CHAPTER V

THE PRONOUN

§233. — Definition: A Pronoun is a word which signifies anything concrete or abstract without being its name.

§234. — The Types of Pronouns in Zulu:

There are four main types of pronouns in Zulu, which I term Absolute, Demonstrative, Quantitative and Qualificative. Certain of these types may be further subdivided. It must be emphasized that each pronoun is in itself a complete word: it may stand instead of a noun, or it may be used in apposition to a noun, either before it or after it without any inflexion; but it is distinct in form and in use from the various concords on the one hand, and the various parts of speech demanding concords for completion, on the other hand. While one cannot strictly speak of pronominal concords, the forms of the various pronouns show distinct concordial colouring in agreement with the various classes of nouns: hence one can say that the form of the pronoun is regulated by the form of the noun prefix.

Absolute Pronoun

§235. — The absolute pronoun is that type of pronoun which, while indicating a certain noun, does nothing further than indicate it, in no way describes or limits it, and is, in short, a ‘concord’ converted into a complete word. The feature of the absolute pronoun in Zulu is the presence of the suffix -na, without which it is incomplete.

¹This may be termed ‘ultimate -na’.
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§236.—Table of Absolute Pronouns:

<table>
<thead>
<tr>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>mina</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>weena</td>
</tr>
<tr>
<td>3rd pers. Cl. 1.</td>
<td>yena</td>
</tr>
<tr>
<td>2.</td>
<td>wena</td>
</tr>
<tr>
<td>3.</td>
<td>loona</td>
</tr>
<tr>
<td>4.</td>
<td>zona</td>
</tr>
<tr>
<td>5.</td>
<td>yona</td>
</tr>
<tr>
<td>6.</td>
<td>loona</td>
</tr>
</tbody>
</table>

§237.—Examples of the use of the Absolute Pronouns:

Ngithanda bona (I like them)
Lakhani zona, sizibekile kahle (Bring them and let us put them away carefully)
Makugale bona (Let them begin)
Sekudule: bona phambili (They have now gone ahead).

§238.—The Absolute Pronoun used Emphatically: In addition to its ordinary use, the absolute pronoun may be used emphatically, for the purpose of contrast. For this reason it has usually been called the Emphatic Pronoun. The following examples illustrate this use of the absolute pronoun:

Mina ngikhuluma i:giniso, kodwa bona baqamba amanga (As for me, I speak the truth, but as for them, they lie)
Engizifunayo zona zinkulu (The ones which I want are big)
Ukahluma zona izindaba (You speak the very facts)
Uyokuphuluka ngalona telolanga oyokumnikile ngalo lemuthi (He will be healed on the very day on which you will give him this medicine)

1Notice the unusual aspiration in the 'k' of this Class 8 representative.
2Used (i) as an indefinite, impersonal pronoun, 'it', 'they', and (ii) as an adverb of place (cf. §§ 504, 555).
3This is an instance of an adverb formed from this absolute pronoun used emphatically. Cf. also § 246.

THE PRONOUN

Yena akafuni ukuhamba (He does not want to go)
Ngisho k'ona (I mean that very thing)
K'ona kokubili (both of them—referring to things of different classes).

§239.—Contractions of the absolute pronoun are used in the formation of copulatives (e.g., yimi also yimina, it is I), and of adverbs (e.g., kimi, to me; nabo, with them; njengazakhe, like them; etc.). These forms are treated more fully when dealing with Copulatives and Adverbs.

Demonstrative Pronouns

§240.—In Zulu there are three positional types of demonstrative pronouns. The first demonstrative signifies 'this', 'these', indicating proximity to the speaker. The second demonstrative signifies ‘that’, ‘those’, indicating relative distance from the speaker. The third demonstrative signifies 'yonder', 'those yonder', 'those yonder', indicating distance from the speaker and the one spoken to, but also indicating that the object is within sight and may be pointed to.

