

KWANYAMA GRAMMAR AND SYNTAX

From the German
of
Hermann Tönjes

With Vocabularies

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PREFACE TO THE ENGLISH TRANSLATION

This book is a translation of Hermann Tönjes' Lehrbuch der Ovambo-Sprache (Osikuanjama) which appeared in 1910 under the auspices of the School of Oriental Languages in Berlin, in collaboration with the Rheinisch Missionary Society. At that time South-West Africa, and therefore Ovamboland, was still a German colony. It ceased to be such in 1915, and became eventually a mandated territory, the mandate being vested in the Union of South Africa under charter from the League of Nations, the Union Government being required to submit an annual report to the Trusteeship Committee. The Rheinisch Mission withdrew from Ovamboland: it continues its work among urban Natives in South-West Africa.

To-day Ovamboland is outside the Police Zone of S.W.Africa, and is controlled by a Native Commissioner and assistant commissioners appointed by the Administration of S.W.Africa. Labour recruitment is carried on to a considerable extent, though under strictly controlled conditions, and recruits come mostly from among the Kwanyama people. Hence their language is spoken in the south, wherever they are employed, as well as in the tribal area itself.

The greater part of this translation was made, from 1925 onwards, by the Rt. Revd. (then the Revd.) G.W.R. Tobias, the founder of the Ovamboland Mission (of the Church of the Province of South Africa), and until 1949 Bishop of Damara-land. To him acknowledgement is gratefully made by the staff of the Mission. Thanks are due to Dr H. Vedder, Präses of the Rheinisch Mission, for kind permission to publish it. Occasional additions have been made by the translator.

For further information, the reader is referred to "The Native Tribes of South-West Africa", published at Cape Town in 1928 by the Cape Times Ltd.: section on "The Ovambo" by Major C.H.L. Hahn; also to H. Tönjes, "Die Owambo".

B. H. C. T.

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KWANYAMA GRAMMAR AND SYNTAX

I. PHONETICS

1. VOWELS

a. Simple vowels. The Kwanyama vowels are a, e, i, o, u. These are pronounced short or long. Long vowels are written with a line over the top. kama squeeze; kāma swim; jela be clean; jēla mock; fika arrive at; fīka bewitch; tola hasten; tōla pick up; tula place; tūla uncover.

Two vowels in succession become two syllables: dipāā kill; teēlela await; diīnina hold; hoōlola choose; xuūninua be last.

The following points are to be noted in regard to the pronunciation of vowels:

a is like a in "last".

e may be long or short. Long, before mb, nd, ndj, ng, nj, e.g. etemba waggon; enda go; denga strike; ngenge when; ounjenje sweetness; oluenja feather; okuenje summer; okavandje jackal. Short in all other cases. e that is by origin a + i is short before mb, nd, ndj, ng, nj. There are a few exceptions, e.g. oñemo flower; tema ignite; kuena howl, in which e is long.

i is short as in "bit".

o may be long or short. If short, it is like o in "not"; this is the case after m, n, ñ: osihambañoka banished chief; omote rascal; osinolue drinker. The long o occurs in the pron. conj. of the 2nd pers. sing. of class 1 nouns, to, which is derived from a + u. Otherwise o is always short.

u is long, like oo in "food".

i or u combined with another vowel become semi-vowels and the two are pronounced as a single syllable. i then acquires the sound of a consonantal y, and u acquires the sound of w;

e.g. dia mo go out; dengua be struck; ua good; omufima uinja yonder water-hole.

The same applies to the i in the noun-prefix oi- when standing before another vowel, e.g. oiunda cattle-kraals, in which the i is like a soft y.

It is otherwise, however, when i and u precede a semi-vowel, in which case they retain their full value, as in oiwana herds; ouua goodness.

Similar to oi- is the case of the noun-prefixes ou, olu, oku, when these precede a vowel in the noun-stem. In this case the u is pronounced like a soft w, e.g. oluidi fever; oluiso desire; okuoko arm; oui evil.

In a few cases i or u occur in a noun- or verb-stem before another vowel following, and retain their accent, as in oudio poison; ombia pot; dia go; ongúo hide skirt; onúo shout for help.

The u of the omu- prefix of class 1 and 2 nouns is very short. So also is the u in the object pronoun mu, and in the pron. conj. tamu.

b. Modification of vowels

i. by contraction.

In certain words e and ē are derived from the combination a + i: eiso, plur. omēso instead of omaiso; omeva water (plur) instead of omaiva, (ouiva, a little water); ovañu venja, yonder people, instead of ovañu vainja.

Similarly the sing. prefix e of class 3 stands in place of ali; l disappeared in course of time, and a + i gave e. li still survives in the pron. stem of nouns with the e-prefix.

The same has happened in the case of the plur. prefix ē of class 4 nouns, which is derived from the old form adi. Here d disappeared, and a + i has given e. A relic of the older two-syllable prefix remains in the ē in place of e. The pron. stem of nouns with the ē-prefix survives still as di.

(In Herero the prefix of this noun-class has still two syllables, e.g. ongombe, pl. ozongombe, cattle. In Ondongua, neighbouring dialect to Kwanyama, it has become a one-syllable prefix, e.g. ongombe, pl. oongombe, cattle. oo is now always used in that dialect instead of o.)

Some Kwanyama nouns have ō instead of the plural ē-prefix, e.g. ohalilo glow-worm, pl. ūhalilo; ofimbi chamaeleon, pl. ūfimbi: okaume friend, pl. okaume. This o-prefix is from the earlier prefix odi, which became modified to odo. The d disappeared and o + o gave ō.

The vowel o is sometimes by origin u + a, e.g. omona child, offspring instead of omuana; pl. ovāna. Okāna, child, infant, has plural ounona. The plural prefix ou- precedes what has become by contraction ona, and between the two vowel sounds is a euphonic n.

When the final a of the prefixes ova- and oka- immediately

precedes a at the beginning of a stem, the two vowels together may be pronounced either as two syllables, as in ovaameni guardians; or they may become ā as in okāna child, ovāna children; or it may happen that one of the two vowels falls away, as in omualikadi woman, pl. ovalikadi.

ii. by the eliding of a vowel.

The final a of the pron. conj. becomes e, (1) before the verb uja, come:- otave uja they come, instead of otava uja, ine uja, he did not come, instead of ina uja; okāna koje oke uja, your child came, instead of okāna koje oka uja.

(2) before the auxiliary verb expressed by the particle na: ove noluhepo, they are in need, instead of ova noluhepo; okāna ka ke na ina, the child has no mother, instead of okāna ka ka na ina.

(3) before a pronoun in the object case, and before li reflexive: ote mu denge he strikes him, instead of ota mu denge. inave mu ifana, they did not call him, instead of inava mu ifana; otave li-koso, they wash themselves, instead of otava li-koso.

(4) before the auxiliary verb li, to be. Ove li naua, they are well, instead of ova li naua; opo ve li, they are here, instead of opo va li. This only applies to the aux. verb li in the present. In the past the a remains unchanged, as: onda li naua, I was well.

This rule also applies to the final a of the negative particle ha. When ha becomes he, the final a of the preceding pron. conj. becomes e. Thus, ve he uje, that they may not come, instead of va ha uje; ove he na sa, they have nothing, instead of ova ha na sa; e he mu denge, that he may not strike him, instead of a ha mu denge; ove he li naua, they are not well, instead of ova ha li naua. In the past tense, the a of ha remains before the auxiliary verb li; onda ha li naua, I was not well.

Before an object pronoun, the particle ka, which gives a future meaning to the verb, changes its final a to e: oto ke mu pula, you are going to ask him, instead of oto ka mu pula; otamu ke si konga, ye are going to look for it, instead of otamu ka si konga.

As with he so also with ke, if it is preceded by a pron. conj. with a final a, this a changes to e: otave ke mu pula, they are going to ask him, instead of otava ke mu pula.

The final a of the pron. stem preceding the indefinite numeral se, all, similarly changes to e: ovañu avese, all people, instead of ovañu avase; omeva aese, all the water, instead of omeva aase.

(5) The final a of a verb in the imperative sing. may change to e before the object pronoun nge, me, to me: pe nge omeva, give me water, instead of pa nge omeva.

c. Omission of vowels

The final vowel of a verb often falls away before a vowel following at the beginning of another word: okue mu fil'ohenda he pitied him, instead of okue mu fila ohenda; kal'omutumba sit down, instead of kala omutumba; onda mon'ovaenda, I saw the travellers, instead of onda mona ovaenda; ohai tung'eumbo I am building a kraal, instead of ohai tungu eumbo.

The same thing happens with the final e of the object pronoun nge, me, to me: okua pa ng'omeva, he gave me water, instead of okua pa nge omeva; pe ng'endia, give me food, instead of pe nge endia.

The a of the genitive particle usually falls away before the initial vowel of the following word: omupija uohamba, the servant of the chief, instead of omupija ua ohamba; osikombo somusinda, the neighbour's goat, instead of osikombo sa omusinda. This a often replaces the initial vowel of the prefix omu-, omidi damuti, the roots of the tree, instead of omidi da omuti; omupija usmusinda, servant of the neighbour, instead of omupija ua omusinda.

The a of the negative particle ha often displaces the initial vowel of the following word: ha 'ndjebi hau pula, no reward do I ask, instead of ha ondjebi hai pula; ha 'meva tua hala, it is not water we need, instead of ha omeva tua hala; oko ha 'ko, nothing yonder, instead of oko ha oko; ove ha 've, not you, instead of ove ha ove; ame ha 'me nde si ninga, it was not I who did it, instead of ame ha ame nde si ninga. The initial a in apa, here, remains: ha apa, not here.

The initial e of the demon. pronoun often falls away after the final a of a previous word. This final a then takes on an accentuation: osinimā 'si, this thing; omifimā 'di these water-holes; osinima sange nā 'si sa xo, my thing and thy father's. The unshortened form of the demon. pronoun is also used: omifima edi; osinima eei; na esi sa xo.

The combining of vowels produces quasi-diphthongs. From a are formed ae, ai, eo, au; omahopaelele imitation; dipaelele, kill; elai, fool; ondjai leader in warfare; the pron. conj. otai; ombae vessel made from a calabash; okauta, small bow.

From e are formed ea, ei, eo, eu: orea grass-fire; the demon. pronoun ei; omateu jests; osiluco malice;

From o are formed oa, oe, oi, ou: osca rhinoceros; the prefix oi-; oinima, things; the prefix ou; oufiku night; outi small bits of wood.

These double sounds are vocalised separately and are not true diphthongs.

2. CONSONANTS

a. Simple sounds

b, which is never used to begin a word, is sounded as in English: ongobe, head of cattle; ongubu, hedge.

d is spoken with the tongue and the alveolus.

f dentilabial, spoken with the lower lip and upper teeth, as in English. Before the semi-vowel i* it is pronounced as a soft voiceless s: fia, die; ofie, we.

g occurs only in combination with n; ongue leopard.

h as in English, aspirated.

j semi-vowel, as an English y when this is a consonant.

k, l, m, n, as in English.

p as in English, without aspiration.

s as the English sound sh; sila draw; sinda annoy.

t without aspiration, is spoken with the tongue and the alveolus.

v dentilabial, as in English.

x a rather strongly aspirated h, like Afrikaans g, or like ch in Scotch loch.

b. Consonants with diacritical marks

m̃ originally n + p, is an aspirated m. The aspiration precedes the m; omepo wind; omadi foot; omote rascal.

ñ originally n + t, is aspirated in the same way as m; oñta slime; oñungua basket.

n̄ originally n + k, is an aspirated n, with the aspiration preceding it; it resembles the English sound ng; enaku shoes; onuiju fig; onuate prisoner of war.

c. Combined consonants

dj as English j; djulukua long for; djuka prosper; d gives a hard sound to j.

mb originally n + v, pronounced as in English; ombelela meat; ombe, fruit of omuve tree.

nd originally n + l, pronounced as in English; ondenge younger brother.

ndj originally n + j, pronounced like nj in English unjust; ondjala famine; ondje scorpion.

nj originally n + i, pronounced as n + consonantal y, like n in English manure; tonja wrap up; onje ye; ouKuanjama, country of the Kwanyama people.

ng originally n + the now unused Kwanyama sound g, is pronounced like ng in Angola, Congo; denga strike; konga seek; ongobe head of cattle.

tj originally t + i with the t giving a hard sound to the following i; a sound like the English ch; tjula bore.

* i is a semi-vowel when it is followed by a second vowel, unstressed, adjoining it.

A noteworthy modification is that in which the following consonant of the stem is changed by the following adjoining vowel; e.g. ondadi spy, from lava, spy on. For lava, see under the prefix oni- (class 4 nouns). i has fallen away, and n + l gives nd. i has taken the place of the final a in lava owing to the modification of v into d. So also omadi foot, from pala, to paw. Here the l in pala has become d through the influence of the i. So also in embedi impact, from vela, to drive against.

3. ACCENTUATION

a. Single-syllable noun- and verb-stems

As a general rule it may be said that the accent is on the penultimate syllable of any word. Hence it follows that in words from single-syllable noun- and verb-stems, the accent falls on the syllable preceding the stem, and so by this means, on the last syllable of the prefix. Where, as in sing. nouns of class 1 and 2, this is an unemphasised u, the accent then passes on to the initial o of the prefix. But often this u is in fact sounded, in which case it will receive the emphasis: omuhu man; omuti tree; omudi root; omudo year; omiti trees; efo leaf; omafo leaves; ombua dog; osi fish; ositi twig; olutu body; okufu winter.

In the case of the prefix ou-, the accent is always on the o; outi saplings; oudu sickness; outa bow.

In the single-syllable verbs fa, dig; fia die; ja go; ka fell; lia eat; lua rob; ma knead; nua drink; pa give; pia be ripe; ta drive off; tua stab; ua fall, as well as in the auxil. verbs li be; fi be (neg.); na have, the accent falls on the preceding syllable, i.e. the pron. conj.: otava fe they dig; ota nu he drinks; ohatu li we eat; otava ke they fell trees; ohatu fi we die; ove na they have; ove li naua they are well.

b. Two-syllable stems

In two-syllable noun- and verb-stems, the accent falls on the stem-syllable: omufita herdsman; omundilo fire; edita knot; ongobe ox, neat; osimbale basket; olufindo ladle; okudenga to strike; okufuta to pay; okukofa to sleep; okuenda to travel; okupuka to stray. Here the accent is on the penultimate syllable,

as indicated by the above rule. This also applies to all adverbs, conjunctions, prepositions and pronouns of two syllables: nena to-day; naua well; diva quickly; ile or; hano therefore; fimbo during; kosi under; sasi because; nande although; ava, edi, eli, venja, dinja, odo, oso.

In the pron. conj. of the pres. indic. the accent always falls on the root-syllable ta; and in the jussive mood on the root-syllable na: otava, otadi, otasi, otai, inali, inatu, inadi.

Pron. conjunctives of one syllable, which precede an accented syllable, have a slight secondary accent: u longe that you may work; va konge, that they may seek.

The pron. conj. in the past tenses has a slight accent on its final a: ova longa, they were working; omiti oda ima the trees bore fruit; oikombo oja kana, the goats were lost.

In the negative imperfect and perfect past tenses, where the pron. conj. is the same as the negative jussive, the emphasis is on the syllable na, with a slight secondary accent on the final syllable: inava konga, they did not seek; Engobe inadi kana the cattle were not lost.

The initial o before an accented syllable has a slight secondary accent.

c. Three-syllable stems

In stems of three syllables the emphasis falls, contrary to the general rule, on the stem syllable, and a secondary accent on the penultimate one: omutaleli overseer; omuameni guardian; okudimbuka to cease work; okuindila to ask; okukandula to ward off; okukulupa to grow old; okulengula to wound; okupandula to thank; okupopila to speak on behalf of.

This also applies to the pluperfect of two-syllable verbs: okua dengele he had struck; ova etele they had brought; okua monene he had found; ova ningile they had made; otua tumine we had sent.

This does not apply to okuangala feel guilty; okuehena approach; okufifina suck out; okulotoka hasten; okunangala lie down to sleep. Here the emphasis is always on the penultimate syllable.

Similarly, all adverbs, conjunctions, prepositions, and pronouns of three syllables always have the emphasis on the penultimate syllable: mongula to-morrow; onela yesterday; mafiku soon; kalupu often; eluse always; luhapu often; kombada over; odedi this here.

d. Stems of four or more syllables

These always have the emphasis on the penultimate, with a secondary accent on the stem-syllable: okuhambelela to praise; okufindikila to accompany; ehambelelo praise; omufitamaturi deaf person.

This applies also to the pluperfect of three-syllable verbs: esi okue mu popilile when he had spoken for you; ove mu indilile they had prayed for him.

In reduplications, the repeating stem-syllables have an equal accent; okuendaenda to wander; okufimbafimba to sniff around; okuudauda to listen attentively.

The three negative particles ha, ke, and ka have always an emphasis: oinima ei ha jange these things are not mine; omuti ou ke mule this tree is not tall; engobe edi ka di fi doje these cattle are not yours.

Intonation

Also to be noted is the intonation of a sentence, whereby the particular word requiring prominence receives a significant emphasis. E.g. in the sentence, ame handi lifa mongula Engobe I am grazing cattle to-morrow: should it be required to stress that I am the herdsman, then ame receives this emphasis. Should I wish to make clear the nature of my morning's occupation, then lifa is stressed. If I am making plain the particular point of time when my labours begin, then the strong tone is given to mongula. Lastly, if it is important that my herding applies to cattle only, then Engobe will be accentuated.

Pitch

As distinct from the methods of emphasis described above, a high musical pitch is sometimes used. This is met with in the demons. pronouns: ovaenda veni, mua teelega nale, ovavenjave Our long awaited guests are those yonder. Besides receiving emphasis, the final e of the demon. pronoun is lengthened and has a high pitch. On the origin of this, see "Demons. pronouns, emphatic form".

Also noteworthy is an e with emphasis, lengthening, and high pitch, standing at the end of words, whose meaning is emphasised thereby. The original vowel falls away before this e, or if o, i, or u, is combined with it. Examples of this in connection with

i. Substantives: okāna koje okambudiē, what a little rascal your child is! outalalē how cold it is!

ii. Adjectives: ondjila ilē what a long road it is! osinima siue a splendid thing! omiti didiue what heavy trees!

iii. Finite verbs: Emphasis is obtained in this case by the use of the pron. conj. of the past tenses, the initial o falling away. The 3rd. pers. sing. for class 1 nouns used in this way is a, alike for present or past time; the context shows which is intended. Okāna ka liē, what an appetite the child has! ovamati va longē how well the boys have worked! tate a longē what a good workman my father is! ombua ja lungamē the dog is a splendid watch-dog; odula nena ja lokē what a nice downpour of rain to-day!

iv. Adverbs: keumbo leni kokulē what a long way off you live! la tokē it is ever so late.

4. ENCLITICS

Kwanyama has a number of enclitics, which are attached to the previous word as though they were one with it. The word preceding the enclitic always receives an emphasis on its last syllable; e.g.

1. both the nouns xo your father and xe his father:

ifana xo call your father; sikula xe follow his father.

2. the three particles mo, po and ko: kufa mo take out: tuta po carry away; londa ko climb on to.

3. jo, also: onda peua jo, I was also given; na 've jo and you too.

4. the object-pronoun nge, me, to me, for me: ota findi-kile nge, he is going with me; otava etele nge they are bringing to me.

5. the indef. pronoun sa, anything, something: inatu mona sa, we did not find anything; ino uda sa? did you not hear something?

6. the shortened interrog. pron. olje at the end of a sentence: otava denge 'lje? whom are they hitting? omua findikila 'lje? whom did you go with?

7. the verb uja, come: otave uja nena, they are coming to-day; ine uja natango he has not come yet.

The single-syllable noun- and verb-stems already described may also be classed as enclitics since they function in the same way; likewise the demons. pronouns edi and ei. For the latter see "Omission of vowels" page 4 above.

When two enclitics follow one another, the first one is accented: ova denga nge jo, they struck me too.

II. GRAMMAR

THE SUBSTANTIVE NOUN

The substantive noun consists of prefix and stem. The prefix often begins with o. This initial o of the prefix may stand instead of the article, which does not exist in Kwanyama. This o has the significance of "that is" or "that is to say". (The o that is in the nature of a copulative will be dealt with later.)

The varieties of prefix serve as a basis for division of noun substantives into different classes. (The prefix is also an indication of singular and plural number.)

Substantives of the 1st class

Sing. prefix OMU		Plur. prefix OVA	
omuhu	person(m. or f)	ovahu	people
omulumehu	man	ovalumehu	men
omualikadi	woman	ovalikadi	women
omukulukadi	old woman	ovakulukadi	old women
omumati	youth	ovamati	youths
omupija	servant	ovapija	servants
omupika	slave	ovapika	slaves
omukongo	hunter	ovakongo	hunters
omuhongi	teacher	ovahongi	teachers
omuhongua	pupil	ovahongua	pupils
omutaleli	overseer	ovataleli	overseers

The nouns of the first class denote persons. There is only one prefix for both sexes.

Omuene, master or lord, has plural ovene

Omona (originally omuana) child (son or daughter) has plural ovana.

The form of the noun in accus. genit. and dative is the same as the nominative.

The following nouns are exceptional in having no prefix in the singular, and in having *o* as the prefix of the plural:

sing.		plur.	
tate	my (our) father (uncle)	ōtate	our fathers
xo	your father	ōxo	your fathers
xe	his, her (their) father	ōxe	their fathers
meme	my (our) mother	ōmeme	our mothers
njoko	your mother	ōnjoko	your mothers
ina	his, her (their) mother	ōina	their mothers

(As with tate and meme, so with tatekulu grandfather or uncle, mekulu grandmother; tatemueno father-in-law, mememueno mother-in-law.)

tatekulu	my grandfather	tatemueno	my father-in-law
xokulu	your grandfather	xomueno	your father-in-law
xekulu	his grandfather	xemueno	his father-in-law
mekulu	my grandmother	mememueno	my mother-in-law
njokokulu	your grandmother	njokomueno	your mother-in-law
inakulu	his grandmother	inamueno	his mother-in-law

which also prefix o to form the plurals. Similar to tate and meme are:

omumuata	my brother or sister	omumuameme
omumuaxo	your do: do:	omumuanjoko
omumuaxe	his do: do:	omumuaina
ovamuata	my brothers or sisters	ovamuameme
ovamuaxo	your do: do:	ovamuanjoko
ovamuaxe	his do: do:	ovamuaina

of children of the same father

of children of the same mother)

The Infinitive and Imperative of Verbs

The verb infinitive consists, like the substantive noun, of prefix and stem. (See "Substantives of 7th class"). In the case of verbal stems having a final a, we have at once the form of the imperative singular. To form the imperative plural, put in place of this a the ending eni or its shortened form ei. Many verbs have in the present indicative the same ending as in the imperative singular, namely a. In those cases where a different vowel is required in forming the present indicative, this vowel is given in brackets after the verb, throughout the vocabularies which follow. In verbs of two syllables, the vowel of the present tense ending is often the same vowel as that of the stem, as the following examples show.

Vocabulary

imperat. sing.	imperat. plur.
denga(e) strike	dengeni strike ye
konga(o) seek	kongeni seek ye
futa(u) pay	futeni pay ye
tuma(u) send	tumeni send ye
longa(o) work	longeni work ye
kunda(u) greet	kundeni greet ye

Exercises in translation

Denga ovapija. Konga ovalumehu. Tumeni ovapika. Futa ovapija. Kundeni ovakongo. Dengeni omumati. Tuma ovalikadi. Kunda omuene. Kongeni ovapija. Futeni ovañu.

Look for the slaves. Pay ye the men. Look for my father. Greet the hunters. Beat the young men. Pay ye the servants. Greet the man. Seek ye the children. Pay my father. Send the servants.

Substantives of the 2nd class

sing. prefix OMU		plur. prefix OMI	
omuti	tree	omiti	trees
omudi	root	omidi	roots
omudo	year	omido	years
omupini	handle	omipini	handles
omutima	heart	omitima	hearts
omunue	finger	ominue	fingers

To this class belong the names of many trees. The following words are used in the singular only:

omudile	shade
omute	ash
omukolo	cough
omuifi	smoke
omukota	nose-bleeding
omufenu	smoothness

and omutenja heat of the sun, daytime; this is also an adverb of time, i.e. by day, during the daytime.

Vocabulary

tandula	split	eta	bring
honga(o)	carve	vala	count
sikula	follow	ifana	call
teta(e)	chop, cut off	ka (ke)	fell trees
hola(e)	love	fa (fe)	dig
pendula	awaken (trans:)	kosa(o)	wash

Exercises

Ka omuti. Kosa ominue. Feni omidi. Pendula ovamati. Eta omupini. Hola ounona (children). Keni omuti. Teteni omidi. Vala omido. Hongeni omipini. Ifaneni ovalumehu. Kongeni omudile. Penduleni ovapija. Ifaneni omuene. Sikuleni ovamati. Valeni omipini. Penduleni ovakongo.

Follow my father. Awaken the hunters. Call thy father. Work ye while it is day. Split ye the sticks. Cut the finger off. Look for the trees by day. Wake thy father. Wash the children.

Substantives of the 3rd class

sing. prefix E		plur. prefix OMA	
efiku	day	omafiku	days
edina	name	omadina	names
edita	knot	omadita	knots
eumbo	kraal	omaumbo	kraals
efo	leaf	omafo	leaves
ekipa	bone	omakipa	bones
ekuva	axe	omakuva	axes
enota	thirst	-	-
etutu	scum, froth	-	-

For the origin of the sing. prefix e, see page 2, sec. b(i). A peculiarity of this prefix is that it is used to signify greatness of size, e.g. omukuiju fig-tree, ekuiju big fig-tree; osikombo goat, ekombo big goat; elenga person holding high office. The e prefix also denotes the abstract (sing. only):

efimaneko	honour	ehafo	joy
ehalo	will	etilo	fear
efuto	payment	etondo	hate
		etumbalo	fame

Belonging to this class are certain words signifying fluids; these occur in the plural only:

omeva	water (originally omaeva)	omasini	milk
omaofi	milk curds	omalodu	beer
omate	saliva	omasikua	buttermilk
omādi	fat	omanina	mucus

The Personal Pronouns (as subject)

ame	omufita	I (am) a herdsman
ove	omufita	thou (art) a herdsman
oje	omufita	he (is) a herdsman
ofie	ovafita	we (are) herdsman
onje	ovafita	you (are) herdsman
ovo	ovafita	they (are) herdsman

In predications of this sort, the use of the auxil. verb "be" is unnecessary. In a sentence in which there is no emphasis on the personal pronoun, the initial o of the pronoun is omitted. But ame, I, and ove, thou, remain unchanged.

Vocabulary

komba(o)	sweep	kuafa	help
upika(e)	sharpen	tunga(u)	build, make
teka(e)	draw water	nua(nu)	drink
ndeke	and	na	and, with

The conjunction ndele joins together sentences and phrases only; na joins sentences but is used more especially to link together a succession of nouns or pronouns. As a conjunction, na always stands at the beginning of a sentence when it begins with a noun or pronoun..When the word following na begins with a vowel, the a of na falls away. But if na precedes a pronoun, the initial vowel of the pronoun falls away. Na is also a preposition, meaning "with".

Exercises

Kuafa ovapija novapika. Upikeni omakuva ndele keni omiti. Teka omeva. Keni omiti nomakuva. Pendula omuene ndele ifana ovapija. Nueni omaofi nomasikua. Ofie na nje. Koseni ominue nomeva. Ame omukongo, ove omufita. Tungeni omaumbo nomiti. Ifana ovalumeŋu novalikadi novapija novapika. Ovo na nje.

Awaken the young men and look for the axes. Fell the tree with the axe. Help the servant. Cut down the trees and build a kraal. Pay the women and children with milk. Call the hunters and the herdsman. You are a great man, help the people. You are children: drink the milk. Bring the axe and the handle, and call the young men.

Substantives of the 4th class

sing. prefix ONI		plur. prefix ENI	
(a)	onjofi star	enjofi stars	
	onjalilo flute	enjalilo flutes	
	onjiki bee	enjiki bees	
	onjati buffalo	enjati buffaloes	
(b)	ondjase wounded man	endjase wounded men	
	ondjaba elephant	endjaba elephants	
	ondje scorpion	endje scorpions	
	ondjila road, path	endjila roads, paths	
(c)	ongobe ox or cow, neat	engobe cattle	
	ongolo knee	engolo knees	
	ongue leopard	engue leopards	
	ongoma drum	engoma drums	

The sing. prefix of this class had formerly the form oni. In the case of a noun with a stem beginning with a vowel, the i of oni became j - see (a) above.

In the case of a noun with a stem beginning with j, the ni and the j became ndj - see (b) above.

ng is from conjunction of n with g: this g no longer exists in Kwanyama as a separate sound - see (c) above.

To form the plural of this class, discard the o of the sing. and replace it with e. For the origin of this e, see p.2 sec.bⁱ.

Vocabulary

onjango	gall, bile	onjanja	coarseness, rudeness
ondjala	hunger, famine	ondjabi	reward

These are used in the singular only.

dipaa	kill	toma(o)	slaughter (cattle)
sika(i)	play (instrument)	tila	fear
tala(e)	look at	tuala	take, convey
	ku (prepn) to, at, by, on.		

Before a noun beginning with a vowel, ku drops the u and k is joined with the vowel of the noun. In the case of personal pronouns, the u is dropped before ove only. Otherwise, the u drives out the initial vowel of the pronoun. Ame is an exception, e.g. ila ku ame, come to me; inda ku je (instead of oje) go to him. Ku governs a nominative (subject) case.

Exercises

Tala enjofi. Tualeni Engobe kovafita. Tila ongue. Ofie ovafita, onje ovakongo, kongeni Endjaba nenjati. Tualeni Endjase keumbo. Sikula ondjila. Tomeni ongobe. Dipaeni Endje. Tuala ongoma kovamati.

Bring the children to your father. Look at the wounded. Bring the drum here. Take the hunters to the leopards. Bring the beer and the milk to the wounded man, and call his father. Kill the ox during the day. Look at the elephant and the scorpion. Follow the road.

Substantives of the 4th class, continued.

sing. prefix ONI		plur. prefix ENI	
(d)	omepo wind, spirit	emepo winds, spirits	
	omadi foot	emadi feet, footprints	
	omote rascal	emote rascals	
	omindo ladle	emindo ladles	
(e)	ombe fruit of omuve	embe fruits of omuve	
	ombadje jackal	embadje jackals	
	ondadi spy	endadi spies	
	ondunga palm-apple	endunga palm-apples	
(f)	ohana calf	ehana calves	
	ohungua basket	ehungua baskets	
	ohuate prisoner of war	ehuate prisoners of war	
	ohuiju fig	ehuiju figs	

The i of the oni- prefix being dropped, the n on contact

with p v l t k
becomes n mb nd h n thus,

(d)	omepo	wind	from pepa	to blow
	omadi	foot	" pala	to paw or scrape
	omote	rascal	" pota	to be ill-mannered
	omindo	ladle	" pinda	to lade or bale
(e)	ombe	fruit	" omuve	name of tree
	ombadje	jackal	" okavandje	jackal
	ondadi	spy	" lava	to spy on
	ondunga	palm-apple	" omulunga	palm-tree
(f)	ohana	calf	" tana	to grow, e.g. okatana calf
	ohungua	basket	" tunga	to plait
	ohuate	prisoner	" kuata	to seize
	ohuiju	fig	" omukuiju	fig-tree

In otuila sepsis and otuisa mould, the n of the prefix has been dropped, through the influence of the semi-vowel which follows the t, (see pp. 5-6).

Vocabulary

ombili	peace	} sing. only	ēndia	food	} plur. only
onenda	pity, mercy		ēhono	power, might	
ofeni	favour patience		endunge	strength understanding	
pinda(i)	ladle		kuata	seize, catch	
holeka(e)	conceal		liata	kick, trample on	
lia (li)	eat		lungama	beware	
amena(e)	look after, guard		xunga(u)	nurse an invalid	
naua (adv)	well				

Exercises

Lieni endunga nēnuiju. Pindeni omalodu nomindo. Liata ombua nomadi. Sikuleni ovakongo ndele kongeni embadje. Tualeni ērungua keumbo kovalikadi. Lungameni ēndadi. Tualeni ēhuate kohamba (king, chief). Pindeni naua omasini. Kongeni ombili novanu. Holeka ehana keumbo.

Seize the spy. Hide the basket well. Look after the children. Bring the palm-apples and figs to your mother. Seek peace with men. Hide the slaves and prisoners among the trees. Pay the children with milk, palm-apples and figs. Bring the basket to your mother, and greet your father.

Substantives of the 4th class, concluded.

sing. prefix O	plur. prefix Ē
(g) odila bird	edila birds
odibo stick, knobkerry	edibo sticks, knobkerries
ofingo neck	efingo necks
ofuka bushveld	efuka forests
ohamba king, chief	ehamba kings, chiefs
omenje springbok	emenje springboks
omue mosquito	emue mosquitos
ona louse	ena lice
osi fish	esi fishes
osiva amulet	esiva amulets
oxupa calabash	exupa calabashes
oxuxua hen	exuxua hens

Before stems beginning d f h m n s x the ni of the oni- prefix falls away, and o alone is the prefix; in the plural, ē.

The nouns ofina crush, lack of space; ohoni shame; ofi flatulence, occur in sing. only; efia decease, in plur. only.

sing. prefix O

(h)	ohalilo	glow-worm
	ofimbi	chamaeleon
	ohaukue	brother-in-law
	ondenge	younger brother or sister
	onaukelo	youngest child, pet
	okaume	friend (male)
	okaheua	friend (female)

plur. prefix Ō

	ohalilo	glow-worms
	ofimbi	chamaeleons
	ohaukue	brothers-in-law
	ondenge	younger brothers or sisters
	onaukelo	youngest children
	okaume	friends
	okaheua	friends

The number of these nouns is very small. For the plural prefix Ō, see p.2 sec.b.

Vocabulary

fimaneka(e)	revere, honour	kufa	take away
tulika(e)	hang up	tila(e)	pour, spill
makela(e)	taste		
mu (prepn)	in; the u is dropped before words beginning with a vowel.		

Exercises

Kufa ovafita omasini. Fimanekeni ehamba novēne. Tila omasini moxupa. Holekeni exuxua menungua. Ifana ovapija novapika ndele longeni meumbo. Tekeni omeva, nomeva tileni mexupa. Eteni omakuva nenungua, nenungua tulikeni naua momuti. Makela osi. Kongeni ombili nohamba.

Honour thy father and thy mother. Take the axe from the woman. Taste the beer and the milk. Hide the prisoners in the kraal. Bring the wounded to the chief. Hang the amulet round the neck. Hide the fishes in a basket, and hang the basket up. Pour the milk into the calabash, and bring the calabash to his mother.

Substantives of the 5th class

sing. prefix OSI

osinima thing
 osipute wound
 osikombo goat
 osilongo country
 osipala face
 osifidi tree-trunk

plural prefix OI

oinima things
 oipute wounds
 oikombo goats
 oilongo countries
 oipala faces
 oifidi tree-trunks

Nouns of this class, when used of persons, have a contemptuous significance, e.g.

osilanga a worthless fellow
 osinolue a tippler
 osingudu a cripple
 osihambanoka a deposed chief

An exception is osipuna a rich man

The following are used in the singular only:

osidungue dizziness, vertigo
 osihona epilepsy
 osihui sweat
 ositoma pleurisy
 osijele mockery
 osilaje agreement
 osinjenu bad temper
 ositiani wantonness

The following are used in the plural only:

oilia grain
 oita warfare
 oixuna marvels
 oihelele hypocrisy

In some instances, the prefix of this class is added to a noun-stem already altered through the prefixing of oni- of class 4, e.g.

osinolue tippler, from kolua, be drunk, from which is derived onolue a drunken person
 osinololo phlegm, from kolola, to cough. Before kolola is placed the prefix oni, whence is derived the hypothetical form onololo. Before this, after dropping the initial o, is placed the prefix osi- .
 osihoko fragments of reimpie, from tokoka be broken in pieces.

Vocabulary

osikuanjama language of the Kwanyama people
 manga(e) bind, fasten, inspan
 pangela(e) secure, establish, govern, fix, fasten
 dikula uproot
 ongela(e) assemble, gather (trans)
 kanda(e) milk
 tā (te) drive off

Exercises

Kanda oikombo nēngobe, nomasini tila moxupa. Pangeleni naua osilongo. Tualeni edibo nēhungua nexupa kohamba. Ongeleni omafo nomakipa. Mangeni oipute nomafo. Dikula oifidi. Ongeleni ovapija ndele teni ēngue. Pangeleni omipini momakuva. Koseni osipala nomeva. Kufeni ovahu ēnuate.

Bind up the wounds properly with leaves. Cut out handles and knobkerries and fix the handles in the axes. Wash the face and fingers. Call the herdsmen and milk the cows. Gather together the baskets and the axes. Drive away the drinker and the good-for-nothing. Fasten the things together well. Fear ye war.

Substantives of the 6th class

sing. prefix OLU

(a) olufindo ladle
 olutu body
 oluvadi lightning

plural prefix OMALU

omalufindo ladles
 omalutu bodies
 omaluvadi flashes of lightning

sing. prefix OLU

(b) oluvinga horn
 olupanda cheek
 olukaku shoe

plural prefix ENI

ēmbinga horns
 ēmānda cheeks
 ēnaku shoes

In this class of nouns, we have a two-fold method of plural formation. Those in list (b) are formed in the same way as nouns with the plural of class 4 (page 18), and so are subject to the same phonetic changes as noted in connection with the latter.

oluhodi sorrow is used only in the sing.

Vocabulary

diala waer, put on
 tula place, lay, put
 hondama hide oneself
 uapeka(e) adorn, dress up
 tonda(o) hate
 suna turn back, return
 vandeka repair, mend
 pula ask, enquire,

Exercises

Diala enaku. Hondameni omaluvadi. Uapeka eumbo nēmbinga.
 Hōla ombili ndele tonda onjanja nosinjenu. Tula omalufindo
 noinima mohungua ndele suna keumbo. Pula ovakongo embinga.
 Hondameni Engue nēndjaba. Kufeni Exupa ndele sikuleni ovakongo
 kofuka. Vandekeni enaku. Pula ovafita Engobe noikombo.

Love peace and hate war. Go back to the kraal and bring thy
 father. Ask the herdsman for milk. Dress yourself well.
 Hide yourself from the spies. Look for water and wash the body.
 Ask the woman for the ladle. Mend the shoes. Hate bad temper
 and hypocrisy.

Substantives of the 7th class

sing. prefix OKU

okuoko arm
 okuulu leg
 okutui ear

plural prefix OMA

omaoko arms
 omaulu legs
 omatui ears

The number of substantives in this class is small. Some retain
 in the plural the ku of the sing. prefix, e.g.

okuena den, lair, hole omakuena dens, holes

The oma prefix here and in class 6 is identical with that of cl.3.
 The following are used in the singular only:

okufu winter
 okuenje summer
 okulombo rainy season

To this class belong infinitive verbs (verbal nouns). They have
 no plural. The infinitive also takes the place of the supine:

otava i okulonga they go in order to work.

The infinitive always ends in a, like the sing. imperative. This
 is also true of the passive infinitive.

Vocabulary

okujola(o)	to laugh, jest	okuninga(i)	to do, make, become
okuhumbata	to carry, bear	okutanguna	to quarrel
okukuna	to sow	okuuda(u)	to hear
okuteja	to pluck, gather	okufufila(e)	to fill up a hole

Present Indicative of the Verb

s.	(ohandi) ohai longo	I work
	oto longo	you work
	ota longo	he, she works
p.	ohatu longo	we work
	otamu longo	you work
	otava longo	they work

The connection between a finite verb and a noun or pronoun
 is made by means of a word which, because its function is both
 pronominal and connective, we call a conjunctive pronoun, or
 pronominal conjunctive (abbr. p.c.)

The sign of the present tense is the syllable ta, which comes
 before the forms of the pronouns ndi u a tu mu va.

Instead of ta, the 1st.pers. sing. and plural have ha.

The to of the 2nd. pers. sing. is for ta-u; the ta of the
 3rd pers. sing. is for ta-a.

In the 1st. pers. sing. the short form hai is mostly used.
 Kwanyama has only one form for present and future; the context
 will easily show which tense is required.

In simple statements (predications) and in principal sentences,
 the p.c. has the initial o:

omufita ota lifa	the herdsman grazes cattle
ovapija otava longo	the servants work
omuene ota futu ovamati	the master pays the boys
omulumehu ota lifa, nomualikadi ota teleke, novamati otava kande	the man herds, and the woman cooks, and the youths are milking.

In the construction of sentences, where in addition to the
 principal sentence there are bound up with it one or more
 subordinate clauses, the p.c. always retains the initial o
 in the principal sentence only, and is without it in the
 subordinate clauses; e.g.

otamu ningi naua, ngenge tamu kuafa ovafiona
 ye do well, if ye help the poor.

*But the following idioms express specifically the future:
 (a) the verb hala, will, want, e.g. onda hala (past tense)
 okuja (infinitive) I want to go, I will go; or, onda hala
 ndi je, lit. I wish that I may go. (b) The particle ka, go
 and (do something); see section on Pluperfect, p.97).

In an interrogative sentence the p.c. always has the initial o:

otamu longo? are ye working?
omumati ota hondama? is the boy hiding?

but the contrary is the case in indirect questions:

omuene ota pula ngenge tamu longo
the master asks if ye are working

In sentences where the subject in question has already been specifically mentioned and has therefore the emphasis, the p.c. which follows is without the initial o,

ove to lifa you are herding
onje tamu kuafa ovakueni ye are helping your people

ofie hatu teke omeva, ovo tava koso
we are drawing water, they are washing

ovamati tava denge ounona the boys beat the children
ovapika tava siki engoma the slaves play the drums

The real significance of the above examples is as follows: You are the one who is herding; it is ye who are helping the people; it is we who draw water; they it is who wash; it is the boys who are beating the children; it is the slaves who are playing the drums. These verbs with p.c.'s preceding them are really verbs of relative sentences, and therefore the p.c.'s are without initial o.

The above rules for the initial o of p.c.'s are valid also for past tenses, and for auxiliary verbs.

Exercises

Ovamati otava kongo okukuata endadi. Omufita ota tuala engobe meumbo. Ove oto longo naia. Ifana ovapija okufufila omakuena. Ove oto ningi omukongo, okukonga mofuka engue nendjaba. Ovañu otava ke omi nomakuva. Ovalikadi otava kunu mokuenje ndele otava teja mofuku. Onje tamu tanguna novapija? Ovamati tava jolo oingudu. Omupika ta hambata ovana.

Substantives of the 8th class

sing. prefix	OU	plural prefix	OMAU
outa	bow	omauta	bows
oudu	sickness	omaudu	sicknesses
oufiku	night	omaufiku	nights

oufiku, night, is also an adverb, by night, at night. Most of the substantives belonging to this class are abstract nouns, and so are used in the singular only.

The few nouns in this class which have a plural retain the u of the singular in the plural form. The prefix oma is identical with that in classes 3, 6, and 7.

Vocabulary

oupuna	riches	ounene	greatness, size
oufiona	poverty	ounje	laziness
ouluva	miserliness	oupiakadi	work, trouble, labour
oukukutu	dryness, hardness	oudio	poison
oumbada	cowardice	oupote	vice
ounjenje	sweetness	oungone	leanness
oule	length, breadth	ouuisi	honey
	depth, height	oukuanjama	country of the Kwanyama people
umba(u)	throw, shoot	lukila(e)	bend, stretch (bow)
vela(e)	be sick, ill	teleka(e)	cook
hakula	heal	ika(i)	accustom oneself to
enda(e)	walk, travel, go	findikila(e)	accompany on a journey
fijo (adv)	until		
ngenge (conj)	if, whether		

Exercises

Ovakongo otava lukile omauta omuumba ongue. Ngenge tamu ende oufiku, otamu ende naia. Onje tamu findikile ovamati fijo keumbo. Ovanu otava hakula omaudu. Ningeni okuika oupiakadi. Holeni oilonga ndele tondeni ounje nouluva noupote. Ovañu otava kongo oupuna ndele otava tila oufiona. Fie ohatu ende fijo koufiku. Ove to vele? konga omuhu okuhakula oudu. Omualikadi ota teke omeva ndele ota teleke endia. Tala ovapija, ngenge tava longo.

The boys shoot well. My father is going with the herdsmen as far as the bush. Look at the servants and see whether they are working. The woman draws water in order to cook. Are you sick? The hunters draw bows in order to shoot elephants. We work day and night. You will do well when you get used to the work.

Substantives of the 9th class

sing. prefix OKA		plural prefix OU	
okāna	child	ounona	children
okakombo	kid, buck	oukombo	kids
okati	twig	outi	twigs
okavela	bracelet	ouvela	bracelets
okapa	small hide	oupa	small hides
okambisi	cat, kitten	oumbisi	cats, kittens
okambua	pup, small dog	oumbua	pups, small dogs

The oka prefix denotes small things and creatures. If we remove the prefix from a substantive and substitute the prefix oka, we have the diminutive of the word in question, e.g. okakombo kid, from osikombo, goat. Similarly, okati is from omuti; okambua from ombua; okapa from osipa.

In the case of sing. nouns of the 2nd class, when it is desired to form the diminutive, often only the initial o of the omu falls away, the mu remaining with oka prefixed to it, e.g.

diminutive of		alternative form of diminutive	
okamuti	twig	omuti	okati
okamukonda	dagger	omukonda	okakonda
okamundilo	small fire	omundilo	okandilo
okamudile	small shadow	omudile	okadile
okamungome	loaf	omungome	okangome

The alternative forms often exist, as above, side by side with the other, being formed by adding oka direct to the stem. But the former are more frequently used. The plurals are regular, viz. outi, oukonda, oundilo, oudile, ounge.

omuenjo, life, and omuisa, midday meal, always have as diminutives okamuenjo, okamuisa, and not the short alternatives.

Certain nouns of the 4th class in forming the diminutive bring back again the original first consonant of the stem, (see page 17), e.g.

original word	diminutive	from
ofana	calf	okatana
ofungua	basket	okatungua
ombadje	jackal	okavandje
		stem vandje

though in many other instances, this is not the case :

ondjaba	elephant	dim: okandjaba	not okanjaba
ongobe	ox or cow	okangobe	
omadi	foot	okamadi	not okapadi
ondunga	palm-apple	okandunga	not okalunga

Notice the plurals of

okāna	child	ounona	children
okānda	large grain	omānda	baskets
okanja	mouth	omakanja	mouths.

The following form plurals by lengthening the initial o of the singular:

okaume	friend(male)	pl. ōkaume	friends
okaheua	friend(female)	ōkaheua	friends
okadina	namesake	ōkadina	namesakes

Vocabulary

omuhambuli	smith	omusinda	neighbour
omufiona	pauper	omuenda	traveller
eonga	spear	omukonda	dagger
kuminina(e)	carry (child) on back		
hambula	work as a smith		
mona(o)	see, light upon, find, acquire, get		
sika(i)	tan leather		
pa (pe)	give, bestow		
ja	go, has pres. indic. i, and imperatives		
	inda, inden.		

Exercises

Ovahambuli otava hambula ouvela nomaonga nomikonda.
 Ovapija otava longo okumona oinima. Ngege tamu pe
 ovafiona, otamu ningi naua. Ifana ovamati okusika oupa.
 Ofie hatu i, okutuala omalodu kovaenda. Ovaŋu otava tula
 oilia momānda. Peni ounona ēndia. Omufita ota i okulifa
 omutenja. Ame hai pe ounona okambua. Ovaŋu otava diala
 ouvela komaoko. Ove to kuminine okāna.

The herdsmen go to look for the little goats. Help the poor and ye shall do well. We are going with the traveller to the neighbours. My father gives milk to the children. The women look for the baskets and bracelets. Ask the guests whether they drink curds. If I see the smith, I will ask him about the spear. The woman beats the children with a stick. Give the poor man some bread.

The three Locatives, OMU, APA, OKU, as Substantives

These are treated like other nouns, and can be joined to a finite verb, and have also their own pronouns. They are used chiefly as locative prefixes, which may be placed before any noun, to which they give a locative meaning. When so used, they lose both initial and final vowels.

meumbo	in the kraal	momeva	in the water	mofuka	in the bushveld
peumbo	at the kraal	pomeva	at the water	pofuka	in the bush hereabouts
keumbo	near the kraal	komeva	near the water	kofuka	in the bush yonder

e.g. momeva omu nēsi in the water there are fish
 pomeva ope nomiti by the water there are trees
 komeva oku nomuidi near yonder water there is grass

As a sort of adverb, omu has the meaning "within", "in here"; apa has the meaning "here"; and oku "thereabouts". The context will make it clear which is implied.

omu	chamu	kala	ovañu	there are people staying within
apa	chapa	mene	omuidi	there is grass growing in this place
oku	chaku	kala	oifitukuti	in that district there is game

When several consecutive nouns are governed by a locative prefix, all but the first of such nouns have the locative's prefix with the initial o. Before this, the a of na (and, with) always drops away; e.g.

meumbo	nomepia	in the kraal and garden
momufima	nomomulonga	in the water-hole and river
ku	fie noku nje	in our neighbourhood and in yours

Standing at the beginning of a sentence, these forms prefix as locative-prefixes to nouns, and so function as proper noun-prefixes, in accordance with which the appropriate p.c. must be formed.

The emphatic form of the noun

The meaning of many substantives is strengthened by the doubling of the stem syllables, e.g.

enakunaku	very good shoes	ekuvakuva	magnificent axe
omasinisini	very fresh milk	edibodibo	splendid knobkerries
oikutikuti	splendid arrows	enambenambe	fine horses
ongobengobe	superior ox	eumboumbo	magnificent kraal
omipinipini	excellent handles	osipunapuna	very rich man

With substantives of class 1, the strengthening of the meaning is effected in two ways,

(i) as above, by repeating both stem-syllables, e.g.

omupofipofi	a totally blind person
omuluvaluva	a positive skinflint

(ii) by adding -elela or -enena after the final vowel of the noun has been dropped. This is especially used when it is wished to explain the exact nation or tribe or neighbourhood to which a person belongs, as

omuKuanjama	one of the Kwanyama tribe
omuKuanjamenena	a true genuine Kwanyama
omunDonga	one of the Ondonga people
omunDongelela	a true genuine Ondonga man
omuKuambi	one of the Kwambi tribe
omuKuambelela	a genuine Kwambi person

omufita	a herdsman
omufitelela	an exceptionally good herdsman.

Irregular nouns

A few nouns, mostly the names of small insects and birds, begin the singular with a consonant, and form the plural by prefixing ō,

ndikuuete	small cricket	pl. ōndikuuete
namusese	little red bird	pl. ōnamusese
namuxuika	black caterpillar	pl. ōnamuxuika

Vocabulary

lila(i)	weep	kulila(e)	release, redeem (captives)
njeka(e)	rob, plunder	lombuela(e)	tell, enjoin, order
sasi, osesi (conj)	because	sili, silisili (adv)	indeed, truly
jo (conj)	also		

Exercises

Lombuela ovafita okulifa naua. Ovamati tava njeke ounona omesini. Ovañu otava lili enota. Omulumeñu ota njeke omukongo outa. Pula ovaenda, ngenge tava kuafa sili ovafita okulifa. Ame ohandi lombuele omukuetu okutunga enakuñaku. Ove oto kongo, fijo to mono. Ovañu otava kongo okukulila ovapika. Tala, ovapija ngenge tava longo sili, osesi ovene jo otava longo. Ovamati otava lifa engobe noikombo.

See whether the servants are helping the herdsmen to milk the cows. The neighbour wears very good shoes. His father sends the chief a very good horse. I help the neighbour to work, because he helps my father. I will surely go to the woods, because I seek wild animals. Work ye to get food. Tell the neighbour to go to the chief.

Present tense of the verb 'To Have'

s.	ondi nouta	I have a bow
	ou nouta	you have (thou hast) a bow
	oku (e) nouta	he (she) has a bow
p.	otu nouta	we have a bow
	omu nouta	you (ye) have a bow
	ove nouta	they have a bow

The auxiliary verb 'to have' is expressed by means of the particle na, (with), in conjunction with the personal pronouns in the forms ndi, u, oku (a), tu, mu, va.

In the 3rd pers. sing. the form oku na is used in principal sentences only; the form e na in subordinate clauses.

The a of na for the most part falls away before the vowel following; sometimes it displaces the following vowel.

This form of the auxiliary verb 'to have', in conjunction with a following infinitive, serves to express the auxiliary of modality, to have to, must, to be necessary:

ame ondi nokulonga lit. I (am) with to-work, I must work

The rules (pages 23-24) for the initial o of the p.c. are valid equally for auxiliary verbs.

ovakongo ove nembua hunters have dogs
 ovalumeñu ove nokulifa novalikadi ove nokuteleka.
 men must herd and women must cook
 ovañu ve neñono otava longo naua
 people who are strong work well
 pula omualikadi, ngenge e nomindo
 ask the woman whether she has a ladle.

Vocabulary

omutumua	messenger	omuenjo	life, soul
omutaleli	overseer	ombelela	meat
omufima	water-hole	oluhepo	need, want
omulongelo	reward, present	olupale	reception space of a kraal

Exercises

Omuene oku novapija. Ovafiona ove noluhepo. Nje otamu jolo, osesi omu ombelela. Ovatumua ove nokutuala omulongelo kohamba. Ame ondi nomeva, osesi ondi nomufima. Na fie jo tu nomufima. Ovataleli ove noupiakadi okutala naua oinima. Ame ondi nokulifa, osesi ondi nengobe. Ovakongo ove nomauta nembua, ngenge tava i kofuka. Omusinda ota vele, oku nomukolo. Ovene ove nokupangela naua ovapija.

I must work, because I am poor. Ye must help the servants to work, because ye are strong. The messengers have a present. See whether the neighbour has poverty. We are hungry, they are thirsty. You must return home, because your father is sick. The neighbour has visitors. We have much to do. My father and my mother are sick.

THE FORMATION OF THE GENITIVE

This is achieved by means of particles which stand before the substantive that is in the genitive case.

The stem of these particles, which is identical with the pronominal stem, is taken from the prefix of the noun which governs the noun following that is in the genitive case.

class	s i n g u l a r			p l u r a l		
	noun prefix	pronom: stem	genit: partic:	noun prefix	pronom: stem	genit: partic:
1	omu	u(a)	ua	ova	va	va
2	omu	u	ua	omi	di (i)	da
3	e	li	la	oma	a	a
4	oni	i	ja	eni	di	da
5	osi	si	sa	oi	i	ja
6 a	olu	lu	lua	omalū	a	a
b				e	di	da
7	oku	ku	kua	oma	a	a
8	ou	u	ua	omau	a	a
9	oka	ka	ka	ou	u	ua
Locatives	omu	mu	-			
	apa	pa(pu)	-			
	oku	ku	-			

The omu prefix, class 1, has two pronominal stems, u and a. It is the former which serves for forming the genitive particle. The pronom. stem i from the prefix omi is very seldom used.

Plural nouns of class 2 and class 6(b) have the same pronom. stem as plural nouns of class 4, namely di.

To form the genitive particle, add to the pronom. stem the vowel a. The i of stems li and si drops away before the a. The u of lu and ku is a semi-vowel and is unaccented in lua and kua; in speech it tends to drop out altogether, giving la and ka.

Stems ending with an a, or stems consisting simply of the vowel a, keep their a instead of adding an additional a, and so remain unaltered: va, ka, a.

When the genitive particle comes before a word with an initial vowel, it combines with this vowel and causes it to be lengthened.

Should the a of the genitive particle precede an already lengthened vowel, for instance ē, this vowel remains unaltered, e.g. omeva ēngobe, water for the cattle.

u and i alone become semi-vowels before the a of the genitive particle. In this case, i is always written j (pronounced like y in English when this is a consonant).

Class 1 sing. OMU, genitive UA.

omutumua uohamba	the chief's messenger
omufita uelenga	the herdsman of the headman
omupija uamusinda	the servant of the neighbour

plur. OVA, genitive VA.

ovaŋu vosilongo	the people of the country
ovamati vomuhambuli	the boys of the smith
ovakongo va tate	my father's hunters

omusinda in the sing. has the same genit. part. as class 5, viz. sa. tate, xo, xc, meme, njoko, ina have, both in sing. and plural, the genit. part. ja, e.g.

xe jamufita	the father of the herdsman
ōxe jounona	the fathers of the children
ina ja xo	the mother of thy father
ōina jounona	the mothers of the children
tate jetu	our father

Vocabulary

sinda(i)	vex, annoy, offend	dana	play(of children)
uja	come, with imperative	ila, ileni.	
inda	imperative sing. of ja, go;	plural	indeni.

nena (adv)	to-day;	mongula	to-morrow;	monelinja	day after to-morrow.
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Exercises

Omukueni ota sindi ovapija vohamba. Ovamati vamusinda otava dini omuene uosilongo. Ovaenda va tate otave uja mongula. Ila okutala ovana va xe. Omuene uosilongo oku novapija novapika nengobe nedi noikombo, osesi oje osipuna. Ovatumua vohamba otava i ku xo. Ila okulia. Ovamati velenga ove noupote, osesi otava sindi ovaŋu ndele otava njeke ovafiona. Ovana va xo otava dana noumbisi. Monelinja otu nombelela, osesi ovakongo vohamba otave uja ku tate. Inda okuifana ovaenda. Ovakuaita vomuene uosilongo otava i mongula okunjeka ovakuambi Engobe.

Thy father despises the chief's messenger. He beats the neighbour's boys. The lord of the land rules the people well. My father's herdsmen graze cattle in the bush. To-morrow we shall see the hunters of the chief. The hunters' boys have bows and arrows and dogs. The son of the lord will come with us to-morrow. Your father's children are playing with the cat.

Genitive formation, contd. Classe 2 - 4.

<u>Class 2</u>	sing. OMU	genitive UA
omudi uomuti		root of the tree
omupini uekuva		handle of the axe
	plur. OMI	genitive DA (JA)
omifima dohamba		water-holes of the chief
ominue deke		fingers of the hand
<u>Class 3</u>	sing. E	genitive LA
edina lokana		name of the child
elao lomufu		luck of the person
	plur. OMA	genitive A
omasini vunona		children's milk
omafo omuti		leaves of the tree

<u>class 4</u>	sing. ONI	genitive JA
onjofi jeulu		star of the sky
omadi jondjaba		elephant's foot
ofuka josilongo		forest of the country
	plur. ENI	genitive DA
ēdibo domufiona		sticks of the poor man
ēngobe dosipuna		cattle of the rich man
ēxuxua dounona		hens of the children

ohaukue, brother-in-law, requires the same following genitive as nouns of the 1st class.

The few nouns of the 4th class with the \bar{o} prefix in the plural have the same genitive particle as the other plurals of this class.

Vocabulary

omudile	shade	ombua	dog
eulu	sky, heaven	omudilo	fire
etango	sun	omulongelo	reward, gift
ohani	moon, month		
lundila(e)	slander	vaka(e)	steal
kofa	sleep	lotoka	hurry
puka	stray, err	landa(e)	buy
diva (adv)	quickly		
ile (conj)	or, whether, either, else.		

Exercises

Kongeni diva omakuva, okuka omiiti dosilongo. Ovapija vamusinda otava kuata ēsi momulonga uosilongo. Ame ohai kofa momudile uomuti. Ileni mongula keumbo la tate, okunua omalodu. Tōleni diva omafo omuti. Lotokeni, okusikula ovatumua vohamba, ile otava puka. Ngenge hatu ende oufiku, ohatu mono ohani nenjofi deulu. Ovatumua vomukongo otave uja mongula, okulanda ombua ja tate. Sikula naua ondjila, ile oto puka. Ningeni diva omundilo okuteleka.

The herdsmen sleep in the shade of the tree. We buy the cattle of the rich man. The slaves steal the dagger of the chief. Thou hast the dog of my father. Pick up the leaves of the tree and the potsherds (oikangua) also. The man fells the trees of the forest with the neighbour's axe. The boy drinks cow's milk. The great man's servants are sleeping to-day in my father's kraal. The children of thy mother cry because they are hungry. He speaks evil of the father of the hunters.

Genitive formation, contd. Classes 5 - 7.

<u>class 5</u>	sing. OSI	genitive SA
osilemo	seulu	cloud of the sky
osipala	somuhu	face of the man
	plur. OI	genitive JA
oilanda	jounona	beads of the children
oivelo	jeumbo	entrances of the kraal
<u>class 6</u>	sing. OLU	genitive LUA
olutu	luondjaba	body of the elephant
olufipa	luouta	string of the bow
	plur.(a) OMALU	genitive A
omalufindo	ovalikadi	ladles of the women
omalutu	ovañu	bodies of the people
	plur.(b) ENI	genitive DA
embinga	doikombo	horns of the goats
enaku	dounona	shoes of the children
emati	dēngobe	ribs of the cattle
<u>class 7</u>	sing. OKU	genitive KUA
okutui	kuomumati	ear of the boy
okuulu	kuonambe	leg of the horse
okulonga	kuomupika	labour of the slave
okulifa	kuounona	herding of (by) the ch
	plur. OMA	genitive A
omatui	ombua	ears of the dog
omaoko	okāna	arms of the child

Infinitive verbs serving as verbal nouns can also govern a genitive

Vocabulary

onosi	lion	osilemo	cloud
osikuti	arrow	olupati	rib, side
osipala	face	osilanda	string of beads
olufipa	(bow)string	osilaleko	sheath
onambe	horse	osivelo	opening in a fence
		honguela(e)	string (beads) together
		idila(e)	shut (trans.)
		londa(o)	mount, rise
		pameka(e)	fasten, secure.

Exercises

Kufeni oikuti jomukongo ndele indeni mofuka josilongo, okuumba edila. Ovapija vohamba otava londo enambe ndele otava sikula endadi. Tate ota mange naua osipute sokuoko kuomukueni. Omualikadi ua xo ota koso naua osipala sokana. Honga osilaleko samukonda. Ovamati otava kongo okulanda efipa domauta. Ame ohai tale okudana kuounona. Lombuela ovakueni, ngenge tava i mofuka, okulungama ehosi nengue. Tate ota tomo mongula, ngenge to uja, oto mono olupati luongobe. Ovalikadi otava honguele osilanda sa ina. Idila naua oivelo jeumbo.

We are strengthening your mother's kraal. She strings her mother's beads on a string. The woman is washing the child's face. We see thy father's trees. We will shut the doors of the kraal properly. You have my father's arrows. They are searching for the jackal's den. The herdsman repairs the child's shoes.

Genitive formation, contd. Classes 8 - 9.

<u>class 8.</u>	sing. OU	genitive UA
	oujelele uetango	light of the sun
	ounje uovakaleli	laziness of the attendants
	plur. OMAU	genitive A
	omauta a xo	thy father's bows
	omaufiku okufu	winter nights
<u>class 9.</u>	sing. OKA	genitive KA
	okambisi kokana	the child's cat
	okaume kovafiona	friend of the poor
	plur. OU	genitive UA
	outana ua xe	his father's calves
	ouvela uoukadona	the girls' bracelets

The three nouns okaume, friend (male); okaheua, friend (female); okadina, namesake, have genitive particles ka in both sing. and plural, e.g.

okaume kamusinda	friend of the neighbour
okaume ka xo	friends of thy father
okaheua ka meme	my mother's friends
okadina ka xe	his father's namesakes.

Vocabulary

omulunga	thief	okakadona	girl
omutue	head	omulaulu	darkness
uila(e)	po	endelela(e)	hurry
kula(u)	grow (of persons)	eta	bring
tekula	bring up children	handuka	be angry
unene (adv)	much, greatly		
kanini(adv)	little, slightly		

Exercises

Xo ota handuka unene, osesi ovamati vamusinda otava sindi njoko. Ovalunga otava ende momulaulu, okuvaka oinima jovañu. Ame ondi nokuhonguela osilanda sa meme. Pa oukadona ouvela ua ina. Endeeleni okukuata ovalunga, ve nengobe da meme. Ovañu otava tila omulaulu uoufiku. Xe okaume kohamba. Njoko ota tekula naua ounona. Eta okakombo komukuetu. Kongeni omauta omukongo. Ovapija vokaume ka tate otava longo kanini. Ovāna vohamba otava kulu diva, osesi otava mono omasini.

He is a friend of the poor. You are taking the bow and arrows of the hunter into the kraal. The man is very angry because the servant has the children's things. Ye will grow greatly if ye have much to eat. The women are working but little. The thief journeys in darkness to steal from people. The master is angry with the lazy servants.

Genitives in connection with locatives

The three locatives omu, apa, and oku cannot govern a genitive, but very often they are themselves in the genitive form following a noun of another class:

ovañu vamu	lit. people of within
oinima jamu	things of within
omeva amu	water of within
engobe damu	cattle of within

omuñu ua apa	person of here
omiti da apa	trees of here
omeva a apa	water of here
oikombo ja apa	goats of here

ovapija vaku	servants of yonder
omuidi uaku	grass of yonder
odula jaku	rain of yonder
omeva aku	water of yonder

In all the above instances, the substantives in the nominative acquire through the following genitive a local meaning. From the context it will be plain which is indicated, i.e. within, here, or yonder.

The a of the genitive particle displaces the initial a of omu and oku; the initial a of apa remains, however, after a genitive particle.

Taleni osilongo ouKuanjama, ovañu vamu otava longo unene
Behold ye the Kwanyama country; the people in it work hard.

In this case omu can only mean within the Kwanyama country.

Kufa ekuva, okuka omiiti da apa
Take the axe to fell the trees here.

Here apa can only mean close to the person to whom the order is given.

Ovamati vohamba otava njeke ovañu vaku
The chief's boys rob the people of his district.

Here oku is the chief's district, in the neighbourhood of those to whom the information is given.

Vocabukary

omumbada	coward	omuluva	miser
omumbodo	rascal	omukunda	district
anja(e)	refuse	teelela(e)	await
dia (di) mo	go out	omba	stop work at mid-day
dulika	obey	njona(o)	destroy
fimbo (conj)	during, while, until, as long as.		

Exercises

Ovañu va apa otava dulika komuene uosilongo. Endelela diva ku xo, fimbo ame hai lotoka keumbo la tate, okupula outa. Fufila okuena kua apa. Omumbada ota anje okukuata ovalunga. Eta ombelela jongobe, osesi otu nondjala unene. Momukunda ua xo ohai di mo, osesi ovañu vamu otava sindi unene. Inda okukonga omeva, fimbo ame hai omba momudile uomuti. Teelela fijo ame handi uja. Suneni okupula ovakueni, ngenge tave uja mongula. Ovañu otava hafe odula jaku. Ovañu vamu ovaluva. Omumbodo ota njono oinima jovañu.

The coward is afraid to catch the thieves. The miser refuses to help the poor who live here. The people in that neighbourhood are very ill. Wait until ye get something to eat. Make haste to draw water while I wait here. Ask your father if he will accompany the hunters. Ask about the water-holes here. Give the servants meat and milk, because they must work hard to-day.

Genitives in connection with locatives, concluded.

If a noun with a locative prefix happens to stand in the genitive case, then that locative prefix has the initial o, and the a of the genitive particle falls away before this o:

ovañu vomOndonga	lit. people of in Ondonga
omiiti domofuka	trees of in the forest
esi domomulonga	fish of in the river
omasini omoxupa	milk of in the calabash
omiiti dopeumbo	trees of at the kraal
embia dopediko	pots of at the hearth (cooking pots)
ovapija vopeumbo	servants of at the kraal
oukadona uopeumbo	girls of at the kraal

When oku is used in this way, two slightly different meanings can be distinguished:

Mongula ohatu mono ovaenda vokOndonga
To-morrow we shall have guests from Ondonga

Ovañu, tava kuafa nena okulonga, ovokotate
The people helping to work to-day are from my father

In these sentences, oku serves to indicate both the arrival of guests and helpers, and also their respectedwelling places;

But Ovañu vokOndonga otava mono nena odula
The Ondonga people are getting rain to-day

tells us where the people live who are getting rain; that they are located at Ondonga (not travelling from it.)

Notice Engobe doketemba, oxen of at the waggon, trek-oxen.

Genitives in connection with adverbs

Many adverbs can be in the genitive, just like a noun. When this is so, they must have the initial o, before which the a of the genitive particle falls away:

ounjuni uonena	the present day, this age
ovañu vonale	the people of bygone days
ovañu vokokule	people of distant places
omuñu uopopepi	one who is near at hand
odula jonena	to-day's rain
omutenja uohela	yesterday's heat
oilia jonoudo	this year's corn crop
ofuka jokomeso jetu	the veld before us
efiku lokomeso josivilo	the day before the feast
osikutu sokombada	an outer garment

Before any noun in the genitive the copulative o can be placed, which conveys the meaning "belonging to", e.g.

ombua jomusinda	the neighbour's dog
or ombua ojomusinda	the dog belongs to the neighbour
omufima ua tate	my father's water-hole
or omufima oua tate	the water-hole is my father's
oikomba ja apa	goats that are here
or oikombo oja apa	the goats belong here.

The Vocative

In direct address, (vocative case), the initial o of nouns is dropped, likewise the initial o of personal pronouns which follow such nouns. In the case of ove, you (sing.), the o is only dropped when ove follows a noun with a final a, thus,

	'mualikadi ove	thou woman
	'kaume ove	thou friend
	'vamati 'nje	you boys
but	'mufita 've	thou herdsman
	'mulunga 've	thou rogue.

Exercises

'Mukuetu ove, inda okuifana ovaenda vokoxo komalodu.
'Vafita 'nje, tualeni engobe doketemba keumbo la tate.
Ove oto nu omeva omufima uohamba. Ongobe, tanu tomo, ojomukueni. 'Kana 've, ila okukunda ovaenda vokomukunda ua xo.

You woman, make haste to cook quickly, because we are hungry.
You rogue, you will fare badly (mon'oixuna) if you steal from the people in our kraal. The people who live in your father's kraal are very ill. Thou herdsman, bring the cows to milk them, because the master's children are asking for milk. The Kwanyama people have kraals with gardens, and cattle, sheep and goats.

THE POSSESSIVE PRONOUN

noun class	noun in sing.	noun in plur.	pronoun of
1	omupija uange	my servant	ovapija vange my servants 1st.p.sing
2	omuti uoje	thy tree	omiti doje thy trees 2nd "
3	eke laje	his hand	omake aje his hands 3rd "
4	ombua jetu	our dog	ambua detu our dogs 1st.p.plur
5	osinima seni	your thing	oinima jeni your things 2nd "
6	olutu luavo	their body	omalutu avo their bodies 3rd "
7	okutui kuoje	thy ear	omatui eni your ears
8	outa uavo	their bow	omauta ange my bows
9	okana ketu	our child	ounona ueni your children

For the formation of the possessive pronoun, the genitive particle of the noun possessed is placed before the personal pronouns in their possessive case:

-ange -oje -aje -etu -eni -avo.

