CHAPTER VII

THE RELATIVE

§275.—Definition: A Relative is a word which qualifies a substantive, and is brought into concordial agreement therewith by the relative concord.

§276.—In Zulu the relative concord is used mainly in three ways: (1) with definite relative stems and roots, (2) with copulative forms from substantives and adverbs, and (3) with verb-forms, forming relative clauses.

§277.—Relative Stems and Roots: Some few of these are definite primitive root-forms, as far as can be ascertained; while others, many of which indicate colours, are attenuated nouns or show derivation from nouns. There is also a short range of demonstrative relatives, which show parallel formation to the three types of demonstrative pronouns.

(a) Primitive Stems:

-HEEL (wide)
-nkono (better, recovered from sickness)
-njama (tasteless)
-gatha (strong)
-obo (honest).

(b) Nominal Stems:

-bokw (red)
-buhlu (painful)
-buhali (sharp)
-buhlu (blunt)
-lakhaza (green, blue)
-luhun (hard)
-lula (light)
-lunuma (sticky, tenacious)

(c) Demonstrative Relatives:

-ngaka (as big as this)
-njel (like this)
-ngako (as big as that)
-njel (like that)
-ngakaya: (as big as yonder)
-njel (like yonder).

(d) Miscellaneous Relative Stems:

-thile, thure (a certain)
-ukuhl (to say)
-ngakanani? (how much? how many?)

1Also used as adverbs without inflexion; cf. § 622.
-njani? (of what sort?)
-ngakanana, ngakanyana (so small).

§278.—The Relative Concord:

Cl. 1 s. o- umuntu oqotho (an honest person)
   p. aba- abantu abaqotho (honest people)
2 s. o- umsebenzi oqotho (an honest job)
   p. e- imisebenzi eqotho (honest jobs)
3 s. eli- izizwi eqitho (an honest word)
   p. a- amazi eqitho (honest words)
4 s. esi- isalukazi esiqitho (an honest old woman)
   p. ezi- izalukazi eziquitho (honest old women)
5 s. e- intombi eqitho (an honest girl)
   p. ezi- izintombi eziquitho (honest girls)
6 s. olu- u:limi oluqotho (an honest tongue)
   p. ezi- izilimi eziquitho (honest tongues)
7. olu- ubuso oluqitho (an honest face)
8. oku- ukukhuluma okugotho (honest talk)
10. oku- konke okuqotho (everything honest).

§279.—Rule for the Formation of the Relative Concord:
The relative concord may be formed from the adjectival concord by eliding the nasal consonant and any vowel following the nasal. Hence, where there is no nasal in the adjectival concord, the relative concord is exactly the same as the adjectival.

(Singular)          (Plural)          remains
Cl. 1.  om-  >o-   aba-          remains
2.  om-  >o-  emi-  >e-
3.  eli-  remains  ama-  >a-
4.  esi-  remains  esim-. etc.  >esi-
5.  em-, etc.  >e-  esim-. etc.  >esi-
6.  olu-  remains  esim-. etc.  >esi-
7.  olu-  remains  esim-. etc.  >esi-
8.  oku-  remains  esim-. etc.  >esi-
9.  oku-  remains  esim-. etc.  >esi-

§280.—Relative Concord for the 1st and 2nd persons:

As will be seen later in the relative construction with verbal and copulative forms, relative concords for all three persons are regularly used. In addition, relative stems may also be employed to qualify 1st and 2nd person pronouns, and concordial agreement is achieved in either of two ways. The concords for the 3rd person Class I may be used, or else the regular relative concords for the 1st and 2nd persons. Thus:

1st pers. s.  mina oqotho or mina engiqotho (I who am honest)
   p.  thina abaqotho or thina esiqitho
2nd pers. s.  wena oqotho or wena oqotho¹
   p.  mina abaqotho or mina esiqitho.

Thus the relative concords for the 1st and 2nd persons are respectively engi-, esi-, and o-, eni-; and these show derivation from the subjectivk verb concords ngi-, si-, u- and ni-, the influence of the qualitative formative -a- being apparent. Notice, however, that the relative concord for the 1st and 2nd persons may contain a nasal.