Each of these demonstrative pronouns may be used in three ways, either (1) instead of the noun, as subject or object in the sentence, e.g., Ngiyabathanda laba (I like these); or (2) after the noun and in apposition thereto, e.g., I-khashi lelo liyagijima (That horse is running); or (3) before the noun and in apposition, in which case the initial vowel of the noun is invariably elided, and demonstrative and noun form one single word-group, e.g., Lezo-zinkomo zindle (Those oxen are fine).

§241.—Table of Demonstrative Pronouns:

<table>
<thead>
<tr>
<th>(1st Dem.)</th>
<th>(2nd Dem.)</th>
<th>(3rd Dem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>s. lo</td>
<td>lo: loxoe</td>
</tr>
<tr>
<td>p. laba</td>
<td>la: labo</td>
<td>labayi:</td>
</tr>
<tr>
<td>2 s.</td>
<td>lo: loxoe</td>
<td>loxayi:</td>
</tr>
<tr>
<td>p. le</td>
<td>le: leyo</td>
<td>le: leyi:</td>
</tr>
<tr>
<td>3 s.</td>
<td>le: lelo</td>
<td>le: leyi:</td>
</tr>
</tbody>
</table>

1More typical Bantu languages have four positional types of demonstrative in two contrast pairs: (1) this, (2) that, (3) this here, and (4) that yonder. Zulu lacks the third, which is characterised by the suffix -no.
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<table>
<thead>
<tr>
<th>Class</th>
<th>1st Dem.</th>
<th>2nd Dem.</th>
<th>3rd Dem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 p.</td>
<td>la</td>
<td>lawo</td>
<td>lawayá:</td>
</tr>
<tr>
<td>4 s.</td>
<td>lesi</td>
<td>leso</td>
<td>leziyá:</td>
</tr>
<tr>
<td></td>
<td>lezì</td>
<td>lezi</td>
<td>leziyá:</td>
</tr>
<tr>
<td>5 s.</td>
<td>le</td>
<td>leyo</td>
<td>le:yá:</td>
</tr>
<tr>
<td></td>
<td>lezi</td>
<td>lezo</td>
<td>leziyá:</td>
</tr>
<tr>
<td>6 s.</td>
<td>lolu</td>
<td>lolo</td>
<td>loluyá:</td>
</tr>
<tr>
<td></td>
<td>lezi</td>
<td>lezo</td>
<td>leziyá:</td>
</tr>
<tr>
<td>7.</td>
<td>lobú</td>
<td>lobó</td>
<td>lobuyá:</td>
</tr>
<tr>
<td>8.</td>
<td>lokhu</td>
<td>lokho</td>
<td>lokhuyá:</td>
</tr>
<tr>
<td>9(^1)</td>
<td>lapha</td>
<td>lapho</td>
<td>lañhayá:</td>
</tr>
<tr>
<td>10(^2)</td>
<td>lokhu</td>
<td>lokho</td>
<td>lokhuyá:</td>
</tr>
</tbody>
</table>

The monosyllabic forms of the 1st demonstrative have alternates formed by suffixing -na; hence loná, lana and lona. These forms are used especially when the demonstrative stands alone at the end of a sentence, e.g., Uhlakani-phile lona (This one is wise). Notice a similar use of ultimate -na in the formation of imperatives of monosyllabic verb stems, and in the formation of the absolute pronouns. An alternative form of the 3rd demonstrative also suffixes -na throughout, hence the forms, lowayana, labayana, etc. This form is usually found at the end of sentences. A variant form to Class 3 pl., la, is lawa, commonly used, and to lawayá: there is a rare variant lawana. A variant form to Class 5 sing. and Class 2 pl. of the 3rd demonstrative, le:yá:, is also found, viz., le:yayá:.

§242.—There are also certain relative stems (see §277 (c)) with demonstrative positional differentiation. They are:

- (i) -ngaka
- (ii) -nje

The first set indicates 'as big as this', 'as big as that', 'as big as yonder'; the second set 'like this', 'like that', 'like yonder'.

