The present volume comprises an introductory course to spoken siSwati, an African language of the Niger-Congo group, also referred to as Swazi. The materials have two principle components, "Understanding siSwati" and "Speaking siSwati," each consisting of a series of "Cycles." The purpose of the U.S. component is to give the student an opportunity to understand the language before attempting to speak it; the S.S. component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati in this volume. An explanation of the methodology and suggestions to the teacher for presenting the materials are provided in the introduction. Appended are listings of special usages and forms, and a siSwati-English vocabulary. (AMM)
UNDERSTANDING
AND
SPEAKING SISWATI

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UNDERSTANDING AND SPEAKING SIWATI

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INTRODUCTION

This introductory course to spoken siSwati has two principle components, Understanding siSwati and Speaking siSwati, each consisting of a series of 'cycles' (explained below).

The purpose in Understanding siSwati is to give the student an opportunity to understand siSwati before attempting to speak it. In this sequence of cycles the student listens to siSwati and makes simple responses which demonstrate that he comprehends what has been said. These responses are of two kinds:

1) Non-siSwati responses
   a) Many of the responses are a physical action in response to a command (e.g., "Put the pencil on the table.").
   b) Occasionally an English verbal response is required (e.g., to identify a tone as "high" or "low").

2) Brief, repetitive siSwati responses.
   These require a minimum of production effort on the part of the student. Comprehension of yes-no sentences can, for example, be indicated very simply by answering "Yehn" or "Cha." (See cycles 12, 14, and 22.)

The student does not mimic the siSwati, and he is not expected to produce these items in a conversation; he should, however, be able to demonstrate (out of class) that he comprehends the siSwati introduced in this sequence of cycles. Understanding siSwati is an experimental attempt to exploit the notion that listening should precede speaking in language learning.

The Speaking siSwati component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati.

Relationship between U.S. and S.S.

The relationship between the listening and speaking components allows for considerable flexibility in usage:

1) The two sequences of cycles can be used independently of each
other. In a number of cases, however, it would be well to have a particular cycle in U.S. precede one of the cycles in S.S.; for example:

\begin{align*}
\text{U.S.} & 1,3 \text{ before S.S. 5} \\
\text{U.S.} & 8 \text{ before S.S. 6} \\
\text{U.S.} & 10 \text{ before S.S. 9} \\
\text{etc.}
\end{align*}

(Those cycles which have such an ordered relationship are marked.)

2) A more practical approach, however, is to use both sequences simultaneously. This permits the student to learn a maximum amount of siSwati rapidly while minimizing the demands on his production abilities. In such a program, classes may alternate between U.S. and S.S. (except where one of the cycles in S.S. should be preceded by a cycle from U.S.).

Definition of a cycle

A 'cycle' in a lesson that begins with the introduction of new material and ends with the use of that material for communication. Each cycle, accordingly, has two phases; the H-phase, concerned with practice, and the C-phase, concerned with the usage. In Speaking siSwati 'H' stands for mimicry (of pronunciation), manipulation (of grammatical elements), meaning (or words and sentences), and a certain amount of memorization; in the H-phase several related sentences are practiced, in preparation for the C-phase. The 'C' stands for conversation and communication. The C-phase is usually a conversation fragment (of 2 or 4 lines) rather than a full-blown conversation. It is left for the teacher in class to put several C's together to make a longer conversation. In Understanding siSwati the basic activity during the H-phase is that of listening: the teacher presents several related sentences in a situation that permits the students to discern the meanings and associate them with certain language forms. The 'C' stands for comprehension (signaled by the response mechanisms indicated above); it also stands for communication and conversation to the extent that
a 'communication' may consist of a dialog where one person speaks and the other person merely acts.

Two tracks

Each of the two sets of cycles has been organized so that the odd-numbered cycles are semi-independent of the even-numbered cycles. For example, cycles 2, 4, 6, 8, 10, etc., in S.S. can be taught independently of cycles 1, 3, 5, 7, 9, etc. This has been done for two reasons:

1) Within each track (odd-numbered and even-numbered) there is a partly separate continuity and progression, with the result that with each change of cycle there is a change of subject. This built-in variation is important in an intensive language program where the student is in class for six or eight hours a day. The two tracks are independent to the extent that adjoining cycles never are dependent on each other for progression; non-adjoining cycles (i.e., separated by two or more cycles) may be dependent, one on the other, for progression.

2) This arrangement makes it possible to reduce the burden of lesson preparation for the teachers. The teachers can be divided into two groups, one to teach the odd-numbered cycles, the other to teach the even-numbered cycles. Thus each teacher can teach the same lesson twice: while half of the students are taught cycle 1 during the first period, the other half are taught cycle 2. At no point does progression or continuity become a problem if even-numbered cycles are taught before the odd-numbered cycles (2, 1, 4, 3, 6, 5, etc.).

In S.S. the even-numbered cycles tend to focus on social interaction (e.g., greetings), classroom phrases, language learning tools, and exploration of the immediate environment, while the odd-numbered cycles tend to concentrate on grammar and pronunciation development. Similarly in U.S. the even-numbered cycles tend to focus on recognition of vocabulary and phrases useful in the immediate environment, while the odd-numbered cycles are concerned more with practice in hearing the differences between sounds.
Teaching cycles

Instructions for the teaching of materials are given in two places within a cycle:

1) At the end of a cycle, in notes to the teacher and to the language coordinator. These tend to apply to the cycle as a whole.
2) In 'boxes' with the H's and C's; these tend to be 'local' instructions, applicable to the particular 'H' or 'C'.

There are basically three stages in teaching an 'H':

1) Presentation. The teacher presents or demonstrates what it is that should be learned. To the extent that is possible, the meanings should be communicated without the use of English, by use of pictures, by pointing to objects, by gestures or other appropriate actions. As a last resort, where all other attempts fail, the meanings may be given by English translations. In this stage the student is listening and trying to understand the meanings.

2) Practice. The teacher gives a word, phrase, or sentence for students to mimic (either individually or as a group). Each of the items should be given twice (to allow the student an opportunity to verify or correct his mimicry):

   T: Uwakabani? (mimicry model)
   Ss: (imitating) Uwakabani?
   T: Uwakabani? (for correction or verification)
   Ss: Uwakabani?

   The teacher should require as good pronunciation as is possible at the moment, without further recourse to pronunciation exercises.

3) Testing. Three different formats are used in the H-phases, and each of these provide for a way of determining if students are ready to proceed to the C-phase:

a) Mimicry-Memory format: If the student has memorized the required sentence(s) with reasonable pronunciation, he is ready for the C-phase. See H-1 of E.G. 1.

b) Cue-word format: If the student can respond with the full sentence
when the teacher gives the cue-word (left hand column), then he is ready for the C-phase. See M-2 of S.S. 1.

c) Teacher-Response format: If the student can make the responses called for, then he is ready for the C-phase. See M-2 of S.S. 21.

All three stages are used in teaching the M's in S.S., but only the first stage is used for teaching the M's in U.S.

The participants in the C-phases are usually specified as T (teacher), S (student), A, or B. Generally the student should not take the part of the teacher (T), since this often involves a sentence which the student can understand but which he is not prepared to say. When A and B are specified it means that the teacher first takes one of the parts with a student, and then later both parts are taken by students.

Tests are included with many of the cycles to let the student know how well he has learned the main points of a particular cycle. While these tests are written, they in fact mainly test the student's aural comprehension abilities. No great amount of time should be spent on these tests, and it should be clear to the student that they are for his benefit, not that of the teachers or language coordinator.

Visual Aids

Some visual aids are provided with the cycles or in the appendix, and many are ready at hand in the classroom or the rest of the training program environment. Others, however, will have to be collected by the teacher. The following are possible sources:

1. Old magazines, newspapers, catalogues. The advertisements are especially 'rich' in drawings and pictures that can be used in language teaching.

2. Toy shops. Inexpensive toys are available that will fill some of the needs for visuals.

3. Sketches by teachers or trainees. In a sizeable training program there are usually one or more persons who can prepare simple sketches.

In order to have the visuals (and objects) at hand when needed, the teachers should prepare a list of the required items, cycle by cycle, for a
week or more in advance.

A flannel board (or some other arrangement with an easel) is a convenient way of presenting the visuals. They may also be hand-held, but frequently this interferes with a teacher's freedom in conducting the class.

Orthography

The transcription used in this course is basically that which was recommended by Professor D. T. Cole in an unpublished report prepared for the SiSwati Orthography Committee in 1967. While that report was concerned with a suitable orthography for SiSwati readers, in this course a transcription system is required which meets the needs of English-speakers learning SiSwati. For this reason a number of modifications have been introduced:

1) Tone marks are added.
2) /k/ and /k'/ are used to represent two sounds which are both represented by "k" in the orthography for readers.
3) The combinations "tfh" and "tfhw" are written as /tf/.

Note to the language coordinator

Much that concerns the language coordinator is already included in notes elsewhere (to the students and to the teacher). Specific notes to the language coordinator are also included at the end of some of the cycles. A few general suggestions are made here.

These materials have been prepared on the assumption that they will be available to students as well as to teachers. From the standpoint of size alone it may be desirable to issue them a section at a time. For pedagogical reasons also it may be desirable to give them cycles only after they have already been introduced orally in class. The pace and organization of a training program should be such, however, that there will be little opportunity for the student to fall into the error of learning to read but not speak, even if he looks at some of the materials before they are taught in class.

It is suggested that the tests not be placed in the student's copy of materials. Before giving any of the tests, the answer section should be folded over and stapled, so that the answers are not visible during the giving
of the tests.

The specific goals and aims of each cycle are generally not identified. Hence, in the briefing session with teachers you should make certain that the teachers have a clear idea what is to be accomplished in each cycle.

It is expected that the teacher review earlier cycles as a routine part of each class period. However, it may be well to plan for some specific review periods, when no new materials are introduced, but a systematic review of cycles is undertaken. An additional step may also be taken: a review which combines materials from U.S. with those already covered in S.S.. This requires a certain amount of preparation on the part of the teacher, since no effort is made in these materials to utilize all the possibilities of combining conversation fragments which require verbal responses (S.S.) from the student with those that require non-verbal responses (U.S.).
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6. Show me Mbabane and Manzini.
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8. Stand up!
9. He or you?
10. Me, I'm a Swazi; you, you're an American.
11. Here or there?
12. Here is Luyengo.
13. High tone or falling tone?
14. Give me some salt.
15. Review (tone tests).
17. You (pl) or I?
18. This is not sugar, it's salt.
19. Recognizing p and ph
20. Don't take the pencil.
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32. Take off your coat.
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34. Open the window.
35. Recognizing bl and dl, h and hh
36. Recognition of classroom phrases
37. HIGH verbs, LOW verbs
38. Here it is.
39. Recognizing ph, th, and kh
40. This is my class.
41. Recognizing the clicks
42. Field, forest, mountain.
Understanding siSwati

Cycle 1  Show me a watch.
(Precedes S.S. 5)

M-1

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

<table>
<thead>
<tr>
<th>SiSwati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lelå lĭwáshi.</td>
<td>This is a watch.</td>
</tr>
<tr>
<td>--- lĭkámò.</td>
<td></td>
</tr>
<tr>
<td>--- lĭftime.</td>
<td>This is a comb.</td>
</tr>
<tr>
<td>--- lĭsóbhò.</td>
<td>This is tea.</td>
</tr>
<tr>
<td>--- lĭswídl.</td>
<td>This is soup.</td>
</tr>
</tbody>
</table>

M-2

Present the following by giving the SiSwati first, followed by the English translation.

<table>
<thead>
<tr>
<th>SiSwati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngǐkhomblsè lĭwáshi.</td>
<td>Show me a watch.</td>
</tr>
<tr>
<td>--------- lĭkámò.</td>
<td>Show me a comb.</td>
</tr>
<tr>
<td>--------- lĭftime.</td>
<td>Show me some tea.</td>
</tr>
<tr>
<td>--------- lĭswídl.</td>
<td></td>
</tr>
</tbody>
</table>

C-1

T: Ngikhombe [liwash].
S: (Points to [a watch].)

M-3

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

<table>
<thead>
<tr>
<th>SiSwati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sĩtúlè.</td>
<td>It's a chair/stool.</td>
</tr>
<tr>
<td>Lēsl. sĩtúlè.</td>
<td></td>
</tr>
<tr>
<td>Sīpúnù.</td>
<td>It's a spoon.</td>
</tr>
<tr>
<td>--- sīpúnù.</td>
<td></td>
</tr>
<tr>
<td>Sĩtěmbè.</td>
<td>It's a stamp.</td>
</tr>
<tr>
<td>--- sĩtěmbè.</td>
<td></td>
</tr>
<tr>
<td>Šīkh冶.</td>
<td>It's a key.</td>
</tr>
<tr>
<td>--- šīkh冶.</td>
<td></td>
</tr>
<tr>
<td>Sībúkè.</td>
<td>It's a mirror.</td>
</tr>
<tr>
<td>--- sībúkè.</td>
<td></td>
</tr>
</tbody>
</table>

C-2

T: Ngikhombe [situlo].
S: (Points to [a chair].)
43. It's a month.
44. Kunene's family
45. It's the second day (Tuesday).
46. It's a thing for writing.
47. Take three, put down two.
48. Themba's relatives
49. Give me the third one.
50. Noun plurals
Review the words learned in M-1 and M-2.

T: Ngikhombise [sipunu].
S: (Points to [a spoon].)
T: Áwúbóni-kè!
or: Ámává-kè!

Use pictures or the actual objects.

Lóli lúxingò. This is a telephone.
----- lúbhísl.
----- lúsigbá.
----- lúlwíl.

TO THE STUDENT:

The purpose of this set of cycles, Understanding Siswati is very simply that of learning to understand Siswati words and sentences, apart from any effort to pronounce them. Generally you are not required, in these cycles, to imitate your teacher or to produce any of these sentences on your own initiative.

Several Swazi words for "this" have been used in this cycle. Swazi nouns are divided into several classes, each of which takes it's own form of "this." At this point it is not necessary for you to learn which of the forms (leli-, lesi-, lolu-) goes with which of the noun classes. That will come later.

TO THE TEACHER:

Do not require the student to pronounce the materials in these cycles. They are designed to build up the student's comprehension only; the companion set of cycles, Speaking Siswati, is designed to teach the student to speak Siswati.
These two sets of cycles, *Understanding Siswati* and *Speaking Siswati*, should be used together. Certain of the cycles in *Speaking Siswati* should be preceded by one or more cycles from *Understanding Siswati*. Wherever there is such an ordered relationship between the two sets of material, an indication of this will be given immediately following the cycle titles in each of the sets. This cycle, for example, may be taught any time before cycle 5 of *Speaking Siswati*. (It may, in fact, be taught before any of the cycles from *S.S.*; the integration of these two sets of cycles may be determined to some extent by the desires of teachers and the language-coordinator, or by the requirements of a program schedule.)

Be sure to give the proper tones when giving the cue word (*"Liwâšî."*) in M-1, for example. The tones on *"Liwâšî."* are those that you would give when answering the question *"yini lona?"* (See cycle 5 for a further explanation of tone differences.)

Prior to each class it is necessary to assemble the objects and/or pictures called for. Most of the words in this cycle can be illustrated by actual objects (easily obtainable for use in class); a few, however, can be illustrated more easily by pictures (such as *litiya*, *lisobho*, *lucingo*, and *lubisi*); these can often be taken from magazine advertisements (if they are not supplied in the appendix of this book). Read the introduction for a further discussion on the use of pictures in class.

In the course of conducting the class, you need to give a few brief instructions and directions. Occasionally it will be necessary to use English; but mainly it should be possible to use *siswati*, especially in the case of instructions which must be given repeatedly. The following phrases are suggested for such use with this cycle. Do not translate or explain these phrases; their meaning will quickly become clear by *the way you use them* in conducting the class.

- **Bukani lapha.** (Look here.)
- **Lalelani kahle.** (Listen carefully.)
- **Futsi.** (Again.)

(You are not limited to these phrases; use others as they become necessary. But be sure 1) to keep the number limited in the early classes, and 2) to use them in such a way that their meaning is readily understood by the class. *Do not give long instructions or explanations in siswati* when it is quite clear that students have no possibility of understanding them. See the appendix for a list of classroom phrases.)
TO THE LANGUAGE COORDINATOR:

An alternate tone pattern is possible in M-2:

Nglkhombisè lwâshî. (M-2)
Nglkhombîsè lwâshî. (alternate tone pattern)

If possible, have teachers use the pattern called for. If a teacher has a clear
preference (due to his dialect) for the alternate pattern, be sure that he uses the
alternate pattern consistently (not shifting back and forth between the two).

Tones are not marked in all the sentences, for reasons of economy in typing;
this never means that the tones are "missing" in actual speech. Usually the tones
of an unmarked sentence can be determined from preceding materials.

This cycle has a larger number of new vocabulary items than is usually the case
for a cycle. Most of these, however, are derived from English and hence are not
entirely "new" vocabulary. Teachers should indicate this relationship if it appears
that students have not figured it out for themselves.

In M-3 teachers should use the careful speech forms (for practice purposes)
rather than the reduced forms of normal speech:

<table>
<thead>
<tr>
<th>Careful speech</th>
<th>Normal speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>sipunu</td>
<td>s'punu</td>
</tr>
</tbody>
</table>

While the teachers use both in their speech, they probably have not noticed this
difference, and they are likely to use both in the same drill. With a bit of
coaching on your part they should be able to use one or the other of the consistently
with in a drill.
Show me Mbabane.

M-1

Use the map on page 2 3 for the following.

Nakà ɛmɔbàñà.  
--- ɛBɪg ɔɛndì  
--- ɛsɛtɔkì.  
--- ɛnɛlɔŋgàndì  
--- ɛsɛpfikì.

This here is Mbabane.  
This here is Big Bend.  
This here is Stegi.  
This here is Goedeggun.  
This here is Piggs Peak.

