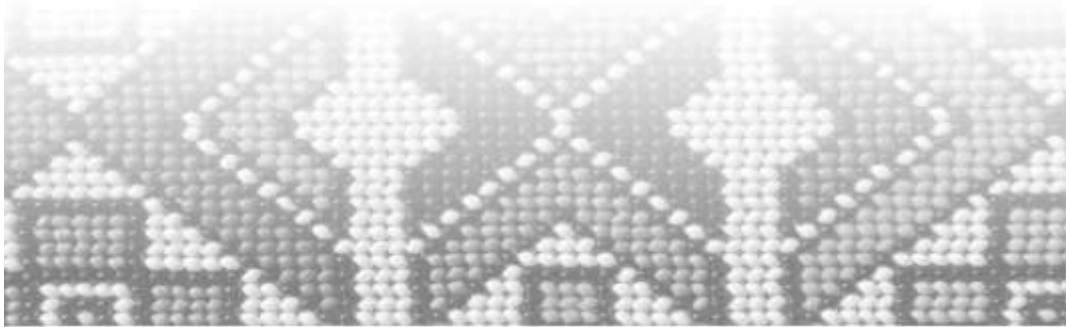


DEPARTMENT OF AFRICAN LANGUAGES

**LANGUAGE AND COMMUNICATION
SKILLS ACQUISITION IN AN
AFRICAN LANGUAGE 1**

CODE: AFL1503
SEMESTER: BOTH SEMESTERS



**STUDY GUIDE FOR
ZULU**

Compiled by Prof. L van Huyssteen & Prof. SE Bosch

Contributions by Dr M R Masubelele

UNIVERSITY OF SOUTH AFRICA, PRETORIA

© 2008 University of South Africa

All rights reserved

Printed and published by the
University of South Africa
Muckleneuk, Pretoria

AFL1503

Contents

<i>Chapter/Isifundo</i>	<i>Page</i>
<u>FOREWORD</u>	1
<u>An introduction to the study of Zulu</u>	3
1 <u>Sanibonani</u>	13
2 <u>Ngubani igama lakho?</u>	20
3 <u>Awuphinde angiqondi kahle</u>	27
4 <u>Yimalini?</u>	37
5 <u>Wenzani?</u>	44
6 <u>Awuthele uphetroli</u>	51
7 <u>Kwadokotela</u>	56
8 <u>Esitolo sezingubo</u>	64
9 <u>Erestorantini</u>	73
10 <u>Linjani izulu?</u>	81
11 <u>Ukugcwalisa amafomu</u>	88
12 <u>Sikhuluma ngocingo</u>	97
13 <u>Izimemo nezifiso</u>	108
14 <u>Manginazise</u>	121
<u>IZIMPENDULO: Keys to the exercises in AFL1503</u>	128
<u>PRACTICAL LISTENING EXERCISES</u>	138
<u>BIBLIOGRAPHY</u>	139

Foreword

Dear Student

The purpose of this module is to provide you with the opportunity to learn the basic language structure and vocabulary of an African language. **Please note that you are expected to select only ONE of the languages offered in this module.**

Note that the study guide is an introduction, setting the scene so to say, for this CD-ROM which will guide you through the language specific study material. By selecting **ZULU** as your target language on the CD-ROM, you have chosen to acquire communication skills and learn about Zulu.

After completion of this module you will be able to:



- ◆ converse in an African language using language structures and vocabulary in a variety of everyday contexts;
- ◆ create written responses relating to a variety of contexts using correct language structures and vocabulary;
- ◆ communicate in the target language with due observance of cultural nuances, using vocabulary, phrases and sentences in specific contexts..

The content of this Module is divided into several everyday topics including 'greetings', 'to get acquainted', 'shopping' and 'a telephone conversation', etc. The topic is presented at the beginning of each lesson on this CD-ROM, e.g. **ISIFUNDO 4 (Lesson 4) YIMALINI? (HOW MUCH DOES IT COST?)**. These topics / dialogues from *Say it in Zulu* by Wilkes and Nkosi (1998) are followed by an English translation, and are recorded. By clicking on the link, you will have the opportunity to listen repeatedly to spoken Zulu. The purpose of these links is to let you listen to words and sentences, to say them after the speaker and to repeat them until they sound as close to the recording as possible to you. (If you do not know how to keep your media player from obscuring the text while you are listening to the sound clips, do the following: Right click On your Desktop Taskbar, go to Toolbar and then make sure that Windows Media Player is ticked. This will minimize your media player so that you can listen and read at the same time.)

The specific objectives to be achieved in each lesson (practical and / or grammatical) are clearly stated under the heading. **At the end of this lesson you will be able to ...**, e.g. 'ask or answer a person what the price of an article is'. Thereafter the actual lesson, divided into several headings, follows. Explanations of all the relevant grammatical and/or practical Zulu structures which appear in each lesson are given, accompanied by numerous examples.

The practical exercises *Imisebenzi* at the conclusion of each lesson relate to individual topics. These exercises teach you to respond to everyday Zulu utterances and questions. The keys to all these exercises are given at the end of the Zulu section of this Guide (in the form of *Izimpendulo* - Answers) so that you can assess yourself after having worked through a specific lesson. Most of these answers are also recorded and can be heard by clicking on the links.

At the end, before the bibliography, a number of **Practical Listening Exercises** are included.

LAST BUT NOT THE LEAST:

In order to speak Zulu you have to practise regularly. Speak to as many Zulu speaking people as possible and **PRACTISE** what you have learnt. This module can only assist you in your communicative skills if you make a serious effort to use the language as often as possible. We suggest that you find yourself a Zulu friend to help you with pronunciation or with general language skills. Remember you **CANNOT** learn Zulu in isolation! Most mother-tongue speakers of Zulu will be more than willing to help you should you make a mistake. You are also advised to purchase a Zulu/English or Zulu/Afrikaans dictionary.

Fundani kahle!

AN INTRODUCTION TO THE STUDY OF ZULU

At the end of this introduction you will be able to:



- ♦ pronounce Zulu speech sounds, taking care of intonation and length;
- ♦ explain how to use a Zulu-English dictionary as you progress;
- ♦ update your Zulu vocabulary as you progress.

We are sure that you have heard or read some Zulu in the media. Phrases such as *Simunye* (we are one) and commercial slogans *Yebo gogo* (Yes granny) have recently become quite popular. After you heard such slogans you may have decided that you also want to communicate in Zulu. One of the reasons why you may have decided to learn Zulu is that you want to become part of a new multilingual South Africa. If this is the reason, it reflects a positive attitude and is indeed a step in the right direction. We think that you have made the right choice as Zulu is spoken by approximately ten million people in South Africa and is widely understood throughout the country, and even in Zimbabwe.

ZULU AS AN AFRICAN LANGUAGE IN SOUTH AFRICA

Before continuing with the study material on this DVD you should acquire some background information about the language you are going to study. For this purpose and for an introduction to the Module AFL1503, we advise you to read through the Study Guide provided for AFL1503. This will give you a better understanding of the place and significance of *isiZulu* within the greater multilingual South Africa.

THE SPEECH SOUNDS OF ZULU

In order to acquire a proper Zulu pronunciation you should make use of the help of a Zulu mother-tongue speaker. Also listen to the recordings and repeat the sounds you hear until you get them right. Pay attention to length, vowel elision and types of speech sounds.

Vowels

a compares with the English a in bark
ubaba (father)

e has two pronunciations. The first e compares with the English e in red when it is followed by the high vowels i and u
-thengile (bought)

The second e is pronounced somewhat differently from the one above. It compares with the English ei in heir when followed by the vowel a
letha (bring)

i compares with the English ee in knee
mina (I)

o has two pronunciations. The first o compares with the English o as in sore when followed by a.
bona (see)

The second o is pronounced somewhat differently from the one above when it is followed by the high vowels i and u. It compares with the English o as in low
bonisa (show)

u compares with the English oo in fool
ufudu (tortoise)

Semi-vowels

y compares with the English y in yet
yebo (yes)

w compares with the English w in wool
wena (you singular)

Consonants

f is the same as the English f in fix
umfula (river)

v compares with the English v in veterinarian
vala (close)

sh compares with the English sh in sharp
shaya (hit)

tsh compares with the English ch as in cheque and is also an ejective sound
tshela (tell)

th compares with the English t in tea
thatha (take)

t compares with the Afrikaans t in 'tog' but has an abrupt sharp pronunciation, thus ejective
intombi (girl)

ph compares with the English p in pin
pheka (cook)

p compares with the English p in speak but has an abrupt sharp pronunciation. This type of pronunciation is known as ejection
impi (war)

kh compares with the English c in cat but is followed by a breath of air (aspiration).
isikhathi (time)

khas two pronunciations. The first k compares with the English g in get. It is usually found between vowels

ukuvuka (to wake up)

The second k compares with the Afrikaans k as in 'kop' but has an abrupt sharp pronunciation. This type of pronunciation is known as ejection
inkunzi (bull)

g compares with the English g in gun and is pronounced with delayed voicing
ugogo (grandmother)

n compares with the English n in neat
inkomo (head of cattle)

ng compares with the English ng in singer.
ingane (child)

ny compares with the English n in news
inyama (meat)

d compares with the English d in duck and is pronounced with delayed voicing
amadoda (men)

b does not have an equivalent in English. It is called an implosive because air from the outside is drawn into the mouth when this sound is pronounced after the lips have been opened

ubaba (father)

ubani? (who?)

bh compares with the English b in boy but is pronounced with delayed voicing
ibhola (ball)
ibhokisi (box)

h compares with the English h in hand and is voiceless
hamba (walk)

Note that sometimes this h is pronounced like the Afrikaans g in 'gaan'
ihansi (goose) -hona (snore) -hola (earn) ibhuloho (bridge)

hh does not have an English equivalent but is actually the voiced version of the voiceless h above

ihhashi (horse)

ihhovisi (office)

hl is not found in English and Afrikaans. When pronounced the air flows out at the one side of the tongue.

hlala (sit)

hlaba (stab)

dl is not found in English or Afrikaans. It is the voiced version of hl

dlala (play)

dla (eat)

j compares with the English j as in joy

jabula (rejoice)

Clicks

Clicks don't have equivalents in English. Their pronunciation is somewhat difficult for the beginner and they need to be practiced extensively as explained below. Perhaps you have been exposed to the clicks in a Xhosa click song sung by Miriam Makeba. Three types of clicks can be distinguished, namely the dental, the palatal and the alveolateral click. The basic clicks are voiceless but become voiced when they combine with voiced speech sounds, such as the nasals.

c is the dental click. To pronounce it the tongue tip touches the upper teeth. The sides of the tongue suck against the roof of the mouth. The jaw is now slightly open. The body of the tongue is lowered; the tongue tip is drawn away from the teeth and the air from outside is drawn into the mouth to pronounce the dental click. This voiceless click sound can be compared to the sucking sound of a drinking calf

cela (request)

icala (offence)

q is the palatal click. To pronounce it the tongue tip touches the palate. The sides of the tongue suck against the roof of the mouth. The jaw is now slightly open. The body of the tongue is lowered; the tongue tip is drawn away from the palate and the air from outside is drawn into the mouth to pronounce the palatal click. This voiceless click sound can be compared to the popping sound of a cork when opening a champagne bottle

qala (begin/start)

qonda (understand)

x is the alveolateral click. To pronounce it the tongue tip touches the teeth ridge (alveolus). The sides of the tongue suck against the roof of the mouth. The jaw is now slightly open. The body of the tongue is lowered; the tongue tip is drawn away from the teeth ridge and the air is drawn in at the one side of the tongue; that is the reason why the term 'lateral' is used. This voiceless click sound can be compared to the sound a person is making when he/she is irritated or annoyed

xoxa (tell)

ixoxo (frog)

Sound combinations

However, it is also important that you listen to the following **Zulu sound combinations**. We suggest that you repeat this exercise until you get all the sounds right.

<i>bi</i>	-	<i>biza</i> call	<i>ba</i>	-	<i>baleka</i> run away
<i>be</i>	-	<i>beka</i> put down	<i>bo</i>	-	<i>bona</i> see
<i>bhe</i>	-	<i>bhema</i> smoke	<i>bhu</i>	-	<i>ibhuku</i> book
<i>bho</i>	-	<i>ibholoho</i> bridge			
<i>da</i>	-	<i>idada</i> duck	<i>de</i>	-	<i>deka</i> lay a table
<i>do</i>	-	<i>udonga</i> wall			
<i>dla</i>	-	<i>dla</i> eat	<i>dlu</i>	-	<i>edlula</i> pass
<i>dle</i>	-	<i>idlelo</i> pasture			
<i>fa</i>	-	<i>faka</i> put in	<i>fi</i>	-	<i>fika</i> arrive
<i>fu</i>	-	<i>funda</i> learn			
<i>ge</i>	-	<i>geza</i> wash	<i>gi</i>	-	<i>gibela</i> ride
<i>go</i>	-	<i>goba</i> bend			
<i>gwa</i>	-	<i>ugwayi</i> tobacco	<i>gwi</i>	-	<i>gwinya</i> swallow
<i>gwe</i>	-	<i>ingwenya</i> crocodile			
<i>ha</i>	-	<i>hamba</i> walk	<i>ho</i>	-	<i>hola</i> earn
<i>he</i>	-	<i>uhela</i> hawk			
<i>hha</i>	-	<i>ihhashi</i> horse	<i>hho</i>	-	<i>ihhotela</i> hotel
<i>hhe</i>	-	<i>ihhembe</i> shirt			
<i>hlo</i>	-	<i>hlola</i> check	<i>hla</i>	-	<i>hlala</i> sit down
<i>hle</i>	-	<i>hleka</i> laugh	<i>hlu</i>	-	<i>hlupha</i> bother

<i>ja</i>	-	<i>igeja</i> hoe	<i>ji</i>	-	<i>jika</i> turn
<i>jo</i>	-	<i>iJozi</i> Johannesburg	<i>ju</i>	-	<i>juluka</i> sweat
<i>va</i>	-	<i>vala</i> close	<i>ve</i>	-	<i>vela</i> appear
<i>vi</i>	-	<i>vimba</i> stop	<i>vu</i>	-	<i>vula</i> open
<i>we</i>	-	<i>wena</i> you	<i>wo</i>	-	<i>wona</i> it
<i>wa</i>	-	<i>phiwa</i> be given			
<i>ka</i>	-	<i>ikati</i> cat	<i>ki</i>	-	<i>ikilasi</i> class
<i>ko</i>	-	<i>isikole</i> school			
<i>ka</i>	-	<i>kahle</i> good	<i>ku</i>	-	<i>kuphela</i> only
<i>ki</i>	-	<i>kithi</i> with us			
<i>ka</i>	-	<i>nika</i> give	<i>ku</i>	-	<i>ukuhamba</i> to walk
<i>ki</i>	-	<i>kwakithi</i> at our place			
<i>kha</i>	-	<i>khala</i> cry	<i>khu</i>	-	<i>khula</i> grow
<i>khe</i>	-	<i>khetha</i> choose	<i>kho</i>	-	<i>khona</i> be there
<i>la</i>	-	<i>landa</i> fetch	<i>le</i>	-	<i>lenga</i> hang
<i>lu</i>	-	<i>lutho</i> nothing			
<i>ma</i>	-	<i>umama</i> my mother	<i>mi</i>	-	<i>mina</i> I/me
<i>mo</i>	-	<i>mosa</i> waste			
<i>mba</i>	-	<i>imamba</i> mamba	<i>mbe</i>	-	<i>imbewu</i> seed
<i>mbi</i>	-	<i>intombi</i> girl	<i>mbo</i>	-	<i>imbobo</i> hole
<i>mpi</i>	-	<i>impilo</i> life	<i>mpo</i>	-	<i>umpompi</i> tap
<i>mpe</i>	-	<i>impela</i> really			
<i>mfa</i>	-	<i>umfana</i> boy	<i>mfu</i>	-	<i>umfundisi</i> preacher
<i>mfi</i>	-	<i>umfino</i> vegetables			
<i>mfe</i>	-	<i>imfene</i> baboon	<i>fa</i>	-	<i>imfaduko</i> dish cloth
<i>mfi</i>	-	<i>imfiliji</i> mouth organ			
<i>mvu</i>	-	<i>imvu</i> sheep	<i>mve</i>	-	<i>imvelo</i> nature
<i>mva</i>	-	<i>imvali</i> gate-keeper			
<i>ndla</i>	-	<i>indlala</i> hunger	<i>ndle</i>	-	<i>indlela</i> path
<i>ndlo</i>	-	<i>indlovu</i> elephant	<i>ndlu</i>	-	<i>indlu</i> house
<i>nga</i>	-	<i>ngani</i> why	<i>nge</i>	-	<i>ngenhla</i> upper side
<i>ngi</i>	-	<i>iNgisi</i> Englishman			

<i>nge</i> - <i>ngena</i> enter	<i>ngo</i> - <i>ingozi</i> danger
<i>ngu</i> - <i>ingubo</i> blanket	
<i>nhla</i> - <i>inhlanhla</i> luck	<i>nhle</i> - <i>inhle</i> is good
<i>nhlo</i> - <i>inhloko</i> head	
<i>nka</i> - <i>inkabi</i> ox	<i>nko</i> - <i>inkosi</i> king
<i>nku</i> - <i>inkunzi</i> bull	
<i>mnya</i> - <i>omnyama</i> which is black	<i>mn</i> - <i>mningi</i> it is much
<i>nsi</i> - <i>insimu</i> field	<i>nsu</i> - <i>usuku</i> day
<i>nse</i> - <i>insephe</i> springbuck	
<i>nta</i> - <i>intaba</i> mountain	<i>nte</i> - <i>intethe</i> locust
<i>nto</i> - <i>into</i> thing	
<i>ntshe</i> - <i>intshe</i> ostrich	<i>ntshi</i> - <i>ujantshi</i> railway
<i>ntsho</i> - <i>ntshontsha</i> steal	
<i>nya</i> - <i>inyama</i> meat	<i>nye</i> - <i>ezinye</i> some
<i>nyo</i> - <i>inyoka</i> snake	
<i>nza</i> - <i>inzalo</i> offspring	<i>nzi</i> - <i>amanzi</i> water
<i>nzu</i> - <i>inzuzo</i> profit	
<i>pa</i> - <i>ipaki</i> park	<i>pe</i> - <i>ipeni</i> pen
<i>pi</i> - <i>isipikili</i> nail	
<i>pha</i> - <i>phansi</i> below	<i>phe</i> - <i>phela</i> finish
<i>phu</i> - <i>phukile</i> broken	
<i>sa</i> - <i>sala</i> remain behind	<i>si</i> - <i>sika</i> cut
<i>su</i> - <i>susa</i> take away	
<i>sha</i> - <i>shanela</i> sweep	<i>she</i> - <i>shesha</i> hurry
<i>shi</i> - <i>shisa</i> burn	<i>shu</i> - <i>ushukela</i> sugar
<i>ta</i> - <i>isitaladi</i> street	<i>ti</i> - <i>itiye</i> tea
<i>to</i> - <i>isitofu</i> stove	
<i>tha</i> - <i>thatha</i> take	<i>the</i> - <i>thela</i> pour
<i>thi</i> - <i>thinta</i> touch	
<i>tsha</i> - <i>tshala</i> plant	<i>tshe</i> - <i>tshela</i> tell
<i>tshu</i> - <i>isitshudeni</i> student	

<i>ya</i>	-	<i>yakhe</i> his/hers	<i>ye</i>	-	<i>yena</i> he/she
<i>yo</i>	-	<i>yona</i> it			
<i>za</i>	-	<i>zama</i> try	<i>ze</i>	-	<i>izeze</i> flea
<i>zi</i>	-	<i>izinja</i> dogs			
<i>zwa</i>	-	<i>zwa</i> hear	<i>zwi</i>	-	<i>izwi</i> voice
<i>zwe</i>	-	<i>izwe</i> land			
<i>ce</i>	-	<i>cela</i> request	<i>ci</i>	-	<i>icici</i> earring
<i>cu</i>	-	<i>cula</i> sing			
<i>gci</i>	-	<i>gcina</i> end	<i>gca</i>	-	<i>gcagca</i> marry
<i>gce</i>	-	<i>igceke</i> yard			
<i>gcwa</i>	-	<i>gcwala</i> becomes full	<i>gcwe</i>	-	<i>gcwele</i> is full
<i>cha</i>	-	<i>cha</i> no	<i>chi</i>	-	<i>chitha</i> throw out
<i>chu</i>	-	<i>chusha</i> creep through			
<i>nca</i>	-	<i>ncane</i> small	<i>nce</i>	-	<i>ncela</i> suck
<i>nci</i>	-	<i>ncibilika</i> melt	<i>ngco</i>	-	<i>ngcono</i> better
<i>qa</i>	-	<i>qala</i> begin	<i>qe</i>	-	<i>qeda</i> complete
<i>qi</i>	-	<i>iqili</i> cunning person			
<i>gqa</i>	-	<i>ugqayinyanga</i> gate-keeper			
<i>gqi</i>	-	<i>ngomgqibelo</i> on Saturday			
<i>gqo</i>	-	<i>gqoka</i> dress			
<i>qha</i>	-	<i>qha</i> no	<i>qhe</i>	-	<i>qhela</i> give way
<i>qhu</i>	-	<i>qhubeka</i> proceed			
<i>nqa</i>	-	<i>nqamula</i> cut off	<i>nqe</i>	-	<i>isinqe</i> buttocks
<i>nqo</i>	-	<i>inqola</i> wagon	<i>nqu</i>	-	<i>nquma</i> cut
<i>xo</i>	-	<i>xoxa</i> chat	<i>xu</i>	-	<i>xuba</i> mix
<i>xwa</i>	-	<i>xwayisa</i> warn			
<i>xho</i>	-	<i>isiXhosa</i> Xhosa language			
<i>xhu</i>	-	<i>xhuma</i> jump			
<i>xha</i>	-	<i>unoxhaka</i> mouse-trap			
<i>xhi</i>	-	<i>ixhiba</i> traditional Zulu kitchen			
<i>nxe</i>	-	<i>ukunxele</i> left	<i>nxu</i>	-	<i>nxusa</i> beg
<i>nxi</i>	-	<i>isinxibi</i> beggar			

*gx*o - *isigxobo* pole *gx*u - *gxuma* join
*gx*a - *umgxala* crow-bar

For the fun of it listen to the following tongue twister and try to repeat it :

[*Ixoxo liqhaqhazela emgwaqeni*](#)
(The bull frog trembles on the road).

HOW TO USE A ZULU DICTIONARY

As you will realise by now, Zulu is a language that consists of different morphemes/formatives that are strung together to form words, e.g.

aba- + *-ntu* > *abantu*

ba- + *-ya-* + *-sebenza* > *bayasebenza*

In order to be able to look up the meaning of the morpheme it is thus extremely important that you recognise the different morphemes, i.e. know where the one ends and where the next one begins. In the case of nouns it is important that you know the class prefix of each noun class so that you know where to separate the prefix and the noun stem. In the case of our first example above, you should know that *aba-* is the class prefix and that *-ntu* is the stem, the meanings of which you will find under the entries of A and N respectively. Remember that the stem, in this case the noun stem

-ntu, contains the basic meaning of the word, in this case 'human'. In the case of *bayasebenza*, for instance, you should know that the word is divided into *ba-*, *-ya-* and *-sebenza*, the meanings of which you will find under B, Y and S respectively. Remember that the stem, in this case the verbal stem *-sebenza*, contains the basic meaning of the word, in this case 'to work'. You have to note that in the dictionary that you use, the nasal is regarded as part of the stem with nouns from classes 9 and 10. The stem of the word *inja* (dog) is found under the entry *-nja* and not under *-ja* as it is entered in other dictionaries. The same applies to *imbali* (flower) of which the stem is found under the entry *-mbali*. The meaning of words which are neither found in this Guide nor the prescribed book *Say it in Zulu*, should be looked up in the dictionary. Ideally you are advised to revisit this paragraph after you have obtained a better understanding of the noun classes and subject concords in Zulu.

HOW TO MASTER VOCABULARY

We suggest that you keep your own vocabulary list or vocabulary cards, which you update as you progress with this Module.

Cut out a number of carton cards of a manageable size, say 10 cm x 6.5 cm. Keep the cards together in manageable packets by means of elastic bands. For nouns write the Zulu word -singular with its appropriate plural prefix on the face side. Write the English equivalent on the reverse side of the same card:

igama ama-

name

For verbs and other stems write the Zulu stem on the face side and on the reverse side the English:

-sika

cut

-bomvu

red

As you progress with the Module you can update the cards. When you want to test your Zulu vocabulary, look at the English side. You may not turn the cards around at this stage. Keep the cards for which you did not know the Zulu word separately. Now you can revise only those words which you did not know by looking at the Zulu side. After each 'vocabulary test' you can put the cards back into their original packets. You can either arrange the cards alphabetically or according to lessons *izifundo*.

IMISEBENZI (EXERCISES)

- 1 Why did you decide to learn Zulu?
- 2 Mention three different words in which the different clicks appear. Look in the mirror as you pronounce these clicks. If you still don't get them right, consult the pronunciation guide.



ISIFUNDO 1

Sanibonani Good day

At the end of this lesson you will be able to:



- ◆ greet any person in Zulu;
- ◆ ask about the well-being of a person in Zulu;
- ◆ respond to questions about your well-being;
- ◆ say goodbye in Zulu.

When people meet, the very first thing that they do is to greet one another. In the Zulu culture greeting is a very important procedure. It is considered ill-mannered not to greet, whether it is a friend or a stranger passing by. In a way it is to acknowledge a person's presence and to express the concept of *ubuntu* (humaneness). People can exchange greetings as many times a day as they see each other. Before engaging in conversation it is normal to enquire about each other's well-being. Note that if a person tells you he/she is not feeling well or relates other problems, it makes the burden lighter – even though you might not have a solution to offer.

1 UKUBINGELELA NGESIZULU (TO GREET IN ZULU)

When you want to greet effectively in Zulu it is important to be able to greet one person, more than one person and a respected person (politely).

Read the following dialogue from Wilkes and Nkosi (1998:1-2) to acquaint yourself with greeting and address forms. [Also listen to the recording.](#)

KEN: Sawubona Siph, mfowethu.
SIPHO: Yebo, sawubona Ken.
KEN: Unjani?
SIPHO: Ngisaphila. Wena unjani?
KEN: Nami ngisaphila. Uyaphi manje?
SIPHO: Ngiya ekhefina.
KEN: Kulungile. Hamba kahle.
SIPHO: Sala kahle.

KEN: Good day / Hallo Sipho, my brother.
 SIPHO: Yes, hallo Ken.
 KEN: How are you?
 SIPHO: I am well (*lit.* I am still alive). How are you?
 KEN: I am also well. Where are you going now?
 SIPHO: I am going to the café.
 KEN: OK /Fine. Good bye (*lit.* go well).
 SIPHO: Good bye (*lit.* stay well).

1.1 To greet one person

- *Sawubona* or *Sakubona* can be used at any time of the day or night to greet one person, e.g. 'good day', 'good morning', 'good night', etc. The senior person according to the Zulu custom should greet the junior person first. *Yebo* (yes) is used to acknowledge a greeting.
- *Unjani? Kunjani? Usaphila na?* are different ways of saying 'how are you?' *Ngikhona*, *Ngisekhona* and *Ngisaphila* mean 'I'm well' - literally however, they mean 'I'm here/present, I'm still here/present, I'm still living' respectively. All these different ways of greeting are used and can be varied.
- When parting, you must always announce your intention to leave. This is done by bidding the other person(s) goodbye. Different forms are used for those people who are staying behind and for those who are leaving. For those who are leaving, the verb – *hamba* (go) is used, whereas the verb –*sala* (remain/stay behind/be left over) is used for those who are staying.
- For one person and for anyone who is the same age as yourself who is **staying**, you can use either of these two forms:
Sala kahle! (You (singular) stay well!)
Usale kahle! (You (singular) stay well!). This is regarded as a more polite form of saying goodbye.
- For one person and for anyone who is the same age as yourself who is **leaving**, you can use either of these two forms:
Hamba kahle (You (singular) go well!)
Uhambe kahle (You (singular) go well!). This is regarded as more polite form of saying goodbye.

