

SAY IT IN SISWATI

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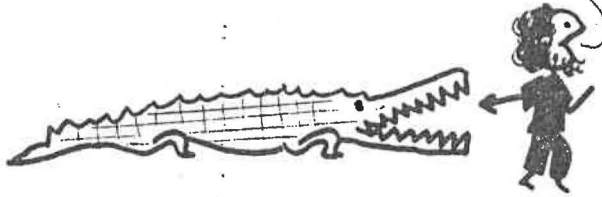
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What's this 'ere called in siSwati? *



! X. % !!

*(Kutsiwa yini loku ngesiSwati?)

SAY IT IN SISWATI

Shono ngesiSwati

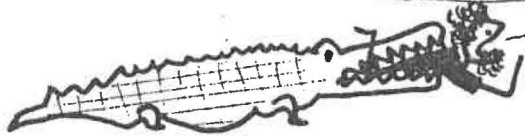
David K. Rycroft

('Mkhosi')

*

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What d'you say? **



yingwenya! ***



** (utsiteni?)

*** ("It's a croc!")

Enquiries concerning the language laboratory tapes should be addressed to the author, at the School of Oriental and African Studies, University of London, London WC1E 7HP



Distribution of the principal Nguni peoples (Zulu, Xhosa and Swazi)

P R E F A C E

SiSwati is the national language of Swaziland (or kaNgwane) and is also spoken in the Eastern Transvaal province of the Republic of South Africa. It is a Bantu language of the Nguni group, closely related to Zulu and, more distantly, to Xhosa. Very little has so far been published in siSwati.*

Say it in siSwati is a practical course manual for beginners. It is intended to be used in conjunction with a series of language laboratory tapes, either for individual or group instruction; but could also be used independently, preferably with the aid of a siSwati speaker. The main aim has been to introduce all the principal structures and to present these in terms of familiar objects and everyday situations as far as possible. Starting from a selected basic vocabulary, the drills concentrate on fitting words together effectively and fluently, and the stock of words is gradually expanded. Appendices provide extra phonological and grammatical information if required, and a repertoire of traditional songs, followed by a glossary.

The course represents a revised and expanded version of a siSwati Language Manual devised in 1972 for teaching British volunteers who were going out to Swaziland to undertake projects for Voluntary Service Overseas, and International Voluntary Service. Grateful acknowledgement is due, particularly, to Mrs. Gladys Mkhonta and Mr. A.B. Ngcobo who gave valuable assistance in the preparation of scripts and drills, and also to Messrs. Titus Ngubeni, Reuben Zondi, Derek Hlanze, Edward Dlamini, Nicholas Dlamini, Reginald Dladia, Clifford Magongo and Miss Jane Maseko, whose voices are recorded on the tapes. Fundamentally, preparation of the manual would not have been possible at all without the generosity of the School of Oriental and African Studies, University of London, in sponsoring the necessary linguistic and musical field research.

When this course is used as a basis for class teaching, it will be found helpful to provide students with a range of tangible aids such as cups and saucers, spoons, forks, knives, glasses, bottles, toy cars, and suchlike, so that the various drills presented in the tape-scripts can be 'brought to life'. Experience over a number of years has proved that the actual manipulation of objects helps enormously: Getting to know the names of things through direct association instead of just in the abstract is a rapid and painless way of learning, and it lays a sound basis for permanent and fluent acquisition of the language.

Learning Swazi songs (with the aid of the tapes and the scores) helps greatly with pronunciation and fluency besides providing a passport to social success when in Swaziland. (See Appendix C, p.167).

Apologies are offered for the rough and ready illustrations and the erratic typing: the author's own typescripts and doodles have been directly reproduced and the glossary was concocted from a rough set of cards.

D.K.R. London, 1979

* cf. D. Ziervogel & E.J. Mabuza: A Grammar of the Swati language, Pretoria, van Schaik, 1976. Also D. Ziervogel: Swazi texts, with English translation, notes & glossary of Swazi terms, Pretoria, van Schaik, 1957.
A.K. Sibiyi: An Elementary Course in siSwati, Mhlambanyati, Usutu Pulp Co. Training Centre, (2nd Ed.) 1975.
D.K. Rycroft: A siSwati-English Dictionary, Oxford (in the press).

C O N T E N T S

LESSON UNIT No.		TAPE ref.no.	Dura- tion	PAGE
	Pronunciation			v
	Grammatical outline			vii
1.1	Greetings and farewells	SMN1	6'30"	1
1.2	Nouns and their Class prefixes	SR7	2'10"	3
1.3	Basic vocabulary practice	SR7a	5'30"	5
1.4	'Spot checks' on basic nouns Musical interlude (on tape)*	SR7b	8'00"	6
2.1	Greetings and farewells again	SMN1a	2'00"	6
2.2	'There's a knife'	SA1	2'00"	6
2.3	'Here, there and yonder'	SR21	9'50"	7
2.4	'Bring the tea'	S1	6'30"	8
3.1	More greetings and farewells	SR23	6'40"	9
3.2	'Is there a doctor here?'	ST2	6'30"	10
3.3	'Bring cups or glasses!'	SD3a	2'30"	11
3.4	'There are no snakes here'	SR24	4'50"	11
4.1	Nouns and their 'tunes'	SA2	12'00"	12
4.2	'Good morning!'	SDA1	2'30"	14
4.3	More High and Low verbs	SR10	8'00"	15
5.1	'Tea and coffee'	SD2	6'30"	16
5.2	'Open the door!' - 'Don't drink the beer!'	SR11	4'30"	17
5.3	Progressive drills: Imperative and infinitive	SR9	1'30"	18
5.4	Pronunciation practice	SCM3	3'00"	19
5.5	Some essential verbs and adverbs	SR28	6'00"	19
6.1	'Ups and downs'	SR29	2'00"	20
6.2	'What's under the table?'	SA4	12'15"	21
6.3	'I've got a hat'	SA3	3'00"	22
6.4	'Are you going?'	SD4	6'00"	22
7.1	'Have you got a...?'	SR5	2'30"	23
7.2	'No I haven't got a...'	SR5a	3'00"	24
7.3	'I want a cup'	SR12	3'00"	25
7.4	'Some ways of getting about'	SR8	2'15"	26
7.5	Means of transport	SR8a	5'00"	27
7.6	How to travel	SR8b	2'15"	27
7.7	'How are you going?'	SR8c	3'20"	28
8.1	'Do you like coffee or tea?'	SD3b	3'00"	28
8.2	'Are you going or staying?'	SD3c	3'00"	29
8.3	More Low verbs, and adverbs	SR30	1'30"	29
8.4	'What do you want?'	SR13	4'00"	29
8.5	Cups and saucers	SR2e	3'00"	30
8.6	'What's inside the box?'	SA6	7'45"	31
9.1	'What are you drinking?'	SR3e	4'45"	32
9.2	'Have they got...?'	SD1	5'30"	32
9.3	Asking a favour	SMN2e	7'15"	33
9.4	'They're going'	CM1a	6'00"	34
10.1	'They're coming'	CM1b	6'00"	36
10.2	Visiting	SMN3e	6'45"	37
10.3	Third-Person concords (with verb + object)	SR14	5'15"	37
10.4	Ordering drinks	SRM2e	4'30"	39

* Each session ends with music: see Music Index on page 232

11.1	Revision: Verbs without Object	SR15	5'15"	40
11.2	'Where do you come from?' - Locatives	SR35	5'20"	40
11.3	'Do you want to go with me?'	SDD3	3'00"	43
11.4*	'Where is it?' - Subject concords of all Classes	SR22	6'30"	44
12.1-	Verbs: Present negative tense	SR16	10'00"	45
12.2	Hot and cold drinks	SR6e	6'30"	46
12.3 -	Noun as Object after negative verb	SA7	3'30"	47
12.4	Vocative inflexion of nouns	SA8	1'00"	47
13.1-	Verbs: Immediate future tense	SR17	9'30"	48
13.2	'This and that' - Demonstratives lo, laba, &c.	STN1	10'30"	49
13.3	'What's your name?'	SN3e	3'45"	50
14.1	Some important 'short' verbs	SR31	4'00"	50
14.2	Borrowing sugar	SMN4b	5'15"	51
14.3	'The road that goes to Bhunya'	SR27	7'45"	52
14.4	'Which way to the Post Office?'	HD1	8'45"	53
15.1	Borrowing salt	SMN4a	6'30"	54
15.2	Adjectives	SR25	9'30"	55
15.3	Meeting an old woman	SN1	1'30"	57
15.4	Verbs: Immediate future negative	SR18	3'15"	57
16.1	The Enumerative stem '-nye'	STN3	3'30"	58
16.2	Some outdoor items	SR36	6'00"	59
16.3	Verbs: Immediate past tense	SR19	9'45"	60
16.4	'Good evening!'	SDD4	1'30"	62
16.5	Women's names	SN5	1'00"	62
17.1	'Good morning!'	SDD2	1'30"	63
17.2	'I'm hungry!' - Stative verbs	SR33	5'30"	63
17.3	Verbs: Immediate past negative	SR20	4'00"	65
17.4	'It's a child!' - Copulative inflexion of nouns -	SR37	6'00"	66
17.5	'What time is it?'	SR38	2'15"	67
17.6	Verbal Extensions, and 'Why?' - questions	SJM5a	3'00"	68
18.1	'He's big' - Predicative adjectives, Part I	STN2a	6'00"	69
18.2	Some 'longer' verbs	SR34	2'30"	70
18.3	'Come for a drink with me!'	SMN5a	1'30"	70
18.4	'Her legs' - Possessives	SR26	12'00"	71
18.5	Asking children's names	SN4	1'30"	72
19.1 -	Object concords	SR41	2'20"	73
19.2	'What will you have?'	SMN5c	5'00"	73
19.3	Some common 'Vowel'-verbs	SR32	3'00"	74
19.4	'Be early, don't be late!'	STN12	1'30"	75
19.5	Remote past; Compound tenses; & Potential Mood	SR40	7'30"	76
19.6	'Where did you learn siSwati?'	SR39	2'00"	77
20.1	Asking directions	SRM1	2'00"	77
20.2	'At home' - Locative nouns	SDD1	21'00"	78
21.1	'Out of doors'	SDD7	5'30"	80
21.2	'I'm lost'	LG37	3'30"	81
21.3	Absolute pronouns	SD6	8'30"	81
21.4	'Who are you?'	SDD5	1'30"	82
21.5	'I'm tall' - Predicative adjectives, Part II	STN2b	6'00"	83

* For supplementary unit 11.5 see page 233

22.1	✓ Subjunctive Mood, Part I: Present Subjunctive	STN7	3'00"	84
22.2	'What did you say?' - Comprehension	LG29	1'30"	85
22.3	'Here he is!' - Demonstratives: nāngu, &c.	STN5	5'00"	85
22.4	'Taking a taxi'	SMN5b	2'00"	86
22.5	Family relationship terms	SR42	8'50"	87
22.6	'Going for a meal'	SR4	4'30"	88
23.1	Relative constructions, Part I	STN9	6'00"	89
23.2	'Starting the day'	SN6	5'30"	90
23.3	Relative constructions, Part II	STN9a	8'45"	92
32.4	'Another drink?'	SMN5d	5'30"	92
24.1	Relative constructions, Part III	STN10	4'30"	93
24.2	'Getting merry'	SMN5e	5'00"	93
24.3	Counting	SDR9	15'00"	94
25.1	Ordinal numbers, and Days of the Week	SDR10	14'00"	97
25.2	✓ Present Subjunctive, Part II	STN7a	2'30"	99
25.3	Weather	SDR11	9'20"	99
26.1	Subjunctive. Part III ✓	STN7b	4'30"	101
26.2	'Going to market'	HD2	11'30"	102
26.3	Passive Verb stems	SA9	7'15"	103
26.4	Ideophones	SGM1	1'00"	104
27.1	Quantitative stems: 'all', 'alone', 'both', &c.	STN4	5'00"	104
27.2	'Meeting and chatting'	SM5	4'30"	105
27.3	'Give me the soap, please!' - Imperative with OC	SDR12	7'30"	107
27.4	'Buying fruit at the market'	SNM1	8'00"	108
28.1	'We saw him going' - Present Participial forms	STN6	4'10"	110
28.2	'Whose is it?'	STN8	1'30"	111
28.3	An interview	SM3	4'15"	111
28.4	'The person I saw' - Relative Constructions, IV	STN11	3'40"	113
28.5	'Buying a shirt'	SM4	9'50"	114
29.1	A trip to Mantenga	SMN5	27'00"	115
30.1	By bus to Siteki	SMN6	23'30"	122
31.1	A reunion at Nhlangano	SM1	10'00"	129
31.2	A new friend	SM2	8'15"	132
31.3	A conversation (unscripted)	SM6	2'30"	133
32.1	A collection of useful phrases (and proverbs)	SJM1	29'20"	134
	<u>APPENDIX A</u> : Phonological Notes			137
33.1	Examples: Vowels, stops, spirants, sonorants	SCM1a	12'30"	139
33.2	Clicks, clusters, and Imposed Low voicing	SCM1b	10'00"	141
	Consonantal changes in passives, locatives, diminutives			143
	Tone and Low Voicing			145
	Tonal changes in noun copulatives and with ne- & nge-			148
	<u>APPENDIX B</u> : Grammatical Notes			150
	Table of Concords			154
	Verb system, Copulative tenses			159
33.3 & 34	<u>APPENDIX C</u> : Sing it in siSwati			167
	<u>GLOSSARY</u> : English-siSwati			194
	<u>INDEX</u>			230
	<u>MUSIC INDEX</u>			232
11.5	Supplementary drills on 'ng' (recorded after 11.4)	SDD8	5'00"	233

P R O N U N C I A T I O N

ALPHABET: The siSwati orthography (as standardized in 1969) uses letters A to Z but omits Q and X. (In Zulu, Q and X denote additional 'click' consonants: post-alveolar and lateral). SiSwati recognises only the dental click, written as C.

Alphabetical list of speech sounds: ('depressor' consonants are underlined here)*

- a as in English 'far'
- b voiced bilabial implosive (somewhat as when drawing at a pipe)(cf. also mb)
- bh post-low-voiced bilabial explosive (somewhat as p+b in 'up-beat')
- c dental click [ɕ] made by withdrawing tongue-tip from teeth (as when extracting a pip; = English 'tch' or 'tut'); Some speakers use the post-alveolar click, as Zulu q, in certain words. (cf. also ch, gc, nc and ngc)
- ch aspirated dental click
- d post-low-voiced alveolar explosive (somewhat as t+d in 'out-done')
- dl low-voiced lateral fricative (articulated like hl)
- dv ✓ as d + brief v; used only before o, u and w.
- dz ✓ as d + brief z; used only before a, e and i.
- e as in English 'fed'
- f as in English 'fed'
- g post-low-voiced velar explosive (somewhat as k+g in 'back-gate')(cf. ng)
- gc low-voiced dental click (as g, but with click during closure)
- h as in English 'hat'
- hh low-voiced glottal fricative, as in Afrikaans 'hand'
- hl voiceless lateral fricative, as Welsh 'LL'
- i as in English 'fee'
- j as in English 'jam' (but low-voiced)
- k velar ejective [kʰ] when stem-initial (or reduplication of same); otherwise lenis voiced explosive (somewhat as English g in 'ago')
- kh aspirated voiceless velar explosive, as in English 'cap'
- kl ejective velar affricate with lateral or central release
- l as in English 'lid' (but sometimes low-voiced, marked as l)
- m as in English 'mat' (but sometimes syllabic; and sometimes low-voiced: m̃)
- mb as m+bh (but sometimes m+b if m belongs to a prefix and b to a root)
- (m also occurs before f, p, ph and v; but in mf, nasalization of the previous vowel usually serves instead of a sounded m)
- n as in English 'not' (but sometimes low-voiced: ñ)
- nc nasal click: usually click [ɕ] during velar nasal [ŋ]; but in some words a prenasalized click [ɲkɕ] with click after nasal
- nch prenasalized ch [ɲkɕh]
- ng usually a pure velar nasal [ŋ] (i.e. with 'silent' g as in Southern English 'singer') often low-voiced: ng̃[ɲ̃]. But if stem-initial, it is [ɲ+g̃](with a 'sounded g', cp. English 'finger'). (cf. p.141 for details)
- ngc ✓ prenasalized gc
- (n also occurs before d, dl, dv, dz, hl, k, kh, kl, s, sh, t, tf, tj, ts, w, y and z. In nk, nkh and nkl it is sounded as [ɲ]; with nhl, ns and nsh, nasalization of the previous vowel usually serves instead of sounded n)
- o as in English 'for'
- p bilabial ejective [pʰ]

* 'Depressor' consonants have an associated 'low voicing' feature which lowers pitch on the following vowel. Similar 'low voicing', when occurring independently from a depressor consonant, is marked by the grave accent symbol [˘]. Low-voiced vowels have relaxed glottal tension, greater breath-flow, and relatively lower pitch (or High tones may take an initial rising on-glide). Fuller details on pronunciation are given in Appendix A (p.138 ff.), with tape units 33.1-2, which can be referred to whenever required during the course.

ph	aspirated voiceless bilabial explosive, as in English 'pay'
r	(in foreign words only; as rendered in English or Afrikaans)
s	as in English 'say'
sh	as in English 'show'
t	alveolar ejective [tʰ]
tf	somewhat as t+f in 'tit' for 'tat' but with slight aspiration; used only before o, u or w
th	aspirated voiceless explosive, as in English 'toe'
ts	aspirated, as in English 'it's here'; used only before a, e and i; an ejective [tsʰ] occurs in a very few words, e.g. lútswáyi ('salt')
tj	somewhat as in 'church', but ejective [tʃʰ] (= tsh in Zulu)
u	as in English 'too'
v	as in English 'view' but low-voiced
w	as in English 'we' (sometimes low-voiced: <u>w̃</u>)
y	as in English 'you' (sometimes low-voiced: <u>ỹ</u>)
z	as in English 'zoo' but low-voiced

All consonants can take postposed w, except bilabials (b, bh, m, mb, mp, mph, p, ph) and dz and ts. These change before w (see p. 144).

Pitfalls: Note that c and ch are click consonants; ph does not sound like f; th is like English t (not th as in 'thing').

ACCENT SIGNS:

Accents are used as follows in this book:* An acute accent [´] denotes High tone; a circumflex accent [ˆ] denotes Falling tone (from High to Low); Unmarked syllables are basically Low but their actual pitch varies with context: When final or penultimate or affected by Low Voicing (see earlier footnote) they take low pitch; elsewhere they take mid pitch or, when standing between two High or Falling tones, assimilate to high realisation unless low-voiced or penultimate. A grave accent [˘] denotes 'Low voicing' (a phonation feature sometimes known as 'breathy voice' or 'murmur' which has a pitch-lowering effect). Low voicing also occurs automatically when a vowel follows a depressor consonant, and when this is the case no grave accent sign is used, since Low voicing is predictable from the presence of such a consonant.

High or Falling tone, when affected by Low voicing (i.e. from a preceding depressor or when marked by a grave accent) commences with a rising on-glide, as in dlála [ˆ˘] 'play', as against sála [˘˘] 'stay' (with non-depressor).

Tones tend to be rendered at progressively lower pitch as the utterance proceeds (except in questions). A final High tone usually takes lower actual pitch than an early unmarked syllable: emájahá [-˘˘] ('young men'). Tone-patterns of nouns are dealt with in Unit 4.1 (pp.12-13), and further notes on tone and Low voicing occur on p.145 ff.

LENGTH AND STRESS:

In most cases the penultimate syllable in an utterance (or before a pause) takes extra length. A few monosyllabic words and formatives have inherent length.

Dynamic stress generally comes on the first syllable of a root or stem. A few formatives have inherent stress, sometimes coupled with extra length.

* These are not generally used when writing siSwati; but in the present course they are used to indicate tone (i.e. relative pitch). Without such indications confusion can often occur, since siSwati is a 'tone language' and a change in the tone-pattern (or 'tune') of a word may completely change its meaning. For example, káká, with Low+High tones [˘ˆ], means 'surround'; but káka, High+Low [ˆ˘] means 'defecate'.

GRAMMATICAL OUTLINE

Prefixes are important in siSwati, as in all Bantu languages. Nouns change from singular to plural by changing the prefix: umúntfu means 'person'; bántfu means 'people'. The prefix-pair umu-/ba- applies only to human nouns, however. Other nouns employ different pairs of prefixes and are divided into 'Noun Classes' according to their prefixes: umu- and ba- are prefixes of Class 1 and Class 2. Examples of all the Noun Classes are given on pp.3-4 and 150.

Adjectives, verbs, and other parts of speech need to take a 'Concord prefix' of the same Class as the noun with which they occur. This is a fundamental principle in all Bantu languages. Thus the verb -fika ('come') must prefix a Class 1 'Subject Concord', u-, if the Subject is umúntfu, but ba- for bántfu (+ the present tense infix -ya-): umúntfu uyáfika ('person he/she-is-coming'); but bántfu bayáfika ('people they-are-coming').

Similarly for 'a tall person' the adjective -dze ('tall') takes the Class 1 'Adjectival Concord', which is lomu-: umúntfu lomúdze ('person he-tall'); but with bántfu it takes laba- (Class 2): bántfu labádze ('people they-tall').

Nouns of other Classes require different adjectival and verbal Concord prefixes: e.g. Class 9: íntfombatána léndze iyáfika ('girl she-tall she-comes'); Class 10: tíntfombatána letíndze tiyáfika ('girls they-tall they-come').

A table showing all the prefixes, for all Classes, for all the different parts of speech in siSwati, is provided on p. 154 (but these are only introduced gradually, in instalments, throughout the course).

For English sentences with pronouns such as 'I, we or you' as Subject, siSwati does not employ a separate pronoun. Instead, a Subject Concord, prefixed to the verb, serves this function, as in ngiyafika ('I-am-coming'), or siyafika ('we-are-coming'). When a separate absolute pronoun is in fact used, it makes the Subject emphatic, as in the English 'I am coming'; but the Subject Concord must still be used with the verb also, as in miné ngiyafika ('I am coming'); tsiné siyafika ('we are coming'). It should be noted that emphasis cannot be made by extra dynamic stress as in English.

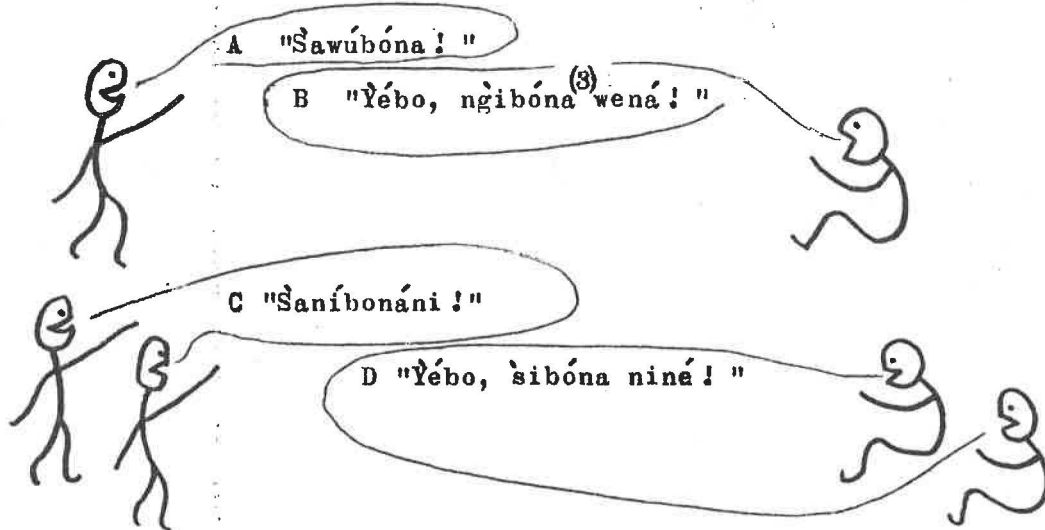
Tone (or relative pitch) is often significant in siSwati, and beginners should take special care, from the outset, to acquire the correct tone-pattern (or 'tune'). For example, the Subject Concord u- can mean either 'you' or 'he/she', depending on tone: uyáfika (with High tone on -ya-) means 'he (or she) is coming'; but úyafika (with Low voicing and extra low tone on u-, and no High tone on -ya-) means 'you are coming'. In preparing this course, special care has been taken to present the material in such a way that correct tonal habits can be established. Those with an infallible musical ear may be able to pick up the tonal system merely by imitating the recorded material; but additional explanation is provided for those who may need it.

English verbs 'to be' and 'to have' have no direct equivalents in siSwati. To say 'it's a spoon', the noun for 'spoon', sípúnu, merely becomes inflected tonally to šípúnu. To say 'I have a spoon', the Subject Concord for 'I', ngi-, is prefixed to nesípúnu (which means 'and or with a spoon') and the resultant nginesípúnu serves for the whole 4-word English sentence, 'I have a spoon'. For further grammatical notes, see Appendix B (p.150 ff.).

a) Pronunciation practice: (1) (each item is given twice)

Yébo	bóna ⁽²⁾	wená	niné
(yes)	(see)	(you)	(you, plural)

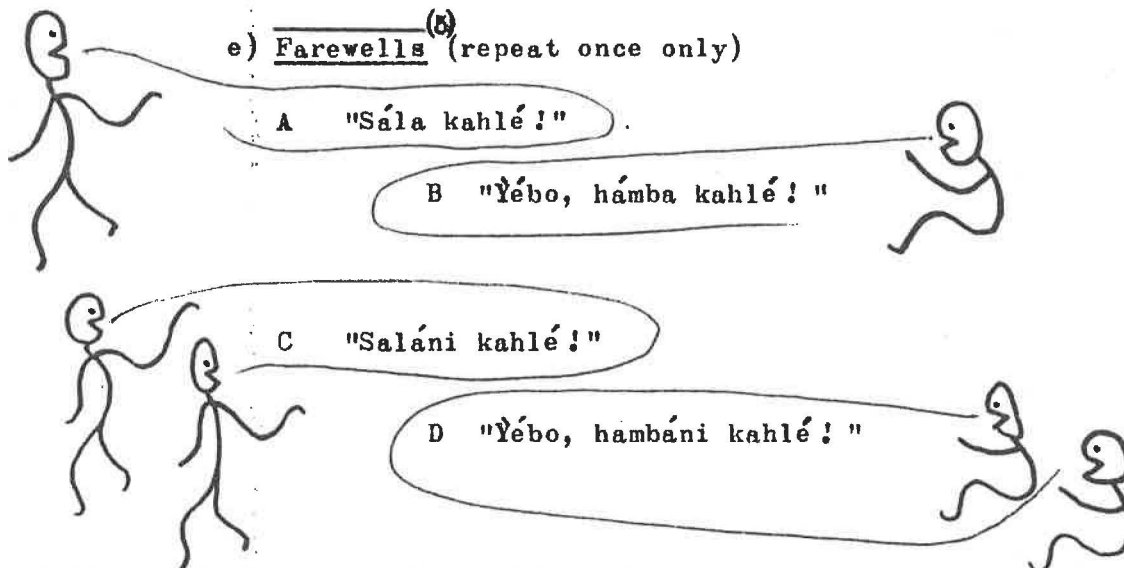
b) Greetings (repeat once only)



c) Response practice: (Do not repeat. When you hear phrase A, you must respond with B; for phrase C, respond with D.)

d) Pronunciation (repeat once only): sála (stay); hámba (go); kahlé⁽⁴⁾ (well).

e) Farewells (5) (repeat once only)



(1) [´] denotes High tone; [˘] denotes Low voicing, and if a High tone follows (as in yébo) this begins with a rising-pitch on-glide (see p. vi).

(2) 'b' is mildly implosive (as when sucking in smoke from a pipe).

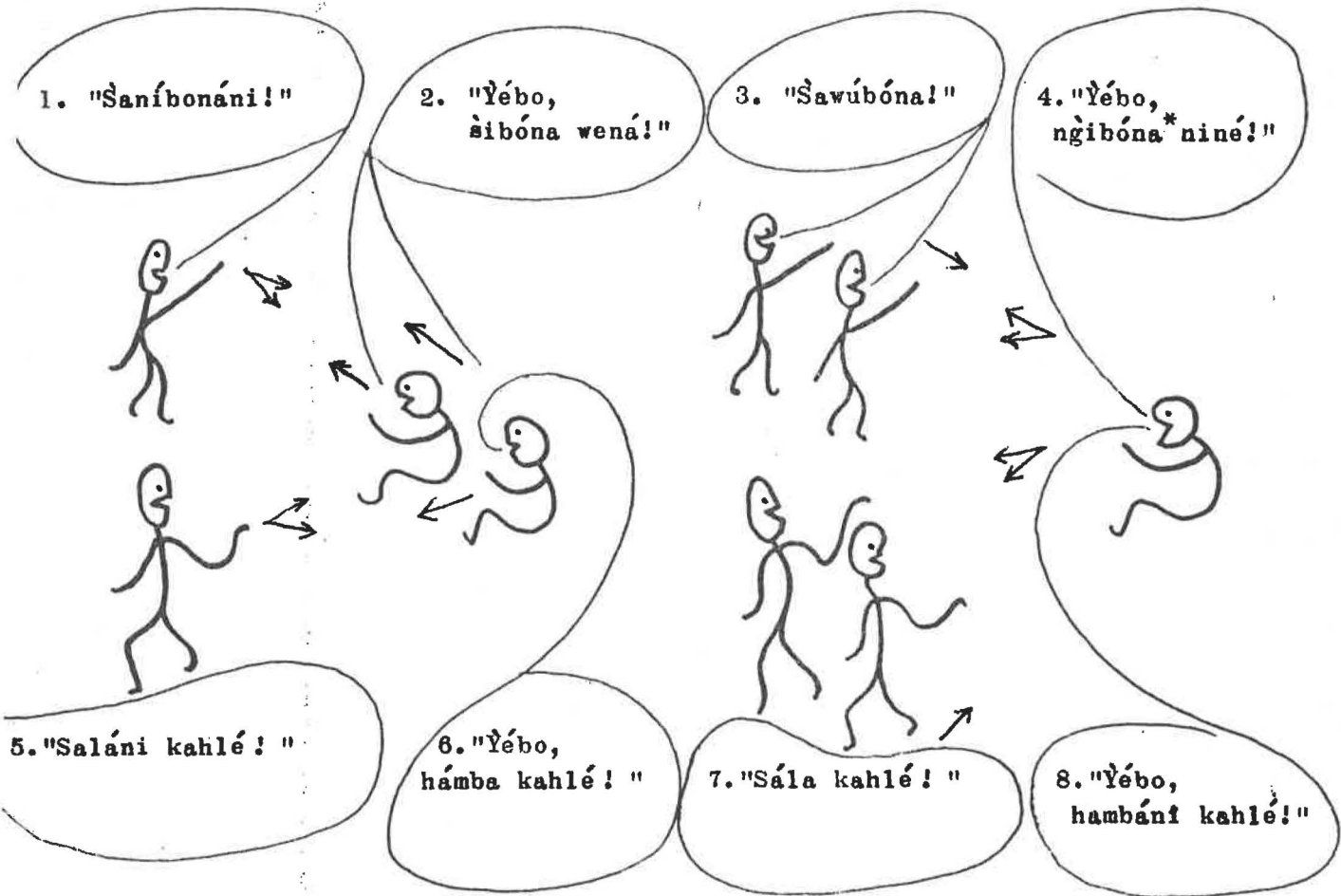
(3) 'ng' = [ŋ] (in most siSwati words): with a 'silent g' as in Southern English 'spring' (not 'finger'). Practise saying 'springy'; then repeat the ending: 'springy-ny-ny-ny'; then 'ngy'[ŋi] alone; then [ŋibó-na] - 'ngibóna'. (The sound 'ŋ' is very close to 'n', but the tongue-tip must be down, and the back of the tongue up. For ordinary 'n' it is the opposite.)

(4) 'k' (in prefixes) is like 'g'; 'hl' is a lateral fricative, like Welsh 'LL'.

(5) These occur in reverse order if the one who is staying speaks first, i.e. "Hámba kahlé!" - "Yébo, sála kahlé!"; "Hambáni kahlé!" - "Yébo, saláni kahlé!"

f) Response practice: (Do not repeat. When you hear phrase A - from the previous section - you must respond with phrase B; for phrase C, respond with D.)

g) Situational Practice: (When each number is called, speak that phrase. Then listen to the Master track and repeat it again.)
[LISTEN: ("No. X"). SPEAK: "...". LISTEN: "...". REPEAT: "..."]



*(Remember: 'ng' = 'n' but with your tongue-tip down)

END OF UNIT 1.1

1. Now replay the tape and listen critically to your performance. Pay attention to tone, as well as pronunciation.
2. If you wish to test your memory for greetings and farewells, go back and do Section (g) again, but this time, turn to page 9. and follow the pictures and instructions given there, instead (for Unit 3.1, Section a).

Some languages have 'sex gender': If it's a man, he goes; if it's a woman, she goes, and so on. In siSwati (and other Bantu languages) there is no masculine/feminine gender distinction, but there is a Class of 'human' nouns (Class 1, with umu- or um- prefix), with its cognate plural Class (Class 2, prefix ba-), and a large number of different 'it' Classes, mostly with their own plural counterparts (see p. 150).

Nouns of each Class are easily distinguishable because of their prefix. In this lesson you will meet one or two common samples from each of the Noun Classes. Singular forms are in the left-hand column, and their plurals on the right. The stem (or fixed part of the noun, which is underlined here) remains constant. To change from singular to plural, you change the prefix: umúntfu means 'person'; bántfu means 'persons' (or 'people'). Non-human nouns have different sets of prefixes. But once you have got to know this small set of sample nouns given below, you will find that every other noun you ever meet in siSwati has one or other of these same prefixes. Have a look at page 4 now, but turn back and consult the rest of this page if you need more clarification.

Note on the pictures: In case their meanings are not always clear, here is a key to what they are intended to represent: Class 1/2: person/persons; child/children; 1a/2a teacher/teachers; 3/4 knife/knives; door/doors; 5/6 saucer/saucers; table/tables; 7/8 spoon/spoons; chair/chairs; 9/10 fork/forks; cup/cups; 11/10 stick/sticks; 11 milk; 14 spider(■)*; Swazi beer (prefix irregular, but counted with 'bu-' prefix words); 15 food (or 'to eat' or 'eating').

Some queries you might have about the various Classes (Refer to this section only after perusing the set of examples)

Class 1a (with zero prefix) is a sub-class of Class 1, and its plural, 2a, is a sub-class of 2. Proper names belong to this pair of sub-classes. For Classes 1 and 3, the prefix is umu- before one-syllable stems, but um- before longer stems. Class 9 and 10 prefixes occur as im- and tim- when the stem begins with a labial consonant (p, b, f or v) but as in- and tin- before other consonants. Class 11 nouns share the same plural class (no. 10) as Class 9 nouns. The reason why numbers 12 and 13 are missing is that these classes, though found in some other Bantu languages, are absent in siSwati. Classes 14 and 15 have no cognate plurals. Class 15 stems are actually verb stems (-dla means 'eat'). With the prefix ku-, they can serve either as verb infinitives ('to eat') or as nouns. (For further details, see pp. 155-7, notes 1, 2, 11 and 13.)





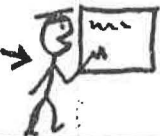


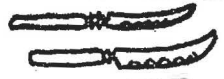
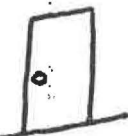
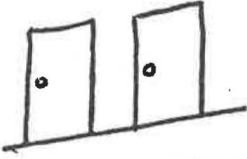











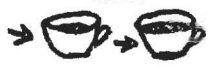






Pronunciation: Note that there is extra length on the second-last syllable (when nothing follows) but high tone does not always occur there also.

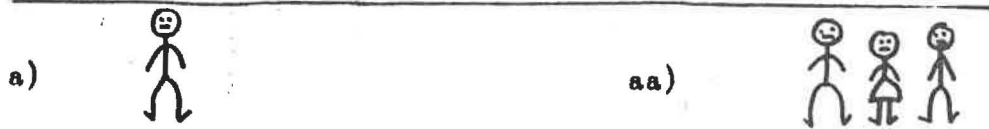
For example, úmukhwá has the opposite tone-pattern to umúntu; thishela has no high tones, but its plural form, bothíshela, has high tone on the third-last syllable. Try to remember the correct tone pattern (or 'tune') for each noun, from the start. To speak good siSwati, the tones are important, as well as the vowels and consonants. Wrong tones may sometimes change the meaning. (e.g. ínyangá means 'moon' or 'month'; but ínyanga means 'traditional doctor'). For details about pronunciation, see pp. v-vi, and 138 ff. if necessary. In the first set of nouns, given here, note that 'th' in thishela is an aspirated 't' as in English 'teacher'; but plain 't', in litáfula and sítúlo, is a sharper, ejective, unaspirated 't'. 'nk' in inkómishi is similarly ejective, as also the 'p' in sípúnu.

* For Classes 14 and 15 the plural has the same form - like English 'sheep'.

UNIT 1.2) Repetition drills: Specimens from each noun-class
(Repeat each item once only)

SR 7
2'10"

UN- LASS		<u>umúntfu</u> // <u>bántfu</u>		
1.				2.
		<u>umntfwana</u> // <u>bántfwana</u>		
1a.				2a.
		<u>thishela</u> // <u>bothishela</u>		
		<u>úmukhwá</u> // <u>ímikhwá</u>		
3.				4.
		<u>umnyango</u> // <u>iminyango</u>		
		<u>lísoso</u> // <u>emasoso</u>		
5.				6.
		<u>litáfula</u> // <u>ematafula</u>		
		<u>sípunu</u> // <u>típunu</u>		
7.				8.
		<u>sítulo</u> // <u>título</u>		
		<u>imfólogo</u> // <u>timfólogo</u>		
9.				10.
		<u>inkómishi</u> // <u>tinkómishi</u>		
		<u>lútsí</u> // <u>tíntsí</u>		
11.				(10)
		<u>lúbisi</u>		
		<u>búlembu</u>		
14.				
		<u>tjwála</u> (= Swazi beer)		
		<u>kúdlá</u> (= food) [NOTE that 'k' is rather like 'g'; For 'dl', see p.140, §4]		
15.				



INSTRUCTIONS:

Supply the right word when each item is called (a, aa, b, &c.). You will then hear the answer, which you should repeat. Be careful over tones, as well as pronunciation.

UNIT 1.4 'Spot checks' on basic nouns

[SR 7b]

8'00"

Names for the above pictures will be called for in random order.

1. Supply the right name for each item when its reference letter is called.
 2. Listen to the confirmatory answer then supplied, and repeat it.
- SEE THAT YOU GET YOUR TONES RIGHT!

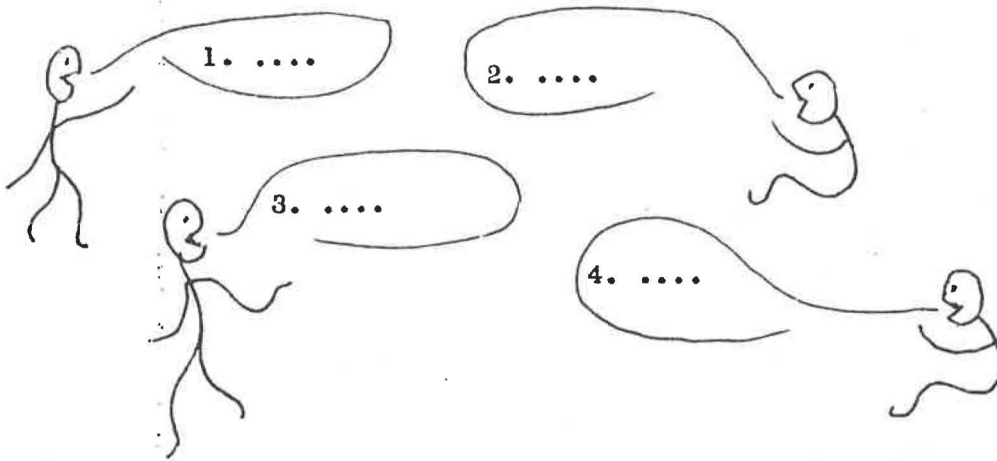
SESSION I NOW ENDS WITH A MUSICAL INTERLUDE (on the tape) - see p.178

UNIT 2.1 'Greetings and farewells' again

[SMN 1a]

2'20"

- (a) See if you can say the right phrase when its number is called. You will then hear it given correctly on the master track, and you should say it again. (If in doubt, take a look at Unit 1 again first; or play through the tape once before you record).



- (b) Response practice: When you hear phrase 1, respond with 2; when you hear 3, respond with 4. (Repeat the confirmatory answer when you hear it, each time.)

UNIT 2.2 'There's a knife' - kúkhona úmukhwá

[SA 1]

1'10"

The fixed expression, kúkhona... can be used before any noun when one wants to say 'there is a...', or 'there are...'.*

Note that the first 'k' sounds rather like English 'g'; and that there is high tone on the first syllable (not the second, as would seem more natural for English speakers).

- (a) Repeat: kúkhona úmukhwá (there's a knife); kúkhona ímikhwá (there are knives); kúkhona tinkómishi (there are cups); kúkhona tjwála (there's beer).

If the suffix -ní? (with high tone), meaning 'what', is added to kúkhona, the expression kúkhonâní? means 'what is there?' (or 'what is it?' or 'what are they'). Note the extra length and falling tone on the second-last syllable. New nouns: líkhofí (coffee); lítíya (tea).

- (b) Repeat: kúkhonâní? (what is there?); kúkhona líkhofí (there is coffee); kúkhonâní? (what is there?); kúkhona lítíya (there is tea).

* The English verb 'to be' (is/are &c.) has no direct equivalent in siSwati. In kúkhona, kú- is translatable as 'it is' or 'they are', and khona as 'in position'. (For other types of 'copulative' inflexion, cf. p. 151, Column 3).

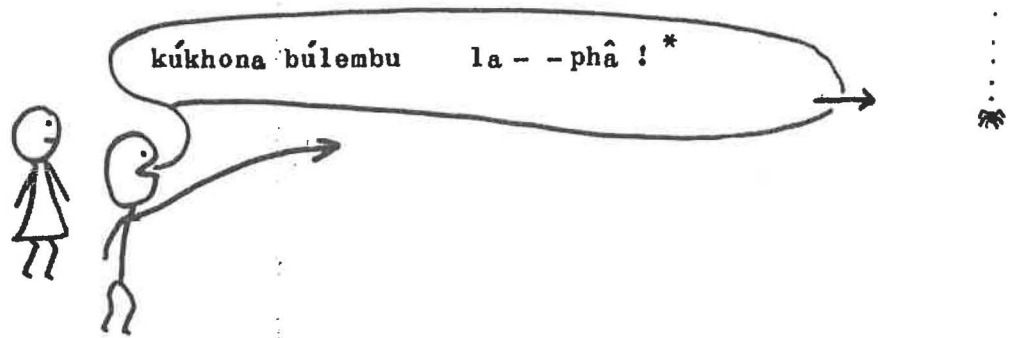


UNIT 2.3

'Here', 'there' & 'yonder'

[SR 21]
9'50"

- a) Repeat - (each item is given twice)
 íápha: ('here' - near me/us)
 íápho ('there' - near you)
 laphâ* ('over there' - yonder, distant from both you and me)
 kúkhona...('there is/are'); kúkhonâní? ('what is it/are they?')
- b) Repeat (once only)†: kúkhonâní íápha? (what is it, here?)
 kúkhona umúntfu íápha ('there is a person here')
 kúkhona bántfu íápho ('there are people there')
 kúkhona thishela laphâ ('there is a teacher, over yonder')
- c) Using the words kúkhona...íápha each time, insert nouns from the picture list on p. 5. Singular forms, (b) to (h) will be called for, in serial order: For "Picture (b)": You must say: "kúkhona umúntfvana íápha", and so on. The answer is then given, for repetition again.
- d) Using kúkhona...íápho, insert picture nouns (i) to (p), when each letter is called for. The answer is then supplied, for repetition.
- e) Using kúkhona...laphâ, insert plural nouns (aa) to (ll) when called for. Then listen and repeat confirmatory answer.



* Note that there is extra length on both syllables, and falling tone on the last syllable, for this 'yonder' form.
 † For classroom teaching, this series of drills can be very effectively used, with visual aids, to introduce new nouns, throughout the course.

UNIT 2.4 'Bring the tea!' - létsa lítiya!

[S1]
6'30"

For imperative usage (to get someone to do something), verbs are used without any prefixes: as with 'hámba' ('go') in 'hámba kahlé!' ('Go well!').

Other verbs we have encountered so far are bóna ('see') and sála ('stay'). Four more verbs are introduced in this lesson. Two of them, létsa ('bring') and tsátsa ('take'), have the same tone-pattern as hámba, bóna and sála, i.e. high tone occurs on the first syllable. We shall refer to these as 'High' verbs. The other two, natsa ('drink') and tsela ('pour' - and also 'pay tax') take no high tone at all when non-final, and will be referred to as 'Low' verbs (though they do in fact take high tone, on the last syllable, when occurring in final position). See that you get the tones right when repeating the following drills:

- (a)
- 1 létsa! (bring!)
 - 2 létsa lítiya! (bring the tea!)
 - 3 létsa lítiya tsiné*! (bring the tea please!)
 - 4 natsa! (drink!)
 - 5 natsa lítiya! (drink the tea!)
 - 6 ngiyabonga‡! (thank you!)



- (b) Give each phrase from section (a) when its number is called. Then repeat it again when you hear it on the master track.

- (c)
- 1 tselá! (pour!)
 - 2 tsela líkhofí! (pour the coffee!)
 - 3 tsela líkhofí tsiné! (pour the coffee please!)
 - 4 tsátsa! (take!)
 - 5 tsátsa líkhofí! (take the coffee!)
 - 6 ngiyabonga‡! (thank you!)

- (d) Give each phrase from section (c) when its number is called. Then repeat it again when you hear it on the master track.

- (e) Speak each of these verbs when its number is called. See that you get the 'tune' right each time; and repeat again after the model.

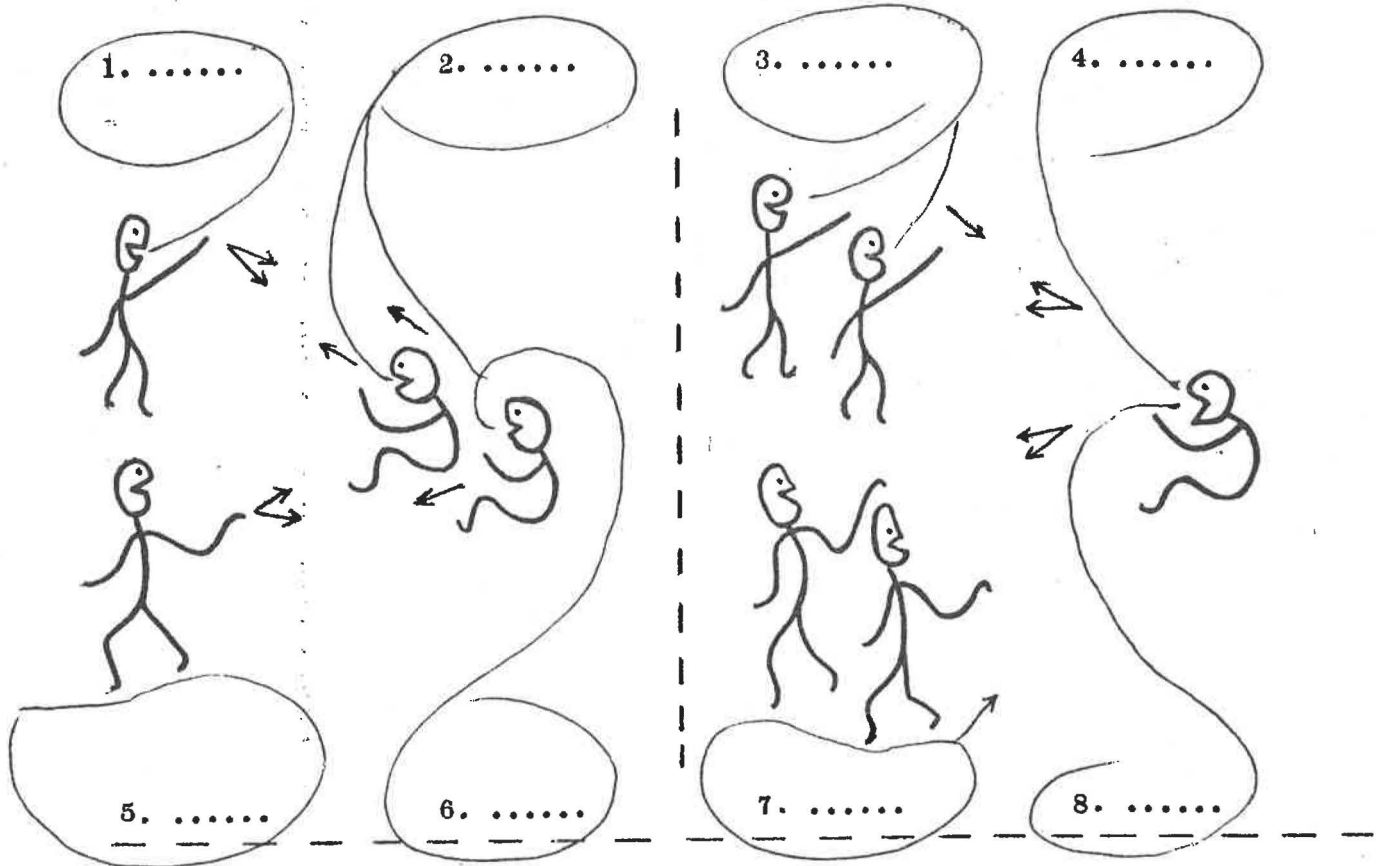
1 NATSA 2 LETSA 3 TSATSA 4 TSELA

* Besides meaning 'please', in these circumstances, tsiné can also serve as an absolute pronoun, meaning 'we' or 'us' (like wená, 'you', and niné, 'you, plural'). For complete list, see table on p. 154.

‡ Note that the 'g' in 'ng' is 'silent', as in Southern English 'singer' (not as in 'finger'), in both cases (like 'n' but with your tongue-tip down).

[There is now a musical interlude, on the tape - see p. 180]
(For future end-of-session music, see Music Index on p. 232)


a) REVISION: Greetings & Farewells. (See if you can fill each of these balloons correctly. The answer will then be given, for repetition)



b) Pronunciation and Tone (each item is given twice)

ýébo	chá*	bóna	philá	gulá	ýíní**	wená	niné
(yes)	(no)	(see)	(be well)	(be ill)	(?)	(you)	(you, plu.)

c) Conversation: Greeting &c. (Repeat each phrase once)

	A Šawúbóna!	(Greetings!)
	B Ýébo, ñgibóna+wená!	(Yes, I see you!)
	A Ûsáphila† ýíní?	(Are you still well?)
	B Ýébo, ñgisáphila!	(Yes, I'm still well!)
	Wena ùsáphila ýíní?	(Are <u>you</u> still well?)
	A Chá, ñgiyagulá!	(No, I'm ill!)

d) Response practice: do not repeat; when you hear an A phrase (from Section c), respond with the B phrase or phrases.

* 'ch' is a dental click consonant (with aspirated release before the vowel onset). It resembles the English 'annoyance' click, sometimes written as 'tut' or 'tch'. It is purely a suction sound (as when extracting a pip from between the front teeth, with the tongue). Practise holding your breath while you make it; if you need breath, you are not 'clicking'!

** Note the Falling tone, after a short rising onset, in ýíní [~ -].

+ Remember to make 'ng' like an 'n' but with your tongue-tip down.

† The infix -sá- means 'still'. It can replace the normal present tense infix -ya- (which is omitted if an object follows, as in ñgibóna wená)

e) Plural forms : (repeat each phrase once)

- A Šaníbonáni! (Greetings to you both/all!)
- B Yébo, šibóna niné! (Yes, we see you both/all!)
- A Nísáphila yîní? (Are you [plu.] still well?)
- B Yébo, šisáphila! (Yes we are still well!)
- Nine nísáphila yîní? (Are you [plu.] still well?)
- A Chá, šiyagula! (No, we are ill!)

f) Response practice: do not repeat; you must give the A phrases (from Section e), and the B-phrase responses will be given on the master tape.

UNIT 3.2 'Is there a doctor here?' (Yes/no' questions [ST2] with final yîní) Note that the 'ch' in 'chá'('No') 6'30" is a dental click consonant with aspirated release.

- (a) 1 Kúkhona dokotela lápha yîní? (Is there a doctor here?)
- 2 Yébo, kúkhona dokotela. (Yes, there is a doctor.)
- 3 Kúkhona sínhwa lápha yîní? (Is there [any] bread here?)
- 4 Yébo, kúkhona sínhwa. (Yes there is [some] bread.)
- (b) Do not repeat the questions. Give an answer each time (in the same form as examples 2 & 4 above, but substituting the appropriate noun); Then repeat it again when you hear it given on the master track:

Kúkhona émânti lápha yîní? (Is there water here?) ...[ANSWER]...

" lúbisi " " (" " milk ")

" kúdlá " " (" " food ")

" shukela " " (" " sugar ")

(c) (Repeat):

- 1 Kúkhona bothíshela lápha yîní? (Are there [any] teachers here?)
- 2 Chá, kúkhona bodokótela. (No, there are [some] doctors.)
- 3 Kúkhona título lápha yîní? (Are there [any] chairs here?)
- 4 Chá, kúkhona ematáfula. (No there are [some] tables.)

(d) Give an answer each time, starting with 'chá' (No), as in 2 & 4 above, but using the noun indicated:

Kúkhona bodokótela yîní? (Are there [any] doctors?).....(thishela)

" líkhoí yîní? (Is there [any] coffee?)(émânti)

" kúdlá yîní? (" " " food?)(tjwála)

" sínhwa yîní? (" " " bread?)(tintsi)

[SD3a]
2'30"

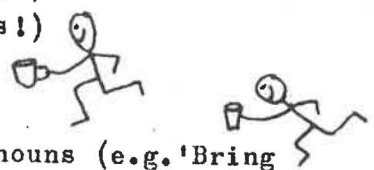
UNIT 3.3

'Bring cups or glasses!' - (nóma = 'or')

'High'verbs: lésa (bring); tsénga (buy); 'Low'verbs: natsa (drink); landza (fetch).

1. (Repeat)

- a) Lésa lísóso nóma sítja! (Bring a saucer or a plate!)
- b) Landza tinkómishi nóma tíngilázi! (fetch cups or glasses!)
- c) Natsa bhiyá nóma tjwálá! (drink beer or tjwala!)
- d) Tsénga ínyama nóma sínhwa! (buy meat or bread!)



2. Give the same sentences, but reverse the order of the nouns (e.g. 'Bring a plate or a saucer', etc.) a).... b) ,... c) d)

UNIT 3.4

'There aren't any snakes here!'

[SR 24]
4'.50"

kùté... = 'there isn't any...' or 'there aren't any...'

- a) (repeat once only)
- 1 kùté sítúlo (there is no chair)
- 2 kùté tinkómishi (there are no cups)
- 3 kùté lísóso (there is no saucer)
- 4 kùté ematáfula (there are no tables)
- 5 kùté sítja (there is no plate)
- 6 kùté tíncwadzí (there are no books)

b) (Change each of the above from singular to plural, or vice versa, when its number is called. e.g. GIVEN "No.1", SAY "kùté títúlo" [there are no chairs], A confirmatory answer will then be given, and you can repeat it.)

1 2 3 4 5 6

c) "Is there a (SOMETHING)there?" // "No, there's no (SOMETHING)here"
(Repeat once only)

kúkhona ínyôka íápho yîní? *

chá, kùté ínyôka íápha! **

kúkhona tínyôka íápho yîní?

chá, kùté tínyôka íápha! ***

d) (Give Questions and Answers like those above, but substitute other nouns for ínyôka, as requested. A confirmatory answer will follow your attempt, each time, and you can repeat it.)

- 1 ... umnyango
- 2 ... tjwálá
- 3

* 'Is there a snake there?'

** 'No, there is no snake here!'

*** 'Are there snakes there?' 'No, there are no snakes here!'

As we already know, each noun has its own tone-pattern or 'tune'. The wrong tune may sometimes bring a quite different meaning (see section 4 below). How many different 'tunes' are there? The following 9 (plus 3 variants) are the most common (for nouns with stems of up to three syllables).

	A	B	C	D
1				
2				
3				

C/D (see Notes 12&13)

Letters 'A, B, C, D' serve as labels for 'tonal types', each type being sub-divided into 'tone-groups' according to the number of syllables in the stem (1, 2, or 3). You already know most of these 'tunes', from nouns learnt so far: A1 umúntfu; B1 úmukhwá; A2 umúntfwana; B2 emásóso; C2 lúbisi; D2 tjwála; A3 ematafula. (1)

DRILLS: 1. Nouns with one-syllable stem: Repeat: (A1 tone-group; Low stem): umúntfu[-]; bántfu[-]; índlu (house/hut); tíndlu. (B1: High stem (2)): úmukhwá[-]; ímikhwá; lútsí[-] (3); tintsí; kúdlá (4) [-].

* If you only want a 'reading knowledge' of siSwati, or if you feel you can learn quite well enough just 'by ear', perhaps you don't need all the footnotes to this lesson, and can just work on the drills. The choice is left to you!

(1) In each diagram, the sloping base-line draws attention to the underlying 'downdrift intonation' (i.e. gradual descent in actual pitch). A slur joining two notes implies Falling tone: High+Low on a single syllable. Initial notes in parentheses apply only if the prefix has two syllables. (With some speakers the lower initial notes for B2, C2, B3 & CD3 take the same pitch as the following higher note, e.g. 'émasóso' [-] instead of emásóso [-] as used here).

A noun, when extended by suffix (e.g. Locative -ini/-eni; or Diminutive -ana or -anyana) keeps to the same tonal type: e.g. A1 umúntfu (person) > A2 umúntfwana (child: literally 'small person') > A3 umúntfwányana (small child); but C2 and D2 nouns, when extended, take the same pattern C/D3. The three variant patterns in the bottom row occur if the 3rd-last consonant is a depressor and the next is not. (see Drills, §3, where footnotes 11 and 12 apply). Cf. pp. 145ff. for tonal rules.

(2) As a 'hangover' from the prefixal High tone, the first Low tone begins with a falling on-glide (unless a depressor consonant prevents this; cp. Note 5).

(3) Note that Falling tone, marked [^], glides from high to low on a single syllable.

(4) After a depressor consonant (underlined here) High or Falling tone begins with a rising-pitch on-glide, starting from lower pitch.

2. Nouns with two-syllable stem:

- a) Tone-group A2 (Low-Low stem)⁽²⁾: umntfwana; bantfwana [ˈ ˌ ˌ ˌ]; umnyango; iminyango [ˈ ˌ ˌ ˌ]; bulembu; ingubo⁽⁵⁾ [ˈ ˌ ˌ ˌ] (blanket); tingingubo (blankets, clothing)
- b) Tone-group B2 (High-Low stem)⁽⁶⁾: lisoso [ˈ ˌ ˌ ˌ]; emasoso [ˈ ˌ ˌ ˌ]; sipunu; tipunu; situlo; titulo; ingadze⁽⁴⁾ [ˈ ˌ ˌ ˌ] (garden); tingadze; umfana (boy); bafana
- c) Tone-group C2 (Falling-Low stem)⁽³⁾: lubisi [ˈ ˌ ˌ ˌ]; umfati (wife, married woman); bafati; imbuti⁽⁴⁾ [ˈ ˌ ˌ ˌ] (goat); timbuti
- d) Tone-group D2 (Low-High stem)⁽²⁾: inkhomo [ˈ ˌ ˌ ˌ] (head of cattle); tinkhomo; incwadzi⁽⁷⁾ ⁽⁴⁾ [ˈ ˌ ˌ ˌ] (book, letter); tincwadzi; tjwala [ˈ ˌ ˌ ˌ]⁽⁸⁾

3. Nouns with three-syllable stem:

- a) Tone-group A3 (High-Low-Low stem)⁽⁹⁾: litafula [ˈ ˌ ˌ ˌ]; ematafula [ˈ ˌ ˌ ˌ]; imfologo; timfologo; inkomishi; tinkomishi; thishela⁽¹⁰⁾ [ˈ ˌ ˌ ˌ]; bothishela [ˈ ˌ ˌ ˌ]; ingutjana⁽¹¹⁾ [ˈ ˌ ˌ ˌ] (small blanket) [ɣg]; indvodzana⁽¹²⁾ [ˈ ˌ ˌ ˌ] (son)
- b) Tone-group B3 (High prefix + High-Low-Low stem): incolana [ˈ ˌ ˌ ˌ] (small wagon); tincolana; umfanyana⁽¹¹⁾ [ˈ ˌ ˌ ˌ] (little boy); bafanyana
- c) Tone-group CD3⁽¹³⁾ (High prefix + Low-High-Low stem⁽¹⁴⁾): umfatana [ˈ ˌ ˌ ˌ] (little woman); bafatana; imbutana [ˈ ˌ ˌ ˌ]⁽¹¹⁾ (small goat); timbutana

4. Testing your 'ear': These two words are identical, apart from their

- tone-patterns: (a) (Repeat): inyangá (moon, or month [D2])
inyanga (traditional doctor [A2])
- (b) Listen only. Which of the two is spoken first? 1.... 2....

5. (Optional revision): When you have listened to your performance (in sections 1 to 4) go back and start again, but this time record each word before you hear it on the master track, as well as after you hear it.

(continued....)

- (5) Depressor consonant ng cancels the normal falling on-glide. Note that the g is actually 'sounded' here: [ɣg] (as the ng is stem-initial).
- (6) Note downstep in pitch between High prefix and High stem tone.
- (7) nc is a nasal click: the dental click is made during the nasal.
- (8) Irregular prefix: tjwala actually represents *bu-ala.
- (9) The High tone here is actually a displaced expression of 'prefix High tone. It disappears if the noun has no prefix (see Note 10).
- (10) Class 1a nouns with zero prefix, in this tone-group, have no High tone; but with Class 2a prefix, bo-, the High tone is present as usual on the third-last syllable.
- (11) Variant tone-pattern, conditioned by depressor consonant.
- (12) When next consonant is also a depressor, the standard tone-pattern applies (but with rising on-glide to High tone).
- (13) C2 and D2 nouns, when extended, take the same 3-syllable pattern: CD3.
- (14) The first stem syllable is potentially 'Low': i.e. it takes mid pitch if the rate of utterance is very slow; but at normal speed it assimilates to the same high pitch as the High tone before it, unless it has a depressor consonant (as mb in imbutana) which enforces low pitch realisation.

6. Right or wrong? After you hear each of the following words, say 'Right', if the tone-pattern was correct, or 'Wrong', if it was not. You will then hear the answer, followed by the correct form, which you should then repeat: UMUKHWA... UMUNTFU... KUDLA... BANTFWANA... LISOSO... LUBISI... TJWALA... LITAFULA... INKOMISHI... THISHELA
(If you feel 'out of your depth', listen through it once, before recording).

UNIT 4.2

'Good morning!'



[SD A 1]

2'30"

- a) First just listen to this conversation: (Do NOT repeat)

A: Kúsíle, nkhôs(i) ! Good morning, friend! (Lit.: 'it has dawned')¹
 B: Yébo kúsíle ! Yes, good morning!
 A: Kúnjani? How is it? (i.e. life in general)²
 B: Kulúngile. It's all right.³
 Únjani wena? How are you?
 A: Nami ngikhona. I'm all right too. (Lit.: 'I also exist')⁴

- b) Repeat each phrase when you hear it. Then rewind and listen.
 c) Do not repeat; When you hear part A, you must respond with the B phrase or phrases, each time.
 d) You must give the A phrases, and you will hear B on the master track.

(1) Kúsíle < kú- (Indefinite subject concord, Class 15) + -s(á) (Verb, 'dawn') + -ile (Immediate past or Perfect suffix). The noun nkhôsi, plural: bónkhôsi, is very commonly used as a polite form of address. (The noun ínkhôsi, plural emákhôsi, Class 9/6, means 'king').

(2) Kúnjani < kú- (Indefinite subject concord, Class 15) + njani (Relative Stem, 'how, in what condition?').

(3) Kulúngile < kú- (Class 15 concord) + -lunga (Verb, 'be all right') + -ile (Stative Perfect suffix).

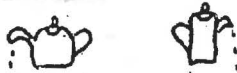
(4) Or 'I'm here too'. Nami < na- (Conjunctive extra prefix, 'and/with') + mi(né) (Absolute pronoun, 'I/me'). Ngikhona < ngi- (Subject Concord, First Person singular, 'I') + khona ('here, present, in existence' - same stem as in kúkhona...).

P.S. Do you still remember how to say 'Are you still well?' and how to reply (one way or the other)? And if asked: 'Is there a doctor here?' could you say 'Yes there is...' or 'No there isn't...'? (Check on pages 9 to 11 if you need to).

UNIT 5.1 'Tea and coffee' - Conjunctive extra prefix ne- (or na-)

[SD 2]

6'30"



1. When added to a noun, the extra prefix ne- (but na- for Classes 1a and 2a), means 'and' (or 'with'). ‡ Repeat (once only):

(a) *lítiya nəlíkhofí* (tea and coffee); *líkhofí nəlítiya* (coffee and tea).

The noun loses its normal initial vowel (if any): (e.g. ne- + *umúntfu* > *nemúntfu*);
(b) *umúntfu nemúntwana* (person and child); *ematafula neminyango* (tables and doors).

For Classes 1a and 2a (which also include personal names), na- replaces ne-:

(c) *umúntwana nathishela* (child and teacher); *bántwana nabothishela* (children and teachers).

The extra prefix ne- mostly takes Low tone, but: If the lost initial vowel had High or Falling tone, and: i) the first consonant is a depressor, or the stem is monosyllabic, then ne- adopts that tone (approached by a rising on-glide) e.g.

(d) *índvodza nēnjá* (man and dog); *ínjá nēndvodza* (dog and man).

Otherwise: ii) The prefix tone is lost (e.g. *nencóla* < *íncóla*, 'wagon');

Or: iii) If the next syllable is usually Low, then this becomes Falling instead: e.g.

(e) *úmukhwá nēncwádzí** (knife and book); *íncwádzí nemúkhwá* (book and knife).

2. ne- (or na-) can also mean 'with' (implying 'together with'). Repeat:

hamba nebántfu (go with the people); *sála nathishela* (stay with the teacher);

hambáni nebántwana (go [ye] with the children); *saláni naNigel* (stay[ye] with N.).

3. Turn to UNIT 3 (page 5) and add ne- (or na-) to items called for (e.g. for 'aa', SAY: 'nebántfu'). You will then hear the correct pronunciation and you should repeat it. Items: a; e; ff; c; k; b; cc; dd.

4. a) REPEAT: *landza kúdlá nelúbisi* (fetch food and milk).

b) Give similar sentences but replace the nouns by the following items in UNIT 3 (p.5): dd & jj; p & o; k & f; b & c. [SWITCH OFF WHILE YOU PREPARE EACH ANSWER]

5. When referring to two (or more) persons, by name, the Class 2a prefix, *bo-*, is added to the first name. Repeat: *bóDerek naTítus* ([both] Derek and Titus); *bíta bóLoís naLíz* (call [both] Lois and Liz); *hambáni nabóTóm náDick naHarry* (go [ye] with Tom, Dick and Harry).

‡ ne- cannot be prefixed to a verb unless it also has the infinitive prefix ku-, as in *nekúnatsa*, 'and drinking'. With pronouns the form na- is prefixed. Regarding tonal changes in nouns, conditioned by this extra prefix, the rules are rather complicated. If you wish to speak siSwati really properly, and have time for such details, the rules are discussed fully on p.149.

* nc is a nasal click consonant. The dental click is made during the nasal.

ANSWERS:

Answers: 3. *nemúntfu; neminyango; nemásoso; nathishela; nenkomishi; nemúntwana; nabothishela; nemikwa.* 4. *imikhwa; netimfologo; kudla; netjwala; inkomishi; nelisosos; umntwana; nathishela.*

UNIT 5.2

'Open the door!'

Verbs: Imperative + Object; Infinitive (prefix ku-); SR 11.
Negative Imperative (músa/músáni + Infinitive) 4.30"

(Repeat once only)

a) Imperative verb + Object

(NOTE that 'LOW' verbs take no high tone when non-final)

<u>'HIGH' verb:</u>	tsátsa líkhofí!	tsatsáni líkhofí!
	(take some coffee)	(take ye some coffee)
<u>'LOW' verb:</u>	vula umnyango!	vuláni iminyango!
	(open the door)	(open ye the doors)

b) Infinitive usage (prefix kú-) (NOTE that 'LOW' verbs take no high tone)

<u>'HIGH' verbs:</u>	kútsándza	kulétsa umukhwá
	(to like/love)	(to bring a knife)
<u>'LOW' verb:</u>	kúvula	kúvula umnyango
	(to open)	(to open a door)

c) Revision: High and Low verbs in Imperative usage, with and without Object, Singular and Plural. (Verbs: tsátsa, 'take'; natsa, 'drink'; Nouns: émânti, 'water'; tjwâlá, 'beer')

Tsátsa! // Natsá!
 Tsátsa líkhofí! // Natsa líkhofí!
 Tsatsáni! // Natsáni!
 Tsatsáni émânti! // Natsáni tjwâlá!

d) Negative Imperatives

Singular: músa, 'do not' ; Plural: músáni, 'do not[ye]'
+ Infinitive of Verb)

Músa kútsátsa! // Músa kúnatsa! //
 Músáni kútsátsa! // Músáni kúnatsa! //
 Músa kútsátsa inkómishi! // Músa kúnatsa lítíya! //
 Músáni kútsátsa líkhofí! // Músáni kúnatsa tjwâlá! //
 Músa kúwisa sítja! // Músa kúwisa títja! //
 Músáni kúwisa sítja! // Músáni kúwisa títja! //

e) Substitution drills: (For each positive imperative given, supply the corresponding negative form:

e.g. GIVEN: Natsá! SAY: Músa kúnatsa!
GIVEN: Tsatsáni! SAY: Músáni kútsátsa! &c.)

Tsátsa! // Natsá! //
 Tsatsáni! // Natsáni! //

English meanings & answers (Sections c to e)

- c) Take! // Drink! // Take [some] coffee! // Drink [some] coffee! //
 Take (ye)! // Drink (ye)! // Take (ye)[some] water! //
 Drink (ye)[some] beer!
- d) Don't take! // Don't drink! // Don't (ye) take! //
 Don't (ye) drink! // Don't take a cup! // Don't drink tea! //
 Don't (ye) take coffee! // Don't (ye) drink beer!
 Don't drop the plate! // Don't drop the plates! //
 Don't (ye) drop the plate! // Don't (ye) drop the plates! //
- e) ANSWERS: Músa kútsátsa! (Don't take!) // Músa kúnatsa! (Don't drink!)
 Musáni kútsátsa! (Don't ye take!) // Musáni kúnatsa! (Don't ye drink!)

UNIT 5.3 Progressive drills: imperative & infinitive[SR 9]
1.30"

Note New words: -tama ('try'); -fúndza ('learn/study/read')
 lúlwími /tílwími (language/-s // tongue/-s)
 kakhúlu (greatly/very much); íncwadzí/tíncwadzí (book/letter /-s)

DRILLS: (Repeat once only)

Tama! // Tamáni! // Tama kakhúlu! // Tamáni kakhúlu! //

Tama kakhúlu kúfúndza! // Tama kúfúndza lúlwími! //

Tamáni kakhúlu kúfúndza lúlwími! // Fúndza tílwími! // Fundzáni tílwími! //

Fúndza íncwadzí! // Fundzáni tíncwadzí! // Tama kúfúndza íncwadzí! //

Tamáni kúfúndza tíncwadzí.

English meanings:

Try! // Try (ye)! // Try hard! // Try (ye) hard! //

Try hard to learn! // Try to learn the language! //

Try (ye) hard to learn the language! // Learn languages! // Learn (ye) languages!

Read the book! // Read (ye) the books! // Try to read the book! //

Try (ye) to read the book!

* nc is a nasal click consonant. The click is made during the nasal.

5.4 Pronunciation practice

[SCM 3]
3'00"

item is given twice):

dl : hlalá (sit); dlála (play); tíhlahla (trees); lídladla (kitchen);
 [l/ŋg]:* ngúye (it is he); ngéna (enter); ngingángáwe (I'm as big as you);
 [ŋ-] [ŋg-] [ŋ-ŋg-ŋ-]
 ála (start); lícâcâ (polecat); ch: chachá (unravel); chitsá (spill);
 ciná (finish); lígcôlo (bark); nc: ncípha (diminish); línceba (wound);
 kc-] : íncwala (Swazi festival); ngc: ngcinyá (shut); kúngcola (to get dirty).
 For some less common click forms: ǀ, nǀ, and nch, see p.142).

Note the two different renderings for 'ng' in siSwati: When it occurs initially in a stem, as in ngéna (enter) or in iN^gwenyâma (the King), the 'g' is actually 'sounded', as in English 'finger'. In most other circumstances the 'g' is silent, as in Southern English 'singing'. The adverbial formative ngángá- ('as big as') has a 'sounded g' initially, but in the second 'ng' it is silent.

IT 5.5 Essential Verbs & Adverbs

[SR 28]
6'00"

RE these Verb Stems: (HIGH VERBS) -ngéna [ŋg](enter); -phúma (go out/come out); -tsénga (buy); lála (sleep/lie down); -béka (put down/place); -síta (help).
Adverbs: nyaló (now); fútsi (again/in addition); lá (here: = lápha); lé (over there, out of sight).

ILLS: a) (Repeat once only): ngéna! // ngenáni! (come in! [or go in!]) // phúma! // phumáni! (go out! // tsénga! // tsengáni! (buy!) // lála! // laláni! (go to sleep!) // béka! // bekáni! (put [it] down!) // síta! // sitáni! (help!)



b) (Repeat once only): 1. ngéna nyaló! (come in now!)
 2. phumáni nyaló! (go [ye] out now!) 3. tsénga fútsi! (buy some more!)
 4. laláni lé! (sleep [ye] there!) 5. béka inkómishi lá! (put the cup here!)
 6. síta báfúndzi nyaló! (help the students now!)

c) Change the Imperatives in section (b) from singular to plural or vice versa, when each number is called: e.g. 'No.1'... 'ngenáni nyaló'. You will then hear your answer confirmed, and you should repeat it.

d) Negative Imperative forms: (Repeat once only) 1. mùsa kúngéna! (Do not enter!) 2. mùsáni kúphúma fútsi! (Don't [ye] go out again!) 3. mùsa kútsénga tǀwála! (Don't buy beer!) 4. mùsáni kúlála nyaló! (Don't [ye] sleep now!) 5. mùsa kúbéka sítja lá! (Don't put the plate here!) 6. mùsáni kúsíta thishela! (Don't [ye] help the teacher!)