These forms come about as follows:

1st. pers. sing. nge (acc. gen. and dat. of ame: me, my, to me). osinima sange, my thing; okuoko kuange, my arm; keumbo lange, my kraal.

2nd. pers. sing. uje: The a of the genitive particle fuses with the u, and the result is o: ombua doje (instead of ombua jauje), thy dog; eke loje, thy hand.

3rd. pers. sing. oje (pers. pron. he, she). The a of the genit. part. takes the place of the o of the pronoun; omupija uaje (instead of omupija uaoje), his servant.

1st. pers. plur. itu. a + i gives e; thus, omufima uetu, (instead of omufima uaitu), our water-hole; epia letu, our garden.

2nd. pers. plur. ini. a + i gives e; thus, ongobe jeni (instead of ongobe jaini), your ox, cow; omapia eni, your gardens.

3rd. pers. plur. ovo (pers. pron. they). Here the initial o of the pronoun is displaced by the a of the genit. part.; oimuna javo their livestock; outa uavo, their bow; omeva avo, their water.

The following nouns are noteworthy: they are peculiar in being formed from the possessive case of the personal pronouns,

omumuange	my son (or daughter)
ovamuange	my sons (or daughters)
omumuaje	your son (or daughter)
ovamuaje	your sons (or daughters)
omumuaje	his, her son (or daughter)
ovamuaje	his, her sons (or daughters)
omukuetu	my, our friend or kinsman
ovakuetu	my, our friends or kinsfolk
omukueni	your friend or kinsman
ovakueni	your friends or kinsfolk
omukuac	his, her, their friend or kinsman
ovakuac	his, her, their friends or kinsfolk.

Just as the verb infinitive, used as a substantive or verbal noun, can govern a genitive, so also it may be combined with a possessive pronoun, thus:

okulonga kuoje	thy work or working
okulifa kuavo	their herding or pasturing
okuhanduka kuoje	thy anger or being angry

A kind of gerundal noun, however, is formed from the verb stem very frequently, by prefixing e and suffixing o, e.g.

ehanduko	n. anger, from handuka	vb. be angry
eindilo	n. request, from indila	vb. ask
ehalo	n. will, desire, from hala	vb. wish
ekuafo	n. help, from kuafa	vb. help
ekundo	n. greeting, from kunda	vb. greet

and so on ad libitum.

When a number of possessive pronouns follow one another in a sentence, and all refer to a common subject denoted by one and the self-same noun, then this noun is stated but once, and those poss. prons. which are not accompanied by a noun must have an initial o:-

epia letu noleni our garden and yours
osilongo savo nosetu their country and ours.

O placed before the poss. pron. denotes 'it belongs to',

epia lange my garden
epia olange the garden is mine, belongs to me

omufima uange my water-hole
omufima ouange the water-hole is mine, belongs to me

To emphasize the relationship signified, the nouns tate, xo, xe, meme, njoko, ina are often accompanied by poss. pronouns: tate jetu, our father; meme jetu, our mother; onjoko jeni, your mothers; ina javo, their mothers.

Vocabulary

omuisa	mid-day meal	etemo	hoe
omulungu	lip	osifima	millet porridge
eiso (pl. omeiso)	eye	osikombe	broom, brush
ekuamo	girdle	osilonga	work
etemba	waggon	osifitukuti	wild animal
diinina(e)	hold, keep, stay, persist, attend to.		
fufia	tell lies	feta	wipe, cleanse
tuma(u)	send		

mbela (adv) perhaps peni? where?

Exercises

Eta omuisa uange, osesi ondi nondjala. Lombuela ovapija okudiinina naua moilonga javo. Nje otamu i peni? Kufeni oikombe jeni, okukomba eumbo lange. Mbela onje mu nekuamo lange? Omuene uosilongo setu ota tumu ovakongo vaje kofuka, novakongo vaje otava umbu oifitukuti jomofuka. Feta omilungu doje. Mbela ove to i okukonga onunona uomusinda seni? Ohai kongo peni? Lia osifima soje. Ohai holeke etemo lange peni? Ovakuene otave uja mbela okukuafa? Otave uja sili. Otava kuafa peni? Oto fufia mbela?

To-day we will sleep in your house. The men jest about the work of the woman. My father and yours are going with the hunters of the lord of the land to the woods to shoot wild animals. Our neighbour is very sick. Come ye to our fire. If ye are hungry, come to our kraal for the mid-day meal. Help us with our work. The boys are eating meat. Where will you hide the hoes of the women? My father's friend's herdsman is grazing thy cattle and ours to-day. Thy servant slanders the chief.

PRESENT INDICATIVE OF THE VERB, IN CONNECTION WITH CL.2-12 NOUNS

cl.2 sing.	omuti otau mene	the tree grows
plur.	omiti otadi (otai) mene	the trees grow
cl.3 sing.	etemba otali ende	the waggon moves
plur.	omatemba otaa ende	the waggons move
cl.4 sing.	ombua otai ueda	the dog barks
plur.	engobe otadi li	the cattle graze
cl.5 sing.	osipute otasi ehama	the wound hurts
plur.	oikombo otai kana	the goats are lost
cl.6 sing.	olutu otalu kulu	the body grows
plur.	a)omalutu otaa kulu	the bodies grow
	b)enaku otadi kana	the shoes are lost
cl.7 sing.	okatui otaku vele	the ear (lit.) is sick
plur.	omatui otaa ehama	the ears are painful
cl.8.sing.	outa otau teka	the bow is broken
plur.	omauta otaa umbu	the bows shoot
cl.9 sing.	okatana otaka kuena	the calf lows
plur.	outana otau kuena	the calves low
cl.10	omu otamu kala	in here there is
cl.11	apa otapa kala	here there is
cl.12	oku otaku kala	yonder there is

Locatives

For class 1, see page 23. For cl. 2 - 12, to form the appropriate p.c., place the syllable ota before the pronom. stem. (For pronom. stem, see page 31.)

Okaume, okaheua, and okadina have the same p.c's as substantives of the 1st class; so also have tate, meme in their various forms, meaning 'father' and 'mother'.

Vocabulary

ongula	morning; as adverb, in the morning		
ongulosi	evening; as adverb, in the evening		
onuti	dove	osihadi	nest
odula	rain	osimbungu	hyena
pita(i)	rise from sleep	kana	be lost
minikila(e)	shine, illuminate	mena(e)	grow, of plants
ningina(e)	set, of sun &c.	loka(o)	rain
keelele(e)	hold, restrain, guard, keep		
kulupa	grow old	ueda	bark, low
luluma	hurt, smart, itch	ehama	hurt, give pain, ache
kala	stay, remain, continue, be		

Exercises

Ombua otai keelele eumbo lovahu. Etango otali piti ongula ndele otali ningine ongulosi. Enuti otadi ningi oihadi momiti dofuka. Ominue deke lokana kange otadi ehama unene. Odula otai loko naua nena. Etango otali minikile ovahu omutenja, ohani nenjofi oufiku. Osipute sokuulu kuange otasi luluma unene. Enaku doje otadi kulupa diva. Oikombo joje otai kana nena, osesi ove ou nounje. Ovapija otava keelele oinima jomuene uavo. Ame nomukuetu ohatu i ongulosi keumbo la xo. Ovalunga, ngenge tave uja oufiku, embua detu otadi ueda unene. Oimbungu jomofuka otai ende oufiku, okukonga endia.

The trees that are in the forest grow quickly. The sun shines on men by day and the moon by night. It (the rain) rains nicely (naua). To-day we shall stay in your father's house to drink beer and to eat meat. The wounds on my child's body hurt much. In this neighbourhood there are wild animals. The dog barks night and day. My child cries by day and by night, because it is very ill. To-day and to-morrow we shall stay here.

THE ADJECTIVE

cl.1.sing.	omuñu muua	good person
plur.	ovahu vaua	good people
cl.2.sing.	omuti mule	tall tree
plur.	omiti dile(mile)	tall trees
cl.3.sing.	epia linene	big garden
plur.	omapia manene	big gardens
cl.4.sing.	ombua inini	little dog
plur.	embua dinini	little dogs
cl.5.sing.	osinima sii	evil thing
plur.	oinima ii	evil things
cl.6.sing.	olufindo lule	long ladle
plur.	a)omalufindo male	long ladles
	b)enaku dinene	big shoes
cl.7.sing.	okutui kunene	big ear
plur.	omatui manene	big ears
cl.8.sing.	outa uxupi	short bow
plur.	omauta maxupi	short bows
cl.9.sing.	okapa kua	fine hide
plur.	oupa uua	fine hides.

The adjective has as its first syllable, in most cases, the prefix of its noun, without the initial o. But with plural nouns of classes 2, 4, 6b, the adjective begins with the pronom. stem di; in a very few cases it has mi instead of di with nouns of these classes. With nouns of cl.3.sing. the adjective begins with li, and with cl.4.sing. it begins with i. In all these special cases, it is the pronom. stem which is used as the adjectival prefix.

The number of true adjectives is very small, this lack being supplied by verbal forms, and more especially those of the perfect, (see Participles.)

In a few cases the genitive noun takes the place of the adjective, as in ekuamo losipa, leathern girdle, ehola lositi, wooden cup.

The adjective (like the poss. pronoun) always follows its noun.

Vocabulary

ua good	diu heavy, difficult	pe new
i bad	pu light, easy	kulu old
nene big	le long, deep, high	hapu much, many
nini small	xupi short, few	

Most of these have abstract nouns corresponding, formed by the prefix ou, as oui badness, ouua goodness, &c. See also Denominative verbs (page 129) some of which are formed from adjectives.

Exercises

Engobe detu otadi li omuidi muua ndele otadi nu omeva maua. Ovapija vohamba otava ke omiiti dile nomakuva maua. Ovalikadi vovasinda seni otava diala oilanda ii. Tate oku nepia linene. Okana otaka humbata osimbale sidiu. Embua dinene domukongo otadi dipaa oimbungu nengue nehosi. Omalenga thamba otaa denge ovañu. Embua dii otadi li ovañu. Ohambe joje iua otai vele. Nena ohai diala enaku dange dikulu nekuamo lange likulu. Omufita muua ota lifa naua.

The chief's wife wears a beautiful new girdle. We are felling the large tall tree with an axe. They have in their district a large deep water-hole. Thy father is building a small kraal because he is a poor man. The hunter's big new dog will catch the leopard. In our country we have an old chief. Thy bad dog bites my children.

The Adjective, continued

When used predicatively, the adjective has a copulative o before it

epia linene	the big garden;	epia olinene	the garden is big
omiti dile	tall trees;	omiti odile	the trees are tall

With locative "nouns", adjectives are used predicatively only,

omu omuua	inside, it is lovely
apa opai	here it is bad
oku okuua	yonder it is beautiful.

A number of adjectives referring to one and the same substantive follow one another without any connecting word:

oinima jange iua inene my nice big things
 enaku dange diua dile dipu my nice long light shoes
 ombua joje inene ikulu ii thy big old bad dog

But when a number of adjectives, connected by 'and', referring to one substantive, follow one another in a sentence, the substantive is stated once only, and those adjectives whose noun has not been repeated must have an initial o:

oinima ikulu noipe things old and new
 omiiti dile nodixupi trees long and short

Certain nouns may stand as attributes to other nouns (and are then adjectival in function) e.g.

elai fool; omufu elai block-head; ombua elai stupid dog
 osilanga wastrel; omufu osilanga a good-for-nothing fellow

Lume, male, kadi, female, as adjectives, take the prefix of their nouns:

from lume: Engobe Endume (not didume), oxen; ohambe ondume (not idume), stallion;
 from kadi: ongobe ohadi, cow; ohambe ohadi, mare; ombua ohadi, bitch.

We have here the same phonetic changes as we noted under the noun forms of the 4th class.

Didi also means female; it is used of mature females able to bear; Engobe Edidi, cows; osikombo osididi, nanny-goat. Fimba means pregnant or bearing; omualikadi omufimba, a pregnant woman; ongobe ofimba, cow with calf; osikombo osifimba, goat with kids. Both didi and fimba take the same prefix as their nouns, instead of the adjectival prefix.

Certain verbal stems are at the same time adjectives, e.g.

tuima, vb. be smoky colour, yellow or grey; as adj.: ombua ituima dog of this colour. Osivela situima, brass (yellow iron).
 laula, vb. be dark or black; as adj.: oilemo ilaula, dark clouds
 toka, vb. be white; as adj.: ohambe itoka white horse;
 omeva matoka, clean or clear water.
 tiliana, vb. be red or pink; as adj.: ohanga itiliana red cloth; omutiliana (n.) white (lit. pink) man.
 lulavb be bitter; as adj.: omeva malula, bitter water.
 talala, vb. be cold; as adj.: omasini matalala, cold milk.

The words for different colours are very few, so the language helps itself out by using the names of animals or birds which are of a distinctive colour or shade, as attributes, e.g.

onanga, guinea-fowl; ongobe onanga, ox or cow spotted like a guinea-fowl.

ombabi, brown steinbuck; ongobe ombabi, brown ox or cow.

osimbudu, term for blue-grey; stands with nouns with its form unchanged: onambe osimbudu, grey horse.

Other words in use are: for pink, tiliana enguili; for blue, tuilila; for green, tuima onjango (lit. colour of gall or bile); for brown, tuima euladu (yellowish brown); ofidi (dark brown).

Vocabulary

onedi	custom, manner	epuva	blister, callous, weal
onuta	food for journey	osimati	fruit
eke	hand	osiunda	cattle pen, kraal, fold
ima(i)	bear fruit	sila(i)	pull, draw
ondoka	be fat	ulikila(e)	show, point out
penduka	arise from sleep	utama	waste away
piu	hot	njenje	sweet

Exercises

Engobe detu diua dilaula otadi vele. Omiti dange otadi imi oiimati iua injenje. Ovakueni ove nohedi ii. Tate oku nomapuva manene meke laje, osesi ota longo oilonga idiu. Meumbo leni linene omuua. Oikombo jeni otai utama, osesi otai li omuidi mui ndele otai nu omeva malula. Pendukeni, otango otali piti. Eta omeva mapiu. Nje otamu ondoka diva, osesi otamu li endia diua dinjenje. Ame ohai ulikile ovaenda vange vokondonga eumbo lange nepia lange linene. Tualeni Engobe noikombo mosiunda. Onambe jetu itoka otai sili etemba lipu. Ngeenge hatu i keumbo lohamba, ohatu i nohuta, osesi ondjila oile. Ounona otai longo oilonga ipu.

Here is a good place to build a kraal. Our big cattle are drinking to-day from (in) my friend's water-hole. The people in our kraal have very bad manners. Bring cold water to the wounded. He has big weals on his hands. They show their guests their fine things, and their big white cattle. Give the guests when they go provision for the journey.

The Comparison of Adjectives

Comparative degree

The comparison of adjectives in Kwanyama is effected as follows:

i. by the particle ku, in relation to, in respect of, (hence "than"). Ove omule ku je, you are taller than he. Ovo ovaxupi ku ame, you are shorter than I. Onje oipuna ku vo, ye are richer than they.

ii. by the prepn. komeso, before (hence "over and above"). This word must be followed by ja (genit. particle of nouns of 4th. class sing.) This phrase, komeso ja, must stand before the object surpassed; thus, ame ohandi hole xo komeso jovafu avese, I love your father (lit.) before all people, i.e. more than them. Otu nokuhola Kalunga komeso joinima aise, we should love God before all things, i.e. more than all.

iii. by means of the verb okudula, to surpass, exceed, which in this connection is used only in the present subjunctive: ame ondi dule xo, I surpass your father. Comparison is effected by using a double accusative, thus, ove ou dule ovamati vomusinda ehono, you exceed the neighbour's boys in strength, i.e. you are stronger than they. Ovapija vetu ove dule veni okulonga, our servants surpass yours in working, they work better than yours. Onambe jange oi dule joje ofapo, my horse exceeds yours in swiftness, my horse runs faster than yours.

The forms ii. and iii. are the more commonly used.

Superlative degree

i. by means of the adverb unene, very much. Omuti mule unene, a very tall tree; ondjila ile unene, a very long road; oilanda iua unene, very beautiful beads.

ii. by repetition of the adjective: omundilo munene munene, a very big fire; oinima iua iua iua exceedingly lovely things; omakuva mai mai, very bad axes.

iii. by the verb okudula, as in iii. above, followed by the word "all": ove osipuna u dule avese, you are a rich man, (lit.) you exceed all, i.e. you are the richest of all; ovo ovafita vaua ve dule avese, they are good herdsman, better than all, best of all; nje omu nengobe mu dule avese, (lit.) ye have cattle, ye surpass all people, i.e. your cattle are most numerous of all; ohamba jetu oi dule ehamba adise ovañu, (lit.) our chief surpasses all chiefs in subjects, our chief has more subjects than all other chiefs, he has most of all.

iv. For strengthening the three adjectives toka, white, tiliana, red, and laula, black, are used three phrases; tu to, se, and foko foko, which are peculiar to these three adjectives respectively. Osinima sitoka tu to, a dazzling white thing; onanga itiliana se, bright red cloth. The emphasis is on the to and on the se. Onambe ilaula foko foko, a jet-black horse. to often stands alone, instead of tu to; onambe itoka to, a pure white horse. tu to, se, and foko foko can only be used in the above connection.

v. For strengthening the verb jada, be full, the word ndo is used; ositoo si jadi ndo, a pot that is brimful. ndo like to and se, receive the emphasis.

Vocabulary

etanga	melon	epepe	shoulder
nangala	lie down to sleep	ola(o)	rot, decay
veluka	recover, be healed	vaeka(e)	anoint with fat
lodi (adj)	bewitched	pofi (adj)	blind
isu (adj)	raw, uncooked; mostly used as adv.	hauisu.	

Exercise

Ounona otai li omatanga hauisu. Oikombo joje oipofi. Oimati itiliana unene otai olo diva. Tate oku nekuafo e dule xo. Omuhu, ngenge ta vale, ota kongo omuti okuveluka diva. Ovanu vomosilongo setu ove dule ovanu vomosilongo seni ohedi iua. Okaume kange oku noikombo ilaula foko foko. Omeva maua matalala ota kufa omuhu enota. Ohai kongo endia, osesi ondi nondjala inene unene. Ame ohai tila okuuja keumbo leni, osesi eumbo leni olilodi. OvaKuanjama otava vaeke omalutu avo nomadi. Ovaenda vetu ovapofi.

THE PRESENT SUBJUNCTIVE OF THE VERB

cl.1. sing.	ame ndi longe	that I may work
	ove u fute	that thou mayest pay
	oje a kofe	that he may sleep
plur.	ofie tu tile	that we may fear
	onje mu tualé	that ye may take
	ovo va tume	that they may send
cl.2. sing.	omuti u mene	that the tree may grow
plur.	omiti di mene	that the trees may grow
cl.3. sing.	etemba li je	that the waggon may go
plur.	omatemba a je	that the waggons may go
cl.4. sing.	ombua i uede	that the dog may bark
plur.	engobe di lie	that the cattle may eat

In the subjunctive mood the verb ends in e. The pronom. stems of the nouns of the various classes give the forms of the p.c. for the subjunctive mood.

The forms of the three persons sing. and plur. of cl.1 will be found to be identical with those already noted in connection with the auxil. verb 'to have' (page 30).

The subjunctive mood is required in sentences which in English are introduced by 'that', 'so that', 'in order that', ("final" clauses).

In the subjunctive, the p.c. has no initial o.

Certain verbs are almost always used in the subjunctive form:

Dula, exceed, surpass: ame ondi dule omukuetu enono, I surpass my companion in strength; omusinda oku dule tate olupuna, the neighbour is richer than my father.

Fika, attain to, compare with, equal: ame ondi fike kove, I am equal to you; omuene uosilongo setu oku fike komuene uosilongo seni, the ruler of our country is equal to the ruler of your country; epia loje oli fike peni? how far does your garden extend? how big is it?

Hola, love: omukongo oku hole ofuka, the hunter loves the veld; onunona ou hole omasini, the children love milk; ondi hole tate na meme, I love my father and my mother.

If the p.c. before any of these four verbs ends in a, this a becomes e.

Tu with the imperative plural serves as the modal auxiliary verb 'let' in the first pers.pl: tu jeni, let us go; tu endeleleni, let us hasten; tu kofeni, let us sleep.

Vocabulary

omuti	medicine	eteta	apron, skirt
etimba	crime	onduda	hut, roof of hut
ohonde	scissors, shears	osikuni	piece of firewood
kuta	Be satisfied	kulula	shave
kukuta	be dry or hard	muenae	be silent, still
popila(e)	speaking on behalf of, intercede for		
velula	heal (trans.)		

Exercises

Ifana xo, a kunde ovaenda vaje. Tulikeni ombelela jange momutenja, i kukute diva. Konga ovafita va kande, ovana vetu va lie. Tate ota ikukonga omuti muua, a velule omona uaje. Eteni oikuni, tu ninge omundilo, tu teleke. Lombuela ovamati, va muene. Denga embua, di die mo monduda. Pa omualikadi olufipa, a vandeke eteta laje. Tuala ongobe komufima, i nue. Ohai kongo oinima, ndi fute etimba lamukuetu. Omuti otatu kuafa omunu ngenge ta vele, a veluke. Kulula okana koje nohonde jange. Ohandi i kohamba, ndi popile omusinda setu e netimba.

Give the child medicine, so that it may recover. My medicine is better than yours. Speak with the chief for my father, so that he may receive mercy. Tell the children to go to sleep. Let us go, for the sun is setting. Bring the cattle to the water, that they may drink. Call the guests, that they may eat. I am bringing good medicine, that my mother may be restored to health. How big is your garden? (how far does it extend?) The ruler of your district has more cattle than ours. Good children love their mother and their father.

Present Subjunctive of the Verb, concluded.

Locatives	cl.5	sing.	osipute si veluke	that the wound may heal
		plur.	oimati i pie	that the fruits may ripen
	cl.6	sing.	olukaku lu kane	that the shoe may be lost
		plur.	a)omalutu a kule	that the body may grow
			b)enaku di kane	that the shoes may be lost
	cl.7	sing.	okufu ku xule	that the winter may end
		plur.	omaoko a veluke	that the arms may heal
	cl.8	sing.	outa u teke	that the bow may break
		plur.	omauta a teke	that the bows may break
	cl.9	sing.	okambua ka uede	that the dog may bark
		plur.	oukombo u nue	that the goats may drink
	cl.10		omu mu jele	that it may be clean within
	cl.11		apa pa mene	that it may grow here
	cl.12		oku ku monike	that yonder there may appear

Vocabulary

omuhulo	edge, rim, brink	osipaxu	swarm of locusts
omito	way out, opportunity	osikutu	garment
osimuna	head of livestock	oufila	millet-meal
oukaume	friendship	osingulu	pig
jela	be bright or clean	pia (pi)	be ripe or cooked
xula(u)	cease, finish, end (intrans)		
mana(e)	be ended, concluded	fia (fi)	die
pama	be secure or fast	monika	appear, be visible

Exercises

Singeni oimuna komuhulo uomufima, i nue naua. Dengeni osipaxu, si fie. Ningeni, mu mane oilonga jeni. Endelela okuteleka, osifima si pie diva. Denga onambe, i endelele. Kombeni naua, meumbo mu jele. Lombuela ovafita, va life naua oingulu javo, i ondoke diva. Ninga, ounje uoje u xule. Konga oukombo uoje, u je komusinda setu. Ninga, oufila u je mombia, tu teleke diva, tu lie. Manga naua oinima, i pame. Nande ou noupiakadi, konga omito okuuja, u kunde ovaenda vetu. Konga, oikutu jange i monike, ndi je keumbo.

I will seek an opportunity to come. Look for the broom, that you may clean the house. See to it (ninga), that you may finish the work. The sun makes the fruit ripen. The thieves seek opportunity to hide themselves. Fetch the meal, that we may eat soon, because we are very hungry. Beat the horse, that it may go quickly. Ask the ruler of the district if water may be found hereabouts. The woman seeks medicine that her wound may heal quickly. You are acting in such a way (ninga) that the livestock will get lost. You child, see to it that your laziness comes to an end.

PRESENT TENSE OF THE AUXILIARY VERB 'TO BE'

The auxiliary verb 'to be' (in ordinary predications) is rendered by 'li', preceded by the p.c. as used with subjunctive verbs but with o prefixed.

ondi li keumbo mongula	I shall be at home to-morrow
ovakongo ove li mofuka	the hunters are in the wild
oimuna oi li mosiunda	the livestock are in the kraal
embua odi li mepia	the dogs are in the garden

Where there is an adverbial phrase to be specially emphasised, it has the initial o, and stands before the pronoun, the latter then being without an initial o,

okeumbo ndi li mongula	I shall be at home (not out) to-morrow
oimuna omosiunda i li	in the kraal is where they are
ovakongo omofuka ve li	in the wild you will find the hunters
embua omepia di li	it is in the garden that you will find them.

The adverbs naua, well, and nai, badly, with li, betoken both to fare well or ill, and also the good or bad nature of living things,

ondi li naua	I am well
omu li ngahelipi?	how are you?
otu li naua	we are well
etemba loje oli li naua	your waggon is in good repair
apa ope li naua	it is pleasant here
ombua jeni oi li nai	your dog is vicious
xo oku li naua	either: your father is well or: your father is a good man

When the predicate is a substantive, the auxiliary verb is not required:

tate omufita	my father (is) a herdsman
ove ombudi	you (are) a rascal
okaume kaje omuhambuli	his friend (is) a smith

These forms have already been mentioned (page 15).

Instead of the personal pronoun, the p.c. is often placed before the predicate substantive, especially in the case of the 1st. pers. singular. When this is done, the predicate substantive loses its initial vowel,

ondi 'mufita	I (am) a herdsman
ondi 'mukongo	I (am) a hunter.

Li standing before another verb renders it reflexive or reciprocal,

ovamati otave li-denge	the boys beat one another
ote li-kongele eumbo	he seeks a kraal for himself

Kwanyama lacks a special word to express the meaning "to become". This want is supplied by forms of the verb ninga, do, make; e.g.,

ove oto ningi omuluva	you will become a miser
onje tamu ningi ovapija vange	you will become my servants

Vocabulary

omuameni	guardian	euase	horse-fly
ongubu	hedge	osimbodi	weed
pita(i) mo	go out	ka-tala	fetch, bring, seek
mangulula	unbind, outspan	duda	root up, weed out
tongola	sort out	xupa(u)	dig (a water-hole)
natango (adv)	yet, still	ngahelipi (adv)	how

Exercises

Dudeni oimbudi, i li mepia letu. Mangulula ombua, i li meumbo leni, i findikile ovakongo. Njoko oku li ngahelipi? Natango ota vele. Ondi 'muameni uoje. Omauase oe li nai, osesi otaa li unene ovañu. Ka-tala odibo jange, i li monduda joje. Mepia letu ohatu xupu omufima munene mule, tu mone omeva. Ovakueni ove li peni? okohamba ve li. Oimuna jetu otai piti mosiunda ongula inene. Tongoleni engobe, di li meumbo natango. Ongubu jepia letu oii. Ila u kale meumbo letu, u ninge omufita uengobe dange, ohai futu naua. Ame ondi 'muambuli, omuhambuli ota lifa mbela? Omukuetu ota anje okuveluka, nena oku li naua, mongula ota vele.

Ask my father if he will be at home to-morrow. Are ye still sick? See to it that the herdsman seeks out the cattle. They are in the bush with my friend, because he has big water-holes and good water. You will become a miser if you refuse to help the poor. How is your mother? She is well. Your house and garden are in a bad state. I am your protector and will help you if you are in need. Run to the house and fetch my bow. My father is still sick.

PRESENT TENSE OF THE AUXILIARY VERB 'TO HAVE'

As we have already seen (page 30), the auxiliary verb 'to have' is represented in Kwanyama by means of the particle 'na', meaning 'with', preceded by the same p.c.'s as the verb 'to be'.

omuti ou noitai	the tree has branches
omiti odi nomidi dile	the trees have long roots
omatemo oe nomipini dixupi	the hoes have short handles
ongobe oi nomasini maua	the cow gives good milk
okufu oku noutalala	the winter is cold

Very frequently this form serves to express the meaning of the verb 'to be':

ounona ove nounje	the children are lazy (have laziness)
olufindo olu nedilo	the ladle is dirty (has dirt)

This use is particularly common with abstract nouns, and is always used with locative "nouns":

omu omu novafu	there are people inside
keumbo leni oku novafu ve nonjanja	at your kraal there are ill-mannered people.

The pronom. stems of apa and oku, with the initial o, serve to express the impersonal "there is", "there are",

ope nomapia ka e nomadu maua	there are some gardens which have no good soil
ope nomiti ka di noiimati	there are trees which have no fruit
ope novafu tava anje okulonga, nande ove nolphepo	there are people who refuse to work, though they are in need.
ope nomufu te ku pula	there is someone asking for you
oku noutalala nena	it is cold to-day
oku nomutenja nena	it is hot to-day
oku nodula noudu	there is rain this year

Vocabulary

edilo	dirt	ositai	branch
oipupulu (pl)	lies	osivadi	scar
osiua	udder	outalala	cold
ulumika(e)	hasten, urge on	loloka (adj)	tired; (vb) be tired
popepi (adv)	near	kokule (adv)	far

When used predicatively, popepi and kokule must have the copulative o-prefix:

oto i kokule? kofuka okokule
are you going far? into the distant bush
keumbo letu opopepi as far as our kraal, which is nearby.

Exercises

Omiti domepia letu odi noiimati iua injenje. Nena ohatu loloka diva, osesi otu noilonga idiu. Olutu luoje olu noivadi inene. Ove ou nouta mbela? heno, ondi na. Nje omu nokukuafa, nande otamu vele. Ila u tale, okana koje oke noudu, tau handuka unene. Ongobe jange oi nosiua sinene. Heno, osinene sili. Eulu, ngenge li noilemo, odula oi li popepi. Mofuka jetu omu nenenje. Oikombo jeni otai ondoka diva, osesi oi li momuidi muua ndele oi nomufima muua. Oufiku ondi 'mumbada, osesi ohai tila omulaulu. Ulumika ovamati, ve endelele, osesi ove nounje.

The trees in our garden have very long, strong branches. To-day we are resting early at (in) our work, because it is hot. Are you hungry? To-day the sky has many clouds and it will surely rain. When we go on a long journey we take provisions with us. It is a long way to your district. The people refuse to work although they are hungry. Make the boys hurry, so that they may finish their work quickly. Our cows have much milk. Wash the child, for it is dirty.

THE JUSSIVE VERB

To express compulsion, necessity, or obligation ("should", "must", "ought to") in Kwanyama, place the syllable na- before the p.c.'s of the subjunctive mood. (But "ought to" can be expressed by mbela, perhaps, after the finite verb.) The jussive verb has the e ending of the subjunctive.

cl.1 sing.	nandi (nai) longe	I must work
	no kofe	thou must sleep
	na fute	he must pay
plur.	natu umbe	we must shoot
	namu teleke	ye must cook
	nava je	they must go
cl.2 sing.	omundilo nau dime	the fire must be put out
plur.	omiti nadi mene	the trees must grow
cl.3 sing.	etamba nali je	the waggon must go
plur.	omatamba naa je	the waggons must go
cl.4 sing.	onambe nai endelele	the horse must hasten
plur.	ambua nadi uede	the dogs must bark
cl.5 sing.	osipute nasi veluke	the wound must heal
plur.	oiimati nai pie	the fruit must ripen
cl.6 sing.	oluhepo nalu xule	the poverty must end

Locatives	cl.6 plur.	a) omalutu naa veluke	the bodies must heal
		b) enaku nadi monike	the shoes must be found
	cl.7 sing.	okutui naku puilikine	the ear must heed
	plur.	omatui naa puilikine	the ears must heed
	cl.8 sing.	oujelele nau minikile	the light must shine
	plur.	omauta naa umbe	the bows must shoot
	cl.9 sing.	okana naka dulike	the child must obey
	plur.	outi nau lunguine	the sticks must burn
	cl.10	omu namu jele	it must be clean in here
	cl.11	apa napa mene	here there must grow
	cl.12	oku naku monike	there there must appear

The u which is the p.c. of the 2nd. pers. sing. of cl.1, combining with the a of na, becomes o; the result is no.

The a which is the p.c. of the 3rd. pers. sing. of cl.1 displaces the a of the na preceding it; the result is na.

Side by side with nadi, the shortened form nai is often used.

The plural p.c's of classes 6a, 7 and 8 are the same as those of class 3. The plural of class 6b is the same as that of cl.4.

Of the forms in cl.1, only the 3rd. pers. is used in direct address

omufita na life	the herdsman must herd
ovapija nava longe	the servants must work

For the most part, jussive forms are used in indirect address, introduced by 'it is said' or 'they say',

natu longe va ti	people say we must work
no teleke va ti	they say you must cook
namu je va ti	it is said ye must go

Very often in the case of the 2nd. pers. sing. and plur. the imperative forms are used in preference,

inda va ti	they say you must go
longeni va ti	they say ye must work

Moreover, the jussive is used in interrogative sentences,

nandi je?	must I go?
nave uje?	must they come?
na fute?	must he pay?

also in phrases introduced by interrogative phrases such as "who says?"

olielie ta ti namu je?	who says we must go?
olielie ta ti no longe?	who says you must work?

In sentences of the last kind, instead of the jussive form, the imperative is frequently used:

olielie ta ti indeni?	who says ye must go?
olielie ta ti longa?	who says you must work?

The Imperative Verb

We have already noted the form of the imperative 2nd. pers. (page 12); here we may conveniently note the 1st. and 3rd. persons, since they are allied, in effect, to the jussive mood.

1st. pers. plur.: 'let us' is expressed by tu with the imperative plural form -eni. Thus, tu djeni, let us go; tu ileni, let us come; tu indileni, let us pray.

3rd. pers. sing. and plur.: By means of the verb efa, to let, allow, permit, preceded by the appropriate object-pronoun, and followed by the subjunctive mood. Thus,

mu efa a je	let him go
mu efa e uje	let him come
va efa va je	let them go
va efa ve uje	let them come

okana ka efa ka dane let the child play, (lit: the child, let it, that it may play.)

Furthermore, the form 'ne' is used for 'let him, let it, may he, may it'.

Vocabulary

puilikina(e)	note, notice, attend
pola	grow cold (of food)

Exercises

Ovamati nava upike omakuva, tu ke omiti. Ounona nau dulike kovakuluu uavo. Engobe nadi je mbela komeva, di nue? Okambisi keni naka fne. Osikuni nasi je momundilo. Oikombo jeni nai die mo mosiunda setu. Ovanu vomosilongo nava fimaneke ohamba javo, novapija omuene uavo. Osifima sange nasi die mo mombia, si pole diva, ndi lie, osesi ondi nondjala. Ounona nau puilikine naua. Nandi je?heno, inda,ndele ninga u aluke diva. Otamu teeleele natango? heno, natu teeleele va ti. Embua nadi kale meumbo oufiku. Edi nadi je kokule, di konge omuidi muua, di lie, di ondoke. Edi detu nadi kale apa, osesi apa ope nomuidi muua.

The master must pay his servants, if they work well. The fire must be put out, so that we may go to sleep. The women must cook quickly, so that we may eat. Must we go? Yes, go, and come back again quickly. Children ought to love their parents. The guests must come, so that we may eat. They say ye must go this evening. He may remain if he is obedient. They say you and I must graze the cattle to-day. Our horses must stay here, for here is first-rate grass. Are you still working? Yes, they say we must work until sundown. Servants must respect their masters.

THE NUMERALS

Fundamental cardinal numbers, 1 - 10.

The foundation cardinal numbers are

mue	one	tano	five
vali	two	omulongo	ten
tatu	three	efe	a hundred
ne	four	ejovi	a thousand

and all the other numerals are formed with these. The particle na serves to connect units, tens, hundreds, and thousands.

The units must have as prefix the pronominal stem of the nouns they indicate. Exceptions to this rule are the plural nouns of classes 2, 4, and 6b; the two latter do not place their own pronom. stem before the unit, but the ni of the sing. prefix of class 4. The i of ni is dropped, and nt becomes n, and n + v becomes mb; so that with these nouns the forms are mbali (two), hatu (three), hano (five). Ne (four) remains unprefixes, with nouns of these classes.

The numbers six to nine are formed by adding five with one, two, three, or four. The a of na remains, even before units beginning with a vowel. Omulongo (ten) is a substantive, and remains unchanged, though standing with other nouns.

cl.1 sing.	omufu	umue	one person
plur.	ovahu	vatano na vatatu	eight people
cl.2 sing.	omuti	umue	one tree
plur.	omiti	mbali	two trees
cl.3 sing.	efo	limue	one leaf
plur.	omatemo	atano na ane	nine hoes
cl.4 sing.	ombua	imue	one dog
plur.	emadi	hatu	three feet
	ehambe	hano na ne	nine horses
cl.5 sing.	osimbale	simue	one basket
plur.	oikombo	omulongo	ten goats
cl.6 sing.	olufindo	lumue	one ladle
cl.7 sing.	okuena	kumue	one hole
cl.8 sing.	outa	umue	one bow
cl.9 sing.	okatana	kamue	one calf

The plurals of classes 6, 7, and 8 are the same as those of cl.3. The plural of class 9 is the same as the sing. of class 8.

Nande with the numeral 'one' means 'not even a single one',

Hi noikombo, nande simue I have no goats, not even one
Meumbo letu ka mu nounona, nande kamue In our kraal are no
children, not even one.

Exercises

Mepia letu liua omu nomiti hano na ne, di noiimati iua.
Edi domosiunda setu odi li omulongo. Tate oku novapija
vatano na vatatu. Epia lamusinda setu oli nomifima nano na
mbali. Konga edibo diua dile hano na hatu. Ovakongo,
tave uja nena ongulosi, ove nemenje ne. Osilongo setu osi
nehamba mbali. Okana kanini komusinda seni otaka lifa oukombo
vatano na vane. Inda u konge omikonda hano na mbali. Singa
oikombo jetu omulongo komufima, u li mepia leni, i nue, osesi
oi nenota linene.

The herdsman pastures nine cattle. In your garden there are
eight fig-trees. We are accompanying three headmen to the
chief's kraal. We see the spoor of three lions. When ye come
to our kraal, bring nine arrows and two bows with you. My
child is three years old. The neighbour's child is older
than mine, for it is eight years old. Bring the three horses
of the messengers to the water-hole, that they may drink.
There is little water in our hole; I will bring the horses
to my friend, for he has seven good water-holes.

The Cardinal Numbers 10 - 10,000

Omulongo, efele, and ejovi are singular nouns, and each
has its proper plural prefix. Numbers following them, used
as multipliers, must each have their appropriate pronominal
prefix. Omilongo in this case has i- not di-. Thus,

omilongo itano 50. omafele avala 200. omajovi ane 4000.
Tens, hundreds, and thousands, in excess of 50, 500, and 5000,
are built up in the same way as the numbers six to nine:

omilongo itano na umue (lit. five tens & one ten) - sixty
 omilongo itano na ine (lit. five tens & four tens) ninety
 omafele atano na ane nine hundred
 omafele atano na atatu nomilongo ine eight hundred & forty
 omajovi atano na avalu seven thousand
 omajovi atano na atatu nomafele atano na ane nomilongo ivali
 e i g h t thousand n i n e hundred and t w e n t y

In larger compounded numbers over fifty, five hundred, and five thousand, it can happen that tens, hundreds and thousands have the pron. stem the same as that of the noun to which the number refers, so that the noun's prefix is also attached to each multiplier. In such a case, to avoid misunderstanding, one must repeat either the noun indicating the tens, hundreds, or thousands, or else the word to which the number alludes:-

oinima omilongo itano na ine can mean 54 or 90 things
 omakuva omafele atano na ane can mean 504 or 900 axes
 omauta omajovi atano na avalu can mean 5002 or 7000 bows.

In order to avoid misunderstanding, one must say -

oinima omilongo itano nomilongo ine ninety things, or
 oinima omilongo itano noinima ine fifty-four things.
 omakuva omafele atano nomafele ane nine hundred axes, or
 omakuva omafele atano nomakuva ane five hundred & four axes.
 omauta omajovi atano nomajovi avalu seven thousand bows, or
 omauta omajovi atano nomauta avalu five thousand & two bows.

If the number does not exceed 50, 500, or 5000, there is no need for such close definition to avoid misunderstanding:

omakuva omafele ane na avalu can only mean 402 axes
 oikombo omilongo ine na itano na itatu forty-eight goats
 omauta omajovi atatu na avalu three thousand & two bows

As regards a unit that does not multiply, but is added to the end of a large compound number, the rule on page 60 applies:

edibo efele limue nomilongo itano na ne 154 sticks
 omiti omajovi avalu nomafele atano na atatu nomilongo
 itano na ine na nāno - 2,895 trees
 edila omajovi omulongo nomafele atano na atatu nomilongo
 ine na nāno na mbali - 10,847 birds.

When a number is used predicatively, it has preceding it, either

(i) the auxiliary verb li :

oikombo jange oi li omulongo my goats are ten in number 35
 ovapija veni ove li omilongo itatu na vatano your servants are

or (ii) the personal pronoun :

ovāna vange ovo vatano my children are five in number
 embua dange odo ne my dogs are four in number

Vocabulary

ei (pl. omai) egg ejulu nose

Exercises

Nena ohatu tomo Engobe mbali ndele ohatu cipaa oikombo ine, osesi mongula ohatu mono ovaenda omilongo itatu na vatano. Osilongo setu osi nomilonga hatu, di nomeva maua nēsi diua dinene. Inda u ifane ovapija vange vavali, va tuale omikonda dange, di li omulongo, kohamba. Nje omu nomai? heno, otu na, osesi Exuxua detu odi li omilongo itano na itatu na mbali. Meumbo leni omu nēnduda? heno omu na, omu nēnduda hano na hatu. Omudo umue ou nēhani omulongo na mbali. Omuhu oku nomeso avalu nejulu nokanja kamue nomatui avalu nomaulu avalu; nomake aje oe nominue omulongo. Ohamba jetu oi novakuaita omajovi omulongo nomafele atano na ane nomilongo itano na ine na vatano ra vatatu. Osilongo ouKuanjama osi novanu ve dule omajovi omilongo itano na itatu.

The chief is sending 685 young men to the war. In our country there are more than thirty thousand people. My father is a headman, for he rules over eight big districts. In the five rivers of our country there are fine big fish. In my friend's big garden there are more than twenty fig-trees. If you bring twelve good goats you will receive a head of cattle. The hunters return to-morrow; they have eighteen springbok. At our water-holes to-day there are 367 cattle, 250 sheep, and 187 goats drinking.

Numerals without reference to a substantive

*kasi	one	hano na imue	six
kali	two	hano na mbali	seven
natu	three	hano na hatu	eight
ne	four	hano na ne	nine
hano	five	omulongo	ten

These forms are only used in counting. When one comes to eleven, he begins again. After the second nine (nineteen) there follows omilongo mbali; after the third, omilongo hatu, and so on.

Suppose a herdsman of thirty-seven cattle has to count them, he sets about it in the above manner, and on being asked for the total, he replies, Engobe odi li omilongo hatu, nengobe hano na mbali. Very often, in dealing with units (non-multiplying at the end of the number, the verb xupa 'remain over' is used. Thus in stating the above number, one might say: Engobe odi li omilongo hatu; kua xupa hano na mbali, the cattle are thirty and there remain seven.

In most cases the Kwanyama man will indicate the numbers with his fingers. The units or tens are indicated up to five or fifty respectively, by means of the fingers of the left hand, in doing which he always begins at the little finger. If a man wishes to state that he has three goats, he shows three fingers and says, Oikombo jange oi li ei, holding up the hand and at the same time bending inward the thumb and index finger. If there are thirty, then as he shows these three fingers he says, Oikombo jange oi li omilongo ei, three tens, thirty.

With six or sixty onwards, the man will signify the first five or fifty respectively, with the fingers of the right hand, at the same time laying the right thumb on so many fingers of the left hand as are needed to show the number in question, beginning always with the little finger of the left hand.

*or	kasi	one	na imue	six
	kali	two	na mbali	seven
	tatu	three	na hatu	eight
	kane	four	na ne	nine
	tano	five	omulongo	ten.

The striking together of the two hands indicates ten, or if the person at the same time says, omilongo ei, it means ten tens, a hundred.

Frequently in counting in this way, use is made of the word xupa, remain over. Suppose a person wishes to convey that there are 32 objects, he holds up three fingers of the left hand, saying, Oinima jange oi li omilongo ei, kua xupa ivali, my things are three tens, and there remain two.

PAST IMPERFECT OF THE VERB

cl.1. sing.	onda longa	I worked (have worked)
	oua kofa	you have slept (thou didst sleep)
	okua (a) lila	he or she wept (has wept)
plur.	otua konga	we sought (have sought)
	omua eta	ye brought (you have brought)
	ova fufia	they lied (have lied).

Kwanyama has only one form for the imperfect and perfect. In the past tenses, both the p.c. and the verb have a final a. (This final a of the p.c. in past tenses becomes e before an object pronoun immediately following, as, okue mu denga, he struck him; onde si ku pa, I gave it to you.)

The rule for forming the past tense of the p.c. is to add the vowel a to the pron. stem, observing the same rule as when forming the genit. particle.

The 3rd. pers. sing. of cl.1 has two forms of pronoun, okua and a. The first is used in principal sentences, the second in subordinate clauses.

For the initial o of the p.c., see pp. 23-24. On the historic present, see p. 148 (1st. paragraph.) Furthermore, the imperf. is very frequently used where English would use the present, viz. to denote any completed action or state; he is angry, okua handulikua; are you keeping fit? oua kola tu?

Exercises

Ame nda tuala oikombo joje omulongo na itano na itatu mosiunda setu. Pula ovalikadi, ngenge va teleka, tu lie diva, tu je. Ovañu vomeumbo lavo ove dule omilongo itano. Engobe dange omulongo dilaula foko foko odi dule doje omasini. Omua tuala peni oinima jange? Ila u tale osilaleko, nda hongu. Ngenge mua mana okulonga, ileni mu lie. Ove ou nomai? heno, ondi nomai omulongo kua xupa avali. Nje omu noikuti? Teeleleni mu tale, oikuti jetu oi li omulongo na itano na itatu.

The woman has plaited seven baskets. We accompanied our seven guests to their home in the forest. They followed the track of the thief until nightfall. The master awakened his servants early in the morning, to take his 25 cattle to the far away district of his friend. My children lost themselves in the bush to-day. The rich people in our country have helped the poor people in your country. My friend bought five very beautiful daggers. Where shall our 23 visitors sleep? Nine are sleeping in our kraal, and fourteen in my father's kraal.

The Ordinal Numerals

Tete, first, when standing with a noun, has prefixed to it the genit. part. and the initial o. The a of the genit. part. is dropped before the o, e.g.

omufu uotete	the first person
osinima sotete	the first thing
okāna kotete	the first child
omiti dotete	the first trees
omeva otete	the first water

For forming the ordinals from two to five, ti is used, which is placed before the cardinal number. Before ti must be placed the prefix of the noun to which the number refers,

omupija omuti tatu	the third servant
etemba eti omulongo	the tenth waggon
osimbale ositi tano	the fifth basket
odi ohi nāno	the fifth sheep (ohi from oni + ti).

The ordinals from six to nine are formed by means of tano combined with mue, vali, tatu, and ne, respectively,

osimbale ositi tano na itatu	the eighth basket
olukaku oluti tano na ne	the ninth shoe
okāna okati tano na vavali	the seventh child

(In the above examples, the sense is,

osimbale ositi tano noimbale itatu	the fifth basket & three baskets
olukaku oluti tano nēnaku ne	the fifth shoe & four shoes
okāna okati tano nounona vavali	the fifth child & two children).

In the larger ordinal numbers, the forms mbali, nātu, nāno, ne are used as multipliers,

omuti omuti omilongo nātu	the thirtieth tree
ombua ohi omilongo nāno na mbali	the seventieth dog
omufu omuti efele nomilongo nāno	the 150th person.

Kwanyama makes but little use of ordinal numbers; as a rule they are avoided by circumlocution,

oto aluka ngenge kua pita ehanī ne you will return when four months have gone by (i.e. in the fifth month).

Past Imperfect of the Verb, continued

cl.2. sing. omuti oua mena	the tree grew (has grown)
plur. omiti oda mena	the trees grew (have grown)
cl.3. sing. etemba ola ja	the waggon went (has gone)
plur. omatempa oa ja	the waggons went (have gone)
cl.4. sing. ombua oja ueda	the dog barked (has barked)
plur. embua oda ueda	the dogs barked (have barked)
cl.5. sing. osikombo osa nua	the goat drank (has drunk)
plur. oikombo oja nua	the goats drank (have drunk)

Exercises

Oimuna jeni oja utama unene, osesi oja kala mosilongo sii. Osimbale ositi vali, mua tunga, osiua unene. Ileni mu tale omatemo, a dia meumbo la tate. Enambe, ngenge da nua, nadi uje, di sile etemba. Ongue ohi tatu, tamu dipaa, otai ningi jange. Omukolo uange oua veluka. Tate na meme ova kulupa unene. Ningeni mu teleke diva, nosifima sotete, tasi pi, otamu tuala kovaenda, osesi ove nondjala. Kuafa ovakueni olukonga ombua jetu oja kana. Omenje jotete, tamu dipaa, tualeni kohamba. Ngenge mua xupa omufima ueni, omeva otete, mua mona, otamu a eta ku ame ndi tale, ngenge omaua.

The dog has bitten (lia) my child. To-day I saw my first jackal. Three baskets of my wife (omualikadi) are lost. Your fire has gone out. Our dogs barked much in the night, for three thieves were in our kraal to steal the cattle (oimuna). Have you seen the thieves? The first rain came to our district to-day. I must bring the third springbok to the chief. My father has little strength to work, because he is very old. You wore your first new shoes to-day. Our cattle and sheep were lost. The women are very tired, because they have worked very hard.

The Indefinite Numerals

1. se, every, all. The sing. form, every, is the same for all classes alike. When accompanied by a noun, it must have the syllable ke before it. Kese, very often followed by the particle tu, may precede its noun, as: kese tu omufu, every person; kese tu omufima, every water-hole; kese tu ondjila, every road; kese ombua, every dog; kese okāna, every child; or it may follow its noun, in which case tu, if used, precedes kese, as: omumbo tu kese, every kraal; osilongo tu kese, every land. For the formation of the plural, all, the pronom. stem of the noun is placed before se, and before this again is placed the vowel a: ovaru avese, all people; ofie atuse, we all; onje amuse, ye all; oinima aise, all things; omasini aese, all

the milk. Ofie atuse also has the form ofie atuseni (implying, let us all). Se, the whole, is used only with nouns in the sing. It is used similarly to se, all (i.e. a+pron. stem+se), omuti ause, the whole tree; edu alise, the whole earth; okuena akuse, the whole hole.

Saŋa has the same meaning as kese, and is used with or without tu. Standing directly before a noun, it causes the initial o of the noun to fall away: saŋa 'muŋu, every person; saŋa 'muti, every tree; saŋa tu osinima, every thing.

2. ke, alone, only, is treated the same as se, all, the whole. Ame andike, I alone; ove auke, you alone; oje aeke, he alone; ofie atuke, we alone; onje amuke, ye alone; ovo aveke, they alone; omuti auke, the tree alone; ekuva alike, the axe alone; omeva aeke, the water alone; embua adike, the dogs alone; omu amuke, herein alone. These forms also serve as the adverb, only: ove auke to lifa nena, only you will herd to-day; ekuva alike nda vaka, I stole only an axe; engobe doje adike nadi je mosiunda setu, only your cattle must go into our kraal. Similarly with the locatives, apa apeke hapa mene naua, here only is there good growth; keumbo leni akuke ku nondjala, only at your kraal is there hunger. Idiom: I am alone, ondi li ouike.

3. mue, some, several. To this must be prefixed the pronom. stem of the noun it refers to: ovaŋu vamue, some people; omiti dimue, some trees; oimbale imue, several baskets; omafo amue, several leaves.

4. hapu, much, many; xupi and nini, few, little. These are treated as adjectives: ovapika vahapu, many slaves; enono dihapu, much strength; omeva maxupi, a little water; oinima inini, a few things.

5. more and most (comp. and sup. of much and many) are expressed by paraphrase, using okudula, to exceed, surpass (page 49). Ame ondi ku dule enono, I am more powerful than you; omufima uetu ou dule ueni omeva, our water-hole holds more water than yours.

6. ngapi? how many? may be treated as an adjective in agreement with its noun: oimbale ingapi mua tunga? how many baskets did you make? omiti dingapi mua ka? how many trees did ye fell? or it may be used adverbially with the auxil. verb li, ounona uoje ou li ngapi? how many children have you? oikuti joje oi li ngapi? how many arrows have you?

(The following are noteworthy:

vahapu vetu	many of us	vanini vetu	few of us
vahapu veni	many of you	vanini veni	few of you
vahapu vavo	many of them	vanini vavo	few of them

vangapi vetu?	how many of us?
vangapi veni?	how many of you?
vangapi vavo?	how many of them?

Past Imperfect of the Verb, continued

cl.6 sing. olufindo olua kana	the ladle was (has been) lost
cl.7 sing. okufu okua xula	the winter is past (has ended)
cl.8 sing. outa oua teka	the bow broke (has broken)
cl.9 sing. okana oka dana	the child played (has played)
Locatives: omu omua kala	in here there was (has been)
apa opa mena	here there grew (has grown)
oku okua monika	there there (has) appeared

The plurals of classes 6a, 7, and 8 are identical with the plur. of class 3. The plural of cl.9 is the same as the sing. of cl. 8; and the plural of class 6b is the same as that of cl.4

Exercises

Ovaŋu avese ove nokufia. Nje amuse otamu i okukuafa ovakueni. Omindilo adise nadi dime. Ounona ause nau konge okatana ketu, ka kana. Omasini aese oa ja moxupa. Kese tu omupija ne uje, a mone ondjabi jaje. Meumbo lavo omua monika omulunga. Oufiku ause omua kofa, ndele natango omua loloka? Omiti dimue odi noimati iua injenje. Ovapika vamue ova dia koilongo, i li kokule. Kese okana naka je okukonga, osesi oukombo uetu ause oua kana. Epia lamusinda setu oli noilia, li dule omapia aese. Apa opa mena omuidi muua. Kofuma javo okua monika onosi.

The children have drunk water only. Every servant will receive his pay. Extinguish all fires. All your guests must come this evening, for we have much beer and much meat. All troubles will come to an end. The sickness will cost many people their lives. You alone are going to look for my things. My child cried the whole night through, because it is very sick, and had much pain. The chief stole a spear only. Every district ruler in our country must go to-morrow to the chief.

Indefinite Numerals, concluded

7. 'no' (not ... any) is expressed by the auxil. verb 'to have', (na, page 30) with either of the negative particles ka or he. Ka goes before the p.c. and he after.

In the 1st. pers. sing. instead of ka ndi na, we have hi na. In the 2nd. pers. sing. the a of ka falls away before u, and we have ku. In the 3rd. pers. sing. instead of ka a we have ke. The 1st. 2nd. and 3rd. pers. plur. are regular, viz. ka tu, ka mu, ka ve. Examples with pronouns, nouns, and locative:-

Ame hi nandjala (ondi he nandjala) I have no hunger (I am not hungry); ove ku nelao (ou he nelao) you have no luck (you are unlucky); oje ke nambili novahu (oku he nambili novanu) he has no peace with people; ofie katu nenota (otu he nenota) we have no thirst (we are not thirsty); onje kamu nendunge (omu he nendunge) ye have no understanding; ovo ka ve nomasini (ove he nomasini) they have no milk; omuhu ke nenono (omuhu e he nenono) the man has no strength (is not strong); ovahu ka ve nendia (ovanu ove he nendia) the people have no food; omuti ku noiimati (omuti ou he noiimati) the tree has no fruit; omiti ka di nomafo (omiti odi he nomafo) the trees have no leaves; ekuva ka li nomupini (ekuva oli he namupini) the axe has no handle; omalenga ka e nonenda (omalenga oe he nanenda) great men have no pity..... apa ka pe nomeva (apa ope he nameva) here is no water.

"There is no" is expressed by ka pe na: ka pe nomuhu ta longo, there is no one who is working; ka pe nomuti tau ku kuafa there is no medicine that will help you; ka pe nokana taka lili, there is no child crying.

8. sa, it, something (with negative, nothing). Kamu na sa, ye have nothing (lit. ye are not with something); hi na sa, I have nothing; ka pe na sa, there is nothing, it is nothing, matters nothing, means nothing.

When there is no negation, sa means: something, anything; ngenge to longo, oto mono sa, if you work, you will get something. Sa in this connexion often means concern, interest: Ove ou na sa? has this anything to do with you? Heno, ondi na sa, Yes, I am concerned. The objective case of sa is si: ohai si ningi, I will do it.

9. enough, sufficient, is expressed by the verb okuuana, to suffice, be enough: oinima joje, ua eta, oja uana, the things you brought are sufficient; oilonga jeni oja uana mu mone sa, your work merits your receiving something for it.

Past Imperfect of the Verb, continuedThe Auxiliary Verb 'To Be'

In the past imperfect, the auxil. verb 'li' has the same p.c.'s as other verbs, e.g.

ongula oua li peni?	where were you this morning?
onela onda li naua	yesterday I was well
oimuna oja li komufima	the herds were at the water-hole
okana oka li ku ina	the child was with its mother
apa li omuhu ta pula omasini	there was one here wanting milk
onela okua li outalala	yesterday it was cold
mepia omua li omuhu ta denge njoko	in the garden was someone striking your mother.

In all cases where in the present the meaning is expressed by the copulative o, the auxil. verb li must be used for the past,

osinima osiua	the thing is good
osinima osa li siua	the thing was good

etemo olange	the hoe is mine
etemo ola li lange	the hoe was mine

osinima osatate	the thing is my father's
osinima osa li satate	the thing was my father's

Vocabulary

aje, ahoue	no (intj)	onela (adv) yesterday
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Exercises

Pula ovalikadi, ngenge va eta sa. Ame hi nenono okulonga, osesi onda vela unene. Onela onda li ku xo. Apa ka pe nomuhu. Omu na sa? Aje, ka tu na sa. Omeva eni mua teka, oa uana. Mofuka jetu ka mu noifitukuti. Fie ka tu nombili novakueni. Oniti deni adise ka di noiimati. Osikombo, mua dipaa, osa li sange. Oinima joje aise ihapu oue i mona peni? Meumbo leni omu novahu vangapi? Omu novahu omilongo ivali kua xupa vatano na vatatu. Ove ku nondjala? Aje, hi na. Mbela oua li keumbo leni? Ahoue, keumbo letu ka ku na sa.

Yesterday we were in the bush looking for honey. See whether my mother has brought anything to eat, for I am hungry. The dog listens to me. Nobody will give your father anything. Have

you a good bow? No, I have only a bad bow, and very bad arrows. There are very many people who suffer hunger. The small stock were in our water-hole yesterday and to-day, and in our garden they destroyed (njonga) much grain. Will you help again to-day? No, for I am very busy.

The Numerals, concluded

Distributive numerals

One at a time, two by two, three by three . . . These forms are supplied by reduplication. 'One by one' requires the prefixing of the pronom. stem of the noun indicated, together with the initial o, e.g.,

ovañu nave uje oumue oumue the people must come one by one
omiti nadi hongue oumue oumue the pieces of wood must be
carved one after the other
ēngobe nadi kandue oimue oimue the cows must be milked one
at a time.

Plural nouns of cl. 2, 4, 6b prefix oni to the numeral,

ēngobe nadi uje komeva ombali ombali
the cattle must come to the water two at a time

ēdi nadi je mosiunda oñano oñano
the sheep must enter their kraal in fives

omiti nadi je metemba one one
the trees must be put in the waggon four at a time

In the case of nouns with the oma prefix, their pronom. stem a stands before the number, e.g.

eteni omatemo eni, mua landa, avali avali
bring the hoes which ye bought, two by two

In all other cases the full prefix of their noun is required by these numerals,

ovapija nave uje ovavali ovavali, va peue ondjabi javo
the servants must come two by two to be given their pay

ohamba oja tuma ovamati vaje ovane ovane
the chief sent his young men four by four.

Occasionally distributive numerals are joined to each other by na,

ohatu lande oikombo oivali noivali we buy goats in pairs.

Determinative numerals

Both, all three, all four . . . In these forms, the noun is followed by the indef. numeral 'all', and then by the cardinal: ofie atuse vavali, both of us; omatempa aese atano, all five waggons; ovo avese omulongo, all ten of them; Embua adise ñano na ñatu, all the eight dogs; ovapija voje avese omilongo itano na vatano nave uje okulonga, all your fifty-five servants must come to work.

Adverbial numerals

Once, twice, thrice . . . (multiplicative); these are formed by prefixing the syllable lu- to the number: lumue, once; luvali, twice; lutatu, thrice; lune, four times; lutano, five times; lutano na luvali, seven times; luomulongo, ten times; luefele, a hundred times; lungapi? how many times? how often?

The adverb 'only', when standing with a numeral adverb, is expressed by ke (see page 68), before which is placed lu and an initial a : lumue aluke, only once; lumue aluke nde mu denga, I struck him only once; lutatu aluke, only three times; lutano aluke, only five times.

Firstly, secondly, thirdly . . . (adverbial ordinals); these are formed by placing the syllable ti between lu and the numeral; e.g. lutivali, secondly; lutitano, fifthly; lutitano na lune, ninthly; lutiomulongo, tenthly. But tete, first, remains unchanged.

Note luhapu, often; kalupu, innumerable times; aluse, ever, always.

One and the same, all one, in phrases like, "It is all one whether you do it or not", is expressed by asise simue, or simue asike: ngenge tamu i nena ile mongula, asise simue; it is all one whether ye go to-day or to-morrow; simue asike ngenge ove to lifa ile omukueni, it is all the same whether you or your friend does the herding.

The Past Imperfect of the Verb, concluded

The Auxiliary Verb, 'To Have'

The auxil. verb 'to have' forms its past imperfect by placing li, preceded by the p.c. of the past tense, before na:

onda li novaenda	I had (have had) visitors
otua li nondjala	we were (have been) hungry
tate okua li neumbo liua	my father had a fine kraal
omifima oda li nomeva mahapu	the water-holes had much water

osilongo osa li nohamba i nonedi iua
the country had a chief of good character

onambe jange oja li nohapo
my horse was fast

Vocabulary

ile	or	nande (conj) though, even if
ngenge	if, when	(adv. with neg.) in no case
ngenge ... ile	either...or	nande ... ile neither ... nor
esi	as, when	

ouduali last year
noudo or neudo this year
mouduali next year

Exercises

Simue asike, Engobe ngenge tadi nu momufima uetu, ile momufima uomusinda. Nande oua lifa ile oua longa sa. Kalupu onda kuafa omukueni. Ehambe nadi je komeva ombali nombali, di nue naua. Ouduali onda li noudu aluse, noudo ondi li naua kanini. Nande ku na xo na njoko, ame ondi muameni uoje. Kuafa okulonga ile inda. Nena ame nde uja tete koilonga. Lungapi ua eta oikuni? Ame lutano nda eta, nomukuetu lutatu. Mouduali ngenge ua kula, oto uja u kale meumbo lange, u ninge omupija uange.

Yesterday we were very busy because we had many visitors. Are the visitors still there or have they gone away? Ask your friend whether he is coming this evening with his father and mother, or not. Bring the sticks and daggers two at a time. The children must eat, three at a time together. Call all your ten servants, because they must all work all night through until the morning. It is all one, whether ye bring my father's things to-day or to-morrow. Last year we had a fine kraal. Work ye, or get out of the house. When our guests arrived they were very tired because their kraal is very far away.

THE PERSONAL AND POSSESSIVE PRONOUN

We have already become familiar with the personal pronoun of the three persons sing. and plur. of class 1, (page 15), and its possessive case (page 41). The "personal" pronoun for all other classes is formed by prefixing and suffixing o to the pronom. stem.

Where the stem is i u lu or ku, the i and the u preceding the o become semi-vowels; (in this case i is written j.) The i of stems li di si is dropped before the o of the pers. pronoun.

In the case of nouns with the oma-prefix, where the pronom. stem is simply a, the initial and final o combine, and the outcome is ō.

In the case of the three locative "nouns" omu, oku, apa, the "personal" pronouns are respectively omo, oko, opo.

To form the possessive pronoun of nouns of cl. 2-9, place the genitive particle of the noun possessed before the personal pronoun of the noun possessing. The a of the genit. part. always displaces the initial o of the personal pronoun.

For the sake of simplicity we use the term "personal" pronoun for all classes, although it is not strictly correct; another name for them is pronouns absolute.

		pers. pron.	poss. pron.
cl. 1 sing.	omuñu person	oje he	edina laje his name
plur.	ovañu people	ovo they	omadina avo their names
cl. 2 sing.	omuti tree	ouo it	efo lauo its leaf
plur.	omiti trees	odo they	oitai jado their branches
cl. 3 sing.	etemo hoe	olo it	omupini ualo its handle
plur.	omake hands	ō they	ominue daō their fingers
cl. 4 sing.	ohamba chief	oyo he	omupija uajo his servant
plur.	ēhambe horses	odo they	omaulu adc their legs
cl. 5 sing.	osilongo country	oso it	ovañu vazo its people
plur.	oitai branches	oyo they	omafo ajo their leaves

		pers. pron.	poss. pron.
cl.6	sing.	olutu	oluo
		body	it
	plur. a.	omalutu	omadi daō
		bodies	their feet
	b.	enaku	odo
		shoes	they
			their owner
cl.7	sing.	okuoko	okuo
		arm	it
			its wound
	plur.	omatui	omueue uaō
		ears	their owner
cl.8	sing.	outa	ouo
		bow	it
			its bowstring
	plur.	omauta	ofipa daō
		bows	their bowstrings
cl.9	sing.	okakombo	oko
		goat	it
			its leg
	plur.	oumbua	ouo
		puppies	they
			their tails

Apart from the formation of the possessive from them, these personal pronouns are used:

- when they function as subjects in a predication without a verb, where the p.c. is therefore unnecessary, and the personal pronoun takes its place, e.g. otu hole ohamba jetu, osesi ojo omuhu muua, we respect our chief because he is a good man;
- after preps. mu, pu, ku, na - see p. 88;
- as object but nominative in form - see pp. 87-88.

Vocabulary

omutumba seat, abode, dwelling	omufia crack, gap, slit
omulenge mane	omufenu slipperiness, smoothness
osipundi stool, seat	omungome bread
aluka return, turn back	dima(i) extinguish (tr) or
kala omutumba sit	die out (intr), of a fire
fufala be choked up e.g.	endama be crooked
with earth	pombola break, rend, tear (tr)
paluka be well fed, e.g. cattle	fika(i) arrive at, reach
fa (fe) resemble	pu (prepn) at, on, by. This drops
paife (adv) now	the u before a vowel, except
nale (adv) already, long ago	before ame, when it remains
	unaltered, e.g.

ove ua nangala beteta lange
you have laid down on my apron

fikama, ove ou li omutumba posipundi sange
get up, you are sitting on my seat

ovanu, va li pu ame, ova ja
the people who were with me are gone

ohamba oja li peumbo leni ohela
the chief was at our kraal yesterday

ileni mu kale omutumba pomundilo
come ye and sit at the fire.

The personal pronouns of the three persons sing. and plur. of class 1 form their possessives in exact accordance with the above rules, e.g.

my: uange, ange, vange, dange, lange, sange, &c
thy: uoja, oja, joja, koja, loja, &c
his: uaje, aje, saje, luaje, kuaje, &c
our: uetu, etu, letu, setu, vetu, &c
your: ueni, eni, leni, seni, veni, &c
their: uava, ava, dava, sava, kuava, &c.

See page 41.

Exercises

Keni omitti dipe, tu ninge naua eumbo letu, osesi omitti dalo dihapu oda kulupa. Ounona otau lili, osesi ove oua pombola oikutu jauo, ndele oua holeka omungome uauo. Nje omu nengobe diua, nomasini ado omaua. osiunda seni osinini, nomitti daso oda endama unene. Osilongo seni osi nomuidi nomeva, noimuna jaso oja paluka. Nje omua ka omitti di nomifia dihapu. Heno, omifia dado odihapu sili. Fikamene tu je. Mepia letu ka mu nomeva, osesi omufima ualo oua fufala. Mbela mongula hatu fiki kosilongo savo. Kaleni omutumba pomundilo, osesi oku noutalala. Ove oto kala peni? Hi nomutumba. Okaume kange oku nonambe iua, nomulenge uajo omule. Ue uja? Onde uja nale. Aje, ove uja paife. Nje amuse omua fa xo. Ohai tila okuenda ondjila, i nomufenu. Omundilo ueni oua dima. Ngenge tamu i, ningeni mu aluke diva.

Look ye at the tree in our garden: its leaves are very small but its fruit is very large and sweet. Are you going now? The child is very like its mother. Have ye just come? No, we came long ago. Look after the horse well, because its leg is very swollen. The poles of your kraal are very bad and old. The child is crying because the boys have killed its kitten. The people make fun of the dog because its ears and its tail are short. Everyone must stand when the chief appears (monika).

THE DEMONSTRATIVE PRONOUNS

Of these we may distinguish three forms, according to the nearness or remoteness of the object referred to.

1. The first form refers to a person or thing close at hand, and may be translated as "this" (here). This form is constructed as follows:

In the case of nouns with pronom. stems ending in a, prefix a to this stem; e.g. ovañu ava, these people; okana aka, this child.

In the case of nouns with the oma-prefix, the ordinary pronom. stem serves unchanged as dem. pronoun; e.g. omeva a, this water; omatemo a, these hoes.

Nouns whose pronom. stem is u, or ends in u, prefix o to this stem; e.g. omunu ou, this person; olufindo olu, this ladle; okuoko oku, this arm.

Nouns whose pronom. stem is i, or ends in i, prefix e to this stem; e.g. omiiti edi, these trees; ombua ei, this dog.

The locatives omu, apa, oku, form a sort of dem. pronoun; e.g. pomundilo apa, here at the fire; momudile ou, here in the shade; komukunda oku, in this neighbourhood.

Mnemonic: The same order as the five vowels themselves, viz.
 a before a, as in aka, apa, ava.
 e before i, as in edi, eli, esi.
 o before u, as in oku, olu, ou.