§243.—Examples of the use of the Demonstratives:

- lesisitsha (this plate)
- labo'si: (those people)

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- leli:hashi (this horse)
- leziyáso (yonder leopards)
- lelu:shu (this day)
- lawomahhashi (those horses)
- umuntu lewo (that person)
- ikati leli (this cat)
- lezo ezidulileyo (those which have passed)
- leliyála (yonder inheritance)
- lelu:yáthi (yonder stick)
- leliyáthi (yonder grass)
- labayo: laba (yonder fathers of ours)

Kufunani lokhu endlini yami? (What does this thing want in my hut?—derogatory of a person).

§244.—Rules for the Formation of the Demonstrative Pronouns:

1. To form the 1st Demonstrative, prefix l- to the relative concord, e.g.:
   - l+o=lo
   - l+a=la

2. To form the 2nd Demonstrative substitute -o for the final vowel of disyllabic forms. With the monosyllabic forms add -wo to lo and la, and -yo to le; e.g.:
   - leyi > lelo
   - leyi > leyo
   - leli > lebo
   - lezi > lezo
   - lo > lowo
   - le > leyo.

3. To form the 3rd Demonstrative add -yá: (stressed) or -yana to each form of the first demonstrative, e.g.:
   - lebá > labayá: or labayana
   - leyi > leziyá: or leziyana
   - le > le:yá: or le:yana.

Notice that lo first becomes lawa (evidently an old form of the 1st demonstrative) before suffixing, and the fuller form lawa, instead of la, is used in the same way, making lowayá: and lawayá:.

§245.—From demonstrative pronouns may be formed possessives (by prefixing the possessive concord without changing the demonstrative), copulatives (by prefixing

1. Used only as adverbs of place, meaning 'here', 'there', 'yonder' (cf. § 622).

2. Used in an indefinite, impersonal or derogatory sense.

1. Notice, however, in Class 8, l+oku- becomes lokhu (aspirated -h).
the formative yi-), and adverbs (by prefixing the formatives ku-, na-, nga-, etc.). These forms are treated more fully under the headings of those various parts of speech. Special locative predicative forms are dealt with in Chapter XIII.

§246.—The demonstrative following the absolute pronoun gives the force of ‘this same’, ‘that same’:
- yena lomuntu (this same person)
- yena lowo (that very one)
- bona laboqaza (those same women)
- zona lezizinkomo (these very same cattle).

Quantitative Pronouns

§247.—In Zulu there are three main types of quantitative pronouns, i.e., of pronouns denoting number or quantity. These three types signify (1) all, (2) only, (3) both, all three, all four, etc. The Zulu equivalents are pronouns, and may be used in apposition to the nouns expressed, or they may stand alone. The roots in Zulu are as follows: (1) -nke, (2) -dwa, and (3) the numeral roots with a special pronominal prefix in each case.

§248.—Class forms of the Quantitative Pronoun, -nke:

<table>
<thead>
<tr>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td></td>
</tr>
<tr>
<td>2nd pers.</td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td>Cl. 1.</td>
</tr>
<tr>
<td>2.</td>
<td>wonke</td>
</tr>
<tr>
<td>3.</td>
<td>lonke</td>
</tr>
<tr>
<td>4.</td>
<td>sonke</td>
</tr>
<tr>
<td>5.</td>
<td>yonke</td>
</tr>
<tr>
<td>6.</td>
<td>lonke</td>
</tr>
<tr>
<td>7.</td>
<td>konke</td>
</tr>
<tr>
<td>8.</td>
<td>konke</td>
</tr>
<tr>
<td>10.</td>
<td>konke</td>
</tr>
</tbody>
</table>

§249.—Note the common use of the ‘diminutive’ of this stem, viz., -nkana, which is stronger in meaning than -nke. It signifies ‘the entire’, ‘every single one’. It is noticeable that there is a special form of this diminutive for the 1st person singular, viz., ngesonkana (myself in entirety).