(continued...)

e) Change the negative imperatives in section (d) into positive forms: e.g. for 'músa kúngéna' give 'ngéna'; for 'musáni kútsénga' give 'tsengáni', and so on.

UNIT 6.1

'Ups' & 'downs'

[SR 29]
2'00"

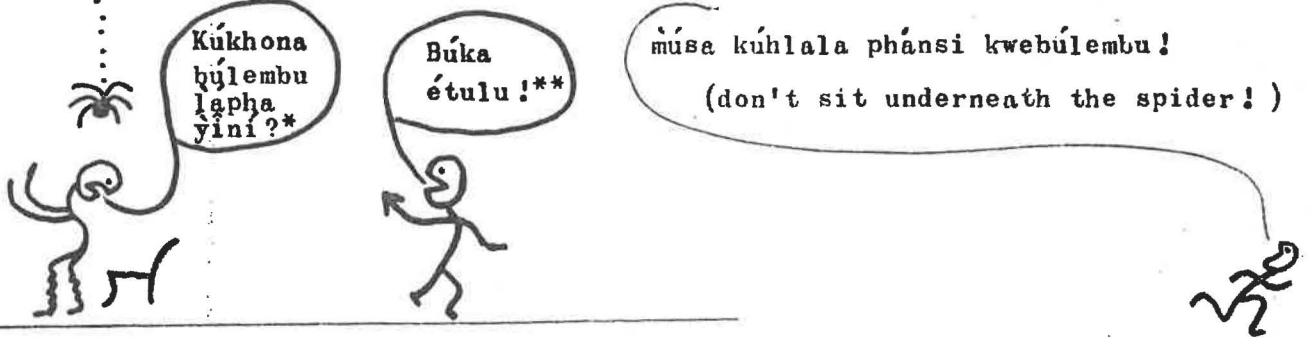
New words: -búka (look/look at); -hlala [LOW verb](sit/live at);

Adverbs: étulu (up); étí[†]kwe-+ NOUN (on top of/above);
phánsi (down); phánsi kwe-+ NOUN (below/under).

(NOTE that kwe-† displaces the initial prefix-vowel (if any) but does not change the tone.

DRILLS: a) (Repeat once only)

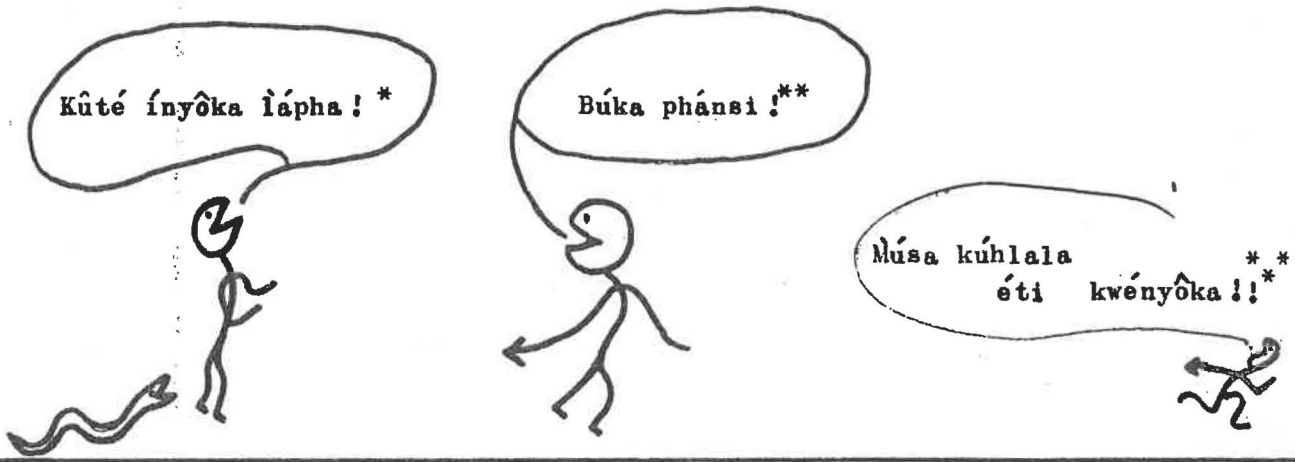
Búka! // Bukáni! (Look/look [ye]!) // hlala phánsi! (sit down!) // hlaláni lá! (sit [ye] here!) // étí kwelitáfula; (on top of the table) étí kwemnyango; (above the door) // phánsi kwesítúlo; (under the chair) //



* ("Is there a spider here?") ** ("Look upwards!")

b) (Repeat once only)

Músa kúbúka íncwadzí! (Don't look at the book!) // Béka émasóso étí kwetítja! (Put the saucers on top of the plates!) //



* "There's no snake here!" ** "Look down!" *** "Don't sit on top of the snake!!"

† Or: étu (optional variant of étí).

‡ kwe- (or kwa- before prefixless nouns of Class 1a/2a, or before pronouns) is actually a Possessive concord of Class 17, linking the adverb with the noun (see table on page 154).

1. (Repeat):

Kúkhonâní íápha?

Kúkhona litáfula ñesítúlo.

Kúkhonâní fútsi?*

Kúkhona ñetinkómishi,**
ñemásóso,
ñelíwáshi,‡
ñebúlembu,
ñencwádzí,
ñesicátfulo.††

Kúkhona ñetítja yîní?†

Chá, kùté títja.

2. (Repeat): Kúkhonâní éti kwelitáfula?//Kúkhona líwáshi / éti kwelitáfula, / ñetinkómishi, / ñemásóso.
Kúkhona íncwádzí yîní, /éti kwelitáfula?// Chá, kùté íncwádzí, /éti kwelitáfula.
3. (Repeat): Kúkhonâní phánsi kwesítúlo?//Kúkhona íncwádzí / phánsi kwesítúlo.
Kúkhona sicátfulo yîní, /phánsi kwesítúlo?//Chá, kùté sicátfulo /phánsi kwesítúlo.
4. (Repeat): Kúkhonâní phánsi kwelitáfula?//Kúkhona búlembu ñesicátfulo, / phánsi kwelitáfula.
Kúkhona íncwádzí yîní, /phánsi kwelitáfula?// Chá, kùté íncwádzí / phánsi kwelitáfula.
5. (Do not repeat: Give the answer before you hear it; then repeat confirmed answer):
Q. [Kúkhonâní éti kwemásóso?] A. Kúkhona.... éti kwemásóso.
Q. [Kúkhonâní phánsi kwelíwáshi?] A. Kúkhona.... phánsi kwelíwáshi.
Q. [Kúkhonâní éti kwéncwádzí?] A. Kúkhona.... éti kwéncwádzí.
Q. [Kúkhonâní phánsi kwelitáfula?] A. Kúkhona.... phánsi kwelitáfula.
6. (a) (Repeat): Kúkhona emásóso yîní / phánsi kwetinkómishi?
Yébo, kúkhona emásóso / phánsi kwetinkómishi.
(b) (Give answer to each question):
Q. [Kúkhona íncwádzí yîní, phánsi kwesítúlo?] A. Yébo,....
Q. [Kúkhona sicátfulo yîní, phánsi kwelitáfula?] A. Yébo,....
Q. [Kúkhona ñebúlembu yîní, phánsi kwelitáfula?] A. Yébo,....
7. (a) (Repeat): Kúkhona líwáshi yîní, éti kwemásóso?
Chá, kùté líwáshi éti kwemásóso.
(b) (Give answer to each question):
Q. [Kúkhona íncwádzí yîní, éti kwesítúlo?] A. Chá,
Q. [Kúkhona sítúlo yîní, éti kwesicátfulo?] A. Chá,
8. (Give positive or negative answer, as required -- i.e. as in sections 6 or 7):
Q. [Kúkhona líwáshi yîní, éti kwelitáfula?] A.
Q. [Kúkhona sítúlo yîní, phánsi kwelitáfula?] A.
Q. [Kúkhona sicátfulo yîní, éti kwesítúlo?] A.
Q. [Kúkhona íncwádzí yîní, phánsi kwesítúlo?] A.
Q. [Kúkhona tinkómishi yîní, éti kwelíwáshi?] A.
Q. [Kúkhona litáfula yîní, éti kwebúlembu?] A.
Q. [Kúkhona emásóso yîní, phánsi kwesicátfulo?] A.
Q. [Kúkhona búlembu yîní, phánsi kwéncwádzí?] A.

* 'What else is there?' ** 'There are also cups' † 'And a clock (or watch)'

†† 'And a shoe' ‡ 'Are there also dishes?'

‡ Switch off after each question, if necessary, to prepare your answer; or if you need help, listen through this section first, before recording.

UNIT 6.3

'I've got a hat' - ngiñesígçoko

[SA 3]
3'00"

ngi- ('I') + ñe- ('and/with') + síçcoko[‡] (hat) = 'I have a hat'.
 (There is no direct equivalent in siSwati for the English verb 'to have': Possession is represented by Subject Concord + ñe- (or ña-) + noun or pronoun). You already know how to add ñe- (or ña-) to any noun (Unit 5.1). Now just preplace ngi- ('I'); ši- ('we'); ú- ('you'); or ñi- ('you', plural). They take extra Low tone (due to Low Voicing).

DRILLS (for repetition): *

- ngiñesígçoko (I've got a hat);
 ngiñeticátfulo (I've got shoes)
 ngiñelítíya (I've got tea);
 ngiñelúbisi (I've got milk);
 ngiñashukela (I've got sugar) - [Class 1a/2a nouns take ña-]
 ngiñencwádzí (I've got a book) - [Tone change: cp. íncwádzí]
- šinemíkhwá (we've got knives) - [Tone change: cp. ímikhwá]
 šinetímfólogo (we've got forks)
 šinetíncwádzí (we've got books) - [No tone change: cp. tíncwádzí]
 šinemáí (we've got money) - [Tone change: cp. ímalí]
- ùnesítulo (you've got a chair)
 ùnelitáfula (you've got a table)
 ùñéngádze (you've got a garden) [< íngádze]
 ùñéngubo (you've got a blanket) [< íngubo]
- ñiñekúdlá (you [plural] have got food)
 ñiñetíngubo (you [plural] have got clothes [or blankets])
 ñiñetínkhomó (you [plural] have got cattle)
 ñiñetíbúti (you [plural] have got goats)
- (Optional): After listening through your performance for sections 1 to 4, start all over again and see if you can supply each example; before you hear it, working only from the English translations (having covered up the left-hand column).



‡ 'gc' is a voiced dental click: the click is made during the closure for 'g'.

* Remember that the 'ng' here sounds like 'n' but with your tongue-tip down.

UNIT 6.4

'Are you going?'

[SD4]
6'00"

Note these examples: ùyahámbe ýini? -- ýébo ngiyahámbe. // chá, ngiyasála.
 (are you going?) (yes, I'm going.) (no, I'm staying.)

RULE: The infix -ya- comes between Subject Concord and Verb stem when there is no Object (in the present tense, affirmative).

1. (Repeat):

- (a) HIGH Verbs: ngiyahámbe (I am going); šiyasála (we are staying);
 úyafúndza (you are reading/or studying);
 ñiyangéna (you [pl.] are coming in/or going in)
- (b) LOW Verbs:† ngiyapheka (I am cooking); šiyaphila (we are well);
 úyanatsa (you are drinking); ñiyagula (you [pl.] are sick).

† Note that, unlike imperative usage (natsá! 'drink!') no final High tone occurs.

2. (Repeat): MIXED High and Low Verbs:

- a) ngiyabonga (thank you [lit.: 'I am thanking']);
 b) niyabóna (you [pl.]see); c) úyageza (you are washing);
 d) siyangéna (we are entering); e) ngiyagula (I am sick);
 f) úyaphúma (you are coming out); g) niyaphila (you [pl.]are well);
 h) siyasíta (we are helping).

3. Change the Subject ConCORDS from Singular to Plural, or vice versa, in Section 2 (i.e.: ngi- to si-; ú- to ni-; and vice versa): a).... b).... c).... d).... e).... f).... g).... h)....

4. (Repeat): a) úyagula yíní? — chá, ngiyaphila. (are you sick?—no, I'm well.)
 b) niyasála yíní? — chá, siyahamba. c) úyangéna yíní? — chá, ngiyaphúma.
 d) niyaphila yíní? — chá, siyagula.5. Give affirmative answers to the questions in Section 4 (i.e. 'yes, I am sick' etc.):
 a)..... b)..... c)..... d).....

UNIT 7.1 'Have you got a ...?' - ùnè- yíní?

[SR 5]

2'30"

Repeat:

- a) Ùnènkómishi yíní? // Nìnetinkómishi yíní? //
 Ùnelísóso yíní? // Nìnemásóso yíní? //
 Ùnesípunu yíní? // Nìnetípunu yíní? //
 Ùnemúkhwá yíní? // Nìnemúkhwá yíní? //

- b) Yébo, ngìnènkómishi! // Yébo, sìnènkómishi! //
 Yébo, ngìnelísóso! // Yébo, sìnemásóso!



c) Response drills: (For each question, give affirmative answer:

i.e. Given: 'ùnè... yíní?' Say: yébo, ngìnè....
 But given: 'nìnè.. yíní?' Say: yébo, sìnè....)

Nìnetinkómishi yíní?
 Ùnelísóso yíní?
 Ùnènkómishi yíní?

English meanings & Answers:

- a) Have you got a cup? // Have you (pl.) got cups? //
 Have you got a saucer? // Have you (pl.) got saucers? //
 Have you got a spoon? // Have you (pl.) got spoons? //
 Have you got a knife? // Have you (pl.) got knives? //
- b) Yes, I've got a cup. // Yes, we've got cups. //
 Yes, I've got a saucer. // Yes, we've got saucers. //
- c) ANSWERS: Yébo, sìnènkómishi. (Yes, we've got cups.)
 Yébo, ngìnelísóso. (Yes, I've got a saucer.)
 Yébo, ngìnènkómishi. (Yes, I've got a cup.)

NIT 7.2

'No, I haven't got....' - 'Chá, angíña-.....' [SR5a] 3'00"



RULES: a + Subject Concord* + ña- + Noun (Minus first High or Falling tone*)
angí- / así- / awú-‡ / aní-



- a) angíñasigcoko (I haven't got a hat) [< sígcoko]
- asínatigcoko (we haven't got hats)
- awúñasigcoko (you haven't got a hat)
- anínatigcoko (you [plural] haven't got hats)

b) (Negative replies, as if to questions: ùnèsípúnu yíní? / ñinetinkómishi yíní? &c. Note loss of first High or Falling tone in the noun; and use of ña- for all nouns, not ñe-):

- Chá, angíñasipúnu! // Chá, asínatinkomishi! //
- Chá, angíñalisóso!† // Chá, asíñamasóso! //
- Chá, angíñankomishi! // Chá, asíñatipúnu! //
- Chá, angíñamukhwá! // Chá, asíñamikhwá! //



- c) Negative response drills: (Give negative answer:
e.g. GIVEN: Ùnenkómishi yíní?
SAY: Chá, angíñankomishi!
GIVEN: Ñinemasóso yíní?
SAY: Chá, asíñamasóso!)

- Ùnesípúnu yíní?
- Ñinetinkómishi yíní?
- Ùnemúkhwá yíní?
- Ñinemasóso yíní?

- b) No, I haven't got a spoon. // No, we haven't any cups. //
- No, I haven't got a saucer. // No, we haven't any saucers.//
- No, I haven't got a cup. // No, we haven't any spoons. //
- No, I haven't got a knife. // No, we haven't any knives. //

- c) ANSWERS: Chá, angíñasipúnu. (No, I haven't got a spoon.)
- Chá, asíñatinkomishi. (No, we haven't any cups.)
- Chá, angíñamukhwá. (No, I haven't got a knife.)
- Chá, asíñamasóso. (No, we haven't any saucers.)

* Note that High tone always occurs on the Subject concord here.
 * e.g. angíñabantfwana (< bantfwana) 'I have no children'; asíñakudlá (< kúdlá) 'we have no food'. Optionally, nouns with prefix li- may drop it, e.g. angíñalisóso or angíñasóso (< lísóso) 'I have no saucer'.
 † Make sure you do not put a High tone on the prefix of the noun.
 ‡ Or: angíñasóso.

UNIT 7.3

'I want a cup'[‡] - Verbs, with Subject Concords of the First or Second Person, + Object. (Note that the infix -ya- is omitted when an object follows).*

[SR 12]
3'00"

- a) 'HIGH' verb: -fúna (repeat once only)
- ngifúna inkómishi (I want a cup)
- šifúna emásóso (we want saucers)
- ufúna kúdlá (you want food)
- nifúna tjwâlá (you [pl.] want beer)



- b) 'LOW' verb: -landza (Note: no High tone)
- ngilandza úmukhwá (I'm fetching a knife)
- šilandza títúlo (we are fetching chairs)
- ulandza sípúnu (you are fetching a spoon)
- nilandza ematáfula (you [pl.] are fetching tables)

- c) Questions with final yîní (Note different tones for -fúna & -landza):
- ufúna líkhowí yîní? (do you want coffee)
- yébo, ngifúna líkhowí (yes, I want coffee)
- nilandza litáfula yîní? (are you [pl.] fetching a table?)
- yébo, šilandza litáfula (yes we are fetching a table)

- d) GIVE AFFIRMATIVE ANSWER (do not repeat the question)

(Note that the Concord u- in a question requires ngi- in reply; and ni- requires si- in reply) (The correct answer is given, after your reply, for repetition)

- (Q.: ulandza tjwâlá yîní?) REPLY:
- (Q.: nifúna líkhowí yîní?) REPLY:
- (Q.: ufúna sítúlo yîní?) REPLY:
- (Q.: nilandza kúdlá yîní?) REPLY:

* Remember: ngibóna wená (without -ya-);
But: ngiyahamba (with -ya-, when no object follows)

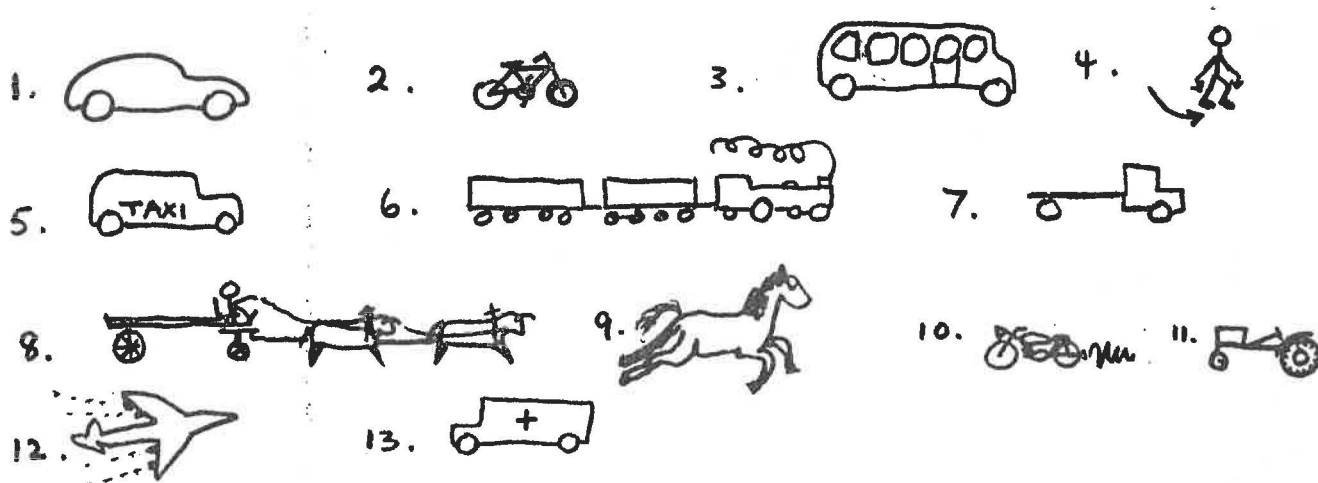
‡ Good manners: Traditionally, giving and receiving requires both hands: To accept with only one hand suggests that you don't think much of the gift.



(Repeat each noun once only)

(For identification, see numbered pictures)

- 1 ímóto / tímóto* // 2 libhayisíkili / emabhayisíkili //
 3 íbhási† / emábhási // 4 lúnyawo / tínyawo //
 5 lithékisi / emathékisi // 6 sitímela / titímela //
 7 ílori† / emálori // 8 íncóla / tíncóla //
 9 líhháshi / emáhháshi // 10 sidúdudu / tidúdudu
 11 sigulúmba / tigulúmba // 12 índizá / tíndizá**
 13 í-ámbulesi† / emá-ámbulesi



car / cars // bicycle / bicycles // bus / buses // foot / feet //
 taxi / taxis // train / trains // lorry / lorries // wagon / wagons //
 horse / horses // motor-bike / motor-bikes // tractor / tractors //
 aeroplane / aeroplanes // ambulance / ambulances //

* An alternative word for motor-car is ímotokáli / tímotokáli.

† Note that a few borrowed nouns (acquired via Zulu) have i- as singular prefix (Class 9, but lacking -N-) and plural prefix emá- (Class 6). With certain of these words some speakers use lí- instead of i-.

** Alternative words for aeroplane are: índizamshíni / tí- ; and ímfulamishíni / tím-.

IT 7.5

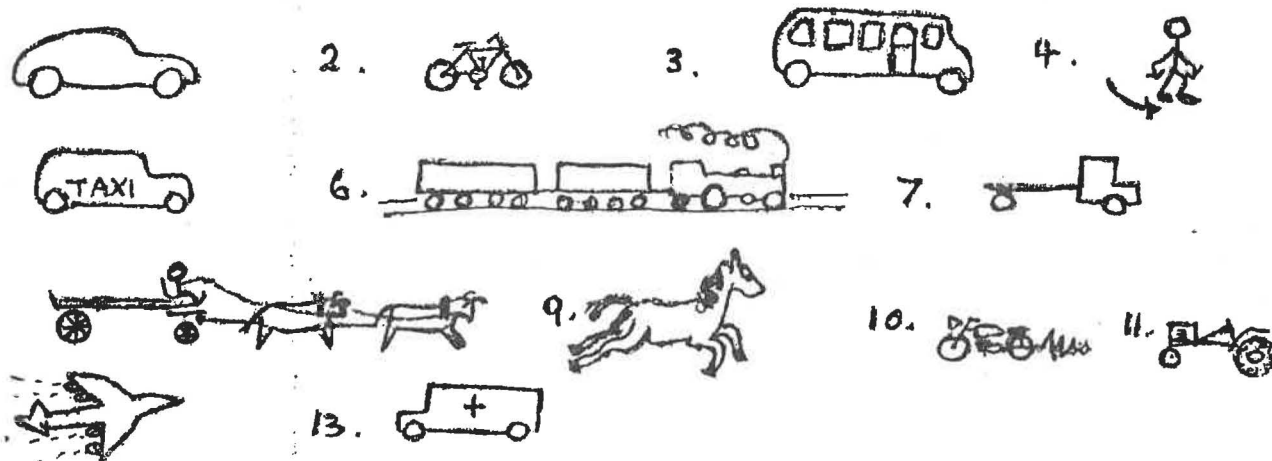
Vocabulary practice: Means of transport

[SR 8a]
5'00"

- a) Supply the siSwati word for each item when its number is called.
 b) You will then hear the answer, which you can repeat again.
 c) Supply the plural form when instructed. d) Listen to answer and repeat it.

MODEL: [Instructor]: "No. 1?" [Student]: "imoto"
 " " "imoto" " " "imoto"
 " " "Plural?" " " "timoto"
 " " "timoto" " " "timoto"

(Order of items: same as picture sequence.)



IT 7.6

How to travel (nge-[†] + NOUN)[SR 8B]
2'15"

to indicate 'by means of' or 'by', the extra prefix nge- is used with a noun, in the same way as ne- ('and'/'with'). Class 1a/2a nouns, or pronouns, or ni? ('what') take nga- instead: ngani means 'by means of what', or 'how?'.

(For repetition): Each of the following could serve as the reply to a question such as: 'uhamba ngani?' ('how are you travelling?') or 'ufike ngani?' ('how did you come?') (or plural forms: 'nihamba ngani' or 'nifike ngani?'). Note tonal changes in some nouns, after nge-. (Rules are the same as with ne-: cf. p. 149).

ngemoto / ngetimoto // ngelibhayisikili / ngemabhayisikili //
 ngebhasi / ngemabhasi // ngetinyawo // ngelithekisi //
 ngesitimela // ngelori* // ngencola‡ // ngelihhashi // ngesidududu //
 ngesigulumba // ngendizá // nge-ambulesi / ngemambulesi //

Meaning: by car / by cars // by bicycle / on bicycles // by bus / by buses //
 on foot [by feet] // by taxi // by train // by lorry // by wagon // on horseback //
 by motor-bike // by tractor // by plane // by ambulances // by ambulances //

† The 'ng' has a 'silent g'; i.e. it is pronounced like 'n' but with tongue down.
 ‡ Tonal change: cp. ilori. † Tonal change: cp. incola.

b) EXAMPLES OF IMPERATIVE USAGE: ('Go by bus!', &c.)

hámbsa ngébhási! // hambáni ngemabhayisíkili!

c) QUESTION & ANSWER EXAMPLES:

ùhámbsa ngâní? / ngihámbsa ngetínyawo. //

ñihámbsa ngâní? / ùhámbsa ngencóla. //

c) How are you travelling? // I'm going on foot. //

How are you (pl.) travelling? // We are going by wagon.

UNIT 7.7

'How are you going?' - ùhámbsa ngâní?

Vocabulary Practice (with nge- + NOUN)

[SR 8C]

3'20"

INSTRUCTIONS: As if you were answering the question "ùhámbsa ngâní?" or "ñihámbsa ngâní?", state 'how you are travelling' when each picture-number is called (e.g. "ngethékisi", for No.5). You will then hear the correct answer, and you can repeat it.

(See numbered pictures of means of transport on previous page)

UNIT 8.1 'Do you like coffee or tea?'

[SD3b]

3'00"

Remember: noma = 'or'

Note: emânti : 'water' (Class 6, no singular form)

íncwadzí/tíncwadzí: 'letter' or 'book' (nc = click made during the nasal);

lícândza/emá- : egg (note the 'c' click, without nasal or aspiration)

1. (Repeat):

- a) útsándza líkhofí noma lítiya yîni? // ngítsándza líkhofí.
- b) ñifúna ímikhwá noma tímfologo yîní? // ùifúna ímikhwá.
- c) ùnatsa émânti noma lúbîsi yîní? // ngínatsa émânti.
- d) ñilandza tíncwadzí noma emácândza yîní? // ùilandza emácândza.

2. Change the Subject Concorde in Section 1 from singular to plural or vice versa (e.g. from ù- to ñi-; ngi- to ùi-; and vice versa):

- a).... //.... b).... //.... c).... // d).... //

NIT 8.2 'Are you going or staying?'

[SD3c]

3'00"

Remember that, when a verb has no object, the infix -ya- comes between the Subject Concord and the verb stem (for the present tense, positive). Note the difference in 'tune' between High verbs (-hámba, -sála, -ngéna, -phúma) and Low verbs (-phila, -gula, -natsa). The verb -dlá (eat) is a monosyllabic high verb (remember kúdlá, 'food' or 'to eat').

(Repeat):

- a) úyahámba nóma úyasála yíní? (Are you going or staying?)
 b) niyaphila nóma niyagula yíní? (Are you well or sick?)
 c) úyangéna nóma úyaphúma yíní? (Are you entering or leaving?)
 d) niyadlá nóma niyanatsa yíní? (Are you eating or drinking?)

1. Reply to the questions in Section 1, using the first verb in each case (e.g. 'I am going'; 'we are well', etc.): a).... b).... c).... d)....

UNIT 8.3 More LOW verbs and adverbs

[SR30]

1'30"

Note these LOW verbs: -geza (wash*); -bata (carve/sharpen); -hleka (laugh [at]); -fika (arrive); -tsela (pour/ pay tax); -lindza (look after / guard).

Adverbs: émuvá (back/afterwards); émuvá kwe- + NOUN (after/behind);

émbili (in front/forward); émbi + kwe- + NOUN (before/in front of);

ékhatsí [+ kwe-] (inside); ngaphandle [+ kwe-] (outside / without).

DRILLS: a) (Repeat once only): gezá! (wash!) bata lútsí! (carve the stick!)

ngifúna kúhleka. (I want to laugh.) tama kúfika! (try and come!) tsela lítiya!

(pour the tea!); geza ngaphandle! (wash outside!) lindza tincwadzi! (guard the books!)

b) (Repeat once) émuvá kwemnyango; (behind the door); émuvá kwekúfika (after arriving);

bukáni émbili! (look [ye] ahead!) émbi kwelitáfula; (in front of the table);

émbi kwekúgeza; (before washing); ékhatsí kwenkómishi; (inside the cup);

ngaphandle kwemali (without money).

'What do you want?' - úfúnaní?

UNIT 8.4

'What' questions, with suffix -ní


[SR 13]

4'00"

Note that the infix -ya- is not used: -ní counts as an object.

- Repeat: a) úfúnaní? (what do you want?)
ñibónaní? (what do you [pl.] see?)
ùnatsaní? (what are you drinking?)
ñiphekání? (what are you [pl.] cooking?)
ngítsénganí? (what am I buying?)
šifúndzaní? (what are we studying/reading?)

(-geza is also used euphemistically for 'menstruate')

- b) GIVE 2nd PERSON SINGULAR QUESTIONS (ù-VERB-ní) with each verb when the number is called: (what do you ...? &c.)(Mind your tones!)*
- 1 BONA 2 HLEKA 3 LETSA 4 KHIPHA
- c) GIVE 2nd PERSON PLURAL forms (with -ní?)(& Mind your tones!)
- 1 FUNA 2 VULA 3 FUNDZA 4 LANDZA
- d) GIVE ANSWERS TO "what are you.." QUESTIONS, using the same verb as in the question, and with the indicated noun as Object. (e.g. GIVEN: "ùbónaní" [BANTFU]; SAY: "ngibóna bántfu") (The correct answer is then given, for repetition). (Mind your noun tones!)
- 1 ùnatsaní? [EMANTI] 2 ùphekaní? [KUDLA]
- 3 ñifúnaní? [TJWALA] 4 ñitsátsaní? [TIMFOLOGO]
- 5 ùbónaní? [] 6 ñifúndzaní? [síSwati]

CHECK THAT YOU KNOW THE MEANING OF ALL THE ABOVE SENTENCES

UNIT 8.5 'Cups and saucers' (a conversation)

[SR2]
3'00"

- a) 1. First just listen to this conversation; do not repeat:

A. Òfúnaní?

B. Ngífúna inkómishi, / ñelísóso, / ñesípúnu.

A. Tsátsa!

B. Ngíyabonga*, nkhôsi! *[Low verb; mind your tones!]

2. Now wind back and repeat each phrase of the above conversation

- b) 1. First just listen:

A. Ñifúnaní?

B. Ñifúna tinkómishi, / ñemásóso, / ñetípúnu.

A. Tsatsáni!

B. Síyabonga*, nkhôsi! *[Low verb; mind your tones!]

2. Now wind back and repeat each phrase

English meanings: a) A What do you want? B I want a cup, saucer and spoon.
A Take [them]! B Thank you, friend!

b) A What do you [pl.] want? B We want cups, &c.
A Take (ye)[them]! B We thank you, friend!

* If you are unsure, run through, listening only, first.

UNIT 8.6

'What's inside the box?' -

[SA6]

7'45"

Kúkhonâní ékhatsí kwelibhokîsi?

1. **Repeat:** Kúkhonâní lâpha?(What is there here?)
 Kúkhona líjahá, (There's a young man),
 nelibhokîsi, (and a box)
 nelibhódlela, (and a bottle)
 netíngilázi. (and glasses).
 Kúkhona ñebúlembu yîní?
 (Is there a spider too?)
 Yébo, kúkhona ñebúlembu.
 (Yes, there's a spider too).



2. **Note these adverbs:**

ékhatsí(kwe-) : 'inside (of)' ; ngaphandle (kwe-): 'outside (of)'

- Repeat:** Kúkhonâní ékhatsí kwelibhokîsi?
 Kúkhona libhódlela/ékhatsí kwelibhokîsi.
 Kúkhonâni ngaphandle kwelibhokîsi?
 Kúkhona tíngilázi/ngaphandle kwelibhokîsi.

Kúkhona líjahá yîní/ ékhatsí kwelibhokîsi?
 Chá, kúté líjahá/ ékhatsí kwelibhokîsi.
 Kúkhona libhódlela yîní/ ngaphandle kwelibhokîsi?
 Chá, kúté libhódlela/ ngaphandle kwelibhokîsi.

3. **Note these adverbs:** émbi (kwe-): 'in front (of)'; émuva (kwe-): 'behind'

- Repeat:** Kúkhonâní émbi kwelibhokîsi?
 Kúkhona tíngilázi/ émbi kwelibhokîsi.
 Kúkhonâni émuva kwelibhokîsi?
 Kúkhona líjahá/ émuva kwelibhokîsi.
 Kúkhona libhódlela yîní,/ émuva kwelibhokîsi?
 Chá, kúté libhódlela/ émuva kwelibhokîsi.
 Kúkhona líjahá yîní,/ émbi kwetíngilázi?
 Chá, kúté líjahá / émbi kwetíngilázi.

4. **Remember** phánsi (kwe-): 'down/under'; éti (kwe-): 'above/on top of'

- Repeat:** Kúkhona búlembu/ éti kwelibhokîsi.
 Kúté emabhódlela/ phánsi kwelibhokîsi.

5. **Study each question, and work out the answer, before listening and repeating:**

- a) Kúkhonâní phánsi kwebúlembu?
- b) Kúkhonâní émuva kwetíngilázi?
- c) Kúkhona libhódlela yîní, émbi kwelíjahá?
- d) Kúkhona tíngilázi yîní, éti kwelibhokîsi?.....
- e) Kúkhona búlembu yîní, ékhatsí kwelibhódlela?.....
- f) Kúkhona líjahá yîní, ngaphandle kwelibhokîsi?.....

6. Do section 5 again, but you must now give the answer immediately after each question (before you hear the answer given). Switch off between questions, if you want time for preparation.

UNIT 9.1 'What are you drinking?' (a conversation)

[SR3e]
4'45

1. First just listen; do not repeat:

- A: Ùnatsaní? *
- B Nginatsa* lítiya;
Ùtsándza lítiya yíní?
- A Chá, ngitsándza líkhofí.
- B Ùfúna líkhofí yíní?
- A Tselâké,** nkhôsi!
- B Ùfúna shukela yíní?
- A Yébo, ngifúna shukela.
- B Nángu† shukela! // Tsátsaké! **
- A Ngiyabonga* nkhôsi!



* LOW verb; mind your tones!
 ** suffix -ké can be added to any word; no extra meaning.
 † Demonstrative (cf. p.85)

2. Repeat each phrase:

3. When you hear an A phrase, respond with the B phrase or phrases.

4. You must give the A phrases.

- A What are you drinking? B I'm drinking tea; do you like tea?
- A No, I like coffee. B Do you want [some] coffee? A Pour [it] out, friend! B Do you want sugar? A Yes, I want sugar.
- B Take [some] sugar! A Thank you, friend!

UNIT 9.2 'Have they got...?'

[SD1]
5'30"

A: POSITIVE

[Remember Tape SR 5: ùnènkómishi yíní? -- yébo ngìnènkómishi. (Have you got a cup? -- yes, I've got a cup.) etc. Only 'I', 'we' and 'you' were used, as Subject (ngi-, sí-, ù- and ñi-).] For 'he' (or 'she') the Concord is ú-, with HIGH TONE; for 'they', bá-*

- 1) báñetinkómishi yíní? // yébo, báñetinkómishi.
(have they got cups?) (yes, they've got cups.)
- ùnemáí yíní? // yébo, ùnemáí.
(has he/she got money?) (yes, he/she has money.)
- (cp.) ùnemáí yíní? // yébo, ngìnemáí.
(have you got money?) (yes, I've got money.)



2) (Now give the ANSWER to each question; then repeat the answer when given):
(ùnènkómishi yíní?) (ùnemúkhwá yíní?).....(báñemáí yíní?)....

* ú- and bá- serve for persons (i.e. nouns of Classes 1 or 2) only. 'It'-words, with different prefixes, require different Subject Concorde when serving as subject, as explained later.

NEGATIVE [Remember angínasipúnu (I haven't got a spoon)]. The Negative Concord for bá- (they) is abá- (+ na); for ú- (he/she) it is irregular: aká-, e.g. akánamalí (he/she has no money). [Remember that the noun loses its first High or Falling tone].

1) **DRILLS:** akánankomishi (he/she has no cup);
abánamalí (they have no money); akánalikhofí (he/she has no coffee);
 cp.) awúnalisóso (you have no saucer); anínakudlá (you [pl.] have no food);
cha, akánamsebènti (no, he has no work [< úmsebènti/imi- : job/work]).

2) (Now give **NEGATIVE ANSWERS**; then repeat the answer when given):

(únemalí yíni?) cha,.... (bánemisebènti yíni?) cha,....

(únekúdlá yíni?) cha,.... (únenkómishi yíni?) cha,....

NOTE: There another way of saying 'haven't got...', by prefixing a Subject Concord to -tè (meaning 'lack') and using the noun in its normal form, e.g. ngíté líwashi (I have no watch/clock); báté bántfwana (they have no children). (These items are not recorded on the tape).

ANOTHER WAY TO SAY 'THERE IS/ARE...': As an alternative to 'kúkhona...' the Indefinite Subject Concord kú- is used with ne-. kú- + ne- + NOUN = 'there is/are...'; e.g. kúnebántfwana means the same as kúkhona bántfwana.

1) **Drills: Repeat:** kúnebántfwana lápha (there are children here.) kúnelitáfula yíni? (is there a table?) chá, kúnetítulo kuphèla. (no, there are only chairs.) kúnéndzâwo yíni? (is there room? < índzâwo, 'place, space, room')

2) **NEGATIVE forms with akúna-** + NOUN mean 'there isn't/aren't any...'.
 e.g. akúnabántfwana, ('there are no children') -(alternative to kuté bántfwana)

Repeat: akúñandzâwo. (there is no room/space) akúñasikhâtsi. (there is no time. < síkhâtsi, 'time') akúñamsebènti. (there is no work/job. < úmsebènti, 'work') akúñandzaba (it doesn't matter. < índzaba, 'matter, affair')

Answers: (2) yèbo, unenkómishi; yèbo, ngínemakhwa; yèbo, banemalí.
 (4) akánamalí; abánamsebènti; angínakudlá; akánankomishi.

NIT 9.3 Asking a favour - (a conversation)

[SMN2e]

7'15"

a) Pronunciation and Tone (repeat each item twice)

lúcolo + céla* bongá nkhôsi⁺⁺ sála hámba kahlé
wená weKúnène nánkhú únganákí umétjiso

English meanings:

- a) excuse me⁺; beg for; thank; sir/friend /your majesty;
 stay; go/walk/travel; well; you of the 'right hand' (formal praise);
 here it is (Noun Class 3); don't worry; match(es) [Singular or plural]

* Remember that 'c' is a dental click consonant.

+ lúcolo is really a noun (Class 11) meaning 'peace'.

+ plural: bónkhôsi.

b) Conversation (asking a favour; thanking; Goodbye!) (repeat once)

A Lúcolo, wená weKúnêne!

B Yébo nkhôs(i)!

A Ngicéla umétjiso!

B Nânkhu^{*}nkhôsi!

A Ngiyabonga nkhôs(i)!

B Únganakí! ‡

A Sála kahlé!

B Yébo, hámba kahlé!

* 'nânkhú' ('here it is' - for a Class 3 noun). There is a different form for each noun class (cf. Demonstratives, on p. 85)

‡ Negative Subjunctive (dealt with on p.84)

c) Plural forms

niné beKúnêne; ìiyabonga nkhôs(i)! saláni kahlé!
 yébo, hambáni kahlé!

b) A Excuse me, friend! B Yes, friend! A I'm asking for a match!

B Here it is, friend! A Thank you, friend! B Don't worry!

A Stay well! B Yes, go well!

c) Plural forms

you (pl.) of the 'right hand' [friends]; we thank you, friend(/s);
 stay (ye) well! Yes, go (ye) well!

UNIT 9.4

'They are going' - bayáhamba

HIGH verbs with 3rd person subject concords
 (but without an object)



[CM1a]
 6'00"

Concords: Class 1 (he/she): ú- ; Class 2 (they): bá-

The 'Long' form of the present affirmative tense is given here. This occurs when no object follows. -ya- is inserted between Concord and Verb stem.

Present tense tonal rule: The High tone associated with a Third Person concord prefix occurs, not on the concord itself, but on the NEXT syllable.*

Note the different 'tunes' for Second Person and Third Person forms ('you', as against 'he/she') in the following drills. This lesson is confined to HIGH verbs.†

DRILLS (Repeat, once only):

1. uyáhamba (you are going); uyáhamba (he/she is going);
 úyasála (you are staying); uyásála (he/she is staying).
2. (Do not repeat. Substitute the 'you' form if you hear the 'he/she' form, or vice versa. You will then hear a confirmatory answer, and you should repeat that again): (...sála) ANSWER:sála; (...hamba) ANSWER: ...hamba.
3. Various examples with Third Person subject concords: (Repeated twice each)
 uyátsénga (he/she is buying);
 bayátsénga (they are buying); uyábhála* (he/she is writing);
 bayácédza (they are finishing); uyáfúndza (he/she is reading/studying);
 bayábhála* (they are writing); umúntfu uyáfúndza (the person is reading/studying);
 bántfu bayátsénga (they people are buying); umúntfwana uyábhála* (the child is writing);
 bálimi bayácédza (the farmers are finishing).
4. (Contrasts with 3rd Person ú- and 2nd Person ù-, etc.: repeat once only):
 uyátsénga (he/she is buying); úyatsátsa (you are taking); uyálétsa (he/she is bringing);
 úyacédza (you are finishing); bayábhála* (they are writing);
 ngiyabhála* (I am writing); ngiyahamba (I am going); uyáhamba (he/she is going);
 siyasála (we are staying); bayásála (they are staying); uyabóna (you see);
 uyabóna (he/she sees); niyasíta (you [pl.] are helping); bayátsénga (they buy).
5. (Questions: repeat once): úyabóna yíní? (do you see?); uyáhamba yíní? (is he/she going?);
 úyasála yíní? (are you staying?) -- yébo ngiyasála (yes, I am staying);
 uyáhamba yíní? (is he/she going?) -- yébo uyáhamba (yes, he/she is going).
6. (Answer each question; the correct answer is then given and you can repeat it again. e.g. GIVEN: uyásála yíní? SAY: yébo uyásála ;
 But GIVEN: úyasíta yíní? SAY: yébo ngiyasíta);
 (uyásíta yíní?) yébo.... ; (úyasála yíní?)..... ; (uyáhamba yíní?)....

From our experience with non-verb (or 'copulative') constructions such as bañemálí ('they have money') or únémóto ('he/she has a car') we found that the Third Person concord prefixes u- and ba- ('he/she' and 'they') took high tone (ú-, ba-), while those for 'I', 'we' and 'you' (ngi-, si-, ù-, ni-) did not (being in fact extra low, with 'low voicing', marked by a grave accent). With verbs, similar tonal differentiation occurs with Third Person concords; but, in the present tense, high tone occurs not on the concord itself, but on the following syllable: bayáhamba (they are going). In actual pitch, there is usually a slight 'down-step' between the two high-toned syllables: [- - - -]

Some basic HIGH verbs you should know: -bóna (see); -hamba (go); -sála (stay); -fúna (want); -tsándza (like); -létsa (bring); -tsátsa (take); -fúndza (read/study); -ngéna* (enter); -phúma (leave); -tsénga (buy); -búka (look at); -béka (place); -lála (sleep); -síta (help); -bhála* (write); -cédza (finish); -cála (begin); -dlála* (play); -céla (request).

Note the lowering of the High tone after the 'depressor consonant' (see p.vi).

UNIT 10.1 'They are coming' - bayáfika



[CM1b]
8'00"

LOW Verbs with Third Person subject concords
(but without an object): Structure: Concord + ya + verb*

Reminder: Present tense tonal rule: The High tone associated with a Third Person concord prefix occurs, not on the concord itself, but on the NEXT syllable!

Note the different 'tunes' for Second Person and Third Person forms in the following drills:

DRILLS: (Repeat once only)

1. úyafika (you are coming); uyáfika (he/she is coming);
úyanatsa (you are drinking); uyánatsa (he/she is drinking).
2. (Do not repeat. Substitute 'you' for 'he/she', or vice versa; i.e. if you hear uyáfika, give úyafika, etc. You will then hear a confirmatory answer, each time, and you should repeat it.)
(uyánatsa) ANS.....; (úyafika); (uyálandza); (úyavula).....;
3. (1st and 2nd Person forms; then 3rd Person. Repeat once):
ngiyabonga (thank you); siyagula (we are sick); úyaphila (you are well);
niyapheka (you [pl.] are cooking); // uyánatsa (he/she is drinking);
bayapheka (they are cooking); uyáphila (he/she is well);
bayágula (they are sick).
4. (Contrasts: repeat once): siyagula (we are sick); bayágula (they are sick);
uyáphila (he/she is well); úyaphila (you are well); niyapheka (you [pl.] are
cooking); bayapheka (they are cooking).
5. (Questions: repeat once): uyápheka yíní? (is he/she cooking?);
úyagula yíní? (are you sick?); uyánatsa yíní? (is he/she drinking?) ---
yébo uyánatsa (yes, he/she is drinking); úyapheka yíní? (are you cooking?) ---
yébo ngiyapheka (yes, I am cooking).
6. (Give answer; then repeat when you hear correct form -- as in 2, above):
(bayáfika yíní?)..... (uyágula yíní?)..... (úyapheka yíní?).....
7. ('Spot check': questions are given at random, using both HIGH and LOW verbs.
There will be 6 questions. Give the answer, then repeat correct form when
you hear it on the master track. (Remember that HIGH verbs take two high tones,
after a Third Person concord: e.g. bayáhamba - 'they are going').

* Some basic LOW verbs you should know: -bonga (thank); -phila (be well);
-gula (be ill); -vula (open); -vala (close); -natsa (drink); -landza (fetch);
-kipha (remove); -pheka (cook); -geza (wash); -fika (arrive); -tama (try);
-hlala (sit); -bata (carve); -hleka (laugh); -tsela (pour); -lindza (guard);
-chitsa (spill); -gcina (end; preserve); -bamba (catch); -khetsa (choose).

‡ Before now, we have used LOW verbs with 'I', 'we' or 'you' as subject
(ngi-, si, or ú-), and the tone has been low throughout: e.g. ngiyabonga
('I thank [you]'); úyanatsa ('you are drinking'). With 'he/she' or 'they'
as subject, the concord prefixes u- or ba- introduce high tone. But this
does not occur on the concords u- or ba- themselves; it occurs on the next
syllable, the infix -ya-: e.g. bayáfika ('they are coming'); uyánatsa
('you are drinking').

UNIT 10.2 Visiting (a conversation)

[SMN3e]
6'45"1. First just listen to this conversation, do not repeat:

A Nc6-nc6-nc6!

B Ngubani l6wo? (1)

A Nguthishela. (2)

B Ng6na, thishela!

Hlala phansi thishela!

A Ngiyabonga, wená weKúnêne!

B Šavúb6ma thishela!

A Yébo, wená weKúnêne!

B Úsáphila yini, thishela?

A Yébo, ngisáphila.

Úsáphila yini, máke? (3)

B Ngisáphila, thishela

Úbékwa (4) yini lápha?

A Ngivakáshile, (5) máke.

(1) Literally: 'It is who, that person?'

(2) 'ngu-' + noun of Class 1 or la = 'it is'. A name could be substituted, e.g. nguJ6hn.

(3) 'máke' (plural b6máke) = 'mother' or any older woman.

(4) Passive form of -b6ka ('put', 'place'). Literally: 'You are put by what, here?'

(5) Verb: -vakásha ('stroll', 'visit') + perfect tense ending, -ile.

2. Now repeat each phrase.3. When you hear an A phrase, you must give the B phrase or phrases.4. You must give the A phrases.English meanings:

A Knock, knock! B Who's that? A Teacher! B Come in, Teacher!

Sit down, Teacher! A Thank you, friend! B Good-day Teacher!

A Yes, my friend! B Are you still well, Teacher? A Yes, I'm

still well. Are you still well, mother? B I'm still well, Teacher;

what has brought you here? A I'm just visiting, mother!

UNIT 10.3 Third-Person Subject Concords with Verbs (+ Object)[SR 14]
5'15"The infix -ya- is not used when an Object follows (or if -ni? is suffixed).Subject Concords u- (Class 1) or ba- (Class 2) confer High tone on the next syllable.

DRILLS : a) 'LOW' verb: -natsa Repeat:

unátsa lítiya (he/she is drinking tea)

(cp.2nd Person) unátsa lítiya (you are drinking tea)

banátsa lúbisi (they are drinking milk)

unátsani? (what is he/she drinking?)

(cp.2nd Person) unátsani? (what are you drinking?)

banátsani? (what are they drinking?)

b) 'HIGH' verb: -tsénga ('buy') Repeat:

utsénga kúdlá (he/she is buying food)

(cp.2nd Person) utsénga kúdlá (you are buying food)

batsénga titúlo (they are buying chairs)

utséngani? (what is he buying?)

(cp.2nd P.) utséngani (what are you buying?)

batséngani? (what are they buying?)

c) QUESTION & ANSWER (repeat only)

unátsani? // unátsa bhiyá. (What is he/she drinking?//
he/she is drinking beer.)

unátsani? // ngingatsa bhiyá. (What are you drinking?//
I'm drinking beer.)

utséngani? // utsénga bhiyá. (What is he/she buying?
He/she is buying beer.)

utséngani? // ngitsénga bhiyá. (What are you buying?
I'm buying beer.)

d) Tonal discrimination test: GIVE APPROPRIATE ANSWERS, from Section c), in response to Questions, taken at random from c): (Do not repeat the Question; just give the answer. The correct answer is then given, for repetition).

1 [QUESTION] ANSWER:

2 " "

3 " "

4 " "

e) 2nd/3rd Person contrasts with different verbs (Repeat only)

utsándza ínyama (he/she likes meat); // utsándza tjwâlá (you like beer)
uvâla umnyango; // uvâla umnyango;

f) SUBSTITUTION of 2nd and 3rd Person Concordes: GIVE 2nd if you hear 3rd Person, and vice versa. (The correct form will then be given, for repetition).

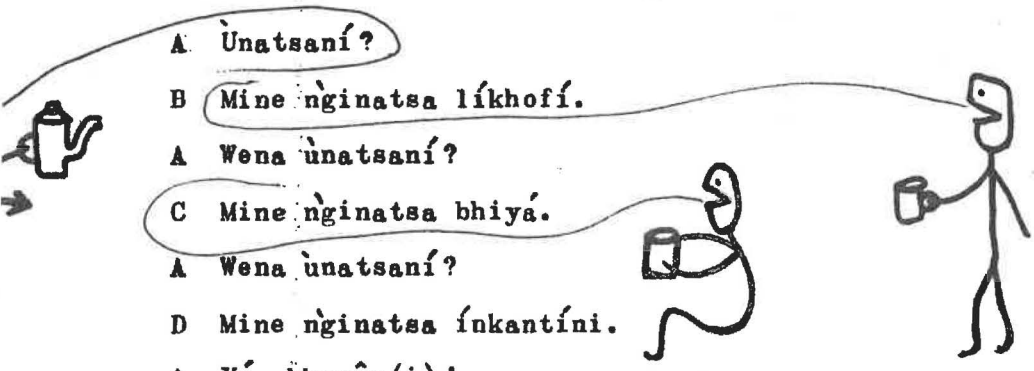
1 [FUNA LIKHOPI] 2 [PREKA INYAMA]

3 [LANDZA SITULO]..... 3 [TSATSA LITAFULA]

NIT 10.4 Ordering drinks (a conversation)

[SRM2e]
4'30"

1. First just listen, do not repeat:



- A. Unatsani?
- B Mine ngingatsa likhofi.
- A Wena unatsani?
- C Mine ngingatsa bhiya.
- A Wena unatsani?
- D Mine ngingatsa inkantini.
- A Ye, bhamen(i)!
- E E, ngiyeta⁽¹⁾ nkhosi!
- A Ngifuna bhiya munye⁽²⁾,
- iSwazi Lager;
- Ngifuna ithotho yenkantini.
- B Mine ngifuna likhofi.
- E Ayike, sengiyeta⁽³⁾ khona nyaló!
- A Kulungile⁽⁴⁾ létsa!
- Sesifile⁽⁵⁾ koma⁽⁶⁾!

2. Now repeat each phrase.

3. Now you must give the A phrases, and you will hear the others.

A What are you drinking? B I'll have coffee. A What are you drinking? C I'm taking beer. A What are you having? D I'm having spirits. A Hey, barman! E I'm coming, friend!

A I want one beer, a Swazi Lager; & I want a tot of spirits.

B I want coffee. E Right, I'm coming straight away!

A Very well, bring [it]; We're dying of thirst!

(1) ngiy(a) + Verb -(e)ta ('come').
 (2) Stem -nyé ('one') with Enumerative prefix for Class 1 (or 3), mu-.
 (3) 'sé-' = 'now' or 'already'.
 (4) 'ku-' = 'indefinite' subject concord ('it'); Verb: -lunga ('be all right') + perfect tense suffix -ile.
 (5) Verb -fá ('die') + perfect suffix -ile.
 (6) 'k(u)-' Infinitive prefix + Verb -óma ('be dry').

IT 11.1 Revision: Present tense verbs without Object

[SR 15]

5'15"

(Subject Concord + ya + Verb)

a) 1st & 2nd Person ConCORDS (Repeat only)

'LOW' verbs: ñgiyabonga. ñiyagula. ùyaphila. ñiyapheka.

'HIGH' verbs: ñgiyahamba. ñiyasála. ùyabóna. ñiyasíta. (-síta: 'help')

b) 3rd Person ConCORDS (Class 1 & 2)

'LOW' verbs: uyánatsa. bayápheka. uyáphila. bayágula.

'HIGH' verbs: uyáhamba. bayásála. uyábóna. bayátsénga.

c) QUESTIONS with yîní

ùyabóna yîní? (Do you see?); uyáhamba yîní? (Is he/she going?)

uyápheka yîní? (is he/she cooking?); uyagula yîní? (are you ill?)

d) QUESTION & ANSWER (Repeat only)

uyánatsa yîní? // yébo uyánatsa. ùyapheka yîní? // yébo ñgiyapheka.

ùyasála yîní? // yébo ñgiyasála. uyáhamba yîní? // yébo uyáhamba.

e) GIVE THE CORRECT ANSWER (as in Section d) to random questions:

-) Thankyou. We are ill. You are well. You (pl.) are cooking. I am going. We are staying. You see. You (pl.) are helping.
-) He/she is drinking. They are cooking. He/she is well. They are ill. He/she is going. They are staying. He/she sees. They are buying.
-) Is he/she drinking? Yes.. ; Are you cooking? Yes, I am.. ; Are you staying? Yes, I am..; Is he/she going? Yes,....
-) (Answers: Yébo, ñiyahamba; Yébo, úyasíta ; Yébo, ñgiyasála; Yébo, bayáfika; Yébo uyágula; yébo, ñgiyapheka).

UNIT 11.2 'Where do you come from?' - Locative inflexion of nouns* [SR35]

5'20"

To express 'to, from, at or in somewhere or something', the place or thing undergoes 'locative' inflexion. Most nouns take an initial e- (displacing the initial vowel, if any) as in emnyango ('to/from/at the door') < umnyango. Often a suffix, -ini or -eni, is also needed, as in esikólweni ('to/from/at school') < síkólwa ('school'). The locative reference is non-specific in meaning: whether 'to, from, at' &c. is implied is determined by the particular verb. Thus ñgiphúma ékhâya means 'I come from home'; ñihlala ékhâya means 'we live at home'; úya ékhâya means 'he is going [to] home'. Note that the short verb -ya, 'go to' (not to be confused with the present tense infix -ya-) is used for 'motion towards a destination'; the verb -hamba means 'go' (in the sense of 'travel' or 'depart') but not 'go to'. For 'where are you going?', the form 'ùyaphí?' (or úya kuphí?) is used.

*Rules for different kinds of nouns are not covered in this lesson. Cf. pp. 78-9 and 158.

ILLS: a) Repeat, once only, items 1, 2+a, 2+b, 2+c, & 2+d, below.



Repeat once only (the verb -chamuka is an alternative to -phúma*)

items: 3, 4+e, 4+f, 4+g, 4+h



Reply to each question (using phrase 2 or 4, depending on the question)

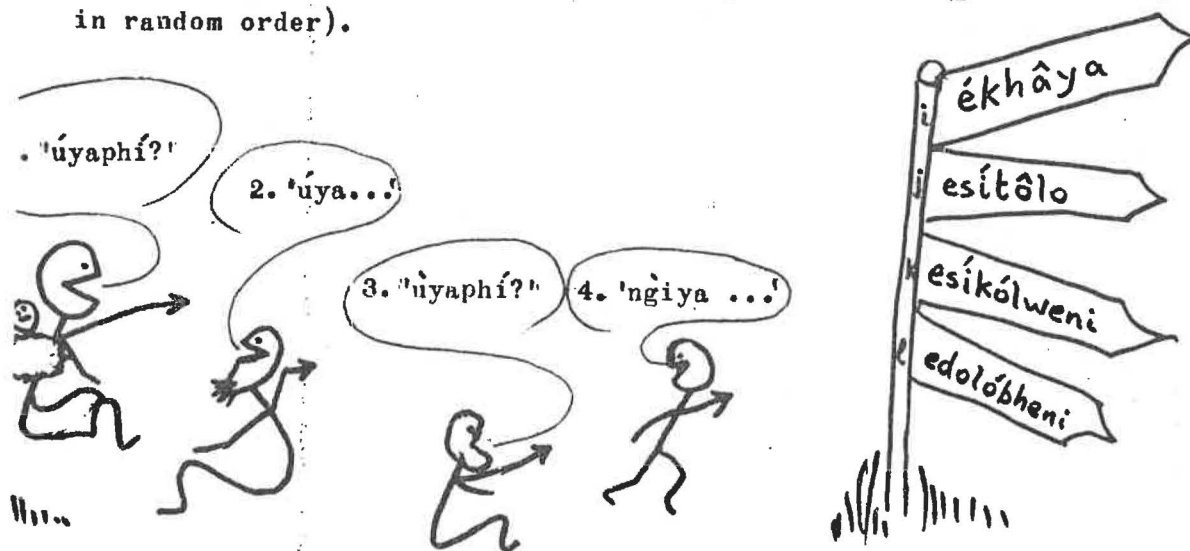
stating places: a to h, in their original order. e.g.

GIVEN: 'ñichamukaphí? - 'a' ', SAY: 'sichamuka éMbábáne'. The confirmatory answer is then given and you can repeat it.

ish translations: 1. where do you come from? 2. I come from...
 where do you [plu.] come from? 4. we come from.. a) Mbabane b) Manzini
 Hlatikulu d) Stegi e) England f) Scotland g) Johannesburg h) Zululand.

Yet another alternative verb you may hear in Swaziland is -vela, e.g. ivelaphí? (where do you come from?) — ngivela eMélíka (I come from America).

- d) 'Where is he/she going?' & 'Where are you going?' Repeat, once only, items 1, 2+i, 3, 4+j, 1, 2+k, 3, 4+ l.
- e) Reply to each question (using phrase 2 or 4, depending on the question) stating places i to L, in their original order. (Questions will be in random order).



English translations: 1. Where is he/she going? 2. He/she is going..
 3. Where are you going? 4. I am going... (i) home (j) to the shop
 (k) to school (L) to town .

* Note that the verb -hámba is not used when speaking of 'motion to a destination'. The short verb -ya, 'go to...' must be used, as discussed at the beginning of this lesson.

UNIT 11.3 'Do you want to go with me?'

[SDD3]
3'00"a) First just listen to this conversation:

- A: *Siyabonána, wená welúhlânga!* Hullo, friend!(1)
- B: *Yébo, sibonéne Dlamíni!* Yes, hullo Dlamini (or 'friend')(2)
[-bonéne: 'have seen each other']
- A: *Úvelaphí?* Where [have] you come from?(3)
- B: *Ngivela emsebentíni.* I come from work. [Locative form of
umsebênti]
- A: *Úyaphí?* Where are you going? [You cannot 'hamba'
to anywhere; -ya = 'go to']
- B: *Ngíya ékhâya.* I'm going home.
Wená úvelaphí? Where are you from?
- A: *Ngivela ehóvisi.* I come from the office.(4)
- B: *Úyaphí?* Where are you going?
- A: *Wô, ngíya ébhalêni;* Oh, I'm going to the bar;(5)
Ufúna kuhâmba nâmi yîní? Do you want to go with me? [nâ-+mine](6)
- B: *Yébo, ngingâjabúla;* Yes, I'd be delighted; [-ngâ- = 'can'
or 'would']
As'ambe, Dlamíni! Let's go, Dlamini!
[as'ambe = asihâmbé](7)

- b) Repeat each phrase. Then rewind and listen to your performance.
- c) (Optional) Re-do section (b); do not repeat; When you hear A, give B (before you hear it).
- d) (Optional) Do the same, taking part A (before you hear it).
- e) (Optional) Try doing both parts (before you hear them), looking only at the English translation.

- (1) Literally, this means 'we see each other; you of the true lineage'. This is yet another alternative form of greeting. The suffixal extension -ana, when added to a verb (after a plural Subject Concord) gives 'reciprocal' implication, denoting 'each other' as Object. Thus: -bonána, 'see each other'; -sitána, 'help each other', &c. Wená welúhlânga is one of the praise-names of the royal clan in Swaziland, but can be applied to anyone (interchangeably with Nkhôsi, and wená wekúnêne, which are also royal praise-names).
- (2) Dlamini is the surname of the royal clan, but may also be applied to anyone, whether or not their surname is Dlamini. -bonéne is the Immediate Past or Perfect tense form of -bonána.
- (3) -vela is interchangeable with -phúma or -chamuka.
- (4) <lihhóvisi.
- (5) <libhála.
- (6) When nâ- ('and/with') is added to an absolute pronoun the last syllable is elided.
- (7) This is a Subjunctive form of the verb, with final -e.

UNIT 11.4 'Where is it?' - Subject Concords for all noun classes [SR22]

So far, we have used nouns of Classes 1/2 only, as Subject of a verb, as in ^{6'30"} *umntfwana uyáfika*, *bántfwana bayáfika*, or in verb-less 'copulative' constructions like *bānemālí* ('they have money'). Nouns of other classes need different Subject Concords, as in *injá iyáfika* ('the dog is coming') or *tínjá tínekúdlá* ('the dogs have food'). Noun prefixes and their corresponding Subject Concords are as follows:

NOUN PREFIXES **SUBJECT CONCORDS** (1)

1/2	um(u)-/ba-	u- / ba-
3/4	um(u)-/imi-	u- / i-
5/6	li- /ema-	li- / a-
7/8	si- /ti-	si- / ti-
9/10 ⁽²⁾	iN- /tiN-	i- / ti-
11/10	lu- /tiN-	lu- / ti-
14	bu-	bu-
15-18	ku-	ku-

For initial practice, we shall use these Concords with the stem -phí? meaning 'where?', as in *ûphí umntfwana?* ('where is the child?') *bâphí bántfwana?* ('where are the children?'). -phí also has other uses but these will not concern us here⁽³⁾. Note that, with -phí, the Concord always has Falling tone.

a) A brief conversation (4) (for repetition):



b) -phí? ('where?') with Subject Concords of all noun classes (for repetition):

- 1 ûphí úmfúndzi? ('where is the student?')
- 2 bâphí bothíshela? ('where are the teachers?') (5)
- 3 ûphí umnyango? 4 íphí ímikhwa?
- 5 lîphí lísóso? 6 âphí émânti?
- 7 síphí sípúnu? 8 típhí títúlo?
- 9 íphí inkómishi? 10 típhí timfólogo?
- 11 lûphí lúbisi?
- 14 bûphí búlembu?
- 15 kûphí kúdlá?

(1) See also Note 10 on p. 157.

(2) Capital 'N' here denotes a nasal consonant. This will be 'm' if the stem of the noun begins with a labial (p, b, f or v), but 'n' before any other consonant; e.g. *imfólogo*, but *inkómishi*.

(3) Instead of -phí, the longer form -kuphí is often used, with a prefixed Subject Concord, e.g. *úkuphí umntfwana?* ('where is the child?'). -phí can also be suffixed to verbs, as in *ùphúmaphí?* ('where do you come from?'). With enumerative concords instead of Subject concords, -phí? means 'which?'

(4) 'Look out! There's a spider there!' // 'Oh! Where is it? I'm afraid!'

(5) Class 1a nouns take the same Concords as Class 1; 2a the same as 2.

) Asking "Where is it?" (Do not repeat. Give the siSwati form for where is it?' (or 'where is he/she' or 'where are they') in response to each statement. e.g. GIVEN "Kúkhona umúntfu íápho" SAY "úphí?"

GIVEN "Kúkhona búlembu íápho" SAY "búphí?"

(confirmatory answer will then be given, and you can repeat it.)

Nouns used: thishela [class 1 concord]; báfúndzi; úmukhwá; imínyango; litáfula; nasóso; sítúlo; típúnu; imfólogo; tinkómishi; lútsí; tintsí; tjwála [14]; kúdlá.)

Concords used with íápha, &c. (e.g. ngilápha, 'I'm here')

Repeat) Dlamíni úlápha. (Dlamini is here.) bántwana balápho. (the children are there.) umnyango ulaphá. (the door is over there.) imikhwá ingála. (the knives are over here somewhere.) Tfwála úkhona yini? (is Tfwala here/present?) Ébo, ukhona. (yes, he is here/present.)

Concords with Locative Adverbs: (bangaphandle, 'they are outside'; ngisékhat sí, 'I am inside' — NOTE -s- inserted before e-).

Repeat) ungaphandle yini? (are you outside?); sisékhat sí kwendlu. (we are inside the house.); lisoso líphansi kwenkómishi. (the saucer is under the cup.); matje asémbi kwémoto. (the stones are in front of the car.); injá ísémuva vesítúlo. (the dog is behind the chair.)

NIT 11.5 Pronouncing the two 'ng' sounds in siSwati

[SDD8] 5'00"

(For the script of this lesson, see Addendum, page 233)

NIT 12.1 Verbs: Present Negative Tense

[SR 16] 10'00"

Remember verb-less negatives: angínamali ('I've got no money')? (Cf. Unit 7.2). The same negative subject concords are used with verbs. For full list, see table on p.154 (second-last column). Basically, a- precedes the normal concord.* With verbs, note that the final vowel changes from -a to -i; and the prefix -ya- is never used, for the negative.

TIPS:

) 'LOW' verbs: (Low tone on first & last syllables; second-last has High tone with a rising on-glide, marked as ['], due to imposed Low Voicing.

1. First just listen; do not repeat:

- asinátsi (we are not drinking); angígúli (I'm not ill);
- awuphéki (you are not cooking); aníphili (you[pl.]are not well);
- akalándzi (he/she is not fetching); abanátsi (they are not drinking).

2. Now repeat each of the above sentences.

) 'HIGH' verbs: (Penultimate High tone only; no Low Voicing)

1. First just listen; do not repeat:

- angihámbi (I'm not going); asisáli (we are not staying);
- awubóni (you don't see); anitséngi (you[pl] are not buying);
- akafúni. (he/she doesn't want); abahámbi (they are not going).

2. Now repeat each of the above sentences.



But remember that 'l' & 's' are irregular: aka-. Also, when negative a- is added to 'vowel-only' concords, -y- is added before i- (giving ayi-); -w- is added before u- (giving awu-).

No Low Voicing sign is shown because 'g' is already a depressor, which automatically confers Low Voicing on the next vowel.

c) From Positive to Negative: the Negative is given for each positive form:

1. First just listen; do not repeat:

- 1 ngiyagula (I am ill); 2 šiyahamba (we are going);
- 3 uyapheka (you are cooking); ... 4 niyabona (you[plural]see);....
- 5 uyafuna (he/she wants);... 6 bayavula (they open);

2. Now repeat each sentence after you hear it.

3. When you hear the positive, you must give the negative, before you hear it.

ANSWERS: 1 angiguli 2 asihambi 3 awupheki 4 aniboni
5 akatuni 6 abavuli

UNIT 12.2 Hot and Cold Drinks

[SR6e]
6'30

a) 1. First just listen; do not repeat:

- Kuyashisa*. // Kuyabandza.
- Litiya liyashisa. // Emanti ayashisa.
- Bhiya uyabandza.** // Inamañedi iyabandza.// Tjwala buyabandza.

2. Now repeat each sentence, above.

3. Looking at the English translation, try and give each sentence, before you hear it.

b) Negative:

1. First just listen; do not repeat:

- Akushisi. // Akubandzi.
- Litiya alishisi.// Emanti akashisi.+
- Bhiya akabandzi.**// Inamañedi ayibandzi.// Tjwala abubandzi.‡

2. Now repeat each sentence, above.

3. Looking at the English translation, try and give each sentence, before you hear it.

a) It is hot. It is cold. The tea is hot. The water is hot.
The beer is cold. The cool-drink is cold. The tjwala is cold.

b) It is not hot. It is not cold. The tea is not hot. The water is not hot.
The beer is not cold. The cool-drink is not cold. The tjwala is not cold.

*The Concord ku- is used when the subject is indefinite (either unstated, or when a noun of any class follows the verb). Otherwise, the Concord must be of the same Class as the subject: li- for litiya; a- for emanti, &c.

**Note that prefix-less nouns like bhiya belong to Class 1a (although they are not actually 'personal') and they take the same concord as Class 1: u- (neg. aka-)

+ Note that the negative concord for Class 6 (ema-) is aka-.

‡ Remember that tjwala (with irregular prefix) belongs to the bu- class.

UNIT 12.3 Noun as Object after Negative Verb*

[SA7]
3'30"

When standing as object of a negative verb construction, a noun loses

- a) its first High (or Falling) tone; b) its initial vowel, if any.
- c) The first consonant takes Low Voicing [^h], causing lower pitch on the first syllable.

e.g. inkómishi becomes nkómishi; kúdlá becomes kudlá;
sipúnu becomes sipúnu; émánti becomes mánti.

- d) But prefixless nouns of Class 1a are unaffected, apart from adding initial Low Voicing: e.g. thishela becomes thishela.

DRILLS: (for repetition):a)

angifúni malí (I don't want money)[< ímalí]; akáphéki kudlá (he/she is not cooking food)[< kúdlá]; ababíti mntfwana (they're not calling a child)[umntfwana]; asibóni muntfu (we don't see anybody)[< umúntfu]; awúnátsi tjwalá (you're not drinking tjwala)[< tjwâlá]; anifúndzi tincwadzi (you [plural] are not reading books)[< tincwadzi]; angitséngi ticatfulo (I'm not buying shoes)[< ticatfulo]; akatsándzi tinjá (he/she doesn't like dogs)[< tinjá]; awútséli mánti (you're not pouring water)[< émánti]; asitséngi móto (we're not buying a car)[< ímóto].

- b) Note that there is a slight distinction, with kúdlá: when used as a noun, meaning 'food', it takes inflexion like other nouns; when used as a verb infinitive, meaning 'to eat', it remains uninflected. Repeat: angifúni kudlá. (I don't want food); angifúni kudlá. (I don't want to eat).

- c) Give sentences commencing with angifúni (I don't want...) with each of these: 1. tjwâlá 2. úmukhwá 3. injá 4. imfólogo 5. emásoso 6. búlembu

ANSWERS: angifúni tjwâlá; úmukhwá; injá; imfólogo; emásoso; búlembu.

* This is the so-called 'axiomatic negative' construction, when the verb contains no Object Concord. (If an Object Concord is present, the noun retains its normal form, without inflexion.) It will be remembered that nouns undergo similar inflexion after na-, in the 'haven't got' construction, e.g. angínámalí, 'I have no money' (cf. Unit 7.2).

UNIT 12.4 Vocative inflexion of nouns - when addressing someone

[SAS]
1'00"

When addressing someone, personal names remain unaffected, since they are prefix-less nouns of Class 1a; but nouns of other Classes undergo inflexion, similar to that after a negative verb, except that initial Low Voicing is not imposed: the noun loses its first High (or Falling) tone and its initial vowel (if any). e.g. umntfwana becomes mntfwana; bántfu becomes bantfu; bothíshela becomes bothishela; umfána becomes mfána; emájahá becomes majahá.

DRILLS: (for repetition):

thúla, mntfwana! (be quiet, child!); thuláni, bantfwana! (be quiet, children!);
ngéna, mfána! (come in, boy!); ngenáni, majahá! (come in, young men!);
hlala phánsi, ntfombatána! (sit down, little girl! [< íntfombatána]);

UNIT 13.1 Verbs: Immediate Future tense

[SR17e]

9'30"

Structure: [Subject Concord] + tawu (or taku) + [Verb root] + a(The Remote Future tense is almost identical apart from using -yawu- (or -yaku-). For details, see p. 162).

a) 'LOW' verbs:

1. First just
- listen
- to the examples; do
- not
- repeat:

1st/2nd Person: all-low tone: ngítawupheka; útawugula.3rd Person: High tones on -táwú-: utáwúvula; batáwufika.

2. Now
- repeat
- each item, above.

3. Look at the English translations and try to give the siSwati for the above items, from memory, before you hear them.

b) 'HIGH' verbs:

1. First just
- listen
- :

1st/2nd Person: šítawuhámba; útawubóna.3rd Person: utáwusála; batáwusíta.

2. Now
- repeat
- each item.

3. Look at the English, and try to give the siSwati before you hear it.

c) QUESTION & ANSWER

1. First just
- listen
- :

útawuhámba yîní? // yébo, ngítawuhámba.utáwusála yîní? // yébo, utáwusála.útawugeza yîní? // yébo, ngítawugeza.utáwúfika yîní? // yébo, utáwúfika.

2. Now
- repeat
- each item.

3. Look at the English, and give the siSwati before you hear it.

d) GIVE THE CORRECT ANSWER: (It will then be given, for repetition).Q.[utáwuhámba yîní?] Ans.: //Q.[útawupheka yîní?]Ans.:.....Q.[utáwusála yîní?] Ans.: //Q.[utáwúnatsa yîní?]Ans.:.....

- a) I shall cook; You will be ill; He/she will open; They will come.
- b) We shall go; You will see; He/she will stay; They will help.
- c) Will you go? Yes I shall go. Will he/she stay? Yes... Will you wash?
Yes I shall wash. Will he/she come? Yes...
- d) Will he/she go? (Ans.:yébo, utáwuhámba); Will you cook? (Ans.:yébo, ngítawupheka)
Will you stay? (Ans.:yébo, ngítawusála); Will he/she drink? (Ans.: yébo,
utáwúnatsa).

