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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, WALE-STREET; W. BRITTA, ST. GEORGE'S-STREET;
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1857
### ERRATA.

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<td>14</td>
<td>qkuba</td>
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<td>35</td>
<td>s</td>
<td>s.</td>
</tr>
<tr>
<td>76</td>
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<td>a</td>
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<td>s.</td>
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<td>3</td>
<td>s</td>
<td>adj.</td>
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<td>23</td>
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</tr>
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<td>116</td>
<td>24</td>
<td>vâho-vkho</td>
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<td>116</td>
<td>33 &amp; 34</td>
<td>vkhun</td>
<td>vkhun.</td>
</tr>
<tr>
<td>120</td>
<td>20</td>
<td>v</td>
<td>s.</td>
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</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. SchmeLEN, In the Namaqua
"Outline of Hottentot Grammar," by Prof. Wahlman.
"A Coranna Catechism," by Rev. Mr. WURAS.

Appleyard's Work on the "Kafir Language" also contains an outline of the Grammar of the Coranna Language, 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 superfluous with respect to the Namaqua stand for the sounds which are extraordinary and unrepresented. The alphabet 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 Hottentots, and R for the guttural which occurs as an elementary sound.

In the absence, then, of any approved Universal Standard 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 Wahlman 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 Hot-tentot 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 a</td>
<td>a</td>
<td>a in</td>
<td>father</td>
</tr>
<tr>
<td>E e</td>
<td>c</td>
<td>a &quot;</td>
<td>may</td>
</tr>
<tr>
<td>I i</td>
<td>i</td>
<td>i &quot;</td>
<td>piu</td>
</tr>
<tr>
<td>O o</td>
<td>o</td>
<td>o &quot;</td>
<td>bone</td>
</tr>
<tr>
<td>U u</td>
<td>oo</td>
<td>oo &quot;</td>
<td>moon</td>
</tr>
<tr>
<td>B b</td>
<td>be</td>
<td>b &quot;</td>
<td>band</td>
</tr>
<tr>
<td>D d</td>
<td>de</td>
<td>d &quot;</td>
<td>day</td>
</tr>
<tr>
<td>F f</td>
<td>fe</td>
<td>f &quot;</td>
<td>far</td>
</tr>
<tr>
<td>G g</td>
<td>ge</td>
<td>g &quot;</td>
<td>go</td>
</tr>
<tr>
<td>Gh gh</td>
<td>gle</td>
<td>guttural as in Dutch.</td>
<td>ghuu, ghua.</td>
</tr>
<tr>
<td>Kh kh</td>
<td>khe</td>
<td>deep guttural.</td>
<td>khau, khop.</td>
</tr>
<tr>
<td>H h</td>
<td>he</td>
<td>h in</td>
<td>hand</td>
</tr>
<tr>
<td>K k</td>
<td>ke</td>
<td>k &quot;</td>
<td>keep</td>
</tr>
<tr>
<td>L l</td>
<td>le</td>
<td>l &quot;</td>
<td>love</td>
</tr>
<tr>
<td>M m</td>
<td>me</td>
<td>m &quot;</td>
<td>man</td>
</tr>
<tr>
<td>N n</td>
<td>ne</td>
<td>n &quot;</td>
<td>no</td>
</tr>
<tr>
<td>P p</td>
<td>pe</td>
<td>p &quot;</td>
<td>put</td>
</tr>
<tr>
<td>R r</td>
<td>re</td>
<td>r &quot;</td>
<td>run</td>
</tr>
<tr>
<td>S s</td>
<td>se</td>
<td>s &quot;</td>
<td>sun</td>
</tr>
<tr>
<td>T t</td>
<td>te</td>
<td>t &quot;</td>
<td>too</td>
</tr>
<tr>
<td>W w</td>
<td>we</td>
<td>w &quot;</td>
<td>we</td>
</tr>
<tr>
<td>Y y</td>
<td>ye</td>
<td>y &quot;</td>
<td>ye</td>
</tr>
<tr>
<td>Z z</td>
<td>tse</td>
<td>ts &quot;</td>
<td>hats</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, té, xná.
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:

- a long, as in gas.
- e " " be.
- i " " zi.
- o " " vo.
- u " " mû.

short, as in van.
" " ke.
" " mari.
" " coro.
" " kuru.

DIPHTHONGS.

The Namaqua has the following rather copious list of diphthongs,—ae, ai, au, ei, oi, ou, ui.

Close attention must be given by the learner to the sound of these combinations of vowel sounds, as many nice distinctions depend on their correct pronunciation.

- ae as a in buy;
- ai " y " my;
- au " ou " thou;
- ei " ey " they;
- oi " oy " boy;
- ou " ow " sow;
- ui " ui " twin (Dutch) e kui

- qae-aup a spy.
- xuai to sing.
- gau to fear.
- vkei to call.
- khoip a man.
- gou to shout.
- one.

When the vowels which in combination form a diphthongal sound, have to be sounded separately, the latter of the two is marked by a diæresis, as,—ghoäike, it is written.

Nasal diphthongs take the circumflex over the first vowel, as,—qkái, qôu.

CONSONANTS.

The Consonants proper to the Namaqua language may be thus divided:

- Labials:—b, p, m.
- Dentals:—t, d, z, s.
- Palatal:—g, k, h, gh, kh.
- Lingual:—n, r.
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:—
\[
\begin{align*}
\text{berip}, & \text{ bread.} \\
\text{khoip}, & \text{ a man.} \\
\text{pirip}, & \text{ a goat.} \\
\text{barn}, & \text{ to wonder.}
\end{align*}
\]
The same may be said of \( D \) and \( T \), as is evident from the following examples:—
\[
\begin{align*}
\text{danis}, & \text{ honey.} \\
\text{di}, & \text{ to do.} \\
\text{tani}, & \text{ to carry.} \\
\text{ti}, & \text{ to ask.}
\end{align*}
\]
\( Gh \) 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 mürddunya, 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:

<table>
<thead>
<tr>
<th>Click and Vowel.</th>
<th>ca</th>
<th>ce</th>
<th>ci</th>
<th>co</th>
<th>cu</th>
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<tbody>
<tr>
<td>Vowel.</td>
<td>va</td>
<td>ve</td>
<td>vi</td>
<td>vo</td>
<td>vu</td>
</tr>
<tr>
<td></td>
<td>qa</td>
<td>qe</td>
<td>qi</td>
<td>qo</td>
<td>qu</td>
</tr>
<tr>
<td></td>
<td>xa</td>
<td>xe</td>
<td>xi</td>
<td>xo</td>
<td>xu</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Click and Diphthong.</th>
<th>cai</th>
<th>cae</th>
<th>cau</th>
<th>cei</th>
<th>coe</th>
<th>cou</th>
<th>cui</th>
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<td>vac</td>
<td>vau</td>
<td>vei</td>
<td>voi</td>
<td>vou</td>
<td>vui</td>
</tr>
<tr>
<td></td>
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<td>qae</td>
<td>qau</td>
<td>qei</td>
<td>qoi</td>
<td>qou</td>
<td>qui</td>
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<tr>
<td></td>
<td>xai</td>
<td>xae</td>
<td>xau</td>
<td>xci</td>
<td>xoi</td>
<td>xou</td>
<td>xui</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Click with Consonant, and Vowel.</th>
<th>cha</th>
<th>cka</th>
<th>ega</th>
<th>ckha</th>
<th>cna</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>che</td>
<td>cke</td>
<td>ege</td>
<td>ckhe</td>
<td>cne</td>
</tr>
<tr>
<td></td>
<td>chi</td>
<td>cki</td>
<td>egi</td>
<td>cki</td>
<td>cui</td>
</tr>
<tr>
<td></td>
<td>cho</td>
<td>cko</td>
<td>ego</td>
<td>ckho</td>
<td>cno</td>
</tr>
<tr>
<td></td>
<td>chu</td>
<td>cku</td>
<td>egu</td>
<td>ckhu</td>
<td>cnu</td>
</tr>
<tr>
<td></td>
<td>vha</td>
<td>vka</td>
<td>vga</td>
<td>vkha</td>
<td>vna</td>
</tr>
<tr>
<td></td>
<td>vhe</td>
<td>vke</td>
<td>vge</td>
<td>vkhc</td>
<td>vne</td>
</tr>
<tr>
<td></td>
<td>vhi</td>
<td>vki</td>
<td>vgi</td>
<td>vkh</td>
<td>vni</td>
</tr>
<tr>
<td></td>
<td>vho</td>
<td>vko</td>
<td>vgo</td>
<td>v kho</td>
<td>vno</td>
</tr>
<tr>
<td></td>
<td>vhu</td>
<td>vku</td>
<td>vgu</td>
<td>vkhu</td>
<td>vnu</td>
</tr>
</tbody>
</table>
Click with
Consonant, and Vowel.
\[
\begin{align*}
\{ & qha & qka & qga & qkha & qua \\
& qhe & qke & qge & qkhe & que \\
& qhi & qki & qgi & qkhi & qui \\
& qho & qko & qgo & qkho & qno \\
& qhu & qku & qgu & qkhu & qnu \\
& xha & xka & xga & xkha & xna \\
& xhe & xke & xge & xkhe & xne \\
& xhi & xki & xgi & xkhi & xni \\
& xho & xko & xgo & xkho & xno \\
& xhu & xku & xgu & xkhu & xnu
\end{align*}
\]

Click, with
Consonant and
Diphthong.
\[
\begin{align*}
\{ & chai & egai & xkhai & xmai \\
& chae ; and so forth, through all the forms of Tables II. and III.
\end{align*}
\]

IV.

\(W\) 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. 
ckamsa, hot.
caams, love.
va, to slaughter.
vkagha, to enter.
vnu, black.
qas, a place.
qkam, to kill.
qu, in.
xa, to wash.
wkams, water.
xna, to fall.

cà, wet.
egà, poor.
ckhu, to trouble.
vû, to eat.
vguap, clay.
vnu, to sit down.
qà, to hunger.
qgam, deep.
qhamis, a hunt.
qkh, to oppose.
qkham, to fight.
qha, to push.

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.

I. NOUNS.—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 *gani*, pure; *qkuri*, high; *qkhu*, rich; *vo*, narrow; *qgam*, deep; are formed *qanusi*, purity; *qkurisi*, height; *qkhusi*, lordship; *vosii*, narrowness; *qgamsi*, 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, love; vēi, to think; dan, to conquer; tanisin, to conduct oneself; musin, to see oneself, we have cnams, love; vēis, 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;—xnáms, a hearing; ghuas, a writing; qkūs, a going: from xnādu, hear; ghuā, write; and qkū, 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; qgaru-ghup, a wilderness, from qgaru, waste, and qhup; xkhaxkha-aup, a teacher, from xkhaxkha, to teach, and aup, a man; eumi-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; *vkharis*, from *vkhari*, small; *qkubus*, from *qkubu*, round; *qoughap*, from *qoup*, red clay; *vkui-vnubisarkumtis*, 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: *vkui-vnubis*, a multitude; *chamis*, a collection or assembly. The feminine form of many nouns is taken in a collective sense, as: *vküs*, a springbok; *gumas*, a cow; *vhums*, 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,—*vkui-vnubin, chamin, rhumn*.

**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. Thé 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:—

\[
\begin{align*}
    \text{vap}, & \quad \text{the arrow} ; \\
    \text{heis}, & \quad \text{the tree} ; \\
    \text{xaip}, & \quad \text{the time} ; \\
    \text{khoip}, & \quad \text{the man} ; \\
    \text{khois}, & \quad \text{the woman} ; \\
\end{align*}
\]

\{ \text{khoi}, \quad \text{a person}. \}

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

\[
\begin{align*}
    \text{auri-khoi}, & \quad \text{a male person} ; \\
    \text{auri-choi}, & \quad \text{a male child} ; \\
    \text{tararikhoi}, & \quad \text{a female person} ; \\
    \text{tarari-choi}, & \quad \text{a female child} . \\
\end{align*}
\]

**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 \( ka \) in the plural, as,—

\[\text{hap}, \quad \text{the horse} ; \quad \text{hakha}, \quad \text{two horses} ; \quad \text{kaku} \text{ or } \text{kaka}, \quad \text{horses} .\]

The nominative feminine ending in \( s \), changes \( s \) into \( ra \) in the dual, and \( ti \) in the plural, as,—\( \text{teras}, \quad \text{the woman} ; \quad \text{tarara}, \quad \text{two women} ; \quad \text{tarati}, \quad \text{women} .\]
The nominative common ending in $i$, changes $i$ into $ra$ in the dual, and $na$ in the plural, as,—$qui$, a sheep; $gura$, two sheep; $guna$, sheep.

Example of the masculine noun $ckop$, the boy; the feminine noun $ckos$, the girl; and the common noun $ckoi$, a child.

