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Class
A GRAMMAR AND VOCABULARY

OF THE

Namaqua-Hottentot Language.

BY

HENRY TINDALL,

Wesleyan Missionary.

SOLD BY

A. S. Robertson, Adderley-Street; W. L. Sammons, Flein Street;
J. C. Juta, Waal-Street; W. Brittain, St. George's-Street;
AND N. J. Marais, Long-Street.
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AND N. J. MARAIS, LONG-STREET.
## ERRATA

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<td>xnum</td>
<td>xnumû</td>
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<td>ei-qâ</td>
<td>eiqû</td>
</tr>
<tr>
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<td>19</td>
<td>sinini</td>
<td>sisini</td>
</tr>
<tr>
<td>65</td>
<td>9</td>
<td>qouhâ</td>
<td>qauhû</td>
</tr>
<tr>
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<td>10</td>
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<td>14</td>
<td>qkuba</td>
<td>qkûba</td>
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<tr>
<td>70</td>
<td>35</td>
<td>s</td>
<td>v</td>
</tr>
<tr>
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<td>dum-qkhuma</td>
<td>dum-qkhuni</td>
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<tr>
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<td>v</td>
<td>s</td>
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<td>29</td>
<td>a</td>
<td>s</td>
</tr>
<tr>
<td>89</td>
<td>31</td>
<td>v</td>
<td>s</td>
</tr>
<tr>
<td>95</td>
<td>14</td>
<td>a.</td>
<td>s.</td>
</tr>
<tr>
<td>109</td>
<td>3</td>
<td>s</td>
<td>adj.</td>
</tr>
<tr>
<td>111</td>
<td>23</td>
<td>a collection</td>
<td>recollection.</td>
</tr>
<tr>
<td>116</td>
<td>24</td>
<td>vkho-vkho</td>
<td>vkho-vkhos.</td>
</tr>
<tr>
<td>116</td>
<td>33 &amp; 34</td>
<td>vkhum</td>
<td>vkhun.</td>
</tr>
<tr>
<td>120</td>
<td>20</td>
<td>v</td>
<td>s.</td>
</tr>
</tbody>
</table>
A GRAMMAR, &c.

The history of the Hottentot race is intimately connected with the rise and progress of the Cape Colony. This people were the aboriginal inhabitants of the greater part of that portion of Southern Africa which is now subject to British rule, but have been deprived of their land, and gradually reduced in numbers by the rapid and irresistible advance of civilized man. Much valuable and interesting information respecting their character, manners, and customs, has already been collected in the books of travellers and in other works; but, until very recently, their language has been a much neglected subject of enquiry. Its harsh and peculiar sounds have probably deterred many from grappling with its difficulties, and making it a field of philological research. Before the commencement of Christian Missions and the abolition of slavery, the aborigines were held in servitude and contempt by the Colonists, they were seldom regarded with philanthropy, and few efforts were made for their instruction and elevation. The very nature of their intercourse with the Colonists, forced upon them the language of the whites, and paved the way for the gradual extinction of their own. When the Missionary Societies of Europe turned their attention to South Africa, their agents found numbers of the Hottentots conversant with the Dutch language in which they commenced to communicate religious instruction to them. Wherever the native language still prevailed interpreters were employed, until the Missionaries had succeeded, not as has generally been the case with foreign Missions, in learning the language of the
aborigines, but in teaching them theirs. With reference to those Missions which have long been in operation among the Hottentots within the Colony, or those on its immediate border, the event has justified the course pursued: from a Hottentot a click is seldom heard.

A few Missionaries, however, have taken an interest in the Hottentot language, and have published several small works in it. These might have sufficed but for two reasons. First, Several tribes of the Hottentot race, and some others who speak the same language, are so remotely situated from the Colony, that it is highly probable a considerable time will elapse before they shall have formed a sufficient acquaintance with either the English or the Dutch language to enable them to dispense with their own, however certain its ultimate extinction may appear to be. For these it is necessary to provide translations of Scripture, in order to instruct them in the truths of Christianity. Secondly, It will be interesting to preserve some additional record of the language spoken by a people so peculiar and once numerous, as it may assist in tracing their descent, and removing the obscurity in which their origin is at present involved.

These two reasons have induced me to compile a sketch of the Grammar of the Namaqua Hottentot dialect, which will form a basis for more critical and philosophical research into its structure and general principles.

The following are the different dialects spoken by the several varieties of the Hottentot race:—

The Hottentot proper, which was spoken by the tribes that inhabited the greater part of the Districts now comprised in the Cape Colony. This dialect is almost extinct. A few who are still conversant with it may be found in the back settlements, and along the Eastern frontier. Two or three of the lepers at the Robben Island Establishment converse in it with fluency.

The Coranna, which is spoken by the tribes inhabiting the banks of the Orange River, and by others in the
vicinity of the Vaal and Modder Rivers, with a few stragglers who have branched off from these towards the interior.

*The Namaqua*, which is used by the tribes of Little and Great Namaqualand, and by the Berg Damaras. It has not yet been satisfactorily ascertained how these two races, so essentially different in many respects, have acquired the same language; the probability is that the Berg Damaras were formerly in a state of vassalage to the Hottentots.

*The Bushman*, which is spoken by numerous roving clans who inhabit the desert and mountainous tracts of the interior. Their dialect is, in its turn, subdivided into numerous brogues, some intelligible, and others unintelligible, to the other varieties of the Hottentot family. They exceed the Hottentot in the uncouthness and barbarity of the sounds of which they are composed, but sufficiently resemble it in grammatical structure to shew that they belong to it.

To shew what has already been done towards the formation of a Hottentot literature, we append the following list of works that have been published in the several dialects:—

"*A Hottentot Catechism*," by Dr. Van der Kemp, in the Hottentot proper.
"*The Four Gospels*," by the Rev. H. Schmeelen,
"*The Gospel of Luke*," by the Rev. C. H. Knudsen,
"*Outline of Hottentot Grammar*," by Prof. Wahlman,
"*A Coranna Catechism*," by Rev. Mr. Wuras.


It appears that the most has been effected in the Namaqua Hottentot dialect, and as that is still extensively spoken, and the Rhenish and the Wesleyan Missionary Societies are vigorously prosecuting their labours in Namaqualand, it is probable that Scripture translations will continue to be made in that dialect. It is hoped that this
small work may prove not only interesting to the curious, but also of practical utility to Missionaries among the Namaqua Hottentot tribes.

I. ORTHOGRAPHY.

In reducing a barbarous tongue to a written form one of the first and principal difficulties which occurs is the construction of an Alphabet. This difficulty may be the more easily surmounted if it be found that the Roman Alphabet contains sufficient signs to represent all the elementary sounds which compose the language to be formed. In such a case the shortest and easiest method is to avail ourselves of their aid, and, by so doing, obviate difficulties which would arise from the construction of new characters. As the letters of the Roman Alphabet, which are commonly in use among European nations, are merely arbitrary signs, and have, properly speaking, no definite power, except such as may be assigned to them by common consent, we may, until such consent shall have established uniformity in the power of letters, give them such sounds as may seem most proper and natural; being guided, however, as far as practicable, by analogy, and the genius of the language concerned. If it be found that new elementary sounds occur, they will have to be represented by new characters, unless, on the other hand, there be characters in the Roman Alphabet which have no corresponding sound in the language which has to be reduced, when there will be no reason why these should not be appropriated to meet the deficiency of signs which would otherwise occur.

It is on this principle that the orthography of the present work and some manuscript translations has been determined. The Namaqua contains articulate elementary sounds which have no representing signs in the Roman Alphabet, and the latter contains signs which either have no corresponding power in the Namaqua, or may be adequately represented by some of the other characters. It
will be very easy, then, to let those signs which are super-
fluous with respect to the Namaqua stand for the sounds
which are extraordinary and unrepresented. The alpha-
bet of the Kafir language has been modelled on the same
principle. C, Q, and X, have been spared to stand for
the clicks which the Kafirs have borrowed from the Hot-
tentots, and R for the guttural which occurs as an ele-
mentary sound.

In the absence, then, of any approved Universal Stan-
dard Alphabet, as the Roman Alphabet affords sufficient
signs to meet the exigences of Namaqua orthography, it
would be useless to invent new characters, and the clearest, simplest, and most convenient way would be to
confine ourselves almost exclusively, if not entirely, to
those which are so readily at command.

These views have been controverted, and the orthography
of those works which have already been published in the
Namaqua Hottentot dialect has been based on an opposite
view of the question. "The Four Gospels" have signs for
the clicks; but although the translation must have been a
work of great labour and application, the system of
orthography followed by the late respected translator was
essentially defective, and consequently the work has
never been of any practical utility. "The translation of
the Gospel of Luke," is based on a regularly constructed
and copious Alphabet, but here also the following signs
are employed to mark the clicks—( ' ' : : ). These, from
their similarity to the stops used in composition, and from
their being used for that purpose in the same work, can
hardly be considered a happy selection. Professor Wah-
man has adopted nearly the same orthography in the short
sketch of Namaqua Grammar which he has prepared.
But although this system can thus claim the sanction of
precedence as far as the Hottentot dialects are concerned,
room is left for a fair trial of the system already sketched,
which has in principle been so successfully employed in
the Kafir literature.
It would, however, be better that both systems of orthography should give way to an approved universal Alphabet. The subject of a uniform orthography has recently engaged the close attention of eminent linguists and philologists in Europe; and among others, Professor Lepsius, of the Berlin University, has proposed an Alphabet which has been very generally adopted or recommended by the great Protestant Missionary Societies of England, France, and Germany, and upon which several works on African languages have already been based. The directors of the Rhenish Missionary Society, who are deeply interested in Namaqua Missions, have relinquished the system of Knudsen and Wahlman, and have instructed their Missionaries to adopt that of Lepsius. The able Professor, in framing his Alphabet, has found it necessary to invent new signs for the clicks, and by the aid of these all the elementary sounds of the Namaqua stand clearly represented. For the sake of uniformity, as well as on account of other advantages which Lepsius' system affords, it will be best to waive all objections and adopt it. In the mean time, however, as considerable delay has already retarded the publication of this small work, and as the requisite type to carry out the system of Lepsius in its application to the Namaqua language is not at hand, it has been thought better to proceed with the undertaking at once, and, if it be deemed advisable, to issue another edition in the orthography of the Standard Alphabet, as soon as circumstances will permit. The transposition will be merely a mechanical process.

**LETTERS.**

There are twenty-seven letters in the Namaqua Hottentot language, which are arranged as follows:

- **Vowels:** a, e, i, o, u.
- **Consonants:** b, d, f, g, gh, kh, h, k, l, m, n, p, r, s, t, w, y, z.
- **Clicks:** c, q, v, x.
<table>
<thead>
<tr>
<th>Letters</th>
<th>Names</th>
<th>Powers</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>a</td>
<td>a*</td>
<td>ma, ama.</td>
</tr>
<tr>
<td>E</td>
<td>e</td>
<td>a**</td>
<td>nep, nes.</td>
</tr>
<tr>
<td>I</td>
<td>i</td>
<td>i***</td>
<td>mi, di</td>
</tr>
<tr>
<td>O</td>
<td>o</td>
<td>o****</td>
<td>qop, vo.</td>
</tr>
<tr>
<td>U</td>
<td>oo</td>
<td>oo***</td>
<td>tu, enanup.</td>
</tr>
<tr>
<td>B</td>
<td>be</td>
<td>b****</td>
<td>bo, buru.</td>
</tr>
<tr>
<td>D</td>
<td>dc</td>
<td>d****</td>
<td>dan, dana.</td>
</tr>
<tr>
<td>F</td>
<td>fe</td>
<td>f****</td>
<td>— —</td>
</tr>
<tr>
<td>G</td>
<td>ge</td>
<td>g****</td>
<td>gus, gas.</td>
</tr>
<tr>
<td>Gh</td>
<td>ghe</td>
<td>guttural as in Dutch.</td>
<td>ghun, ghua.</td>
</tr>
<tr>
<td>Kh</td>
<td>khe</td>
<td>deep guttural.</td>
<td>khau, khop.</td>
</tr>
<tr>
<td>H</td>
<td>he</td>
<td>h in hand</td>
<td>ha, buri,</td>
</tr>
<tr>
<td>K</td>
<td>ke</td>
<td>k**</td>
<td>kankan, kosi.</td>
</tr>
<tr>
<td>L</td>
<td>le</td>
<td>l***</td>
<td>— —</td>
</tr>
<tr>
<td>M</td>
<td>me</td>
<td>m****</td>
<td>mau, mari.</td>
</tr>
<tr>
<td>N</td>
<td>ne</td>
<td>u****</td>
<td>*nu, na.</td>
</tr>
<tr>
<td>P</td>
<td>pe</td>
<td>p****</td>
<td>hap, khoip.</td>
</tr>
<tr>
<td>R</td>
<td>re</td>
<td>r****</td>
<td>cara, coro.</td>
</tr>
<tr>
<td>S</td>
<td>se</td>
<td>s****</td>
<td>soris, subu.</td>
</tr>
<tr>
<td>T</td>
<td>te</td>
<td>t****</td>
<td>tani, tela.</td>
</tr>
<tr>
<td>W</td>
<td>we</td>
<td>w****</td>
<td>wau, wakha.</td>
</tr>
<tr>
<td>Y</td>
<td>ye</td>
<td>y****</td>
<td>— —</td>
</tr>
<tr>
<td>Z</td>
<td>tse</td>
<td>ts****</td>
<td>hatsz, za.</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

No corresponding sounds.

The sounds in the Roman Alphabet represented by f, l, and y are not found in the Namaqua Hottentot, the characters are, therefore, only inserted to provide for the introduction of foreign words, as:—Faro, Ghalilea, and Yohanip.

The sounds for which x and v commonly stand likewise do not occur.

The hard and soft sound of c may be expressed when necessary by k and s.

A caret * marks the strong nasal accent which often occurs as.—má, lá, xá. 
VOWELS.

The vowels preserve in all places the same radical sound, the only variation being in the act of enunciation. They are long and short. As a general rule they are long in accented syllables. All the vowels are invariably sounded. The genius of the language seems to require that vowels should rather be added, for euphony's sake, than elided.

The following examples will illustrate the quantities of the vowels:

<table>
<thead>
<tr>
<th>Long</th>
<th>Short</th>
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</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
</tr>
</tbody>
</table>
We are of opinion that $B$ and $P$ are both needed to meet the requirements of the language; this will be seen from the following examples:—

- berip, bread.
- khoip, a man.
- pirip, a goat.
- buru, to wonder.

The same may be said of $D$ and $T$, as is evident from the following examples:—

- danis, honey.
- tani, to carry.
- di, to do.
- te, to ask.

$Gh$ is a soft guttural, as in the Dutch word *gaan*.

$Kh$ represents a much deeper and harsher guttural than $gh$. We have no corresponding sound, either in English or Dutch, by which to illustrate its power.

These two letters are simple sounds, though represented by compound consonants. In spelling, they are pronounced at a single articulation, without separating the combined characters; thus *ghun* is spelt *gh-u-n*, and not *g-h-u-n*. *Khap* is spelt *kh-a-p*, not *k-h-a-p*.

$Y$ is only used as a consonant at the beginning of a sentence or word; its vowel sound is represented by the diphthongs *ai* and *ei*.

$W$ is a semi-vowel, and at the beginning of syllables and words is sounded like the English *w*.

**CLICKS.**

The clicks constitute the most peculiar feature of the Hottentot language. The principal, if not the only, difficulty to a European of ordinary capacity and industry, in learning it, consists in these strange and barbarous articulations. They occur so frequently, and form such an important part in the root of many words, that they appear to have become an essential element in the language, and could not be dispensed with unless it were entirely reconstructed.

In pronouncing the click simply by itself, without any supplementary vowel or consonant sound, the breath, instead of being thrown out as is usual with other articulations of the voice, is checked, or drawn inward, but as
soon as it is combined with any other sound it is strongly emitted. It is difficult to speak the Namaqua fluently or intelligibly, until the art has been acquired of checking and aspirating without any perceptible interception of the breath.

We denote the four clicks which are heard in the Namaqua Hottentot by the characters c, v, q, and x.

C is a dental click; it is sounded by pressing the tip of the tongue against the front teeth of the upper jaw, and then suddenly and forcibly withdrawing it.

V is a palatal click, and is sounded by pressing the tip of the tongue with as flat a surface as possible against the termination of the palate at the gums, and removing it in the same manner as for c.

Q is a cerebral click, according to the Alphabetic system of Lepsius.* It is sounded by curling up the tip of the tongue against the roof of the palate, and withdrawing it in the same manner as during the articulation of the other clicks.

X is either a lateral or a cerebral click, that is, it may be sounded either by placing the tongue against the side teeth, or by covering with it the whole of the palate, and producing the sound as far back in the palate as possible, either at what Lepsius calls the faucal or the guttural point of the palate. European learners almost invariably sound it as a lateral, and hence their articulation is harsh and foreign to the native ear. A Namaqua almost invariably articulates this click as a cerebral.

In composition the clicks only occur at the beginning of syllables; they combine with all the vowels, and with a certain number of consonants, which are liquid with respect to them. Whilst the anterior part of the tongue

---

* "Cerebral was the original English denomination, which arose, indeed, from a false translation of the Indian name mūrdḍanya, i.e., letters of the dome of the palate, but has not yet been supplied by a more appropriate one. — (Note to Lepsius, p. 45.)
is engaged in articulating the click, the throat opens itself to pronounce any letter that is to be sounded in combination with the click, and the sound pronounced at the same time with the click gives it a nasal, aspirate, guttural, or other determination.

It is the most natural and proper way to write the click before every other letter. In enunciation the organs of speech first prepare to articulate the click, and any other sound, either vowel or consonantal, is clearly supplementary.

The clicks ought properly to be classed among the consonants, for although they are by themselves distinct articulations, yet they cannot be considered complete sounds without the aid of a vowel.

The consonants which can be combined with the clicks are h, k, g, kh, n.

The following tables will show all the possible click combinations:

I.

<table>
<thead>
<tr>
<th>Click and Vowel</th>
<th>ca</th>
<th>ee</th>
<th>ei</th>
<th>eo</th>
<th>eu</th>
</tr>
</thead>
<tbody>
<tr>
<td>va</td>
<td>ve</td>
<td>vi</td>
<td>vo</td>
<td>vu</td>
<td></td>
</tr>
<tr>
<td>qa</td>
<td>qe</td>
<td>qi</td>
<td>qo</td>
<td>qu</td>
<td></td>
</tr>
<tr>
<td>xa</td>
<td>xe</td>
<td>xi</td>
<td>xo</td>
<td>xu</td>
<td></td>
</tr>
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II.

<table>
<thead>
<tr>
<th>Click and Diphthong</th>
<th>cai</th>
<th>cae</th>
<th>cau</th>
<th>cei</th>
<th>coi</th>
<th>cou</th>
<th>cui</th>
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<tbody>
<tr>
<td>vai</td>
<td>vae</td>
<td>vau</td>
<td>vei</td>
<td>voi</td>
<td>vou</td>
<td>vui</td>
<td></td>
</tr>
<tr>
<td>qai</td>
<td>qae</td>
<td>qau</td>
<td>qei</td>
<td>qoi</td>
<td>qou</td>
<td>qui</td>
<td></td>
</tr>
<tr>
<td>xai</td>
<td>xae</td>
<td>xau</td>
<td>xei</td>
<td>xoi</td>
<td>xou</td>
<td>xui</td>
<td></td>
</tr>
</tbody>
</table>

III.

<table>
<thead>
<tr>
<th>Click with Consonant, and Vowel</th>
<th>cha</th>
<th>eka</th>
<th>ega</th>
<th>ekha</th>
<th>ena</th>
</tr>
</thead>
<tbody>
<tr>
<td>che</td>
<td>eke</td>
<td>ege</td>
<td>ekhe</td>
<td>ene</td>
<td></td>
</tr>
<tr>
<td>chi</td>
<td>eki</td>
<td>egi</td>
<td>ekhi</td>
<td>eni</td>
<td></td>
</tr>
<tr>
<td>cho</td>
<td>eko</td>
<td>ego</td>
<td>ekho</td>
<td>eno</td>
<td></td>
</tr>
<tr>
<td>chu</td>
<td>eku</td>
<td>egu</td>
<td>ekhu</td>
<td>enu</td>
<td></td>
</tr>
<tr>
<td>vha</td>
<td>vka</td>
<td>vga</td>
<td>vkha</td>
<td>ena</td>
<td></td>
</tr>
<tr>
<td>vhe</td>
<td>vke</td>
<td>vge</td>
<td>vkhe</td>
<td>ene</td>
<td></td>
</tr>
<tr>
<td>vhi</td>
<td>vki</td>
<td>vgi</td>
<td>vki</td>
<td>eni</td>
<td></td>
</tr>
<tr>
<td>vho</td>
<td>vko</td>
<td>vgo</td>
<td>vko</td>
<td>eno</td>
<td></td>
</tr>
<tr>
<td>vhu</td>
<td>vku</td>
<td>vgu</td>
<td>vku</td>
<td>enu</td>
<td></td>
</tr>
</tbody>
</table>
Click with Consonant, and Vowel.

| qha | qka | qga | qkh | qua |
| qhe | qke | qge | qhe | que |
| qhi | qki | qgi | qhi | qui |
| qho | qko | qgo | qho | quo |
| qhu | qku | qgu | qhu | quu |
| xha | xka | xga | xkh | xna |
| xhe | xke | xge | xhe | xne |
| xhi | xki | xgi | xhi | xni |
| xho | xko | xgo | xho | xno |
| xhu | xku | xgu | xhu | xnu |

Click, with Consonant and Diphthong.