§250.—This root is seldom used in the singular forms, but when so used it indicates ‘the whole of’. There are no distinctive forms for the 1st and 2nd person sing.; when it is desired to express these persons in connection with this root, the form of the personal Class 1 sing. is utilised in conjunction with the absolute pronouns of the 1st and 2nd persons sing.

§251.—Examples of the use of -nke:
- mina wonke (the whole of me)
- Thina sonke sifikile or Sonke sifikile (We have all arrived)
- Ealehele nkonke (Bring them all)
- Izinkomo sonke sifikile (All the cattle are dead)
- Yonke imithi ifile (All the trees are dead)
- Sifuna ond'manahashi (We want every horse)
- Unokukukhanda konke (He has all wisdom)
- Konke kushela (Everything has come to an end).

§252.—Class forms of the Quantitative Pronoun, -dwa:

<table>
<thead>
<tr>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ngedwa</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>wedwa</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>Cl. 1.</td>
</tr>
<tr>
<td>2.</td>
<td>yedwa</td>
</tr>
<tr>
<td>3.</td>
<td>lodwa</td>
</tr>
<tr>
<td>4.</td>
<td>sodwa</td>
</tr>
<tr>
<td>5.</td>
<td>yodwa</td>
</tr>
<tr>
<td>6.</td>
<td>lodwa</td>
</tr>
<tr>
<td>7.</td>
<td>bonke</td>
</tr>
<tr>
<td>8.</td>
<td>konke</td>
</tr>
<tr>
<td>10.</td>
<td>konke</td>
</tr>
</tbody>
</table>

§253.—The forms of the singulars of the 1st and 2nd persons and of Class 1 of the 3rd person are exceptional, otherwise the pronominal formatives correspond to those of the pronoun -nke. The close resemblance of these formatives to those of the absolute pronoun is noteworthy, and explains the presence of the forms we- and ye-; nge-, while differing from the mi- of the absolute pronoun, shows close correspondence to the subjectival concord ngi-.

¹Used also as a conjunctive, see § 652.
§254.—Examples of the use of -dwa:

ina ngedwa (I alone)
izinkono bezihamba zodwa (The oxen were going alone)
lwasha lo'du':khuni (The firewood burnt alone)
bayi fika bodwa'abantu (The people arrived alone)
ngabantu bodwa abafikileyo (Only people arrived)
kwabantu bodwa abafikayo (It was only they who arrived)
sifunda sodwa (We are learning alone).

§255.—Class forms of the Quantitative Pronouns with adjectival numeral roots, -bili, -thathu, -ne and -hlunu:

1st pers. sobabili sobathathu sobane sobahlunu
2nd pers. nobobabili nobobathathu nobobane nobobahlunu
3rd pers. Cl. 1. bobabili bobobathathu bobobane bobobahlunu
      2. yomibili yomithathu yomine yomihlanu
      3. omabili omathathu omane omahlunu
      4. zozimbili zozintathu zozine zozihlanu
      5. zozimbili zozintathu zozine zozihlanu
      6. zozimbili zozintathu zozine zozihlanu
      7. bobobibili bobobuthathu bobobane bobobahlunu
      8. kokobibili kokobuthathu kokune kokobahlunu
      10. kokobibili kokobuthathu kokune kokobahlunu.

