. subj.* of the Condit. future: (a) 1 p. pl.: **so***pèka*, we will cook. (b) 4 cl. sing.: *isibane* **so***cima*, the candle will go out.

3. Contrac. of *sayi*: *ndiya kude, andi***so***kubuya*, I go far away, I shall never come back; *apò ndinga***so***kubonwa ngumuntu*, where I shall no longer be seen by anybody.

u-**SO**, contraction of *nyise wo-* 'the father of'. A prefix of cl. 1. corresponding to *u-No*, but of much more restricted use. It is the male personifying prefix, and means 'the male who is associated with, or has the quality of, the thing mentioned'.

u-**Sobukòsi**, *n.* 1. The source of authority or rule.

u-**Sobulumko**, *n.* 1. lit. father of wisdom. The All-wise.

u-**Sokòtye**, *n.* 1. Nickname for a monkey.

u-**Sokwazi konke**, *n.* 1. The Omniscient.

u-**Somakòlwa**, *n.* 1. from *i-Kòlwa*. The father of believers.

u-**Somandla**, *n.* 1. lit. father of power. The Almighty.

u-**Sombawo**, *n.* 1. lit. the father of fathers. The great father, ancestor.

u-**Sombutya**, *n.* 1. A thing that is of no use, such as a broken chair or a rotten pumpkin.

u-**Somfazi**, *n.* 1. The father of the wife; a man's father-in-law.

u-**Sonantsi**, *n.* 1. The father of So-and-so.

u-**Sondoda**, *n.* 1. The father of the husband; a woman's father-in-law.

u-**Sonini nanini**, *n.* 1. The eternal, everlasting Father.

u-**Sonkazana**, *n.* 1. The father of the wife.

u-**Sozintozonke**, *n.* 1. Father of all things.

ili-**So**, contrac. i-So, *n.* 2. pl. *amehlo*. The eye: *umntu unamehlo*, may mean, the person has eyes, but more usually it means, the person has sore eyes; *unaliso linye*, he has one eye; *ndibona ngaso nye*, I see with one eye; *andimnikanga so*, I did not regard him; *andibase so*, I do not esteem them; *impahla yakè iyapèla, kuba ayinamntu uyise iso*, his stock is going to die, for nobody cares for it; *amehlo abomvu*, red, i.e. eager, earnest eyes; fig. one who watches over or is in charge of a place or district in a representative capacity; *iliso lomzi*, the Town Council.

Phr. *ndilènga amehlo enu*, I buy your eyes, said to one who keeps staring at a person, i.e. don't stare at me.

ili-**So**, *n.* 2. Plur. *amasò*. A large round white bead, so named from resembling the eyeball.

ili-**So lenkosikazi**, *n.* 2. A creeping plant with large, fleshy leaves, as large but not so thick as those of the prickly pear.

ubu-So, *n.* 7. The face, countenance: *ubuso babo*, their faces; *ebusweni bam*, in my face, presence, before me; the surface of anything (earth, water, etc.).

um-**So**, *n.* 6. The dawn of day, etc., see under *umn-Sa I*.

um-**Sobo**, *n.* 6. The deadly nightshade, Solanum nigrum *L.*; used as medicine for ringworm.

um-**Sobosobo**, *n.* 6. The fruit or berries of the *um-Solo*.

Sodwa, *adj.* ref. to 1 p. pl. We alone; we only; and 4 cl. sing.: *isibane sodwa*, the candle alone; see *Dwa*.

uku-**Soka**, *v. t.* To install circumcised lads into manhood by giving them presents when they come out from their seclusion *(esutwini)* and are publicly acknowledged as men by the assembly of men: *etè lempahla ndandiyisokwe ngu-Matà*, bring me these things I was presented with by Mata.

i-**Soka**, *n.* 2. A young, unmarried man, a bachelor; *usokadala*, an old bachelor.

ubu-**Soka**, *n.* 7. Bachelorhood, celibacy.

i-**Sòkò**, *n.* 2. An established general mode of action which obtains in a community; *isoko somzi*, the established custom of a place; *isoko lentetò lifutshane*, the custom of the speech is short, i.e. the speech is always short; a peculiar, familiar, custom, = *i-Siko*.

Em. A stone put under a pot in cooking; hence, a tripod.

uku-**SOLA**, *v. i.* To feel a dislike to a person or thing; to be dissatisfied, discontented with, so as to reject the company of a person; to look sulky; to pout, grumble

wandivola ngomsebenzi wam, he grumbled about my work; *usoliwe ngumlambò*, the river is dissatisfied, angry with him, (said when one gets a rash by crossing a river or after bathing); to accuse another of stinginess and niggardliness; to blame, find fault with; to reprove, disapprove of: *wazisola ngokwakè*, he blamed himself, i.e. he regretted.

um-**Soli**, *n.* 1. One who finds fault with everything; one who blames another, grumbles, looks gruff; a grumbler.

isi-**Solo**, *n.* 4. Blamefulness.

um-**Solo**, *n.* 6. Rash: *umntu unomsolo*, a person with a rash or eruption on the skin (attributed to the river).

um-**Solo womlambò**, *n.* 6. Matricaria nigellaetolia *D.C.*, a medicinal plant used for rash.

uku-**Soleka**, *v.* To be blameworthy: *umntu ongasolekiyo*, a blameless man, one without reproach.

uku-**Solela**, *v.* To find fault with for (a reason): *usasolela-nina?* Why does he still find fault?

Soloko, *adv.* Always, see *Oko*.

i-**Soloko**, *n.* 2. Something usual, to which one is accustomed.

i-**Solokotyo**, *n.* 2. Appendage, etc., = *i-Solotya*.

u-SOLONTSI, *n.* 1. The sweet pumpkin introduced into South Africa from Ceylon. (Kafirised from the English Ceylon).

uku-SOLOR'A, *v. i.* To be solicitous, concerned; to make as if searching for something lost; fr. Du. zorgen.

i-**Solotya**, *n.* 2. Any ornament which hangs on a dress like a fringe; the tail or appendage of a head-dress; a sash, scarf; the corner of a shawl; fig. refinement of speech; trifles; small matters.

uku-**Soma**, *v. i.* To speak a foreign language; to tell stories, folk-tales.

int-**Somi**, *n.* 3. A fable, story, tale, piece of folk-lore. (The folk-lore stories are told by the old women to their grandchildren at bed-time. If a person were to tell *intsomi* by daytime, he would develop horns!)

uku-**Sombà**, *v. i.* To be on the move.

uku-**Sombùlula**, *v. i.* To escape or slip from the grasp; to pull oneself away from the hold of another person by a twist or wrench: *ndambambà, kodwa wasombùlula esandleni sam*, I seized him, but he slipped away from my hand.

—**Sombùlulisa**, *v.* To rescue from the grasp of another by causing the person or thing to slip from the grasp.

—**Sombùlulisana**, *v.* To assist each other to slip away from the grasp of each other.

i-**Somi**, *n.* 2. The redwinged starling, Amydrus morio *L.*, so called from its cry.

Sona, *pron emphat.* 4 cl. sing. *Nàitètà sona (isono)*, I speak about it (sin); *esona sitya sikùlu*, the great vessel; *esi sesona sikùlu*, this is the great one.

uku-**Sondela**, *v. i.* To approach, draw nigh, come near: *sondelani apà*, come here.

—**Sondelana** and **Sondelelana**, *v.* To approach each other: *lento mayingasondelelani nam*, this thing must not approach me.

—**Sondeza**, *v.* To cause to approach; to bring near.

um-**Sondezo**, *n.* 6. That which is brought near (a species of offering).

um-**Sondezo**, *n.* 6. Du. Droog-mijn-keel, Scutia indica *Brogn.*

uku-**Sondezela**, *v.* To bring near to.

um-**Sondlo**, *n.* 6. A hiss, blowing jeeringly.

i-**Sondo**, *n.* 2. The lower edge of a garment, corner, selvage, lappet.

uku-**SONGA**, *v. t.* To roll up, as a coil of things; to wrap up, to fold a garment; to turn back or off; to keep off or back; to prevent: *songa inkomo zingangeni emasimini*, turn back the cattle so that they may not go into the garden; fig. to turn away a person from a purpose by persuasion: *anisayi kundisonga kulomsebenzi*, you will not dissuade me from that enterprise; *wasonga isandla kum*, he withdrew his hand from me.

—**Songana**, *v.* To be contracted, shrunken, dried, hard (a skin)?; to prevent each other.

—**Songeka**, *v.* To be such as can be folded; to be dissuaded, threatened.

—**Songela**, *v.* To fold a garment for another; to coil, wrap up for; to envelop into another thing; to turn for another person: *ndisongele inkomo*, turn the cattle for me; fig. to be resolved to do; to threaten, menace for the purpose of bringing another to consideration, or turning the mind to the object which is the cause of threatening.

n. 8. Rebuke, threatening.

int-**Songelo**, *n.* 3. Threatening, resolution.

isi-**Songelo**, *n.* 4. (a) A swaddling-band. (b) A threat, menace, resolution, determination.

u-**Songelo**, *n.* 5. and um-**Songelo**, *n.* 6. Act of threatening, menacing, resolving, determining, deciding.

um-**Songelo**, *n.* 6. A creeper with yellow flower.

uku-**Songelana**, *v.* To threaten one another.

int-**Songelane**, *n.* 3. Threatening.

isi-**Songelelo**, *n.* 4. A wrapper.

i-**Songololo**, *n.* 2. A large millipede that rolls itself up when tampered with. It is considered to have a venomous bite. A person who has the misfortune to be bitten by this creature must make a medicine of its head by smashing it and mixing it with water.

Sonke, *adj.* (a) 1 p. pl. We all. (b) 4 cl. sing.: *isonka sonke*, a whole loaf or all the bread; see *Onke*.

uku-**SONTA**, *v. t.* To form many filaments into one thread by twisting; to spin, twist a thread or rope; to do neat, artistic work.

i-**Sonti**, *n.* 2. Skilfulness; fig. sober-mindedness, virtue.

um-**Sonto**, *n.* 6. Anything twisted or spun; a thread; dimin. *umsontwana*, a fine thread. Phr. *ngumsonto onyikinyiki*, it is a wet thread which will not go into the hole for sewing the milk-sack, said of an unreliable man, a weathercock, one who serves both parties.

uku-**Sontasonta**, *v.* Of the wind, to twist off the ears of maize.

—**Sonteka**, *v.* To be fit for spinning or for twisting: *uboya buyasontek-a*, the wool twists well together.

int-**Sontelo**, *n.* 3. Rope made of *ulu-Zi*; a thong, rope or anything to pull by, as the traces in harness.

uku-**Sontelela**, *v.* To weave, plait, twist a rope.

int-**Sontelelo**, *n.* 3. That which is twisted or plaited, hence, a bracelet for the wrist, twisted of different coloured grasses, or woven of beads.

int-**Sonyana**, *n.* 3. Dimin. of *int-Somi*, used as *adj.*: Allegorical.

uku-**Sosonga**, *v. t.* To shorten a distance.

ili-**Su**, *n.* 2. The thin soft flesh on the chest: *ilisu lesibini*, the second best.

isi-**Su**, *n.* 4. Abdomen, stomach, womb; *isisu siyandiluma*, my stomach troubles me; *isisu sam sibi*, I am constipated; *ndinesisu*, I have stomach-ache; *wapûm' isisu*, she had a miscarriage; *unesisu*, she is pregnant; *isisu sakè sikùlu*, he has a large belly: *isisu segazi*, dysentery; *umntwana wesisu*, an illegitimate child. Phr. *sisu sigab' amasi, soda sigab' amanzi*, the stomach that refuses milk will soon refuse water, he who can't digest thick milk hasn't long to live.

ulu-**Sú**, *n.* 5. pl. *izintsu*. The skin of men and smaller animals, as calves, sheep, etc.: *ingubo enolusú*, a thick blanket; *ongenalusú*, he is thin, slender, also fig. he is of no importance or use.

ulú-**Su**, *n.* 5. Stomach or paunch of cattle viz. the skinny part, the tripe; the perquisite of the women when a beast is killed.

Suba, (Contrac. from *sukuba*, to happen, etc.,) see *uku-Bà IB*.

uku-**Suba**, *v. t.* To take a part or portion (meal, sugar) with the two hands; to dip out with the two hands; fig. to hurry on cattle when pursued or expecting pursuit.

—**Subela**, *v.* To give a portion to: *umsubele kulombòna*, give him a portion of that maize; = *Capùla*.

uku-**Suduka**, *v. i.* To stand or go aside out of the light: *suduka, isitùnzi sakò sindisitile*, get out of the light, because your shadow intercepts my view.

—**Sudusa**, *v.* To remove a thing which intercepts the light, so as to allow the light to fall on any place or object; to remove obstacles out of the way.

um-**Suka**, *n.* 6. (a) The part of an assegai which is inserted into the shaft. (b) A tough, bluish grass, Sporobolus fimbriatus *Nees*.

uku-**SUKA**, *v. i.* (Before the *u* of *suka*, a preceding *a* often becomes *e*, as *ndesuka* for *ndasuka.)* To rise from a sitting or recumbent position to a standing posture: *suk' ume*, arise and stand; to get up, start, get away or get out of the way, so as not to hinder or intercept: *suk' apà*, get away from here; *suk' endlwini yam*, get out of my house, (used in an insulting way); to get up, jump off or fly out (a cork, wedge, etc.); *ndesuka imitsi*, I jumped up; to arise from resting on a journey, so as to proceed onward: *sasuka kòna sahambà*, we rose from thence and proceeded; *kwesuka impambàno pakàti kwabo*, there arose a dissension among them; *ukusuka kwalonto kwaba nje*, the rise or commencement of that affair was thus.

The imperative *suka!* is used to deprecate an unpleasant statement,—'You don't mean to say so!' *suka, lento yehla,* look, this happened.

As *aux. verb* it is used (a) conjunctively "then, thereupon, straightway": *wasuka wati,* then, after that he said; *basuka bazishiya intambò zabo,* straightway they left their nets; *yasuka yangamawa,* then, i.e. immediately, they became rocks; (b) in a deprecatory sense "to start doing": *ngokusuke udle,* by your eating; *ngokusuka batànde,* lit. through their starting and loving, i.e. by their loving.

int-**Suka,** *n.* 3. Boys' play by bumping with the posteriors on the ground.

uku-**Sukasuka,** *v.* To go or wander about from one place to another without tarrying long in any; to go to and fro; fig. to be fickle, restless, unsteady, not to abide in one place.

—**Sukela,** *v.* To arise or leave a place and proceed to another for some special purpose; to get up, start for; to run after: *ndiyakumsukela umntwana wam,* I will go after my child; to pursue after: *sisukel' impi,* we are pursuing the enemy; *usukele inyamakazi,* he has started in pursuit of the game; fig. to desire heartily; to long for: *lento isukelwa ngabantu,* the people hanker after this thing; *usukela pèzulu kum,* he rises up against me.

um-**Sukeli,** *n.* 1. A pursuer.

uku-**Sukelana,** *v.* To run, follow one after the other; fig. to be busy, occupied with; to pursue zealously: *usukelana nezinto ezikòhlakeleyo,* he runs after bad things.

—**Sukelisa,** *v.* To pursue (in a hostile sense.)

—**Sukisa,** *v.* To cause or make to start, pursue, etc.

uku-**Sukà,** *v. t.* To dress a hide, so as to soften it; to curry leather; to full, mill; fig. to prepare (the heart).

um-**Suki,** *n.* 1. A fuller, currier.

u-**Suku,** *n.* 5. pl. *intsuku.* A day of twenty-four hours; the whole period of the earth's diurnal motion: *usuku lokuzalwa kwakè,* his birthday; *ngosuku lonke,* all day long; *ngentsuku zonke,* day by day; a working day: *ndinentsuku ezine,* I have been working four days.

ubu-**Suku,** *n. 7.* Night (from sunset to sunrise); darkness; loc. *ebusuku,* in the night; *kusebusuku,* it is now night.

Sukuba, Soever; see *uku-Ba I.B.*

uku-**Sukuka,** *v. i.* To wear off, etc., = *uku-Sinya.*

uku-**Sukula,** *v. t.* (a) To sharpen a knife or other instrument to a fine, keen edge; fig. to excite, rouse, urge on. (b) To bury leopards' or other animals' bones in a garden for the purpose of getting a good crop.

isi-**Sukulo,** *n.* 4. A charm prepared by a witch-doctor to procure increase of cattle or to obtain an abundant crop. *Isisukulo senkomo,* is the charm for obtaining increase of stock, and *isisukulo samazimbà* (pieces of eland skin mixed with the seed) is the charm for obtaining a good crop. A field that has been so doctored must be avoided by the women.

uku-**Sukulela,** *v.* To make a garden fruitful: *ndisukulele ngemfene yakò,* make my garden fruitful by consulting your baboon (or your supposed evil spirit).

uku-**Sukuma,** *v. i.* from *uku-Suka* and *uku-Ma.* To get up and stand.

uku-**Sukuzana,** *v.* To join battle; to strive for superiority; to contend: *bayasukuzana ngobukùlu,* they are striving (in opposition) for superiority.

uku-**SULA,** (Em. uk-**Osula**), *v. t.* To wipe away or off (dirt or filth, or any adhesive matter): *sula izitya,* wipe the dishes; *sula inyembezi zakò,* wipe away your tears; to wipe off rust, etc., from an article (sword) so as to cleanse or polish it; fig. to obliterate, extinguish, exterminate; to remove or clear away a charge or suspicion of guilt: *sula elotyala,* withdraw, or clear up, or prove that accusation; *akukònto angasulwa ngavo,* there is nothing to clear his character with. Phr. *ukusul' udaka,* to wipe off the clay, denotes the first intercourse of a circumcised youth with his paramour; *ukusula izikali,* to fight the first fight; *kèndisul' umlomo,* give me food (for the first time) to break my hunger; *andikànge ndisule umlomo wam namhlanje,* I haven't wiped my mouth to-day, i.e. I have had no food to-day, I have met with scant hospitality; *mandisule umlomo ngesheleni,* let me wipe my mouth with a shilling, i.e. let me by putting down a shilling be allowed to speak.

um-**Sul'udaka**, *n.* 1. The paramour of a youth who has newly finished the circumcision rites.

um-**Sulwa**, *n.* 1. An innocent, virtuous, blameless person; one free from guilt.

m-**Sulwa**, *adj.* Blameless, innocent: *indawo emsulwa*, an innocent matter.

ubum-**Sulwa**, *n.* 7. Innocence.

isi-**Sulo**, *n.* 4. Anything for wiping with; a towel.

uku-**Suleka**, *v.* To be fit for wiping: *iqlya iyasuleka*, the handkerchief wipes well; to be cleansed: *intsila iyasuleka*, the dirt goes off.

—**Sulela**, *v.* To wash together with one piece of soap; to wipe off at, upon; to befoul; to be contagious, to communicate disease to another, to infect: *isifo siyasulela ebantwini*, the sickness is contagious, catches on people; *bayasisulela ngesifo sabo*, they impart their sickness to us; *sisulelwe izono*, we are infected with sin; fig. to implicate in a charge of guilt; to endeavour to transfer guilt to another: *uyandisulela ngetyala lakè*, he implicates me in his guilt.

i-**Sulelebe**, *n.* 2. Contagiousness, infection.

uku-**Sulelela**, *v.* To be transmitted to (by infection): *isono sisulelwe kuti*, or *ebantwini*, sin is transmitted to us, or to the people.

—**Suleleka**, *v.* To be befouled.

isi-**Sulu**, *n.* 4. (a) Anything easily obtained, or got below its real value; a bargain, profit; a lucky chance or unexpected present or piece of fortune; a windfall: *ufumene isisulu*, you made a good bargain, profit or gain; *usisulu*, you are a child or favourite of fortune, a lucky person.

adv. *ngokusisulu*, for nothing, gratis; *kasisulu*, *ngesisulu*, easily.

(b) Spoil, prey, liability to danger: *sisisulu somgwebo*, we are in danger of or subject to judgment; we incur judgment.

Phr. *usisulu sombinza*, he is very stupid.

ubu-**Sulu**, *n.* 7. used as *adv.*: *wayizuza busulu lenkomo*, he got this cow by chance or good fortune.

ukuti-**Sululu**, *v. i.* To go slyly aside; to leave a company of men secretly.

uku-**Sulunga**, *v. t.* To be in good order, clean, neat, fine; to be quiet, solemn, awed; fig. to bear contempt or scorn silently.

—**Sulungeka**, *v.* To be in a quiet, orderly, etc., state (house, mind); to keep silence.

i-**Sulungeko**, *n.* 2. That which is free from defects of its kind; a quiet, beautiful thing.

int-**Sulungeko**, *n.* 3. Order, quietness, solemnity, gravity, earnestness.

uku-**Sulungekisela**, *v.* To be perfectly adjusted, adapted, or qualified for.

—**Sulungisa**, *v.* To make or cause to be silent, orderly, solemn, etc.; to beautify by removing defects; to clear from impurities; to celebrate, solemnize.

i-**Sundu**, *n.* 2. The wild palm, Phoenix reclinata *Jacq.*, whose leaves are used by the *abakwêtà* for making their kilt.

um-**Sundulo**, *n.* 6. (a) The earthworm, Em. *umsundu*. See *i-Nsundwane*.

(b) The strong tendon which runs along the back part of the neck and gives support to the head. Phr. *yaleka umsundulo*, add to the neck-sinews, i.e. go on to speak.

uku-**Sunduluka**, *v. i.* (from *Suka* and *Nduluka*). Em. To rise and depart.

uku-**Sunduza**, *v. t.* To push violently and forcibly forward or away: *sunduza inkonyana, ayivumi ukuhambà*, push the calf before you, it will not go by itself; to repel or check an advance: *sunduza ezonto*, push those things away; *sunduza nxamnye*, push aside, put off; fig. to depose.

—**Sunduzana**, *v.* used with *na*. To resist the approach of any influence or principle which seeks to gain a place in the affections or in the heart: *wasunduzana nokuva kwentliziyo yakè*, he resisted the convictions of his heart.

—**Sunduzeka**, *v.* To be forcibly moved or pushed aside.

—**Sunduzela**, *v.* To push, etc., for another or to a certain place.

uku-**Sungula**, *v. t.* To commence an operation or enterprise, espec. agricultural operations in spring-time, to break ground: *ndasungula ukulima*, I commenced ploughing; to give the first stab or blow; pass. to be renewed, dedicated, consecrated. (This word was used by Ntsikana, the Kafir prophet, of himself, when he commenced his special mission to the Kafirs).

—**Sungulela**, *v.* To dedicate for.

i-**Suntsu**, *n.* 6. A small piece (of bread, meat). Dimin. *isuntswana*.

um-**Sunu**, *n.* 6. *Pudenda muliebria.* (An obscene word.)

uku-**Susa**, *Caus. form of uku-Suka.* To remove, take or send away: *wasusa abakonzi bakè*,

he sent forth his servants; to cause to depart: *sisuse ingozi*, take from us the misfortune; to force or compel away: *msuseni*, take him away, *i.e.* away with him from the earth; fig. to commence at, extend from: *umhlaba usus' apà ude uye pàya*, the ground extends from here to there.

int-**Susa**, *n.* 3. (a) Cause, ground, occasion, reason, preface: *intsusa-mabandla*, cause of debate. (b) The demand made on the husband of a woman who has left him on account of ill-treatment and gone to live with her parents, which must be settled before he can take her back.

isi-**Susa**, *n.* 4. The cause or origin of a matter: *mbuze isisusa salendawo*, ask him the cause of this matter.

uku-**Susela**, *v.* To start, as on a journey, or as young birds leaving their nest for flight; to begin an answer; to commence, begin to speak: *basusela ukutì*, they commenced to say; with *adverb.* meaning: *sisusela* or *kususela kwelixesha asazi nam-ntu*, we starting from this time, i.e. henceforth, know no person.

u-**Sutù**, *n.* 1. The man in charge of the *abakwètà* during their period of seclusion, =*i-Kànkatà*.

i-**Sutù**, *n.* 2. The company, club or kraal of the circumcised youth; the seclusion in which circumcised lads live.

u-**Sutù**, *n.* 5. The place where circumcision is performed.

uku-**Suza**, *causative form of uku-Sula.* To pass wind; fig, to misconduct oneself.

int-**Suzi**, *n.* 3. Wind (in the above sense); one who passes wind.

uku-**Suzela**, *v.* To pass wind in the presence of another: *isuzelwa liqaqa*, it is utterly disgusting; to sting (bee, scorpion). Phr. *inyosi zingasuzela zazeke ukuba zityebile*, when bees sting, they certainly have honey.

uku-**Swabulula**, *v. t.* To stretch what is contracted, cramped, crooked; to make the countenance pleasant.

—**Swabuluka**, *v. i.* To stretch oneself when tired: *abuswabuluki ubuso bakò yinina?* shall not thy countenance be lifted up, i.e. have a free, open look?

ukutl-**Swahla**, *v. i.* To make a noise like that of sand when thrown, or a shot when fired.

int-**Swahla**, *n.* 3. Noise, bustle.

int-**Swane**, *n.* 3. A little food in the stomach.

um-**Swane**, *n.* 6. The contents of an animal's stomach after death: *ukwetyisa umswane*, to chew the cud.

u-**Swazi**, *n.* 5. pl. *intswazi.* A switch; a gift to a Kafir doctor to encourage him in his operations; fig. a bottle of brandy carried by one going to see a friend: *ìola uswazi*, produce your bottle, i.e. give me something.

ukutl-**Swe**, *v. t.* To throw far behind.

uku-**Sweba**, *v. t.* To pinch.

i-SWEKILE, *n.* 3. Sugar, from Du. zuiker.

uku-**SWELA**, *v. i.* To want, lack; to be deficient in; to be destitute of; to be in need of: *ndiyiswele imali*, I am in want of money, i.e. I require money.

int-**Swela** and int-**Sweli**, *n.* 3. He who or that which is needy, destitute, devoid of: *intswela-mbeko*, dishonour; *intsweli-kuqonda*, lit. one who is devoid of understanding, i.e. is foolish; *intswela-boya*, hairless (of a young child whose flesh and fat were used for making medicines and charms).

int-**Swelo**, *n.* 3. and u-**Swelo**, *n.* 5. pl. *intswelo.* Want, destitution, lack, need, poverty.

isi-**Sweli**, *n.* 4. One who is poor, needy, in want.

ubu-**Swela**, *n.* 7. Want, poverty.

uku-**Sweleka**, *v.* To be scarce, lacking, not to be attained without difficulty: *ukudla kuyasweleka nonyaka*, this year food is very scarce; to be wanting; to be thin, few, sparse, rare, seldom: *inwele ziswelekile*, the hair is wanting, i.e. thin, scant; fig. to die.

—**Swelisa**, *v.* To cause to fail, to cause to be lacking.

int-**Sweliso**, *n.* 3. A need, want necessity; a state that requires supply or relief.

u-**Swela**, *n.* 5; =*uku-Qala.*

uku-**Swempa**, *v. t.* To feel, touch, pinch, scratch with the finger-nails; fig. to stir, turn up; =*uku-Kwempa.*

—**Swempana**, *v.* To scratch one another.

isi-**Swenye**, *n.* 4. A bundle of maize or corn tied together by the leaves of the cobs or ears and hung in the air to get dry; a bunch, cluster.

um-**Swi**, *n.* 6. (a) The Cape thrush, Turdus olivaceus *L.* (b) A kind of blue bead. (c) The water-tree, Eugenia cordata *Laws.*

ukutl-**Swi**, *v.* To carry a feeling (desire, self-satisfaction) to excess: *intombi ziti-swi indlebe nokuba ngubanina oti 'ndifuna ukuku-tshata'*, the girls' ears are more than ready if any one offers marriage.

uku-**Swila**, *v. t.* To skim off; fig. to cheat; to put one off with fair words; to cause one to get nothing.

i-**Swili**, *n.* 2. The whole stomach of animals.

T

T has two sounds, the first of which is pronounced more sharply than *t* in the English word *take*, as *tata* father, and the second, marked *t'*, is strongly aspirated, as in *tètà*, speak. Its combinations are the sibilant *ts* which has a stronger (expirated) sound than the same combination in English; *tsh*, which has the sound of *ch* in *church*; and *ty*, which resembles the sound heard in *virtue*. In nouns of the third class formed from verbs beginning with *hl*, the *h* is charged into *t*, e.g. *uku-hlala, in-tlalo.* In nouns of the third class formed from verbs beginning with *s*, *t* is inserted for euphony e.g. *uku-sikelela, in-t-sikelelo.* Euphonic *t* also appears in the plurals of 5 cl. nouns whose singular-stems begin with *s*, as *u-suku, in-t-suku*, and in some other cases, as *in-t-simi* sing. of *ama-simi.* In this edition of the dictionary, the euphonic *t* is treated as part of the prefix.

Ta! *interj.* used when one guilty (e.g. of *umbulo)* is pointed at and accused.

isi-**Tà**, *n.* 4. A stack or heap of corn not yet thrashed out.

ukuti-**Tà**, *v. i.* Of the sun, to shine with intense heat on the ground and scorch the vegetation: *ilanga litè-tà lada loma iliwe,* the sun shone or smote with intense heat, until the country was burnt up; to throw sunlight on an object by a reflector; to be prominent; fig. to be clear to the understanding: *lento itè-tà,* this thing is clear; *mayiti-tà ku-Tamo ukuba akayi ĕrautini,* let it be clear to Tamo that he is not going to the mines; to reflect, consider, meditate upon.

ili-**Tà**, *n.* 2. A ray or stream of light shining from between clouds after rain, or from a fire lighted among trees for a bivouac at night by travellers; fig. shaft of anger or hatred: *mus' ukundinikela elitèni labandibandezelayo,* do not deliver me to the will of my oppressors.

um-**Tà**, *n.* 6. A ray of the rising sun entering through a narrow opening; fig. a stitching pain, painful nerve. Phr. *unomtà wedolo,* or *usedolweni*; = *uxakekile,* he is weak-kneed, he doesn't speak out from fear of saying what is indecent, he is hindered from doing a right action.

ulu-**Tà**, *n.* 5. = *ili-Tà.*

ubu-**Tà**, *u.* 7. Violent commotion of the mind; passion, violence.

ukuti-**Tà**, *v. t.* Em. To give a name: *seumtètà igama-na?* have you already given the child a name? = *uku-Tiya.*

ukuti-**Tà**, *v. t.* To move with a hopping motion, like a grasshopper; to apprehend, arrest.

uku-**Tà**, (= ukw-**Ità**), *v. i.* To lose hope, despair; cf. *uku-Wutà.*

—**Tìsa**, *v.* To cause to lose hope: *umgxobozo wakwa-Tisayo*, the Slough of Despond.

uku-T'A, *v. t.* pass. *tiwa.* To pour into anything with a small opening, e.g. to pour water into a bottle; to pour milk into the narrow neck of a calabash, which is done by folding the hands under the milkpail and placing the thumbs on the edge of the calabash to form a narrow channel for the flow of the milk into the neck of the calabash: *yità ubisi emvabeni,* pour the milk into the sack; *alukatiwa,* it is not yet poured out of or into the vessel: *wayità emqaleni wakè,* he poured it down his throat. (The following 2 cl. pl. forms are to be distinguished: abbrev. rel. *atá*, who or which pour in; absol. past, *ātà*, they poured in; conj. past, *atà*, and they poured in; short present, *ătà*, they pour in).

—**Tèla**, *v.* To pour out into: *lutèle ubisi eselweni,* pour the milk out into the calabash; euphem. to emit semen virile, i.e. to lie with a woman.

—**Tèlana**, *v.* To pour together, one on the other.

—**Tèlela**, *v.* To pour out often; fig. to join a company for war or any other purpose of co-operation; to give succour or assistance: *abatèleli mntu,* they do not help any man; *batèlele kwintshaba zetù,* they joined our enemies; to join in, follow suit, second a motion.

um-**Tèleli**, *n.* 1. A confederate.

uku-**Tèlelana**, *v.* To co-operate together for any purpose; to form a union, or confederacy as among workmen: *ndatèlelana nabo,* I joined with them for the same purpose.

u-**Tèlelwano**, *n.* 5. Co-operation, common counsel.

uku-**Tìsa**, *v.* To exact (tribute).

in-**Taba**, *n.* 3. A mountain; loc. *entabeni;* dimin. *intatyana,* a small mountain. Phr. *intaba zìwile,* the mountains, i.e. the mighty, have fallen. *Ntaba* was the name by which *u Sarili* was greeted.

ukuti-**Tabalala**, *v. i.* To lie in an orderly way; of a rolling extent of country, to lie stretched out.

in-**Tabalala**, *n.* 3. A large quantity or heap of thrashed corn, spread out; a great number, abundance.
adj. Many, abundant.

uku-**Tabalaza**, *v. i.* To hinder, stop one from entering the house; fig. to make no progress.

um-**Tàbatà**, *n.* 6. A number of people who club together to work in a garden, etc.

uku-**Tàbatà**, contrac. **tàtà**, *v. t.* pass. *tàtyatwà*. To receive, take, take hold of; to take a thing so as to retain it: *tàbatà umuntwana*, take the child; *akàvumi ukumtàbatà*, he will not take him; *izulu limtàbatile*, the lightning struck him; of the bridegroom's party, to go to bring the bride to her husband's place; euphem. for to conceive: *watàbatà esizalweni*, she conceived. Phr. *tàtà inyawo!* Go! Be gone!

—**Tàbatàna**, *v.* To take one another; to marry by Christian rites; to take one's part; to enter or embark with one in the same business, or companionship: *ndatàbatàna naye*, I had to do with him, I sided with or joined him.

—**Tàbatèka**, *v.* To be taken: *tàbatèka upoške elwandle*, be thou taken and cast into the sea; *watàbatèka* (stronger than *wazekeka*) *ngumsindo*, he was overpowered by wrath; fig. to be prepossessed with, to have delight in: *utàbatèkile yintombi*, he had delight in the girl.

—**Tàbatèla**, *v.* To take for or on behalf of another or to a certain place; to bewitch by taking something belonging to a person, and manipulating it.
This form is used also in a prepositional sense: beginning from: *kutàbatèle esipèlweni somhlaba kuse esipèlweni sezulu*, from the uttermost part of the earth to the uttermost part of heaven.

—**Tàbatisa**, *v.* To cause to take; to take along with another.

isi-**Tàbatàba**, *n.* 4. That which, as a breach of the law, is imputed to all in the vicinity, or to a whole clan, the actual transgressor being unknown; fine, tribute.
Phr. *ŕola isitàbatàba* (= *ŕola uswazi*), 'give me a tip', said by a person who has been helping another, and practically equivalent to a request for tobacco.

isi-**Tàbazi**, *n.* 4. A fine plain or meadow; a low lying part of the country.

Tàbi! Oath. By Rar'abe's daughter!

i-**Tàfa**, *n.* 2. A flat piece of country, a plain or plateau: loc. *ematàfeni*, on the plateau.

uku-**Tàfa**, *v. i.* To go to the veld to relieve nature: *akatàfi*, he is constipated.

i-TAFILE, *n.* 3. A table, fr. Du. tafel.

in-**Taka**, *n.* 3. The generic term for a bird; fig. fear. Phr. *kungaf' intaka enkulu, amaqanda ayabola*, if the old bird dies, the eggs go bad, i.e. children must not expect all the food; *enye intaka yakà ngoboya benye*, one bird builds its nest with another bird's feathers.

in-**Takakazi**, *n.* 3. The female and the male in eclipse plumage of the red-collared widow-bird, Coliuspasser ardens *(Bodd.)*, and of other allied species.

in-**Takananja**, *n.* 3. The forest weaver, Ploceus bicolor *Vieill.*

in-**Taka yamadoda**, *n.* 3. A large bird of prey, species uncertain, whose cry (*lof' ilizwe*, the country will die) and whose flight are bad omens for a war-party.

in-**Taka yomlilo**, *n.* 3. lit. the bird of fire. The red bishop bird, Pryomelana orix *(L)*.

in-**Takazana**, *n.* 3. A generic name given to the females of widowbirds and bishop birds.

in-**Tak' embila**, *n.* 3. lit. the dassie bird. The lesser puffback shrike.

in-**Tak'ezulu**, *n.* 3. The imaginary lightning-bird, = *im-Pundulu*; hence lightning.

in-**Tak' obusi**, *n.* 3. lit. the honey bird. Generic name for the honey guides, Indicatoridæ, a family of parasitic birds characterised by their habit of leading a traveller to a bees' nest, and waiting at hand in expectation of sharing in the spoil; fig. = *ubu-Bele*.

uku-**Taka**, *v. i.* To spring, jump up quickly: *kutaka intlantsi*, the sparks fly; to spark or spurt on.

—**Takataka**, *v.* To jump about from one place to another, as e.g. a hen that has had its head cut off.

—**Takela**, *v* To spring on; to splutter or spurt on, as water: *amanzi ashushu anditakele*, the boiling water spurted on me.

i-**Takane**, *n.* 2. A lamb or kid: *itakane legusha*, a lamb; *itakane lebokwe*, a kid.

uku-**Tàkatà**, *v. t.* To practise evil secretly against another person; to bewitch.

um-**Tàkati**, *n.* 1. A witch or wizard who employs or is believed to employ all kinds of means—poison, conjuring and witchcraft—for procuring injury to the lives and property of others. Phr. *ukwanda kwaliwa ngumtàkati*, family increase is prevented by the wizard, said in compliment to the father of a fine, large family.

u-**Tàkatò**, *n.* 5. and ubu-**Tàkatà**, *n.* 7. Witchcraft.

uku-**Tàkatàna**, *v.* To bewitch each other.

ubu-**Tàkatàka**, *n.* 7. Em. Weakness, etc., = *ubu-Tàtàka*.

uku-**Tàkazela**, *v. i.* To utter a joyous exclamation of satisfaction at any event; to applaud, assent to, agree with joy, e.g. as the huntsman applauds his dog when it seizes the game, or as warriors shout when victorious.

isi-**Tàkazelo**, *n.* 4. Applause, assent.

uku-**Tàkazelela**, *v.* To assent to wholeheartedly or joyfully.

in-**Tak'embila**, in-**Tak'ezulu**, etc. see under *in-Taka*.

in-**Takumbà**, *n.* 3. A flea.

i-**Takutaku**, *n.* 2. A soft, flimsy substance; loose, transparent stuff for garments; any naturally hard substance, which when saturated or steeped in water, becomes soft and yielding; fig. a person without strength of mind or will; one who yields to circumstances; a cowardly individual.

uku-**Takutakula**, *v. i.* To walk in a peculiar jumping manner, as a person afflicted with St. Vitus's dance. It is used derisively to describe another's walk when unsteady.

i-**Tàla**, *n.* 2. (a) A flat ledge of rock; a rocky exposure of the earth's surface; *itàla* and *etàleni* are used as place-names describing places where there is conspicuous surface-exposure of rocks. A shelf or loft for storing provisions; a cupboard; fig. a stretcher, bier; *itàla lemvubu* is the name of a children's game.

(b) A vessel for holding *amasi*; abundance (of cattle or *amasi*).

ubu-**Tàla**, *n.* 7. Flatness of surface on a rock; flat rocky surface.

um-**Tala**, *n.* 6. (a) Erianthus capensis *Nees.*; a very coarse grass growing in swamps; Tambookiegrass. (b) The tendon of the first stomach of animals.

uku-**Tàlala**, *v. i.* To be ignorant how to do a thing, or to do it clumsily.

—**Tàlalisa**, *v.* To be indifferent and quite unconcerned about an urgent matter; to disregard or treat an appeal with contempt; to be without care or anxiety in the presence of danger, acting as if one had not seen it; fig. to balance, poise, walk softly.

uku-**Talasa**, *v. i.* To walk straddling and tottering, like a drunken man, or as one who has sores between the legs.

u-**Talaso**, *n.* 5. Tottering: *umti wotalaso*, brandy.

uku-**Talasa**, *v. i.* To be independent; not to care for one after having been helped by him; fig. to strut proudly.

uku-**Tàlaza**, *v. t.* To look upon with suspicion or mistrust; to survey carefully by raising the head and looking in all directions, to look carefully to understand.

—**Tàlatàlaza**, *v.* To strut about in pride, looking all about as one goes; to think many things; also = *uku-Bèkabèka*.

uku-**Tàmatisa**, *v. t.* Em. To shake about.

uku-**T'AMB'A**, I. *v. i.* To become soft, pliant, supple, flexible, weak: *intambò itàmbile*, the thong is soft; fig. to become tame; to be easily impressed, civilized, subdued: *umntu otàmbileyo*, a gentle, well disposed person who is easily entreated and persuaded; *umntu otàmbè intliziyo*, a squeamish person; *intloko yam itàmbile*, my head is soft, i.e. impressionable.

i-**Tàmbà**, *n.* 2. A maize-cob when partially ripe; fig. a person who is soft and submissive. Plur. *ama-Tàmbà*, those who in 1856 obeyed Nongqause's command to slaughter all their cattle.

in-**Tambò**, *n.* 3. A thong, rope, riem; dimin. *intanjana*, a small thong.

Phr. *induk' intambò!* bring here a kerrie and a thong! (to strangle and despatch a person); *yintambò netùnga*, they are the riem and the milk-pail, i.e. they are inseparable friends; *bamb' intambò*, catch hold of the riem of the leading pair of oxen in a span, fig. keep the meeting in order; *(amadoda) atsha zintambò*, they are in a hurry to get home, or they are in a hurry to fight.

isi-**Tàmbò**, *n.* 4. A snare laid on the ground.

u-**Tàmbò**, *n.* 5. A net; a snare for birds made of string.

um-**Tàmbò**, *n.* 6. (a) A vein, artery: *ukubetà kwemitambò*, the pulse-beat; fig. a rib of a leaf. (b) The time during which the ground remains soft after rain.

ubu-**Tàmbò**, *n.* 7. Flexibility.

uku-**Tàmbèka**, *v.* To be in an oblique or slanting position: *imbiza itàmbèkile*, the pot stands aslant; to walk or stand out of the perpendicular; of a hillside, to be declivitous, steep.

i-**Tǎmbéka**, *n.* 2. A declivity; the slope of a mountain.

uku-**Tǎmbékela**, *v.* To slope towards, glide into; to wane.

—**Tǎmbékisa**, *v.* To place or put obliquely; to make to decline.

—**Tǎmbéla**, *v.* To submit to: *watǎmbéla umtétó*, he submitted to the law.

—**Tǎmbisa**, *v.* To make soft; to anoint (the body); to lubricate a vehicle or machinery with fat or oil; to smear a child's face with fat to make it believe it has eaten; fig. to tame, subdue. Phr. *tǎmbisa amadolo*, use knee-grease, run fast.

in-**Tambiso**, *n.* 3. } An anointing.
isi-**Tǎmbiso**, *n.* 4. }

uku-**Tǎmbá**, II. *v. i.* To move in regular and measured circles, as soldiers wheel in exercising, or as vultures make gyrations in their flight round their prey.

in-**Tambánana**, *n.* 3. The South African kestrel, Cerchneis rupicola *(Daud)*, which has a characteristic habit of hovering in the air as it scrutinises the ground for beetles and mice. Children fancy that the bird when so engaged is dancing, and they clap their hands and sing to it, in order to encourage it.

uku-**Tǎmbisa**, *v.* To drill: *tǎmbisa amajoni*, drill the soldiers.

uku-**Tǎmbáma**, *v. i.* To sit down; of the sun, to decline, set.

um-**Tǎmbáma**, *n.* 6. The decline of the day; afternoon; loc. *emtǎmbáma*, in the afternoon.

i-**Tǎmbó**, *n.* 2. (a) A bone; *itǎmbó elifupi*, the thigh bone; *isifo samatǎmbó*, rheumatism. Phr. *bamb'' elitambó ndikuxela lona*, keep to what I say or command. Plur. *amatǎmbó*; fig. old quarrels and contentions. (b) A small white bead generally worn by Kafirs, and so named because it resembles bone in its substance; a kernel. (c) A kind of plant.

in-TAMBULA, *n.* 3. A musical instrument, timbrel, fr. Du. tamboer.

uku-**Tamnda**, *v. i.* To be genteel, noble, polite in speaking and doing.

in-**Tamo**, *n.* 3. The neck: dimin. *intanyana*. Phr. *untamo inamafutá*, one who is liberal in giving; *ukumisa* or *ukuqinisa intamo*, to be obstinate.

i-**Tǎmo**, *n.* 2. }
um-**Tǎmo**, *n.* 6. } A mouthful; a bite of bread; a drop of drink; *itǎmo lepǎlo*, medicine for tapeworm; dimin. *itǎmana*.

i-**Tǎmsanqa**, *n.* 2. Lucky occurrence or hit; happy incident, fortunate chance; an unexpected benefit, whether arising from unforeseen circumstances, or conferred by one person on another, a blessing: *onetǎmsanqa*, a lucky fellow.

uku-**Tǎmsanqela**, *v.* pass. *tányusanqelwa*. To bestow a particular benefit upon another person; to favour him, make him lucky.

—**Tǎmsanqeleka**, *v.* To be prosperous, in fortunate circumstances; to be the recipient of benefits and favours; to alight on such accidentally, fortuitously.

—**Tǎmsanqelisa**, *v.* To cause to bestow favours or benefits upon another.

um-**Tana**, *n.* 1. = *um-Ntwana*.

i-**Tana**, *n.* 2. A miser; = *i-Gǫolo*.

um-**Tána**, *n.* 6. Dimin. of *um-Tí*. A small tree or shrub: *umtána onameva*, a thorny shrub.

in-**Tananja**, *n.* 3. = *in-Takananja*. The forest-weaver.

Tanci and ma-**Tanci**, *adv.* First in order of time: *ndimbonē matanci*, I saw him first.

ama-**Tǎnda**, *n.* 2. *pl.* short form of *ama-Tǎndabuzo*. Doubts: *ngǫpǎndle kwamatǎnda*, without doubt.

u-**Tǎnda**, *n.* 5. plur. *intanda*. A crack in a wall or rock.

uku-**Tǎnda**, I. *v. t.* (first 'a' short). To wind up or round: *tǎnda intambó*, wind the string.

—**Tǎndela**, *v.* To wind round another thing: *tǎndela umpini ngentambó ngokuba wapúkile*, wind a thong round the handle, because it is broken.

izi-**Tǎndelo**, *n.* 4. *pl.* A shroud.

uku-**T'ANDA**, II. *v. t.* To love, like, desire, esteem, admire, wish, will: *bayabatǎnda abantwana babo*, they love their children; *ndiyakutǎnda ukudla-oku*, I relish, enjoy this food; *ndiyatǎnda ukumbona*, I desire to see him; *ndatǎnda kuye*, I went at once at him, attacked him.

n. 8. The will: *ukutǎnda kwakó makwenziwe*, Thy will be done.

um-**Tǎndi**, *n.* 1. One who loves, a lover: *batǎndi baka-Yehova, kutiyeni okubi*, ye that love the Lord, hate evil.

um-**Tǎndwa**, *n.* 1. One beloved.

i-**Tǎnda**, *n.* 2. A lover: *ulitǎnda nkomo*, he is a lover of cattle.

i-**Tǎndāzwe**, *n.* 2. Lit. one who loves the country, i.e. a patriot.

in-**Tǎndo**, *n.* 3. A climber, used as a philtre to procure love. The face is bathed in a solution of the leaves. See *uku-Nika*.

in-**Tando**, *n.* 3. Affection, love, will, desire (obj.); pl. lusts.

isi-**Tánda**, *n.* 4. A lover: *isitánda bumnyama*, a lover of darkness.

isi-**Tándwa**, *n.* 4. A loved one.

u-**Tándo**, *n.* 5. The act of loving (subj.)

u-Tánd' uhlanga, *n.* 1. One who loves his nation; a patriot.

uku-**Tándana**, *v.* To love one another: *hayi ukutándana kwabo!* O how they love one another!

in-**Tándano**, *n.* 3. and u-**Tándano**, *n.* 5. Reciprocal love or pleasure.

isi-**Tándane** and isi-**Tándanekazi**, *n.* 4. One who is loved by another; a trusty, confidential person.

uku-**Tándeka**, *v.* To become loved; to be greatly loved; to be lovable; to be or become dear to the heart; to be affectionate: *umntwana wam olándekayo*, my dearly beloved child; *hayi ukutándeka kweminquba yakó!* how amiable are thy tabernacles!

um-**Tándeki**, *n.* 1. One beloved.

uku-**Tándela**, *v.* To love, desire, wish for or on account of: *ndiyazitándela*, it pleases me; *ndenje njalo ngokuzitándela*, it pleased me to do so; *ndimtándela ukulunga kwakè*, I love him for his goodness.

—**Tándisa**, *v.* To make or cause to love, desire, etc.: *wasitándisa ilizwi lakó*, he made us love his word; to encourage; *wazitándisa kum*, he ingratiated himself with me.

uku-**Tándabuza**, *v. i.* from *Tanda II* and *Buza*. To doubt, hesitate about a matter; to feel insufficiently warranted; to be undecided: *ndisatándabuza ngalonto*, I am still in doubt about that matter; *lento ayitándatyuzwa*, this matter is not doubted.

ama-**Tándabuzo**, contrac. *ama-Tánda*, *n.* 2. *pl.* Doubts.

in-**Tandabuzo**, *n.* 3. Doubt: *ngapándle kwentandabuzo*, without doubt.

isi-**Tándabuzo**, *n.* 4. A doubtful matter.

uku-**Tándabuzeka**, *v.* To be doubtful.

—**Tándabuzela**, *v.* To doubt about.

—**Tándabuzisa**, *v.* To cause to doubt; to make doubtful.

Tándatú, *Card. num.* Six: *batándatú abantu*, the people are six; *abantu ab tándatú*, six persons; *bobatándatú bahambà*, all six of them went.

katándatú, *adv.* six times: *yenza katándatú*, do it six times; *kutándatú*, into six: *yisike kutándatú*, cut it into six parts; *ngantandatú*, by sixes.

isi-**Tándatú**, *n.* 4. Six as an abstract number: *ishumi elinesitándatú*, sixteen; *imiti elishumi elinesitándatú*, sixteen trees; the sixth: *umhla wesitándatú*, the sixth day; *ngolwesitándatú* (sc. *usuku*), on the sixth day; *okwesitándatú*, the sixth time or sixthly.

uku-**Tándaza**, *v. t.* Orig. to pray for mercy or life; now, to pray in general, to entreat.

um-**Tándazi**, *n.* 1. One who prays.

u-**Tándazo**, *n.* 5. Praying.

um-**Tándazo**, *n.* 6. A prayer; *umtándazo we-Nkosi*, the Lord's prayer.

uku **Tándazana**. *v.* To pray with each other.

—**Tándazeka**, *v.* To be entreated: *inkosi yatándazeka nguye*, the chief was entreated by him.

—**Tándazela**, *v.* To pray for; to intercede.

um-**Tándazeli**, *n.* 1. An intercessor.

uku **Tándazelana**, *v.* To pray for one another; to make mutual prayer.

—**Tándazisa**, *v.* To cause to pray.

ukutl-**Tándetánde**, *v. t.* To twist (cord, etc.)

in-**Tane**, *n.* 3. A mowing or cutting down with a spear.

i-**Tángá**, *n.* 2. The thigh.

i-**Tánga**, *n.* 2. A place to which weak cattle are sent away for better pasturage; a farm, cattle station; *loc. ematángá*.

i-**Tánga**, *n.* 2. A general name for plants of the gourd tribe; a pumpkin.

i-**Tánga lenyoka**, *n.* 2. = *u-Tángazana*.

u-**Tánga**, *n.* 5. The growing and spreading branches of the pumpkin plant. Plur. *intanga*, the pulpy kernel of a pumpkin with the mass of enclosed seeds.

u-**Tángazana**, *n.* 5. plur. *ama-*. (a) Cucumis africanus *L.*, a kind of gourd, used as an emetic and purgative by doctors. Nursing-women bind the trailing stems round their ankles when they go to the river as a preventive against diarrhœa in the child. (b) A kind of pumpkin (*usenza*). Plur. *intangazana*, the seeds of *utángazana*.

in-**Tangā**, *n.* 3. The house for strangers, generally that occupied by the second wife, widows, old women or unmarried men and boys; a lodging house, bachelors' club, prison.

in-**Tangà**, *n.* 3. A person or animal of equal age with another: *ezonkomo zintanga nye*, those cattle are of the same age; *uyintanga kabani?* lit. with whom are you of equal age? i.e. how old are you? *ndiyintanga eyendisileyo*, I am as old as that man, whose first daughter is married.

u-**Tàngo**, *n.* 5. A fence, hedge.

in-**Tanjana**, *n.* 3. dimin. of *intambò.* A small thong, string, cord.

u-**Tàntalala**, *n.* 5. used as *adj. Umlambò ulutàntalala,* the river is full of water.

uku-**Tàntamisa**, *v. i.* To balance; to bear gently, carry carefully; to go warily as on a dangerous path; not to tread firmly; to climb with shaking limbs; fig. to be uncertain, not sure or firm in speaking. *n.* 8. Gentleness.

uku-**Tàntasa**, *v. t.* To carry on the palm of the hand; fig. *umjelo* or *ijelo litàntasa amanzi,* the ditch or pipe carries water.

uku-**Tàntatà**, *v. i.* To step jauntily from stone to stone in crossing a river; to skip on a flat stone.

um-**Tàntatò**, *n.* 6. Any contrivance for crossing a river, hence, a bridge; a narrow, dangerous path. The pl. is used for stepping stones in a river.

i-**Tantyisi**, *n.* 3. A small hard-cased red fruit which is strung into necklaces.

in-**Tanyongo**, *n.* 3. Maize which has become black from hanging in the smoke; *intanyongo zamehlo,* red eyes. *adj.* Wrathful.

in-**Tapàne**, *n.* 3. A great number, plenty, abundance. *adj.* Many: *yenza intapàne,* make havoc.

i-TAPILE, *n.* 2. A potato, fr. Du. aardappel.

Phr. *ndiyakukubetà ungatàndi negqabi letapile,* I'll give you such a threshing that you won't have any desire even for a potato leaf, i.e. I'll thrash you in a way that you'll never forget; *inkabi zindikàtaze andàtànda negqabi letapile,* the oxen troubled me so much that I didn't even care for a potato-leaf, i.e. they troubled me so much that I lost all interest in everything.

T'AP'U! *interj.* Behold! *Tàpù gqi shunqu ndavela ndaxela ilanga ndaye ndibuza ndisiti kuwe nicinga ukugòduka nini,* of a sudden I appeared like the sun and asked you when you thought of going home.

ukutl-**Tàpù**, *v. i.* To appear suddenly and unexpectedly: *xa ebesatètà, wati-tàpù umninawe wakè, wambiza,* while he was yet speaking, behold, his brother came and called him; *imbùmbùlu itè-tàpù apà,* the ball landed here.

uku-**Tàpùka** and **Tàpùluka**, *v. i.* To come out from a passage or tube: *umsi uyatàpùka,* the smoke comes out of the chimney; to smoke.

—**Tàpùkisa**, *v.* To smoke incense or perfume, as the priest-doctor does to the people.

—**Tàpùluza** and **Tàpùza**, *v.* To cause to come forth in abundance, as smoke from a chimney; or in large numbers, as ants from the ground; to raise dust.

—**Tàpùzela**, *v.* To come forth in puffs, as steam from an engine, or smoke from a chimney.

i-**Tarù**, *n.* 2. and u-**Tarù**, *n.* 5. Kindness, tender feeling, sympathy, mercy. It is often used in supplications: *tarù,* excuse me; *tarù, Nkosi,* have mercy, O Lord; *tarùni!* have or show mercy, i.e. allow me to speak, be quiet! In this way the people in public meetings are addressed by a speaker or sick people by one who visits them. (Originally the priest doctor when entering the hut of a sick person, said *tarùni!* thus addressing the spirits of the ancestors and imploring them to be propitious, to have mercy on the sick person and withdraw their evil influence from him.) Phr. *tarʼamera!* Alas!

uku-**Tarùzisa**, *v. i.* To seek, implore, ask for mercy, compassion, peace, forgiveness: *hambà uye kutarùzisa kuye,* go and ask mercy from him; to bring or bestow mercy; to congratulate, to wish joy upon the good issue of any event which was attended with danger or serious evils; to wish joy after sickness.

isi-**Tarùziso**, *n.* 4. and u-**Tarùziso**, *n.* 5. Supplication, an apology (for absence.).

i-TASI, *n.* 3. A bag or satchel carried by a strap over the shoulders; dimin. *itasana*; fr. Du. tas.

u-**Tata**, *n.* 1. My father, used by children.

uku-**Tata**, *v. i.* To be unsteady, irresolute, tired, fatigued, alarmed, uneasy.

i-**Tàtà**, *n.* 2. Snorting: *itàtà lamahashe,* the snorting of the horses. Plur. the lateral cartilage of the nose; the nostrils.

Phr. *unamatàtà,* he is conceited, impertinent, impudent.

in-**Tatà**, *n.* 3. A sage, magician; = *i-Ciko.*

isi-**Tàtà** and isi-**Tàti**, *n.* 4. The reflection of a big fire or conflagration in the sky; a distant flame seen during the night; fig. a nobleman by birth.

isi-**Tàtà**, *n.* 4. A darling, favourite.

ukutl-**Tà-tà**, *v. i.* To move with a hopping motion; to jump up like a grasshopper.

uku-**Tàtà**, contrac. of *uku-Tàbatà.*

—**Tàtisela**, *v.* To rob a bird's nest; see *i-Nanane.*

ubu-**Tàtàka**, *n.* 7. Softness, tenderness, feebleness, weakness, inactivity, laziness, indolence: *lomntu ubutàtàka*, this man is lazy.

uku-**Tàtàmbà**, *v. i.* To hop or jump about like a flea or grasshopper; to bound like a ball; fig. to escape narrowly.

in-**Tatàmbàne**, *n.* 3. Anything that frisks and frolics about, such as a child or a kitten.

i-**Tatamsha**, *n.* 2. That which is plump, clumsy.

i-**Tatasholo**, *n.* 2. One who is unaccustomed to active exercise, deficient in energy; an effeminate person; one who is clumsy in working, who is timid, having no confidence in his neighbours.

ubu-**Tatasholo**, *n.* 7. Want of confidence or manliness; effeminacy, softness, cowardice; weakness of mind.

uku-**Tatazela**, *v. i.* To lose one's presence of mind; cf. *uku-Ntantazela*.

um-**Tàti**, *n.* 6. Sneezewood, Ptæroxylon utile *E.& Z.*, whose wood is characterised by durability and inflammability.

Splinters were used to give light before candles and lamps were known; the wood was also used to make primitive hoes for digging up fields before the days of the white man. Sneezewood branches are burned in sacrifices. Phr. *umtàt' uzal' umlotà*, sneezewood begets smoke, i.e. a spark may kindle a great conflagration.

ama-**Tatiya-nqo**, *n.* 2. *pl.* Doubts: *onamatatiya-nqo*, a nervous weak-kneed man.

uku-TATSHEKA, *v. i.* To be stiff; fig. not to be well up in manners; fr. Eng. starch.

Tàtù, *card. num.* Three: *zintatù izinti*, the laths are three; *izinti ezintatù*, three laths; *izinti zontatù*, all three laths.

katàtù, *adv.* thrice: *yenza katàtù*, do it thrice; *kutàtù*, into three: *canda kutàtù*, cut it into three parts; *ngantatù*, in threes, by threes.

isi-**Tàtù**, *n.* 4. Three as an abstract number: *ishumi elinesitàtù*, thirteen; *imiti elishumi elinesitàtù*, thirteen trees; the third: *umhla wesitàtù*, the third day; *ngolwesitàtù* (sc. *usuku*), on the third day, on Wednesday; *okwesitàtù*, the third time or thirdly.

isi-**Tauwa**, *n.* 4. A child whose intellectual powers are not yet developed; a dolt, a stupid, disobedient person; one who is insane.

um-**Tàyi**, *n.* 6. Kafir beer made on a large scale, as at an *umgidi*.

Tè, *perf.* of *uku-Ti*, which see.

ili-**Tè**, *n.* 2. Lust, appetite, concupiscence; pl. *amatè*, saliva, spittle. Phr. *uzekelwe amatè*, he was misunderstood, angry; *waginya amatè*, he swallowed his spittle, i.e. his mouth watered; *amatè empukane*, fly's spittle, i.e. fine rain.

ama-**T'enyoka**, *n.* 2. *pl.* lit. snake-spittle. The larva of an insect (frog-hopper) which hides itself under a frothy secretion on the stems of grass; cf. Eng. toad-spittle.

i-**Tèbe**, *n.* 2. The rump of a beast.

isi-**Tèbe**, *n.* 4. A small, closely woven mat used as a kind of tray or dish to serve up meat or other food upon; hence used by some for a table: *isitèbe se-Nkosi*, the Lord's supper or table; fig. the place where the people formally meet to discuss their own affairs; *ukwenza isitèbe*, to state matters in a rational way without strife.

ama-**Tebelele**, *n.* 2. *pl.* } Nonsense.
isi-**Tebelele**, *n.* 4. }

uku-**Tebeleza**, *v. t.* To chatter nonsense.

uku-**Tefa**, *v. i.* To trifle; to take a thing while pretending not to desire it.

uku-**Téfula**, *v. i.* To be unable to pronounce consonants; to change sounds by using their cognates.

i-**Teke**, *n.* 2. A soft, wet, soaked thing: *sangamateke*, we were drenched, quite wet, soaked by rain.

i-**Teketeke**, *n.* 2. Any soft, jelly-like substance; the phlegm on affected lungs; the scrapings of the intestines.

Dimin. *iteketekana*.

uku-**Tekezela**, *v. i.* To be soft, jelly-like.

uku-**Teketa**, *v. i.* Of a grown-up person, to speak with a child like a child; to speak imperfectly (when one cannot pronounce *l* and says *kuyungiye* for *kulungile*); to act like a child; to condescend to children.

—**Teketisa**, *v.* To sport with a young child by using childish talk; to coax, dandle, caress a child; to call by a nickname.

um-**Teketiswa**, *n.* 1. A person delicately brought up.

um-**Teketiso**, *n.* 6. Coaxing, sporting with a child.

i-**Tèko**, *n.* 2. A platform, place for public meeting; a subject for public discusion; a solemn meeting; calling, station, position, office.

i-**Tèko**, *n.* 2. A feast; plur. the good things provided at a feast: *amatèko omtshato*, the good things provided at a marriage.

u-**Tekwane**, *n.* 1. Em. The hammerhead; = *u-Qhmngqoshe.*

uku-**Tela**, (a) *rel. form* of *uku-Ta.* (b) *rel. form* of *uku-Ti.*

uku-T'ELEKA, *v. t.* To keep back; to retain; to keep back a married woman from her husband till the latter pays what is demanded: *umfazi utelekiwe*, the wife is detained (by her relations).

u-**Teleko**, *n.* 5. The beast paid by a man whose wife has run back to her father's place to escape his cruelty, or the cattle that complete the dowry.

uku-**Telekela**, *v.* To keep from, withhold: *ndiyamtelekela umfazi wakè*, I withhold his wife from him (till he has paid the dowry).

—**Telekelela**, *v.* To observe, reflect, consider, reason, conjecture, suppose, think about something from certain points of view; to infer; to guess at a thing; to be directed by another; to make a sketch or outline of a thing.

With the Tembu, it means to be wise, discreet, reflecting, considerate.

um-**Telekeleli**, *n.* 1. One who plans, designs, sketches.

in-**Telekelelo**, *n.* 3. Guessing, inferring, considering, reasoning: *umntu onentelekelelo*, a thoughtful, wise person.

isi-**Telekelelo**, *n.* 4. Sketch, plan, design, project, scheme.

um-**Telekelelo**, *n.* 6. A sign, mark, token.

ubu-**Telekelelo**, *n.* 7. Guessing, sketching.

uku-**Telekelisa** and **Telekelelisa**, *v.* To cause a person to conjecture, guess or reason, or draw inferences on any subject.

in-**Telekeliso**, *n.* 3. and isi-**Telekeleliso**, *n.* 4. An inference, guess.

uku-**Telekisa**, *v.* To abet, urge on, coax (cocks, dogs) to fight; to put on, excite, instigate to war; to bring in contact with, to compare (papers, lists) together.

u-**Telekiso**, *n.* 5. Urging people on to fight.

uku-**Telekisana**, *v.* To compare with one another; to provoke one another by comparisons.

uku-TELEKISHA, *v. t.* To iron, smooth, fr. Du. strijken.

uku-**Telela**, from *uku-Ta.*

um-**Telezi**, *n.* 1. One who halts, limps, is lame.

i-**Telezi**, *n.* 2. Slipperiness; fig. to escape in war or danger: *unetelezi*, he escaped by his slipperiness or good fortune.

in-**Telezi**, *n.* 3 Wilde capive, Bulbine asphodeloides *Sch.*, a styptic used for scrofula. Special use is made of this medicine by witch doctors in charming an army before going to war, that it may escape the enemy's bullets.

ubu-**Telezi**, *n.* 7. Smoothness, slipperiness: *lendlelu ibutelezi* this road is slippery: *amenyo abutelezi*, the teeth are set on edge.

i-**Tembà**, *n.* 2. A kind of plant.

uku-T'EMB'A *v. t.* pass. *tènjwa.* To hope, trust, rely on, believe: *ndiyamtembà*, I rely on him; *akukò mntu ukutembè nganto*, no person trusts you with anything; *nditènjwe nguye*, he trusts in me; *uyazitembà*, he trusts in himself.

um-**Tembi**, *n.* 1. One who trusts.

i-**Tembà**, *n.* 2. Hope, trust: *itembà alidanisi*, hope does not disappoint.

uku-**Tembana**, *v.* To trust each other.

—**Tembeka**, *v.* To be in a hopeful state; to be trustworthy, reliable: *umntu otembekileyo*, a trustworthy person.

n. 8. Faithfulness, trustworthiness.

in-**Tembeko**, *n.* 3. Trust.

uku-**Tembela**, *v.* To hope for; to trust to another for help, or some promised good: *nditembela kuwe*, I rely on you.

i-**Tembelo**, *n.* 2. Anything to trust in.

uku-**Tembisa**, *v.* To cause to hope or trust; to raise hope by promised help; to promise favours or gifts: *ndamtembisa inkomo*, I promised him a cow; *wazitembisa*, he cherished hope. *adv.* *ngokungatembisiyo*, hopelessly.

um-**Tembisi**, *n.* 1. One who causes to hope.

i-**Tembiso**, *n.* 2. Expectation, prospect.

in-**Tembiso**, *n.* 3. A promise.

isi-**Tembiso**, *n.* 4. Something given in order to win reliance; something given as a promise for another; a pledge.

i-**Tembela**, *n.* 2. A kind of bird.

in-**Tembeliya**, *n.* 3. Tobacco made into flat cakes.

i-**Tembu**, *n.* 2. Sparaxis; a slender-stemmed plant with crimson, yellow or violet bell-flowers.

isi-**Tembu**, *n.* 4. Polygamy. Each of the wives of a polygamist whom he marries after the first is called *isitembu*, also the whole company of his wives with the exception of the first one.

isi-TENA, *n.* 4. A brick, fr. Du. steen.

uku-**Tena**, *v. t.* To castrate; to prune vines or trees; to cut off the male flower of the maize-plant after the cobs are forming (a kind of charming is done by breathing upon and throwing away the cut-off shoots); to put aside; to depose (a chief).

i-Ténwa, *n.* 2. A eunuch.

um-**Tenatane**, *n.* 6. Black-bark, Royena lucida *L.*

uku-**T'ENDA**, *v. t.* To roll a ball, revolve a wheel, hoop, etc.: *umlenze wengqwelo uyatêndwa*, the wheel of the wagon is being turned round.

i-Tènde, *n.* 2. The head, eye or source of a fountain; fig. *itènde lobomi*, the source of life.

in-Tenda, *n.* 3. Anything circular which rolls round in moving, as a wheel, hoop, etc.; fig. *intenda yesonka*, a round loaf of bread. Dim. *intendana.*

in-Tende, *n.* 3. The hollow part of the palm of the hand, and of the sole of the foot.

isi-Tènde, *n.* 4. The heel of the human foot.

u-Tènde, *n.* 5. Order, succession, arrangement; law or custom by which a place is ruled.

um-**Tènde**, *n.* 6. A line of light in the sky; the beams of the morning; a galaxy of light.

ubun-**Tenda**, *n.* 7. Roundness.

uku-**Tèndeka**, *v.* To roll off; fig. to have fallen in war; to be dead.

—**Tèndela**, *v.* To shake, reel, wobble.

—**Tèndeleka**, *v.* To wobble in dancing; to reel to and fro.

um-**Tèndeleko**, *n.* 6. A family or social feast on any special occasion where victuals or refreshments are spread for every one: *umtèndeleko we-Nkosi*, is used by some missionaries for the Lord's Supper.

uku-**Tèndeleza**, *v. t.* To cut a thing to a round form.

in-Tendelezo, *n.* 3. A fence or wall forming an enclosure; an outer court.

in-Tendele, *n.* 3. The Grey-winged francolin, Francolinus afer *(Latham)*; probably also applied to the Cape redwing francolin, F. levaillanti *(Val.).*

uku-**T'ENGA**, *v. t.* To buy, purchase, barter, trade: *tènga inkuni zam*, buy my wood; *sizê kutènga ukudla*, we have come to buy food; *koba mfani-nye otèngaya notèngisayo*, it shall be as with the seller, so with the buyer.

Phr. *ikùba litèngwa ngokubonwa*, lit. a hoe is bought after being seen, i.e. a pig isn't bought in a bag, seeing is believing.

um-**Tèngi**, *n.* 1. A buyer.

in-Tengo, *n.* 3. Buying, selling, purchase, any mercantile transaction.

uku-**Tèngeka**, *v.* To be fit for buying or selling; to fetch a good price.

—**Tèngela**, *v.* To buy or sell for another person, or for a particular purpose: *nditèngele*, serve me; *nditèngêle ingubo*, purchase a dress for me; *uyitèngele lontô*, you have paid for this articte.

um-**Tèngeli**, *n.* 1. A trafficker.

um-**Tèngelani**, *n.* 1. A customer.

in-Tengelwano, *n.* 3. Business dealings with one another.

uku-**Tèngisa**, *v.* To cause to buy, i.e. to sell; to offer for sale; to trade: *waya kutèngisa ngenkomo yakè*, he went to sell his cow.

um-**Tèngisi**, *n.* 1. A seller.

in-Tengiso, *n.* 3. A sale.

uku-**Tèngisela**, *v.* To trade for; to sell to.

in-Tengu, *n.* 3. The fork-tailed drongo or bee-catcher, Dicrurus afer *(A Licht.)*, so called from its cry *tèngu, tèngu, macetywana*, to which is sometimes added: *kazi ukuba benzê-ntonina abantwana benkosi, Nombande*, I wonder what the children of the chief have done, Nombande.

Intengu is credited by the herd-boys with the power of herding; the boys believe that the cattle mistake the whistle of the bird for their own whistle, and so trust to the bird's assistance, while they sleep or smoke. Phr. *indoda engenamalusi, inkomo zayo zaluswa yintengu*, the cattle of the man who has no herdboy are herded by *intengu.*

i-**Tènjana**, *n.* 2. Dimin. of *itèmbà*. Little hope.

uku-**Tenqa**, *v. t.* To sit like a corpulent person.

in-Tentemisa, *n.* 3. A spoiled, petted child, cf. *uku-Tântamisa.*

uku-**Tèntetà**, *v. t.* To make a deep cut, gash.

um-**Tèntsema**, *n.* 6. Cape plane or redwood, Ochna arborea *Burch.*

i-TENTYI and in-TENTIVA, *n.* 3. A tent-wagon, fr. Du. tentje and tentwagen.

in-Tesha, *n.* 3. Corpulency.

uku-**T'ET'A**, *v. t.* To speak, talk, utter: *watêtà kum* or *nam*, he spoke to or with me; *watêtà kubo ngemizekeliso*, he spoke to them in parables; *ndatêtà ngokupândle*, I spoke freely, openly; *utêtà ngokungafihlisiyo*, he utters all that is in his heart, keeps nothing back; *abantu batêtà bodwa*, they spoke with each other, they conversed; *watêtà pêzu kwam*, he reigned over me, commanded me; *watêtà mna*, he spoke of or about me; *utêtà pina*, or *kupìna?* what do you mean? *utêta ngakupìna?* of what do you speak; fig. *imantyi itêtà ityala*, the magistrate or judge investigates and adjudicates a law-case;

ulètà amampunge, you speak nonsense; *noba nitèt' umoya,* ye shall speak into the air; fig. *isitya siyatètà,* lit. the vessel speaks, i.e. shows by its sound that it is cracked; *umtì uyatètà,* the tree speaks, i.e. shows that it is breaking or falling.

Phr. *ndingatètà ndiheka,* or *kungahlwa nditètà,* or *kungasa ndiletà,* I could go on speaking incessantly, there would be no end of what I could say about it; *ukutètà isipèndu,* to give indirect, evasive answers.

um-**Tèti**, *n.* 1. One who speaks; a speaker; *umtèti matyala,* a cross questioner.

i-**Tètà**, *n.* 2. Spokesman, speaker.

in-**Teti**, *n.* 3. A fine speaker, an eloquent person; hence, an orator.

in-**Tetò**, *n.* 3. A speech, utterance, declaration, deliverance in words; a proverb: *umntu ontetò zininzi,* a person of many words, i.e. a person not to be depended upon; *utètà ngentetò evakalayo,* he interprets into a language to be understood. Dim. *intetwàna.*

isi-**Tètè**, *n.* 4. Anything which the present generation have got from their ancestors; constitution, custom, habit, etc.; hence, tradition; fig. the last will; the last words spoken by the head of a family on his deathbed, whether referring to the disposal of his property, or uttered as advice to the survivors.

isi-**Tèti**, *n.* 4. A good speaker; the orator of an assembly, who speaks to the chief for the people.

isi-**Tètò**, *n.* 4. A speech; a single command, order, arrangement, disposition.

um-**Tètò**, *n.* 6. Commandment, law, ordinance, statute.

uku-**Tètàtètà**, *v.* To babble; to talk nonsense.

isi-**Tètàtètì**, *n.* 4. A babbler.

uku-**Tètèka**, *v.* To be describable: *nigcoba ngowuyo olungatètèkiyo,* ye rejoice with joy unspeakable.

—**Tètèla**, *v.* (a) To speak for another or in a certain place: *ilizwi litètèla entliziyweni,* the word speaks within the heart; to make a bid at an auction; to speak about.

Phr. *uyitètèle emlilweni,* you have spoken about it at the fire, said to a child who reports that a nest he had under observation has been deserted.

(a) To command (a military expression): *wamtètèla ngeliti,* he commanded him, saying.

um-**Tètèli**, *n.* 1. A commander, captain: *umtètèli-kulu,* a centurion.

u-**Tètèlo**, *n.* 5. Order, command.

uku-**Tètèlana**, *v.* To speak one for another.

—**Tètèlela**, *v.* To intercede for; to advocate, plead for another: *wazitètèlela,* he pleaded his own cause.

um-**Tètèleli**, *n.* 1. An advocate, intercessor: *umtètèleli-fandesi,* an auctioneer; *umtètèleli-matyala,* an attorney-at-law.

u-**Tètèlelo**, *n.* 5. Intercession, advocacy.

uku-**Tètèlelana**, *v.* To intercede, etc., for each other.

—**Tètisa**, *v.* To cause or compel to speak; to reprove severely, chide, find fault with; to scold.

um-**Tètisi**, *n.* 1. One who reproves or rebukes.

in-**Tetiso**, *n.* 3. Instruction.

uku-**Tètiseka**, *v.* To be severely reproved, scolded.

—**Tètisisa**, *v.* To help another to speak.

—**Tètisisana**, *v.* To render mutual help in speaking.

in-**Tetè**, *n.* 3. (a) Flying ants and moths; small insects, as grasshoppers.

(b) The flesh at the back of the upper part of the thigh.

u-**Tètè** = *in-Tetè (b).*

u-**Tetuma**, *n.* 5. A kind of bead.

uku-**Tevetà**, *v. i.* To tattle, talk a great deal; to despise what is being offered.

i-**Teya**, *n.* 2. More food than people care to gather.

uku-**Tèza**, *v. t.* To chop or break off or collect firewood for fuel, done by women, who gather it into a heap, bind it into bundles or faggots, and carry it home on their heads: *siya kutèza ehlathi,* we are going to the forest for firewood.

um-**Tèzi**, *n.* 1. One who gathers firewood.

uku-**Tèzela**, *v.* To gather firewood for another or in a certain place: *ndiyamtèzela umà,* I am gathering fuel for my mother.

ukutl-**Tèze**, *v. t.* To be lax, weak, benumbed after sickness.

um-**Tèzane**, *n.* 6. Slackness, laxity after sickness.

Ti, Pers. pron. 1 p. pl. when used with prepos. or the copula. We: *weza kuti,* he came to us; *siti,* it is we; *yenziwe sitì,* it was done by us.

i-**Ti**, *n.* 3. Tea, fr. the Eng.

ulu-Tí, contrac. **u-Tí**. *n.* 5. pl. *izinti.* Rod, stick, wattle, lath for constructing a hut, switch; fig. the middle of a river; *uti lwe-nt'ono*, the hollow part of the neck; *wam'a-mi'ngo' lwe-tono*, he caught him by the neck. Pur. Weapons, = *isi-Kili.*

um-Tí. *n.* 6. A tree, shrub, herb, plant; hence, medicine, because Kafirs prepare most medicine from herbs, and, in the plur., the fruit of trees: *n'ipé imiti*, give me fruit; *umti wetshuo*, brandy; *umti umadikazi*, the tree shoots, = *Dondá.*

Phr. *umti wo-ti' ishoma*, the tree will bear a cripple, i.e. the case, you will get into difficulties; *ngomti wesiti*, it is the tree and the bark (used for purging); *u-Hlanga wasiti'* [illegible] *umti wokuba kwe-nkosi*, I will tell a man or a nation [illegible] of one by its saying something successfully accomplished.

um-Tí wamadoda. *n.* 6. lit. the medicine of the warrior. In addition to its being given by Mr Hi to the Kafir warriors to render them bullet-proof in the war of 1850. Plumbago, Pyrolusia cyanea *Thun.*, used to counteract inflammation when a bone is fractured.

ubu-Tí. *n.* 7. The natural or artificial material used for binding a man by witchcraft to a person or town.

ukuti-Tí, *v. n. i.* To be round: *i-Tole si-ti'*, to be [illegible]; *u-ti-li li-ti'*, he is deaf; *yili-ti'* be perplexed! your understanding is gone!

uku-Tí, *v. t.* pass. *tiwa*, perf. *tí*, contract. of *tíla*, *ng. tíyo.*

1. To say, utter, express in words: *uti kom*, he said to me; *ndi ti'wa*, I say; *ti'wa ko ndi*, or *ti'wayo wako ndi*, therefore I say: *ondi ng'a ti'i*, I did not say anything; *oba kuba*, that is to say; *ndi'ti*, I tell; *kuti wa ti ayi'ngo' lowo*, it is said, I must, i.e. I am required, ordered, commanded to do this: *uti bhati*, he speaks in a low voice; *ngokuba bekuti*, *kuti*, *kuti*, because it was said, so and so.