2. The second form of dem. pronoun denotes that the object referred to is at some distance from the speaker, and may be translated "that" (there). Its form is the same as the personal pronoun, e.g. ovañu ovo, those people; omindilo odo, those fires; eumbo olo, that kraal; osilongo oso, that land; olukaku oluo, that shoe; and with locatives: meumbo omo, there in the house; pomeva opo, there at the water; komiti oko, yonder by the trees. With this form, opo has the pronom. stem pu: peumbo opo otapu longo ovañu vahapu, there at the house there are many people working.

3. The third form of dem. pronoun implies a considerable distance between the speakers on the one hand and the object referred to, on the other. It may be translated "that yonder". It is constructed by means ofinja to which is prefixed the pronom. stem of the noun in question. If such stem has a final a, this contracts with the i ofinja to become e. When the stem ends in i, then i + i becomes i; e.g. ovañu venja, yonder

people; omulonga uñja, yonder river; omasini enja, that milk yonder; onjofiinja, yonder star; Embua dñja, yonder dogs; osivelo sñja that opening yonder; okambisi kenja, that kitten yonder; and with the locatives: momufima muinja, yonder in the water-hole (and, deep in the water-hole); peumbo penja, yonder at the kraal; kosilongo kuinja, in yonder country.

Vocabulary

ehela(e) beseech	hondja(o)	sew, stitch
hala want, will	hanauna	destroy
hepa want, need	nangala	lie down to sleep
tonga(o) speak	hanga(e)	reach, arrive at
simba, sapu (adv)	perhaps	
sasi, osesi (conj)	because, since	

Exercises

Ila meumbo omu, u tonge naua nomuene ualo. Ame onda hala, u ke omiiti edi. Ounona oua nangala nale. Oua nangala peni? Mundudainja, i li molupale. Ongobe ei ka i nomasini mahapu. Momuti uinja omu nomudile muua. Ngeenge to i nena ndele oto endelele, sapu oto mono omiito okualuka mongula ongulosi. Osilongo sinja, to tongo, osi novañu vahapu. Okana oko otaka hondjo osikutu sa ina. Pomufima opo otapu nu oimuna ihapu. Otua hala ty je. Ovamati venja vohamba ova hanauna eumbo la tate. Embia odo, mua eta, odiua kanini; dinja, mua eta onela, oda li diua unene. Simba otamu ka tala dimue da fa dinja donela.

We will ask those people the way. Ye see this house; its owner was a friend of my father's, and he died last year. The child of the poor man asks these people for food because it is hungry and has no mother. The sun has set long ago, and we will spend the night in this kraal; ask the owner of it if there is room. Give me those calabashes, for there is much milk in them. The chief sent that ox because ye helped in building his kraal. That dog has bitten my child. The thief destroyed that kraal and robbed it of everything.

Demonstrative pronouns: emphatic forms

For each of the three forms of dem. pronoun, there is an emphatic form, indicating that the object named is precisely the one meant.

1. To construct the emphatic form of "this"(here), take the usual form and place in front of it the corresponding form for "that"(there), with the final vowel dropped, e.g.

omuñu ojou	this person here is the one meant
omiti odedi	these very trees are the ones
etemo oleli	this hoe is the very one
osikuti osesi	this arrow is the one referred to
oluvunga ololu	this particular horn is the one
omomu	in here is the place in question
opapa	this is the exact spot
okoku	this very neighbourhood is the place

2. The second form of dem. pronoun, "that"(there), is made emphatic by redoubling the last syllable, e.g.

ovañu ovovo	those people are the ones meant
eonga ololo	that spear is the one in question
ediibo ododo	those knobkerries are the very ones
osinima ososo	that thing there is the one referred to
okana okoko	that child there is the particular one

3. To construct the emphatic form of the third variety, "that yonder", place before the usual form the emphatic corresponding form of "this", e.g.

ovañu ovavenja	those people yonder are the ones meant
omiti odedinja	yonder trees are the ones in question
omaumbo ōenja	those houses yonder are the ones
osikombo osesinja	that goat yonder is the very one.

For a clearer view of the three kinds of dem. pronoun, all the classes are tabulated below, each with its emphatic form. The plurals of classes 6,7,8 are the same as cl. 3 plural; and the plural of class 9 is the same as the sing. of class 8.

		1 (this)	2 (that)	3 (yonder)
cl.1	sing. omuñu	ou, ojou	oje,ojeje	uinja, ojouinja
	plur. ovañu	ava,ovava	ovo,ovovo	venja, ovavenja
cl.2	sing. omuti	ou, ouou	ouo,ououo	uinja, ououinja
	plur. omiti	edi,odedi	odo,ododo	dinja, odedinja
cl.3	sing. eumbo	eli,oleli	olo,ololo	linja, olelinja
	plur. omaumbo	a, ōa	ō, ōō	enja, ōenja
cl.4	sing. ongobe	ei, ojei	oje,ojojo	inja, ojeinja
	plur. ōngobe	edi,odedi	odo,ododo	dinja, odedinja
cl.5	sing. osinima	esi,sesi	oso,ososo	sinja, osesinja
	plur. oinima	ei, ojei	oje,ojojo	inja, ojeinja
cl.6	sing. olufindo	olu,oluolu	oluo,oluoluo	luinja, ololujinja
cl.7	sing. okutui	oku,okuoku	okuo,okuokuo	kuinja, okuokujinja
cl.8	sing. outa	ou,ouou	ouo,ououo	uinja, ououinja
cl.9	sing. okati	aka,okaka	oko,okoko	kenja, okakenja
Locatives	omu	omu,omomu	omo,omomo	muinja, omomujinja
	apa	apa,opapa	opo,opopo	penja, opapinja
	oku	oku,okoku	oko,okoko	kuinja, okokuinja

These emphatic forms find their chief employment in answering questions as to definite persons or things, e.g.

ovañu, tava longo nena, ove li peni? Ovava.
the men who are working to-day are where? These here are they.

omiti, tadi i meumbo, odi li peni? Ododo.
the poles to go into the kraal are where? Those are they.

osikombo, tasi vele, osi li peni? Osesinja.
the goat which is sick is where? It is yonder.

okana, taka lili, oke li peni? Okakenja
the child that is crying is where? Yonder is the one.

Very often the emphatic form of the dem. pron. of the third type is shortened, and the last syllable is dropped, e.g. ovanu ovavē, instead of ovavenja. In this case the last vowel of the short form must be both accented and lengthened,

ambua, da lia ounona, odi li peni? Odedi
where are the dogs that bit the children? Those yonder are they.

ovamati, ve ku denga, ove li peni? Ovavē.
where are the boys that hit you? Those yonder are the ones.

The third type of dem. pronoun has also a lengthened form. This is brought about by repeating at the end the penultimate syllable. This syllable, in addition to stress and lengthening, must be given a high pitch. This lengthened form is used to show that persons or things are a long way away, e.g.

ovaenda veni, mua teelela nale, ovavenjavē
your visitors whom you expect are yonder, far away.

ombua joje, ua kongā nale, ojeinjai
your dog, which you have been long seeking, is far away yonder

The short form may also be used to the same effect, but is in this case given the high pitch as well as stress and lengthening, on the final vowel.

The third type of the dem. pronoun, in its unemphatic form, has also a lengthened form, for expressing surprise, e.g. at the unexpected appearance of something. In this case, the lengthening is brought about by repeating at the end the first syllable of the ordinary demonstrative of the third type. The vowel of this final syllable then has stress, lengthening, and a high pitch:

ēndjaba dinjadi? surely those must be elephants yonder?
onosi injai? surely that is a lion over there?

But with locatives the meaning of this form is different, e.g.

momufima muinjamui deep down in the water-hole (kraal
ovaŋu ove li meumbo muinjamui the people are right inside the
komiti detu kuinjakui oku nomeva yonder by our trees is water
ope nomuidi pomeva penjapē close by the grass yonder, is water.

The second type of the dem. form of the locatives is very often used together with the aux. verb li, in such sentences as

omu u li? heno, omo ndi li
are you in? yes, I am in.

opo mu li, ngenge handi uja mongula? heno, opo tu li
will you be here if I come to-morrow? yes, we shall be here.

ovakueni ove li mbela keumbo? heno, oko ve li
will your friends be at home? yes, they will be there.

omua tuala Engobe komeva? heno, oko di li
have you taken the cattle to water? yes, they are there.

njoko omo e li mepia? heno, omo e li
is your mother in the garden? yes, she is in it.

In these expressions, the p.c. is without the initial o.

[-inja has thus the following possible forms:

		unemphatic	emphatic
cl. 1	sing.	uinja, uinjau	ojouinja, ojouinjaui or ojoui
	plur.	venja, venjau	ovavenja, ovavenjau or ovave
cl. 2	sing.	uinja, uinjau	ououinja, ououinjaui or oui
	plur.	dinja, dinjadi	odedinja, odedinjaui or odedi
cl. 3	sing.	linja, linjali	olelinja, olelinjali or oleli
	plur.	enja, enja	oenja, oenjae or oe
cl. 4	sing.	inja, injai	ojeinja, ojeinjaui or ojei
	plur.	dinja, dinjadi	odedinja, odedinjaui or odedi
cl. 5	sing.	sinja, sinjasi	osesinja, osesinjaui or osesi
	plur.	inja, injai	ojeinja, ojeinjaui or ojei
cl. 6	sing.	luinja, luinjalu	ololujinja, ololujinjaui or olului
	plur.	enja, enja	oenja, oenjae or oe
cl. 7	sing.	kuinja, kuinjaku	okukujinja, okukujinjaui or okukui
	plur.	enja, enja	oenja, oenjae or oe
cl. 8	sing.	uinja, uinjau	ououinja, ououinjaui or oui
	plur.	enja, enja	oenja, oenjae or oe
cl. 9	sing.	kenja, kenjaka	okakenja, okakenjaui or okake
	plur.	uinja, uinjau	ououinja, ououinjaui or oui
Locatives		muinja, muinjamu	omomujinja, omomujinjaui or omomui
		penja, penjape	opapenja, opapenjaui or opape
		kuinja, kuinjaku	okokujinja, okokujinjaui or okokui.]

Demonstrative pronouns, continued

Such, such a, is rendered by tia, say, with ngaha, so, thus.
E.g. ovaŋu va tia ngaha, such people (lit. people who are so said).
Omdisa ua tia ngaha, such a lunch; omeva a tia ngaha, such water.
It is also rendered by ngaha with the aux. verb li: omuŋu e li
ngaha, such a person; omuti u li ngaha, such a tree; okana ke li
ngaha, such a child.

Self, muene, vene (ene). Muene is used with the 1st, 2nd, and 3rd. pers. sing. pronouns, class 1: ame muene, I myself; ove muene, you yourself; oje muene, he himself, she herself; and with the sing. nouns of cl. 1, as: omuŋu muene, the person himself. Vene is used with the 1st, 2nd, and 3rd. pers. plur. pronouns, class 1, ofie vene, we ourselves; onje vene, ye yourselves; ovo vene, they themselves; and with the plur. nouns of cl. 1, as: ovaŋu vene, the people themselves. With nouns of all other classes, vene is used, having prefixed to it the appropriate "personal" (demonstrative) pronoun form, without the initial o. Thus, omiti dovene, the trees themselves; eumbo lovene, the kraal itself; ombua jovene, the dog itself; osipuna sovene, the rich man himself; okana kovene, the child itself. Nouns with the oma-prefix place ō (pers. pron. of this class) before vene: omalenga ōvene, the great men themselves; omeva ōvene, the water itself.

Own. When muene or vene are added after the sing. or plur. possessive pronoun respectively, the meaning is 'own', e.g. osinima sange muene, my own thing; ekuva lange muene oli li peni? where is my own axe? lifa oimuna joje muene, herd your own animals; ohamba, ovapija vajo vene, the chief, his own servants; omuti, oiimati jauo vene, the tree, its own fruits. But when these forms are used predicatively, the initial o must precede the possessive pronoun, osinima esi osange muene, this thing is my own, is mine; ombua ei ojoje muene, this dog is your own, is yours; okāna aka okange muene, this child belongs to me. Or (when muene and vene are used in this way) the genitive noun (still with the initial o) may be used instead of the poss. pronoun; ombua edi odomukongo muene, these dogs are the hunter's own; oimbale ojo ojovaenda vetu vene, these baskets belong to our visitors; epia eli olomusinda muene, this garden is the neighbour's own.

Even, in such sentences as 'even thou hast lied', 'even the fire has gone out', is expressed by na ... jo, and ... also; na 've jo ua fufia, even thou hast lied; romundilo jo ua dima, even the fire is out, (lit. and the fire also).

The Locative particles as demonstratives

The particles mo, po, ko, (stems of the three locatives) have a demonstrative meaning. These are found only in conjunction with a verb, and closely define its meaning. (The prepositional object must have in addition the appropriate preposition before it; the following examples make this clear.)

dia (di), go, come.

dia mo, go out of, or come forth from; dia mo meumbo lange, go out of my house.

dia po, go away (from here); dia po pu ame, go away from me.

dia po posipundi sange, go away from my stool.

dia ko, go away (from yonder), implying going from or coming from a place which is at a distance from the speakers;

ku tate nda dia ko nena, I went away from my father to-day.

Ngege to i ku njoko, ninga u die ko diva, if you go to your mother, see that you leave there soon. Ovaenda vetu ova

dia kondonga, our guests have come hither from the south.

eta, bring

eta mo, bring in; onda eta mo oikombo meumbo, I brought the goats into the kraal.

eta po, bring hither; ove ua eta po outa uange? have you brought my bow?

eta ko, bring from a distance (something that is remote from the speakers); ngege to i komuhambuli, eta ko omatemo ange, if you are going to the smith, bring my hoes from thence.

fia (fi), leave.

fia mo, leave behind (in some place); ova fia mo ounona

uavo meumbo, they left their children in the kraal

fia po, leave (forsake, desert); ove ua fia po omukueni? have you left your kinsman?

fia ko, leave behind (yonder); ova fia ko ombua javo kofuka, they left their dog behind, in the bush.

kala, stay.

kala mo, stay (in a place); kala mo mepia, stay in the garden.

kala po, stay here; kala po pu tate, stay here with my father.

kala ko, stay away (yonder); ove oua kala ko unene, you were away a long time; stay behind: keumbo onda dia ko nena, meme okua kala ko; I left the house to-day; my mother stayed behind there.

kufa, take.

kufa mo, take out of; kufa mo oimuna mosiunda, take the livestock out of the cattle-kraal.

kufa po, take away; onje mua kufa po oinima jange? have you taken away my things? kufa po oiasa, take away the dishes.

kufa ko, take one thing from another; oiimati ei onda kufa ko komuti, I took this fruit from the tree; take a part from the whole, ounona oua kufa ko kosifima sange, the children have taken some of my porridge.

pita(i), go.

pita mo, go out; meumbo ova pita mo paife, they went out of the house just now.

pita po, go by; njoko okua pita po ongula, your mother went by this morning.

ta (te), drive.

ta mo, drive out of; ta mo ounona mepia, drive the children out of the garden.

ta po, drive away; onda ta po omukueni, osesi okua denga meme, I drove away your friend, because he struck my mother.

teta(e), cut.

teta mo, cut out; tetam ekipa mombelela, cut the bone out of the meat.

teta ko, cut off; ove ua tetam ko mbela kombelela? have you cut off some meat?

tuma(u), send.

tuma ma, send into; onda tuma mo okāna meumbo, I sent the child into the kraal.

tuma po, send away from.

tuma ko, send yonder, thither, towards.

tuta, carry.

tuta mo, carry out of; tuta po, carry away from; tuta ko, carry thither.

With the locative demonstratives we have, e.g:

dia po apa, go away from here.
dia mo omo, go out of there.
dia mo muinja, go out of yonder place.

kala mo omu, stay in here.
kala mo omo, stay in there.
kala mo muinja, stay in yonder place.

kala po apa, stay here.
kala ko kuinja, stay over yonder.

(As will be seen from the above examples, passim, mo with verbs of motion towards or rest at, means in or into. But with verbs of motion from, it assumes the sense of 'from within', that is, out of. Compare mu; see p. 155).

Exercises

Ove muene to siki oupa uinja. Ame onda hala omuti, osesi meme ota vele unene. Lombuela njoko, je ne uje muene. Ovaenda veni ova dia peni? Okondonga va dia. Ove natango u li meumbo lomusinda seni? Aje, meumbo laje onda dia mo nale, nena ondi 'mupija uohamba. Nge nje vene tamu i ile ovakueni, asise simue. Lombuela ovafita, vovene nava ete omasini ndi tale, nge nge va kanda naua. Tate okua dia ko nena kofuka. Okua eta sa? Heno, okua eta embelela dihapu, okua dipaa emenje ne nembabi mbali. Endia da tia ngaha, otadi pe omuhu enono. Dia mo momudile uetu omu. Dieni po pomundilo uetu apa. Ohai ke nena nekuva lange muene.

His father will bring the things himself. If you yourself are going to your friend, bring my things with you from there. Where have you left the children? I have sent the children out to ask the neighbour for milk. I hung up the meat in my hut, and the children have cut off a lot. Such people will fare badly. I myself killed a leopard. We shall stay here to-day and to-morrow because it is raining heavily, and it is a long way to our house. Both these dogs are my own. Those beads are my mother's own.

The Pronoun as Object

	singular				plural			
	subject		object		subject		object	
cl. 1.	ame	I	nge	me	ofie	we	tu	us
	ove	thou	ku	thee	onje	ye	mu	you
	oje	he, she	mu	him, her	ovo	they	va	them
cl. 2	ouo	it	u	it	odo	they	di	them
cl. 3	olo		li		o		a	
cl. 4	oyo		i		odo		di	
cl. 5	oso		si		oyo		i	
cl. 6	oluo		lu		{ o		a	{ (a)
					{ odo		di	{ (b)
cl. 7	okuo		ku		o		a	
cl. 8	ouo		u		o		a	
cl. 9	oko		ka		ouo		u	

Except the three persons plural of the 1st class (us, you, them), the form of the objective pronoun is the same as the p.c. used with the subjunctive mood (p. 51), which is in fact the pronom. stem of the noun (p. 31).

The object pronoun has the same form, whether it is a direct object (accusative) or indirect object (dative or genitive).

The object pronoun always stands before the verb, except nge, me, which follows it.

With the infinitive verb, the object comes between the prefix oku- and the verbal stem: oku-va-konga, to look for them; oku-tu-kuafa, to help us.

If an objective noun stands at the beginning of a sentence, its pronoun is repeated immediately before the verb:

oinima joje onde i eta I have brought your things
omupija uoje onde mu tuma po I sent your servant away
ekuva lange ove ue li kufa po you have taken away my axe

But if the noun is at the end of the sentence, the object pronoun is not required:

onda eta oinima joje I have brought your things
onda tuma po omupija uoje I sent your servant away
ove ua kufa po ekuva lange you have taken away my axe.

Frequently, however, the personal pronoun (in nominative form) takes the place of the object pronoun, and then stands either at the beginning of the sentence,

ove hai ifana
onje hai tumu

I am calling you
I will send you

when it is desired to emphasize the object pronoun; or it stands at the end of the sentence, after the particle na, and drops its initial o,

pe nge oikombo ei, ndi kale na jo
give me these goats, that I may keep them

inda nounona ava, u kale na vo
go with these children, that you may stay with them

ohai ku pe ekuva lange, u ke na lo
I give you my axe to cut with

ohandi ende na nje. Heno, ila u ende na fie
I am going with you. Yes, come, that you may go with us.

Before nge, me, the imperative sing. ends in a or e,

denga nge or denge nge hit me
findikila nge or findikile nge accompany me.

The neuter object 'it' is rendered by si: onde si ku pa,
I gave you it. When there are two objective pronouns following,
the neuter object comes first:

onde si ku pa I gave it to you
oinima, tamu pula, otue i mu pa nale
the things you ask for, we gave you previously.

Vocabulary

dika(i)	erect, set up (of poles &c in the ground)
diluka	move (a kraal) hambelela(e) thank, praise
mbuta	rot, go bad (of meat)
njika	reek, stink hafa(e) rejoice
ehama	ache, give pain, hurt
pua (pu)	be ended, ready hanga (adv) nearly, almost

Exercises

Ombua joje hanga ja lia nge. Ila u kuafe nge okudika, eumbo li pue diva. Oto futu nge mbela, ngenge hai ku kuafa? Heno, ohai ku futu sili, na 've, ngenge to diluka, ohai ku kuafa jo. Okana kenja otaka lili, osesi okuulu kuako otaku ehama unene. Monga lange oli li peni? Oleli. Oue li hanga peni? Monduda

joje nde li hanga. Hanga nda uila po. Ovañu venja ove uja okuhambeleda, sasi omue va kuafa. Ombelela ei oja njika unene, osesi oja mbuta. Oto ehama peni? Omutue uange tau ehama. Ovapika ova hafa unene, esi ovañu vokosilongo savo ve uja oku-va-kulila. Omasini ohandi a kufa peni? Ila mongula ndi ku pe Engobe, u kale na do, u di life naua. Ovamati venja ova hala oku-tu-denga. Hanga tua puka.

Bring the wounded men there to your kraal, that you may give them food. Call the servants, that I may ask about their work. Give me something to drink. Are you asking me for the axx? I gave it to you yesterday. I am looking for my spear. Where is it? Here it is. We thank you very much, because you helped us in our sickness. If you see your father, tell him he must come to me, because I have something to tell him. I have worked all day with your axe, and have brought it that you may sharpen it. We are giving you our bows to shoot with, and if you find any meat, give us some too.

INTERROGATIVE PRONOUNS

Olielie (short form olje) who? whom? whose?

Olielie always stands either at the beginning of a sentence,

olielie ta imbi? who is singing?
olielie a ifana nge? who called me?

or at the end,

ove olielie? who are you?
ovañu ava olielie? who are these people?

When olielie refers to a noun or pronoun in the plural, its initial o is lengthened. When it has prefixed to it the genit. particle of a noun, the question is as to the owner of the object:

ombua jalielie?	whose dog is it?
enaku dalielie?	whose shoes?
osilanda salieli?	whose beads?
okana kalielie?	whose child?

As object (in accus. or dative), olielie may stand either at the beginning of a sentence,

olielie mua pa osimbale sange? to whom did you give my
olielie mua denga? whom did you strike? (basket?)

or it may stand in its short form at the end of the sentence, and then the initial o is dropped:

osimbale sange omue si pa 'lje? to whom did you give my basket?
nje omua denga 'lje? whom did you strike?

Osike? what?

This stands, like olielie, either at the beginning or end of a sentence; in the latter case the initial o is dropped:

osike to pe nge?	or	what will you give me?
oto pe nge 'sike?		
osike mua longa?	or	what have you been doing?
omua longa 'sike?		
osike ua ninga?	or	what have you done?
oua ninga 'sike?		

When osike has the genit. particle of a noun prefixed, it either enquires into the purpose of a thing,

osikombo sasike? what is the goat for?

or the sort or kind of thing,

Edila dasike? what sort of birds?

In the case of locatives, their pronom. stem is placed before osike, which then loses its initial o,

omu musike?	what is the space in there for?
apa pasike?	what is this place here for?

If the prefix of a noun is placed before osike, the initial o being dropped, then the enquiry is as to the appearance of the thing,

omuti omusike?	what sort of thing is 'omuti'?
eumbo esike?	what is meant by 'eumbo'?
ongoma osike?	what does 'ongoma' mean?

After olielie and osike, the p.c. is without its initial o,

olielie e ku denga?	who hit you? (who is it, he hit you)
osike se ku tilifa?	what frightened you? (what is it, it frightened you)

Here olielie and osike function as principal sentences, and the rest as subord. clauses, in which therefore the p.c. drops its initial o, (see p.23).

kosike? from what? of which? e.g. ove oua loloka kosike? from what are you tired?

kuasike? with the sing. or plur. prefix of cl. 1 nouns, enquires as to the family or tribe a person belongs to, e.g. ovaenda voje ovakuasike? what sort of people are your guests? what is their origin? omusinda soje omukuasike? to what people does your neighbour belong?

li pi? asks the question, which of a number? implying further, which are referred to, concerned, or in question? e.g. ovamati tava longo nena, ove li pi? which are the boys in question, who are to work to-day? ombua, tai vele, oi li pi? Which is the dog referred to, which is sick?

In questions, where two things are compared, e.g. if the question is raised which is the heavier, or which is the lighter, the form is li pi po? e.g.

osilonga sipiu, si dule sikua, osi li pi po, okulima ile okudika? which is the easier task, to hoe the ground or to put up kraal poles?

osinima sidiu, si dule sikua, osi li pi po, okuka omuti nēnjala, ile okunjaneka oufila kombada jomeva? which thing is harder, to fell a tree with the finger-nails, or to dry meal upon the water?

Vocabulary

efimbo	period, time	elaka	tongue, language
ehandu	anger	eonja	fold, crease
eindilo	request	olunjala	claw, finger-nail
ekutu	sack, bag	osidimba	perfume
halula	frighten	kuma(u)	touch
indila(e)	ask, beseech	lima(i)	hoe
kanama	wait	njaneka(e)	spread out to dry

kombada (prepn) on, upon, over, above. The noun it qualifies bears as prefix the genit. part. of cl. 4 sing. (ja); kombada jedu, on earth; kombada jetu, over us.

Exercises

Olielie a kuma nge? Amc nde si ninga. Osike? Aje. Ehandu loje ola halula nge unene. Ileni mu tualē oinima ei kohamba. Olielie te tu findikile? Meumbo kamu nomu te mu findikile, onje amuke tamu i. Etemo lalielie to limi na lo? Olange muene. Njanekeni oilia momutenja, i kukute diva. Omipini, edi ua hala, odi li pi? Engue nēnosi odi nēnjala dile dinene. Osipala soje osi nomaonja mahapu, oua fa ua handuka. Efimbo letu lokuja ole uja.

Ombua ei ojalielie? Ojatate. Outa uange oue u pa 'lje? Onde u pa okāna, ke u tuale keumbo loje. Eteni oinima jange, ndi i tule mekutu ndi je. Kaŋama kanini, ohandi i ku pe paife. Elaka leni olidiu oku-li-tonga. Mokambale koje omu nosidimba sa njika nai. Ame onde uja okuindila ēndia, osesi ondi nondjala nounona uange.

What will you give us if we help you with your work? To whom do these children belong? To whom did you give the king's present? You say you have captured three thieves. Which are the ones in question? Whom did you send to me with these things? They say I must call the people hither. Which are the people they mean? Which is the easier, to dig a water-hole, or to fell trees? What are you working at to-day? You say that I must give the children milk; which are the children in question? for there are many children here. Who told you to wait here?

THE RELATIVE AND INDEFINITE PRONOUNS

who, which

The relative pronoun has the same form as the first of the demonstrative pronouns (page 78). It is followed by the p.c.

omuŋu, ou ta longo, ke noluhepo
he who works does not suffer want

ovaŋu, ava tava tila kese osinima, ovo ovambada
people who fear everything are cowards

ohai kongo omufima, ou u nomeva
I am looking for a water-hole which contains water

pe nge ongobe, ei i nomasini
give me a cow which gives milk

in which, at which, from which

In the case of the locatives, the relative pronoun has the same form as the second of the demonstrative pronouns (page 78).

eumbo, omo tu li paife, olatate
the kraal in which we now are is my father's

omukunda, oko hatu di, ou novaŋu vahapu
the district from which we come is thickly peopled.

omeva, opo tua nangala, omaua
the water, at which we slept, is good

These forms, omo, oko, and opo are relative adverbs.

In the case of cl. 1-9, the rel. pronoun may be omitted without changing the sense. The above sentences then become,

omuŋu, ta longo, ke noluhepo
he who works does not suffer want

ovaŋu, tava tila kese osinima, ovo ovambada
people who fear everything are cowards

ohai kongo omufima, u nomeva
I am looking for a water-hole which contains water

pe nge ongobe, i nomasini
give me a cow which gives milk

whom, which

When the rel. pronoun is the direct object (accus.) or indirect object (dative), its form is the same as above.

omuŋu, ou nda denga	the man whom I struck
omiti, edi mua ka	the trees which you cut down
etemo, eli mua konga	the hoe which you sought.

Here also the relative may be omitted without changing the sense.

whose, of which

The genitive case is rendered by the possessive pronoun (p.75).

ovafita venja, oimuna javo mua vaka
those herdsmen whose (lit. their) flocks ye stole

omuŋu, ombua jaje mua dipaa
the person whose (lit. his) dog ye killed

ohamba, ovatumua vaje va denga
the chief whose (lit. his) messengers they beat

ekuva, omupini ualo ua teja
the axe whose (lit. its) handle you broke

Indefinite Pronouns

other. Kuao, another, the other, referring to certain objects already known to the hearers, is treated as an adjective, (see page 45).

ovapija vakua	nave uje jo	the other servants must also come
eteni omi	ti dikuao	bring ye the other pieces of wood
konga oikom	bo ikuao	look for the other goats

But mue, other, referring to objects not known or specified by the speakers, requires the pronom. stem of its noun to be prefixed to it, e.g.,

ifaneni ova	hu vamue	summon ye other men
kongeni natango omifima dimue		seek ye yet other water-holes
ope uja ovaenda vamue		there came some other guests
landa etemo limue		buy another hoe

mue has also the meaning "someone",

naku uje umue, e tu kuafe let someone come hither to help us.

other, referring to objects not already known, may also be rendered by the auxil. verb li, preceded by the reflexive li. This conveys the sense of different, apart, separate, not connected with those things already present.

ova^hu ava ovakueni mbela? Aje, ava ove li li
are these people your friends? No, they are on their own.

omiti edi odi li li	these trees are apart from therest
omakutu a oe li li	these sacks are a different lot
oinimainja oi li li	those articles are quite separate.

certain Nima is used with cl. 1 nouns (i.e. persons), and with sing. nouns it is un-prefixed,

omu ^h u nima or omunima	a certain person
ova ^h u ovanima (seldom used)	certain persons.

Cumba is used only with nouns of cl. 2-9, (not with locatives or with persons), and it takes the genit. particle of its noun,

osilongo so ^h umba	a certain country
oinima jo ^h umba	certain things.

one

"someone", "they", "people", is rendered by the 3rd.pers.plur. pronoun (they): va denga nge, some people have beaten me; va njeka nge, somebody has robbed me. Frequently the passive verb is used instead, with the same sense: onda dengua, I was beaten; onda njekua, I was robbed.

"people say", "it is said", is translated, va ti (they say): alukeni mongula va ti, they say you should come back to-morrow. This is a very common construction for indirect speech.

anyone, anybody, someone, is translated by omu^hu: ope nomu^hu, there is someone; ngenge to mon' omu^hu, mu lombuela, ne uje, if you see anyone, tell him to come.

no one, nobody, ka pe nomu^hu. Ka pe nomu^hu ta kuafe nge, there is no one to help me.

Vocabulary

kakama	tremble	tambula	receive
kutifa	satisfy	tetekela(e)	precede, lead (intr)
pandula	thank, praise	tembuka	change one's abode
pua (pu)	be finished, ready	tilifa	frighten
pukuluka	put on right track	xuxumukua	warm oneself
ngaha (adv)	so	komatango (adv)	at mid-day
ngasi (adv)	as. This is often contracted with the following word, and -asi is dropped:	ninga ngasi ame	becomes, ninga
ng'ame,	do as I do.		

Exercises

Osike to kakama ngaha? Oku noutalala. Inda komundilo u xuxumukue. Endia, edi ua pa nge, oda kutifa nge naua. Osilonga seni osa pua mbela? Aje, otasi pu mongula komatango. Ningeni mu endelele kanini, mu mane diva. Ngenge hatu mono omu^hu, ou a puka, otu noku-mu-pukulula. Otue mu pandula unene, sasi omue tu kuafe moluhepo luetu. Inda u longe va ti. Olielie ta findikile nge nena oufiku? Oto i peni? Ohandi i kofuka. Mbela ame hai ku findikile. Ila tu je. Aje, kofuka ohai tila ko. Osike tasi ku tilifa ngaha? Kofuka oku no^hosi va ti. Ove oua diala ng'omualikadi. Tetekela, ohatu ku sikula diva. Kufa po omulongelo ou, u u tuale kohamba. Kohamba? ohamba otai tambula mbela omulongelo ua tia ngaha?

Where are the things which ye brought? My friend who was here last year, is dead. What frightened him so? Such food takes away hunger from people. This seat is not enough; bring another. Only three children have come to-night. Where are the others? Is that person also one of your friends? No, he is on his own. Are you giving me these things also? No, they are separate. We go away this year. Next year ye will follow. There is no one asking for you.

THE PLUPERFECT OF THE VERB

In this tense the finite verb adds ele, ile, ene, or ine, as suffix to its stem, after the final a of the infinitive has fallen away. If before this a there is a nasal consonant, m or n, then the pluperfect suffix will be ene or ine, e.g.: mona, monene; tuma, tumine. In all other cases the suffix will be ele or ile: e.g. hepa, hepele; kufa, kufile.

If the stem syllable has i or u as its vowel, then by vowel-assimilation the pluperf. suffix becomes ile or ine; e.g. ninga, ningile; tuma, tumine. Otherwise, the vowels a, e, o in the stem syllable require ele or ene to follow as the pluperf. ending; e.g. tala, talele; mona, monene; njeka, njekele.

Many single-syllable stems have a non-syllabic u or i before the infinitive vowel-ending. After the dropping of this a ending, this u or i becomes syllabic and constitutes the final vowel of the pres. indic.; and it is to this form that the pluperf. suffix is added. When the pres. indic. ends in i, then the i of the pluperf. suffix is dropped.

The e of the subjunctive in verbs of this sort is suffixed to the form of the pres. indic. Thus the following verbs have in the infinitive (or imperative sing.) form a non-syllabic (or semi-vowel) i or u, which is very short; and the words in the first column below are single syllables. The third and fourth columns give the pres. subjunc. and pluperf. indic. formed according to the above rules:

infinitive ending	pres. indic.	pres. subjunc.	pluperf. indic.
dia	di	die	dile
fia	fi	fie	file
lia	li	lie	lile
lua	lu	lue	luile
pia	pi	pie	pile
pua	pu	pue	puile
tia	ti	tie	tile
tua	tu	tue	tuile
ja	i	je	ile
ua	u	ue	uile

Some single-syllable verbs have a final e for the pres. indic., and in the pluperf. the ending ele,

infinitive	pres. indic.	pluperf. indic.
fa	fe	fele
ka	ke	kele
ma	me	mele
pa	pe	pele
ta	te	tele

An exception is sa, pres. indic. si; pres. subjunc. se; pluperf. indic. sile.

The p.c.'s appropriate to past tenses serve for all alike, whether imperfect, perfect or pluperfect.

ka

When this particle is placed directly in front of a verb, it gives it the meaning of "go and ...". The finite verb which follows, when in the pres. indic., must always end in a:

ohatu ka longa	we are going to work
oto ka konga sike?	what are you going to look for?

The imperative sing. with ka always has a final e,

ka kofe	go and sleep (lit. that you may sleep)
ka longe	go and work (lit. that you may work)

The pluperf. ending with ka remains the same,

odi joje, ja kana, otue ke i kongele
we had gone to look for your sheep which was lost.

Ka also indicates the future character of impending events,

oto ka mon'oixuna evil will yet overtake you (you will see evil)
ondjabi jeni otamu ke i mona ye will get (find) your reward
oilonga joje otai ka holoka your deeds will come to light.

Vocabulary

fuluka	boil (intrans), froth, ferment, bubble
holoka	be revealed, come to light
lua (lu)	rob, plunder
sa (si)	dawn
ma (me)	knead
tua (tu)	stab with knife, butt (of goat &c)
one (conj)	therefore
ua (u)	fall
tia (ti)	say
pia (pi)	be ripe, cooked, burnt

Exercises

Engobe detu, da kanene, oda monika adise. Olielie e si tia? Ame nde si tia. Ounona, esi ua pile komundilo, oua lila unene. Otamu ka longa sike? Ohatu ka tua. Omiti, edi tua kele onela, otue di tuala keumbo. Esi tua tomene ongobe detu, ovalunga ove uja oufiku ndele ova vaka ombelela aise. Oua ile peni? Onda ile ku tate. Oilia, ue i pele nge ouduali, otue i lia po aise. Mongula otamu penduka, ngenge taku si. Omumati okua denga okana, sasi oke mu njekele omasini. Ou a hala okutung' oitoo, ota fe tete edu ndele ote li me naua. Efipa domauta aese oda tokokele.

Your deeds will all come to light. All the trees which we had felled, they brought to the chief's kraal. The child which had burnt itself was frightened of the fire. He is going to work. The things which you had given me last year, so that I might keep them, had all been lost. What are you going to look for at the neighbour's? Go and look for the children who lost themselves in the wood to-day. We will get up when it dawns, because we must go to a distant kraal. When the guests had finished supper they rose and went home.

COMPOUND TENSES

In addition to the tenses already noted, Kwanyama has two forms of compound tense.

1. In the first of these, the finite verb (in its present tense form) is preceded by the p.c. of the past tense as well as by that of the present, while between the two stands the auxil. verb li. The p.c. of the past tense form, which comes first, has an initial o, in principal sentences.

By this verb form is signified the activity or condition of persons or things, insofar as these are affected by other persons, or by the intervening of some other event; e.g.

otua hanga ovakuetu, ova li tava fikama okuja
we met our companions as they were rising to go.

ovapija voje, esi tue va mona, ova li tava longo
when we saw your servants, they were working.

omuti ou, esi nde i mona tete, oua li tau imi oiimati iua.
this tree, when first I saw it, was bearing good fruit.

odula, esi je uja, onda li hai limi
when the rain came, I was hoeing.

Further, this form is used in such sentences as

ongula omua li tamu longo sike?
in the morning what work were ye doing?

okangobe keni, mua dipaa, oka li ke fike peni?
the small ox which ye killed, how big was it?

We find these compound tenses used with special frequency in the case of the auxil. verbs be and have, e.g.

ouduali onda li ndi nomasini
last year I had no milk

onelinja otua li tu novaenda vahapu
the day before yesterday we had many guests

omifima detu oda li di nēsi dihapu dinene
in our water-holes are many big fish

onela onda li ndi li naua
yesterday I was well.

2. The second compound tense is formed by the doubling of the p.c. of the past tense. As before, li stands between the two p.c.'s. This form is used to convey the sense that some past action has been completed at the time when some other event occurs; e.g.

odula, esi je uja, onda li nda lima
when the rain came, I had finished hoeing

As before, the p.c. which comes first must, in principal sentences, have an initial o. Further, this form indicates properties formerly possessed by persons or things, or continued action in the past; e.g.

xo, a fia, okua li a kuafa ovafiona
your father who died used to help the poor.

eoka, mua dipaa, ola li la tilifa ovañu
the snake which ye killed used to frighten people.

omuti, mua ka po ouduali, oua li ua ima oiimati injenje
the tree which ye cut down last year used to bear sweet fruit.

PARTICIPLES

In Kwanyama the relative sentence takes the place of participles.

Present participle

omuñu, ta vele, ita dulu okulonga: being sick, one cannot work
ihandi i meumbo, tali pi I do not go into a burning house
ohai tale ounona, tau dana I am watching the children playing.

A form having the nature of a present participle is made by the substitution of h for t in the p.c. This is chiefly used to express an habitual occurrence, or some innate property of a person or thing,

omufima ou ohau puinine diva this is a quick-drying water-hole
etango ohali minikile it is the sun's nature to give light.

See also 'Habitual Verbs', below, page 130.

Past participle

These are also relative clauses, consisting of p.c. of the appropriate noun-class, in its past form ending in a, with the verb in the past tense, also ending in a:

ēdi da kana lost sheep
omeva a fuluka boiled water
ovapika va pandekua bound slaves
omuñu a ninga omupofi a blinded man.
okua pange oinima, ja vakua he gave me stolen property
omumati, a jasua oñela, okua fia nena the young man wounded
yesterday died to-day.

The same construction applies to some phrases not strictly participles in English,

oñepo ja njata an evil spirit
osivike se uja next week.

Vocabulary

ama	turn oneself	kalela(e)	serve, tend
diluka	move a kraal	kanifa	lose
dinda(i)	swell	lengula	wound, cut
heka(e)	induce, persuade	lolola (trans)	tire
hoolola	choose	puinina(e)	dry up, subside.

ngeno (conj) if, is used to introduce conditional sentences in the past imperf. subjunc. Ngeno ... ngeno, if ... then; the word must be used in both protasis and apodosis; see page 151.

ngeno oua uda nge if you had listened to me
ngeno omue uja nale if ye had come sooner

kolulio, to the right, and kolumoso, to the left, are adverbs used with the verb ama, turn.

Exercises

Ngeno omua amene kolumoso, ngeno omua mon'omeva. Ovaenda vetu ove tu hanga tua li hatu diluka. Kufa okāna omukonda, ile otake li-lengula. Ovamati otava heke ounona, ve u njeke oinima javo. Ovañu avese vomeumbo ova li va kofa, ovalunga esi ve uja. Ngeno omue tu kuafa sito, ngeno ohatu mu kuafa jo nena, esi mu noupiakadi. Oinima ei, ngenge to i kanifa, oto i futu. Hoololeni oikombo ei, mua hal'okulanda. Outa uange, mua kanifa, oua li ua umba naua. Okuulu kuoje okua dinda kosike? Onde uja ndi ku kalele. Ove u kalele nge? Heno, ove okāna natango. Aje, ondi 'mumati, ondi nēnono okulonga. Kolulio nokolumoso ka ku na sa. Oilonga, ei ua pa nge, otai lolola nge diva, osesi oidu unene.

We came to the water-holes when they were drying up. If ye had worked like us, ye would not have been in want. We reached the thieves as they were taking the cattle from the kraal. Heavy work wearies the children quickly, for they have not much strength. Come and choose the things which you want to have. When we came to thy father he was moving his kraal. I found your friend last night with a very swollen arm. From what cause was his arm swollen? Your children are thieves (participle.)

THE NEGATIVE1. With the Verb(a) in the present

(i) indicative mood. To express negation, the vowel i is prefixed to the p.c. of the pres. indic; e.g.

cl.1 sing.	ihai (itandi) kofa	I do not sleep
	ito kuafa	thou dost not help
	ita futu	he does not pay
plur.	ihatu (itatu) kofa	we do not sleep
	itamu pula	ye do not ask
	itava puka	they do not err
cl.2 sing.	omuti itau mene	the tree does not grow
cl.3 plur.	omeva itaa monika	water is not found (bush
cl.4 sing.	ondjila ei itai i kofuka:	this road does not go to the
cl.5 sing.	osipute soje itasi veluka:	your wound does not heal
cl.6 sing.	olukaku italu kana	the shoe is not lost
cl.9 sing.	okāna itaka lili	the child does not cry
Locatives:	omu ihamu kala ounona	within are no children
	oku itaku monika omeva	hereabouts is no water

(ii) subjunctive mood. The negative in the present tense is expressed by the particle ha placed between the p.c. and the finite verb, e.g.

cl.1 sing.	ndi ha longe	that I may not work
	u ha je	that thou mayest not go
	a ha konge	that he may not seek
plur.	tu ha longe	that we may not work
	mu ha je	that ye may not go
	va ha puke	that they may not err
cl.2 sing.	omuti u ha mene	that the tree may not grow
cl.3 sing.	ekuva li ha kane	that the axe be not lost
cl.4 plur.	ēngobe di ha je kokule	lest the cattle go far
cl.8 sing.	outa u ha teke	that the bow may not break
cl.9 sing.	okāna ka ha lile	that the child may not cry
Locatives	omu mu ha kale	that in here there may not be
	apa pa ha mene	that here there may not grow
	oku ku ha monike	that there be not found there

If there is an object pronoun, ha always stands before it, and becomes he,

ndi he mu denge	that I may not hit him
e he ku pe	that he may not give you
ve he mu findikile	that they may not go with him
omukonda u he ku lengule	that the dagger may not wound you
eonga li he ku tue	that the spear may not pierce you
ondadi i he ku mone	that the spy may not find you
osimbungu si he tu hange	that the hyena may not get us
oudu u he mu dipae	that the sickness may not kill him

(iii) jussive mood. The negative i is prefixed to the syllable na which is characteristic of this mood. In the negative jussive mood, the verb always has a final a:

inatu longa va ti	they say we must not work
ove ino ja komusinda	you must not go to the neighbour
inandi kofa va ti	they say I must not sleep
omundilo inau dima	the fire must not go out
ekuva inali kana	the axe must not be lost
omeva inaa tika	the water must not be spilt
ēmbua inadi ueda	the dogs must not bark
oufila inau ja mombia	the meal must not go in the pot
mepia inamu dana ounona	the children must not play in the garden.

(iv) imperative mood. The 2nd. pers. sing. and plur. of the negative jussive serves also as the negative imperative,

ino vaka	thou shalt not steal
inamu fufia	ye must not lie.

(v) participle. The negative is expressed by the vowel-prefix i, as in the pres. indic.:

oapija uoje iha longo	your servant is not working
omufima uctu ihau puinine	our water-hole is not a drying one
omeva ihaa kufa omuhu ondjala	water is not for taking away (hunger
oipuna ihapu ihai kuafa ovafiona	many rich people are not helping the poor

Vocabulary

ejoo	tooth	ondjovo	word
epepe	shoulder	oñata	clay, mud
etaño	threat	oñele	place, room
alula	bring back	hepeka(e)	hurt, injure
alangata	roll(intr)	oka	stop running(of blood)
faduka po	run away	sisa	flow, drop, run
fuka	gobble	tika	overflow, be spilt

Exercises

Oinima, nde ku pa oñela, ino i alula nena, i alula mongula. Oñambe inai alangata moñata. Inamu fuka ngaha, liení naua. Tuleni omítí kepepe, mu di humbate naua. Ihatu tila etaño loje, osesi ove ku nēñono oku-tu-ninga sa. Ino kala nondubo nomukueni. Ohonde oja oka, itai sisa vali. Keeleleni oimuna, i ha faduke po. Eñele domítí otadi monika kokule. Inamu tonga ñndjovo dongaho. Ihai ku pe paife, ohai ku pe mongula. Omajoo ange itaa ehama vali. Ositoo si humbata naua, omalodu a ha tike. Lombuela ovakueni, ve he uje ongulosi ndele ve uje komatango. Diinina naua oinima, u he i kanife. Ovañu, tava hepeke ovafiona, ka ve noñenda.

We do not help you, because ye did not help us. He will not be able to do it. Tell the herdsmen they are not to bring their cattle into our garden. The children must not play in the kraal while we are sleeping. Do not fear the threats of those people, for they have no power to do anything to you. Do not listen to the words of these men, for they are lying to you. We will not run away, for we are not afraid; the chief will take care of us. There are many people who are not the sort to help others in need. The water-holes in our garden are not the kind that dry up quickly.

The Negative with the Verb in the Present, concluded.

(vi) With the auxil. verbs li and na. With these verbs negation is expressed either by means of ha standing between the p.c. and the li or na respectively (in both cases the a of ha becomes e) or else by means of ka preceding the p.c. The latter form is the more common.

With the 1st. pers. sing. instead of ka ndi, the form is often hi. Before the pronouns of the 2nd. and 3rd. pers. sing. the a of ka is dropped, so that instead of ka u we have ku, and instead of ka a we have ka. Ka changes to ke before li and na in the present tense.

1st. pers. sing.
ndi he li or hi li, I am not
ndi he na or hi na, I have not

2nd. pers. sing.
u he li or ku li, thou art not
u he na or ku na, thou hast not

3rd. pers. sing.
e he li or ke li, he is not
e he na or ke na, he has not

1st. pers. plur.
tu he li or ka tu li, we are not
tu he na or ka tu na, we have not

2nd. pers. plur.
mu he li or ka mu li, ye are not
mu he na or ka mu na, ye have not

3rd. pers. plur.
ve he li or ka ve li, they are not
ve he na or ka ve na, they have not.

cl. 2 sing.
omuti u he li or omuti ka u li the tree is not
omuti u he na or omuti ka u na the tree has not

cl. 2 plur.
omiti di he li or omiti ka di li the trees are not
omiti di he na or omiti ka di na the trees have not

cl. 3 sing.
eumbo li he li or eumbo ka li li the kraal is not
eumbo li he na or eumbo ka li na the kraal has not

cl. 3 plur.
omapia e he li or omapia ka e li the gardens are not
omapia e he na or omapis ka e na the gardens have not

cl. 4 sing.
ombua i he li or ombua ka i li the dog is not
ombua i he na or ombua ka i na the dog has not

cl. 5 sing.
osilongo si he li or osilongo ka si li the land is not
osilongo si he na or osilongo ka si na the land has not

cl. 6 sing.

olutu lu he li or olutu ka lu li the body is not
olutu lu he na or olutu ka lu na the body has not

cl. 7 sing.

okutui ku he li or okutui ka ku li the ear is not
okutui ku he na or okutui ka ku na the ear has not

cl. 8 sing.

outa u he li or outa ka u li the bow is not
outa u he na or outa ka u na the bow has not

cl. 9 sing.

okāna ke he li or okāna ka ke li the child is not
okāna ke he na or okāna ka ke na the child has not

cl. 10 Locative

omu mu he li or omu ka mu li herein it is not
omu mu he na or omu ka mu na herein it has not

cl. 11 Locative

apa pe he li or apa ka pe li here there is not
apa pe he na or apa ka pe na here there has not.

With the negative forms of the auxil. verbs, the p.c. has no initial o. The plurals of cl. 6a, 7 and 8 are the same as those of cl. 3. The plurals of cl. 4 and 6b are the same as those of cl. 2. The plural of cl. 5 is the same as the sing. of cl. 4. Cl. 12 (locative) is the same as the sing. of cl. 7.

A negative idiom much used in Kwanyama is formed with the auxil. verb 'to have', to express "it doesn't concern me" or "it matters nothing to me" and similar phrases; viz. hi na ko na sa, lit. "I am not there with something", i.e. it is of no account to me; I don't care; e.g.:

ku na ko na sa, ounona uoje, ngenge tau kana?
do you not care if your children are lost

ovakueni ka tu na ko na sa na vo
we have nothing to do with your relations

tate ke na ko na sa, ngenge inamu mu kuafa
my father does not care if ye do not help him.

Interrogations with this idiom elicit a reply - whether negative or affirmative - with the same idiom, thus:

ove ku na ko na sa, ounona uoje, ngenge itau dulika?
does it not matter to you if your children disobey?

heno, ondi na ko na sa
yes, it does matter to me

ka mu na ko na sa, ngenge hatu mu fi po?
will it not matter to you if we leave you?

aje, ka tu na ko na sa
no, it makes no difference to us.

The three negative forms of the sing. and plur. of cl. 1, viz. hi, ku, ka, ka tu, ka mu, ka va, are often used also with the finite verb, in which case the verb has the final vowel of the pres. indic. This form is used to convey assurance or certainty, and often to indicate that something is an impossibility, e.g.

hi ku denge nande	I will certainly not hit you
ku mu futu nande	in no circumstances pay him
ke mu kuafa nande	he does not help him at all
ka tu mu hange nande	we shall not reach you in any case
ka mu tu hondama nande	you cannot possibly hide from us
ka ve va kumu nande	they will surely not touch them

These negative forms as above are also used with those verbs which are only used in the subjunctive mood: dula, fika, hōla.

ku mu dule nande	you in no way surpass him
ka tu mu hōle	we do not like you
ke fike pu je	he is no match for him

Vocabulary

omufitu	bushveld	edimba	scent
ekuafo	help	osikongo	knob, handle
omunda	mountain	ondui	dust
ondaka	voice, message	ongubu	hedge

Exercises

Ovakueni ovafiona, ka ve na sa. Momufitu uetu ka mu noifitukuti. Tate ke li naua nena. Ombia ei ohandi i kuata ngahelipi, esi ka i noikongo? Ondjila, hatu ende nena, ka i nondui ihapu. Ekuva, to ke na lo, li he nekuafo. Mosimbale esi ka mu na sa. Ka tu ku dini nande. Apa ka pe li naua, osesi ka pe nomeva. Osilongo setu, omo tu li, ka si nēmunda dihapu. Ongubu jepia leni ka i li naua. Ovamati vomeumbo leni ka ve nohedi iua, osesi ohava denge ovañu. Hi ku hōle nande, sasi oua njeka nge oinima jange. Ove ku nondaka inene. Ondaka ja dia kohamba, oja tia ngahelipi?

In our bushveld there are no wild animals. Do not ask him for anything, for he himself has nothing. When ye go to the war to plunder the people, we shall not go with you, for we have nothing to do with such things. Our country has no lord. Do not go to seek the cattle that are lost, for you will certainly not find them. What sort of message have you heard? Your land has no rivers and no mountains. We will on no account help thee. Within here there is not a good smell. My child is not well to-day. It makes no difference to us if you are in debt; we will not pay the debts.

The Negative with the Verb, concluded.(b) in the past.

(i) imperfect, perfect, and pluperfect. In these tenses, the finite verb has the same p.c.'s as the negative of the jussive mood has. In the case of the negative jussive, there is strong emphasis on the syllable na which is the peculiarity of that mood. In the negative of the past tense, this stress on na is much reduced, and part of it is shared with the syllable following.

inandi longa	I did not work
inatu kofa	we did not sleep
inamu mana natango?	have ye not finished yet?
omiti inadi kula	the trees have not grown
ngenge etango inali	pita before sunrise
ngenge etango inali	ningina before sundown
ondadi inai monika	the spy was not found
okāna inaka lila	the child did not cry
omu inamu kofa omuñu	natango no one has yet slept in here
sasi inatu longa	because we did not work

(ii) compound tenses. When in the negative, the particle ka always stands first,

omuti ou, esi nde u mona tete, ka ua li tau imi oiimati iua
when first I saw this tree, it was not bearing good fruit

odula, esi je uja, ka nda li nda lima
when the rain came, I had not finished hoeing

eoka, mua dipaa, ka la li la tilifa ovañu
the snake ye killed did not frighten people

After the negative ka, the p.c. is always without initial o.

(iii) auxil. verbs li and na. In the past tenses the negative is also the particle ka,

oñelinja ka nda li naua
the day before yesterday I was not well

ohamba ka ja li naua oñela
the chief was not well yesterday

ouduali ka kua li ku noutalala
last year it was not cold

ēngobe ka da li di nomasini
the cows had no milk

mositoo ka mua li mu nomalodu
in the pot there was no beer

okāna ka ka li ke na ina
the child had no mother

In the case of the 3rd. pers. sing. of cl.1, instead of ka a we have ka, tate ka li naua oñela, my father was not well yesterday. Sometimes the negative with auxil. verbs in the past tense is expressed by ha placed between the p.c. and li. In this case the a of ha remains unchanged before li,

onda ha li naua
I was not well

ohamba oja ha li naua oñela
the chief was not well yesterday

The forms with ka, however, are chiefly used.

The Negative, concluded2. With words other than verbs(a) With nouns and pronouns

The negative in both cases is indicated by ha, which stands first, and usually causes the falling away of the initial vowel of the following word,

ha 'me nde si ninga	it was not I who did it
ha 've to i	it is not you who are going
ha 'je e mu denga	it was not he who hit him
ha 'fie hatu longo	it is not we who are working
ha 'nje tamu uja	it is not ye who are coming
ha 'vo tave tu kuafa	it is they who help us
ha meme hai kongo	it is not my mother I seek
ha 'masini tua hala	it is not milk we want
ha 'ngobe nda hala	it is not a cow I want
omiti odo ha 'do tamu ke	it is not those trees ye fell
eumbo olo ha 'lo hatu kongo	that kraal is not what we seek
ongobe ei ha 'jo tai vele	it is not this cow that is sick
okana kenja ha 'ko taka lili	it is not yonder child crying.

Ha is also used as negative with demonstrative pronouns,

ovañu, ha ava nde uja na vo	not with these people did I come
ēngobe, ha edi hatu kongo	it is not these cattle we seek
ounona, ha ou mua denga	it is not these children ye struck

In the above cases, the p.c. is without the initial o, since the clauses are both principal and subordinate at the same time. Ha meme hai kongo, it is not my mother I seek, is really two sentences; okana aka ha 'ko taka lili, it is not this child who cries; in these examples, the verb at the end of the sentence and its p.c. constitute a relative clause, so that the pronoun has no initial o.

When a noun is used predicatively in a negative sentence, in the present tense, then the auxil. verb fi is used to take the place of li in the negative,

xo ke fi omukongo	your father is no hunter.
onje ka mu fi ovaKuanjama	ye are not Kwanyama people
ove ku fi omukueni	you are not one of us.

In the 1st pers. sing. fi is usually dropped, and hi displaces the initial o of the word following,

hi fi omumbada or hi 'mumbada I am no coward
omuti ou ka u fi omukuiju this tree is not a fig-tree
osipuna esi ka si fi omuluva this rich man is no miser

In the past tense, with nouns, the negative form of the auxil. verb li is used, (not fi, which is confined to the present tense, but ka with the past tense of li):

ofie ka tua li ovafita	we were no shepherds
omukueni ka li omuluva	our kinsman was no miser
omuti, uə ka po, ka ua li omukuiju	the tree you cut down was not a fig-tree.

(b) with adjectives

When the adjective is used predicatively, the negative is expressed by means of ha, or more commonly by ke,

omiti edi ke dile	these trees are not tall
eumbo leni ke linene	your kraal is not big
omapia avo ha maua	their gardens are not good
ondjila ei ke ile	this road is not long

In the past tense, before the adjective comes the negative form of the auxil. verb li,

omufima ueni ka ua li mule	our water-hole was not deep
omiti, mua ka, ka da li dile	the trees ye felled were not tall
osikombo, uə landa, ka sa li siua	the goat ye bought was not good
ongobe, mua toma, ka ja li inene	the ox ye killed was not big
monduda, omo mua nangala, ka mua li muua	in the hut where we slept it was not comfortable

(c) with possessives and genitives

Here the negative is expressed either by ha standing before the pronoun or the genitive, or else by ka followed by the auxil. verb fi. This last has the same meaning as li and is treated accordingly.

ovapija ava ha vange or ovapija ava ka ve fi vange	these servants are not mine
omukonda ou ha uoje or omukonda ou ka u fi uoje	this knife is not thine
ekutu eli ha leni or ekutu eli ka li fi leni	this sack is not yours.

ositoo esi ha sa meme or
ositoo esi ka si fi sa meme this pot is not my mother's

okāna aka ha ka xo or
okāna aka ka ke fi ka xo this child is not thy father's

In the past tense, we have:

ovapija ava ka va li vange these servants were not mine
omukonda ou ka ua li uoje this knife was not thine
ekutu eli ka la li leni this sack was not yours
ositoo esi ka sa li sa meme this pot was not my mother's

The auxil. verb fi is never used with the past tense.

(d) with adverbs, prepositions and numerals

With adverbs and prepositions, the negative is expressed by means of ha,

ha nena	not to-day
ha paife	not now
ha noudo	not this year
ha oñelinja	not the day before yesterday
oso ha 'so	not so
ha ile?	is it not so?
omo ha 'mo	not in here
ha pomufima opo	not at the water-hole
kofuka ha popepi	the bush is not near by
keumbo leni ha kokule	it is not far to your kraal

The locatives, omo, within; opo, here; oko, there, when used in a negative sense are without the initial o, and the preceding li is dropped.

opo u li mongula? Aje, hi po (instead of hi li po)
will you be here to-morrow morning? No, I shall not be here

tate omo e li? Aje, ke mo
is my father within? No, he is not in.

xo na njoko opo ve li? Aje, ke ve po
are thy father and mother here? No, they are not here.

(ka ke mo
okāna kange oka hondama mbela meumbo loje? Aje, meumbo lange
has my child hidden in your kraal? No, it is not in my kraal.

hi mo	I am not within
ku mo	you are not within
ke mo	he is not within
ka tu po	we are not here
ka mu po	ye are not here
ka ve po	they are not here
omuti ka u mo	the wood is not inside
etemo ka li po	the hoe is not here
omasini ka e po	there is no milk here
ēmbua ka di mo	the dogs are not inside

In such phrases as these the verb fi is not required to be used.

In the past tense, the auxil. verb li remains,

oñela ka nda li po yesterday I was not here
xo oko a li kohamba? Aje, ka li ko.
was your father at the chief's house? No, he was not there.
ovapija vange opo va li oñela? Aje, ka va li po
were my servants here yesterday? No, they were not here.

With numerals, the negative is expressed eith by ha (which causes the initial o of the numeral to fall away),

ha 'mulongo uapa nge it was not ten you gave me
oimbale, mua eta, ojo ha itano the baskets you brought are
not five

or else by means of ka and the auxil.verb fi,

omiti, mua ka, ka di fi omulongo the trees ye cut are not ten
ovapija voje ka ve fi omulongo thy servants are not twenty.

In the past tense, the negative is expressed always by means of ka and the auxil. verb li,

oinima jeni, mua eta, ka ja li omilongo itatu
the things which ye brought were not thirty

ndelene (conj) but

Exercises

Enjofi dokeulu inadi monika oufiku uonena, osesi eulu ola li
li noilemo ihapu. Ondjila, mue tu ulikila, inai tu tuala
komukunda, oko tua hala. Inzemu uda sa? Aje, inatu uda sa.
Oinima, ua eta, inai uana okulanda ongobe jange, osesi oi
nomasini mahapu. Osipaxu, se uja oñela, ka sa li sihapu.
Thai dulu oku-ku-pa ombua ei, sasi ka i fi jange. Okāna, ua
li na ko oñela, ka ka li kanjoko. Ha 've hai kongo, ndelene
ohai kongo xo. Ha 'ndjala hatu tila, ndelene enota. Nje ka
mu fi ovakuetu, ka tu na ko na sa na nje. Omuene uosilongo
setu ita pangele naua, osesi ke na ko na sa novanu vaje..
Ha mongula handi uja, ndelene moñelinja. Ove ku fi vali

okaume kange, sasi u noñedi ii, osesi oua lundila nge kovañu
avese. Otamu i mbela kofuka? Aje, oko ha 'ko hatu i. Ovañu
vamue ka ve na ko na sa, ngenge ve na sa, ile ngenge ka ve na sa.

We have not found the cattle that were lost. Let us sleep
a little yet, for day has not broken. The road which goes to
your district is not very long. The people whom ye met
yesterday in our garden do not belong to us. These things
are not mine. The boys of whom I spoke yesterday are not
servants of my father. It is not we who have beaten the child.
It is not this dog which bit me. My friend is no thief. The
tree which ye cut down was not a fig-tree. Are my slaves who
ran away in your kraal? Ask your father whether he will be here
to-morrow if I come, for I want to talk to him. The baskets
which I brought are not twenty-five, they are more than thirty.

THE PASSIVE VOICE

To form the passive voice, u is placed before the final vowel
of the verb. The passive in the pres. indic as well as in the
past imperfect, ends in a. The pluperfect ending is -elue,
-ilue, -enue, -inue.

ohai dengua I am beaten; onda dengua I was beaten
onda dengelue I had been beaten
osinima esi osa ningilue nale these things had already been done
ongobe ja tomenue onela, the ox which had been killed the day before
ovamati va tuminue kohamba, the boys who had been sent to the chief

In the subjunctive mood, the passive verb ends in e (as in active)

ndi kongue that I may be sought
va futue that they may be paid

The verbs fa, ja, ma, ka, pa, ta, (page 97) have their passive
forms as follows:

infin. ending	pres.indic.pass.	pluperf. pass.
fa	feua	felue
ja	iua	ilue
ka	keua	kelue
ma	meua	melue
pa	peua	pelue
ta	teua	telue

Note the way in which the passive of ja, go, is used:

omu itamu iua (lit. not to be gone into here) no admittance

ēngobe oda iua na do (lit. the cattle have been gone with them)
the cattle have been made off with.

ekuva lange oli li peni? sapu ola iua na lo.
where is my axe? perhaps it has been stolen.

In forming the passive we sometimes find an e or i inserted
before the u of the passive ending, e.g. dengua and dengeua;
kuatua and kuatiua.

Some verbs are passive in form but active in meaning (deponent),

		pluperfect
dimbua	forget	dimbilue
dimbulukua	remember	dimbilukilue
fetua	have colic	fetelue
pumbua	lack, need	pumbilue
tongua	be tired out	tongelue
tulumukua	rest	tulumukilue
valukua	be ill	valukilue
xuxumukua	warm oneself	xuxumukilue

(Although tongua and valukua are passive in meaning, they possess
no active form, and so are in fact deponent.)

In verbs of this sort, when the passive is to be formed, another
u is placed before the -ua,

	active		passive
dimbua	forget	dimbuua	be forgotten
dimbulukua	remember	dimbulukuua	be remembered

E.g. onda dimbuua, I have been forgotten; otua dimbulukuua,
we have been remembered.

A sort of passive, or semi-passive or intransitive, meaning
is given to verbs by the suffixes -eka, -ika, -oka, -uka;
(the suffixes typical of intransitive verbs, see below ad loc.
page 128.)

dala	give birth to	daleka	come of good stock
dina	despise	dinika	be held in scorn
hanga	reach, meet with	hangika	be met by, undergo
kosa	wash	kosoka	be cleansed or pure
mana	finish, end	manuka	be concluded or completed
mona	find, light upon	monika	appear, be found, evident
uda	hear	udika	be made public

Vocabulary

omufi	corpse	omukuluŋu	old person (ovakuluŋu parents)
omufitandaka	dumb person	omukulu	elder brother or sister
omufitamatui	deaf person	omuneumbo	occupier of kraal, householder
fudika(e)	bury	xuika	set on fire, ignite, kindle
kombeka(e)	be swept, clean	lapa	wink, nod, make signs to
kumuka	nod, doze	njika	reek, stink, smell.
paka(e)	set down, place, bury		
ku (prep)	with passive, by		

Exercise

Ngenge to i keumbo leni, ino dimbua oku-si-lombuela nge, ndi ku findikile. Ounona, tava lili, oua dengua ku ina, sasi inava ōulika. Oilonga, mue tu pa, tu i longe, oja manuka. Oñela onda hangika kovaenda. Omukuluŋu iha pangelua kounona. Omukulu uoje okua kengelelue kovamati vomusinda seni. Ombua ja fia, i fudikeni. Ningeni, ngenge hai aluka, ndi hange eumbo lange la kombeka naua. Eumbo linja, la pia, ola xuikua kounona. Oto kumuka? Lapeni ovafitandaka novafitamatusi venja, ve uje komundilo uetu, va xuxumukue, osesi oku noutalala nena. Ovafi otava pakua medu. Mosimbale seni omu nosidimba sa njika nai. Ino dimbua nge, dimbulukua nge. Ileni mu tulumukue kanini.

DERIVATIVE VERBS1. Applicatives

These are formed by suffixing -ela, -ila, -ena, -ina, to the verbal stem, in place of the infinitive a. Vowel-assimilation determines the endings used in a particular case, (see page 96, the Pluperfect.)

These forms, which always end in e in the pres. indic., are used to indicate that an action is on behalf of, or on account of, for, something or someone, and sometimes for expressing the dative 'to', whether there is a double object, direct and indirect. The applicative may be rendered in English by a prepositional phrase which will be apparent from the context.

ohai ku dengele oupote uoje
I will beat you for your bad manners

onde ku dengelua
I had a beating because of you

ohatu mu futile oilonga jeni
we will pay you for your work

futula nge osikolo sange
pay my debt for me

otue ku ifanena oilonga jetu ihapu
we summoned you because we are very busy

ove oua kuatelua oinima, ue i tu njeka ouduali
you were apprehended for the things you took last year

kuateleni nge omulunga
catch ye the thief for me

ila u longele nge. Ohai ku longele sike?
come and work for me. For what shall I work for you?

ino monena nge sa?
have you not found something for me?

tumine nge ombua joje, ndi je na jo koukongo
send me your dog, so that I may have it to hunt with.

In the case of the few verbs which have a final i to their stems, the i falls away before that of the applicative suffix, e.g. dia, dila; fia, fila; lia, lila; pia, pila; tia, tila:

osinima esi otasi dile nge peni?
whence comes this thing to me?

onda filua tate
my father died for me

omukuetu okua fila nge
my kinsman died for me

ove ua lila nge mbela ãndia dange?
have you eaten my food instead of me?

For the verbs fa, ja, ka, ma, pa, ta, the applicative forms are fela, ila, kela, mela, pela, tela; e.g.

nande ku fele elambo eli?
must I dig this hole for you?

ileni, mu tu kele omiiti edi
come and cut down these trees for us

oinima ei ohandi i ku pele oilonga joje
I am giving you these things on account of your work

ove oua telua oumbudi uoje
you were driven away because of your bad behaviour

The applicative form of the verb ja (viz. ila) has the sense of 'coming to fetch' something or someone,

osike tamu ile apa?
what have ye come hither to fetch?

mongula ohandi ile oinima jange
to-morrow I will come and fetch my things

tate okua ila nge
my father came to fetch me.

In the pluperfect, applicatives have the endings -ele, -ile, -ene, -ine, e.g.

esi nde ku kongelele eonga
when I had looked for the spear for you

otue mu monenene eumbo
we had found a kraal for you

Frequently the applicative suffix is doubled, e.g.

oinima ei onde i tuminina osikolo sange
I sent you these things on account of my debt

odi ei onde i mu kongelelela odi jeni, nda kanifa
I sought this sheep for you, in place of the sheep I lost

outa ou otue mu landelelela outa uinja, tua teja
we bought this bow for you, in place of that bow we broke.

If it is desired to state that someone is doing an action for himself, in his own interests, li is placed before the applic-

ative verb,

omukuetu ote li-kongele eumbo
our friend is looking for a kraal for himself

inamu li-ningila oupiakadi
do not make labour for yourselves

For emphasis on 'self' in such sentences, muene and vene (page 83) are used,

okue li-dipaa muene
he killed himself

osinima esi oto si li-ningile muene
you do this thing at your own risk

okue li-fila muene
he died a natural death.

Applicative verbs with locatives omu, apa, and oku, as well as with the adverbs and prepositions with the same roots, are particularly common:

osike sa tikila omu?
what has been spilt in here?

osike sa ningilua apa?
what has happened (lit. in regard to) here?

outa uange ohandi u tonjene moñanga
I wrap up my bow in a cloth

ovakongo otava tondokele kofuka
the hunters hasten into the woods

oikombo onde i patela mosiunda setu
I have shut up the goats in our pen

omulunga okue li-vakela meumbo
the thief stole into the kraal

ovakuaita vahapu ova fila moita
many soldiers died in the war

Especially common are applicative verbs used with locative particles mo, po, and ko:

tuta carry: tuta mo, carry out; tutila mo carry into
tuta po, carry hence; tutila po carry hither
tuta ko, carry thence; tutila ko carry thither.

anja refuse:

anja mo, refuse to go into; anjena mo, refuse to come out of
 anja po, refuse to come here; anjena po, refuse to leave here
 anja ko, refuse to go thither; anjena ko, refuse to leave there.

lombuela ovamati, va die po apa. Otava anjena po
 tell the boys to go away from here. They refuse to go.

ounona oua dia mo mepia? Aje, otau anjena mo
 have the children gone out of the garden? No, they refuse to.

nena ohatu tutile po oinima jetu
 to-day we will bring our things here.