The following simple dialogue is an example of how to greet one person. [Also listen to the recording.](#)

Speaker A	Speaker B
Sawubona Themba!	Yebo, sawubona Deleni!
Unjani?	Ngikhona, wena unjani?
Nami ngikhona. Sala kahle!	Hamba kahle ntombi!

Speaker A	Speaker B
Hallo Themba!	Yes, hallo Deleni!
How are you?	I am fine (<i>lit.</i> I am here), how are you?
I am also well. Good bye (<i>lit.</i> stay well).	Good bye (<i>lit.</i> go well).

Nami means 'I'm also'. The formative *na?* is often placed at the end of a sentence to change a statement into a question.

Wena and its concord *u-* mean 'you'. The concord of *mina* (I) is *ngi-*.

1.2 To greet more than one person

- *Sanibona / Sanibonani* is used when more than one person is being greeted. In the dialogue below men are greeting women. The *-ni-* in *hambani*, *salani* and *sanibona* denotes the plural form.
- Forms of address for the plural are similar to the singular, except that the persons being addressed are in the plural. As in the singular, the initial vowel of the noun is also deleted as in the plural.

The following simple dialogue is an example of how people greet one another (plural). [Also listen to the recording.](#)

Speakers A	Speakers B
Sanibona makhosikazi!	Yebo, sanibona banumzane!
Ninjani?	Cha, sikhona, nina ninjani?
Nathi sikhona. Hambani kahle makhosikazi!	Salani kahle madoda!

Speakers A	Speakers B
Good day, ladies!	Yes, good day, gentlemen!
How are you?	No, we are well, how are you?
We are also well.. Good bye (<i>lit.</i> go well), ladies!	Good bye (<i>lit.</i> stay well), gentlemen!

The concord of *nina* (you plural) is *ni-*, thus *ninjani* (how are you?) and *nisaphila* (are you still alive?) The concord of *thina* (we) is *si-*, thus *sisaphila* (we are still alive), *sikhona* (we are here) and *sisekhona* (we are still here). *Nathi* means 'we as well'.

1.3 To greet politely in Zulu

- When greeting a superior, one would use the plural form to address and greet such a person (even being singular) in order to show respect. This is probably the form of greeting you will hear most frequently. If in doubt of the age of the person you are talking to, it is safer to use this form of greeting.
- In the dialogue below pupils greet their teacher. The pupils apply the polite form to greet their superior (the teacher). The *-ni-* in *hambani*, *salani* and *sanibona* / *sanibonani* denotes not only the plural (see 1.2 above) but also the polite form. The following simple dialogue is an example of how to greet politely. [Also listen to the recording.](#)

Speakers A	Speaker B
Sanibonani thisha!	Yebo, sanibonani bafundi!
Ninjani?	Cha, ngisaphila, nina ninjani?
Nathi sisaphila. Salani kahle thisha!	Hambani kahle bafundi!

Speakers A	Speaker B
Good day teacher!	Yes, good day pupils!
How are you?	No, I am well, how are you?
We are also well. Good bye (<i>lit.</i> stay well) teacher!	Good bye (<i>lit.</i> go well) pupils!

1.4 Forms of address in greetings

It is considered impolite to greet someone without using any form of address. A form of address could be the person's name, surname or clan name, a relationship term or a title. Among the Zulu people, individuals may call one another 'sister' or 'brother' because they share a surname. Below is a list of forms of address (including relationship terms) which you may find useful in your day-to-day conversations. In the table below you will notice that nouns (in this case, relationship terms and nouns that refer to people) all commence with a vowel, and that when these nouns are used as form of address (in direct speech) the initial vowel is deleted.

NOUN Singular	NOUN Plural	ENGLISH EQUIVALENT	FORM OF ADDRESS Singular/Plural
umama	omama	Mother(s)	Mama/bomama
ubaba	obaba	Father(s)	Baba/bobaba
ubhuti	obhuti	brother(s)	Bhuti/bobhuti
udadewethu	odadewethu	sister(s)	Dadewethu/bodadewethu
umfowethu	abafowethu	brother(s)	Mfowethu/bafowethu
uNomusa	oNomusa	Nomusa(and company/friends)	Nomusa/boNomusa
uThemba	oThemba	Themba(and company/friends)	Themba/boThemba

umntanami	abantanami	my child(ren)	Mntanami/bantanami
umnumzane	abanumzane	Mr/Messrs	Mnumzane/banumzane
inkosikazi	amankosikazi	Mrs/Mesdames	Nkosikazi/Mankosikazi
umfana	abafana	Boy(s)	Mfana/Bafana

Baba (father) and *mama* (mother) are not used for addressing parents only, but as a polite form for any man or woman you respect.

A few examples of informal terms of address are:

mfowethu (my brother)

dadewethu (my sister)

mntanami (my child)

bhuti (brother)

sisi (sister)

1.5 IMISEBENZI (EXERCISES)

1 Complete the following greeting dialogue by filling in the missing parts:

UJane

_____ Mandla!

_____ ?

_____ ngikhona.

_____ kahle Mandla!

UMandla

____, sawubona Jane!

Ngikhona, unjani _____?

Sala _____ Jane!

2 Make use of the given parts or words to complete the following greetings. Remember to address the person(s) directly:

Isibonelo: -saphila na (uRose)?
Usaphila na Rose?

- (a) Sa--bona (uKhabo)!
- (b) Sanibon---(amakhosikazi)!
- (c) U--phila na (uThandeka)?
- (d) Uhamb- kahle (uThoko)!
- (e) Usal- kahle (uDeleni)!
- (f) Hamba-- kahle (abafana)!
- (g) Sala-- --hle (odadewethu)!
- (h) Ngikhona. Wena -sa-----na?
- (i) Si--phila. ---- nisaphila na?

- (j) Nivuke --njani (amadoda)?
- (k) Uvuk- kanjani (ubhuti)?
- (l) Ngisaphila (usisi), wena -njani?
- (m) Sanibon--- (uMnumzane Ntuli),--saphila na? (polite form)
- (n) Hamba-- kahle (uMnumzane Ntuli)! (polite form)

3 It would be fun to practice the greeting forms on at least five persons you encounter today - you will see how they work!

Remember: **LEARN A LITTLE - USE IT A LOT!!**



ISIFUNDO 2

Ngubani igama lakho?

What is your name?

At the end of this lesson you will be able to:



- ♦ ask a person's name and surname;
- ♦ introduce yourself and those around you;
- ♦ ask a person where he /she comes from;
- ♦ identify the class prefixes of Zulu nouns.

As human beings are inquisitive by nature, the first thing they would do after they have greeted a person is to try to communicate further. The next step would be to identify the person by asking his / her name and even his / her surname. You can even go as far as asking where he / she hails from. As you have performed this communication act on countless occasions using your mother-tongue, it would be good to find out how we do this in Zulu.

2 PERSONAL IDENTIFICATION AND ZULU NOUNS

In this lesson you will learn how to ask a person's name and surname and to get acquainted further. You will also be introduced to the noun class system in Zulu.

Read the following dialogue from Wilkes and Nkosi (1998:12-13) on becoming better acquainted. [Also listen to the recording.](#)

CHRIS: Ngubani igama lakho, ndoda?
MANDLA: NginguMandla igama lami.
CHRIS: Mandla bani ?
MANDLA: NginguMandla Sibiya.
CHRIS: Uvelaphi Mandla?
MANDLA: Ngivela KwaZulu-Natali, mnumzane.
CHRIS: Kuphi KwaZulu-Natali?
MANDLA: Ngivela eMtuba. Wena ungubani?
CHRIS: Mina nginguChris.
MANDLA: Chris bani?
CHRIS: Chris Anderson.
MANDLA: Uvelaphi Chris?
CHRIS: Ngivela eGoli.

CHRIS: What is your name, sir?
 MANDLA: I am Mandla.
 CHRIS: Mandla who?
 MANDLA: I am Mandla Sibiya.
 CHRIS: Where do you come from, Mandla?
 MANDLA: I come from KwaZulu-Natal, sir.
 CHRIS: Where in KwaZulu-Natal?
 MANDLA: I come from Mtubatuba. Who are you?
 CHRIS: I am Chris.
 MANDLA: Chris who?
 CHRIS: Chris Anderson.
 MANDLA: Where do you come from Chris?
 CHRIS: I come from Johannesburg.

2.1 Wena ungubani? (Who are you?)

To find out the name of a person, you can ask:

Ungubani? (Who are you?)

The response could be a name only, or a name and a surname:

NginguThoko (I am Thoko)

NginguThoko Sibiya (I am Thoko Sibiya)

To enquire about the name of a person, you can use the following form:

A: ***Ngubani igama lakho?*** (What is your name?)

B: ***Igama lami nguThoko*** (My name is Thoko)

NOTE

The *la-* in *lami* is linked to *i(li)-* which is the class prefix of *igama*.

If you are in the company of a friend or colleague and you wish to introduce him or her, then you can use the following forms:

Lo ngu-... (this is ...)

Lo nguPhindi. (This is Phindi)

Lo ngu Mnumzane Mchunu. (This is Mr Mchunu)

Lo nguNkosazane Khumalo. (This is Miss Khumalo)

Lo nguNkosikazi Ntuli. (This is Mrs Ntuli)

Lo nguSayitsheni Zuma. (This is Sergeant Zuma)

Igama lakhe nguThoko. (Her name is Thoko)

Isibongo sakhe nguSibiya. (Her surname is Sibiya)

NOTE

Lakhe and *sakhe* are possessive pronouns. *Lakhe* is used with the noun *igama* whereas *sakhe* is used with *isibongo*.

2.2 Ngubani isibongo sakho? (What is your surname?)

Isibongo sami ngu-... (My surname is ...)

Isibongo sami nguNdlovu (My surname is Ndlovu)

Isibongo sami singuNdlovu (My surname (it) is Ndlovu)

SinguNdlovu (It is Ndlovu)

NOTE

The *sa-* in *sami* is linked to *isi-* which is the class prefix of *isibongo*.

2.3 Uvelaphi (Where do you come from?)

U-vela-phi? (literally means: you (singular)-come from-where?)

Ni-vela-phi? (literally means: you (plural)-come from-where?)

Ngivela ... (I come from ...)

Sivela ... (We come from ...)

The name of the place is inserted after *Ngivela ...*, e.g.

Ngivela eGoli. (I come from Johannesburg)

Ngivela eThekwini. (I come from Durban)

Sivela eKapa. (We come from Cape Town)

Sivela e-Gauteng. (We come from Gauteng)

The following are the Zulu versions of place names of important cities and towns in South Africa. Note that the locative prefix *e-* at the beginning of the word indicates “in/to/at”:

Zulu place name	English place name	“in/to/at”
Countries:		
iNingizimu Afrika	South Africa	eNingizimu Afrika
iMelika	America	eMelika
iNgilandi	England	eNgilandi
iJalimani	Germany	eJalimani

Cities:		
iGoli	Johannesburg	eGoli
iPitoli	Pretoria	ePitoli
iKapa	Cape Town	eKapa
iBhayi	Port Elizabeth	eBhayi
uMgungundlovu	Piertermaritzburg	eMgungundlovu
iSoweto	Soweto	eSoweto
Towns:		
iFilidi	Vryheid	eFilidi
uMnambithi	Ladysmith	eMnambithi
uMtshezi	Estcourt	eMtshezi
iMalahleni	Witbank	eMalahleni
uMgungundlovana	Greytown	eMgungundlovana
Provinces:		
i-Gauteng	Gauteng	eGauteng
iMpumalanga	Mpumalanga	eMpumalanga
i-Freyisitata	Free State	e-Freyisitata
i-Limpopo	Limpopo	e-Limpopo
iNyakatho-Ntshona	North-West	eNyakatho-Ntshona
iNyakatho-Kapa	Northern Cape	eNyakatho-Kapa
iMpumalanga-Kapa	Eastern Cape	eMpumalanga-Kapa
iNtshonalanga-Kapa	Western Cape	eNtshonalanga-Kapa
iKwaZulu-Natali	KwaZulu-Natal	KwaZulu-Natali*

* The noun *iKwaZulu-Natali* (KwaZulu-Natal) does not use the prefix *e-* because *Kwa-* itself is a locative prefix which indicates “in/to/at”.

2.4 Zulu nouns

Zulu, like the other Bantu (South African African) languages, has two main features which distinguish it from European languages. Firstly, it has a noun class system according to which nouns are divided into different classes, each with a characteristic prefix. Secondly, word formation is done by means of agglutination: In Zulu a word is actually a construction formed by means of the combination of different morphemes, e.g.

u-m-fund-is-i > *umfundisi* (minister of a church or teacher).

The noun class system entails the following: all nouns are divided into different classes. All in all there are 22 noun classes in the Bantu languages. In Zulu only 15 of these classes are still functional. Each class has a characteristic prefix. In general, these noun prefixes indicate number, with the uneven class numbers designating singular and the corresponding even class numbers designating plural. The following illustrates the numbering system of the noun class prefixes:

Class No.	Noun Prefix	Example
1	umu- um-	umuntu "person" umfundisi "teacher/preacher"
2	aba- abe-	abantu "persons" abelungu "europeans"
1a	u-	udokotela "doctor"
2a	o-	odokotela "doctors"
3	umu- um-fula	umuthi "tree" umfula "river"
4	imi-	imithi "trees"
5	i(li)-	ikati "cat"
6	ama-	amakati "cats"
7	isi-	isitsha "dish"
8	izi-	izitsha "dishes"
9	in- im-	inja "dog" imbuzi "goat"
10	izin- izim-	izinja "dogs" izimbuzi "goats"
11	u(lu)-	uthando "love"
14	ubu-	ubuntu "humaneness"
15	uku-	ukudla "to eat/food"

Most of these classes can be grouped together in singular and plural pairs, e.g.

classes 1 and 2: *umu-/aba- umuntu* 'person' *abantu* 'people'
 classes 7 and 8: *isi-/izi- isitsha* 'plate' *izitsha* 'plates'.

Some classes contain nouns which do not take plural forms, e.g.

class 14: *ubu- ubudoda* 'manliness'

The class prefix normally has the structure: vowel + consonant + vowel (VCV), e.g.

u- + -m- + -u- > umu-

The class prefix can be divided into:

PREPREFIX the initial vowel (V)		BASIC PREFIX (CV)		CLASS PREFIX
u-	+	-mu-	>	umu-
a-	+	-ba--	>	aba-

The following class prefixes are exceptions to the rule: *u-*, *o-*, *in-* / *im-* and *izin-* / *izim-* because they do not follow this VCV-pattern.

Each noun in Zulu basically has a class prefix which is added to a noun stem, e.g.

aba- (class prefix) + *-ntu* (noun stem) > *abantu* 'people' (noun).

The same applies to the following examples:

<i>i(li)-</i>	+	<i>-hhashi</i>	>	<i>ihhashi</i>	'horse'
<i>u-</i>	+	<i>-thisha</i>	>	<i>uthisha</i>	'teacher'
<i>um(u)-</i>	+	<i>-fundi</i>	>	<i>umfundi</i>	'pupil'
<i>im-</i>	+	<i>-fundo</i>	>	<i>imfundo</i>	'study'.

NOTE:

The part of the prefix indicated in brackets is only used when the noun stem is monosyllabic, e.g.

umu-ntu vs *um-fundi*

umu-thi vs *um-fula*

2.5 IMISEBENZI (EXERCISES)

1 What are the questions to the following replies?

Isibonelo: Ngihlala ePitoli. Uhlala kuphi?

- (a) Ngihlala eWitbank.
- (b) Igama lami nguSipho.
- (c) Isibongo sami nguDlamini.
- (d) Ngihlala kwaGuqa eWitbank.
- (e) Mina ngihlala eMgungundlovu.
- (f) Mina isibongo sami nginguCollins.

2 Complete the following sentences:

- (a) Ngubani igama la--- (wena)?
- (b) Igama la-- nguThemba (mina).
- (c) Igama lami ---Thoko.
- (d) Ngubani isibongo --kho?
- (e) Isibongo --mi nguDlamini.
- (f) Uhlala ku---?
- (g) Ngihlala -Goli.
- (h) --na uhlala kuphi?
- (i) Mina ---hlala ePitoli.
- (j) Igama lami ---nguZodwa.

3 Use the following words to form names of places:

Isibonelo: iBhayi > eBhayi

- (a) iNgilandi
- (b) iGoli
- (c) uMngungundlovu
- (d) uMlazi
- (e) iKwaZulu-Natali
- (f) iKapa
- (g) uMnambithi
- (h) iSoweto
- (i) iParktown
- (j) iTheku

4 It would be fun to ask at least five people today or tomorrow what their names and surnames are.

5 If possible, find out what the Zulu place name is for the place where you live.



ISIFUNDO 3

Awuphinde angiqondi kahle

Please repeat. I do not understand well.

At the end of this lesson you will be able to:



- ♦ ask a Zulu person to repeat if you do not follow;
- ♦ ask a person what language he / she speaks;
- ♦ ask a person what his / her nationality is;
- ♦ make simple sentences in Zulu by means of concords and pronouns.

If you do not follow what a Zulu person is saying to you, you would ask him / her to repeat. In order to get acquainted further you would ask a person what nationality he / she is or what language he / she speaks. In this lesson we shall go a bit further than the Zulu nouns and their class prefixes. We shall see how these prefixes link up with subject concords in order to make simple sentences.

3 FURTHER IDENTIFICATION AND THE USE OF CONCORDS

In this lesson you will learn to ask a Zulu person to repeat if you do not quite follow what he / she is saying. You will learn to get acquainted further by asking what a person's nationality is or what language he / she speaks or can speak. In order to improve your communication skills you are going to use concords to make simple Zulu sentences.

Read the following dialogue from Wilkes and Nkosi (1998:26-27) on repeating if you do not quite follow what is being said. [Also listen to the recording.](#)

CAROLINE: Sawubona dade. Unjani?
THANDI: Ngikhona. Wena unjani?
CAROLINE: Nami ngikhona.
THANDI: (*Slightly amazed*) Oh! Uyakwazi ukukhuluma isiZulu wena?
CAROLINE: Yebo, kancane. Ngiyazamazama.
THANDI: Kuhle kakhulu. Uvela KwaZulu-Natali?
CAROLINE: Cha, ngivela eBenoni.
THANDI: Wakhulela khona?
CAROLINE: (*Doesn't understand what Thandi means?*)
Awuphinde.
THANDI: Wakhulela eBenoni na?
CAROLINE: Ngiyaxolisa dade, angiqondi kahle usho ukuthini.
Ngisafunda isiZulu.
THANDI: Oh! Usafunda isiZulu.
CAROLINE: Yebo, kodwa ngisacathula.

CAROLINE: Good day sister. How are you?
 THANDI: I am well. How are you?
 CAROLINE: I am also well.
 THANDI: *(Slightly amazed)* Oh! Can you speak Zulu?
 CAROLINE: Yes, a little. I am trying a little.
 THANDI: It is very good. Do you come from KwaZulu-Natal?
 CAROLINE: No, I come from Benoni.
 THANDI: Did you grow up there?
 CAROLINE: *(Doesn't understand what Thandi means?)*
 Please repeat.
 THANDI: Did you grow up in Benoni?
 CAROLINE: I am sorry sister, I do not understand well what you are saying. I am still learning Zulu.
 THANDI: Oh! You are still learning Zulu.
 CAROLINE: Yes, but I am still a beginner *(/it. I am still toddling or learning to walk).*

3.1 *Angiqondi kahle* (I do not understand well what you are saying)

The following are useful expressions if you find yourself in a situation where somebody is speaking to you in Zulu, but you do not understand what is being said:

- **Please repeat**

Awuphinde (Please repeat)

Awuphinde angiqondi kahle (Please repeat, I do not understand well)

Awuphinde angiqondi kahle usho ukuthini (Please repeat, I do not understand well what you are saying).

- **I am still learning Zulu**

Ngisafunda isiZulu (I am still learning Zulu)

Ngisacathula (literally: I am still learning to walk, i.e. I am still a novice).

This is an idiomatic expression.

- **Please speak English**

Awukhulume isiNgisi (Please speak English)

- **Please speak slower**

Awukhulume kancane (Please speak slower).

Note that the above expressions may be combined depending on the situation:

Awuphinde ngisafunda isiZulu (Please repeat, I am still learning Zulu)

Ngisacathula awukhulume isiNgisi (I am still a novice, please speak English)

Angiqondi kahle usho ukuthini. Awukhulume kancane. (I do not understand well what you are saying. Please speak slowly).

3.2 *Usifundephi isiZulu?* (Where did you learn Zulu?)

Zulu speakers are usually interested to find out where a non-mother tongue speaker learned to speak Zulu. The following are examples of responses to *Usifundephi isiZulu?* (Where did you learn Zulu?):

- **Place**

Ngisifunde eyunivesithini (I learned it at university)

Ngisifunde esikoleni (I learned it at school)

Ngisifunde ekhaya (I learned it at home)

Ngisifunde epulazini (I learned it on the farm)

- **Person**

Ngisifunde kuthisha (I learned it from the teacher)

Ngisifunde kuNkosikazi Cele (I learned it from Mrs Cele)

Ngisifunde kuThemba (I learned it from Themba)

3.3 *Uyakwazi uku...* (Are you able to ...)

In order to enquire about a person's ability to do something, the expression *Uyakwazi uku...* (Are you able to .../ Can you ...) followed by an action, i.e. a verb, is used.

Uyakwazi ukukhuluma isiZulu? (Are you able to speak Zulu?)

Uyakwazi ukubhala? (Can you write?)

Uyakwazi ukufunda isiNgisi? (Can you read English?)

Uyakwazi ukupheka? (Can you cook?)

These questions could be answered either in the positive or in the negative. Pay attention to the negative construction, and how it differs from the positive.

Yebo, ngiyakwazi ukukhuluma isiZulu (Yes, I can speak Zulu)

Yebo, ngiyakwazi ukupheka (Yes, I am able to cook)

Cha, angikwazi ukubhala (No, I cannot write)

Cha, angikwazi ukushayela imoto (No, I cannot drive a car)

3.4 *Ukhulumani ekhaya?* (What (language) do you speak at home?)

The following are possible responses to the question *Ukhulumani ekhaya?* (What (language) do you speak at home?):

Ngikhuluma isiZulu (I speak Zulu)
Ngikhuluma isiNgisi (I speak English)

An idiomatic expression that is often used, is:

Wancela isiZulu na? (Is Zulu your mother-tongue? Literally: Did you absorb Zulu with mother's milk?)

Yebo, ngancela isiZulu (Yes, Zulu is my mother-tongue. Literally: Yes, I absorbed Zulu with mother's milk)

Cha, angicelanga isiZulu (No, Zulu is not my mother-tongue. Literally: No, I did not absorb Zulu with mother's milk)

NOTE:

Wancela and ***ngancela*** are verbs in the past tense (positive), while ***angicelanga*** is a verb in the past tense (negative).

3.5 Nouns that refer to languages

Nouns that denote languages all begin with the class prefix *isi-* (class 7). These nouns are useful for answering some of the questions above. Note that the prefix *isi-* is written in small letters, while the noun stem begins with a capital letter. At the beginning of a sentence, the first *i-* in the prefix is also a capital letter, e.g. *IsiZulu*.

NOUN	ENGLISH EQUIVALENT
<i>isiZulu</i>	Zulu language
<i>isiSuthu</i>	Southern Sotho language
<i>isiXhosa</i>	Xhosa language
<i>isiTswana</i>	Tswana language
<i>isiVenda</i>	Venda language
<i>isiTsonga</i>	Tsonga language
<i>isiSwati</i>	Swati language
<i>isiNdebele</i>	Ndebele language
<i>isiBhunu</i>	Afrikaans
<i>isiNgisi</i>	English
<i>isiPhuthukesi</i>	Portuguese
<i>isiJalimane</i>	German
<i>isiShayine</i>	Chinese
<i>isiNtaliyane</i>	Italian
<i>isiFrentshi</i>	French

As much as these nouns refer to languages, integrated in them is the tradition and culture of the speakers. *Isintu* refers to the traditions and cultures of the *-ntu* African group of people. European languages are generally referred to as *isilungu*. The noun *isilungu* includes European/Western traditions.

3.6 *Ungumhlobo muni?* (Which nationality are you?)

To enquire about a person's nationality, the following expressions are used:

Ungumhlobo muni? (Which nationality are you?)

Usizwe sini? (Which nationality are you?)

The question may be answered as follows:

NgiyiNgisi (I am an English person)

NgiyiBhunu (I am an Afrikaner)

NgingumZulu (I am a Zulu person)

NgingumVenda (I am a Venda person)

NOTE

Ngiyi- is used with nouns beginning with the vowel *i-*, and *ngingu-* is used with vowels beginning with the vowel *u-*.

Nouns that refer to the nationality of people who are not of African descent:

SINGULAR	ENGLISH EQUIVALENT	PLURAL	ENGLISH EQUIVALENT
<i>iNgisi</i>	English person	<i>amaNgisi</i>	English people
<i>iJalimani</i>	German person	<i>amaJalimani</i>	German people
<i>iNdiya</i>	Indian person	<i>amaNdiya</i>	Indian people
<i>iBhunu</i>	Afrikaner person	<i>amaBhunu</i>	Afrikaner people
<i>iJuda</i>	Jewish person	<i>amaJuda</i>	Jewish people

The following nouns denoting ethnic groups, take *ama-* as class prefix in the plural, which is an exception to the rule. *abeSuthu* and *abeTswana* take the class prefix *abe-*.

SINGULAR	ENGLISH EQUIVALENT	PLURAL	ENGLISH EQUIVALENT
<i>umZulu</i>	Zulu person	<i>amaZulu</i>	Zulu people
<i>umNdebele</i>	Ndebele person	<i>amaNdebele</i>	Ndebele people
<i>umXhosa</i>	Xhosa person	<i>amaXhosa</i>	Xhosa people
<i>umSwazi</i>	Swazi person	<i>amaSwazi</i>	Swazi people
<i>umVenda</i>	Venda person	<i>amaVenda</i>	Venda people
<i>umTsonga</i>	Tsonga person	<i>amaTsonga</i>	Tsonga people
<i>umPedi</i>	Pedi (Northern Sotho) person	<i>amaPedi</i>	Pedi (Northern Sotho) people
<i>umSuthu</i>	Southern Sotho person	<i>abeSuthu</i>	Southern Sotho people
<i>umTswana</i>	Tswana person	<i>abeTswana</i>	Tswana people

3.7 The noun classes in Zulu and subject concords

If you know how to link noun classes or persons with verbs, you will know how to construct simple Zulu sentences. In a Zulu sentence the verb must agree with the subject by means of concords. We call this process concordial agreement and we thus call this concord a **subject concord**. Remember that if concordial agreement does not occur, ungrammatical Zulu sentences are formed. However, you will slowly but surely get used to this process of applying agreeing concords.

It is important to first determine to which noun class / person the subject of the sentence belongs, before one can determine which subject concord is suited to the relevant subject.

Izinja belongs to class 10 (*izin-*) thus the subject concord that agrees with the verb *-xosha* is *zi-*, e.g.

Izinja zixosha izinkukhu (The dogs chase the fowl).

Abafana belongs to class 2 (*aba-*) and thus the subject concord that agrees with the verb *-tshala* is *ba-*, e.g.

Abafana batshala izimbewu (The boys plant the seeds).

Indoda belongs to class 9 (*in-*) and thus the subject concord that agrees with the verb *-gunda* is *i-*, e.g.

Indoda igunda utshani (The man mows the lawn).

If we look at the literal translation of the above sentences we can come to the conclusion that African languages differ idiomatically from European languages:

Indoda igunda utshani can literally be translated as:
The man he mows the lawn.

Note that if the verb concludes the sentence, it is usually intransitive (is not followed by an object) and the long form (*-ya-*) of the present tense is used, e.g.

Umntwana uyadlala (The child plays).

The noun can also be left out if the context is known or implied, e.g.

Uyagijima (He is running (meaning the boy, *umfana*)).