2. To mean, think, suppose: *u liti mna upósisite*, my opinion is that you have made a mistake; *uti-ni na wo ti ngokuti* what do you think now? *ondi'ti ng'i*, I do not think anything; *ng'i ti ng'i*, I think, I mean: (see also 4)

3. To name: *ubu-kumkani bwa-ti ng'a-Kristu*, these people are called Christians; *wama emlati ekuti u-Ii-bonce*, he dwelt in the town called King William's Town; *kaya kuliwe wugu Godlo*, thou shalt be called Godlo.

4. In its idiomatic use it means "to be or do as follows, thus, so" and may be

(a) accompanied simply by a guiding movement of the hand: *masiti*, let us take (this path; *imana isiti*, it is always doing this (the action being indicated by the hand; *yiti*, do so (at the same time showing how to do the thing); *inkomo zití*, the cattle took that direction (indicated by the hand).

(b) followed by an uninflected particle that contains a definite idea, *ukuti* serving to express the relations of form, voice, etc. These uninflected particles are of primary importance in the study of Kafir, as they are root-words, from which in many cases we have a goodly number of derivatives. They have no prefixes, but inseparable significations in the radical syllable, compounded with [illegible] require a wide range of meanings [illegible] *ukuti-Ni*. The Aorist is usually employed to [illegible] *ndiyati* for *ndiyakuti*, I suddenly [illegible].

(c) used as a part of the [illegible] pellation especially when [illegible] a motive are the words [illegible] take certain [illegible] tense: *kuti, kuba* [illegible] *ukuti*, may [illegible] that they [illegible] *kuti* [illegible] in [illegible] happen: [illegible] happened; *kuti kuba*, it happened, [illegible] [illegible] Similarly, in hypothetical [illegible] used when there is real [illegible] in future and [illegible] future and [illegible] followed by the Conjunctive: *ukuba ndi nisi ini*, if ye [illegible] *ukuba ndingakuti*, when he shall have [illegible] *ukuba ndi zonakala*, the things which (perhaps) shall have gone to ruin; in the next: *ukuba umntu akatiloga ezalwe ngokutsha*, except a man be born anew; *ukuba ndingakuloga ezo*, if he had not come.

(d) It is used instead of *ukuba*, *ukuze*, that: *ndi tweli ukuti ndiyake*, I asked that he should pray; *ndibakuti ekuhlini bawo*, he tempted them, so that they might fall.

(e) It is always added as an expletive to verbs which express speaking, answering, praying, writing, reading, testifying and such like: *watsho wati*, he said so saying; *watandaza wati*, he prayed and said; *watlola*

kum, esiti, he spoke to me saying; *emtêtwêni kubâliwe kwathwa*, in the law it is written and said; *wapêndula wati*, he answered and said.

(*f*) The meaning "to do so" will more clearly be found in the following sentences: *nditê ndesuka*, I did so, I arose; *kauti!* do it, let us see, show it! *utê-nina ukuyenza*, lit. what have you done to do it? i.e. how have you done it; *andinakuti-ni*, I cannot do anything, I am unable to do anything, i.e. to help; *us' ungabi nakuti-ni kulomntu*, have nothing to do with that man; *ukuze asitlnina (inkomo)?* that he may do what with them (the cattle)? *nokuba kutê-nina* or *nokuba sekutê-ni*, whatever it may be, anyhow, by all means, on any account; with negatives, or no account; *nokuba utê-ni*, whatever you may do; *wenze ngokuti-ni?* in what way or manner did you do it? *nakuba wena usitini ngakwakô*, whatsoever you may do; *unge utê-nina?* what would you have done? *kutê-nina?* how did it happen? *kutêni ungezi wukuba nibizwa?* what is the reason that you came not, though you were called? *akwati-ni*, when it happened; *nokuba umntu uti-ni*, whatsoever the person says, does or may be; *ungatê-ni nanto*, you do not care for anything; *anditê-ni yimfundo*, I do not like to learn; *ebang.tê-ni nelizwi lika-Tixo*, they who do not care for God's word; *anditê-ni nanto*. I ignore it, do not care for it, have nothing to do with it; *ekutîni*, in such and such a place; *ulê lampahla ndanditye kuyisebenzela ekutini*, give me the things for which I worked in such and such a place or way; *imvula y'sifikela ekutini*, the rain caught us at such a place; *atî-ke mna!* Woe to me! O! *ndakuti ukuti ukuvuka*, as soon as I arose.

5. From *ukuti* is derived **ngati**, contracted to **ngati**, meaning 'it may be (so)', 'it is as if', 'it seems'; often used with adverbial force equivalent to 'like': *ngati mna*, it seems to me; *ngati lihashe*, it looks like a horse; *bekungati akasokuze afe*, it was so, i.e. he lived, as if he would never die; *sekungati intliziyo yam ingagoboka*, it seems as if my heart would break; *ndeva selengati ungowam umá*, I felt towards her as if she were my mother; *ucinga ukuba uyakufika ngomso?* —*ngati*, do you think that he will arrive tomorrow?— I think so, lit. it is as it (it is so).

Njengokungati, *conj.* As if, as though, even as if: *njengokungati ebeswel' into*, as if he needed anything.

—**Tâna**, *v.* Of persons or things, to be mutually related or connected, the kind of relationship or connection being determined by an uninflected particle following: *ndatâna-mbende naye*, I followed him at his heels; *ndatâna-nca naye*, I was closely connected with him; *ndatâna-pîti nencwadi yam*, I suddenly lost my book; *ndisatâna-mandla naye*. when I was still looking at him.

—**Têka**, *v.* To come to pass: *kwatêka-ni?* what happened, or come to pass? *kutêka-ni?* how went the matter?

—**Têla**, *v.* To have a certain disposition towards, the feeling or disposition being expressed by an uninflected particle: *ndiyitêla-nga lento*, I am astonished at or about this thing.

uku-**Tiba**, *v. t.* To put off, turn; to check; to restrain from coming; to interfere with another when speaking and refuse to listen or to allow another to listen; to refuse to be influenced by another; to stifle convictions or feelings; to smother, deafen.

—**Tibana**, *n.* 8. Alienation.

—**Tibeka**, *v.* To be put off, checked, restrained.

—**Tibela**, *v.* To keep off from; to keep alone, turn into another course: *zitibele ngapâ inkomo*, keep the cattle alone on that side; to put certain points in a speech here and there.

—**Tibelana**, *v.* To keep from each other; to separate: *zitibele inkunzi zingatibelani*, keep the bulls alone, that they may not fight; *abantu bayatibelana*, = *kMazelana*, the people complain of each other.

in-**Tibane**, *n.* 3. (a) The red-capped lark, Calandrella cinerea *(Gm.)*.

(b) A kind of bulb eaten by Kafirs in time of hunger.

ama-**Tidala**, *n.* 2. *pl.* Waverings of purpose, doubts, misgivings.

um-**Tidili**, *n.* 6. A petticoat.

um-**Tika**, *n.* 6. A tail, skirt, long garment; any part of a garment flying loose, a tail-coat, frock; hence, a minister of the gospel; fig. that which is not understoood properly.

i-TIKINI, *n.* 3. A mark, target; fr. Du. teken.

um-TIKITO, *n.* 1. pl. *ama*. One who in the Kafir war of 1878 was registered as loyal by a ticket, and who was regarded by the war-party as a coward; fr. Eng. ticket.

uku-**Tikiza**, *v. i.* Of a dying person, to move or breathe yet a little; of flesh, to quiver after slaughtering.

i-**Tikizo**, *n.* 2. An inkling or faint touch; the last breath or movement of a dying person; fig. unintelligibility.

isi-**Tilatila**, *n.* 4. One who goes or roams about without success.

uku-**Tilata**, *v. i.* To be idle; to run about without an aim; to tramp about in one place; = *uku-Dinga*.

Tile, perhaps the *perf. tense* of *uku-Ti*, used as *adj.* A certain: *into etile*, a certain thing; *umntu otile*, a certain person.

u **Tile**, *n.* 1. A certain person: *ungotile*, he is something.

ama-**Tiletile**, *n.* 2. *pl.* Certain things or ceremonies.

ulwa-**Tile**, *n.* 5. plur. *izatile*. Horsewood, see *ulw-Atile*.

uku-TILEKISHA, *v. t.* To iron clothes, fr. Du. strijken.

u-**Tileshe**, *n.* 1. One who pretends to be great; also = *u-Tile*.

i-**Tili**, *n.* 2. An improper, indecent remark.

in-**Tili**, *n.* 3. A flat strip of country on the immediate banks of a river and situated near its level, suitable for cultivation; meadow or alluvial land; tongue of land, peninsula.

isi-**Tili**, *n.* 4. A part of the country where many people live; a district, division, constituency.

uku-**Tiliza**, *v. t.* To take down (the thatch from a roof). *v. i.* Of love, to moderate, subside, become cold.

—**Tilizeka**, *v.* To be taken down or to be falling off.

in-**Timbà**, *n.* 3. The silver-fish.

uku-T'IMB'A, *v. t.* pass. *ukutinjwa*. To bring into submission; to take captive, take spoil in war; to capture: *abantwana babetinjiwe yimpi*, the children had been captured by the enemy. Phr. *ukutimbà umoya*, to get people to express their opinions on a matter without letting them know one's own interest in it.

v. i. To resist; make a defence, as a dog when attacked; of cattle, to poke.

um-**Timbi**, *n.* 1. One who takes spoil in war.

um-**Tinjwa**, *n.* 1. One who has been taken captive in war.

in-**Timbò**, *n.* 3. Captivity.

um-**Timbà**, *n.* 6. and dimin. um-**Tinjana**, A company of young girls, espec. those who accompany a bride to her marriage; girls (collectively): *amakàba* (or *umlisela*) *nomtinjana*, young men and maidens.

uku-**Timbèla**, *v.* To drive spoil to one, or take it from one.

—**Timbisa**, *v.* To help or assist in carrying away spoil; to help to resist, attack, harass the robbers who are driving away spoil till assistance arrives,

ukuti-**Timbilili**, *v. i.* To recover from fainting or a fit; to free or disengage oneself.

uku-**Timla**, *(tùmla) v. i.* To sneeze.

Tina, *pron. emphat.*, 1 p. pl. We, the selfsame: *tina sihleli kakuhle*, as regards us, we live peaceably; *bosibulala tina*, they will kill us.

um-**Tina**, *n.* 1. pl. *omtina*. *Tina bomtina*, i.e. *tina bantu*, we people.

ukuti-**Tinga** and uku-**Tingaza**, *v. i.* To be in doubt, perplexed, mystified; to hesitate in performing some action: *nditè-tinga*, I am mystified.

ama-**Tingatinga**. *n.* 2. *pl.* Doubts, scruples, etc.; = *ama-Ngatingati*.

isi-**Tingatinga**. *n.* 4. Perplexity, embarrassment of mind: *wasesitingatingeni wakòhlwa ukuba angenza ngakupina*, he was perplexed and knew not what to do.

uku-**Tingatingaza**, *v.* To be perplexed, embarrassed.

in-**Tini**, *n.* 3. The Cape otter, Aonyx capensis *(Schinz.)*.

u-**Tiniko**, *n.* 5. That which is hard and does not bend; a stiff back.

um-**Tinjana** and um-**Tinjwa**. See *uku-Timbà*.

uku-T'INTA, *v, t.* To hinder, obstruct, intercept. *v. i.* To cough a little.

um-**Tinto**, *n.* 6. Sweet milk which has been put aside to form cream, and which grown up people may not drink; the cream is used for smearing thongs, and rubbing on the cracked teats of cows.

uku-**Tinteka**, *v.* To be intercepted, etc.: *nditintekile apò bendisiya kòna*, I received a warning not to go where I intended to go.

—**Tintela**, *v.* To keep back for, on account of; to go before a person and keep him back from going farther; to intercept for or on account of; to hinder from further action; to dam up water; to cut off an army. *v. i.* Not to speak out; not to express one's meaning; to be mum; to guard one's own word.

in-**Tintelo**, *n.* 3. and isi-**Tintelo**, *n.* 4. Hindrance, obstruction.

u-Tintelo, *n.* 5. Keeping water off by a dyke; interrupting, stopping.

uku-Tinteleka, *v.* To be hindered, obstructed.

isi-Tinteleko, *n.* 4. Impediment, obstacle, hesitation.

uku-Tintiliza, *v. i.* To hesitate, delay; to be tardy.

uku-Tintitâ, *v. i.* To strike with the tongue against; to stutter, stammer.

uku-Tintiza, *v. i.* To be unsettled; to waver in opinion and purpose.

i-Tinzi, *n.* 2. Shadow, any dark object; a shade or ghost.

isi-Tinzi, *n.* 4. The lower lobe of the ear; fig. bad thoughts or inspirations.

um-Tinzi, Shade, etc.; = *um-Tûnzi*.

ukuti-Tipû, *v. i.* To try to catch.

uku-Titinisha, *v. i.* To mix poison in something, as is done by a witch-doctor.

uku-Titiza, *v. i.* To try to say something, but be unable to bring it out; to stammer, stutter; fig. to doubt, hesitate.

u-Tixo, *n.* 1. God.

isi-Tixo, *n.* 4. An idol.

ubu-Tixo, *n.* 7. Godhead.

u-Tiya, *n.* 1. Maize.

isi-TIYA, *n.* 4. A small garden, esp. a maize garden; fr. Du. tuin.

uku-Tiya, *v. t.* To say, i.e. bestow, a name: *ukutiya igama*, to give a name; *wawutiya lomzi ngegama lakê*, he named the city after himself.

uku-TIYA, *v. t.* (a) To entrap, ensnare in a loop placed in an opening or gap in a fence; fig. to way-lay, lie in ambush for. (b) To hate, thwart, detest: *benzeleni okulungileyo abo banitiyayo*, do good to them that hate you; *ndabona ukuba ndityiwe*, I saw that I was hated.

um-Tiyi, *n.* 1. One who hates.

i-Tiya, *n.* 2. One who ensnares birds and game, who understands the art particularly well; a bird-catcher.

in-Tiyo, *n.* 3. Ambush; hate.

isi-Tiyo, *n.* 4. Anything for ensnaring.

u-Tiyo, *n.* 5. Ensnaring, catching, hating, hatred.

uku-Tiyana, *v.* To try to ensnare one another; to hate each other; to be alienated from.

in-Tiyano, *n.* 3. Hatred towards each other.

u-Tiyano, *n.* 5. Hating each other.

uku-Tiyeka, *v.* To be capable of being ensnared; to be hateful: *umntu otiyekileyo*, a hateful person.

—Tiyela, *v.* To entrap, ensnare, catch birds or game.

um-Tiyeli, *n.* 1. A fowler, trapper.

in-Tiyelo, *n.* 3. Snare, trap, plot; fig. the place where *ukutiya* is performed.

u-Tiyelo, *n.* 5. Ambush, waylaying, catching; hatefulness.

uku-Tiyisa, *v.* To cause to be hated: *wazitiyisa kum*, he made himself hateful to me.

um Tiza, *n.* 6. Umtiza listeriana *Sim*, a tree not known at present outside of the Buffalo river area.

in-Tlabá, *n.* 3. The red flower of the aloe tree; *eyentlabá*, the month of July; cf. *um-Hlaba*, under *uku-Hlaba*.

in-Tlaba, *n.* 3. A heap of grain on the threshing-floor not yet winnowed.

in-Tlaba-mkosi, *n.* 3. fr. *uku-Hlaba*. Warcry.

in-Tlabati, *n.* 3. Sand; cf. *i-Hlabati*.

ubun-Tlabati, *n.* 7. Sandiness: *into ebuntlabati*, a sandy thing.

in-Tlabeli, *n.* 3. A precentor, = *um-Hlabeli*.

in-Tlabelo, *n.* 3. from *uku-Hlabela*. (a) A song, piece of music. (b) The first speaker at a meeting; fig. the footmarks of game in the bush.

in-Tlabo, *n.* 3. from *uku-Hlaba*. Any instrument for piercing with; a chisel, an awl.

in-Tlafantlafa, *n.* 3. Juicy, lean meat.

in-Tlafuno, *n.* 3. from *uku-Hlafuna*. The muscle which moves the jaw in chewing.

in-Tlahla, *n.* 3. from *uku-Hlahla*. The fresh bloom of youth; fine country or bush; brushwood, twigs, topping of a tree.

in-Tlahlela, *n.* 3. from *uku-Hlahlela*. First-fruit; a principal one by birth; a great genius; a distinguished, excellent person.

in-Tlaka, *n.* 3. Gum that exudes from the mimosa; = *i-Ntlaka*.

in-Tlakazo, *n.* 3. from *uku-Hlakaza*. Revealing, divulging, scattering, dispersing.

in-Tlakohlaza, *n.* 3. The Spring season of the year.

in-Tlakotshâne, *n.* 3. Maesa alnifolia *Harv.* a dwarf shrub, bearing small berries resembling those of the *um-Hlakoti*; see also *i-Ntlakotshâne*.

in-Tlakotshân'ebomvu, *n.* 3. A tree, Rhus lucida *L.*

in-Tlakulo, *n.* 3. from *uku-Hlakula*. The act of working with a spade or hoe.

in-Tlala, *n.* 3. The udder; the soft (false) ribs; the lower part of the lungs; the soft bone beneath the shoulder.

in-**Tlalo**, *n.* 3. from *uku-Hlala*. The period of staying or remaining at any place; fig. manner of living: *intlalo yam*, my usual custom or way (of speaking, etc.); condition, state, situation.

in-**Tlaluntlalu**. *n.* 3. from *n-Hlalu*, gravel. That which feels or looks or tastes as if it had small particles of gravel; hence, weakness of the eyes in sickness.

in-**Tlalutye**, *n.* 3. Iron-stone, gravel; = *n-Hlaltye*.

in-**Tlama**, *n.* 3. Yeast for making beer-dough for making bread; maize or Kafir-corn ground wet; fig. *inkomo ityebē yayintlama*, the cow was very fat.

in-**Tlambà**, *n.* 3. from *uku-Hlambà*. A scolding, or a scolding, fault-finding person: *ndamhlalela ngentlambà*, I scolded him.

in-**Tlambi**, *n.* 3. from *uku-Hlambà*. An excellent swimmer.

in-**Tlambò**, *n.* 3. A valley; = *um-Hlambò*.

in-**Tlambùlulo**. *n.* 3. from *uku-Hlambùlula*. A cleansing bath.

in-**Tlamo**. *n.* 3. An ornament, especially a present given with the view of getting a better one in return.

Pondo. A beast selected from among the dowry cattle for slaughtering on their arrival at the home on the bride's parents.

in-**Tlandlolo**, *n.* 3. The occurence of a matter for the first time; loc. with *adv.* meaning: for the first time, formerly.

in-**Tlānga**. Plur. of *n-Hlānga*.

in-**Tlánga**, Plur. of *n-Hlánga*.

in-**Tlanganisela**, *n.* 3. from *uku-Hlangana*. A gathering together.

in-**Tlanganiso** and in-**Tlanganiswano**, *n.* 3. from *uku-Hlangana*. A congregation of people; an assembly, a meeting.

in-**Tlangano**, *n.* 3. Joining, agreement; see under *uku-Hlangana*.

in-**Tlango**, *n.* 3. (a) Waste, uninhabited, sandy land; a wilderness; locat. *entlango*, in the wilderness. (b) Honey-comb: *intlango zobusi*, the cells of the honey-comb. (c) A green snake without spots, living among rushes, etc., beside rivers.

in-**Tlangu**. *n.* 3. (a) The reed-buck, Cervicapra arundinum (*Bodd.*). Phr. *yintlangu nenjakazi*, it's the reedbuck and the bitch, said of people or things which exactly fit each other. (b) A poisonous, dark-brown snake with light stripes.

in-**Tlangulo**, *n.* 3. from *uku-Hlangula*. The activity of bees in gathering honey from flowers.

in-**Tlaninge**, *n.* 3. Abundance, plenty (of corn); a great number: *abantu bantlaninge*, the people are many.

in-**Tlanti**. Plur. of *uku Hlanti*.

u-**Tlantlali**, *n.* 5. A continually active, diligent person.

in-**Tlanto**. *n.* 3. That which is plentiful but not desired or sought after.

in-**Tlantsi**, *n.* 3. A spark.

in-**Tlanza-mbilini**. *n.* 3. from *uku-Hlanza*. A bastard born of a chief's widow.

in-**Tlanzi**, *n.* 3. from *uku-Hlanza*. Generic name for fish, which were not eaten in olden times by Kafirs.

in-**Tlanziso**, *n.* 3. from *uku-Hlanza*. An emetic.

in-**Tlanzo**, *n.* 3. from *uku-Hlanza*. Vomiting.

in **Tlasela**, *n.* 3. from *uku-Hlasela*. The act of borrowing or taking something in the absence of the owner and telling him afterwards.

in-**Tlatlokwane**, *n.* 3. = *i-Ntlatlokwane*.

in **Tlatù**, *n.* 3. from *ukuti-Hlatù*. Corn growing too densely from having been sown too thickly.

in-**Tlatywa**. *n.* 3. A long-bodied, short-legged person.

in-**Tlaulelo**, *n.* 3. from *uku-Hlaula*. A fine or ransom paid for another.

in-**Tlauliso**, *n.* 3. from *uku Hlaula*. The act of causing payment.

in-**Tlaulo**, *n.* 3. from *uku Hlaula*. Payment, recompense, remuneration.

in-**Tlava**, *n.* 3. A grub which eats its way through the stalks of maize or sweet cane cf. *isi-Hlava*.

in-**Tlaza**, *n.* 3. Corn not quite ripe; cf. *u-Hlaza*.

in-**Tlazane**, *n.* 3. The grazing of cattle before the morning milking; the pause or interval between the hours of learning, when the children are outside the school; playtime, recess, lunch-time.

in-**Tlazeko**, *n.* 3. from *uku-Hlazeka*. Shame, reproach.

in-**Tlazisa**. *n.* 3. from *uku-Hlazisa*. Exposing the fault of another.

in-**Tlebendwane** and in-**Tlebo**, *n.* 3. from *uku-Hleba*. Slander, calumny.

in-**Tlebi**, *n.* 3. from *uku-Hleba*. A slanderer, backbiter.

in-**Tlek'abafazi**, *n.* 3. lit. the one that laughs at the women. The Short-tailed Woodhoopoe, Irrisor erythrorynchos viridis *(Licht.)*. a bird that forces itself into notice by its laughing cry, accompanied by grotesque gesticulations.

in-Tlekehleke, *n.* 3. The state of being completely tired.

in-Tlekele, *n.* 3. Misfortune: *yehl'intlekele!* what a disaster!

in-Tlekentleke, *n.* 3. That which is torn or ravelled out at the border.

in-Tleki, *n.* 3. from *uku-Hleka.* One who laughs in derision.

in-Tlekisa, *n.* 3. from *uku-Hlekisa.* A laughing-stock.

in-Tlelelwane, *n.* 3. Twilight, dusk.

in-Tlelemu, *n.* 3. Sediment or dregs in Kafir-beer; = *inm-Qombóti.*

in-Tlelo, *n.* 3. from *uku-Hlela.* The picking out, separating and putting in order; arrangement, disposition.

in-Tlenga, *n.* 3. from *uku-Hlenga.* The last dregs or sediment of Kafir-beer.

in-Tlengetwá, *n.* 3. Cold wind from the South.

in-Tlengezela, *n.* 3. from *uku-Hlengezela.* The slaughtering of diseased cattle.

in-Tletsane, *n.* 3. A mixture of beer and brandy.

in-Tlikihlo, *n.* 3. from *uku-Hlikihla.* The rubbing of a swelling; the smearing and softening of any hard place.

in-Tlilikiti, *n.* 3. White maize with large grains.

in-Tlintiyoya, *n.* 3. A plover.

in-Tliso, *n.* 3. from *uku-Hla.* The letting or coming down; the fall of a river.

in-Tliziyo, *n.* 3. The physical heart of man or animals; hence disposition: *intliziyo emnandi,* a happy heart; *ndafa intliziyo,* I desponded; *intliziyo yam imbi* or *imdaka,* my heart is bad or dirty, i.e. I am downhearted, miserable.

in-Tlobontlobo, *n.* 5. *pl.* Reduplicated plur. of *u-Hlobo.* Different kinds.

in-Tlohle, *n.* 3. That which is agreeable, pleasant.

in-Tloko, *n.* 3. The head of a man or animal: *ndinentloko,* I have headache; *akanantloko,* he has no head, i.e. he is stupid, silly; *intloko yakè ùdmbile,* his head is soft, i.e. impressionable; *ukupàtà intloko ngesandla,* to carry the head in the hand, i.e. to be rash.

The head or chief of the people: *aba zintloko zabantu,* these are the heads of the people; the prominent, chief, principal point of a subject; the beginning of a matter: *intloko yezinto zonke ipina?* which is the chief of all things? *kwasentloko,* from the very first; *ndiya kubekela entloko,* I shall aim at the chief matter, speak to the point, strike the nail on the head.

adv. ngentloko, Overhead.

aman-Tloko, *n.* 2. *pl.* The upper part of a valley, at the source of the river.

in-Tlokoma, *n.* 3. from *uku-Hlokoma.* A loud noise, as of people shouting.

in-Tlokululo, *n.* 3. The stuff which is used for clarifying beer.

in-Tlola, *n.* 3. from *uku-Hlola.* A scout; an inspector, field-cornet.

in-Tlolela, *n.* 3. from *uku-Hlola.* One who spies out. Phr. *nyintlolela yombini,* he is a spy for both, i.e. he is a tale-bearer.

in-Tlolelo, *n.* 3. from *uku-Hlola.* The agreement made by a father for the marriage of his daughter.

in-Tlombè, *n.* 3. An evening or night party, accompanied by music and dancing with handclapping and contortions of the body, usually held on moonlight nights; cf. *i-Hlombè.*

in-Tlomo, *n.* 3. A projecting part of a mountain or forest; the uttermost boundary or outward limit of a piece of bush, etc.

in-Tlondi, *n.* 3. Bad customs or habits; the unclean wickedness or lewdness of young people.

in-Tloni, *n.* 3. from *uku-Hloma.* (a) Bashfulness, shyness. (b) The South African hedgehog.

in-Tlonipò, *n.* 3. The *hlonipà*-custom of married women; see *uku-Hlonipà.*

in-Tlontlo, *n.* 3. The side of the head running back from the temple to the hair, hence a projecting forehead; growth of the hair when it does not grow symmetrically, but hangs shaggily round the head; an opening into the forest; a promontory, cape; fig. advance, course, progress.

in-Tlonze, *n.* 3. A piece of a dried skin of an animal long since slaughtered; leather; fig. *into eyintlonze,* a superior, excellent thing; a clue, evidence of guilt: *ipi intlonze,* produce the evidence.

in-Tlosa, *n.* 3. Em. Parched green corn or Kafircorn.

in-Tlotshàzana, *n.* 3. from *Mhlopì,* white. A young female animal white in colour or almost so.

in-Tloya, *n.* 3. Whey of milk. Phr. *kunjengentloya ehlahlekayo,* there is no difference; *ilizwi lakò laliva kuhlala intloya,* your word would bring something worth hearing or knowing.

in-Tlukano, *n.* 3. The muscle on the ribs.

in-Tlukuhla, *n.* 3. from *uku-Hlukuhla*. The projection of the lower stomach when a living buck is torn open; the fat on the liver which appears first in this process and is used to appease the departed ancestors.

in-Tlumaya and **in-Tlumayo**, *n.* 3. The Kafir bean.

in-Tlumelo, *n.* 3. from *uku-Hluma*. A young sprout from an old shoot.

in-Tlumo, *n.* 3. from *uku-Hluma*. Growth.

in-Tlungu, *n.* 3. Pain, bodily suffering; cf. *ubu-Hlungu*.

in-Tlungu nyembé, *n.* 3. The poison-bush, Acocanthera venenata *G. Don.*, used by Bushmen for arrow-poison, and by Kafirs for redwater and snakebite.

in-Tlungwa. *n.* 3. That which the owner esteems highly.

in-Tlupà, *n.* 3. Liquor amnii.

in-Tlutà. *n.* 3. from *uku-Hlutà*. Sufficiency.

in-Tluzentluze, *n.* 3. = *i-N'luzentluze*.

in-Tluzo, *n.* 3. from *uku-Hluza*. A sieve or filter; the residue that remains from sifting or filtering; sediment, dregs.

in-Tlwa, *n.* 3. A winged termite.

in-Tlwaya. *n.* 3. A present of corn for the rain-maker; cf. *um-Hlwayelo*.

in-Tlwayelelo, *n.* 3. from *uku-Hlwayela*. A basket made of rushes for preserving seed.

in-Tlwayelo, *n.* 3. from *uku-Hlwayela*. Seed-corn.

in-To, *n.* 3. A thing, in the most general sense, being applied to human beings as well as to inanimate objects: *into ka Pato* the son of Pato (used in familiar conversation); *akutiwi muntu* (= *ak'u-ti u-ngu-muntu*), he is not a thing that is a human being, i.e. he is good-for-nothing; *into enkosi y'bikile*, a great crowd be-leaguered; *yinto-yintoni* or *ninantoyina kobani?* what's the matter? *kuto ndikuti yona*, the subject I am speaking of; *eyona nto bebepikisana ngayo*, the real matter about which they were contending; *ukutonga nawonina ayinganwenelwayo*, to buy any thing or whatsoever he desired; *ayi-nto yo nto*, it is not a thing of any importance, i.e. it is nothing; *akungebi nto*, it may not be so, or it may not be anything.

Phr. *unento*, she has something, i.e. she is with child; *unezinto ezinkulu*, he has many things, i.e. he leads his; *into yomehlo*, a thing of the eyes, i.e. a show or spectacle; *ntwingento!* good-for-nothing!

Dimin. *intwana*, a little thing, a small bit; *intwanentwana*, the smallest thing.

Into preceded by the Demonst. *le* is also used instead of *ukuba*, that, denoting the effect of what is done: *wenzile nguwe lento anomsindo*, it is your doing that he is angry; *lento wemkayo*, that he went away; *lento ubawo angaze bayeke nam*, that my father did not speak with me.

isi-Tò, *n.* 4. (a) The calf of the human leg. (b) The whole leg of an animal: *izinto eziyitò zinc*, quadrupeds; *beka izitò*, put down the legs, be steady; don't be in a hurry; *qinisa izitò*, go steadily, firmly, do not totter.

Phr. *ukuqasha izitò*, to go and find the cattle still necessary for the *ikazi*.

ulu-Tò, *n.* 5. = *in-To*, used mostly in negative: *akatèlanga lutò*, he did not speak anything, i.e. he spoke nothing; *asilutò*, it is nothing, of no consequence; dim. *utwana*.

um-Tò, *n.* 6. An aromatic shrub.

ubun-To, *n.* 7. The quality of independent existence; the peculiarity by which one thing differs from another: *ababeduma ngobunto*, who were reputed to be something.

uku-TÒBA, *v. t.* and *i.* pass. *ukutòtywa*. To bend down, bow down, lower, subdue, depress, humble: *uzitòbile*, he has bent himself, i.e. he has submitted; to bend, stoop: *tòba xa ungenayo endlwini*, stoop down when you go into the hut; *iliso litòba*, the eye closing in looking eagerly or when the glare of the sun is too strong; to reduce a swelling by fomentation.

u-Tòbi'iratshi, *n.* 1. lit. the bringer down of pride. Rinderpest.

i-Tòba, *n.* 2. A person with peculiar eyes, having one eye slightly lower than the other, or who is in the habit of closing one eye.

i-Tòba, *n.* 2. Nine as an abstract number (shown by the fingers of both hands, the little finger of the right hand being bent down); *amadoda alitòba*, nine men.

isi-Tòba, *n.* 4. Nine as an abstract number: *ishumi elinesitòba*, nineteen; *inyanga ezisitòba*, nine months; *amadoda asitòba*, nine men; *sipina isitòba?* where are the nine? The ninth: *inyanga yesitòba*, the ninth month.

uku-Tòbeka, *v.* To be meek, humble, lowly, submissive: *intliziyo etòbekileyo*, a humble heart.

n. 8. Humility, self-abasement: *uku-tôbeka kwentliziyo,* humility of mind or heart.

in-**Tobeko,** *n.* 3. Humility, meekness.

uku-**Tôbela,** *v.* To bow or incline towards; to be submissive to: to obey: *watôbeleni indlebe amazwi am,* incline your ears to my words; *sizitôbela ububi,* we bow under misfortune; *silôtyelua imbândezelo ngu-Tixo,* we are bowed down under sufferings by God; *ndiitôbêle pântsi kwakê,* I am submissive to him; *basitôbela ebukôbokeni,* they brought us into bondage.

—**Tôbelana,** *v.* To be submissive to one another.

—**Tôbisa,** *v.* To humble, subdue, bend.

um-**Tôbisi,** *n.* 1. One who humbles; fig. death.

in-**Tobole,** *n.* 3. The house-cricket, = *i-Nyenzane.*

i-**Tôdlana,** *n.* 2. Dimin. of *i-Tôle.* Something small, little, as a chicken; a little calf.

i-**Tôdlane,** *n.* 2. Dim. of *isi-Tôle.* A young plant.

uku-**Tofa,** *v. t.* To inoculate; fr. Du. stof.

isi-**Tofu,** *n.* 4. Lymph, vaccine.

Tofotofo, *adj.* Soft to the touch, as a swelling: *ingubo ezitofotofo,* soft garments; *iziqâmo ezitofotofo,* ripe fruit.

ubu-**Tofotofo,** *n.* 7. Softness.

i-**Tôkazi,** *n.* 2. from *i-Tôle.* A heifer; *itôkazi lenkuku,* a young hen. Dim. *itôkazana.*

isi-**Tôkazana,** *n.* 4. A large number of heifers.

in-**Tokazi,** (Em. *in-Tokâzi) n.* 3. from *in-To.* A woman, without reference to her being a widow or otherwise, used in familiar conversation.

uku-**Tôkombâ,** *v. i.* To hang down the head; to sit drowsily.

—**Tôkombisa,** *v.* To cause the head to hang down: *uyitôkombise intloko, wanga ulisela,* he held down his head, as if he were a thief.

isi-**Tôkotôko,** *n.* 4. and ubu-**Tôkotôko,** *n.* 7. Darkness, gloominess; fig. wickedness.

uku-**Tôkoza,** *v. i.* To be glad, = *uku-Tâkazela.*

uku-**Tôkulula,** *v. i.* To lengthen, widen, enlarge.

i-**Tola,** *n.* 2. A rainmaker, soothsayer; one who regulates the conduct of war and practices *uku-Kâfula;* fem. *itolakazi.*

uku-**Tola,** *v. t.* To shoot an arrow from a bow; see *i-Xâma.*

um-**Toli,** *n.* 1. and in-**Toli,** *n.* 3. An archer.

in-**Tola,** *n.* 3. A spike.

u-**Tolo,** *n.* 5. An arrow. Boys fit the points of their arrows with a piece of barbed ironwood or sneezewood or with a piece of tin *(igcwilika).* They use arrows for shooting mice; they prepare the way beforehand by baiting the ground with pumpkin seeds; they then lie in wait and shoot into the mouse, which is then skinned and eaten.

uku-**Tôla,** *v. t.* To pick up from the ground, lift up light things: *ndiitôlê into endleleni,* I found something on the road; cf. *uku-Côla.*

i-**Tole,** *n.* 3. A silk hat, fr. Eng. tall.

i-**Tôle,** *n.* 2. A calf after the horns have appeared; the young of other animals: *i-Tôl' idwna,* a bull-calf, fig. one going to court. Plur. *amatôle,* interest on money lent.

Phr. *uzifak'amatôle,* he departs to another chief or another dwelling place; *itôle lika-Joni,* euphem. a bastard child of an English soldier; *matôl'esagwityi,* lit. young quails, i.e. a scattering, as the young quails fly off in all directions, = *im-Pangalasane.*

isi-**Tôle,** *n.* 4. A young plant.

Phr. *sisitôle esiŕunulwe zibôkwe,* it is a young plant mutilated by the goats, the Pondo taunt referring to a circumcised man. With this, contrast the Kafir taunt given under *im-Bovane.*

uku-**Tolika,** *v. i.* To interpret, fr. Du. tolk, an interpreter.

i-**Tolike,** *n.* 3. An interpreter.

i-**Tolo,** *n.* 2. A man belonging to the same family as another.

um-**Tôlo,** *n.* 6. A dwarf form of the cat-thorn, Acacia caffra *Willd.*

i-**Tolofiya,** *n.* 3. The prickly pear; fr. Du. turks vyg.

i-**Tôlolotshâne,** *n.* 2. A person who speaks at random; one who cannot keep a secret but must blab it out.

in-**Tololwane,** *n.* 3. Em. *in-Tolwane.* A kind of plant.

in-**Tolongo,** *n.* 3. A prison, fr. Du. tronk.

uku-**Tômakalala,** —**Tômalala,** *v. i.* To be pacified, satisfied, quieted, pleased, by the coaxing or persuasion of another.

—**Tômalalisa,** *v.* To please, satisfy, persuade, allure, attract: *nokuba itê yavakala lento kwiŕuluneli, soyitômalalisa,* and if this comes to the governor's ear, we will persuade him; to lead one to entertain hopes which will not be realized; to hush by vain promises.

uku-**T'OMB'A**, *v. i.* To put forth shoots; to sprout, bud; of a girl, to menstruate for the first time, the occurrence of which is signified by the girl's being smeared with red clay. To enter the *intonjane*: *lento ukutômba kumankazana liqàyiya, ibongo eli kwafana nokwenda,* the entering of a girl upon the *intonjane*-rites causes as much joy as her entering on marriage.

i-**Tòmbò**, *n.* 2. (a) A flux of the blood, strong and continued. (b) A small fountain, e.g. where after rain water wells up through a mole's hole in a house or field; a marsh.

in-**Tombi**, *n.* 3. A girl, maid, virgin; a daughter. Dim. *intombàzana*, *n.* 3. plur. *amantombàzana.*

in-**Tombi yenkewu**, *n.* 3. A Kafir-melon.

in-**Tombi entsundu**, *n.* 3. A black bottle with brandy.

in-**Tombi yelitye**, *n.* 3. A small, dark rock-fish.

isi-**Tòmbò**, *n.* 4. The sprouting germ; the chit or sprout of corn when under the process of malting, previous to the drying process: *amazimbà azitômbò,* the Kafircorn is shooting up from the ground (the first stage of growth); malt.

um-**Tòmbò**, *n.* 6. A fountain or spring of water; dimin. *umtônjana*, a small fountain. plur. Malt.

ubun-**Tòmbi**, *n.* 7. State of virginity, maidenhood, girlhood.

uku-**Tòmbisa**, *v.* To bring an offering for the first menses. (The blood is put away in the house for the *imi-Nyanya).*

um-**Tòmbé**, *n.* 6. The wild fig, Ficus natalensis *Hochst.*

in-**Tombéla**, *n.* 3. used as *adj.* Em. Red, as blood; soft, as silk.

isi-**Tòmbòti**, *n.* 4. Acalypha glabrata *Mull.*

um-**Tòmbòti**, *n.* 6. Sandalwood, Excœcaria africana *Mull.* with hard, scented wood, used as a perfume, pieces of which are worn on a string round the neck. The wood is slightly burned and then put to the nose to relieve headache; it is also used to remove pimples from the faces of children. Its sap is poisonous; if it enters the eye it causes painful inflammation and afterwards blindness; the least green splint running into the flesh causes most dangerous sores.

in-**Tombòtshàne**, *n.* 3. A kind of aromatic shrub.

isi-**Tòmo**, *n.* 4. Outline, likeness, figure, stature: *ngokuba indoda ngesitòmo imfutshane,* because the man was little of stature; image carved in wood, or moulded in clay, or printed; a doll, puppet.

i-**Tòmololo**, *n.* 2. used also as *adj.* A quiet, well-behaved amiable person; a nice-looking thing.

ubu-**Tòmvi**, *n.* 7. Doubt, restraint, hindrance, check.

in-**Tondo**, *n.* 3. A temporary shed, roofing, verandah.

isi-**Tòndo**, *n.* 4. The stretched penis of cattle or horses.

um-**Tòndo**, *n.* 6. (a) Penis maris, euphemistically spoken of by the women as *um-Ngate.* (b) Urine. (c) Issue: *umtôndo wenkosi*, the issue of a chief; *inkomo inomtôndo,* the cow commences to be in calf; dim. *umtôndwana,* the tongue of a buckle.

in-**Tonga**, *n.* 3. A stick used as a weapon of assault or defence, hence, a weapon; fig. *intonga yakomkùlu,* the witchdoctor of the chief or nation; *intong' esekòsi*, confidence in each other, especially in brothers and relations. Phr. *ndibekè intonga kuye,* I have implicit confidence in him; *intonga zivile,* the weapons have fallen, i.e. the chief is dying, our strength is gone; *umntu ongenantonga,* one who has no weapons, i.e. one who does not fight.

in-**Tongazana**, *n.* 3. Tool, instrument.

isi-**Tònga**, *n.* 4. The report of a gun; sound caused by an explosion, concussion or thunder.

uku-**Tònga**, *v. i.* To be in a trance; to dream.

i-**Tòngo**, *n.* 2. Trance; nocturnal vision, dream.

i-**Tòngoŧa**, *n.* 2. A sleepy person; one indulging in sleep.

in-**Tongo**, *n.* 3. The gummy matter which exudes from the eyes during sleep.

ubu-**Tòngo**, *n.* 7. Sleep, drowsiness, weariness, fatigue; *ukulala ubutôngo*, to fall or be asleep; *ndipètwè butôngo*, I am overcome by sleep.

i-**Tòngoti**, *n.* 2. used as *adj.* Looking fresh, strong, vigorous.

um-**Tòngoti**, *n.* 6. The Kafir cherry, Gardenia neuberia *E. and Z.*

isi-**Tòngotòngo**, *n.* 4. A dark, threatening appearance: *izulu lisitòngotòngò*, the sky is threatening in appearance.

in-**Tonjane**, *n.* 3. from *uku-Tòmbà.* (a) A heathen custom of a very lascivious character, in which public rejoicings and indecent

dances take place in celebration of a girl's having arrived at the age of puberty. (b) A larval insect that encases itself in a tube made of pieces of grass, and lives among the grass. It is considered poisonous.

uku-**Tonka**, *v. t.* To sow a garden sparingly.

ukuti-**Tonono**, *v. i.* To go forward in a straight line: *yiti-tonono*, proceed onward, straight before you.

uku-**Tontelana**, *v.* To come together; = *uku-Ntontelana*.

uku-**Tontisa**, *v. t.* Em. To sow sparingly.

i-**Tònto**, *n.* 2. = *i-Tèko*. (a) A solemn gathering at *uku-Aluka* and *in-Tonjane*, and at marriages of chiefs and councillors' sons; pl. plenty, abundance. (b) A small enclosure containing two euphorbia trees, indicating that twins have been born at the adjoining kraal.

uku-**Tòntsa**, *v. i.* To drip; to fall in drops (within or from a house).

i-**Tòntsi**, *n.* 2. A drop; fig. a tear. Phr. *wod' ufunyanwe, sesimatònts' abanzi*, you will be caught, there are already big drops, i.e. unless you are active, you will be overcome by difficulties.

uku-**Tòntsela**, *v.* To drop, as pattering drops from rain, or as tears from the eyes; to spatter.

um-**Tònyama**, *n.* 6. The place where an encampment has been, and where much dung lies; drainage through such a place or through a kraal, lengthways through the middle; the black point or centre of a target.

i-TOPU, *n.* 3. A Wellington boot, top-boot, fr. the Eng.

isi-TORA, *n.* 4. A store, fr. the Eng.

i-TOR'O, *n.* 3. A wagon-expedition: *inkabi zetoro*, strong oxen, accustomed to journeying; fr. Du. tocht.

uku-**Tòshatòsha**, *v. i.* To fidget about on one's seat.

in-**Toshe**, *n.* 3. A children's game, known also as *i-Cekwa*, under which the game is described; hence misfortune, evil consequences.

in-**Toshela**, *n.* 3. = *in-Toshe*: *undishiye nentoshela*, you leave me in the lurch.

uku-**Tòtà**, *v. i.* (a) To be irresolute; to hesitate; to submit through fear; to abandon a purpose on account of alarming representations made by another as to its perils. (b) To diminish, decline: *isifo asitòti*, the sickness does not decrease.

—**Tòtisa**, *v.* (a) To alarm a person as to the dangers or perils of an undertaking; to frighten; to cause to abandon an enterprise. (b) To diminish, lessen.

in-**Totò**, *n.* 3. Small insect, etc.; = *in-Tetè*.

u-**Tòtò**, *n.* 5. People or cattle following each other in a continuous line.

uku-**Tòtoba**, *v. i.* To walk slowly, as one with sore feet.

in-**Totòlolo**, *n.* 3. One who is decrepit, stiff, very poor (used as an abusive expression); pl. poor sick cattle, which are not able to walk.

ubun-**Totòlolo**, *n.* 7. Decrepitude.

uku-**Tòtònga**, *v. t.* To lay hold of; to tie all the limbs fast together; to hand-cuff, as a policeman does a prisoner.

ubu-**Totosholo**, *n.* 7. Want of energy, etc.; = *ubu-Tatasholo*.

in-**Totòviyane**, *n.* 3. A large grasshopper, Phymateus leprosus *Fabr.*, which smells very disagreeably when touched.

ukuti-**Totse**, *v. i.* To be like, equal.

uku-**Tòtuva**, *v. i.* To walk feebly; to totter; = *uku-Tòtoba*.

um-**Tòvutò**, *n.* 6. The jugular vein.

uku-T'OZA, *v. i.* = *uku-Tòzama*.

—**Tòzama**, *v.* To be quiet, silent, yielding; to be in a moody, drooping, pensive, sleepy state.

—**Tòzamela**, *v.* To be silent in expectation: *utòzamele ku-Tixo umpèfumlo wam*, my soul is silent unto God, waits upon God.

—**Tòzamisa**, *v.* To quieten, silence, pacify by yielding.

—**Tòzeka**, *v.* To be soothed, overpowered by a sedative like opium; to be yielding, submissive, resigned, quiet, depressed, afflicted.

u-**Tòzeko**, *n.* 5. Submission.

uku-**Tòzela**, *v.* To yield, submit to, acquiesce in, bear patiently, surrender, resign oneself to, succumb.

isi-**Tòzela**, *n.* 4. (a) Anything which affects the senses, is delicious to the taste, fragrant to the smell, or pleasant to the ear; that which captivates the mind through the senses, like opium or wild hemp, producing pleasant hallucinations or stupor; fig. submission, resignation, yielding, acquiescence: *inyamakazi inesitòzela sokufa*, the game has yielded to death (when it cannot run farther, but must give in). (b) Worth, respectability,

authority, reputation: *lomntu unesitôzela,* this man is respectable.

um-**Tôzo**, *n.* 6. A single individual: *kwafika imitôzo ngaminye kuma-Hleke,* there arrived only a few individuals from the Hleke tribe.

ukuti-**Tozololo**, *v. i.* To be bashful, shy; to respect.

Tsa! *interj.* used in setting dogs at game or people.

ili-**Tsa,** *n.* 2. Plenty of milk from a cow which had not been milked at the proper time: *inkomo inclitsa,* the cow gives plenty of milk without the calf.

isi-**Tsàba**, *n.* 4. A garland or bandage of an ornamented kind (beads) round the head or foot: *isitsàba sentyantyambò,* a garland or head-dress of flowers; fig. a diadem, crown: *isitsàba sameva,* a crown of thorns.

isi-**Tsàbiso**, *n.* 4. Coronation.

in-**Tsabo**, *n.* 3. from *uku-Saba.* Flight.

Tsafatsafa, *adj.* Rough, coarse, as a sack; *isitya* or *isefu sitsafatsafa,* the vessel is leaking, the sieve lets through.

ukuti-**Tsafutsafu,** *v. i.* Of cooked meat, to be soft.

i-**Tsaka,** *n.* 2. and in-**Tsakambà**, *n.* 3. A poor lean creature.

ukuti-**Tsaka** and **Tsakalala,** *v. i.* To be tamed, trained (horse, ox): *inkabi zetsaka,* the bullocks were brought into proper order; fig. of a child, to be instructed; to be put into such order as a person or thing should be.

uku-**TSALA**, *v. t.* To pull a string, etc.; to draw towards oneself, to drag, draw: *inkabi ziyayitsala inqwelo,* the oxen are drawing the wagon; *azitsali ngakutsala kunye,* they do not pull together; fig. to attract, influence. Phr. *iyeza litsalile,* the medicine is properly cooked; *ukutsala umxèlo,* to have the death-rattle.

in-**Tsalo**, *n.* 3. A thing to pull with; a thong.

um-**Tsalane,** *n.* 6. Attraction, fascination (of a bird being fascinated by a snake).

uku-**Tsalatsala,** *v.* To pull about.

—**Tsalatsalana**, *v.* To pull against one another; fig. to be at cross purposes with one another; to have a difference or misunderstanding with each other.

—**Tsaleka**, *v.* To be drawn or influenced towards a thing or person: *intliziyo yam itsalekile kulonto,* my heart is inclined or attracted towards that object.

—**Tsalela**, *v.* To draw a person or thing towards another person or thing; fig. to desire, pant after, to move towards: *njengexàma elitsalela emifuleni yamanzi,* as the hart panteth after the water brooks.

—**Tsalisa,** *v.* To make or help to draw or pull.

in-**Tsalela**, *n.* 3. Residue, = *i-Salela.*

in-**Tsali,** plur. of *u-Sali.* Scattered people.

in-**Tsaluba**, *n.* 3. used as *adj.* Standing one by one (hair).

uku-**Tsama,** *v. i.* To fall off, lose flesh (applied to cattle and other living things which were in good condition); to grow less; to decrease in bulk, as a swelling or tumour or an overloaded stomach: *ukudumbà kutsamile,* the swelling has gone down.

in-**Tsapàntsapà**, *n.* 3. = *i-Ntsapàntsapà.*

in-**Tsapò**, plur. of *u-Sapò.*

uku-**Tsaŕa,** *v. t.* To curse. Pass. To be choked by water or *amasi.*

in-**Tsasa**, *n.* 3. from *uku-Sa I.* The early morning.

in-**Tsasa**, *n.* 3. Brushwood, = *u-Sasa.*

in-**Tsasa**, *n.* 3. The golden-breasted bunting, Emberiza flaviventris *Steph.*

in-**Tsasaule**, *n.* 3. Anything, as hair, standing on end.

in-**Tsasela,** *n.* 3. A kind of long, rank grass, good for thatching, growing near rivers.

uku-**Tsatsa**, *v. i.* To run quickly; to make speed.

v. t. To examine; to question sharply, so that the truth comes to light.

in-**Tsatshàna,** plur. of *u-Satshàna* (dimin. of *u-Satò).* Em. *in-Tsatshànyana.*

uku-**Tsaula**, *v. t.* = *uku-Saula.* To sling; fig. to boil: *amanzi ayatsaula,* the water is nearly boiling over.

i-**Tsawa**, *n.* 2. An edible bulb.

uku-**Tsaza**, *v. i.* To ooze out, squirt, spurt, spout, gush out from internal pressure, as milk from a cow when the udder is full, or perspiration falling in large drops from the body, or blood from a vein.

ukuti-**Tse**, *v. i.* To be even, straight, straight along or forward.

ili-**Tse**, *n.* 2. The small grey mungoose, Mungos cafer *(Gmel.),* also the larger M. pulverulentus *(Wagn.).*

in-**Tsebe** and in-**Tsebentsebe,** *n.* 3. Private conversation in a public meeting, continual whispering.

uku-**Tsebelela**, *v. i.* To whisper; to speak in a whispering tone; cf. *uku-Sebezi*.

in-**Tsebelele**, *n.* 3. Whisperings; words spoken in a whispering tone, not necessarily into one's ear; hence, report, rumour, portent.

in-**Tsebenzo**, *n.* 3. from *uku-Sebenza*. Work.

in-**Tsebezo**, *n.* 3. from *uku-Sebeza*. Whispering.

uku-**Tsefula**, *v. t.* To take by the hand: *sebetsefula bembambà bonke*, they are all shaking hands with him.

in-**Tseka**, *n.* 3. Necklace made of the shells of ostrich eggs.

in-**Tsekelezana**, *n.* 3. from *uku-Sekeleza*. Undergarments, leggings.

in-**Tsekelezo**, *n.* 3. from *uku-Sekeleza*. The desire to get something in an indirect way.

in-**Tsekemfu**, *n.* 3. used as *adj.* Very fat.

in-**Tsele**, *n.* 3. (a) Stepping places cut in a tree to ascend by. (b) A rut, watercourse, bed of a river, cf. *um-Sele*.

in-**Tselelo**, *n.* 3. from *uku-Selela*. Filling in a hole; a suppressed matter.

in-**Tseli**, *n.* 3. from *uku-Sela*. A drinker.

in-**Tselo**, plur. of *u-Selo*.

in-**Tselu**, *n.* 3. A kind of bird.

in-**Tselwa**, plur. of *u-Selwa*.

in-**Tselwane**, *n.* 3. The upper part of an animal's cloven hoof; the ring or horny substance above the cloven part.

in-**Tsema**, *n.* 3. Euphorbia pugniformis *Boiss.* and E. bupleurifolia *Jacq.* used as purgatives and for ringworm and cancer.

in-**Tsenge**, *n.* 3. The root of the *um-Senge*.

in-**Tsengentsu**, *n.* 3. Fineness, smallness, insignificance.

in-**Tsengwebèkwa**, *n.* 3. from *uku-Senga* and *uku-Bèka*. That which is not really one's own, as a cow borrowed for milking.

in-**Tsente**, *n.* 3. The scales of a fish or reptile; the callus of the foot sole.

Tsha, *adj.* New, young, healthy: *umbòna omtsha*, fresh maize; *kupùmile utyani obutsha*, the green grass has come out; *watènga ingubo entsha*, he bought a new dress; *umnyaka omtsha*, a new year; *isentsha indaba-le*, the report is yet new.

Kutsha-nje, *adv.* Newly, lately, recently: *makazalwe ngokutsha*, he must be born anew.

um-**Tsha**, *n.* 1. A young person. (Among some tribes about the Tsitsa it means *isidletsha* among young people).

um-**Tshakazi**, *n.* 1. A young bride, distinguished after setting out for her husband's kraal by having her *qiya* drawn down over her brow (see *uku-Gongxa*); she is so called from the time when she begins to seclude herself, which is about three weeks before marriage (see *uku-Hotà*) till that period after marriage when she is told by her husband's sister to raise her *qiya* off her forehead. Plur. *abatshakazi*, the bridal couple.

ulu-**Tsha**, *n.* 5. The children; the young people.

ubu-**Tsha**, *n.* 7. Newness, freshness, youth.

ubu-**Tshakazi**, *n.* 7. Espousal.

ukuti-**Tshà**, *v.* = *uku-Tshàbalala*.

uku-**Tsha**, *v. i.* To dry up, as the water in a stream or as an open wound: *amanzi atshile*, the water has evaporated; *inxeba litshile*, the wound is healed; *iliswi lam litshile*, my voice has dried up, i.e. I am hoarse.

—**Tshela**, *v.* To cleave fast to, through being burned or dried up: *ukudla kutshele embizeni*, the food is burnt fast to the pot; *izihlangu zitshele*, the blacking is dried fast on the shoes; *nditshelwa lilizwi*, I am hoarse; *limtshele*, the word stuck fast in his throat, he stood speechless; to cleave to, sit fast: *ulitshele ihashe*, he sits firm on the horse.

Phr. *utshelwe sicèko*, the drop is dried up, i.e. he cannot do anything, there is no help.

in-**Tshela**, *n.* 3. That which sticks close to, adheres to by burning, etc.; *intshela yamatùmbù*, the dirt which cleaves to the intestines.

uku-**Tsha**, II. *v. i.* To burn, as grass by fire, or as one's hand through coming in contact with something hot: *indlu iyatsha*, the house is on fire; *nditshile*, I have burned myself.

—**Tshela**, *v.* To burn at or for: *batshelwa zizindlu*, their houses were burnt down.

—**Tshisa**, *v.* To cause or make to burn; to burn by fire: *batshisa ncà*, they burned the grass; *amanzi atshisayo*, boiling, hot water; *ipepile iyatshisa*, the pepper burns, bites; to brand cattle.

u-**Tshiso**, *n.* 5. That which causes smarting; an unjust, insulting order or command.

um-**Tshiso**, *n.* 6. A brand on cattle, horses or ostriches; a mark burnt into one's skin.

uku-**Tshiseka**, *v.* To be inflammable, combustible: *isikòtà asitshiseki*, the old grass will not burn.

—**Tshisekisa**, *v.* fig. *ukuzitshisekisa,* to inflame oneself (with passion).

—**Tshisela**, *v.* To make a burning for, to burn in sacrifice to.

in-**Tshlselo**, *n.* 3. That which is burnt by the priests in offering a sacrifice.

uku-**Tshàba**, *v. i.* To be still, quiet, i.e. sulky, morose, spiteful, malicious, malevolent, of a hostile, inimical mind; to come to nothing: *indaba itshàbile,* the tidings have come to nothing.

u-**Tshàba**, *n.* 5. pl. *intshaba.* An enemy, destroyer; one who causes desolation.

ubu-**Tshàba**, *n.* 7. Enmity, malevolence.

i-**Tshàbane**, *n.* 2. A rough, wild fellow.

uku-**Tshàbisa**, *v.* To bring to nothing; to mortify, make ashamed: *ndizokutshàbisa iculo lakò,* I am going to make your hymn useless (e.g. by getting up and singing it before you get a chance); to destroy, make an end of, treat one as an enemy; fig. to cause one to end his speech.

uku-**Tshabisa**, *v.* To abuse with words, revile, calumniate, disgrace.

u-**Tshabiso**, *n.* 5. Disgrace, a thing accursed.

ukuti-**Tshàbalala** and uku-**Tshàbalala**, *v. i.* To decay, perish; to be destroyed, annihilated; to lose everything; fig. *ukutètà kwabo kutshàbalele,* their talk has passed, has come to nothing, has had no effect.

in-**Tshabalala**, *n.* 3.
in-**Tshabalalo**, *n.* 3.
um-**Tshàbalala**, *n.* 6.
} Ruin, destruction, waste.

uku-**Tshàbalalisa**, *v.* To cause ruin, desolation; to destroy, lay waste, annihilate.

um-**Tshàbalalisi**, *n.* 1. A destroyer.

uku-**Tshàbalalisana**, *v.* To ruin, etc., each other.

—**Tshàbalalisela**, *v.* To ruin, etc., for a purpose.

uku-**Tshabalaza**, *v. i.* Of sick cattle, to beat about with the tail while lying down.

i-**Tshabanqà**, *n.* 3. The steenbok, Raphicerus campestris (*Thunb.*); fig. a wild reckless person.

um-**Tshabasini**, *n.* 6. The quiet acknowledgment of a man's innocence.

i-**Tshafele**, *n.* 2. A good-for-nothing fellow.

i-**Tshafutshafu**, *n.* 2. A vagabond.

uku-**Tshàkaca**, *v. i.* To leap or jump as a monkey from tree to tree, or as a grasshopper; fig. to spring nimbly and smartly from one thing to another in conversation or discussion.

uku-**Tshàkadula**, *v. i.* Of a horse, to prance.

uku-**Tshakambùla**, *v. i.* To become displeased, indignant, ill-humoured, irritated, angry, after having shown great patience.

um-**Tshakatshezi**, *n.* 1. A disobedient, obstinate, contumacious person.

in-**Tshakatsholo**, *n.* 3. The year of meteors (comets) 1884.

in-**Tshakavu** and in-**Tshakavula**, *n.* 3. A rough, boisterous, impetuous, blustering person.

in-**Tshakaxa**, *n.* 3. Tasteless food.

um-**Tshakazi**, see under *Tsha.*

in-**Tshakuca**, *n.* 3. Corn standing poor and short.

uku-**Tshakumtsha**, *v. i.* To think of returning when already on a journey.

uku-**Tshambà**, *v. i.* Em. To make the marriage feast as grand as possible by providing plenty of food; to show oneself off as a rich man.

ama-**Tshambà**, *n.* 2. *pl.* Rejoicing, liveliness: *lomntu unamatshambà,* or *usenz' amatshambà,* this man provides for great rejoicings.

uku-**Tshambùla**, *v. i.* To be provoked, irritated, angry, excited to passion, so as to beat another person without reflecting.

in-**Tshambùla**, *n.* 3. Anger.

uku-**Tshambùluka**, *v. t.* To deny a thing knowing it to be true.

um-**Tshàna**, *n.* 1. Nephew on the mother's side; a sister's son; also a grandchild.

um-**Tshànakazi**, *n.* 1. Niece, a sister's daughter.

i-**Tshànda**, *n.* 2. A scalled place or mark on the head, bare of hair; a tetter; herpes; fig. a bare place from which the grass has been cleared off.

in-**Tshandela**, *n.* 3. Em. The acetabulnm of the right hip-bone; i.e the cavity which receives the head of the thigh-bone; = *in-Tsula.*

uku-**Tshandula**, *v. i.* To speak badly of one.

—**Tshandulela**, *v.* To defeat totally in in speech: *nditshandulelwe,* I am totally defeated, conquered; to speak disparagingly of a person, to curse, = *uku-Shwabulela*; to beat a thing mercilessly.

uku-**Tshanga** and **Tshangalala**, *v. i.* Em. To be hasty; to walk with speed: *umntu ongahlali ndawo uyatshanga,* a man who remains nowhere is unstable.

—**Tshangatshanga**, *v.* To trouble, molest, annoy.

in-**Tshangalala**, *n.* 3. A morose, sulky person.

uku-**Tshangisa**, *v.* To brandish a fire-brand in the air.

—**Tshangatshangisa**, *v.* To play as children do by drawing each other by the hands to and fro; to swing a thing to and fro, especially a newborn child through the smoke, saying, hush! hush! (in Bible), to wave as a wave-offering.

um-**Tshangatshangiso**, *n.* 6. Something that can be taken and shaken or waved about; used, in Bible, for a wave-offering.

uku-**Tshangaza**, *v. i.* To flame, blaze; fig. to walk to and fro.

—**Tshangazisa**, *v.* To make a torch flash: to cause to flash forth.

isi-**Tshanguba**, *n.* 4. Ringworm, scall, scurf; bareness.

um-**Tshanyane**, *n.* 6. A single tree or bush which stands out conspicuously on a hill so as to form a kind of landmark.

ukuti-**Tshàpà**, *v. i.* = *ukuti-Càpà.*

in-**Tshatà**, *n.* 3. Small pumpkins still growing; fig. a light-coloured person.

adj. Stunted, undeveloped.

uku-**Tshàtà**, *v. i.* (a) Of the bride, to walk with the wedding party to the cattle-fold and throw an assegai into it, which is a part of the marriage ceremony; by this action she proclaims that she is now mistress of the place; to marry. (b) To move in going from one side to the other; to go to a beer-drink.

um-**Tshàtò**, *n.* 6. Bridal procession to the cattle-kraal. (This word is commonly but not justly used for marriage.)

uku-**Tshàtéla**, *v.* To marry to or at.

—**Tshàtisa**, *v.* (a) To give power to another person to negotiate for the marriage of one's daughter; to have one's daughter married; to conduct the (Christian) marriage service. (b) To hold a sham fight during the time a chief is stipulating about a wife.

um-**Tshàtisi**, *n.* 1. A marriage-officer.

i-**Tshatsha**, *n.* 2. The attractive appearance of a girl who has many suitors.

uku-**Tshatsha**, *v. i.* To be sulky, etc., = *uku-Tshàba.*

—**Tshatshela**, *v.* (a) To destroy entirely, as cattle eating up and trampling down growing crops. (b) To surpass entirely; to take a prominent part: *utshatshele,* he distinguished himself.

in-**Tshatshela**, *n.* 3. and isi-**Tshatshela**, *n.* 4. A valiant man; a hero.

i-**Tshatshazi**, *n.* 2. A spot (it may be white from lime or black from soot); a white spot in the face; the bright spot where an ulcer will break; a burnt spot caused by lightning.

in-**Tshatshoba**, *n.* 3. The male flower of maize.

i-**Tshatshongo**, *n.* 2. A bad milker.

in-**Tshatshongo**, *n.* 3. A kind of bird, probably the trogon, Apaloderma narina *(Steph.).*

ukuti-**Tshau**, *v.* To finish, = *uku-Gqiba.*

uku-**Tshàula**, *v. i.* To move the eyebrows affectedly as an expression of pride; to cast amorous looks.

uku-**Tshàuza**, *v. i.* To move or walk affectedly or proudly.

i-**Tshàuza**, *n.* 2. One who winks or moves his eyebrows affectedly.

i-**Tshavutà**, *n.* 2. An enthusiast.

i-**Tshavutshavu**, *n.* 2. *Bangamatshavutshavu,* they act as fools towards each other or among themselves.

um-**Tshàwe** *n.* 1. and i-**Tshàwe**, *n.* 2. One of high birth; a prince of royal blood; one of the aristocracy. It is an honourable term used in addressing chiefs.

ubu-**Tshàwe**, *n.* 7. Royalty, princely honour or position.

uku-**Tshàya**, *v. i.* Em. To strike dead, kill: *ukutshàya ngenduku,* to beat hard; fig. *intsimbi itshàyile,* the bell has rung, as a sign to leave off work.

uku-**Tshàya**, *v. i.* To smoke tobacco: *anditshàyi,* I do not smoke; *utshàya elupòndweni,* he smokes from the horn, i.e. he smokes wild hemp *(umya).*

Phr. *ndisatshàya,* lit. I am still smoking, used by a person who is taking part in a discussion to indicate that though he ceases for the present he means to speak again later.

in-**Tshayi**, *n.* 3. A regular smoker.

isi-**Tshàyo**, *n.* 4. Something for smoking; tobacco.

uku-**Tshàyeka**, *v.* To be fit for smoking: *inqawa ayitshàyeki,* the pipe does not draw well.

—**Tshàyisa**, *v.* To smoke 'medicine' in the presence of another with the purpose of injuring, mainly done by young men towards girls for the purpose of gaining their affections; = *uku-Pòsela.*

uku-**Tshàyela**, *v. t.* To sweep as with a broom or brush.

um-**Tshàyeli**, *n.* 1. One who sweeps; a sweeper.

isi-**Tshàyelo**, *n.* 4. } A broom, brush.
um-**Tshàyelo**, *n.* 6. }

uku-**Tshàyeleka**, *v.* To be swept away.

—**Tshàyelela**, *v.* To go before and sweep the way clear (as the mothers do before circumcised young men, to encourage their dancing; or as the women do before a bride to show her what she has to do); to precede so as to arrange for a journey; to be before or above others; to excel, surpass.

um-**Tshàyeleli**, *n.* 1. One who clears the way: *u-Sèraya-lo ebengumtshàyeleli*, Seraya was the chief chamberlain.

in-**Tshayelelo**, *n.* 3. Lit. sweeping the way clear. The singing and gesticulating of the women at the *abakwètà* dance and on the day of the coming out of the *abakwètà*, or before the bride at a marriage; see *uku-Yeyezela*; fig. that which is preparatory to another action or event; preface of a book; introduction of a speech.

uku-**Tshàyelisa**, *v.* To make or compel to sweep.

ukuti-**Tshàyi**, *v. t.* and *i.* To do or finish completely: *siyakuziti-tshàyi*, or *sizakuzityà zonke zitì-tshàyi*, we'll finish them up, we will eat them all up.

uku-**Tshàza**, *v. t.* To become frost-bitten, esp. used of late crops on the approach of winter: *ndìtshàzile*, I am frost-bitten.

u-**Tshàz'impuzi**, *n.* 1. The month of April.

um-**Tshàza**, *n.* 6. Anything blighting, detestable.

ukuti-**Tshe**, *v. t.* and *i.* (a) To pass so unexpectedly and rapidly as to give an observer only a glimpse: *itè-tshe*, it passed quickly without being properly seen; to obtain merely a passing glimpse of a person or thing: *ndimtè-tshe*, I just caught a glimpse of him as he passed; fig. to visit for a short time only. (b) To peep through, shine a little: *titi-tshe ilanga kwincobò yentaba*, the sun (in rising) just touches the top of the mountain.

ama-**Tshetshetshe**, *n.* 2. *pl.* Short glimpses of a thing in rapid motion; sound of wind passed by a person while walking.

ukuti-**Tshe**, *v. i.* To get burnt: *umlomo wam utè-tshe*, I have burnt my mouth; cf. *uku-Tsha II.*

in-**Tshebe**, *n.* 3. Beard on the chin: *lomfo u-Tikoloshe kutìwa unentshebe*, they say that Tikoloshe has a beard.

uku-**Tshèbeleza**, *v. i.* To glide or slip along, as on a smooth, slippery surface; to rebound repeatedly from the surface of a pool, making 'ducks and drakes,' as a flat stone does when artfully thrown.

uku-**Tshèca**, *v. i.* To bite, gnaw, tear, cut off a point; cf. *uku-Jeca*.

u-**Tshèco**, *n.* 5. Belly-ache. Euphem. the heathen custom (among young people) of boys selecting sweethearts among a lot of girls; = *ukw-Enzisa*.

isi-**Tshefuta**, *n.* 4. One whose face is covered with beard; one of high dignity: *isitshefuta somzi*, one of rank in a village or place.

Tshehè! *interj.* Hallo! this way! look here!

uku-**Tshèka**, *v. i.* To be purged; to suffer from diarrhœa; fig. of meteors, to shoot.

isi-**Tshèka**, *n.* 4. and um-**Tshèko**, *n.* 6. Purging with belly-ache; fig. *umtshèko wentsimbi* dross; cattle taken from the enemy in war, which become the property of the chief.

um-**Tshèkisane**, *n.* 6. Bush gwarri, Euclea lanceolata *E. Mey.* whose root is used as a purgative.

in-**Tshela**, *n.* 3. That which sticks fast, etc.; see *uku-Tsha I.*

uku-**Tsheleza**, *v. i.* To enter a house often to beg; to walk hurriedly from place to place.

Tsheli! *interj.* used by a third party to persons fighting, calling on them to desist.

uku-**Tsheluza**, *v. i.* To look cowardly, shew fear in the eyes.

in-**Tshembènxa**, *n.* 3. A crooked thing (foot, tree, stick); fig. one who goes in crooked ways, who is perverse, wrong-minded. This word is used in speaking depreciatingly of a person: you crooked, bandy-legged creature!

in-**Tshemntshem**, *n.* 3. = *i-Ntshemntshem.*

in-**Tshengece**, *n.* 3. A sharp pointed stone; a flint for cutting with.

i-**Tshengele**, *n.* 2. A glimpse, gleam, beam, ray.

in-**Tshengula**, *n.* 3. (a) Anything white, clearly visible, as a well-trodden path. (b) A sharp-edged thing, as a stone or knife that has become so by use: *ilizwi lika-Tixo liyintshengula*, the word of God is sharp. (c) Em. A snuff-spoon.

uku-**Tshènta**, *v. t.* To clean up with a spade, so as to make a thrashing-floor.

uku-**Tshentshela**, *v. t.* To clear the trees off a piece of country.

uku-**Tshentula**, *v. t.* To scrape off; fig. to do a work superficially.

in-**Tshenu**, *n.* 3. Nothing; absence.

in-**Tshepè**, *n.* 3. White beads; fig. a dignified person.

ukuti-**Tsheqe** and uku-**Tsheqa**, *v. t.* To cut off with one cut, esp. in circumcising boys and animals; to tear off with one tear; cf. *uku-jeca*.

in-**Tsheqo**, *n.* 3. The cutting off.
adv. kwantsheqo, in crowds.

u-**Tsheqo**, *n.* 5. Wage of prostitution.

in-**Tsheshembà**, *n.* 3. That which is tall and lanky.

uku-**Tsheta**, *v. t.* To cut off the rind of a pumpkin by chipping at it with a knife.

Tshètsha! *interj.* Em. Run! be quick!

uku-**Tshètsha**, *v.* Em. To go quickly,= *uku-Nxàma*.

uku-**Tshetsha**, *v. i.* To move about like children beginning to walk; to walk stiff-kneed; fig. to be hurriedly unsteady, unstable, changeable.

um-**Tshetsha** and um-**Tshetsha pàntsi**, *n.* 6. Weakness of the legs, stiffness in the knee, a disease acquired at the mines; scurvy.

isi-**Tshètshè**, *n.* 4. A knife.

ama-**Tshetshetshe**, see under *ukuti-Tshe*.

uku-**Tshetùlula**, *v. t.* To clean out (a vessel) wholly; fig. to sweep clean off (a man's property); to burn up (land).

ama-**Tshetùtshetů**, *n.* 2. *pl.* Reports, rumours;=*ama-Rètůretů*; also a flighty uncertain person.

uku-**Tshewula**, *v. t.* Em. To climb up (on a horse or wagon).

um-**Tshi**, *n.* 6. A stripe or scratch made on the surface of anything. This name was given to an anchor which was found about 1830 at the mouth of the Bir'a river.

in-**Tshibakwè**, *n.* 3. A man with a high forehead; fig. a hardhearted, merciless, immoral person, one who behaves unkindly to acquaintances.

uku-**Tshibila**, *v. i.* Em. To slip, slide;= *uku-Tyibilika*.

uku-**Tshibiliza**, *v. t.* To twist the body, as a native girl in dancing; to draw each other to and fro by the hands.

Tshibu! *interj.* It is cold!

ukuti-**Tshibu**, *v. i.* To feel cold and chilly.

uku-**Tshica**, *v. i.* To spit.

—**Tshicela**, *v.* To spit upon or in a place: *bamtshicela ebusweni*, they spat in his face.

uku-**Tshijila**, *v. t.* To fidget, struggle for freedom like a child when caught; to despise.

i-**Tshijolo**, *n.* 2. and isi-**Tshijolo**, *n.* 4. A man whose word cannot be relied on; a deceptive, shifty, wicked character; a rascal.

ubu-**Tshijolo**, *n.* 7. Wickedness, naughtiness, rascality.

ukuti-**Tshikì** and uku-**Tshikila**, *v. i.* To turn the back; to turn suddenly round.

isi-**Tshikìtshikì**, *n.* 4. One who does not care about his relations.

uku-**Tshikilela**, *v.* To turn the back on any object, as a person in hot anger; to turn away from one with contempt; of a horse, to turn its head suddenly round when satisfied with food.

—**Tshikilelana**, *v. Kwatshikilelwana*, is said when the twisting and turning of the body in dancing reaches a height and when the dancers are maddened with dancing.

uku-**Tshikilizela**, *v. i.* To retire, withdraw, retreat.

in-**Tshikìntshikì**, *n.* 3. Small grain.

in-**Tshikintshikikazi**, *n.* 3. A woman in wrath.

uku-**Tshikitsha**, *v. t.* To turn the posteriors on one; to force one's way in (a crowd).

in-**Tshikivane**, *n.* 3. An insolent, wicked, obstinate person.

uku-**Tshikixa**, *v. i.* To gnash with the teeth, (cf. *uku-Tshixisa*).

uku-**Tshikiza**, *v. t.* To wag, fan.

uku-**Tshila**, *v. i.* A dance of a lewd and licentious character, with obscene gesticulations, performed by circumcised lads, during the period of their stay in the hut.

in-**Tshili**, *n.* 3. A good dancer.

um-**Tshilo**, *n.* 6. The dance of the *abakwètà*. The naked dancers are completely smeared with white clay, and are dressed in a kilt of palmleaves that encircles their loins several times; they also wear coverings of grass on face and hands. When dancing, the *umkwètà* keeps his kilt continually rustling.

um-**Tshililso**, *n.* 6. An *abakwètà* dance arranged for at a certain kraal.

um-**Tshilatshila**, *n.* 1. A vagabond.

in-**Tshili**, *n.* 3. (a) see under *uku-Tshila*. (b) The Red-faced mousebird, Colius indicus *Lath.*, so called from its cry.

uku-**Tshina**, *v. t.* To have carnal connection with a woman; in rape cases, the woman is asked: *utshiniwe?* did penetration actually take place?

in-**Tshinga**, *n.* 3. An ornament of tassel-like appearance made from the tufted end of a jackal's or hartebeest's tail, worn by men on the head or on the calf of the leg in dancing and hunting; the name is also applied to the crest of the Secretary-bird, when it is raised by the bird.

isi-**Tshinga**, *n.* 4. A great number, a great deal.

uku-**Tshinga**, *v. i.* To be mean, vulgar, cunning, deceitful.

v. t. To neglect one's duty through carelessness or indifference; to slight, contemn, abuse the goodness of others; to violate, set aside laws, orders, etc.: *ungalibizi igama lam ngokulitshinga*, do not call my name contemptuously.

i-**Tshinga**, *n.* 2. A mean person, who has no character.

ubu-**Tshinga**, *n.* 7. Meanness, vulgarity, rascality.

uku-**Tshingana**, *v.* To be morose, etc., towards each other; to contemn each other.