C-1

T: Ngikhombise [ɛMbabane].
S: (Points to [Mbabane])

M-2

Nakà kaMɔnzìni.  
--- kàlihìnhì.  
--- kàlihìɛtshì.  
--- kàliLɔndìhìshì.

This here is Manzini.  
This here is Mhohho.  
This here is Hlatikulu.  
This here is Nomahasha.

C-2

T: Ngikhombise [kàMɔnzìni].
S: (Points to [Manzìni]).

C-3

T: Ngikhombise [eBɪg ɔɛndì].
S: Points to [Big Bend].
T: Awàvàké!
Or: Awòbɔ̀nlké!
Or: Hhdy!  Akùsìkò.
Or: Chà!  Akùsìkò.

Good! That's right.
No! That's not it.
No! That's not it.
Use the blank map on page 2-4 to test the students' ability to accurately locate the towns learned in M-1 and M-2.

Use a large wall map of southern Africa for the following.

Nākā ēLdsōtʃũ. Here is Lesotho.
---- ēBútiwánã. ---- Botswana.
---- kāNg瓜ndã. ---- Swaziland.
---- ēPhúthọkɛzli. ---- Mozambique.
---- ēNyọnywʌmã. ---- South Africa ("Union")

TO THE STUDENT:

Notice that some towns take a prefix e- (M-1) while others take a prefix ka- (M-2.) It is not necessary at this stage for you to learn which prefix goes with which town names. Just be sure you can recognize the names and locate them on the map.

TO THE TEACHER:

For classroom purposes you may wish to re-draw (on a blackboard or a large sheet of paper) the maps on pages 2-3 and 2-4.

C-3 has several phrases which have not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as part of the dialogue than as part of an M-phase.

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Understanding isiSwati

Cycle 3  Show me some meat.
(Precedes S.S. 5)

M-1

Use pictures or the actual objects for the teaching recognition of the follow-
ing (without mimicry).

Lénà yishókí. This is (a piece of) chalk.
-----yīsěnti. This is a cent.
-----yǐnhlókð. This is a head.

M-2

Ngikhómbisle fshókí. Show me (a piece of) chalk.
--------- Isěnti.
--------- Inhlókð.

C-1

T: Ngikhombise [ishokí].
S: (Points to [a piece of chalk].
T: Awuvake!

M-3

Review Cycle 1.

C-2

Combine the words from Cycle 1 with those from M-1 above, using the C-1
dialog.

M-4

Lénà yinqwándła. This is meat.
Lélí liphēphā. --------- a paper.
Lési sitfiphā. --------- thumb.
Loló lúnỳándłe. --------- foot.
Understanding siSwati

C-3
T: Ngikhombise [inyama].
S: (Points to [meat].)
T: Awubonike!

Lell likhôff.
Lênh ylmâlf.

This is coffee.
This is money.

C-4
T: Ngikhómblsé [lkhhôff].
S: (Points to [coffee].)
T: Awubonike!

Include vocabulary from M-1 and M-4.
Understanding siSwati

Cycle 4  Show me Mamba.

H-1

Use pictures of the Swazi staff (taken with a polaroid camera) for the following. If the program has only a few Swazis, supplement with pictures of prominent Swazis or other Swazis that will soon be known to the students. The square brackets [ ] indicate that additional vocabulary items (or names) from the local scene should be used. Be sure to include at least eight different Swazi family names.

Lónd nguMamba.
----- nguMotsha.
----- nguHlophe.
----- ngu[ ].

This is Mamba.
----- Motsha.
----- Hlophe.

H-2

Ngikhombise Mamba.
------------- Motsha.
Hlophe. 
------------- [ ].

Show me Mamba.
Show me Motsha.

C-1

T: Ngikhombise [Mamba].
S: (Points to the appropriate picture.)

If the student points to the wrong person, correct him as follows:

T: Ngikhombise [Mamba].
S: (Points to the wrong picture).
T: Chá, ákusfyè. Ngu[Motsha].
   Ngikhombise [Mamba].
S: (Points to the appropriate picture.)
In cycles 1 and 3 several forms are used to mean "this": leli-, lesi-, lolu-, and lena-; the noun class determines which form is used. Another form is introduced here: lona, occurring with names and persons.

The form ngu- means "it is:")

Ngumambà. It is Mamba.
Lònd nguMambà. This, it is Mamba.

In cycles 1 and 2 "it is" was expressed by a low tone (') or a rising tone ("') on the first syllable of a noun (in place of a high ('') tone). (This use of tone to express "it is" is further exemplified in cycle 5; M-3.)

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them--their meaning will become clear from your usage of them):

Sesikhatshi. It's time (to begin).
Seningahamba. You may go now.
To the student: Speaking and understanding SiSwati requires an ability to distinguish tones. In the following exercise "high tone" (i.e., a relatively high voice pitch) is contrasted with "low tone". You should be able to distinguish the phrases (column 1) with a high tone from those (column 2) with no high tone. High tone is marked with an acute accent over the vowel of a syllable: i, é, å, ò, and ô. Low tone is marked with a grave accent over the vowel of a syllable: i, é, å, ò and ô.

To the teacher: Take the following steps in teaching this exercise:

A. Read each phrase in column 1 clearly, leaving a slight pause between each phrase.
B. Read each phrase in column 2.
C. Read the first phrase in column 1 and column 2; then read the second phrase in column 1 and column 2; continue reading a phrase in turn from each of the columns until all of them have been read.
D. Be certain that the students can hear that the phrases in column 1 have a high tone (on the penultimate syllable) while those in column 2 do not.

(byëtšókâ) (you are insulting)  byëtšókâ (you are frightened)
(byëmëkâ) (you are drowning)  byëmëkâ (you are depriving someone)
(byåsålå) (you are staying)  byåsålå (you are refusing it)
(byëphûlå) (you are breaking [something]) byëphûlå (you are removing [something] from the fire)
(byåtšwândzâ) (you like/love)  byåtšwândzâ (you are weaving)
(byåsîndzâ) (you are recovering)  byåsîndzâ (you are smearing [the floor])

Test the students' ability to distinguish phrases with a high tone (from column 1) from those without a high tone (from column 2) by giving them these phrases at random and having them respond with "high tone" or "no high tone", as the case may be.

T: [byëtšókâ].
S: [High tone].
Repeat the steps taken in M-1.

1. A High Tone
   - byabitha (you are calling)
   - byabota (you are asking)
   - byabonha (you are seeing)
   - byafona (you are searching)
   - byaboka (you are watching)

2. No High Tone
   - byabala (you are counting)
   - byabhema (you are smoking)
   - byabtha (you are washing)
   - byanatsa (you are drinking)
   - byabasa (you are kindling a fire)

C-2

Test the students' ability to distinguish phrases with a high tone from those with a low tone, as was done in C-1 above.

T: [byabala]
S: [no high tone]

C-3

Combine C-1 and C-2, giving phrases from both at random. Be certain that the students can distinguish the phrases with a high tone from those that have none. It is not necessary for them to know the meanings of these phrases, and it is not necessary for them to pronounce them.

H-3

It is extremely important for the student to learn to hear the difference between high tone and low tone on noun prefixes. Demonstrate the difference between the two groups below as was done in H-1. (Note that the group 1 words answer the question "Ufunani?" while group 2 answers the question "Yini lena?")
Understanding siSwati

1. **High tone** (on the initial syllable) (Ufunani?)
   - lóbče (milk)
   - lósifá (a feather)
   - lúcěngó (a telephone)
   - lólwínl (a tongue)
   - lísóndvb (a wheel)
   - fnsímbl (an iron)

2. **Low tone** (on the initial syllable) (Yini lena?)
   - Lóbče. (It's milk.)
   - Lósifá. (It's a feather.)
   - Lúcěngó. (It's a telephone.)
   - Lólwínl. (It's a tongue.)
   - Lísóndvb. (It's a wheel.)
   - Ynsímbl. (It's an iron.)

C-4

T: "lóbče"
S: '"high"
T: "Lóbče"
S: '"low"

C-5

1. **High tone** (on the initial syllable)
   - siphfwb (gift)
   - sitfni (brick)
   - slcéld (request)
   - lífswfdl (candy)
   - lífkól (Indian)
   - lífkhólwb (Christian)
   - kóthól (peace)

2. **Low tone** (on the initial syllable)
   - siphfwb (a name)
   - sitfni (a name)
   - slcéld (a name)
   - lífswfdl (a name)
   - lífkól (a name)
   - lífkhólwb (a name)
   - kóthól (a name)

Answer "high" or "low" (with reference to the tone on the first syllable), as in C-4.
Understanding siSwa ti

TO THE TEACHER:

Students should have their books closed for M-1; however, as you present
M-2 their books may be opened, so that the students can see where the high tone
comes.

The contrast between high and low tone is easier to hear in M-1 and M-2 than in M-3 and M-4 because the contrast falls on the penultimate syllable, which is longer in duration. Do not proceed to M-3 and M-4 until students can accurately hear the difference in M-1 and M-2.

TO THE STUDENT:

Tone makes the difference between a noun by itself (an answer to Ufunani? What do you want?) and a noun in a copula construction (an answer to Yini lena? What is it?), as can be seen in M-3, M-4, and M-5:

<table>
<thead>
<tr>
<th>Ufunani?</th>
<th>Yini lena?</th>
</tr>
</thead>
<tbody>
<tr>
<td>(M-3)</td>
<td>(M-4)</td>
</tr>
<tr>
<td>lóceľngb (a telephone)</td>
<td>lóceľngb (It's a telephone.)</td>
</tr>
<tr>
<td>lóceľngb (a telephone)</td>
<td>lóceľngb (It's a telephone.)</td>
</tr>
<tr>
<td>lóceľngb (a telephone)</td>
<td>lóceľngb (It's a telephone.)</td>
</tr>
<tr>
<td>lóceľngb (a telephone)</td>
<td>lóceľngb (It's a telephone.)</td>
</tr>
</tbody>
</table>

Consequently the hearing of tone differences, and later the production of tone
differences, in essential in gaining a working knowledge of siSwa ti.
Cycle 6  Show me Mbabane and Manzini.

M-1

Review Cycle 1.

M-2

Use the maps on 2-3 and 2-4 for the following.

Ngikhombise eMbabane nakaManzini.

Show me Mbabane and Manzini.

---------- eSpiki nakalihoho.

---------- eHudihane nakalitshi.

---------- eSteki nakalomasha.

C-1

T: Ngikhombise [eMbabane nakaManzini]
S: (Points to the appropriate towns.)

M-3

Ngikhombise kaManzini neMbabane.

---------- kalihoho neSpiki.

---------- kalitshi neNhlangano.

---------- kalomasha neSteki.

C-2

T: Ngikhombise [kaManzini neMbabane].
S: (Points to the appropriate towns).

M-4

For the following use the pictures from cycle 4.

Ngikhombise Mamba naMotsha.

Show me Mamba and Motsha.

---------- Motsha nahluphe.

---------- [ ] na{ }.
Review cycles 1 and 3. Present the following, making certain that students hear ne- as the form meaning "and".

Ngikhombise liwashi nelikamo

Show me a watch and a comb.

--- inhloko nelunyawo.

--- sitembu nesikhinya.

--- ishoki neliphepha.

--- [ ] ne[ ].

C-4

T: Ngikhombise [liwashi] [nelikamo].
S: (Points to the appropriate objects).

C-5

T: Ngikhombise [liwashi] [nelikamo] [neliphepha].
S: (Points to the appropriate objects).

C-6

Use the names of students in the class for the following.

T: Ngikhombise [John] [naPeter] [naSusan].
S: (Points to the appropriate people.)
Understanding siSwati

Cycle 7  More high tone.

H-1

Review Cycle 5.

H-2

Review Cycle 1.

H-3

Use objects or pictures for teaching the meaning of the following.

Lènd yĩnsǐphō.
Lènd yĩnsǐmbī.
Lènd yĩntfèmfbī.
Lènd yĩndvōdzā.

This is soap.
This is an iron.
------- a girl.
------- man.

G-1

T: Ngikhombisc [insipho].
S: (Points to the appropriate object or figure.)

H-4

In the following groups the student should learn to hear the difference between a high tone and a low tone on the final syllable. First read the words in column 1, then those in column 2, and finally alternate the words from the two columns. Follow this procedure in future drills on tone.

1. High tone (on the final syllable)
   Likhōff. (It's coffee.)
   Yńyăngā. (It's the moon.)
   Yṁśīlf. (It's money)
   Yṅkhōmmō. (It's a cow.)
   Yṅtīmbīf. (It's a girl.)

2. Low tone (on the final syllable)
   Lōbfīl. (It's milk.)
   Lōsfēl. (It's a feather.)
   Lōlwaml. (It's a tongue.)
   Lōcīngō. (It's a telephone.)
   Yṅsǐmbīl. (It's an iron.)
TO THE STUDENT

Names are preceded by na- ("and"), objects are preceded by ne- ("and"), and most places are preceded by ne- ("and"):

naMamba and Mamba
neNeliwashi and a watch
neNebabane and Mbabane

Those places which have the prefix ka- take the na- form of the conjunction:

nakanaManzini and Mansini
nakanaKhohho and Hhohho

TO THE TEACHER:

After M-2 and M-3 practice the following orders also:

Ngikhombise eMbabane neSpiki.

-------- e[ ] ne[ ].

* * * *
Ngikhombise kaManzini nakalhohho.

-------- ka[ ] naka[ ].
Understanding siSwati

C-2
T: [Llkøff.]
S: ["high"].
T: [Løbsli.]
S: ["low"].

M-5
1. **High tone** (on the final syllable)
   - inkhbo
   - fnyhngd (moon)
   - fntyfi
   - ifkhbí
   - ifbbé (sorghum)
   - lúcbí (a piece of something)

2. **Low tone** (on the final syllable)
   - tinýhím (meat)
   - tnyëngá (a doctor)
   - tnsipó (soap)
   - stfsúphá (a thumb)
   - lñphéphá (paper)
   - lfsñntó (Sunday)
   - tñnyáwú (a foot)

C-3
Answer "high" or "low" (with reference to the tone of the final syllable), as in C-2.

M-6
1. **High tone** (on the second syllable)
   - lwáshí (a watch)
   - stúld (a chair)
   - fshókí (chalk)
   - fnhlébó (a head)
   - fsbúkú (a minor)
   - fséntí (a cent)

2. **Low tone** (on the second syllable)
   - lwízdibó (an ax)
   - sítváld (a door)
   - fndvdídá (a man)
   - fnggómá (a song)
   - sfkódkó (a hat)
   - fndlébá (a path)

C-4
Answer "high" or "low" (with reference to the second syllable), as in C-2.
Understanding siSwati

TO THE STUDENT:

Some words differ in meaning by virtue only of their tones. Note the following:

- inyângâ (moon)       inyângâ (doctor)
- ifbêlê (sorghum)     ifbêlê (breast)
- ifnggômâ (witchcraft medicine) ifnggômâ (song)
- umbâlê (color)       umbâlê (lower leg)

Not only is there the possibility of confusing words (like those above), but the wrong tones on a word can reduce it to nonsense for a Swazi, forcing him to guess at the meaning, or even discouraging him from continuing the conversation.
Understanding siSwati

Cycle 8  Stand up!
(Precedes S.S. 6)

M-1
Lélliltáfûlà.
Lélililás'télb.
Lóndá ngùfùnyângò.

C-1
T: Ngikhombise[litafula].
S: (Points to the appropriate object.)

M-2
Hâmbà étáfâlënl.
-----étâs'tâlënì.
-----ènyângò.

C-2
T: [Jones], hamba [emnyango].
Or: Hâmb'[ènyângò].
[Jones]: (Goes [to the door].)

M-3
Jones, sôkùmâ.
Smith, -------.
[ ], -------.

C-3
T: [Jones], sukuma.
[Jones]: (Stands up.)

M-4
Jones, hlàlà phànsì.
Smith, -------.
[ ], -------.

This is a table.

------ window.

------ door.

Go to the table.

Go to the window.

Go to the door (lit: doorway).
Understanding siSwati

C-4

T: [Jones], hlala phansi.

[Jones]: (Sits down.)

C-5

Combine C-3 and C-4, and use them with each member of the class.

C-6

T: Hambi[emnyango].
S: (Goes [to the door].)
T: Ngiyabonga, hlala phansi. Thank you. Sit down.
S: (Return to his chair, sits down.)

M-5

Jones naSmith, súkúmdnǐ.
[ ] na[ ], --------.
Nónkhé, --------.

* * * * *

Nónhè, hámbánl émnyángè.
-------, hlélánì phansì.

C-7

T: [Jones naSmith], [sukumani].
SS: (Stand up.)
1. Present the following by comparing columns 1 and 2:

   T:  suAuma, sukumani, 
       hlala, hlalani 
       etc. 

2. Test the students ability to distinguish between commands given to a single individual and those given to more than one; the appropriate responses are "individual" and "group."

   T:  sukumani 
   Response: "group" 
   T:  hlala 
   Response: "individual"

<table>
<thead>
<tr>
<th>1. &quot;individual&quot;</th>
<th>2. &quot;group&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>hámû</td>
<td>hámûnî</td>
</tr>
<tr>
<td>bônû</td>
<td>bônûnî</td>
</tr>
<tr>
<td>sálû</td>
<td>sálûnî</td>
</tr>
<tr>
<td>nggènû</td>
<td>nggènûnî</td>
</tr>
<tr>
<td>hlâlû</td>
<td>hlâlûnî</td>
</tr>
<tr>
<td>phîndzûa</td>
<td>phîndzûnî</td>
</tr>
<tr>
<td>súkûmû</td>
<td>súkûmûnî</td>
</tr>
<tr>
<td>lâlêlû</td>
<td>lâlêlûnî</td>
</tr>
<tr>
<td>lândzêlû</td>
<td>lândzêlûnî</td>
</tr>
</tbody>
</table>
TO THE STUDENT:

The suffix -ni is added to a command when it is given to two or more people (M-5). A suffix -ni is also added to the imperative singular form of verbs which have a monosyllabic stem; another -ni is then added to indicate the imperative plural:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Imperative Singular</th>
<th>Imperative Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kutshi (to say)</td>
<td>tshani</td>
<td>tshanini</td>
</tr>
<tr>
<td>kudla (to eat)</td>
<td>dlani</td>
<td>dlanini</td>
</tr>
<tr>
<td>kupha (to give)</td>
<td>phani</td>
<td>phanini</td>
</tr>
</tbody>
</table>

These will be practiced and used later; do not try to learn these forms now. You should, however, recognize "Tshánl [ ]" and "Tshanínl [ ]," used in S.S. 1.