If you can place the nouns in their correct classes, it will be easy for you to identify their singular/plural forms. The singular classes have uneven numbers while the plural classes have even numbers (compare

classes 1-10): The plural of the singular *umfana* (class 1 *um(u)-*) is *abafana* (class 2 *aba-*); *Izingane* (small children) belongs to class 10 (*izin-*) thus the singular will be in class 9 (*in-*), viz. *ingane* (small child). If we use *ingane* in a sentence we will thus have to use its agreeing subject concord, e.g, *Ingane iyadlala* (The small child is playing).

Subject concords of the various noun classes are summarised as follows:

Class no.	Class prefix	Subject concord	Example
1	umu-	u-	<i>Umfana uyadlala</i> (The boy plays)
2	aba-	ba-	<i>Abafana bayadlala</i> (The boys play)
1a	u-	u-	<i>Ubaba uyasebenza</i> (Father works)
2a	o-	ba-	<i>Obaba bayasebenza</i> (Father and company work)
3	umu-	u-	<i>Umuthi uphelile</i> (The medicine is finished)
4	imi-	i-	<i>Imithi iphelile</i> (The medicines are finished)
5	i(li)-	li-	<i>Ikati liyabaleka</i> (The cat runs away)
6	ama-	a-	<i>Amakati ayabaleka</i> (The cats run away)

7	isi-	si-	<i>Isitsha singcolile</i> (The dish is dirty)
8	izi-	zi-	<i>Izitsha zingcolile</i> (The dishes are dirty)
9	in-	i-	<i>Inja iyakonkhotha</i> (The dog barks)
10	izin-	zi-	<i>Izinja ziyakonkhotha</i> (The dogs bark)
11	u(lu) -	lu-	<i>Ufudu lulambile</i> (The tortoise is hungry)
14	ubu-	bu-	<i>Utshwala buyabiza</i> (The beer is expensive)
15	uku-	ku-	<i>Ukudla kuvuthiwe</i> (The food is done)

NOTE:

You must have noticed that some sentences contain *-ya-* and others not. A sentence like *Ngiyasebenza* (I work), which contains the *-ya-* form, is known as the long form of the present tense. In the long form, the verb (*-sebenza*) usually ends off the sentence.

A sentence like *Sisebenza manje* (We work now) on the other hand, is known as the short form of the present tense because no *-ya-* appears. The verb *-sebenza* also does not end off the sentence but is followed by *manje*. The short form is also used in sentences to form questions, e.g. *Ufunani?* (What do you want?)

3.8 The persons and pronouns in Zulu and subject concords

When we consider agreement in Zulu, we cannot only think of noun classes but should also consider the persons, being 1st, 2nd and 3rd person singular and plural. Try to remember the persons and their agreeing concords so that you can readily apply them when speaking. Here they follow, with some example sentences:

Persons			
Singular			
1. (<i>mina</i>)	I	<i>ngi-</i>	in <i>ngiyacula</i> (I sing)
2. (<i>wena</i>)	you	<i>u-</i>	in <i>uyacula</i> (you sing)
3. (<i>yena</i>)	he/she	<i>u-</i>	in <i>uyacula</i> (he/she sings)
Plural			
1. (<i>thina</i>)	we	<i>si-</i>	in <i>siyacula</i> (we sing)
2. (<i>nina</i>)	you	<i>ni-</i>	in <i>niyacula</i> (you sing)
3. (<i>bona</i>)	they	<i>ba-</i>	in <i>bayacula</i> (they sing)

These persons mentioned above are actually called **absolute pronouns**. The pronoun in brackets indicates that it is optional. We can use the pronoun and the concord for emphasis, e.g.

Mina ngithanda isiZulu (I, specifically, am fond of Zulu).

However, it is also sufficient to use only the concord, e.g.

Ngithanda isiZulu (I am fond of Zulu).

Also note the difference in tone between the concords of *wena* *ù-* (low tone) and *yena* *ú-* (high tone). This difference in tone however, is not indicated in the orthography of Zulu.

The absolute pronouns *mina*, *wena*, *yena*, *thina*, *nina*, and *bona* are persons. Yet, there are absolute pronouns for every noun class. These absolute pronouns use the same subject concords as the noun classes. The absolute pronoun is formed as follows:

subject concord + -o- + -na, e.g.

li- + -o- + -na > *lona* (the *i-* falls away)

i- + -o- + -na > *yona* (*i-* becomes a semi-vowel, etc.)

It should be easy to remember this list of absolute pronouns for the different noun classes:

1	umu-	:	yena	7	isi-	:	sona
2	aba-	:	bona	8	izi-	:	zona
1a	u-	:	yena / wona	9	in(m)-	:	yona
2a	o-	:	bona	10	izin(m)-	:	zona
3	umu-	:	wona	11	ulu-	:	lona
4	imi-	:	yona	14	ubu-	:	bona
5	ili-	:	lona	15	uku-	:	khona
6	ama-	:	wona				

In the following examples it is clear that the absolute pronoun refers to a noun, can replace it or even emphasize it:

Uyamazi uLindi? (Do you know Lindi?)

Yebo, ngiyamazi yena (Yes, I know her).

USipho uthenga amazambane na? (Does Sipho buy potatoes?)

Yebo, uthenga wona (Yes, he buys them).

Cha, uthenga zona izithelo (No, he buys it fruit).

3.9 IMISEBENZI (EXERCISES)

1 Ask a person whether he/she can speak:

- (a) Zulu
- (b) English
- (c) Xhosa
- (d) Southern Sotho

2 Provide the missing subject concords:

- (a) Umfana –dlala phandle.
- (b) Amadoda –hambile.
- (c) Imali –phelile.
- (d) Ikhehla (old man) –yagula.
- (e) Thina (we) –khathele.

3 Replace the underlined nouns by their corresponding absolute pronouns. Compare your answers to the given keys at the back of this Guide.

Isibonelo: USipho uthenga ubisi.
USipho uthenga lona.

- (a) UThoko ufuna isinkwa.
- (b) Omama baphuza itiye.
- (c) Abantu bafuna izinkomo.
- (d) Intombi ipenda itafula.
- (e) USonto ukhipha imali.
- (f) Ikhehla lithenga ukudla esitolo.
- (g) Imimese iyabiza.
- (h) UDumi ubiza abafundi.
- (i) Amanzi aphelile.
- (j) Ngancela isiNgisi.



ISIFUNDO 4

Yimalini?

How much does it cost?

At the end of this lesson you will be able to:



- ◆ ask the price of an article;
- ◆ provide the price of an article;
- ◆ communicate when buying or selling something: ask about money, change, assistance and say thank you;
- ◆ give the Zulu names for certain vegetables and fruits;
- ◆ implement vowel coalescence by using *na-* and *nga-*.

When travelling, for instance from Gauteng to KwaZulu-Natal, you will have ample opportunity to test your communication skills in a practical way, by talking to vendors, shop owners or assistants you may meet along the way.

4 'BUYING AND SELLING' AND VOWEL COALESCENCE

In this lesson you will learn how to ask or answer a person what an item costs. You will also learn to ask questions and communicate with understanding when buying or selling in the informal sector. Interestingly enough, you will also be introduced to a sound change in Zulu, called vowel coalescence.

4.1 'Buying and selling'

Read the following dialogue from Wilkes and Nkosi (1998:xx) in order to: Ask a person how much something costs *Yimalini ...?*, say something is expensive *lyabiza*, say 'I don't know' *Angazi*, ask 'do you have money / change (on you)?' *Uphethe ushintshi...?* ask whether you can help *Ngingakusiza na?*, thank by employing the stems *-cela*, *-jabula* and *-bonga*, ask and answer what else is needed *Kusekhona okunye na?*, say what you want by using *-funa*. [Also listen to the recording.](#)

DARRYL: Sawubona dade.
VENDOR: Yebo. Ngingakusiza ngani nkosikazi?
DARRYL: Yimalini utamatisi?
VENDOR: Yi-R2,50 iphakethe nkosikazi. Ufuna iphakethe?
DARRYL: Yebo. Ngizothatha iphakethe. Yimalini uphayinaphu?
VENDOR: Yi-R1.
DARRYL: Ngamunye?
VENDOR: Yebo.
DARRYL: Nokwatapheya?
VENDOR: Yi-R8 iphakethe. Ufuna iphakethe?
DARRYL: Cha, uyabiza ukwatapheya. Ngifuna ubhanana nophopho. Yimalini ubhanana?
VENDOR: Yi-R2.50.
DARRYL: Uvuthiwe ubhanana?
VENDOR: Yebo. Ufuna ubhanana?
DARRYL: Yebo. Yimalini uphopho?
VENDOR: Yi-R2 ngamunye. Ufuna uphopho?
DARRYL: Yebo.
VENDOR: Kusekhona okunye na?
DARRYL: Cha, yilokho kuphela. Yimalini konke?
VENDOR: Yi-R7.50.
DARRYL: Uphethe ushintshi na?
VENDOR: Wamalini?
DARRYL: We-R20.
VENDOR: Yebo.
DARRYL: (*Handing her the money*). Nansi.
VENDOR: Ngiyabonga.
DARRYL: Nami ngiyabonga.
VENDOR: Nihambe kahle.
DARRYL: Usale kahle.

DARRYL: Good day sister.
VENDOR: Yes. What may I help you with?
DARRYL: How much are the tomatoes?
VENDOR: R2.50 a packet, madam. Do you want a packet?
DARRYL: Yes, I will take a packet. How much are the pineapples?
VENDOR: They are R1.
DARRYL: For one?
VENDOR: Yes.
DARRYL: And the avocados?
VENDOR: They are R8 a packet. Do you want a packet?
DARRYL: No, the avocados are expensive. I want bananas and pawpaws. How much are the bananas?
VENDOR: They are R2.50.
DARRYL: Are the bananas ripe?

VENDOR: Yes. Do you want bananas?
DARRYL: Yes. How much are the pawpaws?
VENDOR: They are R2 each. Do you want pawpaws?
DARRYL: Yes.
VENDOR: Is there anything else?
DARRYL: No, that is all. How much is everything together?
VENDOR: It is R7.50.
DARRYL: Do you have change?
VENDOR: For how much?
DARRYL: For R-20.
VENDOR: Yes.
DARRYL: Here it is (the money).
VENDOR: Thank you.
DARRYL: And I thank you.
VENDOR: You (plural – polite form) must go well.
DARRYL: You must stay well.

Zulu names of vegetables and fruit	
Vegetables	Fruit
utamatisi (tomatoes) ithanga (pumpkin) amazambane (potatoes) uletisi (lettuce) ukholifulawa (cauliflower) ubhontshisi (beans) u-anyanisi (onion(s)) amakherothi (carrots)	ubhanana (banana(s)) uphayinaphu (pineapple(s)) amahhabhula (apples) ukwatapheya (avocado(s)) amawolintshi (oranges) amapentshisi (peaches) umango (mango(s)) uphopho (pawpaw(s))

4.2 Vowel coalescence

Because Zulu is an agglutinating language, i. e. a language where morphemes are combined to form a word, sound changes do occur in order to solve problems as far as the pronunciation and orthography is concerned. The sound change we are going to discuss here is known as vowel coalescence. In Zulu two vowels should not appear next to each other in the same word. To avoid this juxtaposition of vowels, they coalesce (merge) to form one vowel. This process is known as vowel coalescence. Vowel coalescence can only take place if the first of the two vowels is an *-a-*.

When the morpheme *na-* which conveys the meaning of ‘and’ or ‘(together) with’ is combined with a noun to form one word, vowels next to each other merge, e.g.

na + *abafana* > *nabafana* (and the boys)
na + *indoda* > *nendoda* (together with the man)
na + *umntwana* > *nomntwana* (and the child).

The rule is:

a + a > a

a + i > e

a + u > o

When *na-* is used to connect words in sentences it is called the *connective na-*, e.g.

Umfana uhamba nenja (The boy walks with the dog).

Sithenga ikhofi nobisi netiye esitolo (We buy coffee, milk and tea at the store).

When *-na-* however, is combined with a subject concord it conveys the meaning of 'to have', e.g.

UMandla unemoto (Mandla has a car).

Banemali (They have money).

When *-na-* is used as in these two sentences it is termed the associative copulative.

When we use a negative subject concord, no vowels merge, (*na-* remains as it is), e.g.

Sihamba ngezinyawo ngoba asinamali ukuthenga imoto (We go on foot because we do not have money to buy a car).

Anginandaba! (I do not care, i.e. I do not have a case).

The following are some useful expressions that contain *na-*:

<i>na-</i> + <i>amandla</i>	>	<i>namandla</i> (have strength / be strong)
<i>na-</i> + <i>umusa</i>	>	<i>nomusa</i> (have kindness / be kind)
<i>na-</i> + <i>isibindi</i>	>	<i>nesibindi</i> (have courage, i.e. to have a liver)
<i>na-</i> + <i>ubuntu</i>	>	<i>nobuntu</i> (have humanity / be human)
<i>na-</i> + <i>uvalo</i>	>	<i>novalo</i> (have fear / be afraid)
<i>na-</i> + <i>ulaka</i>	>	<i>nolaka</i> (have anger / be angry)
<i>na-</i> + <i>umkhuhlane</i>	>	<i>nomkhuhlane</i> (have a cold)
<i>na-</i> + <i>ikhanda</i>	>	<i>nekhanda</i> (have a headache)
<i>na-</i> + <i>inhlanhla</i>	>	<i>nenhlanhla</i> (have luck)

The associative copulative is used as follows:

Akesabi muntu ngoba unesibindi (He doesn't fear anyone because he has courage).

Ipheyisa linamandla (The policeman is strong).

USister Theresa usiza abantu ngoba unomusa (Sister Theresa helps people because she is kind).

When *nga-* combines with a noun to form one word, vowels next to each other also merge in the same manner as with *na-*, e.g.

<i>nga</i>	+	<i>amandla</i>	>	<i>ngamandla</i> (with strength)
<i>nga</i>	+	<i>ibhasi</i>	>	<i>ngebhasi</i> (by bus)
<i>nga</i>	+	<i>ummese</i>	>	<i>ngommese</i> (with a knife).

The morpheme *-nga* has the meaning of 'with', 'by' and 'by means of' but it can also have the meaning of 'over' or 'about'. When *nga-* is used as in the examples above and the sentences below it is called the *instrumental nga-*:

Ngisebenza ngamandla (I work with strength).

Sihamba ngebhasi (We go by bus).

Abantu bathenga ngemali (People buy with money).

In the following expressions *nga-* is used to express 'means of transport'. These can enhance your communication skills if you can apply them in sentences:

ngemoto (by car)

ngesithuthuthu (by motorcycle)

ngebhayisikili (by bicycle)

ngesitimela (by train)

ngeveni (by van /by truck)

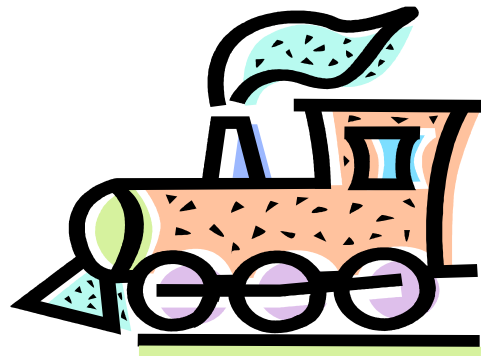
ngendiza (by plane)

ngezinyawo (per foot)



ngethekisi (by taxi).



ngebhayisikili



ngesitimela

	
<p><i>ngendiza</i></p>	<p><i>ngemoto</i></p>

You should have noticed that the initial *i*- in all the nouns above i.e., *imoto*, *iveni*, *isithuthuthu*, *indiza*, *ibhayisikili*, *izinyawo*, *isitimela*, and *ithekisi* has merged with the *-a-* of *nga-* to form *-e-*, thus *nge-*. A question word which will enable you to communicate about the means of transport is *ngani?* (with what?), e.g.

Bahamba ngani? (With what do they travel?)

Bahamba ngesitimela (They travel by train).

Three question words which will enable you to apply constructions containing *na-*, *-na-* and *nga-* are:

<i>nobani?</i>	(with whom? - for persons only)
<i>ngani?</i>	(with what?)
<i>-nan?</i>	(What does someone or something have? - used with the subject concord)
<i>nan?</i>	(with what? for -human nouns only).

Examples:

Uthisha ukukhuluma nobani? (To whom does the teacher speak?)

Ukhuluma nomfundi (He speaks with the pupil).

Bahamba ngani? (With what do they travel?)

Bahamba ngesitimela (They travel by train).

Abashayeli banani? (What do the drivers have - what are they up to?)

Banovalo (They have fear / are scared).

4.3 IMISEBENZI (EXERCISES)

- 1 See to it that you know the **SUBJECT CONCORDS OF THE DIFFERENT NOUN CLASSES AND PERSONS** so that you can apply them in sentences. Complete the following sentences by inserting the correct subject concords. Also write the correct form of the words in brackets by using *na-* or *nga-*, taking care of vowel coalescence. Compare your answers to the given keys at the back of this Guide.

Isibonelo (Example): **USipho -geza izandla (nga- amanzi)**
 USipho ugeza izandla ngamanzi.

- (a) **OVusi --ya esitolo (na- umfana)**
- (b) **UMandla -ya emsebenzini (nga- imoto)**
- (c) **UTHoko -sebenza (nga- amandla)**
- (d) **Thina --thenga inyama (na- ubisi ushukela amazambane)**
- (e) **Intombi -hamba (nga- isitimela)**
- (f) **Nina --thenga utamatisi (na- ubhanana namahhabhula na- ithanga)**
- (g) **Isalukazi (old lady) --hamba (nga- izinyawo)**
- (h) **Amantombazane -phethe ushintshi**
- (i) **Mina ---phethe imali (na- umenthisi)**
- (j) **Abafana --hamba (nga- iveni) ukuya eGoli**



ISIFUNDO 5

Wenzani?

What are you doing?

At the end of this lesson you will be able to:



- ♦ ask a person what he / she is doing;
- ♦ explain what a person is doing;
- ♦ use the Zulu question words *-ni?* (what?), *ubani?* (who?) *nini?* (when?) and *-phi?* (where);
- ♦ use time words and days of the week in sentences.

When talking to people in your home and work environment, for instance, you will have ample opportunity to use your communication skills in a practical way. You can ask questions about what people are doing. You can also report / tell what they are doing.

5 'WENZANI?', QUESTION WORDS AND TIME WORDS

In this lesson you will ask a person / persons what he / she is doing / they are doing. Likewise you will also be able to tell what he / she / you / they is / are doing. You will also learn to ask questions by using question words. Furthermore you will also learn about time words.

5.1 Wenzani? (What are you doing?)

Themba is asking John what he is doing - *wenzani?* John replies and also asks Themba a similar question to which he replies. Read the following Zulu dialogues and their English translations. [Also listen to the recordings.](#)

UMandla	UJohn
Wenzani wena ekuseni?	Ngiyavuka. Ngidla iphalishi. Ngiphuza itiye. Ngigeza izitsha. Udlani ekuseni?
Ngithosa iqanda. Futhi ngiphuza ikhofi.	

Below is the English translation:

UMandla	UJohn
What are you doing in the morning?	In the morning I wake up. I eat porridge. I drink tea. I wash dishes. What do you eat in the morning?
I fry an egg. I also drink coffee.	

In the same manner Thandi and company ask Dumi and her friends what they are doing. They reply and also ask Thandi and her friends a similar question to which they reply.

OThandi	ODumi
Nenzani?	Siyafunda. Sifunda iphephandaba. Sithamela ilanga. Nenzani nina?
Sibiza ubaba.	

Here is the English translation:

Thandi and friends	Dumi and friends
What are you doing?	We are reading. We read the paper. We bask in the sun. What are you (plural) doing?
We are calling father.	

In *Isifundo 3* we already discussed the persons or pronouns *wena* (you singular), *mina* (I), *nina* (you plural) and *thina* (we). For communicative application note the use of their concords in question and answer form:

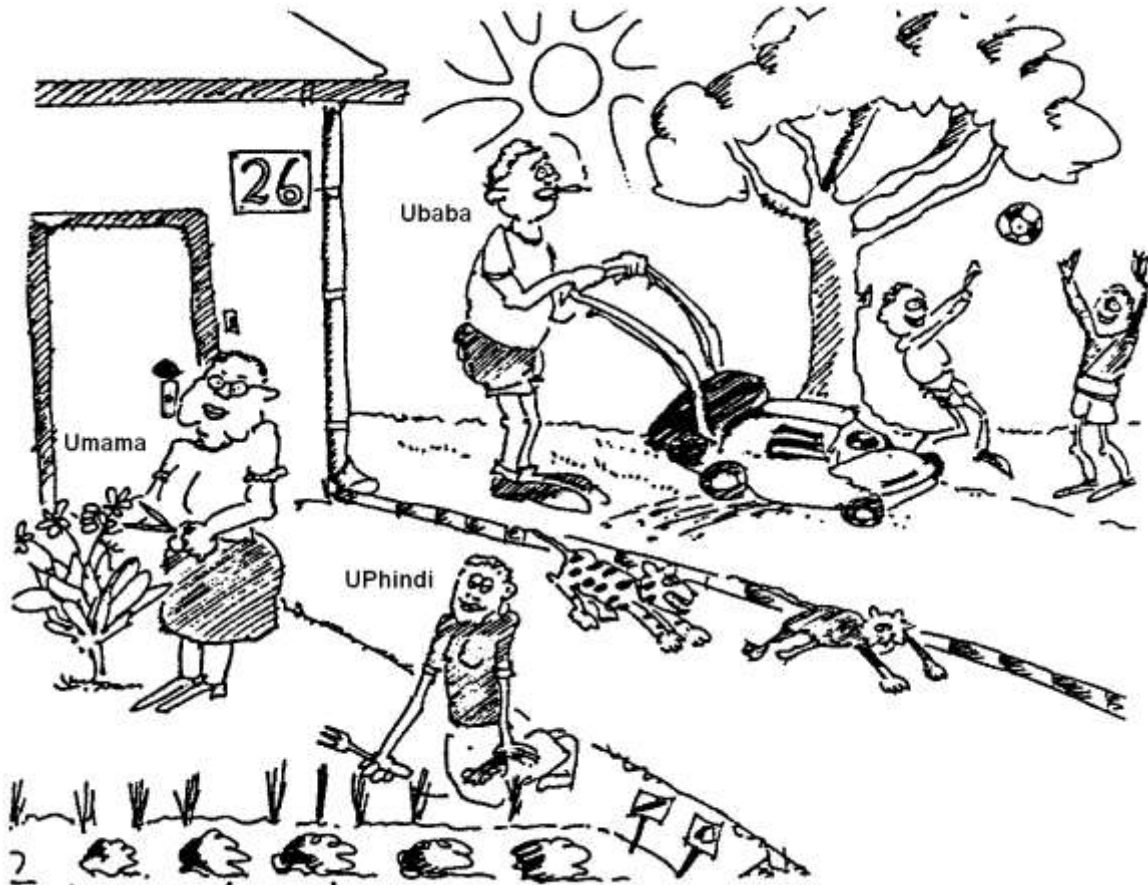
(Wena) uyafunda na?
(Do you study?)
(Nina) nifunda manje?
(Do you learn now?)
(Yena) ufunda manje?
(Does he / she learn now?)

(Mina) ngiyafunda.
(I study).
(Thina) sifunda manje.
(We learn now).
(Yena) ufunda manje.
(He / she learns now).

(Bona) bafunda manje?
(Do they learn now?)

(Bona) bafunda manje.
(They learn now).

Look at the following picture, read the accompanying Zulu paragraph and English translation. See whether you can now answer to the questions **wenzani?** (what is he/ she doing?) and **benzani?** (what are they doing?).



Engadini

Kumnandi engadini. Ilanga liyashisa. Abazali bayasebenza kodwa abafana bayadlala. Ubaba ugunda utshani. Futhi ubhema usikilidi. Umama ukha izimbali. UPhindi utshala imifino. Abafana badlala ngebhola. Inja ixosha ikati. Ikati liyabaleka ngoba lesaba inja.

In the garden

It is pleasant in the garden. The sun shines. The parents work but the boys play. Father mows the lawn. He also smokes a cigarette. Mother picks flowers. Phindi plants vegetables. The boys play with the ball. The dog chases the cat. The cat runs away because it fears the dog.

Yes, its quite easy:

A possible answer to **Wenzani ubaba?** (What does father do?) would be:

Ugunda utshani (He mows the lawn / grass).

A possible answer to **Benzani abafana?** (What do the boys do?) would be:

Bayadlala (They play).

We are sure that you can ask many other questions in the same manner and answer them.

5.2 Question words

Questions, as you already know, can only improve your communication skills. The questions dealt with in this lesson employ *ini? / -ni?* (what) and *ubani?*(who?) *nini?*(when?) and *-phi?*(where?).

The question words *ini? / -ni?* can only refer to objects in their corresponding answers, e.g.

Ufunani? (What do you want?)

Ngifuna imali (I want money).

Nifuna ini? (What do you want?)

Sifuna amaqanda (We want eggs).

The question *wenzani* is also formed by means of *-ni* which combines with the vowel verb stem *-enza*. The subject concord is *u-* which is attached to the vowel verb stem *-enza* and which changes to a semi-vowel, *w-*: *u- + -enza + -ni > wenzani* (what are you doing?)

However, when the subject concord consists of a consonant plus a vowel, the vowel of the subject concord is elided. In the example *benzani* the *-a-* of the subject concord *ba-* before the vowel verb stem *-enza* is elided: *b(a)- + -enza + -ni > benzani* (what are they doing?).

The question word *ubani?* (who?), however, can only ask about persons, e.g.

Ufuna ubani? (Whom do you want?) *Ngifuna uThoko* (I want Thoko).

You are already familiar with the question word *-phi ?* (where) in the example *Uvelaphi?* (Where do you come from? - see *Isifundo 2*). One can likewise ask *Uvela kuphi?*

The question word *nini?* (when) is used as follows, e.g.

Udla nini iphalishi? (When do you eat porridge?)

Ngidla iphalishi ekuseni (I eat porridge in the morning).

Nini is further explained when we discuss time words below.

5.3 Time words

When communicating on a daily basis time words are used frequently and can thus enhance your communication skills. We deal with a few which refer to the present, i.e. to something that is happening at the moment. The following are a few useful time words that come as an answer to the question *nini?* (when?). [Also listen to the recordings.](#)

namuhla / namhlanje (today)

ngedina / emini (at midday/lunch)

kusihlwa (at dawn/in the evening)

manje (now)

njalo (always)

ngo-1, ngo-2, ngo-11 (at 1, 2, 11 o'clock).

ekuseni (mornings)

ntambama (late afternoon)

ebusuku (at night)

khona manje (just now)

ngempelasonto (over the week-end)

Obviously the days of the week below also answer to the question word *nini*, e.g.

Niqeda nini umsebenzi? (When do you finish work?)

Siqeda umsebenzi ngoMsombuluko (We finish work on Monday).

Here are the days of the week which can virtually be used on a daily basis, expressed as 'on Monday', etc. [Also listen to the recording.](#)

ngoMsombuluko (on Monday)

ngoLwesithathu (on Wednesday)

ngoLwesihlanu (on Friday)

ngeSonto (on Sunday).

ngoLwesibili (on Tuesday)

ngoLwesine (on Thursday)

ngoMgqibelo (on Saturday)

5.4 IMISEBENZI (EXERCISES)

- 1 Answer the following questions by means of the words in brackets. Remember *wenzani* refers to 'you' (singular), otherwise the person would be mentioned. Do not repeat the subject noun in your answer.

Isibonelo: Wenzani? (-biza uThandeka)
Ngibiza uThandeka.

- (a) Wenzani? (-geza izitsha)
 - (b) Wenzani uSipho? (-dla iphalishi)
 - (c) Wenzani? (-phuza ubisi)
 - (d) Wenzani umama? (-kha izimbali)
 - (e) Nenzani? (-thenga isinkwa)
 - (f) Nenzani? (-biza izinja)
 - (g) Nenzani? (-funda)
 - (h) Benzani abafana? (-dlala ibhola)
 - (i) Benzani oThoko? (-enza umsebenzi)
 - (j) Benzani abazali? (-sebenza)
 - (k) Wenzani uVusi? (-gunda uthani engadini)
 - (l) Ikati lenzani? (-baleka)
 - (m) Yenzaniinja? (-xosha ikati)
 - (o) Zenzani izinja? (-khonkotha)
 - (p) Enzani amadoda? (-penda)
- 2 Answer the following questions by making use of the given words.

