

# SPECIMEN PAGES.

## HISTORY OF THE ZULU PEOPLE.

The Bantus. While the one branch of the in-streaming Lemnrians went off towards the Sudan, the other half spread themselves throughout the remainder of the continent to the south. There they came across another variety of archaic people, dwarfs again, it is true, but now with a much lighter, yellow, hairless skin and a clicking language which marked them off as a race radically different from that darker-skinned, thick-lipped and half-covered species found by the other Bantu party away north. These they gradually drove before them, some finding concealment in the impenetrable forests of the interior, though the majority retreated before the invaders into the arid plains of the south. Although the Bantu did not so readily intermarry with this strange people, those tribes who by being always in the van of the march, were ever in closest contact with the retreating yellow-skins, often fell victims to the beautiful attractions of Bushman Venus, whom they took home in large numbers, probably as their slaves. In this way, the more forward or southern Bantu tribes had their blood and their language considerably adulterated by Bushman admixture. The Bantus, then, are that portion of the Lemnrian immigrants who preserved themselves comparatively intact from any admixture with the very low-type aboriginal Africans, save at their southern extremity where they became in a degree tainted with Bushman admixture. They supplied one half of the parentage of the present-day Negro peoples, the aboriginal Africans supplying the other. The Negroes, therefore, are, so to say, their first cousins by blood and, in place of habitation, are their next-door neighbours, the Bantu occupying the whole of the African continent immediately to the south of them. The origin of each and both is not to be sought in the northern or trans-Sudanian parts of the continent, nor in any entry thereto by an Asiatic route — unless, of course, we be prepared to shift the date of their immigration back beyond untold eons, which, indeed, considering the probably immense age of man, were by no means an impossible or unreasonable proceeding. However, with the means and knowledge at our present disposal, we find in all the Asiatic continent neighbouring on the Red Sea, no people and no language, no religion and no customs, with which we may make any plausible comparison. They have, as said, a large percentage of consanguineal relationship with the Negroes, who, as we suppose and have noted above, are simply a degenerated congeries of bastard Bantus. Along the northern borders of the Bantu field, where the pure and the degenerate meet, it is naturally difficult to distinguish any clear line of cleavage; but, generally speaking, no where on the continent from the equator to the Southern Ocean may be regarded as Bantuland. In the northern parts, the ruder Negro type and corrupted language gradually disappear as we proceed towards the south, and soon merge into unadulterated Bantu. It is true that in more recent times, the languages of the north-eastern clans have been considerably affected by Arab contact; but the refinement of physical features frequently exhibited among many Bantu clans — and by no means only those within the Arab sphere of influence — we ourselves in no wise attribute, as many have a thoughtless habit of doing, to intermixture with Semitic blood. We find no historical justification whatsoever for supposing that Arab seed was so largely and universally scattered throughout the Bantu clans, and prefer to regard the finer types as of purely home development. The same resemblance of features to the Semitic type has been frequently observed by travellers also among the Papuan tribes, the Bantu's brothers in Melanesia. At the extreme south, on the other hand, we do find many plausible traces of Bushman or Hottentot blood, and still more pronounced evidence of a considerable Bushman or Hottentot corruption of language. This is to be regretted, because otherwise we might have expected to find there the least uncontaminated specimens of so ancient a speech. Howbeit, whatever is of Hottentot derivation in those languages is hall-marked with a click, and when eradicated, leaves us with a pure residue of beautiful primitive speech — speech used by men long, long before the *Rig-Veda* was written or the incidents recorded in the *Shu-King* had occurred, back away in the dark impenetrable past of which nobody knows anything. This ancient and widely scattered Negroid race has no Native name by which it distinguishes itself from other races of mankind, for it knows nothing of ethnology and is utterly ignorant of any common origin or even mutual relationship. Ethnographers have, therefore, for their own convenience, been compelled to invent one for it, and after many attempts and much confusion, have at length universally adopted that first suggested by Bleek, *etc.* Bantu. This appellation is merely an English adaptation of the Kafir word *aba-ntu*, denoting simply 'the People'. It is the designation each of the Negroid tribes applies when speaking of itself as distinguished from any

## ZULU-ENGLISH DICTIONARY

**i-nTsika** (*s.k.*), *n.* Pillar, such as support the roof of a Native hut; pole; long post; mast (not properly of any short post — see *isi-Bonda*) [N. *tsisiki*, stump; Sw. *m-piko*, carrying-pole; Ga. *m-pagi*, pillar].  
Phr. *ngisayee isintsika*, I have been struck by pillars — used when any hope or expectation has come to naught, as when a boy hopes to obtain a certain situation and arrives to find it already taken by another — I have been disappointed.

**i-nTsikane** (*s.k.*), *n.* Two kinds of grass (*Cyperus immensus*, etc.), one like a bulrush, the other like *um-Tala* and used for thatching, both growing in marshy places and having unusually sharp edges.