TO THE TEACHER:

The apostrophe (') is used to indicate that a vowel has been omitted. In M-1, for example, the word for window, lifas'telo, is usually pronounced without an /i/ (not lifas'telo). In other cases a vowel is omitted in normal speech when two of them come together in a sentence, as in C-2:

<table>
<thead>
<tr>
<th>Careful Speech</th>
<th>Normal Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamba emnyango</td>
<td>Hamb' emnyango</td>
</tr>
</tbody>
</table>

Ngiyabonga, introduced in C-6, should be used as a classroom phrase whenever it is convenient to do so.

TO THE LANGUAGE COORDINATOR:

Some people use a different tone pattern for the imperatives of some words like hlala:

hlálá instead of hlálá
hlálaní instead of hlálaní

Some teachers may vary between the two patterns; for teaching purposes it is best if they will consistently use one pattern (preferably hlálá in this case).
Understanding siSwati

Cycle 9  He or you?

M-1

1. Introduce the meaning of the first two items in group 1 below by using pictures 1 and 2 (in the appendix); the meaning of the other member of each pair (in group 2) can be demonstrated by contrasting the supposed action of a member of the class with that in the pictures. The rest of the meanings (items 3 and 4 in each group) will have to be given by translation.

2. Have students listen carefully to the initial syllable as you read the words below; read a word from group 1, then the corresponding word from group 2, then the next word from group 1 and the corresponding word from group 2, etc.

T: Úyàkhá. (slight pause) Úyàkhá.  
    Úyàphá. (slight pause) Úyàphá.  
    etc.

3. Proceed to C-1. If students have any difficulty in distinguishing the tones on the initial syllable, repeat step 1 above. In addition, have the students listen to all of the words in group 1, then all of the words in group 2.

1. **High tone** (on the initial syllable)  
   Úyàhá. (He/she is eating.)  
   Úyàkhá. (He/she is drawing water.)  
   Úyàshá. (He/she is burning.)  
   Úyàfá. (He/she is dying.)

2. **Low tone** (on the initial syllable)  
   Úyàdlá. (You are eating.)  
   Úyàkhlá. (You are drawing water.)  
   Úyàshá. (You are burning.)  
   Úyàfá. (You are dying.)

C-1

Test the student's ability to distinguish between "high" and "low tone" by giving them the words in M-1 at random and having them respond with "high" or "low."

T:  [Úyàkhá.]  
S:  [high]
To the student: The difference between "you" and "he/she" is one of tone:

\[ \text{Uyàshà. (low-low-high) (You are burning.)} \]
\[ \text{Uyàshà. (high-low-high) (He/she is burning.)} \]

The purpose of this cycle is to give practice in hearing the difference between \( ̀ \)- (you) and \( ̌ \)- (he/she).

To the teacher: Repeat C-1, this time with the response "he" and "you" instead of "high" and "low".

Use the same procedures as were used for M-1.

<table>
<thead>
<tr>
<th>1. he/she</th>
<th>2. you</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ûyàphí? (Where is he/she going to?)</td>
<td>Ûyàphí? (Where are you going to?)</td>
</tr>
<tr>
<td>Ûtàphí? (Where is he/she coming to?)</td>
<td>Ûtàphí? (Where are you coming to?)</td>
</tr>
<tr>
<td>Ûlwàphí? (Where is he/she fighting?)</td>
<td>Ûlwàphí?</td>
</tr>
<tr>
<td>Ûwàphí? (Where is he/she falling?)</td>
<td>Ûwàphí?</td>
</tr>
</tbody>
</table>
Understanding siSwati

C-3

T: [Úyàphi?]
S: ["he"]

M-3

Use the same procedures as were used for M-1.

1. he/she 2. you
Úphûmâphi? (Where is he/she coming from?) Úphûmâphi? (Where are you coming from?)
Úhûmûphi? (Where is he/she walking?) Úhûmbûphi? (Where are you walking?)
Úsàlûphi? (Where is he/she staying?) Úsàlûphi?
Úsûndûphi? (Where is he/she studying?) Úsûndûphi?
Úbûnûphi? (Where is he/she looking?) Úbûnûphi?
Úlûlûphi? (Where does he/she sleep?) Úlûlûphi?

C-4

T: [Úphûmûphi?]
S: [you]

TO THE TEACHER:

The marking of tone is probably unfamiliar to you. With a few exceptions it is not necessary to mark tone for the ordinary reading of siSwati, since the context will make it clear which tones are called for. In teaching these lessons, however, it is necessary for you to learn to read the tone marks, since in exercise material the context is not always sufficient to tell you which tones to use. The whole purpose of an exercise will be blocked if you use the wrong tone. So make an effort right from the start to read the tones.
Understanding siSwati

Cycle 10  Me, I'm a Swazi; you, you're an American. (Precedes S.S. 9)

M-1

Use pictures on the flannel board for the following.

Lona ngumfati.
---- ngumfanda
Lona yindvodza.
---- yintombatana.

* * * * *

This is a woman.
--------- boy.
--------- man.
--------- girl.

LeliliSwati.
LeliliMelika.
Lona ngumSutfu.

This is a Swazi.
--------- an American.
--------- a Mosotho.

C-1

T: Ngikhombise [umfati].
S: (Points to the appropriate figure.)

M-2

Point to yourself as you present the following. Women teachers should substitute ngingumfati in the first sentence.

Miné ngiyindvodza.
---- ngiliSwati.
---- nginguthishela.

Me, I'm a man.
Me, I'm a Swazi.
Me, I'm a teacher.

M-3

Point to students for the following.

Wena ungumfati.
---- uyindvodza.
---- uliMelika.
---- ungumtwandis'kolwa

You, you're a woman.
You, you're a man.
You, you're an American.
You, you're a student (lit: child of school).
Understanding siSwati

C-2

Point to yourself and a particular student as you use the contrasts available in M-2 and M-3 for the following monologue.

T: Mine ngi[liSwati].
   Wena u[liMelika].

C-3

Use your own name and those of the class for this monologue.

T: Mine ngingu[Mamba].
   Wena ungu[Jones] (pointing to a student).

M-4

Refer to yourself and the figures used in M-1 for the following.

Miné ngi[liSwati]. Yéná liSwáti. (Him, he's a Swazi.)
    ---- ngingúthíshëhá. ---- ngúthíshëhá. (Him he's a teacher.)
    ---- ngl[yíndvodzá]. ---- [yíndvodzá]. (Him, he's a man.)

C-4

Make comparisons and contrasts between yourself and the figures used in M-1 (including umfati, umfana, intfombatana, liMelika, and umSutfu).

T: Mine ngi[liSwati].
   Yena [liSwati].
   Or: Yena[liMelika].

C-5

T: Mine ngi[yíndvodza].
   Wena (pointing to a student) u[ngumfati].
   Yena (referring either to one of the other students or to a picture) [yíndvodza].

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Understanding siSwati

C-6

Review cycle 8 by using wena instead of a person's name (Wena, sukuma, instead of Jones, sukuma).

M-5

Use the pictures from M-1 for teaching umuntfu and several animal and bird pictures for teaching silwane and inyoni.

Lónà ngumuntfu.
Lési silwâné.
Lénà yinyônô.

This is a person.
This is an animal.
This is a bird.

C-7

T: Ngikhombise [umuntfu].
S: (Points to the appropriate picture.)

C-8

T: (pointing to self) Mine ngingumuntfu, hhayi [silwane].
(pointing to the student he is speaking to) Wena ungumuntfu, hhayi [silwane].
(pointing to some other student or a picture) Yena ngumuntfu, hhayi [silwane].

E-1

Use the following as a test to assure yourself that students understand the meaning of mine, wena, and yena. Add further sentences from M-1 to M-5 as necessary.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mine ngiliSwati.</td>
<td>&quot;me&quot;</td>
</tr>
<tr>
<td>Wena uliMelika.</td>
<td>&quot;you&quot;</td>
</tr>
<tr>
<td>Yena ngumSutfu.</td>
<td>&quot;him&quot;</td>
</tr>
<tr>
<td>Wena ungumfati.</td>
<td>&quot;you&quot;</td>
</tr>
<tr>
<td>Mine nginguthishela.</td>
<td>&quot;me&quot;</td>
</tr>
<tr>
<td>Yena ngumuntfu.</td>
<td>&quot;him&quot;</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
TO THE STUDENT:

You have now been introduced to three of the emphatic pronouns (also sometimes called independent or absolute pronouns):

mine I, me
wena you
yena he/she, him/her

(The plurals are introduced in later cycles: tshine, we, us; nine, you; bona, they, 'hem.) These pronouns are mainly used for purposes of emphasis or for distinguishing between different people (as in C-3). Grammatically they are somewhat independent, serving frequently to repeat the information given elsewhere in the sentence by a subject or object pronoun prefixed to the verb (or copula construction, as in M-2):

Wena, iyaphi? You, where are you going?
Mine, uniyindvodza. Me, I'm a man.

While the emphatic pronouns are never used directly as the subject or object of a verb (or a copula construction), they do have an important function (of emphasis and differentiation) in siSwati conversations.
Understanding siSwati

Cycle 11 Here or there?

M-1

Place the following objects on the other side of the room so that they are visible to the class: liwashi, sikhwama, insimbi. Have the following objects in front of you: libhodlela, sipunu, insipho. Present the sentences below for listening only.

Sipunu sflâphã. (The spoon is here.)
Liwhodlela sflâphã. (The bottle is here.)
Ínsimbí sflâphã. (The iron is here.)
Sikhwãmá sflâphã. (The bag is there.)
Liwashi sflâphã. (The clock is there.)
Ínsipho sflâphã. (The soap is there.)

The difference in the sentences above is a matter of tone. The students should be able to distinguish between lâphã and lâphã and to respond with "here" and "there". Note: Position yourself, the objects, and the students in accordance with the Swazi meanings.

C-1

T: [Sflâphã.]
S: ["here"]

C-2

T: [Jones], hlala [lâphã].
Or: Hlala[lâphã], [Jones].
[Jones]: (Sits in the chair indicated.)
T: [Smith], hlala[lâphã].
Or: Hlala[lâphã], [Smith].
[Smith]: (Sits in the chair indicated.)
Understanding siSwati

M-2

Békà sipúnù láphà.

--- lìbhódlà----.

--- insìmbù ------.

Put the spoon here.

C-3

T: Beka [sipunu] láphà.

S: (Puts [the spoon] "here").

If a student places an object wrongly, you can correct him as follows:

T: Beka [sipunu] láphà.

S: (Puts object in wrong place.)

T: Ngitshite: Beka [sipunu] láphà, hhayi láphà

M-3

Békà isiikhwânda láphà.

--- ifwáshì ------.

--- insìphù ------.

Put the bag there.

C-4

T: Beka [siikhwama] láphà.

S: (Puts [the bag] "there").

C-5

T: Beka [sipunu] láphà,

[siikhwama] láphà.

S: (Puts the objects in the places indicated)
Understanding siSwati

Cycle 12  Here is Luyengo.

**N-1**

In this cycle two short verbal responses are required from the student. Use the map on page 12-3 of the appendix for the following.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>NgiKhombsi' eHlume.</td>
<td>Angiboni. (I don't see it.)</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>eTjaneni.</td>
<td>--------</td>
</tr>
<tr>
<td>eS'dvokodvo.</td>
<td>--------</td>
</tr>
<tr>
<td>eluyengdo.</td>
<td>--------</td>
</tr>
<tr>
<td>eMankayana.</td>
<td>--------</td>
</tr>
<tr>
<td>eBhunyad.</td>
<td>--------</td>
</tr>
<tr>
<td>eMalkesl.</td>
<td>--------</td>
</tr>
</tbody>
</table>

**N-2**

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nako eHlume.</td>
<td>Ngiyabonga. (I thank you.)</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>eTjaneni.</td>
<td>--------</td>
</tr>
<tr>
<td>eS'dvokodvo.</td>
<td>--------</td>
</tr>
<tr>
<td>eluyengdo.</td>
<td>--------</td>
</tr>
<tr>
<td>eMankayana.</td>
<td>--------</td>
</tr>
<tr>
<td>eBhunyad.</td>
<td>--------</td>
</tr>
<tr>
<td>eMalkesl.</td>
<td>--------</td>
</tr>
</tbody>
</table>

**C-1**

T: Ngikhombis' [eHlume].
S: Angiboni.
T: (pointing to the map) Nako [eHlume].
S: Ngiyabonga.
C-2

Use the map on page 12-4 of the appendix for locating the following towns: kuMatshapa, kuMahlany, kuMaliyaduma, and kuMahlamba.

T: Ngikhombise [kuMatshapa].
S: Angiboni.
T: Naku [kuMatshapa].
S: Ngiyabonga.

C-3

Have students locate the towns introduced in C-1 and C-2 on the appropriate maps.

T: Ngikhombise [eMhlume].
S: (Points to Mhlume.) Or: Angiboni.

To the student:

Because of English stress-intonation patterns it is easy to get the tones of angiboni reasonably correct. For the same reason ngiyablona is difficult. Notice that there is a contrast of tones on the third syllable:

angiboni
ngiyablona

Be sure to stay low on the -bô- of ngiyablona.

To the teacher:

In teaching M-1 and M-2, begin by using the careful speech forms. Later, demonstrate the difference between the careful speech forms and the normal speech forms and then use the normal speech forms.

<table>
<thead>
<tr>
<th>Careful Speech</th>
<th>Normal Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngikhombise eMhlume.</td>
<td>Ngikhombis' eMhlume.</td>
</tr>
<tr>
<td>Naku eMhlume.</td>
<td>Naku eMhlume.</td>
</tr>
</tbody>
</table>

The following phrases may be used in teaching students the responses in M-1 and M-2:

Tshanini (p1). Say (p1) (p1).
Cycle 13  High tone or falling tone?

**M-1**

To the student: In addition to the level tones "high" and "low" introduced in cycles 5 and 7, there are rising and falling glides which signal differences in meaning in siSwati. (Part of the difference between "lapha, here" and "lapha, there" in cycle 11 is the contrast between low tone and falling tone on the first syllable.) The falling glide, being the easier one to hear, is introduced in this cycle. The words in M-1 are all siSwati family names.

To the teacher: Follow the steps used in teaching cycle 5.

1. **Falling tone** (on the second syllable)
2. **High tone** (on the second syllable)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kinib</td>
<td>Kinib</td>
</tr>
<tr>
<td>Sitsh</td>
<td>Masek</td>
</tr>
<tr>
<td>Mhun</td>
<td>Masin</td>
</tr>
</tbody>
</table>
Understanding siSwati

M-2

1. Falling tone (on the second syllable)  
   Ṣltshebe  
   Kûsûndà  

2. Low tone (on the second syllable)  
   Ṣltshebe  
   Kûsûndà  

C-2

T: [Mûbâsô]
S: ['low']

C-3

Combine C-1 and C-2 adding the following names with high tone:

Hûbûsâ, Gûnsëngû, Gûnûby, Tshûbûsû, Hûlingû.

M-3

1. Falling tone (on the second syllable)  
   Lûfûsî. (It's milk.)  
   Lûsûsî. (It's a feather.)  
   Lûmûnûnû. (It's a telephone.)  
   Lûsûfûnû. (It's a tongue.)  
   Lûsûndûnû. (It's a wheel.)  
   Yinsûbûnû. (It's an iron.)

2. High tone (on the second syllable)  
   Ûlûlî. (You are sleeping.)  
   Ûsûlî. (You are remaining.)  
   Ûphûlî. (You are in charge.)  
   Ûkwûlî. (You are on board.)  
   Ûslî. (You are smart.)  
   Ûfûlî. (You are dead.)

C-4

T: [Lûfûsî.]
S: ['fall']

M-4

Note that the falling tone comes after a high tone rather than a low tone (as in M-3 above).
Understanding siSwati

1. **Falling tone (on the second syllable)**
   - lóbòl (milk)
   - lúísibá (feather)
   - lésivité (wheel)
   - fnsǐmbí (iron)
   - sítélb (store)
   - sítélb (spoon)

2. **High tone (on the second syllable)**
   - fnsǐmbí (iron)
   - sítélb (tea)
   - lésivité (soup)
   - fnsǐmbí (candy)
   - sítélb (chair)
   - sítélb (chief)

### C-5

T: [lwášhi]
S: "high"

### M-5

The contrast between a falling tone and a low tone after a high tone is a bit difficult to hear since the low tone is actually a short falling pitch rather than a level pitch. The difference between falling tone and low tone in this context then is one of a long falling pitch contrasted a short falling pitch, (long and short here referring to the amount of pitch change rather than the time duration for the glide).

1. **Falling tone (on the second syllable)**
   - sítélb (store)
   - sítélb (bag)
   - sítélb (chief)
   - lésivité (feather)
   - fnsǐmbí (iron)
   - fnsǐmbí (king)

2. **Low tone (on the second syllable)**
   - sítélb (family name)
   - fnsǐmbí (meat)
   - sítélb (thumb)
   - fnsǐmbí (paper)
   - fnsǐmbí (bird)
   - fnsǐmbí (soap)

### C-6

T: [sítélb]
S: "fall"
To the student: In the following sentences the difference between a present event and an event unrelated to the present (sometimes called "past: remote") is one of tone.