Mo in connexion with applicative verbs indicates the purpose
 or end which a thing serves:

osinima sokulila mo	eating vessel, dish (thing to eat from)
osinima sokumuina mo	drinking vessel, bowl (thing to drink from)
osinima sokukosela mo	wash - bowl, tub (thing to wash in)
oto lile mosike?	what will you eat out of?
ohatu nuine mosike?	what shall we drink out of?
ohai li-kosele mosike?	what shall I wash myself in?
olupale, omo hatu lile, olu li peni?	where is the eating-place?

The Kwanyama and other Ovambo tribes have no special eating-place
 in their kraals. Those who have lived among Europeans use the
 word osililo for dining-room.

Peni, where, requires with certain verbs their applicative form:

omukueni okua fila peni?	where did your friend die?
openi hatu lile nena omuisa?	where shall we eat lunch to-day?
ohai li-kosele peni?	where shall I wash myself?

Vocabulary

elilo	plate	osililo	dining-room
osiasa	dish	osikololo	corner, angle, nook
oluijo	wide-mouthed pot	okapuka	insect
tiava	seek fire-wood	undula	thrust, press, push
sisako	add to	tumba(u)	lift, raise
tokola	break; settle a business; traverse a district		
ohelinja	day before yesterday; ohelolinja	three days ago	
simue (adv)	together	ualje	"I don't know"

Exercises

Okāna oka uila mo ngahelipi momufima? Ove ka undulila mo.
 Ove si ningila sike? Ualje. Indeni mu ka tiave, etango ola
 toka. Ohatu kong'omu, e tu tokolele osinima setu. Tu
 tumbeni simue, osesi omuti omudiu unene. Oinima, mua eta,
 inai uana okulanda ongobe jange; sapu otamu sosa ko, ile
 itamu i mono. Osinima sange osa tulilua sike mosikololo
 sinja? Elilo, okutelekela po osifima, oli li peni? Oleli.
 Oipindi joje oue i tonjena mosike? Onde i tonjena moŋanga.
 Omukueni, nde mu monene apa ohelelinja, oku li peni? Apa
 ke po vali, okua fa, e li vaka po. Edila adise oda tuka po,
 inatu dipaa nande imue. Oluijo luomasini lu tuvika naua
 nokambale. Ohai lu tuvikile 'sike? Mu ha je oupuka.

Who will look for my ten cattle? For what reason were you
 beaten? I will pay the debt for my friends, for they them-
 selves possess nothing. Why did you refuse yesterday to come
 hither? I did not refuse, I was very busy at home, and found
 no opportunity for coming. We are going to my father so
 that he may settle the business (osinima) for us. He was
 put to death for blood-guiltiness. Hurry up and bring the
 things out of the house, for to-morrow other people will
 bring their things in. Give me something to wash myself in.
 What will ye eat out of?

2. Causatives

(a) the form in -ifa.

This suffix stands at the end of a verbal stem, in place of
 the infinitive ending a. It denotes the occasioning or
 causing of an act or condition, e.g.

ohai tungu osimbale	I weave a basket
ohai tungifa osimbale	I have a basket woven for me
okuoko otaku dindi	the arm swells
osipute otasi dindifa okuoko	the wound makes the arm swell
ohai kongo oinima jange	I am looking for my things
ohai kongifa oinima jange	I cause my things to be sought for.
ote tu monifa ouua	he causes us to find what is good (hard
ota longifa ovapija vaje oilonga idiu	he works his servants /
oilonga jange ihapu je ci dimbuifa nge	my many tasks caused
	me to forget it.

By means of this suffix -ifa, many intrans. verbs acquire a transitive meaning; e.g.

jada	be full	jadifa	fill, tr.
kana	be lost	kanifa	lose, tr.
kuta	bè satiâteō	kutifa	satisfy
lihana	scatter, separate	lihanifa	scatter, tr.
njama	suck, absorb	njamifa	suckle
pia	ripen	pifa	ripen, tr.
nangala	lie down to sleep	nangifa	cause to lie down
nua	drink	nuefa	give drink, water(cattle)
dimbulukua	remember	dimbulukifa	remind

e.g. etango otali pifa oiimati the sun ripens the fruit
 omutenja oue va nangifa the heat caused them to lie down
 ohai ku nangifa monduu jange I will accommodate you in my hut
 kufa mo etemba lokunuefa mosiunda take the drinking-trough
 out of the cattle-kraal
 dimbulukifa nge, ndi he si dimbue remind me, lest I forget it.

(b) the forms in -eka and -ika.

These suffixes are joined to the verbal stem, in accordance with the rules for vowel-assimilation, (page 96). In the present indic. all these forms end in e, and thereby are distinguished from those under (a) above, which end in a. They usually express actions done by the subject which governs them;

londa(o) mount; londeka(e) cause to mount;
 londeka nge koñambe help me on to the horse.

By means of the suffixes -eka and -ika, many intrans. verbs are made transitive.

tana	grow, multiply	taneka	increase, tr.
uapala	be handsome	uapeka	adorn
uluma	hasten	ulumika	urge on
utama	weaken	utameka	weaken, tr.
nangala	lie down	nangeka	set down, place

ina okua nangeka okāna mosimbale sinene
 the mother laid the child down in a big basket.

(But see also page 128, sec. 7; here the suffixes -eka, -ika, have the opposite effect.)

The passive voice of the causative (-ifua, -ekua, -ikua) signifies being caused by something;

onda landifua oinima ei ku xo
 my father sold me (caused me to buy) these things
 ovalikadi ova tungifua oimbale komusinda setu
 the women were made to weave baskets by our neighbours, i.e.
 our neighbours had baskets woven for them by the women.

omuñu uinja okua vakifua kondjala
 that man was caused by hunger to steal

omua ulumikua 'osike? Kodula.
 what made you hurry? The rain.

koñambe oua londekua ko ku'lje?
 by whom were you helped to mount the horse?

Vocabulary

ehodi	tear	ondjodi	dream; (tua ondjodi, vb. to dream)
odindo	swelling		
omuku	mouse	ongodi	thread, cotton
ohonde	blood	ongudu	crowd
oxuiki	hair of head	hodila	wind thread
fia (fi)	ohoni be ashamed	mbadapala	show fear
jūka	be right	meneka(e)	rise betimes
kunga(u)	vomit	njama(u)	suck up
lihana	scatter(intr)	pilama	turn one's back on
luka(u)	call, name	pilika(e)	invert
lunguina(e)	burn up	tana	grow, increase (intr)
uluma	hasten (intr)		

Exercises

Osike sa lilifa okāna aka, ua feta omahodi? Odindo jokuoko kuaje oja dia peni? Ualje, esi se ku dindifa. Oimuna aise oje lihana. Oje lihana jovene? Aje, ope uja osimbungu, se i lihanifa. Otamu uluma unene mokuenda kueni. Odula tai tu ulumike, osesi oi lipopepi. Onda tua ondjodi. Osike se ku tuifa ondjodi? Inamu tu pilamena. Ngenge mua hala, mu tu findikile, otamu uja ongula inene, osesi ohatu meneka. Okāna aka oka lukilua nge. Ohai kongo omuti uokukungifa. Mosipute sange otamu di natango ohonde ihapu. Olielie e mu lombuela, mu hodile ēngodi? Otua hodilifua ku meme, ou a hala okuhonguela osilanda saje. Pe nge osikonde ndi likulule, osesi exuiki dange odile unene. Kofuka otaku di ongudu inene jovañu. Meumbo leni omu nēmuku dihapu. Osike se ku mbadapalifa ngaha? Oinima aise okue i pilika. Jūkifa naua ēndjovo doje. Oilonga jaje otai mu fifa ohoni.

I had this place bought for my father. He has worked well and so caused his possessions to increase. What made you steal these things? The famine made us steal. We have come back very quickly, for the rain made us hurry along. Don't allow the things I gave you to get lost. If we go this evening, remember to take the child with us. Who will give water to our cattle to-day? We must go very early, for the heat will soon cause us to lie down, and not reach our destination before nightfall. Strike a straight path home.

3. Inversives

These are formed by means of the endings -ola, -ona, -ula, -una, or their intensive forms -olola, -onona, -ulula, -ununa. Only verbs which have an o in their stem-syllable retain an o in the suffix. Simple nasal(m, n) sounds in the stem syllable require the nasal in the ending also. Inversives, which all have a as the final vowel of the present indic., have the effect of changing the meaning of a simple form into its opposite.

simple verb		trans. inersive	
fita	be blocked up	fitulula	unblock
jada	be full	jadulula	empty, pour out
manga	bind	mangulula	loosen, unbind
pata	close, bolt, lock	patulula	open, unlock
puka	stray, wander, err	pukulula	restore to path
tuika	go blind	tuikulula	restore sight
dika	set in ground	dikula	uproot
vela	be sick	velula	heal, restore

simple verb		intrans. inersive	
fita	be blocked up	fituluka	be unblocked
jada	be full	jaduluka	be emptied
manga	bind	manguluka	become free
pata	close, lock	patuluka	be unlocked, open
puka	stray, wander	pukuluka	recover path
tuika	go blind	tuikuluka	recover sight
dika	set in ground	dikuka	be uprooted
vela	be sick	veluka	recover health

Each verb, whether trans. or intrans. has also in each case its intrans. inersive form, as above: londa, mount, climb; londoloka, descend; omba, stop for rest; omboloka, resume after resting; petama, stoop; petuka, straighten oneself.

In the case of verbs of three syllables, the inersive ending comes after the stem syllable:

dingila	coil up	dingulula	uncoil
futika	sheathe	futulula	unsheathe
homeka	insert arrows	homonona	withdraw arrows
	in quiver		from quiver
lukila	stretch a bow	lukulula	release bow
pangela	make fast	pangulula	re-fasten
pandeka	fasten	pandulula	unfasten
tikila	bewitch	tikulula	exorcise

ditika, tie; ditula, untie; fudika, bury; fudula, unearth; holeka, conceal; holola, reveal; tulika, suspend, shelve; tulula, take down.

As examples of intrans. inersive forms, we have, corresponding to the above: dituka, be untied; fuduka, be unearthed; holoka, be revealed; so also panduluka, be loosened; panguluka, be released.

4. Iteratives

These have the same endings as inversives, and signify that an action is repeated or occurs again; e.g. komba, sweep, kombolola, sweep again; ninga, make, do; ningulula, make or do again; pona, swallow; pononona, swallow again; tunga, build, construct; tungulula, re-build; suna, return, go back; sunununa, replace, set back again.

Vocabulary

omuheli	beggar	omuhondjo	joint, seam
omukengeli	dandy	omukuiju	fig-tree
omufenu	smoothness	omuume	dew
omuhoka	broth	ouvalelo	supper
djena	be warm	petama	stoop
dingila(e)	coil, wind	pona	swallow
fita	be blocked up	sita(i)	create, form
futika(e)	sheathe	tenda(e)	rend, be split
homeka	insert arrows	tikila(e)	bewitch
	in quiver	tuika	be blind
jada	be full	opo (adv)	then
ohumba (adv)	in indir. questions, how.		

Exercises

Ila u djenununine nge omuhoka, osesi oua talala unene. Ngege tua lia omuisa, inatu omba efimbo lile, ohatu omboloka diva, ile ohatu fiki oufiku. Omuti ou oua tenda omifia dihapu. Londolokeni komikuiju detu, mu ha mane po ehuiju adise. Apa opa fita unene, ka pe nomito nande. Inda ka pulo xo, ohumba a ninga, oinima jaje esi ja tana ngaha. Ngege nda mana oilonga, opo handi uja. Omeso ange oa tuika, konge le nge omuhu oku-a-tuikulula. Osike tamu homonona oikuti jeni? Inahu enda momuidi, osesi omu nomuume muhapu. Ongodi, mua dingila ohela, i dingululeni, osesi inai dingilua naua. Lungameni, mu ha uile po, apa ope nomufenu. Omuhondjo, ua hondja, oua hondjoloka. Nena ohatu lile peni ouvalelo uetu? Ovakengele ka tu na ko na sa na vo. Ovafiona novaeheli otava hafe, ngege tava hepuluka.

We have got lost; come, put us back on the right path again. Get lunch ready quickly, so we shall not pause long. I was ill yesterday but I am recovered to-day. Unbind the man whom ye have tied to the tree. Our house door will be locked at sundown: if you come by night, call out my name, and I will unlock it. The basket is very full; empty out some of its contents. Heat up this meat again, for it has got very cold. The space (olupale) which you cleaned this morning you must clean again, for it was not cleaned well.

5. Intensive verbs

These do not differ in sound from inversives; the suffixes here also are -ola, -ona, -ula, -una.

duda	pluck up	dudaula	tear up ruthlessly
hongga	carve, cut	hongaula	coax, induce, persuade
liata	tread, stand on	liataula	trample on
njona	destroy	njonauna	annihilate, demolish
teja	break	tejaula	crumble, shatter, splinter
teta	cut	tetaula	cut into small pieces
vaka	steal	vakaula	snatch, wrest away
enda	walk, go	endaula	wander round

The a before the suffix is to be noted. We may suppose here a hypothetical original with the final syllable aa (cf. dipaa, osinDongo zipaga). One a has disappeared in course of time, but this ending now persists in the form of a single a placed before the suffix in each case. (In osinDonga we have the same process: liata, tread on, liatagula, trample on; enda, walk, endagula, wander round.)

Many verbs in common use exist only as intensives. In some cases we find this a before the suffix, in others not. Nakaula, carry off by force; njumuna, restore life to; njanjaula, break into pieces, tear up; pendula, awaken someone; pombola, break up; pundaula, fling down; songola, limp; sendjaula, tease, chaff; tembula, turn someone out of his dwelling; temuna, pour with rain; tokola, rend in pieces; tongola, sort out; tonona, extract kernel from fruit stone.

While the meaning of the verbal stem is strengthened by being joined with the suffix -ola, the ending -ula preceded by an a wherever the verb is derived from a hypothetical original in -aa as described above. Thus pombola, tear up; pombaula, tear into small pieces; tokola, rend; tokaula, split into many pieces; so also penduka, awaken (intrans.) has also an intensive form pendauka.

Intransitive intensive verbs end in -oka or -uka; e.g. tetauka, be cut up small, intr. from tetaula the intensive form of teta, cut. Every intensive verb has an intr. form, e.g. jolauka, be merry, from jola, laugh; nukauka, throb, beat (of the heart) from nuka, leap; kosoka, be clean, pure, from kosa, wash.

Many intensives may be classed by their sound as applicatives, with suffixes -elela, -enena, -ilila, -inina, and with pres. indic. ending in e.

enda	walk, go	endelela	hasten
handuka	be angry	handukilila	be enraged
konga	seek	kongelela	seek diligently
kofa	sleep	kofelela	sleep soundly
ninga	make, do	ningilila	do urgently, speedily
nua	drink	nuinina	gulp down
pama	be strong	pamenena	be very firm, rigid
uluma	hasten	uluminina	be very swift

jūka, be right, has two forms, jūkilila and jūkalala.

Kwanyama also has certain verbs in -ida, which convey intensive meaning: ingida, cry aloud; kuambida, run persistently after; papakida, be heavily loaded.

6. Reciprocal verbs

These are formed with the suffix -afana:

denga	strike	dengafana	hit one another
enda	walk, go	endafana	have dealings with e.o.
fa	resemble	fafana	resemble one another
fufia	tell lies	fufiafana	lie to each other
hanga	arrive, reach	hangafana	meet one another
pula	ask	pulafana	question each other
popia	talk	popiafana	converse
umba	aim to shoot	umbafana	shoot at each other

The ending gives the verb the same force as that of the reflexive prefix, li.

Vocabulary

fenunguta	slip, slide	jandja(e)	give
fiña	be blunt	jasa(e)	hit with missile
hepaulula	relate, tell	kama(e)	squeeze out (juice &c)

Exercises

Ombua joje oja njanjaula osikutu sange. Kongeleleni, osimuna sa kana, si monike diva. Inamu ka omiti da endama, otamu ke edi da jūkālala naua. Inatu endafana efimbo lile nomusinda setu. Ovamati venja otava dengafanene sike? Inamu endaula ngaha, ningeni mu je koilonga jeni. Osike to nuinine ngaha? Ondi nenota linene. Oikutu, tua landa, oja pamenena. Ondjila, hatu ende, otai xulile peni? Ovañu venja otava tongafanene sike? Oimati ei i kamena mositoo oso. Oinima ei oja fafana unene. Omuhu ou omuluva, iha jandje sa. Ongue, tua dipaa, onde i jaselela. Lungama, apa ope nomufenu, ino fenunguta u uile po. Olielie a fiñika ngaha ekuva lange?

When you have cut all the meat into small pieces, put it in this pot. You have wandered idly about all day and have not worked, so you will get no supper. Why have you torn this garment so badly? You sleep so soundly that you would not hear a thief. He hit the lion with an accurate shot. It is a long time since we had any dealings with our neighbour. His father is a very generous man. When we have much work, we always help one another. Had it not been for a dog, those boys would not have fought one another.

7. Intransitive verbs

The suffixes -eka, -ika, -oka, -uka, when added to a verbal stem in accord with the rules of vowel-assimilation (page 96), render the meaning of the simple verb intransitive or passive. As to -oka and -uka, see under intr. intensive verbs (page 127).

dika	set upright in ground	dikika	be set up
dina	despise	dinika	be despised
duda	uproot, pluck up	dudika	be uprooted
hanga	arrive at	hangika	be arrived at
jeulula	open (trans.)	jeuluka	open (intr.)
komba	sweep	kombeka	be swept
lia	eat, bite	lika	be half used up (of food)
mana	finish, end	manuka	be completed
tama	flatten, smooth	tamuka	be flat, smooth
tila	pour, spill	tika	be spilt, overflowed
tunga	make, construct	tungika	be produced, built.

There are a few intr. forms ending in -ala: tumbala, be outstanding; dongala, be turbid, muddy; fukala, take part in efundula, as required of girls before marriage.

8. Denominative verbs

From adjectives and nouns are derived verbal forms with the intr. endings -pa and -pala:

diu	hard, heavy	diupala	be hard, heavy
elai	fool	laipala	be foolish
hapu	many	hapupala	increase in number
i	bad, evil, ugly	ipala	be bad, evil, deteriorate
kulu	old	kulupa	age, grow old
nene	big	nenepala be	exalted, grow, increase
nini	small	ninipala	dwindle, wane, decrease
njenje	sweet	njenjepala	become sweet
omufiona	poor man	fionapala	become poor
osipuna	rich man	punapala	grow rich
pu	easy, light	pupala	become easy, light
ua	good	uapala	become good
xupi	short, little	xupipala	grow shorter, smaller.

There are a few denominatives ending in -ka: handuka, be angry; from ehandu, anger; jambuka, be agile, from okajambu, agility; xuanduka, be rough, from ouxuandu, roughness (of a surface).

Causative suffixes serve to form the transitives of these verbs:

diu	hard, heavy	diupaleka	make burdensome, weighty
hapu	many	hapupalifa	multiply, increase
i	bad	ipaleka	mar, corrupt
kulu	old	kulupifa	allow to become old
nene	big	nenepeka	exalt, enlarge, increase
nini	small	ninipika	diminish, reduce
njenje	sweet	njenjepalifa	sweeten
omufiona	poor man	fionapalifa	impoverish, pauperize
osipuna	rich man	punapalifa	enrich
pu	easy, light	pupalifa	facilitate, ease
ua	good	uapeka	adorn, beautify
xupi	short, little	xupipika	abbreviate, lessen

piu, hot, has the irreg. denom. form pupiala, grow hot.

9. Stative verbs

These end in -ama; they imply rest at, continuance in, a place or condition; endama, be crooked; fikama, stand upright; petama, stoop; simbama, embed upright (e.g. a pole) in the earth, so that it stands (as when building a fence); futama, be involved in, entangled in; jombama, be courageous; kañama, wait, abide, remain; continue; lungama, be observant, careful, cautious.

10. Habitual form of the verb

This is indicated by the suffix -ana. It betokens: being by nature or habitually; being given to doing, &c; fufia tell lies, fufiana, be habitually untruthful; lia, bite; liana, be vicious, apt to bite; lila, weep, cry; lilana, be fractious, fretful (of children); tua, pierce, thrust at; tuana, be inclined to butting (of a goat &c); e.g.

ombua joje ohai liana unene
your dog is very vicious

okaume koje oha fufiana
your friend is untruthful

okāna koje ohaka lilana
your child is petulant

lungama, ongobe ei ohai tuana
take care, this ox is inclined to butt.

The ending -akana is also often used in the same way as -ana: dongakana, be mixed up, muddled, confused, stirred up; findakana, be crowded together, piled up; lalakana, exhibit a haughty indifference towards; sijakana, lie crosswise upon one another.

Habitual verbs become transitive by the addition of a causative suffix:

endama	be crooked	endamifa	displace, bend crooked
fikama	stand upright	fikameka	place upright
jombama	show courage	jombamifa	encourage
kañama	remain	kañeka	detain, delay
liama	be vicious	lianifa	vex, goad, aggravate
tuama	be inclined to butt	tuanifa	cause to butt at
dongakama	be confused	dongakanifa	confuse, muddle, stir up

11. Reduplication

endaenda, loaf around; fimbafimba (of a dog) snuffle around; kongakonga, seek everywhere for; nekaneka, consider, try to recollect; njonganjonga, pry, be inquisitive, a busybody; tangatanga, argue, vacillate, make excuses, seek out loopholes, evade issues; udauda, listen attentively (e.g. for thieves, wild animals, children crying, &c.)

Exercises

Ekuvu, ua pa nge, ndi ke na lo, ka li nekuafo, osesi ola lika unene. Omiti, mua dika, inadi dikua nauai otamu di dikula, mu di dikulule. Inaku monika omuhu e tu kuafe. Osike se ku handukifa ngaha? Onda handukila ounje ueni; ongula aise omua li tamu longo, noilonga jeni inai manuka natango. Onde uja okutala, ngenge ino kulupifa osikutu, u si pe nge, osesi ame hi na sa hai diala. Esi mua dinika ngaha, omua dinifua kosike? Ovañu vokomikunda detu ova umbafana unene oñela. Ova umbafanena sike? Ovañu ava, esi ihava tila sa, osike se va jombamifa ngaha? Oinima janu aise oja dongakana unene.

Carry the pot carefully so that the water does not spill. This knife is useless, for it is very worn out. I do not want to buy this dog, for it is very old indeed. Our father has had a grave misfortune (oudiu), for his two sons died on the same day. Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. Let us not wait long, for we have much to do in the kraai. What has vexed you, that you should beat your servants so? They are very untruthful; they lie to me nearly every day.

DEFECTIVE VERBS

In Kwanyama there are several verbs which neither form an infinitive nor possess the characteristic endings of tense, mood, and inflection. These are termed defective (incomplete) verbs. With the exception of si, they assume mostly one form, namely with a final e. These verbs are preceded by the p.c. in the form which it assumes with the auxil. verbs; but if this has a final a it always becomes e. lele in the past tenses is treated like any other verb.

hōlike, be beloved, favoured.

ombua ei oi hōlike unene komuene uajo
this dog is a great favourite with its master

ovanati ava ove hōlike unene kohamba
these boys are in great favour with the chief

ounona ou ou hōlike ku fie
these children are much loved by us.

kuete possess, have

ove u kuete mbela outa uange? Aje, omumati uinja e u kuete.
Have you my bow? No, that boy has it.

kuete has a passive kuetiue,

ondi kuetiue kondjala I am hungry (lit. possessed by hunger).

ovañu ava ove kuetiue koudu, ua handuka unene
these people are seriously ill (lit. are possessed by sickness which angers them).

kuete with a negative p.c. and followed by an infinitive,
implies an affirmative answer; e.g.

odibo ei ka i kuete okuteka (lit. this stick does not
possess breaking) this stick breaks easily.

omufima ou ka u kuete okupuinina (lit. this water-hole
does not possess drying up) this water-hole dries readily.

lele always with the particle po, pass a good night, sleep well.

hi lele po nena last night I did not sleep well

pula omukueni, ta vele, ngenge a lele po
ask your friend who is sick whether he passed a good night.

mua lele po? Aje, ka tu lele po
did ye sleep well? No, we did not sleep well.

si know, understand

ondi si si
I know it

ou si okulifa?
do you understand the grazing of cattle?

ovañu ava ka tuva si
we do not know these people

ove ku si nge?
do you not know me?

si may be used for believe, suppose, mean, think:

otua li tu si, oto uja mongula
we thought you were coming to-morrow morning

si with mo and ko means: have knowledge of, be familiar with:

mofuka omu ondi si mo
I know the bush in these parts

mosilongo seni hi si mo
I have no knowledge of your country

ila u ulikile nge ondjila. Apa hi si po.
come and show me the way. I do not know it hereabouts.

kofuka ka tu si ko
we are not acquainted with that part of the bush.

udite notice, feel, perceive.

otu udite ondjala
we are hungry (lit. feel hunger)

tate oku udite oluidi
my father is feverish (lit. feels fever)

udite with ko means hear, understand.

ou udite ko esi hai ku lombuele?
do you understand what I am telling you?

omu udite ko? Heno, otu udite ko.
do ye understand? Yes, we understand.

In the past tenses, uda ko always takes the place of udite ko:

omua uda ko, esi nde mu lombuela?
did you understand what I told you?

uete see, observe, notice, be aware of.

oñosi inja ku i uete natango? Aje, hi i uete.
have you not yet seen that lion yonder? No, I cannot see it.

onjofi inja ku i uete? do you not see yonder star?

ka mu uete ãdila dinja?
can ye not see the birds yonder?

The intrans. form is uetike, be visible, obvious, apparent, plain.

ovaenda veni, tamu teelele, ka ve uetike natango
your guests, whom ye await, are not yet to be seen

oñambe, ue i tuma, ka i uetike
the horse which you sent has not arrived.

uete ko means: be able to see,

ondi uete ko
I see (possess sight).

omuñu ou ke uete ko
this person cannot see (is blind)

ku uete ko?
can you see?

tumbutumbu guess

tumbutumbu esi si li meke lange
guess what is in my hand.

IRREGULAR VERBS

These are rare in Kwanyama.

uia come, has imperative sing. ila, pl. ileni.

ia go, has imperat. sing inda, pl. indeni. Pres. indic. i,
pluperf. ile. Pres. subjunc. je. Pres. indic. passive, iua.
See page 115.

tia say. The impersonal va ti, it is said, they say, is very
widely used. See page 58.

omua vaka va ti they say ye stole

inamu ja, teeleni, fiyo tamu etelua oñuta va ti
do not go: they say you must wait until food is brought you.

jada be full. Pres. jada or jadi. Usually it has the form
jadi in the pres. requiring the use of p.c's as for auxil.
verbs. (See also page 50.)

omufima ou jadi the water-hole is full

eumbo oli jadi ovañu the kraal is full of people.

ekelasi throw away (derived from ekela posi) has present
ekelesi, past ekelasi, pluperf. ekelasile, imperat. ekelasi,
plur. ekeleseni

oto si ekelesi you are throwing it away

onde si ekelasi I threw it away.

ove si ekelasile you had thrown it away.

Passive: present defective; past ekeluasi: plup. ekelasilue:

oinima oja ekeluasi the things have been thrown away

oinima oja ekelasilue the things had been thrown away.

tilasi pour away (derived from tila posi) inflects in the same
way as ekelesi. Imperative tilasi: plur. tileseni.

tilasi omeva a pour away this water.

Pres. indic. tilesi; past tilasi; pluperf. tilasile:

ohai tilesi omeva oje I am pouring away your water.

ounona oua tilasile omeva avo the children had poured
their water away.

Passive: present defective; past tiluasi; plup. tilasilue:

omeva eni oa tiluasi your water has been poured away

omeva avo oa tilasilue their water had been poured away.

In forming the applicative verbs from ekelasi and tilasi,
the suffix is added after the syllable si:

oto ekelesile nge sike? why do you spurn me?

oua ekelasila nge sike? why did you spurn me?

omeva ange oto a tilesile sike? why do you pour away my water?

omeva ange oue a tilasila sike? why did you pour away my
water?

siva know, perceive. The derivative sivika, become known, is
always used in the subjunctive mood.

Vocabulary

hixue or haxue (adv) usually with the particle po, tolerable,
tolerably, fairly; e.g. nena ondi li hixue, to-day I am fairly
well; ou li ngahelipi nena? Nena hixue po. How are you
to-day? To-day I am fairly well. Hixue may also stand without
the auxil. verb li: oudu uange ou li hixue nena, or: oudu
uange hixue po nena, my sickness is rather better to-day, it
is bearable.
osali, (adv) free, gratis; (n.) gift.

Exercise

Onde uja okuehela, osesi oluhepo olu kuete nge. Ithai ku pe sa osali; ngenge ua hala u longele nge, oto peua sa. Hi nēhono okulonga. Ino tia hi nēhono, ove ino hala okulonga; ou kuetiue koluhepo, sasi ou nounje. Aje, ino tia ngaha, ohai tila, oilonga, to i pe nge, inandi i ika. Ila u tuale nge keumbo lohamba. Ame hi si ko. Nena hi lele po, ondi udite oluidi. Ku uete ko, esi to liata nge ngaha. Oinima joje, ja kana oñela, otue i konga omutenja ause, ndele ka i uetike natango. Olielie a tilasi omuti uange, nde u peua, ndi u nue? Okāna koje, taka vele, oke li ngahelipi nena? Nena oke li hixue po, inaka fa oñela. Onda ninga sike, esi ua ekelasi nge? Onde si ningila cupote uoje. Momufima uetu omu jadi ēsi dinene. Ngenge ku hōlike natango, kala ngasi u nokukala, opo to ningi u hōlike kovañu. Oinima ei ka i sivike kovañu vomosilongo setu.

III. CHIEF RULES OF SYNTAX1. The simple sentencea. the Subject

This may be expressed by means of -

i. a noun in the nominative case: omufita ota lifa, the herdsman grazes cattle. Ounona otau dana, the children play. Ombua otai ueda, the dog barks.

ii. a pronoun: ove to lifa, you are herding; onje tamu kateka, ye are going to draw water; fie hatu teleke, we cook.

iii. an infinitive verb. Okuhepa otaku ehama, to be in want is distressing.

iv. the words oku and apa (which in English would be impersonal.) Oku noutalala, it is cold; oku nondjala, hunger prevails; ope uja ovaenda, hither came guests.

v. by means of a complete phrase: ou e na sa ota hafe, those who have (i.e. the rich) enjoy themselves.

b. the Predicate

The predicate is often included in or implied in the verb: omualikadi ota teleke, the housewife cooks; ongobe otai kuena, the ox is lowing; ovamati otava imbi, the boys are singing.

The predicate may also be -

i. a noun in the nominative case: omukuēni omuluwa, your friend is a miser; tate omukongo, my father is a hunter; ove omufita, you are a herdsman; ondi nondjala, I am hungry.

ii. a noun in the genitive case: epia ola tate, the garden is my father's; ombua ojomukongo, the dog belongs to the hunter.

iii. an adjective: omuti omule, the tree is tall; osilongo osinene, the country is extensive.

iv. a possessive pronoun: oinima ojange, the things are mine; okāna okoje, the child is yours.

v. an infinitive: otu nokulonga, we must work; omu nokuja, ye must go.

vi. an adverb: ondi li nana, I am well; xo ke po, your father is not here; ka ve mo, they are not in.

The classes i - vi above are either predicates or have a predicative function. They are preceded by either an auxiliary verb or by copulative o which takes its place.

The verb fa, seem, resemble, appear, functions in a predicative

sense: okua fa ombudi, lit. he is like a rascal, i.e. seems to be a rascal; in the same way ninga, make, do, can be translated as an auxil. verb (be), ota ningi omukongo, he is a herdsman.

Congruence, or the agreement of the predicate with the subject. The p.c. which joins the subject and predicate always agrees with the subject. Ombua otai ueda, and not ombua ota ueda, the dog barks. Omiti otadi mene, and not omiti otava mene, the trees grow.

The p.c. of the 1st. class is often used with nouns with plural prefix ou. Ounona otava li, the children eat, instead of ounona otav li; so also oukombo ova kana, the goats are lost, is commonly used instead of oukombo ova kana.

If there is more than one subject, made up of nouns of different classes, then the p.c. always agrees with the subject noun that stands last before it. Engobe noikombo oi nomasini, cows and goats give milk. Ohamba nomalenga otaa pangele, the chief and the headmen rule.

When separate sing. nouns are joined by words such as 'not only . . . but also', the predicate is in the plural; tate na xo otava i, both my father and your father are going; meme na njoko otava limi, both my mother and your mother are at work in the garden. But if they are joined by nande . . . ile, neither . . . nor, then the predicate is in the singular: nande tate ile xo ota i, neither my father nor your father is going.

The phrase 'both you and I' is rendered in Kwanyama by: fie na 've, we and thou; one does not say ove na ame, you and I, nor ame na 've, I and thou; the form fie na 've is always used instead.

c. the Object

The noun as object in the genit. dat. or accus. stands unchanged in form. The pers. pron. has only one form in all three cases (see page 87); ote va dimbulukua, he remembers them; ohai va pe, I give them; ohatu va denge, we strike them; ohatu dimbulukua ovafiona, we remember the poor; oto kuafa ovafiona, you help the poor; ota dini ovafiona, he despises the poor.

Sometimes the object is expressed by an infinitive verb; ota tila okulonga, he is afraid of work; oku hōle okujandja, he likes to give; or by a numeral, otua kuata vavali, we caught two people.

The prepositional object

This, which in English would be expressed by a preposition, followed by a noun, is expressed instead, in Kwanyama, by the applicative form of the verb. E.g. ota tangunine ounje ueni, he grumbles about your laziness, because you are lazy; otava handukile ovapija, they are angry with the servants; otamu hafele sike? what are you rejoicing over? ota longele ondjabi, he is working for a reward; ohai popile tate, I speak on behalf of my father.

Many verbs convey the meaning of a preposition within themselves: dimbuluka, think of, remember; otave ku dimbulukua, they are thinking of you; uda, listen to: ounona nau ude ovakuluŋu vavo, children should listen to their elders; li-nekela, trust in; ote linekele xo, he trusts in your father; teeleda, wait for; ohatu teeleda omeva, we are waiting for the water; pula, ask for; otava pula oinima javo, they are asking for their things; jola, laugh at; ohatu jola ounona, we laugh at the children; indila, ask for; ota indile onenda, he asks for mercy; tonga, speak about; otave tu tongo, they speak about us.

The double object

i. accus. of person and genitive of thing. The former is placed before the applicative verb, the latter after it: ote va dengele uoupote uavo, he strikes them for their rudeness. otave si ningile oufiona uavo, they do it because of their poverty; ohai ku tambulile xo, I receive you for your father's sake.

ii. dative of person and accus. of thing. Ohai ku landele outa, I buy a bow for you; ohatu va kongele eumbo, we seek a dwelling for them; oto tu tungile enaku, you are making shoes for us.

Objects of this kind very commonly occur with many verbs that are not applicatives, but which have an inherent or root-meaning of giving or receiving; ote mu pe ongobe, he gives him an ox; ove mu kufa oinima jaje, they took away his things from him; okue mu njeka oikombo jaje; he robbed him of his goats; kuafa nge endia, give me food; kuafa nge omuti, give me medicine.

iii. accus. of person and accus. of thing. This kind of object occurs less often. We find it with longa, teach: ota longo nge endunge, he instructs me; ota longo nge okuhambula, he teaches me smithing. Naming or descriptive verbs also govern two accusatives. Thus, ova ifana nge ombudi, they called

me a rascal. The naming of anything is expressed by the applic. form of the verb luka, to name: ove mu lukila xe, they named him after his father; okua ula nge omuluva, he called me stingy. The second accus. serves as the predicative accusative. To this category belong such expressions as: to make somebody something, i.e. to elect to a position or title: ove mu ninga ohamba, they made him chief; ohamba oje mu ninga elenga, the chief made him his headman.

The triple object

Accus. of thing, dative of person, genit. of thing. (For the latter see also Double Object, under i.) In sentences of this kind, the applicative form of the verb, with its suffix doubled, is used. Odi ei onde i ku etelela osikolo sange, I have brought you this sheep as being my debt. Ongobe ei onde i ku landelela ongobeinja, nda kanifa, I have bought you this ox in place of that which I lost.

Verbs with a root-meaning of giving and taking require when used with objects in this way the ordinary applicative form, (see Double Object, ii, second half of paragraph.) Oinima ei ohai ku pele oilonga joje, I give these things to you in return for your work. Outa uoje otue u ku njekela osikolo soje, we took this weapon from you in respect of your debt.

d. the Attribute

The attribute can be expressed

i. by an adjective: omuhu muua, a good man; omiti dile, tall trees; omaumbo manene, large kraals.

ii. by a personal pronoun: omupija uetu, our servant; omufima uoje, your water-hole; ombua jaje, his dog.

iii. by a numeral: ovañu vatatu, three people; oikombo omulongo, ten goats.

iv. by a noun in the genitive case. The genitive attribute can be

a. subjective genitive: eduliko lounona, the obedience of children; ekuafo lomusinda, the neighbour's help; ohöle ja Kalunga, God's love.

b. objective genitive: omukuafi uovañu, the helper of the people (by whom the people are helped); omufita uëngobe, the herdsman of the cattle (by whom cattle are herded).

The examples under a. cannot be objective genitives: ekuafo is always the help which the neighbour offers.

If desired, we might use with ekuafo the infinitive of the verb from which ekuafo is derived: ekuafo okukuafa omusinda, the help by which the neighbour helps. Similarly, ohöle okuhöla Kalunga, the love with which God loves; but eduliko lovakuluñu, obedience of one's elders, is that accorded to them; eduliko okudulika kovakuluñu, the obedience to which one's elders are entitled.

c. possessive genitive: eumbo la tate, my father's kraal; ovapija vohamba, the chief's servants; embua domukongo, the hunter's dogs.

d. partitive genitive: okupambu komungome, a crumb of bread; umue uovakuetu, one of our kinsmen.

e. attributive genitive: ehölo lositi, a wooden mug; ekuano losipa, a leathern girdle.

v. by an infinitive verb: ëñono okulonga, strength to work; ëndunge okutunga, knowledge of making (knowing how to make); hi nëñono okulonga, I have no strength to work; ke nëndunge okutunga ëñaku, I have no knowledge of shoemaking.

vi. by another noun in the nomin. in apposition: omuhu osipuna, a rich person; ovañu ëmbudi, people who are rogues; omuhu elai, a fool.

vii. by verbal forms: ongobe ja utama, a lean ox or cow; omuti ua keua po, a tree that has been felled; a fallen tree; omuhu a jasua, a man who has been wounded, a wounded man; osikombo sa kana, a goat that has got lost, a lost goat. (see Participles, page 100).

viii. by adverbs of time and place: onunjuni uonena, the age in which we live, the present day; odula jonoudo, this year's rain; oinima jamu, the things inside; ovañu vomOndonga, the people of Ondongua.

e. Adverbial extension

This may be expressed -

i. by an adverb. Aluka diva, come back quickly; ila nena, come to-day; otava longo keumbo, they are working at home, or in the kraal; ota kala mofuka, he is staying in the bush.

ii. by a noun with or without attribute. Ohatu ende omutenja, we journey by day; okua longa oufiku ause, he worked all night.

iii. by a subordinate clause. Ovalunga ove uja, fimbo tua kofa, the thieves came while we slept.

Varieties of adverbial extension

i. of kind and manner: answering the question ngahelipi? how?

a. expressions of degree: unene, much, greatly; kanini, a little, somewhat; tu, somewhat; hanga, nearly, almost; seke, quite, wholly; natango, yet, still; diva, promptly, now, soon. Otava longo kanini, they work little, they are not getting ahead with their work. Ota vele unene, he is very (lit. much) ill. Ohambe otai ende tu, the horse is moving forward a little. tu is often found in combination with natango, when it has the result of strengthening the meaning. Oto vele natango? are you still sick? heno, natango tu, Yes, indeed, still. Hanga nda uila po, I almost fell. Ombelela ove i mana po seke, they have quite finished the meat. Ohai kongo diva, I will look at once. Otava kongo natango, they are still searching.

Certain adverbs which strengthen the meaning are noteworthy in that they are found only in connexion with certain verbs to which they are peculiar: filu, only with muena, be silent: ova muena filu, they kept very quiet; se, only with tiliana, be ripe; omuti oua tiliana se, the tree (its fruit) is quite ripe; ndo, only with jada, be full: omufima ou jadi ndo, the water-hole is full to the brim; ha, only with juka, be straight: omuti oua juka ha, the tree is very straight; ti, only with xupa po, remain over, when this verb is used with the indeterm. numeral 'alone' preceding it: ame andike nda xupa po ti, I alone was left. It is customary to express this by raising the forefinger of the right hand, to emphasize 'alone'; in ti the i may be pronounced short or long.

b. expressions of means by which: na, with, followed by a noun. Ove mu denga nodibo, they struck him with a stick; onde mu tua nomukonda, I stabbed him with a dagger.

c. comparison. Expressed by dula, exceed, surpass, and fika, attain to, arrive at, compare with. Oje omule e dule nge, he is taller than I; tate oku fike pu xo, my father is as good as yours, equal to yours. (See comparison of adjectives, page 49, and Present subjunctive, page 51).

d. modality, e.g. limitation: mbela, simba, sapu, perhaps; pamue, probably, possibly. Sili (with intensive form silisili), indeed, truly, certainly; nande (intens. nandenande), by no means, in no case. Otamu uja mbela ongulosi? are you coming this evening? sapu ove to mu kuafa, perhaps you will help him; pamue otave uja mongula, perhaps they are coming to-morrow; ito si ningi nande, on no account do so. Inava ja ko nandenande, on no account must they go thither. Ohandi uja sili, I am certainly coming.

e. repetition. Vali, again: ino si ninga vali, do not do it again; ihai ku pe vali, I shall not give you more; ihatu lifa vali, we are not going grazing any more.

f. in addition to the above, the most frequently used adverbs of kind and manner are:-

opamena side by side, alongside, in line abreast
hamuhelo naked, unclothed
hamupulungusu vacant, ownerless (of a kraal)
hamuasa empty (of a vessel)
kombada loudly: tonga kombada, speak up!
munue together
pamue along with, in union with
munue united, at one, in one
mokule loudly: tongeni mokule, speak out!
naua well, aright
nai ill, badly
ngaho merely, scarcely
olukenge crookedly, slanting, edgeways (unbidden)
okapolongela un-called for: ove uja okapolongela, they came
ongumatela secretly, with a nod or wink, usu. with ifana, call.
monangumika stealthily, softly, with tonga, speak: tu tongeni
monangumika, let us speak in undertones.
osali free, gratis
simue together, with one effort
omudimbaholeka, furtively, usu. with dipaa, to denote killing
someone and hiding away the corpse in the ground.

The adverbs only, merely, scarcely, are expressed by the indeterm. numeral 'alone' (see page 68, sec.2). Ove auke nda denga, you only did I hit; osikombo asike nda vaka, it was only a goat I stole.

ii. adverbial extensions of place; answering the question peni? where?

apa, hither, here; ileni apa, come hither; osinima soje, to kongo, osi li apa the thing you are looking for is here.
oku, here in the neighbourhood of the persons speaking.
Eteni oku oinima jeni, bring your things here. The o of oku falls away if it has an a before it? ila 'ku, come here; eta 'ku, bring it here.

omu, here within; ova'u, mue uja na vo, nave uje omu, the people you brought with you must come in here.

By means of a locative prefix, any noun may become an adverbial extension of place, as meumbo, in the house, in the kraal, at home; pomundilo, at the fireside; kofuka, in the bushveld. Indeni meumbo, go ye into the house, go home; kaleni omutumba pomundilo, sit ye down at the fire, by the fire; otava i kofuka, they are going into the bush.

Verbs having a root-meaning of departure, removal, used in connexion with adverbial extensions of this sort, are followed by a locative in its particle form, as mo, po, ko. Ovakuetu otava di ko nena kofuka, our friends are going away to-day into the bush. Oimuna jange onde i kufa mo meumbo loje, I am taking my cattle out of (lit. from within) your kraal.

opo here, in expressions such as, opo ve li? are they here? opo u li mongula, ngenge handi uja? will you be here if I come to-morrow?

omo within; xo omo e li? is your father in? (is he at home?). oko there yonder; ovakueni oko ve li? are your relatives there? are they at home?

kolulio to the right hand; enda kolulio luange, walk on my right; ama kolulio, turn right.

kolumoso to the left hand; kolulio nokolumoso ka ku na sa, to the right and to the left there is nothing; ama kolumoso, turn left kokule afar

popepi near; popepi nokokule ka ke novaŋu, near and far, there is no one.

pamue pe li li, elsewhere; eumbo otali dikua pamue pe li li, the kraal will be erected elsewhere.

posakati half-way; posakati nda pumakana nosimbungu, half-way there I met a jackal.

pondje outside; ovakueni meumbo ka ve mo, sapu ove li pondje, your friends are not in the kraal, perhaps they are outside.

iii. adverbial extensions of time. These are:

a. answering the question naini? when?

ongula, in the morning; ongula inene, in the early morning; at day-break, at sunrise. Otamu ende ongula inene, you are going early in the morning.

omutenja, by day, in the day-time, all day. Inatu lia sa omutenja, we ate nothing all day. Mokati komutnja, at mid-day, noon.

komapeto, in the early afternoon; komatango, in the afternoon. ongulosi, in the evening. Otamu uja naini? ohatu uja ongulosi, when will you come? we shall come in the evening.

la toka, late in the day; tu jeni, osesi la toka, let us go, for it is late.

oufiku, at night, by night; mokati koufiku, at midnight; ovalunga ove uja mokati koufiku, the thieves came in the middle of the night.

nena, to-day; nena 'li, this very day. onela yesterday; onelinja the day before yesterday; onelelinja, three days ago.

mongula, to-morrow; monelinja, the day after to-morrow; monelelinja, three days hence.

pokufu in the winter; pokuenje in the summer; pokulombo in the rainy season.

paife now; paŋa immediately.

komeso later on; osinima esi onde ku pa osali, ondado oi li komeso; I gave you this thing free, we can bargain about it later.

konima afterwards; ihai ku pe paife, ohai ku pe konima, I will not give it you now, I will give it you afterwards.

sito previously, formerly. sito onda li naua, previously I was well; okue mu njeka sito, he robbed him once before.

nale already, some time ago, ova fia nale, they are long since dead; omua lia nale? have ye eaten already?

opo immediately; opo nde uja, I came immediately; opo handi uja, I am coming now.

mafiku soon; mafiku ohatu fiki, we shall soon arrive.

tete first, foremost; ame nde uja tete, I came first;

hauŋunina, latest, last.

efikulimue, one day; ohandi uja efikulimue, I shall come one day.

b. answering the question, lungapi? how often? lu is used as a multiplier:

luvali, twice; okue mu denga luvali, he struck him twice; lutatu, thrice; lune, four times; onda tuma ko lune, I sent him away four times.

luhapu, often, frequently; otue si mu lombuela luhapu, we have often told you of it.

kalupu, many times; kalupu ove ku ifana, they called you many times.

aluse, always, ever; ota sindi aluse ovaŋu, he is always annoying people; aluse fiyo aluse, for ever and ever.

c. answering the question, ofimbo li fike peni? for how long? (lit. reaching to when?) onda longa omafiku omulongo, I worked ten days; ove si holeka omido mbali, they hid it for two years.

d. answering the question, fiyo naini? until when? (up to what point of time?) otamu kala po fiyo naini? until when are you staying here? oto kora fiyo naini? ohai kofa fiyo ongula, until when are you sleeping? I am sleeping until the morning. ohatu kala po fiyo oufiku, we are staying until night (we are spending the evening here).

The particle ne has the amplifying force of an adverb in this connexion. It may be used (a) with a verb: oto i ne? are you going, then? dia po ne! make haste and go! nandi je? heno, inda ne! shall I go? Yes, do go! (b) with a pronoun: Olielie

ta tuala oinima ei? Ove ne. Who will bring these things? You, surely. (c) with a noun (esp. in fables), osimbungu ne opo a paka po ombia nde ta teleke, thereupon the hyena put the pot on the fire and cooked it; (d) with an adverb, oko ne hatu i, we are going straight there. In particular, ne is often found with opo, then; opo ne, then, therefore, thereupon, straightway, so; opo ne omulunga okua njamukula, so the thief answered.

Adverbs of place and time, beginning with a consonant, when placed for emphasis at the beginning of a sentence, have an initial o, and the p.c. that follows is without one.

2. The compound sentence

A sentence is said to be Compound, or its parts co-ordinated, when two or more collateral parts are linked (by a conjunction &c) into a single sentence.

It is said to be Complex, or its parts subordinated, when one or more subsidiary clauses are related to the main sentence (by means of relative pronouns &c.)

a. Co-ordination

The parts of a compound sentence may be related to each other in three alternative ways:

i. apposition ('adversative'). Conjunctions: ndelene, but; ile, or; either .. or; ove ku hōle nge, ndelene xo oku hōle nge, you do not like me, but your father likes me. Inamu longa oufiku ause, ndelene dimbuke ni ongulosi, do not work all night, but stop work in the evening. Ame onde ku kuafa, ndelene ove ino kuafa, I have helped you, but you have been no use. Oto di po ile oto teua po, either you will go away from here or else you will be sent away. Otamu longo ile otamu peua sa, you work or else you will get nothing.

ii. causal, in which the second clause expresses either the cause or consequence of the statement made in the first. Conjunctions: osesi because, for; one therefore, hence; hano therefore, wherefore. Tuala omuti ou komusinda, osesi ota vele, take this medicine to the neighbour, for he is sick; pe nge ēndia, osesi ondi nondjala, give me food, for I am hungry; ove ua dipaa omukuetu, one to dipaua jo, you have slain our kinsman, therefore you in your turn must die. Otu noluhepo, one hatu longo, we are in need, so we are working. Ove ino longa sa natango, hano inda u longe paife, you have done nothing yet, so go and work now.

iii. connected ('copulative') structure. Conjunctions: ndele, and; na, and, with; ha followed by an indeterm. numeral; ndelene but, ndele na..jo, not only .. but also; natango, still, yet; nande.. ile, neither .. nor; nokuli, besides, moreover, usually at the end of a sentence.

omuene ueumbo ota keelele eumbo, ndele ovalikadi otava ka lima
the owner of the kraal keeps watch over the dwelling, and the

ndele ovamati otava ka lifa
women will hoe and the boys herd.

ēngobe otadi ningi deni, nēnambe otadi i kohamba
the cattle become yours and the horses go to the chief.

ha ēndia adike nde ku pa, ndele: nosikutu ua peua jo
not only did I give you food, but you have had a garment also

nande onda fufia ile onda vaka
I have neither lied nor stolen

otu noikolo ihapu, natango inatu mon'omito okuifuta
we have many debts, nor have we yet found a way to pay them

ovañu avese otava fi nge po, ndele okaume kange jo ke si nge
everyone is deserting me, and moreover my friend does not

vali nokuli
know me any more.

ohandi i keumbo, la toka nokuli.
I am going home, and it is late besides.

The conj. ndele is often omitted, and the clauses of the sentence joined by asyndeton,

omuene ueumbo ota keelele eumbo, ovalikadi otava ka lima,

meme okua fia, tate okue tu fia po, my mother is dead, my father has deserted us.

Occasionally in sentences of copulative structure adverbs may take the place of conjunctions: opo, then; kuafa ovañu, opo oto kuafua jo, help people, then you also will be helped. Oso jo, so also, just as, furthermore: oinima ei otamu i tuala keumbo, oso jo outa uange otamu i na uo, you bring these things into the kraal, and then you go off with my bow. Nena ondi li keumbo, mongula ohai di po, to-day I am at home, to-morrow I go away.

Sentences with more than one subject or predicate

The parts of a sentence which jointly make up such subject share in common a p.c. which is expressed once only: ovalumehu novalikadi otava longo, the men and women work. Na, and, with, is used to connect the subject nouns. Ndele or its short form nde, and, is used to connect predicate verbs, the latter being followed by the p.c. always without its initial o; fie na 've ohatu lifa nena, you and I are going herding to-day. Omuene ueumbo okua kuata omulunga nde te mu mange nde te mu tuala kohamba; the owner of the kraal captures the robber and binds him, and takes him to the chief. Omuenda okua fikama nde ta ongele oinima jaje nde ta ifana ovana nde ta i, the traveller rose and (lit.) puts his things together and summons his children and takes his leave. This last example of sentence structure, where the first predicate is a verb in the imperfect and the others following it are in the historic present, is one of the commonest constructions.

b. Subordination

Principal and subordinate sentences may be connected

- i. by a relative pronoun: tate, ou ta vele, ite uja nena, my father, who is ill, will not come to-day. It usually happens that this relative pronoun is omitted: tate, ta vele, ite uja nena. Ombua, ua pa nge, oja kana, the dog you gave me is lost.
- ii. by a relative adverb: osilongo, omo u li paife, osinene, the country where you now are is a big one.
- iii. by a conjunction: onda ninga, ngasi ua lombuela nge, I have done as you said; ovañu nava teeleele, fiyo handi uja, the people must wait until I come; onde ku denga sasi ua sinda nge, I struck you because you vexed me.
- iv. without connexion, in which case the verb is in the subjunctive: endelela, u aluke diva, make haste and come back quickly (lit. that you may return quickly).

Varieties of subordinate clauses

i. The subjective clause. This describes or amplifies the subject. Ou ta endelele, ota fiki diva, one who hastens quickly reaches his goal; ou ta longo, ke noluhepo, one who works does not suffer want.

ii. The attributive clause. In effect, this is always a relative clause. Ekuva, nda ka na lo, olatate, the axe which I used for felling belongs to my father. Omumati a kuafa nge, okua dia keumbo leni, the boy who helped me came here from your kraal. Omuti, tau imi oiimati iua, itau keua po, a tree which

bears good fruit is not cut down. Ofuka, oko mua kala, oi noifitukuti ihapu, the bushveld where ye stayed has much game. Omeva opo tua nangala oufiku uonena, oa li maua unene, the water, where we slept last night, was very good.

iii. The objective clause. This describes or amplifies the object. Ehandu lomuhu itali ningi, esi sa juka, a man's wrath achieves nothing that is good; ovamati inava longa, esi va lombuelua, the boys have not done what they were told.

Direct and indirect speech are also to be included under objective clauses. The former differs both in form and content from the principal sentence.

Direct speech: Ohamba oja tia: pe nge ovañu, oimuna nai ninge joje; the king said, Give me the men, and the livestock shall be yours. ina okua lombuela omona: inda u ka kuafe ovakueni, The mother said to her child: Go and help your friends.

Indirect speech: Ohamba oja tia, e mu pe ovañu, oimuna i ninge jaje, the king said he must give him the men and the livestock should be his. Ina okua lombuela omona, a je a kuafe ovakuao, the mother told her child she must go and help her friends.

Nokutia or its short form kutia, that, that is to say, often stands before such an objective clause, being placed after the verb of saying which introduces the speech: Ka lombuela xo, nokutia ongobe jaje ja kana, Go and tell your father that his ox is lost. Nokutia, from na, and okutia, to say, is equivalent to say, mean, purport. Ondaka, ja dia kohamba, oja tia ngahelipi? What was the message that came from the chief? Nokutia mu mu tualele omi okutungulula eumbo laje, That ye should bring him trees to rebuild his kraal.

Ta ti and tava ti, with verbs of saying and commanding, betoken 'as follows'. Ndele je okue mu lombuela ta ti, And he addressed him with these words; ndele vo ove va lombuela tava ti, And they spoke to them as follows. Okue mu tuma ta ti, He sent him word as follows.

iv. The adverbial clause.

a. of kind and manner. Conjunctions, ngasi, as, just as, even as. Onda ninga ngasi ua lombuela nge, I have done just as you said. Ohatu mu ningi ngasi mue tu ninga, we have treated you as ye have treated us. Omu nokukala ngasi mua lombuelua, ye must stay, as ye were told to do.

b. of place. Conjunctions: apa, where, whence, whither.
 Hi si si, apa e li, I do not know where he is. Ka tu si si,
 apa tava di, we do not know whence they come. Ove ku si si
 tate apa a ja? do you not know whither my father went?
 Apa .. apa, where .. there: apa ka pe nomeva, apa ope nenota,
 where there is no water, there thirst prevails. The second
 apa is often omitted: apa ka pe nomeva, ope nenota.

c. of time (temporal). Conjunctions: fimbo, during, until,
 meanwhile; before negative p.c's, this means before; fijo,
 until, as long as, up to; manga, until, whilst, meanwhile;
 esi, as, when, after; he, since; sama, as soon as, as often
 as; ngenge, when.

fimbo inamu nangala, idileni po naua osivelo
 before you lie down to sleep, close the door tight

fimbo ino mu denga, mu pula ngenge e si ninga sili
 before you hit him, ask him if he really did it

ka tala diva oinima jetu, ja fiala keumbo, fimbo ame hai
 go quickly & fetch our things which were left behind in the ^{teelele} apa
 kraal, while I wait here.
 ovatumua vohamba nava teelele, fijo handi uja
 let the chief's messengers wait until I come

otamu va kongo, fijo otamu va mono
 look for them until ye find them

katekeni, manga hai sakala
 go ye and draw water, while I make a fire

esi nde uja keumbo, onda hanga ko ovakueni
 as I came towards the house, I met your friends near by

he mua ja, inandi vela vali
 since ye left, I have not been ill again

he tu nepiā li, inatu mona vali ondjala
 since we have had these gardens we have suffered no more hunger

sama to uja, ohai ku pe oinima joje
 when you come I will give you your things

sama mue uja, aluse omua hanga nge
 whenever ye have come, ye have always encountered me

ngenge to ifana nge, ohandi uja
 when you call me, I will come.

'Just now' is expressed by the prefix mu with the infinitive
 verb: mokusuna keumbo onda pumakana nokaume koje, I returned
 home just now and met your friend.

d. 'Causal' sentences. Conjunction: sasi, because.
 Onde ku denga, sasi ua denga nge, I struck you because you
 struck me. 'Since' is expressed (like 'just now') by the
 infinitive with mu prefixed: otua hafifa ovañu ava, moku-va-
 kuafa moluhepo luavo, we gladdened these people, since we
 helped them in their need. To this class belong also

i. 'Final' sentences. This type of sentence, expressed in
 English by 'to', in order to, in order that, so that, does not
 require a conjunction standing before the subordinate clause.
 The verb is in the subjunctive mood. Fimaneka xo na njoko, u
 kale naua, Honour thy father and thy mother, that it may be
 well with thee. Ohatu endelele, tu fike diva, we hasten so as
 to reach our destination quickly.

ii. Conditional sentences. Conjunctions: ngenge, if, supposing,
 provided that; ngeno in this context is the equivalent of the
 imperf, subjunc. of the auxil. verbs be or have, e.g. if only
 you were to, if only you had.

ngenge tamu tu kuafa, ohatu mu kuafa jo
 if ye help us, we will help you

oto mon'oilia, ngenge to limi naua epia loje
 you will get grain if you tend your garden carefully

ngeno to longo, ngeno ku noluhepo
 if you worked you would not be in need

ngeno ue uja nale
 had you but come before

ove ngeno opo uli
 if only you had been here

ngeno ue mu kuata
 if only you had caught him

ngeno oue ile, ngeno ua tambula ondjabi
 if you had come, you would have received a reward

iii. Concessive sentences. Conjunctions: nande, nevertheless, although, notwithstanding; ngenge .. ile, whether .. or.

ohai ku kuafa nande ua fufia nge
I will help you, though you did lie to me

ohatu uja, nande eumbo leni okokule
we shall come, though our kraal is a long way off

ove oua ja ko, nande nde ku lombuela, u ha je ko
you went there though I told you not to go there

nande hai ende oufiku, ihai tila sa
though I go by night, yet I fear nothing

ngenge to i nena ile mongula, asise simue
whether you go to-day or to-morrow makes no difference

iv. 'Consecutive' sentences. Conjunctions: oso, so that, so. Otu li vahapu oso ka tu nokutla, we are many, so that we are not frightened.

3. The Interrogative sentence. (Questions)

i. The determinative question. Here the purport of the whole sentence is embodied in the question, which may be answered completely by either heno, yes, or aje, ahcue, no. Ove ue si ninga? did you do it? Heno, Yes. Onje mue mu denga? Did ye strike him? Ahoue, No. Often the contents of the question is repeated in the answer: Heno, ame nde si ninga, Yes, I did it. Ahoue, ofie inatu mu denga, No, we did not strike him.

A subject or object having special emphasis in the question may also be repeated in the answer, thus: oxo a kuata omulunga? Heno, otate. Was it your father who caught the thief? Yes, my father. Onosi ua dipaa? Heno, onosi. Was it a lion you killed? Yes, a lion.

ii. The definitive question. This either challenges a previous statement or asks for its further definition, or for the elucidation of something not known. It cannot be answered by heno or aje.

olielie e ku denga? omupija uoje a denga nge
who struck you? your servant struck me

osike mua uda? inatu uda sa
what did ye hear? we heard nothing

omupika ualielie a ja oñapo?
whose slave has run away?

olielie mua pa outa uange?
to whom did you give my bow?

openi to i? okeumbo handi i
where are you going? I am going home

onaini tamu uja?
when are ye coming?

ongahelipi mua kuata ongue?
how did ye catch the leopard?

olungapi to i ko?
how often do you go there?

omafiku angapi ua kala ku xo?
for how many days did you stay with your father?

iii. every question may be direct or indirect. In the latter case the interrogative or question-clause is dependant on a verb of interrogation. Indirect determinative questions are introduced by ngenge, whether, after the principal clause: okua pula nge, ngenge handi mu findikile, he asked me whether I would accompany him. Indirect definitive questions also have a verb of interrogation and a dependant clause: ote tu pula, apa hatu i, he is asking us where we are going; ove mu pula, oñumba e li, they ask him how he is.

iv. Alternative (disjunctive) questions. Two or more phrases connected by ile, or, and asking opposite or alternative questions, constitute a 'disjunctive' question. Ove oto futu nge ile ito pe nge sa? Will you pay me, or not give me anything? natu je ile natu teeleele? are we to go or must we wait? nandi lime ile nandi life? must I hoe the garden or must I graze the cattle? The words 'ile ahoue' may stand instead of the second half of a disjunctive question. Oto uja nena ongulosi ile ahoue? are you coming this evening or not? or ile may stand alone, e.g. otamu i ile? are ye going, or what? oto dulike ile? will you obey or (sc. what do you propose to do?)

ha ile, or not, is equivalent to Is it not so? is it not the case? oso, thus, so, may often stand as answer to a question, meaning so it is, so be it. oso ha 'so, or ha 'so, means It is not so.

In the case of all direct questions and indirect determinative questions with interrogative and termination, the p.c. which follows is without its initial o.

Word order

The subject always precedes the predicate.

The attribute, which may also be a substantive, always follows its substantive: adjectives and possessive pronouns follow their nouns.

The object follows the predicate: *onda mona xo*, I saw your father; *ombua joje oja lia nge*, your dog bit me

The object pronoun always stands in front of the verb. *Ote tu denge*, he strikes us. *Ove va kuafa*, they are helping them. An exception is *nge*, me, to me, which always follows the verb: *ova kuafa nge*, they helped me. *Findikile nge*, accompany me.

When used with the infinitive, the object pronoun is placed between the infinitive-prefix and the verb-stem: *onde uja okumupula*, I came to enquire from you; *okua hala okutudenga*, he would have struck us, (see page 87).

For word order in questions, see pages 152-153.

The adverbial extension may stand at the beginning or end of a sentence: *okofuka tava i*, they are going into the bush; *omeumbo ve li*, they are in the kraal; *onena te uja*, he is coming to-day; *otave uja nena*, they are coming to-day; *ota i keumbo*, he is going into the kraal.

Conjunctions may stand either before or after the subject of the sentence; one may say *xo esi e uja*, or *esi xo e uja*, when your father comes, or your father when he comes. *Omukueni ngenge a veluka*, or *ngenge omukueni a veluka*; if your friend recovers, or your friend if he recovers. *Etango ngenge tali piti*, or *ngenge etango tali piti*, when the sun rises; *ame fimbo hai teeleele apa*, or *fimbo ame hai teeleele apa*, whilst I wait here.

The word having the principal emphasis in the sentence stands at the beginning, and the p.c. following is without an initial o. *Ove oto tuala okāna keumbo*, (you), bring the child to the kraal, but, *ove to tuala okāna keumbo*, you (and none other) must bring the child to the kraal. *Ame hai keelele eumbo, onje tamu findikile ovaenda*, I look after the kraal, you accompany the travellers. *Oto i peni?* where are you going? but *openi to i?* where (to what particular place) are you going? *Onaini tamu uja?* when (at what particular time) are ye coming? The word standing in the first place is equivalent to a principal sentence, and the following word to a subsidiary, and for this reason the p.c. is without its initial o.

The Preposition

Many of these are actually substantive nouns preceded by a locative prefix, *mu*, *pu*, *ku*. They then govern a genitive case and, as nouns, have their appropriate genitive particle.

Mu. 1. in, into: *tualeni oimuna mosiunda*, bring the live-stock into the pen. *Ove li mepia*, they are in the garden.

2. With verbs having a root-meaning of taking away, removing something, or absenting oneself from, *mu* assumes the meaning 'from' (i.e. from within). *Ota kufa omasini moxupa*, he takes the milk from (out of) the calabash. *Esi edi oda dia momufima uetu*, these fish came out of (i.e. were bred from) our water-hole.

3. under. *Tu jeni momuti*, let us go under the tree. *Engobe odi li momukuiju uetu*, the cattle are beneath our fig-tree.

From *mu*: *Meni la*, within, inside. *Meni leumbo ka mu novaŋu*, inside the kraal there is nobody. *Meni lomuhū*, within a man.

Monima ja, behind: *Ovakueni ova fiala monima jetu*, your friends have stayed behind (us).

Moipafi ja, before, in front of: *Okue si ninga moipafi jovaŋu*, he did it in front of the people (openly, not secretly; lit. in sight of, before their eyes.)

Mokati ka, between, among: *mokati ketu na nje ka mu nombili*, between us and you there is no peace. *Mokati kofuka*, among (i.e. in the midst of) the bush. *Mokati komufima*, in the midst of the water-hole, i.e. in the depths of the water-hole.

Pu. 1. at: *peumbo*, at the kraal; *okua nangala pomundilo*, he lay down to sleep at the fire, by the fireside.

2. on: *fikama, ogesi ou li omutumba posipundi sange*, get up, you are sitting on my stool.

From *pu*: *Popepi na*, near, close to. *Ofuka jetu oi li popepi nosilongo seni*, our bushveld is near your country; *popepi nomufima uange ope nomuidi muua*, near my water-hole there is good grazing.

Pondje ja, outside. *Pondje josilongo seni*, outside your country.

Posi ja, under. See *kosi ja*. *Pokati ka*, see *mokati ka*.

Ku. 1. to, towards. *Ohandi i keumbo*, I am going to the kraal, I am going home; *otava i kofuka*, they are going into the bush.

2. from. (a) intimating arrival from: *omuŋu ou okua dia kOndonga*, this man comes from Ondonga, from the south. *Oiimati ei oja dia komuti ueni*, these fruits came from (were grown on) your tree; (b) intimating passage of time from: *okounona uange nda vela*, from (my) childhood I have been sickly.

3. by (with passive verb): onda dengua ku xo, I was beaten by your father.

4. at, near by: komufima uetu oku nomiti dihapu, by our water-hole there are many trees; keumbo leni ka ku nēndia, at your kraal there is nothing to eat.

5. on: tula oinima kepepe, u i humbate naua, put the things on your shoulder, so that you can carry them properly.

From ku: Kombada ja: 1. over: kombada jetu, over us; kombada jedu, on earth.

2. above, on. Kombada jepia oku nomufima, above the garden there is a water-hole; tula osinima esi kombada ja ikua, put this thing upon the others.

3. beyond, on the far side of. Kombada jomulonga, on the far side of the river.

Komeso ja, before. Komeso jetu, before us. Oinima, tamu kongo, oi li komeso jeni, the things which you seek are in front of you. Lungameni, komeso jetu oku nelambo, look out, there is a hole in front of us. Komeso is also used to express comparisons, xo oku ku hōle komeso jange, your father likes you more than me. (See page 49).

Konima ja, after. Otamu peua konima jetu, ye will receive after us. Konima jange otaku uja umue e dule nge, after me cometh one that is preferred before me. Konima jomulonga, on the far side of the river.

Kosi ja, under, beneath, below. Kosi jedu, under the earth; kosi jeulu, under heaven.

Kombinga ei ja, on this side of; kombingainja ja, on that side of.

Others: Fijo ku, as far as; fijo keumbo, as far as the kraal. Molua, through, by means of, for, instead of, on account of, because of, for the sake of, on behalf of. The final a falls away before a vowel following. Moluoje, instead of you. Ote si ningi molueni, he is doing it for your sakes. Onda dengua moluoupote uange, I was beaten for my bad manners. Frequently however, the sense of molua is conveyed adequately by the use of the applicative form of the verb.

Na, with. Okue mu jasa mosikuti si noudio, he shot him with a poisoned arrow. Otava ke nekuva letu, they are felling trees with our axe. To indicate a state or action in common with others, pamue na is used. Ileni, mu ende pamue na fie, come ye, and go along with us.

Through (motion through), tokola (verb), to go through: ohatu tokola epia loje, we are going through your garden; otava tokola osilongo setu, they are going through our country.

Through (by means of), molua, see above; or the applicative form of the verb.

For (on behalf of) is expressed by the applicative form of the verb: ota longele nge, he works for me; ota longele

ondjabi, he works for a reward. See molua.

Without: expressed by paraphrase, 'not with'; otava i, ka ve nonuta, lit. they go, not with provisions (without provisions).

Without (outside), see pondje ja, above.

Against (close to), see popepi na, above; (in hostile sense), is expressed by the applicative form of the verb: otave tu fikamene they rise up against us.

Of (attributive genitive) is expressed by the genitive case. Eholo lositi, a bucket of wood, a wooden bucket. Ekuamo losipa, a girdle of leather, a leathern girdle; (concerning), is often expressed in the verb, as: dimbulukua, think of; tonga, popia, speak of.

Many prepositions are also used adverbially.

Interjections

alala! indeed not!

lakua, with intensive lakua lasikola, in no case!

euei, abbrev. uei, as an answer, if one person is summoned or called by another, viz. "What's the matter What do you want?" The short form uei indicates that the summons is inconvenient or displeasing.

njau is also an answer to a summons or call, "I won't!" The reluctance or vexation of the speaker is specially stressed by its use.

hamba, with emphasis on the last syllable, interj. of mild astonishment, indeed? so? nani has a similar use and meaning.