IV.

| chai | ekai | egai | xkhai | xmai |
| chae | and so forth, through all the forms of Tables II. and III.

W is the only remaining consonant that appears to be at all liquid with respect to the clicks, but when it occurs in combination with a click, it will be better to regard it as a vowel, and write it u, as qkua, instead of qkwa. In the Namaqua it is never followed by any other vowel than a.

Examples:

| ca, sharp. | ca, wet. | chamis, a collection. |
| ekansa, bot. | egà, poor. | ekhu, to trouble. |
| enams, love. | — | — |
| va, to slaughter. | vi, to eat. | vha, to push. |
| vkaqha, to enter. | vguap, clay. | vkh, to oppose. |
| vnu, black. | vnu, to sit down. | — |
| qas, a place. | qà, to hunger. | qhamis, a hunt. |
| qkan, to kill. | qgam, deep. | qkham, to fight. |
| qui, in. | — | — |
| xa, to wash. | xà, to love. | xha, to chop. |
| xkams, water. | xgari, to urge. | xkha, to be able. |
| xna, to fall. | — | — |

By the above examples, any person acquainted with the language will be able to identify the sound which each combination of the clicks and consonants is intended to represent. The distinctions, though important, are, in many instances, very nice, and require a quick ear to catch, and a practised tongue to articulate them.
The caret, denoting a strong nasal accent, is often placed over a final vowel, which appears to have the ringing sound of *ing*, as in *ring, sing, &c.*, but which is not sounded with sufficient distinctness to warrant our adopting the same orthography as in English. The Universal Alphabet of Lepsius, as he proposes to adapt it to the Namaqua Hottentot, will require his *n* to meet this case, and his *q* to represent the deep guttural which we have denoted by *kh*. With these two additions it will form a basis for a correct, concise, discriminating, and highly intelligible spelling and syllabification for the Namaqua and all its cognate dialects.

II. ETYMOLOGY.

The words of the Namaqua language admit of the following classification,—Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

This order corresponding with that generally adopted by English Grammarians, is the most easy and simple. The Article, however, properly belongs to the Noun, as will be seen when treating of that part of speech.

1. NOUS.—THEIR DERIVATION.

The genius of the Namaqua language affords considerable latitude for the derivation of nouns. Nothing is required for this process but to take the root or most convenient part of a word belonging to another class, and affix to it a letter distinctive of gender. Sometimes a particle is introduced between the root and the sign of the gender.

1. We have nouns derived from adjectives, as *amap*, truth; from *ama*, true: *qkheip*, cold; from *qkhei*, cold.

A more numerous class is formed by adding the particle *si* to the adjective, with the masculine, feminine, or common terminational sign of the gender; thus from *qanu*, pure; *qkuri*, high; *qkhu*, rich; *vo*, narrow; *qgam*, deep; are formed *qanusip*, purity; *qkurisip*, height; *qkhusip*, lordship; *vosip*, narrowness; *qyamsis*, depth.
2. Many nouns are derived from verbs: these follow the same rule of observing the termination by which the gender is indicated with or without an intervening particle; so from enam, to love; véi, to think; dan, to conquer; tanisín, to conduct oneself; musín, to see oneself, we have enamus, love; véis, thought; dansis, victory; tanisins, conduct; and musinis, a looking-glass.

For the process of derivation the root of the verb is employed through all its conjugations. In this service, it is more usual to adopt the feminine than the masculine termination, because, generally speaking, the euphony of the language is most promoted thereby.

3. Participles, which we regard as integral parts of the verb, assist in increasing the number of words which may form the subject of discourse, and thus enrich the language by extending the range of its essential parts; so from mura, seeing; hara, will be coming; and xnaira, singing; we derive murap, one that sees; harap, one that will come; and xnairap, one that sings. Nouns formed in this manner are personal. The Namaqua does not contain any verbal common nouns with a participial termination. Such as correspond in sense with the verbal nouns of the English language are formed in the regular manner from the primitive root of the verb, as:—xuáns, a hearing; ghuas, a writing; qkus, a going: from xuáu, hear; ghua, write; and qkú, go.

4. A few substantives may be traced to prepositions; thus from xaika, between, is formed xaikap or xaikup, the midst; qouka, outside; qoukap, the exterior; qua, in; qnap, the inside.

Compound Nouns may be formed by the combination of two or more simple nouns, an adjective and a noun, a verb and noun, or a participle and noun: as ghu-khaus, an excavation, or a mining operation, from qhup, ground, and khaus, a digging; qguru-qhup, a wilderness, from qguru, waste, and qhup; xkhaxkha-aup, a teacher, from xkhaxkha, to teach, and aup, a man; cuni-aup, an heir:
from cumi, to inherit, and aup, a man; hara-xaip, the future; from hara coming, and xaip, time. It will be seen that in all combinations of this kind the letter or particle which denotes gender, is essential to the formation and must constitute the final member of the word.

Proper names are formed from nouns, adjectives, verbs, and participles. Any little circumstance attending the birth of a child, or any peculiar feature in the character, manner, or appearance of an individual, will suggest an appropriate appellation.

Thus we have hatup, from ha, to come; vxharis, from vxhari, small; qkubus, from qkubu, round; qnughap, from qnoup, red clay; vkuivnubisarkumtis, one-that-does-not-fear-a-multitude.

Nouns of Multitude.

Collective nouns, when only employed in the singular number, take the termination of the feminine gender, as: vakni-vnubis, a multitude; chamis, a collection or assembly. The feminine form of many nouns is taken in a collective sense, as: xküs, a springbok; gumas, a cow; vhumis, a locust; which severally become, a flock of springboks, a herd of cattle, and a swarm of locusts. But when a collective noun is put into a plural form it assumes the terminations of the common gender, as,—vakni-vnubin, chamin, vhumun.

Gender of Nouns.

In the Namaqua Hottentot we find three genders, the masculine, the feminine, and the common.

These are easily distinguished from each other, for words of the masculine always end in p, as khoip, a man; words of the feminine always end in s, as khois, a woman; words of the common always end in i, as khoi, a person. There are no deviations from this simple rule.

Except for the names of living creatures which naturally take the termination required by their sex, there is no fixed rule to determine to which gender any given noun
shall belong. The names of things without life may be either in the masculine or in the feminine gender. The only law which the Namaqua appears to follow in the imposition of gender upon things inanimate is that of euphony, and, in some cases, that which is imposed by a certain distant resemblance or analogy to the natural distinctions of the two sexes;—a rule which we observe in English, when, by making the names of inanimate objects either masculine or feminine, we depart from the literal for the figurative style.

It appears from the classification of words which we have adopted, that the Namaqua language contains no article, but this deficiency is, to some extent, supplied in the following manner:—

The masculine or feminine termination serves to give every noun a definite sense, and the common to make it indefinite; the following examples will illustrate this provision:—

\[
\begin{align*}
\text{vap,} & \quad \text{the arrow:} & \text{văi,} & \quad \text{an arrow.} \\
\text{heis,} & \quad \text{the tree;} & \text{heiī,} & \quad \text{a tree.} \\
\text{xaip,} & \quad \text{the time;} & \text{xoīī,} & \quad \text{a time.} \\
\text{khoip,} & \quad \text{the man;} & \text{khoiī,} & \quad \text{a person.} \\
\text{khoīs,} & \quad \text{the woman;} & \text{\{ } & \text{\}}
\end{align*}
\]

When the sex requires to be particularly shown, the words auri, male, and tarari, female, are often employed. Thus we have,—

<table>
<thead>
<tr>
<th>auri-khoi</th>
<th>a male person</th>
<th>tararikhoi</th>
<th>a female person</th>
</tr>
</thead>
<tbody>
<tr>
<td>auri-choi</td>
<td>a male child</td>
<td>tarari-choi</td>
<td>a female child</td>
</tr>
</tbody>
</table>

**NUMBER OF NOUNS.**

There are three Numbers,—the Singular, Dual, and Plural. The nominative masculine ending in p, changes p into kha in the dual, and ku or ku in the plural, as,—hap, the horse; hakha, two horses; kaku or kaka, horses.

The nominative feminine ending in s, changes s into ra in the dual, and ti in the plural, as,—teras, the woman; tarara, two women; turati, women.
The nominative common ending in \( i \), changes \( i \) into \( r a \) in the dual, and \( na \) in the plural, as,—\( gui \), a sheep; \( gura \), two sheep; \( guna \), sheep.

Example of the masculine noun \( ekop \), the boy; the feminine noun \( ekos \), the girl; and the common noun \( ekoi \), a child.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( ekop ).</td>
<td>( ekokha ).</td>
<td>( ekoku or ekhoka ).</td>
</tr>
<tr>
<td>( ekos ).</td>
<td>( ekora ).</td>
<td>( ekoti ).</td>
</tr>
<tr>
<td>( ekoi ).</td>
<td>( ekora ).</td>
<td>( ekona ).</td>
</tr>
</tbody>
</table>

From these rules there are neither deviations nor exceptions.

**Cases of Nouns.**

In enumerating the cases of Namaqua nouns, we shall only specify such a number as seem to be clearly indicated by the difference of termination. This will reduce the forms of nouns obtained by declension to three, viz.,—the Nominative, Objective, and Vocative.

A masculine noun ending in \( p \), is thus declined:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( Qgap ), the servant.</td>
<td>N. ( Qgakha ), the two servants.</td>
</tr>
<tr>
<td>O. ( Qgaba ), the servant.</td>
<td>O. ( Qgakka ), the two servants.</td>
</tr>
<tr>
<td>V. ( Qgazi ), ( O ) servant.</td>
<td>V. ( Qgakho ), ( O ) two servants.</td>
</tr>
</tbody>
</table>

**Plural.**

N. \( Qgaku \) or \( Qgaka \), servants.
O. \( Qgaku \) or \( Qgaka \), servants.
V. \( Qgako \), \( O \) servants.

A feminine noun ending in \( s \) takes the following forms:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( Taras ), the woman.</td>
<td>N. ( Tarara ), the two women.</td>
</tr>
<tr>
<td>O. ( Tarasa ), the woman.</td>
<td>O. ( Tarara ), the two women.</td>
</tr>
<tr>
<td>V. ( Tarasi ), ( O ) woman.</td>
<td>V. ( Tararo ), ( O ) two women.</td>
</tr>
</tbody>
</table>

**Plural.**

N. \( Tarati \), women.
O. \( Tarati \), women.
V. \( Taraso \), \( O \) women.
A noun of the common gender ending in i,—

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Cu'i, a stone.</td>
<td>N. Cuira, two stones.</td>
<td>N. Cuina, stones.</td>
</tr>
<tr>
<td>O. Cuiba, a stone.</td>
<td>O. Cuira, two stones.</td>
<td>O. Cuina, stones.</td>
</tr>
<tr>
<td>V. Cuizi, O stone.</td>
<td>V. Cuiro, O two stones.</td>
<td>V. Cuido, O stones.</td>
</tr>
</tbody>
</table>

In composition the nominative case often takes the objective form ending in a, for the sake of euphony; thus for zughup ni ha, the night will come, we should say zughuba ni ha.

The possessive is formed by the particle di, which is placed immediately after the nominative form, as:—gau-aup di guman. The cattle of the chief.

But the particle is frequently dispensed with; thus we should say, gau-aup guman, which is equivalent to,—the chief's cattle

The dative is the same as the objective, as,—qgaba ma. Give it the servant.

When it is necessary to be more explicit the post position qua is employed to indicate the dative case, as,—qgaba qua ma. Give it to the servant.

The ablative is formed in like manner by the aid of post positions, which may follow either the nominative or the objective cases, as:—

| omi qua, in a house. | amap ekha, with truth. |
| khoip gha, of the man. | quiba vui, out of the light. |
| qasa gha, from the place. | cous diba, at the fountain. |

**DIMINUTIVE NOUNS.**

There are two forms of diminutive nouns, the first is obtained by inserting the particle ro, and the second by inserting the particle da between the root of the noun and the final letter, which marks the distinction of gender, thus:

| qums, a hand. | qumdas, a little hand. |
| zäup, a calf. | zëurop, a little calf. |
| qhumi, a mountain. | qhumdai, a little mountain. |
Example of the declension of a diminutive noun, *agharp*, the little lad.

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. Agharozi.</td>
<td>V. Agharokho.</td>
<td>V. Agharoko.</td>
</tr>
</tbody>
</table>

The diminutive particle *rop* is more used for persons and things having life, and *dap* for inanimate objects, though this rule is often reversed in order to promote the euphony of sentences.

Example of a diminutive noun in *da*, *coudai*, a little fountain.

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Coudai.</td>
<td>N. Coudaira.</td>
<td>N. Coudaina.</td>
</tr>
<tr>
<td>V. Coudaiizi.</td>
<td>V. Coudairo.</td>
<td>V. Coudaido.</td>
</tr>
</tbody>
</table>

2. ADJECTIVES.

The adjectives of the Namaqua Language resemble those of the English tongue in not being subject to any inflections of gender, number, or case. Whether primitives or derivatives, they invariably preserve the same form.

DERIVATION OF ADJECTIVES.

A large number are primitives, such as, *quri*, white; *vnu*, black; *cik*, near; *qkai*, good; *kei*, great; *vkhari*, small.

Many others are derived from nouns. These are formed by affixing the particles *gha*, or *sa*, to the radical part of the substantive, thus from *xkams*, water; *qnap*, light; *cais*, fire; *cnams*, love; we obtain,—*xkamgha*, watery, or abounding with water; *qnasa*, light; *caigha*, hot or fiery; and *cnamsa*, lovely.

Some that are derived from the root of the verb take the same affixes as those which may be traced to nouns, as, *bungha*, wonderful, from *buru*, to wonder, *cnamgha*, lovely, from *cnam*, to love.
The particitipial forms of verbs are likewise used in the sense of adjectives, as, *dáura-xkami*, running water; *nabara-quài*, shining light; *xora-caip*, a dying fire. Also, *zwa-zwara*, beginning, from *zwa-zwa*, to begin; and *xkaura*, insipid, from *xkau*, to spoil. Sometimes nouns are used as adjectives, when placed before other nouns. In this case the sign of the gender must be elided, as, *hei-omi*, a wood house; *curi-qurip*, a metal bowl; *gham-ghamis*, a lion hunt.

When adjectives are used in the sense of substantives, they take the terminational sign of gender, as, *vkhamn qua tara kuba*, I speak to the young. Here the adjective *vkham* takes the letter *n*, which is the sign of the common gender, nominative case, plural.

**DIMINUTIVE ADJECTIVE.**

The particle *ro* is joined to an adjective, in order to give it a diminutive signification, in the same way that it is affixed to nouns for a similar purpose; thus, from *vnu, qkai, eku*, we have *vnuro*, a little black; *qkairo*, a little good; and *ekuro*, a little near.

**COMPARISON OF ADJECTIVES.**

Adjectives do not admit of any inflections in order to express the comparative and superlative degrees. The only method in which degrees of comparison can be formed is by employing prepositions or adverbs, such as *qha*, of, and *qká ci*, above. Although this provision exists, the genius of the Namaqua Language does not afford equal facilities for the process of comparison as are found in many other languages.

The following examples will illustrate the manner in which the comparative and superlative degrees are expressed:—

P. Kei, great.  
C. Qká ci kei, more great.  
S. Wan gha kei, great of all.

Qkái, good.  
Qká ci qkái, more good.  
Wan gha qkái, good of all.
Comparisons are often denoted in a general way. First, by adverbs, as,—*keisi*, greatly, *ama*, truly, *burughasi*, wonderfully; *qkhu*, rich; *keisi qkhu*, very rich; *burughasi qkhu*, wonderfully rich. Second, without any distinctive sign of degree, as,—*Yohanip ke qkhu xeip qkásan qua*, John is rich amongst his brethren, i.e.: the richest of all his brethren.

**NUMERICAL ADJECTIVES.**

The Namaqua language does not provide facilities for a very extensive numeration. In fact, counting is a very difficult process for a Hottentot should it ever be carried above a hundred.

We insert the following lists of Cardinal, Ordinal, and Adverbial Numbers.

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Ordinal Numbers</th>
<th>Adverbial Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ckui</em></td>
<td><em>qnani</em></td>
<td><em>six</em>.</td>
</tr>
<tr>
<td><em>ekam</em></td>
<td><em>hú</em></td>
<td><em>seven</em>.</td>
</tr>
<tr>
<td><em>qnona</em></td>
<td><em>xkösisi</em></td>
<td><em>eight</em>.</td>
</tr>
<tr>
<td><em>haka</em></td>
<td><em>goisi</em></td>
<td><em>nine</em>.</td>
</tr>
<tr>
<td><em>kore</em></td>
<td><em>disi</em></td>
<td><em>ten</em>.</td>
</tr>
</tbody>
</table>

The combinations of tens, and also of tens and units, have to be expressed in the following way,—

<table>
<thead>
<tr>
<th>Tens</th>
<th>Three Tens</th>
<th>Four Tens</th>
<th>A Hundred</th>
<th>Two Hundred</th>
<th>Three Hundred</th>
<th>A Thousand (or Great Whole Ten)</th>
<th>Two Thousand</th>
<th>Three Thousand</th>
<th>Eleven, or Ten with One</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ckam disi</em>,</td>
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<td><em>quona disi</em>,</td>
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<tr>
<td><em>haka disi</em>,</td>
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<td><em>disi disi</em>,</td>
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<tr>
<td><em>ekam desi desí</em>,</td>
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<tr>
<td><em>quona disí disí</em>,</td>
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<tr>
<td><em>kei vgou disí</em>,</td>
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<tr>
<td><em>ekam kei vgou disíka</em>,</td>
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<td></td>
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<tr>
<td><em>quona kei vgou disíka</em>,</td>
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<td></td>
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</tr>
<tr>
<td><em>disi ckui ekha</em>,</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
disi ekam ekha, twelve, or ten with two.
cham disi ekui ekha, twenty-one, or two tens with one.
cham disi ekam ekha, twenty-two, &c.
disi disi ekui ekha, one hundred and one.
disi disi ekam disi ekui ekha, one hundred and twenty-one.
kore disi disi, quona disi, haka ekha, five hundred and thirty-four, or, literally, five ten tens, three ten with four.

In counting eleven, twelve, &c., the word disi, ten, is often omitted, and then we say ekui ekha, ekam ekha, &c.

There is only one numeral to express an ordinal adjective, viz., rkuro, first; all the rest are formed by adding the particle xeí to the cardinal numbers, as,—

<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekam xeí, second.</td>
<td>quani xeí, sixth.</td>
</tr>
<tr>
<td>quona xeí, third.</td>
<td>disi xeí, tenth.</td>
</tr>
<tr>
<td>haka xeí, fourth.</td>
<td>ekam disi xeí, twentieth.</td>
</tr>
<tr>
<td>kore xeí, fifth.</td>
<td>ekam disi ekui ekha xeí, twenty-first.</td>
</tr>
</tbody>
</table>

Adverbial numbers are formed by employing the term quas, turn or time, which being a noun, observes the inflections of number, as,—

<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekui quas, one time or once.</td>
<td>ekam quara, two times or twice.</td>
</tr>
<tr>
<td>ekam quara, two times or twice.</td>
<td>quona quadi, three times or thrice.</td>
</tr>
<tr>
<td>disi quadi, ten times.</td>
<td>quona quadi, three times one, &amp;c.</td>
</tr>
</tbody>
</table>

Multiplication may be carried on in the following manner,—

<table>
<thead>
<tr>
<th>Equation</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekam quara ekui ke ekam, twice one, &amp;c.</td>
<td>ekam quara ekam ke haka,</td>
</tr>
<tr>
<td>ekam quara ekam ke haka,</td>
<td>quona quadi ekui ke quona, three times one, &amp;c.</td>
</tr>
<tr>
<td>quona quadi ekui ke quona, three times one, &amp;c.</td>
<td>quona quadi ekam ke quani,</td>
</tr>
<tr>
<td>quona quadi ekam ke quani,</td>
<td>quona quadi quona ke goisi, &amp;c.</td>
</tr>
</tbody>
</table>

This is the simplest mode of which the language admits, but it will readily be conceived that if the whole multiplication table were worked out it would be exceedingly complex and puzzling to the unpracticed ear of a Namaqua, who has no idea of the elementary rules of arithmetic: for
instance, twelve times twelve are one hundred and forty-four, would stand thus,—disi ekam ekha quadi disi ekam cka ke disi disi zi haka disi zi haka ekha."

3. PRONOUNS

The pronouns of the Namaqua language admit of the simple and comprehensive classification adopted by many English Grammarians, viz.: Personal, Relative, and Adjective. The last will include Possessive, Interrogative, Demonstrative, and Indefinite Pronouns.

PERSONAL PRONOUNS.

These resemble substantive nouns, in being subject to inflections of gender, number, and case. In the gender of the personal pronouns there are some nice distinctions, which, from their peculiarity in the structure of language, are both interesting and important to philological science. It will be seen, for example, that distinctions of gender are not, as in the dead and nearly all the known living languages, confined to the third person, but that they also extend over the first and second person in all the numbers, except the singular of the first person. There are likewise double forms of the first personal pronoun in the dual and plural numbers, which serve to express both an exclusive and inclusive signification. This will be more fully explained below.