1. **Falling tone** (on the second syllable)
   - Bähambè bôdvà. (They went alone.)
   - Basalè bôdvà. (They remained alone.)
   - Bâbûlà bôdvà. (They returned alone.)
   - Bafândzâ bôdvà. (They studied alone.)
   - Bâlalâ ebûsûkû. (They slept at night.)
   - Basêålâ ebûsûkû. (They courted at night.)
   - Bakhêålâ ebûsûkû. (They cried in the night.)
   - Batshênlâ èstèlô. (They bought at the store.)

2. **High tone** (on the second syllable)
   - Bähambè bôdvà. (They are going alone.)
   - Basalè bôdvà. (They are remaining alone.)
   - Bâbûlà bôdvà. (They are returning alone.)
   - Bafândzâ bôdvà. (They study alone.)
   - Bâlalâ ebûsûkû. (They sleep at night.)
   - Basêålâ ebûsûkû. (They court at night.)
   - Bakhêålâ ebûsûkû. (They cry in the night.)
   - Batshênlâ èstèlô. (They buy at the store.)

C-7

T: [Bähambè bôdvà.]

S: ["fall"]

C-8

Repeat C-7 using "present" and "past" as responses instead of "high" and "low." Do not teach the meanings of the sentences as a whole.
TO THE STUDENT:

Learning to hear the difference between high, fall, and low on a particular syllable is necessary, as can be seen in M-6, for understanding siSwati. Furthermore, being able to hear the differences makes the task of learning produce the differences very much easier.

TO THE LANGUAGE COORDINATOR:

Some teachers may use different tones for some of the words and names in this cycle. These differences are valid dialectal differences; however, the purpose of this cycle -- that of learning to hear the falling tone in contrast to high and low will be frustrated if it is taught by a teacher whose tones differ on any of the words around which these exercises are built. For teaching this cycle, select in advance those teachers whose tones on the individual words are the same as those in this cycle. All siSwati speakers have the same tone contrasts (high, low, falling, rising), even though they may occasionally differ on the pronunciation of a particular word.
Understanding sIswati

Cycle 14  Give me some salt.

M-1

Use objects (or pictures) for the following.

<table>
<thead>
<tr>
<th>Ngiphé insiphò.</th>
<th>Give me some soap.</th>
</tr>
</thead>
<tbody>
<tr>
<td>smàlf.</td>
<td>Give me some money.</td>
</tr>
<tr>
<td>síkhwánda.</td>
<td></td>
</tr>
<tr>
<td>lfbhódlèlè.</td>
<td></td>
</tr>
<tr>
<td>[ ]</td>
<td></td>
</tr>
</tbody>
</table>

C-1

T: Ngiphé [insipho].
Or: Ngiph' [insipho].
S: (Gives the article requested.)

M-2

<table>
<thead>
<tr>
<th>Lolu luswayi.</th>
<th>This is salt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lulata.</td>
<td>This is cream.</td>
</tr>
<tr>
<td>Lesi sinkhwa.</td>
<td>This bread.</td>
</tr>
<tr>
<td>Lona ngushukela.</td>
<td>This is sugar.</td>
</tr>
<tr>
<td>ngupeleple.</td>
<td>This is pepper.</td>
</tr>
<tr>
<td>ngumbhidvo.</td>
<td>This is cooked greens.</td>
</tr>
</tbody>
</table>

C-2

T: Ngiphé [luswayi].
S: (Gives the article requested.)
T: Ngiyabonga.

If a student gives the wrong object, you can correct him as follows:

T: Ngiphé [luswayi].
S: (Gives the wrong article.)
T: Ngíshite: Ngiphé [luswayi], bhayi [lulata].
Demonstrate the use of kute as a response by doing C-3 yourself:


Ngiphe lulata. Kûtê.

etc.

Use the classroom phrase Tshanini [kute] (Say "kute") in teaching students to pronounce this verbal response.

C-3

T: Ngiphe [luswayi].

S: Kûtê. There isn't any.

TO THE STUDENT:

The Swazi custom is to give objects with two hands rather than one. If the object is quite small, it is normally held in the right hand with the left hand touching the right wrist (as a gesture of deference). Do not give things with the left hand.

(When shaking hands, the left hand is also held to the right wrist as a sign of deference.)
Cycle 15 Review (tone tests)

Test-1

1. For this test review the following: cycle 5: M-1, M-2, M-5; cycle 9: M-1; cycle 13: M-1, M-3, M-5.
2. Give Test -1, found on page 15-2.

Test-2

1. For this test the students need to be able to use the acute accent (') for marking high tone and the grave accent (") for marking low tone. Be sure that they understand which marks to use; (this information is given in the instructions of the test sheet).
2. The test is found on page 15-3.

Test-3

1. For this test review cycle 13: M-1, M-2, M-3, M-4.

Test-4

1. For this test review cycle 13: M-5.
2. Give Test-4, found on page 15-5.

Test-5

1. For this test review cycle 13: C-7, C-8.
Test 1  (high tone // no high tone)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.

2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.

3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Circle the syllable which has the high tone. (Only one syllable in each of the following will have a high tone.)

1. Uyabita. (You are calling.)
2. Uyafuna. (You are desiring.)
3. Uyephula. (You are breaking [something].)
4. litje (stone)
5. sisu (stomach)
6. Uyabona. (You are seeing.)
7. sitja (dish, vessel)
8. Uyakha. (You are drawing [water].)
9. Uyapha. (You are giving.)
10. Kuhlase (a family name)
11. Uyafa. (You are dying.)
12. buhle (beauty)
13. Sipho (a personal name)
14. Kufa (a personal name)
15. Maseko (a family name)
16. Usele. (You are remaining.)
17. liphepha (paper)
18. insipho (soap)
Understanding siSwati

Test 2 (high tone // low tone)

See test 1 (page 15-2) for instructions about using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. If the tone is high, write an acute accent mark (') over the vowel; if the tone is low write a grave accent mark ("`) over the vowel. Note that all the rest of the tones are low.

Example: 'ubyabítà.

1. 'ubyétfukà. (You are insulting.)
2. 'ubyétfukà. (You are frightened.)
3. 'uyèmkúkà. (You are depriving [someone].)
4. 'uyèmkúkà. (You are drowning.)
5. 'úyàsalà. (You are staying.)
6. 'úyèphulà. (You are removing [something] from the fire.)
7. 'úyàsalà.
8. 'úyèphulà. (You are breaking [something].)
9. 'uyâtshandzá. (You are weaving.)
10. 'úyàtshandzá. (You are loving.)
11. Litjë (it's a stone.)
12. litjë (stone)
13. lifù (cloud)
14. Lifù. (It's a cloud.)
15. Lúkhelè (a family name)
16. Mâbuza
17. Vilândè
18. Ginindzà
g. Gàmedzà
19. Básbòd
20. Mâbasbòd
### Understanding siSwati

#### Test 3  (high tone // falling tone)

See test 1 (page 15-2) for instructions on using this test.

**Instructions:**

Listen carefully to the unmarked syllable in the following. If the tone is high, write an acute accent mark (') over the vowel; if the tone is falling, write a circumflex (') over the vowel. Note that all the rest of the tones are low except in 14-17.

<p>| | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kó̱hlasè (a family name)</td>
<td>1</td>
<td>Kó̱hlasè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kú̱nenè (&quot; &quot; &quot; )</td>
<td>2</td>
<td>Kú̱nenè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Mánã̀ (&quot; &quot; &quot; )</td>
<td>3</td>
<td>Mánã̀.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Mâ̱sekè (&quot; &quot; &quot; )</td>
<td>4</td>
<td>Mâ̱sekè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Mâ̱sinà (&quot; &quot; &quot; )</td>
<td>5</td>
<td>Mâ̱sinà.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Sî̱tshebè (&quot; &quot; &quot; )</td>
<td>6</td>
<td>Sî̱tshebè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Gï̱nindzà (&quot; &quot; &quot; )</td>
<td>7</td>
<td>Gï̱nindzà.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Lû̱bdî (It's milk.)</td>
<td>8</td>
<td>Lû̱bdî.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Û̱lelè (You are sleeping.)</td>
<td>9</td>
<td>Û̱lelè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Lî̱sondèvè (It's a wheel.)</td>
<td>10</td>
<td>Lî̱sondèvè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Yî̱nsî̱mbi (It's an iron.)</td>
<td>11</td>
<td>Yî̱nsî̱mbi.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Û̱fî̱lè (You are dead.)</td>
<td>12</td>
<td>Û̱fî̱lè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Lû̱bî̱ly (milk)</td>
<td>13</td>
<td>Lû̱bî̱ly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Ï̱fêwâsî (watch)</td>
<td>14</td>
<td>Ï̱fêwâsî.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Lû̱sî́bë (feather)</td>
<td>15</td>
<td>Lû̱sî́bë.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sî̱tô̱lô (store)</td>
<td>16</td>
<td>Sî̱tô̱lô.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Sí̱khûlû (chief)</td>
<td>17</td>
<td>Sí̱khûlû.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Sî̱khûlû (It's a chief.)</td>
<td>18</td>
<td>Sî̱khûlû.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Sî̱tô̱lô (It's a store.)</td>
<td>19</td>
<td>Sî̱tô̱lô.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Ûsî̱lè (You are smart.)</td>
<td>20</td>
<td>Ûsî̱lè.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Understanding isiXhosa

Test 4  (high tone // falling tone / low tone)

See test 1 (page 15-2) for instructions on using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. Write (') for high tone, (') for low tone, and (^) for falling tone.

1. Vilanè  (a family name)
2. Ùlelè.  (You are sleeping.)
3. Lubâsi. (It's milk.)
4. Lusíbhâ. (It's a feather.)
5. lubâsi (milk)
6. Yinsímbl (It's an iron.)
7. laphâ (here)
8. laphâ (there)
9. Sipho  (a personal name)
10. Live  (It's Live [a personal name].)
11. lâpha
12. sítulè (chair)
13. sfbonqà (surname)
14. sfkhwamâ (bag)
15. sîtufablà (thumb)
16. lâphephâ (paper)
17. Ùlélè. (You are sleeping.)
18. Ùlélè. (He is sleeping.)
19. sisûsâ (cause)
20. Sisûsâ (a personal name)
21. Ludvôngâ (a personal name)
22. ludvôngâ (wall)
Understanding isiSwati

Test-5

1. Follow the instructions for test-1 (page 15-2) for giving the test below.

2. After students have marked the tones on all of the sentences, read each sentence again, having them identify the meaning (past or present) by crossing out the incorrect portion of the translation.

Instructions:

1. Write (') for high tone and ("') for falling tone on the second syllable of the sentences below.

2. After all of the sentences have been marked for tone, the teacher will re-read the sentences. If you hear a high tone on the second syllable, the sentence refers to an event in the present. If you hear a falling tone on the second syllable, the sentence refers to an event unrelated to the present (i.e., past). Cross out the inappropriate portion of the translation.

1. Bâhambâ bôdvâ. (They went alone.)
2. Bâhambâ bôdvâ. (They are going alone.)
3. Básalâ bôdvâ. (They remained alone.)
4. Básalâ bôdvâ. (They remained alone.)
5. Bâbuyâ bôdvâ. (They returned alone.)
6. Bâbuyâ bôdvâ. (They returned alone.)
7. Bãfundâ bôdvâ. (They studied alone.)
8. Bãlalâ bôdvâ. (They slept alone.)
9. Bãlalâ ëbusûku. (They slept at night.)
10. Bãlalâ ëbusûku. (They slept at night.)
TO THE LANGUAGE COORDINATOR:

In your briefing sessions make certain that the teachers know how to read the correct tones on these tests; this is especially important where there are minimal pairs (i.e., two items are alike except for a single feature, such as a tone). The teachers should learn to read the tone markings; however, at this point it may still be necessary for them to take their cue from the English meanings.
Cycle 16  It's not a book.

C-1

Obtain pictures, or the actual objects, of the following:
ipenseli (pencil), incwadzi (book), sitfombe (picture), litafula (table),
libhokisi (box), sikilidi (cigarette), libhodo (pot), libalave (map),
sikhola (school), ibhola (ball), inamandzi (a cold drink).

Since the siSwati names for these objects have not been previously
learned, the student will have to guess at the meanings. If he guesses
correctly, follow the C-1A routine; if he guesses wrongly follow the
C-1B routine.

C-1A

T: Ngikhombise [ipenseli].
S: (Points to the correct object.)
T: Awabonike!
   Or: Awuvake!

C-1B

T: Ngikhombise [sitfombe].
S: (Points to the wrong object.)
T: Akusi[so]. It's not.
   Nasi [sitfombe]. Here is a picture.

C-2

Use the blank map of Swaziland on page of the appendix for the
following. Ask for towns in this order: kaManzini, kaHloko, kaLobamba, kaLalatshi; kuMatshapa, kuMahlanya, kuMahlamba; eMlume,

C-2A

T: Ngikhombise [kaManzini].
S: (Points to the correct town.)
T: Awabonike!

C-2B

T: Ngikhombise [kuMatshapa].
S: (Points to the wrong town).
T: Chá, akusla. 
   Naku [kuMatshapa].

E-1

In this exercise the students should listen selectively for the
forms which mean "here is....": naku, nali, nasi, nayi. This is a
simple, easy, but important, exercise: it provides for training in
hearing forms which are easily ignored or overlooked by students.

The responses by the students are simply mimicry of the first
word of the sentence.
The following is another selective listening exercise, similar to E-1.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laci siwudzi.</td>
<td>akusiyo</td>
</tr>
<tr>
<td>---------------</td>
<td>----------</td>
</tr>
<tr>
<td>ipeleli.</td>
<td>---------</td>
</tr>
<tr>
<td>ibhola.</td>
<td>---------</td>
</tr>
<tr>
<td>inamanedi.</td>
<td>---------</td>
</tr>
<tr>
<td>* * * * *</td>
<td></td>
</tr>
<tr>
<td>Akusiyo litafula.</td>
<td>akusilo</td>
</tr>
<tr>
<td>libhokisi.</td>
<td>---------</td>
</tr>
<tr>
<td>libalave.</td>
<td>---------</td>
</tr>
<tr>
<td>* * * * *</td>
<td></td>
</tr>
<tr>
<td>Akusiso sitfombe.</td>
<td>akusiso</td>
</tr>
<tr>
<td>sikhwama.</td>
<td>---------</td>
</tr>
<tr>
<td>sikolwa.</td>
<td>---------</td>
</tr>
<tr>
<td>* * * * *</td>
<td></td>
</tr>
</tbody>
</table>
Understanding siSwati

**Teacher**

- Akusiko elhlume.
- kahhohho.
- kumatshapa.

**Response**

- akusiko
- -------
- -------

**TO THE STUDENT:**

In E-1 note that there is an agreement between the noun prefix (NP) of a noun and the suffix of the demonstrative copulas (nasi, nali, nayi):

<table>
<thead>
<tr>
<th>Noun Prefix</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasi</td>
<td>sitombc.</td>
</tr>
<tr>
<td>Nali</td>
<td>litafula.</td>
</tr>
<tr>
<td>Nayi</td>
<td>ibhola.</td>
</tr>
</tbody>
</table>

*Nansi* may be used in place of *nayi*

Nansi ibhola.
To the student: In order to understand siSwati, it is necessary to hear the difference between the first sound in each of the following sentences:

Nålá. (You pl refused.)
Ngålá. (I refused.)

One of them is familiar to English ears. The other is not, even though the sound occurs in English: the sound of (ng) in sing is virtually the same as the sound of (ng) in ngala; the difficulty is that in English the sound of (ng) occurs at the end of syllables (as in sing) but not at the beginning of syllables (as in ngala).

The importance of distinguishing the sounds of (n) and (ng) in these sentences can be readily understood: n- means you (pl) and ng- means I.

To the teacher: Contrast the sentences in group 1 with those of group 2, pointing to the members of the class and yourself as you do so.

1. n (/n/)
   Nålá. (You pl refused.)
   Nåldá. (You pl ate.)
   Nåphá. (You pl gave.)
   Nåkhá. (You pl drew [water].)
   Nåsha. (You pl burned.)

2. ng (/ŋ/)
   Ngålá. (I refused.)
   Ngåldá. (I ate.)
   Ngåphá. (I gave.)
   Ngåkhá. (I drew [water].)
   Ngåsha. (I burned.)

To the student: In the following sentences ni- means you (pl) and ngi- means I.

To the teacher: Contrast the sentences of group 1 with those of group 2.
### Understanding siSwati

<table>
<thead>
<tr>
<th>1. n (/n/)</th>
<th>2. ng (/ŋ/)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niyabona.  (You pl are seeing.)</td>
<td>Ngiyabona.  (I'm seeing.)</td>
</tr>
<tr>
<td>Niyabuka.  (You pl are watching.)</td>
<td>Ngiyabuka.  (I'm watching.)</td>
</tr>
<tr>
<td>Niyafuna.  (You pl are desiring.)</td>
<td>Ngiyafuna.</td>
</tr>
<tr>
<td>Niyabita.  (You pl are calling.)</td>
<td>Ngiyabita.</td>
</tr>
<tr>
<td>Niyahamba. (You pl are going.)</td>
<td>Ngiyahamba.</td>
</tr>
<tr>
<td>Niyasala.  (You pl are remaining.)</td>
<td>Ngiyasala.</td>
</tr>
</tbody>
</table>

#### C-2

**T:** [Ngiyabona.]

**S:** ["I"]

#### M-3

To the student: In the following sentences n- means you (pl) and ng- means I.

