

INTRODUCTION

I. *Classification and Nomenclature*

Scholarship to-day is beginning to accord to Bantu languages a proper recognition of their value in grammatical structure. For many years—ever since these languages were first thrown open to investigation by pioneers in Africa—Bantu grammar has been treated as of very little moment; and, judging from the slight material presented in "Handbooks," "Collections" and "Outlines," which have been published in increasing numbers, it is evident that the writers themselves, in the main, have little realized the remarkable philological mine which any one of these Bantu languages possesses. Most grammars did little more than present the obvious material visible upon the surface, the mere outcrop a knowledge of which would make possible communication with the people. Fortunately, however, not every investigator has been so superficial, and there are some great names, especially among the missionaries, who have laboriously delved into the hidden things, and striven to bring to light the real gold of construction and idiom, without which a full understanding of the people's mind and processes of thought cannot be attained. But others again, in their effort and enthusiasm to "think black," have overstepped their balance and introduced into the language they portray thoughts and processes foreign to its genius, or have weighted it with the shackles of preconceived notions of origin and import.

The time is more than ripe for a calm, serious and careful study of the situation, and for the establishment of a sound and sure foundation upon which to set the wonderful structure of Bantu grammar. Before discussing this subject in detail, I would emphasize one or two things. To begin with, *any, every, Bantu Language*

possesses a *phonetical, grammatical and syntactical structure deserving of the most careful and exact investigation and recording*. None should be despised. It is only the ignorant who have the temerity to despise a Bantu tongue. On the other hand, each investigator must beware of that folly, not confined to youth—a folly of which I myself was at one time guilty—of considering “his” Bantu language as “the best,” “the purest,” “the most expressive,” “the most euphonious” of all. It is generally ignorance of any other Bantu language which engenders this vanity. One language may have a much greater variety of verb tenses than another, but that other may excel in the diversity of its verbal derivatives, or in the multitude of compound verb forms it may use. One may excel in its suffixal inflexions of the nouns, while another will multiply its facets by the manifold action of the prefixes. Each has some real contribution to make to philological study.

Further, *Bantu grammatical structure is Bantu, and must not be expected to conform to European or Classical standards in every respect*. The great majority of writers on Bantu grammar have unhesitatingly accepted their own mother tongue or Latin as the basis for everything grammatical—classification, treatment, terminology. Serious investigation must be made to determine in how far a Bantu language tallies with accepted standards, and wherein it diverges therefrom. Where there is divergence we must be prepared to blaze a new trail, use new terminology where necessary, prepare a fresh type of classification, or follow a fresh method.

Do we realize how much our accepted grammatical standards are dependent upon historical heritage? There is no real historical heritage for us in Bantu grammar to-day. We are therefore not bound down in any way to the past, and Bantu languages can be examined, recorded and classified according to their merits, untrammelled by what has gone before. This does not mean that we are to ignore what philology and grammar

have through the centuries contributed. We find a remarkable underlying similarity in all grammatical systems, a uniformity of method in language expression and structure through all human speech; and what has been done in other languages—if done with care and precision—is of inestimable value in assisting us in real work upon Bantu.

I would further venture to say that owing to the very recent introduction of writing among the Bantu,¹ and the absolute lack of historical commitments in grammar, *the Bantu languages, when grammatically classified according to their own genius, are singularly lacking in that bug-bear of grammar, exceptions*. Such exceptions as do occur are found, in the main, to be susceptible of explanation, and become less and less in number as our knowledge of the language and of the laws governing it, increases. In Bantu the appearance of exceptions is often the warning signal that we have laid down a wrong or incomplete law of formation, inflexion or mutation. At times, too, the solution and explanation of constructions may baffle us for many a long day; that, however, is no excuse for taking what we may consider to be an easier short cut, and ignoring difficulties which we cannot understand.² Even that most baffling of studies, the inflexion of tones in Bantu languages, will one day definitely yield to painstaking enquiry, and surrender the key which the Native speaker uses quite uncon-

¹ Swahili is the only Bantu language, which has been seriously influenced by writing for any length of time. Mbundu, Kongo and Nyungwe, though recorded for upwards of 300 years, cannot be said to have been influenced by such recording. Apart from the case of Swahili, I don't know of any Native Bantu writers earlier than 1850.

² H. A. Junod came to a wrong decision regarding the “initial vowel of the prefix” when he wrote: “As this initial vowel tends to disappear in the spoken language, as its regular introduction into written language would be fraught with many difficulties, owing to the frequent elisions to which it gives rise;—as it is different in the various clans,—as its suppression is not resented by the natives,—we have dropped it in our books in most instances, keeping it only where its presence seems more imperative.” (*Elementary Grammar of the Thonga-Shangaan Language*, § 68.)

sciously and naturally, but which seems so elusive and invisible to the scientific seeker to-day.

The original basis of grammatical classification was the word. Historical changes in some languages have caused words to split up, or on the other hand to amalgamate or lose their separable function. The fact that identical grammatical nomenclature may at times have been retained, despite such changes in function, is the cause of certain looseness in classification, and the use of terminology to-day, which could well stand overhauling. In preparing a classification and a terminology for Bantu languages it is, then, necessary to accept once again the word as our basis for the parts of speech. It is one of the things most difficult to understand about the majority of Bantu grammarians that the question of the Bantu word seems never to have entered their thoughts; even such a deep investigator as Meinhof gives no time to a discussion of the composition of the word in Bantu. I am convinced that, until the composition of the word is decided upon in Bantu, we dare not seriously discuss a grammatical classification, or deal with the question of nomenclature.

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The whole question of classification and nomenclature is becoming urgent to-day. In several areas isolated attempts are being made to provide individual languages with suitable terms for recording and teaching grammar in the vernacular. In practically all these cases some Bantu grammar written in a European language is taken, and terms translated or transliterated (according to individual preference) therefrom, without any real enquiry into the basic meaning or function of the terms, or the correctness of the use of those terms. It is therefore my aim here to examine critically the terms which have been, and are being, used in Bantu grammars, to try, to the best of my ability, to bring some order out of a present chaos, and to suggest what terms are rightly or preferably applicable to Bantu languages, and how it

may be well to convey such terms in a Bantu language when recording or teaching grammar. I claim no prerogative of knowledge upon this subject. There are many who will differ from me in details. There are some who will deny the very fundamental principles upon which I build. But it is my hope that interest and seriousness will be stimulated, and some degree of uniformity aimed at as a result of this essay.

The body of this present work will comprise the critical dictionary of linguistic terms; but it is necessary at this stage to deal in some detail with three matters: The Bantu word, Bantu grammatical and syntactical classification, and the rendering in a Bantu language of linguistic terminology.

II. *The Bantu Word*

In 1929 the Department of Native Development, Southern Rhodesia, published a paper prepared by me entitled "The Problem of Word-Division in Bantu, with special reference to the Languages of Mashonaland." The preparation of this paper was necessitated by the state of the orthographies used in the different dialects of the Shona cluster then being investigated with a view to unification. Examples from publications in Karanga, Zezuru, Manyika and Ndaou were cited, and shown to employ no less than five different degrees of disjunctive and semi-conjunctive writing. In fact one word alone was found to be divided up in no less than three ways: *kwaari*, *kwa ari*, and *kwa a ri*. For purposes of unification something had to be done about this. And in the wider question of deciding upon grammatical classification and correct terminology, with which we are now concerned, it is of equally vital importance that we should come to a uniform decision, *and a correct decision at that*, concerning the composition of a word in any language of the Bantu family.

The real importance of method in word-division will be borne out if we examine parallel passages in a few Bantu languages using divergent methods. For this purpose I have chosen a short New Testament passage (Mark x, 46-49) from the published scriptures in Sotho, Lamba, Kongo, Ganda, Nyanja and Swahili. These six examples are fairly representative of the various types of written Bantu. After each text I have appended certain comments, indicating the ways in which certain elements are treated grammatically.

(a) Sotho¹

Ba fihla Jeriko. Jesu ha a e-tsoa Jeriko le barutuo a ba hae, a e-na le bongata bo boholo, Bartimea, mor'a Timea, oa sefofu, o na a lutse pel'a tsela, a kōpa. Ha a utloa hoba ke Jesu oa Nazaretha, a qala ho hoa le ho re: Oho, mor'a Davida, Jesu, nkutloele bohloko! Ba bangata ba mo khalemela, ba re, a khutse; a mpa a eketsa a hoa, a re: Mor'a Davida, nkutloele bohloko! Jesu a ema, a re, a bitsoe.

This is a typical example of the disjunctive method of writing,² in which the verb is broken up, separating the "subjective" and "objective connective pronouns" from the verb stem. The "conjunction of co-ordination," *le*, and the "possessive particles," *ba*, *oa*, etc., are written separately, the latter even from the pronominal stems, e.g. *ba hae*; so also is the "invariable copulative particle," *ke*, and the "nominal prefix" *ho*, indicating the infinitive (though this is joined to the verb stem when "regarded" as a noun of the seventh Sotho class). Naturally such disjunctive method treats as separate words the "auxiliary particles," and classes as "prepositions" the "locative prepositions" *ho*, *ha* and *ka*, as well as the "possessive particles."

¹ This is Southern Sotho as spoken in Basutoland.

² The terminology quoted here is that used by Jacottet in his *Grammar of the Sesuto Language*.

(b) Lamba

Popele apo wa li fikile ku Jélíko; popéle, ili a lu ku fuma mu Jélíko pamo ne wasambile wakwe ne wumba ilikulu, lombá Batimayo, umwana wakwe Timayo, impofu iya ku lombá-lombá, ya lu kwikala ku mbali ya nsila. Popele ná yo, pa kumfwa ati ni Yesu uwa ku Nasaleti, ya li tatikile uku wílikisya, ne ku lawila ati: Yesu, Mwe Wana wakwe Dáfidi, nga mu ncitilé nkumbu newo! Popele awantu awenji wa li i kenye ati: Ko ikele celele! Sombi ná yo ya li wílikisye ukwa ku cila ati: Mwe Wana wakwe Dáfidi, nga mu ncitilé nkumbu newo! Popele Yesu wa li imakene, ne ku lawila ati: I iteni!

This is an example of ultra-disjunctive word-division.¹ The verb is split up, e.g. *wa li fikile*, in which *wa* is called the "pronominal verbal particle,"² and *li* a "verbal auxiliary"; similarly with *a lu ku fuma*, *a* is the "pronominal verbal particle," and *lu ku* the "continuous auxiliary," split into two words. At the time of this translation no consideration was given to the division of words as to their status as parts of speech. The "object particle," for instance, was written separately, as in *i iteni*.

Na, and even *ne* (influenced by a succeeding vowel), were considered as "conjunctions," and written separately.

Though the "locatives" were treated among the noun classes, *ku*, *mu* and *pa* were also called "locative prepositions"; but the preposition was recognized as "almost non-existent in Lamba."

In *ya nsila*, *ya* was considered a "possessive particle" and written separately, though joined in the case of pronominal stems, e.g. *wakwe*. The plural vocative *mwe* was written alone, and called a "vocative pronoun."

¹ Conjunctive writing has since been adopted for Lamba.

² The terminology quoted here is that used in my *Grammar of the Lamba Language*.

(c) Kongo

Balueke muna Yeriko : una se kevaika muna Yeriko y'alongoki andi ye ndong'ayingi, o mwan'a Timai, wa Batimai, o mvingi ampofo, ofongelenge muna nteto a nzila. Vava kawa vo i Yesu wa Nazarete, obantikidi o kaza, oku vo, E Yesu, e Mwan'a Davidi, umfw'e nkenda. Engi bambadidi, kabutama: vo i yandi, e kazu kinungunukini kikilu, oku vo, E Mwan'a Davidi, umfw'e nkenda. O Yesu otelamene, ovovele vo, Numbokela.

In this orthography, as used in the latest revision of the Kongo Bible, the verbs are written conjunctively, including subjectival and objectival concords with them. Locatives are treated as "prepositions"¹ and separated, e.g. *muna*; so is *se*, an auxiliary indicating the exclusive implication, called by Bentley a "particle." *Ya* is described as the "preposition 'and,' 'with,'" and shows coalescence, e.g. *y'alongoki, ye ndong'ayingi*. This is exactly parallel to the use of *na-* in other Bantu areas, and, as evidenced by its coalescing, should be joined up with the following word.

O is described as an "article" and written separately. *A* (the possessive concord) is called a "preposition," and is written separately, e.g. *nteto a nzira, Yesu wa Nazarete*, except when used with pronominal stems, e.g. *andi*. The copulative formative *i* is termed a "verbal particle" equivalent to the verb "to be," e.g. *i Yesu*. Similarly *e* "the sign of the vocative" is written separately, e.g. *E Yesu*. Further, certain compounds which should be written together, or at least hyphenated, are separated, e.g. *mwan'a Timai*, instead of *mwana-Timai*, as this is a contracted form.

(d) Ganda

Awo nebatũka Eyeriko : bweyava mu Yeriko nabaigiri-zwabe, nekibina kinene, omwãna wa Timayo, Batimayo,

¹ Quoted terminology is according to Bentley's *Dictionary and Grammar of the Kongo Language*.

omusabi omuzibe wamaso, yali atu'de ku ma'bali ge'kubo. Awo bweyawulira nga Isa Omunazalesi ye wũyo, nãtanula okwogerera wa'gulu nokugamba nti Omwãna wa Daudi, Isa, onsãsire. Bangi nebamubogolera okusirika : naye neyeyongera nyo okwogerera wa'gulu nti Omwãna wa Daudi, onsãsire. Awo Isa nãmirira nãgamba nti Mumuite.

This is a case of almost fully conjunctive writing. Exception is made in the case of locatives, e.g. *ku ma'bali*; though many common words, such as *wansi* (on the ground), *munda* (inside), *wagulu* (in the sky), etc., are written together in Ganda as "adverbs." This is clearly inconsistent as *egulu* (sky) is as much a noun as *meza* (table) in *ku meza*, where *ku* is called by Crabtree¹ an "independent part of speech."

Another exception is made in the case of possessive concords before proper names, e.g. *wa Daudi*. Crabtree calls this the "genitive particle." In other cases the possessives are joined up, e.g. *wamaso*.

From other evidence in Ganda we note that the conjunctive formative *na-* "and," "with," is separated from nouns, but joined to pronouns.

(e) Nyanja

Ndipo iwo anafika ku Yeriko ; ndipo m'mene Iye anali kuturuka m'Yeriko, ndi ophunzira ache, ndi khamu lalikuru la anthu, mwana wa Timeyu, Bartimeyu, wopempha wakhungu, analikukhala pansu m'mbali mwa njira. Ndipo pamene anamva kuti ndi Yesu wa ku Nazarete, anayamba kupfuula, ndi kunena, Yesu, Inu Mwana wa Davide, mundichitire ine chifundo. Ndipo ambiri anamuyamula kuti atonthole : koma makamaka anapfuulitsa kuti, Inu Mwana wa Davide, mundichitire chifundo. Ndipo Yesu anaima, nati, Mwitaneni.

The verb here is fully conjunctive, but locatives and possessive concords with nouns are kept separate, e.g.

¹ In his *Manual of Luganda*, § 81.

wa ku Nazarete, mwa njira, ku Yeriko. These are called by Hetherwick "relative particles used to express the possessive case." Possessives with pronominal stem are joined up, e.g. *ache*. Similarly *ndi*, whether used as "conjunctive" or "copula," is written as a separate word from nouns, but joined up to pronominal stems.

(f) *Swahili*¹

Wakafika Yeriko: hatta akishika njia kutoka Yeriko, pamoja na wanafunzi wake na makutano makubwa, mwana wa Timayo, yule kipofu, jina lake Bartimayo amekaa kitako kando ya njia, akiomba sadaka. Hatta aliposikia ya kwamba ni Yesu Mnazareti, akaanza kupaza sauti, na kunena, Mwana wa Daudi, Yesu nirehemu. Watu wengi wakamkaripia, anyamaze: yeye akazidi sana kupaza sauti, Ee Mwana ya Daudi, unirehemu. Yesu akasimama, akasema aitwe.

This is conjunctive, except in the following cases: (a) of possessive concords with nouns, e.g. *kando ya njia, mwana wa Timayo*, where *ya, wa*, etc. are called "prepositions,"² in contrast to *wanafunzi wake*, where *wake* is called a "possessive pronoun"; (b) of *na*, which is treated separately as a "conjunction"; and (c) of *ni* (and *si*), which is treated separately as a "copula."

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From the foregoing it is seen that the method of word-division is of vital importance to the grammatical classification and the terminology used therein.

It must at once be conceded that the definition adopted for the "word" may be arbitrary. Some³ consider—and they have a perfect right to do so—that each entity conveying a complete concept is entitled to be

considered a word. Such a definition may prove suitable to certain languages—it would be to isolating languages; but it is impossible to apply it to inflexional or even agglutinating languages. *Each type of language is entitled to its own detailed connotation of what comprises a "word."* *The fundamental unity of structure of all Bantu languages demands a unity in method of word-division suitable to the inflexional type of languages they represent.*

The present diversity in method of word-division in Bantu languages is due to the diversity and individual peculiarities of the European investigators who have been responsible for reducing them to writing. Because in English "we are loving" consists of three words, therefore the English-speaking missionaries wrote *si ya tanda* in Zulu and *ti no da* in Shona. Because in French "nous aimons" consists of two words, therefore the French-speaking missionaries wrote *ha randa* in Ronga and *rea rata* in Sotho—despite the fact that *si-ya-tanda* contains precisely the same elements as *re-a-rata*. It is quite unnecessary here to go into the detail¹ of explaining that *si-ya-tanda* is not the real equivalent of *we-are-loving*, the type of predicate formation in the two languages being quite distinct, for *-ya-* does not equal "are," nor is *si-* the same as "we," though it represents *thina*, the equivalent of that pronoun.

On investigation we find that the various verbal formatives in Bantu have definite fixed positions in relation to the verb stem. The subject-indicator must always precede the verb stem, and the object-indicator always *immediately* precede that stem, while each auxiliary formative has its definite position. In English and French, however, such fixed positions do not exist. For instance, "we are walking" may become "are we walking?" or "walking are we?" or "walking we are," while "we are" or "are we?" may be used alone. Similarly "je suis" may be inverted for the question to

¹ See *The Problem of Word Division in Bantu*, p. 10.¹ Zanzibar dialect as taken from the 1913 edition of *Agano Jipya*.² See Steere's *Handbook of the Swahili Language*.³ As for instance Marconnés; see his *Grammar of Central Karanga*,

"suis je?" No such inversion of the elements constituting the verb is possible in Bantu languages. The very immutability of the Bantu positions indicates adhesion. The force of this adhesion is illustrated in the English infinitive. It is considered wrong to "split infinitives," because "to go," "to see," etc. are really in each case single words (phon. *təgdu, tasi*), though there is a growing tendency to give the "to" a separable value to-day.

Apart from this, the distinct individuality of the words in the English sentence is further emphasized by two facts. Firstly, most of the words are capable of receiving emphatic stress, and secondly, they may take final or isolated positions in a sentence. Neither of these phenomena is possible with the components of the Bantu verb. Take, for instance, the stress possibilities with the English sentence "We are going": "We are going" (and not anyone else), "We are going" (natural emphasis of statement), and "We are going" (not coming). In Bantu, in order to express emphasis, an alteration of the sentence is necessary. Take the equivalent in Lamba, hyphenated so as not to confuse the issue, *tu-lu-ku-ya*:—

We are going, Ni-fweŵo (efwe) tu-lu-ku-ya (lit. It is we who are going).

We are going, Tu-lu-ku-ya icine (lit. We are going indeed).

We are going, Ukuya tu-lu-ku-ya (lit. Going, we are going).

In each case the immutability of particle-order is clearly seen in *tu-lu-ku-ya*. Similar instances could be given in other Bantu languages.

Regarding the isolating quality of the English words, the answer to the question "Are you going?" is "We are!" or to the question "Who are going?" the answer might be "We!" or "We are!" But the equivalent answers in Lamba are, to the first, *Tu-lu-ku-ya*, and to the second, *Ni-fweŵo* (It is we), or *Ni-fweŵo tu-lu-ku-ya* (It is we who are going).

From the verb, consideration may be diverted in similar way to the possessive construction. The Bantu equivalent to the English preposition "of" is based upon the formative *-a-*, but its position is immutable, always preceding the word indicating the possessor. In English, when "of" is used in that way, it weakens to become 'v, e.g. "hearts 'v oak," "the strength 'v Samson." "Of," however, has its strong form when ultimate, e.g. "an unheard-of thing," "it is not to be thought of," etc. Similar inversions of the prepositions "to," "at," "in," "on," etc., are possible in English, but quite out of the question with the Central Bantu locative equivalents, *pa-*, *ku-*, *mu-*, which always immediately precede and adhere to the word they inflect.

It is manifestly unwise to base arguments for Bantu grammar upon supposed European parallels. *But disjunctive writing in Bantu is based upon a preconceived grammatical classification.* The words are divided according as their European equivalents are divided, and these resultant "words" form the basis for the classification of the parts of speech. Is this likely to give a satisfactory result?

The fully-disjunctive writer divides the subjectival concord from the verb stem, calling it a pronoun, and he divides the possessive concord from the noun (though usually not from a pronominal stem), calling it a preposition. To carry his method of division to its logical conclusion, he should divide the possessive concord from its pronominal stem also,¹ and ultimately the adjectival concord from its stem and the noun prefix from the noun stem.² If disjunctive writing is not carried to its logical conclusion, rules innumerable, replete with exceptions, burden the person who endeavours to write consistently.

¹ This is done in Sotho.

² As is done by Marconnès in his *Karanga Grammar*, with a result such as the following: *Mu nhu wa ngu mu kuru wa ka ndi ona*; instead of: *Munhu wangu mukuru wakandiona*.

It has already been stated that in Bantu we have no historical heritage to guide our division of words—nor have we that heritage to trammel the spelling. Even the very earliest blundering attempts at reducing a Bantu language to writing were made on the basis of spelling the words as they were pronounced—the nearest to phonetic principles of which those attempting were capable. To-day, throughout Africa, mainly due to the exertions of the International Institute of African Languages and Cultures, phonetic principles are being applied to the revision and improvement of orthographies in many areas. The same principles, based on the pronunciation, must be applied in the settlement of word-division. Full conjunctive word-division follows this method. It records what the Native says—not what the European believes he should have as concepts in his mind. *There is an inherent word-division in all Bantu speech, and Natives are able to divide accurately without fail, as soon as they understand what the investigator is seeking.*

During my investigations in Southern Rhodesia, to quote from my paper on this problem, "I carried out experiments with a boy at St. Augustine's Mission, Penhalonga. He could read well, and was acquainted with the slightly disjunctive method of word-division employed in writing Manyika. I got him to read the whole of the first paragraph of the *Masoko e Testamente ye kare* twice. Then I asked him to read again to the first full-stop; then again to the first comma. Then I suddenly said, 'What is the first word?' Without the least hesitation he answered, '*Pakutanga*,' despite the fact that in the book it is given as *Pa kutanga*. Thereafter he divided the words systematically as follows:—

Pakutanga Mwari wakasika denga nepasi, nezwirowezwe zwiwimo, akagumisira ngesika munhu mumufanamidzo wake, akamuyita atonge zwirowezwe izwo akange asika.

The last two words he gave alternately with elision as one, viz., *akangasika*.

"At Morgenster and Chibi Missions I attempted the same ruse, but failed to get the Natives to fall into the trap unconsciously. Their education had instilled into them that the divided portions as printed were *mashoko*, words. So I had to resort to direct explanation of what was intended. After explanation, they, too, consistently divided the words according to the conjunctive method. In a few instances they joined more words than one together, but in no instance did they divide any complete words—and this within fifteen minutes of the matter being first discussed with them. At Chibi one of the teachers ventured the remark: 'This is how we speak, but not how we write!'

"With a Zezuru at Salisbury results were not at first so consistent. The man concerned could read slightly, but his mind was not trained to discriminate, as is that of a Native teacher who has passed Standard IV. His conception of *mazgwi* was very vague, when the term was applied in the sense of 'words.' For investigations of this type the Native subject must be either unsophisticated and unable to read, or else he must have sufficient education to be able to do a certain amount of self-analysis. After a few days of training, however, this Zezuru divided the words conjunctively, counting them on his fingers without a single mistake."

Writing with a word-division foreign to that made by them in speech has the result of confusing in the Native mind the syllable and the word. Many Natives using disjunctive writing think that the division is syllabic. They cannot understand why it is syllabic in some cases and not in others, for they have not the background of European grammar, which we have, to explain why divisions are made.

A missionary once told me that 80 per cent. of the dictation mistakes made by the boys in his classes are due to incorrect division of the words. This was in an

area where disjunctive writing was taught in the schools.

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As far back as 1905 the Rev. A. T. Bryant, in the Introduction to his *Zulu-English Dictionary*,¹ recognized the existence of an underlying phonetic principle in word-division. Writing on this question, he stated: "Accentuation then is the only guide by which we know whether particles of speech are to be regarded as independent or as forming part of a compound word." And when dealing with the compounding of certain elements due to elision, he wrote: "*Leyo'ndhlu* is a compound word and must be united in writing, since both the particles of speech are united under a common penultimate." In this reference to the "common penultimate," Bryant touched the main point of this whole question.

There are three subjects which come under the main heading of phonetics, which have as yet been insufficiently studied in relation to Bantu languages. These are the subjects of "length of vowels," "tone" and "stress." In many Bantu languages a change of length in a vowel may alter the significance or meaning of a word,² e.g. in Lamba, *lela* (nurse) and *lêla* (fade), *amala* (intestines) and *amāla* (nails); in Zulu *bahamba* (they travel) and *bāhamba* (they travelled). Similarly in many Bantu languages a change of tone or musical pitch upon a syllable may alter the significance or meaning of a word. In Sotho, for instance, *oa tseba* (with a low tone on *o*) means "thou knowest," while *ôa tseba* (with a high tone on *o*) means "he knows." In Zulu a change of the tone on *inyanga* changes the meaning from "doctor" to "moon." Similar significance of tone in the meanings of words is found in almost every Bantu language.

Length and Tone each has its significant work in Bantu. What of Stress?

¹ Page 86.

² The long vowel is indicated by a bar.

In French, length of vowels may be significant, e.g. *tousse* and *tous*, *tette* and *tête*; tone, on the other hand, gives but "character" to the language, or conveys emotion, while stress on words is almost non-existent.

In English, length of vowels is only a significant feature if accompanied by change of vowel quality, e.g. *peat*, *pit*; tone but conveys emotions; but stress, on the other hand, is most important: it is used to give prominence, emphasis, to particular words. More than that, it is used to distinguish one word from another. An illustration of this is in the contrast between the following pairs of words: *désert* and *desért*, *cóntent* and *contént*, *cónduct* and *conduct*, etc.

Now, in Bantu, stress never has the significant work of emphasizing words, or of differentiating one word from another, but nevertheless its work is of extreme importance. *Stress is the word-builder in Bantu.* Upon a rule of stress is the natural word-division of Bantu founded. Investigation has revealed the following law: *In each word or word-group in Bantu there is one, and only one, main stress.* This main stress falls usually upon the penultimate¹ syllable, and other secondary stresses, lighter and less significant, may be found upon other syllables in polysyllabic words; but a Bantu word is capable of having only one main stress. With the general rule in Bantu that this stress falls on the penultimate syllable of each word, it is natural to expect that Bantu words will usually be composed of two or more syllables. Nevertheless quite a number of monosyllabic words is found, particularly among the ideophones. In Karanga, one of the principal dialects of Shona, even monosyllabic nouns occur, e.g. *mbga* (dog), *she* (headman), *nda* (louse); though most Bantu languages avoid such. That the monosyllabic word is not a feature in Bantu may be gauged from the behaviour of the verbs. In all Bantu languages there is a number of monosyllabic

¹ This is not invariable in all Bantu languages, but is the general rule.

verb stems, but (with rare exceptions¹) these are not used as words in their monosyllabic form. In Shona, for instance, the imperative of ordinary regular disyllabic verbs is the simple stem, e.g. *gara!* (sit), *baia!* (catch hold); but the imperative of *-da* (love) is *ida*, inflected by the prefixing of "penultimate *i-*," essential to take the penultimate stress. The same thing takes place in Zulu, where such a monosyllabic verb stem as *-dla* (eat) is used normally throughout its conjugation, except in the case of the imperative where an extra syllable has to be added, to make *yidla* or *dlana*, in order to form a word capable of taking the normal stress. Such verb stems, then, as *-da* or *-dla* themselves have no stress, and in these cases cannot comprise a word alone.

When suffixes are added to verbs to form derivatives, it is the general rule that the stress moves forward to rest each time on the penultimate syllable, e.g. in Zulu, *ukuhamba*, *ukuhambisa*, *ukuhambisisa*, *ukuhambisisana*.

Apparently an exception to this stress shifting is to be found in Ganda, where the stress in many cases is maintained on the root syllable, and does not always move forward with the derivative suffixes.²

According to the rule of "one main stress one word" the Native speaks, whether slowly or deliberately or in quick narration. With but a few minutes' tuition he is able to divide his words correctly. If Bantu languages have thus a natural word-division, why should we go out of the way to devise intricate rules for dividing Bantu words according to our own traditional grammar, imposing the foreign upon the languages and forcing square pegs into round holes?

* * * * *

In the foregoing paragraphs the English and French

¹ Monosyllabic verbs sometimes occur unchanged in the imperative in Lamba, e.g. *lya!* or *lya-ko!* eat.

² See Crabtree, *A Manual of Luganda*. But the author has so evidently confused "tone" and "stress" that his conclusions are not reliable. I have no first-hand experience of Ganda.

languages have been cited from time to time to give contrasts and to emphasize the unique position of Bantu as a language family. Arguing from other languages, when discussing the field of Bantu, is generally to be deprecated, and this is especially the case when the languages are of such diverse type. Relative word-position seems to be the strongest similarity between English and Bantu, but the word-composition and word-inflexion are entirely distinct.

There is another type of language, however, which, while acting in a reverse way, shows a much closer parallel to Bantu, and may serve the purpose of illustrating the conjunctive inflexion so characteristic of Bantu. This language is Latin.

Bantu is a prefix-forming language family. Latin is suffix-forming. But the principles governing these formations are very much alike. Compare, for instance:

(Latin)	(Sotho)
<i>am-o</i>	<i>ke-a-rata</i>
<i>am-as</i>	<i>u-a-rata</i>
<i>am-at</i>	<i>o-a-rata</i>

In the Sotho *-a-* is a tense auxiliary. In Latin *-o-*, *-as*, and *-at* are not pronouns, but they refer to the pronouns *ego*, *tu* and *is*. Similarly *ke-*, *u-* and *o-* are not pronouns; they are subjectival concords used in building the Sotho verb tense, and refer to the pronouns *'na*, *uena* and *eena*. In the Latin *am-ab-o* and the Sotho *ke-tla-rata* the parallel is more complete, each having a tense auxiliary in addition to a subject indicator.

The inclusion of an objectival concord as well as a subjectival concord is unique in Bantu, e.g. *ke-a-mo-rata*. None the less, but one single word is the result, and no breaking of the verb on this account is possible.

Take again the Bantu concord system as used with the adjective. It is prefixal, and it refers to "class genders," e.g. *emo-holo*, *ama-holo*, *tse-kholo* (where nasal influence has changed *h* to *kh*). In Latin the change is

suffixal, and refers to "sex genders" and declensions in place of classes, e.g. *magn-us, magn-a, magn-um*. Similar prefixal-suffixal parallels in genitive-possessive formation may be noted.

One does not want to force further comparisons, for Latin and Bantu belong to two entirely distinct language families and must be treated entirely separately. Traditional spelling and grammar have established the conjunctive writing of Latin, and there is no difficulty in getting accustomed to it. I have introduced the Latin parallel to dissipate the fears of those who believe difficulty will be experienced in detecting the verb stem in conjunctive Bantu. There may be certain initial difficulty, but when the strangeness in any change in orthography is once surmounted, it will be found far easier to detect it in the conjunctive writing than in the disjunctive, where formative particles have equal prominence with stems.

* * * * *

One of the most potent criticisms of conjunctive writing is that against the length of words which it is possible to make by this method. In some cases words of considerable length are possible in Bantu written conjunctively, but one does not need to go to Welsh or to German or Afrikaans compounds to find long words in European languages. In Bantu it is possible to have a derivative verb of considerable length preceded by subjectival and objectival concords, and maybe some auxiliaries, but the combining of several auxiliaries in addition to a lengthy derivative suffix is of extremely rare occurrence. The possibility of such an occurrence occasionally should not prevent the adoption of correct word-division.

Careful investigation will reveal the fact that certain so-called "auxiliaries" used with the verb have actually the potentiality of words. These are not mere "verbal auxiliaries," but are "deficient verbs," and serve to break up the predicate into two or more parts. One

prominent example of this is the deficient verb *-nga* in Shona. This is used to indicate a continuous action, and it is noticeable that it has its own subjectival concord, as well as that used with the succeeding verb, e.g. *ndanga ndicivuya, ndakanga ndakavuya* (I was coming), *ndanga ndisingavuyi* (I was not coming), etc. Another example of this kind from Shona is found in the compound *handizati ndavuya*. Lengthy tenses are not nearly so common as many people think.

The conjunctive writer, like any other, runs the risk of carrying the application of his principle of word-division too far. He may become ultra-conjunctivist, and his writing may become totally unwieldy and out of proportion. In ordinary speech the Native often employs elisions and coalescences, running several words together. Is this practice to be followed in writing?

Elision and coalescence of vowels are common phenomena in Bantu languages which employ the initial vowel with the noun prefixes, such languages as, for instance, Zulu and Lamba, where every noun¹ commences in a vowel, e.g. Zulu: *umuntu, into, inkomo, amanzi*; Lamba: *umuntu, icintu, inombe, amenda*.

In Zulu, when coalescence takes place, it is compulsory. There is no alternative; and the resultant must be one word. This takes place in possessive formation, with the conjunctive formative *na-*, and with certain adverbial formatives such as *nga-*. For instance, the possessive concord *wa-* appears in *womuntu, wemithi* and *wamakhosi*. Similarly other formatives show coalescence in *nenkosi, nomame, ngabafana, ngomntwana*.

Elision of a vowel in Zulu, on the other hand, is generally² the result of quick speech, and therefore

¹ Except in Lamba those of Class Ia, and those with preprefixes, e.g. *tata, kamuntu*, etc.

² See the cases of compulsory elision in Zulu, in my *Text Book of Zulu Grammar*, pp. 22, 23.

optional. Examples: *ngifuna imali* (I want some money) becomes *ngifunimali*; *asifuni ukubona inkabi* (we do not want to see an ox) becomes *asifunukuboninkabi*. As this is optional, the interests of orthography are best served by writing each word separate and complete, and leaving the elisions to be carried out by the quick reader.

In Lamba, on the other hand, when elision takes place, it is compulsory. In possessive formation, with *wa-* for instance, we have *wamuntu*, *wamiti*, *wamafuta*. Further, whenever an initial vowel succeeds *na-*, it is elided and *na-* becomes *ne-*; thus *nemfumu*, *nemuti*. This latter process we term substitution.

Coalescence, in Lamba, takes place between the final vowel of one word and the initial vowel of another. To a certain extent this is optional, but even in slow speech it is customary. It is best therefore to carry this out and to use a device such as the hyphen to distinguish the two or more parts. Thus: *ndukufwaya umuntu* (I want someone) is almost invariably *ndukufwayo-muntu*; *tulacindika imfumu* (we honour the chief) is *tulacindikemfumu*. Another device, sometimes used, is the apostrophe, though this is less applicable in these cases of coalescence than it would be with Zulu elisions. Such use of the hyphen, when compounding of the words is advisable, indicates where the separate words have been joined, and eases the reading.

* * * * *

In concluding this survey of the subject of Bantu word-division, the implications of the phonetic word will perhaps be made still clearer, if the passages previously quoted in their current forms, are now given according to their pronounced divisions.

(a) Sotho

Bafihla Jeriko. Jesu ha aetsoa Jeriko le barutuo

bahae, aena le¹ bongata boboholo, Bartimea, moraTimea, oasejofu, ona alutse pel'atsela, akōpa. Ha aulloa hoba keJesu oaNazaretha, aqala hohoa le hore: Oho, moraDavida, Jesu, nkulolele bohloko! Babangata bamokhalemela, bare, akhutse; ampa aeketsa ahoa, are: MoraDavida, nkulolele bohloko! Jesu aema, are, abitsoe.

(b) Lamba

Popele apo walifikile kuJeliko; popele, ili alukufuma muJeliko pamo newasambile wakwe newumba ilikulu, lomba Batimayo, umwana wakwe Timayo, imposu iyakulomba-lomba, yalukwikala kumbali yansila. Popele nayo, pakumfwa ati niYesu uwakuNasaleti, yalitatikile ukuwilikisya, nekulawila ati: Yesu MweWana wakwe Dafidi, ngamuncitile-ḡkumbu newo! Popele awantu awenji waliikenye ati: Koikele celele! Sombi nayo yaliwilikisye ukwakucila ati: MweWana wakwe Dafidi, ngamuncitile-ḡkumbu newo! Popele Yesu waliimakene, nekulawila ati: Iiteni!

(c) Kongo

Balueke muna² Yeriko: una sekevaika muna Yeriko yalongoki andi yendonga ayingi, omwanaTimai, waBatimai, omvingi ampofo, ofongelenge muna nteto anzila. Vava kawa vo iYesu waNazarete, obantikidi okaza, oku vo, EYesu, eMwanaDavidi, umfwe-nkenda Engi bambadidi, kabutama: vo iyandi, ekazu kinungunukini kikilu, oku vo, EMwanaDavidi, umfwe-nkenda. OYesu otelamene, ovovele vo, Numbokela.

(d) Ganda

Awo nebatūka eYeriko: bweyava muYeriko nabaigiri-zwabe, nekibina kinene, omwana waTimayo, Batimayo,

¹ In Sotho *le* is a conjunction, whereas Bantu *na-* has lost its individual power and is to-day a formative.

² Probably this comprises a separate word as do *muna*, *kuna*, etc., in Shona, and *muli*, *kuli*, in Lamba.

omusabi omuzibe wamaso, yali atu'de kuma'bali ge'kubo. Awo bweyawulira nga Isa Omunazalesi yewūyo, nātanula okwogerera wa'gulu nokugamba nti Omwāna waDaudi, Isa, onsāsire. Bangi nebamubogolera okusirika: naye neyeyongera nyo okwogerera wa'gulu nti Omwāna waDaudi, onsāsire. Awo Isa nāimirira nāgamba nti Mumuite.

(e) Nyanja

Ndipo iwo anafika kuYeriko; ndipo m'mene Iye anali kuturuka m'Yeriko, ndiophunzira ache, ndikhamu lalikuru laanthu, mwana waTimeyu, Bartimeyu, wope-mpha wakhungu, analikukhala pansu m'mbali mwanjira. Ndipo pamene anamva kuti ndiYesu wakuNazarete, anayamba kupfuula, ndikunena, Yesu, Inu Mwana waDavide, mundichitire ine chifundo. Ndipo ambiri anamuyamula kuti atonhole: koma makamaka anapfuulitsa kuti, Inu Mwana waDavide, mundichitire chifundo. Ndipo Yesu anaima, nati. Mwitaneni.

(f) Swahili

Wakafika Yeriko: hatta akishika njia kutoka Yeriko, pamoja nawanafunzi wake namakutano makubwa, mwana waTimayo, yule kipofu, jina lake Bartimayo amekaa kitako kando yanjia, akiomba sadaka. Hatta aliposikia yakwamba niYesu Mnazareti, akaanza kupaza sauti, nakunena, Mwana waDaudi, Yesu nirehemu. Watu wengi wakamkaripia, anyamaze: yeye akazidi sana kupaza sauti, Ee Mwana waDaudi, unirehemu. Yesu akasimama, akasema aitwe.

III. Bantu Grammatical and Syntactical Classification

Taking the word as the basis of Bantu grammatical classification, each complete word constitutes some "part of speech" according to its syntactical force,

that is, according to the work which it does in the sentence. There will thus be found six fundamental parts of speech, the very same fundamental parts of speech found in other inflexional languages. These are: the *Substantive*, which may act as subject or object of the sentence, the *Qualificative*, which "qualifies" the substantive, the *Predicative*, which composes the "predicate," the very heart of the sentence, the *Descriptive*, which "describes" either a qualificative or a predicative, the *Conjunction*, which acts as a link, and the *Interjection*, which stands apart from the ordinary structure of the sentence.

The fact that these fundamental parts of speech are the same in all inflexional languages need not be surprising: they serve to emphasise the basic unity of the structure of human inter-communication by speech. All languages, even those of isolating type, share most of these as well—though not necessarily all. Some have attempted, with very questionable success, to explain Bantu grammar from a hypothetical basis of two original parts of speech—substantive and predicate; but it is not my object here to enquire into what might have been; my aim is to set out a workable classification for what is to-day found in the living Bantu languages.

The unity of inflexional language structure is especially exemplified in an examination of sentence analysis. All Bantu sentences may be contained in the long-tested frame of "connective, subject, enlargement of subject, predicate, object, enlargement of object and extension of predicate." Allowing for the interjection to stand apart from the sentence, the subject and object comprise substantives, the enlargements of subject and object qualificatives, the predicate predicatives, the extension of the predicate descriptives, and the connective conjunctions.

Naturally the six fundamental parts of speech may be further subdivided according to the form which the words assume, and according to their more detailed

significance. For instance substantives comprise *nouns* and *pronouns*.¹ Nouns are again subdivided into classes, in the composition of which one Bantu language may vary slightly from another; while pronouns, too, are of several kinds—absolute, demonstrative, enumerative, qualificative. Many Bantu languages will be found to have no formal distinction to indicate the last-named type of pronoun, while others definitely have; nevertheless the syntactical distinction will always be there. The lack of formal distinction, for instance, between *vakuru* in such a Shona sentence as *takavavona vana vakuru* (we saw the big children), where it is an adjective qualifying *vana*, and in *vakuru vakasika* (the elders—big ones—arrived), where it is a qualificative pronoun, has led Marconnès to the conclusion that there is no real adjective in Shona—only the noun.² Syntactical significance is therefore all important.

The tendency to follow the analogy of other language classifications has led to many a grievous error in Bantu grammar. In almost all Zulu grammars, for instance, *ubani* (who?) is called an "interrogative pronoun," when a little careful thought would have shown that *ubani* (pl. *obani*) is in form the same part of speech as *ubaba* (my father; pl. *obaba*), and is used syntactically in the same way. Its counterpart in many another Bantu language is also a noun of "Class Ia," and thus Bantu presents us with the "unusual" phenomenon of an "interrogative noun." But why unusual? Merely because we approach Bantu grammar with the background of European and Classical grammar. We are used to talking of "interrogative pronouns," when

¹ For purposes of analysis substantival clauses or phrases may be added as a third division, this last being made up of several words each of which also has its work as a separate part of speech.

² But he overlooks the fact that the locative prefixes, which with nouns are prefixed to the whole noun (i.e. complete with its own prefix), e.g. *pabanga*, *kumusha* (not *papanga*, *kusha*), may be prefixed to the plain stem of all adjectives, e.g. *pakuru*, *murefu*, etc. He also overlooks the evidence of other Bantu languages.

formally there are no such things in Bantu, which has the "interrogative noun," "interrogative adjective," "interrogative numeral," "interrogative adverb," etc. Certainly some of the interrogatives of qualificative type may be used syntactically as pronouns (qualificative pronouns) without formal distinction.

In the great majority of Bantu grammars quite a wrong approach is made. Why should our Bantu grammars be burdened with such headings as: "Substitutes for English Adjectives," "Substitutes for the Comparative and the Superlative," "Indefinite Pronouns," "Les Verbes être et avoir," etc.? These things do have a certain value for the European learner, but they do not reflect the true grammatical structure of the Bantu language treated.

In the same way, a wrong attitude is adopted towards the phonetics of many Bantu languages. The clicks in Nguni are often described as "difficult sounds." But difficult for whom? For the European! Of necessity this approach has had to be made in the past. For many years it has been only the Europeans who have made any study of the grammar, and a presentation of the grammar for the Bantu people themselves has hardly been contemplated.¹ Now, however, that there is clamant need in many areas for the provision of vernacular Bantu grammars, it is essential that the foreign approach and ill-fitting clothes be dispensed with, and the applicable Bantu classification and nomenclature used.

I now give here an outline classification, which is the result of investigations in a number of Bantu languages. In its broader aspects this classification will suit all Bantu languages; in some of its details adjustment, simplification or extension will prove necessary with some languages, in order to meet individual

¹ There are, of course, some notable exceptions, Kempe's *Igrama Lesizulu*, Jacottet's *Grammar e nyenyane ea Sesotho*, Schweltnus's *Grammar ea Sesotho*, and Broomfield's *Sarufi ya kiswahili*, among others.

peculiarities. I do not intend to discuss this classification in detail, as each term used will be dealt with in the main body of this work.

- I. Substantive : (1) Noun (divided according to classes)
 (2) Pronoun (a) Absolute
 (b) Demonstrative (4 positions)
 (c) Enumerative
 (d) Qualificative
- II. Qualificative : (1) Adjective
 (2) Relative
 (3) Numeral
 (4) Possessive
- III. Predicative : (1) Verb (a) Regular dissyllabic
 (b) Monosyllabic
 (c) Vowel verb
 (d) Derivative
 (2) Copulative
- IV. Descriptive : (1) Adverb
 (2) Ideophone
- V. Conjunction
- VI. Interjection (including vocatives and imperatives).

A further classification of word-formatives is, however, necessary as the result of the process of *parsing*. This must be kept clearly distinct from the classification of the parts of speech, as outlined above, resultant upon sentence analysis. The formatives, discoverable by parsing the words, consist of affixes of all kinds, prefixes, suffixes, infixal inflexions, concords, auxiliaries, stems, roots and even tonal inflexions. The great difference between the disjunctive treatment of a Bantu language and that advocated herein lies in the elevation by disjunctivists to the status of "word" of many of these

formatives, and hence the introduction into the grammar of "prepositions" and "articles" causing a vital distinction in treatment.

IV. *The Rendering of Linguistic Terminology in Bantu*

Having discussed the grammatical classification and terminology to be used in a European language (such as English), there now remains this question: How are the Bantu to record these principles of classification in any vernacular of their own? This must be the ultimate educational value of our present task. As with so many questions there are the two sides to this one; and the 100% exponents of each side have already appeared.

First there are those who maintain that the Bantu languages have no provision for the rendering of such abstruse ideas by means of their vocabulary, and therefore advocate the use of Latin-English terms as far as possible. It is only necessary to quote a passage from the *Igrama Lesizulu*¹ to see the unwieldiness of this method: "*Ipasti futuri li patwa eindikativi kupela; lenziwa ngokubeka ipasti li ka ba pambi kweverbi elikulu, lisemudi lerelativi efuturi.*" Anyone who is in a position to understand such a statement as that could understand far more easily a grammar written in English.

Then there are those who maintain that Bantu equivalents should be found or formed for every grammatical term used. I have before me lists of words used² or proposed³ for Northern Sotho and Tswana respectively, these two groups belonging to the Sotho cluster. In these "noun" is rendered *leselō* (thing-name) in Tswana, and *leina-n̄su* (name-word, from the Afrikaans *naamwoord*) in Northern Sotho; "pronoun" is *leēmēla* and *lešala*, each meaning "substituting"; "verb" is *ledira* (doing) and *lentšutirō* (work-word);

¹ By Kempe and Leisegang, page 97.

² By Schweltnus in his *Grammar ea Sesotho*.

³ By Wenhold for Tswana in a Memorandum entitled, *Setsoana Grammatical Terminology*.

"preposition" is *labaeamalebanya* (relation) and *leléma-ina* (binding noun); "adjective" is *lelthaola* (limiting) or *lefarologanya* (distinguishing) and *lelthaoli* (describing); while "adverb" is *lelthalosa* (describing) or *lephutholla* (unfolding) and *lehlatha-tiró* (amplifying action). The translators have immediately come up against insuperable difficulties. A word chosen for a certain context is often found ill-fitting in a somewhat different context, and the words are often too unwieldy to handle in a sentence. In some cases a paraphrase of words is the only way in which the idea can be conveyed, and paraphrases are not usable in a grammatical work. In some cases, however, very suggestive words are used in these lists; for instance a "syllable" is called *noko*, which indicates a section of a reed or bamboo, "derivation" is termed *thlaxó* (origin), "brackets" are *lešakana* (little kraal), while "prefix" and "suffix" are indicated by "little head" and "little tail" respectively. Yet this very directness of description is in itself often misleading. It is palpably wrong to call "tense" *sebaka* or *lebaka* (time)—it means far more; or "active voice" *xo dira* (doing)—it may indicate state; or "masculine" and "feminine" by the terms for "male" and "female"—they are used in a different context.

Again, too much literalness in translation must be avoided. The *Igrama Lesizulu* renders "first person," "second person" and "third person" by a direct translation, viz. "*umuntu wokuqala*," "*umuntu wesibili*," and "*umuntu wesitatu*," just as one might say, "the first lesson," "the second lesson," etc., instead of using some such form as *okukhulumayo* (the speaker), *okukhulunywa kukho* (the spoken to), and *okukhulunywa ngakho* (the spoken about). On the other hand the investigator into nomenclature for Tswana, stumped when searching for terms for the cases, was reduced to calling "nominative case" *maémó a ntlha* (the first standing), "possessive case" *maémó a bobedi* (the second standing), "objective case" *maémó a boraro* (the third

standing) and "locative case" *maémó a bone* (the fourth standing). Fortunately cases are not required in Bantu.

A most suggestive list of over eighty terms prepared by Mr. W. G. Bennie for Xhosa is to be found on page 158 of *The Native Primary School: Suggestions for the Consideration of Teachers*, 1929. This list follows obsolete grammatical methods, including terms for "case," "voice," "preposition," the old classifications of pronouns, tenses, etc. Nevertheless there are many most useful terms included in this list, which will doubtless ultimately become a portion of Xhosa linguistic nomenclature. For "tense" the word *ixesfa* is used; this means "time." I would suggest that in such a case it would be better to manufacture a new word by a mere change of prefix, e.g. *isixesfa*, or *ubuxesfa*. Several most useful compound words are suggested.

In the *Regulations and Syllabuses for Native Training Colleges* of the Natal Education Dept., issued in January 1934, are a few Zulu terms based on an up-to-date grammatical division. That suitable terms in Bantu are to be found is amply evidenced from these suggestions.

Now a comparison of the grammatical terms used in English, French and German reveals a large percentage of common or international forms. This is noticed more particularly between French and English where the Latin has so strong an influence. There is a decided advantage in this. German, on the other hand, has a great number of German terms synonymously used with international terms, such as the following *Hauptwort* and *Nomen*, *Fürwort* and *Pronomen*, *Eigenschaftswort* and *Adjektiv*. The latter terms in each case, of Latin origin, have their decided advantage for students; the similarity of *Pronoun*, *Pronom* and *Pronomen*, or of *Adjective*, *Adjectif* and *Adjektiv*, effects a useful economy in study. For this reason it is likely that the Latin terms will gain increasing popularity in German nomenclature, especially when dealing with languages foreign to German.

The same arguments may be applied to Bantu. A great advantage will result if at least the main parts of speech have similar terms in various Bantu languages.

Broomfield, in the introduction to his *Sarufi ya Kiswahili*, discusses nomenclature from a somewhat different angle. He writes:

"In the past the attempt was made to find Swahili words which could be used as technical terms in Swahili grammar, but in the experience of a good many people they were not satisfactory. They led to confusion just because they were familiar words which in common speech did not bear the restricted meaning put upon them in grammar. For instance, the phrase 'Fungu la Maneno' was used for 'sentence.' But in ordinary usage it means no more than 'a collection of words.' We therefore had to teach that in grammar a 'Fungu la Maneno' is a particular kind of 'fungu la maneno,' and that some 'collections of words' are not 'collections of words' (sentences). And we had no reason to be surprised when our pupils found grammar confusing!

"It has therefore seemed wiser deliberately to adopt the English (Latin) terms in the cases mentioned below. . . . There is a growing feeling that, if the words are to be adopted into Swahili, they must be bantuized both in spelling and pronunciation. This is my own view, and I have attempted to bantuize them.

"I give below in the first column the Swahili terms which I think should no longer be used. In the second column I give the English, and in the third my proposed bantuization of the English (Latin) terms. . . .

Jina	Noun	Nomino
Kiarifa	Verb	Vabo
Sifa	Adjective	Ajeto
Kisifa	Adverb	Adivabo
Kijina	Pronoun	Pronomino

Kitengo	Preposition	Preposito
Kiungo	Conjunction	Kanjungo
Kilio	Interjection	Intajeto
Fungu la Maneno	Sentence	Sentenso
Ismu	Subject	Subijeto
Kikomo	Object	Objeto
Wakati	Tense	Tenso
	Predicate	Prediketo
	Definition	Definito."

There is much to be said for the argument Broomfield has brought forward, even though his bantuizations could be improved.¹ Even as English has adopted successfully foreign (Latin) terminology in a large number of cases, so it should be possible gradually to introduce in Bantu bantuized forms for many of these terms. To begin with it may be wise to use the equivalent of "name-word" for "noun," of "describing-word" for "adverb," of "distinguishing-word" for "adjective," or even of "acting-word" for "verb," and so on; but later a transliterated form will have to be added to the Bantu vocabulary.

There are, however, many subsidiary terms, such as "prefix," "suffix," "root," "personal," "diminutive," "augmentative," "past," "present," "future," "affirmative," "negative," etc., for which adequate Bantu equivalents may be found. Time and use alone will prove in how far translation will be possible, and in how far transliteration will be advisable.

It seems, then, that the rational view to take is neither that of the 100% Latinist nor that of the 100% Bantuist, but to give such latitude in terminology decisions, as will retain a high degree of uniformity between languages, while not overburdening the vocabulary with unnecessary foreign importations.

In introducing vernacular grammar into Bantu schools, a careful grading is essential. To begin with

¹ There is no such combination as *pr* in Swahili phonology.

very little formal grammar is necessary and therefore very little in the way of terminology; but such terminology as is used must be basic, and it may prove of value to commence with vernacular descriptive terms, and then gradually introduce the more technical Latin terms where necessary. In certain cases synonymous terms will be created, only the one of which will be used in higher linguistic studies.

NOTE ON THE DICTIONARY

The words in the dictionary which follows cover more than merely grammatical terms, and include a number of others which are applicable generally in literature. As this essay is based upon the English terms, French and German works on Bantu languages have not been so closely examined for terminology as have the English works; but in one or two cases French and German equivalents have been coined.