To illustrate the manner in which personal pronouns are inflected, we subjoin the following formula, showing the terminations distinctive of gender, number, and case. This will not only prove serviceable in the declension of pronouns, but also in the conjugation of verbs, when it will be seen that the primitive part of the pronoun is often rejected and only the terminational signs of gender,

* The guttural is often omitted in ekha, and the word sounded simply as ca, by which much of the asperity of the pronunciation is taken off.
number, and case are retained, to show the governing person.

**FORMULA OF PERSONAL AFFIXES.**

*First person:*

<table>
<thead>
<tr>
<th>MAS.</th>
<th>SING.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ta,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td>te,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>tai,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The feminine and common the same as the masculine.

<table>
<thead>
<tr>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>im,</td>
<td>rum,</td>
</tr>
<tr>
<td>ima,</td>
<td>ruma,</td>
</tr>
</tbody>
</table>

*Second Person:*

<table>
<thead>
<tr>
<th>MAS.</th>
<th>SING.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>z,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td>za,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>zi,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>s,</td>
<td>z or s,</td>
</tr>
<tr>
<td>sa,</td>
<td>za or sa,</td>
</tr>
<tr>
<td>si,</td>
<td>zi or si,</td>
</tr>
</tbody>
</table>

*Third Person:*

<table>
<thead>
<tr>
<th>MAS.</th>
<th>SING.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>p,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td>ba, bi,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>s,</td>
<td>i,</td>
</tr>
<tr>
<td>sa,</td>
<td>i,</td>
</tr>
<tr>
<td>si,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th>SING.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kha,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ra,</td>
<td>kha or ra,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>SING.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ku or ka,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>di,</td>
<td>n or na,</td>
</tr>
</tbody>
</table>
The personal pronouns are *titu*, I; *saz*, thou; *xeip*, he; *xeis*, she; and *xei*, it.

*Titu* is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th></th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom.</td>
<td><em>titu</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>titu</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td><em>taiti</em>, <em>ome</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom.</td>
<td><em>sakhum</em>, <em>sikhum</em></td>
<td><em>we</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>sakhuma</em>, <em>sikhuma</em></td>
<td><em>us</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual.</td>
<td>Nom.</td>
<td><em>sakhum</em>, <em>sikhum</em></td>
<td><em>we</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>sakhuma</em>, <em>sikhuma</em></td>
<td><em>us</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The feminine and common are the same as the masculine.

*Sakhum* and *sakum* may be termed inclusive, whilst *sikhum* and *sikum* may be denominated exclusive pronouns. The first two include any person or persons addressed, but the latter only embrace the persons speaking, and those spoken of.

Thus, one person speaking to another would say, *sakhum ni qkhü*, we will go; *i.e.*, you and I will go.

But in speaking of himself and a third party, he would say, *sikhum ni qkhü*, we will go; *i.e.*, he and I will go.

*Saz*:

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th></th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom.</td>
<td><em>saz</em>, <em>thou</em></td>
<td><em>sasi</em></td>
<td><em>sazi</em></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>saz</em>, <em>thou</em></td>
<td><em>sasi</em>, <em>sasi</em></td>
<td><em>saza</em></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td><em>sazi</em>, <em>O thou</em></td>
<td><em>sasi</em></td>
<td><em>sazi</em></td>
</tr>
<tr>
<td>Dual.</td>
<td>Nom.</td>
<td><em>sakhos</em>, <em>you two</em></td>
<td><em>saro</em></td>
<td><em>saro</em></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>sakhos</em>, <em>you two</em></td>
<td><em>saro</em></td>
<td><em>saro</em></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td><em>sakho</em>, <em>O you two</em></td>
<td><em>saro</em></td>
<td><em>saro</em></td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom.</td>
<td><em>sako</em>, <em>you</em></td>
<td><em>sasi</em></td>
<td><em>sadi</em></td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td><em>sako</em>, <em>you</em></td>
<td><em>sasi</em></td>
<td><em>sadi</em></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td><em>sako</em>, <em>O you</em></td>
<td><em>sasi</em></td>
<td><em>sado</em></td>
</tr>
</tbody>
</table>
Xeip:—

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom. xeip, he.</td>
<td>xeis, she.</td>
<td>xei, it.</td>
</tr>
<tr>
<td></td>
<td>Obj. xeiha, him.</td>
<td>xeiha, her.</td>
<td>xei, it.</td>
</tr>
<tr>
<td>Dual.</td>
<td>Nom. xekha,</td>
<td>Xeira,</td>
<td>xekha or ra,</td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom. xekua or xekka,</td>
<td>Xeidi,</td>
<td>xein, xeina,</td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Possessive Cases of Pronouns are expressed in the same way as those of Substantives by the aid of postpositions, thus, *Tita di, tita gha* of me; likewise the Dative and Ablative, as,—*xeiba qua,* to him; *tita ekha,* with me; *saz aghu,* from thee, *xeis ozi,* without her.

*Te-eizama,* I myself; *sa-eizama,* thou thyself; and *xei-eizama,* he himself, are Compound Personal Pronouns. Except in the nominative case, which has no distinction of gender, they are declined as the examples above.

The nouns *anp,* man; *taras,* woman; and *khoi,* person, would be thus declined in conjunction with the first and second personal pronouns:—

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom.</td>
<td>ti auta, I man.</td>
<td>ti tarata,</td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td>ti autai, O me man.</td>
<td>ti taratai,</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>Nom.</td>
<td>sa auz, thou man.</td>
<td>sa tarasa,</td>
</tr>
<tr>
<td></td>
<td>Obj.</td>
<td>sa auzi, O thou man.</td>
<td>sa tarasi,</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In this mode of declining a noun and pronoun conjointly, the radical part of the substantive is inserted between the root of the pronoun and the various inflections.

The Dual and Plural numbers do not admit of any alteration either of the Noun or Pronoun; thus we should say, *sakum-aukum,* we men; *sase-tarase,* we women; *sadu-khoidu,* ye people.
Ti ckuita, I alone; saz-ckuiza, thou alone; xeip-cukuiba, he alone; te xkhata, I the same, and the like, follow the example just given.

To these may be added:—

Mas. { sakhum wakhum,  
    sikhum wakhum,  
  
Fem. { saim wain,  
    siim wain,  
  
Com. { sarum warum,  
    sirum warum,  
  
Mas. sakho wakho,  
  
Fem. saro waro,  
  
Mas. xeikha wakha,  
  
Fem. xeira wara,  

Mas. { sakum wakum,  
    sikum wakum,  
  
Fem. { sasi wasi,  
    sisi wasi,  
  
Com. { sakum wakum,  
    sikum wakum,  
  
Mas. sako wako,  
  
Fem. saso waso,  
  
Com. sadu wadu,  
  
Mas. xeiku waku,  
  
Fem. xeidi wadi,  
  
Com. xein wan,  

we both.  
  
ye both.  
  
they both.  
  
all we.  
  
all ye.  
  
all they.

RELATIVE PRONOUNS.

In this class of Pronouns the Namaqua Language is very deficient. The only example corresponding to the Relatives of the English tongue is found in the word hia, that.

Hia, which is undeclined, may relate to antecedents of any Gender, Number, or Case, for example:—

khoip hia xari ke ha, The man who arrived yesterday.  
taras hia ra xnai, The woman who sings.  
dumi hia ra kuba, The voice which speaks.  
ghun hia ke mai, The things that were given.
But although *hia* is undeclined in its relation to the antecedent, it takes the personal affixes which distinguish the gender of the noun governing the following verb, as—

\[
\begin{align*}
\text{khoip } & \text{ hi}ta \ xari \ ke \ mu, \\
\text{taras } & \text{ hi}a\z \ ke \ vkei, \\
\text{dumi } & \text{ hi}a\z \ ke \ xna\u. \\
\end{align*}
\]

The man whom I saw yesterday.  
The woman whom you called.  
The voice that they heard.

The Relative Pronoun is, however, frequently dispensed with, and the sense expressed by transposing the members of the sentence. The verb is put before the noun it governs. According to this method the examples above given would stand thus:—

\[
\begin{align*}
\text{xari } & \text{ ke } \text{ xhoip.} \\
\text{xnaira } & \text{ taras.} \\
\text{kubara } & \text{ dumi.} \\
\end{align*}
\]

\[
\begin{align*}
\text{xari } & \text{ ta } \text{ ke } \text{ mu } \text{ khoii.} \\
\text{vkei}z & \text{ ke } \text{ taras.} \\
\text{xnaun } & \text{ ke } \text{ dumi.} \\
\end{align*}
\]

This may be further illustrated by the following translations of Luke vii. 10: "And they that were sent, returning to the house, found the servant whole that had been sick":—

"Ziku xein *hia* omichaku ke sîhe xkhaba sio, on ke qgaba *hia* caisin ke hâï vgousi ke ho.

Ziku ke sîhe-keka omichaku ke xkhaba sio, caisin ke hâï qgaba vgousi ke ho.

These two methods appear to be used according to the taste and style of the speaker. The former, however, is more general. The latter may contribute to the conciseness, but not to the perspicuity of sentences. Knüdscen invariably adopts it in his translation of St. Luke's Gospel, whether from its being more in use among the tribes with whom he resided, or from having followed analogies furnished by other languages, I cannot say. In the passage above quoted he has evidently assimilated the translation to the German text as closely as the idiom of the Namaqua would allow.

Pronouns termed in English Compound Relatives are, in the Namaqua, derived from Interrogatives, and will, therefore, fall more properly under that division.

ADJECTIVE PRONOUNS.

In this class we have comprehended Possessive, Interrogative, Demonstrative, and Indefinite Pronouns. Those termed Distributives, as, each, every, either, neither, have no corresponding words in the Hottentot dialects.

Possessive Pronouns:—

These are derived from the Personals, and, in some instances, exactly correspond with them. The following list includes all of them:—

\[
\begin{align*}
\text{ti or tidi,} & \quad \text{my.} \\
\text{sa or sadi,} & \quad \text{they.} \\
\text{xēip or xēipdi,} & \quad \text{his.} \\
\text{xēis or xēisdi,} & \quad \text{her.} \\
\text{xēi or xēidi,} & \quad \text{its.} \\
\text{sakhum or sakhundi,} & \quad \text{our.} \\
\text{sikhum, &c. or sikhundi,} & \quad \text{our.} \\
\text{sarum or samdi,} & \quad \text{our.} \\
\text{sakum,} & \quad \text{our.} \\
\text{sikum,} & \quad \text{our.} \\
\text{sasi,} & \quad \text{our.} \\
\text{sisi,} & \quad \text{our.}
\end{align*}
\]

And so forth through all the inflections of Number and Gender. There is another form of possessive pronoun expressed by the particle ā. To this the various terminations which stand as signs of the Genders and Numbers may be affixed, and thereby all the possessive pronouns will be represented in a convenient and comprehensive manner. The first form of possessive pronouns is derived from the roots of the personal pronouns, and the latter from the inflections.

Examples of nouns and possessive pronouns,—qkāp, brother, qkās, sister, and khoi, friend.
According to the first form the pronoun stands before the noun, but in the latter the substantive takes the precedence, thus,—

Te omi, my house, and sa qhanap, thy garden, are changed into omi ata and qhanap az.

Saku tani cnami qna, saku cumdi uhà, "In your patience possess ye your souls," may be rendered by Tani cnami âku qna, cumdi âku uhà.

Interrogative Pronouns:—

From these are formed *hamitap-wap*, whoever; *maii-wai*, whichever; and *tari-wai*, whatever. The two former admit of inflection of gender, as,—

**Mas.** hamitap-wap. **Fem.** hamitas-was. **Com.** hamitai-wai.

**Demonstrative Pronouns:**

*Ne* this; with *nou* and *xna* that, are thus declined.

<table>
<thead>
<tr>
<th>SING.</th>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>nep</em></td>
<td>nes</td>
<td>nei</td>
</tr>
<tr>
<td>২. <em>neba</em></td>
<td>nesa</td>
<td>nei</td>
</tr>
<tr>
<td>৩. <em>nezi</em></td>
<td>nesi</td>
<td>nei</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>nekha</em></td>
<td>nera</td>
<td>nekka</td>
</tr>
<tr>
<td>২. <em>nekho</em></td>
<td>nero</td>
<td>nekho</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLUR.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>neka</em></td>
<td>nedi</td>
<td>nen nena</td>
</tr>
<tr>
<td>২. <em>neko</em></td>
<td>nedo neso</td>
<td>nedo</td>
</tr>
</tbody>
</table>

*Noup, nous, noui*, the same as *nep*.

<table>
<thead>
<tr>
<th>SING.</th>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>xnap</em></td>
<td>xnas</td>
<td>xnaï</td>
</tr>
<tr>
<td>২. <em>xnaba</em></td>
<td>xnasa</td>
<td>xnaï</td>
</tr>
<tr>
<td>৩. <em>xnazi</em></td>
<td>xnasi</td>
<td>xnaí</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>xnakha</em></td>
<td>xnara</td>
<td>xnakha</td>
</tr>
<tr>
<td>২. <em>xnakho</em></td>
<td>xnaro</td>
<td>xnakho</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLUR.</th>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>১. <em>xnaka</em></td>
<td>xnadi</td>
<td>xnai</td>
</tr>
<tr>
<td>২. <em>xnako</em></td>
<td>xnado-xnaso</td>
<td>xnado</td>
</tr>
</tbody>
</table>

The Demonstrative Pronouns are only declined when they stand singly without any noun expressed.

**Indefinite Pronouns:**

Such as *cni*, some; *cni ckui*, or *cni kumaï*, any; *ckui*, one; *cniï*, other; *chhara*, another; *ghari*, none; *wan*, or *wazoma*, all; *wakha*, both; *xnadi*, such.

These, like the Demonstrative Pronouns, when standing in conjunction with a noun expressed, are undepended,
but otherwise admit of the following inflections of gender:—

\[
\begin{array}{lll}
\text{cnip,} & \text{cnis,} & \text{cnii,} \\
\text{cni-ekuip,} & \text{cni-ekuis,} & \text{cni ekuii,} \\
\text{ekuip,} & \text{ekuis,} & \text{ekuii,} \\
\text{ekharap,} & \text{ekharas,} & \text{ekharaï,} \\
\text{gharip,} & \text{gharis,} & \text{gharii,} \\
\text{wakha,} & \text{wara,} & \text{wakha,} \\
\text{xuadip,} & \text{xuadis,} & \text{xnadii.}
\end{array}
\]

Cnii, wan, and wazoma, are exceptions which have no variations.

4. VERBS.

In treating of Namaqua Verbs we have to notice their Derivation,—Forms, Voices, Moods, Tenses, Numbers, Persons, and Conjugation.

THEIR DERIVATION

The roots of verbs in the Namaqua Language are found in the second person singular of the Imperative Mood, as:—\text{enam,} love; \text{mu,} see; \text{qku,} go.

A large class of Verbs consists of primitives. All monosyllabic verbs are of this kind, some of more than one syllable are also included, as, \text{vari,} to sprinkle; \text{ghami,} to hunt; \text{eguri,} to pray.

Some are obtained by a reduplication of the radical part of primitive verbs, thus from \text{van,} know, is formed \text{van-van,} to inform; from \text{vei,} think, \text{vei-rei,} to remember; from \text{kon,} move, \text{kon-kon,} to disturb.

Others are compounded of two or more different verbs, as, from \text{khái,} to rise, and from \text{emu,} sit, is derived, \text{khái-emu,} to sit up, from \text{qku,} to go, and \text{ma,} to stand, is formed \text{qkú-ma,} to walk about.

Many are formed by combining a preposition with the root of a primitive verb, thus, from \text{ha,} come, and \text{van,}
upon, we have ha-ram, to happen; from ekei, call, and rui, out, is formed rkei-rui, to challenge; from ma, stand, and qua, against, ma-qua, to oppose or resist; from eu, to be ignorant of, and ba, for, is formed euba, to forgive.

A few are obtained from nouns by affixing ri to the radical part, as, from gui, a sheep, is formed guri, to herd; from čká, grass, čkári, to graze; from caip, fire-wood, is formed eairi, to fetch wood. A may also be added to the root of a substantive to construct a verb, as from xkams, water, we obtain xkama, to give water, or irrigate.

The reduplication of substantive roots also serves for the formation of verbs, as from quap, light, is formed qua-quá, to illumine, and from qkhu, a lord, qkhu-qkhu, to enrich.

A large number of verbs are also obtained by the reduplication of adjectives, as quri-quri, to whiten, from quri, white; qkái-qhái, to appease, from qkái, good; vou-vou, to tame, from vou, tame; kei-kei, to honor, from kei, great; čkabi-čkabi, to elevate, from čkabi, high; qgam-qgam, to deepen, from qgam, deep.

**Forms of Verbs.**

Namaqua Verbs assume various forms by which their signification is extended irrespective of the regular inflections of Mood, Tense, Number, and Person. The particle indicating an alteration or extension in the sense of the verb is inserted between its root, and the different signs used in conjugation.

The following forms are found in connection with Namaqua Verbs:—The Primitive, Relative, Reflective, Causative, Reciprocal, Diminutive, Negative, Potential, and Optative.

The *Primitive* form exhibits the verb in its radical state, and forms the basis upon which the rest are constructed.
The Relative is formed by adding *ba* to the primitive, as

\[ \text{xnâuba, to hear for, from } \text{xnû, to hear,} \]
\[ \text{muba, to see for, from } \text{mu, to see.} \]

*Ba*, is equivalent in sense to the preposition *for*, and hence this form indicates that the action denoted by the verb, has a relative purpose.

The Reflective adds *sin* to the primitive form. In this form the action is reflected upon the actor; thus

\[ \text{xnâusin, to hear oneself, from } \text{xnau} \]
\[ \text{musin, to see oneself, from } \text{mu} \]
\[ \text{enamsin, to love oneself, from } \text{cnam} \]

The Causative affixes *kei* to the primitive form: *kei* signifies to cause, and shews that the action of the verb is necessitated, as

\[ \text{mukei, to cause to see} \]
\[ \text{xnaukei, to cause to hear} \]
\[ \text{cnamkei, to cause to love} \]

The Reciprocal is derived from the primitive by adding *ku*, and denotes that the action is performed by two or more mutual actors, thus

\[ \text{xnauku, to hear one another} \]
\[ \text{muku, to see one another} \]
\[ \text{cnamku, to love one another.} \]

The Diminutive is derived from the primitive by adding the particle *ro* to it, as

\[ \text{xnauro, to hear a little} \]
\[ \text{muro, to see a little} \]
\[ \text{cnamro, to love a little.} \]

The Negative form is derived from the primitive by adding *dama* to it, thus

\[ \text{xnâudama, not to hear} \]
\[ \text{mudama, not to see} \]
\[ \text{enamdana, not to love.} \]
The Potential is formed from the primitive by affixing to it *xkha*, to be able. This form stands instead of a Potential Mood. It ranks more properly as a form than as a mood, since it corresponds with the other forms in standing before and not after the pronominal affixes, thus,

\[
\begin{align*}
\text{xnàurkha, to be able to hear} \\
\text{muikha, to be able to see} \\
\text{enamkha, to be able to love.}
\end{align*}
\]

The Optative form adds *vkau*, to wish, to the primitive. It may be considered a form for the same reasons as the Potential, thus

\[
\begin{align*}
\text{xnàurkau, to wish to hear} \\
\text{muvkau, to wish to see} \\
\text{cuamekau, to wish to love.}
\end{align*}
\]

From the above simple Derivative forms, some compound forms may be obtained. The Relative and Reflective are often combined, thus,

\[
\begin{align*}
\text{xnàubasin, to hear for oneself} \\
\text{mubasin, to see for oneself} \\
\text{enambasin to love for oneself.}
\end{align*}
\]

To these may also be joined the Potential and Optative, thus,

\[
\begin{align*}
\text{muxkhabasin, to be able to see for oneself} \\
\text{xnàuvkaubasin, to be able to hear for oneself.}
\end{align*}
\]

To the above the Negative may be affixed, as

\[
\begin{align*}
\text{xnàubasin, not to hear for oneself} \\
\text{xnàuvkaubasindama, not to wish to hear for oneself.}
\end{align*}
\]

The Reciprocal and the Negative, and the Reciprocal and the Optative, may also be combined, as

\[
\begin{align*}
\text{xnàukudama, not to hear one another} \\
\text{xnàukuvkau, to wish to hear one another.}
\end{align*}
\]
It will be shewn below to what extent these forms run through the various moods and tenses in conjugation.

VOICES OF VERBS.

The Primitive forms of Verbs have two voices, the active and the passive. The passive voice is formed by adding ħē to the radical part of the active, as

\[
\begin{align*}
\text{xnaũhē}, & \text{ to be heard, from xnaũ} \\
\text{muhē}, & \text{ to be seen, } \text{" mu} \\
\text{enamhē}, & \text{ to be loved, } \text{" enam}
\end{align*}
\]

The Causative, Diminutive, and Negative forms are also found in the passive voice, thus,

\[
\begin{align*}
\text{xnaũkēhē}, & \text{ to cause to be heard} \\
\text{murohē}, & \text{ to be seen a little} \\
\text{enamhēdama}, & \text{ not to be loved.}
\end{align*}
\]

The remaining forms are generally confined to the active voice, though there is nothing in the genius of the Namaqua Language to prevent their being conjugated passively should the sense of discourse require it.