**i-nTsikazi** (*s.k.*), *n.* A female of animals (= *isi-Sikazi*, *isi-Tukazi*; cp. *isi-Kuzi*; *isi-Duna*); a kind of dance with song accompaniment, preludial to the *um-Pendu* [kazi is the common feminine suffix in the Bantu langs. e.g. Ga. *kazi*; Her. *kaze*; Hin. *she*; cp. Sw. *lilo*, female].

**i-nTsikintiki** (*s.k.*), *n.* Compact mass (of separate things), a great abundance massed or crowded closely together, as a large flock of sheep, meadows growing thickly in a field, or a bunch of *isi-nJobo* in which the tails are arranged as to form a thick carpet, miss.

**i-nTsikizi** (*s.k.*), *n.* Bug = *i-mBungulu*.  
Phr. *intsikizi nentsika*, the bug and the pillar — may be used of two inseparable lovers. Cp. *i-mPaka*.

**i-nTsifa**, *n.* Dirt, of any description (the Native ideas in this regard are, however, very different to those of Europeans); dirt-attendant on the Zulu king — a menial who attended to the cleanliness of his body, bathing him, dressing his hair, etc., and usually sleeping in the royal hut cross-wise before the doorway (cp. *isi-Sindabiso*); used also to denote persons of blood relationship or the same tribal origin [Sw. Ga. *taka*; Ba. *sama*].  
Ex. *banke labo ban'tsifa'nye* (or *ban'labo'nye*), all those (persons) are related whether of the same family or merely of the same tribe.

**i-nTsilana**, *n.* = *i-nTswebu*.

**i-nTsilane**, *n.* A defect, as in the sewing of a mat or the thatching of a hut; deficiency, as in management or supply; short-coming, as in a person who seems to be not quite right in the head. See *silela*.

**i-nTsimango**, *n.* Certain monkey (*Cercopi-*

*thecus* sp.), whose fur is much prized as *ama-beshu*, etc.

**i-nTsimba** (*Tsimbha*), *n.* Feline genet (*Genetta felina*), having a handsome spotted skin much esteemed for *isi-nJobo*, etc. [Sw. Bo. *simba*, lion].

**izi-nTsimbana** (*Tsimbhana*), *n.* = *imi-Simbana*.

**i-nTsimbi** (*Tsimbhi*), *n.* Metal, of any kind (gen. qualified by some adjective of colour); in a particular sense, iron; bell (mod.); (rarely used) external appearance or character of anything [Skr. *ayas*, iron; Lat. *as*, brass; Sw. Kag. Go. etc. *chuma*, iron; Gal. *siama*; Sum. *sioma*; Tu. *ishombela*; Kamb. *ziar*; Ha. *karifi*; Sak. *ivi*; Galla. *sibila*. N.B. Ga. *nsimbi*, cowry-shell, which is local currency in that country, just as iron was among other tribes e.g. the Zulu].

Ex. *ihavvu iyinkandoo ukuba intsimbhi yabo itiyane*, *iyine*, a shield is beaten with a stone so that it may obtain an equal, stiffened appearance.

**i-nTsimeko** (*s.k.*), *n.* Kidney, liver, or any other part of a slaughtered beast properly for roasting on a skewer. See *sineka*.

**i-nTsimu** (*plur. ama-Simu*), *n.* Field i.e. large piece of cultivated or sown land (not merely a patch of pasture-land, for which no word exists). Cp. *i-nDima*; *isi-Fe* [Ga. *msiri*, garden; Reg. *shiyu*, field; Sw. *shamba*; *mus-simi*, midsummer — prob. akin to *lima*].

**i-nTsimantsinda**, *n.* Person weighed down by the weight of his body, whether from fatness or weakness; weighty matter, difficult to bear up under.

**i-nTsinde** (*Tsinde*), *n.* Red-grass, of the veldt (*Anthistria ciliata* or *A. australis*), so called from its turning reddish when dry, and much liked for pasture-age [Ga. *mindila*, red].

**i-nTsinde**, *n.* = *isi-Sindo*.

**i-nTsiwandane**, *n.* Certain creeping-plant (*Peltostomum calycinum*), used as perfumery by women.

**i-nTsiwaveni**, *n.* = *im-Fene*.

**i-nTsiwaka** (*s.k.*), *n.* Person who shows his front teeth, a 'grinning' person; also = *i-nGovolo*. See *sineka*.

**i-nTsiweneka** (*s.k.*), *n.* dim. of above — used as term of contempt for such a person; hoc, axe, etc., notched or turned up at the edge, as from knocking against a stone. See *sineka*.