[Another rule for the formation of the relative concord may be stated thus: The initial vowel of the concord is determined by prefixing the qualitative formative -a- to the vowel of the subjectivk concord, a becoming a, u becoming o, and i becoming e. This initial vowel is then prefixed to the subjectivk concords which contain a consonant, and substituted for those which are pure vowels.]

§281.—Examples of the use of the Relative:

Isinkomo esibomvu zinhle kakhulu (Red cattle are very fine)
Umuntu othile we:bulala isilo (A certain man killed a leopard)
Kufikh: indoda ezee lapha (There came here a naked man)
Ngijuna induku eqatha (I want a strong stick)
Ugokh: izingubo ezimanzi (He is wearing wet clothes)
Asizange sibone isihlalo esingaka (We have never seen so big a chair as this)

¹In the first of these two instances the tone of o- (3rd person Class I concord) is high, in the second the tone of -o (2nd person concord) is low.
ZULU GRAMMAR

Kukhona abantu abangakanani? (How many people are there?)

Ubona: u:holo kwezinja olunjani? (What sort of dogs did you see?)

Ngidi: ukudla okumioti kwaNtengo (I ate sweet food at Tengo's).

§282.—From relatives may be formed pronouns (§243) and copulatives (Chap. XIII). Abstract nouns are formed from many relatives by prefixing the Class 7 prefix ubu-(§212). Adverbs are also formed from relatives by prefixing the adverbial prefixes ka- or ku- (Chap. XIV).

§283.—Diminutives of Relative Stems: Diminutives of relatives, as of adjectives, are formed by suffix according to the rules obtaining for nouns (Chap. IV). Notice the following examples:

-mhlosana (somewhat white<-mhlophes)
-goshwana (somewhat honest<-qotho)
-fomwana (reddish<-bmwVu)
-manzana (damp<-manzi)
-makhazana (rather cold<-makhaazu)
-nansejana (slightly pleasant<-mnandi)
-zibajwana (somewhat speckled<-zibadu)
-luhlaza (greenish<-luhlaza)

U:canisi kwani olumansana luphi na?: (Where is my damp sleeping-mat?)

Lenkabu ebomwana inoxi:aka (This reddish ox is bad-tempered)

Ngwejo ongoconywana ekukhakanipheni (It is Jojo who is somewhat better in wisdom)

Ngineslonnda esibukhlangwana (I have a rather painful sore)

Sifuna umuntu omnenyana kulemselenzi (We want a rather kind person in this work).

§284.—Feminine Suffixes with Relative Stems: As with the adjectival root -de (§274), so with many relative stems indicating colours, the feminine suffix may be added to afford harmony with feminine nouns.

inkomazi emhlophekazi (white cow)

THE RELATIVE

inkomazi enkonkakazi (cow with white stripe on back)

injakazi ebomvukazi (red bitch)

amanontabazane aluUlhakakazi (dark-complexioned girls)

abafazi abanzimakazi (dark-complexioned women)

inkomazi enokazi (speckled red-and-white cow)

izinkomazi ezilungakazi (speckled black-and-white cows)

inkomazi ekhlanuwakezi (a red cow).

§285.—The Relative Concord with Predicatives: Both verbs and copulatives may be brought into concordial agreement with substantives by means of the relative concord, when they qualify the substantives, i.e., when they are used 'attributively'. Among these predicatives are found adverbs used as copulatives when subject verbal concords are prefixed to them.

§286.—The Relative Concord with the Verb: All forms and tenses of the verb may be used with relative construction, by replacing the regular participial verb concord by the relative concord, sometimes with certain modifications. The various forms possible, and a full discussion of the relative construction are found in Chapter XX. Here it is only necessary to notice a few examples.

umuntu okambayo (a person who travels)

umfana okhakaniphile (a boy who is wise)

inkosi engahlakani phi (a chief who does not get wise)

abantu wa abalambile (hungry children)

ukukula okulungileyo (correct writing)

ukukula okungulungile (incorrect writing).