§256.—These pronouns of necessity signify plurals only, and have forms corresponding to the plurals of the various classes, but, in addition, where nouns occur which have in Zulu singular forms only, there may be corresponding quantitative pronouns. This occurs in the singular of Class 2 (e.g., umusa wombili, both cases of kindness), Class 5 (e.g., infe yo:mibili, both pieces of sweet-corn; inhlanzima yo:nhlunu, all five cases of obscenity), and Class 6 (e.g., u:qhume loluuthathu, all three qhume bushes; u:laka lolu-

§257.—For numbers beyond 'all five', the quantitative pronoun prefixes or the full forms as above are prefixed to the nouns indicating the numbers, the initial vowels being elided, e.g.:

abantu bobasithupha (all six people)
abantu bo:sikhombisa (all seven people)
izinkomo zo:sishiyagalolu
izinkomo zo:sishiyagalolu
amakhshi omalishumi or o:shumi (all ten horses)
abajana bo:mashumi amabili (all twenty boys).

§258.—Examples of the use of the Quantitative Pronouns of numeral root:

izinkomo zifile zozimbili (Both the beasts are dead).
imihl imilile yomithathu (All three trees are shooting up)
ziboshelwe zo:mibili (They are both inspanded)
ngabona labobantu bobabili (I see both of those people)
ngiyabona bobabili'abantu (I see both the people).
ngiyakuhanda kokuthathu (I like all three of them).

§259.—When the quantitative pronoun is placed before the noun, with which it is in apposition, the final vowel is elided, one word-group resulting, e.g.:

bonke abantu > bonk'abantu (all people)
sone izindaba > sonk'izindaba (all affairs)
bonke ukudla > bonk'ukudla (all food)
sodwa isihlalo > sodw'isihlalo (the chair alone)
ede a amakhosi > edw'amakhosi (the chiefs alone)
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§260.—Copulative and adverbs formed from quantitative pronouns are considered in Chapter XIII.

Qualificative Pronouns

§261.—There are four types of qualitative pronouns in Zulu corresponding to the four types of qualificatives, viz., adjectival, relative, enumerative and possessive. Reference should be made to Chapters VI, VII, VIII and IX for an understanding of the use of these parts of speech in Zulu. All pronouns, as has already been observed, may stand alone instead of nouns or may be used in apposition to nouns expressed: qualificatives, on the other hand, always accompany the substantives (nouns or pronouns), which they qualify, and always follow them in word-order. If the 'qualificative' be deprived of its accompanying substantive, or if it be placed before that substantive, it necessarily ceases to be a qualificative and becomes a qualitative pronoun. In the case of the possessive, this alteration in grammatical significance is invariably accompanied by inflexion, the rules governing which are considered in §263.

§262.—The Formation of Qualificative Pronouns from Adjectives, Relatives and Enumeratives: There is no inherent change in the adjective, relative or enumerative to form the qualitative pronoun.

(a) Adjectives:

Umuntu omkhulu ufikile (The big person has arrived)
Omkhulu ufikile (The big one has arrived)
Omkhulu umuntu ufikile (The big one, the person, has arrived)
Kukhona amanzi amahle (There is good water)
Kukhona amahle (There is good —)
Kukhona amahl'amanzi (There is good —, water).

(b) Relatives:

\[
\begin{align*}
\text{umuntu obomvu (a red person)} \\
\text{obomvu (a red one)} \\
\text{obomvu'muntu (a red one, a person)} \\
\text{imithi eli:shumi (ten trees)} \\
\text{eli:shumi (ten —)} \\
\text{eli:shumi'imithi (ten —, trees)}.
\end{align*}
\]

(c) Enumeratives:

Ufana zi phi izincwadi? (You want which ones, books?)

Ngifuna inye (I want one).

Notice that when the adjective or relative is placed before the noun, thus becoming pronominal, the final vowel of the qualitative pronoun is elided and one word-group formed.

§263.—Rule for the Formation of Qualificative Pronouns from Possessives: Pronouns are formed from possessives, whether of nominal or pronominal stem, by prefixing a-, e- or o- according to whether the noun prefix contains a, i or u respectively.