—**Tshingeka**, *v.* To be in a morose, sulky state; to sit still in the sulks; to be contemptible, unworthy.

isi-**Tshingilizane**, *n.* 4. One who does not care about his relations; = *isi-Tshikitshiki.*

in-**Tshingintsholo**, *n.* 3. A hasty, restless, fidgety, unbearable, unmanageable person: *usuke wayintshingintsholo engenakutiwa-ni*, he became so restless that we could not manage him.

uku-**Tshininda**, *v. t.* To cut off one's power; to render powerless.

i-**Tshinitshini**, *n.* 2. An uncertain, unreliable character, one not to be trusted; a cheat, (cf. *i-Nginingini).*

ubu-**Tshinitshini**, *n.* 7. Knavery, roguery, cheating, perfidy; = *ubu-Nginingini.*

uku-**Tshiniza**, *v.* To deal faithlessly; to promise much and perform little; to deceive, cheat, humbug; to act treacherously; to refuse to obey, as a bullock which will not pull; cf. *uku-Nginiza.*

um-**Tshinizi**, *n.* 1. A treacherous person.

in-**Tshinizo**, *n.* 3. An imposition, deception, delusion.

uku-**Tshinizela**, *v.* To deal treacherously towards.

um-**Tshinizisi**, *n.* 1. A treacherous person.

in-**Tshinka**, *n.* 3. Abstinence, continence in consequence of having heard mournful news.

in-**Tshintintshinti**, = *i-Ntshintintshinti.*

uku-TSHINTSHA, *v. t.* To change money, fr. the Eng.

i-TSHINTSHI, *n.* 3. Change out of a sum of money.

ukuti-**Tshintshilili**, *v. i.* To turn away from a person who is speaking, and to disregard him; to pay no attention, to ignore.

in-**Tshinyela**, *n.* 3. from *ukuti-Shinyi.* Thickness, density (of smoke, etc.).

u-**Tshinyonga**, *n.* 1. One who has a brand-mark on the hip; a brand-mark.

in-**Tshinyongo**, *n.* 3. from *ukuti-Shinyi.* Great darkness.

in-**Tshipà**, *n.* 3. The flower of *i-Nyibiba.*

isi-**Tshipà**, *n.* 4. Anything which causes a hissing or whispering sound by its motion.

ukuti-**Tshipà**, *v. i.* To reflect, muse, meditate in astonishment.

uku-**Tshipà**, *v. i.* To come to nothing; to go away, deserting wife and children.

uku-TSHIPA, *v. i.* To become cheap (Eng.).

TSHIPU, *adj.* Cheap.

uku-**Tshipiliza**, *v. t.* To wipe with the hand.

in-**Tshipintshipi**, *n.* 3. Fine rain.

uku-**Tshipiza**, *v. i.* To rain fine; to drizzle.

uku-**Tshipùla**, *v. t.* To punish.

ukuti-**Tshiqi**, *v. i.* To be short, brief.

in-**Tshiselo**, u-**Tshiso**, um-**Tshiso**; see under *uku-Tsha II.*

ukuti-**Tshiti** and **Tshitilili**, *v. i.* To speak low, softly, not loudly; to be hoarse; fig. to touch softly; to stroke over hastily; to do a thing (writing, etc.) hastily, superficially.

um-**Tshiti**, *n.* 6. A superficial mark like that made by a person slipping on a muddy road, or a scratch on a person's face; the trail of a shooting star.

uku-**Tshitiza**, *v. i.* To speak softly after illness; to make a mark or scratch here and there.

uku-**Tshitsha**, *v. i.* Of fruit, to fall off without ripening; of the voice or speech of a dying person, to fail; fig. to fail, miscarry in any undertaking or project; to be good for nothing, very changeable, unreliable.

i-**Tshitshi**, *n.* 2. (a) One who hides away, so that he cannot be found; a loafer, good-for-nothing fellow.

(b) The Eastern Province grass-bird, Sphenœacus intermedius *Shell.*, so called because of its skulking habits.

u-**Tshitsho**, *n.* 5. Retrogression.

um-**Tshitshi**, *n.* 6. A superficial wound; = *um-Tshiti*.

uku-**Tshitshisa**, *v.* To cause to fail, frustrate, make void; to disdain to answer; to treat one as a good-for-nothing fellow; to despise, destroy: *akukò namnye uwutshitshisayo umnqopiso,* no one annuls a treaty.

um-**Tshitshisi**, *n.* 1. One who frustrates or brings to nought.

in-**Tshitshisi**, *n.* 3. A shifty person, one who is always changing and altering; one who cannot be relied upon; a weather-cock.

uku-**Tshitshisela**, *v.* To frustrate or bring to nought a plan for: *bazitshitshisela icebo lika-Tixo,* they frustrate for themselves the plan of God.

uku-**Tshitshiliza**, *v. i.* To slide on the ground with the posteriors.

in-**Tshitshilizo**, *n.* 3. The changing of place by sliding or creeping on the ground.

i-**Tshitshitshi**, *n.* 2. A large drove of cattle.

uku-**Tshivela**, *v. t.* To do wrong or harm; to cheat.

i-**Tshivela**, *n.* 2. A cheat, deceitful person who pretends to have done work which he has not done; a liar, rogue, rascal.

ubù-**Tshivela**, *n.* 7. Roguery, rascality, deceit.

uku-**Tshiwula**, *v. t.* To swing the tail to drive the flies away; to swing a sling; to jump on a horse without using stirrups.

uku-**Tshixa**, *v. t.* To lock, bolt.

isi-**Tshixo**, *n.* 4. A lock, bolt, key for a lock.

uku-**Tshixela**, *v.* To lock up or in, as in a prison.

in-**Tshixilili**, *n.* 3. A big, lean animal.

uku-**Tshixiza**, *v. i.* To grind or gnash the teeth.

uku-**Tshixizela**, *v.* To gnash the teeth against.

in-**Tshiyelana**, *n.* 3. from *uku-Shiya.* A remnant.

in-**Tshiyi**, *n.* 3. A wrinkle on the forehead; cf. *i-Shiyi.*

in-**Tshiyo**, *n.* 3. Whistling while marching with shields.

in-**Tshiyongo**, *n.* 3. from *i-Shiyi.* One who looks with half-opened eyes; a proud, angry person.

ukuti-**Tshize** and uku-**Tshiza**, *v. t.* To strew (seeds): to sprinkle (water); to rain fine; to bespatter, as with mud or water; to make stripes of red ochre on the body; to wear a coat with gold lace; fig. *uzitètshize,* he is drunk.

in-**Tshizo**, *n.* 3. Strewing, sprinkling, etc.

uku-**Tshizatshiza**, *v.* To paint small regular stripes of various colours on an object: *itshizatshizile,* striped like a zebra, having various colours.

ukuti-**Tshizalala**, *v. i.* Not to trouble about.

um-**Tsho**, *n.* 6. The portion of Kafir beer given to a chief or a headman.

uku-**Tshò**, *v. i.* pass. *tshiwo,* perf. *tshilo.* To say, speak, express, declare so, followed in most cases by *uku-Ti,* (see *uku-Ti, 4. e.*) *watshò,* he said so; *utshilo,* he has declared so; *anditshòngo,* I have not said so; *utshò ukuti,* he speaks saying; *watshò wati,* he declared and said.

In its idomatic meaning "to do so" it is accompanied by different movements of the hands, to express what has been done or how a thing is to be done: *watshò kwezingubo,* he put on these clothes so; *watshò ngezidanga,* he adorned himself with garlands so; *wasitshò isililo,* he cried aloud; *watshò pàntsi,* he spoke in a low voice, or spoke in vain; *wamtshò ngefele,* he smote him with the sword; *watshò pàntsi ngentolo,* he missed in shooting or throwing; *bahlakula batshò ngento enkulu yendima,* they hoed a large piece of ground; *abakè batshò,* they did not do so at all, i.e., they refused; *yitshòni!* Hail! Good day! *Refl. form, uku-zitshò,* to assert oneself.

uku-**Tshòno**, *v.* To say so to one another, followed by *ukuti*: *batshòno ukuti,* they said one to another.

—**Tshòlo**, *v.* To say so for a purpose, *utshòlo-nina?* for what purpose did you say so?

in-**Tsholo**, *n.* 3. Shout of joy, rejoicing; a vocal concert; music for dancing.

uku-**Tshòloza**, *v. t.* To sing, as the women do at the *uku-Xina*; see *um-Dudo;* to rejoice, shout with joy; to sing in measured time with clapping of hands, so as to lead a native dance: to sing, as water in a kettle when nearly boiling.

um-**Tshòlozi**, *n.* 1. The leader in the native dance.

uku-**Tshòba**, *v. i.* To swing or beat about with the tail; to fend off (flies); to be restless, uneasy; to run about, as one continually moving from pain, or as cattle troubled by flies.

i-**Tshòba**, *n.* 2. The bushy end of an animal's tail; a tassel. Phr. *laqàma itshòba,* he died; see *um-Betè.*

u-**Tshòba lwehashe**, *n.* 5. lit. the tail-brush of a horse. The Crested hawk-eagle, Lophoætus occipitalis *(Daud.)*, so called in reference to its long crest.

u-**Tshòbo**, *n.* 5. Sickness in cattle, making them run about wildly; fig. restlessness. Phr. *unotshòbo,* he is running about, keeping away from home.

uku-**Tshòbatshòba**, *v.* To be excessively restless.

—**Tshòbela**, *v.* To run restlessly to and fro.

in-**Tshobololo**, *n.* 3. The year of meteors; = *in-Tshakatsholo. Indlazi nentshili zintshobololo,* the Speckled mousebird and the Red-faced mousebird are characterised by long streaming tails.

isi-**Tshobozo**, *n.* 4. Confusion, disturbance.

uku-**Tshofa**, *v.* To shuffle cards (Eng.)

uku-**Tshofela**, *v. i.* To desire more of a good thing.

uku-**Tshoka**, To disappear, etc. = *uku-Tshona.*

ukuti-**Tshòkotshòko**, *v. i.* To run fast.

in-**Tshokontshoko**, *n.* 3. Haste; one who is in advance of others in tracing stolen animals.

in-**Tshokovane**, *n.* 3. Haughtiness, disdain; a wrathful person.

uku-**Tshòlo**, see under *uku-Tshò.*

um-**Tsholoti**, *n.* 6. A kind of edible root.

uku-**Tshòloza**, see under *uku-Tshò.*

ukuti-**Tshome**, } *v. t.* Of bees, to sting.
uku-**Tshomela**, }

uku-**Tshòna**, *v. i.* To disappear, get out of sight: *abantu batshònile ehlatini,* the people disappeared in the forest; to sink: *ndatshòna emanzini,* I sank down in the water; to set: *ilanga liza kutshòna,* the sun is about to set. Phr. *kowabo bekutshònwa ngamasi,* at his home there was abundance of milk; *ukutshòna ekutèteni,* to speak figuratively, to use high flown language difficult to understand; *ilanga alitshònanga lingenandaba,* the sun never sets without news, i.e., a day never passes without its business, work or trouble.

in-**Tshonalanga**, *n.* 3. lit. the setting of the sun, i.e. the west.

uku-**Tshònela** *v.* To disappear in a certain place: *utshònele apà,* he disappeared here; fig. to end a speech: *ndìtshònel' apà,* here I finish my speech.

—**Tshònisa**, *v.* To cause to disappear, sink; to drive a nail into a wall, a pole into the ground, a word into the heart.

in-**Tshongo**, *n.* 3. The oil which accumulates in the stem of a tobacco-pipe.

u-**Tshòngo**, *n.* 5. Ground, roasted maize.

i-**Tshòngwe**, *n.* 2. The bitterwortel, or milk-bush, Xysmolabium lapathifolium *Dcne.*, used as a tonic and for wounds, old sores, sore eyes, and distemper in dogs; a smaller kind is called *i-Tshòngwana.*

ukuti-**Tshòni**, *v.* = *uku-Tshòna*: *utè-nje-tshòni wavèla,* he just dived in and was out again.

um-**Tshontshi**, *n.* 6. Rumour, report; = *ulu-Rè.*

in-**Tshontsho**, *n.* 3. An abominable thing; = *i-Ntshontsho.*

in-**Tshoqa**, *n.* 3. A disgusting smell.

u-**Tshoqolwana**, *n.* 1. A short, thin, spare person.

isi-**Tshòtò** and isi-**Tshòtòtshòtò**, *n.* 4. That which is coarse, rough, hoarse.

uku-**Tshòtòza**, *v. i.* To speak with a coarse, rough voice.

uku-**Tshòtsha**, *v.* To chant in a deep voice, a kind of false base, as boys do, especially in their night-gatherings.

um-**Tshòtsho**, *n.* 6. A night assembling of boys and girls, where the girls sing and the boys *tshòtsha.* Phr. *umtshòtsho wamasele,* the night-singing of frogs, i.e. discussion that leads to no result.

Tshòtsho! *interj.* It serves you right! I told you so! now you have burnt yourself!

uku-**Tshòtshozela**, *v. i.* To bite or itch with pain.

uku-**Tshòtshòbela**, *v. t.* To draw near (to the fire), to approach an object rapidly, in pursuit or in war.

um-**Tshòtshòbelo**, *n.* 6. A springing forward with energy towards one's opponent in battle; a sudden effort; an unexpected attack.

in-**Tshotsholozana**, } *n.* 3. Coldness,
in-**Tshotsholozi**, } sharpness of wind, rain; one who is sharp and quick and eloquent; of sharp intellect; *inkwenkwezi entshotsholozi,* a shooting-star.

in-**Tshovuntshovu**, = *i-Ntshovuntshovu.*

uku-**Tshòza**, *v. t.* To make sure; to insist upon; to persist in; to maintain something; to make clear, (followed by *uku-Tì*); *nezizinto ndinga ungaqinisa ukutshòza,* and these things I wish you to affirm constantly.

in-**Tshòza**, *n.* 3. Assurance.

um-**Tshu**, *n.* 6. A kind of bird.

Tshù! *interj.* He is in a hurry to go, quick in starting, knowing that he is wanted.

ukuti-**Tshù**, *v.* To pierce suddenly or sharply as a thorn entering one's foot or

an anxious thought seizing one's mind: *ingqondo yam inditè-tshù ukuba ndigoduke*, it came forcibly into my mind to go home; *utè, akuva ukuba unina uyafa, wesuka watì-tshù*, when he heard that his mother was sick, he became anxious, i.e. he wanted to go home.

ukutl-**Tshù-tshù**, *v.* To keep on piercing or stabbing, as the needle points of the *inkunzane* do to the feet of a person walking over them.

i-**Tshù-tshù-tshù**, *n.* 2. A disagreeable sensation; an excruciating pain.

Tshukele, *adj.* Sharp, sour, unripe; raw, i.e. not sufficiently boiled; watery.

uku-**Tshùkula**, *v. t.* To rouse dissatisfaction, displeasure.

um-**Tshùkula**, *n.* 6. Sour milk which has become vinegar-like.

in-**Tshukumo**, *n.* 3. from *uku-Shukuma*. Shaking, an earthquake.

uku-**Tshukuza**, *v. t.* To shake (medicine).

uku-**Tshùla**, *v. t.* To probe the ground in the cattle-kraal with a pointed stick or instrument to find the stone which covers the mouth of the corn-pit; fig. to search, feel, examine the heart or lungs.

um-**Tshula**, *n.* 6. A maize or Kafir-corn plant bearing no fruit.

uku-**Tshùl'amakòbo**, *v. t.* To be perplexed, not knowing what to say; to speak nonsense; to speak at random; to guess, conjecture, divine: *usuke ukutèlà watshùl'amakòbo*, he spoke utter nonsense.

in-**Tshulube**, *n.* 3. Red intestinal worm.

ukutl-**Tshulubembè**, *v. i.* To leave secretly; to go off silently without making a report, e.g. as an air-gun, or a gun missing fire.

u-**Tshulwana**, *n.* 5. A vessel of middle size.

in-**Tshumayeli**, *n.* 3. from *uku-Shumayela*. A fine speaker.

in-**Tshumayelo**, *n.* 3. from *uku-Shumayela*. Address, speech, sermon.

in-**Tshumayezo**, *n.* 3. from *uku-Shumayeza*. A proclamation.

i-**Tshùngu**, *n.* 2. Em. Burrweed, Xanthium spinosum *L.*

uku-**Tshungula**, *v. i.* Of weather, to be blustery, showery; of a person, to be easily angered.

uku-**Tshunguza**, *v. i.* To run about.

in-**Tshuntshe**, *n.* 3. An assegai with a long blade.

uku-**Tshùqutshùqula**, *v. i.* To speak briefly, to cut short; to take a short cut; cf. *uku-Shunqula*.

uku-**Tshutà**, *v. i.* To drink out, off, up; = *ukutì-Tshwatè*.

uku-**Tshùtshisa**, *v.* To annoy by evil acts; to prosecute or persecute (an enemy).

um-**Tshùtshisi**, *n.* 1. A prosecutor or persecutor.

in-**Tshutshiso**, *n.* 3. and ubu-**Tshùtshiso**, *n.* 7. Persecution, or prosecution.

uku-**Tshùtshisela**, *v.* To persecute for (a reason): *undìtshùtshisela-nina?* why do you persecute me?

ukutl-**Tshù-tshù** and i-**Tshù-tshù-tshù**, see under *Tshù*.

ukutl-**Tshutu** and **Tshuxu**, *v. t.* To burn out; to burn a hole in: *yatìwa-tshutu inqawa*, a hole was burnt in the wooden pipe.

in-**Tshuze**, *n.* 3. A kind of small edible root.

ukutl-**Tshwa**, *v. t.* To speak, say, answer: *kàuti-tshwa ilizwi lìbe linye*, speak or add only one word; cf. *uku-Tshò*.

ukutèla-**Tshwa**, *v.* To put or add a little thing in or to a big one; *kàunditèle-tshwa*, please, answer me.

in-**Tshwabaniso**, *n.* 3. from *uku-Shwabana*. Anything shrunk through withering.

in-**Tshwabulelo**, *n.* 3. from *uku-Shwabulela*. A curse.

in-**Tshwabuli**, *n.* 3. from *uku-Shwabula*. One who imprecates, curses.

u-**Tshwangutshwangu**, *n.* 5. An insatiable animal.

in-**Tshwaqane**, *n.* 3. One who jumps about from one subject to another; cf. *um-Shwaqi*; a random speech; also a curse.

ukutl-**Tshwatè**, *v. t.* To drink out, off, up.

ukutl-**Tshwati**, *v. t.* To stab, pierce with a sharp instrument; fig. to wound with the tongue, i.e. to backbite.

in-**Tshwau**, *n.* 3. A kind of plant with edible root.

ukutl-**Tshwe**, *v. t.* To smear with fat. Phr. *sebezitè-tshwe ukuzitàmbisa intungo*, they have already smeared the calves of their legs, i.e. they have had some refreshment.

ukutl-**Tshwè**, *v. i.* To be perfectly red: *amazimbà atè-tshwè*, the Kafir-corn was quite red.

ukutl-**Tshwē**, *v. i.* To hurry up, run fast.

ukutl-**Tshwebelele**, *v. i.* To move swiftly, as a plate that is made to slide along a table.

uku-**Tshwèbeleza**, *v. i.* To move in a creeping manner; to crawl, swarm; to soar like a swallow; fig. to walk lightly over a thing; to go sideways or stealthily; to lisp, whisper, rustle.

uku-**Tshwela**, *v. t.* To scratch out, efface, erase. *v. i.* To move or run quickly.

in-**Tshwela**, *n.* 3. That which is scraped off; scrapings, chips.

uku-**Tshweza**, *v. t.* To scrape, plane; to straighten a pole by cutting off what is crooked, or sharpen the end of it to a point.

in-**Tshweza**, *n.* 3. One who scrapes sticks.

Tshwi! *interj.* Sound of a whizzing bullet.

uku-**Tshwila**, *v. t.* To scrape a skin; to make a cut or a mark in an animal's ear to distinguish it from others.

in-**Tshwili**, *n.* 3. The Red-faced mouse-bird, = *in-Tshili*.

Tsi! *interj.* (a) Halloo! (b) Of compassion or sympathetic surprise, when visiting a sick person.

Tsi, *adv.* Very: *ubile tsi*, he is perspiring very much.

ukutl-**Tsi**, *v. i.* To jump up: *kauti-tsi uyokukàngela inkomo*, jump up and look for the cattle.

um-**Tsi**, *n.* 6. A jump, skip, bound, spring: *wesuk' imitsi*, he jumped; *wenz' oluhlaza umtsi*, he made a long jump, farther than he need jump.

uku-**Tsiba**, *v. i.* To leap, jump, spring; of a river, to rise.

—**Tsibela**, *v.* To leap over, upon or towards an object: *wamtsibela*, he sprang upon him.

in-**Tsihlo**, *n.* 3. The caper-bush, = *int-Sihlo*, under *ukutl-Sihli*.

in-**Tsi.a**, *n.* 3. from *uku-Sika*. A pole supporting the roof in a native hut; an upright post, pillar.

in-**Tsika-mbilini**, *n.* 3. from *uku-Sika*. Heart-rending, compassion.

in-**Tsikantsika**, *n.* 3. = *i-Ntsikantsika*.

in-**Tsikelelo**, *n.* 3. from *uku-Sikelela*. A blessing.

in-**Tsikihla**, *n.* 3. from *uku-Sikihla*. The residue.

in-**Tsikizi**, *n.* 3. The ground hornbill, = *int-Sikizi*.

in-**Tsila**, *n.* 3. Filth, = *int-Sila*.

in-**Tsilelo**, *n.* 3. from *uku-Silela*. Being short of; failing to get; negligence.

i-**Tsili**, *n.* 2. (a) An old nest of bees in a rock. (b) A big case in a law-court; pl. the battles of life; afflictions, pains, pangs, heavy sickness.

in-**Tsimango**, *n.* 3. The Simango monkey.

in-**Tsimbane**, *n.* 3. (a) The impression or mark left by a worm creeping on the ground. (b) dimin. of *in-Tsimbi (b)*.

in-**Tsimbi**, *n.* 3. (a) Iron and various articles made of iron; *intsimbi zamahashe*, horse-shoes; *intsimbi yokutshixa*, a key; *intsimbi yokukónxa*, a hand-cuff; *intsimbi equtù*, a fishing hook; *intsimli yamehlo*, a pair of spectacles; also a bell, as the first bells were hoops or pieces of iron. (b) Beads; the marriage gifts (money, dress, etc.) given by the bride's parents to the sisters of the bridegroom.

in-**Tsimi**, *n.* 3. plur. *ama-Simi*. A piece of cultivated land, a garden.

uku-**Tsina**, *v. t.* (a) To beat with a small stick. (b) To grin, laugh.

u-**Tsino**, *n.* 5. and um-**Tsino**, *n.* 6. Punishment.

u-**Tsinatsina**, *n.* 5. An obsolete kind of earring.

in-**Tsinde**, *n.* 3. (a) Ground that has not yet been broken for cultivation, as contrasted with *i-Fusi*, fallow ground. (b) Bee-bread, the red substance found in the honeycomb. (c) A small spreading shrub, Randia rudis *E. Mey.*

in-**Tsingalala**, *n.* 3. That which does not bend or relax.

in-**Tsingiselo**, *n.* 3. from *uku-Singa*. Aim, purpose.

in-**Tsini**, plur. of *u-Sini*.

in **Tsini-menyo**, *n.* 3. Dissembled laughter.

in-**Tsintsana**, *n.* 3. A small thing or matter.

in-**Tsinyana**, *n.* 3. Dimin. of *in-Tsimi*. A small garden.

in-**Tsipò**, *n.* 3. Sediment, yeast, must.

in-**Tsitakalo**, *n.* 3. from *uku-Sitakala*. That which is hidden, secret.

in-**Tsitèlo**, *n.* 3. from *uku-Sitèla*. A secret.

in-**Tsitò**, *n.* 3. from *uku-Sitâ*. Protection, warmth.

uku-**Tsitsa**, *v. i.* To ooze out or through in a stream from internal pressure, as water through a dam, or blood or sweat from the skin; to leak, spout; fig. to confess under pressure.

—**Tsitsisa**, *v.* To cause to spout out; to press out water or blood; to shed (tears); fig. *wazitsitsisa*, he chastised, mortified his body.

—**Tsitsisela**, *v.* To cause to flow out for: *wabatsitsisela amanzi eweni*, he caused the water to flow out of the rock for them.

uku-**Tsivela**, Em. To cheat, = *uku-Tshivela*.

u-**Tsiya**, *n.* 1. The youngest boy or girl in a company.

in-**Tsiza**, *n.* 3. from *uku-Siza*. Help, assistance.

in-**Tsizana**, plur. of *u-Sizana*. Dim. *intsizantsizana*, the most miserable wretches.

in-**Tsizi**, plur. of *u-Sizi*.

in-**Tsizwa**, *n.* 3. The young soldiers of the Pondos who have not yet obtained wives, and who must be helped to get them.

ukuti-**Tso**, To be sharp, etc.; cf. *uku-Tsola*.

in-**Tso**, *n.* 3. A kidney. Plur. *izintso*.

in-**Tso-nyama**, *n.* 3. The best part of the meat on the belly behind the shoulder, which is always cut off for the chief, or, at a marriage, for the bride and bridegroom; it is roasted and divided and sent to their respective huts and must be eaten by them before they go to church.

uku-**Tsobà**, *v. i.* (a) To be restless and anxious about the effecting of a purpose. (b) To become small or little. (c) Of a cow, to give milk mixed with blood.

—**Tsobisa**, *v.* To lessen, diminish, make small.

uku-**Tsobela**, *v. i.* To run quickly.

in-**Tsobi**, *n.* 3. A family likeness or other similarity between persons; resemblance, likeness of faces: *unentsobi kayise*, he looks like his father.

uku-**Tsola**, *v. i.* To become sharp; in perf. to be sharp, as a crag or arrow: *intolo zakò zitsolile*, thine arrows are sharp; *okunye ukutsola bekuyintsika ngase-Ntla*, one crag rose up on the north.

i-**Tsolo**, *n.* 2. A sharp point; a peak. *adj.* Sharp: *intonga etsolo*, a sharp pointed stick; *intaba etsolo*, a mountain peak; *indoda etsolo*, an expert, skilful man; a dandy.

in-**Tsolo**, *n.* 3. Something standing forth, springing or growing up on the surface of a body; fig. one who speaks disparagingly of his supporter or guardian.

uku-**Tsolela**, *v.* To take aim at a point in view.

—**Tsolisa**, *v.* To make sharp, pointed; fig. to make clear in a speech.

ukuti-**Tsololo**, *v. i. Lento itè-tsololo*, this is finished, at an end.

in-**Tsomi**, *n.* 3. from *uku-Soma*. A folk-lore story.

in-**Tsongelane** and in-**Tsongelo**, *n.* 3. from *uku-Songela*. Threatening.

in-**Tsontelelo**, *n.* 3. from *uku-Sonta*. Anything twisted or plaited, as a grass bracelet.

in-**Tsontelo**, *n.* 3. from *uku-Sonta*. A thong, rope or trace.

in-**Tso-nyama**, see under *in-Tso*.

in-**Tsonyana**, *n.* 3. Dimin of *in-Tsomi*. used as *adj.* Allegorical.

Tsotsololo, *adj.* Perfectly, absolutely, altogether.

ukuti-**Tsu**, = *uku-Tsula*.

uku-**Tsula**, *v. t.* To whisper softly (bad news); to inform secretly; euphem. to emit wind from the stomach.

Tsú, *adv.* Perfectly: *tsú ukuba mnyama*, quite dark; *yikùpè kutsú mnyama*, carry it out in the dark.

um-**Tsu-mnyama**, *n.* 6. Thick darkness, very black.

in-**Tsuba**, *n.* 3. The skin of an animal, = *u-Fele*; fig. the skin bag for holding *amasi*, = *im-Vaba*.

in-**Tsuduba** and in-**Tsunduba**, *n.* 3. A stout, fat, corpulent person.

in-**Tsuka**, *n.* 3. from *uku-Suka*. Boys' play by bumping with the posteriors on the ground.

uku-**Tsula**, see under *ukuti-Tsu*.

in-**Tsula**, *n.* 3. Os ilium, the hip-bone.

in **Tsulungeko**, *n.* 3. from *uku-Sulunga*. Order, solemnity, earnestness.

um-**Tsu-mnyama**, see under *Tsú*.

in-**Tsumpà**, *n.* 3. A wart; a mole on the body; a protuberance or knot on a tree; dimin. *intsumpàna*.

ubu-**Tsumtsum**, *n.* 7. (a) The state of being soft and pulpy like ripe fruit. (b) A kind of small reddish ant.

in-**Tsunguzi**, *n.* 3. A path through a dark, dense forest, overshadowed by trees; a path overgrown with luxuriant vegetation; a place covered and shady.

in-**Tsunguzu**, *n.* 3. Giddiness, swimming in the head; a swoon, faint.

uku-**Tsuntaza**, *v. i.* To totter in walking; = *uku-Ntsuntaza*.

in-**Tsuntsu**, *n.* 3. That which is small of its kind, etc., = *i-Ntsuntsu*.

ukuti-**Tsupe**, *v. t.* To give only a little.

ubu-**Tsupelele**, *n.* 7. used as *adj.* Little.

in-**Tsusa**, *n.* 3. from *uku-Susa*. The fine put on a man whose wife has run back to her parents to escape his cruelty, and which must be paid before he can take her back.

in-**Tswahla**, *n.* 3. from *ukuti-Swahla*. Noise, bustle.

in-**Tswalakahla**, *n.* 3. used as *adj.* A puffiness, as of a horse's mouth.

in-**Tswane**, *n.* 3. A little food in the stomach, cf. *um-Swane*.

u-**Tswaru**, *n.* 5. used as *adj.* Poor, emaciated, lean; reduced in circumstances.

i-**Tsweba**, *n.* 2. An old worn out garment or thing.

in-**Tswela** and in-**Tsweli**, *n.* 3. from *uku-Swela*. Needy, destitute.

i-**Tswele**, *n.* 2. Orig. wild garlic, for which *itswele lomlambò* is now used; at present generic term for onions; fig. *imbéwu yamatswele*, gunpowder.

in-**Tsweliso**, *n.* 3. from *uku-Swela*. A state that requires relief.

in-**Tswelo**, *n.* 3. Destitution, = *u-Swelo*.

um-**Tswi**, *n.* 6. Em. A thrush; = *um-Swi*.

ukuti-**Tswi**, *v. i.* Em. To be tall and straight: *ndinabe tswi*, I stretched myself full out; = *ukuti-Cwi*.

ukuti-**Tswi** and uku-**Tswina**, *v. i.* To squeak like young mice; to hiss like a snake; fig. to speak in a strained, affected, or unnatural tone of voice.

isi-**Tu**, *n.* 4. Meat boiled very soft with potatoes and curry, a dish prepared for those who are guests inside the house at a marriage, fr. Eng. stew.

ukuti-**Tù**, I. *v. i.* To be quiet: *yìti-tù*, be quiet! *tùtùni!* be ye quiet! *bati-tù*, they kept silence; fig. to be no longer or more, denoting the absence of a thing: *tù amanzi*, there is no water; *tù nto iviyo*, there is absolutely nothing; *ukwenza kuti-tù*, to undo, to ruin utterly.

ukuti-**Tù**, II. *v. i.* To appear: *wetù*, he appeared; to come suddenly upon an object so as to catch sight of it: *ndakuti-tù kwingonyama, ndatùswa kunene*, when I caught sight of the lion, I was much alarmed.

i-**Tùba**, *n.* 2. An opening, passage, gap, break, breach; fig. an excuse or alleged reason, cause, occasion, an opportunity: *ngatùba nina?* for what reason? loc. *etùbeni;* dimin. *itùtyana*.

isi-**Tùba**, *n.* 4. An opening, gap of a wall, space, interval, space of time: *wamisa isitùba esikùlu pakati komzi wakè nokayise*, he put a great distance between his and his father's place; dimin. *isitùtyana*.

Phr. *usesitùbeni* or *usesitùbeni usitsho-nje*, you are betwixt and between, you are on neither side definitely.

uku-**Tùbela** and **Tùbeleza**, *v. i.* To creep through a gap or opening; to stoop through a small opening; to find an opening through a dense bush, so as to walk through it and come out on the other side; fig. to escape pursuit; to get out, extricate oneself out of difficulties and dangers, and to use many words for this purpose.

—**Tùbelezisa**, *v.* To cause to creep through, etc.; = *Nyubelezisa*.

in-**Tubane**, *n.* 3. A bulb, etc.; = *in-Tibane*.

in-**Tubi**, *n.* 3. Larval and asexual termites.

isi-**Tùbi**, *n.* 4. Porridge made of meal and sweet milk.

um-**Tùbi**, *n.* 6. The milk of a cow on the third day after calving; the yolk of an egg.

adj. Yellowish, pale: *into emtùbi*, a pale thing; *amehlo amtùbi*, pale eyes.

ukuti-**Tùbukushu**, *v. t.* To put, set, plant in the ground.

i-**Tùbukulela**, *n.* 2. Passing comment on what has taken place or transpired.

uku-**Tùbula**, *v. i.* To remove the hair from the skin, or any small pieces of flesh adhering to the skin of a beast after it is flayed; to prepare a kaross by making a woolly surface on the skin.

uku-**Tùbungela**, *v. t.* To draw (a thread) through; to go smoothly or easily through a narrow passage.

in-**Tubuntubu**, = *i-Ntubuntubu*.

uku-**T'UKA**, I. *v. t.* To call one bad names; to abuse, curse, blaspheme: *banditùkile*, they have cursed me; *wwatùke amantombàzana ngonina*, he cursed the girls by their mothers,—an exceedingly vile curse.

um-**Tùki**, *n.* 1. An abuser.

in-**Tuko**, *n.* 3. and isi-**Tùko**, *n.* 4. Abuse in words; a curse, blasphemy.

uku-**Tùkana**, *v.* To abuse each other.

—**Tùkela**, *v.* To abuse on account of: *unditùkela-nina?* for what, why, do you abuse me?

uku-**Tùka**. (ukw-**Etùka**, uk-**Otùka**), II. *v. i.* To start back from fright; to be startled, alarmed from fear: *wetùka akundibona*, he was alarmed when he saw me.

um-**Tùki**, *n.* 1. One who is startled from fear.

i-**Tùku**, *n.* 2. A larva that lives in the thatch of houses and in horse-dung; the bot-fly larva in the nasal cavity of sheep and other animals. See *uku-Zula*.

adv. *ngetùku*, with insight.

in-**Tuku**, *n.* 3. Generic name for the golden mole.

in-**Tuku yehlati**, *n.* 3. Trevelyan's mole, Chrysospalax trevelyani *Gunth.*, a large species of mole found in the forests.

uku-**Tùkuma**, *v.* To beat or throb as the pulse or a swelling; to have spasms; to show signs of life.

uku-**Tùkuza**, *v.* To burrow in the ground, like a mole; to throw up a heap of ground; fig. to proceed on a journey on a dark night when one has to grope one's way.

—**Tůkuzela**, *v.* Of a mole, to make the earth heave as it burrows.

uku-**Tůkulula**, *v. t.* To untie, unfasten, loosen a knot; put off (a garment); to off-saddle. It is slightly different from *uku-Kůlula*, to loosen from restraint.

—**Tůkululeka**, *v.* To become loose.

uku-**Tůkutěla**, *v. i.* To do or go immediately; to act on the impulse of the moment.

isi-**Tůkutězi**, *n.* 4. Anxiety, disturbance of mind, uneasiness; anything which causes distress of mind or apprehension; feeling of loneliness, dreariness: *ndamenzela isi-tůkutězi*, I became an object of anxiety to him.

uku-**Tůkutězela**, *v.* To trouble, annoy, worry: *esisandi salitůkutězela ixègokazi*, this noise troubled the old woman; pass. to be anxious, in anxiety or great fear; to have anxious care; to be uneasy, uncomfortable by being haunted with expectations of coming events.

—**Tůkutězelela**, *v.* (used mostly in the passive voice). To be anxious about a matter; *wazitůkutězelela*, he was anxious about himself.

isi-**Tůkutůku**, *n.* 4. Em. An imperfect apprehension of a subject; perspiration arising from anxiety and fear: *wabila isi-tůkutůku*, he was so anxious that he perspired; dimin. *isitůkutůkwana*, a slight apprehension.

adj. Small, little.

uku-**Tůkuza**, *v. i.* To shake with fear, to shew fear in the eyes; = *uku-Dikizela*.

u-**Tůkuzo**, *n.* 5. Shaking from fear.

in-**Tukwane**, *n.* 3. The Cape white-eye, Zosterops annulosa *(Sw.)* and the Green white-eye, Z. virens *Sund.*

uku-**Tůla**, I. *v. t.* To take off or down a thing, as from a shelf, hook or nail: *tůla incwadi*, take down the book; *tůla umuqwazi*, take off your hat; *ndotůkwa ubunzima*, I shall be unburdened; hence, fig. to 'take down' a garden that has been 'hung up' for sale by the government.

—**Tůleka**, *v.* To fall down, as an article from a shelf.

—**Tůlela**, *v.* To take off or down a thing for, as from a shelf.

—**Tůlelana**, *v.* To exchange, relieve, alternate with one another.

—**Tůlisa**, *v.* To help to remove a burden from the head or back.

uku-**Tůla**, II. *v. i.* Em. To leave off speaking; to be still, silent, quiet, reserved: *tůla, mntwana!* leave off crying, child, i.e. be quiet! *tůlani!* cease fighting with sticks! *imvula itůlile*, the rain has ceased; *ulwandle lutůlile*, the sea left off roaring, i.e. became calm; = *ukuti-Tů I.*

isi-**Tůlu**, *n.* 4. A deaf, mute, dumb person. Em. *ndafa isitůlu*, I was stunned.

ubu-**Tůlu**, *n.* 7. Deafness, dumbness.

uku-**Tůtela**, *v.* Em. To be still, silent, quiet in respect to or for.

—**Tůlisa**, *v.* Em. To make still, quiet; to silence, calm.

u-**Tůli**, *n.* 5. Dust; pl. *intuli*, storm of dust. *adj.* Very many: *izinto zazintuli*, the things were many.

u-**Tůlikazi**, *n.* 5. Great dust; dust-storm.

in-**Tulo**, *n.* 3. A land iguana, forming one of the principal articles of diet of the Bushmen: *umhlehlo wentulo*, the inside fat of the iguana.

isi-TULO, *n.* 4. A stool, chair, fr. Du. stoel.

u-**Tulo**, *n.* 5. The lowermost layer of thatch on a house.

um-**Tůlo**, *n.* 6. The bullock which is driven to meet the bride with her brides-maids.

uku-**Tůlula**, *v. t.* To pour out, empty, especially applied to pouring thick milk from the milkbag: *tůlula amasi*, pour out the thick milk.

um-**Tůlůli**, *n.* 1. One who pours out.

uku-**Tůlulela**, *v.* To pour out into, or in a specific place, or for some one.

uku-**Tůlulisa**, *v. t.* To cause someone to pour out.

um-**Tůlulisane**, *n.* 6. The changing of garments.

i-**Tuma**, *n.* 3. *pl.* Whiskers.

u-**Tůma**, *n.* 5. An unusually great number of houses in one place.

i-**Tůma**, *n.* 2. The so-called Cape gooseberry, Physalis peruviana *Nees.*

isi-**Tůma**, *n.* 4. Ground overgrown with Solanum shrubs.

um-**Tůma**, *n.* 6. Generic name for Solanum plants, esp. S. sodomæum *L.* and S. melongena *L.*, the former of which is used for scrofula, colds, coughs, dysentery, syphilis; and for distemper in dogs.

um-**Tůmana**, *n.* 6. Solanum capense *Thun.*

uku-**TUMA**, *v. t.* pass. *tůnywa*. To send, despatch: *ndamtůma incwadi*, I sent him a letter; *unditům' ihashe*, he sends me to fetch a horse; *ndimtům' umsebenzi*, I charge him to work; *izinto endizitůnywayo*, the things which were sent me; *anditůmi mntu*, I do not order anybody to do it.

um-**Tůnywa**, *n.* 1. and isi-**Tůnywa**, *n.* 4. One sent; a messenger, deputy, apostle: *istůnywa sezulu*, lit. a messenger of heaven, i.e. an angel.

u-**Tůnywashe**, *n.* 1. A thing or person fit to be used as a messenger or means to accomplish anything; a tool, instrument or animal such as the baboon or the owl, sent to hurt or injure; an *isilo sokutâkatâ*.

uku-**Tůmana**, *v.* To send one another.

—**Tůmeka**, *v.* To be fit or good for sending; willing to be sent.

—**Tůmekelela**, *v.* To be willing to be sent to and fro or often.

in-**Tumekelelo**, *n.* 3. Willingness: *u-moya unentumekelelo*, the spirit is willing.

uku-**Tůmela**, *v.* To send or despatch to or for, or for some special purpose: *unditůmele ihashe*, he has sent me a horse; *nditůnyelwa-nina?* why am I sent for?

i-**Tůmelo**, *n.* 2. Fate, lot, destiny.

in-**Tumelo**, *n.* 3. Message.

uku-**Tůmelana**, *v.* To send to one another: *batůmelana izipô*, they send gifts to one another.

in-**Tumanga**, *n.* 3. Pleasure; *adj.* Soft.

i-**Tůmbâ**, *n.* 2. A boil, abscess; loc. *etůmbêni*.

in-**Tumbane**, *n.* 3. A stye in the eye; a small ulcer on the eyelid.

uku-**Tůmbêza**, *v. t.* To do mischief; to kill by sending a baboon or snake to another person.

in-**Tumbêzo**, *n.* 3. } An omen, portent, e.g.
u-**Tůmbêzo**, *n.* 5. } an owl, baboon or snake, which according to Kafir belief is sent to do mischief.

i-**Tůmbů**, *n.* 2. The small intestine of cattle; fig. a bead necklace. Plur. The intestines of an animal, the perquisite of the women in a slaughtered animal: *umntwana wamatůmbů*, the last, youngest child. Phr. *izulu limatůmb' entaka*, or *limatůmb' esikwenene*, the weather is like a bird's (or parrot's) entrails, bitter in taste, i.e. the weather looks like rain, promises but does not fulfil; see also *isi-Kwenene; andinakumnika amatůmbů am*, I can't give him my stomach, i.e. I have told all, I have kept back no secrets.

u-**Tůmbů**, *n.* 5. = *i-Tůmbů*.

ubu-**Tůmbů**, *n.* 7. The pulpy inside of a pumpkin, in which the seeds are embedded.

uku-**Tůmbůka**, *v. i.* To be pierced through; of the ear or nose, to be perforated.

—**Tůmbůsa**, *v. t.* To pierce through; to perforate.

in-**Tumekelelo**, i-**Tůmelo** and in-**Tumelo**, see *uku-Tůma*.

Tumtum, *adj.* Soft to the feeling.

uku-**Tuncela**, *v. i.* To limp (as though one leg were shorter than the other).

uku-**Tůnda**, *v. i.* To void urine (vulgar expression); fig. *uduli luyatůnda*, the bride's party is dropping presents, beads, money; see *u-Duli*.

um-**Tůndo**, *n.* 6. Urine, fig. a present which the bride's attendants drop at the bridegroom's village.

uku-**Tůndela**, *v.* To void water against, or at any object: *eludongeni*, against the wall; euphem. to impregnate a woman.

in-**Tundelo**, *n.* 3. A place where ashes and sweepings are thrown, an ash-heap.

uku-**Tůndisa**, *v.* To cause or compel to void water, or to drop presents.

um-**Tůndisi**, *n.* 1. The man who drops presents at the *ukuhlolela*.

uku-**Tůndeza**, *v. t.* To drive an animal gently, tenderly; to lead (a blind man); fig. to do mischief, = *uku-Tůmbêza*: *ndiya kumtůndeza*, I shall have him, annoy, injure him.

in-**Tundezo**, *n.* 3. and u-**Tůndezo**, *n.* 5. The driving of a weak animal; also = *in-Tumbêzo*.

uku-**Tůndezela**, *v.* To drive gently to, to lead to.

isi-**Tůndu**, *n.* 4. Prospect, expectation of receiving something.

ukuti-T'UNGA and uku-**Tůnga**, I. *v. t.* To pour out Kafir-beer into tins for drinking; to strain, bottle, decant: *tůnga utywala*, strain the beer.

ulwan-**Tunge**, *n.* 5. A shiftless person, unsteady or unstable at his work.

uku-**Tůngatůnga**, *v. Batůngatůnga imizi*, they roamed through the villages, from village to village.

isi-**Tůngatůnga**, *n.* 4. Perplexity, embarrassment of mind.

uku-**Tůngatâ**, *v.* To go from house to house.

—**Tůngela**, *v.* To pour out, strain for. Phr. *batůngela izindlu*, they go from house to house.

—**Tůngelana**, *v. Batůngelana amagumbi*, they went from chamber to chamber.

uku-T'UNGA, II. *v. t.* To sew, stitch: *bazitůnga ingubo zabo*, they sewed their clothes. Phr. *tůng'umlomo!* keep silence!

um-**Tůngi**, *n.* 1. One who sews; a tailor.

u-**Tůng'umlomo**, *n.* 1. Lit. a mouth-shutter; hence disfranchisement.

i-**Tůnga**, *n.* 2. A plaited basket used as a milk-pail; see *uku-Sengela*.

in-**Tungo**, *n.* 3. The upper part of the hut-roof as seen from the inside, from which the cockroaches drop when the fire in the centre of the hut is strong; also the thatched roof as a whole, in contrast with the wall.

isi-**Túngwa**, *n.* 4. lit. one whose mouth is sewn; one who does not speak much, does not converse.

um-**Túngo**, *n.* 6. A sewing, seam; a piece of sewing; a piece stitched on to a garment.

um-**Túngwa**, *n.* 6. An unnamed species of Cryptocarya, that has not yet been seen in flower; the nutshells are used by boys as *izidla zokugqishela.*

um-**Túngwane**, *n.* 6. Chrysophyllum natalense *Sond.*, whose timber is used for making milk-pails.

uku-**Túngeka**, *v.* To be sewn.

—**Túngela**, *v.* To sew on, at or for; to put on by sewing.

in-**Tungele**, *n.* 3. A coarse kind of mat plaited from rushes.

uku-**Túngisa**, *v.* To make or cause to sew.

um-**Túngisi**, *n.* 1. A teacher of sewing.

in-**Tungo**, *n.* 3. The shin-bone. Phr. *ukutàmbisa intungo*, to smear the shin-bones with fat, applied e.g. to a poor man lending the one ox in his possession to a rich man in the hope that some day he will receive the loan of a span from the rich man.

u-**Túngo**, *n.* 5. The smell (of meat or coffee that is being roasted) carried by the wind: *ndiva utúngo lwenyama*, I feel the smell of roasted meat.

isi-**Túngu**, *n.* 4. A bundle of grass, leaves or other light material, a sheaf; dim. *isitúngwana.*

i-**Túngula**, *n.* 2. The Natal plum.

um-**Túngula**, *n.* 6. The tree bearing the Natal plum, Carissa grandiflora *A.D.C.*

isi-**Túngula**, *n.* 4. One who does not hear or see, who is very ignorant.

uku-**Túngulula**, *v. i.* Of kittens and other creatures born with closed eyes, to open the eyes: *azikatúngululi*, the kittens have not yet opened their eyes; to wake up to the apprehension of a thing or subject.

in-**Tungululo**, *n.* 3. Opening of the eyes of newborn animals.

in-**Tunja**, *n.* 3. An opening; a hole, as through a roof, wall or rock; dimin. *intunjana*, a small opening, crack, rent, chink; *intunjana yenaliti*, the eye of a needle; *intunjana zomzimbà*, the pores of the body.

um-**Túnja**, *n.* 6. An opening: *imitúnja yokubila*, the pores for perspiration; also a needle's eye.

uku-**Túnqatúnqa**, *v. i.* To eat simply to please or oblige.

uku-**Túnta**, *v. i.* To walk with a light step.

uku-**Túntulula**, *v. i.* To walk with short steps; to trip; to go far away.

ubu-**Túntu**, *n.* 7. Want of edge in a knife or other cutting implement, bluntness: *isembè libutúntu*, the axe is quite blunt; fig. dullness: *indlebe zam zibutúntu*, I do not hear, I am foolish.

uku-**Túntubeza**, *v. t.* To blunt the edge of an instrument; fig. to walk or work perseveringly.

uku-**Túntutà**, *v. t.* To cut open a dead animal; to divide it with a hatchet; fig. to fight, charge in a war.

in-**Tununtunu**, *n.* 3. That which is touchy, easily irritated, tender, (conscience).

ubun-**Tununtunu**, *n.* 7. Pain, suffering, sickness; fig. a thin-skinned person, one easily offended.

uku-**Túnuka**, *v. i.* To hurt afresh a wound in another person; to knock a place already sore.

—**Túnukala**, *v.* To be hurt: *utúnukele*, he has been hurt in an old wound.

—**Túnusa**, *v.* To hurt an old wound.

um-**Túnywa**, u-**Túnywashe.** See *uku-Túma.*

isi-**Túnzela**, *n.* 4. A shade; the ghost or spirit of a departed person.

i-**Tunzi**, *n.* 2. A shady place; shadow; obscuration of light (representing the form of a body which intercepts the rays of light); *itúnzi lamafu*, tbe shadow cast by clouds; *itúnzi lokufa*, shadow of death.

isi-**Túnzi**, *n.* 4. A shadow: *isitúnzi somntu*, the shadow produced by a person; *isitúnzi somhlaba*, the shadow of the earth, as seen in an eclipse of the moon; fig. something in a man, believed to be possessed by Europeans and doctored chiefs, which makes him an object of awe, and a person of whom others are afraid: *kufutwà namayeza okwenza inkosi ukuba zibe nesitúnzi*, (among the Baca) the chiefs are 'steamed' to make them dreaded (like the Europeans); awe-inspiring: *lomfo onesitúnzi*, an awe-inspiring man; *akanasitúnzi*, lit. he has no shade, i.e. weight of character, self-respect.

um-**Túnzi**, *n.* 6. (a) Shade of fixed or lifeless objects, e.g. a tree or an umbrella: *masihlale emtúnzini walomtí*, let us sit in the

shade of that tree. (It refers to no particular form or limit of the shadow, but simply to its darkness or obscurity).

(b) Red milkwood, Mimusops obovata *Somd.*

Tùpà! *interj.* Look, there it is!

ukuti-Tùpà and **uku-Tùpà**, *v. t.* To indicate or mention a matter to another; to mention specially; to render prominent the chief matter; of a tree, to form buds: *inyanga ethpà umsintsi*, or *eyotùpà*, the month of August when the Kafirboom buds.

i-Tùpà, *n.* 2. Talon, paw, toe; footprint of an animal with talons or claws; the bud of a tree.

in-Tupà, *n.* 5. *pl.* The four finger tips of the human hand taken collectively, as opposed to *u-Sitùpà*, the thumb: *pànda imbiza ngentupà*, scrape the pot with your fingers.

uku-Tùpàza, = *uku-Tùpà.*

ama-Tùpàtùpà, *n.* 2. *pl.* Proposals.

isi-Tùpè, *n.* 4. Em. Suddenness; = *isi-Qupè. adv. ngesitùpè*, suddenly.

um-Tùqwa, *n.* 6. A tawny, fox-coloured ox; fem. *umtùqwakazi. adj.* Tawny-coloured, dun, of a dirty, defaced colour: *into emtùqwa*, a tawny-coloured thing; fig. disorderly, unwise, imprudent.

uku-Tuŕa, *v. t.* Em. To burn certain herbs, etc., for the purpose of averting mischief; = *uku-Gquŕa umzi.*

i-Tuŕa, *n.* 2. One who burns certain things to avert evil.

ubu-Tuŕa, *n.* 7. State of doctoring.

ubu-Tùŕa, *n.* 7. State of being fast asleep: *wabutùŕa kòna!* what a good sleep he had!

uku-Tùsa, (**ukw-Etùsa**, **uk-Otùsa**), *caus. form.* of *uku-Tùka.* To startle, frighten, alarm.

isi-Tùso, *n.* 4. Fear, fright, terror, alarm; cf. *um-Etùso.*

uku-Tùsheka, *v. t.* To communicate a report secretly.

in-Tusheka, *n.* 3. A secret report.

in-Tushululu, *n.* 3. Private conversation in a public meeting.

in-Tushuntushu, *n.* 3. Loose, sandy ground.

uku-Tùtà, *v. t.* To take and carry away things from one place to another; of fever, to carry off people; fig. to rob, maraud.

um-Tùti, *n.* 1. A carrier.

in-Tutò, *n.* 3. A parcel, load, burden, cargo: *intutò yenqwelo*, a wagon-load; *intutò yenqanawa*, a ship's cargo.

isi-Tùtà-ndaba, *n.* 4. One who carries lies or tales from one to another.

uku-Tùtèla, *v.* To carry for another, or to a place pointed out: *tùtèla indaba*, spread the news.

—Tùtèlana, *v.* To come together.

—Tùtèlanela, *v.* To come together at a certain place or for a certain purpose.

—Tùtìsa, *v.* To cause or help to bring away, etc.

Tùtù! *interj.* reduplicated from *ukuti-Tù I.* Be quiet! *tùtùni!* be ye quiet!

uku-Tùtùzela, *v. i.* To lull a child to sleep, sing a lullaby; to comfort.

um-Tùtùzeli, *n.* 1. A comforter.

in-Tutùzelo, *n.* 3. **u-Tùtùzelo**, *n.* 5. and **um-Tùtùzelo**, *n.* 6. Quieting, hushing; comfort, consolation.

uku-Tùtùzelana, *v.* To comfort one another.

—Tùtùzeleka, *v.* To be comforted.

u-Tùtùzeleko, *n.* 5. Comfort (subjectively).

i-Tùtù, *n.* 2. One who takes advantage of a war to steal and plunder; marauder, robber, cattle-lifter.

ubu-Tùtù, *n.* 7. Thieving, robbing, marauding.

uku-Tùtùla, *v.* To carry away something that belongs to another.

—Tùtùlisa, *v.* To cause carrying away.

u-Tùtù, *n.* 5. Ashes: *ukuba lutùtù kwebala*, to become pale. *adj.* Ashy pale.

uku-Tùtùka, *v. i.* To become larger; to grow, increase.

uku-Tutuluŕa, *v.* To make an army invulnerable by charms.

i-Tutuluŕa, *n.* 2. A mischievous person, witch, Kafir-doctor.

uku-Tùtùmbà, *v. i.* To ache; to throb, as a suppurating wound.

in-Tutùmbò, *n.* 3. Throbbing, acute pain from outer inflammation; torment.

uku-Tùtùmbèka, *v.* To have an aching pain; to be vexed, tormented.

—Tùtùmbèla, *v.* To throb violently; to torment: *ndatùtùnjelwa ngameva*, the thorns tormented me; *isandla siyandìtùtùmbèla*, my hand throbs very much.

in-Tutùnjelo, *n.* 3. Sorrow, grief.

uku-Tùtùmbisa, *v.* To cause aching pain; to cause pain of body and mind.

um-Tùtùmbisi, *n.* 1. Tormentor.

uku-Tùtùmela, *v. i.* To tremble, quiver with fear; to be nervous; to feel trembling anxiety: *unokutùtùmela okukùla*, he has, or is under, great anxiety.

in-**Tutůmelo**, *n.* 3. Fear, trembling.

uku-**Tůtůmelisa**, *v.* To pretend to tremble.

uku-**Tůtůzela**, etc., see under *Tůtů*.

in-**Tutwâne**, *n.* 3. A person afflicted with epileptic fits.

isa-**Tutwâne**, *n.* 4. An epileptic fit.

i-**Tůtyana**, *n.* 2. Dimin. of *i-Tůba*. A small space or opening, a little while, a small opportunity.

u-**Tůvi**, *n.* 5. The excrement of men and living animals.

um-**Tůwa**, *n.* 6. A kind of tree.

u-**Tůzulu**, *n.* 5. used as *adj.* Dark, dismal, doleful, mournful; fig. that which is indistinctly seen or understood.

um-**Twâ**, *n.* 1. A Bushman.

ili-**Twâ**, *n.* 2. The trumpeter hornbill, Bycanistes bucinator *(Temm.)*.

ama-**Twa**, *n.* 2. *pl.* Equals.

adj. Like: *izinto zingamatwa-totse*, things are alike.

uku-**Twâbaza**, *v. i.* To spend a night without sleep.

i-**Twâbe**, *n.* 2. Sound made by a dying person; hiccough of death.

uku-**Twabulula**, *v. t.* To stretch out a skin to dry, by pegging it to the ground; to stretch out a garment, to remove folds and wrinkles; to unroll a coil; of a bird, to stretch out its wings to fly; to plough to a great extent, to a long distance.

um-**Twabululi**, *n.* 1. One who stretches out.

isi-**Twabululo**, *n.* 4. A stretching out, extension, expansion; the firmament.

uku-**Twabululela**, *v.* To stretch out for: *isandla sakè utwabululela olusizana*, she stretcheth out her hand to the poor.

—**Twabuluka**, *v. i.* To be stretched out, spread out, extended, expanded.

i-**Twâbuzi**, *n.* 2. (a) A kind of bird.

(b) A small insect.

ukuti-**Twâhla**, *v. i.* To be full: *umlambò utètwâhla*, the river was quite full.

adv. indlu yazala twâhla, the house was quite full; *lento imhlopè twâhla*, this thing is perfectly white.

in-**Twaki**, *n.* 3. Appeal, urging.

adv. Constantly, continuously.

uku-**Twâkula**, *v. t.* To chew hastily; to speak hastily; fig. to become angry; to be blown up with anger; to forget.

uku-**Twâkusa**, *v.* To chew fine; fig. to imitate chewing.

in-**Twakumbâ**, *n.* 3. A flea, (this form is used by old people; cf. *in-Takumbâ*).

Phr. *kuhlìnzw' intwakumbâ*, it is skinning a flea, i. e. it is splitting a hair.

isi-**Twâkumbè**, *n.* 4. A great work or action.

i-**Twâkutwâku**, *n.* 2. Any natural hard substance, which when saturated with water becomes soft and yielding; fig. a cowardly person, = *i-Takutaku*.

uku-**Twakuza**, *v. i.* To babble, chatter.

in-**Twala**, *n.* 3. A louse.

uku-**TW'ALA**, *v. t.* perf. *twèle*. To carry, bear a burden: *bamtwâla ofayo ngokůko*, they carried the sick person on a bed; of a tree, to bear fruit; fig. to endure, bear: *tůbatâni ůdyokwe yam niyitwâle*, take my yoke upon you. Phr. *wamtwâla ngentshuntshe*, he stabbed him; *ukutwâla ngamehlo*, to be fierce, wild, excited, incensed; *ukutwâl' ityala*, to incur blame; *ukuyitwâla intombi*, to abduct or carry off a girl. A girl who is being so abducted may yell piteously *(yo mama)* without attracting any notice, as the matter is too often done by arrangement with her friends. Often enough, however, the phrase simply means 'to elope with', as the young man and the girl have planned the matter between them, with the purpose of hastening the marriage or of avoiding the expense incurred by marriage.

um-**Twâli**, *n.* 1. One who carries burdens; a porter.

i-**Twâla**, *n.* 2. A waiter, groom.

i-**Twâla-ndwe**, *n.* 2. in-**Twala-ndwe**, *n.* 3. and isi-**Twâla-ndwe**, *n.* 4. A warrior who is adorned with the black wing-feathers of the blue crane, in recognition of distinguished bravery; a man of honour, rank or distinction; a great, respectable councillor.

isi-**Twâlo**, *n.* 4. Anything, as a cap, worn on the head.

um-**Twâlo**, *n.* 6. Burden, load, freight: *umtwâlo wam ulula*, my burden is easy.

uku-**Twâlela**, *v.* To carry for another, or to a certain place: *amadoda amtwâlela pândle*, the men carried him out.

—**Twâlelana**, *v.* To bear for one another: *twâlelanani ubunzima*, bear ye one another's burden; to be very angry, wrathful with each other.

—**Twâlisa**, *v.* To lay a burden on another; to load, burden; to help to carry.

—**Twâlisana**, *v.* To help one another to carry: *twâlisanani ubunzima*, bear one another's burdens.

—**Twàlisisa**, To help to carry: *sonditwàlisisa inkalazo yam isingènqèlo sam*, my couch shall ease my complaint.

in-**Twana**, *Dimin.* of *in-To.* *n.* 3. A small thing or quantity: *ndipè intwana yamasi*, give me a little milk. Dimin. *intwanana*, a very small thing or quantity; *intwanantwana*, trifles.

um-**Twàne**, *n.* 6. The broken-off end of a pumpkin-shoot, used as a vegetable.

um-**Twari**, *n.* 1. One who speaks much; a babbler.

in-**Twarì**, *n.* 3. Babbling, saying or speaking too much.

uku-**Twàsa**, *v. i.* (a) To come out, appear gradually; to come into view; to commence: *inyanga itwàsile*, the new moon has appeared i.e. it is new moon; *ekutwàseni kwenyanga*, at the time of new moon; *isilimela siyatwàsa*, the Pleiades make their appearance; *litwàsile ihlobo*, summer has commenced, when buds and grass put forth.

(b) To go through the process of being made a witchdoctor; the novice is summoned by the *imishologu* in a dream to enter on his calling; he then goes to the river and keeps out of sight for about two weeks, after which he returns to the kraal; he is not ready to begin practising till he has been instructed by an *isanuse*: *eligqìra litwàsile*, this doctor has commenced practice, has become quite a new man i.e. he now holds intercourse with the invisible world.

in-**Twaso**, *n.* 3. and u-**Twàso**, *n* 5. Beginning of medicinal practice; renewal.

uku-**Twàsisa**, *v.* To initiate into professional practice, as old doctors a young unpractised one.

um-**Twàsisi**, *n.* 1. The *isanuse* who instructs the apprentice witch-doctor; hence, a teacher, professor.

i-**Twashutwashu**, *n.* 2. A soft, welltanned skin.

i-**Twàtwà**, *n.* 2. The upper leather of shoes; a dressed hide for making thongs or whipcords; fig. parchment, document.

u-**Twatwasi**, *n.* 5. That which has become yellow, poor in body, or is falling away.

ukuti-**Twàxa**, *v. t.* To flash, lighten; to beat often on the body.

adv. Repeatedly: *watimla twàxa*, he sneezed repeatedly.

isi-**Twayi**, *n.* 4. Lowness of condition in cattle which in consequence are losing blood through ticks, *ama-Kalane*.

in-**Twazana**, *n.* 3. Dimin. feminine form from *in-To.* A young girl.

i-**Twazi**, *n.* 2. A fast runner.

u-**Twàzi**, *n.* 5. and um-**Twàzi**, *n.* 6. Monkey-rope from a wild wine, Vitis thunbergii *E. and Z.*, or other strong fibrous substance, used for binding in building and thatching houses.

um-**Twàzo**, *n.* 6. A girdle used to beat children with.

ukuti-**Twe**, *v. i.* To be open, wide, large.

in-**Tweba**, *n.* 3. Different, mixed things.

um-**Twèbeba**, *n.* 6. The waxlike substance used by bees for filling up any opening in the hive, and for closing it up in the winter season to keep out the cold.

uku-**Twebekesha**, *v. t.* To snatch away.

i-**Twèbu**, *n.* 2. (a) The fine inside bast of trees. (b) A slice. *adj.* Clean and neat.

uku-**Twèbula**, *v. i.* To tear from a hide the pieces of flesh that are still adhering to it after the animal has been flayed; to tear, strip bark from trees, or the thin fibrous parts from a thong; to cut a slice off; fig. *lazitwèbula ilitye entabeni*, a stone tore or loosened itself from the mountain; fig. to call specially: *nditwètyulwe*, I was specially called.

um-**Twètyulwa**, *n.* 1. One who has been specially called by the spirits of one's ancestors.

uku-**Twèbulela**, *v.* used in pass. To be called or separated for: *u-Aron watwètyulelwa ukuba angcwaliswe abe yingcwele kangcwele*, Aaron was separated, that he should be sanctified and become the holiest of the holy.

u-**Twèkesha**, *n.* 5. A person or kaross not daubed with fat; fig. a good-for-nothing fellow.

uku-**Twela**, *v. t.* To speak without stopping.

isi-**Twènetwène**, *n.* 4. A dwarf.

uku-**Twèntula**, *v. t.* To take away or off (grass, etc.); to clean superficially.

uku-**Twèsa**, *v. t.* contracted from *uku-Twàlisa*. To put something on the head for wearing; to crown. Em. To place a burden on a person's head: *nditwèswe ngumhlobo wam*, I was made to carry (seed) by my friend, i.e. my friend has given me a supply of seed to carry home on my head; to give advice to another, used specially of witchdoctors instructing apprentices in the use of poison: *ndamtwèsa ngamacebo*, I gave him advice.

u-**Twèso**, *n.* 5. Crowning.

uku-**Twétwà**, *v. i.* To creep along slowly (in hunting), like a cat; to sneak or slink secretly into a place; fig. to speak softly as when giving a secret hint, or as one who is afraid to speak openly; to be a tell-tale; see *uku-Dla.*

—**Twétwisa**, *v.* To talk to secretly; to bribe.

um-**Twétwà pàntsi**, *n.* 6. = *um-Tshetsha pàntsi.*

uku-**Tweza**, *v. t.* To stretch out an elastic thing; to spread out (a newspaper).

ubu-**Twezi**, *n.* 7. used as *adj.*: *into ebutwezi*, a thing understandable.

uku-**Twezeka**, *v.* To be stretched out.

uku-**Twiba**, *v. t.* To milk into the mouth; = *Ntshwiba.*

uku-**Twibisha**, *v. i.* To criticise; to pick a hole, find out a matter for dissatisfaction.

i-**Twina**, *n.* 2. A mongrel dog.

i-**Twiniba**, *n.* 2. The lower part of the calf, immediately above the ankle.

uku-**Twisha**, *v. t.* To gnaw a bone: *uyazitwisha*, he scratches an itching place.

um-**Twisha**, *n.* 6. The bast or inner bark of the mimosa, eaten in time of famine.

Twize! *interj.* Hold your tongue!

ulu-**Tya**, *n.* 5. plur. *izintya.* A long thong.

um-**Tya**, *n.* 6. Something to bind with, as a small band, thong, cord, boot-lace. Phr. *ngumtya netùnga*, it is the reim and the milk-pail, i.e. they are inseparable. Dimin. *umtyana.*

ukutl-**Tya, I.** *v. t.* To beckon: *ngentshiyi*, with the eyelashes.

ukutèla-**Tya**, *v. Wamtèla-tya*, he beckoned to him.

ukutl-**Tyà, II.** *v. t.* To throw away: *wayititya ingubo yakè*, he put down his garment; *omnye umlenze ukutshwe tya pàntsi*, one leg is taken off and put down (by the *ama-Zim* when hunting).

ukutl-**Tya, III.** *v. t.* To come out into the open country, as when in climbing a mountain one reaches the top and gets a view of an extent of country previously hidden from him: *watì-tya entabeni*, he came out on the top of the mountain = *uku-Qabela;* also = *ukutètà ngokupàndle.*

ukutl-**Tyà, IV.** *v. i.* To be seen clearly, openly, distinctly, as a thing lying flat on the hand or in a dish; fig. *lati tyà entliziyweni*, it (the word) flashed upon the mind, i.e. became clear, was understood.

uku-**Tya**, *v. t.* pass. *tyiwa.* To eat, take food, consume: *into etyiwayo*, an edible thing; fig. to cheat: *uty' igazi lam*, he cheated me of my wages. Phr. *ngatì ndimtye ngapàkati*, it seems as if I had eaten him, i.e. I hate him very much. *n.* 8. Food of any kind; *ukutya kwencanda*, a creeper with large fleshy bulbous root called the elephant's foot; *ukutya kwamehlo*, a show, spectacle; *ukutya kwemela*, the sharp edge of a knife.

ama-**Tya**, *n.* 2. *pl.* Pieces of meat cut from the breast part.

isi-**Tya**, *n.* 4. Vessel for eating and drinking from; basket, plate, dish, basin, cup, etc. Dimin. *isityana.* Phr. *isitya esihle asidleli*, the pretty dish is not for eating out of, i.e. it is kept for ornament.

uku-**Tyisa**, *v.* To cause to eat; to feed; to chew the cud; to ruminate.

um-**Tyiso** (um-**Etyiso**), *n.* 6. The cud of animals.

Tyaba! *interj.* Look! you will see it!

ukutl-**Tyaba**, *v.* To be flat, even, plain; visible, apparent; also = *uku-Tyabeka.*

isi-**Tyaba**, *n.* 4. used as *adj.* Flat, even, plain.

uku-**Tyaba**, *v.* To enjoy whatever one eats; to eat with relish.

uku-**Tyàba**, *v. i.* To come or spring from, as water from a fountain; to shoot forth, squirt, spurt, as water from a syringe or fire-engine.

v. t. To throw a wooden spear.

in-**Tyabi**, *n.* 3. An expert in throwing a spear.

u-**Tyàbo**, *n.* 5. The throwing of a pointed wooden spear used by boys.

uku-**Tyàbisa**, *v.* To miss in throwing.

i-**Tyabàkazi**, *n.* 2. (a) A fat woman pleasing to her husband or paramour; applied specially to Maqoma's wives who attended him in his journeys on horseback. (b) A gathering of women.

uku-**Tyabatyeka**, *v. i.* To make a peculiar movement of the body in dancing.

uku-**Tyabaza**, *v. i.* To lounge, loiter.

—**Tyabatyabaza**, *v.* To do nothing but loiter about.

uku-**Tyabeka**, *v. t.* pass. *tyatyekwa.* To plaster a wall or house. Phr. *wamtyabeka ngezandla*, he boxed his ears.

um-**Tyabeki**, *n.* 1. A plasterer.

i-**Tyàbongo**, *n.* 2. Money.

in-**Tyabontyi**, *n.* 3. General name for all wild water-melons.

ukutl-**Tyabutyabu**, *v.* = *uku-Tyabuka.*

uku-**Tyabuka**, *v. i.* Of the skin, to be chafed or abraded; to be galled by riding.

—**Tyabula**, *v. t.* To chafe, so as to cause an open wound or sore; to lacerate by scourging: *watya:tyulwa*, he was scourged.

isi-**Tyádala**, *n.* 4. used as *adj.* Very hard (head, forehead).

um-**Tyadidi**, *n.* 6. Negligence, carelessness, leaving things lying about in disorder.

ukutl-**Tyáfa** and uku-**Tyáfa**, *r. i.* To be weak (in the limbs); to have lassitude, want of strength or vigour; to languish, faint: *ngokuba babetyáfile*, because they were distressed; *utyáfile*, he is sick, weak, cannot run fast.

in-**Tyafo**, *n.* 3. Lassitude, languor.

uku-**Tyáfela**, *v.* To be weak, inactive, sluggish in respect of: *batyáfela iswi lika Tixo*, they are sluggish in using God's word.

—**Tyáfisa**, *v.* To make or cause fainting or laziness; to make weak: *lento iyakutyá fisa amatámbó am*, this will weary my bones.

—**Tyáfisela**, *v.* To weaken for: *izizwe zizityáfisela okulambútayo*, the nations weary themselves for vanity.

uku-**Tyáka**, *v. i.* To advance (in learning); to impel, urge oneself.

isi-**Tyákala**, *n.* 4. A stupid, reckless, good-for-nothing, thoroughly demoralized person.

ubu-**Tyákala**, *n.* 7. Stupidity, recklessness.

uku-**Tyakatya**, *v. t.* To beat very much and often; to lacerate in flogging and scourging; to cut open, as in lancing a tumour, or cutting a piece of meat in two; fig. to plod along on a journey.

i-**Tyákuva**, *n.* 2. A pustule, as in small-pox; = *i-Qákuva*.

i-**Tyala**, *n.* 2. Guilt, debt, fault, offence, misdemeanour, crime: *kwatiwa unetyala*, it was said that he was guilty; *ityala elibomvu*, red, i.e. great, guilt; a law-case or action in court; *ityalu lakè limlahlekile*, he has lost his case; *ukumnxiba ityala*, to accuse one; *ukunika ityala*, to charge or accuse; *ukutèlà ityala*, to investigate and adjudicate a law-case; pl. court of justice: *ndiya ematyaleni*, I am going to court; *watúma ematyaleni*, he sent to execute judgment.

Used in voc. = *nkosi!* plur. *matyala*, gentlemen of the jury!

Phr. *akutyal' oko*, that does not matter; *kutyala-nina?* what is the matter?

uku-**Tyala**, *v. t.* To put into the ground with the hand; to plant a tree; to sow seed: *watyala intanga*, she sowed pumpkin seed.

um-**Tyali**, *n.* 1. A planter.

isi-**Tyalo**, *n.* 4. That which is planted, a plant.

u-**Tyalo**, *n.* 5. A planting.

uku-**Tyaleka**, *r.* To be planted, set.

uku-**Tyála**, *v. t.* perf. *tyálile*. To thrust or push a person away or forward; to push or drive away a person.

—**Tyálana**, *v.* To push one another, to struggle together.

—**Tyálela**, *v.* To push or thrust forward for or towards: *bamtyálela pámbili*, they thrust him forward (to speak).

i-TYALI, *n.* 3. A shawl, fr. Du. sjaal, S. A. Du. tjallie.

i-TYALIKE, *n.* 3. A church-building, fr. Du. kerk.

i-TYALITI, *n.* 3. Money, fr. Du. geld.

uku-**Tyalusela**, *v. i.* To be straight-forward, frank, candid, open; to speak out; to do a thing distinctly; to cry out, shout in joy or sorrow.

ubu-**Tyalwa**, Kafirbeer; = *u-Tywala*.

uku-**Tyambálala**, *v. i.* To lie flat on the ground, prostrate, as one dead; to writhe. uku-**Tyambálaza**, *v. i.* To be wrung; to writhe with pain.

uku-**Tyámbúka**, *v. i.* To burst open.

ubu-**Tyámfele**, *n.* 7. Stupidity.

isi-**Tyámtyám**, *n.* 4. A stupid person = *isi-Tyákala*.

um-**Tyana**, *n.* 6. Dim. of *um-Tya*. A wire, etc.

isi-**Tyana**, *n.* 4. Dimin. of *isi-Tya*. A small vessel or basket.

uku-**Tyanda**, *v. t.* To cut open the skin on the legs and belly in skinning an animal; to lance or cut open a boil or abscess; to lay open by cutting, as a piece of meat; to wink. Phr. *ukutyanda igila*, to vent a secret; see also *i-Dlala*.

—**Tyandela**, *v.* To cut open for another: *ndityandele inyama*, cut up this meat for me. Phr. *wandityandela ngoshiyi*, he gave me a sign by raising his brows.

—**Tyandelana**, *v.* To wink at one another: *mabangatyandelani ngoshiyi abandityaya ngetizó*, let not those that hate me without a cause wink at me.

uku-**Tyandyuluka**, *r. i.* To speak loud, weep, cry.

u-**Tyani**, *n.* 7. Pasture, grass, hay; grass growing in the maizefields, weeds: *utyani balomhlaba buhle*, the pasture of this country is good; loc. *ebutyanini*.

in-**Tyankabila**, *n.* 3. That which is dark and deep.

i-**Tyanti**, *n.* 3. That which is not loved: *unyana olityanti*, a son not beloved.

ama-**Tyántyala**, *n.* 2. *pl.* (a) Superabundance, superfluity; overflowing of *amasi*. (b) Beads.

in-**Tyantyambò**, *n.* 3. A flower; see *in-Tyatyambò*.

uku-**Tyántyula**, *v. i.* To bolt, run away violently.

ukuti-**Tyápa**, To shine out upon, etc.; = *ukuti-Cápa*.

uku-**Tyapa**, *v. i.* To do well; to do an action seasonably, opportunely, satisfactorily; to be fortunate, lucky: *tyapa izinja ezi singakwazi ukukwêla emitini*, it is lucky the dogs cannot climb trees; used with adverbial sense: *utyapile ukuza*, you have done well to come; *utyapile ukutsho*, you have rightly said so.

uku-**Tyápáka**, *v. i.* To be blinded by an injury to the eye: *bangabantu abatyápáke amehlo*, they are persons whose eyes are so injured that they cannot see.

—**Tyápáza**, *v. t.* To injure or destroy the eyes: *wabatyápáza amehlo*, he put out their eyes.

ukuti-**Tyáta**, *v. t.* Of lightning, to strike suddenly.

uku-**Tyasha**, *v. t.* To cut open, e.g. meat or ground, etc.; = *uku-Tyeshwa*.

ukuti-**Tyatè** and uku-**Tyatà**, *v. t.* To carry across the shoulder and under the arm (gun, blanket).

um-**Tyatò**, *n.* 6. (a) Anything worn or carried across the shoulder. (b) An ox whose horns lean back to the shoulder like goats' horns.

i-TYATANGA, *n.* 2. A chain, iron fetter, fr. Du. ketting.

Hintsa is said to have summoned a number of old Fingos once, and to have offered a heifer to anyone of them who could pronounce this word. They all tried in vain, saying *Tshwtanga*.

u-**Tyatú**, *n.* 5. Wild spinach, = *u-Tyútú*.

uku-**Tyatya**, *v. t.* To cut open, tear asunder an animal that has been flayed.

uku-**Tyatyambà**, *v. i.* To burst out; to flower, blossom; fig. to throb, ache, as a swelling or wound; to thunder hard; *ukutyatyambà kwamatàmbò*, rheumatism.

in-**Tyatyambò**, *n.* 3. A blossom, flower; fig. rheumatic pain.

uku-**Tyatyambisa**, *v.* To stun by crying and scolding.

ukuti-**Tyátyàsini**, *v. t.* To speak clearly, openly, intelligibly.

i-**Tyatyatya**, *n.* 2. Haste.

ukuti-**Tyatyatya**, *v. i.* Of a falling tree, to creak.

uku-**Tyatyazela**, *v. i.* To make a noise like the cracking of timber, or like the splitting of a large piece of wood; fig. to gallop.

ukuti-**Tye**, *v. i.* To be straight, even: *indlela itè-tye*, the path is straight; *zenzeni ziti-tye indlela*, make the paths straight; fig. to be of straightforward, upright character.

ili-**Tye**, *n.* 2. (a) A stone in general: *ilitye lembòmbò*, a corner-stone: *ilitye lokusila*, a millstone; *ilitye* itself is also used for a mill; a weight for measuring; dimin. *ilityana*.

Phr. *ngamatye asemanzini*, they are stones in the river, never melting, i. e. they remain uninfluenced by their surroundings, applied to those who live in the midst of Christian influences but remain unaffected; see also *uku-Gaya*.

adj. Hard as stone: *untliziyo tye*, one whose heart is like stone; rough, uneducated, uncivilized.