Terms, which are applicable to Bantu, and those for synonyms which it is preferable to encourage, are inserted in bold type. On the other hand, terms which have been used but should not be retained in reference to Bantu, as well as unnecessary synonyms, are inserted in ordinary type. One of the aims of this work is to eliminate, if possible, the numerous synonymous terms used in different Bantu languages to indicate the same processes, and to delete—also if possible—the plethora of new terms introduced by some writers. A new term should be used, only when there is no other that will do.

It will be noticed that illustrations and examples have been drawn heavily from Zulu, Lamba and Shona, languages with which I am the most familiar personally. In the circumstances it is unavoidable to choose from a limited number for typical illustrations, but I think workers in any Bantu language will be able to substitute their own parallels without difficulty.

If this dictionary is to be used to advantage, most of us will have to be prepared to revise our accustomed terminology and classification seriously. An intensive study of Bantu languages has caused me to abandon many a cherished idea. From being an ultra-disjunctivist in Lamba, I have come to see that conjunctive writing is correct for Bantu. In grammar I have had to abandon my old traditional use of "case,"

"declension," "preposition," etc.; and now, in terminology, I am convinced that several new terms which I introduced into Zulu grammar were unnecessary, and "dependent mood" must give way to the time-honoured "subjunctive," and other terms such as "radical" altered for surer descriptions. I do not ask of others more than I have myself been prepared, nay compelled, to do in the cause of truth with the advancement of knowledge. Only the very best is good enough for the languages and literature of the Bantu.

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First and foremost I desire to acknowledge my indebtedness to Professor J. Marouzeau's scholarly *Lexique de la Terminologie Linguistique*, which has to a great extent been a guide to me in the format of my work, and has contributed much material for its composition. My task has certainly been somewhat easier than that undertaken by Professor Marouzeau, as I am dealing with the terminology applicable to a single language family; for, as Meillet observed in reviewing Professor Marouzeau's *Lexique*, Indo-European, Semitic and Finno-Ugrian, to mention but examples, really demand three distinct terminologies to meet the needs of the differences in structure of these three languages.

I have also benefited by a study of the *Report of the Joint Committee on Grammatical Terminology*,¹ the findings of which I have in the main followed. For definitions and explanations Webster's *Collegiate Dictionary* and the late H. W. Fowler's *Dictionary of Modern English Usage* have been of great value.

I wish to acknowledge with gratitude assistance given me by my colleagues, Professor L. F. Maingard, for advice upon the French terms, Professor J. D. A. Krige, for advice upon the German variants, and Dr. P. de V. Pienaar, for help in certain of the definitions of phonetic terms. Grateful acknowledgment is also made to Mr. H. Jowitt, B.A., M.Ed., late Director of Native Development, Southern Rhodesia, for gaining the ready permission of his Department for me to use my pamphlet, "The Problem of Word-division in Bantu," published under their auspices, in the Introduction to this work; and to Mr. G. H. Franz, B.A., for supplying me with translations of the terms used and proposed in Northern Sotho and Tswana.

¹ Revised in 1911 and reprinted several times (London, John Murray).

REFERENCES

- (1) All noun class references are made according to the list of classes given under "classification" (q.v.).
- (2) Round brackets () enclose French terms and square brackets [] German terms.
- (3) An asterisk after a word indicates that further information is to be had by reference to that word in the dictionary.
- (4) All Bantu language names are referred to without any prefix, thus Zulu (not Isizulu), Ganda (not Oluganda or Luganda), Sotho (not Sesotho or Sesuto).
- (5) For the most part current orthography has been followed.

DICTIONARY OF BANTU LINGUISTIC TERMINOLOGY

ABBREVIATION (*Abréviation*) [*Abkürzung*]

A graphic or symbolic reduction used to indicate some term which occurs frequently, e.g., in Swahili, Broomfield uses *W. Uliopo* for *Wakati Uliopo*, and *H. ya Kuendelea* for *Hali ya Kuendelea*. In Carnegie's "*Uguhamba gwomhambi*" (Ndebele) the characters speaking are indicated in abbreviation, e.g. *uTe. wati* for *uTemba wati*, *uMk. wati* for *uMkristo wati*. Similarly Kempe in his tabulations in the "*Igrama lesizulu*" uses *Esing.* and *Eplur.* for *Esingulari* and *Eplurali* respectively. In Bible marginal references, e.g. in Ganda, abbreviations are used, such as *I Basek.* for *I Basekabaka* (I Kings), *Zab.* for *Zabuli* (Psalms). A full stop always closes an abbreviation. Stuart in his set of Zulu readers has followed the custom of doubling for plurals of abbreviations, e.g. *k.* for *ikhasi* (page), *kk.* for *amakhasi* (pages); *h.* for *uhlu* (line), *hh.* for *izinhlu* (lines).

Abbreviations should not be used in formal sentences or connected discourse, but will be more and more used in Bantu in tabular grammatical matter, footnotes, references, etc., as linguistic study is developed.

ABLATIVE (*Ablatif*) [*Ablativ*].

The "sixth case" of Latin. Though used by certain Bantu grammarians, this term is not applicable to Bantu languages, where true "case" does not exist. Its function is covered by the Locative* formation, and by that of the Absolute* use of substantives.

ABLAUT.

A German term borrowed to indicate a type of vowel alternation. The term "gradation" is sometimes used in English for this, as in "get, got, gat." As ablaut more particularly refers to a change of radical vowel, it is not so applicable a term to Bantu vowel changes as Umlaut*.

ABNORMAL *Anormal* [*Unregelmässig*].

Deviating from the regular type; irregular in usage.
Abnormal vowels, i.e. front-rounded or back-unrounded, are not known in Bantu languages.

Abnormal Word-order: For purposes of emphasis, prominence or rhetoric, normal word-order in Bantu, such as "subject—predicate—object," or "noun—qualificative," etc., may be replaced by an abnormal word-order, such as "object—subject—predicate," "object—predicate—subject," or "qualificative—noun." Examples:

Lamba: *aḡantu imfumu ilukuwēta*, the people the chief is calling.

arḡo-wānīce twalukuwāpamo-kwakuti, fweḡantu, those youngsters we were punishing them severely, we people.

Zulu: *ihina abasibonanga*, us they did not see.

ezethu izinja, our dogs; *abakhul'abantu*, big people.

[N.B. In these two last cases the qualificative has altered its function, and become a qualificative pronoun in apposition.]

ABSOLUTE (*Absolu*) [*Absolut*].

Considered by itself; freed; unaffected by other considerations or constructions; non-indicative of anything beyond itself; opposed to relative*.

The **Absolute use of Substantives** occurs in introductory or parenthetical speech. In analysis such substantives may be described as adverbial, e.g. Zulu: *Kodwa* [*ukufa kwabantu*] *bafa ngenḡdaba yokwesaba amanzi*, But [as to the death of the people] they died through fear of the water.

The **Absolute Pronoun**: That type of pronoun which, while indicating a certain noun (or person) does nothing further than indicate it, and in no way describes or limits it; it carries the implications of a concord in a self-standing word. Examples: 1st person sing.: Zulu: *mina*; Herero: *owami*; Ganda: *nze*; Kongo: *mono*; Swahili: *mimi*; Lamba: *neḡo*. 3rd person, class 2: Zulu: *bona*; Herero: *owo*; Ganda: *bo*; Kongo: *yau*; Swahili: *wao*; Lamba: *ḡo*. This pronoun is variously termed: "substantive pronoun" (Werner), "personal pronoun" (Steere), "separable pronoun," "disjunctive pronoun," "independent pronoun," etc. Apart from Swahili, where the absolute pronouns are

found only in the 1st and 2nd persons and the first two (personal) classes of the 3rd person, the term "personal* pronoun" is not justifiable. It is therefore best everywhere to use the term "absolute."

ABSTRACT (*Abstrait*) [*Abstrakt*].

Expressing an attribute as a quality, activity or state, considered apart from its substance or that which manifests the attribute; opposed to Concrete*. The abstract class in Bantu is generally characterized by the prefix *vu-* (class 14). True abstract nouns in Bantu commonly have no formal change to indicate number.

ACCENT (*Accent*) [*Akzent*].

The term is generally used in one of three different ways:

(i) for stress [use stress* in Bantu].

(ii) for a peculiarity of speech.

(iii) as a diacritic*, to indicate tone, stress, or a differentiation of vowels. For this purpose the following terms are used: acute* accent [´], circumflex* accent [ˆ] and grave* accent [˘]. These are called (*accents graphiques*) [*graphische Zeichen*].

Accent may be defined as the peculiarity of pronunciation which serves to distinguish one syllable from another, or one speaker from another. In the former respect it is better to use the term tone*, when the distinction is one of pitch, and the term stress*, when the distinction is one of intensity.

In Bantu, then, it is advisable to confine the term "accent" to individual or tribal peculiarity of pronunciation, e.g. "Zulu spoken with a Natal accent"; "Foreign accent"; "Nasal accent"; "He speaks Sotho with an Nguni accent."

K. E. Laman uses the term "musical accent" for intonation.*

ACCENTUATION.

It is better in Bantu to use either of the terms emphasis or stress,* instead of the non-committal term.

ACCIDENCE (*Rudiments de grammaire*) [*Wortlehre*].

"The things that befall words." That part of grammar which is concerned with inflexions, or the forms which words may assume, in contrast to syntax*.

ACCUSATIVE (*Accusatif*) [*Akkusativ*].

As "case" is not applicable to Bantu, the significance of the accusative is indicated by objective*. In Bantu for "accusative pronoun" use objectival concord.

ACOUSTIC (*Acoustique*) [*Akustisch*].

Pertaining to hearing. The **acoustic effect** is that which is interpreted by the hearer of a sound, e.g. "the acoustic effect of the flapped lateral upon the European ear varies with its position in the word and the quality of the surrounding vowels, at times being interpreted as *l* or *d* or *r*."

ACROSTIC (*Acrostiche*) [*Akrostichon*].

A composition, especially in verse, in which one or more sets of letters taken in order form words.

This artificial type of composition has at times been employed by Swahili writers; see Werner's "An Alphabetical Acrostic in a Northern Dialect of Swahili" (*Bulletin of the School of Oriental Studies*, Vol. V, Part III, 1929).

ACTION (*Action*) [*Funktion*].

Operation, working or function; a term used in such phrases as the following:

To modify the **action of the verb**, To intensify the action of the verb, **Reciprocal action**, **Reflexive action**, **Reversive action**, **Intensive action**, etc.

ACTIVE (*Actif*) [*Aktiv*].

Having the power of acting or causing; opposed as a "voice" to "passive" or "middle." The term is strictly not applicable in Bantu, where it is better to use the term transitive*. Bantu, having developed an extensive system of derivatives*, of which the passive is but one, the term "active" finds no place, and is replaced sometimes by the term simple*—the simple stem—and sometimes by that of transitive.

ACUTE (*Aigu*) [*Akut*].

Indicative of sharpness or elevation of sound. The **acute accent** ['] has been used in Bantu for several purposes, among which the following are the most important:

(i) To indicate tone, as by Laman to mark "acute pitch" in Kongo.

(ii) To indicate main stress, particularly when not in normal penultimate position, e.g. in Augustiny's "Kambamärchen" (*Zeitschrift für Eingeborenen-Sprachen*, XV, 2) *mwdnake*, *ngud*, etc.; also in Zulu, *inxá*, *ngibulalé*, *hlúthuluzi*, etc.

(iii) To indicate a special vowel, as for instance by Casalis in his *Études sur la langue Séchuana* (1841), where *é* had the value of the equivalent in French, e.g. *robétsa*. This use is not advisable, and fortunately by no means common in Bantu.

(iv) To indicate palatal consonants, as *n*, by Meinhof and others who employ the diacritic method in orthography.

ADJECTIVAL (*Adjectival*) [*Adjektivisch*].

Pertaining to the adjective*.

The **adjectival concord** is the prefix used with adjectival stems; in some cases, e.g. in Shona, identical in form with the noun prefix, in other cases having distinctive forms.

An **adjectival pronoun**, an adjective used substantivally, e.g. Zulu: *abakhulu bayeza*, the elders, the great, are coming.

An **adjectival stem** is a word-stem, which demands the adjectival concord to give it vital force. In most Bantu languages, with the possible exception of Swahili, these are very restricted in number, varying from twelve to twenty-five.

ADJECTIVE (*Adjectif*) [*Eigenschaftswort*, *Adjektiv*].

A word which qualifies a substantive, and is brought into concordial agreement therewith by the adjectival concord. This is one of the main sub-divisions of the qualificative*. The division into "attributive" and "predicative" cannot stand in Bantu, owing to there being no use of the verb "to be" in Bantu comparable to that in European languages. All adjectives are therefore attributive.

In some Bantu languages there is considerable difficulty in distinguishing adjectives from nouns (vide, Marconnés' *Karanga Grammar*), but one method of testing stems is by applying the locative prefixes (Central Bantu, *pa-*, *ku-* and *mu-*), which may be added directly to the adjectival stem, e.g. in Shona *pakuru*, but with a nominal stem the noun prefix must also be present, e.g. *pamusha* (never *pasha*). Another method of testing is by attempting to use preprefixes*, which no adjective may assume.

ADJUNCT (*Complément*) [*Attribut, Beifügung*].

A word or words added to qualify the force of other words. This is a term specially applicable to sentence analysis, in which there are two kinds of adjuncts, viz. the enlargement*, which is qualificative in force, and the extension*, which is descriptive in force.

ADVERB (*Adverbe*) [*Umstandswort, Adverbium*].

A word which describes a qualificative, predicative or other adverb with respect to manner, place or time. This is one of the sub-divisions of the Bantu descriptive*, the other being the ideophone*.

In Bantu the division between noun and adverb is at times dependent not on form but on sentence function, e.g. Lamba : *ulwibilo*, (1) speed, (2) quickly ; *ulucelo*, (1) morning, (2) in the morning, early. Zulu : *ubusuku*, (1) night, (2) by night ; *isiminya*, (1) truth, (2) really.

Locative* adverbs are generally indicative of place, but also sometimes of time.

Adverbs of manner are often formed with some special prefixal formative, e.g. *ka-* (Zulu), *zi-* (Shona), *cha-* (Ila), etc.

Adverbs of time, also, are frequently formed with some special prefixal formative, e.g. *li-* (Lamba), *ri-* (Shona), etc.

Numerous other sub-divisions of adverbs are possible in Bantu, such as instrumental, stative, agentive, etc., but most of the forms are covered by the three given above.

ADVERBIAL (*Adverbial*) [*Adverbial*].

Pertaining to the nature of the adverb.

Adverbial Formatives : Many of the so-called "prepositions," e.g. locative *ku-*, *mu-*, *pa-*, Zulu instrumental *nga-*, Shona *na-*, are in reality adverbial formatives, forming adverbs from the substantives to which they are prefixed. For "adverbial clause" see descriptive* clause. For purposes of syntax it is preferable to use the terms for the greater part-of-speech divisions, than those for the sub-divisions.

AFFIRMATION (*Affirmation*) [*Bejahung, Affirmation*].

Confirmation or assertion, the opposite to negation*.

Adverbs of affirmation are those expressing assent, as "Yes" : Zulu, *yebo* ; Swahili, *ndio* ; Nyanja, *inde* ; Kongo,

elo ; Lamba, *in̄ya* ; etc. There are usually several such adverbs of affirmation in each Bantu language, e.g. Lamba, *in̄ya*, *e*, *'a'a* ; Nyanja, *e*, *ea*, *inde*, *etu*, *nanga*.

AFFIRMATIVE (*Affirmatif*) [*Bejahend, Affirmativ*].

Expressing reality or confirmation ; a union between subject and predicate ; positive* opposed to negative.

For **affirmative conjugation** see under positive, the more commonly-used term.

AFFIX (*Affixe*) [*Affix*].

An element which is capable of being attached to or incorporated with a word, in order to modify its function, meaning, value, etc. According as it is initial, medial or final, it is termed prefix*, infix* or suffix*. **Reflexive affix** may be considered either as prefix or infix.

AFFIXAL.

Pertaining to an affix.

An **affixal formative** is a formative element which may be attached to a stem or root, and is distinguished from these latter formatives.

AFFRICATE (*Affriquée*) [*Affrikata*].

A composite sound resulting from a compounding of an explosive consonant and its homorganic fricative. The term "explosive-fricative" is sometimes used. The following are examples :

Lateral affricate : Xhosa, *tl*.

Alveolar or dental affricate : Shona, *ts*, *dz*.

Palatal affricate : Bemba, *tʃ*, *dʒ* (*j*).

Velar affricate : Tswana, *kx*.

Semi-affricate, in which the elements are not completely homorganic : Shona, *pf*, *bv*.

AGENT (*Agent*).

A being or object from which emanates an activity ; generally in Bantu the personal cause of an action in contradistinction to the instrument* or means used by the agent. The term "nomen agentis" is often used, especially in German publications.

The agent after the passive verb, in certain Bantu languages,

e.g. Zulu, is expressed by a predicative form of the substantive, in others by an adverbial form.

Nouns formed from verbs, when indicating the agent of the action, commonly end in the vowel *-i*.

AGENTIVE.

Signifying an agent.

Agentive verbs, or verbs of **agentive import***, are those which need or imply an agent to complete their action. Passives* are of this type, and in some cases neuter* forms of the verb may be regarded as agentive; e.g. Zulu: *ngabonwa ngumuntu*; Shona, *ndakavonwa nomuntu*; Lamba: *nalibwenwe kumuntu* (I was seen by a person). The passive verb in each case is followed by an adverbial agent; in the case of Zulu this is a copulative used adverbially; in Shona it is an adverb of conjunctive origin; in Lamba an adverb of locative origin.

AGGLUTINATING, AGGLUTINATIVE (Agglutinant)

[*Agglutinierend*].

Agglutinating languages are those in which grammatical forms are expressed by the agglutination* of formative elements to the various roots, these formative elements always being recognizable as independent words detachable from the root, and capable of being affixed to other roots, or even to stand alone in the sentence. They are particularly distinct in this last particular from the inflexional* languages. Typical agglutinating languages are Turkish, Finnish, Mongolian, North American Indian and Dravidian in Southern India. The term has been applied by several writers to Bantu languages. It is true that in certain features Bantu shows agglutination, but the Bantu family is far more typically inflexional. If we had more evidence of the historical development of Bantu, we might have more reason to consider agglutination to have played a large part in the structure; but the evidence of the languages as they are to-day is against it.

AGGLUTINATION (Agglutination) [*Agglutination*].

The process of combining or running together primitive words into compounds, in order to express relationships of number, case, tense, etc., as is done in the so-called agglutinating* languages.

AGREEMENT (*Accord*) [*Uebereinstimmung*].

State of uniformity or correspondence.

Grammatical agreement is that by which the various grammatical parts of a sentence are brought into conformity.

For **concordial agreement**, see concord*.

ALLEGORY (*Allégorie*) [*Allegorie*].

A narrative in which the true meaning is to be derived by translating its persons and events into others which they are understood to symbolize. Good examples of allegory are to be found in Bunyan's *Pilgrim's Progress* (now extensively translated into Bantu languages), Mofolo's *Moeti oa Bochabela*, and Sekese's *Pitso ea Linonyane*, both the last being examples from Sotho.

ALLITERATION (*Allitération*) [*Alliteration, Stabreim*].

Repetition, whether exact or approximate, of a sound or group of sounds (usually initial) in syllables or words, the sound generally being expressed by the same letter. This occurs in the Bantu concordial system; see alliterative*.

Alliteration is also a feature in some types of Bantu literature, e.g. in the following Lamba-Lenje saying, which is repeated quickly as a test for correct repetition: *Cisici camusamba catusita, ngacitusituce*, the stump of the samba tree is in our light, let it get out of our light (where *c* stands for phonetic *tʃ*, and *si* for phonetic *ʃi*).

ALLITERATIVE (*Allitératif*) [*Alliterierend*].

Pertaining to alliteration*.

The outstanding feature of the Bantu languages is what is generally described as the **alliterative concord**. The following examples from Zulu and Lamba will illustrate the working of this concord:

Labo-bantwana ababi bobathathu bayazibamba izinyoni
zethu ezinhle.

Awo-wānice awāwipile wōtatu walukufikata ifyuni fyēsu
ifiweme.

Those three bad children they-are-them-catching our
beautiful birds.

It is not in every case that the words are so truly alliterative to-day as the above examples show, e.g. in Shona: *ndinoda banga rangu* (I want my knife), where the *r* of the concord can be shown to have historical alliterative derivation from *banga*, which was originally *ri-banga*. Nevertheless the term alliterative concord may be considered a correct usage. For short the single term concord* is now generally used.

ALPHABET (*Alphabet*) [*Alphabet*].

(i) In general, the system of graphic symbols employed for the writing of a language, more particularly when these are phonetic representations of the sounds.

(ii) The ordered list of letters employed in the writing of a language.

ALPHABETICAL (*Alphabétique*) [*Alphabetisch*].

Pertaining to the order of the letters of the alphabet. The **alphabetical order** is the customary order of any particular alphabet, convenient especially for reference in vocabularies and dictionaries.

ALTERNATIVE (*Alternative*) [*Alternative*].

A choice between two forms; or, more loosely, a choice between several forms, each essentially the same, cf. variant*.

In Zulu, for instance, the demonstratives *lowaya* and *lowayana* are alternatives or **alternative forms**; similarly the locatives *otshanini* and *etshanini* (from *utshani*, grass), or the diminutives *itholana*, *ithodlana* and *ithoyana* (from *ithole*, calf) are alternatives.

Alternatives will become common in the process of unifying dialects. In Shona unification, for instance, the alternatives *zhira* (Karanga dialect) and *nzira* (Zezuru dialect) are recognized for "path"; similarly *bge* and *idge* (stone); *vona*, *wona* and *ona* (see), and many others.

Alternative pronunciations are also found in Bantu languages, as for instance in unified Shona, where the conventional digraphs *ty* and *dy* stand for several dialectical alternatives. Apart from their occurrence in such processes of unifying dialects, alternative pronunciations are not common in Bantu languages.

Alternatives must be distinguished from synonyms*.

ALVEOLAR (*Alvéolaire*) [*Alveolare*].

Articulated by tongue-tip against the teeth-ridge or alveolus, that part of the hard palate which presents a convex surface to the tongue. The more common **alveolar consonants** are the following: **alveolar explosives**, *t, d*; **alveolar implosive**, *d'*; **alveolar nasal**, *n*; **alveolar fricatives**, *s, z*; **alveolar labialized* fricatives**, *ʃ, ʒ*.

In Bantu languages alveolar and dental* sounds are not significantly differentiated, but in certain cases post-alveolar* consonants, when used instead of retroflex consonants, are semantically distinct from dentals.

AMPLIFICATIVE.

A term used by some writers to indicate the augmentative* form of nouns, etc.

ANALOGY (*Analogie*) [*Analogie*].

"Inference or procedure based on the presumption that things whose likeness in certain respects is known will be found or should be treated as alike also in respects about which knowledge is limited to one of them." (Fowler).

False analogy entails the application of analogy to such parts as are really different, e.g. in Zulu (Zululand dialect) the adjectival concord for class 8 is *ezim-* or *ezin-*, instead of the normal (Southern Zulu) *ezi-* (< prefix *izi-*) by false analogy with the regular form of class 10 (< prefix *izin-*, *izim-*), e.g. *izihlalo ezimbili* (instead of *ezibili*).

On this subject Meinhof (in his *Introduction to the Phonology of the Bantu Languages*, ed. by v. Warmelo, pp. 16, 17) writes: "The origin of many sounds, otherwise not to be accounted for, is explained by the psychological process called analogy. In Swahili, for instance, it is not at all uncommon to find that *l* has dropped out after *u*, e.g. in *-pindua* 'turn round.' In longer forms of the verb this *l* is preserved, as in *-pindulia* 'turn round for someone.' In some stems however, it is not *l* but *w* that has dropped out after *u*, e.g. in *-djua* 'know,' cf. Swahili §25, *mdjuvi* 'knower,' the *w* becoming *v* according to the rules of Swahili phonology, whereas *l* would have become *z*. In spite of this, the form *-djulikana* 'be known' has been formed from *-djua* as though it were an *l* that has dropped out, by analogy with formations which really contain *l*."

ANALYSE (*Analyser*) [*Analysieren*].

(i) To examine sentences in order to determine the relationship of one proposition to another, and of one word or group of words to another.

(ii) To dissect words in order to determine their formation and derivation.

ANALYSIS (*Analyse logique*) [*Analyse*].

(i) The detailed examination of sentences to determine the relationship in which propositions and also words belonging to the same proposition stand to one another. This is sometimes called **logical analysis** or **sentence analysis**. The following example from Zulu will illustrate:

A. *Angifuni ukuba amankonyane aphume esibayeni ekuseni* (I do not want the calves to leave the cattle-kraal in the early morning). Complex sentence.

Subject: (*mina*)

Predicate: *angifuni*

Object: *ukuba . . . ekuseni* (substantive clause).

a. *ukuba amankonyane aphume esibayeni ekuseni* (subordinate clause).

Connective: *ukuba*

Subject: *amankonyane*

Predicate: *aphume*

Extension of predicate: (i) *esibayeni* (place), (ii) *ekuseni* (time).

(ii) The term "etymological* analysis" is sometimes used for that portion of parsing*, which deals with the dissection of the formation and derivation of words.

ANALYTIC (*Analytique*) [*Analytisch*].

Resolving into elements or constituent parts.

An **analytic language** is one in which the grammatical elements, such as prepositions, pronouns, auxiliaries, are expressed by separate words, instead of by inflexions, affixes, etc., as is done in the case of a synthetic* language. Latin is synthetic, while French is analytic; similarly Bantu is synthetic, while Sudanic is analytic.

To divide words "analytically" is to break them up into constituent elements irrespective of their particular type of pronunciation. This is incorrectly done in numerous Bantu languages, e.g. Sotho.

ANOMALY (*Anomalie*) [*Anomalie*].

Unexpected deviation from the general rule, due to some influence, derivation or exceptional circumstance, which is not plainly obvious. For instance in Zulu the singular prefix *i-* is associated with a plural prefix *ama-*, as in *izwe* (country), *amazwe*; but *iva* (thorn) has an **anomalous plural** in *ameva*, the deviating influence being that the stem is *-iva* causing a coalescence in the plural of $a + i > e$.

Most Bantu grammatical exceptions* are found to be of this type.

ANTECEDENT (*Antécédent*) [*Antecedens*].

A substantive, substantival clause or phrase to which a pronoun or qualificative refers. The origin of the term, "going before," is generally a reference to priority in word-order.

In direct relative construction the antecedent is the substantive qualified.

ANTEPENULTIMATE (*Antépénultième*) [*Drittletzte* (Sylbe)].

The last syllable but two in a word. The contracted form **antepenult** and the term **antepenultima** are also used.

Antepenultimate stress is stress on the third last syllable; cf. Zulu ideophones such as *ckithi* (of fullness), and Ganda *njágala* (I want).

ANTONYM (*Antonyme*) [*Antonym*].

A word which is the opposite in meaning to another word in the same language; a term used in contrast to synonym*.

Examples:

Zulu salutations on parting:

The one remaining says, *Hamba kahle!*

The one going says, *Sala kahle!*

Similarly in Lamba: *ngalukafike-po!* and *ngalusyale-po!*

In Zulu *thanda* (love) and *zonda* (hate) are antonyms; in Shona *pinda* (enter) and *buda* (go out); etc.

AORIST (*Aoriste*) [*Aorist*].

A tense of the Greek verb which denotes that the action took place in the past, but is indefinite as to the exact time.

It is very questionable whether this term is applicable to Bantu languages. Appleyard used it incorrectly, in reference

to Xhosa, for a tense which is really a past of the subjunctive mood. Smith uses it in Ila, though he is doubtful, for he says (*Handbook of the Ila Language*, p. 151), "but in Ila it does not always denote what is absolutely past. In fact, with slight changes in accent, it may express anything, past, present or future." Moreira, in his *Practical Grammatical Notes of the Sena Language* (pp. 124 *et seq.*), defends at some length the use of the term "aorist," and describes a first, second and third aorist, the last of which he acknowledges to be subjunctive. It is however clear that such a term as historic* or narrative* is better to use in these cases.

APHORISM (*Aphorisme*) [*Aphorismus*].

A precept or truth expressed in a pithy sentence. The term, as applied to Bantu, covers such ideas as those conveyed by maxim, axiom*, proverb, gnomic saying, witticism, "hard" saying.

All Bantu languages abound in these, and have their own terms for denoting them.

APOSTROPHE (*Apostrophe*) [*Apostroph*].

A symbol in the form of a raised hook (') used to indicate the dropping or eliding of a phone. Examples: Zulu, *ngibon' umuntu* for *ngibona umuntu*; Lamba, *fyöpele 'fyo* for *fyöpele ifyo*. It is really inadvisable to use it to indicate final elision, as in the Zulu example above, owing to the breaking of the Bantu syllabic structure, in which each syllable is open. It is more applicable in initial elision, as in the Lamba example quoted.

APPENDIX (*Appendice*) [*Anhang*].

Matter, as a body of notes, added to a book, but not essential to its completeness; *ct.* supplement.

APPLICATIVE.

A term used by Torrend and several other Bantu grammarians to indicate the derivative form of the verb generally called applied*.

APPLIED (*Applicatif*) [*Relativ*].

One of the verbal derivative forms, indicated by a suffix, variously appearing as *-ela*, *-era*, *-ila*, *-ina*, etc. The applied

form of the verb is used to indicate the action when applied on behalf of, towards or with regard to, some object. Thus the applied form of intransitive verbs may become transitive, while that of transitive verbs may take two objects; it is therefore called by some writers the "objective form." Since the sense of this form is supplied in English by the use of such prepositions and prepositional phrases as "for," "on behalf of," "to the detriment of," "towards," some writers term it the "prepositional form." With verbs of motion it conveys the idea of "motion towards"; it is therefore sometimes called the "directive form." Others again call it the "relative form." Amongst English writers, the term "applied" seems to have gained ascendancy over any other term.

Examples: Zulu: *hamba* (travel) > *hambela* (visit); *hlala* (wait) > *hlalela* (wait for).

Lamba: *lima* (cultivate) > *limina* (cultivate for).

Nyanja: *nena* (speak) > *nenera* (speak to or for).

Swahili: *leta* (bring) > *letea* (bring for).

APPOSITION (*Apposition*) [*Apposition*].

The addition to a substantive of another substantive, or substantival phrase, explaining or describing it, the second substantive being treated as grammatically parallel with the first. In Bantu it is the first of **appositional substantives** which commands the concords of the sentence or undergoes inflexion, e.g. Swahili: *likampiga mwalimu wetu Goso*, and it struck our teacher, Goso.

The second of appositional substantives will be termed the **appositional subject** or **appositional object** as the case may be.

ARCHAIC (*Archaïque*) [*Veraltet*].

Out of date, characterized by antiquity. **Archaic forms and archaic words** are found in many Bantu proverbs, songs, riddles and folk tales. In many cases the actual meanings of archaic words and their references are lost to-day, though the implication of the whole saying may be retained. In a Lamba song appears the form *makumi mañwili*, an archaic numeral concord being used; to-day this is *añwili*. Similarly many archaic words occur in Swahili texts.

ARTICLE (*Article*) [*Artikel*].

(1) A part of speech used before nouns to limit or define their application, as in English "a," "an," "the." This term is not applicable in Bantu.

Several writers have described the initial* vowel of the noun prefix as an article, but its employment or non-employment is dependent (a) upon the type of Bantu language (for some have no initial vowels), and (b) upon various grammatical considerations; while the difference between the definite and the indefinite (conveyed by the article in English, Greek, French, Hebrew, etc.) is achieved in Bantu by entirely different means, e.g. by the use of an objectival concord. Marconnès, with more consistency, but less justification, uses the term article for the whole noun-prefix (see his *Karanga Grammar*).

(2) A literary composition forming an independent part of a periodical, etc., as for instance, a **newspaper article**, a **leading article**.

ARTICULATION (*Articulation*) [*Artikulation*].

The process which effects the utterance of articulate sounds, as in enunciation; in phonetics especially, referring to the preparation and totality of movements of the various organs of speech (having particular regard to their mutual positions) which produce an acoustic effect, each definite articulation resulting in a definite speech sound.

The **position* of articulation** (sometimes called "point of articulation") indicates the distinctive arrangement of the organs of speech for the production of a particular speech sound; as for instance the part of the palate region in approximation to or contact with the tongue.

The **manner* of articulation** indicates the subsidiary processes which produce a special mode of execution of a speech sound with any given position of articulation; as for instance accompanying voicing, ejection or aspiration, or arrangement to produce explosion, implosion, nasalizing, friction, rolling, etc.

ASPIRATION (*Aspiration*) [*Aspiration, Hauch*].

An audible rush of air through the open glottis, a type of glottal friction, generally succeeding the release of the speech organs from the articulating position of a speech sound.

Many Bantu languages have **semantic aspiration**, aspirated

explosive consonants and affricates particularly being significantly differentiated from the unaspirated forms, these latter often being ejective*. Details may be found in Doke's *A Comparative Study in Shona Phonetics*, Part III, Chapter II. **Aspirated consonants** are sometimes called "aspirates."

Among the languages using semantic aspiration are Nguni (Zulu, Xhosa, etc., where semantic aspiration of clicks also occurs), Sotho, Ndaou (dialect of Shona), Tonga of Delagoa Bay, Venda, and Swahili. Taylor (in Swahili) has represented aspiration by the acute accent after the explosive, e.g. *k'ondo* (battle). Old Xhosa orthography uses a breathing mark (') above the succeeding vowel, e.g. *p'anga* (rob). It is much better, however, to use the phonetic symbol *h*, which is now being generally applied, e.g. Sotho *ba nthata* (they love me).

In Xhosa a type of voiced aspiration occurs with certain nasals and nasal clicks, giving the forms *nyh*, *nch*, etc., e.g. *inqhayi* (water-pot), *inywheba* (fortune).

ASSIMILATION (*Assimilation*) [*Assimilation*].

The process by which two sounds in juxtaposition or close proximity tend to become identical or to acquire common characteristics; cf. harmony*.

Progressive* assimilation is that in which one sound affects a following sound, as when in Lamba a nasal in the verb stem causes the applied suffix *-ena* or *-ina* to replace the usual *-ela* or *-ila*.

Regressive* assimilation is that in which one sound affects a preceding sound, as when in Zulu the close vowels *i* and *u* cause a previous mid vowel to become close, e.g. *bona* (see) becoming *angiboni* (I do not see).

Reciprocal assimilation is that in which two sounds have mutual influence upon one another, as in certain cases of nasal action in Bantu.

ASSOCIATIVE (*Associatif*) [*Assoziativ*].

Pertaining to association, acting in concert.

This is one of the verbal derivative forms, in which two or more subjects are associated together in the action of the verb. In some Central Bantu languages, as for instance Lamba, special suffixes (*-akana* or *-anykana*; and their causative forms

-*akanya* or -*anykanya*) are used for this derivative; e.g. *sowakana* (wail in concert), *pusanykana* (miss one another on the road). In other languages traces of this are still to be found, but the ordinary reciprocal* suffix in -*ana* is employed; e.g. Zulu: *xubana* (get mixed together).

ATTRIBUTE (*Epithète*) [*Attribut, Beifügung*].

A qualificative, a word used to qualify a substantive, when associated directly with that substantive. When standing instead of the substantive it becomes a pronoun. When used to predicate something about the substantive (generally by undergoing inflexion) it becomes a copulative.

In English grammar an adverb is also called an attribute, when qualifying in the ordinary way a word associated with it. French grammarians regularly use the term "attribut" for adjectives used predicatively with the verb "être." It is preferable, therefore, in Bantu to use the term qualificative*.

ATTRIBUTIVE (*Attributif*) [*Attributiv*].

Designating a qualificative when standing with its substantive to denote the qualification as assumed instead of predicated. The **attributive use** is contrasted with the predicative* use of words, the former designating qualificatives, the latter copulatives. Example from Zulu: *izinkomo ezinkulu* (attributive), large cattle; *izinkomo zinkulu* (predicative), the cattle are large.

ATTRITION (*Attrition*) [*Abschleifung*].

A wearing down; loss due to friction or rubbing off.

Attrition has affected words in certain Bantu languages; in Yaunde for instance, the word for "person" has been worn down to the form *mot*. Attrition has caused some monosyllabic verbs to be formed from dissyllabic vowel forms, e.g. Zulu -*ma* (stand; cf. Lamba *ima*); and vowel verbs at times to be formed from regular verbs, e.g. Zezuru (Shona) *uya* (come; cf. Karanga *vuya*).

AUGMENTATIVE (*Augmentatif*) [*Vergrössernd*].

Expressing augmentation, increase in size, bulk.

(1) In Bantu this is generally used of nouns, in the formation

of which most languages use **augmentative prefixes**, e.g. the *ri-* class in Shona: *mhumhi* (class 9, wild-dog < -*pumhi*) > *bumhi* (class 5, large wild-dog) > *zibumhi* (class 5, very large wild-dog). Northern Bantu languages have definite augmentative noun classes, e.g. the *ogu-* and *aga-* class in Ganda: *embuzi* (class 9, goat) > *ogubuzi* (class 20, huge goat; plural, *agabuzi*). South-eastern Bantu languages may, in a limited way, indicate the augmentative by suffix, e.g. Zulu -*kazi*, Sotho -*hali* (Zulu: *itshe*, stone > *itshekazi*, huge boulder).

(2) Jacottet uses the term "augmentative" to indicate a derivative form of the verb having the same suffixes as the reverse in Sotho, viz. -*ölöha* and -*öllä*, e.g. *hō alama*, to open the mouth > *hō alamölöha*, to be widely opened; *phahla*, remove > *phahlöllä*, remove much. Unless the term extensive* is used for this, Jacottet's term is probably the best to use for Sotho. Unfortunately this particular reverse suffix has somewhat different special uses in other languages, in Ila and Lamba, for instance, being repetitive*, indicating to "re-do" the action.

AUXILIARY (*Auxiliare*) [*Hilfswort*].

Aiding, helping; particularly applied to assisting to form tenses, moods, etc. of the verb.

The term **verbal auxiliary** can well be applied to what are commonly called "verbal particles," those formative elements which serve to differentiate the various tenses, etc., e.g. in Lamba, -*ka-* of the future (*tukalawila*, we shall speak); in Sotho, -*a-* of the present indicative (*kēa mō rata*, I like him); in Swahili, -*me-* of the perfect (*nimesikia*, I have heard); in Zulu, -*sa-* of the progressive implication (*ngisagula*, I am still ill).

But the term "auxiliary verb" is not strictly applicable in Bantu languages. There are, in several of them, verbs (often irregular in form) used in the formation of compound tenses; but the verbs, by which they are accompanied, are found on examination to be in some subordinate mood, subjunctive, participial or infinitive. The hitherto-called "auxiliary verb" is in Bantu really the principal verb of the sentence, and therefore it is more correct to use some such term as "deficient verb" to describe it. See under deficient*, where the matter is discussed.

AXIOM (*Axiome*) [*Axiom, Grundsatz*].

A self-evident or universally-accepted truth taken for granted.

Many axioms are to be found among the numerous aphorisms with which Bantu languages abound.

AXIOMATIC (*Axiomatique*) [*Axiomatisch*].

Self-evident, pertaining to the nature of an axiom.

The term **axiomatic negative** is sometimes used for a sweep-negative, as in Zulu, *angiboni-muntu* (I see no one), in contrast to the ordinary negative, *angimboni umuntu* (I do not see the person).

BACK (*d'arrière*) [*Hinter-*].

A phonetic term used particularly in connection with vowels; pronounced with narrowing of the oral passage towards the back of the mouth; the opposite of front*.

The principal **back vowels** are *u*, *o*, *ɔ* and *a*. The **high back vowel** is one pronounced with the tongue raised close to the palate, i.e. *u*. **Mid-back vowel** is the term used to describe *o* or *ɔ*, the former being the high mid-back or half-close mid-back vowel, the latter the low mid-back or half-open mid-back vowel. The vowel *a* in Bantu is commonly described as the **low back vowel**.

BAR (*Barre*) [(*Dehnungs*) *strich*].

A diacritic mark (\bar{a}) above a vowel to indicate length. The International Institute of African Languages and Cultures suggests a doubling of the vowel for this purpose (*aa*), while the International Phonetic Association uses the colon* (*a:*). See discussion under length*.

BASIC (*Fondamental*) [*Fundamental, Grund-*].

Pertaining to the basis* or foundation upon which the grammatical or phonetical structure is built. Other terms are fundamental*, primary.

The **basic parts of speech** are those which show the fundamental syntactical division, viz. substantive, qualificative, predicative, descriptive, conjunction and interjection.

The **basic vowels** of Bantu are the three vowels *a*, *i* and *u*, others being proved, in certain circumstances, to be derived*.

On the other hand five vowels, viz. *i*, *e*, *a*, *o* and *u* may be considered basic in Bantu languages.

A **basic vocabulary** is a limited vocabulary of the most commonly used words of a language, chosen for the quick learning of foreigners, as in "Basic English." A basic vocabulary may be of real value in Bantu, as for instance in Swahili, for the educational benefit of children learning a language not their own, provided it is graded to become ultimately a full literary vocabulary.

BASIS (*Base*) [*Basis, Grundlage*].

Foundation; that upon which the language structure is based.

Many isolating languages are said to have a **monosyllabic basis**. Bantu languages are built up upon a **dissyllabic basis**. This is evidenced by the form of the regular Bantu verb, the special provisions necessary for dealing with monosyllabic verb stems, pronouns and noun roots, as well as by the nature of typical Bantu stress.

The Bantu system of numeration is built up upon a **quinary basis**, in which the first five numerals are provided for by regular Bantu stems, while higher numerals are built up upon that basis, or provided for in some artificial manner or by borrowed constructions; see numeral*.

BIBLIOGRAPHY (*Bibliographie*) [*Bibliographie*].

A list of books or articles relating to a given subject or author.

BILABIAL (*Bilabiale*) [*Bilabial*].

Articulated by the action of the two lips combined; cf. labial*.

Bilabial consonants may be of the following kinds in Bantu:

Bilabial explosives: *p*, *b*.

Bilabial implosive: *ɓ*.

Bilabial nasal: *m*.

Bilabial fricative: ϕ , β (*v* or *w*).

Bilabial semi-vowel: *w*.

BORROWING (*Emprunt*) [*Fremdwort, Lehnwort*].

A form or word borrowed from a neighbouring or an entirely foreign language. South-eastern Bantu languages have

borrowed (and are to-day borrowing) heavily from English and Afrikaans, cf. Sotho and Nguni; Swahili has borrowed very substantially from Arabic; many languages have borrowed from Portuguese (cf. Kongo, Mbundu, Ronga, Sena, etc.) also from French and German. Apart from this, one Bantu language borrows from another, e.g. Sotho from Nguni, Lamba from Lenje.

BRACKETS (*Crochet*) [*Klammer*].

Marks used in writing or printing to enclose a reference, note or interpolation; they may be square brackets [], or round brackets ().

BREATHED (*Dévoisé*) [*Stimmlos*].

A phonetic term for a speech-sound which contains breath, in contradistinction to one containing voice; e.g. *s*, *f*, as against *z*, *v*. It is preferable to use the term voiceless*, as "it can hardly be said that during the 'stop' of a plosive consonant there is a current of air passing between the vocal cords" (Daniel Jones).

BUCCAL (*Buccal*) [*Mundlaut*].

Pertaining to the mouth; see oral*.

CACUMINAL (*Cacuminal*) [*Kakuminal*].

See retroflex*.

CAPABLE.

A term used by certain writers for the derivative form of the verb commonly called neuter*. The term "capable" has special reference to that significance of some neuter forms which indicate ability or tendency to act, the equivalent of the English suffixes *-able*, *-ible*; e.g. Sotho, *bonahala* (become visible); Swahili, *patikana* (be procurable, < *pata*).

CAPITAL (*Majuscule, Capitale*) [*Grosser Anfangsbuchstabe*].

Initial, leading.

A **capital letter** is a leading or heading letter, used at the beginning of a sentence, and as the first letter of certain words, usually distinguished from the small, lower-case*, letters by both different form and larger size.

In English, capitals are used with all proper names; in German, with all nouns; in many languages, to indicate sacred objects, e.g. Holy Bible. They are not used in any such way in phonetic script, in Hebrew, Arabic and many other languages, using other than roman script. They are an unnecessary burden (in duplication of written and printed forms) placed upon Bantu languages, and could with great advantage be dispensed with. For purposes of prominence (as is often done in advertising), the lower-case letters could be enlarged.

CARDINAL (*Cardinal*) [*Kardinal-, Grund-*].

Fundamental.

(1) A **cardinal number** is a fundamental or primary number, as used in simple counting, in contradistinction to an ordinal* number.

(2) A **cardinal vowel** is one of a set of fixed vowel sounds having known acoustic qualities and known tongue- and lip-positions. For a description of the eight cardinal vowels and the cardinal vowel chart, see Daniel Jones, *An Outline of English Phonetics*, 3rd edition, pp. 31 *et seq.* The cardinal vowels are of practical utility as a standard of comparison for the description of the vowels of any living language.

CASE (*Cas*) [*Kasus*].

One of the inflexional changes (particularly in form) which a noun, pronoun or adjective undergoes (still retaining its identity as a particular part of speech) in order to indicate its sense relation to other words. The Latin cases are: Nominative, Accusative, Vocative, Genitive, Dative and Ablative.

The term "case" is not applicable to Bantu. No formal distinction is made between substantives, whether they are subject or object of the sentence; the verb certainly takes concordors differing in form, as to whether they refer to the subject or to the object, but they are not pronouns, and concern the predicate structure. Nouns are often inflected to form the vocative, but vocatives in Bantu are syntactically interjections and no longer substantives. The Latin genitive gives place to an inflexion of substantives in Bantu to form possessives, one of the four types of qualificatives. The only inflexion which has provided any excuse for the use of the term "case" is that of the locative*; but, here again, this is in

many languages merely an adverb of place (or time), while in others it may also still be a real noun or pronoun, and may be subject or object of the sentence. It therefore cannot be termed a "case." How can a "locative case" be a "nominative" or an "accusative case" at the same time?

CAUSAL (*Causal*) [*Kausal, Ursächlich*].

Relating to a cause or reason.

The term "causal clause" is used by Rowling, in his *Guide to Luganda Prose Composition*, for the more usual clause of reason*.

CAUSATIVE (*Causatif*) [*Kausativum*].

Expressing agency producing an effect; particularly a verbal derivative form which expresses that the subject causes the action to be done, rather than doing it himself. Sometimes called "factitive."

The causative form of the verb is indicated by the causative suffix (Meinhof's Ur-Bantu *-ya*, appearing variously as *-isa*, *-ifa*, *-iza* (*-eza*), etc.); e.g. Shona: *famba* (travel) > *fambisa* (cause to travel, drive); *zara* (be full) > *zadzwa* (fill).

CAUSE (*Cause*) [*Ursache*].

That which occasions or effects a result, a necessary or indispensable antecedent. For "clauses of cause" (*propositions de cause*) [*kausalsätze*], see reason*.

CEREBRAL (*Cérébral*) [*Zerebral*].

True cerebral consonants are retroflex*, though the term has been sometimes loosely used for retarded alveolar consonants. This term has been employed by several writers dealing with the Swahili pronounced at Mombasa, wherein a clear distinction has to be made between the retroflex and dental consonants.

CHANGE (*Changement*) [*Wandel, Wechsel*].

Alteration, substitution or something different.

Phonetic Change is observed when studying the development of a Bantu root in different Bantu languages; for instance the Bantu root *-tatu* (three) emerges in Sotho as *-varo*, in Swahili as *-tatu*, in Zulu as *-thathu*, and in Duala as *-lalo*. These results are due to phonetic change.

CHAPTER (*Chapitre*) [*Kapitel*].

A main division of a book or treatise.

CHARACTERISTIC (*Caractéristique*) [*Charakteristisch*].

Pertaining to or constituting the character, typical of one or of a group.

Characteristic tone is the particular method of grouping or succession of musical pitches which characterizes a particular language, language-group or language family. For instance, Central Bantu languages have characteristically a system of three level tones, while the characteristic tone of Nguni is much more complicated.

CHARACTERISTIC (*Caractéristique*) [*Kennzeichen*].

A distinguishing feature, a common mark or element.

(1) This term is used by some writers to indicate (i) the noun prefix*, and (ii) the concord*; avoid such usage.

(2) The following are the **main characteristics** of the Bantu family of languages:

- (i) Grammatical class gender in place of sex gender.
- (ii) The employment of the alliterative concord.
- (iii) An underlying unity of roots.
- (iv) A basic quinary system of numeration.
- (v) A high development of verb tenses.
- (vi) A wealth of verbal derivative forms.
- (vii) The ideophone as a distinct part of speech.
- (viii) The use of intonation both characteristic and significant.
- (ix) The employment of open syllables only.
- (x) The word-building work of stress.
- (xi) A balanced pure vowel-system with three basic vowels.

CIRCUMFLEX (*Circonflexe*) [*Zirkumflex, Dehnungszeichen*].

A diacritic mark, bent in shape, originally used in Greek over long vowels to indicate a compound (rising-falling) tone. The **circumflex accent** [˘] is to-day used for various purposes in Bantu languages:

- (1) To indicate tone: (a) rising-falling, and (b) rising.
- (2) To indicate a special vowel, e.g. Northern Sotho: *ɛ* for *e*, *ɔ* for *o*.

- (3) To indicate a long vowel resultant on the contraction of two syllables with consonantal elisions, e.g. Xhosa: *inkomo* (i.e. *izinkomo*).

CLASS (*Classe*) [*Klasse*].

A group of entities ranked together as possessing common characteristics. In Bantu this is used of nouns possessing potentially the same prefix. The Bantu languages are said to have class gender* as opposed to sex gender, as in the sex-denoting languages. A classification* of the Bantu nouns, such as that used by Meinhof, in which each separate prefix is numbered separately, proves the more useful for comparative Bantu study; but, for the practical purposes of individual language study, it is more convenient to group the singular and plural together into one class. This is done in most monographs on Bantu languages; though even here references to the numbering employed by Meinhof are valuable.

CLASSIFICATION (*Classification*) [*Klassifikation*].

(1) Distribution, as of the Bantu languages, into zones*, clusters*, groups*, and dialects*.

(2) Systematic arrangement in classes. Applicable in Bantu to the classification of nouns. Bleek's classification (1869) divided Bantu nouns into 16 classes; Meinhof added three to these in 1899, and his final classification (1910) made 21 classes; Werner (1919) added 20a (plural of Meinhof's 20), making 22 classes. It is probable that yet another class (*ku-*, "parts of the body," taking plural *ma-*) will have to be added. This will give the table of noun classes, according to Meinhof's numbering and orthography, as follows:

Class 1. *mu-*

2. *va-* (plur. of 1).

3. *mu-*

4. *mi-* (plur. of 3).

5. *li-*

6. *ma-* (plur. of 5, 14 and 15a, also denoting pluralia tantum).

7. *ki-*

8. *vi-* (plur. of 7).

9. *ni-*

10. *li-ni* (plur. of 9 and 11).

11. *lu-*

12. *tu-* (plur. of 11, 13 and 19).

13. *ka-*

14. *vu-* (singularia tantum).

15. *ku-* (infinitive).

15a. *ku-* (parts of the body).

16. *pa-*

17. *ku-* } (locatives).

18. *mu-* }

19. *pi-*

20. *yu-*

20a. *ya-* (Plur. of 20).

21. *yi-*

CLASSIFIER (*Classificateur*) [*Klassenpräfix*].

The common element which causes entities to be ranked together in a class.

A term used by Wanger in Zulu to indicate the initial vowel together with the class prefix* of the noun.

CLAUSE (*Proposition*) [*Satz*].

Subordinate words including a (subject and) predicate, but syntactically equivalent to a substantive, a qualificative or a descriptive, should be called a **subordinate clause**, and the term **main clause** be used for the main statement of a complex sentence. The term "noun clause" is perhaps better replaced in Bantu by **substantival* clause**. **Relative* clause**, owing to its very special character and wide usage had better be retained as well as the broader term **qualificative* clause**, which will also have to be used. **Descriptive* clause** is preferable in Bantu to "adverbial clause." Numerous other terms indicating subdivisions may be used, e.g. **final* clause**, **concessive* clause**, **conditional* clause**, **participial* clause**, **temporal* clause**, etc.

Examples of clauses from Zulu:

Substantival: *Sibona [ukuthi akalungile]*, We see that he is not straightforward. *Kumelwe [ukuba bayeke]*, They must leave off; lit. That they leave off is obligatory.

Relative: *Abantu [abangasebenziyo] abayukudla*, People who do not work will not eat. *Umuntu [ashaywa nguye] useboshiwe*, The person by whom he was struck is now under arrest.

Qualificative (Participial clause): *uZashuke ubaleké [ephethe isihlangu somfo]*, Zashuke ran off carrying the fellow's shield.

Descriptive: (final, of purpose) *Ngibakhiphile [ukuba kungene inkosi]*, I turned them out that the chief might come in.

(of time) *Mtshela [andukuba ahambe]*, Tell him before he goes.

(of state) *Wabulawa yiBo [ehlezi esibayeni]*, He was killed by them, sitting in the cattle-kraal.

(of reason) *Ngizé [ngoba bengimfuná]*, I came because I wanted him.

(of condition) *[Uma bemshaya] uzogula*, If they beat him he will sicken.

(of concession) *[Nakuba emkhulu] akalungile*, Although he is grown up, he is not straightforward.

CLICK (*Claquement*) [*Schnalzlaut*].

An injected consonant produced by a rarefaction between two points of closure, one of these points always being velar.

Click consonants, occurring primarily in Bushman and Hottentot languages, have been acquired by certain of the S.E. Bantu languages, notably Xhosa and Zulu, in the orthographies of which they are indicated by the symbols *c*, *q* and *x*, with certain additions to denote the voiced, nasal and aspirated varieties.

CLOSE (*Fermé*) [*Geschlossen*].

Narrow, confined; ct. open*.

"A close vowel is one in the pronunciation of which the tongue is raised as high as possible consistently with the sound remaining a vowel" (Daniel Jones), e.g. *i* and *u*. Meinhof uses the term "*Schwer Vokal*." The cardinal vowels *e* and *o* are sometimes described as "half-close" (*mi-fermé*). The term "high" is also used.

CLOSED (*Fermé*) [*Geschlossen*].

Shut, obstructed; ct. open*.

A closed syllable is one which ends in a consonant, provided this is not a syllabic consonant. Closed syllables are foreign to Bantu languages, but occur in some extreme types, e.g. Yaunde, where attrition and outside influence have been at work.