ōli, surely not!

ijalōō, interj. of pleasure, approval, gratitude, Thank you very much!

uuo, alas! uuo nje, woe to you!

Onomatopoeic interjections

mbolongodja and mbolokota are verbs in imitation of the din and clatter of heavy timbers falling to the ground, collapsing together. The words mean, make or call forth such noise.

mbofokola mo, sink into muddy ground, with a sound imitated by this verb.

polokota or palakata, verb, clatter; the word imitates the clatter or thudding of hooves of a herd of animals running, or of people stamping on the ground.

pualakata, verb, emit sound as of a thunder-crack (omupualakato, noun); ngunguma, verb, rumble, as distant thunder (omungungumo, noun, rolling or rumbling of thunder.)

hanga and ngeno are often used as interjections. So also are the verbs muena and tala in imperative, e.g. muena! (pl. mueneni!) hush! tala! (pl. taleni!) look!

IV. CONVERSATIONS

1. The most frequently used forms of greeting

Morning greetings

ua (mua) penduka? lit. are you (ye) awake? (i.e. good morning).
Answer, Heno, ua (mua) penduka jo? Yes, are you (ye) also?
ua (mua) pita? lit. have you (ye) got up? (i.e. good morning).
Answer, Heno, ua (mua) pita jo? Yes, have you (ye) also?
ua (mua) silua? lit. has the day dawned for you? (i.e. good morning). Answer, Heno, ua (mua) silua jo? Yes, has it for you too?
Often one joins with these: ua (mua) lele po? or ua (mua) nangala po? Have you (ye) had a good night? Answer, Heno, nda (tua) lele po; heno, nda (tua) nangala po, Yes I (we) have; or if the contrary, Aje, hi (ka tu) lele po; aje, inandi (inatu) nangala po; No, I (we) have not.
Instead of ua (mua) silua? one often says, ua (mua) silua peni? lit. where did the day break for you? Answer, Nda (tua) silua mepia, in the garden, i.e. I was (we were) in the garden at daybreak; or, nda (tua) silua mondjila, on the road, i.e. I was (we were) on a journey at daybreak; or, nda (tua) silua monduda, in the hut, i.e. I was (we were) not up at daybreak. Silua is passive applic. from sa, to dawn.

Greetings by day

uxala, the day passas; ua (mua) uxalela peni? where has the day passed for you? what has the day brought you? ua (mua) uxala? do you (ye) pass the day? meaning, how are you getting on? ua (mua) uxala naua? does it go well with you? Answer, Heno, ua (mua) uxala jo naua? Yes, does it go well with you also? Or, Aje, inandi (inatu) uxala po, No, it does not.
Other favourite daytime greetings are: Ua (mua) aluka? have you (ye) returned? (on arrival back from a journey or an absence). Ove oto (nje otamu) longo? are you (ye) working? (if in the garden). Oto (otamu) i peni? Where are you (ye) going? (if the person addressed is on a journey).

Evening greetings

Ua (mua) tokelua? lit. is the day grown late for you? Answer, Heno, ua (mua) tokelua jo? Yes, is it for you too?
tokelua is passive applic. of toka, grow late, grow dark.
Etango ola toka, the sun is set.

Greetings by night

nangala (nangaleni) naua, sleep well (i.e. good-night).
 Answer, Heno, na 've jo (na nje jo) nangala (nangaleni) naua,
 Yes, any you (ye) also sleep well.

Good-bye

To bid good-bye to travellers: if one is remaining behind alone, or has slept with them, for instance, uxala naua, may it pass well with you to-day, or, tu uxaleni naua, let us (i.e. may we) pass the day well. In the evening, tokelua naua, may the day end well for you, or, tu tokelueni naua, may the day be ended well for us. Before retiring, nangaleni naua, sleep ye well, or, tu nangaleni naua, let us (may we) sleep well.

Often the salutation when parting from those remaining behind is: kaleni po naua (lit. stay here well), i.e. may it go well with you here; or, tu kaleni naua, may it go well with us. Those remaining behind would answer, Heno, na 've jo inda naua; Yes, may it also go well with you on the way; or Fikeni po naua, arrive ye in safety.

Notice that elder or superior persons are distinguished by the use of mua, pl., rather than ua, sing., in greeting them.

In greeting guests

According to the custom of the country, the visitor does not first offer greeting, as is the case with us, but waits for the greeting of the householder, and is then free to offer his own.

(a) greetings of the householder to his guests

mue uja po? you have come?

ans. heno, yes.

mua enda naua? had you a good journey?

ans. heno, yes; or if the contrary, Aje, inatu enda naua, No, we did not have a good journey.

inamu mon' osiponga? You met with no trouble?

ans. aje, no, or Heno, tua mon' osiponga, Yes, we had trouble. keumbo ove li naua? are they well at home?

ans. heno, yes, or if the contrary, Aje, no.

inaku ningua sa? lit. something has not happened?

ans. aje, no; or heno, yes.

inamu mon' ovaenda? did you fall in with company on the way?

ans. aje, no; or heno, yes.

okua muena filu? is everything quite quiet yonder?

ans. heno, yes; or aje, no.

(b) the guests' greetings then follow:

na nje jo opo mu li? lit. and ye also, ye are here?

ans. heno, opo tu li, lit. yes, we are here.

inapa ningua sa? has nothing happened?

ans. aje, no; or if the contrary, Heno, opa ningua sa, Yes, something has happened.

ovasamane novakulukadi ove li naua? are the old men and old women well?

ans. heno, yes; or aje, no.

ounona itau vele? the children are not sick?

ans. aje, no; or heno, yes.

inamu uda sa? have ye heard any news?

ans. aje, inatu uda sa, no, we have heard nothing; or heno, yes.

A fuller understanding of greetings would require a wider knowledge of the customs of the country.

2. Examples of conversations

oto i peni?

where are you going?

ohandi i keumbo.

I am going home.

keumbo oto ka longa sike?

what are you going to do at home?

ondi nokulifa.

I must herd.

oto lifa aluse?

are you always herding?

aje, momafiku a aeke.

no, only these days.

osike?

how is that?

ondenge jange, ja lifa sito,

my younger brother, who herded

otai vele.

before, is sick.

otai vele sike?

what is the matter with him?

oku noluidi

he has fever.

inamu mu kongela omuti?

have you not sought medicine for him?

omuti ohatu u kufa peni? where may we get medicine?
 ila, ndi ku pe. come, and I will give you some.
 omuti uoje otau kuafa mbela? will your medicine be of use?
 heno, otau kuafa sili. yes, it certainly will.
 pe nge hano, ndi je na uo. give it me then, and I will take it
 teelega kanini, ndi ke ku talele wait a little, I will go and away.
 fetch it for you.
 omuti ouou. here is the medicine.
 otau ningua ngahelipi? how is it used?
 otau ponua hamudilu. it is swallowed whole.
 omukueni ine u tafina, osesi your brother must not chew it, for
 omulula unene. it is very bitter.
 nda uda ko. I see.
 omukueni, ngenge a veluka, come and tell me when your brother
 ila, u si lombuele nge. is better.
 ijalōō. thank you very much.
 ohandi i hano. I will go, then.
 heno, inda naua. Yes; good-bye.

ua aluke? you have come back?
 heno, nda aluka. yes, I have come back.
 nena oue uja la toka. you have come late to-day.
 heno, la toka sili. yes, it is certainly late.
 keumbo oku li naua? is all well at home?

aje, ka ku li naua. no, it is not well.
 osike hano? what is the matter, then?
 omukuetu ota anje okuveluka. my brother does not get better.
 sapu oua ila omuti umue? have you come for some other medicine?
 heno, onde uja, ndi ku indile yes, I have come to ask you to
 u pe nge vali. give me some more.
 omukueni ina nangala po nande? is your brother not sleeping well?
 aje, nandenande. no, by no means.
 mbela oto pe nge omuti umue, will you give me some other medicine
 u dule uinja, ua pa nge? better than that you gave me?
 aje, omuti, nde ku pa, omuua no, the medicine I gave you is
 sili. indeed good.
 pe nge hano, tu hetekele vali. give it me then, we will try again.
 tala, omu omu nounima utatu; look: here are three small things;
 kamue oto ke mu pe ongula, one you must give him in the morning,
 kamue omutenja, kamue ongulsipi; one at mid-day, one at night;
 ndelene ino mu pa, fimbo a but do not give them him while he
 pupiala natango. is still feverish.
 ondauda ko. ohandi i hano. I see. I will go, then.
 inda naua; nomukueni na Good-bye; and I hope your brother
 nangale naua. will spend a good night.

pe nge omeva, ndi nue.	give me some water to drink.
eteni omundilo, tu xuameke ombía jetu.	bring fire (faggot) so that we may cook our pot.
ila, u ulikile nge ondjila, osesi ame hi si po.	come and show me the way, for I am unfamiliar with these parts.
ifana xo, osesi ame ondi nēndjovo na je.	call your father, for I have something to say to him.
fikameni, ame ndi kale po omutumba.	stand up, so that I may have a seat.
suneni, mu konge ombele jange ja kāna.	come back again, and look for my knife which is lost.
sakaleni, osesi oku noutalala.	make ye a fire, for it is cold.
ileni, ndi mu fute.	come ye, and I will pay you.
ope nomuñu, ina futua natango.	there is someone who has not been paid yet.
osinima, nde ku pa, oto si alula mongula.	the thing which I gave you, you must bring back to-morrow.
mongula oto pendula nge, eluua, ngenge tali tende.	to-morrow you must waken me at break of day.
ngenge tamu i, inamu dimbua oñuta.	when ye go, ye must not forget the food for the journey.
ovatumua vohamba ova hala, u va lekele.	the chief's messengers want you to dismiss them.
ēndia edi odi nomulio.	this food tastes good.

lungameni, mu ha uile po, osesi apa ope nomufenu.	take care lest ye fall down, for it is slippery here.
tu kongeni omudile, tu mangelule ēñambe, osesi omutenja oua tua.	let us seek the shade so that we may unharness the horses, for the heat is fierce.
eumbo leni oli li peni?	where do ye live?
etango ola ningina nale, ndele inatu fika natango.	the sun has set already, and we have not arrived yet.
ohatu sikula ēñadi dovalunga.	we follow the thieves' tracks.
fila nge oñenda, ihai si ningi vali.	have pity on me, I will not do it again.
apa itapa dūlika okunanga! a, ope nēmue dihapu.	it is impossible to sleep here, there are many mosquitoes.
apa ka pe noñito okuja oñapo.	here there is no chance to escape.
eteni oipundi, ovaenda vetu va kale omutumba.	bring seats, so that our guests may sit down.
ila u kufe po ēñaku dange u di kombe.	come, take away my shoes, and brush them.
inamu uja mongula, osesi ondi noupiakadi.	do not come to-morrow, for I shall be busy.
ounona nau die po, osesi otau ueelele unene.	the children must go away, for they are very noisy.
ovakueni ova fiala peni?	where are your friends staying?

ame onde ku pa luhapu, I gave to you often: you did not
 ove ino pa nge nande. give me at all.
 omua lia nale? have ye eaten already?
 aje, inatu lia natango, no, we have not eaten yet,
 otue ku teeelala. we have waited for you.
 lungapi ua ile ko? how often have you been there?
 eta eholo, ndi nue mo. bring a cup, that I may drink from it
 ka mu na sa. there is nothing in it.
 omua pua sili? is it really finished up?
 heno, omua pua seke. yes, it is quite finished.
 nande onde mu mona, ile onde I have neither seen nor heard him.
 mu uda.
 mu pula, ngenge te si ningi ask him whether he will do it
 ile ahoue. or not.
 luhapu nde ku ifana ndele ove I have called you often and you
 ino uja. did not come.
 taleni, ěndia ngenge da pia, see whether the food is cooked,
 tu lie. so that we may eat.

kufa eholo, u ka teke. take a bucket & go & draw water.
 ohai ka teka momufima u li pi? from which water-hole shall I draw?
 ka teke nena momufima uamusinda draw to-day from our neighbour's
 setu. water-hole.
 eholo hi li uete. I cannot find a bucket.
 oue li paka peni hano oñela, where then did you put it yesterday

esi ua ka tekele? when you drew water?
 onde li tula mondjuo omu, I put it in the room, and now
 ndele paife ka li mo. it is not in there.
 ninga, u li konge diva. go and look for it, quickly.
 onde li mona. I have found it.
 aluka ko diva komufima. come back quickly from the water-hole.
 omeva onde a eta. I have brought the water.
 tula ombia pediko ndele put the pot on the fireplace and
 lunda po omundilo, re-kindle the fire,
 omeva a fuluke diva. so that the water boils quickly.
 nandi ku lombuele, ngenge shall I tell you when it boils?
 a fuluka?
 heno, ila u si lombuele nge. yes, come and tell me.
 omeva otaa fuluka. the water is boiling.
 paka po oluisi nombelela; put on the rice and meat; and
 teta ko kombelela josikombo cut up the meat of the goat
 tua dipaa oñela which you killed yesterday.
 teta ko osilama asise, cut off the whole leg, that there
 ombelela i uane, osesi nena may be enough meat, for to-day we
 ohatu mono ovaenda vahapu. shall receive many guests.
 ino dimbua okutula mo omuongua do not forget to put salt in,
 ngasi ue u dimbua sito. as you forgot before.
 aje, ihai u dimbua. no, I will not forget it.
 ěmbia di tala naua, ěndia watch the pots carefully, that the

di ha lunguine; ndele fimbo food may not burn; and while they
tadi fuluka, oto kombo olu- are boiling, you will sweep the
pale, omo hatu lile omuisa. room where we shall eat luncheon.
ēndia oda pia, nolupale olua the food is ready & the room is
kombua; nandi jale? swept; shall I lay the table?
jala. lay it.
ohai jalele vangapi? for how many shall I lay it?
jalela omulongo. lay it for ten.
nandi xukule? shall I dish up?
xukula ndele eta. dish it up and bring it.
ombelela ojei. here is the meat.
eta apa, ndi i tete bring it here, that I may carve it.
osiaxa soluisi ohai si tula where shall I put the dish of rice?
peni? give it to the guests, so that
si jandja kovaenda, ve they may help themselves.
likufile mo. now go and fetch the dish of
paife inda, u ka tale osiaxa greens.
sombidi here it is.
osesi. give it also to the guests.
si jandja jo kovaenda. the gravy-dish is not here yet.
etiti lomuhoka ka li po
natango. I have brought it; here it is.
onde li eta, oleli. put it down here.
li tula po. one guest has no knife; go and
omuenda umue ke nambele, find him one.
inda u ke mu talele. now go, for the present, till I
paife inda manga, fijo hai
ku ifana. call you.

ila, u kufe po oiaxa, u i come and take away the dishes and
kose. ombelela , ja xupa, wash them. Cover carefully the meat
i tuvika naua, ndele i tula left over, and put it in the store-
melimba. Oluisi nombidi room. The rice and greens left over,
ja xupa, i lienii novakueni. you and your friends may eat.

mekutu loje omu na sike? what is in your bag?
omu noinima jange. my things are in it.
oinima jasike? what things?
ila u tale. come and look.
oue i kufa peni? where did you get them?
onde i landa. I bought them.
kulje? from whom?
komuñu, nda pumakana na je
oñela. from a man whom I met yesterday.

xo oko e li keumbo? is your father at home?
aje, ke ko. no, he is not.
okua ja peni? where has he gone?
okua ja kouhamba. he went to the chief's kraal.
okua ila ko sike? why did he go there?
ohamba oje mu ifana. the chief summoned him.
oje mu ifanena sike? why did he summon him?
ualje. I don't know.

ota aluka ko naini? when will he return?
hi si si. I don't know.
ngenge ta aluka ko, mu lombuela when he returns, tell him to
ne uja ku ame. come to me.

onde uja I have come
osike? why?
ha ve ua ifana nge? did you not call me?
heno, onde ku ifana. yes, I called you.
oua li kouhamba? have you been to the chief's place?
oko nda li. I have been there.
oua hanga ko sike? what did you find there?
onda hanga ko omatamba ane. I found there four waggons.
oa eta sike? what had they brought?
oa eta omavalende nomauta they had brought brandy, guns,
nofunde noikuti. powder and shot.
ovañu otava lande? are people buying?
otava lande unene, otava they are buying eagerly, they are
hakana oinima ei. scrambling for these things.
otava landa nasike? what are they buying with?
nēngobe. with cattle.
ove ino landa sa? have you not bought anything?
aje. no.
ohamba oje ku ifanena sike? why did the chief summon you to him?
otai siva oita. he is rallying for war.
na 've oto i? and you, are you going?

heno, name jo nandi je va ti. yes, they say I must go too.
oita otai i peni? where is the war?
ka tu si si natango. we do not know yet.
otava katala ko sike? what are they after?
ovañu nēngobe. people and cattle.
olielie ta ningi ondjai? who is leading the war?
onandi mu uda natango. I have not yet heard who it is.
oita, ngenge tai aluka, when the expedition returns,
oto uja, u lombuele nge come and tell me how ye got on.
oñumba mue si hanga.

ua aluka? you have come back?
heno, onda aluka. yes, I have come back.
mua enda naua? did ye fare well?
heno, otua enda tu naua. yes, we did quite well.
oita? and how about the war?
oja lua unene there was much looting.
okua fia ovañu vahapu? were many killed?
heno. yes.
inaku fiala ovakueni? did not your kinsfolk remain there?
okua fiala tu. some of them remained.
omua dia ko nasike? what did ye come away with?
ovañu nēngobe. people and cattle.
ovañu otava ningua ngahelipi? what happened to the people?

ngenge itava kulilua, otava	those who were not rescued
ningi ovapika vetu	become our slaves.
ohamba oja tia ngahelipi?	what did the chief say?
oje tu pandula unene; otue	he praised us highly; it is said
lidenga naua va ti.	that we fought well.

omua ile peni?	where have ye been?
otua ile konoúo.	we have been to answer a call for help.
oja li peni?	where was it?
komukunda oko kua kala tate	in the district where our father lives.
onoúo ove i kuuila?	why were you called for?
ēngobe da kuatua	cattle were being seized.
oda kuatelua sike?	why were they being seized?
va ti, omuene uado oku	those who took them say the owner
nosikolo na venja, ve di kuata	had no right to them (was guilty with them).
adise oda ja?	have they all gone?
heno, inaku rupa nande imue;	yes; not one is left, and my
nadi da tate, hanga da iua.	father's have been made off with, along with them.
uinja, a luua, ota ningi sike?	he who was robbed, what did he do?
ualje; sapu ote ke si lombuela	I don't know; perhaps he will go
ohamba.	and tell the chief.
itesi kuafa sa, osesi ohamba	that will be no use, because the

ka i na ko na sa noinima, ja tia ngaha.	chief has nothing to do with such things.
osilongo seni osa fa ka si nepangelo liua, sasi kese tu omuhu ota ningi, esi a hala	your country does not seem to be ruled well, for everyone does what he likes.
osilongo ka si nēmango? osi na tu; osi nēmango noidila	has the country no laws? yes, it has; it has both commands and prohibitions.
oidila oisike? oidila oinima ja dilikua oku-i-ninga; nomuhu, te i ningi, ota dipaua.	what is meant by prohibitions? prohibitions are things which may not be done; and anyone doing them is put to death.
oi li pi? epena, fimbo inali pena, ovaahu itava dilika; itava kōla momapia; itava tungu ēnduda; itava kasula; nohamba, ngenge ja fia, ope nongodji. ngenge tava fe medu, nande okulima, ile okudika va ti, otava fe mo ohambainja, ja fia.	what things are they? until epena (feast) has taken place, the people must not move their dwellings, nor rake together rubbish in their gardens, nor make huts, nor cut down grass. When the chief dies, they cease work, for if they dig up the ground, whether to hoe or put poles in, they say they will dig up that chief who died (will disturb his rest.)

osilongo seni osinene? is your land big?
 osinenenene. very big indeed.
 omu nēmunda? are there hills in it?
 aje, nande imue aike. no, none at all
 osi nomilonga? has it rivers?
 aje, osi noiana aike. no, only swamps (marambas).
 oi nomeva? is there water in them?
 mokulombo oi na. in the rainy season there is.
 omeva otaa di peni? where does the water come from?
 otaa etua kefundja, tali it is brought by the flood which
 di komilonga dinja dinene, comes from the big distant rivers,
 di li kombada josilongo setu. and covers our country.
 omeva a itaa puinine diva? does not this water dry up quickly?
 otaa puinine, ndele ngenge it dries up, and when it dries
 taa puinine, ohatu mono ēsi we find many fish, which come down
 dihapu, de uja nefundja. with the flood.
 osilongo seni osa fa, hasi your country seems to support its
 xupifa ovañu vaso; nondjala people; it seems that hunger is
 omua fa, kamu i si. unknown in it.
 otu i si naua naua, osesi we are well acquainted with it, for
 odula, ngenge itai loko, when rain is not plentiful the
 oilia otai fi omutenja, grain perishes with the sun's heat,
 nondjala otai dipaa vahapu. and hunger takes a heavy toll of life
 ove ou nepia linene? have you a big garden?

heno, olinene tu yes, it is quite a big one.
 oue li peua kohamba ile? are you given it by the chief or not?
 onde li peua komuene I am given it by the headman
 uomukunda uetu. of our district.
 omuene uomukunda omusike? what is a headman?
 tala, osilongo asise osi look, all our country is (divided
 nomikunda dihapu, ndele kese into) many districts, and each
 omukunda ou nomuene uauo, district has its headman, who
 te u pangele. ngenge ua rules it. When you want a garden,
 hal'epia, oto i ku je, u mu you go to him and ask him for one.
 pule.
 epia otali landua? is one's garden bought?
 efikulimue oto li lande, sometimes you buy it; sometimes
 efikulimue oto li peua osali. you are given it free.
 omukunda? and the district?
 otau landua kohamba, otau i it is bought from the chief, being
 momukunda, ngenge mu nomuñu, paid for in cattle (goes in an ox).
 iha dulika, ota ningua when there is an unruly person in
 ngahelipi? the district, what happens to him?
 ota teua mo. he is turned out.
 paife otua tongafana efimbo now we have talked together for a
 lile; etango otali ningine, long time; the sun is setting,
 ondi nokuja keumbo I must go home.

heno, inda naua, novakueni	yes; good-bye, and greet your
va kunda.	kinsfolk.
ijalōō! efikulimue ohandi	thank you; I will come back
aluka, tu tonge vali.	sometime, and we will talk again.

Exercise in translation

Olungano

Osimbundu nokavandje.

Osimbundu efikulimue osa ja keumbo lokavandje, ndele ota hange ina jokavandje e nomatela iua. Nosimbundu, esi a mona omatela ja ina jokavandje ja feua, opo osimbundu ta ti: Njoko olielie e mu vinda ngaha? Oje e si okuvinda, a ka vinde jo meme. Opo okavandje ota ti kosimbundu: Honga oiti, u ke i valele njoko momutue. Osimbundu ota hongo oiti ojo. Opo ne osimbundu ota fikama nde ta hange ina meumbo nde ta ti: Onda mona ina jokavandje a feua. Opo ne osimbundu okua kufa oiti ndele ote i valele ina momutue. Ina ota ti: Oto dipaa nge! Osimbundu ota ti: Ohai ku uapeke, muena!

Okavandje okua lombuela osimbundu ta ti: Njoko, ngenge ue mu valele oiti momutue, inda, u ke mu holeke kosikololo. Opo ne osimbundu, esi e uja ka ina, okue mu hanga a kenja komajo. Osimbundu ota ti: Osike to jolifa nge ngaha? Paife, esi nde ku uapeka, oto jolifa nge. Opo osimbundu okua pilula ina, e mu ninge naua. Osimbundu, esi e mu pilula, okua mon'omainjo. Je ota ti: Okavandje okua heke nge, ndi dipae meme.

Opo ne osimbundu okua fikama nomona uaje Sipofi nde ta i, a je keumbo lokavandje. Okua hanga okavandje a tembuka novanu vaje avese. Okavandje, esi e mu mona, okua holeka nale ovakuao. Opo okua faduka po ndele ota ningine komukuena. Esi a ja komukuena, osimbundu ota sikula ekasa laje. Esi e uja komukuena, opo osimbundu ota kufa osise, a fe okavandje. Ositi itasi dulu mo naua, ndele osimbundu ota ti kusipofi: Keelela po, fimbo hai katala osise siua, esi tasi dulu mo. Sipofi ota ti: 'Kavandje, osike to li? Okavandje ota ti: Oua hala? Je ota ti: Pe nge jo. Uinja ta ti: Dia po manga kosivelo somukuena, ndi ku pe. Opo ne okavandje ota ti: Fifikina! Sipofi okua dia po, a fifikina.

Sipofi, esi a pasuka, okua pula: Openi u li? Pe nge!

Osimbundu, esi e uja, ota pula: Okavandje omo e li? Sipofi ota ti: Omo e li. Osimbundu ota fe nomona, nomukuena otave u xulifa. Esi ve u xulifa, osimbundu ota pula mona uaje ta ti: Pomukuena oua dia po? Sipofi ta ti: Okavandje ota ti, ndi die po pomukuena, oje a pe nge okulia. Osimbundu ote mu denge ta ti: Ku 'munelai tu, sasi ua fifikina.

Osimbundu okua sikula vali ekasa, fijo la ningina momututu. Opo ne osimbundu ota fe komututu momukua. Opo ne okavandje ota ti: Olielie te linjengifa omututu uange ou? Ame Siludude sohamba. Osimbundu ota ti: Ahoue, ohamba jetu, ohatu sikula okavandje. Okavandje ota ti: Kanama, ndi die ko. Okavandje oka li ke liduda kolutu luaje. Okavandje, esi a dia ko, osimbundu ota fe ne. Omututu, esi e u xulifa, okavandje opo e li.

Opo ne okavandje ta ti: Tu telekeni! Osimbundu okua paka po ombia nde ta teleke. Esi a teleka, e li nokavandje, ke liduda, oku si ohamba. Je ota ti: Tatekulu, omukaa; openi hatu kufa ombelela? Okavandje ota ti: Teta ko komusila uoje. Osimbundu ota tete ko. Endia, esi da pua po, okavandje ota ti: Teleka vali. Osimbundu ota teleke, ndele esi a teleka, ota ti: Oku nomukaa. Okavandje ota ti: Teta ko vali komusila uoje. Osimbundu omusila ause okue u mana po.

Okavandje ota ula osimbundu: Inda, u kateke ombia inene jomeva. Osimbundu, esi a teka, okavandje ota i momeva mombia. Okavandje, esi e li mo, ota ti: Paka po oikuni, ndele ota dana momeva. Osimbundu, esi e si uda, ota ti: Dia mo mombia jange, ame nde i teka. Esi a dia mo, osimbundu ota i mo. Okavandje ota tuala po omundilo, ndele kombada jombia ota pake po emanja linene. Opo okavandje ota lunda po omundilo. Osimbundu ota ti: Ndi udite osihui, ohai di mo. Osimbundu, esi ota pi, ota ti: Tula ko, ndi die mo. Okavandje ota ti: Osike ua ila mo? Osimbundu, esi a fila mo, okavandje ote mu li po.

Cardinal numbers

with nouns	counting or standing alone	either
one	one	one
two	two	two
three	three	three
four	four	four
five	five	five
six	six	six
seven	seven	seven
eight	eight	eight
nine	nine	nine
ten	ten	ten

Cardinal numbers

one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten
one	two	three	four	five	six	seven	eight	nine	ten

C a r d i n a l n u m e r a l s			
with nouns		counting or	standing alone
		either	or
1	-mue	kasi	kasi
2	-vali	kali	kali
3	-tatu	h̄atu	tatu
4	-ne	ne	kane
5	-tano	h̄ano	tano
6	-tano na -mue	h̄ano na imue	na imue
7	-tano na -vali	h̄ano na mbali	na mbali
8	-tano na -tatu	h̄ano na h̄atu	na h̄atu
9	-tano na -ne	h̄ano na ne	na ne
10	omulongo	omulongo	omulongo

Cardinal numerals 1-10 in full:-

	noun cl: 1,2,8	3	4	5	6	7	9
one	umue	limue	imue	simue	lumue	kumue	kamue
two	noun cl: 1,9 vavali	2,4,6b mbali		3,6a,7,8 avali	5 ivali		
three	vatatu	h̄atu		atatu	itatu		
four	vane	ne		ane	ine		
five	vatano	h̄ano		atano	itano		
six	noun cl: 1 vatano na umue, 4	2 h̄ano na imue, 5	atano na umue, 6a	atano na limue, 6b			
	7	8	9				
	atano na kumue,	atano na umue,	vatano na kamue				
seven	noun cl: 1,9 vatano na vavali,	2,4,6b h̄ano na mbali,	3,6a,7,8 atano na avali	5 itano na h̄ali			
eight	" " vatatu	" " h̄atu	" " atatu	" " itatu			
nine	" " vane	" " ne	" " ane	" " ine			
ten	omulongo (all classes)						

Cardinal numerals			
with nouns		counting or standing alone	
		either	or
1	-mue	kasi	kasi
2	-vali	kali	kali
3	-tatu	hātu	tatu
4	-ne	ne	kane
5	-tano	hano	tano
6	-tano na -mue	hano na imue	na imue
7	-tano na -vali	hano na mbali	na mbali
8	-tano na -tatu	hano na hātu	na hātu
9	-tano na -ne	hano na ne	na ne
10	omulongo	omulongo	omulongo

Cardinal numerals 1-10 in full:-

	noun cl: 1,2,8	3	4	5	6	7	9
one	umue	limue	imue	simue	lumue	kumue	kamue
two	noun cl: 1,9 vavali	2,4,6b mbali		3,6a,7,8 avali	5 ivali		
three	vatatu	hātu		atatu	itatu		
four	vane	ne		ane	ine		
five	vatano	hano		atano	itano		
six	noun cl: 1 vatano na umue,	2 hano na umue,	3 atano na limue,				
	4 hano na imue,	5 itano na simue,	6a atano na lumue,	6b hano na lumue			
	7 atano na kumue,	8 atano na umue,	9 vatano na kamue				
seven	noun cl: 1,9 vatano na vavali,	2,4,6b hano na mbali,	3,6a,7,8 atano na avali,	5 itano na hātu			
eight	" " vatatu	" " hātu	" " atatu	" " itatu			
nine	" " vane	" " ne	" " ane	" " ine			
ten	omulongo (all classes)						

Ordinal numerals		
	with nouns	standing alone
1st	-tete	simue
2nd	-ti vali	ivali
3rd	-ti tatu	itatu
4th	-ti ne	ine
5th	-ti tano	itano
6th	-ti tano na -mue	itano na simue
7th	-ti tano na -vali	itano na ivali
8th	-ti tano na -tatu	itano na itatu
9th	-ti tano na ne	itano na ine
10th	-ti omulongo	omulongo

Ordinal numerals 1-10 in full:-

	noun cl: 1,2 (sing)	3	4	5
1st	uotete	lotete	jotete	sotete
	noun cl: 1,9 (plur)	2,4,6b dotete	3,6a,7,8 otete	5 jotete
n-cl: 1	2	3	4	5
2nd	omutivali	omutivali	etivali	oñi vali
3rd	omutitatu	omutitatu	etitatu	oñi hātu
4th	omutine	omutine	etine	oñi ne
5th	omutitano	omutitano	etitano	oñi hano
6th	" na umue	" na umue	" na limue	" na imue
7th	" " vavali	" " mbali	" " avali	" " mbali
8th	" " vatatu	" " hātu	" " atatu	" " hātu
9th	" " vane	" " ne	" " ane	" " ne
10th	omuti omulongo	omuti omulongo	eti omulongo	oñi omulongo

lone

Ordinal numerals		
	with nouns	standing alone
1st	-tete	simue
2nd	-ti vali	ivali
3rd	-ti tatu	itatu
4th	-ti ne	ine
5th	-ti tano	itano
6th	-ti tano na -mue	itano na simue
7th	-ti tano na -vali	itano na ivali
8th	-ti tano na -tatu	itano na itatu
9th	-ti tano na ne	itano na ine
10th	-ti omulongo	omulongo

Ordinal numerals 1-10 in full:-

1st	noun cl: 1,2 (sing)	uotete	3 lotete	4 jotete	5 sotete
	noun cl: 1,9 (plur)	votete	2,4,6b dotete	3,6a,7,8 otete	5 jotete
n-cl: 1	2	3	4	5	
2nd omutivali	omutivali	etivali	oñi vali	ositivali	
3rd omutitatu	omutitatu	etitatu	oñi ħatu	osititatu	
4th omutine	omutine	etine	oñi ne	ositine	
5th omutitano	omutitano	etitano	oñi ħano	osititano	
6th " na umue	" na umue	" na limue	" na imue	" na simue	
7th " " vavali	" " mbali	" " avali	" " mbali	" " ivali	
8th " " vatatu	" " ħatu	" " atatu	" " ħatu	" " itatu	
9th " " vane	" " ne	" " ane	" " ne	" " ine	
10th omuti omulongo	omuti omulongo	eti omulongo	oñi omulongo	ositi omulongo	

Ordinal numerals 1-10 in full (concl'd:)

6 luotete	7 kuotete	8 uotete	9 noun kotete (si
olutivali	okutivali	outivali	okativali
olutitatu	okutitatu	outitatu	okatitatu
olutine	okutine	outine	okatine
olutitano	okutitano	outitano	okatitano
olutitano na lumue	" na kumue	" na umue	" na ka
6a olutitano na avali	6b mbali	" " avali	" " vavali
" " atatu	ħatu	" " atatu	" " vatatu
" " ane	ne	" " ane	" " vane
oluti omulongo	okuti omulongo	outi omulongo	okati omulongo

Ordinal numerals

	with nouns	standing alone
1st	-tete	simue
2nd	-ti vali	ivali
3rd	-ti tatu	itatu
4th	-ti ne	ine
5th	-ti tano	itano
6th	-ti tano na -mue	itano na simue
7th	-ti tano na -vali	itano na ivali
8th	-ti tano na -tatu	itano na itatu
9th	-ti tano na ne	itano na ine
10th	-ti omulongo	omulongo

Ordinal numerals 1-10 in full:-

	noun cl: 1,2 (sing)	3 uotete	4 lotete	5 jotete	6 sotete
	noun cl: 1,9 (plur)	2 votete	3 dotete	4 otete	5 jotete
1st	n-cl: 1	2	3	4	5
2nd	omutivali	omutivali	etivali	oñi vali	ositivali
3rd	omutitatu	omutitatu	etitatu	oñi hatu	osititatu
4th	omutine	omutine	etine	oñi ne	ositine
5th	omutitano	omutitano	etitano	oñi hano	osititano
6th	" na umue	" na umue	" na limue	" na imue	" na simue
7th	" " vavali	" " mbali	" " avali	" " mbali	" " ivali
8th	" " vatatu	" " hatu	" " atatu	" " hatu	" " itatu
9th	" " vane	" " ne	" " ane	" " ne	" " ine
10th	omuti omulongo	omuti omulongo	eti omulongo	oñi omulongo	ositi omulongo

Ordinal numerals 1-10 in full (concl'd:)

6 luotete	7 kuotete	8 uotete	9 noun cl: kotete (sing)
olutivali	okutivali	outivali	okativali 2nd
olutitatu	okutitatu	outitatu	okatitatu 3rd
olutine	okutine	outine	okatine 4th
olutitano	okutitano	outitano	okatitano 5th
olutitano na lumue	" na kumue	" na umue	" na kamue
6a olutitano na avali	6b mbali	" " avali	" " vavali
" " atatu	hatu	" " atatu	" " vatatu
" " ane	ne	" " ane	" " vane
oluti omulongo	okuti omulongo	outi omulongo	okati omulongo

THE NUMERALS 1-10

(concl'd:)

<u>Multiplicative</u>		<u>Adverbial</u>	
lumue	once	tete	firstly
luvali	twice	lutivali	secondly
lutatu	thrice	lutitatu	thirdly
lune	four times	lutine	fourthly
lutano	five times	lutitano	fifthly
lutano na lumue	six times	lutitano na lumue	sixthly
lutano na luvali	seven times	lutitano na lutivali	seventhly
lutano na lutatu	eight times	lutitano na lutitatu	eighthly
lutano na lune	nine times	lutitano na lutine	ninthly
luomulongo	ten times	lutiomulongo	tenthly

lungapi? how many times?

luhapu many times.

THE NUMERALS, 10 upwards

11	omulongo na -mue
12	omulongo na -vali
13	omulongo na -tatu
14	omulongo na -ne
15	omulongo na -tano
16	omulongo na -tano na -mue
17	omulongo na -tano na -vali
18	omulongo na -tano na -tatu
19	omulongo na -tano na -ne
20	omilongo ivali
30	omilongo itatu
40	omilongo ine
50	omilongo itano
60	omilongo itano na umue
70	omilongo itano na ivali
80	omilongo itano na itatu
90	omilongo itatu na ine
100	efe le limue
200	omafele avali
300	omafele atatu
400	omafele ane
500	omafele atano
600	omafele atano na limue
700	omafele atano na avali
800	omafele atano na atatu
900	omafele atano na ane
1,000	ejovi limue
2,000	omajovi avali
3,000	omajovi atatu
4,000	omajovi ane
5,000	omajovi atano
6,000	omajovi atano na limue
7,000	omajovi atano na avali
8,000	omajovi atano na atatu
9,000	omajovi atano na ane
10,000	omajovi omulongo
20,000	omajovi omilongo ivali
30,000	omajovi omilongo itatu
40,000	omajovi omilongo ine
50,000	omajovi omilongo itano
60,000	omajovi omilongo itano na umue
70,000	omajovi omilongo itano na ivali
80,000	omajovi omilongo itano na itatu
90,000	omajovi omilongo itano na ine
100,000	omajovi efele.

THE PERSONAL PRONOUNS

	Pronouns absolute			Pronominal indicative		conjunct		
	subj.	obj.	poss.	pres.	past	subj. pres.	jussive present	aux. verb pres. indic.
cl.1.sing.1 2 3 plur.1 2 3	ame	nge	nge	ohai	onda	ndi	nandi	ondi
	ove	ku	oje	oto	oua	u	no	ou
	oje	mu	aje	ota	okua(a)	a	na	oku(e)
	ofie	tu	etu	ohatu	otua	tu	natu	otu
	onje	mu	eni	otamu	omua	mu	namu	omu
	ovo	va	avo	otava	ova	va	nava	ova
cl.2-12	o + pronom. stem + o	pronom. stem	genit. part. of noun possessed + pronom. stem of noun possessing, + o	ota + pronom. stem	o + pronom. stem + a	= pronom. stem	na + pronom. stem	o + pronom. stem
	1	2	3	4	5	6	7	8

For explanation see text. For col.1, see p.75; col.2, p.87; col.3, p.75; col.4, p.44; col.5, pp.65-69; col.6, p.51; col.7, p.57; col.8, pp.54,56.

PRONOMINAL CONJUNCTIVES IN THE NEGATIVE

	indicative		subjunc. present	jussive present	auxil. verbs		
	pres.	past			present	indic.	
cl.1.sing.1 2 3 plur.1 2 3	ihai	inandi	ndi ha	inandi	hi or	ndi he	
	ito	ino	u ha	ino	ku or	u he	
	ita	ina	a ha	ina	ke or	e he	
	itatu	inatu	tu ha	inatu	katu or	tu he	
	itamu	inamu	mu ha	inamu	kamu or	mu he	
	itava	inava	va ha	inava	kave or	ve he	
cl.2-12	ita + pronom. stem	ina + pronom. stem	pronom. stem + ha	ina + pronom. stem	ka + pronom. stem	pronom. stem + he	
	1	2	3	4	5		

For explanation see text. For col.1, see p.102; col.2, pp.108-9; col.3, p.102; col.4, p.103; col.5, pp.104-7.

N	S	relative	num-	noun
at i v e		who, which	ber	class
yonder				
uinja	ou		1 sing	1
venja	ava		2 plur	
uinja	ou		3 sing	2
dinja	edi		plur	
linja	eli		sing	3
inja	a		plur	
inja	ei		sing	4
dinja	edi		plur	
sinja	esi		sing	5
inja	ei		plur	
uinja	olu		sing	
inja	a	(a)	plur	
dinja	edi	(b)	plur	
uinja	oku		sing	7
inja	a		plur	
uinja	ou		sing	8
inja	a		plur	
kenja	aka		sing	9
uinja	ou		plur	
uinja	omu			10
penja	apa			11
uinja	oku			12
11	12			

ges 15 & 75.

87.

78 - 83.

78 - 83,

& 92 - 93.

	P r o n o u n s a b s o l u t e			P r o n o m i n a l i n d i c a t i v e		c o n j u n c t a u x . v e r b		
	subj.	obj.	poss.	pres.	past	subj. pres.	jussive present	aux. verb pres. indic.
cl.1.1.sing.1	ame	nge	nge	ohai	onda	ndi	nandi	ondi
2	ove	ku	oje	oto	oua	u	no	ou
3	oje	mu	aje	ota	okua(a)	a	na	oku(e)
plur.1	ofie	tu	etu	ohatu	otua	tu	natu	otu
2	onje	mu	eni	otamu	omua	mu	namu	omu
3	ovo	va	avo	otava	ova	va	nava	ova
cl.2-12	o + pronom. stem + o	pronom. stem	genit. part. of noun pos- sessed + pronom. stem of noun possessing, + o	ota + pronom. stem	o + pronom. stem + a	= pronom. stem	na + pronom. stem	o + pronom. stem
	1	2	3	4	5	6	7	8

For explanation see text. For col.1, see p.75; col.2, p.87; col.3, p.75; col.4, p.44; col.5, pp.65-69; col.6, p.51; col.7, p.57; col.8, pp.54,56.

PRONOMINAL CONJUNCTIVES IN THE NEGATIVE

	indicative		subjunc.	jussive	auxil. verbs	
	pres.	past			present	indic.
cl.1.1.sing.1	ihai	inandi	ndi ha	inandi	hi	or ndi he
2	ito	ino	u ha	ino	ku	or u he
3	ita	ina	a ha	ina	ke	or e he
plur.1	itatu	inatu	tu ha	inatu	katu	or tu he
2	itamu	inamu	mu ha	inamu	kamu	or mu he
3	itava	inava	va ha	inava	kave	or ve he
cl.2-12	ita + pronom. stem	ina + pronom. stem	pronom. stem + ha	ina + pronom. stem	ka + pronom. stem	or pronom. stem + he
	1	2	3	4	5	

For explanation see text. For col.1, see p.102; col.2, pp.108-9; col.3, p.102; col.4, p.103; col.5, pp.104-7.

VOCABULARIES

noun class	num-ber	N prefix	O pronom stem	U N genit part	V E R B pronom. conjunc. pres. past	ADJECTIVE particle	P R O N O U N S						relative who, which	num-ber	noun class
							"personal" demonstrative subject	object	this	that	yonder				
1	sing	1			ohandi	onda								1	sing
		2			oto	oua								2	
	plur	3	omu	u(a)	ua	ota	mu	ame	nge					3	1
		1				ohatu		ove	ku					1	
		2				otamu		oje	mu	ou	oje	uinja	ou	2	
		3	ova	va	va	otava	va	ofie	tu					3	plur
2	sing		omu	u	ua	otau	mu	onje	mu					1	
3	plur		omi	di	da	otadi	di	ovo	va	ava	ovo	venja	ava	2	
4	sing		e	li	la	otali	li	ouo	u	ou	ouo	uinja	ou	3	2
5	plur		oma	a	a	otaa	ma	odo	di	edi	odo	dinja	edi	4	plur
6	sing		o	i	ja	otai	i	olo	li	eli	olo	linja	eli	5	sing
7	plur		ē	di	da	otadi	di	ō	a	a	ō	inja	a	6	plur
8	sing		osi	si	sa	otasi	si	ojo	i	ei	ojo	inja	ei	7	sing
9	plur		oi	i	ja	otai	i	odo	di	edi	odo	dinja	edi	8	plur
10	sing		olu	lu	lua	otalu	lu	oso	si	esi	oso	sinja	esi	9	sing
11	plur(a)		omalu	a	a	otaa	ma	ojo	i	ei	ojo	inja	ei	10	plur
12	plur(b)		ē	di	da	otadi	di	oluo	lu	olu	oluo	luinja	olu	11	sing
			oku	ku	kua	otaku	ku	ō	a	a	ō	inja	a	12	plur
			oma	a	a	otaa	ma	odo	di	edi	odo	dinja	edi		
			ou	u	ua	otau	u	okuo	ku	oku	okuo	kuinja	oku		
			omau	a	a	otaa	ma	ō	a	a	ō	inja	a		
			oka	ka	ka	otaka	ka	ouo	u	ou	ouo	uinja	ou		
			ou	u	ua	otau	ua	ō	a	a	ō	inja	a		
			omu	mu		otamu		oko	ka	aka	oko	kenja	aka		
			apa	pa		otapu		ouo	u	ou	ouo	uinja	ou		
			oku	ku		otaku				omu	omo	muinja	omu		10
										apa	opo	penja	apa		11
										oku	oko	kuinja	oku		12
			1	2	3	4	5	6							

For explanation

7 see text.

For column 1, see pages 11 - 28.
 " " 2, " " 31 - 36.
 " " 3, " " 31 - 36.
 " " 4, " " 23 & 44.
 " " 5, " " 65 - 69.
 " " 6, " " 45.

For column 7, see pages 15 & 75.
 " " 8, " " 87.
 " " 9, 10, 11 " 78 - 83.
 " " 12 " 78 - 83,
 & 92 - 93.

VOCABULARIES

Kwanyama-English

NOTES.

VERBS are given in this vocabulary in their imperative singular form. (To form the infinitive, add as prefix, oku-) The vowel of the present indicative then follows, then the form of the pluperfect.

General rules for forming the present indicative ending:-

1. Verbs of one syllable either change infinitive a to e in pres. indic:

fa(fe) ka(ke) ma(me) pa(pe) ta(te) exception sa(si) ,
or else the infinitive a is dropped:

dia(di) fia(fi) lia(li) lua(lu) nua(nu) tia(ti) tua(tu), so
also popia (popi).

2. Verbs of two syllables very often duplicate the sound of the stem vowel: vala, vele, lili, jolo, umbu. This is nearly always true of i, o, u, and often true of a, e. Exceptions: eta, teja, tila (fear), kofa, xupa, tale, tile (pour), hōle, jadi, sosa, ola, oka, &c.

3. Verbs of more than two syllables are often derivatives from simpler verbs, in which case the following rules hold good always:

Causatives in -ifa have pres. indic. ending in a.

Causatives in -eka & -ika have pres. indic. ending in e.

Applicatives have pres. indic. ending e, viz. -ele, -ile, -ere, -ine; so also do intensive forms which may be classified by their sound as applicative in form, viz. -clele, -ilile, -enene, -inine.

Derivatives where the final vowel of the stem is u, have pres. indic. ending in a: -ufa, uka, ula, uma, una, upa, uta.

Habitual verbs ending in -ala, ama, ana, have pres. indic. ending in a.

No derivatives or verbs of more than two syllables end in i, o, or u, in the pres. indic.

In regard to the pluperfect ending, the simple rules for its formation are given in the Grammar, see under Pluperfect verb.

NOUNS. n.s. and n.pl. in the vocabulary denote nouns used only in the sing. or only in the plural, respectively. Abstract nouns with prefix ou- are of the first type; nouns denoting liquids with the prefix oma- are of the second type.

Some general rules for noun-prefixes:-

1. All verb-infinitives prefix oku- and are verbal nouns.
2. Many names of people prefix (in the sing.) omu. These names may be derived from nouns, adjectives, or verbs, and denote qualities or operations associated with the persons (as, omutiliana from adj. tiliana; omuhongi from verb hongu.)
3. Many names of things prefix (in the sing.) osi. Where this prefix precedes a verbal root, the noun is often an implement for doing the thing described by the verb, (as osixupulo, a spade, from the verb xupa, dig.)
4. Diminutives prefix oka. This is especially common to describe small animals.
5. Many nouns denoting abstractions prefix ou, especially when derived from adjectives, (as ounene, greatness, from adj. nene, great); or they have the prefix e, especially when derived from verbs, (as ehafo from verb hafa.)

In this vocabulary, derived verbs and nouns have the simple or root form stated in brackets at the end of the entry.

ABBREVIATIONS USED.

aux.	auxiliary	obj.	object(ive)
adj.	adjective	ord.	ordinal
adv.	adverb	part.	particle
card.	cardinal	pass.	passive
conj.	conjunction	p.c.	pronominal conjunctive
dat.	dative	pers.	personal
dem.	demonstrative	pl.	plural
gen.	genitive	plup.	pluperfect
indef.	indefinite	poss.	possessive
indic.	indicative	prep.	preposition
indir.	indirect	pres.	present
inf.	infinitive	pron.	pronoun
inter.	interrogative	qsn.	question
intj.	interjection	rel.	relative
irreg.	irregular	s.	singular
n.	noun	subj.	subject(ive)
neg.	negative	subjunc.	subjunctive
nom.	nominative	v.i.	verb intransitive
n.pl.	noun, plural only	v.r.	verb reflexive
n.s.	noun, singular only	v.t.	verb transitive
num.	numeral		

ahaue, or ahoue, intj. no, (strong & definite denial)
 aje, intj. no
 alala, intj. (polite disclaimer) nonsense, don't mention it, forget about it.
 alangata -a -ele, v.i. roll, rotate; onambe otai alangata medu, the horse rolls on the ground; alangatifa -a -ile, v.t. roll or trundle sthg.
 aluka -a -ile, v.i. return.
 alula -a -ile, v.t. bring back.
 aluse, adv. always, ever.
 ama -a -ene, v.i. turn; esp. with kolulio, to the right, kolumoso, to the left. Amen! oku, turn here.
 ame, pers. pron. I
 amena -e -ene, v.t. guard, watch
 angala -a -ele, v.i. feel guilty
 anja -e -ene, v.t. & i. refuse, deny; ota anje okulonga, he refuses to work. Anjena -e -ene, v.t. deny sthg. to s.o.
 apa, adv. here.
 apese, adv. everywhere.

dala -a -ele, v.t. bear, bring forth; hence also (of birds) lay eggs; oxuxua ei otai dala omai mahapu, this hen lays many eggs. Pass.: dalua, be born.
 dana -a -ene, v.i. play, frolic, dance.
 denga -e -ele, v.t. strike, hit; (pass. dengua or dengeua).
 Dengafana -a -ene, v.t. strike e.o.
 deula -a -ile, v.t. break in (an ox for yoke.)
 dia, di, dile, v.i. go, come; usu. in comb. w. prep. mu, pu & ku & corresp. forms mo, po & ko, by which the meaning of the verb is more closely defined; omeva a otaa di momufima ueni, this water comes out of your water-hole; ovaenda vetu ova dia komukunda ueni, our guests have come hither from your district; dia po pu ame, go away from me; dieni mo meumbo letu, get out of our kraal! Without prep., dia has the meaning bring forth: omuti ou ohau di oiimati iua, this tree brings forth good fruit.
 dia, dia, dilo, v.i. leak; oholo eli otali dia, this bucket leaks.
 diala -a -ele, v.t. put on (clothes, ornaments), hence dress o.s.; ninga u diale, get dressed.
 didi, adj. female; ongobe odidi, cow. See p.47.
 diinina -e -ine, v.t. attend to, keep at (e.g. one's task); heed, mark: & as v.i., persevere, continue.
 dika -i -ile, v.t. 1. set up, set in (e.g. poles for eumbo, kraal); insert (stakes in ground, for pallisade). 2. clothe, dress, olielie e ku dika osikutu esi? who dressed you in this garment?
 dikika -a -ile, v.i. be erected, set up; eumbo ola dikika naua the kraal is well built, (dika).
 dikula -a -ile, v.t. pull out, uproot (old kraal posts or pallisade poles from the ground.) Dikuka -a -ile, v.i. be uprooted, (dika).
 dila -a -ile, v.i. be forbidden, prohibited. Hence osidila, n. taboo, prohibited custom.

diladila -a -ile, v.t. think, consider, ponder.
 dilika -e -ile, v.t. forbid, prohibit; dilika po, v.t. disobey(dila)
 diluka -a -ile, v.i. move eumbo (kraal) a short distance (ctr.
 tembuka); ohatu diluka mouduali, we are moving next year.
 dima -i -ine, l.v.t. extinguish (fire); dimeni omundilo put the
 fire out; dima po, destroy all traces of it; 2.v.i. die out;
 omundilo oua dima, the fire has gone out.
 dimbua -a -ilue, v.t. forget; ino dimbua nge, do not forget me.
 (Pass. dimbuua). Dimbuifa -a -ile, v.t. cause to forget;
 oilonga jange ihapu je si dimbuifa nge, my many tasks made me
 forget it.
 dimbuka -a -ile, v.i. cease work, dimbukeni, osesi la toka nale,
 stop working, for it is already late.
 dimbulukua -a -ilue, v.t. remember, call to mind; ino dimbua nge,
 dimbulukua nge, do not forget me, remember me.
 dina -i -ine, v.t. despise.
 dinda-i-ile, v.i. swell; okuoko kuaje okua dinda, his arm is
 swollen; dindifa -a -ile, v.t. cause to swell; osipute osa
 dindifa okuoko, the wound caused the arm to swell.
 dinda -i -ile, v.t. strain, filter (liquids).
 dindolola -a -ele, v.t. drain, empty; kufa ehola u dindolole mo,
 take the cup and drain it out, drink it dry, (dinda).
 dingila -e -ile, v.t. wrap, wind, coil, (e.g. thread).
 dingilila -e -ile, v.t. surround, revolve, turn, (dingila).
 dingulula -a -ile, v.t. unwind (e.g. a wound thread)(dingila).
 dinika -a -ile, v.i. be despised, disdained (dina).
 dipaa -a -ele, v.t. kill, slaughter; (ctr. toma).
 ditika -e -ile, v.t. tie, knot together
 ditula -a -ile, v.t. untie, loosen (knot); dituka -a -ile, v.i.
 be untied, (ditika).
 diu, adj. hard, difficult, onerous; oinima idiu, weighty matters;
 costly, nefuto lidiu, expensive; momentous, solemn; oukalele
 udiu, responsible calling. Diupala -a -ele, v.i. be hard or
 difficult. Diupaleka -e -ele, v.t. make hard, increase difficulty.
 djena -a -ene, v.i. be hot (of sun or fire; ctr. pupiala).
 djeneka -e -ele, v.t. heat (e.g. food on fire), (djena).
 djulukua -a -ilue, v.t & i. desire, long for; onda djulukua keumbo
 I am homesick; otue ku djulukua, we have missed seeing you.
 diva, adv. quickly, immediately, at once; (usu. redup. divadiva,
 instantly).
 dongala -a -ele, v.i. be turbid, muddy (of water).
 dongakana -a -ene, v.i. lie in disorder on one another.
 duda -u -ile, v.t. pluck up, pull out, uproot; dudeni oimbodi
 mepia weed the garden; pluck off: duda oxuxua ei, pluck this
 hen; depilate a skin.
 dudaula -a -ile, v.t. pull out ruthlessly, (duda).
 dudika -a -ile, v.i. be plucked (duda).

dula -u -ile, v.t. can, be able; ito si dula, you cannot (do it);
 in comb. w. subjunc. surpass, exceed s.o. or s.t., ondi ku dule
 ehono, lit. I surpass you in strength, i.e. I am stronger than
 you; omufima uetu ou dule ueni omeva, our water-hole has more
 water in it than yours; ku dule nge, lit. you do not surpass me,
 i.e. you are no better than I.
 dula -a -ile, v.t. unclothe, strip; hence divest of.
 dulika -a -ile, v.i. obey; okana aka ihaka dulika this child will
 not obey; be possible; osinima esi itasi dulika, this thing is
 not possible; itasi dulika, u je nena, you cannot go to-day.
 dunga -u -ile, v.t. brew (sc. beer); inamu dunga? have ye brewed
 no beer?
 ealuko, n. return, (aluka).
 eameno, n. protection (amena).
 adalo, n. birth, (dala).
 edidiliko, n. sign, token, (didilika).
 ediinino, n. perseverance, (diinina).
 ediko, n. oven, fire-place.
 edila, n. (large) bird.
 ediladilo, n. thought, (diladila).
 ediliko, n. prohibition, (dilika).
 edilo, n. dirt.
 edimba, n. odour.
 edimbulukifo, n. remembrance, (dimbulukifa).
 ediminepo n. forgiveness (dimina po).
 edimo, n. abdomen, stomach; generation; otua dia medimo limue,
 we are of the same generation, we come of the same stock.
 edina n. name.
 edita n. knot, (ditika).
 ediva n. hollow, depression in which rain may collect; vlel;
 ediva lohani, lunar halo.
 edu n. earth; kombada jedu, world-wide; pl. omaadu, soil, earth.
 efa -a -ele, v.t. let, allow, permit; efa nge ndi je, let me go;
 let be, leave alone; mu efa, let him be.
 efano, n. likeness picture, reproduction, image, (fa).
 efele, num.n. hundred; pl. omafele; cmafele avali, 200.
 efia n. decease (fia).
 efikilo, n. aim, objective, destination, (fika).
 efiku n. day; mefiku eli, to-day; kese efiku, daily; efikulimue
 one day.
 efilonenda n. mercy, pity, forbearance, (fila, onenda).
 efilu n. valley
 efimaneko, n. honour (fimaneka)
 efimbo n. time, period, season; mefimbo, during.
 efina, n. bole (of tree-trunk).
 efio n. death (fia).
 efiululo, n. inheritance (fiulula)
 efo n. leaf (of plant or book).

efona n. castrated he-goat or sheep.
 efuma n. frog.
 efundja n. flood.
 efundula n. heathen initiation ceremony by which a girl becomes marriageable. See omufuko.
 efupa n. jealousy (on the part of a woman).
 efuto n. payment, (futa).
 ehafo n. joy (hafa).
 ehalo n. will (hala).
 ehaluko n. fright, alarm (haluka).
 ehama -a -ene, v.i. hurt, pain, ache; okuulu kuange otaku ehama unene, my leg hurts much. Ehameka -e -ele, v.t. injure, hurt; pass. ehamekua -a -elue, suffer.
 ehambelero n. praise, thanks, (hambelero).
 ehandu n. anger, (handuka).
 ehekedu n. sand.
 ehela -e -ele, v.t. beg.
 ehena -a -ene, v.i. approach; eheneni apa, come here; in comb. w. ko, draw back: ehena ko, make way.
 ehenifa -a -ile, v.t. bring, (ehena).
 ehempululo n. story, tale, (hepaulula).
 ehempuluko n. good living, plenty (ctr. ondjala, omukaa)(hepuluka).
 ehodi n. tear.
 eholeko n. secrecy; meholeko, in secret, (holeka).
 eholo n. wooden mug or bucket.
 ehologo n. revelation, (holola).
 ehovelo n. beginning (hovela).
 ei n. egg (pl. omai, eggs).
 eimbilo n. song, (imbila).
 eindilo n. request, petition, prayer, (indila).
 eingido n. cry, call (ingida).
 einjo n. maggot.
 eiso n. eye (pl. omeso).
 eitavelo n. answer; belief (itavela).
 ejombamo n. bravery, courage (jombama).
 ejoo n. tooth, fang.
 ejovi num. n. thousand; (pl. omajovi; omajovi avali, 2000).
 ejulu n. nose; ejulu longuia, eye of needle.
 ekaia n. tobacco-plant; usu. pl. omakaia, tobacco in balls.
 ekala n. charcoal (live or extinct).
 ekalo n. small of the back.
 ekama -a -ene, v.t. usu. with okanja, open; ekama okanja, open the mouth.
 ekandjo n. pellet of shot.
 ekasa n. paw; ovanamakasa, n. pl. feline animals (in fables).
 eke n. hand, forefoot.
 ekela -e -ele, v.t. throw; ekela mu, throw into s.t.; ekela mo mu, throw s.t. out of.
 ekelasi, ekelesi, ekelasile, v.t. throw away. Pass: imperf. ekeluasi; pass: plup. ekelasilue. Applicative, pres. ekelesile; past imperf. ekelasila, plup. ekelasilile; pass: pres. ekelesilue; past imperf. ekelasilua; plup. ekelasililue. (ekela, posi).

ekelo n. pitfall.
 ekende n. (thing made of) glass; window; bottle; pl. omakende spectacles.
 ekia n. thorn.
 ekipa n. bone.
 ekofi n. nape of the neck.
 ekolo n. womb, bosom, lap.
 ekonda n. betrayal; ninga ekonda, betray, deceive, defraud.
 ekondo n. hoof. Ovanamakondo n. pl. ungulate animals (in fables).
 ekondobolo n. cockerel.
 ekondjo n. fight (kondja).
 ekoto n. navel.
 ekuamo n. girdle, belt.
 ekufi n. wave.
 ekulilo n. freedom, redemption (e.g. of slaves)(kulila).
 ekulo n. boundary between forest & clearing; brink of river.
 ekuma n. earth-clod, mud-brick, adobe; wall of this material.
 ekumbo n. stopper, bung.
 ekuha n. hide of any large animal newly flayed.
 ekunde n. bean.
 ekundo n. greeting (kunda).
 ekutu n. sack, bag.
 ekuva n. axe.
 elai n. fool (=omunelai); laipala -a -ele, v.i. be foolish.
 elaka n. tongue, speech, language.
 elambo n. hole (in ground).
 elao n. good fortune.
 elapi n. ticking; loin-cloth of this material.
 elenga n. headman; any person in high office.
 elidilululo n. repentance (lidilulula).
 elienge n. chain, cable.
 elilo n. platter woven from palm-leaves.
 elimba n. granary.
 elinekelo n. trust, hope (linekela).
 elinjongameno n. veneration, worship (linjongamena).
 elombo n. soft mud, morass, bog.
 elombuelo n. promise (lombuela).
 elondo n. ascent, act of mounting (e.g. horse)(londa).
 eloto n. stillness (lota).
 elulo n. knot, noose, loop.
 elundilo n. slander (lundila).
 eluua n. dawn, esp. w. tenda: eluua otali tende, dawn is breaking.
 eluviluvi n. spider, also spider's web.
 emanja n. stone, rock.
 emata n. pl. bickering.
 emau n. pl. hail.
 embale n. hat, headdress.

embalangadja n. poisonous millepede
 embe n. fruits of omuve tree; see ombe.
 embodue n. large brown wasp
 emele n. bucket, pail (Afrikaans emmer)
 ememo n.pl. sharpness; omukonda ka u nēmemo, the dagger is not sharp
 emofi n.pl. sleep; emofi odi dule nge, sleep overcomes me. (pofi).
 emona n. possession; often pl. omamona. (mona)
 eha n. step.
 enda -e -ele v.i. go, walk. Endaenda -e -ele v.i. loaf, stroll, amble
 endafana -a -ene, v.i. have dealings with; hence eendafano, n. fellowship.
 endama -a -ene, v.i. be crooked, misplaced. Endamifa -a -ile, v.t. bend, misplace.
 endaula -a -ile, v.i. wander around, (enda).
 endelela -e -ele, v.i. hasten, hurry, run, (enda).
 endia n.pl. food
 endifa -a -ile, v.t. guide, conduct, lead.
 endjadja, n. intestine; pl. omandjadja bowels.
 endjedi n.pl. beard
 endunge n.pl. understanding, intelligence, mind; longa endunge, learn, or teach, (lunga)
 enjamukulo n. answer, response. (njamukula)
 enjeu n. large black stinkmouse.
 enjono n. transgression, sin (njona)
 eno n. thorn-bush.
 enono n.pl. strength, force, power; nēnono, powerful, mighty.
 enota n. thirst
 enuengu n.pl. madness; ombua otai i enuengu, the dog has gone mad.
 eoka n. snake.
 eonga n. spear.
 eongalo n. gathering, assembly, congregation (ongala)
 eonja n. fold, crease, wrinkle.
 epamena adv. abreast, side by side; otava ende ve li epamena they are walking abreast
 epando n. woven or plaited cord (panda)
 epandulo n. thanks (pandula)
 epasa n. twin-birth.
 epata n. generation
 epea n. grass-fire
 epepe n. shoulder
 epeta n. cortex, bark, rind.
 epia n. cultivated plot, garden.
 epopilo n. speech on behalf of another; intercession (popia)
 epukifo n. error; temptation, (puka)
 epunga n. lung.
 epupiu n. heat (piu)

epuva n. weal, callous, blister
 esa n. ear of corn
 esi, conj. as, when.
 esikisa n. cold in the head, catarrh
 eta n. drop
 eta -a -ele, v.t. bring: ino etela nge sa? have you not brought me anything? osinima, ue si pula, onde si eta, I have brought the thing you asked for: eta, esi u kuete, bring what you have.
 Eta with loc. parts, see p.84.
 etako n. posterior; pl. omatako, seat.
 etanga n. melon; ball.
 etango n. sun. Komatango, adv. at mid-day.
 etaño n. threat, (taña)
 etejo n. harvest
 etemba n. waggon. 2. drinking-trough.
 etemo n. short-handled hoe
 eteta n. man's apron
 eti n. log, block; ove mu tula meti, they put him in the stocks.
 etilo n. fear (tila).
 etimba n. crime, guilt, sin.
 etiti n. dish.
 etokolo n. judgment (tokola)
 etondahu n. misanthropy
 etondo n. testicle
 etuali n. pondokkie.
 etudi n. (usu. in pl. omatudi) dung.
 etulumuko n. repose, rest (tulumuka)
 etumbalo n. fame (tumbala)
 etumbo n. heap
 etundji n. thigh.
 etutu n. foam, froth.
 euase n. stinging fly.
 euei intj. see uei.
 euifa n. (with omona) first-born child, eldest.
 eulu n. sky, heaven, (with pl. omaulu, heavens, firmament); meulu, heavenly. Evalelua leulu, the vault of heaven.
 eumbo n. kraal; used also for house, dwelling.
 euta n. puff-adder
 evala n. spot, stain
 evale n. country north of Kwanyama district; hence kevale northwards
 evava n. wing. Ovanamavava, n.pl. winged creatures (in fables).
 evela n. bucket.
 evele n. breast
 exuli n. liver
 exulilo n. end (xula)
 exuvi n. owl.

fa, fe, fele, v.i. resemble; ove oua fa xo, you resemble your father; hence, be: ota fa omumbodo, he is a rascal, seems to be a rascal.

fa, fe, fele, v.t. dig; ohatu fe elambo, we are digging a hole; with mo, dig out: otava fe mo omidi, they are digging out roots.

faduka -a -ile po, v.i. run away, take flight.

fafana -a -ene, v.i. resemble each other (fa)

faneka -e -ele, v.t. compare, liken (fa).

fangula -a -ile, v.t. kick; lungama, ohambe ei ohai fangula, look out, this horse kicks; okua fangulua konambe, he was kicked by a horse.

fenunguta -a -ile, v.i. slip, slide.

feta -a -ele, v.t. wipe.

fetua -a -elue v.i. have colic or labour pains.

feua -a -elue, v.i. be handsome, fine.

fi, v.aux. the form taken by li (be) in neg. predications in pres. tense: e.g. xo ke fi omukongo, your father is no hunter, p.110.

fia, fi, file, v.i. die; njoko okua fia naini? when did your mother die? ova fia kosike? what did they die of? ova fia koluidi, they died of fever; - fia enota, be thirsty; ohatu fi enota, we are thirsty; okua fia kenota, he died of thirst; fia ondjala, be hungry; ouona uange otau fi ondjala, my children are hungry; okaume kange okua fia kondjala, my friend died of starvation; - fia ohoni, be ashamed; ita fi ohoni, he is not ashamed; fifa ohoni, put to shame; oilonga jaje otai mu fifa ohoni, his deeds put him to shame; - fia ohenda, have pity; fila nge ohenda, have pity on me; - fia ounje, be lazy; inamu fi'ounje, do not be lazy; - fia omate, spit out; okue mu fil'omate, he spat at him; - fia omutenja, dry up with heat, wither; oilia otai fi omutenja, the grain withers; fia outalala, freeze; ohai fi outalala, I am freezing cold.

fia, fi, file, v.t. usu. in comb. w. po, leave behind; omue mu fia po peni? where have ye left him? otue mu fia meumbo, we left him in the kraal. Fila -e -ile, v.t. bequeath.

fiala -a -ele, v.i. remain behind; ovakuetu ova fiala monima, our kinsfolk remained behind (fia).

fifa -a -ile, v.t. sift.

fifikina -e -ine, v.t. wink, esp. as a sign to another.

fijo, adv. until; fijo ongulosi, until evening; as an adv. of place = up to, & is foll. by ku: ohai ku findikile fijo keumbo, I will accompany you as far as your kraal.

fika -i -ile, v.i. arrive; kofuka ohatu fiki naini? when shall we arrive at the forest? ohatu fiki mongula, we shall arrive to-morrow. With subjunc. attain to, compare with, equal(p.51); ove ku fike pu ame, you are not comparable with me; oinima joje kai fike pu jange, your things are not as good as mine(p.107)

fikama -a -ene, v.i. stand up; inamu kala omutumba, fikameni, do not remain seated, stand up; fikama, ame ndi kale po omutumba, stand up, so that I may sit here: also, rise to go. Causative: - fikameka -e -ele, v.t. set up.

filasi, filesi, filasile, v.t. spit out. Pass: imperf. filuasi; pass: plup. filasilue.

filu, adv. for emphasis :only used with v. muena; ova muena filu, they were exceedingly quiet.

fima -a -ile, v.i. be blunt; ekuva ola fima, the axe is blunt.

fimaneka -e -ele, v.t. honour; fimaneka xo na njoko, honour thy father and thy mother.

fimba, adj. pregnant: omufimba, pregnant woman; ongobe ofimba, cow with calf.

fimbo, adv. & prep. during, until

fimbula -a -ile, v.t. smell, get a scent (of animals); fimbafimba -a -ile, v.i. snuffle around (of dogs).

finana -a -ene, v.i. be confined, restricted, enclosed, compressed, crowded.

finda -i -ile, v.t. make a rough sketch, ground-plan (of kraal &c)

findakana -a -ene, v.i. be crowded or crushed together; ovañu ova findakana mosivelo, the people were crowded together in the entry; (finana).

findikila -e -ile, v.t. accompany (part of the way) on a journey

finda -i -ile, v.t. season, salt.

fininika -e -ile, v.t. constrict, crush, crowd, (finana)

fionapala -a -ele, v.i. be poor; fionapalifa -a -ile, v.t. pauperize

impoverish; (cf. omufiona n. poor person, pauper)

fipa -i -ile v.t. suck out (pulp from fruit, dirt from wound).