(b) Pappea capensis *Eckl.*, so called from its hard fruit.

ubu-**Tye**, *n.* 7. Hardness, roughness, rudeness, impoliteness.

i-**Tyeba**, *n.* 2. A thin, smooth thong; a split rush for plaiting baskets.

uku-**TYEBA**, *v. i.* To be fat; to be rich: *inkabi ityebile*, the ox is fat; fig. *ubunqìna bakè batyeba*, his evidence was satisfactory; to abound: *nityeba elutàndweni*, ye abound in love.

i-**Tyeba**, *n.* 2. A fat or rich person.

isi-**Tyeba** and isi-**Tyebi**, *n.* 4. A rich person; see *uku-Ngòla*.

u-**Tyebo**, *n.* 5. and ubu-**Tyebi**, *n.* 7. Fatness, riches, wealth; cf. *in-Dyebo*.

uku-**Tyebisa**, *v.* To make fat, fatten; to make rich: *ndatyetyiswa nini*, I was made rich by you; fig. *tyebisa lendawo*, or *iliziwi lakò* or *ukutètà kwakò*, prove or illustrate this point or word; strengthen the position you have laid down; *yityebise lenkomo*, fatten this cow, said to a person who brings a lean cow for *lobola* purposes or who is killing a lean cow at a marriage-feast, i.e. substitute a fatter animal or make this one worthy of the occassion by adding one or two sheep to it.

—**Tyebisela**, *v.* To enrich for a purpose: *niti ngendawo zonke nityetyisekwe ekunyaniseni konke,* ye being enriched in everything unto all sincerity.

i-**Tyebenga** (tribal); = *isi-Gebenga.*

uku-**Tyeda**, *v. t.* To open out, stretch anything made of metal, as a ring; to bend a bow, cock a gun; *isapêtà bayasityeda,* they bend the bow.

um-**Tyedi**, *n.* 1. An archer.

um-**Tyedwana**, *n.* 6. Leaning: *indlu inomtyedwana,* the house will fall.

uku-**Tyefa**, *v. t.* To poison, e.g. by putting something in one's food, fr. Du. gift.

i-**Tyefu**, *n.* 3. Poison.

ukuti-**Tyefe**, *v. t.* To weaken or enervate a person, as a long draught of *amasi* on a hot day may do.

i-**Tyefetyefe**, *n.* 2. That which is weak, not strongly built.

uku-**Tyefeza**, *v. i.* To be slow in doing, acting, working, etc.

u-**Tyefezo**, *n.* 5. Slowness, as of the tortoise.

uku-**Tyeka** and **Tyekeka**, *v. i.* To move aside, so as to allow another person to pass; to turn away a little; to go in a zig-zag course; fig. to talk in a rambling way.

—**Tyekela**, *v.* To bend, turn towards a certain place; to be inclined to: *watyekela cala,* he turned aside, deviated, departed from the right way.

—**Tyekisa**, *v.* To cause to turn aside; to cast aside; to neglect wilfully.

—**Tyekisela**, *v.* To cause to turn aside to: *abafazi baka-Solomon bayityekisela intliziyo yakè ekulandeleni tixo bambi,* Solomon's wives turned his heart aside after other gods.

ukuti-**Tyeketyeke**, **Tyeketyè** or **Tyeketè**, *v. i.* To be weak, soft, loose, lax, flabby, ductile, pliable; weary, languid, fainting; to be on the point of falling down when cut off by a sharp instrument.

i-**Tyeketyeke**, *n.* 2. Any soft, yielding substance, wanting in rigidity, as a person in a fainting fit: *ndamfumana lomntu elityeketyeke,* I found this person in a state of collapse; to hang loose, as a bridle; *umkâla otyeketycke,* a snaffle bit.

isi-**Tyeketyè**, *n.* 4. A weak, soft thing; something with glazed or glassy appearance, as the eyes of an owl.

ubu-**Tyeketyeke**, *n.* 7. Weakness, especially of character.

u-**Tyeketiso**, *n.* 5. used as *adj.* To do a thing lightly, by half measures; to be slack, not tense or tight.

uku-**Tyekeza**, *v. i.* Of a child, to cast up milk when it gets too much; to throw up or out, let spill or leak out, so that little or nothing remains: *lomntwana uyatyekeza,* the child throws up milk.

uku-**TYELA**, *v. t.* To instruct orally; to inform, relate, narrate, tell: *mandikutyele,* let me tell you; pass. to be taught, rebuked, to get it thick and fast (in words); to be routed. Phr. *elokufa (ixesha) alityeli,* death gives no notice, comes unexpectedly; see also *ul-Opù.*

i-**Tyela**, *n.* 2. One who narrates, a narrator.

i-**Tyelo**, *n.* 2. and u-**Tyelo**, *n.* 5. A report, narrative, statement. Phr. *indaba yotyelo ayikôlisi mntu,* the news of the report does not satisfy anybody, i.e. one must see for oneself.

uku-**Tyelela** and **Tyelelela**, *v.* To visit a person or locality: *ndityelele kuye,* I have visited him.

in-**Tyelelo**, *n.* 3. A visit.

uku-**Tyelisa**, *v.* To cause to tell, relate, etc.; to go on telling, etc.

—**Tyelisisa**, *v.* To tell, etc., clearly, particularly; to explain, set forth by instances.

i-**Tyeleba**, *n.* 2. A kind of mint.

i-**Tyeli**, *n.* 2. A time, turn, as in *yityeli yam (= kungam),* it is my turn; fr. Du. keer.

i-**Tyendyana**, *n.* 2. A fine young man; a swell; fr. Eng. gentleman.

i-**Tyéneba**, *n.* 2. Dislike, disinclination, aversion: *kwapùm' ityéneba,* there came or arose dislike.

uku-**Tyeneneza**, *v. t.* from *ukuti-Tye.* To make straight, even: *wutyenenezeni umendo,* make the path straight.

—**Tyenenezela**, *v.* To make the way straight or smooth for a person.

i-**Tyenisi**, *n.* 2. A leopard skin.

i-**Tyenjana**, = *i-Tyendyana.*

uku-**Tyesha**, *v. t.* To pickle, put into salt or lard; to cut meat into slices for roasting; fig. to irrigate land and plough it.

v. i. To be lazy, slow, in careless ease, indolent, apathetic, waiting for something to turn up, without care or caution; to be haughty, stubborn: *inkabi ityeshile,* the bullock does not move though beaten.

—**Tyeshela**, *v.* To cut off a piece of meat for (a person): *simtyeshele lomntu,* we are against this person.

i-Tyeshelo, *n.* 2. An edible plant.

i-TYESI, *n.* 3. A chest, box, fr. Du. kist.

isi-Tyetyana, *n.* 4. Dimin. of *isityebi.* A person who has risen somewhat in the world and has some money and who is very boastful and puffed-up in consequence.

ukuti-Tye-tye, *v. i.* To lie stretched out, straight, even.

in-Tyewu, *n.* 3. A champion, a fellow; cf. *in-Kewu.*

i-Tyeya, *n.* 2. A chest, box, made from a stump of a tree; any utensil in which things are put away; a coffin. Dimin. *ityeyana.*

ili-Tyi, *n.* 2. Only used in loc. *etyini.* The women-folk taken collectively and including the girls: *tâtà esisityа usise kwabasetyini,* take this dish (of food) to the company of women; *ndifike abasetyini behleli ngasesibayeni samatòle,* I found the women-folk sitting by the calves' kraal.

ukuti-Tyi, *v.* To move forward a little on the way: *yiti-tyi kulondlela,* go forward on that path; to go with a person part of the way: *wanditi-tyi,* he accompanied me part of the way.

ukuti-Tyí, *v.* To get up early in the morning; to open up for the purpose of letting in light or of disclosing to view; to appear, come to light: *ukuziti-tyí,* to expose oneself to view; to give forth one's views on a matter.

um-Tyi, *n.* 6. The space between two things; an opening, open space, without obstructions: *umtyi womnyango,* an opening into a house, a doorway; the open space between door and post; *umtyi wezulu,* an opening of clear sky between clouds; *umtyi wasehlatini,* an opening through a forest.

uku-Tyiba, *v. t.* pass. *tyitywa.* To cast away chewed sweet cane; to wipe off sweat; to sweep away water or dirt or disperse it on the ground.

—**Tyibela,** *v.* To throw about refuse, especially the peelings of sweet cane, in a slovenly manner: *mus'ukutyibela amakambi wenjenje?* do not throw about sweet cane peelings like this! fig. to repeat.

ukuti-Tyibilili, *v.* To slip, as when running on a muddy road or in crossing a river; fig. *yati-tyibilili umntwana oyinkwenkwe,* she gave birth to a son.

uku-Tyibilika, *v. i.* To slip, slide.

—**Tyibilikela,** *v.* To slide to a certain place: *watyibilikela emva,* he fell back or away, deserted, became a back-slider.

—**Tyibilikisa,** *v.* To cause to slip or slide.

—**Tyibiliza,** *v. t.* To cause to slide.

um-Tyibilizi, *n.* 6. Hobbling, limping. *adj.* Slippery.

i-Tyibo, *n.* 2. A kind of tree.

isi-Tyida, *n.* 4. An animal with protruding forehead like the buffalo.

uku-Tyida, *v. t.* To inlay lead or other metal or ivory in wood or stone, especially used of inlaying pipe bowls; to cast lead balls; to melt.

um-Tyidi, *n.* 1. One who inlays pipe-bowls.

u-Tyido, *n.* 5. and **um-Tyido,** *n.* 6. Inlaying, casting.

uku-Tyidela, *v.* To cast for.

ubu-Tyifili, *n.* 7. Stupidity, folly.

uku-Tyikatyika, *v. i.* To roll about (in mud); to wallow, welter.

—**Tyikatyikeka,** *v.* To be in the state of weltering; to wallow: *watyikatyikeka egazini,* he lay weltering in his blood.

—**Tyikatyikekisa,** *v.* To roll a person, etc., in the mud, etc.

ukuti-Tyiki, *v. i.* To be jet black.

uku-Tyikila, *v.* To soil by dragging on the ground; to rub the body with fat, with medicine, or with meat in the ceremonial rites of *i-Gcube.*

—**Tyikileka,** *v.* To be soiled, besmeared; fig. *watyikileka yintsini,* he (rolled) split his sides with laughing.

uku-Tyikitya, *v. t.* (a) To pull, drag, tear about with the mouth or teeth: *inyama yatyikitywa yinja,* the meat was pulled about by the dog; to soil the meat in slaughtering; to bite over and over; fig. to take what pleases one: to treat people as a dog treats its prey; to annoy, irritate, insult.

(b) To roll over and over: *uyazityikitya,* he rolls himself (in mud); = *uku-Qikiga.*

um-Tyikityo, *n.* 6. Wallowing.

uku-Tyikityana, *v.* To worry each other: *impi ziyatyikityana,* the armies have skirmishes, harass each other.

uku-Tyila, *v. t.* To make manifest, reveal: *ukutyila ipùpà,* to interpret a dream; euphem. to uncover, bare, denude: *ukumtyila impundu,* to show him the posteriors (which is counted very disgraceful); *ungandityilli,* do not uncover me.

um-Tyili, *n.* 1. One who reveals.

isi-Tyilo, *n.* 4. Revelation.

uku-Tyileka, *v.* To become manifest, revealed, open, known.

—**Tyilela,** *v.* To reveal to: *ngakuba ezizinto wazityilela tina,* for these things thou didst reveal to us.

um-Tyileli, *n.* 1. An interpreter.

isi-**Tyilelo**, *n.* 4. and u-**Tyilelo**, *n.* 5. Revelation to: *isityilelo sika-Yohane*, the revelation of, i.e. to, John.

uku-**Tyiliza**, *v. t.* Em. To nudge, give a push with the elbow, = *uku-Ciliza*.

izi-**Tyimi**, *n.* 4. *pl.* Skimmed milk.

ukuti-**Tyindyilili**, *v. i.* To keep quiet and take no notice when asked or called; to continue to act as if one had not heard.

Tyini! *interj.* expressing surprise. What's this! = *Yini*.

um-**Tyino**, *n.* 6. A row of things (poles, trees, stones); a heap, company, separated from another heap or company.

i-TYIPU, *n.* 3. A fowl, fr. Du. kip.

ukuti-**Tyipu**, *v. t.* To cut into; to open.

uku-**Tyishila**, *v. i.* To move off from a place rapidly, as if in haste, or from fear of evil.

um-**Tyiso**, *n.* 6. The cud; see *uku-Tya*.

ukuti-**Tyiti**, *v.* To go straight forward; = *ukuti-Tyi*.

ukuti-**Tyiti**, *v.* To awake from sleep, = *ukuti-Tyi*.

ukuti-**Tyititi**, *v. i.* To come together; to assemble.

uku-**Tyityа**, *v. t.* To press a small wet rag on the eye.

um-**Tyityaba**, *n.* 6. A stream of blood, etc., spilt on the ground; a mess.

um-**Tyityi**, *n.* 6. Oudehout, Leucosidea sericea *E. & Z.*

uku-**Tyityimbà**, *v.* (a) To step softly round in dancing; to tread gingerly as when wearing new shoes. (b) To quiver, as the shaft of an assegai is made to quiver before the man throws it.

uku-**Tyityimbisa**, *v.* To make (an assegai) quiver, throw a lance.

uku-**Tyityisa**, *v. t.* To spoil a thing by attempting to perform it without a sufficient knowledge of the operation, e.g. to attempt to tune an instrument without sufficient knowledge of music, thus spoiling it; cf. *uku-Tshitshisa*.

uku-**Tyityizela**, *v. i.* To flow over; of tears, to fall in drops; = *Ntywizisa*.

uku-**Tyiwula**, *v. t.* To swing the hands, etc; = *uku-Tshiwula* or *Jiwula*.

uku-**Tyiza**; = *Tyityizela*.

Tyo! *interj.* Oh! accompanied by putting the hand over the mouth.

ukutl-**Tyò**, *v. i.* To hit: *ndité-tyò eludongeni*, I hit against the wall, I did not see it; of a snake, to strike; *tyò sinalala*, to be astonished, amazed, in a fix. *v. t. ukulìti-tyò ityala*, to fix the blame upon someone.

i-**Tyoba**, *n.* 2. (a) A skilful worker who succeeds in everything; a person who roams about in the forest, or fig. who speaks in this way and that way. (b) A bushy place where much bush is broken down; fig. destruction, disturbance, vexation.

uku-**Tyoba**, *v. t.* (a) To crush, as a worm beneath one's feet or lice with one's finger-nail.

uku-**Tyòba**, *v. t.* (a) To break down, as cattle break or trample down a fence; *uku-zityòba etyeni*, to strike against a stone or the ground when distressed, (a native custom); *walila wazityòba*, he cried bitterly. (b) To banter.

ukutl-**TY'OBO**, *v. t.* } To break, as dry twigs
—**Tyòbotyòbo**, } or leaves by treading them down; *yiva, nantsiya inyamakazi itl-tyòbotyòbo ehlatìni*, listen, there is the game treading down the branches in the forest; *inqwelo itìwe-tyòbotyòbo*, the wagon is entirely broken down.

i-**Tyòbo**, *n.* 2. Something broken beyond repair: *ubuhlanti bam bulityòbo*, my kraal is all broken down; *inqwelo yam ilityòbo*, my wagon is a wreck.

uku-**Tyòbokà**, *v. i.* To be broken through or down; to be crushed.

—**Tyòboza**, *v. t.* To break through and down; to force a way through (kraal-fence, enclosure, dam, etc.); to spring over and break down: *inkomo zityòbozile ebuhlanti*, the cattle have broken through the kraal.

um-**Tyòbozi**, *n.* 1. A burglar.

u-**Tyòbozo**, *n.* 5. A breach.

uku-**Tyòbozeka**, *v.* To have broken out as a fountain from the earth, or cattle from an enclosure, or a rupture from the intestines; fig. *watyòbozeka ngentetò*, he burst out in speech; *watyòbozeka kum*, or *pèzù kwam*, he rushed upon me with violence.

—**Tyòbozela**, *v.* To break through for, at, on, or in a certain place: *wandityòbozela*, he broke forth on me, i.e. attacked me.

—**Tyòbozisa**, *v.* To cause to break forth; to make an opening for some one or something enclosed.

um-**Tyòbozisi**, *n.* 1. One who makes an opening for a person or thing enclosed, and causes to break forth.

uku-**Tyofa**, *v. i.* (a) To behave affectedly; to be affected. (b) To beat with the fist.

i-**Tyofiya**, *n.* 2. The fist.

i-Tyofotyofo, *n.* 2. Sound caused by a blow on the head or on a stick.

uku-**Tyofoza**, *v. i.* To give blows; (some pronounce it *tyoboza.)*

uku-**Tyokela**, *v. t.* To continue to reiterate and repeat the same thing again and again.

u-**Tyokelo**, *n.* 5. Something long; a number, row or string of things; fig. a repeated utterance and reiteration of the same thing.

uku-**Tyókisa**, *v. t.* To satisfy with food or money.

uku-**Tyokotá**, *v. i.* To ask counsel or advice; to give counsel.

uku-**Tyóla**, *v. t.* To accuse falsely of a crime or misdemeanour; to defame, slander.

um-**Tyóli**, *n.* 1. A false accuser; one who wilfully accuses another for the purpose of injuring him; a slanderer; the devil.

isi-**Tyólo**, *n.* 4. False accusation.

ubu-**Tyólo**, *n.* 7. Eloquence.

uku-**Tyólana**, *v.* To accuse each other.

i-**Tyólo**, *n.* 2. A small bush or forest; a thicket or clump of trees standing apart; *ukuya etyólweni*, to go to a bush, euphem. for *uku-Metsha*; *umntwana wamatyólo*, a child of the bushes, i.e. a bastard; fig. a newly-finished and still unfurnished hut: *ukuvula ityólo*, to enter on the occupation of a newly-built hut. Dim. *itycílwana.*

i-**Tyólo**, *n.* 2. and um-**Tyólo**, *n.* 6. Travellers' joy, Clematis brachiata *Thun.* used as medicine for colds, coughs, glanders, bots.

in-TYOLO, *n.* 3. A chorus of voices, fr. Du. koor or Eng. chorus.

uku-**Tyómfa**, *v. t.* To do as rams do when they are preparing to fight; to be ready to fight; to bully, bear down, quarrel, bluster; to cheat, be sharp in dealing; to strike an old man or snap one's fingers in his face: *indoda enkulu mus' ukutyómfa*, rebuke not an elder.

u-**Tyómfo**, *n.* 5. The insisting upon a thing which cannot be given or done.

in-**Tyondyolo**, *n.* 3. A long, detailed speech.

u-**Tyondyololo**, *n.* 5. used as *adj.* Long (speech, way).

uku-**Tyondyoloza**, *v.* To make a long speech, etc.: *izwi lengxokolo latyondyoloza kóna*, the voice of a multitude at ease was there.

—**Tyondyotéla**, *v. i.* To state in a formal and deliberate manner, so as to give a full and accurate account of a matter; to make a long speech on every little matter; *ukutyondyotéla amakwélo*, to praise in shrill sounds.

u-**Tyondyoshe**, *n.* 5. Chronic diarrhœa; *utyondyoshe lwegazi*, dysentery.

uku-**Tyondyuluka**, *v. i.* To utter a long plaintive cry.

i-**Tyongo**, *n.* 2. A lump of the gum of the mimosa-tree; dimin. *ityongwana.*

in-**Tyonkobila**, *n.* 3. A dark, deep place, = *i-Ntyonkobila.*

isi-**Tyópólo**, *n.* 4. A poor miserable village.

isi-**Tyópótyópó**, *n.* 4. That which is dirty, marshy.

isi-**Tyópóti**, *n.* 4. A ugly, dirty, nasty fellow.

in-TYORI, *n.* 3. A game of children, known also under the names of *i-Cekwa* and *in-Toshe*: *masenz' intyori*, let us play at 'tig'.

ukuti-**Tyórotyóro**, *v. i.* To stare with the eyes drawn in: *wati-tyórotyóro ngamehlo*, he stared with eyes drawn in.

i-**Tyosholo**, *n.* 2. Anything long or lanky without corresponding bulk.

i-**Tyotámo**, *n.* 2. The pluck of an animal.

ukuti-**Tyotétyoté**, *v. i.* To break (bones).

ama-**Tyotityoti**, *n.* 2. *pl.* Noise, bustle of those who are going to a meeting.

isi-**Tyowetyowe**, *n.* 4. A number of kraals or villages in one place.

Tyu! *interj.* of surprise.

ukuti-**Tyu**, *v. t.* To do a thing hastily, or suddenly; to thrust: *yiti-tyu ingubo yakó*, throw your cloak over the shoulder; *utétyu ehasheni*, he suddenly sprang upon the horse; to turn suddenly to another person; to lift a child as a native woman does and place it astride on her back; to be the foremost in running.

isi-TYU, *n.* 4. = *isi-Tú*, Eng. stew.

um-**Tyuba**, *n.* 6. That which is brackish: *amanzi amtyuba*, brackish water.

um-**Tyubululu**, *n.* 6. That which is tasteless, insipid, flabby, weary, slack, dirty; a mess.

uku-**Tyúda**, *v.* To punch as a sucking kid its mother's udder, or as a boy in milking a goat punches the udder to induce the goat to give more milk.

—**Tyúdisa**, *v.* To press or force oneself through that which tries to keep fast or detain; to get aside and try to get through (a bullock through a hedge); to break through the enemy; to overpower.

—**Tyúdisela**, *v.* To break through to: *utyúdisele kwelakwa-Yuda*, he swept onward into Judah.

u-**Tyuka**, and u-**Tyukatá**, *n.* 5. A long, tiring speech; the whole matter of a speech.

um-**Tyukatà**, *n.* 6. A long, loose, slack string; *umtyukatà wendlela*, a long road; *umtyukatà wentetò*, a long speech.

ukuti-**Tyuku**, *v. t.* To perform an action deliberately and carefully.

uku-**Tyukuda**, *v. t.* To smear too much fat on the body.

uku-**Tyukutya**, *v. i.* Of a child, to slaver over its chin and body when eating; among the Tembu, to spit out in a long stream between the teeth.

u-Tyukutya, *n.* 5. Slaver; fig. *ababantu balutyukutya*, these people are doing their work lazily, sluggishly.

uku-**Tyukuza**, *v. t.* To throw dirt in one heap.

uku-**Tyùla**, *v. t.* To cheat, e.g. in playing marbles.

i-**Tyùla**, *n.* 2. A trick; plur. cheating.

Tyùlu, *adj.* Important: *andinandaba zityùlu*, I have no news of any importance; *ibatyi yam ityùlu*, my jacket is too good to give away; *akukònto ityùlu*, it is of no importance.

ubu-**Tyùlu**, *n.* 7. Importance.

uku-**Tyùluba**, *v. i.* To dance in a nude state, while gesticulating with the assegai in such a way as to cause a quivering motion in the chest and strong muscular action in the body; to play Punch or Harlequin; cf. *um-Dudo*.

um-**Tyùlubo**, *n.* 6. Dangling (of a watch chain).

i-**Tyulubasi**, *n.* 2. A sickness like fever; a nervous attack attributed to witchcraft.

ukuti-TYUM, *v. t.* To crush, bruise.

i-**Tyumtyum**, *n.* 2. That which is breakable. *adj.* Rotten (fruit).

uku-**Tyumka**, *v. i.* To burst, as an egg in falling, or as a ball, or bladder; to burst through, as when in boring a pipe the gimlet or chisel comes through at the side; to be broken in pieces.

uku-**Tyumza**, *v.* pass. *tyunyuzwa*. To crush, bruise, break by pressing together.

um-**Tyumzi**, *n.* 1. One who crushes, etc.

i-**Tyumza**, *n.* 2. The young bee in the cell.

uku-**Tyumzeka**, *v.* = *uku-Tyumka*.

—**Tyumzela**, *v.* To crush to: *ubutyumzele emhlabeni ubomi bam*, he hath smitten my life down to the ground.

uku-**Tyumbà**, *v. t.* To select and carry off; to purloin; to take (cattle) stealthily without the knowledge of the owner: *ukutyumbà ibala*, to choose, distinguish or recognize by the colour.

u-**Tyumbò**, *n.* 5. The robbery of slaughter cattle.

uku-**Tyumbèla**, *v.* To point out, to choose, select for: *wazityumbèla ezonkabi*, he selected those oxen for his own use (under the professed purpose of restoring them to their owner).

i-**Tyumbembe**, *n.* 2. A very lazy person.

ukuti-**Tyumbù**, *v. i.* To rush or fall suddenly and with violence into water, etc., and perish; to rush on one, attack; fig. to offend by boasting and swaggering.

uku-**Tyumbùza**, *v. i.* To flounder about in water, or to move about as a loose thing in a jolting wagon on a rough road.

ukuti-**Tyùmfu**, *v. i.* To fall; *ngentloko*, on the head.

uku-**Tyumka**, uku-**Tyumza**, see under *ukuti-Tyum*.

u-**Tyunda**, *n.* 5. Slaver; = *u-Tyukutya*.

uku-**Tyundyutà**, *v. t.* To beat with a sjambok; to thump, cuff; fig. to talk repeatedly, incessantly and loudly on any subject; to vent, ejaculate words.

u-**Tyungutyungu**, *n.* 5. A long wearisome discourse.

in-**Tyunkula**, *n.* 3. A deep pool of water, = *i-Ntyunkula*.

uku-**Tyuŕuza**, To throw dirt on one heap; = *uku-Tyùkuza*.

u-**Tyùtù**, *n.* 5. Wild spinach; = *i-Mbiwa*.

ukuti-TY'UT'UTY'UT'U, *v. i.* To be precipitate in acting; to act with nervous haste; to snatch or tear from each other; to move quickly, energetically and searchingly through a thicket, forest, jungle or any other obstacle; to progress on a journey.

isi-**Tyùtùtyùtù**, *n.* 4. A rash, inconsiderate person.

ubu-**Tyùtùtyùtù**, *n.* 7. Precipitancy, inconsideration, rashness, thoughtlessness, inattention.

uku-**Tyùtùtyùtùla**, = *ukuti-Tyùtùtyùtù*.

uku-**Tyùtùtyùtùza**, —**Tyùtùtyùtùzela**, } *v.* To act with precipitancy; to be excited in action, lacking prudence and caution.

uku-**Tyùtùla**, *v.* To tear up meat from the carcase of an animal in a boisterous, ravenous manner; to snatch or tear meat from each other before an animal is cut up into joints, or as dogs do when tearing meat to pieces.

—**Tyùtùlisa**, *v.* To assist in tearing and cutting meat from the carcase, before it is cut up in proper manner.

uku-**Tyůtyà**, *v. t.* (a) To traverse a locality up and down, as in search of a person or animal: *ndatyůtyà di iliźwe lonke,* I traversed the whole country; to gad or rove about from place to place: *uman' ukuhambà etyůtyà imizi yonke,* he is constantly gadding about over all the villages; to pass through and surpass all other people in a race: *ukuźa kwatyůtyà abantu bonke,* death passed to all men. (b) To spread over the whole person, as wounds, stabs, eruptions: *etyůtywà umzimbà wakè wonke ngamaqàkuva,* having the eruption spread over his whole body; *watyůtywà ngamanxèba, waye naye ebatyůtyà kwanabo,* he was covered with wounds, and he also covered them with wounds; to penetrate through and through.

uku-**Tyůtyàtyůtyà**, *v.* To prowl up and down.

ubu-**Tyůtyůsi**, *n.* 7. Precipitancy, etc., = *ubu-Tyůtůtyůtů.*

i-**Tyutyuva**, *n.* 2. An expression of disdain; you coward!

i-**Tyuwa**, *n.* 3. Em. *i-Tyiwa.* Salt.

ubu-**Tyuwa**, *n.* 7. Saltness.

uku-**Tyuxa**, *v. t.* To embezzle.

ukuti-**Tywa**, *v. i.* To lie flat on the ground.

ukuti-**Tywaba** and uku-**Tywabaza**, *v. i.* To knock oneself against; to crush by treading upon; to break (fence, dry wood); = *uku-Tyůba.*

i-**Tywabazo**, *n.* 2. Hard treading; sound made by breaking wood, etc., in walking.

i-**Tywadi**, *n.* 2. A useless thing; in the neg. = *lutò*: *akashiywanga natywadi,* he was not left with anything.

isi-**Tywakadi**, *n.* 4. An open, beautiful plain.

uku-**Tywakanisela**, *v. t.* To mix up, intermix; fig. to confound.

um-**Tywakaniselo**, *n.* 6. A food mixed of beans and maize.

uku-**Tywàkaza**, *v. t.* To strike hands together from sudden alarm or astonishment; to push or beat one softly in order to make him wake.

i-**Tywakutywaku**, *n.* 2. A soft and flexible substance, as dough or wax; fig. a person of weak and feminine disposition; weakness of body, lassitude, want of vigour: *ulitywakutywaku,* he is habitually weak and fainting.

uku-**Tywakuzela**, *v. t.* To swing the breasts (done by Kafir wǫmen).

u-**Tywala**, *n.* 7. Beer; fermented liquor made from malt or fruit; brandy: *utywala bamagqoboka,* Christians' beer, = *ama-Rewu.*

u-**Tywala bentaka**, *n.* 7. Lantana salviaefolia *Jacq.* with purple edible berries, used as medicine for sore eyes.

uku-**Tywala**, *v. i.* To be few; of time, to be short. Phr. *intsuku zatywala,* there are few days left.

uku-**Tywalakaba**, *v. i.* To sound, as of an animal entering a bush; to break in.

u-**Tywantsi**, *n.* 5. A person reclining or lying down.

adj. Walutywantsi, he fell down dead, helpless.

uku-**Tywařaza**, *v. t.* To slap softly with the open hand, = *Tywàkaza*; to box; to clap the hands together: *watywařaza izandla zakè ngovuyo,* he clapped his hands with joy; to wring the hands.

uku-**Tywařazela**, *v.* To clap one's hands at: *bamtywařazela izandla,* they clap their hands at him.

uku-**Tywasa**, *v. i.* To rage, roar (sea); fig. to bluster, rant; to converse freely.

uku-**Tywashumbà**, *v. i.* To be flat.

u-**Tywashumbà**, *n.* 5. A flat-footed person or thing.

u-**Tywatà**, *n.* 5. That which is flat or even, as an empty bag.

uku-**Tywatyusha**, *v. t.* To beat severely, regularly; fig. to consider, ponder.

uku-**Tywatywa**, *v. i.* To become afraid, alarmed at an enemy's superior army.

u-**Tywatywa**, *n.* 5. A coward, a person afraid. Phr. *ukel' utywatywa,* he is lying inert through being afraid.

uku-**Tywatywisa**, *v.* To cause alarm, fear.

isi-**Tywetywe**, *n.* 4. and u-**Tywetywe**, *n.* 5. Anything broad and flat, as a slab of stone, table-top; = *u-Cwecwe.*

ubu-**Tywibi**, *n.* 7. A place or forest where a few trees stand here and there.

adj. Few, solitary: *inkomo ezibutywibi,* cattle which have been decimated by sickness.

ukuti-**TYWINE**, *v. t.* = *uku-Tywina* below.

Tywinetywine, *adj.* Too close to.

u-**Tywinetywine**, *n.* 5. That which sticks to another thing: fig. *uzenz' utywinetywine kum,* he attaches himself to me, is intimate with me.

uku-**Tywina**, *v. t.* To glue together; to cement; to seal a letter; to repair a cracked wall.

i-**Tywina**, *n.* 2. (a) A gum or resin which oozes from the roots of the Candle-wood, Pterocelastrus variabilis *Sond.*; when heated it is used for fixing the spear into its handle; a seal. (b) A kind of disease very much like salt-flux.

u-**Tywino**, *n.* 5. A seal.

isi-**Tywinanja**, *n.* 4. A stupid person, a fool.

U in Kafir has two sounds, short like *u* in English *full*: *umti wenu*, your tree; and long like *oo* in *moon*: *wezakūm*, he came to me.

U, preceded by *m*, is often slurred or even suppressed, but its presence (originally) is clearly indicated in several ways (a) by cognate languages; as *umntu*, Zulu *umuntu*. (b) by the restoration that is made when children talk in *kwekwa* (which see) language. (c) by its restoration in the passive of such verbs as *nqumla, tumsanqela*. (d) by the sound of the vowel *e* in such a word as *wemka*, indicating *wemuka*.

U is the Representative Syllable of 1 and 6 cl. sing. and changes before *a, e, i*, into the liquid *w* (a) in possess. particles: *uam* into *wam*; *umzi uabantu* into *umzi wabantu*, the place of the people; also at the end of a noun before another noun or adj. beginning with a vowel: *kwindlw' enkulu*, at the great house.

(b) in the short Pres. of vowel verbs: *uakà* into *wakà*, he builds.

(c) in the aorist; *uatànda* into *watànda*, you loved; *umlilo uatshisa* into *watshisa*, the fire burnt.

(d) In the conditional future: *uohla* into *wohla*, he will come down.

(e) In the prep. *ku*: *kuinto* into *kwinto*, in or from the thing; and pron. emphatic.: *uena* into *wena*, thou; 6 cl. sing.: *uona* into *wona*, it.

U is elided before the stems of vowel verbs, which commence with *o: ndiya koyikà* for *ku-oyika*, I shall fear; *ukona* for *uku ona*, to sin; and before nouns of 1 and 6 cl. sing.: *kumntu* for *ku-umntu*, to or from the man.

U is (a) the prefix of personal and personified nouns of 1 cl.: **u***yise*, pl. *oyise*. (b) the contracted prefix of 5 cl.: **u***fefe* = **ulu***fefe*, feeling; the full prefix appearing in the negative: *andinalufefe*, I have no feeling.

U is (a) the pron. subj. of pers. pron. 2 p. sing.: **u***yambetà*, you beat him; of the 1 cl. sing.: **u***yambetà*, he beats him; and of 6 cl. sing: *umlambò* **u***zele*, the river is full.

(This **u** of the 2 and 3 p. is strengthened in Kafir poetry by dem pronouns: **ulo***xoleke bonke ubuguwenxa bakò*, who forgiveth all thine iniquities; **ule***ngub' inkul' esiyambàtà tina*, whose great mantle we put on.)

(b) the relative pron. of 1 and 6 cl. sing. expressing the possessive: *asimti* **u***ziqàmo zidliwayo*, it is not a tree, whose fruit is eaten; and is used as such after dem. pron.; *lomntu* **ú***nyulu*, this pure person; whereas *lomntu* **u***nyúlu* (*u* being here pron. subj.) is: this person is pure.

Ube, *aux.* of Compound tenses, (a) 2 p. sing.: **ube** *usika* (contrac. *ubusika*) *inyama*, thou wast or hast been cutting meat; **ub***(e)nya kucanda inkuni*, thou wast going to split, or thou wouldst have split wood. (b) 3 p. sing: **ube** *ebaleka*, (contrac. *ubebaleka* or *ebebaleka*), he was or has been running; **ub***(e)engayi kudada*, he was not going to swim. (c) 6 cl. sing.: **ube** *uzele* (contrac. **ub***uzele*) *umlambò*, the river had been full.

Ubu, Contrac. *aux.* of compound tenses, see *Ube (a)* and *(c)*.

Ubu (contrac. **u**), *pref.* of 7 cl. forming mostly abstract nouns of quality from adjective nouns: *ubuhlwempu*, poverty, from *ihlwempu*, a poor person; often used *adjectivally: into ebutàtàkà*, a weak thing.

Uha! *interj.* of mingled surprise and regret; see *Yeha* and *Ha!*

Ukakade, *adv.* of affirmation. See *De*.

Uku, *pref.* of verbal nouns 8 cl. (being in reality the prefix of the infinitive of the verb) expressing verbal action: *ukudla*, to eat; as noun, "food". Before vowel verbs it is **uk**: *ukoyika*, to fear; as noun, "fear"; or **ukw**: *ukwakà*, to build; as noun "building".

Ukubā, *conj.* If, that, etc.; see *uku-Ba I.B.*

Ukuze, *conj.* In order that, to the intent that; see *uku-Za*.

i-Ula, *n.* 2. The oribi antelope, Ourebia scoparia *(Schreb.)*. See *um-Dudo*.

Ulu (contrac. **u**), *pref.* of 5. cl. sing.: *ulu-Ntu*, mankind.

i-Ulu-ulu, *n.* 2. An unsteady eye which does not see owing to fear; a coward, a drowsy, inattentive, careless fellow; a fool.

Um, (contrac. of *umu*), *pref.* of 1 cl. sing.: *umntwana*, child, and 6 cl. sing.: *umlambò*, river.

Unangoku. And now, even now, till now, etc.; see *Oku*, 3.

Unanamhla, Till this day, etc.; see *um-Hla*.

Unga, I. (a) *verb. pref.* of the Potent. mood, 2 p. sing : *ungadla*, thou mayest eat; and of 6 cl. sing.: *umti ungawa*, the tree may fall.

(b) *auxil.* for forming Condit. mood of 2 p. sing. and 1 and 6 cl. sing.; see *unge (a)*.

(c) *Short pres.* of 2 p. sing. and of 1 and 6 cl. sing. of *uku-Nga (a)* and *(b)*.

2. *neg. verb. pref.* of 2 p. sing and 6 cl. sing. (a) in dependent conj. and rel. sentences: *hambà* **unga***libali*, go and do not tarry; *kàngela*

lomti ukuze **unga***gaulwa*, look that this tree is not cut down; *nditék'tà elohashe* **unga***litàndiyo*, I speak of that horse you do not like; *ulima lomhlaba* **unga***welisiyo*, you are ploughing this land which does not bring forth anything.

(b) of condit. mood: *unga-* or *nga-* (*unge-* or *nge-*) **unga***wuvuli umlomo wakò*, thou wouldst not open thy mouth; *unti (unge-* or *nge-*) *nga-* or *unga-***unga***wi*, the tree would not fall.

(c) Before *ka*, *kò* or *na*, *unga* becomes *unge*: *ndafika* **unge***kabikò*, I arrived before you were there; *wela* **unge***kazali umlambò*, cross the river before it gets full; *nditék'tà lomntu* **unge***kòyo*, I speak of the man who is not present; **unge** *nantloni*, thou being without respect; **unge** *namanzi*, (the river) being without water.

Unge, (a) *neg. verl. pref.* of 2 p. sing. and 6 cl. sing. (contracted from *akunge* and *awunge)* of Potent. mood: **unge***tèti*, thou mayest not speak; *umvuno* **unge***ggitywa namhla*, the harvesting may not be finished to-day.

(b) *auxil.* of Condit. mood: **unge-***(unga-) utèt'à*, thou wouldst speak; *umlambò* **unge-***(unga-)juzele*, the river would have been full.

i-Uwa, *n.* 2. An animal uniting both sexes; an hermaphrodite.

V

V is a soft labial almost vocal, sounded in Kafir like *v* in the English word *vine*.

um-Va, *n.* 6. The hinder part of a person or thing, the back: *ndamnikela umva*, I turned my back on him; *ndasikwa imivu ngabo*, they spoke of me behind my back. The locative is used with adverbial sense; behind, after: *emva kwendlu*, behind the house; *emva kwemihla et'ile*, after certain days; *emveni koko*, after that (referring to time); *emvenikweni kokut'èt'à kwakè*, after he had spoken; see *uku-Buya*.

Kamva, *adv.* Afterwards, later in point of time: *wafika kamva*, he arrived afterwards.

Ngasemva, behind: *weza ngasemva*, he came behind.

i-Kamva, *n.* 2. The consequence or result.

um-Va wenyati, *n.* 6. Trichocladys ellipticus *E. & Z.*, a common plant, green, stalked, bushy, often growing on old kraals: see *um-Nqundu wenyati*.

ukuti-Va, *v. t.* To shorten, straighten, tie fast, close (garment, girdle).

uku-VA (ukw-Iva), *v. t.* pass. *viwa*, neg. *va*, seldom *vi*. The following 2 cl. pl. forms are to be distinguished: abbrev. rel. *avà* who or which hear; absol. past. *āva* or *ēva*, they heard; conj. past. *aea* or *era*, and they heard; short. pres. *ăva*, they hear.

(a) To perceive generally, with reference to all of the five senses, except sight; to hear simply, to listen, obey: *ndamva et'èt'à*, I heard him speak; *wrile-na?* have you heard? *yiva-ke!* be attentive! listen! *ndiyeva*, I hear, consent to what is said; *abeva*, they do not obey. (Em, uses for this verb the more primitive *ukuzwa*, pass. *zwiwa*: *akuzwa*, lit. it is not heard, *i.e.* they do not hear it; *uyezwa-ke?* do you hear? *=uyeva ke?* cf. *ilizwi.)*

To taste, smell, feel: *ndisuke ndeva intwana yobusi*, I did but taste a little honey; *watl akuyiva akaruma ukuyisela*, and when he had tasted it, he would not drink; *ndiva ivumbà elibi*, I observe an evil smell; *kausondele ndikuve*, come near that I may feel thee; *uziva esonwabile*, he feels himself well; *ndiva into embì usimka-nje*, I am sorry you are going away; fig. of the sea, to ebb: *udwandle luvile*, it is ebb-tide.

(b) To be vigorous: *indoda ivile*, the man is strong *(=yomelele)*; to produce, bear or yield vigorously, abundantly: *intsimi ivile*, the garden brought forth abundantly; to increase: *ishumi liva ngesibini*, ten has an increase of two, i.e. twelve.

um-Vi, *n.* 1. pl. *abevi*. A hearer: *umvi wezikula*, a school inspector.

ili-Va, *n.* 2. Impression, feeling, conviction of that which has just been spoken; in the plural, experience: *indoda enamava*, a man of experience, who has long been working at his calling and knows it well.

ame-Va, *n.* 2. *pl.* Prickles, thorns; *tar' ameva*, alas! Dimin. *amevana* (Em. *amevanyana)*, small thorns.

ili-Vo, *n.* 2. (a) Hearing: *ilivo lakò lit'i-nina?* how do you hear? (b) Plur. *amavo*, old stories, records, or tales which have been heard from the ancestors; traditions.

isi-**Va**, *n.* 4. Wound, hurt, scar.

u-**Viwo**, *n.* 5. Examination.

ulu-**Vo**, *n.* 5. What one feels within oneself; opinion, feeling, sensation, healthiness or soundness of mind.

um-**Vo**, *n.* 6. A unit additional to a ten: *ishumi elinomvo*, a ten which has a unit i.e. eleven; *elinemivo*, twelve; *elingenamvo*, ten without a unit, ten only.

uku-**Vakala**, *v.* To be audible, to sound forth as a bell; to report as a gun: *lento iyavakala*, this thing is heard, felt; *anazwi akò ayavakala*, your words are to be heard, i.e. are reasonable or acceptable; *wavakala esiti*, he was heard to say; to be clear, intelligible; to have taste: *ikofu ayivakali*, the coffee does not taste nice.

—**Vakalisa**, *v.* To cause to sound forth; to make heard, trumpet forth; publish, divulge.

um-**Vakalisi**, *n.* 1. A preacher.

u-**Vakaliso**, *n.* 5. Preaching.

uku-**Vana**, *v.* To understand each other; to be friends; to be in harmony with each other: *abavani*, they are not in harmony; to have compassion: *uyevana intlungu uam*, he partakes of my sufferings; *wavana nento embi*, he experienced evil.

The perfect of this form means to be reliable; to be sound, vigorous, healthy, perfect in development: *umhlaba oveneyo*, sound, firm ground which will not give way, which the feet will feel without sinking in it; *ihashe eliveneyo*, a sound horse which will not fail under the rider; *umntu oveneyo*, a vigorous, active, lively, sprightly person; *zinquku eziveneyo*, rich, fat, people.

u-**Vanano**, *n.* 5. Mutual understanding, harmony.

uku-**Vela**, *v.* To hear for one: *ukuya kumvela indaba*, to go to hear the news for him; to listen clandestinely, observe secretly, overhear what others are saying: *ubavele*, he overheard them; to feel for or with one; to sympathize with one: *ndiyamvela*, I have sympathy with him.

—**Velana**, *v.* To feel with: *uvelana nati sakubuva ubunzima*, he has sympathy with us in our sufferings.

im-**Velwano**, *n.* 3. and u-**Velwano**, *n.* 5. Sympathy, compassion.

uku-**Visa**, *v.* To cause to hear; to make known, make clear; to announce, explain: *unendwo afuna eyivisiwe*, he wishes to have a certain point explained; to make to feel, to cause, (suffering or joy).

—**Visisa** and **Visisisa**, *v.* To speak out properly, so that what is said may be understood.

im-**Visiso**, *n.* 3. Clearness; perspicuity, conviction, experience.

uku-**Visisana**, *v.* To have an understanding with one *(naye)*; to agree with one; to make oneself intelligible.

im-**Visisano**, *n.* 3. Accord, agreement, accordance.

im-**Visiswano**, *n.* 3. Mutual goodwill.

uku-**Visiseka**, *v.* To be intelligible, distinct, clear.

i-**Vaba**, *n.* 3. A heap of thornwood.

im-**Vaba**, *n.* 3. A leather milk-sack with a bottle-like neck, in which sweet milk is fermented and curdled; fig. that which supports, maintains, e.g. a Missionary Society; also fig. a newspaper, as a receptacle for containing and disseminating news.

uku-**Vabula**, *v. i.* To go or walk in vain, without aim or purpose.

Vakavaka, *adj.* Good, soft, tender, mealy, fat, (ground).

i-**Vakavaka**, *n.* 2. Sandy, damp country; of ground, soft, yielding; *loc. evakavakeni*, in the air, i.e. nowhere.

uku-**Vakasa**, *v. i.* To roam, wander about; to lose one's way.

ukuti-**VALE**, *v. t.* To enclose, surround wholly: *bunditi-vale ubumnyama*, darkness surrounds me.

uku-**Vala**, *v. t.* To close, shut: *vala ucango*, shut the door; *ucango luvaliwe*, the door is shut.

Phr. *uvalile*, he was the last in the *abakwètà* race to the river to wash off the white clay,—a very bad omen for the parents; = *ushiyiwe*.

um-**Vali**, *n.* 1. A door-keeper.

im-**Valo**, *n.* 3. and u-**Valo**, *n.* 5. The soft part of the cartilage of the breastbone; fig. a certain sickness; palpitation of the heart, nervousness in the pit of the stomach; compunction, anxious fear on account of guilt, an accusing conscience.

um-**Valo**, *n.* 6. A pole or wooden bar; a cross bar used for closing the cattle kraal.

uku-**Valeka**, *v.* To become shut: *ucango aluvaleki*, the door will not shut.

—**Valela**, *v.* To shut in or out: *bamvalela endlwini*, they shut him up in the house; *bamvalela pàndle*, they shut him out.

—**Valelela**, *v.* To be shut up for.

—**Valelisa**, *v.* Em. To take leave; to bid good-bye.

—**Valelisana**, *v.* Em. To take leave of one another.

uku-**Vambá**, *v. t.* To tattoo; to make figures on a person's skin by cutting or pricking.

um-**Vambi**, *n.* 1. and i-**Vambá**, *n.* 2. A tattooer; one who makes figures on a person's skin by cutting it; one who practises this as a profession.

um-**Vambò**, *n.* 6. A mark in the flesh caused by the healing of cuts made in tattooing a person, or of cuttings for cupping.

im-**Va-mbilini**, *n.* 3. A still-born child, a tender infant, a little child; a calf just dropped, hence, anything before it has become strong.

i-**Vamhla**, *n.* 2. A new, unusual thing.

i-**Vamqeba**, *n.* 2. A wild, brave person; a hero.

im-**Vana**, *n.* 3. Dimin. of *imvu.* A lamb; *imvanazana*, a little lamb.

uku-**Vanda**, *v. i.* To feel pain in the mind or heart; = *uku-Qoma.*

i-**Vanda**, *n.* 2. and um-**Vandedwa**, *n.* 6. *Ivanda lentliziyo*, the feeling of pain in the heart.

uku-**Vandana**, *v.* To feel pain with each other.

uku-**Vandlakanya**, *v. t.* To give an outline; to indicate, by merely touching a subject; to speak indistinctly, not clearly or intelligibly; to see indistinctly; to doubt.

ama-**Vandlakanya**, *n.* 2. *pl.* Intimations, comparisons; things not clearly understood, about which one is in doubt.

im-**Vane**, *n.* 3. Wild asparagus, Asparagus stipulaceus *Lam.*, the roots of which are used for making very tenacious thread.

uku-**Vanga**, *v. t.* To mingle, mix.

um-**Vangazi**, *n.* 6. Pigeonwood, Trema bracteolata *Blume.*

uku-**Vantyula**, *v. t.* To draw water with a vessel.

i-**Vanya**, *n.* 3. Dregs of Kafirbeer mixed with water.

uku-VAR'A, *v. i.* To wait, fr. Du. wachten.

uku-VAR'ASHA, *v. i.* To keep watch; to stand on sentry; fr. Du. wachten.

uku-**VAT'A**, *v. i.* perf. *vetè.* To dress; to adorn, cover the body with ornaments; to wear clothes or ornaments.

isi-**Vatò**, *n.* 4. Dress, clothing, ornaments, attire.

uku-**Vatèka**, *v.* To be fit for wear: *lengubo ayivatèki*, this garment is not fit for wearing.

—**Vatèla**, *v.* To dress for.

—**Vatisa**, *v.* To cause to clothe, adorn, attire.

i-VATALA, *n.* 3. Water melon, fr. Du. watermoen.

i-**Vatshuvatshu**, *n.* 2. A person who keeps going up and down from house to house, = *i-Hilihili.*

uku-**Vatshula**, *v. i.* To loiter about; to go for no purpose.

ukuti-**Va-unyawo**, *v. i.* To go from place to place; to gad about; to be constantly on the move.

uku-**Vava**, *v. i.* To give thanks or presents to one who distinguishes himself in singing and dancing at the *in-Tlombè*: *babevava ngemali*, they gave money to express their thanks.

uku-**Vavanya**, *v. t.* To try an assegai to see if it is elastic and good; to put to the test, examine, so as to ascertain the qualities and qualifications of a person or thing; fig. to inquire, examine deeply; to go deep into a matter: *vavanya ukubuza*, inquire thoroughly.

—**Vavanyeka**, *v.* To stand the test, e.g. when an arch is burdened with weights and does not give way.

u-**Vavunge**, *n.* 5. A poor person, = *im-Bedlenge.*

u-**Vayise**, *n.* 1. A certain tune sung at a marriage-feast; perhaps fr. Du. wijze, a tune.

uku-**Veca**, *v. t.* To intertwine in making a basket; fig. to discuss a matter.

i-VEKI, *n.* 3. A week, fr. Du. week.

im-**Veku**, *n.* 3. A baby, little child.

uku-**VELA**, (a) *v. i.* To come forth from; to appear, come into sight; to originate: *uvela pina?* where do you come from? *lomntu uvelile-na?* has this person appeared? *hayi akakaveli*, he has not yet appeared; *ukuvela kwenu kupina?* of what origin are you? *bavela bekòhlakele*, they were orginally, i.e. by nature, bad; *intliziyo yam ivele ifile*, my heart is by nature dead; *intsimi yavela icùma*, the garden has always been fruitful; *navela ninayo lento?* had you this thing originally? (b) To hear for; see *uku-Va.*

ama-**Vela-mva**, *n.* 2. *pl.* } Offspring, descendants.
izi-**Vela-mva**, *n.* 4. *pl.* }

um-**Veli-nqangi**, *n.* 1.
im-**Vela-nqanci**, *n.* 3. } The firstborn; the original creator who produced existing things.
im-**Vela-nqangi**, *n.* 3.

im-**Velapi**, *n.* 3. The point of origin or standing: *kàntsho imvelapi yakò*, just say from whence you come, i.e. tell us the news of the place from which you came.

im-**Veli**, *n.* 3. That which is of old, of ancient time: *u-Nantsi wasemvelini*, Mr. So-and-so of old.

im-**Velo**, *n.* 3. and u-**Velo**, *n.* 5. Nature, origin, temper, habit: *yimvelo yetù oko*, this is our habit from the beginning; *singaboni ngemvelo*, we are sinners by nature.

uku-**Velana**, *v.* To strive, fight with one: *bavelana nam*, they fought with me.

—**Velanisa**, *v.* To show oneself; to assume airs; to boast.

—**Velela**, *v.* To stand out, project (rock, stone); fig. to come prominently forward, or appear for a purpose: *ndamvelela etyaleni*, I appeared for him in court; to look for one; to visit, inspect with care, attention and sympathy as to how another does, how matters go: *nyise uluvelele usapo*, the father has come to visit his family to see how it fares.

um-**Veleli**, *n.* 1. Visitor, inspector, overseer, bishop.

i-**Velelo**, *n.* 2. The first beginning or undertaking.

isi-**Veleli**, *n.* 4. The overseer class: *isiveleli sakò ndenze uxolo*, I will make thy officers peace.

u-**Velelo**, *n.* 5. Visitation, oversight, charge.

ubu **Veleli**, *n.* 7. The status of an inspector or bishop.

uku-**Velisa**, *v.* To cause to come out, make to appear: *wamvelisa isono sakè*, he made him confess his sin; to be beforehand; to anticipate; to bring forth or out: *velisa incwadi enxòweni*, bring out the letter from the bag; *wavelisa amamenemene*, he alleged, pretended falsely; to produce: *umhlaba uvelisile ukudla*, the earth has brought forth fruit; *velis' imali*, produce the money; to introduce a subject or point, hence to propose.

im-**Veliso**, *n.* 3. *pl.* and izi-**Veliso**, *n.* 4. *pl.* Produce of the fields.

uku-**Velisela**, *v.* To make to appear for, to produce for.

—**Velisisa**, *v.* To bring to the birth: *mna ndingavelisisa-na ndingazalisi?* shall I bring to the birth, and not cause to bring forth?

i-**Vemve** and i-**Vemvete**, *n.* 2. That which is lazy, inert, languid, lacking vigour.

um-**Vemve**, *n.* 6. (and isam-**Vemve**, *n.* 4.) The wagtail.

uku-**Vena**, *v. i.* To win, bring in, carry home; to yield, bring profit; fr. Du. winnen.

—**Venela**, *v.* To bring in, etc., for.

ukutl-**Venene**, *v. i.* To turn back; to refer back in a speech.

i-**Venkile**, *n.* 3. A shop; fr. Du. winkel.

ukutl **Venqe**, *v. i.* To be bent backwards, as the finger or the back after stooping.

ukutl-**Venqu**, *v. i.* To have a deep indentation between the forehead and the nose.

uku-**Ventshula**, *v.* To loiter, etc., = *uku-Vatshula*.

uku-**Veta**, *r. i.* To put on the outermost layer of mud on a hut-wall; to decorate the hut-wall.

um-**Veti**, *n.* 6. (a) The Natal mahogany, Kiggelaria africana *L.* (b) The wild lemon, Xymalos monospora *Baill.*

um-**Vetshane**, *n.* 6. The wagtail, = *um-Vemve* and *um-Celumvemve*.

i-**Vetyevetye**, *n.* 2. used as *adj.* Supple, flexible, pliant.

uku-**Vetyeka**, *v.* To be flexible; to have a snub nose.

isi-**Vetyuma**, *n.* 4. used as *adj.* Short, flat: *ubuso obusivetyuma*, an ugly, broken face.

uku-**Veza**, *v. t.* (= *uku-Velisa*) Em. To cause to appear, etc.: *umhlaba uyaveza ukudla*, the earth produces food.

i-**Vezandlebe**, *n.* 2. Em. One who listens, obeys; a person who is allowed the privilege of a child, although he may be a stranger or illegitimate.

um-**Vi**, *n.* 1. A hearer, from *uku-Va*.

ili-**Vi**, *n.* 2. The knee-cap or patella.

uku-**Vika**, *v. t.* Em. To parry a blow; to ward, fend off; to be on guard against; to avoid by dodging.

isi-**Viki**, *n.* 4. A weapon for defence or parrying, as a shield.

uku-**Vikela**, *v.* To ward off for; to defend from; to intercede for a child about to be chastised by its parent; of a lawyer, to defend a client in a law court.

um-**Vikeli**, *n.* 1. Em. One who defends well; a defender, counsel.

ama-**Vikela utloko**, *n.* 2. *pl.* The first endeavours, efforts, fruitless attempts: *ndenza amavikela-utloko*, I made my first efforts.

ukutl-**Viki**, *v. i.* To be broken off short, as a bone of a limb when fractured; to be broken off in small pieces.

im-**Viko**, *n.* 3. A goad for bullocks; fig. a pricking sensation in the body.

u-**Viko**, *n.* 5. A pointed pole.

um-**Viko**, *n.* 6. The outside or border of cultivated land; the place of separation or breaking off from other lands.

uku-**Vikiva**, *v. i.* To break but not wholly through; to crush, crack, bruise (reed, quill).

—**Vikiveka**, *v.* To be broken partly through or into small pieces: *ingcongolo evikivekileyo*, a bruised reed.

—**Vikiza**, *v.* To break off from, as from an army when it is proceeding to battle, or from a company which has started together on any expedition; to lag behind.

i-**Vila**, *n.* 2. A lazy, indolent, shiftless person; a sluggard.

ubu-**Vila**, *n.* 7. Laziness, indolence, shiftlessness.

uku-**Vilapà**, *v, i.* To spend one's time in indolence.

im-**Vila**, *n.* 3. (a) That which is formed, hard: *inqòlowa engekabi mvila*, wheat which is not yet formed or hard, which is still milky (6th stage of growth). (b) The saffron-breasted wren-warbler, Prinia hypoxantha *(Sharpe)*.

imi-**Vilambò**, *n.* 6. *pl.* Wrinkles on the skin, lines on the face.

i-**Vilazana**, *n.* 2. = *in-Takazana*.

i-**Vile**, *n.* 2. One who is clever.

i-VILI, *n.* 3. and um-VILI, *n.* 6. A wheel, fr. Du. wiel.

isi-**Viliba**, *n.* 4. Em. An ear-ornament of wood or bone.

i-**Vilikitshane**, *n.* 2. That which is useless; sweepings, rubbish.

ubu-**Vilikitshane**, *n.* 7. Uselessness, infirmity, frailty,

uku-**VIMB'A**, *v. t.* pass. *vinjwa*. To close up (a bottle by corking it), to shut up; to shut the heart or affections against; to refuse to give to another; to be stingy: *uyandivimbà*, you refuse to give me, you are stingy.

Phr. *ungavimbà nonyokokùlu, esifa ngamehlo*, you would be stingy even to your grandmother with her dim sight, alluding to a child eating some nice food and when asked to share it giving such evasive answers as *incinci*, it's little or *ndigqibile*, I have finished (eating it).

u-**Vimbà**, *n.* 1. A store-room or storehouse (cf. *uku-Vingca*, to close up).

um-**Vimbi**, *n.* 1. (a) A stingy person. (b) = *um-Vumbi*.

i-**Vimbà** and i **Vimbi**, *n.* 2. A stingy person.

isi-**Vimbò**, *n.* 4. Em. A cork or stopper for a bottle or jar; = *isi-Vumbò*.

ubu-**Vimbà**, *n.* 7. Stinginess, refusal to give; aversion, grudge.

uku-**Vimbèla**, Em. To enclose in.

ubu-**Vimbà**, *n.* 7. Withania somnifera *Dun.* a plant with scarlet seeds inside a capsule, something like the Cape gooseberry; used as medicine for wounds and sores, ring-worm and black gall-sickness. The essential smell of this plant is extracted in water and poured on a calf which the mother will not tend; when she smells this extract she allows the calf to suck.

um-**Vimbò**, *n.* 6. A weal or mark on the body from a whip or stick; a stripe from a scourge: *babetwà ngemivimbò emininzi*, they were beaten with many stripes.

um-**Vimvi**, *n.* 6. A forest tree with small, pale-green leaves and whitish bark.

im-**Vimvitshane**, *n.* 3. One who tells all kinds of stories, lies or nonsense.

ukutl-**VINGCI**, *v. i.* To close up: *batèvingci indlebe zabo*, they shut their ears; used as *adv.*: *inkomo zityebe ze-vingci*, the cattle are very fat.

uku-**Vingca**, *v. t.* To close up, stop: *vingca ingubo yakò*, close your dress; *vingca amazibuko ukuze kungadluli mntu*, close up, i.e. guard, the fords, so that nobody may pass by them; *impi iyakuvingca enkalweni*, the force will bar the enemy's way on the ridge.

um-**Vingci**, *n.* 1. One who closes up.

im-**Vingci**, *n.* 3. The one who closes a race, i.e. the last in a race.

isi-**Vingco** (Em. isi-**Vingcwa**,) *n.* 4. A cork, stopper.

uku-**Vingcakala** and **Vingceka**, *v.* To be closed up: *amazibuko avingcekile*, the fords are closed up.

—**Vingcela**, *v.* To close up an opening, or stand in it to prevent any escape thereby: *vingcela inkomo zingapùmi kwelitùba*, prevent the cattle escaping by this gap; to close every path, surround, besiege: *umzi wavingcelwa macala onke*, the place was besieged on every side.

—**Vingcelana**, *v. Savingcelana nempi*, we were closed with the enemy.

—**Vingceleka**, *v.* To be shut in, besieged.

—**Vingcelela**, *v.* To close up, shut up.

um-**Vinqi**, *n.* 6. A club: *imivinqi zindiza*, clubs are counted as stubble.

um-**Vinqikazi**, *n.* 6. A long, thick stick.

imi-**Vinya**, *n.* 6. *pl.* Wrinkles on the face.

im-**Visiso**, im-**Visisano**; see *uku-Va*.

ukutí-**VIT'E, VIT'I** and **Vitiviti**, *v. i.* To break into two or more pieces.

uku-**Vitá**, *v.* To break into small pieces.

i-**Viti**, *n.* 2. The rotten pith of certain trees, mostly sneezewood, used by the natives as tinder, hence, tinder generally; an old decaying block of wood used in swimming across swollen rivers.

i-**Vitiviti**, *n.* 2. Any substance without strength, easily broken; rotten stuff.

im-**Viti**, *n.* 3. Rubbish, refuse, ruins.

uku-**Vitávitá**, *v.* To break asunder or into many parts.

uku-**Vitéka**, *v.* To be breakable, friable, brittle.

uku-**Vitíkisela**, *v.* To render friable for any purpose.

ukutí-**VIVE** and uku-**Viva**, *v. t.* To break or cut into small pieces; to mash; to carve, as meat for the visitors at a public feast.

um-**Vivi**, *n.* 1. One who breaks into small pieces, or cuts into small pieces at a feast; one who cuts up for others.

isi-**Vivi**, *n.* 4. (a) A great public feast; a great quantity of meat; carrion. (b) = *isi Sulu*, a lucky chance.

uku-**Viveka**, *v.* To be brittle, crumble into pieces; to turn into dust; of meat or green beans, to be cut up into small pieces.

isi-**Vivane**, *n.* 4. A heap of stones thrown together by travellers at certain steep and dangerous passes on a difficult, tiring journey, a small stone being added by every passer by, who says, *Tixo ndincede*, God help me; or *sipê amandl.i*, give us strength, whereby the traveller asks for help to accomplish his enterprise or errand. Whether his object is good or evil, whether he is going to steal his neighbour's cattle, or to pay a visit to his friends, or to pay his addresses to a young woman, he will use the same form.

u-**Vivane**, *n.* 5. A small caterpillar which is notoriously destructive to grain.

u-**Vivingane**, *n.* 5. The death's-head moth found sometimes in beehives; it is believed by the Kafirs to have a poisonous sting, and is in consequence much feared.

uku-**Vivinya**, Em. To try, etc.; = *uku-Vavanya*.

ama-**Viyoviyo**, *n.* 2. *pl.* (from the sound). Whistling: *wenz' amaviyoviyo*, he whistled.

ili-**Vo**, ulu-**Vo**, um-**Vo**; see *uku-Va*.

im-**Voco**. *n.* 3. That which is tender, weak, cannot work.

uku-**Vokotéka**, *v. i.* To be understood; to have some satisfaction.

i-**Vondoyiya**, *n.* 2. A dirty, shabbily-dressed person.

uku-**Vontsha**, *v. i.* To wag the tail like a wagtail.

um-**Vontshi**, *n.* 1. A lazy person.

uku-**Vonya**, To try, etc.; = *uku-Vavanya*.

uku-**Vovonya**, = *uku-Gobagoba*. To bend thoroughly.

u-**Votshovotsho**, *n.* 5. used as *adj.* Long (tail, grass, rushes).

uku-**Votshoza**, *v. i.* To walk lazily, doing nothing.

uku-**Vova**, *v. i.* Em. To bend in reverence, to bow.

ukutí-**Vu**, *v.i.* To take a little rest (while working): *andikange nditi-vu*, I hadn't even a minute to sit down; *uxakeke kangangokuba angabinalo nexesha lokuti-vu*, he is so busy that he cannot get a minute to rest; *langa linge-vu ixégokazi*, the old woman wished to sit down (but was too excited to do so).

im-**Vu**, *n.* 3. A big-tailed sheep; dimin. *imvana*, a lamb. Fem. *imvukazi*, a ewe; dim. *imvukazana*, a small or young ewe; fig. a bewailing: *ulila imvukazana*, he makes a great lamentation.

isa-**Vu**, *n.* 4. The Namaqua dove, Oena capensis *(L.)*. = *isi-Vuvu (b)*.

uku-**Vuba**, *v. t.* To mix boiled maize, Kafir-corn or bread with *amasi*.

um-**Vubo**, *n.* 6. Boiled maize, Kafir-corn or bread mixed with *amasi* for food.

isi-**Vubeko**, *n.* 4. Pain in the body remaining from an old hurt or wound, which may lie dormant for a season and then suddenly become virulent; fig. the corruption of the human heart breaking out in sin: *izono zetú zisisivubeko esisisulelwe ngobawo betú*, our sins are the breaking out of the old corruption with which we were infected by our fathers.

im-**Vubu**, *n.* 3. The hippopotamus, Hippopotamus amphibius *L.*, now extinct in Kafirland. The name survives in a children's game *Telele'mvubu*, in which two children lift a third between them by the arms and legs and swing him pleasantly to the child's delight, then suddenly throw him away to the child's disgust or even pain; fig. *benze utelele'mvubu ngaye*, they played *telele'mvubu* with him, i.e. they raised his hopes then dashed them to the ground.

im-**Vuka**, *n.* 3. (a) The dirt in the palm of hand: *ndambetà ngemvuka*, I beat him with the dirty palm of my hand.

(b) The dirt which in washing falls into the water.

i-**Vukaba**, *n.* 2. A vagrant; a dirty, good-for-nothing fellow, a tramp.

uku-**VUKA**, *v. i.* To awake from sleep; to arise, get up from the ground; to raise oneself from a reclining posture; *ndavuka kwakusasa*, I awoke up early in the morning; *vuk' ume*, get up and stand; *wavuka kwabafileyo*, he rose from the dead; *ndavuka pàntsi*, I revived, came to life again.

im-**Vuko**, *n.* 3. The rising up.

isi-**Vuka**, } *n.* 4. A sudden surprise;
isi-**Vukavuka**, } used of supposed ghosts, or anything that startles travellers at night.

isi-**Vuka-mpunzi**, *n.* 4. Any person, who duiker-like springs or starts or diverts a discussion, or joins in a discussion without notice or formality.

u-**Vuko**, *n.* 5. Resurrection.

um-**Vuka**, *n.* 6. That which springs up after ploughing without being sown, or grows again after hoeing.

uku-**Vukela**, *v.* To arise for a purpose: *ema-Xôseni indoda ibivukela ebuhlanti*, among the Kafirs, a man's first act on getting up was to visit his kraal; fig. to have an appetite for, i.e. to beg for, food: *ndiyakuvukela kuye*, I am going to beg food of him; to rise for the purpose of rebellion, to rebel. Phr. *inkosi imvukele* or *izulu limvukele*, the Lord or heaven has been his guest, has taken food from him, said when lightning has killed one's cattle.

u-**Vukelo**, *n.* 5. Rebellion.

um-**Vukelo**, *n.* 6. Alms asked.

uku-**Vukelana**, *v.* To rise against one: *bavukelana nam*, they attacked me.

im-**Vukelwano**, *n.* 3. Rebellion.

uku-**Vukelisa**, *v.* To make one (who is hungry or starved) rise up, revive; to give alms: *ndiyavukelisa*, I give him alms; *sivukeliswe nguwe*, you have given us (that which we asked for).

isi-**Vukeliso**, *n.* 4. Alms given.

i-**Vukazi**, *n.* 2. Em. A weak, useless person.

im-**Vukazi** and im-**Vukazana**, see *im-Vu*.

uku-**Vukusa**, *v. i.* To walk through obstructions, as through long grass, or when encumbered by a long garment; to force the way through that which opposes progress.

i-**Vukutù**, *n.* 2. The speckled rock-pigeon, Columba phænonota *G. R. Gray*.

uku-**Vukuva**, *v.* To break, etc.; = *uku-Vikiva*.

i-**Vukuvuku**, *n.* 2. That which is old, tattered, ragged (garment), shaggy (hair); weak, inert, without vigour.

im-**Vula**, *n.* 3. Rain: *yana imvula*, it rained; see *uku-Nqapèla*.

uku-**VULA**, *v. t.* To open: *vul' ucango*, open the door; *vulani indlebe*, open the ears, i.e. listen carefully; *ukuvula indlela*, to open or clear the road, i.e. to remove obstructions; fig. to make a parting in the hair; *vulani intliziyo zenu*, open your hearts; *kwavula ubani ukutèngisa?* who was it that opened to trade? i.e. who began trading.

um-**Vulo**, *n.* 6. An opening; Monday (which opens the week).

uku-**Vuleka**, *v.* To become open: *ucango luvulèkile*, the door is or stands open; to open itself: *ucango lwavuleka kubo ngokwalo*, the door opened to them of its own accord.

u-**Vuleko**, *n.* 5. An opening.

uku-**Vulekela**, *v.* To be open to: *ucango luvulekele mna*, the gate is open for me.

—**Vulela**, *v.* To open for another: *ndivulele*, open for me; fig. to begin before others, so that they may follow and take part in some business or enterprise: *wabavulela ngokutèlà kwakè*, he opened the way for them (to speak) by his speech; fig. *kwavulelwa*, it was shot.

—**Vulelana**, *v.* To open towards: *ifestile yavulelana nempumalanga*, the window opened towards the East.

um-**Vulazana**, *n.* 6. A kind of Kafircorn, growing on a short stalk.

im-**Vuma**, *n.* 3. Sore eyes, ophthalmia: *uhliwa zimvuma*, he has sore eyes (applied to babies).

uku-**VUMA**, *v. t.* (a) To be willing, of things as well as of persons; in the negative it is used e.g. of a cork stuck in the neck of a bottle or bread sticking to the bakepan: *asivumi ukupùma*, the bread won't come out; to consent or agree with, used esp. of the people at a smelling out (see *uku-Vumisa)* who reply to the witch-doctor's question *'anivumi-na?'* (Do you not consent?) by saying *'siyavuma!'* (we consent!); *lomntu akasivumi*, this person does not agree with us, will not listen to us; *lento ayisivumi*, this thing does not suit us, is not fit for us; to admit in argument: *uyivumile lendawo*, he admitted this point; to confess: *vuma izono zakò*, confess your sins.

Phr. *ukuvuma umhloko*, to give a consenting answer by saying, *hm!*; *ukuvuma ngempumlo*, to give a feigned consent.

(b) To express a common sentiment in tune. One person commences *(uyahlabela)*,

all the others fall in *(bayavuma)*; hence, to sing: *siyavuma indumiso yenkosi yetù*, we sing the praises of our chief.

u-**Vuma-zonke**, *n.* 1. One who has no opinion of his own; Pliable in Pilgrim's Progress.

im-**Vume**, *n.* 3. Willingness, will, agreeing: *ngemvume yentliziyo*, with purpose of heart; *andinamvume*, I have no will of my own, used by a woman to imply that she has not full say.

im-**Vumi**, *n.* 3. Ono who sings well, a good singer; fem. *imvumikazi*.

im-**Vumo**, *n.* 3. (a) Confession. (b) Singing, concert.

isi-**Vumo**, *n.* 4. Confession; *ngesivumo*, in earnest; fig. the first beast brought by a young man who is *lobola*-ing.

u-**Vumo**, *n.* 5. Confession.

uku-**Vumana**, *v.* To agree with one another.

—**Vumela**, *v.* (a) To admit (the truth of a proposition); to allow of, approve of: *ndiyakuvumela oko ukuba kuyinyaniso*, I admit the truth of what you say; *ndivumele ukuhlala*, permit me to remain; *akwavunyelwa*, you were not allowed. (b) To sing to: *mvumeleni ingoma entsha*, sing unto Him a new song.

im-**Vumelo**, *n.* 3. u-**Vumelo** and u-**Vunyelo**, *n.* 5. Permission, consent.

uku-**Vumelana**, *v.* To agree on both sides, with each other: *uvumelene nam*, you have agreed with me; we are unanimous; to make a contract, agreement, covenant with each other.

im-**Vumelano**, *n.* 3. and u-**Vumelano**, *n.* 5. Accordance, harmony, agreement, contract; that to which one or more persons consent; oneness in purpose.

uku-**Vumeleka**, *v.* To be approved of, allowable, lawful: *kuvumelekile-na ukunnika iirafu?* is it lawful to give him tribute?

—**Vumelekeka**, *v.* To be allowed to; to be lawful for: *kuvumelekeke okumkani bodwa*, it is lawful for kings only.

—**Vumelekela**, *v.* To be lawful for: *kuvumelekele ababingeleli bodwa*, it is lawful for the priests only.

—**Vumisa**, *v.* (a) To go to consult a witch-doctor as to the cause of sickness in a person, chiefly with the object of finding out who has bewitched the sick person; the people asking his advice say *siyavuma!* when they agree with his assertions: *siya kuvúmisa*, we go to ask the doctor.

(b) To conduct a body of singers.

u-**Vumiso**, *n.* 5. Divination, prophecy.

uku-**Vumisela**, *v.* To divine for.

—**Vumisisa**, *v.* To help or assist to sing.

uku-**Vumaza**, Em. = *uku-Vumisa*.

uku-**Vumbá**, *v. i.* Em. To smell.

i-**Vumbá**, *n.* 2. Smell, perfume; dimin. *ivunjavunjana*.

i-**Vumbángo**, *n.* 2. and um-**Vumbángwe**, *n.* 6. Medicine to make a calf suck another cow. Em. = *um-Hlavutwà*, Datura stramonium, *L.*

isi-**Vumbá-mpunzi**, *n.* 4. Wild garlic.

um-**Vumbi**, *n.* 6. (a) A continuous rain, or rather the smell caused by a continuous rain; any prolonged, incessant discussion, etc., which goes on for weeks and does not stop. (b) Em. *um-Vimbi*.

ubu-**Vumbá**, *n.* 7. Withania somnifera; = *ubu-Vimbá*.

ubu-**Vumbá**, *n.* 7. Em. Stinginess, etc.; = *ubu-Vimbá*.

uku-**Vumbéka**, *v. t.* To put something under ashes or the ground.

isi-**Vumbó**, *n.* 4. The cork of a bottle.

um-**Vumbó**, *n.* 6. A weal, etc; = *um-Vimbó*.

uku-**Vumbúlula**, *v. t.* To open to view, e.g. to turn up anything (stone, etc.) in ploughing or digging; to bring to light, as a hen something out of a dunghill for its chickens; to disinter a body; cf. *uku-Combúlula* and *uku-Pánda*.

um-**Vumvu**, *n.* 6. Camdeboo stinkwood, Celtis kraussiana *Bernh.*

uku-**VUNA**, *v. t.* To reap, harvest. *n.* 8. The harvest: *ukuvuna kwalonyaka*, the harvest of this year.

um-**Vuni**, *n.* 1. A reaper.

isi-**Vu** 10, *n.* 4. and u-**Vuno**, *n.* 5. Harvest.

uku-**Vunela**, *v.* To reap for one; fig. *bavunela pántsi*, they destroyed down to the ground.

uku-**VUNDA**, *v. i.* To become thoroughly soaked; to become mouldy (earth); to rot (manure); to sweat (tobacco); *amazimbá avundile*, the Kafir-corn is mouldy.

isi-**Vunda**, *n.* 4. A very fertile, productive piece of ground; fig. a person who has grown rich by the produce of his land; a holder of old corn. Em. = *i-Nqala*.

uku-**Vundisa**, *v.* To enrich, manure soil; to fertilize.

um-**Vundiso**, *n.* 6. A night gathering of young people of both sexes for singing, etc., = *um-Bólo'o*.

um-**Vundla**, *n.* 6. (a) The Cape hare, Lepus capensis *L.* Phr. *umvundl' uzek' indlela,* the hare keeps on the track; he is a chip of the old block, he imitates his forefathers; *nisenz' imivundla,* you are making us hares, keeping us on the trot; *uŕatya lomvundla,* dusk, before darkness, when hares come out.

(b) A peculiar kind of dance, performed by girls for exercise only or as an exhibition of agility, in which they stoop down and kick like hares.

(c) St. Vitus's dance; *unomvundla,* he is not right in his mind; he is mad.

u-**Vundu**, *n.* 5. Hot ashes.

isi-**Vunduvundu**, *n.* 4. A gale of wind: *wavuka umoya wasisivunduvundu,* there sprang up a terrific wind.

u-**Vunduvundu**, *n.* 5. A matter which causes much talk; a great gale of wind.

uku-**Vungama**, *v. i.* To snarl, growl, show the teeth, like a dog.

i-**Vungama**, *n.* 2. Snarling, growling.

uku-**Vungamela**, *v.* To snarl at.

—**Vungamelana**, *v.* To snarl at one another: *yiyeke imbàmbàno kungekavungaŋyelwana,* leave off contention before there be quarrelling.

uku-**Vungula**, *v.* To pick one's teeth.

i-**Vunjavunjana**, *n.* 2. dimin of *i-Vumbà.* Slight but unpleasant smell.

uku-**Vunuka**, *v. i.* To get suddenly enraged, without apparent cause.

—**Vunukela**, *v.* To commence strife without cause; to attack gratuitously, to rise up against one (as Cain against Abel).

uku-**Vusa**, *caus. form.* of *uku-Vuka.* To awake a person from sleep: *mvuse oleleyo,* awaken the sleepy one; to lift up; to raise: *wamvusa kwabafileyo,* he raised him from the dead; fig. to rouse to vigilance; to warn of danger; to alarm: *hambà ubavuse, impi ikòna,* go and rouse them, the enemy is there; to stir up: *vusa amavila,* stir up the lazy fellows; *vusa ingwe,* stir the leopard up from his den; fig. to give restitution or compensation for what was lent, but got lost or was killed.

um-**Vusi**, *n.* 1. One who arouses and excites others; an alarmist.

i-**Vuso**, *n.* 2. Alarm, fear, dread, terror: *abantu bebe nevuso elikùlu bakuva ukuzamazama komhlaba,* the people were greatly alarmed when they heard the earthquake; a stirring up to action; warning; anguish, remorse of conscience: *isela linevuso,* the thief is convicted by his conscience.

i-**Vusokazi**, *n.* 2. Great alarm, etc.

im-**Vusa-kufa**, *n.* 3. Something wakening up or bringing death.

uku-**Vusana**, *v.* To rouse one another: *zesivusane,* whoever wakens first must rouse the others.