UNIT 13.2 Demonstratives ('ló' / 'lába' &c.)

[STN 1]

(Underlined syllables, in this lesson, have inherent stress) 10' 30"

There are three positional forms of Demonstrative, implying:

1. 'this'/'these' : near the speaker;
2. 'that'/'those' : near the person being spoken to (final vowel -o);
3. 'that/those yonder' : distant from both (final stressed -á or -â) .

There are two interchangeable series of Demonstratives: a) with initial consonant 'l-' (e.g. ló, lába, &c.); b) with initial 'na-' (e.g. nangu). Only series (a) will be dealt with in this lesson. For the full list of 1st positional forms, for all noun classes, see table on p.154. See also Note 3, on p.155, concerning structure, effect on post-placed nouns, and usage.

Demonstratives can be used either with or without a noun: e.g. (1st positional forms):

tsátsa tíncwadzí léti! OR: tsátsa létíncwadzí!: 'take these books !'

OR: tsátsa léti! : 'take these ones!' (implying books or anything else of Class 10)

(2nd positional forms):

létsa síkhwâma léso! OR: létsa léso síkhwâma!: 'bring that bag!'

OR: létsa léso! : 'bring that one!' (bag, or anything of Class 7).

(3rd positional forms):

bíta bántfwana labâ! OR: bíta lababántfwana!: 'call those children yonder!'

OR: bíta labâ! : 'call those yonder' (children, or any humans of Class 2).

DRILLS: Repetition of above examples (tsátsa tíncwadzí léti, &c.)

Examples for all noun classes:

i. 'this/(these)' (1st positn.)

ii. 'that/(those)' (2nd)

iii. 'yonder' (3rd)

umúntfu ló / lomúntfu

umúntfu lówo / lówomúntfu

← lowâ / lowâumúntfu

bántfu lába / labántfu

bántfu lábo / labobántfu

← labâ / labâbántfu

umúkhwâ ló / lomúkhwâ

← lówo / lówomúkhwâ

← lowâ / lowâumúkhwâ

ímúkhwâ lé / lemúkhwâ

← léyo / léyomúkhwâ

← leyâ / leyâímúkhwâ

lítje léli / lelítje

← lélo / lélolítje

← lelâ / lelâlítje

emátje láwa / lamatje

← láwo / lawomatje

← lawâ / lawâmatje

sítja lési / lesítja

← léso / lésoítja

← lesâ / lesâsítja

títja léti / letítja

← léto / létotítja

← letâ / letâtítja

ínkhâbi lé / lenkhâbi

← léyo / léyonkhâbi

← leyâ / leyâínkhâbi

0 tínkhâbi léti / letínkhâbi

← léto / létotínkhâbi

← letâ / letâtínkhâbi

1 lúju lólu / lolúju

← lólo / lólolúju

← lolwâ / lolwâlúju

4 búsó lóbu / lobúsó

← lóbo / lobobúsó

← lobâ / lobâbusó

5 kúdlá lóku / lokúdlá

← lóko / lokokúdlá

← lokwâ / lokwâkúdlá

DRILLS: Repetition of list (i) above (umúntfu ló; lomúntfu; bántfu lába; labántfu; &c.)

DRILLS: Repetition of list (ii) above, plus nouns as in list (i):

(umúntfu lówo; lówomúntfu; bántfu lábo; labobántfu; &c.)

DRILLS: Repetition of list (iii) above, as before: (umúntfu lowâ; lowâumúntfu; &c.).

DRILLS: Alternative renderings for 'yonder' demonstrative + noun:

(lowâumúntfu; labâbántfu; &c., with shifted stress, on the noun)

1. First just listen, do not repeat:

- A Šawúbóna nkhôsi!
 B Yébo, wená weKúnêne!
 A Kónje ngítakutsi u'wakabani?(1)
 B Miné nkhôsi, ngi'wákáNkhámúle.(1)
 A Áwu, némbála!
 B Wenáké⁽²⁾ nkhôsi?
 A Miné⁽³⁾ ngi'wákáSimeláne.(1)

*Possessive constructions
 are dealt with on p.71 & 111.

(1) Subject Concord
 + wáká- ('be child of..')

(2) wená ('you') + optional
 enclitic -ké (giving
 no change of meaning).

(3) Absolute Pronoun for
 First Person Singular
 ('I', 'as for me').

2. Now repeat each phrase.3. You must give the B phrases.4. You must give the A phrases.

- A Greetings, friend!
 B Yes, friend!
 A By the way, (I shall say) of what family are you? (lit.: 'of whom')
 B I, friend, I'm of the Nkhambule [family]. (In real life you would
 use your own surname here)
 A Oh, is that so!
 B [And] you, friend?
 A I am of the Simelane [family].

UNIT 14.1

Some important 'Short' verbs

[SR31]

4'00"

Note these verb stems: -dlá (eat); -ya (go/ go to); -tsi (say/think).

Verbs with 'latent e': -(e)ta (come); -(e)mba (dig); -(é)ma (stand/stop);
 -(é)va (hear/feel/perceive/understand)

With 'latent e' verbs, the vowel 'e' is usually absent, as in the infinitive,
 e.g. kúta ('to come'); but it appears, instead of the vowel 'a', whenever a
 concord or infix containing 'a' should precede the verb: e.g. bá- + (e)ta
 yields bétá; or ngiya- + (é)va yields ngiyéva; but when any other vowel is
 preplaced, the 'e' disappears: e.g. ú- + (e)ta yields úta; ši- + (é)va > síva.

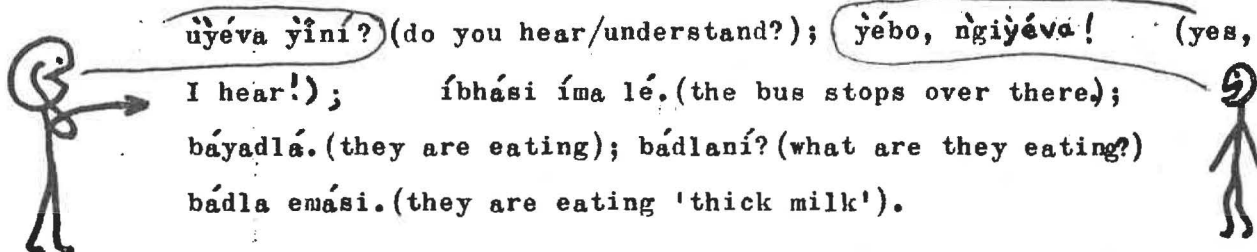
The imperative form for these 'short' verbs differs from that for longer verbs
 (in which the normal stem is used alone). 'Short' verbs add the suffix -ni in
 the singular, e.g. mbáni! ('dig!'); mání! ('stop!'); and -níni for plural
 usage: e.g. mbaníni! ('dig ye!'). The verb (e)ta commonly takes an irregular
 imperative form: wóta! ('come!'); wótáni! ('come ye!'). Variants of these
 are kóta! and kótáni!

DRILLS:

1. First just listen; do not repeat:
 ngiyeta. (I'm coming.); wóta! wotáni!
 (come! [these are irregular forms]); ñifúna kúta yíni? (Do you [plu.]
 want to come?); bayémba. (they are digging.); mbáni! / mbaníni!
 (dig!/dig[ye]!); siya ngaphandle. (we're going outside); útsini?
 (what do you say/think?); bátsi "siyabonga". (they say "thank you".);

2. Now repeat each of the above items.

1. First just listen:



2. Now repeat each of the above items.

UNIT 14.2

Conversation: 'Borrowing sugar'

[SMN 4b]

5'15"

1. First just listen;

- A Ncó-ncó-ncó! [ŋkc-]* * Click comes after nasal
 B Ngéna! [ŋg-]
 Ngingakwentélaní?(1) (1) Potential Mood, with infix -ngá- :
 -ngá- = 'can'; -kw- (=ku) = 'you'; -entela =
 'do for' (<-enta, 'do'); -ní = 'what?'
 A Ngítócéla(2)shukela!
 B Ngítakubonéla. (3) (2) Composite Perfect tense: -tó- = 'have
 come to...'
 Nángu!(4) (3) Future tense, with infix -taku-; -bonéla <
-bóna, 'see' + -ela, 'for'.
 A Nkhôsi!
 Dlamíni! (4) Demonstrative for Class 1 or 1a (see p.85)
 Wená weKúnêne!
 Wená welúhlanga!
 Wen(a) úm(u)hlé kakhúlu!
 Nkhôsi!

2. Now repeat each phrase.

3. You must give the B phrases; 4. You must give the A phrases.

ENGLISH: A Knock, knock! B Come in; what can I do for you?

A I've come to beg for some sugar. B I'll have a look, for you.

Here it is! A [formal praises of the Nkhosi-Dlamini lineage]

'Majesty! Dlamini! You of the right hand! You of the original stem!

You, best of all! Majesty!

Note these examples:

íéndlela íya éBhunya (this road goes to Bhunya)

índlela léya éBhunya (the road that goes to Bhunya)[Lit.:road this going...]

íabántfu bahámba ngébhási (these people are going by bus)

bántfu labahámba ngébhási (people who go by bus)[Lit.:people these going...]

íomfána utsándza émaswídi (this boy likes sweets)

úmána lotsándza émaswídi (a boy who likes sweets)[Lit.:boy this liking...]

íamájahá émba*umgodzí (these young men are digging a hole)

emájahá lémba*umgodzí (young men who are digging a hole)[Lit.:men these digging..]

RULE 1: Relative ConCORDS can replace Subject ConCORDS. Relative ConCORDS resemble First Position Demonstratives, but Low Voicing is absent:

Classes:	1/2 lo- / laba-	9/10 le- / leti-
	3/4 lo- / le-	11/10 lolu- / leti
	5/6 leli- / la-	14 lobu-
	7/8 lesi- / leti-	15-18 loku-

There are also Relative ConCORDS for the First and Second Person:

1st P.: lengi- / lesi- 2nd P.: lo- / leni-

DRILLS:

- Repeat the eight examples given above.
- a) First just listen to the tape. Each of the following items will be followed by its corresponding Relative form ('the car that is going to Hlatikulu' etc.)
 - íémóto íya káHlâtsi (this car is going to Hlatikulu)
 - íelíjahá liphúma éNgilandi (this young man comes from England)
 - íetíntfombí tihála edolóbheni (these girls live in town)
 - íabáfána belúsa*tínkhomó (these boys herd cattle)
- b) Give the corresponding Relative forms for each of these items, yourself:
 -
 -
 -
 -
- Consult examples b, d, f and h at the beginning of this lesson and change each from singular to plural or vice versa: b).... d).... f) h)
- RULE 2:** -kó is suffixed when the verb is final (i.e. when the non-Relative form would contain the infix -ya-) e.g. bántfu báyahámba > bántfu labahámbakó (people are travelling > people who are travelling). Note these examples:

bántfu labahámbakó (people who travel)

umntfwana lokhálakó (the child that is crying)

émánti lashísakó (hot water -- water that is hot)

ínamanédi lebandzakó (a cold 'soft drink')

líviki lelítakó (next week -- week that is coming)

ínyangá létakó (next month)

umnyâka lôtakó (next year)

DRILLS: Repeat the above examples.

5. a) First listen to the tape. Each item is followed by its corresponding Relative form.

- i. émánti ayábándza (the water is cold): ...
- ii. bántfwana bayáfika (the children are coming): ...
- iii. líjahá liyáhleka (the young man is laughing):...
- iv. úmfána úyadlá (the boy is eating):...

b) Now give the Relative form for each of the above items: (i.e. 'cold water' etc.)

- i.
- ii.
- iii.
- iv.

NIT 14.4

Which way to the Post Office?

[HD1]

8'45"

(Repetition)

- | | |
|--|---|
| A: Íphí índlela léya epósini, nkhôsi? | Which is the way to the Post Office? |
| B: Úyayibóna léndlela lé? | Do you see this very road here? |
| A: Yébo nkhôsi. | Yes, friend. |
| B: Útawuhamba ngaléndlela;/
útaufika esiphambanwêni;/
ujikêlé ngasékudlá. | You will go by this road;
you will reach a cross-road;
you should turn to the right. |
| A: I-í, útsi ngijikêlé ngasékudlá /
lé esiphambanwêni nkhôsi. | Yes, you say I should turn right
at the crossroads, friend. |
| B: Yébo, uhamba-hambé;/
útaubóna tíhlahla letíbilí./
Phúma émkhatsini kwaletíhlahla. | Yes, you go on a bit;
you will see two trees.
Go between these trees. |
| A: Kántsi kúkhasháne yíní l(é) epósini? | But is it far to the Post Office? |
| B: Cha, kusédvúte nkhôsi;/
útaubóna lígéde;/
uléndlulé lelígéde;/
bése ujikêlé ngesáncêle.
uchúbeke njálo;/
útasewubóna lígéde lesíbilí./
Epósini kungálé kwaletíléde. | No, it is nearby, friend;
you will see a gate;
you should pass this gate;
then you turn to the left.
you keep on like that;
you will see a second gate.
The Post Office is on the other side
of this gate. |
| A: Kubukéka séngátsi /
kúsekúdzéni nkhôsi./
Kúkhona íbhási /
léya ngakhóna yíní? | It seems as though
it's rather far, friend.
Is there a bus
that goes near there? |
| B: Cha, kúté íbhási;/
síhamba ngetínyawo. | No, there is no bus;
we go on foot. |
| A: Séngiyabonga wená welúhlânga! | Thank you, friend! |
| B: Yébo, uhámbe kahlé nkhôsi! | Yes, go well, friend! |
| A: Yébo, sála kahlé wená wekúnêne! | Yes, stay well, friend! |

YOU are now the person asking directions: So you supply 'VOICE A' in each case. (You will then hear how it should have sounded, and can repeat it again). Disregard all pause marks. Start when told to do so; then follow each 'B' item with the required 'A' phrase.

UNIT 15.1 'Borrowing salt' (a conversation)

[SMN4a]

6'30

1. First just listen; do not repeat:

A Ncó-ncó-ncó! [ŋkc-]

B Ngéna! [ŋg]

Ngingàkwentélaní?*

*(cf. NOTES for Unit 14.2)

A Ngítócéla* lúswáyi.

B Ngítakubonéla.*

Kùté lúswáyi,

Ngíyacolisa!

A Ngífíleké!

B Aké utáme laphá!

A Ngíyesába!

B Ngítakuphelekétela.

A Ngíyabonga, wená weKúnêne!

B As'ámbe! [< asihámbe, Hortative Subjunctive]

A Kulúngile nkhôsi!

2. Now repeat each phrase.3. You must give the B phrases.4. You must give the A phrases.

A Knock, knock! B Come in; what can I do for you?

A I've come to beg for some salt. B I'll have a look, for you.

There is no salt at all, I'm sorry! A I'm disappointed [I've died]!

B You should try over there. A I'm afraid! B I'll accompany you.

A Thank you, my friend! B Let's go! A Very well, friend!

A limited range of stems (less than 20) occur with Concords known as Adjectival Concords. In the same way as a verb must take a Concord of the same Class as its Subject, an Adjectival stem takes an Adjectival Concord of the same Class as the noun it qualifies. But it can also serve pronominally, without the noun (see first two Drills).

A close similarity will be noted between Adjectival Concords and Relative Concords (introduced in Unit 14.3), both of which appear to be related to Demonstratives (Unit 13.2). Adjectival Concords differ only in those Classes in which the noun prefix contains a nasal consonant, i.e. Classes 1, 3, 4, 6, 9 and 10. In these Classes, the Adjectival Concord retains the nasal, like the noun, whereas Relative Concords do not. A full list of all types of Concord may be consulted, for comparison, in the table on p. vi.

Adjectival Concords

Class 1:	lom(u)-*	2: laba-	
3:	lom(u)-*	4: lemi-	
5:	leli-	6: lama-	
7:	lesi-	8: leti(N)-‡**	
9:	leN-**	10: letiN-**	
11:	lolu-		
14:	lobu-		
15-18:	loku-		

* with stems of more than one syllable, the u is dropped & the m is syllabic.
 ‡ The 'N' is optional for Class 8.
 ** 'N' here represents a variable consonant: either m (before stem-initial b or f), or zero (before n), or n otherwise (pronounced as [ŋ] before kh).

Normally the second syllable of an Adjectival Concord takes high tone; but before the stem -bí ('bad') it is on the first syllable (while the monosyllabic Concord of Class 9 takes falling tone before -bí).

While the most common qualificatives ('big', 'small', 'good', 'bad', &c.) occur as Adjectival stems, many others take Relative Concords (in the same way as verbs, Unit 14.3) and are known as Relative stems in siSwati, although they are usually translatable by English adjectives. These are dealt with later.

Adjectival stems (1)

-khûlu	'big'	-nêngi ⁽²⁾ or -nyênti ⁽²⁾	'much'/'many'
-ncâne ⁽²⁾	'small'	-dzála	'old'
-hle	'good'/'beautiful'	-sha	'new'/'young'/'fresh'
-bí ⁽³⁾	'bad'/'ugly'/'nasty'	-dvúna	'male'
-dze	'long'/'tall'	-sikáti	'female'
-físháne ⁽³⁾	'short' (also -físha ⁽³⁾)	-bilí ⁽³⁾	'two'
-nye ⁽²⁾	'another'/'other'/'some' ⁽⁴⁾	-tsâtfu	'three'
		-ne ⁽²⁾	'four'
		-ngakhí?	[ŋg] ⁽²⁾ 'how many?'

(1) Class 9 and 10 concords employ the nasal 'n' (i.e. len-, letin-) unless stated otherwise for the particular stem (see footnotes).

(2) Class 9 and 10 concords are written without a nasal, before this stem.

(3) Class 9 and 10 concords employ the nasal 'm' (i.e. lem-, letim-) with this stem.

(4) An identical stem, but with high tone (-nyé) and Enumerative concords (mú-, bá-, &c.) means 'one'. This is introduced in a later lesson (p.58).

ILLS:



búka lómkhûlu!

búka labáncáne!



umnyango lómkhûlu; ímikhwá lemíncáne;
 litáfula lelíkhûlu; emásóso lamáncáne;
 sítúlo lesíkhûlu; típúnu letíncáne;
 inkómishi lékhûlu; tímóto letíncáne
 lútsí lolúkhûlu; tintsí letíncáne
 búlembu lobúkhûlu; kúdlá lokúncáne

- b) úmfúndzi lomúhle (a good-looking student); ematáfula lámabí (bad tables); índlela léndze (a long way/path); síkhâtsi lesífisháne (a short time); lomúnye (another person/a certain person); labánye (other people/some people); labánye báyasebénta // labánye bayádlála (some are working // others are playing).
- c) ímalí léñengi (a lot of money); tínkhomó letínyênti (many cattle); thishela lóm dzála (an old teacher); imínyango lemísha (new doors); thishela lóm dvúna (a male teacher); bothíshela labásikáti (female teachers); labábilí (two [people]); úfúna emácândza lamángakhí? (how many eggs do you want?); ngífúna emácândza lamátsâtfu (I want three eggs); úñebántfwana labángakhí? (how many children has he/she got?); úñebántfwana labáne (he/she has four children).
- d) [Note how the nasal consonant changes, in Class 8-10 ConCORDS: letim- before b; but letin- before a non-labial consonant]:
 títja letímbilí (two plates); tínjá letímbilí (two dogs);
 tigulúmba letíntsâtfu (three tractors); tímúvú letíntsâtfu (3 sheep).
- e) Give the following nouns, each followed by the Adjectival Concord for that Class, with the Adjective stem -khûlu (big):
 1. thishela 2. umnyango 3. litáfula 4. sítúlo
 5. inkómishi 6. lútsí 7. búlembu
- f) Give the following nouns with the Adjective stem -ncáne (small):
 1. bothíshela 2. ímikhwá 3. emásóso 4. típúnu
 5. tímóto 6. tintsí 7. kúdlá

English meanings:

- a) Look at the big one [person]! Look at the little ones [people]!
 a big door; small knives; a big table; small saucers; a big chair;
 small spoons; a big cup; a small car; a big stick; a small stick;
 a big spider; a little food.

UNIT 15.3 Conversation (meeting an old woman)

[SN 1]

1.30

- A: Sawúbóna!
- B: Yébo, ngíbóna wená!
- A: Úsáphila yíní?
- B: Chá, angíphíli.
- A: Ûphetfwé yíní nyaló? [-phetfwé = Stative Passive stem < -phatsa, ('carry'); cf.pp.63 & 103]
- B: Ô, mntfwanámi, Ûntimba njé lobúhlûngu; [Copulative inflection ('it is') < ùntimba; cf.p. 66]
- Sésìbadzála phêla! [sé-: 'now'; sì-('we')+ Class 2 Adj. form]
- A: Ávu, némbalâke máke! Wô, séngátsi
- úngashéshe uphíle-bo! [-nga-: 'can', Potential Mood infix; -shéshe is a 'Deficient' verb]
- B: Áyi, kulúngileké mntfwanámi, [-bo and -ké are stylistic enclitics with no particular meaning]
- ngiyabonga!

- A Greetings! B Yes, I see you! A Are you still well?
- B No I'm not well. A What are you afflicted with now?
- B Oh, my child, it's just a painful body; we are indeed old!
- A Oh, is that so, mother! May it be that you are soon well!
- B Oh, it's alright, my child; thank you!

UNIT 15.4 Verbs: Immediate Future, Negative

[SR 18]
3'15

(a + Concord + naku* + Verb Root + a)
(The Concord takes High tone in all cases)

- a) angínakugeza; asínakupheka; awúnakunatsa; akánakufika.
- anínakuhámba; abánakubóna; angínakufúndza (-fúndza: 'learn/read');
- asínakubúta (-búta: 'ask!').

English meanings:

- 1) I shall not wash; We shall not cook; You will not drink; He will not come; You (pl.)will not go; They will not see; I shall not read/learn; We shall not ask.

* Or: -nawu- . For other variant forms for this tense, and for Remote Future Negative, cf. p.162.

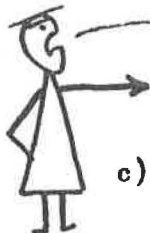
b) QUESTION & NEGATIVE ANSWER. (Repeat only)

utawugeza yini? // chá, angínakugeza.

utawufika yini? // chá, akánakufika.

utawufúndza yini? // chá, angínakufúndza.

utawúbúta yini? // chá, akánakubúta.



c) GIVE THE CORRECT NEGATIVE ANSWER. (It will then be given, for repetition).

Q.[utawúpheka yini?] Ans.:.....

Q.[utawubúta yini?] Ans.:.....

Q.[utawufúndza yini?]Ans.:.....

Q.[utawunatsa yini?]Ans.:.....

English meanings:

b) - Will you wash? No, I shall not wash. Will he/she come? No, he/she will not c. Will you read/learn? No I shall not.. Will he/she ask? No....

c) Will he/she cook? (Ans.:chá, akánakupheka). Will you ask? (Ans.:chá, angínakubúta) Will he/she read/study? (Ans.:chá, akánakufúndza). Will you drink? (chá, angínakunatsa).

UNIT 16.1 The Enumerative stem -nyé, 'one'
(cf. p.152, §6; and p.156, §7)

[STN 3]
3'30

The stem -nyé (with high tone) meaning 'one', takes short ENUMERATIVE concords: see full list on p.154. NOTE contrast with -nye, 'another' (with low tone, and Adjectival concords): e.g. umúntfu munyé, 'one person'; BUT: umúntfu lomúnye, 'another person'.

DRILLS: (Repeat) a) bhiya munyé ; (cp. Adj.:) ufúna bhiya lomúnye yini?

(Enumeratives:) líhhashi linyé; sítúlo sinyé; íntfó inyé;

lúsiba lunyé; búsó bunyé.

(Adjectives:) líhhashi lelínye; síkhiya lesínye; íntfó lénye;

lútsí lolúnye; búsó lobúnye.

b) Other 'Enumeratives'

Two other stems taking Enumerative concords are: -phí, 'which?' (cp. -phí, 'where?', with Subject Concords, or after a verb), and -ní, 'of what kind?' (cp. -ní, 'what', after a verb).

DRILLS: (Repeat) ubíta bántwana baphí? (cp) bántwana baphí? (with Subject concord)
ufúna msebentí muni? ufúnani?

c) Adverbs from Adjectival and Enumerative stems: Enumerative and Adjectival stems, with adverbial prefix ka-, serve as adverbs: kanye, 'once'; kahlé, 'well'; kancáne, 'slightly'; kakhúlu, 'greatly' or 'very'.

DRILLS: (Repeat) kushísa kakhúlu. ufúndza kancáne. sibóna kahlé.
ubhála kabí kakhúlu. batáwuhamba kabilí. ubúta kanyénti.

English:

- a) One beer. Do you want another beer? one horse; one chair; one thing; one feather; one face; another horse; another key; another thing; another stick; another face.
- b) Which children are you calling? Where are the children? What kind of job does he want? What does he/she want?
- c) It is very hot. he/she reads(/learns) a little. we see well. he/she writes very badly. they will go twice. you ask frequently.

NOTE: Adjectival stems can also take a Class 14 Noun prefix and serve as abstract nouns: e.g. bûbí, 'evil'; búkhûlu, 'greatness'; búdze, 'length'.

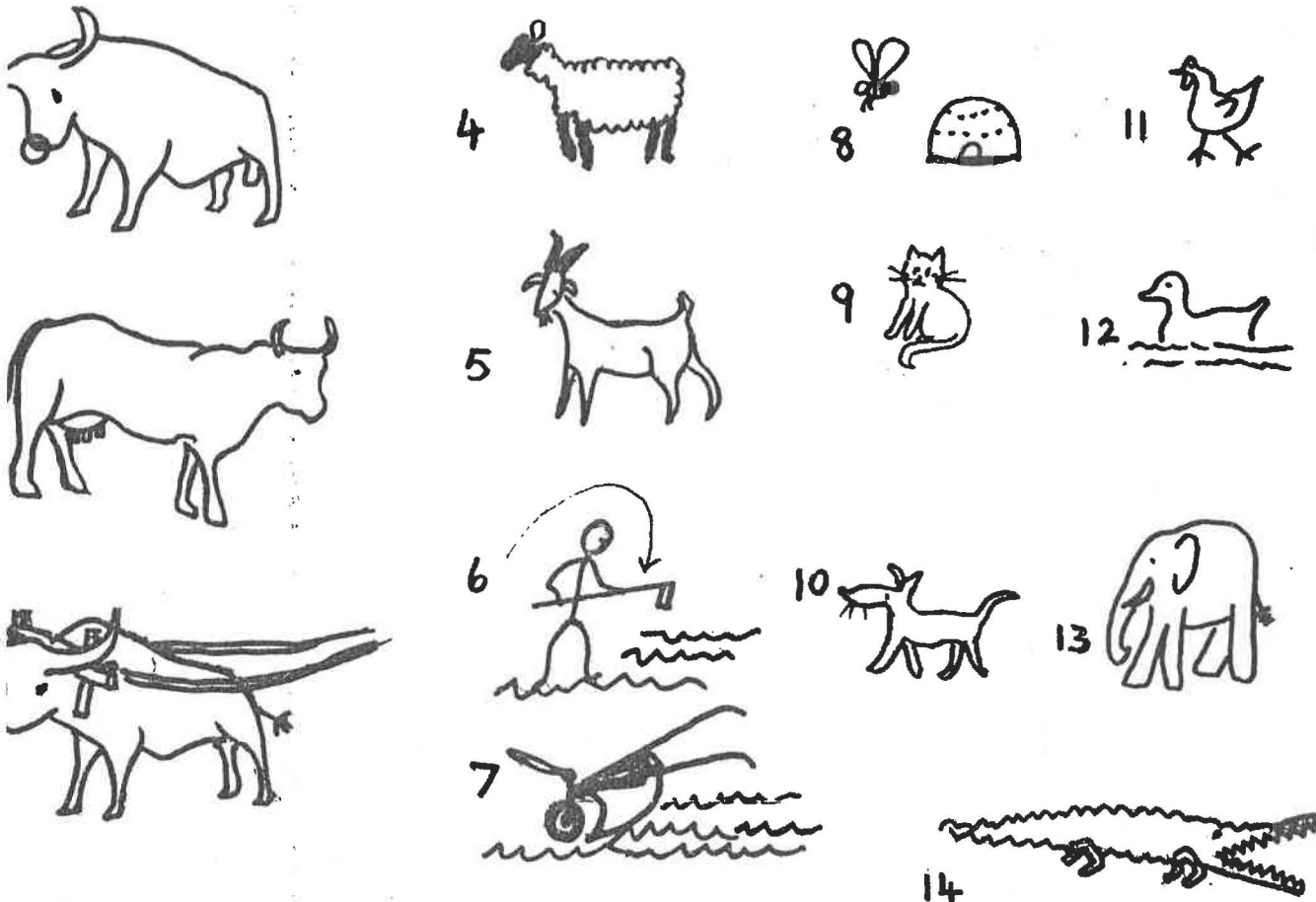
UNIT 16.2Some outdoor items

[SR36]

6'00

- a) (For repetition): 1. ínkûnzi / tínkûnzi (bull/bulls);
 2. ínkhomâti / tínkhomâti (cow/cows); 3. ínkhâbi / tínkhâbi (ox/oxen);
 4. imvú / timvú (sheep); 5. imbûti / timbûti (goat/goats);
 6 & 7. líkhuba / emákhuba (hoe/-s OR plough/-s); 8. líkhuba lekuhlákula
 (hoe, < kuhlákula, 'to weed'); 9. líkhuba lekúlima (plough, < kúlima, 'to plough');
 10. ínyôsi / tínyôsi (bee/-s); 11. káti / bókáti (cat/-s); 12. ínjá / tínjá (dog/-s);
 13. ínkhûkhu / tínkhûkhu (fowl/-s); 14. lídada / emádada (duck/-s);
 15. índlovu / tíndlovu (elephant/-s); íngwenya / tíngwenya [ŋg] (crocodile/-s).

- b) Give the siSwati name when each number is called:



UNIT 16.3 Verbs: Immediate Past Tense (cf. p. 162)

[SR 19]

Structure: Concord + Verb Root + [-é*(when non-final) ('SHORT form')] 9'45
 [-ile (when final)** ('LONG form')]

a) Final form, with -ile

ngicedzile (-cédza: 'finish'); ñihambíle; ubóníle; bafúndzile.
 ñinatsile; ùvulile; uphékile; bafíkile; uvulíle; † bagézile. †

b) QUESTION & ANSWER (Repeat only)

ñigézile yîní? // yébo, ñigézile.
 ùtsengíle yîní? // yébo, ngìtsengíle.
 baphékile yîní? // yébo, baphékile.
 uhámbíle yîní? // yébo, uhámbíle.

c) GIVE THE CORRECT ANSWER. (It will then be given, for repetition).

Q.[ùtsengíle yîní?] Ans.:..... Q.[ufíkile yîní?] Ans.:.....
 Q.[ùboníle yîní?] Ans.:..... Q.[ñinatsile yîní?] Ans.:.....

d) Non-final form, with -é*

ñifundzé kahlé. ùboné kùdlá. útsatsé lúbisi. bafuné tjwála.
 ngìvulé umnyango. ñivalé lifasítelo (lifasítelo: 'window').
 bákhiphé ematáfula. úpheké ínyama.

e) 'What' Questions, with final -ní? [Note Falling tone, & length, on -é-]

ùbonêní? bátsatsêní? úphekêní? ñifundzêní? ñitsengêní?

- a) I have finished; You (pl.) have gone; He/she has seen; They have learnt/read;
 We have drunk; You have opened; He/she has cooked; They have arrived;
 He/she has opened; They have washed.
- b) Have you (pl.) washed? Yes, we have washed. Have you bought? Yes, I have bought.
 Have they cooked? Yes, they have cooked. Has he/she gone? Yes, he/she has gone.
- c) Has he/she bought? (Ans.: Yébo, utsengíle). Has he/she come? (Ans.: Yébo, ufíkile).
 Did you see? (Ans.: Yébo, ngìboníle). Did you (pl.) drink? (Ans.: Yébo, ñinatsile).
- d) We learned/read well. You saw the food. He/she took (some) milk. They wanted
 beer. I opened a door. You (pl.) have shut a window. They took away (some)
 tables. He/she cooked (some) meat.
- e) What did you see? What did they take? What has he/she cooked? What did you
 (pl.) read/learn? What did we buy?

Note that -é has inherent stress and High tone, and that these features over-rule
 the usual penultimate placement of prominence.

-ile also occurs non-finally if the verb contains an Object Concord.

Note tonal displacement after antepenultimate Depressor (but not when penultimate
 is also a Depressor).

f) 'What'-questions and answers:

ùletsêní? - ngiletsé ínyama. útsengêní? - útsengé ímbûti.
 ñidlêní? - ñidle síkhwa. báambêní? - báambé íngwenya.

g) Give answers, using the noun supplied:

úbonêní?(índiza); ùphekêní?(ínyama);
 bádlêní?(ínkhûkhu); ñinatsêní?(émânti).

h) 'When' questions, with ñíní?

báfiké ñíní? úhambé ñíní? úcedzé ñíní? ñilimé ñíní?

i) 'When'-questions and answers:

úfiké ñíní? - ngifiké lámuhla. báambé ñíní? - báambé ítolo.

j) 'How' questions, with ngâní? (Remember Unit 7.7?)

úfiké ngâní lápha?- ngetínyawo. úfiké ngâní lápha? -
 ngifiké ngelibhaysíkili. úfiké ngâní lápha?- ngifiké ngémóto.
 ñifiké ngâní lápha? - ñifiké ngébhási. ñifiké ngâní lápha? -
 ñifiké ngetínyawo. úfiké ngâní lápha? - úfiké ngelibhási.
 báfiké ngâní lápha? - báfiké ngemfulamishíni.

f) What have you brought? - I have brought meat. What has he bought? - He has bought a goat. What have you [plural] eaten? - We have eaten bread. What have they caught? - They have caught a crocodile.

g) úboné índiza (he saw an aeroplane); ngipheké ínyama (I have cooked meat); bádlé ínkhûkhu (they ate chicken); ñinatsé émânti (we drank water).

h) When did they come? When did he/she go? When did you finish? When did you [plural] plough?

i) When did you come? - I came today. When did they go? - They went yesterday.

j) How did you come here? On foot. How did you come here? I came by bicycle. How did you come here? I came by car. How did you [plural] come here? We came by bus. How did you [pl.] come here? We came by foot. How did he/she come here? He/she came by bus. How did they come here? They came by aeroplane [ímfulamishíni is a variant for índiza].

UNIT 17.1 'Good morning!' - kúsíle!

[SDD2]

1'30"

a) First just listen to this conversation:

- A: Kúsíle, nkhôs(i)! Good morning, friend! (Lit.: 'it has dawned')
- B: Yébo kúsíle; Yes, good morning!
Ngivuséla wená! I greet you!
- A: Úvuké njaní? How are you? (Lit.: 'how did you awake?')
- B: Ngivuké kahlé; I'm fine! (Lit.: 'I awoke well')
Wená - kê? How about you? (Lit.: 'you?')
- A: Námí ngivukíle! I'm fine too! (Lit. 'I also awoke')

b) Repeat each phrase after you hear it. Then rewind and listen to your performance, and try again if necessary.

c) (Optional) Rewind to the start of section (b); Do not repeat each phrase; When you hear A, reply with B (before you hear B).

d) (Optional) Do the same, taking part A (before you hear it).

e) (Optional) Try doing both parts without looking at the script, or by taking your cues from the English translation.

UNIT 17.2 'I'm hungry' - Stative verb stems

[SR33]

5'30"

Stative Verbs require a stem-form resembling the Immediate Past tense when noting a 'state', as in ngilambile (I am hungry); cp.: ngiyalamba (I am getting hungry - Present tense); or some verbs have a special stem-form, as ñihleti (we are seated); cp.: ñiyahlala (we are [in the act of] sitting; 'we sit' [habitually]). Many verbs ending in -ala, -ana, -ama and -atsa change this to -ele, -ene, -eme and -etse instead of adding -ile or -é.

Negative Stative tenses, the form of the stative stem does not change, though ne-patterns do (cf. p. 162).

For Past and Future tenses, with stative stems, Compound tense forms, resembling Past Perfect and Future Perfect forms are employed (cf. p. 163).

Some common Stative verbs (Present stem, then Stative stem): -hlala / -hleti (sit); -lála / -léle (sleep, lie down); -phátsa / -phétse (hold, carry); -fwála / -tfwéle (carry⁽²⁾); -gcwála / -gcwéle⁽³⁾ (get/be full [of]); -khatsála / -khatséle (get/be tired); -(é)ma / -(e)míle (stand, stop); -ngcola / -ngcolile (get/be dirty); -ma / -omíle (get/be dry or thirsty); -lamba / -lambile (get/be hungry); -ahléka / -lahlékile (get/be lost [< -láhla, 'discard'])). -dzakwa / -dzakiwe (get/be intoxicated); -dzinwa / -dziniwe (get/be tired); -phátwa / -phétfwe (get carried/be carried or afflicted with [as illness or pain]). -tsátsa / -tsétse (take / have taken [or be a married man - having taken a wife]); -tsátwa / -tsétfwe (get/be taken [or be a married woman - having been taken as wife]). -limála / -liméle (get/be hurt); -hlakanipha / -hlakaniphile (get/be clever, wise).

1) -hlala has another meaning: 'live at/in', which is not 'stative' & does not use -hleti.

2) -tfwála implies 'carrying on head or shoulders' (or on a vehicle); -phátsa implies 'carrying or holding in the hand or hands', and also 'being in charge of' or 'handling' in a wider sense.

3) Or: -gcwába / -gcwébe.

DRILLS (For repetition):

- a) Ngífúna kúhlala. (I want to sit down.) Šihlèti. (We are seated.)
 Sihlala eLóndon.⁽¹⁾ (We live in London). UhlálakaNgwane. (He/she lives in Swaziland.)
 Batsándza kúlála. (They like sleeping.) Baléle. (They are asleep.)
 Úfúna kúphátsani? (What do you want to hold?) Uphetseni? (What are you holding?)
 Tfwála tínkhuni! (Carry the firewood!) Utywélé tímphahla. (He/she is carrying luggage).
- b) Libhakêde ligcwele émânti.⁽²⁾ (The bucket is full of water.) Ngikhatséle. (I'm tired).
 úmíle émbi kwemnyango⁽³⁾ (he is standing in front of the door).
 tíngubo tíngcolíle.⁽⁴⁾ (the blankets/clothes are dirty). ngómíle. (I'm thirsty).
 silambile kakhúlu. (we are very hungry).
- c) síkhwâma sámi silahlékile. (my bag is lost). ticátfulo támi tilahlékile. (my shoes are lost).
 tilahlékêphí... (where did they get lost...) ticátfulo? (the shoes?)
 silahlekêphí... (where did it get lost...) síkhwâma? (the bag?) emgwacwéni⁽⁵⁾ (in the street)
 éklásini⁽⁶⁾ (in the classroom) emfuleni⁽⁷⁾ (in/at the river) éndleleni⁽⁸⁾ (on the path/way)
 esóntfweni⁽⁹⁾ (in the church).
- d) Utsándza kúdzakwa. (He/she likes getting drunk). udzakiwe nyaló. (he/she is drunk now).
 wena údzakiwe yini? (are you drunk?) Chá, ngidziniwe. (No, I'm tired).
 Libhokísi litáwuphátfa ngími. (The box will be carried by me.)
 Úphetfwé yini? (What is ailing you?) Ngiphetfwé yinhlóko.⁽¹⁰⁾ (I've got a headache [Literally: I'm carried by the head]).
 Útsétse yini? (Are you married? [i.e. have you taken a wife?]). Chá, ngítawutsatsa ngelívíki lelítakó.⁽¹¹⁾ (No, I shall get married next week.)
 Útsétfwe yini? (Is she married?). Chá, utáwutsátfa ngenyângá létakó. (No, she will get married next month).
 Úliméle kakhúlu. (He/she is seriously injured.)
 Úhlakaniphile kakhúlu. (You are very wise/clever).

- (1) The stative stem -hleti is not used for 'live in'.
 (2) Or: ligcwebé...
 (3) or: úmé...
 (4) Note High-tone displacement after depressor -ngc-.
 (5) < umgwaco/imígwaco, 'street/-s'.
 (6) < líklási (or líklilási)/ema-, 'class, classroom'.
 (7) < umfula/imí-, 'river'.
 (8) < índlela/tí- 'path, road, way'.
 (9) < lísonfo/emá-, 'church, seven, Sunday'.
 (10) Copulative form of ínhlóko, 'head'.
 (11) lelítakó Relative concord + -ta ('come') + -kó (Relative verb suffix).

(a + Concord + ka + Verb Root + i)

4'00"

- a) 'LOW' verbs: final High tone
angikanatsí. asikalimí (-lima: 'plough'). awukagezí. akakafikí.
abakalandzí lutfó (lutfó: 'anything').
- b) 'HIGH' verbs: penultimate Falling tone; but final High tone before another word.
angikabûti. asikabôni. abakacêdzi. akakahâmbi.
anikatsengi lutfó. awukafundzí kahlé.

c) QUESTION & NEGATIVE ANSWER (Repeat only)

ùgezile yîní? // chá, angikagezí.

nínatsile yîní? // chá, asikanatsí.

bafíkile yîní? // chá, abakafikí.

ulímile yîní? // chá, akakalimí.

ùcedzile yîní? // chá, angikacêdzi.

ùhambíle yîní? // chá, akakahâmbi.

nibutíle yîní? // chá, asikabûti.

báboníle yîní? // chá, abakaboní lutfó.

ùfundzé kahlé yîní? // chá, akakafundzí kahlé.

d) GIVE NEGATIVE ANSWER. (It will then be given, for repetition).

Q.[ùgezile yîní?] Ans.:.... Q.[nicedzile yîní?] Ans.:....

Q.[báhambíle yîní?] Ans.:.... Q.[ùfundzé kahlé yîní?] Ans.:....

I haven't drunk. We did not plough. You didn't wash. He/she didn't come.
They didn't fetch anything.

I didn't ask. We didn't see. They haven't finished. He/she hasn't gone.
You (pl.) haven't bought anything. You didn't read/learn well.

Have you washed? No, I haven't washed. Did you (pl.) drink? No we didn't dr.
Have they arrived? No... Has he ploughed? No... Have you finished? No, I...
Has he/she gone? No... Did you (pl.) ask? No, we... Did they see? No...
Did he/she read/learn well? No...

Has he/she washed? (Ans.: chá, akakagezí); Have you (pl.) finished? (Ans.:
chá, asikacêdzi); Have they gone? (Ans.: chá, abakahâmbi);
Did you read/learn well? (Ans.: chá, angikafundzí kahlé).

) NOTE these chaps, and you might avoid a misunderstanding or two in Swaziland! →

The verb -(é)va retains final 'a' in the negative.)



- English: 1. "Didn't you hear?"
- 2. "Yes, [you're right] I didn't! - Please repeat! "
- 3. "No, [you're wrong] I did!"

UNIT 17.4 Copulative inflection of nouns: 'It's a child' (&c.) [SR 37] 6'00"

Thus far, we have deliberately avoided asking the question: 'What is it?' (kúyîní?) because the answer involves a change in the noun *.

NOTE that ng- is prefixed, with Classes 1, 3, 4 & 6; ngu- with Class 1a. Other Classes take initial Low Voicing only.† In Section c., Subject ConCORDS are preplaced to Copulative forms of Nouns.

a) Repeat once each:

1	uántfwana	ngúntfwana	(child / it is a child)
2	bántfwana	hántfwána	(children/it is children)
1a	shukela	ngushúkela	(sugar/it is sugar)
2a	bothíshela	bothíshela	(teachers/it's the teachers)
3	úmbîla	ngúmbîla	(maize/it's maize)
4	imíno	ngímíno	(fingers/it's the fingers)
5	lítje	lítje	(stone/it's a stone)
6	emájahá	ngemájahá	(youths/it's the youths)
7	síhlahla	síhlâhla	(tree/it's a tree)
8	tísebénti	tísebénti	(workers/it's the workers)
9	ínjá	(y) `ínjá	(dog/it's a dog)
10	tínyôsi	tínyôsi	(bees/it's bees)
11	lúsíba	lúsíba	(feather/it's a feather)
10	tínkhûni	tínkhûni	(firewood/it's firewood)
14	búhlâlu	búhlâlu	(beads/it's beads)
15	kûfá	kûfá	(death/it is death)

* The English verb 'to be' ('it is', &c.) has no direct equivalent in siSwati. To express 'it is a child', 'it's sugar', &c., the noun prefix is merely inflected (and tonal changes occur in some nouns). This is known as 'Copulative inflection'. Nouns also take this form when serving as 'agent' after a passive verb (see p.104). For negative constructions, 'it's not a...', &c., cf. p.82, §6. For other tenses, cf. p.166.

† Be sure to imitate correctly the subtle initial Low Voicing, which lowers the pitch at the beginning, and if the first syllable needs to have High tone, causes this to begin with a rising on-glide. In some nouns this is followed by a later syllable. Further details are given on p.148.

- b) Do not repeat; when you hear the noun, you must give its copulative form. You will then hear it on the master track, and you should repeat it

umntfwana....	bantfwana....	shukela....	bothíshela....
ummbíla...	imíno....	lítje....	emájahá....
síhlahla...	tísebénti...	ínjá....	tínyôsi...
lúsíba...	búhlálu...	kúfá....	

- c) ('I am a nurse' / 'you are a child' &c.) Repeat once:

ngingumákhi (I'm a builder); sibasháyeli (we are drivers);
 unguthíshela yini? (are you a teacher?); ungumabhaláne (he's a clerk);
 bábalími (they are farmers); nibáfúndzi yini? (are you students?);
 ungúnési (she's a nurse); ungudokótela (you are a doctor);
 Mavúso ungumhóleli (Mavuso is a [bus] conductor);

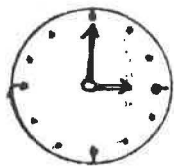
UNIT 17.5

'What time is it?' - síkhatsí sìní?

[SR 38] 2'15"

In telling the time, in siSwati, English numbers are commonly used*.
 (The siSwati system of counting, which is quite complicated, is introduced later, in Unit 24.3).

Note these 'time words':



síkhâtsi /tí- (time, occasion);
 lílanga /emá- (day, sun); lámuhla (today)(adv.);
 ítolo (yesterday)(adv.); kusása (tomorrow)(adv.);
 ekúséni (in the morning); émíni (at noon; p.m.);
 ebúsúku (at night); entsámháma (in the afternoon).

DRILLS:

- Repeat once: a) síkhatsí sìní? (what time is it?) ngu-12 émíni.* (It's 12, midday); utawuhamba níni? (when are you going?) nga-12 ebúsúku.† (at 12, midnight); uvúka níni? (when do you get up?) nga-7 ekúséni. (at 7 a.m.)
- b) uhambé níni? (when did he/she go?) lámuhla ekuséni. (this morning). wáfiká níni? (when did you come? [Remote Past tense - see p.76]) ítolo, ngaphás' 9. (yesterday, after 9). batawúcála níni? (when will they start?) kusása entsámháma. (tomorrow afternoon).
- c) ngukótaphás' 2. (It's 2.15); ngukótathú - 4. (It's 3.45). ngathén'phás' 5. (at 5.10). ngaháfuphás' 10. (at 10.30).

* '12', &c. are treated as Class 1a nouns, thus taking copulative ngu- .

† To say 'at 12' (&c.) the 'instrumental' extra prefix nga- (usually meaning 'by means of') is used.

Certain extensions can be added to verbs, which give additional meaning.†
 The main extensions are: -isa ('causative'), implying 'to cause or help to', e.g. -bonisa [< -bóna] 'cause to see', or 'show'; -tsengisa [< -tsénga]: 'cause to buy', or 'sell'; -sebéntisa [< -sebénta, 'work']: 'cause to work', or 'employ', or 'use', -ana ('reciprocal'), 'do to each other', e.g. -bonána, 'see each other'; when used with a singular Subject, -ana means 'do habitually', e.g. -lumána [< -lúma, 'bite'] 'be apt to bite'.
-akala and -eka ('neuter' or 'intransitive'), e.g. -bonákala or -bonéka, 'be visible'; -funákala or -funéka, 'be desirable'; -vakála [< -va, 'hear'] 'be audible, perceptible'. -isisa or -eela ('intensive'), e.g. -bamblela / -bambisisa [< -bamba, 'catch hold'] 'hold tight'. -ela ('applied' or 'directive'): 'do on behalf of, or for', or 'in the direction of', e.g. -phatséla [< -phátsa, 'carry'], 'carry for'; -buyéla [< -búya, 'come back'], 'go back to'.

Combinations are also possible, e.g. -bonísana, 'show each other'; -bonakálisha, 'make visible'; -buyísela, 'return[something] to'.

The extension -ela often requires its own Object, in addition to that of the verb. The first Object expressed is that of the -ela. The Object of the verb comes last: e.g. tsengéla babé incwadzi! ('Buy [for] our father a book').
 | for father |
 buy.----- book

1. DRILLS (For repetition): Tsengéla babé incwadzi! (Buy a book for our father!)
Letséla bántswana kúdlá! (Bring food for the children!) Liméla umlími íngádze!
 (Plough the garden for the farmer!) Landzéla umfáti umntswana! (Fetch the child for the woman! -[Note that -landzéla also has another meaning, 'follow']).

2. Ngibonéla báfáti bántswana. (I look after the children for the woman.)
Bagezéla tintfombi tingubo. (They wash clothes for the girls.)
Siletséla injá inyama. (We bring the dog meat.) Utsengéla umfána libhaysikili.
 (He buys a bicycle for the boy.) Tinjá tiletséla bálími tímvu. (The dogs are bringing the sheep for the farmers.)

When the interrogative -ní? is added to the -ela, the implication is 'for what?' or 'why?', e.g. uphekelani? ('What are you cooking for?' - 'Why are you cooking?'). Note that tone patterns remain the same, when -ní is added, although the rhythm is different (with extra length now on the -a in -elani, while it was on -e in -ela): e.g.

- uphekela... (you cook for..) : uphekelani? (why do you cook?)
- uphekéla... (he/she cooks for..): uphekelani? (why does he/she cook?)
- babhaléla.. (they write for/to..): babhalélani? (why are they writing?)

3. (For repetition): Silimelani? (Why are we ploughing?)
Uphekelani? (Why is he/she cooking?); Wendlulélani? (Why are you passing?) --
Ngóba bayábíta. (Because they are calling.) Bafunélani incóla? (Why do they want a wagon?) -- Ngóba batsándza kúhamba. (Because they like travelling).

* -tsengéla can also mean 'act as salesman, serve over a counter'.

† The resultant extended stems are known as Verbal Derivatives.

Adjectives, used attributively were introduced in Unit 15.2 (p.55): e.g. 'a big knife' : úmkhwá lómkhúlu. For predicative usage (the knife is big,&c.) shorter concords, without initial lo-/la-/le-, are used instead, and there is initial Low voicing: e.g. 'the knife is big' : úmkhwá mkhúlu.

Predicative Adjectival Concords 1

Class 1: m̂(u)-*	2: ba-	* with stems of more than one syllable, the <u>u</u> is dropped and the <u>m</u> is syllabic. † The 'N' is optional for Class 8. ** 'N' here represents a variable consonant: either <u>m</u> (before stem-initial <u>b</u> or <u>f</u>), or zero (before <u>n</u>), or <u>n</u> otherwise (pronounced as [ŋ] before <u>kh</u>).
3: m̂(u)-*	4: mi-	
5: li-	6: ma-	
7: si-	8: ti(N)-†**	
9: (ŷ)ĥN-**	10: tiN-**	
11: lu-		
14: bu-		
15-18: ku-		

It may be noted that these consist basically of normal Adjectival concords, minus lo-/la-/le-, except for Class 9, where ŷ (or yí) is substituted. These concords are virtually the same as Enumerative concords, apart from their tone.

a) Classes 1 to 6: (Repeat)

- úmfúndzi múhle. (the student is good-looking.)
- úmfána mncáne. (the boy is small.)
- bálimi bángakhí? (how many farmers are there?) [ŋg]
- bálimi batsátfu. (there are three farmers./the farmers are three.)
- umífula mkhúlu. (the river is big.)
- imíchilo midze. (the straps are long.)
- líve lihle kakhúlu. (the country is very beautiful.)
- emacánda mábí. (the eggs are bad.)

b) (Give predicative form of -ncáne, 'small' with each of these nouns as subject e.g. GIVEN: "umúntfu".. SAY: "mncáne"):

bántfu... líve... úmkhwá... emahháshi... imífula... thishela...

c) Classes 7 to 15: (Repeat)

- síkhâtsi sífisháne. (time is short.)
- tíhlahla tídzála.* (the trees are old.) * [OR: tíndzála]
- índlela índze.** (the path is long.)** [OR: yíndze]
- tímbûti tíngakhí?[ŋg] (how many goats are there?)
- tímbûti tímílí. (there are two goats./the goats are two.)
- lúbisi lúsha. (the milk is fresh.)
- búhlálu búnyénti kakhúlu. (the beads are very numerous.)
- kúdlá kúbí. (the food is bad.)

d) (Give predicative form, for -khúlu, 'big'): [Note that -n- precedes the stem with Classes 9 and 10]

títja... títjá... ímbûti... lútsí... síkólwa... búlembu... kúdlá...

(1) See Unit 21.5 (p.83) regarding First and Second Person forms, and negative forms. For past and future tenses, cf. p.166: 'Copulative tenses'.

UNIT 18.2 Some longer verbs

[SR 34]
2'00"

Note these stems: (LOW) ^①-shayela (drive); -landzela (follow);
-cabanga^②(think); -hlangana^③(meet); -mangala (wonder);
-yekela (leave alone); -hlabela (sing); -gijima (run);
-phendvula (answer); -chamuka (appear/come from).

(HIGH) -laléla (listen); -fundzisa (teach); -khombisa
(point out) ; -khulúma (talk, speak);
-jabúla (be happy); -limáta (hurt); -sebénta (work);
-sukúma (stand up); -shanyéla (sweep); -bhadála (pay).

DRILLS: (Repeat once only) a) laléláni! (listen[ye]!) landzelá líjahá! (follow
the young man!) ushayéla kahlé. (he/she drives well).
ngicabanga kútsi únóno. (I think that he's better).
sífúna kuhlángana natíntfombí (we want to meet girls.);
yekéla léntfó! (leave this thing alone!) sìhlabela tíngoma.
(we sing songs); gijíma kakhúlu! (run fast!) phendvúla!(answer!)
b) Fundzisa báfundzi! (teach the students!) uyángikhombisa.
(he/she is showing me). siyasikhulúma síZulu.(we speak Zulu).
bayájabúla.(they are happy). ùyangilimáta.(you are hurting me).
nisebénta kahlé.(you [plu.]work well). sukumáni!(stand[ye]up!).
shanyéla índlu!(sweep the house!) bayásibhadála.(they pay us).

- (1) With 3rd Person Subject ConCORDS, High tone occurs on the penultimate syllable if the verb is non-final; but on the third-last if it is final. With infinitive prefix ku-, High tone is on the third-last syllable.
- (2) Usually followed by the Conjunctive kútsi, 'that...'.
(3) The following noun requires initial ne- ('with')(or na- for Class 1a nouns, or pronouns).

UNIT 18.3 'Come for a drink with me'

[SMN5a]
1'30"

For the text of this conversation (for repetition), turn to p. 115 and follow sections 1 and 2.

UNIT 18.4

'Her legs' (&c.) POSSESSIVES

[SR 26]
12'00"

NOTE these Possessive Stems: -ámi (my); -ákho (your) -âkhe (his/her)[Class 1]
-êtfú (our); -ênu(your[plu.]) -âbo (their)[Class 2]

(for full list, and for Concords, see Table on p.154)
[Note that Low Voicing occurs on Concords *v-* & *y-* but not on others].

a) (Repeat once only)



- b) (Repeat, once only) lihhashi lami; emakhadi akho; sandla sake; tandla tami; inhlóko yakho; tinkhomó^(c) takhe; lúnyawo lwami; tínyawo takho; tjwála bakhe; kúdlá^(c) kwami.
- c) (Supply the possessive meaning 'my..' after each word, e.g. GIVEN: "sandla" say "sami". You will then hear the correct form, and can repeat it);
umntfwana bantfwana.... inhlóko.... tínyawo.... emási ...sínkhwa...
- d) (Supply possessive meaning 'your'[singular]):
líkhofí... imóto.... bhíyá... lúnyawo... ímikhwá... kúdlá...
- e) (Supply possessive meaning 'his/her'):
ematáfula... ínkhomó... búlembu... lúbísi... úmukhwá... bothíshela

English meanings: a) my leg; your leg; her(/his) leg; my legs; your legs; his/her legs.
b) my horse; your cards; his/her hand; my hands; your head; his/her cattle;
my foot; your feet; his/her beer; my food.

- f) Plural possessive stems (Repeat, once only): thishela wêtfú; bántfwana bēnu; umnyango wābo; imikhwa yêtfú; sinkhwa sēnu; título tâbo; ímalí yêtfú; tínhlôko tēnu; lubísi lwābo; tínyawo têtfú; búvila bēnu; kúfika kwābo.
 - g) (Supply possessive meaning 'our'): líhhashi...tándla...émānti..ímírente...
 - h) (Supply possessive meaning 'your'[plural]): títja..ímalí..búvila..lúlwími..
 - i) (Supply possessive meaning 'their'): bántfwana..émasóso..kúdlá..umnyango...
 - j) Nouns as 'possessors': A Possessive Concord + vowel 'e' is preplaced: e.g. ímírente [y + e + báfúndzi =] yebáfúndzi (the legs of the student); tándla [t+e+umntfwana ('u' is elided) =] temntfwana (hands of the child). (Repeat, once only) lísôndvo lelihhashi; umnyango wesíkólwa; síkhâtsi sekuhamba; tindlela tekúfúndza; indlu yekugézela; inkómishi yelítíya; libhótlela labhiya*; emasôndvo emoto; libhokísi lénsímibi; íntfó yekúcala.
- *(Nouns of Class 1a/2a may optionally take either -a- or -e-, but usually -a-).

a)

- f) our teacher; your[plu.] children; their door; our knives; your[plu.] bread; their chairs; our money; your heads; their milk; our feet; your laziness; their arrival.
- j) The horse's hoof; the door of the school; time to go; ways of studying; bathroom; cup of tea; bottle of beer; wheels of a car; a metal box; the first thing.

UNIT 18.5

Conversation (asking children's names)

[SN 4]
1'.30"

- A Ngíva kútsi ùnebántfwana! * kútsi = 'that' (conjunctive)
- B Yébo, babíli, Símeláne.
- A Émabíto ábo bobāní?+ + Copulative < bóbańí (Class 2a)
- B Kwemíána ngúJabuláni;
Kwéntfómbatana ngúNtfómbisíbílí.
- Wena ùnabó* bántfwana? † ná + Absolute Pronoun (cf.p.81)
- A Yébo, ngínamunyé.
- B Líbíto lākhe ngubańí?
- A NgúFakazi.
- B Nembála Nkhambúle!

b)

- A I believe you have children?
- B Yes, two,* Simelane. *(lit.: 'they are two')
- A What are their names?
- B The boy's is Jabulani; // the girl's is Ntfombisibili.
- Have you got children?
- A Yes I have one.
- B What is the name?
- A It is Fakazi. B Indeed Nkhambule!

T 19.1 Object ConCORDS ('OC')

[SR 41]
2'20"

EXAMPLES (for repetition, once only): ngifúna kú**abóna** (I want to see them);
úna kútibála tínkhomó (we want to count the cattle); báyangisíta (they are
ping me); angimtsándzi* (I don't like him/her); úyamáti yini? (do you know
/her?); cha, angimáti (no, I don't know him/her); niyasaáti síngísi yini?
you understand English?); cha, asisáti (no, we don't understand it);
baboníle bántfwábenkhôsi (I have seen the princes/princesses); mbíte!
ll him/her!); bunátse! (drink it! [tjwála]); yitsátse ímalí!(take the money!).

the complete list of Object ConCORDS, see table on p.154. Note also that:
The OC always immediately precedes the verb stem; 2. In Present Tense,
itive, -ya- usually occurs, between SC and OC, even if the verb is non-final;
In Immediate Past Tense, Positive, the long suffix -ile is generally used,
n if the verb is non-final; 4. In the Imperative, verbs end in -e, not -a;
When there is a noun object, as well as an OC, it usually takes the Definite
icle ('the') in the English translation; 6. -ti- can also be 'reflexive',
ing 'oneself', 'himself', etc. e.g. kútibóna, 'to see oneself'

EXAMPLES: batáwúsikhombísa índlela (they will show us the way);
kubíta (he/she is calling you); ngítawunibhaléla (I shall write to you [pl.]);
íkhandza kuphí ímalí? (where did you find the money?); uyátifundzísá (he/she
ches himself/herself -- or: them [class 8 or 10]); uyátídla (he/she is conceited;
.: 'eats himself' -- or: is eating them [class 8 or 10]).

OC for Class 1, -m-, is pronounced as a syllabic nasal.

19.2 'What will you have?'

[SMN5c]
5'00"

For the text of this conversation, turn to p. 116-7
and follow Sections 5, 6 and 7.

NOTE: The initial vowel displaces the vowel in any preplaced formative: Thus, *ngiya* before *-endlúla* yields *ngiyendlúla*. Concords, when directly preplaced, assume variant forms: *ng-* for *ngi-*; *w-* for *ù-*; &c. (See Table on p.154 for full set). In the Imperative, *y-* is usually preplaced, e.g. *yendlúla!* ('pass!') < *-endlúla*.

These verbs differ from the so-called 'latent- e' verbs introduced in Unit 14.1, since the initial vowel does not disappear. (Remember verbs *-(e)ta*, *-(e)mba*, *-(á)ma*, and *-(é)va*: e.g. *ngiyeta*, 'I'm coming', but *kúta*, 'to come').

Note these Verb Stems: *-ála* (refuse); *-aléla* (forbid); *-ákha* (build/construct);

-áti (know) [the form *-kwáti*, (< Class 15 Object Concord + *-áti*) = 'know how to' / 'be able to', when followed by an infinitive verb]; *-enta* (make/do); *-engca* (pass/exceed/jump); *-ehlúkana* (differ); *-ehlúkánisa* (separate/divide); *-ephúta* (be late); *-ephúka* (get broken/be disappointed); *-ephúla* (break); *-endlúla* (pass); *-okhéla* (light); *-óma* (get dry/thirsty); *-óna* (do wrong); *-opha* (bleed); *-esába* (fear).

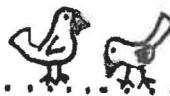
The infinitive prefix (usually *ku-* with other verbs) becomes *kw-* before all these verbs except those with initial *o-*. Before *o-* it is shortened to *k-*: e.g. *kwáti* ('to know' or 'knowledge'); *kwénta* ('to make or do'); but *kópha* ('to bleed'). Note that, with the 'short' verbs (initial vowel + monosyllable), the infinitive prefix adds its own High tone: *k(ú) + opha* > *kópha*; *k(ú) + áti* > *kwáti* (rendered as *kwá-áti* [ˈkwá-áti]); *k(ú) + óma* > *kóma* (rendered similarly, as *kó-óma*).

a) DRILLS: (Repeat once): *ngiyáti*. (I know.) *ùyamáti yìní?* (do you know him/her?); *siyakwáti kusíkhulúma síngisi*. (We can speak English.) *bákha índlu*. (they are building a house). *wála kúsebénta*. (he/she refuses to work). *wéntaní?* (what are you doing?) *wéntaní?* (what is he/she doing?) *músa kwephúla lifasítelo!* (don't break the window!) *ngokhéla umlilo*. (I'm lighting the fire.) *línceba líyópha*. (the wound is bleeding.) *wéva umsindvó*. (he/she hears a noise.) *wéva* umsindvó*. (you hear a noise.)*[Note rising onglide to *wé-*]

b) *ngomíle*. (I'm thirsty). *ngonêní?* (what have I done wrong?) *ùyasesába sílwane yìní?* (are you afraid of the animal?) *Yébo, ngiyatesaba tílwane!* (yes, I'm frightened of animals!) *nènyôni?* (and a bird?) *chá, angitesábi tínyoni!* (no, I'm not afraid of birds!)



(Continued.....





IT 19.4 Be early! Don't be late!

[STN 12]
1'30"

-shesha OR -phangisa : 'be early' or 'quick' or 'hurry'

-ephúta : 'be late' or 'slow' (Stative perfect stem: -ephutíle)

-phumélela : 'succeed' or 'be able'; -enteka : 'happen' or 'occur' (← -enta)

r repetition: sheshá! (hurry!) phangísa! (hurry!) musá kwéphúta!
(don't be late!)

Dumísa wéphutíle yîní kúfika? (was Dumisa late in arriving?)

cha, ushëshile kúfika. (no, he came early).

baphangísile kúfika yîní? (did they arrive early?)

cha, béphutíle. (no, they were late).

abakaphangísi. (they were not early).

akakasheshí kúfika, (he didn't arrive early,)

wéphutíle. (he was late).

sitawuphumélela yîní kúfika? (will you [pl.] be able to come?)

shilawúmbe sitawuphumélela. (perhaps we shall succeed).

sitawuphumélela nákwénteka. (we shall succeed if it is possible) [ná- = 'if'].

Remote Past Tense (Indicative Mood)Principal Sub-moodSimple Implication [SC-á-(OC)-R-a]

wánatsá (you drank)
wánatsá (he/she drank)
wátsátsa (you took)
wátsátsa (he/s. took)

Negative[(k)a-SC-(OC)-R-anga]

(k)awúnatsánga (you did not drink)
akúnatsánga (he/s. did not drink)
awútsátsa (you did not take)
akátsátsa (he/s. did not take)

Compound Indicative Tenses (2)Immediate Past Continuous:⁽³⁾[be-SC-(OC)-R-a]

bowúnatsá (you were drinking)
abenátsa (he/she was drinking)
bowútsátsa (you were taking)
abetsátsa (he/s. was taking)

[ho-SC-n̄ga-(OC)-R-i]

bowún̄ganatsí (you were not drinking)
abén̄ganatsí (he/s. was not drinking)
bowún̄gátsátsi (you were not taking)
abén̄gátsátsi (he/s. was not taking)

Remote Past Contin.: [bé-SC-(OC)-R-a]

bówúnatsá (you were drinking)
ábénátsa (he/she was ")
bówútsátsa (you were taking)
ábétsátsa (he/s. was taking)

[bé-SC-n̄ga-(OC)-R-i]

bówún̄ganatsí (you were not drinking)
ábén̄ganatsí (he/s. was not ")
bówún̄gátsátsi (you were not taking)
ábén̄gátsátsi (he/s. was not ")

Immed. Future Contin.: [SC-tawube SC(OC)-R-a]⁽⁴⁾

úawube unátsa (you will be drinking)
úawube anátsa (he/s. will be ")
" átsátsa (" taking)

[SC-tawube SC-n̄ga-(OC)-i]

úawube ún̄ganatsí (you will not be dr.)
úawube án̄ganatsí (he/s. " ")
" án̄gátsátsi (" taking)

Immed. Past Perfect: [be-SC-(OC)-R-é/ile]

bowunatsíle (you had drunk)
bowútsátsíle (" taken)

[be-SC-n̄gaka-(OC)-R-i]

bowún̄gákánatsí (you had not drunk)
bowún̄gákátsátsi (" taken)

Remote Past Perfect: [bé-SC-(OC)-R-é/ile]

ábénatsíle (he/she had drunk)
ábétsátsíle (" taken)

[bé-SC-n̄gaka-(OC)-R-i]

ábén̄gákánatsí (he/she had not drunk)
ábén̄gákátsátsi (" taken)

Immed. Future Perfect: [SC-tawube SC-(OC)-R-ile]

úawube unatsíle (you will have drunk)
" utsátsíle (" taken)

[SC-tawube SC-n̄gaka-(OC)-R-i]

úawube ún̄gákánatsí (you will not have dr.)
" ún̄gákátsátsi (" taken)

POTENTIAL MOOD:Present: [SC-n̄ga-(OC)-R-e]

un̄ganátsa (you can/may drink)
a- " (he/she ")
an̄gátsátsa (" " take)

[SC-n̄gêke SC-(OC)-R-e]⁽⁵⁾

un̄gêke ún̄atse (you cannot drink)
a- " á- " (he/she ")
" átsátsa (" " take)

un̄gawánátsa (you can drink it)

un̄gawátsátsa (" take it)

un̄gêke uwánatsé (you cannot dr. it)

" uwátsátsa (" take it)

(1) Fuller treatment of the tense system is given on pages 159 to 166 .

(2) Similar constructions can also occur with non-verbs, in Past and Future Copulative tenses, e.g. békuyini? (What was it?- Remote Past); kutawube yini? (What will it be?). In the Negative, however, -n̄ge- replaces -nga-, e.g. bowungehamali (you had no money). See page 166 for fuller details.

(3) For a list of Concords for all Classes, see page 163, Note 1.

(4) Corresponding Remote Future tenses employ -yawube- instead of -tawube-.

(5) Some speakers use n̄gête instead of n̄gêke.

UNIT 19.6

"Where did you learn siSwati?"

[SR 39]

2'00"

- A Wásífundza kuphí síSwati? [Remote Past Tense, with Object Concord]
 B Ngásífundza ngisésékhâya, // phésheya.
 A Wásífundziswa ngubani?
 B Ngásífundziswa ngumísís' Mkhónta, // namista Rýcroft, // éRéading.
 A ÚiSwâti yini, // lomista Rýcroft?
 B Chá, akasílo líSwati, // kódvwa úyasáti síSwati. //
 A Wásífundzela kuphí?
 B Sáya nalábanye éRéading. // Šahlála emáviki lamátsâtfu. //
 Šafúndza nekuhlábela ngesíSwati.
 A Ngíyabóna.

([when] I was still)

- A Where did you learn siSwati? B I learnt it ^{at} home, overseas.
 A By whom were you taught? B I was taught by Mrs. Mkhonta & Mr. Rycroft,
 at Reading. A Is he a Swazi, // this Mr. Rycroft? B No, he's not a Swazi,
 but he knows siSwati. A Where did you learn it? B We went, with others,
 to Reading. We stayed three weeks. We learned also [how] to sing in siSwati.
 A I see.

IT 20.1 Conversation (Asking directions, from an older woman)

[SRM 1]

2.00"

- | | |
|--|--|
| <p>A Asé ngibúte máke, [Hortative Subjunctive]
 íbhási léna
 léya éMbábáne
 ngingayikhándzaphí? [Potential]
 B Tíma lemákethe.
 A íphí lemákethe?
 B íngálé,
 úyabóna laphâ, eCréamery?
 wéndlulé lapho,
 nakôké emákethe.</p> | <p>A Wô, nemábâla,
 ngítayiméla khoná lèbhási;
 Tihâmba ngasikhatsí àini?
 B Tisúka émva kwemádina,
 nga-3.
 A Ngíyabonga máke!
 B Únganakí! [Neg. Subjunctive]
 A Sála kahlé máke!
 B Yébo, hámba kahlé nkhôsi!</p> |
|--|--|

- A May I ask, mother, the bus going to Mbabane, where can I find it?
 B They stop at the market. A Where is the market?
 B It's over there; you see the Creamery over there? you go past that,
 and there is the market. A Oh yes, of course; I'll wait there
 for the bus. What time do they go? B They leave after lunch,
 about 3. A Thank you, mother! B Don't worry! A Goodbye, mother!
 B Yes, go well, friend!

The implication is non-specific: It can mean 'in', 'to', 'from' &c., depending on the verb. Before doing section 1, read p.158, § 1(a). DRILLS: (Repeat)

mntfwana	kumntfwana	child; to/on/in/from the child
afana	kubafana	boy; " " " " " boy
abé	kubabé	my father; (&c)
omake	kubomake	my mothers; (&c.)

. (ka- means 'at the place of ...')

ngwane	kaNgwane	Ngwane; in Swaziland [at Ngwane's]
hishela	kathishela	teacher; at the teacher's

. (cf.p.158, §b & e) DRILLS (for repetition):

London		in/to/from London
ikhaya	ékhaya	home ; at home/ homewards/from home
itôlo	esitôlo	shop ; to/from/in the shop
inyango	emnyango	door(way); " " " " door(way)
nhlôko	énhlôko	head; (&c.)
ihlômbe	éhlômbe	shoulder
ihhóvisi	ehhóvisi	office
ihhotéla	éhhotéla	hotel
ijêle	éjêle	jail
make the	emakethe	market
iklilíniki	eklilíniki	clinic
ibhédlela	esibhédlela	hospital
ishánsi	éshánsi	charge office

1. (cf.p.158, §c)

imsebenti	émsebentini	work; job
imhlabâtsi	émhlabatsini	soil
imuti	emutini	homestead
imiti	emítini	homesteads
ingodzi	emgodzini	hole, mine
liposi	éposini	post office
lipani	épanini	saucepan
likési	ékésini	frying pan
emanti	emántini	water
inkómishi	enkomishini	cup
insimi	énsimini	field
emasimi	emasimini	fields [Note irreg. plural class.]
tingilazi	etingilazini	glass, beaker
lubisi	elubisini	milk
bubi	ébubini	badness, evil
tjani	étjanini	grass

5.

umbhédze	embhédzeni	bed
live	éveni	country, territory
ingadze	éngadzeni	garden
tindlebé	étindlebeni	ears

umfula	emfuleni	river
umhlaba	emhlabeni	earth, world
libhótlela	ebhodleleni	bottle
lidolóbha	edolóbheni	town
ligalá	égaleni	branch
libhala	ébhaleni	bar/pub; barrow
litáfula	etafuleni	table
lisilaha	esilaheni	butchery
lisaka	esakeni	sack, bag
emaphoyisa	emaphoyiseni	police

sikhwama	esikhwameni	bag
sikolwa	esikolweni	school
sitja	esitjeni	dish
sihlahla	esihlahleni	tree
sandla	esandleni	hand
indlela	éndleleni*	path, way, route [*tonally irreg. (cp. endzabeni below)]
intsaba	entsabeni	mountain
indzaba	endzabeni	matter, affair
ludvonga	eludvongeni	wall; eroded gulley
tjwala	étjwaleni	traditional beer
kudla	ékudleni	food; eating

sisu	esiswini	stomach, abdomen
sipunu	esipunwini	spoon
sibunu	esibunwini	buttock
sibhunu	esibhunwini	Afrikaans language/culture
izulu	eZulwini	Heaven
emafu	emafini	clouds [NOT emafwini]
indlu	éndlini	hut, house, room [NOT éndlwini]

umlilo	emlilweni	fire
umhlangano	emhlanganweni	meeting
umphongolo	emphongolweni	barrel
umgwaco	emgwacweni	road, street
lisoso	ésosweni	saucer
liso	ésweni	eye
emehlo	emehlweni	eyes [Irreg. plural]
lisontfo	esontfweni	church; Sunday; seven
libhodó	ébhodweni	three-legged pot
lidlelo	édlelweni	grazing ground, pasture
siphambano	esiphambanweni	crossroad, cross
sicatfulo	esicatfulweni	shoe
situlo	esitulweni	chair
imoto	émotweni	car
inhlitíyo	énhlitíyweni	heart

(cf. p.144: 'Locative nouns'; & p. 158, §d)

liphaphu	éphashini	lung
litfumbu	etfunjini	intestine, tube
sigubhu	esigujini	calabash; drum
umlomo	emlonjeni	mouth
umtfombo	emtfonjeni	fountain, spring
lisobho	ésojeni	soup
impompo	empontjeni	inflator, pump
ingubo	engutjeni	blanket
tinkhomó	etinkhomeni	cattle [NOT -nveni]

...imali).