§287.—The Relative Concord with Copulatives: Among these are the numerals meaning 6, 7, 8, 9, 10, 100, 1000, as for instance1:

anakhashi ayisithupha (six horses)

imithi eyisikhomba (seven trees)

abafazi abayisishiyagolombili (eight women)

ukugala okuyisishiyagalohunye (nine beginnings)

1For a full survey of Zulu numeration see Chapter XX.
IZINKABI EZIYI:SHUMI (ten oxen)
UMUNTU OYI:VILA (a person who is a sluggard)
INKOSI ENGUMFUNDISI (a chief who is a teacher)
ABANTU ABAYINGCOSANA (a few people)
AMAKHAZA AYINGCOSANA (a little cold).

§288.—The Relative Conord with Adverbs:
UMUNTU OYAMANDLA (a strong person)
ABANTU ABAKHONA (people who are present)
IZINKOMO EZILAPA (cattle which are here).

CHAPTER VIII

THE ENUMERATIVE

§289.—Definition: An Enumerative is a word which qualifies a substantive, and is brought into concordial agreement therewith by the enumerative concord.

§290.—This part of speech is represented in Zulu by four roots. The concords used with these roots are equivalent to those in use in certain other Bantu languages for the basic numerals and some other roots indicating enumeration. The four roots used in this way are (a) -nye (one), (b) -phi? (which?), (c) -ni? (what?), and (d) -mba (a different one).

The following are the enumerative concords:

<table>
<thead>
<tr>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1.</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>mu-</td>
</tr>
<tr>
<td>2.</td>
<td>mu-</td>
</tr>
<tr>
<td>3.</td>
<td>li-</td>
</tr>
<tr>
<td>4.</td>
<td>si-</td>
</tr>
<tr>
<td>5.</td>
<td>i-</td>
</tr>
<tr>
<td>6.</td>
<td>lu-</td>
</tr>
<tr>
<td>7.</td>
<td>bu-</td>
</tr>
<tr>
<td>8.</td>
<td>ku-</td>
</tr>
<tr>
<td>10.</td>
<td>ku-</td>
</tr>
</tbody>
</table>

The resemblance of these concords to subjectival concords is on the whole noticeable, though they differ from the latter in the cases of mu-, ma- and mi-.

*In Lamba, for instance, where the numerals 'one' to 'five' and the word for 'other' all belong to this category.
THE ENUMERATIVE

§291.—The root -nye (one) : When this root is used with
adjectival concords, it means 'some', 'other'; but with
enumerative concords it means 'one'. As a general rule
-nye is used with singulars only.¹

Class 1. munye
  2. munye
  3. linye
  4. sinye
  5. inye
  6. lunye
  7. bunye
  8. kunye
  10. kunye.

Ba:gbawula umuthi munye (They cut down one tree)
Ingonyama ibulele inkonyana inye kuphela (The lion
killed only one calf)

kunye (i) one thing; (ii) adverbial—together).

For further examples of the use of this numeral, and for a full discussion of the cardinal numbers in Zulu, see
§§774 et seq.

§292.—The root -phi (what ?) : The various syntactical
usages of this root are discussed under the heading of
'Interrogative Construction' in §827. At this point it is
merely necessary to list the forms and give some representa-
tive examples.

<table>
<thead>
<tr>
<th>Class</th>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>munphi</td>
<td>baphi</td>
</tr>
<tr>
<td>2</td>
<td>munphi</td>
<td>maphi</td>
</tr>
<tr>
<td>3</td>
<td>liphi</td>
<td>maphi</td>
</tr>
<tr>
<td>4</td>
<td>siphi</td>
<td>zphi</td>
</tr>
<tr>
<td>5</td>
<td>siphi</td>
<td>zphi</td>
</tr>
<tr>
<td>6</td>
<td>luphi</td>
<td>zphi</td>
</tr>
</tbody>
</table>

¹Though with words used in the plural only, it is possible to use -nye
with plural concords, e.g., Ngifuna amanzi munye (I want one kind of
water).