—**Vusela**, *v.* To raise up or arouse for or on account of; to excite to action, to freshen up, revive.

—**Vuselela**, *v.* To stir up, arouse a person from inaction and indifference to activity; to encourage, exhort: *bafundise ezizinto ubavuselele,* these things teach and exhort them; *vuselela inkumbùlo zakò,* stir up your thoughts or memory: fig. to wind up a watch.

im-**Vuselelo**, *n.* 3. Zeal; stirring up to take an interest in religion; a revival meeting.

u-**Vuselelo**, *n.* 5. Stir, exhortation, encouragement, consolation.

uku-**Vuselelana**, *v.* To stir up or exhort one another.

im-**Vuselelwano**, *n.* 3. Briskness, liveliness, excitement; encouragement, exhortation; revival.

uku-**Vuseleleka**, *v.* To be in an aroused and wakeful state: *vuseleleka!* be awake! be alive!

im-**Vuseleleko**, *n.* 3.=*im-Vuselelwano.*

uku-**VUT'A**, *v. i.* (a) To blow, with reference to a strong wind.

(b) To burn, flame, flare, blaze up: *umlilo wavutà kakuhle,* the fire burnt well; *wavutà sisinci,* he was very wroth; *kwavutà umsindo wakè,* his wrath waxed hot; *lwavutà utàndo lwakè,* his love was intense. Pass. To be ripe, mature: *amazimbà avutiwe,* the Kafircorn is ripe; fig. *umntu ovutiweyo,* a person in full dress painted with *imbòla;* to be perfectly cooked: *ukudla kuvutiwe,* the food is well cooked, ready for eating; or the crops are ripe; *intsimbi ivutiwe,* the iron is red hot; *ubisi luvutiwe,* the milk put into the calabash has become *amasi,* or the fresh milk has been turned by the heat and is curdled; *soyicel' ivutiwe,* we will ask for it *(inyama)* when it is cooked, i.e. we will wait and see the result; fig. *wapila wavutwà,* he was in thoroughly good health.

—**Vutèka**, *v.* To be inflammable; to burn to ashes: *ivutèke* (or *ivutè) yatì-latè,* it is burnt to ashes.

—**Vutèla**, *v.* To blow into, on or at a thing: *vutèla umlilo,* blow up the fire; *umoya uyandivutèla,* the wind blows on me;

umoya wvutêla ngase-Sude, the wind blows towards the south; *vutêla ngexilongo*, sound the trumpet; *wavutêla izidlele*, he swelled his cheeks. Phr. *uvutêlwe pàkatì njengevatala*, lit. he is ripe inside like a water melon, 'he is not so stupid as folk think', he surpasses expectation. (From the outside appearance of a water melon one does not know for certain if it is ripe).

um-**Vutêl' ixilongo**, *n.* 1. A trumpeter.

isi-**Vutêlo**, *n.* 4. The blowing on or at; a pair of bellows.

uku-**Vutêlana**, *v.* To be blown up; to be swollen up, as a bladder filled with wind: *isidùmbù sivutêlene*, the carcase is swollen up (with the gases of putrefaction); fig. *wavutêlana ngumsindo*, he was swollen, i.e. filled, with anger, furious wrath.

—**Vutêlanisa**, *v.* To blow out: *imbila ivutêlanisa isisu*, the coney blows out its belly with air.

—**Vutèzela**, *v. i.* To blow a fire continuously until a flame is produced.

—**Vutìsa**, *v.* To cause to burn or to ripen; to cook food perfectly; *ukuvutìswa*, to curdle, like milk; to cause to be ripe: *imvula evutìsayo* or *evutwìsayo*, the ripening rain.

ukutì-**VUT'U**, *v. i.* To break suddenly: *ivili yenqwelo itè-vutù*, the wagon wheel has broken into splinters or pieces: fig. a compound fracture.

ukutì-**Vutùvutù**, *v.* To shake things down; of fruit, to be shaken or stripped off from a tree.

i-**Vutùvutù**, *n.* 2. Rotten stuff, = *i-Vitiviti*.

isi-**Vutùvutù**, *n.* 4. A hurricane.

ubu-**Vutùvutù**, *n.* 7. Uselessness.

uku-**Vutùluka**, *v. i.* Of leaves or fruit, to fall or come off through being shaken by the wind; fig. *izilonda zivutùlukile*, the crust on the sores has come off (indicating perfect healing).

im-**Vutùluka**, *n.* 3. A broken piece, crumb, dust.

uku-**Vutùlula**, *v. t.* To shake off: *vutùlula umtì zivutùluke isiqàmo*, shake the tree that the fruit may fall down; to shake out as grain from a sack, or dust from a garment or carpet: *vutùlula ingubo*, shake out the dust from the clothes; to shake off from the hand or any other object.

—**Vutùlulela**, *v.* To shake off at or into: *wayivutùlulela inyoka emlilweni*, he shook off the snake into the fire.

—**Vutùza**, *v. i.* To blow with violence, as a hurricane.

—**Vutùvutùza**, *v. t.* To make short and successive motions of the body, or repeated efforts of a short and rapid character.

—**Vutùzisa**, *v.* To cause to blow.

uku-**Vuva**, *v.* To break, etc., = *uku-Viva*.

isi-**Vuvu**, *n.* 4. (a) A worthless, weak thing; refuse; fig. one who is lukewarm, indifferent, without vigour.

(b) The Namaqua dove, Oena capensis *(L.)*.

ubu-**Vuvu**, *n.* 7. Small, worthless, weak things; lukewarmness; physical, moral and intellectual weakness; refuse, crumbs; see *i-Kwakwini*; fig. vagabonds, rabble. Dim. *ubuvuvana*.

uku-**VUYA**, *v. i.* Orig. to rise like *inkobe* in the pot; to rejoice; to have or feel joy; to be glad: *vuyani enkosini*, rejoice in the Lord; *ukuvuya imbàli*, to rejoice beyond measure.

u-**Vuyo**, *n.* 5. State of being joyful; joy, rejoicing, gladness.

um-**Vuyo**, *n.* 6. Joy, joyfulness. *adv. ngemivuyo*, voluntarily, spontaneously.

uku-**Vuyela**, *v.* To rejoice over, at, for or on account of: *ndivuyela wena*, I feel joy on your account.

—**Vuyelela**, *v.* To rejoice triumphantly over (a subdued enemy); or ironically, jeeringly.

um-**Vuyelell**, *n.* 1. One who rejoices over.

im-**Vuyelelo**, *n.* 3. Victorious rejoicing.

uku-**Vuyeleleka**, *v.* To be triumphed over; to be despised.

—**Vuyìsa**, *v.* To cause or give joy, or reason for joy: *lendaba indivuyìsile*, this news has made me joyful.

um-**Vuyìsi**, *n.* 1. One who causes joy.

u-**Vuyiso**, *n.* 5. Making merry, rejoicing.

uku-**Vuyisana**, *v.* To rejoice or be glad with another: *vuyisanani nam*, rejoice with me.

—**Vuyiseka**, *v.* To be made joyful.

uku-**Vuza**, I. *v. i.* Of the mouth of a dog, to water with desire in the presence of food; to leak: *isitya siyavuza*, the vessel leaks; *ukuvuvuza kwendlebe*, a running at the ears.

—**Vuzela**, *v.* To ooze out, drop out: *intlaka ezivuzelayo*, resin dropping by itself.

—**Vuzisa**, *v.* To allow to trickle: *wavuzisa uluchwè ezinderini zakè*, he let his spittle fall down upon his beard.

uku-**Vuza**, II. *v. t.* To reward, pay, compensate: *ndiya kukuvuza ngokwemisebenzi yakò*, I shall reward you according to your work.

um-**Vuzi**, *n.* 1. One who bestows, a rewarder: *ungumvuzi kubo abamfunayo*, he is a rewarder of them who seek after him.

um-**Vuzo**, *n.* 6. Reward, wages.

i-**Vuzi**, *n.* 2. The water mungoose, Mungos paludinosus typicus *G. Cuv.*, spoken of also under the euphemistic name of *isi-Tebe*, in reference to its alleged method of capturing fowls.

W

W in Kafir is a semi-vowel with a much fainter pronunciation than in English; before *o* and *u* in such words as *iwonga* and *ukuwula*, *w* has a very soft sound approximating to *h*. Between the vowels *a* and *u*, its presence is very faintly detected in speech, though it may be brought out more plainly in singing; diversity of spelling has therefore prevailed, as *laula* and *lawula*. In this edition *w* has been omitted, though not with absolute uniformity, between *a* and *u*; but it is to be remembered that the *au* combination contains two separate syllables and is not a diphthong; *w* has been retained between *e* and *u*, as *inkewu*, and between *i* and *u*, as *qìwu*.

W is the representative letter of 1 and 6 cl. sing. and sometimes of 2 cl. plur.

Wa, 1. *poss.* particle (a) of 1 cl. sing.: *umfazi wa-indoda* = *wendoda*, the wife of the man; (b) of 6 cl. sing.: *umzi wabo*, their place.

2. *pron. subj.* of Conj. past. (a) 2 p. sing.: **wa***tánda*, and thou lovedst. (b) 1 cl. sing.: **wa***tánda*, and he loved. (c) 6 cl. sing.: **wa***hluma*, and it (the tree) grew.

3. *pron. obj.* of 2 cl. pl.: *nda***wa***bona amahashe*, I saw the horses.

4. Contrac. form (a) of the pres. absol. 2 p. sing.: *wafa!* from *uyafa*, you are dying! *wenzakala!* you will be hurt! (b) of *wena*, used as vocative in a familiar way by superiors to inferiors or by equals; **wa** *wetù!* look here! pay attention, my good fellow! **wa** *mfondini!* thou, man! **wa** *betù!* you (friend) of ours! **wa** is also used in checking a person when doing wrong.

5. An aux. particle denoting the repetition of some habitual but reprehensible action: *uya***wa***feketà*, he is trifling again as usual; *umtwana uya***wa***lila*, the child cries continually; *uya***wa***tshò*, he is always saying so; *siya***wa***lahleka*, we are always getting lost; *iya***wa** *yintò-nina?* what is that now? what are you doing?

6. Termination of the passive voice, with pres., imper. and future tenses, and their compound forms: *ndiyabetà*, I beat; *ndiyabet***wà**, I am beaten.

Wā, *pron. subj.* of absol. past (aorist) (a) 2 p. sing.: **wā***tanda*, thou lovedst. (b) 1 cl. sing.: **wā***tanda*, he loved. (b) 6. cl. sing.: *umti* **wā***hluma*, the tree grew.

uku-**WA**, *v. i.* To fall or sink down: *ndiwile ehasheni*, I fell from the horse; to drop from an erect posture through becoming feeble or fainting: *uwile endleleni*, he fainted on the road; fig. *wawa butòngo*, he was overpowered by sleep; *ubuso bakè buwile*, lit. his countenance fell, i.e. he was dejected; to sink into disrespect by departing from rectitude; to degrade oneself by wrong conduct: *uwile ezonweni* or *wawa emntwini*, he has fallen into sin. Phr. *wawa siduli*, he fainted away, fell in a swoon; *umsebenzi uwile*, the labour was too great, too heavy; *bamwa ngentsini*, they laughed at him; see *in-Tonga*.

The following 2 cl. pl. forms are to be distinguished: abbrev. rel. *awá*, who or which fell; absol. past *ăwa*, they fell; conj. past *awa*, and they fell; short present *ăwa*, they fall.

ili-**Wa**, contrac. i-**Wa**, *n.* 2. Lit. a falling down, or a place for falling down; a place descending in a perpendicular direction, i.e. precipice, cliff, high and steep rock, kranz. Phr. *wandibambìs' iliwa*, he cheated me.

isi-**Wana**, *n.* 4. A small cliff, etc.

isi-Wo, *n.* 4. Fall: *isiwo sakè sikùlu*, his fall is great; fig. offence.

uku-**Wela**, *v.* (a) To fall upon or into a certain place: *indlu indiwele*, the house fell upon me; *uwele emhadini*, he fell into a hole; *inqwelo yamwela lomntu*, the wagon passed over this person; *ndawelwa yingozi*, an accident befell me; *uwelwe sisifo sokufa*, he is overtaken by deadly sickness.

(b) To pass over a river or the sea: *ndawela elwandle,* I went over the sea; *andikwazi ukuwela emlanjeni,* I do not know how to ford the river.

—**Welana,** *v.* To fall upon each other. Phr. *indonga zivelene,* lit. the walls have come into collision, said of a match or of a singing competition or of any dispute between persons of consequence.

—**Welela,** *v.* To go over for; to go over and return: *wawelela elwandle,* he went over the sea and came back again.

—**Welisa,** *v.* To cause, compel to go over; to conduct over a river or the ocean.

—**Weza,** *v.* To assist in crossing a river, or to conduct over it.

um-**Wezi,** *n.* 1. A ferryman.

uku-**Wezela,** *v.* To conduct over to.

—**Wisa,** *v.* To bring or cause to fall; to cast or throw down; to let fall, drop, upset: *wayiwisa imbiza,* he upset the pot; fig. to humble: *waziwisa pâmbi kwakè,* he humbled himself before him; *ukuwisa umtètò, isigwebo, amazwi,* etc., to give forth or promulgate a law, command, judgment; to make a speech, etc.

Phr. *umwisile* or *umlahlile unyoko,* he has thrown down your mother. When children are egging on two of their number to fight, they place a stone (a mother) on the head of each, and wait to see what the two set in opposition will do; if both children throw off the stones, a fight ensues at once; if one retains his stone and the other casts his down, the one retaining the stone is accounted a coward and is at the mercy of the one who threw his stone down.

um-**Wisi-mtétò,** *n.* 1. One who lays down a command; a prophet.

i-**Wisa,** *n.* 2. Em. A short stick with a knob at the end for felling a man; a club,=i-*Gqudu*; pl. *amawisa,* something fallen from a friend, used as *interj.*=*ma-Côli!*

isi-**Wiso,** *n.* 4. A trap; fig. stumbling block, cause of offence.

uku-**Wisela,** *v.* To command for; *ndiwiselwe umtètò,* I was commanded.

—**Wisisa,** *v.* To make or cause one to fall heavily.

i-**Waba,** *n.* 2. A black ox with white flanks; fig. a grandee; a great, illustrious man, so called from wearing garments made from the skin of cattle; fem. *iwasakazi.*

Wabe, *aux.* is sometimes used (more commonly Em. than Kafir) for *waye,* with verbs: *wabe efuneka,* he was sought for.

Wabo, *poss. pron.* I. 1 cl. pl. ref. to (a) 1 cl. sing. Their: *ndababona abantu nomtètèli wabo,* I saw the people and their captain. (b) 6 cl. sing.: *uwuvile-na umtètò wabo?* did you hear their commandment?

II. 7 cl. ref. to (a) 1 cl. sing. Its: *ubukumkani nokumkani wabo,* the kingdom and its king. (b) 6 cl. sing.: *ubulungisa bunomvuzo wabo,* righteousness has its reward; see *Bo.*

u-**Wabo,** *n.* 1. *pl. ama.* Lit. one of theirs, i.e. one of his or their family or tribe; a neighbour, consort, comrade.

ukuti-**Waca,** *v. i.* To fall or lie down or alight in any place, in companies, droves, flocks, heaps, as maize when blown down by the wind, or the dead slain on a battlefield: *impi yativa-waca lutshaba,* the army was cast down, i.e. slain, by the enemy; *intaka zati-waca entsimini,* the birds alighted in a flock in the garden.

ukuti-**Wahla,** *v. t.* To pour out (money).

i-**Wahlawahla,** *n.* 2. Several things broken about the same time.

uku-**Wahlaza,** *v. i.* To rattle, as the chains worn as ornaments by women, or beads on a girl walking; to jingle money in the pocket; to rustle, as leaves.

i-**Waka,** *n.* 2. A thousand: *kwawa amawaka omatâtû amadoda,* there fell three thousand men.

uku-WAKA, *v. i.* To walk about, take a walk, fr. the Eng.

Wakè, *poss. pron.* 1 cl. sing. ref. to (a) 1 cl. sing.: *umntwana wakè,* his child. (b) 6 cl. sing.: *umlomo wakè,* his mouth; see *Kè.*

Wakò, *poss. pron.* I. Thy. 2 p. sing. ref. to (a) 1 cl. sing.: *unyana wakò,* thy son. (b) 6 cl. sing.: *umpu wakò,* thy gun.

II. Its. 8 cl. ref. to (a) 1 cl. sing.: *umpèki wakò (ukudla),* its (the food's) cook. (b) 6 cl. sing.: *umsebenzi wakò (ukwakà),* the labour of it (building); see *Kò.* (It is to be distinguished from *wakà wakò,* he was at one time present).

Waku, *Temp. mood.* When. 2 p. sing.: *wakutèta,* when thou spokest; and 6 cl. sing.: *wakuba umlambò uzele,* when the river had been full.

uku-**Walakahla,** *v. i.* To fall with a hard noise or crash, as a horse and rider together; to drop down.

u-**Walakahla,** *n.* 5. The falling down with a loud crash.

u-Walala, *n.* 5. A garment hanging loosely on the body, not in the usual graceful folds.

uku-Walaza, *v. i.* To be in a hurry; to act thoughtlessly and carelessly; to feel pain in chewing; fig. to offend, wound by words.

Walo, *poss. pron.* Its. I. 2 cl. sing. ref. to (a) 1 cl. sing.; *umkweli walo (ihashe),* its (the horse's) rider. (b) 6 cl. sing.: *umkàla walo (ihashe),* its (the horse's) bridle.

II. 5 cl. sing. ref. to (a) 1 cl. sing.: *umbumbi* **wa**lo *(udongwe),* its (the potclay's) former. (b) 6 cl. sing.: *utàndo lunomsebenzi* **wa**lo, love has its work; see *Lo.*

Walowo, *distrib. pron.* of 1 cl. Every one; see *Lowo.*

Wam, *poss. pron.* My. 1 p. sing. ref. to (a) 1 cl. sing.: *unyana* **wa**m, my son. (b) 6 cl. sing.: *umlomo* **wa**m, my mouth; see *M.*

ukuti-Wambù, *v. t.* To throw a garment loosely over the head; to cover with a garment; to tie it round the body, hence, to clothe.

isi-Wandawili, *n.* 4. Commotion caused by a gust of wind; a whirlwind; = *isi-Vunduvundu.*

Wanga, 2 p. sing. and 1 and 6 cl. sing. *aor.* of *uku-Nga (a) and (b).*

i-Wangala, *n.* 2. A heap of wood near the fire; an innumerable amount of things.

u-Wangalala, *n.* 5. } Grain thrashed out
um-Wangalala, *n.* 6. } and lying spread on the floor; small money scattered about, cattle dispersed; cheap sweets sold in handfuls instead of being counted out; fig. a general statement: *uluwangalala ekutètèni kwakè,* he rambles about in his speech, does not care what he says.

u-Wangawanga, *n.* 5. An endless thing, as a path through a forest, or a very long rope.

uku-Wangawangisa, *v. t.* To move the hands in the air in order to get a hearing.

uku-Wanqa, *v. t.* To speak many useless things; to speak at random.

u-Wanzi, *n.* 5. That which is broad and indefinite.

i-Waŕa, *n.* 2. Colour.

i-Waŕa, *n.* 2. A calabash, the milk of which is used only by *umdlezana.*

i-Waŕolo, *n.* 2. A black ox with white belly and legs.

i-Wasakazi, *n.* 2. fem. of i-*Wąba.* A black cow with white belly and flanks.

u-Wasalala, *n.* 5. That which is scattered all over or lying about in all directions; = *um-Wangalala.*

Waso, *poss. pron.* Its. 4 cl. sing. ref. to (a) 1 cl. sing.: *isibàkabàka senziwe ngumndali* **wa**so, the firmament has been made by its Creator. (b) 6 cl. sing.: *isitya sinompàmbò* **wa**so, the vessel has its handle; see *So.*

i-Watsha, *n.* 2. An arm-ring.

u-Watsho, *n.* 5. The fat on the *i-Congwane,* eaten by little boys after being rubbed in fresh cowdung.

Wau, Contrac. from *waye u,* 2 p. sing. and 6 cl. sing.: *wautànda,* thou usedst to love; *umoya wawutůza,* the wind was blowing hard; see *Waye.*

i-Wàwà, *n.* 2. The barking of a dog.

um-Wawalala, *n.* 6. That which is beyond the ordinary limit; a heap of wood, etc.; see *i-Wangala.*

Wawo, *poss. pron.* I. Their. 2 cl. pl. ref. to (a) 1 cl. sing.: *amatôle anomalùsi* **wa**wo, the calves have their herdsman. (b) 6 cl. sing.: *amadoda akawulimi umhlaba* **wa**wo, the men do not plough their ground.

II. Its. 6 cl. sing. ref. to (a) 1 cl. sing.: *umkosi upètwè ngumpàtì* **wa**wo, the army is led by its leader. (b) 6 cl. sing.: *yimbà umhadi ukupè umhlaba* **wa**wo, dig a deep pit and throw out its soil; see *Wo.*

u-Wàya, *n.* 5. used as *adj.* Beyond the ordinary limit; long (of a speech); much (to do): *ihashe liluwàya,* the horse is a racer, swifter than other horses: *izinto ezìluwàya,* the things are many; = *u-Haya.*

uku-Wayaza, *v. i.* To speak, consult privately amongst each other.

Waye, *aux.* of compound tenses: (a) 2 p. sing.: *waye utànda,* contrac. *wautànda,* thou wast loving. (b) 1 cl. sing.: *waye ebasile,* contrac. *wayebasile,* he had kindled or used to kindle fire. (c) 6 cl. sing.: *wa(ye)uya kuhluma lomtì,* this tree would have grown, or will grow; see *uku-Ya 2 (c).*

Wayi, *adv.* All at once, immediately, quickly.

Wayiwayi, *adv.* Quickly; of a pestilence, killing.

Phr. *kokwabanye wayi wayi, kokwakò ŕoqo,* for other men's you scramble, your own you clutch, said of a mean niggardly person.

Wayo, *poss. pron.* I. 3 cl. sing. ref. to (a) 1 cl. sing. Its: *ndiyayazi indlu nomakì* **wa**yo, I know the house and its builder. (a) 6 cl. sing. His, her, its or their: *ndìtànda indoda*

nomzimbà **wa**yo, I like the man and his body, or his strength.

II. 6 cl. pl. ref. to (a) 1 cl. sing. Their: *imipànda yaqèkezwa ngumbumbi* **wa**yo, the pots were broken by their potter. (b) 6 cl. sing. Its: *umtùnzi* **wa**yo, *(imiti) umnandi*, their (the trees') shade is pleasant.

u-**Wayo**, *n.* 1. His neighbour.

Waza, 2 p. and 1 and 6 cl. sing. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *waza wapèndula*, then he answered; see *uku-Za*.

Wazo, *poss. pron.* Their. I. 3 cl. pl. ref. to (a) 1. cl. sing.: *igusha bezikùtshwa esibayeni ngumalusi* **wa**zo, the sheep were put out of the kraal by their herdsman. (b) 6 cl. sing.: *ndawufumana umkòndo* **wa**zo *(inkabi)*, I found their (the bullocks') track.

II. 4 cl. pl ref. to (a) 1 cl. sing.: *izizwe ziyalaulwa ngukumkani* **wa**zo, the tribes are reigned over by their king, i.e. a king reigns over his tribes. (b) 6 cl. sing.: *izicaka zam aziwugqibanga umsebenzi* **wa**zo, my servants did not finish their work.

III. 5 cl. pl. ref. to (a) 1 cl. sing.: *zipìna izinti? umntu* **wa**zo *uyazifuna*, where are the sticks? their owner seeks them. (b) 6 cl. sing.: *imbèdlenge zavela emzini* **wa**zo, the poor people came from their place; see *Zo*.

We, Contrac. from *wena*. Thou. 2 p. sing. (a) used with prep.: *ndoza* **ku**we, I shall come to thee; *ndahambà* **na**we, I walked with thee. (b) following the copula, expressing causal relationship: *lamasimi alinywe* **ngu**we, these gardens have been ploughed by you.

ukuti-**Webu**, *v. i.* To move away quickly, immediately.

Wedwa, *adj.* 2 p. sing. Thou alone: *nguwe wedwa onokunceda*, you alone can help; see *Dwa*.

um-**Wehla**, *n.* 6. Loose stones forming a talus on a hillside; a precipice; loc. *emwehleni*, among loose stones on a steep slope; =*um-Wewe*.

uku-**Wela**, see under *uku-Wa*.

i-**Wele**, *n.* 2. A twin; *amawele*, twins; fem. *iwelazana*. When twins are born, two euphorbia-trees are planted at the kraal; the health of the trees is believed to coincide with the health of the twins. Twins, when still young, are reputed to have the power of always being able to discover each other's whereabouts. Twins or, in some tribes, the child born after twins are held in great repute as pruners of pumpkins; a pumpkin-garden that has been pruned by twins will produce a large crop. Among some tribes, when a twin is going to work, he exchanges his blanket for the time being with his brother.

um-**Wele**, *n.* 6. Cliffortia strobilifera *L.*

Wena, *pron. emphat.* 2 p. sing. subj. and obj. *wena uhambàyo*, thou who walkest; *ndikàngela wena*, I am looking at thee; *ndìtèta wena*, I speak of thee.

Wèna-ke! wènani! *interj.* You there! (in disapproval) Don't! = *Musa.*

Wènu, *poss. pron.* Your. 2 p. pl. ref. to (a) 1 cl. sing.: *umkòkeli* **we**nu, your leader. (b) 6 cl. sing.: *umzi* **we**nu, your village.

u-**Wenu**, *n.* 1. plur. *ama.* One of you; your neighbour.

Wètù, *poss. pron.* Our. 1 p. pl. ref. to (a) 1 cl. sing.: *ukumkani wètù*, our king. (b) 6 cl. sing.: *umkosi wètù*, our army.

u-**Wètù**, *n.* 1. pl. *ama.* One of us, belonging to us, one of our family or tribe; a contemporary. *Wetu!* is the form of address between girls as *mfondini* is between boys.

um-**Wewe**, *n.* 6. (a) Heap of loose stones on a hillside; ruins; a dwelling place of bushmen or coneys under rocks, hence, a doleful place. (b) A confused noise, as of an uproar, or of doleful sounds.

uku-**Wexula**, *v.* To sweep, etc., along; = *uku-Kukula.*

—**Wexulisa**, *v.* To shove away the cowdung in smearing a floor; to sweep away, as a torrent; to tear along with violence; fig. to cause to err; to mislead, lead astray.

Weyi! *interj.* in answering a call.

uku-**Weza**, uku-**Wezela**, See under *uku-Wa.*

i-**Weza**, *n.* 2. That which is white, decorated: *izulu lingamaweza zintaka*, the sky is white with birds; *into eweza*, a thing quite white.

ubu-**Weza**, *n.* 7. The state of being white as wool or snow.

uku-**Wija**, *v. t.* To tempt, attract.

ukuti-**Wim**, *v. i.* To come back.

uku-**Wisa**, see under *uku-Wa.*

ukuti-**Wityl**, *v. t.* To take away one or two out of many: *ndìtè-wityi amabini kwinyanda yamazele*, I took out two from a bundle of sugarcane.

Wo, *poss. pron.* 2 cl. pl. and 6 cl. sing.: *imisila ya***wo** (*amahashe*), their (the horses') tails; *iziqàmo za***wo** (*umti*), its (the tree's) fruits; and so on through all classes; emphat. *eya***wo** *imisila, their* (horses') tails.

It is used (a) with prepositions: *sakwèla* **kuwo** *(amahashe)*, we rode on them (the horses); *ndabèka* **kuwo** *(umlambò)*, I turned to it (the river). (b) following the copula, expressing causal relationship: *sanyatèlwa* **ngawo** *(amahashe)*, we were trampled on by them (the horses); *ndiwelwe* **nguwo** *(umtì)*, it (the tree) fell on me.

Wo, Condit. future of **2** p. and 1 and 6 cl. sing.: *wodla*, thou wilt or he will eat; *umlambò wozala*, the river will be full.

isi-**Wo**, see under *uku-Wa*.

isi-**Wocòlo**, *n.* 4. Bracelet, etc., see *is-Acòlo*.

Wodwa, *adj.* 6 cl. Only: *umtùnzi wodwa*, nothing but shade. See *Dwa*.

i-**Wohlowohlo**, *n.* **2**. That which is ready to fall to pieces.

uku-**Wohloka**, *v. i.* To tingle; to fall off bit by bit with a crashing noise.

—**Wohloza**, *v. t.* To pour out (money) with noise, (cf. *uku-Wahlaza*).

i-**Wokowoko**, *n.* **2**. That which is old and broken (hut, wagon).

ukuti-**WOLE**, *v. i.* To wrestle with one.

uku-**Wola**, *v. t.* To gather up anything and remove it (ashes); to take together: *wawola ubulongo*, she collected cowdung for smearing a hut; *wola izikàli*, take up arms; fig. to clasp, embrace: *wamwola ngomqala*, he fell on his neck, he embraced him.

—**Wolela**, *v.* To gather, collect; = *uku-Womela*.

u-**Wolelo**, *n.* 5. Gathering, collection.

uku-**Womela**, *v. i.* To come together, or gather in one place.

—**Womelisela**, *v.* To bring together in one place.

Wona, *pron.* I. 6 cl. sing. It, itself. (a) subj.: *wona unezigàmo*, it (the tree) has fruit. (b) obj.: *ndagaula wona (umtì)*, I cut it (the tree) down. (c) emphat: *owona mtì ulungileyo*, the best tree; *owona mèto mkùlu nguwupìna?* which is *the* great commandment?

II. **2** cl. pl. They, them. (a) subj.: *wona (amahashe) ayabaleka*, they (the horses) are racing. (b) obj.: *lamazwi esitètè wona*, these words which we have spoken. (c) emphatic: *awona manzi mahle ngala*, this is the cleanest water.

i-**Wonga**, *n.* **2**. Em. Gracefulness of carriage or deportment; the fine figure of a big boned, large sized young person; *umntu onewonga*, a sturdy man; fig. greatness, grandeur, one of great account or consequence, respectable status; *amawonga enfundo*, degrees of learning; = *i-Onga* in Kafir.

um-**Wonyo**, *n.* 6. A deep valley or woode ravine, a kloof; a path running through a dangerous ravine; a defile, chasm, gorge; loc. *emwonyweni*.

ukuti-**Wowo**, *v. i.* Of a drunk man or a child, to make a noise.

Wu, *pron. obj.* 6 cl. sing. It: *ndiwugaule lomtì*, I have cut this tree down.

ukuti-**Wù**, *v. t.* To pour in (water).

i-**Wuba**, *n.* **2**. A deep ravine worn out by water; destruction caused by water demolishing walls and rocks; a place which swallows up many things, but brings forth nothing; great hunger or emptiness: *ingwe yayiliwuba lipàngo*, the leopard was voraciously hungry.

u-**Wuca**, *n.* 5. Thin gruel made from prepared and sifted meal; light food easily swallowed.

um-**Wucana**, *n.* 6. That which is weak, slack, lax, torpid, fainting.

isi-**Wukuwuku**, *n.* 4. A stupid, idiotic person.

uku-**Wula**, *v. t.* To turn, turn away, move: *inyoka iyaziwula*, the snake coils itself up.

—**Wulela**, *v.* To turn away from: *ndiwulela-nina?* why do you turn away from me?

isi-**Wunduwundu**, *n.* 4. Plur. *ama*. A long garment or curtain which waves to and fro; a priest's gown or robe.

uku-**Wunduza**, *v. i.* To wave to and fro, as a long garment.

ukuti-**Wungu**, *v. i.* To go all together in a body.

uku-**Wungula**, *v. t.* To brush off chaff from wheat when thrashed out; to gather (chips, grass).

ukuti-**Wunyu**, *v. t.* To retreat; to select one out of many articles or things.

Wush! *interj.* uttered at the *wushuza* ceremony; = *Hush!*

uku-**Wushuza**, *v. t.* To wave a new-born child to and fro through the smoke of *umu-Nikambìba*; = *uku-Hushuza*.

ukuti-**Wutù**, *v. t.* and *i.* To take away or draw out; to decrease; to fall off.

uku-**Wutà**, *v. i.* To get low, sink, subside, decrease: *amanzi awutile*, the water decreased, fell (after the river had been full).

—**Wutisa**, *v.* To cause to decrease or fall.

uku-**Wuza**, *v.* To glide gently, as a swimmer along the surface of the water, or as a bird through the air, or as pus oozing from a wound.

X represents the lateral click, produced by placing the tongue against the side teeth which are partly opened, and then suddenly and forcibly withdrawing it. It appears in seven combinations:—

1. The simple click *x*, as in *xa* when.

2. The aspirate form of the simple click, written *x'*, as in *uku-Xâxà*, to chop.

3. The liquid form of the simple click, in which an *n* sound is heard, written *nx*, as in *inxunxadi*, the Fiscal shrike.

4. The explosive form of the liquid click, written *nx̀*. Nouns with the prefix *in-*, formed from verbs beginning with *x'* make *inx̀-*: as *ukuxòla*, *inx̀ola*. Plurals of cl. 5 whose stems begin with *x'* also take *inx̀-*: *uxàxàzo*, *inxaxàzo*.

5. The voiced click, in which a *g* sound is heard, written *gx*, as in *gxebe!* By the way!

6. The liquid form of the voiced click, written *nx'*, as in *nxâtsho-ke!* well done!

7. The more explosive liquid form of the voiced click written *ngx*, as in *ukuti-ngxa*, to flow down.

Nouns with the prefix *in-*, formed from verbs beginning with *x*, make *ingx-*: *ukuxela*, *ingxelo*. Plurals of cl. 5 whose stems begin with *x* also take *ingx-*: *uxande*, *ingxande*.

X ! *interj.* of disappointment, impatience, etc. Leave me!

Xâ ! *interj.* Stop!

ukuti-**Xâ**, *v. i.* To pause, wait a little; to stop (at a place): *indoda mayike iti-xâ ukunduluka*, the man ought to wait a little before setting out; to stick fast (in the throat).

Xa, When; see *ili-Xa*.

ili-**Xa**, contrac. i-**Xa**, *n.* 2. Time, now also used for hour; *ngamaxa onke*, at all times or hours. From it are derived the following adverbs of time:

Xa and **Xana**, When: *xa ufikayo*, when he arrives; *xa limbi, xa limbi*, now—then.

ma-**Xa**, When, at the time when: *maxa ifikileyo lon lod i*, when that man arrived; *maxa wambi, maxa wambi*, sometimes—sometimes.

Kuxa, It is then: *kuba xa sukuba ndingenamandla, kuxa ndinaman lla*, for when I am weak, then I am strong.

Xe**nikweni**, When.

isi-**Xa**, *n.* 4. A heap of grain; a bunch of grass or flowers.

uku-**Xaba**, *v. t.* and *i.* To bar an entrance by placing a bar across it, so that nothing can go in or out; to lie across; to be in a wrong and unnatural position, as a bone stuck in the throat, or as a child or animal in an unnatural position at birth: *umfazi uxatyiwe*, the woman is hindered from bearing by the wrong position of the child; fig. to be adverse to, to oppose; to find fault with; to blame; to be at cross purposes with another person.

i-**Xaba**, *n.* 2. A bar to an entrance; a bolt to a door; a mat or skin hung up against the wind; a shed; fig. a contentious person, a strife-raiser.

uku-**Xabana**, *v.* To be cross with one another; to quarrel with each other: *baxabene nam*, they have quarrelled with me; they are bad friends with me.

i-**Xabano**, *n.* 2. A fray, broil, riot.

ing-**Xabano**, *n.* 3. Contention, strife.

uku-**Xabanisa**, *v.* To cause a quarrel; to set one against the other; to entangle in any way, as thread or string.

—**Xabisa**, *v.* To give a wrong position; to cause to be hostile; to reach the limit in measuring a thing; to be worth.

i-**Xabiso**, *n.* 2. Lit. a bar, hence, a hindrance to the possession of a thing; price, worth, value: *xa intombi isexabiswevi*, when the girl is old enough, i.e. is of value.

ubu-**Xabiso**, *n.* 7. Worth, value.

uku-**Xabiseka**, *v.* To have a value, to be of value: *abasebenzi abaxabisekileyo*, valuable workers; *eliciza lixabiseke kakulu*, this exceedingly valuable medicine.

ukuti-**Xabexabe**, *v.* To cut up, etc.; = *uku-Xabela*.

i-**Xabexabe**, *n.* 2. That which is cut down: *impi yalixabexabe*, the army was cut down with axes, or stabbed with assegais.

uku-**Xabela**, *v.* To hack, chop to pieces: *waxabela ipùzi*, he cut up the pumpkin into pieces; to wound with a hatchet or spade; fig. to be hostile to; to smite, attack: *bamxabele*, they are hostile to him; *baxatyekwe*, they have been cut down.

ing-**Xabela**, *n.* 3. An axe or other cutting instrument of very large size.

isi-**Xabelo**, *n.* 4. A cutting open, hence explanation of or remarks on a text,

u-**Xabelo**, *n.* 5. Slaughter.

uku-**Xabelela**, *v.* To interfere with another person's work and spoil it: *mus' ukuwuxabelela umsebenzi wam*, don't interfere with my work.

uku-**Xabangela**, *v. t.* To plant maize, etc., in rows; to plant it in places where the seed sown has not come up.

uku-**Xabasha**, *v. t.* To hang a bag over the arm or shoulder; to prepare, make ready, provide for a journey.

u-**Xabaxa**, *n.* 5. Foam.

i-**Xabaxo**, *n.* 2. A temporary, rickety dwelling; anything done hastily and on a small scale.

i-**Xabelo**, *n.* 2. The wild mulberry, Tremeria alnifolia *Planch.*, a tree with hard, tough wood.

uku-**Xabula**, *v. t.* To cause blisters by beating.

—**Xabuka**, *v. i.* To have a blistered spot caused by beating.

um-**Xádi**, *n.* 6. generally in plur. The jugular muscles.

ukuti-**Xafa**, *v. i.* To touch a thing so feebly as only to leave a faint mark or impression; to be weak, feeble, languid; to speak in a low tone after sickness.

uku-**Xafanga**, *v. t.* To press out (water from a sponge or rag); cf. *uku-Faxanga*.

isi-**Xafangelo**, *n.* 4. A (wine) press; = *isi-Faxangelo*.

i-**Xagi**, *n.* 2. A boy.

ukuti-**Xaka**, *v. i.* To be spread out.

uku-**Xaka**, *v. t.* To puzzle, annoy, obstruct, hinder: *lento iyandixaka*, this thing puzzles me; *indlela exakileyo*, a road not easily travelled by reason of its intricacy or roughness; *into exakileyo*, a difficult matter.

Phr. *ukuxak' intendele*, to cause perplexity to the men of the village assembled to consider a matter; to do something difficult to explain away or put right.

i-**Xaka**, *n.* 2. A good-for-nothing fellow.

i-**Xakaviti**, *n.* 2. Of men, one who is inert, without vigour; that which is old, worn out: *isihlangu sam singamaxakaviti*, my shoes are worn out.

ing-**Xaki**, *n.* 3, isi-**Xaki**, *n.* 4. and isi-**Xako**, *n.* 4. Hindrance, obstruction.

uku-**Xakama**, *v.* To be suspended by being caught in a tree; to be concerned about something.

—**Xakana**, *v.* To obstruct, hurt, injure each other.

—**Xakanisa**, *v.* To hinder, obstruct, oppose; to catch one in his speech.

isi-**Xakaniso**, *n.* 4. Hindrance, obstacle to progress, perplexity, embarrassment.

uku-**Xakaniseka**, *v.* To be puzzled, annoyed, etc.

—**Xakeka**, *v.* To be puzzled, obstructed; to be in difficulty: *ndixakekile*, I am in a fix, do not know what to do; or I am hindered, i.e. I am engaged in some business or undertaking which prevents my attention being given to any other business, or to any person seeking an interview; or to be uncomfortable, in distress: *ndixakekile andinakutèta ngokù*, I am engaged and cannot speak to you now; *into exakekileyo*, a ticklish, delicate matter which causes trouble, or to mention which is not good; *umfazi uxakekile*, the woman is heavy with child.

ing-**Xakeko**, *n.* 3. = *isi-Xakaniso*.

i-**Xakiso**, *n.* 2. Danger.

uku-**Xakazela**, *v.* To be in a great hurry, as a man who has already shouldered his burden for his journey; to prepare quickly.

uku-**Xáka**, *v. i.* Of horns, to point downwards.

i-**Xáka** or i-**Xáka eliqutù**, *n.* 2. An ox with hanging horns; the dancing ox.

i-**Xákaxáka**, *n.* 2. A person (especially a witchdoctor), or an animal whose body is covered with articles of ornament or burdens dangling down; *amaxákaxáka enyama*, pieces, slices of meat.

adj. Untidy.

uku-**Xákisa**, *v.* To cause horns to point downwards.

uku-**Xáka**, *v. t.* To fasten or join arm in arm; to hook in.

um-**Xáka**, *n.* 6. A ring of ivory worn on the upper arm as a sign of distinction; an order; *isinxiba-mxáka*, a distinguished person.

uku-**Xákana**, *v.* To join with one another: *ndaxákana nentombì*, I walked arm in arm with the girl.

u-**Xákano**, *n.* 5. Walking arm in arm.

uku-**Xákeka**, *v. i.* To be hooked in.

uku-**Xákameza**, *v. t.* To lay hold of (words), not fully understanding.

ukuti-**Xákamfu**, *v.* To catch violently, to hold firmly by the hand.

uku-**Xákamfula**, *v. t.* To take by force and keep or hold fast; to seize by the hand or by the mouth, as beasts of prey do, or as animals ravenously seizing food.

um-**Xákamfuli**, *n.* 1. A spoiler.

uku-**Xakatá**, *v. t.* Of a bride, to fasten her shawl (of fairly large size) in certain prescribed ways during the period when she is wearing her headdress drawn down over her brow; during the first stage she wears her shawl over both shoulders and pins it in front; during the second stage she wears it over the right shoulder and under the left arm and pins it over the right shoulder; during the third or final stage she wears it as during the second stage but also girds it at the waist.

To fasten a garment by a needle, button or brooch; to hang round or about; to wear (a blanket); fig. to bear fruit: *imiti iyaxakatá izixakató*, the trees bear fruit; *umfazi wam uxakatile*, my wife gave birth to a child.

isi-**Xakató**, *n.* 4. Fruit of trees.

um-**Xakató**, *n.* 6. A clasp, buckle, thong to keep or tie the garments together.

uku-**Xakatéla**, *v.* To bear fruit for.

uku-**Xakaxa**, *v. t.* To chop or cut down.

u-**Xakaxa**, *n.* 5. Phlegm, or the thick viscid matter which settles in the chest and is discharged by coughing; foam from the mouth of dying animals.

uku-**Xála**, *v. i.* To be anxious, troubled, uneasy, disturbed: *ndixálile*, I am cast down by troubles.

i-**Xála**, *n.* 2. That which causes anxiety, trouble; anxious care: *ixála lipélile*, my anxiety is at an end.

uku-**Xálela**, *v.* To be anxious, troubled for or in respect of any subject or occurrence: *intlizivo yam ixálela umntwana wam*, my mind is anxious about my child; *umfana ongawnxáleleyo umpéfumlo wakè*, a youth who does not care for his soul; *yinina ukuba nixálele into yokwambátà?* why are ye anxious concerning raiment? *impi yayingaxálele into*, the host felt secure.

—**Xálisa**, *v.* To cause trouble or anxiety.

isi-**Xáliso**, *n.* 4. = *i-Xála*.

uku-**Xálaba**, *v. i.* To shrug the shoulders from fear; to be struck with fear; to be startled; to be restless, anxious for; to be disabled by an accident which has caused injury to a limb.

—**Xálabeka**, *v.* To be greatly afraid, owing to a fright, cold, or a wound; to feel the anguish of death.

—**Xálabisa**, *v.* To startle, terrify.

um-**Xálagube**, *n.* 6. A shrub with edible fruit; fig. an emaciated, lean person.

i-**Xálanga**, *n.* 2. Generic name for vultures.

i-**Xálanxa**, *n.* 2. (a) Hypoxis sericea *Baker*, a plant whose bulbs are boiled or roasted and eaten. The oil which oozes out of this bulb when roasted on the fire is used for anointing wounds.

(b) Hypoxis obliqua *Jacq.*, the resin of which is used for fastening the blade into the assegai shaft.

um-**Xaleba**, *n.* 6. A kind of Cryptocarya.

u-**Xam**, *n.* 1. The monitor, Varanus niloticus *(L.)* a species of iguana commonly found beside water. Its skin is tied round the wrist in case of sickness. Phr. *uxam wapúsile*, the iguana gives no more milk; the iguana is believed to lose all maternal affection after weaning her young; we don't get good things from our friend as before; *uxam wakólwa ngamantintinti*, the iguana was persuaded by blows (he does not stir till he is struck).

uku-**Xáma**, *v. t.* (a) To start a competition for a wife; to propose, bespeak, offer the *ikázi*; applied generally to the engaging of a girl, and explained by *ukugalela inkomo*, i.e. to pour in cattle, to make inclined for cattle, which is done when two or more parties wish to engage a girl for a wife, one party offering more cattle than the other, when it is said: *bayashiyiselana ngenkomo*, lit. they bid against each other with cattle, one beating the other by a higher price: *lentombi ixányiwe ngu-Baliso*, this girl is bargained for by Baliso.

(b) To pay too much, too dear: *ndilixámile elohashe*, I have paid too much for this horse.

i-**Xáma**, *n.* 2. The red hartebeest, Bubalis caama *(G. Cuv.)*; fig. an outcast; an outlawed, banished, proscribed person.

Phr. *ixáma litólwe ngaba-Twá*, the hartebeest has been shot by the Bushmen, i.e. he has fallen into merciless hands.

i-**Xambà**, *n.* 2. A bag made of rushes, as a sugar-bag; fig. a native location.

uku-**Xambúlisa**, *v. t.* To cross-examine most minutely and at some length.

um-**Xambúluza**, *n.* 1. A lazy, indolent person.

um-**Xambúluza**, *n.* 6. Any kind of drink excessively diluted with water.

ukuti-**Xámfu** and uku-**Xámfula**, *v. t.* To catch, seize, apprehend; to close the hand tightly or to hold anything tightly; = *ukuti-Kámfu*.

u-**Xámfu**, *n.* 1. A police constable.

uku-**Xàmlà**, *v. i.* pass. *xànyulwa.* To use up or use with prodigality; to feast, enjoy eating; to eat to satiety; to enjoy (e.g. privileges, the fruits of one's labours); to waste without cause; to harass: *walixàmla ihashe,* he overworked the horse; *wafumana wazixàmla* or *wafan' ezixàmla,* he made vain efforts, he laboured in vain, or troubled himself for nothing.

um-**Xàmli**, *n.* 1. One given to excess in feasting, etc: *wena mxamli weziyolo,* thou that art given to pleasures.

u-**Xàmlo**, *n.* 5. Grievousness, a burden of anxiety.

uku-**Xàmleka**, *v.* To be wasted away; to be troubled, full of sorrow; to be in distress or difficulty.

in-**Xàmleko**, *n.* 3. Travail, labour; a difficulty.

uku-**Xàmlela**, *v.* To labour for.

—**Xàmleza**, *v.* To weary: *zonke izinto zi-yaxixàmleza,* all things are full of weariness.

um-**Xamo**, *n.* 6. Em. The Boerbean, Schotia latifolia *Jacq.*, = *um-Gxam.*

i-**Xàmxàm**, *n.* 2. = *i-Xàmxwa.*

i-**Xàmxwa**, *n.* 2. A plant, tree, animal or person that has grown up rapidly; anything of extraordinary growth, especially a foal of an ass or horse.

Xana, *adv.* see *Xa.*

im-**Xanana**, *n.* 3. One who jumps from one subject to another, or from one piece of work to another.

uku-**Xananaza**, *v. i.* To spread: *intanga zixananazile pàkati kombòna,* the pumpkins have spread among the maize; of many people in a crowd, to start away in all directions; *umsebenzi wam uxananazile,* my work is so great and multifarious that I cannot overtake it.

u-**Xanasi**, *n.* 5. Em. Jealousy.

uku-**Xanda**, *v. i.* To stool out; to send out suckers; of branches of trees, to spread; to be fruitful: *intsimi ixandile,* the garden is fruitful; *uxandile,* he is very stout, though short.

isi-**Xando**, *n.* 4. Stooling out, spreading, extending, fruitfulness.

u-**Xande**, *n.* 5. pl. *ingxande.* An oblong building, a square house as distinguished from a round hut.

i-**Xandeka**, *n.* 2. The rough slope on either side of a hill; pl. hillsides.

ukutl-**Xangoloti**, *v. i.* To fall, subside (flood, water).

u-**Xangxati**, *n.* 5. That which is long, stretched out like an iguana; a stiff back.

uku-**Xàntapèla**, *v. i.* To be zealous, speedy, hasty.

i-**Xànti**, *n.* 2. A forked bough or branch of a tree; a post with forks at the entrance of the cattlefold, into which the *imivalo* are fastened; a tree whose branches are cut short, so that it can be used as a ladder; *unyana wexànti,* a legitimate son; *fig.* a man of rank, great authority or power.

isi-**Xànti**, *n.* 4. The vertebral column or spine; the upper part between the shoulder blades; the meat reserved for the women; fig. strength.

u-**Xànxalala**, *n.* 5. An animal of great strength, as compared with others of its kind: *lenkabi iluxànxalala,* this is an extraordinary ox for strength and endurance.

uku-**Xàpà**, *v. t.* To lap with the tongue, as a dog in drinking: *uxàpà amagwebu,* he foams, froths; to eat in a slovenly manner: *uxàpile,* you are soiled with food; *amanzi axàpile,* the water boils.

—**Xàpàxàpà** and ukutl-**Xàpàxàpà**, *v.* To bubble up, boil (as water), referring to the commotion and crackling of the boiling water; fig. to be excited, get angry, passionate; to move in haste; to be in commotion (an army).

i-**Xàpàxàpà**, *n.* 2. used as *adj.* To be in commotion like boiling water; to be excited, mad; *ngamaxàpàxàpà,* in haste.

uku-**Xàpèla**, *v.* To lap at: *endaweni ezixàpèle kuyo izinja igazi lika-Naboti,* in the place where the dogs lapped the blood of Naboth.

—**Xàpisa**, *v.* To make or cause to lap; to feed dogs, etc.

—**Xàpàzela**, *v. i.* To splash as water when boiling over, or as cattle in crossing a river; fig. *waxàpàzela ukupùma,* he went out helter-skelter.

—**Xàpàzelisa**, *v.* To cause to boil: *njengomlilo uxàpàzelisa amanzi,* as fire causeth the waters to boil.

i-**Xàpètshu**, *n.* 2. Haste, hurry.

ukutl-**Xàra** and uku-**Xàraza**, *v. i.* Of a gun, to miss fire.

uku-**Xàsa**, *v. t.* To put something under, hence, to stay, support; to prevent falling by putting stones under a pot, pillars under a roof: *indlu ixàsiwe ngentsika,* the house is stayed up by pillars; to support, maintain, sustain by food.

um-**Xási**, *n.* 1. One who or that which supports; a support: *ubushushu bam baba ngumxási wam*, my fury upheld me.

isi-**Xáso**, *n.* 4. Stay, support, assistance, food.

uku-**Xásana**, *v.* To support each other, e.g. parents and children.

i-**Xásoba**, *n.* 2. A person who is haughty, conceited on account of his bravery; one who is invincible; one who walks and treads with mighty steps; one who can be trusted on account of his strength.

i-**Xáta**, *n.* 2. The shoulder: *inkabi zitsala ngaxáta linye*, the oxen pull together; fig. *ngaxáta linye*, with one consent.

uku-**Xátálaza**, *v. i.* To bear up under a burden, or in working; of a new-born calf, to try to stand; to put a stout heart to a heavy task; to lift up a heavy weight; of oxen, to strain in vain against the yoke in a heavy place; to defy danger; to stand out and resist another in wrestling; fig. to utter contradictory matters.

uku-**Xátápála**, *v. i.* To stand with apparent audacity or defiance before a company.

uku-**Xátisa**, *v. i.* To stand with the ankle firm in fighting; to place the body in a position leaning backward, so as to resist the efforts of another to draw one away; to stand out and resist another in wrestling; to hold up, support, stand fast.

uku-**Xatúla**, *v. t.* To make marks or prints in any soft thing, as footmarks in sand or soft clay, or whipmarks on the skin. Phr. *uuya uyayikótà, kanti uyayixatúla*, he seems to be licking it, but he is tearing it; applied to a false friend.

isi-**Xatúla**, *n.* 4. A shoe.

uku-**Xatúka**, *v.* To become loose; of plaster or lime on the walls, to crack.

—**Xatúlisa**, *v.* To gallop a horse; fig. to brawl, scold.

um-**Xauka**, *n.* 6. A stony mountain, difficult to climb; a stony cleft for hiding away; a passage between mountains.

isi-**Xaxa**, *n.* 4. A kind of big toad.

uku-**Xaxa**, *v. t.* To repair, mend (shoes, a house); fig. to renew, make good.

uku-**Xáxá**, *v. t.* To chop meat with a chopper so as to joint it.

isi-**Xáxá**, *n.* 4. (a) The butt end of a gun, the handle or helve of an axe; a lock. (b) The tarry deposit that gathers in a pipe stem; it is extracted and put into the mouth, being kept between the gum and the cheek, by some natives; this loathsome practice sometimes leads a person practising it to cry out bitterly on his death-bed *sisixàxà*, implying that by this custom he is being kept out of heaven.

um-**Xáxá**, *n.* 6. A mixture of maize and pumpkin; a mixture; fig. the mixing up of fighting parties.

isi-**Xaxabesha**, *n.* 4. (a) The buff-streaked chat, Thamnolæa bifasciata *(Temm.)*. (b) A flat and wide thing (door, table).

uku-**Xaxamfula**, *v. t.* To seize a person unawares, cf. *uku-Xakamfula;* fig. to interfere, meddle with another's concerns.

i-**Xaxasholo**, = *i-Xoxosholo.*

i-**Xaxaviti**, *n.* 2. Any old, broken thing (wagon); fig. a slovenly person habitually careless of neatness and order; see *i-Xakaviti.*

uku-**Xaxaza**, *v. i.* To be afflicted with diarrhœa; to purge.

—**Xaxazisa**, *v.* To cause purging by an aperient medicine, etc.

u-**Xáxázo**, *n.* 5. An ornament for the ankles.

ukuti-**Xáxé**, *v. i.* To end (at a certain point or date).

uku-**Xáya**, *v. t.* To tie or hang strings of beads over the shoulder and chest; to draw, attract, i.e. to bring or cause trouble by any imprudent conduct; to stir up, instigate; to incite the enemy by means of a spy.

i-**Xáyi**, *n.* 2. A short jutting branch (on a hut pillar) that has been left for use as a peg to hang things on; a rack made of wood for suspending a gun, etc., on; dimin. *ixàyana*, the cock of a gun.

uku-**Xáyela**, *v.* To involve another in trouble; to run into: *ukuzixáyela*, to involve, encumber oneself; to bring trouble on oneself.

i-**Xáyelo**, *n.* 2. The place where something has been found, or something remarkable has happened, e.g. where a sheep has been slaughtered by a thief, or a man has been murdered.

ukuti-**Xazalala**, *v. t.* To spread out: *wayitixazalala ingubo yakè*, he spread out his garment.

i-**Xazi**, *n.* 2. An old, worn out thing; an old basket; pl. *amaxazi*, rags.

i-**Xégo**, *n.* 2. An old man well advanced in years; also applied by children to the young *intsikizi* before it has developed its red wattles, under the mistaken idea that

its hoary face indicates age. Phr. *kulel' amaxègo*, frost lies on the ground. Fem. *ixègokazi*, often contracted colloquially into *ixèukazi*.

ubu-**Xègo**, *n.* 7. The state of infirm, old age.

i-**Xègwazana**, *n.* 2. A little old woman. The children imitate the sound made by the engine of a train in the following words: *xègwazana, pèk' ipàpà, ndità' apà, ndibek' apà, ngquv' enkwenkwe.*

ubu-**Xeketwà**, *n.* 7. The state of being old, in pieces, in rags; or in disorder as a garment; or useless from wear and tear as a wagon; carelessness, vileness, dirtiness.

isi-**Xeko**, *n.* 4. Many villages near each other; a town, city, district.

i-**Xekexwa**, *n.* 2. That which is old or rickety.

uku-**XELA**, *v. t.* To say, inform; to tell, communicate; to order, command: *ukuxixela*, to make oneself known; to be like: *impahla yakè yaxela ikèpù eli*, his chattles were like the snow (in melting away).

ing-**Xelo**, *n.* 3. Statement, declaration, assertion, deposition, account: *kàuwenze ingxelo yobugosa bakò*, render an account of thy stewardship.

isi-**Xelo**, *n.* 4. Order, command.

uku-**Xelela**, *v.* To say, tell to: *wandixelela*, he told me.

—**Xelelana**, *v.* To tell one another: *xelelanani izipòso*, confess your faults to one another.

—**Xelisa**, *v.* To do as another does; to imitate: *xelisa mna*, do as I do; *yibani ngabaxelisa u-Tixo*, be ye imitators of God.

uku-**Xèla**, *v. t.* To slaughter, kill. An incision is made with an assegai in the abdomen behind the joint bone of the breast below the ribs, while the animal is still standing in the cattle fold; the person who slaughters thrusts his hand and arm through the incision into the body of the beast, seizes the large artery (aorta), which runs from the left ventricle of the heart along the spine, and violently ruptures it, thus causing instant death. Slaughtering by the method adopted in civilized life is considered as indicating a want of the strength and firmness of mind, which constitutes courage and bravery; therefore when the slaughterer does not succeed in rupturing the artery, even if the animal starts off at full speed, he is saluted by derisive cheers and retires crestfallen and deeply mortified by the result.

In the animal slaughtered at a sacrifice, marriage or *intonjane*, a spear is thrust into the right fore-leg till the animal bellows, then a prayer is offered to the *iminyanya*. At a marriage, the first meat taken is that under the shoulder, called *intsonyama*; it is roasted in smoke in the bride's house and eaten there, the bride taking the first piece. Next comes the *inxaxèba*, the right hind-leg, for which a rush is made, and for which there is contention which may end in a fight and bloodshed. All this is ominous regarding the future of the marriage, indicating whether good or evil will befall the parties. Among the heathen, no marriage is complete without these accompaniments.

um-**Xèlo**, *n.* 6. The large artery (aorta) which is ruptured in slaughtering; fig. the seat of life, heart, mind, conscience: *ukushiyeka* or *ukuqàuka umxèlo*, to expire, die; *ngomxèlo wam ndilètà inyaniso*, by my life, I speak the truth; *ngamxèlo mnye*, with one heart or mind; *babezingisa ngamxèlo mnye ekutàndazeni*, with one accord they continued steadfastly in prayer.

uku-**Xèlela**, *v.* To slaughter for: *ndaxèlelwa into etyebileyo*, a fat animal was slaughtered for me.

i-**Xelegu**, *n.* 2. An untidy, slovenly person; a vagrant, vagabond; an old wagon.

ubu-**Xelegu**, *n.* 7. Vulgarity, vagrancy; filthy, dirty habits.

uku-**Xelenga**, *v. t.* To work.

um-**Xelengi**, *n.* 1. A worker.

uku-**Xelengela**, *v.* To work for: *ungekabi nakuzixelengela*, being not yet able to work for himself.

uku-**Xenga** and **Xengaxenga**, *v. i.* To be loose as a pole that is not firm in the ground, or as a tooth; to rock about as a rickety chair or a tottering wagon: *inqwelo iyaxengaxenga*, the wagon totters, shakes about from being worn out; to wave, as the top of a tree; fig. to be in indifferent health.

um-**Xenge**, *n.* 6. That which is old, worn out, lifeless.

uku-**Xengaxengisa**, *v.* To loosen any fixture, as a pole in the ground, by pushing it from side to side.

isi-**Xengeshe**, *n.* 4. A kind of bird found in forests and said to be related to the hornbill.

isi-**Xengxe**, *n.* 4. A small axe; fig. the War of the axe.

Xenikweni, *conj.* When; see *ili-Xa.*

uku-**Xéntsa**, *v. i.* To dance (done by one person only in a house, or by the doctor in public) by throwing the body into contortions, while keeping time to the singing and clapping of hands of the by-standers.

in-**Xentsi**, *n.* 3. A good dancer.

um-**Xéntso**, *n.* 6. The doctor's dance.

isi-**Xénxe**, *n.* 4. Seven as an abstract number: *ishumi elinesixènxe*, seventeen; *inyanga ezisixènxe*, seven months; *abantu basixènxe*, the people are seven. The seventh: *umhla wesixènxe*, the seventh day.

Kasixènxe, seven times: *yenza kasixènxe*, do it seven times; *ngasixènxe*, by sevens: *bapùma ngasixènxe*, they went out by sevens.

i-**Xesha**, *n.* 2. A certain time or period: *andinaxesha lokuza kuwe*, I have not time to come to you; *ngaxesha nye*, at once; *kwakuba lixesha*, after a time. Dimin. *ixeshana*, a moment of time.

Xeshenikweni, Whensoever.

Xeshikweni, **maxeshikweni** and **maxeshenikweni**, The time when: *xeshikweni walambàyo*, when he was hungry.

uku-**Xésha**, *v. t.* (a) To drive, chase or pursue cattle, or hunt game on horse-back.

(b) To ration.

um-**Xéshi**, *n.* 1. One who chases or drives cattle.

um-**Xésho**, *n.* 6. Ration, provision, portion of food.

i-**Xetùka**, *n.* 2. A sloping hill-side; used also as *adj.* Steep, sloping: *lendawo iltxetùka*, this place is steep.

uku-**Xetùla**, To turn over, etc.; = *uku-Qetùla* and *Pètùla*.

um-**Xetùlo**, *n.* 6. A slope.

i-**Xéukazi**, *n.* 2. = *i-Xègokazi*.

isi-**Xexebesha**, *n.* 4. = *isi-Xaxabesha*.

uku-**Xeza**, *v. i.* To milk into the mouth, hence, to serve for a long time to gain food, money, cattle, etc.

uku-**Xeza**, *v. t.* To strike off (mussels, oysters or other shellfish) from a rock.

i-**Xiba**, *n.* 2. The great house of a deceased chief: *unyana wasexibeni*, any son adopted by the wife of a deceased chief; a grandfather's (chief's) place, given by a father to an inferior son: *owase-Xibeni*, the representative of the grandfather or of the ancients.

isi-**Xiba**, *n.* 4. A rankling subject, a sore point.

uku-**Xibeka**, *v. i.* To be sore at heart.

ukuti-**Xibilili** and uku-**Xibilika**, *v. i.* To fall asunder (hut); to fall from or off (garment); to slip off; fig. to dissent, differ from.

um-**Xibiliki**, *n.* 1. One who has fallen off (from the Church of England); a dissenter.

u-**Xibiliko**, *n.* 5. Loosening; falling off or asunder, or to pieces; fig. difference, dissension.

uku-**Xibilikisa**, *v.* To loosen (girdle).

isi-**Xibindwane**, *n.* 4. The action of a running or hasty person.

i-**Xibiya**, *n.* 2. Buttermilk.

uku-**Xifilili**, *v. i.* To be untidy: *lendlu itèxifilili*, this house is untidy.

i-**Xigxa**, *n.* 2. An untidy, slovenly person.

uku-**Xika**, *v. i.* To perform an act often, repeatedly, continually, close upon another: *waxika ukuzala*, she bore child upon child, i.e. often; to do by fits and starts; *luqòqòzo oluxikileyo ingxabano yomfazi*. the contentions of a wife are a continual dropping.

uku-**Xiklizela**, *v. i.* To run hard, so that the muscles (breasts) move.

uku-**Xiklxa**, *v. t.* To shake, beat, strike.

uku-**Xiklzana**, *v.* To trouble one another.

uku-**Xiilnxa**, *v. t.* To annoy, vex, by prodding.

uku-**Xilonga**, *v. i.* To blow a bugle or trumpet, to play on a wind instrument; to use a stethoscope to ascertain the condition of heart and lungs; to use a microscope, etc.

um-**Xilongi**, *n.* 1. A trumpeter, bugler; one who examines with a stethoscope.

i-**Xilongo**, *n.* 2. A hollow reed or the hollow pedicle of a pumpkin leaf; any wind-instrument, a trumpet: *uvutèl'ixilongo*, he blew the trumpet; fig. a stethoscope.

i-**Ximeya** and i-**Ximèya**, *n.* 2. The mouthpiece of a tobacco pipe.

ukutl-**Ximfi**, uku-**Ximfa** and uku-**Ximfiza**, *v. t.* To strike with the fist; to bruise, crush, smash.

uku-**Ximfana**, *v.* To strike one another.

i-**Xina**, *n.* 2. Brass.

uku-**XINA**, *v. t.* To press against an object or person; to impede progress: *abantu bakuxinile*, the people have thronged thee.

um-**Xini**, *n.* 1. An oppressor.

im-**Xinwa**, *n.* 3. That which is narrow: *isango elimxinwa*, a narrow gate.

uku-**Xinana**, *v.* To crowd, to press each other; to close up; to gather in a narrow passage or doorway: *indawo exixeneyo*, a narrow place; fig. to be bound in duty; to be obliged.

ing-**Xinano**, *n.* 3. Distress.

uku-**Xinanisa**, *v.* To cause to crowd.

u-**Xinaniso**, *n.* 5. Anguish.

uku-**Xineka**, *v.* To be in a strait; to be distressed.

uku-**Xinela**, *v.* To press against and force towards.

—**Xinezeka**, *v.* To be in trouble of mind; to be distressed, perplexed in spirit.

u-**Xinezeko**, *n.* 5. Anguish of mind; perplexity of spirit.

uku-**Xinezela**, *v.* To narrow in; to press together; fig. to oppress; to perplex, trouble the mind.

um-**Xinezeli**, *n.* 1. An oppressor.

uku-**Xinezeleka**, *v.* To be distressed and perplexed; to be apprehensive of coming evil.

—**Xinezelela**, *v.* To perplex the mind on account of.

—**Xinisa**, *v.* To cause to press against.

uku-**Xina**, *v. i.* To dance by jumping or moving up and down with the body erect, the feet falling always in the same place; see *um-Dudo*; fig. to report often.

um-**Xino**, *n.* 6. A dance.

isi-**Xinga**, *n.* 4. A short, thick-built dog, a bulldog.

isi-**Xingaxinga**, *n.* 4. A strongly built man.

uku-**Xinga**, *v. i.* To stick fast: *inqwelo ixingile eludakeni*, the wagon has stuck fast in the mud. Phr. *inkal' ixing' etyeni*, lit. the crab sticks fast between the stones; said of one who involves himself in difficulties of his own creation, or one who raises an argument and is beaten in it; on the horns of a dilemma.

ing-**Xingwa**, *n.* 3. isi-**Xingwa**, *n.* 4. and u-**Xingwa**, *n.* 5. A pass, gorge, strait, ravine; fig. *ingxingwa yomcàmo*, strangury.

ing-**Xingongo**, *n.* 3. Difficulty, impediment, embarrassment; a knot, intricacy.

isi-**Xingaxi**, *n.* 4. One in a fix: *usixingaxi*, he is in a fix.

isi-**Xingo**, *n.* 4. A strait.

uku-**Xingana**, *v.* To press upon each other; to be entangled with each other.

—**Xingisa**, *v.* To cause to stick fast or to hold fast; to obstruct, restrain, retard.

uku-**Xininiza**, *v.* To gnash the teeth; = *uku-Tshixiza*; fig. to work hard all day.

i-**Xinoŏoxo**, *n.* 2. A swelling on the feet.

uku-**Xinzelela**, *v. t.* followed by *pàntsi*. To press down (person, plough) to the ground; fig. to oppress. Cf. *uku-Xinezela*.

u-**Xinzelelo**, *n.* 5. Oppression, affliction.

ukuti-**Xipú** and uku-**Xipùla**, *v. i.* To bite or fasten the teeth on anything: *inyoka yoti-*

xipù esandleni sakè, a snake fastened on his hand.

i-**Xishini**, *n.* 2. A great running where every one is on another's heels; fig. great labour.

um-Xo, *n.* 6. The oil in the substance of a bone, as distinguished from *um-Ongo*, the more solid marrow; fig. the best of food.

um-**Xoba**, *n.* 6. Sugar-cane.

uku-**X'OBA**, *v. i.* To make ready for a journey; to prepare for a fight or for war: *xòba izikàli*, take to arms.

i-**Xòba**, *n.* 2. (a) That which is taken from the enemy in time of war (cattle); spoil, booty, trophy. (b) Something old.

i-**Xòbakazi**, *n.* 2. (a) Great spoil, large booty. (b) A very old woman.

izi-**Xòbo**, *n.* 4. *pl.* Weapons for war.

uku-**Xòbela**, *v.* To fill up the gaps in a garden fence or cattle kraal; to make ready for a journey or for war; to gather the weapons and tie them in one bundle; to remove to; to attach oneself to; to join (the enemy).

—**Xòbisa**, *v.* To prepare another, i.e. to provide him (for a journey); to equip for battle.

um-**Xòbisi**, *n.* 1. One who provides weapons for another.

uku-**Xòbisela**, *v.* To prepare, provide one for a journey; to arm one for war: *ubaxòbisel' indlela*, you have set them forward on their journey.

isi-**Xòbo**, *n.* 4. A stony, rocky region or ledge; loc. *esixòtyeni*.

i-**Xòbongo**, *n.* 2. A temporary hut, better than *ipèmpe*. Dimin. *ixòbongwana*, a hovel, shantv.

i-**Xoboti**, *n.* 2. A species of Cryptocarya; others: *i-Tòboti*.

uku-**Xobula** and **Xobulula**, *v. t.* To remove the peel or bark in strips from a stick.

—**Xobuka**, *v. i.* Of bark, to be peeling off; of a stone, to crumble or fall to pieces.

ukuti-**Xobululu**, *v. i.* To do quickly: *xobululu wesuka*, he moved quickly aside.

uku-**XOKA**, *v. i.* To tell lies; to make a false statement; to speak loosely: *uyaxoka, mfondini*, you jest, man; you really do not mean what you say; *ndiyaxokwa*, lies are told about me.

When an opponent misses in throwing at or hitting a thing, the cry is raised '*xoka*' or '*uyaxoka*', i.e. you have made a mistake in thinking you would hit.

i-**Xoki**, *n.* 2. One who speaks falsehood, a liar.

ubu-**Xoki**, *n.* 7. Falsehood, lies, whether uttered in jest or with the intention to deceive.

uku-**Xokana**, *v.* To speak lies among each other or about each other.

—**Xokanisa**, *v.* To create discord among people by bearing tales to their place.

—**Xokisa**, *v.* To speak lies about one: *undixokisile*, you have deceived me.

—**Xokisana**, *v.* To lie to one another.

i-**Xokama**, *n.* 2. The joint where the blade of an assegai is joined to the shaft.

uku-**Xokelela**, *v. t.* To unite by tying, as one string or rope to another; to couple stories together; to continue conversation.

—**Xokelelana**, *v.* To hang together; to be connected.

um-**Xokelelwane**, *n.* 6. A chain.

i-**Xokexwa**, Em. That which is old, etc.; = *i-Xekexwa*.

ubu-**Xòkoloshe** and **Xòkoloshane**, *n.* 7. A large red ant which bites severely; = *ubu-Tsumtsum* and *ubu-Xwàngu*.

uku-**Xòkonxa** and **Xòkosha**, *v. t.* To rouse (a snake), by probing with a stick; fig. to stir up, provoke to anger; to foment strife and rebellion; to precipitate impending evil: *intiyo lixòkonxa ingxabano*, hatred stirs up strife.

i-**Xòkonxa**, *n.* 2. An instigation of strife or rebellion.

uku-**Xòkonxela**, *v.* To stir up against.

ukuti-**Xokoxoko**, *v. i.* To make a noise.

uku-**Xokozela**, *v. i.* To make a great and confused noise, as water rattling over stones: *amanzi ayaxokozela emlanjeni*, the water roars in the river; to speak loudly and confusedly: *abantu namhla baxokozela nganina?* why are the people so noisy, i.e. out of order, to-day?

um-**Xokozeli**, *n.* 1. A brawler.

ing-**Xokozelo**, *n.* 3. A loud, confused noise: *ningenzi ngxokozelo ingaka*, do not make such a great noise.

uku-**Xokozelela**, *v.* To make a noise over anything: *anditàndi ukuxokozelelwa zizililo zabantu*, I do not like to be bothered by the people weeping.

uku-**XOLA**, *v. i.* To be satisfied, appeased, reconciled; to have peace: *ndixolile*, I am satisfied; *iliswe lixolile*, the country is at peace; *kuxoliwe iliswe*, the land has been reconciled, i.e. peace has been made (after war).

u-**Xolo**, *n.* 5. Peace, pardon: *ndicel' uxolo*, I ask peace; *uxolo!* is often used like *tarù!* as a polite warning by a speaker who wishes to take part in a discussion.

uku-**Xoleka**, *v.* To be in a satisfied state: *ndixolekile*, I am quite satisfied.

—**Xolela**, *v.* To be satisfied with: *ndixolele*, be satisfied with me, i.e. forgive me, pardon me, my offence or sin; *baxolelwe izono zabo*, their sins are forgiven them; *ukuxolele-na ukufa nokutshàbalala kwakò?* are you in peace about your death and destruction? *ungawuxolela-na umsebenzi onjalo?* would you be satisfied to do such labour? *ndixolele ngomlilo*, graciously give me a match.

u-**Xolelo**, *n.* 5. Forgiveness.

uku-**Xolelana**, *v.* To forgive one another.

—**Xolelanisa**, *v.* To reconcile: *manixolelanisiwe nam*, be ye reconciled to me; *ukuze sixolelaniswe naye*, that we may be reconciled to him.

u-**Xolelaniso**, *n.* 5. Reconciliation.

uku-**Xolisa**, *v.* To make satisfied, appeased, reconciled; to pacify, calm.

um-**Xolisi**, *n.* 1. A peacemaker: *umxolisi welizwe*, a justice of the peace.

uku-**Xolisana**, *v.* To make peace with another; to bring two opposing parties to a reconciliation.

—**Xoliseka**, *v.* To be appeased, reconciled.

uku-**Xola**, *v. t.* To make whole; to mend what has been broken; to repair an old garment, to patch it up.

—**Xoleka**, *v.* To be fit to be repaired.

ukuti-**X'OLE**, *v. t.* To peck: *inkuku yamti-xòle*, the hen pecked him.

ukuti-**Xòlexòle**, *v. t.* Of a hen or other bird, to peck at food, to pick up food.

uku-**Xòla**, *v. t.* To chisel out or off; to carve roughly; to sharpen, i.e. to pick a millstone; to pick out (the eyes).

in-**Xola**, *n.* 3. and isi-**Xòlo**, *n.* 4. A chisel.

um-**Xòlo**, *n.* 6. The end of an *induku* notched in a fine lozenge pattern to give a better grip to the hand when it is used for striking. Phr. *usemxòlweni*, you are in the right, you have come to the real thing, to the point; *misa ngomxòlo*, speak the truth; *ngomxòlo*, *adv.* Properly, rightly, fittingly, suitably, appropriately.

uku-**Xòlela**, *v.* To chisel out for.

i-**Xolo**, *n.* 2. The outer bark of a tree; a fish-scale; the rough outside of a thing; euphem. a concubine; see *i-Ntlaka* and *uku-Guga*.

isi-**Xólokuma**, *n.* 4. A grudge, etc.;=*i-Ngala.*

isi-**Xólosi**, *n.* 4. A careless, slovenly person.

uku-**Xóma**, *v. t.* To lift up, i.e. to hang up, as on a rope or hook: *bamxóma emtlni*, they hanged him on a tree; to put up a derelict garden for sale, as is done by the government. Phr. *ukuxóma amakwapà*, to lift up the arms for fighting: *ukuxóma amehlo*, to look anxiously, fiercely in contending and quarrelling; to look to a distance.

um-**Xómi**, *n.* 1. (a) A public executioner. (b) The fiscal shrike, Lanius collaris *L.*, so called from its habit of pinning insects, etc., on the mimosa thorns.

uku-**Xómeka** and **Xómekeka**, *v.* To be in a hanging position; to hang on.

—**Xómekelela**, *v.* To be chained, joined, connected; to concoct evil.

—**Xómekelelana**, *v.* To be joined with.

—**Xómisa**, *v.* To help to hang up.

isi-**Xomlelo**, *n.* 4. Em. That which requires kneading to bring it to perfection, (dough for bread, clay for bricks.)

uku-**Xomoloza**, *v. i.* To try, make efforts, persevere; to walk slowly, like a convalescent person.

—**Xomolozela**, *v.* To make a desperate but weak effort to or for; to do something under circumstances of extremity; *umntwana uyaxomolozela kunina*, the child is striving hard to walk towards its mother; *inkomo yaxomolozela eludakeni*, the cow made a desperate effort to get out of the swamp.

—**Xomomoza**;=*uku-Xomoloza.*

u-**Xomoyi**, *n.* 1. The giant kingfisher, Ceryle maxima *(Pall.).*

i-**Xongo**, *n.* 2. War news: *iliziwe limaxongo*, the country is full of war news.

u-**Xóngo**, *n.* 1. The shinbone; fig. long boots. Phr. *ucela kuxóngo*, he is running hard; he trusts to his legs.

uku-**Xononoza**, *v. i.* To hold out, continue to the end; to persevere in a task or undertaking with patient endurance.

um-**Xononozo**, *n.* 6. That which is thin and long, an almost endless thing, as a thread or shoot of water; fig. a speech which seems never to end; one who holds out against difficulties in the accomplishment of an enterprise.

uku-**Xóntela**, *v. t.* To hold fast; to cling to or gather round or stand in a crowd about a person or thing.