Fipa komilungu, kiss.

fita -i -ile, v.i. (of an exit passage) be blocked; apa opa fita unene, ka pe nomito, here it is quite blocked up and there is no way out; (of an opening) be closed; ombia oja fita, the pot is closed, sealed.

fitika -e -ile, v.t. close, block; fituluka -a -ile, v.i. be unblocked, open; fitulula -a -ile, v.t. unblock, open. (fita).

fiulula -a -ile, v.t. inherit (fia)

fokofoko, adv. for emphasis, only with vb. laula; okua laula fokofoko, it was very dark.

fuda -a -ile, v.i. breathe; with po, take a breather, pause after exertion; tu fudeni po manga, let us rest a little first.

fudila -e -ile, v.t. blow upon; fudile nge meiso, blow on my eye (to remove foreign body) (fuda).

fudika -e -ile, v.t. bury, inter. Fuduka -a -ile, v.i. be unearthed; fudula -a -ile, v.t. unearth.

fufala -a -ele, v.i. be choked up, blocked, obstructed (with earth &c).

fufia -a -ile, v.t. lie, tell lies; ino fufia nge, don't lie to me

fufiana -a -ene, v.i. be a liar, habitually untruthful (fufia).

fufila -e -ile, v.t. fill up; fufileni omalombo, fill up the

holes (with earth).

fuka -a -ile, v.i. gobble, eat ravenously, gluttonize.

fukala -a -ele, v.t. take part in efundula (q.v)

fula -a -ile, v.t. rub, massage.

fuluka -a -ile, v.i. boil; omeva otaa fuluka, the water is boiling; ferment.
 futa -u -ile, v.t. pay.
 futifa -a -ile, v.t. exact payment, hence punish (futa).
 futama -a -ene, v.i. be entangled, rolled together.
 futika -e -ile, v.t. compress, roll together compactly, stuff into container, retract or sheathe (claws). Futuluka -a -ile, v.i. come unrolled; futulula -a -ile, v.t. extend, take apart, unsheathe (claws).

ha, neg. part. See pp.102-6, 110-12.
 hada -e -ele, v.i. scratch (of the scratching of hens); hada po, v.t. pull apart, tear to pieces.
 hafa -a -ele, v.i. rejoice; otava hafa unene, they are very jubilant; hafela -e -ele, v.t. rejoice over: otamu hafele sike? what are ye rejoicing over?
 hakana -a -ene, v.t. scramble for (as children for sweets).
 hakula -a -ile v.t. treat s.o. for ailment; heal. (want)
 hala -a -ele, v.t. will, wish, want; omua hala sike? what do ye
 haluka -a -ile, v.i. start back in alarm. Haluifa -a -ile, v.t. alarm, startle.
 haluka -a -ile, v.t. covet.
 hamba, intj. indeed? is it so?
 hambelela -a -ele, v.t. thank, praise.
 hambula -a -ile, v.t. smith
 hamuasa, adv. transl. by adj. open, uncovered; ositoo osi li hamuasa, the pot is uncovered.
 hamuhele, adv. transl. by adj. naked, unclothed; ondi li hamuhele I am naked.
 hamupulungusu, adv. transl. by adj. empty, vacant, ownerless (of kraal &c).
 hanauna -a -ine, v.t. destroy, annihilate.
 handuka -a -ile, v.i. be angry. Handukifa -a -ile, v.t. vex.
 handula -a -ile, v.t. annoy, provoke, irritate.
 hanga -e -ele, v.t. find, light upon, reach, meet with, encounter.
 inatu mu hanga keumbo, we did not find him at home; ine mu hanga vali, he did not encounter him again
 hanga adv. nearly; hanga nda uila po, I nearly fell down.
 hangika -a -ile, v.i. undergo, experience, be visited or met by;
 onda hangika koudu, I was afflicted by sickness, (hanga).
 hanjena -e -ene, v.t. scold; osike to hanjene nge ngaha? why do you scold me so?
 hano, conj. therefore, thus, so, hence.
 hapu, adj. much, many; ovañu vahapu, many people; ěmbua dihapu, many dogs.
 hapupala -a -ele, v.i. increase (in quantity or number), multiply.
 Hapupalifa -a -ile, v.t. cause to increase or multiply.
 haxue, adv. tolerable; oudu uange nena haxue, my sickness is bearable; I am pretty fair to-day.
 hauisu, adv. transl. by adj. raw, uncooked; oinima ei ihai liua hauisu. these things are not to be eaten raw.

hauxuninua, adv. lastly, at last (xuninua)
 heka -e -ele, v.t. entice; olielie e si ku hekela? who enticed you into it?
 hekela -a -ele, v.i. congeal, clot, harden, freeze, set; omādi otaa hekela, the fat hardens.
 hekeleka -e -ele, v.t. comfort, console.
 hekumuna -a -ine, v.i. sob.
 henga -e -ele, v.t. desert (of husband or wife).
 hengumuna -a -ine, v.t. melt, liquefy.
 heno, intj. yes.
 hepa -a -ele, v.t. lack, want, need: onda hepa unene, I am in great need; otua hepa omuñu e tu kuafe okulonga, we are in need of someone who will help us to work.
 hepaulula -a -ile, v.t. relate, recount, tell. (suffer.
 hepeka -e -ele, v.t. injure, cause pain, torment. Pass:hepekua,
 hepifa -a -ile, v.t. waste, squander, hence also, impoverish.(hepa)
 hepuluka -a -ile, v.i. have plenty (of food, after scarcity)(hepa)
 hetekela -e -ele, v.t. seek, search for, hope for.
 hixue, adv. tolerably; oudu uokāna kange nena hixue, my child's sickness is tolerably better to-day.
 hodila -e -ile, v.t. twist (fibres) into thread.
 hokua -a -ilue, v.t. have pleasure in, delight in, be pleased with.
 hōla -e, v.t. (defec.) only in comb. w. subjunc. love, like.
 ondi ku hōlo unene, I love you very much, am very fond of you.
 omukongo oku hōle ofuka, the hunter loves the bushveld; ku hōle nge? do you not love me? (p.51, 106-7).
 holeka -e -ele, v.t. hide, conceal; ove ua holeka mbela ekuva lange? did you hide my axe?
 hōlike, v.i. (defec.) be beloved; ove ku hōlike ku fie, you are not a favourite with us; ovapija ava ove hōlike unene komuene uavo, these servants are much beloved by their master (p.131)(hōle)
 holoka -a -ele, v.i. be revealed, laid bare, come to light.(holeka)
 holola -a -ele, v.t. reveal, lay bare, bring to light (holeka).
 homa -o -ene, storm, rage (cf wind)
 homeka -e -ele, v.t. put arrow in quiver..
 hombola -a -ele v.t. marry, wed.
 hondama -a -ene, v.i. hide oneself
 hondja -o -ele, v.t. sew, stitch.
 hondjaunina -e -ine, v.t. stalk up to.
 hongā -o -ele, v.t. carve (wood or stone): hongele nge omupini, carve me a handle; also used for teach; li-honga, learn
 hongaula -a -ile, v.t. persuade, coax, induce.
 honguela -e -ele, v.t. thread (e.g. beads on string).
 hoolola -a -ele, v.t. choose, select, seek out, pick out.
 hopaelela -e -ele, v.t. imitate.(=hopaenena).
 hovela -e -ele, v.t. begin; (hovela vali, resumé, continue.)
 humbata -a -ele, v.t. carry, bear, tolerate, endure.

i, neg. prefix of p.c's of indic. mood of verbs, in simple tenses, see pp.102-3, 108.
i adj. bad, evil, ugly; osinima sii, bad thing; ombua ii, bad dog
idila -e -ile po, v.t. shut (e.g. door); idila po omuvelo, shut the door.
ifana -a -ene, v.t. call out to.
ijalōō, intj. expressing pleasure, gratitude.
ika -i -ile, v.t. accustom oneself to, get to know; ino ika nge natango? do you not yet know me?
ila, imperat. sing. of uja, come (pl. ileni).
ile, conj. or, whether, lest; ha ile? is it not so?
ilikana -a -ene, v.t. beseech, beg, crave.
ima -i -ine, v.i. bear fruit; omuti ou itau imi oiimati iua, this tree does not bear good fruit. Hence osimati, n. fruit.
imba -i -ile, v.i. sing.
imba -i -ile, v.t. hinder.
imbila -e -ile, v.t. sing, celebrate in song.
ina, irreg.n. his or her mother; (pl. ōina, their mothers).
So also inamueno his mother-in-law; inakulu, his grandmother; ina jomufita, mother of the herdsman.
inda, imperat. sing. of ja, go, (pl. indeni).
indila -e -ile, v.t. ask, beg, pray. Indilila -e -ile, v.t. ask for, pray for.
ingida -a -ile, v.i. cry out.
ingida -a -ile, v.t. hold sthg. hanging by a handle (e.g. a hand-bag or suit-case).
ipala -a -ele, v.i. become bad, deteriorate, worsen. Ipaleka -e -ele, v.t. mar, disfigure, deface. (i).
itavela -e -ele, v.t. answer to a cry; look into, investigate; ite si itavele, he does not investigate it; hence, verify, believe, hold true. Itava itavele endjovo doje, they do not believe your words.

ja, i, ile, v.i. go; otamu i peni? where are ye going? Past imperf. ja: plup. ile. Pres. subjunc. je. Imperat. inda, tu jeni, indeni. Pass:(pres.) iua; omu itamu iua, (lit. not to be gone into) out of bounds, no admittance: engobe oda iua na do, the cattle have been (lit. gone off with), stolen. Ja oḥapo, flee; ova ja oḥapo oḥela, they fled yesterday. Applicative, ila -e -ile, go, for someone.
jada -a (-i), -ele, v.i. fill, become full; omufima itau jada diva, the water-hole does not fill quickly; omufima uetu ou jadi ndo, our water-hole is full to the brim. Be full of: momulonga omu jadi ēsi, (lit. in) the river is full of fish: (i ending requires p.c. proper to subjunc.)
jadifa -a -ile, v.t. fill, replenish.
jakela -e -ele, v.t. catch; umba, oḥai si jakele, throw and I will catch it.
jakula -a -ile, v.t. relieve a person of his load & help in setting it down on the ground. Jakulafana -a -ene, v.t. take turns in carrying a load.

jala -a -ele, v.t. spread, e.g. cloth or skin on the ground; cloth on table; lay table for a meal; 2. nest; ēdila otadi jala moitai jomiti, the birds are nesting in the branches of the trees.
jala -e -ele, v.t. despise.
jambuka -a -ile, v.i. be nimble, alert, agile.
jandja -e -ele, v.t. give; ite si jandje, he does not give it; omuhu ou iha jandje sa, this person does not give anything away, he is niggardly.
japula -a -ile, v.t. separate; esi sa japulua, that wh. is set apart, & hence hallowed; so also omujapuki, sanctified or holy person, saint.
jasa -e -ele, v.t. shoot at (with shot or arrow).
javala -a -ele, v.t. respect, have regard for; nje itamu javala sa, you have no respect for anything, you are disrespectful.
jēla -e -ele, v.t. mock, deride, ridicule, scorn.
jela -a -ele, v.i. be light, bright; okua jela, it has grown light; omu omua jela unene, it has become very light within. Be bright or clean; osikutu osa jela, the garment is clean. Jelifa -a -ile, jelakana -a -ene, v.i. be smooth, flat, even, level. (v.t. cleanse).
jelakanifa -a -ile, vt. flatten, smooth, (jelakana).
jeleka -e -ele, v.t. measure; omiti di jeleka naua u tale oule uado ngenge ua uana, measure the trees carefully and see whether their length is sufficient; 2. attempt, test, try; si jeleka, ngenge to si dulu, try and see if you can.
jeleka -e -ele, v.t. cleanse (jela)
jelula -a -ile, v.t. raise up, hold aloft; oḍula oja jelula oilia, lit. the rain has raised up the corn, i.e. it rained so hard that the ground has been washed from under the corn roots; oḍula oja jelula, the rain has caused flooding; ondjuo jange ja jelulua po kodula, my hut has been flooded by the rain.
Jeluka -a -ile, v.i. be erect; okambua nomatui a jeluka, a dog with ears erect.
jeulula -a -ile, v.t. open; jeulula omuvelo, open the door.
Jeuluka -a -ile, v.i. open; omuvelo otau jeuluka, the door opens.
jo, conj. also; na nje jo otamu i, ye also are going.
jofa -a -ele, v.t. roast, braze.
jola -o -ele, v.t. laugh at, jest about.
jolauka -a -ile, v.i. be merry, hilarious.
jombama -a -ene, v.i. be brave, courageous. Jombamifa -a -ile, v.t. encourage, hearten.
jūka -a -ile, v.i. be right, just, meet, fit, correct, straight, upright; ondjila ei inai jūka, this road is not straight; endjovo doje inadi jūka, your words are not just.
jūkifa -a -ile, v.t. justify, rectify, verify, exculpate. (jūka).
jula -a -ile, v.i. be loose, unfastened; ongodi oja jula unene, the thread is not taut.
juva -u -ile, v.t. flay, skin.

ka, neg. part. See pp. 70, 107.
 ka, ke, kele, v.t. fell (trees); ileni tu ke omiti edi, come and fell these trees; often with po, cut down; omiti adise oda keua po, all the trees have been cut down.
 ka, particle, see p.97.
 kadi, adj. female; oñambe oñadi, mare; ombua oñadi, bitch. See p.47.
 kakama -a -ene, v.i. tremble, shiver.
 kala -a -ele, v.i. remain, stay, continue, be; kaleni apa, stay here. Dwell, stop; omua kala peni ongula? where did you stop this morning? Kala na, lit. be with, i.e. retain, keep, possess; also belong to; inda noinima ei, u kale na jo, take these things and keep them. Kala nomuenjo, live; kal'omutumba, sit; kal'ofika or kalek'ofika, stand. Kala po, remain, be; u kale po naua, lit. may you keep well, i.e. good-bye. Kala ko, live; hence omukalo n. existence, being, life.
 kalela -e -ele, v.t. lit. remain with someone in their own interests, behalf, or benefit, & hence, serve; onde uja ndi ku kalele, I came to serve you. Hence omukaleli n. servant; (kala).
 kali; n. two
 Kalunga n. God
 kalupu, adv. often, frequently.
 kama -e -ene, v.t. squeeze or press out (e.g. pulp from fruit).
 kama -a -ene, v.i. float.
 kana -a -ene, v.i. be lost
 kanama -a -ene, v.i. wait. Kaneka -e -ele, v.t. detain.
 kanda -e -ele, v.t. milk.
 kandula -a -ile, v.t. ward off.
 kanifa -a -ile, v.t. lose, (kana).
 kanini, adv. somewhat, a little.
 kasa -a -ele, v.i. be hard or dry (of earth, bricks &c).
 kasula -a -ile, v.t. mow, shear.
 ka-tala -a -ele, v.t. bring, go and fetch, look for. Ka-tale oinima ja fiala monima, go and fetch the things left behind.
 ka-tiava -a -ele, v.t. look for wood to kindle fire.
 ke, indef.num. alone, only; see p.68. ame andike, I only; onje amuke, ye alone; lumue aluke, only once. Hence ouike n. solitude, loneliness; ondi li ouike, I am alone.
 keelela -e -ele, v.t. avert, ward off e.g. harm or misfortune from someone, & hence protect, preserve, guard.
 kema -e -ene, v.i. groan.
 kengelela -e -ele, v.t. betray
 kenja -a -ele, v.i. lay bare clenched teeth; okua kenja komajo, he clenched his teeth.
 kese, adj. every
 kevale, adv. northwards
 ko, loc. part. See pp. 84, 119.

kofa -a -ele, v.i. sleep.
 koja -a -ele, v.t. usu. with po, pass by, without turning in towards (a dwelling), neglect to pay a call; eumbo leni otue li koja nale, we passed by your kraal long ago, i.e. it is now far behind us; ino koje nge po, do not pass me by without having regard to me, do not ignore me Kojakana -a -ene, v.i. delay or break a journey to put up at a kraal.
 kokava -a -ele, v.i. crawl, creep.
 kokoma -a -ene, v.i. stutter, stammer.
 kokule, adv. afar (le)
 kolola -a -ele, v.i. cough
 kolonga -a -ele, v.t. daub, plaster (e.g. wall with mud)
 kolua -a -elue, v.i. be drunk
 kolulio, adv. to the right; often with ama, turn; eke lokolulio, right hand.
 kolumoso, adv. to the left; often with ama, turn; eke lokolumoso, left hand.
 komapeto, adv. in the afternoon, say 1-3 p.m. (petama)
 komatango, adv. at midday, at noontide.
 komba -o -ele, v.t. sweep, brush.
 kombada, prep. over, above; kombada jetu, over us; kombada jedu, on earth; kombada jofuka, throughout the bushveld. Adv. beyond.
 kombeka, -e -ele, v.i. be swept, brushed, (komba).
 komena -e -ene, v.t. smear (e.g. arrow-head with poison); 2. flatter (lit. smear with words).
 komeso, prep. before; komeso jetu, before us. Adv. afterwards; paife ohatu longo, oudano ou li komeso, now we are working, play comes afterwards. (omeso)
 komuhulo, adv. at the brink, on the edge (omuhulo)
 kondja -o -ele, v.i. fight, combat.
 kondonga adv. southwards (Ondonga)
 koneka -e -ele, v.t. mark, notice (so as to recognise later).
 konga -o -ele, v.t. search for, seek.
 konima, prep. after, behind; konima jetu, after us. Adv. afterwards, later; ohai ku pe konima, I will give it you afterwards.
 konola -a -ele, v.i. knock.
 kosa -o -ele, v.t. wash.
 kosi, prep. under, beneath; kosi jedu, under the earth. (Cf. posi.)
 kosike? adv. for what reason? from what cause? (osike?)
 kosoka -a -ele, v.i. be clean, pure.
 ku, prep. to, at, by, on. Ku ame, to me, ku'lje? to whom? ku so, to it; keumbo, at home; komuhulo, at the brink; komatango, at midday; kondonga, to the south; kolulio, to the right; &c.
 ku, pers. pron. (objective case) thee, you, to you, for you; ohai ku pe, I will give you.
 ku = ka u.
 kuafa -a -ele, v.t. help, assist, be of use; ove ino kuafa sa, you are useless.
 kuambida -a -ile, v.i. run doggedly behind.

kuao, pron. other (p.94)
 kuasike? adv. what sort of? (osike)
 kuata -a -ele, v.t. take, hold, seize. Li-kuata, behave
 kuena -a -ene, v.i. bawl, bellow, roar; used also of wailing,
 lowing, bleating, chirping, &c.
 kuete, v.t. defec. have, possess; ove si kuete mbela? have you
 got it? hi si kuete, I haven't got it. Pass: kuetiue, be
 possessed of (hunger, thirst).
 kufa -a -ile, v.t. take from; omukonda ou onde u kufa ovalunga,
 I took this dagger from the thieves. Kufa po, take away;
 olielie a kufa po ekuva lange? who has taken away my axe?
 Kufa mo, take out: kufa mo okāna monduda, take the child
 out of the hut. Kufa ko, take part from whole.
 kukuta -a -ile, v.i. be dry, hard, (e.g. sun-baked earth,
 burnt food). Kukutifa -a -ile, v.t. dry, harden.
 kukutu, adj. dry, hard, (kukuta).
 kula -u -ile, v.i. be old, grow old, age, mature, grow up.
 Also be big, e.g. A ja kula, capital A.
 kulila -e -ile, v.t. free, ransom, redeem (slaves, captives).
 kulu, adj. old; onambe ikulu, old horse, (kula).
 kuluka -a -ile, v.i. sink in, subside, (e.g. wall of well, or
 food during digestion.)
 kulula -a -ile, v.t. shave.
 kulupa -a -ile, v.i. age, grow old. Kulupifa -a -ile, v.t.
 cause or allow to grow old; (kula).
 kuma -u -ine, v.t. touch; inamu si kuma, don't touch it;
 Pass: be surprised, astonished; onda kuminua unene ēhono
 deni, I was very surprised at your strength.
 kumaida -a -ile, v.t. warn, admonish.
 kumana -a -ine, v.t. exchange.
 kumba -u -ile, v.i. roar (of lion); oñosi oja kumba oufiku ause
 the lion was roaring all night; boom (of ostrich).
 kuminina -e -ine, v.t. carry child in odikua on back.
 kumua -a -inue, v.i. be assuaged (of thirst); ito nu vali?
 aje, onda kumua, will you drink some more? no, my thirst is
 satisfied.
 kumue, adv. together (mue)
 kumuka -a -ile, v.i. nod with drowsiness.
 kuna -u -ine, v.t. sow.
 kunda -u -ile, v.t. greet.
 kunga -u -ile, v.i. vomit.
 kupula -a -ile, v.t. throw at
 kuta -a -ile, v.i. be satisfied (of hunger); itamu kuta diva,
 ye are not soon replete. Kutifa -a -ile, v.t. satisfy hunger.
 kutia = nokutia.
 kuua, kuu, kuule, v.i. cry out. With oñúo, = cry out for help.
 Kuula -e -ile, v.t. cry to someone.

lafa -a -ele, v.t. lick.
 laipala -a -ele, v.i. be stupid, foolish. Oulai, n. foolishness;
 omuhu mulai or omunelai n. fool, dolt. (elai)
 lakua intj. by no means.
 lalakana -a -ene, v.i. be indifferent, not interested
 landa -e -ele, v.t. buy; landa po, sell. Landifa -a -ile, v.t. sell
 lapa -a -ele v.t. wink, nod, beckon.
 laula -a -ile, v.i. be dark; okua laula nale, it has grown dark
 already.
 laula adj. dark, black; ongobe ilaula, black ox or cow; osikombo
 silaula, black goat. Omulaulu n. darkness.
 lava -e -ele, v.t. spy on.
 le, adj. long; omiti dile, tall trees.
 lela -a -ele, v.t. watch, tend, wait on.
 lele po, v.i. defec. pass a good night; omua lele po? did you have
 a good night? (i.e. "good morning"). Aje, katu lele po, no,
 we did not. p.132. (persons).
 lemba -a -ele, v.i. fade, wilt (of plants); be degenerate (of
 lengula -a -ile, v.t. cut, wound.
 lesa -a -ele, v.t. read.
 li, aux.v. be (p.54, 71). Li li, be different, (p. 94).
 li, reflex. v. prefix (p.55).
 lia, li, lile, v.t. eat. Nena ohatu li sike? what are we going
 to eat to-day? otua lia nale, we have eaten already. Bite;
 lungama, ombua ei otai ku li, look out, this dog will bite
 you; (ctr. lumata). Lia po, consume, eat up; oinima aise otue
 i lia po, we have eaten everything up. 2. Bewitch, with
 intent to cause death.
 liana -a -ene, v.i. be vicious (of animals); (lia).
 liata -a -ele, v.t. step on, tread on.
 liataula -a -ile, v.t. trample on. (liata)
 li-dula -a -ile v.r.t. undress oneself.
 lifa -a -ile, v.t. feed, graze or herd (cattle or goats.) (lia)
 li-hana -a -ene, v.r.i. scatter, disperse, separate. Li-hanifa
 -a -ile, v.t. disperse (e.g. a crowd).
 li-honga -o -ele, v.r.i. learn.
 lika -a -ile, v.i. be bitten; onda lika kombua, I was bitten by
 a dog. Be worn (of cutting edge), ekuva ola lika unene, the
 axe is very worn out. Be eaten away, gnawed, osipa osa lika
 unene komainjo, the hide has been eaten away by maggots (lia).
 li-kala -e -ele, v.r.t. deny, disown, disclaim; ote si likale,
 he denies it.
 li-kalela -e -ele, v.r.i. separate oneself from.
 li-kolelela -e -ele, v.r.i. (with ku) rely on, depend on.
 lila -i -ile, v.i. weep.
 li-longelela -e -ele, v.r.i. equip, make ready, prepare oneself for.
 li-longekida -a -ile, v.r.i. = li-longelela.
 lima -i -ine, vt, work in garden, hoe, till soil.

limbililua -a -ilue, v.i. be doubtful, uncertain; limba -i -ile, v.t. leave someone in a state of uncertainty about something
 linekela -e -ele, v.t. trust
 li-njaa -e -ele, v.r.i. scratch oneself, i.e. an irritation, itch.
 li-njenga -e -ele, v.r.i. bestir oneself; li-njengeni kanini, bestir yourselves a little (i.e. move); inamu li-njenga, do not stir (i.e. stay where you are).
 li-pemba -e -ele, v.r.i. blow one's nose.
 li-puma -u -ine, v.r.i. collide with, run into.
 li-tonja -o -ele, v.r.i. coil up; eoka ole li-tonja, the snake coiled up.
 li-vaka -e -ele, v.r.i. steal away, quietly withdraw; okue livaka po, he stole away; keumbo ove livaka ko, they stole away from the kraal.
 loa, lo, loele, v.i. cast a spell on, bewitch (to cause sickness or death). Lodi, adj. haunted; eumbo lilodi, a haunted kraal.
 loka -o -ele, v.i. (with odula) rain.
 loloka -a -ele, v.i. tire; okua loloka mafiku, he soon tires.
 lolola -a -ele, v.t. tire; oilonga, u a pa nge, oja lolola nge unene, the work you gave me tired me very much.
 lombuela -e -ele, v.t. tell, order, enjoin. Promise, guarantee.
 londa -o -ele, v.t. climb, ascend, mount (hill, horse, &c)
 londola -a -ele, v.t. warn.
 longa -o -ele, v.t. work, longa ēndunge, learn or teach.
 longekida -a -ile, v.t. prepare, equip.
 lota -o -ele, v.i. be calm, still (of the elements); omepo oja lota, the wind has died down.
 lotoka -a -ele, v.i. hasten, hurry.
 lu, multiplicative prefix: luvali, twice; luhapu, often; lungapi? how often? aluse, always, ever; lumue aluke, only once.
 lua, lu, luile, v.t. rob, steal, plunder; omusinda setu okua luua oinima aise jaje, our neighbour was robbed of all his belongings.
 luhapu, adv. often (hapu).
 luka -u -ile, v.t. name; okāna aka oka lukilua nge, this child is named after me.
 lukila -e -ile, v.t. bend a bow in the act of shooting an arrow; cock a gun.
 lula -a -ile, v.i. be sour or bitter; omalodu oa lula unene, the beer is very bitter.
 lula, adj. sour, bitter, acrid. Omeva malula, bitter water; oiimati ilula, sour fruit.
 luluma -a -ine, v.i. sting, smart.
 lumata -a -ele, v.t. bite (of snake); sting (of insect).
 lumbakana -a -ene, v.i. be mingled, mixed, confused.
 lume, adj. male; ohambe ondume, stallion.
 lumue, adv. once.
 lunda -u -ile po, v.t. make fire blaze by adding fuel.
 lundila -e -ile, v.t. slander.
 lunduka -a -ile, v.i. be brazen, impudent.
 lungulula -a -ile, v.t. transpose, displace, move from one place to another. Dispossess, supplant.
 lungama -a -ene, v.i. **mark**, take care of, pay attention to; hence be on one's guard, take care. Lungama ombua, beware of the dog.
 lungapi? adv. how often? (ngapi)

lunguina -a -ine, v.i. burn, scorch; lungama, ēndia di ha lunguine, take care lest the food burn. Lunguina po, burn up. Lunguinifa -a -ile, v.t. burn sthg.
 lupuka -a -ile, v.i. hasten away when e.g. sent on an errand; & hence also (of a shot &c) to penetrate; oholo oja lupuka, the bullet penetrated; also, pass safely through danger or exacting situation or circumstance.
 lutula -a -ile, v.t. castrate.
 ma, me, mele, v.t. knead, puddle (potter's clay &c) (Pass:meua)
 mafiku, adv. soon (efiku)
 makela -e -ele, v.t. sample food; taste.
 makula -a -ile, v.t. open (the mouth) (with okanja). Makuka -a -ile, v.i. have mouth open, gape; osike ua makuka ngaha? why do you gape so?
 mana -e -ene, v.t. finish, end, conclude; mana po, be ended.
 Manuka -a -ile, v.i. be complete, be concluded.
 manga -e -ele, v.t. bind, bandage, wrap; ila u mange osipute sange, come and bind up my wound. Fasten, inspan. Manga ohambe, saddle the horse.
 manga, adv. while; ka teke, manga hai tulumukua kanini, draw water, while I rest a little. Opo manga, just a moment!
 mangulula -a -ile, v.t. unbind, loosen; outspan (trek oxen); unsaddle (horse). Manguluka -a -ile, v.i. be unfastened, unbound, set free.
 mbadapala -a -ele, v.i. be cowardly; (omumbada n.coward).
 mbafula -a -ile, v.i. clout with stick upon body of animal or person (imitative).
 mbali, see vali.
 mbela, adv. perhaps.
 mbofokela -e -ele mo, v.i. sink into (soft ground).
 mbolokota -a -ele, v.i. cause din like that of heavy timber falling (imitative).
 mbolongodja = mbolokota.
 mbuta -a -ile, v.i. rot, go bad.
 mēme, irreg.n. my/our mother; (njoko thy/your mother; ina his/her/their mother). Similarly, mekulu, my grandmother; mememueno, my mother-in-law. All these have plurals ō-, see p.12.
 mena -e -ene, v.i. grow (of plants). Menifa -a -ile, v.t. raise plants.
 meneka -e -ele, v.i. rise in good time in the morning.
 meni, prep. in; meni leumbo, in the kraal; meni lange, in me. As adv., within, inside.
 mēnundumene, adv. at midnight.

mia, mi, mile, v.i. be sluggish, lazy, indolent.
 minikila -e -ele, v.t. lighten, illuminate, shine on. Minikile
 nge, lighten me.
 mo, adv. in; eta mo, bring in; tuala mo, bring in. Out (lit.
 from within); dia mo, go out; kufa mo osinima soje, take out
 your thing.
 moipafi, prep. openly, publicly, in sight of, before; okue si
 ninga moipafi jovañu, he did it in the sight of the people,
 (i.e. his acts or speech)(ctr. meholeko).
 mokati, prep. between, among; mokati ketu na nje, between us
 and you; mokati kosilongo, in the midst of the country.
 mokule, adv. aloud; tongeni mokule, speak up. Deep within,
 mokule komufima, in the depths of the water-hole; (le)
 molua, prep. for, on behalf of, on account of, for the sake of,
 through, because of; moluange, for my sake; molueni, on your
 behalf; molua xo, for your father; by means of.
 mona -o -ene, v.t. see, inandi mu mona, I have not seen him; find,
 light upon, acquire, get; oinima, tua konga, inatu i
 mona, we did not find the things we sought. oue si mona? have
 you come across it? aje, inandi si mona, no, I have not found
 it. Mon'oi xuna (lit. see marvels) meet with misfortune, retri-
 bution. Mona ko, see, be possessed of sight; je iha mono ko,
 he cannot see, he is blind. (Hence emona, n. possession, acquis-
 ition).
 monangumika, adv. secretly, privately; tu tongeni monangumika,
 let us speak in private.
 moñelelinja, adv. three days hence
 moñelinja, adv. on the day after to-morrow.
 mongula, adv. to-morrow; ohandi uja mongula, I will come to-morrow.
 monika -a -ile v.i. be seen, apparent, visible, evident, revealed.
 ounona, ua kana, inau monika natango? the children who are
 lost, have they not appeared yet? etango itali monika nena,
 osesi eulu oli noilemo ihapu, the sun does not appear to-day
 because the sky is full of clouds.
 monima, prep. behind; fiala monima, remain behind; suna monima,
 turn back; monima jetu, behind us.
 mouduali, adv. next year.
 mu, prep. in, into, within. Ileni meumbo, come into the kraal.
 Out, (lit. from within); kufa omasini moxupa jange, take the
 milk out of my calabash.
 mue, num.adj. & n. one; omuñu umue, one person; etemba limue, one
 waggon. Indef. num., some; ovañu vamue, some people. Indef.pron.
 other; eteni oinima imue, bring other things. Lumue, once.
 muena -e -ene, v.i. be silent, quiet, still.
 mumue, adv. in one, together, united; oinima jetu no jeni oi li
 mumue, our things and yours are together.

na, prep. with. Okue mu jasa nosikuti si noudio, he shot him
 with a poisoned arrow; ohai ke nekuva loje, I am felling with
 your axe. Conj, and, also, as well as; xo na tate, both your
 father and mine; ovakongo novafita, huntsmen and herdsmen.
 ña, adv. for emphasis, with juka; omuti oua juka ña, the tree
 is very straight, has no bends in it.
 nai, adv. badly, ill. Okue mu ninga nai, he treated him badly,
 he did him harm.
 naini? adv. when? oto uja naini? when are you coming?
 nale, adv. already, long ago; ova ja nale, they went long ago;
 ovañu vonale, the people of bygone times; otua lia nale, we
 have already eaten.
 nande, conj. though, even if, nevertheless; itava longo, nande
 ove noluhepo, they do not work although they are in need, even
 if they are in need. Adv. with neg., in no case, by no means,
 nor; ihai ku pe nande, nor will I give you, in no case will I
 give you; ite si ningi nande, he will in no circumstances do
 it; often redupl. nandenande, certainly not; itamu i ko
 nandenande, you are certainly not going there. Nande ... ile,
 neither ... nor; nande onda vaka ile onda fufia, I have neither
 stolen nor lied; (p. 152).
 nangala -a -ele, v.i. lie down to sleep; nangaleni naua, sleep
 ye well (= good-night); ohatu ka nangala, we are going to retire
 for the night.
 nangeka -e -ele, v.t. set down, lay down; ira okua nangeka olāna
 polutala, the mother laid the child down on the bed. Nangifa
 -a -ile, v.t. cause to lie down; omutenja oue va nangifa, the
 heat of the sun caused them to lie down to sleep.
 nangela -e -ele, v.t. ambush, waylay.
 ñano, adj. five; ñembua ñano, five dogs; in this form only with
 nouns of cl. 2,4,6b, see p.60. (See tano).
 nata -e -ele po, v.t. cast down, throw to the ground.
 natango, adv. yet, still; otamu longo natango? are you still
 at work?
 ñatu, adj. three; ñembua ñatu, three dogs; in this form only with
 nouns of cl. 2,4,6b, see p.60. (See tatu).
 naua, adv. well, rightly, (hence used also for properly, correctly,
 effectively, suitably, efficiently, diligently, carefully,
 thoroughly, &c). Nauanaua, adv. = intj. splendid, excellent,
 fine, beautiful, satisfactory, &c.
 ndele, short form nde, conj. and.
 ndelene, conj. but.
 ndi, pers.pron. I (form used with pres. subj. or with aux.verbs
 in present.)
 ndo, adv. for emphasis, with jada, v.i.; omufima ou jadi ndo,
 the water-hole is full to the brim.
 ñe, adv. since; ñe u li apa, since you are here.
 ne, adj. four; ovañu vane, four people; oinima ine, four things;
 (no prefix with nn. of cl. 2,4,6b: ñembua ne, four dogs). Ordinal,
 omuñu omutine, the fourth person. Lune, four times. Lutine,
 fourthly.
 nekaneka -a -ele, v.t. & i. consider, cogitate upon, think over,
 recall to memory.
 nena, adv. to-day; nena 'li, this very day; oufikuni nena, to-night;
 otave uja nena, they are coming to-day; ounjuni uonena, the
 present day, our own times.

nene, adj. big. Nenepeka -e -ele, v.t. enlarge. Nenepala-a-ele, v.i. grow.
 ngahelipi, adv. how? (in direct qnsns.) okua tia ngahelipi? (increase)
 (lit. how did he say?) what did he say?
 ngaho, adv. trivial, unimportant, meaningless, trifling;
 endjovo dongaho, empty words. Having nothing: ondi li ngaho
 I have nothing. Indeterminate, roundabout, ohatu ende ngaho,
 we are not getting anywhere.
 ngapi? indeter. num. how many? ovañu vangapi? how many people?
 omiti, mua ka, odi li ngapi? how many trees did you fell?
 Lungapi? how many times? how often?
 ngasi, adv. as; ninga ngasi ame, do as I do. Like: ota longo
 nga'nje, he is working like you.
 nge, pers.pron. (object) me, to me, for me. Pe nge omeva, give
 me water.
 ngenge, conj. if; ngenge to kuafa nge, ohai ku kuafa jo, if you
 will help me, I will also help you. Whether: tala, ngenge te
 uja, see whether he is coming. Ngenge ... ile, whether ... or;
 ngenge to i nena ile mongula, asise simue, whether you go to-day
 or to-morrow is immaterial. Ngenge with neg. is a construction
 used for 'before', e.g. ngenge etango inali ningina, (lit. when
 the sun has not set) i.e. before sundown.
 ngeno, conj. in conditional sentences; ngeno ... ngeno, if ... then;
 ngeno ue uja ongula, ngeno oua hanga nge, if you had come in
 the morning, then you would have found me.
 ngongota -a -ele, v.i. grumble.
 ngunguma -a -ine, v.i. thunder, roar, bluster, rage; e.g. thundering
 of breakers or surf; roll (as of distant thunder); odula otai
 ngunguma, the rain is making its presence known by the distant
 rolling of the thunder. (imitative).
 nima, indef.pron. a certain; omuñu nima, a certain person. Used
 with cl.1 nouns only.
 ninga -i -ile, v.t. make, do, act; olielie e si ninga? who did it?
 ove ku ninga sike? what did they do to you? Be or become, ohai
 ningi omukongo, I am a hunter. See to it that..., (with subjunc).
 ninga u aluke diva, see to it that you return at once. Pass:
 ningua, happen; otaku ningua, it happens; apa opa ningua, it
 happened.
 ningina -e -ine, v.i. set (of sun, moon); etango ola ningina nale,
 the sun is set already; (hence n. ouninginino the west). Vanish,
 disappear from view (e.g. into the distance), ovafita ova
 ningina mofuka, the herdsmen vanished into the bush.
 nini, adj. small, little, a little; osilongo sinini, a small (milk
 country; enono dinini, little strength; omasini manini, a little/
 ninipala -a -ele, v.i. dwindle, decrease, become smaller. Ninipika
 -e -ile, v.t. reduce, diminish, lessen; (nini).
 nipa -i -ile, v.t. shake off, cast off, throw aside.
 njakukua -a -ilue, v.i. rejoice.
 njama -u -ine, v.i. suck (at breast or udder)
 njamifa -a -ile, v.t. suckle (njama).
 njamukula -a -ile, v.t. answer; ito njamukula nge? do you not
 answer me?
 njaneka -e -ele, v.t. spread out to dry.
 njanekela -e -ele, v.t. establish the nature of the witchcraft
 responsible for something (njaneka). (torn
 njanjaula -a -ile, v.t. tear in pieces. Njanjauka -a -ile, v.i. be

njata -a -ele, v.i. be soiled, be dirty; oinima oja njata unene,
 the things are very dirty.
 njateka -e -ele, v.t. soil, befoul, defile (njata).
 njau, intj. denoting unwillingness: I won't!
 njeka -e -ele, v.t. take away, remove, carry off, rob.
 njekulula -a -ile, v.t. reclaim (njeka).
 njemata -a -ele, v.i. sigh, groan.
 njengifa -a -ile, v.t. set in motion; often redup. njenganjengifa
 -a -ile, sway hither and thither (as wind does to trees).
 njengula -a -ile, v.t. disdain, scorn, treat with contempt, (esp.
 by making a clicking sound with tongue & teeth).
 njenje, adj. sweet; omeva manjenje, sweet water; endia dinjenje,
 sweet food.
 njenjepala -a -ele, v.i. be sweet to the taste. (njenje).
 njika -a -ile, v.i. reek, stink; omu omua njika nai, in here it
 smells foul. Njika oufije, grieve; osike mua njik'oufije ngaha?
 why do you grieve so? Njika oluhodi, be sorrowful, sorry.
 njoko, n. your (thy) mother; so also njokokulu, your grandmother;
 njokomuena, your mother-in-law. Plurals prefix o. See meme, p.12.
 njola -a -ele, v.t. draw on the ground, carve, inscribe; Hence
 write. (Write on paper = sanga).
 njona -o -ene, v.t. ruin, spoil, destroy; ove ua njona outa uange,
 you have ruined my bow. Njona na, fail a person, offend; ino
 njona nokaume koje, do not offend your friend. Hence used for
 transgress, sin against.
 njonauna -a -ine, v.t. ruin, demolish, annihilate. Njonauka -a -ile,
 v.i. be ruined, unusable, useless.
 njonganjonganga -a -ele, v.i. be cautious, circumspect, esp. look
 round to see whether one is observed (e.g. if bent on evil).
 njota -a -ele, v.t. squeeze, pinch, nip.
 njumuna -a -ine, v.t. restore to life, resurrect (e.g. restore from
 a faint). Njumuka -a -ile, v.i. return to life, (e.g. recover
 from coma.)
 nokuli, conj. besides, even, moreover.
 nonga -o -ele, v.t. give, present. Bribe.
 noudo or neudo, adv. this year.
 nua, nu, nuine, v.t. drink; otamu nu sike? what are you drinking?
 Nua omakaia, smoke a pipe; oto nu omakaia? will you smoke?
 nuefa -a -ele v.t. give drink to someone; water cattle; etemba
 lokunuefa, drinking-trough, (nua).
 nuinina -a -ine, v.t. gulp down (nua).
 nuka -a -ile, v.i. throb, beat; often redup. nukanuka, leap.
 nukauka -a -ile, v.i. jerk, jolt, leap. (nuka).

odalele, adj. in comb. w. advs. of place: native of, born in.
 odalele jomoukuanjama, one born in Kwanyama country; odalele
 jomeumbo letu, one born in our kraal. (dala).
 odi n. sheep. 2. fly. Odiona, n. lamb.
 odikua n. skin, pelt, attached on back of Kwanyama mother, for
 carrying infant.
 odila n. bird
 odimbo or odibo, n. stick, knobkerry.
 odindo n. swelling (dinda)
 odjulifi n. yearning, longing (djulukua)
 odula n. rain
 ofel'eiso n. eyebrow; usu. as pl, ēfel'eiso; (perh. from efele,
 hundred, with eiso).
 ofeua n. soap
 ofi n. flatulence.
 ofie, pers.pron. we
 ofije, n. waif, orphan. (fía)
 ofilua n. hammer
 ofimbo n. chamaeleon (pl. ōfimbi)
 ofina n. crowded space; apa ope nofina, it is very crowded here.
 ofingo n. neck
 ofō n. match
 ofuka n. veld, wilderness
 ofunde n. gunpowder
 ohamba n. chief, king.
 ohambo n. cattle-post; thorn-hedge enclosure
 ohandi, p.c. I, with v. in pres. indic.
 ohandje n. beam, ray, spark; ēhandje detango, sunbeams; ēhandje
 domundilo, sparks.
 ohani n. moon, month.
 ohalilo n. glow-worm (pl. ōhalilo)
 ohatu, p.c. we, with v. in pres. indic.
 ohaukue n. brother- or sister-in-law, (pl. ōhaukue)
 ohedi n. termite, white ant.
 ohengo n. arrow with long slender point
 ohōle n. love (hōla)
 oholo n. bullet
 oholongo n. kudu buck
 ohonde n. blood
 ohoni n. shame; omuhū ou ke nohoni, this person is shameless.
 ohote n. wall of mud-brick
 ohove n. ox
 oihati see osihati
 oikulia n.pl. food (lia)
 oikuni see osikuni
 oilemo see osilemo
 oilia n.pl. grain, corn. Oiliavala n.pl. Kaffir-corn
 oimaliua n.pl. money, cash.
 ōina see ina
 oipaluifa, n.pl. sustenance, fodder, grazing (palula)

oipindi see osipindi.
 oipupulu n.pl. lies
 oita n.pl. war
 oiti see ositi
 oixuna n.pl. marvels, wonders; mysteries, in good or bad sense;
 oto ka mon'oixuna, retribution will overtake you; nena otua
 mon'oixuna, we have seen strange things to-day (xuna)
 oja -a -ele, v.t. sew, stitch
 oje, pers. pron. he, she.
 oka -a -ele, v.i. be staunched, stemmed, stand still (of blood);
 ohonde oja oka, the flow of blood is arrested. Subside, die
 down; ondui oja oka, the dust is laid.
 okadina n. namesake (pl. ōkadina)
 okafino n. ass.
 okaheua n. friend, (female) (pl. ōkaheua)
 okaimbi n. falcon, hawk, (pl. omaimbi).
 okajambu n. agility (hence jambuka)
 okakadona n. girl; omona okakadona, daughter, (kadi).
 okakombo n. kid, (osikombo)
 okalinga n. wedding-ring (from Engl.)
 okambisi n. kitten, cat
 okambua n. pup, dog (ombua)
 okāna n. child (pl. ounona)
 okānda n. large basket for storing corn in granary (pl. omānda)
 okandilili n. bat
 okanjamukile n. crumb (okanja)
 okanikifa n. hedgehog
 okanja m. mouth (pl. omakanja)
 okapa n. small skin, pelt (osipa)
 okapalua n. match
 okapambu n. crumb, fragment (pambula); okapambu komungome,
 bread-crumbs.
 okapolongela adv. unbidden; osike tamu uja okapolongela? why
 do ye come unbidden?
 okapuka n. insect
 okatana n. calf (ohana)
 okatjovatjova n. used adverbially: small pieces, fragments;
 ositoo osa teka okatjovatjova, the vessels was broken into
 fragments, sherds.
 okati n. stick, twig, chip of wood (omuti)
 okaume n. friend, (male)(pl. ōkaume)
 okavandje n. jackal (ombadje)
 okavela n. bracelet, bangle. (osivela)
 oko, adv. there, yonder. Rel.adv. from which, whence, where.
 oku, pers. pron. he, she (form used with aux. verbs)
 okuena n. hole, den (pl. omakuena)
 okuenje n. early summer, hot season; pokuenje in the summer.
 okufu n. winter; pokufu, in the winter
 okulombo n. late summer, rainy season; pokulombo during the rains.
 okuoko n. arm, foreleg, front wheel of waggon.
 okutui n. ear
 okuulu n. leg; omaulu ōtemba, waggon wheels.
 ola -o -ele, v.i. rot, decay (of meat); ombelela oja ola, the
 meat has gone bad.
 olata n. bucket.

olielie, interrog. pron. who? whom? whose? (short form olje), p.89.
 oludalo n. successor, issue; generation, posterity, (dala).
 oludi n. kind, species, sort; oludi olu italu xulu, this species
 is not extinct.
 olududi n. hair on the human body; animal's coat, fur, or wool;
 (ctr. oxuiki).
 oluenja n. feather (pl. omenja).
 olufindo n. ladle, spoon (pinda)
 olufipa n. string (e.g. bowstring)
 oluhaela n. clearing in the bush
 oluhepo n. need (hepa).
 oluhodi n. sorrow. Njik'oluhodi be sorrowful, sorry.
 oluidi n. fever
 oluijo n. a wide-mouthed pot
 oluiso n. desire, greed, covetousness
 olukaku n. shoe, boot, (pl. ênaku)
 olukateko n. broom, besom
 olukenge adv. edgeways, sideways, on its edge, on its side; e.g.
 osinima si pitifeni momuvelo olukenge, bring the thing edgeways
 through the door.
 olukôlo n. rake
 olukuiko n. cupping-glass; vessel so used; (pl. ênuiko)
 olulio n. right-hand; mostly as adv. kolulio to the right.
 Eke lokolulio, right hand.
 olumbo n. fence
 olumoso n. left-hand; mostly as adv. kolumoso to the left.
 Eke lokolumoso, left hand
 olundibo. n. a measure of length, being the length of a string &c.
 held between thumb and forefinger and run out as far as the
 elbow crook. Any agreed standard length of this kind.
 olungano n. fable, riddle.
 olunjala n. claw, finger-nail (pl. ênjala).
 oluodi n. quarrel, dispute
 olupale n. space in a kraal for the reception of visitors or guests
 olupanda n. cheek, (pl. êmānda).
 olupati n. rib, side, (pl. êmati)
 oluputa n. stem of a tree
 olutala n. bed, lair
 oluteni n. name for dry period within rainy season (between
 early & late rains); drought.
 olutu n. body
 oluvadi n. lightning (vadima).
 oluvanda n. path to principal entrance of kraal
 oluvelo n. small opening in wall; window, loop-hole, chink,
 embrasure.

oluvinga n. horn (pl. êmbinga)
 oluxupe n. remainder (xupa)
 omādi n. fat; omādi êngobe, butter; omādi ênjiki, honey.
 omādi n. foot; in pl. (êmādi) spoor, footprints, tracks;
 êmādi domulunga, spoor of a thief, (pala).
 omajele n.pl. advice, counsel
 omakaia n. tobacco in bulk (ekaia tobacco plant); nua omakaia,
 smoke tobacco. 2. Name for Saturday (abbr. of efiku lomakaia).
 omalodu n.pl. beer brewed from grain.
 omangela n. command, advice; pangela omangela, v.t or i. give a
 ruling; otava pangele omangela okumudipaa, they give command
 to kill him, (pangela).
 omango n. commandment, rule (pangela).
 omanina n.pl. running of the nose.
 omano n. (pl. of eno) a thicket of thorn-bushes
 omaofi n.pl. thick milk
 omasikua n.pl. buttermilk
 omasini n.pl. fresh milk
 omata n. dispute
 omate n.pl. saliva, spittle
 omatela n. tribal headdress of Kwanyama women, commonly after
 efundula: the hair is held or clasped (patela) by a thick
 paste of red ochre, into four little horns.
 omavanda n. (pl. of evanda) pressed cakes of dried vegetable.
 omaxu n.pl. urine, (xuxa)
 omba -a -ele, v.i. stop for midday rest.
 ombabi n. brown steinbuck; duiker-buck.
 ombadje n. jackal
 ombapila n. letter, written message.
 ombe n. edible fruit, akin to plum, of omuve tree.
 ombele n. knife
 ombelela n. flesh-meat. 2. Name for Sunday (efiku lombelela).
 ombia n. cooking-pot; ombia jomakaia, tobacco-pipe.
 ombila n. tomb, grave
 ombili n. peace
 ombinga n. side; ila u ende kombinga jange, come & walk beside
 me. Osinima esi nēmbinga hatu, this thing has three sides.
 Part, portion, lot, pe nge ombinga jange, give me my portion.
 ombole n. swelling, lump, bruise; okue mu denga ēmbole, he
 hit him & raised bruises.
 omboloka -a -ele, v.i. resume work after midday rest (omba).
 ombua n. dog.
 ombuda n. back.
 ombudi n. scoundrel, rascal
 ombululu n. hole in the ground, pit

ombuto n. seed; seed-corn.
 omeme n. irreg. (pl) our mothers, (see p.13)
 omenje, n. springbok
 omepo n. wind, breath. (Word used for spirit); (pepa).
 omeva n.pl. water
 omindo n. ladle (pinda)
 omito n. outlet, exit; apa ka pe nomito, here there is no way out. Opportunity, occasion; inandi mon'omito natango okuuja, I have not yet found opportunity to come, (pita)
 omo, rel.adv. in which (pp.92-3).
 omo n. ostrich
 omona n. child, son or daughter; pl. ovāna; ove omona uange omuhōlike, thou art my beloved son.
 omote n. ne'er-do-well, good-for-nothing, (pota).
 omualikadi n. woman; (pl. ovalikadi); (kadi).
 omuameni n. guardian, protector, keeper, (amena)
 omudi n. root
 omudile n. shade, shadow (of trees &c; ctr. omudidimbe one's own shadow.)
 omudimba n. carrion
 omudimbaholeka, adv. with furtive killing & burial; ove mu dipaa omudimbaholeka; they killed him & concealed the corpse; used in conn. w. dipaa; (omudimba, holeka)
 omudimbi n. lowering sky, dull weather. Mist caused by fine rain.
 omudimbuañu n. forgetful person (omuñu, dimbua)
 omudjene, see oundjene.
 omudo n. year
 omue n. mosquito (pl. emue)
 omueheli n. beggar
 omuelai, see omunelai.
 omuenda n. traveller, visitor, guest (enda)
 omuene n. owner, master, lord; omuene ueumbo, householder, head of kraal (from root -ene). Pl. ovene.
 omuenjo n. life, soul; oku nomuenjo natango, he is still alive; kala nomuenjo, vb. live.
 omufenu n. slipperiness, smoothness; apa ope nomufenu, it is slippery here, (fenunguta)
 omufi n. corpse (fia)
 omufia n. crack, rent, gap.
 omufijakadi n. widow (fia, kadi).
 omufima n. water-hole.
 omufimba n. pregnant woman (fimba)
 omufinda n. spoor or track (other than footprints, emadi); e.g. omufinda ueoka, track of a snake; omufinda uetemba rut of a waggon; (finda)

omufiona n. pauper (fionapala)
 omufipa n. vein, sinew, tendon; bowstring
 omufita n. herdsman, (fita)
 omufitamatui n. deaf person (fita, omatui)
 omufitandaka n. dumb person (fita, ondaka)
 omufitu n. dense bush
 omufiululi n. heir, inheritor (fia)
 omufuko n. girl who is marriageable, i.e. has reached age for efundula initiation rite (fukala)
 omufuva n. thin strip of tough green wood-bark used for binding things together; thong, strand, withe.
 omuhakuli n. doctor (hakula)
 omuhambuli n. smith, iron-worker (hambula)
 omuhanauni n. destructive person, one who destroys (hanauna)
 omuhoka n. stew, broth
 omuhoko n. nation
 omuhōlike n. beloved person, favourite, friend (hōla)
 omuhomboli n. bridegroom (hombola)
 omuhondjo n. seam (hondja).
 omuhongi n. craftsman. Omuhongi uomiti, carpenter. Omuhongi uēmbia, potter; omuhongi uovañu, teacher, (hongua).
 omuhongua n. learner, disciple, follower (hongua)
 omuidi n. grass. Omuidi mutalala, green grass.
 omuifi n. smoke.
 omuija n. reim, thong of hide.
 omuisa n. mid-day meal, luncheon
 omukaa n. scarcity of diet, esp. dearth of other foods to eke out the staple diet, lack of flesh meat, milk, &c. Nena oku nomukaa, to-day there are no titbits.
 omukadi n. woman, (kadi)
 omukaiñu n. woman
 omukaleli n. servant, attendant, (kalela)
 omukalo n. life, existence (kala)
 omukanda n. book
 omukati n. elephant's trunk
 omukeeleli n. watcher, warder, look-out man, keeper. Omukeeleli ueumbo, caretaker of a house, (keelelela)
 omukengeli n. haughty person. 2. one of noble rank
 omukengeleli n. traitor (kengelelela)
 omukolo n. cough (kolola)
 omukonda n. dagger, knife
 omukongo n. hunter, huntsman, (konga)
 omukota n. nose-bleeding
 omuku n. mouse
 omukua n. baobab-tree
 omukuaita n. soldier, warrior
 omukuañala n. Bushman. Contemptuous term for a little man.

omukuanjama n. native of Kwanyama country
 omukuaao n. friend, but not one of the speaker's immediate circle;
 lit. someone else's companion or kinsman, as distinct from
 omukuetu, our companion, & omukueni, your companion; e.g.
 omukuaao ua tate, my father's friend, (kuao) p.42, 94.
 omukuena n. hole, den.
 omukueni n. one of your circle, a friend of yours (rather than
 mine) cf. omukuetu, omukuaao. p.42. Ovakueni ove li peni? where
 are your friends?
 omukuetu n. one of us, my or our companion, kinsman, fellow,
 member of our circle, p.42. cf. omukueni, omukuaao.
 omukuiju n. fig-tree; (cf. oñuiju, fig)
 omukulu n. elder brother or sister, (kulu)
 omukulukadi n. old woman (kulu, kadi)
 omukuluhu n. parent, one's elder; (pl. ovakuluhu, one elders),
 (kulu, omuhu).
 omukunda n. district, neighbourhood
 omulalavili n. the Milky Way or Galaxy.
 omulaulu n. darkness
 omulenge n. mane
 omulio n. good taste; ãndia edi odi nomulio, this food tastes
 good (lia).
 omulonga n. river
 omulongelo n. reward, present (longela)
 omulongi n. workman, artisan, (longa)
 omulongo n. ten. (Pl. omilongo, e.g. omilongo ivali, twenty)
 omulumehu n. man, male (lume, omuhu)
 omulunde n. reprobate, sinner
 omulunga n. thief
 omulunga n. palm-tree, (cf. ondunga, palm-apple)
 omulungu n. hip
 omuluva n. mean or parsimonious person, miser.
 omumati n. boy, youth.
 omumbada n. chief's wife, queen
 omumbada n. coward
 omumbodo n. untidy, disorderly person
 omunaita n. enemy; omunaita na'me, my enemy.
 omunda n. hill, mountain, (pl. ãmunda)
 omundilo n. fire
 omunelai n. dolt, fool
 omuneumbo n. owner of kraal (eumbo)
 omungome n. bread; (pl. omingome, loaves)
 omunino n. pipe, tube
 omunjasele or omunjasa n. youth, young man.
 omunjonauni = omuhanauni
 omunoilongo n. stranger (osilongo)
 omunoko n. loam used in brick-making
 omunoipupulu n. liar (oipupulu)
 omunongo n. sage, wise or shrewd person.
 omuhu n. person,
 omunue n. finger. Omunue omunene, thumb. Omunue uomadi, toe.
 omuhulo n. brink, rim.

omuojo n. hem, edge, border of garment (oja)
 omuongua n. salt.
 omupepo n. bellows (pepa)
 omupija n. servant
 omupika n. slave
 omupindi n. one who ladles out beer from pot into mugs (pinda)
 omupini n. handle
 omupofi n. blind person
 omupolo n. bridge of the nose
 omupualakato n. thunder-clap
 omusaso n. shot
 omusiamane n. mode of addressing married man; sir.
 omusila n. animal's tail
 omusima n. ignoramus, dolt. Ninga omusima, be ignorant, stupid
 omusimba n. name applied to a Herero living in Ovamboland
 omusinda n. neighbour; requires genit. part. of cl.5, not cl.2,
 omusinda sa tate, my father's neighbour.
 omusindadi n. provocative person (sinda)
 omusindi n. bird's tail
 omutala n. bed
 omutaleli n. overseer (talela)
 omute n. ash,
 omutekulu n. grandchild (tekula)
 omutemo n. glow
 omutengi n. stick slung over the shoulder for carrying a load
 omutenja n. heat of the sun; nena oku nomutenja, it is hot to-day;
 hence as adv. by day, in the daytime, at noontide; omutenja
 noufiku, by day and by night
 omuti n. tree, baulk of timber, beam. 2. Medicine; kongele nge
 omuti, get me some medicine.
 omutima n. heart. Okana komomutima, conscience.
 omutue n. head
 omutumba n. seat, abode. Kaleni omutumba, be seated. Hi nomutumba,
 I have no abode.
 omutumua n. messenger (tuma)
 omututu n. hole in tree trunk. Omuti ou ou nomututu, this tree has
 a hole in its trunk.
 omuume n. dew
 omuungo n. bone-marrow
 omuvaleki n. one seeking marriage (valeka)
 omuvalekua n. bride (valekua)
 omuvalo n. number (vala)
 omuve n. large deciduous tree bearing edible fruit (ombe, pl. ãmbe)
 omuvelo n. door
 omuxungu n. old man
 ona -o -ene, v.i. growl (of dog).
 ona n. louse; ona jombua, flea.
 onali n. mourning, lamentation
 onambe n. horse; onambe onadi, mare; onambe ondume, stallion.

oñana n. calf (dimin. okatana)
 oñanga n. cloth
 oñanga n. guinea-fowl
 oñapo n. speed; oñambe jange oi noñapo, my horse is swift.
 Also adverbially with the v. okuja; e.g. oñambe tai i oñapo,
 the horse (lit.) moves swiftly, i.e. runs fast.
 oñata n. clay, slime, mud
 onaukelo n. name used for youngest child of family; pet, (pl.
 ònaukelo).
 ondadi n. spy (lava)
 ondado n. purchase
 ondaka n. voice, message, command
 ondavi n. arrow with wooden head.
 ondema n. cow
 ondenge n. name used for younger brother or sister, (pl. òndenge)
 ondiba n. hare
 ondjaba n. elephant
 ondjabi n. reward
 ondjala n. hunger; famine.
 ondjase n. wounded man
 ondje n. scorpion
 ondjeva n. ornament made from ostrich egg shells
 ondjila n. way, path, track, road
 ondjodi n. dream; onda tua ondjodi, I dreamed
 ondjovo n. word
 ondjuo n. hut, usu. sleeping-quarters; also used for European house
 ondoka -a -ele, v.i. be fat
 ondola -a -ele, v.t. fatten.
 onduba n. heap, pile.
 ondubo n. unfriendliness, strife; inamu kala nondubo mokati keni,
 let there not be strife amongst you.
 onduda n. hut, also thatched roof of circular hut, also umbrella.
 ondudu n. witch-doctor
 ondui n. dust
 onduli n. giraffe
 ondume n. beast of prey (lit. male) (lume)
 ondunga n. palm-apple (fruit of omulunga palm)
 one conj. therefore
 oñedi n. custom, manners, ways; omu nēñedi dii, ye have bad ways.
 oneka n. cup, mug.
 oñela adv. yesterday
 oñele n. 1. point, omukonda ka u noñele, the dagger has no point,
 - is blunt. 2. room, space; apa ka pe noñele, there is no room
 here; 3. place: poñele (with genit.) in place of, instead of;
 poñele jange, instead of me, in my place.
 oñelelinja, adv. three days ago (oñela)
 oñelinja adv. the day before yesterday (oñela)
 oñemo n. flower, bloom, blossom.
 oñenda n. pity, forbearance, clemency, mercy; fila ng'oñenda,
 have mercy on me.
 oñeni n. patience; tale nge noñeni, have patience with me.
 ongaba n. boundary
 ongadu n. crocodile.

ongala -a -ele, v.i. gather, assemble, congregate, meet.
 ongali adv. backwards; okua uil'ongali, he fell backwards.
 In comb. w. nangala: lie on one's back.
 ongalo n. sieve.
 ongela -e -ele, v.t. call together, assemble
 ongobe n. neat, head of cattle. Pl. ēngobe, cattle.
 ongodi n. thread, cord, string, cotton
 ongola n. whip
 ongolo n. knee; tua ēngolo, kneel.
 ongolo n. zebra
 ongoloka -a -ele, v.t. let be, leave alone, desist from (import-
 uning or bothering a person)
 ongoma n. drum; ongoma jomeva, waterfall
 ongonjo n. fist; okua tung'ongonjo, he clenched his fist.
 ongubu n. hedge
 ongudi n. post
 ongudu n. crowd, herd; ongudu inene jovañu, a great crowd of people
 ongue n. leopard
 ongula n. morning; as an adv. - in the morning; ongula inene, early
 in the morning. Mongula = to-morrow.
 ongulosi n. evening; as an adv. - in the evening
 onguluve n. small round blue bead
 ongumatela adv. privately, secretly; ove mu ifana ongumatela,
 they summoned him privately
 ongúo n. woman's cow-hide skirt
 oñili n. tortoise
 oñima n. baboon, (pl. ēñima)
 oñingo n. feast
 oñiso n. borer.
 onjalilo n. kind of wind instrument like a flute
 onjango n. gall, bile
 onjanja n. coarseness, grossness; oku nonjanja, he is coarse.
 onjati n. buffalo
 onje, pers.pron. ye, you.
 onjika n. faggot, torch, firebrand
 onjiki n. bee; omādi ēnjiki, honey
 onjoñi n. star
 onjoka n. ornament of mussel-shell, worn by both men & women.
 ònjoko n. Pl. of njoko, your mothers (meme, p.12)
 onjua n. quiver for arrows
 oño n. hip, haunch
 oñolue n. drunken person, (kolua)
 oñosi n. lion
 oñuate n. prisoner of war (kuata)
 oñuato n. tongs (kuata)
 oñuedi n. name for any male animal capable of begetting its kind,
 oñambe oñuedi, stallion; ongobe oñuedi, steer.
 oñuiju n. fig (omukuiju, fig-tree)

oñuika n. seedling (tuika)
 oñulo n. breast
 oñumba, indef.pron. a certain; eumbo loñumba, a certain kraal;
 ombua joñumba, a certain dog (p.94).
 oñumba, adv. (in indirect qsns.) how; hi si si, oñumba ve li,
 I don't know how they are, (p.153).
 oñumba n. flesh
 oñungua n. large basket (tunga)
 oñuo n. shout (for help) (kuua).
 oñupa n. bush-louse
 oñuta n. provisions for a journey (tuta)
 oñuti n. dove
 oñutu n. foam at the mouth, froth.
 oñutua n. beast of burden or draught
 oñuva n. wild goose
 opo, adv. of place: here; opo ve li? are they here? Adv. of time,
 as soon as, just as: opo ue uja, ndele oto i vali, you've only
 just come, and now you're going again. Even now, opo tave
 uja, they are even now coming. So then, opo to ifanua omujūki
 so then, you are called a just man. Rel.adv.: at which, where;
 omeva, opo tua nangala, omaua, the water, at which we slept,
 was good.
 osali adv. gratis, free; ove si pa nge osali, they gave it me
 for nothing.
 osama n. jaw-bone
 ose, see ōxe
 osedi n. chin.
 osesi conj. because, for.
 osi n. fish, (pl. ēsi, shoal)
 osiana n. river-bed
 osidila n. forbidden custom, unlawful act, taboo (see p. 173).
 osidimba n. perfume
 osidungue n. giddiness
 osififinua somadi, n. heel
 osifidi n. stump of felled tree, left standing in ground.
 osifima n. stiff porridge of millet, staple diet of Ovambos.
 osifitukuti n. wild animal; in pl. game, fauna. Mofuka jetu
 kamu noifitukuti, in our bush there is no game.
 osihadi n. bird's nest
 osihati n. corn-stalk; pl. oihati, straw.
 osihambañoka n. deposed chief (ohamba, toka)
 osihomo n. the storming of the wind
 osiimati n. fruit; omuti ueni ou noiimati iua, your tree
 bears good fruit, (ima).
 osimbifo n. hindrance (imba)
 osija n. waist
 osijele n. mockery, derision, (jēla)
 osikalo n. anvil
 osikangua n. potsherd
 osike, interrog. pron., what? why? (p.90).
 osikeelelifo n. shield. Hindrance, blockage, obstacle,
 impediment (keelelela).
 osikolo n. duty, obligation. Guilt, blame, debt.

osikololo n. corner, nook
 osikombe n. besom, broom (komba)
 osikombo n. goat; okakombo, kid
 osikonde n. scissors (Herero konda)
 osikongo n. handle
 osikuanjama n. language of Kwanyama people
 osikuni n. stick of firewood; pl. oikuni wood for kindling
 osikuti n. arrow
 osikutu n. garment; pl. oikutu, clothing, dress.
 osilaje n. counsel, agreement; ove lipa osilaje okudipaa
 omusinda, they took counsel together to kill the neighbour
 osilaleko n. shield, sheath; osilaleko somukonda, sheath for
 dagger.
 osilanda n. string of beads; osilanda songuluve, small blue
 beads; osilanda somusambe, small dark blue beads.
 osilanga n. wastrel, shiftless person
 osilemo n. cloud; pl. oilemo, rust
 osili n.s. truth; endjovo dosili, true words
 osililo n. place where one eats; European dining-room (lila)
 osilonga n. work; pl. oilonga, craft, occupation, (longa).
 osilongo n. country
 osilueo n. malice
 osima n. tortoise, (pl. ēsima)
 osimati, see osiimati
 osimbale n. basket made in the shape of a large bowl
 osimbodi n. (usu. in pl. oimbodi) weeds, herbs, used in witch-
 doctor's prescriptions; hence oimbodi, medicine.
 osimbudu n. used in apposition like an adj. to denote grey colour:
 oñambe osimbudu, grey horse.
 osimbungu n. hyena (pl. omambungu)
 osimeno n. green plant (mena).
 osimū n. corpse.
 osimuna n. neat, head of cattle; oimuna, livestock, cattle.
 osimumba n. nephew, niece
 osinamuenjo n. living creature (omuenjo)
 osingudu n. cripple
 osingulu n. pig
 osini n. place in kraal where meal is stamped, also the name for
 wooden mortars in which it is stamped.
 osinima n. thing, article; also matter, business.
 osinjengele n. little grey lizard
 osinjenu n. bad temper; oku nosinjenu, he is bad-tempered.
 osiñoko n. broken piece of ox-reim
 osiñololo n. phlegm (kolola)
 osiñolue n. tippler, drinker (kolua)
 osiñona n. epilepsy
 osiñui n. sweat
 osipa n. skin, hide, pelt, kaross, leather
 osipala n. face
 osipale n. threshing-floor
 osipambu n. half (pambula)
 osipandi n. bundle; osipandi soikuni, bundle of firewood.

osipango n. commandment (pangela)
 osipaxu n. swarm of locusts or grasshoppers.
 osipindi n. article for trading; pl. oipindi, merchandise.
 osiponga n. misfortune
 osipuna n. rich man (puna)
 osipundi n. stool
 osipute n. wound.
 osise n. dibber, prodger used in gardening (pl. oise)
 osiso n. care, anxiety
 ositai n. branch
 ositi n. stick, chip, twig; pl. oiti, weapons. (omuti)
 ositata n. a half-measure; with adv. meaning (of a vessel)
 half full.
 ositiani, n.s. vengefulness, venom; oku nositiani, he is venge-
 ful.
 ositoma n. pleurisy
 ositoo n. earthen vessel
 ositungua n. (human) afterbirth
 osituviko n. lid, cover, cap.
 osiua n. udder, breast
 osiuana n. herd (usu. goats); osiuana sinene sēngobe, large
 herd of cattle.
 osiva n. amulet, charm (pl. ēsiva)
 osivadi n. scar
 osivanda n. ant-hill (i.e. termitiary)
 osivandeko n. patch (vandeka)
 osivela n. iron; osivela sitiliana, copper; osivela situima,
 brass; okavela, bangle
 osiveli n. eldest child, first-born.
 osivelo n. opening, gap in fence or hedge; hence door.
 osivilo n. feast
 osixua n. species of shrub
 ōso, see ōxo
 oso, adv. so, thus, therefore, hence; oso nda ninga, I did it
 thus; oso, thus it is, so it is; oso ha'so, (it is) not so.
 ota, root form or prefix of p.c. in pres, indic. verb (pp.23,44)
 ota -a -ele, v.i. be thick or curdled (of milk); omasini oa ota,
 the milk has turned sour.
 ōtate, n. pl. of tate our fathers (see p.12)
 otuila n. sepsis, pus.
 otuisi n. mould
 ouato n. boat
 oudano n. playing of children; sport, fun, dance; jesting,
 foolery, (dana).
 oudio n. poison.
 oudiu n. weight, burden, hardship, gravity, solemnity (diu)
 oudu n. sickness or disease.
 ouduali adv. last year
 ouenda n. journey, visit (enda)
 oufiye n.s. grief.
 oufiku n. night; as adv. by night, at night; kese oufiku, nightly
 Ovalunga ove uja oufiku, the thieves came by night.
 oufila n. meal of stamped millet corn (pl. omaufila, a large
 store or stock of meal).
 oufimba n. pregnancy (fimba).