Moods.

There are four moods, the Infinitive, Imperative, Indicative, and Subjunctive. The definitions generally given of these moods in English Grammars will fully explain their nature in Namaqua Grammar.

The Infinitive is used to express a thing in a general manner.* It contains the Present, Perfect, and Future Tenses.

The Imperative commands, exhorts, entreats, or permits.

The Indicative simply declares a thing.

The Subjunctive represents a thing under a condition, supposition, motive, or wish.

* The particle sē is often required to assist in its formation.
TENSES.

The Tenses of a Namaqua Verb are the Present, Past, Perfect, Pluperfect, Future, and Future Perfect.

The Present Tense represents an action in a state of progress. It may also be used as in English and other languages in a general sense, without allusion to any particular time.

The Past Tense represents an action either as completed or in a state of progress, at some time past.

The Perfect Tense represents an action as completed at the present time.

The Pluperfect Tense represents an action as completed previous to some other past event.

The Future Tense represents an action as yet to come.

The Future Perfect represents an action as about to take place subsequent to some previous event or action.

The Tenses are formed by the help of the Substantive Verb.

The Tenses of the Substantive Verb are as follows:—

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>a, ke, ke-a, ra,</td>
</tr>
<tr>
<td>Past</td>
<td>ke, keke,</td>
</tr>
<tr>
<td>Perf.</td>
<td>ko,</td>
</tr>
<tr>
<td>Pluperf.</td>
<td>ke, ko,</td>
</tr>
<tr>
<td>Fut.</td>
<td>ni, keni,</td>
</tr>
<tr>
<td>Fut. Perf.</td>
<td>nilä, ke-ni-hä.</td>
</tr>
</tbody>
</table>

A, ke, ke-a of the Present; keke of the Past; keni of the Future, and ke-ni-hä of the Future Perfect, are forms not used in the conjugation of Tenses but in the construction of sentences, and when the substantive verb is employed separately.

NUMBER.

Verbs have three numbers, the Singular, the Dual, and the Plural. The number is not distinguished by any
inflection of the root of this verb, but by the governing noun or pronoun. In the case of pronouns governing, the number is indicated by remnants of the personal pronouns which are usually inserted between the verbal root, and the particles of the substantive verb, thus,

mutara, I see
muKumra, we see.

PERSONS.

There are three persons in the Conjugation of a Namaqua Verb. These, like the numbers, are only distinguished by the substantive or the governing pronoun, the radical part not being subject to any variation.

CONJUGATION.

Under this head examples will be given of the manner in which verbs pass through the Forms, Voices, Moods, Tenses, Numbers, and Persons.

Conjugation of the verb hâ, to be.

INFINITIVE.

Pres. hâ, to be
Perf. hâko, to have been
Fut. hâni

PARTICIPLES.

Pres. hâra, being
Perf. hârako, having been
Fut. hâpira,

IMPERATIVE MOOD.

Present Tense.

Sing. | Dual.
1 Pers. ita hâ, let me be | 1 ikum
2 hâ, be thou | im
3 îp hâ, let him be | hâko
is hâ, let her be | hâro
ii hâ, let it be. | ikha
| iira

1 hâ, let us two be
2 be y, two
3 hâ, let them two be
Plural.

1 ikum
īse
īda

2 hāko
hāse
hālu

3 ikum
īdi
in

INDICATIVE MOOD.

Present Tense.

Sing.

Dual.

1 hāta-a I am
2 hāza
hāsa
3 ħāpa
hāsa
hāa

1 ħākhuma
hāima
hāruma
2 ħākhoa
hāroa
3 ħākh-a
hāra-a

Plural.

1 hākum-a
īhāse-a
īhāda-a

2 hāko-a
īhāso-a
īhāda-a

īhāku-a
īhādi-a
īhān-a

Past
hātake,

Perf.
hātako,

Plup.
hātakeko,

Fut.
hātani,

Fut. Perf. hātanihā,

I was,
I have been,
I had been,
I shall or will be
I shall or will have been.
SUBJUNCTIVE MOOD.

Present  háta,  If I be
Past  hátakeka  If I were
Perf.  hátaękako  If I have been
Plup.  hátakekahá  If I had been
Fut.  hátaniká  If I shall be
Fut. Perf.  hátanakahá  If I shall have been.

i and o are also signs of the subjunctive mood used in conjunction with ka, thus hátaikai, or hátaako, if I be.

The Present Tense is the model upon which all the remaining Tenses in the Indicative and Subjunctive Moods are conjugated.

i, to be, is conjugated in the same manner as ha, and with its assistance, thus,

<table>
<thead>
<tr>
<th>Pres.</th>
<th>itahá, I am</th>
<th>Plup.</th>
<th>itakeko, I had been</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>itake, I was</td>
<td>Fut.</td>
<td>itaní, I shall be</td>
</tr>
<tr>
<td>Perf.</td>
<td>itako, I have been</td>
<td>Fut. Pt.</td>
<td>itaniká, I shall have been</td>
</tr>
</tbody>
</table>

Conjugation of the Verb enam, to love.

ACTIVE VOICE.

INFINITIVE MOOD.

<table>
<thead>
<tr>
<th>Pres.</th>
<th>enam, to love</th>
<th>Perf.</th>
<th>enamko, to have loved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>enamni,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PARTICIPLES.

<table>
<thead>
<tr>
<th>Pres.</th>
<th>enamra, loving</th>
<th>Perf.</th>
<th>enamrahá, having loved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>enamnira,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IMPERATIVE MOOD.

Present Tense.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ita enam, let me love</td>
<td>1 ikhum</td>
</tr>
<tr>
<td>2 enam, love thou</td>
<td>im</td>
</tr>
<tr>
<td>3 ip enam, let him love</td>
<td>írum</td>
</tr>
<tr>
<td>is enam, let her love</td>
<td>2 enamkho</td>
</tr>
<tr>
<td>ii enam, let it love</td>
<td>enamro</td>
</tr>
<tr>
<td></td>
<td>3 ikha</td>
</tr>
<tr>
<td></td>
<td>ita</td>
</tr>
<tr>
<td></td>
<td>enam, let us love</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Plural.

| 1 ikum isc ida | enam, let us love |
| 2 enamko enamso enamdu | love ye |
| 3 iku idi in | enam, let them love. |

### Indicative Mood.

#### Present Tense.

#### Transitive Form.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Intransitive Form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 enamtara,</td>
<td>I love</td>
</tr>
<tr>
<td>2 enamzra, enamzra,</td>
<td>Thou lovest</td>
</tr>
<tr>
<td>3 enampra, enampra, enamira,</td>
<td>He loves, She loves, It loves</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th>Dual.</th>
<th>In Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 enamkhumra enamimra enamrumra</td>
<td>we love</td>
</tr>
<tr>
<td>2 enamkhora enamkhora</td>
<td>ye love</td>
</tr>
<tr>
<td>3 enamkhara enamkhara</td>
<td>they love</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>In Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 enamkera enamsera cuamdara</td>
<td>we love</td>
</tr>
<tr>
<td>2 enamkora enamsoara cuamdara</td>
<td>ye love</td>
</tr>
<tr>
<td>3 enamkura enamdira enamnara</td>
<td>they love</td>
</tr>
</tbody>
</table>
The pronouns and particles may be placed before the root, thus,

* tara enam,  
  * zra enam,  
  * pra enam, &c.  

**Transitive.**
- Past: enamtake  
- Perf.: enamtako  
- Pluperf.: enamtakeko  
- Fut.: enamtani  
- Fut. Perf.: enamtanihā.

**Intransitive.**
- Past: enamtakehā  
- Perf.: enamtokohā  
- Pluperf.: enamtakekohā  
- Fut.: enamtanihā  
- Fut. Perf.: enamtanihāhā.

The above Tenses of the Indicative Mood, are all conjugated in the same manner as the Present.

**Subjunctive Mood.**

**Signs** *ka, kai, kau.*

**Present Tense.**

**Transitive Form.**

Sing.

| 1 cuamtaka | If I love | 1 cuamtakahā | If I be loving |
| 2 cuamzka | If thou lovest | 2 cuamzkahā | If thou be loving |
| cnamska | | | |

| 3 cuampka | If he love | 3 cuampkahā | If he be loving |
| cnamska | If she love | 3 cnamskahā | If she be loving |
| cnamika | If it love. | cnamikahā | If it be loving. |

The Dual and Plural Numbers are conjugated as in the Indicative Mood.

**Past.** cnamtakekā  
**Perf.** cnamtokohā  
**Pluperf.** cnamtakekohā  
**Fut.** enamtanihā  
**Fut. Perf.** enamtanihāhā.

The Relative, Reflective, and other forms of Verbs, are conjugated in the same manner as the Primitive; thus, *cnamba*, to love for, forms in the Present Tense,—

**Sing.**

| 1 cnambatara | I love for |
| 2 cnambazra | Thou lovest for |
| cnambasra | |

| 3 cnambapra | He loves for |
| cnambasra | She loves for |
| cnambaira | It loves for. |
In the Reciprocal form the conjugation is necessarily confined to the Dual and Plural Numbers.

The Negative form is irregular in some of its Tenses.

The infinitive Mood with the Present, Past, Perfect, Pluperfect, and Future Perfect of the Indicative and Subjunctive Moods, are conjugated regularly. The exceptions are as follow:

The Imperative Mood forms its negative by prefixing ta to the first and third person, and titi to the second person, as

\[
\begin{align*}
ta \text{ ita cnam}, & \text{ let me not love} \\
ta \text{ ip cnam}, & \text{ let him not love} \\
cnamztiti, & \text{ thou shalt not love.}
\end{align*}
\]

The Future Tense forms its negative by substituting titi for ni and dama, as

\[
\begin{align*}
cnamtatiti, & \text{ I will not love} \\
cnamztiti, & \text{ Thou shalt not love} \\
cnamptiti, & \text{ He will not love.}
\end{align*}
\]

The Future Perfect also admits of being expressed in a similar manner, as

\[
cnamhätatiti, \text{ I will not have loved.}
\]

When the object upon which the action of a verb terminates is represented by a substantive, then it may be placed either before or after the verb by which it is governed, as

\[
\begin{align*}
\text{Eloba} \text{ tara cnam,} & \text{ I love God} \\
\text{Cnamtara Eloba,} & \text{ " "}
\end{align*}
\]

But when it is represented by a pronoun, the inflected part of the pronoun is joined to the root of the verb, so as to stand before the nominative pronoun, thus,

\[
\begin{align*}
cnamztara \} & \text{ I love thee} \\
cnamztara \} & \text{ I love him.} \\
cnamztara & \text{ I love her.} \\
cnamztara & \text{ I love it.}
\end{align*}
\]
PASSIVE VOICE.

Sign: hé.

INFINITIVE MOOD.

Pres. cnamhê
Perf. cnamhêko
Fut. cnamhêni.

PARTICIPLES.

Pres. cnamhêra
Perf. cnamhêrabâ
Fut. cnamhênirahâ.

IMPERATIVE MOOD.

Îda cnamhê, let me be love
enamhêz, be thou loved
îp cnamhê, let him be loved
and so forth as in the Active Voice.

INDICATIVE MOOD.

Present Tense.

Sing.

1 cnamhêtahâ I am loved
2 cnamhêzhâ
      cnamhêshâ  Thou art loved
3 cnamhêphâ He is loved
cnamhêshâ She is loved
cnamhêhâ It is loved.

The Dual and Plural Numbers are the same as in the Active Voice, hé being inserted between the theme and its inflections.

Past Tense cnamhêtkâ I was loved
Perfect ,, cnamhêtko I have been loved
Pluperf. ,, cnamhêtkêko I had been ,,
Future ,, cnamhêtani I shall be ,,
Future ,, cnamhêtaniha I shall have been loved.

SUBJUNCTIVE MOOD.

Pres. Tense cnamhêtaka If I be loved.
And so forth through the remaining tenses.
IMPERSONAL VERBS.

Impersonal Verbs correspond with the third person singular of the various tenses, as,—cabîra, it rains, cabinira, it will rain, &c.

The remaining parts of speech comprehending Adverbs, Prepositions, Conjunctions, and Interjections, being undeclined, it will suffice to append lists of those most commonly in use.

5. ADVERBS.

Adverbs of manner, which constitute a large class in the Namaqua Language, are chiefly derived from Adjectives. They are formed by affixing the particle si to the root of the Adjective as, ama, true, amasi, truly; vow, slow, vowsi, slowly; qkai, good, qkâisi, well.

LIST OF ADVERBS.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a,</td>
<td>yes</td>
</tr>
<tr>
<td>aizi,</td>
<td>day before yesterday</td>
</tr>
<tr>
<td>ari-o,</td>
<td>doubtless</td>
</tr>
<tr>
<td>eib,</td>
<td>first</td>
</tr>
<tr>
<td>eka,</td>
<td>afterwards, by and bye</td>
</tr>
<tr>
<td>ibi,</td>
<td>very much, greatly</td>
</tr>
<tr>
<td>osi,</td>
<td>without</td>
</tr>
<tr>
<td>ghari,</td>
<td>not, never</td>
</tr>
<tr>
<td>hê-e,</td>
<td>no</td>
</tr>
<tr>
<td>han?</td>
<td>which?</td>
</tr>
<tr>
<td>hano?</td>
<td>when?</td>
</tr>
<tr>
<td>hus,</td>
<td>all</td>
</tr>
<tr>
<td>huka,</td>
<td>long ago</td>
</tr>
<tr>
<td>huka eki,</td>
<td>always</td>
</tr>
<tr>
<td>kanubi,</td>
<td>as yet, hitherto</td>
</tr>
<tr>
<td>këisi,</td>
<td>much</td>
</tr>
<tr>
<td>khauqkâ,</td>
<td>afterwards</td>
</tr>
<tr>
<td>maba?</td>
<td>where?</td>
</tr>
<tr>
<td>maba-glu?</td>
<td>whence?</td>
</tr>
<tr>
<td>ma-ci?</td>
<td>whither?</td>
</tr>
<tr>
<td>madi?</td>
<td>how?</td>
</tr>
<tr>
<td>madi-kosi?</td>
<td>how much?</td>
</tr>
<tr>
<td>nari,</td>
<td>this morning</td>
</tr>
<tr>
<td>neba,</td>
<td>here</td>
</tr>
<tr>
<td>amasi</td>
<td>truly</td>
</tr>
<tr>
<td>cnii,</td>
<td>another</td>
</tr>
<tr>
<td>cnisi,</td>
<td>perhaps</td>
</tr>
<tr>
<td>cnei,</td>
<td>already</td>
</tr>
<tr>
<td>coro,</td>
<td>here</td>
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<tr>
<td>corosì,</td>
<td>seldom</td>
</tr>
<tr>
<td>cuazisi,</td>
<td>exceedingly</td>
</tr>
<tr>
<td>qaroma,</td>
<td>because</td>
</tr>
<tr>
<td>qgo-cisi,</td>
<td>separately, especially</td>
</tr>
<tr>
<td>qhaiisi,</td>
<td>quickly</td>
</tr>
<tr>
<td>qkâci,</td>
<td>more</td>
</tr>
<tr>
<td>qkharaka,</td>
<td>separately</td>
</tr>
<tr>
<td>qkum-qnor,</td>
<td>with the back towards one</td>
</tr>
<tr>
<td>qna-qqasi,</td>
<td>sideways</td>
</tr>
<tr>
<td>qnoubi,</td>
<td>early, quickly</td>
</tr>
<tr>
<td>qnup ci,</td>
<td>then</td>
</tr>
<tr>
<td>ckharsi,</td>
<td>otherwise</td>
</tr>
<tr>
<td>cuibi,</td>
<td>altogether, at once</td>
</tr>
<tr>
<td>qnurisi,</td>
<td>often</td>
</tr>
<tr>
<td>quusi,</td>
<td>far</td>
</tr>
</tbody>
</table>
ncdi, so, thus  qouka, outside
ncdikosi, thus much, thus far quia, late
neghaba, hither quagu, opposite
nesi, now vanibis, wilfully
nezi, to-day vheisasi, clearly
nouba, there xari, yesterday, tomorrow
saugu, successively xkhaba, again
hari? what? xkhadi, also, too
hari-qaroma? why? xkuaka, in the morning
tazi, never xna-amaka, therefore
tazi-tazi, by no means xnaba, there
twazowa, finally xnaha-gbu, thence
wa-zedi, daily xna ei, thither
warakasi, altogether xnadi, so
zasi, perhaps xnadi-kosi, so much
casi, soon, immediately xnei, then
ekama, secondly, a second time xoubi, almost
ekhara xe; different
ekurigha } different

6. PREPOSITIONS.

The name usually given to this class of words is retained, although in the Namaqua Language they are generally placed after the words which they govern.

LIST OF PREPOSITIONS.

ei, on eku, near
ceqi, before qa-xai, between, in the midst
osi, without qna, in
di, of, or belonging to qnaka, below
diba, at qua, to
gasi, as quagu, opposite to, against
gha, of vama, upon
ghu, from vkana, within
khan-qiqa, behind, after xaika, between
ckha, with

7. CONJUNCTIONS.

amaka, because ghuiki, for
au, because ka, if
l, and se, that
x, and zi, and
gha, than qunpe, then
ghabi, } but, although, however, xkuasi, nevertheless:  

### 5. Interjections

<table>
<thead>
<tr>
<th>Interjection</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>abozî!</strong></td>
<td><em>O my father!</em></td>
</tr>
<tr>
<td><strong>nie!</strong></td>
<td><em>exclamation of surprise</em></td>
</tr>
<tr>
<td><strong>aisî,</strong></td>
<td><em>do.</em></td>
</tr>
<tr>
<td><strong>muho!</strong></td>
<td><em>do.</em></td>
</tr>
<tr>
<td><strong>muzo!</strong></td>
<td><em>do.</em></td>
</tr>
<tr>
<td><strong>okha!</strong></td>
<td><em>exclamation of impatience</em></td>
</tr>
<tr>
<td><strong>tetaî!</strong></td>
<td><em>O me!</em></td>
</tr>
<tr>
<td><strong>zu!</strong></td>
<td><em>denotes cold or heat</em></td>
</tr>
<tr>
<td><strong>ci,</strong></td>
<td><em>signifies pain</em></td>
</tr>
<tr>
<td><strong>xnaûho,</strong></td>
<td><em>hear.</em></td>
</tr>
</tbody>
</table>
SPECIMENS OF TRANSLATION.

LUKE IX. 1.

1. Zip ke disi-ckam-ca qgaku āba ke vkei-chû, zì wa

**Zip. And he.** The pronominal remnant joined to the conjunction.

The same arrangement would be observed if either the noun or the pronoun were expressed in full. In that case they would be in apposition with p, and would be put in the obj. case after the substantive verb: thus,—"Zip ke Jesiba," &c., or, "Zip ke xēiba," &c. If the sentence were in the subjunctive mood, the substantive verb would be omitted, and the nominative pronoun affixed to the possessive, thus,—"Zì disi-ckam-ca qgaku ābop ke vkei-chûo," &c. The subject in an affirmative sentence is placed as near the beginning as possible. Nouns placed in apposition take the obj. case.

**ke.** The past tense of the substantive verb, used here as a temporary predicate. When ke is employed in this way, the verb to which it refers is put near the end of the sentence, as,—Qkhip ke Mosip qua ke mì. "The Lord said to Moses." Knüdscn places p and ke in the second member of the sentence. This does not accord with the usage of the Namaqua language, which seems to require that the subject and predicate should stand prominently forth.

**disi-ckam-ca.** Twelve. A numeral adjective undeclined. Adjectives are generally placed immediately before the nouns they qualify, as;—qkhu khoip, a rich man; qam heis, a green tree.

**qgaku, servants or disciples.** A noun, mas. gen. plur. obj., governed by the verb vkei-chû.

**āba, his.** Poss. pron. abbreviated terminational form,—see page 32. Obj. case agreeing with qgaku. Another form would be xeîp disi-ckam-ca qgaku, in which the pronoun appears in full. Or a preposition, di, of, might be introduced, as,—xeîp di disi, &c. The mode adopted in the text is, however, the most elegant and concise.
xkàuaku vama gaus zi egeiba ke maku, zi caisinhàn âni vgou-vgouse.

2. Zip ke ke si-vuiku, Elob gau-qhuba ku ni au xna, zi caisinhâna vgou-vgou-ka.

ke vkei-chû, called together. ke, sign of the past tense, vkei-chû a compound verb, from vkei, to call, and chû, together. Active voice. Indic. Past. Sing. 3rd person governed by the pronominal remnant p.

zi, and, copulative conjunction. Here a repetition of the pronoun is not required.

wa, all, adj. pron. Standing in conjunction with a noun, and therefore undeclinated. See page 33.

xkàuaku, devils, n. mas. pl. nom.

vama, over, prep., governs the nominative case. All prepositions are placed immediately after the nouns or pronouns to which they relate, as;—qhumî ei, upon a mountain; qasa-ghu, from the place.

gaus, authority, n. fem. sing. nom.

zi egeiba, and power, n. mas. sing. obj. When two nouns are joined by a conjunction and followed by a verb, the first is put in the nominative and the latter in the objective case.


ku, them. third pers. pron. affix. plur. mas. obj. See page 26. ku is the form employed as a dative. Being the object upon which the action of the verb terminates, it is affixed to the root of the verb. See page 45.

zi caisinhàn, and them that are sick. noun plur. com. gen. obj. governed by vgou-vgou.