—**Xóntelana**, *v.* To gather together; to assemble: *baxóntelene kuye*, they have come together to or with him.

i-**Xónti**, *n.* 2. A long-haired, male animal (goat, dog). Fem. *ixóntikazi.*

adj. Long-haired, hairy.

uku-**Xonxa**, *v. t.* To form in clay; fig. *ukuxonxa indlebe*, to prick up the ears.

um-**Xonxi**, *n.* 1. A potter.

uku-**Xonxisa**, *v.* To make another understand a subject; to inform, make clear.

ukuti-**Xónxosholo**, *v. i.* To come or flock together in great numbers; to get together in a crowd.

i-**Xonye**, *n.* 2. A kind of long grass for making ropes with.

i-**Xonyo**, *n.* 2. The poker lily, Kniphofia.

um-**Xópó**, *n.* 6. A kind of grass *(incaluka)* spread on the hut-floor at an *intonjane.*

ukuti-**Xópó**, *v. i.* To fall into (water); fig. to get into perspiration, anxiety: *wasebenza xópó*, he sweated at his work.

uku-**Xóra**, *v. i.* To look into a matter closely, accurately; to observe with joy.

ukuti-**Xóro**, *v. t.* To pick out (the eyes).

um-**Xósa**, *n.* 1. plur. *ama-Xósa.* One of the Kafir tribe. Phr. *ungum-Xósa!* you're a Kafir! said by any Kafir to an *umkwêtà* who may be walking with the clay partially rubbed off his face, and accompanied by a blow on the face of the *umkwêtà.*

isi-**Xósa**, *n.* 4. The Kafir language.

ubu-**Xósa**, *n.* 7. Kafirdom, the Kafir people.

i-**Xósha**, *n.* 2. A dressed hide, especially the covering made from it and worn over the breasts by females.

i-**Xoshombà**, *n.* 2. Blight in maize.

uku-**Xotsha**, *v. t.* Em. for *uku-Gxotà: waxotshwaxotshwa*, he was uneasy in heart and mind.

ukuti-**Xovu**, *v. i.* To step into mud: *nditêxovu eludakeni*, I stepped into the mud.

isi-**Xovuxovu**, *n.* 4. A mixed-up affair.

uku-**Xovula**, *v. t.* To knead bread, to tread with the feet, as clay for bricks; fig. *waxovula ukutêtà*, he spoke a great deal in a rambling manner, without restraint.

um-**Xovuli**, *n.* 1. One who kneads or treads with the feet: *umxovuli wengubo*, a fuller of cloth.

uku-**Xovulela**, *v.* To tread with the feet.

isi-**Xovulelo**, *n.* 4. A press: *isixovulelo sewayine*, a wine-press.

in-**Xówa**, A bag,=*i-Nxówa.*

uku-**Xoxa**, *v. t.* To discuss a subject; to converse on any subject in a friendly manner; to join in a general talk: *masixoxe ngaye*, let us talk about him; of dogs round an animal at bay, to bark.

i-**Xoxo**, *n.* 2. A species of frog (Rana adspersa *Bibr.*), with reference to its deep croak.

ing-**Xoxo**, *n.* 3. and isi-**Xoxo**, *n.* 4. A general conversation, conference, consultation, discussion; the communing of many persons speaking at the same time.

uku-**Xòxà**, *v. t.* To stab fallen or dead game with an assegai; to encourage race-oxen by going behind them, which is not allowed; to mash potatoes or pumpkins; to stir up a fire; fig. to stir up, arouse strife: *baxòxwà ngu-Anta ukuba balwe*, they are stirred up by Anta to fight; to incite, abet, impel, drive on, urge forward.

—**Xòxéla**, *v.* To stab repeatedly; to multiply wounds on an already fallen foe; to stir up against; fig. to put repeatedly into a certain place: *iliwi malixòxélwe emhlabeni*, let the word be spread on the earth; said of many who attack one in speaking.

i-**Xoxosholo**, *n.* 2. A forlorn or distressed object; a person who has been exposed to tempestuous weather on a journey, and reaches home wet and weary; fig. a person reduced in circumstances, who has lost heart and is very dejected and cast down.

um-**Xoxozi**, *n.* 6. The Kafir water-melon, Citrullus vulgaris *Sch.*

uku-**Xoza**, *v. t.* To strip bark off a tree; to cut round about, shape and square a tree; to remove the outside of a pumpkin with a knife or small axe.

v. i. To bud, put forth shoots (maize).

ing-**Xozi**, *n.* 3. The fine inner bark of the rind.

uku-**Xozeka**, *v.* To be stripped, become desolate: *ilizwe elixozekileyo*, a country which has become desolate by being cleared of trees.

uku-**Xozula**, *v. t.* To bark a tree by chopping the bark off.

ukuti-X'U, *v. i.* To bound, leap, jump.

uku-**Xùma**, *v.* To bound, leap up, jump up and down in the same place, as Kafirs in dancing. *n.* 8. Jumping.

um-**Xùmo**, *n.* 6. A jumping up and down.

uku-**Xùmaxùma**, *v.* To rattle, clatter, clank.

—**Xùmela**, *v.* To spring up for, towards, forth, etc.

—**Xùmisa**, *v.* To speak highly of one; to esteem, praise, exalt: *uyaxixùmisa*, he praises, exalts himself, acts presumptuously.

uku-**Xuba**, *v. t.* To mix up together things of different kinds: *kuxutywe ukudla*, the food is a mixture; fig. *waxutywa nalen'o*, he was mixed up in that affair; *abantu baxubile kulomzi*, on that place are different sorts of people; *iqiya zixubile*, the handkerchiefs are of different sorts; *uxubile*, he has mixed blood in his veins, i.e. he is a bastard; or, he has grey hairs scattered among the black.

ing-**Xuba ka-Xaka**, *n.* 3. Mixture, confusion, strife where people do not understand each other in disputing and combating.

ing-**Xube**, *n.* 3. A medley, a promiscuous crowd.

um-**Xube**, *n.* 6. A mixture of different things, as maize mixed with Kafircorn; fig. mingled people.

uku-**Xubana**, *v.* To become mixed up together: *lomhlambi uxubene nalowa*, this herd became mixed up with that there.

—**Xubanisa**, *v.* To assist in mixing together different ingredients.

—**Xubeka**, *v.* To be successfully mixed with: *isinyiti asingexubeki nodongwe*, iron doesn't mingle with clay.

uku-**Xubahala**, **Xubayala** and **Xubayela**, *v. i.* To become lean, small, little, few; fig. to be in a complicated, confused state.

uku-**Xubusa**, *v. i.* To splash in the water.

uku-**Xubusha**, *v. t.* To discuss.

in-**Xùbuwa**, *n.* 3. Rotten wood used for tinder.

uku-**Xùgxa**, *v. i.* (Em. *uku-Gxugxa.*) To be in a bad state and condition, as cattle from rain or cold: *uboya buxùgxile*, the hair is in disorder, rough, stands on end; to be alarmed, as cattle by heavy thunder, and seek shelter; fig. to be restless, in confusion, disorder, consternation; to run about from fear or alarm; to retreat, flee away as a defeated enemy.

ubu-**Xùgxa**, *n.* 7. used as *adj.* *Babuxùgxa*, the people were driven away, lost, became extinct, silent.

uku-**Xùgxisa**, *v.* To put a thing in its wrong place; to bring things into disorder; fig. to frustrate, bring into disrepute; to cause a panic, alarm or flight

to a place of refuge; to cause an enemy to retreat; to render useless an undertaking or enterprise; to silence a liar.

—**Xúgxuzela**; = *uku-Xúgxa.*

i-**Xukazana**, *n.* 2. A sick, consumptive animal; a disorderly, untidy, slovenly person; an *igqirakazi* who heals with dung.

uku-**Xukuxa**, *v. t.* To rinse out (the mouth or a dish) with water; to gargle.

—**Xukuxeka**, *v.* Of a beast, to have been overworked.

um-**Xukuxela**, *n.* 6. A mixed multitude.

ing-**Xuluba**, *n.* 3. (a) The passage between two armies. (b) Afterpains of labour.

uku-**Xuluba**, *v. t.* pass. *xulutywa.* To throw stones into a river to kill the *i-Cánti*; to throw, usually stones, at birds sitting high in a tree.

i-**Xuluba**, *n.* 2. and ing-**Xulubo**, *n.* 3. A casting, throwing.

uku-**Xulubela**, *v.* To throw stones at, for, or on account of: *asikuxulubeli msebenzi mhle*, we do not stone thee for a good work.

u-**Xululembila**, *n.* 1. A name given to the plant *uluzi* growing in clefts on rock-faces.

uku-**Xuma**, *v. t.* To revive, as in making up a fire; to resuscitate, assist, help, succour; to cause to recover.

um-**Xumi**, *n.* 1. One who succours; an assistant.

uku-**Xumana**, *v.* To walk in line one after another; to assist or help each other.

uku-**Xúma**, See under *ukuti-Xú.*

ukuti-**Xumbú**, *v. t.* To throw a small thing into a mass; to rush headlong into water: *xa zitl-xumbú elunxwemeni lwamanzi inyawo zalo*, when their feet touched the brink of the water; cf. *ukuti-Tyumbú.*

i-**Xumbúlulu**, *n.* 2. A disorderly, slovenly, lewd fellow; a slut, debauchee; fem. *ixumbúlulukazi.*

ubu-**Xumbúlulu**, *n.* 7. State of disorder, lewdness.

um-**Xume**, *n.* 6. Em. An ox with one horn, the other being broken off.

uku-**Xuna**, *v. i.* To go or look straight forward; to aim at (with a gun).

—**Xunela**, *v.* To fix the mind on a certain object; to have in view; to desire.

u-**Xunelo**, *n.* 5. Aim, intention, purpose, design.

u-**Xunga**, *n.* 5. Something tall and thin; a lean person or animal.

ukuti-**Xungu** (Em. uku-**Xunga**), *v. i.* To remember (espec. friends or relations).

uku-**Xutá**, Em. To pluck a bird, etc. = *uku-Xwitá.*

uku-**Xuxuzela**, *v. i.* Of the bowels, to rumble, rattle; to suffer from flatulency; to belch up wind with the sound *xu! xu!*

i-**Xuxuzela**, *n.* 2. Rumbling of the bowels; flatulency; ebullition.

ukuti-**Xúzu**, *v. t.* To jerk a person or thing towards another; to drag, tear one to and fro by the hands or arms; fig. to hurt: *wa-thwa-xúzu umpéfumlo wakè*, his soul was hurt, wounded, lacerated.

uku-**Xúzuka**, *v. i.* To be jerked, torn off or out.

—**Xúzula**, *v.* To jerk: *waxúzula intambó*, he gave the rein a sudden jerk; to tear off with force: *baye bexúzula amasebe emitini*, and they tore branches from the trees; to struggle, as in cramps: *waxúzula ngemilenze nangengalo*, he struggled with hands and feet.

—**Xúzuleka**, *v.* To be torn off.

ukuti-**Xwá**, *v. t.* To hang up; to throw (a clod) into a hole.

u-**Xwabiyo**, *n.* 5. Tallness: *uxwabiyo lwendoda*, a very tall man.

ukuti-**Xwákana**, *v. i.* To have no way of getting out of difficulties; cf. *uku-Xaka.*

uku-**Xwála**, *v. i.* To be disobedient, petulant, perverse; to resent correction; to be always disputing without admitting anything.

isi-**Xwáli**, *n.* 4. Loss, damage, etc.

uku-**Xwáleka**, *v. i.* To suffer loss, damage, detriment, destruction; to meet with an accident, misfortune; to be bereaved or deprived of stock or family.

in-**Xwaleko**, *n.* 3. Accident, hurt, loss, damage, injury, misfortune, calamity, destruction: *makayibone inxwaleko yakè amehlo akè*, let his own eyes see his destruction.

uku-**Xwálekisa**, *v.* To cause loss or damage.

i-**Xwáne**, *n.* 2. A lamb or kid.

ubu-**Xwángu**, *n.* 7. A mass of large, red ants.

uku-**Xwára**, *v. i.* To remain behind, not to reach; to remain in hiding or in a place of refuge.

i-**Xwára**, *n.* 2. A treacherous fellow.

uku-**Xwárana**, *v.* To disagree; to dissent, differ; to be unfit or unsuitable.

i-**Xwashuxwashu**, *n.* 2. A tall, corpulent person; a speedily-finished work.

uku-**Xwaxwa**, *v. i.* To enter one by one, one here and one there; to intrude; to force oneself into.

uku **Xwáyo**, = *uku-Xáya.*

um-**Xwáyo**, *n.* 6. The regalia worn by Good Templars.

uku-**Xweba**, *v. i.* To have a dry, cracked skin; to have no oil on the skin, i.e. to be untidy, poor, miserable.

v. t. To make dry (the mouth).

u-**Xwebetú**, *n.* 5. State of having no oil on the skin; poverty, leanness; *uxwebetú lwenyoka*, a lean snake.

u-**Xwebu**, *n.* 5. A long discussion.

uku-**Xwebula**, *v. t.* Em. To strip off bark from a tree; = *uku-Xobula.*

—**Xwebuka**, *v. i.* Em. To peel off, as the surface of a mud-floor, skin of a wound; = *uku-Xobuka.*

uku-**Xwela**, *v. i.* To grow poor and thin; to lack vigour: *ilizwe lixwelile,* the country is bare, poor in pasturage; *inkomo zixwelile,* the cattle are in bad condition, are lean.

i-**Xwèle**, *n.* 2. (a) The whole foot joint; the fetlock of animals. (b) A great native doctor who is fond of telling secret things, and is therefore dreaded. Em. = *i-Gyìra lemiciza* or *lolugxa*, a doctor who uses herbs simply, without going through any attendant manœuvres such as frenzied dancing.

isi-**Xwembá**, *n.* 4. A flat stone slab.

ukutl-**Xwènene**, *v. i.* To be torn by cramps; to be convulsed grievously: *ndìtè-xwènene,* cramp has taken hold of me.

uku-**Xwesa**, *v. t.* To place one thing athwart another on a wall or on the side of a steep ascent; to cross a road, etc., at a right angle, as a sidepath crosses another which is in a direct line of ascent.

—**Xweseka**, *v.* To be crossable.

isi-**Xwexwe**, *n.* 4. Anything broad and flat as a slab or a table; a thing thin beneath and broad above; cf. *isi-Cwecwe.*

um-**Xwexwe**, *n.* 6. That which is slender, lank.

u-**Xwezo**, *n.* 5. Box-wattle, Notobuxus natalensis *Oliv.*

ukutl-**XWI**, *v. t.* To catch up, snatch up or away; to pounce upon, as a hawk pounces upon a chicken; to lay sudden hold of a person or thing, so as to pull him or it back, or to remove suddenly to another place: *utiwe-xwi kukufa,* he has been snatched away by death.

uku-**Xwila**, *v. t.* = *ukutl-Xwi.*

isi-**Xwila** and isi-**Xwil'amasele**, *n.* 4. Generic name for the kingfisher. In Tembuland *isixwila* is the Ethiopian snipe, Gallinago nigripennis *Bp.*

isi-**Xwilana**, *n.* 4. A kingfisher (Tembu).

uku-**Xwilela**, *v.* To snatch up to.

i-**Xwili**, *n.* 2. The Cape hunting dog, Lycaon pictus venaticus *(Burch.).* Phr. *lukwèkwè lwexwili*, it is the scab of a wild dog, said of someone who is always asking for something.

uku-**Xwitá**, *v. t.* To pluck the feathers from a bird, the hair from a person or wool from a sheep.

um-**Xwitá**, *n.* 1. A despised person.

i-**Xwitá-ntamo**, *n.* 2. Poor people, people of the lowest rank.

uku-**Xwitèka**, *v.* Of wool, hair, etc., to be plucked off, to be easily pulled out.

Y

Y is sounded like *y* in the English *you.* It is a semivowel, equivalent to the simple sound *i* before another vowel: *ia* = *ya, ie* = *ye,* etc.

Y prefixed to the verb. root forms the imperative of vowel verbs: **y***akà*, build, from *ukw-akà; yoyikani,* be ye afraid, from *uk-oyika.*

Ya! *interj.* Hurrah!

Ya, I. *poss. particle* of (a) 3 cl. sing.: *indlu* **ya***m*, my house; *indlu* **ya**-*umntu* i.e. *yomntu,* the house of the man. (b) 6 cl. pl.: *imikwa* **ya**-*abantu,* i.e. *yabantu,* the customs of the people.

II. *pron. subj.* of conj. past. (a) 3 cl. sing.: *ikati yàbaleka* **ya***fa,* the cat ran away and died. (b) 6 cl. pl.: *imizi yàtshiswa* **ya***cìtà-kala,* the villages were burned and destroyed.

Yā, *pron. subj.* of Absol. past (a) 3 cl. sing.: *indlu* **yā***wa,* the house fell. (b) 6 cl. pl.: *imiti* **yāhluma,** the trees grew.

um-**Ya**, *n.* 6. The so-called Wild Hemp, or Dar'a, Cannabis sativa, used for smoking, and having the injurious effect of opium; as medicine it is used for bots in horses; see *u-Kòzo.*

uku-**YA**, *v.* perf. *ye.* The following 2 cl. pl. forms are to be distinguished: **abbrev.**

rel. *ayá,* who or which go; absol. past *ãya,* they went; conj. past *aya,* and they went; short pres. *ẏa,* they go. 1. To go, move on to a person or place (opposed to resting): *ndaya kuye,* I went to him; *ubengayanga ndawo,* he went nowhere; *masiye kulamzi,* let us go to that village; *ukuya ngemitsi,* to jump; fig. *ndiya kumya,* I shall get, find or catch him; *iliẓwi lamya,* he could not answer, was puzzled, at a loss what to do; *limyile,* it puzzled him.

Elokuya! interj. of encouragement.

The idea of going is frequently expressed by an impersonal use of the passive: *kuyiwa pina?* Whither is the journey being made? i.e. where are you going? *kuyiwe ngenqanawa,* the journey was made by ship; *kuya kuyiwa ngubanina ezinkomeni namhlanje?* who will go to (look after) the cattle to-day?

2. It is used as an auxiliary in forming (a) the pres. absol.: *ndiya,* I go, i.e. I am in the act of going; *ndiyatãnda,* I go loving, i.e. I love; *ndiyamtãnda,* I love him (the verb bearing the emphasis).

(b) The Future tense (the form chiefly used): *ndiya kuhambã,* I go to walk, i.e. I shall walk; *ndiya kudla,* I shall eat.

(c) The second imperfect, pluperfect and future imperfect: *ndaye ndisebenza,* contrac. *ndandisebenza,* I went I working, i.e. I was working, or I used to work (denoting rather more remote past than *ndibe ndisebenza*); *ndaye ndingapèkanga,* contrac. *ndandingapèkanga,* I had not cooked, or I had not used to cook; *nda(ye)ndiya kuhlaba,* I went, I was going to stab, i.e. I should have stabbed, or and I will stab.

3. It is used conjunctively: *waya wasolula isandla sakè,* and he stretched forth his hand; *kwaya-kwaya wentliti ubutôngo,* things went on and on, i.e. at last he fell into a slumber.

4. It is used idiomatically with other verbs of motion to add the sense of 'going': *uyè wafika,* he had gone and arrived; *ndiyekeni ndihambè, ndiye ndifike,* let me alone that I may walk and go and arrive; *waya kufika,* he went to arrive, i.e. he was about to arrive; *wenyuka waya ezulwini,* he ascended and went to heaven.

—**Yana,** *v.* To associate with one: *wayana nam,* he associated, conversed with me; *bayana ngamehlo,* they looked at each other.

—**Yela,** *v.* To go for or to a certain place or thing: *ndayiyela leqìya,* I went for this handkerchief (to get or to buy it); *ndayela emasimini,* I went towards the gardens; *uziyele ngokwakè kwelozwe,* he went to that country of his own free will.

—**Yelana,** *v.* To go to one another, have communications with one another; also to be like (=*uku-Yelelana*).

—**Yelela,** *v.* To go for a purpose; to tend towards; to be like something in appearance; to be suitable, conformable, sufficient: *imali ayiyelele,* the money is not sufficient.

isi-**Yelelo,** *n.* 4. Inclination, tendency; a thing which favours or has a resemblance to another thing.

uku-**Yelelana,** *v.* To be conformable to, suitable for: *oko kuyelelene nokusindiswa kwenu,* this is for your safety; to agree with one another, to be like: *ingoma zazo ziyelelene,* their songs have a close relationship; *baye ubunqina babo bungayelelani,* their witness did not agree.

—**Yeleleka,** *v.* To accord with; to be proper for, or tending towards.

—**Yisa,** *v.* To make to go, take or remove; to bring: *umyise umntwana pàya,* take the child to the place there. For this form is often substituted *uku-Sa.*

u-**Yaba,** *n.* 5. That of which no proper notice is taken: *lomntu wenz' uyaba,* this man is careless, gives no answer, is indifferent.

ukutl-**Yabalala,** *v. i.* To appear as if no notice is taken; to be careless.

Yabo, *poss. pron.* I. Their. 1 cl. pl. ref. to (a) 3 cl. sing.: *impi yabo,* their army.

(b) 6 cl. pl.: *imiti yabo,* their trees.

II. Its. 7 cl. ref. to (a) 3 cl. sing.: *bonke ubukumkani bunenkosi yabo,* every kingdom has its lord.

(b) 6 cl. pl.: *ubuhlanti bunemivalo yabo,* the cattle kraal has its bars.

Yabona! yabonani! *interj!* Behold! see *uku-Bona.*

i-**Yacuyacu,** *n.* 2. used as *adj.* Thin, soft (garment).

i-**Yakayaka,** *n.* 2. Anything, as a garment, that is tattered; anything, like dishevelled hair, streaming in disorder; anything trailing down like the broken branch of a tree or the naturally drooping branches of the Cape willow: *inwele zingamayakayaka,* the hair is dishevelled.

ubu-**Yakayaka,** *n.* 7. State of disorder, raggedness.

uku-**Yakazela**, *v. i.* Of the hair, to be in disorder, loose, dishevelled; of clothes, to be ragged, tattered: *ndiyayakazela*, I am just putting on rags, is a way of begging for clothes.

Yakė, *poss. pron.* His, her. 1 cl. sing. ref. to (a) 3 cl. sing.: *inkomo yakė*, his cow. (b) 6 cl. pl.: *imisesane yakė*, his rings.

Yakò, *poss. pron.* Thy. 2 p. sing. ref. to (a) 3 cl. sing.: *intsimi yakò*, thy garden. (b) 6 cl. pl.: *imitàndazo yakò*, thy prayers.

Yakó, *poss. pron.* Its. 8 cl. ref. to (a) 3 cl. sing.: *pèka ukutya embizeni yakó*, cook the food in its pot.

(b) 6 cl. pl.: *ukufa kuneminzunzu yakò*, death has its pangs.

uku-**YALA**, *v. t.* To charge; to instruct one in his duties, as is done to circumcised boys, or at a marriage, or with chiefs when they commence their reign, or to the members of a family after the funeral of one of the number and especially to the new guardian in the case of the death of the head of the family; to warn, admonish, advise, command: *wayale amadoda amatsha*, exhort the young men; to set a person right, to punish a wrong-doer severely that he may pay heed: *wamyala ukumbetà*, he gave him a sound beating.

um-**Yali**, *n.* 1. An exhorter, admonisher.

isi-**Yalo**, *n.* 4. A charge.

u-**Yalo**, *n.* 5. Charging, instructing, etc.

um-**Yalo**, *n.* 6. Charge, admonition, instruction, command.

uku-**Yalana**, *v.* To warn, etc., each other.

—**Yaleka**, *v.* To suffer oneself to be warned: *akwaba ungayaleka!* O that you might take warning! to take warning, learn one's lesson by experience: *akayalekanga nakuba ebona ukuba nempahla zipèlile*, he took no warning, though he saw that even his goods had come to an end.

—**Yalekisa**, *v.* To warn, make cautious.

isi-**Yalekiso**, *n.* 4. Warning.

uku-**Yalela**, *v.* To address by way of caution; to caution, warn against, to appoint, command; to give directions; to instruct: *ndiyalele indlela zakò*, teach me thy ways, i.e. direct me; to give order for, or in respect of: *apò wayiyalela kòna lendoda*, where thou didst order, i.e. appoint, this man.

um-**Yalelo**, *n.* 6. Instruction, direction.

uku-**Yalaza**, *v. t.* To stir and spread out (corn); = *Yazalala*.

Yaleyo, *pron. distrib.* 3 cl. Every thing, etc.; see *Leyo*.

uku-**Yaleza**, *v. t.* To bid, order; give a charge, commission: *uyalezile ukuba ingubo itèngwe*, he ordered a dress to be bought; to commit an enterprise or certain work to another; *ukuziyaleza*, to commit oneself to the charge of another; *ndiyaniyaleza ku-Tixo*, I commend you to God; *baziyaleza enkosini ukuba ibalondoloze*, they committed themselves to the chief that he might protect them.

isi-**Yalezo**, *n.* 4. and um-**Yalezo**, *n.* 6. Charge, order, instruction, command; a proposal (at a meeting.)

uku-**Yalezela**, *v.* To order for or in respect to; to give instructions to another, as to the performance of any enterprise; to command.

isi-**Yalezelo**, *n.* 4. and um-**Yalezelo**, *n.* 6. Commission, errand, embassy.

um-**Yali**, u-**Yalo**, um-**Yalo**, see *uku-Yala*.

Yalo, *poss. pron.* Its. I. 2 cl. sing. ref. to (a) 3 cl. sing.: *ilizwe lilaulwa yinkosi yalo*, the country is ruled by its chief.

(b) 6 cl. pl.: *imiti yalo (ilizwe) mininzi*, the trees of it (the country) are many.

II. 5 cl. sing. ref. to (a) 3 cl. sing.: *beka ubisi endaweni yalo*, put the milk in its place.

(b) 6 cl. pl.: *utàndo lwazeka ngemisebenzi yalo*, love is known by its works.

isi-**Yaluyalu**, *n.* 4. Confusion; commotion, agitated state, as of water; contempt.

uku-**Yaluka**, *v. i.* To be agitated, as water; fig. to be distracted in mind.

—**Yalula**, *v.* To stir up water as a horse does with its foot before drinking: *mus' ukuwayalula amanzi*, don't dirty the water (by agitating the mud); fig. to turn the eyes in their sockets, as one dying.

ukuti-**Yalulu** and uku-**Yaluza**, *v. t.* To look with disdain.

uku-**Yaluyaluza**, *v.* To beckon off.

—**Yaluzela**, *v.* Of water, to be agitated in consequence of some movement under the surface, or as when it bubbles out of a mole-hole, or as when boiling; fig. to disturb the mind.

—**Yaluzelela**, *v.* To look on one with disdain: *wamyaluzelela ngamehlo amhlopè*, he looked down upon him with disdain.

—**Yaluzelisa**, *v.* To disturb or agitate the surface of water as one might do by wriggling his foot about under the surface; to roll one's eyes about: *kutènina ukuba uyaluzelisa amehlo-nje?* why are you rolling your eyes about so?

in-**Yaluti**, = *i-Nyaluti*.

Yam, *poss. pron.* My. 1 p. sing. ref. to (a) 3 cl. sing.: *inkabi* ya**m**, my ox.

(b) 6 cl. pl.: *imilenze* ya**m**, my legs.

uku-**Yambalala**, *v. i.* To lie down stretched out.

in-**Yambalala**, *n.* 3. A multitude.

i-**Yambane**, *n.* 2. Something in disorder, etc.; = *i-Yakayaka*.

ama-**Yana**, *n.* 2. *pl.* Contempt, disdain, shown by not answering, or by not caring for anything said: *umayana*, he does not care for what you say; coolness in speaking.

in-**Yanda**, = *i-Nyanda*.

Yanga, *past tense* 3 cl. sing. and 6 cl. pl. of *uku-Nga (a) and (b)*.

in-**Yanga**, *n.* 3. The moon, = *i Nyanga*.

in-**Yango**, = *i Nyango*.

uku-**Yantaza**, *v. i.* To saunter; to lounge or walk leisurely; to rove, run about.

in-**Yantungo**, = *i-Nyantungo*.

in-**Yapopo**, = *i-Nyapopo*.

ukutl-**Yapuyapu**, *v. i.* To be soft: *inwele eziyapuyapu*, soft hair.

Yaso, *poss. pron.* Its. 4 cl. sing. ref. to (a) 3 cl. sing.: *isicaka sisendlwini* ya**so**, the servant is in his house.

(b) 6 cl. pl.: *iminwe* ya**so** *(isandla) mihlanu*, the fingers of it (the hand) are five.

i-**Yasuyasu** and i-**Yasuyaswana**, *n.* 2. Thin cloth, gauzy material.

isi-**Yata**, *n.* 4. A stupid person; a fool; simpleton; a credulous individual who is easily cheated.

ubu-**Yata**, *n.* 7. Stupidity.

i-**Yatayata**, *n.* 2. A slovenly, careless person.

ubu-**Yatayata**, *n.* 7. Slovenliness, carelessness.

in-**Yatyoba**, *n* 3. An awl.

Yawo, *poss. pron.* I. 6 cl. sing. ref. to (a) 3 cl. sing. Its: *umti unentyantyambo* ya**wo**, the tree is in flower.

(b) 6 cl. pl. Their: *lomhlaba unemizi* ya**wo**, this ground has its villages.

II. Their. 2 cl. pl. ref. to (a) 3 cl. sing.: *amakwenkwe asemfeketwéni* ya**wo**, the boys are at their play.

(b) 6 cl. pl.: *amatafa aneminxuma* ya**wo**, the plains have their holes.

uku-**Yayatéka**, *v. i.* To laugh too much.

Yaye, *aux.* of Compound Tenses (a) 3 cl sing.: *lento yaye ifunwa*, contrac. *yayifunwa*, this thing was being sought,

(b) 6 cl. pl.: *imitandazo yam yaye iya (yayiya) kuviwa*, my prayers would have been heard, or will be heard.

Yayi, Contrac. of *Yaye i*, see *Yaye*.

Yayo, *poss. pron.* I. His, her, its. 3 cl. sing. ref. to (a) 3 cl. sing.: *hlamba indlu nefestile* ya**yo**, clean the house and its window.

(b) 6 cl. pl: *inkosi yawisa imitetò* ya**yo**, the chief gave his commands.

II. Their. 6 cl. pl. ref. to (a) 3 cl. sing.: *imikosi yatunywa yinkosi* ya**yo**, the armies were sent by their chief.

(b) 6 cl. pl.: *imisebenzi ngemisebenzi inemizamo* ya**yo**, all labours have their exertions.

Yaza, 3 cl. sing. and 6 cl. pl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *yaza yati i-Nkosi*, then the Lord said; see *uku-Za*.

ukutl-**Yazalala**, *v. t.* To stir and spread out (corn) with the flat hand; to smooth, make sleek or even; to rinse out (a vessel); to spread out lightly (earth or grass), so as to cover a pitfall or snare for game; to wave, beckon with the flat hand.

Yazika ! *interj.* An exulting exclamation when a hostile attack fails.

Yazo, *poss. pron.* Their. I. 3 cl. pl. ref. to (a) 3 cl. sing.: *kangela, izindlu zivile endaweni* ya**zo**, look ! the houses have fallen in their place.

(b) 6 cl. sing.: *impi zabinza ngemikonto* ya**zo**,, the enemies threw their spears.

II. 4 cl. pl. ref. to (a) 3 cl. sing.: *wofumana izitya endaweni* ya**zo**, you will find the vessels in their place.

(b) 6 cl. pl.: *izizwe zinemizi* ya**zo** *eminizi*, the tribes have their many villages.

III. 5 cl. pl. ref. to (a) 3 cl. sing.: *izintlu zamiswa yinkosi* ya**zo**, the lines of soldiers were arrayed by their captain.

(b) 6 cl. pl.; *intlanga zinemikwa* ya**zo**, the nations have their customs.

Ye! *interj.* expressing pain, etc.; = *awu !*

Ye, *pron.* 3 p. sing. He, him; used (a) with prep.: *ndaya ku***ye**, I went to him; *uyise ebe na***ye**, his father was with him; *watetà ngaye*, he spoke about him. (b) following the copula: *ngu***ye**, it is he; expressing causal relation ship: *yenzive ngu***ye**, it has been done by him.

in-**Yebelele**, *n.* 3. Coldness.

in-**Yebetu**, *n.* 3. Foot-and-mouth disease.

i-**Yebeyebe**, *n.* 2. One who does not speak out what is in his heart, who is silent as to what happens, or does not answer properly.

i-Yece, *n.* 2. Chronic inflammation of the eyelids.

Yedwa, *adj.* 1 cl. sing. He or she alone; see *Dwa*.

Yeha! *interj.* Exclamation of mingled surprise and regret: *Yeha-ke mntwanam, uhlelwe yinto-nina?* Alas, my child, what has befallen you? *yeha, mna mntu uvē ububi!* what a miserable creature I am! cf. *Ha!*

uku-**Yeka**, *v. t.* To leave off, let alone; to cease from an action; to yield; to give way, cease resisting: *mandiyeke,* let me give way, i.e. I give in (when two parties are disputing), or let me stop (speaking), i.e. I have finished; to forbear, spare: *wayeka ukusebenza,* he left off working; *kauyeke!* never mind! to let go or fly: *wayeka ngomkontò* or *ngezembè kuye,* he let go or slip, i.e. threw, an assegai or a hatchet at him; *ukuyeka umzimbà,* to relax the body; to be at ease; not to be intimidated; *ndiyeke!* leave me alone!

Yeka ke! is used to express surprise or regret: O! well! to be sure! only fancy! also in graphic relation: *yeka-ke ukubaleka kwakè!* then how he ran!

—**Yekela**, *v.* To leave off for, or on account of: *uwuyekela-nina umsebenzi wakò?* why or for what reason do you leave your work? *waziyekela,* he gave himself up, yielded, surrendered, resigned himself.

—**Yekelela**, *v.* To let loose a little; to slacken, as a rope held by the hand; fig. to forbear, forgive: *ngenxa yokuyekelelwa kwezono,* because of the passing over, i.e. remitting of sins.

u-**Yekelelo**, *n.* 5. A releasing, release.

i-**Yekeyeke**, *n.* 2. A person whose attention is easily distracted from his work, who readily yields to the persuasions of another or is easily led into any course of conduct.

um-**Yeke**, *n.* 1. A person who has no mind of his own, who is easily influenced by others.

um-**Yeke** and um-**Yeketè**, *n.* 6. An unfinished work, as e.g. when in cutting a log into cross sections the sawyer leaves an inch or two unsevered in each section to support the log while he is sawing the remaining sections.

ubu-**Yeke**, *n.* 7. State of being easily distracted from one's work through lack of concentration.

uku-**Yeketà**, *v. t.* To hold but not firmly or tightly; to sleep lightly.

—**Yeketèka**, *v.* To be drowsy, half-asleep.

—**Yeketisa**, *v.* To do a thing imperfectly, by halves.

u-**Yeketiso**, *n.* 5. Half measures; imperfection.

in-**Yekevu**, = *i-Nyekevu.*

uku-**Yela**, **Yelela**, **Yeleleka**, isi-**Yelelo**, see *uku-Ya.*

i-**Yelenqe**, *n.* 2. Secret plan, = *i-Ràlanqe.*

uku-**Yelenqela**, *v. t.* To concert secretly a plan to damage or harm another person: *bandiyelenqela,* they sounded me in a hypocritical manner.

in-**Yembè**, = *i-Nyembè.*

in-**Yembèzi**, *n.* 3. A tear.

ukutl-**Yemyem**, *v. i.* To come in numbers.

Yena, *pron. emphat.* 1 cl. sing. He, she: *yena wahambà,* he (himself) went; *abamvanga yena,* they have not heard him (or her) himself; *oyena,* emphat. form, as a kind of superlative: *nyulani namhla oyena niya kumkònza,* choose to-day whom you will serve; *oyena mntu mkùlu,* the greatest man.

isi-**Yengelezane**, *n.* 4. A certain anticipated catastrophe which befalls one; sorrow.

in-**Yengelezi**, = *i-Nyengelezi.*

u-**Yengeyenge**, *n.* 5. That which is wanting in solidity.

uku-**Yengezela**, *v. i.* To be watery: *iliso lam liyengezela ku-Tixo,* my eye pours out tears to God.

—**Yengezelisa**, *v.* To cause to be watery: *amehlo abonakele eyengezelisa inyembezi,* lit. her eyes were seen to be shedding tears, the water stood in her eyes.

isi-**Yengo**, *n.* 4. A beguiling word or act.

um-**Yeni**, *n.* 1. A bridegroom. This term is wide and is used by women for one who enters a family connection, even a son or brother-in-law; *umyeni wam,* my husband; *abayeni,* sidesmen; *singabayeni kunye sonke,* we are all in good company.

Yenu, *poss. pron.* Your. 2 p. pl. ref. to (a) 3 cl. sing.: *intsimi yenu,* your garden. (b) 6 cl. pl.: *iminqwazi yenu,* your headdress.

in-**Yenzane**, = *i-Nyenzane.*

isi-**Yete**, *n.* 4. Em. A fool, = *isi-Yatà.*

Yetù, *poss. pron.* Our. 1 p. pl. ref. to (a) 3 cl. sing.: *inkomo yetù,* our beast. (b) 6 cl. pl.: *imifuno yetù,* our corn.

in-**Yewo**, = *i-Nyewo.*

isi-**Yeye**, *n.* 4. A stripe round the neck of *intibane,* the red-capped lark; the *isidanga* or necklace of one of the tribes.

ama-**Yeyeye**, *n.* 2. *pl.* Crying and yelling of persons in distress or wounded in battle; noise at great meetings, caused by the going in and out of women.

uku-**Yeyezela**, *v. i.* To sing at the *uku-Tshila* of circumcised boys, with hand clapping and beating of drums (of dry skin).

um-**Yeyezelo**, *n.* 6. The singing and drumming of women at the dance of circumcised boys.

i-**Yeza**, *n.* 2. Medicine in the widest sense of the term, including not only curative (which is the usual kind) and preventive (as that taken to enable a person to eat diseased meat with impunity) but also those concoctions which are used as charms in witchcraft (as in *uku-Posela).*

i-**Yeza lamehlo**, Scabiosa columbaria *L.*, for sore eyes.

i-**Yeza lehashe**, three kinds: Silene burchellii *Ott.*, Thunbergia capensis *Thun.*, Rubia petiolaris *D.C.*, for scrofula and dysentery.

i-**Yeza lehlaba**, Lithospermum, for stitch.

i-**Yeza lengqele**, medicine for colds.

i-**Yeza lentshulube**, Hibiscus trionum *L.*, for worms.

i-**Yeza lesidiya**, Noltea africana *Reichb.*, for quarter-ill.

i-**Yeza lesigcau**, for snakebites.

i-**Yeza lezikàli**, Pelargonium reniforme *Curt.*, for keeping maggots out of wounds.

i-**Yeza logezo**, Atrixia heterophylla *Less.*, for madness.

i-**Yeza lokuxaxazisa**, Euclea lanceolata *Mey.*, an aperient.

i-**Yeza lomoya obomvu**, Rhyncosia gibba *Mey.*, for scrofula.

i-**Yeza elimnyama**, Anemone caffra *E. & Z.*, for headache.

ubu-**Yeza**, *n.* 7. The whole art of dispensing medicine.

i-**Yeza**, *n.* 2. A sweet potato.

isi-**Yezi**, *n.* 4. Em. Giddiness, dizziness, stunning from lightning; confusion of thought; want of taking thought, escaping of thoughts; = *isi-Zunguzane, in-Zululwane,* and *ukuti-Nciti.*

um-**Yezo**, *n.* 6. A (fruit or kitchen) garden, orchard.

Yi, (a) *pref.* for forming the imperative in monosyllabic verbs: **yi***ya,* go; **yi***za,* come.

(b) *pron. obj.* of 3 cl.: ba**yi***kónza inkosi,* they served the chief; 6 cl. pl.: nda**yi***gaula lemiti,* I felled these trees.

(c) *Copula* of nouns 3 cl. sing. and 6 cl. pl., and of pronouns: **yi***yo,* it is it; u**yi***nkosi,* he is the chief; **yi***yo imiti,* it is the trees; **yi***yipina into?* which thing is it? **yi***nina?* what is it? *waziqonda into a***yi***yo,* he knew himself what he was.

(d) It expresses causal relationship in 3 cl. sing.: *ndagxotwa* **yi***nkosi* or **yi***yo,* I was driven away by the chief or by him; and in 6 cl. pl.: *ndawelwa* **yi***miti,* trees fell upon me

in-**Yiba**, *n.* 3. A narrow way or pass.

in-**Yibiba**, *n.* 3. The arum lily.

u-**Yihlo**, *n.* 1. Thy or your father.

u-**Yihlokazi**, *n.* 1. Thy or your paternal uncle.

u-**Yihlokùlu**, *n.* 1. Thy or your grandfather (on the father's side).

u-**Yihlozala**, *n.* 1. Thy father-in-law (the woman's)

in-**Yiki**, *n.* 3. A kind of caterpillar.

uku-**Yikileka**, *v. t.* To pinch with the fingernails; to laugh heartily.

isi-**Yikili**, *n.* 4. A dispersion; plur. many things.

i-**Yila**, *n.* 2. A kind of sea-shell.

uku-**Yila**, *v. t.* To sketch or mark out on the ground the site of a house or cattle-fold; to give a rough outline of anything; to design a plan of a house or garden; to commence to form: *intsimbi iyakàndwa iyilwe,* the iron is formed or shaped by forging; to found or establish without completing.

um-**Yili**, *n.* 1. A sketcher, former.

i-**Yilo**, *n.* 2. One deficient in power of speech or utterance; one who cannot sing in tune; a stupid person, a knownothing.

um-**Yilo**, *n.* 6. The forming or commencement of a thing without completion; fig. a hypocrite.

ubu-**Yilo**, *n.* 7. Stupidity in speech, etc.

uku-**Yileka**, *v.* To be fit for forming.

uku-**Yilata**, *v. i.* To walk about doing nothing; to be confused.

in-**Yinga**, *n.* 3. Agrimony.

Yini! and **Yini le!** *interj.* of contempt. What! *yini-ke-le!* what then is this! (an exclamation over a great number).

Yinina? Why, etc.; see *Yi* and *Nina.*

Yipina? Which, etc.; see *Yi* and *Pina.*

u-**Yise**, *n.* 1. His, her or their father; contract. in composition into u-**So** (which see); *uyise ka-N.*, the father of N.; *uyise bo M. no N.*, the father of M. and N.

u-**Yisekazi**, *n.* 1. His, her, or their paternal uncle.

u-**Yisemkùlu**, *n.* 1. His, her or their grandfather (on the father's side).

u-**Yisezala**, *n.* 1. The woman's father-in-law.

Yitshòni! *interj.* All hail! Good day! see *uku-Tshò.*

uku-**Yiyizela**, *v.* To make the sound *yi, yi* as in the singing of *uduli.*

Yiyo, It is it or by it, etc.; see *Yi* and *Yo.*

um-**Yiywana**, *n.* 6. Used by children for a small fire.

Yò! *interj.* of surprise or fear, as when one makes a mistake which he ought not to have made, such as addressing one whom he knew well by the wrong title.

Yò! *interj.* of pain, regret, grief, bewailing, used e.g. by a girl who is being abducted; (see *uku-Twàla.*)

Yo, *pron.* of 3 cl. sing. and 6 cl. pl. It is used (a) after the possessive particles: *ihashe la***yo** *(inkosi),* his (the chief's) horse; *intlanzi za***yo** *(imilambò),* their (the rivers') fish; and so on through all classes; emphat. *ela***yo** *ihashe, his* horse; *eza***yo** *intlanzi, their* fishes.

(b) with prepositions: *bendina***yo** *(indlu),* I had it (a house); *watètà nga***yo** *(imizekeliso),* he spoke by means of them (parables).

(c) with the copula to express causal relationship: *sapàtwa yi***yo** *(inkosi),* we were ruled by him (the chief); *sabulawa yi***yo** *(imivumbò),* we were pained by them (the weals).

Yo, *pron. subj.* of the Conditional future of 3 cl. sing. and 6. cl. pl.: *imazi* **yo***sengwa,* the cow will be milked; *imitètò* **yo***wiswa,* laws will be given.

-yo, *enclitic* (a) marking relative sentences, when the verb is emphatic or alone: *u-Tixo obona***yo** *emfihlekweni,* God who *sees* in secret; whereas *yo* is omitted, when the stress is taken off the verb: *u-Tixo obona emfihlekweni,* God who sees *in secret*; and in the future tenses: *amazimbà endiya kuwadla,* Kafircorn, which I shall eat.

(b) affixed to verbs, usually in the perfect tense, to give them an adjectival (attributive) meaning: *indlu elungile***yo**, a good house, from *ukulunga,* to be good; *intombi etàndeka***yo**, a beloved daughter, from *ukutàndeka,* to be lovable.

(c) affixed to other verbs or verbal forms in certain dependent clauses having a relative idea: *kungoko wabizwa***yo,** therefore he was called; *njengoko atètà***yo**, according as he speaks; *njengokuba watàndaza***yo**, according as he prayed; *xa akò***yo**, when he is present; *baye kukòna-ke badandulukayo*, but they cried the more. In many cases this termination conveys an idea of continued action: *xa ahambàyo,* while he was travelling.

uku-**Yoba**, *v i.* Of a very sick man, to drink often; to be intoxicated; to totter; to faint; also = *Dikizela. v. t.* To overcome, overpower, stupefy by smoking, drinking, wrath, etc.: *uyotyiwe kutshàya,* he is stupefied by smoking; *elocuba liyandiyoba,* that tobacco makes me sick.

in-**Yobanyoba**, *n.* 3. Golden syrup.

uku-**Yobeka**, *v.* To be very sick, etc.

in-**Yobi**. *n.* 3. A kind of bird.

Yodwa, *adj.* 3 cl. sing. and 6 cl. pl. Alone, only: *ndapèka inyama yodwa,* I cooked meat only; *ndigaule lemiti yodwa,* I cut only these trees; see *Dwa.*

in-**Yoka**, *n.* 3. A snake, = *i-Nyoka.*

ubu-**Yoko**, *n.* 7. Plenty, superfluity; the finest, best, choicest of things.

ubu-**Yokoyoko**, *n.* 7. Beautiful, excellent, luxurious things; well-furnished (house); fig. softness, tenderness of heart.

uku-**YOLA**, *v. i.* To be pleasant, agreeable, delicious: *ukutya kuyolile,* the food is extremely pleasant (to the taste); *umoya uyolile,* the air is lovely; *ukutètà kwakè kuyolile,* his speech is delightful; to feel pleasant; to be delighted, happy, blissful: *uyolile,* he is delighted; or, he is animated through drink.

i-**Yola**, *n.* 2. A drunkard.

isi-**Yolo**, *n.* 4. Enjoyment, delight, bliss.

u-**Yolo**, *n.* 5. Happiness, bliss.

ubu-**Yolo**, *n.* 7. The state of the greatest happiness, blessedness, blissfulness: *ukudla ubuyolo,* to live comfortably.

uku-**Yolela**, *v.* To have pleasure: *ndiya kuyolelwa-na?* shall I have pleasure? *ayindiyolele,* I have no pleasure in it.

i-**Yolelo**, *n.* 2. Settlement, contentment, satisfaction.

uku-**Yolisa**, *v.* (a) To give pleasure, make happy; to delight. Phr. *uyolis' udlubu,* he speaks without end. (b) To lose a hunted animal after having almost secured it.

—**Yolisana**, *v.* To delight one another.

uku-**Yolela**, *v.* (a) *rel. form* of *uku-Yola.*

(b) To give the dying charge; to arrange matters, set affairs in order; to give orders as to the management of affairs during absence, or to the disposal of property after death; *ukumyolela,* to curse one.

um-**Yoleli**, *n.* 1. One who gives the dying charge, etc.

um-**Yolelo**, *n.* 6. An address or charge of a dying person to the survivors; a will, testament.

uku-**Yoleka**, *v.* Em. To be charged, etc.; = *uku-Yaleka.*

Yona, *pron. emphat.* (a) 3 cl. sing.: *yona indlu itshile*, it, the house itself is burnt; *eyona ndlela niya kunyula yona yiyipina?* which is the way you will choose? (b) 6 cl. pl.: *andiyitàndi imigidi yona*, I do not like night revelries (themselves); *eyona milambò ndayicandayo*, the very valleys I crossed.

uku-**Yondelana**, *v. i.* To come together; to meet, to be a mass.

in-**Yongo**, *n.* 3. Gall, bile; = *i-Nyongo.*

Yonke, *adj.* All, whole, abundant. (a) 3 cl. sing.: *ndamnika inyama yonke*, I gave him all the meat; *indyebo iya kuba yonke*, the harvest will be abundant. (b) 6 cl. pl.: *yonke imilambò izele*, all the rivers are full; see *Onke.*

in-**Yosi**, *n.* 3. A bee, = *i-Nyosi.*

ukuti-**Yŏyi**, *v. i.* To be fast asleep.

Yu! *interj.* of surprise.

Yucuyucu, *adj.* Soft and squashy, as over-cooked meat breaking into bits on being dished.

uku-**Yucuka**, *v. i.* Of wool, to come off; of skin, to be torn away by the fingernails. —**Yucula**, *v. t.* To tear off (wool from the skin, cuticle with the hair); to tear into.

isi-**Yunguma**, *n.* 4. A numerous body, a great mass: *baziziyunguma*, they are many who have arrived at the place.

in-**Yushu**, *n.* 3. A kind of snake, = *i-Nyushu.*

uku-**Yutula**, *v. t.* = *uku-Yucula.*

Z

Z has usually the same sound in Kafir as in English; after *n* it is nearly equal to *dz.*

Za, I. *poss. particle*, (a) 3 cl. pl.: *inkomo* **za***lomntu*, the cattle of that person. (b) 4 cl. pl.: *zininzi izilo* **ze***hlati* = **za-***ihlati*, the wild animals of the forest are many. (c) 5 cl. pl.: *izinti* **ze***ndlu* = **za-***indlu zinde*, the laths of the house are long.

II. *pron. subj.* of Conj. past (a) 3 cl. plur.: *inkomo zifike* **za***pela*, the cattle came to an end, i.e. were quite gone. (b) 4 cl. pl.: *izonkà* **za***pela*, and the loaves were finished. (c) 5 cl. pl.: *inyawo zakè zide* **za***dinwa*, his feet were at length tired.

Zā, *pron. subj.* of Absol. past (Aor.) of (a) 3 cl. plur.: *intaka* **zā***baleka*, the birds flew away; (b) 4 cl. plur.: *izonka* **zādliwa**, the loaves of bread were eaten; (c) 5 cl. plur.: *inyawo zakò* **zā***ndinyatela*, your feet trod on me.

um-**Za**, *n.* 1. Em. A cousin.

ili-**Zā**, *n.* 2. The Vaal rhebok, Pelea capreolus *(Bech.).*

ili-**Za**, *n.* 2. A wave.

isi-**Za**, *n.* 4. A site for a house to be built upon; a building lot.

ukutl-**Zá**, *v. i.* To be scattered, dispersed, wasted, destroyed.

uku-**Za** (ukw-**Iza**), *v. i.* pass. *ziwa.* The following 2 cl. pl. forms are to be distinguished: abbrev. rel. *azá*, who or which come; absol. past, *āza* or *ēza*, they came; conj. past, *aza* or *eza*, and they came; short. pres., *āza* or *ēaa*, they come.

1. To come, arrive, approach: *inkomo ziyeza*, the cattle are coming; *kuba engaze kutshàbalalisa*, for he came not to destroy; *akezi*, he does not come; *uza kade*, he is long in coming; *u-John uziwa ngu-James*, John is followed by James in order of birth.

2. As an auxiliary it has the following uses: (a) It denotes that the action of the verb following is near to its accomplishment, i.e. to be about, to happen: *ndiza kutètà*, lit. I come to speak, i.e. I am just about to speak; *ndiza kufa*, I am near death, or almost dying; *amahashe aza kungena emasimini*, the horses are about to enter the garden; *uzē wayeka umvalo*, he happened to leave the gate-bar (did not close the opening with it); *xa aza kuza*, when he shall come; *woz' ati-nina ukubuya kwakè?* how will he come back?

(b) It expresses sequence in time, one event following the other, "and then": *waza wapèndula kubo*, then he answered them; *waza watì kuye*, and he said to him; *ze batì bapùmle kwa oko*, and then they must rest immediately; *woz' aze ngokuzukisekileyo*, then he will come in glory.

(c) In the negative it expresses "never", often changing the vowel at the end into *e*: *ongaze alale*, who never sleeps; *fundani ukungaze nifekete nesono*, learn never to play with sin; *akuzange kubekò lontô?* has there never been such a thing? *akusayi kuze kubekò mntu*, there shall never be a person

there or present; *ubunzima obungayi kuze bupèle*, sufferings which will never come to an end; *bavuye ngokungasukuze kupèle*, and they rejoice without end; *andizange* or *andizanga ndìtètè*, I have never spoken; *abaze batshò*, they did not say so at all; *nge engezanga abonane nayise*, he would never have seen his father; *ongaze awe*, who never falls.

(d) The Imperative or sometimes the subjunctive of *ukuza* is used before another verb as a polite (but less polite than *kà*) or supplicatory imperative: *uz' utànde*, you must love; *uz'ungebi*, thou shalt not steal; *z'undipè*, please, give me; *zenipùlapùle*, listen ye; *ize ningaxabani*, see that ye don't quarrel; *yonke into iz'ibizwe ingcwele*, and everything shall be called holy.

(e) It serves as a *conj.* in the forms *ukuze*, *ize*, *lize*, *kuze*, etc., always followed by the subjunctive, and expressing "that, in order that, to the intent that, for the purpose or design that": *wohlala apà ukuze (uze) umbone*, you must remain here, that you may see him; *wohabonisa ukuze (baze) bayenze lemo*, you must show them so that they may do this thing; *ndanibàlela kunge ngokuze nilile, kungokuze nivuye*, I wrote to you, not that ye might weep, but that ye might rejoice; *ngokokuze adunyiswe kunene*, that, i.e. to the intent that, he might be praised very much.

—**Zela**, *v.* To come for, to, into, over, etc.: *ingozi indizele*, an accident befell me; *uzela apà*, he came here; *akazizelanga*, he did not come for himself, for his own purpose; *isela alizi lingazele ukuze libe*, the thief comes not, but that he may steal.

—**Zisa**, *v.* To bring near; to let come: *zis' umntwana apà*, bring the child here; *uzisisa entanjeni*, lit. he brings himself to the thong, he delivers himself to be caught.

—**Zisela**, *v.* To bring near to, to bring (calamity) upon: *baziseleni amanzi abanxaniweyo*, bring water to the thirsty.

i-**Zaba**, *n.* 2. A shadow, picture, resemblance, sham; an allegory.

i-**Zacàka**, *n.* 2. A kind of plant.

i-**Zaka**, *n.* 2. A barbed assegai.

uku-**Zakazeka**, *v. i.* To be worn out; to be in tatters and shreds; to be destroyed.

Zakè, *poss. pron.* His, her. 1 cl. sing. ref. to (a) 3 cl. pl.: *imbiza zakè*, his pots. (b) 4 cl. pl.: *izitèbe zakè*, his eating mats. (c) 5 cl. pl.: *inkambà zakè*, his old pans.

Zakò, I. *poss. pron.* Thy. 2 p. sing. ref. to (a) 3 cl. pl.: *incwadi zakò*, thy books. (b) 4 cl. pl.: *izitò zakò*, thy limbs. (c) 5 cl. pl.: *izinti zakò*, thy laths.

II. *poss. pron.* Its. 8 cl. ref. to (a) 3 cl. pl.: *ukufa kunentlungu zakò*, death hath its pains. (b) 4 cl. pl.: *pèka ukutya ezityeni zakò*, cook the food in its pots. (c) 5 cl. pl.: *ukuhlala emhlabeni kunentsizi zakò*, living on earth has its own troubles.

i-**Zala**, *n.* 2. A dung hill or ash heap, rubbish heap; (mostly used in the pl.); *kusezaleni*, it is on the dunghill.

uku-**ZALA**, I. *v. i.* perf. *zele.* To become full; in *perf.* to be full: *imbiza izele kukutya*, the pot is full of food; *umlambò uzele*, the river is full; *ulwandle luzele*, it is flood tide; *ngendlela ezeleyo*, in a suitable manner.

ubu-**Zala**, *n.* 7. Fullness.

uku-**Zalana**, *v.* To become many or full: *imini zakò zizelene*, your days have reached the full; *imihlali ezeleneyo*, full, perfect rejoicings.

—**Zalela**, *v.* To be full for: *undizalele umlambò* or *ndizalelwe ngumlambò*, the river is in flood and detains me.

—**Zalisa**, *v.* To fill, make full: *zalisa izityà*, fill the vessels; to accomplish: *zalisa idinga lakò*, fulfil your promise.

um-**Zalisi**, *n.* 1. One who performs or fulfils: *umzalisi wecebo labatunywa bakè*, He that performeth the counsel of His messengers, i.e. God.

isi-**Zaliso**, *n.* 4. The filling up, completion.

u-**Zaliso**, *n.* 5. *Uzaliso lwezandla*, filling up of the hands, i.e. consecration.

uku-**Zaliseka**, *v.* To be fulfilled, accomplished (a promise, prophesy).

in-**Zaliseko**, *n.* 3. Fulfilment, accomplishment; fullness.

uku-**Zalisekela**, *v.* To fulfil, accomplish for.

—**Zalisekisa**, *v.* To make perfect; to cause accomplishment.

—**Zalisela**, *v.* To accomplish for: *bamzalisela imihla emashumi mane*, they completed forty days (of mourning) for him.

uku-**ZALA**, II. *v. t.* To bear young; to beget, generate: *wazala umntwana*, she gave birth to a child; *unyana ekupèla kwamzeleyo*, lit. the son which-the-only of-him-begetting-him, his only begotten son; *unyana ekupèla komzeleyo*, lit. the son which-the-only of-you-begetting-him, thy only begotten son; to lay eggs: *isikùkukazi sizele amaqanda*, the hen has laid eggs; pass. *ukuzalwa*, to be

born: *ukuzalwa kwakè*, his birth. Phr. *ukuzala amatòle*, to bear interest.

um-**Zali**, *n.* 1. Father, mother; pl. parents. Fem. *umzalikazi*, more definitely used for mother.

in-**Zala**, *n.* 3. (a) Progeny, generation, race; fig. increase, rent, interest (not used in plural). (b) A kind of coarse grass called Kangaroo grass.

in-**Zalo**, *n.* 3. Issue, progeny, offspring, family; the bearing of a child, birth.

isi-**Zalo**, *n.* 4. The womb.

u-**Zalo**, *n.* 5. Birth.

ubu-**Zali**, *n.* 7. Parentage.

uku-**Zalana**, *v.* To be connected by birth; to be of the same mother: *bayazalana*, they are brethren; *uzalana nendoda yam*, he is my husband's brother.

um-**Zalana** and um-**Zalwana**, *n.* 1. One of the same blood, a blood relation, near kinsman, brother.

isi-**Zalwane**, *n.* 4. All relations together, family, brotherhood, (often used in the pl. *izizalwane*).

um-**Zalwane**, *n.* 6. Relation, less near than *um-Zalwana*; *umka-mzalwane*, a brother's wife.

ubu-**Zalwana**, *n.* 7. Brotherhood.

uku-**Zalela**, *v.* To bear for or in a certain place: *wazalelwa apà*, he was born here; *nizalelwe u-Msindisi*, a Saviour is born for you; *umntu uzalelwe ukwapùka*, man is born for trouble. Phr. *uzalele pàntsi*, she bore children who died in infancy, i.e. she labours to no purpose; see *i-Seme*.

—**Zalelana**, *v.* To beget for one another; used of brothers or relatives: *bayazalelana*, they beget children for each other.

—**Zalisa**, *v.* To assist in childbirth.

um-**Zalisikazi**, *n* 1. One who assists in childbirth; a midwife.

in-**Zaliso**, *n.* 3. Help at childbirth.

Zalo, *poss. pron.* Its. I. 2 cl. sing. ref. to (a) 3 cl. plur.: *ihashe lìbaza indlebe zalo*, the horse pricks up its ears. (b) 4 cl. pl.: *ilizwe limìwe ngezizwe zalo ezininzi*, the country is inhabited by its many tribes. (c) 5 cl. pl.: *lumkela itòle, lihlaba ngempondo zalo*, take heed of the calf, it thrusts with its horns.

II. *poss. pron.* 5 cl. sing. ref. to (a) 3 cl. pl.: *luncòlile usana nendlebe-zalo*, the child and its ears are dirty. (b) 4 cl. pl.: *galel' ubisi ezityeni zalo*, pour the milk into its dishes. (c) 5 cl. pl.: *tàbatà usana uhlambè inyawo zalo*, take the child and wash its feet.

Zam, *poss. pron.* My. I p. sing. ref. to (a) 3 cl. pl.: *inkabi zam*, my oxen. (b) 4 cl. pl.: *izitùkutèzi zam*, my troubles. (c) 5 cl. pl.: *intango zam*, my fences.

uku-**ZAMA**, *v. t.* and *i.* To move: *umti-uyazama*, the tree moves; to exert oneself with difficulty; to struggle; to persevere under discouragement; to labour hard at: *zamani nisebenze*, go steadily on with your work: *ndiyawuzama umsebenzi wam*, I struggle with my work; to endeavour to persuade: *ndiyamzama*, I press, urge him very much.

um-**Zamo**, *n.* 6. Great effort, hard labour; *umzamokazi*, a very great effort.

ubu-**Zamo**, *n.* 7. Difficulty, burden, hardship: *into ebuzamo*, a very heavy, impracticable, impossible thing.

uku-**Zamazama**, *v.* To move repeatedly, backward and forward; to make repeated struggles; to shake, quake, totter, vibrate; *umhlaba uyazamazama*, the earth is shaking.

—**Zamazamisa**, *v.* To agitate; to stir to and fro (corn for drying); to shake; to move (as water carried in a vessel); make quake, totter; fig. to stir up, rouse.

—**Zamana**, *v.* To struggle with one another: *wazamana nam*, he wrestled with me.

—**Zamela**, *v.* To labour hard, wrestle for or about.

—**Zamisa**, *v.* To cause to move; to stir a mass, as porridge or corn.

u-**Zamiso**, *n.* 5. A porridge-stick.

uku-**Zambàzeka**, *v. i.* To be languid, indisposed to exertion.

uku-**Zamla**, *v. i.* Em. To stretch oneself, yawn or gape after rising from sleep; fig. *ndizamla ngomxèlo ukuhambà endle, kodwa ndiswel' amandla*, I desire much to go outside, but I have no strength, said of sick persons who have no strength to perform what they will; cf. *ukw-Akàma*.

um-**Zananda**, *n.* 6. Distemper in dogs.

i-**Zancètè**, *n.* 2. A kind of grass (watch-grass), whose leaves move when picked.

um-**Zane**, *n.* 6. (a) White ironwood, Toddalia lanceolata *Lam.* and T. natalensis *Sond.* (b) Medicinal plant for gallsickness.

um-**Zaneno**, *n.* 6. The future.

Zanga, *past. tense* of 3, 4 and 5 classes pl. of *uku-Nga (a) and (b)*.

i-**Zantsi**, *n.* 2. The lower part of a thing or place; the lower part of a valley; the foot of a mountain. The locative is used adverbially, either alone or followed by the

prep. *kwa*: *kude ezantsi*, deep below; *ezantsi* or *emazantsi*, in the South; *ezantsi kwesango*, below or beneath the gateway; *ezntsi kwendlela*, at the lower end of the road.

Ngezantsi, *adv.* Below: *ngezantsi empumalanga*, at the South-east; *ngezantsi entshonalanga*, at the South-west.

um-**Zantsi**, *n.* 6. The lower part or bottom of a thing: *umzantsi wengubo*, the lower part of a garment; the land towards the South; the South.

i-**Zanya**, *n.* 2. Nothing.

Zaso, *poss. pron.* Its. 4 cl. sing. ref. to (a) 3 cl. pl.: *isifo sinentlungu zaso*, the sickness has its pains. (b) 4 cl. pl.: *tsisimi sivelisa iziqámo zaso*, the field brings forth its fruits. (c) 5 cl. pl.: *zisa isapétà nentolo zaso*, bring the bow and its arrows.

isi-**Zatu,** *n.* 4. Reason why, argument, cause, proof.

uku-**Zatuza**, *v.* To reason.

Zawo, *poss. pron.* I. Their. 2 cl. plur. ref. to (a) 3 cl. plur.: *amadoda ayazibeka inkosi zawo*, the men honour their chiefs.

(b) 4 cl. pl.: *amasimi ebetshiswa nezipà zawo*, the gardens were burnt with their sheaves.

(c) 5 cl. pl.: *inyawo zawo (amadoda) zibuhlungu*, the feet (of the men) are sore.

II. Its. 6 cl. sing. ref. to (a) 3 cl. pl.: *umti uneziqámo zawo*, the tree has its fruit.

(b) 4 cl. pl.: *umkósi uyalwa ngezikàli zawo*, the army fights with its weapons.

(c) 5 cl. pl.: *umbundane uhleli intsuku zawo ezimbalwa*, the larva lives its few days.

Zaye, *aux.* of Compound (Progressive) Tenses. (a) 3 cl. pl.: *inkabi zaye zifunyanwa*, contrac. *zazifunyanwa*, the bullocks were being found or used to be found. (b) 4 cl. pl.: *izikàli za(ye)zihlabile*, the weapons had cut, or had used to cut. (c) 5 cl. pl.: *intlu zomkósi za(ye)ziya kumiswa*, the ranks of the army would have been arrayed; see *uku-Ya, 2 (c)*.

Zayo, *poss. pron.* I. Its. 3 cl. sing. ref. to (a) 3 cl. pl.: *indlu inefestile zayo*, the house has its windows. (b) 4 cl. pl.: *nezitya zayo*, and its vessels. (c) 5 cl. pl.: *nengcango zayo*, and its doors.

II. Their. 6 cl. pl. ref. to (a) 3 cl. pl.: *imilambò inentlanzi zayo*, the rivers have their fish. (b) 4 cl. pl.: *imiba inengxakeko zayo*, the mountain passes have their obstacles. (c) 5 cl. pl.: *iminwe nenzipò zayo*, fingers with their nails.

Zaza, 3, 4 and 5 cl. pl. past tense of *uku-Za*, used idiomatically to introduce a further statement. Then: *zaza zabanjiswa intlanzi*, then the fishes were caught; see *uku-Za 2 (b)*.

uku-**Zaza**, *v. t.* To scatter or spread over; to overrun: *bawuzaza umhlaba*, they overran the earth, spread over it; *usapò lwakè lulizaze lonke ilizwe*, his children are scattered all over the country.

—**Zazeka**, *v. i.* To be much about, in all places; to be omnipresent.

Zazi, *aux.* of 3, 4 and 5 cl.; see *Zaye*.

Zazo, *poss. pron.* Their. I. 3 cl. pl. ref. to (a) 3 cl. pl.: *inkosi zihlanganise impi zazo*, the chiefs gathered their armies. (b) 4 cl. pl.: *inkosi zikónzwa zisicaka zazo*, chiefs are served by their servants. (c) 5 cl. pl.: *beka ngasezindlwini izinti zazo*, put near the houses their laths.

II. 4 cl. pl. ref. to (a) 3 cl. pl.: *izitya sisezindaweni zazo*, the vessels are in their places. (b) 4 cl. pl.: *izono zimelwe zizibetò zazo*, sins must have their punishments. (c) 5 cl. pl.: *izakiwo zimiswe ngengcambà zazo*, the buildings are raised by their layers of stone.

III. 5 cl. pl. ref. to (a) 3 cl. pl.: *zonke intlanga zinentetò zazo*, all nations have their languages. (b) 4 cl. pl.: *ingcango zivaliwe ngezitshixo zazo*, the doors are shut by their locks. (c) 5 cl. pl.: *indonga zaqiniswa ngenqàmeko zazo*, the walls were strengthened by means of their buttresses.

Ze, Supplicatory imperative of *uku-Za* (*d*), which see.

Zé, *adj.* Bare, naked, empty, vain: *wahambà zé*, he went naked; *ilizwe lizé*, the land is bare; *indlela izé*, the road is without danger, i.e. safe; *ndizé*, I have nothing; fig. gratuitous: *wandinika zé*, he gave me gratuitously.

ili-**Ze,** *n.* 2. and ubu-**Ze**, *n.* 7. Emptiness, nakedness, nudity.

Ze ze zé, *adv.* Gratuitously: *kubonwa apà, ze ze ze, ukubulala nokuba*, here are seen, and that too for nothing, murders and thefts.

uku-**ZEKA**, *v. t.* To take for oneself, for one's own: *wazeka umfazi*, he took to himself a wife, i.e. he married; *bazeka ilizwi*, they received the word, took it to heart; *ndiyalizeka ityala*, I am incurring guilt; *ndizeka kuye*, I take hold of him, i.e. I find a hold in him; *uyizeke pina lento?* whence have you taken this thing? *ukuzeka umsindo*, to get into a passion; *uzeka kadè*, (with or

without *umsindo*), he is slow in getting angry, in resolving and doing; he is long suffering; of a bull or stallion, to mount or cover a cow or mare. Phr. *ubeba uyakuzeka eka-Sambumtsunsu, kanti uyakuzeka eka-Sihlongonya,* he thought he would marry the daughter of a rich man, but he will marry the daughter of a poor man; see also *um-Vundla*.

isi-**Zekabani**, *n.* 4. Cause, motive, origin.

uku-**Zekazeka**, *v.* To take often, etc.

—**Zekana**, *v.* To hold on to one another; to come in touch with another or with any thing or state: *bazekana nolwimi,* they believed the lies; *ungazekani nokutêtà kwam,* do not care about my talking; to intermarry.

—**Zekaneka**, *v. i.* To be impatient; to be easily offended, or excited to anger: *ozekanekayo wenza ukumatà,* he that is soon angry dealeth foolishly.

—**Zekazekana**, *v.* To meddle with; to have to do with; to engage, embark in: *bazekazekana nalondawo,* they meddled with that matter.

—**Zekeka**, *v.* To be taken off one's feet; to be overpowered (by sleep); cf. *Tàbatêka.*

—**Zekela**, *v.* (a) To take for one: *wamzekela unyana wakê umfazi,* he took a wife for his son.

(b) To take as an instance, example or model: *wazekela kuye,* he took an example from him, imitated him, did as he did; to receive from; to obtain; *uzekela kwasentloko,* he begins, commences from the first. Phr. *ndiwazekelwe amatê,* they took up my spittle, i.e. I was misunderstood.

isi-**Zekelo** *n.* 4. and um-**Zekelo**, *n.* 6. Exampel, model, pattern.

uku-**Zekelana**, *v.* To have friendship with each other: *bazekelana umlilo,* they take fire from each other, i.e. they are friends.

—**Zekelela**, *v.* To go a long way round about; to make a detour; to fetch a compass in journeying: *lendlela iyazekelela,* this road goes a long way round; fig. to delay, linger, tarry; to act or speak in a slow, drawling manner; *yinina ukuba azekelele-nje ukwakà?* why does he delay thus in building? *bazekelela ukuvuna,* they delayed to harvest; *imitì yazekelela ukuhluma,* the trees were slow in growing.

ubu-**Zekelela**, *n.* 7. Dilatoriness, tardiness.

uku-**Zekelelela**, *v.* To delay much or long.

—**Zekelisa** and **Zekelelisa**, *v.* To put an example, case; to use similitudes; to give an illustration or explanation; to compare; to speak in parables.

um-**Zekelisi**, *n.* 1. One who speaks in proverbs.

um-**Zekeliso**, *n.* 6. A similitude, parable.

uku-**Zekelisela**, *v.* To put an example to one, to give an illustration to one.

—**Zekisa**, *v.* To cause to incur, involve in (guilt), bring (danger) upon: *wazenza izinto zokuzizekisa ityala,* he committed deeds that involved him in guilt.

isi-**Zekevu**, *n.* 4. A small remainder, nearly but not quite the half.

in-**Zeku**, *n.* 3. A piece of the skin of a buck with the hoofs, fastened to the arm of the one who killed it, and worn as a sign of honour; a brave man, a hero who is honoured by being allowed to wear many brass rings on the arm and pieces of skin on the ankles; fig. a banner.

um-**Zeku**, *n.* 6. The process of throwing seeds on another person's place, with the intent of bewitching him.

Zele, *perf.* of *uku-Zala I.* used as *adj.* Full.

i-**Zele**, *n.* 2. The whole stalk or stick of sweet-cane, used mostly in plur. *amazele;* the hard, reedy outside is *im-Bêngu.*

ubu-**Zele**, *n.* 7. Mucus.

i-**Zembê**, *n.* 2. A piece of iron, 2 or 3 inches broad at the edge, running to a point which was put through a handle; an axe; pl. *amazembê,* the bodyguard of a chief in time of war.

in-**Zenge**, *n.* 3. A sickness of sheep, characterised by a swollen neck.

uku-**Zengezela**, *v. i.* To be soft, as fat or jelly.

i-**Zengezenge**, *n.* 2. A long, tedious task, labour or undertaking; a burden, toil; a weariness; a tedious speech: *isifo silizengezenge,* the sickness is prolonged.

Zenu, *poss. pron.* Your. 2 p. pl. ref. to
(a) 3 cl. pl.: *indlebe* **zenu**, your ears.
(b) 4 cl. pl.: *izandla* **zenu**, your hands.
(c) 5 cl. pl.: *intsapo* **zenu**, your families.

uku-**Zenza**, **Zenzisa**, i-**Zenziso**; see ukw-*Enza.*

Zetù, *poss. pron.* Our. 1 cl. pl. ref. to
(a) 3 cl. pl.: *inkabi* **zetù**, our bullocks.
(b) 4 cl. pl.: *izisu* **zetù**, our stomachs.
(c) 5 cl. pl.: *intswazi* **zetù**, our rods.

Zì, 1. *pron. subj.* (a) 3 cl. pl.: *inkosi* **zi***yatàndwa ngabantu bazo,* the chiefs are loved by their people. (b) 4 cl. pl.: *izitya* **zi***zele ngamanzi,*

the vessels are full of water. (c) 5 cl. pl.: *izinti* **zi***gaulwe ndim*, the laths have been cut by me.

2. *pron. obj.* of the same classes: *abantu aba***zi***tàndi inkosi zabo*, the people do not like their chiefs; **zi***zalise izitya*, fill the vessels; *u***zi***beke ingcambà zangapina?* how many layers did you put?

3. It expresses the copula and causal relationship (a) of 3 cl. pl.: **zi***zo indawo endatètà zona*, they are the matters I spoke of; *ndalunywa* **zi***zo (inyoka)*, I was bitten by them (the snakes). (b) of 4 cl. pl.: **zi***zo iiztya owapèka ngazo*, they are the vessels with which you must cook; *wabetwà* **zi***zicakà zam*, he was beaten by my servants. (c) of 5 cl. pl.: **zi***ndonga*, they are walls; *amasi aselwa* **zi***ntsana*, the sour milk was drunk by the infants.

Zi, *refl. pron.* for all persons and classes. Myself, yourself, himself, herself, itself, etc.: *ndiya***zi***tànda*, I love myself; *ba***zi***cita*, they scattered themselves; *niya***zi***dumisa*, you praise yourselves.

isi-Zi, *n.* 4. Payment for bloody crimes; blood money; fine paid by a whole place or tribe for an offence against the chief; satisfaction, propitiation.

ulu-Zi, *n.* 5. The fine inward bast of trees belonging to the genus Ficus, used in the manufacture of baskets, mats and strings. The creeper when dry is used as a fire-stick. At Port Elizabeth the name *ulu-Zi* is given to Gnidia ovalifolia *Meisn.*

úm-Zi, *n.* 6. An assemblage of houses; a village, town; *umzi welanga*, the place where a drinking bout takes place; the huts of a family, hence the family: *mzi wakowetù*, (a friendly address) my dear friends! *ukumisa umzi*, to found a family; *umzi wabantsundu*, the native people.

Owasemzini, one of a village (unspecified or unknown), hence a stranger, in opposition to *owase-Nantsi*, one of So-and-so's village; a stranger who is proving a friend is thanked in the phrase: *enkosi! mutwana wasemzini!* Phr. *imizi ayifani, ifana ngentlanti zodwa*, villages are not alike except in their cattle-kraals, i.e. each family has its own customs.

um-Zi, *n.* 6. The middlesized intestines at the insertion into the rectum.

um-Zi, *n.* 6. A rush used for making sleeping-mats; euphem. for the menses, when the women sit on rushes.

isi-Zìbà, *n.* 4. A rag, small piece of print or calico; a patch; a piece or patch of land. Phr. *umlomo awubekwa siziba* or *umlomo awunasiziba*, lit. the mouth has no patch before it, i.e. he is talkative, he talks at random. Dimin. *isizityana.*

isi-Zìbà, *n.* 4. A deep pool in a river. Phr. *isiziba siviwa ngodondolo*, the bottom of the pool is reached with a long stick, i.e. don't give in, try and try again.

um-Ziba, *n.* 6. used mostly in the plural. A loose strand; a fibre of a plant.

u-Zibandlela, *n.* 1. Em. The time from October to November when the grass overgrows the paths.

ukuti-Zìbatise, *v. i.* To assemble, come together in great numbers.

i-Zibazonde, *n.* 2. A butterfly.