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ckop$.</td>
<td>$ckokha$.</td>
<td>$ckoku$ or $ckhoka$.</td>
</tr>
<tr>
<td>$ckos$.</td>
<td>$ckora$.</td>
<td>$ckoti$.</td>
</tr>
<tr>
<td>$ckoi$.</td>
<td>$ckora$.</td>
<td>$ckona$.</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. $Qgapa$, 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>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. $Qgaku$ or $Qgaka$, servants.</td>
</tr>
<tr>
<td>O. $Qgaku$ or $Qgaka$, servants.</td>
</tr>
<tr>
<td>V. $Qgako$, $O$ servants.</td>
</tr>
</tbody>
</table>

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. $Tara$, the woman.</td>
<td>N. $Tara$, the two women.</td>
</tr>
<tr>
<td>O. $Tarasa$, the woman.</td>
<td>O. $Tara$, the two women.</td>
</tr>
<tr>
<td>V. $Tarasi$, $O$ woman.</td>
<td>V. $Tara$, $O$ two women.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. $Tarati$, women.</td>
</tr>
<tr>
<td>O. $Tarati$, women.</td>
</tr>
<tr>
<td>V. $Taraso$, $O$ women.</td>
</tr>
</tbody>
</table>
A noun of the common gender ending in *i*,—

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
</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,—*ggaba 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,—*ggaba 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 ckha,       | with truth.   |
| khoip gha,     | of the man.    | quaba vui,       | out of the light. |
| qasa ghu,      | 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.* |
| zàup, *a calf.*  | zàurop, *a little calf.* |
| qhumí, *a mountain.* | qhumdai, *a little mountain.* |
Example of the declension of a diminutive noun, agharop, 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. Coudaizi.</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; cku, near; qkâi, 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; quap, light; eais, fire; cnams, love; we obtain,—xkamgha, watery, or abounding with water; quasa, 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, burugha, wonderful, from buru, to wonder; cnamgha, lovely, from cnam, to love.
The participial forms of verbs are likewise used in the sense of adjectives, as, Ḋāura-xkami, running water; nabara-quāi, shining light; xora-caip, a dying fire. Also, zwa-zwa, 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-quria, 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, vkhāmm qua tara kuba, I speak to the young. Here the adjective vkhām 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 ekuuro, 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 gha, of, and qkā ei, 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:

<table>
<thead>
<tr>
<th>P. Kei, great.</th>
<th>Qkāi, good.</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. Qkā e kei, more great.</td>
<td>Qkā e qkāi, more good.</td>
</tr>
<tr>
<td>S. Wan gha kei, great of all.</td>
<td>Wan gha qkāi, good of all.</td>
</tr>
</tbody>
</table>
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 among his brethren, i.e.: the richest of all his brethren.

NUMERAL 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>ckim, one.</td>
<td>qnani, six.</td>
<td>xKhuisi, eight.</td>
</tr>
<tr>
<td>ckim, two.</td>
<td>li, seven.</td>
<td>goisi, nine.</td>
</tr>
<tr>
<td>qnona, three.</td>
<td></td>
<td>disi, ten.</td>
</tr>
<tr>
<td>haka, four.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kore, five.</td>
<td></td>
<td></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>Hundreds</th>
<th>Thousands</th>
</tr>
</thead>
<tbody>
<tr>
<td>ckim disi</td>
<td>two tens.</td>
<td>two thousand.</td>
</tr>
<tr>
<td>qnona disi</td>
<td>three tens.</td>
<td>three thousand.</td>
</tr>
<tr>
<td>haka disi</td>
<td>four tens.</td>
<td>eleven, or ten with one.</td>
</tr>
<tr>
<td>disi disi</td>
<td>a hundred.</td>
<td></td>
</tr>
<tr>
<td>ckim desis</td>
<td>two hundred.</td>
<td></td>
</tr>
<tr>
<td>qnona disis</td>
<td>three hundred.</td>
<td></td>
</tr>
<tr>
<td>kei vgoi disi</td>
<td>a thousand (or great whole ten).</td>
<td></td>
</tr>
<tr>
<td>ckim kei vgoi disikha</td>
<td>two thousand.</td>
<td></td>
</tr>
<tr>
<td>qnona kei vgoi disika</td>
<td>three thousand.</td>
<td></td>
</tr>
<tr>
<td>disi ckim ckhha</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.
ckam 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, ckam ekha, &c.

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

\[
\begin{align*}
\text{ekam xêi,} & \quad \text{second.} \\
\text{quona xêi,} & \quad \text{third.} \\
\text{haka xêi,} & \quad \text{fourth.} \\
\text{kore xêi,} & \quad \text{fifth.} \\
\text{qnani xêi,} & \quad \text{sixth.} \\
\text{disi xêi,} & \quad \text{tenth.} \\
\text{ckam disi xêi,} & \quad \text{twentieth.} \\
\text{ckam disi ekui ekha xêi,} & \quad \text{twenty-first.}
\end{align*}
\]

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

\[
\begin{align*}
\text{ekui qnas,} & \quad \text{one time or once.} \\
\text{ckam qnara,} & \quad \text{two times or twice.} \\
\text{quona qnadi,} & \quad \text{three times or thrice.} \\
\text{disi qnadi,} & \quad \text{ten times.}
\end{align*}
\]

Multiplication may be carried on in the following manner,—

\[
\begin{align*}
\text{ekam qnara ekui ke ckam,} & \quad \text{twice one, &c.} \\
\text{ekam qnara ekam ke haka,} & \quad \text{three times one, &c.} \\
\text{quona qnadi ekui ke quona,} & \quad \text{three times one, &c.} \\
\text{quona qnadi ekam ke quani,} & \quad \text{three times one, &c.} \\
\text{quona qnadi quona ke goisi,} & \quad \text{three times one, &c.}
\end{align*}
\]

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 ckha qnadi disi ekam cka ke disi disi zi haka disi zi haka ckha.*

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 ckha, and the word sounded simply as ca, by which much of the asperity of the pronunciation is taken off. D
number, and case are retained, to show the governing person.

**FORMULA OF PERSONAL AFFIXES.**

**First person:**

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ta,</td>
<td>im,</td>
<td>rum,</td>
</tr>
<tr>
<td>Obj.</td>
<td>te,</td>
<td>ima,</td>
<td>ruma,</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>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>khum,</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Obj.</td>
<td>kuma,</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ke, kum,</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Obj.</td>
<td>ke, kuma,</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kliuma,</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>

PLUR.

Second Person:

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>z,</td>
<td>s,</td>
<td>z or s,</td>
</tr>
<tr>
<td>Obj.</td>
<td>za,</td>
<td>sa,</td>
<td>za or sa,</td>
</tr>
<tr>
<td>Voc.</td>
<td>zi,</td>
<td>si,</td>
<td>zi or si,</td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kho,</td>
<td>—</td>
<td>kho or ro,</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>

PLUR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ko,</td>
<td>—</td>
<td>du,</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>

Third Person:

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>p,</td>
<td>s,</td>
<td>i,</td>
</tr>
<tr>
<td>Obj.</td>
<td>ba, bi,</td>
<td>sa, si,</td>
<td>'i,</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kha,</td>
<td>—</td>
<td>kha or ra,</td>
</tr>
<tr>
<td>Obj.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

PLUR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ku or ka,</td>
<td>—</td>
<td>n or na,</td>
</tr>
<tr>
<td>Obj.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>
The personal pronouns are *tita*, I; *saz*, thou; *xeip*, he; *xeis*, she; and *xei*, it.

*Tita* is thus declined:

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fém.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>tita</em>, I</td>
<td><em>saz</em>, thou</td>
</tr>
<tr>
<td>Obj.</td>
<td><em>tita</em> or <em>ti</em>, me</td>
<td><em>saz</em>, thee</td>
</tr>
<tr>
<td>Voc.</td>
<td><em>titai</em>, O me</td>
<td><em>sazi</em>, <em>O thou</em></td>
</tr>
</tbody>
</table>

The feminine and common are the same as the masculine.

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Fém.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sakhum</em>, <em>sikhum</em></td>
<td><em>saim</em>, <em>siium</em></td>
</tr>
<tr>
<td>Obj.</td>
<td><em>sakhum</em>, <em>sikhum</em></td>
<td><em>saim</em>, <em>siium</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>sakhum</em>, <em>sikhum</em></td>
<td><em>saim</em>, <em>siium</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sakum</em>, <em>sikum</em></td>
<td><em>sasi</em>, <em>sisi</em></td>
</tr>
<tr>
<td>Obj.</td>
<td><em>sakum</em>, <em>sikum</em></td>
<td><em>sasi</em>, <em>sisi</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>sakum</em>, <em>sikum</em></td>
<td><em>sasi</em>, <em>sisi</em></td>
</tr>
</tbody>
</table>

*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 qkú*, we will go; *i.e.*, you and I will go.

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

*Saz*:

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fém.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>saz</em>, thou</td>
<td><em>sas</em>, <em>saz</em> or <em>sas</em></td>
</tr>
<tr>
<td>Obj.</td>
<td><em>saza</em>, thee</td>
<td><em>sas</em>, <em>saz</em>, or <em>sas</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>sazi</em>, <em>O thou</em></td>
<td><em>sasi</em>, <em>saz</em> or <em>sas</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Fém.</th>
<th>Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sakho</em>, <em>you two</em></td>
<td><em>saro</em>, <em>saro</em></td>
</tr>
<tr>
<td>Obj.</td>
<td><em>sakho</em>, <em>you two</em></td>
<td><em>saro</em>, <em>saro</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>sakho</em>, <em>O you two</em></td>
<td><em>saro</em>, <em>saro</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sako</em>, you</td>
<td><em>sado</em>, <em>sadu</em></td>
</tr>
<tr>
<td>Obj.</td>
<td><em>sako</em>, you</td>
<td><em>sado</em>, <em>sadu</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>sako</em>, <em>O you</em></td>
<td><em>sado</em>, <em>sadu</em></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 osi*, 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 *auq*, man; *taras*, woman; and *khoi*, person, would be thus declined in conjunction with the first and second personal pronouns:

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; *sadukhoidu*, ye people.
Ti ckuita, I alone; saz-ckuiza, thou alone; xeip-ckuiba, he alone; te xkhata, I the same, and the like, follow the example just given.
To these may be added:—

<table>
<thead>
<tr>
<th></th>
<th>sakhum wakhum,</th>
<th></th>
<th>sikhum wakhum,</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td></td>
<td>Fem.</td>
<td>saim waim,</td>
<td>siim waim,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Com.</td>
<td>sarum warum,</td>
<td>sirum warum,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mas.</td>
<td>sakho wakho,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fem.</td>
<td>saro waro,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mas.</td>
<td>xeikha wakha,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fem.</td>
<td>xeira wara,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mas.</td>
<td>sakum wakum,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fem.</td>
<td>sasi wasi,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Com.</td>
<td>sakum wakum,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mas.</td>
<td>sako wako,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fem.</td>
<td>saso waso,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Com.</td>
<td>sadu wadu,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mas.</td>
<td>xeiku waku,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fem.</td>
<td>xeidi wadi,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Com.</td>
<td>xein wau,</td>
<td></td>
</tr>
</tbody>
</table>

**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 *hía* 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—

khoip hía ta xari ke mu,  
taras hía az ke vkei,  
dumi hía u ke xnau,

*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:—

xari ke ha khoip.  
xnaira taras.  
kubara dumi.  
xari ta ke mu khoii.  
vkeiz ke taras.  
xnaun ke dumi.