Examples:

wami (my, Cl. 1 s.) >owami (mine)
bethu (our, Cl. 1 p.) >abethu (ours)
yenkosi (of the chief, Cl. 5 s.) >eyenkosi (the chief’s)
zenkosi (of the chief, Cl. 5 p.) >ezenkosi (the chief’s)
zikababa (of my father) >ezikababa (my father’s)
kwawo:baba (of our fathers) >okwawo:baba (our fathers’)
kayihlo (of thy father, Cl. 1 s.) >okayihlo (thy father’s)
kayihlo (of thy father, Cl. 2 p.) >okayihlo (thy father’s)
kayihlo (of thy father, Cl. 3 p.) >okayihlo (thy father’s)

Notice that with such possessives of Class 3 plur. as ami, ethu, abantu, ezinkomo, the pronominal forms are made by prefixing aw-, not a-, e.g., awami, awethu, awabantu, awezinkomo.

§264.—Examples of the use of Qualificative Pronouns formed from Possessives:

Ezami zinhle kakhulu (Mine are very nice)
Olwakho kwaphukile (Yours is broken)
Angisifuni esenkosi (I don’t want the chief’s).
Igawulwe eyemu yonke (All of yours are cut down)
Ekahaba impi inamandla impela (My father’s army is indeed strong)
Okwakhe ukudla akukavuthwa (His food is not cooked well yet)
Okwalo ukukhanya kulufi (Its light is dim).

$\S 265$.—Two qualifying pronouns of common use are ovesilisa (male) and ovesifazane (female). The words isilisa and isifazane mean respectively ‘male-kind’ and ‘female kind’. Thus one may say umuntu wesilisa (male person), and umuntu wesifazane (female person), using the descriptive possessive construction. The plurals are respectively abantu besilisa and abantu besifazane. It is usual, however, to omit the word umuntu (abantu) and to use the possessives pronominally. They thus become ovesilisa (pl. abesilisa) and ovesifazane (pl. abesifazane).

CHAPTER VI
THE ADJECTIVE

$\S 266$.—Definition: An Adjective is a word which qualifies a substantive, and is brought into concordial agreement therewith by the adjectival concord.

$\S 267$.—In Zulu there are four qualifying pronouns, the adjective, the relative, the enumerative and the possessive, each of which does the same work in the sentence, that of qualifying the substantive. These qualifying pronouns are distinguished one from the other by the forms of the concords.

Each of the qualifying pronouns is composed of stem and concord, and none can be used without agreeing concordially with the substantive it qualifies. Qualifying pronouns are never used without an accompanying substantive, and they always follow that substantive in word order. Should a substantive be omitted or should it be placed in second position, the qualifying concerned will become a qualifying pronoun ($\S 261$).

There is no inflexion in Zulu to express ‘comparison of qualifying pronouns’. The want of this, however, is made up by the use of the adverbial formative kuna- prefixed to nouns or pronouns ($\S 609$).

$\S 268$.—In Zulu there are very few adjectives. Relatives, relative constructions, descriptive possessives and possessive constructions supply the need thus created. The following list of adjectival roots and stems is practically exhaustive:

- $\text{-hi}$ (evil, bad)  
- $\text{-de}$ (long, tall)
- $\text{-bili}$ (two)  
- $\text{-fuphi}$ (short)
- $\text{-dala}$ (old)  
- $\text{-fushane}$\footnote{This is a diminutive stem, see § 299.} (short)
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§269.—The Adjectival Concord:

Cl. 1. | a+um- > om- | a+a-ba- > aba-
1. a+um- > om- | a+i-mi- > om-
2. a+ili- > eli- | a+a-ma- > ama-
3. a+i-si- > esi- | a+i-zi- > ezim-, etc.\(^1\)
4. a+im-, etc. > em-, etc. a+i-zim-, etc. > ezim-, etc.
5. a+ulu- > olu- | a+i-zim-, etc. > ezim-, etc.
6. a+ulu- > olu-
7. a+ulu- > olu-
8. a+ulu- > olu-
9. a+ulu- > olu-
10. a+ulu- > olu-