Zìbe, *aux.* in forming compound tenses, (a) 3 cl. pl.: *inkomo zibe zisela*, (contrac. *bezisela) emlanjeni*, the cattle were or have been drinking in the river. (b) 4 cl. pl.: *izipòso zam (zi)bezixolelwe*, my errors had been forgiven. (c) 5 cl. pl.: *intango (zi) beziya kubiywa*, the fences were going to be wattled or would have been wattled; see *uku-Bà I 2 (a).*

uku-Zìbela, *v. i.* To go about, round and round (as a bull round the cow); to have sexual desire.

i-Zìbuko, *n.* 2. A ford or crossing-place in a river; a harbour on the sea-coast.

uku-Zibula, *v. i.* To bear the first child: *umfazi wakè wazibula ngenkwenkwe*, his wife was delivered first of a boy; *ndazibula ngentombi*, I bore first a girl; cf. *uku-Bula.*

i-Zìbulo, *n.* 2. An animal which has given birth to its first-born, and has not yet born another.

ama-Zìbulo, *n.* 2. *pl.* The first-born: *unyana wamazibulo*, the first-born son; *intombi yamazibulo*, the first-born daughter; *ndingowamazibulo*, I am the first-born.

ubu-Zìbulo, *n.* 7. The status or right of the first-born.

uku-Zìbulela, *v.* To bring forth a firstling for: *ngamazibulo odwa ezintweni eziziìò zine, azityulelwa u-Yehova, angayi kungcwaliswa mntu*, only the firstling among beasts, which is made a firstling to the Lord, no man shall sanctify it.

in-Zìca, *n.* 3. A kind of grass, used for plaiting small mats.

uku-Zìdla, *refl. form* of *uku-Dla.* To strut, boast of oneself, be conceited, proud; to be confidently self-satisfied: *uyazidla ngam*, he is proud of me.

uku-**Zika**, *v. i.* To sink, go deep down, as a person diving in deep water and bringing up anything from the bottom; fig. to get accustomed; to get firm, to get at the root; to go deep into a subject or case so as to understand it in its depth, to master it thoroughly. Phr. *yazika yatshò pàntsi*, it did not strike me (a blow warded off).

isi-**Zikazika**, *n.* 4. Mass, great quantity, blackness: *amazulu azikazika ngamafu*, the heavens are overcast with black clouds.

uku-**Zikisa**, *v.* To cut deep into, as a hoe or plough; fig. to make a subject clearly understood; to use the time properly.

—**Zikiseka**, *v.* To be sunk.

—**Zikisela**, *v.* To sink into or for.

—**Zikisisa**, *v.* To cause to sink.

in-**Zikinzane**, *n.* 3. Soreness between the toes.

um-**Zikiziki**, *n.* 6. A little, despicable thing; an insignificant, unimportant person; one without weight or character; dimin. *umzikizikana*, a very little, etc., thing or person.

i-**Ziko**, *n.* 2. The fireplace or hearth in the centre of the hut; hence used for the central portion of the hut: *beka imbiza eziko*, put the pot on the fireplace; the place of the chief. Phr. *bikela amaziko*, make it known to the nearest relations or chief families.

isi-**Ziko**, *n.* 4. The mark or impression left from sitting or lying down; a place of assembly.

um-**Zila**, *n.* 6. Mark or track made by dragging any heavy body (wagon) along the ground; a trail, cattle track; a stripe: *inkomo enemizila*, striped cattle.

uku-**Zila**, *v. i.* To abstain, refrain from taking food: *ukuzila ukudla*, to fast, to abstain from milk, which is done by women at the time of their menses, and by people mourning over the dead; *ukuzila utywala*, to abstain from intoxicating liquor; *ingubo yokuzila*, mourning dress.

um-**Zili**, *n.* 1. A mourner: *umzili wenene*, a Good Templar.

i-**Zila**, *n.* 2. The ceremony of killing a beast as a kind of sacrifice for one who is dead: *bayenza izila*, they have killed for the dead; *inyama yezila* must be eaten on the spot and not carried away; an abstainer.

i-**Zilo**, *n.* 2, isi-**Zilo**, *n.* 4, and u-**Zilo**, *n.* 5. Abstaining, fasting, mourning; hence temperance.

uku-**Zilazila**, *v. i.* To loiter about, tarry, linger: *umka-Lote wazilazila*, Lot's wife lingered; to hesitate; to manifest indecision.

—**Zilela**, *v.* To fast for a reason: *nizilela ukubambàna*, ye fast for strife.

—**Zilisa**, *v.* To induce or cause to fast.

i-**Zilenzi**, *n.* 2. A black non-poisonous water-snake.

u-**Zilongo**, *n.* 5. Dark, liquid medicine after having been strained.

i-**Zim**, *n.* 2. A cannibal; see *i-Zimu*.

uku-**Zimasa**, *v. t.* pass *zinyaswa*. To make firm; to fix; to strengthen; to support at a marriage, as the best-maid supports the bride, or to support by one's presence those in bereavement; fig. to confirm.

u-**Zimaso**, *n.* 5. Sound wisdom.

uku-**Zimaseka**, *v.* To be firm, real, substantial.

—**Zimasela**, *v.* To make firm for.

i-**Zimbà**, *n.* 2. A single grain of corn; pl. *amazimbà*, Kafircorn.

in-**Zimbà**, *n.* 3. One who acts indifferently.

um-**Zimbà**, *n.* 6. The human body: *ukubamb' umzimbà*, to brace one's body, to shudder, to become wary; locat. *emzimbèni* and *emzinjeni*; dimin. *umzinjana*.

um-**Zimbiti**, *n.* 6. Millettia caffra *Meisn.*, a tree occurring east of the Kei. Another tree, occurring locally at East London, Umtiza listeriana *Sim*, also goes by this name.

uku-**Zimela**, *v. i.* To conceal, hide oneself: *umfana wazimela*, the youth hid himself, i.e. disappeared; *ndiyamzimela*, I conceal myself from him; *ndiyazimela kuye* or *ngaye*, I conceal myself at or with him.

—**Zimelisa**, *v.* To cause to be hidden or concealed: *uzinyelisiwe*, he has made a sick person to be hidden (away from the witchcraft that is believed to be causing his sickness).

—**Zimeza**, *v.* To conceal; to make obscure.

uku-**Zimka**, *v. i.* To fall or sink down gradually, as a wall, rock or wagon falling over gradually, or a person in a fainting fit; to fall by a sliding motion, as a person on the side of a mountain owing to the ground giving way beneath his feet: *inqwelo yazimka pèzu kwam*, the wagon fell upon me.

—**Zimkela**, *v.* To fall or slide down, or threaten to fall on a person: *udonga luzimkele*, the wall fell on him.

i-**Zimu**, *n.* 2. A shark; fig. a cannibal, a type of being that figures largely in Kafir folklore.

uku-**Zindaba**, *v. t.* To cleanse the body on the grass.

uku-**Zindela**, *v.* To commit a nuisance.

isi-**Zindi**, *n.* 4. A kind of bird.

uku-**Zindla**, *v. i.* (a) To think or ponder over a matter: to muse, cogitate: *ndozindla, andazi kakúlu*, I must think of it, I am not sure yet; to suppose, conjecture, allude to, imagine; to have an idea: *uyibonile lonto, uyizindla kodwa, kusinina?* have you seen that, or have you only an idea of it?

(b) To hint, suggest by a slight intimation; to suspect.

u-**Zindlwa**, *n.* 1. A person who is suspected; a suspect: *waba ngozindlwa, ukuba ulisela*, he was suspected of being a thief.

isi-**Zindlo**, *n.* 4. and u-**Zindlo**, *n.* 5. Thought, musing, cogitation.

uku-**Zindlela**, *v.* To ponder over, suppose.

Zinga, 1. *v. pref.* of Potent. mood, (a) 3 cl. pl.: *igusha* **zinga***xélwa*, the sheep may be slaughtered. (b) 4 cl. pl.: *izibane* **zinga***cinywa*, the candles may be extinguished. (c) 5 cl. pl.: *izintlu zokulwa* **zinga***miselwa*, the battle may be arrayed.

2. *aux.* of Condit. mood, see *Zinge*.

3. *pres. tense* of *uku-Nga (a) and (b)*.

4. *neg. verb. pref.* in dependent, relative and conditional sentences; (a) 3 cl. pl.: *kángela inkomo ukuba* **zinga***sengwa ngoku*, look that the cattle are not milked now; *imazi zinge* **zinga***sengwa*, the cows should not be milked; (b) 4 cl. pl.: *ukuba izitya* **zinga***qékezwa*, that the vessels are not broken; (c) 5 cl. pl.: *zipina intswazi ezinga**lungisiweyo*, where are the sticks which have not been made right?

Before *ka, kó* and *na, zinga* becomes *zinge*: *bala inkomo* **zinge***kasengwa*, count the cattle before they are milked; *zingapina* **ezinge***kóyo?* how many are not present? *zizipina* **ezinge***namasi*, which are without milk?

ama-**Zinga**, *n.* 2. *pl.* The rings which form at the base of the horns of aged cattle.

uku-**ZINGA**, *v. t.* To drive, press, urge, importune; to prompt to evil.

um-**Zingi**, *n.* 1. A tormenting, obtrusive person; a troublesome spirit.

um-**Zingane**, *n.* 1. An importunate person; one who is unreliable, cannot be trusted.

uku-**Zingela**, *v.* To pursue; to hunt for game.

um-**Zingeli**, *n.* 1. A hunter.

i-**Zingela**, *n.* 2. A great hunter.

uku-**Zingelela**, *v.* To hunt for game for one.

—**Zingisa**, *v.* To persevere: *uyazingisa ukulándaza*, he prays continually, perseveringly; to continue an enterprise determinedly.

um-**Zingisi**, *n.* 1. One who perseveres. Phr. *umzingisi akanashwa*, one who perseveres is not put to shame, slow and sure is certain to do well.

u-**Zingiso**, *n.* 5. Perseverance,

uku-**Zingabila**, *v. i.* To delay, procrastinate, vacillate in purpose.

uku-**Zingca**, *reflex. form.* of *uku-Ngca*. To elevate, extol, esteem oneself; to be proud.

Zinge, 1. *aux.* of Condit. Mood, 3, 4 and 5 cl. pl.: *inkomo* **zinge**-(*zinga-*) or *nge-zisidla*, the cows would feed or ought to feed.

2. *neg. verb. pref.* (a) of Potent. Mood, 3, 4 and 5 cl. pl.: *igusha* **zinge***xélwe* (for *azingexélwe*), the sheep may not be killed.

isa-**Zinge**, *n.* 4. A circular mark on the face or round the eye caused by a blow; a circular spot or mark on the ground, caused by burning grass or removing the turf; a fairy ring on the ground; fig. a circle, district; cf. *ama-Zinga*.

uku-**Zingeleza**, *v. t.* To turn round, etc.; = *Zunguleza*.

in-**Zinini**, *n.* 3. Noise, = *i-Nzwinini*.

in-**Ziniya**, *n.* 3. A whip.

i-**Zinyana**, *n.* 2. The chickens of birds.

i-**Zinyo**, *n.* 2. A tooth; pl. *amazinyo* and *amenyo*: *ndinezinyo*, I have toothache. Phr. *ndinamazinyo asibozo*, I have eight teeth, with reference to the full number of front teeth in the lower jaw of a sheep, i.e. I am wideawake, I am no chicken, I have my wits about me.

ukuti-**Zinzi** and uku-**Zinza**, *v. i.* Of a pole or stone, to be fixed, firm; to settle down; fig. to sit down or live long at one place or with another person.

isi-**Zinzo**, *n.* 4. Firmness, fixedness of an object caused by its own weight, as a stone which maintains its position in a rapid stream of water; settling down peacefully, as a bride in her new home.

uku-**Zinzisa**, *v.* To fix, make firm; to bed a stone; to fix a pole.

—**Zinzisela**, *v.* To fix or make firm for a purpose: *uyizinzisele ugwebo itrone yakhé*, He hath prepared His throne for judgment.

in-**Zinziniba**, = *i-Nzinziniba*.

in-**Zinzwa**, = *i-Nzinzwa*.

u-**Zipó**, *n.* 5. locat. *eluzitshéni*. A talon of an animal; the nail of a finger. Phr. *ingci-*

ngane zihlale ezinzitshèni, lit. the mind is in the nails, i.e. he is sharp, bold, quick-witted.

uku-**Zisa** and uku-**Zisela**. See under *uku-Za.*

u-**Zizi**, *n.* 5. Dimness of objects, indistinctly seen, (cf. *u-Fifi*): *izibane zivutà luzizi,* the candles burn dimly; *wakùmbùla luzizi,* he had a faint recollection.

uku-**Ziziliza**, *v. i.* Of rivulets, to be slow in flowing; to be dilatory, tardy.

—**Zizilizisa**, *v.* To make slow; to drag (a net) slowly, by starts.

Zizo, Expressing copula and causal relationship of 3, 4 and 5 cl. pl.: see *Zi* and *Zo.*

Zo, contract. fr. *zona.* I. *pron.* of 3, 4 and 5 cl. pl. It is used (a) after the possessive particles: *abantu bazo (izizwe),* the people of them (tribes); *ingubo zazo (intombi),* the garments of them (girls); *ubude bazo (izinti),* the length of them (laths), and so on through all classes; emphatic: *abazo abantu, their* people; *ezazo ingubo, their* garments; *obazo ubude, their* length.

(b) with prepositions: *bendihambà ngazo (indlela),* I walked on the roads; *amasi apàkati kwazo (izitya),* the sour milk is in them (vessels); *impahla zabòtshwa pezu kwazo (impondo),* the chattels were tied on them (horns).

(c) following the copula, expressing causal relationship: *bakàtywa zizo (inkomo),* they were kicked by them (the cows); *zizo izonka esitètà ngazo,* they are the loaves of which we speak; *zizo izinti endizifunayo,* they are the laths I look for.

2. *pron. subj.* of the Condit. future of the same classes: *igusha zolahleka,* the sheep will be lost; *izonka zodliwa,* the loaves of bread will be eaten; *izimvi zoba mhlopè,* the gray hairs will become white.

uku-**Zoba**, *v. t.* To paint, draw.

iza-**Zobe**, *n.* 4. *pl.* Paintings made with ochre on the face or on a wall.

Zodwa, *adj.* 3, 4 and 5 cl. pl. Alone, only: *imasi zodwa,* only the cows; *ndatàtà ngezandla zodwa,* I took only with the hands; *ndabaza ezimviko zodwa,* I sharpened these goads only; see *Dwa.*

ukuti-**Zole** and uku-**Zola**, *v. i.* To be or keep still, calm, tranquil; to abate, grow calm: *umoya uzolile,* the wind has abated; fig. to cease from agitation or violent feelings: *intliziyo yam izolile,* my heart is at rest; *lomntu utè-zole tu,* this man looks very grave, solemn. *n.* 8 *ukuzola,* calm.

in-**Zolo**, *n.* 3. A calm. Phr. *bawenza inzolo amehlo,* they looked eagerly, steadfastly, fixedly with their eyes.

isi-**Zolane**, *n.* 4. A quiet, grave, venerable person who does not speak much.

uku-**Zolisa**, *v.* To make still, quiet, etc.

i-**Zolo**, *n.* 2. Yesterday; *izolo elinye,* the day before yesterday; pl. *amazolo,* the open air, dew, hoarfrost of evening; *ndibetwà ngamazolo,* I am exposed to the open air or dew; *iyawa lelezolo,* it is as usual; *izonemihla* and *izwenemihla,* contract. of *izolo nemihla,* yesterday and other days, day after day.

Pèzolo, *adv.* Last night, yesterday evening. Phr. *yimbini yezolo yakwa-Gxuluwe,* lit. it is Gxuluwe's two of yesterday, i.e. said of one who promises to return and does not do so.

in-**Zolongo**, = *i-Nzolongo.*

Zona, *pron. emphat.* of 3, 4 and 5 cl. pl. (a) *subj.* They: *zona (igusha) zilahlekile,* they (the sheep) have been lost; *zona (izibonda) zisekò,* they (the poles) are still here; *zona (intsana) ziyalila,* they (the infants) cry; *ezona zindlu zintle,* the finest houses; *ezona zicaka zitèmbèkileyo,* the most faithful servants; *ezona ndonga zinkulu,* the greatest walls. (b) *obj.* Them: *ndifuna zona (izinto),* I look for them (the things); *zalisa zona (izitya),* fill them (the vessels); *càza zona (inwele),* comb it (the hair).

uku-**ZONDA**, *v. t.* (a) To try to get at; to endeavour to catch or seize; to have a strong desire for a thing: *ndiyalizonda elohashe,* I languish with desire for that horse, I am passionately fond of it.

(b) To hate, loathe: *uyandizonda,* he hates me; *ukumzonda ukufa,* to hate one with deadly hatred; *uyazizonda,* he abhors himself, he repents; *undizonda nto-nina umlilo?* why does the fire hate me (by going out at the very time I should have had the kettle boiling)? cf. *uku-Lila.*

um-**Zondi**, *n.* I. A hater, plotter; a hostile, insidious person.

um-**Zondwa**, *n.* I. One who is hated, plotted against.

in-**Zondo**, *n.* 3. Envy, hatred, plot, waylaying, vindictiveness.

in-**Zondonzondo**, *n.* 3. Irreconcilableness, implacableness.

um-**Zondo**, *n.* 6. (a) A kind of mimosa beetle. (b) The Spanish fly, with a strong smell.

uku-**Zondana**, *v.* To hate each other; to be each other's enemy.

—**Zondeka**, *v.* To become hateful to others; to be little loved; to be hostile, inimical, irreconcilable, implacable.

—**Zondela**, *v.* To have a hatred for or against one.

—**Zondelela**, *v.* To follow determinedly, zealously after any object; to endeavour, strive, aim at; to tend to; to go in pursuit of: *bazondelela ukunga bangahambà*, they endeavoured to walk.

in-**Zondelelo**, *n.* 3. Zeal, striving earnestly after something.

isi-**Zondelelo**, *n.* 4. Something earnestly desired: *isizondelelo sompefumlo wenu*, the desire of your soul.

um-**Zondelelo**. *n.* 6. Patience, endurance.

ama-**Zondolwane**, *n.* 2. *pl.* The tips of the human toes: *ndemi ngamazondolwane*, I stood on tiptoe.

in-**Zongo**, = *i-Nzongo*.

uku-**Zongoma**, *v. i.* To roar, thunder.

in-**Zongonzongo**, = *i-Nzongonzongo*.

Zonke, *adj.* 3, 4 and 5 cl. pl. All: *zonke izinto*, all things; *zonke izitshetshe*, all the knives; *zonke inkambà*, all the sherds.

in-**Zonzobila**, = *i-Nzonzobila*.

uku-**Zotà**, *v. t.* To make nauseous, cause vomiting.

i-**Zotè**, *n.* 2. A feeling of faintness arising from weakness; that which causes disgust and nausea; which frightens and causes fainting; an abomination.

Phr. *masiye ezotèni*, let us go to the loathed thing, said by the hoers when beginning a new section of the field.

i-**Zotò**, *n.* 2. The bulb of *u-Muncwane*, used for tape-worm.

isi-**Zotòngo** and isi-**Zotòzotò**, *n.* 4. Faintness from heat or sickness.

uku-**Zotèka**, *v.* To be disgusted, nauseated, seasick; to feel weakness in the stomach, attended with dizziness of the head; to faint.

in-**Zotsholo**, *n.* 3. One who is disobedient, obstinate; others: a spy, detective.

izi-**Zozo**, *n.* 4. *pl.* The foundation or source of races.

ukutl-**Zozololo**, *v. i.* To disappear from sight, as a woman among tall mealies or as a person drowning in the river; = *ukutl-Cicilili*.

i-**Zuba**, *n.* 2. The Olive pigeon, Columba arquatrix *Temm.*, the largest South African dove.

adj. Blue: *amehlo azuba ibala lawo*, the colour of the eyes is blue.

i-**Zubakazi** and i-**Zubatikazi**, *n.* 2. A beautiful woman finely dressed.

uku-**ZUKA**, *v. i.* To be famous, renowned, in honour, glorious.

u-**Zuko**, *n.* 5. Fame, renown, honour, glory.

uku-**Zukisa**, *v.* To praise, honour, exalt, glorify.

in-**Zukiso**, *n.* 3. Glory.

uku-**Zukiseka**, *v.* To be in glory: *woz'aze ngokuzukiseckileyo*, he will come in glory.

in-**Zukisekò**, *n.* 3. Greatness, glory.

isi-**Zukulwana**, *n.* 4. A generation, race, class of men.

um-**Zukulu** and um-**Zukulwana**, *n.* 6. Small offspring, descendant, grandchild: *ngonyana*, of the son; *ngentombi*, of the daughter.

uku-**Zula**, *v. i.* To run or wander about, as a sheep or goat affected by a maggot in the brain; fig. to be unsettled, or have no resting place: *ndiyazula*, my head swims, gets confused, giddy (after a stroke on the head or before death); *uyazula*, he does not know what he says (said of one who speaks badly of another).

isi-**Zuli**, *n.* 4. A foolish person, one not right in his mind.

uku-**Zulisa**, *v.* To make mad, confuse: *wazulisa abantu*, he confounded the people.

um-**Zulisi**, *n.* 1. One who confuses or makes foolish the plan or talk of another.

i-**Zulu**, *n.* 2. Atmosphere, air, sky, heaven: *izulu lisitile namhla*, the weather is warm today. Phr. *izulu limtàbatile*, the lightning struck him.

Pèzulu, *prep.* and *adv.* Above, upward: *pèzulu kuye*, above him; *pèzulu kwendlu*, high above the house; *pèzulu ezulwini*, above in heaven; *ndakàngela pèzulu*, I looked upward; *izinto zapèzulu*, things which are above.

Ngapèzulu and **ngokungapèzulu**, *adv.* High above, far more, over and above.

in-**Zulu**, *n.* 3. Blue colour, sky-blue.

in-**Zuluŕa**, *n.* 3. Bluish: *ingubo enzuluŕa*, a bluish garment.

in-**Zululwane**, *n.* 3. Dizziness; = *isi-Zunguzane*.

uku-**Zulumbà**, = *uku-Nzulumbà*.

uku-**Zuma**, *v. i.* To lie down in ambush; to take by surprise, unawares; to fall upon suddenly, unexpectedly: *ukufa kuyasizuma*, death takes us by surprise; to steal or creep upon in the night for the purpose of fornication.

i-**Zuma**, *n.* 2. A person who goes about in the night intent on fornication.

uku-**Zumka** and **Zumleka**, *v.* To be excited in mind or heart.

ukutĺ-**Zumbė**, *v. t.* To dip the feet into water.

i-**Zungu**, *n.* 2. That which is uncanny or causes anxiety.

in-**Zungu**, *n.* 3. Depth; = *i-Nzungu.*

isi-**Zungu**, *n.* 4. Anxiety, disturbance of mind, especially of persons who have been bereaved; loneliness, tedium, ennui.

u-**Zungu**, *n.* 5. (a) The muscle or flesh on the ribs. (b) That which is round-about, lengthy, protracted, circuitous: *indlela iluzungu,* the road is long; *batàndaza uzungu,* they made long prayers

uku-**Zungubala**, *v. i.* To be in a dreaming state, in a brown study, in reverie. *n.* 8. Absence of mind.

in-**Zungudebe**, *n.* 3. A roundabout way of speaking; circumlocution.

uku-**Zungula**, *v. t.* To whirl; to make dizzy; to run about without having or finding a home; to wait for an opportunity of inflicting evil; to desire after = *uku-Zonda;* pass. to be encompassed, to be menaced.

um-**Zungulu**, *n.* 6. The name given to two climbing creepers of the genus Dalbergia, D. armata *E.M.* and D. obovata *E.M.*, the latter of which ultimately kills the tree to which it clings.

uku-**Zunguleza**, *v. t.* To circle round with velocity, e.g. the earth round the sun; to go round a place; to move in a circle round: *niwuzungulèze umzi kanye,* and go about the city once.

isi-**Zungulezo**, *n.* 4. Anything which is whirled round; a whirligig.

u-**Zungulezo**, *n.* 5. A circle made in walking or dancing.

uku-**Zungulezisa**, *v.* To cause to move in a circle, etc.

isi-**Zunguzane**, *n.* 4. Dizziness, giddiness.

uku-**ZUZA**, I. *v. i.* To obtain, get, gain, acquire, earn: *uyizuze pina lemali?* where did you get that money? *ndiyizuze e-Dikeni,* I got it at Alice; *inja yamuza umfana ngomlenze,* the dog got the young man by the leg; *ndimzuzile,* I have got him, i.e. I have warded off his blow and come down on his head; fig. to reclaim.

in-**Zuzo**, *n.* 3. That which is gained; gain, profit, earning, income; the products of the land; reward of labour; dim. *inzuzwana,* a small profit.

uku-**Zuzana**, *v.* To get, obtain, acquire, followed by *na*: *ndizuzene nobunzima,* I earned sufferings; *wena lomtwàlo wakò wazuzana nawo ngokutìni?* how camest thou by thy burden? to fight, contend, wrangle, wrestle with: *bazuzana nam,* they contended with me.

—**Zuzeka**, *v.* To be within reach, obtainable, attainable.

—**Zuzela**, *v.* To get, obtain, acquire for; generally in *reflexive form, uku-zi-zuzela,* to obtain for oneself.

—**Zuzisa**, *v.* To help to obtain, acquire, earn, etc.; to profit: *uyazuzisa futì ngokusebenza,* he profits much by working.

in-**Zuziso**, *n.* 3. Means by which one acquires, earns, etc.

uku-**Zuzisana**, *v.* To help each other to acquire, etc.

—**Zuzisela**, *v.* To help to attain or acquire for another.

uku-**Zuza**, II. *v. i.* To begin to travail; of labour-pains, to commence; to be in the act of bearing.

—**Zuzisa**, *v.* To make bear or calve.

—**Zuzisela**, *v.* To watch the bearing.

um-**Zuzu**, *n.* 6. A period of time, a while: *ndahlala kòna umzuzu,* I remained there for a time; *kusekumzuzu,* it is already a while; *kwakuba mzuzu,* after a time; dimin. *umzuzwana,* (Em. *umzuzwanyana),* a short time, a little while.

ukutĺ-**Zwabà**, *v. i.* To be right in the midst, as in water.

uku-**Zwampa**, *v.* Em. To sink, go down, disappear; = *uku-Tshòna.*

i-**Zwane**, *n.* 2. A toe.

u-**Zwane**, *n.* 5. plur. *inzwane.* A toe. Phr. *ukukàngela ngozwane,* to look at the end of the world.

u-**Zwati**, *n.* 5. The process of fire-making by friction; a fire-stick. Fire is produced by rapidly whirling a pointed stick in a prepared groove of a second stick; sawdust so formed soon turns redhot and can be blown with tinder into a flame. The wood used for this purpose is *isi-Duli* and *ulu-Zi.*

in-**Zwazwa**, *n.* 3. A basket (for holding corn).

in-**Zwazwa**, *n.* 3. and u-**Zwazwa**, *n.* 5. The art of making baskets.

um-**Zwazwa**, *n.* 6. A large basket made of little sticks.

ili-**Zwe**, contract. i-**Zwe**, *n.* 2. A country, region, tract: *ilizwe lama-Xôsa*, the country of the Kafirs. Phr. *ilizwe limehlo*, the country is disturbed, disquieted by war reports; *ilizwe lifile*, lit. the country is dead, i.e. is at war; *ilizwe lixolile*, the country is at peace; *utêtà ilizwe* or *izwe*, you are speaking in vain, much, often; *kwatì-izwe*, it happened often, always. Dimin. *ilizwana*. Used as *adj.*: *amagumbi alilizwe* or *azwe*, the chambers are numerous.

isi-**Zwe**, *n.* 4. A tribe, clan, nation, people.

u-**Zwedala**, *n.* 1. That which is of long standing: *lento inguzwedala*, this thing has stood a long time (said especially of sour Kafir-corn).

i-**Zwembézi**, *n.* 2. (a) An oyster. (b) The muscle or flesh on the neck or about the shoulders of a beast.

ama-**Zwembèzwembè**, *n.* 2. *pl.* Beating about the bush; treacherous acts and doings.

ukutì **Zwi**, *v. i.* To have only one: *xa umntu atè-zwi umntwana wamnye*, when the person had only one.

ili-**Zwí**, contract. i-**Zwí**, *n.* 2. Sound, voice, word, language: *ilizwi lako limnandi*, thy word is pleasant; *ndeva izwi lentsimbi*, I heard the sound of the bell; *amazwi azizi-qùba*, great and many words but no action, with which one gets no further; *umntu omazwi maninzi*, one who has the gift of speaking, also one who cannot be depended upon.

um-**Zwì**'**zwili**, *n.* 6. A kind of bird, probably the Cape canary, Serinus canicollis *(Sw.)*

in-**Zwlnini**, *n.* 3. Noise, etc.; see *i-Nzwinini* and *i-Nzinini*.

in-**Zwlniya**, *n.* 3. A whip; = *i-Ziniya*.

APPENDIX I.

PLACE NAMES AND PROPER NAMES.

When it is realised that every stream and hill and rock, and practically every natural feature in Kafirland, has its native name, it will be at once recognised that only a gazetteer could do justice to the wealth of material that waits to be gathered. Such a gazetteer, compiled while the information is still available, would throw valuable side-lights on the language and on the history of the different tribes that have occupied the land. But such an ambitious undertaking is quite beyond the scope of this appendix, which is to be regarded rather as a compilation of the names that have come under the notice of the individual compiler.

In conversation, place-names usually take the locative form, those which are formed from the names of persons or from the nouns of cl. 1 changing *u* into *kwa*, as *kwa-Bunzi*, and others changing the first letter of the prefix into *e*, as *e-Qonce*.

A

iz-**Agwityi**, A tributary of the Gcuwa.
iz-**Azulwana**, A tributary of the Gcuwa.
um-**Bàca**, plur. *ama-Bàca*. One of Makaula's tribe, an offshoot from the Zulus.
i-**Bàdikazi**, (a) A tributary of the Fish. (b) A tributary of the Qor'a.
i-**Bakala**, A tributary of the Mnandi.
i-**Baluŕa**, A tributary of the Kat.
um-**Bàncòlo**, A river of Eastern Gcalekaland.
i-**Bangala**, A tributary of the Keiskama.
kwa-**Bangindlala**, Mount Arthur.
u-**Banzi**, A tributary of the Great Kei.
kwa-**Banzi**, A wide ford of the Keiskama near Knapps Hope.
um-**Bàshe**, A river flowing into the sea between the Kei and the Umtata.
i-**Bawa**, A tributary of the Gcuwa.
e-BAYI, Port Elizabeth; fr. Du. baai.
e-**Bàza**, Toise river.
i-**Bàziya**, (a) A mountain between Umtata and Engcobo. (b) A river in Eastern Tembuland.
e-BEDE, The Moravian Mission-station Shiloh near Whittlesea; fr. Du. bede, (prayer).
ama-**Bele**, A clan of the Abambo.

B

u-**Bele**, A mountain in the Tsolo district.
u-**Bèlekazana** and u-**Bèlek' umntwana**, The Hogsback mountain, deriving its name from its fanciful appearance (as seen from the Emnyameni valley) to a woman carrying her child on her back.
ama-**Belentombi**, lit. Maidens' breasts; two conical peaks near the Tsomo river.
e-**Bencuti**, Shawbury.
um-**Benge**, A tributary of the Tsomo.
u-**Bengu**, A tributary of the Indwe.
em-**Bihli**, Dulcie's Nek.
i-BILIKWA, A Griqua, fr. the Eng.
i-**Binqala**, A tributary of the Bir'a.
um-**Binzana**, A river in the Glen Grey district.
i-**Biŕa**, A river falling into the sea between the Keiskama and the Buffalo.
i-**Bisa** or i-**Bisi**, A tributary of the Umzimkulu.
ulu-BISI, A tributary of the Indwe river, called after a Dutch farmer, Lewis, who lived there, and is said to have left at the inroad of the Fecani in 1828; with him were Isaac and Sybrandt, who gave names to the Tsakana and Seplan rivers.

i-**Bòjana**, A tributary of the Umgwali (Tembuland).

em-**Bòkotwé**, (a) A tributary of the Tsomo. (b) A tributary of the Tsitsa.

elem-**Bòkotwé**, The Diamond fields.

i-**Bòlo**, A tributary of the Great Kei.

em-**Bòlompeni**, A mountain near the sources of the Umtata.

i-**Bòlotwá**, A tributary (a) of the Umgwali (Tembuland); (b) of the White Kei.

i-**Bòlwana**, A tributary of the Bôlo.

um-**Bòmbòmbò**, A tributary of the Kobonqaba.

um-**Bombò wemfene**, lit. The Baboon's snout; a hill in the district of Nqamakwe.

ama-**Bomvana**, A tribe in Tembuland whose chiefs are said to be descendants of ship-wrecked Europeans.

i-**Bomvana**, A tributary of the Gqolonci near its source.

em-**Bonda**, Mount Frere Mission-station.

i-**Bònxa**, A tributary of the Qor'a.

i-**Bòsha**, A rivulet falling into the Qor'a.

um-**Boxwana**, A fool among the Gcalekas, who pretended to kill people by saying: you will die!

um-**Bòya**, A tributary of the Shixini river.

i-**Bukazana**, A rivulet falling into the Kat river; *intaba ze-Bukazana*, are two peaks between the heads of the Tyumie and the Keiskama.

i-**Bùlu**, A rivulet falling into the Tyeler'a.

im-**Bùlu**, A tributary of the Tsomo.

em-Bùlu, Paterson Mission-station.

im-**Bùlukweza**, A tributary of the Tsomo.

ama-**Bùruma**, A small Gaika clan, that lived formerly on the Kubusi.

i-**Busi**, (a) A wooded district within the Colony on the Western coast. (b) A river which waters it and which falls into the Atlantic Ocean.

i-**Buzayisi**, A shop in K. W. T. where people sell their worn-out garments.

i-**Caba**, A tributary of the Kei.

u-**Caba**, A small river in Western Tembuland.

i-**Cabane**, A tributary of the Umzimkulu.

i-**Cacadu**, (a) A tributary of the Great Kei; after its junction with the Xonxa it is called the White Kei; Lady Frere. (b) A tributary of the Umdiza.

i-**Cala**, A tributary of the Tsomo, about three miles distant from the Cala village.

um-**Cambàlala**, The flats near Southeyville, so called because the *ama-Gcina (Tembu)*, killed there by the Gcalekas, lay in heaps.

i-**Cancele**, A tributary of the Tina.

i-**Cápòti**, A tributary of the Umzimvubu (Mount Frere).

i-**Càtà**, A mountain between Mount Thomas and the Hogsback.

i-**Cawa**, The Kowie river (Port Alfred).

i-**Cèbe**, (a) A mountain between Umtata and Engcobo. (b) A river of Western Gcalekaland, at Kentani.

i-**Centuli**, (a) A tributary of the Kobonqaba river in the Kentani district. (b) A river of Eastern Tembuland.

i-**Ceru**, A tributary of the Gcuwa.

i-**Cesira**, A river in Peddie district.

ama-**Cete**, The name of a clan.

um-**Cèwula**, (a) A tributary of the Zwart Kei. (b) A tributary of the Tsomo.

i-**Cibala**, A tributary of the Tsomo.

i-**Cibi lentonga**, Breakfast-Vlei, so called because the Kafirs had their arms taken from them and then restored to them there by Colonel Frazer in 1819.

i-**Cicira**, A tributary of the Umtata.

kwa-**Cihoshe**, The lowest ford on the Fish, within the influence of the tide. It is said that Cihoshe, a Nqòsini chief, sank under its waters with his people and cattle while attempting to pass, and that they became river-people and would allow none to cross with impunity unless they declared they were *ama-Nqòsini*. Phr. *uye kweyela kwa Cihoshe* or *kwesika Cihoshe*, he has gone down to Cihoshe, used when a person fails to accomplish an intended duty, or is eclipsed in a business transaction, or when a person or thing passes out of existence.

um-**Cira**, plur. *ama-Cira*. A Kafir clan. Cir'a is said to have been Tshawe's elder brother; but as he was stingy, and Tshawe liberal, the people followed Tshawe.

i-**Cizela**, A tributary of the Bashee.

u-**Cof-imvaba**, River and seat of magistracy in St. Mark's district.

i-**Coloru**, Bontebokflats. Phr. *itàfa le-Coloru linomlandu, kuba ligqiba abantu*, the Bontebokflats deserve to be fined, because they finish people (with cold or snow).

i-**Colosa**, A tributary of the Bashee.

um-**Cucu**, (a) The source of the Gonubie, formerly the residence of the chief Gasela. (b) A tributary of the Qor'a, Transkei.

i-**Culuncu**, A river in the Qumbu district.

i-**Culusi**, A river in the Tsitsa valley.

i-**Cumakala**, (a) A tributary of the Kubusi; *e-Cumakala*, Stutterheim. (b) A river near Lady Frere.

i-**Cumngce**, A tributary of the Umtata; *e-Cumngce*, Buntingville.

ulu-**Cwė**, A river in the Engcobo district.

u-**Cwėbe**, A great forest East of the Bashee.

i-**Cwecwe**, A tributary of the Umgwali (Tembuland).

i-**Cwencwe**, A tributary of the Buffalo.

i-**Cwengcwana**, A little rivulet near Emgwali Mission-station.

i-**Dabadaba**, Tributary of the Nahoon.

u-**Daka**, A rivulet falling into the Fish.

in-**Dakana**, A tributary of the Tsomo river, in the Nqamakwe district.

u-**Dakana**, A tributary of the Kubusi, near Stutterheim.

u-**Dala**, The head of the *ama-Dala* clan.

um-**Dala**, A tributary of the Kat river.

u-**Dalidipu**, The superior god of Makanda or Nxele (Links). According to Nxele, *Dalidipu* was the god of the coloured race, a distinct being from *Tixo* the god of the Europeans. *Dalidipu* was considered the superior being, *Tixo* being only an *inkosana*. *Dalidipu's* one wife had very long pendant breasts; she resided in the reservoir of heaven and bestowed rain at pleasure on the earth; when she turned away her face from men, no rain fell. Their son was *Tayi*.

Nxele taught that *Dalidipu* did not reckon fornication and adultery as sins and that he allowed polygamy; he further taught that the Kafirs had no sins whatever except witchcraft, but that the Europeans had many and great sins. Nxele taught that *Dalidipu* would punish *Tixo* and all his worshippers, and that he himself was *Dalidipu's* agent to destroy all Europeans as enemies of *Dalidipu*, and to resuscitate all coloured people who had died as well as all slaughtered and dead cattle.

kwa-**Daliwe**, (a) A well-known cave on the Thorn river. All bushmen paintings are known as *Daliwe*. (b) The Thorn river, a tributary of the Thomas, near the Windvogelberg.

imi-**Dange**, A tribe formerly ruled by *Mdange*, the younger brother of *Hleke* by the same mother, both being sons of *Tshiwo*, the great Xosa chief. The most renowned chiefs of the *imi-Dange* were *Bòtoman* and *Tola*.

um-**Dantsana**, A rivulet near East London.

e-**Dauwa**, A hill near Debe Nek.

i-**Debe**, A tributary on the left bank of the Keiskama; *e-Debe*, the flat lying under the shadow of Ntaba kandoda.

i-**Debeŕa**, A tributary of the Qor'a.

u- or kwa-zi-**Denge**, The right tributary of the Kubusi.

in-**Denxa**, The Pot river, a tributary of the Tsitsa, so called from the round holes in one or more of its fords.

i-**Didima**, A stream coming out of the mountain between the great Winterberg and the Katberg.

ama-**Dikani**, The Mfecane of *Ncapayi*, called after his father *u-Madikana*, who was killed by the Tembu chief *Ngub'encùka* and the British troops.

e-**Dikeni**, Lovedale Seminary; Alice.

isi-**Dikidiki**, The location of Somerset East.

um-**Dikido**, Fort Jackson, so called from a stream which runs into the R'wantsa.

in-**Diyane**, A tributary of the Kobonqaba.

um-**Diza**, The Green River, a tributary of the Keiskama.

i-**Dladla**, One of the *ama-Dladla* or first Fingos who came to Kafirland tattered and wearing fantastic things.

in-**Dlovukazi**, lit. female elephant. The title of the Swazi queen.

i-**Donqaba**, A river near Frankfort in King William's Town district.

u-**Dontsa**, Dacre's Hill between Stutterheim and Keiskama Hoek.

i-**Dube**, A rivulet falling into the Keiskama.

esi-**Dutyini**, St. Mark's.

isi-**Dwadwa**, A tributary of the Tsitsa.

in-**Dwana**, A tributary to the Indwe.

in-**Dwe**, A tributary of the White Kei.

u-**Dwesa**, A forest in Western Gcalekaland.

i-**Dywahele**, A rivulet falling into the Tocwa, or Blinkwater.

isi-**Fononondile**, A tributary of the Tsomo.

um-**Fula**, (a) A tributary of the Tsomo. (b) A river in Eastern Gcalekaland.

ulu-**Futà**, A tributary of the Tsomo.

u-**Gaga**, A tributary of the Tyumie.

um-**Gagasi**, A tributary of the Gcuwa.

u-**Gahe**, (said to be contrac. from *u-Gemashe* or *u-Giyamashe*), = *u-Hili* or *u-Tikoloshe*.

u-**Gambushe**, A rivulet flowing into the Pirie river.

isi-**Gangala**, A river of Western Gcalekaland.

e-**Gangqeni**, Philipston.

u-**Gasela**, A chief of the Ndlambe tribe.

kwa-**Gatyana**, Willowvale in Gcalekaland.

um-**Gazi**, A river south of the Umzimvubu.
u-**Gcaleka**, The grandfather of the paramount chief Hintsa, whose father was Kauta.
ama-**Gcaleka**, The tribe of Gcaleka.
kwa-**Gcaleka**, Gcalekaland.
i-**Gcebula**, A river in the Peddie district.
ama-**Gcina**, A Tembu tribe.
i-**Gcuwa**, A tributary of the Great Kei; *e-Gcuwa*, the town of Butterworth.
um-**Gcwe**, A tributary of the Gcuwa.
u-**Gele**, A mountain range on the boundary of Natal, near Kokstad.
i-**Gezana**, Fleet ditch, in King William's Town.
i-**Gobolokondwane**, Title given to the chief *Mditshwa*.
kwa-**Gompò**, *n.* 1. Cove Rock, the rock in the sea near East London, to which *N.xele* ordered the *ama-Ndlambe* to rouse them to war against the English. He told them that if they would hop on one foot on the shore and cry *Tayi! Tayi!* they would see the dead rise; see *u-Dalidipu*.
in-**Gonyama**, A tributary of the Tsomo River, so called from a lion that was shot there in 1858.
i-**Goqwana**, A tributary of the Xokonxa.
i-**Gosi**, A great forest in Bomvanaland.
i-**Goso**. A tributary of the Qumanco (Tembuland); the St. Alban's Mission.
in-**Gqaba**, A tributary of the Goso, in Tembuland.
u-**Gqadushe**, The Kafir name of the old missionary Kayser; *kwa-Gqadushe*, Mr Kayser's station, Knapp's Hope.
um-**Gqakwebe**, The Pirie river, a tributary of the Buffalo.
in-**Gqeqe**. A tributary of the R'abula.
i-**Gqili**, The Orange river or Gariep.
i-**Gqolonci**, A tributary of the Kubusi.
kwa-**Gqubushane**, A small stream in the Cwencwe valley.
e-**Gqugesi**, Blinkwater.
u-**Gqumahashe**, A tributary of the Tyumie.
i-**Gqunube**, The Gonubie river flowing into the sea between the Nahoon and the Kweler'a.
ama-**Gqunukwebe**, One of the Kafir tribes (Pato's).
e-**Gqurhuŕa**, A tributary of the Buffalo.
i-**Gubenxa**, A tributary of the Bashee.
isi-**Gubudu**, A tributary of the Tsomo.
elu-**Gudwini**, Booma Pass.
u-**Gula-ndoda**, A mountain between Umtata and Engcobo.
i-**Guluguqu**, A tributary of the Gonubie river.
i-**Gulukuqawe**, A small stream, coming out of the Gwali mountain.
i-**Gungululu**, A river in Western Pondoland.
um-**Gungundlovu**, The Zulu name for the chief's great place, wherever it may be; Makaula's great place in the Mount Frere district is so called; Pietermaritzburg, in Natal. (Taken from the trumpeting of elephants, used by the Zulus and Bacas at the chief's place).
i-**Gwaba**, A river near East London.
i-**Gwadana**, A river of Eastern Gcalekaland.
i-**Gwadu**, A river of Eastern Gcalekaland.
i-**Gwali**, The right tributary of the Tyumie river, on which the Tyumie Mission-station was situated.
um-**Gwali**, (a) A tributary of the Bashee; *em-Gwali*, Clarkbury. (b) A tributary of the Kubusi; *em-Gwali*, Tiyo Soga's Mission-station.
in-**Gwangwane**, A river on the boundary of Natal.
kwa-**Gwanugwanu**, A forest in the Cwencwe valley, King William's Town.
i-**Gwatyu**, A tributary of the Zwart Kei.
um-**Gwebi-nkumbè**, A son of Sigcau.
ama-**Gwelane**, The tribe of the chief Anta.
in-**Gwenkala**, A tributary of the Kweler'a.
in-**Gxakaxa**, A tributary of the Nqabar'a river. The Idutywa magistracy.
i-**Gxàŕa**, (a) A river near the coast to the East of the Kei mouth.
(b) A small river in the Idutywa Reserve.
in-**Gxokolo**, The first name of King William's Town. See the Dictionary.
in-**Gxonde**, Name of the mountain, in the Lady Frere district, to which the Tembus fled in time of war; also called *u-Zingxondo*.
em-**Gxotyeni**, A rivulet to the South of the Debe, on which Ndlambè had an outpost for cattle.
i-**Gxulu**, A tributary of the Keiskama.
i-**Gxwaba**, A tributary of the Fish.
i-**Gxweteŕa**, = *i-Xwadeŕa*.
e-**Hala**, The first dip or ravine to the East of King William's Town. Phr. *kud'e-Hala*, lit. it is far to the Hala, i.e. you will have to run far before you can escape me; *hamb'uye e-Hala*, go where you like, I will no longer have anything to do with you!
ama-**Hala**, Another name for the chief tribe of the *aba-Tembu*.

The *ama-Tshatshu*, *ama-Ndungwane*, and *ama-Gcina* are *aba-Tembu* but are not *ama-Hala*.

u-**Hange**, A tributary of the Ncôncôlor'a.

i-**Hebehebe**, A tributary of the Tsomo.

e-**Hewu**, The flat tract of country between Kamastone and St. Marks; Kamastone. At present the name is generally used to signify plateau, high tableland. (The word seems to signify a pleasant country.)

u-**Hewukile**, The Klaas Smit river, a tributary of the Kei.

u-**Hili**, According to Kafir superstition a mischievous being, living usually in the water, whereto he was banned for his love intrigues. He is represented as a dwarf, having a tail and sometimes thick set hair, who goes about playing tricks on people. *Hili's* other names are *Gahe* and *Tikoloshe*. Women are said to be fond of him, because he acts as a philtre for them, i.e. procures love for them. *Unohilikazi*, was used in reference to an old Kafir who had never married.

ama-**Hintsati**, Hottentots.

um-**Hlabati**, A tributary of the Tsitsa.

ubu-**Hlalu**, The residence of the chief of the *imi-Dushane*.

ama-**Hlambèli**, The Bechuana.

um-**Hlanga**, (a) Dordrecht, also Kafirised i-Dodolor'a. (b) Hertzog.

u-**Hleke**, The elder brother of *Mdange* and ancestral chief of the *ama-Hleke*.

i-**Hlobo**, A hill and river in the N. E. part of the District of Nqamakwe.

um-**Hlonyane**, (a) A river flowing into the sea between the Bashee and the Umtata. (b) A tributary of the Bolo.

isi-**Hoboti**, A small rivulet near Wartburg Mission-station.

i-**Hohita**, A tributary of the Kei, where the chief Sar'ili lived.

kwa-**Hoho**, The mountain above the Pirie Mission-station.

i-**Hota**, A tributary of the Tsomo.

e-**Huhudi**, Vryburg.

i-**Hukuwa**, A tributary of the Zwart Kei river (Kamastone); pronounced by some *i-Wukuwa*,

i-**Jadu**, A river near the Gqugesi.

in-**Jeke** and in-**Jekezi**, Tributaries of the Xilinxa.

um-**Jika**, A tributary of the Umtata.

u-**Jilo**, A tributary of the Kubusi.

ama-**Jingqi**, Name of the chief Maqoma's people, from his ox *Jingqi*.

i-**Jojo**, A tributary of the Buffalo river near the mountains, = *u-Nilentle*.

i-**Joko**, A name applied to the *ama-Mbàlu* tribe, because they remained neutral during the war between Ngqika and Ndlambe.

i-**Juju'a**, A river in Eastern Gcalekaland, falling into the sea between the Qor'a and Shixini rivers.

u-**Kàbakazi**, A tributary of the Qor'a in Western Gcalekaland.

i-**Kadi**, A man of the Bechuana tribe.

ezin-**Kahlambèni**, The Drakensbergen, North west of Natal, stretching as far west as Barkly East and the head of the Tsomo.

u-**Kàlo lwenyanga**, A mountain near Engcobo.

elu-**Kàlweni**, Debe Nek.

kwa-**Kama**, At the chief Kama's place, i.e. Annshaw, Middledrift.

i-**Kamanga**, A forest near Xukwane.

u-**Kambè**, A tributary of the Umtata.

i-**Kàndla** and in-**Kandla**, A peak in the Drakensberg.

in-**Kangala**, A tributary of the Tsomo in Tembuland.

um-**Kàngiso**, A tributary of the Buffalo; *em-Kàngiso*, Mount Coke.

ulu-**Kànji**, Hangklip, a mountain in the Queenstown district.

e-KAPA, Cape Town, fr. Du. Kaap.

um-**Kàpusi**, A river in the Glen Grey district.

i-**Katàla**, The Kat river settlement; Seymour.

ama-**Kesa**, One of the Fingo clans.

i-**Kiniha**, A tributary of the Umzimvubu.

isi-**Kòba**, (a) A tributary to the Umgwali river (Tembuland). (b) A branch of the Nconcolor'a river. (c) Hanover. (d) *Esikòbeni*, in the Wodehouse Forest.

i-**Kòbodi**, A tributary of the Kei.

in-**Kobongo**, A tributary of the Nahoon.

i-**Kòbonqaba**, (a) The Koonap, a tributary of the Great Fish; Adelaide. (b) A river in Western Gcalekaland.

u-**Komani**, The tributary of the Klaas Smit river on which Queenstown stands; *kwa-Komani*, Queenstown.

i-**Kowa**, The Slang river; the town and district of Elliot in Tembuland.

em-**Kubiso**, Burnshill Mission-station.

i-**Kùbusana**, The little Kùbusi river, tributary of the Kùbusi.

i-**Kùbusi**, A tributary of the Kei, in the Division of Stutterheim.

ulu-**Kùko**, see *kwa-Lukùko*.

u-**Kùndulu**, A range of mountains in the Glen Grey district, from which a small stream takes its name.

um-**Kůtůka**, A river and mountain near the Gwatyu.

izi-**Kwábaba**, A tributary of the Nahoon.

i-**Kweleŕa**, A river which runs into the sea between the Gonubie and the Kei.

i-**Kweleŕana**, A tributary of the Pirie river.

i-**Kwènxuŕa**, A river in the Komgha district.

um-**Kwinti**, A tributary of the Tsomo in the Transkei.

i-**Lambáso**, A river East of St. John's River mouth, near which the *Groswenor* was wrecked.

i-**Lanti**, A tributary of the Indwe.

kwa-**Lehana**, Fletcherville.

ubu-**Lembů**, A tributary of the Tshoxa.

i-**Lenye**, A forest near Keiskama Hoek.

i-**Ligwa**, The Vaal river, Barkly West.

ama-**Lindi** and ama-**Linde**, Cupshaped indentations in the ground found near King William's Town and elsewhere.

um-**Lola**, A ford in the Bashee.

aba-**Lolweni**, The Barolong, a native tribe of Bechuanaland and Thaba Nchu, O.F.S.

i-**Lotá**, A tributary of the Bashee, in the Idutywa District.

i-**Lotana**, A tributary of the Tsitsa.

kwa-**Lukůko**, Yellowwood's river, Fort Beaufort.

i-**Lunda**, A hill between the Transkei and Tembuland.

u-**Luvukuvu**, A hill on the East bank of the Tsomo river, so called from a Fingo who lived there in Hintsa's time.

u-**Lwandlane**, A tributary of the Mngqesha.

u-**Mabululu**. A ford in the Kei river.

u-**Macibi**, A left tributary of the Chalumna.

e-**Macůbeni**, The head of the Imvane river.

u-**Madama**, A petty Kafir chief, see *ama-Mbámbô*.

kwa-**Magutywa**, A location near Tsolo mountain.

kwa-**Makábālekile**, A steep ascent from the Debe in the direction of Burnshill.

u-**Makánda**, Surname of the Kafir prophet Nxele.

u-**Makwábaba**, A tributary of the Umgwali (Western Tembuland).

kwa-**Malangazana**, The flat between St. Mark's and Bolotwa.

i-**Mandi**, The Little Fish river, a tributary of the Great Fish.

u-**Manyube**, A forest in the Kentani District.

u-**Manzi-mdaka**, A tributary of the Tsomo, in the Xalanga District.

u-**Mapásane**, A river in the Willowvale District.

kwa-**Maqukanya**, A drift on the Pirie river.

u-**Matishe**, A rivulet flowing into the Nkosiane.

kwa-**Matóle**, A tributary of the Keiskama and the mountain range near it.

ama-**Maya**, A Tembu tribe, reigned over by Mnyibeshe, which was driven out in Ndaba's time and took refuge with Palo.

izi-**Mbába**, A tributary of the Chalumna.

ama-**Mbálu**, The tribe of the Kafir chief *Umbálu*.

ama-**Mbámbô**. The tribe of the chief *u-Madama*, who formerly lived at Pato's kraal near Beresford.

aba-**Mbô**, The Natives of the districts eastward of the Umtata. The Fingos, as coming from those parts, are commonly called by this name. They are sometimes called *abasentla kwendlela*.

e-Mbô, in the North-east; Fingoland.

u-**Memela**, A section of the Bele Fingos who were originally Basutos, and went to Zululand before Tshaka's time.

i-**Mendu**, A river of Eastern Gcalekaland.

i-**Mevana**, A river of Eastern Gcalekaland.

ama-**Mfene**, A clan widely scattered amongst the various native tribes.

ama-**Mfengu**, The Fingos, = *aba-Mbô*; see *i-Mfengu* in Dictionary.

u-**Mnandi**, A tributary of the Keiskama.

e-**Mngcamngeni**, A location under Ntabakandoda.

e-**Mngqesha**, A tributary of the Pirie.

e-**Mnyameni**, (a) Alexandria. (b) A valley lying under the Hogsback.

e-MONTI, East London, fr. Du. mond.

e-**Mpofu**, Seymour.

ama-**Mpondo**, The Pondo tribe.

ama-**Mpondomse**, The Pondomisi tribe.

i-**Munyu**, A tributary of the Bashee in the Idutywa District.

u-**Napákade**, Charles Brownlee.

e-**Ncambedlana**, A tributary of the Ncambele.

e-**Ncambele**, A tributary of the Umtata.

u-**Ncáyecibi**, The Fingo at whose kraal the beer-drink was held where the Gcalekas and the Fingos quarrelled. This quarrel led to the Gcaleka outbreak of 1877.

u-**Ncaza**, Readsdale.

um-**Nceba**, A tributary of the Umzimvubu.

i-**Ncehana**, A tributary of the Bashee.

i-**Ncemema**, A tributary of the Kei.

i-**Ncememe**, The Mema, a left tributary of the Keiskama.

i-**Ncemeŕa,** The Yellowwood river, a left tributary of the Buffalo (King William's Town division).

e-Ncemeŕa, Peelton Mission-station.

i-**Nceŕa,** A tributary of the Tyumie.

i-**Nciba,** The Great Kei; the name includes also the Zwart Kei.

e-**Ncise,** Ross Mission-station.

i-**Ncisininde,** A tributary of the Tsomo in the Transkei.

i-**Ncòbo,** (a) A tributary of the Umgwali river, Tembuland; loc. *e-Ncòbo.*

(b) A tributary of the Imvani.

(c) A tributary the Kubusi river.

u-**Ncokocà,** A small peak on a spur of the Amatola range, behind the township of Stutterheim.

e-**Ncolosi,** St. Cuthbert's Mission-station.

i-**Ncòncòloŕa,** A tributary of the Tsomo.

i-**Ncòŕa,** A tributary of the Qumancu (Tembuland).

izi-**Ncùka,** (a) A tributary of the Keiskama.

(b) A tributary of the Kei.

(c) A tributary of the Tyinir'a.

(d) A tributary of the Nahoon.

i-**Ncùlu,** (a) A tributary of the Gonubie.

(b) A tributary of the Tsomo.

i-**Ncwàma,** Baviaans river.

i-**Ncwàzi,** (a) A tributary of the Nqamakwe.

(b) A tributary of the Keiskama.

i-**Ncwènxa,** The Kat river.

u-**Ndabakazi,** Left tributary of the Toleni river in the Transkei.

i-**Ndakana,** (a) A tributary of the Tsomo in the Transkei.

(b) A tributary of the Kei.

ama-**Ndebele** or ama-**Tebele,** The Matabele, Mzilikazi's or Lobengula's people; said to mean naked people.

u-**Ndindwa,** A tributary of the Xalar'a.

u-**Ndlambe,** A Kafir chief, whose tribe is the *ama-Ndlambe.*

kwa-**Ndlovukazi,** Lesseyton.

u-**Ndlu-nkulu,** A mountain in Eastern Tembuland.

u-**Ndlu-zitshile,** Van Staden's river, so called from the great fire in 1869.

um-**Nduku,** plur. *abe-Nduku.* One of the Basuto tribe.

um-**Nga,** A right tributary of the Inxu.

um-**Ngcangatelo,** The name of *Umlau's* ox.

i-**Ngcingane,** A tributary of the Kobonqaba in Kentani District.

i-**Ngcingwane.** A tributary of the Nqabar'a river, in Idutywa District.

kwa-**Ngcongolo,** Readsdale.

ama-**Ngcweleshe,** The chief Kona's people.

um-**Ngomanzi,** A tributary of the Gcuwa.

e-**Ngqeleni,** Coldstream.

u-**Ngqika,** The name of Sandile's father Gaika.

ama-**Ngqika,** The tribe called by the English Gaikas. Phr. *namhlanje ningama-Ngqika,* you are Gaika-Kafirs to-day (said to a company of men hiding in the lee of the cattle-kraal on a windy day).

i-**Ngqoko,** *n.* 3. Right tributary of the Buffalo.

u-**Ngqoza,** The crest of the mountain in front of Pirie mission-station.

i-**Ngqubusi,** Umtata.

i-**Ngqukaqana,** Draaibosch.

e-**Ngqushwa,** Peddie, the town and the Division.

ama-**Nguni,** (a) The Embo clan *ama-Keswa,* cf. A-Ngoni. (b) Tribes that live in the West, the name given to the *ama-Xòsa* by the Pondos and Pondomise.

ama-**Ngwana,** A clan to be found among the Tembus, Fingos and Basutos.

u-**Ngwanya,** A Pondomise chief: *isiziba sika-Ngwanya,* a deep pool in the Tina river in which this chief was buried many years ago. His body was fastened to stakes driven in beneath the surface. Pieces of meat are still occasionally thrown in, the Pondomise saying, Ngwanya is hungry.

i-**Ngxakaxa,** A tributary of the Nqabar'a in the Idutywa District; hence the town of Idutywa.

u-**Nkebenkebe,** A great, renowned hero of old (a fabulous person).

u-**Nkonkobe,** The great Winterberg.

kwa-**Nkosiane,** A tributary of the Mngqesha, Pirie.

u-**Nogqazo,** Said to have been a daughter of Palo. To the present day among the Gcalekas a certain kraal with cattle in it bears the name of Nogqazo. This kraal was a sanctuary for any person condemned to death, if only he could reach it. Sometimes also the sentence went forth, Nogqazo says, "So-and-so is bewitchiug the people, let him be put to death". From this there was no escape.

u-**Nojaholo,** The son of Hali, one of Gaika's chief councillors. He was of the Cir'a clan, chief Oba's councillor and the greatest Kafir humourist.

u-**Nomaheya,** A tributary to the Xilinxa in the Nqamakwe District.

u-**Nomsa**, The mother of Sarili.

u-**Noncâ**, The daughter of *Qela Nginza*, petty chief of the *imi-Dange*.

u-**Nongqause**, The girl who pretended to be in communication with the spirits of dead Kafir-chiefs, and who caused the cattle-killing mania in 1856.

u-**Nonkosi**, The girl who, along with *Nongqause*, deluded the Kafirs in 1856.

i-**Ńono**, The Western side of the Kei.

u-**Nontongwane**, The Katberg, espec. the Waterkloof there.

u-**Noqiři**, A perennial spring in the centre of Pirie Mission-station.

kwa-**Nozidwaba**, Bushmanshoogte, near Sterkstroom.

um-**Nqaba**, A tributary of the Keiskama.

i-**Nqabane**, A tributary of the Bashee, in the Idutywa District.

i-**Nqabařa**, A river in the Willowvale District, flowing into the sea about 12 miles West of the Bashee mouth.

e-Nqabařa, Duff Mission-station.

i-**Nqabařana**, A river in the Willowvale District, near the Nqabar'a.

i-**Nqabaza**, A tributary of the Keiskama.

i-**Nqadu**, (a) A tributary of the Umtata. (b) A river in the Willowvale District; the Malan Mission.

i-**Nqâmakwe**, A river at the sources of the Gcuwa; the division and village of Nqamakwe.

i-**Nqantosi**, A tributary of the Kubusi.

isi-**Nqénqé**, Fort Beaufort.

i-**Nqolo**, A tributary of the Great Fish.

i-**Nqolosa**, A tributary of the Kei, and a mountain at its source.

i-**Nqolowa**, A tributary of the Keiskama.

ama-**Nqòsini**, (a) Hottentots. (b) A Kafir clan.

ama-**Nqòsoño**, Hottentots.

e-**Nquba**, Old Bunting.

i-**Nqûla**, A tributary of the Kei.

i-**Nqûmeya**, A river close to the Keiskama.

i-**Nququ**, A tributary of the Tsomo.

i-**Nquqûka-Mjembu**, The young ox which Gasela captured from the Basuto, and which would not race and was therefore killed.

i-**Nqushunqeya**, The Moravian Mission-station of Enon, near Uitenhage.

i-**Nqutuřa**. A tributary of the Tor'a, in the Engcobo District.

um-**Nqwazi**, Tafelberg, a mountain between the Zwart Kei and Tarkastad, at the western edge of the Queenstown Division.

i-**Nqweba**, The Sunday river.

i-**Nqwebeba**, Horton, near Peddie.

u-**Ntab'enkulu**, lit. the great mountain. A mountain in Pondoland.

u-**Ntab'uduli**, A mountain between Mount Fletcher and Qumbu, so called from the wild bamboos *(u-Duli)* growing on it.

ama-**Ntakwenda**, A Gaika clan.

ama-**Ntinde**, The tribe of Jan Tshatshu.

u-**Ntlaka**, A tributary of the Cacadu.

i-**Ntlambé**, A tributary of the Gcuwa, in the Butterworth District.

u-**Ntlantle**, A tributary of the Buffalo.

u-**Ntsengatûmbû**, A tributary of the Gonubie.

u-**Ntseshe**, A tributary of the Xilinxa.

u-**Ntsikana**, The first Kafir convert and prophet, who lived at the beginning of the nineteenth century.

i-**Ntsimbâkazi**, A river in the Willowvale District.

i-**Ntsitò**, A tributary of the Kei, in the Tsomo District.

ama-**Ntsusa**, The clan of the chief Nukwa.

u-**Ntu**, The legendary first chief, or common ancestor of the Bantu peoples.

u-**Ntunjenkala**, The Gatberg, near Maclear.

um-**Ntu-ntloni**, Euphemistic name for *i-Qoyi*, a mountain at the source of the Umgwali (Tembuland); a famous resort of hunters in olden times; if the name of *Qoyi* was uttered, rain fell immediately, hence those who hunted there called it *umntu-ntloni*, cf. *in-Tloni*.

u-**Nwele**, (1) The Klipplaats, a tributary of the Zwart Kei river.

(2) The Shiloh Mission-station.

izi-**Nxaku** or izi-**Nxago**, A tributary of the Tsitsa.

i-**Nxařuni**, The Nahoon river.

i-**Nxâxa**, A tributary on the right side of the Fish.

um-**Nxe**, A tributary of the Tsomo, in the Xalanga District.

u-**Nxele**, The false prophet, who instigated the Kafirs in 1818 to make war against the English. He died a captive on Robben Island, 25 December, 1819. His other name was *Makanda*.

Phr. *kukuza kuka-Nxele*, it is the coming of Nxele (who never returned from banishment), i.e. deferred hope.

i-**Nxinxòlo**, A river near Mooiplaats in the Komgha District.

i-**Nxozana**, A tributary of the Zwart Kei.

i-**Nxu**, The Wildebeest river, a tributary of the Tsitsa, in the Tsolo District.

i-**Nxuba**, The Great Fish river.

i-**Nxukwebe**, The river on which Healdtown Mission-station is situated.

i-**Nxůtyana**, A river flowing into the sea in the Willowvale District.

i-**Nyalasa**, A tributary of the Tsomo, in the Xalanga District.

um-**Nyaluza**, The betrayer of the chief Gaika.

i-**Nyanga**, The moon-shaped neck in the mountain-ridge south of Engcobo; All Saint's Mission-station.

i-**Nyaŕa**, (a) The Kaga river, a tributary of of the Great Fish; *e-Nyaŕa*, Bedford.
(b) A tributary of the Kei.

e-**Nyati**, Schietfontein, Carnarvon, Murraysburg.

i-**Nyatyóŕa**, A left tributary of the Chalumna.

u-**Nyéngana**, Lit. one who has appeared as if by accident. Van der Kemp, the first Kafir Missionary, 1799. He died 1811.

i-**Nyidlana**, A tributary of the Tsomo, in the Nqamakwe District.

i-**Nyikima**, The great earthquake of 1851.

um-**Nyolo**, A mountain between Umtata and Engcobo.

i-**Nyulula**, A tributary of the Tsomo, in the Nqamakwe district.

i-**Nywaŕa**, A tributary of the Idutywa.

um-**Nzimvubu**, The St. John's river=*um-Zimvubu*.

um-**Nzwi welanga**, Rarabe's renowned ox, hence, *bantu basemnzwini*, is an honourable term, by which Gaikas and Ndlambes are addressed.

em-**Pafana**, The Mooi river.

u-**Pálo**, The father of Gcaleka and Rar'abe. His grave is on the right bank of the Kubusi near its junction with the Kei.

u-**Pápási**, A tributary of the Indwe.

esi-**Paqeni**, Flag-staff.

Pésheya kwe-Nciba, The Transkei.

em-**Petů**, A hill in the Division of Komgha; Fort Warwick.

e-**Péuleni**, (a) A tributary of the Intlaka. (b) A rivulet falling into the Qibir'a river; Perksdale.

um-**Pintsho**, The left tributary of the Chalumna in the East London district.

um-**Pondo**, A Pondo: one of the *ama-Mpondo*.

um-**Pondomse** or um-**Pondumse**, One of the *ama-Mpondomse*.

im-**Pongo**, Maclean Town.

e-**Půlu**, Locality unknown, but figuring in an old Kafir Phr. *kuse Půlu apá*, which was used by a person arriving at a kraal when feasting was on; there is a great spread here.

izi-**Půnzana**, A right tributary of the Chalumna.

i-**Qaco**, A left tributary of the Gqolonci.

i-**Qágqiwa**, A river near Bethelsdorp.

i-**Qaka**, A mountain between Umtata and Engcobo.

elu-**Qala**, Bamboospruit.

u-**Qamata**, =*u-Tixo*. Phr. *Sekukokuka-Qamata*, God knows!

e-**Qanda**, (a) A conical hill near Tsolo. (b) Two small round-topped hills, between Debe Nek and Middledrift.

em-**Qanduli**, The mountain in Tembuland from which the Magistracy there takes its name.

i-**Qánqaŕu**, The Mooi river, a tributary of the Tsitsa; *e-Qánqaŕu*, Maclear.

i-**Qanqů**, A tributary of the Tina.

i-**Qauka**, (a) A river near Bathurst. (b) A tributary of the Keiskama.

e-**Qaukeni**, Several places in the Eastern Province and in East Griqualand are so called.

em-**Qekezweni**, Tembuland.

i-**Qenggeleka**, A tributary of the Tor'a in Tembuland.

i-**Qeqe**, A tributary of the Kei in the Butterworth district.

i-**Qibiŕa**, A left tributary of the Keiskama.

i-**Qina**, A tributary of the Kei in the Kentani district.

esi-**Qitini**, Robben Island.

i-**Qitsi**, A tributary of the Qumanco in Tembuland.

i-**Qiwa**, A river near Uitenhage.

e-**Qobonqaba**, Columba Mission-station.

kwa-**Qoboqobo**, Keiskama Hoek.

i-**Qohi**, =*i-Qoyi*.

em-**Qokolweni**, (a) A tributary of the Tsitsa. (b) A tributary of the Umtata. (c) Wesleyville Mission-station.

i-**Qoloŕa**, (a) A river in the Kentani District, Transkei, flowing into the sea. (b) A left tributary of the Gonubie.

i-**Qonce**, (a) The Buffalo river; *e-Qonce*, King William's Town. (b) Balfour.

um-**Qonci**, A tributary of the Tor'a in Tembuland.

u-**Qongwe**. A tributary of the Lwandlana.

i-**Qoqodala**, A tributary of the White-Kei in Tembuland.

i-**Qoŕa,** (a) Bushmans river; *c-Qoŕa,* Alicedale. (b) A river between the Kentani and Willowvale Districts.

i-**Qoyi,** (a) The Kowie river, a tributary of the Koonap.
(b) A tributary of the Umgwali river (Tembuland); see *um-Ntu-ntloni.*

i-**Qúgqwala,** A tributary of the Chalumna.

i-**Qúgqwaŕu,** A tributary of the White Kei.

i-**Qúmanco,** Tributary of the Umgwali in Tembuland.

u-**Qumbú,** A village and division of East Griqualand.

i-**Qumŕa,** A right tributary of the Kei; *e-Qumŕa,* the town and division of Komgha, which took its name from the red clay mines in that neighbourhood.

e-**Qunube,** Blaney Junction, Cape Province.

i-**Qutúba,** A tributary of the Xuka.

i-**Qwaninga,** A tributary of the Qor'a in the Willowvale district.

i-**Qwanti,** Tributary of the Kei in the division of Stutterheim.

ama-**Qwati,** A Tembu clan, said to be originally Xesibe.

e-**Qwebebeni,** Horton.

i-**Qwebeqwebe,** A tributary of the Qitsi in Tembuland.
e-Qwebeqwebe, Main Mission-station.

ama-**Qwelana,** The Nama or Namaqua tribe.

ama-**Ŗabe,** A general term for Congregationalists and Presbyterians.

i-**Ŗabúla,** A tributary of the Keiskama.

u-**Ŗalaŕa,** A rivulet flowing into the Mzintshane.

i-**Ŗamŕa,** A tributary of the Bashee in the Willowvale District.

ema-**Ŗanugeni,** Shietfontein in Carnarvon Division, where Kafirs settled to avoid war with Ndlambe; Murraysburg, Victoria West and Carnarvon collectively.

u-**Ŗaŕabe,** The son of Palo, the father of Ndlambe and grandfather of Ngqika.

ama-**Ŗaŕabe,** a name given to the Xôsa tribes, excluding the *ama-Gcaleka.*

e-R'AUTINI, The Goldfields.

i-**Ŗiliŕa,** A tributary of the Izeli.

e-**Ŗini,** Grahamstown.

i-**Ŗode,** 1. The plateau between St. Mark's and Kamastone, the same as *i-Hewu.*
2. The name of small streams flowing into (a) the Buffalo, (b) the Gqolonci, (c) the White Kei, (d) the St. John's.

i-**Ŗoza,** A tributary of the Tsitsa.

um-**Ŗugwane,** (a) The Caledon river. (b) A tributary of the Umtata.

i-**Ŗuŕu,** A tributary of the Great Fish near Trompeter's drift.

i-**Ŗwantsa,** A tributary of the Nahoon.

i-**Ŗwantsana,** A river near Fort Beaufort (Blinkwater). (b) Tributary of the Indwe.

e-**Ŗwaqele,** A tributary of the Cwencwe.

e-**Ŗwaŕwa,** Macfarlan Mission-station.

u-**Ŗwexu,** Satan.

ama-**Ŗwexu,** At the time of the 1851 Kafir war the English soldiers were called *ama-ŕwexu ako Nibe.*

i-**Ŗweya,** A tributary of the Izeli.

u-**Saŕili,** The paramount chief of the Kafirs.
When a child, he was called *u-Sotâna.*

um-**Sebenzi,** The Balfour river, a tributary of the Kat.

u-SEPLAN, A tributary of the Indwe, so called from Sybrandt, one of the Dutch farmers who were living in this part of the country, and who left in 1828; cf. *ulu-Bisi* and *u-Tsakana.*

i-**Sheshegu,** A tributary of the Kat.

i-**Shixini,** A river of Eastern Gcalekaland.

i-**Shushu,** A tributary of the Keiskama.

kwa-**Shushu,** A spot in the centre of Pirie where affairs of the village are discussed.

u-**Sigcau,** The chief of the Gcaleka.

u-**Sihota,** Morner's Kop, a precipitous hill overhanging the Great Kei.

e-SIKAPU, Tarkastad. fr. Du. Schaapkraal.

ulu-**Sikisiki,** A river and district of Eastern Pondoland.

ent-**Sikizini,** A tributary of the Green River in the King William's Town district.

ama-SILAMSE, The Malays; fr. Islam.

u-**Simakamaka,** Mount Ayliff.

um-**Sini,** A tributary of the Kei.

em-**Sintsileni,** Franzburg.

ulu-**Sizi,** A river in the Kentani district.

ama-**Sukwini,** A clan of Hottentots.

e-**Sulenkama,** Buchanan Mission-station, near which is Mr. Hope's grave.

um-**Sutú,** pl. *abe-Sutú,* A person of the Basuto tribe living North of the Orange river; *elu-Sutú,* Besutoland.

um-**Tá,** Oxkraal.

in-**Taba ka-Centane,** Kentani hill in Gcalekaland.

in-**Taba ka-Hoho,** A mountain at the head of the Keiskama river in which the Gwiligwili has its source. (It is said that Rar'abe purchased this mountain from the original possessor Hoho, a Bushman chief).

in-**Taba ka-Molokazi,** The Skeleton; a rocky mountain near the source of the Tyumie.

in-**Taba ka-Ndoda**, The Man's mountain, a conspicuous hill overlooking the Debe Flat.
in-**Taba ka-Nqwaŕu**, A mountain in Western Tembuland.
in-**Taba ka-Nyaba**, A mountain North of the Sihota mountain on the Great Kei.
in-**Taba ka-Sihota**, Morner's Kop, a mountain near the Great Kei Bridge.
in-**Taba yakwa-Tuku**, Pato's Kop in the Division of Peddie.
in-**Taba yomoya**, Lit. the mountain of the wind; the Winterberg.
in-**Taba yonoŕonxoba**, The Gwali mountain.
in-**Tab' egqiŕa** and in-**Taba yegqiŕakazi**, lit. the witch doctor's mountain. Gaika's Kop; a high mountain North of the Molokazi mountain.
in-**Tab' entsizwa**, The Young Men's mountain, between Mount Frere and Kokstad, in the Xesibe country.
in-**Tab'ontsheko**, A mountain in the Glen Grey District, so named from the white deposits of vultures, visible on the rocks; = *u-Zingxondo*.
i-**Tabasi**, A tributary of the Umtata.
i-**Tàmaŕa**, A tributary of the Keiskama.
i-**Tànqa**, A tributary of the Gonubie.
ezi-**Tapile**, Bensonvale.
um-**Tàtà**, (a) A river between the Bashee and Umzimvubu, rising near the Baziya mountain. (b) Name of the chief town and division of Tembuland.
i-**Tatamsha**, The mouth of the Kowie.
um-**Tàti**, (a) The river falling into the sea between the Nxuba and Gwalana rivers, on which the Newtondale Mission-station is built: *em-Tàti*, Newtondale.
(b) A tributary of the Keiskama.
ama-**Tato** = *ama-Hala*.
u-**Tayi**, The son of *Dalidipu*.
i-**Tèko**, A tributary of the Kobonqaba river in the Kentani District.
um-**Tèmbù**, A Tembu or Tambookie.
u-**Tikoloshe**, = *u-Hili*.
i-**Tina**, A large tributary of the Umzimvubu.
i-**Tinaŕa**, The Zwartkops river; the town and Division of Uitenhage.
en-**Tlabeni**, Mount White.
i-**Tòcwa**, The Blinkwater, a tributary of the Kat.
i-**Tòle**, A tributary of the Kei; *e-Tòleni*, Cunningham Mission-station. (b) A tributary of the Tsomo. (c) *Kwamatòle*, A tributary of the Keiskama and the mountain range near it.
um-**Tòmbò**, A large plain near Fort Peddie, where Colonel Somerset killed a number of Kafirs in the War of the Axe.
kwelen-**Tonga**, Breakfastvlei.
i-**Tòngwane**, A tributary of the Gcuwa. (The Gcalekas do not drink of its water, because a former chief, Palo, died in its valley).
em-**Tònjeni**, Kei Road; the Springs.
um-**Tòntsi**, Waterkloof, in the Fort Beaufort Division.
i-**Tòŕa**, A tributary of the Umgwali river in Tembuland.
ama-**Toto**, A name given to, but disliked by, *ama-Hala*.
u-TSAKANA, A tributary of the Indwe, from Isaac, one of the party of Dutch farmers living thereabout, and who left in 1828; see *ulu-Bisi* and *u-Seplan*.
u-**Tsengatùmbù**, A left tributary of the Gonubie.
in-**Tshatshongo**, A tributary of the Nqabar'a river in Eastern Gcalekaland; Fort Malan.
u-**Tshokoju**, Europeans.
i-**Tshoxa**, (a) A tributary of the Buffalo river; Petersberg Mission-station.
(b) A rivulet at Keiskama Hoek.
i-**Tshungwana**, Osborn.
in-**Tsimbàkazi**, A tributary of the Nqabar'a river in Eastern Gcalekaland.
in-**Tsitò**, A tributary of the Great Kei in the Division of Tsomo.
i-**Tsitsa**, A tributary of the Umzimvubu.
i-**Tsojana**, A tributary of the Tsomo.
u-**Tsolo**, A mountain near the junction of the Tsitsa and Inxu rivers in East Griqualand; the Division in which the mountain is situated.
i-**Tsomo**, A large tributary to the Great Kei, flowing through Tembuland and Fingoland.
e-**Tsuŕini**, Oudtshoorn.
u-**Tùkela**, The Tugela, the largest river in Natal, rising in the Drakensberg.
ulu-**Tùli**, (a) A tributary of the Tsomo.
(b) A tributary of the Zwart Kei.
i-**Tùnxe**, The Thomas river, a tributary of the Kei river.
elu-**Tùtù**, Sterkstroom.
u-**Tùtula**, The beautiful woman taken by Gaika from Ndlambe; this act gave rise to the war of 1795 which ended in the expulsion of Ndlambe.
i-**Tùtùŕa**, A tributary of the Gcuwa in the Kentani district.

um-**Twáku**, (a) A right tributary of the Keiskama; *e-Mtwáku*, St. Matthew's Mission-station. (b) A tributary of the Nqamakwe.

i-**Twécu**, (a) A left tributary of the Keiskama. (b) A tributary of the Chalumna.

e-**Tyeni**, Lit. at the stone. A common place-name in Kafirland.

um-**Tyólo**, A right tributary of the Chalumna.

i-**Tyolohi**, A tributary of the Umgwali.

i-**Tyolomnqa**, The Chalumna river, between the Keiskama and the Buffalo.

i-**Tyukala**, A rivulet flowing into the Buffalo.

i-**Tyumbú**, The Kraai river, a tributary of the Orange.

i-**Tyúme**, The Tyumie, a tributary of the Keiskama.

i-**Tyúsha**, A tributary of the Buffalo, near the mountain.

em-**Tyuweni**, A small stream in Cwencwe valley.

i-**Tywaka**, A tributary of the Nqabar'a.

i-**Tywina**, A tributary of the Umgwali river (Tembuland).

im-**Vani**, Tributary of the Zwart Kei.

u-**Vulwa**, A ford of the Umtata river.

ili-**Wa lika Kese**, A precipice near the source of the Buffalo.

i-**Waqu**, Tributary of the Zwart Kei. Cooshen Mission-station.

e-**Wilo**, Morley Station.

i-**Wukuwa**, A tributary of the Zwart Kei river, Kamastone; pronounced *i-Hukuwa* by the Tembus.

kwa-**Xaxazele**, A right tributary of the Toise river.

um-**Xélo**, (a) A small tributary of the Zwart Kei (Tylden). (b) Plaatjes river between Alice and Fort Beaufort; *em-Xélo*, Ely.

i-**Xesi**, The Keiskama river, i.e. the fourth river by the reckoning of the Kafirs and Hottentots, who agreed in former days, that the fourth river from the Kei should be their mutual boundary; *e-Xesi*, Middledrift.

i-**Xilinxa**, The main upper stream of the Gcuwa.

i-**Xókonxa**, A tributary of the Tsitsa on which Tsolo Residency is. *e-Xókonxa*, Tsolo village.

i-**Xolobe**, Tributary of the Kei, in the Tsomo district.

i-**Xóloŕa**, Mount Thomas near Keiskama Hoek at the back of Stutterheim immediately behind the Nqantosi Mission; also the name of the river running at the foot of this mountian into the Kubusi river.

u-**Xóloxólo**, Mount Currie (Kokstad).

i-**Xongo**, A tributary of the Umgwali river (Tembuland).

i-**Xonxe**, The White Kei river; Glen Grey.

i-**Xóŕa**, A river in Bomvanaland, on which the Elliot Magistracy stands; Elliotdale.

um-**Xósa**, pl. *ama-Xósa*. A Kafir.

i-**Xoxo**, A left tributary of the Gonubie.

i-**Xuka**, The largest tributary of the Bashee.

e-**Xukwane**, A location near Debe Nek. Phr. *kuxéliwe e-Xukwane apó kumaqasho makúlu*, lit. they have slaughtered at Xukwane where much meat is obtainable. This proverb is used of such as ask too much from others, as if to say, It was only at Xukwane where such expectations were realized.

um-**Xumbú**, A tributary of the Keiskama.

u-**Xuŕana**, A tributary of the Tsitsa.

i-**Xúxúwa**, A tributary of the Kat near Fort Beaufort; the Kluklu.

i-**Xwadeŕa**, A left tributary of the Kat river near the main road leading to Blockdrift; = *i-Gxweteŕa*.

elu-**Xweseni**, (a) Blyth Hill, near Nqamakwe; the old road running along its ridge to Clarkbury; the village of Nqamakwe. (b) A forest on the Frankfort hill.

u-**Zaka**, A mountain near the Kubusi.

i-**Zalu**, Palmerton.

ulu-**Zana**, A tributary of the Isidenge.

i-**Zibuko lenyati**, A ford on the Kei river.

um-**Zimkúlu**, A great river which has its source in the Drakensberg and forms the Western boundary of Natal.

um-**Zimvubu**, St. John's river; Mount Frere.

u-**Zingxondo**, A mountain in Tembuland near Lady Frere, used formerly by the Tembus in time of war as a place of refuge; also called *i-Ntabontsheko*, from vultures making their nests there; see *in-Gxonde*.

um-**Zintshane**, A tributary of the Mngqesha.

um-**Zitsikama**, Du. Keurboom; The Moravian mission station Clarkson.

ama-**Zizi**, A tribe of *aba-Mbo*.

um-**Zulu**, plur. *ama-Zulu*. A Zulu.