<table>
<thead>
<tr>
<th>1. n (/n/)</th>
<th>2. ng (/ŋ/)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neva.  (You pl heard.)</td>
<td>Ngeva.  (I heard.)</td>
</tr>
<tr>
<td>Nema.  (You pl stood.)</td>
<td>Ngema.  (I stood.)</td>
</tr>
<tr>
<td>Nenta.  (You pl made [something].)</td>
<td>Ngenta.  (I made [something].)</td>
</tr>
<tr>
<td>Nona.  (You pl were thirsty.)</td>
<td>Ngona.  (I was thirsty.)</td>
</tr>
<tr>
<td>Nosa.  (You pl roasted [something].)</td>
<td>Ngosa.  (I roasted [something].)</td>
</tr>
<tr>
<td>Nona.  (You pl sinned.)</td>
<td>Ngona.  (I sinned.)</td>
</tr>
</tbody>
</table>

#### C-3

**T:** [Neva].

**S:** ["you plural"]

#### C-4

Combine C-1, C-2 and C-3.
To the student: Note the difference between the two prefixes added to the following noun:

nelizembe (and with an ax)
ngelizembe (by means of an ax)

These prefixes are na- (and with) and nga- (by means of) when used with names.

1. n (/n/)
   - nemfologo (and a fork)
   - nemukhwa (and a knife)
   - nelizembe (and an axe)
   - nemali (and money)
   - nensipho (and soap)

2. ng (/ŋ/)
   - ngemfologo (by means of a fork)
   - ngemukhwa (by means of a knife)
   - ngelizembe
   - ngemali
   - ngensipho

   naMamba (and Mamba)
   naililophe
   naKunene
   naMaseko

   ngaNamba (by means of Mamba's vehicle)
   ngaililophe
   ngakunene
   ngaMaseko

TO THE STUDENT:

The difference between ⟨n⟩ and ⟨ng⟩ is crucial in other instances:

Nâni? (And what else?)  Ngâni? (Why?)
Nglyâbônd. (I see.)  Nglyâbônda. (I give thanks.)
Understanding siSwati

Test-1  (n / ng)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.

2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.

3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:
Write n or ng in the spaces provided.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>__âld. (....refused.)</td>
</tr>
<tr>
<td>2</td>
<td>__âld.</td>
</tr>
<tr>
<td>3</td>
<td>__âphá. (....gave.)</td>
</tr>
<tr>
<td>4</td>
<td>__âphá.</td>
</tr>
<tr>
<td>5</td>
<td>__âshá. (....burned.)</td>
</tr>
<tr>
<td>6</td>
<td>__âdalá. (....ate.)</td>
</tr>
<tr>
<td>7</td>
<td>__âkhá. (....drew [water].)</td>
</tr>
<tr>
<td>8</td>
<td>__évá. (....heard.)</td>
</tr>
<tr>
<td>9</td>
<td>__évá.</td>
</tr>
<tr>
<td>10</td>
<td>__ântá. (....made [something].)</td>
</tr>
<tr>
<td>11</td>
<td>__âmd. (....was/were thirsty.)</td>
</tr>
<tr>
<td>12</td>
<td>__âmd.</td>
</tr>
<tr>
<td>13</td>
<td>__âsá. (....roasted [something].)</td>
</tr>
<tr>
<td>14</td>
<td>__ând. (....stood.)</td>
</tr>
<tr>
<td>15</td>
<td>__lyâhâmbá. (....am/are going.)</td>
</tr>
<tr>
<td>16</td>
<td>__lyâbâdká. (....am/are watching.)</td>
</tr>
<tr>
<td>17</td>
<td>__němfělbgd. (....a fork)</td>
</tr>
<tr>
<td>18</td>
<td>__němfělbgd.</td>
</tr>
<tr>
<td>19</td>
<td>__něnsfbhd. (....soap)</td>
</tr>
<tr>
<td>20</td>
<td>__něnsfbhd.</td>
</tr>
</tbody>
</table>
Understanding isiSwati

Cycle 18  This is not sugar, it's salt.

M-1

Use the same pictures as were used in cycle 10: M-1. Point to the man when saying Lona akusiye umfati.

Àkúsfý'è  Lónà  akúsfý'è  It's not a woman.  This is not a woman.

dáfáti.  dáfáti.

Àkúsfý'è  -----  ìkúsfý'è  It's not a boy.
dáfána.

Àkúsfý'è  Lónà, akúsfý'è  It's not a man.

Indvódzé.

Àkúsfý'è  intiõmbátëñà.  -----  akúsfý'è  It's not a girl.

intiõmbátëñà.

T: (pointing to [the man]) (Lona) akusi[ye] [umfati]. Ngikhombise [umfati].

S: (Points to the appropriate figure.)

N-2

Use the same picture as were used in cycle 10: M-1.

* * * * *

Àkúsfí'ló  lìSwáti.  Léli  ìkúsfí'ló  It's not a Swazi.  This is not a Swazi.

lìSwáti.

Àkúsfí'ló  -----  ìkúsfí'ló  It's not an American.

lìnélikà.

Àkúsfý'è  Lónà  akúsfý'è  It's not a Mosotho.

Gášútfù.

C-2

T: (pointing to an American) [Léli] akusi[lo] [lìSwáti];

Ngikhombise [lìSwáti].

S: (Points to the appropriate picture.)
Obtain a salt shaker, a sugar bowl, a spoon, and a fork from the kitchen or
dining hall for the following.

Lólb ákúsǐló lóswayí.
Lóná ákúsǐyó shúkélá.
Lésí ákúsǐsò sipánú.
Lóná ákúsǐyó ímf̩́ĺ̩ǵ̩d̩́

This is not salt.
This is not sugar.
This is not a spoon.
This is not a fork.

C-3

T: Ngiphe [shukela].
S: (Gives either [sugar] or [salt].)

If the right item is given:
T: Ngiyabonga. (turns to the class)
[Lo] [ngushukela]. Akusílo
[luswayí].

If the wrong item is given:
T: Chá. Akúri[ye] [shukela] [lo].
[Luswayí.]
Or: [Lolu] [luswayí].
Akúri[ye] [shukela].

Add the following vocabulary from previous cycles: likhoši (coffee); litiya
(tea); likamo, comb; sibuko, (mirror). (Be sure to have the necessary
objects or pictures in hand.)

C-4

Repeat C-3, using objects or pictures for the following pairs:

ishoki (chalk) ipenseli (pencil)
liphepha (paper) incwadzi (book, letter)
ufholo (fork) umukhwa (knife)
inýama (meat) sinkhwa (bread)
sipunu (spoon) sitja (dish)
lubisi (milk) tjwala (beer)

The second of each of the pairs above has not been previously intro-
duced. Nqikhombise may be used as well as ngiphe.
Test-1

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.

2. Read the siSwati sentences in the answer section, putting a slight pause between the sentences. It should be sufficient to read each of them once only; if students have difficulty in comprehending them, it means that the earlier part of this cycle has not been adequately learned. Students should underline the English word for the object (or person) referred to in the siSwati sentences.

3. Have students unfold their sheets and check the answers.

Instructions:
Underline the English word for the object (or person) referred to in the two siSwati sentences read by the teacher.

1. sugar    salt
2. spoon    fork
3. coffee   tea
4. mirror   comb
5. chalk    pencil
6. paper    book
7. fork     knife
8. meat     bread
9. spoon    dish
10. woman   man
11. woman   boy
12. Mamba   Motsha
13. Zwane   Hlophe
14. Zwane   Hlophe
15. Mamba   Motsi
16. woman   boy
17. Mosotho white man
18. sugar    salt
19. sugar    salt
20. book    paper
Recognizing p and ph

To the student: In order to understand siSwati, it is necessary to hear the difference between /p/ and /ph/:

/p/: kúpělā (to spell)

/ph/: kúphělā (to get finished)

Your initial reaction may be that /p/ sounds "hard" while /ph/ sounds "soft". Actually much more is involved than this; for example, /ph/ has a puff of air following the lip closure (similar to that in the English word "pellet"), while /p/ does not have puff of air (called aspiration). At this point, however, it is only necessary for you to be able to hear that there is a difference between /p/ and /ph/ and tell which one is being used in a particular word.

To the teacher: Read the words in group 1; then the words in group 2. (It may be useful to write "p" and "ph" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "p" and "ph" as you say them):

T: kúpela, kúphela
cúpika, kúphika
etc.

Ss: (listen carefully)

1. /p/  
   kúpělā (to spell)  
   kúpělkā (to dig [with a pick])  
   kúpěsā (to mail, post)  
   kúpěmā (to burst)

2. /ph/  
   kúphělā (to get finished)  
   kúphělkā (to deny)  
   kúphěsā (to miss)  
   kúphěmā (to go out)

If students seem to have difficulty in distinguishing /p/ from /ph/, demonstrate the difference by using siSwati syllables:

pa, pha
pi, phi
pe, phe
pu, phu
po, pho
Understanding siSwati

To the student: While there are not as many minimal pairs (words or sentences having only one sound difference) for /p/ /ph as these are for n //ng (cycle 17), the contrast of /p/ and /ph/ is just as important.

To the teacher: Follow the same procedures as were used for M-1. (Do not attempt to teach the meaning of these words.)

1. /p/
   - kupeta (dig)
   - kupenda (paint)
   - kuputjuta (squeeze out)
   - sipolo (railroad tracks)
   - lipani (pan)
   - lipasi (pass)
   - sipeke (bacon)
   - sipunu (spoon)
   - lipipi (pipe)
   - pelepele (pepper)

2. /ph/
   - kuphetsha (conclude)
   - kuphembwa (kindle)
   - kuphukuta (mock)
   - sipholo (squirt of milk)
   - liphana (rifle butt)
   - liphisii (hunter)
   - siphefu (kerosene lamp)
   - siphiwo (ability)
   - liphupho (dream)
   - kuphapha (fly)

C-2

T: [kuphetsha]
S: ["ph"]
Test-1  \((p // ph)\)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.

2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.

3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

(In siSwati the combination "ph" never has the sound of "f" (as does "ph" in English). Learn to identify the siSwati /ph/ by listening to the teacher, and forget what "ph" means in English)

Write p or ph in the spaces provided.

1. kó_élá
2. kó_íklá
3. kó_élá
4. kó_élá
5. kó_élá
6. kó_úmná
7. kó_úmná
8. sf_élá
9. sf_blá
10. lf_ánI
11. lf_blá
12. sf_cká
13. sf_fwá
14. lf_usá
15. lf_usá
16. sf_úñú
17. pélá_ýbá
18. lf_plá
19. lf_dpáhá
20. lf_dpáhá
TO THE STUDENT:

An alternative sentence order is possible in M-3 without significant change of meaning:

Lolu akusilo luswayi.  (M-3)
Akusilo luswayi lolu.  (alternative)

In M-3 it is possible to use the impersonal form of the demonstrative instead of a form which agrees with the noun mentioned:

Lolu akusilo luswayi.  (M-3)
Loku akusilo luswayi.  (impersonal form)
Lesi akusiso sipunu.  (I-3)
Lolu akusiso sipunu.  (Impersonal form)

E-1

In this exercise the students should listen selectively for the forms which mean "it is not": akusiye, akusiso, akusilo, akusiyo. Special attention should be paid to the last syllable of this word. The responses are simple mimicry of this portion of the sentence.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lona akusiye umfati.</td>
<td>akusfyè.</td>
</tr>
<tr>
<td>Leli akusilo iSwati.</td>
<td>akusfìb.</td>
</tr>
<tr>
<td>Lona akusiye umSutfu.</td>
<td>akusfyè.</td>
</tr>
<tr>
<td>Leli akusilo iMelika.</td>
<td>akusfìb.</td>
</tr>
<tr>
<td>Lesi akusiso sipunu.</td>
<td>akusfsb.</td>
</tr>
<tr>
<td>Leli akusilo liphepha.</td>
<td>akusfìb.</td>
</tr>
<tr>
<td>Lesi akusiso sitja.</td>
<td>akusfsb.</td>
</tr>
<tr>
<td>Lena akusiyo inyama.</td>
<td>akusfyè.</td>
</tr>
<tr>
<td>Lena akusiyo imfologo.</td>
<td>akusfyè.</td>
</tr>
<tr>
<td>Lona akusiye umfana.</td>
<td>akusfyè.</td>
</tr>
<tr>
<td>Lolu akusilo luswayi.</td>
<td>akusfìb.</td>
</tr>
<tr>
<td>Lolu akusilo lubisi.</td>
<td>akusfìb.</td>
</tr>
<tr>
<td>Lena akusiyo ipenseli.</td>
<td>akusfyè.</td>
</tr>
</tbody>
</table>
Test-2  ( ' // ' ; ' // ' / ^ )

Follow the usual procedures in giving this test.

Instructions:
Write high tone (') or low tone (' ) on the vowel of the unmarked syllable.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>kúphelà</td>
</tr>
<tr>
<td>2.</td>
<td>kúpelà</td>
</tr>
<tr>
<td>3.</td>
<td>kúphikà</td>
</tr>
<tr>
<td>4.</td>
<td>kúphosà</td>
</tr>
<tr>
<td>5.</td>
<td>kópumà</td>
</tr>
<tr>
<td>6.</td>
<td>kúpikà</td>
</tr>
<tr>
<td>7.</td>
<td>kúphumà</td>
</tr>
<tr>
<td>8.</td>
<td>kóposà</td>
</tr>
<tr>
<td>9.</td>
<td>kúpendà</td>
</tr>
<tr>
<td>10.</td>
<td>kúpetà</td>
</tr>
</tbody>
</table>

Instructions:
Write high tone (') , low tone (' ) or falling tone (^) on the vowel of the unmarked syllable.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>laphà</td>
</tr>
<tr>
<td>15.</td>
<td>laphá</td>
</tr>
<tr>
<td>17.</td>
<td>Ngensíphò.</td>
</tr>
<tr>
<td>18.</td>
<td>Nensíphò.</td>
</tr>
</tbody>
</table>
Understanding siSwati

TO THE STUDENT:

In siSwati "ph" never has the sound of "f" (as does "ph" in English).

Note the following words:

lipipi  liphcpha
pelepele  liphupho
kupapha

Can you make a hypothesis about /p/ and /ph/ occurring in the same word?

TO THE TEACHER:

If students have considerable difficulty in recognizing /p/ and /ph/, it may be helpful to give a "same-different" drill, such as the following, before doing C-1.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>kupela, kupela</td>
<td>same</td>
</tr>
<tr>
<td>kuphela, kuphela</td>
<td>same</td>
</tr>
<tr>
<td>kupela, kuphela</td>
<td>different</td>
</tr>
<tr>
<td>kupika, kuphika</td>
<td>different</td>
</tr>
<tr>
<td>kuposa, kuphosa</td>
<td>different</td>
</tr>
<tr>
<td>kuphosa, kuphosa</td>
<td>same</td>
</tr>
<tr>
<td>kuposa, kuphosa</td>
<td>different</td>
</tr>
<tr>
<td>kupela, kupela</td>
<td>same</td>
</tr>
<tr>
<td>kuposa, kuposa</td>
<td>same</td>
</tr>
<tr>
<td>kuphela, kuphela</td>
<td>different</td>
</tr>
</tbody>
</table>

TO THE LANGUAGE COORDINATOR:

Make certain before class that teachers are able to read the tones in the second part of Test-2; English meaning cues are not given, so the reading of some of the words (e.g., numbers 13-15) depends entirely on the tone marks. If some teachers still have difficulty in reading the tone marks, pencil in the English meanings.
Understanding siSwati

Cycle 20: Don't take the pencil.

M-1

Tshats'ha sipunu.
--------- laphololha.
--------- sikhulam'la.
--------- Ipenseli.
--------- incwadzi.

Take the spoon.
Take the bottle.
Take the bag.
Take the pencil
Take the book.

C-1

T: Tshatsha [sipunu].
S: (Takes [the spoon].)

C-2

T: Tshatsha [sipunu].
S: (Takes [the spoon].)
S: (Puts [the spoon] on the table.)

M-2

Musâ kubekâ sipunu efas'telweni.
--------- sikhulam'la---------.
--------- Ipenseli---------.
--------- Incwadzi---------.

Don't put the spoon by/in the window.

C-3

   Musa kubeka [sipunu] efas'telweni.
S: (Puts [the spoon] on the table.)
Understanding siSwati

C-4

T: Beka [sikhwama] phansi.
S: (Guesses at the meaning and puts [the bag] somewhere.)

If the item is put on the floor: If the item is put elsewhere:
T: Awuvake!
T: Musa kuBeka [sikhwama]
[etafuleni].

In place of phansi (floor) also use: esitulweni (on the chair),
ekhoneni (in the corner).

C-5

Use the following objects in pairs:

<table>
<thead>
<tr>
<th>Object 1</th>
<th>Object 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>ipenseli</td>
<td>ishoki</td>
</tr>
<tr>
<td>incwadzi</td>
<td>liphepha</td>
</tr>
<tr>
<td>shukela</td>
<td>luswayi</td>
</tr>
<tr>
<td>imfolozi</td>
<td>umukhwa</td>
</tr>
<tr>
<td>sipunu</td>
<td>sitja</td>
</tr>
</tbody>
</table>

The student should be instructed to pick up the wrong item of each pair.

T: Tshatsha [ipenseli].
S: (Takes [a piece of chalk].)
T: Musa kutshatsha [ishoki].
   Ngitshite: Tshatsha [ipenseli].
S: (Takes [the pencil].)
Use the following objects (or pictures) in pairs:

- luswayi (salt)  pelepele (pepper)
- shukela (sugar)  luiata (cream)
- lubisi (milk)  omanti (water)
- inyama (meat)  inhlanti (fish)
- sinkhwa (bread)  libhotela (butter)
- sipeke (bacon)  licandza (egg)

The second of each of the pairs has not been previously introduced. For variation use ngikhombise in place of tshatsha (ngikhombise [ ]). Musa kungikhombisa [ ].

T: Tshatsha [pelepele]
S: (Takes either [salt] or [pepper].)
T: Awubonike!
   Or: (If the wrong item is taken) Musa kutshatsha [luswayi]. Tshatsha [pelepele].
To the student: Listen to the consonants of the second syllable in following words:

**kdbbnga** (give thanks)

**kdbhônga** (bellow)

While neither of these consonants is exactly like the "b" in English, they are different enough from each other in Swazi so that you should have little trouble in distinguishing them.