§293.—The root -ni (what?) : This root also is discussed
at length under the heading of 'Interrogative Construction'
in §828. The following are the forms assumed in the different
classes:

<table>
<thead>
<tr>
<th>Class</th>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>muni</td>
<td>bani¹</td>
</tr>
<tr>
<td>2</td>
<td>muni</td>
<td>mini</td>
</tr>
<tr>
<td>3</td>
<td>ini</td>
<td>mani</td>
</tr>
<tr>
<td>4</td>
<td>sini</td>
<td>zini</td>
</tr>
<tr>
<td>5</td>
<td>ini (-ni)</td>
<td>zini</td>
</tr>
<tr>
<td>6</td>
<td>luni</td>
<td>zini</td>
</tr>
<tr>
<td>7</td>
<td>kuni</td>
<td>buni</td>
</tr>
<tr>
<td>8</td>
<td>kuni</td>
<td>kuni</td>
</tr>
<tr>
<td>10</td>
<td>kuni</td>
<td>kuni</td>
</tr>
</tbody>
</table>

Absantu bani laba? (What race of people are these?)
Yizikhwanzini? (What animals are they?)
Lomuntu ngumuntu muni? (What kind, or sex, of
person is this?)
kuni? (What kind of thing?)

§294.—The root -mbe (another one, a different one):

<table>
<thead>
<tr>
<th>Class</th>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mumbe</td>
<td>bambe</td>
</tr>
<tr>
<td>2</td>
<td>mumbe</td>
<td>mimbe</td>
</tr>
<tr>
<td>3</td>
<td>limbe</td>
<td>mambe</td>
</tr>
<tr>
<td>4</td>
<td>simbe</td>
<td>zimbe</td>
</tr>
<tr>
<td>5</td>
<td>imbe</td>
<td>zimbe</td>
</tr>
<tr>
<td>6</td>
<td>lumbi</td>
<td>zimbe</td>
</tr>
<tr>
<td>7</td>
<td>kumbe</td>
<td>kumbe</td>
</tr>
<tr>
<td>8</td>
<td>kumbe</td>
<td>kumbe</td>
</tr>
<tr>
<td>10</td>
<td>kumbe</td>
<td>kumbe</td>
</tr>
</tbody>
</table>

Wayesethatha indlela umbe (He then took a different
way)

¹Cf. the interrogative noun ubani? (who?)
ZULU GRAMMAR

Kwakungekho umfana numbe (There was not another boy)
Akalkwa bakhuluma lulimi-lumbe (The Bushmen speak a different language)
kumbe (i) something else; (ii) adverbial—somewhere else).

CHAPTER IX

THE POSSESSIVE

§295.—Definition: A Possessive is a word which qualifies a substantive and is brought into concordial agreement therewith by the possessive concord.

§296.—Forms of Possessives: In Zulu possessives are of two forms: (1) Pronominal possessive stems with the possessive concords prefixed, and (2) Nominal, other pronominal or adverbial stems with the possessive concords prefixed. Thus to each possessive are two parts, the first, the concord, agreeing with the possessee or thing possessed, and the second, the stem or root, agreeing with or indicating the possessor. Of the second form of possessive there are two distinct aspects—the direct and the descriptive.

§297.—List of Pronominal Possessive Stems: These cannot properly be termed roots, as they have their origin, for the most part, in the absolute pronouns, which take form from the noun prefixes in the majority of cases.

<table>
<thead>
<tr>
<th>(Singular)</th>
<th>(Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>-mi (my)</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>-kho (thy)</td>
</tr>
<tr>
<td>3rd pers. Cl. 1.</td>
<td>-khe (his, her)</td>
</tr>
<tr>
<td>2.</td>
<td>-wo (its)</td>
</tr>
<tr>
<td>3.</td>
<td>-lo (its, etc.)</td>
</tr>
<tr>
<td>4.</td>
<td>-so (its, etc.)</td>
</tr>
<tr>
<td>5.</td>
<td>-yo (its, etc.)</td>
</tr>
<tr>
<td>6.</td>
<td>-lo (its)</td>
</tr>
<tr>
<td>7.</td>
<td>-bo (its, their)</td>
</tr>
<tr>
<td>8.</td>
<td>-kho (its, their)</td>
</tr>
<tr>
<td>10.</td>
<td>-khe (its)</td>
</tr>
</tbody>
</table>