Isibonelo: Udlani? (iqanda)
Ngidla iqanda.

- (a) Ufundani? (iphephandaba)
- (b) Ubiza ubani? (uJane)
- (c) Abelungu bafuna ubani? (umfana)
- (e) Niphuzani? (itiye)
- (f) Ukhuluma nini uMandla? (manje)
- (g) AmaBhunu ahlala kuphi? (iFilidi)
- (h) Uphuza ini? (ubisi)
- (i) Uvelaphi uMnumzane Ntuli? (iTheku)

3 Ask a question so that the underlined part forms the answer.

Isibonelo: Ngiphuza ubisi.
Uphuzani?

- (a) Ngithosa iqanda.
- (b) Sifunda isiNgisi.
- (c) Sibiza uThemba.
- (d) Ngiyasebenza.
- (e) Ngivela eGoli.
- (f) Sifunda ebusuku.

4 Answer the following questions by translating the words in brackets into Zulu.

Isibonelo: Usonta nini ugogo? (on Sunday)
Usonta ngeSonto.

- (a) Ufunda nini umfana? (today)
- (b) Ikhehla (old man) liya nini ekhaya? (on Wednesday)
- (c) Abafundi badlala nini ekhaya? (over the weekend)
- (d) USibongile uqala nini umsebenzi? (at 8 in the morning)
- (e) ONomusa badla nini? (at midday)
- (f) Abafana bathenga nini esitolo? (on Thursday)
- (g) Nigunda nini utshani? (on Saturday)
- (h) Niqeda nini ukusebenza? (on Friday)



ISIFUNDO 6

Awuthele uphetroli. Please put in petrol.

At the end of this lesson you will be able to:



- ♦ communicate with confidence at a filling station by using relevant expressions;
- ♦ ask for service by using polite requests;
- ♦ explain the concepts 'vocative' and 'verbal stem';
- ♦ explain the concept interrogative and the use of *na?*

When you really want to test your communication skills, apply your knowledge of Zulu in a practical way, for instance at a filling station. We can assure you that your efforts will be highly appreciated by the petrol attendants.

6 COMMUNICATING AT A FILLING STATION AND THE CONCEPTS VERBAL STEM AND INTERROGATIVE

In this lesson you will learn how to communicate at a filling station, requesting for service and responding to applicable questions such as 'How much petrol do you want?' You will also learn about concepts such as 'verbal stem' and 'interrogatives'.

6.1 Communicating at a filling station

Read the following dialogue from Wilkes and Nkosi (1998:59) in order to: say 'Yes' and 'No' *Yebo ...Cha ..*; answer to 'What type of petrol do you want?' *Ufuna inamba bani?*; say what you need *Kuyashoda...*; respond when asked about air pressure *Ngifuthe kangakanani?*; say *Nanku umbhanselo* when giving a tip; respond about filling up *Awugcwalise* and say how much fuel you want *Ngifuna uphetroli we-R90*. [Also listen to the recording.](#)

JOE: Ufuna uphetroli nkosazana?
YOU: Yebo.
JOE: Wamalini?
YOU: We-R75.
JOE: Kulungile.
(After petrol has been put in)
Kukhona okunye na?
YOU: Yebo. Awuhlale amanzi nowoyela.

JOE: *(After the water and oil have been checked)* Amanzi alungile kodwa uwoyela uyashoda. Ngithela iphayinti?

YOU: Yebo.

JOE: Ufuna namba bani?

YOU: Thela i-multigrade.

JOE: Kulungile.

YOU: *(After oil has been put in)* Awuhlolo namasondo.

JOE: *(While checking the tyre pressure)* Leli sondo liphansana nkosazana.

YOU: Ngabe limpantshile?

JOE: Cha, alimpantshile kodwa lishodelwe wumoya.

YOU: Awulifuthe mnumzane.

JOE: Ngilifuthe kangakanani nkosazana?

YOU: Lifuthe ufike ku-2.

(After having attended to all your requests, you decide to give the attendant a small tip for good service.)

Nanku umbhanselo mfowethu.

JOE: Ngibonga kakhulu nkosazana. Uhambe kahle.

YOU: Nisale kahle.

JOE: Do you want petrol madam?

YOU: Yes.

JOE: For how much?

YOU: For R75.

JOE: That is in order.

(After petrol has been put in)

Is there anything else?

YOU: Yes. Please check the water and oil.

JOE: *(After the water and oil have been checked)* The water is OK but the oil is short. Shall I pour in a pint?

YOU: Yes.

JOE: What number do you want?

YOU: Pour in multigrade.

JOE: OK.

YOU: *(After oil has been put in)* Please check the tyres.

JOE: *(While checking the tyre pressure)* This tyre is a little deflated madam.

YOU: Maybe it has a puncture?

JOE: No, it is not punctured, it is short of air.

YOU: Please inflate it, sir.

JOE: How much must I inflate it?
 YOU: Inflate it so that it reaches 2.
(After having attended to all your requests, you decide to give the attendant a small tip for good service.)
 Here is your tip, my brother.
 JOE: Thank you very much, madam. Go well.
 YOU: Stay well..

6.2 The vocative

When you talk to people directly or address them the initial vowel of the noun concerned (the person / persons whom you address) falls away. This, you must already have noticed in the very first lesson when we dealt with greeting, eg *Sawubona Sam!* Actually the noun *uSam*, being a personal name, belongs to class 1a. However, because he is addressed directly the initial vowel *u-* falls away. This form of direct address is known as the **vocative**. Note that in the plural form of personal names we can add a *b-* in front of the noun, e.g.

oSibongile > boSibongile and oZodwa > boZodwa, etc.

6.3 Polite requests

If you communicate at a filling station you actually do not command the petrol attendant, but request him. If you are not on familiar terms with someone, you would rather request something by using the form *Awuthule uphetroli*, for instance. Since there is no actual word for 'please' in Zulu we use the polite request form *Awu...* (singular) or *Ani...* (plural) to express the same notion. We add this *awu / ani...* to the verbal stem (see 6.4) but now the verb ends in *-e*, e.g.

Addressing one person:

Awuhlale phansi (Please sit down).
Awuvule umlomo (Please open your mouth).
Awugcwalise (Please fill up).

Addressing more than one person:

Anithule umsindo (Please keep quiet)
Aniqede umsebenzi wenu (Please finish your work)

Another way of expressing 'please' is, by using *ake* before the verb, and adding the subject concord *u-* (singular) or *ni-* (plural) in front of the verb stem and then changing the verbal ending into *-e*, e.g.

Addressing one person:

Ake uhlale phansi (Please sit down).

Ake uvule umlomo (Please open your mouth).

Ake ugcwalise (Please fill up).

Addressing more than one person:

Ake nithule umsindo (Please keep quiet)

Ake niqede umsebenzi wenu (Please finish your work)

6.4 The verbal stem

In all the lessons thus far you have been dealing with verbal stems, perhaps being unaware of it. Examples of verbal stems you encountered thus far are *-phila*, (live) *-vela* (come from), *-gunda* (cut), *-funa* (want), etc. These stems will also be found as entries in the dictionary followed by their basic meanings. When verb stems are used in sentences they usually employ subject concords and endings (which can change to indicate mood or tense), e.g.

Siyafunda (We learn).

Bazofunda (They will learn).

Ufundile (He has learnt).

6.5 The interrogative

We dealt extensively with the interrogative in Zulu in *Isifundo 5* of this Guide. However, there we used the term **question words**. Note that **interrogative** is an alternative term for question word. The word order in Zulu remains the same when a sentence is changed into a question. Look at the following example:

Umfana ufunda isiZulu (The boy learns Zulu).

Umfana ufunda isiZulu? (Does the boy learn Zulu?)

Questions such as the above which are also called yes/no questions, i.e. questions requiring a yes/no answer, are pronounced with a falling intonation in Zulu. In addition the interrogative *na?* may be added at the end of the sentence. In fact, *na?* can change an ordinary statement into a question, e.g.

Umfana ufunda isiZulu na? (Does the boy learn Zulu?)

6.6 IMISEBENZI (EXERCISES)

1 Change the following commands into singular and plural polite requests.

Isibonelo: Linda ebhange Thoko!
Ake ulinde ebhange Thoko.
Ake nilinde ebhange boThoko/oThoko.

- (a) Sibongile vula umnyango!
- (b) Sebenza kahle ndoda!
- (c) Mfana funda!
- (d) Gcwalisa nkosazana!
- (e) Bhala phansi ikheli lakho mnumzane!

2 Add the correct subject concords to the verb stems in brackets.

Isibonelo: Umfana (-geza) imoto
Umfana geza imoto

- (a) Umsebenzi (-phelile)
- (b) Imoto (-phukile)
- (c) Isisebenzi (-gcwalisa) imoto
- (d) Wena (-thenga) isithuthuthu na?
- (e) Amantombazane (-phuza) amanzi

3 Use the interrogative *na?* to change the following sentences into questions:

Isibonelo: Umfana geza imoto.
Umfana geza imoto na?

- (a) Isela lebe imali.
- (b) Baya edolobheni ngemoto.
- (c) Isisebenzi siletha ukhiye.
- (d) Umsebenzi uzothatha umbhanselo.
- (e) Izisebenzi zimpompa amasondo emoto.



ISIFUNDO 7

Kwadokotela At the doctor

At the end of this lesson you will be able to:



- ♦ communicate with confidence about health matters using relevant expressions;
- ♦ explain the concept 'identifying copula' by answering to 'what is this?'
- ♦ ask questions with *-ke?*
- ♦ express commands in Zulu;
- ♦ say 'must' and 'must not' in Zulu.

When you need to talk to patients in a consulting room, a (rural) clinic, chemist or hospital, it is always better to address them in their mother-tongue so that you can find out exactly what the medical problem is. If you talk to Zulu colleagues in the medical environment you will also improve relations at work and demonstrate cultural understanding. Sometimes patients use terms of avoidance when they talk about intimate matters. A lady would for instance say: "*Nginesisu*" (I am pregnant - I have a stomach) instead of saying: "Ngimithi" (I am pregnant).

7 COMMUNICATING ABOUT HEALTH MATTERS, THE IDENTIFYING COPULA, USING *-KE* AND EXPRESSING COMMANDS

In this lesson you will learn how to communicate about health matters asking and answering questions in this regard. You will be introduced to concepts such as the 'identifying copula'. You will also learn to ask questions with *-ke* and how to express commands. Please note that we are not going to discuss the present tense in this lesson as we already discussed it extensively in *Isifundo 3* and *5*.

7.1 Communicating about health matters

Read the following dialogue from Wilkes and Nkosi (1998:71) in order to: say what you are suffering from *Unani? Ngiphethwe...*, use expressions which doctors use to find out what the exact problem is *Kubuhlungu kuphi?, Uzizwa unjani? Uhlushwa yini?* [Also listen to the recording.](#)

DOCTOR: Unjani Sibongile?
 SIBONGILE: Angizizwa kahle Dokotela.
 DOCTOR: Unani?
 SIBONGILE: Angazi Dokotela kodwa ngizizwa nginethemperesha.
 DOCTOR: Unjani umphimbo wakho? Ngabe ubuhlungu?
 SIBONGILE: Yebo Dokotela, ubuhlungu kakhulu.
 DOCTOR: Ikhandakhe?
 SIBONGILE: Libuhlungu Dokotela.
 DOCTOR: Uqale nini ukugula?
 SIBONGILE: Ngiqale ngoLwesibili Dokotela.
 DOCTOR: Awuhlale lapha embhedeni. Ngifuna ukukupopola.
 SIBONGILE: Kulungile Dokotela. Ngikhumule?
 DOCTOR: Cha, akudingeki (*While examining Sibongile*) Lala ngesisu . . .
 Lala ngomhlane . . . Ungaqhiyama manje. (*While holding
 the stethoscope against her back*) Donsa umoya, . . .
 khipha umoya, . . . donsafuthi . . ., khiphafuthi . . .
 (*While examining her throat*) Yithi 'aah'.
 SIBONGILE: Aah.
 DOCTOR: Awuphinde futhi.
 SIBONGILE: Aah.
 DOCTOR: Uphethwe ngamathonsela. Avuvukile.
 SIBONGILE: Ngingaya esikoleni Dokotela?
 DOCTOR: Cha. Kungcono uhlale ekhaya izinsukwana. Ngizokunika
 umuthi ozokusiza. Uzophola masinyane.
 SIBONGILE: Ngiyabonga Dokotela.

DOCTOR: How are you Sibongile?
 SIBONGILE: I do not feel well Doctor.
 DOCTOR: What is the matter with you?
 SIBONGILE: I don't know Doctor but I feel as though I have a temperature.
 DOCTOR: How is your throat? Is it painful perhaps?
 SIBONGILE: Yes Doctor, it is very painful.
 DOCTOR: And your head?
 SIBONGILE: It aches Doctor.
 DOCTOR: When did you start to feel ill?
 SIBONGILE: I started on Tuesday Doctor.
 DOCTOR: Please sit here on the bed. I want to examine you.
 SIBONGILE: OK Doctor. Must I undress?
 DOCTOR: No, it is not necessary (*While examining Sibongile*) Lie on your
 tummy . . . Lie on your back... You can sit up now.
 (*While holding the stethoscope against her back*)
 Breathe in ... breathe out ... breathe in again ... breathe
 out again ... (*While examining her throat*) Say 'aah'.
 SIBONGILE: Aah.
 DOCTOR: Repeat please.
 SIBONGILE: Aah.

DOCTOR: You have tonsillitis. They (the tonsils) are swollen.
 SIBONGILE: May I go to school Doctor?
 DOCTOR: No. It is better that you stay at home a few days. I will give you medicine that will help you. You will get well quickly.
 SIBONGILE: Thank you Doctor.

The phrase *uphethwe yini* is the Zulu phrase which is commonly used to inquire about a person's health, actually meaning 'what are you suffering from?/ 'what is wrong?' The answer to this question is - *phethwe* followed by the specific body part where the pain is felt. Also see the names of body parts in 7.2 below. Take note that if the name of the body part starts with *i-* it is preceded by *y-*, e.g.

Uphethwe yikhanda (She has a headache).
Ngiphethwe yisisu (I have stomach ache).

If the name of the body part starts with other vowels, i.e. *a-*, *o-* or *u-*, *ng-* or *w-* (in front of *u-*), will precede the name of the body part, e.g.

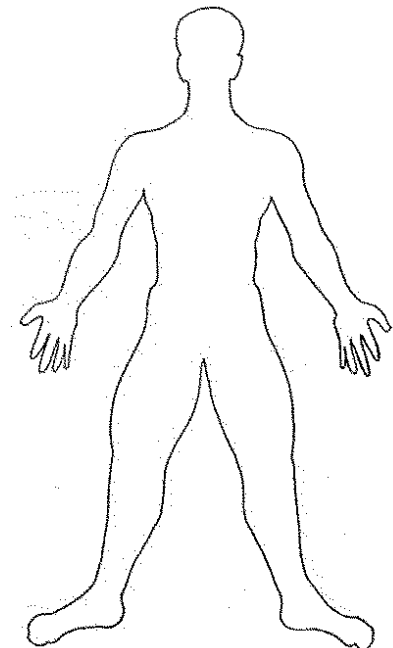
UThoko uphethwe ngumlenze / wumlenze (Thoko's leg aches).
Baphethwe ngamadolo (They have trouble with their knees).

7.2 The identifying copula

Before we discuss this lesson any further, let us have a look at the names of the different body parts in Zulu.

Umzimba (The body)

ikhanda (head)
 izinwele (hair)
 iso - amehlo (eye eyes)
 indlebe - izindlebe (ear ears)
 ikhala (nose)
 umlomo (mouth)
 izinyo - amazinyo (tooth teeth)
 ihlombe - amahlombe (shoulder shoulders)
 isifuba (chest)
 umkhono - imikhono (arm arms)
 isandla - izandla (hand hands)
 isisu (stomach)
 iqolo (lower back)
 umlenze - imilenze (leg legs)
 idolo - amadolo (knee knees)
 unyawo - izinyawo (foot feet)



The identifying copula is used when we specifically want to identify something or when answering the question *Yini lokhu?* (What is this), e.g.



Yini lokhu? (What is this?)

Yikhala (It is a nose)

Ngumlomo/wumlomo (It is a mouth)

Yindlebe. (It is an ear)

Ngamazinyo (They are teeth)

Take note that if the name of the noun starts with *i-* it is preceded (prefixed) by *y-*, e.g.

Yini lokhu? (what is this?) *Yisandla* (It is a hand).

Yini lokhu? (what is this?) *Yizinja* (It is dogs).

If the name of the noun starts with other vowels, i.e. *a-*, *o-* or *u-*, *ng-* or *w-* (in front of *u-*), will precede (the prefix) the name of the noun, e.g.

Yini lokhu? (what is this?) *Ngumlenze/wumlenze* (It is a leg).

Yini lokhu? (what is this?) *Ngamazambane* (It is potatoes).

You certainly would have noticed that for the identifying copula the same procedure (the same prefixes are used) is followed as with *-phethwe* above.

7.3 Asking questions with *-ke*

To ask a question that begins with *and* (*with...?*) as in:

How are you?

Very well thanks. **And** you?

-ke is used in Zulu. By using *-ke* you can ask the same question that is being posed to you but you do not have to repeat it, eg.

Siyaphila (We are well).

Nina -ke? (And you?).

7.4 Expressing commands

Remember that commands in Zulu are aimed at a person with lower or equal status. It may sometimes be better to use polite requests (see *Isifundo 6*). One finds positive commands and negative commands.

7.4.1 Positive commands

You will notice that it is very easy to form positive commands, i.e. if you tell someone what to do. You actually already encountered commands when we discussed the greeting forms, e.g. *Hamba kahle* and *Salani kahle*, etc. in Isifundo 1.

A command can be directed to one person, e.g.

Hamba mfana (Go boy).

In this case, only the stem of the verb (*-hamba*) is used.

The doctor for instance says, *Phuza umuthi ntombi!* (Drink the medicine girl!). In the singular the verb stem (here *-phuza*) is used as it is without a concord together with the direct address - vocative (see Isifundo 1 and 6).

A command can also be directed to more than one person, e.g.

Hambani bafana (Go boys).

In the plural command *-ni* is added to the verb stem (*-hamba > -hambani*) together with the direct address e.g.

Phuzani umuthi zintombi! (Drink the medicine girls!).

In the case of vowel verb stems, *y-* is added to the stem, e.g.

Yenza itiy Lindi! (Make tea Lindi!)

Yosani inyama bafana (Braai the meat boys!)

A direct command can only be given if the addressee(s) (person(s) commanded) is/are equal or lower in status as the speaker (person who gives the command). If the person commanded happens to be of a higher status the plural form of the command will be used, e.g.

Ngenani Mnumzane Sibiya (Enter Mr Sibiya).

In cases where respect has to be shown it is sometimes better to use the polite request which will be dealt with in Isifundo 6.

When commands are given, the initial vowel of the noun (which refers to the addressee) falls away - as in *mfana* (instead of *umfana*), etc. Isifundo 1 should be revised in this regard. Personal names in the plural take *bo-* or *o-* in the direct address form, e.g.

Thulani boMandla or *oMandla* (Be quiet Mandla and friends).

Verb stems such as *-ma*, *-dla* and *-za* which consist of one syllable, form commands by attaching *y-* in front, e.g.

Singular command	Plural command
<i>Yidla inyama</i> (Eat the meat)	<i>Yidlani inyama</i> (Eat the meat).
<i>Yima mfana</i> (Stand boy).	<i>Yimani bafana</i> (Stand boys).
<i>Yiza bhuti</i> (Come brother).	<i>Yizani bobhuti</i> (Come brothers).

Note however, the exceptional alternative for *-za*, e.g.

Woza bhuti (Come brother). *Wozani bobhuti* (Come brothers).

Verb stems such as *-osa* and *-enza*, which commence in vowels, form commands by attaching *y-* in front, e.g.

Singular command	Plural command
<i>Yedlula esitolo sezincwadi</i> (Pass the book store).	<i>Yedlulani esitolo sezincwadi</i> (Pass the book store).
<i>Yosa inyama Jabu</i> (Roast the meat Jabu).	<i>Yosani inyama boJabu</i> (Roast the meat Jabu and company).
<i>Yenza umsebenzi mfundi</i> (Do the work pupil).	<i>Yenzani umsebenzi bafundi</i> (Do the work pupils).

Commands can also add *bo* in order to have more emphasis, e.g.

Sukuma bo mfana! (Get up then boy!)

The object concord can also precede the verb which expresses the command in which case the verb ends with *-e* in the singular and *-eni* in the plural ,e.g.

Msize (ubaba)! (Help him (father)).

Msizeni (ubaba) bafana (Help him (father),boys).

The object noun above is written in brackets because it can be left out once it has been mentioned previously.

To express the notion 'must I' when you are uncertain of what to do, or if you want to get permission to do something, the verb ending is simply changed to *-e*, e.g.

Ngivule umlomo? (Must / Should I open my mouth?).

Sivale umnyango? (Must / Should we close the door?).

7.4.2 Negative commands

In 7.4.1 above we discussed positive commands. We are now also going to look at negative commands, i.e. if someone tells you not to do something or what you must not do, e.g.

Singular: *Ungavuli umlomo!* (Do not open your mouth! / You must not open your mouth!)

Plural: *Ningavuli imilomo!* (Do not open your mouths! / You must not open your mouths!)

To express this type of negative command, follow the pattern: subject concord *u-* (singular) or *ni-* (plural) + *-nga-* + the verb which ends in *-i*.

One can also tell a person or persons what not to do or where not to go by means of *musa(ni)* + *uku-* + the verb which ends in *-a*, e.g.

Singular negative command	Plural negative command
<i>Musa ukungena esangweni</i> (Do not enter at the gate).	<i>Musani ukungena esangweni</i> (Do not enter at the gate - plural).
<i>Musa ukubanga umsindo</i> (Do not make a noise).	<i>Musani ukubanga umsindo</i> (Do not make a noise – plural).

The difference between the former and the latter negative commands, is that the one containing *musa* is the stronger command.

7.5 IMISEBENZI (EXERCISES)

1 Answer the following questions in the same manner as in the example:

Isibonelo: UJohn uphethwe yini? (ikhanda)
Uphethwe yikhanda.

- (a) Umama uphethwe yini? (isifuba)
- (b) Wena uhlushwa yini? (umkhuhlane)
- (c) OJane baphethwe yini? (amathonsela)
- (d) UMandla unani? (amazinyo)
- (e) UVusi uphethwe yini? (umphimbo)
- (f) Nina niphethwe yini? (iqolo)
- (g) UMnumzane Ntuli unjani? (amehlo)

2 Answer the following questions by translating the word in brackets.

Isibonelo: Yini lokhu? (hand)
Yisandla.

- (a) Yini lokhu? (feet)
- (b) Yini lokhu? (chest)
- (c) Yini lokhu? (head)
- (d) Yini lokhu? (ears)
- (e) Yini lokhu? (money)
- (f) Yini lokhu? (mouth)
- (g) Yini lokhu? (lettuce)
- (h) Yini lokhu? (fruit)
- (i) Yini lokhu? (nose)

3 Tell the following person(s) - singular or plural - what to do or what not to do (negative).

Isibonelo: umfana, (-bamba), kakhulu
Mfana, bamba kakhulu!

- (a) umfundi, (-funda), isiZulu
- (b) oSipho, (-ngcolisa), endlini (negative)
- (c) abantwana, (-phuza), umuthi
- (d) uThandi, (-letha), ukudla
- (e) inkosikazi, (-enza), umsebenzi wakho



ISIFUNDO 8

Esitolo sezingubo At the clothing store

At the end of this lesson you will be able to:



- ◆ communicate in a clothing store / at the outfitters;
- ◆ explain the concept 'possession' in Zulu;
- ◆ use *-na-* to express 'to have' or 'to be with' in Zulu;
- ◆ express the indefinite *ku-* 'it' in Zulu.

When you need to go and buy clothes you would go to a clothing store or outfitters. If you speak Zulu to the shop assistants you will not only be served in a much swifter manner but will also improve cultural relations in the formal business environment.

8 COMMUNICATING IN A CLOTHING STORE, THE POSSESSIVE, THE *NA-* AND THE INDEFINITE *KU-*

In this lesson you will learn how to communicate in a clothing store asking and answering questions in this regard. You will be introduced to the concept of possession in Zulu. You will also learn how to express 'have' / 'be with' and the indefinite 'it' in Zulu.

8.1 Communication in a clothing store

Read the following dialogue from Wilkes and Nkosi (1998:85) in order to: enquire and give information about size *Usayizi bani?*, apologise *Ngiyaxolisa*, say 'fortunately' and 'unfortunately' *Unenhlanhla* and *Ngeshwa*, ask whether credit is acceptable *Ngingathenga ngesikweletu na?* and talk about increase and reduction in price *Inani likhuphukile* and *Inani lehlile*. [Also listen to the recording](#).

PEARL: Sawubona dade, ngingakusiza ngani?
GLADYS: Indodakazi yami izoqala ukuya esikoleni ngonyaka ozayo. Idinga iyunifomu yesikole nokunye.
PEARL: Ufuna iyunifomu yasiphi isikole?
GLADYS: Ngifuna iyunifomu yase-H.P. Nkomo Primary School.
PEARL: Uneminyaka emingaki lo mntanakho?
GLADYS: Uneminyaka engu-6.
PEARL: (*Brings Velaphi the uniform to try on*) Imlingana kahle.

GLADYS: Yebo, kunjalo.
PEARL: Uyayithenga na?
GLADYS: Yebo, ngizoyithatha.
PEARL: Kusekhona okunye okufunayo na?
GLADYS: Yebo kusekhona okunye. Udinga nezicathulo zesikole.
PEARL: Ufuna sayizi bani?
GLADYS: Sayizi 2.
PEARL: *(After letting Velaphi try on the shoes)*
Zikulingana kahle yini?
GLADYS: Yebo, zingilingana kahle.
PEARL: Kusekhona okunye na?
GLADYS: Yebo kusekhona okunye. Ngifuna nebhantshi lesikole kodwa ngilicela ngesikweletu.
PEARL: Siyaxolisa dade kodwa ngeshwa asikweletisi. Sithengisa ngokheshe kuphela.
GLADYS: Oh! Kunjalo na?
PEARL: Yebo, kunjalo.
GLADYS: Sisafuna isikhwama samabhuku.
PEARL: Ninehlanhla dade! Sinespesheli. Behlise ngo-25% inani lezikhwama zamabhuku namhlanje.
GLADYS: Kuhle kakhulu!
PEARL: *(After handing her the school bag)* Yilokho kuphela na?
GLADYS: Yebo, siyabonga.

PEARL: Good day sister, How may I help you?
GLADYS: My daughter will start school next year. She needs a school uniform and other things.
PEARL: Of which school does she need a school uniform?
GLADYS: I want the uniform of H.P. Nkomo Primary School.
PEARL: How old is this child of yours?
GLADYS: She is six years old.
PEARL: *(Brings Velaphi the uniform to try on)* It fits her well.
GLADYS: Yes it is so.
PEARL: Are you buying it?
GLADYS: Yes, I will take it.
PEARL: Is there anything else that you want?
GLADYS: Yes, there are other things. She needs school shoes.
PEARL: Which size do you want?
GLADYS: Size 2.
PEARL: *(After letting Velaphi try on the shoes)*
Do they fit you well?

GLADYS: Yes, they fit me well.
 PEARL: Is there anything else?
 GLADYS: Yes there are other things. I also want a school blazer but I request it on credit.
 PEARL: We are sorry, but we do not give credit. We sell for cash only.
 GLADYS: Oh! Is that so?
 PEARL: Yes, it is so.
 GLADYS: We still need a school bag.
 PEARL: You are fortunate sister! We have a special offer. They have reduced the price of school bags by 25% today.
 GLADYS: It is very nice!
 PEARL: (*After handing her the school bag*) Is that all?
 GLADYS: Yes, thank you.