âni. that they. â is equivalent to the conj. that; n is the pronominal remnant 3rd pers. com. gen. plur. nom.

vgou-vgou se. might heal. vgou-vgou formed from vgou, whole, perfect. Act. subj. fut. plur. 3 pers. Ni is the sign of the future, there being no pronominal affix, it is placed before the verb.

Zip ke ke si-vuiku. And he did send out them. P the pronominal
3. Zip ke xēiku qua ke mi, Ta gluī daup ci qkâ-u, heiī kai, koāī kai, berī kai, mariī kai; zi ekuiī âku ghariī cka dan-ana-vam-gkukha ni uhâ.

Aflīx, is the nominative to the whole verse. Ke the temporary predicate is often followed by the verb itself. Sī-vui, a compound verb, from sī to send, and vui, out. Act. Indic. past. 3 pers.

Elop. God. n. sing. nom. mas. A foreign word formed from the Hebrew. Introduced to supersede the term Zui-xnap, literally sore knee, by which the Namaqua God, "Heilje Ebi," was designated.

Gau-qhuba. Kingdom. n. sing. mas. obj. The possessive case is generally expressed in this way, by placing two nouns in conjunction, the possessor being put before the thing possessed. The former must be in the nom. case, the latter may be either nom. or obj. When the possessor is represented by a nominal affix, the order is reversed, as;—qgaku āba, his servants, as in the previous verse.

Ku, they. pers. pron. affix, plur. nominative to the verbs au-xna and vgon-vgon.

Nī au-xna, shall preach. Nī is the sign of the future tense. Au xna compounded of au to throw, and xna, off, hence to throw off or preach.

Zī caisinhnâna, and them that are sick, or, taken as a participial noun, the sick, the participle caisinhnâ, being sick, is changed into a noun by adding the personal affixes, as caisinhnâp, caisinhnâs, caisinhnâi.

Thus caisinhnâna is the plur. com. gen. obj. governed by vgon-vgon.

Vgon-vgon-ka, that they might heal. Ka sign of the subj. mood. When two verbs in the future subjunctive, occur in the same sentence, the sign of the future tense is prefixed to the former, and that of the subjunctive mood to the latter.

Zip ke, and he did.

Xeiku them. 3rd pers. pron. mas. plur. obj. governed by qua, qua, to, governs an obj. case.
4. Zi tari omi wai qna ku ka vâ, xnaba hâ, è xnaba ghu qkû-vua.

5. Zi qkho-quaku dama kaîna, ku keni xna qasa ghu ke mi. said, verb. act. transitive form, Indie. past tense, sing. 3rd pers. governed by p. in żîp.

Ta, do not, sign of the imperative mood, forbids, or entreats, and always stand at the beginning of a sentence;—as Ta xnadi di, do not do so; Ta ́da ekama muzi, do not let me see you a second time.

ghuî, a thing. n. com. gen. hence indefinite.
daup ei, on the road. ei, a prêp. governs the nom.
qkâ-u. take along. formed from qkû to go, and u, to take, Imperative mood. pres. plur. 2nd pers.
heîi kai, whether staff. kai from ku whether or if, with the personal affix i to agree with heîi. When used in this way it always takes the personal affixes, as khoîp kap, khoîs kas, khoîi kai, whether man, or woman, or child.
koâî kai, beriî kai, or knife, or bread, &c.
zî ekui âku, and one of you. ekui, numeral adj. undec. âku, possessive pron. affix. see page 32.
ghariî, none. adj. indefinite pron. When combined with ekui it signifies not one. It is very emphatic. The personal affix of the com. gen. is attached to it here to be the nom. to the verb uhâ. When a noun or pronoun is expressed it must be placed between the numeral and the indefinite adjective, as: ekui koîi ghariî not one person; ekui âke ghariî, not one of us.

ekam ana-vam-ghukha, two coats, or literally things to be worn over, a compound noun formed from ana to wear, vam over, and ghui a thing.

ni uhâ, shall have, verb active, intransitive form Imp. fut. plur. 2nd pers.
zî tari, and what.
omi wai, house soccer. tari-wai, whichever, forms one word, both members being declined; the noun to which it relates being expressed, requires to be placed in an intermediate position.

qua, into. prep.

ku ka vka, ye may enter. pres. subj. plur. 2nd pers.

xnaba hä, there remain. xnaba is an adverb undeec. Adverbs as well as adjectives generally stand before the verbs they qualify. hä, imp. mood.

c xnaba ghu qkú-vua, and therefore go out. ghu prep. governs the obj. qkú-vua, a verb from qhá, to go and vua, out, agrees with hä.

Zi qkho-quaku dama kaína. And receive you not that they. qkho-qua. formed from qkho, to catch, and qua, to, verb. negative form. ku you, pers. affix of 2nd pers. pron. plur. num. obj. governed by qkho-qua. kai sign of the subj. na. 3rd pers. pron. affix. plur. com. gen. nom.

ku keni, you shall. ke substantive verb, used with ni, as temporary predicate.

xna, that. demonstrative pron. undeec.

qasa, place. n. sing. fem. obj.

ghu, from or out of prep. governing qasa.

qkú-vua, go out. Active transitive. Imperative mood. fut. plur. num. 2nd person.

zi xhadi, and also.

veika, feet, n. plur. mas. obj.

åku ghu, your from, åku possess. pron. affix. agreeing with veika in number, gender, and case.

zaraba, dust, n. sing. mas. obj. governed by the following verb.

qhaibi-xna, shake off, verb. act. trans. form.

qkho-qkasa. a testimony, n. compounded of qkho to catch, and qhá, back, literally to catch behind, so to take up, or witness. sing. fem. obj.

qua, to or for, prep. governing qkho-qkásu.

xèin vama, them upon. vama governs them in the nominative.
6. Zì ku ke vua, zì wa qarodi qua ke qkù qkái-vhuás ara au-xna, zì qkhein wan debara vgou-vgou,

zì ku ke vua, and they went out. 
vua, verb. act. trans. indic. past.

tense. plu. 3rd pers.

zì wa qarodi qua, and all small places in: qarodi, a diminutive

noun. fem. plur.

ke qkù, went.

qkái-vhuasa, the gospel. literally the good news, n. fem. sing. obj.

ara au-xna, preaching, pres. participle.

zì qkhein wan, and places all. wan adj. pron. agreeing with the

noun in num., gen., and case.

deba, at.

ra-vgou-vgou healing. present participle.
THE TEN COMMANDMENTS.

1. Op ke Eloba ne midi wadi ke kuba, zi ke mi.

2. Tita ke a Qkhuta za Elota, hia Egheipte qhuba ghu, qkai-omi ghu, u-vuaghazi-ha.

3. Ckhara Elokaž ke ti-eiqâ uhâ tite.

4. Qkauïâ ip, zi ïi gharii chumi qna qkurika hâ ghu gha, qhup vana qnaka hâ ghu kori, xkanika qhup qnaka qna hâ ghu zîn ghaz ke tazi dibasin titi.

5. Xnan eiqâz ke qhunsin titi, zâz ke sisinban titi, Tita Qkhuta sa Elota ke a ôâsâ Elota, hea xkun di

---

1. Op ke Eloba. and God. O has the signification of then. ke the temporary predicate. Eloba put in the acc. because in apposition with p, the personal affix. This construction has been explained above.

Ne midi wadi ke kuba, these words all spake. ne demonstrative pron. undeck, because placed before a noun; wadi, adj. pron. deck, when following a noun. Agreeing with midi, words, in gender, number, and case. ke kuba, v. Active transitive form, Indie. past tense.

Zi ke mi. and said. mi agrees with kuba.

2. Tita ke a Qkhuta sa Elota. I am the Lord I thy God I. ke u the substantive verb. The pronoun is repeated twice by means of its pers. affixes. This is a peculiarity of idiom which the genius of the language requires.

hia Egheipte qhuba ghu; that Egypt land from, hia is the Relative pron. undeck. qhuba gov. by ghu in the obj. c.

qkai-omi ghu, the bondage house from, qkai-omi, from omi, a house, and qkai to bind.

u-vuaghazi. have brought thee up. U-vuagh fa from u, to take, and vuagh, to come out. Zi the personal affix of the 2nd pers. pron. obj. c. The verb is in the intransitive form. indie. pres. literally means, am bringing thee up.

3. Ckhara Elokaž, ke. other gods before me thou have not. ckhara, see p. 33. ke the temporary predicate. The negative future,
vkhabap ekon vama ra xkui, qnona-xēi zi haka-xēi suriba qua, xnan xkhantihān gha;
9. Qnani zedi ēz keni chumrebasin, zì sisins was āza di.

as indicated by the negative form titi. Sec p. 45. ti-eiga. ti is here used as a possessive pron. with the prep. eiga before.
4. Qkanihi ip. A cut likeness. ip a likeness or image from i to be. qkanihi. eut. perf. part. pass. hé changed into i for the sake of euphony, and the particle ra omitted.
Zì ii gharii. and image not any. ip changed into the com. gen. because indefinite.
chuni qua, &c. heaven above are things of, the prep. qua requires to be nearest the noun which it governs.
qkhup vama quaka hā ghun kori, the earth upon beneath are things also.
xkamka qhup quaka qua hā ghun zin ghaz. waters earth under in are things and of. No Relative pron. being employed, the second noun and pronoun require to be placed between the antecedent noun and the pron. by which it is governed. Zin, the affix 3 pers. plur. nom. joined to the conjunction to agree with ghun. On the same principle as ta is repeated in vs. 2. ghaz. affix of the 2nd pers. pron. joined to the preposition.
ke tazi dibasin titi, never make for thyself not. tazi, never, adds to the force of the prohibition. dibasin. the compound Relative, Reflective form. di, to make, ba, for, sin, one’s self.
5. Xnan eiqâz ke qhunsin titi, Those before thou bow not. The demonstrative pron. declined in the absence of a noun expressed. the pers. pron. affixed to the preposition. qhunsin, the Reflective form bow thyself.
Zāz ke sisinban titi. and thou serve them not. sisinban, the Relative form, to serve for.

11. Qnani zodi eip ke Qkhuba chumku kori, qhup kori, hurip kori, zi xëin qua hâ ghui-wai a-ke kuru, zi hu-xëi zeba ke sà, xna-amakap ke Qkhuba sabat-zeba ke ekhai zi ke qanu-qanubi.

Tita Qkhuta, &c. *I the Lord* 1, &c. The pers. pron. appears four times in this sentence.

hea xkun di vkhabap ekon vama ra xkui, *that the parents of wickederess children upon do lay.* Tita is the nom. to ra xkui. ra, the sign of the present tense.

quona-xëi zi haka-xëi suriba qua, *the third and fourth generation to.* Xnan xkamthihan gha, *those that hate me of.* xhan hate, ti, me, han, they are. By this construction the relative pron. and ra, the sign of the pres. tense are dispensed with, and a participial noun substituted.

6. Zi kei-vgou-disin xëin cnamtihan, *and thousands those loving me,* the numeral adj. pron. and participial noun agree in number and gender.

Zi qkhâi-kundi âda ra sàun gha. and commandments my they keeping of. âda abbreviated form of poss. pron., saû to keep, preserve; n the 3 personal affix.

ekhumara xkoun. mercy do show, or showing mercy.

7. Cuns Qkhup sa Elop dis. *The name of the Lord thy God's.* the gen. is here expressed by the prep. di of; the pers. affix fem. gen. is joined to it to agree with cuns.

iz ke xousi kuba-u titi. *thou idly use in speech shalt not.* i is a particle inserted for the sake of euphony, as ; could not have been joined to the final s of the preceding word. If this were not employed the sentence might stand thus—"Qkhup sa Elop de cunsaz." kuba-u, to use in speech, from kuba to speak, and u to take.

Qkhup ke chabi-osi qkaâbi titi. *the Lord without fault count him*
12. Sa xkúp zì sa xkúsa amaba-ma, ěka zeka āza vkuivkuibazi, Qkhup sa Elop ta mazi qhup ci.

13. Qkamz ke titti.


15. Câz ke titti.


will not. chabi, fault, osì, without, bi the objective pron. placed next to the root of the verb.—See page 45.

hā xeip cunsə xousira kuba-uba. that his name idly uses in speech. cunsə obj. governed by kuba-n. be the 3rd pers. affix obj. sing. to agree with bi.

8. Sabat zeba vēi-vēi, ěz qamu-qanubi. the Sabbath-day remember, that thou hallow it. ī has the force of that.

9. Quani zedi eiz keni chumrebasin. six days upon thou shalt labour. ē joined to the prep. chumrebasin, the relative-reflective form, future tense Imperative Mood.

zi sisins was āza di. and work all thine do. was, adj. pron. agreeing with sisins in gen., num., and case.

10. Ghabi hů-xei zep, &c. But the seventh day, &c. the definite article is expressed by the mas. termination p in zep. Sabbata, obj. case in apposition to zep.

xeip eiz ke tazi sisin titi. him upon thou not work shalt not. tazi and titi form a double negative equivalent to not by any means, or not on any account.

saz, sa oáp kori, &c. thou, thy son or &c. kori unlike ka does not require any sign of gender.

sa omi-amka qua hů cu-khoi āz kori. thy gates in is stranger thine or. sa and āz are the two different forms of the poss. pron. Omi-amka, literally, house-months.

11. Quani zedi eip ke Qkhuba, &c. Six days upon he did the Lord, &c.

12. Sa xkúp zì sa xkúsa amaba-ma. thy father and thy mother give honour. Two nouns joined by a conjunction, governed by an

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active verb, the last only put in the obj. amaba-ma, literally to give truth.

13. Qkamz ke titi. kill thou shalt not. Imperative Future ke though a sign of the Past Tenses, is often used both in the Pres. and Fut. as an expletive.

16. Amadama qkho-qkâs, &c. a false witness thou thy neighbour upon witness shall not.
THE LORD'S PRAYER.

Sida īzi, chumku qna házi, sa cuns as qanu-qanuhé, sa gau-qhup ap hare, sa vēis as ire, chumi qna kmi, xnadi on qhup ei; wa zedi ei vhādāhā vuna madare,

Sida īzi. Our Father. Sida, the 1st poss. pron. plur. com. gen. it is the exclusive form which is always used when addressing a third party not associated with those speaking. īzi the voc. case of īp.

chumku qna hāze. heavens in art. the voc. case of the 2nd pers. pronoun is affixed to the verb hā, to be, to govern it.

sa cuns as qanu-qanuhé. thy name let her hallowed be. the sign of the obj. case in cuns is elided, because it is immediately followed by another vowel in ās, let, s keeps up the pronominal concord between cuns and as. qanu-qanuhé, the imp. mood pass. 3rd pers.

sa gau-qhup ap hare. thy kingdom let him come. re is often affixed to verbs in the imperative mood, it is a particle denoting either earnest supplication or impatient entreaty.

sa vēis as ire. thy will let her be done.

chumi qna kmi. heaven in as. kmi from i to be, and kuma like.

xnadi on qhup ei. so also earth on. ei governs a nom. case.

wa zedi ei. all days on.

vhādāhā vuna madare. need we are food give us. vhādāhā, verb act. Intransitive form. Indic. pres. plur. num. 1st pers. da is the pronominal affix. da in madare is the acc. plur. of the 1st pers. ē sada xorena cubada. and our sins forgive us. cuba, to forgive, is the relative form of the verb cu, not to know, and means literally to be ignorant of for, hence to forgive.

sida on surute-dahan-ara cuba ghasi. we also owe us they that do forgive us. surute-dahan-ara is abbreviated for xwi hā īda surutikan ida re, &c., they that us owing are we do, &c. If
è sida xorena cubada, sida on surute-dahan-ara cuba ghasi; è xeiba ghu oreda, sadip ke gauqhuba, zi egeiba, zi keisiba, camop qua. Amai.

---

the sentence had not contained the particle on, it might have been still further abbreviated into suru-ti-dahan idara, &c.

e xeiba ghu oreda. and evil from save ns.
sadip ke gau-qhuba, &c. thine is the kingdom, &c. gau-qhuba, egeiba, and keisiba are in the obj. case because in apposition with p in sadip.
NAMAQUA PHRASES.

Koii ke cumsa u-hā
Cums ke camop qua ni ūni
Madiz xnasa van-hā?
Elop mis gha take xhaxkhasi hā
Cam op qua ta ka ūni!
Soros ke ni xo
Cuin ke vkhamsis qua ra xo
Tari hozi hā
Zûsise ta caisinhā
Madi ko ha caisini?
Cutaha?
Ckurizhā?
Huîi hábazi dama-hā
Ckhumzitara
Hamo tani vuru?
Xkheis ke-a qkum
Xuadi idama
Huigung xna simini eka
Nep ke amabara mi, noup kera kara
Madiz vanha?
Xousi tara mu
Tari ghaz xuâuenamsindama hā?
Cabi ni xkua
Hamos sorisa ni vhi?
Tariba dâusa sorū!
Nidi xkhâaba ta vumghasi zdama-hā
Cabinira se ra xkhâa
Ckhuruko qluba

Man has a soul
The soul will live for ever
How do you know that?
I am taught it by God’s Word

O that I might live for ever
The body will die
Some die in youth
What is the matter with you?
I am very sick
How did the sickness come?
I do not know
Are you alone?
There is no help for you
I pity you
When shall I recover?
The fever is severe
It is not so
Help each other with that work
This one tells the truth, the other deceives
How do you know?
I perceive it without difficulty
Why are you not obedient?
It will soon be day-break
When will the sun rise?
What a burning sun?
Such a heat I have not long felt
It is becoming hot in order to rain
The land has become dry
It will probably rain very much during this month
It is all one sheet of water
When will it be fine weather?
The wagon was struck by lightning
Three men were struck dead
Lightning is a thing I am very much afraid of
This is winter cold
I tremble with cold
This is the time of thunder showers
Summer is gone by
The hunt started yesterday
And when will it return?
Who knows?
What are they going to hunt?
Just as they find
The Giraffes will perhaps have come down
When are you going home?
I am waiting for the hunt
I am in want of skins
There goes a Rhinoceros
Shoot her down.
I have missed
Give me the gun that I may follow her
Wait a little till I load
Be quick, she will escape
No, the dogs have her
Whither are you removing?
The river is running
To what nation do you belong?
I am a Bundel Zwart
Call that Damara
Make a fire
Xkami mati
Qharasa tara dì
Xna gunas ke caui gha ke nahe
Qhouna tara enami qkù.
Taribi vkhubii
Cubizi ta hâ
Haï tani ekhubizi
Burugha khoiz ke saza
Ta xuorati
Vkonzkara, o tani ha
Qkù ez gau-auba vkei
Hâ-qari tani
Ćuruzi ta titi
Taribi vluamaz ko ulâ?
Ghui ta xnautama hâ
Cneiz ta qkù?
Mebazi tako maèi tara qkù qkheîi
Give me water
I am making a kraal
That cow was bitten by a snake
I am going to throw partridges
What noise is that?
I am tired of you
I will lend you a horse
You are a strange person
Do not lease me
If you wish I will come
Go and call the chief
I will remain altogether
I will not forget you
What news have you brought?
I have heard nothing
Are you going already?
I have told you whither I am going
Vhanizi ta titi
Ta xnadikosi chana
Tariz saza xnas eka xaihâ?
Qòuizi tani
Qôubazi tani
Mibabe āp qûn
Qôukeibi tako
Qkâibai tama tahâ
Tari kon-konzi hâ?
Ckana ta vnuagus qna vka titi
I will not detain you
Do not delay so long
What have you to do with that?
I will expect you
I will wait for you
Tell him to wait
I have caused him to wait
I am not pleased
What has disturbed you?
I will not enter into strife a second time
I was in the right
Who will make the affair right for me?
I will lay it before the chief
Whither are you taking me?
We are going home
Let me alone, that I may leave you
I see danger
Vhanuba ta ke ulâ
Tarîi ni xhoba vhanu-vhanubâti?
Gau-aup ciqa tani xkuïsi
Macitz ta qkù-uti?
Xaruqumra
Xna-ghuti ida be-ghuzi
Zû-qkaba tara mu
Where shall I find help?
This is a disobedient child
He does not wish to learn
If you had asked me I would have told you
Tell me then now
Perhaps I am mistaken
Have you not then investigated the case?

I do not apprehend clearly
I do this that you may love me
How weary you are!
I have not travelled a little way
To what place are you going?
The road is without water
You will never get so far
The drought will turn you
Then I will return
Can you not be silent?