APPENDIX II.

HLONIPA-WORDS.

The hlonipa-custom is explained in the Dictionary; see *uku-Hlonipà*. Hlonipa-words are the words used by the women as substitutes for those normal Kafir-words from the use of which they may happen to be debarred through their containing syllables coinciding with syllables in the names of their husband's or their chief's relations. All the men and all the women on the husband's side must be respected in this way by the wife.

In the first edition of this dictionary, the hlonipa-words were distributed throughout the body of the work. In this edition such words are gathered together, and are grouped under the words for which they are made to serve as substitutes. It must be distinctly understood, however, that a vastly greater collection of hlonipa-words is waiting to be gathered in.

In searching into the sources from which hlonipa-words are derived, one finds that great use is made of synonyms, and that, owing to the richness of the Kafir language in synonyms, the women can often find a ready way of escape from forbidden syllables without resorting to strange words; e.g. a woman who cannot use *ukw-Apùka* has a choice of any one of the following words: *Qèkeka, Qoboka, Qoboza, Skwaqeka, Tyòboka, Tyumka, Vitèka,* all of which have been given me by the girls as hlonipa-substitutes for *ukw-Apùka*. At other times they adopt the simple device of negativing a word with the opposite meaning to that which they wish to express, e.g. instead of *ukwahluka* a woman may use *ukungadibani, ukungafani* or *ukungatyapi*. It has not been deemed necessary to insert such words in this Appendix.

Analogous to the device of seeking synonyms from their own language is the device of borrowing words from Native or European languages with which they have come into touch. Thus we find a favourite hlonipa-substitute for *ubisi* to be *intusi,* which is the Pondomise word for milk; for *uku-Càza* (to comb) we find *uku-Kama*, which is the Du. kammen; and for *i-Tyuwa* (salt) we find a favourite substitute to be *i-Sauti*, which is the Du. zout.

We find in Kafir in addition to the hlonipa language of the women a similar language employed by the young men during the period of the circumcision-rites and known as *isi-Kwètà*. Women borrow from the *isi-Kwètà* as they borrow from every other source available to them, but the few distinctively *isi-Kwètà* words given below are marked with a K.

The women have also undoubtedly retained words which are a relic of the past and which except in their hlonipa use are unknown. When all available sources fail, however, the women fall back on word-coining, altering the forbidden word sufficiently to keep themselves out of trouble and yet admit of its being recognised by others.

N.B.—In the case of verbs, when no prefix is attached to the Hlonipa-word, *uku* is understood.

A		B	
KAFIR.	HLONIPA.	KAFIR.	HLONIPA.
ukw-**Ahluka**,	*ukutì-Gu, Sabalaka.*	uku-**Biza**,	*Kalunga, Kalonga, Nkantuza, Tyendya, Tyindya, Tyinyà.*
ukw-**Akà**,	*Manganya.*	i-**Bòkwe**,	*im-Bùzi, in-Kwitane, i-Nqèke (K.), i-Pepepe, im-Punzi, in-Tsokwe.*
ukw-**Ambàtà**,	*Tshèka.*		
is-**Andla**,	*is-Amkelo.*		
am-**Anzi**,	*ama-Camor ama-Camu(K.), ama-Cambù, ama-Nteku, ama-Nunga, in-Tyata, im-Voti, im-Voto, ama-Wula, ama-Yila.*		
andiy-**Azi**, *(ukw-Azi)*	*andiyapi, andiyayi.*	ama-**Bombò**,	*ama-Tuku, ama-Tukutuku.*
uku-**Ba**, (steal)	*Ntshontsha.*	uku-**Bona**,	*Loza.*
isi-**Bàca**,	*i-Kepu* (Eng. cape), *um-Tshèke.*	u-**Bondo**,	*u-Cebengu.*
uku-**Bala**, (count)	*Nqantsa, Nqasha, Nqatsa, Ṙuqa, Sima.*	uku-**Bopà**,	*Nkamangela, Qininga, Qiningela, Qiningila, Sulunga.*
uku-**Bàla**, (write)	*Nanza, Ṙwela, Tyibiliza, Tyweleza.*	uku-**Bòta**,	*Hlafuna, Xùzula.*
uku-**Baleka**,	*Gijima, Gqotsa or Qòtsa, ukutì-Tsakutsaku, Tsakula, ukutì-Tshakutsha.*	uku-**Bùbà**,	*Gqatuka, Noboka, ukutì-Tikili, Toboka, Tshàba or Tshàbalala.*
uku-**Bambà**,	*ukutì-Ntshi.*	i-**Bululu**,	*i-Ṙobosha,*
um-**Bane**,	*um-Kànyiso, um-Menyezo, Tshauza.*	uku-**Bumbà**,	*Futà, Qokelela, Xobonga.*
isi-**Bànxa**,	*isi-Hakahaka, u-Ha-kase, isi-Hihi, u-Huka and isi-Huka, isi-Matumatu, u-Puva, u-Puwe(= u-Puhe), isi-Puyapuya, isi-Tauka.*	uku-**Bùqa**,	*Diwaza, (ukulila) kwanotànda and kwahlaza, Nyakamisa, Qokoza, Hlayinga or Ṙayinga.*
uku-**Bèka**,	*Gxezula, Xelesha.*		
uku-**Betà**,	*Nqasha, Tambula and Tywambula, Tyindyita and Tyunguta(= Tyundyuta).*	uku-**Buya**,	*Nyantsula.*
		uku-**Buza**,	*Fuqa, Golozela, Nkuntuza.*
im-**Bikicane**,	*um-Hlahla-mpetù.*	isi-**Caka**,	*isi-Tywaka.*
uku-**Bila**,	*Ṙoza.*	i-**Cala**,	*i-Hlangotì or u-Hlangotì, i-Lalo, in-Zanga.*
isi-**Bindi**,	*isi-Gila.*		
Bini,	*Tyaya.*	uku-**Canda**,	*Xibula.*
uku-**Binqa**,	*Gina.*	i-**Càpàza**,	*Fokoza, u-Ntywilintywili.*
u-**Bisi**,	*u-Cèke and um-Cèke, u-Hlaza, u-Limba, u-Ncètè, i-Ntusi (and i-Ntsusi), u-Ṙaxà, ulu-Va.*	uku-**Càzà**,	*Gqalula, Kama* (Du. kammen), *Qaṙuza, Qwabulula or Qwalula, Qeqebula.*
		uku-**Ceba**,	*Neba, Nyaqangela.*
u-**Bityile**,	*ucontile, ujacike, unzanzatekile, uluqotò.*	i-**Cepè**,	*i-Lepile, i-Ngoṙa (K.), i-Wako or i-Waku.*
im-**Biza**,	*um-Miso, in-Teleko, in-Tsantso.*	um-**Cepè**,	*um-Gqebe or um-Gqepe, um-Wako or um-Waku.*
		i-**Cibi**,	*i-Nyùkunyùku.*

C	
u-**Cikicane**,	*u-Gobitò, um-Nwana, um-Shikane or om-Shikane, om-Tshikane or om-Tyikane.*
isi-**Ciko**,	*isi-Dakiso, isi-Dakiselo or isi-Dayiselo, i-Duko, isi-Nameko, isi-Sibekelo.*
uku-**Cima**,	*ukutì-Bàm, Bàngisa, Budleka, Tyifa or Tyiva.*
uku-**Cinga**,	*Gwaduza, Tsabula, Tyinga.*
uku-**Citàà**,	*Tsafaza or Tshafaza, Xàpàza.*
uku-**Cola**,	*Gamatà, Nokula or Nukula, Tyotà.*
uku-**Cuba**,	*Dwauza, Yobula or Yubula.*
i-**Cuba**,	*i-Foza (K.), i-Gwayi, i-Mako* (Eng. 'bacco) *and i-Tyumako* (Eng. tobacco), *i-Mokwe* (Eng. smoke), *isi-Ncazelo, in-Tshayo, u-Tshisa, u-Wahla.*
yitì-**Cwaka**,	*yitì-Shamnca or yitì-Tshamnca.*
in-**Daba**,	*in-Dyaba, Kùluma, Sezela, in-Tyabi.*
i-**Dada**,	*im-Bandamelana or isi-Badamelana, u-Bukulubukulu, u-Masidabalale, i-Xataxata, i-Yaya or i-Yàyà.*
u-**Daka**,	*u-Bilo, u-Bindi, u-Bixa, u-Ntyisha, u-Nyisha or u-Nyusha, u-Sitâ, i-Tyabeko, u-Tyibiliko, u-Xofu or u-Xovu, u-Xovulo.*
Dala, (old)	*Ala-oyi, Mnyasha.*
uku-**Dana**,	*ukutì-Bexe.*
in-**Devu**,	*u-Hilo, u-Jingayo.*
u-**Didi**,	*i-Fasi, u-Yiyi.*
um-**Diza**,	*u-Boli, um-Gati, u-Nganqa or u-Ngamnqa.*
uku-**Dla**,	*Mala and Maya, Munda (n. u-Mundo).*
in-**Dlebe yemvu**,	*isi-Gqutsu.*
in-**Dlela**,	*um-Bùdu, um-Gaqo and in-Gaqo, i-Nyatèlo, im-Patùlo.*

D	
in-**Dlu**,	*in-Kumbà, i-Tàla.*
i-**Dobo**,	*um-Ràulana, i-Viki.*
i-**Dolo**,	*i-Guqo, i-Ruqu, i-Ruqelo and i-Rungulo, u-Siqunyana.*
u-**Donga**,	*u-Qenge.*
um-**Dudo**,	*um-Ràlo, um-Tyuluba.*
in-**Duli**,	*um-Nyaleko, u-Qaqa, u-Vuka.*
u-**Duli**,	*im-Bùmbà.*
uku-**Dyoba**,	*Bixiza, Nameka, Nyinda.*
am-**Ehlo**,	*ama-Baluko, ama-Gabuko and -Gawuko, ama-Kàngelo and -Kàngela, ama-Lozelo and Lozela.*
ukw-**Enda**,	*Qashwa.*
am-**Endu**,	*Santsula and Swantsula.*
uku-**Fa**,	*Noboka.*
uku-**Faka**,	*Buntseka.*
um-**Fazi**,	*i-Binqa, um-Nika, isi-Gqwati, isi-Qwadi or isi-Qwati (K.).*
uku-**Feza**,	*Qeda.*
uku-**Fika**,	*Galeleka.*
isi-**Fikane**	*isi-Tekele.*
uku-**Finca**,	*ukutì-Qoqololo and Qongqololo, ukutì-Roqololo.*
uku-**Finya**,	*Kuxula.*
uku-**Fuduka**,	*Kwèza.*
uku-**Funa**,	*Bixa.*
um-**Fundisi**,	*um-Lelishi.*
i-**Futà**,	*i-Càm (K.),*
i-**Gaba**,	*u-Gumbèzo, in-Kamfulo.*
ama-**Gada**,	*ama-Cupèla, isi-Gaxa (K.), ama-Gibiselo, u-Nkumenkume, i-Ntsundwane, ama-Xengwane, ama-Xubusha and -Xubusho, ama-Xuluba and -Xulubo, ama-Xulusho.*
uku-**Galela**,	*Qubazela.*
i-**Gama**,	*i-Bizo.*
uku-**Gaula**,	*Tshèca.*

i-**Gazi**, *u-Bomvana, um-Opò and um-Opèla.*

i-**Geza**, *u-Hlanya, isi-Pàmbàni, u-Pùba.*

uku-**Goba**, *Pèntsa.*

um-**Godo wezi-nja**, *imi-Hali.*

uku-**Goduka**, *Nauka, Venuka.*

uku-**Gongxa**, *Hikela.*

in-**Gqakaqa**, *in-Kolovane.*

uku-**Gqiba**, *Qeda, Shuba.*

in-**Gubo**, *um-Ambàtò, am-Ambàtò, is-Ambàtò and um-Embàtò, isi-Gqwashu and isi-Nqwashu (K.), i-Tyatò and in-Tyatò, i-Yaka.*

i-**Gumbi**, *u-Sitèlo.*

i-**Gunya**, *ubu-Galagala.*

in-**Gwamza**, *u-Nobambò.*

uku-**Hambà**, *Nauka, Ràqaza, Tèleka, Vatshula.*

uku-**Hambà zé**, *Bùsha.*

i-**Hashe**, *in-Gadula, in-Gqalasha, i-Gqangala, i-Màka, i-Pàla, i-Pèle, i-Pèli, i-Qwara, i-Qwèsha, i-Tatanqo and i-Tatanqu.*

uku-**Hlakula**, *Rèta and Rètisa.*

uku-**Hlala**, *Bunxa, Zinza.*

em-**Hlana**, (on the back) *em-Petà.*

isi-**Hlangu**, *im-Bàdada (K.), isi-Kità, ama-Xaliashisha, isi-Xatùla and isi-Xatùlo.*

ubu-**Hlanti**, *isi-Bingelelo, u-Biyo and ubu-Biyo, ubu-Gxa, u-Tàngo, ubu-Tyanti.*

e-**Hlatini**, *e-Cokeni and e-Tyokeni, e-Gxeni and esi-Gxeni, esi-Ngeni, e-Ngeteni and e-Ngotweni.*

in-**Ja**, *i-Bengeta and i-Bengete (K.) i-Betà, i-Kànka, i-Luma, i-Qwina.*

isi-**Kàka**, *isi-Dwaba.*

in-**Kanga**, *u-Sombàlase, u-Sombòlashe.*

uku-**Kàngela**, *Lozela.*

in-**Kobe**, *im-Bam (im-Bamu), in-Tyamsha.*

isi-**Kolo**, *isi-Betà.*

in-**Komo**, *in-Jima (K.), i-Meta, i-Nombè.*

um-**Kònto**, *isi-Bebe, um-Binzo, isi-Hlabi and isi-Hlabani-selo, um-Sika.*

in-**Kuni**, *im-Bàso and um-Baso, izi-Qwayi, in-Tyodi and in-Tyoti.*

in-**Kunzi**, *in-Zeki and um-Zeki.*

in-**Kwenkwe**, *u-Kala, i-Nxayi, in-Qalati (K.), i-Tyagi, i-Xagi.*

um-**Kwènkwe**, *um-Tyagi.*

i-**Langa**, *i-Cama, i-Gala, is-Otà, im-Pakama.*

uku-**Lala**, *Ncantsa, Tyantsa, Tyatsa, Tyata and Tyatanga.*

um-**Lenze**, *um-Nabo.*

um-**Lilo**, *um-Nyenye (K.), u-Vutà, um-Vutà, isi-Vutò, um-Vutò.*

uku-**Lima**, *Tyasha and Tyatsha.*

i-**Lima**, *i-Bàziya.*

uku-**Lingana**, *Nyepà.*

um-**Lungu**, *i-Gcweka, i-Gxagxa, um-Nyepà, um-Yaka.*

ku-**Manzi**, *ku-Mvoto.*

i-**Mbiwa**, *in-Tibane.*

u-**Mbòna**, *u-Eleshe, u-Gyeka and u-Ndyeka, u-Nqutywa (K.), u-Tiya.*

ku-**Mhlopè**, *ku-Mweke.*

ku-**Mnyama**, *kulu-Fipà, ku-Mtsisha.*

ubu-**Mnyama**, *u-Fipà, um-Sihlo.*

u-**Moya**, *um-Hlengetwà.*

i-**Ncà**, *in-Kotà.*

i-**Ncwadi**, *i-Kwadi.*

u-**Ngqupàntsi**, *i-Bùma.*
u-**Nonqàyi**, *u-Nompilinga.*
in-**Nqàyi**, *im-Pilinga.*
i-**Nqawa**, *i-Ntshikwe,*
i-Pepu (Eng. pipe).
i-**Nqina** (hoof) *i-Ncintsi.*
um-**Nqundu**, *isi-Rosha.*
i-**Nqwelo**, *i-Kolohiya, i-Koloyiya, i-Koloyiyo and i-Koloniyo,*
i-Olohiya, i-Ololiya and i-Ololiyo.
u-**Ntloyiya**, *um-Zwazwa.*
uku-**Ntshula**, *Ntsula.*
um-**Tu**, *um-Dyu or um-Ju,*
um-Ndyu,
u-Ndyu or u-Nju,
um-Ngu or um-Gu,
um-Lu,
um-Nyatèli.
um-**Ntwana**, *um-Ndyana.*
um-**Nxeba**, *um-Bembà.*
i-**Nxòwa**, *in-Kubusha,*
i-Ra (mealie-bag, etc.),
in-Tshayelo (tobacco-bag).
i-**Nyama**, *i-Mèya, i-Mùla,*
i-Ntshane and i-Ntshani,
isi-Ruza (K.).
i-**Nyanga**, *in-Jongo,*
in-Kwezi,
in-Twasa and in-Twaso.
u-**Nyawo**, *i-Nxubulo, im-Patù.*
uk-**Ona**, *Coselela.*
is-**Onka**, *isi-Bòma,*
um-Hobe,
u-Qeke, u-Qete,
isi-Qùsheko,
i-Viti (K.).
uk-**Opa**, *Cobela and i-Cobelo.*
uku-**Pèla**, *Sinya.*
i-**Pèla**, *i-Nambùza.*
isi-**Qa**, *isi-Gintsa.*
i-**Qabaka**, *in-Kolovane.*
i-**Qanda**, *i-Gausi,*
i-Hlongoza and i-Hlongozo,
i-Tyubuka,
i-Tyumka and i-Tyumza,
i-Yangazu and i-Yangazo.
um-**Qolo**, *um-Gwangwa,*
i-Màka.
uku-**Qondana**, *Nyondana.*
i-**Ramiti**, *i-Qùnguwa.*
i-**Selwa**, *i-Pèhla.*
uku-**Senga**, *Cikida,*
Cinta and Cintela,
Huka,
Ncèta, Ncita and Ncinta,
Ngunyela, Nyengela,
Olula,
Tùlula.
uku-**Senga ama-tùmbù**, *Gulula.*
ama-**Si**, *ama-Biba (K.),*
ama-Gobodo,
ama-Ku,
ama-Nyengele,
ama-Qiba and ama-Qimbà,
ama-Rola,
a-Wayiwayo,
ama-Yila.
uku-**Sinda**, (smear) *Tyibiliza.*
ubu-**So**, *ubu-Baluko, ubu-Galuko.*
i-**Swekile**, *in-Tshukela.*
in-**Taka**, *i-Ncamazana,*
i-Nyamazana.
i-**Tanga**, (thigh) *um-Singatò.*
i-**Tanga**, (pumpkin) *i-Gàvela (K.),*
i-Xabela.
Tàtù, *Nafu.*
uku-**Tètà**, *Kùluma.*
in-**Tetò**, *u-Kùlumo.*
um-**Tì**, *um-Ga, isi-Ganga,*
i-Meko,
um-Pùhleko,
um-Simeko,
um-Tùnzi.
in-**Tloko**, *i-Pòba and im-Pòba,*
i-Tyontsi.
in-**To**, *i-Nzi and i-Nzo,*
i-Shi and i-Sho.
imi-**Tòmbò**, (hops) *imi-Còka,*
in-Kodosi, in-Kodusi and in-Koduso.
em-**Tònjeni**, *em-Còkweni.*
in-**Tombi** and *in-Azana,*
in-**Tòmbàzana**, *in-Gema (K.),*
i-Gqiyane and i-Qiyana.
uku-**Tsha**, (burn) *Lumatà.*
um-**Tshèkisane**, *um-Tyèpisana.*
uku-**Tshica**, *Tsila.*
i-**Tùnga**, *i-Nqabelo.*
u-**Tùtù**, *um-Lotà,*
i-Wola and u-Wola.
uku-**Tya**, *see uku-Dla.*
isi-**Tya**, *isi-Malelo, isi-Mundelo,*
isi-Wekete and isi-Yekete
isi-Yete.
um-**Tya**, *in-Tekelezo,*
um-Tekelezo.

T

ili-**Tye**, *isi-Beko and isi-Bekelo, i-Duko, isi-Gibiselo, i-Kúbekiso, isi-Lelo, i-Luleko, i-Qengqa and i-Qengqe.*

uku-**Tyeba**, *Nona, n. i-Noni,* a piece of fat meat.

i-Tyuwa, *isi-Cwayiselo, u-Mka Dyantyi, is-Ongo, i-Sauti* (Du. zout), *i-Wakete and i-Wekete.*

u-Tywala, *im-Finca, um-Fo kaludiza, in-Gxazozo, i-Jiki and i-Jixi, i-Nkontyankontya, um-Olulo, i-Yolisa.*

um-**Valo**, *um-Goqwana.*

uku-**Vuka**, *Buluka, Kwápúluka, Kwásuluka, Lulama,*

V

Nwabulunga, Tutuka, Tyutuka, Xabuluka, Xwábuluka.

uku-**Wawasa**, *Uluba.*

uku-**Xabana**, *Hlunama.*

i-**Xégo**, *i-Kítá, i-Shexa.*

uku-**Xoka**, *Cika.*

uku-**Xwila**, *Zwazwa.*

i-**Zembé** *i-Gaula, i-Gaulo, isi-Gaulo, i-Hlokwe, i-Nqamla and i-Nqamlo, i-Tamla and i-Tamlo, i-Tshéca and i-Tshécezo, i-Xabelo, ing-Xabelo and isi-Xabelo.*

úm-**Zi**, *um-Tyanti.*

um-**Zi**, *i-Dolo.*

ama-**Zimbá**, *u-Hlwaya (K.), ama-Yika.*

ama-**Zinyo**, *am-Enyo, ama-Hleko, ama-Luma, i-Ngcaca, ama-Támbó (K.).*

i-**Zwembézi**, *im-Bátyisi.*

APPENDIX III.

ADDITIONS AND EMENDATIONS.

is-**Agwityi**, add: The quail is believed to turn into a frog in winter, which explains its absence at that season.

ukw-**Ala**, as *aux.* 'As soon as': *bala xabakwanti* or *kwalile xabakwanti*, as soon as they were away from all shelter; *wala ukuba ayigqibe*, as soon as he had finished it.

ukw-**Aneliseka**, *v. i.* To be satisfied, pleased.

is-**Ango**, *n.* 4. add: Shaking the body up and down in dancing.

is-**Antakinja**, = *isa-Ntakinja.*

ukw-**Apùlela**, add: To reduce the price of an article for a person.

uku-**Ba**, III. add: When followed by a verb containing the auxiliary *nga* (see *uku-Nga (a) II)*, it expresses the idea 'as soon as': *uba angahlakula lomfazi*, as soon as the woman had scuffled; *liba lingafuna uku-kwàza ixègo*, as soon as the old man tried to shout; *baba bangababambà le, intaka 'andiyintaka kayihlo mna'* when they got hold of a bird, it would say, 'I am not the bird of your father'.

ukú-**Bă**, IV, read *ukŭ-Ba IV.*

uku-**Baba**, add: Phr. *isandla sam siyababa*, my hand is itchy, a sign that I am about to shake hands with someone.

uku-**Bàdisa**, *v. t.* To kill: *ilanga lasibàdisa*, the sun killed us.

ukutĭ-**Bàdlu**, add: Of a kettle, to boil with rattling of the lid.

uku-**Bàdluza**, add: Of a light, to flicker: *amalangatye ayabàdluza* (or *ayabòdloza)* the flames flicker.

—**Bàdluzela**, *v.* To make a rattling sound, as boiling water lifting a pot-lid.

i-**Bala**, add: A point in an argument: *ibàla lesibini*, the second point.

uku-**Bambà**, add: *lebatyi iyandibambà*, this jacket catches me (under the arm).

—**Bambàna**, add: *umanyano olubambènoyo*, complete union.

im-**Bàmbane**, Delete.

u-**Bambò**, add: *indlu imi ngembambò*, the house is very full.

i-BASTILE, *n.* 2. add under (1): A square hut with a thatch roof (a cross between a square European house and a hut).

isi-**Bavu**, *n.* 4. A scar.

isi-**Baya**, add: Phr. *umoya wesibaya*, lit. the wind of the calves' kraal, which on entering runs round within the fence, i.e. a person in a meeting who changes his opinions to consent with the views of each succeeding speaker; = *u-Vumazonke.*

u-**Bayizelo**, *n.* 5. The dance referred to under the verb.

ukuti-**Bàzalala**, *v. i.* To scatter in all directions.

uku-**Bèdengu**, read *ubu-Bèdengu.*

ukutĭ-**Beke**, *v. i.* To loosen, as a thread or a girl's belt.

uku-**Bekelela**, add: *umendo wabatè-tye ubekelelwe*, the path of the righteous is straight.

uku-**Bekisa**, add: To go towards.

u-**Bēla**, *n.* 1. The forefinger, the one next to the thumb, which is the fourth in Kafir; see *u-Cikicane.*

uku-**Belekisa**, add: To assist as a midwife.

n. 8. Midwifery.

im-**Bèmbètshane**, *n.* 3.
um-**Bèmbètshane**, *n.* 6. } Delete; see under *ukutĭ-Mbè.*

ukutĭ-**Bènqe**, add: To turn the upper eyelid up and show the inside of it, as is done by a child to terrify another.

u-**Bènqo**, add: *ubènqo lwamehlo*, the act of turning up the upper eyelid.

uku-**Bèntshuza**, *v. i.* To be restless, running about in a fidgety manner, as e.g. disarranging things prior to putting them right; = *uku-Bèntsuza.*

u-**Bènya**, *n.* 5. A stick of the *um-Bènya* tree.

uku-**Betà**, in 2nd line from end: for *nganka-na* read *nganikana.*

uku-Betèleleka, *v.* To be nailed to a spot as a person long at his food, or one taking a long drink at the river.

ukuti-Bìdlì, *v. i.* To be soft and fall to pieces, as the wall of a hut after rain or dough that rises well and overflows the bake-pan.

ukutì-Bìmbi, *v.* To eat up greedily so that another may not get any share: *sendìtè-bimbi,* I have already swallowed it all up.

uku-Binza, add: Of a word, to express exactly what is intended, to 'hit the nail on the head'.

ukutì-Bixi, *v. i.* To walk with difficulty, owing to the weight of the body, as *u-Nomadèmfu* does; to walk in a laboured manner, as a heavy-bodied person.

uku-Bixizela, *v.* Of a corpulent person, to run with the whole body in a quiver.

-bo, add: used in the *intsomi* by old women to give emphasis: *ndìm bo mna no-Tsabìtsa.*

uku-BODOLOSHA, *v.* To bother; from the Eng.

um-BODOLOSHI, *n.* 1. A troublesome person.

uku-Bola, add: fig. *lamantombàzana abolile,* these girls are rotten, i.e. they sing to perfection.

ukutì-Bole, add: To become rotten: *umbòna utè-bole,* the mealies are quite rotten.

u-Bolekiswano, *n.* 5. Taking turns.

ama-Bonandenzile, add: also used of efforts which by chance succeeded, so that one succeeded almost without knowing how.

uku-Bopèleleka, *v. i.* To be tied up or bound either in a literal or a figurative manner: *sibopèlelekile,* we are tied up (in sin); = *uku-Bopèka.*

ukutì-Bòro, *v.* = *uku-Bòroza.*

uku-BOTOLOSHA, *v.* To bother; = *uku-Bodolosha.*

um-Bovana, Delete.

ukutì-Buba, *v.* To become flattened: *ubuso bakè butè-buba,* he has a flat face.

um-Buba, *n.* 6. A person or animal with a flat, deformed face: *umbuba wehashe,* a horse with such a face.

ukutì-Bùbè, *v. i.* To die off: *intsimi yam itshe bùbè,* my field is parched and everything in it dead.

i-Buku, *n.* 2. A crowd of people.

ukutì-Bùkuqu, *v. i.* To turn sharply from the direction in which one is going, and go in the opposite direction.

i-Bùla, *n.* 2. add: in some districts used as *n.* 3.

u-Bulu, *n.* 1. A young man or woman that has no sweetheart; = *isi-Shumana.*

i-BULU, *n.* 2. A Dutch farmer, a Dutchman; fr. Du. boer.

ukutì-Bùlukuqu, *v. i.* To turn a somersault.

im-Bùmbà, *n.* 3. add; A cluster of bees or a number of people together.

i-Bùmbùlu, *n.* 2. A round fruit, as an apple; the case which in some fruits contains the seed; fig. *amabùmbùlu amehlo,* eyeballs.

im-Bùmbùlu, *n.* 3. Delete the portion inserted under *i-Bùmbùlu* above.

uku-Bùqa, add: To destroy or eat down to the stumps, as locusts do.

uku-Bùsha, *v. t.* Hl. To smear the body with fat or paint it with red ochre.

u-Busukuswane, *n.* 1. The Swee or Dufresne's waxbill, Neisna dufresnei (*Vieill.*).

uku-Butùma, is derived from *ukutì-Butùtù.*

uku-Buzela, add: To assist one who is being cross-examined on all sides, by putting a leading or suggestive question.

C (3) read: Nouns with the prefix *in-,* formed from verbs beginning with *c'* make *inc';* and add: Plurals of cl. 5 whose stems begin with *c'* take *inc': ulu-Cwè, izin-Cwe.*

uku-Càcèla, from *uku-Càcà*: *ukucàcèle ukutya,* he is eating (although he is sick); *ukuba uwucàcèle umvubo uyakutyeba,* if you enjoy eating *umvubo,* you will be fat.

um-Càgogo, *n.* 6. A new thing, as an article of dress or a piece of furniture.

i-Cakatà, add: Pieces of the stem of this plant are woven into a string and hung round the neck of a woman who has a new-born child.

u-Calulo, *n.* 5. A distinguishing; hence, specialisation.

ukutì-Cangce and **uku-Cangcisa,** *v. t.* To arrange in order, make tidy (one's house or one's person).

uku-Càsa, For 'differ form' read 'differ from'.

i-Cèbe, for *icèba lakè,* read *icèbe lakè.*

i-Cekuceku, *n.* 2. A person given to much talking: *lamntu ulicekuceku,* that person is a chatter-box.

uku-Cela, add: *ukucela izandla,* to ask hands, i.e. to ask help in providing the entertainment at a marriage.

i-Cèngecènge, substitute: Shining, in consequence of having been well smeared with fat.

ukutì-Cicilili, *v. i.* To disappear, as a woman among tall mealies or in the forest; to sink down in the river, i.e. to be drowned; = *ukutì-Zozololo.*

uku-**Cicimela**, *v. i.* To be so abundant as to fill a place to overflowing, e.g. as cattle overcrowding a kraal.

uku-**Cika**, *v. t.* add: To close or cover up (a vessel, leak, etc.)

uku-**Cikeka**, add: Of a leak in an earthen vessel, to be stayed or closed up.

uku-**Cikela**, *v.* To mend for one: *wamcikela ingâyi yakè*, he mended her pot for her.

uku-**Cikisa**, *v.* To close up the cracks in an earthen vessel; to stay a leak.

ubu-**Cikiciki**, *n.* 7. Going into great detail,= *ubu-Gocigoci*.

uku-**Cikoza**, add: *bahluti kukucikoza*, they are full up with oratory, i.e. they can talk plenty, but they can do nothing else.

uku-**Cininika**, *v. i.* To be smeared with food, etc., on hands or mouth.

ukuti-**Citiciti**, *v. i.* To spread out, come out all over (a field, etc.): *cliticiti, butyani balentsimi*, come forth, weeds of this garden.

i-**Ciza**, *n.* 2. Medicine.

uku-**Coca**, add: To do a little here and there, to give a finishing touch.

in-**Cokocwane**, *n.* 3. A thin stalk of Kafir-corn.

ma-**Côli**, substitute: That's mine! Exclamation uttered by the person claiming what another has picked up, whereupon the finder may give it up or may say *amehlo akaboni* (eyes do not see), implying that he must receive a reward. If the finder can forestall the others, he says: *Ndacôla amacôli angabizwayo angabi sabizwa*.

ukuti-**Combûlulu**, *v. i.* To slip loose, as a knot in a riem or as a rope.

u-**Cona**, *n.* 5. Hl. A baby. The word is used by a woman when asking food for her child from Europeans.

ukuti-**Cotô**, *v. i.* To take a step and then stand: *masiti cotô*, let us take a step.

ukuti-**Cotôcotô**, *v.* To move forward slowly by breaks, as a man recovering from sickness or a work that is advancing slowly and intermittently.

in-**Côyi**, = *i-Ncôyi*.

ukuti-**Cuntsu**, *v.* To take a little; = *uku-Cuntsula*.

ukuti-**Cunu**, *v. i.* To become angered by teasing.

ukuti-**Cupè**, *v. t.* To cut off a small piece from the tip: *ihashe litiwe-cupè kwincam yendlebe yasekunene*, the horse has a bit cut out at the tip of the right ear.

ing-**Cutûngu**, *n.* 3. = *isi-Cutûngu*.

ukuti-**Cwa**, *v. t.* To do a little: *kauti-cwa intwana yomlilo*, kindle a little fire.

v. i. To perch or sit on the top of: *wati-cwa pèzulu emasebeni omti*, he sat on the top of the tree.

ukuti-**Cwâ**, *v.* To make straight for: *yaya yati-cwâ kôna ukuba mayizityе*, (the bird) made straight for them to eat them.

i-**Cwâma**, *n.* 2. A nickname for a Bushman or Hottentot.

ubu-**Cwangcacwangca**, *n.* 7. A state of warfare.

ukuti-**Cwashu** or **Cwatshu**, *v. i.* To go on tiptoe; to move stealthily (towards one's prey).

uku-**Cwêcwisa**, *v. t.* To put a person out of the sight of others, as a girl into the *intonjane*.

uku-**Cweya**, add: In playing with sticks, to strike half-heartedly and not in earnest.

ukuti-**Dangadanga**, *v. i.* To flare up.

ukuti-**Dapû**, *v. i.* To lack toughness, as a thread or string that readily snaps: *usinga lutè-dapû*, the thread has snapped.

i-**Dapûdapû**, *n.* 2. A useless piece of thread or string that snaps easily; = *in-Tshunquntshunqu*.

in-**Dawo**, add: Place, in the sense of duty: *yindawo yakò ukuyipûtuma*, it is your business to go after her.

u-**Delo**, *n.* 5. Contempt.

i-DEMESHE, *n.* 3. Damage, fr. the Eng.

ukuti-**Denge**, *v. i.* To be stupefied, become stupid.

uku-**Dibana**, add: To be united: *ishumi lesheleni elidibeneyo*, a half-sovereign; *imali yam idibene*, I have no change.

u-**Didi**, refers also to excellence of class or rank: *izitya zodidi*, vessels of recognised standing, excellent dishes.

uku-**Dimala**, add: To overlook a matter, make a mistake by omitting a duty.

Dindisholo, *adj.* Swollen, hard.

uku-**Dla**, *n.* 8. add: The cutting edge of an assegai, axe, etc.

uku-**Dlajula**, *v. t.* To crush or mangle; = *Dlabuka* and *Qabuka*.

uku-**Dlala**, add: To put the whole body into a shiver as women do at the marriage dance and as girls in imitation thereof.

uku-**Dlalela**, used in Phr. *ukudlalela ngemali*, to gamble, bet.

in-**Dlame**, *n.* 3. The word for *um-Xèntso* to the East of the Umtata.

i-**Dlayi**, *n.* 2. The Pied starling, Spreo bicolor *(Gm)*, from one of its cries which it is said to utter when it is troubled; see *i-Giyogiyo*.

isi-**Dlele**, *n.* 4. add: *ukubambà izidlele,* to hold the cheeks (which is literally done), i.e. to be astonished.

u-**Dl'udaka**, *n.* 1. Lit. the mud-eater. A bat in the generic sense; there are many species in Kafraria but they have no distinctive Kafir names.

in-**Doda**, add: *ngokwendoda,* manfully.

u-**Dongwe**, cf. *i-Longwe.*

um-**Dongwe**, add: Also, clay; = *u-Dongwe.*

isi-**Dukuduku**, *n.* 4. The leg of the cow slaughtered at a marriage and given to the bride's side.

u-**Duli**, add: Phr. *uduli lengxolo,* a great noise.

u-**Dwadwalala**, *n.* 5. A wide-spreading thing: *udwadwalala lwendlu,* a spread-out house.

i-**Dwala**, *n.* 2. An exposed surface of flat rock.

in-**Dweza eluhlaza**, *n.* 3. The Bully seed-eater, Serinus sulphuratus (*L.*)

ukutl-**Dyibi**, *v. t.* To smear overmuch: *utè-dyibi ubuso ngamafutà,* his face is almost dripping with grease.

uku-**Dyōbà**, add: *ukudyōòà ngodaka,* to smear oneself with mud before crossing a river, as a protection against *ukutyiwa ngumlambò* (being smitten with sickness by the river).

i-**Dyongwana**, *n.* 3. Dimin. of *i-Dyongo.* A young man, a spark; also a young male of small creatures, e.g. a young cock.

ukutl-**Dyupudyupu**, *v. i.* To fall plump into water in succession, as a flock of sheep.

ukuti-**Dywanga**, add: To devour on the spot.

ukutl **Dywi**, or **Dywi-dywi**, *v. t.* To tear in pieces.

Eli, (b) add: in negative and some other sentences, the demonstrative, following the noun, has the force of 'even, at all': *akundipànga netakane eli,* thou hast not given me even a kid; *woyika negala eli,* you are afraid even of a meerkat. The other forms of the demonstrative, *lo, le, esi, obu, oku,* and their corresponding plurals may also be similarly used.

um-**Endo**, is derived from *ukw-Enda,* which means in Chinanja simply 'to walk'.

Ese, add: see *Se.*

Esi, (b) See *elt (b)* in this app.

uku-**Fahla**, *v. i.* To walk alone or in company with others; also, to depart. (A word used mainly by young people.)

um-**Fanamveli**, *n.* 1. A thing that just appears, without its origin having been noticed, i.e. a bastard.

i-**Fanyafanya**, *n.* 2. Anything, as a bundle or a man's neck-tie, that is loosely fastened.

im-**Fihleko**, *n.* 3. used in loc. case *emfihle-kweni,* in secret.

uku-**Fika**, add: used as *aux.* generally denoting a definite point of action or a fresh phase breaking in on the course of events. 'And then'.

ukutl-**Finye**, *v. t.* To draw back quickly: *utè-finye umlenze wasinda macebetshu,* he just escaped (injury) by drawing his leg back quickly.

uku-**Fudukelana**, *v.* To interchange kraals.

um-**Fukamisi**, *n.* 1. A monthly nurse, a midwife.

uku-**Fukusa**, read: *Fukuza.*

uku-**Fuma**, add: *umhlaba usafumile,* the ground is still too wet (for ploughing).

im-**Funiselo**, *n.* 3. An imagined reason, guesswork.

ukutl-**Funqu**, *v. t.* To take and lift up a thing.

uku-**Funxa**, add: To give a short, sharp suck, as a woman does when she places her mouth over a child's nose and gives a smart suck to remove an obstruction which is threatening to choke the child.

uku-**Futàniseleka**. *v. i.* To be smothered.

i-**Futè**, *n.* 2. Heat indicative of the approach of rain.

isi-**Futò**, *n.* 4. An herb in the smoke of which a new-born child is swung to and fro.

i-**Gada**, for *ulixolile* read *alixolile.*

uku-**Gadlela**. add: To lay a burden of responsibility, e.g. the education of one's child, on a person.

i-**Gazi**, add at end: otherwise the person or animal would suffer terrible pain before the wound was healed, if indeed it were ever to heal. *Yalwa yamagazana kupèla,* he fought, he was blood all over, i.e. he lost much blood in the fight.

isi-**Gcau**, add: Phr. *isigcau sijinga emnyango,* a spider is hanging in the doorway, indicating the early arrival of a letter or a visitor.

i-**Gcwilika**, *n.* 3. The sharp tip of an arrow, which may be a piece of tin from a tin dish or a needle-pointed piece of hard wood.

isi-**Gede**, for *n.* 3. read *n.* 4.

isi-**Gelekeqe**, *n.* 4. A robber. (A word introduced from the Mines.)

u-**Gezo lwenja**, *n.* 5. Hydrophobia.

uku-**Gila**, add: To knock down for evil purposes. (Colloquial and local.)

um-**Gilo**, *n.* 6. A sweetheart: *uz'usifuncle imigilo emihle,* you must look out some nice

sweethearts for us. (Colloquial and local to K. W. T. and East London.)

in-Giningini, omit.

i-Gitshima, *n.* 2. = *i-Gqwiŕa*.

ubu-Gocigoci, *n.* 7. Going into great detail.

um-Golozi, *n.* 1. A person who sits on his haunches waiting to see something or to find something.

in-Gongoma, add: The main point of a subject.

uku-Gonya, *v.* To give medicine (roots) to counteract the effects of *isi-Pôso*.

i-Gqabi, read: dimin. *igqatyana*.

uku-Gqalela, *v. t.* To pay attention to a subject.

in-Gqalelo, *n.* 3. Attention, care; a plan.

u-Gqazo, *n.* 5. A certain way of tying the *qiya*, adopted by 'Red' women. Two kerchiefs are used instead of one.

um-Gqeku, add: Used similarly of the young of goats aud other small stock.

uku-Gqeneneza, *v. i.* Of a preacher or speaker, to be given to much gesticulation.

Gqengeqqenge, *adj.* Fiery red, of the sun; glaring red, of a dress or blanket.

um-Gqibelelisi, read *n. i.* read *n.* 1.

in-Gqobôko, *n.* 3. = *u-Gqobôko*.

in-Gqômfiya, read *in-Gqomfiya*.

u-Gqongo, *n.* 5. A large, long cylindrical tin-vessel or pitcher.

u-Gqoŕo, *n.* 5. A thin person or thing: *ugqoŕo lomntu*, a thin man.

in-Gqotè, for *n.* 2. read *n.* 3.

i-Gquba, add: Phr. *ukutsha kwegquba*, lit. the burning of a cattle-kraal, i.e. an old case that never ends.

ukuti-Gqubutû, add: To come up on one and cover him suddenly.

ukuti-Gqudu, *v. i.* Of a person, to trip or stumble once.

ukuti-Gqudugqudu, uku-**Gquduza**, and uku-**Gquduzela**, *v.* To stumble.

um-Gubo, add: *umgubo ka pèzulu*, flour from *impundulu*, i.e. the charred substance where lightning has struck; also applied to a medicine or charm used to bewitch another.

uku-Gubula, add: To scrape off the surface of an old mud-floor, preparatory to renewing the floor.

uku-Gudla, add: To take a winding track instead of following a direct course.

isi-Guli, *n.* 4. A sickly person.

ukuti-Guzu, *v. t.* To cut off, remove: *yiti-guzu elasebe*, remove that branch.

i-Gxangezi, *n.* 2. A generic name for grass-warblers.

in-Gxinde, *n.* 3. The Cape rock-thrush, Monticola rupestris *(Vieill.)*; = *u-Ngximde*.

Habali! *interj.* The cry used to frighten *u-Nomyayi* from the gardens.

i-Hasi, *n.* 3. A young motherless animal that is being reared as a pet, or a motherless child that is being brought up by another; fr. Du. hans, the name always given to a motherless lamb.

um-Hla, under *mhlana* add: *kumhlana ndiyibonayo apà*, it is to-day, i.e. it is the first occasion, I see this here.

uku-Hlaba, add: The war-cry was '*I-i-i-wu! Babambène ngazo e-Nantsi.*'

um-Hlabelo, add: Or, a mixture of medicines roasted and ground fine and rubbed into cuts.

uku-Hlambà, add: To disinherit, which is formally done by rinsing the mouth with a mouthful of milk into which some blood from a dog's ear has been dropped, and spitting it forcibly out.

ubu-Hlanga, for *n.* 1. read *n.* 7.

u-Hlantlalala, substitute: One who has no friends and is uncared for.

p. 158, col. 1: **in-Tlekisa**, for *n.* 2. read *n.* 3.

uku-Hlikihla, add: To obliterate a spittle with the foot, as a native is in the habit of doing.

ukuti-Hlofo, *v.* To pierce once with a sharp instrument, as e.g. when dishing up meat with a fork or when probing a cake with a fork to see if it is ready.

uku-Hlofoza, *v.* To keep on piercing with a sharp instrument; = *uku-Fohloza*.

ukuti-Hlungu, *v. i.* To separate (oneself) from others: *ama-Xôsa azitè-hlungu ema-Mfengwini*, the Kafirs drew apart and separated themselves from the Fingos.

um-Hlunguti, add: Out of this tree Ntsikana is said to have cut his coffin.

uku-Hlupeza, after 'fire' add: or the head of a kingfisher.

Hoha, add: A dog in pursuit of a pig is represented as saying: *yintoni? ngoku! ngoku! ngoku!* What's wrong? Now! now! now! and the running pig as replying *ndim! hoha! hoha! hoha!* it's I! wait-a-bit!

i-Hokoha, *n.* 3. Insatiable desire (for food): *lomntu unehokoha*, this person is insatiable.

u-Hongohongo, add: A person that is not easily satisfied with food.

uku-Hushuza, after 'fro' read: in the smoke of *isi-Futô*.

in-Ja, add; Used as a term of depreciation: *ipúme yayinja*, the colour (of the garment) has come out very badly.

ukuti-Jezu, *v. t.* To get a glimpse of a thing: *inyamakazi ndiyitê-jezu*, I merely got a glimpse of the buck.

Jiji, *adv.* used to express noise made by the feet, and appearing in the Kafir war-cry: *mayingene madoda, kade sihambà jiji.*

in-Jilapetu, *n.* 3. A matter already discussed and dropped in the past, and now brought up again.

u-Jokojoko, *n.* 5. The continuance of a process without cessation.

uku-Juba, for *ndizakujuba* read *ndizakujuba.*

i-Jubelo, *n.* 2. A scrap or fragment, applied e.g. to the scraps of meat given to the men who help in skinning a dead cow, or to the tickey given by one who is flush of money to the person who is accompanying him to the shop.

uku-Jweda, *v. i.* To keep on crying, as a child; = *uku-Lila.*

uku-Kàhlela, is used as a greeting in the form *ndiyakàhlela, zikùlu!*

in-Kakayezi, for *n.* 2. read *n.* 3.

uku-Kakaza, add: Of a child, to let milk come down over the chin when eating *amasi.*

u-Kámbá, *n.* 5. add: also = *i-Mpofu.*

uku-Kanisa, *v. t.* To lie in wait for.

u-Kányo, *n.* 5. Light, enlightenment, civilisation.

Kápùkápù, add: *ndikápùkápù*, I am in poor circumstances.

in-Katálelo, *n.* 3. Care, painstaking effort.

Katánadtù, read *Katándatù.*

uku-Kátázisa, *v. t.* To bring into trouble, annoy: *mus' ukundikátázisa ngalamntu*, don't trouble me by what that person is saying or doing.

i-Káya, add: The 'den' in the game of *in-Totshe.*

i-Kéhle, *n.* 2. substitute: Properly one who has *'kehla'd(Zulu)*, i.e. assumed the headring; the name is an honourable title for an old man.

i-Kelekele, *n.* 2. A cricket.

uku-Kéleleka, read: *Kélelela.*

ukuti-Kénčekénče, *v. i.* Of a bell, to tinkle, ring.

uku-Kenčeza, add: Of a person, to talk loudly.

uku-Kénčezela, *v. i.* To ring a bell beside a person.

i-Képeképe, *n.* 7. read: *ubu-Képeképe.*

uku-Kera, *v.* To peel a pumpkin, potatoes, etc.

isi-Keri, *n.* 4. Scissors, fr. Du. skeer.

i-Kewu, *n.* 2. A duck.

ukuti-Kihli, *v.* To fall off or down; = *uku-Kihlika.*

uku-Kitàzà, read *Kitàza.*

i-Kohoha, *n.* 2. Hl. Hunger.

uku-Kókelisa, *v. t.* To make a person or animal lead: *kókelisa lankwenkwe*, make that boy go first; *kókelisa lankabi*, put that ox in front of the span.

in-Konde, *n.* 2. read *n.* 3.

um-Kóndo, = *isi-Cakadi.*

in-Kóngozelo, read: *in-Kongozelo.*

in-Kónjane, read: *in-Konjane.*

i-Kopolo, *n.* 2. The chief of the police; fr. corporal.

in-Kosi, add: The ace in cards.

ukuti-Kótùlulu, *v.* To scrape out thoroughly: *ndiyitê-kótùlulu yonke*, I have scraped it all out.

isi-Kóva, add: The Jack or knave in cards.

u-Kózi, add: One species known as *ukózi* is believed to carry off in summer a supply of chickens to a safe hiding-place in which it rests during the moulting period, and where it is prevented from starving by its forethought in providing itself with food.

in-Kubusha, *n.* 3. A big person; = *umntu otyebileyo.*

Kukò, at end, read: *Kò 2, e.*

in-Kulelwano, *n.* 3. Adoption. When however adoption occurs among the Kafirs it is regarded as so complete that it is not even mentioned.

Kùlu, in l. 7 for *enkúlu* read *inkúlu*, and translate: this thing is great. Delete 'which' **Kakúlu**, add: and **i-Kakúlu.**

in-Kundla, read: Dimin. *inkundlana.*

ukuti-Kútù, *v. i.* To become abraded, to lose the hair.

uku-Kwitsha, add: *liyakwitsha*, the sky is drizzling.

um-Kwitsho, *n.* 6. A drizzling rain.

uku-Lakatyula, = *ukuti-Lakatyu.*

i-Langa, add: Children sing to the sun: *vela, langa, vela, umntwana wakò ndiyakumpà inqàka*, come forth, sun, come forth! I'll give your child *inqàka.*

uku-Laqaza and **Laqalaqaza**, *v. i.* To keep turning the eyes about in a restless or fidgety manner, instead of looking at the person to whom one is speaking.

ubu-Lau, *n.* 7. The nature belonging to the Hottentot.

uku-**Lenga**, *v. t.* To pull (a cow out of a hole or over a river) by means of a rope; =*uku-Tsala.*

ukutl-**Lenye**, for *itê-lenye* read *itiwe-lenye.*

uku-**Lenyela**, read *Lenyezela*; and for *walenyelwa* read *walenyezelwa.*

u-**Limo**, *n.* 5. Ploughing.

i-**Loka** *n.* 2. and ubu-**Loka**, *n.* 7. Hl. That which tastes and smells sweet; sweetness: *into ebuloka*, a fine, beautiful thing.

uku-**Luma**, add: To cure a wound caused by a dog-bite, a few hairs of the dog are taken and burnt and the ash is rubbed into the wound; *ibokwe iyaluma*, goat's flesh pains the stomach.

i-**Lunda**, add: *ukunyusa ilunda*, to become vain, 'put on side'.

Mdaka, add: *umdaka omnyama*, a way of praising a person; *umdaka obomvu*, a way of praising a cow.

kwa-**Mfamlibe**, *adv.* Long ago.

isi-**Mokotwana**, *n.* 4. An angry person who does not speak.

u-**Mololwane**, *n.* 1. A plant used to make a soothing poultice for a sore.

i-**Monqwane**, *n.* 3. A difficulty.

ukutl-**Mpompo**, *v. i.* Of water, etc., to bubble up; from the sound.

N, add: in a few words *N* is aspirated and written *n'*: *i-Nônô, ubu-Nônô.*

p. 243, col. 1: for uku-**Nakana**, read *Nakanana.*

um-**Nama**, add: Also, Cape Teak, Strychnos atherstonei *Harv.*

uku-**Namatà**, *v. i.* Hl. To come in contact with something; to lay hold of it; to persevere determinedly in endeavouring to attach guilt to a person. (Seldom used).

Naye, *aux.*: for *nanisebena* read *naniscbenza.*

Naye, prep. *na* with pron., add: he also.

i-**Nčenče**, *n.* 3. A thin piece of tin or flat sheet of zinc: *inčenče yotûli*, a dust-pan.

Nco, add: fig. a heathen kraal which shews some marks of civilisation.

uku-**Ncokolelana**, add: To chat together.

ukutl-**Ncotû**, *v. t.* To pull (a stick) out of the ground; *v. i.* To shoot up in stature: *utê-ncotû kunam*, he is taller than I; *wayetêncotû*, he was above middle stature.

i-**Ncunye**, *n.* 3. Hl. A sharp-pointed assegai.

ili-**Ncwe lomntu**, *n.* 2. A short thunderstorm, indicating the passing of a chief.

ukutl-**Ndla**, *v.* Of the eyes, to be wide open and staring.

Ndobiyiya and **Ndobiyana**, *interj.* used to frighten *u-Nomyayi* from the gardens; perhaps in imitation of one of the bird's cries.

ama-NDUKULA, *n.* 2. *pl.* Disinfecting fluid for destroying the germs in a hut after a case of infectious disease; from Macdougall's sheep-dip, commonly so used.

ama-**Ndundu**, *n.* 2. *pl.* A crisis, when things come to a dangerous pass.

ukutl-**Ngcile**, *v. i.* To give a single hop on one leg.

uku-**Ngcilela**, *v.* To hop on one leg.

Ngelityi, *adv.* with a vengeance.

p. 264, col. 2: for um-**Nqembà** read *um-Ngqembà.*

uku-**Ngena**, in l. 9 for *ndiyigene* read *ndiyingene.*

uku-**Ngqodoza**, *v.* To eat slowly.

i-**Ngqodoza**, *n.* 3. One who acts in a slow, deliberate way.

um-**Ngquli**, *n.* 1. One who overthrows another: *mngquli wentlanga!* overthrower of the nations!

uku-**Ngqungqa**, add: To go in a band from kraal to kraal, as girls do, dancing in front of them and begging food for an *intonjane.*

um-**Ngqungqo**, *n.* 6. The dance at the close of the *intonjane.*

u-**Ngximde**, *n.* 1. The Cape Rock-thrush, Monticola rupestris *(Vieill.)* and the Sentinel Rock-thrush, M. explorator *(Vieill.)*

i-**Ngxushungxushu**, *n.* 3. Din, tumult.

uku-**Ngxutàla**, *v. i.* To act hastily.

Ni, contracted from **Nina**, *indef. pron.* Any: *nanto-ni yakumhlela*, when anything happened to him.

um-**Nika-mbiba**, =*um-Nuka-mbiba.*

i-**Njanjalala**, *n.* 2. Hl. Chronic dysentery.

ubu-**Nje**, *n.* 7. Being in this condition (known or just described).

u-NKONKOSHE, *n.* 1. Whooping cough, fr. Du. kinkhoest.

Nkwatyunkwatyu, *adj.* Of a dress without starch or stiffening, clinging to one's person.

u-**Nohilikazi**, *n.* 1. An old unmarried Kafir; see *u-Hili* (*App. I*).

u-**Nokûtûka**, *n.* 1. The Laughing dove, Turtur senegalensis *(L.)*, from the rendering of its cry: *ndigqibel'ukukûtûka*, I've been completely chafed.

uku-**Nona**, *v.* To give a chief his portion at a beer-drink, which he drinks before the others begin to drink.

u-**Nonyanya**, *n.* 1. from *u-Nyanya.* The leader in dancing.

u-**Nontshinga**, *n.* 1. from *in-Tshinga.* A follower of Maqoma; in later times, one of the Cape Corps.

u-**Notaka**, *n.* 1. lit. the jumper. A little pin; fig. one of a sect who will have nothing to do with Europeans and whose services are characterised by swaying and contortions of the body.

u-**Notwàì' impahla**, *n.* 1. lit. one who carries his goods. A person who doesn't settle down, but who is continually on the move.

u-**Notwàl' impahlana**, *n.* 1. lit. one who carries a little burden. A destructive species of termite; = *i-Ràuxa.*

u-**Noxênts' enkunkumeni**, *n.* 1. lit. one dancing in rubbish. A term of reproach used by Christianised natives for the 'reds' who indulge in heathen practices.

i-**Nqala**, add: One who keeps a grudge for a long time.

um-**Nqantsi**, add: fig. the penis of a young boy.

Nqařa! *interj.* The greeting given to an *umdlezana*, when she is still in the hut; *nqařa, nqařa, mdlezana!*

i-**Nqata**, *n.* 3. A kind of bird, brown with white breast, found in forests on the coast.

um-**Nqatě**, add: used by the women as a euphemistic name for the penis.

uku-**Nqatuka**, *v.* To have a sore such as is caused by burning; = *uku-Xatůka.*

uku-**Nqàwisa**, *v.* To help another to search for a lost person, animal or thing.

i-**Nqelekuma**, *n.* 2. An illegitimate child.

i-**Nqobo**, add: The substance, chief matter (of a speech).

uku-**Nqoloba**, add: To lie in wait to attack.

um-**Nqonqo**, add: Head of the spine, nape of the neck.

uku-**Nqotula**, *v.* To cut the hair (of the head).

um-**Nqu**, *n.* 1. Em. The Black-crowned Bus·shrike. Pomatorhynchus senegalus *(L.)*; = *im-Bòmbò.*

p. 287, col. 2: for uku-**Npůřuleka** read *Nqůřuleka.*

ama-**Nqwanqwa**, add: News-notes in brief, 'chips of news'.

i-**Ntlakuse**, *n.* 3. A grub, similar to *intlava.*

i-**Ntlandlolo**, *n.* 2. usually in plur. Ancient time; *mantlandlolo*, in old times.

i-**Ntililiti**, *n.* 3. White maize with large grains.

uku-**Ntshwenca**, *v. i.* Em. To wither, dry up; = *uku-Ntshwenya.*

i-**Ntshwenya**, *n.* 3. A withered, dried-up thing; old, flabby meat.

um-**Ntunzi**, *n.* 6. Em. A tree; = *i-Ntunzi.*

uku-**Ntwantwa**, *v. i.* Hl. To speak quietly in a dispute or quarrel, or to speak as one who is afraid.

i-NTYANKOSI, *n.* 3. Whooping-cough; fr. Du. kinkhoest.

uku-**Ntywizisa**, for 'to cry aloud' substitute 'to weep silently'.

i-**Nunu**, add: Dimin. *inunwana.*

i-**Nxuwa**, for *n.* 3. read *n.* 2.

ukutl-**Nyà**, *v. i.* To be in the midst of others, to go along with others.

uku-**Nyàbela** and uku-**Nyiběla**, *v. t.* To put too much fat on the face; to smear thoroughly with fat.

ubu-**Nyana**, *n.* 7. Sonship.

i-**Nyařini**, for *n.* 3. read *n.* 2.

u-**Nyařini**, *n.* 1. A person with red eyes, so called from the bird with its brilliant golden eyes.

uku-**Nyasha**, in l. 3 for 'walk' read 'work'.

uku-**Nyatama**, *v. i.* To flee to, or hide in a safe place.

uku-**Nyatěla**, in l. 9 for *unyatěla* read *unyatěle.*

i-**Nyatělo**, *n.* 2. = *i-Nyatěla.*

i-**Nyelenzi**, *n.* 3. Hl. The month of confinement.

uku-**Nyengeka**, *v. i.* Hl. To go slowly and proudly, caring for nobody; = *uku-Nyantsula*; also = *uku-Nyongoba.*

uku-**Nyiběla**, see *uku-Nyàbela* above.

i-**Nyikityawe**, *n.* 3. A copious sweating.

uku-**Nyinga**, *v. t.* To borrow, esp. of a young man borrowing a handkerchief or other trifle from a girl and giving her something in return.

—**Nyingisa**, *v.* To cause to borrow, as above; to lend.

uku-**Nyingeka**, add: *perf. ind.* used as a noun: *ngunyingekile*, it is an insect.

uku-**Nyinya**, *v. t.* To pull tightly, as when tying a thong.

ubu-**Nyoka**, *n.* 7. Snake nature: *wayenza bunyoka*, he acted stealthily.

uku-**Nyola**, = *uku-Nyona*; see Dict.

i-**Nyôli** or i-**Nyôrl**, (English 'r'), *n.* 3. A man with one eye.

uku-**Nyona**, Em.; = *uku-Nyola.*

i-**Nyondonyondo**, for *n.* 3. read *n.* 2, mostly used in plur. *ama-Nyondonyondo;* and add: = *ama-Hlazo.*

i-**Nyôřolo**, *n.* 3. add: A one-eyed man.

u-**Nyovu**, add: Fig. confused and contradictory talk.

ama-**Nyukunyuku**, *n.* 2. *pl.* used as *adj.* Easily tickled, as under the arm-pit or on the sole of the foot.

uku-**Nzeza**, *v. t.* Hl. To gaze, stare; fig.= *uku-Câma.*

O, is also used (plural of cl. 1.) in a collective sense, being attached to the first of a series of names: *o-Sandile no-Sarili.*

um-**Oba**, *n.* 6. Hl. Sugar-cane.

Obunga, in l. 5. for *obungē* read *obunge.*

p. 313, col. 1. **kuseloko**, for *prep.* read *adv. conj.*

Okunye, for *Nye 6* read *Nye 7.*

uk-**Olulela**, for *ndizolule* read *ndizolulele.*

Olunga, after 'mortar' insert 'which'.

um-**Pa**, *n.* 6. The Black-shouldered Kite, Elanus cæruleus *(Desf.).*

uku-**Pàlala**, for *yampàlela* read *yampàlala.*

isi-**Pàluka**, for *n.* 2. read *n.* 4.

im-**Pambàmpambà** *n.* 3. One who dodges about.

um-**Pàmbò**, add: *umpàmbò wendoda*, a mighty man.

ukuti-**Pàmbù**, *v. i.* To turn aside out of the road.

u-**Pàsalako**, *n.* 5. Discord.

ukuti-**Pàsululu**, *v. i.* To get up quickly.

im-**Pazamo**, *n.* 3. An error, mistake.

Pè, substitute: *interj.* 'I'm finished!' When a number of boys are eating together, they use this word when they are finished eating, implying that by finishing quickly they have escaped the dish-washing; this is the root of *Pèla* and *Pèza.*

ukuti-**Pè**, (short e), *v. i.* To run fast, hurry;= *uku-Baleka.*

uku-**Pèlekezelela**, *v.* To accompany;= *uku-Pèleka.*

ukuti-**Pèpú**, *v. i.* To turn over quickly, capsize: *inqwelo itè-pèpù eludongeni*, the wagon went down a bank and was overturned.

uku-**Pisela**, for 'to burn charms in order to protect cattle' read 'to charm cattle by using *ùtàmbò lehlengezi* for the purpose of increasing the herd; cf. *uku-Sukula.*'

uku-**Pitshiza**, *v.* To tie up one's skirts, in a great hurry to walk.

ulu-**Pò** *n.* 5. A gift.

um-**Pòngo**, *n.* 6. A great, towering mass, as of a column or cloud of rain in a storm.

uku-**Pòsela**, add: To bewitch by throwing certain things into a man's garden.

im-**Pumlo**, add: Phr. *sitya ide ipùme nangempumlo*, we eat till it comes out even at the nose, i.e. we eat too much.

isi-**Pùmo**, *n.* 4. Outcome, decision in a case.

im-**Pundulu**, add: The lightning-bird is believed to be fond of milk; accordingly the witch-doctor puts poisonous herbs into a bowl of milk that the bird may come and drink it and die.

ukuti-**Pùngupùngu**, *v. i.* To look from side to side.

um-**Pùnzisa**, add: *indlala yompùnzisa*, in the Kafir reckoning, stands for the year 1885.

i-**Qàmtwà**, *n.* 2. Hl. A milk-sack.

i-**Qiqibala**, *n.* 2.=*i-Gitshima* and *i-Gqwiŕa.*

i-**Qòbo**, read *i-Qobo.*

isi-**Qodolo**, *n.* 4. One tied up, bound by custom and rule.

ukuti-**Qolokotè**, *v. i.* To go in among a number of people.

u-**Qondovu**, *n.* 1.=*u-Bòmali.*

isi-**Qoqo**, *n.* 4. Notched work;=*i-Qoqa.*

u-**Qoqo**, add: *iqosh' elmoqoqo*, money, from its milled edge.

um-**Qòŕo**, *n.* 6. An old thing, esp. an old animal, such as a cow or a horse.

um-**Qotòngo**, *n.* 6. Porridge made of *amasi* and mealie meal boiled together.

uku-**Ququzelela**, *v.* To work hard at preparation or other work.

u-**Qwaka**, *n.* 5. A shrub with edible berries larger than those of *in-Tlakotshàne.*

ukuti-**Qwenge**, *v. i.* To dawn, of the first light before red dawn.

ing-**Qwisha**, read *in-Qwisha.*

i-**Ŕalaŕa**, as *adj.* Having a gorget (of any colour), as e.g. the birds *ingqwangi* and *inqilo* have.

ukuti-**Ŕam**, *v. i.* To give out an odour or smell.

ama-**Ŕeledwane**, *n.* 2. *pl.* Robbers. (Introduced from the Mines.)

i-**Ŕhangaŕhanga**, *n.* 2. Great blaze (of a fire).

isi-**Ŕhangaŕhanga**, *n.* 4. A person not right in his head.

i-**Ŕhangqa**, *n.* 2. Hl. Brandy.

uku-**Ŕina** and **Ŕinela**, *v.* Hl. To give a dress a finished appearance by embroidery; to dress finely (the hair); to rub a horse well down; *lomntu seleŕinele*, that man has given his body a glossy appearance (by having himself rubbed with red clay and fat); fig. to bring small offerings; to slaughter for the *igqiŕa.*

ukuti-**Ŕolonqo**, *v. i.* To draw up something out of a hole.

i-**Ŕoŕo**, *n.* 2. Em. The hip-bone;=*in-Tsula.*

um-**Ŕula**, *n.* 6. Hl. A small snake used by the women for *tàkatà*-ing purposes.

ukuti-**Ŕuqu**, *v. i.* To be weary of a thing.

ukuti-**Ŕwece** and uku-**Ŕweca**, read *ukuti-Ŕwece* and *uku-Ŕweca.*

uku-**Ŕwempa**, read *uku-Ŕwempa.*

int-**Sadalala**, *n.* 3. A drunkard (probably from his commonly prostrate form.)

uku-**Saŕaza**, *v. t.* To scatter about.

Shushu, add: *kwa Shushu*, at the Lock hospital, in allusion either to the pain that has to be endured by the person under treatment, or else to the rigour of the treatment.

int-**Shwaqane**, transfer from *in-Tshwaqane*.

um-**Si**, add: Of the colour of smoke, bluish-grey.

ubu-**Si**, add: *adj.* Of a sweet taste: *lekofu ibusi*, this coffee is too sweet.

Sibi, used in Phr. *usinde ngezika-Sibi*, he narrowly escaped.

uku-**Singatà**, add: To have in hand (business, etc).

uku-**Sisiza**, *v. i.* Of birds, to chatter.

u-**Situpà**, *n.* 1. The thumb; see *in-Tupà*; also, the number six, from the way in which 'six' is indicated by the hands.

u-**Sixènxe**, *n.* 1. 'Number seven', i.e. odd man; one who does not certainly belong to any party but who shuffles between the different parties: *u-Nantsi ngusixènxe*, So-and-so sits on the fence.

u-**Sominyanya**, *n.* 1. A patron saint.

i-**Somweshi**, *n.* 2. Hl. A kind of hawk.

isi-**Sukulo**, add: For doctoring a field, part of an animal (e.g. the paw of an ant-bear) or of a plant, or shells are put among the seed.

uku-**Sulela**, add: To play 'last touch' as children do when on the point of separating from one another.

uku-**Su!elela**, for *sisulelwe* read *sisulelelwe*.

i-**Suntsu**, for *n.* 6. read *n.* 2.

uku-**Tabasa**, *v. i.* To walk in a swaggering manner.

i-**Tàla**, delete *'itàla lemvubu* is the name of a children's game'. This should be *u-Telele 'mvubu*.

ukuti-**Tande**, *v. t.* To bind, twist cords round. *v. i.* Of people, to fill up a house or hall completely, to be closely packed in a meeting.

um-**Tatsi**, *n.* 6. A dance of young men.

isi-**Tèbe**, add: Euphemistic name for *i-Vuzi*.

u-**Tèbetèbana**, *n.* 1. The South African Kestrel, Cerchneis rupicola *(Daud,)*; = *in-Tambànana*.

uku-**Tekeleka**, *v.* Hl. To be fastened; to be bindable.

—**Tekeleza**, *v. t.* Hl. To fasten, to tie round the body or together.

uku-**Tèleka**, *v.* Hl. To put a pot on the fire or beside the fire.

i-**Teleki**, *n.* 2. Hl. That which is fine, beautiful.

u-**Telele' mvubu**, *n.* 1. A children's game described under *im-Vubu*.

uku-**Teleza**, *v. i.* Hl. To slip, slide on wet ground; to limp.

in-**Tetè**, add: Assimilated word, formed from the word 'united', for the United Free Church of Scotland.

i-TIMITI, *n.* 3. A tea-meeting (Eng.); also used jokingly by the 'reds' for a beer-drink.

isi-TISHI, *n.* 4. A railway-station; fr. the Eng.

in-**Tlama**, *n.* 3. add: Dimin. *intlanyana*, leaves or roots powdered up and mixed with water to a doughy consistence to be used as a poultice.

in-**Tlandlokazi**, *n.* 3. A bird of prey, perhaps the Black-shouldered Kite, Elanus cæruleus *(Desf.)*.

i-**Tòboti**, = *i-Xobotì*.

in-**Tluzo**, add: Also euphemistically used for the wetting of a nurse's lap by an infant.

in-**Tsheli**, *n.* 3. One who sticks, say, to a bucking horse; a good rider.

um-**Tshàyelelo**, *n.* 6. Preparations for a great event.

i-TSHETSHI, *n.* 3. The Anglican Church, fr. Eng. church.

in-**Tshinga**, add: A name for the Red-faced mouse-bird; = *in-Tshili*.

in-**Tshiyelana**, read *in-Tshiyelane*.

in-**Tshizane**, *n.* 3. A slight drizzle of rain; = *um-Kùmezelo*.

ama-**Tsila**, *n.* 2. *pl.* Tortures.

in-**Tsindenkala**, *n.* 3. A sweet kind of grass, of which horses are very fond.

uku-**Tùla**, 1. add: Of a bride, to reach the period when she is allowed to raise her *qiya* off her forehead and to discard the *xakata*-ing method of wearing her shawl.

i-TUMENTE, *n.* 3. A cricket-match, fr. Eng. tournament.

uku-**Tùndeza**, add: To broach a subject gently.

u-**Tùngo**, *n.* 5. also: A sewing, as e.g. a number of women working at the mending of a wagon-sail.

in-**Tutyane**, *n.* 3. The red-capped lark, so called in Tembuland; = *in-Tibane*.

ukuti-**Twabululu**, *v. t.* To stretch out, e. g. one's legs.

i-**Tywatyu**, *n.* 2. An elastic substance; as *adj.* Elastic.

Twatyutwatyu, *adj.* Soft and yielding, as a wet riem.

uku-**Tyama**, *v. i.* Hl. To tie up, wrap up, envelop; to sleep.

i-**Tyanti**, for *n.* 3. read *n.* 2.

i-**Tyátyúva**, *n.* 2. Hl. A fin; a great pimple.

ukutl-**Tyede**, *v. i.* To be twisted: *ndityede ke isihlahla*, my wrist is twisted.

u-**Tyeketyeke**, *n.* 1. A children's game, played by placing their fists alternately one on the other.

um-**Tyekezo**, *n.* 6. Excess of milk thrown up by a child after it has sucked.

uku-**Tyeshela**, add: To avoid, be lazy in regard to (a piece of work).

ukutl-**Tyetě**, *v.* To throw off a blanket or coat from the shoulders.

ama-**Tyintyi**, *n.* 2. *pl.* A small shower of rain.

uku-**Tyiva**, *v.* Em. To put out a fire.

uku-**Tyútúzela**, *v.* To act precipitately and without thought.

i-**Tyútyúsi**, *n.* 2. A person who is useless in defending himself; a coward; = *i-Tyútyúva*.

ukutl-**Vuxa**, *v. i.* To sit down at one's ease.

uku-**Wawasa**, *v. i.* To eat with the gums, as a toothless person.

u-**Waya**, for *eziluwáya* read *ziluwáya*.

ukutl-**Wuxu**, *v.* To subside, as a river that has been in flood: *umlambò utě-wuxu*, the river has gone down; to be quite empty, as a dish out of which all the contents have been poured: *itě-wuxu*, it's quite empty.

X, add: *X* in a number of cases interchanges with *k*, as *Xámfu, Kámfu*; *Xaxamfula, Xakamfula*; *Xaxavitl, Xakavitl*.

isi-**Xanga**, *n.* 4. Hl. A spear, knife or any cutting instrument.

ukutl-**Xatú**, *v. i.* To have the skin abraded, or the hair off, in patches: *ihashe lam litě-xatú yibula*, my horse has patches of mange; also, to take a handful, = *uku-Capúla*.

uku-**Xéla**, add: If the animal slaughtered at a marriage does not bellow, this is a bad omen, over which the people are worried.

um-**Xino**, *n.* 6. Power of holding out, staying power (in a runner, etc.)

ukutl-**Xishini**, *v. i.* To keep on steadily at a thing; = *ukutl-Qò*.

ukutl-**Xobululu**, *v.* add: To become covered with sores.

ukutl-**Xozu**, *v. t.* To strip off loose bark; to graze one's skin, as a projecting piece of wood might do to a passer-by.

uku-**Xuka**, *v. i.* Hl. To be lame, to limp.

isi-**Xukulu**, *n.* 4. An angry person; also, as *adj.*: *ukuba sixukulu*, to be angry.

uku-**Xuluba**, *v. t.* Hl. To steal.

ukutl-**Yabalala**, add: To become suddenly silent.

Yina! *interj.* of address. You there! I say!

i-**Zala**, also: A heap of mealies ready to be garnered in.

ubu-**Zala**, *n.* 7. Lochia.

i-**Zanankungu**, *n.* 2. Hl. One of twins.

Zi, 3. l. 6, read: *izitya owopèka ngazo*.

um-**Zukulwana**, for *n.* 6. read *n.* 1.

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