8.2 The possessive in Zulu

The possessive is somewhat different in Zulu than it is in English, since the noun which denotes the thing possessed is always placed first, followed by the possessor. A literal translation would clearly explain this tendency, e.g.

UNkosikazi Sibiya uthenga izingubo zesikole
 (Mrs. Sibiya buys clothes of the school / school clothes).
Nanku umbhanselo womfana
 (Here is the tip of the boy - the boy's tip).
Ngubani igama lakho?
 (What is the name of yours? - your name).

The possessive consists of the thing possessed denoted by a noun (in the above sentences: *izingubo*, *umbhanselo* and *igama*) and the possessor (*isikole*, *umfana* and *wena*) to which the possessive concord or possessive stem is attached.

8.2.1 The possessive concord

To bring agreement between the thing possessed and the possessor we use the possessive concord which always comes before the possessor as in the examples in 8.2 above:

izingubo za- + isikole > zesikole (school clothes)
umbhanselo wa + umfana > womfana (the boy's tip).

Remember that when the possessive concord is attached to words which commence in a vowel, the vowels merge as indicated in the examples above.

If we isolate the possessive concord to see how it is formed, you will notice that the possessive concord is formed from the subject concord of the noun which denotes the thing possessed plus the possessive **-a-**.

Note that when this vowel is juxtaposed to the vowel of the subject concord, a semi-vowel will be used, e.g.

Umsebenzi u- + -a- > wa- (wami, womfowethu, wakhe, etc.)

or elision of a vowel of the subject concord will take place, e.g.

Ikhaya li- + -a- > la- (lami, lomfowethu, lakhe, etc.)

The various possessive concords of the different classes could be tabulated as follows:

Class Prefix	Subject Concord	Possessive Concord
umu-	u- (+ a >)	wa-
aba-	ba- (+ a >)	ba-
u-	u- (+ a >)	wa-
o-	ba- (+ a >)	ba-
umu-	u- (+ a >)	wa-
imi-	i- (+ a >)	ya-
i(li)-	li- (+ a >)	la-
ama-	a- (+ a >)	a-
isi-	si- (+ a >)	sa-
izi-	zi- (+ a >)	za-
in(m)-	i- (+ a >)	ya-
izin(m)-	zi- (+ a >)	za-
ulu-	lu- (+ a >)	lwa-
izin(m)-	zi- (+ a >)	za-
ubu-	bu- (+ a >)	ba-
uku-	ku- (+ a >)	kwa-

8.2.2 The *ka-* possessive concord

Where the possessor noun is a noun which belongs to the *u-* relationship class, class 1a, the *ka-* possessive concord is used instead of the ordinary possessive concord. Where the subject concord of the thing / person possessed consists of a vowel only as in the singular nasal noun classes (such as *u-* for *umsebenzi* and *i-* for *imoto* below), the possessive concord *ka-* is used, e.g.

Umsebenzi kaPiti uqala ngo-7 (Piet's work starts at seven) - the possessor *uPiti* is in class 1a,
Imoto kababa iphukile (My father's car is broken) - the possessor *ubaba* is in class 1a.

However, where the subject concord of the thing/person possessed consists of a vowel and a consonant, the possessive concord is that of the subject concord + *ka-*, e.g.

Abantwana bakaMsomi bakhulile (Msomi's children have grown) –
 thus *ba- + -ka- > baka-*
Ngicela iphayinti likawoyela (I ask for a pint of oil) –
 thus *li- + -ka- > -lika-*

8.2.3 The pronoun as possessive stem

The part of the possessive which denotes the possessor is called the possessive stem. Thus far nouns have been used as possessive stems, e.g.

Ukudla kwengane kuyabiza (The infant's food is expensive).

However, pronouns can also be used as possessive stems. You already know many examples in this regard, e.g.

Ngubani isibongo sakho? (What is your surname?)

Revise the absolute pronouns in *Isifundo 3* of this Guide. The possessive stem formed from absolute pronouns uses the short form of the absolute pronoun (i.e. the absolute pronoun without the suffix *-na*), e.g.

Imoto yami(na) ibomvu (My car is red).
Isinkwa sayo(na) iphelile (Its (*ingane* - the child's) bread is finished).

Below follows a list of possessive stems for the personal pronouns:

mina (I)	: -mi (my),	e.g. wami, kwami
thina (we)	: -ithu (our),	e.g. lethu, zethu
wena (you)	: -kho (your),	e.g. bakho, sakho
nina (you pl)	: -inu (your pl),	e.g. wenu, kwenu

Below follows a list of possessive stems formed from the absolute pronouns of the different noun classes:

1	umu-	: -khe (his / her)
2	aba-	: -bo (their)
1a	u-	: -khe (his / her)
2a	o-	: -bo (their)
3	umu-	: -wo
4	imi-	: -yo
5	ili-	: -lo
6	ama-	: -wo
7	isi-	: -so
8	izi-	: -zo
9	in(m)-	: -yo
10	izin(m)-	: -zo
11	ulu-	: -lo
14	ubu-	: -bo
15	uku-	: -kho

Adverbs can also be used as possessive stems, e.g.

Izinkinga zanamuhla ziyabulala (Today's problems kill).

With adverbs of place (locatives) which start with a vowel 's' is inserted to separate the vowels, e.g.

Abantu baseGoli bajahile (The people of Johannesburg are in a hurry).

8.2.4 The question word *kabani?*

The question word *ubani?* (who?) can combine with the possessive concord *ka-* to form the question word *kabani?* This combined question word means 'whose?' or 'of whom?' e.g.

Uthatha izicathulo zikabani? (Whose shoes do you take?) *Ngithatha izicathulo zakhe* (I take his shoes).

Indoda igcwalisa imoto kabani? (Whose car is the man filling up?)
Igcwalisa imoto kamalume (The man fills up uncle's car).

8.3 The formative *na-* (to have / be with)

Since Zulu does not have the verbs 'to have' or 'to be' the same notion can be expressed by a construction which we call a copula construction. Also see *Isifundo 7* for the identifying copula construction. If we want to say we 'are with' something or 'have' something in Zulu, we use the subject concord together with the copula *-na-*, e.g.

Ba-na-inhlanhla > *Banenhlanhla* (They have / are with luck).
Ngi-na-imali > *Nginemali* (I have / am with money).

Note that the *a-* of *na-* undergoes the same sound changes as those explained in *Isifundo 4*.

Also remember the following handy expressions that contain *na-*:

<i>na- + amandla</i>	>	<i>namandla</i> (have strength / be strong)
<i>na- + umusa</i>	>	<i>nomusa</i> (have kindness / be kind)
<i>na- + isibindi</i>	>	<i>nesibindi</i> (have courage, i.e. to have a liver)
<i>na- + ubuntu</i>	>	<i>nobuntu</i> (have humanity / be human)
<i>na- + uvalo</i>	>	<i>novalo</i> (have fear / be afraid)
<i>na- + ulaka</i>	>	<i>nolaka</i> (have anger / be angry)
<i>na- + umkhuhlane</i>	>	<i>nomkhuhlane</i> (have a cold)
<i>na- + ikhanda</i>	>	<i>nekhanda</i> (have a headache)
<i>na- + inhlanhla</i>	>	<i>nenhlanhla</i> (have luck)

The following are further examples of the associative copulative and how it is formed:

Akesabi muntu ngoba unesibindi (u-na-isibindi)
(He doesn't fear anyone because he has courage).

Ipheyisa linamandla (li-na-amandla)
(The policeman is strong).

USister Theresa usiza abantu ngoba unomusa (u-na-umusa)
(Sister Theresa helps people because she is kind).

UMandla unemoto (u-na-imoto)
(Mandla has a car).

Abazali banemali (ba-na-imali)
(The parents have money).

When we use a negative subject concord however, no vowels merge, (*na-* remains as it is), e.g.

Sihamba ngezinyawo ngoba asinamali ukuthenga imoto (We go on foot because we don't have money to buy a car). *Anginandaba!* (I don't care, i.e. I don't have a case).

8.4 The indefinite *ku-*

You have already encountered the subject concord of class 15 which is the indefinite or general class concord. If we use 'it' in English we mostly make a general statement. The same applies to this concord *ku-* in Zulu, e.g.

Kuyabanda (It is cold).

Kulungile (It is in order).

Kuyashisa (It is hot).

Kukhona isiphithiphithi (There is a riot).

The negative subject concord is *aku-* (*a + ku-*), e.g.

Akulungile (It is not all right).

8.5 IMISEBENZI (EXERCISES)

1 Fill in the correct possessive concord. Pay attention to the possessor.

Isibonelo: Imoto -ubaba ibiza kakhudlana
Imoto kababa ibiza kakhudlana.

- (a) Izicathulo -ithu ziyabiza
- (b) Behlise ngo-5 cent inani -ubisi
- (c) Udinga iyunifomu -isikole
- (d) Nina nifuna uphetroli -malini?
- (e) Umama ufuna ibhantshi -umfana -khe
- (f) UNkk. Shezi uthenga isikhwama -amabhuko
- (g) Sizothenga ibhantshi -isikole
- (h) Ngubani isibongo -kho ntombi?
- (i) Abantu badinga izingubo -umsebenzi
- (j) Amasondo -imoto agcwele umoya

3 Make the following sentences meaningful by correcting the words in brackets:

Isibonelo: Ngi(na- inhlanhla) ngoba (because) ngithole usayizi (mina)
Nginenhlanhla ngoba ngithole usayizi wami.

- (a) Uwoyela wa-(imoto) uyashoda
- (b) Intombi ithenga izicathulo za-(yena) ngoba i(-na- imali)
- (c) U(-na- iminyaka) emingaki wena?
- (d) Namuhla si(-na- umhlangano) emsebenzini (thina)
- (e) Thina si(-na- isivivinyo) (isiZulu) ngeviki elizayo
- (f) Abantu (idolobha) bathenga kwa-Truworths ngoba ku(-na- indali) lapho
- (g) Othisha (isikole) bathanda ikhofi (-na- itiye)



ISIFUNDO 9

Erestorantini In the restaurant

At the end of this lesson you will be able to:



- ♦ communicate in a restaurant;
- ♦ express politeness by using *nga-* 'may' and *-cela* 'request' in Zulu;
- ♦ use different types of Zulu adverbs in sentences;
- ♦ apply the negative of the present tense in Zulu.

When you need to get some food you would perhaps go to a restaurant nearby. If you speak Zulu to the waiters and address them in a polite manner you will not only be served in a much swifter manner and with a smile, but will also improve cultural relations in our country. Even if you can't speak Zulu all that well, you will be treated with respect because you make an effort to learn an indigenous language.

9 COMMUNICATION IN A RESTAURANT, ADVERBS AND THE PRESENT TENSE NEGATIVE

In this lesson you will learn how to communicate in a restaurant asking for service and answering relevant questions. You will learn more notions of politeness in Zulu. Your knowledge of adverbs will also increase. You will additionally learn how to express *Cha* 'No' in Zulu by applying the negative of the present tense.

9.1 Communication in a restaurant

Read the following dialogue from Wilkes and Nkosi (1998:100-101) in order to: say for how many people you need a table *Sifuna itafula lababili*, say how many people you are *Sibahlanu*, say how you want your meat done *Ivuthwe kakhulu*, say what you would like *Sithanda iwayini*, say what meat you prefer *inyama yenkukhu*, ask / say what something tastes like *Injani i-Nederburg? / Imnandi* and say that something is prohibited *Akungenwa lapha*. You can leave out 'may not' *Ungepake*. [Also listen to the recording.](#)

WAITER: Nifuna itafula labantu abangaki Mnumzane?
 ROBERT: Sibane.
 WAITER: (*Leads them to a vacant table.*) Kulungile lapha?
 ROBERT: Yebo, kulungile.
 WAITER: (*After everyone has been seated, the waiter hands each one a menu.*) Nansi imeniyu.
 ROBERT: Siyabonga.
 WAITER: Nithanda okuphuzwayo na?
 ROBERT: Yebo, sithanda iwayini ne-cooldrinki.
 WAITER: Kulungile ngisayolanda ilisti yewayini.
 ROBERT: (*After the waiter has brought the wine list*) Uthanda iwayini emhlophe noma ebomvu?
 SAM: Angithandi iwayini ebomvu, ngithanda iwayini emhlophe ebabayo.
 ROBERT: (*Asks the children what they would like to drink.*) Nina-ke?
 CHILDREN: Sicela i-Lemon Twist, baba.
 ROBERT: (*While the members of the family scan the menu*) Injani i-T-bone steak?
 WAITER: Imnandi kakhulu.
 ROBERT: Inhlanzi-ke?
 WAITER: I-trout imnandi. Eqinisweni sinespesheli setrout namhlanje. (*The waiter explains what the day's special offer entails.*)
 ROBERT: Kulungile, ngizothatha i-trout.
 WAITER: Uthanda amashibusi noma izambane elithosiwe?
 ROBERT: Ngithanda izambane elithosiwe. (*The rest of the family decides on pepper steak.*)
 WAITER: Nithanda i-pepper steak ibe njani? Ivuthwe kakhulu noma ivuthwe kancane?
 SAM: Ivuthwe kancane kodwa ingavusi igazi.
 WAITER: Kulungile. Nithanda amasaladi na?
 ROBERT: Cha, asithandi amasaladi.
 WAITER: Kusekhona okunye na?
 ROBERT: Cha, siyabonga.
 WAITER: Kulungile, ngizoletha iwayini ne-cooldrinki.
 ROBERT: Singabhema lapha na?
 WAITER: Siyaxolisa Mnumzane, akubhenywa lapha (*After the guests have received everything they ordered, the waiter comes back to ensure that everything is all right.*)
 Konke kulungile na?
 ROBERT: Yebo, siyabonga.

WAITER: You need a table for how many people sir?
ROBERT: We are four.
WAITER: (*Leads them to a vacant table.*) Is it OK here?
ROBERT: Yes, it is fine.
WAITER: (*After everyone has been seated, the waiter hands each one a menu.*) Here is the menu.
ROBERT: Thank you.
WAITER: Would you like something to drink?
ROBERT: Yes, we would like wine and cold drink.
WAITER: That is fine, I am just going to fetch the wine list.
ROBERT: (*After the waiter has brought the wine list*)
Do you like white wine or red wine?
SAM: I do not like red wine, I like dry white wine.
ROBERT: (*Asks the children what they would like to drink.*)
And you?
CHILDREN: We would like Lemon Twist, dad.
ROBERT: (*While the members of the family scan the menu*)
How is the T-bone steak?
WAITER: It is very tasty.
ROBERT: And the fish?
WAITER: The trout is tasty. In fact we have a special for trout today.
(*The waiter explains what the day's special offer entails.*)
ROBERT: OK, I will take the trout.
WAITER: Would you like chips or baked potato?
ROBERT: I like baked potato.
(*The rest of the family decides on pepper steak.*)
WAITER: How would you like the pepper steak to be? Must it be well done
or underdone?
SAM: Underdone but it should not ooze blood.
WAITER: OK. Would you like to have salads?
ROBERT: No, we don't like salads.
WAITER: Is there anything else?
ROBERT: No, thank you.
WAITER: OK, I will bring the wine and the cold drink.
ROBERT: May we smoke here?
WAITER: Sorry sir, smoking is prohibited here.
(*After the guests have received everything they ordered, the
waiter comes back to ensure that everything is all right.*)
Is everything in order?
ROBERT: Yes, thank you.

9.1.1 Politeness

It is always better to use the polite form in Zulu, especially if you want something from a person and do not know him / her that well. In *Isifundo 6* you have also been exposed to the polite form by the use of *awu-* in *Awuhlale* (please check). You can also express the notion of 'please' by using the verb stem *-cela*, e.g.

Ngicela iwayini (I request wine).

Polite requests can be formed by making use of the *-cela ukuba* expression which is followed by the verb that ends in *-e*, e.g.

Ngicela ukuba uhlale phansi (I request that you (singular) sit down).

Ngicela ukuba nihlale phansi (I request that you (plural) sit down).

Note that the subject concord *u-* in *uhlale* is directed to one person *wena* (you singular) whilst the subject concord *ni-* in *nihlale* is directed persons *nina* (you plural).

The verb ending *-e* above shows that the verb is in a form known as the *subjunctive*. The subjunctive form is used in Zulu to express wishes, aims and requests which may or may not be fulfilled. In the requests above for instance, it is not a fact that the requests will be carried out.

The subject concord for all the noun classes and persons stay the same with the exception of class 1 and 1(a) +human nouns and *yena* where the subject concord changes from *u-* to *a-*, e.g.

Sicela ukuba ahambe (We request him to leave).

You already know from *Isifundo 6* how the notion of 'please' is expressed. *Ake* is combined with a subjunctive verb, e.g.

Ake usayine ekugcineni (Please sign at the end).

Ake nisize ingane (Please help (plural) the child).

To express the notion of 'let...', the forms *ma-* or *a-*, known as the *hortative*, is prefixed to the subjunctive verb, e.g.

Masibheke kahle (Let us check closely).

Mangiphume manje (Let me exit now).

Asihambe mfowethu (Let us go brother).

Very often when we address a group of people the hortative verb ends with *-eni* instead of just *-e*, e.g.

Asibhekeni kahle (Let us all check closely together).
Asihambeni (Let us all walk together).

The negative of all subjunctive forms is formed by inserting *-nga-* after the subject concord and ending the verb in *-i*, e.g.

Mangingaphumi manje (Let me not exit now).
Sicela ukuba angahambi (We request him not to leave).

Another alternative for a polite request is to use the formative *-nga* (may) as follows:

Bangaqala manje? (May they start now?)
Singakusiza ngani? (With what may we help you?)
Ngingakulethela ikhofi? (May I bring you some coffee?)

-nga- (may) is inserted immediately after the subject concord.

To express the notion of “may not”, *-nga-* is changed to *-nge-* and the verb ending changes to *-e*, e.g.

Bangeqale manje (They may not start now).
Ungevale umnyango (You may not open the door).

9.2 Adverbs

You have already been exposed to adverbs before, in particular adverbs of time, e.g. *ngeSonto* (Sunday) and adverbs of place, e. g. *eGoli* (in Johannesburg). See also *Isifundo 2* and *4* in this regard.

Adverbs of manner:

<i>kabi</i> (badly)	<i>kalula</i> (easily)
<i>kamnandi</i> (pleasantly /well)	<i>kancane</i> (a little)
<i>kakhulu</i> (well / fast)	<i>kaniingi</i> (often)
<i>kahle</i> (well)	
<i>kanye, kabili, kathathu</i> (once, twice, thrice)	
<i>kalukhuni/kanzima</i> (with difficulty).	

However, there are also adverbs like *masinyane* or *ngokushesha* (fast /quickly), which do not start with *ka-*.

These adverbs above usually form the answer to the question *kanjani?* (how?), e.g.

Intombi izofunda kanjani? (How will the girl learn?)
Izofunda kanzima (She will learn with difficulty).

Adverbs of time:

ekuseni (in the morning) *izolo* (yesterday)
emini (during the day) *namhlanje* (today)
ntambama (in the afternoon) *kusasa* (tomorrow)
kusihlwa (in the evening) *manje* (now)
ngo-5, ngo-12 etc. (at 5 o'clock, at 12 o'clock etc.)

Note the following idiomatic expression:

kusempondozankomo (literally: at the cattle horns, i.e. at dawn when only the silhouette of the horns of the cattle can be seen against the background of the rising sun).

These adverbs above usually form the answer to the question *nini?* (when?), e.g.

Uzobuya nini? (When will she return?)
Uzobuya kusasa (She will return tomorrow).

Interrogatives as adverbs:

kanjani? (how?/in which way?)
kangaki? (how many times?/how often?)
kangkanani? (how much?)

These adverbs above usually have another adverb as answer, e.g.

UJohn ukhuluma isiZulu kanjani? (How does John speak Zulu?)
Hawu, ukhuluma kahle (Hey, he speaks well).

Uthisha ubhala incwadi kangaki? (How often does the teacher write the letter?)
Uyibhala kabili. (She writes it twice).

9.3 The negative of the present tense

We are still dealing with the present tense but this time not with the *positive* but with the *negative*. When forming negative sentences remember the following points:

Simply add *a-* in front of the subject concord and change the verb ending *-a* to *-i*, e.g.

Positive : *Abafana bathanda inyama* (The boys like meat).
Negative : *Abafana abathandi inyama* (The boys do not like meat).
It is thus *a + ba > abathandi*.

The negatives of the persons are formed in the same manner, e.g.

Mina (I) : *a- + ngi- > angiphuzi* (I do not drink).
Nina (you plural.): *a- + ni- > anibhali* (You do not write).

When the subject concord commences with a vowel we use the semi-vowels *w* and *y* to separate these vowels from *a-*,

Wena a- + u- > awudlali (You don't play).
Indoda a- + i- > ayidlali (The man doesn't play).

For the *um(u)-* and *u-* classes (1 and 1a) and *yena*, we must just remember to use *aka-*, e.g.

Umfana akadli (The boy does not eat).
USipho akalali (Sipho does not sleep).

There is no long form in the negative as *-ya-* falls away, e.g.

Uyakhiya? (Does he lock?)
Cha, akakhiyi (No he does not lock).

Do not forget the vowel verbs like *-enza* and *-azi* where the vowel of the concord falls away, e.g.

Ab(a)- + -enzi > Abenzi umsebenzi (They do not do the work).
Ang(i)- + -azi > Angazi (I don't know).

9.4 IMISEBENZI (EXERCISES)

1 STUDY THE NEGATIVE SUBJECT CONCORDS OF ALL THE NOUN CLASSES AND PERSONS. Now answer the following questions by starting with Cha...

Isibonelo: (Wena) ufuna ibhola na?
Cha, angifuni ibhola.

- (a) Ikati lidla inhlanzi na?
- (b) Abafana bayadlala na?
- (c) UBheki uthanda i-T-bone na?
- (d) OSipho baphuza iwayini?
- (e) Inkosikazi iletha amashibusi na?
- (f) Wena wazi umalume na?
- (g) Nifunda isiZulu na?
- (h) Amadoda a-oda isaladi?
- (i) Niyajabula na?
- (j) UMANDLA noVusi bakhuluma kakhulu na?

3 Answer the following questions by means of an appropriate adverb.

Isibonelo: Abafana badlala kanjani?
Badlala kahle.

- (a) Nifunda kanjani ekholiji?
- (b) Uthisha ufundisa nini?
- (c) Abafundi baphuma kangaki ekilasini?
- (d) Usikhuluma kanjani isiZulu?
- (e) Sizobuya nini isalukazi?



ISIFUNDO 10

Linjani izulu

How is the weather?

At the end of this lesson you will be able to:



- ♦ express recently completed actions by using the perfect form of the verb;
- ♦ use time words, e.g. *izolo* (yesterday) that link to the question *wenzeni?*;
- ♦ talk about the weather;
- ♦ express state and answer relevant questions,
- ♦ form the negative of the perfect tense and the stative.

When you actually do not know what to say anymore and need a point of departure you would talk about the weather. 'The weather' forms are a very important topic as it influences our lives to a great extent. It determines what we wear, how we feel, etc.

10 THE PERFECT AND STATIVE FORM OF THE VERB

In this lesson you will learn about recently completed actions, called the perfect form of the verb. In this respect you will be able to answer to the question *wenzeni?* (What did you do?). You will also learn how to talk about the weather and express state. Additionally, you will learn how to form the negative of the perfect and the stative form. Read this Zulu dialogue in which some of the mentioned aspects appear. For your better understanding the English translation is included.

Jack is talking to Thandi. They touch on several topics including the weather. [Listen to the recording.](#)

Izulu linjani?

- UJack: Sawubona Thandi, usaphila?
UThandi: Sawubona bhuti. Yebo, ngisaphila wena uvuke kanjani?
UJack: Ngivuke kahle. Wenzeni izolo?
UThandi: Ngifundile. Izulu libi namhlanje.
UJack: Yebo, libuyisile. Uyaphi ntombi?
UThandi: Ngiya esitolo ukuyothenga ubisi. Mangisheshe!
UJack: Hawu, izulu liyana! Sizobonana-ke!

How is the weather?

Jack: Hello Thandi! Are you still well?
Thandi: Hello brother! I'm fine how are you keeping?
(How did you wake up?)
Jack: I'm well (I woke up well). What did you do yesterday?
Thandi: I studied. It is miserable weather today.
Jack: Yes, it is overcast. Where are you going girl?
Thandi: I am going to the store to buy milk. Let me hurry!
Jack: Hey, it's raining! We shall see each other then!

10.1 The perfect form of the verb

If you can remember, all present tense verbs which you have dealt with in the previous lessons have the ending *-a*, e. g. *Ngiyafunda* (I study). Some of the verbs that have been used in this dialogue express recently completed actions which mean that they are in the *perfect*. As such they either have the ending *-ile*, e.g.

Ngifundile (I studied / have studied)

or the shortened form *-e*, e.g.

Ngifunde izolo (I studied / have studied yesterday).

The verbs *Ngifundile* and *Ngifunde* are called the *long perfect form* and the *short perfect form* respectively. The long form of the perfect is formed by replacing the verbal ending *-a* of the present tense with *-ile*. This long form of the perfect is usually used when the verb ends off the sentence, e.g.

Sifikile (We have arrived).

NgoMsombuluko ufundile (On Monday he studied).

If, however, the action is emphasised, the long form of the perfect could also be used regardless of whether the verb concludes the sentence or not, e.g.

Bavukile izolo oThemba (They were well - woke up well yesterday, Themba and company).

In the short form of the perfect the verb does not conclude the sentence and the verbal ending *-a* is replaced with *-e*, e.g.

Ngivuke kahle (I am well- woke up well).
Nifike ngoLwesihlanu (You arrived on Friday).

To refer to a recently completed action the time words *kuthangi* (the day before yesterday) and *izolo* (yesterday) can be used. The question word *nini* (when) as you already know, can be used to ask questions about time, e.g.

Ufike nini umlungu? (When did the white man arrive?)
Ufike izolo (He arrived yesterday).

If you want to ask someone directly what he / she did yesterday, you ask *Wenzeni izolo?* (What did you (singular) do yesterday?). You can ask the following questions in the same manner to communicate recently completed actions, e.g.

Wenzeni? (What did he /she do?)
Benzeni? (What did they do?)
Nenzeni? (What did you (plural) do?).

Note that the second *-e-* in all these questions is the short form of the perfect.

10.2 The stative form of the verb

Some verbs which have been used in this passage differ from those that indicate the perfect (recently completed action) in that they indicate a state in the present tense. It is sometimes only the context which can indicate the difference between stative and perfect because the formation is the same, e.g. *Ngihambile* (I have gone), for instance, indicates a recently completed action, but, *Ngilambile* (I am hungry) indicates a state in the present.

There are other handy verb stems which indicate state which you could use to improve your communication skills:

-khuluphele (fat)	-hlezi / hleli (be seated)
-hlakaniphile (clever)	-shibhile (cheap)
-khathele (tired)	-omile (thirsty)
-lambile (hungry)	-suthi (saturated)
-fudumele (warm)	-phelile (finished)
-dabukile (torn/sad)	-dulile (expensive)
-ngcolile (dirty)	-lahlekile (lost)
-lele (asleep /lie down)	-ondile (lean /thin)
-phukile (broken)	-file (dead /broken)
-bulewe (has been killed)	-khuthele(diligent)

-khathazekile (worried)
-bolile (rotten)

-gcwele (full)
-thukuthele (angry).

Although the verbs above indicate state, they come from basic verbs such as *-lala* > *-lele*; *-bola* > *-bolile*, etc.

Some nouns which have been used in this dialogue belong to the *i(li)*- class (class 5), e.g. *izulu* (weather) and *ilanga* (sun). These are important nouns when communicating about the weather or when one has to answer questions that deal with the weather, e.g.

Izulu linjani namuhla? (How is the weather today?)

It is not always necessary to use the nouns *izulu* and *ilanga* when communicating, because they are implied by the use of the subject concord *li-*, e.g.

Liyashisa (It - the sun - is hot).