What hinders me from speaking?
The dogs bark
The cock crows
I have you under observation
I despise you
What have I then done to you?
What have you accomplished this morning?
I have finished my work
And what reward have you?
This is higher than that
Which is best of all these?
All are alike
Come, let us go.
A.  

v.  to cry, to weep  
a-sin, v.  to sigh, to bewail one's self  
a, v.  to drink  
a-khanu, v.  to drink to satiety  
a-twa, v.  to finish drinking  
a-xo, v.  to drink to death, to be drowned  
â, v.  to let  
âî, v.  to laughter  
âî-qho, v.  to mock  
âî-vui, v.  to hold in derision  
âî-xo, v.  to laugh immoderately, laughter  
âis, s.  exclamation of surprise  
aia! interj.  do.  
aise! interj.  do.  
au, prep.  by.  Used especially in taking oaths, as "ti qhâs au," by my sister  

au! interj.  exclamation of surprise  
au, v.  to throw  
au-be, v.  to throw away  
au-ghu, v.  to cast away  
au-qaba, v.  to throw up  
au-qhun, v.  to overthrow  
au-vui, v.  to throw out, eject, reject  
au-vkâ, v.  to throw in  
au-xkui, v.  to cast down  
au-xna, v.  to throw off  
au-xnâ, v.  to preach
au-xniá-aup, s.  
âu, adj.  
âu-taïi, s.  
aup, s.  
auri, adj.  
aus, s.  
ausin, v.  
ausini, s.  
ausin-qkheip, s.  
aûzi-vkaris, s.  
aba, v.  

abas, s.  
abop, s.  
abozi! interj.  
abo-ku-ši-p-oata! interj.  
aghap, s.  
agharop, s.  
aghus, s.  
am, v.  
   am-xkani, s.  
am, adj.  
amaka, conj.  
amamasi, adv.  
amap, s.  
   amaba-ma, v.  
amasi, adv.  
am, s.  
am-cnep, s.  
am-ekhap, s.  
am-qnas, s.  
   am-qnas-ma, v.  
am-qnas, s.  
am-vani, s.  
am-vkâ, s.  
am-xûap, s.  
am-xma, v.  

a preacher  
sour, bitter  
sour-milk  
a man, husband, an aged person male  
a woman, an aged female  
to perspire  
perspiration  
a pocket-handkerchief  
the apple of the eye  
to nurse an infant by carrying it on the back  
a calabash  
a father  
O my father!  
an exclamation of surprise  
a lad, a youth  
a little boy  
a vessel to drink out of  
to broil or roast  
roast meat  
true  
because  
verily, verily  
truth  
to honor  
truly  
the month  
a wild animal  
the right side  
a portion, reward, recompence  
to reward  
the palate, the inside of the mouth  
a lip  
to put into the mouth  
the right arm  
to conquer, to surmount, to get over a difficulty
am-xna, adj.
an, v.
  an-anusin, v.
ana, v.
anasin, v.
  ana-ghup, s.
  ana-vam-ghup, s.

auip, s.
anis, s.
  anias, s.
  anio-ious, s.
anu, adj.
  am-anu, v.
amdana, adj.
amgha, adj.
am-hâ, v.
amusi, adv.
amusip, s.
anzibip, s.

ap
as } Personal Affixes.
ai

ap, s.
ari, v.
ari-arisa, adv.

é, conj.
ci, prep.
ci-ci, v.
cio, adv.
cibi, adv.

eigha, adj. pron.
eigha-ghup, s.
ei-khup, s.
blessed, happy
to make a shew of one’s self
to beautify one’s self
to put on, to wear
to clothe one’s self
a garment
a cloak, mantle, any upper garment
rice
a bird
cock-crowing
a bird’s nest
fit, worthy, becoming
to beautify, to make right
unfit, unworthy
beautiful, seemly
to be fit, to be worthy
worthily, properly
beauty
an owl

a hole
to doubt, to be perplexed
doubtful.

E.

and
on, upon
to lead, go before
yes
first, a little, as nxam eibi, wait a little
own
fatherland
the firstborn
eip, s.
cis, s.
ci-chamis, s.
ci-qâ, prep.
ci-qkû, v.
ci-qkûs, s.
ci-qkû-aup, s.
ci-vuas, s.
cka, adv.
êka-egep, s.
Ellop, s.
elosis, s.
êsa, adj.
êsasi, adv.

i, v.
i, v.
i-qkû, v.
i-vam, v.
i-xua, adj.
i-xkha, adj.
î-i, v.
îgu, v.
îgu-cis, s.
ip, s.
is, s.
isí, adv.

O! interj.
ôa, v.
oâ, v.
oâ-am, v.
oâ-qua, v.
oâ-quas, s.

the liver
a face, lid, cover of anything
a preparation
before
to go before, precede
the van, a going before
a leader
the east
afterwards, by and bye, ultimately
care, anxiety, doubt
God
Godhead, Divinity
beautiful, pretty
well.

to be
to go to pass by
to go beyond
to exceed, surpass
impossible
possible
to adorn, beautify
to commit adultery
adultery
a likeness, an image
a passing by
whether.

how! what!
to beget, bring forth
to look for, seek
to seek out
to tempt, to examine
temptation, examination
ôaghais, s.
ôap, s.
ôas, s.
ôasa, adj.
ôasasi, adv.
ou, adj.
o, v.
okha! interj.
om, v.
omi, s.
om-ams, s.
om-kuru-aup, s.
om-mu-vam-aup, s.
om-quap, s.
om-vami, s.
on, conj.
on-xhon, v.
ora, adv.
ora-xkani, s.
ora-xnuñi, s.
ori, v.
ori-aup, s.
ori-qkâ, v.
orip, s.
oro, v.
osi, prep.
owa, v.
owas, s.

a virgin
a son
a daughter
lively
in a lively manner
bitter
to give, used principally of food
exclamation of impatience
to build
a house
a door
a builder
a steward
the interior of a house
the roof of a house
also, and
to shrug the shoulders
raw
raw meat
butter
to loosen
a deliverer, Saviour
to saddle off
deliverance, salvation
to leap, spring, jump
without
to turn back, to return
a return.

to take
to take away
to take from, to deprive
to hold back, retain
to bring hither
to have, possess, keep
to retain
u-khâi, v. to lift up
u-ma, v. to stand holding
u-si, v. to take thither, to conduct
u-qua, v. to receive, accept
u-qkû, v. to take along, to lead captive
u-qkûs, s. captivity
to take out
u-vâi, v. to bring in
to wish to take
u-vkâgha, v. to take down
to live
u-vkau, v. to quicken, restore to life, refresh
u-xua, v. one that restores to life, a Saviour
to cause to life
unu, v. alive, living
to live
unusin, v. to move
to change one's position
up, s. a fault
to jump up
uri, v. to spring, jump, &c.
to jump out
uri-khâi, v. a louse.
uri-vua, v.
urip, s.

Batari, v. to pay (betalen?)
be, v. to go away, depart
to go away for good
be-ghu, v. bread
to hate, to envy, to avenge
be-ghu-qari, v. an avenger
to wonder, to be surprised
berip, s. to astonish
bo, v.
bo-aup, s.
bo, s.
buru, v.
buru-buru, v.
buru-buruqa, } adj.
burughâ, } adj.
burughâsi, adv.
buru-burusa,
D.

to tread

to stand firm

a standing fast, steadfastness

to tread under foot

to tread corn out of the ear

a threshing floor

to start

to rejoice, to exult

exultation

to suck

to suckle

milk

to flow

to flow out

a stream, a flood

to burn, to scorch

to fill and light a pipe

scorching, burning

a road

a door, gate

to shew the road, to lead

one that shows the way, a guide

to geld

rich, wealthy

a wether

a gelding

the dabee tree

wealth

not

a Damara

Damaraland

to conquer, to overcome

a head, a chief

a headman, ruler

the headache, any disease of the head

the skull
dana-xkha-xkha-aup, s.
danis, s.
dansis, s.
di, prep.
di, v.
di-hà, v.
di-umu, v.
di-twa, v.
di-zà, v.
di-cua, v.
di-qua, v.
di-vui, v.
di-xari, v.
diba, prep.
disi, adj.
disi-disi, adj.
doi, v.
doi-omi, s.
doi-be, v.
doi-vua, v.
doi-xkha, v.
doi-xkha-aup, s.
dora, v.
dubu, v.
dubus, s.
dums, s.
dum-qkhum, s.
dura, v.
durap, s.
durup, s.
druïï, s.
 druï-heis, s.
druï-qhanap, s.
druï-tûi-qui-aup, s.
a chief priest
honey, sugar
a victory
of
to do
to keep on doing
to rectify
to finish
to try, attempt
to fulfil
to do in return, to resent an injury
to accomplish
to mix together
at
ten
a hundred
to remove, journey
a ship
to remove
to move out
to drive
a driver
to bleed at the nose
to dive, submerge
a drum
a voice, the throat
the windpipe
to desire, long for
desire
a mouse
a grape
a vine
a vineyard
a vineyard keeper, a husbandman

gá, adj.
gá-ci, adj.

G.

wise
gau, v.
gau-aup, v.
gau-omi, s.
gau-qlup, s.
gaup, s.
gaus, s.
gausap, s.
gautas, s.
gagha, adj.
gagha-quâ, adj.
gagha-quas, s.
gakas, s.
gâp, s.
gari, v.
gâri, adj.
gârip, s.
garu, v.
gas, s.
 gàs, s.
gâ-qkâ, v.
goisi, adj.
goisi-disi, adj.
goisi-ca, adj.
guap, s.
gumap, s.
gumas, s.
gup, s.
gu-khop, s.
gu-chaus, s.
gu-qûi-aup, s.
gu-qharas, s.

to rule
a chief or governor
a palace
a palace
a kingdom
a gnoo
dominion
a king
a queen
sly
deceitful
deceit
a spirit
a gander
to roll
stupid, dull
stupidity, dullness
to straighten
wisdom
a goose
to gape
nine
ninety
nine
foam
an ox
a cow
a sheep
a sheepskin
a flock of sheep
a shepherd
a sheep-fold

GII.

ghami, v.
gha, prep.
ghâi, v.
ghâis, s.
ghabi, conj.

to roll up
of
to swell
a swelling
but, although
ghan, v.
ghan-cnes, s.
ghan-dam, v.
ghan-gion, v.
ghari, adv.
ghasi, prep.
ghêi, v.
ghêi, s.
ghop, s.
ghokha, s.
ghora, v.
ghori, v.
ghu, prep.
ghu, v.
ghu-qkâ, v.
ghu-qkâs, s.
ghua, v.
ghua-am, v.
ghua-meí, v.
ghua-vui, v.
ghuas, s.
ghuasa-van-aup, s.
ghui, s.
ghui-aiu, \{ prep.
ghui-ke, \{ prep.
ghui-dama, adv.
ghui-p, s.
ghui-heis, s.
ghui-ekabis, s.
ghui-xkubus, s.
ghuri, v.
ghuri-xuap, s.
ghurap, s.
ghrika-xaip, s.

to grind
da mill-stone
to strangle
not
like, as
to blow a horn
a kudoo, antelope
a cheek, beard
the whiskers
to scratch
to loosen
from
to leave
to permit, allow
permission
to write
to foam at the mouth
to imprint, inscribe
to erase
a writing, Scripture
a scribe
a thing
for, because
nothing
wine
a vine
a wine cup
a wine press
to lade water
a ladle
gunpowder
a Griqua

KII.
to sink
an enemy
khāi, v.  
khāisin, v.  
khāi-vnu, v.  
khāis, s.  
kha, v.  
kha-qkā, prep.  
khaus, s.  
khaus-ci, prep.  
khabop, s.  
khabu, v.  
khabus, s.  
khabūi, s.  
khap, s.  
khap, s.  
kha-xabap, s.  
kharop, s.  
khei, v.  
khōa, v.  
khōa-kaka, v.  
khōa-qa, v.  
khōa-xna, v.  
khoi, v.  
khoi, s.  
khoip, s.  
khois, s.  
khoigu, v.  
khoighagus, s.  
khoi-khoip, s.  
khoisīs, s.  
khoi-chaus, s.  
khoi-cnams, s.  
khou, v.  
khou, s.  
khoa-am, v.  
khop, s.  
kho-saran, s.  
khora, v.  
khora-xkui, v.  
khum, v.  
khum-ci, v.

to rise, stand up  
to raise up one's self  
to sit up  
a revolt, a resurrection  
to dig  
behind  
the back  
a slave  
a flame up  
a flame  
a blister  
war  
a bow  
a bow-string  
a bed or couch  
to separate  
to break  
to break in pieces, to shatter  
to break asunder  
to break off  
a person  
a man  
a woman  
to make friends  
friendship, matrimony  
a Hottentot  
humanity  
an assembly  
philanthropy  
to burn  
a burning  
to open  
a skin  
skin garments  
to open  
to open out, to spread  
to speak, utter, break silence  
to read.
ha, v.
ha-vam, v.
ha, v.
ha, v.
ha-i, v.
ha-be, v.
ha-ha, v.
ha-qari, v.
ha-qkâ, v.
ha-qkâs, s.
ha-qkheis, s.
ha-qna, v.
ha-qnasis, s.
habai, v.
haba-zurup, s.
hagup, s.
haka, adj.
haka-ca, adj.
haka-disi, adj.
ham, v.
ham-ghus, s.
ham-xkami, s.
hami, pron.
hamo, adv.
hana, adv.
hap, s.
hara, v.
hara, adj.
hara-hara, v.
harasi, adv.
has, s.
has, s.
hê-e, adv.
heis, s.
hei-omi, s.
hei-kuru-aup, s.
heira, s.
to come
to happen
to be
to remain
to be
to remain away
to continue
to remain altogether
to wait for
delay
a dwelling place
to dwell among
presence
to mix
a mole
a pig
four
fourteen
forty
to smell
something to smell
scent
who, which
when
indeed
a horse
to swallow
wide
to widen
widely
a mare
a coming, an advance
no
a tree, a stick
a wooden house
a carpenter
gum
hi. v.
  hi-kaka, v.
  hi-churu, v.
  hi-churus, s.
  hi-qkheis, s.
hi, pron.
 hia, adv.
ho, v.
  ho-vui, v.
  ho-qá, v.
honi-xais, s.
hora-hop, s.
horesap, s.
hos, s.
 hû, adj.
hû-dísi, adj.
hû-ca, adj.
hui, v.
huís, s.
huí-aup, s.
huí, s.
huka, adv.
huka-ckui, adv.
huni, v.
hunguri, s.
huri, v.
hurinip, s.
hurip, s.
huri-omi, s.
huri-ckhimap, s.
huri-vuap, s.
hurtup, s.
lus, adj.

ka, conj.
ka, r.
kabus, s.

K.
that
to lose
a native parasol, made of ostrich feathers
kabup, s.
kama, adj.
kamanas, s.
kamibi, adj.
kam-kan, v.
kam-kaus, s.
kap
kas, conj.
kai
kara, adj.
kara-kara, v.
karan, s.
karap, s.
kari, s.
karibi, v.
karip, s.
karusa, adj.
ke, v.
ke, v.
ke-klai, v.
kei, adj.
kei-ghu, adj.
kei-ghup, s.
kei-korap, s.
keir, v.
keirap, s.
keisis, s.
kebo, v.
kebo-aup, s.
kesc, s.
ko, v.
ko-qaba, v.
ko-vam, v.
ko-vuamibe, v.
kɔas, s.
kou, v.
kouï, s.
kou-kou, s.
kousa, adj.

foul weather
crooked
the-loins
as yet
to praise
praise

whether, of
cool
to cool
beads (kralen ?)
the cool
to praise, extol
to roll
praise
hard
past tense of the substantive verb
to look
to look up
great
long
length
a vulture
to be old
old age
greatness
to prophesy
a prophet
a looking
to look
to look up
to look upon
to look around
a knife
to be going
fat
to hide
fat
koba, v.
koba-qua, v.
koba-vuì, v.
kobap, s.
kom-kom, adj.
kom-komi, s.
kon, v.
kon-kon, v.
kon-kous, s.
konidas, s.
konis, s.
koni-ons, s.
koni-kuru-aup, s.
koni-enus, s.
korap, s.
kori, adj.
kori-disi, adj.
kori-ca, adj.
korosi, adv.
kuasin, v.
kuasins, s.
kurip, s.
kuru, v.
kuru-aup, s.
kurus, s.
kuru-uma, v.
kuru-khâi, v.
kururu, r.
kururu, a.
kururu-heis, s.
kururu-xuahâ, adj.
kmí, adv.

to speak, to talk
to speak against
to speak out
speech, language
rotten
rottenness
to move
to disturb
disturbance, tumult
a cart
a waggon
a waggon or coach-house
a waggon-maker
a wheel
a crow
five
fifty
fifteen
as yet
to boast
a boast
a year
to create, make
a maker, creator
a creation
to remake, to repair, rectify
to build up
to measure
measure
a foot rule or any other measure
infinite
like, as.

ma, pron.
ma, v.

ma-am, v.

which
to give
to permit, allow
permission to trade
to trade
to give away
tribute
to give in exchange
to give out, dispose
to give up, deliver
to stand
to stand holding
to remain standing, to persevere
perseverance
an uproar
to stand steadfast
to resist
resistance
where
whence
how
how much
how often
to chatter
money
a small coin
to lend money
usury
a money-box or treasury
to yield
willing, submissive
whether
to speak, to say
to reproach, to tell tales
reproach
to tell
to promise
a promise
to be mistaken
to address
mi-chau, v.
mi-chaus, s.
mi-vui, v.
mi-xna, v.
mi-xnas, s.
minis, s.
mis, s.
mu, v.
mu-aup, s.
mu-qa, r.
mu-vam, v.
mu-vam-aup, s.
mu-vui, v.
mu-vuis, s.
mu-xna, v.
mu-xnas, s.
uuho! interj.
mus, s.
uuzu! interj.

to speak together, to agree
an agreement
to speak out
to confess
a confession
a net
a word
to see
a seer
to distinguish
to overlook, to superintend
a superintendent
to discern
discernment
to forgive
forgiveness
exclamation of surprise
an eye
exclamation of surprise.

N.

to bite
to bite one another
to bite to death
to tear in pieces
to shine, to lighten
lightning
shining
to talk Namaqua
a Namaqua
the Namaqua language
Namaqualand
knowledge
possessing knowledge
talkative, loquacious
a tongue
the string of the tongue
nana, v.
nana, c.
nanip, s.
nari, ade.
naru, v.
nci, pron.
neba, ade.
nebaghu, ade.
edi, ade.
neilikosi, ade.
neghaba, ade.
nesi, }
nesara, }
nezi, ade.
ni, v.
noui, pron.
nouba, ade.
nouba-ghu, ade.
nou-ci, ade.
nu, v.
nui, s.

to entice
to have ease after pain
a spark
this morning
to run round a corner
this
here
hence
thus
thus much, thus far
hither
now
to-day
shall
that
there
thence
thither
to take an oath
an oath.

pirip, s.
piriku, s.
piriroi, s.
a goat
the Kaffir tribes
a kid.

R. a ring.

S.

sa, pron.
sa, c.
så, v.
så-zep, s.
så-qkheis, s.
thy
to miss
to rest
the Sabbath
a place of rest
sā-qnaus, s.
sau, v.
  sau-qkou,  
  sau-xaì,  
sau, r.
sanì, s.
sangu, adr.
saup, s.
saup, s.
saus, s.
sàu, r.
sàu-qkhéis, s.
sami, s.
samku, s.
sam-sam, c.
sap, s.
sáp, s.
sáp, s.
saran, s.
sari, v.
  sari-qkù, v.
sas,  
saz,  
se, conj.
sèì, r.
sèì-oms, s.
sezi-qkubip, s.
sì, v.
sì, r.
si, v.
  si-be, r.
  si-umu, r.
  si-qgap, s.
  si-qkou, r.
  si-vui, r.
sida,
sike,  
  pers. pron.
sisi,
sisin, c.
sisin-aup, s.
sisin-ma, c.
sisin-vui, c.
sisin-twa, c.
sisini, s.
söip, s.
soua, s.
somi, s.
som-som, v.
sonis, s.
soru, r.
soros, s.
soros, s.
subu, adj.
subu-subu, r.
subusi, ade.
suruti, v.
surutiaup, s.
suratip, s.
sus, s.
swas, s.

ta, r.
tau-hâ, r.
tau-tausi, v.
tausi, s.
tau-tausin, r.
tabidi, v.
tabidis, s.
tani, r.
tani-be, r.
to work
a workman
to employ
to carry into effect
to complete, finish
work
a lung
fine weather
a shadow, shade
to overshadow
the navel
to strive, contend
strife, contention
to despise
the peel or rind of anything
the sun
the bark of a tree
a body
light
to lighten, alleviate
easily
to be in debt
a debtor, a creditor
debt
a pot, pan, or any cooking utensil
a water barrel.

T.
do not
to be ashamed
to make ashamed
shame
to be bashful
to greet
greeting
to carry
to carry off
tani-bes, s.  captivity
 tani-ei-ghup, s.  a ray, a bier
tani-enuami, s.  patience
tani-tanisa, adj.  patient
tani-vui, v.  to carry out
tarari, adj.  female
taras, s.  a woman
tara-ghus, s.  divorce
tari, adj.  what, why
tarigha, adj.  what
tari-qaroma? adv.  why?
tazi, adv.  never
tazi-katip, s.  eternity
tazi-katise, adv.  eternally

ti, pron.  my
ti, v.  to ask
ti-am, v.  to offer in marriage, to court
ti-ans, s.  courting
ti-qna, v.  to inquire into, to investigate
ti-vui, v.  to find out

timi, adv.  so
tis, s.  the thigh
ti-vkhos, s.  the thigh bone
ti-vams, s.  the lap

tita, pers. pron.  I

töip, s.  a garden
tougu-eis, s.  jealousy
torop, s.  war
toro-vhãas, s.  a rumour of war
tu-enuam, s.  a thunder cloud, thunder rain
tu-vuap, v.  the North wind
tum, adj.  very small
tum, v.  to swallow
twa, v.  to end, to finish
twas, s.  an end
twazwa, v.  to begin
twazwas, s.  a beginning
twas, s.  to be in want
twâsi, v.  want, need, a defect.
twâsis, s.
Wazoma, adj. pron.
Wakha } pron.
Wara } pron.
Warakasi, adv.