CLOSURE (*Fermeture*) [*Verschluss*].

Closing, coming together.

Point of closure (or position of closure) is that point along the vocal passage at which stoppage or closing takes place during the enunciation of certain speech-sounds. For instance, in the production of a click there are always two points of closure, one of which is velar, i.e. with the back of the tongue raised to touch the soft palate.

CLUSTER (*Agrégat*) [*Gefüge*].

An aggregation of languages possessing common salient phonetic and grammatical features, and having a high degree of mutual understanding, so that members can, without real difficulty, converse with one another. Naturally individual cases may arise (as with Kalanga or Western Shona, which cannot join the Shona unification) in which one section of the cluster has developed historically out of great mutual intelligibility with the other members, and yet must still be considered as belonging to that cluster.

In the South-eastern Bantu zone* are the following clusters: Nguni (with the Zulu, Xhosa and Swazi groups*).

Sotho (with the Northern Sotho, Southern Sotho and Tswana groups).

Venda.

Tonga (with the Tonga, Ronga and Tswa groups).

Between the groups within the cluster there is always some possibility of language unification. The name given to a cluster has often to be of an artificial type, as in the case of Nguni, Shona, etc., since each dialect usually has its distinctive name, and no common cluster name exists.

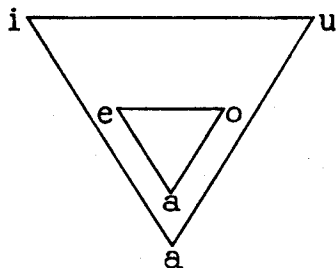
COACTIVE (*Coactif*).

Compelling, coercive, acting together. A term used by de Clercq in Yombe for a tense indicating that one acts against one's wishes, or in considerable difficulty; e.g. *nzo ikatulu-mana*, the house was difficult to complete. More information is required on this usage.

COALESCENCE (*Coalescence*) [*Verschmelzung*].

A growing together, a fusion resulting in a new form, ct. elision*.

Coalescence in Bantu is generally restricted to a fusion of primary vowels, according to a special system, to form secondary vowels. The low basic vowel *a*, when followed by the basic vowels *i*, *a* and *u*, may coalesce with them to form the secondary vowels *e*, *a* and *o*. Note the diagram :



From which the following result :

$$a + a = a, \quad a + i = e, \quad a + u = o.$$

The rules for the occurrence of coalescence vary with different Bantu languages ; thus in Zulu it occurs in inflexional word-formations : (i) with possessives, e.g. *wa-* + *umuntu* > *womuntu* (of a person) ; (ii) with the conjunctive formative, e.g. *na-* + *iso* > *neso* (and an eye) ; and (iii) with the adverbial formatives *nga-*, *kuna-*, *njenga-*, *nganga-*, e.g. *ngabafana* (by means of the boys), *ngobambo* (by means of a rib).

In Lamba, permissive or optional coalescence takes place between a word ending in *-a*, and a succeeding word commencing in *i-*, *a-* or *u-*, e.g. *nawona utuni* > *nawonotuni*. Further, in Lamba, coalescence of like basic vowels is common, i.e. $a + a > \bar{a}$, $i + i > \bar{i}$, $u + u > \bar{u}$; but note that in Lamba the coalesced resultant vowel is long. This does not take place with secondary vowels.

In Shona, coalescence between *a* and latent initial vowels takes place : after *na-* (conjunctive or instrumental), *sa-* (adverbial formative indicating "like"), and after possessive concords, e.g. *sehuku*, *savanhu*, *somyana*.

COGNATE (*Allié*) [*Verwandt*].

A noun that expresses again, with or without some limitation, the action of the verb to which it is appended as object, and

is to be distinguished from the ordinary object of a transitive verb. Such an object is termed the **cognate object**.

Examples :

Lamba : *cinda*, dance ; *cinda amasya*, (lit. dance dances).

Zulu : *qamba*, fabricate ; *qamba amanga*, (lit. fabricate lies).

COLLECTIVE (*Collectif*) [*Kollektiv*].

Denoting a thing or material consisting of many units (such as grass, flour, beads, sand, etc.).

Collective nouns in Bantu are often found in class 14 (described by Meinhof as "singularia* tantum"), e.g.

Zulu : *ufoya*, wool ; *utshani*, grass.

Kongo : *wandu*, beans.

Nsenga : *uzu*, grass.

Rundi : *ubusaro*, small beads.

Lamba : *wêbulungu*, beads.

Some occur in other classes, e.g. in class 7, Lamba : *icani*, grass ; Zulu : *isihlabathi*, sand. In Sotho many nouns of class 5 are so used.

COLON (*Deux points*) [*Doppelpunkt*].

(1) A punctuation symbol [:] used to separate parts of a sentence, that are complete in themselves and almost independent. It is very questionable whether this punctuation mark is at all applicable to Bantu languages, though it may be useful in introducing quotations ; see the discussion under punctuation*.

(2) A symbol [a:] used by the International Phonetic Association to mark length of vowels and consonants. For practical purposes in Bantu either a doubling of the vowel [aa] or a bar over the vowel [\bar{a}] is more commonly used.

COMBINATION (*Combinaison*) [*Verbindung*].

A union, compounding, joining together of two or more elements. In Bantu phonology there are two principal types of consonantal combination :

(1) **Nasal combination**, in which a nasal consonant combines with another homorganic consonant, explosive or fricative, e.g. *mb*, *nd*, *ns*, *nt*, *ng*, *ŋk*, etc.

(2) **Affricative combination**, in which a compound sound is formed consisting of an explosive consonant and its homorganic fricative, e.g. *ts*, *dz*, *kx*, etc.

COMMA (*Virgule*) [*Komma, Beistrich*].

A punctuation mark [,] used to indicate the smallest structural division of a sentence. In Bantu this is one of the two necessary punctuation marks, and generally indicates the limits of sense-groups*. But see discussion under punctuation*.

COMMAND (*Commandement*) [*Befehl*].

An order, injunction.

Commands are expressed in Bantu generally either by the use of the imperative* or of the subjunctive* mood, e.g. Zulu : *hamba* (imperative) or *maxuhambe* (subjunctive), go ! Lamba : *iseni* (imperative) or *mwise* (subjunctive), come ye !

COMMON (*Commun*) [*Gemein*].

Shared by more than one ; in regard to gender, a word which may indicate either male or female.

To indicate **common gender**, applicable to either male or female, most Bantu languages have generic* terms for animals.

The term **common noun** [*Gattungsname*] has little significance in Bantu ; but see proper*.

COMPARATIVE (*Comparé*) [*Vergleichend*].

Pertaining to comparison.

(1) **Comparative Grammar*** is defined by Marouzeau as consisting in the observance and interpretation in languages of the same family the correspondences which may be indices of parentage, and are explainable by an original common form.

(2) **Comparative Phonetics*** treats of the sound-shiftings and inter-relationship of sounds in any group of languages.

(3) The term "comparative degree*" (*Comparatif*) is not applicable to Bantu languages.

COMPARISON (*Comparaison*) [*Komparation, Vergleichung*].

The act of representing as similar.

(1) **Manner-comparison** is a term used by Doke in Zulu grammar to represent the function of certain adverbial forma-

tives: *njenga-* (like), *nganga-* (the same size as). A similar formative in Shona is *sa-*.

(2) **Clauses of comparison** or manner-comparison (*Propositions de comparaison*) [*Komparativsätze*], are introduced by a typical conjunction in Bantu, e.g. Lamba : *fyöpele'fyo* ; Zulu : *njengokuba*, just as.

(3) "Comparison of qualificatives" is not a Bantu grammatical process (see degree*).

COMPENDIUM (*Compendium*) [*Kompendium, Auszug*].

A condensed summary of the main heads or subjects of a work.

COMPENSATION (*Compensation*) [*Ersatz*].

That which supplies an equivalent or makes amends for something subtracted.

In phonetic processes it sometimes happens that a **law of compensation** comes into operation, by which a phonetic change takes place at the expense of the loss of some element or phenomenon. For instance in Zulu, in the formation of locative adverbs from words in which the last syllable contains a bilabial consonant followed by *-o* or *-u*, palatalization takes place, but the *o* or *u* lapses by way of compensation for the force exerted to accomplish this change. Normally words ending in *-o* or *-u* take *-weni* or *-wini* as suffix, but when palatalization is effected, the suffix remaining is *-eni* or *-ini*. Examples :

izulu (sky) > *ezulwini*,
isango (gateway) > *esangweni*,
 but *izingubo* (blankets) > *ezingutsheni*
isigubu (calabash) > *esigujini*.

COMPLEMENT (*Complément*) [*Ergänzung*].

A filling up ; generally that which completes or helps to complete the predicate. This term has been used by certain Bantu grammarians, as for instance Grout in his *Isizulu*, in a wrong sense. It is strictly applicable to subordinate verbs which of necessity follow (and complete) the deficient* verbs, as for instance *sabona* in the Zulu *saphinde sabona*, we saw again (lit. we-did-again we-saw), where *-phinde* is deficient or incomplete and demands a succeeding subjunctive mood verb as a complement. This is also called a **complementary verb**.

Bishop in Ronga uses the phrase "descriptive complement" for ideophone*.

COMPLETIVE.

Term used by Lammond in Bemba to indicate the perfective* derivative form of the verb.

COMPLEX (*Complexe*) [*Zusammengesetzt*].

A grammatical term indicating "composed of two or more parts, one or more of which is subordinated to a major." A complex sentence contains a main predication and one or more subordinate* clauses.

COMPOSITE (*Composé*) [*Zusammengesetzt*].

Made up of distinct parts or elements.

The term "composite" is used by Ranger in Nsenga for adverbial phrases consisting of "combinations of nouns, adjectives, verbs, prepositions, etc.," e.g. *zuwa pamutu*, at midday (lit. sun on the head).

Composite vowel is a term used by Meinhof, in his *Bantu Phonology* to describe the vowels *e* and *o*, on account of their probable origin in the coalescence of other vowels.

COMPOSITION (*Composition*) [*Zusammensetzung*].

The combination of parts to form a harmonious whole; the make-up; the method in which elemental forms are used to compose words, or in which words are used to form sentences, or in which sentences are used to compose discourse*.

Word-composition in Bantu deals with an analysis of the formative elements which go to make up the words.

Generally speaking, composition is the study of regular, fluent, harmonious discourse in a language, paying particular attention to the use of idiom* and idiomatic forms, such as reflect the psychological workings of the minds of the speakers of such a language, and to suitable word-order in the sentences.

Composition has, as yet, been little studied in Bantu; but see Rowling, *A Guide to Luganda Prose Composition*.

COMPOUND (*Composé*) [*Kompositum*].

That which is formed by a union or mixture of elements or parts.

A **compound sound** is one which contains more than one elemental phone, e.g. an affricate*.

A **nasal compound** in Bantu is a composite sound in which a nasal consonant is conjoined to another consonant homorganic to it, e.g. *mb, nt, ns, nk*, etc.

A **compound noun** is a noun composed of more parts of speech than one, united in one word, and formed to accord with nouns of one of the noun classes, e.g. in Zulu: *umninimuzi* (the kraal-owner or village-head), *amanzimtoti* (sweetwaters), *ilambalidlile* (one hungry after eating).

A **compound tense** is one which is composed of more verbs than one. Generally one of these verbs is deficient*, the other being its complement*.

A **compound sentence** is one in which there are two or more co-ordinated* predicates; but such are rare in Bantu. The terms "double" or "multiple": proposed by the Joint Committee on Grammatical Terminology (1911) seem unnecessary.

CONCEPT (*Concept*) [*Vorstellung*].

A complete mental impression or thought-process.

CONCEPT-GROUP (*Groupe idéal*) [*Begriffsgruppe*].

A complete mental impression conveyed by means of speech, hence a sentence, whether predicative or interjectional, which in itself conveys a complete idea. The concept-group may be subdivided into sense-groups*, and the latter into words; though, of course, a single word, provided it is a predicative or an interjection, may constitute a concept-group. It is convenient to use the term concept-group when treating of the sentence* phonetically.

CONCESSION (*Concession*) [*Einräumung, Konzession*].

A granting or admission. For **clauses of concession** (*propositions de concession*) [*Konzessivsätze*] see concessive*.

CONCESSIVE (*Concessif*) [*Einräumungs-, Konzessiv-*].

Granting, expressive of concession; used particularly of **concessive clauses***, or clauses of concession*, such as begin in the equivalent to "though," "although." These are descriptive clauses, e.g. Lamba: *nangawa ati nalimwitile, tésile-po*, although I called him, he hasn't come.

CONCORD (*Accord*¹) [*Uebereinstimmung*].

(1) Formal agreement between words in a sentence, or grammatical relationship achieved by uniformity of inflexion. Bantu languages are distinguished by what is called the **alliterative* concord**, by which the form of the noun-prefix reappears in connection with every pronoun, qualificative or predicative agreeing with the noun.

(2) The concordial element itself is called the concord, and must be distinguished from pronouns.

The main Bantu concords are the following: the pronominal concord, the adjectival concord, the relative concord, the numeral concord, the possessive concord, the subjectival concord and the objectival concord.

CONCORDANCE (*Concordance*) [*Uebereinstimmung*].

(1) Agreement or correspondence.* **Concordance of vocabulary** denotes a correspondence between two languages in the forms of word roots.

Basic **grammatical concordance** indicates that the languages belong to the same family owing to a unity of grammatical phenomena.

(2) An alphabetical index of the principal words in a book, citing the passages in which they occur, e.g. **Bible concordance**.

CONCORDIAL (*Comportant l'accord*) [*Uebereinstimmend*].

Relating to concord.

Concordial agreement is an agreement reflected in formal grammatical uniformity by means of concords.

CONCRETE (*Concret*) [*Konkret*].

Signifying material existence; opposite to abstract*.

Generally, in Bantu, class 7 (pl. class 8) is termed the concrete class, as it contains a large proportion of nouns indicative of the material.

CONCURRENT (*Parallèle*) [*Gleichzeitig*].

Running together, coincident, existing or happening at the same time.

Concurrent action is expressed in many languages by means of the participle; in Bantu, where the participle does not

¹ It will probably prove better to use the English term "concord" in French, as "accord" has not the full connotation.

exist as such, it is variously indicated. In Zulu the plain participial* mood of the verb is used, e.g. *Ngahamba ngihleka*, I went away laughing. In Lamba the equivalent of this would be: *Naliendele ili nseka*, using the relative* conjugation, which is equivalent to the Zulu participial mood.

CONDITION (*Condition*) [*Bedingung*].

That which exists or takes place as a requisite for the accomplishment of something else; a prerequisite. For **clauses of condition** and **unfulfilled condition**, see conditional*.

CONDITIONAL (*Conditionnel*) [*Konditional-, Bedingungs-*].

Expressing or implying a condition or supposition; in English generally introduced by the conjunction "if."

Certain Bantu languages, e.g. Lamba, have a **conditional mood** for the rendering of **conditional construction**. Zulu employs the potential mood (closely akin in form to the conditional mood elsewhere in Bantu), or sometimes the optative conjunction *nga*, for the expression of condition. **Unfulfilled condition** is expressed in Zulu generally by the use of the contingent* mood.

In most Bantu languages a conjunction equivalent to "if" or "when" is employed when introducing conditional clauses; and it must be observed that Bantu makes no psychological distinction between the ideas of "if" (condition) and "when" (time), even as it makes no distinction between the ideas of "could" (potentially) and "would" (time).

Conditional clauses* or clauses of condition (*propositions de condition*) [*Bedingungssätze*] are in Bantu descriptive clauses, and are extensions of the predicate in sentence analysis.

CONJUGATION (*Conjugaison*) [*Konjugation*].

A yoking together; particularly in reference to the inflexion of the verb, a schematic arrangement (as in a paradigm) of the inflexional forms of a verb. In Bantu languages there are sometimes four conjugations, viz., Principal positive (affirmative), Principal negative, Relative positive and Relative negative; although in some instances no significant differentiation is made between the two negative conjugations, in which case three conjugations are listed as, Positive, Negative and Relative. The conjugations are subdivided into moods*.

Bentley in Kongo divides the verb into four "conjugations" according to the type of vowel and consonantal assimilations taking place in the formation of the derivatives; this has nothing to do with the formations of the moods and tenses, and the term "conjugation" should not have been used for this. The phonetic changes referred to in this by Bentley should be dealt with under rules for derivative formation.

CONJUNCTION (*Conjonction*) [*Konjunktion*].

A word which introduces or links up sentences. In Bantu some conjunctions are co-ordinating, as the equivalents of "but" and "therefore," but the majority introduce subordinate clauses, such as those indicating "when," "in order that," "lest," "before," etc. There may be a few conjunctions in some Bantu languages which join words, such as substantives and adverbs, together, e.g. in Zulu *noma . . . noma* (either . . . or), *Sizogoduka noma namhla noma ngomso*, We shall go home either to-day or to-morrow; but the equivalent in Lamba, *Twakuya kwēsu kani nilēlo kani nimailo*, shows a revulsion against this by using the predicative forms of *lēlo* (to-day) and *mailo* (to-morrow).

It cannot be pointed out too strongly that the Bantu equivalent for "and," when joining words, is not a conjunction but a conjunctive* formative, and must be joined to the succeeding word. The only possible exception to this is in the case of the Sotho *le*, which may still retain the identity which must originally have been that of *na-* also. A verbal use of both *na* and *le* (cf. Shona, Swahili, Sotho) points to their having been originally separate words.

CONJUNCTIVE (*Conjonctif*) [*Konjunktiv, Binde-, Verbindend*].

Joining together; pertaining to the nature of a conjunction. The term is used in several connections in Bantu.

Conjunctive Word-division* indicates that method of orthography which joins together all the elements which go to make up the phonetic word.

"Conjunctive Pronoun*" is a term used by many writers (*vide* Marconnès, *Karanga Grammar*, p. 99) for the verbal concords. In Bantu they are not pronouns (see thereunder for discussion).

Conjunctive Formative is the term designating the Bantu

na-, which is no longer a separate word, but to-day connects substantives, adverbs and conjunctions, never qualificatives or predicatives. For a discussion of this see under conjunction*.

The term **conjunctive relationship** is useful in connection with the relative construction equivalent to the English "with whom," "with which," e.g. in Zulu, *indoda engakhuluma nayo*, the man with whom I spoke; in which the clause *engakhuluma nayo* is in conjunctive relationship to the antecedent *indoda*.

Conjunctive verbs, or verbs of **conjunctive import*** are those which require a conjunctive expression to complete their action. Many reciprocal verbs are of this type, e.g. Lamba: *nalisingene nāwō*; Zulu: *ngahlangana nabo*, I met them or met with them.

CONNECTIVE (*Conjonction, Connectif*) [*Konjunktion, Binde-wort*].

(1) A conjunction as viewed in its rôle in grammatical analysis. Though the term really indicates a joining, it is convenient also to use it for terms introducing sentences.

(2) The term "connective pronoun" is used by some for concord*; as it is not a separate word it cannot be termed a pronoun.

CONSECUTIVE (*Consécutif*) [*Konsekutiv, Folgernd*].

Following after, implying result, consequence or merely later action.

Consecutive construction involves a sequence of tenses, and in Bantu is often expressed either by the employment of the subjunctive mood, or of the infinitive with *na-*.

The term **consecutive action** is used by Rowling in Ganda for sequence expressed by the use of the narrative tense.

CONSEQUENCE (*Conséquence*) [*Folge*].

Result or natural effect.

Descriptive **clauses of consequence** express the idea of "in such a way that," "so that," etc. In Lamba they are generally introduced by the expression *fyōpele' fyo*; in Ganda by *na-* with the infinitive. In some Bantu languages consequence is not indicated by a subordinate clause form, but by a conjunction equivalent to "therefore" and a co-ordinate predicate.

CONSEQUENT (*Conséquent*) [*Folgend*].

Following as a result, inference or natural effect.

The term **consequent action** is used by Rowling in Ganda for the expression of a clause of result, e.g. *Bamukubako ebivundu nokufa nafa*, They wounded him so severely that he died. See clause of consequence*.

CONSONANT (*Consonne*) [*Konsonant*].

There is considerable diversity of opinion as to the real definition of a consonant. Daniel Jones in his *English Phonetics* states that consonants include (i) all sounds which are not voiced (e.g. *p, s, f*), (ii) all sounds in which the air has an impeded passage through the mouth (e.g. *b, l*, rolled *r*), (iii) all sounds in which the air does not pass through the mouth (e.g. *m*), (iv) all sounds in which there is audible friction (e.g. *f, v, s, z, h*). Doke (*The Phonetics of the Zulu Language*, p. 293) describes a consonant as a speech-sound, voiced or unvoiced, which is not sustained or not sustainable to such length as to produce syllabification.

For references to the various types of consonants in Bantu, see under manner* and position*. The consonants in the Nguni cluster are divided into **plain* consonants** and **click* consonants**.

CONSONANTALIZATION (*Consonnantification*) [*Konsonantisierung*].

Pronunciation of a vowel with such tensivity and proximity of the vocal organs as to constitute a consonant. Such consonants are called semi-vowels*. As a process this takes place, for instance in concordial formation, e.g. in Zulu the verbal concords *u-* and *i-*, when used with a past auxiliary *a-* result in *wa-* and *ya-* respectively. Similar forms occur in the formation of possessive concords. By consonantalization, $i + a > ya$, $i + e > ye$, $i + o > yo$, $i + u > yu$; $u + a > wa$, $u + e > we$, $u + o > wo$, $u + i > wi$.

CONSTRUCTION (*Construction*) [*Konstruktion, Wortfügung*].

Arrangement and connection of words in a sentence; syntactical arrangement. The term is used in many connections in Bantu among which are **possessive construction**, **locative construction**, **relative construction**, **interrogative construction**, etc.

CONTACTIVE (*Contactif*) [*Kontaktiv*].

Indicative of touch, contact. The term is used of one of the verbal derivative forms, marked by the suffix *-ata*, and indicating touching or contact of some sort. Examples: Swahili, *ambata* (adhere), *kamata* (seize); Zulu, *mbambatha* (pat); *thabatha* (take); Lamba, *ikata* (catch), *kumbata* (embrace).

CONTENTS (*Table de matières*) [*Inhaltsverzeichnis*].

Or **table of contents**, tabulated list of matter treated in a book or treatise; cf. index*. In English books the **contents list** is at the beginning. In French publications the "table de matières" is usually at the end.

CONTEXT (*Contexte*) [*Kontext, Zusammenhang*].

"The part or parts of a discourse that precede, follow, or are intimately associated with, any particular passage or word, and determine its meaning" (Webster's *Collegiate Dictionary*). In deciding on the orthography for any Bantu language, context must be relied upon to assume some responsibility—this will do away with many diacritics for tone, or hyphens to indicate derivation.

CONTINGENT.

Liable or possible, but not certain to occur, dependent upon certain unlikely circumstances. The term "contingent tense" is used by Steere and others in Swahili for verb forms expressing a type of unfulfilled or improbable condition or intention, e.g. *ningependa* (I should love, if . . .), *ningalipenda* (I should have loved, if . . .). Dr. Werner calls the former "possible contingent," and the latter "impossible contingent." In other Bantu languages, these forms are only used of the past, and are called by some "past-future tenses." In Zulu, Doke treats them as comprising the "intentional* mood." It is probable that to treat them as belonging to a special mood would be preferable in Swahili also. The term **Contingent mood** would advisedly be used throughout Bantu for this.

CONTINUANT (*Continue*) [*Dauerlaut*].

A consonant which can be enunciated continuously without change of quality. The continuants include nasal*, lateral*, rolled* and fricative* consonants.

CONTINUATIVE (*Continuatif*) [*Kontinuativ*].

Term used by Bentley, Meinhof, Werner and others for those instances of the continuous manner of the verb as are indicated by the suffix *-ya*. Both Meinhof and Werner treat this as a mood—the “continuative mood”—but it cannot be a mood, as the suffix may be added to imperatives for emphasis. Bentley in Kongo calls it the “continuative form” of the verb, classing both this and the perfect as derivative forms. This too is impossible, as its restricted use prevents its employment, for instance, in the subjunctive mood. It is obviously one of the manners* of the verb, and as such should be classed under the continuous*.

CONTINUOUS (*Continu*) [*Kontinuierlich*, *Zusammenhangend*].

Being carried on without cessation.

The **continuous manner*** of the verb forms a subdivision of certain moods of the verb in some Bantu languages, used to indicate action being carried on over a period, e.g. Lamba: *nalukuseka* (I was laughing), in contrast to *naseka* (I laughed); in Zulu: *bengihleka* in contrast to *ngihlekile*. In Kongo, Yao, Kinga, Konde, Sango, Ganda, Benga, Duala, etc., the continuous manner is more definitely shown by the use of a suffix (Yao, Kinga, Sango: *-ga*; Ganda, Kongo: *-nga*), e.g. Kongo: *mbakanga* (I am catching), *mbakidinge* (I have been catching). Under the term continuative* these forms have been variously treated as derivative forms and moods. Past continuous tenses in Bantu are often unnecessarily described as imperfect*.

CONTRACTED (*Contracté*) [*Kontrahiert*, *Zusammengezogen*].

Drawn together, shortened, reduced in extent.

Contracted forms are common in quick speech in Bantu, and often result from elision* or coalescence*.

Contracted tenses occur in many languages, e.g. in Zulu, in past continuous tenses and in the futures, where such a full form as *siyaukubona* (we shall see) has the following contracted forms: *siyokubona*, *siyobona* and even *sobona*.

Contracted plurals occur in Xhosa, e.g. *inkomo* for *izinkomo* (cattle).

CONTRACTION (*Contraction*) [*Kontraktion*, *Zusammenziehung*].

The process of shortening a word or words (when compounded), by a reduction in the number of syllables. In Bantu this occurs in the following ways:

- (i) By elision* of one of two vowels coming together when words or formatives are compounded.
- (ii) By coalescence* of two such vowels.
- (iii) By consonantalization* of one such vowel.
- (iv) By substitution* of a new vowel for two such vowels.
- (v) By the elision of an intervocalic consonant, e.g. *l* in Xhosa class prefixes *ili-*, *ulu-*, or *z* in *izi-*, and the fusion of the then juxtaposed vowels to form a long vowel, e.g. in Xhosa *i, ú, í*.

CONTRARY (*Contraire*).

Opposite; term used by Hurel in Nyarwanda for the reverse* form of the verb.

CONTRAST (*Contraste*) [*Kontrast*, *Gegensatz*].

Opposition, unlikeness revealed by comparison.

(1) In Bantu, the absolute pronouns (called in this construction “emphatic”) are used one against the other to convey contrast, e.g. in Zulu: *Wena uqinisile kodwa yena unamanga*, As for you, you speak the truth, but as for him, he lies.

(2) Central Bantu demonstratives are divided into two contrast pairs, e.g. in Lamba: *aúwa* (these) and *aúwo* (those), *wáno* (these within sight) and *wálya* (yonder within sight).

COORDINATE (*Coordonné*) [*Koordiniert*, *Beigeordnet*].

Equal in, or of the same rank, order or importance. In syntax this term is used of sentences brought into equal (not subordinate*) relationship to one another.

Coordinate construction is comparatively rare in Bantu languages, the usual English conjunction of coordination, “and,” being represented in Bantu by a subordination of succeeding predicates, in South-eastern Bantu the subjunctive mood being commonly used, in Central Bantu the infinitive with *na-*. Examples: “I come and see” in Zulu is *ngiyeza ngibone*; in Lamba: *ndukwisa nekuúwona*. Nevertheless

coordinate construction occurs with certain conjunctions, such as the equivalents of "but," "moreover," "therefore" in some languages, e.g. "I came but did not see" is in Zulu *ngeza kodwa angibonanga*; in Lamba: *nalisile sombi nsinabwene-po*.

COORDINATION (*Coordination*) [*Koordination, Beiordnung*].

Bringing into the same rank or equality of importance. For **coordination of sentences** see coordinate* construction.

COPULA (*Copule*) [*Kopula*].

A term generally applied to the verb "to be" when linking an attribute to its subject. This is applied at times to such formatives as Sotho *ke*, Swahili *ni* and *si*, but they are better described in Bantu as copulative* formatives. It is possible that in some Bantu languages separate words are still used as copulas.

COPULATIVE (*Copulatif*) [*Kopulativ*].

A word which does the work of a predicative, and which is formed directly from some other part of speech by modification of prefix or concord or by some other inflexion.

This is a special use of the term as applicable to Bantu. In English grammar the verb "to be" is termed a "copulative verb" since it links up a subject to its "complement," and the "complements" are variously called "predicative noun," "predicative adjective" or "predicative pronoun." Such treatment is not possible in Bantu.

A **copulative formative** is generally a prefixal formative used for inflecting words to form copulatives; e.g. *ni-*, *si-* in Swahili; *yi-*, *ngu-* in Zulu; *ke-* in Sotho, etc.

A **copulative predicate** is a predicate not consisting of a verb, but of some other part of speech which has undergone copulative inflexion.

CORRESPONDENCE (*Correspondance*) [*Uebereinstimmung*].

Term used in comparative grammar to indicate mutual relation or agreement. **Morphological*** correspondence shows agreement in form; **lexicographical*** correspondence shows agreement in vocabulary; **syntactical*** correspondence shows agreement in sentence structure; **semantic*** correspondence shows agreement in meaning. Cf. concordance*.

CRASIS (*Crase*) [*Krasis*].

A species of vowel fusion, see coalescence*.

CURRENT (*Courant*) [*Gemein, Allgemein-*].

Commonly acknowledged or accepted; in vogue. The term is used in such phrases as **current meaning** and **current usage**.

Current speech is the speech of usual conversation, which may be distinguished in certain respects from the written and literary language.

CURSIVE (*Cursif*) [*Kursiv*].

Run together; the style of writing in which the letters are rounded, slanted and run together; cf. script*.

CUSTOMARY.

Established by habit, usage or custom. The term is used in the phrase "customary tense" by some writers for the better and more usual term, habitual*.

CYCLOPAEDIC (*Encyclopédique*) [*Enzyklopädisch*].

Pertaining to an encyclopaedia. A **cyclopaedic dictionary** is one in which descriptive information is given regarding what each word represents.

DAHL'S LAW (*Loi de Dahl*) [*Dahlsches Gesetz*].

A phonetic law observed by the missionary Dahl in Unyamwezi (East Africa), according to which, in certain East African Bantu languages (e.g. Kikuyu, Ruanda), a voiceless explosive (*p*, *t*, *k*), when followed by another voiceless consonant, becomes voiced (*b*, *d*, *g*). Note the following examples from Ruanda:

ikiraro (sleeping place), but *igikoko* (wild animal)
akagoma (small drum), but *agakwi* (small piece of firewood)
ukwoko (arm), but *ugutwi* (ear).

A full exposition is to be found in Meinhof's *Bantu Phonology*, pp. 181-183.

DATIVE (*Datif*) [*Dativ*].

One of the Latin cases, not applicable to Bantu. The place of the dative is taken sometimes by the locative* and sometimes by the applied* form of the verb.

DEASPIRATION (*Déaspiration*) [*Entthauchung*].

Loss of original aspiration, as with homorganic nasal influence upon aspirates in Zulu, e.g. *ukhuni* > *izinkuni* (firewood).

DECIMAL (*Décimal*) [*Dezimal*].

Numbered by tens, each unit being ten times the unit next smaller.

The **decimal system of numeration**, or counting in tens, which is observed by certain Bantu languages, e.g. Swahili, is of foreign origin or late development, typical Bantu numeration being quinary*.

DECLENSION (*Déclinaison*) [*Deklination, Abwandlung*].

The inflexion of nouns, adjectives, etc., according to grammatical cases. This is not applicable to Bantu languages; see the discussion under case*.

DEDICATION (*Dédicace*) [*Widmung*].

An address of respect, as to a patron or friend, prefaced to a book.

DEFECTIVE (*Défectif*) [*Defektiv*].

A term applied to a word imperfect in form or in the scope of its inflexions. **Defective verbs** are to be found in most Bantu languages, though very few in number in each. In Zulu note: *-thi*, *-sho*, and *-azi*.

DEFICIENT (*Incomplet*) [*Mangelhaft*].

Lacking in some element of completeness, incomplete.

Deficient verbs are those requiring a subordinated predication to complete them. This is a more correct term to use in Bantu for what have hitherto been called "auxiliary verbs." An examination of the occurrence in Zulu will explain the use of this term. In *balokhu belima* (they keep on ploughing) *belima* is in the participial subordinate mood, and *balokhu* is the main predicate, but deficient in that it cannot be used as a verb standing alone. In *ngike ngifunde* (I sometimes read) *ngifunde* is subjunctive mood, the main verb being *-ke*, to do sometimes. In *sisand'ukukhuluma* (we have just spoken) *ukukhuluma* is infinitive, the object of *sisanda*, and therefore subordinate; for this reason the verb *-sanda* cannot be con-

sidered an auxiliary verb, but must be treated as the main verb, deficient in itself, and requiring a subordinate verb to complete its predication.

In Shona the same applies (see Marconnès *Karanga Grammar* Chs. XII and XIII), for the forms *natso-*, *swero-*, *pingo-*, etc. are but the deficient or deficiently-used verbs (*natsa*, *swera*, *pinga*, etc.) plus *ku-* of the infinitive; thus *handinatso-vona* (I don't see well) is really *handinatsi kuvona* (I do not do well to see), where the verb *vona* is subordinate, being infinitive. The subordinate verbs which follow the deficient verbs are called complements* or complementary verbs.

DEFINITE (*Défini*) [*Bestimmt*].

Having certain or distinct limits, exact.

The **definite manner*** of the verb constitutes a subdivision of certain moods of the verb, in which tenses are particularly used when an object is definite or no adjunct to the verb demanded, e.g. in Zulu: *ngiyamthanda* (I love him), *ngibabonile* (I saw them). It is a contrast manner to the indefinite.*

A **definite subject** is generally indicated by the class concord (not the indefinite concord) with the predicate. A **definite object** is indicated by the presence of the objectival concord in the predicate. Absolute, demonstrative and enumerative pronouns in apposition to nouns render the latter definite. Generally speaking nouns of class *1a* are definite, including all proper names and certain terms of relationship.

DEFINITION (*Définition*) [*Definition*].

A description of something by its properties; an explanation of the meaning of a word or term.

DEGREE (*Degré*) [*Grad*].

(a) The term "adverb of degree," used by certain grammarians, e.g. Jacottet in Sotho, is really an unnecessary subdivision of adverbs* in Bantu.

(b) This is not applicable, as a grammatical term in Bantu, for comparison of qualificatives, as no Bantu languages have any inflexion of adjectives or relatives to express the comparative or superlative degrees.

DELIBERATIVE (*Délibératif*) [*Beratschlagend*].

Marked by consideration, weighing well the facts. The term **deliberative interrogation** is applied to the force of the subjunctive mood in Bantu, when used to ask questions as to what is proper for the occasion. See the alternative term, permissive*.

DEMONSTRATIVE (*Démonstratif*) [*Demonstrativ, Hinweisend*].

A term denoting the situation occupied in time, space or conception of an object relative to the person referring to it.

In Bantu the demonstratives are pronouns, and are used instead of, or in apposition to, substantives, in which latter case they may stand either before or after the substantives. When used before a substantive, the demonstrative forms one word-group therewith, and the two are written together, though it may prove convenient to use a hyphen between them, e.g. Lamba, *awa-wantu*; Zulu, *laba-bantu*; Shona, *ava-vanhu*.

Bantu demonstrative pronouns are based upon two sets of contrast pairs, the English equivalents of which would be "this—that," "this here—that yonder," the second pair generally referring to things within sight. Some Bantu languages, e.g. Zulu, Kongo, Swahili, etc., have lost the first of the second pair, while Ganda has lost the first of the first pair, and thus have only three demonstratives, i.e. "this," "that" and "yonder." Examples of a full set from Ila:

- 1st *wezu, leli, bobu, syesi* (this, these).
- 2nd *wezo, lelio, bobo, syesyo* (that, those).
- 3rd *weno, leno, bono, syeno* (this, these here).
- 4th *welia, lelia, bolia, syelia* (that, those yonder).

DENOMINATIVE (*Dénominatif*) [*Nominal-, Denominativum*].

Denoting a word derived from a nominal (substantive or adjective) form; opposite to deverbative*.

This is the correct term to use for nominal derivatives. In most Bantu languages there are several **denominative verbs**, formed generally by suffixing *-pa*:

Zulu: *ihloni* (shame) > *hlonipha* (pay respect); *-de* (tall) > *depha* (be tall).

Nyanja: *-nene* (obsolete adjective meaning "stout") > *nenepa* (be stout).

Lamba: *-ce* (small) > *cepa* (be too small).

Sotho: *bōhlalē* (wisdom) > *hlalēfa* (be wise); note Sotho *-fa* = Bantu *-pa*.

Other suffixes are also used in some languages:

-pala: Zulu: *-khulu* (big) > *khuluphala* (be stout).

Herero: *-re* (long) > *repara* (be long).

Sotho: *nōlō* (softness) > *nōlōfala* (become soft).

-mpa: Lamba: *-tali* (long) > *talimpa* (be long).

-ka: Lamba: *-wisi* (fresh) > *wisika* (be uncooked).

Herero: *ehandu* (impudence) > *handuka* (be impudent).

DENTAL (*Dental*) [*Dental, Zahnlaut*].

Articulated by the application of the tongue-tip to the upper front teeth. The term is usually interchangeable with and not significantly different from alveolar*, but sometimes semantically distinct from retroflex* consonants as in Venda and some Swahili dialects. The dental is even said to be opposed to post-alveolar in some Northern Sotho dialects. In most cases where formal distinction has been made, a modified symbol (e.g. *ṭ*, *ḍ*, *ṇ*, *ḷ*) has been used for the dental pronunciation.

DENTI-LABIAL (*Dentilabiale*) [*Labiodental*].

Articulated by the application of the lower lip and the upper front teeth. **Denti-labial fricatives** (*f*, *v*) are found commonly in the Bantu area. The **denti-labial nasal** (*m*) is not so commonly found, and where it does occur it is always in conjunction with these fricatives. Some Bantu languages use bilabial *m* with these fricatives, forming semi-affricates: contrast Shona *mv* with Zulu *mv* (phon. *mvbv*). The term denti-labial is preferable to labio-dental to bring it into line with bilabial, as both bilabial and denti-labial sounds may be signified by the covering term labial*.

DEPENDENT (*Dépendant*) [*Abhängig*].

A proposition (or form) subordinated, for the reason that its rôle is determined by a superior proposition or form, termed the "principal."

The term "dependent mood" has been used in Doke's *Text Book of Zulu Grammar* to indicate the subjunctive*, but

might equally well have been used in reference to the participial. All propositions in subordinate* clauses are dependent.

The term "dependent form" or "dependent indicative" was used by Jacottet in Sotho to indicate the participial* mood. The same remarks apply to this usage.

The term **dependent action** is used by Rowling in Ganda to indicate a construction with the "ne-tense" preceded by *era* describing result.

DEPONENT (*Déponent*) [*Deponens*].

Verbs passive in form but active in sense.

The term "deponent verbs" was used by Crisp in Tswana (e.g. *go gakologèloa*, to remember), and by others; but it is incorrect to use it of Bantu, where the verbs are passive in form, but active only in translation, the real Bantu meaning still being passive, and demanding the construction applicable to passives; for instance in Zulu, *ngikholwa yibo* (I believe them) is really, "I am satisfied by them."

DERIVATION (*Dérivation*) [*Derivation*].

The process by which a new word is formed from an already-existing basic word, by the employment of some method of inflexion or agglutination.

DERIVATIVE (*Dérivé*) [*Derivativ-*].

Not radical, original or fundamental. A word derived from another by any process of word-development.

The term "derivative species" is used by several writers for verbal derivative or **derivative form***.

The **derivative suffix** is that distinctive suffix which is added to a simpler form of the verb stem to produce the verbal derivative.

The following are the commonest **verbal derivatives** found in the Bantu languages: Passive*, Neuter*, Applied*, Reciprocal*, Associative*, Causative*, Intensive*, Stative*, Diminutive*, Contactive*, Reversive*, Extensive*, Perfective*, Persistentive*, Frequentative*, Repetitive*.

DERIVED (*Dérivé*) [*Deriviert*].

Obtained by descent from a simpler form; possessing a derivation.

(1) Certain verbs, adjectives, nouns and even ideophones are **derived forms**.

(2) Vowels that are not basic* are said to be secondary or better, derived. Certain occurrences of *o* and *e* are derived, when they are known to be the result of such a process as coalescence of *a + u* and *a + i*, etc.

DEROGATORY (*Dérogatoire*) [*Schmälernd*].

Disparaging, detracting, tending towards insult. In several Bantu languages the employment of an augmentative suffix or prefix with nouns indicating females conveys a **derogatory sense**, e.g. in Zulu, to use the term *umfazikazi* (great hulk of a woman) is very insulting; similarly in Shona with *jembere* (big old woman).

DESCRIPTIVE (*Descriptif*) [*Deskriptiv*].

(1) A word which describes a qualificative, predicative or other descriptive. Term applicable in Bantu to the general function of both the adverb* and the ideophone*.

(2) Adjectivally, the term is used in regard to **descriptive phonetics*** and **descriptive grammar***, in which the detailed phenomena are described as to formation, function and permutation.

DESINENCE (*Désinence*) [*Endung*].

Termination, ending, suffix; for instance *-e* is described as the desinence in the subjunctive (e.g. in *ngibone*, Zulu). It is questionable whether it is necessary to use so technical a term when "final vowel," "ending," etc. may equally well be used.

DESIRE (*Prière, Désir*) [*Wunsch*].

Wish. Desire is generally expressed in Bantu by the use of the subjunctive* mood. See purpose*.

DESTRUCTIVE.

Causing destruction. A term used by Marconnès (*Karanga Grammar*) as the counterpart of factitive, as giving a fuller meaning than the term reversive. "Instead of causing or speeding an action, it means undoing, destroying, whether it be the undoing, destroying, *reversing* of some action, or the undoing, destroying of the object itself by *intensifying* the

destructive action expressed by the root verb." It is, however, by no means certain that these two functions of a similar suffix are identical in origin. It is wiser to treat them apart, as does Smith in Ila, as the reversive* and the repetitive*. See also the discussion under factitive*.

DETERMINATIVE (*Déterminatif*) [*Determinativ*].

(1) The element in the formation of a word added to its root, which determines its grammatical significance.

(2) More widely the term may be used of prefixal or suffixal elements which determine other significances than the purely grammatical.

This term, coined by Sumerologists, has been used by Wanger (*Scientific Zulu Grammar*, p. 57) for the noun prefix (or "classifier," as he calls it) divested of its initial vowel. Wanger also treats of a large number of **suffixed determinatives**, among which are diminutives, augmentatives, and many others, such as *-lo*, of which Wanger (p. 175) writes: "This determinative is the stem of *i-si/lo* with the basic meaning 'animal.' Examples: *imbongolo* (donkey), *umtondolo* (wether), *umbonjolo* (slender mongoose), *isibonkolo* (species of ant), *isihlokolo* (a seafish)." Insufficient investigation has hitherto been made in Bantu languages into this type of determinative.

DEVELOPMENT (*Développement*) [*Entwicklung*].

Formation by expansion, process of growth, applicable to the series of changes through which a language, sound or form develops, e.g. in **linguistic development**, **phonetic development**, **morphological development**.

DEVERBATIVE (*Déverbatif*) [*Verbalabstraktum*, *Deverbativum*].

Denoting a word derived from a verb; opposite to denominative*. Examples of **deverbative nouns** are: Zulu, *umenzi* < *enza*; Lamba, *umusambisi* < *sambisiya*.

DEVOCALIZATION (*Dévoicalisation*, *Assourdissement*) [*Stimmloswerden*].

Loss of voicing; a phonetic process by which a voiceless sound is substituted for a voiced one; also called unvoicing.

(1) Devocalization of final vowels takes place in some Bantu languages when the final syllable of a sentence has a very low tone, e.g. in Lamba *imfumu* often appears as *imfumy*, to the European ear as *imfum*. This is often the cause of such *Europeanizations* as "umfaan" (*umfanq*), "inkoos" (*inkosi*), "Umkomaas" (*umkhomazi*) in Zulu.

(2) Devocalization of consonants occurs in Sotho under the influence of the homorganic nasal, (i) in the formation of class 9 nouns, e.g. *thatò* (love) < *rata*, (ii) after the 1st person singular objectual concord, e.g. *ba nthata* (they love me), and (iii) in reflexive formation, e.g. *hō ithata* (to love oneself). This is called in Sotho grammars "hardening" or "strengthening."

DIRECTIVE (*Directif*).

Tending in the direction. This is a term used by certain writers, e.g. Jacottet in Subiya, for the applied* form of verbal derivative, owing to the fact that with verbs of motion the applied form gives the force of "motion towards."

DIACRITIC (*Diacritique*) [*Diakritisches Zeichen*].

Sign added to an alphabet character to confer on it a special value. The Lepsius-Meinhof system of recording African languages scientifically employs diacritics, whereas the system of the International Phonetic Association is based on the principle of "one letter one sound." Even there it is necessary to use diacritics to indicate such things as tone, stress, nasalization of vowels, etc.

DIALECT (*Dialecte*) [*Dialekt*, *Mundart*].

The local form of language*. In Bantu, applicable to the language of a tribe, and more particularly of a clan section of a tribe. It is best to reserve this term for such ultimate local vernaculars as are recognized by the Native speakers under special names. There is, for instance, the Zezuru dialect of Central Shona, which again has a number of sub-dialectal* varieties, as Shawasha, Nohwe, Harawa, Mbire, etc. Again, Ngoni (of Nyasaland) and Ndebele (of Southern Rhodesia) are both dialects of Zulu. A number of dialects may contribute to or use a common literary form, as the dialects of Swahili, Tswana, etc.

DIALOGUE (*Dialogue*) [*Dialog*].

Cross-talking; conversation between two or more persons. This is often used in onomatopoeic representation of bird-calls, as for instance that of the two doves, or the two hornbills.

DICTIONARY (*Dictionnaire*) [*Wörterbuch*].

A book containing the words of a language arranged alphabetically, setting forth their meanings. Dictionaries may be etymological, with emphasis upon explaining the derivations of words, or cyclopaedic, with emphasis upon a description of the things for which the words stand. Sometimes called a lexicon*.

DIGRAPH (*Digramme*) [*Digraph*].

(1) Two characters used together for the purpose of transcribing a single sound, e.g. *sh* (*f*), *zh* (*ʒ*), *ng* (*ŋ*).

(2) More loosely used for combinations of two letters, e.g. *mp*, *bw*, *px*.

DIMINUTIVE (*Diminutif*) [*Diminutiv*, *Verkleinerungsform*].

Word or formative element (prefix or suffix) which conveys the idea of smallness.

(1) The **noun diminutive** or **diminutive of nouns**, in Bantu, is formed by using either the diminutive class prefix, (i) classes 13 and 12, *ka-*, *tu-*, or (ii) class 19, *ʔi-*, or (iii) a suffix, generally of the form *-ana*. Examples:

- (i) Lamba: *icintu* (thing) > *akantu*, *utuntu* (little thing); *umutwi* (head) > *kamutwi*, *tumitwi* (small head).
- (ii) Mari dialect of Shona: *myana* (child) > *šana*, *bgana* (little child); Duala: *ikólè* (small pot).
- (iii) Shona: *mbudzana* (small goat); Zulu: *inyonyana* (small bird).

The diminutive may indicate one of three things: (a) a small one, (b) a young one, (c) a small quantity. In Zulu, diminutives of adjectival and relative stems are found, e.g. *-bi* (bad) > *bana* (rather bad); *-mhlophe* (white) > *-mhloshana* (whitish).

(2) The **diminutive form of the verb** in Zulu is formed by a reduplication* of the stem, and indicates a diminution of the action, e.g. *geza* (wash) > *gezageza* (wash a little).

DIPHTHONG (*Diphthongue*) [*Diphthong*].

Defined by Daniel Jones as "an independent vowel glide not containing either a 'peak' or a 'valley' of prominence." Westermann and Ward (*Practical Phonetics for African Languages*) define a diphthong as "a gliding sound in which the tongue starts in the position of one vowel and immediately leaves it to glide towards another vowel position by the most direct route, without any diminution and subsequent reinforcement of the breath force. A diphthong strikes the ear as one syllable: it is made with one impulse of the breath."

Diphthongs are really foreign to Bantu phonology, but occur (1) in the speech of individuals, e.g. *māi* (mother), *nzōu* (elephant) in Shona, and (2) in interjections and ideophones. When two vowels occur in juxtaposition in Bantu, they almost invariably comprise two syllables.

DIRECT (*Direct*) [*Direkt*].

Straight, straightforward.

(1) **Direct relationship** is a term used in regard to relative construction, in which the relative concord introducing the relative clause is in direct agreement with the antecedent. This occurs in Zulu with relative stems, e.g. *umuntu obomvu* (a red person), with subjectival relationship, e.g. *umuntu obonayo* (the person who sees), and with subjectival possessive relationship, e.g. *umuntu onja ifile* (the person whose dog is dead). In other Bantu languages it occurs with subjectival relationship, e.g. Shona: *munhu unovona* (the person who sees). It is opposed to the relative of indirect* relationship, where in Shona, for instance, possessive construction is used; and, in Zulu, the relative concord does not agree with the antecedent, but with the subject of the relative clause.

(2) The use of the term "direct object" is undesirable in Bantu, as there are no indirect objects; but see principal* and subsidiary* objects.

(3) For **direct speech** see oratio*.

DISCOURSE (*Discours*) [*Rede*].

The joining of ideas in rational expression; the art and manner of speaking; cf. composition*.

In Bantu the tones of words used in isolation may alter considerably in connected discourse. The study of idiom* is of necessity made in reference to discourse.

DISJUNCTIVE (*Disjonctif*) [*Disjunktiv*].

Unjoining, tending to separation.

The subject of **disjunctive word-division** is discussed under "The Bantu Word" in the Introduction.

The term "disjunctive pronoun" is used by certain writers for the absolute* pronoun. Marconnès in *Karanga*, with inapplicable grammatical terminology, writes: "Disjunctive pronouns either stand alone as a kind of parenthesis (emphatic) or come after 'copulative verbs' and 'prepositions'."

DISPERSIVE (*Dispersif*) [*Zerstreuend*].

Pertaining to dispersion, scattering. The term is used for a rare derivative suffix, as *-alala* in Zulu, e.g. *nyamalala* (disappear), *jubalala* (soar away in the distance), *phangalala* (be stone dead).

DISSIMILATION (*Dissimilation*) [*Dissimilation*].

A process the reverse of assimilation*; making unlike. A change of sound due to dislike of a similar sound in neighbouring syllables (cf. Dahl's Law*), or as Werner suggests, due to an attempt "to avoid confusing them, the speaker laying special emphasis on one and tending to slur the other, in order to make a difference between them. Some Yao verbs, whose stems contain *l*, have a perfect in *-ite*, instead of *-ile*, as *lolite*, from *lola*, look."

DISSYLLABIC (*Disyllabique*) [*Zweisilbig*].

Composed of two syllables.

Bantu languages have a distinct tendency towards words with at least two syllables. For that reason penultimate* vowels or monosyllabic suffixes are added to monosyllabic stems, e.g. verb imperatives, pronouns. Further, it may be stated that, typically, Bantu languages have a **dissyllabic basis**, due possibly to the rule (or giving rise to the rule) of penultimate stress; thus the **dissyllabic verb** is the regular one, while the dissyllabic noun stem, or adjectival stem, follows the normal rules.

Regarding their noun-prefix formation, Bantu languages may be divided into those with monosyllabic prefix, e.g. Sotho, Swahili (*mo-*, *ba-*; *m-*, *wa-*), and those with **dissyllabic prefix**, e.g. Zulu, Bemba, Herero, Ganda, etc. (*umu-*, *ava-*); and the latter type is probably the older.

DISTRIBUTIVE (*Distributif*) [*Distributivum*].

Applicable to the individual members of a class, and not merely to the class as a whole.

Distributive numerals (Crabtree) occur in Ganda, e.g. *munabwe* (one of them, *abantu*), *ginazo* (one of them, *embuzi*), *kinabyo* (one of them, *ebitabo*).

DOUBLE (*Double*) [*Doppelt*].

Two-fold, repeated.

Double vowels, i.e. like vowels in juxtaposition, are in Bantu the equivalent of long vowels, e.g. Lamba: *nalinjile* or *nalinjile*, I entered; *wuuka* or *wuka*, wake up.

Double consonants, as occur in Ganda, are really long consonants, and are indicated by a doubling, e.g. *naize*, I learned; *naizze*, I hunted; *okugula*, to buy; *okuggula*, to open.

The International Institute of African Languages and Cultures has therefore suggested the doubling of vowels and consonants to indicate length.

DOUBLET (*Doublet*) [*Dublette*].

A word identical in etymology and significance with another word differing from it in form. The term is applicable to pairs of words of like derivation and meaning, but found in different classes, e.g.

Zulu: *intando*, *uthando*; *isoni*, *umoni*.

Lamba: *pensulu*, *ipensulu*.

It is also applicable to words, in a unified language, having different dialectal origin, e.g. in Unified Shona: *nzira*, *zhira*; *zwa*, *nzwa*; *ibge*, *bge*.

DOUBLING (*Doublant*) [*Verdoppelung*].

See reduplication*.

DOUBT (*Doute*) [*Zweifel*].

Unsettled state of mind, hesitation, uncertainty. In Bantu, doubt is expressed sometimes by the use of the subjunctive mood, sometimes by the use of dubitative* conjunctions, e.g. Zulu: *mhlawumbe* (perhaps); Lamba: *kani*, *neli*, *cipale*; Shona, *zimye*.

DUAL (*Duel*) [*Dual(is)*].

Signifying two. Ordinarily applicable to "dual number," signifying a pair (in Hebrew, of objects which go in pairs), as against plural, signifying "more than two."

The term is applicable in Bantu to a first person "plural" form, indicating "I and thou" (e.g. Lamba: *twende*, let us go), in contradistinction to a plural indicating "I and you (plural)" (e.g. Lamba: *twendeni*, let us go).

Meinhof uses the term in connection with class 6, which contains the names of certain objects which go in pairs, e.g. Swahili: *meno*, teeth (upper and lower sets); *macho*, eyes; *mapacha*, twins; *masikio*, ears; *matako*, buttocks, etc.

DUBITATIVE (*Dubitatif*) [*Dubitativ, Zweifelhaft*].

Expressing doubt.

One of the subdivisions of emotional* tone is **dubitative tone**. Conjunctions expressing doubt* may be termed **dubitative conjunctions**.