For repetition:

- 1) A: As'ambéni bónkhôsi! Let's go, friends!
 B: Yebo, wena wekúnêne; Yes, friend;
 Képha siyaphí? But where are we going?
 A: Siya ngaphandle, éngázeni. We're going outside, into the
 garden.
 B: Kúkhonání ngaphandle nkhôsi? What is there, outside, friend?
 A: Kúkhona tjání, There's grass,
 tímali, netíhlahla. flowers, and trees.
- 2) B: Ubónaní laphá, wena wekúnêne? What do you see over there, friend?
 A: Ngibóna tínkhomó, I see cattle,
 netímvú, netínyoni. and sheep, and birds.
 B: Tínkhomó téntaní, nkhôsi? What are the cattle doing, friend?
 A: Tínkhomó tíyadlá. The cattle are eating.
 B: Tídlaní? What are they eating?
 A: Tídla tjání. They are eating grass.
3. B: Téntaní tímú? What are the sheep doing?
 Tíyadlá yíni? Are they eating?
 A: Chá, tímú tíléle. No, the sheep are lying down.
 B: Tíléléphí, nkhôsi? Where are they lying, friend?
 A: Tílélé phánsi kwesíhlahla. They are lying under a tree.
4. B: Kúkhonání éti kwesíhlahla? What is there up on the tree?
 A: Kúkhona tínyoni wena wekúnêne. There are birds, friend.
 B: Ubónaní ngálé kwesíhlahla? What is there on the other side
 of the tree?
 A: Ngálé kwesíhlahlangibóna umfula; Beyond the tree I see a river;
 umfula uyágeléta. The river is flowing.
 B: Asiyéni emfuleni. Let's go to the river.
5. A: Nibónaní emántíni? What do you (plural) see in the
 water?
 B: Sibóna bantfwana. We see children.
 A: Béntaní emántíni? What are they doing in the water?
 B: Bayabhukúsha. They are bathing.
 A: Tínyôka ngêké tibálúme yíni? Won't snakes bite them?
 B: Chá, kulómfula kuté tínyôka; No, in this river there are no
 kúnetínhlanti kuphêla. there are only fish. snakes;



DRILLS (Repeat once only):

(a) ngilahlékile. (I'm lost.) Iápha kúkúphí? (What place is this?) kúngakúphí éhhotéla? (Whereabouts is the hotel?) kúngalápha. (It's this way.) Iúkuhí lúcingo? (Where is a telephone?) úkuhí úmthóyi? (where is a toilet?) Wóta ngalápha Mnumzane. (Come this way, Sir.) kúngakúphí éPósini? (whereabouts is the Post Office?) kúngakúphí esítôlo? (Whereabouts is the shop?) kukhashane esontfweni yini? (Is it far to the church?) cha, kúdvute. (No, it is close by.) uhlála kuphí Ngubeni? (Where does Mr. Ngubeni live?) uhlála eZulwini. (He lives at Ezulwini.)

(b) Iomgwaco úya éZitheni yini? (Does this road go to Lozitha?) iphí íbhási léya é-époti? (Where is the bus for the airport?) kúkhona íbhási yini léya kaLóbamba?)Is there a bus going to Lobamba?) isúka kuphí íbhási? (where does the bus leave from?) íma ngalé kwemakethe. (It stops at the other side of the market.) isúka nini? (When does it leave?) isúka ngá-3. (It leaves at 3 o'clock.) ungangékhwéta yini? (Can you give me a lift?) úya eSíteki yini? (Are you going to Siteki?) cha, ngiya kaHlâtsi. (No, I'm going to Hlatikulu.)

UNIT 21.3 Absolute pronouns (miné, wená, &c.)

[SD 6]

8'30"

For list, see table on p.154. In function, these do not exactly tally with English 'I', 'me', 'he', 'she', &c., since the Subject or Object Concords (ngi-, ku-, &c.) attached to the verb usually serve this purpose, as in ngiyahamba ('I am going'), ngiyakubóna ('I see you').

1. In their full forms, with final -na (or -ne, for First Person and for Second Person plural) they may sometimes replace a noun, as subject or object: e.g. ngibóna wená ('I see you'), as against ngibóna umúntfu ('I see a person'). (This is just an alternative to using the object concord, as in ngiyakubóna, with the same meaning, 'I see you').

When used in addition to the subject or object concord they give added emphasis, achieving the effect of stressing the English pronoun: e.g. miné ngiyahamba, or ngiyahamba miné ('I am going', or 'as for me, I'm going'). It should be noted that extra dynamic stress on the concord itself is not used for this purpose in siSwati.

Among the younger generation, tsiné (1st P., pl. form) is sometimes added after a request, to convey the sense of English 'please!' (for examples, see Unit 27.3, section 2, on page 107).

DRILLS: Turn to the table on page 154. The full set of Absolute pronouns (miné, tsiné, &c.) is given on the tape, for repetition. Concentrate on your pronunciation and tone.

2. When prefixally inflected, the final -na or -ne is usually omitted. e.g. with locative ku- (to, from, &c.) + wená ('you') we get kúwe; with na- (and/with) + miné we get námi, ('with me'/'and me'/'I too').*
- DRILLS:** (na- + pronoun; Note opposite tone pattern for all 3rd Persons): námi (with me, &c.); nátsi (with us); náwe (with you); nani (with you, pl.); nayé (with him/her, Class 1); nabó (with them, Class 2); naló (with it, Class 5); nawó (with them, Class 6).

* Subject Concords can be prefixed to these, for 'have got..' constructions (cp. pp.22 and 24 with nouns) e.g. nginayó, 'I've got it' (e.g. money, imali).

3. Locative prefix ku- changes to ki- before First Person forms, and Second Person plural (i.e. those with final -ne in their full form). For all others it is ku-. As with noun locatives, the meaning may be 'at, to, from, in, on, &c.', depending on the sense of the verb.
DRILLS: kîmi (to me, &c.); kîtsi (to us, at our place, &c.); kûwe (to you); kîni (to you, pl.; at your place, &c.)
 kûye (to him/her, Class 1; Note tones); kûbo (to them, Class 2; at their place, &c.); kûlo (to it, Class 5); kûwo (to them, Class 6).
4. For copulative inflexion, ngû- is prefixed for 2nd Person singular and for Classes 1, 3, 11 and 14 (and 15, as variant of ngî-); ngá- may occur (as variant of ngî-) for Classes 2 and 6; all other forms take ngî-. Basically, the meaning is 'it is ..', e.g. ngîmi ('it is I'); ngûwe ('it is you'); but after a passive verb, the 'agent' is specified by this form of inflexion, requiring the English translation 'by...', e.g. ngáshaywa ngûye ('I was hit by him'). **DRILLS:** ngîmi; ngîtsi; ngûwe; ngîni; (1) ngûye; (2) ngîbo; (3) ngûwo; (4) ngîyo; (5) ngîlo; (6) ngîwo; (7) ngîso; (8) ngîto; (9) ngîyo; (10) ngîto; (11) ngûlo; (10) ngîto; (14) ngûbo; (15) ngîko.
 [* OR: ngá-; † OR: ngû-]
5. Instrumental prefix ngá- signifies 'by means of', or, in other circumstances, 'about' or 'concerning', e.g. bakhulúma ngámi ('they are talking about me'). **DRILLS:** ngámi; ngátsi; ngáwe; ngáni; (1) ngáye; (2) ngábo; (5) ngálo; (6) ngáwo.
6. Negative copulative usages: [Neg. Concord + sí + Abs. Pronoun root].
 (a) Indefinite subject, 'it's not..': aku- + sí-, e.g. akusîmi ('it's not me'); akusîwe ('it's not you'); akusîye ('it's not him/her'); akusîbo ('it's not them').
 (b) Definite subject, 'I'm not/you're not/he's not..', &c.: angi-/awu-/aka- &c. replaces aku-, e.g. angisîye ('I'm not he'); anisîbo ('you're not they'). These constructions + a noun serve as NEGATIVE NOUN COPULATIVE constructions, e.g. akusîye umúntfu = 'it's not a person' (Neg. of ngumúntfu, 'it's a person'); akusîbo bántfwana = 'it's not children' (Neg. of bántfwana, 'it's children'); akusîso síhlahla = 'it's not a tree' (Neg. of síhlahla, 'it's a tree'). Note that the Abs. Pronoun root must be of the same Class as the noun.
 Examples with definite subject: asisîbo bántfwana - 'we're not children' (Neg. of sibántfwana - 'we're children'); abasîto tísebénti - 'they're not workers' (Neg. of bátisébénti - 'they're workers').
D R I L L S angisîye umúntfwana (I'm not a child); anisîbo bálîmi (you are not farmers); akasîye dokotela (he/she is not a doctor); abasîwo emáSwati (they're not Swazis); awusîlo líjahá (you're not a youth).
7. (Not recorded on tape): Useful practical drilling (for a class of two or more) can be done by pointing at objects, or parts of the body, and asking: 'Is it a such-and-such?' (using the wrong name). The response must be: 'No it's not an X, it's a Y'. e.g. ngumlomo yîní? (is it a mouth?); cha, akusîwo umlomo, lísó. (no, it's not a mouth, it's an eye).

UNIT 21.4 'Who are you? - ùngubani wena?

[SDD5]

1'30"

a) First just listen:

A: Ùngubani wena?
 UnguSmith yîní?

Who are you?
 Are you Mr. Smith?

B: Chá, ngingúJones;
 angisîye Smith.

No, I'm Mr. Jones;
 I'm not Mr. Smith.

A: Úsive siní wena?

What nationality are you?
 Are you an American?

- B: Chá, ngilíngísi; angisílo liMélíka. No, I'm British [a Brísher]; I'm not an American.
- A: Ûbékwa yíní lapha kaNgwane? What brings you here to Swaziland?
- B: Ngilívolontíya. I'm a volunteer.
- A: Ûsebéntaní? What work do you do?
- B: Ngísíta bálími. I assist farmers.
- A: Ûsebénta kuphí? Where do you work?
- B: NgiseLúyengo, wená wekúnêne. I'm at Luyengo, friend.

- b) Repeat each phrase, after you hear it; then wind back and listen.
- c) (Optional) Re-do section (b); Do not repeat; When you have heard an A phrase (or phrases), give the B phrases (before you hear them).
- d) (Optional) Do the same, taking the B phrases.
- e) (Optional) Try doing both parts (before you hear them) by taking your cues from the English translation.

UNIT 21.5

'I'm tall' - further uses of Adjectives

[STN2b]

6'00



- a) First or Second Person ConCORDS: These must be preplaced, not directly to the Adjectival stem, but to a Class 1 concord (for singular) or Class 2 concord (for plural). There are tonal changes also.
- ngimudzé. (I am tall.) sibadzála. (we are old.)
 umncáne kakhúlu. (you are very small.) nibafísháne. (you [pl] are short.)
 sibatsátfu. (there are three of us.)
- b) (Give predicative form, with -dzála, 'old', with these pronouns as subject):
 wená... tsiné.... miné... niné....
- c) Comparison: 'bigger than', &c.: kúne- (or kúna-) + Noun or Pronoun .
 Absolute Pronouns lose final -na or -ne (e.g. miné > mi; tsiné > tsi, &c.)
- mine ngimkhúlu kúnawe. (I am bigger than you.)
 tsine sibadzé kúnani. (we are taller than you [pl.])
 wena umfísháne kúnami. (you are shorter than I am.)
 nine nibancáne kúnalabanye. (you [pl.] are smaller than the others.)
 yena mdzála kúnathishela. (he/she is older than the teacher.)
 bona basha kunebafundzi. (they are younger than the students.)
 íbhasi indze* kúnémoto. (the bus is longer than the car.) *[OR: yindze]
 sípunu síhle kúnemfologo. (the spoon is better than the fork.)
- d) Negative Subject ConCORDS: these must be preplaced to the affirmative forms.
- akamudzé. (he/she is not tall.) ababadzála. (they are not old.)
 angimfísháne. (I am not short.) asibabí. (we are not bad.)
 awumkhúlu. (you are not big.) anibancáne. (you [pl.] are not small.)
 líhhashi aliídvúna. (the horse is not a male.)
 émacandza akamashá. (the eggs are not fresh.)
 injá ayinsikati. (the dog is not a female.)
 tímuvú atitinyenti. (the sheep are not numerous.)
- e) (Give the Negative form for the following):
 ngimudzé; bádzála; mkhúlu; sibancáne.

For the basic form of the Present Subjunctive, the verb stem takes final -e, in the Affirmative. 1st and 2nd Person Concords lack Low Voicing and are tonally the same as those of the Third Person. For Class 1, the Concord is a-, not u-. For tones, see p. 165.

AGE:

To refer to consecutive actions, in the Present tense: all verbs except the first, take the Present Subjunctive. (The sequence can be varied, however, by inserting bése ('and then') + Present Indicative with -ya-, and/or asé ('and when') + Perfect Participial.)

DRILLS (for repetition):

ngívúka ekúséni, ngigéze,... (I rise in the morning, and I wash,...)
...ngigcòke,... (...and I dress,...) ...ngídle,... (...and I eat,...)
bése ngiyahamba ngiye emsébentíni. (and then I go along to work.)

ùvuká wénténi ekúséni? (What do you do after getting up in the morning?)
ngiyavúka bése ngiyageza,... (I get up and then I wash,...)
nasé ngigezile, ngiyadlá,... (and when I have washed, I eat,...)
ngihambe emsébentíni ngetinyawo. (and I travel to work on foot.)

In sequences of Imperatives, all verbs except the first take the Present Subjunctive. Also, the Subjunctive can be used as an alternative, politer form of Imperative.

DRILLS:

hamba úye esítòlo;... (go to the shop,...) utséngé sínkhwá! (and buy bread!)
uhambe kahlé! (Goodbye! - go well!) nisále kahlé! (Stay [ye] well!)

Hortative usage: ('you should..', &c.) usually asé or aké or a- or ka- is preplaced, in the Affirmative.

DRILLS:

asívuké* ngóba sékusíle! (We should get up, because it is light! †)
asihambe* ngóba lishóníle! (Let's go, because it is dark!)
asishéshe ngóba sephutíle! (Let's hurry, because we are late!)

Negative Hortative usage: ('you shouldn't..', &c. e.g. únganakí! - 'don't worry!)

úngayítsíntsi ínjá! (You shouldn't touch the dog!)
níngénti búdlabha! (Don't you [pl.] make a mess!) [-nga- + -enti]
angahambi. (he/she shouldn't go.)
bangadláli éndlini! (They shouldn't play in the house!)

* Tonal displacement is due to depressor -v-.

† Literally 'it has already dawned' ('sé-' = 'already, now').

+ Often pronounced as as'hámbe. Note that -ni may optionally be suffixed when more than two people are involved: as'hámbéni!

UNIT 22.2 'What did you say?' - Comprehension

[LG29]

1:30

Some useful phrases, for repetition:

What did you say?	útsitêní? [-tsité = irregular Perfect < -tsi]
What did he/she say?	útsitêní?
Did you hear/understand?	úvile yîní?
Did you (plural) hear/understand?	nivile yîní?
Yes, I heard/understood.	yébo, ngivile.
I didn't hear/understand.	angikêvá (or, in quick speech: ang'kêvá)*
Say it again please!	asé uphíndze tsiné! [Hortative Subjunctive]
Please find someone who knows English!	tfóla umúntfu lowáti síNgísi, tsiné!
Does he/she know English?	uyásáti yîní síNgísi?
Yes, he/she does know English.	yébo, uyásáti síNgísi.
No, he/she doesn't know it.	cha, akasáti.
What is this called in siSwati?	kutsíwa* yîní lóku ngesíSwati? [Passive < -tsi]
Please write [it] down!	ngicéla úbhale phánsi! [Subjunctive]
I don't know.	angáti.

* Immediate Past Negative, angik(a) + (e)va; (this verb retains -a for Neg.)

UNIT 22.3 'Here he is!' (Demonstratives with initial na-)

[STN 5]

5'00"

e.g. nángu ('this one'[person], or 'here he/she is'). These can be used (a) instead of íó, lába, &c.; (b) to mean 'here is...', &c.

Regarding the structure and usage of these forms, see table on p.154, and Note 3 on p.155. Note that these Demonstratives have three 'positional' forms: 'near me', 'near you' and 'distant from us both', e.g. (Class 1) nángu, nángo, nánguyá (in the same way as íó, íówo, íowâ, or lápha, lápho, laphâ). The 2nd position forms ('near you') always have final -o; and the 3rd position ('yonder') forms always have final -á. For all three positions, the Class 1 and Class 9 forms differ tonally from the others.

1. List (for all noun classes: 1st position, 'this/these'[i.e. here, near me]):

- 1. nángu; 2. nâbá; 3. nânkhú; 4. nânkhí; 5. nâlí; 6. nânkhá;
- 7. nâsí; 8. nâti; 9. nânsi; 10. nâti; 11. nâlú; 14. nâbú; 15-18. nâkú.

2. 'This one'/'that one'/'yonder one' (interchangeable with íó/lówo/lowâ &c.):

- úfúna bâní? (whom do you want?) ngífúna nángu. (I want this one [person]).
- ngífúna nángo. (I want that one). ngífúna nánguyá. (I want yonder one).
- ngífúna nángumntwana. (I want this child).
- úfúna bóbâní? (whom [pl.] do you want?) ngífúna nâbá. (I want these [people]).
- ngífúna nâbõ. (I want those). ngífúna nábáyâ. (I want yonder ones).
- ngífúna nâbantwana. (I want these children).
- úfúnani? (what do you want?) ngífúna nânsi. (I want this one [cl.9]).
- nânso; (that one); nânsiyâ. (yonder one). ngífúna nânsímali. (I want this money.) nânsómali; (that money); nânsiyámali; (yonder money).

3. 'It's this one' (&c.) (interchangeable with ngúló/ngúlába, &c.):

ngúnángu. (it is this person.) ngunábá. (it is these people).
ngúnánsi. (it is this one [cl.9]). ngunátí. (it is these [cl.8 or 10]).

4. 'Here he is' (&c.) (interchangeable with ulápha/balápho, &c.)

umntfwana úphí? (where is the child?) nángu umntfwana. (here is the child).
nángo umntfwana. (there is the child). nánguy'umntfwana. (yonder is the child).
umntfwana nángu. (the child is here); umntfwana nángo. (the child is there).
umntfwana nánguyá. (the child is over yonder).
bántfwana báphí? (where are the children?) bántfwana nába. (the children
are here). bántfwana nábo. (the children are there.) bántfwana nábayá.
(the children are yonder). nába bántfwana. (here are the children).
nábo bántfwana. (there are the children). nábayá bántfwana. (yonder are
the children). íphí ímalí? (where is the money?) nánsi ímalí.
(here is the money). nánsó. (there it is). nánsiyá. (it is yonder).

UNIT 22.4 Conversation (Taking a taxi)

[SMN 5b]

- A Singayáphí? + (Potential Mood) 2'00"
- B Wó, asiyéni[‡] kuMánténga! ‡ (Hortative Subjunctive)
- A Sitawuhamba ngáni?
- B Ngethekisi.
- A Náns(i)* ithékisi! *(Demonstrative)
- B Ngumalini^{**} kúya kuMánténga, babé? ** (Copulative inflection of
ímalí, 'money' + -ní, 'what')
- C Ngú-síkis(i) Ránd(i).
- A Kúdúléle[‡] mnakêtfu! + (Stative < -dúla, 'be expensive')
- C Fáyif(i) Rándi-ké!
- A Asikhwéléni[‡] beKúnêne! ‡ (Hortative Subjunctive)
- C Sésifikele-ké^{*} kuMánténga; *(sé- : Exclusive Implication; 'now')
- Ayídlé^{**} phánsi! ** (Hort. Subju.; idiomatic)
- A Nánsi^{*};
- Íntjintji únayo⁺yíni? + (ná-, 'have' + Absolute Pronoun,
Class 9)
- C Mhlawúmbe ngínayó[‡];
- Nánsi! *

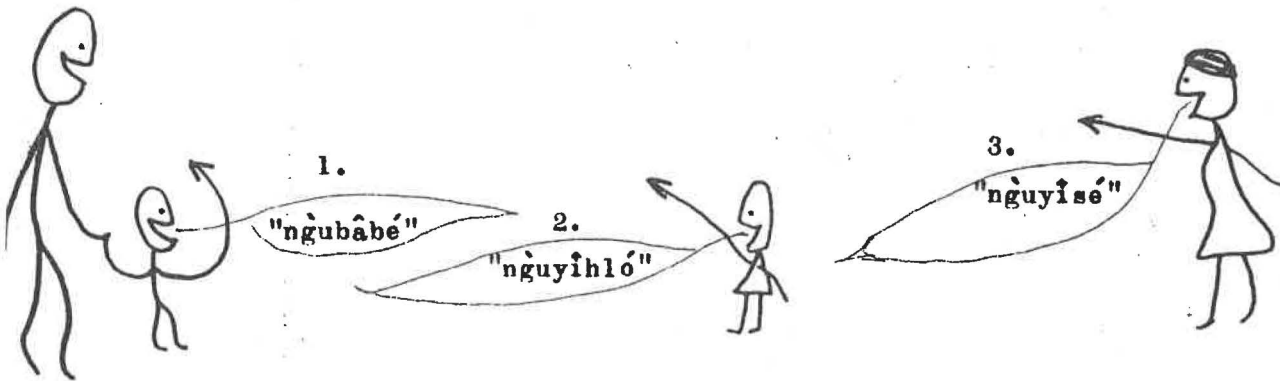
ISH: A Where should we go? B Well, let's go to Mantenga! A How shall we travel?
y taxi. A Here's a taxi; How much to go to Mantenga, old chap? C Six rand.
hat's too much, friend! C Five rand, then. A Let's get in, folks! C Here we
at Mantenga; pay up please! A Here it is! Have you any change?
perhaps I have some; Here it is!

FAMILY RELATIONSHIP TERMS

87

VIT 22.5 "It's my dad" // "It's your dad" // "It's his/her dad" (1)

[SR 42]
8'50"



	MY/OUR	YOUR	HIS/HER/THEIR
<u>father</u> :	babé (/bóbabé)	úyihló (/bóyihló)	úyisé (/bóyisé)
<u>mother</u> :	màkè (/bó-)	únyoko (/bó-) (2)	únina (/bó-)
<u>child</u> :	umntfwanámi / (bántfwabámi)	umntfwanákho / (bántfwabákho)	umntfwanákhe / (bántfwabákhe)
<u>brother</u> (3)	úmnakêtfu (/bó-)	úmnakênu (/bó-)	úmnakâbo (/bó-)
<u>sister</u> (4)	dzadzéwêtfu (/bó-)	dzadzéwênu (/bó-)	dzadzéwâbo (/bó-)

- DRILLS:
- (repetition only) All words listed above (left to right).
 - Give the FIRST PERSON form, for each 2nd or 3rd Person form given, without script if you can. (The correct answer will then be heard).
 - Give the SECOND PERSON form, for each 1st Person form heard.
 - Give the THIRD PERSON form, for each 2nd Person form heard.

1) Note that, to express "it is..." with these nouns, Copulative inflection is necessary: For nouns with zero prefix, or u-, the formative ngu- (or ng-) is preplaced. For plural forms: bó- or bá- change to bô- or bâ- (with rising tone). Subject Concords can be preplaced to Copulative forms, e.g. úngubâbé: he is my father; babômàkè: they are our mothers, &c.

2) This word is mostly avoided (due to its use in a strong curse). The form màké wákho is usually substituted (pl.: bômaké bákho).

3) The borrowing, bhutí (pl. bóbhutí) is nowadays often substituted.

4) The borrowing, sísí (pl. bósísí) is nowadays often substituted.

- a) A Hhâwu, séngilambile, nkhôsi! // Wen(a) awukalambí? //
 B Yébo, námi séngilambile kakhúlu! // Asíyókudlá!+ //
 A Singayâphí? // B Asíye[‡]l'éGeorge! // A Kulúngile, // as'hámbe[‡]! //
- b) A Asím(e)[‡]édilésini! // Tsátsa lítiléyi, // netítja, //
 úfáke[‡]úmukhwá lomkhúlu, // nemúkhwa loíncáne, // nemfólóko lénkhúlu,
 nemfólóko léncáne, // úfáke[‡]nesípúnu, // nelipúleti.
- c) B Sitawudlâní? // A Mine ngifún(a) ínyama, // nematápáne, //
 nemáphízi. // Wen(a) úfúnani? // B Mine ngifún(a) emasósitji, //
 neliklábhishi, // neliláyisi. //
- d) A Sitawuhlalaphí? // B Wô, nâti títúlo letímbilí. //
 A Asihlále[‡]kúto! // B Likhúlu lelítáfula bo! //
 A Kungahlálá[‡]bántfu labánengi!
- e) B Lamájaha apháka kakhúlu! //
 A Áwu, akuph(é) ínyama léngáka*! // B Yínengi, Dlamíni! //
 A Fútsi, kúdla kwábo kúmnándzi! // B Áwu, ímpéla! //
 A Asínáts(e)[‡]émânti, síhámbe[‡]! // B Nempéla sésidlíle!

.....
 + asíye + kúdlá (Hortative Subjunctive). * = lé[ɣg]áka

‡ Subjunctive. * Potential -nga- .

- a) A Oh, I'm hungry, friend! // Aren't you hungry? //
 B Yes, me too, I'm very hungry! // Let's go and eat! //
 A Where can we go? // B Let's go to the George! //
 A Very well, // Let's go!
- b) A We must stand in the queue! // Take a tray, //and utensils; //
 you put [on the tray] a big knife, // and a small knife, //
 and a big fork, // and a little fork; // you put on a spoon too, //
 and a plate.
- c) B What shall we eat? // A I want meat, // and potatoes, //
 and peas. // What do you want? // B I want sausages, //
 and cabbage, // and rice.

DRILLS: (Repeat)

- a) ínamanédi lémnândzi; (a nice cold-drink); línceba lelibúhlûngu; (a painful wound); úmukhwá lónçóno; (a better knife); ematafula lamátima; (heavy tables); ímalí lénganání?[ng] (how much money?); kúdlá lokúnjaní? (what kind of food?); tíndlela letíbantí;(wide paths);
- b) úmtfwálo lolúla; (a light load); tíngubo letímhlôphe; (white clothes / blankets); emáhashi lantíma; (black horses); sígcoko lesíbovú; (a red hat); lícembe lelíluhlâta; (a green leaf); índvwángu lelúhlâta njéngesibhakabhaka; (a blue cloth).
- c) DO NOT JUST REPEAT: Say each noun, followed by the Relative Concord for that Class, with the Relative Stem -njani? (what kind of..?) e.g. GIVEN: "ímalí..." SAY: "ímalí lénjaní?" (what kind of money?).
- | | | | |
|------------|----------------|-------------|---------------|
| úmfána.... | bálimi.... | úmukhwá.... | imínyango.... |
| lítje.... | emafasítelo... | síkhíya.... | títja.... |
- d) PROCEDURE as Section c), but use Relative Stem -bovú (red):
- | | | | |
|-------------|----------------|-----------|------------|
| íntfó.... | tinkómishi.... | lútsí.... | tíntsí.... |
| búhlálu.... | kúdlá.... | | |

UNIT 23.2

Conversation (Starting the day)

[SN 6]
5.30"

- a) A Vúka, John, sékusíle!
B Háwu, ngubani síkhatsí?
A Ngu-8 nyaló.
B Áwu, siselwé kángáka! [-ng-]
A Phangísa, síyógeza! // Kóta ñensípho ñelitháwula.
B Yébo, séngifikile nkhôsi!
A Sìtavugezaphí? // njéngóba kugcwebé bántfu // kúlámabhávu? //
B Sìtabaméla bacédze!
-
- a) A Wake up, John! It's broad daylight! ('It has dawned')
B Oh, what's the time? A It's 8 o'clock now.
B Oh, we've overslept! ('we've been dawned-for this much!')
A Hurry! We must go and wash! // Come with soap and a towel! //
B Yes, I've 'already arrived', friend! //
A Where shall we wash? // because it's full of people, //
in these baths! // B We'll wait (for them) till they're finished.//

(continued....)

b) A Yé wená! // As(e)úphúme! // Síkhatsí sésihambíle! //
Sítawufika kúdlá sékuphelíle! // B Hámba, útsátse ñekwámi! //

A Kulúngile; // ñáv(e) uphángisé kódvwa! //
B Ñgifúna lícândza, // ñabhekêni, // ñathósi, // ñelíkhofí.

A Mine ñgitawunatsa líkofi lódvwa. // Sísu sámi asikalungí.

B Natsa úmutá, ñkhôsi! // A Ñgitawunátsa. //

B Séngátsi úngábantóno, ñkhôsi!



c) A Phangísa, sékusemíni! // B Sésíkhatsí àini nyaló? //

A Ngu-ô. // Asigíjimé! // B Sésephutíle ímpéla! //

A Sebácalíle yíni? // B Chá, abakacáli; // thishela uséngakáfíki!

A Ñayé wéphutíle lámúhla! // B Kódvwa, báfúndzi lábánye sebákhoma!

d) A Vula umnyango, // síngené! [ngé] // B Síngahlálaphí? //

A Nátó títuló letímbilí, // madvútáne ñelifasítelo. //

B Wô, kuyáshísa! // Vula ñelifasítelo! //

A Sítawufúndzani lámúhla? //

B Angáti, ñkhôsi! // Sítakúva ñgathíshela.

b) A Hey, you! // You must come out! // Time has gone! //

We'll arrive [when] the food is finished! // B Go, and take mine too!

A Very well!; // but you'd better hurry! ('and you must hurry, however')

B I want an egg, // and bacon, // and toast, // and coffee. //

A I'll only drink coffee. // My stomach is upset. ('is not right') //

B Drink [some] medicine, friend! // A I'll drink it! //

B There's hope that you may recover, my friend!

c) A Hurry up, 'it's midday'! // B What time is it now? //

A It's 9. // Let's run! // B We certainly are late! //

A Have they started already? // B No, they haven't started; //
the teacher hasn't arrived yet. // A He, too, is late today! //

B But the other students are there already.

d) A Open the door, // [for] us to go in! // B Where can we sit? //

A There are two chairs, // near the window. //

B Oh, it's hot! // Open this window! //

A What are we going to learn today?

B I don't know, friend! // We'll hear from the teacher.

e) Negative forms: (-nge- is inserted between Concord and Stem) Repeat:

líphepha lelíngemhlôphe; (paper that is not white);
 íncwadzí léngematima; (a book that is not difficult);
 kúdlá lokúngemnándzi; (food that is not nice);
 tjání lobúngeluhlâta; (grass that is not green).

f) GIVE the NEGATIVE RELATIVE form for each of the following:

umúntfu lomátima (a heavy person); bántfu labáncóno (better people);
 imífula lébantí (wide rivers); emácémbe láluhlâta (green leaves);
 ímbúti lémhlophe (a white goat); tímví letintíma (black sheep);
 tjwálá lobumnândzi (nice beer).

g) Predicative use of Relative Stems: (Normal Subject Concords are used, as with verbs, but without -ya-; Note different system compared with predicative adjectives -- cp. p.83). Repeat:

kúdlá kumnândzi; (the food is nice); ngincóno nyaló; (I am better now).
 úmsebênti umátima. (the job is hard). únjaní? (how are you?)
 kubúhlungu yíni? (is it painful?)

h) GIVE the PREDICATIVE form for each of the items in Section(a) on p.89. when asked to do so. The correct answer will then be given, for repetition.

i) GIVE the PREDICATIVE form for items in Section (b) on p. 89.

For text, see pages 118-120, Sections 8, 10, 11 & 12.



- a) Relative Concords with Verbs: A Relative Concord replaces the Subject Concord. -ya- is omitted, but -kó is suffixed if nothing follows.

DRILLS: índlela léya éBhunya; (the road that goes to Bhunya);
umúntfu lohambakó; (a person who is travelling); labafikakó; (those
[people] who are coming); tsine lesinatsakó; (we who are drinking);
lokunátfwakó; (something to drink [that which is drunk; -natfwa =
Passive form of -natsa]; lívíki lelítakó; (next week [Verb -ta, 'come']);
ínyanga[⊕] létakó; (next month); úmnyâka lôtakó; (next year);

- b) Past Tense: lívíki leliphelile; (last week [week that has ended]);
ínyanga[⊕] lephelile; (last month); úmnyâka lophelile; (last year).
ngúwe yíní longibitile? (is it you that called me?).

- c) Potential Mood ('can' -nga-): angáti léngingákwená. (I don't know
what I can do [/what to do]); akáti lángákúsho. (he/she doesn't
know what to say).

- d) Relative Concords with nouns (under copulative inflection)

Mavúso lónguthíshela; (Mavuso who is a teacher);
labábalimi; (those who are farmers); mine lengilíjahá; (I who am
a young man).

- e) with conjunctive ne-/ná-: bántfu laba^ñebántfwana; (people who have
children); umlími lonésigulúmba; (the farmer who has a tractor);
emájahá lanemáí (young men who have money); ngúlabántfu laba^ñetínkhomó
letidukile. (these are the people whose cattle have strayed). ngúye lonénjá
léngilumé umlente. (he is the one whose dog bit me on the leg). lési síkhwâma
lesínemáí ékhatsi kwâso. (this is the bag with the money in it).

- f) Relative Concords with locatives: -s- is inserted before locative e-.

labásekhâya; (those who are at home); úmfána lósemgwacwêni; (the
boy that is in the street); líhhashi lelísénsimíni; (the horse that
is in the field); tíndlu letíkamanzíni; (houses in Manzini);
sigulâne lesísesibhédlela; (a patient who is in hospital);
émánti laségedlelêni; (water that is in the kettle).

⊕ Note tones when in final position: ínyangá. (ínyanga has different meanings;
'witch-doctor').

Swazi counting is finger-based, starting from the **LITTLE FINGER** of the **LEFT HAND** for 'ONE'.

- 1 kúnyé The **LEFT** Little finger is raised (alone). Usually it is also touched by the forefinger of the Right hand.
- 2 kubîlí The **LEFT** Ring-finger is raised as well (and touched by the right forefinger).
- 3 kutsátfu The **LEFT** Middle finger is raised as well (and touched).
- 4 kúne The **LEFT** Forefinger is raised as well (and touched).
- 5 sihlánu The **LEFT** Thumb is raised as well (i.e. the whole **LEFT** hand is shown, palm forwards, with all fingers straight).
- 6 sítfúpha The **LEFT** hand is shown, plus the **RIGHT** thumb.
- 7 sikhómbísa The **RIGHT** Forefinger is raised as well.
(OR: lisóntfo)
- 8 siphóhlóngo* The **RIGHT** Middle finger is raised as well.
- 9 imfíca* The **RIGHT** Ring-finger is raised as well.
- 10 lishúmi The hands are clapped together, vertically, with finger-tips touching.

(For higher numbers, one or more claps precede the above digital signs).

It must be noted that the forms shown above are those used only for 'abstract' counting (without qualifying anything). They are under copulative inflection, with initial Low Voicing (meaning 'it's one', 'it's two', etc.).

Beyond Ten, the system is: 'Ten and One', 'Ten and Two', &c. (see next page); then 'Two Tens', 'Two Tens & One', 'Three Tens', &c. A hundred is ikhúlu (pl. emakhúlu); 1000 is inkhúlúngwane (pl. tinkhúlúngwane).

All these forms undergo certain modifications in qualificative usage, as detailed below.

D R I L L S

Section 1: (repetition) The above Numerals 1 to 10 are given (including alternative forms for 8 and 9); then 100 and 1000 (singular & pl.).

Section 2: In response to English 'One', give 'kúnyé', and so on. You will hear the correct answer each time, after your attempt, and can repeat it. (If you have time, do this Section more than once, until you no longer need to follow the text.)

Section 3: Cardinal numbers: qualificative usage.

For 'One...', the stem -nyé is used with Enumerative ConCORDS: mu-/ba-; mu-/mi-; li-/ma-; si-/ti-; i-/ti-; lu-/ti-; bu-; ku-.

Stems for 2 to 4 are Adjectival (ConCORDS lomu-/laba- &c.).

All others take Relative ConCORDS (lo-/laba- &c.) and the stem is under Copulative inflection. Note, however, that in 11 to 19, 21 to 29, &c., the second numeral stem is not under Copulative inflection.

After you have studied the following table, repeat all items in the 'Examples of use' column, on the right-hand side.

* Alternatives: 8: sigobagalombili; sishiyagalombili;
9: imficagalolunyé; sigobagalolunyé; sishiyagalolunyé (lit.:
'that which leaves one finger').

STEMS

EXAMPLES OF USE

STEMS	EXAMPLES OF USE
-nyé (with <u>Enumerative</u> Concords)	umúntfu munyé /ínkhomó ìnyé
-bilí (with <u>Adjectival</u> Concords)	tínkhomó letímbilí
-tsâtfu	" letíntsâtfu
-ne	" letíne
-síhlánu (with <u>Relative</u> Concords)	" letísíhlánu
-sítfúpha	" letísítfúpha
-lísôntfo	" letílísôntfo
-síphóhlôngo	" letísíphóhlôngo
-yimfíca	" letíyimfíca
-lîshûmi	" letílîshûmi
" nanyé	" " nanyé
" nambilí	" " nambilí
" nantsâtfu	" " nantsâtfu
" nané	" " nané
" nasíhlánu	" " nasíhlánu
" nesítfupha	" " nesítfupha
" nelísontfo	" " nelísontfo
" nesíphohlôngo	" " nesíphohlôngo
" nemfíca	" " nemfíca
-ngemáshûmi lamábilí	" letíngemáshûmi lamábilí
" " nanyé	" " " nanyé
" lamátsâtfu	" " lamátsâtfu
" lamáne	" " lamáne
" lásíhlánu	" " lásíhlánu
" lásítfúpha	" " lásítfúpha
" lálísôntfo	" " lálísôntfo
" lásíphohlôngo	" " lásíphohlôngo
" láyimfíca	" " láyimfíca
-lîkhûlu	" letílîkhûlu
" nanyé	" " nanyé
" nelîshûmi	" " nelîshûmi
-ngemákhûlu lamábilí	" letíngemákhûlu lamábilí
-yínkhúlúngwane	" letíyínkhúlúngwane
-tínkhúlúngwane letímbilí	" letítínkhúlúngwane letímbilí

alternatives: 7 -síkhómbsá; 8 -sí gobagalombilí / -síshíyagalombilí;

-yimfícalolunyé / -sí gobagalolunyé / -síshíyagalolunyé; 11 - nàjinyé/nàkunyé

Section 4: Examples qualifying various Noun Classes: (for repetition)

Ngifúna lísóso linyé. (I want one saucer.) Únemábháshi lamábilí. (He has two horses.) Létsa ímikhwá lemítsátfu! (Bring three knives!) Kúkhona ematáfula lamáne. (There are four tables.) Úbóna bántfwana labásihlánu yini? (Do you see five children?) Sáwela imífula léstitfúpha. (We crossed six rivers.) Ngiboné emábhási lásiphóhlongó. (I have seen eight buses.) Bátsengé títja letiyimfíca. (They bought nine dishes.) Emájahá lálishúmi afíkile. (Ten young men have arrived.)

Section 5: Give the siSwati:

Two knives. One person. Three saucers. Five tables. Four young men. Seven children. Six buses. Nine horses. Ten dishes.

ANSWERS:

Imikhwa lembili. Umuntfu munye. Emasoso lamatsatfu. Ematáfula lasihlanu. Emajaha lamane. Bantfwana labasihlanu. (OR labasikhombisa) Emabhasi lasitfupha. Emabhashi layimfica. Titja letitshumi.

Section 6: Numerals are frequently used predicatively, e.g. (in response to the question 'how many people are there?': bántfu bángakhi?) bantsatfu (they are three); OR basitfupha (they are six).

It should be noted that, for 5 and over, Subject Concords are used in place of Relative Concords. For Adjectival Stems, 2 to 4, Predicative Adjectival Concords are used (ba-, mi-, ma-, ti, &c.) and tonal changes occur. For the Enumerative Stem, -nyé, the Enumerative Concords are tonally inflected as well as the stem, e.g. múnyé (he is one); (cp. umuntfu múnyé, 'one person').

DRILLS: (for repetition only): Bántfwana bámi bábilí. (My children are two [in number].) Sibabilí. (We are two./There are two of us.) Tinjá tímibilí. (There are two dogs.) Títja tibilí. (There are two dishes.) Emafasítelo mátsatfu. (There are three windows.) Timvú tintsatfu. (There are three sheep.) Emáhháshi máne. (There are four horses.) Emátje ásihlánu. (There are five stones.) Tincwadzi tísitfúpha. (There are six books.) Imikhwá ílisóntfo. (There are seven knives.)

A Numerical check (not recorded)!

Awútsi: "emáshúmi lásishiyagalolunyé nesishiyagalolunyé" (nóma
 "emáshúmi lásigobagalolunyé nesigobagalolunyé", nóma
 "emáshúmi layimficagalolunyé nemficagalolunyé", nóma
 "emáshúmi layimfica nemfica") ! *



* (Say "99" (or "99", or "99", or "99"))!

25.1 Ordinal numbers; Days of the week

[SDR 10] 14'00"

For 'first', 'second', 'third', &c., Possessive Concord is used. Stems mainly derived from numerals. For 'first', however, the stem is -kúcala, based on the infinitive form of -cala, 'begin'.

-kúcala	5th	-síhlánu
-síbilí	6th	-sítfupha
-sítsâtfu	7th	-lísonfo (or -síkhombisa)
-síne	8th	-síphohlôngo

Other stems are the same as the numerals, but note that there is no cumulative inflection of the prefix here.

Note that Possessive ConCORDS, with -e- (we-, be-, ye-, &c.) are used in the same way as with normal nouns: e.g. umantfu wekúcala (the first person); bantfu bekúcala (the first people); indlela yesíbilí (the second path or way); liviki lesítsâtfu (the third week).

Section 1: DRILLS (for repetition only):

nyango wekúcala (the first door); íbhási yesíbilí (the second bus); gwaco wesítsâtfu (the third road); síkhâtsi sesíne (the fourth time); bhambo lwesíhlánu (the fifth rib); salukâti sesítfupha (the sixth old woman); líkhehlá lelísonfo (the seventh old man); lítfuba síphohlôngo (the 8th opportunity); lícala lemíca (the 9th offence); mbúzo welíshûmi (the tenth question).

Section 2: DRILLS (Give the siSwati):

1st time; 2nd time; 3rd car; 4th car; 5th person; 6th person; 7th [-síkhombisa] offence; 8th offence; 9th question; 10th question; 1st old man; 2nd old woman; 3rd opportunity; 4th road; 5th way; 6th week; 7th rib; 8th door; 9th child; 10th dog.

Section 3:

DAYS OF THE WEEK: Saturday, Sunday and Monday have special names, but Tuesday to Friday are known as '2nd day', '3rd day', '4th' and '5th day', the word for day: lílanga, being understood:

Monday	uMsombulûko (or uMvulo)	Friday	Lesíhlánu
Tuesday	Lesíbilí	Saturday	uMgcibélo
Wednesday	Lesítsâtfu	Sunday	lísonfo*
Thursday	Lesíne		

* (also: 'church' & '7')

DRILLS (for repetition only): The above list of Days of the Week.

Section 4: Repeat the following:

lámuhla* ngulesíngakhi[ng] ?	(Today, what day is it?)	*(OR: Námuhla. NOTE that the -mu- is pronounced as a syllabic -m-)
ngulesíngakhi lámuhla?	(What day is it today?)	
guMsombulûko lámuhla.	(It's Monday today.)	
lámuhla nguLesíbilí.	(Today is Tuesday.)	
guLesítsâtfu lámuhla.	(It's Wednesday today.)	

(continued...)

usása ngulesingakhi?	(Tomorrow, what day is it?)
gulesingakhi kusasa?	(What day is it tomorrow?)
gulesine kusasa.	(It's Thursday tomorrow.)
usasa ngulesihlanu.	(Tomorrow is Friday.)
gumgcibelo kusasa.	(It's Saturday tomorrow.)
usasa liSontfo.	(Tomorrow is Sunday.)
iSontfo.	(It is Sunday; <u>OR</u> : It is a church; <u>OR</u> : * It is a 'seven'.)

As an unrecorded footnote to the last example above, note the following:

LiSontfo lelísontfo	:	the 7th Sunday (OR 7th church, OR 7th '7');
LiSontfo lelísontfo	:	It is the 7th Sunday (OR church OR '7');
Lelísontfo	:	This Sunday (OR church OR '7');
EmaSontfolalisontfo	:	Seven Sundays (OR churches OR '7's).

There is a related verb, -sontsa, meaning 'attend church'; but note also two other homonyms (with identical spelling and tone) meaning 'twist', and 'ambush and kill', respectively!

Section 5: For adverbial use ('on Monday', &c.) nge- is preplaced, displacing the initial prefix vowel (if any).

DRILLS: (for repetition only)

Úfike ngelésingakhi? [ng]	(On which [day] did he arrive?)
Úfike ngeliSontfo.	(He arrived on Sunday.)
Wambona ngelésingakhi?	(On which [day] did you see him?)
Ngambona ngeMsembuluko.	(I saw him on Monday.)
Wahamba ngeLésibili.	(He went on Tuesday.)
Nitawubuya nihi?	(When will you [pl.] return?)
Sitawubuya ngeLésitsatfu.	(We shall return on Wednesday.)
Mhlawumbe* ngitakubona ngeLésine.	(Perhaps I shall see you on Thursday.)
Batawufika ngeLésihlanu.	(They will come on Friday.)
Tsine sifike ngeMgcibelo..	(We came on Saturday..)
nabó fútsi báfike ngeMgcibelo.	(and they also came on Saturday.)
Hleze* utawuhamba ngeLisontfo.	(Perhaps he will come on Sunday.)
Éncénye* sitawuva kusasa.	(Perhaps we shall hear tomorrow.)
Angáti kahlé; mhlawumbe* namuhla.	(I'm not sure; perhaps today.)

*[Note these three variants for 'perhaps'. éncénye can also mean 'partly', and 'elsewhere'.]

Section 6:

DRILLS: Give the siSwati:

Sunday; What day is it today? It is Monday today. On which [day] ?
On Tuesday. Tomorrow is Wednesday. I'll come back on Thursday.
We saw him on Friday. I'm not sure; // perhaps on Saturday.

Here are two further usages of the Present Subjunctive:

In clauses of Purpose, usually after a Conjunctive such as kútsi, kúba, or kúbe. (Note kufunéka.. 'it is necessary'; -fanéle, 'suitable'; khóna, 'so that')

Note that, while statements like 'We want to go' can use the Infinitive, as in English (šifúna kúhamba), ones like 'We want him to go' must take the form 'We want that he should go': šifúna kútsi ahámbe.

DRILLS:

- šifúna kútsi Siphó avúke ahámbe... (We want Siphó to get up and go...)
khóna átéwúsheshe abúye. (so that he may return quickly.)
ngifúna kútsi nivúke, nigéze... (I want you [pl.] to get up, and wash...)
nídle, nihámbe. (and eat, and go.)
kufunéka kútsi ahámbe lámuhla,... (It is necessary for him to travel today,..)
áye eMankáyana. (and go to Mankayana.)
kufunéka kútsi séntení?.. (what should we do?)
kufunéka kútsi nisébênte kakhúlu. (you should work hard.)
akufunéki kútsi Thémba asháyelé. (Themba shouldn't drive.)
akufunéki kútsi síbhéme. (We shouldn't smoke.)
akufanéle ninátse. (you [pl.] shouldn't drink.)

(cp. non-Purpose clause, after kútsi, with Indicative, not Subjunctive:)

angimáti kútsi útsiní. (I don't know what he/she is saying - lit.: I don't know him/her that he/she says what.)

2. Implying incumbency: 'ought to' or 'should'. With the Applicative verbal extension -el- + Subjunctive -e + Interrogative -ní, the implication 'why should...', or 'for what reason should...' is expressed.

DRILLS:

- sihámbe yíní? (Should we go? / ought we to go?)
sihámbelêní? (why should we go?) sibálelêní? (why should we count?)

(cp. Indicative Perfect tense:)

- sihámbelêní? (what have we gone for? / why did we go?)
sibálelêní? (why have we counted?)

VOCABULARY

lítulu (weather, elements, rain)

lílanga /ema- (sun, day)

ímvúla (rain)

lífú /ema- (cloud)

môya (la) (air, wind, soul, spirit)

ínkhungú /tín- (mist)

lúdzaka /tín- (mud; mortar)

lútfúli (dust)

sítfúnti (shade)

sítfwatfwá (frost)

líchwa (snow)

sívúnguvúngu /ti- (storm)
[sémbulélo /t- (umbrella)]*

*(not recorded)



Section 1: DRILLS: Repetition of nouns in the above list.

Now Play through again, without the script, and see if you know the meanings.]

Section 2: Note the following: (Subject Concord li- implies litulu as Subject)

- libálele. (it's a fine day) liyána. (It's raining.)
- kúyashísa. (it's hot.) kúmakháta. ‡ (it's cold.)
- liyáhhusha. (it's windy.) lómisíle. (it is dry/there is drought.)
- liyádvuma. (it's thundering.) liyágcoba. (it's hailing.)
- lisibékele. (it's overcast.) liyákhiza. (it's drizzling.)
- liyáyitséla. (it's pouring.) liyasa. (it's clearing up.)

DRILLS: Repetition of the above. [Then play through, & recall meanings.]

Section 3: Note the following: ('angítisi' is used when expecting an affirmative answer, or agreement, as 'is'nt it' in English).

- angítisi kúmakháta lápha! (It's cold here, is'nt it!)
- yébo, kúnjalo! (Yes, that is so!) angítisi liyána? (It's raining, is'nt it?)
- cha, alíní nyaló! (no, it's not raining now.)
- línjani lámuhla? (how is it [weather] today?) lisibékele képha
- kúyashísa. (It's overcast but hot.) belínjani*ítolo? (how was it [weather] yesterday?)
- belína*ítolo; (it was raining yesterday;)
- bekúmakháta.* (it was cold.) belibálele*ítolo; (it was fine yesterday;)
- bekushísa.* (it was hot.) fáka líjezí ngóba kúmakháta! (put on a jersey because it is cold!)
- khumúla líjazi ngóba kúyashísa! (take off [your] coat because it is hot!)

DRILLS: Repetition of the above. [Then play through, & recall meanings.]

Section 4: Give the siSwati:

- How is it [the weather] now? How was it [weather] yesterday?
- It's a fine day. It is hot. It was raining yesterday. It's not raining today.
- Take off [your] jersey // because it is hot!
- Put on a coat // because it is cold! Is'nt it windy here!
- Yes, that is so! Is it hailing? No, it's raining.
- It's drizzling, is'nt it? No, it's pouring!

‡ < Relative stem -makháta (< noun emákháta, 'coldness').

* Immediate Past Continuous Tense.

‡ Note that non-verbs employ 'Continuous' tense forms for ordinary past and future tenses (cf. p. 166).

SECTION A: The 'Obligatory' Subjunctive, with -bó- : 'must', or 'should'.

This is a compound tense, contracted from the Present Subjunctive form of the verb -ba ('be/become') + Infinitive of main verb. The final vowel of the verb is thus -a.

DRILLS:

- ngibófika yini kusása? (must I come tomorrow?)
 yébo, ubófika kusása. (yes, you must come tomorrow.)
 ngibófika ngasikhatsi sini? (at what time must I come?)
 ngabófayivi. (about 5. [about the fives])
 ubógeza ngemanti lafutfumêle. (you must wash with warm water.)
 sibókwentani nase nicedzile? (what must we do when we have finished?)
 ningahamba nase nicedzile. (you^{pl.} can go [Potential Mood] when you have finished).
 nibógeza tandla nase nicedzile. (you^{pl.} must wash [your] hands when " " ").
 ubógeza tandla kucála kwékudlá. (you must wash [your] hands before eating).
- ngisaya édolóbheni;... (I'm just about to go to town;...)
 ngibókuphatselani? (what should I get for you?)
 ubóngiphatsela liklabhishi emakethe,... (you should get a cabbage for me at the market,...) nenyama ésiláheni. (and meat at the butcher's.)
 uma nilambile nibódlá. (if you are hungry, you should eat.)
 uma údziniwe ubóphumula. (if you are tired, you should rest.)
 uma singatí sibóbúta. (if we don't know, we should ask.)
- Negative Obligatory Subjunctive:
 angabónatsa. (he/she should not drink.) úngabónatsa. (you shouldn't drink.)
 ungabótsatsa lëntfó. (you shouldn't take this thing.)

SECTION B: Past Subjunctive. This tense is mainly used in narration. After an initial verb in one of the Indicative Past tenses, the Past Subjunctive may continue to be employed throughout the remainder of the narrative. In the Affirmative, this tense closely resembles the Remote Past Indicative, but it differs in tone. In the following examples a Remote Past verb is followed in each case by one in the Past Subjunctive.

DRILLS:

- wena wáfika, wálwa. (you came, and you fought.) yena wáfika, walíma kahlé.
 (he came, and he ploughed well.) wena wáfika, wayíhlákula. (you came, and you weeded it [Class 9, e.g. ínsimi, 'field']). yena wáfika, wayibóna.
 (He came, and saw it [class 9]).
- Negative: The infix -nga- follows the Subject Concord. The final vowel is -i. Usage is the same as for the Affirmative.

wena wáfika wángalwí. (you came and you did not fight.)
 yena wáfika, wángalimí kahlé. (he came, and he did not plough well.)
 wena wáfika, wángayihlákúli. (you came, and did not weed it [class 9]).
 yena wáfika, wángayibóni. (he came, and didn't see it [Class 9]).

(For repetition):

- A: ngisáya édolóbheni;/
ngibókuphatsélaní? I'm just about to go to town;
what should I get for you?
- B: ubóngiphatséla/ematamátisi/
emákethe. You could get me some tomatoes
at the market.
[Then ditto, without pauses]
-
- A: sawúbóna mnúmzane! /
ngingakwentélaní? Good day, Sir!
What can I do for you?
- B: bengicêla emampéntjisi. I would like some peaches.
- A: ùfúna lamákhûlu / nóna
lamáncáne yîní? Do you want big ones or
small ones?
[Then ditto, without pauses]
- B: ngifúna lamákhûlu;/
másha yîní? I want big ones;
Are they fresh?
- A: yébo, másha. Yes, they are fresh.
- B: malíni? How much [are they]?
- A: ángemasénti lásihlanu. They are 5 cents.
- B: kúdulíle. That is expensive.
- A: cha, kushíphile./
ùfúna lamángakhí? [yǝ]/
ngitakushiphísela. No, it is cheap.
How many do you want?
I'll reduce the price for you.
- B: ngifúna lásitfúpha. I want 6.
- A: kutakúba '24 cents'. That will be 24 cents.
- B: íntjintji ùnayó yîní? Have you got change?
- A: yébo nginayó. Yes I have some.
- B: nàns(i) ímalí. Here's the money.
-
- c) A: ùyawafúna emácândza yîní? Do you want some eggs?
- B: cha, / kódvwa útsi / ùnawó yîní/
ematamátisi? No, but have you any
tomatoes?
[Then ditto, without pauses]
- A: yébo, /siwatsengéla / ngemaphawundi. Yes, we sell them by the pound.
[Then ditto, without pauses]
- B: liphawundi libíta malíni? How much does a pound cost?
- A: língemasénti lálíshûmi./
kúkhona lokúnye / lokufúnakó yîní? It costs 10 cents.
Is there anything else you want?
[Then last line, without pauses]
- B: yébo, bengifúna sínhwa. Yes, I wanted bread.
- A: ùfúna sínhwa sámalíni? How much worth of bread do you want?
- B: ngicéla sá-'10 cents'. I would like 10 cents' worth.

d) SUPPLY the 'VOICE B' phrase, immediately after you hear 'A', in each case.
You will then hear how it should have been, and you can repeat it again.
Disregard all pause signs.

UNIT 26.3

Passive verb stems

[SA9]

7'15"

Standard examples: Polysyllabic stems

Monosyllabic stems*

Present, Active : -bóna (see)/ -bóni(not see); -dlá(eat)/-dlí (not eat)
 Passive: -bónwa (be seen/not be seen); -dlíwa (be eaten/not be eaten)

Immediate Past,
 Active : -boníle/-boné (has seen); -dlíle/-dlé (has eaten)
 Passive: -boníwe/-bonwé (has been seen); -dliwé (has been eaten)

RULES: Present tenses: Final -a or -i is replaced by -wa, but by -iwa for monosyllabic stems (or vowel + monosyllable).

Immediate Past tense : Final -ile becomes -iwe; final -é becomes -wé, but -iwe for monosyllabic (or vowel + monosyllable) stems.

- DRILLS:**** (For repetition) kúbónwa (to be seen); kúgezwa (to be washed); úbítwa ngúthíshela (you are being called by the teacher); kúdlíwa (to be eaten); tjání budlíwa tínkhómó (grass is eaten by cattle); kwéntiwa (to be done/made).
- tíncwadzí atífúnwa (the books are not wanted); atífunwá bantfwaná (they [books] are not wanted by the children); lítíya alítselwá (the tea is not being poured). alítselwá ngími (it [tea] is not being poured by me); sínkhwá asidlíwa (the bread is not being eaten); asidliwá ngítsi (it [bread] is not being eaten by us); umgodzí awúmbiwá (the hole is not being dug); awúmbiwá ngúwe (it [hole] is not being dug by you).
- Umfána ubitíwe (the boy has been called); ubitwé nguyísé (he has been called by his father); ínyama idliwé ngúye (the meat has been eaten by him).

Consonantal changes in Passive stems:

For polysyllabic verbs, if the last consonant is labial: b, bh, m, p, ph; or if it is dz or ts, this changes to a different consonant for the passive. b > tj; bh > j; m > ny; mb [=m+bh] > nj; p > tj; ph > sh; dz > dv; ts > tf.

- (For repetition): kúhlaba (to stab/slaughter) - kúhlatjwa (to be stabbed); kúgubha (to scoop) - kúgujwa (to be scooped); kúlúma (to bite) - kúlúnywa (to be bitten); kúbamba (to catch) - kúbanjwa (to be caught); kúkápa (to chop) - kúkátjwa (to be chopped); kúkhipha (to remove) - kúkhihwa (to be removed); kúlandza (to fetch) - kúlandvwa (to be fetched); kúnatsa (to drink) - kúnatfwa (to be drunk [not intoxicated]).

Even when extensions (e.g. -isa, -ela, -ana) are added to such verbs, so that the susceptible consonant is no longer actually final, it usually still changes, e.g.:

- kuhlábela (to slaughter for, or to sing) - kuhlátjelwa (to be slaughtered for/to be sung); kusébéntisa (to use) - kusétjéntiswa (to be used).

Note that monosyllabic stems (and vowel + monosyllable) are unaffected, e.g.:

- kúmbiwa (to be dug); kúphíwa (to be given); kwábiwa (to be shared out [< -aba]).
- Give Passive forms for the following: (a) kúbúta... (b) kútsénga... (c) kúlíma... (d) kútsándza... (e) kútsátsa... (f) kúbópha [tie up].. (g) kúlwa [fight].. (h) kwáti [know]..

Answers: 1 (a) kúbútwá (b) kútséngwa (c) kúlínywa (d) kútsándvwa (e) kútsátvwa (f) kúbóshwa (g) kúlwíwa (h) kwátíwa

* This also includes 'monosyllabic' stems which have a preceding initial vowel, e.g. -enta (make/do) which becomes -entiwa (be made/done).

** Note that a noun serving as 'agent' must adopt copulative inflexion.

8. (The 'agent' after a passive verb)

ngáľunywa yĩnjá (I was bitten by a dog); ùbítwa ngùthíshela
 (you are being called by the teacher); tjání budlíwa ĩnkhómó
 (grass is eaten by cattle); wáshaywa ngúmńána ngéndvuku (he was hit by
 the boy with a stick); séngisutelwé yinyôsi (I've just been stung by a bee);
 ngĩkholhwé líbító lákho (I've forgotten your name) [This is an
 irregular construction: the noun does not take inflection after
 the verb -kholwa].

UNIT 26.4

Ideophones

[SGM1]
1'00"

C.M. Dókés definition of an ideophone is: 'A vivid representation of an idea in sound. A word, often onomatopoeic, which describes a predicate, qualificative or adverb in respect to manner, colour, smell, action, state or intensity'.

SiSwati has a very wide range of ideophones. Only a few samples are given here. An ideophone usually follows the verb -tsi ('says') but may directly follow a qualificative, adverb or verb which it 'enhances': e.g. líphepha limhlóphe lítsi nké (the paper is very white - 'it says nké'); uhléti yédvwa vô (he is sitting all alone).

Repeat: wámmakala wám(u)tsí wá. (he slapped him in the face.)
 wácédza wátsí ngwe. (he finished off.) wácupha wátsí mfó. (he scooped out a handful.)
 wáwá wátsí saca. (he fell down flat.) wátsela ĩnkantíni wátsí mbú-mbú-mbu.
 (he poured liquor out of a bottle.) wáphúma wátsí ntulú. (he went out straight
 after the others.) ngámťúka asátsi khe-khe-sha. (I was startled when he came
 unexpectedly.)

UNIT 27.1

Quantitative Stems: 'all', 'alone', 'both' &c.

[STN 4]
5'00"

There are only two non-derived Quantitative stems: -ónkhe 'all'/'the whole'; and -ódvwa 'alone'/'only' (replaced by -édvwa for 1st & 2nd Persons, Sg., and for Class 1 -- which has the irregular form: yédvwa). Concords resemble those of the Possessive, but forms also occur for 1st & 2nd Person: ng-/s-/w-/n-. (See list of Possessive & Quantitative Concords in Table on p.iv). Note that low voicing occurs on certain Concords: 1st & 2nd P., Sg., & Classes 1, 3, 4 & 9. Quantitatives may stand either before or after a noun (&c.) or be used alone. When preceding a noun prefix that has an initial vowel, the final vowel of the Quantitative is usually elided, e.g. yónkh' ímikhwá, 'all the knives'.

DRILLS: (for repetition)

1. bántfu bónkhe; bónkhe bántfu (all the people, or everybody);
 umńula wónkhe (the whole river); yónkh' imńfula (all the rivers);
 líve lónkhe (the whole country); ónkh' emálanga (every day);
 sónkhe síkhátsi (the whole time); tíkhátsi tónkhe (all times, every time)
 yónkh' índlu (the whole house); tónkhe tíndzaba (all matters);
 lónkhe lúpahla (the whole roof); bónkhe búsó (the whole face);
 kónkhe kúdlá (all the food).

- 2. *niya nónkhe yini eSipiki?* (are you all going to Piggs Peak?);
yébo, siya sónkhe eSipiki. (yes, we are all going to Piggs Peak.);
bónkhe baya eSipiki... (everyone is going to Piggs Peak...)
ngaphandle kwam. (except me [lit.: outside of me].)
batawufika bonkhe labantwana yini? (will all these children come?)
labanye babo batawufika... (some of them will come...)
labanye batawasala. (others will stay.)

- 3. *ngisala ngedvwa.* (I stay alone.) *shamba sodvwa.* (We are travelling alone.)
wena wedvwa. (only you). *nine nodvwa.* (only you [pl.]).
siyamfuna yedvwa. (we want him/her only). *bašana bodvwa.* (boys only).
ungahamba wedvwa yini? (can you go alone?) *bekabanani?..* (whom was he/she with?)
bekayedvwa. (he/she was alone.) *bowunabani?..* (whom were you with?..)
bengingedvwa. (I was alone.)

- 4. NOTE: To signify 'both', 'all three', 'all four' and so on, Quantitative
 Concord, plus the vowel -o-, are used with stems derived from numerals (but
 lacking initial la-/le-/lo-): e.g. bobabili (both - Class 2) < lababili (two);
totintsatfu (all three - Class 10) < letintsatfu (three).

DRILLS: *batawuhamba bobabili.* (they will both go.)
sibabitile bobatsatfu. (we called all three of them.)
bobane bakhona. (all four of them are here.)
bobasihlanu bakamamba. (all five are of the Mamba family.)
letsa imikhwá yomibili. (bring both knives.)
uwatsengile emahhashi omatsatfu. (you have bought all three horses.)
gawula totine tihlahla. (chop down all four trees.)

UNIT 27.2

Meeting and chatting

[SM5]
4'30"

a) (For repetition):

A Sawúbóna mngani wami!

B Yébo, mkhaya!

A Unjani?

B Ngikhona!

A Uphumaphi?

B Ngiphuma emsébentini.

A Uyaphi?

B Ngiya edolobheni.

A Uyakwentani?

B Ngiyawutsenga.



Greetings, my friend!

Yes, friend from home!

How are you?

I'm alright!

Where do you come from?

I come from work.

Where are you going?

I'm going to town.

What are you going to do?

I shall go shopping.

A Úyawutséngani?
 B Ngìyawutsénga kúdlá netjwála,
 netímphahla, ñalokúnye.
 A Útawubúya níní?
 B Ngítawubúya éntsambáma,
 ngaháfuphás' - 5.

What are you going to buy?
 I shall buy food and beer,
 and goods, and other things.
 When are you coming back?
 I'll return in the afternoon,
 at 5.30.

Section b)

A Kódvwa lámuhla tíngakhí? [-ng-]
 B Tíngu-26 lámuhla.
 A Síkhatsí síní nyaló?
 B Angáti kahlé;
 Lítsi khótnaphás'-3, lámi.
 A Úshayisa níní?
 B Ngíshayisa ngá-2;
 Lámuhla ngíshayisé ngá-2.30.
 A Íphí ímóto yákhó?
 B Ishayísile.
 A Hhá! níní?
 B Íshayisé kúfelívíki léliphelíle.
 Úyaphí wená?
 A Ngíya ékháya, éBhunya.
 B Ubóngibhaléla tsiné!
 A Wô!
 B Ngíyabonga.

But what date is it today?
 It's the 26th today.
 What time is it now?
 I don't really know;
 it[my watch] says 3.15.
 What time do you knock off?
 I knock off at 2;
 Today I knocked off at 2.30.
 Where is your car?
 It's had a crash.
 Oh! when?
 It crashed last week.
 Where are you going?
 I'm going home, to Bhunya.
 You must must write to me, please!
 Alright!
 Thankyou.

[Alternatives: 1. A Kulúngile!
 B Wô!
 2. A Ngíté síkhâtsi.
 B Ngíyabóna.

Alright!
 Good!
 I haven't time.
 I see.

A Uhámbe kahlé mnákêtfu!
 B Hámbe kahlé nâwe!

Goodbye 'kinsman'!
 Goodbye to you too!

UNIT 27.3

'Give me the soap please!' - Imperative with Object Concord

[SDR 12] 7'30"

Section 1:

- NOTES: 1. Only an Object Concord is prefixed.
 2. The verb ends in -e (Plural: -eni).
 3. Note tone-patterns in these examples:

[A1] yimbe imigodzi! // yimbé! (dig the holes!) (dig them!)
 [B1] muphe lokunatfwakó!* // muphé! (give him something to drink!) (give him!)

*(< Passive of -natsa + Rel. Concord)

[A2] wunatsé umutsi! // wunatsé! (drink the medicine!) (drink it!)
 [B2] wutsátse umutsi! // wutsátse! (take the medicine!) (take it!)

[A3] yihlakule insimi! // yihlakúle! (weed the field!) (weed it!)
 [B3] ngitjengise indlu! // ngitjengise! (show me the house!) (show me!)

[A1] yimbéni! (dig ye them[cl.4]!) [B1] ngiphéni tincwadzi! (give ye me the books!)
 [A2] wunatséni! (drink ye it[cl.3]!) [B2] wutsatséni! (take ye it[cl.3]!)
 [A3] yihlakuléni! (weed ye it[cl.9]!) [B3] ngitjengiséni! (show ye me!)

DRILLS: Repetition of the above.

Section 2: DRILLS (for repetition)

- ngiphe insipho tsiné! (give me the soap please!)
 sibêke lâpha sinkhwa! (put the bread here!)
 ngisitêni tsiné! (please help me [pl.]!)
 babite! (call them!)/ // mbûte! (ask him!)
 tiletséni tinkómishi! (bring ye the cups!)
 yiliméni insimi! (plough ye the field!)
 tihlakuléni tingadze! (weed ye the gardens!)
 tibâle tinkhûkhu! (count the chickens!)/ // tibâlé! (count them[cl.10]!)



Section 3: Negative: [músa /musáni + Infinitive with Object Concord]

DRILLS: (for repetition)

- músa kungípha insipho! (don't give me the soap!)
 músa kusibéka lâpha sinkhwa! (don't put the bread here!)
 musáni kungisita tsiné! (please don't help me!)
 músa kubabita! (don't call them!)
 músa kumbûta! (don't ask him!)
 musáni kutilétsa tinkómishi! (don't bring the cups!)

Section 4: Give the siSwati:

Ask them! Call him! Help me! Put the soap here! Drink ye the medicine! Show us the house, please! Take ye the books! Don't take the cup! Don't [ye] ask them!

(For comprehension)

8'00"

- A: Sawúbóna mnúmzane! B: Yébo sawúbóna máke! A: Ngingakusíta ngáni nkhôsi?
 B: Hhâwu, bengicêla ányánisi, máke. A: Úfúna lóngakánanike nkhôsi?
 B: E, lipháwundi libíta malíní? A: Língu-'10 cents' mntfwanámi.
 B: Nángu-'10 cents'. A: Kúkhona lokúnye lokufúnakó mntfwanámi?
 B: Bengicêla lelíklábhishi máke. Língumalíní loná?
 A: Língu-'5 cents' léli, mntfwanámi; léli língu-'10 cents'. B: Ngíyabonga.
 A: Úfúna lamalíníké mntfwanámi? B: Wô, ngicêla léli la-'5 cents' máke.
 A: Nalike mntfwanámi. Kúkhona nemagilébhisi lápha mntfwanámi, ashíphile;
 nêma-ólintji. B: Abíta malíníké emagilébhisi? A: Lipháwundi, mntfwanámi,
 língu-'15 cents'. B: Hhâwu, kúdulíle máke! A: Ngítakushiphísela mntfwanámi.
 B: Útalibíta malíníké? A: Ngítalibíta '7½ cents'. B: Hhâwu, ngíyabonga
 kakhúlu máke! A: Ngíyabonga námi mntfwanámi! Kúkhona nemahhábhula lápha,
 naphayínaphú mntfwanámi. B: Íntjintji angayitfóli phêla máke?-ngóba ngíkunikíle
 ímalí lénkhúlu. A: Wô, séngikhohliwe mntfwanámi. Ngítakunika kúbe kutsénga;
 ngítakunika. B: Bengicêla phayínaphú. A: Úfúna wamalíníké mntfwanámi?
 B: Úma munye ubíta malíní? A: Wô, ubíta '5 cents' úma munye njengóba mkhúlu.
 B: Ngíyabonga máke. Ngítamtsátsa. A: Útamtsátsa mntfwanámi. Kwalamalamúla
 lápha mntfwanámi lashíphile; nemahhábhula nêma-ólintji. Ná ungakutsénga kónkhe
 mntfwanámi, ngítakushiphísela. B: Hhâwu, phô, lana mahhábhula abíta malíní?
 A: Libíta... njengóba nguwe mntfwanámi, ngítakubíta '5 cents'...
 B: Ngítalitsátsa máke. A: Yéboké mntfwanámi. Lophayínaphúke nkhôsi?
 B: Cha, naye séngamtsátsa-njé máke. A: Néláma-ólintji nkhôsi?
 B: Hhâwu máke, séngitawuphéla yímáli! A: Sékukónkhe-nje Dlamíni, kutákúba
 ngu-'20 cents'. B: Cha, ngingakubhadála máke, nálóku ímalí sówuyicédza-njé.
 A: Hhâwu mntfwanámi! Tsengéla umúntfu lómdzála! Ngíyabongaké Dlamíni!
 B: Yéboke máke! A: Angítsi awusénakuyitfóla ntjintji phêla? B: Cha, sékuté
 íntjintji léngítáyitfóla. A: Ngíyabongaké nkhôsi! B: Sála kahlé máke!
 A: Yébo, hámba kahlé Dlamíni! B: Yébo máke! A: Ubúye nakusása!
 B: Ngíyakubúya nangalélínye lílanga. A: Yéboké mntfwanámi!

1. First read through this text and make sure you understand it. When in doubt about the meaning, turn to the English translation on the next page.

Then listen to the tape, following the siSwati text. Do not repeat.

2. You are now the customer: Give the B phrases, in response to the A phrases on the master track.

A: Greetings, sir! B: Yes, greetings 'Mother'! A: How can I help you, friend?
 B: Oh, I was wanting onion(s), 'Mother'. A: How much do you want, friend? [which is what quantity: -ngakánaní, + ké]. B: How much does a pound cost? A: It is 10c. 'my child'. B: Here's 10c. A: Is there anything else that you want, 'my child'?
 B: I would like this cabbage, 'Mother'; How much is that? A: It's 5c., this one, 'my child'; [and] this one is 10c. B: Thank you. A: Which price do you want, 'my child'? [of money what; + ké]. B: Oh, I'd like this one at 5c., 'Mother'.
 A: Here it is, 'my child' [nâlí + ké]. There are also [some] grapes here, 'my child', that are cheap; and oranges. B: How much are the grapes? A: A pound, 'my child', is 15c. B: Oh, it's expensive, 'Mother'. A: I'll make [it] cheaper for you 'my child'. B: How much will you charge? A: I'll price it [pound] at 7½c. B: Oh, thank you very much, 'Mother'. A: I thank you too, 'my child'. There are also apples here, and pineapple(s), 'my child'. B: Don't I get any change, 'Mother'? - because I gave you 'big money'. A: Oh, I'd already forgotten, 'my child'. I'll give [it] to you so that you can buy; I'll give [it] to you. B: I'd like pineapple. A: Of what price do you want [it] 'my child'? B: How much each? [if it's one, it costs what money?] A: Oh, it costs 5c. for one, because it's big. B: Thank you 'Mother'. I'll take it. A: You'll take it, 'my child'. About these lemons here, 'my child', they're cheap; and apples and oranges. If you buy the whole lot, 'my child', I'll make [it] cheap for you. B: Oh, well, these apples; how much are they? A: It costs.... just because it's you, 'my child', I'll charge 5c.... B: I'll take it, 'Mother'. A: Yes, 'my child'. This pineapple, friend? B: No, I've already taken that too, 'Mother'. A: And these oranges, friend? B: Oh 'Mother', I shall run out of money [I shall then be finished-for by money]. A: [If] that's now all, friend, it will be 20c. B: No, I can pay you, 'Mother', although you are now finishing the money. A: Oh, 'my child'! Buy from a [poor] old [person]! Thank you my friend! B: Yes, 'Mother'. A: May I say you won't get any change now, indeed? B: No, now there's no change that I'll [it] get. A: Thank you, friend. B: Stay well, 'Mother'. A: Yes, go well, friend!
 B: Yes 'Mother'. A: You should come back again tomorrow too! B: I'll come back [also] on another day. A: Yes, 'my child'.