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 xéin hía omichaku ke sîhe xkhaba sio, on ke qgaba hía caisin ke hàî vgousi ke ho.
Ziku ke sîhe-keka omichaku ke xkhaba sio, caisin ke hàî 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. Knüdson 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:—

- **Sing.**
  - ti or tidi,
  - sa or sadi,
  - xēip or xēipdi,
  - xēis or xēisdi,
  - xēi or xēi di,

- **Dual.**
  - sakhum or sakhundi,
  - sikhum, &c. or sikhundi,
  - sarum or samdi,

- **Plur.**
  - sakum,
  - sikum,
  - sasi,
  - sisi,

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 *khōi*, friend.
<table>
<thead>
<tr>
<th></th>
<th>MAS.</th>
<th></th>
<th>FEM.</th>
<th></th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>te qkâp</td>
<td></td>
<td>te qkâs</td>
<td></td>
<td>te khoi</td>
</tr>
<tr>
<td>DUAL.</td>
<td>{ sakhâm qkâkha</td>
<td></td>
<td>sasi qkâra</td>
<td></td>
<td>sarum khoikha</td>
</tr>
<tr>
<td></td>
<td>{ sikhum qkâkha</td>
<td></td>
<td>sisi qkâra</td>
<td></td>
<td>sirum khoikha</td>
</tr>
<tr>
<td>PLUR.</td>
<td>{ sakum qkâka</td>
<td></td>
<td>sadi qkâdi</td>
<td></td>
<td>sada khoin</td>
</tr>
<tr>
<td></td>
<td>{ sikum qkâka</td>
<td></td>
<td>sidi qkâdi</td>
<td></td>
<td>sida khoin</td>
</tr>
</tbody>
</table>

Or,—

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<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>qkâp âta</td>
<td></td>
<td>qkâs âta</td>
<td></td>
<td>khoi âta</td>
</tr>
<tr>
<td>DUAL.</td>
<td>qkâkha âkhum</td>
<td></td>
<td>qkâra âsi</td>
<td></td>
<td>khoikha ârum</td>
</tr>
<tr>
<td>PLUR.</td>
<td>qkâka âkum</td>
<td></td>
<td>qkâdi âdi</td>
<td></td>
<td>khoin âda</td>
</tr>
</tbody>
</table>

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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>sa qkâp</td>
<td></td>
<td>sa qkâs</td>
<td></td>
<td>sa khoi</td>
</tr>
<tr>
<td>DUAL.</td>
<td>sakha qkâkha</td>
<td></td>
<td>saro qkâra</td>
<td></td>
<td>saro khoikha</td>
</tr>
<tr>
<td>PLUR.</td>
<td>saku qkâka</td>
<td></td>
<td>saso qkâdi</td>
<td></td>
<td>sadu khoin</td>
</tr>
</tbody>
</table>

Or,—

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>qkâp âz</td>
<td></td>
<td>qkâs âs</td>
<td></td>
<td>khoi âí</td>
</tr>
<tr>
<td>DUAL.</td>
<td>qkâkha âkhu</td>
<td></td>
<td>qkâra âro</td>
<td></td>
<td>khoikha âro</td>
</tr>
<tr>
<td>PLUR.</td>
<td>qkâka âku</td>
<td></td>
<td>qkâdi aso</td>
<td></td>
<td>khoin âdu</td>
</tr>
</tbody>
</table>

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>xêip qkâp</td>
<td></td>
<td>xêis qkâs</td>
<td></td>
<td>xêi khoi</td>
</tr>
<tr>
<td>DUAL.</td>
<td>xêikha qkâkha</td>
<td></td>
<td>xêira qkâra</td>
<td></td>
<td>xêkha khoikha</td>
</tr>
<tr>
<td>PLUR.</td>
<td>xêiku qkâka</td>
<td></td>
<td>xêide qkâdi</td>
<td></td>
<td>xêin khoin</td>
</tr>
</tbody>
</table>

Or,—

<p>| | | | | | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>qkâp âp</td>
<td></td>
<td>qkâs âs</td>
<td></td>
<td>khoi âí</td>
</tr>
<tr>
<td></td>
<td>qkâkha âkha</td>
<td></td>
<td>qkâra âra</td>
<td></td>
<td>khoikha âkha</td>
</tr>
<tr>
<td></td>
<td>qkâka âku</td>
<td></td>
<td>qkâdi âdi</td>
<td></td>
<td>khoin ân</td>
</tr>
</tbody>
</table>

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 enami qna, saku cumdi uhâ, “In your patience possess ye your souls,” may be rendered by Tani enami âku qna, cumdi âku uhâ.

**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. hami-tai-wai.**

**Demonstrative Pronouns:**

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

<table>
<thead>
<tr>
<th>MAS.</th>
<th>FEM.</th>
<th>COM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. nep</td>
<td>nes</td>
<td>nei</td>
</tr>
<tr>
<td>O. neba</td>
<td>nesa</td>
<td>nei</td>
</tr>
<tr>
<td>V. nezi</td>
<td>nesi</td>
<td>nezi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. nekha</td>
<td>nera</td>
<td>nekka</td>
</tr>
<tr>
<td>V. nekho</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>N. neka</td>
<td>nedi</td>
<td>nen nen</td>
</tr>
<tr>
<td>V. neko</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></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. xnap</td>
<td>xnas</td>
<td>xnaï</td>
</tr>
<tr>
<td>O. xnaba</td>
<td>xnasa</td>
<td>xnaï</td>
</tr>
<tr>
<td>V. xnazi</td>
<td>xnasi</td>
<td>xnazi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. xnakha</td>
<td>xnara</td>
<td>xnakha</td>
</tr>
<tr>
<td>V. xnakho</td>
<td>xnaro</td>
<td>xnakho</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLUR.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. xnaka</td>
<td>xnadi</td>
<td>xnan</td>
</tr>
<tr>
<td>V. xnako</td>
<td>xnado-xnaso</td>
<td>xnaï, or xnaïdo</td>
</tr>
</tbody>
</table>

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

**Indefinite Pronouns:**

Such as *cnî, some; cnî ckui, or cnî kumaï, any; ckui, one; cnīi, other; ckhra, another; ghari, none; wan, or wazoma, all; xaka, both; xnadi, such.**

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

\[
\begin{array}{lll}
\text{cni}, & \text{cni}, & \text{cni}, \\
\text{cni-ckuip,} & \text{cni-ckuis,} & \text{cni ckui}, \\
\text{ckuip,} & \text{ckuis,} & \text{ckui}, \\
\text{ekharap,} & \text{ekharas,} & \text{ekharai}, \\
\text{gharip,} & \text{gharis,} & \text{gharai}, \\
\text{wakha,} & \text{wara,} & \text{wakha}, \\
\text{xnadip,} & \text{xnadis,} & \text{xnadi}. \\
\end{array}
\]

Cni, wani, 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{cnam}, love; \text{mu}, see; \text{qkui}, 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{cari}, to sprinkle; \text{qhami}, to hunt; \text{cguri}, 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-vei}, to remember; from \text{kon}, move, \text{kon-kon}, to disturb.

Others are compounded of two or more different verbs, as, from \text{khai}, to rise, and from \text{vnu}, sit, is derived, \text{khai-vnu}, to sit up, from \text{qku}, to go, and \text{ma}, to stand, is formed \text{qku-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{vam},
upon, we have *ha-ram*, to happen; from *vkei*, call, and *vui*, out, is formed *vkei-vui*, 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 *cuba*, 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 *cká*, grass, *ckári*, to graze; from *caip*, fire-wood, is formed *cairí*, 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 *qnaph*, light, is formed *qnap-qnap*, to illumine, and from *qkhup*, 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-qkáí*, to appease, from *qkái*, good; *vou-vou*, to tame, from *vou*, tame; *kei-kei*, to honor, from *kei*, great; *ckabi-ckabi*, to elevate, from *ckabi*, 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

\[ \text{xnäuba, to hear for, from } \text{xnäu, to hear, } \]
\[ \text{muba, to see for, from } \text{mu, to see. } \]

*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

\[ \text{xnäusin, to hear oneself, from } \text{xnäu } \]
\[ \text{musin, to see oneself, from } \text{mu } \]
\[ \text{cnausin, to love oneself, from } \text{cnaus } \]

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

\[ \text{xnäudama, not to hear } \]
\[ \text{mudama, not to see } \]
\[ \text{cnamdama, not to love. } \]
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,

- \( xn\text{\textsubscript{2}}uvkha \), to be able to hear
- \( mukkha \), to be able to see
- \( enamkha \), to be able to love.

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

- \( xn\text{\textsubscript{2}}uvkau \), to wish to hear
- \( mukkau \), to wish to see
- \( enamkau \), to wish to love.

From the above simple Derivative forms, some compound forms may be obtained.

The Relative and Reflective are often combined, thus,

- \( xn\text{\textsubscript{2}}ubasin \), to hear for oneself
- \( mubasin \), to see for oneself
- \( enambasin \), to love for oneself.

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

- \(muxkhabasin \), to be able to see for oneself
- \(xn\text{\textsubscript{2}}uvkaubasin \), to be able to hear for oneself.

To the above the Negative may be affixed, as

- \( xn\text{\textsubscript{2}}ubasin \), not to hear for oneself
- \( xn\text{\textsubscript{2}}uvkaubasindama \), not to wish to hear for oneself.

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

- \( xn\text{\textsubscript{2}}ukudama \), not to hear one another
- \( xn\text{\textsubscript{2}}ukuvkau \), to wish to hear one another.
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 hé to the radical part of the active, as

xnauhé, to be heard, from xnáu
muhé, to be seen, " mu
enamhé, to be loved, " enam

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

xnaukeiéhé, to cause to be heard
murobé, to be seen a little
enabhédama, not to be loved.

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 se 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>niba, ke-ni-ha.</td>
</tr>
</tbody>
</table>

*A, ke, ke-a* of the Present; *keke* of the Past; *keni* of the Future, and *ke-ni-ha* 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
mutumra, 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 hā, to be.

INFINITIVE.
Pres. hā, to be
Perf. hako, to have been
Fut. hâni

PARTICIPLES.
Pres. hāra, being
Perf. hārako, having been
Fut. hâuirâ, ———

IMPERATIVE MOOD.
Present Tense.

Sing. 1 Pers. ita hā, let me be
       2 hā, be thou
       3 îp hā, let him be
             îs hā, let her be
             îî hā, let it be.

Dual. 1 ikum
      îm
      îrum

       2 hâkho
       hâro

       3 ikha
       îra

       hā, let us two be
       be ye two
       let them two be
Plural.

1 skum 
  ise                 } ha, let us be
  ida

2 hako 
  hase                } be ye
  hadu

3 iku 
  ida                 } ha, let them be
  in

Indicative Mood.

Present Tense.

Sing.                                Dual.

1 hata-a  I am                   1 hakhumu  
2 haza     } thou art          2 hakhoa    
            { hasa            2 haruma    
3 hapu     { he is             3 hakha-a   
            { hasa             2 haroa     
            { haia              3 hara-a    

Plural.

1 hakum-a { we are.       1 hakum-
            { hase-a          hako
            { hada-a

2 hako-a   { ye are        2 hako-
            { haso-a          hako
            { hada-a

haku-a

hadi-a

han-a

Past

haate,  I was,

Perf.

haatko, I have been,

Plup.

haatakeko, I had been,

Fut.

haatani, I shall or will be

Fut. Perf. haatinah, I shall or will have been.
SUBJUNCTIVE MOOD.

Present  hátaka, If I be
Past  hátakeka If I were
Perf.  hátakoka If I have been
Plup.  hátakekahâ If I had been
Fut.  hátanikâ If I shall be
Fut. Perf. hátanikahâ If I shall have been.

i and o are also signs of the subjunctive mood used in conjunction with ka, thus hátakai, or hátakaao, 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,

Pres. itahâ, I am  Plup. itakcko, I had been  
Past itake, I was  Fut. itani, I shall be  
Perf. itako, I have been  Fut. Pt. itanihâ, I shall have been

Conjugation of the Verb enam, to love.

ACTIVE VOICE.

INFINITIVE MOOD.

Pres. enam, to love
Perf. enamko, to have loved
Fut. enamni,

PARTICIPLES.

Pres. enamra, loving
Perf. enamrahâ, having loved
Fut. enamnirâ,

IMPERATIVE MOOD.

Present Tense.

Sing.
1 ita enam, let me love 1 ikhum
2 enam, love thou
3 ip enam, let him love
is enam, let her love
iî enam, let it love

Dual.
{ enam, let us love
{ love ye
{ enam, let them love

{ im
{ ïrum
{ enamkho
{ enamro
{ ika
{ iira
Plural.

1 ikum
   isc  cnam, let us love
   ãda  

2 enamko
   enamoso
   enamdu

3 iku
   idi  cnam, let them love.
   ân

Indicative Mood.

Present Tense.

Transitive Form.        Intransitive Form.

Sing.

1 enamtara,  I love
2 enamza,    Thou lovest
   enamsra,   
3 enampra,   He loves,
   enamsra,   She loves
   enamira,   It loves

Intransitive Form.

Sing.

1 cnamtahâ,  I am loving
2 cnamzhâ,    
   cnamshâ    
3 cnamphâ    He is loving
   cnamshâ    She is loving
   cnamihâ    It is loving

Dual.

1 enamkhumra
   enamimra
   enamrumra
   we love
2 enamkhora
   enamriora
   ye love
3 enamkhara
   enamrrara
   they love

Dual.

1 enamkhumhâ
   enamimhâ
   enamrhumhâ
   we are loving
2 enamkohâ
   enamrohâ
   ye are loving
3 enamkhahâ
   enamrâhâ
   they are loving

Plur.

1 cnamkera
   enamsra
   cnamdara
   we love
2 cnamkora
   enamsora
   cnamdura
   ye love
3 cnamkura
   enamdira
   enamnra
   they love

Plur.