DURATION (*Durée*) [*Dauer*].

Continuance, time during which anything exists. **Duration of time** is often expressed in Bantu by the adverbial use of unchanged nouns, e.g.

Zulu: *sasilele isikahthi sonke*, we were sleeping the whole time.

Lamba: *inkalamu yalukulila wbusiku*, the lion was roaring during the night.

DURATIVE (*Duratif*) [*Durativ*].

Indicative of continuance over a space of time.

(1) A form of verbal construction in which the ideophonic equivalent is used repeatedly after the verb to indicate that the action is extended over considerable time, e.g. in Lamba:

W alukulya lye lye lye lye, They went on eating and eating and eating.

Twaliendele ende ende ende ende, We walked on and on and on and on.

In Zulu: *wawubula umlilo wawuthi bu bu bu bu*, he beat and beat and beat the fire.

(2) Kropf and Godfrey, in Xhosa, apply this term to verbs "formed by adding *ma* to the stem, expressing the idea of

more or less prolonged action, or indicating a state of activity, as": *badama*, to lie in wait, etc. Their other examples, however, do not bear out convincingly the description given.

(3) Meinhof applies the term "Durativform" to the suffix *-ya*, which is more correctly treated as indicating the continuous* manner of the verb.

DURETICS.

The study of length*, particularly that of syllable length. This is one of the subdivisions of phonetics, taken in its wider implication.

DYNAMIC (*Dynamique*) [*Dynamisch*].

Pertaining to force. The term "dynamic accent" is sometimes used for stress*.

DYNAMICS.

The study of stress*. In Bantu this has a peculiar significance, of extreme importance in the determination of word-division.

EFFECTIVE.

Operative; able to procure an effect. A term used by Kropf and Godfrey for transitive*, especially in the case of transitive verbs formed from ideophones, by the suffixing of *-la*.

EJECTION (*Ejection*) [*Ausstossung*].

The act of throwing out forcibly. In phonetics the process by which ejectives* are formed.

EJECTIVE (*Ejectif*) [*Ejektiv*].

Articulated with simultaneous glottal closure, and compression of the air-passage above the glottis, giving characteristic sharpness to the enunciation. Ejection is indicated by the glottal stop [']. Pienaar describes an ejective as "an unvoiced closure sound, in the production of which there is simultaneous closure of the glottis, the air between the two points of closure being compressed by decreasing the volume of the oral and pharyngeal cavities, so that, when the front release takes place, the air is forcefully ejected outwards."

Ejectives are, by some phoneticians, called "compressives,"

emphasis being laid rather upon the preparation for than upon the result of the process.

Ejective consonants occur in Zulu, Xhosa, Nda, and slightly in Sotho. They are often used with significant difference from the aspirated forms. Nda (see Doke, *A Comparative Study in Shona Phonetics*, pp. 147-150) has the following contrast pairs: *p'*—*ph*, *t'*—*th*, *k'*—*kh*, *pf'*—*pfh*, *ts'*—*tsh*, *tʃ'*—*tʃh*.

ELEMENT (*Elément*) [*Element, Bestandteil*].

An isolated portion after analysis. In Bantu one may speak of the **vowel element**, the **consonantal element**, the **radical element**, the **verbal element**, the **nominal element**, etc.

ELISION (*Elision*) [*Elision, Zusammenziehung, Vokalausstossung*].

Effacement or dropping of a sound; in Bantu particularly used of the dropping of one vowel in the presence of another.

Rules for the **elision of vowels** vary from language to language. Elision may be either initial, i.e. the dropping of the first vowel of a word, or final, i.e. the dropping of the last vowel of a word. In Zulu, in quick speech, **final elision** is common before words commencing in vowels, e.g. *ngibon' inkunz' emnyama* for *ngiboné inkunzi emnyama*, I saw a black bull. Word-groups are the result. **Initial elision** is common in Bantu in vocative formation, e.g. Xhosa: *bawo* (father!) < *ubawo* (my father).

EMOTION (*Emotion*) [*Gemütsbewegung*].

A mental feeling or affection, as of pleasure or pain, desire or aversion, hope or fear, etc.

In Bantu languages, as in many others, emotions are expressed by modifications of the intonation. **Emotional tone** may be subdivided into interrogative, emphatic, sarcastic, dubitative, surprised, etc., according to the various emotions.

EMPHASIS (*Emphase*) [*Nachdruck*].

A stress or force of utterance given to important words or syllables to give them relative prominence.

In Bantu, emphasis upon particular words or ideas is not achieved by stress, as it is in English and German, but by a

rearrangement of the order of the words, the prominent word often being placed first in the sentence; or by the use of emphatic pronouns; or by the use of intensifying ideophones. In some languages the use of the verb infinitive may convey emphasis, e.g. in Lamba: *ukumupama nalimupamine*, hitting him I hit him.

EMPHATIC (*Emphatique*) [*Emphatisch*].

Conveying intensity or prominence. **Emphatic ideophones** are used as intensifiers in association with their predicates, e.g. in Lamba: *ukufita bwī*, to be pitch black; *ukukakuluka kakuluku*, to come properly undone; in Zulu: *kumnyama khace*, it is pitch black; *sebechitheké bathé chi:*, they were then scattered all over the place.

Absolute pronouns are often used emphatically, e.g. in Zulu: *mina ngithelile*, as for me, I have paid tax. In Central Bantu the adjectival stem *-ine*, meaning "self, owning, real," is used in conjunction with a noun or pronoun for purposes of added emphasis, e.g. in Lamba: *nemwine*, I myself; *fweḽene*, we ourselves; *walisile aḽene*, they came themselves; *inama isine*, the animals themselves. This is not in any way reflexive, but emphatic.

ENCLITIC (*Enclitique*) [*Enklitisches Wort*].

A leaning-on word; a word which has lost its separate power and has attached itself to another word, partaking of the phonetic entity of that word.

Enclitic formatives are found in most Bantu languages. The **locative enclitics** *-po*, *-ko*, *-mo* are common in Central Bantu. In Zulu certain **interrogative enclitics** are found, e.g. *-phi?* (where?—still a separate word in Xhosa as *phi?* or *phina?*), *-ni?* (what?), as well as others, such as *-nje* (merely), which does not draw forward the stress on the word to which it is attached. In Xhosa the interrogative *-na?* (used to indicate a question) is an enclitic; in Zulu it is still a separate adverb, *na?* Hetherwick (in Nyanja) draws attention to an "enclitic possessive," e.g. *mwananga*, my child; *mwanako*, thy child; *mnjirathu*, our elder brother; etc. Such **possessive enclitics** are common in Central and South-eastern Bantu with relationship terms, e.g. Lamba: *wawisifwe*, our father; Zulu: *umkakhe*, his wife; *umntanethu*, our child.

ENCYCLOPAEDIA (*Encyclopédie*) [*Enzyklopädie*].

A publication in which the various branches of knowledge are treated in separate descriptive articles.

ENIGMA (*Enigme*) [*Rätsel*].

An obscure or inexplicable saying. In Swahili, for instance, the *kinyume* puzzle saying is made by altering the order of the letters of a word, generally by placing the last syllable or syllables of each word first, as in the examples given by Beech (*Aids to the Study of Ki-swahili*, p. 126):

mbarakita pecheu waju kalikito nasa for *kitambara cheupe juwa likitoka sana*. The Swahili term for an enigma is *tambo*, a knot.

ENLARGEMENT (*Complément indirect*) [*Attributiver Zusatz*].

An adjunct* which is a qualificative in force; a term used in sentence analysis. The **enlargement of subject or object** is a qualificative word or clause, or a noun in apposition, as in the following Zulu sentences:

inkosi [yethu] isifile, [our] chief is now dead.
ngizoshayainja [yakho], I shall hit [your] dog.
umuntu [engimbonayo] nguMagema, the person [whom I see] is Magema.

ENUMERATIVE (*Enumératif*) [*Aufzählend*].

Referring to enumeration or indication of number or quantity.

The term is used in Bantu by Doke of the **enumerative pronouns**, those indicative of "all," "only," "alone," "both," "all three," etc. In Zulu the forms for class 2 are: *bonke*, all; *bodwa*, they only; *bobabili*, both; *bobathathu*, the three, etc. Certain of these are sometimes described as "definite numerals," e.g. *bobane*, "the four," as against *abane*, "four of them." They are all pronouns, however.

ENUNCIATION (*Enonciation*) [*Aussage*].

Articulate utterance.

EPENTHETIC (*Epenhétique*) [*Epenhethisch*].

Pertaining to a letter, syllable or sound inserted in the body of a word, not originally containing it.

The *s* inserted in Zulu before a locative commencing in a vowel has been described as epenthetic, e.g. *usentabeni* (he is on the hill) < *entabeni*; but this is perhaps better described as "pre-locative *s*." It is questionable whether there are really any epenthetic letters in Bantu, unless intervocalic *y* and *w* may be so termed.

EPITHET (*Épithète*) [*Epitheton, Beiwort*].

(1) A qualificative*, an attribute* as opposed to a predicate. The phrase "used as an epithet" means "used attributively."

(2) An appellative, a name.

ETHNIC (*Ethnique*) [*Ethnologisch*].

Pertaining to race.

An **ethnic classification** of languages is one which takes into special consideration racial affinities.

ETIQUETTE (*Étiquette*) [*Etikette*].

System of conventions required by good breeding, or to be observed in official or social life. Etiquette plays a part in languages, as for instance, in terms of address, in the use of the honorific* plural in Central Bantu and other areas, and in the observance of *hlonipa** in Nguni.

ETYMOLOGICAL (*Étymologique*) [*Etymologisch*].

Pertaining to the etymology or descent of words.

Etymological analysis* deals with the minute dissection of words, aimed at ascertaining their derivation.

Etymological meaning is the meaning of the parent word, from which the present meaning of the derivative may have considerably diverged.

An **etymological dictionary** is one in which special attention is paid to the derivation of the words.

ETYMOLOGY (*Étymologie*) [*Etymologie*].

The science of the derivation and descent of words, pursued with the object of ascertaining their real original meaning; the study of the analysis* of words.

EUPHEMISM (*Euphémisme*) [*Euphemismus*].

Decorous speech; a way of describing an offensive thing by

an inoffensive expression. Euphemisms abound in all Bantu languages, e.g. :

Zulu : *ukugodusa* (to send home), instead of *ukubulala* (to kill).

Lamba : *ukuya kumpanga* (to go to the veld), instead of *ukunya* (to defecate) ; *ubwanakasi* (womanhood) for the female organs.

EUPHONIC (*Euphonique*) [*Euphonisch*].

Pleasing or agreeable in acoustic effect ; in phonetics, contributory to ease and speed in enunciation. "Euphonic concord" is a term often used instead of alliterative* concord.

EUPHONY (*Euphonie*) [*Euphonie*].

A pleasant or agreeable sound or acoustic effect ; ease and speed in enunciation.

This term is used far too readily by writers in Bantu grammar as a convenient way of explaining certain phonetic changes and choices. Marconnès in *Karanga*, for instance, speaks of the "euphonic initial *i*" (see penultimate*), and Bentley in *Kongo* deals with "euphonic change of consonants," "euphonic elision and contraction of vowels," "euphonic preferences," etc. What is "euphonic" in one Bantu language is not so in a neighbouring one, if the laws of sound-change are examined. It is best to avoid altogether the use of this term, as no European is a capable judge of what is truly euphonic in any Bantu language.

EVEN (*Pair*) [*Gerade Zahl*].

Even numbers are those which are divisible by two without a remainder ; ct. odd*. The even or odd number of syllables is important in metre, and with regard to the position of secondary stress.

EVOLUTION (*Evolution*) [*Evolution*].

A series of changes through which a language, sound or form develops. The terms, "linguistic evolution" and "phonetic evolution" are quite commonly used for development*, which is perhaps a better non-committal term.

EXAMPLE (*Exemple*) [*Beispiel*].

An instance, illustrating a rule or law of language, grammar, phonetics, etc.

EXCELLENCE (*Excellence*).

Quality of exalted merit. The term "plural of excellence" is used synonymously for plural of respect or honorific* plural. The last is to be preferred.

EXCEPTION (*Exception*) [*Ausnahme*].

That which is taken out from a number. In grammar, etc., that which acts in opposition to a rule.

EXCESSIVE (*Excessif*) [*Exzessiv, Uebermässig*].

Indicative of the notion of "too much" ; carried to excess. In Lamba there is an **excessive form** of the verb, one of the derivatives, with the suffix *-asika*, e.g. *fomasika* (gorge), *pemasika* (pant), *polasika* (struggle through grass and water).

Excessive verbal adjectives are recorded by Bentley in Kongo, e.g. *-nene* (too large), *-la* (too long), *-bi* (too bad), in contrast to the ordinary primary forms. He instances : *kibi* (it is too bad) and *kiambi* (bad).

EXCLAMATION (*Exclamation*) [*Ausruf*].

A sharp utterance of strong feeling. Grammatically, exclamations are generally interjections*.

An **exclamation mark** [!] is a sign placed after exclamations to assist the reader in assessing the sentence intonation.

EXCLAMATORY (*Exclamatif*) [*Ausrufend*].

Expressing or pertaining to exclamation.

In Bantu, apart from cases of **exclamatory speech**, no concept is complete without its being or containing a predicate.

Exclamatory sentences are better termed interjectional* sentences.

EXCLUSIVE (*Exclusif*) [*Exklusiv, Ausschliessend*].

Tending to shut out or exclude others. Grammatically the term is used generally to indicate such a use of "we" as would exclude "you" and include "they." But in Bantu this is not found, and the term is used for one of the implications* of the verb.

The **exclusive implication** excludes from the verbal action any previous occurrence to the one recorded. While indicating the action, it definitely implies that the action has not been going on previously. Some Bantu languages have only negative forms of this implication, designated by such a term as "the not-yet tense." Zulu, however, has a full range of positive and negative tenses, as for example: *sengibona* (I now see), *angikaboni* (I do not yet see), *sengibonile* (I then—and not before—saw), *hengingakaboni* (I did not yet see).

EXERCISE (*Thème*) [*Uebung*].

Putting into action, practice; written practice undertaken to test and improve knowledge of grammatical, literary rules, etc.

EXPIRATION (*Expiration*) [*Ausatmung*].

A breathing out; emission of air from the lungs. Practically all speech-sounds are enunciated during an expiration.

EXPLOSIVE (*Explosive*) [*Explosivlaut, Verschlusslaut*].

A phonetic term indicating certain consonants formed by momentary complete closure of the air-passage, the air being obstructed and, on release, issuing suddenly with explosion. Other terms used are plosive*, occlusive and stop* consonant. Bantu languages have examples of **bilabial explosives** (*p, b*), **dental and alveolar explosives** (*t, d*), **palatal explosives** (*c, j*), **velar explosives** (*k, g*), and the **glottal explosive** (*ʔ*).

EXPRESSION (*Expression*) [*Ausdruck*].

Process of representing, especially by language. For instance, the term **adverbial expression** is not so committal as phrase, clause or sentence. The term locution* is sometimes used.

EXTENDED (*Etendu*) [*Ausgedehnt*].

Drawn out, lengthened.

Subjects or objects may have **extended forms**, especially if they are verb infinitives, e.g. in Zulu, *ngifuna ukubala* (I want to write) may be extended to *ngifuna ukukubalela izincwadi ezintathu* (I want to write you three letters).

Extended predicates are those to which adjuncts have been added; for instance in Zulu: *yizinkomo* (they are cattle) is a

copulative predicate formed from *izinkomo* (cattle), and *yizinkomo zethu zonke ezimnyama ezidla lapho entabeni* (they are all our black cattle which are grazing there on the hill) is an extended predicate.

EXTENSION (*Extension*) [*Ausdehnung, Zusatz*].

An adjunct* which is descriptive in force. **Extension of the predicate** is a term used in sentence analysis to indicate an adverb or other descriptive or descriptive clause or phrase, in relation to the predicate, as in the following Zulu sentences:

zizofika [ngomso], they will arrive [to-morrow].

hamba [kahle], fare [well].

ngizofika [uma engifuna], I shall come [if he wants me].

EXTENSIVE (*Extensiv*) [*Extensiv*].

Characterized by wide extent. A derivative form of the verb which indicates that the action is extended in time or space or repeated extensively. The **extensive form** in Lamba is indicated in the intransitive by the suffix *-āka*, *-auka* or *-aika*; in the transitive by *-āla*, *-aula* or *-aila*; in the causative by *-āsyā*, *-ausyā* or *-aisyā*; e.g. *pama* (strike) > *pamāla* (beat); *putuka* (snap) > *putāka* or *putāka* (snap to shreds).

FACTITIVE (*Factitif*) [*Faktiviv*].

Designating a verb which expresses the idea of making or rendering anything to be of a certain character.

Factitive verbs are such as, in Zulu: *enza* (make), *phendula* (change into); in Lamba: *ita* (call, name), *sangula* (change), *alula* (alter into).

The term **factitive object** is used by Jacottet in Sotho for the objects after factitive verbs "signifying to make, to place, to call," e.g. *ba mō beile mōrēna*, they made him chief.

"Factitive" is also a term used by Kropf and Godfrey in Xhosa for the causative, and by Marconnès in Karanga to cover both causative and intensive forms of the verb. Marconnès states: "The causative and intensive forms, which are given as distinct in most Bantu grammars, are identical in everything but the meaning: the same suffix *sa* or *isa* and the same formation for the one as for the other. . . . As the suffix is identical for both forms, there should be one fundamental meaning common to both. The general fundamental meaning

of the Factitive Form is promoting, speeding the action expressed by the radical verb." Marconnès however has written with the narrow outlook of Karanga. In many Bantu languages, it is true that the suffixes are alike, but not in Zulu, where, for instance, the causative is *-isa* and the intensive *-isisa*. Even in Shona, which Marconnès uses, a verb like *naka* (be good) has causative *nakisa* usually contracted to *natsa*, and intensive *nakisa*, which may not be contracted. Of course there must be etymological connection between the two, but their functions to-day are clearly distinct. It is wise, therefore, to retain both terms, causative* and intensive.* See also under destructive*.

FALSE ANALOGY.

See under analogy.*

FAMILY (*Famille*) [*Familie*].

An aggregation of languages* owing their origin to a common source, as, for instance, the **Bantu family of languages**, in which case it is patent that there was a common original, possibly such as that which Meinhof has postulated for Ur-Bantu.* Any origin beyond this is shrouded in mystery, there being insufficient evidence definitely to link up Bantu with Sudanic, Hamitic or any of the Old World languages in the way that some philologists are attempting to do.

FEMININE (*Féminin*) [*Weiblich, Femininum*].

Conforming to the class of words distinguished primarily as denoting females.

The indication of the feminine is not really a grammatical consideration in Bantu, i.e. it does not affect sentence or concord structure. Nevertheless Bantu nouns may be inflected to form feminines. The following methods of indicating the feminine are found:

(1) By a **feminine suffix**, usually added to the generic term: Zulu: *-kazi*.

imbuzi (goat) > *imbuzikazi* (ewe-goat).

inja (dog) > *injakazi* (bitch).

Sotho: *-hali, -ali*.

mōra (son) > *mōrali* (daughter).

mōfumahali (queen; < obsolete root).

Rundi: *-kazi*.

imbwa (dog) > *imbwakazi* (bitch).

umwami (king) > *umwamikazi* (queen).

(2) Some languages use a **feminine prefix**, the resultant word being treated as in class 1a, e.g. Lamba: *nyina-* or *na-* (lit. the mother of —):

imbusi (goat) > *nyinambusi* (ewe-goat).

inkalamu (lion) > *nyinaykalamu* (lioness).

(3) Generally, however, the feminine is indicated by the addition of a word meaning "a female," e.g. in Shona the adjective *-kadzi*, *shumba hadzi* (lioness); in Rundi the noun *inka* or *ingore*, *inka yinzobe* (a female antelope); in Zulu the noun *insikazi* or *isifazane*; in Lamba the adjective *-anakasi*.

(4) Special words are often used, e.g. in Lamba: *insumbi* (fowl), *inseke* (hen); in Lenje: *inyombe* (cattle), *impwisi* (cow).

FIGURATIVE (*Figuratif*) [*Bildlich*].

Emblematical, metaphorical.

Figurative speech or **figurative language** is that which expresses abstract ideas by words which suggest pictures or images. Many proverbs* in Bantu are highly figurative.

FIGURE (*Figure*) [*Figur, Wendung*].

Representation, appearance, impression. A **figure of speech**, or rhetoric*, is "a deviation from the plain and ordinary use of words with a view to increasing or specializing the effect" (Nesfield). The term includes such as allegory*, metaphor* and simile*.

FINAL (*Final*) [*End-, Schluss-*].

Pertaining to or occurring at the end.

(1) The element at the end.

Final vowel is sometimes called desinence*.

Final elision is the elision* of the last vowel of a word.

The **final syllable** (*syllabe finale*) [*endsilbe*] is called the *ultima**.

Final stress is stress on the last syllable.

(2) Grammatically the term final is used with reference to the result, as **final construction** (i.e. of purpose*), or **final clause**, introduced by "in order that," or "lest."

(3) The term is used by Jacottet in Subiya for the imperative.

FINITE (*Fini*) [*Verbum finitum*].

Having definable limits; the predicative forms of a verb taken collectively, as opposed to those which are not limited as to person, number, etc. The term is applicable to such moods as indicative, subjunctive, participial, potential, etc.; but not to the infinitive or imperative, for which see infinite*.

FLAPPED (*à coup de langue*) [*Zungenschlaglaut*].

A phonetic term applied to certain consonants of the *r* and *l* type, which are made by flapping down the tongue quickly from a position against the palate.

In Central Bantu, Ila, Lamba, Bemba, etc., occurs the **flapped lateral**, belonging to the same phoneme as *l* or *r*. The symbol used in scientific distinction is *ɺ*. "The flapped lateral is not a continuant, but is enunciated with a single flap of the tongue. The contact positions are much as for *l*, but naturally there is more tension. In its production the sides of the tongue are raised to touch the palate all along the upper side teeth. The forward part of the tongue-blade (not the tip) flaps against the alveolus almost to the base of the upper front teeth, while the air escapes over the front and slightly forward laterally." (Barnes and Doke, *The Pronunciation of the Bemba Language*.) In a practical orthography a special symbol is not necessary to distinguish this from *l* or *r*, as the case may be.

FLUENCY (*Facilité*) [*Geläufigkeit*].

Ability to speak a language with ease, speed and accuracy. Fluency demands a ready acquisition of the phonetics, vocabulary and grammatical and syntactical phenomena of the language.

FOREWORD (*Préface*) [*Vorwort*].

A preface to a book. As Fowler, in *Modern English Usage*, points out, it is preferable to avoid this recent coinage and retain the regular term preface*.

FORM (*Forme*) [*Form*].

Shape, structure, configuration; the aspect under which a term or enunciation is presented; the basis of morphology*.

(1) The term occurs in such expressions as: **full form**, **inflexional form**, **contracted form**, **pronominal form**, **predicative form**, **copulative form**, etc.

(2) With the meaning of variety, species, category, the term "form" is used of the verbal derivatives*, e.g. **applied form** of the verb, **neuter form**, etc.

FORMAL (*Formel*) [*Formal*].

Pertaining to form.

Formal distinction (i.e. distinction of form) is shown in Bantu languages by inflexion, sometimes merely by tonal inflexion. Sometimes, however, words may have different functions without any formal distinction, e.g. in Zulu: *abakhulu* (big) adjective, and *abakhulu* (the elders) qualificative pronoun.

FORMATION (*Formation*) [*Bildung*].

The manner in which a thing is formed or built up; the structure. The term is used in such expressions as: **adverbial formation**, **relative formation**, **predicative formation**, etc.

FORMATIVE (*Formatif*) [*Bildungselement*].

That which serves to give form. Generally in grammatical usage the term applies to prefixes, suffixes, infixes, etc., which serve to build up words from roots; but in Bantu it is convenient to give the term a slightly wider connotation, and to include even "dead" roots, all the formative elements of a word, its component parts which go to build it up. **Adverbial formatives** are generally prefixal. The **conjunctive formative** in Bantu is commonly *na-*. Formative suffixes occur in verbal derivatives.

Bantu accidence is thus divided into two sections: (i) the study of the parts of speech, of words and their inflexions, and (ii) the study of the formatives.

Bantu formatives include the following: the root*, stem*, prefix*, concord*, suffix*, infix*, verbal auxiliary*, enclitic* and proclitic*.

FORWARD.

A phonetic term used particularly in connection with vowels; see front*.

FREE (*Libre*) [*Frei*].

Unattached, independent of control. A **free translation** is one in which the sense and import of a passage are conveyed in idiomatic language, without slavishly following the letter of the original. The opposite of literal*.

FREQUENTATIVE (*Fréquentatif*) [*Frequentativum*].

Indicative of the repetition of the action.

The **frequentative form** of the verb in Lamba is a reduplication of the stem, and indicates that the action is done over and over again, e.g. *fwaila-fwaila*, to search and search for. In the case of monosyllabic verbs the stem is repeated three times, e.g. *yayaya*, go on and on and on. A similar form appears in Swahili, called by Velten iterative*, e.g. *piga* (strike) > *piga-piga* (strike repeatedly or hard). This term is used by Lammond in Bemba for the extensive*.

FRICATIVE (*Fricative*) [*Reibelaut, Frikativlaut*].

Articulated with a narrowing of the air-passage between the organs of speech, so that the air issues with audible friction or hissing.

The following types occur in various Bantu languages: **bilabial fricatives** (*ɸ*, *β* or *v*), **denti-labial fricatives** (*f*, *v*), **dental** and **alveolar fricatives** (*s*, *z*), **alveolar-labialized fricatives** (*ʃ*, *ʒ*), **lateral fricatives** (*hl*, *dl*), **palatal fricatives** (*ʃ*, *ʒ* or *sh*, *zh*), **velar fricatives** (*x* or *χ* or *r*, *ɣ*), and **glottal fricatives** (*h*, *ɦ*).

FRONT (*d'avant*) [*Vorder-*].

A phonetic term used particularly in connection with vowels; pronounced with narrowing of the oral passage towards the front of the mouth; sometimes called "forward"; the opposite of back*.

Examples of **front vowels** are *i*, *e*, *ɛ*, *a*. The **high front vowel** is a front vowel pronounced with the tongue raised high, reaching close to the palate, e.g. *i*. **Mid-front vowel** is a term used to describe *e* or *ɛ*, the former being the "high mid-front" or "half-close mid-front" vowel, and the latter the "low mid-front" or "half-open mid-front" vowel.

FULL (*Plein*) [*Voll*].

Complete, uncontracted. "Long form" or **full form** of

words is used in contrast to a "contracted form" or "reduced form." In Zulu, for instance, *kimina* (to me) is the full form in distinction from *kimi*, the usual contracted form.

FULL-STOP (*Point*) [*Punkt*].

A punctuation* mark [.] indicating the end of a concept-group.

FUNCTION (*Fonction*) [*Funktion*].

The proper action of anything. In grammar function must be carefully distinguished from form*. According to their varying functions so words are divided into the parts of speech, though they need not always vary in form. The function of a noun, for instance, is generally to act either as subject or object of the sentence.

FUNDAMENTAL (*Fondamental*) [*Grund-*].

A term in established literary use equivalent to basic*. The **fundamental parts of speech** are those which show the broad functional divisions in grammar. The three **fundamental vowels** of Bantu are *i*, *a* and *u*.

FUTURE (*Futur*) [*Futurum*].

Expressing futurity or what is to take place hereafter. The term is used with regard to verb tenses. The **future tenses** in Bantu are generally divided into **immediate future** and **remote future**. The term "past future" is used by some writers for tenses of the contingent* mood.

GENDER (*Genre*) [*Genus, Geschlecht*].

The original meaning of this term was "kind," "sort," "genus." In grammar it has come to be used almost entirely for sex distinctions, with the terms masculine, feminine, neuter and common. Investigations point in the direction of an earlier distinction in size, the males being represented by the augmentatives, the females by the diminutives. Another suggested origin of **sex gender** of a similar type comes from a study of the law of polarity*.

Bantu languages are not grammatically sex gender languages, but considering the significant division of the noun classes into personal, impersonal, augmentative, diminutive,

etc., the Bantu languages may be termed **class gender** languages. Sex gender is indicated in words, but not in grammatical relationships. Bantu languages have generic* or common terms, masculine* terms and feminine* terms for certain persons and animals.

GENERIC (*Générique*) [*Generisch, Geschlechtlich*].

Applicable to the class as a whole. Bantu languages have generic or common* terms for animals in contradistinction to certain specific terms for the male or the female. For instance:

	(Generic)	(Feminine)	(Masculine)
Zulu :	<i>inkomo</i>	<i>inkunzi</i>	<i>inkunzi</i>
Ila :	<i>iyombe</i>	<i>impwazi</i>	<i>mucende</i>
	cattle.	cow.	bull.
Zulu :	<i>inkukhu</i>	<i>isikhukhukazi</i>	<i>iqhude</i>
Ila :	<i>inykuku</i>	<i>inseke</i>	<i>mukombwe</i>
	fowl.	hen.	cock.

GENITIVE (*Genitif*) [*Genitiv*].

A case not applicable to Bantu, which expresses the relationship by the possessive*.

GEOGRAPHICAL (*Géographique*) [*Geographisch*].

Pertaining to the territorial distribution of peoples.

A **geographical classification** of the Bantu languages divides them into zones*.

GLIDE (*Glide*) [*Gleitlaut*].

"The incidental transitory sound produced when the organs of speech are passing from the position for one speech-sound to that of another by the most direct route" (Daniel Jones).

The glides in Bantu most commonly found are the semi-vowels *y* and *w*. The former occurs in palatalized consonants, as in Lamba, where *my*, *ny*, *ty*, *fy*, *ly*, etc. occur with **palatal glide**. **Velar glides**, with *w*, are also found. The glides *y* and *w* also occur intervocalically, e.g. in Shona, *mai* or *mayi*; in Zulu, *inkau* or *inkawu*.

GLOSSARY (*Glossaire*) [*Glossar*].

A partial dictionary; an alphabetical list of the harder words in a book with explanations.

GLOTTAL (*Glottal*) [*Glottal*].

Articulated or modified by the glottis; more widely or loosely used of sounds articulated or modified in the throat. In Bantu are found the **glottal stop*** or **glottal explosive** (') and the **glottal fricatives** (*h*, *h̥*).

GRAMMAR (*Grammaire*) [*Grammatik*].

The systematic study of the constituent elements of a language, its sounds, formatives, words, constructions, etc. **Comparative* grammar** is concerned with the inter-relations of different languages grammatically. **Historical* grammar** deals with the development of the language over a period of time, and its varied transformations. **Descriptive grammar** is concerned with the language as it exists, classifying its parts of speech, their functions, inflexions and syntax.

GRAMMATICAL (*Grammatical*) [*Grammatikalisch*].

Pertaining to grammar; according to the rules of grammar. The following are some of the expressions in which the term is used: **Grammatical structure***, **grammatical analysis***, **grammatical elements***, **grammatical tone***, **grammatical divisions**.

GRAVE (*Grave*) [*Gravis*].

The French term for "heavy" used in connection with the **grave accent**, a diacritic placed above a vowel [`]; in French *ê*. In Bantu it is used variously:

(1) To indicate tone, sometimes a low tone, sometimes a falling tone.

(2) To indicate special vowel qualities, e.g. in old Tswana: $\dot{e} = \epsilon$, $\dot{o} = \circ$.

(3) To indicate secondary stress*, as by Doke in Zulu.

GROUP (*Groupe*) [*Gruppe*].

An assemblage or aggregation.

(1) The term "language group" is sometimes used to indicate languages which have common characteristics but no known common origin, in contrast to the term family*.

(2) In Bantu it is convenient to use the term **language group** of an aggregation of dialects* which contribute to or use a common literary form, e.g. the Tswana group comprises Thlaping, Kxatla, Ngwato, Tawana, Kwena, Kxalaxadi,

Ngwaketse, Huruthse, Rolong and other dialects. Several such groups may be found within a language cluster* ; and the possibility of the literary unification of the groups belonging to the same cluster must not be lost sight of.

(3) A **word-group*** is a combination or fusion of two or more words brought about through vowel elision or coalescence.

GUTTURAL (*Gutturale*) [*Guttural*].

Pertaining to the throat. The term is strictly applicable to faucal sounds, but is loosely and incorrectly applied to velar* sounds. It is best to avoid the use of this term in Bantu.

HABITUAL (*Habituel*) [*Gewöhnlich*].

Customary, acting according to habit.

Habitual action is often expressed in Bantu by the use of a **habitual tense**. In Central Bantu there is generally a specific tense to express this, e.g. in Lamba the *-la-* tense ; example : *aáalamba áalalima kumase*, the Lambas cultivate with hand hoes. In some Shona dialects, e.g. Zezuru, a distinction is made between the ordinary present and the habitual present tenses, e.g. *vanoseka* (they laugh) and *vali kuseka* (they are laughing).

HANDBOOK.

See Manual*.

HARD (*Dur*) [*Hart*].

(1) A term used by many writers of explosive* utterance, as of *g* in "get" or *c* in "came," as opposed to the "soft" pronunciation of the same letters in "general" and "centre."

(2) The term "hard consonant" is used of unvoiced* consonants, i.e. those pronounced with relative tenseness of the speech organs.

For the sake of clearness it is better not to use the term at all with these connotations.

HARDENING.

The process of making hard. The term "hardening of consonants" is used in reference to the devocalization* under homorganic nasal influence which occurs in Sotho.

HARMONY (*Harmonie*) [*Harmonie*].

A just and pleasing adaptation of the parts to each other.

Phonetic harmony is best referred to by the term assimilation*. Of **vowel harmony** or vowel assimilation some of the best examples in Bantu occur in languages of the Congo zone. The Ngala verbs *jata* (to walk), *bete* (to beat), *kolo* (to speak), each with final vowel in harmony with or assimilated to the stem vowel, show still further harmony in their emphatic imperative forms : *jata-ka*, *bete-ke*, *kolo-ko*.

Structural phonetic harmony is common in Bantu languages, voiced sounds being associated together, consonants of one type also being together in words, e.g. in Zulu : *uhhohho*, *jakaja*, *umdludlu*, *isihlahla*, etc.

Syntactical harmony is illustrated by the characteristic use of the alliterative concord in Bantu.

HEADING (*en-tête*) [*Ueberschrift*].

That which serves as a head or title to a column, section or article of a book ; the term title* being used more commonly for the main book heading.

HIGH (*Haut*) [*Hoch*].

Raised, elevated.

A **high vowel** is one in the pronunciation of which the tongue is raised high towards the palate. The more usual term for this is close*.

A **high tone** indicates a relatively high pitch on the syllable.

HISTORIC (*Historique*) [*Historisch*].

Dealing with narrative. The "historic tense" (also sometimes called historical) or narrative tense is that which is proper to the narration of past events. The term narrative* is probably better to use generally in Bantu.

HISTORICAL (*Historique*) [*Historisch*].

Pertaining to history.

Historical grammar deals with the development of a language over a period of time, and its varied transformations. In Bantu, owing to the almost total lack of historical language records, due to the languages only recently acquiring written forms, very little can be done in historical grammar.

HLONIPA.

An avoidance in conversation of the use of words which

contain the radical of the name of certain persons to whom such respect is due; cf. *etiquette**, *taboo**. The term is derived from the Nguni verb *ukuhlonipha*. Of this, Kropf and Godfrey in Xhosa write: "This word describes a custom between relations-in-law, and is generally but not exclusively applied to the female sex, who, when married, are not allowed to pronounce or use words which have for their principal syllable any part or syllable of the names of their chief's or their husband's relations, especially of their fathers-in-law; they must also keep at a distance from the latter. Hence they have the habit of inventing new names for those persons; for instance: if one of these persons is called *u-Mehlo*, which is derived from *amehlo* (eyes), the women will no longer use *amehlo*, but substitute *amakangelo* (lookers)."

Of the Zulus Bryant writes: "Among the Zulus it touches mainly the married women, although, as exceptional cases, the men, or indeed the whole tribe indiscriminately, may *hlonipa* the name of a renowned ancestor, as, for instance, the Zulus *hlonipa*'d the words *i-mPande* (root) and *i-nDhlela* (path) owing to certain great individuals of their tribe having been called *u-Mpande* and *u-Ndhlela*."

As this, however, mainly touches the women, there has in these areas arisen as a *hlonipa* language what is practically a women's language. Bryant further writes: "There are not only a very large number of fixed and distinct *hlonipa* words, but, by certain universally accepted rules of transmutation, any word in the language may be so changed in its prohibited particle as to lose all identity with the 'respected' name, and so become itself a *hlonipa* word. Thus *alusu* may become *axusa*; or *komba*, *nomba*."

Both Bryant's *Zulu-English Dictionary* and Kropf and Godfrey's *Kaffir-English Dictionary* contain large appendices of *hlonipa* words. An examination of these lists shows to what extent clicks have been drawn upon in the formation of the words. C. U. Faye has an interesting article in the *Bulletin of the School of Oriental Studies* (Vol. III, Pt. IV) entitled "The Influence of 'Hlonipa' on the Zulu Clicks."

HOMONYM (*Homonymie*) [*Homonym*].

Two or more words alike in pronunciation, but different in meaning, are termed homonyms.

These are not as common in Bantu languages as one might expect, mainly due to the fact that semantic* length or semantic tone may be a cause of distinction. Nevertheless all languages have some homonyms, e.g.

Lamba: *wála* (i) tell, (ii) pick up.

Zulu: *funda* (i) read, (ii) learn.

Shona: *rinda* (i) sleep, (ii) watch.

HOMORGANIC (*Homorganique*) [*Homorganisch*].

Formed with the same organs of speech. A phonetic term applicable to phones having the same position*, though the manner of their production is different. For **homorganic nasal** see nasalization*. For **homorganic fricative**, used in combination with an explosive, see affricate*.

Apart from compounds with the semi-vowel glides, *y* and *w*, and their complications in palatalization and velarization, most consonantal combinations in Bantu are **homorganic compounds**, e.g. *mp*, *ŋk*, *nts*, *thl*, *kx*, etc.

HONORIFIC (*Honorifique*) [*Ehren-*].

Conferring honour or respect. The term is used especially designating a class of epithets in Chinese, Japanese, etc., used in respectful address, and signifying "august, reverend, venerable," etc. Cf. *etiquette**.

This is the correct term for what in Bantu has been variously called "the plural of excellence," "the respectful plural," etc. The **honorific plural** in Central Bantu is very widely used. Speaking of an equal or a superior the class 2a plural prefix *wá-* is invariably used in Lamba, e.g. *wátáta*, my father; *wakatayga*, Katanga. In address the 2nd person plural is similarly used, e.g. *mwaisa* for "thou hast come," not the singular *waisa*, which would be used to an inferior. For further honour the 3rd person plural is used, e.g. *imfumu syēsu silukufwaye-ndo*, lit. what do our chiefs want? for, "Chief, what do you want?"

HYPHEN (*Trait-d'union*) [*Hyphen*, *Bindestrich*].

A mark [-] placed between the syllables of a divided word, or between the parts of a compound.

(1) The hyphen may be used in Bantu when a word is divided at the end of a line.

(2) In the compounding of actually different words, the

hyphen may be employed for the sake of making reading easier, e.g. with demonstratives (Zulu: *lezo-zinkomo*), in axiomatic negatives (Zulu: *angifuni-lutho*), with enclitics which do not draw the stress forward (Zulu: *hambake*, but *hamba-nje*), when coalescence takes place in quick speech (Lamba: *ndukufwayo-muntu*; Shona: *kubato-ruvoko*).

HYPOTHETICAL (*Hypothétique*) [*Hypothetisch*].

Involving an assumed but unproved theory. For instance, Meinhof's reconstruction of Ur-Bantu is hypothetical; nevertheless his hypothetical ground-forms for Bantu words are of extreme value in comparative Bantu study.

IDEA (*Idée*) [*Idee*].

A mental impression, conception, thought or notion.

IDEOPHONE (*Idéophone*) [*Ideophon*].

A vivid representation of an idea in sound. A word, often onomatopoeic, which describes a predicate, qualificative or adverb in respect to manner, colour, sound, smell, action, state or intensity. The ideophone is in Bantu a special part of speech, resembling to a certain extent in function the adverb*, together with which it is classified as a descriptive.* (It might be observed that E. W. Scripture used this term in a wider way for "the expression of a thought by means of speech," see his *Anwendung der Graphischen Methode auf Sprache und Gesang*, p. 43.)

In some Bantu languages the ideophone is used with a particular defective verb, e.g. in Ronga with *kuti*, *kuku* and *kuli*, e.g. *aku ntse* (he said nothing), *kuti mphu* (it is gloomy), *yindu yili baa* (the hut is bright). In Zulu it is generally used with *ukuihi*, in Sotho with *hore*. In Lamba, usually, no special verb precedes the ideophone, e.g. *kūmfwa umwando putu* (then the string went snap), *penka lwē nikumusi* (then the glade opened out at the village). The ideophone acts as an intensifier with verbs, etc., e.g. in Lamba, *ukufita bwī* (to be pitch black), *ukufonkola fō* (to dig deep).

The most satisfactory classification of ideophones is (i) according to syllables, e.g. monosyllabic, dissyllabic, trisyllabic, etc., and (ii) a further sub-division according to tones. It must be pointed out that generally the special rules of length, tone and stress, applicable in ordinary grammatical forms,

differ considerably in the case of ideophones. For instance, in Zulu, stress is characteristically penultimate, but with ideophones it is initial; also length is characteristically penultimate, but with Zulu ideophones all syllables are short, except a few rare cases of the final syllable being long, as well as that of monosyllabic ideophones. Again in Lamba the ordinary tone system covers three level tones, but in the case of ideophones rising and falling tones are also found, as well as a variety of unusual phone elements, such as nasalized vowels and vowels with epiglottal friction.

Various names have been used to indicate this part of speech, where it has been at all recorded. Amongst them are the following:

"Radical" (Doke in Zulu).

"Descriptive Adverb," "Adverbes descriptifs" (Junod in Ronga).

"Descriptive Complement" (Bishop in Ronga).

"Indeclinable Verbal Particle" (McLaren in Xhosa).

"Intensive Interjection" (Lammond in Bemba).

"Interjectional Adverb" (Jacottet in Sotho).

"Onomatopoeic Vocabule" (Werner).

"Onomatopoeic Adverb" (Ranger in Nsenga).

"Onomatopoeia" (Doke in Lamba).

"Onomatopoeic Substantive" (Torrend).

"Mimic Noun" (Wanger in Zulu).

"Indeclinable Adjective" (Whitehead in Bangi).

"*Ukuthi* verb" (in Zulu); etc. A useful term "*Lautbilder*" has been used by German writers, e.g. Westermann in *Eve*. For a further discussion of the terms see under radical*, onomatopoeia* and mimic* noun; and for further notes on the ideophone see reduplication*.

IDIOM (*Idiome*) [*Idiom*].

A structural form or a form of expression peculiar to a particular language, and one which reflects the genius of the language and the psychological workings of the speakers of such language.

In Zulu such expressions as *wemuka nengwenya*, he went off with a crocodile (for: a crocodile took him), or *zavela ngamakhandā*, they appeared by the heads (for: only their heads appeared) are typical Bantu idioms.

The study of idiom in Bantu discourse* and composition* has hitherto been sadly neglected.

IDIOMATIC (*Idiomatique*) [*Idiomatisch*].

Pertaining to or conforming to the idiom; conforming to the genius of a language. Words may have an **idiomatic use** in one language, which is not found in any other.

IMMEDIATE (*Immédiat*) [*Unmittelbar*].

Next in line or relation. The term is used of verb tenses, whether past or future, which may represent actions brought up to the present or to commence from the present, but not in operation at the present time. Typical Bantu past tenses are divided according to time into the **immediate past** and the remote* past; similarly futures into the **immediate future** and the remote future. Some writers use the terms recent* and near* to represent the immediate. The distinctions between remote and immediate are not clear in all Bantu languages, but in Lamba the distinction is precisely drawn. "Anything which happened to-day or will happen to-day is immediate; anything which happened before to-day or will happen after to-day is remote." The following are illustrative:

Remote past: *nalificile*, I arrived.
 Immed. past: *nafika*, I arrived.
 Present: *ndukufika*, I am arriving.
 Immed. future: *nakufika*, I shall arrive.
 Remote future: *nkafika*, I shall arrive.

IMMUTABLE (*Invariable*) [*Unveränderlich*].

Unchangeable, not subject to inflexion.

Immutable adjectives and numerals (as Swahili < Arabic) are called invariables*. Swahili also has an **immutable form** of the verb, e.g. in *huchukua*, which indicates habitual action, and is applicable without any concord change to all persons and classes.

An **immutable affix** occurs in Bantu in the case of the reflexive*, where the same affix (acting as an objectival concord) is used unchanged for all persons and classes.

IMPENDING (*Imminent*) [*Bevorstehend*].

About to happen, threatening, imminent.

The term **impending action** is used by Doke in Lamba for a special construction indicating being "on the point of acting." In Lamba this is achieved by employing the verb *isa* (come) with the conjunction *ili*, e.g. *amenda aisa ili apya* (the water is on the point of boiling). In Zulu a similar idea of impending action is given by the verb *funa* (want), e.g. *ufuna ukufa* (he is on the point of death). Lamba, also, uses *fwaya* (want) with this meaning, e.g. *alukufwayo-kufwa*.

IMPERATIVE (*Impératif*) [*Imperativ*].

Expressive of command or exhortation.

The "imperative mood" in Bantu generally comprises the plain stem of the verb, e.g. Swahili, *sikia* (listen !); Lamba, *enda* (go !); Zulu, *geza* (wash !). The plural of the imperative is generally formed by a suffix, e.g. Luba, *toma* > *tomai* (drink ye !); Lamba, *isa* > *iseni* (come ye !); Shona, *famba* > *fambayi* (travel ye !). If preceded by an objectival concord, the typical *-a* becomes *-e*, e.g. Zulu, *bona* > *zibone* (see them !), *bonani* > *ziboneni* (see ye them !). Often special rules obtain in the case of monosyllabic verbs.

Syntactically the Bantu imperative is an interjection*, and cannot be considered as belonging to a regular mood, i.e. to a finite mood. Interjectional sentences are formed with the aid of imperatives. In analysing such sentences, no place is found for the subject, for imperatives have no subject, but a pronominal vocative (usually understood) in association; and vocatives are interjections. It is better, then, to use the term "imperative" than "imperative mood" in Bantu.

IMPERATIVELY (*Impérativement*) [*Imperativisch*].

In a way pertaining to the imperative. In Bantu the subjunctive* mood is often used imperatively. In such case an interjection or interjectional sentence is not formed and the predicate has a real subject, e.g. in Lamba: *walete insumbi* (let them bring some fowls), where the pronoun *wó* (they) is the subject of the sentence, which really means " (that) they (should) bring fowls."

IMPERFECT (*Imparfait*) [*Imperfektum, Imperfekt*].

A tense expressing action or state as incomplete or in con-

tinuance at the time denoted. In Bantu the emphasis is upon the time of the action, and therefore past continuous* is a better term to use than imperfect.

IMPERSONAL (*Impersonnel*) [*Unpersönlich*].

Not indicative of or concerned with persons.

(1) **Impersonal nouns** (sometimes called non-personal*) are commonly formed in Bantu from verbs by changing the final vowel of the verb stem to *-o*. Generally they may indicate one of three things: (i) the instrument of the action signified by the verb, (ii) the result of that action, or (iii) the abstract idea conveyed by the verb; e.g. in Zulu: (i) instrument, *impuco* (razor) < *phuca* (shave); (ii) result, *isaphulo* (rupture) < *-aphula* (break); (iii) abstract, *intando* (love) < *thanda* (love).

(2) In Bantu the concords of the *ku-* class are often used with an indefinite* subject or object in **impersonal construction**, e.g. Zulu: *kukhona izinkomo* (there are cattle); *kuzofika abantu* (there will come people). *Ku-* is thus often called the **impersonal concord**.

IMPLICATION (*Implication*) [*Inbegriff*].

That which conveys an inference or implies something. The term is used of a sub-dividing of certain Bantu moods, according as to whether anything regarding a previous state or action is implied. In Bantu there are three **implications of the verb**, the **simple*** implication, the **progressive*** implication, and the **exclusive*** implication.

IMPLOSION (*Implosion*) [*Implosion*].

The sudden inrushing of air which is the typical feature of implosive* consonants.

IMPLOSIVE (*Implosive*) [*Implosive*].

That which "plodes" inwards, opposite in effect to explosive*. Pienaar describes the implosive as "a closure sound in the production of which there is a simultaneous closure of the glottis, the air between the two points of closure being rarefied by increasing the volume of the oral and pharyngeal cavities, so that when the front release takes place an inrush of the air results to fill the cavity. This speech-sound is usually voiced

because of the pressure of the breath from the lungs on the vocal lips by the downward moving larynx."

In Bantu, implosives occur in Swahili, Shona, Chopi, Nguni and other languages. Swahili has the bilabial implosive, e.g. *baba* (father), *buibui* (spider). Chopi has the alveolar implosive, especially before the vowel *i*, e.g. *ditiko* (country). Shona dialects employ both *b* and *d*, and in each case there are instances of semantic differentiation from the corresponding explosives, e.g. in Karanga: *bara* (write) and *bara* (give birth); *dura* (be expensive) and *dura* (confess). In all Nguni dialects *b* is used, and occurs semantically distinct from *b*, e.g. in Zulu: *beka* (look) and *beka* (place).

IMPORT (*Destination*) [*Rektion*].

Signification, application.

Bantu verbs may be divided according to their import into the following categories: transitive*, intransitive*, locative*, agentive*, conjunctive* and instrumental*.

IMPORTED (*Emprunté*) [*Lehn-*].

Introduced from without. "Imported words" are more generally described as borrowings*.

INCHOATIVE (*Inchoatif*).

Expressing a beginning, inceptive.

The term "inchoative tense" (*présent inchoatif*, etc.) is used by Samain in Songe and by de Clercq in Yombe when the action is indicated as commencing at the moment of speaking. Samain also records a "passé inchoatif." The term seems unnecessary.

INCIPIENT.

That which commences or begins to be; a term used by Grout, along with preformative, instead of the now-accepted term prefix*.

INCLUSION (*Inclusion*) [*Einschluss*].

Process of confining, enclosing, including.

(1) A process by which a sentence is commenced and ended with the same word. Examples: in Sotho questions, *na oa ba rata na?* (do you like them?); in Shona questions, *ko ari kupi ko?* (where is he?).

(2) A secondary usage by which a clause is closed off, e.g. in Zulu, *lapho . . . khona : kufudumele kakhulu lapho behlala khona*, it is very hot where they live.

INCLUSIVE (*Inclusif*) [*Inklusiv*].

Inclosing, including. The term **inclusive plural** is used of class 1a in certain South-eastern Bantu languages with proper names, e.g. in Zulu: *oMpande* (plural of *uMpande*) signifies "Mpande and his people, his company."

INCOMPATIBLE (*Incompatible*) [*Unvereinbar*].

Mutually inconsistent, incapable of harmonious association. In Bantu languages it often occurs that certain sounds are incompatible, for instance in Lamba the phones *k*, *g* and *s* are incompatible with the close front vowel *i*, and give place to *c*, *j* and *f* respectively in such circumstance. In Sotho *l* is incompatible with *u* and *i*, and gives place to a velar-stop explosive. In Zulu all bilabial consonants are incompatible with the bilabial semi-vowel *w*, and under the influence of the latter give place to palatals, causing the process called palatalization to take place. Similar incompatibility in certain Shona dialects is the cause of velarization in that cluster.

INDECLINABLE (*Indéclinable*) [*Undeklinierbar*].

Not subject to declension. As the term "declension" is not applicable to Bantu grammar, this term should give place to immutable*.

INDEFINITE (*Indéfini*) [*Indefinitum, Unbestimmt*].

Regarded in its most general aspect, undetermined.

The **indefinite manner** of the verb is a subdivision of certain moods, in which tenses are particularly used when an object is indefinite or the verb demands an adjunct more clearly to define it, e.g. in Zulu: *ngithanda umuntu* (I like a person) contrasted with *ngiyamthanda umuntu* (I like the person); or *ngibona kahle* (I see clearly) contrasted with *ngiyabona* (I see). Contrast definite*.

An **indefinite subject** is generally indicated by an **indefinite concord** with the verb, e.g. *ku-* in Zulu.

An **indefinite object** is generally indicated by no objectival concord with the verb.

The term "indefinite adjective," as used by Smith in Ila,

constitutes an unnecessary classification. The words so classified by Smith are numerals*. Similarly the term "indefinite pronoun," as used by Jacottet in Sotho, is wrongly used, the words so classified being in part enumerative* pronouns.

INDEX (*Index*) [*Index, Register*].

An alphabetical list of contents, topics, names, etc., in a book, arranged to facilitate reference.

INDICATIVE (*Indicatif*) [*Indikativ*].

"Pertaining to that mood of the verb which represents the denoted act or state as an objective fact as distinguished from an act or state merely thought of" (Webster). Bradley says: "The indicative mood is so called because it simply points out (*indicat*) a connexion or agreement between a subject and predicate. In itself it does nothing more than this, and is quite neutral and colourless, so to speak; but it is capable of being joined with other words which may greatly qualify the meaning which the verb itself conveys."

All Bantu languages have a large number of indicative tenses.

INDIRECT (*Indirect*) [*Indirekt*].

Circuitous, not direct or straight.

(1) **Indirect relationship** is a term used in regard to relative* construction, in which the subject of the relative predicate is other than the antecedent. In Shona possessive construction is used in such cases, e.g. *banja randakada*, the knife which I wanted. In Zulu the relative concord agrees with the subject of the relative predicate, and the antecedent is represented in some other way, e.g. *ummese engiwufunileyo*, the knife which I wanted; *intaba esiya kuyo*, the hill to which we go (lit. the-hill we-who-go to-it).

(2) The term "indirect object" is not applicable to Bantu languages; but see principal* and subsidiary* objects.

(3) For **indirect speech** see oratio*.

INFINITE.

Unlimited or boundless, as in time or space.

Infinite verb forms are those which are not limited as to person, number, etc. In Bantu the term is applicable to the

infinitive "mood" (which is a noun) and the imperative "mood" (which is an interjection). Opposite to the finite* verb moods.

INFINITIVE (*Infinitif*) [*Infinitiv*].

What is unlimited, undefined. "That form of the verb which simply names the action without predicating it of a subject, being itself a noun with certain features of the verb, especially that of taking an object and adverbial qualifiers" (Webster). Bradley says: "The infinitive mood is hardly in the strict sense a mood at all, being properly the verb used as a substantive."