Yáp, s.

za, v.
zâ, v.
zâ, v.
     zâ-am, v.
zâ-ams, s.
zâ-zâ, v.
zâ-ekha, v.

Zabap, s.
Zabip, s.
Zamap, s.
Zamarop, s.
Zamsa, adj.
Zam-birip, s.
Zam-zam, v.

Zanas, s.
Zanana, r.
Zana-xklui, r.

Zarap, s.
Zarip, s.
Zau-vui, r.
Zaup, s.
Zaûp, s.
Zura, adj.
Zap, s.
Zep, s.
\(\ddot{\text{i}}, \text{ conj.}\)

zoro, r.
zoro-aup, s.
zù! \text{interj.}
zù-zù, v.
zù-ami, s.
zù-ke-ami, s.
zù-ekh, s.
zù-qkâp, s.
zùbu, v.
zùgh, s.
zaghâ-qtâs, s.
zunã, s.
zùp, s.
zuríp, s.
zwa-zwa, v.
zwa-zwas, s.
zwas, s.

\(\text{c}, \text{ adj.}\)

cà, \text{ adj.}
cà-ca, v.
cà, \text{ adj.}
cà-cà, v.
cà, v.
cài, s.
càigha, \text{ adj.}
càlp, s.
càire, v.
câis, s.
câisin, v.
câisin, \text{ adj.}
câisini, s.
cau, v.
càughâ, \text{ adj.}
cauï, s.
cauàp, s.

and
to sow
a sower
denotes cold or heat
to hurt, put into pain, grieve
trouble, affliction
do.
do.
danger, difficulty
do.
do.
to grasp
night
midnight
to melt
pain
a rope, a cord
to begin
a beginning
anus.

sharp
to sharpen
wet
to make wet, to moisten
to steal
wet, moisture
fiery, hot
fuel, firewood
to fetch firewood
fire
to be sick
sick
sickness
to milk
bloody
a serpent
blood
cau-khoi, s.
cau-qhui, s.
caba, adj.
caba-chiap, s.
caba-cegaru, adj.
cabi, v.
cabi, s.
cabii, s.
cabii, s.
cabi-cabi, v.
cabi-cisi, s.
cabi-mu-qiu, v
cabi-xari, v.
cabigha, adj.
cabop, s.
caghari-ghiu, v.
caghari-ghui, s.
camis, s.
cami-qamku, s.
cam-cam, v.
camika, s.
cam-o, adj.
cam-op, s.
camosi, adv.
cams, s.
can, v.
cana, v.
cana, s.
cana-qka, v.
cana-qhau, s.
cani, s.
cangha, adj.
cap, s.
cara, r.
carap, s.
cari, r.
a relative
a flow of blood
red
a red wild cat
red spotted
to rain
the front dress of women
rain
counsel, advice
to take counsel
a device
to give advice
to wink
to take counsel together
ingenious, skilful
splinter
to curse, to swear
a curse
an ostrich
ostrich feathers
to finish, to come to an end
the eyelashes
eternal
toxity
carnally
an end
to smoke
to delay
delay
to accuse
an accusation
smoke
smoky
a weapon
to blame, find fault
a rib
to extinguish a fire, evaporate,
dry up, to stanch
caro, v.  
caroba, adj.  
carup, s.  
casa, adj.  
casi, adv.  
casi-casi, adv.  
catamin, s.  
cei, v.  
cei, s.  
cei-aupt, s.  
cei-aus, s.  
ci, interj.  
co, v.  
co, v.  
co-co, v.  
coi, s.  
coi, v.  
coi-aupt, s.  
cou, v.  
cou, s.  
coup, s.  
cous, s.  
cou-xkami, s.  
cona, v.  
coro, adj.  
coro, adv.  
corosi, adv.  
co-ekha, adj.  
co-ekhap, s.  
cu, v.  
cu-khoip, s.  
cu-qna, adj.  
cu-qnase, adv.  
cu-vamse, adv.  
cu, v.  
cua, adj.  
cua-cua, v.  
cuâ, v.  

to add to  
increased  
manure  
new  
soon  
immediately  
armour  
to commit fornication, or adultery  
fornication, adultery  
an adulterer, fornicator  
an adultress  
exclamation denoting pain  
to smell, to stink  
to sound  
to wean, to staunch a wound  
a sound  
to slander, to speak evil of another  
a slanderer  
to blame  
blame, fault  
dew  
a spring or fountain  
spring-water  
to beg  
old  
few  
seldom  
naked  
nakedness  
to be ignorant of, to deny  
a stranger  
ignorant  
ignorantly  
do.  
to cease  
full  
to fill  
to wipe, to sweep
cuai, s.
cuahê, s.
cuap, s.
cui, adj.
cui-khum, v.
cui-khums, s.
cuis, s.
cui-qhum, v.
cui-vnum, v.
cuip, s.
cuis, s.
cui-ekâas, s.
cûis, s.
cuisap

cuisas

cûizibip, s.
cuba, v.
cubas, s.
cubi, v.
cubi, r.
cubûi, s.
cubîp, s.
cubîp, s.
cubisa, adj.
cum, r.
cun, r.
cun-m-vun, v.
cun, v.
cun-eum, r.
cun, v.
cum-aup, s.
cumi-aus, s.
cumûs, s.
cums, s.
cun, r.
cuni, v.
a cold
do.
fulness
thin, slender
to whisper
a whispering
a stone
to stone
to throw stones
a brother-in-law
a sister-in-law
a daughter-in-law
a net

a relative by marriage
a gnat
to forgive
forgiveness
to grow tired of any one, to be
disgusted with anything
to be lazy
forgetfulness
a heathen
laziness
lazy
to wipe
to grow
to shoot up, to sprout out
to breathe
to breathe into, to make alive
to sigh
to inherit
an heir
an heiress
an inheritance
breath, the soul
to name
to cease, give up
cuns, s. a name
cup, s. urine
cúp, s. hair
cáp, s. colour
curigha, adj. dirty, foul
curi-curi, v. to soil, to defile
curin, s. metals
curip, s. iron
curi-vnou-aup, s. a blacksmith
curu, v. to forget
ehua, v. to gather together, to assemble
eháup, s. a duiker
eháus, s. an assembly, congregation
chabí, a. wonder, or sore, a fault
chabi-o, adj. faultless, innocent
chabi-o-qkáa, v. to excuse, to hold innocent
chabi-ma, v. to accuse
cham, v. to flog, to whip
cham-zu-zu, v. to flog severely
cham-ci, adj. blind
chami, v. to make ready
chami, v. to collect, gather
chamis, s. a collection
chamisina, v. to be ready
chamisins, s. preparation
chami-vam-gu, adj. double
chari-vka, v. to dip
charus, s. a basket, a mat
charu-omi, s. a mat house
chei, adj. gray, light blue
chei-curiip, s. copper
chei-meí, v. to sigh
chei-meis, s. a sigh
cho, adj. wide
cho-vai, v. to stretch out
choign, v. to speak evil of one another
chobi, adj. mouldy
chouí, s. steam vapour
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>chon, v.</td>
<td>to choke</td>
</tr>
<tr>
<td>chu, v.</td>
<td>to smother</td>
</tr>
<tr>
<td>chû-chû, v.</td>
<td>to collect, assemble</td>
</tr>
<tr>
<td>chûbi, adv.</td>
<td>altogether</td>
</tr>
<tr>
<td>chubu, adj.</td>
<td>wearied, tired</td>
</tr>
<tr>
<td>chubu-chubu, v.</td>
<td>to tire, weary</td>
</tr>
<tr>
<td>chum-gion, v.</td>
<td>to smother</td>
</tr>
<tr>
<td>chuma-vgui, v.</td>
<td>heaven</td>
</tr>
<tr>
<td>chumi, s.</td>
<td>an angel</td>
</tr>
<tr>
<td>chum-qgap, s.</td>
<td>a white man</td>
</tr>
<tr>
<td>chûp, s.</td>
<td>a tortoise</td>
</tr>
<tr>
<td>churop, s.</td>
<td>to play</td>
</tr>
<tr>
<td>churu, v.</td>
<td>a scorpion</td>
</tr>
<tr>
<td>chus, s.</td>
<td>to take refuge in a cave from rain</td>
</tr>
<tr>
<td>eka, v.</td>
<td>with</td>
</tr>
<tr>
<td>eka, conj.</td>
<td>to spread</td>
</tr>
<tr>
<td>ckâi, v.</td>
<td>to be greedy, to refuse a gift</td>
</tr>
<tr>
<td>ekâi, v.</td>
<td>through covetousness</td>
</tr>
<tr>
<td>ekâigha, adj.</td>
<td>greedy, stingy</td>
</tr>
<tr>
<td>ekâighap, s.</td>
<td>greediness, stinginess</td>
</tr>
<tr>
<td>ekâup, s.</td>
<td>an edge</td>
</tr>
<tr>
<td>ekaup, s.</td>
<td>a buffalo</td>
</tr>
<tr>
<td>ekânsip, s.</td>
<td>the Buffalo River</td>
</tr>
<tr>
<td>ekaba, v.</td>
<td>to cover the head</td>
</tr>
<tr>
<td>ekabakas, s.</td>
<td>a trumpet</td>
</tr>
<tr>
<td>ekabae, s.</td>
<td>a cap</td>
</tr>
<tr>
<td>ekaba-qkheip, s.</td>
<td>a handkerchief for the head</td>
</tr>
<tr>
<td>ekabi, adj.</td>
<td>high</td>
</tr>
<tr>
<td>ekabi-ekabi, v.</td>
<td>to elevate</td>
</tr>
<tr>
<td>ekabis, s.</td>
<td>a cup</td>
</tr>
<tr>
<td>ekabisip, s.</td>
<td>height, elevation</td>
</tr>
<tr>
<td>ekabisi, adv.</td>
<td>highly</td>
</tr>
<tr>
<td>ekaip, s.</td>
<td>a gemsbok</td>
</tr>
<tr>
<td>ekai-vnap, s.</td>
<td>a ferret</td>
</tr>
<tr>
<td>ekâgha, adj.</td>
<td>grassy</td>
</tr>
<tr>
<td>ekam, adj.</td>
<td>two</td>
</tr>
<tr>
<td>ekama, adv.</td>
<td>a second time</td>
</tr>
</tbody>
</table>
ekam-disi, adj.

ekam-hos, s.

ekam-ca, adj.

ekam-enus, s.

ekam-eqi, v.

ekam-egikha, s.

ekam-ekha, v.

ekam-ekhasis, s.

ekam-vhiegu, v.

ekam-vhieguus, s.

ekam, v.

ekam-ekam, v.

ekamirop, s.

ekamiroes, s.

ekams, s.

ekamsa, adj.

ekanap, s.

ekana, v.

ekap, s.

ekarasi, adv.

ekinap, s.

ekei, v.

ekæi-qa, v.

ekoi, v.

ekoip, s.

ekous, s.

ekou-vuui, v.

ekobap, s.

ekop, s.

ekos, s.

ekosis, s.

eku, adj.

eku-eku, v.

ekuse, adv.

eku, v.

ekuap, s.

ekuærop, s.

ekuæs, s.

twenty
regeneration
twelve
a surname
to have twins
twins
to be pregnant
pregnancy
to contend, strive
strife, contention
to be hot
to warm, make hot
a pole cat
a star
heat
hot
an echo
to echo
grass
otherwise
a fly
to spread
to spread out
to be a lunatic
a lunatic
a price
to fix a price
a sand-hill
a boy
a girl
childhood
near
to approach
nearly
to boil, to cook
a boy
a little boy
a girl
ckui, *adj.*
ckui-uâbîp, s.
ckui-disî, *adj.*
ckui-gharîî, *adv.*
ckui-ca, *adj.*
ckui-ckui, v.
ckui-ckuise, *adv.*
ckui-qna, *adv.*
ckui-qnasis, s.
ckubi-xnos, s.
ckuri, *adv.*
ckurigha, *adv.*
ckurisis, s.
ckurup, s.
ckusis, s.
cgâ, *adj.*
cgâup, s.
cgâbirap, s.
cgari, *adj.*
cgarip, s.
cgarip, s.
cgarn, v.
cgaru, *adv.*
cgarup, s.
cgâsap, s.
cgirip, s.
cgi-qoup, s.
cgei, v.
  egei-egei, v.
cgeip, s.
cgeip, s.
cgeisa, *adj.*
cgeisasi, *adv.*
cgeizap, s.
cgora, v.
cgora-aup, s.
cgora-omi, s.
one
the only-begotten
ten
not one.
ten
to cause to agree
singly
agreed
agreement
a similitude
alone
different
solitude
a wild beast
nearness, proximity
poor
an eyebrow
a species of lizard
unhandy, awkward
a mane
the blood-sickness, a disease of
sheep
to scatter
spotted
a panther
a pauper
a jackal
the dysentery
to be strong
to strengthen
strength
a lizard
strong
strongly
the front of the leg
to judge
a judge
a judgment hall
a judgment day
to separate
a judgment seat
a judgment, separation, difference
rust
to swear
a fig tree
the hip
to pray
a house of prayer
prayer
to present
to bless
a blessing
a sandal
to pass urine
a nostril
a side
the person, a body
another
otherwise
a hare
to be wanting or missing
empty
olive oil
to come
a guinea fowl
a black rhinoceros
the calf of the leg
to tear, to rend
to tear asunder, to rend in pieces
raw
to tremble
to cluster
the Pleiades
to vomit
ton borrow, to lend
an ant-eater
ckhum, v.
ckhums, s.
ckhun, v.
ckhunup, s.
ckhunu-vams, s.
ckhuri, v.
ckhuru, adj.
ckhuru-ckhuru, v.
ckhura-ckhurup, s.
ckhurup, s.

cnai, v.

cnai-aup, s.
cnais, s.
cnabas, s.
cnabu-qna, v.
cnam, v.
cnami, s.
cnam-cnamsa, adv.
cnangha, adj.
cnam-khoip, s.
cn anus, s.
cnanup, s.
cnari, s.
cnaris, s.
cnei, adv.
cneisa, adj.
cnii, adv.
cnin, adv.
cnirap, s.
cnise, adv.
cnor, v.
cnuas, s.
cnus, s.
cnup, s.
cnudaup, s.
cnu-qku, v.
cnu-xkhamku, s.
to pity, to have mercy upon
mercy, pity, grace
to itch
a finger
the tip of the finger
to creep
sour
to leave
leaven
drought
to appease, to settle a dispute, to
separate contending parties
one that separates combatants
the navel
a herd
to sweep out
to love
love
lovely
loving
a friend
a cloud
rain
to walk
a walking, conduct
already
old, ancient
another
some
a baboon
perhaps
to prepare, to tan
a heifer
a spider
a leg
a foot-path
to go on foot, to walk
fetters
Q.

to spread

to spread out

to hunger

to fanish

a famine

to spy

a spy

a flea

to answer, to reply

a reply

to fear

fear

fearful, timid

to be terrified

a neck

to run away through fear

a rock rabbit

an eagle

to climb, to ascend

to climb to the summit

an ascent

a gun

a fragment

green

for, because of

to kindle a torch or candle

a torch, candle

to try on a garment

to splice

pure, clean, holy

to purify, to make holy

a purification

purity, holiness

glory

because

a species of lizard

thither, away from here
qaru-ci-ckui, prep.
qap, s.
qēp, s.
qarup, s.
qas, s.
qa-qkhanup, s.
qâs, s.
qâ-qâ, v.
qie, r.
qou, r.
qou, v.
qou-qkû, v.
qou, r.
qou-qousa, adj.
qou, r.
qou-ci, v.
qou-eis, s.
qou-ba, v.
qouka, adv.
qoukap, s.
qouss, s.
qous, s.
qous, s.
qous, s.
qora-am, v.
qora-ams, s.
qorabep, s.
qoras, s.
qorip, s.
qos, s.
qû, r.
qua, prop.
qua, r.
qua-qkû, v.
qua, r.
qua-am, v.
qua-ams, s.
quagu, adv.

all the more
a river
a portion
a leopard
a place
a rivulet
hunger
to go along an edge, to skirt a border
to spring up, to vegetate
to shout
to hunt
to go on a hunt
to complain
sorrowful
to expect
to hope
hope
to wait for
outside
the outside
a shout
a complaint
an expectation
to reward, to retaliate
a reward, retaliation
a bush-louse
a daughter-in-law
a bowl, or wooden trough
a hatchet
to feed, to graze
to, towards
to meet
to go to meet
to mourn
to reward
a reward
opposite to
quap, s. sorrow, mourning
quàs, s. a hare
qua-taras, s. a widow
qua-zanas, s. a song of sorrow
qui, v. to become evening
quia, adv. late, in the evening
quiam-xaip, s. the afternoon
qui, v. to watch, to herd cattle
qui-aup, s. a watcher, a herdsman
quis, s. an evening
quis, s. a watch
qui-sin, v. to beware, take care
qubus, s. an egg
qububisin, v. to wallow
qun, v. to push
qumi, s. a hand
qum-eis, s. a palm
qum-qarus, s. the wrist
quni, s. the elbow
quri, adj. white
quri-quri, v. to whiten
qús, s. the forehead
qhai, v. to make haste
qhai, v. to chase, to gallop
qhai-be, v. to drive away
qhaibi, adv. quickly
qhaibi-qna, v. to shake
qhaip, s. a rat
qhaup, s. to call by shouting
qhànup, s. a bank of rock
qhauq, s. a leathern thong
quaus, s. a nation
quau-qnas, s. a tribe, a family
qhàbud, s. a bee
qhana, v. to murmur
quanan, s. a garden, an enclosed field
qhana-khoip, s. a gardener
qhanuï, s. mucus
qhara, v.
  qhara-ghu, v.
  qhara-vui, v.

qharap, s.
qharip, s.
qho, v.
qhous, s.
qhoa,
qhobas, s.
qhobasin, v.
qhobasins, s.
qhon, v.
qhonsin, v.
qhop, s.
qhora, adj.
qhorap, s.
qhorop, s.
qhor-cáp, s.
qhor-o-vkous, s.
qhoros, s.
qhos, s.
qhu, v.
qhua, v.
qhnagus, s.
qhua-qhua, v.
qhú, v.
  qhú-xari, v.
  qhú-vka, v.
qhuip, s.
qhui-vkhuru, v.
qhumi, s.
qhumi, adj.
qhup, s.
qhu-khau, v.
qhu-khaus,
qhu-khau-ghus, s.
qhu-ckhus, s.
qhu-çnamsis, s.

to despise, neglect
to abuse, revile
to strain out
neglect, disrespect
a row
to mock, to ridicule
a quail
to return
a return
to repent
repentance
to kneel
to bow down
mockery, ridicule
lame
lame-ness
wheat
straw, chaff
a corn measure
an ear of corn
an hatchet
to bark
to converse
conversation
to bend
to tie in a knot
to bind together
to shake
a wild peacock
to bleed
a seal
yellow
the earth
to dig, to excavate
an excavation, a mine
a spade, a plough
an earthquake
worldly mindedness
qhu-qkhup, s.
qhuri, r.
qhuri-qhurisa, adj.
qhuri-qkhai, r.
qhuri-qkhais, s.
qhuriĩ, s.
qâurop, s.
qhuruďup, s.
qka-xkhâp, s.
qkâ, r.
qkâ-ei, r.
qkai, r.
qkai-ei, r.
qkai-eis, s.
qkai-meï, r.
qkai-meïs, s.
qkai-egei, v.
qkai-xabo, r.
qkai-xari, v.
qkai-qua, v.
qkaísap, s.
qkâi, adj.
qkâip, s.
qkâi-qo, adj.
qkâi-qop, s.
qkâi-qkâi, v.
qkâia-vkaup, v.
qkâia-vkaup, s.
qkau, v.
qkau-qa, v.
qkau-vkhu, v.
qkâu, v.
qkau-daup, s.
qkau-daus, s.
qkams, s.
qkaba, v.
qkabakas, s.
qkari-au-qkams, s.