To the teacher: Read the words in group 1; then read the words in group 2. (It may be useful to write "b" and "bh" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "b" and "bh" as you say them):

T: kūbukà, kūbhukà
kūbônga, kūbhônga
etc.

Ss: (listen carefully)

(Do not attempt to teach the meaning of these verbs.)

1. /b/ [b]
   - kūbukà (look)
   - kūbônga (give thanks)
   - kūbdēkà (put away, down)
   - kūbdabà (be bitter)

2. /bh/ [pʰ]
   - kūbhukà (reserve)
   - kūbhônga (bellow)
   - kūbhēkà (go somewhere)
   - kūbhâbhà (float)

If students seem to have difficulty in distinguishing /b/ from /bh/, demonstrate the difference by using siSwati syllables:

- ba, bha
- be, bhe
- bi, bhi
- bo, bho
- bu, bhu

It may also be helpful to give a "same-different" drill, such as the following, before doing C-1.
### Understanding siSwati

<table>
<thead>
<tr>
<th>Teacher</th>
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<tr>
<td>kubuka, kubuka</td>
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<td>same</td>
</tr>
<tr>
<td>kubuka, kubhuka</td>
<td>different</td>
</tr>
<tr>
<td>kubonga, kubhonga</td>
<td>different</td>
</tr>
<tr>
<td>kubeka, kubheka</td>
<td>different</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

#### C-1

**T:** [kubeka]

**S:** ["b"]

#### M-2

1. /b/
   - sfb̥nʊ (buttock)
   - lfb̥lā (courtyard)
   - sfg̥bā (chapter)
   - sfb̥ngoba (surname)
   - lfb̥ng̥a (distance)
   - lfb̥lē (breast)
   - w̥fb̥l̥o (feud)
   - sfb̥b̥b̥e (bank of a road/river)
   - w̥m̥b̥b̥ (a kind of leafy vegetable)

2. /bh/
   - sfb̥b̥nʊ (Afrikaans)
   - lfb̥b̥lā (wheelbarrow)
   - lfg̥b̥hā (tin can)
   - sfb̥h̥ng̥b̥ (grudge)
   - lfb̥b̥ng̥a (bank)
   - lfb̥b̥lē (a Swazi robe)
   - w̥fb̥b̥l̥ (scripture)
   - sfb̥b̥b̥ (boat)
   - w̥m̥b̥b̥ (meat juice)

---

* * * * *

- kūb̥lā (count)
- kūb̥lā (become rotten)
- kūb̥nâ (fight over something)
- kwēb̥lā (peel [without knife])

- kūbh̥lā (write)
- kūbh̥lā (drill [a hole])
- kūbh̥ng̥ (bank money)
- kūbh̥lā (consult a witchdoctor)
TO THE STUDENT:

The consonant "bh" is often used for the "b" in words borrowed from English:

libhange  bank
libhokisi  box
libhala  bar
libhotela  butter
libhola  ball
umbhodze  bed
bhanana  banana
Follow the usual procedures in giving this test.

Instructions:
Write b or bh in the spaces provided.

1. kú__ákà
2. kú__ákà
3. kú__ákà
4. kú__ákà
5. kú__ángà
6. kú__ángà
7. kú__ábhà
8. kú__álà
9. kú__ángà
10. kú__ángà
11. kú__álà
12. sf__ángè
13. únsò__ò
14. sf__fmè
15. sf__fmè
16. 1f__álà
17. únsò__ò
18. sfkhè__è
19. sfkè__è
20. f__álà

1. kúbhòkà
2. kúbákà
3. kúbókà
4. kúbhèkà
5. kúbhòngà
6. kúbòngà
7. kúbhàbhà
8. kúbàlà
9. kúbàngà
10. kúbhàngà
11. kúbhàlà
12. sfbhòngè
13. úñosòbhò
14. sfbùñò
15. sfbhùmù
16. 1fbàlà
17. úñosòò
18. sfkhèbè
19. sfkèbhè
20. sfbhòlà
Cycle 22  Is this Peter?

M-1

In this cycle the student should indicate his understanding of a siSwati question by a brief verbal response (rather than a non-verbal response, as is usually the case). Use pictures of students (these may be quickly obtained with a polaroid camera). The names (and pictures) the Swazi teachers may be used instead of the names of students, if desired. Pictures of known public figures may also be used for further practice.

Ngu Peter yíní-lob?

---John---------?
---Mary--------?
---Jane--------?
---[ ]---------?

C-1

T: Ngu(Peter) yíní-lo?
S: Òëbb.

Or: Cha.

M-2

Use objects (or pictures) for the following.

Sipunu yíní lesi?

Is this a spoon?

Sft̩a ------------?

--------a dish?

Sfpékè ------------?

--------bacon?

Sinkhwà ------------?

--------bread?

C-2

T: [Sipunu] yíní lesi?
S: Yebo.

Or: Cha.
**Understanding isiSwati**

**M-3**

Use objects (or pictures) for the following.

- *Libhodlela yini leli?* Is this a bottle?
- *Libhôtêlê*———butter?
- *Lîklâblishê*———cabbage?
- *Lîôlintjê*———an orange?
- *Lfhhâbhûlê*———an apple?
- *Lîcânḍzà*———an egg?

**C-3**

**T:** Libhodlela yini leli?

**S:** Yebo.

Or: Cha.

**M-4**

Use the pictures which were used in M-1 to demonstrate C-4 taking both parts yourself.

**T:** NguPeter yini-lo? Nguye.
   etc.

**C-4**

**T:** Ngu[Peter] yini-lo?

**S:** Nguyè.

**M-5**

Use the objects which were used in M-2 to demonstrate C-5, taking both parts yourself.

**C-5**

**T:** [Sipunu] yini lesi?

**S:** Ngîsè. 
Understanding siSwati

M-6

Use the objects which were used in M-3 to demonstrate C-6, taking both parts yourself.

C-6

T: [Libhodlela] yini leli?
S: Ngõlb.

M-7

Use the objects and pictures which were used in M-1, M-2, and M-3 to demonstrate C-7, taking both parts yourself.

    Simunu yini lesi? Akusiso.
    Libhodlela yini leli? Akusilo.
    etc.

C-7

T: (pointing to the wrong picture) [NguPeter] yin[-lo]?
S: Akus[i][ye].

TO THE STUDENT:

Just as in English there are other ways of saying "yes," so in siSwati there are other ways of saying "yebo;"

 şi-
ê-
č-

Similarly, there's another way of saying "cha;"

ê-
č-

You will learn to use these later; in the meantime, if you listen carefully, you will probably hear your teachers use these forms (especially when speaking informally)

In C-5 and C-6 notice that there is an agreement between the noun prefix (NP) of the noun and the pronoun used in the answer;

sipunu ngiso
Libhodlela ngilo
To the student: The difference between a statement and a yes/no question is sometimes expressed without the use of a question word or any change of word order:

\[ \text{byəbətə. You are calling.} \]
\[ \text{byəbətə? Are you calling?} \]

This difference is signalled in several ways, two of which are helpful for distinguishing a statement from a question in this cycle:

1. The entire sequence of tones is put in a slightly higher "register" or "key":

\[ \text{byəbətə. byəbətə?} \]

\[ \text{[ - ] [ - ]} \]

(The tone sequence for both of the above, remains the same: low - low - high - low.)

2. The vowel of the penultimate syllable (second to last) is longer in the statement than it is in the question (as can be seen above).

In this cycle you should learn to identify statements and questions on the basis of these two differences. At first you will probably find it easier to distinguish them by the penultimate vowel length in the statements than by the "tone register" difference.

To the teacher: Take the following steps in teaching this exercise:

1. Read the first statement from column 1, then the first question from column 2:

   \[ \text{T: byəbətə. (Slight pause) byəbətə?} \]

   Continue in this fashion through the entire exercise; the students should listen for the two differences between a statement and a question.

2. Proceed to C-1. If the students have any difficulty in distinguishing a statement from a question, repeat step 1; in addition, have the students listen to all of the statements (column 1), then all of the questions (column 2), in order to observe the lengthening of the penultimate vowel for the statement.
Understanding sIswati

1. Statement

- ùyàbítà. (You are calling.)
- ùyàbítà. (You are asking.)
- ùyàbónà. (You are seeing.)
- ùyàfúndà. (You are searching.)

2. Question

- ùyàbítà? (Are you calling?)
- ùyàbítà? (Are you asking?)
- ùyàbónà? (Are you seeing?)
- ùyàfúndà? (Are you searching?)

C-1

Test the student's ability to distinguish between statements and questions by giving them the sentences in M-1 at random and having respond by identifying them as "statement" or "question."

M-2

Use the same procedures as were used for M-1.

1. Statement

- ùyàtshëngà. (You are buying.)
- ùyàhàmbà. (You are walking.)
- ùyàfúndà. (You are studying.)
- ùyàsàlà. (You are staying.)

2. Question

- ùyàtshëngà? (Are you buying?)
- ùyàhàmbà? (Are you walking?)
- ùyàfúndà? (Are you studying?)
- ùyàsàlà? (Are you staying?)

C-2

Use the same procedures as were used for C-1.

T: [ùyàtshëngà?]
S: ["Question"]

C-3

Combine C-1 and C-2 randomly.
To the student: In the following both statement and question have a low - low - low - low tone sequence (in contrast to the above which have a low - low - high - low sequence). While both statement and question have the same tone sequence, that of the question is in a higher "register" or "key," and so is easy to distinguish from the statement. (The penultimate vowel of the statement is also lengthened, as above.)

1. **Statement**  
   ñyabìlì (You are angry.)  
   ñyàbbàlì (You are counting.)  
   ñyàbbhèndì (You are smoking.)  
   ñyàbbìndì (You are perspiring.)  
   ñyàgèdzì (You are washing.)  
   ñyàmnàtshì (You are drinking.)

2. **Question**  
   ñyàblì? (Are you angry?)  
   ñyàblì? (Are you counting?)  
   ñyàbhèndì? (Are you smoking?)  
   ñyàfìndì? (Are you perspiring?)  
   ñyàgèdzì? (Are you washing?)  
   ñyàmnàtshì? (Are you drinking?)

C-4

T: [ñyàblì]  
S: ["Statement"]

C-5

Combine C-3 and C-4 randomly.

M-4

1. **Statement**  
   ñyàbstì (He/she is calling.)  
   ñyàhmìmbì (He/she is going.)  
   ñyàfdìndì (He/she is going.)  
   ñyàbùndì (He/she is seeing.)

2. **Question**  
   ñyàbstì? (Is he/she calling?)  
   ñyàhmìmbì? (Is he/she going?)  
   ñyàfdìndì? (Is he/she studying?)  
   ñyàbùndì? (Is he/she seeing?)

C-6

T: [ñyàbstì]  
S: ["Statement"]
Understanding siSwati

Cycle 24  Shirt and pants

This cycle introduces several new words; it also provides for a review of cycles 16, 18, and 22.

C-1

Use pictures for the following.

T: Lona ngumfati; lona ngumfana; lona ngumpheki.
   Ngikhombise [umfati].
S: (Points)
T: Yebo, ngumfati.
   Or: Akusiye [umfati]. (Corrects student.)
   * * * * *
   Ngikhombise [umfana].
S: (Points)
T: Yebo, ngumfana.
   Or: Akusiye [umfana]. (Corrects student.)
   * * * * *
   Ngikhombise [mpheki].
S: (Points)
T: Yebo, ngumpheki.
   Or: Akusiye [umpheki]. (Corrects student.)

If the student makes a wrong identification, correct him by using sentences learned in cycles 16 and 18.

C-2

T: Ngumpheki yini-lo?
S: Nguye.
   Or: Akusiye.
C-3

Repeat C-1 and C-2, using the following sets of nouns:

- libhodo (pot), sitja (dish), inkomishi (cup)
- lijezi (sweater), libhande (belt), lihembe (shirt)
- libhante (jacket), lihembe (shirt), libhulawozi (blouse)
- libhulawozi (blouse), inggubo (dress), thayi (tie)
- ticatfulo (shoes), tibuko (glasses), sibuko (mirror)

C-4

I: Ngikhombise [lijezi] ne[lihembe].
Or: Ngikhombise [lijezi] ne[lihembe] ne[libhande].
S: (Points to the appropriate articles.)
Understanding siSwati

Cycle 25 Where's the post office?

M-1

Use pictures on the flannelboard for the following.

Lělī lîpôsî. This is a post office.
----- lîhhôvisî
----- lîbhângâ.
----- lîdôbhâhâ.
----- lîsôntfô.
Lēsî sîtôlô.
----- sîkôlwâ.

C-1

T: Ngikhombise [liposi].
S: (Points.)

If the student points correctly: T: Awubonike!
If the student points incorrectly: T: Akusi[lo] [liposi].
Ngikhombise [liposi],
hhayi [sitolo].

C-2

T: [Liposi] yini leli?
S: Ngî[îb].
Or: Akusi[lo].

M-2

Use the map on page 25-4 for the following.

Lapha kuseposini. Here is the post office
-------hhovisi.
-------bhange.
-------dolobheni.
-------sontfweni.
-------sitolo.
-------sikholweni.
-------office.
-------bank.
-------town.
-------church.
-------store.
-------school.
Use the site plan on page 25-4.

T: Ngikhombise [eposini].
S: (Points)
If the student points correctly:  If the student points incorrectly:
T: Amuvake!
T: Akusiko.
Kuse[sitolo] lapho.

Place the pictures used in N-1 in various parts of the room.
Identify these places with following monolog.

T: Lapha kuse[posini]. Here is [the post office].
T: Lapha kuse[bhange]. There is [the bank].

T: Yani [eposini].
S: (Goes to the "post office").

First demonstrate this dialog, taking both parts yourself:

T: Kungakuphi eposini? Kungalapha.
------------- ebhange? Kungalapha.
    etc.

Then teach students to give the response: Kungalapha.

T: Kungakuphi [eposini]? Which way (where) is
S: (pointing in the direction of the "post office") This way.
    [the post office]?
Kungalapha.

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If students have trouble in recognizing the places, teach them to ask for a repetition by asking: Kuphi?

T: Kungakuphi [eposini]?
S: (not hearing well) Kuphi?
T: [Eposini].
Understanding siSwati

Cycle 26 Put it into the box.

C-1

This is a review of cycle 20. Use a variety of objects for which students have recently learned the names.

T: Beka [lihhabhula] [etafuleni].
   Musa kubeka [lihhabhula]
S: (Puts [the apple] where requested.)

C-2

Use the pairs of objects (or pictures) which were used in C-5 and C-6 of cycle 20.

T: Tshatsha [ipenseli]. Musa kutshatsha [ishoki].
S: (Takes [the pencil].)

M-1

Use a box and the necessary objects for the following. Teach the meaning of faka by demonstration:

T: Ngifzka lijezi ebhokisini. (giving the sweater to a student)
S: Wena, faka lijezi ebhokisini. (Puts the sweater into the box.)

Faka lijezi ebhokisini.
   ---- lhembew------
   ---- libhane------
   ---- libhulawozi----

Put the sweater into the box.
   ------ shirt -------
   ------ belt -------
   ------ blouse -------

C-3

S: (Puts [the sweater] into a box.)
M-2

Musa kufaka lijezi ebhokisini. 

Don’t put the sweater into the box.

------- lihembe-------.
------- libhande-------.
------- libhulawozi------.

C-4

Musa kufaka [lihembe] ebhokisini.
S: (Puts the requested item into the box.)

M-3

Read each line, pausing just slightly between the noun and the sentence. The aim here is to have the students associate the object prefix (OP) with the noun to which it refers.

<table>
<thead>
<tr>
<th>lijezi:</th>
<th>Lifake ebhokisini,</th>
<th>(Put it into the box.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sipunu:</td>
<td>Si------------------</td>
<td>(Put it into the box.)</td>
</tr>
<tr>
<td>lihembe:</td>
<td>Li--------------------</td>
<td></td>
</tr>
<tr>
<td>sitja:</td>
<td>Si------------------</td>
<td></td>
</tr>
<tr>
<td>libhande:</td>
<td>Li--------------------</td>
<td></td>
</tr>
<tr>
<td>sikhiya:</td>
<td>Si------------------</td>
<td></td>
</tr>
<tr>
<td>libhulawozi:</td>
<td>Li------------------</td>
<td></td>
</tr>
</tbody>
</table>

C-5

T: Tshatsha [lihembe].
S: (Takes [the shirt].)
T: Lifake ebhokisini.
   Or: Lifak’ ebhokisini.
S: (Puts [the shirt] into the box.)
C-6

Have a handbag available for the following.

   Musa ku[li]faka esikhwameni.
S: (Puts [the sweater] into the box.)

C-7

Use the objects used in C-1.

T: Tshatsha [libhlablula]
S: (Takes [the apple].)
T: [Li]beke etas'elweni.
   Musa ku[li]beke etas'telweni.
S: (Puts [the apple] on the table.)
Understanding siSwati

Cycle 27  Is this Mbabane?

M-1

Use the map on page 2-3 for the following.

KuseMbabane yini lapha?  Is this Mbabane here?
----Steki  -------?
----Spiki  -------?
----[ ]  -------?

C-1

T:  KuseMbabane yini lapha?
S:  Yebó.
   Or:  Cha.

C-2

First demonstrate this dialog, taking both parts yourself:

T:  KuseMbabane yini lapha?  Ngukhona.
    ----Steki  --------?  Ngukhona.
    etc.
    *  *  *  *  *  KuseMbabane yini lapha?  Akusiko.
    ----Steki  --------?  Akusiko.

Then teach students to pronounce the responses:

Ngukhona.
Akusiko.

Use the names of towns learned in cycle 12 and the names of the countries learned in cycle 2.

T:  KukaManzini yini lapha?
S:  Ngukhona
   It is (lit.
   pre
   It is not.
   Or:  Akusiko.
Print the names of several Swazi towns on separate sheets of paper and place them on the side and back walls of the classroom:

Manzini

T: [Peter], yani [kaManzini].
S: (Goes to the "town" indicated.)