The above remarks are all equally applicable to Bantu, where the infinitive comprises class 15 of nouns. It is well then to speak of the "infinitive" and not of the "infinitive mood."

An **emphatic infinitive** is used in some languages, e.g. Lamba: *ukwenda walukwenda*, they really travelled (lit. travelling they travelled).

INFIX (*Infixe*) [*Infix*].

An affix inserted within a word. Moreira in Sena calls the objectival concord the "infix form of the personal pronoun," and Ranger in Nsenga calls it the "objective infix." The term "reflexive infix" is used by some for the reflexive affix. Both the objectival concords and the reflexive affix might be considered as infixes, but when used with imperatives (e.g. Zulu: *ngitshela*, tell me), they are prefixes. It is better then to use the term affix*, when describing them, as covering both possibilities.

Some writers use the term infix for certain verbal auxiliaries, and in this case the use is correct, e.g. in Zulu, *-sa-* indicating the progressive, *basahamba* (they are still travelling); or in Swahili, *-me-* indicating the perfect, *nimechukua* (I have carried). Such formatives are true infixes, and when referred to should be written between hyphens.

INFLEXION (*Inflexion, Flexion*) [*Flexion*].

Making curved; the variation in form which words undergo to show their grammatical relation in the sentence or to modify their meaning or import, such variation as marks case, gender, number, tense, person, mood, voice, derivative form,

class, etc. In English, for instance, "*cats, him, greater, sued*, are formed by inflexion from, or are inflexions of, *cat, he, great, and sue*" (Fowler).

In Bantu, inflexion is shown mainly by prefix and suffix. Many grammarians to-day would confine the application of the term inflexion almost entirely to vowel change, such as occurs in *sit, sat, seat*, etc., and describe Bantu languages as being more agglutinative than inflexional. This contention, however, is untenable, as very few Bantu suffixes or prefixes can ever be traced to separate words, and are certainly not so felt to be by the speakers of to-day. Certain Bantu languages in addition have instances of vowel inflexion, e.g. Lamba: *wona* (see) > *-bwene* (perfect stem); Zulu: *-ona* (spoil) > *umoni* (sinner), *isono* (sin); *hlala* (sit) > *-hlezi* (perfect stem); Shona: *rara* (sleep) > *-vere* (perfect stem).

INFLEXIONAL (*Flexionnel*) [*Flektierende (Sprachen)*].

Characterized by inflexion.

Inflexional languages are those which are built up by means of formative elements added to the roots of words, such elements no longer being recognizable as separate words, and not being able to stand apart. In English such suffixes as *-ly* (in "manly"), *-d* (in "loved"), or *-ness* (in "goodness") are inflexional elements. The *-ly* can historically be traced to the separable word "like" (manlike), but in its present form can no longer be considered as an agglutination, but as an inflexion. This is typical of the Bantu prefix and suffix formation, and the Bantu languages are therefore inflexional and not agglutinating*, as some would contend. Processes of agglutination, of course, also occur in certain Bantu formations. Meinhof says that inflexional languages "modify the meaning of words not merely by prefixes and suffixes, but by internal change of vowel," i.e. by such changes as in "sing, sang, sung," called ablaut*. There are also instances of this in Bantu (see inflexion*), but to insist upon this is to narrow the application of the term inflexion unduly. Bantu languages also show considerable tonal inflexion.

INGRESSIVE.

Denoting the beginning of an action. The terms "ingressive form" and "ingressive suffix" are used by Kropf and

Godfrey in Xhosa "to denote definite and pointed action, action in point of time." Their examples are those of the suffix *-pha* being used to form denominative* verbs. The term ingressive is unnecessary.

INITIAL (*Initial*) [*Anlautend, Anfangs-*].

Pertaining to the beginning, standing first.

The term **initial vowel** refers particularly to the noun prefixes which commence in vowels and are dissyllabic, e.g. Zulu *umu-* in contradistinction to Sotho *mo-*. Some have considered the initial vowel to be an article*, but each language has its own grammatical rules for elision or retention of the initial vowel.

The **initial consonant** of the stem is that consonant which stands when the prefix is removed, and is often greatly influenced phonetically by the action of such prefix. For instance in Shona the initial consonant of the stem of *huni* (firewood) is *k* (for nasal influence has been at work), of the stem of *banga* (knife) is *p* (for the process of vocalization in the *ri-* class has been operating). Similar instances may be found in most Bantu languages.

Initial elision refers to the elision* of the first vowel of the second of a pair of words, e.g. in Zulu: *angiboni-muntu*, where *u-* of *umuntu* has been elided.

INJECTIVE (*Injektiv*) [*Injektiv*].

Thrown or forced in suddenly. Both implosives* and clicks* are described as *injective consonants*, owing to the sudden inrush of air due to a local space of rarefaction. Such consonants must not be described as "inspired" (i.e. in-breathed), for the action of the lungs plays no part in this portion of their formation.

INSEPARABLE (*Inséparable*) [*Untrennbar*].

Not capable of being parted or separated. The formatives which go to make up a word in Bantu are inseparable, e.g. the noun prefix is inseparable from the noun stem; similarly the subjectival concord is inseparable from the verb stem. The term "inseparable pronoun" is commonly used by disjunctive writers for subjectival* concord.

INSPIRATION (*Inspiration*) [*Einatmung*].

In-breathing. The term is wrongly applied by some writers to the clicks*, and implosives*; see under injection*.

INSTRUMENT (*Instrument*) [*Instrument*].

The means employed by an agent* to effect the action.

In most Bantu languages the **instrument of the action** is indicated by an adverbial formative, e.g. Sotho *ke-*; Zulu *nga-*; Shona *na-*; Lamba *na-, ku-*; Ganda *na-*; etc.

Nouns formed from verbs, when indicating the instrument of the action, commonly end in the vowel *-o*.

INSTRUMENTAL (*Instrumental*) [*Instrumentalis*].

Designating the means by which an action has been effected; ct. agentive*.

The **instrumental formative** is a prefixal formative (often wrongly called a preposition*) used in the formation of instrumental adverbs, e.g. in Zulu *nga-*.

Instrumental relationship in relative construction is that type of indirect relative relationship in which the antecedent is represented with the relative predicate by an instrumental adverb, e.g. Zulu: *isibam engabulala ingwe ngaso* (the gun by which I killed a leopard).

Instrumental verbs or verbs of **instrumental import*** are those which employ an instrumental adverb to complete their action, as in Zulu: *hamba* (travel), *hamba ngendelela*, *ngezinyawo*, *ngomkhumbi*, etc. (travel by path, on foot, by boat, etc.).

INTENSIFIER (*Intensifiant*) [*Verstärkungselement*].

That which serves to strengthen, emphasize or intensify. Intensifiers in Bantu are generally ideophones* of intensity*.

INTENSITIVE.

Term used by some writers for the intensive* form of the verb.

INTENSITY (*Intensité*) [*Intensität, Druck*].

A tightening up, straining. An **ideophone of intensity** is one which is used together with an appropriate verb or other stem in order to strengthen or intensify the action or state

expressed; see ideophone*. Such ideophones are called intensifiers*.

INTENSIVE (*Intensif*) [*Intensivum*].

Serving to give force or emphasis. The name applied to that derivative form of the verb which expresses intensity or quickness of action. The **intensive form** is characterized by the **intensive suffix**, which appears in many Bantu languages akin to the causative*, but in reality must be distinguished therefrom (see discussion under factitive*). In Zulu the intensive suffix is *-isisa*, while the causative is *-isa*.

INTENTIONAL (*Intentionnel*).

Showing design or intention. The term "intentional mood" is used in Zulu grammar to cover a range of past tenses indicating unfulfilled intention. These tenses have in their make-up both past and future elements, and are sometimes called "past-futures." In Swahili grammar the useful term contingent* is used; and it would be preferable in Zulu to use the term contingent mood. De Clercq also uses the term "intentionnel" in Yombe.

INTERDENTAL (*Interdental*) [*Interdental*].

Articulated with tongue-tip between upper and lower front teeth. **Interdental fricatives** (phon. θ , δ) are rare in Bantu, but occur in Herero of the south-western zone, in Arabic Swahili, and in Kamba and Kikuyu on the Galla border of the northern zone.

INTERJECTION (*Interjection*) [*Interjektion*].

An isolated word which has no grammatical or concordial bearing upon the rest of the sentence. Apart from the commonly-accepted forms, the interjection in Bantu includes all vocatives*, formed from nouns and pronouns, and all verb imperatives*. The latter particularly are capable of extension (owing to the verbal side of their nature), and interjectional* sentences may be formed.

INTERJECTINAL (*Interjectif*) [*Interjektionsartig*].

Pertaining to interjection or ejaculation. **Interjectional sentences** are such as have for their main predicate an impera-

tive, e.g. in Zulu: *Jojo, yiza lapha* (Jojo, come here!). It must be observed that in interjectional sentences there is no subject of the predication; the place of subject is taken by a vocative interjection expressed (as with *Jojo* above) or understood.

INTERPRETATION (*Interprétation*) [*Auslegung, Verdolmetschung*].

- (1) Translation from one language to another.
- (2) Exposition, rendering or explanation of an obscure form.

INTERROGATION (*Interrogation*) [*Frage*].

Question, enquiry.

Direct interrogation is usual in Bantu.

The **interrogation mark** [?] is a sign indicating that the preceding sentence is interrogatory. Owing to the fact that in many Bantu languages interrogative sentences differ from plain statements only in tone (there being no such thing as sentence inversion), it would be preferable to follow the Spanish method, and enclose the sentence within interrogation marks, the first being inverted, e.g. Lamba: *¿Mulukuwâatemwa?* (Do you like them?).

INTERROGATIVE (*Interrogatif*) [*Interrogativ*].

A term which carries the interrogation, or confers upon a phrase the value of a question.

Interrogatives in Bantu may belong to various parts of speech, but are not normally pronouns. The equivalent of the English "who," "whom" is generally in Bantu an **interrogative noun** of Class 1a, e.g. Lamba, *nani* (pl. *wanani*); Zulu, *ubani* (pl. *obani*).

Interrogative suffixes of relative or numeral origin are often used enclitically to indicate "where," "which" or "what."

Interrogative adverbs occur in many Bantu languages, e.g. *phi* or *phina* (where?) in Xhosa; *nini* (when?) in Zulu; and such interrogative sentence indicators as *kani* (Lamba), *na* (Zulu), *ko* (Shona), *na* (Sotho), etc.

INTERVOCALIC (*Intervocalique*) [*Intervokalisch*].

Situated, as a consonant, between two vowels. The **inter-**

vocalic semi-vowels, *w* and *y*, are used in certain orthographies and by certain speakers, in order to keep apart two vowels which belong to separate syllables, e.g. in Zulu: *hayi* (no !), *inkawu* (monkey), usually pronounced *hai* and *inkau*. Such a use might possibly be termed epenthetic*. In Swahili intervocalic *l* lapses, and such forms as *tokea*, *fungua* occur in place of original *tokela*, *fungula*, the applied and reversion forms of the verb respectively.

INTONATION (*Intonation*) [*Intonation*].

The variation and sequence of the musical pitch of the voice in words and in connected speech. For a discussion of this see under *tone**.

INTRANSITIVE (*Intransitif*) [*Intransitiv*].

"Not passing over to an object; expressing an action or state as limited to the agent or subject, or as ending in itself."

Intransitive verbs or verbs of **intransitive import*** are those which are self-contained in their action, and are not susceptible of governing an object. An **intransitive suffix** (e.g. *-ka*) is employed to form intransitive verbs from ideophones, e.g. in Zulu: *dazu* > *dazuka* (split); cf. *neuter**.

INTRODUCTION (*Introduction*) [*Einleitung*].

That part of a book which introduces the main subject; a preface*.

INVARIABLE (*Invariable*) [*Unveränderlich*].

A word which is constant, uniform, not subject to the usual inflexions. This is a useful term to apply to immutable* forms.

In Swahili grammar are to be found a number of invariables, such as certain of the numerals, e.g. *sita*, *saba*, etc., and a large number of adjectives derived from Arabic.

INVERSION (*Inversion*) [*Inversion, Umkehrung*].

Reversal of the normal or habitual order of the words in a sentence.

Inversion of word-order (for emphasis) occurs at times in Bantu. The normal word-order is subject-predicate-object. To emphasize the object, it may be placed first, e.g. Lamba: *inkuni ndukusifwaya* (firewood I-want-it). Similarly at

times the qualificative may be placed before the qualified substantive, in which case it becomes syntactically a pronoun in apposition, e.g. Zulu: *abakhulu abantu* (the big ones, people), *ezethu izinkomo* (ours, cattle).

INVERSIVE (*Inversif*) [*Inversiv-*].

Indicating the opposite or reverse. This term is used by some writers for the more generally accepted term *reversive**, one of the verbal derivative forms.

INVERTED COMMAS (*Guillemets*) [*Anführungszeichen*].

This term, commonly applied to quotation* marks, setting off words quoted, is strictly only applicable to the mark at the beginning, while apostrophes close the quotation.

IRREGULAR (*Irrégulier*) [*Unregelmässig*].

Not according to established law, usage or principles; violating a rule; the opposite to *regular**. A term applied to forms or constructions which do not entirely conform to the type considered normal (Marouzeau). For instance the correspondence between singular and plural in Zulu *iso*, *amehlo* (eye) is considered irregular, even though a reason for this may be found. Again in Zulu, words in *in-*, *im-* take their plurals regularly in *izin-*, *izim-*, but a few such words have irregular plurals in *ama-*.

ISOLATABLE (*Isolable*) [*Isolierbar*].

Able to be placed by itself, separated, insulated. Each word in Bantu is isolatable in speech. The formative elements, prefixes, suffixes, etc., are **non-isolatable** in speech, and therefore should not be separated in writing.

ISOLATED (*Isolé*) [*Isoliert*].

Placed or used by itself; used in such a way as to have no connexion with anything else. See the definition of an *interjection**, an isolated word.

In some Bantu languages there is a special set of **isolated numerals**, used in counting, e.g. in Shona, Swahili, etc.

In Arabic writing (used in Swahili) there are **isolated forms of the letters**, as well as the forms used initially, medially and finally. The isolated form gives the name of the letter.

ISOLATING (*Isolant*) [*Isolierend*].

Tending to separation and lack of mutual interaction.

Isolating languages are those in which the words (commonly monosyllabic) are in themselves immutable in form, suffering no change or inflexion to indicate grammatical or syntactical relationships. In such languages there prevail syntax of word-order and significant tone; e.g. in Chinese, Sudanic, Bushman.

ITALIC (*Italique*) [*Kursiv*].

Designating the cursive type in which the letters slope up toward the right as in *these words*. Opposed to roman*. As a substantive, the plural of this term is commonly used, e.g. "in italics."

Italics are used (i) to give prominence to a word or sentence of importance in a passage, or (ii) to distinguish a quoted word or phrase, or (iii) to indicate a foreign word used in a text.

ITERATIVE (*Itératif*) [*Iterativ*].

Conveying the notion of reiteration or repetition.

The term "iterative species" is used by Jacottet in Sotho for derivative verbs with suffix *-aka*, which however are better described as extensive*. Velten uses the term "iterative form" for the Swahili stem reduplication which indicates the frequentative*. It is preferable to avoid using the term iterative in Bantu.

IZIBONGO.

An Nguni term (*izibongo*) for the praise poems descriptive of the feats and character of chiefs or heroes. In this connection the word is almost always used in the plural (N.B. the singular is *isibongo*). The corresponding Sotho term, not so widely known amongst Europeans, is *lithoko*, also a plural.

JUXTAPOSED (*Juxtaposé*) [*Juxtapositum*].

Placed side by side.

Juxtaposed vowels are vowels occurring together with no interposed consonant. In many Bantu languages, where such occur in one word, the orthography provides for the insertion between them of an intervocalic* semi-vowel, *w* or *y*, according to the interpretation of a glide sound between them.

JUXTAPOSITION (*Juxtaposition*) [*Zusammenrückung, Juxtaposition*].

A placing in contiguity or side by side.

Juxtaposition of vowels takes place particularly in Bantu languages which have an initial vowel with the noun prefixes or concords. In such cases the initial vowel of one word comes immediately after the final vowel of another word, when certain phonetic processes may be set up, such as retained juxtaposition (when an orthographic semi-vowel may be interposed in order to emphasize the absence of diphthongization), elision*, coalescence*, consonantalization*, or substitution*.

KYMOGRAM, KYMOGRAPH TRACING (*Kymogramme*)

[*Kymograph*].

A visual record or vibration tracing of spoken sounds produced by the kymograph used in experimental phonetics. Variations of "manner" in speech are recorded in this way, such as voicing, friction, rolling, implosion, explosion, nasalization, tone, etc.

LABIAL (*Labiale*) [*Labial, Lippenlaut*].

Modified by the action of the lips; especially applied to sounds so modified. This term covers the differentiated terms, bilabial* and denti-labial*.

LABIALIZATION (*Labialisierung*) [*Labialisierung*].

The phenomenon of lip-rounding; cf. alveolar labialized* fricatives, in which the labialization produces almost a whistling effect.

Tucker (see *The Comparative Phonetics of the Suto-Chuana Group of Bantu Languages*) applies this term to a process involving also a raising of the back of the tongue. He states: "The labialized consonant is in short precisely the consonant one hears before a back vowel." In this case velarization* would seem to be a preferable term.

LABIALIZED (*Labialisé*) [*Labialisiert*].

Modified by a rounding of the lips. **Alveolar labialized consonants** (ʃ , ʒ), as in Shona, etc., are formed as alveolar sounds, but with an accompanying extreme lip-rounding, which gives them almost a whistling* effect.

LABIO-DENTAL (*Labio-dentale*) [*Labiodental*].

It is preferable to use the term denti-labial* for this.

LANGUAGE (*Langue*) [*Sprache*].

A systematized body of words and forms used by a considerable community for intercommunication, especially when established by long usage. The term language is capable of application in the widest and in the narrowest of senses. For instance: "Language is one of those things which differentiate the human from the brute creation." Here it indicates speech in the widest form. Again: "Kele is a Bantu language." Here it indicates a member of a family of languages. Or again: "Their language is but a dialect of Swahili." Here in its narrowest usage it indicates that system of speech, which is used by a relatively few people in a restricted area. It is well to restrict the use of these terms to definite significances, and the following is suggested:

1. *Family**, e.g. Bantu, consisting of a number of
 2. *Zones**, e.g. South-eastern Bantu, consisting of a number of
 3. *Clusters**, e.g. Nguni, consisting of a number of
 4. *Groups**, e.g. Zulu, consisting of a number of
 5. *Dialects**, e.g. Ndebele.
- Sub-dialects** may further be differentiated in certain cases.

LATENT (*Latent*) [*Latent*].

Hidden, not visible but potential.

A **latent vowel** in Bantu is one which in normal circumstances does not appear, but in certain constructions may exert an influence, as for instance the latent initial vowel in Shona, which is not seen with the noun prefix or adjectival concord normally, but may cause a coalescence change with formative elements ending in the vowel *-a*, e.g. *munhu* (person) but *womunhu* (of a person), or *cinhu* (thing) but *dzecinhu* (of a thing); in contrast to *baba* (father) and *wababa* (of father), where the possessive formative *wa-* is unchanged; *munhu* has latent initial *u-* changing *wa-* to *wo-*, and *cinhu* has latent initial *i-* changing *dza-* to *dze-*. Similarly in Zulu a few monosyllabic verbs have latent initial *i-*, which changes a preceding *a-* to *e-*, e.g. *-za* (come) in contrast to *-ya* (go); note *ukuya*, *ngiya* and *baya*, but *ukuza*, *ngiza* and *beza*.

LATERAL (*Latérale*) [*Laterale*, *Seitenlaut*].

A speech-sound articulated with central obstruction of tongue and escape of air over one or both sides of the tongue. This term may be considered either in regard to manner* or to position* of articulation, though the former is the more convenient for purposes of charting. The common **lateral continuant*** is *l*. The **flapped lateral**, *ɺ*, occurs in many Central Bantu languages. **Lateral fricatives**, *ɸ*, *β* (*hl*, *dl*), and **lateral affricates**, *tɸ*, *tɸh* (*tl*, *ihl*) occur in a number of languages of the South-eastern zone. **Lateral vowels**, such as "syllabic *l*" in Sotho, are found in the Sotho and Nguni clusters.

LAW (*Loi*) [*Gesetz*].

A natural regularity of formation or modification as exemplified by linguistic facts. This is contrasted to a rule*, which may be stated one way or another according to expediency and usefulness. **Phonetic laws** are of prime importance in the study of Bantu morphology. See also Dahl's* law, and Meinhof's* law.

LAX (*Lache*) [*Lax*].

Loose, slack, relaxed. A term used in phonetics. A "lax vowel," such as those in the English words "up" (*ʌp*), "it" (*ɪt*), "above" (*əbʌv*), is one in which there is no tensivity of the articulating organs. Lax vowels are practically unknown in Bantu languages apart from occasional instances in onomatopoeic imitations. Bantu vowels are tense*.

LENGTH (*Durée*) [*Dauer*, *Länge*].

Extent in time or size, duration; in phonetics, the time during which a sound is held on continuously in a given word or phrase (D. Jones). The study of length or quantity* is sometimes called **duration***. Syllable length is of importance in Bantu, since it may be significant, e.g. in Zulu: *bahamba kakhulu* (they travel hard) and *bāhamba kakhulu* (they travelled hard). In Ganda and some other Bantu languages length of consonants may be significant.

Semantic* length may therefore be treated as follows:

(a) Of vowels, as in Lamba: *ɔwula* (omit), *ɔw̄ula* (tell); *ɔsɔ* (weave), *ɔs̄ɔ* (throw); *amala* (intestines), *am̄ala* (fingernails); *ukulila* (to mourn), *ukul̄ila* (to eat for), *ukul̄ila* (to buy

for); in Xhosa: *inkomo* (cow), *iinkomo* (cows; old Xhosa orthography *inkomo*).

(b) Of consonants, as in Ganda: *sigga* (sow seeds), *sigga* (scorpion); *okuba* (to be), *okubba* (to steal); *okusa* (to grind), *okussa* (to put down).

For scientific purposes, length may be recorded and indicated as follows:

Short length [a], short vowel.

Half length [aː], half-long vowel.

Full length [a:], long vowel.

Prolonged length [a::], prolonged vowel.

In a practical orthography, doubling of consonants and vowels, as proposed by the International Institute of African Languages and Cultures, seems to be the best method of marking length. For lexicographical purposes the use of a bar [ā] above a vowel proves of greater value, especially in those cases where length marking is not always practised in ordinary writing; thus *ṽula* and *ṽūla* would be found next to one another and not far separated in a dictionary as would be *ṽula* and *ṽuula*.

LEPSIUS ALPHABET (*Alphabet de Lepsius*) [*Alphabet des Lepsius*].

The *Standard Alphabet* by C. R. Lepsius, Egyptologist and author of a Nubian grammar, at the instance of a number of Missionary Societies, was published in 1855 (2nd ed. 1863). This alphabet* is based on the ordinary letters of the Latin alphabet, supplemented by diacritic marks placed over or under certain of the letters to indicate sounds for which the Latin alphabet is inadequate. Meinhof has improved upon the Lepsius forms, and used it in his work on African languages, when scientifically recording. The employment of diacritics* has certain orthographic disadvantages, which are avoided by the use of distinct symbols, as by the International Phonetic Association.

LETTER (*Lettre*) [*Buchstabe*].

An alphabetic symbol; one of the characters used in writing or print to represent speech-sounds. The term *new letter method* is applied to orthographies employing non-Latin symbols to supplement the Latin alphabet.

LEXICOGRAPHICAL (*Lexicographique*) [*Lexikographisch*].

Relating to the study of vocabulary. **Lexicographical correspondence*** between languages is important in the study of comparative Bantu.

LEXICOGRAPHY (*Lexicographie*) [*Lexikographie*].

The study of vocabulary according to form and meaning. The process or work of compiling a dictionary.

LEXICON (*Lexique*) [*Lexikon*].

A dictionary; a term more particularly confined to Hebrew, Greek, Syriac or Arabic dictionaries.

LICENCE (*Licence*) [*Lizenz, Freiheit*].

Permissibility of other than normal correct usage of forms or constructions for the sake of poetry, metre or rhetorical effect.

LIMITATIVE (*Limitatif*) [*Limitativus*].

Tending to limit.

The term "limitative object" or "partitive* object," is used by Jacottet in Sotho to indicate the subsidiary object of verbs which may take two objects, a principal and a subsidiary. Jacottet writes: "The limitative object is akin to the partitive but it designates a thing which is not necessarily part of an organic whole, but merely limits the action of the verb, e.g. *mōrēna ō mō jēle likhomō*, the chief ate up his cattle (lit. ate him up the cattle)." (*Grammar of the Sesuto Language*, § 255.) The term subsidiary* is sufficient to cover both ideas indicated by Jacottet.

LINE (*Ligne*) [*Zeile*].

A row of letters or words as set up in writing or printing.

LINGUAL (*Linguale*) [*Lingual, Zungenlaut*].

Enunciated by some action of the tongue.

LINGUISTICS (*Linguistique*) [*Linguistik, Sprachwissenschaft*].

Science of language, dealing with the origin, signification and application of words. As with grammar, so with linguistics, the subject may be treated from the historic or the comparative standpoint. General linguistics treats of the phenomena of language as a whole. See philology.*

LIQUID (*Liquid*) [*Liquida*].

Flowing. In phonetics the term is applied to consonantal sounds, such as *l, m, n, ŋ, r*, which partake at times of such a syllable-building nature that they may be considered as vowels. Some writers restrict the use of the term to lateral and rolled consonants only. If a term is needed to describe this type of continuant*, syllabic* consonant is sufficient in Bantu.

LITERAL (*Littéral*) [*Wörtlich*].

According to the "letter."

The **literal meaning** is the originally correct meaning according to derivation, not idiomatic usage.

A **literal translation** is one which follows the "letter" or exact words of the original, and is not freely transposed into the idioms of the language into which it is translated. A literal translation reflects the language and idiom of the text from which it is made. It is opposed to a free* translation.

LITERATURE (*Littérature*) [*Literatur*].

"The total of preserved writings belonging to a given language or people" (Webster). Since the term is derived originally from the Latin, *littera*, a letter, strictly it should be confined to writings, and we should not speak of "oral literature." Instead of the latter, the term "oral lore" should be used, though admittedly this term does not in any way convey the idea of the rhetorical effect produced in reciting such.

LOCATIVE (*Locatif*) [*Lokativ*].

(1) Primarily indicative of place. In Indo-European languages nouns had a locative case, equivalent in sense to an adverb of place, e.g. Latin: *domi*, at home; *Romae*, in Rome.

(2) In Bantu the locative, while mainly indicative of place, is also sometimes applied to position in time, e.g. Lamba, *pakutanga*, in the beginning; Zulu, *esikhathini sikaHerode*, in the time of Herod.

In Bantu the locative is not a case*, but generally **locative adverbs** are formed from substantives, e.g. Xhosa: *amahais aza kungena emasimini*, the horses are about to enter the garden. In certain Central Bantu languages there are **locative noun classes**, with prefixes *pa-*, *ku-* and *mu-*, in which the

locative noun may be subject or object of the sentence, e.g. Lamba: *munanda mwesu muno mulifitile ukwakuti*, in our house here (lit. this our inside of the house) it is very dark.

Generally in Bantu locatives are formed by means of **locative prefixes** before substantives; in S.E. Bantu, while prefixes, e.g. *e-*, *ku-* and *pa-*, are sometimes retained, **locative suffixes**, e.g. *-ŋ*, *-eni*, *-ini*, etc. are used in the formation.

(3) Verbs may be said to be locative or of **locative import***, when they need a locative adverb to complete their action, such verbs as for instance in Zulu, *vela* (proceed from, originate in), *phuma* (go out), *ngena* (enter), etc.

LOCUTION (*Locution*) [*Lokution, Redensart*].

Generally used synonymously with expression.*

LOGICAL (*Logique*) [*Logisch*].

Reasonable; deduced from facts given. The term **logical subject** is used by certain writers when dealing with sentences in which an indefinite concord is used with the predicate; e.g. Zulu: *kuyafika abantu* (there arrive people); the subjunctive concord *ku-* refers to an indefinite pronominal subject *khona*, but *abantu* is considered to be the logical subject of the sentence.

LONG (*Long*) [*Lang*].

Of considerable extent from end to end. The term is used in phonetics to denote a very appreciable duration of enunciation of speech-sounds. In Bantu the term is more particularly applicable to vowels.

A **long vowel** is one which is relatively long, as compared with other (more usual) vowels, which are termed short*. For examples see under length*. **Half-long vowels** also occur in certain Bantu languages, but for practical purposes they do not seem significant.

For **long consonants** in Ganda see length.

LOW (*Bas*) [*Tief*].

Depressed, of small elevation.

A **low vowel** is one in the pronunciation of which the tongue is lowered to some distance from the palate. The more usual term is open*.

LOWER-CASE (*Minuscule*) [*Kleinletterkasten*].

A term used in printing to indicate the small letters as opposed to capitals, the reference being to the shallow divided tray holding type, in which the upper case contains capitals, accented and marked letters, etc., the lower case the small letters, figures, etc.

MAIN (*Principal*) [*Haupt*].

Chief, first in rank or importance, principal.

This term is proposed for consistent use in **main predicate**, **main clause**, to indicate the principal predicate or statement in a complex sentence.

MANNER (*Manière*) [*Art, Weise*].

Way of acting, mode of execution or carrying out of some process.

(1) The **manner of production** of consonants or **manner of articulation*** is the mode of execution of a speech-sound with any given position* of the organs of speech. Manner is indicated by such terms as explosive*, ejective*, aspirated*, voiced*, implosive*, nasal*, fricative*, rolled*, flapped*, lateral*, affricate*, semi-vowel*, etc.

(2) In certain Bantu languages, in the conjugation of the verb, certain of the moods are subdivided according to the manner in which the action is carried out. In Zulu there are four such divisions according to manner: (i) indefinite*, e.g. *ngithanda* (I love), *ngithandé* (I loved); (ii) definite*, e.g. *ngiyathanda* (I love), *ngithandile* (I loved); (iii) continuous*, e.g. *bengithanda*, *ngangithanda* (I was loving); and (iv) perfect*, used with stative* verbs, e.g. *ngihlezi* (I am sitting), *bengilele* (I was asleep). In Kongo the perfect is formed by suffixing *-idi*, *-imi*, *-ele*, *-ene*, and the continuous by suffixing *-nga* or *-nge* (according to the final vowel of the simple stem).

(3) In Bantu there are **adverbs* of manner**, **ideophones* of manner**, and **descriptive clauses of manner**.

(4) **Manner-comparison** is a term used for adverbial formatives indicating "just like," "as," e.g. in Zulu *njenga-*, *nganga-*; in Shona *sa-*; and for constructions involving such formatives.

MANUAL (*Manuel*) [*Handbuch*].

A small book, a handbook, a concise treatise or compendium such as may conveniently be carried in the hand.

MANUSCRIPT (*Manuscrit*) [*Manuskript*].

A composition or treatise written by hand; now generally applied to an author's written or type-written copy, as opposed to a printed or published book. The abbreviations MS. (manuscript) and MSS. (manuscripts) are commonly used.

MASCULINE (*Masculin*) [*Maskulinum*].

Denoting the male.

There is no masculine gender as a grammatical form in Bantu, but special nouns are often used to signify the male of certain animals; such terms may be called masculine. In Lamba, for instance:

	(generic term)	(masculine)
<i>insumbi</i> (fowl),		<i>kombolwe</i> (cock).
<i>impelembe</i> (sable antelope),		<i>kantanta</i> (sable bull).
<i>imfwiru</i> (hippopotamus),		<i>cololo</i> (hippo. bull).
<i>imbusi</i> (goat),		<i>pêpe</i> (ram).

MATUKA.

Obscene or criminal reviling. A term derived from the verb *tuka*, found in several Central Bantu languages, such as Bemba, Lamba, Ila, meaning "to revile, vilify, curse, use obscene language."

Amatuka or *amatusi*, as it is variously called, is often the cause of fierce quarrels and law-suits. Words of *matuka* occur at times in Bantu riddles and aphorisms, and should be avoided in literature.

MEANING (*Sens*) [*Sinn, Bedeutung*].

Significance, sense*; that which is or is intended to be signified.

MEDIAL (*Médial*) [*Mittellaut*].

Situated in the midst. In phonetics, phone values often vary if used medially in a word from the value they have when isolated or initial, e.g. in Ila *b* appears initially, *v* medially often. **Medial letters** in Arabic script (see Beech, *Aids to the*

Study of Ki-Swahili, p. 5) are often different from the forms used initially or finally.

MEINHOF'S LAW (*Loi de Meinhof*) [*Meinhofs Gesetz*].

A phonetic law which governs a dissimilation of nasal compounds applicable to certain Bantu languages. Meinhof (*Bantu Phonology*, p. 183), calling it the "Ganda Law," states: "This law extends to several languages of East Africa. It was first observed in Ganda, and derives its name from this fact. It may be formulated thus: 'When two successive syllables both begin with a nasal plus following plosive, the plosive of the first syllable is lost.' In Ganda $n + g > \eta g$, $n + l > nd$, $n + b > mb$, but when the Ganda law applies, we find η for ηg , n for nd , m for mb , e.g. *ηenda* 'I go' from *-genda* 'go,' and the same with the objective pronoun *-n-* 'me,' e.g. *a-manze nyo* (< *a-mbanze*) 'he pressed me much' from *-bandja* 'demand payment of a debt'

"In Kuanyama there is a law which is the exact counterpart of the Ganda Law. 'When two successive syllables both begin with a nasal and a following plosive, the nasal of the second compound is dropped'."

Meinhof's law also operates in Lamba, Bemba and other languages of Central Bantu.

METAMORPHOSIS (*Métamorphose*) [*Verwandlung, Metamorphose*].

Change of form or structure. For the *metamorphosis of the nasal* see nasalization*.

METAPHOR (*Métaphore*) [*Metapher*].

"A rhetorical figure of speech by which a word or phrase literally denoting one kind of object or idea is applied to another to suggest a likeness between them; as in 'the ship plows the sea' " (Webster).

The difference between metaphor and simile* is that the latter is "a comparison proclaimed as such, whereas a metaphor is a tacit comparison made by the substitution of the compared notion for the one to be illustrated" (Fowler).

METATHESIS (*Métathèse*) [*Metathesis*].

A transposition of letters or sounds in a word. This word seems to be equally useful to that of transposition* also em-

ployed for the phenomenon. In Lamba for "to trust," *cetekela* or *ketekela* also appears as *teketela*, the latter regularly in Bulima dialect.

METRE (*Mètre*) [*Versmass, Metrum*].

Element of verse measure; rhythmical arrangement of syllables or words in verse.

METRICAL (*Métrique*) [*Metrisch*].

Pertaining to or arranged in metre.

MIDDLE (*Moyen*) [*Medio-*].

A voice of the Greek verb expressing "reflexive or reciprocal action, action viewed as affecting the subject, or intransitive conditions" (O.E.D.). This term has been used by some writers to designate the neuter* form of the Bantu verb. As this refers to a "voice," midway between active and passive, it is palpably better to discard it in reference to Bantu.

MIMIC (*Mime*) [*Nachahmend*].

Pertaining to imitation or mimicry. The term is used in the phrase "mimic noun" by Wanger in his *Scientific Zulu Grammar* for the ideophone*. By "mimic" Wanger endeavours to use a wider term than "onomatopoeic." In describing the ideophones as nouns, he is guided by the belief that they are the objects of the verb *-thi*. He writes: "The grammatical status of the words in question is clearly determined by the verb *ti* to which they are object. For they answer to *kuti-ni*? 'it says what?', and not, as we Europeans might expect, to *kuti kanjani*? 'it says how?', e.g. *kwati-ni*? *kwati bidhli*. 'What did it say? It said *bidhli*.' Thus it appears that the words concerned are direct object to *ti*, just as any sentence following *ti* or even any gesture accompanying *ti*." Wanger, however, overlooks several points:

(i) It is difficult often to divorce the work of a descriptive (adverb) from that of a substantive (noun) in Bantu.

(ii) In Zulu *-thi* may take a principal (direct) object additional to the ideophone, e.g. *baziithi bidli* (they scattered them; where *zi-* represents the real object, e.g. *izinto*).

(iii) Ideophones may be used in Zulu without the verb *-thi*, e.g. *kumhlophe qwa* (it is snow-white).

(iv) In many other Bantu languages (e.g. Lamba) no defective verb, such as *-thi*, is used at all.

It is best therefore to treat the ideophone as a separate part of speech in Bantu, even though it may have, in Nguni, certain similarities to the substantives.

MIXED (*Mixte*) [*Misch-*].

Composed of different or dissimilar elements; resulting from diverse origins.

In Bantu there are certain **mixed languages**, sometimes called "trade" or "kitchen" languages, e.g. Kitchen Kafir, spoken in the Union of South Africa and northwards; "Bangala," spoken on the Congo River; Kitchen Swahili, spoken on the East Coast.

MODAL (*Modal*) [*Modal*].

Having reference to mode* in the widest sense. Meinhof (in his *Grammatik der Bantusprachen*, p. 61) characterizes verbal suffixal elements as being modal, in contrast to the prefixal elements which are temporal*.

MODE (*Mode*) [*Modus, Art, Weise*].

The method, manner or fashion of doing or being, in the widest sense. The terms mood* and manner* are used in Bantu with definite grammatical significance. It is better (especially in view of French usage) not to give the English word "mode" any scientific value. It was used by Doke, in the first edition of his *Text Book of Zulu Grammar*, for what is now termed implication*.

MODIFIED (*Modifié*) [*Modifiziert*].

Limited, restricted by alteration. The term "modified stem" is used by Lammond in Bemba for the perfect* stem; but the term is far too non-committal and general to be of service for this.

MODIFY (*Modifier*) [*Modifizieren, Abändern*].

To limit or restrict the meaning, to qualify. There is little to choose between this term and qualify*.

MONOGRAPH (*Monographie*) [*Monographie*].

A special treatise on a single subject of limited range.

MONOSONANT.

Madan (in *Living Speech in Africa*, p. 25) used this term for "a single sound—the germ of the word—any sound capable of separate pronunciation." By using this term it would be necessary to subscribe to the thesis "that every Bantu word, however lengthy and elaborate its form may be, is likely to be traceable to a single sound." This is unproved and most improbable.

MONOSYLLABIC (*Monosyllabique*) [*Einsilbig*].

Consisting of one syllable.

Special laws operate in Bantu at times with **monosyllabic stems**; this is especially noticeable in the case of **monosyllabic verbs**.

MONOSYLLABLE (*Monosyllabe*) [*Einsilbiges Wort*].

Word or form consisting of a single syllable*. Although Bantu seems instinctively to avoid monosyllabic words, they are found in all Bantu languages, especially among the ideophones.

MOOD (*Mode*) [*Modus*].

"A special form assumed by the verb in order to mark some special manner (*modus*) in which that connexion between a subject and predicate which every verb implies is viewed by the speaker." (Bradley.)

The following moods are recognized in various Bantu languages: imperative*, infinitive*, indicative*, subjunctive*, participial*, potential*, conditional*, and contingent*. Moods are often distinguished one from the other by some change in subjectival concord; for instance in Zulu, the class 1 concord varies as follows: indicative and contingent *u-*, subjunctive and potential *a-*, participial *e-*.

It must be observed that while it is still convenient in Bantu to include the infinitive and imperative among the moods, these forms are really distinct from all the others, not being finite; the first is a noun, and the second an interjection.

MORPHOLOGICAL (*Morphologique*) [*Morphologisch*].

Pertaining to morphology, structure or form.

Nasal consonants are said to have **morphological influence**. There is also **morphological correspondence*** between languages.

MORPHOLOGY (*Morphologie*) [*Morphologie*].

That branch of linguistic study which deals with the origin and functions of inflexions and derivational forms; the emphasis being upon the form of words.

MOTION (*Mouvement*) [*Bewegung*].

Process of changing place, movement; the opposite of rest*.

Verbs of motion in Bantu are commonly followed by the locative; "motion towards" being expressed by using the applied form of the verb, and "motion from" by using the simple form.

MUTATION (*Mutation*) [*Veränderung*].

Change, alteration in form or qualities. In Bantu **consonantal mutation** is generally referred to as sound-shifting*.

MUTUAL (*Mutuel*) [*Gegenseitig*].

Reciprocally acting or related. A term used by Junod in Ronga for the reciprocal* verbal derivative.

NARRATIVE (*Narratif*) [*Erzählend*].

Pertaining to narration, historical recital, recounting of events in order of time.

The term **narrative tense** is preferable to what is called in some Bantu languages the "historic* tense," as it may refer to events which have only just taken place. In Lamba the tense is indicated by *ka-* prefixed, e.g. *kanja uko*, *kambaŵona*, *kambaŵula fyōnse*, I went there and saw them and told them all about it. Further, in Lamba, the conditional, with a conjunction *eli*, *elyo*, or *teli*, *telyo*, may be used with the same narrative force, e.g. *eli ningaya uko*, *ningaŵaŵona*, *ningaŵula fyōnse*, then I went there, and saw them, and told them all about it.

Crabtree in Luganda wrongly calls "narrative" a special consecutive construction, the equivalents of which in other languages are either subjunctive or participial.

NASAL (*Nasal*) [*Nasal*].

Articulated with the air passing through the nose; there is complete closure in the mouth-passage, the velum being lowered; opposed to oral*.

Nasal consonants occurring in most Bantu languages are the following: **bilabial nasal** (*m*), **dental or alveolar nasal** (*n*), **palatal nasal** (*ny*), and **velar nasal** (*ŋ*). In addition many languages have the **denti-labial nasal** (*ɱ*) used homorganically before *f* and *v*. In certain languages, e.g. Sotho, the four regular nasals also appear syllabic.

NASALIZATION (*Nasalisation*) [*Nasalisierung*].

The process of affecting with nasal influence. The term is used in two connections:

(1) The **nasalization of vowels**: a pronunciation of vowel sounds with the velum so lowered that part of the air-column passes through the nose. This phenomenon, so common in some languages, e.g. French, is really foreign to Bantu in other than emotional speech, or non-significant inter-nasal position. Nevertheless some Bantu languages, evidently under outside influence, have nasalized vowels, as for instance Fang.

(2) The Bantu phonetic process of **nasal assimilation**, which takes place particularly in certain noun classes. Bantu phonology demands that nasals, when compounded with consonants, should be homorganic*. Thus *m* is found with bilabials, *ɱ* with dentilabials, *n* with alveolars, and so on. Generally each language has its own particular rules as to what type of sound may be compounded with a nasal. In Sotho, for instance, a nasal may not be compounded with any voiced consonant; thus nasal + *b* > *mb'*, nasal + *l* > *nl'*, etc. In Lamba, on the other hand, the nasal occurs with both voiced and unvoiced consonants.

Not only does the nasal assume a particular form homorganic to the initial consonant of the stem following, but that consonant, under nasal influence, often undergoes a definite change, e.g. in Shona, under nasal influence, *k* < *h*, *p* < *mh*, *r* > *nd*, *d* > *nd*, *t* > *nh*, *s* > *ts*, *v* > *mb*, etc.; examples: *-kuru* (big) < *huru*, *mhima* (reedbuck) is from the stem *-pima*.

NASALIZED (*Nasalisé*) [*Nasaliert*].

Subjected to nasal influence.

Nasalized vowels (see nasalization* of vowels) are practically unknown significantly in Bantu outside Fang. Nasalized vowels are marked with a tilde,* e.g. *ã*, *ẽ*, *õ*, etc.

NEAR.

Close, referring to a little distance in place or time. A term used by some writers for immediate*, as in "near past tense" and "near future tense."

NEGATION (*Négation*) [*Negation, Verneinung*].

Denial, assertion of non-reality or untruthfulness; opposite to affirmation.

Adverbs of negation express denial, as "No!" Zulu, *qha*; Swahili, *ahaa*; Nyanja, *iai*; Kongo, *ve*; Lamba, *tau*. There are usually several such adverbs of negation in each Bantu language, e.g. Lamba: *tau, i, yo, kōku*; Zulu: *qha, cha, hayi*.

Absolute negation gives expression to the concept of "none," "no single one." Contrast the ordinary negative in Zulu, *angimboni umuntu* (I do not see the person) with the expression of absolute negation in *angiboni-muntu* (I see no-one), where the elision of the initial vowel of the substantival object and the formation of a compound word have taken place.

NEGATIVE (*Négatif*) [*Negativ, Verneinend*].

Maintaining denial; opposite to positive or affirmative.

The **negative conjugation** is generally the second conjugation of Bantu verbs, expressing a separation of subject and predicate in the sense that the actions or attributes signified by the predicate do not belong to the subject.

Negative pronominal adverbs occur in Central Bantu, where forms are found for all persons and classes, e.g. in Lamba: *wōyu* (not he, class 1), *syēsi* (not they, class 10); *kōku* (class 17, commonly used term for "no"); *taŵaficile ŵāŵa*, they did not arrive, not they. These may also be considered as copulatives.

NEUTER (*Neutre*) [*Medio-, Neutropassiv*].

(1) Of verbs, neither active nor passive, and thus equivalent to intransitive*.

(2) In Bantu the term is used for that derivative form of the verb which indicates an intransitive state or condition, without any special reference to an agent determining that condition. In many cases the force of the English suffix *-able* or *-ible* expresses this **neuter form**; in others the idea of "get" or "become," as opposed to the passive use of "be," seems

to be the nearest equivalent. Various terms, indicative of some particular aspect of the force of this derivative, have been used, e.g. middle, quasi-passive, qualificative, capable, stative, but Bantu usage favours the term neuter.

The **neuter suffix** in Bantu is generally *-eka* or *-ika* (being closely allied to the intransitive suffix *-ka*). In South-eastern Bantu there is a rarely-used additional neuter suffix *-akala* (Nguni) or *-ahala* (Sotho). Examples of the neuter from Lamba: *ŵona* (see) > *ŵoneka* (be visible); *toŵa* (break) > *toŵeka* (be broken). In Lamba there is also a **neuter-passive** form embodying both the ideas of the neuter and the passive, e.g. *cita* (do) > passive, *citwa* (be done, by someone); neuter, *citika* (be done, in completed state); and neuter-passive, *citikwa* (be done, in completed state due to someone's action).

(3) Of neither masculine nor feminine gender. In this sense the term is not applicable to Bantu.

NEUTRAL (*Neutre*) [*Neutral*].

Indifferent, pertaining to neither one nor other side. The term **neutral vowel** is applied to an unstressed central vowel, in the enunciation of which the tongue is lax and in intermediate position, neither raised markedly at the back nor in the front, and not too low down in the mouth. The tongue is in the "position of rest" during its enunciation. The phonetic symbol is *ə*, as in the English word *about* (about). This vowel is extremely rare in Bantu, but occurs in Yaunde.

NOMEN AGENTIS.

A Latin term used by French and German writers for agent*, though the former also use "nom d'agent."

NOMENCLATURE (*Nomenclature*) [*Nomenklatur*].

The system of names used in any given science or art, by any school or individual; cf. terminology*.

NOMINAL (*Nominal*) [*Nominal*].

Pertaining to the noun.

Nominal stems are stems which have their origin in nouns. In Zulu a large number of relatives have nominal stems, e.g. *-buhlungu* (painful) < *ubuhlungu* (pain), *-manzi* (wet) < *amanzi* (water).

NOMINATIVE (*Nominatif*) [*Nominativ*].

Pertaining to the case which denotes the subject of a verb. As case* is not applicable to Bantu, the terms subject* or subjective* should take the place of nominative.

NON-PERSONAL.

A term sometimes used for the opposite of personal* ; it is better to use the term impersonal*.

NORMAL (*Normal*) [*Normal*].

According to general rule or principle ; conforming to type or standard ; regular, usual. For instance, **normal vowels** are front vowels with unrounded lips or back vowels with rounded lips, as occur in Bantu languages. Abnormal* vowels do not occur in Bantu.

The **normal word-order** in Bantu is subject—predicate—object, e.g. in Zulu : *indoda yabulala ingwe* (the-man killed a-leopard) ; and the **normal position** for a qualificative is after the substantive which it qualifies, e.g. in Swahili : *mtu mzuri* (man fine ; a fine man). Abnormal* word-order or position may occur for special reasons.

NOUN (*Nom*) [*Nomen*].

A word which signifies the name of anything concrete or abstract.

In Bantu, nouns are divided into a number of classes* according to the form of their prefixes*. Each noun consists normally of stem* and prefix, though the prefix may have disappeared or be camouflaged in certain cases ; but the concord equivalent thereto will appear.

Apart from the classification according to prefix, nouns may be of various kinds. **Personal* nouns** derived from verbs commonly end in *-i*, **impersonal* nouns**, similarly derived, in *-o*. **Abstract* nouns**, though found in several classes, are concentrated in class 14, with prefix *vu-*. **Collective* nouns**, though commonly found in class 14, occur in several different classes. **Compound* nouns** regularly occur in most Bantu languages. Many Bantu languages have an **interrogative* noun**. The term **verbal* noun** is commonly applied to class 15 of verb infinitives.

NUMBER (*Nombre*) [*Zahl, Numerus*].

(1) An aggregate or amount of units, a numeral. Numbers are generally divided grammatically into **cardinal* numbers** and **ordinal* numbers**, though a formal distinction is not prominent in Bantu. Numbers are also divided into even* (those divisible exactly by two) and odd* (those not divisible by two without a remainder).

(2) The distinction of a word as denoting or referring to one, two (in some languages) or more persons or things. In Bantu two numbers are differentiated, the singular* and the plural,* the distinction being shown by a change of class.

NUMERAL (*Numéral, Nombre*) [*Numeral, Zahlwort*].

(1) Expressing, denoting or representing number. For cardinal and ordinal numerals see number*. The numerals in Bantu languages to-day may belong to several parts of speech, e.g. in Zulu : 1 is a "numeral" (see (2) below), 2-5 are "adjectives," 6-10 are "nouns." Some of the numerals in Swahili are invariables*.

(2) As a part of speech, the numeral is a word which qualifies a substantive and is brought into concordial agreement therewith by the numeral concord. In Central Bantu, e.g. Lamba, the numeral system is quinary ; and the first five numerals belong to a special category of the qualificatives, with distinctive concords. Certain other roots, such as those for "other," "which?," "what?," etc., belong in some languages to this category. In Zulu, with its advanced form of numeration, only "one" (*-nye*) is a "numeral," the other numbers being adjectives, etc. Zulu also has in the numeral category the stems *-phi* (which?), *-ni* (what?) and *-mbe* (other).

(3) **Numeral pronouns** are numerals used substantivally, as in Lamba : *cimbi caisa* (another-one has-come).

NUMERATION (*Numération*) [*Zählen, Numerieren*].

The act of numbering. The basic **system of numeration** in Bantu is quinary*, though there is a tendency towards decimal* numeration in many languages.

OBJECT (*Objet, Complément*) [*Objekt*].

The substantive or substantive equivalent acted upon by a verb.

In Bantu an object may be definite* or indefinite*, and in the former case an objectival* concord usually accompanies the verb. In certain constructions and with certain verbs there may be two objects to the predicate. These are called the **principal* object** and the **subsidiary* object**. It is only the concord of the principal object that may be used with the predicate in such constructions. The terms "direct* object" and "indirect* object" are used by many, but these are not strictly applicable to Bantu languages. **Cognate* objects** are found commonly in Bantu.

OBJECTIVAL (*Objectival*) [*Objekts-*].

Pertaining to or referring to the object. The **objectival concord** is that concordial element which may be used with a verb to point to or designate the object. It is not a pronoun. An object may follow the verb without any objectival concord indicating the relationship, and the main use of this concord is to make the object definite. It may represent the object without the latter being mentioned in the sentence; in this case the real object must be in the context or a known matter of discussion. The objectival concord has an immutable position in the verb, viz., immediately before the verb stem; nothing whatever may intervene between the objectival concord and the verb stem, whatever the tense or construction. Examples from Zulu: *sibona izinkomo* (we see cattle); *siyazibona izinkomo* (we see the cattle); *siyazibona* (we see them); *basibonile* (they saw us).

OBJECTIVE (*Objectif*) [*Objektiv*].

(1) A term frequently used to indicate the applied* form of the verb, emphasizing the fact that such derivative form of intransitive verbs may take an object.

(2) For "objective concord" or "objective pronoun," see objectival*.

OBLIQUE (*Oblique*) [*Obliquus*].

Slanting, inclined, not straightforward; a term originally applied to "cases" other than those called "direct." In Bantu, where "case" does not exist, it is perhaps better to use the simpler term indirect* for relationships such as occur in certain relative constructions.

OCCASIONAL (*Occasionnel*) [*Gelegentlich*].

Pertaining to an occasion, acting or occurring now and then. The term is used in Zulu to describe the deficient verb *-ke*, which gives the force of occasional action, e.g. *ngike ngibone* (I sometimes see); *ngake ngabona* (I once—on a particular occasion—saw).

ODD (*Impair*) [*Ungerade*].

Not paired with another.

Odd numbers are those which are not divisible by two without a remainder; ct. even*.

ONOMATOPOEIA (*Onomatopée*) [*Onomatopöie*].

Imitation in word of sound, approximating thereto. In Bantu a large number of ideophones* are onomatopoeic; for this reason the term onomatopoeia was used in Lamba to signify them; but many ideophones are not imitations of sound, and for them the term is not strictly correct.

Onomatopoeia occurs in other parts of speech also, e.g. in nouns; Lamba, *icitukutuku* (traction engine); Zulu, *uthuthuthu* (motor-car), *uqhuhquhu* (motor-cycle); and in verbs such as *ukutyamuna* (to sneeze) in Lamba.

ONOMATOPOEIC (*Onomatopéique*) [*Onomatopöetisch*].

Pertaining to or characterized by onomatopoeia. The terms "onomatopoeic vocable" and "onomatopoeic adverb" have been used for ideophone*. As, however, only a certain proportion of the ideophones are really onomatopoeic, it is not wise to use the term for that part of speech.

OPEN (*Ouvert*) [*Offen*].

Free, not closed* or obstructed. An **open syllable** is one which consists of or ends in a vowel or syllabic consonant. In Bantu all syllables are typically open.

An **open vowel** is one, in the pronunciation of which the tongue is as low as possible (Daniel Jones), e.g. *a*; ct. close*. The cardinal vowels *ε* and *ɔ* are sometimes described as **half-open** (mi-ouvert).

OPERATIVE.