4'10"

In structure, the present participial differs from the Normal Present Indicative as follows: 1. Tone patterns; 2. The Subject Concord for Class 1 is a- instead of u- (others are the same); 3. 1st & 2nd Person concords do not differ tonally from 3rd P. 4. The infix -ya- is never used. 5. Suffix -kó (as with Relative verbs) is optional, but is absent if an adjunct follows.

In the Negative, infix -nga- follows the Subject Concord; there is no initial a- like the Normal Present Negative Indicative.

USAGE: 1. For the second of two verbs denoting concurrent actions or states, as in: 'we saw him going': simboné ahâmba ['we him saw, he going'].
2. After certain conjunctives, notably na ('when' or 'if' - often prefixed to the Subject Concord); úma ('if' or 'when'); and lâpho, with khoná after the verb, meaning 'where', as in angimáti lâpho ahlála khoná ('I don't know where he lives' - or 'I don't know him where he lives there' - Note use of Object Concord). 3. The Negative, after yîní, is used for questions of the 'why isn't/aren't...' type, as in yîní ángahâmbi? : 'why isn't he going?'
4. After certain Deficient verbs.

DRILLS: (for repetition)

- 1) úkuboné wéntaní? (what did he see you doing?)
úngiboné ngingátsa. (he saw me drinking.)
nimboné éntaní?* (what did you [pl.] see him doing?) [* á+enta = énta]
simboné ahâmba. (we saw him going.)
úbaboné béntaní? (what did you see them doing?)
ngibaboné bádla. (I saw them eating).
batiboné tînja téntaní? (what did they see the dogs doing?)
batiboné tígijima. (they saw them running).
- 2) nákubándzakó kúncóno kúgeza ngemânti lashísakó. (when it is cold it is better to wash with hot water.)
bekéntaní nángifíka? (what was he doing when I came?)
bekasebénta nawufíka. (he was working when you came).
bebéntaní násihâmba? (what were they doing when we went?)
bebakhulúma nánihâmba. (they were talking when you went).
bowuyaphí nángikubóna? (where were you going when I saw you?)
bengiya éNhlángano nawungikhândza. (I was going to Nhlángano when you found me).
- 3) angimáti lâpho ahlála khoná. (I don't know where he lives).
yibêke lâpho uyikhandzé khoná. (put it where you found it).
lâpho áféla khoná babé. (where my father died). [Remote Past Participial]
uyabáti yîní lâpho bayé khoná? (do you know where they have gone?) [Perfect]
- 4) Negative
úma ángafí singájabúla. (if he does not die we shall [can] be happy).
ná bángasinikí malí sitawulamba. (if they don't give us money we shall be hungry).
úma ángékho ngítawubuyéla ékhâya. (if he is not there I shall go home).
úma úngayifûni lencwâdzi, tsátsa léna. (if you don't want this book, take this one).
yîní úngánatsí? (why aren't you drinking?) yîní níngabûti? (why aren't you [pl.] asking?) yîní ángakáfikí? (why hasn't he come?) [Perfect Neg.]
sáfiká ángakáhâmbi. (we came before he left [/he not having gone]).

Possessives of most noun classes can be changed from 'my' or 'mine' (&c.) to 'it is my/mine' (&c.) through imposing initial Low voicing (causing a rising tonal onglide to the first syllable).

1) (for repetition)

̀lesítúlo sábhàní? (whose chair is this?)

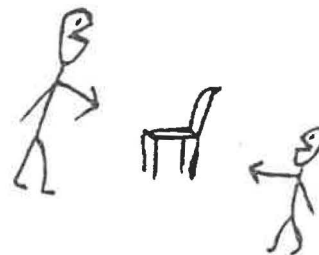
̀lesítúlo sámi. (this chair is mine.)

cp.: létsa sítúlo sámi! (bring my chair!)

̀lelíhhashi lábàní? (whose horse is this?)

̀lákhe. (it is his/hers).

cp.: líhhashi lákhe. (it is his/her horse.)



2) For Possessives starting with y- or w-, however, initial Low voicing is already present. Some siSwati speakers claim that the inflected form sounds different, but it is mainly the context that decides.

̀lenyâma yábàní? (whose meat is this?)

̀lenyâma yámi. (this meat is mine.)

cp.: létsa ínயama yámi. (bring my meat.)

̀lomntfwana wábàní? (whose is this child?)

̀lomntfwana wámi. (this child is mine.)

cp.: létsa umntfwana wámi! (bring my child!)

(For repetition):

4'15"

Teacher:

Laleláni kahlé:

̀Ngífúna emágama ênu

̀netíbongo tênu;

̀nekútsi wátálelwáphí;

̀wátálwa níní:

̀lílanga,

̀ínyangá,

̀nemnyâka.

̀Labaphétse tíncwadzí

̀letiphúma kúbatáli bâbo

̀abatílétse kîmi.

Niphéndvule ngelívi lelivakálakó,

̀ngisho kútsi nikhúlume kakhúlu.

̀Niyéva kámbe?

Sésiyacálaké:

Wena, líbító nésibongo!

Pupil
NginguThandi Másûku.

T Kútálwá?

P Ngatalwa ngáJulayi 4, 1967.

T Kuphí?

P KáHhóhho.

T Ùkhólwaphí?

P ÉShéshe.

T Bewufundzâphí nyakênye?

P Khona lápha.

T Úyiphétse ímali yésikólo?

P Kúnencwâdzí.

T Nğitsite lábanetíncwadzí abatílêtse.

Avukêvá yíní?

P Yébo angikêvá.

T Hlala phánsi!

Lomúnye!

Teacher: Listen carefully: // I want your names // and your surnames; // and where you were born; // when you were born; // the day, // the month, // the year; // Those who have letters // from their parents // should bring them to me. // Answer in a clear voice; // I mean you should talk loudly. // Do you understand? // Now we begin: // You! name and surname? // Pupil: I am Thandi Masuku. // T: Birth? // P: I was born on July 4, 1967. // T: Where? // P: Hhohho district. // T: Denomination? // P: Church of England. // T: Where were studying last year? // P: Here. // T: Have you brought school-fees? // P: I have a letter. // T: I said those who have letters should bring them [to me]. // Didn't you hear? // P: Yes, I didn't hear! // T: Sit down. // Next!

Previously, we have used constructions in which the Relative concord was in agreement with the headword of the Relative clause, e.g. 'the person who saw me' (see example below). These are known as 'Direct' Relative constructions. 'Indirect' Relative constructions are those where the headword is in Object relation, or adverbially related, to the headword: Compare these:

The person who saw me : umúntfu longiboníle (Direct Relative constr.)

The person whom I saw : umúntfu lengimboníle (Indirect Relative constr.)

The same Relative Concords are used, except for Class 1, where the Indirect Relative Concord is la- instead of lo- :

The person who wants him : umúntfu lomfúnakó (Direct)

The person whom he wants : umúntfu lamfúnakó (Indirect)

1) DRILLS: repetition of the above four examples

2) (for repetition): Indirect Relative Constructions (headword as object):

síhlahla lasigawulíle šámi. (the tree he felled is mine).

bántfu léngibátikó yîní? (is it people that I know?)

tíndzaba labaticócakó báfána. (they are matters that boys discuss).

kúdla lesikudlíle bekúmnándzi. (the food we ate was nice).

nánkhúya umúti lówakhá Mfánawéndlela. (there is the homestead that Mf. built).

léti tincwádzzi lenitifundzîle yîní? (are these the books you [pl.] have read?)

ngúlesítfómbe lángitjengisíle soná. (this is the picture that he showed me).

ngúlába lóbanikíle ímalí yîní? (is it these [people] to whom you gave money?)

3) More complicated constructions:

(for repetition):

lóna ngumúntfu lónebántfwana lesibaboníle. (this is the person whose children we saw).

nánsiyá léndvodza labakhulumé náyó. (there is the man with whom they were talking).

sípúnu lódla ngáso síhlobíle yîní? (the spoon you're eating with, is it clean?)

íbhási lébésihámba ngáyo isháyísile. (the bus by which we were travelling had an accident).

nánsi índvuku lašíshayé ngáyo. (here is the stick with which he hit us).

yíntfómbatana longitjéla ngáyo yîní? (is it the girl about whom you are telling me?)

índlu lahlála kúyo máke. (the house in which my mother lives).

asiyáti índzáwo latibeké kúyo tíkhiya. (we don't know where he put the keys).

nánsi ínja léngalúnywa ngíyo. (there is the dog I was bitten by).

líjahá lengántjontjelwá ngúlo selíboshiwe. (the young man I was robbed by has now been arrested.)

a) (for comprehension only: no time is allowed for repetition) 9.50"

- A Sawúbóna wená weKúnene! Greetings, 'friend'!
- B Yébo babé! // ngingakwentélaní? Yes 'father', what can I do for you?
- A A, wená weluhlânga, // O, 'friend',
bengitsândza kubúka emahembe. I'd like to look at [some] shirts.
- B Wô, ufúna lánjaní mahembe, ládulíle? // Oh, how expensive do you want
ngóba sínaládulíle, naláshíphile. the shirts? Because we've got expensive
ones and cheap ones.
- A Chá, ngifúna-nje lokushíphile, // No, I just want something cheap,
ngóba lílânga líyashísa, wená weluhlânga. because the sun is hot, 'friend'!
- B Wô, sínawó laphâ a-99 Cents, // Oh, we've got those for 99 c.,
áze ayofíka ku-2 Rand.* // 'until they reach' R2.*
- A Úfúna láva lábo-99 Cents, // Do you want these that are
nóma láva lábo-2 Rand, // or these that are R2, c.,
nóma lásémkhatsíni? or those 'in the middle'?
- A Ngifúna lásémkhatsíni, wená weluhlânga. I want those 'in the middle', 'friend'.
- B Wô, kulúngileké babé! Oh, very well, 'father'!
- A Úmbâla: úmbâla ufúna lónjaní? Colour: what colour do you
want?
- A A, nginike úmbâla lóbovú, // Oh, give me red,
ngifúna lábovú. I want red [ones].
- B Kúte lábovú; // There are no red ones;
sínaláwhlóphe, naláuhlâta. We've got white ones and
green ones.
- A Naláuhlâta? And green ones?
- B Nhn, nalámfubi, nhn! Yes, and yellow ones.
- A Chá, akusénandzaba-nje, // No, it doesn't matter then,
ungangínika wona láluhlâta. you can give me one that's
green.
- B Ngítakukhombísa-nje ónkhe emahembe // I'll show you all the shirts
lesínawó laph' ésitólo. // Nánkhâké. // that we have here in the
shop. Here they are.
- A Úfâka sáyizi baní? What size do you wear?
- A Ngífâka sáyizi 15. I wear size 15.
- B Ngítakubukéla sáyiz' 15; // I'll look for size 15 for you;
Angáti nóma sínaye yíni. // I don't know if we've got it.
- A Wô, wô, nângu. Oh, oh, here it is.
- A Akusándzaba; // It doesn't matter;
ngítsândza kulilinganisela; // I like to measure it.
ngifúna kulifâka émtimbéni-ké, // I want to put it on (the body),
ngibóna kútsi líyangilîngana yíni. and see if it fits me.
- B Asíkuvuméli íoko; // We do not allow that;
Na wáti sáyizi yákhó, kulúngile. // If you know your size, it's
Ngu-2 Rand. It's R2. alright.
- A Kúlâpha ésikhwaméni; // It's here, in the bag;
Nângu 2-Rand. Here is R2.
- B Ngíyabonga babé! Thank you, 'father'!
- A Wená weluhlânga! [Greetings] 'friend'!

b) (same text as above, expanded, with time for repetition) [SM 4b]

* In Swaziland, the Rand has since been renamed 'lilangeni' (plural: emalangeni).

UNIT 29.1

A TRIP TO MANTENGA

Speakers: Mrs.G.R. Mkhonza & Mr. A.B.Ngcobo

Section 1

- | | | |
|---|-----------------------------|----------------------------------|
| A | Ǹicédza nińi kúdlá? | When do you finish eating? |
| B | Ǹga-séven(i) | At 7 |
| A | Bengífuna kuyá(wu)ninátsisa | I'd like to take you for a drink |
| B | S̀ingájabúla | We'd like that |
| A | Ǹgitaniméla | I'll wait for you |
| B | Kulúngile | Alright |

Section 2

- | | | |
|---|------------------------|----------------------------|
| A | Sésíkhoná nkhôsi | Here we are, friend |
| B | As'hambéniké | Let's go |
| A | Singayáphí? | Where should we go? |
| B | Kúncóno éGeóрге | It's best at the George |
| A | Kúnemsindvo íapho | It's a bit noisy there |
| B | Wô, asiyéni kuMánténga | Well, let's go to Mantenga |
| A | Sítawuhamba ngáni? | How shall we get there? |
| B | Ǹgethékisi | By taxi |

Section 3

- | | | |
|---|-----------------------------------|---------------------------------------|
| A | Ǹans(i) ithékisi | Here's a taxi |
| B | Ǹgumalini kúya kuMánténga, babé? | How much to go to Mantenga, old chap? |
| C | Ǹgu-síkis(i) ránd(i) * | Six Rand * |
| B | Kúdulile mnakêtfu | That's a bit too much, mate |
| C | Fáyif(i) rándi-ké | Five Rand, then |
| B | Asikhwéléni, bekúnéne | Let's get in, folks |
| C | Sénihletí kahlé? | Have you got settled yet? |
| B | Yébo, usháyele kahlé phéla! | Yes, take it easy with the driving! |

* The Rand has since been renamed 'lilángení' (plural: emalángení) in Swaziland.

- C Séšifikéle-ké kuMánténga;
Ayídle phánsi!
- B Nánsi,
Íntjintji ùnayo yíní?
- C Mhlawúmbe ngìnyayó,
Nánsi!
- B Kunatsélwaphí?
- C Nákú,
Ngenáni ngálá!
- B Simíkíse nkhôsi
- C Séñitanginátsisa!
- B Kulúngile, Dlamíni!

Here we are at Mantenga;
Pay up, please!

Here you are,
Have you any change?

Perhaps I have,
Here it is!

Where does the drinking go on?
Here it is,
Go in over here!

Show us the way, friend
Then you can stand me a drink!
Very well, mate!

Section 5

- A Ùnatsaní?
- B Mine ngìnatsa bhiyá
- A Wena ùnatsaní?
- B Mine ngìnatsa ínkantíni
- A Wena ùnatsaní?
- B Mine ngìtsándza brandý
- A Bešicela usísevè mnákêtfu
- E Wô, kulúngile,
Ngítanípha lenikufúnakó
- A Ngífúna bhiya munyé,
íSwázi Láger;
Ngífúna íthótho yènkántíni;
Ngífúna íthótho yébrandý;
- E Awu, kutákúba
Íšhumí ñaboshéleni labábili
mnákêtfu
- A Kulúngile, létsa,
sésifíle kôma!
- E Áyike séngiyeta, khona nyaló!

What'll you drink?
I'm drinking beer
And what are you drinking?
I drink spirits
And what are you drinking?
I like brandy
We'd like you to serve us, please
Oh, very well,
I'll give you whatever you want
I want one beer,
a Swazi Lager;
I want a tot of spirits;
I want a tot of brandy;
Well, that'll be
twelve shillings [R 1.20]
my friend
Alright, bring it,
we're dying of thirst!
right, I'll be coming, straight
away!

Section 6

E Wô, nâkuké kudlá kwênu,
niné bekúnêne!

A `Siyabonga nkhôsi,
wasílamúlela!
nayı ímalí!

E Yébo nkhôsi!

B Íyu! úyabándza lóbhiyá,
kushísa nakángaka!

A Asihláléni laphá ngaphandle!

C I-í, khóna sítowubúka íelíve
lakaNgwane lélihle kakhúlu!

Well, here are your refreshments,
my friends!

Thankyou friend,
you've saved our lives!
here's the money!

Yes, [thank you] my friend!

Phew! this beer's pretty cold!
in this heat!

Let's go and sit outside!

Alright, so ^{we can} view the country,
beautiful Swaziland!

Section 7

C `Lenkántíni lánginiké yoná
ayibábi kahlé!

D Háwu, séyinaní na, mnákêtfu?

C Kúngátsi únginiké ívódka!

B Háwu, kantsí vena
béwutsandzání?

C Béngifúna í-'Óude Méester'.

A Áwu, utsi bánayó lapha!
tíntfó taséJózi léto!

B Véle kusémapulásini lapha!

A Áyi, mbitéké
akúntjintjêle;
ngitabhadála miné!

C Utásibúka kabí,
akúñandzaba;
ngitawunatsa-nje,
ngómé kakhúlu.

A Háwu, ngiyévaké nkhôsi.

This liquor he's given me
is not up to standard!

Oh, what's wrong with it, mate?

It seems he's given me vodka!

Oh, and what was it you
would have liked?

I wanted Jude Meester [brandy].

Oh, do you think they keep that ~~here~~!
that's Jo'burg stuff!

Sure, it's way out in the 'bush, here!

Well, call him
and get it changed;
I'll pay!

He'll take a dim view of us,
it doesn't matter;
I'll just drink it,
I'm really parched.

Right, I understand, friend.

Section 8

- B Ûyabóna kaLóbamba?
Do you see Lobamba?
A Ñgibóna kahlé nakuya.
I see clearly, there it is over there.
B Índlu yámike íngálaphá
My house right over there
éceléni kwálesá síhlahla.
just at the side, by that tree.
C Háwu, némbála!
Oh, so it is!
Kódvwa, ùngúmsa wabaní?
By the way, whose son [or daughter]
B Ng'ngúmsa wemntfwanenkhôsi
I'm the daughter of Prince are you?
wéMngenélweni miné.
Mngenelweni.
D Wô, nemambála!
Oh, is that so!

Section 9

- C Angítsi ngúkhókho wákho
Is it true that an ancestor of yours
lówábéphetsé
was the one who commanded
ímphíléna yáséMshadza?
the army at the battle of Mshadza?
B Cha, Mbándzeni,
No, [my ancestor was] Mbandzeni,
ngúlóna lébátsi
the one who they say
wátsengisa líve kubélungu;
sold the country to the whites;
bayámcala kepha,
but they are insulting him,
angíyikhólwa léndzaba.
I don't believe this story.
A Hháwu, asátiké;
Well, we don't really know;
e, ngulábémlandvo
it is the historians
labángachachabúla letíndzaba,
who'll have to unravel these matters,
tínkhúlu nkhôsi!
they are too big [for us] my friend!
B Wahléka!
You laugh!
kúngátsi awuyíkhólwa létfo
you don't seem to believe
lengikutjéla yoná!
what I'm telling you!

Section 10

- B Bengísho kútsi, nkhósi,
ngingánéngéta yini,
lobúnye tjwála?
- C Aké síme nkhósi,
kekuchúbeke lesíkhatsí!
- B Yámi phéla lemálfí,
nginéngéte yini?
- D Tseláké nkhósi!
- B Nífúna kona lóko kwakúcála?
- A Kona lóko kwakúcála nkhósi!
asínabe loku síntjintjántjintja.
- B É, mine séngífún(a) iwáyini.
Yé, bhamên(i)!
- As I was saying, friend,
can I get you some more,
another 'beer'?
- Let us wait a bit, friend,
and let time move on!
- It's my money!
- Let me get you another!
- Pour it out, my friend!
- Do you want the same again?
- Same again please!
- We can't go changing around.
- Oh, I'd like wine this time.
- Hey, barman!

Section 11

- B Yé, bhamên(i)!
- E Yébo!
- B Awúte ngálápha!
- E É, ngiyeta nkhósi;
ngisacédza nalába!
- B Sentéle njéke bhamên(i);
séngífúna iwáyini miné;
e, lába baníke kona
loku kwakúcála.
- E Hhawu, útsi itákúlungela mnákêtfu
iwáyini?
Séwudlé loku lokushísa kakhúlu?
- B Â, ngidla kónkhe-njé miné!
ngiyatihluphekela!
- E Wô, némbála, ngítakúpha!
- Hey, barman!
- Yes!
- Please come over here!
- Just coming, friend;
still finishing off these others!
- Just do this for us, barman:
I'd like some wine;
and the others, you can give them
what they had before.
- Oh, do you think wine will be
alright for you, my friend?
Having downed such hot stuff before?
- Oh, I drink everything!
I'm needy!
- Very well, I'll bring it along!

- E Ségíbo lóbu!
 B inh-ính, ngíbo;
 malíniká bhamên(i)?
 E E, ngiphé líshûmi nashéleni mnákêtfu.
 A Hhávû!
 E Setíyabíta letíntfó;
 léváyini lé
 ichámuka lê
 éveni lemaPutúkezi.
 B Úngángihumbulí kakhúlu phêla!
 nángu mpóndo!
 E Ngitakúpha íntjintji.
 B Á, séwungatitsatséla;
 ímali idlála-bántfwana lápha kímí!
 E Wô, némbâla!
 Úvéla kúMaliyádvuma yíní mnákêtfu?
 B Ngiyadlála, bhamên(i)!
 séngicála kúdzakwa!
- Well, here it is!
 Yes, that's it;
 How much, barman?
 Well, give me eleven shillings,
 friend!
 [Surely not!]
 These things are expensive;
 this wine
 is imported
 from ^{the}Portuguese country.
 You mustn't overcharge me, indeed!
 Here's a pound!
 I'll give you change.
 Oh, you can keep it for yourself!
 money is a plaything with me!
 Is that so!
 Do you come from Maliyadvuma,* my
 friend?
 I'm joking, barman!
 I'm beginning to get a bit tiddly!

Section 13

- B Séngicála kúdzakwa!
 E Hháyí, kántsí kúte-njé
 lokúnatsíle;
 kufunéka únátse;
 búsûku busébuncáne!
 B A, ñekúgúga phêla kuyéntana!
 E Ávu, ùmushá wená!
 unghátsi ùgugíle ló ùngáka!
 B He, he, he! Wéntaní-njé bhamên(i)
 ángihlékisa!
 Úmntfwanámi wokucála úngángáwe.
 E Á, phíndze!
 Ngiñdzála kabí miné!
- I'm beginning to get tiddly!
 Oh, but you haven't started yet
 on the drinking;
 You need to do some drinking;
 The night is still young!
 Oh, it's old age that does it!
 Oh, you're just a youngster!
 you can't claim to be old!
 Ha, ha, ha! What are you up to, barman;
 you are making me laugh!
 My eldest child is your age.
 Oh, no!
 I'm really very old!

* a place-name meaning 'Money is plentiful'

B Â, éncénye títgúlo táláph(a)
éhotélake, bhamên(i)!

Oh, perhaps it's the tasty cuisine
here at the hotel, barman!

E Wô, asáti;

Oh, I don't know;

[sìyatidléla tsiné
láp(h)a éhotéla;

[we do quite well for ourselves
here at the hotel;

ngíkó sésingásagodúki njéna,
sésátihlálela lápha.

so we don't even bother to go home,
we just stay on here.

B Ûsebénta kahlé là?

You ^{work} alright here?

E Hháyì, sisebénta kahlé nkhôsi là.

Surely, we ^{work} alright here, my friend.

Sect ion 14

B Úmfâti wekúwasha animfúni?

Don't you want a washerwoman?

E Hháyì, sebákhoná;

No, we've got some;

kúdzála lába khoná lelíhhotéla
lakuMánténga;

this hotel has been going a long time
at Mantenga;

sìhebántfu labánêngi kabí
labasebéntakó.

we've got too many
on the staff.

B E, ubóngivéla úmsebêntiké bhamên(i);
ngihlála lé kaMánzíni;

Well, let me know when there's a
vacancy, barman!

E, lúcíngo lwámi

I live over in Manzini;
And my telephone,

nóma ungasháyel(a) émaphoyiséni njé
ngiyatíwa lé kaMánzíni;

If you just phone the police
I am pretty wellknown in Manzini;

úma sekúnémsebênti

If a vacancy occurs

ùngisháyele lúcíngo.

please give me a ring.

E Hháyì, kulúngile wená wekúnêne,

Very well, my friend,

ngiyakuvéla *

I'll keep my ears open, for you,

na kúkhona lokuchamúkakó.

if anything turns up.

* < -va + ela: 'listen on behalf of'

Section 15

B Ngacíshe ngakhôhlwa
ngaphíke kútsi, ^{wená} {wekúnêne,
uwákabani wená?

By the way, I nearly forgot
to ask you, friend,
What's your family name?

E Ó, ngowaléntasi kaHlôphe:

Oh, [I'm from]the lowveld, son of
Hlophe.

B Ô, Hlôphe, Mkhónkhôsi;
wénte njáloke,
mnákêtfu, sésiyahamba.
Usále kahlé!

Oh, Hlophe, Mkhonkhosi;
Please do that,
my friend; we're off now.
Goodbye!

E Yébo, nahámbe kahlé-bo!
Sibongile!
Sitanibóna ngalélínye lílanga.

Yes, have a good journey back.
And thank you!
We'll see you again some time.

UNIT 30.1 Conversation (By bus to Siteki)

[SMN 6]
23'30"

A Asé ngibúte máke:
íbhási léna, //léya léSiteki,
ngingayikhándzaphí?

B Tíma lémakethe.

A Tihamba ngasíkhâts(i) síní?

B Tisúka émva kwemádína,
ngá-ô.

A Ô! uyáti kútsi
kutsátsa malíní
kúya léna, éSiteki?

B Tiyéhlukána;
ímphala iyádúla;
i"Ócean-Cúrrént" ishíphile.
Úfúna yíphí?

A Ô! ngítatsátsa léshíphile.
Kúte íemalí máke!

Section 2

123

- A Íphí ìemákethe?
- B Íngalé, //ngemáthángenì lamádzála;
lé ngeMzímnéne.
- A Ô, madvútane ñalélihhotéla //laMásukú?
- B Ihhi! láphoké;
Wéhle kancáne-njé.
- A nhû!
ngaphí kwálá //batsengísa khona emáméthi?
- B Châ! uyabóna laphá e'Créamery'?
- Wéndlulé lapho,
é, wewúke l'emfúleni
kúngátsi úya ésikómpulázi;
nakôké emákethe.
- A Ô, némbála!
Ngítayiméla khoná lébhási;
kódvwa,
ngífúna lá kudlíwa khoná;
ngóba sídze lesikhâtsí, // sá-3.

Section 3

- B KaMásúku kúkhona kúdlá;
Angáti kahlé.
- A Kúmnándzi?
- B Ng'kéte ngâti;
ngisíhambi ñami lá;
éncénye //angikakúláyelí kahlé.
- A Háwu, máke!
Wátsi ngêté wâti,
ngiyabóna kungalungí
lokúdlíwa kaMásúku.
Háyi, ngita léncénye!
Háyi, ngita é-Géorge!
Géorge ínjani?
Awúngakudlá khoná?
- B Ng! ngóba kuséhhotéla kungáhlé kúbe khoná,
máne, ngiyangáti kahlé;
kúdlá tínjinga éhhotéla.

Section 4

A Fútsi, bengìtsándza kútsi
 ngéndlul(e) éSitéki;
 Ngiyé léntánsi,
 kuMáloamá;
 Ngingáhamba ngaphí njé?

B Ûtawulahléka;
 kufúnéka kútsi
 ná úndlúla éMálahléni,
 uyabóna kuMpâka;
 wéndlule éMálahléni;
 kancáne, //útabe sówuyehla.
 É, bésówujike là
 émgwacwéni wángesékudlá,
 sówuyake //kuMáloama lówo;
 úngafikí éSitéki,
 wéhle làphá phânsí kuLúkhula.

Section 5

A Áwu, shúkela, báwugayáphí là?

B ÉMhlúme neTjáneni (angáti kahlé).

A Lé kaMamba?

B Hháyí, kaMamba; // yikúphí njé, // ngeNkambeni?

A Ma wéndlule eSitobélweni?

B Hháyí; hháyí eSitobélweni;
 e, ushóna sengátsi undlúl(e) éBalekání;
 Wéndlulêké, // útasé ùyabónaké //emasímu ashúkela,
 Nángalápha ngeSipófáneni, // úngabhekí éGoléla.
 Úmgwaco ujík(a)eSipófáneni, // úyokufáka kushúkelaké lówo.

Section 6

A Ò, kúnebántfu lengibátikó là, eSínceni.

Úyendlúl(a) eSínceni lómgwaco?

B Awuyendlúli, eSínceni, // undlúla na ubhéka kaHlâtsi.

Kushúkela undlúla na ubheká eSipófáneni.

Awúyí, kushúkela, // na ubhéka eSínceni.

A Áwu, némbála! // Á, ngiyabongaké máke!

Section 7

- A Wená njéna, // ékhâya kúkúphí?
- B NgìvâléléJózi, // kódvwa bátáli bámi // bângemáSwati;
Bábé sebéyangicósha-ké // ngóba lípasi lámi
lálíbhálwé kútsi ngìlìSwâti.// Sèngìlâpha kâNgwane nyaló.
- A Ô, siyabóna; ùtálelvé léJózi.
- B Ngítalelvé léJózi, // képha, babé wákhona lápha élvandle.
NgìlìSwâti ngekutálelwa.
- A Ùwákhona lá kuMánzini?
- B Yébo, ngìwákhona lá kaMánzini.
Sìtsela énkantólo khona lá kaMánzini.
- B Áwu, némbála!

Section 8

- B Ngingatsini, wená babé, síbongo?
- A Ô, mine ngingúMhlungu; // ngivela lé éntámi éDwaléni.
Bóbabé babévelé lé káZulu,
kódvwaké sésìmaSwâti // sísakhíle lakáNgwane.
- B Ihhi! yâ! Mhlungu, Mhlungu, wô! // Lá lóyinyânga?
- A Inhi! // Ngubâbé lóyinyânga.
- B Bâtsi uyélapha máni!
- A Áwu, kakhúlu; // kugcwále bántfu lékhâya.
Nétínkhómo setígchwéle áwu!
Letínye tíkubántfu, // tísisiwe lána kubántfu.
- B Há, ngítakuníka úmntfwanámi! // Séwutekile?

Section 9

- A Há, angikatekí máke. (Ngisémncáne.)
- B Ngítakuníka íntfomatána yakámi!
Tínkómo nàtí tinyénti! // Áwu, séngiyakwendzisêla Mhlungu.
- A Hhâwu, ngingàjabúla; // úmfâti akalíwa!
- B Hô, Mkhwényána wákámi!
- A Ihhi, máke!
- B Yéboké angisékubambelêla Mhlungu! // Námi ngìjakile.
Índlela lènhle phêla, uhámbe kahlé, // mkhwényána wákámi!
- B Kakhúlu, máke, siyabonga!

- A May I ask, 'mother: // the bus // going to Siteki //
where do I find it?
- B They stop at the market.
- A What time do they leave?
- B In the afternoon // at 3.
- A Oh, do you know // how much it costs // to go to Siteki?
- B They vary: // Imphala is dearer; // Ocean Current is reasonable.
Which do you want?
- A Well, the cheap one; // money is scarce, mother!

Section 2

- A Where's the market?
- B It's on the other side, // near the old tanks // by the Mzimnene R.
- A Oh, next to Masuku's hotel?
- B Yes, just there; // you go down a little.
- A Indeed! // Near the place // where they sell mats?
- B No! You know the Creamery, over there? // You pass there //
and go on towards the river // as if heading for the housing estate;
the market is right there.
- A Very well. // I'll wait for the bus there. // But, //
I need somewhere to eat; // it's a long time // till 3.

Section 3

- B There's food at Masuku's; // I don't know much about it.
- A Is it tasty?
- B I wouldn't know! // I'm a stranger here too. //
Perhaps // I'm not giving you proper directions!
- A Oh, mother! // You said you wouldn't know; // but I gather
that all is not well // with the food at Masuku's!
- B So, I'll go elsewhere; // I'll go to the George. //
What's the George like? // Won't there be food there?
- A Well, since it is a hotel, there should be! //
But I don't know it well; // it's the rich who go there!

Section 4

- B Also, I'd like // to pass through Siteki // and go on // to Maloma. //
Which way should I take?
- A You'll get lost! // It's necessary, // when you pass the colliery,
-- you know Mpaka? -- // you go past the colliery // just a little //
then you go downwards. // You turn there, // taking the road ^{right} on the //
leading // to Maloma. // Don't go as far as Siteki; //
go down towards Lukhula!

Section 5 A Oh yes, sugar; where is it that they mill it?

B At Mhlume and Tshaneni (I'm not very well informed).

A There, at Mamba?

B No, not at Mamba; // which place is it now, // near the police camp?

A Is it when you pass through Sitobelweni?

B No, not at Sitobelweni; // you go as if passing through Balekani; // you pass on, // and there you see // the cane fields; // on the Sipofaneni side. // Don't go towards Gollel. // The road turning off at Sipofaneni // will take you to the sugar.

Section 6 A Oh, there are people I know, at Sinceni. //

Does this road go through Sinceni?

B It doesn't pass Sinceni; // you pass it on the way to Hlatikulu. //

The sugar mill, you pass on the way to Sipofaneni. //

You don't get to the sugar mill // on the way to Sinceni.

A Oh, is that so! // Well, I thank you, mother!

Section 7 A And you, yourself, // where is your home?

B I'm from Johannesburg, // but my parents // are Swazis; They endorsed me out [of Johannesburg] // because my pass // had a statement to the effect that I was a Swazi. // Now I'm here in Swaziland.

A Oh, I see! You were born in Johannesburg.

B Yes, I was born in Johannesburg, // but my father comes from right here, in Lwandle. // I'm Swazi by descent. //

A Oh, you are from Manzini, then?

B Yes, I'm from right here in Manzini. // We pay tax at the office here in Manzini.

A Oh, indeed!

Section 8 B What, may I say, is your family name, father?

A Oh, I'm Mhlungu; // I come from Edwaleni in the lowveld. // My ancestors came from Zululand, // but we are Swazis now; // we are settled in Swaziland.

B Oh, so! Mhlungu, Mhlungu, yes! // the one who is a doctor?

A Yes, // that's my father who's a doctor.

B They say he's a good physician!

A Indeed so! // People flock to our home. // And cattle are plentiful. // Some are with neighbours, // lent out to people.

A Well, I'll give you a child of mine! // Are you married yet?

Section 9

- 128
- A I'm not married yet. (I'm still young.)
- B I'll give you a daughter of mine, //
your cattle being so plentiful! //
Oh, I'll marry you off, Mhlungu!
- A I'd be delighted! // A wife is never refused!
- B Very well, my son-in-law!
- A Indeed, mother!
- B Well, let me not delay you, Mhlungu! // I'm in a hurry too. //
Have a good trip; go well! // My son-in-law!
- A Thank you very much indeed, mother!
-
-

(Unrecorded):



* "Look out! There's an
elephant there!"

** "Yes, I know!
It doesn't matter!"
(cf. p. 33, §6)

UNIT 31.1CONVERSATION

(Speaker: Mrs. G.R. Mkhonza)

(A reunion at Nhlangano)

The text represents a conversation between three people: two from Mbabane (Hhohho district); the other from Manzini (Central district). They meet at Nhlangano (Shiselweni district).

- A Siyabonána, wená weKúnêne !
- B Ngibóna wená !
- A Kumbe ùngàngiláyela
índlela léya ésikólweni sakaHuluménde.
- B Ngiyacolisa, wená weKúnêne,
ngisíhambi lápha.
- A Nami ngisíhambi,
képha ngingátsi ùchamukaphí?
- B Ngichamuka lé kaMánzini.
- A Háwuu ! kántsí ùphúma léngakitsí?
Mine ngiphúma éMbábáne.
- B Némbála ùwákitsi síbili.
Képha lápha wáti bání?
- A Lápha kúkhona líjahá lakitsi lesáfika náló
ná siphúma éveni lakitsi.
Lífundzisa kúlesíkólwa léngisifúnakó.
- B Kukúphí kini?
- A NgíwáléNgilandi.
Lówakitsi wáléSíkhwanlánde.
Sásífúndza naye éYunivési kitsi.
Ngenhlânghla sésitfóla lomsebênti
wálápha kaNgwane kanyekanye.
Sésiphindze síhamba kanyekanye.
- B Ungibóna séngikhamisilé njê
ngimangaliswa ngúlokútsi nibákitsi nami.
Mine ngíwáléNyukhasela étikwéTháyini.
Chawúla némbála!
Véle ùngumkháya!
Sésihlanganiswé ngemádloti mnakêtfu!

B Ûngúye nasíhámbe líve kángáka.

A Ûcinísile!

B Képha lelíjaha lohamba ñalo lákuphí?

A Wô! ngúDlamíni ló;

Šisebénta léMbábáne.

Úvé kútsi ngita lápha

Wasé sówútsi utángiphekelétela.

Ngáfikela kuye léhhóvisi.

Šivána kabí.

B Yébo Dlamíni.

Ngíyacolisa.

Séngilibelé ngúlowakitsí.

NgíwakaHózi miné.

Kódvwa njéngébangani,

Ûngangibíta ngelíbító lámi.

NgíngúDanyéla.

C Chá! ngíboníle kútsi ñitsatsékile ímpéla.

Ngíyayáti léntfó.

Ñami ngáké ngatfóla vakítsí léJózi.

Kwámangala bántfu labéngcakó.

A Sénta njaníke nyaló?

B Mine séngibuyéla kaMánzíni.

Bengitóbóna léndzavo kúphêla.

Ngáfikela éhhotéla lá.

Kúté vele léngikwátikó.

A Dlamíni, šentanjaní?

C Kúnconó síbúte kúnalíya líphoyísa.

B Hambáni kahlé majahá!

A&C Hámbe kahlé, wená veKúnêne!

Tsine šisála lápha.

Ñansiyá íbhási séyikhóná.

B Kulúngile.

A Séšiyawubonána mhlazana síbonána!

A Séngíkhohlwé kubúta síbongo.

Ngíngatsíní?

B Wô! Kúlibelé miné kúnitjéla.

NgíngúZwáne miné,

lékuMátsápha.

A Šiyabonga kwátána Mangweni.

Uhámbe kahlé!

B Yébo, Hózi; ñáwe Hlubí!

(UNIT 31.1)

Conversation Text: (A reunion at Nhlangano)

[SM 1]

- A Greetings, friend! // B I see you! //
- A Could you perhaps tell me // the way to the Government School? //
- B Excuse me, friend, // I'm a stranger here. //
- A I'm a stranger too, // but may I ask where you come from? //
- B I come from Manzini. // A Oh, so you come from near our place! //
I'm from Mbabane myself. // B Indeed you are one of us. // But
whom do you know here? // A There's a young man of our people
here, who arrived with me // when we left our home country. // He
teaches in the school I'm looking for. // B Where is your homeland?
- A I'm from England. // This compatriot is from Scotland. // We
studied together at university, back home. // Luckily we got
this work // here in Swaziland together. // Yet again we travel
together. // B [If] you see me gaping, // [it's that] I'm amazed
(pl.)
that you are fellow-countrymen with me. // I'm from Newcastle-
upon-Tyne. // Shake hands, indeed! // You really are someone
from home! // We are reunited by fate, my friend! //
- B You [really] are one [from home], ^{when we have travelled} [country] so much? // A You are right!
- B But this young man going with you, where is he from? //
- A Oh, this is Mr. Dlamini; // we work in Mbabane. // He heard I was
coming here // so he said he would accompany me. // I found him
in the office. // We are great friends. ('understand each other ^{extremely}').
- B Yes, Mr. Dlamini. // Please forgive me. // I've forgotten my
compatriot. // My family name is Hawes. // But, like close friends //
you can call me by my first name. // I am Daniel. //
- C No, I see you are very excited. // I know this thing. // I once
found a fellow-countryman in Johannesburg. // It was surprising
for people passing by. // A What do we do now? // B I'm returning
to Manzini. // I had come to see this place. // I put up in a
hotel when I got here; // there's really nothing I know! //
- A Dlamini, what do we do? // C We'd better ask that policeman. //
- B Goodbye, gentlemen! // A & C Goodbye, friend! // We are
remaining here. // There's a bus, it's just come. // B Alright. //
- A We shall see you when we see you! // I've forgotten to ask your
surname; // What can I say? // B Oh, I forgot to tell you. //
I'm Zwane, // at Matsapa. // Glad to know each other, Mangweni! //
- Goodbye! B Yes, Hawes; and you too, Hlubi!

(UNIT 31.2)

Conversation (Haves and Dlamini make a new friend) [SM 2]

A Greetings, policeman! // B Yes, what can I do for you? //

A We're asking the way // to the Government School. //

B There are many Government Schools here; // which one do you want? //

A We want the Central School. // B Where do you belong, you who don't know Central School? // A We belong in Mbabane; // This is Haves; // I'm Dlamini. // We work in the Agricultural Office. //

B What do you want here? // A Haves is visiting a fellow-countryman of his. // B Where do you belong, Haves? // C I'm from England; // I'm a VSO volunteer ^{here} in Swaziland. // B I see, gentlemen. // Take this road // until you cross the river, at the abattoir. // You will go uphill to Central School. // A & C Thank you!

A What is your surname? // B I'm Nkhambule. // A Thank you very much, Msutfu! // B Dlamini! // Bring Haves, if you have time, to chat. // There'll be drinks at my place tomorrow. // C I should be delighted, Msutfu; // to make friends here in Nhlanguano. // I'll also tell you about England. // A Where do you stay? //

B Oh, if you ask anyone // for the police camp // at the charge office, they will direct you. // A When we get there, what do we say, Nkhambule? // B You are right! // There are many Nkhambules there! // Just say "we want the old Nkhambule", // They'll show you. //

A When should we come, Msutfu? // B After dinner. // If you don't find me // my wife will see to you till I come. // A Yes, Nkhambule. // We shall see each other tomorrow. // B Goodbye! // Don't get lost! // A We'll see, Msutfu! // B I nearly forgot: // and the teacher: bring him along for me to see! // A If we find him free // I'm sure he would be glad to come. // B I'll be delighted too, to find a 'relation' from abroad. // A It is so, Nkhambule!

B Let me not delay you, gentlemen! // I'll expect you tomorrow! //

A & C Yes Nkhambule!

UNIT 31.3Conversation (unscripted, for comprehension only)[SM 6]
2'30"

(See what you can make of this, unaided!)

(2-phase drills, for repetition, once only.)

EATING and CHATTING

- Sawúbóna nkhôsi! (Good day, Sir!) B Yébo! (Yes! [Good day to you too])
 Ûlichamukísaphí? (Where do you come from?) [idiomatic]
 Ngichamuka kaMánzini, wená wekúnêne! (I come from Manzini, friend!)
 Lídlaphí? (Can you give me some beer? [idiom])
 Hhawu, lómilé*, wená wekúnêne. (No, it is dry, friend.) * [OR: lómisíle]
 Ungúmsá-wábàní, wena nkhôsi kaMánzini? (Whose son are you, you from Manzini?)
 Ngingúmsá-wáTfwála. (I am a son of Tfwála.) Wená képha babé, ngingátsi
 ùwákábàní? (But you, father, whose [son] may I believe you to be?)
 Miné ngiwákáDlamíni nkhôsi. (I am [a]son of Dlamini, Sir.)
 Ûlibángisêphí kulélákítsi? (Where are you making for, ^{here} in this [area] of ours?)
 Cha, ngiyendlúla ngibangíse éJózi. (No, I am passing, I am bound for Johannesburg.)
 Uyakwéntaní khoná lé kudzeni? (What are you going to do there, far away?)
 Ngicuphile ngiyawusebénta kaTépha. (I have enlisted to work on the mines.)
 Úkhwéla níni? (When do you mount [the bus]?)
 Ngitawukhwéla kusása ékuséni. (I shall mount [i.e. catch it] tomorrow morning.)
 Nami ngisáchubéka ngijakelé kubantfwana; (I too am still proceeding, hurrying
 to the children;)
 Ngivela ngálapha emsébentíni. (I come from [my] work, here.)
 Hámba kahlê-ke Tfwála! (Goodbye, Tfwála!)
 Yébo nkhôsi! (Yes, Sir! [Goodbye to you too]).

2. PLACES and TIMES

- Where have you come from? Ûlichamukísaphí?
 I [have] come from Piggs Peak. Ngichamuka ésiPíki.
 Where do you work? Usebéntaphí?
 I work at the Usutu Pulp Company. Ngisebénta éBunyá.
 What time is it? Sésikhats'síní?
 It is 2 o'clock. [The second bell has just struck.] Sékúshayé insimbi yesihili.
 Please can you show me the road to Manzini? Ngicéla kéwungiláyele umgwaco
 lóya kaMánzini?
 It is over there, past those trees. ulaphá ungendlúla kulétátihlâhla.
 Please come back tomorrow. Ubóbúya kusása.
 When is he coming? Utawúfika níni?
 He is coming next week. Utawúfika kuléli viki lelitakó.
 Do you know John Dlamini? Uyamáti yini Jóna Dlamini?
 Yes I know him. Yébo ngiyamáti.
 No, I do not know him. Cha, angimáti.
 Do you know where he is? Uyáti yini lapho ákhoná?
 He is at work. Usemsébentíni.
 Where does he live? Uhlálaphí?
 He lives beyond that hill over there. Uhlála ngálé kwálelá lígcumá.
 What is the name of this river? Yini lígama la lomfúla?
 It is the Inkomazi. Yinkómázi.
 How can I cross it? Ngingawéla kanjaní?
 There is a bridge further down. Kunelíbhulóho laphá éntátsi.

•PRICES; FAMILY: How much does this thing cost? *Imalini lentsfo?*

It is five [shillings] (i.e. 50 cents). *Isihlanu.*

It is expensive. *Iyadula.* There is nowhere [else] where you can buy it at this price. *Akukho lapho ungayitsenga khona ngalemali.* It is cheap.

Ishiphile. Where were you born? *Watalélwaphi?* I was born at Stegi.

Ngatalélwa eSitéki. What is your name? *Ligama lakho (u)ngubani?*

I am Mfanawenkhosi. *Ngingumfanawenkho(s)i.* How old are you?

Iminyaka yakho mingakhi? I am thirty [My years are thirty]. *Iminyaka yami*

ingemashumi lamatsatfu. Are you married? *Sewutsitse yini?*

Yes, I have two wives. *Yebo, nginemakhosikati lamabili.*

How many children have you? *Bantfwabakho bangakhi?*

I have eight children. *Ngingebantfwana labašiphohlongo.*

There are five boys [Boys are five]. *Bafana basihlanu.*

There are three girls [girls are three]. *Tintfombi tintsatfu.*

Are your children studying [i.e. being educated]? *Bantfwabakho sebayafundza yini?*

Yes, the two eldest [first] study in Mbabane. *Yebo lalababili bokucala*

bafundza eMbabane. Is your father in good health? *Uyihlo usaphila yini?*

Yes, he is still present; *Yebo, usekhona;* and my mother too. *namake futsi.*

4. WEATHER and CATTLE Do (you say that) you (pl.) have rain in this [area (live)]?

Utsi niyayitfola yini imvula kuléli? Yes, it certainly rains in summer.

Yebo, liyana impela ehlobo. Have you had good crops this year?

Niyitfolile yini inala lonyaka? No, it [weather - litulu] was dry this year.

Cha, belomisile lonyaka. But last year we certainly had it [a good yield - inala]

Kodwa kulomnyaka lophelile sayitfola impela. How many cattle have you?

Unetinkhomo letingakhi? They are sixty. *Tingemashumi lasitfupha.*

Do you plough with oxen? *Ulima ngetinkhabi yini?*

No, I plough by tractor. *Cha, ngilima ngesigulumba.*

5. FARMING Please will you show me your farm-land (/fields)!

Ngicela ungikhombise insimi yakakho! There it is yonder. *Nayiyá laphá.* It starts here,

Icala lá, it ends over there, further down the river. *igcine laphá entasi*

emfuleni. Who is the local chief? *Ngubani síkhulu salaph(a)?*

Our chief is Mandanda. *Sikhulu sethu ngumandanda.* Where does he live? *Uhlalaphi?*

He lives at Lozitha. *Uhlala ezithen(i).* How long have you lived here?

Sewunesikhatsi lesinganani[99] uhlala lapha? I have [for] twenty years.

Ngineminyaka lengemashumi lamabili. Is the land good? *Utsi lomhlaba unotsile?*

Yes, it is fertile. *Yebo, unotsile.* Are you the kraal-head here?

Nguwe engumnuzane walaph(a) ekhaya? No, I am not he. *Cha, angisuye.*

Yes, I am he. *Yebo, nginguye.* Can I find the kraal-head (/boss)? *Utsi*

umnuzane ngingamtfola yini? Yes, he is here. *Yebo, ukhona.* Can I see him?

Ngingamkhona yini? Yes, come this way! *Yebo, kota ngalapha!* Is this your land?

Lona ngumhlaba wakakho yini? Yes, it is. *Yebo, nguwo.*

What [crops] do you cultivate? *Ulimani?* I grow maize and sorghum, *Ngilima*

umbila nemabelé, and also peanuts. *kanye nemantongomane.*

What [animals] do you rear? *Ufuyani?* I keep cattle, *Ngifuya tinkhomo,*

and goats, *netimbuti,* & pigs, *netingulube,* and also sheep. *kanye netimvu.*

6. ANIMALS & COUNTING Where can I find someone who can speak English?

Ngingamtfólaphí umúntfu lókwátá kúkhulúma ngesíNgísi?

I have one head of cattle. Ngiñenkhômo ìnyé. I have another beast.

Ngiñalénye ìnkhomó. A certain (/another) beast has died. Ìnkhomó^(e) lénye ífíle.

I have two beasts. Ngiñetínkhomó letímbilí. I have three beasts.

Ngiñetínkhomó letíntsátfu. Four beasts. Tínkhomó letíne. Five beasts. Tínkhomó

letíshílanu. Six horses. Emáhashi lášitfúpha. Seven horses. Emáhashi

lášikhombhísa. Eight horses. Emáhashi lášishíyagalombilí. OR: Eight sheep.

Tímvu letíshíphóhlongó. Nine sheep. Tímvu letíshíyagalolunyé.

OR: Tímvu letímficá. Ten sheep. Tímvu letíshíshúmi. Eleven horses.

Emáhashi lálíshúmi ñanyé. Twelve goats. Tímbúti letíshíshúmi ñámbilí.

Twenty donkeys. Tímbóngolo letíngemáshúmi lamábilí. Twenty-one dogs.

Tínja letíngemáshúmi lamábilí ñayinyé. Thirty head of cattle. Tínkhomó

letíngemáshúmi lamátsátfu. Thirty-one goats. Tímbúti letíngemáshúmi lamátsátfu

ñayinyé. A hundred head of cattle. Tínkhomó letílikhúlu.

A thousand goats. Tímbúti letíyinkhulúngwane.

7. VARIOUS PHRASES

[(I) thank you!] Ngiyabonga! [(We) thank you!] Šiyabonga!

[Sorry!] Lúcele! [Where do you come from?] Úphúmaphí? [Where have you been?]

Bówuyéphi? [Where is the office?] Líkuphí lihhevísi? [Open the door!] Vula

uányange! [Shut the window!] Vala lifás(i)tele! [Sit down!] Hlala phánsi!

[You can go now.] Séwungáhaaba.

[A hoe (for weeding)] Líkhuba lekuhlákula; [A plough] Líkhuba lekúlima.

[Where do you (Pl.) get water?] Níwatfólaphí émánti? [We draw it from the river.]

Šivákha emfúleni. [Do you (Pl.) irrigate your lands?] Niyawanísela ýíni

émasimi énu? [Yes, we have a dam.] Ýébo, šinenkélébhó. [We draw it off (water)

by means of furrows.] Šivadvónsa ngemíselé. [You (Pl.) will have to move from

this place.] Kufanéle kútsi ñisúke kúléndzawó. [I see one person.] Ngíbón(a)

umúntfu ñunyé. [One beast has died.] Kufé ìnkhomó ìnyé. OR: Kufé ìny(e) ìnkhomó.

[Nine people] Bántfu lábálíficagalolunyé; [3 people] Bántfu lábálíficagalombilí.

8. AGRICULTURE

[Do you expect good crops this year?]

Úyetsémba kútsi útawutfóla ìnalá ýíni lónyáka? [Did you have good crops last year?]

Wáyitfóla ýíni ìnalá kúlómnyáka lóphelíle? [Do you use fertiliser?]

Úsebéntísa manyólo ýíni? [Who told you to use it (fertiliser)?] Wátjélwa

ngubání kútsi úbóvusebéntise? [How long have you used it (fertiliser)?]

Sévúnesíkhatsí lésínganání úwusebéntisa? [Where do you get it (fertiliser)?]

Úwutfólaphí? [How easy is it to get it (fertiliser)?] Kúlúla kángakánani

kúwutfóla? [Are all your cattle here?..] Tínkhomó takho tílápha tónkhe ýíni?..

[or are there others elsewhere?] ñóma létínye tíkúlénye índzawó?

[Are you a member of a Farmers' Association?] Úngíló ýíni lílunga lenhlángano

ýebálimi? [Do you think that being a member is helpful to you?] Úyacabanga

ýíni kútsi lokúba lílunga kúñelúsító kúwe?

9. FARMING [Why are these cattle of yours thin?] Letínkhomó tákho tóndziswé yíní? [Has the number of your cattle increased...] Tínkhomó tákho tándzile... [or decreased...] hóma tínciphile... [in the last ten years?] kúlemínyáka lélíshúmi léphelíle? [Would you like to move from this farm of yours?] Ungátsándza yíní kúsuka kúléndzawó yakho? [Have you always lived here?] Sélóku wákha kúléndzawó yíní? [Where did you live before?] Wávakhêphí kúcála? [Are you glad you moved?] Úyajabula yíní kútsi wésuká? [This farm of yours is not productive (i.e. has nothing).] Léndzawó yakho ayíhalutfó. [Would you like to move to another farm...] Ungátsándza yíní kuyókwakhá kúlénye indzâwo... [where you would get higher yields?] lapho ungátfóla khona ínalá?

10. VARIOUS QUESTIONS [What is this thing?] Yíní létótfó? [What are those things?] [Who is he?] Ngúbâhí? [Who are they?] Bóbâhí? [Whose is this place?] Yábâhí léndzawó? [It is mine.] Yami. [It is Dlamini's.] YáDlamíni. [These oxen are ours.] Letínkhâbi tétfu. [Those goats yonder are not ours.] Letátímbutí atísító tétfu. [Where are my boxes?] Áphí emahókísi ámi? [Bring our suitcases!] Létsa emáputuménde étfu! [Place them here (suitcases)!] Wabêke lápha! [Is he your son?] Yíndvódzana yakho yíní? [Yes, he is.] Yébo, ngíyo. [Yes, I am he (son).] Yébo, ngingíyo. [Are they your daughters?] Ngemadvodzakâti ákho yíní? [No, they are not.] Cha, akasiwo.

P R O V E R B S - tíga

- Yintséndzele levúka muvá itfóla tágíla - It's the partridge that wakes after getting the knob-kerries (Procrastination is disastrous)
- Sálakutjélwa sibónwa ngemópho - Refuser-to-be-told is seen by the blood-trail (Reject advice and you'll be sorry)
- Úngadzinwá nángemúso - Don't get tired, even tomorrow (Keep on being generous - said to a benefactor)
- Búdze abúphangwá - Height is not seized (Be patient - Rome wasn't built in a day)
- Kúbóna kanyé kúbóna kábílí - Seeing once is seeing twice (Once bitten twice shy)
- Íkhótsa leyikhótsakó - It licks the one that licks it (One good turn deserves another)
- Ímbila yáswela úmsila ngekulayétela - The hyrax lacked a tail through relying on others (Do it yourself if you want it done - from a folk-tale about how all the animals got their tails, or didn't)

A P P E N D I X A : PHONOLOGICAL NOTES

'Standard' siSwati is based on the so-called 'royal dialect' of the Nkhosi Dlamini clan, spoken principally in the area around Mbabane and Manzini. Elsewhere, dialectal divergence includes some Tsonga and Sotho influences in eastern and northern fringes and, notably, the kúzunga dialect, where z replaces t in prefixes and in many words (as in Zulu). This occurs in southern Swaziland (notably with the Simelane clan) and in some Transvaal districts (mainly around Ermelo, Carolina and Piet Retief). Such speakers also tend to use th instead of tf and ts; nt for ntf and nts; d for dv and dz; nd for ndv and ndz; and nk for nkh. The kúzunga dialect is also very common in traditional Swazi music and praise poetry.

- Contents: A1: Vowels; A2: Consonants;
 A3: Examples: (Unit 33.1) §1 vowels; §2 voiceless stops;
 §3 voiced stops; §4 spirants; §5 sonorants.
 (Unit 33.2) §6 clicks; §7 & 8 prenasalized clusters;
 §9 imposed low voicing.
 A4: Consonantal changes; A5: Tone[‡]; A6: Low voicing;
 A7: Tonal changes in nouns under copulative inflexion;
 A8: Tonal changes in nouns after ne- and nge-.

§A.1: VOWELS

SiSwati employs five vowels, written as 'a, e, i, o and u'.

When immediately preceded by a depressor consonant (or any other consonant when marked with the low-voicing symbol [`]) siSwati vowels take initial 'low voicing'. Characteristics of this type of phonation, compared with normal voicing, appear to be a slight relaxation of glottal tension, yielding greater breath flow and lowered pitch. High or falling tones commence with a rising onset in such a case, or may be displaced (as discussed below, under Tone). Low voicing on a vowel occasionally occurs independently of a consonant, notably with the Second Person subject concord u- (as distinct from the Third Person concord u- or u-, of classes 1 and 3).

Nasalisation of vowels occurs in a few interjectives and ideophones. It also occurs frequently when there is an adjacent nasal consonant, and it serves as an allophone for the actual consonantal nasal in the clusters mf, nhl, ns and nsh.

After a sonorant or after 's', vowels 'i' and 'u', when prefixal or final, are often replaced by a prolongation of the consonant, which becomes syllabic, as in [sskólwa (for síkólwa) 'school'; ú[mm]khwá (for úmukhwá) 'knife'; and ínkhôs' (for ínkhōsi) 'king'.

When the next word begins with a vowel, optional elision of the preceding word-final vowel may occur, as in kúbhál(a) íncwadzí, 'to write a letter'. (Regarding inflectional elision of initial vowels, see p.155, Note 2.)

When adverbial formatives or possessive concords are prefixed to nouns, the vowel -e- (or -a- for classes 1a and 2a) precedes the noun, replacing the initial prefix vowel (if any). (Coalescence occurs in such cases in Zulu, but not in siSwati).

With borrowed words in which the stem begins with a vowel, a glottal stop [ʔ] generally separates this from the prefix vowel, as in lí[ʔ]áwa, 'hour'.

§A.2: CONSONANTS

SiSwati consonants comprise a 'regular' range of Stops, Spirants and Sonorants; three series of consonant clusters; and a few 'irregular' consonants (mostly borrowed). In this Section of the Appendix, all Depressor consonants are marked with the grave accent sign [`] (though elsewhere in this course this

* For comprehensive phonological treatment of languages of the Nguni group, see L.W. Lanham, The Comparative Phonology of Nguni, Johannesburg (unpublished doctoral thesis, University of Witwatersrand) 1960.

‡ For length and stress, see p.vi.

symbol is omitted from recognisable Depressors (bh, d, dl, dv, dz, g, gc, hh, j, mb, nd, ndl, ndv, ndz, ng[ɣ+g], ngc, nj and nz) and is used only to mark Low voicing that occurs independently, or with consonants that are usually non-depressors)

Regular Stop consonants are: p t tʃ k l k[kʰ] c[ʔ]; ph tf ts kh ch[ʰh]; bh dv dz ʃ ǰ gǰ[ʰǰ]; b k[g]. Regular Spirants: f s sh hl h; v z dɪ hh.

Regular Sonorants: w y l; m n ny ng[ŋ] nc[ɲ]; (and depressors ẉ ỵ ḷ; ṃ ṇ nỵ ng̣[ŋ̣] nc̣[ɲ̣]; which are not distinguished orthographically from their non-depressor cognates).

Clusters comprise: a) Prenasalised regular consonants (mp, nt, &c., but excluding b, k[g], h, hh, and all sonorants); b) Post-labialised regular consonants (tw, kw, &c., all labials being excluded); c) Post-'low-voiced' cognates of regular non-depressors (p̣, f̣, &c. These occur in certain verb tenses; in noun prefixes under Copulative inflection; and in a few noun stems).

The main 'irregular' consonants are th, ts[tsʰ], d, nd, r, [ʔ], [ʒ], and nasalised vowels.

§A. 3: EXAMPLES

UNIT 33.1 Vowels, stops, spirants and sonorants

[SCM1a]
12'30"

Section 1. Vowels: a, i and u are similar to those in the English words "far", "see", and "true", respectively. e is as in "bed", and o is as in "board".

DRILLS: (4-phase, for repetition twice. Tones should be rendered correctly also).

a lála (sleep); e pheká (cook); úmsebênti (work); i ínsimbí (iron);
o umlomo (mouth); ínkhōsi (king); u umúntfu (person).

Section 2. Voiceless Stops: a) ejective; b) aspirated.

p, t, and k (the latter only when initial in a stem, or as a reduplicated initial) are 'ejective', without aspiration. Practise making them while holding the breath. They are purely mouth-pressure sounds. The ensuing vowel commences with a glottal stop.

The symbol k, when occurring in prefixes or in positions other than stem-initial, represents a weak, fully voiced velar plosive (sometimes with incomplete closure). The nearest English equivalent is g, as in "again".

ph and kh are aspirated, like English p (not f) and k. th is similarly aspirated, like English t (not th), but it occurs only in loan-words.

tf and ts are in complementary distribution. (They are cognates of Zulu th). tf occurs only before u, o and w; ts occurs only before a, e, i and y. They are basically 't-sounds' with brief 'f-like' and 's-like' aspiration.

DRILLS: (4-phase) p lípípi (pipe); petúla* (buck [Verb]);
t tála (beget); búta (ask); k [kʰ] káká (defecate); kaká (surround);
k ["g"] kakhúlu (greatly); búka (look at); ph phúma (go out);
lápá** (here); th thishela (teacher); kh lúkhakháyi (skull);
khála (cry); tf tfóla (get); butfukútfuku (luke-warmness);
úmstêtfó (law); ts tsetsísa (rebuke); tsátsa (take).

* (the -tu- syllable here has imposed Low voicing in Imperative usage.)

** (the la- syllable has initial Low voicing.)

Section 3. Voiced & post-Low-voiced Stops:

b is a mild, fully voiced implosive, as when drawing at a pipe (though the latter action is usually without voicing).

bh, d and g are generally initially voiceless, but Low voicing coincides with the release, and affects the following vowel, lowering its tone.

These and other such consonants are hence known as 'depressors'.

bh can be roughly approximated with English p+b, as in 'up-beat' (if quickly spoken); d (occurring only in loan-words) approximates to English t+d, as in 'out-dated'; g to English 'back-gate' (k+g).

ḍv and ḍz are 'depressors' also, but have 'v-like' and 'z-like' releases, respectively. They occur in complementary distribution, just like tf and ts, i.e. ḍv precedes u, o and w; ḍz precedes a, e, i, and y. (They are cognates of Zulu ḍ).

DRILLS: (4-phase) b bóna (see); babé (my father);
bh bhúla (thresh); sibhákábhaka (sky); klwébha (scratch);
d lídína (dinner); lídáda (duck); g gúga (get old); lígágu (musician);
ḍv ḍvóba (catch fish); ḍvumá (be famous); úmbhídvo (spinach);
ḍz dzála (create); badžeshi (Europeans); íncwadží (letter).

Section 4. Spirants (fricatives & affricates):

f, s, sh, and their ^{low-}voiced counterparts v, z and (affricate) j, are very much as in English, except that the last three are 'depressors', with Low voicing affecting the following vowel and lowering its pitch. h resembles English h. hh[h] is a Low-voiced glottal fricative (resembling the Afrikaans h in "hy". The effect is somewhat as if the h were 'dropped', and the vowel given extra force just after its commencement). It is a 'depressor', affecting the following vowel. hl is a voiceless lateral alveolar fricative, resembling the Welsh double-L as in "Llanelly". dl is its voiced counterpart (a depressor, like v, z, etc.). In quality it resembles an L-sound with simultaneous j-like friction.

tj and kl are ejective affricates. tj resembles English ch, as in "church" (but is ejective). kl is velar, with either lateral or central release. In quality it somewhat resembles a click-consonant, but it is not actually one.

DRILLS: (4-phase) f fúya (rear); kúfá (death); sefá (sift);
úmána* (boy); s sóma (wool); kusása (in the morning); sh shóna (set);
líshékêshé (red ant); v vumá (agree); lúvátzi (fire-stick);
líbovú (red ochre); z zúla (roam); sízeze (battle-axe).

j jínga (continue); emáji (pimples);
h hámba (travel); lúhala (trail);
bh bhulá (cut hair); líhháshi (horse); káhhóhho (at Hhohho);
hl hlalá (sit); lálhla (discard);
dl dlála (play); lídladla (kitchen);
tj tjání (grass); sítja (dish); lítjitji (girl);
kl klebhúla (tear up); klwébha (scratch).

* the -fá- syllable in úmána has initial Low voicing (& rising tone onset).

Section 5. Sonorants:

y, w, l, m, n and ny are similar to English sounds for these symbols; but in some words they occur with low voicing (ȳ, w̄, l̄, m̄, n̄, nȳ) and operate like depressor consonants (cf. p.146 §2). The latter could be regarded as clusters comprising Sonorant + [ɸ] but this feature is unmarked in the normal orthography.

ng: This digraph, when it is not stem-initial, usually denotes a pure velar nasal sonorant [ŋ] (i.e. with 'silent g', as in Southern English 'singer') e.g. angínátsi ('I'm not drinking'). Very often, it occurs with low voicing: nḡ [ŋ̄], e.g. ngi- ('I'); nga-/nge- ('by'/'about'); ng(u)- ('it is...'); but notable exceptions are the Negative Subject Concord angí-; Participial Concord ngi- ('I being...'); and the Object Concord -ngi- ('me').

When the digraph ng occurs stem-initially, it denotes [ŋ + ḡ] (cp. English 'finger', with a 'sounded g'). This is a prenasalised cluster (in which the ḡ is a depressor, as always), belonging with others in Section 8, below.

r is a foreign importation, occurring only in loan-words. It may resemble either the English or the Afrikaans (or Scottish) pronunciation for R (but some speakers render it as l).

DRILLS: (4-phase) y úyihló (your father); fúya (rear livestock);

[ȳh̄] yébo (yes); yíní? (what is it?);

w kúwela (to cross); kwáliwa (to be refused); [w̄h̄] wámi (my);

l lála (sleep); [l̄ɸ] lóyi (this); lápha (here);

m méma (invite); [m̄ɸ] máke (my mother);

n níka (give); bóna (see); [n̄h̄] námi (with me);

ny únyoko (your mother); lúhlanya (madman);

[nȳh̄] akáhlanyánga (he was not mad); nḡ [ŋ̄h̄] ngiyalandza (I relate);

ngúye (it is he); nḡ[ŋ̄ḡ]-(stem-initial) ngéna (enter);

síngani (lover); [ŋ-ŋ̄ḡ-ŋ̄h̄ (example of all 3 types)] ngingàngáwe (I being as big as you); r írisídi (receipt); ílorí (lorry).

UNIT 33.2 Further examples: Clicks, Clusters, and Low Voicing [SCM1b]

10'00"

Section 6. Click consonants:

c represents a dental click [ɘ]. Simultaneous velar closure occurs, while the tongue-tip is withdrawn from the teeth, producing a suction sound, independent of the breath-stream.* (While practising it, without a vowel, it should be possible to continue breathing through the nose, uninterrupted.) The following vowel has a 'k-like' onset.

ch is similar, but the ensuing vowel has aspirated onset.

For gc̣, the ḡ is pronounced simultaneously with the click - i.e. the click takes place during the g closure.

For nc [Type 1] the click occurs during the nasal [ŋ]; the following vowel has an ŋ-like onset. Another sound written as nc (less common) has the click preceded by the nasal: [ŋkc]. The vowel has a k-like onset.

For nch the nasal precedes the aspirated variety of click, ch.

For ngc̣ the nasal precedes the voiced variety, gc̣.

In a few words containing the letter c, and a few containing nc, there is post-Low-voicing, as if h̄ were added, i.e. [c̄h̄] and [ŋc̄h̄]. These serve as 'depressor' consonants, lowering the pitch of the following vowel. In the last four items in this Section's drills, [c] is contrasted with [c̄h̄], and [ŋc] with [ŋc̄h̄].

* Some speakers substitute the palato-alveolar click (Zulu/Xhosa 'q') in certain words.

DRILLS: (4-phase) c cála (begin); lícâcá (polecat);
ch chachá (unravel); chitsá (spill);
gc gcíná (finish); lígcôlo (bark); íngcúgcé (young girl);
nc [ŋc] síhonco (shelter); ncípha (diminish); línceba (wound);
[ŋkc] íncvancwa (sour porridge); íncwala (first-fruits ceremony);
nch ínachakéla (a shoot); ínochobóza* (type of grass);
ngc ngcinyá (shut); kúngcôla (to get dirty);
c sícélo (request); [cʰ] sícélu (yard);
nc [ŋc] íncôla (wagon); [ŋcʰ] íncénye (one side).

* -bó- in this word has initial Low voicing (although b is usually a non-depressor)

Section 7. Pre-nasalised a) Non-depressors.

Clusters :

mp, nt, and nk [ŋk] are ejective. (mp is rare; nk occurs mostly in loan-words).

mph, ntf, nts, and nkh [ŋkh] consist of nasals compounded with sounds described before (in Section 2) except that the plosive element here is voiced, but followed by unvoiced aspiration (dentilabialized for ntf; sibilized for nts).

mf, ns, nhl, and nsh are voiceless fricatives (as described in Section 4) preceded by a homorganic nasal and / or nasalisation of the preceding vowel.

ntj, and nkl are ejective affricates (as described in Section 4) preceded by a homorganic nasal. For pre-nasalised clicks, see previous Section.

With all these nasal compounds, nasalization of the preceding vowel is common.

DRILLS: (4-phase) mp mpampáta (have diarrhoea);
nt íntálo (profit); sebénta (work);
nk ínkantíni (alcohol);
mph ímphí (war); ímphahla (baggage);
ntf íntfó (thing); íntfombí (girl);
nts sontsá (twist);
nkh ínkhôsi (king); sínkhwa (bread);
mf tímfulú (tortoises); lícomfí (yellow-throated long-claw bird);
ns d'vonsá (pull); ínsimbí (iron);
nhl ínhlanhla (luck);
nsh ínshi (ostrich); ínshun'gúnshu* (small gate of cattle enclosure);
ntj ntjontjá (steal); íntjwebe (heard);
nkl nklinyá (choke); bhónklo (sound of breaking);

* -ngu- here is [ŋʰ], with post-Low-voicing.

Section 8. Pre-nasalised b) Depressors.

Clusters :

mb (m+bh), nd, ndv, and ndz consist of sounds described (in Section 3) preceded by a homorganic nasal. (ng [ŋg] belongs here also, but was dealt with in Section 5 and has been omitted from this set of drills).

mv, nz, ndl, and nj comprise sounds described (in Section 4) preceded by a homorganic nasal.

Nasalization of the preceding vowel is a common concomitant of all these sounds. Low voicing (with tonal lowering) affects the following vowel in all cases.

DRILLS: (4-phase) mb mbelá (bury); bambá (catch);
nd ndindá (fly); ndv índvódza (man); umlandvo (story);
ndz ndzindzá (wander); mv tímuvú (sheep); nz ínkunzí (bull);
ndl yendlúla (pass); lwándlé (sea); nj ínjá (dog); kánjaní (how).

Section 9. Imposition of Low voicing, for inflectional purposes (cf. p. 146 §3):

Examples here consist of pairs of nouns. In each case a noun cited in its normal uninflected form is followed by the same item under Copulative inflection (cf. p. 66) in which Low voicing is imposed at the beginning of the prefix, causing lowering of pitch.*

DRILLS: (2-phase - repeated once only)

síhlahla	(tree);	[s ^h]	̀sìhlâhla	(it is a tree);
tíhlahla	(trees);	[t ^h]	̀tìhlâhla	(it is trees);
búdvodza	(manhood);	[b ^h]	̀búdvodza	(it is manhood)[Rising tone];
bántfu	(people);	[b ^h]	̀bántfu	(it is people);
kúfá	(death);	[k ^h]	̀kúfá	(it is death);
líhlâtsi	(forest);	[l ^h]	̀líhlâtsi	(it is a forest);
tjání	(grass);	[tj ^h]	̀tjání	(it is grass);
lúfu	(belly);	[l ^h]	̀lúfu	(it is a belly);
sítfó	(limb);	[s ^h]	̀sítfó	(it is a limb);
títfó	(limbs);	[t ^h]	̀títfó	(it is limbs);
búhle	(beauty);	[b ^h]	̀búhle	(it is beauty);
lífá	(inheritance);	[l ^h]	̀lífá	(it is an inheritance).

In the above examples, whether the prefix takes (a) a rising onset, or (b) tonal displacement, or (c) lowered Low tone, depends on certain rules. These are discussed on p. 148.

Besides occurring in the copulative inflexion of nouns, imposed Low voicing is also found in various other circumstances, as discussed on pp. 145-6.

* One means of representing the initial 'breathy voice' phonation on the vowel is to add the 'voiced h' symbol [h] and to postulate a cluster; consonant + [h].

§A. 4: CONSONANTAL CHANGES before Passive, Locative and Diminutive suffixes:

Certain consonants undergo change, in the formation of passive verb stems (from roots containing two or more consonants) and when locative or diminutive suffixes are added to nouns. Bilabial consonants are those principally affected. The term 'palatalisation' is often applied to similar processes in other Bantu languages. In siSwati this term is largely applicable: when 'w' is added, bilabial consonants change to palatal ones; but alveolar dz and ts (before Passive suffix -wa) become denti-labialised dv and tf through assimilation to the w, instead of dissimilation from it.