oufiona n. poverty (cf. fionapala)
 oufita n.s. herding
 ouhamba n. chief's kraal. 2. chieftaincy, domain; kingdom,
 kingship (ohamba)
 oui n.s. evil, badness, ugliness, (i).
 oujelele n.s. light, brightness, glory, (jela)
 oujūki n.s. right, justice, virtue, uprightness, (jūka)
 oukaleli n.s. service, status of a servant (kalela)
 oukaume n.s. friendship (okaume)
 oukengeli n.s. nobility; respect, esteem; pride, arrogance
 (cf. omukengeli)
 oukodi n.s. envy, jealousy (on the part of a man)
 oukolokosi n.s. shamelessness, bad behaviour, crime.
 oukongo n.s. hunting; ohatu i koukongo, we are going hunting (konga)
 oukuanjama n.s. district of the Kwanyama tribe.
 oukukutu n.s. hardness, dryness (kukutu)
 oukulupe n.s. old age (kula)
 oulai n.s. stupidity, foolishness (elai)
 oule n.s. length, height; oule uoposi, depth. (le)
 oulodi n.s. necromancy, witchcraft, wizardry, bewitchment (loa)
 oulunde n.s. evil, vice, transgression, sin (cf. omulunde)
 ouluva n.s. parsimony, meanness, (cf. omuluva)
 umbada n.s. cowardice (cf. omumbada)
 umbudi n.s. insolence, rudeness, spite
 oundjene n.s. heat or glow of fire
 ounene n.s. greatness, size, importance (nene)
 oungeone n. leanness, thinness.
 ouninginino n.s. the west; kouninginino, westwards, (ningina)
 ounini n.s. smallness, (nini)
 ounje n.s. sloth, laziness
 ounjenje n.s. sweetness (njenje)
 ounjuni n.s. the world; ounjuni uonena, the present day, the
 world we live in; ounjuni uonale, the world of former times.
 ounona n.s. childhood
 ounona n. children, pl. of okāna.
 ounongo n.s. wisdom, knowledge
 ouhu n.s. humanity, manhood, (omuhu)
 oupe n.s. newness, (pe). Osinima'si osa li siua koupe uaso,
 this thing was good when it was new, (lit. in its newness).
 oupiakadi or oupijakadi n.s. trouble, labour, difficulty;
 oto mon'oupiakadi, lit. you will find difficulty, i.e. it
 will be profitless, no good will come of it. 2. pre-occupation,
 business; inamu uja nena, ondi noupiakadi, do not come to-day,
 for I am busy.
 oupija n.s. servitude, service, (cf. omupija)
 oupika n.s. slavery, (cf. omupika)
 oupofi n.s. blindness (pofi)
 oupote n.s. vulgarity, rudeness, naughtiness (pota)
 oupu n.s. lightness, easiness, (pu)
 oupuna n.s. riches, wealth, (cf. osipuna)
 ousilo n.s. the east; kousilo, eastwards (silua)
 ousima n.s. stupidity, awkwardness.
 ousinda n.s. neighbourhood (omusinda)

ousoso n.s. manure, dung
 outa n. bow, weapon (pl. omauta, weapons)
 outalala n.s. cold (talala); outalalē, how cold it is!
 outale n.s. ironstone, ore.
 outeku n.s. upbringing (tekula); xo oku nouteku uua, my father was well brought up.
 outondahu n.s. misanthropy, (tonda, ouhu)
 ouua n.s. goodness, virtue, fairness, beauty, splendour.
 Finery, (ua).
 ouuina adv. on purpose, deliberately; ove si ninga ouuina, they did it purposely.
 ouuisi n.s. honey, nectar; hence sweetness, sugar.
 ouvalelo n. supper, evening meal.
 ouxuandu n.s. roughness, harshness (xuanduka); odibo oi nouxuandu, the staff is rough
 ove, pers.pron. thou, you.
 ovo, pers.pron. they
 ōxe, n.(pl. of xe) their fathers (p.12).
 ōxo, n.(pl. of xo) your fathers (p.12).
 oxuiki n. hair of the head
 oxula n. heathen sacrifice
 oxupa n. calabash used for milking.
 oxuxua n. hen.

pa, pe, pele, v.t. give; oto pe nge sike? what will you give me?
 paife or paime, adv. now.
 paka -e -ele, v.t. place, set down; osinima, ue si eta, si paka'ape put down here the thing you have brought. 2. bury; omusinda setu, a fia oñela, okua pakua nale, our neighbour who died yesterday is buried already.
 pala -e -ele, v.i. paw, shuffle with the feet; (hence oñadi, foot); v.t. in comb. w. osipale. prepare threshing-floor; ohatu pale osipale, we are preparing the threshing-floor.
 palakata -a -ele, v.i. clatter (imit. of horses' hooves); also intj.
 paluka -a -ile, v.i. be well-fed, fattened, in good condition (of livestock).
 palula -a -ile, v.t. fatten (animals)
 pama -a -ene, v.i. be secure, fast, rigid.
 pama adv. now.
 pañadala -a -ele, v.i. fumble, grope; otava pañadala momulaulu, they grope in the darkness. V.t. handle; osike to pañadala nge ngaha? why do you maul me so?
 pambula -a -ile, v.t. break (e.g. a stick into little pieces); crumble (bread).
 pameka -e -ele, v.t. make fast, fasten, secure, (pama)
 pamue adv. perhaps; pamue oto uja nena? are you perhaps coming to-day?
 pamue adv. together; ēngobe adise odi li pamue, all the cattle are together. Pamue na, with; ohandi i pamue na nje, I am going with you. Pamue pe li li, elsewhere.

panda -e -ele, v.t. split, cleave wood; panda ombole, strike a blow; okua panda nge ombole, he struck me (sc. a blow that made) a swelling.
 pandeka -e -ele, v.t. fasten, bind, fetter. Pandulula -a -ile, unbind.
 pandua -a -ilue, v.t. please; pandua ku, be pleasing to
 pandula -a -ile, v.t. thank, praise; onda pandula, thank you.
 Pandulila -e -ile, v.t. thank s.o. for s.t.
 pangela -e -ele, v.t. fasten, secure (e.g. a handle to a tool).
 2. rule, order, enjoin. (fasten)
 panguluka -a -ile, v.i. become free; pangulula -a -ile, v.t. re-
 papakida -a -ile, v.i. be burdened, laden; kohamba okua dia ko a papakida, he returned from the chief laden (sc. with gifts)
 pasuka -a -ile, v.i. open one's eyes; hence wake.
 pata -e -ele, v.t. Pateka -e -ile, v.t. shut away. (pata)
 patafana -a -ene, v.i. quarrel with another
 patuluka -a -ile, v.i. be unlocked; patulula -a -ile, v.t. unlock
 pe adj. new; eumbo lipe, new kraal
 pemba -e -ele, v.t. blow nose; pemba okāna, blow the child's nose
 penduka -a -ile, v.i. wake, waken
 pendula -a -ile, v.t. awaken.
 peni adv. where? otamu i peni? where are ye going?
 pepa -e -ele, v.i. blow; omepo otai pepa unene nena, the wind is strong (lit. blows much) to-day.
 petama -a -ene, v.i. stoop; decline. Petuka -a -ile, v.i. stand erect
 pia pi pile, v.i. be ready (of cooked food). Endia oda pia, the food is ready. 2. be ripe; oiimati inai pia naua, the fruit is not fully ripe. 3. burn oneself; okāna oka pia, the child has burnt itself
 pilama -a -ene, v.t. turn one's back on; osike to pilamene nge? why do you turn your back on me. Be the wrong way round, back to front.
 pilika -e -ile, v.t. turn upside down or inside out.
 piluka -a -ile, v.i. turn back, retrace steps. Pilukila -e -ile, v.t. turn back from, hence avert, turn aside, withdraw.
 pilula -a -ile, v.t. turn over; e.g. turn a patient over in bed. Stir food. (another)
 pima -i -ile, v.t. pour out, e.g. contents of one vessel into
 pinda -i -ile, v.t. ladle out water, milk, beer &c from a pot with oñindo, ladle. Hence omupindi, one who ladles out from a calabash to fill cups, i.e. cup-bearer; & hence pinda in sense of "be cup-bearer". (wares)
 pindika -e -ile, v.i. trade. Hence oipindi, n. (pl) merchandise,
 pita -i -ile, v.i. rise, get up, come forth; piteni mo, go out; etango inali pita natango, the sun is not yet risen; pita po, pass by; ina pita po, he has not passed by here.
 piu adj. hot; omeva mapiu, hot water
 po, loc. part; see pp. 84, 119.
 pofi adj. blind. Hence omupofi n. blind person.

pokati prep. between; pokati ketu na nje, between us & you.
 pola -a -ele, v.i. cool off (of food); osifima inasi pola
 natango, tu lie? has not the porridge cooled yet, so that
 we may eat it?
 polokota = palakata
 pombaula -a -ile, v.t. tear in pieces
 pona -a -ene, v.t. swallow; pona po, swallow down. Ponona -a -ene
 v.t. gulp down.
 ponda -o -ele, v.t. throttle, strangle, choke.
 pondje, adv. outside; indeni pondje, go outside. Also as prep.
 with ja: pondje jeumbo, outside the kraal.
 popepi, adv. near; omifima odi li popepi, the water-holes are
 near. Also as prep. with na, popepi neumbo, near to the kraal.
 popia, popi, popile, v.t. say; otamu popi sike? what do ye say?
 i.e. what are you speaking of? Hence also talk about, slander,
 ove mu popia kohamba, they slandered him before the chief; also
 accuse, indict.
 popiana -a -ene, v.i. chatter (popia)
 popifa -a -ile, v.t. engage in conversation with s.o. (popia)
 popila -e -ile, v.t. speak on behalf of, plead for (popia).
 posakati, adv. on the way, midway (pokati, sa).
 posi prep. under, beneath; posi jedu, under the ground. Adv. down,
 si tula posi, put it down; uila posi, fall down.
 pota -a -ele, v.i. be insolent, impudent, rude.
 pu, adj. light, easy; oinima ipu, small matters.
 pu, prep. at, by, on.
 pua, pu, puile, v.i. be ended, finished, concluded; oilonga
 jeni inai pua natango? is your work not finished yet? Be
 ready; otua pua okuja, we are ready to go. Fua po, be used up,
 endia oda pua po, the food is used up, i.e. there is no more.
 pualakata -a -ele, v.i. thunder; also as intj. (imit. thunder-clap)
 Hence n. omupualakato, a thunder-clap.
 puilikina -e -ine, v.t. pay attention, take notice, listen,
 be aware; puilikina naua, listen carefully; puilikina esi hai
 lombuele, attend to what I tell you.
 puinina -e -ine, v.i. dry up, subside; omufima oua puinina, the
 water-hole has dried up.
 puka -a -ile, v.i. wander, stray, err
 pukifa -a -ile, v.t. mislead; hence tempt; (puka).
 pululula -a -ile, v.t. restore s.o. to right path. Pukuluka -a -ile
 v.i. recover, return to, right path (puka).
 pula -a -ile, v.t. ask for
 pulula -a -ile, v.t. cut up (carcase)
 puma -u -ine, v.t. push against; olielie a puma nge ngaha? who
 pushed me so?
 pumakana -a -ene, v.i. encounter, meet with; mofuka onda pumakana
 nongue, in the bush I met with a leopard.
 pumbua -a -ilue, v.i. be lacking, short of, deficient in;
 omasini oa pumbua, there is shortage of, need of, milk, i.e.
 there is only a little milk. Also as v.t. have need of, lack;
 oua pumbua sike? what do you lack, what do you need?

puna adj. rich, wealthy. Hence osipuna n. rich man. (puna)
 punapala -a -ele, v.i. become rich. Punapalifa -a -ile, v.t. enrich,
 punda -a -ile, v.i. be dirty, soiled.
 pundaula -a -ile, v.t. thrust away, push away. Pundauka -a -ile,
 v.i. stagger. (punduka).
 pundika -e -ile, v.t. soil (punda)
 punduka -a -ile, v.i. stumble.
 pupa -u -ile, v.i. listen; ota pupu komuvelo, he is listening
 at the door.
 pupala -a -ele, v.i. be easy or light. Pupaleka -e -ele,
 v.t. facilitate, (pu).
 pupiala -a -ele, v.i. be hot (of water, metal &c. ctr. djena).
 Okua pupiala unene, he has a high temperature.
 pupula -a -ile, v.t. beat off, e.g. dust from the person.
 pusuka -a -ile, v.i. wear, be chafed, galled, e.g. with riding.
 Nomutumbo ou oto pusuka, you are chafed by this saddle. Used
 of coming off of the hair: ohambe oja pusuka olududi, the
 horse has lost its hair (lit. been chafed of its hair).
 pusula -a -ile, v.t. chafe, cause hair to come off

sa, si, sile, v.i. dawn; otaku si, it is day; okua sa nale,
 it is past daybreak. For silua, in greeting, see p.159.
 sa, pron. it, something; onda mona sa, I have found something.
 But accus. is si when meaning "it": ohai si ningi, I am
 doing it. When neg., = nothing; inandi longa sa, I have
 done nothing; ka pe na sa, it matters nothing, (p.70).
 sakala -a -ele, v.i. kindle fire, add fuel; sakaleni, make up
 the fire.
 sakena -e -ene, v.i. light on, hit upon; otua sakena mondjila,
 we found the road; v.t. with na, encounter, meet with;
 onda sakena na tate, I encountered my father.
 sama, adv. as soon as, as often as
 sama, num.adj. every, each (= kese): sama 'muñu, every person.
 sama -a -ene, v.i. be side by side; omiti adise oda sama, all
 the trees are in a row; eumbo letu ola sama na leni, our
 kraal is beside yours
 samina -e -ine, v.t. & i. sprinkle; odula otai samine, the rain
 (lit.) sprinkles, i.e. it is raining slightly.
 sanga -e -ile, v.t. write. Sangele nge ombapila, write a
 letter for me.
 sapu adv. perhaps.
 sasi conj. because, since, while.
 sata -e -ele po, v.t. throw down to the ground.
 se intj. for emphasis, with vv. pia, tiliana, be ripe.
 se, indef.num.: all, the whole (p.67); ovañu avese, all the
 people, everybody; ounjuni ause, the whole world.
 seka -e -ele, v.t. mock.

seke adv. of emphasis, quite. Momufima omua pua seke, the water-hole is quite dried up (lit. finished). Only in conn. w. verbs meaning "used up", e.g. food &c.

sela -a -ile, v.i. flash with lightning; odula otai sela kouninginino, the lightning is flashing in the west.

sendjaula -a -ile, v.t. tease, chaff, jest with s.o.

si, v.t. defec., know, (p.132); ondi si si, I know it; hi ku si, I do not know you. Also suppose, mean, think; & in comb. with mo, po, ko, be familiar with, have knowledge of, be acquainted with; apa ondi si po, I know this place; mosilongo seni hi si mo, I am not acquainted with your country; ou si ko kofuka? are you familiar with the veld yonder? (p.133).

si, obj. pron., it; onde si ninga, I have done it, I did it.

sijakana -a -ene, v.i. intersect, cross.

sika -i -ile, v.t. play (musical instrument)

sika -i -ile, v.t. tan (hide). Sika oxupa, churn milk in calabash to make butter.

sike, interrog. pron. what? oua ninga sike? what have you done? oua hala sike? what do you want?

sikula -a -ile, v.t. follow; sikula nge, follow me, repeat after me.

sila -i -ile, v.t. draw, pull; ãngobe otadi sili naua, the oxen are pulling well.

sili adv. indeed, truly; ove ue si ninga sili, you really did it; also as adj.: endjovo dosili, true words. Emph. form sili sili.

silifa -a -ile, v.t. prevent, hinder, detain, stop. Osike se ku silifa, esi to uja etango la toka? what detained you, that you came late? (silua)

silika -e -ile, v.t. restrain, hinder (sila)

simba adv. perhaps.

simbama -a -ene, v.i. stand upright (unaided, as stick with one end in the ground)

simue adv. all together; tu tumbeni simue, lift, all together. Asise simue, it is all one, immaterial, no matter.

sinda -i -ile, v.t. vex, annoy, irritate.

singa -i -ile, v.t. drive, e.g. oxen in harness

singifa -a -ile, v.t. purchase; ota singifa omatemo, he is buying hoes, i.e. is looking out for them, to purchase them; ota singifa nomatemo, he trades in hoes.

sisa -a -ile, v.i. flow, run (as blood from wound), ohonde oja oka, itai sisa uli, the blood is stemmed, it flows no more.

sita -i -ile, v.t. bring forth, produce, create, generate, beget.

sito adv. previously, formerly, earlier.

situka -a -ile, v.i. alter, change; ove oua situka unene, you have changed greatly. Be modified, turn into; sito okua li ombudi, nena okua situka omuhu muua, formerly he was a rascal, now he has changed into a good man.

siva -i -ile, v.t. assemble (people); siva oita, muster for war.

siva -a -ile, v.t. know, perceive; ito siva sa, you don't know anything. Sivifa -a -ile, v.t. make known.

sivika -a -ile, v.i. become known, be published (siva)

soneka -a -ele, v.i. take aim. (of reach)

songa -a -ele, v.t. push, thrust at (with stick, at sthg. out)

songola -a -ele, v.i. limp

sosa -a -ele ko, v.t. add to; oinima, ua eta, inai uana natango okulanda oñambe jange; sosa ko vali; the things you have brought are not enough to buy my horse: add more to them.

sūka -a -ile, v.t. & i. sneak away; omukuēni ke po vali, okue tu suka, your friend is no longer here, he has stolen away from us.

sunā -a -ine, v.i. retrace steps, return, go back; onaini tamu suna kosilongo seni? when are ye going to return to your country? Suna monima, turn back from accompanying s.o.

Sunifa -a -ile, v.t. send back, cause to return; osike se mu sunifa keumbo? what made him go back home?

ta, te, tele, v.t. drive off, send away, usu. with mo, po, ko. Meumbo lange ohai ku te mo nena, I shall turn you out of my kraal to-day; xo otue mu ta po, we drove your father hence; ovamati, ve mu sinda, onde va ta ko keumbo, I have driven from your kraal the boys who annoyed you.

tafina -a -ine, v.t. chew, masticate.

tala -e -ele, v.t. look at, see, regard, behold; tala esi nde ku etela, see what I have brought you! osike to tale nge ngaha? why do you look at me so? osinima si tala naua, nenge osoje, look carefully at this thing and see if it is yours.

talala -a -ele, v.i. be cold; okua talala, it has turned cold. Ongula onda li nda pupiala unene, paife onda talala, this morning I was feverish, now my temperature is normal.

talala, adj. cold; omeva matalala, cold water.

talatala -e -ele, v.i. gaze, stare.

talela -e -ele po, v.t. visit, seek out in order to see; onde uja ndi ku talele po, I came to visit you.

tama -e -ene, v.t. smooth, flatten, level.

tambula -a -ile, v.t. receive, take, accept. Ohamba onai tambula omulongelo uoje, the chief did not accept your gift; okāna koje onde ka tambula meumbo lange, I have taken your child into my kraal.

tamuka -a -ile, v.i. be smooth, level, flat.

tana -e -ene, v.i. grow, increase, multiply.

taña -a -ene, v.t. threaten.

tanda -e -ele, v.t. rip, tear.

tandula -a -ile, v.t. split, cleave.

tanganana -a -ene, v.i. be straight; omuti ou oua tanganana, this tree is straight; ondjila oja tanganana, the road is straight.

tangatanga -a -ele, v.i. hesitate, prevaricate; oto tangatanga, oua fa ino hala okuja, you seek an excuse: it seems you do not want to go.

tanguna -a -ine, v.i. quarrel; osike to tanguna ngaha na ame?
why do you quarrel so with me? Otamu tangunine sike? what
are you quarreling about?

tano, num.adj. five

tate n. my father; tatekulu my uncle, my grandfather; used also
as title of respect for any person of status (male);
tatemueno, my father-in-law; plurals all prefix ō.

tatula -a -ile, v.t. break, smash; olielie a tatula ositoo esi?
who broke this pot?

tauluka -a -ile, v.t. overreach, overstep, hence transgress.

teelela -e -ele, v.t. wait for; oto teeleele sike? what are you
waiting for? ohatu teeleele ovaenda, we are waiting for guests.
ohai ku teeleele, fiyo to uja, I will wait (for you) until
you come.

teja -a -ele, v.t. break, sever, snap; ove oua teja mbela
outa uange? did you break my bow? When the Kwanyama people
gather the harvest, the word teja is used in the sense, reap:
inamu teja na ango? have ye not reaped yet?

tejaula -a -ile, v.t. split, splinter, shatter(teja)

teka -a -ele, v.i. break; okuulu kuoje okua teka kosike? how
was your leg broken?

teka -e -ele, v.t. draw (water from well)

tekula -a -ile, v.t. bring up (children); onde ku etela okāna
kange, u ka tekele, I have brought you my child, that you
may bring it up.

tekela -e -ele, v.t. cook

tema -a -ene, v.t. kindle; tem'omundilo, kindle the fire;

v.i. catch fire, ignite; omundilo oua tema, the fire has caught.

tembuka -a -ile, v.i. change one's kraal, move or withdraw
from a kraal.

tembula -a -ile, v.t. dispossess, turn out of kraal.

temuna -a -ine, v.i. rain heavily; odula oja temuna, it has
rained hard.

tenda -e -ele, v.i. be split, cleft, cracked; omuti oua tenda
omifia dihapu, the tree was cleft into many pieces.

V.t. split, cleave, crack open, (e.g. stones of fruit, to
take out the kernels). Eluua esi la tenda, at break of day.

tendula -a -ile, v.t. hatch out.

teta -e -ele, v.t. cut; often with mo, po, ko. (See p.85).

tetaula -a -ile, v.t. chop up, cut into bits. Tetauka -a -ile,
v.i. be chopped up, cut up.

tete, adv. firstly, at first; ame onde uja tete, I came first.

Adj. first; ēndjovo dotete, the opening words; omuāu uotete,
the first person.

tetekela -e -ele, v.i. take first place, lead; onje tamu
tetekele, ofie hatu mu sikula, you go first, we will follow
you. Ondi si po, nandi tetekele? I know these parts: shall
I go first? Tetekelela -e -ele, v.t. precede; oto tu
tetekelele, you will go in front of us; (tete)

teula -a -ile, v.i. banter, make fun.

tia, ti, tile, v.t. say; olielie e si tia? who said so?

ota ti ngahelipi? what does he say? ina tia sa? did he
say nothing? ombua joje oja tia ngahelipi? lit. your dog,
how was it said, i.e. how is it? in what condition? eumbo
hoje ola tia ngahelipi? what is your kraal like? va ti,
they say, it is said. Nokutia, that is to say. Tia ngaha,
lit. so-said, i.e. such a ...

tika -a -ile, v.i. be spilt, overflowed; ositoo ino si jadifa
unene, ile omasini otaa tika, don't fill the vessel too full,
or the milk will be spilt.

tikila -e -ile, v.t. bewitch. Tikulula -a -ile, v.t. exorcise.

tila -a -ile, v.i. be afraid, overawed. Okua tila, he is afraid.

V.t. fear s.t. or s.o. ihai ku tila nande, I have no fear
of you; omona otau tila omulaulu, children fear darkness.

tila -e -ile, v.t. pour; omasini, ua eta, tila meholo eli,
pour the milk, which you have brought, into this cup.

tilasi, tilesi, tilasile, v.t. pour out. (Pres.indic. passive
tiluasi). (tila, posi, p.135).

tiliana -a -ene, v.i. be ripe or yellow or red; oiimati jomuti
ou oja tiliana unene, the fruit of this tree is very ripe.

tiliana adj. yellow, orange, golden, red; omeva matiliana,
red water (peaty or chalybeate); ongobe itiliana, brown ox
or cow; osivela sitiliana is used for copper; omutiliana,
white (lit. pink) man.

tilifa -a -ile, v.t. frighten, terrify, awe; osinima sitilifa,
fearsome thing, (tila).

tjula -a -ile, v.t. bore through.

to, adv. for emphasis, only with toka; ohambe itoka tu to, a
pure white horse.

toka -a -ele, v.i. be white; ēxuiki doje oda toka, your hair
has grown white.

toka, adj. white; ombua itoka, white dog; edu litoka, white
earth, i.e. limestone.

toka -o -ele, v.i. in conn. with the sun, decline; hence, be
late; etangola toka, lit. the sun has declined, i.e. it is
late; oue uja etango la toka, you have come (lit.) with the
declining sun, i.e. you have come late. Usually etangola
toka occurs in the short form ola toka, or la toka, late.

tokola -a -ele, v.t. break, snap, (string &c); hence break off,
terminate, conclude (a business, a quarrel); hence settle,
adjust, fix (a bargain, a purchase); hence arbitrate, decide;
rend. force a way through (countryside); esi tua aluka, otua
tokola ofuka, when we returned, we had gone through the bush,
i.e. we returned through the bush; hence used to translate
"through" when used of motion through. Tokoka -a -ele, v.i.
break, come asunder.

tōla -a -ele, v.t. pick up; tōla osinima sange, sa uila po,
pick up my thing that has fallen down; ekuva eli oue li kufa
peni? onde li tōla, where did you get this axe? I picked it
up (found it.)

toma -o -ene, v.t. slaughter (cattle)
 tona -a -ene po, v.t. gather (e.g. fruit from trees)
 tonda -o -ele, v.t. hate; tondela -e -ele, v.t. hate s.o. for
 s.t., oto tondele nge sike? what do you hate me for? Tondifa
 -a -ile, v.t. arouse hatred.
 tondoka -a -ele, v.i. hasten, hurry
 tonga -o -ele, v.t. talk of, speak of; otamu tongo sike? what
 are you talking of? ohatu tongo omusinda setu, ta vele,
 we are speaking of our neighbour, who is sick.
 tongola -a -ele, v.t. sort, separate, classify.
 tongua -a -elue, v.i. be tired out
 toñisa -a -ile, v.i. sneeze.
 tonja -o -ene, v.t. wrap, roll, wind; tonjena -e -ene mo, v.t.
 enfold, envelope; outa uoje oue u tonjena mosike? in what did
 you wrap your bow?
 tonona -a -ene, v.t. take down (from hanging position).
 tota -a -ele, v.i. run
 tova -a -ele, v.i. be weaned; okāna kange oka tova nale, my
 infant is already weaned. So of mammals, okatana aka inaka
 tova natango, this calf is not yet taken from its mother.
 tovifa -a -ile, v.t. wean (tova)
 tu, pers. pron. we, in pres. subjunc. e.g. tu je, that we may
 go. Also in imperat., e.g. tu djeni, let us go forth. Also
 us, (obj. case of fie, we) e.g. tu uda, hear us.
 tu adv. somewhat (enclitic); e.g. oua kola tu? are you keeping fit?
 tua, tu, tuile, v.t. stab; okue mu tua nomukonda, he stabbed
 him with a dagger. Stamp meal; ohatu ka tua, we are going
 to stamp the corn. Tua ēngolo, (lit. bend knees), kneel.
 Tua ondjodi, dream; ino tua ondjodi? haven't you been dreaming?
 Butt; lungama, osikombo esi ka si ku tue, mind this goat does
 not butt you. V.i. be sharp pointed; omukonda oua tua, the
 dagger is sharp.
 tuala -a -ele, v.t. take; tuala etemo eli ku xo, take this hoe
 to your father; ohai tu tuala keumbo, I will take you to the
 kraal (will escort you)
 tuana -a -ene, v.i. be inclined to goad or butt, be vicious (tua)
 lungama, ongobe ei ohai tuana, look out, this goat is apt to butt.
 tuika -e -ile, v.t. plant out, set out seedlings (ēñuika)
 tuika -a -ile, v.i. be blind; omeso ange oa tuika nale, my
 eyes have long been sightless.
 tuima -a -ine, v.i. be grey, yellow, smoke-colour; ondui oja
 tuima, the dust fills the air, makes it a yellowish colour;
 odula oja tuima, there is a haze, it is grey in the distance
 on account of the rain.
 tuima, adj. yellow, grey, smoky, hazy; odila ituima, dust-coloured
 bird; onambe ituima, dun-coloured horse. Osivela situima, used
 for brass.

tuka -a -ile, v.i. fly; tuka po, fly away; ēdila adise oda tuka
 po, all the birds have flown away.
 tukula -a -ile, v.t. separate, divide (e.g. kraal into its com-
 partments.) Tukuka -a -ile, v.i. be divided, separated into
 spaces &c, be parted.
 tula -a -ile, v.t. lay, place, set down; osimbale, ua eta, si
 tula apa, set down here the basket you have brought.
 tūla -a -ile, v.t. open, uncover, prize; tūla osimbale ndi tale,
 esi si li mo, lift the lid of the basket, that I may see what
 is in it. Tūka -a -ile, v.i. be opened, prized up (of tin &c).
 tulika -e -ile, v.t. hang up, shelve; hence store away.
 tulula -a -ile, v.t. take down (thing that hangs up).
 tulumukua -a -ilue, v.i. rest.
 tuma -u -ine, v.t. send.
 tumakana -a -ene, v.i. be muddled, involved, confused, tangled.
 tumakanifa -a -ile, v.t. muddle, confuse, disconcert, embroil.
 tumba -u -ile, v.t. lift; tu tumbeni simue, let us lift, all
 together. Tumba -a -ile, v.i. be raised aloft, hence visible,
 plain, clear; omiti dofuka jetu oda tumba kokule, the trees
 in our forest are conspicuous from the distance; apa opa tumba
 unene, here the ground rises steeply.
 tumbala -a -ele, v.i. be exalted, famous, well-known (tumba).
 tumbutumbu, v. defec. guess.
 tunda -a -ile, v.t. prefer, favour, privilege.
 tunga -u -ile, v.t. construct; onda tung'eumbo, I have built a
 kraal; okua tung'osimbale, she has woven a basket; ova tung'ēnaku
 diua, they have made some good shoes.
 tuta -u -ile, v.t. carry (esp. w. loc. parts.); tuteni po oinima
 jetu, carry our things away.
 tuta -a -ile, v.i. be wet
 tutika -e -ile, v.t. wet, moisten, soak, steep. (tuta)
 tuvika -e -ile, v.t. cover; tuvika ositoo nosimbale, cover the
 pot with a platter.

u, pers. pron. you (sing), in pres. subjunc. (country
 ua, adj. good; ovañu vaua, good people; osilongo siua, fertile
 ua, u, uile, v.i. fall; lungama ile oto u, take care lest you fall.
 ualje, intj. lit. whose concern? hence = I don't know, often
 used as an evasion or with slight scorn.
 uana -a -ene, v.i. suffice, be enough; also be worth, be worthy(ua);
 esi ua eta, inasi uana okulanda ombua jange, what you have
 brought is not enough to buy my dog; inandi uana, ndi uje kove,
 I am not worthy that I should come to you.
 uanifa -a -ile, v.t. complete (a number); satisfy (a condition);
 fulfil (a guarantee); (ua).
 uapala -a -ele, v.i. be pleasing in appearance (ua)
 uapeka -e -ele, v.t. trim, smarten, adorn, beautify, make good (ua)

uda -u -ile, v.t. hear; ino si uda? have you not heard (it)?
 ite ku udu, he does not hear you (did not hear what you said);
 uda ko, be able to hear, okāna aka ihaka udu ko, this child
 cannot hear; uda ko with neg. p.c. be deaf; omunu uinja iha
 udu ko, that person is deaf.
 udauda -a -ile, v.i. listen (to rumours &c) (uda)
 udifa -a -ile, v.t. spread news; hence preach; (uda); udifila
 -e -ile, v.t. pass on news of s.t. to s.o.
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 unene, adv. much, very, greatly; ondjila oile unene, the road is
 very long.
 upika -e -ile, v.t. sharpen; ohai upike ekuva lange, osesi ola
 fima unene, I am sharpening my axe, because it is very blunt.
 utama -a -ene, v.i. grow lean or emaciated.
 uuo, intj. alas!
 uxala -a -ele, v.i. a mid-day greeting: omua uxala peni? lit.
 whither has the day brought you? i.e. how are you getting on?

va, pers. pron. they, with pres. subjunc. verb. Also object pron. A
 vaa, vae, vaele, v.t. treat with contempt a gift brought to one.
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xe, n. father; xe jomufita, the father of the herdsman. Plur.
 ōxe. Xemueno, father-in-law. Xekulu, grandfather; (plurals
 also in ō). See also tate, xo, page 11.
 xo, n. your father; plural ōxo, your fathers. Xokulu, your uncle
 or grandfather. Xomueno, your father-in-law. (Plurals also
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 xua, xu, xuille, v.t. thresh corn.
 xuama -a -ene, v.i. catch fire, ignite. Xuameka -e -ele, v.t. kindle.
 xuanduka -a -ile, v.i. be rough (present rough surface to the touch)
 xuika -e -ile, v.t. set alight, burn.
 xula -u -ile, v.i. end, finish; ēndjovo deni inadi xula natango?
 have not your words come to an end yet?
 xulifa -a -ile, v.t. conclude, bring to a close (xula).
 xulila -e -ile, v.i. terminate, conclude, in the sense of reaching
 pre-determined point, destination; nena omua xulila peni
 noilonga jeni? lit. how far has your work taken you to-day? i.e.
 what point has it reached? ondjila ei otai xulile peni? lit.
 where does this road reach to? i.e. where does it end?

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 also in ō). See also tate, xo, page 11.
 xo, n. your father; plural ōxo, your fathers. Xokulu, your uncle
 or grandfather. Xomueno, your father-in-law. (Plurals also
 in ō). See also tate, xe, page 11.
 xua, xu, xuille, v.t. thresh corn.
 xuama -a -ene, v.i. catch fire, ignite. Xuameka -e -ele, v.t. kindle.
 xuanduka -a -ile, v.i. be rough (present rough surface to the touch)
 xuika -e -ile, v.t. set alight, burn.
 xula -u -ile, v.i. end, finish; ēndjovo deni inadi xula natango?
 have not your words come to an end yet?
 xulifa -a -ile, v.t. conclude, bring to a close (xula).
 xulila -e -ile, v.i. terminate, conclude, in the sense of reaching

xuna -u -ine, v.t. forbode ill, bring evil, misfortune, e.g. when a comet or eclipse of the sun or moon might bring evil upon a chieftain or his ministers. It is asserted that such an apparition forebodes the death of a great man.

xunga -u -ile, v.t. tend, nurse a sick person.

xunganeka -e -ele, v.t. foretell, prophesy.

xupa -a -ile, v.i. remain over; asise osa liua po, inaku xupa sa, everything has been eaten, nothing remains over.

xupa -u -ile, v.t. dig, used only of digging for water; ohatu xupu omufima, we are digging a water-hole.

xupi, adj. short.

xupifa -a -ile, v.t. leave over; inamu xupifa sa? have you left nothing over? Hence, keep, preserve, save (xupa).

xupipala -a -ele, v.i. be short; wane, decrease; oje oku nokukala, ame ondi nokuxupipala, he must increase, I must decrease, (xupi).

xupipika -e -ile, v.t. shorten (xupi).

xutuka -a -ile, v.i. slide, slip. Osike ua tatula ositoo? osa xutuka nge, how did you smash the vessel? it slipped (from my grasp).

xuuninua -a -inue, v.i. be last. Hauxuuninua, adv. & adj. last, lastly

xuxa -u -ile, v.i. urinate.

xuxumukua -a -ilue, v.i. warm oneself at the fire.

English-Kwanyama

abandon v.t. fía, fi, file po.

abase v.t. ninipika -e -ile, nata -e -ele po.

abate v.i. ninipala -a -ele; (of fire, anger) dima -i -ine po; (of a storm) lota -o -ele. V.t. ninipika -e -ile.

abdomen n. edimo

abhor v.t. tonda -o -ele.

abide v.i. kala -a -ele po, diinina -e -ine, li nomutumba.

able adj. tr. by v.i. (can) dula -u -ile; (know how to) si (defec.) I am able to graze cattle, ondi si okulifa.

abode n. omutumba

abolish v.t. hanauna -a -ine, njonauna -a -ine.

abound v.i. hapupala -a -ele. Abound in wealth, punapala -a -ele.

about, prep. (concerning) molua; (hereabouts) apa. You are about early to-day, ua meneka nena. You are about, you have risen from sleep, uapita. I am about to do it, onda hala okusininga.

What are you about? what are you doing? oto ningi sike?

above, adv. kombada. prep. kombada ja; e.g. above us, kombada jetu; komeso ja, e.g. above all else (before all else) komeso jasise.

abreast adv. epamena

absent adj. tr. he is absent, by ke po; he was absent, ka li po.

absorb v.t. tr. by v.i. njama -u -ine, suck (esp. at breast)

abundant adj. tr. by v.i. hepuluka -a -ile, be abundant (of plentiful food). Abundance n. (of food) ehapuluko.

accept v.t. tambula -a -ile.

accompany v.t. (on a journey) enda -e -ele pamue na; findikila -e -ile

accustom (oneself to) v.t. ika -i -ile.

acquaint (person with facts) v.t. sivifa -a -ile. Be acquainted with, v.t. si (defec.) e.g. I am acquainted with the fact, ondi si si: Be acquainted with places, si with locatives, e.g. I am well acquainted with the bush here, mofuka omu ondi si mo; we are not acquainted with the countryside yonder, kofuka ka tu si ko.

acquire v.t. mona -o -ene (i.e. light upon, appropriate.)

act v.t. ninga -i -ile, longa -o -ele. n. osilonga.

add to, v.t. ueda -a -ele ko, sosa -a -ele ko.

adder m. euta

address v.t. popia, popi, popile; popifa -a -ile; tonga -o -ele ku.

You are being addressed, ove ua tiua.

admonish v.t. kumaida -a -ele.

adore v.t. hōla -e, with p.c. as for subjunc. mood; he adores him

oku mu hōle; linjongamena -e -ene.

adorn (the person) v.t. uapeka -e -ele.

adultery n. okuhaelela

advice n. ekumaido, omajele (pl)

advise v.t. pa, pe, pele omajele.

affluence n. oupuna. He is affluent oku noupuna, or: oje osipuna

afraid adj. tr. by v.t. & i. tila -a -ile, fear
 after prep. konima ja
 afternoon n. tr. by adv. komapeto, komatango, in the a.
 afterwards, adv. konima, komeso.
 again, adv. vali. See iterative verbs, p.125.
 against, prep. (i.e. near) popepi na. Why do you rise up against me? ua fikamena nge sike? Do not have a grievance against each other, inamu tangunafana.
 age n. oukulupe. He was twelve years of age, okua ninga omido omulongo na mbali. He is of age, oje omukuluu. Past ages, ounjuni uonale. The present age, ounjuni uonena. V.i. kula -u ile; kulupa -a -ile.
 agile adj. tr. by v.i. jambuka -a -ile. Agility n. okajambu
 aid v.t. kuafa -a -ele; n. ekuafo.
 alert adj. tr. by v.i. jambuka -a -ile.
 alight v.i. tr. by v.t. londoloka -a -ele, alight from.
 alight adj. tr. by v.t. xuika -e -ile, set alight; v.i. xuama -a -ele, catch fire, ignite.
 alike, see like.
 alive, see live.
 all, adj. se (p.67)
 allot v.t. tukula -a -ile.
 allow v.t. efa -a -ele, (let, permit). Thing not allowed, n. osidila.
 almost adv. hanga
 alone adv. & adj. ke (p.68)
 already, adv. nale
 also, conj. jo
 alter v.t. situka -a -ile.
 although conj. nande
 altogether adv. (quite) seke; (fully) noujadi
 always, adv. ref. to past, fimbo nale; ref. to future, aluse.
 amaze v.t. kumuifa -a -ile. I am amazed, onda kumua unene.
 Amazing thing, osinima sikumuifa.
 amble v.i. endaula -a -ile.
 ambush v.t. nangela -e -ele.
 among, amongst, prep. mokati ka, pokati ka
 amount n. ouhapu
 amulet n. osiva (pl. ēsiva)
 amuse v.t. jolifa -a -ile. Be amused at, v.t. jola -o -ele.
 Amusing, adj. sijolifa.
 ancestors n. oxe
 ancient adj. tr. by ounjuni uonale prec. by g.p.
 and, conj. na, ndele.
 anew, adv. vali
 anger n. ehandu; v.t. handukifa -a -ile. Be angry, v.i. handuka -a -ile.
 animal n. osifitukuti, osinamuenjo. Small wild a, okafitukuti.
 Big game, efutukuti. Beast of prey, ondume. Any male animal capable of begetting, ohuedi.
 annihilate v.t. njonauna -a -ine, hanauna -a -ine po.
 announce v.t. sivifa -a -ile. Be announced, v.i. sivika -a -ile.
 Announcement n. esivifo.
 annoy v.t. sinda -i -ile; handukifa -a -ile.

anoint v.t. vaeka -e -ele; anoint oneself, vava -a -ele (rub with fat)
 another, see other
 answer v.t. njamukula -a -ile. n. enjamukulo.
 ant n. okafelepuki. White ant (termite), ohedi
 anvil n. osikalo
 any, num.adj. mue. Anybody, anyone, ou, umue, omuhu. Anything, sa.
 apart adj. (separate), (sc. oinima) oi li li; (distant) li li kokule.
 appear v.i. uetike (defec.); monika -e -ile.
 apply v.t. (put on) paka -e -ele po; (make use of) longifa -a -ile.
 apprehend v.t. (seize) kuata -a -ele; (understand) si (defec.); udite ko (defec.)
 approach v.t & i. ehena -a -ene
 apron n. eteta
 arise v.i. (from seat) fikama -a -ene; (from sleep) pita -i -ile.
 arm n. okuoko
 arms n. oiti. Call to arms, siva -a -ile oita.
 around adv. (on all sides) ombinga tu kese. Gather around, talk around the point) dingilila -e -ile.
 arouse v.t. (from sleep) pendula -a -ile.
 arrange v.t. (settle, decide) tokola -a -ele; (tidy, titivate) uapeka -e -ele.
 arrest v.t. (stop) silifa -a -ile; (seize) kuata -a -ele; (staunch flow) okifa -a -ile.
 arrive v.i. fika -i -ile.
 arrow n. osikuti, ondavi, ohengo
 as, adv. esi. My father is as good as yours, tate oku fike pu xo, (p.142). conj. ngasi. As ... so, ngasi ... oso.
 ash n. omute
 ashamed adj. tr. by v.i. fia, fi, file ohoni, be ashamed.
 ask v.t. (enquire, question, ask for) pula -a -ile; (beseech) indila -e -ile, ilikana -a -ene.
 asleep, see sleep.
 aspect n. osipala (lit. face)
 ass n. okafino
 assemble v.t. ongela -e -ele; v.i. ongala -a -ele. Assembly n. eongalo.
 assert v.t. tia, ti, tile.
 assist v.t. kuafa -a -ele. Assistance n. ekuafo.
 astray, see stray.
 at, prep. pu, ku
 attempt v.t. jeleka -e -ele.
 attend v.t. & i. (be present at) li po; (listen carefully) puilikina -e -ine; (take care, observe) lungama -a -ine.
 avarice n. ouluva
 await v.t. teelela -e -ele.
 awake, awaken, v.t. pendula -a -ile; v.i. penduka -a -ile.
 awhile adv. mokafimbo
 axe n. ekuva.

baboon n. oñima (pl. ēñima)
 baby n. okahanana
 back n. ombuda. Lie on one's back, nangala -a -ele ongali. Turn one's back on, pilamena -e -ene.
 backwards adv. ongali
 bad adj. i. The meat has gone bad, ombelela oja mbuta. This fruit soon goes bad, oiimati ei otai olo diva. He is a thoroughly bad fellow, oje ombudi. Badly, adv. nai.
 bark v.i. ueda -a -ele.
 bark n. epeta
 basket n. osimbale; (platter) elilio; (large bowl-shaped b) oñungua; (b. with lid) oñinda; (large granary-b) okānda (pl. omānda).
 be, v. (predicatively) li (see pp.15,54,71,110,137); fa, fe, fele (p.137); (be or become) ninga -i -ile, & see verbs in -pala (Denominatives) p.129; (continue in being) kala -a -ele mo, po, ko; (attributively) by conj. na, with (p.56); fia, fi, file, (as: be ashamed, fia ohoni); njika -a -ile, (as: be sorrowful, njika oluhodi); (auxiliary forming past tense) li (when you saw me I was working, ame esi ua mona nge, onda li hai longo; when the rain came, I had been hoeing, odula esi je uja, onda li nda lima; p.98-99); see also pp.128-130.
 bead n. onguluve. String of bb, osilanda.
 bean n. ekunde
 bear v.t. tuta -u -ile (esp. w. loc. parts.); humbata -a -ele; Bear fruit, ima -i -ine; bear children, dala -a -ele; be born, dalua (pass)
 beard n. ēndjedi (pl.)
 beat v.t. denga -e -ele; my heart is beating violently, omutima uange otai nukauka unene. Beat off the dust from your clothes, pupula oikutu joje.
 beautiful adj. ua; beautify v.t. uapeka -e -ele. beauty n. ouua.
 because conj. sasi, osesi.
 become v.i. ninga -i -ile; & see p.129, (Denominative verbs).
 bed n. olutala, omutala.
 bee n. onjiki
 beer n. omalođu (pl)
 before, adv. (of time) komeso; I have told you before, onde si ku lombuela komeso; (already) nale; (formerly) sito. Conj. esi or fimbo with neg. Before sundown, fimbo etango inali ningina.
 Prep. (of place, with nn. & prons.) komeso ja; (in the presence of) kosipala sa.
 beg v.t. & i. ehela -e -ele; beggar n. omueheli.
 begot v.t. dala -a -ele.
 begin v.t. hovelā -e -ele; beginning n. ehovelo
 believe v.i. li-kuata -a -ele; behaviour n. elikuato, ēñedi.
 behind, prep. konima ja
 behold v.t. tala -e -ele.
 believe v.t. & i. itavela -e -ele; belief n. eitavelo.
 belong v.i. kala -a -ele ku. To God belongs mercy, ku Kalunga oku nonēnda. The kraal belongs to me, eumbo olange. Belongings, n. omomona.
 beloved adj. tr. by v.i. hōlike (defec.) be beloved; n. omuhōlike.
 below prep. posi ja
 bend v.i. (stoop) petama -a -ene; v.t. Bend a bow, lukila -e ele; bend the knee, tua, tu, tuile ongolo.

beneath prep. kosi ja
 beside prep. pamue na, or tr. by v.i. sāma -a -ene, our kraal is beside yours, eumbo letu ola sāma na leni. One beside the other, epamena.
 besides conj. nokuli, jo.
 beseech v.t. indila -e -ile; ilikana -a -ene.
 bestir oneself, v.r. li-njenga -e -ele. (ekonda)
 betray v.t. kengelela -e -ele; ninga -i -ile ekonda; Betrayal n. ^
 betroth v.t. valeka -e -ele. Betrothed person, n. omuvalekua.
 between prep. (among) mokati ka
 bewail v.t. kuenauka -a -ile
 beware v.t. lungama -a -ene.
 bewitch v.t. loa, lo, loele; tikila -e -ile. Bewitched, adj. lodi.
 beyond prep. konima ja; beyond the river konima jomulonga; beyond all else (over & above) kombada jaise, komeso jasise.
 big adj. nene; (tall, long) le: do not use such big words, ino ningila ēndjovo dile di li ngaha; those trees are very big, omiti odo odile unene; (much, many) hapu: a big crowd of people, ongudu inene jovañu. The clouds are big with rain, oilemo oja dinda modula.
 bile n. onjango.
 bind v.t. manga -e -ele; pandeka -e -ele.
 bird n. odila (edila, okadila).
 birth n. edalo
 bitch n. ombua oñadi
 bite v.t. lia, li, lile; (of snake or insect) lumata -a -ele.
 bitter adj. lula; also v.i. lula -a -ile, be bitter.
 black adj. laula; also v.i. laula -a -ile, be black or dark.
 blind adj. pofi; blind person n. omupofi. Go blind v.i. tuika -e -ile; blindness n. oupofi.
 blister n. epuva
 block v.t. fitika -e -ile; fufalifa -a -ile. Be blocked, v.i. fita -i -ile; fufala -a -ele.
 blood n. ohonde
 blow v.i. (of wind) pepa -e -ele; (with the breath) fudila -e -ile; (nose) pemba -e -ele.
 blow n. ehava. Strike a blow, v.t. denga -e -ele.
 blunt adj. (of an edge) tr. by v.i. fiña -a -ile, the axe is blunt, ekuva ola fiña, or lika -a -ile, ekuva ola lika.
 boat n. ouato
 body n. olutu
 bog n. elombo
 boil v.i. fuluka -a -ile; v.t. fulukifa -a -ile
 boil n. epuva
 bold adj. tr. by v.i. jombama -a -ene, be bold. Boldness, n. ejombamo
 bolt v.t. (a lock) pata -e -ele.
 bolt v.t. (food) fuka -a -ile.
 bone n. ekipa
 book n. omukanda; (exercise book) ombapila; (tome) embo.
 boot n. olukaku (pl. ēñaku)
 border n. (of a country) ongaba; (of a garment) omuojo
 bore v.t. tjula -a -ile
 born, be, v.pass. dalua -a -elue. Firstborn n. osiveli.

both adj.& pron. se vali, (p.73). Both of us ofie atuse vavali.
 Both of you, onje amuse vavali. Both of them (if persons) ovo
 avese vavali.
 bough n. oluputa
 boundary n. ongaba
 bow n. outa
 bowels n. omandjadja
 boy n. omunjasele: (infant boy) okalume; (unmarried youth) omumati.
 bracelet n. okavela
 branch n. ositai
 brave adj. tr. by v.i. jombama -a -ene, be brave. Bravery n. ejombamo
 bread n. omungome: pl. omingome, loaves.
 break v.i.(e.g.limb) teka -a -ele; How did your leg break? okuulu
 kuoje okua teka kosike?; (come asunder) tokoka -a -ele; (be
 shattered) tejauka -a -ile; (be cleft) tenda -e -ele. V.t.(sever,
 snap) teja -a -ele; (smash) tatula -a -ile; (split, cleave) tenda
 -e -ele; tandula -a -ile; (crumble, crush) pambula -a -ile; (rip,
 tear) tanda -e -ele; (hatch out) tendula -a -ile.
 breast n. evele, ohulo.
 breath n. omepo
 breathe v.i. fuda -a -ile.
 brew v.t. dunga -u -ile.
 bride n. omuvalekua. Bridegroom, omuhombole
 bright adj. tr. by v.i.(shine) jela -a -ele; (glitter) vadima -a -ine.
 Brighten v.t.(polish) jelifa -a -ile. Brightness n. oujelele.
 bring v.t. eta -a -ele, (esp. with loc. parts., see p.84); Bring
 forth, dia, di, dile. This tree brings forth good fruit, omuti
 ou tau di oimati iua. Bring up children, tekula -a -ile. Bring
 up food, kunga -u -ile.
 brink n. omuhulo, ekulo.
 broom n. osikombe, olukateko
 broth n. omuhoka
 brother n. omumuaxe, omumuaina, &c.see p.12. Elder b, omukulu;
 younger b, ondenge (pl.ondenge); b-in-law, ohaukue (pl.ohaukue).
 bruise n. ombole
 brush n. osijao.
 build v.t. tunga -u -ile.
 bull n. ongobe ondume
 bullet n. oholo
 bundle n. osipandi
 burn v.i. lunguina -e -ine po. v.t. xuika -e -ile; lunguinifa -a -ile
 Burn oneself, pia, pi, pile.
 bury v.t. paka -e -ele; fudika -e -ile.
 bush n. (veld) ofuka; (forest) omufitu. Bushman, omukuañala.
 but, conj. ndelene
 butt v.t. tua, tu, tuile.
 butter n. omādi engobe. Buttermilk, omasikua.
 buttocks n. omatako
 buy v.t. landa -e -ele
 by, prep. ku.

calabash n. oxupa
 calf n. okatana, ohana.
 call v.t. (summon) ifana -a -ene; (name) ula -a -ile; (cry out)
 ingida -a -ile.
 can v.aux. dula -u -ile; you cannot do it, ito si dulu.
 capture v.t. kuata -a -ele (-a -ene.
 care n. osiso; v.i. kala -a -ele nosiso. Be careful, v.i.lungama
 carrion n. omudimba
 carry v.t. tuta -u -ile (esp.with loc.parts.);humbata -a -ele.
 carve v.t. (wood &c) hongga -o -ele; (meat) pulula -a -ile.
 cast v.t. umba -u -ile, ekela -e -ele; (c. down) nata -e -ele po;
 (c. off) nipa -i -ile.
 castrate v.t. lutula -a -ile
 catch v.t. jakela -e -ele.
 cattle n. engobe, oimuna; c-kraal,osiunda,ohambo
 certain adj. nima, ohumba (see p.94); certainly adv. sili.
 chafe v.t. pusula -a -ile.
 chair n. osipundi (stool)
 chamaeleon n. ofimbi (pl. ofimbi)
 change v.i. situka -a -ile; v.t. situkifa -a -ile.
 charcoal n. ekala
 chatter v.i. popiana -a -ene.
 cheek n. olupanda
 chew v.t. tafina -a -ine
 chief n. ohamba
 child n. okāna (pl.ounona); (son, daughter) omona (pl.ovāna);
 (infant c) okahanana; (first-born c) osiveli; (only c)euifa.
 Childhood n. ounona
 chin n. osedi
 choke v.t. ponda -o -ele.
 choose v.t. hoolola -a -ele.
 chop v.t. tetaula -a -ile
 clatter v.i. palakata -a -ele; n. omupalakato
 claw n. olunjala (pl.ēnjala)
 clay n. ohata
 clean adj. tr. by v.i. kosoka -a -ele, be clean; (of garments)jela
 cleanse v.t.(scour, polish) jeleka -e -ele. (-a -ele
 clearing n. (in the bush) oluhaela
 cleave v.t.(split) tandula -a -ile.
 climb v.t. londa -o -ele
 close v.t. idila -e -ile po
 close adj. popepi na
 cloth n. ohanga; loin-cloth, elapi
 clothe v.t. dika -i -ile ; dress oneself, diala -a -ele. Clothing n.
 oikutu (pl)
 cloud n. osilemo
 cobwebs n. engodi
 cockerel n. ekondobolo
 cold adj. talala; be cold v.i. fia, fi, file outalala. n. outalala.
 colic n. tr. by v.i. fetua -a -elue, have colic.
 come v.i. uja -a (defec.) (imperat. ila, ileni).
 comfort v.t. hekeleka -e -ele; n. ehekeleko

command v.t. pangela -e -ele; ula -a -ile. n. omango.

Commandment n. osipango.

compare v.t. faneka -e -ele

complete v.t. uanifa -a -ile

conceal v.t. holeka -e -ele

confuse v.t. tumakanifa -a -ile. Be confused, v.i. tumakana -a -ene

conquer v.t. dula -u -ile nehonono

consider v.t. diladila-a -ile, nekaneka -a -ele.

construct v.t. tunga -u -ile.

contemn v.t. (things) vaa -e -ele; (people) njengula -a -ile.

continue v.i. (persist) kala -a -ele; v.t. (recommence) hovele
-e -ele vali.

cook v.t. teleka -e -ele. Be cooked, v.i. pia, pi, pile.

n. omuteleki

cool v.i. (of food) pola -a -ele

copy v.t. (mimic, imitate) hopaelele -e -ele or hopaenena -e -ene.

cord n. ongodu

corner n. osikololo

corpse n. omufi, osifu: (carrion) omudimba

cost v.t. li nefuto

cough v.i. kolola -a -ele. n. omukolo

counsel n. omangela, omajele. v.t. pa pe pele omajele

count v.t. vala -e -ele

country n. osilongo

courage n. ejombamo. Have c, jombama -a -ene

cover v.t. tuvika -e -ile. n. osituviko

civet v.t. haluka -a -ile.

cow n. ondema

coward n. omumbada. Cowardice n. oumbada. Be cowardly, v.i.

mbadapala -a -ele, ninga -i -ile oumbada.

create v.t. sita -i -ile. Creation n. esito. Creature n. osinamuenjo

creep v.i. kokava -a -ele

crime n. etimba

cripple n. osingudu

crocodile n. ongađu

crooked adj. tr. by v.i. endama -a -ene, be crooked.

cross v.t. (intersect) sijakana -a -ene.

crowd n. eongalo, ongudu; v.i. finana -a -ene, findakana -a -ene.

crumb n. okapambu, okanjamukile

crumble v.t. pambula -a -ile

crush v.t. tenda -e -ele; n. ofina

cry v.i. (weep) lila -i -ile; (call out) ingida -a -ile; (cry

out) kuua, kuu, kuile. n. eingido; omuo

cup n. eholo, oneka

curdle v.i. ota -a -ele. Curds n. omaofi

custom n. ohedi

cut v.t. teta -e -ele; (wound) lengula -a -ile. Cut up carcase,

pulula -a -ile. Cut down, fell, ka, ke, kele po.

dagger n. omukonda

dance v.i. dana -a -ene. n. oudano

dark adj. laula; be dark, v.i. laula -a -ile. Darkness n.

omulaulu. It is dark in here, omu omu nomulaulu.

daughter n. omona okakadona. See also p. 42, (omumuaje).

dawn v.i. sa, si; sile. n. eluua. At dawn, eluua esi la tenda.

day n. efiku. To-day, nena li, mefiku eli; daily, kese efiku;

one day, efikulimue; nowadays, nena. In daytime, omutenja;

mid-day, mokati komutenja; by day and night, omutenja noufiku.

(epoch) ounjuni; in our day, ounjuni uonena; in days gone by,

ounjuni uonale. Sunday, efiku lombelele. Monday, omāndaxa.

Tuesday (sc. efiku) eti vali; Wednesday, eti tatu; Thursday,

eti ne; Friday, eti tano; Saturday, (sc. efiku) lomakaia, (e.g.

on Saturday, molomakaia); Daybreak, n. eluua; at daybreak,

eluua esi la tenda.

deaf adj. tr. by n. omufitamautui, deaf person.

dear adj. (beloved) tr. by v.i. hōlike (defec), be dear or beloved,

& by n. omuhōlike, dear or beloved one; (costly) tr. by nefuto

linene.

dearth n. (famine) ondjala; (monotonous diet) omukaa.

death n. efio. The dead, n.pl. ovafi

debt n. osikolo

decease n. ēfia

deceit n. ekonda

deceive v.t. ninga -i -ile ekonda

decide v.t. tokola -a -ele, (settle dispute, bargain, &c)

decrease v.i. (wane) xupipala -a -ele; (lessen, dwindle) ninipala

-a -ele; v.t. (shorten) xupipika -e -ile; (diminish, reduce)

ninipika -e -ile.

deed n. osilonga

deep adj. le; depth n. oule uoposi

defraud v.t. ninga -i -ile ekonda

delay v.t. kañeka -e -ele: n. ekañeko

demolish v.t. njonauna -a -ene.

den n. okuena, omukuena

deny v.t. tr. by v.r. li-kala -a -ele (disown), or v.t. & i. anja

-e -ene or anjena -e -ene, (esp. w. loc. parts.) (refuse, renounce).

depart v.i. dia, di, dile, with loc. parts (pp. 84, 86).

deride v.t. seka -e -ele; jēla -e -ele. Derision n. osijēle.

desire v.t. djulukua -a -ilue; n. odjulufi; (lust) oluiso.

desert v.t. fia, fi, file po. Of husband or wife, henga -e -ele.

desert n. ombua

despise v.t. dina -i -ine; jala -e -ele.

destination n. efikilo

destroy v.t. njona -o -ene; njonauna -a -ene; hanauna -a -ene.

detain v.t. kañeka -e -ele

deteriorate v.i. ipala -a -ele.

determine v.t. tokola -a -ele.

dew n. omuume

die v.i. fia, fi, file. Die of starvation, fia kondjala; die

of thirst, fia kenota (but fia ondjala, be hungry; fia enota,

be thirsty.) Dead, adj. tr. by n. omufi, dead person.

different, adj. tr. by v.r. li li, see p.94
 difficult, adj. diu, also tr. by v.i. diupala -a -ele, be d., & v.t. diupaleka -e -ele, make d.
 dig, v.t & i. fa, fe, fele. Dig for water, xupa -u -ile.
 diminish, see decrease.
 dining-room, n. osililo
 dirt n. edilo. Dirty, adj. tr. by v.i. punda -a -ile, njata -a -ele, be dirty.
 dish n. etiti, osiasa. V.t. (dish up food) xukula -a -ile.
 dismiss v.t. lekela -e -ele.
 dismount v.t. londoloka -a -ele.
 disobey v.t. dilika -e -ile po
 disown v.t. tr. by v.r. li-kala -a -ele.
 displace v.t. (supplant) lundulula -a -ile.
 dispute v.t. tanguna -a -ene na, patafana -a -ene. n. omata, ondubo
 district n. omukunda
 divide v.t. tukula -a -ile
 do v.t. (act, perform) ninga -i -ile; (accomplish) longa -o -ele.
 be done or finished, ended, v.i. pua, pu, puile.
 doctor n. omuhakuli. Witch-doctor n. ondudu
 dog n. ombua, okambua.
 door n. omuvelo
 doze v.i. kumuka -a -ile
 drain v.t. dindolola -a -ele
 draw v.t. (pictures) ninga -i -ile omafano; (draw water) teka -e -ele.
 Draw near, ehena -e -ene. Draw back, ehena -e -ene ko. See pull.
 Draw a fowl, tanda -e -ele oxuxua.
 dream n. ondjodi; v.t & i. tua, tu, tuile ondjodi
 dress v.t. (dress someone) dika -i -ile; (dress oneself up) diala -a -ele.
 drink v.t. nua, nu, nuine. Give d. to, v.t. nuefa -a -ele. Gulp down,, nuinina -a -ine. Drinking-trough, etemba lokunuefa;
 drinking-vessel, osinima sokunuina mo. Heavy drinker, n. osinolue.
 drive v.t. singa -i -ile. Drive away or off, v.t. ta, te, tele with loc. part.
 drop v.t. uifa -a -ile; v.i. (run, trickle) sisa -a -ile. n. eta
 drought n. oluteni
 drum n. ongoma
 drunk adj. tr. by v.i. kolua -a -elue, be drunk; drunkard n. osinolue; drunken person, n. onolue.
 dry adj. kukutu; tr. also by v.i. kukuta -a -ile or kasa -e -ele, dry, harden; also kukutifa -a -ile, kasifa -a -ile, dry or harden something. Dry up, subside (of water-holes) v.i. puinina -e -ine.
 Spread out to dry, v.t. njaneka -e -ele.
 duiker-buck n. ombabi
 dumb adj. tr. by n. omufitandaka, dumb person.
 during, prep. fimbo, manga.
 dust n. ondui. v.t. pupula -a -ile.
 duty n. osikolo. It is his duty to do it, oje oku nosikolo oku-si-ninga.
 dwell v.i. kala -a -ele; li nomutumba. Dwelling n. omutumba, ongulu, ondjuo.

each, adj. & pron. kese (p.67).
 eagle n. onua
 ear n. okutui. Ear of corn, n. esa
 early, adj. & adv. (in good time) mefimbo liua; (e. morning) ongula inene
 earth n. edu; (soil) omaadu
 ease n. oupu; v.t. pupalifa -a -ile.
 easy, adj. pu; tr. also by v.i. pupala -a -ele, be easy.
 Easiness, n. oupu.
 eat v.t & i. lia, li, lile. Give to eat, lifa -a -ile.
 egg n. ei (pl. omai)
 eight, num. adj. tano na-tatu (hano na hatu). Eighth, -ti tano na tatu. Eighteen, omulongo na tano na-tatu (hano na hatu).
 Eighty, omilongo itano na itatu.
 either .. or, adv. & conj. nande .. ile, nenge .. ile.
 elder n. omukulu. Eldest child, n. osiveli.
 elephant n. ondjaba. Elephant's trunk, n. omukati.
 eleven, num. adj. omulongo na-mue.
 else, see other (& p.94)
 empty adj. (of a vacant dwelling) tr. by adv. hamupulungusu; empty words, endjovo dongaho. v.t. (drain out) dindolola -a -ele
 enable v.t. dulifa -a -ile.
 encounter v.t. sakena -e -ene, pumakana -a -ene.
 encourage v.t. jombamifa -a -ile.
 end v.i. xula -u -ile, manuka -a -ile, mana -e -ene po, pua, pu, puile. v.t. xulifa -a -ile; mana -e -ene. n. exulilo
 endure v.t. humbata -a -ele; v.i. kala -a -cle.
 enemy n. omunaita, omufininiki, omusindadi. Enmity n. etondo.
 enlarge v.t. nenepeka -e -ele.
 enough adj. & adv. tr. by v.i. uana -a -ene, be enough. Have enough (food) v.i. kuta -a -ile; (drink) kumua -a -ilue.
 enrich v.t. punapalifa -a -ile
 entangle v.t. tr. by v.i. futama -a -ene, be entangled.
 enter v.t. & i. (come in) uja -a mo (defec.); (go in) ja, i, ile mo.
 entice v.t. heka -e -ele.
 envy n. see jealousy.
 equal v.t. fika -i -ile in subjunc.: you are not equal to (comparable with) me, ove ku fike pu ame.
 equip v.t. longekida -a -ile
 erect v.t. (cause to stand) fikameka -e -ele; (raise up, hold aloft) jelula -a -ile; (set in upright position, e.g. kraal poles) dika -i -ile.
 err v.i. (go astray) puka -a -ile; (transgress) tauluka -a -ile.
 Error n. epuko
 escape v.t & i. ja, i, ile nohapo.
 espouse v.t. valeka -e -ele.
 even adv. na .. jo
 evening n. ongulosi
 ever adv. aluse. For ever, fijo aluse.
 every adj. kese (p.67), sama (p.68). Everyone, kese tu omuhu.
 Everything, kese osinima. Everywhere, adv. apese.
 evident adj. tr. by v.i. monika -e -ile, be apparent, visible.
 etike, v.i. (defec.) be plain, clear.

evil, adj. i;n.ouii.
 exceed v.t. dula -a -ile in subjunc.; I exceed you in strength,
 ondi ku dule ēhono
 exchange v.t. kumana -a -ene.
 excuse v.t. pa, pe, pele ounongo. Excuse oneself, li-pa ounongo.
 extinguish v.t. (e.g. fire) dima -i -ine.
 eye n. eiso (pl. omeso). Eyebrow n. ofeleiso

face n. osipala. Face to face, kosipala nosipala.
 fade v.i.(i.e. wilt, wither) lemba -a -ele
 fall v.i. ua, u, uile; fall down, uila -e -ile po; fall into, uila
 mo. Fall in, subside (of earth) kuluka -a -ile
 fame n. etumbalo. Famous, adj. tr. by v.i. tumbala -a -ele, be f.
 family n. epata
 famine n. ondjala
 far adv. kokule
 fasten v.t. (secure) pangela -e -ele; pameka -e -ele; (bind,fetter),
 pandeka -e -ele.
 fat n. omādi. adj. tr. by v.i. ondoka -a -ele, be fat. Fatten, v.t.
 ondola -a -ele; palula -a -ile. Be fattened, v.i. paluka -a -ile.
 father n. xe (pl.ōxe) See p.11. Father-in-law, xemueno (pl.
 ōxemueno).
 favour v.t. tunda -a -ile. n. oñenda
 fear v.t. tila -a -ile.
 feast n. oñingo; oitendele.
 feather n. oluenja
 feed v.t. lifa -a -ile; (fatten) palula -a -ile. V.i. lia, li, lile.
 Be well-fed (of cattle) v.i. paluka -a -ile.
 feel v.t. (touch) kuma -u -ine; (grope) pamadala -a -ele; (of
 sense-perceptions) udite (defec.) fia, fi, file; (of sentiments)
 njika -a -ile, e.g. feel sorrow, njika oluhodi. (of intuitive
 feeling) si(defec.)
 fell v.t. ka, ke, kele po.
 fence n. olumbo
 female adj. kadi (oñadi); didi, see p.47.
 fetch v.t. etela -e -ele
 fetter n. epando
 fever n. oluidi
 few adj. xupi, nini. Few of us, vanini vetu. Few of you, vanini
 veni. Few of them, vanini vavo (if persons)
 fifteen adj. omulongo na -tano (hano). Fifty, omilongo itano.
 fig n. (fruit) oñuiju, (tree) omukuiju.
 fight v.t. kondja -o -ele, dengafana -a -ene. n. ekondjo.
 fill v.t. (a vessel) jadifa -a -ile; (a hole) fufila -e -ile. See full
 find v.t. mona -o -ene; hanga -e -ele.
 finger n. omunue. Finger-nail n. olunjala (pl.ēnjala)
 finish v.t. mana -e -ene; xulifa -a -ile; v.i. pua; pu, puile.
 fire n. omundilo. Firebrand, n. onjika. Firelight, n. omudjene.
 Fireplace, n. ediko. Firewood, n. osikuni. Catch fire, v.i.
 xuma -a -ene. Set fire to, see kindle.