Capable of acting, effective, efficacious. "Operative form" and "operative suffix" are terms used by Kropf and Godfrey

in connection with Xhosa verbs derived from ideophones by suffixing *-ba*, e.g. *diba* < *di* (fill up a hole), *nxiba* < *nxi* (put on clothes). Simply as expressive of action the term seems unnecessary.

OPPOSITE (*Oppositif*).

Opposing, adversative. A term used by Ménard in Rundi for the more usual reversive* form of the verb.

OPTATIVE (*Optatif*) [*Optativ*].

Expressing desire or wish. Many Bantu grammarians use the term "optative mood," but it is very questionable whether there is really any separate mood in any Bantu language that is truly optative.

The term, however, is useful to describe certain constructions in which other moods, e.g. the subjunctive, are employed in a particular way; or for certain conjunctions: for instance *nga*, *ngabe*, etc. in Zulu are **optative conjunctions**, as also is *nga* in Lamba.

ORAL (*Oral*) [*Oral*].

A phonetic term indicating speech-sounds, particularly vowels, pronounced with the air-flow passing solely through the mouth; also called "buccal." The term oral is generally used in contra-distinction to nasalized*, in which latter case the soft palate is lowered permitting part of the air-flow to pass through the nose. In Bantu languages vowels are typically oral.

ORATIO.

Speech, speaking.

Oratio Recta, direct speech or direct narration (*discours direct*) [*direkte Rede*]: when the words of the speaker are reported without any change.

Oratio Obliqua, indirect speech or indirect narration (*discours indirect*) [*indirekte Rede*]: when the words are given with some change of construction.

In Bantu, reported speech is pre-eminently "oratio recta," e.g. in Lamba: "He said that he would come," is *Walilawile ati nkesa*, lit. "He said that 'I will come';" or, "They thought they were dead," *Wo ati twafwa*, lit. "They (thought) that 'we are dead'."

In some cases, e.g. in Zulu, the "obliqua" forms are used, and possibly this is due to a certain extent to European contacts, e.g. *basitshela ukuthi bangakhokha imali yonke ngasikathi-sinye* (They told us that they can pay all the money at one time), instead of using *singakhokha*; though it is noticeable that there is no past sequence of tenses in the subordinate clause.

ORDINAL (*Ordinal*) [*Ordinalzahl, Ordnungszahl*].

Expressive of the order occupied by an element in a series, as the **ordinal numbers**, first, second, third. In Bantu there is no great formal distinction between the cardinal and the ordinal number. The ordinals are nouns used with possessive concord, each of which nouns, apart from the first (generally formed from the verb "to begin"), is formed from the cardinal number.

ORGAN (*Organe*) [*Organ*].

A part or structure adapted to perform some specific function or functions. In the physiology of phonetics, the term refers particularly to **organs of speech** or **speech organs**, e.g. tongue, throat, palate, lips, larynx, vocal cords, etc.

ORGANIC (*Organique*) [*Organisch*].

Pertaining to the organs, particularly the organs of speech. **Organic position** is the position of the organs of speech. See homorganic*.

ORTHOGRAPHY (*Orthographe*) [*Orthographie*].

Art or method of writing words with the proper symbols according to standard usage. Orthography differs from phonetics in that while the latter aims at scientifically and correctly recording the words according to their sound, a good phonetic orthography takes phonetics as its basis and builds up a practical scheme using only what is expedient from the phonetic facts presented, in such a way as to produce expedition in writing and reading. Many Bantu languages are to-day having their orthographies built up on the phonetic basis as set out by the memorandum of the International Institute of African Languages and Cultures.

PAGE (*Page*) [*Seite*].

One side of a leaf of a book, manuscript or letter.

PALATAL (*Palatale*) [*Palatal*].

Articulated by tongue centre against the hard palatal. That portion between the alveolus and true hard palate is affected in prepalatal* sounds.

The following palatal consonants occur in Bantu languages : **palatal explosives** (*c, f*), **palatal nasal** (*ɲ*), **palatal fricatives** (*f, ʒ*), **palatal affricates** (*tʃ, dʒ*), and the **palatal semi-vowel** (*j*). **Palatal glides*** occur in Central Bantu, e.g. in *ty, my, ny, sy, fy*, etc.

PALATALIZATION (*Palatalisation*) [*Palatalisierung*].

A phonetic process occurring in certain Bantu languages by which a palatal consonant is substituted for one of another organic position. This process is known to occur particularly in the Nguni and Sotho clusters. In Nguni, owing to the fact that the substitution is of prepalatal consonants, the term prepalatalization* has been used ; but this is an unnecessary discrimination. Generally palatalization is due to the incompatibility of bilabial consonants with the semi-vowel *w*, and it takes place in Zulu, for instance, in the formation of noun-diminutives, locative adverbs and verb passives. The substitutions are as follows : *ph > sh, b > j, ɓ > tsh, m > ny, mp > ntsh, mb > nj*.

Palatalization is not entirely confined to bilabials ; in diminutive formation in Zulu, alveolar explosives and nasal may be palatalized, thus : *th > sh, d > j, t > tsh, n > ny*. The formations are not quite so regular in Sotho and Tswana as in Zulu and Xhosa.

PALATO-ALVEOLAR (*Palato-alvéolaire*) [*Palatoalveolaire*].

Articulated with tongue-tip and junction of alveolus and hard palate. This position of the speech-organs is used in the formation of the **palato-alveolar clicks** in Xhosa and Zulu, in common orthography represented by *q, gq, nq*, etc.

PALATOGRAM, PALATOGRAPH (*Palatogramme*) [*Palatogramm*].

A diagram of the palate and tongue showing points of contact affected in the pronunciation of particular sounds.

From the palatogram, tongue-position diagrams may be drawn by deduction. For palatograph recording an artificial vulcanite palate is prepared to fit the mouth of the speaker. The palate is made as thin as possible so as not to interfere with the speaker's normal pronunciation. The underside is powdered over with chalk powder and the palate carefully inserted in place. The speaker then makes the required sound, and the palate is carefully removed. Both tongue and artificial palate are examined. The former will reveal the position of any chalk taken off the palate by contact, and the palate will show where the contact has been made.

PARADIGM (*Paradigme*) [*Paradigma*].

Showing side by side ; a table of inflexions of a word given as a model of a series. In Bantu the term is particularly used of **paradigms of the verb**, setting out the conjugations.

PARAGRAPH (*Paragraphe*) [*Paragraph*].

A subdivision in a discourse, often set out by a commencement on a fresh line with the first word inset.

PARAPHRASE (*Paraphrase*) [*Paraphrase*].

(1) A free rendering of a text or passage, giving the meaning in another form.

(2) As opposed to literal translation, a very free rendering in another language of the sense of a text or passage.

PARENTHESIS (*Parenthèse*) [*Parenthese*].

A putting in beside, an insertion ; " a word, phrase, or sentence, by way of a comment or explanation, inserted in, or attached to, a sentence grammatically complete without it " (Webster).

In Zulu there is an adverbial or absolute* use of substantives which might be considered parenthetical, e.g. *Unjani wona [isiqa sawo] na ?* What is it [as to its substance] ?

Yathi impi [ukuphendula kwayo], Said the impi [in its reply].

PARSING (*Analyse*) [*Wortanalyse*].

The detailed examination of a word to determine what part of speech it is, and what part it plays in the building up of the sentence. For instance, in Zulu : *umuntu engimbonayo*

uqotho (the person whom I see is honest); the second word is a relative, qualifying *umuntu*, and consists of *engi-*, relative concord of the 1st person singular referring to *mina*, the implied subject of the relative predicate; *m-* is the objectal concord of Class 1 agreeing with the antecedent *umuntu*; *bona* is the verb stem (< participial present, *ngibona*); and *-yo* is the participial suffix.

The terms analysis* and grammatical analysis are sometimes used instead of parsing, but are not to be preferred.

PARTICIPIAL (*Participial*) [*Partizipial*].

Having the nature or functions of a participle, indicating concomitant state, situation or action. The term **participial mood*** is recommended for what has hitherto been loosely termed by some the participle*. In Sotho, Jacottet used "dependent indicative." In Zulu, in order to avoid using the term participle, Doke used "situative mood." This term, however, has proved of little acceptance, being insufficiently clear in connotation.

The participial mood is not found in all Bantu languages. In Lamba, for instance, its place is taken to a certain extent by the relative* conjugation. It occurs, however, in Nguni, Sotho, Shona, etc. In Zulu it occurs principally in the following cases:

(i) Akin to the English participle (in the present tense only): *abantwana bafika [bekhala]*, the children came crying.

(ii) In present, past and future tenses after certain conjunctions, notably *uma*, *nxa:*, *lapho*, *ngokuba*, e.g. *wafika ngokuba [fambiza]*, he came because they called him.

(iii) After certain deficient verbs, notably *-de:*, *-lokhu*, *-damene*, e.g. *balokhu [behleka]*, they keep on laughing.

(iv) As the basis of relative construction.

(v) There may even be participial forms of the potential and contingent moods.

Participial clauses in Bantu may be used to qualify substantives, e.g. in Zulu: *uZashuke ubalekē ephethe isihlangu somfo*, Zashuke ran off carrying the fellow's shield. This may also be treated as a "descriptive clause," extending the predicate. In the case of the qualifying of an object, however, the participial clause must always be qualificative, e.g. *ngizibonē zibaleka*, I saw them running away.

PARTICIPLE (*Participe*) [*Partizip*, *Partizipium*].

"A word partaking of the nature of both verb and adjective" (Webster); "a verbal adjective that adds to the meaning of some noun or pronoun as ordinary adjectives do" (Nesfield).

From the above definitions and the uses in Latin and English, it is obvious that there is no true participle in Bantu. Its equivalent differs with different languages. In some cases its work is done by the participial* mood.

PARTICLE (*Particule*) [*Partikel*].

A very small portion.

In grammar this is used (see Meinhof, *Bantugrammatik*) for a subordinate word never inflected, such as a preposition, conjunction or interjection. To use it in Bantu, however, is merely a "begging of the question," as in the way in which it has been employed by Marconnès in Karanga for "verbal particles" (all types of auxiliary elements), and then for "prepositions" and conjunctions as well. This is to a great extent due to his method of word-division. Ranger, in Nsenga uses it in the terms "relative particle" and "class particle" instead of concord.

PARTITIVE (*Partitif*) [*Partitiv*].

Indicative of a part or part action.

The term "partitive object" was used by Jacottet in Sotho to indicate an object other than the "direct object," which "designates a thing and which . . . indicates the part which is more directly affected by the action of the verb. . . . E.g. *kē mō robile lētsōhō* I broke his arm (lit. I broke him the arm)." Jacottet somewhat similarly used the term limitative* object. Both ideas, however, are more simply covered by the term subsidiary*.

The term "partitive numeral" was used by Bentley in Kongo to indicate the force of the numerals when repeated, to show that the numeral is applied to each, e.g. *ubavana mankondo mole mole*, give them two plantains each.

PART OF SPEECH (*Partie du discours*) [*Redeteil*].

A word classified according to the kind of idea or relation it denotes in the sentence. In English the parts of speech are eight: noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection. In Bantu they are twelve:

noun, pronoun, adjective, relative, numeral, possessive, verb, copulative, adverb, ideophone, conjunction and interjection. For these see the discussion in the Introduction.

PASSIVE (*Passif*) [*Passivum*].

Acted upon, affected or produced by outside force or agency.

In Bantu this must be treated as one of the verbal derivatives, and not as a "voice" opposed merely to the "active" (a term not to be used in Bantu). The passive is indicated by the suffix *-wa*, *-iwa*, *-uwa*, etc., e.g. Xhosa: *bona* (see) > *bonwa* (be seen), *-pha* (give) > *phiwa* (be given), *gweba* (judge) > *gwetywa* (be judged), etc. In Zulu, not only are there passives of other derivatives, but there may be, for instance, a reciprocal of a passive; thus both forms *bonanwa* and *bonwana* (be seen mutually) occur.

PAST (*Passé*) [*Vergangenheit*].

Pertaining to a former time, expressing what has elapsed; used of the **past tense***, indicating action in past time. Past tenses in Bantu are divided into **immediate* past** and **remote* past**. The term "past-future" is used by some writers to express tenses of the contingent* mood. In Bantu the term **past continuous** is preferable to that of imperfect* used by many writers.

PAUSE (*Pause*) [*Pause, Ruhepunkt*].

An appreciable duration of silence at the end of sense-groups* and concept-groups*, suitable for purposes of breathing. See punctuation*.

PEJORATIVE (*Péjoratif*) [*Pejorativ*].

Depreciatory, disparaging; used of words whose root meaning is depreciated by the addition of a prefix or suffix. In Bantu both **pejorative prefixes** and **pejorative suffixes** are found. For instance, in Lamba *ci-*, *cimuntu* (huge person); in Shona *ci-*, *cicembere* (a gawky hag); in Zulu *-kazi*, *umfazikazi* (a hulk of an old woman).

PENULT (*Pénultième*) [*Pänultima*].

The penultimate syllable. This contracted form is commonly used in grammar, e.g. "In Bantu the stress falls typically upon the penult."

PENULTIMATE (*Pénultième*) [*Vorletzte (Sylbe)*].

Last but one; especially with reference to the last syllable but one. **Penultimate stress*** is typical of Bantu. Zulu typically employs **penultimate length***.

PERFECT (*Parfait*) [*Perfekt, Perfektum*].

A verb form of which the fundamental indication is the resultant state.

(1) **Perfect tenses** are usually used in Bantu with stative* verbs to indicate a completed state, e.g. in Zulu, *ngilambile* (I am hungry) in contrast to *ngiyalamba* (I am getting hungry). In some cases the perfect stem is used to compose past tenses, e.g. in Lamba, *nalificile* (I arrived; remote past tense of *fika*).

(2) The **perfect stem** (sometimes unnecessarily called the modified* stem) is usually formed by some suffixal change, as by adding *-ile*, *-ite*, *-ine*, *-ele*, *-ene*, etc., e.g. Tonga (of Middle Zambesi): *jaya* (kill) > *jayide*; *gonka* (cut off) > *gonkede*. Sometimes the change is by internal vowel inflexion, e.g. Tonga: *kala* (sit) > *kede*; *jula* (open) > *jwide*; *kwata* (marry) > *kwete*, etc.

(3) The **perfect manner*** of the verb indicates a subdivision of certain moods of the verb in some Bantu languages, used with stative verbs to indicate the state resultant upon a completed action, e.g. Zulu: *ngihlezi* (I am sitting, seated), *bengihlezi* (I was seated); Shona: *wakanaka* (he is good); Lamba: *ukulukwikele* (to be seated).

PERFECTIVE (*Perfectif*) [*Perfektiv*].

Designating action as complete, perfected. The **perfective form** is a verbal derivative form, found in Central Bantu, indicating that an action has been carried to completion or perfection. The suffix is in form a reduplication of the applied suffix, appearing as *-ilila*, *-elela*, *-inina*, *-enena*. e.g. in Lamba *tintilila* (pull perfectly tight) < *tinta* (pull); with monosyllabic verbs the applied suffix is triplicated, e.g. *ya* (go away) > *ililila* (go away for good); *fwa* (die) > *fwililila* (be annihilated). In Bemba this form is called "completeive."

PERMISSIVE (*Permissif*) [*Permissiv, Zulässig*].

Granting liberty, permission. The subjunctive mood is used in a number of Bantu languages in **permissive interroga-**

tion, in asking questions as to what is proper, or in seeking advice as to procedure, e.g. in Zulu: *sihlale*? (Are we to sit down?), *izinkomo ziphume manje*? (Should the cattle go out now?). An alternative is "deliberative* interrogation."

PERMUTATION (*Permutation*) [*Permutation*].

Interchange. For "permutation of consonants" it is perhaps better to use transposition* or metathesis*. The term "permutation of the nasal" has been used to indicate nasal change or metamorphosis. As this is not a case of interchange, the term "permutation" had better be avoided; see nasalization*.

PERSISTENT (*Persistent*) [*Beharrlich*].

Tending to persist or continue steadfastly. A term applied to a number of deficient verbs in Zulu, such as *-lokhu*, *-damene*, etc., which indicate "to keep on doing," "do continually or persistently."

PERSISTIVE (*Persistif*).

Pertaining to persistence; applied by some writers to a derivative form of the verb which indicates action gradually, persistently or forcefully carried out; e.g. in Zulu with the suffix *-ezela*, *vimba* (block up) > *vimbezela* (besiege).

PERSON (*Personne*) [*Person*].

- (1) A human being.
- (2) One of the three relations underlying discourse, called respectively: the **first person**, the speaker; the **second person**, the one spoken to; and the **third person**, the one spoken of. These relations are grammatically distinguished by certain pronouns, concords or inflexions of the verb.

PERSONAL (*Personnel*) [*Persönlich*].

Denoting person.

- (1) The **personal class** of nouns in Bantu is pre-eminently the first, commonly known as the *mu-va* class; though nouns denoting persons are found in other classes as well.
- (2) **Personal nouns** are commonly formed in Bantu from verbs by changing the final vowel of the verb stem to *-i*. In Zulu such nouns are found in only three classes, e.g.

umhambi (traveller) < *hamba* (travel), *isithuli* (a mute) < *thula* (be silent), *imbongi* (royal praiser) < *bonga* (praise). From passives there is no change of final vowel.

(3) In most Bantu languages the term **personal pronoun** should not be used, but that of absolute*. In Swahili, however, where there are no absolute pronouns corresponding to the impersonal classes, the use of the term is justifiable.

PERSONIFICATION (*Personification*) [*Personifikation*].

Making into a person; in rhetoric a figure of speech in which an inanimate object or an impersonal creature is endowed with the attributes of a person. In Bantu, names of animals and inanimate objects often appear in the personal class with its typical concords; some maintain that the origin of this is in personification. Examples: in Zulu, *unogwaja* (hare); in Lamba, *Kalulu* or *Wakalulu* (Mr. Little-hare), when ordinarily *akalulu* (little hare) is in the *ka-tu* class.

PHARYNGAL (*Pharyngal*) [*Pharyngal, Rachenlaut*].

Articulated in the pharynx, or with root of tongue and pharynx. This is a phonetic term applied to certain "throat" sounds.

PHILOLOGY (*Philologie*) [*Philologie*].

The study of language and literature. The *New Oxford Dictionary* states: "the study of literature in a wide sense, including grammar, literary criticism and interpretation, the relation of literature and written records to history, etc." Also referring to the more modern use of the term: "the study of the structure and development of language; the science of language; linguistics."

Marouzeau, following the usual French connotation of the term, makes the following distinction: "The word is ordinarily applied to the culture of letters in general, but more particularly designates the study of written documents and of the form of language, which they present to us, and yet more especially the study of texts and of their transmission, to the exclusion of the study of the language, which is reserved to linguistics." G. Millardet, in an article in the *Annales de l'Université de Paris* (January 1934) refers succinctly to the

French definition of the term, when he writes: "La Philologie, l'art d'éditer les textes."

The term can hardly yet be used in Bantu with this narrow connotation; and we are justified in using **comparative philology** as a term for comparative grammar or linguistics* in its widest sense.

PHONATION (*Phonation*) [*Stimmbildung, Lautbildung*].

The production of phones by the action of the organs of speech.

PHONE (*Phonème*) [*Laut, Sprechlaut*].

A speech element; a single elemental sound* in speech.

PHONEME (*Phonème*) [*Phonem*].

"A family of sounds in a given language, consisting of an important sound of the language together with other related sounds, which take its place in particular sound-sequences" (Daniel Jones).

It must be noted that in French the term "phonème" is commonly used equivalent to that of phone* or phone element.

In Zulu *e* and *ε* (also *o* and *ɔ*) belong to the same phoneme of mid-front vowel (mid-back vowel) since the quality of a succeeding vowel determines which variant will appear. In orthography, therefore, only one symbol in each case *e* (*o*) is required. Similarly in Ila (and other Central Bantu languages) *s* and *z* when succeeded by *i* or the semi-vowel *y*, give place to *f* and *ʒ*. As *f* and *ʒ* occur in no other places than before *i* and *y*, and as *s* and *z* never occur in such position, it is clear that *s* and *f* belong to one phoneme, of which *s* is the principal member; and similarly that *z* and *ʒ* belong to one phoneme, of which *z* is the principal member. In a practical orthography therefore, the *s* and *z* symbols only are required, *si*, *sy* (*zi*, *zy*) being read as phonetic *fi*, *fj* (*ʒi*, *ʒj*) respectively. The theory of phonemes is therefore of vital importance in orthography decisions.

PHONETIC, PHONETICAL (*Phonétique*) [*Phonetisch*].

(1) Pertaining to speech-sounds, as for instance when referring to the **phonetical structure** of a language.

(2) According to a system representing speech-sounds in

symbol. "A phonetic alphabet is one in which each phoneme of a language has one letter and one only, so that all words distinguished in pronunciation shall be distinguished also in writing. It should be remembered, however, that a phonetic alphabet does not teach a correct pronunciation, but merely shows what sequences of sounds occur in a given language. It should also be remembered that when a phonetic alphabet is being considered for more than one language, the same symbols may be used to represent sounds in the different languages which do not exactly correspond to each other, since it would be impossible to have separate letters for all the varieties of sounds occurring in a number of languages" (Westermann and Ward).

PHONETICS (*Phonétique*) [*Phonetik*].

The science of speech-sounds in its widest aspect, which may be said to cover such subsidiary studies as tonetics*, dynamics* and duretics*. In the narrower sense, phonetics may be treated in several different ways:

(i) **Experimental phonetics**, in which speech-sounds are charted, recorded and examined by means of scientific instruments, in order to investigate their physiological and physical features.

(ii) **Historical phonetics**, in which the evolution and morphology of speech-sounds is studied.

(iii) **Descriptive phonetics**, in which the formation and interrelation of the speech-sounds of any one language are described. This naturally uses the results of experimental phonetics.

(iv) **Comparative* phonetics**, in which the phonetic phenomena of a group of languages are studied with a view to ascertaining their inter-relation, processes of sound-shifting* and comparative significance.

(v) **Grammatical phonetics**, in which the incidence of phonetic changes upon grammatical forms is studied. This includes in Bantu such subjects of study as nasalization*, palatalization*, labialization*, velarization*, vocalization*, assimilation*, dissimilation*, etc.

PHONOLOGY (*Phonologie*) [*Phonologie, Lautlehre*].

That part of linguistics which treats of phonetic phenomena

from the point of view of their functions in the language (*Cercle linguistique de Prague*).

PHRASE (*Locution*) [*Ausdruck*].

That part of a sentence, consisting of a group of words, equivalent to one of the parts of speech, but not having a finite predicate of its own, differing in this from a clause*.

Bantu languages differ from one another in the range of phrases possible. In Zulu they are practically confined to **substantival phrases** and **possessive phrases**, the former containing verb infinitives, e.g. *ngifuna* [*ukudla inyama yemvu*], I want [to eat mutton]; *siboné umuntu* [*wenkosi yakwaZulu*], we saw a servant [of the Zulu king]. All extensions of adjectives in Zulu will have to be treated as relative clauses, e.g. *siboné umuntu* [*omkhulu kunawe*], we saw a person [bigger than you], lit. [who is bigger than you], relative copulative. It does not follow, however, that this is the case in all Bantu languages.

PHRASEOLOGY (*Phraséologie*) [*Ausdrucksweise*].

Manner of expression, diction.

PITCH (*Ton*) [*Tonhöhe*].

The acuteness or gravity of sound, depending upon the rate of vibration producing it. Musical pitch is descriptive of tone* in speech.

PLACE (*Lieu*) [*Ort*].

Location, situation (as contrasted with time). Bantu has **adverbs of place** (see locative*) and **clauses of place** (*propositions de lieu*) [*Lokalsätze*], e.g. in Zulu: *Amakamelo angahamba emazweni anesihlabathi* [*lapha ezinye izilwane ezihwalayo zingeyo khona*], Camels can travel in sandy countries [where other beasts of burden cannot go].

PLAIN (*Simple*) [*Einfach*].

Simple, not intricate. The term **plain consonant** is used as a subdivision of consonants in Nguni, to distinguish them from the clicks, which have dual points of articulation, and in Shona from the velarized consonants.

PLOSIVE (*Plosive*) [*Plosiv*].

A stop consonant, one in which the current of air is obstructed, before being released suddenly. In Bantu, since there are both implosive* and explosive* varieties, it is important to use the latter term for what are commonly called "plosives," e.g. *p, t, k, b*, etc. The term plosive should only be retained with a wide significance covering both varieties.

PLUPERFECT (*Plus-que-parfait*) [*Plusquamperfektum*].

It is not correct to use this term for a tense in Bantu, owing to the entirely different type of tense agreement or concordance. The term pluperfect is applied to a tense expressing an action or event as completed at or before a given past time, as "I had heard," Latin, *audiveram*. The term has sometimes wrongly been applied to remote past tenses, especially if of stative verbs with perfect stem.

PLURAL (*Pluriel*) [*Plural, Mehrzahl*].

Designating more than one, particularly pertaining to the form of a word in virtue of which it denotes more than one. In Bantu, plurals are generally indicated by a change of class*, though sometimes singulars and plurals may have the same form in the noun, concords only differing.

A **quantitative* plural**, indicative of a great number, is sometimes expressed by the use of class 6, *ma-*, in certain languages, e.g. Sotho: *nku* (sheep), pl. *linku*, quantitative pl. *manku* (a herd of sheep).

The "plural of excellence," "plural of respect," or **honorific* plural** is widely used in Central Bantu in respectful speech.

PLURALIA TANTUM.

A term applied to words found in plural form only, such as certain words in the *ma-* class in Bantu, e.g. Zulu: *amafutha* (fat), *amakhaza* (cold); *amanzi* (water); *amathe* (spittle). Many of these words are indicative of liquids. Cf. with these such a word in English as "news."

POETRY (*Poesie*) [*Poesie, Dichtung*].

Verse; the embodiment in rhythmic language, usually metrical, of imaginative, emotional and beautiful thought. In Bantu, apart from Swahili, rhyme in poetry is practically unknown, rhythm alone determining its quality.

POETICAL (*Poétique*) [*Poetisch*].

Resembling poetry, rhythmical and imaginative, as in the term **poetical expression**. For **poetical licence**, see licence*.

POLARITY, LAW OF (*Loi de polarité*) [*Polaritätsgesetz*].

A term borrowed by Meinhof from physical science, referring to the well-known law in electricity and magnetism that like magnets repel, while unlike magnets attract each other. Meinhof applied the phrase **law of polarity** to the occurrence in certain Hamitic languages of masculine nouns being feminine in the plural. Similar occurrences of anomalous plurals are found in Hebrew and Arabic. This may have a certain bearing upon the original partitioning of some of the Bantu noun classes. A concise discussion of the subject is given in Werner's *The Language Families of Africa*, pp. 110 et seq.

POLYSYLLABIC (*Polysyllabique*) [*Vielsilbig, Mehrsilbig*].

Composed of many syllables. Though generally the term applies to more syllables than three, it is sometimes convenient in Bantu to include three-syllabled words as polysyllabic; this is particularly so in the case of verb stems, when one might state that polysyllabic verb stems (i.e. those with more syllables than two) are derivatives and not primitive forms.

POLYSYLLABLE (*Polysyllabe*) [*Polysyllabum*].

A word composed of many syllables, generally more than three.

POSITION (*Position*) [*Stellung*].

A place, posture or disposition; a term used in phonetics with reference to the organs of speech.

(1) The **position of the organs of speech**, or **position of articulation*** indicates the distinctive arrangement of the organs of speech for the production of a particular speech-sound. Position is indicated by such terms as bilabial*, denti-labial*, alveolar*, dental*, palatal*, velar*, glottal*, etc., when dealing with consonantal sounds.

(2) The **tongue-position** refers to the position assumed by the vital parts of the tongue in reference to some other organ of speech, such as the lips, teeth, palate region, etc., whether in reference to vowel or to consonantal sounds.

POSITIVE (*Positif*) [*Positiv*].

Expressing reality or confirmation; affirmative*; opposite to negative*. The **principal positive conjugation*** is the main conjugation of Bantu verbs, expressing a union between the subject and the predicate, as opposed to the negative conjugation, which expresses a separation or variance between subject and predicate.

POSSESSEE (*Possédé*) [*Besitzung*].

The thing or person possessed. In Bantu, to each possessive* are two parts, the first the concord agreeing with the possessee, and the second the stem or root agreeing with or indicating the possessor. In the Xhosa *umntu wam* (my servant), the concord *wa-* agrees with *umntu* the possessee.

POSSESSIVE (*Possessif*) [*Possessiv*].

A word which qualifies a substantive and is brought into concordial agreement therewith by the possessive concord.

In Bantu each possessive is composed of two parts, (i) the concord (based on the formative *-a-*) agreeing with the possessee*, and (ii) the stem or root agreeing with the possessor* or directly indicating the possessor. In each Bantu language there are **possessive stems** (of pronominal type) indicating the possessor, in 1st, 2nd and 3rd person forms, the last usually with variants for each noun class. The possessive stems in Zulu are:

1st pers. sing. *-mi* (my), pl. *-ithu* (our)

2nd pers. sing. *-kho* (thy), pl. *-inu* (your);

3rd pers. cl. 1s. *-khe* (his, her), pl. *-bo* (their), and so on for the other classes. Thus such forms as *kwakhe*, *wabo*, *zethu*, *layo*, etc. are built up.

In addition, possessives may have nouns or adverbs as basis for the possessor, e.g. *wabantu* (of the people), *kwezinkomo* (of the cattle), *umuntu wakhona* (a person belonging to the place).

The **possessive pronoun** is a pronoun formed from a possessive. In languages having no initial vowel of the noun prefix, this is identical with the possessive, e.g. Sotho, *oa morena* (of the chief) may be used as qualificative or as substantive without change; but in languages employing initial vowels, e.g. Lamba, Zulu, to form a pronoun from a possessive an

initial vowel is preplaced. In Lamba this is a primary vowel, *a*, *i* or *u*, e.g. *wanji* > *wwanji* (mine), *fyēsu* > *ifyēsu* (ours); in Zulu it is a secondary vowel, *a*, *e* or *o*, e.g. *wami* > *owami* (mine), *zethu* > *ezethu* (ours).

POSSESSOR (*Possesseur*) [*Besitzer*].

The person or thing which possesses. In Bantu the word indicating the possessor (with the concord agreeing with the possessee) follows the word indicating the possessee. This qualifying word indicating the possessor is called the possessive,* one of the four types of Bantu qualificatives.

POST-ALVEOLAR (*Postalvéolaire*) [*Postalveolare*].

Articulated by tongue-tip against that part of the hard palate adjoining the alveolus; an extremely retarded type of alveolar* consonant, which in the case of individuals or of dialects may take the place of a retroflex* consonant. This occurs, according to Lestrade, in certain Northern Sotho dialects, and with some Venda speakers under the influence of Tonga. No differentiating diacritic or special symbol has hitherto been used.

POTENTIAL (*Potentiel*) [*Potential*].

Expressive of ability.

The **potential mood**, as used in some Bantu languages, is akin in form to the conditional* mood in others, having as its auxiliary *-nga-* (Sotho *-ka-*). The fact of this kinship is emphasized when it is seen that Zulu employs the potential mood in certain types of conditional construction. Examples of the potential: Zulu, *singahamba* (we can travel); Sotho, *re ka tseba* (we can know, we may know).

POTENTIALITY (*Potentialité*) [*Potentialität*].

Latent capacity or tendency. In dealing with rules governing the concords to be used for a plurality of subjects or objects, it is necessary to note the potentialities of the nouns; for instance in Shona, *ruvoko* (arm) and *danga* (cattle-kraal) are of like plural potentiality, for each has the plural in *ma-*, and would if used together, as compound subject or object, take concords from that class 8. Similarly in Zulu *uthi* (stick) and *into* (thing), though themselves belonging to different classes (*lu-* and *in-*), have like plural potentiality, viz. *izinti*

and *izinto*. It must also be observed that at times words belonging to the same class in the singular may have different plural potentiality, e.g. in Zulu: *indoda* > *amadoda*, but *insizwa* > *izinsizwa*; or in Shona, *ruvoko* > *mavoko*, but *rukova* > *hova* (*dzi*-class).

PRAISES (*Louanges*) [*Loblied*].

Poetical declamations in honour of chiefs, heroes, etc. The *praises of the chiefs* among the Nguni tribes are widely known as *izibongo**. The corresponding form in Sotho is *lithoko*.

PRÉCIS (*Précis*) [*Gedrängte Darstellung*].

A concise summary.

PREDICATE (*Prédicatif*) [*Prädikat*].

The word or words in a sentence which express that which is said of the person or thing denoted by the subject. In English "the predicate is a finite verb, alone or with an object or objects, adverbial adjuncts or a complement" (Webster).

In Bantu, however, a predicate may be formed without any verb at all, in which case it is a copulative*.

PREDICATION (*Assertion*) [*Behauptung*].

That which is predicated or asserted of something.

PREDICATIVE (*Prédicatif*) [*Prädikativ*].

A word which signifies an action connected with a substantive, or the state in which a substantive is. Predicative is used as the inclusive term for such parts of speech as are essential to the formation of a predicate*. There are two in Bantu, the verb* and the copulative*.

A **predicative sentence**, in contrast to an interjectional* sentence, is one which has or implies a subject.

The **predicative use** of words designates words used as copulatives, in contradistinction to the attributive* use of words as qualificatives.

PREFACE (*Préface, Avant-propos*) [*Vorwort*].

Something written as preliminary or introductory to a book; an introduction.

PREFIX (*Préfixe*) [*Präfix*].

"Attached in front"; an affix* attached to the beginning of a word or stem.

In Bantu one of the outstanding features is the division of the nouns into classes according to their prefixes. The whole sentence structure is dependent upon the principle of prefixal concords* bringing pronouns, qualificatives and verbs into relationship with the subject, by concordial agreement with the noun prefix thereof. The term prefix (see classification*) is used for the front affix employed in the formation of nouns and adverbs, while concord is used for that employed with other parts of speech to show their relationship with the noun.

PREFIXIAL.

Pertaining to a prefix.

Prefixal formative is a formative element which may be attached to the front of a stem or root.

PREFORMATIVE.

Something formed beforehand. This term, as also incipient, was used by Grout instead of prefix*, which is now the accepted term.

PREPALATAL (*Prépalatal*) [*Präpalatal*].

Articulated by tongue-centre against the junction of the alveolus and hard palate, a more forward position on the palate being affected than for true palatals*.

Prepalatal consonants occur in many Bantu languages, Zulu, for instance, using the **prepalatal nasal** (*n*), a **prepalatal fricative** (*f*) and **prepalatal affricates** (*tʃ*, *dʒ*). No Bantu language is known to use both palatal and prepalatal consonants with significant difference.

PREPALATALIZATION.

This term has been used in Zulu phonetics in place of palatalization* on account of the prepalatal pronunciation of the Zulu sounds. It is, however, unnecessary to make this distinction.

PREPOSITION (*Préposition*) [*Präposition, Vorwort*].

Nesfield describes a preposition as a *word* expressing some

relation between two persons or things. Bradley says: "Prepositions are indeclinable *words* which, besides other uses, are placed before substantives and pronouns to define their relation to other words." Webster says: "A *word* generally having a fundamental meaning of position, direction, time, means, or other abstract relation, used to connect a noun or a pronoun (which it usually precedes) in an adjectival or adverbial sense, with some other word."

In Bantu, however, as Meinhof points out, there are, strictly speaking, no prepositions. What most writers commonly call prepositions are not "words" (note the definitions above), but prefixal formatives of one kind or another. For instance, *wa-*, *za-*, *ba-*, etc. (equivalent to "of") are possessive concords; *pa-*, *ku-*, *mu-*, *e-* are locative prefixes (either forming locative class nouns or adverbs); *na-* is the conjunctive or instrumental formative; similarly *nga-*, *ka-*, *njenga-*, etc. are adverbial formatives; while such forms as *ni-*, *si-*, *ndi-*, *ke-*, etc. are copulative formatives.

PREPOSITIONAL (*Prépositionnel*) [*Präpositional*].

Serving the purpose of a preposition; a term used by some grammarians for the applied* form of the verb, as the latter takes the place of such English prepositions as "for," "towards," "on behalf of," etc.

PREPREFIX (*Prépréfixe*) [*Präpräfix*].

A prefix attached to a noun already having a prefix.

The locative prefixes, *pa-*, *ku-* and *mu-*, when used to form locative nouns are preprefixes. They are never prefixed to the stems of nouns, but to complete nouns (shorn of their initial vowel), e.g. in Lamba: *ɸamutwi*, the top of the head < (*u*)*mutwi*, head; *ɸesilya*, on the other side < *pa-* + *isilya*. Similarly in Zulu, *ɸhezulu* (above) is *ɸa-* + *izulu*; and in Ila, *ansi* (down) is *a-* + (*i*)*nsi*. This principle is carried further in Lamba to other classes. In diminutive formations, the prefix *aka-* (pl. *utu-*) may be substituted for the existing prefix, e.g. *iciv̄esi* (knife) > *akav̄esi* (small knife); but when used as a preprefix, the short *ka-* (pl. *tu-*) is employed, e.g. *umuntu* (person) > *kamuntu*. In many cases both methods are possible, either by prefix (substituted) or by preprefix (super-added), e.g. *umutwi* (head) > *akatwi* or *kamutwi*. The preprefix is always devoid of any initial vowel.

Preprefixes are quite a feature of Shona, where more than one may be superadded. For instance the stem *-pere* is in the *ri*-class *bere* (hyena), which becomes *zibere* and *muzibere*, each giving additional augmentation.

It must be observed that preprefixes are never used with qualificatives; adjectives, for instance, may only have one "prefix," the concord agreeing with the noun prefix or preprefix.

Some writers use this term for the initial* vowel of the noun prefix. In view of the above it is better not to use the term in that way.

PRESENT (*Présent*) [*Präsens*].

Acting now; being in existence at this time. The **present tenses** of the verb denote time that now is, that the action is going on now.

PRETERITE (*Prétérit*) [*Präteritum*].

A term used more particularly by French writers to indicate a past tense, without reference in any way to manner*. Moreira uses the term in connection with Sena. Past*, however, is a preferable term in Bantu.

PRIMARY (*Primaire*) [*Primär*].

First in order of time or development. For "primary vowels" [*Grundvokale*] in Bantu see basic*.

PRIMITIVE (*Primitif*) [*Ursprünglich*].

Original, radical, not derived.

A **primitive root** or **primitive stem** is one of which no simpler form can be ascertained.

PRINCIPAL (*Principal*) [*Haupt-*].

Highest in rank, authority or importance. For "principal predicate" and "principal clause" it is better consistently to use the term main*, "main predicate," "main clause."

The **principal subject*** in Bantu is the former of two appositional subjects, and commands the concordial agreements, e.g. in Zulu: *inkosi uMpande ifile*, but *uMpande inkosi ufile*.

The **principal object*** is that one of two objects following a verb which may be represented by its concord with the verb. The second object in such a case is called the subsidiary* object.

In most Bantu languages there are certain verbs (such as "give," "tell," etc.) which may take two objects, e.g. in Zulu: *wabapha abafana imali* (he gave the boys money), *bamshaya umnumzana isihlathi* (they struck the headman (on) the cheek). Further, causative and applied forms of transitive verbs may take two objects; in this case the object of the causation or application is the principal object, the object of the original simple stem becoming subsidiary, e.g. in Lamba: *ndukumulembela tata iykalata* (I am writing-for my father a letter), *wakaiwenesya imfumu ubwato bwawo* (they will show the chief their canoe, lit. cause him to see).

PRIORITY (*Priorité*) [*Priorität, Vorrang*].

The quality or right of precedence over something.

In word-order of qualificatives, possessives always normally precede adjectives, and are said to have **priority of sequence**.

In some Bantu languages there is a **priority of derivatives**, by which the different verbal derivatives take up a certain order of importance, in which order the passive comes last. In Lamba the order of priority for the main derivatives is as follows:—

- I. Simple stem.
- II. Neuter, extensive, reversive, stative, contactive, associative.
- III. Reciprocal.
- IV. Causative.
- V. Intensive, perfective.
- VI. Applied.
- VII. Passive.

Following this order, one may make a passive of any of Nos. I–VI but not *vice versa*. An applied may be made of Nos. I–V but not *vice versa*, while the reverse takes place in respect of No. VII. An intensive or perfective may be made of Nos. I–IV but not *vice versa*, while the reverse takes place with respect to Nos. VI and VII; and so on through the whole series, with of course obvious exceptions in the case of combinations of which sense will not permit.

PROCESS (*Procès*) [*Vorgang*].

A series of operations leading to some result, as in a **grammatical process**.

PROCLITIC (*Proclitique*) [*Proklitisch*].

Forward-leaning. "The term is used in Greek of certain 'words' that coalesce in speech with the following word, to the extent of not having like other words a written accent of their own. Applied in English to words like *a* or *an*, *the* and prepositions normally placed, i.e. before their nouns" (Fowler).

Bishop uses the term "proclitic *-a-*" in Ronga incorrectly, for the initial* vowel of the noun prefix.

The term in Bantu seems correct in connection with the conjunctive* formative *na-*, which was probably a separate word, and in some languages may still be so.

PROGRESSIVE (*Progressif*) [*Progressiv*].

Pertaining to a moving forward of the action.

Progressive assimilation* indicates the effect of one sound upon a succeeding sound.

The **progressive implication*** is that subdivision of certain moods in Bantu which implies that the action or state indicated by the verb has been going on previously; e.g. Zulu, *ngisabona* (I still see), *angisaboni* (I no longer see); Lamba, *wacilele* (they are still asleep). Kropf and Godfrey in Xhosa incorrectly use the term "progressive form" for a form of the verb made by suffixing *-zela* and indicating "keeping on," a type of continuous action.

PRONOMINAL (*Pronominal*) [*Pronominal*].

Pertaining to, of the nature of, a pronoun. There are **pronominal concords** or **pronominal prefixes** evident for instance in the formation of the enumerative* pronouns. Pronominal forms of qualificatives, particularly of possessives, occur in certain Bantu languages.

PRONOUN (*Pronom*) [*Pronomen*].

A word which signifies anything concrete or abstract without being its name.

In Bantu there has been much confusion over the pronoun, and it is necessary to sift out the various terms which are being used in connection therewith:

(i) There are only four main types of pronouns in Bantu, viz. the **absolute* pronoun**, the **demonstrative* pronouns**, the **enumerative* pronouns**, and the **qualificative* pronouns**.

(ii) As a subdivision of the last-named we may have **adjectival* pronouns**, **relative* pronouns**, **numeral* pronouns** and **possessive* pronouns**.

(iii) To use the term "relative pronoun" in connection with relative clause construction is incorrect. Bantu may use demonstratives or else relative concords.

(iv) Instead of "personal pronoun" or "substantive pronoun" use **absolute* pronoun**.

(v) Various other terms are used incorrectly: the "connective pronoun" is a concord*; the "reflexive pronoun" is an affix*; "subjective and objective pronouns" are concords; "interrogative pronouns" do not exist as such; and "indefinite pronoun" is an unnecessary term.

PRONUNCIATION (*Prononciation*) [*Aussprache*].

The act or mode of uttering articulately sounds, words or sentences.

PROPER (*Propre*) [*Eigen-*].

Used grammatically in **proper name** (*Nom propre*) [*Eigenname*], or **proper noun**, a name distinguishing an individual from others of the same class. In Bantu certain terms of relationship, such as "father" and "mother" are considered akin to proper names. Proper names are typically found in class 1a.

PROPOSITION (*Proposition*) [*Satz*].

A statement set forth. Though used distinctively by some, e.g. Grout, this term, except in French context, is really unnecessary in addition to those of clause* and sentence*, which we are able to use in grammar.

PROSE (*Prose*) [*Prosa*].

Ordinary language, as used in speech and writing. The term is used in opposition to poetry*.

PROSODY (*Prosodie*) [*Prosodie*].

"That part of grammar treating of the quantity of syllables of accent and of the laws of versification or metrical composition" (Webster).

Prosody has been as yet little studied in connection with Bantu, with the exception of Swahili.

PROTO-BANTU.

Primary or original Bantu; a term sometimes used for Ur-Bantu*.

PROVERB (*Proverbe*) [*Sprichwort*].

A short pithy sentence expressing a truth ascertained by experience or observation. The term is included in the wider term aphorism*.

PUNCTATIVE.

Denoting definite and pointed action. The term is used by Kropf and Godfrey in Xhosa to indicate a derivative formed from certain ideophones by suffixing *-tha*. The term seems unnecessary.

PUNCTUATION (*Ponctuation*) [*Zeichensetzung, Interpunktion*].

A separation of written matter into sentences, clauses, etc., by means of period marks. It is well to distinguish clearly between those marks which indicate varying lengths of pause, and those which serve to convey emotion. Regarding the former it is probable that Bantu requires only the full-stop (.) to mark the end of a concept-group, and the comma (,) to mark the shorter pause at the end of a sense-group. There is no call in Bantu for the use of the semi-colon. The colon (:) may prove useful in introducing quoted speech, though in this it is not a real period mark, and indicates the same length of pause as the comma. The interrogation mark (?) and the exclamation mark (!) are both emotional marks, and not truly marks of punctuation. Brackets and dashes may prove of value in certain parenthetic speech, though this is extremely rare in Bantu. The subject of punctuation in Bantu has not been given serious attention yet.

PURE (*Pur*) [*Rein*].

Simple, unmixed.

A **pure vowel**, as opposed to a diphthong*, is one in which the organs of speech maintain one and the same position throughout the whole enunciation. Bantu vowels are typically pure.

A **pure language**, as opposed to a mixed* language, is one free, to a high degree, of outside or foreign influences. The term, naturally, can only be a relative one, for no language has been without original or subsequent admixture. Some Bantu languages, however, have a long history of purity.

PURPOSE (*But*) [*Absicht*].

Intention, design.

Clauses of purpose are sometimes called final* clauses; they are descriptive, and are introduced by some conjunction equivalent to "so that," "in order that," e.g. Lamba, *ati*; Shona, *kuti*; Zulu, *ukuba, ukuze, ukuthi*. Bantu languages also have particular constructions to express **unfulfilled purpose**.

QUADRISYLLABIC (*Quadrissyllabique*) [*Viersilbig*].

Composed of four syllables.

QUALIFICATIVE (*Qualificatif*) [*Bestimmend*].

(1) A word which qualifies a substantive. In Bantu this term indicates the second main division of the parts of speech. There are four qualificatives, adjective*, relative*, numeral* and possessive*, differentiated one from the other by the type of concord they assume. Zulu provides good examples of the four types of qualificatives. In classes 1 and 2 they appear as follows: Adjectival concord: *om-, aba-* e.g. *omkhulu* (big). Relative concord: *o-, aba-* e.g. *obomvu* (red). Numeral concord: *mu-, ba-* e.g. *muphi* (which?). Possessive concord: *wa-, ba-* e.g. *wakhe* (his). All relative construction in Zulu comes under the second category.

Qualificative pronouns are qualificatives used substantively, in the first three cases without change of form; with the possessives an initial vowel is assumed when the language has one in the noun prefix.

(2) A term used by Junod in Ronga to indicate the neuter* form of the verb, since it may give the "adjectival" force of *-able, -ible*. This use is not justified.

QUALIFY (*Qualifier*) [*Bestimmen*].

To limit or modify the meaning. There is little to choose between this term and modify*.

QUALITY (*Qualité*) [*Eigenschaft, Qualität*].

The essential character or property. The term is used particularly in connection with **vowel quality**. The characteristic qualities of vowels depend on the shape of the open passage above the larynx; **high quality** vowels have a high raised tongue; **low quality** vowels a depressed tongue.

QUANTITATIVE (*Quantitatif*) [*Quantitativ*].

Pertaining to quantity.

(1) The **quantitative plural***, indicative of a great number or mass of individuals, is formed by the prefix *ma-* of class 6 in a number of Bantu languages, e.g. Lamba: *imfuwū imo* (one hippo), *imfuwū siwili* (two hippos); but *amafuwū mpangana mpangana* (countless hippos); Sotho: *nku* (sheep), plur. *lnku*, quant. plur. *manku*.

(2) Bentley in Kongo classifies as "quantitative adjectives" those "which qualify nouns, not by ascribing to them a quality, but regarding them as masses or individuals, or parts taken from such masses." This is a non-Bantu classification, and should be avoided.

(3) Ranger in Nsenga writes of a "quantitative enclitic": "The enclitic *-ko* as a suffix appended to nouns, verbs, adjectives, prepositions, and—in one case—an interjection, furthermore exercises a quantitative effect on the word to which it is attached, and signifies some, a little, a portion of (i.e. not all). Where a locative force is strong in a sentence, the *-ko* suffix may appear as *-mo* or *-po*, e.g. *nipekoni fwaka*, give me some tobacco; *eulako*, he took some." The whole force of this enclitic is purely locative and indicates "from it," e.g. *eulako*, he took from it, i.e. not it (all of it) itself. It is quite wrong to call this a quantitative enclitic.

QUANTITY (*Quantité*) [*Quantität, Dauer*].

Amount or portion, bulk, extent, number.

(1) The use of this term grammatically in such a subdivision as "adverb of quantity" (see Junod in Ronga, and others) is non-Bantu, and should be avoided.

(2) In phonetics the length* of phone or syllable is called quantity.

(3) The same term is applied to the length or brevity of syllables in prosody*.

QUASI-PASSIVE (*Quasi-passif*) [*Quasipassivum*].

Seemingly passive; a term used by some writers for the neuter* form of the verb.

QUESTION (*Question*) [*Frage*].

The process of asking, interrogation, enquiry.

Inversion of word-order never takes place in Bantu to

indicate a question, as it does in English, French, German, etc. Question may be indicated merely by a change of tone, or by adding an interrogative* adverb, such as Sotho and Nguni *na?*, or by using some other direct interrogative.

"Indirect question" is represented by the direct form in Bantu, e.g. "He asked me whether I would go" is in Zulu, *Wangibuza ukuthi ngizohamba yini?* or *Wangibuza wathi uzohamba na?* in Lamba, *Walinjipwisye ati kani mwakuya?*

For **question mark** see interrogation*.

QUINARY (*Quinaire*) [*Fünfteilig*].

Arranged by fives, using five as the basis.

Typical Bantu languages employ the **quinary system of numeration**, i.e. they have typical Bantu roots for the first five numerals, and then build up on that as a basis, e.g. in Lamba:

- | | |
|-------------------|----------------------------------|
| 1. <i>-mo</i> , | 6. <i>-sanu na-mo</i> (5 + 1), |
| 2. <i>-wili</i> , | 7. <i>-sanu na-wili</i> (5 + 2), |
| 3. <i>-tatu</i> , | 8. <i>-sanu na-tatu</i> (5 + 3), |
| 4. <i>-ne</i> , | 9. <i>-sanu na-ne</i> (5 + 4), |
| 5. <i>-sanu</i> , | 10. <i>ikumi</i> . |

For instance "99" is "tens five-and-four and five-and four."

Many Bantu languages have advanced away from this system towards the decimal system, building up special words for 6-9 (as in Zulu, where 6 = "thumb," 7 = "index finger," 8 = "leaving behind two fingers," 9 = "leaving behind one finger"), or by importing (as Swahili has to a certain extent from Arabic).

QUOTATION MARK (*Guillemet*) [*Anführungszeichen*].

In writing or printing, a mark used to indicate the beginning or end of a quotation. In general English usage two inverted commas [""] are used at the beginning, and two apostrophes ["] at the end, while a quotation within a quotation is generally indicated by single marks ['] and ['].

It is extremely doubtful whether it is wise to use quotation marks in Bantu, where there is practically no distinction in form between oratio recta and oratio obliqua. It is probably preferable to use and confine the colon* punctuation to the introducing of quotations. A justifiable use of quotation marks would be when quoting verbatim from some publication.

RADICAL (*Radical*) [*Wurzelhaft*].

(1) The basic and simplest form, e.g. a consonant unaccompanied by voicing, ejection, aspiration or any other additional phonetic phenomenon, as a **radical explosive** or a **radical click**. For "radical element" of a word see root*.

(2) A term used by Doke in Zulu for the ideophone*. At one time it was considered that all such words were radicals, as numbers of verbs, particularly, are formed from them, e.g. in Zulu: *dazu* > *dazuka*, *dazula*; *bu* > *bula*; or in Lamba: *putu* > *putula*, *putuka*; and so on. It has been ascertained, however, that many of these words (ideophones) are themselves derivatives, e.g. in Lamba: from *kaka* (vb. tie) the reversives are *kakulula* (untie) and *kakuluka* (come untied); with these may be used intensifying derived ideophones, e.g. *ukukakulula kakululu* (to untie quickly), *ukukakuluka kakuluku* (to come seriously undone). For that reason the term radical can no longer be justly employed.

RAREFACTION (*Raréfaction*) [*Verdünnung*].

The state of being rarefied; space of rarefied air, as in the formation of clicks* and implosives*.

REASON (*Raison*) [*Grund*].

Consideration, ground or motive.

Clauses of reason commence in the various Bantu equivalents for the English "because," "for," "since"; e.g. Zulu, *ngokuba*; Lamba, *pakuti*; Shona, *nokuti*; Nyanja, *chifukwa*.

RECENT.

Of late occurrence, referring to what has lately taken place. The term "recent past tense" is used by some writers for the immediate* past.

RECIPROCAL (*Réciproque*) [*Reziprok*].

Done one to the other; expressive of mutual action (lit. back-forward).

(1) In Bantu the reciprocal is one of the derivative forms of the verb, typically formed by the suffix *-ana*, e.g. Zulu, *bona* (see) > *bonana* (see one another). Some writers use the term "mutual" but reciprocal is to be preferred. In Lamba and some other Central Bantu languages, there are two types of

reciprocal: one in *-ana* indicating reciprocity between two individuals or two bodies (e.g. A + B, or AB + CD); the second in *-ansyanya* denoting a reciprocity between many individuals or many bodies (e.g. A + B, B + C, C + A; or ABC + DEF, DEF + GHI, GHI + ABC, etc.); Example: *lekana* (divide into two); *lekansyanya* (divide up integrally into a number of units).

The reciprocal must be distinguished from the associative*, even though, as in Zulu, some stray members of the latter derivative have the simple reciprocal suffix.

(2) **Reciprocal assimilation*** indicates the effect of two sounds one upon the other.

REDUPLICATION (*Réduplication*) [*Reduplikation*].

A doubling or repetition, as in the **reduplication of the stem** of a verb to form (a) the diminutive* form (as in Zulu, e.g. *hamba-hamba*, travel a little), or (b) the frequentative* form (as in Lamba, e.g. *fwaila-fwaila*, search and search for).