T: Kungakuphi [kaManzini]? Which way is Manzini?
S: (pointing in the direction of "Manzini") This way.
   Kungalapha.
   Or: Kungala.
Understanding siSwati

Cycle 28  Don't give me things with the left hand.

C-1

Review the names of objects which students have learned, concentrating on those which may have been forgotten. If a student points to the wrong object correct him with Musa kungikhombisa...

T: Ngikhombise [licandza].
   Or: Ngijengise [licandza].
   Show me [an egg].

S: (Points to some object other than [an egg].)

T: Musa kungikhombisa [libalave].
   Ngikhombise [licandza].

S: (Points to [an egg]).

C-2

Review cycle 8, watching for opportunities to use the negative imperative (musa ku...)

T: Hamba etafuleni.

S: (Goes to the door.)

T: Hamba etafuleni, musa kuya emnyango.

S: (Goes to the table.)

* * * * *

T: Ngiyabonga, buyel'endzaweni yakho.

S: (Returns to his chair or wherever he was previously.)

Add the following phrases to the above situation:

Musa kuhlala.  Hamba.
Musa kuhlala phansi. Sukuma.

C-3

T: [Mary] hamba [efas'telweni].

[Mary]: [Mary] goes to the board and starts back to her seat.

T: Musa kubuyela endzaweni yakho.

Don't return to your seat (lit: place).
C-4

Review cycle 11, watching for opportunities to use the negative imperative.

T: Beka sipunu lapha.
S: (Puts the spoon at a distance from the teacher.)
T: Sibeke lapha, musa kusibeka lapha.
S: (Puts the spoon where requested.)

C-5

Review cycle 14, watching for an opportunity to reprimand some one who gives with the left hand.

T: Ngiphe [insipho].
S: (Hands [soap] with his left hand.)
T: Musa kunginike nge[sancele].

Don't give me (something) with the left hand.
Understanding siSwati

Cycle 29 Where's the market?

M-1

Use the site plan on page 27-3 for the following.

Lapha kusemakethe. Here is the market.
--------sitaladini --------street.
-------- ndleleni. --------path.
--------bhulohweni. --------bridge.

C-1

T: Ngikhombise [emakethe] or: Ngitjengise [emakethe]. Show me [the market].
S: (Points)

C-2

First demonstrate this dialog, taking both parts yourself:

T: Ngukuphi emakethe? Ngulapha.
-------- esitaladini Ngulapha.
etc.

Then teach students to pronounce the response: Ngulapha.

C-2

T: Ngukuphi [emakethe]?
S: (pointing) Ngulapha.

C-3

T: Kusemakethe yini lapha?
S: Ngukhona.
Or: Akusiko.
Use the site plan on page 27-3 for the following.

Lapha kusendlini yekulala. Here is the dormitory  
(lit: house of sleeping).

------------ndlini yekudla. Here is the dining hall.

------------gilawundini. ---------- football ground.

------------baleni. ---------- yard.

C-4

Repeat C-1 and C-2, substituting the new vocabulary from M-2 above.

C-5

Repeat C-2, using all of the new vocabulary from M-1 and M-2.

C-6

Print the names of the places in M-1 and M-2 on separate sheets of paper and place them on the side and back walls of the classroom:

emakethe

Identify these places with the following monolog.

T: Lapha kuse[emakethe]. Here is [the market].

Lapha kuse[s'taladini]. There is [the street].

C-7

Review this dialog by taking both parts yourself.

T: Kungakuphi [emakethe]?

S: (pointing in the direction of [the "market"])

Kungalapha.
Understanding isiSwati

Cycle 30  Take it out of the basket.

M-1

[Obtain a basket (or a bucket) and the other items necessary for this review of M-1 of cycle 26.]

Faka lihembe ebhasikidini.  
--- libhulawozi-------.  
--- libhande -------.  
--- lihhabhula --------.  
--- liolinti -------.

C-1

S:  (Puts the object into the basket.)

M-2

Khokha lihembe ebhasikidini.  
----- libande ----------.  
----- lihhabhula--------.  
----- liolintji ---------.

C-2

T:  Khokha [lihembe] ebhasikidini  
S:  (Takes the object out of the basket.)

C-3

Combine C-1 and C-2, using a bucket, box, or bag in addition to the basket. Also use the negative imperatives musa kufaka.... and musa kukhoka....
Understanding siSwati

M-3

Beka incwadzi etafuleni. (...on the table) Yibeke etafuleni.
---------------------- esitolweni. (...on the chair) ------ esitolweni.
---------------------- efas’telweni. (...by the window) ------ efas’telweni.
---------------------- ebhok’sini. (...on/by the box) ------ ebhok’sini.
---------------------- phansi. (...down) ------- phansi.

C-4

T: Tshatsha [incwadzi].
S: (Takes the book.)
T: Yibeke [etafuleni].
S: (Puts it on [the table].)

Also substitute the following:

libhhabhula (apple): Libeke [etafuleni].
sigeoko (hat): Sibeke [etafuleni].

C-5

T: Beka [incwadzi] [etafuleni].
S: (Puts [the book] on [the table].)
T: Yitshatshe [etafuleni].
S: (Takes it from [the table].)

C-6

Review C-1 and C-2.

T: Tshatsha [lihembe].
S: (Takes [the shirt].)
T: [Li]fake [ebhas’kidini.]
S: (Puts it into [the basket].)
T: [Li]khokhe.
S: (Takes it out.)
Test-1

Follow the usual procedures in giving this test.

Instructions:

The final vowel on an imperative with an object prefix is -e; otherwise it is -a. Write -e or -a in the spaces below.

1. Tshátsí' likámdá.
2. Litshátsí'__.
3. Tshátsí' sibuko.
4. Litshátsí'__.
5. Tshátsí'
6. Yitshátsí'__.
7. Bón'__ lik'ámdá.
8. Litbón'__.
10. Sibék' phánsí.

Write the appropriate object prefix in the sentences below. Then circle the noun (on the right) to which this prefix refers.

11. _tshátsí'. lik'amo
    (Take it.) sibuko
    insipho

12. _tshátsí'. lik'amo
    (Take it.) sibuko
    insipho

13. _tshátsí'. likámo
    (Take it.) sibuko
    insipho

14. _fákë. lihembe
    (Put it on.) siqcoko
    insipho

15. _fákë. lihembe
    (Put it on.) siqcoko
    insipho

16. _fákë. sigcoko
    (Put it on.) inggubo
    ticatfulo

17. _fákë. sigcoko
    (Put them on.) inggubo
    ticatfulo
1. Have students listen carefully to the initial syllable as you read the sentences below; read a sentence from group 1, then the corresponding sentence from group 2, etc.

T: Øyåhàmbà. (slight pause) Øyåhàmbà.  
Øyåsàlá. (slight pause) Øyåsàlá.  
etc.

2. Proceed to C-1. (Do not attempt to teach the meaning of the verbs.)

<table>
<thead>
<tr>
<th>1. you</th>
<th>2. he/she</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Øyåhàmbà.</td>
<td>Øyåhàmbà.</td>
<td>(He/she is going.)</td>
</tr>
<tr>
<td>Øyåsàlá.</td>
<td>Øyåsàlá.</td>
<td>(He/she is remaining.)</td>
</tr>
<tr>
<td>Øyåfùndzà.</td>
<td>Øyåfùndzà.</td>
<td>(He/she is studying.)</td>
</tr>
<tr>
<td>Øyåbóñà.</td>
<td>Øyåbóñà.</td>
<td>(He/she is looking.)</td>
</tr>
<tr>
<td>Øyåphùmà.</td>
<td>Øyåphùmà.</td>
<td>(He/she is going out.)</td>
</tr>
<tr>
<td>Øyåbùtà.</td>
<td>Øyåbùtà.</td>
<td>(He/she is asking.)</td>
</tr>
</tbody>
</table>

C-1

Have students listen to the first syllable to determine if it means "you" or "he/she".

T: [Øyåhàmbà]  
S: [you]
Have students listen to the first syllable to determine if it means "you plural" or "they". (Do not attempt to teach the meaning of the verbs.)

T: [Biyáhámá].
S: ["they"].

**Test-1**

Give Test-1, found on page 31-3.

**M-3**

<table>
<thead>
<tr>
<th>1. I</th>
<th>2. We</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngilyáhámá.</td>
<td>Síyáhámá.</td>
</tr>
<tr>
<td>Ngilyásállá.</td>
<td>Síyásállá.</td>
</tr>
<tr>
<td>Ngilyáfúndzá.</td>
<td>Síyáfúndzá.</td>
</tr>
<tr>
<td>Ngilyábóndá.</td>
<td>Síyábóndá.</td>
</tr>
</tbody>
</table>

**C-3**

T: [Síyáhámá.]
S: ["we"]

**Test-2**

Give Test-2, found on page 31-5.
Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following sentences.

Then write the subject prefix in the space provided (be sure to include the tones):

\`
\text{\`u- (you) Ni- (you pl)}
\text{\`u- (he/she) B\`a- (they)}
\`

(Notice that both of the 2nd person prefixes have low tone, while both of the 3rd person prefixes have high tone.)

Circle the English word which translates the subject prefix.

1. \underline{\text{\`y\`ah\`amb\`a}}.
   \begin{array}{lll}
   \text{you} & \text{you pl} & \text{he/she} \text{ they} \\
   \text{he/she} & \\
   \end{array}

2. \underline{\text{\`y\`ah\`amb\`a}}.
   \begin{array}{lll}
   \text{you} & \text{you pl} & \text{he/she} \text{ they} \\
   \text{he/she} & \\
   \end{array}

3. \underline{\text{\`y\`ab\`on\`a}}.
   \begin{array}{lll}
   \text{you} & \text{you pl} & \text{he/she} \text{ they} \\
   \text{he/she} & \\
   \end{array}

4. \underline{\text{\`y\`ab\`on\`a}}.
   \begin{array}{lll}
   \text{you} & \text{you pl} & \text{he/she} \text{ they} \\
   \text{he/she} & \\
   \end{array}

5. \underline{\text{\`y\`ab\`ut\`a}}.
   \begin{array}{ll}
   \text{you} & \text{you pl} \text{ they} \\
   \text{he/she} & \\
   \end{array}

6. \underline{\text{\`y\`ab\`ut\`a}}.
   \begin{array}{ll}
   \text{you} & \text{you pl} \text{ they} \\
   \text{he/she} & \\
   \end{array}

7. \underline{\text{\`y\`ab\`ut\`a}}.
   \begin{array}{ll}
   \text{you} & \text{you pl} \text{ they} \\
   \text{he/she} & \\
   \end{array}

8. \underline{\text{\`y\`as\`al\`a}}.
   \begin{array}{ll}
   \text{you} & \text{you pl} \text{ they} \\
   \text{he/she} & \\
   \end{array}

9. \underline{\text{\`y\`as\`al\`a}}.
   \begin{array}{ll}
   \text{you} & \text{you pl} \text{ they} \\
   \text{he/she} & \\
   \end{array}

10. \underline{\text{\`y\`as\`al\`a}}.
    \begin{array}{ll}
    \text{you} & \text{you pl} \text{ they} \\
    \text{he/she} & \\
    \end{array}

1.  \underline{\text{\`u\`y\`ah\`amb\`a}}. 
    \begin{array}{ll}
    \text{he/she} & \\
    \end{array}

2.  \underline{\text{\`u\`y\`ah\`amb\`a}}. 
    \begin{array}{ll}
    \text{they} & \\
    \end{array}

3.  \underline{\text{\`u\`y\`ab\`on\`a}}. 
    \begin{array}{ll}
    \text{you} & \\
    \end{array}

4.  \underline{\text{\`u\`y\`ab\`on\`a}}. 
    \begin{array}{ll}
    \text{you pl} & \\
    \end{array}

5.  \underline{\text{\`u\`y\`ab\`ut\`a}}. 
    \begin{array}{ll}
    \text{they} & \\
    \end{array}

6.  \underline{\text{\`u\`y\`ab\`ut\`a}}. 
    \begin{array}{ll}
    \text{he} & \\
    \end{array}

7.  \underline{\text{\`u\`y\`ab\`ut\`a}}. 
    \begin{array}{ll}
    \text{you} & \\
    \end{array}

8.  \underline{\text{\`u\`y\`as\`al\`a}}. 
    \begin{array}{ll}
    \text{you pl} & \\
    \end{array}

9.  \underline{\text{\`u\`y\`as\`al\`a}}. 
    \begin{array}{ll}
    \text{you} & \\
    \end{array}

10. \underline{\text{\`u\`y\`as\`al\`a}}. 
    \begin{array}{ll}
    \text{they} & \\
    \end{array}
The second syllable, -ya-, sometimes has a high tone and sometimes it has a low tone, depending on whether or not the previous tone (on the first syllable) is high or low. Can you identify the tone on -ya- in the following? (Tones for the prefixes are given for 11-16.)

11. __yaphúmá.
12. __yaphúmá.
13. __yaphúmá.
14. __yaphúmá.
15. __yahámá.
16. __yahámá.
17. __yafúndzá.
18. __yafúndzá.
19. __yafúndzá.
20. __yafúndzá.

When is -ya- high, and when is it low?

11. ɓayáphúmá. they
12. ụyáphúmá. he/she
13. ɲiyáphúmá. you pl
14. ụyáphúmá. you
15. ụyáhámá. you
16. ɓáyáhámá. they
17. ụyáfúndzá. he/she
18. ɲiyáfúndzá. you pl
19. ụyáfúndzá. you
20. ɓáyáfúndzá.

In the above sentences -ya- has a high tone after a high tone on the subject prefix, and it has a low after a low.
Test-2

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following. Then write the subject prefix in the space provided: (be sure to include the tones):

\[
\text{Ngl- (I) \ SI- (we)}
\]

(Notice that both of the 1st person prefixes have low tone.)

1. \underline{yabónà}.
2. \underline{yahámà}.
3. \underline{yáfúndá}.
4. \underline{yáfúndá}.
5. \underline{yabónà}.
6. \underline{yapúmá}.
7. \underline{yábúta}.
8. \underline{yásála}.

Write one of the following subject prefixes in the space provided:

\[
\text{Ngl- (I) \ SI- (we)} \quad \text{Ü- (you) \ NI- (you)} \quad \text{Ü- (he/she) \ Bá- (they)}
\]

9. \underline{yahámà}.
10. \underline{yahámà}.
11. \underline{yásála}.
12. \underline{yásála}.
13. \underline{yábúta}.
14. \underline{yábúta}.
15. \underline{yábúta}.
16. \underline{yabónà}.
17. \underline{yabónà}.
18. \underline{yabónà}.

Understanding siSwati

Take off your coat

M-1

Students should be advised previously to wear jackets and sweater to class. Teach the meaning of khumula and faka by demonstration.

"": (taking off his jacket) Ngikhumula libhantji.
       (putting on his jacket) Ngifaka libhantji.

Khumula libhantji.

------ lijczi.

------ tibuko.

C-1
T: Khumula [libhantji].
S: (Takes off his/her jacket.)

C-2
T: Faka [libhantji].
S: (Puts on his/her jacket.)

Combine C-1 and C-2, using the following additional vocabulary:

libhande (belt)
thayi (tie)
buhlalu (beads)
licici (earring)
lisokisi/emasokisi (sock/socks)
sicatfulo/ticatfulo (shoe/shoes)

Use the identification question ([licici] yini le[li]?) with the unfamiliar vocabulary.

Use the object prefixes, when convenient: Likhumule, Lifake, etc.
C-4

T: [Peter], khumula [libhantji].
[Peter]: (Takes off his [jacket].)
T: (to another student as [Peter] is taking off his [jacket])

Peter ukhumula [libhantji] yini?

S: Yebo.
Or: Ŭ-má.

Use faka in place of khumula.
Substitute an incorrect object or action so that the student will have to answer the question negatively: Cha.

M-2

Teach the meaning of Kunjalo (It is thus.) by demonstrating C-5, taking both parts yourself.

Peter ukhumula libhanji yini?         Kunjálu.  
Mary --------- lijezi ----?            -------.
  *    *    *    *    *
Peter ufaka libhantji yini?            -------.  
Mary ------ lijezi ----?               -------.

C-5

T: Peter u[khumula] [libhantji] yini?
S: Kunjálu.  It is thus.

C-6

Repeat M-2 and C-5, using the negative response Akunjálu (It is not thus.) in place of Kunjalo.

E-1

A yes-no question can be asked with the question word yini?, or it may be asked by use of a question word intonation (see cycle 23). Listen carefully to the differences between these two.
1. **Yes-no question with yini?**
   - Peter ufaka libhantji yini?
   - Mary ukhumula lijezi yini?
   - John ukhumula libhange yini?
   - Jane ufaka licici yini?
   - Peter uyahamba yini?
   - Mary uyafundza yini?
   - John uyasala yini?
   - John uyabita yini?

2. **Yes-no question with question intonation only**
   - Peter ufaka libhantji?
   - Mary ukhumula lijezi?
   - John ukhumula libhange?
   - Jane ufaka licici?
   - Peter uyahamba?
   - Mary uyafundza?
   - John uyasala?
   - Jane uyabita?

**TO THE TEACHER:**

Look ahead to cycle 36; be sure to use any classroom phrases which are not thoroughly familiar to the students.
To the student: A noun is normally made into a locative (an adverb of place) by prefixing e- and suffixing -ini to the noun:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>sitaladi (street)</td>
<td>estaladini (with reference to the street)</td>
</tr>
<tr>
<td>lubisi (milk)</td>
<td>glubisini (with reference to the milk)</td>
</tr>
<tr>
<td>lukhuni (firewood)</td>
<td>elukhunini (with reference to the firewood)</td>
</tr>
</tbody>
</table>

When used in a sentence, a locative can be translated by any of several English prepositions (to, at, on, by, in, from, etc.), depending on the other words it occurs with (especially the verb):

- Ngiya esitaladini. I'm going to the street.
- Ngisala esitaladini. I'm staying in the street.
- Ngiphuma esitaladini. I'm coming from the street.
- Umfana uhleti ctafuleni. The boy is sitting on the table.
- Litsathabe ctafuleni. Take it from the table.