1 cnamkehâ
   cnamsehâ
   cnamdahâ
   we are loving
2 cnamkohâ
   cnamsohâ
   cnamduhâ
   ye are loving
3 cnamkuhâ
   cnamdihâ
   cnamnhâ
   they are loving
The pronouns and particles may be placed before the root, thus,

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>tara cnam</td>
<td>zra cnam</td>
<td>pra cnam, &amp;c.</td>
</tr>
</tbody>
</table>

**Transitive.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>cnamtake</td>
<td>Past</td>
</tr>
<tr>
<td>Perf.</td>
<td>cnamtako</td>
<td>Perf.</td>
</tr>
<tr>
<td>Pluperf.</td>
<td>cnamtakeko</td>
<td>Pluperf.</td>
</tr>
<tr>
<td>Fut.</td>
<td>cnamtani</td>
<td>Fut.</td>
</tr>
<tr>
<td>Fut. Perf.</td>
<td>cnamtanihā.</td>
<td>Fut. Perf.</td>
</tr>
</tbody>
</table>

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

**Subjunctive Mood.**

**Signs** ka, kai, kao.

**Transitive Form.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Intransitive Form.</td>
</tr>
<tr>
<td>1 cnamtaka</td>
<td>If I love</td>
</tr>
<tr>
<td>2 cnamzka</td>
<td>If thou lovest</td>
</tr>
<tr>
<td>cnamska</td>
<td>cnamzakahā</td>
</tr>
<tr>
<td>3 cnampka</td>
<td>If he love</td>
</tr>
<tr>
<td>cnamska</td>
<td>If she love</td>
</tr>
<tr>
<td>cnamika</td>
<td>If it love.</td>
</tr>
</tbody>
</table>

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Past.</td>
<td>cnamtakekā</td>
</tr>
<tr>
<td>Perf.</td>
<td>cnamtakokā</td>
</tr>
<tr>
<td>Pluperf.</td>
<td>cnamtakekokā</td>
</tr>
<tr>
<td>Fut.</td>
<td>cnamtanihā</td>
</tr>
<tr>
<td>Fut. Perf.</td>
<td>cnamtanihāhā</td>
</tr>
</tbody>
</table>

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.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 cnambatara</td>
<td>I love for</td>
</tr>
<tr>
<td>2 cnambazra</td>
<td>Thou lovest for</td>
</tr>
<tr>
<td>cnambasra</td>
<td></td>
</tr>
<tr>
<td>3 cnambapra</td>
<td>He loves for</td>
</tr>
<tr>
<td>cnambasra</td>
<td>She loves for</td>
</tr>
<tr>
<td>cnambaira</td>
<td>It loves for.</td>
</tr>
</tbody>
</table>
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

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

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

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

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

\[
\begin{align*}
\text{cnamhátatiti}, & \quad I \ \text{will not have loved.}
\end{align*}
\]

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

\[
\begin{align*}
\text{Eloba tara cnam,} & \quad I \ \text{love God} \\
\text{Cnamtara Eloba,} & \quad \text{He loves God.}
\end{align*}
\]

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,

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

SIGN  hé.

INFINITIVE MOOD.

Pres. cnamhè
Perf. cnamhèko
Fut. cnamhèni.

PARTICIPLES.

Pres. cnamhèra
Perf. cnamhèrahà
Fut. cnamhènirahà.

IMPERATIVE MOOD.

Ida cnamhè, let me be loved
cnamhèz, be thou loved
íp cnamhè, let him be loved
and so forth as in the Active Voice.

INDICATIVE MOOD.

Present Tense.

Sing.

1 cnamhetahà  I am loved
2 cnamhèzh  Thou art loved
cnamhèshà
3 cnamhèphà  He is loved
cnamhèshà  She is loved
cnamhèhà  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 cnamhètake  I was loved
Perfect " cnamhètako  I have been loved
Pluperf. " cnamhètakeko  I had been  "
Future " cnamhètani  I shall be  "
Future " cnamhètaniha  I shall have been loved.

SUBJUNCTIVE MOOD.

Pres. Tense cnamhètaka 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,—cabi'ira, it rains, cabilinira, 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; qkaí, good, qkàisi, well.

LIST OF ADVERBS.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a,</td>
<td>yes</td>
</tr>
<tr>
<td>aizi,</td>
<td>day before yesterday</td>
</tr>
<tr>
<td>aizi,</td>
<td>day after to-morrow</td>
</tr>
<tr>
<td>ari-o,</td>
<td>doubtless</td>
</tr>
<tr>
<td>eibi,</td>
<td>first</td>
</tr>
<tr>
<td>eka,</td>
<td>afterwards, by and bye</td>
</tr>
<tr>
<td>ìbi,</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>hò-e,</td>
<td>no</td>
</tr>
<tr>
<td>ham ?</td>
<td>which ?</td>
</tr>
<tr>
<td>hamo ?</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-cuki,</td>
<td>always</td>
</tr>
<tr>
<td>kanubi,</td>
<td>as yet, hitherto</td>
</tr>
<tr>
<td>këisi,</td>
<td>&quot;much</td>
</tr>
<tr>
<td>khauqkà,</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>ckui-ckuii,</td>
<td>singly</td>
</tr>
<tr>
<td>ckuii,</td>
<td>only</td>
</tr>
<tr>
<td>ckusi,</td>
<td>near</td>
</tr>
<tr>
<td>cìkuri,</td>
<td>alone</td>
</tr>
<tr>
<td>cìnìi,</td>
<td>another</td>
</tr>
<tr>
<td>cìnisi,</td>
<td>perhaps</td>
</tr>
<tr>
<td>cneìi,</td>
<td>already</td>
</tr>
<tr>
<td>coro,</td>
<td>few</td>
</tr>
<tr>
<td>corosi,</td>
<td>seldom</td>
</tr>
<tr>
<td>cuazìisi,</td>
<td>exceedingly</td>
</tr>
<tr>
<td>qaro,ma,</td>
<td>because</td>
</tr>
<tr>
<td>qgo-cìisi,</td>
<td>separately, especially</td>
</tr>
<tr>
<td>qhàisi,</td>
<td>quickly</td>
</tr>
<tr>
<td>qkà-ei,</td>
<td>more</td>
</tr>
<tr>
<td>qkharaka,</td>
<td>separately</td>
</tr>
<tr>
<td>qkum-qnorò,</td>
<td>with the back towards</td>
</tr>
<tr>
<td></td>
<td>one</td>
</tr>
<tr>
<td>qna-qkàsi,</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>ckharaasi</td>
<td>otherwise</td>
</tr>
<tr>
<td>cuubi,</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
nodikosi, thus much, thus far quia, late
neghaba, hither quagu, opposite
nesi, now vanibi, wilfully
czi, to-day vheisasi, clearly
nonba, there xari, yesterday, to-morrow
saugu, successively xkhaba, again
tari? what? xkhadi, also, too
xkuaka, in the morning
xna-amaka, therefore
xnaba, there
xna-ba-ghu, thence
xna ci, thither
xnadi, so
xnadi-kosi, so much
xnei, then
xoubi, almost
xousi, for nothing.

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 ckuu, near
ce-qà, before qâ-xai, between, in the midst
osi, without qua, in
di, of, or belonging to qua, in
diba, at qua, below
gasi, as qua, to
gha, of quagu, opposite to, against
ghu, from vama, upon
khau-qkà, behind, after vkana, within
ekha, with xaika, between

7. CONJUNCTIONS.
amaka, because ghui-ki, for
au, because ka, if
i, and se, that
o, } and zi, and
gha, then qunu ci, } then
ghabi, } but, although, however, xkuasi, nevertheless
8. INTERJECTIONS.

abozi!  O my father!
nie!  exclamation of surprise
aisi,  do.
muho !  do.
muzo !  do.
okha !  exclamation of impatience
tetai !  O me!
zu!  denotes cold or heat
ci,  signifies pain
xnaųho,  hear.
SPECIMENS OF TRANSLATION.

LUKE IX. 1.

1. Zip ke disi-ckam-ca qgaku ába 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 xêiba,” &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 áhap 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 mí. “The Lord said to Moses.” Knütsen 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.

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

2. Zip ke ke si-vuiku, Elob gau-qhuba ku ni au xna, zî 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.

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

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

xkâuaku, 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;—qhumi ei, upon a mountain; qasa-ghu, from the place.

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

zî 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.

zî caisinhân, 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. Nî 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 xeiku qua ke mi, Ta ghuï daup ei qkû-u, heiï kai, koâï kai, berïi kai, maríi kai; zi ekuïi âku gharíi ckam ana-vam-gkukha ni uhâ.

affix, is the nominative to the whole verse. Ke the temporary predicate is often followed by the verb itself. Si-vui, a compound verb, from si 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-qhupa. 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 pronominal affix, the order is reversed, as; —gqaku ába, his servants, as in the previous verse.

ku, they. pers. pron. affix, plur. nominative to the verbs au-xna and vgou-vgou.

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

Zi caisinhaâna, and them that are sick, or, taken as a participial noun, the sick, the participle caisinhâ, being sick, is changed into a noun by adding the personal affixes, as caisinhâp, caisinhâs, caisinhâi.

Thus caisinhaâna is the plur. com. gen. obj. governed by vgou-vgou.

vgou-vgou-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 vê, xnaba hâ, ê xnaba ghu qkû-vua.

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

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 ñáa ekama muzi, do not let me see you a second time.

ghûi, a thing. n. com. gen. hence indefinite.
daup ei, on the road. ei, a prep. governs the nom.
qkû-u. take along. formed from qkû to go, and ŏ, to take, Imperative mood. pres. plur. 2nd pers.
heïi kai. whether staff. kai from ka whether or if, with the personal affix i to agree with heïi. When used in this way it always takes the personal affixes, as khoip kap, khois kas, khoîi kai, whether man, or woman, or child.
koâi kai, berîi kai, or knife, or bread, &c.
zi ekûi âku, and one of you. ekûi, numeral adj. undee. âku, possessive pron. affix. see page 32.
gharîi, none. adj. indefinite pron. When combined with ekûi 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: ekûi koîi gharîi not one person; ekûi àke gharîi, 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 ghuî a thing.

ni uhâ, shall have, verb active, intransitive form Imp. fut. plu. 2nd pers.
zi tari, and what.
qkù-vua, zi xkhadi veika âku ghu zaraba qhaibi-xna, qkho-qaÎsa qua xeÎn vama.

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 vê, ye may enter. pres. subj. plur. 2nd pers.

xnaba hà, there remain. xnaba is an adverb undec. Adverbs as well as adjectives generally stand before the verbs they qualify.

hà, imp. mood.

c xnaba ghu qkù-vua, and th erefrom go out. ghu prep. governs the obj. qkù-vua, a verb from ghû, to go and vua, out, agrees with hà.

Zi qkho-quaku dama kaîna. 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. undec.
qasa, place. n. sing. fem. obj.

ghu, from or out of prep. governing qasa.
qkù-vua, go out. Active transitive. Imperative mood. fut. plur.

num. 2nd person.

zi xhadi, and also.

veika, feet, n. plu. mas. obj.
åku ghu, your from, åku possess. pron, affin. 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-qaîsa. a testimony, n. compounded of qkho to catch, and qkâ, back, literally to catch behind, so to take up, or witness. sing. fem. obj.

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

xeÎn vama, them upon. vama governs them in the nominative.
6. Zì ku ke vua, zì wa qarodi qua ke qkù qkâi-vhuâs ara au-xua, zì qkhein wan debara vgou-vgou,

zi 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 qkû, went.
qkâi-vhuasa, the gospel. literally the good news, n. fem. sing. obj.
ara au-xua, 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.
Exodus xx. 1—17.

THE TEN COMMANDMENTS.

1. Op ke Eloba ne midi wadi ke kuba, zî ke mi,
2. Tita ke a Qkhuta za Elota, hîa Egheipte qhuba ghu, qkai-omi ghu, u-vuaghazi-hâ.
3. Ckhara Elokaez ke ti-eiqâ uhâ tite.
4. Qkauïhâ ip, zî ü ghariü chumi qna qkurika hâ ghun gha, qhub vama qnaka hâ ghun kori, xkamka qhub qnaka qna hâ ghun zîn ghaz ke tazi dibasin titi.
5. Xnan eiqâz ke qhunsin titi, zîz ke sisinban titi, Tita Qkhuta sa Elota ke a ôasa 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 ḫ, the personal affix. This construction has been explained above.
Ne midi wadi ke kuba, these words all spake. ne demonstrative pron. undec. because placed before a noun; wadi, adj. pron. dec. when following a noun. Agreeing with midi, words, in gender, number, and case. ke kuba, v. Active transitive form, Indic. past tense.
Zî ke mi. and said. mi agrees with knuba.
2. Tita ke a Qkhuta sa Elota. I am the Lord I thy God I. ke a 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.
hîa Egheipte qhuba ghu; that Egypt land from, hîa is the Relative pron. undec. qhuba gov. by ghu in the obj. c.
qukai-omi ghu, the bondage house from, qukai-omi, from omi, a house, and qukai to bind.
u-vuaghaziâ. have brought thee up. U-vuaghâ from u, to take, and vuaghâ, to come out. Zî the personal affix of the 2nd pers. pron. obj. c. The verb is in the intransitive form. indic. pres. literally means, am bringing thee up.
3. Ckhara Elokaez, 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-xei zi haka-xei suriba qua, xnan xkhantihan gha;
7. Cuns Qkhup sa Elop dis âez ke xousi kuba-utit, Qkhup ke chabi-osi qkuabitiit, hê xêip cunsaoxousira kuba-uba.
8. Sabat-zeba véi-véi, iz qanu-kanubi.
9. Qnani zedi eiz keni chumrebasin, zi sisins was âza di.

as indicated by the negative form titi. See p. 45. ti-eiga. 
ti is here used as a possessive pron. with the prep. eiga before.