The following lists are given as a practical outline of the changes: (1)

PASSIVES
(cf. p. 103)

Non-initial consonants in Verbs:

In Active stem:	In Passive stem: (2)
b	> tj
bh	> j
dz	> dv
m	> ny
mb	> nj
p	> tj
ph	> sh
ts	> tf

LOCATIVE
NOUNS
(cf. p. 79,
§ 10)

For Nouns ending in -u or -o: (3)

Normal final consonant:	Before Locative suffix: (3)
b	> tj
bh	> j
m	> ny
mb	> nj
p	> tj
ph	> sh

DIMINUTIVE
NOUNS (4)

Normal final consonant:	Before Diminutive suffix <u>-ana</u>
b	> tj
bh, dv, dz	> j
l	> dl
m	> ny
mb	> nj
n	> ny
p	> tj
ph, tf, ts	> sh

- (1) For prenasalised forms of these consonants the homorganic nasal is preplaced in all cases, e.g. mp > ntj, &c.
- (2) The final consonant is followed by the Passive suffix -wa, or in the Immediate Past or Perfect tense, by -wé or -iwe (as cognates of the Active stem endings -é and -ile, respectively).
Examples: -esába 'fear' > -esátjwa 'be feared', -esatwé/-esatiwe 'was feared'. Internal consonants may also be affected,
e.g. -sebentisa 'use' > -setjentiswa 'be used'.
- (3) Final -u gives place to Locative suffix -ini; final -o gives place to -eni.
- (4) Examples: intsátjana ('small mountain') < intsaba;
sigujana ('small calabash') < sigubhu;
incwajana ('small book/letter') < incwadzi;
sikháshana ('short time') < sikhátsi.

The actual pitch taken by High [´], Falling [ˆ] and Low tones (unmarked⁽¹⁾) depends on the following factors and their interaction: (1) sentence intonation; (2) assimilation to adjacent tones; and (3) Low Voicing [˘] (cf. p. 146).

(1) Sentence intonation: Progressive dropping of pitch (or 'downdrift') occurs in most statements (but less so in questions): a late High tone often takes lower actual pitch than an early Low tone. A sequence of Low tones drops from mid to low pitch, as in thishela[-˘˘-](teacher). High tones also drop, from high to mid pitch: incóla[-˘-](wagon); and the onset pitch for Falling tone is similarly affected: indzikimba[-˘˘-](main point).

'Final' low pitch (plus imposed extra length, usually on the penultimate syllable) serves to mark the end of an utterance: lowest pitch must be reached on either or both of the last two syllables: indzaba[-˘˘-](matter); emandla[-˘-](strength); lijaha[-˘-](young man); intfo [˘-] (thing). In questions without an interrogative word, 'final' low pitch is less low and the usual extra length on the penultimate syllable is absent, as in uyabóna?[-˘-](do you see?); cp. uyabóna[-˘-](you see).

(2) Assimilation: (a) One or more Low tones standing between High tones (or between High and Falling) may 'echo' the same pitch as the adjacent High tones, as in bayákhulúma[-˘˘-](they are talking); umsebenti[-˘˘-](work); but this can NOT occur (i) if the syllable is utterance-penultimate, as in umukhwa [-˘-] (knife); or (ii) if the syllable is affected by Low Voicing, as in bayávakála [-˘-](they are audible); or (iii) if the rate of utterance is very slow.

(b) When a penultimate Low tone follows a High tone, it begins with a falling-pitch on-glide, as in intsaba [-˘-](mountain); but this on-glide is absent if the syllable is affected by Low Voicing (see indzaba, below).

(3) Low Voicing: This phonation feature (whether following a depressor consonant or occurring independently) always conditions a lowering of pitch. Tonal realisation is affected as follows when coinciding with Low Voicing:

(a) A low tone takes low pitch, even when not penultimate or final: cf. bayávakála (in §2, above) as against bayákhulúma (where assimilation occurs). A penultimate Low tone that follows a High tone takes no initial falling on-glide: e.g. indzaba [-˘-](matter), whereas this is otherwise normal (cp. intsaba, above).

(b) A High or Falling tone may react as follows: (i) only the vowel onset may be affected, resulting in a rising-pitch on-glide, as in dlála [˘-](play), cp. sála [-˘-](stay); or imvúla [˘-](rain), cp. inkhâbi [-˘-](ox); OR

(ii) in certain circumstances low pitch occurs instead, as in yincóla [-˘-] (it is a wagon) < incóla [-˘-] (wagon). If the next syllable is normally Low, and neither final nor affected by Low Voicing, the 'lost' High tone is displaced onto this, where it is realised as Falling tone, as in sihlahla [-˘-] (it is a tree), < síhlahla [-˘-] (tree). (For further details, cf. pp.143 & 146-9).

TONE-PATTERNS: Regarding the distribution of High, Falling and Low tones in words, most siSwati nouns belong to one or other of four tonal types: A, B, C, D (as discussed on pp.12-13⁽²⁾). Adjectives and Relative stems can be similarly divided. Verbs (of each stem-length) are of two tonal types: A or B; but their tone-patterns vary with the tense (cf. pp.161-3).

(1) Perhaps the term 'Normal' or 'Neutral tone' might be more appropriate than 'Low' for unmarked syllables, since their realisation is not always at low pitch.

(2) This system of tonal classification was first introduced in D.K. Rycroft: 'Tone in Zulu nouns', African Language Studies, IV, 1963, pp.43-68.

§A. 6: Low Voicing (see also p. v, footnote)

146

1. 'Depressor' consonants, with their associated feature of Low voicing (or 'breathy voice', or 'murmur') are found in all Nguni languages (though apparently not throughout the Bantu field in general).⁽¹⁾ SiSwati seems unique, however, in the extent to which Low voicing occurs independently, without the presence of a regular depressor consonant.

2. To a limited extent, consonants which are normally non-depressors nevertheless co-occur with Low voicing in certain words, as if they were depressors. Sonorants are the most common, as m in máke (my mother); n and ng [ŋ] as in the extra prefixes na-/ne- and nga-/nge-; or the initial l in demonstrative pronouns such as lõ, lãba, &c.

Most of the above are found also in Zulu; but stop and spirant consonants in this role appear to be peculiar to siSwati alone, as in the following:

umfána [- -] 'boy' (cp. non-depressor f in kufána [- -] 'resemblance'); sícélu, 'yard' (cp. sicélo, 'request'); umtoto, 'penis' (cp. umtoma, 'Transvaal ebony'); sihlangu 'Gymnospora sp.' (cp. sihlangú, 'shield'); umsinsi, 'Erythrina caffra' (cp. umsíti, 'helper'); incéma, 'swamp rush' (cp. incéma, 'charm necklet').

3. Besides cases where Low voicing is permanently associated with the particular consonant, it appears that Low voicing may also occur as an imposed feature:

(a) Prefixes of nouns and pronouns, and of adjectives, are affected in this way when undergoing copulative inflexion:

i) Noun prefixes with an initial vowel (Classes 1, 3, 4, 6 and 9) may just add Low voicing:⁽²⁾ e.g. umúntfu [- -] 'it is a person' (< umúntfu [- -]).

ii) Noun prefixes with an initial consonant take imposed Low voicing after the consonant, as if it were a depressor⁽³⁾: e.g. sítfó [- -] 'it is a limb' (< sítfó [- -] 'limb').

iii) Possessive pronouns are inflected similarly: e.g. (sítja) sámi [- -] '(the dish) is mine' (< sítja sámi [- -] 'my dish').

iv) Adjectives when used predicatively take Low voicing on the concord, e.g. múdze [- -] 'he/she is tall' (< lomúdze [- -] 'tall person')

(b) A noun standing as object in an 'axiomatic negative' construction (i.e. without an object concord) takes initial Low voicing (and elision of first High or Falling tone, and of initial vowel, if any), e.g. (angibóni) múntfu [- -] 'I don't see anybody' (< umúntfu [- -] 'person').

(1) For siSwati depressors, see underlined consonants on pp. v & vi.

(2) An alternative, for these Classes, is to preplace [ŋ] (written as ng) before u or e, and y before i.

(3) Only the consonants b, l, s, t, k, tj, w and y occur initially in such prefixes. Since none of these are depressors, all are capable of taking imposed Low voicing as a significant inflexional feature. For nouns of certain tone-groups tonal displacement also occurs, in the same way as after a depressor: i.e. only if the next syllable is not word-final and its consonant is not a depressor, e.g.

sihláhla [- -] 'it is a tree' (< sihlahla [- -] 'tree').

147

(c) With verbs, Low voicing usually occurs as a concomitant of Low tone on Subject concords of the First and Second person, singular and plural, in most Positive Indicative tenses (non-participial). In Remote Past Indicative tenses the prefixal tense-formative -a- takes initial Low voicing and a rising on-glide when compounded with a First or Second person Subject concord, e.g. wábôna [↘] 'you saw' (cp. wábôna [↘] 'he/she saw').

(d) With verbs of type-A tone-groups (except monosyllabic stems) Low voicing is imposed on the penultimate syllable in certain tenses, but only when no depressor consonant occurs earlier in that word: e.g. akánátsi [↘] 'he is not drinking' (cp. kúnatsa, 'to drink', with non-depressor n); akánatsánga [↘] 'he did not drink' (cp. akábhémánga [↘] 'he did not smoke', where the previous consonant, bh, is a depressor; or akatsatsánga [↘] 'he did not take', where the verb is not of a type-A tone-group).

Conditions requiring imposed penultimate Low voicing with verbs (so far noted from our investigations) are as follows:

With A-type tone-groups (when no earlier consonant is a depressor):

- i) Imperative without Object concord (except tone-group A2, singular usage);⁽¹⁾
- ii) Imperative with Object concord, plural forms only;
- iii) Hortative Subjunctive, with or without OC: plural forms with -eni only;
- iv) Present Negative Indicative, Active (Simple or Progressive implication) with or without OC (except tone-group A1);
- v) Remote Past Negative Indicative and Participial, with or without OC.

With tone-groups A1 and B1 only:

- i) Infinitive Positive and Negative forms (Basic or Composite) with or without OC;
- ii) Present Progressive Positive Indicative with OC;
- iii) Immediate and Remote Future Indicative and Participial, Positive and Negative, with OC;
- iv) Immediate Past Composite Positive forms with OC.

With tone-groups Av1 and Bv1 only:⁽²⁾

Present Positive Indicative with -ya- and OC.

(1) Low voicing is imposed on the high-toned syllable, as in phekáni [↘] 'cook ye'; but this does not happen if a depressor occurs earlier in the word, as in vuláni [↘] 'open ye'. Consequently, A2 verbs in imperative plural usage sound slightly different from B2 verbs (if no depressor is present): phekáni [↘] as against saláni [↘] 'stay ye'; but A2 verbs with an initial depressor are indistinguishable from B2: e.g. vuláni [↘] as against ngenáni [↘] 'enter ye'; similarly, if the second consonant is a depressor, A2 and B2 verbs are indistinguishable, e.g. A2 landzáni [↘] 'fetch ye', and B2 hambáni [↘] 'go ye' (since a rising on-glide to the High tone is conditioned by the depressor in both cases).

(2) i.e. monosyllabic verbs with an initial vowel, or 'latent e', e.g. uyálénta ('he is making it'); bayámáti ('they know him'); uyákúva ('he hears it').

Tonal changes in nouns under copulative inflexion (cf. p. 66)

For Classes 1, 3, 4 and 6, ng- is preplaced. Class 1a nouns with zero prefix take ngu- (those with u- prefix preplace ng-). Other Classes take initial Low Voicing only (but Class 9 may optionally preplace y-).

Tonally, nouns are affected in different ways, depending on their tone pattern and consonantal structure (i.e. whether or not depressors occur in certain positions).

- A) For nouns in which the first prefix syllable normally has Low tone, this is realised at still lower pitch (due to the Low Voicing), as in ngumúntfu (< umúntfu, 'person'); litáfula (< litáfula, 'table'). But,
- B) If the first prefix syllable is normally either High or Falling, then:
- (1) this tone is retained but takes a rising onset, if (a) the next consonant is a depressor, as in yíngubo (< íngubo, 'blanket'); or if (b) the next syllable is final (whatever its consonant), as in lítje (< lítje, 'stone'), or yímphí (< ímphí, 'war'). Otherwise:
- (2) Low tone is substituted (realised at lowered pitch). In this case, (a) tones on later syllables are not affected if the first of these is High or Falling, as in yincóla (< íncóla, 'wagon') or lihlâtsi (< lihlâtsi, 'forest'); but (b) if that syllable is normally Low (and does not follow a depressor: see Rule B(1a) above), then it adopts Falling tone instead, as in sihlâhla (< síhlâhla, 'tree') or yimâlí (< ímâlí, 'money').
- C) Nouns of Class 1a with zero prefix differ, in that ngu- is prefixed, making an extra syllable. Various tonal changes may occur. These are best explained by first reconstructing a hypothetical uninflected form which has, instead of zero prefix, an initial vowel, *u-, and a tone pattern which is the same as the plural (Class 2a) form (e.g. *úbabé < babé; *uthíshela < thishela, &c.)⁽¹⁾ If it is now assumed that ng- (not ngu-) is prefixed to such forms, tonal rules given under A and B, above, will be found to apply, e.g. (A) nguthíshela (< thishela, 'teacher'); (B1a) ngumâke (< mâke, 'my mother'); (B2b) ngubâbé (< babé, 'my father').

The above rules still apply when Subject concords or Relative concords are preplaced, as in babalími ('they are farmers' < balími, 'farmers') or longuthíshela ('the one who is a teacher' < thishela, 'teacher').

In certain circumstances, such as when a noun is qualified by an enumerative, a form of copulative inflexion is employed in which the first High or Falling tone of the noun is lost, as in sikhatsí siní? ('what time is it?') or úšive siní? ('what nationality are you?').

For further examples, see p. 143.

(1) This is in fact the form in which these nouns normally occur in Zulu: úbabá, &c.

§ A. 8 :

Tonal changes in nouns, conditioned by the extra prefixes ñe- and nga-
(cf. pp. 16 and 27)

Nouns are frequently used with the Conjunctive extra prefix ñe- (or ña- for Classes 1a and 2a), meaning 'and' or 'together with', or implying possession when a Subject concord is preplaced. Another common extra prefix is nga- (or nga-), meaning 'by means of' or 'concerning'. These extra prefixes cause tonal change in the noun in many cases, as discussed below.

The following rules also apply when Subject concords or Relative concords are added before these extra prefixes, or when composite extra prefixes such as kuñe- ('in comparison with'), njenge- ('like'), or ngange- ('as big as') are used with nouns.

Nouns are affected in different ways, depending on their tone pattern and consonant structure (i.e. whether or not depressors occur in certain positions), and presence or absence of an initial vowel.

A) Nouns whose Class prefix normally lacks an initial vowel (but excluding Class 1a) are tonally unaffected: the extra prefix is merely added (with lowered, extra Low tone, on account of the initial Low Voicing).

B) For nouns which normally do have an initial vowel (Classes 1, 3, 4, 6 and 9), this is replaced by the extra prefix.

(1) If the lost initial vowel had Low tone, then the tone on the extra prefix is Low (realised as extra low); (2) If the lost initial vowel had High or Falling tone: (a) this tone is adopted by the extra prefix but takes a rising onset, if (i) the first consonant is a depressor, as in nengubo (< ingubo, 'blanket'); or if (ii) the next syllable is final (whatever its consonant), as in nemfe (< imfe, 'sweet-reed'), or nemphi (< imphi, 'war'). Otherwise: (b) The extra prefix takes Low tone instead (realised as extra low). In this case, (i) tones on later syllables are not affected if the first is High or Falling, as in nencola (< incola, 'wagon') or nenkhabi (< inkhabi, 'ox'); but, (ii) if the first syllable after the extra prefix is normally Low (and does not follow a depressor: as covered by rule 2a(i) above), then it adopts Falling tone instead, as in nentsaba (< intsaba, 'mountain'), or nemali (< imali, 'money').

C) Nouns of Classes 1a and 2a differ, in that the vowel 'a' (instead of 'e') occurs in the extra prefix (though 'e' is allowable as a variant).

The extra prefix always has Low tone, and the noun undergoes no tonal change, e.g. nathishela ('and the teacher'); nabothishela ('and the teachers').

ña- and nga-

In certain circumstances, mainly in negative constructions or when the noun is qualified by an enumerative, ña- or nga- are used with nouns, instead of ñe- or nga-. In such cases the first High or Falling tone of the noun is lost, as in anginamali ('I have no money' < imali, 'money'); abanancola ('they have no wagon' < incola, 'wagon'); akanathishela ('he has no teacher' cp. unathishela, 'he has a teacher'); awunanja ('you have no dog' < inja, 'dog').

For Class 1a nouns, which always take ña- and nga- anyway, there is no tonal change; but Class 2a nouns undergo the same loss of High or Falling tone as nouns of other classes.

- Contents: B1: Noun Classes
 B2: Parts of speech
 B3: Prefixes and ConCORDS
 B4: Locative inflexion
 B5: The Verb system
 B6: Copulative tenses

§.B.1: NOUN CLASSES

The system of numbering for noun class prefixes used here is that devised by Carl Meinhof and applied in D. Ziervogel's Grammar of Swazi. It differs from C.M. Doke's numbering for Zulu, which counts singulars and plurals together.*

Most noun prefixes alternate, in singular/plural pairs: 1/2, 3/4, 5/6, 7/8, 9/10, 11/10; but 14 and 15 have no plural cognates. The Proto-Bantu classes 12 and 13 are not represented in siSwati; and classes 16 and 17 are used adverbially only.

Examples from all Classes: (The fixed portion, or 'stem' is underlined here)

1/2	<u>umúntfu</u> / <u>bántfu</u>	person/people
	<u>umntfwana</u> / <u>bantfwana</u>	child /children (polysyllabic stems take <u>um-</u>)
1a/2a	<u>thishela</u> / <u>bothishela</u>	teacher/teachers (zero prefix for singular)
	<u>úyisé</u> / <u>bóyisé</u>	his father/their fathers (a few words take <u>u-</u>)
	(Classes 1a/2a take the same Subject and Object ConCORDS, &c. as 1/2)	
3/4	<u>úmukhwá</u> / <u>ímikhwá</u>	knife /knives
	<u>umfula</u> / <u>imifula</u>	river /rivers (polysyllabic stems take <u>um-</u>)
5/6	<u>lítje</u> / <u>emátje</u>	stone /stones
6	<u>emánti</u>	water (no singular cognate)
7/8	<u>sítja</u> / <u>títja</u>	dish /dishes
9/10	<u>ínjá</u> / <u>tínjá</u>	dog /dogs
	<u>ímvu</u> / <u>tímvu</u>	sheep /sheep (-m- before labial consonant)
9/6	<u>índvodza</u> / <u>emádvodza</u>	man /men (a few class 9 nouns take 6 plural)
11/10	<u>lútsí</u> / <u>tíntsí</u>	stick /sticks
14	<u>búhlungu</u>	pain (mostly abstract nouns)
15	<u>kúnatsa</u>	drinking(or to drink) (verb stems only)
(16)	<u>phánsi</u>	down, under (adverbial use only)
(17)	<u>kúdvúte</u>	near, nearby(adverbial use only)

Class 1/2 nouns are human only (though some nouns for human beings do occur in other classes); 1a/2a covers humans and personal names, but also some inanimate loan-words. Some liquids and 'collective' nouns take class 6, with no cognate singular. Names of languages occur in class 7. Many animals take classes 9/10; class 14 has mostly abstract nouns; 15 contains verb infinitives (which may serve either as nouns or verbally). Other classes are mostly general. Loan-words mainly take 5/6, 7/8, 9/10, 9/6 or 1a/2a.

§ B.2: PARTS OF SPEECH

The fixed portions of words, 'roots' or 'stems', can be grouped into 13 types according to the affixes they take (or, with invariable words, on syntactic grounds) if one follows C.M. Doke's system for Zulu (with slight amendments)*. In the following table, examples of each type of stem appear in the left-hand column. The second column gives forms with class 1 and class 2 prefixes, but the full range of class prefixes could be substituted (though with nouns the stem would have to be changed for different classes). The third column shows predicative usage: each example could stand as a complete sentence.

‡ For fuller coverage, cf. D. Ziervogel and E.J. Mabuza: A Grammar of Swati, Pretoria, 1976.

* C.M. Doke: Textbook of Zulu Grammar, 6th Ed., Cape Town, Longmans, 1961.

EXAMPLES OF PARTS OF SPEECH (shown with prefixes of Classes 1 & 2 only)

a) STEMS

b) Substantive or Qualificative¹c) Predicative form²

	NOUN	Class 1	Class 2	Class 1	Class 2
1	<u>-ntfu</u> (person)	<u>umuntu</u> a person	<u>bantu</u> people	<u>ngumuntu</u> it is a person	<u>bantu</u> it is people
2	PRONOUN: Absolute: <u>ye-/bo-</u>	<u>yená</u> he/she	<u>boná</u> they	<u>ngúye</u> it is he/she	<u>ngíbo</u> it is they
3	Demonstrative: <u>í-(+a/o/á)</u> ³ <u>na-</u>	<u>lò lówo lowá</u> this that yonder	<u>laba labo labá</u> these those yonder	<u>ngúló (&c)</u> it is this [one]	<u>ngúlaba (&c)</u> it is these [ones]
		<u>nángu (&c)</u> ⁴ this [one]	<u>nábá (&c)</u> ⁴ these [ones]	<u>nángu (&c)</u> ⁴ it is this [one]	<u>nábá (&c)</u> ⁴ it is these [ones]
4	ADJECTIVE <u>-khúlu</u> (big)	<u>lomkhúlu</u> a big [one]	<u>labakhúlu</u> big [ones]	<u>mkhúlu</u> he/she is big	<u>bakhúlu</u> they are big
5	RELATIVE <u>-ncóno</u> (better)	<u>loncóno</u> a better [one]	<u>labancóno</u> better [ones]	<u>uncóno</u> he/she is better	<u>bancóno</u> they are better
6	ENUMERATIVE <u>-nyé</u> (one)	<u>munyé</u> one [person]	<u>banyé</u> one people	<u>múnye</u> he/she is one	<u>bánye</u> they are one
7	POSSESSIVE <u>-ámi</u> (my) ³ <u>-emuntu</u> of person	<u>wámi</u> my [one] <u>wemuntu</u> the person's	<u>bámi</u> my [ones] <u>bemuntu</u> the person's [ones]	<u>wámi</u> it is mine	<u>bámi</u> they are mine
8	QUANTITATIVE <u>-ónkhe</u> (all)	<u>wónkhe</u> all [of him/her]	<u>bónkhe</u> all [of them]		
9	VERB <u>-natsa</u> (drink)	<u>lonátsakó</u> ⁵ one who drinks	<u>labanátsakó</u> ⁵ those who drink	<u>uyánatsa</u> he/she drinks	<u>bayánatsa</u> they drink
10	ADVERB <u>nyaló</u> (now) Locative: <u>ékhâya</u> (at home)	<u>losekhâya</u> ⁵ one who's at h.	<u>labasekhâya</u> ⁵ those at home	<u>usekhâya</u> he/she is home	<u>basekhâya</u> they're at home
11	IDEOPHONE <u>ncó-ncó</u> (knock)				
12	CONJUNCTIVE <u>ngóba</u> (because)				
13	INTERJECTIVE <u>yébo</u> (yes)				

(1) Nouns, in this form, serve as Substantives only (i.e. as subject or object). All other items below may, without any change, serve either as Qualificatives (qualifying a noun) or as Substantives (standing alone as subject or object). Under Doke's system they would be termed 'Qualificative Pronouns' when serving as Substantives.

(2) Apart from verbs, predication is by 'copulative' inflexion, without a verb 'to be'. Regarding past and future copulative tenses, see page 166.

(3) The form varies for each Class. See table on p.154, and accompanying Notes.

(4) Forms for 'that' and 'yonder' also occur. This series is interchangeable with lò (&c.) in Substantive/Qualificative usage; or they can serve Predicatively without any change.

(5) With Relative Concord.

- 1 **NOUNS:** Nouns can take various affixes, such as the following: -ana (Diminutive suffix, as in umntfwana [literally 'small person'] < umntfu; but the last consonant may change: see p.144. Note that, if the final vowel is u or o, the suffix becomes -wana, except after a labial consonant.) -ati or -kati (Feminine or Augmentative suffix, as in inkhomâti [cow] < inkhomó; inkhosíkati [chief wife] < inkhósi; litjékati [rock] < litje.) Extra prefix e- + suffix -ini/-eni (locative inflexion; cf. pp.78-9 and 158); Extra prefix ku- (Locative, for classes 1/2, 1a/2a); Extra prefix ka- ('at the place of...', with personal nouns); ne- ('and'/'with'; cf. pp.16 and 149); nge- ('by means of..'; cf. pp. 27 and 149); ng-, y- &c. (Copulative inflexion; cf. pp.66 and 148); we-, be- &c. (Possessive extra prefixes: cf. pp. 71, 154, and 156 note 6).
- 2 **ABSOLUTE PRONOUNS:** Only class 1 and 2 forms appear in the table; see p.154 for other classes, and Note 4 on p.156. For usage, see pp.81-2.
- 3 **DEMONSTRATIVES:** For each noun class there are three 'positional' forms, signifying different degrees of proximity. Besides the series with initial l- there is another complete series with initial na-. See also pp. 154, 155 Note 3, and for usage, 49 and 85.
- 4 **ADJECTIVES:** The term 'Adjective' (following C.M. Doke's definition of Zulu) applies here only to those few stems (about twenty in all) that take 'Adjectival' Concords (cf. p.154, and 156, Note 8). For usage, see pp.55, 69 and 83. In siSwati, many other stems that are translated by English adjectives happen to take what are called Relative concords and are classified not as 'Adjectives' but as 'Relative Stems'(q.v.).
- 5 **RELATIVE STEMS:** A wide range of stems that serve like English adjectives are called 'Relative stems' in siSwati (following C.M. Doke's system for Zulu). They employ a different series of concords from those of the so-called Adjective. As is shown in the table on p.154, Relative concords and Adjectival concords differ only for classes 1, 3, 4, 6, 9 and 10 (i.e. classes where the noun prefix has a nasal consonant). In predicative usage, Relative stems merely prefix Subject concords (like verbs) whereas Adjectives have different predicative concords. See also p.157, Note 9, and for usage, pp.89 and 92.
- 6 **ENUMERATIVES:** 'Irregular adjective' might perhaps be a better term than Doke's 'Enumerative'. This category applies only to those stems (three in all) that take 'Enumerative' concords (see next table). 'One' is the only number which belongs here; other numbers have either Adjective or Relative stems (cf. pp.94-6). The two other 'Enumerative' stems are -phí?, 'which?' and -ní? 'of what kind?'.
 7 **POSSESSIVE STEMS:** Only the pronominal stem for the First Person singular is shown in the above table. Stems for all other Persons and classes appear in the next table, on p.154. Ziervogel (and Doke for Zulu) omit the initial vowel and treat it as part of the Possessive concord, but on tonal grounds the present treatment is preferable (cf. p.156, Note 5). Besides the pronominal Possessive stems, nouns can also be inflected to serve as Possessive stems, by preplacing e- (or a- for classes 1a and 2a) and taking a Possessive concord as an extra prefix. A Possessive stem (either nominal or pronominal) represents the possessor, while Possessive concords relate it to the item possessed. See also p.156, Notes 5 and 6, and for usage, p.71.
- 8 **QUANTITATIVE STEMS:** There are only two primary stems: -ónkhe ('all'), and -ódvwa ('alone', 'only' - replaced by -édvwa with certain concords). A range of secondary stems derives from numbers, to signify 'both', 'all three', &c. (see p.71, note 6, and for usage pp.104-5). Quantitative concords are virtually the same as Possessive concords (cf. pp. 154, and 156 Note 6).

Person / Class ①	Noun Class Prefixes ②	Demonstratives ③ (This..)	Absolute Pronoun ④	Possessive Stems ⑤	Possessive & Quantitative Concord ⑥	Enumerative Concord ⑦	Adjective Concord ⑧	Relative Concord ⑨	Subject ConCORDS: Positive/Negative ⑩	Object Concord ⑪	
1st P. (sg.) (pl.)			mi (né)	-ámi				lengi-	n̄(i)- (k)ang(i)-	ng(i)-	
2nd P. (sg.) (pl.)			tsi (né)	-êtfú				lesi-	s̄(i)- (k)as(i)-	s(i)-	
			we (ná)	-ákho				lo-	ù-/w̄- (k)aw(u)-	ku-/ k(w)	
			ni (né)	-ênu				leni-	n̄(i)- (k)an(i)-	n(i)-	
3rd P. Class 1	um(u)- ¹¹	a) } lò	b) } nàngu	ye (ná)	-âkhe	w̄-	m̄u-	lom(u)- ¹¹	lo-	u-/w̄- ¹² (a)k(a)-	m(u)-
1a	∅ (/u-)										
2	b(a)-	} lāba	} nābā	bo (ná)	-âbo	b-	bā-	laba-	laba-	b(a)- (k)ab(a)-	b(a)-
2a	ho-										
3	um(u)- ¹¹	lò	nānkhu/nāwú	wo (ná)	-âwo	w̄-	m̄u-	lom(u)- ¹¹	lo-	u-/w̄- (k)aw(u)-	w̄(u)-
4	im(i)-	lè	nānkhi/nāyí	yo (ná)	-âyo	ȳ-	m̄i-	lemi-	le-	i-/y- (k)ay(i)-	y(i)-
5	li-	lèli	nālí	lo (ná)	-âlo	l-	l̄i-	leli-	leli	l(i)- (k)al(i)-	l(i)-
6	em(a)-	lā	nānkhá	wo (ná)	-âwo	∅	m̄a-	lama-	la-	a-/∅ (a)k(a)-	w(a)-
7	s(i)-	lèsi	nāsí	so (ná)	-âso	s-	s̄i-	lesi-	lesi-	s(i)- (k)as(i)-	s(i)-
8	t(i)-	lèti	nātí	to (ná)	-âto	t-	t̄i-	leti(N)- ¹³	leti-	t(i)- (k)at(i)-	t(i)-
9	i(N)- ¹³	lè	nānsi/nāyí	yo (ná)	-âyo	ȳ-	ì-	leN- ¹³	le-	i-/y- (k)ay(i)-	y(i)-
10	ti(N)- ¹³	lèti	nātí	to (ná)	-âto	t-	t̄i-	letiN- ¹³	leti-	t(i)- (k)at(i)-	t(i)-
11	lu- /lw-	lòlu	nālú	lo (ná)	-âlo	lw-	l̄u-	lolu-	lolu-	lu-/l(w)- (k)al(u/w)-	lu-/l(w)-
14	bu- /tj(w)-	lòbu	nābú	bo (ná)	-âbo	b-	b̄u-	lobu-	lobu-	b̄(u)- (k)ab(u)-	b̄(u)-
15	ku- /k(w)-	lòku	nākú	ko (ná)							
16	pha-	lāpha	} nākú	kho (ná)	} -âko	kw-	k̄u-	loku-	loku-	ku-/ k(w) (k)ak(u/w)-	ku-/ k(w)
17	ku-	lòku									
18	mu-	lòku									

1. Noun classes:

Meinhof's class numbering is used here, as in Ziervogel's Grammar of Swazi. It may be noted that this system differs from that introduced by C.M. Doke, for Zulu. For examples of nouns from each class, see p.150.

2. Noun prefixes:

Vowels shown in parenthesis in the Table are elided when the noun stem commences with a vowel.

Under vocative inflection, the first high or falling tone of the noun is dropped (except for those class 1a nouns with zero prefix) and the initial prefix vowel (if any) is elided. Similar inflection occurs after a demonstrative or before an enumerative. In axiomatic negative constructions the noun object adopts similar form, but also takes initial low voicing, as in angibóni muntfu (I do not see anybody). (cf. p.47).

Under copulative inflection ('it is..', or when serving as 'agent' of a passive verb), low voicing is imposed on the prefix consonant (but classes 1,3,4 & 6 preplace ng-; class 1a takes ngu-; and 9 takes y-). Tonal changes may also occur, as in síhláhla (it is a tree) < síhlahla (tree). (See pp.66 and 148). Adverbial inflexion, by formatives ne- or nge- with classes 1,3,4,6 & 9, also affects tone (cf.p.149). For locative inflection, see pp.78-9 and 158.

3. Demonstratives:

Structurally, Series (a) appears to comprise the Subject concord for each noun Class (see Note 10) preceded (or replaced if consisting of a vowel only) by underlying '*la' (with inherent stress) which is modified by the vowel of the particular Subject concord: *la+i > le; *la+u > lo; *la+a > la.

Series (b) with initial na- (or na-) may be used interchangeably with Series (a), but can also serve predicatively: e.g. nábá (bántfu): 'these (people)' or 'here are the people'. (The na- usually takes greater length in predicative usage).

The table shows 'first position' forms only. These indicate proximity to the speaker (like the English 'this/these'). For 'second position' forms, denoting proximity to the hearer (English 'that/those', or 'there is/are...'), the final vowel is replaced by -o, e.g. nángo, 'that one' or 'there he/she is' (< nángu, 'this one', Class 1); lábo, 'those ones' (< lába, 'these ones', Class 2); but ló, lé and lá become lówo, léyo, and lawo. (cf.p.49).

'Third position' forms, indicating remoteness (English 'that/those yonder') take final, stressed -á (or -ána when the location is less definite): lowá, labá, lowá, leyá, lelá, lawá, lesá, letá, leyá, letá, lolwá, lobá, lokwá. For Series b), stressed -yá is suffixed to the 'first position' forms: nánguyá, nábáyá, &c. (cf. p. 85).

Demonstratives, when used with a noun, may stand either before or after the noun. When not preceding the noun, monosyllabic forms ló, lé and lá have optional variants lóyi (or lówu, for Class 3), léyi and lawá; or lóna, léna and lána.

Nouns, when preceded by a non-predicative demonstrative, usually elide their initial vowel (if any), e.g. lomuntfu, 'this person'. For Classes 2,5,7, 8,10,11,14 and 15, 'first position' demonstratives of Series a) elide the second syllable when prefixed to a noun, e.g. lába+ bántfu > labántfu ('these people').

For copulative inflexion, ngu- is prefixed; for locative usage, ku-.

4. Absolute pronouns:

The -na (or -ne) is usually omitted if prefixal formatives such as the following are added: a) for copulative inflection: ngu- for 2nd Person sg. and for classes 1, 3, 11, 14 & 15; nga- for 2 & 6; ngi- for all others. 156
b) Adverbial formatives na- (conjunctive), nga- (instrumental) &c.;
c) for locative inflection: ki- for 1st Person, sg. & pl. and 2nd Person pl.; otherwise ku-. Regarding usage, cf. pp.81-2.

5. Possessive stems:

Although these are stems, and not prefixes, they are included in this table because, like prefixes and concords, they have a different form for each class. Ziervogel (and Doke for Zulu) omit the initial vowels shown here, and treat them as part of the possessive concord. Note, however, that the first three stems differ tonally from the rest. The initial vowel needs to be included with the stem to show this. Regarding usage, see p.71.

6. Possessive and quantitative concords:

Ziervogel (and Doke, for Zulu) list these concords in CV form. Here, the vowels are relegated to the stem. Possessive concords are used as follows:
1. with possessive stems: -ami, -étfu, etc.; 2. (with vowel -e, replacing any initial prefix vowel and adopting its tone) before nouns (but classes 1a and 2a optionally take the vowel -a), and before locative forms with initial e;
3. (with vowel -a) before pronouns, adjectives, relatives and adverbs.

Quantitative concords are virtually identical to Possessive concords. They are used with the two quantitative stems: -ónkhe, 'all'; and -ódvwa, 'alone', 'only' (replaced by -édvwa for 1st & 2nd Persons, sg., and for cl.1 [yédvwa]).

With these stems, concords for the 1st & 2nd Person also occur: ng-, s-, w- & n-. To signify 'both', 'all three', &c., quantitative concords, plus vowel -o-, replace lo-, la- or le- in attributive numeral forms, e.g. bobabili, 'both' (cl.2); yomítsátfu, 'all three' (cl.4); totísítfúpha, 'all six' (cl.8 or 10). For usage, cf. pp.104-5.

7. Enumerative concords:

Tone is low for attributive usage, high for predicative, with imposed Low voicing. Regarding usage, see p.58. The stem -phí? ('which?') takes optional variants as follows: for classes 1 and 3: wu-; 4 and 9: yi-; 6: wa-.

8. Adjective concords:

Structurally, these appear to comprise the noun prefix for each noun Class preceded by underlying *la (with inherent stress) which is modified by the vowel of the noun prefix: *la+u->lo-; *la+i->le-; *la+a->la; (Class 6: *la+ema->lama). With vowel-initial noun prefixes, the initial vowel itself is elided. (Cp. Demonstratives - Note 3, and Relative concords - Note 9, which differ slightly).

The forms shown are for attributive usage, as in umúntfu lomúdze (a tall person) or umúntfu lómubí (a bad person). For predicative usage the lo-, la- or le- is dropped, and initial low voicing is imposed, as in múdze (he is tall) or mubí (he is bad); but for class 9, i- or yi- is substituted, as in yíndze (it is long/tall) or yímbí (it is bad). For tenses other than the present affirmative, concords and formatives are preplaced to such predicative forms. If subject concords for the First or Second Person are used, they must be preplaced to class 1 or 2 predicative forms (but with low prefix tone) as in ngimudze (I am tall) or sibabí (we are bad). For usage, see pp. 55, 69 and 83.

9. Relative concords:

Structurally, these appear to derive from Demonstratives (without initial low voicing) compounded with Subject concords. The first syllable has inherent stress (as with Demonstratives and Adjective concords).

157

Besides serving with Relative stems, Relative concords can also be used wherever Subject concords are usable (see Note 10, below) and there are Relative forms for Subject concords of other tenses besides the present, e.g. lowá- < lo + wá- (Remote past concord, class 1 or 3). For examples of usage see pp. 89, 92-3 and 113.

10. Subject and Object concords:

The Subject concord for each Class bears an obvious resemblance to the noun prefix of that Class, except that prefixes with nasal consonants are reduced to a single vowel only: noun prefix umu- → u-; imi-, in- or im- → i-; ema- → a-. Object concords are similar except that Class 1 has -mu-, and where the Subject concord has a vowel only, w or y is preplaced: Class 3 u- → -wu-; Classes 4 & 9 i- → -yi-; Class 6 a- → -wa-. (Note also irregular -ku- for 2nd Person singular)

Subject concords are translatable by English pronouns 'I, we, you (thou), you (ye), he/she, they, it' &c.; and Object concords by 'me, us, you, him/her, them, it' &c. When a noun serves as subject of a verb, the Subject concord for that particular noun Class must precede the verb (see p. vii). Object concords must similarly agree with the Class of the object (see pp. 73 & 107).

Besides serving with verbs, Subject Concords can also be used with the following parts of speech: Most adverbs (except non-locative forms with prefix ka-); Adjectives (except 3rd-person forms in Present affirmative Indicative tense) - S.C. precedes predicative adjectival concord (see Note 8, above); Substantives under copulative or locative (or other adverbial) prefixal inflexion (but locative nouns with initial e- must take -s- between the Subject concord and e-).

Object concords occur with verbs only, always immediately preceding the actual verb stem (see p. 73).

When a Subject concord is compounded with the Remote past tense formative -á-, or when either a Subject or Object concord adjoins a verb that has an initial vowel, a shorter, alternative form of each prefix (without a vowel, as shown in brackets or after '/') is used (but before a stem-initial o-, the w is elided for classes 11 and 15-17, and for the object concord of the 2nd P., sg.). Before noun locatives with initial e-, -s- is interposed.

In the present affirmative tense of the Indicative mood, the tone patterns of verbs are mainly similar to those for infinitive usage (by which all verb entries are tone-marked in the Vocabulary) if a Third person subject concord is used (with formative -ya-, but without object concord), as in uyáfika (he/she is coming) or uyahamba (he/she) is going). With First or Second person concord, however, the first high tone disappears, as in siyáfika (we are coming) or siyahamba (we are going). See § B. 5, below.

11. Prefixal syllabic nasals:

With stems of more than one syllable the second vowel of the prefix is dropped and the -m- is syllabic, e.g. umntfwana (child).

12. Variant subject concords for Class 1:

In participial, potential, and present subjunctive tenses the replacements a-/ø are used.

13. Prefixal nasals in Classes 9 & 10 (& optionally in Class 8 Adjective Concords):

The symbol 'N' here represents a variable consonant: either m (before stem-initial p, ph, b, f or v), or zero (before stem-initial m or n), or n in all other cases (pronounced as [ŋ] before g, k, or c).

§ B.4: LOCATIVE INFLEXION

The implication of locative forms is non-specific: whether 'at', 'in', 'to', 'into', 'on' or 'from' is implied depends on the particular verb, e.g. siphuma ékhâya, 'we come from home'; sihlala ékhâya, 'we live at home'.

1. NOUNS:* (a) Nouns of Classes 1, 1a, 2 and 2a take the extra prefix ku- (which replaces the initial vowel, for Class 1): e.g. kumntfwana (to/from/in/on the child); kubâfana (to/from/on/among the boys).† Alternatively, to imply 'at/to/from the place (or residence) of so-and-so', the extra prefix ka- is used: e.g. kâmâke, 'at mother's place'; kaNgwane, 'at Ngwane's' (i.e. Swaziland).

(b) Nouns of other Classes take initial e-. This replaces any initial prefix vowel (and, for Class 5, replaces the whole prefix, li-): e.g. emnyango, 'at/to/from the door' (< umnyango); ékhâya, 'at/to/from home' (< likhâya). If concords are preplaced (Subject, Relative, or Possessive) -s- is interposed: e.g. ngisekhâya, 'I am at home'; labaseNgilandi, 'people of England'.

(c) Most nouns taking initial e- also take suffix -ini or -eni: Those with final i take -ini: elubisîni (in the milk); Those with final a or e take -eni: emfuleni (< umfula, river); éveni (< live, country [Note elision of li-]); Final u requires -wini: endvukwini (indvuku, stick) but Note exceptions: éndlini (indlu, house); emvini (imvu, sheep) - [also, all other nouns ending in -fu or -vu omit the w and take only -ini]; Final o requires -weni: émotweni (< imoto, car); but Note exception: enkhoméni (< inkhomó, head of cattle).

(d) For nouns with final u or o preceded by a bilabial consonant (b, bh, m, mb, p, ph), that consonant changes to a palato-alveolar one and the w is omitted: e.g. engutjêni (< ingubo, blanket) [but Note exception: enkhoméni]. For details of substitution rules, see p.144.

(e) Place-names, and a few other nouns, take the preplaced e- but no extra suffix: e.g. éMbabane; ékhâya; ébandla (< libandla, council); (For further examples, see p.78, section 3). Words for the Seasons, times of day, and Locative Adverbs étulu, ékhatsi, &c. also operate in this way.

2. PRONOUNS and QUALIFICATIVES: The locative prefix ku- can be used with all substantival forms exemplified on p.151, column (b), numbers 2 to 10 (but Note that Absolute pronouns omit final -na or -ne, and certain ones take ki- instead of ku-: cf. p.81).

* For examples illustrating all the rules listed below, cf. pp.78-9 .

† ku- may also be used with Class 6 nouns denoting human beings, e.g. kumáSwati, 'to/from/among the Swazis', as an alternative to the affixes e-, -ini, &c. described below.

A: ROOTS and STEMS (see also p.153, Note 9)

The Verb Root (e.g. -bón-, 'see') takes a mutable 'tense suffix'; e.g. -a, as in bóna! 'see!' (Imperative); or -i, as in angibóni, 'I do not see' (Present Negative). A Subject Concord and other prefixes are usually preplaced (except for Imperative usage). The most common structure for Verb Roots is consonant-vowel-consonant (CVC), but structures C, VC, VCVC, and CVCVC are also quite frequent, e.g. dl(a), 'eat'; ent(a), 'do, make'; endlul(a), 'pass'; and sebent(a), 'work'. Various Extensions can be added, between Root and Tense suffix; e.g. -v- (Passive) as in -bónva, 'be seen'; -an- (Reciprocal) as in -bonana, 'see each other'; -is- (Causative) as in -bonisa, 'cause or help to see'; -el- (Applied) as in -bonela, 'see for or on behalf of'; -isis- (Intensive) as in -bonisisa, 'see clearly'. Two or more Extensions are possible, as in -bonisisana, 'see each other clearly'. A Verb Stem comprises Root (+Extension)+Tense suffix. So-called Stative verbs have a variant 'Stative Perfect' stem, used to express a 'state', e.g. -hleti (be sitting) < -hlala (sit). With many Stative verbs, the Stative Perfect stem is identical to that for the Immediate Past tense, e.g. silambile ('we are hungry', or 'we became hungry') < -lamba ('get hungry').

B: CONJUGATION of the VERB

CONJUGATIONS	MOODS	TENSES		IMPLICATIONS	SUB-MOODS
		Basic	Compound*		
Positive	Indicative	6	20	{ Simple { Progressive (-sa-) { Exclusive (se-)	{ Principal Participial‡ { Relative [la- [le- (ko) [lo-
	Potential (nga-)	1	2		
	Subjunctive	2	1		
Negative	Imperative	1	-		
	Infinitive (ku-)	1	-		

The INDICATIVE Mood, in its 'Principal' form, is used for main statements. Five 'time degrees' are distinguished: Present, Immediate Past (or Perfect), Remote Past, Immediate Future, and Remote Future. These are represented by five basic tense forms. Besides these there are compound forms which express additional Aspects of the action: Continuous, Perfect, or Future (in relation to any of the Past or Future time degrees). There are also Composite forms, denoting 'come' (or go) to do such-and-such'. The 'Implication' formatives -sa- and -se- imply 'still' and 'already' (or 'now'), respectively. The Participial sub-mood of the Indicative is used for the second of two consecutive verbs which express concurrent action. It also serves in 'if' and 'when' clauses, and after certain 'Deficient' verbs. The Relative Sub-mood serves in 'who' and 'which' clauses.

* The term 'compound' (differing from Doke's and Ziervogel's use of it) here refers to those one-word tenses that employ more than one tense formative. Besides these there are also 'composite' one-word forms (in all moods except the Imperative) where the verbs for 'come' or 'go' are fused with the Infinitive form of a main verb, to denote 'come' or 'go' to do such-and-such. There is also a wide range of two-word constructions (referred to by Doke and Ziervogel as 'compound tenses') in which the main verb is preceded by a so-called Deficient verb (cf. p. 153, Note 9; and Ziervogel, 1952, Chapter 13).

‡ Doke and Ziervogel treat the Participial as a 'Mood'; but since participial forms of the Potential mood can occur it is preferable to regard it as a Sub-mood.

160

The POTENTIAL Mood (with infix -ngà-) implies 'can' or 'may' (or 'could' or 'might have', in past tenses). There are no future tenses. Besides the normal 'Principal' forms, Participial and Relative forms also occur.

The SUBJUNCTIVE present tense serves in Purpose clauses (usually after a conjunctive); for consecutive actions (after a previous verb); after certain Deficient verbs; after asé (or aké) expressing 'Polite request'. The Obligatory Subjunctive serves like a future Imperative. The Past Subjunctive is used in narration, for verbs other than the first. (See also pp. 84, 99 and 101).

The IMPERATIVE takes no Subject concord, but forms with an Object concord do occur.

The INFINITIVE employs the prefix ku-, and can also serve as a noun of Class 15.

INTERROGATIVE CONSTRUCTIONS:

'Yes/no' questions have final ĩní? (or non-downdrift intonation).

'When' questions take final nĩní?. 'What' questions employ the suffixal enclitic -ní?. 'Why' questions take -elaní?. 'Where' questions take -phí?.

C: EXAMPLES of MOODS and TENSES

Forms based on the two verb roots -nats- 'drink', and -tsáts- 'take' are shown here*, with Subject Concords for the Second Person singular and for the Third P. singular (Class 1). Tone patterns for forms with Third Person Concords of other Classes are the same as for Class 1. For First-P. (sg. & pl.) and Second P. pl., tones are the same as with Second P. sg. Tone-marking here refers to utterance-final usage wherever possible. Examples are here restricted to the Simple Implication, except for the Present tense of the Indicative Mood, where Progressive, Exclusive, Participial and Relative forms are also shown.

tone:

Moods and tenses are characterised by different tone-patterns, but in many cases the tones also vary according to the tone-group of the particular verb root, and depressor consonants may cause additional variations. In the Principal Sub-mood of the Indicative Mood, positive Subject concords for the First and Second Persons have initial 'low voicing' (marked as [`]) and they often condition different tone-patterns from Third-person forms. Imposed low voicing on the penultimate syllable occurs in some tenses, for verbs of type-A tone-groups (unless a depressor consonant has already occurred earlier in the verb root).

* These two are representative of the two tonal varieties found among verb roots of -CVC- structure (their infinitive forms being kúnatsa and kútsátsa). All verbs of this structure in the Vocabulary (where they are listed with final vowel -a, as -CVCV stems, and tone-marked for infinitive usage) can be assigned to one or other of two tone-groups, 'A2' or 'B2', typified here by -nats- and -tsáts-.

-CVC- is the most common structure for verb roots, but structures -C-, -VC-, -VCVC-, -CVCVC- and longer forms also occur. The range of tone patterns throughout the various tenses, for verbs of all these different structural and tonal types, is naturally too extensive to be exemplified here. (For VC- & VCVC- cf. p. 74). For verb roots having an initial vowel, this vowel takes the place of the vowel in any preplaced formative or concord: Thus ngiya- before -endlúla ('pass') yields ngiyendlúla ('I am passing'). Concords, when directly preplaced, assume variant forms: ng- for ngi-; w- for u-, &c. (see p. 157, Note 10). Regarding verbs with an initial 'latent e-', see p. 50.

161

[Structural symbols: R = Verb Root (e.g. nats- 'drink'); SC = Subject Concord prefix (e.g. ngi- 'I'); OC = Object Concord; RC = Relative concord.]

I. INDICATIVE MOOD: a) Basic Tenses

i. Present: Positive

Negative²

Principal Sub-mood:

Simple Implication [SC-(ya)-(OC)-R-a]¹

[(k)a-SC-(OC)-R-i]

úyanatsa (you are drinking)

(k)awúnátsi (you are not drinking)

uyánatsa (he/she is drinking)

akánátsi (he/she is not drinking)

úyatsátsa (you are taking)

awutsátsi (you are not taking)

uyátsátsa (he/she is taking)

akatsátsi (he/she is not taking)

únatsa émánti (you drink water)

awúnátsi mánti (you are not dr. water)

unátsa émánti (he/she drinks water)

akánátsi mánti (he/she is not dr. water)

útsátsa émánti (you take water)

awutsátsi mánti (you are not t.w.)

utsátsa émánti (he/she takes water)

akatsátsi mánti (he/she is not t.w.)

+O.C. úyawanátsa [émánti] (you drink it [water])

awúwanátsi (you are not dr. it)

uyáwanátsa (he/she drinks it)

akáwanátsi (he/she is not dr. it)

úyawatsátsa (you take it)

awuwatsátsi (you are not taking it)

uyawatsátsa (he/she takes it)

akawatsátsa (he/she is not t. it)

Progressive Implication [SC-sá-(OC)-R-a]

[(k)a-SC-sá-(OC)-R-i]

úsánatsa (you are still drinking)

awusánátsi (you no longer drink)

usanátsa (he/s. is still drinking)

akasanátsi (he/s. no longer dr.)

úsátsátsa (you are still taking)

awusátsátsi (you no longer take)

usátsátsa (he/s. is still taking)

akasátsátsi (he/s. no longer t.)

Exclusive Implication [se-SC-(ya)-(OC)-R-a]

[SC-se-ngaká-(OC)-R-i]

séwuyanatsa (you are already dr.)

úséngakánátsi (you have not dr. yet)

sewuyanatsa (he/s. is already dr.)

uséngakánátsi (he/s. has not dr. yet)

séwuyatsátsa (you are already t.)

úséngakátsátsi (you have not taken yet)

sewuyatsátsa (he/s. is ")

uséngakátsátsi (he/s. has not ")

Participial Sub-mood:

Simple Implication [SC-(OC)-R-a]

[SC-ngá-(OC)-R-i]

ná únatsa (if you drink)

ná úngánátsi (if you do not drink)

ná ánatsa (if he/s. drinks)

ná ángánátsi (if he/s. does not dr.)

ná útsátsa (if you take)

ná úngátsátsi (if you do not take)

ná átsátsa (if he/s. takes)

ná ángátsátsi (if he/s. does not t.)

Relative Sub-mood:

Simple Implication [RC-(OC)-R-a(kó)]⁴

[RC-ngá-(OC)-R-i]

lonátsakó (you/he/she who drinks)

lóngánátsi (you/he/she who does not dr.)

lotsátsakó (you/he/she who takes)

lóngátsátsi (you/he/she who does not t.)

- (1) The infix -ya- is omitted when the verb is non-final, if there is no Object concord.
- (2) Passive verb stems take final -wa (without changing the vowel to -i), and tone patterns differ: e.g. abúnatfwa ('it [class 14] is not being drunk'); abutsátfwa ('it is not being taken').
After a Negative verb construction in which there is no Object concord, a noun standing as Object (a) loses its initial vowel (if any); (b) loses its first High or Falling tone; and (c) takes initial Low voicing.
- (3) The variant sowu- may replace sewu-.
- (4) Final -kó is used if the word is utterance-final.

ii. Present Stative: Positive

Principal Sub-mood

Simple Implication [SC-(OC)-'S'stem]
 ùhleti (you are seated)
 ùhleti (he/she is seated)
 ùléle (you are asleep)
 ùléle (he/she is asleep)

Negative

102

[(k)a-SC-(OC)-'S'stem]
 (k)awùhlêti (you are not seated)
 akahlêti (he/she is not seated)
 awulêlé (you are not asleep)
 akalêlé (he/she is not asleep)

iii. Immediate Past: Positive

Principal Sub-mood

Simple Implication [SC-(OC)-R-é/ile]²

ùnatsile (you have drunk)
 unátsile (he/s. has drunk)
 ùtsatsíle (you have taken)
 utsátsíle (he/s. has taken)

 ùnatsé émânti (you have drunk water)
 unatsé " (he/s. has " ")
 ùtsatsé " (you have taken ")
 utsatsé " (he/s. has " ")

 ùwanátsíle [émânti] (you have dr. it)
 uwánátsíle (he/s. has dr. it)
 ùwatsatsíle (you have taken it)
 uwátsatsíle (he/s. has ")

Negative

[(k)a-SC-ka-(OC)-R-i]
 (k)awukanatsí (you have not drunk)
 akakanatsí (he/s. has not drunk)
 awukatsátsi (you have not taken)
 akakatsátsi (he/s. has not t.)

 awukanatsí mânti (you have not dr. w.)
 akakanatsí " (he/s. has not ")
 awukatsatsí " (you have not taken w.)
 akakatsatsí " (he/s. has not ")

 awukawanátsí (you have not drunk it)
 akakawanátsí (he/s. has not ")
 awukawatsátsi (you have not taken it)
 akakawatsátsi (he/s. has not ")

iv. Remote Past: Positive

Principal Sub-mood

Simple Implication [SC-á-(OC)-R-a]

wánatsá (you drank)
 wánatsá (he/she drank)
 wátsátsa (you took)
 wátsátsa (he/s. took)

Negative

[(k)a-SC-(OC)-R-anga]
 (k)awúnatsánga (you did not drink)
 akánatsánga (he/s. did not drink)
 awutsatsánga (you did not take)
 akatsatsánga (he/s. did not take)

v. Immediate Future: Positive

Principal Sub-mood

Simple Implication [SC-ta(wu)-(OC)-R-a]³

utawunatsa (you will drink)
 utáwúnatsa (he/s. will drink)
 ùtawutsátsa (you will take)
 utáwutsátsa (he/s. will t.)

Negative

[(k)a-SC-naku-(OC)-R-a]⁴
 awúnakunatsa (you will not drink)
 akánakunatsa (he/s. will not dr.)
 awúnakutsátsa (you will not take)
 akánakutsátsa (he/s. will not t.)

vi. Remote Future: Positive

Principal Sub-mood

Simple Implication [SC-ya(wu)-(OC)-R-a]

üyawunatsa (you will drink)
 uyáwúnatsa (he/s. will dr.)
 ùyawutsátsa (you will take)
 uyáwutsátsa (he/s. will take)

Negative

[(k)a-SC-yuku-(OC)-R-a]
 awúyukunatsa (you will not drink)
 akáyukunatsa (he/s. will not dr.)
 awúyukutsátsa (you will not take)
 akáyukutsátsa (he/s. will not t.)

- (1) Stative stems shown here derive from the non-stative roots -hlal- ('sit'), and -lal- ('go to sleep'). For others, see page 63.
- (2) Suffix -é occurs in place of -ile when the verb is non-final and lacks an OC.
- (3) -taku- occurs as an optional variant of -tawu-; but before an OC the short form -ta- is used, as in utabunátsa tjawála, 'you will drink the beer'.
- (4) -nawu- or -tuku- may occur as variants of -naku-. An alternative form of Negative Future is a two-word tense comprising (k)a-SC-te (or éte, alone) followed by SC-a-(OC)-R-a, e.g. (k)akéte (or éte) ánatsá (he/she will not drink); (or with átsátsa finally: 'not take'). Here the second constituent is identical with the Remote Past tense (Participial sub-mood).

b) Compound Indicative tenses (Principal sub-mood)¹

<p>i. <u>Immediate Past Continuous: Positive</u> <u>[be-SC-(OC)-R-a]</u> bewunátsa (you were drinking) abenátsa (he/she was drinking) bewutsátsa (you were taking) abetsátsa (he/s. was taking)</p> <p>ii. <u>Remote Past Contin.:</u> [<u>bé-SC-(OC)-R-a</u>]² bévúnátsa (you were drinking) ábénátsa (he/she was ") bévútsátsa (you were taking) ábétsátsa (he/s. was taking)</p> <p>iii. <u>Immed. Future Contin.</u> [<u>SC-tawube SC(OC)-R-a</u>]³ útawube unátsa (you will be drinking) utáwube anátsa (he/s. will be ") " atsátsa (" taking)</p> <p>iv. <u>Remote Fut. Contin.</u> [<u>SC-yawube ..</u>](as above)</p> <p>v. <u>Immed. Past Perfect:</u> [<u>be-SC-(OC)-R-é/ile</u>] bewunatsíle (you had drunk) 4 bewutsatsíle (" taken) 4</p> <p>vi. <u>Remote Past Perfect:</u> [<u>bé-SC-(OC)-R-é/ile</u>]² ábénatsíle (he/she had drunk) 4 ábétsatsíle (" taken) 4</p> <p>vii. <u>Immed. Future Perfect:</u> [<u>SC-tawube SC-(OC)-R-ile</u>]³ útawube unatsíle (you will have drunk) " utsatsíle (" taken)</p> <p>viii. <u>Remote Fut. Perfect</u> [<u>SC-yawube..</u>](as above)</p>	<p><u>Negative</u> <u>[be-SC-n̄ga-(OC)-R-i]</u> bewún̄ganatsí (you were not drinking) abénḡanatsí (he/s. was not drinking) bewún̄gatsátsi (you were not taking) abénḡatsátsi (he/s. was not taking)</p> <p>[<u>bé-SC-n̄ga-(OC)-R-i</u>]² bévún̄ganatsí (you were not drinking) ábénḡanatsí (he/s. was not ") bévún̄gatsátsi (you were not taking) ábénḡatsátsi (he/s. was not ")</p> <p>[<u>SC-tawube SC-n̄ga-(OC)-i</u>]³ útawube ún̄ganatsí (you will not be drinking) utáwube án̄ganatsí (he/s. " ") " ángatsátsi (" taking)</p> <p>[<u>SC-yawube ..</u>] (as above)</p> <p>[<u>be-SC-n̄gaka-(OC)-R-i</u>] bewún̄gakanatsí (you had not drunk) 5 bewún̄gakátsátsi (" taken) 5</p> <p>[<u>bé-SC-n̄gaka-(OC)-R-i</u>]² ábénḡakanatsí (he/she had not drunk) 5 ábénḡakátsátsi (" taken) 5</p> <p>[<u>SC-tawube SC-n̄gaka-(OC)-R-i</u>]³ drunk útawube ún̄gakanatsí (you will not have " ún̄gakátsátsi (" taken)</p> <p>[<u>SC-yawube ..</u>] (as above)</p>
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(1) Only 'Simple Implication' examples, from the Principal sub-mood, are given here. Tenses i, ii, v and vi use concords compounded with the formative be- (or its variant bo- if the vowel u occurs in the concord). Unlike other Principal Indicative tenses, the forms with First or Second Person concords do not differ tonally from Third Person forms.

- List of concords: 1st P.: bengi-, besi-; 2nd P.: bowu- (/bewu-), beni-;
3rd P.: 1. abe- (/beka-); 2. beba- (/babe-/bebe-); 3. bowu- (/bewu-);
4. beyi-; 5. beli-; 6. abe- (/beka-); 7. besi-; 8. beti-; 9. beyi-;
10. beti-; 11. bolu- (/belu-); 14. bobu- (/bebu-); 15-17. boku- (/beku-).

Besides the Continuous and Perfect tenses shown here, there are a further three sets of four, in which the second elements are: Stative (with stative stems), Immediate Future, and Remote Future, respectively, making a total of twenty compound tenses of this kind in all.

- (2) A variant form of this tense uses Remote Past concords (SC + á) + Present Participial concords, yielding wáwú-, &c. (but áká- for Classes 1 and 6).
(3) In these two-word tenses, the main verb takes the Participial sub-mood. For remote Future tenses (not shown here), -ya- is substituted for -ta-, yielding [SC-yawube...].
(4) Or 'would have...' . (5) Or 'would not have...' .

c) Composite tenses (Indicative + Infinitive) ¹

<u>Present perfect:</u> [SC-té-kú-(OC)-R-a] drink)		[(k)a-SC-ketí kutóku-(OC)-R-a] drink)
utékúnatsa (you have come to)	utékutsátsa (he/she has come to take)	awuketí kutókúnatsa (you have not come to)
		akaketí kutókutsátsa (he/she has not come to take)
[SC-yé-kú-(OC)-R-a]		[(k)a-SC-kayí kuyóku-(OC)-R-a]
uyékunatsa (you have gone to drink)		awukayí kuyókúnatsa (you have not gone to drink)
+OC uyékuyitsátsa (he/she has gone to take it)		akakayí kuyókuyitsátsa (he/she has not gone to take it)

2. POTENTIAL MOOD: (Principal Sub-mood, Simple Implication) ²

i. <u>Present:</u> [SC-n̄ga-(OC)-R-a]	[(SC)-n̄gêke SC-(OC)-R-e] ³
un̄ganátsa (you can/may drink)	(u)n̄gêke un̄átse (you cannot drink)
a- " (he/she ")	(a)n̄gêke á- " (he/she ")
an̄gátsátsa (" " take)	(a)n̄gêke átsátse (" " take)
+OC un̄gawánátsa (you can drink it [Class 6])	(u)n̄gêke uwánátsé (you cannot drink it)
un̄gawátsátsa (" take it)	(u)n̄gêke uwátsátse (" take it)
ii. <u>Immediate Past:</u> [be-SC-n̄ga-(OC)-R-a]	[be-SC-n̄gêke SC-(OC)-R-e]
bewun̄ganátsa (you could drink)	bewun̄gêke un̄átse (you could not drink)
ab̄en̄gátsátsa (he could take)	ab̄en̄gêke átsátse (he could not take)
iii. <u>Remote Past:</u> [bé-SC-n̄ga-(OC)-R-a] ⁴	[bé-SC-n̄gêke SC-(OC)-R-e] ⁴
b̄ewun̄ganátsa (you could drink)	b̄ewun̄gêke un̄átse (you could not drink)
ab̄en̄gátsátsa (he could take)	ab̄en̄gêke átsátse (he could not take)

(1) These are based on the 'short' Perfect (or Immediate Past) stems of -ta ('come') or -ya ('go') plus the Infinitive form of the main verb. The Formatives -teku- and -yeku- have several variant forms (-tewu-/yewu-; -towu-/yowu-; -toku-/yoku-; -te-/ye-; & -to-/yo-). Only the Present Perfect tense is shown here but Past Perfect and Future Perfect forms also occur. (For concords, see Compound tenses). Participial and Relative forms are also found.

(2) The concord for Class 1 is a-. There is no tonal distinction between Third Person and other concords. For the Exclusive implication ('already' or 'now') sé- is preplaced. The Progressive implication ('still') employs -sé- (not -sa-) as an infix, immediately preceding -n̄ga-. Participial and Relative forms also occur with this Mood.

(3) The first SC may optionally be omitted. Some speakers use n̄gête instead of n̄gêke.

(4) A variant prefix form uses Remote Past Indicative concords (SC+a) + Present Participial, yielding wáwu- &c. (but áká for Class 1), i.e. just like those for the Remote Past Continuous Indicative, in place of b̄ewu-, ab̄é-, &c.

3. SUBJUNCTIVE MOOD: Positive

Negative

165

- i. Present: [SC-(OC)-R-e]¹
 [kútsi] ánatse ([that]he/she should drink) [SC-n̄ga-(OC)-R-i] drink
 " átsátse(" " take) [kútsi] ánganatsí ([that]he should not)
" ángatsátsi(" " take)
- +OC ngífúna kútsi^{uwúnatse} [úmutsí]
 (I want you to [drink] it [medicine, Class 3])
[úmutsí]
- ii. Hortative usage: (k)a(sé/ké)+Present form 2
 (k)awúnátse (you should drink)
 akátsátse (he/she should take)
 asé úthúle tsiné! (please be quiet!)
 as'hámbe³! (let's go!)
- iii. Obligatory: [SC-bo-(OC)-R-a] [SC-n̄ga-bo-(OC)-R-a]
 abónatsa (he must drink) ángabónatsa (he must not drink)
 ubótsátsa (you must take) úngabótsátsa (you must not take)
 nibóngibhaléla tsiné! (you must please write to me!)
- iv. Composite (Present Subjunctive + Infinitive)⁴
 [SC-tó-(OC)-R-a]
 utónatsa (you should come and drink!)
 [SC-yó-(OC)-R-a]
 ayóyitsátsa (he/she should go and take it!)
- v. Past: [SC-a-(OC)-R-a] [SC-a-n̄ga-(OC)-R-i]
 wánatsa (and you drank) wánganatsí (and you did not drink)
 wánatsa (and he/she drank) wánganatsí (and he/she " ")
 wátsátsa (and you took) wángatsátsi (and you did not take)
 wátsátsa (and he/she took) wángatsátsi (and he/she " ")

4. IMPERATIVE: Positive

Negative

i. Without Object Concord:

a. Polysyllabic verbs:⁵

singular: [R-a] plu.: [R-ani]⁶

natsá (drink); natsáni (drink ye)

tsátsa (take); tsatsáni (take ye)

sing.: [m̄usá] plu.: [m̄usáni] + Infinitive

m̄usá (/m̄usáni) kúnatsa (do not drink)

" " kútsátsa (do not take)

(1) There is no tonal distinction between Third Person and other concords. The concord for Class 1 is a-.

(2) The initial k- is optional, as also -sé- or -ké-. If asé (or aké) is used, it is written as a separate word. For polite requests, the word tsiné may be added, after the verb. With 1st p. pl. Subject Concord, -ni may optionally be suffixed (if there is no Object Concord and -sé (or -ké) is omitted) if more than 2 people are involved.

(3) < asihámbe! For more than two people: as'hámbéni! (cf. previous Note).

(4) Present Subjunctive of -ta ('come') or -ya ('go') compounded with the Infinitive form of the main verb. Besides the contracted forms -tó- and -yó-, variants -téku-/-yéku-; -téwu-/-yéwu-; -tóku-/-yóku-; and -tówu-/-yówu- are also found.

(5) Verbs with an initial vowel preplace y-, as in yentá! (make/do!).

(6) Low Voicing (marked `) is imposed on the penultimate syllable of verbs of tone-group 'A' (except 2-syllable stems) if there is no earlier depressor.

b. Monosyllabic verbs: 1

<u>sing.:</u> [R-ani]	<u>plu.:</u> [R-anini] 2		
lwáni (fight);	lwaníni (fight ye)	" "	kúlwa (do not fight)
dláni (eat);	dlaníni (eat ye)	" "	kúdlá (do not eat)

ii. With Object Concord:

<u>sing.:</u> [OC-R-e]	<u>plu.:</u> [OC-R-eni]		
linátsé (drink it);	linátséni (drink ye it)	" "	kúyídla (do not eat it)
litsátse (take it);	litsatséni (take ye it)		

iii. SEQUENTIAL IMPERATIVES: The first verb takes Imperative form; others take the Present Subjunctive, as in: hámba útséngé kúdlá! (go and buy food!).

5. INFINITIVE:

i. [ku-(OC)-R-a]	[ku-nga-(OC)-R-i]
kúnatsa (to drink)	kúnganatsí (not to drink)
kútsátsa (to take)	kúngatsátsi (not to take)

ii. Composite Infinitives: 3

[ku-toku-(OC)-R-a]
kutókúnatsa (to come to drink)
[ku-yoku-(OC)-R-a]
kuyókunatsa (to go to drink)

§ B . 6 C O P U L A T I V E T E N S E S

Present tense positive forms (Indicative Mood) are exemplified on p.151, column c, items 1 to 7 and item 10; and on pp.22, and 81, Note 1 (S.C.+ne+noun/pronoun = 'have got...'). Cognate negative forms preplace Negative Subject Concorde to these (but with nouns and pronouns cf. p.82, §6; with Relative stems and Adverbs the Positive S.C. is replaced; with 'have got' forms, cf. p.24).

Two distinct series of tense constructions are possible with non-verbs:
(a) The 'being' series (was/is/will be) in which no auxiliary verb is employed; and
(b) The 'becoming' series, employing the verb -ba.

Both these series can employ different Moods, like verbs (though series (a) is more limited in range) and Relative concords can be prefixed.

The basic present positive examples on p.151 represent the 'being' series (type a). Past and future forms of these employ the same Concorde and prefixal tense-signs as the so-called Continuous tenses of verbs (cf. p.163, tenses i to iv), e.g. abéngúthíshela (he/she was a teacher); úta wube mkhulu (you will be big). But in the negative, -nge- replaces -nga-, e.g. bewúngesékháya (you were not at home).

The 'becoming' series employs the verb -ba, which can take the full range of verb Moods and tenses, e.g. wábá ngúdokótela (he/she became a doctor - Remote past); úta wuba ncono (you will get better).

- (1) The verb -ta ('come') takes the irregular form wóta (plural wotáni), or kóta (pl. kotáni). The verbs -tsi ('say') and -ba ('become') may also preplace wo- or ko-.
- (2) With verbs of tone-group 'A' which have no depressor consonant, Low Voicing is imposed on the penultimate syllable, in both singular and plural forms.
- (3) These comprise an Infinitive form of the verb -ta ('come') or -ya ('go') plus the Infinitive form of the main verb.

TÍNGOMA TAKÁNGWANE (Songs of Swaziland)

- CONTENTS: § C1 Introductory outline: (a) Choral music; (b) Instruments
 § C2 Ceremonial music (p.171): 1. Ingoma yebutimba; 2. Incaba kaNcofula; 3. Ingoma yemtsimba webukhosi (Royal wedding song)
 § C3 Bow-songs (p.175):(a)With ligubhu: 4. Tfukutsela; 5. Ngiyawulala kabani? 6. Abamniki timpaka; (b)With makhweyane (p.178):
 7. Ingcagca; 8. Magwagwa lahlehl' ekuseni
 § C4 Women's songs (p.180): 9. Ingoma yekuhlakula (Weeding song);
 10. Simekezo (bridal lament); 11. Umlalatele (lullaby)
 § C5 Young people's songs (p.183): 12. Wohamba Juba; 13. Magwagwa lahlehl' ekuseni; 14. Ubona losigabe ngeMbokodvo; 15. Sivulele 'Bhuza; 16. Tsine sambamb' uZulu; 17. Wang'phatsa kwaze kwasa; 18. Ge-ge-ge; 19. Shosholoza
 § C6 Children's songs (p.191): 20. Lela lifu lela; 21. Sitjulo semazambane; 22. Mbombela (stone game song); 23. Amaland' amhlophe
 § C7 National Anthem (p.193)

ACKNOWLEDGEMENTS: Grateful thanks are extended to the following persons for their help in providing items and information: Prince Masitsela Dlamini; Prince Clement Dumisa Dlamini; Princess Simangele Dlamini; Mr. Sitandi Mabuza; Mrs. Bhekinganwa Nkhabindze; Mr. Mazinyo Mavuso; Mrs. Gladys Mkhonta; Mr. J.S. Matsebula; Mr. John Wilson.

Drafts of the song-texts of the ceremonial music were submitted in 1968 to His Majesty, King Sobhuza II, and his approval was graciously granted for their publication.

§ C 1: INTRODUCTORY OUTLINE

For their most important communal music, the Swazi (in common with the Zulu, Xhosa and other Nguni peoples) have specialised in polyphonic choral singing, without any instrumental accompaniment. Traditional musical instruments (though these are not very common today) serve only for solo performance or for self-accompaniment in solo singing (or sometimes an additional singer or two may join in).

(a) Choral music:

Traditional choral singing is still widely cultivated as a living art form. The repertoire ranges from serious ceremonial music and formal dance-songs, reserved for specific occasions, to numerous occupational and recreational forms performed by different age-groups. Certain items for the annual national Incwala ceremony are treated as sacred and may not be performed at any other time.

There are no professional musicians: singing is an activity in which everyone is expected to take part, the lead being taken by someone from the group, whose competence is proven and recognised. Composers are seldom remembered: items pass into the general repertoire and tend to be continually modified through oral transmission and extemporised innovation, so that no single performance can really be taken as the authentic or standard version.

1/28

Most of the music of the Swazi (and of other Nguni peoples) is accompanied by simultaneous physical actions by the singers themselves. This may either amount to the steps, gestures and postures of dancing (kúgidza), or the movements required in performing some common task or activity, like digging or marching.

Traditional choral singing is organised on the antiphonal, leader-and-chorus principle. In any choral song there are at least two voice parts, singing non-identical texts; and a fundamental formal principle is that the parts commence at different times, not simultaneously. In a few songs the leader ('locálakó') completes his or her phrase before the entry of the chorus ('labavumako'), and begins again after the end of the chorus phrase (as in item 10); but in most choral songs the parts 'overlap': the chorus enters before the end of the leading phrase, and the leader re-enters before the end of the chorus, so that polyphony occurs. The parts become interlinked, and the song has no apparent ending, since it starts again before it ends, as one might say. This can be represented by a circular musical score (see items 1 and 11) but these are not easy to read. The leader's part is more varied than the chorus, since improvisation is allowable and expected. The alignment between the parts is absolutely fundamental: so deeply is this concept felt, that an individual singer, if asked to demonstrate a choral song, will not just sing one voice part, but will always attempt to present the essentials of at least two parts, by jumping from one to the other whenever a new phrase entry is due.