a landlord

to frighten, to terrify
frightful
to faint
a fainting fit
a fright
an owl
the jaguar
the new moon
to listen
to listen
to tie, to hire
to tie upon
a bandage
to tie up, to fasten
a fastening
to tie fast
to tie fast
to tie together
to string a bow
a hired servant
good
good, pleasure
blessed, happy
blessedness
to appease, satisfy
to rejoice
joy
to cut
to cut asunder
to cut in pieces
to ford a river, to cross over
a bridge
a ford
circumcision
to look upon
a leathern bottle
a night snake
qkabi, v.  to ride
qkam, v.  to kill
qkami, v.  to marry
qkamis, s.  a marriage
qkams, s.  a killing, murder
qkani, v.  to bruise
qkanip, s.  a footpath
qkanu, prep.  through
qkanup, s.  a bracelet
qkans, s.  the chin
qkap, s.  poison
qkâp, s.  a back
qkari, adj.  hard, hardy, strong, brave
qkarip, s.  strength, hardiness, bravery
qkariku, s.  rocks
qkarise, adj.  hardly
qkarup, s.  a pack-ox
qkaru-khup, s.  a chameleon
qkeis, s.  a puff-adder
qkou, v.  to leave a portion of anything, to
          be in excess
qkou, v.  to throw down
qkou, v.  to crucify
qkougu, v.  to wrestle
qkougus, s.  wrestling
qkous, s.  crucifixion
qkorip, s.  a zebra
qkù, v.  to go
qkù-u, v.  to conduct, to take along
qkù-be, v.  to go away
qkù-ghu, v.  to depart, to forsake
qkù-khoip, s.  a traveller
qkù-ma, v.  to walk about
qkù-qari, v.  to depart for good
qkù-qua, v.  to go to meet
qkù-vua, v.  to go out
qkù-vma, v.  to go astray
qkua, v.  to crack a whip
to count

to despise
to make heavy
with the back turned towards one
to walk away from any one
to be anxious
anxiety
double
a lizard
high
to elevate
pride
highly
height
the front dress worn by men
a leathern bottle
to scold, to rebuke, to upbraid
peevish, cross
a wave
deep
to humble
humility
to stoop
to fold
a Bundel Zwaart
to humble one's self
depth
to cross a river
to become thin
leanness
lean
the Orange River
waste, barren
a wilderness
to recline, to lean against anything
servitude
qgei, v.  
qgei, v.  
qgei-aup, s.  
qgei-qkam, v.  
qgo, v.  
qgoup, s.  
qgorop, s.  
qgubu, v.  
qgum, v.  
qgum-vhangu, v.  
qgums, s.  
qguni, adj.  
qgu-va, v.  
qgu-va-aup, s.  
qgurup, s.  
qgurus, s.  
qkha, v.  
qkha-xai, v.  
qkhai, adj.  
qkhai-qkhai, v.  
qkhaiq, s.  
qkhia, s.  
qkham, v.  
qkhams, s.  
qkhani, s.  
qkhari-qkho, v.  
qkharu, v.  
qkhci, v.  
qkhci, v.  
qkhci-khums, s.  
qkheip, s.  
qkheip, s.  
qkho, v.  
qkho-deba, v.  
qkho-ekara, v.  
qkho-ekha, v.  
qkko-qna, v.  
qkhon, adj.  

to kick  
to bewitch  
a sorcerer  
to bewitch  
to bellow, to roar  
an hyena  
an ancle  
to knob  
to blow  
to blow back  
frost  
dumb  
to make a wedding feast  
a bridegroom  
thunder  
a quiver  
to stick  
to stick together  
dark  
to darken  
darkness  
an hippopotamus  
to fight  
a fight  
an eland  
to be drunk  
to snort  
to be cold  
to order, to command, forbid  
a commandment  
cold  
an handkerchief  
to catch  
to hold back  
to restrain  
to touch, retain  
to receive, accept  
mad
to madden, to enrage
madness
wild, shy, timid
limestone
to run
to go astray
to be pregnant
a pond
to tumble out
canis megalotes
a seam
a lord or master
richly
lordship, wealth
in
to exceed
to exceed
sideways
excessively
to be born, to happen
to blow
a birth
to load
a load
a bench
to patch, to mend
a patch
a rhinoceros
to shake
to beckon
to be sober, watchful
sober, watchful
soberly, watchfully
below
a side
to invest
six
sixty
quani-ca, adj.
quari, v.
quari-aup, s.
quarin, s.
quap, s.

qnas, s.
queip, s.
quei-qhais, s.
qno, v.
qno-qno, v.
quosa, adj.
quozisi, adv.
qno, v.
qnoobi, adv.
qno-xkuaka, adv.
qnoup, s.
qnona, adj.
qnona-disi, adj.
qnona-ca, adj.
qnona-egi, s.
qnona-xei, adj.
qnos, s.
çnu, adj.
quâ, v.
quap, s.
qubu, adj.
qubu-qubu, v.
qubusi, adv.
qumap, s.
quami, s.
quurise, adv.
qurup, s.
quusi, adv.

va, v.
va-aup, s.

sixteen
to steal
a thief
hail
the stomach, the interior of anything
a turn
a giraffe
a giraffe chase
to be silent
to silence
silent
silently
to make haste
quickly
early in the morning
red clay
three
thirty
thirteen
three at a birth
the third
a toad
far
to stumble
a porcupine
short
to shorten
shortly
a root
the leprosy
a ridge
often
an outcry
far, distant.

V.
to slaughter
a butcher
vanș, s.
vau, v.
vaba, adj.
vama, prep.
vam, r.
vam-hâ, adj.
vamkus, s.
vams, s.
vam-quas, s.
vam, v.
vam-vau, v.
vambasin, r.
vamibi, adv.
vans, s.
vap, s.
vap, s.
vara, v.
vari, adj.
varis, s.
vêi, v.
vêi-vêi, v.
vêi-vêisin, v.
vêi-vêisinis, s.
vêip, s.
vêis, s.
vêis, s.
vêi-quap, s.
vêi-qua-xkni, v.
vi, v.
vo, adj.
vo, adj.
vobo, adj.
vou, adj.
vou-vou, v.
vou-qua, adj.
vou-quasis, s.
vôn, adj.
vôn-vou, v.
vousasi, adv.
a sweet berry
to paste up
burst
upon
to bruise
bruised
a roof
the top of anything
the crown of the head
to know
to inform
to take care
purposely, wilfully
knowledge
saliva
a reed, an arrow
to spit
burst
a tail
to think
to remember, to remind
to remember, to recollect
a collection
copper
thought
a foot
the sole of the foot
to put under foot
to rise
narrow
salt
lukewarm, blunt
tame
to tame, to appease
meek
meekness
enough, sufficient
to satisfy
enough, sufficiently
vû, v.
vû-ma, v.
vua, v.
vuap, s.
vua-gîhu, v.
vûi, s.
vûm, v.
vum-am-qkas, s.
vum-xnaus, s.
vumgha, adj.
vums, s.
vûnap, s.
vûnip, s.
vûp, s.
vurû, adj.
vurû-vurû, v.

vha, v.
  vha-khau, v.
  vha-vui, v.
  vha-xna, v.

vhâ, v.
vhâ-eisins, s.
vha-vhaba, adj.
vhaba, adj.
vhabap, s.
vhabusin, v.
vhâgha, adj.
vham, v.
vhan, v.
vhani, v.
vhansin, v.
vhanu, adj.
vhanu-vhanu, v.
vhanu-vhanu-aup, s.
vhanup, s.
vhanusi, adv.
vháp, s.
vhei, v.

to eat
to feed
to go out
a going out, departure
to leave, to go out from
food
to sew
a seam
an awl
sleepy, slow, tedious
sleep
a glutton
a worm
the nature or essence of anything
healthy, well
to restore to health, to heal
to push
to push on, to instigate
to push out
to push off
to need, to be in want
care, anxiety, distress
flat, level
broad
breadth
to fall out by the way
 needy
to overleap
to creep, to shrink
to hinder, to obstruct
to plague or torment one's self
straight, right, just
to administer justice
a judge
justice, rectitude
justly, rightly
want, need
to appear
vheï-vheï, v.
vheïsa, adj.
vheïsasi, adv.
vhi, v.
vhi-qkàn, v.
vhîrap, s.
vhîra-caisiini, s.
vhop, s
vhobi, v.
vhoun, adj.
vhoun-qua, adj.
vhoun-qnap, s.
vhoun-qnasi, adv.
vhoun-qua-disin, v.

vhoun-vooun, v.
vhoup, s.
vhounap, s.
vhua, adj.
vhûa, v.

vhûas, s.
vhûa-vkhaniis, s.
vhubi, v.
vhubs, s.
vhüni, s.
vhums, s.

vka, adj.
vka, v.
vka-am, v.
vka-ams, s.
vka-am-qnap, s.
vka-mêi, v.
vka-qau, v.
vka-qnà, adj.
vka-vghui, v.
vka-ghun, v.
vka, v.

p
to reveal
clear, manifest
clearly
to hurt, to injure
to cross over
a wolf
a pestilence
the uterus of an animal
to tickle
whose, perfect
upright, perfect
uprightness, perfection, sincerity
perfectly, righteously
to appear righteous, to assume
rectitude
to make level
cow-dung
a branch
blue
to inform, to report, to tell the
news
the news, a report
a newspaper
to burn
a conflagration
a locust
a swarm of locusts
bald
to plant
to accuse
an accusation
a bridle
to fix
to yoke oxen
shallow
to pierce the nostril
plants
to go in, enter
vkâgha, v.
vkâ-duus, s.
vkai, v.
  vkai-garu, v.
  vkai-vui, v.
  vkai-vhabu, v.
  vkai-vka, v.
  vkai-xkui, v.
  vkai-xna, v.
vkai, v.
vkai, s.
vkais, s.
vkairap, s.
vkaup, s.
vkaus, adj.
vkaus, v.
vkaus, v.
vkana, prep.
  vkan-am, v.
  vkan-am-ghus, s.
  vkan-ei, v.
  vkan-eis, s.
  vkan-qkâ, adj.
  vkan-qkâsis, s.
  vkan-qkâsi, adv.
  vkan-vkai, adj.
vkap, s.
vkap, s.
vkâp, s.
vkarop, s.
vkâsis, s.
vkei, v.
  vkei-ci, v.
  vkei-eis, s.
  vkei-chu, v.
  vkei-vui, v.
  vkei-vuis, s.
to come in
a door, an entrance
to pull, to draw
to stretch
to undress
to lead astray
to dress
to stretch one upon the ground
to pull down
to smoke
a leaf
a box, the ear
an ear-ring
to wish, to desire
a heart
brown
to ask, to beseech
to shut
within
to shut
a key
to cover
a cover
secret, concealed
secrecy, a mystery
mysteriously
deaf
baldness
a plain
a precipice, a well
a footpath, a lane
an entrance
to call
to reproach
a reproach
to call together
to challenge
a challenge
vko, v.
vkona, v.
vkonap, s.
vkuap, s.
vkui, adj.
vkui-vnubis, s.
vkui-vkui, v.
vkum, r.
vkum-vkumsa, adj.
vkums, s.
vkuru, adv.
vkurup, s.
vgaip, s.
vgou, adj.
vgou-vgou, v.
vgou-vgou-aup, s.
vgoup, s.
vgobrop, s.
vguap, s.
vguas, s.
vguip, s.
vgubirup, s.
vkha, r.
vkhâ-vkharu, adj.
vkhâ-qna, v.
vkhagus, s.
vkhaba, adj.
vkhabap, s.
vkhabasi, adv.
vkhabis, s.
vkhabu, adj.
vkhabup, s.
vkhabu-vkhabu, v.
vkhabus, s.
vkhami, adj.
vkham-khoip, s.
vkham-vkham, r.
vkhamsis, s.

to give place, to avoid a missile
to beg
a beggar
a skin to lie upon
many
a multitude
to multiply
to believe
credible, trustworthy
faith
first
the first
marrow, a marrow-bone
whole, entire
to heal
a physician
health
an ant
clay
mud
the nose
an ant
to resist, to oppose
steep (in ascent)
to quicken, support, strengthen
opposition
wicked, evil
wickedness
wrong, improperly
a cushion or pillow
weak
weakness, imbecility
to weaken
weakly
young
a youth
to make young
youth
vkhanis, s. a book, letter
vkhanis-xkha-xkha-aup, s. a scribe
vkhan, adj. smooth
vkhanu-vkhanu, v. to smoothen
vkharap, s. a whale
vkharap, s. a testicle
ykhar, v. to slip
ykhar, adj. small
vkharip, s. smallness
vkharise, adv. a little
vkhari-vkhari, v. to lessen, to minify
vkhei, v. to be awake
ykhei-vkhei, v. to awaken
vkhei-heri-hà, v. to remain awake
vkhei-xaip, s. a night-watch
vkhei, v. to be at peace
vkhei-qua, v. to pacify
vkhei-qua, s. to be content
ykhei-qua, adj. contentment
vkhei-qna, v. peaceful, quiet
vkhi, v. peace
vkhi-vkhi, v. a bush louse
vkhi-qna, v. to liken, to speak a parable
vkhi-qua, s. a parable, a comparison
vkhi-ap, v. to smear, to anoint
vkhi, s. a bone
vkhi-xkhi, v. to tear, to destroy, to lay waste
vkhi, v. an elephant
vkhum, v. ivory
vkhum, adj. to make a noise
vkhum, s. a noise
tkhum, v. to shave
vkhum, s. sweet
tkhum-vkhum, v. to sweeten
vkhum, s. sweetness
tkhum, s. the brain
tkhum, s. a vein
tkhum, s. to dry
vkhu, v. to dry
vna, v.

vnà, v.

vná-ci, v.

vná-glu, v.

vná-mu, v.

vná-mus, s.

vná-qnà, v.

vná-vui, v.

vnabu, v.

vnabus, s.

vnabusiu, v.

vnam, v.

vnami, s

vnams, s.

vnam-soua, s.

vnau, v.

vnais, s.

vnai-vnou, v.

vnai-churu-aup, s.

vnaru, adj.

vnasa, adj.

vnçip, s.

vnou, v.

vnou-qa, v.

vnou-qan, v.

vnou-qkan, v.

vnou-vkhu, v.

vnou-xam, v.

vnou-xna, v.

vnougus, s.

vnoup, s.

vnu, adj.

vn-ghua-qkâ, adj.

vnü, v.

vnü-çi-quaus, s.

vnü-çu, v.

vnua, v.

to kick, to dance

to pour

to pour upon

to pour from

to baptise

baptism

to pour into

to pour out

to move about

a dove

to move one's self about

to whistle

a splinter

a skin blanket, a kaross

dry weather

to look around

a reed pipe, a flute

to play the flute

one that plays the flute

quieted, subdued

dry

a turtle dove

to beat, to flog

to break in pieces

to beat to death

to kill by beating

to beat so as to draw blood

to wound

to start

boxing

a stroke

black

black, with white stripe along the back

to sit down

a bench

to choke

to throw, shoot, cast
to box the ear, to strike on the face
a box on the ear
to hit
to shot to pieces
to miss
to knock or shoot down
to strive, to quarrel
strife
to bring together
to heap up
a multitude
to place
to set before
to interpret, to translate, to transpose
translation, transposition
withered, palsied
doals.

to wash
to baptise
baptism
one that baptizes
sated
to love
to be concerned
between
in the midst
time
a feast
thread, a sinew
to box the face
to pant
to clap hands
xana, v.
xama-cis, s.
xama-ghu, v.
xama-ghu-qkheis, s.
xama-qkhuni, v.
xama-vui, v.
xama-vuis, s.
xamasa, adj.
xamasap, s.
xan, adj.
xan-oms, s.
xandama, adj.
xan, v.
xan-qkheis, s.
xan-vkâ, r.
xani-xkâ, r.
xara, v.
xari, adv.
xari, adj.
xaru, v.
xaru,
xâs, s.
xei, v.
xei-xhois, s.
xeigha, r.
xeip, s.
xeip, pron.
xês, pron.
xei, pron.
xèi-xheis, s.
xo, v.
xou, v.
xou, adj.
xous, s.
xousi, adv.
xoubi, adv.
xoup, s.
xou-qkho-amp, s.
xop, s.
xori, v.
xori-aup, s.
xorip, s.
xua, v.
xuap, s.
xuâp, s.
xuûi, s.
xûip, s.
xûi-quaua, s.
xum, v.
xums, s.
xûrikup, v.
xha, v.
xha-qa, v.
xha-vui, v.
xha-xna, v.
xha-xna-dana, v.
xhai-eip, v.
xharakap, s.
xhas, s.
xhas, s.
xhei, v.
xhei-glu, v.
xhei-vua, v.
xhic, v.
xhëi-kuâm, s.
xhois, s.
xhou, v.
xhou-xhou, v.
xhou-omi, s.
xhuap, s.
xhuâ, v.
xhûi, s.
xhûi-vui-basîn, v.
xka, adj.
xka, v.

death
to plague, tease, commit sin
a sinner
sin
to kiss
a kiss
an arm
a cough
wealth, treasure
a throne
to sleep
sleep
an ape
to chop
to chop through, to cut a way through
to chop out
to chop off
to behead
a shooting pain
a bastard
a chopping
the womb
to flee
to flee from
to escape
to cast a dart
an assegai
a wooden vessel
to bind
to hook on
a prison
a cave
to be torn
a rend or tear
to choose
thin
to wrap round the neck
xkai, v.
xkai, v.
xkaisi, adj.
xkau, v.
   xkauxkau, v.
xkaux-ap, s.
xkaus, s.
xkaux, v.
xkaux, s.
xkabop, s.
xkamrop, s.
xkama, v.
xkams, s.
xkam-o, v.
xkamcaisin, s.
xkana, v.
xkanas, s.
xkans, s.
xkara, v.
xkara, v.
xkarap, s.
xkei, v.
   xkeibaushmis, s.
xkou, v.
xkous, s.
xkon, v.
xkon-xkon, v.
xkorop, s.
xkua, v.
xkua-xkaunis, s.
xkuâ, v.
xkuaghla, v.
xkuap, s.
xkuap, s.
xhuasi, conj.
xkui, v.
   xkui-vui, v.
   xkui-vuis, s.
   xkui-xna, s.

Q

to chew

to mimic

ugly

to spoil, to destroy

to devastate

the devil

destruction

to form a village

a village or town

a wing

a tear

to fetch water

water

to be without water

the dropsy

to give cattle water at a well

a camel thorn-tree

meat, flesh

to sift

to drag

a shoulder

to press

a walking-stick

to shew

instruction

to move

to disturb

a finger or toe-nail, a claw

to dawn

the morning star

to descend

to come down

a spoon

the knee

then

to lie down

to explain

an explanation

to put off
xkûp, s.

xkûp, s.

xkûp, s.

xkûs, s.

xkûi, s.

xkûzi-xkubip, s.

xgans, s.

xgamabip, s.

xgari, v.

xgarui, s.

xgarus, s.

xgu, v.

xgubi, v.

xgurip, s.

xkha, v.

xkha, adj.

xkha-xkha, v.

xkha-xkhap, s.

xkha-xkha-au, s.

xkha-xkha-ekûap, s.

xkhai, v.

xkhai-xkhai, v.

xkhai-xkha, v.

xkhai-xkha-au, s.

xkhai-xkha-ekûap, s.

xkhai-xkha-ekûap, s.

xkhai-xkha-ekûap, s.

xkhai-xkhai-xkhai, v.

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xkhai-xkhai-xkhai, v.

xkhai-xkhai-xkhai, v.

xkhai-xkhai-xkhai, v.
xkhamap, s. the hartebeest, antelope
xkhami, v. to grind
xkhami-cuis, s. a mill stone
xkhamis, s. a mill
xkhan, v. to hate
xkhans, s. hatred
xkháp, s. the moon
xkharara, v. to punish
xkharap, s. punishment
to pinch
xkhí, v. a fever
to bury
xkheis, s. to take captive, to seize
xkhís, s. a prison, a place of confinement
to determine, to push
xkhos, s. a burial
to be able
xkhua, v. hot
xkhúâ, adj. bad, weak
to open
xkhúadama, adj. to miss, to find wanting
to determine
a barrier, a fortification
xkhobâ, v. the stomach
to be pregnant
xkhoba, v. the summer
xkhui, v. a tiger
xkhuis, s. the bladder
xkhums, s. the gravel
xkuangha, v. a chameleon
xkhunap, s. a mimosa tree
xkhunip, s. a thorn
xkhurup, s. that
xkhuruzi-xhip, s. to fall
to fall upon
xkhuis, s. to attack
to fall down, to fall prostrate
xkhus, s. to leave
xkuams, s. to forsake
xkumgha, v. therefore
xna, prep.

xna, v. to fall

xna-ei, v. to fall upon
xna-vam, v. to attack
xna-xkui, v. to fall down, to fall prostrate
xnâ, v. to leave
xnâ-ghu, v. to forsake
xna-amaka, adv.
xna-ci, *adv.*
xnai, *v.*
xnais, *s.*
xnai-zanas, *s.*
xnāu, *v.*
  xnāu-cnam, *v.*
  xnāu-cnams, *s.*
  xnāu-qa, *v.*
  xnāu-qas, *s.*
xnaba, *adv.*
xnaba-ghu, *adv.*
xnaba-ci, *v.*
xnaban-ci, *v.*
xnadi, *adv.*
xnadikosi, *adv.*
xnadinisi, *adv.*
xnam, *v.*

xnama, *v.*

xnau, *adj.*
xnasiu, *v.*

xnāp, *s.*
xnāsip, *s.*
xnigū, *v.*
xnigu-aup,
xnei, *adv.*
xno-qhana, *adj.*
xnora, *v.*
xnua, *s.*
xnūp, *s.*
xnūi,

xnūp, *s.*
xnurip, *s.*
xnuris, *s.*
xnus, *s.*
xnusin, *v.*

thither
to sing
a singing
a song, hymn
to hear
to be obedient
obedience
to understand
understanding, comprehension
there
thence
to fan
to fan one's self
such
so much
thus, so
to wait
to embrace
to warn, to exhort
straight
to repose in confidence, to trust
one's self to another
a horn
the iguana
to contend
an enemy
then
steep (in descent)
to plague
a snare
the diaphragm
string of beads, worn by women
round the loins
tallow, dripping
a cousin
a cousin
a screen
to rub against anything.
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