Below are some other useful expressions concerning the weather. The subject concord *ku-* as in *Kuyashisa* can in some instances be used alternatively to *li-*. Note that the first group of expressions below are in the present tense and the second group in the stative. [Also listen to the recordings](#).

Liyashisa / Kuyashisa (It is hot).
Liyabanda / Kuyabanda / Kumakhaza / (It is cold).
Liyahloma (A storm is threatening).
Liyaduma (It is thundering).
Liyabaneka (It is lightening).
Liyakhiza (It is drizzling).
Liyavunguza / Kuvunguza umoya (It is windy)
Liwisa amatshe (It is hailing).
Libi (The weather is bad).
Lihle (The weather is fine).
Liyana (It is raining).
Libuyisile (It is overcast).
Liguqubele (It is cloudy).
Lipholile (It is cool).
Libalele (It is sunny).

IZULU



10.3 The negative of the perfect tense and of the stative

In order to form the negative subject concord, as you already know, the *a-* is prefixed to the subject concord, and semi-vowels are used to separate vowels e.g.

<i>a + ba</i>	>	<i>aba-</i>
<i>a + si</i>	>	<i>asi-</i>
<i>a + u</i>	>	<i>awu-</i>
<i>a + i</i>	>	<i>ayi-</i>
<i>a + li</i>	>	<i>ali-</i>

Thereafter the verb ends in *-anga* to form the negative of a recently completed action, or perfect e.g.

Abaqalanga umsebenzi (They have not started the work).

But remember that *aka-* is used for the human classes (1 *umu-*, 1a *u-*, *yena*), e.g.

Akaqalanga (She has not started).

Whether the completed action is in the long or short positive perfect form, the negative is the same, e.g.

Baqale umsebenzi izolo (They started the work yesterday) >
Abaqalanga umsebenzi izolo (They did not start the work yesterday) and
Baqalile (They started) > *Abaqalanga* (They did not start).

For negating stative sentences the same formation applies as for negating the perfect tense, except that the stative endings *-ile*, *-i* or *-ele* can also be retained, e.g.

Abantu balambile (The people are hungry) >
Abantu abalambanga OR
Abantu abalambile (The people are not hungry).

Bakhathele (They are tired) >
Abakhathalanga OR
Abakhathele (They are not tired).

10.4 IMISEBENZI (EXERCISES)

1 Answer the following questions such that the answers indicate recently completed actions (perfect) in the positive and negative.

Isibonelo: Abafana benzeni? Basebenza ekhaya.
Abafana basebenze ekhaya.
Abafana abasebenzanga ekhaya.

- (a) Wenzeni izolo? Ngibiza ubaba engadini.
- (b) UThemba wenzeni? Wenza itiye.
- (c) Nenzeni? Sithenga izimoto.
- (d) USiphiwe wenzeni? Uyafunda.
- (e) Yenzeni indoda ekuseni? Ithenga utamatisi esitolo.
- (f) Benzeni? Baya kwadokotela.

- (g) Udokotela wenzeni? Upha ugogo umuthi.
- (h) Lenzeni ikati? Liyabaleka.
- (i) Enzeni amantombazane? Aphuza iwayini elimhlophe.

2 Complete the following sentences as indicated in the example below by using the correct verb of state:

Isibonelo: Amanzi (-phela)
Amanzi aphelile.

- (a) Ithanga (-shibha)
- (b) Umama (-khathazeka) ngoba umntanakhe uyagula
- (c) Ilokwe lami (-dabuka)
- (d) Esitolo amaqanda (-fa)
- (e) Umfana (-khathala) ngoba usebenzile
- (f) Omalume (-lala) izolo
- (g) Uthisha (-thukuthela) ngoba abantwana bayaganga manje
- (h) Isikhwama (-gcwala) imali
- (i) Ukudla (-fudumala)
- (j) Amazambane (-bola)
- (k) UMANDLA ufunda kahle ngoba (-hlakanipha)

3 Answer the following questions regarding the weather by making use of the words given in brackets.

Isibonelo: Izulu linjani? (-bi)
Libi.

Izulu linjani?

- (a) (-vunguza)
- (b) (-baneka)
- (c) (-hle)
- (d) (-khiza)
- (e) (-phola)
- (f) (-balela)
- (g) (-guqubala)
- (h) (-banda)
- (i) (-na)
- (j) (-shisa)



ISIFUNDO 11

Ukugcwalisa amafomu

Filling in forms

At the end of this lesson you will be able to:



- ♦ fill in a form or help someone to complete a form;
- ♦ ask about particulars and whereabouts by using the question words *-thini?* *-ngaki?* and *-phi?*;
- ♦ use *-khona* to express 'available' and *-kho* to express 'unavailable';
- ♦ form locatives in Zulu and use them in sentences.

When you visit hospitals, banks, stores and post offices or even work there you deal with people. They, for instance, have to assist you in completing a form or ask you about personal particulars. On the other hand, if you are employed by any of these institutions, you have to assist the clients. How pleasant it would be for an African person to be assisted in his / her own language!

11 FILLING IN FORMS, *-KHONA* AND THE LOCATIVE

In this lesson you will learn how to fill in a form or help someone to do it. You will be able to do it by asking and answering relevant questions, employing *-thini* and *-phi*. You will also learn how to use the *-khona* construction and the locative in order to improve your communication skills even further.

11.1 Filling in forms

Read the following dialogue from Wilkes and Nkosi (1998:120-122) in order to: ask and give answers about personal particulars and addresses *Lithini ikheli lakho?*, ask and reply as to where someone is going *Uyaphi?* or where he / she is *Uphi?*, ask and reply about age *Uneminyaka emingaki?*, ask and inform about place of work *Ngisebenza kwa-Checkers*, ask 'Is there a (post office)?' *Kuneposi?*, and say whether a person / thing is available *Ikhona* or unavailable *Ayikho*. [Also listen to the recording.](#)

YOU: Ngubani isibongo sakho?
PATIENT: NginguMaseko.
YOU: Amagama akho aphelele?
PATIENT: Amagama ami nguJabulani James.
YOU: Ithini inamba yakho kamazisi?
PATIENT: Ithi 6003300117002.
YOU: Lithini idethi lakho lokuzalwa?
PATIENT: Ngazalwa ngomhla ka-30 kuMashi ngo-1960.
YOU: Uneminyaka emingaki ubudala?
PATIENT: Ngineminyaka engu-37.
YOU: Lithini ikheli lakho lasekhaya, ngisho lapho uhlala khona?
PATIENT: Lithi 993 Extension 2, Mamelodi Gardens, 0122.
YOU: Lithini ikheli lakho leposi?
PATIENT: Lithi P 0 Box 60345, Mamelodi-East, 0122.
YOU: Ithini inamba yakho yocingo?
PATIENT: Ithi 801 4973.
YOU: Usebenzaphi?
PATIENT: Ngisebenza kwa-Edgars.
YOU: Lithini ikheli lakhona?
PATIENT: Lithi P 0 Box 248, Voortrekker Street, Villieria.
YOU: I-khodi yakhona ithini?
PATIENT: Ithi 0186.
YOU: Ithini inamba yocingo lwakhona?
PATIENT: Ithi 420 6463.
YOU: UneMedical na?
PATIENT: Yebo, nali ikhadi lami.
YOU: Ngiyabonga. (You key the details of the Medical Aid given on the card into the computer.) I-akhawundi lizokhokhelwa ngubani?
PATIENT: Yimi.
YOU: Ngidinga nekheli lesihlobo noma lomngane ongahlali nawe ndawonye.
PATIENT: NguZandile Ntuli. Uhlala kwanamba 434 Park Street, Hatfield, Pretoria. 0083.
YOU: Lo muntu uyini nawe?
PATIENT: Ungudadewethu.
YOU: Kulungile. Kunemithi na engavumelani nawe?
PATIENT: Cha, awukho.
YOU: Kulungile. (As you hand the patient the printout of the form.) Awusayine lapha. (Jabulani Maseko signs the form and hands it back to you.) Ngiyabonga. Awuhlale isikhashana. Unesi uzokulanda khona manje.

YOU: What is your surname?

PATIENT: It is Maseko.

YOU: Your full names?

PATIENT: My names are Jabulani James.

YOU: What is your ID number?

PATIENT: It is 6003300117002.

YOU: What is our date of birth?

PATIENT: I was born on 30 March 1960.

YOU: How old are you?

PATIENT: I am 37.

YOU: What is your home address, I mean where you live?

PATIENT: It is 993 Extension 2, Mamelodi Gardens, 0122.

YOU: What is your postal address?

PATIENT: It is P 0 Box 60345, Mamelodi-East, 0122.

YOU: What is your telephone number?

PATIENT: It is 801 4973.

YOU: Where do you work?

PATIENT: I work at Edgars.

YOU: What is the address there?

PATIENT: It is P 0 Box 248, Voortrekker Street, Villieria.

YOU: What is the code there?

PATIENT: It is 0186.

YOU: What is the telephone number there?

PATIENT: It is 420 6463.

YOU: Do you belong to a medical aid?

PATIENT: Yes, here is my card.

YOU: Thank you. (You key the details of the Medical Aid given on the card into the computer.) By whom will the account be paid?

PATIENT: By me.

YOU: I also need the address of a relative or friend who does not stay at the same address as you do.

PATIENT: It is Zandile Ntuli. She stays at 434 Park Street, Hatfield, Pretoria. 0083.

YOU: What relation is this person to you?

PATIENT: She is my sister.

YOU: That is fine. Is there medicine that you are allergic to?

PATIENT: No, there is not.

YOU: OK. (As you hand the patient the printout of the form.) Please sign here. (Jabulani Maseko signs the form and hands it back to you.) Thank you.
Please sit down for a moment. The nurse will come and fetch you immediately.

11.1.1 Asking about particulars and whereabouts

We hope that you realize how important it is to be able to understand questions correctly in order to answer questions logically, i. e. to communicate properly. Such questions make use of the question words *-thini?* (says what) *-ngaki?* (how many) and *-phi?* (where) which especially come in handy when personal particulars or whereabouts are required.

We use *-thini?* when enquiring about address, number and time. Actually *-thini?* is a combination of the verb *-thi* (say) and *-ni?* (what). *-thini?* is preceded by the subject concord which refers to object you are enquiring about. If we then say *Ithini inamba yakho yocingo* we literally say 'What does your telephone number say?' You will find further examples in the dialogue above, e.g.

Lithini ikheli lakho leposi?

(What is your postal address?)

Lithi P 0 Box 60345, Mamelodi-East, 0122.

(It is P 0 Box 60345, Mamelodi-East, 0122)

The question word *ngaki?* (how many) is actually an adjective stem used to answer about numbers, in this case age, e.g.

Uneminyaka emingaki ubudala? (How old are you?).

Ngineminyaka engu-37. (I am 37).

Banabantwana abangaki? (How many children do they have?)

Banabantwana ababili (They have two children).

As you will remember, we used the question word *-phi* to enquire about locality (see *Isifundo 2*). This question word is for instance applied when you ask the following type of questions:

Usebenzaphi?

(Where do you work?)

Niyaphi?

(Where do you go?)

Uphi uSharon?

(Where is Sharon?)

Ngisebenza kwa-Edgars / e-Edgars

(I work at Edgars).

Siya edolobheni

(We go to town).

Usekhaya

(She is at home) - see 11.3 below.

11.2 How to use the *-khona* construction

You have already encountered some constructions that employ *-khona* when we discussed the greeting, e.g.

Ngikhona, wena unjani? (I'm well, how are you?)

Ngikhona (I am ...) is a *copula* construction because it contains the verb 'to be' (I am). This *-khona* is frequently used in everyday communication and the meaning, depending on the context, can vary from 'being well', 'being present / there' and 'being available'. To use it in positive sentences one simply puts the relevant subject concord in front of *-khona*, e.g.

Ushukela ukhona na? (Is there sugar?)

Abazali bakho bakhona na? (How are your parents?)

Ubisi lukhona (Milk is available).

In many instances however, *-khona* combines with the indefinite subject concord *ku-*, yet with no difference in meaning, e.g.

Kukhona iposi na? (Is there a post office?)

Kukhona ikhofi endlini na? (Is there coffee left in the house?)

Kukhona izimoto eziningi edolobheni (There are many cars in town).

When forming the negative of *-khona* sentences, we use *a+* subject concord + *-kho* (the shortened form of *-khona*), e.g.

Ithanga alikho (There is no pumpkin).

Ubisi alukho (Milk is unavailable).

Akukho ukudla (There isn't food left).

There are also a few negative subject concords which differ, i.e. not *aka-* but *ake-*, not *awa-* but *awe-* and not *aba-* but *abe-*, e.g.

USam akekho namuhla (Sam is not available today).

Amanzi awekho (There is no water to be found).

Abazali bakhe abekho (His parents are not here).

11.3 The locative

As you know by now questions such as *kuphi?* or *-phi?* (where?) require the names of places or location as answers. Therefore words which indicate place are termed *locatives*. Depending on the context, locatives could be translated with 'at', 'in', 'to', or 'from'. It is very important to know locatives since they can improve your communication skills.

In most cases locatives are formed from nouns, in the following ways as explained below:

- When locatives are formed from classes 1, 1a, and 2 *ku-* is put before such nouns and the initial vowel of the noun is dropped, e.g.

ku(u)mfana > *kumfana* (at the boy)
u(u)Themba > *kuThemba* (to Themba)
ku(a)bafana > *kubafana* (at the boys).

However with class 2a the *u-* of *ku-* is dropped, e.g.

k(u)obaba > *kobaba* (with father and company).

- As you already know the initial vowel of the noun is replaced with an *e-* with some nouns and place names (see *Isifundo 2*) and the ending of the word remains unchanged, e.g.

umnyango > *emnyango* (at the door)
ihhovisi > *ehhovisi* (at the office)
ibhange > *ebhange* (at the bank)
ikhemisi > *ekhemisi* (at the chemist)
ilabhulali > *elabhulali* (at the library)
iKapa > *eKapa* (in the Cape)
iDandi > *eDandi* (at Dundee)
iNingizimu Afrika > *eNingizimu Afrika* (in South Africa).

With some nouns of class 11, the initial vowel is replaced with *o-*, e.g.

ulwandle > *olwandle* (at the sea).

- The initial vowel is replaced with *e-* or *o-* (classes 11 and 14) while the ending *-ini* is also added to nouns, resulting in the final vowel *-a* of the noun changing to *-e* due to the merging of vowels (*a- + -ini- > -eni*), e.g.

intabaini > *entabeni* (at the mountain)
iklasiini > *eklasini* (in the class)
utshaniini > *otshanini* (in the grass)
ubisiini > *obisini* (in the milk)
isikoleini > *esikoleni* (at school)
iposiini > *eposini* (at the post office)
isilahaini > *esilaheni* (at the butchery)
ibholaini > *ebholeni* (at soccer)

Vowel merging takes place and the semi-vowel **-w-** is inserted in order to prevent vowels occurring next to each other, e.g.

ikamelo + -ini > ekamelweni (in the room)

but

izulu + -ini > ezulwini (in heaven)

An exceptional place name is

iTheku > eThekwini (Durban).

In the formation of some locatives, labial sounds become palatal sounds, a process known as *palatalisation*, e.g.

m > ny : intamo > entanyeni (in the neck)

mb > nj : ithambo > ethanjeni (in the bone)

ph > sh : iphupho > ephusheni (in the dream)

b > tsh : ingubo > engutsheni (in the blanket)

bh > j : isobho > esojeni (in the soup).

- The locative prefix **kwa-** is prefixed to the name or surname of a person of class 1a to indicate ‘the place / homestead of’. When **kwa-** is used to form such locatives, the initial vowel of the noun is dropped, e.g.

kwa(u)Zulu > kwaZulu (at the place of Zulu - Zululand)

kwa(u)Buthelezi > kwaButhelezi (at the place of Buthelezi)

kwa(u)Mkhize > kwaMkhize (the homestead of the Mkhize's).

- We do find a few basic locatives which contain **pha-** such as *phansi* (at the bottom / beneath), *phezulu* (at the top), *phambili* (in front), *phakathi* (inside), *phandle* (outside). However, there are some other basic locatives which do not contain **pha-** such as *phesheya* (on the other side / overseas), *emuva* (behind) and *eceleni* (at the side). These are actually true locatives which do not make use of prefixes or suffixes. These locatives sometimes combine with the **kwa-**possessive concord to express the notion of exact location, e.g.

Izinkwa ziphambili kwamashalovu

(The breads are kept at the front of the shelves)

Izingane zidlala emuva kwesikole

(The children are playing behind the school).

- Locatives cannot only be formed from nouns but also from pronouns, mostly by means of the locative prefix **ku-**, e.g.

wena > kuwena/ kuwe (to you)

yena > kuyena / kuye (at him/her).

Yet, there are exceptions to the above rule, e.g.

mina > *kimina / kimi* (at me)
thina > *kithina / kithi* (to us)
nina > *kinina/ kini* (at you).

- If you look at the sentences below, you will notice that there is an *s* between the subject concords *u-* and *zi-* and the locative prefix *e-*. This *s* is used to separate the vowels of the subject concord and the locative prefix (*e-*) and is therefore called the pre-locative s. This type of sentence that contains 'is' or 'are' is thus known as a copula (see *Isifundo 7*).

Ushukela usekhishini (The sugar is in the kitchen).

Ziphi izithelo? (Where is the fruit?)

Zisepaketheni (The fruit is in a packet).

11.4 IMISEBENZI (EXERCISES)

- 1 Now that you know how to express location and ask or answer questions in this regard, try the following exercises. Change the words used in brackets to indicate location:

Isibonelo: UBheki usebenza (iMtshezi)
UBheki usebenza eMtshezi.

- (a) Izingane zithenga oswidi (ikhefi)
- (b) Abantu bagibela ibhasi (idolobha)
- (c) Amantombazane aya (ilabhulali)
- (d) Sithela uphetroli (igalaji)
- (e) Ubaba uthole izithelo ezinhle (isitolo)
- (f) UThemba uvakashele (umalume)
- (h) Ikhofi likhona (ikhishi)
- (i) Lethani (mina) imali yenu
- (j) Sizovakashela (ulwandle) (iTheku) ngamaholide

- 2 Answer the following questions such that they relate to yourself.

- (a) Uhlalaphi?
- (b) Usebenzaphi?
- (c) Uneminyaka emingaki?
- (d) Ufunda kuphi isiZulu?
- (e) Uthenge kuphi igrosa (groceries)?
- (f) Abantwana bakho bafunda kuphi?
- (g) Uyaphi manje uphuthuma (hurry) kangaka?

3 Answer the following questions by following the given example, also filling in the missing subject concords.

Isibonelo: Ikhofi -khona na? (ikhabethe)

Yebo, likhona, lisekhabetheni.

Cha, alikho ekhabetheni.

- (a) Ubisi -khona na? (itafula)
- (b) Ibhotela -khona na? (ifriji)
- (c) Imali -khona na? (ibhange)
- (d) Abafundi (students) -khona na? (iyunivesithi)
- (e) Izingubo zakho -khona na? (ikamelo)
- (f) Isiguli (patient) -khona na? (isibhedlela)
- (g) Amantombazane -khona na? (indlu)
- (h) UThemba -khona na? (udokotela)
- (i) OJabu -khona na? (Pick & Pay)
- (j) Nina -khona na? (umsebenzi)



ISIFUNDO 12

Sikhuluma ngocingo

We are talking over the phone

At the end of this lesson you will be able to:



- ◆ conduct a telephone conversation by using some useful expressions;
- ◆ use the object concords meaningfully in sentences;
- ◆ apply the future tense in conversation;
- ◆ form the negative of the future tense in Zulu.

When you want to make contact with someone, you pick up the phone and make a call. Perhaps you have to render assistance or ask for assistance or particulars over the phone. How pleasant it would be for a Zulu-speaking person if you answer the phone in his / her own language!

12 CONDUCTING A TELEPHONE CONVERSATION, THE OBJECT CONCORD AND THE FUTURE TENSE

In this lesson you will learn how to conduct a telephone conversation by asking and answering relevant questions. You will also learn how to use the object concord and future tense to improve your conversation skills further. You will also learn how to form the negative of the future tense in Zulu.

12.1 Conducting a telephone conversation

Read the following dialogue from Wilkes and Nkosi (1998:137-138) in order to: answer the phone *NguLindi okhulumayo* or *Ngubani okhululumayo?*, ask what number it is *Kusenamba bani lapho?*, ask what number a person is looking for *Ufuna namba bani?*, say it is the wrong number *Uxolo wedukile*, ask whom a person wants *Ufuna ukukhuluma nobani?*, ask a person to hold or put you through *Awubambe kancane* or *Awungidlulisele kumphathi*, ask to talk to a particular person *Ngicela ukukhuluma noThemba* and say whether someone is available or unavailable *Ukhona* or *Akekho*. [Also listen to the recording.](#)

OPERATOR: KuseCrown Furnishers lapha. Ngingakusiza ngani?

BERNARD: Ngicela ukukhuluma nomnumzane Ndlovu.

OPERATOR: Akekho.

BERNARD: Uzobuya nini?

OPERATOR: Angazi usemitini.

BERNARD: Uphela nini le mitini?

OPERATOR: Angazi.

BERNARD: Imenenja ikhona na?

OPERATOR: Yebo ikhona.

BERNARD: Ingubani?

OPERATOR: Ingumnumzane Victor Ndlovu.

BERNARD: Ngicela ukukhuluma naye.

OPERATOR: Kulungile. Awubambe kancane ngizokwe-dlulisela ehovisini lakhe.

VICTOR: (In the manager's office) NguVictor Ndlovu okhulumayo.

BERNARD: Sawubona baba Gatsheni. NginguBernard Mfeka okhulumayo.

VICTOR: Yebo mnumzane Mfeka. Ngingakusiza ngani?

BERNARD: Ngiyakhala mnumzane. NgoMsombuluko si-
thenge ifriji esitolo senu. Awubheke, namhla-
nje sekungoLwesine kodwa anikalithumeli.
Ngabe kwenzenjani? Nisethembisile (ni-s(i)-
ethembisile) ukuthi nizolidiliva ngoLwesibili
kodwa lutho!

VICTOR: (Apologising) Siyaxolisa mnumzane Mfeka.
Into nje besinenkinga nge-transport, iveni
yethu beyephukile (be-y(i)-ephukile). Nge-
nhlanhla konke kulungile manje. Sizolidiliva
kusasa.

BERNARD: Ngasikhathi sini?

VICTOR: Kusasa ekuseni.

BERNARD: Ngempela?

VICTOR: Yebo, mnumzane Mfeka. Ithini inombolo
yocingo lwakho?

BERNARD: Ithi 082-4548851.

VICTOR: Yiselula?

BERNARD: Yebo.

OPERATOR: It is Crown Furnishers here. How may I help you?
 BERNARD: My I please speak to Mr Ndlovu?
 OPERATOR: He is not here.
 BERNARD: When will he return?
 OPERATOR: I don't know. He is in a meeting.
 BERNARD: When does the meeting end?
 OPERATOR: I don't know.
 BERNARD: Is the manager there?
 OPERATOR: Yes, he is here.
 BERNARD: Who is he?
 OPERATOR: He is Mr Victor Ndlovu.
 BERNARD: May I please speak to him?
 OPERATOR: It is OK. Please hold, I will put you through to his office.

VICTOR: (In the manager's office) It is Victor Ndlovu speaking.

BERNARD: Good day baba Gatsheni (praise name of the Ndlovu's). It is Bernard Mfeka speaking.

VICTOR: Yes Mr Mfeka. How can I help you?
 BERNARD: I am complaining sir. On Monday we bought a fridge at your store. Take a look, today it is already Thursday and you have not sent it yet. What is the matter? What is the matter? You promised us that you would deliver it on Tuesday but nothing (has happened)!

VICTOR: (Apologising) We apologise Mr Mfeka. The thing is we had a problem with transport, our van was broken. Fortunately everything is in order now. We will deliver it tomorrow.

BERNARD: At what time?
 VICTOR: Tomorrow morning.
 BERNARD: Really?
 VICTOR: Yes Mr Mfeka. What is your telephone number?
 BERNARD: It is 082-4548851.
 VICTOR: Is it a cell phone?
 BERNARD: Yes.

12.2 The object concord

As you know, the subject noun is linked to the verb by means of the subject concord. The object noun then is also linked to the verb by means of the object concord. Before you learn how to use the object concord you first of all have to know what an object is.

The *object* is usually the person or thing that undergoes the action expressed by the verb. In the sentence *USipho uthenga izithelo* (Sipho buys the fruit), *Sipho* is the subject (doer) and *izithelo* the object as it undergoes the action (of being bought). If we add the object concord (in this case *-zi-*) to the verb in the latter sentence, i. e. *USipho uyazithenga izithelo*, the meaning of the sentence is still the same. The use of an object concord is thus optional.

Actually the object concord is exactly the same as the subject concord. Where the subject concord is only a vowel, semi-vowels are inserted (see table) to separate the vowels in order to form the object concord. Compare the table below in which the object concords for the different noun classes are listed.

Class no.	Class prefix	Object concord	Example
1	umu-	-m(u)*-	<i>ngiyambona (umfana)</i> (I see him (the boy)) <i>Ngiyamuzwa (umfana)</i> (I hear him (the boy))
2	aba-	-ba-	<i>ngiyababona (abafana)</i> (I see them (the boys))
1a	u-	-m(u)*-l-wu-	<i>ngiyamthanda (uSipho)</i> (I like him (Sipho)) <i>ngiyawubona (unogwaja)</i> (I see it (the rabbit))
2a	o-	-ba-	<i>ngiyababiza (obaba)</i> (I call them (father and company))
3	umu-	-wu-	<i>ngiyawubasa (umlilo)</i> (I kindle it (the fire))
4	imi-	-yi-	<i>ngiyayibona (imililo)</i> (I see them (the fires))

5	i(li)	-li-	<i>ngiyalithanda (ikati)</i> (I like it (the cat))
6	ama-	-wa-	<i>ngiyawabona (amakati)</i> (I see them (the cats))
7	isi-	-si-	<i>ngiyasidla (isinkwa)</i> (I eat it(the bread))
8	izi-	-zi-	<i>ngiyazigeza (izitsha)</i> (I wash them (the dishes))
9	in-	-yi-	<i>ngiyayixhosa (imfene)</i> (I chase it away (the monkey))
10	izin-	-zi-	<i>ngiyazixhosa (izimfene)</i> (I chase them away (the monkeys))
11	u(lu)	-lu-	<i>ngiyalubona (ufudu)</i> (I see it (the tortoise))
14	ubu-	-bu-	<i>ngiyabuphuza (utshwala)</i> (I like it (beer))
15	uku-	-ku-	<i>ngiyakupheka (ukudla)</i> (I cook it (the food))

* You may have noticed the variants in the object concords of the **umu-(1)** and the **u-(1a)** classes. The object concord is **-mu-** when a verb stem consists of one syllable such as the verb stem **-pha**, e. g.

Ngiyamupha imali (I give him money).

On the other hand, **-m-** is used as object concord for all other verbs consisting of more than one syllable, such as **-thanda**, e.g.

Ubaba wamthanda umfana (Father liked (him) the boy).

The **u-** class also shows variation in its object concord. For human objects the object concord will be **-m(u)-** as explained above, and for non-human objects it will be **-wu-**, e.g.

Sizombiza unesi (We shall call the nurse).

Yena uyawuthanda uthayi (He likes a tie).

The following is a list of the object concords for the 1st and 2nd persons; note the exceptional object concord for **wena**, namely **-ku-**.

Persons			
Singular		Object concord	Example
1. (<i>mina</i>)	me	<i>-ngi-</i>	in <i>uyangiyabona</i> (he sees me)
2. (<i>wena</i>)	you	<i>-ku-</i>	in <i>uyakubona</i> (he sees you)
Plural			
1. (<i>thina</i>)	us	<i>-si-</i>	in <i>uyasibona</i> (he sees us)
2. (<i>nina</i>)	you	<i>ni-</i>	in <i>uyanibona</i> (he sees you (pl.))

The reason why we use the object concord in Zulu is to avoid unnecessary repetition of the object noun but then the object must have been mentioned before, e.g.