SiSwati is a 'tone language', in that meaning is often distinguished by relatively higher or lower pitch on a syllable. Thus speech-tones influence the direction of melodic movement to some extent. Besides this, most voiced consonants have a pitch-lowering effect on the next vowel (as also in Zulu).

Swazi songs employ several different types of scale. Many ceremonial songs are based on a five-note sequence, e.g. C B A F E (descending) plus octaves of these, but extra chromatic notes are often added. Most recreational songs either use 'common pentatonic', e.g. D C A G F; or six notes, e.g. D C B A G F. Harmonic progression is not between Tonic, Dominant and Subdominant (except in a few items with obvious Western influence, like Mbombela, Sitjulo semazambane, and Amaland' amhlophe); instead there is an alternation between two roots, a semitone apart (in ceremonial music) or a whole tone apart.

Swazi ceremonial music still appears to be totally unaffected by Western influence, and to retain a distinctive individual style which sets it off from Zulu and other Nguni music. Nevertheless, many of the song-texts contain words from the southern 'zunda' dialect of siSwati which resembles Zulu; and Zulu influence may not be altogether absent.

Western musical features are sometimes clearly discernible in some of the songs sung by children and young people, though fundamental Nguni formal principles still hold sway. Several of these songs have openly been adopted from neighbouring Nguni peoples, particularly the Zulu; and one category of recreational dance music is known as 'siBhaca' (the Bhaca being one of the Xhosa-speaking peoples of the eastern Cape province). Such music is probably picked up by young Swazi men during spells of work at South African mines where they mingle with people from many different ethnic groups.

Bibliography: For further information, see D.K. Rycroft: 'Nguni vocal polyphony', in Journal of the International Folk Music Council, XIX, 1967, 88-103; ibid.: Swazi vocal music, Tervuren, Musée royal de l'Afrique centrale, 1968 [with disc]; ibid.: 'The National Anthem of Swaziland', in African Language Studies, XI, 1970, 298-318; also International Library of African Music, discs AMA TR68-73 & TR75 (Roodepoort, S. Africa). Re songs for Incwala ceremony, see Hilda Kuper: An African aristocracy, London, OUP, 1947 (& 1965), 206-221.

(b) Musical instruments:

Solo instruments played in the past, but seldom found today, include the impalámpala, a koodoo horn blown by herdsmen; the lícilóngo, an ox-horn trumpet; three types of flute, umntjingozi, livenge, and sintilo (or sídlándi); whistles, impembe and luveve; drums, sigubhu, inumbulú, luvungu and lokhonyela; ankle-rattles, emafahlwane; mouth-resonated musical bows, umgcangala, sitóntolo, and makhwindi. Western instruments adopted during the past century are the jew's harp, sitolótolo (or sitwelétwele); concertina, inkositini; guitar, lúgatali (or igitali); and harmonica, imfilíji. The sikhelekehle is a hybrid form of one-string fiddle with tin-can resonator (resting behind the player's shoulder) played with a small friction bow, used for song accompaniment.

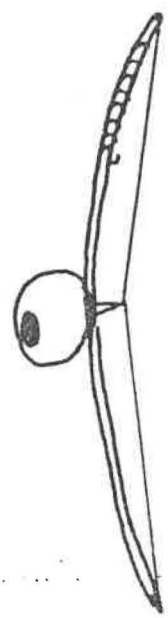
For solo song-accompaniment, the classic instruments are two types of gourd-resonated musical bow: the ligubhu, with undivided single string and low-placed resonator; and the makhweyane, with central resonator, and string divided into two segments. The former is an indigenous Nguni instrument, while the latter probably comes from the Tsonga people, of Mozambique. The makhweyane is still played, to some extent, in country areas; but the ligubhu is very rarely encountered: I know of only three players. For playing, both types of bow are held vertically in front of the player, and the string is struck with a piece of thatching grass. Details of playing technique are shown in Figs. 2 and 3. Two fundamental notes can be produced on the ligubhu. These are usually about a whole tone apart. With the makhweyane the string is divided so that the two segments yield fundamentals about a whole tone apart, and through stopping the string with a knuckle, a third one, usually a semitone above the higher 'open' note, is produced.

FIG. 1.

Swazi musical bows for song accompaniment (average length about 1.5 m.)



Ligubhu



Makhweyane

In playing the ligubhu or the makhweyane, the circular hole in the gourd resonator is moved closer or farther away from the player's breast to cause selective resonance of certain upper harmonics: usually the 2nd to 5th partials. as shown in Figs. 4 and 5. These harmonics sound relatively faint, but are clearly audible to the player and are used melodically, for vocal accompaniment, usually to simulate a chorus part against which the singer provides off-set leading phrases in the same way as in choral songs.

Bibliography: For further information on instruments, see P.R. Kirby: The Musical Instruments of the Native Races of South Africa, London, OUP, 1934 (reprinted 1953 & 1965); D.K. Rycroft: Zulu, Swazi and Xhosa instrumental and vocal music, Tervuren, Musée royal de l'Afrique centrale, 1969 [with disc].

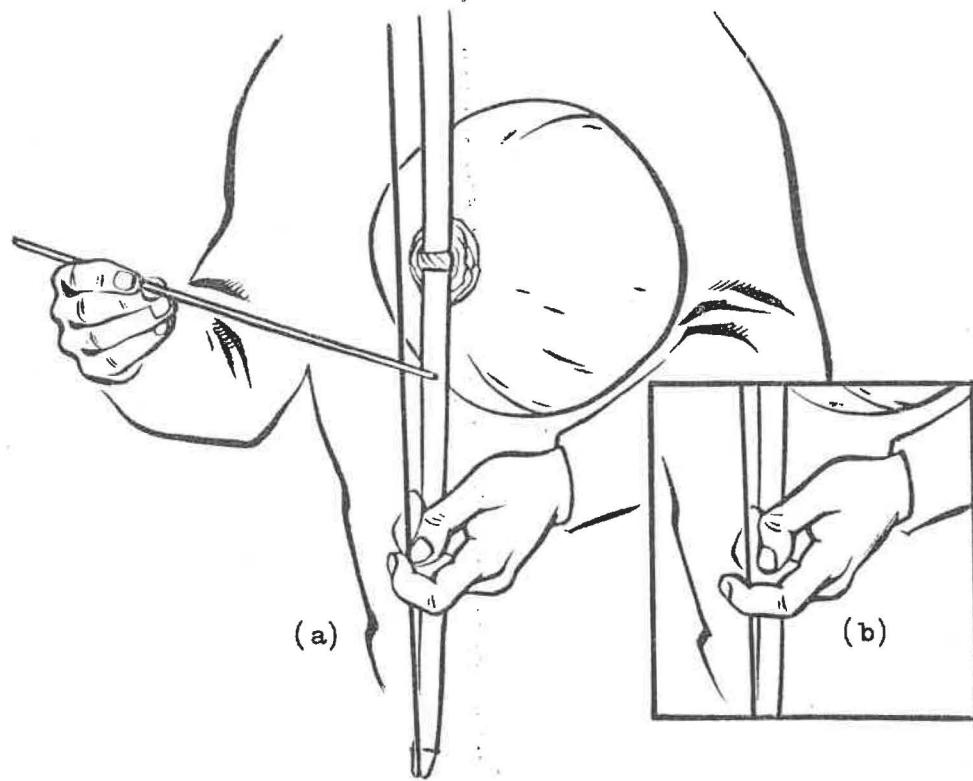


Fig. 2.
Detail of Ligúbhú musical bow, showing playing technique:
(a) 'Stopped' note, with string pinched between forefinger and thumb nail;
(b) 'Open' note, with free string.

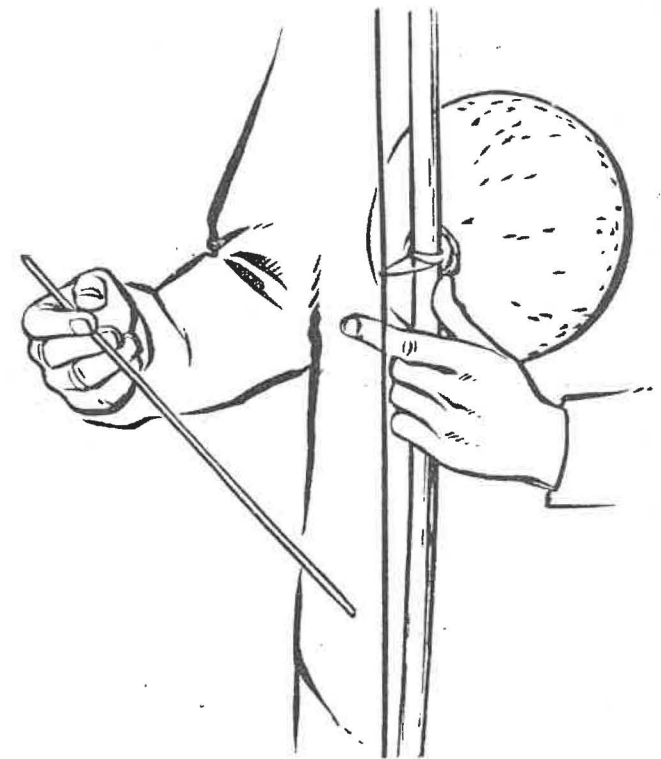


Fig. 3.
Detail of Makhwéyane musical bow, showing 'stopping' of the string with a knuckle, to produce a third fundamental note.



Fig. 4. Notes obtainable on the ligúbhú

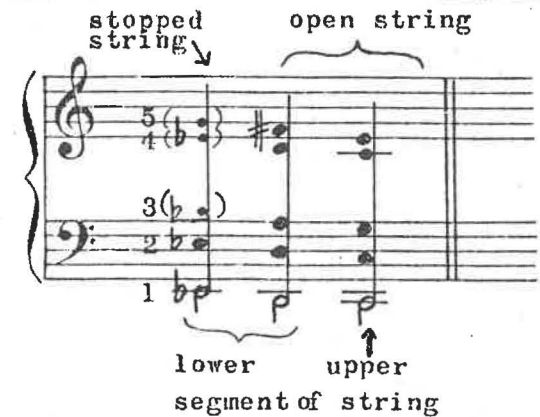


Fig. 5. Notes on the makhwéyane

1. INGOMA YEBUTIMBA (Traditional hunting song) : as sung by a group led by Prince Masitsela Dlamini, at Lobamba, July 1964.

Transcription by D.K. Rycroft

This circular score shows the main Leading phrase in the outer circle, and the Chorus in the inner circle. The leader commences at point (a), When he reaches point (b) the chorus begins. The leader commences again at point (a) and the voices continue together in an overlapping relationship, repeating the song a great many times, until the leader ceases to make his re-entry, whereupon the performance terminates. The Chorus part remains fixed throughout, but the Leading part may be varied, at the whim of the leader.

TEXT: Leader: Wayihlaba yakhala lenyamatan'; (He stabbed it and it cried, this buck;)

Chorus: Yatsi 'me-e'; Yatsi 'me-e'. (It cried 'me-e'.)

Variant leading phrases:

- Wayigwaza yakhala lenkhonkholoti; (He stabbed this bushbuck and it cried;)
- Ulibele kutingela kusehlobo! (You should not hunt in the summer!)
- Wayiva ngekukhala lenyamatanane; (He heard this buck through its crying;)
- Woyi! Woyi! Yiyekeni lenyamatanane! (Woyi! Woyi! Leave this buck alone!)
- Wayigwaza yemuka inyamatanane. (He stabbed it but the buck got away.)

4-6. 7. notes on the maknweyane

Men's voices
♩ = 52 (con vibrato)

2. LIHUBO: 'Incaba kaNcofula'

Traditional (arranged
by D.K. Rycroft) 72

DESCANT 1

Hhe - ya, he - ya! Nkhos' wena we -

DESCANT 2

Zizwe zonkhe zi-na - mabiz'! 0 yi -

CHORUS

Nans' i - nca - ba ka - Nco - fula !

Silo kuye - sa - be - k' ! Niyawutsani

Si - lo ! Yi - Nku - - nzi ! Heya heya he - - ya !

Yi - Nku - - nzi ye - - tf' ! Hhe - e !

ma - - ne nimbone ; 0 - kaNda b'ayawuga - ye - ya ngani? FINE

Waya ! Hhe - e ! kaNda - ba ! Nans' i - nca - ba ..

*VARIANT

1 Hhe - ya ye - - - Bhu - za 2 0 - kamatha - ndeya

This is a much-loved old song referring to a largely forgotten historical incident: 'Here is the fortress of Ncofula!' It is performed by men at the end of the Incwala ceremony, and was formerly sung when warriors set off for battle. It is sung very slowly, with great pathos and a strong diaphragm-vibrato, and accompanied by solemn dancing. The present version was obtained from Prince Dumisa Dlamini in 1968, by multiple recording. When sung as a solo, the singer jumps from the Chorus to the Descant part, at points marked by '(S)', with ensuing dots, and then reverts to the Chorus again.

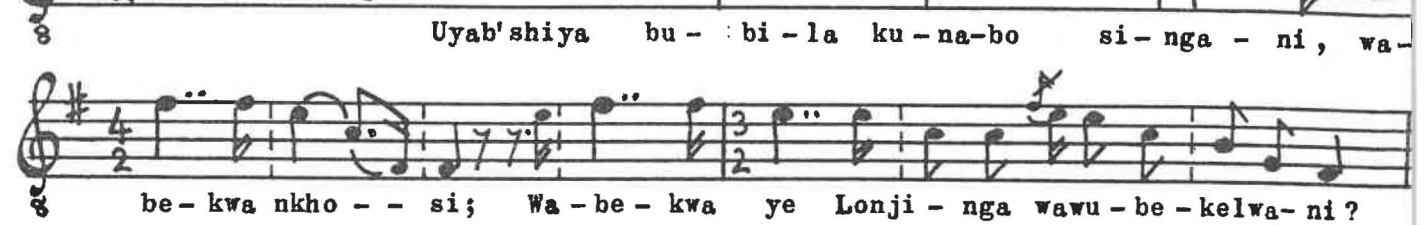
3. INGOMA YEMTSIMBA WEBUKHOSI (Royal wedding song)

Trad. (arranged by D.K. Rycroft)

A **LEADER*** $p=54$




Uyab'shiya bu - bi - la ku - na - bo si - nga - ni, wa -




be - kwa nkho - - si; Wa - be - kwa ye Lonji - nga wawu - be - kelwa - ni?

B **LEADER** (*2)

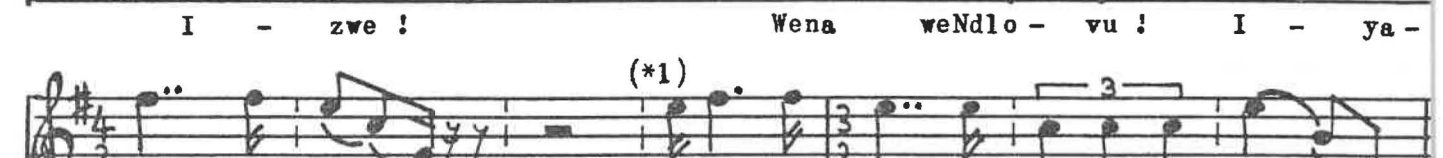


U - lo - bol' a - khe - tse nabo - Lo - nji - nga, Wa -

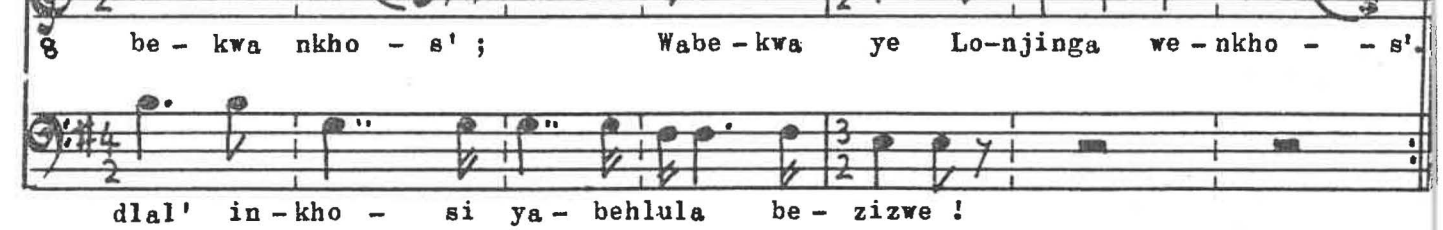
CHORUS



I - zwe ! Wena weNdlo - vu ! I - ya -



be - kwa nkho - s' ; Wabe - kwa ye Lo - njinga we - nkho - - s'.



dlal' in - kho - si ya - behlula be - zizwe !

C

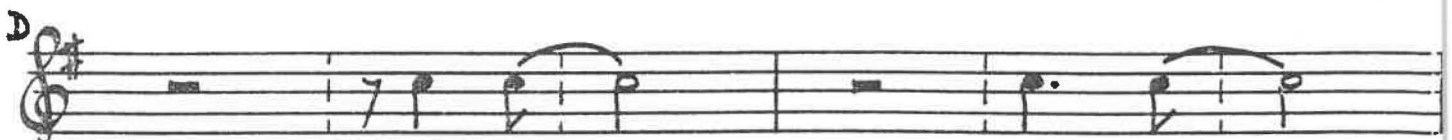


I - ga - ba - zi - le ngemkho - ntfo li - ka - bo - Lonjinga, Wa -




be - kwa nkho - s' ; Ye Mnengwase wenkho - - s'.

D




Nye - nye - ! Nye - nye - !



Nye - nye ! Ye - , laBhuza yinkho - - - s'.

***VARIANTS**

(*1)



Wabekwa ye la - ga - ba - zi lenkho - - s' / l'qhalaphala le - mkhonto likabo - Lonjinga...

†ORDER OF PHRASES: A B C D B*1 B D A B D B*2 C D A B*1 (Chorus continues throughout).

5. Ingoma yemajaha latsetse lijoyina na aya eJozzi - (Song of the young men who went to work on the mines in Johannesburg)

Transcribed
by D.K.Rycroft

$\text{♩} = 76$
LIGABHU

(Sva) →
THEME

Ng'yawu - la - la ka - ba - ni na, ye So - hha - hla na ye Sonta - ba - nku yakhon'!

DESCANT (1 variant of many)

THEME

Ng'yawu-la-la ka - ba - - ni na, ye - - So - hha - hla, maye ng'yawu-la-la ka-ban'! ye - ye - -

Ng'yawu - la - la - - ka - ba - - ni na, ye - - So - hha - - hla na ye - Sonta - ba - - nku yakhon'!

ni - ! yekhwela - , se-khwe - - le lo - majo - yi - na! i - ye - ye - ni - !

ye - khwela - - , sekhwe - le! ye - - bangan'etfu na ye Sonta - ba - nt' e - Joz'!

This song reputedly dates from the turn of the Century, when young Swazi men walked all the way to Johannesburg (about 250 miles) to work on the gold mines. The present version was performed by Mr. Sitandi Mabuza and Mrs. B. Nkhabindze, at eNtongozi, January, 1973. (Pitch was one semitone lower).

6 . 'Abamniki timpaka'

Trad. (as rendered by Mrs. B. Nkhabindze; transcr. by D. K. Rycroft)

$\text{♩} = 82$

Voice 1:

E - , bam - bulel' umntfwanami na yelele babe! Haye babe!

Ligubhu

Se - wu - fi - le la make na yelele babe ! Balek'ebalen' !

Aba-m - niki timpakanje tim-lu - me; Abam-niki timpa-ka ; Haye babe !

E - , bam - bulel' umntfwanami na yelele ba-be ! Haye babe !

Se - wu - fil' umntfwanami na yelele ba-be ! Tang'lah'ebubin' .

Descant (=Chorus)

'la - li ye ma - ke! A-bamniki timpa-ka sezamb'lel'ebale -

Voice 1:

-ni; O hahe - he ba-be ! Abam-niki timpa-ka , Haye babe!

A - bambu - la - li ye ma - ke ! Abam-niki timpa-ka sezamb'lel'ebalen' .

Se - wu - fil' umntfwanami na yelele ba-be ! Haye babe !

7. BOW- SONG : 'Ingcagca'

Mazinyo Mavuso, 1964
(transcribed by D. Rycroft)

Makhweyane musical bow*

$p = 80 \rightarrow 92$

Solo voice

Bow

*On the edited recording, the first bar is missing. In this piece, a different technique is used: the string is 'damped' intermittently with the flesh of the forefinger instead of 'stopping' with the knuckle to get a third note.

Suggested imitations of makhweyane accompaniment on Western instruments:

$p = 84$

Guitar

Piano

Ped

Vocal solo, with 8. 'Magwagwa lahlehl' ekuseni'
Makhweyane
musical bow

Trad. (as rendered by
Princess Simangele;
transcr. by D.K. Rycroft)

$\text{♩} = 78$

Voice ♩

Makhweyane

Magwa-gwa lahle-hl'eku-

se - ni, Ye-la nabonjoho; Yek' injoho mala-wu! Tsine silindzel' i -

Smile

Ngwenyam' itawu - bu - ya lentfo - njeni , I - ta - sihla - bel' i - nya - ma .

D. ♩

This version is an adaptation of a girls' choral dance-song. It affords interesting comparison with the choral version of the same song, which occurs later in this collection, as item 13. The present performance has been transcribed from a recording kindly made available by the Swaziland Broadcasting Service, Mbabane.

9. INGOMA YEKUHLAKULA (Women's weeding song)

Trad. (arranged
by D.K.Rycroft)

$\text{♩} = 60 \rightarrow 66$

LEADER



Kule - - zonta - ba, 'boliba - mbalingasho - ni, e lakha - lelwa! Mine sengiyi-

LEADER.



ngo - - ma! Kule - - zonta - ba, ye lakhale - lwa - - ko! Mine sengiyi-

CHORUS

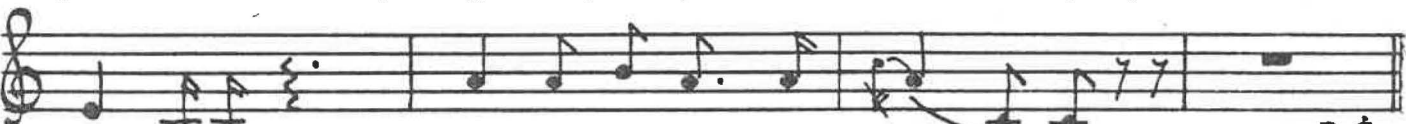


Nye - nye zintaba, nji! Zintaba, nji! Nye - nye, nye - nye, nye - nye!

LEADER



ngo - - ma! Ngaba - ga - na 'ja - ha, Bali - tsa - tsa lajo - yi - na e - Ma -



nka - yana; Mi - ne sengo - na - ke - le!

D. §.

(*) VARIANT



-lwa ye la - kha - lelwa! Mi - ne ...

This version stems from a performance at Lobamba, July 1964. The text refers to the sorrow of a girl whose lover has left her and gone away to seek work on the mines far away beyond the hills:

'On those distant hills, catch the sun before it sets, you who are mourned!
I'm now just a song [that everyone sings]!
I loved a young man,
But they took him, he signed on at Mankaiana,
Now I am ruined!'

10. SIMEKEZO (Bride's lament)

Trad. (arranged
by D.K. Rycroft)

$\text{♩} = 60$ legato

LEADER

Lisho - ba lengo - ngo - ni - - ! Li - sho - ba lengongoni ngele - silwa - - n'!

LEADER

U - baba bangwa - zi - le - - ! Uba - ba

CHORUS

E - e , zhi e - e ! Zhi e - - - !

bangwazi - le njengengongo - n' ! Ladvuma linga - na - fu - - !

E - e , zhi e - e - - !

Lidvuma linga - na - fu e - , kubabo - - ! U -

Zhi e - - - ! E - e , zhi e - e - - !

baba lo - nga - sekho - - ! Ubaba longasekho, e kubabo - - !

Zhi e - - - ! E -

A 'simekezo' is sung by the bride and her attendants at the end of the marriage ceremony. Such songs express the bride's grief at having to leave her parents' home for ever, and the sadness of her parents at losing her: 'They have stabbed my father! They have stabbed my father like a wildebeest! It has thundered in a cloudless sky!'

This version was performed at the wedding of Princess Msalela to Mr. Hezekiah Lukele, in July, 1964.

LEADER

Lo , lo lo lo lo ! Bi - ndza mntfwa - na -

CHORUS

Loluswe - ti , loludl'emazinyane !

mi ! (1) U - nyok' une - ma - nga. , U - dlil'ema - la -
(2) U - nga - bo - kha - la ;

Loluswe - ti , loludl'ema - zinyane ! Loluswe - ti , loludl'ema - zinyane !

la ! Um - fa - hla ! **FINE** Lo , lo lo lo **FINE**

Loluswe - ti , loludl'ema - zinyane ! Loluswe - ti ! loludl'emazinyane !

For D.S.

Leader Start

Chorus Start

12. 'Wohamba Juba !' (Girls' Sibhaca song)

Trad (arranged
by D.K. Rycroft)

$\text{♩} = 72$
LEADER

Molo molo mol' u - nes i - ze - la ! Molo molo

CHORUS

U - nes i - ze - la ! Sisenhliti - ywen' !

Mol' une - si - ze - la ! Li - sukel' eMkhumban' !

U - nes i - ze - la ! Sisenhli - ti - ywen' ! Wohamba

'su - kel' eMkhum - ba - ne ; i - jub' la - seMkhum - ba - ne .

Ju - ba ! Wohlu - t'wa pham - bi - li ! Wohamba

'su - kel' eMkhum - ba - ne ; Molo molo

fine

Ju - ba ! Wo - hlu - t'wa pham - bi - li !

d. §.

Ju - ba ! Wo - hlu - t'wa pham - bi - li !

fine

This version was performed at Lobamba, July, 1964.

13. Dance-song for the Umhlanga reed ceremony of 1971

Transcription by
D.K. Rycroft

$\text{♩} = 69$

Leader

Magwa - gwa la - hlehl' eku-se - - ni, Yela na- bon-

CHORUS

Ye-la na- bonjob',

job', Yek' injob' injobo ma-lawu; Magwa-gwa la-

Ye-la na-bonjo - bo ; Ye-la nabonjob' isasang-wen'.

2.

Tsi-ne si-lindzel'ingwenyam' ita-ku-buya lentfonjen', i - si-

wen'. Yela nabonjob', Ye-la nabon-

hlab' izin-kho-mo ; Dal \$ FINE

Magwagwala-

jo - bo ; Ye-lana-bonjob' ise-sang-wen'. Dal \$ FINE

-wen'.

The Umhlanga ceremony is held annually, usually in July. Participants are girls of all ages, who form up into parties and go down to the bushveld to gather river-reeds. These are brought to the residence of the Queen Mother (iNdllovukati) for the purpose of renewing the palisades around the houses. At Lobamba, a grand parade of massed dancing by the girls takes place.

The present version was obtained from Mrs. Gladys Mkhonta, in 1972.

Leader

U - bo - na lo - si - gabe' ngeMbo - kodvo ;

Chorus

U - ya - li - ba - nga

A - - - ! la - makhos' ! U - bona lo - si - gab - e ngeMbo - ko - dvo -

Uya - li - banga la - ma - khos' a - le - li - ve . E - - !

- ; U - ya - li - ba - - - ng' , U - bona lo - si -

U - ya - li - ba - nga - , Uya - li - banga lama - khos' a - le - li - ve -

gab - e nga - lo - ku - hle - - ; U - ye - ye - - n' , U - ye -

- ; E - - ! U - ya - li - ba - nga - , Uya - li - banga lama -

ye - n' ! U - bona lo - sigabe ngeMa - khosini kaMa - langen' .

khos' a - le - li - ve - - , E - - ! U - ya - li - ba - nga -

FINE

FINE

This version was performed by Princesses Lomusa, Banyaza and Mcethuka, in 1968 (recording by John Wilson).

15. Sivulele 'Bhuza !

Traditional (arranged
by D.K. Rycroft)

$\text{♩} = 72$

Leader

Si - vule - le 'Bhuza, s'to - bon' ema - cha - we kaNgwan'!

Chorus

(1) Si - vule - le 'Bhuza, s'to - bon' ema - cha - we kaNgwan'!

(2) Si - vule - le 'Bhuza, s'to - buke - la lo - kuhl' eSwa - tin'!

Ku - la - pha s'khon' ; Ku - la - pha s'khon' !

Ses' - khona ma - jah' ; Ses' - khona ma - jah' !

Ku - la - pha s'khon' ; Ku - la - pha s'khon' !

1. (For d.\$)

Si - vule - le 'Bhuza, s'to - buke - la lo - kuhl' eSwa - tin'!

Ku - la - pha s'khon' ! dal \$

2. (For Fine)

Ku - la - pha s'khon' ; Ku - la - pha s'khon' ! FINE

This is a girls' dance-song. The text refers to the 'coming out' of girls, after a period when they could not associate with men: 'Open up for us, O King! We've come to see the heroes of Swaziland. Here we are now, young men! It's here that we are!' The present version was obtained from Mrs. G. Mkhonta in 1972.

16. UMMISO: 'Tsine sambamb' uZulu'

Trad. (arranged
by D.K.Rycroft)

$\text{♩} = 120$

LEADER

Wo Zul' uts' ayi-hlome lo-nyak'! Se - sa - ba kwa-

CHORUS

Tsine sam - ba - mb' u - Zu - lu se - sa - ba kwa-

li - wa ti - khulu takaNgwane. Wo - , latsi [manya manya lawu -
phathi phathi liyawu -

li - wa ; Wo tsine sam - ba - mb' u - Zu - lu ;

phos' um - ban' ; Sam - ba - mb' u - Zu - lu se - sa - ba kwa -
bek' um - ban' ;

Wo tsi - ne sam - ba - mb' u - Zu - lu se - sa - ba kwa -

li - wa ti - khulu takaNgwane . D.C. || FINE

li - wa ; Wo tsine sam - bamb' u - Zu - lu !

This is another girls' dance-song. It is possibly connected with the matter of gathering reeds, for the Umhlanga ceremony. This version was obtained in 1972. Besides versions using the five-note E C B G F scale, like the present one, I have encountered other singers using the 'common pentatonic', with Eb and Bb in place of E and B.

17. 'Wang'phatsa kwaze kwasa'

Traditional
(arranged by D.K.Rycroft)

$\text{♩} = 80$

LEADER

Wang' - pha - tsa kwa - ze kwa - sa , Ye M - lam' wam' !

CHORUS

Ye M - lam' wam' !

Wang' - pha - tsa kwa - ze kwa - sa ! Yele - le bo !

Ung'phatsa ka - njan'? Ye M - lam' wam' !

(1) Wang'-phats' e - ma - bhunwi - ni ! [FINE] Yele - le bo !

(2) Wang'-phats' e - bu - nandzi - ni ! [FINE]
Ung'phatsa ka - njan'? Ye M - lam' wam' ! [FINE]

'He fondled me till dawn, O my brother-in-law!'
 The text of this girls' dance-song may shock some missionaries (it is reminiscent of 'He touched me on the thigh...') but it reflects Swazi custom, under which a girl's brother-in-law (i.e. husband of her older sister) is expected to take her as a second wife; it is therefore not considered unreasonable that he should court her. The present version was obtained from Mrs. G.R. Mkhonta in 1972.

XX

By contrast, the next song, no.18, expresses derision at a girl who broke the sanctions before time: who began associating with men during the period of prohibition.

18. INGOMA YEMNCWASHO (Girls' coming-of-age ceremony song)

(Obtained in Manzini, 1973)

189
Transcribed by
D.K. Rycroft

$\text{♩} = 126$

INTRODUCTION

Ge ge ge — ! 'mcam-el - wen' !

A

Ge ge ge — ! 'mca-mel - wen' !

Ngi-yo le-ngwadla ! i-lal' em-ca-mel-wen' !

B

In-gwadl'ingwab'ban' i-lal' em-ca-mel-wen' !

Ngi-yo le-ngwadla ! i-lal' em-ca-mel-wen' !

C

A-nga-yi-bon' i-lal' em-ca-mel-wen' !

Ngi-yo le-ngwadla ! i-lal' em-ca-mel-wen' !

D

Ya-sheshe yagan' i-lal' em-ca-mel-wen' !

Ngi-yo le-ngwadla ! i-lal' em-ca-mel-wen' !

E

FINE

Ngi-yo len-gwadla — !

ORDER: Introduction - AA - BB -
AA - CC - AA - DD - E

Male voices can sing the Alto
part an octave lower.

19. 'Shosholoza'

Trad. (arranged by D.K. Rycroft)

$\text{♩} = 100$

The musical score is written for voice and piano. It consists of seven systems of two staves each. The key signature is one flat (Bb) and the time signature is 7/8. The tempo is marked as quarter note = 100. The score includes various musical notations such as slurs, accents, and dynamic markings like 'f' and 'D. \$'. The lyrics are written below the vocal line.

Sho - sho - lo - za! Sho - sho - lo - za! Kwe - zonta - ba,

f

S'time-la siphum'eRo - do - si-ya; Sho - sho - lo - za!

Kwe - zonta - ba, S'timela si-phum'eRo - do - si-ya;

Wen'uya - ba - le - ka,

Wen'uya - ba - le - ka, kwe - zonta - ba, S'timela si-phum'eRo - do -

Wen'uya - ba - le - ka, si-ya; Wen'u-ya - ba - le - ka, kwe - zonta - ba,

S'timela siphum'eRo - do - si-ya. *D. \$*

sho - sho - lo - za! *f*

FINE

si-ya.

This is not a Swazi song, but it is very popular with young people in Swaziland. It is originally a Xhosa men's town worksong and is widely known in southern Africa. The text refers to a railway train, up in the mountains, coming from Rhodesia.

20. 'Lela lifu lela' (Yonder cloud)*

Transcribed by
D.K.Rycroft

Leader **Chorus** **L.**

Le-la lifu le-la , Man-ten-tele-za-na ; Ngi-

tawu-**Ch.**tfumela ba-be , Man-ten-tele-za-na ; A-

li-sha-ya - sha-ye , Man-tentele-za-na ; Ngen-

du-**Ch.**kwa-na ya-khe , Man-tentele-za-na ; Le-

ma-gi-li-gom-bo , Man-tentele-za-na ; 0 ! Bhe-

L, Ch. ka - ni phan-si ngqo-ngqo! **Ch.** bhekan' phezu-lu ngqo-ngqo!

* Swazis will tell you that: 'When we were young, and it started to rain, we were told to sing this song, "and father will come with his big stick and beat the clouds away". In the last line, we must look down, and say "ngqo-ngqo" (the sound of beating), and when we look up the rain will be gone. Sometimes it actually did happen.'

21. CHILDREN'S DANCE-SONG: 'Sitjulo semazambane'
(Potato stew)

Trad. (arranged
by D.K.Rycroft)

p = 120

HAND-CLIPPING:

U - ta - s' - tsatsa - phi s'tjulo se - ma - zamban' ? U - tas' -

Ye - le - le Ma ! Ye - le - le Ma !

tsatsa - phi s'tjulo se - ma - zamban' ? U - ta's -

1, 2... **FINE**

Ye - le - le Ma ! Ye - le - le Mama ! Mama !

Performers form a circle. One in middle links right arms with a chosen partner and they dance. Partner links left arms with another and the first rejoins the circle, and so on.

22. 'Mbombela' - The stone-game song

Transcribed by
D.K. Rycroft

$\rho = 88 \rightarrow 140$

Mbombe - - la, Mbom-be - la wes'-ti-me-la!

'Jaz' lam' le - si-li-va, Ngali'-tsenga nge - ma - li! D.C.

Kneel in a circle, each with a pebble. For first line of song, tap your pebble down in front of you. For second line, place pebble in front of your left-hand neighbour on the first beat of each bar. Whoever has more than one pebble by the end goes out. Continue, and last survivor wins. For more fun, a leader calls 'ngesekudlá' ('right') or 'ngesáncéle' ('left') at the end of line 1, each time, to vary the direction unpredictably.

The text bears no apparent relation to the game at all: 'Mbombela' refers to a third-class coach on a train; the second line has 'My jacket of silver [thread?]; I bought it with money'. (Some say it should be 'lesilika' - 'of silk' instead of 'lesiliva'). Origin of the song is probably Xhosa: an item with this title has been arranged by the Xhosa musician E.M. Dyalivane, and described as 'praising a train that takes Transkei men to O.F.S./Johannesburg gold mines'.

($\text{♩} = 152$)

23. CHILDREN'S ACTION SONG

(Transcription by
D. Rycroft)

('White egrets; birds of the sun')

A - maland' am - hlophe, a - maland'amhlophe,

izi-nyon' ze-lang';

-phe, a - maland' am Amaland'amhlophe,

izinyon' ze-lang'; lang'.

i-zinyon' zelang'; amaland'amhlophe, izinyon' ze-lang'; (lang' (or D.C.))

Words by
A.F.K.Simelane

24. NATIONAL ANTHEM OF SWAZILAND
(Simplified 3-part setting)

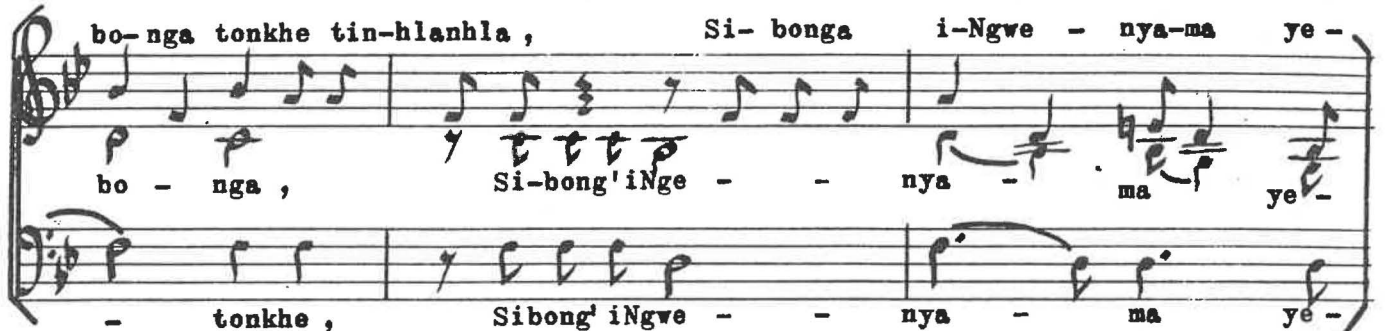
193
Music by
David Rycroft

LEGATO: $\text{♩} = 88-96$

Nku-lu-nku - lu mni-kati weti-bu-si-so tema-Swati, Siya-ti -
Nku - lu-nku - lu bu - si - sa ema - Swati, Siya - ti -
Nku - lu-nku - lu bu - si - sa, Siyati-bo-nga



bo-nga tonkhe tin-hlanhla, Si-bonga i-Ngwe - nya-ma ye -
bo - nga, Si-bong'inge - - nya - ma ye -
- tonkhe, Sibong'ingwe - - nya - ma ye -



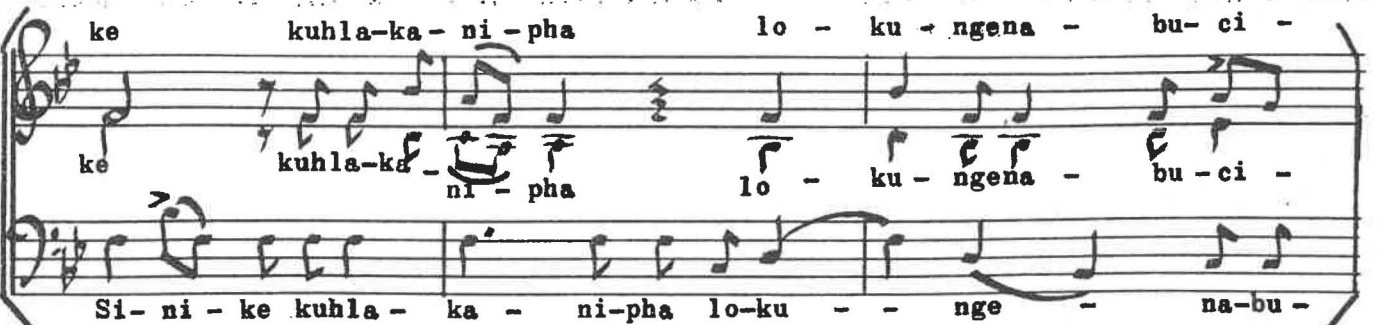
tfu; Li-ve netin-tsa - ba ne-mi-fu-la. Bu-si - sa ti -
tfu; Li - ve netin-tsa - ba ne-mi - fu-la. Bu-si - sa ti -
tfu. netintsa - ba ne - mi-fu-la. Bu-si - sa ti -



pha-tsi-ma-ndla ta - ka-Ngwane; Ngu-we wedvwa Somandla we - tfu; Si-ni -
pha-tsi-ma - ndla ta - ka - Ngwane; Ngu - we Soma-ndla ve - tfu; Sini -
pha-tsi-ma - ndla ta - ka-Ngwane; Ngu - we So - mandla ve - tfu;



ke kuhla-ka-ni-pha lo - ku - ngena - bu-ci -
ke kuhla-ka - ni - pha lo - ku - ngena - bu - ci -
Si - ni - ke kuhla - ka - ni-pha lo-ku - - nge - na-bu -



li; Si - mi-se u-sici-ni-se Si-ma - ka - - - dze.
li; Si - mi - se usi-ci-ni - se Si-ma - ka - - dze .
ci-li; Si - mi - se Si - ma - ka - - dze.



NOTE: Tone-marking applies to utterance-final usage. Verb tones refer to Present Indicative Affirmative usage with First or Second Person Subject Concord and no Object Concord.

Symbols: High Tone: ^ˊ; Falling Tone: ^ˋ; Normal or Low Tone: unmarked. Unmarked syllables between two marked ones tend to assimilate to high realisation unless penultimate or preceded by depressor consonants: bh d dl dv dz g gc hh j mb v (with or without post-placed w or preplaced m or n) or any other consonant when marked with the 'low-voicing' symbol, ^ˋ.

- able (be able to) (v) -kwáti ku-(+v)
- about (conj.) mayelana; n̄ga-/n̄ge-
- above (adv.) étulu; éti (+ kwa-/kwe-)
- accept (v.t.) -emukela
- accident (n) ingoti /tín- 9/10
- accompany (v) -phekeletela;
-hamba na-/n̄e-; (a. to) -mikísa
- ache (v.i.) -futsa
- across (adv) ngeshêya
- accuse (v) -béka lícala;
(a. of witchcraft) -nuka
- actually (adv.) ímpéla, phéla;
síbili; émpéleni
- add (v.t.) -hlanganisa; -eda;
(a. onto) -engeta
- address (n) ikhéli/éma- 9/6;
(speech) ínkhulúmo/tín- 9/10
- adhere (v.i.) -namatsela
- adjust (v.t.) -hlela, -lungisa
- administer (v.t.) (serve out) -phá;
(manage)-phátisa
- administrator (n) úmphátsi/bá- 1/2
- advance (v.i.) -chubekela émbili
- advertisement (n) satiso/t- 7/8
- aeroplane (n) imfulamishini /tín-;
indizá /tí- 9/10
- affair (n) indzaba /tín- 9/10
- affirm (v.t.) -cinísa
- afraid (be, v) -esáha
- African (n) umúntfu/bántfu 1/2
- Afrikaans (n) síBhúnu 7
- Afrikaner (n) líBhúnu/éma- 5/6
- after (adv.) émuvá (+kwa-/kwe-)
- afternoon (n) intsambáma/tín- 9/10
- afterwards (adv.) ngemúva
- again (adv.) futsi
- agree (v) -vuma
- ahead (adv.) émbili
- air (n) úmôya 1a
- alight (v.i.) -ehla; -ehlika;
(catch a.) -okheléka
- alike (be, v.) -fána, -fanána
- all (quant.) -ónkhe;
(all the time) ngesíkhatsi;
sónkhe;
(all of it) kónkhe;
- allow (v.t.) -vumela
- alone (quant.) -ódvwa;
(I/you/he/she: -édvwa).
- alright (be, v) -lunga; (it is
alright) kulúngile
- also (adv.) fútsi
- alter (v.i.) -gucuka; -phendvuka;
(v.t.) -gucula

- although (conj.) nóma
- always (adv.) njalo
- ambulance (n) í-ámbulesi /ema- 9/6
- ambush (v) -lalela; -soutsa
- amount (n) búngako [ng]; (big a.) búnêngi 14
- amputate (v.t.) -ncúma; -juba
- amuse (v.t.) -dlalísa; -hlelisa
- and (conj.f.) na- / ne- (+ n. or pr.)
- angry (v.i.:get angry) -tfukutsela;
(be a.) -tfukutsele
- animal (n) sílwane /tí- 7/8
- ankle (n) ínchotolwâné /tín- 9/10;
licákala /ema- 5/6
- announcement (n) símémételo /tí- 7/8
- anoint (v.t.) -gcobisa
- another (a) -nye;
(a. person) lómúnye.
- annoy (v.t.) -hlupha; -casukisa;
(get annoyed v.i.) -casuka
- answer (n) imphándvulo /tim- 9/10
- answer (v) -phendvula
- ant (n) intfútfwane /tin- 9/10
- anus (n) úmdzídzi /ími- 3/4; índúze /tín- 9/10;
lígoló /ema- 5/6 (also=vagina).
- anywhere (adv.) nakúphi - nakúphi
- apologise (v.i.) -colisa
- appear (v.i.) -chamuka; -vela
- apple (n) lihhabhula /ema- 5/6
- application (n) sícélo /tí- 7/8
- apply (v.t.) (put on) -faka;
(a. for) -céla
- apportion (v) -aba, -abela
- approach (v) -sondzela
- apricot (n) lí-apríkoti /emá- 5/6
- April (n) Mábasa 1a
- are (there are..)(cop.) kúkhona..
(there are not any..) kúté...
- area (district) (n) índzâwo /tí- 9/10
- argue (v) -phika; (mutually) -phikisana
- arm (n) úmkhônó /imí- 3/4;
íngala /tín- [ng] 9/10
- army (n) ímphi /tí- 9/10
- arrange (v) -klelémbisa; -hlela;
(prepare) -lungisa
- arrest (v.t.) -bópha; -bamba
- arrive (v.i.) -fika
- artery (n) umtsambó /imí- 3/4
- article (n) íntfó /tín- 9/10
- asbestos (n) lítjeboyá 5
- ash (n) umlotsa /imí- 3/4
- ask (v.t.) -búta; (ask for) -céla
- assault (v.t.) -sukela
- assist (v.t.) -síta; -ncedza
- assure (v.t.) -(e)tsembisa
- astonish (v.t.) -mangalisa
- at (loc.f.) e- -ini &c. (+n.); ku- (+pr.)
(+ time word) nga- / nge-
- attach (v.t.) -hlanganisa
- attack (v.t.) -sukela
- attempt (v.t.) -tama; -línga
- attend (v) (be there) -ba khoná;
(pay attention) -caphela; -lalela;
(deal with) -phátsa
- attract (v.t.) / be attractive -khángá
- audible (be)(v) -vakála
- August (n) iNgcí 9
- aunt (n) antí /bo- 1a/2a; babékati /bó- 1a/2a
- authority (n) lígunyá 5
- autumn (n) líkwindla 5
- avocado pear (n) líkotapéni /emá- 5/6
- axe (n) lízambe /emá- 5/6

B

196

baboon (n) ímfene /tín- 9/10
 baby (n) umntfwana /bá- 1/2
 back (of body) (n) umhlana /imí- 3/4

 back (adv.) émuva;
 (come back)(v) -buya; (go b.) -buyela

 bacon (n) bhekéni /bó- 1a/2a

 bad (a) -bí

 badly (adv.) kabí

 bag(w)(leather) síkhwama /tí- 7/8
 (paper) liphákethe /ema- 5/6
 (suitcase) liputuménde /éma- 5/6
 (sack) lísaka /éma- 5/6
 (shopping b. or rucksack) bháke /bó-
 1a/2a

 bakery (n) libhikávozi /éma- 5/6

 ball (n) libhóla /éma- 5/6

 ball-pen (w) ibholuphéni /éma-
 9/6

 balloon (n) libhamúta /éma- 5/6

 banana (n) bhanána /bó- 1a/2a

 bandage (n) libhándishi /ema- 5/6

 bank (financial)(n) libhange /éma-
 5/6 (earth) lúdvongá /tín- 11/10

 bankrupt (go)(v) -shóna

 bar (for drinks)(n) libhála /éma-

 barber (n) umgundzi /bá- 1/2

 bark (v) -khonkhótsa

 barrel (n) umphongólo /imí- 3/4

 barrow (n) libhála /éma- 5/6

basin (n) bhesini /bo- 1a/2a

 basket (n) libhasikidi /éma- 5/6;
mántji /bó- 1a/2a

 bath (n) libhovu /éma- 5/6

 bathroom (n) indlu yekugézela
/tí-, te- 9/10

 battery (n) ibhetri /éma- 9/6
 bead(s) (n) buhlalu 14
 bean (n) libhontjisi /ema- 5/6

 bear (v.t.) -tfwála; (give birth)
 -tála; (fruit) -tsela

 beard (n) intjweba /tín- 9/10

 beat (v.t.) -shaya;
 (defeat) -(e)hlúla, -ncóba

 beautiful (a) -hlo
 because (conj.) ngóba
 become (v.t.) -ba

 bed (n) umbhédze /imí- 3/4

 bedbug (n) imbungulú /tím- 9/10

 bee (n) inyósi /tí- 9/10

 beef (n) inyama yénkhomó 9 ;
 (corned b.) imbíva /tí- 9/10

 beer (Swazi type) tjwála 14
 (European) bhiya 1a

 beetle (n) libhungáne /éma- 5/6

 before (adv.) émbili, émbi (kwe-);
 (previously) kúcála

beg (v.t.) -céla ; (b. pardon)
-colisa
 beget (v.t.) -tála
 begin (v) -cála
 beginning (n) kúcála 15 ;
 (at the b.) (adv.) ekúcáleni
 behind (adv.) émuvá (+kwa-/kwe-)
 believe (v) -khólwa
 bell (n) ínsimbi /tín- 9/10
 below (adv.) phánsi (+kwa-/kwe-)
 belt (n) líbhánde /emá- 5/6
 bend (n) líjika /emá- 5/6
 bend (v.i.) -goba; (b. down)
-khotsama; (v.t.) -gobisa
 berry (n) lúhlávu /tín- 11/10
 better (rel.) -ncóno
 beware (v) -caphela
 bewitch (v.t.) -phosa
 beyond (adv.) émbili, émbi kwa-/kwe-;
khaahane
 bicycle (n) libhaysikili /emá- 5/6
 big (a) -khúlu
 bind (v.t.) -bópha
 bird (n) ínyoni /ti- 9/10
 birth (n) kútálwa 15
 biscuit (n) libhisikíti /emá- 5/6 ;
 (hard b.) úmcatsáne /ími- 5/6
 bite (v.t.) -lúma
 bitter (be)(v) -hába

197
 black (rel.) -mnyáma; -ntíma
 blackboard (n) libhulekíbhodi /ema-
 blame (v.t.) sola 5/6
 blanket (n) íngubo /tín-
 bleed (v) -opha
 blister (n) libhamúta /emá- 5/6
 blood (n) íngatí [ng] 9
 bloom (v.i.) -bhahéla; -khahelela
 blow (v.t.) -phuphútsa
 (b. the nose) -finya
 blue (rel.)
-luhláta njéngesibhakábhaka
 board (n) libhódi /emá- 5/6
 boat (n) síkébhe /tí- 7/8
 body (n) úmtimba /ími- 3/4
 boil (v.i.) -bila; (v.t.) -bilisa
 bolt (n) libhawóti /ema- 5/6
 bone (n) lítsámbo /emá- 5/6
 book (n) incwadzi /tí- 9/10
 boot (n) libhúthi /emá-; 5/6
 (gum-b.) ligwanázi /emá- 5/6
 born (be)(v) -tálwa
 borrow (v.t.) -boleka (+ loc.)
 bother (v.t.) -hlupha
 bottle (n) libhódléla /ema- 5/6
 bottle-opener (n) í-óphena /emá- 9/6
 bow (v.i.) -khotsama
 bowl (n) sítja /ti- 7/8
índíshi /tín- 9/10
 box (n) libhokísi /ema- 5/6
 boy (n) úmáana /bá- 1/2
líjêle /emá- 5/6
 brake (n) libhilíki /emá- 5/6
 branch (n) ligalá /emá- 5/6

brass (n) lítfúsi /emá- 5/6

brassiere (n) íbhódi /emá- 9/6

bread (n) sínkhwa /tí- 7/8

úmkhâma /ími- 3/4

break (v.i.) -gamúka; -ephúka;

(v.t.) -gamúla ; -ephúla

breakfast (n) libhulakífesi /ema- 5/6

breast (female) libéle /emá- 5/6

breathe (v) -phfumula

brick (n) sítíni /tí- 7/8

bride (n) mákotí /bó- 1a/2a

bridge (n) líbhulóho /emá- 5/6

brief (a) -físha, -físháne

bring (v.t.) -létsa

broad (rel.) -bantí

broom (n) úshányelo /ími- 3/4

brother (n) bhutí /bó- 1a/2a;

(my/our br.) úmnakétfu /bó- 1a/2a;

(your br.) úmnakénu /bó- 1a/2a;

(his/her/their br.) úmnakâbo /bó- 1a/2a.

brown (rel.) -nsúndvu

buck (n) inyamatane /tí- 9/10

bucket (n) libhakéde /ema- 5/6

buffalo (n) ínyâtsi /tí- 9/10

build (v) -ákha

building (n) índlu /tí- 9/10

bull (n) ínkûnzi /tín- 9/10

bullet (n) ínhlâvu /tín- 9/10

bun (n) libhanísi /ema- 5/6

burden (n) úmtfwálo /ími- 3/4

burn (v.t.) -shísa; (v.t.) -shá

bury (v.t.) -ngcwába; -fíhla

bus (n) íbhási /emá- 9/6

bush (n) síhlahla /tí- 7/8

business (n) ibhizinísi /ema- 9/6;

(affair) índzaba /tín- 9/10

but (conj.) kódvwa; képha

butchery (n) lísiláha /ema- 5/6

butter (n) líbhotêla 5

button (n) líkinóbho /emá- 5/6

buy (v.t.) -tsénga

by (adv.f.) nga- /nge-

C
 cabbage (n) liklabishi /ema- 5/6
 cake (n) likhekhe /ema- 5/6
 calabash (n) (edible) liselwa /ema- 5/6; (utensil) sigubhu /ti- 7/8;
 (for thick milk) ingula /tin- 9/10
 calf (n) litfole /ema- 5/6
 call (v.t.) -bite
 calve (v) -bhacata
 camp (n) inkambo (or inkambu) /tin- 9/10
 can (n) likani /ema- 5/6
 can-opener (n) i-ophena /ema- 9/6
 can (v) (know how to) -kwati ku- (+v)
 (may) -nga- (+v) (Pot. Md.)
 cancer (n) simila /ti- 7/8
 candy (n) liswidi /ema- 5/6
 cane (sugar cane) (n) umhoba 3
 cap (n) likepisi /ema- 5/6
 car (n) imoto /ti- 9/10
 caravan (n) ikharavani /ema- 9/6
 card (n) likhadi /ema- 5/6
 cardboard (n) likhadibhokisi 5
 care (n) bunaka 14; kucaphela 15;
 (take c. of) (v) -naka; -caphela;
 (take c. of) (v) -nakekela; -gcina
 careful (be) (v) -caphela; -naka
ngekucaphela;
 carefully (adv.) nzebunaka; kahle

carry (v.t.) -tivala; (on back)
-mema; (in hand) -phatsa
 cart (n) inkalishi /tin- 9/10
 carve (v.t.) -bata
 case (n) (box) libhokisi /ema- 5/6
 (law) licala /ema- 5/6
 (suitcase) liputumende /ema- 5/6
 cat (n) kati /bo- 1a/2a
 catch (v.t.) -bamba
 cattle (n) tinkhomo 10;
 (one beast) inkhomo 9
 cemetery (loc.) emangwabeni;
emadlizeni
 cent (n) lisenti /ema- 5/6
 centipede (n) inkhume /tin- 9/10
 chain (n) luketamo /tin- 11/10
 chair (n) sihlalo /ti- 7/8
 chairman (n) umgcinisihlalo /ba- 1/2
 chalk (n) ishoki /ti- 9/10
 chameleon (n) lunwabu /ti- 11/10
 change (n) (money) intjintji 9
 change (v.i.) -gucuka; (v.t.)
-gucula; -ntjintja
 character (n) simo /ti- 7/8;
luhlolo /tin- 11/10
 chase (v.t.) -sukela; (c. away)
-cosh
 cheap (be) (v) -shipha (-shiphile)
 cheat (v.t.) -yenga; -khohlisa

cheese (n) shísi /bó- 1a/2a
 chemist (n) umkhémisi /ba- 1/2
 (c. shop) likhémisi /ema- 5/6
 chest (n) sífûba /tí- 7/8
 chew (v.t.) -hlafuluna; (c. cud)
 -hlabûla
 chicken (n) ínkhûkhu /tín- 9/10
 chief (n) síkhûlu /tí-
 child (n) umntfwana /ba- 1/2
 chilli (n) pelépele /bo- 1a/2a
 chin (n) sílevu /tí- 7/8
 chip (n) sícephú /tí- 7/8 ;
 (potato c.) emashípi 6
 choir (n) líkwáya /emá- 5/6
 choose (v.t.) -khetsa
 chop down (v.t.) -gawûla
 chop up (v.t.) -bándza, -cándza
 Christ (n) Khréstu 1a
 Christian (n) líkhólwa /emá- 5/6
 Christmas (n) Khisimusi /bo- 1a/2a
 church (n) lísonfó;
 (go to c., v.) -sontsa
 cigarette(s) (n) sikilídi /bó-
 cinema (n) íbhayisikóbho/emá- 9/6
 circle (n) sihléngele /ti- 7/8

city (n) lídolôbha lelíkhûlu
 /emá-, lamá- 5/6
 civilization (n) imphúculo 9
 class (n) líklilási/emá- 5/6
 classify (v) -klelémbisa
 claw (n) lúzipho /tín- 11/10
 clean (v.t.) (make c.) -hlanta;
 (wipe c.) -(e)súla; (sweep c.)
 -shanyéla; (c. teeth)-cubha;
 (v.i.) (become c.) -hlanteka;
 (be clean) -hlantekile
 clerk (n) mabhaláne /bo- 1a/2a
 clever (be, v) -hlakanipha
 (-hlakaniphile); -khalípha (-ile)
 climb (v.t.) -khwéla
 clock (n) líwáshi /emá- 5/6
 close (v.t.) -vala ; -ngcinya
 close (a) -físháne
 cloth (n) índvwangú /tín- 9/10
 clothe (v.t.) -gcokisa; (be clothed) -gcoka
 clothes (n) tíngubo 10
 cloud (n) lífu /emá- 5/6
 club (n) (wooden c.) sagíla/t- 7/8;
 (social c.) íklilábhu/emá- 9/6
 coal (n) lílâhle /emá- 5/6
 coat (n) líbhántji /emá- 5/6
 cob (of maize) (n) síkhwebu /tí- 7/8
 cobbler (n) shúmeke /bo- 1a/2a

cock (n) líchúdze /emá- 5/6

cockroach (n) líphela /emá- 5/6

coffee (n) líknofi (emá-) 5/6

coin (n) lúhlávu /tin- 11/10

cold (n) émakhâta 6;

(be cold, v.i.) -bândza

cold (illness) (n) umkhúhlane /imi- 3/4

cold drink (n) ínamañedi /tí- 9/10

collect (v.t.) -bútsa

collide (v) -shayisa, -shayisana

colour (n) umbála /imi- 3/4

comb (n) líkâmo /emá- 5/6

come (v.i.) -(e)ta, -fika;

(come back) -búya; (come in)

-nèna; (come out) -phúma;

(originate) -vela; -chamuka;

(c. near) -sondzela

command (v.t.) (order) -knúta;

(be in c.) -phátsa

commander (n) índvúna /tín- 9/10

commence (v) -cála

committee (n) íkomídi /emá- 9/6

compare (v.t.) -linganisa

complain (v) -khonóndza, -khála

complaint (n) síkhálo /tí- 7/8

complete (v.t.) -cédza

concerning (prep.) mavelana

concrete (n) khónkolo 1a

condensed milk (n) khondéni /bó- 1a/2a

condition (n) búnjani 14

conductor (of bus) (n)

úmhóleli /bá- 1/2

confirm (v) -cinísa

connect (v.t.) -hlanganisa

consent (v) -vumela

consequence (n) úmphúmela /imi- 3/4

conserve (v.t.) -onga [ŋg]

construct (v) -akha

consume (v.t.) -dlá

continually (adv.) njálo

continue (v) -chubeka

contradict (v.t.) -phikisa

control (v.t.) -phatsa

conversation (n) ínkhulúmo /tín- 9/10

converse (v.i.) -coca

convey (v.t.) -tfútsa; -tfwála

cook (v.t.) -pheka

copper (n) lítfúsi /éma- 5/6

copulate (v) (humans) -lála ba-ñe-;
-bhebha;

(animals) -zéka; (cattle) -khwéla;

(dogs, and human extramarital)

-phinga

cord (n) intsambo /tín- 9/10

corkscrew (n) síkulúfu /tí- 7/8

corned beef (n) ímbíva /tí- 9/10

corner (n) líjikhá /emá- 5/6

corpse (n) sídvumbu /tí- 7/8

correct (v.t.) -lungisa; ^{v.i.,} (be correct)
 -lunga (-lungile); (be true)
 -cinísa (-cinísile)

corrugated iron (n) thávela /bo- 1a/2a;
 ngcwengcwé / bó- 1a/2a

cost (v.t.) -bíta

cotton (n) kótini /bó- 1a/2a

cotton-wool (n) vólo /bó- 1a/2a

cough (v) -khwehléla

council (n) líbandla /emá- 5/6;
 (inner c.) lícoco /emá- 5/6

count (v.t.) -bala

country (n) líve /emá- 5/6

courage (n) síbfindzi 7

course (n) índlela /tín- 9/10;
 (of c., adv.: véle + v.)

court (n) ínkantólo /tín- 9/10

cousin (n) wzála /bó- 1a/2a

cover (v) -mbonya;

covet (v.t.) -físa

cow (n) ínkhomáti /tín- 9/10

crack (v.i.) -dzabuka; (v.t.)
 -dzabula

crawl (v.i.) -khasa

creep (v.i.) -khasa

criticize (v.t.) -sola

crochet (v.t.) -kolósha

crockery (n) títja 10

crocodile (n) íngvenya /tín- 9/10

crop (n) sílimo /tí- 7/8

cross (n) siphámbaro /ti- 7/8

cross (v.t.) -wela; -engca;
 (c. out)-címa ngemúdvwa;
 (v.i.:get c.) -tfukutsela;

crossroads (at/to/from) (loc.)
 esiphambanwêni

crucifix (n) síphambano /tí- 7/8

cry (v) -khála

crying(n) síkhálo /tí- 7/8

cultivate (v.t.) -lima

cup (n) inkómishi /tin- 9/10

cupboard (n) likhábethi/emá- 5/6

curtain (n) likhéthini /ema- 5/6

cut (v.t.) -sika, -ncúma, -juba;
 (c. hair or wool) -hhula

D
dairy (n) lidelí/ema- 5/6
dam (n)
(for livestock) ínkelébo/tín- 9/10
dance (v.i.) -gidza
danger (n) íngoti /tín- 9/10
dangle (v.i.) -lenga; (v.t.) -lengisa
dark (a) -mnyama
darn (v) -bekéla; -chibéla
dassie (n) ímbila/tí- 9/10
daughter (n) indvodzakâti /ema-
9/6
dawn (v) -sa; (at d.) kusâsa
day (n) lilanga /ema- 5/6
deal in (v) -tsengisa
deal out (v) -abela
deal with (v) -phatsa
debt (n) sikwéleti /tí- 7/8
decay (v.i.) -bola
deceive (v.t.) -yenga; -khohlisa
December (n) íNgongóni 9
decide (v) -ncúma; -juba
defeat (v.t.) -(e)hlúla, -ncóba
defecate (v) -nya; -bhósha
defend (v.t.) -vikela
delay (v.i.) -ephútsa; -libala;
(v.t.) -libatisa; -bambelela
deliberately (adv.) ngemábómu

demonstrate (v.t.) -tjengisa
deat (n) síface /tí- 7/8
deny (v) -phika; -ála
department (n) lígalá /ema- 5/6
descend (v) -ehla; -ehlika
desire (v.t.) -fúna, -físa
desk (n) lídesíki /ema- 5/6
dessert (n) phutsini /bo- 1a/2a
destroy (v.t.) -chitsa; (kill)
-bulála
detain (v.t.) -bambelela
devil (n) Sáthane /bó- 1a/2a
dew (n) ematolo 6
diagram (n) úmfanékišo /imí- 3/4
die (v.i.) -fá; -shóna
differ (v) -ehlukana
different -ehlukéne
difficult (rel.) -lukhúni; -ntima
dig (v.t.) -(e)mba
direct (v.t.) (guide) -khombisa;
(manage) -phatsa; (order) -layela
director (n) úmphátsi/bá- 1/2
dirt /dirtiness (n) kúngcola 15
dirty (v.t.) -ngcolisa; (get dirty)
-ngcola

disappear (v) -shóna
disappointed (be) (v.i.) -ephúka
discard (v.t.) -chitsa, -láhla
discover (v.t.) -khandza
discuss (v.t.) -coca
disease (n) sifó /tí- 7/8
disentangle (v.t.) -tfukulula
disgrace (n) emányala 6
dish (n) sítja /tí- 7/8
índíshi /tín- 9/10
display (v.t.) -veta
dispute (v.t.) -phika,
(mutually) -phikisana
distribute (v) -aba, -abela
district (n) sígodzí /tí- 7/8
(area) índzāwo /tí- 9/10
disturb (v.t.) -tsintsa
ditch (n) umsele /imí- 3/4
dive (v) -cwila
divide (v.t.) -ehlukanisa
divide amongst (v.t.) -abela
diviner (n) sángoma /t- 7/8
do (v.t.) -enta; (complete) -cedza;
(do not..!) músa/pl. músani..! (+v.infin.)
doctor (n) dokotela /bo-1a/2a;
(traditional d.) inyanga /tí-9/10
dog (n) inja /tí- 9/10
donation (n) siphó /tí- 7/8

donkey (n) imbóngolo /tí- 9/10 203
door (n) umnyango /imí- 3/4
dot (n) lícasháti /emá- 5/6
down (adv.) phánsi; (further d.)
éntánsi
draw (v.t.) (as water) -khá;
(pull) -dvonsa; (a weapon) -khókha;
(dr. a line or picture) -dvwéba
dream (v) -phupha
dress (n) (clothing) ingubo /tín-
9/10
(woman's) lílóko /emá- 5/6
dress (v.i.) -gcoka; (v.t.)
(dress someone else) -gcokisa
drink (n) lokunatfwako;
(last d.) úntsatsándvuku /ími-3/4
drink (v.t.) -natsa
drive (v.t.) -shayela;
(as a herd) -chuba
driver (n) umsháveli /ba- 1/2
droop (v.i.) -buna
drop (v.i.) -wa; (v.t.) -wisa
drum (n) (musical) sígúbbhu /tí 7/8;
(metal container) úmgcoma /imí-
[gq] 3/4
drunk (get drunk, v) -dzakwa
duck (n) lídadá /emá- 5/6
dung (n) (dry) lílóngwe /emá- 5/6;
(fresh) búlóngwe 14; (manure)
umcuba 3
dust (n) lútfuli 11
dust (v.t.) -(g)súla
dustbin (n) úmgcoma wetibí /imí-,ye-
3/4
duster (n) índvwangú yekwésúla
/tín-,te- 9/10

E
ear (n) índlebé /tín- 9/10

earn (v.t.) -hola

earth (n) úmhlâba /imi- 3/4;
(soil) úmhlabâtsi /imi- 3/4.

easily (adv.) kalúla

east (n) ímphumálanga 9;

easy (rel.) -lúla

eat (v.t.) -dlá
economize (v) -onga [y g]
edit (v) -hlela

egg (n) lícânda /emá- 5/6

eight (n) síphohlongó 7

eighteen (n) líshûmi nesiphóhlongó 5;

líshûmi nesígobagalombilí 5

eighty (n) emáshûmi lásiphóhlongó 6

either..or..(conj.) nóma..nóma..

elbow (n) íngcôsa /tín- 9/10

electricity (n) gézi la

elephant (n) índlovu /tín- 9/10

elevator (n) líkhéshi /emá- 5/8

eleven (n) líshûmi nakunyé 5

emerge (v.i.) -phúma

employ (v.t.) -sebentisa
employee (n) sisebenti/ti- 7/8

employer (n) umcashí /ba-

empty (v.t.) -chítsa

employment (n) úmsebenti/imi- 3/4

end (n) kúgcina 15;

(at the e.) ekugcinêni

end (v.i.) -phéla; -gcina;

(v.t.) -cédza

England (loc.) eNgilandi

English (n) síNgísi 7

(E. person) líNgísi /emá- 5/6

enough (be enough)(v) -enela

enquire (v) -búta

enter (v.t.) -ngóna [y g]

equal (be equal)(v.t.) -lingana (ná-/né-)
(make e.) -linganisa

escape (v) -baleka, -sínza

escort (v.t.) -phekeletela

European (n) umlumbi /bé- 1/2;

umlungu /bé- 1/2

evening (in the) (adv.) kusíhlwa

ever (adv.) nániní;

(for e.) phakádze

every (quant.) -ónkhe;

everybody bántfu bónkhe;

everything kónkhe; tíntfó tónkhe;

everywhere (adv.) nakúphi-nakúphí;
tónkhe tíndzâwo

evil (a) -bí; (n) búbí 14

example (n) umfanékiso/ imi- 3/4

excrement (n) emásimba 6

excuse me! (interj.) lúcolo!

exhibit (v.t.) -veta

expel (v.t.) -côsha

expensive (be) (v) -dúla (-dulíle)

explain (v.t.) -chaza

explanation (n) inchazelo/tin- 9/10

expose (v.t.) -veta

extinguish (v.t.) -címa

extract (v.t.) -khipha

eye (n) lísó /émêhlo 5/6

F

206

- face (n) búsó 14
- fact (n) lícíniso /emá- 5/6
- factory (n) úmshíni /imí-3/4; ífektrí /emá-9/6
- fade (v.i.) -phupha; -buna
- faeces (n) emásimba 6
- fall (v) -va
- falsehood (n) emanga 6
- famous (be)(v.i.) -dvuma
- far (adv.) khasháne, kúdzeni
- farm (n) lipúlasi /ema- 5/6
- farmer (n) umlimi /bá-
- fat (n) emáfútsa 6
- fat (get fat)(v.i.) -khulúphala;
(as animals)-nonga; (be fat)
-khulúphele; -nonile
- father (n) (my/our f.) babé /bó-
1a/2a; (your f.) úyihló /bó-;
(his/her/their f.) úyisé /bó-
- fear (v.t.) -esaba
- feather (n) lúsiba /tín- 11/10
- February (n) iNdlóvana 9
- feel (v) -(é)va
- female (a) -sikáti; (human)
lómsikáti /lába- 1/2
- fertiliser (n) manyólo 1a
- fetch (v.t.) -landza
- fever (n) umkhúhlane /imi- 3/4
- field (n) ínsími /tín- 9/10 ;
(grazing f.) lídilélo /emá- 5/6;
ínkámbo (or ínkámбу) /tín- 9/10
- fifteen (n) líshúmi nesihlánu 5
- fifth (poss. st.) -sihlánu
- fifty (n) emáshúmi lasihlánu 6;
(50 cents) sihlánu 7
- fight (v) -lwa
- fill (v.t.) -gcwabisa; -gcwalisa;
(v.i.) -gcwaba; -gcwala
- filth (n) emányala
- find (v.t.) -tfóla ; -khándza
- fine (v.t.) -hlawulisa
- finger (n) umúno /imí- 3/4
- finish (v.i.) -phéla; -gcina;
(v.t.) -cédza; (f.work) -shavisa
- fire (n) umlilo /imí- 3/4
- firewood (n) lúkhúni /tín- 11/1
- firm (make)(v.t.) -cinísa; -gcina
- first (adv.) kúcála
- fish (n) ínhlanti /tín- 9/10
(v.t.) -dvwéba
- five (n) sihlánu 7 ;
(£5) sihlánu sabómpondo
(five cents) zuka /bó- 1a/2a
- flash (v) -manya
- flea (n) líkululu /emá- 5/6
- flour (n) fuláha 1a
- flower (n) imbali /tí- 9/10
- fly (n) ímphungáne /tím- 9/10
- fly (v) -ndiza
- foetus (n) ímphunyú /tí- 9/10
- fold (v.t.) -rocóta
- follow (v) -landzela
- food (n) kúdlá 15
- fool (n) sílima /tí- 7/8 ;
síhúku /tí- 7/3

foot (n) lúnyawo /tí- 11/10
 football (n) líbhóla /emá- 5/6
 forbid (v) -aléla
 forever (adv.) naphakadze
 forge (metal) (v) -khándza
 forget (v) -khohlwa; (escape from
 memory) -libala
 forgive (v.t.) -colela
 fork (n) imfólogo /tim- 9/10
 form (v.t.) (make) -enta; (mould) -bumba
 (shape)
 form (n) símó /tí- 7/8; (type)
lúhlobo /tín- 11/10;
 (paper) ifómu /emá- 9/8
 fortune (n) (good f.) ínhlanhla /tín-
 9/10
 forty (n) émashúmi lamáne 6
 forward (adv.) émbili
 fountain (n) úmtfómbo /imí- 3/4;
síyalu /tí- 7/8
 four (a) -ne
 fourteen (n) líshúmi nakuné 5
 fourth (poss. st.) -sine
 fowl (n) ínkhúchu /tín- 9/10

fragment (n) sícephú /tí- 7/8;
lúcetú /tín- 11/10
 freedom (n) ínkhulúleko 9
 Friday (n) Lesiulánu
 friend (n) umngani /bá-
 frighten (v.t.) -etfusa;
 (be frightened) -esába

frock (n) lílóko /emá- 5/8
 frog (n) lícoco /emá- 5/6
 from (loc.f.) e- -ini &c. (+n.);
ku- (+pr.); (come f.) (v) -phuma
 front (in) (adv.) émbili
 frown (v.i.) -swaca
 fruit (n) sítselo /tí- 7/8
 fry (v.t.) -gayinga, -osa
 frying pan (n) lípáni /emá- 5/6;
líkesi /emá- 5/6
 full (get full) (v.i.) -gcwába; -gcwála;
 (be f.) -gcwébe; -gcwéle
 funny (be) (v) -hlelisa
 furniture (n) ifénisha /ema- 9/8
 fur (n) bôya 14
 furrow (n) umsele /imí- 3/4
 further (adv.) émbili;
 (f.down) ngéntánsi;
 (f.up) ngênhlá