The **reduplication of ideophones*** is common, especially with dissyllabic ideophones, e.g. in Zulu, *baku baku* (of being blown by the wind). In Lamba reduplicated dissyllabic ideophones are used with extensive forms of their derived verbs, e.g. *putuka putu* (snap), but *putāka putu putu* (snap to shreds).

Nouns are often formed by a system of reduplication, e.g. in Zulu to indicate multiplicity, *izintaba* (hills) > *izintabantaba* (many hills).

REDUPLICATIVE (*Réduplicatif*) [*Reduplizierend*].

Pertaining to reduplication.

The **reduplicative form** of the verb in Lamba, giving a definite colouring to the meaning, is noticed principally in words whose roots end in a nasal consonant or a nasal compound, when the first syllable and the nasal consonant following are repeated, e.g. *enda* (travel) > *enenda* (hunt); *centa* (look) > *cententa* (look carefully for something); *fyonta* (suck) > *fyomfyonta* (suck repeatedly).

REFERENCE (*Rapport*) [*Beziehung*].

Mental connection or allusion. Substantives may belong to different noun classes in a Bantu language, but if they all

indicate persons, or all animals, or all abstract ideas, etc., they may be said to be of **like reference**. On the other hand substantives may be of **unlike reference**. This is of importance sometimes in choosing a concord in agreement with a plurality of subjects or objects. For instance in Zulu the (plural) concord of class 2 (*ba-*) may be used to represent a number of subjects if all are persons, e.g. *umfana*, boy (class 1), *intombi*, girl (class 9), *isalukazi*, old woman (class 7), *ixhegu*, old man (class 5); for they are of like reference. In the same way class 10 concord may represent animals.

REFLECTIVE.

A term sometimes used instead of the more usual reflexive.*

REFLEXIVE (*Réfléchi*) [*Reflexiv*].

Bent back; denoting an action that is directed back on the agent or subject.

Reflexive action is denoted in Bantu by means of the **reflexive affix**, a formative which is used grammatically in the same way as an objectival* concord. This formative, appearing in several shapes, the most frequent being from the Ur-Bantu *yi* and *li*, is used immediately before transitive verb stems to give them reflexive force. In Xhosa it is *zi-*, in Swahili *ji-*, in Kongo *vi-*, in Herero *ri-*, etc. Examples: Lamba, *ukulipaya* (to kill oneself, to commit suicide); Zulu, *ukuzibulala* (to commit suicide), *ukuzidla* (to be proud, lit. to eat oneself). The reflexive formative is immutable for all persons and classes. It is incorrect to call it a "reflexive pronoun." Some writers use the term "reflective."

REGRESSIVE (*Régressif*) [*Regressiv*].

Pertaining to a moving backward of the action. **Regressive assimilation*** indicates the effect of one sound upon a preceding sound.

REGULAR (*Régulier*) [*Regelmässig*].

Conforming to some established rule, law or principle. The opposite of irregular*.

RELATION, RELATIONSHIP (*Relation*) [*Verhältnis*].

State of being connected. In the classification of relative construction, the following terminology is pertinent: **direct**

relationship, indirect relationship, subjectival relationship, objectival relationship, possessive relationship, adverbial relationship, agentive relationship, instrumental relationship, locative relationship, etc.

RELATIONSHIP (*Parenté*) [*Verwandschaft*].

Kinship, connection by blood or alliance.

Relationship terms are those used in Bantu to indicate kinship connection, principally of the classificatory type. Many such terms are found in the Bantu class 1a.

RELATIVE (*Relatif*) [*Relativ*].

(1) Arising from relation; comparative, the opposite to absolute*.

(2) The term is used by some writers for the more generally accepted applied* form of the verb.

(3) The term "relative mood" or "relative form of the indicative" is used by Jacottet in Sotho for his "dependent indicative" with suffix *-ng*, when used to form the relative construction.

(4) **Relative construction**: This broad general term is used in Bantu, as in other grammar, for a type of qualificative clauses referring to an antecedent, such clauses as begin in "who," "whom," "which," etc. in English. In certain Bantu languages, as in the Nguni cluster, all such clauses are introduced by a **relative concord**, wrongly called by some writers the "relative pronoun." In certain other Bantu languages the relative concord is only used in relative construction of direct* relationship, other constructions being used in indirect* relationship, such as the demonstrative pronoun in Manyika or the possessive concord in Shona. Despite these variations it is convenient to retain the terms "relative construction," "relative clause," etc. throughout. In most Bantu languages the participial* mood is employed in relative clauses. In certain Central Bantu languages a special conjugation, the **relative conjugation***, is employed. In Nguni, in certain relative constructions, a participial suffix *-yo* (or *-kho*) is added, e.g. *umuntu ohambayo* (the person who travels).

(5) The relative, as a part of speech, is found in a number of Bantu languages, particularly Nguni. Certain roots and nominal stems are found to assume relative concords to bring

them into qualificative* relationship with an antecedent, e.g. in Zulu such stems as *-ze* (naked), *-bomvu* (red), *-makhaza* (cold) give *umuntu oze* (naked person), *inkosi ebomvu* (a red chief), *izingubo ezimakhaza* (cold blankets). The concords used with these stems are the relative concords, differing significantly from the adjectival concords. Thus the relative may be defined as "a word which qualifies a substantive and is introduced by a relative concord." Under this part of speech will naturally fall relative clause construction.

(6) **Relative pronouns** are relatives used substantivally. This may be done with no formal modifications in Bantu, e.g. the substantival use as subject or object of a sentence of such a word as *abamnyama* (the black ones) in Zulu, *-mnyama* being a relative stem used to qualify in such a phrase as *abantu abamnyama* (the black people).

It is wrong to use the term "relative pronoun" for relative concord, as is so commonly done.

REMOTE (*Eloigné*) [*Mittelbar*].

At a relative distance in time or space. The term is used of verb tenses, whether past or future, which may represent actions which have taken place at relatively distant time, or will take place in the relatively distant future. The tenses are called the *remote past tense* and the *remote future tense*. For more details see under *immediate**.

REPETITIVE (*Répétitif*) [*Repetitiv*].

Indicative of repeating or doing over again. This is a useful term used by Smith in Ila for the derivative form of the verb indicated in Central Bantu (Ila, Bemba, Lamba, etc.) by the same suffixes as the reversive, viz. *-ulula*, etc., and conveying the idea of going over again a thing already done; as for example in Lamba: *wyala* (sow) > *wyalulula* (resow); in Ila: *ula* (trade) > *ululula* (retrade), *beza* (carve) > *bezulula* (recarve).

REPORTED (*Discours indirect*) [*Indirekte Rede*].

Related, recounted, narrated. For **reported speech** see *oratio**.

REPRESENTATIVE (*Représentatif*) [*Repräsentativ*].

Representing, standing in the place of. The term "repre-

sentative particle" is used by Hetherwick in Nyanja for the subjectival* concord.

REQUESTIVE.

Indicating request. Lammond in Bemba uses the phrase "requestive form of the imperative" for the subjunctive used as a mild imperative, e.g. *mulete* (please bring). The term seems unnecessary.

RESPECT.

Esteem, deferential regard. The term "plural of respect" is used synonymously for "plural of excellence" or honorific* plural. The last is to be preferred.

RESPECTFUL (*Respectueux*) [*Höflichkeits-*].

Characterized by esteem, honour or veneration. In Bantu **respectful speech** is necessary in the observance of *etiquette**. In Central Bantu the "respectful plural" is employed; see *honorific* plural*.

REST (*Repos*) [*Ruhe*].

Station, freedom from movement; the opposite of *motion**. The locative idea of **rest at**, **rest on**, is conveyed in Central Bantu by the use of the locative prefixes *pa-* (if near at hand) and *ku-* (if at a distance from the speaker).

RESULT (*Résultat, Conséquence*) [*Folge, Resultat*].

That which is effected by some action; consequence.

(1) Certain nouns formed from verbs in Bantu express the **result of the action**, e.g. in Zulu: *isaphulo* (rupture) < *-aphula* (break).

(2) For **clause of result**, see *consequence**.

RETROFLEX (*Rétroflexe*) [*Zerebral*].

Articulated by the underside of the tongue-tip and the hard palate; called by certain writers *cacuminal* or *cerebral*. **Retroflex consonants** (sometimes indicated diacritically as *ḷ, ṭ, ḍ, ṇ*) occur in many East African languages, as in *Mombasa Swahili*, *Sango*, *Konde*, and in *Venda*. In certain cases, as of the *Swahili* and *Venda*, the retroflex is semantically distinct from the corresponding dental sound.

REVERSIVE (*Réversif*) [*Inversiv-*].

Indicating a turning back, the opposite, the contrary.

The **reversive form** of the verb is a derivative formed by suffixing *-ula* or *-ulula*, and indicating an entire reversal of the action, e.g. in Bemba: *fika* (fit together) > *fikula* (take apart), *funga* (fasten) > *fungulula* (unfasten).

Transitive forms assume the suffix *-ula*, *-ulula* (*-ola*, *-olola* if the stem-vowel is *o*). Intransitive forms similarly assume the suffix *-uka*, *-uluka*, *-oka*, *-oloka*. If the final consonant of the stem is a nasal, the suffixes appear as *-una*, *-ununa*, *-ona*, *-onona*, *-onoka*, etc. There are also causative forms in *-ulusya*, *-onosya*, etc.

Other terms are used by certain writers, such as *contrary*, *inversive*, *opposite*.

RHETORIC (*Rhétorique*) [*Rhetorik*].

Skill in the use of artistic or oratorical speech. For *rhetoric* or **rhetorical expression** see under *figure** of speech.

RHYME (*Rime*) [*Reim*].

In prosody: the correspondence of terminal sounds in two or more words or verses. Fowler observes: "As now understood in English verse, rhyme is identity of sound between words or lines extending back from the end to the last fully accented vowel, and not farther."

Rhyme was practically unknown in Bantu poetry apart from Swahili, though it is now being employed by some modern writers, as in Xhosa and Zulu. Dr. Werner, commenting on the metre of the Swahili poem "Mikidadi na Mayasa," wrote: "The metre is a favourite one for *tenzi* and *hadithi*. It consists of four short lines, each containing two stressed syllables, three rhyming together and the fourth having one rhyme throughout the poem." The following example shows double rhymes, "in harmony with the genius of Swahili," concentrated on the penultimate vowels:

"*Sasa túwe masahíbu,*
Twende kóte ugharíbu,
Tena múi níkaríbu,
Sasa tútasíkíliya."

Swahili, however, is often satisfied with a correspondence of the ultimates of which the following is typical:

"*Asikari wakatoka*
Kwa furaha na kuteka.
Huona ataridhika
Kwa kuwa wao ni miya."

RHYTHM (*Rhythme*) [*Rhythmus*].

Fowler: "Rhythmic speech or writing is like waves of the sea, moving onward with alternating rise and fall, connected yet separate, like but different. Live speech is rhythmic, and rhythmless speech is at the best dead." This movement of uttered speech is marked by the succession and alternation of long and short, stressed and unstressed syllables, as well as by the position of the pauses. Bantu speech, depending so vitally for its word-division upon the action of stress, is, when well used, particularly rhythmic.

RIDDLE (*Énigme*) [*Rätsel*].

A puzzling question to be solved by conjecture.

Riddles are widely used in Bantu Africa, their propounding affording a pastime of great enjoyment. Some riddles have spread over very wide areas, and are indicative of great age; such, for instance, is the following, given as it appears in Nyanja: *Ndamanga nyumba yanga popanda komo? Dzira! I built my house without any door? An egg!*

ROLLED (*Roulé*) [*Gerollt*].

Articulated by an automatic succession of rapid taps of a mobile organ of speech, e.g. uvula, tongue-tip. The **rolled lingual**, or simply the **rolled consonant** (*r*) is a feature of some Bantu languages, e.g. Tswana, Shona; but in many it is replaced by the lateral* consonant, and for it the flapped* lateral is sometimes mistaken. The uvular *r* is practically unknown in Bantu, except where French influence has been felt (as in parts of Basutoland). A syllabic form of the rolled lingual occurs in Tswana, e.g. *rra* (my father).

ROMAN (*Romain*) [*Römisch*].

Designating the type or the form of the **Roman alphabet** used in print. **Roman script** is the upright style distinguished from italic*.

ROOT (*Racine*) [*Wurzel*].

The irreducible element of a word; the primitive radical form without prefix, suffix or other inflexion, and not admitting of analysis.

In examining the following words in Zulu, *thanda*, *masithande*, *angithandi*, *bengimthandile*, *uthando*, it is seen that there is one part common to each, viz. *thand-*, which undergoes no change. Prefixes and suffixes change, but this immutable part, the root, stands. The majority of roots in Bantu are the basic forms of nouns and verbs, though there are adjectival, relative and, of course, ideophonic roots. It cannot be insisted, however, that roots are absolutely immutable. Three types of change may take place in roots, due entirely to surrounding influences, viz. (i) change of tone, (ii) change in length or stress, and (iii) change in phone. Surrounding influence may affect the phonetic form of either initial or final consonant, or even of the vowel in a root. Note the following examples from Zulu:

- thand-*, *ngithanda*, *intando* (nasal influence deaspirating).
- boph-*, *sibopha*, *siboshwa* (palatalization in the passive).
- thi*, *umuthi*, *umshana* (palatalization in the diminutive).
- bi*, *ombi*, *embi*, *embana* (nasal influence and diminutive influence).

For the distinction between root and stem, see stem*.

ROUNDING (*Arrondissement*) [*Rundung*].

Lip-rounding is a pursing of the lips, making their position circular. It is a feature in Bantu of normal back vowels, *ɔ*, *o* and *u* particularly, to have decided rounding of the lips. The term is used in contrast to that of spreading*.

RULE (*Règle*) [*Regel*].

Theoretical principles set out as guiding linguistic formations, designed to aid in classification. Unlike a law* which is the natural principle clearly exemplified by the facts, a rule may be stated in more ways than one according to convenience. For instance, a rule may be given for the formation, say, of demonstrative pronouns, but it is not certain whether this is actually the way in which they were originally formed.

SALUTATION (*Salutation*) [*Gruss*].

Greeting.

There are special salutations on meeting, in the form of question and answer, e.g. in Ila, *Wabonwa?* Are you seen? *Ndabonwa*, I am seen; and on parting, one form being given by the one departing and another by the one remaining.

SARCASTIC (*Sarcastique*) [*Sarkastisch*].

Expressing sarcasm or irony; saying something in such a way that the opposite idea is conveyed as a taunt. One of the subdivisions of emotional* tone is that of **sarcastic tone**, e.g. in Zulu *angiyithandi* (I don't like it) may, with a change of tone to a much higher pitch, mean "I like it very much indeed."

SCANSION (*Scansion*) [*Skandieren*].

Analysis of verse into its metric elements.

SCRIPT (*Ecriture*) [*Schrift*].

(1) A style of type resembling cursive* handwriting, e.g. **script form** of writing, **script symbol**, etc.

(2) Term used more loosely for method of writing, style of letter used, e.g. **Roman script**, **Arabic script**, **phonetic script**, etc.

SECONDARY (*Secondaire*) [*Sekundär*].

Inferior in importance.

For "secondary vowels," as opposed to primary, see derived*. For "secondary object" see subsidiary*.

SEMANTIC (*Sémantique*) [*Semantisch*].

Pertaining to meaning; significant in regard to meaning. Most Bantu languages, with the possible exception of Swahili, employ **semantic tone***, thereby differentiating words phonetically alike, but unlike in meaning. **Semantic length*** occurs in certain Central Bantu languages. See also **semantic correspondence***.

SEMANTICS (*Sémantique*) [*Semasiologie, Semantik*].

The study of the meanings of words.

SEMI-COLON (*Point virgule, Point et virgule*) [*Semikolon, Strichpunkt*].

In punctuation, the mark [;] indicating a separation between parts or members of a sentence more distinct than that marked

by a comma. There seems to be no need for this mark in Bantu; see punctuation*.

SEMI-VOWEL (*Semi-voyelle, Demi-voyelle*) [*Semivokal, Halbvokal*].

According to modern usage of the term, a sound articulated with the tongue and lips in the position for vowels, but the articulating organs held so tensely that consonantalization* takes place. Daniel Jones defines semi-vowels as independent vowel-glides in which the speech-organs start by forming a close or fairly close vowel, and immediately move to another vowel of greater prominence; the initial vowel-position need not be maintained for any appreciable time.

The **bilabial** or **velar semi-vowel** is *w*, the **palatal semi-vowel** is *y* (phon. *j*), and the **denti-labial semi-vowel** is *β*.

SENSE (*Sens*) [*Sinn, Bedeutung*].

Import or meaning*, that which is suggested by the enunciation of the word or expression concerned.

SENSE-GROUP (*Groupe sémantique*) [*Bedeutungsgruppe*].

The term sense-group is used for an incomplete concept-group* in speech. In Bantu the sense-group usually ends at convenient spaces for breathing, though probably further investigation will reveal definite rules under which sense-group division is made. "The main difference phonetically between the sense-group and the concept-group is that the main stress of the last word in the concept-group is more heavily stressed than any other, and the length of that vowel usually considerably increased. This does not happen at the end of sense-groups. The pause between concept-groups is decidedly longer than that between sense-groups" [Remarks upon the phenomenon in Zulu; Doke, *Phonetics of the Zulu Language*, p. 194]. Sense-groups are conveniently marked off by the comma, concept-groups by the full stop.

SENTENCE (*Proposition*) [*Satz*].

A combination of words complete as expressing a thought. A sentence viewed from the phonetic aspect is called a concept-group*. Grammatically, sentences may contain one or more clauses* or phrases. In the former case they are called **complex* sentences** with main clause and subordinate clauses.

A **simple*** sentence contains no subordinate clause. A **compound* sentence** is one in which there are two or more co-ordinated predicates.

SEPARABLE.

Capable of being separated or divided.

On account of its ability to stand alone, in contrast to the "inseparable* pronoun" (i.e. the verbal concord), the term "separable pronoun" has been used by disjunctive writers for the absolute* pronoun.

SEQUENCE (*Suite*) [*Folge*].

Following, succession of events.

(1) The **sequence of tenses** is not observed in Bantu as in English by a time harmony of subordinate tenses. Even when the main predicate is altered in time, the subordinate remains the same, e.g. "I think I will go," "I thought I would go," in Lamba: *ndukulanguluka ati ykaya, nalilangulucile ati ykaya* (lit. I thought that I will go).

(2) Different Bantu languages have different rules governing the **sequence of predicates** in consecutive construction. Commonly the subjunctive mood is used in predicates succeeding the first, as in Zulu: *bayalwa bababulale*, they are fighting and killing them. In Central Bantu sequence is often expressed by the use of *na-* with the infinitive in subsequent predicates, e.g. in Lamba: *walukulwa nekuwepaya*, they are fighting and killing them.

(3) There is a definite **order of sequence** of qualificatives in Bantu. All qualificatives normally follow the substantive they govern, and possessives have **priority of sequence** over other qualificatives, i.e. they precede them in word-order, immediately following the governed substantive.

SEX (*Sexe*) [*Geschlecht*].

The Bantu family of languages is not grammatically sex-denoting. For a discussion of the subject of **sex gender** and terms denoting sex, see gender*, generic*, masculine*, feminine*.

SHORT (*Bref*) [*Kurz*].

Of relatively small extent from end to end; opposite to long*. The term is used in phonetics to denote the normal

small duration of the enunciation of speech-sounds particularly vowels. For particulars see under length*.

SIGN (*Signe*) [*Zeichen*].

That by which anything is represented, a mark, token. **Diacritic* signs** are small detached marks added to letters to give them special significance.

SIGNIFICANCE (*Signification*) [*Bedeutung*].

That which is signified, meaning, importance, rôle. It is possible that each noun class, and hence each noun prefix, originally had its definite significance in Bantu. Today that significance can be recorded to a certain degree with some of the classes. The significance of the *lu-* class is "length," "long objects," and of the *ka-* class "diminution," "small objects," and so on. Some of these significances, however, may have been of later growth.

SIGNIFICANT (*Significatif*) [*Bedeutsam*].

Expressive of some special meaning, playing some special rôle. Such phenomena as intonation* and length* are significant in many Bantu languages.

SIMILE (*Comparison*) [*Gleichnis*].

"A rhetorical figure of speech which likens or draws on explicit comparison between two different things in one or more aspects" (Webster). For the difference between simile and metaphor*, see the latter.

In Bantu, similes are introduced by adverbial formatives (such as *sa-* in Shona, *njenga-* in Zulu), or conjunctions (such as *fyöpele'fyo* or *koti* in Lamba).

SIMPLE (*Simple*) [*Einfach*].

- Uncombined, elementary, single in form.
- (1) The **simple stem** or **simple form** of the verb is that upon which the derivatives are built up.
 - (2) The **simple implication** of the verb indicates an action in no way qualified, in contradistinction to the progressive* and exclusive* implications.
 - (3) A **simple sentence** is one in which there is only one predicate.

SINGULAR (*Singulier*) [*Einzahl*].

Individual, denoting only one person or thing, distinguished from plural or dual. The **singular number** is expressed in Bantu by singular noun prefixes.

SINGULARIA TANTUM.

A term used by Meinhof to indicate one of the forces of the *vu-* class (14), in which collective* nouns occur, found in the singular form only, e.g. Shona, *vuswa* (grass); Zulu, *uwoya* (wool). It is interesting to compare the use of the English equivalents in the singular only.

SITUATIVE.

Indicative of situation or state; a term used by Doke in Zulu for the better term participial* mood, the emphasis being laid upon the indicating of the situation in which the action takes place.

SOCIATIVE.

Pertaining to association; a term used by Marconnès in Karanga to cover both ideas of the reciprocal* and associative* forms of the verb.

SONANT (*Sonore*) [*Stimmhaft*].

Sounding. A phonetic term equivalent to voiced*.

SONG (*Chant*) [*Lied*].

Metrical composition adapted to vocal music.

SONORITY (*Sonorité*) [*Stimmton*].

The carrying power of a sound due to its resonant quality. Vowels are noticeably more sonorous than any other speech-sounds, when pronounced normally. Sonority depends upon inherent quality, and is distinct from prominence which depends upon combinations of quality with length, stress, tone, etc.

SOUND (*Son*) [*Laut, Ton*].

A sensation perceived by the auditory nervous centres. **Speech-sounds** are certain acoustic effects voluntarily produced by the organs of speech; they are the result of definite actions performed by these organs. An elemental speech-sound is called a phone*.

SOUND-SHIFTING (*Mutation de sons*) [*Lautverschiebung*].

Movement, change in sound; development by phonetic mutation*, generally consonantal.

The term sound-shifting is used in Bantu comparative studies for a type of regular sound change, for which no cause whatever is assignable. To quote Meinhof (*Bantu Phonology*, p. 12): "We find for instance that an original verb B. *-tapa* has become in Sotho *-rafa* "take out," B. *-lota* has become Sotho *-lora* "dream." B. *-pa* has become Sotho *-fa* "give." We see in these examples that B. *t* > Sotho *r* and B. *p* > Sotho *f*, for no apparent reason. Various changes thus take place in all Bantu languages, e.g. B. *-tatu* > Duala *-lalo* "three," B. *-landa* > Herero *-randa* "sell," B. *-veka* > Zulu *-'beka* "place," etc. . . . In all the examples cited, there are hundreds of other instances to prove that these changes have not occurred in isolated cases, but that on the contrary they have taken place subject to definite rules, to which very few exceptions are to be found. We see for instance that original *k*, *t*, *p* have remained *k*, *t*, *p* in Swahili, but have become Sotho *x*, *r*, *f*, Duala —, *l*, *w*."

SPECIES (*Espèce*) [*Spezies*].

Form, variety, category, of classification. The terms "derivative species" or "verbal species" have been used for the more commonly accepted term form*.

SPEECH (*Langage*) [*Sprache*].

Expression of thoughts in spoken words, oral utterance.

(1) For **speech-sound** see sound*.

(2) **Speech organs** or **organs of speech** are those organs, such as lips, teeth, palate, tongue, pharynx, vocal cords, etc., which are employed in the production of speech-sounds.

SPEECH (*Discours*) [*Rede*].

(1) For **parts of speech**, see under parts*.

(2) For **reported speech**, whether direct or indirect, see under oratio*.

SPREADING (*Extension*) [*Lippenspaltung*].

Lip-spreading is an extension of the lips lengthwise, making the aperture narrow and long. It is a feature in Bantu of

normal front vowels, *ε*, *e*, *i* particularly, to have decidedly spread lips. This term is contrasted with rounding*.

STANDARDIZATION (*Normalisation*) [*Normierung*].

The process of reducing a language or group of allied dialects to a common standard or a model form, established by authority or general agreement.

STANZA (*Stance, Strophe*) [*Strophe*].

A combination or arrangement of metrical lines. In strict usage of the term verse* as a metrical line, a stanza may be defined as "a group of verses forming a division of a song or poem" (Webster).

STATE (*État*) [*Zustand*].

Condition of being.

STATEMENT (*Déclaration, Assertion*) [*Aussage*].

That which is stated, a report, narrative, a logical judgment, e.g. in Zulu, *baqamba amanga* (they tell lies).

STATIC (*Statique*) [*Statisch*].

Pertaining to passive state.

The term "static present" is used by Marconnès in Karanga for the perfect* of stative* verbs. He says: "The static present denotes an action that is complete but persisting, a state."

STATIVE (*Statif*) [*Zustands-*].

Indicative of state.

(1) **Stative verbs** are those which may be used to indicate a state already achieved and still persisting. In certain Bantu languages the perfect stem of the verb is used in stative tenses. Note the following instances of stative tenses in Zulu: *bemi* (they are standing), *sihlezi* (we are seated), *zilele* (they are asleep). The difference between the stative and non-stative use of a verb is illustrated in the following: *ngiyalamba* (I am getting hungry), but the stative present perfect tense is *ngilambile* (I am hungry).

(2) The **stative derivative form** of the verb is found commonly in Central Bantu languages with the suffix *-ama*, e.g. Lamba,

fisa (hide) > *fisama* (be in hiding); *sendama* (be crooked); *wandama* (bask); etc.

(3) The term "stative form" or "stative species" is used by Jacottet in Sotho and McLaren in Xhosa for what is better called the neuter*; also by Kropf and Godfrey in Xhosa for intransitive* verbs, often formed from ideophones, ending in the suffix *-ka*. These usages should be avoided in view of the special applications of the term stative explained above.

STEM (*Thème*) [*Stamm*].

Generally, that part of an inflected word not changed by inflexion; but in Bantu, that part of a word depleted of all prefixal inflexions.

Many grammarians make little distinction between root* and stem. It is valuable, however, for purposes of reference and lexicography to widen the definition of stem to include the root together with suffixes. For instance in Zulu *thanda* is described as the simple stem of the root *thand-*, *thandisisa* the intensive stem, *thandana* the reciprocal stem, etc. Similarly *-thando* is the noun stem of the words *uthando* and *intando*; while the perfect stem of the verb is *-thandile*. In lexicography all stems belonging to a common root would thus be listed approximately together. In lexicographical grouping it is essential to ascertain the uninfluenced form of the initial part of the stem; for instance, again in Zulu, *insimu* (pl. *amasimu*) must appear under *-simu*, not under *-tsimu* as Bryant has it, as the *t* (in the old spelling *intsimu*) is merely due to the influence of the *n* in the prefix; similarly *inkosi* must come under *-khosi*.

The **stem vowel** of a word is the vowel coming between the two consonants of the stem, as *o* in *bona*, *i* in *pinta*.

STOP.

That which arrests, checks or interrupts.

(1) For stops, full-stop, etc., see punctuation*.

(2) For "stop consonant" see explosive*.

(3) The **glottal stop** (*coup de glotte*) [*Stoss*], or glottal explosive is an explosive consonant formed by a closure and sudden release of the glottis, producing a sound like a slight cough. The glottal stop is a feature in the formation of ejective* consonants in Bantu.

STRENGTHENING.

The process of making strong or hard.

The term "strengthening of consonants" is used by Jacottet in reference to the devocalization* under homorganic nasal influence which occurs in Sotho.

STRESS (*Accent d'intensité, Accent dynamique*) [*Akzent, Betonung, Dynamischer Akzent*].

The force-beat of syllables, designed to bring particular ones into relative prominence. Daniel Jones (*Outline of English Phonetics*) says: "Stress is defined as the degree of force with which a sound or syllable is uttered. It is essentially a subjective action. A strong energy of utterance means energetic action of all the articulating organs; it is usually accompanied by a gesture with the hand or head or other parts of the body; it involves a strong force of exhalation, and consequently generally gives the objective impression of loudness." It must be pointed out that this description applies more particularly to stress in English where "sentence stress" is used for emphasis, a use foreign to Bantu languages. The study of stress may be termed dynamics*.

Main stress, indicated by the accent ['], is found on one syllable in each Bantu word or word-group, and is therefore a word-determinative (see Introduction). This may also be called the **penultimate stress**, because main stress is generally on the penult in Bantu, e.g. Zulu: *sibóna*, *siyabóna*, *siyabónisa*, *siyabónisisa*. In some languages, e.g. Ganda, main stress may be retained on the stem vowel, e.g. *yágala*. **Ultimate** and **antepenultimate stress** may occur exceptionally in some languages; while ideophones in Zulu always have **initial stress**.

A **rhythmic stress** or **secondary stress** is found on other (often alternate) syllables of longer words in Bantu. This, when necessary, may be indicated by the accent [ˊ].

STRONG (*Fort*) [*Stark*].

Having power and durability.

(1) The term "strong consonant" is used for unvoiced* consonants (cf. strengthening*).

(2) Mlle. Homburger uses the term "strong vowels" in Bantu phonetics, as opposed to those called "furtive," in reference to such radical vowels as exhibit a constant value.

STRUCTURE (*Structure*) [*Struktur*].

Manner of construction or building up. The term is used in such expressions as **phonetical* structure, grammatical* structure, syntactical* structure, etc.**

STYLE (*Style*) [*Stil*].

Mode of expressing thought in language; characteristic mode of expression. Style may be simple, ornate, careless, rhetorical, ponderous, etc.

SUB-CLASS (*Classe secondaire*) [*Unterklasse*].

A term used for a subdivision of noun classes* in certain Bantu languages. For instance class ra, appearing in most Bantu languages, is treated as belonging to a sub-class to r, since all its concords are identical with those of class r, although its own prefixes or lack thereof show distinction from those of class r. Some Central Bantu languages have numerous other sub-classes in which the nouns have short prefixes, when the major class normally employs full prefixes.

SUB-DIALECT (*Sous-dialecte*) [*Untergeordneter Dialekt*].

A term used for a subdivision of dialects*, in Bantu generally indicating local clans or tribelets.

SUBJECT (*Sujet*) [*Subjekt*].

"The subject of a sentence is a word or words denoting what we speak about" (Nesfield).

(1) **Definite* subjects** and **indefinite* subjects** are distinguished in Bantu by the use of the class concord in the former case, and of the indefinite concord in the latter, e.g. in Zulu: *bakhona abantu* (the people are present), and *kukhona abantu* (people are present).

(2) For **logical subject** see *logical**.

(3) Of **subjects in apposition*** concordial agreement is made with the first.

SUBJECTIVAL (*Subjectival*) [*Subjektiv*].

Pertaining to or referring to the subject.

The **subjectival concord** is that necessary concordial element used in the construction of a predicative to point to or designate the subject. It is not a pronoun. There are times when an indefinite subjectival concord may be used, in which case

it is not in concordial agreement with the logical subject. Nevertheless it does not seem necessary to change the term concord for this special case, but rather to widen its grammatical significance to include it. The subjectival concord always precedes the verb stem, but auxiliaries, etc., may intervene between the two. The presence of a subjectival concord is essential to any true mood of the verb; for that reason, as well as others, the imperative* and the infinitive* are not true moods. A change in the form of subjectival concord may indicate a change of mood, e.g. in Zulu, for the third person, class I, indicative and contingent, *u-*; subjunctive and potential, *a-*; participial, *e*.

With the verb, the subjectival concord must always be used whether the substantival subject is expressed or not, e.g. in Swahili: *unachukua* (he is carrying), and *mpagazi unachukua* (the porter is carrying).

SUBJECTIVE.

(1) "Subjective species" of the verb is a term used by Grout in Zulu for the *-eka* form of the neuter* as contrasted with his deponent* in *-akala*; but the use of the term in this connection seems unjustified.

(2) For "subjective concord" or "subjective pronoun," see under *subjectival**.

SUBJUNCTIVE (*Subjonctif*) [*Subjunktiv, Konjunktiv*].

"Designating or pertaining to that mood of a verb expressing the action or state not as a fact, but only as a contingent and dependent mental conception" (Webster: *Collegiate Dictionary*). Bradley (*Latin Prose Composition*) writes: "The subjunctive is the mood which gives rise to the greatest difficulty in the study of Latin. Its use in that language is constant and manifold, while it hardly exists in modern English. Nor will its name (*modus subjunctivus* or *conjunctivus*) be a sufficient guide, for though so called on account of its being found principally in subordinate clauses, yet such clauses often require the use of the indicative, and the use of the subjunctive . . . is by no means confined to them. It perhaps was originally used as a separate form to add, to the simple statement made by the indicative, some further idea of *uncertainty* or *contingency*. Hence its use in Latin to express, not a fact which we *indicate*, but something which we regard

rather as a mere conception of the mind, as that which we purpose or wish to be a fact, or which we refer to as the result of another fact, or as stated on other authority than our own; and in this way it is used in Latin in a large number of sentences in which the use of any special mood would never occur to any one who was acquainted only with English. The Latin subjunctive is mainly used in certain classes of subordinate or *subjoined* clauses: hence its name (*subjunctivus*). But it is also used both in simple sentences, and in the main clause of a compound sentence, either to make a statement, or to ask a question, or to express a command or desire."

The Zulu equivalent shows a remarkable parallel in a Bantu language to Bradley's description for Latin. This mood is employed in Zulu as follows:

- (i) After the conjunctions *ukuba*, *ukuthi* and *ukuze*, following verbs of intending, desiring, liking, etc.
- (ii) In certain consecutive verb constructions.
- (iii) In permissive or deliberative interrogation.
- (iv) With imperative force, usually preceded by a verbal auxiliary.
- (v) In the formation of compound tenses after certain deficient verbs, such as *-buye*, *-mane*, *-simze*, etc.
- (vi) After certain conjunctions, notably *anduba*, *funa*, *qéde*, etc., forming descriptive clauses.

In Bantu the subjunctive is typically represented by the change of the final vowel of the verb stem to *-e* in the present, e.g. Lamba, *twende* (let us go); Shona, *ndinoda kuti ubude* (I want you to go out); Swahili, *akafunge* (let him tie); Sotho, *ke rata hore ba tle koano* (we want them to come here).

Lamba employs a typical future subjunctive (also with the final vowel in *-e*); cf. *ati akake* (that he may tie) and *ati akakake* (that he may tie—future). Zulu has quite a number of subjunctive tenses, positive and negative, present, past and future.

SUBORDINATE (*Subordonné*) [*Untergeordnet, Abhängig*].

Subservient, inferior in position or rank. For **subordinate predicate**, **subordinate construction**, **subordinate clause**, "subordinate proposition," see under clause*.

SUBORDINATION (*Subordination*) [*Unterordnung*].

The process of placing in subordinate position; the dependent connection in which one sentence (called the subordinate*) is found in respect to another (called the main*). **Subordination of predicates** is of more common syntactical occurrence in Bantu than is co-ordination of predicates.

SUBSIDIARY (*Subsidaire*) [*Neben-*].

Subordinate or dependent in position; aiding in an inferior position or capacity.

The **subsidiary subject*** is the second of two appositional subjects, and is not represented by concord; see under principal*.

The **subsidiary object*** is the second of two which may be used with certain verbs; it may not be represented by a concord with the verb. For explanation and examples see under principal*.

This term covers both ideas expressed by the terms *partitive** and *limitative** used by Jacottet in Sotho.

SUBSTANTIVE (*Substantif*) [*Substantiv*].

(1) A word signifying anything concrete or abstract or any concept. This is one of the main divisions of parts of speech, which is subdivided into (a) noun, and (b) pronoun.

(2) For "substantive pronoun," a term used by some writers, use *absolute** pronoun.

(3) The term "substantive verb," for the verb "to be," as used by Crisp and others, is not applicable in Bantu.

SUBSTITUTION (*Substitution*) [*Ersatz, Substitution*].

(1) Replacement of one form or sound by another, e.g. of *e* in Lamba and Manyika. This form of phonetic substitution takes place in these languages in circumstances where coalescence would be expected, e.g. with the copulative formative *na-*, before all nouns commencing in vowels, *na-* becoming *ne-*: *awantu* > *newantu*, *inama* > *nenama*, *ukufika* > *nekufika*; but *tāta* < *natāta*, for there is no initial vowel.

(2) Equivalent to the French "enallage," exceptional use of a certain construction in place of another; e.g. in Lamba: *filukuya awantu* (people are going; instead of *walukuya*); *awantu wonse cilipalangene* (all the people have dispersed;

instead of *walipalangene*); *wantu wõnse ulukufwaya* (whosoever wants; instead of *walukufwaya*).

SUFFIX (*Suffixe*) [*Suffix*].

"Attached below"; an affix* attached to the end of a word or stem.

(1) In South-eastern Bantu nouns are inflected by suffix as follows:

(a) The **feminine* suffix**, e.g. *-kazi*, *-hali*.

(b) The **diminutive* suffix**, e.g. *-ana*.

(c) The **augmentative* suffix**, as the feminine in form.

(2) Locatives* are formed from nouns by means of suffix in a number of Eastern and South-eastern languages, e.g. *-ni*, *-eni*, *-ey*, *-y*, etc.

(3) Bantu verbal derivatives* are formed by means of a large number of derivative suffixes, e.g. *-ela*, *-ana*, *-isa*, *-eka*, *-āka*, etc.

SUPPLEMENT (*Supplément*) [*Ergänzung*].

An addition or continuation to information, as in a book, necessary to complete the material, to make good deficiencies, or to correct errors; cf. appendix.

SUPPLETIVE (*Supplétif*).

Supplementary, supplying deficiencies.

The term "pronom supplétif" is used by certain French writers, e.g. Samain and de Clercq for a type of adverbial or locative possessive construction, e.g. in Songe, *ami namu* (as for me), *atwe namu* (for our part); in Yombe, *minu kuama* (as for me), *betu kuetu* (for our part, as for us), etc. This is certainly not a pronoun.

SUPRA-DENTAL.

This term signifies rather "above the teeth," i.e. alveolar, than "articulated with the upper front teeth," and therefore the term dental* to convey the latter idea is preferable.

SUSPENSIVE.

Tending to suspend or stop the activity in operation of something.

Marconnès in Karanga has used the phrase "suspensive tense" to label a number of verb forms such as *ndati ndovona*

(I am going to see), *ndavva ndavona* ("I have then seen"). But as these are miscellaneous compound forms, a uniform label can neither be correct nor useful.

SYLLABIC (*Syllabique*) [*Syllabisch, Silben-*].

Forming a syllable.

In some Bantu languages, the more sonorous consonants, such as the nasals and the lateral, may be prolonged to form in themselves syllables; they are then called **syllabic consonants**. In Sotho, *m*, *n*, *ɲ*, *ŋ* and *l* all occur syllabically, e.g. *ho lla* (to cry), *nyku* (sheep) written *nku*. In Tswana there is also syllabic *r*, e.g. *rra* (father).

SYLLABLE (*Syllabe*) [*Silbe*].

A syllable is sometimes defined as a sound or combination of sounds uttered with a single impulse of the voice. Daniel Jones writes: "In theory a syllable consists of a sequence of sounds containing one peak of prominence. In practice it is often impossible to define the limits of a syllable because there is no means of fixing any exact points of minimum prominence."

In Bantu, syllable limits are more easily determined, for every syllable is open (i.e. it ends in or consists of a vowel) or composed of a syllabic* consonant.

SYNONYM (*Synonyme*) [*Synonym*].

One of two or more words of the same language having the same or approximately the same essential meaning. In the narrowest sense, the meaning of synonyms, both in denotation and connotation, should be so fully identical that one can always be substituted for the other without change in the effect of the sentence in which it is done. But, as Fowler points out, it is doubtful if any such perfect synonyms exist. There are usually distinct shades of meaning differentiating accepted synonyms.

SYNOPSIS (*Résumé*) [*Resumé, Uebersicht*].

A conspectus or general view of a whole argument, article, thesis, etc.

SYNTACTIC, SYNTACTICAL (*Syntactique, Syntaxique*) [*Syntaktisch*].

Pertaining to syntax. The term is used in such phrases as : **Syntactical usage, syntactical word-order,* syntactical correspondence*** between languages.

SYNTAX (*Syntaxe*) [*Syntax, Satzlehre*].

"Combined order." Fowler describes syntax as "the part of grammar concerned not with the etymology, formation and inflexion of words, but with the arrangement of them in sentences." Contrast *accidence**.

In Bantu it is convenient in syntax to use the terms for the major parts of speech, and to treat of (a) the **syntax of the substantive**, (b) the **syntax of the qualificative**, (c) the **syntax of the predicative**, and (d) the **syntax of the descriptive**.

SYNTHETIC (*Synthétique*) [*Synthetisch*].

Tending to synthesis or the compounding together of elements. The opposite of *analytic**. A **synthetic language** is one in which the grammatical elements are expressed by means of inflexions, instead of by separate words. Bantu languages are synthetic and therefore naturally need a conjunctive type of word-division.

SYSTEM (*Système*) [*System*].

A scheme for interrelating things, as the **vowel system**, the **consonantal system**, the **grammatical system**, the **phonetic system**, etc.

TABLE (*Table*) [*Tabelle*].

A collection and arrangement of data in condensed and tabular form.

TABOO (*Tabou*) [*Tabu*].

Forbidden by social usage.

Certain words are taboo according to *hlonipa**, other words and phrases according to *matuka**.

TAUTOLOGY (*Tautologie*) [*Tautologie*].

Pleonastic expression, in which the same thing is said twice either by literal repetition or by repetition in meaning. This is not common in Bantu, but the following expressions savour of tautology: in Zulu, *yini na?* (what is it?), in which *yini* is sufficiently interrogative without *na*, and *na* may be said to be

tautological; in Lamba, *akasuwa kalzelo* (the day of to-day), in which *akasuwa* is tautological.

TEMPORAL (*Temporel*) [*Temporal*].

Having reference to time.

Meinhof (in his *Grammatik der Bantusprachen*, p. 61) characterizes verbal prefixal elements as being temporal, in contrast to the suffixal elements which are modal*.

Temporal clauses, or better clauses of time*, occur in all Bantu languages, but it is doubtful whether all such clauses should be grouped together as is done by Rowling in Ganda. This is a grouping according to English equivalent, whereas the Bantu natural grouping would be according to construction.

TENSE (*Tendu*) [*Gespannt*].

Stretched tight, rigid. The term is used in phonetics for vowels in the pronunciation of which considerable muscular tension on the part of the tongue is required. This is particularly so in the case of close vowels. The opposite to a tense vowel is a lax* vowel. It may be taken for granted that all vowels in Bantu are normally tense.

TENSE (*Temps*) [*Zeit, Tempus*].

The modification of verbal forms to express distinctions of time*; one of the forms assumed by the verb to express such distinction. For a discussion on Bantu tenses, consult the following: future*, habitual*, imperfect*, narrative*, past*, perfect*, present*, pluperfect*; see also aorist* and preterite*.

TERM (*Terme*) [*Ausdruck*].

A word or expression used in a definite sense, e.g. a **technical term**, a **grammatical term**, etc.

TERMINOLOGY (*Terminologie*) [*Terminologie*].

The system of terms employed to express the notions applicable to a given subject or science; cf. *nomenclature**.

TEXT (*Texte*) [*Text*].

"A composition on which a note or commentary is written; the original words of an author, in distinction from a paraphrase, annotation or commentary" (Webster).

TEXTBOOK (*Livre de Texte*) [*Textbuch*].

A manual of instruction ; a book on which a teacher lectures or comments.

TILDE (*Tilde*) [*Tilde*].

A term borrowed from Spanish to designate a horizontal undulating diacritic, used to indicate a particular pronunciation, as for instance :

- (i) the nasalization of vowels when significant, e.g. *ã* ;
- (ii) the palatal character of a nasal consonant, e.g. *ñ* (phon.) ;
- (iii) sometimes the velar character of a nasal consonant, e.g. *ñ* (phon. *ŋ*) as in Tswana *tluñ*.

It is wise to confine the use of the tilde to the first (the nasalization of vowels). Though occurring in a number of Sudanic languages, nasalization* of vowels, as a significant feature, is foreign to Bantu ; and the tilde will not be required.

TIME (*Temps*) [*Zeit*].

" That in which events are distinguished with reference to before and after, beginning and end ; the measurable aspect of duration " (Webster).

(1) According to time, Bantu tenses* are divided into : remote past, immediate past, present, immediate future and remote future.

(2) Some Bantu languages reserve special prefixes to indicate **adverbs of time**, e.g. in Lamba, *li-* : *lisa* ? (when ?), *liñili* (again), *litatu* (three times), *liyga* ? (how often ?).

(3) **Clauses of time** (*Propositions de temps*) [*Temporalsätze*] are in Bantu descriptive clauses commencing often in a definite conjunction of time ; but it must be remembered that often English clauses of time may be expressed in Bantu in other ways, e.g. by a locative as in the Lamba *pakutuñona* (when he saw us, lit. at-to-us-see), or by a simple participial mood tense as in Zulu. The lack of clear distinction between " time " and " condition " in Bantu must be observed.

TITLE (*Titre*) [*Titel*].

The distinctive designation of a written or printed production, as a book, poem, etc. ; see heading*.

TONE (*Ton*) [*Ton*].

The musical modulation of the voice in speech.

The Bantu languages are **tone languages**, in which the tone or tone-sequence employed is significant of meaning, semantic.

In the broad classification there are two categories of tone : characteristic tone and significant tone.

Characteristic tone is the particular method of grouping or succession of musical pitches which characterizes a particular language, language group or language family. A wrong use of this intonation will not necessarily convey a wrong meaning, but will betray the foreigner—he will be speaking with a " foreign accent."

Significant tone may be divided into :

(i) **semantic* tone**, by which words of different meaning are distinguished ;

(ii) **grammatical tone**, by which an inflexion of tone governs a change in grammatical significance, e.g. *umuntu* (a person), *umuntu* (it is a person), noun becoming copulative in Zulu ; and

(iii) **emotional* tone**, by which the varying emotions of interrogation, sarcasm, emphasis, surprise, doubt, irritation, exaltation, command, anger, etc., may be conveyed.

Of these, semantic tone is the most significant. Examples :

Shona : *ishe* (nest of rats), *ishe* (chief) ;
shoko (monkey), *shoko* (word) ;
dorò (early garden), *doro* (beer).

Zulu : ^{2 2-8 9} *inyanga* (doctor), ^{2 2-8 8-3} *inyanga* (moon) ;
^{3 2 9} *umuzi* (kraal), ^{3 3-8 8-3} *umuzi* (grass for mats) ;
^{6 6-3} *hlanza* (wash), ^{3 9} *hlanza* (vomit).

Ila : *inyanda* (house), *inyanda* (forked pole) ;
cita (do), *cita* (I don't know) ;
bala (carry), *bala* (read).

The Bantu languages, with the possible exception of Swahili, all have to a greater or lesser degree semantic intonation. There is, however, no one system of tone characteristic of all the Bantu languages. Members of surrounding tribes will describe Zulu, for instance, as " a musical language." The reason is not far to find. Zulu employs in speech a tone-range

of nine distinct tone-pitches, and the speaker pronounces each syllable either on one of these pitches using a **level tone**, or glides from one to another, either up the scale (**rising tone**), or down the scale (**falling tone**); he may even in one syllable

use a **rising-falling tone**, as in the word ^{3 8-3-8 9} *imbuzi*. Laman found a similar range of nine tones in Kongo. But in numbers of other Bantu languages, especially of Central Bantu, in normal speech there is a range of but three tones, and these all level, a **high-level tone**, a **mid-level tone** and a **low-level tone**. In these languages, such as Nyanja, Lamba, Bemba, Ila and Shona, gliding tones only come in with emotional speech.

Tone is generally marked by means of diacritics either before or upon the syllable concerned; numerical figures have been used in Zulu.

TONEME (*Tonème*) [*Tonem*].

A grouping of tones; in each such group there is one main tone or tone-sequence together with other tones or tone-sequences, which take its place in particular circumstances: these circumstances are generally the nature of surrounding tones. The term toneme was first used by D. M. Beach in reference to Mandarin Chinese.

TONETICS (*Tonétique*) [*Tonlehre*].

The science or study of tone.

This is generally treated as a sub-division of phonetics*.

TONIC (*Tonique*) [*Betont*].

Pertaining to tone. The term "tonic accent" has sometimes been used in reference to tone*.

TRANSCRIPTION (*Transcription*) [*Transkription*].

A copy in writing, generally involving an alteration in the type of alphabet employed, as for instance a transcription from Arabic Swahili to Roman Swahili. A **phonetic transcription** is a rendering in phonetic orthography of a passage in current orthography.

TRANSITIVE (*Transitif*) [*Transitiv*].

"Passing over to an object; expressing an action as not limited to the agent or subject, but ending in a direct object" (Webster).

Transitive verbs, those with **transitive import***, are such as normally require an object to complete their action. The object is not always expressed, but it is implied. Most applied forms of the verb are *ipso facto* transitive, while all causative forms are transitive, i.e. they require an object of the causation, and in addition may have a subsidiary object of the simple action of the verb. Sometimes the term active* is used instead of transitive, but such a term should be avoided in Bantu.

A **transitive suffix** (*-la, -ra, -na*), sometimes called effective*, is employed in forming transitive verbs from ideophones, e.g. Zulu, *dazu* > *dazula* (split).

TRANSLATION (*Traduction*) [*Uebersetzung*].

An interpretation of something into a different linguistic medium; a rendering into another language. A translation may be literal* or free*.

TRANSLITERATION (*Translitération*) [*Transliteration, Transkription*].

A representation of the words of one language in the characters and according to the phonology of another language.

When foreign words are imported into a Bantu language, it is the rule that such words should be made to conform to the phonetic principles which govern the language. Thus Dutch "voetzak" (go away) > Lamba *fosaka*, for there must be a final vowel and Lamba phonology knows no *v* or *ts*, and must transliterate by *f* and *s*. Similarly "lamp" > Shona *rambi*, for Shona phonology has *r* for *l*, and in it a nasal cannot combine with an unvoiced consonant, hence *mb* for *mp*. Such principles should be observed in Biblical proper names; thus "Christ" (*Χριστός*) should be in Lamba *Cilisito*, in Shona *Kirisito*, etc., for such combinations as *kr* and *st* are unknown in Bantu. Similarly in Lamba "David" (דָּוִד) would naturally be *Ndafiti*, for in Lamba *d* only occurs in conjunction with the nasal as *nd*, and *v* must give place to *f*.

TRANSPOSITION (*Transposition*) [*Transponieren*].

A transference, removal or exchange in position of sounds or letters in a word; also called metathesis*.

For an exposition of this, see Meinhof's *Bantu Phonology*, p. 16. Instances are given of **transposition of consonants**, as in

Venda, *giḍima* and *digima* (run); in Nyanja, *sokomola* and *kosomola* (cough). **Transposition of vowels** occurs as in Konde, where the perfect stem of *-elupha* (be white) is *-elwiphe* for *-eluphile*, the *l* being dropped, and the *i* transposed to the previous syllable. A type of **transposition of syllables** takes place in some Lamba words, e.g. *tyamuna* (originally *tiamuna*) and *atimuna* (sneeze).

TRILLED (*Vibrante*) [*Vibriierend*].

Vibrated, quavering; a term sometimes used instead of rolled*.

TRISYLLABIC (*Trissyllabe*) [*Dreisilbig*].

Composed of three syllables.

ULTIMA (*Finale*) [*Ultima*].

The last; the final syllable of a word.

ULTIMATE (*Final*) [*End-, Letzt*].

(1) That beyond which analysis cannot go. The **ultimate form** is the root of the word obtained by analysis.

(2) Final, last in progression.

For **ultimate syllable** see *ultima**. **Ultimate stress** is stress on the *ultima*. **Ultimate length** is length in the *ultima*.

UMLAUT.

A German term borrowed to indicate a species of vowel change due to a following vowel. This term might be used in connection with such perfect inflexions as Zulu *hlala* > *hlezi*, Lamba *wona* > *bwene*, Shona *rara* > *rere*, etc.

UNACCENTED (*Inaccentué*) [*Unbetont*].

For this it is better to use the more definite term *unstressed**.

UNIFICATION (*Unification*) [*Vereinheitlichung*].

The process of reducing to a common form or unit. **Language unification** involves the bringing together into one system of a number of allied dialects, each contributing to the resultant unified language. Such processes have resulted in "Union Nyanja," "Unified Shona," etc.

UNILATERAL (*Unilatéral*) [*Unilaterale*].

Articulated with the air passing over one side of the tongue only. This is the normal pronunciation of the Bantu *l*.

UNSTRESSED (*Inaccentué*) [*Unbetont*].

An **unstressed syllable** is one bearing neither main nor secondary stress*; also called by some "unaccented."

UNVOICED (*Dévoisé*) [*Stimmlos*].

Articulated without any accompanying voice or vibration of the vocal cords. The term *voiceless** is probably preferable, though the term *unvoiced* is of very general usage. The sounds represented by *p, t, k, s, f*, etc. are unvoiced sounds in contrast to the voiced *b, d, g, z, v*, etc.

UNVOICING.

Dropping of the voicing in sounds; see *devocalization**.

UR-BANTU.

The hypothetical parent language, from which the present Bantu languages are supposed to have sprung. The term is used by Meinhof for Proto-Bantu; for an exposition, see his *Bantu Phonology*, Chapter II.

USAGE (*Usage*) [*Gebrauch*].

Practice, customary employment, use, treatment. **Syn-tactical usage** is the particular way in which a form is employed in sentence construction.

UVULAR (*Uvulaire*) [*Uvulare*].

Articulated with the tongue-back and the uvula or pendent portion of the soft palate (velum).

The **uvular rolled* consonant** occurs abnormally in some Bantu areas, as with some speakers of Southern Sotho; otherwise uvular consonants are foreign to Bantu.

VARIABLE (*Variable*) [*Flexionsfähig*].

Having capacity for change. Moreira, in Sena, uses this term for all inflexional and influencing parts of speech, in contradistinction to ideophones, which he calls "onomatopoeic expressions." The term, as he uses it, seems unnecessary.

VARIA LECTIO (pl. *Variae lectiones*).

Variant reading, alternative textual rendering.

VARIANT (*Variante*) [*Variante*].

A word or construction differing in form from another though essentially the same; cf. *alternative**.