UThandeka uzosula itafula na? (Will Thandeka wipe the table?)
Yebo uzolisula (Yes she will wipe it - the table).
Uyangizwa mina na? (Do you understand me?)
Cha, angikuzwa (No, I don't understand you).

The object concord combines well with the *long form* of the present and perfect tenses, regardless of the position of the verb in the sentence e.g.

Ngiyayidinga imali (I need money).
USipho usithengile isinkwa (Sipho bought bread).

The *short form* of both these tenses, however, would preferably be used if the verb, containing an object concord, is followed by an adverb, e.g.

Simbone izolo (We saw him yesterday).
USipho ubasiza kahle odade (Sipho helps his sisters well).

12.3 The future tense

Read the following paragraph and its English translation and try to recognise the Zulu verbs that indicate the future tense. [Also listen to the recording.](#)



Inkosikazi yomuzi

UNkosikazi Majola usebenza ekhaya. Usebenza kakhulu ngoba akanasisebenzi. Usebenza ekuseni futhi usebenza ntambama.

NgoMsombuluko uzolungisa indlu. Uzosula ifenisha ngendwangu futhi uzohuva amakhaphethe ngomshini. Ekhishini uzohlanza phansi.

NgoLwesibili uzowasha. Uzowasha ngensipho. Uzofaka insipho emanzini. Uzosebenzisa umshini ngoba umshini uwasha kahle kunezandla. Uzokweneka izingubo ocingweni ngaphambi koku-ayina.

NgoLwesihlanu uzobhaka amakhekhe njengogogo. Uzosebenzisa ufulawa. Futhi uzosebenzisa ushukela namaqanda nobisi.

NgoMgqibelo uzophumula ngoba abantwana bazosebenza ekhaya.

The housewife

Mrs. Majola works at home. She works hard because she does not have a worker (house aid). She works in the morning and in the afternoon.

On Monday she will tidy the house. She will wipe the furniture with a (dusting) cloth. She will also vacuum clean the carpets with a vacuum cleaner (machine). She will wash the floor (below) in the kitchen.

On Tuesday she will do the washing (wash). She will wash with soap. She will put soap in the water. She will use the machine because the machine washes better than by hand (with the hands). She will hang out (-*eneka*) the clothes to dry on the washing line (wire) before ironing them.

On Friday she will bake cakes just like (*njenga*-) Grandmother. She will use flour. She will also use sugar, eggs and milk.

On Saturday she will rest because the children will work at home.

Many of the verbs used in this passage differ from the verbs which indicate the present tense, completed (perfect) or stative action. Most verbs used in this passage contain *-zo-* which indicates future action, e.g.

UNkosikazi Majola uzowasha izingubo (Mrs. Majola will do the washing).

Abantwana bazosebenza ekhaya (The children will work at home).

However, there is also the form *-yo-* which indicates future action, e.g.

Umama uyosebenza ntambama (Mother will work in the afternoon).

The difference between *-zo-* and *-yo-* is that *-zo-* indicates immediate future action, whereas *-yo-* indicates more remote future action. Instead of *-zo-* or *-yo-* we can also use the full forms *-zoku-* or *-yoku-* respectively, e.g.

Ngizokubhaka ikhekhe or
Ngiyokubhaka ikhekhe (I shall bake a cake).

When we use vowel verbs (such as *-enza*) it is important to remember that we then have to use the full forms, e.g.

Isalukazi sizokwenza itiyē (The old lady will make tea).
Inkosikazi izokweneka indwangu ocingweni (The lady will hang out the cloth to dry).

Sizokwenza above has the verb *-enza* (make) as stem and consists of the following parts: *si-zoku-enza*. The vowel *-u-* has changed into the semi-vowel *-w-* in order to ease pronunciation. You will now also understand where a question like *Uzokwenzani?* – *U-zo-uku-enza-ni* (What are you going to do?) comes from.

Some time words that combine well with future actions are:

kusasa (tomorrow)
ngomhlomunye (the day after tomorrow)
ngeviki / ngesonto elizayo (next week)
ngenyanga ezayo (next month)
ngonyaka ozayo (next year)

An example to illustrate the use of time words with future actions is:

Kusasa ilanga lizoshisa kakhulu. (Tomorrow the sun will be very hot).

To negate future actions, you simply prefix *a-* to the subject concord; *-zo(ku)-* or *-yo(ku)-* become *zu(ku)-* or *-yu(ku)-* respectively and the verb ends in *-a*, e.g.

Ingane izosebenza (The child will work) >
Ingane ayizusebenza (The child won't work).
Ilanga liyokushisa (The sun will shine) >
Ilanga aliyukushisa (The sun won't shine)
Ugogo uzocela ubisi (Grandmother will ask for milk) >
Ugogo akazucela ubisi (Grandmother won't ask for milk).

In contemporary Zulu it is common to retain *-zo-*, even in the negative, e.g.

Abafana abazothenga i-Coke (The boys won't buy Coke).

Note that in this case there is a low tone on *-zo-*.

12.4 Summary of tenses

What follows is a summary of the formation of the main actions or verbal forms (tenses), positive and negative, that we discussed thus far.

<i>POSITIVE</i>	<i>NEGATIVE</i>
<i>present</i> Umfana <u>udla</u> isinkwa Inja <u>iyahamba</u>	Umfana <u>akadli</u> isinkwa Inja <u>ayihambi</u>
<i>perfect</i> Umfana <u>udle</u> isinkwa Inja <u>ihambile</u>	Umfana <u>akadlanga</u> isinkwa Inja <u>ayihambanga</u>
<i>stative</i> Umfana <u>ukhuthele</u> Indoda <u>ilambile</u>	Umfana <u>akakhuthele</u> / <u>akakhuthalanga</u> Inja <u>ayilambile</u> / <u>ayilambanga</u>
<i>future</i> Umfana <u>uzodla</u> isinkwa Inja <u>iyohamba</u>	Umfana <u>akazudla</u> isinkwa Inja <u>ayiyuhamba</u>

12.5 IMISEBENZI (EXERCISES)

- 1 Answer the following questions by starting with Yebo... See to it that you don't repeat the subject or object noun; use the concords instead. Also pay attention to the different actions (tenses).

Isibonelo: Umama usiza uThandi na?
Yebo, uyamsiza.

- (a) UThandi ushaya ucingo na?
- (b) (Wena) ufuna mina na?
- (c) OSipho bafunda isiXhosa na?
- (d) (Wena) uphuza amanzi na?
- (e) Nibiza abantwana na?
- (f) Indoda yazi uMfundisi Majola na?
- (g) Abafana bazoboleka imali na?
- (h) Ikhehla ligqoke isigqoko?
- (i) Amakhosikazi acela inombolo yocingo?
- (j) UMemezi ubambe intambo na?

2 Answer the following questions so that they indicate future actions.

Isibonelo: Nizokwenzani? (-sebenza)
Sizosebenza.

- (a) Nizokwenzani? (-thenga ushukela esitolo)
- (b) Bazokwenzani ngeviki elizayo? (-funda isiZulu)
- (c) Ilanga lizokwenzani? (-shisa)
- (d) Inkosikazi izokwenzani kusasa? (-ayina ingubo)
- (e) (Wena) uzokwenzani? (-ya ekhaya)
- (f) UThandi uzokwenzani? (-huva phansi)
- (g) Intombi izokwenzani? (-fonela umngane)
- (h) Amantombazane azokwenzani? (-sula ifenisha)

3 Answer the questions in 2 above in the negative of the future tense.

Isibonelo: Nizokwenzani? (-sebenza)
Asizusebenza.

4 Read the paragraph *Inkosikazi yomuzi*, revise your question words and answer these questions in full sentences:

- (a) UNkosikazi Majola usebenzaphi?
- (b) Usebenza kanjani?
- (c) UNkosikazi Majola uzowasha ngani?
- (d) UNkosikazi Majola uzothelani emanzini?
- (e) Uzokweneka kuphi izingubo?
- (f) Uzosebenza ngoMgqibelo na?



ISIFUNDO 13

Izimemo nezifiso

Invitations and good wishes

At the end of this lesson you will be able to:



- ♦ express the date in Zulu with relation to events taking place;
- ♦ invite people to specific occasions and convey best wishes;
- ♦ use the adjective and relative construction in Zulu sentences.

When you want to inform people about achievements and events, you can pick up the phone and make a call or you can inform them formally in writing. In order to extend an invitation to someone you must be aware of cultural etiquette. You also have to be able to express time and venue in Zulu. At the end of the year when you want to express good wishes to your African friends you will find this lesson very useful.

13 EXPRESSING THE DATE, EXTENDING INVITATIONS AND GOOD WISHES AND USING THE ADJECTIVE AND RELATIVE CONSTRUCTIONS

To improve your conversation skills further you will learn in this lesson how to express dates, extend invitations and good wishes, all with regard to special events which are going to take place. You will also learn how to describe or qualify something, i.e. about the adjective and relative constructions in Zulu.

	
<p>UKhisimusi omuhle!</p>	<p>Halala, wusuku lwakho lokuzalwa!</p>

13.1 Expressing the date

Read the following dialogue from Wilkes and Nkosi (1998:154) in order to: express the day of the month *Sizobuya ngomhla ka-4 ku-Apreli (ka-4 Apreli)*, ask questions using 'when' *nini* (you already know how), ask someone when his / her birthday is: *Lunini usuku lokuzalwa kwakho?*, reply to this question (and make it applicable to any person including yourself by substituting the date): *Usuku lokuzalwa kwami lungomhlaka-10 kuDisemba*, say that you forgot *Ngikhohliwe*, learn the months of the year, express 'will be' *Idili lizokuba ngomhla ka-7*, express 'can' or 'would' *Kungaba kuhle*, and express 'must' *UNkulunkulu abe nawe*. [Also listen to the recording.](#)

THANDI: Sithole isimemo.
 MENZI: Simemo sini?
 THANDI: Isimemo somshado.
 MENZI: Umshado kabani?
 THANDI: Umshado kaJanet de Villiers.
 MENZI: Ungubani lo Janet? Angimazi.
 THANDI: Ungudade engimazela emsebenzini.
 MENZI: Ushada nobani?
 THANDI: Angazi ushada nobani.
 MENZI: Ushada nini? Kuphi?
 THANDI: Ushada ngomhla ka-9 ku-Agasti esontweni laseDashi eWaterkloof. Singasamukela isimemo sakhe na?
 MENZI: Cha, asikwazi ukusamukela.

THANDI: Ngani?
MENZI: Ngoba sesamukele isimemo sikaHerbert sokuya edilini lakhe lokukhumbula usuku lokuzalwa
THANDI: Konje linini idili lakhe?
MENZI: Lingomhla ka-9 ku-Agasti. Ngabe usukhohliwe na?
THANDI: Yebo, ngikhohlwe impela. Ngizomtshela uJanet ukuthi siyehluleka ukuza ngoba ngeshwa sesinesinye isibopho mhla womshado wakhe.
MENZI: Singamthengela isipho somshado na?
THANDI: Kungaba kuhle.
MENZI: Kulungile.

THANDI: We received an invitation.
MENZI: What kind of invitation?
THANDI: A wedding invitation.
MENZI: The wedding of whom?
THANDI: The wedding of Janet de Villiers.
MENZI: Who is this Janet? I don't know her.
THANDI: She is a girl whom I know from work.
MENZI: Who is she going to marry?
THANDI: I don't know whom she will marry.
MENZI: When is she going to marry? Where?
THANDI: She is getting married on 9 August in the Dutch Reformed Church in Waterkloof. Can we accept the invitation?
MENZI: No, we cannot accept it.
THANDI: Why not?
MENZI: Because we accepted Herbert's invitation to his birthday party.
THANDI: By the way, when is his birthday party?
MENZI: It is on 9 August. Have you perhaps forgotten?
THANDI: Yes, I truly forgot. I will tell Janet that we are not able to come because unfortunately we have another obligation on her wedding day.
MENZI: Can we buy her a wedding present?
THANDI: It will be fine.
MENZI: OK.

You should also know how to ask today's date *Zingaki namuhla?* and reply to it *Ziyi-21 kuMeyi* (and make it applicable to any other date by substituting the day and the month). Likewise, you should also know how to ask the time *Yisikhathi sini? / Yisikhathi bani?* and reply to it *Ngu-10* (and make it applicable to any other time by substituting the number, using the English numerical system). It is common practise in contemporary Zulu to use the English numerical system when dealing with numbers, dates and time, e.g.

Uqala nini ukusebenza ekuseni? (When do you start work in the morning?)

Ngiqala ngo-7 (I start at 7h00).

Wabelethwa nini umfana wakho? (When was your son born?).

Umfana wami wabelethwa ngomhla ka-17 kuJanuwari 1990 (My son was born on the 17 day of January 1990).

Lunini usuku lwakho lokuzalwa? (When is your birthday?)

Ngomhla ka-27 kuJune ngo-1968 (On 27 June 1968).

Mdala kangakanani lo mfana? (How old is this boy?)

Uneminyaka engu-15 (He is 15 years old).

13.2 Extending invitations

The words *ningaba nathi* (you can be with us), *-mema* (invite) and *-menyelwa* (invited to) are commonly used when you extend social invitations to friends and family such as invitations to dinners, weddings and 21st birthday parties, e.g.

Jabulani noThandi Ndlovu

Singathokoza uma ningaba nathi edineni elizoba lapha ekhaya ngomhla ka-30 Meyi ngo-19:00.

Yimi

Susan Day

Jabulani and Thandi Ndlovu

We would like to invite you to dinner at our house on 30 May at 19:00.

Susan Day

UMnu. noNksk. Sibiya
bamema

uMnu. noNksk. Nxumalo

ukuba babe khona emshadweni
wendodakazi yabo
uPhindi noSipho Ndebele
ozokuba sesontweni laseLuthela
eThekwini
mhla ka-12 Disemba
ngo 17:00.

Mr and Mrs Sibiya
invite

Mr and Mrs Nxumalo

to the wedding of their daughter
Phindi to Sipho Ndebele
which will take place in the
Lutheran Church
in Durban
on 12 December
at 17:00.

Julia noPatrick

Nimenyelwa edilini lendodakazi yethu uSarah oshaya
iminyaka engu-21 ubudala, elizokuba sekhelini
elingenzansi ngomhla ka-10 Oktoba ngo 10:00.

Pancake Palace
223 Smith Street
eGoli

Julia and Patrick

You are invited to the 21st birthday party of our daughter
Sarah, which take place at the address below
on 10 October at 10:00.

Pancake Palace
223 Smith Street
eGoli

The months of the year are:

uJanuwari, uFebruwari, uMashi, u-Apreli, uMeyi, uJuni, uJulayi, u-Agasti, uSeptemba, u-Oktoba, uNovemba, uDisemba. These are usually used with *nga*- e.g. *ngoJanuwari* (in January).

The seasons of the year are:

ihlobo (summer), *ukwindla* (autumn), *ubusika* (winter), *intwasahlobo* (spring). These are usually used as follows:

ehlobo (in summer), *okwindla* (in autumn), *ebusika* (in winter), *entwasahlobo* (in spring).

13.3 Extending good wishes

The verb *-fisela* (wish for) has *-fisa* (wish) as basic stem and is used in some very useful expressions - to congratulate someone or convey good wishes on a memorable occasion, e.g.

Ngikufisela inhlanhla, uphasile! (I congratulate you on passing!).

Sinifisela uKhisimusi omuhle / omnandi! (We wish you (plural) a merry Christmas!).

Sinifisela uKhisimusi omuhle nonyaka omusha onempumelelo (We wish you a merry Christmas and a successful New Year).

However, we can also express the same wish by saying,

Yibani noKhisimusi omuhle! (Have a nice Christmas!).

Other expressions that are important to know are:

Sinifisela unyaka omusha omuhle! (We wish you (plural) a happy new year!).

Ngikufisela iholide elimnandi! (I wish you a pleasant holiday!).

Ngikufisela inhlanhla! (I wish you luck!).

Halala / Ngiyakuhalalisela / Ngiyakubongela! express the notion of 'Congratulations!'

Halala ngokukhumbula usuku lokuzalwa / Halala! Wusuku lwakho lokuzalwa / Ngikufisela impilon(t)hle (Happy birthday!)

Yiba nosuku oluhle. (Have a good day).

When we congratulate on the birth of a child we say,

Sibonga umuntu omusha! (We thank for the new child!)

In order to sympathise we also make use of the *-el-* extension, i.e.

Ngiyakuzwela (I sympathise with you).

13.4 The adjective and relative constructions

Before we explain the adjective and relative constructions in Zulu, read this Zulu paragraph and its English translation. [Also listen to the recording.](#)



Kufike uMicheal Jackson eNingizimu Afrika

Kufike uMichael Jackson. Ufike nethimba lakhe. Abantu abaningi bafike esikhumulweni sezindiza eGoli ukwamukela lo muntu oduma umhlaba wonke. Lapho ehla endizamshinini abantu bamjabulele kakhulu. Abanye babonakale bekipha izincwajana ukuba uMichael asayine kuzo igama lakhe. Bekukhona nezinye izingane ebezigqoke njengaye, zicula futhi zidansa njengaye.

UMichael ukhathele nokho ubaphakamisela isandla abantu ukubonisa ukubathakasela. Ugqoke imibala yakhe ayithandayo, ibhantshi elihle elibomvu nehhembe elimhlophe nebhulukwe elimnyama nezicathulo ezimnyama ezinamakhala acijile. Ufake nezibuko zakhe ezejwayelekile ezimnyama.

Michael Jackson arrived in South Africa

Michael Jackson arrived. He came with his entourage. Many people came to Johannesburg airport to welcome this world famous person. As he was getting off the plane, people became very excited about him. Some were seen taking out autographs so that Michael could sign his name. There were also some children who were dressed just like him, singing and dancing like him.

Although Michael was tired, he raised his hand to the people to show them his appreciation. He wore his favourite colours, a beautiful red jacket, a white shirt, black pants and black pointed shoes. He also wore his usual dark glasses.

You will notice that the nouns used in this passage are used with words which describe or qualify them, e.g.

Abantu abaningi bafike ukumbona iMichael Jackson (Many people came to see Michael Jackson).

UMichael ugqoke ihhembe elihle elimhlophe (Michael wore a beautiful white shirt).

The underlined words above function similarly to those known as 'adjectives' in English, and can literally be translated as 'who', 'which' or 'that', i.e. 'people who are many', 'a shirt which is beautiful' and 'a shirt which is white'. However, in Zulu these qualifiers are called adjectives or relatives. They are distinguished in this manner because the adjectives make use of adjective stems and the relatives make use of relative stems. The adjective and relative stems are brought into agreement with the nouns they qualify by means of the adjective and relative concords respectively.

13.4.1 The adjective construction

The first type of qualifier that we are going to discuss is the adjective construction. Let us first consider **adjective stems** in Zulu:

-khulu (big)	-sha (new/ young/ fresh)
-ncane (small)	-dala (old)
-ningi (much/many)	-ngaki (how many?)
-de (long/ high/ tall)	-bili (two)
-thathu (three)	-bi (bad/ ugly)
-ne (four)	-hle (good/ beautiful)
-hlanu (five)	-fuphi/ fushane/ fishane (short)

The adjective construction is made up of an adjective concord and an adjective stem. The adjective concord is formed by means of the relative a- plus the basic prefix, after which vowel merging takes place across the consonant:

	class prefix		rel a-		basic prefix		adjective concord
1/1a	umu-/ u-	:	a-	+	-mu-	>	om(u)-
2/2a	aba-/ o-	:	a-	+	-ba-	>	aba-
3	umu-	:	a-	+	-mu-	>	om(u)-
4	imi-	:	a-	+	-mi-	>	emi-
5	ili-	:	a-	+	-li-	>	eli-
6	ama-	:	a-	+	-ma-	>	ama-
7	isi-	:	a-	+	-si-	>	esi-
8	izi-	:	a-	+	-zi-	>	ezin(m)-
9	in(m)-	:	a-	+	-n(i)-	>	en(m)-
10	izin(m)-	:	a-	+	-zin-	>	ezin(m)-
11	ulu-	:	a-	+	-lu-	>	olu-
14	ubu-	:	a-	+	-bu-	>	obu-
15	uku-	:	a-	+	-ku-	>	oku-

Some examples of adjectives making use of the adjective concord attached to the adjective stem are:

Kufike abantu abaningi eGoli (Many people arrived in Johannesburg).

Amakhosikazi amahle apheke ukudla okuningi (The kind women cooked much food).

Bazogeza imoto yabo entsha (They will wash their new car).

The following points need to be remembered when we make use of the adjective concord:

We use the full concord *omu-* when an adjective stem, such as *-sha*, to which it is attached, contains one syllable, e.g.

Baqala umsebenzi omusha (They start a new job).

However, we use the shortened concord *om-* when an adjective stem, such as *-khulu*, to which it is attached, is polysyllabic (contains more than one syllable), e.g.

Kuzoba nomshado omkhulu (There will be a big wedding).

The classes *izi-*, *in(m)-* and *izin(m)-* retain the nasal in their concords, e.g.

UMichael ugqoke izingubo ezinhle (Michael wore beautiful clothes).

The nasal *n* in these prefixes mentioned above causes the adjective stem to change as follows:

-sha > *-tsha*
-hle > *-nhle* (the *t* is not written but pronounced 'enthle')
-khulu > *-nkulu*
-bi > *-mbi*
-fushane > *-mfushane*.

Some examples are:

Sithenge imoto entsha (We bought a new car).

Insizwa enkulu isebenza egalaji (A big young man works in the garage).

Abafuni ukuzwa izindaba ezimbi (They do not want to hear bad news).

The adjective stem *-ngaki?* can communicatively be used in the posing of questions, e.g.

Kukhona amadoda amangaki edilini? (How many men are at the party?)

Edilini kunamadoda amathathu (At the party there are three men).

13.4.2 The relative construction

Since we now know the formation of the adjective construction, we are going to discuss the formation of the relative construction. The following are the most common **relative stems** in Zulu which also include colour terms:

-banzi (broad)	-mnyama (black)
-mnandi (nice/tasty/pleasant)	-makhaza (cold)
-mtoti (sweet)	-mhlophe (white)
-ngcono (better)	-mpofu (poor/grey)
-nzima (hard/difficult)	-bomvu (red)
-munyu (sour)	-nsundu (brown)
-lula (easy)	-luhlaza (green/blue)
-manzi (wet)	-mpunga (grey)
-buhlungu (painful)	-liphuzi (yellow)

-buthuntu(blunt)
-bukhali (sharp)

-lukhuni (hard/difficult)

The relative construction formed from relative stems consists of a relative concord and a relative stem. The relative concord is formed by means of the relative a- plus the subject concord, after which vowel merging takes place across the consonant:

	class prefix		rel a-		subject concord		relative concord
1/1a	umu-/ u-	:	a-	+	-u-	>	o-
2/2a	aba-/ o-	:	a-	+	-ba-	>	aba-
3	umu-	:	a-	+	-u-	>	o-
4	imi-	:	a-	+	-i-	>	e-
5	ili-	:	a-	+	-li-	>	eli-
6	ama-	:	a-	+	-a-	>	a-
7	isi-	:	a-	+	-si-	>	esi-
8	izi-	:	a-	+	-zi-	>	ezi-
9	in(m)-	:	a-	+	-i-	>	e-
10	izin(m)-	:	a-	+	-zi-	>	ezi-
11	ulu-	:	a-	+	-lu-	>	olu-
14	ubu-	:	a-	+	-bu-	>	obu-
15	uku-	:	a-	+	-ku-	>	oku-

Have you noticed that the adjective and relative concords are the same in the non-nasal classes such as *aba-*, *ili-*, *isi-*, etc. Some examples of the relative construction making use of the relative concord attached to the relative stem are:

UMichael uthenge isudi emnyama (Michael bought a black suit).
UMichael ugqoke ihembe elimhlophe (Michael wore a white shirt).
Izivakashi zidla ukudla okumnandi (The visitors eat tasty food).

Also note that verbs can also be used as relative stems, e.g.

UMichael ngumuntu oduma wonke umhlaba (Michael is a world famous person).
Kukhona abantwana abadansa njengoMichael (There are children who dance just like Michael).
Umfana ogulayo ubonwa udokotela (The sick boy is seen by the doctor).

The relative suffix *-yo* is added to the end of the verb when it appears at the end of the clause as in the latter sentence.

To improve your communication skills it is also important to know the formation of questions by means of relative stems, such as *-njani*.

UThandi uzopheka ithanga elinjani? (What type of pumpkin will Thandi cook?)

UThandi uzopheka ithanga eliluhlaza (Thandi will cook green pumpkin).

Very often a relative construction forms the answer to the question word *-phi?* (what type?/ which one?), e.g.

Nifuna sphi isinkwa? (What bread do you want?)

Sifuna isinkwa esinsundu (We want brown bread).

13.5 IMISEBENZI (EXERCISES)

1 Answer the following questions by making use of the relative stems, adjective stems or verbal stems in brackets.

Isibonelo: Kukhona izingane ezingaki? (-hlanu)
Kukhona izingane ezinhlanu.

- (a) Umakoti (bride) ugqoke ilokwe elinjani? (-mhlophe)
- (b) Umkhwenyane (bridegroom) uzothenga isudi enjani? (-mpofu)
- (c) Kukhona abantu abangakanani (how many) edilini? (-ningi)
- (d) Kucula abantwana abanjani? (-hlakaniphile)
- (e) Yena unemoto enjani? (-luhlaza)
- (f) Amakhosikazi adeke liphi itafula? (-de)
- (g) UMichael Jackson uthanda ibhantshi elinjani? (-bomvu)
- (h) UNkk. Dlamini unabantwana abangaki? (-ne)
- (i) Umfundisi uzwe izindaba ezinjani? (-bi)
- (j) UMichael ugqoke ziphi izicathulo? (-cijile) (-mnyama)
- (k) OMuzi bathanda sphi isinkwa? (-nsundu)
- (l) Uthisha uthanda umfundi onjani? (-sebenza)

2 Answer the following questions about yourself.

- (a) Unabantwana na?
- (b) Unabantwana abangaki?
- (c) Uthanda sphi isiphuzo?

- | | |
|-----|-----------------------|
| (d) | Unenja enjani ekhaya? |
| (e) | Unendlu enjani? |
| (f) | Uthanda iphi imoto? |



ISIFUNDO 14

Manginazise

Let me introduce you

At the end of this lesson you will be able to:



- ◆ introduce people to one another in Zulu;
- ◆ use another way to ask where someone comes from;
- ◆ talk about studies and degrees;
- ◆ write salutations and conclusions in Zulu letters;
- ◆ use the demonstrative pronoun (this / that) in Zulu sentences.

When you are faced with the situation where people are not acquainted, you will have to introduce them to one another, most likely with pointing gestures. People, being inquisitive as they are, will start talking to one another and ask the other one where he / she is from and what they are doing or studying.

14 INTRODUCING PEOPLE TO ONE ANOTHER, TALKING ABOUT STUDIES AND DEGREES, WRITING SALUTATIONS AND CONCLUSIONS IN LETTERS AND THE DEMONSTRATIVE PRONOUN

To improve your conversation skills further you will learn in this lesson how to introduce people to one another and ask in another way where someone comes from. You will also learn how to talk about studies and degrees, how to write salutations and conclusions in letters and learn how to use the demonstrative pronoun in sentences.

14.1 Introducing people to one another

Read the following dialogue from Wilkes and Nkosi (1998:176-177) in order to: say 'let me introduce you (singular) to...' *Mangikwazise kuBernard*, say 'let me introduce you (plural) to...' *Manginazise kubaba*, introduce a person *Janet, nguDudu lo / lona nguDudu*, express 'pleased to meet you' *Ngijabulela ukukwazi / ukunazi* (plural). Once you have been introduced to a person you would also ask where a person comes from. [Also listen to the recording.](#)

OLGA: Zenzile, Nozipho, manginazise kubaba, uBernard.
NguZenzile lo, Baba. Lona nguNozipho.

BERNARD: Ngijabulela ukunazi, mantombazana.

ZENZILE: Nathi sijabulela ukukwazi, Baba.

BERNARD: Nakhephi mantombazane?

ZENZILE: Thina sakhe eMadadeni, Baba.