4. Qkauñhâ ip. A cut likeness. ip a likeness or image from i to be. qkauñh. cut. perf. part. pass. hé changed into i for the sake of euphony, and the particle ra omitted.

Zi ûi gharii. and image not any. ip changed into the com. gen. because indefinite.

chumi qua, &c. heaven above are things of. the prep. qua requires to be nearest the noun which it governs.

qkup vama qua hê ghun kori, the earth upon beneath are things also.

xkauñqi qhup quqaka qua hâ 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. 5, 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.

Ziz ke sisinban titi. and thou serve them not. sisinban, the Relative form, to serve for.

11. Qnani zedi eip ke Qkhuba chumku kori, qhup kori, hurip kori, zì xêîn qua hâ ghui-wai a-ke kuru, zì hu-xêî zeba ke sâ, xna-amakap ke Qkhuba sabatzeba ke ckhai zì ke qanu-qanubi.

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

hea xkun di vkhap ekon vama ra xkui, that the parents of wick- edness children upon do lay. Tita is the nom. to ra xkui. ra, the sign of the present tense.

quona-xêî zì haka-xêî suriba qua, the third and fourth generation to. Xnan xkantihan 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. Zì kei-vgou-disin xêîn xnamtihan, and thousands those loving me, the numeral adj. pron. and participial noun agree in number and gender.

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

ckhumsara xkou. 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 z 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-osì qkuâbi titi. the Lord without fault count him
12. Sa xkûp zî sa xkûsa amaba-ma, ēka zeka āza vkuivkuibazi, Qkhup sa Elop ta mazi qhup ei.
13. Qkamz ke titi.
15. Câz ke titi.

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

hia xceip cunsu xousira kuba-uba. that his name idly uses in speech. cunsu obj. governed by kuba-u. ba the 3rd pers. affix obj. sing. to agree with bi.

8. Sabat zeba vêi-vêi, ēz qamu-qanubi. the Sabbath-day remember, that thou hallow it. i has the force of that.
9. Quani zedi eiz keni chumrebasin. six days upon thou shalt labour. z joined to the prep. chumrebasin, the relative-reflec-
tive 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 hû-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.
xêip 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 oâp kori, &c. thou, thy son or &c. kori unlike ka does not require any sign of gender.
sa omi-amka qna hâ eu-khoi āz kori. thy gates in is stranger thine or. sa and âz 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 xkûp zî sa xkûsa amaba-ma. thy father and thy mother give honour. Two nouns joined by a conjunction, governed by an

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 shalt not.
THE LORD'S PRAYER.

Sida ïzi, chumku qna hâzi, sa cuns as qanu-qanuhê, sa gau-qhup ap hare, sa vêis as ire, chumi qna kmi, xnadi on qhup ei; wa zedi ei vhâdahâ vuna madare,

Sida ïzi. 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. ïzi the voc. case of ?p.

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

sa cuns as qanu-qanuhê. 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 âs, let, s keeps up the pronominal concord between cuns and as. qanu-qanuhê, 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 vêis 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.

vhâdahâ vuna madare. need we are food give us. vhâdahâ, 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. è 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 xvin hêa sida surutihan ida ro, &c., they that us owing are we do, &c. If
the sentence had not contained the particle on, it might have been still further abbreviated into suruti-dahan idara, &c.

and evil from save us.

sadip ke gauqhuba, &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-hâ
Man has a soul

Cums ke camop qua ni ûi
The soul will live for ever

Madiz xnasa van-hâ?
How do you know that?

Elop mis gha take xhaxkhasi
I am taught it by God’s Word

hâ

Cam op qua ta ka ûi!

Soros ke ni xo
O that I might live for ever

Cuin ke vhamsis qua ra xo
The body will die

Tari hozî hâ
Some die in youth

Zûsise ta caisinhâ
What is the matter with you?

Madi ko ha caisini?
I am very sick

I do not know

Cutaha?

Are you alone?

Ckurizhâ?

There is no help for you

Huîi hâbazi dama-hâ
I pity you

Ckhumzitara

When shall I recover?

Ilamo tani yuru?
The fever is severe

Xkheis ke-a qkum
It is not so

Xnadi idama
Help each other with that work

Huigure xna sinini eka
This one tells the truth, the other deceives

Nep ke amabara mi, nou p kera

kara

Madiz vanha?

I perceive it without difficulty

Xousi tara mu

Why are you not obedient?

Tari ghaz nxâuenamsindama hâ?
It will soon be day-break

Cabi ni xkua

When will the sun rise?

Hamos sorisa ni vhi?
What a burning sun?

Tariba dâusa sorï!

Such a heat I have not long felt

Nidi xkhâaba ta vumghasi zâda-

ma-hâ

Cabinira se ra xkhâa

It is becoming hot in order to

Ckhuruko qhûba

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 Zicaart
Call that Damara
Make a fire
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 tease 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
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
Maba ta huiba ni ho?
Nep ke nxœcnumsindama nkuba
Xkhaxkha-vkoudamap ke hâ
Têtizka ota ka mebazèkâ-ha

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.
VOCABULARY.

A, adv.
a, v.
a-sin, v.
a, v.
a-khanu, v.
a-twa, v.
a-xo, v.
â, v.
âi, v.
âi-qho, v.
âi-vui, v.
âi-xo, v.
ais, s.
aia! interj.
aise! interj.
au, prep.
au! interj.
au, v.
au-be, v.
au-ghu, v.
au-qaba, v.
au-qhun, v.
au-vui, v.
au-vkâ, v.
au-xkui, v.
au-xna, v.
au-xnâ, v.

yes
to cry, to weep
to sigh, to bewail one's self
to drink
to drink to satiety
to finish drinking
to drink to death, to be drowned
gle

to laughter
to mock
to hold in derision
to laugh immoderately,
laughter
exclamation of surprise
d. d. d.
by. Used especially in taking
oaths, as "ti qkâs au," by my
sister
exclamation of surprise
to throw
to throw away
to cast away
to throw up
to overthrow
to throw out, eject, reject
to throw in
to cast down
to throw off
to preach
au-xml-aup, s.
au, adj.
au-taïï, s.
akp, s.
akri, adj.
akus, s.
akwisi, v.
akwisi-qkeip, s.
akzi-vkaris, s.
aba, v.

abas, s.
abop, s.
abozi! interj.
abo-kusip-oata! interj.
aghap, s.
agherop, s.
aghus, s.
am, v.

am-xkani, s.
am, adj.
amaka, conj.
amamasi, adv.
amap, s.
amaba-ma, v.
amasi, adv.
amis, s.
am-enip, s.
am-ekhap, s.
am-qnas, s.
am-quasa-ma, v.
am-qnas, s.
am-vami, s.
am-vkâ, s.
am-xâap, s.
am-xna, 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
ture
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-ansiu, v.
ana, v.
anasin, v.
    ana-ghup, s.
    ana-vam-ghup, s.
auip, s.
anis, s.
    ani-as, s.
    ani-oms, s.
anu, adj.
    anu-anu, v.
amudama, adj.
amugha, adj.
am-hâ, v.
anusi, adv.
anusip, s.
anzibip, s.
ap
    as } Personal Affixes.
aí
    ap, s.
ari, v.
ari-arisa, adv.

è, conj.
ei, prep.
ei-ei, v.
eio, adv.
eibi, adv.
eigha, adj. pron.
eigha-qhup, s.
ei-khup, s.
blessed, happy
to make a show 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
eîp, s.
eis, s.
ei-chamis, s.
ei-qâ, prep.
ei-qkû, v.
ei-qkûs, s.
ei-qkû-aup, s.
ei-vuas, s.
ceka, adv.
èka-cegep, s.
Elop, s.
elosis, s.
esa, adj.
esasi, adv.

i, v.
i, v.
i-qkû, v.
i-vam, v.
i-xua, adj.
i-xkha, adj.
i-i, v.
ìgu, v.
ìgu-cis, s.
ìp, s.
is, s.
isi, adv.

O! interj.
òâ, v.
òâ, v.
òâ-am, v.
òâ-qua, v.
òâ-qua, 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.

I.
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.

0.
how! what!
to beget, bring forth
to look for, seek
to seek out
to tempt, to examine
temptation, examination
ôaghaíis, s.
ôap, s.
ôas, s.
ôasa, adj.
ôassai, adv.
ou, adj.
ou, v.
ôkha! interj.
om, v.
omi, s.
omi-ams, s.
om-kuru-aup, s.
om-mu-vam-aup, s.
om-qnap, s.
om-vami, s.
on, conj.
on-xhon, v.
ora, adv.
ora-xkani, s.
ora-xniui, s.
orí, v.
orí-aup, s.
orí-qkâ, v.
orip, s.
oró, 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
deliveryance, 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-qkus, s. captivity
u-vâi, v. to take out
u-vkâgha, v. to bring in
u-vkau, v. to wish to take
to take down
to live
to quicken, restore to life, refresh
one that restores to life, a Saviour
to cause to life
alive, living
to move
to change one’s position
a fault
to spring, jump, &c.
to jump up
to jump out
a louse.

B.
to pay (betalen?)
to go away, depart
to go from, leave
to go away for good
bread
to hate, to envy, to avenge
an avenger
envy, hatred, vengeance
to wonder, to be surprised
to astonish

wonderful
wonderfully.
D.
to tread
to stand firm
a standing fast, stedfastness
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-umua, 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.
druîï, s.
druî-heis, s.
druï-qhanap, s.
druï-tûï-qûi-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

G.

wise
wise
gau, v.  to rule
gau-aup, v. a chief or governor
gau-omi, s. a palace
gau-qpul, s. a kingdom
gaul, s. a guuo
gaus, s. dominion
gautas, s. a king
gaugas, s. a queen
gagha, adj. sly
gagha-qnâ, adj. deceitful
gagha-qsas, s. deceit

gâp, s. a spirit
gari, v. a gander
gâri, adj. to roll

gârip, s. stupid, dull
garu, v. stupidity, dullness
gas, s. to straighten

gâs, s. wisdom
gâs-qkâ, v. a goose
goisi, adj. to gape

goisi-disi, adj. nine
goisi-ca, adj. ninety

guap, s. nine
gumap, s. foam

gumas, s. an ox

gup, s. a cow
gu-khop, s. a sheep
gu-chaus, s. a sheepskin
gu-qrî-aup, s. a flock of sheep
gu-qharas, s. a shepherd
gu-qharas, s. a sheep-fold

GII.

ghami, v. to roll up
gha, prep. of
ghâi, v. to swell
ghâis, s. a swelling
ghabi, conj. but, although
ghan, v.
ghan-cuis, s.
ghan-dum,  
ghan-gion, v.
ghari, adv.
ghasi, prep.
ghèi, v.
ghei, s.
ghop, s.
ghokha, s.
ghora, v.
ghori, v.
ghu, prep.
ghu, v.
ghu-qkà, v.
ghu-qkâs, s.
ghua, v.
ghua-am, v.
ghua-mei, v.
ghua-vui, v.
ghuas, s.
ghuasa-van-aup, s.
ghuï, s.
ghuï-au, prep.
ghuï-ke, prep.
ghuï-dama, adv.
ghûïp, s.
ghûï-heis, s.
ghûï-ekabis, s.
ghûï-xkubus, s.
ghuri, v.
ghuri-xuap, s.
ghurup, s.
ghrika-xaip, s.