G

game (n) (sport) úmdlálo /imí- 3/4
 garage (n) lígáláji /emá- 5/6
 garbage (n) tíbí 10
 garden (n) íngádze /tín- 9/10;
ínsimi /tín- 9/10
 garment (n) íngubo (yekúgcoka) /tín-9/10
sémbatfo /t- 7/8

gate (n) lísango /ema- 5/6
gather (v.t.) -bútsa; (g. fruit) -khá; (g. up) -khwétsa, -vola
gear (n) lígíye /ema- 5/6
genitalia (n) umsatha /imi- 3/4
gentle (rel.) -néne
get (v.t.) (obtain)-ifóla;
(become) -ba + adj. &c.;
(g. down)-ehla, -ehlika;
(g. in)-ngéna; (g. out)-phúma;
(g. up)-vuka; (g. to)-fika
gift (n) síphó /tí- 7/8
giraffe (n) índulámitsi /tín- 9/10
girl (n) (before puberty) íntfombatana /tín- 9/10;
(adolescent) ítjítji /ema- 5/6;
(age 17 to 22) ingcace /tín- 9/10;
(marriageable) íntfombi /tín- 9/10
give (v.t.) -nika, -pha
(g. in/up) -nikela; -yekela;
(g. out, distribute) -abela;
(g. a drink to) -natsisa;
(g. more) -engeta
glad (be, v) -jabúla
glass (n) ingilázi /tín- 9/10;
síbúko 7
glasses (spectacles) tíngilázi 10;
tíbúko 8; éméhlo
gloves (n) tídladla 8
glue (n) iglú /ema- 9/6
go (v) hamba; (go to) -ya; (go back) -buyéla; (go in) -ngéna; (go out) -phúma; (g. away) - (∅) súka;
(g. down) -shóna
goat (n) ímúti /ti- 9/10
God (n) Nkulúkulú 1a; Mkhulúchânti 1a;
Mlentengamunye 1a
gold (n) ígolide 9
golf (n) igalôfu 9; igalúva 9
good (a) -hle

good! (interj.) kulúngile!
gourd (n) (cf. calabash)
government (n) nuluménde /bó- 1a/2a
gramme (n) ligrámu /ema- 5/6
grandfather (n) nkhúlu /bó- 1a/2a
grandmother (n) gogo /bó- 1a/2a
grape (n) ligilébhisi /ema- 5/6
grapefruit (n) igrénfruthi /ema- 9/6
grasp (v.t.) -bamba
grass (n) tjáni 14
grave (n) lingcwabá /ema- 5/6;
íidliza /ema- 5/6
graveyard (loc.) emangcwabéni;
gravy (n) úmhlutí 3 emadlizeni
grease (n) emafútsa 6; gilízi 1a
great (a) -khúlu
green (rel.) -luhláta
greet (v.t.) -bingelela, -khuléka
greetings (n) tibingélelo 8
grenadilla (n) lígánandéla /ema- 5/6
grill (v.t.) -osa
grind (v.t.) -sila; (by machine) -gaya
ground (n) úmhlabátsi /imi- 3/4
groundnut (n) índlubú /tín- 9/10
grow (v.i.) -khúla; (as plants) -mila;
(grow old) -gúga;
(v.t.) (cultivate) -lima;
grudge (n) síbhóngo /tí- 7/8
lívundvo /ema- 5/6
-ciza;
guard (v.t.) / -lindza; -londvolota;
-nakekela; -gadza
guava (n) lígwavá /ema- 5/6
guest (n) sivakáshi /tí- 7/8
gully (n) lúdvongá /tín- 11/10
gun (n) síbbamu /tí- 7/8

H

hail (n) sángcotfo /t- 7/8
 hair (n) (human) lúnwele /tí-
 11/10 (animal) bôyá 14
 half (n) hháfu /bó- 1a/2a;
incénve /tí- 9/10
 hand (n) sándla /t- 7/8
 handle (n) síbambo /tí- 7/8;
 (h. of hoe, &c.) líphíni /emá- 5/6
 handle (v.t.) -phátsa, -tsintsa
 handkerchief (n) líduku /emá- 5/6
 hang (v.t.) -khúnga;
 (h. on a peg) -phanyéka
 happy (be, v) -jabúla
 hard (rel.) -lukhúni
 hare (n) intsénetja /ema- 9/6
 harvest (v.t.) -vúna
 hat (n) sígcoko /tí- 7/8
 hate (v.t.) -tóndza
 have (cop.) s.c. + -ná- / -né- (+n./pron.)
 he (abs.pr.) yená; (s.c., Cl.1) ú-
 head (n) ínhlóko /tín- 9/10
 (h. of household) úanúnzane /bá- 1/2
 headman (n) índvúnga /tín- 9/10;
 (assistant h.) líphíni /emá- 5/6
 healthy (be, v) -phila
 hear (v.t.) -(é)va
 heart (n) ínhlitívo /tín- 9/10
 heat (v.t.) -shísa
 heavy (be, v) -sándza
 heavy (rel.) -mátima

heed (v.t.) -caphela, -lalala
 help (v.t.) -síta; -ncedza
 hen (n) síkhukhúkati /tí- 7/8
 her(-s) (poss.st.) -ákhe; (abs.pr.) yená
 herd (v.t.) -elusa
 here (adv.) lapha; lá; (be h./be
 present) -ba khoná
hey! (interj.) yé!
 hide (v.i.) -casha; (v.t.) -fíhla
 high (a) -dze
 hill (n) íntsaba /tín- 9/10
 him (abs.pr.) yená (Cl.1); (o.c.) -m-
 hippopotamus (n) imvubu /tín- 9/10
 hire (v.t.) (borrow) -casha;
 (h. out) -cashisa
 his (poss. st.) -ákhe
 history (n) umlandvo /imí- 3/4
 hit (v.t.) -shaya
 Hlatikulu (loc.) káHlatsi
 hoe (n) líkhuba /emá- 5/6 ;
líkhuba lekuhlákula
 hold (v.t.) -phátsa; (onto) -bamba;
 (retain) -gcina
 hole (n) ímbohó /tín- 9/10
 (h. in ground) umgodzí /imí- 3/4
 holy (rel.) -ngcwéle
 home (n) líkhâya /emá- 5/6
 homestead (n) umúti /imí- 3/4
 hope (v) -(é)tsémba
 hoof (n) lísondvó /emá- 5/6
 hook (n) líhhúka /emá- 5/6
 horn (n) lúphondvo /tín- 11/10
 hornbill (n) khólwáne /bó 1a/2a
 horse (n) líhsháshi /emá- 5/6
 hospital (n) sibhédlela /tí- 7/8
 hot (be hot) (v.i.) -shísa

hotel (n) ihhotela/emá- 5/6

hour (n) li-áwa /emá- 5/6

house (n) indlu /tí- 9/10

how (adv.) (by what means) ngâni;
(in what manner) kanjani;
(in what state) (rel.) -njani;
(h. big) (rel.) -ngakanani; (h. many)
(adj.) -ngakhi; (h. greatly/much)
(adv.) kangakanani; (h. much money?)
malini? (h. often) (adv.) kangakhi

however (conj.) kódwa; képha

hundred (n) likhulu /emá- 5/6

hungry (get hungry, v) -lamba

hunt (v.t.) -tingela

hurt (v.t.) -limata, -bulala;

(get hurt) -limala

hurry (v.i.) -shesha

hut (n) indlu /tí- 9/10

hyena (n) imphisi /tím- 9/10

hyrax (n) imbila /tí- 9/10

I

I /me (abs.pr.) miné; (s.c.) ngi-

idiot (n) silima /tí- 7/8 ;

sihhuku /tí- 7/8

if (conj.) na ; lapho

ill (be, v) -gula

illness (n) sifó /tí- 7/8

illuminate (v.t.) -khanyisa

immediately (adv.) masinyane

impala (n) imphala /tím- 9/10

important (be) (v.i.) -baluleka

(-balulekile)

improve (v.i.) -ba ncono

in (loc.f.) e- -ini (+n.); ku- (+pr.);

(come/go in) (v) -ngena;

(put in) -faka -tala;

increase (v.i.) -andza; (in size)

-khula;

(v.t.) -andzisa

indeed (adv.) nemambala; sibili;

vele (+ verb); impela; phela

independence (n) inkhululeko 9

indicate (v.t.) -khombisa

inflate (v.t.) -mpompa; -futsa

inform (v.t.) -atisa, -tjela

inhale (v.t.) -hogela

injure (v.t.) -limata; -bulala;

(get injured) -limala

ink (n) inki /tí- 9/10

inside (adv.) ékbatsi (kwa-/kwe-)

inspector (n) umhlóli /bá- 1/2

J

instruct (v.t.) -fundzisa
insult (v.t.) -cala

intelligent (become, v) -hlakanipha

interest (v.t.) -chaza ;
(an interesting story)indzaba lamnandzi;
(be interested) -ncanywa

interpret(v.t) -humusha

intoxicate (v.t.) -dzakisa

investigate (v.t.) -phenya

invite (v.t.) -meema

iron (n) insimbi /tin- 9/10
(corrugated i.)thayela /bo- 1a/2a;
ngcwengcwe/bo- 1a/2a

iron (v.t.) -ayina

is (there is..)(cop.) kukhona..;
(there is not any..) kute..

island (n) sichingi /ti-

jacket (n) libhantji/ema- 5/6

jail (n) lijele /ema- 5/6

jam (n) jamu /bo- 1a/2a

January (n) Bhimbidwane 1a

job (n) umsebenti /imi- 3/4

Johannesburg (loc.) eJózi

join (v.i.) -hlangana;
(v.t.)-hlanganisa

journey (n) luhambo /tinkambo 11/10

judge (n) lijaji /ema- 5/6

jug (n) lijeke /ema- 5/6

July (n) Khólwane 1a

June (n) iNhlaba 9

jurisdiction (n) ligunya 5

just (adv.) (only) nje; kuphela

K

K

keep (v.t.) -gcina; (k. safely)
-londvelota; (k.on)-chubeka;
(k.livestock)-fúya

kettle (n) ligédlela /ema- 5/6

key (n) síkhíya /tí- 7/8;
sinóklelo /ti- 7/8

kick (v) -khanlela

kidney (n) ínsó/tín- 9/10

kill (v.t.) -bulála

kilogram (n) líkhílo /emá- 5/6

kind (n) (type) lúhlobo/tín- 11/10

kind (rel.) -nêne; -nêmúsá

kindle (v.t.) -basa

kindness (n) úmúsá 3

king (n) ínkhôsi /emá- 9/6

kinsman (n) sínîni/tí-

kiss (v.t.) -cabúta

kitchen (n) líkhishi /emá- 5/6
lídladla/emá- 5/6

knee (n) lídvolo /emá-

knee-cap (n) livi/emá- 5/6

knife (n) úmakhwá/imí- 3/4;
(pocket-kn.) lígotiwá/emá- 5/6;
úmesé/í- 3/4; (bush-k./cane-k.)
zelémba/bó 1a/2a; kháshá/bó- 1a/2a
(table-k.) litáfula/ema- 5/6

knit (v.t.) -nítha; -kolósha

knock (v) -nconcótsa
knock-knock! (ideo.) ncó-ncó!

knot (n) lífíndvo /emá- 5/6

know (v.t.) -áti
(i do not know: angáti).

kraal (cattle-fold) (n)
síbâya/tí- 7/8

L

lack (v.t.) -awéla; -dzinga;

ladder (n) líládi /emá- 5/6;
lífele/emá- 5/6

land (n) líve /emá- 5/6

landlord (n) umcashisi /ba- 1/2

language (n) lúlwimi /ti- 11/10

large (a) -khúlu

larynx (n) umphimbó/imí- 3/4;
bhóngwane /bó- 1a/2a

last (rel.) -gcinako;
(1. month) ínyangá lephelile;
(1. week) líviki lephelile;
(1. year) umayáka lophelile

late (be) (v.i.) -ephúta

laugh (v) -hleka

lavatory (n) líbhóshi /emá- 5/6

law (n) úmtsétfo /imí- 3/4

laze (be lazy) (v.i.) -vilapha

laziness (n) búyila 14

lead (v.t.) -hola, -dvonsa;
(as road)-condza

leaf (n) lícámbe /emá- 5/6

learn (v.t.) -fúndza

leather (n) síkhumba /tí- 7/8

leave (v.i.) -pnúma, -(e)suka; -hámba;
(v.t.) -yokela

- lecture (n) sífúndvo/tí- 7/8
- left (adv.) (on the l. hand side)
ngesáncêle
- leg (n) umlente /imí- 3/4
- lemon (n) lilémoni /ema- 5/6;
lilamúla /éma- 5/6
- lemonade (n) ínamañédi yelémoni 9
- lend (v.t.) -boleka (+ personal obj. ccd.)
- leopard (n) ingwe /tí- 9/10
- less (a.) -ncáne (kúne-)
- lessen (v.i.) -ncípha; (v.t.) -nciphisa
- lesson (n) sífúndvo /tí- 7/8
- let (v.t.) (allow) -vumela; (let alone)
-yekéla; (let free) -khulúla
- letter (n) incwadzi /tí- 9/10
- liberty (n) ínkhulúleko 9
- lid (n) símbonyo /tí- 7/8;
sidekíselo /ti- 7/8
- lie down (v) -lála
- lies (n) emánga 6
- lift (elevator) (n) líkhéshi/éma-
5/6
- lift (v.t.) -phakamisa, -khwéta, -fuca
- light (n) síbani /tí- 7/8
- light (in weight) (rel.) -lúla
- light (v) -okhóla; -tfungéla;
(illuminate) -khanyisa
- like (adv.f.) njénga- (+ pron.);
njénge- (+ n.); (like this: njé)
(like that: njáló).
- like (v.t.) -tsándza
- likewise (adv.) njáló
- line (n) úmudivá /imi- 3/4;
(row) lúhlu /tín- 11/10;
(queue) lídolézi /éma- 5/6
- lion (n) líhubési /éma- 5/6
- liquor (n) ínkantíni /tín- 9/10 ²¹³
- list (n) lúhlu /tín- 11/10
- listen (v) -laléla
- litre (n) lílitha /éma- 5/6
- little (a) -ncáne
- live (v) -phila; (reside) -hlala
- liver (n) síbîndzi/tí- 7/8
- lizard (n) úngolólo /imí- 3/4;
(house-l.) síbankhwa /tí- 7/8
- load (n) úmtfwalo /imí- 3/4;
lífuláha /éma- 5/6
- loaf (n) úmkhána /imí- 3/4
- Lobamba (loc.) kaLóbamba
-khiya, -bhadvula
- lock (v) -loklela, -noklela
- log (n) lúgódvo /tín- 11/10
- loins (n) lúkhâlo 11
- loin-skin (n) líhiya /éma-
- long (a) -dze
- long ago (adv.) kádzeni; éndvulo
-bheka;
- look (v.t.) -búka; (l.for) -ciza,
-fúna; (l.after) -nakekela, -ciza,
-gcina, -gadza
- loosen (v.t.) -tfukulula; -cekisa
- lorry (n) ílorí /éma- 9/6
- lose (v.t.) -láhla; (get lost)
-lahléka
- love (v.t.) -tsándza
- lovely (a) -hle
- louse (n) íntfwala /tín- 9/10.
- luck (n) (good luck) ínhlanhla /tín-
9/10
- lung (n) líphaonú/éma- 5/6
- lychee(s) (n) emalítjisi 6

M
 machine (n) umshini /imi- 3/4
 magic (n) umlingo /imi- 3/4
 magistrate (n) mantji /po- 1a/2a
 maize (n) ummbfla /im- 3/4
 (roasted m.) imbasha 9
 (stamped m.) sitambu 7
 (m. cob) sikhwebu /ti- 7/8
 make (v) -enta, -akha
 man (n) (male person) lomdvuna /laba-1/2
 (married) indvodza /ema- 9/6;
 (young) lijaha /ema- 5/8;
 (old) likhehla /ema- 5/6;
 (human being) umuntfu /ba- 1/2
 manager (n) imeneja /ti-(or ema-) 9/10(/6);
meninjeni /bo- 1a/2a;
umphatsi /ba- 1/2
 mandarin (fruit) (n)
linantji /ema- 5/6
 mango (n) mangoza /bo- 1a/2a
 manure (n) umcuba 3
 many (a) -hengi, -nyenti
 Manzini (loc.) kaManzini
 March (n) indlovu-lenkhulu 9
 market (n) imakethe /ema- 9/6
 marry (v) (take a husband) -endza;
 (take a wife) -tsatsa, -teka
 Mass (service) limisa /ema- 5/6
 mat (n) (sleeping-m.) licansi /ema-
 5/6.
 matches(n) umetjiso /i- 3/4
 matter (n) indzaba /tin- 9/10
 (it doesn't m.) ekunandzaba
 May (n) inkhwekhweti 9
 may (potential md. infix) -nga-(+ v.)
 maybe (adv.) mhlawumbe; kumbé

Mbabane (loc.) emababane
 me (abs.pr.) mine; (o.c.) -ngi-
 mealie (n) [cf. Maize]
 mealie-grub (n) inhlava /tin- 9/10
 mealie-meal (n) imphuphu 9
 mean (v.t.) (signify) -tsi;
 (intend) -condza
 measure (v.t.) -linganisa, -kala
 meat (n) inyama 9
 medicine (n) umutsi /imi- 3/4
 meet (v) -hlangana
 mend (v) -shabha, -khanda
 menu (n) imenyu /ti- 9/10
 merely (adv.) kuphela
 meter (n) limitha /ema- 5/6
 method (n) indlela /tin- 9/10
 metre (n) limitha /ema- 5/6
 midday (at)(adv.) emini
 middle (in the) (loc.) ekhatsi
 middle finger (n) siphohlongo /ti-
 7/8
 milk (n) lubisi 11;
 (thick milk) emasi 6
 milk (v.t.) -senga
 mill (n) umshini /imi- 3/4
 millet (n) emabelé 6
 millepede (n) lishongololo /ema- 5/6
 mind (n) ingcondvo /tin- 9/10
 mind (v.t.) (take care) -naka; -nakekela
 mine (n) umgodzi /imi- 3/4
 mine (poss.st.) -ami
 mineral water (n) inamanedi /ti- 9/10
 minister (n) (of State) indvuna /tin-
 9/10; (Prime M.) indvunankhulu /ti-
 9/10; (m. of religion) umfundisi /be-
 1/2
 minute (n) liminithi /ema- 5/6
 mirror (n) sibuko /ti- 7/8
 mole (n) imvukunyane /tin- 9/10
 Monday (n) umsombuliko 1a
 money (n) imali 9
 monkey (n) ingebiyane /tin- 9/10

N

month / moon
 (n) ínyangá /tí- 9/10
 more (adv.) fútai; (a.)-nēngi (kúne-);
 (give more)-engeta
 morning (in the)(adv.) ékuséni
 mortar (n) lúdzaka 11
 mosquito (n) ímúzulwane /tí- 9/10
 mother (n) (my/our m.)
make /bó- 1a/2a;
 (your m.) únyoko/bó- 1a/2a ;
 (his/her/their m.) únina/bó- 1a/2a
 motor car (n) ímóto/tí- 9/10
ímotokali /tí- 9/10
 motor-cycle (n) sidúdudu /ti- 7/8
 mould (v.t.) - bumba
 mouldy (become, v.) -khuntsa
 mountain (n) íntsaba /tín- 9/10
 mouse (n) ligúndvwane /ema- 5/6
 mouth (n) umlomo /imí- 3/4
 move (v.i) -hamba; (move aside)-khweshá;
 (move away)-suka;
 (move on)-chubeka; (v.t.)-susa
 Mozambique (loc.) ePutúkezi
 Mrs. (n.f.) úmka-/bó- (1a/2a)
 much (a) -nēngi, -nyēnti;
 (how m.)(rel.)-ngahani [ɲg];
 mud (n) lúdzaka 11
 mug (n) inkómishi/tín- 9/10
 mulberry (n) ligúnguméncé /emá- 5/6
 multiply (v.i.) -andza; -tála;
 (v.t.) -andzisa
 my (poss.st.) -ami
 mystery (n) ínkinga/tín- 9/10;
ímfihlo /tín- 9/10

naartjie (n) linantji /emá- 5/6
 nail (n) sípkíli /tí- 7/8;
 (finger/toe n.) lúzipho /tín- 11/10
 naughty (be, v.) -ganga
 name (n) libíto /emá- 5/6 ;
ligâma /emá- 5/6
 near (adv.) kúdvúte
 nearby (a) -fisháne
 neatness (n) búnaka 14
 necessary (be)(v) -funéka
 neck (n) íntsamo /tín- 9/10
 need (v.t.) -dzinga; -swéla
 needle (n) inyálitsi /ti- 9/10
 neighbour (n) umakhélwane /b- 1/2
 nest (n) sifú /tí- 7/8
 never (adv.) neg. + nanini
 nevertheless (conj.) kantsi
 new (a) -sha
 news (n) tíndzaba 10
 next (rel.) -landzelakó;
 (n. month) ínyangá létakó;
 (n. week) liviki lelítakó;
 (n. year) umnyaka létakó
 nice (a) -hle, (rel.) -mañdzi
 night (n) búsúku 14
 nine (n) ímfíca 9
 nineteen (n) líshûni némfíca 5;
líshûni nesígobagalolunyé 5
 ninety (n) emáshûmi láyímfíca 6
 nipple (n) ingono /tín- 9/10 [ɲg]
 no! (interj.) cha!; hhayi!
 noise (n) umsindvo /imí- 3/4
 none (there is n.) (v) kuté
 noon (at n.) (adv.) émíni

north (n) inyakalio 9
 nose (n) likhala /ema- 5/6
 not (do not...!) (defic.v., imper.)
musa / pl. musani, (+ v. infin.);
 (I do not know) angati
 nothing (n) lutfó 11 (after neg.)
 notice (n) sátiso /t- 7/8; símemételo /tí- 7/8
 naught (n) nóthi /bó- 1a/2a;
licandza /ema- 5/6
 November (n) Lidvuba; Lwēti
 now (adv.) nyaló; (mānje > Zulu)
 nowadays (adv.) nāmhla, lāmuhla
 nowhere (adv.) neg.+ ndzāwo; neg.+
nakúphi-nakúphí;

number (n) inombolo /ti- 9/10

nurse (n) ñesi /bó- 1a/2a

O

obey (v) -laléla

object (n) (thing) intfó /tí- 9/10

object (v) -ála

observe (v.t.) -bóna, -búka;

(keep) -gcina

obtain (v.t.) -tfóla

October (n) ímphala 9

off (loc.f.) e- -ini &c. (+n.); ku- (+pr.)

(come off) -khumúka; (take off) -khipha,

-susa; -khumúla; (turn off) -vala

offence (n) lícala /ema- 5/6

office (n) lihóvisi /ema- 5/6

offload (v.t.) -(e)tfúla

often (adv.) kanengi; kanyenti

oil (n) i-éyili /ema- 9/6; emáfútsa 6

oh! (interj.) (surprise) hāwu!

(concern) hhāwu!

old (a) -dzala; (old man) (n)

líkehla /ema- 5/6; (o.woman)

sálukati /t- 7/8; (get o.) (v)

-guga (be o.) -gugile

on (loc.f.) e- -ini &c. (+n.); ku- (+pr.);

(on top of) (adv.) éti kwe- /kwa-;

(+ time word) nga- /nge-;

(turn on) (v.t.) -vula

once (adv.) kanye; sikhatsí sinyé

one (enum.a) -nyé; -ódvwa (quant.pr.)

only (adv.) kúphēla

open (v) -vula

opener (n) í-óphena /ema- 9/6

216

or (conj.) nóma

orange (n) li-ólintji /ema- 5/6

order (v.t.) (command) -khúta;
 (purchase) -odá

originate (v) -vela

other (a) -nye; (o. people)

our (-s) (poss.st.) labanye;
-étfu

outside (adv.) ngaphandle.

overcoat (n) líjázi /ema- 5/6

overcome (v.t.) -(e)hlúla,

-ncóba

overflow (v) -gabha; -phuphuma
 overseas (adv.) phesheya

owner (n) umniyo /bá- 1/2

ox (n) ínkhābi /tín- 9/10

P

packet (n) liphákethe /ema- 5/6

paddock (n) ínkambo (or ínkambu)

/tín- 9/10

padlock (n) inkanankana /tin- 9/10

page (n) líkhasi /ema- 5/6;

líphéji /ema- 5/6

pain (n) búhlungu 14

painful (rel.) -búhlungu

paint (n) pénde /bó- 1a/2a

pan (n) lipáni /ema- 5/6

líkesi /ema- 5/6

paper (n) liphepha /ema- 5/6

paraffin (n) phalafini 1a

pardon! (interj.) lúcolo!

pardon (v.t.) -colela; (beg p.)

-colisa

parent (n) úmtáli /bá- 1/2
 part (n) sícephú /tí- 7/8;
sígaba /tí- 7/8; íncénye /tí- 9/10;
lúcetú /tín- 11/10
 partridge (n) lítsendzêle /emá- 5/6
 pass (v) -endlúla; (succeed)
 -phumeléla
 passion fruit (n) líganandéla /emá-
 5/6
 pasture (n) lídlélo /emá- 5/6;
 (grazing field) ínkámbo /tín- 9/10
 patch (v) -bekéla; -chibéla
 path (n) índlela /tín- 9/10
 patient (n) sigulâne /ti- 7/8
 (siguli /ti- < Zulu)
 paw (n) sídladla /tí- 7/8
 pawpaw (n) phópho /bó- 1a/2a
 pay (v.t.) -bhadála; -khókha; -kipha;
 (p. wages) -holela; (p. tax) -tsela;
 (p. marriage cattle) -lobóla
 pea (n) líphízi /emá- 5/6
 peace (n) lúcolo 11
 peanut (n) línkínathi 5;
línkongománe /emá- 5/6
 peg (n) síphányeko /tí- 7/8;
 (stake) síkhonkhwane /tí- 7/8;
 pen (n) ípéni /éma- 9/6
 pencil (n) ípeníseli /emá- 9/6
 penis (n) umtfondvo /imí- 3/4;
umpípi /imí- 3/4
 people (n) bántfu 2
 pepper (n) phépha /bó- 1a/2a;
 (red p.) pelépele /bo- 1a/2a

217
 perceive (v.t.) -(é)va
 perhaps (adv.) mhlawũmbe; kumbé
 permit (n) liphómède /ema- 5/6
 permit (v.t.) -vuvela
 person (n) umúntfu /bá- 1/2
 petition (n) síceelo /tí- 7/8
 petrol (n) petílolí /bo- 1a/2a
 photograph (n) sítfómbe /tí- 7/8
 pick (v.t.) (as fruit) -khá;
 (choose) -khetsa;
 (p. up) -khwéta, -wola, -tfóla
 picture (n) sítfómbe /ti- 7/8
 piece (n) lúcetú /tín- 11/10;
sícephú /tí- 7/8
 pig (n) íngulũbe /tín- 9/10;
líhhóntji /emá- 5/6
 Piggs Peak (loc.) éSipiki
 pill (n) liphílisi /ema- 5/6
 pillar (n) ínsika /tín- 9/10
 pillow (n) umcamelo /imi- 3/4
 (p.-case) líphílo /emá- 5/6
 pin (n) sipénete /ti- 7/8;
sícobósho /tí- 7/8
 pineapple (n) phayínaphú /bó-
 1a/2a
 pip (n) lúhlávu /tín- 11/10
 pipe (n) lipháyiphi /ema- 5/6;
 (tobacco p.) lípípi /emá- 5/6
 pit (n) umgodzí /imí- 3/4
 pity (n) síhâwu 7
 place (n) índzâwo /tí- 9/10
 plank (n) lípulángo /emá- 5/6
 plant (n) sítfómbo /tí- 7/8
 plant (v.t.) -tiála

plate (n) sítja /tí- 7/8;

lipúleti/ema- 5/6

play (v) -dlála; (instrument) -shaya

pleasant (a) -hle; (rel.) -mnândzi

please (v.t.) -enelisa; -jabúlisa;

(interj.) tsiné (p.give me.) asé unginike. tsiné. post (mail) (v) -pósa

plenty (n) bunêngi 14; bunvênti 14

plough (n) líkhuba /emá- 5/6 ;

líkhuba lekúlima

plough (v.t.) -lima

pluck (v.t.) -khá

pocket (n) liphákethe/ema- 5/6;

líkhikhi/emá- 5/6

point (n) síhlóko /tí- 7/8

point (v) -khómbe, -khombísa

poison (n) bútsi 14; shévu /bó- 1a/2a

policeman (n) líphoyísá /emá- 5/6

police station (n) éshánsi (loc.); ínkambu

yemáphoyísá /tín-, t- 9/10

polony (n) pholóni /bó- 1a/2a

pond (n) sítiba /tí- 7/8

pool (n) sítiba /tí- 7/8

poor person (n) lúphuya /tím- 11/10

porridge (n) liphálishi 5:

(hard p.) lúphuthu 11

portion (n) íncénye /tí- 9/10;

sícephú /tí- 7/8

Portugal (loc.) ePutúkezi

Portuguese (n) (person)

liPutúkezi /ema- 5/6;

(language) siPutúkezi 7

218
possess (cop.) s.c.+ -ná/-nè (+ n./pron.)

post (mail/post office) (n)

lípósi /emá- 5/6

post (pillar) (n) ínsika/tín- 9/10

pot (n) líbhodo /emá- 5/6 ;

lípáni/emá- 5/6; (clay p.)

ímbitá/tí- 9/10

potato (n) litábhane /ema- 5/6;

lizámbane/ema- 5/6;

(sweet p.) bhatáta /bó- 1a/2a

pound (n) mpóndo /bó- 1a/2a

pour (v.t.) -tsela

poverty (n) búphuya 14

power (n) émánda 6

praise (v.t.) -bonga

pray (v) -thandaza; -khuléka

pregnant (become) (v) (of animals)

-(e)mítsa; (humans) -tíola sísu;

(be p.) -nesísu

prepare (v.t.) -lungisa

present (n) síphó /tí- 7/8

present (v.t.) -níka, -phá

preserve (v.t.) -londvelota; -gcina

president (n) úmgcinisíhlalo /bá-

Pretoria (loc.) éPitóli

pretty (a) -hle

price (n) ínséngo /tín- 9/10

Prime Minister (n) Ndvunákhúlu

/bó- 1a/2a

prince /princess (n)

úmtfwáenkhôsi /bántfwáenkhôsi

1/2

prisoner (n) síbôshwa /tí- 7/8

proceed (v.i) -chubeka
proclamation (n) símemátelo /tí- 7/8

produce (n) tílimo 10

produce (v.t.) (make) -enta;
(bear fruit) -tsela; (p. calves,
pups, etc.) -bhacata; (exhibit)
-veta, -kipha

profit (n) íntálo /tín- 9/10

progress (v) -chubekela émbili

prohibit (v.t.) -aléla

promise (n) sétsembíso /t- 7/8

promise (v.t.) -(e)tsembísa

prosecute (v.t.) -mangalela;

-béka lícala

protect (v.t.) -londvolota; -vikela

provoke (v.t.) -cála

pudding (n) phutsini /bo- 1a/2a

pull (v.t.) -dvonsa

pump (n) sífutfo /tí- 7/8

pump (v.t.) -mpompa

pumpkin (n) lítsanga /emá- 5/6

puncture (n) íphántja /emá- 9/6

punish (v) -panísha

pupil (n) úmfúndzi /bá- 1/2

purchase (v.t.) -tsénga

purpose (on) (adv.) ngemábómu

purse (n) sípatji /tí-7/8; umchaka /imí

3/4; síkhvâna sémalí /tí-, té-

push (v.t.) -fuca

put (v.t.) -faka, -béka;

(p. out / extinguish) -címa;

(p. down) -(e)tfála; (p. up)

-phakamísa únddóka

puzzle (n) ínkingá /tín- 9/10

Q

219

quality (n)

lúhlobo /tín- 11/10

quantity (n) búngáko; bûnengi 14

query (n) úmbúzo /imí- 3/4

question (n) úmbúzo /imí- 3/4

question (v.t.) -búta

queue (n) lídelézi /emá- 5/6;

lúdvéndvwe /tín- 11/10

queue up (v) -deléza

quiet (be quiet, v) -bíndza; -thúla

R

rabbit (n) umgwaja /imí- 3/4

(rock-r.) ímbíla /tí- 9/10

radio (n) iwayílese /ema- 9/6

line

railway (n) jantjé /bó- 1a/2a;

sípólo /tí- 7/8

rain (n) lítulu 5

ímvúla 9

raise (v.t.) -phakamísa;

(as livestock) -fuya

rake (n) líhhalígi /emá- 5/6

rand (n) írándi /emá- 9/6

rat (n) ligúndvane /ema- 5/6

rather than (conj.) kunóba

razor (n) ilézana /tí- 9/10;

razor-blade (n) ínsingo /tín- 9/10

read (v.t.) -fúndza

reality (n) lícíniso 5; síbili 7

really (adv.) nemambála; síbili;

véle (+v.); impéla; empéleni; phéla

reap (v.t.) -vúna
 rear (v.t.) -fúya
 rebel (n) líh**lubuka**/ema- 5/6
 rebellion (n) bu**h**lubuka 14
 rebuke (v.t.) -tsetsísa; -khúta
 receipt (n) irisidi/ema- 9/6
 receive (v.t.) -emukela;
 (be given) -níkwa

recess (n) (free time)
risése /bó- 1a/2a

record (disc) (n) lipú**leti**/ema- 5/6
 recover (v.i.) -síndza
 rectify (v.t.) -lungisa
 rectum (n) ú**mdzidzi** /imi- 3/4;
índúze/tín- 9/10;
ligoló/ema- 5/6 (also = vagina)

red (rel.) -bovú

reduce (v.t.) -nciphísa

refuse (n) tíbí 10
 refuse (v) -ála, -aléla

regiment (n) lí**bútfo** /ema-
 register (n) lú**hlu lwemagama** /tín-, t-
 region (n) índzawo /tí- 9/10;
sígodzí/tí- 7/8

reject (v.t.) -ála

rejoice (v.i.) -jabúla; -tfokóta

release (v.t.) -khulúla
 remain (v.i.) -sála
 remember (v.t.) -khumbúla
 remind (v.t.) -khumbúta
 remove (v.t.) -kipha, -susa
 rent (v.t.) (pay r. for) -cashaj;
 (r. out) -cashisa

repair (v.t.) -shábha, -khándza,
 -lungisa

repeat (v.t.) -phindza
 reply (n) im**phé**ndvulo/tim- 9/10
 reply (v) -phendvula

report (n) ú**mbíko** /imi- 3/4
 report (v.t.) -bíka, -landza
 reprimand (v.t.) -tsetsísa, -khúta

220

reprove (v.t.) -khúta; -taetsísa
 Republic of South Africa (loc.)
 e**Nyónyana**

request (v.t.) -céla
 (n) sícélo/tí- 7/8
 require (v.t.) -swéla; -dzinga
 rescue (v.t.) -sindzisa
 resemble (v.t.) -fána

resolve (v) -juba
 respect (v.t.) -hlónípha
 response (n) im**phé**ndvulo/tim-
 9/10

result (n) ú**mphumela**/imi- 3/4
 retain (v.t.) -gcina
 return (v.i.) -búya; (v.t.) -buyísa
 reveal (v.t.) -veta
 revenge (n) kú**són**ga 15;
 (take r.) (v) -sónga

revolve (v.i.) -phendvuka
 rhinoceros (n) bhéjané /bó- 1a/2a
 rib (n) lú**bhambo** /tí**mbambo** 11/10
 rice (n) lilá**yisi** 5
 rich person (n) í**njinga**/tín- 9/10

ride (v.t.) -gibéla, -khwéla
 riddle (n) í**nkínga**/tín- 9/10
 ridge (n) lú**khálo** /tín- 11/10

right (adv.) (on the right-hand side)
ngesékudlá
 right (be) (v.i.) -cinísa (-cinísile)
 -lunga (-lungile)
 ring (v.i.) (give sound) -khála;
 (v.t.) -shaya, -khalísa;
 (r. up) -shayela lúcingo; -fonéla
 rinse (v.t.) -yakata
 rip (v.t.) -klebhula
 rise (v.i.) (stand up) -sukúma;
 (as sun) -phúma; (from bed) -vuka

river (n) umfula /imí- 3/4

road umgwaco /imí- 3/4;
indlela /tín- 9/10

roast (v.t.) -osa

rock (n) lidvvalá /emá- 5/6

rondavel (n) lilónto /emá- 5/6

room (n) likámelo /ema- 5/6; indhu/tí- 9/10;
(space) indzâwo 9

rooster (n) lichúdze /emá- 5/6

root (n) imphândze /tím- 9/10

rope (n) sibópho /tí- 7/8;
intsambo /tín- 9/10

rot (v.i.) -bóla

rouse (v.t.) -vusa
luhlu/tín-;

row (n) (line) ludvwendvve/tín- 11/10;
(noise) umásvó/imí- 3/4

rub (v.t.) -hlikihla; (rub in/on)
-gcobisa

rubber (n) irábha/emá- 9/6

rubbish (n) tibí 10

rucksack (n) bhake /bó- 1a/2a

rule (n) umtsêtfó /imí- 3/4

ruler (n) irúla /emá- 9/6

run (v) -gijima; (run away)-baléka;
(go)-hámba; (control)-phatsa

sack (n) lísaka /emá- 5/6

sacred (rel.) -ngcwêle

safe (rel.) -ngenangoti

safety (n) kulondvolôta 15

salt (n) lutswayi (or luswayi)/tín-
11/10

salute (v.t.) -bingelela, -khuléka

samp (n) sítambu 7

satisfy (v.t.) -enelisa

Saturday (n) umgcibélo /imí- 3/4

saucepan (n) lísosipáni/emá- 5/6

saucer (n) lísóso /emá- 5/6

sausage (n) lisósitji /ema- 5/6

save (v.t.) -sindzisa;
(s. time/money)-onga [ng]

saw (n) lísaha /emá- 5/6

say (v) -tsi, -sho

scale (n) síkalo /tí 7/8

scatter (v.t.) -sakata

school (n) síkólo /tí- or
síkólwa/tí- 7/8
(loc.) ésikólweni

scissors (n) síkelo /tí- 7/8

scold (v.t.) -tsetsisa, -khúta

scorch (v.t.) -shisa

scorpion (n) fecéle/bó- 1a/2a

Scotland (loc.) esíkhwahlánde

scratch (v.t.) -klwébha; -hkwébha

scream (v) -ntswinínita

screw (n) síkulúfu /tí- 7/3

sea (n) lwándlé 11

seat (n) síhlalo/tí- 7/8 ;
sítúlo/tí- 7/8

second (duration)(n) lisékeni/ema-
3/4; (2nd)(poss.st.) -síbílí

second-hand item (n) lisékeni/ema-
5/6

secret (n) ímfinlo /tím- 9/10

secretary (n) mabhalâne /bo- 1a/2a
 section (n) sícephú /tí- 7/8;
íncenye /tí- 9/10; sígaba /tí- 7/8
 sediment (n) ínsekêse /tín- 9/10
 see (v.t.) -bóna
 seed (n) ínhlanyélo /tín- 9/10;
ímbeú /tí- 9/10
 seek (v.t.) -fúna
 seize (v.t.) -bamba
 select (v.t.) -khetsa
 self (n) síbili 7
 sell (v.t.) -tsengisa
 semen (n) sídvodza 7
 send (v.t.) -tfúma; (for) -bíta;
 (back) -buyisa
 separate (v.t.) -ehlukanisa
 September (n) iNyoni 9
 serious (be) (v.i.) -baluleka
 (-balulekile)
 servant (n) sísebenti /tí- 7/8
 serve (v) -seva; (work for)
-sebentela
 set (v) (set down) -béka; (as sun)
-shóna; (set free)
-khulula
 settle (v.t.) -hlela
 seven (n) lísontfo 5
 seventeen (n) líchûmi nelísontfo 5;
líchûmi nesíkhombisa 5
 seventy (n) émashûmi lálísontfo 6
 sew (v.t.) -tfúnga
 sex (n) simó /tí- 7/8
 sexual intercourse (n)
kúlalána 15
 shade (n) úmtfúnti /ímí- 3/4
 shadow (n) sítfúnti /tí- 7/8
 shaft (n) líphini /emá- 5/6
 shake (v.i.) -tamatama; (v.t.)
-tamatisa;
 (s. hands) -chawula
 shape (n) simó /tí- 7/8
 share (v.t.) -abela
 sharp (be) (v.i.) -khalípha
 sharpen (v.t.) -lola
 shave (v) -shefa
 she (abs. pr.) yená; (s.c.) u-
 shear (v.t.) -hhula
 sheep (n) imvú /tím- 9/10;
 (European breed) síhhúku /tí- 7/8
 sheet (n) líshídi /emá- 5/6
 shield (n) líhawu /emá- 5/6
 shine (v.i.) -khanya; -manya
 ship (n) úmkhumbi /ímí- 3/4;
 shirt (n) líhémbe /emá- 5/6
 shiver (v.i.) -chachatela; -chucha;
-vevetela
 shoe (n) sicátfulo /tí- 7/8
 shoemaker (n) shúmeke /bó- 1a/2a
 shoot (v.t.) -dubúla
 shop (n) sítôlo /tí- 7/8
 short (a) -físha, -físháne
 shorten (v.t.) -nciphisa; -fínyéta
 shout (v) -meméta
 shovel (n) lifósholo /ema- 5/6
 show (v.t.) -tjengisa;
 (point out) khombisa;
 (reveal) -veta
 shriek (v) -ntswinínita
 shrivel (v.i.) -buna
 shut (v.t.) -vala; -ngcinya; -mbonya;
 sick (be, v) -gula -mbombóta

222

sickness (n) sifó /tí- 7/8
sieve (v.t.) -sefa
sift (v.t.) -sefa
sign (n) lúphawu /tím- 11/10
sign (v) -sayína
silent (be silent, v) -bíndza;
-thúla
similar (be, v) -fána
simple (rel.) -lúla
sin (v.i.) -óna
since (conj.) sélóku
sing (v.t.) -hlabela; (as bird) -khála
single (only one) (quant. pron.) -ódvwa
sink (v.i.) -shóna; (in water) -cwila
sip (v.t.) -cabúta
sister (n) dzadzze/bó-; sísi/bó-la/2a;
(my/sur s.) dzadzewêtfú /bó-;
(his/her/their s.) dzadzewâbó/bó-;
(your s.) dzadzewênú/bó-
sit (v.i.) -hlala; (be sitting) -hleti
six (n) sítfupha 7
sixteen (n) líshúmi nesítfupha 5
sixty (n) émashúmi lásítfupha 6
skill (n) íngalo 9
skin (animal) (n) síkhumba /tí- 7/8
skirt (n) síkéti /tí- 7/8
sky (n) sibhakábhaka 7
slaughter (v.t.) -hlaba
sleep (v) -lála; (be asleep) -léle
slice (n) lúcetú /tín- 11/10
slow (be) (v.i.) -ephúta
small (a) -ncáne
smear (v.t.) -gcobisa; (as floor) -sindza
smell (v) -nuka; (v.t.) -(é)va
smile (v.i.) -moyitela
smoke (n) íntfutú 9
smoke (v.t.) -bhema
snake (n) ínyôka /tí- 9/10

snuff (n) lígwayí 5; sijíndane 7; ²²³
(take s., v.t.) -bhema;
(give s.) -bhemisa
so (conj.) (therefore) ngako [ŋg];
(so that) kúba, kúbe, kútsi;
(so big/many/much) (rel.) -ngaka [ŋg]
(so greatly/much) (adv.) kangaka [ŋg]
soap (n) ínsipho/tín-; íngezo/tín- [ŋs]
sock (n) lisókisi /ema- 5/6
soil (n) úmhlabâtsi /imí- 3/4
soldier (n) lísótja /emá-
some (a) -nye; (s. people) labanye
somebody (n) baní la; lómúnye (a.)
something (n) intfo 9
sometimes (adv. phr.)
ngaletínye tíkhatsí
son (n) indvódzana /ema- 9/6
song (n) íngoma /tí- 9/10
soon (adv.) masinyane
sore (n) sifondza /tí- 7/8
sore (rel.) -búhlúngu
sorghum (n) emábelé 6
sorry! (interj.) lúcolo!
sorry (be sorry, v) -dzabuka;
(interj.) lúcolo!
sort (n) lúhlobo /tín- 11/10
soup (n) úmsóhho /imí- 3/4;
umhlutí 3
south (n) íningízimu 9
South-Africa (loc.) eNyónvana
sow (v.t.) -tjala
spade (n) sípeyídi /tí- 7/8
spanner (n) sipanela /ti- 7/3
speak (v) -khulúma
spear (n) síkhâli /tí- 7/8
species (n) lúhlobo /tín- 11/10
spectacles (n) tíbúko 10;
tíngilázi 10; émêhlo
speech (n) íakhulúmo /tín- 9/10

spend (v.t.) -sebentisa, -chitsa
 spider (/web) (n) bulembu 14
 spike (n) linyeva /emá- 5/6
 spill (v.t.) -chitsa
 spirit (n) umôya 1a; (ancestral sp.)
lidloti/emá- 5/6; silima/tí- 7/8;
inyanya/tí- 9/10
 split (v.t.) -dzabula; (v.i.) -dzabuka
 spoil (v.t.) -ona
 sport (n) umdlalo /imí- 3/4
 spot (n) lichashati /emá- 5/6
 spring (water) (n) umtfoombo/imí-
 3/4;
siyalu/tí 7/8
 springtime (n) intwasahlebo/tín-
 9/10
 sprinkle (v.t.) -nyenyeta
 squeak (v) -ntswininita
 squeal (v) -ntswininita
 stab (v.t.) -hlaba; -gwaza
 stable (n) sitébele/tí- 7/8
 stair (n) sitébhisi /ti- 7/8
 stake (n) sikhonkhwane/tí- 7/8
 stale (become, v.) -khuntsa
 stamp (n) sitéphu /tí- 7/8
 stand (v.i.) -(e)má; (stand up)
 -sukuma
 star (n) inkhanyéti/tín- 9/10
 start (v) -cala; (start out)-suka
 startle (v.t.) -etfusa;
 (be startled) -etfuka
 state (n) bunjani 14
 station (n) sitéshi /tí- 7/8;
 (police s.) inkambu yemaphoyisa
 /tí-, t- 9/10
 stay (v.i.) -sála; (reside)-hlala

224
 steak (n) sítáki /tí- 7/8
 steal (v.t.) -ntjontja
 Stegi (loc.) éSitéki
 step (or stair) (n) sitébhisi /ti-
 7/8
 step-ladder (n) liffadi /emá- 5/6;
liffele/emá- 5/6
 stew (n) sítjulo /tí 7/8
 stick (n) lútsi /tín- 11/10; (walk-
 ing s.) indvuku/tín- 9/10;
 (stirring s.) liphini/emá- 5/6
 stick (v.i.) -namatsela;
 (v.t.) -namatselisa
 sting (v.t.) -sutela
 stir (v.t.) -pojotisa; -tamatisa
 stocking (n) lisókisi /emá- 5/6
 stone (n) lítje /emá- 5/6
 stool (n) sítulo/tí- 7/8
 stoop (v.i.) -khotsama
 stop (v.i.) -(e)má, -hlala, yekela;
cedza;
 / (v.t.) -misa
 store (n) sítôlo/tí- 7/8
 story (n) indzaba/tín- 9/10
 stove (n) sítófu /tí- 7/8
 stranger (n) sihambi /tí- 7/8
 strap (n) umchilo /imí- 3/4
 street (n) sítaladi /tí- 7/8;
umgwaco /imí- 3/4
 strength (n) emandla 6
 strike (v.t.) -shaya;
 (s. a match) -klwébha
 string (n) intsambo /tín- 9/10
 student (n) umfundzi /bá- 1/2
 stupid person (n) silima /tí- 7/8;
síhhuku /tí- 7/8

subtract (v.t.) - (e) susa; - mayínasa

sue (v.t.) - mangalela;
- béka lícala

suffer (v) (get hurt) - limála;
(feel pain) - (é) va búhlúngu; - buláwa

sufficient (be) (v.i.) - enela

sugar (n) shukela /bo- 1a/2a
(sugar cane:) umhoba 3

suitable (be) (v) - fanéla

suitcase (n) liputuménde /emá- 5/6

summer (n) lihlobo 5

summon (v.t.) - méma, - bíta

sun (n) lilanga /emá- 5/6

Sunday (n) lisontfo

superintendent (n) umphátsi /bá- 1/2

supervise (v.t.) - phátsa; - gadza

supper (n) ísápha /emá- 9/6

support (n) ínsika /tin- 9/10

surname (n) sibongo /tí- 7/8

surprise (v.t.) - mangalisa;
(be surprised, v.i.) - mangala

suspend (v.t.) - khúnga

swallow (v.t.) - mita

Swazi (n) (language) siSwati 7
(person) liSwati /emá- 5/6

Swaziland (n) kaNgwane (loc.)

swear (v) (affirm) - cinísa; (curse)
- etfuka

sweep (v.t.) - shanyéla

sweet (n) liswidi /emá- 5/6

sweet (rel.) - mnândzi; (be very sw.)
(v.i.) - nongotela

sweet potato bhatata /bo- 1a/2a

swim (v) - hlamba

sympathy (n) siháwu 7

T 225

table (n) litáfula /emá- 3/4

tablet (pill) (n) liphílisi /emá- 5/6

tail (n) úmsfla /imí- 3/4

tailor (n) théyila /bo- 1a/2a

take (v.t.) - tsátsa; (accept)
- emukela; (t. off/out) - khiphá;
(t. hold) - bamba; (t. away)
- (e) súsa; (t. care of) - nakekela;
- londvolota; - gcina

talk (n) ínkhulúmo /tín- 9/10

talk (v) - khulúma

tall (a) - dze

tangerine (n) linántjji /omá- 5/6

tank (n) lithángo /emá- 5/6

tap (n) impompi /tín- 9/10

taste (v.t.) - (é) va

taxi (n) lithékisi /emá- 5/6

tea (n) litiya /emá- 5/6

teach (v.t.) - fundzisa

teacher (n) thishela /bo- 1a/2a
umfundzisi /bá- 1/2

tear (v.i.) - dzabuka; (v.t.)
- dzabula; - klebhula

tears (n) tinyébeti 10

teaspoon (n) lithisipunu /emá- 5/6

teat (of animal) (n) umbéle /imí- 3/4;
(human) ingôno /tín- 9/10;
(rubber) ummito /imí- 3/4

telegram /telephone (n)
lucingo /tín- 11/10

telephone (v) - shayela lucingo;
- fona; - fonela

tell (v.t.) - tjéla; (recount)
- landza; (report) - bika

tempt (v.t.) - linga

ten (n) líshúmi /emá- 5/6;
 (ten cents) shéleni /bo- 1a/2a
 terminate (v.i.) -phéla; -gcina;
 (v.t.) -cedza
 test (v.t.) línga
 than (adv.f.) kúna-/kúne; naku- (+n./pr.)
 (conj.) kunoba
 thank (v.t.) -bonga
 that (dem.pr.) lòko; nakó;
 (conj.) kuba; kube; kútsi
 their(-s)(poss.st.) -abo (Cl.2)
 them (abs.pr.) bona (Cl.2); (o.c.) ba-
 there (adv.) lapho ;
 (t. yonder) laphá ; lé ;
 (place aforementioned) khona;
 (be t.) -ba khona;
 there is/are.. (cop.) kukhona...
 therefore (conj.) ngako [ng-]
 they (abs.pr.) bona (Cl.2); (s.c.) ba-
 thief (n) lísela /emá- 5/6
 thigh (n) lítsanga /emá- 5/6
 thin (get thin)(v.i.) -ondza;
 (be thin) -ondzile
 thing (n) intfo /tín- 9/10
 think (v) -cabanga, -tsi
 third (poss.st.) -sítsátfu
 thirteen (n) líshúmi nakutsátfu 5
 thirty (n) émashúmi lámatsátfu 6
 this (dem.pr.) lòku; naku
 thong (n) umchilo /imi- 3/4
 thorn (n) linyeva /emá- 5/6
 thousand (n) inkhulungwane /tin- 9/10
 throb (v.i.) -futsa
 three (a) -tsátfu
 three times (adv.) katsátfu
 throat (n) bhongwane /bo- 1a/2a;
umphimbo/imi- 3/4
 throw (v.t.) -phosa; -jika;
 (t. away) -lahla
 thumb (n) sítfupha /tí- 7/8
 thunder (v) -dvuma
 Thursday (n) Lesine
 ticket (n) lithikithi /ema- 5/6
 tickle (v) -kitalakita
 tidiness (n) búnaka 14
 tie (neck-tie): thayi /bo- 1a/2a

tie (v.t.) -bopha ;
 (t. a knot) -fiaya lífindvo; -fica 226
 tighten (v.t.) -cinisa
 time (n) sikhátsi /tí- 7/8
 tin can (n) sikótela/ti- 7/8;
jamutini /bó- 1a/2a;
ligabha /emá- 5/6
 tip (n) síhlòko /tí- 7/8
 tire (v.t.) -dzinisa;
 (v.i.: get tired) -dzina,
 (be tired) -dziniwe
 to (loc.f.) e- ini &c. (+n.); ku- (+pr.)
 tobacco (n) ligwayi 5
 today (adv.) namuhla, lamuhla
 toe (n) lutwane /tín- 11/10
 together (adv.) kanyekanye;
ndzavónve
 toilet (n) libhóshi /emá- 5/6
 tomato(s) (n) tamatisi /bo- 1a/2a
 tomb (n) lingcwabá /emá- 5/6
 tomorrow (adv.) kusasa
 tongue (n) lúlwimi/tí- 11/10
 tooth (n) litinyo/emá- 5/6
 toothache (nalitinyo; (have t.)
-nelitinyo
 toothbrush (n) sícubho/tí 7/8
 top (n) sícongo /tí- ; (on top)
étulu; (on top of) éti kwa-/kwe-
 torch (n) íthóshi /emá- 9/6
 tortoise (n) lúfudvú/tím- 11/10
 tot (measure) (n) íthótho/emá 9/6
 touch (v.t.) -tsintsa
 towel (n) lithawula /ema- 5/6
 town (n) lidolobha /emá- 5/6
 township (n) síkompulázi /ti- 7/8

tractor (n) sigulumba /tí- 7/8
 train (n) sitimela /ti- 7/8
 translate (v.) -humusha
 transport (v.t.) -tfútsa
 Transvaal (loc.) eNtolasifáne
 travel (v.i.) -hamba
 traveller (n) umhambi /bá- 1/2
 tray (n) lithileyi /emá- 5/6
 treasurer (n) umgcinisikhwama /bá-
 treat (v.t.) -phátsa
 tree (n) sihlahla /tí- 7/8
 tremble (v.i.) -chachatela;
 -tamatama; -vevetela
 trench (n) umsele /imí- 3/4
 trouble (v.t.) -hlupha; (get into t.)
 -tfóla lícala
 trousers (n) libhulúko /emá- cl.5/6
 truck (n) litológo /emá- 5/6
 true (be)(v.i.) -cinísa (-cinísile)
 truly (adv.) nemambála; véle (+v.);
síbili; impéla; phéla
 trust (v.t.) -(E)tsémba
 truth (n) licíniso /emá- 5/6
 try (v) -tama; -línga
 tuberculosis (n) lúgola 11
 Tuesday (n) Lesíbili (poss. pron.)
 tumour (n) símila/tí- 7/8
 turkey (n) ingalukhúni /tín- 9/10
 turn (v.i.) -phendvuka; -jika;
 (v.t.)-phendvula;
 (as pages)-phenya ;
 (t. on) -vulela; (t. off)-vala

turning (n) lijika /emá- 5/6 227
 twelve (n) lishúmi nakubili 5;
lishúmi nambili 5
 twenty (n) émashúmi lamábili 6.
 twenty-five cents (n) ingogo/tín-
 9/10
 twice (adv.) kábili.
 twist (v.t.) -sontsa
 two (a) -bili;
 (2 cents) emasenti lamábili;
 (2 rand) emarandi lamábili;
mpóndo la
 two cents (n) thúsent /bó- 1a/2a
 type (n) lúhlobo/tín- 11/10
 tyre (n) litháya /emá- 5/6

U

udder (n) ímibéle 4
 ugly (a) -bí
 umbrella (n) sémbulélo/t- 7/8
 uncle (n) málúme /bó- 1a/2a
 under (adv.) phánsi (kwa-/kwe-)
 -(é)va, -bóna;
 understand (v.t.) /-condza; -áti;
 undress (v) -khumúla
 unload (v.t.) -(e)tfúla
 unpleasant (a) -bí
 untie (v.t.) -khumúla, khulúla
 untruth (n) emánga (6)
 urinate (v) -chitsa emánti; -chama;
 up (adv.) étulu -gcabhaza
 upon (adv.) éti kwa-/kwe-
 us (abs.pr.) tsiné; (o.c.) -si-
 use (v.t.) -sebéntisa
 uterus (n) sitalo /tí- 7/3

vagina (n) ínhlúnu /tín- 9/10;
lígoló/éma- 5/6 (also = anus)

valley (n) sígodzí /tí- 7/8

van (n) ívéni /éma- 9/6

vegetable (n) sílímó /tí- 7/8;

vein (n) umtsambó /imí- 3/4
lívéjethébúli/éma- 5/6

very (adv.) kakhulu

vibrate (v.i.) -tamatama

village (n) lídolôbha /éma- 5/6

visit (v.t.) -vakáshela

visitor (n) sívakáshi /tí- 7/8;

síhambi /tí- 7/8

voice (n) líví /éma- 5/6;

liphimbo /éma- 5/6

vomit (v) -hlánta

vow (n) sétsembiso /t- 7/8

vow (v.t.) -(e)tsembisa

W

wagon (n) íncóla /tí- 9/10

waist (n) lúkhálo /tín- 11/10

wait (v) -lindza; -hlala;

(w. for) -méla; -lindzela

wake (v.i.) -vuka; (v.t.) -vusa

walk (v) -hamba

wall (n) lúdvongá /tín- 11/10;

(w. of house) lúbondza /tím- 11/10

want (v.t.) -fúna

war (n) imphí /tí- 9/10

warning (n) sícwayiso /tí- 7/8

warn (v.t.) -cwayisa

wash (v) -geza; (launder) -yasha 228

washerwoman (n) umfáti wekúwasha
/bá-, be-

waste (v.t.) -chitsa; (w. time)
-libala; -ephúta

watch (n) líváshi /éma- 5/6

watch (observe, v) -búka

water (n) émánti cl.6

water-melon (n) lúhwabha /tí- 11/10

wattle tree (n) umtfolo /imí- 3/4

way (n) índlela /tín- 9/10

we (abs.pr.) tsiné; (s.c.) si-

weapon (n) síkháli /tí- 7/8

wear (v.t.) -gcoka

weather (n) lítulu 5

Wednesday (n) Lésitsátfu

weed (v.t.) -hlakula

weeds (n) lúkhula 11

weevil (n) ingobólwane /tín- 9/10

weigh (v.t.) -kála

well (adv) kahlé; (be well)-phila

west (n) ínshonálanga 9

wet (rel.) -mánti

what? (encl.) -ní? (after v.);

(w. is it?) yini?

wheat (n) kólo la

wheel (n) lísondvó /éma- 5/6

wheelbarrow (n) líbhála /éma- 5/6

when (adv.) níni?

(conj.) ná, láphe

where? (encl) -phí? (w. they

live) láphe báhlála khona

whereas (conj.) njéngóba; kantsí

week (n) líviki /éma- 5/6

weep (v) -khála

which (enum.) -phí
 while (conj.) lapho;
 (a little ~) (n./adv.) sikhashana 7
 whisper (v) -nyenyeta.
 white (rel.) -mhlôphe;
 (~person) umlumbi /bé- (1/2),
 who /whom (n) baní /bó- (1a/2a).
 whole (quant.pr.) -ónkhe;
 (the wh. of it) kónkhe.
 why (encl.) -elani (after v.Root).
 wicked (a) -bí.
 wide (rel.) -bantí.
 wildebeest (n) ingongóni /tín- (9/10).
 wilt (v.i.) -buna.
 win (v.i.) -(e) hlúla; -ncóba
 wind (n) umôya (1a).
 wind (v.t.) -wayinda.
 window (n) lifasítelo /ema- 5/6;
síbuko /tí- (7/8).
 wine (n) iwáyini /ema- (9/6).
 wing (n) lúphiko /tím- (11/10).
 wink (v) -fica.
 winter (n) búsika (14).
 wipe (v.t.) -(e) súla
 wire (n) lúcingo /tín- (11/10);
luwayela /ti- (11/10).
 wise (get)(v) -hlakanipha;
 (be ~) -hlakaniphile.
 wish (n) sífiso /tí- (7/8).
 wish (v.t.) -físa; -fúna.
 with (adv.f.) ne-/na-; kanye ne-/na-;
 (by means of) nge-/nga-.
 witness (v.i.) -buna.
 witness (n) fakazi /bó- (1a/2a).
 woman (qual.pr.) lomsikáti /laba-;
 (married w.) (n) umfáti /bá- (1/2);
 (old w.) sálukáti /t- (7/8).
 womb (n) sítalo /tí- (7/8).
 wonder (v.i.) -manjala.

229
 wood (n) -lúkhúni /tín- (11/10).
 wool (n) bôya (14); vólo /bó- (1a/2a);
 (knitting ~) insondvo /tín- (9/10).
 word (n) liví/éma- (5/6).
 work (n) úmsebénti /ímí- (3/4).
 work (v) -sebénta;
 (~ for) -sebéntela.
 worker (n) sísebénti /tí- (7/8).
 world (n) umhlába /ímí- (3/4).
 worry (v.t.) -hlupha.
 worship (v.t.) -khuléka;
 (attend church) -soutsa.
 wound (n) línceba /emá- (5/6);
 (~ on head) lúdvúma /tín- (11/10).
 wrap (v.t.) -gocóta.
 wring (v.t.) -hluta.
 write (v.t.) -bhála; -klwébha.
 wrong (a) -bí; (do ~) -óna.
 X Y Z
 Xhosa (n) (language) síChoza (7);
 (~person) líChoza /emá- (5/6).
 year (n) umnyâka (or únvâka) /ímí-
 (this ~) lónyâka; (last y.)
nyakénye; umnyâka lophelile;
 (next y.) umnyâka lotako
 yes (interj.) yébo
 yesterday (n)/adv. ítelo (9).
 yonder (adv.) laphá.
 you (abs.pr.:sg) wená; pl. niné;
 (s.c.:sg) ú-; pl. ni-.
 young (a) -sha; -ncáne
 your(-s) (poss.st.:sg.) -akho; pl. -énu
 zebra (n) lúdvúba /emá- (5/6).
 zero (n) nóthi (1a); lícánda /emá- (5/6).
 Zulu (n) (language) sizulu (7);
 (~person) ínZule /tín- (9/10).
 Zululand (loc.) káZulu.

- Absolute pronoun 81, 154, 156
 Adjective 55, 69, 83, 154, 156
 Adverb 19-20, 29, 31, 58, 78-9, 153
 Adverbial extra prefixes 16, 27-8, 98, 149
 Agent (of passive verb) 104
 Agriculture 80, 135-7
 Alphabet v - vi
 and cf. ne-
 Animals 59, 75, 135-6
 Applicative (Applied) form (of verb) 68, 99
 Asking directions 53, 77, 81
 Asking a favour 34, 51, 54
 Asking names 50, 62, 71, 82
 Axiomatic negative 47
 Because (clauses) 68(3), 84(3)
 by (agent) 104; (instrument) 27-8
 Causative form (of verb) 68
 Clicks v, 9, 18, 19, 22, 28, 33, 141-2
 Compound tenses 76, 163
 Concords 154-7
 Concurrent actions 110
 Conditional clauses 110
 Conjugation of the verb 159-166
 Conjunctive 153
 Conjunctive extra prefix ne-/na- 16, 149
 Consecutive actions 84
 Consonants 138-144
 Copulative 151(c); 45, 66, 69, 82, 83, 85, 111, 143, 148 (tenses) 166
 Counting 94-6, 136
 Date 106, 112
 Days of the week 97-8
 Defective verbs 153(9)
 Deficient verbs 153(9)
 Demonstrative 7, 49, 85, 154-5
 Depressor consonants v-vi, 140-3, 145-9
 Diminutive suffix 144, 152(1)
 Elision (initial vowel) 16, 20, 27, 47, 155(2); (final vowel) 138
 Emphasis vii
 Enumerative 58, 94-6, 154, 156
 Extensions (verbal) 68
 Farming 80, 135-7
 Feminine suffix 152
 Fruit 108
 Goodbye 1, 9
 Grammatical structure vii, 150-166
 Greetings 1, 9, 14, 43, 62, 63
 Habitual form (of verb) 68
 have (possess) cf. ne- (SC+ne-/na-)
 here 7; (here is...) 85
 Homorganic nasal 55, 157(11)
 how? 27-8, 61
 Ideophone 104
 Imperative 8, 11, 15, 17-19, 107, 166
 Implications (of verb) 159, 161-4
 Incwala ceremony 167-8
 Infinitive 17, 18, 107, 166
 Instrumental extra prefix nge-/nga-
 27-8, 149
 Intensive form (of verb) 68
 Interjective 153
 Interrogative constructions 10-11, 21-2, 61, 68, 82, 85, 89, 145
 Kinship terms 87
kúkhona (there is/are...) 6-7, 10
kúté (there is/are no...) 11
kútsi (that...) 99
 Length and stress vi
 Locatives 158; (from nouns) 40-2, 78-9, 144; (from pronouns) 81
 Low voicing v-vi, 140-3, 145-9
 Manner (adverbs of) 58, 153
 Moods (of verb) 159-160; (Imperative) 166; (Indicative) 161-4; (Infinitive) 166; (Participial) 110, 161; (Potential) 164; (Subjunctive) 165

- Music 167-193
- Musical instruments 169-70
- must 101
- nà- cf. ne-
- Names 50,62,71,82;(places)40-42, 78, 152
- Nationality 77, 82
- ne-/na- ('and/with')16, 81, 149;
(SC+ne-/na-: 'have..')22,24,32, 81
- Neuter form(of verb) 68
- nga- cf. nge-
- ngani? ('how?') 27-8, 61
- nge-/nga- ('by means of/about')27-8,149
- ngoba ('because') 68(3),84(3)
- ni? ('what?') 6,21,29,61,85
- nini? ('when?') 61,67,98
- no ('or') 11,28
- Noun 3-4, 150;(prefixes) 154-5;
(tones)12-13,145-6,148-9;(after neg.
verb)47;(copulative)66,143,148;
(locative)78,144;(vocative)47
- Numbers 94-8
- Object concords 73,107,154,157
- Occupations 67
- Ordinal numbers 97
- ought to 99
- Palatalization 103(3) 143-4
- Participial mood 110, 159, 161
- Parts(of body)71,78-9;(of speech)150-2
- Passive 103, 144
- Perfect stem (of verb) 60, 63
- phi? ('where?')40-2, 44, 58
- Phonology 137-149
- Place (clauses of) 110
- Place-names 40-2, 78, 122
- Possessives 71, 154, 156;(copula-
tive) 111
- Potential mood 164, 76
- Praises (tibongo)43(1), 51, 174
- Prefixes 154;(adj.)55;(adv.)153(10);
(noun)150;(rel.)52;(verb)161-6
- Price 86,102,108,115-6,120,135
- Pronouns (absol.)81,154,156;(dem.)
7,49,85,154-5;(poss.)152-6
- Pronunciation v-vi,19, 137-149
- Proverbs 137
- Purpose (clauses of) 99
- Qualificatives 151(1)
- Quantitative 104, 152, 154, 156
- Reason (clauses of) 68(3), 84(3)
- Reciprocal form (of verb) 68
- Reflexive infix ti- 73
- Relationship (terms of) 87
- Relative constructions 52,89,92-3,113,
154, 156;(stems)89
- Root (of verb) 153, 159
- Shopping 102, 108, 114, 135
- Songs 167-8, 171-193
- Stems 151(a), 152-3, 159;(stative) 63
- Subject concords 154; vii, 22, 32-40,
157; (negative) 24, 33, 45
- Subjunctive mood 84, 99, 101, 165
- Surnames 50
- Suffixes (noun) 152; (verb)52,68,159
- Syllabic nasal 73, 97(4), 157(11)
- Tenses 159-166;(pres.)22,25,34-6;(pres.
neg.)45,161;(fut.)48,57;(immed.past)60,
65;(remote past)76,162;(stative)63;
(compound) 76, 163;(composite)164,166
- Thanking 8, 30, 32, 34, 51
- that (demonstrative) 7,49,85,154-5
- there (lapho)7;(there is...)6,33,85
- this (dem.) 7,49,85,154-5
- Time (of day) 67,106;(clauses of) 110
- Tonal inflexion 146,148-9,143
- Tone vi-vii, 145-9;(of nouns)12-13,
147-9;(of verbs)160-6
- tsi ('say') 50, 85, 104
- Verb vii, 159-166;(extensions)68;(with
latent e)50;(monosyl.)50;(moods of)159-
160;(polysyl.)70;(passive)103,144;(roots
& stems)153,159;(stative)63;(tone)160-6
- Visiting 37, 54
- Vocative 47
- Vowels 138;(vowel-initial verbs)74,157(10)
- Weather 99-100, 135
- what? 6, 21, 29, 61, 85
- when? 61, 67, 98;('when' clauses)110
- where? 40-2,44,77, 81;(clauses)110
- yini? 10, 21-2

232

MUSIC INDEX

Appendix C (pp.167-193) provides transcriptions of text and music of 24 Swazi songs. Recordings of these will be found at the end of Tape Session 33 and throughout Session 34. These and other songs are also scattered throughout the course: each session ends with a short musical item. The distribution is as follows:

TAPE SESSION	ITEM	TRANSCRIPTION (page no.)
1	'Ingcagca' song with makhwéyane bow	178
2	'Kulezontaba' women's weeding song (ingoma yekuhlákula)	180
3	'Wayihlába' hunting song (ingoma yebutimba)	171
4	'Tfukutséla' song with ligúbhu bow	175
5*	'Bindza mntfwanámi' lullaby (umlalátelo)	182
6	'Magwágwa' song with makhwéyane bow	179
7*	'Magwágwa' girls' dance-song	184
8*	National Anthem	193
9	'Abamniki timpáka' song with ligúbhu bow	177
10*	'Sivuléle Bhuza' girls' dance-song	186
11*	'Wang'phátsa' girls' dance-song	188
12*	'Wohamba Juba' girls' siBhaca song	183
13*	'Sitjulo semazambane' children's dance-song	191
14*	'Tsine sambamb' uZulu' girls' dance-song	187
15*	'Ubona losigabe' girls' dance-song	185
16*	'Ge ge ge' girls' dance-song	189
17	'Ngiyawulála kabani' young men's song	176
18	'Incaba kaNcofula' ceremonial song	172
19*	'Lelá lifu lelá' children's song	191
20*	'Mbombéla' children's stone-game song	192
21*	'Amáland' amhlóphe' children's song	192
22	Yekúhlehla (regimental jog-trotting chant)	-
23	Simekézo (bride's lament)	181
24	Ingoma yemtsimba webukhosi (royal wedding song)	173
25*	'Shosholóza' work-song	190
26	Solo on sitolótolo (jews' harp)	-
27	'Inkhomó zamany' emadvodza' song with makhwéyane bow	-
28	'Ijalimáne' ditto	-
29	Solo on makhwéyane bow	-
30	'Ngindzindze' song with makhwéyane bow	-
31	'Wayihlóma' song with sikhelekehle fiddle	-
32	'Ngibuz' indlela' ditto	-
33	Songs 1 to 3 from Appendix C	171-173
34	Songs 4 to 24 from Appendix C	174-193

* Easily manageable for learning

Many learners appear to have trouble with these. The following lesson has therefore been added, for insertion after Unit 11.4 on page 45, and the corresponding recorded material follows Unit 11.4 (SR22) on the tape.

UNIT 11.5 Pronouncing the two 'ng' sounds in siSwati

[SDDS]
5'00"

We use both these sounds in English:

1. Prenasalised 'g', as in 'finger' (where the 'g' is definitely sounded);
2. Velar nasal (with 'silent' g), as in 'singer'.*

1. 'Sounded g':

When 'ng' occurs initially in a stem (whether or not there are prefixes before it), as in ngéna ('enter'), or iNgwenyama ('the King'), the 'g' is actually sounded, as in English 'finger'.

DRILLS: (Repeat twice each): síngani (sweetheart); ngéna (enter).

2. 'Silent g':

In all other circumstances in siSwati (though not in Zulu) the 'g' is 'silent', as in English 'singer'. In the following drills, make sure that the 'ng' is pronounced as a pure velar nasal, without a sounded 'g': séngiyahamba (I'm going now); séngibongile ('thank you again!'); angíva ('I don't hear/understand/feel').

3. In English, although this sound occurs frequently within words, or finally, it never occurs initially. English speakers often have difficulty in pronouncing it correctly at the beginning of words in siSwati. In the following drills, see that the 'ng' in the second item in each pair sounds the same as it was in the previous item: DRILLS:

séngiyahamba; ngiyahamba (I'm going); séngibongile; ngibongile (I have thanked); angíva; ngiyéva (I don't hear; I hear); úfiké ngáni? (how did you come?); ngémoto (by car).

4. It is often very important to distinguish between the subject concords ngi-, meaning 'I', and ni-, meaning 'you' (plural). The acoustic difference is very slight. See that you distinguish 'n' from 'ng' in the following: niyabóna (you see); ngiyabóna (I see); niyabúka (you look); ngiyabúka (I look); niyafúna (you want); ngiyafúna (I want).

5. Note the following contrasts between First Person, and Second Person plural forms, in the Remote Past tense, with verb stems which commence with

vowels: DRILLS: nêvá (you heard); ngêvá (I heard);
nêma (you stood); ngêma (I stood); nêntá (you made..); ngêntá (I made..)
nôma (you were thirsty); ngôma (I was thirsty);
nôsa (you roasted..); ngôsa (I roasted..);
nôna (you did wrong); ngôna (I did wrong).
nâlá (you refused); ngâlá (I refused);
nâdlá (you ate); ngâdlá (I ate); nâphá (you gave); ngâphá (I gave).

6. Note the difference between the conjunctive prefix nâ- (or nè-) and the instrumental prefix ngâ- (or nge-):
nâmi (and me/ with me); ngâmi (about me); nâló (and/with it, Class 5 or 11);
ngâlo (by means of it/ about it, Class 5 or 11).

* Of course, if you're from Liverpool, where they can't help sounding their 'g's (and 'sing-ger' rhymes with 'finger') you may have a problem here! However, Zulus also have trouble with silent 'g' in siSwati, so don't despair.