BERNARD: Nina-ke Nozipho?

NOZIPHO: Thina sakhe eNquthu.

(Later at the dinner table Olga's mother, Khanyile, shows Zanele and Nozipho where to sit.)

KHANYILE: Ungahlala lapha Zanele. Wena Nozipho, awuhlale lapha mntanami. (After everyone has been seated, Bernard asks for an opportunity to say grace.)

BERNARD: Masithandaze bakwethu.

Baba wethu oseZulwini sibonga lokhu kudla esikuphiwa nguwe nezandla ezikwenzile. Sibonga lobu busuku obujabulisayo naleli thuba lokubungaza indodakazi yethu, u-Olga, ozuze isiqu sika-B.A. Sicela ukuba uNkulunkulu abe naye impilo yonke yakhe. Sicela lokhu egameni likaJesu Krestu, uMsindisi wethu. Amen.

OLGA: Zenzile, Nozipho, let me introduce you to my father, Bernard. This is Zenzile, Father.
That is Nozipho.

BERNARD: I am pleased to meet you, girls.

ZENZILE: We too are happy to meet you, Father.

BERNARD: Where do you come from girls?

ZENZILE: We come from Madadeni, Father.

BERNARD: And you Nozipho?

NOZIPHO: We come from Nquthu.

(Later at the dinner table Olga's mother, Khanyile, shows Zenzile and Nozipho where to sit.)

KHANYILE: You may sit here Zenzile. You, Nozipho, please sit here my child. (After everyone has been seated, Bernard asks for an opportunity to say grace.)

BERNARD: Let us pray, friends.

Our Father in heaven we thank you for this food which we are given and for the hands that prepared it. We say thank you for this pleasant evening and this opportunity to give a party in honour of our daughter, Olga, who obtained her BA degree. We ask you to be with her during her whole life. We ask this in the name of Jesus Christ, our Saviour, Amen.

14.1.1 Another way of asking where someone comes from

You already know how to ask a person where he / she comes from by using *Uvelaphi?* as in *Isifundo 2*. However, another way of asking the same thing is to use *Nakhephi?* (Where did you (plural) build your home? i.e. Where do you come from?). This question is always asked in the plural form. The answer usually is : *Sakhe* (si-akhe) (We have built at). Some examples are:

Nakhephi? (Where do you come from?)

Sakhe eGoli. (We come from Johannesburg)

Sakhe eThekwini (We come from Durban)

Sakhe eMgungundlovu (We come from Pietermaritzburg)

14.2 Talk about studies and degrees

To ask a person what he / she is studying, the expression *Ufundelani?* (What are you studying for? Lit. you are studying for what?) is used. The following are a few possible answers to this question:

Singular

Ufundelani? (What are you studying for?)

Ngifundela ubuDokotela (I study (for) medicine)

Ngifundela ubufundisi (I study (for) teaching)

Plural

Nifundelani? (What are you studying for?)

Sifundela ubuMeli (We study (for) law)

Sifundela ubuNesi (We study (for) nursing)

In order to say what degree you have obtained, the verb stem *-zuze* (obtained) is used, followed by the name of the degree, e.g.

ULindi uzuze iziqu zika-BA e-UNISA ngonyaka ka-2007
(Lindi obtained the BA degree at Unisa in 2007)

UDokotela Khumalo uzuze iziqu zobuDokotela e-Wits
(Dr Khumalo obtained the doctor's degree at Wits)

Examples of names of degrees:

iziqu zika-BA (Bachelor's degree)
iziqu ze-MA (Master's degree)
iziqu zobu-Dokotela (Doctor's degree)
iziqu zobu-Nesi (Degree in Nursing)

For the *ka-* possessive concord, study *Isifundo 8* and for the pronouns study *Isifundo 3* in this Guide.

14.3 Writing salutations and conclusions in letters

14.3.1 Salutations

When writing a letter in Zulu there are two ways of addressing someone. Firstly, in a formal letter, the salutation is *ohloniphekileyo* (dear), e.g.

Mnumzabe Ndaba (Dear Mr Ndaba)
Nkosikazi Ndabezitha (Dear Mrs Ndabezitha)

Secondly, in an informal letter, the salutation *othandekayo* (dearest) is used, e.g.

Ntombenhle othandekayo (Dearest Ntombenhle)
Dadewethu othandekayo (Dearest Sister)

Note that when addressing more than one person, *o-* changes to *aba-*, e.g.

Baba nomama abathandekayo (Dearest Father and Mother)
Bantwana abathandekayo (Dearest Children)

14.3.2 Conclusions in letters

There are also two ways of concluding a letter in Zulu. A formal letter may be concluded as follows:

Yimi ozithobayo
(Yours faithfully/sincerely, lit. It is I who am humbling myself)

In an informal letter the conclusion could be:

Yimi (lit. it is I)

Umngane wakho (Your friend) [optional]

OR

Umntanakho (Your child) [optional]

Lindelwa (Your name)

14.4 The demonstrative pronoun

The demonstrative pronoun is used to convey the notion of 'this' 'that' and 'yonder' in Zulu. When you introduce people to one another the demonstrative pronouns come in very handy because they are actually pointers, i.e. pointing at persons or things:

- (i) The position near the speaker is the first position, which can be translated by 'this' or 'these', e.g.

Phindi, nguDudu lo (Phindi, this is Dudu).

Lezi zincwadi zifike namuhla (These letters arrived today).

Le khompyutha yami ayisebenzi kahle (This computer of mine doesn't work well).

- (ii) The position near the addressee is the second position, which is can be translated by 'that' or 'those'. This position is usually the first position which ends in -o, e.g.

Leyo mali ngiyayifuna manje (That money, I need it now).

Lowo mhlango uzoba ngo-12 (That meeting will be at 12h00).

Sizokwenza lezo zinto ezimbili (We shall do those two things).

- (iii) The position furthest away from both the speaker and the addressee, is the third position, which can be translated by 'yonder', e.g.

Sizowuqeda lowaya msebenzi (We shall finish yonder work).

Labaya bantu bahlala eDandi (Yonder people stay at Dundee).

Leziya zincwadi kufanele ziye kummeli (Yonder letters should go to the lawyer).

Note that in the case of nouns that come after demonstratives the initial vowel of the noun falls away, e.g.

Lowo mhlango (the u- of *umhlango* falls away).

You would also have noticed above that the demonstrative *lowo* is written as a word separate from the noun *mhlango*.

However, when the nouns come before the demonstrative, they retain the initial vowel, e.g.

Umshini lo mdala (This typewriter is old).

Izincwadi lezi zifike namuhla (These letters (in particular) arrived today).

The following is a table of all the demonstratives of the different noun classes in their three positions, which might come in handy when you want to use demonstratives in sentences:

Noun Class	Position 1	Position 2	Position 3
umu- :	lo /lona	lowo	lowaya
aba- :	laba	labo	labaya
u- :	lo	lowo	lowaya
o- :	laba	labo	labaya
umu- :	lo	lowo	lowaya
imi- :	le	leyo	leya/ leyaya
ili-:	leli	lelo	leliya
ama- :	la	lawo	lawaya
isi- :	lesi	leso	lesiya
izi- :	lezi	lezo	leziya
in(m)-:	le	leyo	leya/ leyaya
izin(m)-:	lezi	lezo	leziya
ulu-:	lolu	lolo	loluya
izin(m)-:	lezi	lezo	leziya
ubu- :	lobu	lobo	lobuya
uku- :	lokhu	lokho	lokhuya

The demonstrative can also be used with other forms such as **na-** (and / together with); **nga-** (to express the instrument used); **njenga-** (comparison) ; **na-** (to have) and **kuna-** (comparison), e.g.

UNkosikazi Sithole usebenza nale ndoda (Mrs Sithole works together with this man).

Usebenza ngalowo mshini (She works with that machine).

UMnumzane Zulu unaleziya zincwadi zommeli (Mr Zulu has those letters of the lawyer).

14.5 IMISEBENZI (EXERCISES)

- 1 Introduce the following people to your friend (singular).
Isibonelo: umngane wami uJames
Mangikwazise kumngane wami uJames.
- (a) umngane wami uThoko
(b) uMnumzane Ntuli uthisha wethu
(c) abafowethu uJohn noPiti
(d) abazali bakaThemba uMnumzane Zwane noNkosikazi Zwane
- 2 Introduce the following people to your friends (plural).
Isibonelo: umngane wami uJames
Manginazise kumngane wami uJames.
- (a) uMandla isivakashi saseThekwini
(b) udadewethu uSibongile
(c) uDeleni indodakazi yethu
(d) uDokotela Zuma
- 3 Change the given noun to a demonstrative pronoun that points at the specified position (Pos. 1 - this/these or Pos. 2 - that /those) in the following commands. Compare your answers to the given keys at the back of this Guide.
Isibonelo: Thatha ubisi efrijini. (Pos. 2)
Thatha lolo bisi efrijini.
- (a) Sebenzisa imali yakho. (Pos. 1)
(b) Faka izincwadi ebhokisini. (Pos. 1)
(c) Vala ibhokisi. (Pos. 2)
(d) Hambani niyoposa amaphasela. (Pos. 2)
(e) Fonela umuntu kusasa. (Pos. 1)
(f) Vula umnyango bhuti. (Pos. 1)
(g) Sebenzani lapha makhosikazi. (Pos. 2)
(h) Biza abantwana Thoko. (Pos. 1)
(i) Fundani ubudokotela boThemba. (Pos. 2)
(j) Qeda iziqu zika-BA ngalo nyaka. (Pos. 1)



ZULU

IZIMPENDULO: KEYS TO THE EXERCISES IN GUIDE AFL1503

Introduction

- 1 Any valid reason.
- 2 Words such as: iqanda, ixhegu, icici.

1.5

- | | |
|--|---|
| <p>1 UJane
Sawubona Mandla!
Unjani?
Nami ngikhona.
Hamba kahle, Mandla!</p> | <p>UMandla
Yebo, sawubona Jane.
Ngikhona, unjani wena?
Sala kahle, Jane!</p> |
|--|---|
-
- 2 (a) Sawubona, Khabo!
(b) Sanibonani, makhosikazi!
(c) Usaphila na, Thandeka?
(d) Uhambe kahle, Thoko!
(e) Usale kahle, Deleni!
(f) Hambani kahle, Bafana!
(g) Salani kahle, (b)odadewethu!
(h) Ngikhona, wena usaphila na?
(i) Sisaphila. Nina nisaphila na?
(j) Nivuke kanjani, madoda?
(k) Uvuke kanjani, bhuti?
(l) Ngisaphila sisi, wena unjani?
(m) Sanibonani Mnumzane Ntuli, nisaphila na?
(n) Hambani kahle, Mnumzane Ntuli!

2.5

- 1 (a) Uhlala kuphi?
(b) Igama lakho ngubani?
(c) Isibongo sakho ngubani?
(d) Uhlala kuphi eWitbank?
(e) Wena uhlala kuphi?
(f) Wena isibongo sakho ungubani?
- 2 (a) Ngubani igama lakho?
(b) Igama lami nguThemba.
(c) Igama lami nguThoko.
(d) Ngubani isibongo sakho?
(e) Isibongo sami nguDlamini.

- (f) Uhlala kuphi?
- (g) Ngihlala eGoli.
- (h) Wena uhlala kuphi?
- (i) Mina ngihlala ePitoli.
- (j) Igama lami nginguZodwa.

- 3
- (a) eNgilandi
 - (b) eGoli
 - (c) eMgungundlovu
 - (d) eMlazi
 - (e) KwaZulu-Natali
 - (f) eKapa
 - (g) eMnambithi
 - (h) eSoweto
 - (i) eParktown
 - (j) eThekwini

3.9

- 1
- (a) Uyakwazi ukukhuluma isiZulu?
 - (b) Uyakwazi ukukhuluma isiNgisi?
 - (c) Uyakwazi ukukhuluma isiXhosa?
 - (d) Uyakwazi ukukhuluma isiSuthu?

- 2
- (a) Umfana udlala phandle.
 - (b) Amadoda ahambile.
 - (c) Imali iphelile.
 - (d) Ikhehla (old man) liyagula.
 - (e) Thina (we) sikhathele.

3 **Listen to the recording**

- (a) UThoko ufuna sona.
- (b) Omama baphuza lona.
- (c) Abantu bafuna zona.
- (d) Intombi ipenda lona.
- (e) USonto ukhipha yona.
- (f) Ikhehla lithenga khona esitolo.
- (g) Yona iyabiza.
- (h) Yena ubiza bona.
- (i) Wona aphelile.
- (j) Ngancela sona.

4.3

1

Listen to the recording

- (a) OVusi baya esitolo nomfana.
- (b) UMandla uya emsebenzini ngemoto.
- (c) UThoko usebenza ngamandla.
- (d) Thina sithenga inyama nobisi noshukela namazambane.
- (e) Intombi ihamba ngesitimela.
- (f) Nina nithenga utamatisi nobhanana namahhabhula nethanga.
- (g) Isalukazi sihamba ngezinyawo.
- (h) Amantombazane apethe ushintshi.
- (i) Mina ngipethe imali nomentshisi.
- (j) Abafana bahamba ngeveni ukuya eGoli.

5.4

1

Listen to the recording

- (a) Ngigeza izitsha.
- (b) Udla iphalishi.
- (c) Ngiphuza ubisi.
- (d) Ukha izimbali.
- (e) Sithenga isinkwa.
- (f) Sibiza izinja.
- (g) Siyafunda.
- (h) Badlala ibhola.
- (i) Benza umsebenzi.
- (j) Bayasebenza.
- (k) Ugunda utshani engadini.
- (l) Liyabaleka.
- (m) Ixosha ikati.
- (o) Ziyakhonkotha.
- (p) Ayapenda.

2

Listen to the recording

- (a) Ngifunda iphephandaba.
- (b) Ngibiza uJane.
- (c) Bafuna umfana.
- (e) Siphuza itiyi.
- (f) Ukhuluma manje.
- (g) Ahlala eFilidi.
- (h) Ngiphuza ubisi.
- (i) Uvela eThekwini.

3 **Listen to the recording**

- (a) Uthosani?
- (b) Nifunda ini?
- (c) Nibiza ubani?
- (d) Wenzani?
- (e) Uvelaphi?
- (f) Nifunda nini?

4 **Listen to the recording**

- (a) Ufunda namhlanje.
- (b) Liya ekhaya ngoLwesithathu.
- (c) Badlala ekhaya ngempelasonto.
- (d) Uqala umsebenzi ngo-8 ekuseni.
- (e) Badla emini.
- (f) Bathenga esitolo ngoLwesine.
- (g) Sigunda utshani ngoMgqibelo.
- (h) Siqeda ukusebenza ngoLwesihlanu.

6.6

- 1**
- (a) Sibongile ake uvule umnyango!
BoSibongile/OSibongile ake nivule umnyango!
 - (b) Ake usebenze kahle ndoda!
Ake nisebenze kahle madoda!
 - (c) Mfana ake ufunde!
Bafana ake nifunde!
 - (d) Ake ugcwalise nkosazana!
Ake nigcwalise makhosazana!
 - (e) Ake ubhale phansi ikheli mnumzane!
Ake nibhale phansi ikheli banumzane!
- 2**
- (a) Umsebenzi uphelile.
 - (b) Imoto iphukile.
 - (c) Isisebenzi sigcwalisa imoto.
 - (d) Wena uthenga isithuthuthu na?
 - (e) Amantombazane aphuza amanzi.
- 3**
- (a) Isela lebe imali na?
 - (b) Baya edolobheni ngemoto na?
 - (c) Isisebenzi siletha ukhiye na?
 - (d) Umsebenzi uzothatha umbhanselo na?
 - (e) Izisebenzi zimpompa amasondo emoto na?

7.5

1 Listen to the recording

- (a) Uphethwe yisifuba.
- (b) Ngihlushwa ngumkhuhlane / wumkhuhlane.
- (c) Baphethwe ngamathonsela.
- (d) Uphethwe ngamazinyo.
- (e) Uphethwe ngumphimbo / wumphimbo.
- (f) Siphethwe yiqolo.
- (g) Uphethwe ngamehlo.

2 Listen to the recording

- (a) Yizinyawo.
- (b) Yisifuba.
- (c) Yikhanda.
- (d) Yizindlebe.
- (e) Yimali.
- (f) Ngumlomo / wumlomo.
- (g) Nguletisi / Wuletisi.
- (h) Yizithelo.
- (i) Yikhala.

- 3
- (a) Mfundi, funda isiZulu!
 - (b) BoSipho/ OSipho ningangcolisi / musani ukungcolisa endlini!
 - (c) Bantwana, phuzani umuthi!
 - (d) Thandi, letha ukudla!
 - (e) Nkosikazi, yenza umsebenzi wakho!

8.5

1 Listen to the recording

- (a) Izicathulo zethu ziyabiza.
- (b) Behlise ngo-5 cent inani lobisi.
- (c) Udinga iyunifomu yesikole.
- (d) Nina nifuna uphetroli wamalini?
- (e) Umama ufuna ibhantshi lomfana wakhe.
- (f) UNkk. Shezi uthenga isikhwama samabhuko.
- (g) Sizothenga ibhantshi lesikole.
- (h) Ungubani isibongo sakho ntombi?
- (i) Abantu badinga izingubo zomsebenzi.
- (j) Amasondo emoto agcwele umoya.

2 **Listen to the recording**

- (a) Uwoyela wemoto uyashoda.
- (b) Intombi ithenga izicathulo zakhe ngoba inemali.
- (c) Uneminyaka emingaki wena?
- (d) Namuhla sinomhlangano emsebenzini wethu.
- (e) Thina sinesivivinyo sesiZulu ngeviki elizayo.
- (f) Abantu bedolobha / basedolobheni bathenga kwa-Truworths / eTruworths ngoba kunendali lapho.
- (g) Othisha besikole bathanda ikhofi netiye.

9.4

1 **Listen to the recording**

- (a) Cha, ikati alidli inhlanzi.
- (b) Cha, abafana abadlali.
- (c) Cha, uBheki akathandi i-T-bone.
- (d) Cha, oSipho abaphuzi iwayini.
- (e) Cha, inkosikazi ayilethi amashibusi.
- (f) Cha, angazi umalume.
- (g) Cha, asifundi isiZulu.
- (h) Cha, amadoda awa-odi isaladi.
- (i) Cha, asijabuli.
- (j) Cha, uMandla noVusi abakhulumi kakhulu.

2

- (a) Sifunda kanzima/kakhulu ekholiji.
- (b) Uthisha ufundisa ekuseni/emini.
- (c) Abafundi baphuma kabili/kathathu ekilasini.
- (d) Usikhuluma kancane/kamnandi isiZulu.
- (e) Sizobuya ntambama/kusasa isalukazi.

10.4

1 **Listen to the recording**

- (a) Ngibize ubaba engadini.
Angibizanga ubaba engadini.
- (b) UThemba wenze itiye.
UThemba akenzanga itiye.
- (c) Sithenge izimoto.
Asithenganga izimoto.
- (d) USiphiwe ufundile.
USiphiwe akafundanga.
- (e) Indoda ithenge utamatisi esitolo.
Indoda ayithenganga utamatisi esitolo.
- (f) Baye kwadokotela.
Abayanga kwadokotela.
- (g) Udokotela uphe ugogo umuthi.
Udokotela akaphanga ugogo umuthi.

- (h) Ikati libalekile.
Ikati alibalekanga.
- (i) Amantombazane aphuze iwayini elimhlophe.
Amantombazane awaphuzanga iwayini elimhlophe.

2 Listen to the recording

- (a) Ithanga lishibhile.
- (b) Umama ukhathazekile ngoba umntanakhe uyagula.
- (c) Ilokwe lami lidabukile.
- (d) Esitolo amaqanda afile.
- (e) Umfana ukhathele ngoba usebenzile.
- (f) Omalume balele izolo.
- (g) Uthisha uthukuthele ngoba abantwana bayaganga manje.
- (h) Isikhwama sigcwele imali.
- (i) Ukudla kufudumele.
- (j) Amazambane abolile.
- (k) UMANDLA ufunda kahle ngoba uhlakaniphile.

3 Listen to the recording

- (a) Liyavunguza.
- (b) Liyabaneka.
- (c) Lihle.
- (d) Liyakhiza.
- (e) Lipholile.
- (f) Libalele.
- (g) Liguqubele.
- (h) Liyabanda / Kuyabanda.
- (i) Liyana.
- (j) Liyashisa / Kuyashisa.

11.4

1 Listen to the recording

- (a) Izingane zithenga oswidi ekhefina.
- (b) Abantu bagibela ibhasi edolobheni.
- (c) Amantombazane aya elabhulali.
- (d) Sithela uphetroli egalaji.
- (e) Ubaba uthole izithelo ezinhle esitolo.
- (f) UThemba uvakashele kumalume.
- (g) Ikhofi likhona ekhishini.
- (h) Lethani kimi imali yenu.
- (i) Sizovakashela olwandle eThekwini ngamaholide.

2 **Listen to the recording**

- (a) Ngihlala eMalahleni.
- (b) Ngisebenza kwa-Clicks / eClicks.
- (c) Ngineminyaka engu-40.
- (d) Ngiyasifunda e-Unisa.
- (e) Ngithenge igrosa kwa-Shoprite / e-Shoprite.
- (f) Abantwana bami bafunda esikoleni.
- (g) Ngiya eposini.

3 **Listen to the recording**

- (a) Yebo lukhona, lusetafuleni.
Cha, alukho etafuleni.
- (b) Yebo likhona, lisefrijini.
Cha, alikho efrijini.
- (c) Yebo ikhona, isebhange.
Cha, ayikho ebhange.
- (d) Yebo bakhona, baseyunivesithini.
Cha, abekho eyunivesithini.
- (e) Yebo zikhona, zisekamelweni.
Cha, azikho ekamelweni.
- (f) Yebo sikhona, sisesibhedlela.
Cha, asikho esibhedlela.
- (g) Yebo akhona, asendlini.
Cha, awekho endlini.
- (h) Yebo ukhona, ukwadokotela.
Cha, akekho kwadokotela.
- (i) Yebo ukhona, usePick & Pay / ukwa-Pick & Pay.
Cha, akekho e-Pick & Pay / kwa-Pick & Pay.
- (j) Yebo sikhona, sisemsebenzini.
Cha, asikho emsebenzini.

12.5

1 **Listen to the recording**

- (a) Yebo, uyalushaya.
- (b) Yebo ngiyakufuna.
- (c) Yebo, bayasifunda.
- (d) Yebo, ngiyawaphuza.
- (e) Yebo, siyababiza.
- (f) Yebo, iyamazi.
- (g) Yebo, bazoyiboleka.
- (h) Yebo, lisigqokile.
- (i) Yebo, ayayicela.
- (j) Yebo, uyibambile.

2 **Listen to the recording**

- (a) Sizothenga ushukela esitolo.
- (b) Bazofunda isiZulu ngeviki elizayo.
- (c) Ilanga lizoshisa.
- (d) Inkosikazi izo-ayina ingubo.
- (e) Ngizoya ekhaya.
- (f) UThandi uzohuva phansi.
- (g) Intombi izofonela umngane.
- (h) Amantombazane azosula ifenisha.

3 **Listen to the recording**

- (a) Asizuthenga ushukela esitolo.
- (b) Abazufunda isiZulu ngeviki elizayo.
- (c) Ilanga alizushisa.
- (d) Inkosikazi ayizu-ayina ingubo.
- (e) Angizuya ekhaya.
- (f) UThandi akazuhuva phansi.
- (g) Intombi ayizufonela umngane.
- (h) Amantombazane awazusula ifenisha.

4 **Listen to the recording**

- (a) UNkosikazi Majola usebenza ekhaya.
- (b) Usebenza kakhulu.
- (c) UNkosikazi Majola uzowasha ngomshini.
- (d) UNkosikazi Majola uzothela insipho emanzini.
- (e) Uzokweneka izingubo ocingweni.
- (f) Cha, akazusebenza ngoMgqibelo ngoba kuzosebenza abantwana.

13.5

1 **Listen to the recording**

- (a) Umakoti ugqoke ilokwe elimhlophe.
- (b) Umkhwenyane uzothenga isudi empofu.
- (c) Kukhona abantu abaningi edilini.
- (d) Kucula abantwana abahlakaniphile(yo).
- (e) Yena unemoto eluhlaza.
- (f) Amakhosikazi adeke itafula elide.
- (g) UMichael Jackson uthanda ibhantshi elibomvu.
- (h) UNkk. Dlamini unabantwana abane.
- (i) Umfundisi uzwe izindaba ezimbi.
- (j) UMichael ugqoke izicathulo ezicijile ezimnyama.
- (k) OMuzi bathanda isinkwa esinsundu.
- (m) Uthisha uthanda umfundi osebenzayo.

2 **Listen to the recording**

- (a) Yebo, nginabantwana / Cha, anginabantwana.
- (b) Nginabantwana ababili / Cha, anginabantwana.
- (c) Ngithanda iwayini.
- (d) Nginenja encane ekhaya.
- (e) Nginendlu enkulu enhle.
- (f) Ngithanda imoto ebomvu eyi-Golf.

14.5

- 1
- (a) Mangikwazise kumngane wami uThoko
 - (b) Mangikwazise kuMnumzane Ntuli thisha wethu
 - (c) Mangikwazise kubafowethu uJohn noPiti
 - (d) Mangikwazise kubazali bakaThemba uMnumzane Zwane noNkosikazi Zwane
- 2
- (a) Manginazise kuMandla isivakashi saseThekwini
 - (b) Manginazise kudadewethu uSibongile
 - (c) Manginazise kuDeleni indodakazi yethu
 - (d) Manginazise kuDokotela Zuma

3 **Listen to the recording**

- (a) Sebenzisa le mali yakho.
- (b) Faka lezi zincwadi ebhokisini.
- (c) Vala lelo bhokisi.
- (d) Hambani niyoposa lawo maphasela.
- (e) Fonela lo muntu kusasa.
- (f) Vula lo mnyango bhuti.
- (g) Sebenzani lapho makhosikazi.
- (h) Biza laba bantwana Thoko.
- (i) Fundani lobo budokotela boThemba.
- (j) Qeda lezi ziqu zika-BA ngalo nyaka.



PRACTICAL LISTENING EXERCISES

Practical Listening Exercise 1
Ukwazana (Getting Acquainted)
[Listen to the recording](#)

Practical Listening Exercise 2
Ukubulisana (Greeting each other)
[Listen to the recording](#)

Practical Listening Exercise 3
Izifo (Illnesses)
[Listen to the recording](#)

Practical Listening Exercise 4
Ebhange (At the bank)
[Listen to the recording](#)

Practical Listening Exercise 5
Umzimba (The body)
[Listen to the recording](#)

Practical Listening Exercise 6
Izinsuku zesonto (Days of the week)
[Listen to the recording](#)

Practical Listening Exercise 7
Egalaji (At the garage)
[Listen to the recording](#)

Practical Listening Exercise 8
Sikhuluma ocingweni (We talk on the phone)
[Listen to the recording](#)



BIBLIOGRAPHY

- Doke, C.M. 1984. *Textbook of Zulu Grammar*. Johannesburg: Witwatersrand University Press.
- Doke, C.M. & Vilakazi, B.W. 1972. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Doke, C.M., Malcolm, D.M., Sikakana, J.M.A. & Vilakazi, B.W. 1996. *English-Zulu / Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Griesel, G. J. & B. B. Mkhize. 1985. *Wozani sifunde isiZulu (vol. 1 and 2)*. Goodwood: Nasau Beperk.
- Nyembezi, S. 1970. *Learn Zulu*. Pietermaritzburg: Shuter & Shooter.
- Taljaard, P.C. & Bosch, S.E. 1988. *Handbook of isiZulu*. Pretoria: Van Schaik.
- University of South Africa. 2006. Study Guide for ZFN101-C. Pretoria: University of South Africa.
- Van Eeden, B.I.C. 1956. *Zoeloe-Grammatika*. Stellenbosch: Universiteitsuitgewers en Boekhandelaars Edms. Bpk.
- Wilkes, A. & Nkosi, N. 1998. *Say it in Zulu - for beginners/third language speakers*. Pretoria: Kagiso Publishers.