kha, v.
kha-khoip, 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
khâi, v.
khâisin, v.
khâi-vnu, v.
khâis, s.
kha, v.
kha-qkâ, prep.
khaus, s.
khaus-ci, prep.
khabop, s.
khabu, v.
khabus, s.
khabuí, s.
khap, s.
khap, s.
khâ-xabap, s.
karâp, s.
khâi, v.
khâa, v.
khâa-kaka, v.
khâa-qa, v.
khâa-xna, v.
khoï, s.
khoïp, s.
khoïs, s.
khoïgu, v.
khoïghagus, s.
khoï-khoïp, s.
khoïsis, s.
khoï-chaus, s.
khoï-enams, s.
khou, v.
khou, s.
khôba-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
afterwards
a slave
to 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.
hā, v.
hā, v.
   hā-i, v.
   hā-be, v.
   hā-hā, v.
   hā-qari, v.
   ha-qkā, v.
   ha-qkās, 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.
hē-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.
hiá, pron.
hia, adv.
ho, v.
  ho-vui, v.
  ho-qá, v.
honi-xais, s.
hora-hop, s.
horesap, s.
hos, s.
Hur, adj.
hur-disí, adj.
hur-ca, adj.
hui, v.
huis, s.
hui-aup, s.
huis, s.
huka, adv.
huka-ckui, adv.
huni, v.
hunguri, s.
huri, v.
hurinip, s.
hurip, s.
huri-omi, s.
huri-ckhinap, s.
huri-vuap, s.
hurtup, s.
hus, adj.

to be
to destroy
to destroy
annihilation
a duty
that
whilst
to find, to beget, to bring forth
to find out
to discover
a member
the only begotten
a comrade
a birth
seven
seventy
seventeen
to help
help
a helper, assistant
assistance
long ago
always, continually
to stir
a hen
to leap
an Englishman
the sea
a ship
a partridge
the west wind
a lizard
all

K.

that
to lose
a native parasol, made of ostrich
feathers
kabup, s.
kama, adj.
kamanas, s.
kamani, adj.
kamau, v.
kam-kans, 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-glu, adj.
kei-glu, s.
kei-korap, s.
keira, v.
keirap, s.
kei-sis, s.
kebo, v.
kebo-aup, s.
kes, s.
ko, v.
ko-qaba, v.
ko-vam, v.
ko-vunambe, v.
kouas, s.
kou, v.
kouii, 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-vui, v.
kobap, s.
kom-kom, adj.
kom-komi, s.
kou, v.
kou-kon, v.
kou-kons, s.
konidas, s.
konis, s.
koni-oms, s.
koni-kuru-aup, s.
koni-cus, s.
korap, s.
kori, adj.
kori-disi, adj.
kori-ca, adj.
korosi, adv.
kuasim, v.
kuasins, s.
kurip, s.
kuru, v.
kuru-aup, s.
kurus, s.
kuru-unn, v.
kuru-khui, v.
kururu, v.
kururus, a.
kururu-heis, s.
kururu-xuahâ, adj.
kmâ, 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.

M.

ma, pron.
ma, v.
ma-am, v.

which
to give
to permit, allow
ma-ams, s.
ma-gu, v.
ma-gus, s.
ma-ghu, v.
ma-quis, s.
ma-qkhuni, v.
ma-vui, v.
ma-xna, v.
mâ, v.
mâ-u, v.
mâ-hâ, v.
mâ-hâs, s.
mâ-khais, s.
mâ-cegei, v.
mâ-qua, v.
mâ-quas, s.
maba, adv.
mabagh, adv.
madi, adv.
madikosi, adv.
madiko-quad, adv.
mana, v.
mari, s.
mariros, s.
mari-cghub, v.
mari-gchubis, s.
mari-vkais, s.
masin, v.
masinha, adj.
maci, adv.
mi, v.
mi-ei, v.
mi-eis, s.
mì-ba, v.
mï-mêi, v.
mï-mêis, s.
mï-sa, v.
mï-ci, v.

permission
to trade
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, r.
mi-chaus, s.
mi-vui, r.
mi-xna, r.
mi-xnas, s.

minis, s.
mis, s.

mu, r.
  mu-aup, s.
  mu-qa, r.
  mu-vam, r.
  mu-vam-aup, s.
  mu-vui, r.
  mu-vuis, s.
  mu-xna, r.
  mu-xnas, s.

nuho! interj.
mus, s.
muzo! interj.

na, r.
  nagu, r.
  na-qan, r.
  na-vkhu, r.

naba, r.
nabap, s.
nabasa, adj.
nama, v.
namap, s.
nama-kubap, s.
nama-qhup, s.
namis, s.
namigha, adj.
namgha, adj.
nams, s.
nam-xanip, s.

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. to entice
nana, v. to have ease after pain
nanip, s. a spark
nari, adv. this morning
naru, v. to run round a corner
nei, pron. this
neba, adv. here
nebaghu, adv. hence
nedi, adv. thus
nedikosi, adv. thus much, thus far
neghaba, adv. hither
nesi, } adv. now
nesara, } adv. to-day
nczi, adv. shall
ni, v. that
noui, pron. there
nouba, adv. there
nouba-ghu, adv. thence
nou-ci, adv. thither
nu, v. to take an oath
nui, s. an oath.

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

Reisa, s. a ring.

sa, pron. thy
sa, v. to miss
så, v. to rest
så-zep, s. the Sabbath
så-qkheis, s. a place of rest
sâ-qnaus, s.
sau, v.
   sau-qkon, sau-xâi, v.
sau, v.
sauû, s.
saugu, adv.
saup, s.
saus, s.
sâû, v.
sâû-qkheis, s.
sami, s.
samku, s.
sam-sam, v.
sap, s.
sâp, s.
sâp, s.
saran, s.
sari, v.
   sari-qkû, v.
sas, { pers. pron.
saz, { pers. pron.
se, conj.
sêi, v.
sêi-oms, s.
sezi-qkubip, s.
si, v.
sî, v.
   si-be, v.
   si-unu, v.
   si-qgap, s.
   si-qkon, v.
   si-vui, v.
sida,
sîke, { pers. pron.
sisi,
sisin, c.
sisin-aup, s.
sisin-ma, c.
sisin-vui, c.
sisin-twa, c.

sisini, s.
sôip, s.
soua, s.
somi, s.
som-som, v.
sonis, s.
sonu, v.
sonus, s.
sora, v.
soraku, s.
soris, s.
sorop, s.
soros, s.
soros, s.
subu, adj.
subu-subu, v.
subusi, adv.
suruti, v.
suruti-aup, s.
surutip, s.
sus, s.
swas, s.

ta, v.
tau-hâ, v.
tau-tau, v.
tausis, s.
tau-tausin, v.
tabidi, v.
tabidis, s.
tani, v.
tani-be, v.

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.  
tani-ci-ghp, s.  
tani-cuami, s.  
tani-tanisa, adj.  
tani-vui, v.  
tarari, adj.  
taras, s.  
tara-ghus, s.  
tari, adv.  
tarigha, adv.  
tari-qaroma? adv.  
tazi, adv.  
tazi-katip, s.  
tazi-katise, adv.  
ti, pron.  
ti, v.  
ti-am, v.  
ti-ams, s.  
ti-qna, v.  
ti-vui, v.  
timi, adv.  
tis, s.  
ti-vkhos, s.  
ti-vams, s.  
tita, pers. pron.  
töip, s.  
tongu-eis, s.  
torop, s.  
toro-vhûas, s.  
tu-cuanup, s.  
tu-vuap, v.  
tum, adj.  
tum, v.  
twa, v.  
twas, s.  
twazwa, v.  
twazwas, s.  
twâsi, v.  
twâsis, s.  
captivity  
a ray, a bier  
patience  
patient  
to carry out  
female  
a woman  
divorce  
what, why  
what  
why?  
never  
eternity  
eternally  
my  
to ask  
to offer in marriage, to court  
courting  
to inquire into, to investigate  
to find out  
so  
the thigh  
the thigh bone  
the lap  
I  
a garden  
jealousy  
war  
a rumour of war  
a thunder cloud, thunder rain  
the North wind  
very small  
to swallow  
to end, to finish  
an end  
to begin  
a beginning  
to be in want  
want, need, a defect.
Wazoma, adj. pron.
wakha
wara } pron.
warakasi, adv.

yâp, s.

za, v.
zâ, v.
zâ, v.
zâ-am, v.
zâ-ams, s.
zâ-zâ, v.
zâ-ckha, v.
zabap, s.
zabip, s.
 zamap, s.
 zamarop, s.
 zamsa, adj.
 zam-birip, s.
 zam-zam, v.
 zanas, s.
 zanana, v.
 zana-xkhui, v.

zarap, s.
zarip, s.
zau-vui, v.
zaup, s.
zaûp, s.
zaura, adj.
 zap, s.
zeap, s.

all
both
altogether.

a rebok.

to lick
to swim
to feel
to begin
a beginning
to touch, to taste
to touch, to feel
gall
the ebony tree
a wild melon
snow
soft, tender
flour, meal
to soften
a hymn, song
to touch, to feel
to attempt in vain, to give up in
despair
dust
a fan
to purge, to winnow
ashes
a calf
soft
mucus, slime
a day
zá, conj.
zoro, v.
zoro-aup, s.
zá! interj.
zá-zú, v.
zu-ami, s.
zu-ke-ami, s.
zu-ekhap, s.
zu-qkáp, s.
zubu, v.
zughup, s.
zughu-qkás, s.
zumi, s.
zúp, s.
zurip, s.
zwa-zwa, v.
zwa-zwas, s.
zwas, 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.

c, adj.
cca-ca, v.
cá, adj.
cá-cá, v.
cá, v.
cáí, s.
caigha, adj.
caip, s.
caire, v.
cais, s.
caisin, v.
caisin, adj.
caisini, s.
cau, v
caigha, adj.
ciai, s.
ciaup, s.

C.

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
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
eternity
eternally
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.
caro-ha, adj.
carup, s.
casa, adj.
casi, adv.
casi-casi, adv.
catunin, s.
cci, v.
cci, s.
cci-aup, s.
cci-aus, s.
ci, interj.
co, v.
co, v.
co-co, v.
coi, s.
coi, v.
coi-aup, s.
cou, v.
coui, s.
coup, s.
cous, s.
cou-xkami, s.
cona, v.
coro, adj.
coro, adv.
corosi, adv.
co-ckha, adj.
co-ckhap, s.
cu, v.
cu-khoip, s.
cu-qna, adj.
cu-qnase, adv.
cu-vamse, adv.
cû, v.
cua, adj.
cua-cua, v.
cuâ, v.
to add to
increased
mauure
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-vuua, v.
cuip, s.
cuis, s.
cui-ckûas, s.
cûis, s.
cuisap, s.
cuisas, s.
cûizibip, s.
cuba, v.
cubas, s.
cubi, v.
cubî, v.
cubiî, s.
cubip, s.
cubip, s.
cubisa, adj.
cum, v.
cun, v.
cum-vuua, v.
cun, v.
cum-cum, v.
cuma, v.
cumi, v.
cumi-aup, s.
cumi-aus, s.
cumiûs, s.
cums, s.
cuu, v.
cumi, 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

cúp, 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

chau, v. to gather together, to assemble

châup, s. a duiker

chau, s. an assembly, congregation

chabû, a. wonder, or sore, a fault

chabi-o, adj. faultless, innocent

chabi-o-qkùa, 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-ei, adj. blind

chami, v. to make ready

chami, v. to collect, gather

chamis, s. a collection

chamisînha, v. to be ready

chamisins, s. preparation

chami-vam-gu, adj. double

chari-vka, adj. to dip

charus, s. a basket, a mat

charu-omi, s. a mat house

chei, adj. gray, light blue

chei-curip, s. copper

chéi-mei, v. to sigh

chéi-meis, s. a sigh

cho, adj. wide

cho-vui, v. to stretch out

choigü, v. to speak evil of one another

chobi, adj. mouldy

choui, s. steam vapour
chon, v.
chuí, v.
chû-čû, v.
chûbi, adv.
chubu, adj.
chubu-chubu, v.
chum-gion, v.
chuma-vgu, v.
chumí, s.
chum-qgap, s.
chûp, s.
churop, s.
chus, v.
ckà, v.
ckà, conj.
ckái, v.
ckâi, v.

ckâigha, adj.
ckâighap, s.
ckàup, s.
ckaup, s.
ckanisp, s.
ckaba, v.
ckakas, s.
ckabaes, s.
ckaba-qkheisp, s.
ckabi, adj.
ckabi-ckabi, v.
ckabis, s.
ckabisip, s.
ckabisí, adv.
ckaip, s.
ckai-vnap, s.
ckâgha, adj.
ckam, adj.
ckama, adv.