§271.—Examples of the use of the Adjective:

indoda ende (a tall man)
umfana omude (a tall boy)
incwadi entsha (a new book)
izingubo ezintsha (new clothes)
ubuso obuhle (a nice face)
ubuso obubi (ugly faces)
izinkabi ezimbi (bad oxen)
umthi omusha (a new tree)
imithi emincane (small trees)
umfana omuhi (a good boy)
amakhosi amahle (good chiefs)
izimbuzi ezinking (fine goats)
ukukhanya okukhulu (big lights)
i:shhashi elikhulu (a big horse)
isitsha esikhulu (a big plate)
izitsha ezinkulwe (big plates)
umthakathi omi (an old witch)
uthi oludala (an old stick)
amazwi ama (old words)
imithi emingaki? (now many trees?)

\(^1\)By false analogy with the plurals of Classes 5 and 6; though the form esi- is occasionally used, as it is regularly in Xhosa.

Certain adjectival stems, allied to -fuli and -fala, and bearing the same meaning, are dialectal variants, e.g., -fasha, -fisha and -fishane. A dialectal variant to -ngaki? (how many?) is -ngaphi?

The form of the nasal in the singular concord of Class 5 and in the plurals of Classes 4, 5 and 6 depends upon the initial consonant of the adjectival root; if that be labial, the nasal is m-; if alveolar, n-; if palatal, n- (phon. n); if velar, n- (phon. n); for example:
izinkomo ezintsha (new cattle)
izinkomo ezinkulu (big cattle).
§272.—From adjectives are formed pronouns (§262), and copulatives (Chap. XIII), these latter corresponding to the predicative use of adjectives in English. It has already been noticed (§212) that abstract nouns of Class 7 may be formed from adjectival roots by prefixing the class prefix *u*-*u*. Adverbs may also be formed from adjectival roots by prefixing the adverbial prefixes *ka-* or *ku-*; these are treated in Chapter XIV.

§273.—*Diminutives of Adjectival Stems:* As has been noticed already (§209), diminutives of adjectives are formed by suffix, according to the rules obtaining for nouns. Notice the following examples:

- *-ningi* > *-ningana* (a pretty good number)
- *-khulu* > *-khulwana* or *-khudlwana* (somewhat large)
- *-bi* > *-bana* (somewhat evil).

Double diminutives are represented by such forms as:

- *-bi* > *-bana* > *-banyana*
- *-de* > *-dana* > *-danyana*

izinkomo eziningana (a goodish few cattle)

Nga: bona i:khashi elibanyana (I saw a miserable horse)

umfudlana omkhudlwana (a smallish stream)

imishana emibilana (two little trees)

indukwana enhlana (a handsome little staff).

The last two examples show that the adjectival stem may at times be inflicted with the diminutive suffix merely to denote agreement with a diminutive noun, the force of the adjective itself not being diminished.

Such adjectival stems as *-fushane* and *-ncinyane* were originally regular diminutive forms.

Adjectival stems, when used with adverbial prefixes to become adverbs, may still take the diminutive inflexion, e.g.:

- *kusuphi* (near) > *kusushana* (very near)
- *kude* (afar) > *kudana* or *kujana* (a little distance off).

In the same way when used predicatively to form copulatives, this inflexion may persist, e.g.:

§274.—*Augmentative and Feminine Suffixes with Adjectival Stems:* The augmentative suffix *-kazi* is added to the adjectival root *-khulu* to express additional greatness.

Examples:

Kade sihamba nendoda enkulukazi engaka! (We have been travelling with such a big man!)

Kufuneke umuntu omkhukuzi ongaka (There is wanted a man just as big as this).

The feminine suffix *-kazi* is added to the adjectival root *-de* to afford harmony with feminine nouns.

Examples:

inkomazi endekazi (a tall cow)

umfazi omdekazi (a tall woman)

amabombazane amadekazi (tall girls)

izalukazi ezindekazi (tall old women).

*Cf. this use with the relative, § 284.*