first adj. & adv. tete. Be first, v.i. tetekela -e -ele.
 Firstborn n. osiveli. Firstly, adv. tete.
 firmament n. evalelua leulu
 fish n. osi (pl.ēsi)
 fist n. ongonjo. Clench fist, v.t. tunga -u -ile ongonjo.
 five, num.adj. -tano (hano). Fifth, -ti tano.
 fix v.t. (settle, adjust, decide) tokola -a -ele.
 flash v.i. (of lightning) sela -a -ele; vadima -a -ine. n. (light-
 ning) oluvadi
 flatten v.t. tama -e -ene
 flatter v.t. komena -e -ene
 flay v.t. juva -u -ile.
 flee v.i. ja, i, ile oñapo
 flesh n. oñumba; (meat) ombelela.
 float v.i. kama -a -ene.
 flood n. efundja; v.t. jelula -a -ile; the rain has caused flood-
 ing, odula oja jelula.
 flow v.i. sisa -a -ile.
 flower n. oñemo
 fly v.i. tuka -a -ile; fly away, tuka po
 fly n. odi
 foam n. etutu (e.g. on beer); oñutu (e.g. foam at the mouth).
 fodder n. oipaluiifa, oulilo
 folly n. oulai
 food n. oikulia, ēndia. Food for a journey, oñuta. Grazing for
 cattle, oipaluiifa.
 fool n. elai, omunelai. Foolish, adj. tr. by v.i. laipala -a -ele,
 be foolish. Foolishness, n. oulai.
 foot n. omadi. Footprints, ēmadi
 for, prep. molua; conj. sasi.
 forbid v.t. dilika -e -ile
 forest n. omufitu
 foretell v.t. xunganeka -e -ele
 forget v.t. dimbua -a -ilue
 forgive v.t. kufila -e -ile po; dimina -e -ine po
 form v.t. sita -i -ile, tunga -u -ile.
 formerly adv. sito
 forsake v.t. fia, fi, file po
 forty num.adj. omilongo ine
 four, num.adj. -ne; fourth, -ti ne. Fourteen, omulongo na -ne
 fragment n. okatjovatjova (used advbially)
 free adj. tr. by adv. osali (gratis). v.t. mangulula -a -ile
 (unbind); kulila -e -ile (redeem slaves)
 friend n. (male) okaume (pl. ōkaume); (female) okaheua (pl.
 ōkaheua); omukuetu &c, see p.42. Friendship n. oukaume.
 fright n. ehaluko. Frighten v.t. tilifa -a -ile. Be frightened, v.i.
 tila -a -ile.
 frog n. efuma
 from, prep. (arrival from, passage of time from) ku; (removal from,
 taking away from) mu (p.155).
 froth n. etutu
 fruit n. osiimati. Bear fruit, v.i. ima -i -ine; dia, di, dile (toka.
 full adj. tr. by v.i. jada -i -ele; fufala -a -ele. F.mocn, oñani ja,

gall n. onjango
 garden n. epia.
 garment n. osikutu; pl. oikutu, clothing.
 gather v.i. ongala -a -ele; v.t. ongela -e -ele. Gathering, crowd, eongalo, ongudu.
 gaze v.t. talatala -a -ele
 get v.t. (find, acquire, possess) mona -o -ene; (receive) tambula -a -ile; (go & fetch) ka-tala -a -ele. You have got back soon, ua aluka diva. Get down my hat for me, tononene nge embale jange. He got down from his horse, okua londoloka konambe jaje. The rain made us get on quickly, odula oje tu ulumika. Get out of my house, djeni mo meumbo lange. We got through the bush to the clearing, otua tokola ofuka koluhaela. They got to their destination by night, oufiku ova fika kefikilo lavo. You have got safely through all your troubles, Onje mua lupukamoixuna jeni aise. Your hardships will soon get to an end, oudiu ueni otamu xulile mafiku na uo. Get up from sleep, pita -i -ile. Get used to, ika -i -ile. Get well after sickness, veluka -a -ile.
 gift n. omulongelo, osijandjiua.
 giraffe n. ekuamo.
 girl n. okakadana; marriageable girl, omufuko.
 give v.t. pa, pe, pele; jandja -e -ele; (bribe) nonga -o -ele.
 glass n. okende
 glitter v.i. vadima -a -ine.
 glory n. osinge, oujelele.
 glow n. omutomo, cundjene.
 go, v.i. ja, i, ile, (imperat. inda, indeni); dia, di, dile, pita-i-ilo (see parts p.84). Go and look for, ka-tala -a -ele; go astray, puka -a -ile. Go back, suna -a -ene monima; go by, pita -i -ile po; go on, (go forward) enda -e -ele, (continue, resume) hovela -e -ele vali; go out of, pita -i -ile mo, dia, di, dile mo. Go with, accompany, enda -e -ele pamue na, findikila -e -ile; go without, deny oneself, li-dilika -e -ile.
 goat n. osikombo, okakombo.
 gobble v.t. fuka -a -ile.
 God, n. Kalunga. False gods, oikalunga jongaho.
 good, adj. ua. Goodness, n. ouua. Good-for-nothing, n. oñote.
 goose n. obuwa
 grace n. ohenda.
 grain n. oilia; granary, n. elimba. Grain-basket n. okānda (pl. omānda).
 grandchild n. omutekulu. Grandfather n. xekulu (pl. oxekulu). Grandmother n. inakulu (pl. oinakulu). See p.12.
 grant v.t. pa, pe, pele.
 grass n. omuidi. Green grass, omuidi mutalala.
 grave adj. diu
 grave n. ombila
 graze (cattle) v.t. lifa -i -ile.
 great adj. nene. Be great, famous, v.i. tumbala -a -ele. Be great, become greater, increase in size or status, v.i. nenepala -a -ele; increase in number, v.i. hapupala -a -ele. Cause to grow greater (in size or status) v.t. nenepeka -e -ele; (in number) hapupalifa -a -ile. Be great with child, ninga

-i -ile oufimba, or li omufimba. A great number, hapuhapu. Greatly, adv. unene. See also big. Greatness, n. ounene; (fame) etumbalo; (size) oule(lit.length); (number) ouhapu.
 green, adj. Green grass, omuidi mutalala. Green plant, osimono. Green vegetables, ombidi.
 greet v.t. kunda -u -ile. Greeting n. ekundo
 grey adj. tuina, also tr. by v.i. tuina -a -ine be grey
 grief n. oufije. Grieve v.i. njika -i -ile oufije; v.t. njikifa -a -ile oufije.
 gripes n. To have gripes -a -ele.
 groan v.i. njemata -a -ele.
 ground n. edu; (soil, earth) omadu
 grope v.i. pamadala -a -ele.
 grow v.i. (increase) tana -a -ene; (mature) kula -a -ile; (of plants) mena -e -ene; (g. in size or status) nenepala -a -ele; (g. in number) hapupala -a -ele; (g. in age) kulupa -a -ile. Grow angry, handuka -a -ile; g. cold, talala -a -ele, (of food) pola -a -ele; g. dark, laula -a -ile; g. hot, pupiala -a -ele; g. late, toka -o -ele; g. light, sa, si, sile; g. rich, punapala -a -ele; g. tired, loloka -a -ele. See become, & see p.129. V.t. menifa -a -ile (g. plants).
 grumble v.i. ngongota -a -ele.
 guess v.t. tumbutumbu (defec.)
 guest n. omuenda
 guide v.t. endifa -a -ile
 guard v.t. amena -e -ene; keelela -e -ele. Guardian n. omu-ameni, omukeeleli.
 guilt n. etimba, osikolo
 guinea-fowl n. ohanga.
 hail n. ēmaue.
 hair n. (of the head) oxuiki (collectively ēxuiki); (of animal's coat) olududi.
 half n. ositata. Halve v.t. tukula -a -ile ositata.
 hallow v.t. japula -a -ile.
 hammer n. ofilua
 hand n. eke. Left h, eke lokolumoso; right h, eke lokolulio
 handle n. omupini, osikongo; v.t. pamadala -a -ele.
 hang v.t. tulika -e -ile.
 happen v.i. ningua -a -ilue
 happy adj. tr. by v.i. hafa -a -ele; happiness n. ehafo.
 hard adj. (dry, e.g. earth) kukutu, tr. also by v.i. kukuta -a -ile be hard; earth stamped hard, edu la valelua. Difficult, onerous, diu, tr. also by v.i. diupala -a -ele, be hard or burdensome. Harden, v.t. (dry until hard) kukutifa -a -ile; (stamp earth until hard) valela -e -ele. Hardness n. (dryness) oukukutu; (difficulty) oudiu. Hardship n. oudiu; (affliction) ehapifo; (misfortune) osiponga.
 hare n. ondiba
 harvest n. etejo
 haste n. ohapo. Hasten v.i. ja, i, ile ohapo; uluma -a -ine;

lotoka -a -ele; tondoka -a -ele; (run) endelela -e -ele;
v.t. ulumika -e -ile.
hat n. embale
hate v.t. tonda -o -ele; n. etondo. Hatred, n. etondo.
haughty adj. tr. by n. oukengeli; arrogance, haughtiness.
have v.aux. (to express past tenses of verb), see p. 65ff,
96,98. v.t. (possess) tr. by conj. na, with, see p.30,
56,73; also by defec. v. kuete, see p.132; also by v.i.kala
-a -ele na, keep. I have to work, ondi nokulonga
he, pron.abs. oje (with obj.case, him, mu; poss. his, -aje pre-
ceded by g.p. of noun in question). As pron.conj.(variable),
e.g. ota(p.23); okua(p.65) &c.
head n. omutue. Headman, n. elenga.
heal v.t. hakula -a -ile.
health n. oulinaua. Recover h, v.i. veluka -a -ile; restore h,
v.t. velula -a -ile.
heap n. onduba
hear v.t. uda -u -ile
heart n. omutima
heat n. (of a fire) oundjene; (of hot things) epupiu, edjeno;
(of noonday sun) omutenja. v.t. pupialifa -a -ile; djeneka
-e -ele.
heaven n. eulu; heavens, omaulu.
heavy adj. diu
hedge n. ongubu.
heed v.t. puilikina -e -ine; lungama -a -ene.
heel n. osififinua somadi.
heifer n. ondema
heir n. omufiululi
help v.t. kuafa -a -ele; n. ekuafo
hen n. oxuxua
herd n. oufita, osiuana, oimuna; v.t. lifa -a -ile. Herdsman
n. omufita.
here adv. (here within) omo; (here at this spot) opo(p.75). Is he
here, omo e li? Are they here? opo ve li? Omu, apa, (p.28):
the trees here, omiti da apa; the people in here, oyañu vamu
(p.37). Here at the fireside, pomundilo apa; here in the shade,
momudile omu. Come here, ila (ileni) apa. See also pp.143-4.
hide v.t. holeka -e -ele. v.i. hondama -a -ene.
hide n. osipa.
high adj. le. Height n. oule
hill n. osikulundu
hinder v.t. imba -i -ile; silifa -a -ile.
hip n. oñó.
hit v.t. denga -e -ele.
hoe n. etemo; v.t. lima -i -ine.
hole n.(cavity) elambo; (pit) ekelo; (den. lair) okuena, omukuena;
(chink, window) oluvelo; (gap in hedge) osivelo; (hole in
clothing) ombululu; (hole in tree-trunk) omututu.
home n. eumbo. At home, eumbo with loc.parts, e.g. I am at home,
ame ondi meumbo; my friend is at home, okaume kange oke li
keumbo. I am going home, ohandi i keumbo. I am not at home,
hi mo; he is not at home, ke mo (idiomatic).

honey n. ouuisi.
honour v.t. fimaneka -e -ele. n. efimaneko.
hoof n. ekondo.
hope v.t. teelela -e -ele. n. eteelelo
horn n. oluvinga, (pl.ēmbinga)
horse n. oñambe. Horse-fly n. euase.
hot, adj. piu; tr. also by v.i. pupiala -a -ele, be hot (of
high temperature of a body); djena -a -ene (of sun or fire).
house n. eumbo, ondjuo.
how adv. kosike, ngahelipi; & in indirect qsns. oñumba. How
long? efimbo li fike peni? fijo naini? How many? ngapi?
How often? lungapi?
humble adj. tr. by nouxupi (lit. with humility)
hundred n. efele; (pl. omafele, 200, omafele avali.)
hunger n. ondjala. Hungry, adj. tr. by v.i. li nondjala, or
fia, fi, file ondjala, be hungry.
hunt v.t. konga -o -ele. n. oukongo. Hunter, n. omukongo.
hurry v.i. uluma -a -ine; lotoka -a -ele; tondoka -a -ele;
(run) endelela -e -ele.
hurt v.i. (smart, sting, burn) luluma -a ine; (pain, ache)
ehama -a -ene; v.t (injure, cause pain) hepeka -e -ele;
ehameka -e -ele. n. ehameko.
husband n. omulumeñu.
hut n. onduda, etuali, ondjuo.
hyena n. osimbungu (pl. omambungu)
hypocrisy n. oihelele. Hypocrite n. omunaihelele.

I, pers.pron. abs. ame, (with objective case, me, nge; possess-
ive, my, -nge, preceded by g.p. of noun in question); As pron.
conj. (variable) e.g. ohai (p.23); onda (p.65), &c.
if, conj. esi, ngenge, ngeno, (p.151).
ill adj.tr. by v.i. vela -e -ele, valukua -a -ilue, be ill.
Adv. (badly) nai.
imitate v.t. hopaelela -e -ele or hopaenena -e -ene.
impoverish v.t. fionapalifa -a -ile.
in, prep. mu (p.155); omu (p.28); omo (pp.75,144); mo (pp.84f).
increase v.i. (grow) tana -e -ene; (grow greater) nenepala -a -ele;
(multiply) hapupala -a -ele; v.t.(increase) tanifa -a -ile;
(enlarge, exalt) nenepeka -e -ele; (multiply) hapupalifa -a -ile;
(add to) sosa -a -ele ko, ueda -a -ele ko.
indeed adv. sili; intj. hamba.
infant n. okahanana.
inherit v.t. fiulula -a -ile; inheritor n. omufiululi; in-
heritance n. efiululo.
injure v.t. jahameka -e -ele; injury n. ejahamo.
insect n. okapuka.
inside prep. meni la.
inspan v.t. manga -e -ele.

instead adv. poñele; instead of me, poñele jange
 instruct v.t. longa -o -ele ãndunge; lombuela -e -ele.
 intelligence n. ãndunge
 inter v.t. fudika -e -ele; paka -e -ele.
 intercede v.t. popila -e -ile; intercession n. epopilo;
 intercessor n. omupopili
 into prep. mu
 invert v.t. pilika -e -ile.
 iron n. osivela; ironstone n. outale
 it pron. sa (objec. case si). See also pronominal conjunctives,
 passim.

jackal n. ombadje, okavandje.
 jealous adj. tr. by v.i. ninga -i -ile ondubo, be jealous.
 Jealousy n. (of a man) oukodi; (of a woman) efupa.
 jest v.i. jola -o -ele.
 journey n. ouenda; v.i. enda -e -ele.
 joy n. ehafo. Joyful, adj. tr. by v.i. hafa -e -ele, rejoice;
 njakukua -a -ilue, rejoice.
 judge v.t. tokola -a -ele; jeleka -e -ele; jukifa -a -ile.
 n. omutokoli. Judgment n. etokolo, ejukifo.
 just adj. tr. by v.i. juka -a -ile, be just. Justify v.t.
 jukifa -a -ile. Justice n. oujuki
 just as, adv. (as soon as), opo.

keep v.i. kala -a -ele; diinina -e -ine. v.t. kala -a -ele na,
 kuetu (defec.)
 kick v.t. fangula -a -ile.
 kid n. okakombo
 kill v.t. dipaa -a -ele. Slaughter cattle, tome -o -ene.
 Killer, n. omudipai
 kindle v.t. xuameka -e -ele; tema -a -ene.
 kind n. oludi
 kind adj. tr. by n. onenda, efilonenda, kindness.
 king n. ohamba. Kingdom, n. ouhamba. Kingship n. ouhamba.
 kinsman n. omukuetu, omukueni, omukuao, see p.42.
 knead v.t. ma, me, mele.
 knee n. ongolo
 kneel v.i. tua, tu, tuile ãngolo
 knife n. ombele
 knock v.i. koñola -a -ele.
 knot n. edita; (noose, loop) elulo. V.t. ditika -e -ile.
 know v.t. (understand) si(defec.) (be familiar with or
 acquainted with) si mo, si ko, see p.123: (perceive)
 siva -a -ile; (become accustomed to, e.g. know a place,
 or a task), ika -i -ile. Be known, v.i. sivika -e -ile,
 (of persons,) be famous, tumbela -a -ele. Make known,
 v.t. sivifa -a -ile. I don't know, (idiom) ualje.

knowledge n. esivifo (lit. making known); ounongo (wisdom).
 kraal n. eumbo. Cattle-kraal, n. osiunda.

labour n. osilonga, oupiakadi; v.t. longa -o -ele.
 Labourer n. omulongi.
 ladle v.t. pinda -i -ile. n. omindo.
 land n. (country) osilongo; (cultivated plot) epia.
 language n. elaka, ondaka.
 lap n. ekolo
 large adj. nene.
 last adj. tr. by v.i. xuuninua -a -inue, be last; adv.
 hauxuuninua (at last, lastly).
 late adj. tr. by v.i. toka -o -ele, draw towards evening, & so
 by (etango) la toka. Later on, komeso, konima.
 laugh at, v.t. jolela -e -ele; (deride) seka -e -ele.
 lay v.t. tula -a -ile; nangeka -e -ele; paka -e -ele.
 Lay a fire, tula -a -ile oikuni mefia; lay a table, jala
 -a -ele (sc. ositafula); lay eggs, dala -a -ele omai.
 lazy adj. tr. by v.i. mia, mi, mile, be lazy, & by n. ounje,
 laziness.
 lead v.i. (be first) tetekela -e -ele; v.t. (precede) tete-
 kelela -e -ele; (conduct on a journey) endifa -a -ile
 Lead astray, v.t. pukifa -a -ile.
 leaf n. efo
 lean adj. tr. by n. oungone, leanness, or by v.i. utama -a
 -ene, be lean (of cattle).
 learn v.t. longa -o -ele ãndunge; li-honga -o -ele.
 leather n. ogipa
 leave v.t. fia fi file po; leave behind, fia mo, fia ko, see
 p.85. Leave over, xupifa -a -ile.
 left adv. kolumoso, on the l. The l. hand, eke lokolumoso.
 leg n. okuulu; foreleg, okuoko.
 length n. oule
 leopard n. ongue
 let v.i. efa -a -ele. Let the child play, okana ka efa ka
 dane. Let us go, tu djeni. Let him, let it, ne.
 letter n. ombapila
 level adj. tr. by v.i. jelakana -a -ene, be l. Make l,
 v.t. jelakanifa -a -ile.
 liar n. omunoipupulu.
 lick v.t. lafa -a -ele
 lie v.i. sija -a -ele (be situated at). Lie down to sleep,
 nangala -a -ele. Lie in wait, v.t. nangela -e -ele
 lie v.i. fufia -a -ile; be a liar, v.i. fufiana -a -ene.
 Lies, n.pl. oipupulu.
 life n. (animation) omuenjo; (existence) omukalo. This present
 life, ounjuni ou. The next life, ounjuni uokomeso. Living
 creature, n. osinamuenjo (lit. that which has life).

Living person, n. omunamuenjo.
 lift v.t. tumba -u -ile, tōla -a -ele.
 light v.i. (ignite) tema -a -ene; v.t. (kindle) xuika -e -ile;
 temifa -a -ile.
 light n. eminikilo, oujelele. Give light to, minikila -e -ile.
 light, adj. tr. by v.i. jela -a -ele, be light or bright or
 shining. Grow light, dawn, v.i. sa si sile.
 light, adj. pu; tr. also by v.i. pupala -a -ele, be light, easy.
 lighten v.i. (dawn) sa, si, sile; (flash with lightning) sela
 -a -ele; v.t. (illuminate) minikila -e -ile.
 lighten v.i. (grow easier) pupala -a -ele; v.t. (make easier)
 pupaleka -e -ele.
 lightning n. oluvadi
 like v.t. hōla -e (defec.) with p.c. as for auxiliary verbs.
 Be liked, (of persons) v.i. hōlike (defec.) with p.c. as
 for aux. verbs.
 like, adj. tr. by v.t. fa, fe, fele, resemble or by v.t.
 faneka -e -ele, compare. Liken, v.t. faneka -e -ele.
 Likeness n. efano.
 like adv. ngasi (as) (short form ng')
 limp v.i. songola -a -ele.
 lion n. oñosi
 lip n. omulungu
 listen v.t. udauda -a -ile; pupa -u -ile; (pay attention to)
 puilikina -e -ine.
 little adj. nini, xupi. A little, kanini.
 live v.i. kala -a -ele nomuenjo. Living, adj. see life.
 liver n. exuli
 lizard n. osinjengele
 loam n. omunoko
 lock v.t. pata -e -ele
 locust n. osipaxu = locust-swarm
 log n. eti
 long adj. le. As long as, fimbo. How long? fiyo naini?
 Long ago, nale. A long time, efimbo lile
 long for, v.t. djulukua -a -ilue. Longing n. odjulufi
 look v.t. tala -e -ele. Look after, amena -e -ene. Look
 for, konga -o -ele. Look out, lungama -a -ene.
 loose adj. tr. by v.i. jula -a -ile
 loosen v.t. mangulula -a -ile; pandulula -a -ile.
 lord n. omuene (pl. ovene).
 lose v.t. kanifa -a -ile. Be lost, v.i. kana -a -ene.
 louse n. ona (pl. ēna)
 love v.t. hōla -e (defec.) with p.c. as for aux. verbs.
 n. ohōle.
 low v.i. (of cattle) ūla -u -ile.
 luck n. (good) elao; (bad) osipongo.
 lump n. odindo, ombole (i.e. swelling on body)
 lung n. epunga
 lust n. oipala.

mad adj. tr. by n. ēnuengu, madness
 maggot n. einjo
 make v.t. (construct) tunga -u -ile; (create, form) sita -i
 -ile. Sickness makes him weak, oudu otai mu utameke.
 The wound makes the arm swell, osipute otasi dindifa
 okuoko; see Causative verbs, p.121-2. Make larger,
 v.t. nenepeka -e -ele; make smaller, v.t. ninipika -e -ile;
 make more, v.t. hapupalifa -a -ile; see Denominative verbs,
 p.129.
 male adj. lume (-dume) p.47. n. oñuedi (of animals); omulume
 (of persons).
 man n. (= person) omuñu; (=mankind) ovañu, collectively, or
 ouñu, humanity; A male, omulume; an adult male, omulumeñu,
 (esp. married man, husband). Young (unmarried) man, omu-
 mati. Elderly man, omukuluñu. White man, omutiliana,
 osindele, osilumbu. Manly, adj. lume; manliness, n.
 oulume.
 manner n. oñedi. Bad manners, n. ombudi, oupote; tr. also
 by v.i. pota -a -ele, be insolent, rude.
 many, adj. hapu. Many of us, vahapu vetu; many of you,
 vahapu veni; many of them (if persons) vahapu vavo.
 Many times, luhapu, kalupu. How many? ngapi? How many
 of us? vangapi vetu? How many of you? vangapi veni?
 How many of them? (if persons) vangapi vavo? How many
 times? lungapi?
 manure n. ousoso
 mare n. oñambe oñadi.
 mark v.t. koneka -e -ele (note).
 marry v.t. hombola -a -ele. Marriage n. ehombolo
 marvel v.i. kumua -a -inue; n. oixuna; osinima sikumuifa
 master n. omuene (pl. ovene)
 match n. okapalua
 matter n. (business) osinima
 meal n. (millet-meal) oufila.
 meal n. (at mid-day) omuisa; (evening) ouvalelo
 meat n. ombelela
 medicine n. omuti
 meet v.t. sakena -e -ene na
 melt v.i. hengumuka -a -ile; v.t. hengumuna -a -ine.
 mend v.t. (patch clothes) vandeka -e -ele.
 merchandise n. oipindi (pl)
 mercy n. oñenda, efiloñenda. Merciful, adj. tr. by
 fila -e -ile oñenda, be merciful.
 message n. ondaka. Messenger n. omutumua
 midst. In the midst, adv. mokati; in the midst of them,
 mokati kavo. Mid-day, mokati komutenja. At mid-day, adv.
 komatango. Midnight, mokati koufiku. At midnight, adv.
 mēhundumene.
 might n. ēñono. Mighty, adj. tr. by nēñono (lit. with might).

milk n. omasini (pl); v.t. kanda -a -ele
 mind n. ēndunge
 misanthropy n. outondaŋu.
 miser n. omuluva; miserliness n. ouluva
 misfortune n. osiponga
 mislead v.t. pukifa -a -ile.
 mock v.t. seka -e -ele; jēla -e -ele. Mockery n. osijēle
 money n. oimaliua (pl)
 month n. ohani
 moon n. ohani. Full m, ohani oja ninga etelambabi, or ohani ja toka.
 more, adj. adv. & pron. vali; for comparisons, see pp.49,68.
 moreover, adv. nokuli
 morning n. ongula. Early morning, ongula inene.
 morrow, on the, adv. mongula.
 morsel n. okapambu, okanjamukile
 mosquito n. omue (pl. ēmue)
 most, adj. See pp.49-50.
 mother n. ina (pl. ōina) & see p.12. Mother-in-law, inamueno. (pl. ōinamueno).
 mount v.t. londa -o -ele.
 mountain n. omunda
 mourning n. oñali
 mouse n. omuku
 mouth n. okanja
 move v.t. (set in motion) njengifa -a -ile; (displace, remove) lundulula -a -ile. Move kraal across garden, v.i. diluka -a -ile; move kraal to another district, v.i. tembuka -a -ile. Move someone out of kraal, dispossess, supplant, v.t. tembula -a -ile.
 mucus n. omanina (= running of the nose); osinololo (= phlegm).
 much, adj. hapu (p.68); adv. unene.
 mud n. ohata. Mud-brick n. ekuma. Muddy adj. tr. by v.i. dongala -a -ele, be turbid (of muddy water).
 multiply v.i. hapupala -a -ele; v.t. hapupalifa -a -ile.
 murder v.t. dipaa -a -ele. Murderer n. omudipai.

naked adj. tr. by adv. hamuhele.
 name n. edina; v.t. luka -u -ile. Namesake n. okadina, (pl. ōkadina).
 nation n. omuhoko.
 navel n. ekoto
 near adv. popepi; prep. popepi na; e.g. near the kraal, popepi neumbo. Draw near, v.i. ehena -a -ene. Nearly (almost) hanga.
 neck n. ofingo. Nape of the neck, ekofi. Necklace, n. onjoka, ondjeva.
 need v.t. hepa -a -ele; pumbua -a -ilue. n. oluhepo
 Needlessly, adv. mu he fi mu sa.
 neighbour n. omusinda. Neighbouring, adj. popepi; e.g. n. kraal, eumbo lopopepi. Neighbourhood, omukunda, ousinda.

neither ... nor, pron.adv.conj. nande ... ile.
 nephew n. osiŋumba, sister's child
 nest n. osihadi
 new adj. pe. Newness, n.oupe.
 niece n. osiŋumba, sister's child.
 night n. oufiku. At n, by n, adv. koufiku. Midnight, mokati koufiku. To-night, nena oufiku. Pass a good night, lele po (defec.)
 nimble adj. tr. by v.i. jambuka -a -ile, be nimble, or by n. okajambu, agility.
 nine num.adj. -tano na -ne (ñano na ne). Ninth, -ti tano na -ne (ohi ñano na ne). Nineteen, omulongo na -tano na -ne. Ninety, omilongo itano na ine.
 no, intj. (in ans. to qsns.) aje, ahaue or ahoue.
 no, (not any), ka ... na, he na, see p.70. No one, nobody, ka ... na ou, ka ... nomuñu, ka ... na umue. Nothing, ka ... na sa; see pp.70, 106.
 nod v.i. kumuka -a -ile, nod with drowsiness, doze.
 noon, n. tr. by adv. mokati komutenja, at noon.
 north n. evale; northwards, kevale.
 nose n. ejulu. Nose-bleeding, omukota
 not, see pp.102-113.
 note v.t. koneka -e -ele.
 nothing, see No.
 notice v.t. koneka -e -ele; udite (defec, p.133); uete (defec. p.133).
 now adv. paife, paime, paña.
 nowadays, adv. nena, mounjuni uonena
 number n. omuvalo. v.t. vala -e -ele.
 nurse v.t. (a patient) xunga -u -ile; (suckle) njamifa -a -ile.

obey v.t. dulika -e -ile ku. Obedience n. eduliko
 offend v.t. njona -o -ene; sinda -i -ile.
 often adv. luhapu. How often? lungapi?
 old, adj. kulu. also tr. by v.i. kula -a -ile, be old. Grow old, v.i. kulupa -a -ile. Old man, n omukuluhũ; old woman, n. omukulukadi.
 omen n. osipo
 on, prep. kombada; e.g. on earth, kombada jedu. Ku, e.g. to carry on one's shoulder, okuhumbata kepepe. Pu, e.g. you are sitting on my seat, ou li omutumba posipundi sange. On account of, on behalf of, molua. On condition that, ngenge. On no account, nandenande. On the left, kolumoso; on the right, kolulio. On purpose, ouuina. On this side of, kombinga ei ja.; on that side of, kombingainja ja... On the far side of the river, konima jomulonga. On the morrow, mongula.
 once, see One.
 one, num.adj. -mue (kasi). One=anyone, a person, umue, ou, omuñu, oñumba (p.95). No one, ka pe na ou (lit. there is not who) Oneself, see Reflexive verbs, p.55. One by one, osimue osimue. Not even one, nande umue. Once, lumue.

At once, paife, divadiva.
 only, indef.num. -ke, see p.68. Only child, n. euifa.
 open v.i. jeuluka -a -ile; tuka -a -ile; v.t. jeulula -a -ile; tula -a -ile. Open one's eyes, v.i. pasuka -a -ile; open one's mouth, v.t. makula -a -ile. Opening, n. oluvelo, osivelo.
 opportunity n. oñito.
 or, conj. ile. Either ... or, ngenge ... ile; nande ... ile.
 orphan n. ofije
 ostrich n. oño
 other, indef.pron. mue, li li, kuao, see p.94. Another, see p.94. and Reciprocal verbs, p.127.
 out, adv. mo, see pp.84-86. prep. mu, p.155. Outside, adv. pondje; prep. pondje ja.
 outspan v.t. mangulula -a -ile.
 oven, ediko
 over, prep. kombada ja
 overcome v.t. tr. by dula -u -ile nēhono.
 overseer n. omutaleli.
 owl n. exuvi
 own adj. muene, vene, (p.84). v.t. kuete (defec), or tr. by n. omamona, possessions, belongings. Owner, n. omuene, (pl. ovene).
 ox n. ohove, ongobe ondume.

pail n. emele, eholo, olata.
 palm n. -tree, omulunga; -apple, ondunga.
 parent n. omukuluhu.
 parsimony n. ouluva
 part n. ombinga, osipambu, etukulo. Half-measure, n. ositata, used adverbially & meaning half-full. v.t. tukula -a -ile.
 pass by, v.t. koja -a -ele po; pita -i -ile po.
 pasture n. oulillo, oipaluifa.
 patch v.t. vandeka -e -ele; n. osivandeko.
 path n. ondjila
 patience n. oñeni.
 paw n. ekasa
 pay v.t. futa -u -ile. Payment n. efuto.
 peace n. ombili
 perhaps, adv. mbela, simba, sapu.
 persecute v.t. haula -a -ile
 persevere v.i. diinina -e -ine.
 person n. omuhu. People say, va ti.
 persuade v.t. hongaula -a -ile
 pierce v.t. tjula -a -ile; tua, tu, tuile.
 pig n. osingulu
 pinch v.t. njota -a -ele.
 pit n. ombululu. Pitfall, n. ekelo.
 pity n. oñenda, efiloñenda; v.t. fila -e -ile oñenda

place n. oñele, onjũo. In place of, poñele ja. V.t. tula -a -ile; paka -e -ele, nangeka -e -ele.
 plant v.t. kuna -u -ine (sow). n. osimeno
 plaster v.t. kolonga -a -ele.
 plate n. elilo, osiasa.
 play v.i. danauka -a -ile; (on an instrument) sika -i -ile.
 please v.t. tr. by v.i. hokua -a -ilue, have liking for.
 plenty n. (freedom from want) ehapuluko
 pluck v.t. (pluck at) naka -e -ele; (pluck down, fruit &c) tonona -a -ene; (pluck off, feathers &c) duda -u -ile.
 pluck n. ejombamo; tr. also by v.i. jombama -a -ene, have pluck.
 plunder v.t. njeka -e -ele; lua, lu, luile.
 point n. oñele.
 point out, v.t. ulikila -e -ile.
 poison, n. oudio
 polish v.t. jelifa -a -ile
 poor adj. tr. by v.i. fionapala -a -ele, be poor, & by n. omufiona, pauper. Make poor, impoverish, pauperise, v.t. fionapalifa -a -ile.
 possess v.t. kuete (defec.); mona -o -ene (acquire possessions). Possessions, n. omamona.
 possible adj. tr. by v.i. dula -u -ile, be able. Possibly, adv. pamue.
 post n. ongudi
 post v.t. (letter), umba -u -ile ombapila.
 posterity n. oludalo
 pot, n. ombia, ositoo, oluijo.
 potatoes n. oihakautu. Sweet potatoes, oikapa.
 pour v.t. pima -a -ine; tila -e -ile. Pour with rain, temuna -a -ine.
 poverty n. oufiona
 power n. ēhono
 praise v.t. hambelela -e -ele. n. ehambelelo
 pray v.t. indila -e -ile; ilikana -a -ene. Pray for, indilila -e -ile. Prayer, n. eindilo, eilikano.
 preach v.t. udifa -a -ile; udifila -e -ile.
 precede v.t. tetekela -e -ele; v.i. tetekela -e -ele.
 prefer v.t. tunda -a -ile
 pregnant adj. fimba. P. woman, n. omufimba. Be p, ninga -i -ile oufimba, or li omufimba. Pregnancy, n. oufimba.
 prepare v.t. longekida -a -ile.
 present v.t. jandja -e -ele, pa, pe, pele; nonga -o -ele (esp. bribe.) n. osijandjiua, omulongelo.
 present, adj. tr. by v. li po, be present. n. (the p.) ounjuni uonena.
 preserve v.t. keelela -e -ele; diinina -e -ine.
 press v.t. (thrust, press upon) undula -a -ile; (squeeze out) kama -a -ene.
 prevaricate v.i. tangatanga -a -ele.
 prevent v.t. imba -i -ile (hinder).
 prick v.t. tua, tu, tuile.

pride n. oukengeli, tr. also by n. omukengeli, proud person.
 prisoner n. onuate (p. of war)
 prohibit v.t. dilika -e -ile. Prohibited act or custom, n. osidila. Prohibition n. ediliko
 promise v.t. lombuela -e -ele; n. elombuelo
 property n. omamona (lit. possessions)
 prophesy v.t. xunganeka -e -ele. Prophecy n. exunganeko.
 Prophet n. omuxunganeki.
 protect v.t. amena -e -ene. Protector, n. omuameni
 proud, adj. see pride.
 puff-adder n. euta
 pull v.t. sila-i -ile. Pull up weeds, duda-u -ile oimbodi;
 pull out old kraal-poles, dikula -a -ile engudi dikulu.
 punish v.t. tr. by tokola -a -ele, pass judgment. Punishment, n. etokolo (lit. judgment).
 purchase v.t. landa -e -ele
 pure adj. tr. by v.i. kosoka -a -ele, be clean.
 push v.t. undula -a -ile; puma -u -ine; nakaula -a -ile; songa -a -ele.
 put v.t. tula -a -ile; paka -e -ele.

quantity n. ouhapu
 quarrel v.t. tanguna -a -ine na; patafana -a -ene. n. omata, ondubo, oluodi.
 quest n. oukongo
 question n. epulo
 quick adj. tr. by adv. divadiva, quickly, or by v.i. uluma -a -ine; li nohapo, be quick.
 quiet adj. tr. by v.i. muena -e -ene, be quiet (of persons); lota -o -ele, be still, calm (of the elements). n. emueno, eloto. Quieten, v.t. muenifa -a -ile.
 quite adv. seke (only in conn. with verbs meaning "used up", e.g. food, water.)
 quiver v.i. kakama -a -ene.
 quiver n. onjua, umbalundu.

rain n. odula. v.i. loka -o -ele; (pour with r) temuna -a -ine.
 Rainy season, n. okulombo. Downpour of rain, n. osikungulu.
 raise v.t. tumba -u -ile; jelula -a -ile.
 rake n. olukolo
 rascal n. omote, ombudi, omumbodo, osilanga
 raven n. ekola
 raw, adj. tr. by adv. hauisu
 reach v.t. (arrive at) hanga -e -ele; fika -i -ile.
 read v.t. lesa -a -ele
 ready, adj. tr. by v.i. pua, pu, puile; mana -e -ene po, fika -i -ile. We are ready to go, otua pua okuja. Make ready, prepare, longekida -a -ile.

rear v.t. (children) tekula -a -ile; (kick, buck) fangula -a -ile
 receive v.t. tambula -a -ile.
 recover v.i. (health) veluka -a -ile; (path) pukuluka -a -ile.
 red adj. tiliana; tr. also by v.i. tiliana, be red.
 redeem v.t. (slaves &c) kulila -e -ile. Redemption n. ekulilo
 refuse v.t. anja -e -ene
 rejoice v.i. hafa -e -ele; njakukua -a -ilue.
 relate v.t. hepaulula -a -ile.
 rely on, v.t. tr. by v.r. li-kolelela -e -ele ku.
 remain v.i. kala -a -ele; diinina -e -ine; fiala -a -ele, Remain over, xupa -a -ile. Remainder, n. oluxupe.
 remember v.t. dimbulukua -a -ilue.
 remind v.t. dimbulukifa -a -ile
 remove v.t. kufa -a -ile po. See move.
 rend v.t. tanda -e -ele.
 renounce v.t. anja -e -ene; li-dilika -e -ile.
 repair v.t. (clothes &c) vandeka -e -ele.
 repent v.t. tr. by v.r. li-dilulula -a -ile. Repentance n. elidilululo.
 replete adj. tr. by v.i. kuta -a -ile, be replete with food.
 reply v.t. njamukula -a -ile. n. enjamukulo.
 resemble v.t. fa, fe, fele; fafana -a -ene. Resemblance, n. efano, efaneko.
 rest v.t. tulumukua -a -ilue(=take rest); oka -a -ele (come to rest, cease flowing, of the blood &c); kala -a -ele, diinina -e -ine(=stay, remain, continue). n. etulumuko.
 restore v.t. (health) velula -a -ile.
 resurrect v.t. njumuna -a -ine. Resurrection n. enjumuno (restoration to life); enjumuko (coming to life).
 return v.i. suna -a -ene; aluka -a -ile; v.t. sunifa -a -ile; alula -a -ile. n. esuno, ealuko.
 reveal v.t. holola -a -ele. Be revealed, v.i. holoka -a -ele. Revelation n. ehololo.
 revere v.t. fimaneka -e -ele. Reverence, n. efimaneko
 revile v.t. seka -e -ele.
 reward n. efuto, omulongelo, ondjabi. v.t. pa,pe,pele ondjabi.
 rib n. olupati
 rice n. oluisi
 rich adj. tr. by v.i. punapala -a -ele, be rich, also by n. oupuna, riches, & n. osipuna, rich person.
 right adj. tr. by v.i. juka -a -ile, be right, just, correct; v.i. uana -a -ene, be meet, fitting, worthy. Put right, v.t. jukifa -a -ile. Adv. kolulio, on the right. The right hand, eke lokolulio.
 righteousness n. oujuki
 rim n. omuhulo
 ripe adj. tr. by v.i. pia, pi, pile, be ripe. Ripen, v.t. pifa -a -ile. v.i. pia, pi, pile.
 rise v.i. (ascend, mount, climb) londa -o -ele; (r. from seat) fikana -a -ene; (r. from bed, & also of sun, moon) pita -i -ile; (r. from the dead) njumuka -a -ile; (be advanced in status) nenepala -a -ele. The bread has risen well, omungome oua fula naua.

river n. omulonga
road n. ondjila
roar v.i. kuena -a -ene; (of lion, & of booming of ostrich)
kumba -u -ile.
roast v.t. jofa -a -ele.
rob v.t. lua, lu, luile; njeka -e -ele; vaka -e -ele.
rock n. emanja.
roof n. onduda
room n. (space, place) oñele; (hut, usu. sleeping-quarters)
ondjuo. European dining-room, osililo.
root n. omudi. v.t. see uproot.
roll v.i. alangata; -a -ele. v.t. (trundle) alangatifa -a -ile;
(turn sthg. over) pilula -a -ile; (wind, wrap) tonja -o -ele
rope n. elienge.
rot v.i. ola -o -ele; mbuta -a -ile.
rough adj. (harsh to the touch) tr. by v.i. xuanduka -a -ile,
be rough; also by n. ouxuandu, roughness (of a surface).
rub v.t. (massage) fula -a -ile; (chafe) pusula -a -ile.
rude adj. tr. by v.i. pota -a -ele, be insolent; also by n.
oupote, oubudi, rudeness; onjanja, coarseness.
ruin v.t. njonauna -a -ine.
rule v.t. pangela -e -ele. n. (command) omangela; (dominion)
epangelo; (enactment) osipango.
run v.i. tota -a -ele; (of persons) endelela -e -ele; (of
fluids) sisa -a -ile.
rust n. oilemo (pl)
rut n. omufinda uetemba

salamander n. osikoko.
saliva n. omate (pl)
salt n. omuongua
sand n. ehekedu
satisfy v.t. uanifa -a -ile; (with food) kutifa -a -ile; Be
satisfied, v.i. kuta -a -ile (with food); kumua -a -ilue
(with drink).
save v.t. xupifa -a -ile; saviour n. omuxupifi
say v.t. tia, ti, tile. It is said, va ti. That is to say,
namely, nokutia.
scar n. osivadi
scarcity n. (of food) ondjala, omukaa.
scare v.t. tilifa -a -ile.
scatter v.i. li-hana -a -ene; v.t. li-hanifa -a -ile. unda -u -ile
scold v.t. hanjena -e -ene
scorpion n. ondje
scour v.t. pusula -a -ile
scratch v.i. hada -a -ele.
scum n. etutu

sea n. omeva efuta
seam n. omuhondjo
search v.t. kongakonga -a -ile
season v.t. finga -i -ile
season n. efimbo. Cold s, okufu; hot s, okuenje; wet s, okulombo.
seat n. (stool) osipundi; (abode) omutumba, olukalua; (buttocks)
omatako.
second, num. adj. -ti vali (oñi mbali)
secret, adj. tr. by adv. meholeko, ongumatela, in secret.
Secrete v.t. holeka -e -ele, pateka -e -ele. Secrecy n. eholeko
see, v.t. tala -e -ele; koneka -e -ele; mona -o -ene; uete(defec)
See to it that you come, ninga u uje.
seed n. ombuto. Seedling, n. oñuika
seek v.t. konga -o -ele
seem v.t. fa, fe, fele.
seize v.t. kuata -a -ele
select v.t. hoolola -a -ele
self, dem. pron. muene, vene (with persons, sing. & plur. respec-
tively); -vene with appropriate prefix (with nouns of cl.2-9),
see p.83. Reflexive: li before the verb; see p.55.
sell v.t. landifa -a -ile, landa -a -ele po.
send v.t. tuma -u -ine.
separate v.i. li-hana -a -ene; v.t. tukula -a -ile, tongola -a
-ele; japula -a -ile. S. oneself from, li-kalela -e -ele.
Be separate, apart, v.i. tr. by v.r. li li (p.94); japulua
-a -ilue.
serve v.t. kalela -e -ele; longela -e -ele; servant n. omu-
kaleli, omupija. Service n. oupija, oukaleli.
set v.t. tula -a -ile, nangeka -e -ele, teñeka -e -ele. V.i.
(of sun or moon) ningina -e -ine. Set up, erect, v.t. dika
-i -ile, fikameka -e -ele.
seven num. adj. -tano na -vali (ñano na mbali). Seventh, -ti tano
na -vali (oñi ñano na mbali). Seventeen, omulongo na -tano
na -vali (omulongo na ñano na mbali). Seventy, omilongo
itano na ivali.
sew v.t. hondja -o -ele.
shadow n. omudile (shade of trees &c); omudidimbe(one's own
shadow, or that of people or animals).
shake v.i. kakama -a -ene; v.t. kakamifa -a -ile.
shame n. ohoni; tr. also by v.i. fia, fi, file ohoni, be ashamed;
v.t. fifa -a -ile ohoni, put to shame.
sharp adj. (of an edge) tr. by n. ñemo, sharpness, e.g. the
axe is not sharp, okuva ka li ñemo; (of a point) tr. by
v.i. tua, tu, tuile, be sharp pointed. Sharpen, v.t. upika
-e -ile.
shatter v.t. tatula -a -ile.
shave v.t. kulula -a -ile.
she, see He
shear v.t. kasula -a -ile
sheathe v.t. futika -e -ile. Sheath n. osilaleko
sheep n. odi

shield v.t. keelela -e -ele. n. osikeelelifo
 shine v.i. jela -a -ele; minikila -e -ile
 shiver v.i. kakama -a -ene
 shoe n. olukaku (pl. ēhaku)
 shoot v.t. umba -u -ile.
 short, adj. xupi. Shorten v.t. xupipika -e -ile.
 shoulder n. epepe; v.t. hambata -a -ele kepepe
 shout v.i. kuua, kuu, kuile; ingida -a -ile. Shout for help,
 kuua oñuo. n. eingido, oñuo.
 show v.t. ulikila -e -ile.
 shut v.t. idila -e -ile po
 sick, adj. tr. by v.i. vela -e -ele, valukua -a -ilue, be ill;
 kunga -u -ile, vomit. Sickness, disease, ailment, n. oudu.
 side n. (of the body) olupati (pl. ēmati). Side by side, adv.
 epamena. On this side of, kombinga ei ja; on that side of,
 kombingainja ja. On the far side of the river, konima
 jomulonga.
 sieve n. ongallo. Sift v.t. fifa -a -ile.
 silent adj. tr. by v.i. muena -e -ene, be silent (of persons);
 lota -o -ele (of the elements). Silence, n. emueno, eloto.
 sin n. oulunde, etimba, enjono. v.i. njona -o -ene, li noma-
 timba, li nomanjono. Sinner n. omulunde.
 since adv. he; conj. sasi.
 sing v.i. imba -i -ile.
 sink v.i. ningina -e -ine. Sink in, subside, kuluka -a -ile.
 sister n. omumuaxe, &c; omumuaina, &c; see p.12. Elder sister,
 n. omukulu; younger sister, n. ondenge, (pl. ōndenge). As
 these words mean 'brother' also, one must add okakadona or
 omukadi if the sex is not already clear from the context.
 sit v.i. li omutumba, kala -a -ele omutumba. Sit with back
 to a wall, amena -e -ene. Sit and warm oneself in the low
 sun, handjela -e -ele.
 six, num. adj. -tano na -mue (hano na -mue). Sixth, -ti tano
 na -mue (oñi hano na imue). Sixteen, omulongo na -tano
 na -mue (omulongo na hano na -mue). Sixty, omilongo itano
 na umue.
 size n. ounene
 skin n. (hide) osipa. Skin in which to carry child on the
 back, n. odikua. The mother carries her child in a skin
 ina ota kuminine okahanana nodikua. v.t. juva -u -ile(flay).
 sky n. eulu
 slander v.t. lundila -e -ile. n. elundilo.
 slaughter v.t. (cattle) toma -o -ene; (other animals) dipaa
 -a -ele.
 slave n. omupika. Slavery n. oupika.
 slay, see slaughter.
 sleep v.i. kofa -a -ele. Lie down to sleep, v.i. nangala -a
 -ele; fanga -a -ene (sleep at fireside). n. ēmofi.
 slide v.i. fenunguta -a -ile; xutuka -a -ile.
 slippery, adj. tr. by omufenu, slipperiness, e.g. Be slippery,
 li nomufenu.

sloth n. ounje
 slow adj. tr. by v.i. mia, mi, mile, be slow. Slowly, adv. oname
 small adj. nini. Smallness n. ounini.
 smell v.i. njika -i -ile: n. edimba
 smith n. omuhambuli
 smoke n. omuifi. v.t. nua, nu, nuine omakaia, smoke tobacco
 smooth adj. tr. by n. omufenu, smoothness. V.t. tama -e -ene.
 snake n. ejoka
 snatch v.t. vakula -a -ile.
 sneeze v.i. tua, tu, tuile oñisa
 so, adv. (thus) ngaha. conj. (therefore) hano. So that, oso.
 soak, v.t. tutika -e -ile
 soap n. ofeua
 sob v.i. hekumuna -a -ine
 soil v.t. pundika -e -ile; njateka -e -ele. Be soiled, v.i.
 punda -a -ile; njata -a -ele.
 soil n. omadu (pl)
 soldier n. omukuaia
 some, indef. num. -mue. Someone, mue, nima. Somewhat, adv. tu.
 son n. omona omumati; omumuaje, &c, see p.42. Only son,
 n. euifa. Eldest son, n. osiveli.
 song n. eimbulo
 soon adv. mafiku.
 soot n. omundilombia
 sorrow n. oluhodi. Sorrowful adj. tr. by v.i. njika -a -ile
 oluhodi, be sorrowful. Sorry, adj. tr. by v.r. li-dilulula
 -a -ile, repent.
 sort out v.t. tongola -a -ele
 southwards adv. kondonga.
 sow v.t. kuna -a -ine
 space n. oñele
 spark n. ohandje
 sparkle v.i. vadima -a -ine.
 speak v.t. tonga -o -ele. Speech n. ondaka, elaka.
 spear n. conga
 speed n. oñapo
 spider n. eluviluvi
 spill v.t. tila -e -ile. Be spilt, v.i. tika -a -ile.
 spirit n. oñepo; (ghost) osilulu.
 spit v.t. fia, fi, file omate. Spit out, v.t. filasi, filesi,
 filasile. Spittle n. omate (pl).
 split v.t. tenda -e -ele, tandula -e -ile
 spoon n. olufindo, onguto
 spoor n. (of bipeds) ēmadi; (ungulate animals) omakondo;
 (feline animals) omakasa; (vehicles) omufinda. V.t. konga
 -o -ele; sikula -a -ile.
 spread v.t. jala -a -ele. Spread out to dry, v.t. njaneka -e -ele
 springbok n. omenje
 sprinkle v.t. samina -e -ine; unda -u -ile
 spy v.t. lava -e -ele. n. ondadi.
 squander v.t. hepifa -a -ile
 squeeze v.t. njota -a -ele; kama -e -ene.

stab, v.t. tua, tu, tuile.
 stagger v.i. pundauka -a -ile
 stalk v.t. hondjaunina -e -ine
 stallion n. ohambe ondume
 stamp (corn) v.t. tua, tu, tuile; (earth) valela -e -ele.
 stand v.i. (of persons) kala -a -ele ofika, kaleka -e -ele ofika, fikama -a -ene; (of things standing upright) simbama -a -ene.
 star n. onjofi
 stare n. talatala -a -ele.
 staunch (blood flow &c) v.t. okifa -a -ile; be staunch, v.i. oka -a -ele.
 staunch adj. tr. by osili preceded by g.p.: Staunch friend, okaume kosili.
 stay v.i. kala -a -ele; for use with locatives, see p.85-6.
 steal v.t. vaka -e -ele: lua, lu, luile. Steal away, li-vaka -e -ele.
 steinbuck n. okapunja
 stem n. oluputa
 step n. eña
 stick n. ositi, odibo.
 still adj. tr. by v.i. muena -e -ene, be still (of persons); lota -o -ele, (of the elements).
 stir (food &c) v.t. pilula -a -ile. Stir oneself, li-njenga -e -ele.
 stitch v.t. hondja -o -ele.
 stomach n. edimo. Stomach-ache, tr. by v.i. kesaulua -a -ilua, have stomach-ache.
 stone n. emanja
 stool n. osipundi
 stoop v.i. petama -a -ene
 stop v.t. silifa -a -ile.
 storm v.i. (of the wind) homa -o -ene; n. osihomo.
 straight adj. tr. by v.i. tanganana -a -ene; juka -a -ile, be straight.
 stranger n. omunoilongo
 strangle v.t. ponda -o -ele
 straw n. osihati, collectively oihati;
 stray v.i. puka -a -ile
 strength n. ēnono
 strife n. ondubo
 strike v.t. denga -e -ele
 string n. (of bow) olufipa. V.t. s. beads together, honguela -e -ele.
 strong, adj. tr. by n. ēnono, strength; strong man, omunēnono
 stumble v.i. punduka -a -ile
 stupid. adj. tr. by n. oulai, ousima, stupidity, foolishness.
 stutter v.i. kokoma -a -ene.
 subside v.i. (of water holes drying up) puinina -e -ine; (of dust laid after wind) oka -a -ele; (of an earth subsidence) kuluka -a -ile.
 such adj. ngaha. Such a ...,tia ngaha

suck v.t. fipa -i -ile; (at the breast) njama -u -ine.
 suckle v.t. njamifa -a -ile.
 suffer v.t. & i. hepekua -a -elue; ehamekua -a -ele
 suffice v.i. uana -a -ene.
 summer n. okuenje
 summon n. ifana -a -ene.
 sun n. etango. sunbeam, n. ohandje
 supper n. ouvalelo
 surpass v.t. dula -u -ile (be able) in subjunc.: I surpass you in strength, I am stronger than you, ondi ku dule ēnono.
 surround v.t. dingilila -e -ile; kondekela -e -ele = menace, beset, encircle.
 suspend v.t. tulika -e -ile.
 swallow v.t. pona -a -ene
 sweat n. osihui
 sweep v.t. komba -o -ele
 sweet, adj. njenje; tr. also by v.i. njenjepala -a -ele, be sweet. Sweeten, v.t. njenjepalifa -a -ile. Sweetness, onunjenje, ouuisi.
 swell v.i. dinda -i -ile. Swelling n. odindo, ombole
 tail n. (mammal's) omusila; (bird's) omusindi.
 take v.t. kufa -a -ile (p.85); kuata -a -ele; tuala -a -ele.
 T. down, tulula -a -ile; t. off clothes, li-dula -a -ile;
 t. up, pick up, tōla -a -ele; t. notice of, puilikina -e -ine, koneka -e -ele.
 talk v.i. popia, popi, popile, popifa -a -ile, popiana -a -ene.
 tan v.t. sika -i -ile. (taste)
 taste v.t. makela -e -ele = sample food. n. omulio, pleasant
 teach v.t. hongu -o -ele; longa -o -ele ēndunge. Teacher, n. omuhongi (sc. uovañu)
 tear v.t. tanda -e -ele
 tear n. ehodi
 tease v.t. sendjaula -a -ile
 tell v.t. (relate) hepaulula -a -ile; (command) lombuela -e -ele
 tempt v.t. pukifa -a -ile. Temptation n. epukifo
 ten, num. adj. tr. by n. omulongo (pl. omilongo, e.g. twenty, omilongo ivali.) Tenth, -ti omulongo. Tenfold, luomulongo.
 termite n. ohedi.
 test v.t. jeleka -e -ele
 than, prep. ku (see p.49)
 thank v.t. pandula -a -ile. Thank you, onda pandula.
 Thanks, n. epandulo
 that, dem. pron. -inja with appropriate prefix; see p. 78f.
 rel. pron. variable, see p.78f. In order that, see p.151, "final" sentences. So that, oso (see p.152, "consecutive" sentences.) "That" introducing indirect speech, nokutia.
 then, adv. opo. conj. oñe.
 there, adv. oko. There is, there are, ope na, oku na, see p.56.

therefore, conj. oñe, hano.
 they, pers.pron. cl. 1. ovo, (objective, va, them; possessive -avo preceded by g.p., their). cl.2 - 9, o+pron.
 stem +o. Pronom.conj.: cl.1: pres. otava, past, ova; for subjunc. & jussive see ad loc. Cl 2 - 9, see pp.44,67,69.
 thief n. omulunga
 thigh n. etundji.
 thin adj. tr. by v.i. utama -a -ene, be thin, lean, emaciated (of cattle). Thinness, leanness, n. oungone.
 thing n. osinima.
 think v.i. diladila -a -ile.
 third, see Three.
 thirst n. enota. v.i. fia, fi, file enota.
 thirteen num.adj. omulongo na-tatu (omulongo na hatu).
 thirty num.adj. omilongo itatu.
 this, dem.pron. See p.78.
 thorn n. ekia. Thorn-bush n. eno
 thou, see you.
 though conj. nande
 thought n. ediladilo
 thousand n. ejovi (pl. omajovi, e.g. 2000 omajovi avali)
 thread n. ongodi; v.t. honguela -e -ele.
 threaten v.t. taña -a -ene. Threat n. etaño.
 three num.adj. -tatu (hatu). Third, -ti tatu (oñi hatu).
 Thrice, lutatu.
 thresh v.t. xua, xu, xuale. Threshing-floor n. osipale
 throat n. omunino
 throb v.i. nukauka -a -ile.
 throttle v.t. ponda -o -ele.
 through, prep. When motion through is implied, tr. by v.t. tokola -a -ele, go through. Through = by means of, molua.
 If pronoun follows, it is in possessive case, e.g. through me, moluange; through us, moluetu; through them, moluavo.
 Go through (of shot penetrating object) lupuka -a -ile.
 throw v.t. umba -u -ile; ekela -e -ele; e.g. throw into sthg. ekela mu; throw sthg. out of, ekela mo ... mu; throw away, ekelasi, ekelesi, ekelasile (p.135). Throw down, nata -e -ele po.
 thrust at, v.t. undula -a -ile; tua ,tu, tuile; puma -u -ine.
 thumb n. omunue omunene
 thunder v.i. ngunguma -a -ine (rumble); pualakata -a -ele (crack). n. omungungumo (roll); omupualakato (crack).
 thus, adv. ngaha. conj. hano
 tie v.t. ditika -e -ile.
 till v.t. lima -i -ine
 till prep. see Until.
 time n. (period) efimbo; (short interval) okafimbo. Season: in summer t, pokuenje; in winter t, pokufu; in rainy t, pokulombo. Times: in our own tt. ounjuni uonena; in former tt, ounjuni uonale. Multiplicative: three tt, lutatu; four tt, lune, &c. How many tt? lungapi? Many tt, often, luhapu.

tire v.i. loloka -a -ele; v.t. lolola -a -ele; be tired out by work, tongua -a -elue.
 to, prep. ku.
 tobacco n. (plant) ekaia; (balls for smoking) omakaia.
 T-pipe, ombia jomakaia. Smoke t, nua, nu, nuine omakaia.
 to-day adv. nena (li)
 toe n. omunue uoñadi
 together adv. simue, kumue, mumue, pamue.
 token n. edidiliko
 tolerate v.t. humbata -a -ele. Tolerable adj. tr. by adv. hixue
 tomato n. enjoto
 to-morrow adv. mongula
 tongs n. oñuato
 tongue n. elaka; (=language, ondaka)
 to-night adv. nena oufiku
 tooth n. ejoo
 tortoise n. osima (pl. ēsima); oñili.
 touch v.t. kuma -u -ine.
 towards, prep. ku.
 track, v.t. see Spoor
 trample v.t. liataula -a -ile.
 transgress v.t. tauluka -a -ile. Transgression n. etauluko
 travel v.i. enda -e -ele. Traveller n. omuenda.
 tread on, v.t. liata -a -ele.
 tree n. omuti. Tree-trunk, n. osifidi.
 tremble v.i. kakama -a -ene.
 trickle v.i. sisa -a -ile.
 trouble n. (effort) oudiu, oupiakadi; (adversity) oixuna, osiponga; (care) osiso.
 true adj. tr. by adv. sili, truly. Truth, n. osili.
 trundle v.t. alangatifa -a -ile
 try v.t. jeleka -e -ele.
 turn v.i. (roll) alangata -a -ele; (t. aside) ama -a -ene; (t. over) piluka -a -ile. V.t. (trundle) alangatifa -a -ile; (t. over) pilula -a -ile; (avert, t. aside) pilukila -e -ile.
 T. back, v.i. suna -a -ine. T. inside out or upside down, pilika -e -ile. T. one's back upon, pilama -a -ene.
 twelve num.adj. omulongo na -vali (omulongo na mbali).
 twenty num.adj. omilongo ivali.
 twice, see Two.
 twin-birth, n. epasa
 two, num.adj. -vali (mbali). Kali, (standing alone). Twice, luvali. Second, -ti vali (oñi mbali).

udder n. osiua
 unable, adj. tr. by v.i. dula -u -ile, be able, with neg.
 unanimous adj. nondaka imue
 unbind v.t. manguulula -a -ile, pandulula -a -ile
 unblock v.t. fitulula -a -ile
 uncertain, adj. tr. by v.i. limbililua -a -ilue, be in doubt.
 uncivil, adj. tr. by v.i. pota -a -ele, be insolent, rude.
 unclean adj. tr. by v.i. njata -a -ele, punda -a -ile, be soiled, dirty.
 uncooked adj. tr. by adv. hauisu, raw.
 uncover v.t. tula -a -ile. Uncovered, adj. (of pots &c) tr. by adv. hamuasa, open, uncovered.
 under, prep. mu, posi ja. Adv. posi
 undergo, v.i. hangika -e -ile.
 understand, v.t. & i. si, defec.(p.132), udite ko, defec. (p.132). Understanding n. endunge.
 undress oneself, v.r. li-dula -a -ile
 unearth v.t. fudula -a -ile
 uneven, adj. tr. by n. ouxuandu, unevenness, & by v.i. xuanduka -a -ile, be uneven, harsh, rough.
 unfasten v.t. manguulula -a -ile, pandulula -a -ile.
 unless, conj. ngenge with neg.
 unlock v.t. patulula -a -ile
 unsheathe, v.t. futulula -a -ile.
 untie v.t. ditula -a -ile
 unwell, adj. tr. by v.i. valukua -a -ilue, be unwell
 unwind v.t. dingulula -a -ile.
 unwise, adj. tr. by v.i. laipala -a -ele, be foolish.
 unworthy adj. tr. by v.i. uana -a -ene, be worthy, with neg.
 up, adv. kombada. Break up, pambula -a -ile (crumble); bring up (children), tekula -a -ile; burn up, v.t. xuika -e -ile; cut up, tetaula -a -ile; fill up, jadifa -a -ile (of a vessel), fufila -e -ile (of a hole in the ground); get up, rise, pita -i -ile; go up, ascend, mount, londa -o -ele; hang up, tulika -e -ile; pick up, tola -a -ele; pluck up duda -u -ile; rise up, stand, fikama -a -ene; set up, dika -i -ile, fikameka -e -ele; stand up, simbama -a -ene (of things), fikama -a -ene (of persons); take up, kufa -a -ile po, tola -a -ele; wake up, v.i. penduka -a -ile; v.t. pendula -a -ile; wind up, v.t. dingila -e -ile; wrap up, tonja -o -ene.
 upbringing n. outeku.
 upon, prep. ku, kombada ja
 upright adj. tr. by v.i. simbama -a -ene, be upright, vertical. Set upright, v.t. dika -i -ile, simbamifa -a -ile. Also tr. by v.i. juka -a -ile, be upright, right, correct, just, & by n. oujuki, uprightness, righteousness, justice.
 uproot v.t. dikula -a -ile; duda -u -ile.
 urge on, v.t. ulumika -e -ile (urge on sluggish cattle).

urine n. omaxu (pl); urinate, v.i. xuxa -u -ile.
 use v.t. longifa -a -ile. n. ekuafo (lit. help). Useful, adj. tr. by v.i. kuafa -a -ele, (lit. help). Useless, adj. tr. by v.i. njonauka -a -ile, lit. be ruined, spoilt. Be used up, v.i. pua, pu, puile po. Get used to, v.i. ika -i -ile.
 vacillate v.i. tangatanga -a -ele.
 valley n. efilu
 vanish v.i. ningina -e -ine (disappear from view, e.g. figures retreating into the distance).
 vegetables n. (greens) oimbodi (pl). Vegetation n. oimeno (pl).
 veld n. ofuka; (bush) omufitu.
 very, adv. unene; see pp.49-50.
 vessel n. ositoo, ombia, oneka, osinima sokunuina mo.
 vex v.t. sinda -i -ile; handukifa -a -ile.
 visible adj. tr. by v.i. uetike (defec); monika -e -ile, appear.
 vision n. tr. by v.i. uete ko (defec) possess sight, be able to see, (with p.c. as for aux. verbs). Apparition, n. emoniko.
 visit v.t. talela -e -ele po. Visitor, n. omuenda.
 voice n. ondaka
 vomit v.i. kunga -u -ile
 vow v.t. ana -a -ene. n. eano
 waggon n. etemba
 wait v.i. kala -a -ele; kanama -a -ene. Wait for, v.t. teelela,
 wake v.i. penduka -a -ile. v.t. pendula -a -ile. (-e -ele.
 walk v.i. enda -e -ele.
 wall n. ohote, ekuma.
 wander v.i. endaula -a -ile.
 want v.t. (wish for) hala -a -ele; (need) pumbua -a -ilue. n.(need) oluhepo; (famine) ondjala.
 war n. oita. Warrior n. omukuaita
 ward off v.t. keelela -e -ele
 warm adj. tr. by n. omudjene; warmth of fire; omutenja, heat of sun; e.g. it is warm in here, omu omu nomudjene; or tr. by v.i. pupiala -a -ele, be warm (of persons or objects); djena -a -ene, be hot (of sun). V.t. djeneka -e -ele (heat up food): v.r. warm oneself (at a fire) xuxumukua -a -ilue; (in the sun) handjela -e -ele.
 warn v.t. kumaida -a -ile; londola -a -ele. Warning n. ekumaido.
 wash v.t. kosa -o -ele. W. oneself, li-kosa -o -ele.
 wasp n. embodue
 waste v.t. hepifa -a -ile
 water n. omeva; w-hole, n. omufima; draw w, teka -e -ele.
 wave n. ekufi
 way n. (track) ondjala

waylay v.t. nangela -e -ele.
 we, pers.pron. ofie (with objec. case, tu, us; poss. case -etu preceded by g.p.: our). As pron. conj.: with indic.v. pres. ohatu; past, otua. Subjunc. & jussive moods, see ad loc.
 weaken v.i. (of cattle &c) utama -a -ene; v.t. utameka -e -ele;
 Weakness, emaciation, n. oungone.
 wean v.t. tovifa -a -ile. Be weaned, v.i. tova -a -ele.
 weapons n.pl. oiti
 weary adj. tr. by v.i. loloka -a -ele, be w; v.t. lolola -a -ele.
 weave v.t. tunga -u -ile.
 wed v.t. hombola -a -ele. Wedding n. ehombolo
 weep v.i. lila -i -ile.
 weigh v.t. jeleka -e -ele. Weight, n. oudiu. Weighty, adj. diu; tr. also by v.i. diupala -a -ele, be onerous, grievous.
 well n. ondungu
 well adv. naua. Well-being, n. oulinaua
 west n. ouninginino; westwards, adv. kouningininino
 wet adj. tr. by v.i. tuta -a -ile, be wet. v.t. tutika -e -ile.
 what, rel.pron.(that which), see Which. Interrog.pron., osike? (p.90). What did he say? okua tia ngahelipi?
 wheel n. okuulu kuetemba, waggon-wheel.
 when, conj. & rel.adv. esi; sama (=whenever); ngenge (=if & when). Interrog. conj. naini?
 whence, conj. apa. Interrog.adv. peni?
 where, rel.adv. & conj. apa. Interrog.adv. peni?(p.120).
 whether, conj. ngenge. Whether ... or, ngenge ... ile.
 which, rel.pron., see p.92. Interrog.pron. li pi? (p.91).
 while, whilst, conj. fimbo, manga.
 whip n. ongola. v.t. denga -e -ele nongola.
 whistle v.i. sika -i -ile omilungu (lit. play on the lips)
 white adj. toka, & tr. also by v.i. toka -a -ele, be white.
 W. man, osindele, osilumbu, omutiliana. Whiteness, n.outoka.
 whither, conj. apa. Interrog. adv. peni?
 who, rel.pron. see p.92. Interrog.pron. olielie?(olje?) p.89.
 whole, indef.pron. -se (p.67). The pill is swallowed whole, omuti otau ponua hamudilu. Wholly adv. noujadi (lit. with fulness); seke (only in conn. w. verbs meaning "used up", e.g. food &c).
 why, interrog. adv. osike, moluasike?
 wicked adj. i. Wickedness, n. oui, ombudi, enjono, etimba.
 widow n. omufijakadi
 wife n. omualikadi, omukadi.
 will v.i.hala -a -ele. n. ehalo.
 wind n. omepo. Wind-storm, n. osihomo
 wind v.t. dingila -e -ile; tangela -e -ele.
 window n. oluvelo
 wing n. evava
 wink v.i. fifikina -e -ine
 winter n. okufu. In winter, pokufu
 wipe v.t. feta -a -ele.

wisdom n. ounongo. Wise, adj. tr. by nounongo (lit. with wisdom)
 wish v.t. hala -a -ele. n. ehalo.
 witchcraft n. oulodi. Witch-doctor, n. ondudu, omutikili.
 with conj. na, pu, pamue na.
 withdraw oneself, v.i. ehena -a -ene ko.
 within, prep. mu, meni la. Adv. omu, omo.
 witness v.t. (observe) tala -e -ele, (testify) hokolola -a -ele, hepaulula -a -ile. n. (testimony) ehepaululo; (person testifying) omuhokololi.
 woman n. omualikadi, omukadi, omukaihu. Young w. n.omufuko; old w, n.omukulukadi.
 womb n. edimo, ekolo.
 wonder at, v.t. kumua -a -inue. Wonderful adj. kumuifi.
 Wonders, marvels (often in sinister sense) oixuna (pl).
 wood n. oikuni (pl). Timber, omuti; stick, ositi; twig, chip, splinter, okati; piece of firewood, osikuni; woodland, omufitu, ofuka. Wooden, adj. ositi preceded by g.p., as: wooden bucket, eholo lositi.
 word n. ondjovo; (promise, guarantee) n. elombuelo.
 work v.i. longa -o -ele; v.t. (give work to) longifa -a -ile; n. osilonga. Workman n. omulongi.
 world n. ounjuni. World-wide, kombada jedu
 worship v.t. li-njongamena -e -ene. n. elinjongameno
 worth adj. tr. by v.i. uana -a -ene, be enough, be worth.
 worthy adj. tr. by uana -a -ene, be worthy. Worthless adj. ongaho.
 wound v.t. lengula -a -ile. n. osipute
 wrap v.t. tonja -o -ene; manga -e -ele (be angry)
 wrath n. ehandu. Wrathful, adj. tr. by v.i. handuka -a -ile, A
 write v.t. sanga -e -ele; write a letter for me, sangele nge ombapila.
 yawn v.i. tua, tu, tuile onjanja
 year n. omudo. Last y, ouduali; next y, mouduali; this y, neudo.
 yeast n. onafi (yeast of millet-beer).
 yellow adj. tuima, tiliana; tr. also by v.i. tuima -a -ine, tiliana -a -ene, be yellow.
 yes, intj. heno
 yesterday, adv. onela. Day before y, onelinja.
 yonder, dem.adj. inja (p.78); adv. kuinja, oku.
 you, pers.pron.sing. ove (objec. ku; poss. -oje, your). Plur. onje (objec. mu; poss. -eni, your). Pron.conj. with indic. pres. (sing) oto, (pl) otamu; past (sing) oua, (pl) omua. Subjunc. & jussive moods, see ad loc. You & I, fie na've.
 young adj. tr. by nn.: y man, omumati; y woman, omufuko, okakadona. Younger brother or sister, n. ondenge (pl. ondenge).
 Youngest child, n. onaukelo (pl. onaukelo).
 youth n. (young man) omumati, omunjasele (boy).
 zebra n. ongolo.