to choke
to smother
to collect, assemble
altogether
wearied, tired
to tire, weary
to smother
heaven
an angel
a white man
a tortoise
to play
a scorpion
to take refuge in a cave from rain
with
to spread
to be greedy, to refuse a gift through covetousness

greedy, stingy
greediness, stinginess
an edge
a buffalo
the Buffalo River
to cover the head
a trumpet
a cap
a handkerchief for the head
high
to elevate
a cup
height, elevation
highly
a gemsbok
a ferret
grassy
two
a second time
ekam-ilisi, adj.
ekam-hos, s.
ekam-ca, adj.
ekam-cuns, s.
ekam-egi, v.
ekam-cegikha, s.
ekam-ekha, v.
ekam-ekhasis, s.
ekam-vhiengu, v.
ekam-vhiengus, s.
ekam, v.
  ekam-ekam, v.
ekamirop, s.
ekamiros, s.
ekams, s.
ekamsa, adj.
kanap, s.
kauna, v.
ekap, s.
ekarasi, adv.
kinap, s.
ekéi, v.
  kéi-qa, v.
koi, v.
koip, s.
kous, s.
kou-vnuii, v.
kobap, s.
kop, s.
kos, s.
kosis, s.
ku, adj.
ku-ku, v.
kuse, adv.
kü, v.
künap, s.
kunrop, s.
kunás, 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-gharîi, *adv.*
ckui-ca, *adj.*
ckui-ckui, *v.*
ckui-ckuíse, *adv.*
ckui-qna, *adj.*
ckui-qnasîs, *s.*
ckubi-xnos, *s.*
ckuri, *adv.*
ckurigha, *adj.*
ckurisis, *s.*
ckurup, *s.*
ckusîs, *s.*
 cgâ, *adj.*
cgâup, *s.*
cgabîrap, *s.*
cgari, *adj.*
cgarîp, *s.*
cgarîp, *s.*

cgaru, *v.*
cgaru, *adj.*
cgarup, *s.*
cgâsap, *s.*
cgirîp, *s.*
cgi-qoup, *s.*
cegeî, *v.*

cgei-cgei, *v.*
cgeip, *s.*
cgcip, *s.*
cgeîsa, *adj.*
cgcisasi, *adv.*
cgeizap, *s.*
cgora, *v.*
cgora-aup, *s.*
cgora-omi, *s.*

eone
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 pauper
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
egora-zep, s.
egora-qa, v.
egora-quaus, s.
egoras, s.
egup, s.
egui, v.
egubis, s.
egubus, s.
eguri, v.
eguri-omi, s.
egurip, s.
ckhai, v.
ckhai, v.
ckhais, s.
ckhabup, s.
ckham, v.
ckhamas, s.
ckhap, s.
ckhap, s.
ckhara, pron.
ckharase, adv.
ckharup, s.
ckhei, v.
ckhei-qua, adj.
ckherap, s.
ckhi, v.
ckhinas, s.
ckhip, s.
ckhoip, s.
ckhou, v.
  ckhou-qa, v.
ckhora, adj.
ckhu, v.
ckhu, v.
ckhuisedi, s.
ckhuit, v.
ckhubi, v.
ckhubup, s.
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 rhinosceros
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
to borrow, to lend
an ant-eater
ckhum, v.
ckhums, s.
ckhun, v.
ckhunup, s.
ckhunu-vams, s.
ckhuri, v.
ckhuru, adj.
ckhuru-ckhuru, v.
ckhuru-ckhurup, s.
ckhurup, s.

cnai, v.

cnai-aup, s.
cnais, s.
cnabas, s.
cnabu-qna, v.
cnam, v.
cnami, s.
cnam-cnamsa, adv.
cnamgha, adj.
cnam-khoip, s.
cnanus, s.
cnanup, s.
cnari, s.
cnaris, s.
cnei, adv.
cneisa, adj.
cniï, adv.
cnin, adv.
cnirap, s.
cnise, adv.
cnorö, v.
cnuas, s.
cnais, s.
cnup, s.
cnu-daup, s.
cnu-qkû, 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 leaven
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
qa, v.
  qa-xhui, v.
qâ, v.
  qâ-xo, v.
qâ-zu-ckhap, s.
qae, v.
qae-aup, s.
qaidap, s.
qaiream, v.
qaireams, s.
qau, v.
qaus, s.
qau-qausa, adj.
qau-qhuri, v.
qaup, s.
qau-quo, v.
qaup, s.
qau-qkhas, s.
qaba, v.
  qaba-vora, v.
qabap, s.
qabus, s.
qâdai, s.
qam, adj.
qama, prep.
qam-am, v.
qam-am-cais, s.
qam-zâ, v.
qam-xai, v.
qanu, adj.
qanu-qanu, v.
qanu-qanus, s.
qanup, s.
qanusip, s.
qaroma, adv.
qarup, s.
qaru-cî, s.

Q.
  to spread
  to spread out
  to hunger
  to famish
  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.
qâp, s.
qarup, s.
qas, s.
qa-qkhanup, s.
qâs, s.
qâ-qâ, v.
qie, v.
qou, v.
qou, v.
    qou-qkû, v.
qou, v.
qou-qousa, adj.
qôû, v.
qôû-ei, v.
qôû-eis, s.
qôû-ba, v.
qouka, adv.
qoukap, s.
quous, s.
quous, s.
quous, s.
qôus, s.
qora-am, v.
qora-ams, s.
qorabep, s.
qoras, s.
qorip, s.
qos, s.
qû, v.
qua, prep.
qua, v.
    qua-qkû, v.
qua, v.
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
<table>
<thead>
<tr>
<th>Term</th>
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<tr>
<td>quap, s.</td>
<td>sorrow</td>
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<tr>
<td>qūs, s.</td>
<td>a hare</td>
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<tr>
<td>qua-taras, s.</td>
<td>a widow</td>
</tr>
<tr>
<td>qua-zanas, s.</td>
<td>a song of sorrow</td>
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<tr>
<td>qui, v.</td>
<td>to become evening</td>
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<tr>
<td>quia, adv.</td>
<td>late, in the evening</td>
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<tr>
<td>quiam-xaip, s.</td>
<td>the afternoon</td>
</tr>
<tr>
<td>qūi, v.</td>
<td>to watch, to herd cattle</td>
</tr>
<tr>
<td>qūi-aup, s.</td>
<td>a watcher, a herdsman</td>
</tr>
<tr>
<td>quis, s.</td>
<td>an evening</td>
</tr>
<tr>
<td>qūis, s.</td>
<td>a watch</td>
</tr>
<tr>
<td>qūi-sin, v.</td>
<td>to beware, take care</td>
</tr>
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<td>qūnus, s.</td>
<td>an egg</td>
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<tr>
<td>qububisin, v.</td>
<td>to wallow</td>
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<tr>
<td>qum, v.</td>
<td>to push</td>
</tr>
<tr>
<td>quni, s.</td>
<td>a hand</td>
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<tr>
<td>qum-eis, s.</td>
<td>a palm</td>
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<td>qum-qarus, s.</td>
<td>the wrist</td>
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<td>qunis, s.</td>
<td>the elbow</td>
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<tr>
<td>qūri, adj.</td>
<td>white</td>
</tr>
<tr>
<td>qūri-qūri, v.</td>
<td>to whiten</td>
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<tr>
<td>qūs, s.</td>
<td>the forehead</td>
</tr>
<tr>
<td>qhai, v.</td>
<td>to make haste</td>
</tr>
<tr>
<td>qhai, v.</td>
<td>to chase, to gallop</td>
</tr>
<tr>
<td>qhai-be, v.</td>
<td>to drive away</td>
</tr>
<tr>
<td>qhai-bi, adv.</td>
<td>quickly</td>
</tr>
<tr>
<td>qhai-bi-qua, v.</td>
<td>to shake</td>
</tr>
<tr>
<td>qhaip, s.</td>
<td>a rat</td>
</tr>
<tr>
<td>qhua, v.</td>
<td>to call by shouting</td>
</tr>
<tr>
<td>qhaup, s.</td>
<td>a bank of rock</td>
</tr>
<tr>
<td>qhâup, s.</td>
<td>a leathern thong</td>
</tr>
<tr>
<td>qhau-s, s.</td>
<td>a nation</td>
</tr>
<tr>
<td>qhau-qua-s, s.</td>
<td>a tribe, a family</td>
</tr>
<tr>
<td>qhabup, s.</td>
<td>a bee</td>
</tr>
<tr>
<td>qhana, v.</td>
<td>to murmur</td>
</tr>
<tr>
<td>qhanap, s.</td>
<td>a garden, an enclosed field</td>
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<tr>
<td>qhana-khoip, s.</td>
<td>a gardener</td>
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<tr>
<td>qhanuï, s.</td>
<td>mucus</td>
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</tbody>
</table>
qhara, v.
  qhara-ghu, v.
  qhara-vui, v.
qharaap, s.
qharp, s.
qho, v.
qhos, s.
qhoba,
qhobas, s.
qhobasín, v.
qhobasins, s.
qhon, v.
qhonsin, v.
qhosp, s.
qhosa, adj.
qhosp, s.
qhosp, s.
qhoro-ckap, s.
qhoro-vkous, s.
qhors, s.
qhosp, s.
qhosp, v.
qhupa, v.
qhugus, s.
qhúu-qhua, v.
qhù, v.
  qhù-xari, v.
  qhù-vka, v.
qhùip, s.
qhui-vkhuru, v.
qhumi, s.
qhuní, adj.
qhup, s.
qhú-khaú, v.
qhú-khau, s.
qhú-khaus,
qhú-khau-ghus, s.
qhú-ckhúus, s.
qhú-cnamsis, 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
lameness
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.
quhuri, v.
qhuri-qhurisa, adj.
    qhuri-qkhai, v.
    qhuri-qkhais, s.
qhurii, s.
qhûrop, s.
qhurudup, s.
qka-xkhâp, s.
qkâ, v.
    qkâ-ei, v.
qkai, v.
    qkai-ei, v.
    qkai-eis, s.
    qkai-meï, v.
    qkai-meïs, s.
    qkai-ègei, v.
    qkai-xabo, v.
    qkai-xari, v.
    qkai-qna, v.
qkaisap, s.
qkâi, adj.
qkâip, s.
qkâi-qo, adj.
qkâi-qop, s.
qkâi-qkâi, v.
qkâia-vkau, v.
qkâia-vkaup, s.
qkau, v.
    qkau-qa, v.
    qkau-vkhu, v.
qkâu, v.
qkâu-daup, s.
qkâu-daus, s.
qkaus, 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-kluip, 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
qkû, v.
qkû-u, v. to go
cûkû-be, v. to conduct, to take along
cûkû-ghu, v. to go away
cûkû-khoip, s. to depart, to forsake
cûkû-ma, v. a traveller
cûkû-qari, v. to walk about
cûkû-qua, v. to depart for good
cûkû-vua, v. to go to meet
cûkû-vua, v. to go out
cûkû-vma, v. to go astray
cûkua, v. to crack a whip
qkuá, v.
qkuá, ghu, v.
qkubu, adj.
qkum, adj.
qkum-qkum, v.
qkum-quoro, adv.
qkum-quoro-qkú, v.
qkum-véi, v.
qkum-véis, s.
qkum-ci-gu, adj.
qkunkip, s.
qkuri, adj.
qkuri-qkuri, v.
qkurip, s.
qkurise, adv.
qkurisip, s.
qgais, s.
qgabap, s.
qgabi, v.
qgabigha, adj.
qgabip, s.
qgam, adj.
qgam-qgam, v.
qgam-qgamsius, s.
qgam-qká, v.
qgami, v.
qgami-vnup, s.
qgamsin, v.
qgamsis, s.
qgauu, v.
qgara, v.
qgarap, s.
qgarasa, adj.
qgarip, s.
qgaru, adj.
qgaru-qhup, s.
qgásin, v.
qgasis, s.
to count
to despise
round
heavy
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
depth
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.  
go, v.  
qgoup, s.  
goropa, s.  
gubu, v.  
gum, v.  
qgum-vhangu, v.  
gums, s.  
gumi, adj.  
guu-va, v.  
guu-va-aup, s.  
gurup, s.  
goerus, s.  
kh, v.  
kh-xai, v.  
khai, adj.  
khai-qhai, v.  
khap, s.  
khau, s.  
kham, v.  
kham, s.  
khami, s.  
khar-qkho, v.  
kharu, v.  
kei, v.  
kei, v.  
khe-khum, s.  
khe, s.  
khe, s.  
kh, v.  
kh-deba, v.  
kh-ckara, v.  
kh-ckha, v.  
kkkho, v.  
khkhou, adj.

to kick  
to bewitch  
a sorcerer  
to bewitch  
to bellow, to roar  
an hyena  
an ankle  
to knock  
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 enraged
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 rhinosceros
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.