VARIETY (*Variété*) [*Art*].

Diverse form, sort or kind.

Generally speaking in Bantu there are four **varieties of the verb**, as follows (examples taken from Zulu):

(i) Regular dissyllabic verb stems, e.g. *thanda* (love), *geza* (wash), *funa* (want).

(ii) Monosyllabic verb stems, e.g. *-ya* (go), *-dla* (eat).

(iii) Vowel verb stems, e.g. *-enza* (do), *-ona* (spoil), *-akha* (build).

(iv) Derived verb stems, usually of more syllables than two, formed (a) from other verb stems, as the passive, applied, neuter, intensive, etc., (b) from noun or adjectival roots by suffix, denominative verbs, and (c) from ideophones by suffix.

Defective* verbs may be found belonging particularly to the second and third varieties.

VELAR (*Vélaire*) [*Velar*].

Articulated by the back of the tongue against the velum or soft palate.

The following velar sounds occur in Bantu: **velar explosive** (*k, g*), **velar nasal** (*ŋ*), **velar fricative** (*x, ɣ*), **velar semi-vowel** (*w*).

VELARIZATION (*Vélarisation*) [*Velarisierung*].

Giving a velar influence.

This is a phonetic phenomenon occurring particularly in the Shona cluster (also in Venda influenced from Shona), brought about by an abnormal raising of the back of the tongue towards the soft palate (velum) instead of the usual slight raising effected in pronouncing the velar semi-vowel *w*. This abnormal raising (involving the intrusion of a velar consonantal sound) may take the place of the semi-vowel or, in certain cases, precede it. There are varying degrees of velarization which may be described as follows:

(i) Explosive velarization: *ɸka, bga, mɸa*.

(ii) Fricative velarization: *ɸxa, bya, mɸa*.

(iii) Resonated velarization: *ɸw̄a, bw̄a, mw̄a*.

Non-velarization would be indicated by *ɸwa, bwa* and *mwa*.

Velarization occurs in passives as well as in many other forms, e.g. *rapa* (cure) > *rapka* or *rapxa*. The word for "dog" appears in various Shona dialects as *imbwa, imb̄wa, mbya* and *imbga*. For a detailed exposition of velarization see Doke, *A Comparative Study in Shona Phonetics*, Part II, Chapter XII.

VERB (*Verbe*) [*Verb, Verbum*].

A word which signifies an action connected with a substantive or the state in which a substantive is, and is brought into concordial agreement therewith by the subjectival concord. This definition, framed to suit the case of Bantu only, excludes imperatives* and infinitives*; the former are interjections, the latter nouns.

Verbs may be divided into varieties* treating of **regular dissyllabic verbs, monosyllabic verbs, vowel verbs, and derived verbs** (i.e. verbal derivatives, ideophonic derivatives and denominative verbs). According to conjugations*, verbs are positive, negative or relative. Compound tenses are formed with **deficient* verbs** and their complements. All Bantu languages are rich in the number of verb stems, and in the remarkable inflexional possibilities of the verb in derivatives, moods and tenses.

VERBAL (*Verbal*) [*Verbal*].

Appertaining to the category of the verb. The term is used in the following: **verbal derivative***, **verbal concord** (subjectival and objectival), **verbal auxiliary***. **Verbal noun** is a term commonly applied to class 15 composed of verb infinitives*.

VERSE (*Vers*) [*Vers, Zeile*].

(1) Poetry; metrical arrangement and language, as in the phrase **blank verse**.

(2) A poem division. There is a growing tendency to use the term "verse" (especially in regard to hymns) instead of the more correct term stanza*, a verse being properly a single line consisting of a certain number and disposition of metrical feet.

VOCABULARY (*Vocabulaire*) [*Wortschatz, Vokabular*].

A list or collection of words arranged alphabetically with meanings attached. A vocabulary gives the meanings of the words of one language in terms of another, without any attempt at discussing their etymology or detailed description, such as is carried out in a dictionary*.

VOCALIZATION (*Vocalisation*) [*Vokalisation, Vokalischerwerden*].

The process of voicing or substitution of a voiced for a voiceless consonant. This term is used of a process in Shona, whereby in the *ri-* class (class 12) stems of words commencing in voiceless consonants, such as *p, t, k*, appear vocalized in the singular, e.g. *b, d, g*, but remain unchanged in the plural after the prefix *ma-*. Examples:

badza, mapadza (hoe; stem *-padza*)

dama, matama (cheek; stem *-tama*)

gore, makore (cloud; stem *-kore*).

In Shona, vocalization obtains regularly in the case of voiceless explosives, to a certain extent only with voiceless affricates, and not at all with voiceless fricatives. We can assume, therefore, that vocalization is due to the explosive element coming under the influence of the prefixal implication of *ri-*. For a detailed exposition of vocalization, see Doke, *A Comparative Study in Shona Phonetics*, Part II, Chapter XIII.

VOCATIVE (*Vocatif*) [*Vokativ*].

Pertaining to calling. Generally in grammar the vocative designates a "case," denoting that which is addressed. In Bantu, where case does not exist, all vocative forms of nouns (or pronouns) should be treated as interjections.

Vocative interjections, formed usually by inflecting nouns (such as by deleting an initial vowel), serve to draw attention, and like imperatives and other interjections, have no grammatical or concordial bearing upon the rest of the sentence.

VOICE (*Voix*) [*Stimme*].

(1) **Phonetical**: Vocal sound, as produced by vibrating vocal cords, distinguished from mere breath or whisper.

(2) **Grammatical**: The term "voice," as in "active voice," "passive voice," used to indicate the relation of the subject

of the verb to the action expressed, has in Bantu to give place to the term form*, derivative* form, owing to the multiplicity of such forms used, not all of which can properly be called voices.

VOICED (*Voisé*) [*Stimmhaft*].

Articulated with accompanying vibration of the vocal cords. **Voiced consonants**, sometimes called "sonants," occur in almost every position and manner.

VOICELESS (*Sourd*) [*Stimmlos*].

Articulated without any accompanying vibration of the vocal cords. The term unvoiced* is also commonly used. In contrast to the voiced sounds, such as *b, d, j, g, v, z, 3*, etc., are the voiceless *p, t, c, k, f, s, ʃ*, etc.

VOWEL (*Voyelle*) [*Vokal*].

Various definitions have been given: "A voiced sound in forming which the air issues in a continuous stream through the pharynx and mouth, there being no obstruction and no narrowing such as would cause audible friction" (Daniel Jones, *English Phonetics*). "A voiced speech-sound in the production of which the breath has sustained passage through mouth, nose or both mouth and nose, sufficient to produce syllabification" (Doke, *Phonetics of Zulu*).

Vowels may be classified in various ways. They may be charted in comparison with the cardinal* vowel chart. According to quality, they may be close* (high) or open* (low). According to position they may be front* or back*. According to derivation they may be basic* or derived*. According to enunciation they may be oral* or nasalized*. According to muscular effort they may be tense* or lax*. According to the synchronism of tongue and lips they may be normal* or abnormal*. According to movement they may be pure* or diphthongized*. Bantu vowels are, as a rule, oral, tense, normal and pure.

VOWEL VERB (*Verbe à voyelle initiale*) [*Verbum mit vokalischem Anlaut*].

A verb the initial syllable of whose stem is composed of a vowel. This is the third variety* of verbs in Bantu. Most

Bantu languages have certain verbs commencing in vowels. In Zulu only the derived vowels, *a*, *e* and *o* are so found, e.g. *-akha* (build), *-enza* (do), *-ona* (spoil). In Lamba all vowels are found composing vowel verbs, e.g. *aḱa* (divide), *ela* (winnow), *ita* (call), *ola* (gather together), *umfwa* (hear). Owing to initial coalescences and elisions, vowel verbs deserve special conjugational treatment.

WHISTLING (*Sifflant*) [*Pfeifend*].

Uttered in a shrill musical manner, by forcing the breath through teeth or contracted lips. The term **whistling fricative** is sometimes applied to the alveolar labialized* consonants, especially in cases where the whistle is pronounced, as in Chopi and Tswa.

WORD (*Mot*) [*Wort*].

"A word results from the association of a given sense with an aggregation of sounds susceptible of a given grammatical use" (Meillet). The Bantu word is dependent upon the Bantu law of stress and may be defined as "that sound or group of sounds which is subject to one main stress and one only" (Doke).

For **word composition** see under composition*. For the importance of determining what composes a word in Bantu, see the Introduction.

WORD-DIVISION (*Division de mots*) [*Einteilung der Wörter*].

That which determines the principles upon which words are to be divided one from the other. For a full discussion of **conjunctive* word-division** and **disjunctive* word-division** see the Introduction.

WORD-GROUP (*Groupe de mots*) [*Wortgruppe*].

A combination or fusion of two or more words brought about through vowel elision or coalescence, and governed as such by the Bantu rule defining a word, that it is subject to one and only one main stress. A word-group is easily split up into its component words, each of which is capable (on occasion) of standing alone. Examples:

Zulu: *leyo-nkosi* (that chief), *ngifun' ukuhamba* (I want to go; *ngifuna ukuhamba*).

Lamba: *twaḱone-ḱkalamu* (we saw a lion; *twaḱona inkalamu*).

Shona: *ndinodo-mḱana* (I like a child; *ndinoda (u)mḱana*).

WORD-ORDER (*Ordre des mots*) [*Wortstellung, Wortfolge*].

The disposition of words in a phrase or sentence conveying grammatical or syntactical value.

The normal word-order in a Bantu sentence is "subject—predicate—object"; though this may be varied for purposes of emphasis or rhetoric; example from Lamba: *umuntu walifibwene ifimbōlo* (the-person he-them-saw the-hyenas).

Qualificatives succeed their antecedents in word-order, and possessives have priority over other qualificatives; e.g. in Lamba: *umuntu wanji umukulu* (servant my big).

More intricate rules of word-order for good composition may be set out for each Bantu language.

ZONE (*Zone*) [*Zone*].

A geographical term applied in a special way (**language zone**) to an area characterized by uniform or similar linguistic phenomena. This term is useful to apply to a geographical classification of the Bantu family of languages. Though research into such classification is as yet only in its infancy, the following zones have been identified: **North-western zone** (Duala, Fang, etc.), **Northern zone** (Ganda, Rundi, etc.), **Congo zone** (Kongo, Bangi, etc.), **Central zone** (Luba, Bemba, etc.), **Eastern zone** (Bondei, Yao, etc.), **South-eastern zone** (Nguni, Sotho, etc.), **Western zone** (Mbundu, Herero, etc.). A readjustment and alteration of these will probably be found necessary, as well as provision made for intermediate zones for the place of such languages as Lwena (West-central), Swahili (North-eastern), Nyanja (East-central), and so on.

Within the language zones are found the clusters*.

It must be realized that individual members of a particular zone may to-day be living among members of a different zone owing to tribal migrations, but the zone label is taken from the habitat of the majority. While languages belonging to one zone differ in certain essential phenomena from languages belonging to another zone, yet languages belonging to the same zone need not be mutually understood.

INDEX OF FRENCH TERMS

The following are the French terms given in the Dictionary, with the English terms indicating where they are to be found.

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| <p><i>Ablatif</i> : Ablative.
 <i>Abréviation</i> : Abbreviation.
 <i>Absolu</i> : Absolute.
 <i>Abstrait</i> : Abstract.
 <i>Accent</i> : Accent, Stress.
 <i>Accord</i> : Agreement, Concord.
 <i>Accusatif</i> : Accusative.
 <i>Acoustique</i> : Acoustic.
 <i>Acrostiche</i> : Acrostic.
 <i>Actif</i> : Active.
 <i>Action</i> : Action.
 <i>Adjectif</i> : Adjective.
 <i>Adjectival</i> : Adjectival.
 <i>Adverbe</i> : Adverb.
 <i>Adverbial</i> : Adverbial.
 <i>Affirmatif</i> : Affirmative.
 <i>Affirmation</i> : Affirmation.
 <i>Affixe</i> : Affix.
 <i>Affriquée</i> : Affricate.
 <i>Agent</i> : Agent.
 <i>Agglutinant</i> : Agglutinating.
 <i>Agglutination</i> : Agglutination.
 <i>Agrégat</i> : Cluster.
 <i>Aigu</i> : Acute.
 <i>Allégorie</i> : Allegory.
 <i>Allié</i> : Cognate.
 <i>Allitératif</i> : Alliterative.
 <i>Allitération</i> : Alliteration.
 <i>Alphabet</i> : Alphabet.
 <i>Alphabet de Lepsius</i> : Lepsius Alphabet.
 <i>Alphabétique</i> : Alphabetical.
 <i>Alternative</i> : Alternative.
 <i>Alvéolaire</i> : Alveolar.
 <i>Analogie</i> : Analogy.
 <i>Analyse</i> : Parsing.
 <i>Analyse logique</i> : Analysis.
 <i>Analyser</i> : Analyse.
 <i>Analytique</i> : Analytic.
 <i>Anomalie</i> : Anomaly.
 <i>Anormal</i> : Abnormal.
 <i>Antécédent</i> : Antecedent.
 <i>Antépénultième</i> : Antepenultimate.
 <i>Antonyme</i> : Antonym.</p> | <p><i>Aoriste</i> : Aorist.
 <i>Aphorisme</i> : Aphorism.
 <i>Apostrophe</i> : Apostrophe.
 <i>Appendice</i> : Appendix.
 <i>Applicatif</i> : Applied.
 <i>Apposition</i> : Apposition.
 <i>Archaïque</i> : Archaic.
 <i>Arrière</i> : Back.
 <i>Arrondissement</i> : Rounding.
 <i>Article</i> : Article.
 <i>Articulation</i> : Articulation.
 <i>Aspiration</i> : Aspiration.
 <i>Assertion</i> : Predication, Statement.
 <i>Assimilation</i> : Assimilation.
 <i>Associatif</i> : Associative.
 <i>Assourdissement</i> : Devoicalization.
 <i>Attribut</i> : Attribute.
 <i>Attributif</i> : Attributive.
 <i>Attrition</i> : Attrition.
 <i>Augmentatif</i> : Augmentative.
 <i>Auxiliaire</i> : Auxiliary.
 <i>Avant</i> : Front.
 <i>Avant-propos</i> : Preface.
 <i>Axiomatique</i> : Axiomatic.
 <i>Axiome</i> : Axiom.</p> <p><i>Barre</i> : Bar.
 <i>Bas</i> : Low.
 <i>Base</i> : Basis.
 <i>Bibliographie</i> : Bibliography.
 <i>Bilabiale</i> : Bilabial.
 <i>Bref</i> : Short.
 <i>Buccal</i> : Buccal.
 <i>But</i> : Purpose.</p> <p><i>Cacuminal</i> : Cacuminal.
 <i>Capitale</i> : Capital.
 <i>Caractéristique</i> : Characteristic.
 <i>Cardinal</i> : Cardinal.
 <i>Cas</i> : Case.
 <i>Causal</i> : Causal.
 <i>Causatif</i> : Causative.
 <i>Cause</i> : Cause.
 <i>Cérébral</i> : Cerebral.</p> |
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Changement : Change.
Chant : Song.
Circonflexe : Circumflex.
Claquement : Click.
Classe : Class.
Classe secondaire : Sub-class.
Classificateur : Classifier.
Classification : Classification.
Coactif : Coactive.
Coalescence : Coalescence.
Collectif : Collective.
Combinaison : Combination.
Commandement : Command.
Commun : Common.
Comparaison : Comparison, Simile.
Comparatif : Comparative.
Comparé : Comparative.
Compendium : Compendium.
Compensation : Compensation.
Complément : Adjunct, Complement, Object.
Complément indirect : Enlargement.
Complexe : Complex.
Composé : Composite, Compound.
Composition : Composition.
Concept : Concept.
Concessif : Concessive.
Concession : Concession.
Concordance : Concordance.
Concret : Concrete.
Condition : Condition.
Conditionnel : Conditional.
Conjonctif : Conjunctive.
Conjonction : Conjunction, Connective.
Conjugaison : Conjugation.
Connectif : Connective.
Consécutif : Consecutive.
Conséquence : Consequence, Result.
Conséquent : Consequent.
Consonnantification : Consonantalization.
Consonne : Consonant.
Construction : Construction.
Contactif : Contactive.
Contexte : Context.
Continu : Continuous.
Continuatif : Continuative.
Continue : Continuant.
Contracté : Contracted.
Contraction : Contraction.

Contraire : Contrary.
Contraste : Contrast.
Coordination : Coordination.
Coordonné : Coordinated.
Copulatif : Copulative.
Copule : Copula.
Correspondance : Correspondence.
Coup de langue : Flapped.
Courant : Current.
Crase : Crasis.
Crochet : Brackets.
Cursif : Cursive.

Datif : Dative.
Déaspiration : Deaspiration.
Décimal : Decimal.
Déclaration : Statement.
Déclinaison : Declension.
Dédicace : Dedication.
Défectif : Defective.
Défini : Definite.
Définition : Definition.
Degré : Degree.
Délibératif : Deliberative.
Demi-voyelle : Semi-vowel.
Démonstratif : Demonstrative.
Dénomminatif : Denominative.
Dental : Dental.
Dentilabiale : Denti-labial.
Dépendant : Dependent.
Déponent : Deponent.
Dérivation : Derivation.
Dérivé : Derivative, Derived.
Dérogatoire : Derogatory.
Descriptif : Descriptive.
Désinence : Desinence.
Désir : Desire.
Destination : Import.
Déterminatif : Determinative.
Deux points : Colon.
Développement : Development.
Déverbatif : Deverbative.
Dévoicalisation : Devocalization.
Dévoisé : Breathed, Unvoiced.
Diacritique : Diacritic.
Dialecte : Dialect.
Dialogue : Dialogue.
Dictionnaire : Dictionary.
Digamme : Digraph.
Diminutif : Diminutive.
Diphthongue : Diphthong.
Direct : Direct.

Directif : Directive.
Discours : Discourse, Oratio, Reported Speech.
Disjonctif : Disjunctive.
Dispersif : Dispersive.
Dissimilation : Dissimilation.
Distributif : Distributive.
Dissyllabique : Dissyllabic.
Division de mots : Word-division.
Doublant : Doubling.
Double : Double.
Doublet : Doublet.
Doute : Doubt.
Dubitatif : Dubitative.
Duel : Dual.
Dur : Hard.
Duratif : Durative.
Durée : Duration, Length.
Dynamique : Dynamic, Stress.

Écriture : Script.
Ejectif : Ejective.
Ejection : Ejection.
Élément : Element.
Élision : Elision.
Eloigné : Remote.
Emotion : Emotion.
Emphase : Emphasis.
Emphatique : Emphatic.
Emprunt : Borrowing.
Emprunté : Imported.
Enclitique : Enclitic.
Encyclopédie : Encyclopaedia.
Encyclopédique : Cyclopaedic.
Enigme : Enigma, Riddle.
Enonciation : Enunciation.
En-tête : Heading.
Énumératif : Enumerative.
Epenhéticque : Epenthetic.
Épithète : Attribute, Epithet.
Espèce : Species.
Etat : State.
Étendu : Extended.
Ethnique : Ethnic.
Étiquette : Etiquette.
Étymologie : Etymology.
Étymologique : Etymological.
Euphémisme : Euphemism.
Euphonie : Euphony.
Euphonique : Euphonic.
Évolution : Evolution.
Excellence : Excellence.

Exception : Exception.
Excessif : Excessive.
Exclamatif : Exclamatory.
Exclamation : Exclamation.
Exclusif : Exclusive.
Exemple : Example.
Expiration : Expiration.
Explosive : Explosive.
Expression : Expression.
Extensif : Extensive.
Extension : Extension, Spreading.

Facilité : Fluency.
Factif : Factitive.
Famille : Family.
Féminin : Feminine.
Fermé : Close, Closed.
Fermeture : Closure.
Figuratif : Figurative.
Figure : Figure.
Final : Final, Ultimate.
Finale : Ultima.
Fini : Finite.
Flexion : Inflexion.
Flexionnel : Inflexional.
Fonction : Function.
Fondamental : Basic, Fundamental.
Formatif : Formative.
Formation : Formation.
Forme : Form.
Formel : Formal.
Fort : Strong.
Fréquentatif : Frequentative.
Fricative : Fricative.
Futur : Future.

Générique : Generic.
Génitif : Genitive.
Genre : Gender.
Géographique : Geographical.
Glide : Glide.
Glossaire : Glossary.
Glottal : Glottal.
Grammaire : Grammar.
Grammatical : Grammatical.
Grave : Grave.
Groupe : Group.
Groupe de mots : Word-group.
Groupe idéal : Concept-group.
Groupe sémantique : Sense-group.
Guillemet : Inverted commas, Quotation mark.

Gutturale : Guttural.
Habituel : Habitual.
Harmonie : Harmony.
Haut : High.
Historique : Historic, Historical.
Homonyme : Homonym.
Homorganique : Homorganic.
Honorifique : Honorific.
Hypothétique : Hypothetical.

Idee : Idea.
Idéophone : Ideophone.
Idiomatique : Idiomatic.
Idiome : Idiom.
Immédiat : Immediate.
Imminent : Impending.
Impair : Odd.
Imparfait : Imperfect.
Impératif : Imperative.
Impérativement : Imperatively.
Impersonnel : Impersonal.
Implication : Implication.
Implosion : Implosion.
Implosive : Implosive.
Inaccentué : Unaccented, Unstressed.
Inchoatif : Inchoative.
Inclusif : Inclusive.
Inclusion : Inclusion.
Incompatible : Incompatible.
Incomplet : Deficient.
Indéclinable : Indeclinable.
Indéfini : Indefinite.
Index : Index.
Indicatif : Indicative.
Indirect : Indirect.
Infinitif : Infinitive.
Infixe : Infix.
Inflexion : Inflexion.
Initial : Initial.
Injectif : Injective.
Inséparable : Inseparable.
Inspiration : Inspiration.
Instrumental : Instrument.
Instrumental : Instrumental.
Intensif : Intensive.
Intensifiant : Intensifier.
Intensité : Intensity, Stress.
Intentionnel : Intentional.
Interdental : Interdental.
Interjectif : Interjectional.

Interjection : Interjection.
Interprétation : Interpretation.
Interrogatif : Interrogative.
Interrogation : Interrogation.
Intervocalique : Intervocalic.
Intonation : Intonation.
Intransitif : Intransitive.
Introduction : Introduction.
Invariable : Immutable, Invariable.
Inversif : Inverse.
Inversion : Inversion.
Irrégulier : Irregular.
Isolable : Isolatable.
Isolant : Isolating.
Isolé : Isolated.
Italique : Italic.
Itératif : Iterative.

Juxtaposé : Juxtaposed.
Juxtaposition : Juxtaposition.

Kymogramme : Kymogram.

Labiale : Labial.
Labialisation : Labialization.
Labialisé : Labialized.
Labio-dental : Labio-dental.
Lache : Lax.
Langage : Speech.
Langue : Language.
Latent : Latent.
Latérale : Lateral.
Lettre : Letter.
Lexicographie : Lexicography.
Lexicographique : Lexicographical.
Lexique : Lexicon.
Libre : Free.
Licence : Licence.
Lieu : Place.
Ligne : Line.
Limitatif : Limitative.
Linguale : Lingual.
Linguistique : Linguistics.
Liquide : Liquid.
Littéral : Literal.
Littérature : Literature.
Livre de Texte : Textbook.
Locatif : Locative.
Locution : Locution, Phrase.
Logique : Logical.
Loi : Law.
Loi de Dahl : Dahl's Law.

Loi de Meinhof : Meinhof's Law.
Loi de polarité : Polarity.
Long : Long.
Louanges : Praises.

Majuscule : Capital.
Manière : Manner.
Manuel : Manual.
Manuscrit : Manuscript.
Masculin : Masculine.
Médial : Medial.
Métamorphose : Metamorphosis.
Métaphore : Metaphor.
Métathèse : Metathesis.
Mètre : Metre.
Métrique : Metrical.
Mi-fermé : Close.
Mime : Mimic.
Minuscule : Lower-case.
Mi-ouvert : Open.
Mixte : Mixed.
Modal : Modal.
Mode : Mode, Mood.
Modifié : Modified.
Modifier : Modify.
Monographie : Monograph.
Monosyllabe : Monosyllable.
Monosyllabique : Monosyllabic.
Morphologie : Morphology.
Morphologique : Morphological.
Mot : Word.
Mouvement : Motion.
Moyen : Middle.
Mutation : Mutation.
Mutation de sons : Sound-shifting.
Mutuel : Mutual.

Narratif : Narrative.
Nasal : Nasal.
Nasalisation : Nasalization.
Nasalisé : Nasalized.
Négatif : Negative.
Négation : Negation.
Neutre : Neuter, Neutral.
Nom : Noun.
Nombre : Number, Numeral.
Nomen Agentis .
Nomenclature : Nomenclature.
Nominal : Nominal.
Nominalif : Nominative.
Normal : Normal.
Normalisation : Standardization.

Numéral : Numeral.
Numération : Numeration.

Objectif : Objective.
Objectival : Objectival.
Objet : Object.
Oblique : Oblique.
Occasionnel : Occasional.
Onomatopée : Onomatopoeia.
Onomatopéique : Onomatopoeic.
Oppositif : Oppositive.
Oplatif : Optative.
Oral : Oral.
Ordinal : Ordinal.
Ordre des mots : Word-order.
Organe : Organ.
Organique : Organic.
Orthographe : Orthography.
Ouvert : Open.

Page : Page.
Pair : Even.
Palatale : Palatal.
Palatalisation : Palatalization.
Palato-alvéolaire : Palato-alveolar.
Palatogramme : Palatogram.
Paradigme : Paradigm.
Paragraphe : Paragraph.
Parallèle : Concurrent.
Paraphrase : Paraphrase.
Parenté : Relationship.
Parentèse : Parenthesis.
Parfait : Perfect.
Participe : Participle.
Participial : Participial.
Particule : Particle.
Partie du discours : Part of speech.
Partitif : Partitive.
Passé : Past.
Passif : Passive.
Pause : Pause.
Péjoratif : Pejorative.
Pénultième : Penult, Penultimate.
Perfectif : Perfective.
Permissif : Permissive.
Permutation : Permutation.
Persistant : Persistent.
Persistif : Persistent.
Personification : Personification.
Personne : Person.
Personnel : Personal.
Pharyngal : Pharyngeal.

Philologie : Philology.
Phonation : Phonation.
Phonème : Phone, Phoneme.
Phonétique : Phonetic, Phonetics.
Phonologie : Phonology.
Phraséologie : Phraseology.
Plein : Full.
Plosive : Plosive.
Pluriel : Plural.
Plus-que-parfait : Pluperfect.
Poésie : Poetry.
Poétique : Poetical.
Point : Full-stop.
Point et virgule : Semi-colon.
Point virgule : Semi-colon.
Polarité : Polarity.
Polysyllabe : Polysyllable.
Polysyllabique : Polysyllabic.
Ponctuation : Punctuation.
Positif : Positive.
Position : Position.
Possédé : Possessee.
Possesseur : Possessor.
Possessif : Possessive.
Postalvéolaire : Postalveolar.
Potentialité : Potentiality.
Potentiel : Potential.
Précis : Précis.
Prédicat : Predicate.
Prédicatif : Predicative.
Préface : Foreword, Preface.
Préfixe : Prefix.
Prépalatal : Prepalatal.
Préposition : Preposition.
Prépositionnel : Prepositional.
Prépréfixe : Preprefix.
Présent : Present.
Prétérit : Preterite.
Prière : Desire.
Primaire : Primary.
Primitif : Primitive.
Principal : Main, Principal.
Priorité : Priority.
Procès : Process.
Proclitique : Proclitic.
Progressif : Progressive.
Pronom : Pronoun.
Pronominal : Pronominal.
Prononciation : Pronunciation.
Proposition : Clause, Proposition,
 Sentence.
Propre : Proper.

Prose : Prose.
Prosodie : Prosody.
Proverbe : Proverb.
Pur : Pure.

Quadrissyllabique : Quadrissyllabic.
Qualificatif : Qualificative.
Qualifier : Quality.
Qualité : Quality.
Quantitatif : Quantitative.
Quantité : Quantity.
Quasi-passif : Quasi-passive.
Question : Question.
Quinaire : Quinary.

Racine : Root.
Radical : Radical.
Raison : Reason.
Rapport : Reference.
Raréfaction : Rarefaction.
Réciproque : Reciprocal.
Réduplicatif : Reduplicative.
Réduplication : Reduplication.
Réfléchi : Reflexive.
Règle : Rule.
Régressif : Regressive.
Régulier : Regular.
Relatif : Relative.
Relation : Relation.
Répétitif : Repetitive.
Repos : Rest.
Représentatif : Representative.
Respectueux : Respectful.
Résultat : Result.
Résumé : Synopsis.
Rétroflexe : Retroflex.
Réversif : Reversible.
Rhétorique : Rhetoric.
Rythme : Rhythm.
Rime : Rhyme.
Romain : Roman.
Roulé : Rolled.
Rudiments de grammaire : Acci-
 dence.

Salutation : Salutation.
Sarcastique : Sarcastic.
Scansion : Scansion.
Secondaire : Secondary, Sub-class.
Sémantique : Semantic, Semantics.
Semi-voyelle : Semi-vowel.
Sens : Meaning, Sense.

Sexe : Sex.
Sifflant : Whistling.
Signe : Sign.
Significatif : Significant.
Signification : Significance.
Simple : Plain, Simple.
Singulier : Singular.
Son : Sound.
Sonore : Sonant.
Sonorité : Sonority.
Sourd : Voiceless.
Sous-dialecte : Sub-dialect.
Stance : Stanza.
Statif : Stative.
Statique : Static.
Strophe : Stanza.
Structure : Structure.
Style : Style.
Subjectival : Subjectival.
Subjonctif : Subjunctive.
Subordination : Subordination.
Subordonné : Subordinate.
Subsidaire : Subsidiary.
Substantif : Substantive.
Substitution : Substitution.
Suffixe : Suffix.
Suite : Sequence.
Sujet : Subject.
Supplément : Supplement.
Supplétif : Suppletive.
Syllabe : Syllable.
Syllabique : Syllabic.
Synonyme : Synonym.
Syntactique : Syntactic.
Syntaxe : Syntax.
Syntaxique : Syntactic.
Synthétique : Synthetic.
Système : System.

Table : Table.
Table de matières : Contents.
Tabou : Taboo.
Tautologie : Tautology.
Temporel : Temporal.

Temps : Tense, Time.
Tendu : Tense.
Terme : Term.
Terminologie : Terminology.
Texte : Text, Textbook.
Thème : Exercise, Stem.
Tilde : Tilde.
Titre : Title.
Ton : Pitch, Tone.
Tonème : Toneme.
Tonétique : Tonetics.
Tonique : Tonic.
Traduction : Translation.
Trait-d'union : Hyphen.
Transcription : Transcription.
Transitif : Transitive.
Translittération : Transliteration.
Transposition : Transposition.
Trissyllabe : Trisyllabic.

Unification : Unification.
Unilatéral : Unilateral.
Usage : Usage.
Uvulaire : Uvular.

Variable : Variable.
Variante : Variant.
Variété : Variety.
Vélaire : Velar.
Vélarisation : Velarization.
Verbal : Verbal.
Verbe : Verb.
Vers : Verse.
Vibrante : Trilled.
Virgule : Comma.
Vocabulaire : Vocabulary.
Vocalisation : Vocalization.
Vocatif : Vocative.
Voisé : Voiced.
Voix : Voice.
Voyelle : Vowel.

Zone : Zone.

INDEX OF GERMAN TERMS

The following are the German terms given in the Dictionary, with the English terms indicating where they are to be found.

Abändern : Modify.
Abhängig : Dependent, Subordinate.
Abkürzung : Abbreviation.
Ablativ : Ablative.
Ablaut : Ablaut.
Abschleifung : Attrition.
Absicht : Purpose.
Absolut : Absolute.
Abstrakt : Abstract.
Abwandlung : Declension.
Adjektiv : Adjective.
Adjektivisch : Adjectival.
Adverbial : Adverbial.
Adverbium : Adverb.
Affirmation : Affirmation.
Affirmativ : Affirmative.
Affix : Affix.
Affrikata : Affricate.
Agglutination : Agglutination.
Agglutinierend : Agglutinating.
Akkusativ : Accusative.
Akrostichon : Acrostic.
Aktiv : Active.
Akustisch : Acoustic.
Akut : Acute.
Akzent : Accent, Stress.
Allegorie : Allegory.
Allgemein : Current.
Alliteration : Alliteration.
Alliterierend : Alliterative.
Alphabet : Alphabet.
Alphabet des Lepsius : Lepsius alphabet.
Alphabetisch : Alphabetical.
Alternative : Alternative.
Alveolare : Alveolar.
Analogie : Analogy.
Analyse : Analysis.
Analysieren : Analyse.
Analytisch : Analytic.
Anfangs : Initial.
Anführungszeichen : Inverted commas, Question mark.
Anhang : Appendix.

Anlautend : Initial.
Anomalie : Anomaly.
Antecedens : Antecedent.
Antonym : Antonym.
Aorist : Aorist.
Aphorismus : Aphorism.
Apostroph : Apostrophe.
Apposition : Apposition.
Art : Manner, Mode, Variety.
Artikel : Article.
Artikulation : Articulation.
Aspiration : Aspiration.
Assimilation : Assimilation.
Assoziativ : Associative.
Attribut : Adjunct, Attribute.
Attributiv : Attributive.
Attributiver Zusatz : Enlargement.
Aufzählend : Enumerative.
Ausatmung : Expiration.
Ausdehnung : Extension.
Ausdruck : Expression, Phrase, Term.
Ausdrucksweise : Phraseology.
Ausgedehnt : Extended.
Auslegung : Interpretation.
Ausnahme : Exception.
Ausruf : Exclamation.
Ausrufend : Exclamatory.
Aussage : Enunciation, Statement.
Aussprache : Pronunciation.
Ausstossung : Ejection.
Auszug : Compendium.
Axiom : Axiom.
Axiomatisch : Axiomatic.

Basis : Basis.
Bedeutsam : Significant.
Bedeutung : Meaning, Sense, Significance.
Bedeutungsgruppe : Sense-group.
Bedingung : Condition.
Bedingungs- : Conditional.
Bedingungssätze : Conditional.
Befehl : Command.

Begriffsgruppe : Concept-group.
Beharrlich : Persistent.
Behauptung : Predication.
Beifügung : Adjunct, Attribute.
Beigeordnet : Coordinate.
Beiordnung : Coordination.
Beispiel : Example.
Beistrich : Comma.
Beiwort : Epithet.
Bejahend : Affirmative.
Bejahung : Affirmation.
Beratschlagend : Deliberative.
Besitzer : Possessor.
Besitzung : Possessee.
Bestandteil : Element.
Bestimmen : Qualify.
Bestimmend : Qualificative.
Bestimmt : Definite.
Betont : Tonic.
Betonung : Stress.
Bevorstehend : Impending.
Bewegung : Motion.
Beziehung : Reference.
Bibliographie : Bibliography.
Bilabial : Bilabial.
Bildlich : Figurative.
Bildung : Formation.
Bildungselement : Formative.
Binde- : Conjunctive.
Bindestrich : Hyphen.
Bindewort : Connective.
Buchstabe : Letter.

Charakteristisch : Characteristic.

Dahlsches Gesetz : Dahl's Law.
Dativ : Dative.
Dauer : Duration, Length, Quantity.
Dauerlaut : Continuant.
Defektiv : Defective.
Definition : Definition.
Dehnungsstrich : Bar.
Dehnungszeichen : Circumflex.
Deklination : Declension.
Demonstrativ : Demonstrative.
Denominativum : Denominative.
Dental : Dental.
Deponens : Deponent.
Derivation : Derivation.
Derivativ : Derivative.
Deriviert : Derived.

Deskriptiv : Descriptive.
Determinativ : Determinative.
Deverbativum : Deverbative.
Dezimal : Decimal.
Diakritisches Zeichen : Diacritic.
Dialekt : Dialect.
Dialog : Dialogue.
Dichtung : Poetry.
Digraph : Digraph.
Diminutiv : Diminutive.
Diphthong : Diphthong.
Direkt : Direct.
Disjunktiv : Disjunctive.
Dissimilation : Dissimilation.
Distributivum : Distributive.
Doppelpunkt : Colon.
Doppelt : Double.
Dreisilbig : Trisyllabic.
Drittletzte : Antepenultimate.
Druck : Intensity.
Dual(is) : Dual.
Dubitativ : Dubitative.
Dublette : Doublet.
Durativ : Durative.
Dynamisch : Dynamic.
Dynamischer Akzent : Stress.

Ehren- : Honorific.
Eigen- : Proper.
Eigenschaft : Quality.
Eigenschaftswort : Adjective.
Einatmung : Inspiration.
Einfach : Plain, Simple.
Einleitung : Introduction.
Einräumung : Concession.
Einräumungs- : Concessive.
Einschluss : Inclusion.
Einsilbig : Monosyllabic.
Einsilbiges Wort : Monosyllable.
Einteilung der Wörter : Word-division.
Einzahl : Singular.
Ejektiv : Ejective.
Element : Element.
Elision : Elision.
Emphatisch : Emphatic.
End- : Final, Ultimate.
Endung : Desinence.
Enklitisches Wort : Enclitic.
Enthauchung : Deaspiration.
Entwickelung : Development.
Enzyklopädie : Encyclopaedia.

Enzyklopädisch : Cyclopaedic.
Epenhetisch : Epenthetic.
Epitheton : Epithet.
Ergänzung : Complement, Supplement.
Ersatz : Compensation, Substitution.
Erzählend : Narrative.
Ethnologisch : Ethnic.
Etikette : Etiquette.
Etymologie : Etymology.
Etymologisch : Etymological.
Euphemismus : Euphemism.
Euphonia : Euphony.
Euphonisch : Euphonic.
Evolution : Evolution.
Exklusiv : Exclusive.
Explosivlaut : Explosive.
Extensiv : Extensive.
Exzessiv : Excessive.

Faktiv : Factitive.
Familie : Family.
Femininum : Feminine.
Figur : Figure.
Flektierend : Inflexional.
Flexion : Inflexion.
Flexionsfähig : Variable.
Folge : Consequence, Result, Sequence.
Folgend : Consequent.
Folgernd : Consecutive.
Form : Form.
Formal : Formal.
Frage : Interrogation, Question.
Frei : Free.
Freiheit : Licence.
Fremdwort : Borrowing.
Frequentativum : Frequentative.
Frikativlaut : Fricative.
Fundamental : Basic.
Fünfteilig : Quinary.
Funktion : Action, Function.
Futurum : Future.

Gattungsname : Common.
Gebrauch : Usage.
Gedrängte Darstellung : Précis.
Gefüge : Cluster.
Gegensatz : Contrast.
Gegenseitig : Mutual.
Geläufigkeit : Fluency.

Gelegentlich : Occasional.
Gemein : Common, Current.
Gemütsbewegung : Emotion.
Generisch : Generic.
Genitiv : Genitive.
Genus : Gender.
Geographisch : Geographical.
Gerade Zahl : Even.
Gerollt : Rolled.
Geschlecht : Gender, Sex.
Geschlechtlich : Generic.
Geschlossen : Close, Closed.
Gesetz : Law.
Gespannt : Tense.
Gewöhnlich : Habitual.
Gleichlaut : Glide.
Gleichnis : Simile.
Gleichzeitig : Concurrent.
Glossar : Glossary.
Glottal : Glottal.
Grad : Degree.
Grammatik : Grammar.
Grammatikalisch : Grammatical.
Gravis : Grave.
Grosser Anfangsbuchstabe : Capital.
Grund- : Basic, Cardinal, Fundamental, Reason.
Grundlage : Basis.
Grundsatz : Axiom.
Gruppe : Group.
Gruss : Salutation.
Guttural : Guttural.

Halbvokal : Semi-vowel.
Handbuch : Manual.
Harmonie : Harmony.
Hart : Hard.
Hauch : Aspiration.
Haupt- : Main, Principal.
Hilfswort : Auxiliary.
Hinter- : Back.
Hinweisend : Demonstrative.
Historisch : Historical, Historical.
Hoch : High.
Höflichkeits- : Respectful.
Homonym : Homonym.
Homorganisch : Homorganic.
Hyphen : Hyphen.
Hypothetisch : Hypothetical.

Idee : Idea.
Ideophon : Ideophone.

Idiom : Idiom.
Idiomatisch : Idiomatic.
Imperativ : Imperative.
Imperativisch : Imperatively.
Imperfekt : Imperfect.
Imperfektum : Imperfect.
Implosion : Implosion.
Implosive : Implosive.
Inbegriff : Implication.
Indefinitum : Indefinite.
Index : Index.
Indikativ : Indicative.
Indirekt : Indirect.
Infinitiv : Infinitive.
Infix : Infix.
Inhaltsverzeichnis : Contents.
Injektiv : Injjective.
Inklusiv- : Inclusive.
Instrument : Instrument.
Instrumentalis : Instrumental.
Intensität : Intensity.
Intensivum : Intensive.
Interdental : Interdental.
Interjektion : Interjection.
Interjektionsartig : Interjectional.
Interpunktion : Punctuation.
Interrogativ : Interrogative.
Intervokalisches : Intervocalic.
Intonation : Intonation.
Intransitiv : Intransitive.
Inversion : Inversion.
Inversiv- : Inversive, Reversive.
Isolierbar : Isolatable.
Isolierend : Isolating.
Isoliert : Isolated.
Iterativ : Iterative.

Juxtaposition : Juxtaposition.
Juxtapositum : Juxtaposed.

Kakuminal : Cacuminal.
Kardinal- : Cardinal.
Kasus : Case.
Kausal : Causal.
Kausalsätze : Cause.
Kausativum : Causative.
Kennzeichen : Characteristic.
Klammer : Brackets.
Klasse : Class.
Klassenpräfix : Classifier.
Klassifikation : Classification.
Kleinletterkasten : Lower-case.

Kollektiv- : Collective.
Komma : Comma.
Komparation : Comparison.
Komparativsätze : Comparison.
Kompendium : Compendium.
Kompositum : Compound.
Konditional : Conditional.
Konjugation : Conjugation.
Konjunktion : Conjunction, Connective.
Konjunktiv : Conjunctive, Subjunctive.
Konkret : Concrete.
Konsekutiv : Consecutive.
Konsonant : Consonant.
Konsonantisierung : Consonantalization.
Konstruktion : Construction.
Kontaktiv : Contactive.
Kontext : Context.
Kontinuativ : Continuative.
Kontinuierlich : Continuous.
Kontrahiert : Contracted.
Kontraktion : Contraction.
Kontrast : Contrast.
Konzession : Concession.
Konzessiv : Concessive.
Koordination : Coordination.
Koordiniert : Coordinate.
Kopula : Copula.
Kopulativ : Copulative.
Krasis : Crasis.
Kursiv : Cursive, Italic.
Kurz : Short.
Kymograph : Kymograph.

Labial : Labial.
Labialisiert : Labialized.
Labialisierung : Labialization.
Labiodental : Denti-labial, Labiodental.
Lang : Long.
Länge : Length.
Latent : Latent.
Laterale : Lateral.
Laut : Phone, Sound.
Lautbildung : Phonation.
Lautlehre : Phonology.
Lautverschiebung : Sound-shifting.
Lax : Lax.
Lehn- : Imported.
Lehnwort : Borrowing.

Letzt : Ultimate.
Lexikographie : Lexicography.
Lexikographisch : Lexicographical.
Lexikon : Lexicon.
Lied : Song.
Limitativus : Limitative.
Lingual : Lingual.
Linguistik : Linguistics.
Lippenlaut : Labial.
Lippenspaltung : Spreading.
Liquida : Liquid.
Literatur : Literature.
Lizenz : Licence.
Loblied : Praises.
Logisch : Logical.
Lokativ : Locative.
Lokution : Locution.

Mangelhaft : Deficient.
Manuskript : Manuscript.
Maskulinum : Masculine.
Medio : Middle, Neuter.
Mehrsilbig : Polysyllabic.
Mehrzahl : Plural.
Meinhofs Gesetz : Meinhof's Law.
Metamorphose : Metamorphosis.
Metapher : Metaphor.
Metathesis : Metathesis.
Metrisch : Metrical.
Metrum : Metre.
Misch : Mixed.
Mittelbar : Remote.
Mittellaut : Medial.
Modal : Modal.
Modifizieren : Modify.
Modifiziert : Modified.
Modus : Mode, Mood.
Monographie : Monograph.
Morphologie : Morphology.
Morphologisch : Morphological.
Mundart : Dialect.
Mundlaut : Buccal.

Nachahmend : Mimic.
Nachdruck : Emphasis.
Nasal : Nasal.
Nasaliert : Nasalized.
Nasalisierung : Nasalization.
Neben- : Subsidiary.
Negation : Negation.
Negativ : Negative.
Neutral : Neutral.

Neutropassiv : Neuter.
Nomen : Noun.
Nomen Agentis.
Nomenklatur : Nomenclature.
Nominal : Denominative, Nominal.
Nominativ : Nominative.
Normal : Normal.
Normierung : Standardization.
Numeral : Numeral.
Numerieren : Numeration.
Numerus : Number.

Objekt : Object.
Objektiv : Objective.
Objekts- : Objectival.
Obliquus : Oblique.
Offen : Open.
Onomatopöie : Onomatopoeia.
Onomatopöetisch : Onomatopoeic.
Optativ : Optative.
Oral : Oral.
Ordinalzahl : Ordinal.
Ordnungszahl : Ordinal.
Organ : Organ.
Organisch : Organic.
Ort : Place.
Orthographie : Orthography.

Palatal : Palatal.
Palatalisierung : Palatalization.
Palatoalveolare : Palatoalveolar.
Palatogramm : Palatogram.
Pänultima : Penult.
Paradigma : Paradigm.
Paragraph : Paragraph.
Paraphrase : Paraphrase.
Parenthese : Parenthesis.
Partikel : Particle.
Partitiv : Partitive.
Partizip : Participle.
Partizipial : Participial.
Partizipium : Participle.
Passivum : Passive.
Pause : Pause.
Pejorativ : Pejorative.
Perfekt : Perfect.
Perfektiv : Perfective.
Perfektum : Perfect.
Permissiv : Permissive.
Permutation : Permutation.
Person : Person.
Personifikation : Personification.

Persönlich : Personal.
Pfeifend : Whistling.
Pharyngal : Pharyngal.
Philologie : Philology.
Phonem : Phoneme.
Phonetik : Phonetics.
Phonetisch : Phonic.
Phonologie : Phonology.
Plosiv : Plosive.
Plural : Plural.
Plusquamperfektum : Pluperfect.
Poesie : Poetry.
Poetisch : Poetical.
Polaritätsgesetz : Polarity.
Polysyllabum : Polysyllable.
Positiv : Positive.
Possessiv : Possessive.
Postalveolare : Post-alveolar.
Potential : Potential.
Potentialität : Potentiality.

Prädikat : Predicate.
Prädikativ : Predicative.
Präfix : Prefix.
Präpalatal : Prepalatal.
Präposition : Preposition.
Präpositional : Prepositional.
Präpräfix : Preprefix.
Präsens : Present.
Präteritum : Preterite.
Primär : Primary.
Priorität : Priority.
Progressiv : Progressive.
Proklitisch : Proclitic.
Pronomen : Pronoun.
Pronominal : Pronominal.
Prosa : Prose.
Prosodie : Prosody.
Punkt : Full-stop.

Qualität : Quality.
Quantität : Quantity.
Quantitativ : Quantitative.
Quasipassivum : Quasipassive.

Rachenlaut : Pharyngal.
Rätsel : Enigma, Riddle.
Rede : Discourse, Oratio, Reported, Speech.
Redeteil : Part of speech.
Reduplikation : Reduplication.
Reduplizierend : Reduplicative.
Reflexiv : Reflexive.

Regel : Rule.
Regelmässig : Regular.
Register : Index.
Regressiv : Regressive.
Reibelaut : Fricative.
Reim : Rhyme.
Rein : Pure.
Rektion : Import.
Relativ : Applied, Relative.
Repetitiv : Repetitive.
Repräsentativ : Representative.
Resultat : Result.
Resumé : Synopsis.
Reziprok : Reciprocal.
Rhetorik : Rhetoric.
Rhythmus : Rhythm.
Römisch : Roman.
Ruhe : Rest.
Ruhepunkt : Pause.
Rundung : Rounding.

Sarkastisch : Sarcastic.
Satz : Clause, Proposition, Sentence.
Satzlehre : Syntax.
Schluss : Final.
Schmälernd : Derogatory.
Schnalzlaut : Click.
Schrift : Script.
Schwer Vokal : Close.
Seite : Page.
Seitenlaut : Lateral.
Sekundär : Secondary.
Semantik : Semantics.
Semantisch : Semantic.
Semasiologie : Semantics.
Semikolon : Semi-colon.
Semivokal : Semi-vowel.
Silbe : Syllable.
Silben- : Syllabic.
Sinn : Meaning, Sense.
Skandieren : Scansion.
Sprache : Language, Speech.
Sprachwissenschaft : Linguistics.
Sprechlaut : Phone.
Spezies : Species.
Sprichwort : Proverb.
Stabreim : Alliteration.
Stamm : Stem.
Stark : Strong.
Statisch : Static.
Stellung : Position.

Stil : Style.
Stimmbildung : Phonation.
Stimme : Voice.
Stimmhaft : Sonant, Voiced.
Stimmlos : Breathed, Unvoiced, Voiceless.
Stimmloswerden : Devocalization.
Stimmtön : Sonority.
Strichpunkt : Semi-colon.
Strophe : Stanza.
Struktur : Structure.
Subjekt : Subject.
Subjektiv : Subjectival.
Subjunktiv : Subjunctive.
Substantiv : Substantive.
Substitution : Substitution.
Suffix : Suffix.
Syllabisch : Syllabic.
Synonym : Synonym.
Syntaktisch : Syntactic.
Syntax : Syntax.
Synthetisch : Synthetic.
System : System.

Tabelle : Table.
Tabu : Taboo.
Tautologie : Tautology.
Temporal : Temporal.
Temporalsätze : Time.
Tempus : Tense.
Terminologie : Terminology.
Text : Text.
Textbuch : Textbook.
Tief : Low.
Tilde : Tilde.
Titel : Title.
Ton : Sound, Tone.
Tonem : Toneme.
Tonhöhe : Pitch.
Tonlehre : Tonetics.
Transitiv : Transitive.
Transkription : Transcription, Transliteration.
Transliteration : Transliteration.
Transponieren : Transposition.

Uebereinstimmend : Concordial.
Uebereinstimmung : Agreement, Concord, Concordance, Correspondence.
Uebermässig : Excessive.
Ueberschrift : Heading.

Uebersetzung : Translation.
Uebersicht : Synopsis.
Uebung : Exercise.
Ultima : Ultima.
Umkehrung : Inversion.
Umlaut :
Umstandswort : Adverb.
Unbestimmt : Indefinite.
Unbetont : Unaccented, Unstressed.
Undeklínierbar : Indeclinable.
Ungerade : Odd.
Unilaterale : Unilateral.
Unmittelbar : Immediate.
Unpersönlich : Impersonal.
Unregelmässig : Abnormal, Irregular.
Unterklasse : Sub-class.
Untergeordnet : Subordinate.
Untergeordneter Dialekt : Sub-dialect.
Untervoráhnung : Subordination.
Untrennbar : Inseparable.
Unveränderlich : Immutable, Invariable.
Unvereinbar : Incompatible.
Ur-Bantu :
Ursache : Cause.
Ursächlich : Causal.
Ursprünglich : Primitive.
Uvulare : Uvular.

Variante : Variant.
Velar : Velar.
Velarisierung : Velarization.
Veraltet : Archaic.
Veränderung : Mutation.
Verb : Verb.
Verbal : Verbal.
Verbalabstraktum : Deverbative.
Verbindend : Conjunctive.
Verbindung : Combination.
Verbum : Verb.
Verbum finitum : Finite.
Verdolmetschung : Interpretation.
Verdoppelung : Doubling.
Verdünnung : Rarefaction.
Vereinheitlichung : Unification.
Vergangenheit : Past.
Vergleichend : Comparative.
Vergleichung : Comparison.
Vergrössernd : Augmentative.
Verhältnis : Relation.

Verkleinerungsform : Diminutive.
Verneinend : Negative.
Verneinung : Negation.
Vers : Verse.
Verschluss : Closure.
Verschlusslaut : Explosive.
Verschmelzung : Coalescence.
Versmass : Metre.
Verstärkungselement : Intensifier.
Verwandlung : Metamorphosis.
Verwandschaft : Relationship.
Verwandt : Cognate.
Vibrierend : Trilled.
Vielsilbig : Polysyllabic.
Viersilbig : Quadrisyllabic.
Vokabular : Vocabulary.
Vokal : Vowel.
Vokalausstossung : Elision.
Vokalisation : Vocalization.
Vokalisiertwerden : Vocalization.
Vokativ : Vocative.
Voll : Full.
Vorder- : Front.
Vorgang : Process.
Vorletzte : Penultimate.
Vorrang : Priority.
Vorstellung : Concept.
Vorwort : Foreword, Preface, Preposition.

Wandel : Change.
Wechsel : Change.
Weiblich : Feminine.
Weise : Manner, Mode.
Wendung : Figure.
Widmung : Dedication.
Wort : Word.
Wortanalyse : Parsing.
Wörterbuch : Dictionary.
Wortfolge : Word-order.

Wortfügung : Construction.
Wortgruppe : Word-group.
Wortlehre : Accidence.
Wörtlich : Literal.
Wortschatz : Vocabulary.
Wortstellung : Word-order.
Wunsch : Desire.
Wurzel : Root.
Wurzelhaft : Radical.

Zahl : Number.
Zählen : Numeration.
Zahlwort : Numeral.
Zahnlaut : Dental.
Zeichen : Accent, Sign.
Zeichensetzung : Punctuation.
Zeile : Line, Verse.
Zeit : Tense, Time.
Zerebral : Cerebral, Retroflex.
Zerstreuend : Dispersive.
Zirkumflex : Circumflex.
Zone : Zone.
Zulässig : Permissive.
Zungenlaut : Lingual.
Zungenschlaglaut : Flapped.
Zusammengesetzt : Complex, Composite.
Zusammengezogen : Contracted.
Zusammenhang : Context.
Zusammenhängend : Continuous.
Zusammenrückung : Juxtaposition.
Zusammensetzung : Composition.
Zusammenziehung : Contraction, Elision.
Zusatz : Extension.
Zustand : State.
Zustands- : Stative.
Zweifel : Doubt.
Zweifelhaft : Dubitative.
Zweisilbig : Dissyllabic.