**i-nTsigalala**, *n.* = *ulu-Sabalala*.

## COMPARATIVE STUDY OF ZULU LANGUAGE, ETC.

Zulu	Sanskrit	Zulu	Sanskrit
i-ganuu ( <i>name</i> ) . . . . .	naman	cuma ( <i>increase</i> ) . . . . .	tu ( <i>increase</i> )
i-nyoka ( <i>snake</i> ) . . . . .	naga	hluma ( <i>grow</i> ) . . . . .	dhama
imandi ( <i>sweet</i> ) . . . . .	madhu ( <i>honey</i> ), ma-dhura ( <i>sweet</i> ).	dala ( <i>create</i> ) . . . . .	dal
in-kuku ( <i>fowl</i> ) . . . . .	kukhuta	dangala ( <i>be wearied</i> ) . . . . .	glana ( <i>wearied</i> )
isi-kati ( <i>time</i> ) . . . . .	amati, kala	de ( <i>long</i> ) . . . . .	dirgh
am-andhla ( <i>strength</i> ) . . . . .	han ( <i>strike</i> ), ojman	depa ( <i>grow tall</i> ) . . . . .	drish ( <i>grow</i> )
is-andhla ( <i>hand</i> ) . . . . .	han ( <i>strike</i> )	dha ( <i>eat</i> ) . . . . .	ad, ghas
is-ando ( <i>hammer</i> ) . . . . .	han ( <i>strike</i> )	duma ( <i>thunder</i> ) . . . . .	dhu ( <i>shake</i> )
ganda, kanda ( <i>pound</i> ) . . . . .	han ( <i>strike</i> )	etula ( <i>lift down</i> ) . . . . .	tul ( <i>lift</i> )
ba ( <i>be</i> ) . . . . .	bhu	fa ( <i>die</i> ) . . . . .	ha ( <i>leave</i> )
u-baba ( <i>father</i> ) . . . . .	tata; pa ( <i>mourish</i> )	fisa ( <i>desire</i> ) . . . . .	ish ( <i>desire</i> ), vi
baneka ( <i>light up</i> ) . . . . .	bha ( <i>shine</i> ), bhantu	im-fula ( <i>rain</i> ) . . . . .	plu ( <i>flow</i> )
u-bani ( <i>lightning</i> ) . . . . .	( <i>sun</i> )	nuka ( <i>Su. river</i> ) . . . . .	nadi
camanga ( <i>think</i> , N.) . . . . .	man	in-gila ( <i>throat</i> ) . . . . .	gira ( <i>swallowing</i> )

Arabic. When we come to the Arabic and compare it with the Zulu, we find just so much similarity and no more, than we found between the latter and the Sanskrit — a similarity here and there, it is true, and one from which a learned philologist might be capable of extracting something substantial, but which to the superficial observer will not appear as of much obvious importance. These ancient languages have become in the ages so vastly far apart that any original resemblances they may have possessed have become lost or obliterated by time.

The Arabic languages, like the Zulu, both prefixes and suffixes, and this resemblance is the more remarkable, because it uses these prefixes, under certain circumstances, for its nouns. Now, this is an important point, for precisely that persistent use in Zulu (and Bantu languages generally) of prefixes along with the nouns, is perhaps its most prominent mark of difference from the other languages of the globe. Where did this habit come from? — is the question that constantly puzzles philologists. Is it impossible to trace its origin and that also of the Arab usage are one? The Arab uses the prefixes in place of a definite article (the prefixes, therefore, amounting to a definite article and falling away whenever the mere indefinite sense is there). Thus, *el-farsh* (the sofa), *en-nahar* (the day), *es-sana* (the year), *el-turab* (the dust), *es-sawiya* (the clasp); but, in the indefinite sense, simply *farsh* (a sofa), *nahar*, etc.

The Zulus have the custom of contracting the word *u-yise* (father, or master) into *uso*, and joining it on to other nounal roots to form proper names. The Arab does the same, thus, *abu-gah* and *Z. uso-mandhla*, the father-of-power, the almighty; or again *abu-ras*, and *Z. uso-kanda*, he-with-the-(big)-head, Mr. Big-head.

Regarding numerals, we find Ar. *telat* (three), *Z. tatu*; Ar. *khamas* (five), *Z. hlany*; Ar. *yashar* (ten), *Z. ishumi*.

Among prepositions, etc. we may note *Z. pakati* (among, between, through), Ar. *benat* (between), *fi* (among); *Z. pandhle* (outside), Ar. *barra*; *Z. pantsi* (under), Ar. *lah*; *Z. pi?* (where?), Ar. *fa?*; *Z. pambiti* (before), Ar. *abi*; *Z. ngu* (at, by), Ar. *ganb*; *Z. na* (and), Ar. *wa*.

The possessive adjectives 'my', 'thy', etc., are formed in Ar. by suffixing, for the 1st. person, *i*; for the 2nd. person, *ak*, and so on — to the particular noun to be qualified, thus, *beti-i*, my house, *betak*, thy house. These possessive particles *i* and *ak* have a resemblance to similar particles *mi* and *ko* used in Zulu for the same purpose and for the same persons, though in a different form; for in this latter language they are really the accusative personal pronouns used for the purpose in conjunction with 'of', thus *indhlu ya-mi* (the house of-me), my house; *indhlu ya-ko* (the house of-thee), thy house. At any rate, the presence of an *i* and a *k* as the chief particles of the possessive adjectives for the 1st. and 2nd. persons in Ar. is noteworthy, for it is also they which are most prominent in the corresponding particles in Zulu. The Ar. possessive particle for the 3rd. person masculine is *ha* and for the feminine *ha*. Now, although there is no similarity here with the Zulu, there is with the Suto, which has, for both genders of this person, *hae* — thus, *nthlu ya-hae* (the house of-him), his house.