quas, s.
queip, s.
qnei-qhais, s.
qno, v.
qno-qno, v.
qnosa, adj.
qnozisi, adv.
qnou, v.
qnoubi, adv.
qnou-xkuaka, adv.
qnoup, s.
qnona, adj.
qnona-disi, adj.
qnona-ca, adj.
qnona-egi, s.
qnona-xei, adj.
qnos, s.
quina, adj.
quina, v.
quina, s.
qnumbu, adj.
qnumbu-quina, v.
qnumbusi, adv.
qnumap, s.
quumip, s.
quunup, s.
quurise, adv.
quurrup, 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
váus, s.
vau, v.
vaba, adj.
vama, prep.
vam, v.
vam-hâ, adj.
vamkus, s.
vams, s.
vam-quals, s.
vam, v.
vam-vam, v.
vambasin, r.
vamibi, adv.
vans, s.
vap, s.
vap, s.
vara, v.
vari, adj.
varis, s.
vèi, v.
vèi-vèi, v.
vèi-vèisin, v.
vèi-vèisinus, s.
véisp, s.
véis, s.
véis, s.
vèi-quaip, s.
vèi-qua-xkui, v.
vi, v.
vo, adj.
vo, adj.
vobo, adj.
vou, adj.
vou-vou, v.
vou-qua, adj.
vou-quaquis, s.
vou, adj.
vou-vou, v.
vousasi, adv.
vû, v.
vû-ma, v.
vua, v.
vuap, s.
vua-ghu, v.
vûi, s.
vum, v.
vum-am-qkas, s.
vum-xnaus, s.
vumgha, adj.
vums, s.
vûnâp, s.
vunip, s.
vup, s.
vuru, adj.
vuru-vuru, v.

vha, v.
vha-khan, 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.
vhâp, 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
vhei-vhei, v.
vheisa, adj.
vheisasi, adv.
vhi, v.
vhl-qkāu, v.
vhirap, s.
vhirā-caisini, s.
vhop, s
vhobibi, v.
vhou, adj.
vhou-qna, adj.
vhou-qnap, s.
vhou-qnasi, adv.
vhou-qna-disin, v.

vhonap, s.
vhua, adj.
vhūa, v.

vhūas, s.
vhūa-vkhanis, s.
vhubi, v.
vhabis, s.
vhunis, s.
vhums, s.
vka, adj.
vka, v.

vka-am, v.
vka-ams, s.
vka-am-qnap, s.
vka-mēi, v.
vka-qau, v.
vka-quā, adj.
vka-vgui, v.
vka-ghun, v.
vkā, v.

P

to reveal

clear, manifest

clearly

to hurt, to injure

to cross over

ea wolf

a pestilence
the uterus of an animal
to tickle

whose, perfect

uptight, 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
vakågha, v.
vkå-duas, s.
vkai, v.
vkai-garu, v.
vkai-vui, v.
vkai-vhabu, v.
vkai-vka, v.
vkai-xkuì, v.
vkai-xna, v.
vkai, v.
vkai-p, s.
vkaí, s.
vkaí-rap, s.
vkaup, s.
vkàma, adj.
vkàm, v.
vkàm, v.
vkàna, prep.
vkàna-am, v.
vkàna-am-ghus, s.
vkàna-ei, v.
vkàna-eis, s.
vkàna-kà, adj.
vkàna-kàsís, s.
vkàna-kàsí, adv.
vkàna-vkai, adj.
vkap, s.
vkap, s.
vkàp, s.
vkarop, s.
vkàsis, s.
vkei, v.
vkei-ei, 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.
vkouna, v.
vkonap, s.
vkuap, s.
vkui, adj.
vkuivmubis, s.
vkui-vkui, v.
vkum, v.
vkum-vkumsa, adj.
vkuns, s.
vkur, adv.
vkurup, s.
vgap, s.
vgou, adj.
vgou-vgou, v.
vgou-vgou-aup, s.
vgoup, s.
vgobrop, s.
vguap, s.
vguas, s.
vguip, s.
vgubirup, s.
vkha, v.
vkhavkharu, adj.
vkhavqna, v.
vkhagus, s.
vkhaba, adj.
vkhabap, s.
vkhabasi, adv.
vkhabis, s.
vkhabu, adj.
vkhabup, s.
vkhabuvkhabu, v.
vkhabusi, adv.
vkhain, adj.
vkham, adj.
vkham-khoip, s.
vkham-vkham, v.
vkhamensis, 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
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vkhanis, s.
vkhani-xkha-xkha-aup, s.
vkhann, adj.
vkhau-vkhanu, v.
vkarap, s.
vkarap, s.
ykhar, v.
ykhar, adj.
vkarap, s.
vkarise, adv.
vkar-vkar, v.
vkar-xaip, s.
vkhi, v.
vkhi-vkhi, v.
vkhi-heri-ha, v.
vkhi-xaip, s.
vkhi-vkhi, v.
vkhi-quina, v.
vkhi-quina, s.
vkhanga, adj.
vkip, s.
vkhop, s.
vkho-vkho, v.
vkho-vkho, s.
vkhou, v.
vhos, s.
vkhu, v.
vkhuap, s.
vkhu-a-xkup, s.
vkhubi, v.
vkhubip, s.
vkhum, v.
vkhum, adj.
vkhum-vkhum, v.
vkuni, s.
vkuns, s.
vkharup, s.
vna, v.

a book, letter
a scribe
smooth
to smoothen
a whale
a testicle
to slip
small
smallness
a little
to lessen, to minify
to be awake
to awaken
to remain awake
a night-watch
to be at peace
to pacify
to be content
contentment
peaceful, quiet
peace
a bush louse
to liken, to speak a parable
a parable, a comparison
to smear, to anoint
a bone
to tear, to destroy, to lay waste
an elephant
ivory
to make a noise
a noise
to shave
sweet
to sweeten
sweetness
the brain
a vein
to dry
vna, v.

van, v.

van-ci, v.

van-glu, v.

van-mu, v.

van-mus, s.

van-qua, v.

van-vui, v.

vanbu, v.

vanbus, s.

vanabus, v.

vanam, v.

vanmi, s

vanms, s.

vanm-soua, s.

vanu, v.

vanis, s.

van-vnou, v.

van-churu-aup, s.

vanu, adj.

vanas, adj.

vneip, s.

vnou, v.

vnou-qa, v.

vnou-qua, v.

vnou-qkam, v.

vnou-vkhu, v.

vnou-xam, v.

vnou-xna, v.

vnougus, s.

vnoup, s.

vn, adj.

vn-ghua-qa, adj.

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
fine 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
vuua-gho, v.

vuua-ghop, s.

vuua-ho, v.

vuua-kaka, v.

vuua-sa, v.

vuua-xkui, v.

vuunagu, v.

vuunagus, s.

vuubi, v.

vuubi-khai, v.

vuubis, s.

vuû, v.

vuui-ei, v.

vuui-qkhumi, v.

vuui-qkhunis, s.

vuui-isa, adj.

vuumku, s.

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 coals.

X.

tax, v.

tax-xna, v.

tax-xnas, s.

tax-xna-aup, s.

tax, adj.

tax, v.

taxi, v.

taxiku, prep.

taxikup, adv.

taxip, s.

taxus, s.

xabap, s.

xabu, v.

xagi-xa, v.

xam, v.

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
xama, v.  
  to buy  
  xama-eis, s.  
  barter, trade  
  xama-ghu, v.  
  to sell  
  xama-ghu-qkheis, s.  
  a market  
  xama-qkhuni, v.  
  to give in exchange  
  xama-vui, v.  
  to redeem  
  xama-vuis, s.  
  redemption, a ransom  
  xamasa, adj.  
  damp  
  xamasap, s.  
  dampness  
  xan, adj.  
  ripe, done  
  xan-oms, s.  
  an oven  
  xandama, adj.  
  unripe, raw  
  xan, v.  
  to dwell, to inhabit  
  xan-qkheis, s.  
  a place of abode  
  xan-vkâ, v.  
  to occupy a place  
  xani-xkû, v.  
  to gnash the teeth  
  xara, v.  
  to shorten  
  xari, adv.  
  to-morrow, yesterday  
  xari, adj.  
  the left  
  xaru, v.  
  to go home  
  xaru,  
  spotted  
  xás, s.  
  love  
  xeî, v.  
  to churn  
  xeî-xhois, s.  
  a churn  
  xeigha, v.  
  to be angry  
  xeîp, s.  
  anger  
  xeîp, pron.  
  he  
  xeîs, pron.  
  she  
  xêî, pron.  
  it  
  xêî-xheis, s.  
  a weed  
  xo, v.  
  to die  
  xou, v.  
  to wait, tarry  
  xou, adj.  
  vain, useless  
  xôus, s.  
  a feast  
  xousi, adv.  
  for nothing  
  xoubi, adv.  
  almost  
  xoup, s.  
  a fish  
  xou-qkho-anp, s.  
  a fisherman
xop, s.
xori, v.
xori-aup, s.
xorip, s.
xua, v.
xuap, s.
xûâp, s.
xuûi, s.
xûip, s.
xûi-quaus, s.
xum, v.
xums, s.
xurikip,
xha, v.
  xha-quo, v.
  xha-vui, v.
xha-xna, v.
xha-xna-dana, v.
xhaï-eip, v.
xharakap, s.
xhas, s.
xhas, s.
xhei, v.
  xhei-ghu, v.
  xhei-vua, v.
xhei, v.
xhei-kuâs, s.
xhois, s.
xhou, v.
  xhou-xhou, v.
xhou-omi, s.
xhuap, s.
xhulâ, v.
xûî, s.
xûi-vui-basin, v.
xka, adj.
xka, v.

dead
  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 bustard
  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
xkûp, s.
xkûp, s.
xkûp, s.
xkûs, s.
xkûi, s.
xkûzi-xkubîp, s.
xgans, s.
xgamabîp, s.
xgari, v.
xgarüi, s.

xgarus, s.
xgu, v.
xgubi, v.
xgurîp, s.
xkha, v.
xkha, adj.
xkha-xkha, v.
xkha-xkhap, s.
xkha-xkha-aup, s.
xkha-xkha-ekûap, s.
xkhai, v.
xkhai-unu, v.
xkhai-uwa, v.
xkhai-vkâu, v.
xkhâi-vkâus, s.
xkhâip, s.
xkhâisi, adj.
xkhâisi-disi, adj.
xkhâisi-ca, adj.
xkhâisi-xêi, adj.
xkhâisin, v.
xkhâisinus, s.
xkhâup, s.
xkhâu, v.
xkhâu-xna, v.
xkhâu-xna-aup, s.
xkhau-xhû, s.
xkhâba, adv.

a springbuck
a tooth
a father
a mother
a parent
a frog
a storm or tempest
a beetle
to persuade, to urge
a hollow place upon the face of
a rock
a leather pouch
to force, compel
to stir
a moth
to be able
the same
to teach
instruction
a teacher
a pupil
to turn
to turn around
to turn back
to comfort
consolation
the breast
eight
eighty
eighteen
eighth
to repent
repentance
a lamb
to shoot
to rob, to carry off booty, by force
a robber, a marauder
a species of lizard
again
xkhamap, s. the hartebeest, antelope
xkhami, v. to grind
xkhami-cuis, s. a mill stone
xkhamis, s. a mill
xkhan, v. to hate
xkhaus, s. hatred
xkhâp, s. the moon
xkhara, v. to punish
xkharap, s. punishment	xkhî, v. to pinch
xkheis, s. a fever	xkho, v. to bury	xkhou, v. to take captive, to seize
xkhou-oms, s. a prison, a place of confinement
xkhora, v. to determine, to push
xkhos, s. a burial
xkhua, v. to be able
xkhua, adj. hot
xkhua-adama, adj. bad, weak
taxho, v. to open
xkhoba, v. to miss, to find wanting
xkhobi, v. a barrier, a fortification
xkhuis, s. the stomach
xkhums, s. to be pregnant
xkungha, v. the summer
xkunhap, s. a tiger
xkhunip, s. the bladder
xkhurup, s. the gravel
xkhuru-xop, s. a chameleon
xkhuruzi-khubip, s. a mimosa tree
xkhus, s. a thorn
xkhus, s. that
xna, prep. to fall
xna, v. to fall upon
xna-ei, v. to attack
xna-vam, v. to fall down, to fall prostrate
xna-xkui, v. to leave
xnâ, v. to forsake
xnâ-ghu, v. therefore
xna-amaka, adv.
xna-ci, *adv.*
xnaí, *v.*
xnaís, *s.*
xnaí-zanas, *s.*
xnāu, *v.*
  xnāu-cnams, *s.*
  xnāu-qa, *v.*
  xnāu-qas, *s.*
xnaba, *adv.*
xnaba-ghi, *adv.*
xnaba-êi, *v.*
xnaban-êi, *v.*
xnadi, *adv.*
xnadikosi, *adv.*
xnadimisi, *adv.*
xnam, *v.*
xnam, *v.*
xnana, *v.*
xnan, *adj.*
xnasin, *v.*

xnap, *s.*
xnasip, *s.*
xnign, *v.*
xnigu-aup, *v.*
xrei, *adv.*
xno-qhama, *adj.*
xnora, *v.*
xnuá, *s.*
xnuâ, *s.*
xnuât, *s.*

xnuip, *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
thereby
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.