For this reason the siSwati meaning of a locative is here indicated in its general sense: "with reference to..."

SiSwati normally does not have a sequence of vowels; that is *esitaladini does not occur when -ini is suffixed to sitaladi. This vowel sequence, *-i-, is reduced to *-a-:

- *esitaladini becomes esitaladini (with reference to the street)

When -ini is suffixed to a noun ending in -e or -a, the resulting vowel sequences are reduced to -e:

- *esikebheini becomes esikebheeni (with respect to the boat)
- *esikhwanaini becomes esikhwameni (with respect to the bag)

When -ini is suffixed to a noun ending in -u, the resulting vowel sequence becomes *-w-:

- *esipumunini becomes esipumwini (with reference to the spoon)

When -ini is suffixed to a noun ending in -o, the resulting vowel sequence becomes *-we-:

- *esivalofini becomes esivalweni (with reference to the door)

To the teacher: Have students listen to the way the following nouns are made into locatives.
Understanding siSwati

Noun | Locative
-----|--------
sitaladi | esitaladini
lubisi | elubisini
lukhuni | elukhumini
sikhali | esikhaliini
lutshi | elutshini
sik'ebhe | esik'ebheni
sikhwama | esikhwameni
sipunu | esipunumini
sibuko | esibukwenni
sigcoko | esigcokweni
sivalo | esivalweni

C-1

Have students identify words from M-1 as being "noun" or "locative."

T: [clubisini]
S: ["locative"]

Test-1

Give Test-1, found on page 33-6.

N-2

To the student: When a li-NOUN is made into a locative, the prefix (NP) is deleted:

<table>
<thead>
<tr>
<th>noun</th>
<th>e-NP-Noun-ini</th>
</tr>
</thead>
<tbody>
<tr>
<td>litafula</td>
<td>etafuleni (with reference to the table)</td>
</tr>
<tr>
<td>liposi</td>
<td>eposini (with reference to the post office)</td>
</tr>
</tbody>
</table>

To the teacher: Have students listen to the way the following nouns are made into locatives.
Test-2

Give Test-2, found on page 33-7.

To the student: A few nouns (and many place names) take only the locative prefix *e*, without the locative suffix -ini:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>litafula</td>
<td>etafuleni</td>
</tr>
<tr>
<td>liposi</td>
<td>eposini</td>
</tr>
<tr>
<td>libala</td>
<td>ebaleni</td>
</tr>
<tr>
<td>liS Swati</td>
<td>eSwatini</td>
</tr>
<tr>
<td>libhokisi</td>
<td>ebhokisini</td>
</tr>
<tr>
<td>libhuloho</td>
<td>eblulohweni</td>
</tr>
<tr>
<td>libhas'k'id</td>
<td>ebhas'k'idini</td>
</tr>
<tr>
<td>lifas'telo</td>
<td>efas'telweni</td>
</tr>
<tr>
<td>lidolobha</td>
<td>edolobheni</td>
</tr>
<tr>
<td>lisontfo</td>
<td>esontfweni</td>
</tr>
</tbody>
</table>

(A list of nouns which omit -ini in their locative form is given in the appendix.)

To the teacher: Have students listen to the way the following nouns are made into locatives.
Understanding siSwati

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>sitolo</td>
<td>esitolo</td>
<td>(the store)</td>
</tr>
<tr>
<td>Lusutfu</td>
<td>eLusutfu</td>
<td>(Lesotho)</td>
</tr>
<tr>
<td>Butjwana</td>
<td>eButjwana</td>
<td>(Botswana)</td>
</tr>
<tr>
<td>sibhedlela</td>
<td>esibhedlela</td>
<td>(the hospital)</td>
</tr>
<tr>
<td>sik'omu</td>
<td>esik'omu</td>
<td>(the &quot;location&quot;)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>libhange</td>
<td>cbhange</td>
<td>(the bank)</td>
</tr>
<tr>
<td>likhaya</td>
<td>ekhaya</td>
<td>(home)</td>
</tr>
<tr>
<td>lijele</td>
<td>ejele</td>
<td>(the jail)</td>
</tr>
<tr>
<td>litulu</td>
<td>etulu</td>
<td>(the sky)</td>
</tr>
<tr>
<td>lihhovisi</td>
<td>chhovisi</td>
<td>(the office)</td>
</tr>
</tbody>
</table>

Test-3

Give Test-3, found on page 33-8.

TO THE STUDENT:

As was indicated in the note with N-1, the locative adverb in siSwati is translated by any of several English prepositions, depending on the meaning of other words in the sentence. Note how the locative is translated with the following verbs:

- kuya + LOC to go to
- kunggena + LOC to enter into
- kufaka + LOC to put into
- kutshatsha + LOC to take from
- kuphumna + LOC to come from, to go out of
- kubaleka + LOC to run away from
- kubeka + LOC to put on/on to/by
So the meaning of a verb plus a locative is "an action with reference to an object or place".
Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the following words (which are either nouns or locatives). Then write either the noun prefix (NP) or the locative prefix (LP) and the locative suffix (LS) in the space(s) provided.

1. __bisi
2. __lubis_
3. __lukhun_
4. __talidi
5. __sitalad_
6. __sikebh_
7. __khwama
8. __sikhwam_
9. __tshi
10. __tsh_

Write the noun prefix (NP) and the locative prefix and suffix in the spaces below.

11. ___valor, ___val
12. ___buko, ___buk
13. ___gcoko, ___geok
14. ___punu, ___pun
15. ___khwama, ___khwan
16. ___taladi, ___talad
17. __bisi, __bis_

Notice in the following that the noun prefix li- is dropped in the locative:

litafula, etafule

18. ___posi, ___pos
19. ___sontfo, ___sontf
20. ___bala, bal
21. ___bhokisi, bhokis
22. ___fas'telo, fas'tel
Understanding siSwati

Test-2

Follow the usual procedures in giving 1-10 of this test. For 11-18 pronounce only the noun form (twice); do not pronounce the locative forms.

Instructions:

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. __posi; __pos__
2. __bala; __bal__
3. __tafula; __taful__
4. __sontfo; __sontf__
5. __Swati; __Swat__
6. __kwana; __kwam__
7. __valo; __val__
8. __tshi; __tsh__
9. __bhokisi; __bhokis__
10. __dolobha; __dolobh__

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix (if necessary), and the appropriate form of the locative suffix (-ini, -en, -wini, weni).

Example:

T: litafula
S: (writes) etafuleni

11. __bis__
12. __pos__
13. __buk__
14. __sontf__
15. __kwam__
16. __dolobh__
17. __pun__
18. __talad__

Teacher
11. lubisi
12. liposi
13. sibuko
14. lisontfo
15. sikhwana
16. lidolobha
17. sipunu
18. sitaladi

Student
11. elubisini
12. eposini
13. esibukweni
14. esontweni
15. esikhwameni
16. edolobheni
17. esipumwini
18. esitaladini
**Understanding isiXhosa**

**Test-2**

Follow the usual procedures in giving 1-5 of this test. For 6-20 pronounce only the noun form (twice); do not pronounce the locative forms.

**Instructions:**

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. **_tolo; _tolo**
2. **_sutfu; _sutfu**
3. **_bhange; _bhange**
4. **_khaya; _khaya**
5. **_hhovisi; _hhovisi**

**Instructions:**

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix, and the locative suffix (-ini, -eni, -wini, weni), as necessary.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Teacher</th>
<th>Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>tolo</td>
<td>_tolo; esitolo</td>
<td></td>
</tr>
<tr>
<td>Lusutfu</td>
<td>Lusutfu; elusutfu</td>
<td></td>
</tr>
<tr>
<td>libhange</td>
<td>libhange; ebhange</td>
<td></td>
</tr>
<tr>
<td>likhaya</td>
<td>likhaya; ekhaya</td>
<td></td>
</tr>
<tr>
<td>libhovisi</td>
<td>libhovisi; ehhovisi</td>
<td></td>
</tr>
<tr>
<td>pos</td>
<td><em>pos</em>___</td>
<td></td>
</tr>
<tr>
<td>Swati</td>
<td><em>Swat</em>___</td>
<td></td>
</tr>
<tr>
<td>bhokis</td>
<td><em>bhokis</em>___</td>
<td></td>
</tr>
<tr>
<td>bhange</td>
<td>_bhange</td>
<td></td>
</tr>
<tr>
<td>khaya</td>
<td>_khaya</td>
<td></td>
</tr>
<tr>
<td>tolo</td>
<td>_tolo</td>
<td></td>
</tr>
<tr>
<td>khwam</td>
<td><em>khwam</em>___</td>
<td></td>
</tr>
<tr>
<td>dolobh</td>
<td>_dolobh ____</td>
<td></td>
</tr>
<tr>
<td>sostfo</td>
<td>_sostfo</td>
<td></td>
</tr>
<tr>
<td>buk</td>
<td><em>buk</em>___</td>
<td></td>
</tr>
<tr>
<td>tsh</td>
<td><em>tsh</em>___</td>
<td></td>
</tr>
<tr>
<td>sutfu</td>
<td>_sutfu</td>
<td></td>
</tr>
<tr>
<td>hhovisi</td>
<td>_hhovisi</td>
<td></td>
</tr>
<tr>
<td>tolo</td>
<td>_tolo</td>
<td></td>
</tr>
<tr>
<td>pos</td>
<td><em>pos</em>___</td>
<td></td>
</tr>
</tbody>
</table>

**Note:**

- The student should fill in the blanks with the correct prefixes and suffixes.
- The teacher should provide the words for the student to transform into locatives.

**Example:**

- **sitolo:** _esitolo_
- **Lusutfu:** _elusutfu_
- **libhange:** _ebhange_
- **likhaya:** _ekhaya_
- **libhovisi:** _ehhovisi_
- **pos:** _eposini_
- **Swati:** _eswati_
- **libhokisi:** _ebhokisi_
- **libhange:** _ebhange_
- **likhaya:** _ekhaya_
- **sitolo:** _esitolo_
- **sikhwama:** _esikhwameni_
- **lidolobha:** _edolobheni_
- **lisontfo:** _esontfweni_
- **sibuko:** _esibukweni_
- **lutshi:** _elutshini_
- **Lusutfu:** _elusutfu_
- **libhovisi:** _ehhovisi_
- **sitolo:** _esitolo_
- **liposi:** _eposini_
Cycle 34 Open the window.

Leli lifas'telo. This is a window.
Leli likhabethe. This is a cupboard.
Leli libhokisi. This is a box.
Lona ngumnyango. This is a doorway.
Lesi sivalo. This is a door.

T: Khomba [lifas'telo], [David].
[David]: (Points to [the window]).

T: Nonkhe, khombani [lifas'telo]. Everybody point to [the window].
Ss: (Point at [the window]).

Teach the meaning of vula by demonstration:

T: Ngivula[lifas'telo].

T: Vula [lifas'telo], [Mary].
[Mary]: (Opens [the window]).

Demonstrate the meaning of Utshini? by taking both parts of the dialog yourself.

Teach students to pronounce Utshini?
C-4

T: Vula [sivalo].
S: Utshini?
T: Ngitshi: Vula [sivalo].
S: (Opens [the door].)

C-5

Review earlier cycles which have commands for the student to execute, giving him opportunity to use Utshini? when he doesn't understand. If they have no need of using this phrase with review material, give them something which they haven't had as yet: Vala [lifas'telo].

M-4

Teach the meaning of vala by demonstration:

T: Ngivula [lifas'telo].
Ngivala [lifas'telo].

C-6

T: Vala [lifas'telo].
S: (Closes [the window].)

If any student begins to confuse vala and vula, show him the relationship between vala and sivalo:

T: Lesi sivalo (pointing).
Ngivala umnyango (closing the doorway with the door).

C-7

Combine C-3 and C-6.
Correct students if necessary:

[Vula] [lifas'telo], hhayi [umnyango].

Add a libhodlela (bottle), sikhwama (bag), and an incwadzi (book) to the collection of items you are opening and closing.
Cycle 35  Recognizing hl and dl, h and hh

There are a number of sounds in siSwati which are quite unlike anything used in English (or in any other language likely to be known by an American). This cycle gives an opportunity to listen systematically to several of these sounds. (A later cycle will present the "clicks" -- a group of sounds which are more striking but actually of less importance than the sounds presented here.)

M-1

To the student:  Listen to the sounds at the beginning of the second syllable:

kwchlulh  (defeat)
kwedlulh  (pass by)

While these two sounds are very similar, you should have no trouble in distinguishing them.

To the teacher:

1) Present these sounds by reading all the words in group 1, then all the words in group 2.

2) Show the contrast between the pairs of words.

3) Give a same-different drill based on the words in these two groups:

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwchlula, kwchlula</td>
<td>same</td>
</tr>
<tr>
<td>kwchlula, kwedlula</td>
<td>different</td>
</tr>
<tr>
<td>kuhlala, kudlala</td>
<td>different</td>
</tr>
</tbody>
</table>

4) Write "hl" and "dl" on the blackboard, pointing to them as you contrast the pairs of words.

1. hl
   kwchlulh  (defeat)
   kuhlala  (sit)
   kuhlaba  (kill for butchering)
   ifhlangha (cornfield after harvest)

2. dl
   kwedlulh  (pass by)
   kudlala  (play)
   kodlaba  (raise hell)
   ifdlangha (an ornery but likeable person)
1. hl (contd.)
   kuhlèlè (put in order)
   kuhlèhla (load a gun)
   kuhlèhla (hop, skip)
   sfhlèhla (tree)
   1fhlèhla (detached tree branch)
   1fhlèsl (meat lover)

2. dh (contd.)
   kǔlèlè (eat for)
   kǔlèdłè (poke repeatedly)
   kǔlèdłè (shiver)
   sfłłèdłè (paw)
   1fłłèdłè (Swazi kitchen)
   1fłłètł (ancestor)

C-1
T: [kwehlula]
S: ["hl"]

Test-1

Give Test-1, found on page 35-4.

M-2

To the student:

Listen to the sound at the beginning of the second syllable in the following words:

1fhlèshì (horse)
1fhkà (hook)
1fhhokò (chicken coop)

This sound is not an "h;" listen to the following words which do have /h/:

1fhlèsl (goose)
1fhùzù (corn man)
sfłògò (hell)

To the teacher: Follow the procedures used in M-1.

1. h
   1fhìsl (goose)
   1fhùzù (corn man)
   sfłògò (hell)

2. hh
   1fhhìshì (horse)
   1fhhkà (hook)
   1fhhokò (chicken coop)

   *   *   *   *   *
TO THE STUDENT:

Neither of these two consonant sounds is like anything in English (or in any other language likely to be known by Americans). These two sounds are similar to each other (they are the same in articulation but differ in that /hl/ is voiceless and /dl/ is voiced--the kind of difference that obtains between English /s/ and /z/); yet despite this similarity you should have no trouble in distinguishing between them; furthermore, you should not have much trouble in hearing the difference between these and the other consonant sounds in siSwati.
Follow the usual procedures in giving this test.

Instructions:

Write hl or dl in the spaces provided.

1. kwé__dlà
2. lf__ãngà
3. ká__hbà
4. kó__dhà
5. kwé__dlà
6. lf__ãngà
7. kwé__dlà
8. ká__dlà
9. lf__btl
10. lf__bsl

(By now you may have noticed that the tones after dl are lower than those after hl. For example, -dlâ- is lower in pitch than -hlà in

kwédlà
kwéhlà

and -dlb- is lower in pitch than -hdb- in

lfdbtl
lfhbsl

This is one of the cues by which one can easily distinguish /dl/ from /hl/.)

11. kwé__dlà
12. kwé__dlà
13. lf__btl
14. lf__bsl
15. sf__hblà
16. sf__dhìlà
17. kó__dilà
18. kwé__dilà
19. kwé__dilà
Follow the usual procedures in giving this test.

Instructions:

Write h or hh in the spaces provided.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>lff__Ashí</td>
</tr>
<tr>
<td>2.</td>
<td>lff__Akkà</td>
</tr>
<tr>
<td>3.</td>
<td>lff__Así</td>
</tr>
<tr>
<td>4.</td>
<td>lff__ánsí</td>
</tr>
<tr>
<td>5.</td>
<td>lff__Ashí</td>
</tr>
<tr>
<td>6.</td>
<td>lff__ókb</td>
</tr>
<tr>
<td>7.</td>
<td>sff__ógb</td>
</tr>
<tr>
<td>8.</td>
<td>kú__blà</td>
</tr>
<tr>
<td>9.</td>
<td>kú__ulà</td>
</tr>
<tr>
<td>10.</td>
<td>úff__blà</td>
</tr>
</tbody>
</table>

Write h, hh, hl, or dl in the spaces provided.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11.</td>
<td>lff__bblí</td>
</tr>
<tr>
<td>12.</td>
<td>lff__ánsí</td>
</tr>
<tr>
<td>13.</td>
<td>lff__Ashí</td>
</tr>
<tr>
<td>14.</td>
<td>lff__ánngà</td>
</tr>
<tr>
<td>15.</td>
<td>lff__ózù</td>
</tr>
<tr>
<td>16.</td>
<td>kwé__úlà</td>
</tr>
<tr>
<td>17.</td>
<td>kú__ulà</td>
</tr>
<tr>
<td>18.</td>
<td>lff__ókà</td>
</tr>
<tr>
<td>19.</td>
<td>lff__óvisí</td>
</tr>
<tr>
<td>20.</td>
<td>lff__ábhùlà</td>
</tr>
</tbody>
</table>

(Did you notice that a high tone after /hh/ is lower in pitch than a high tone after /h/?)
Cycle 36  Recognition of classroom phrases

As preparation for this test, review materials from previous cycles, making a special effort to use all of the classroom phrases in this test to conduct this review. Do not give the English translation for any of these classroom phrases; their meaning should be perceived from the way in which they are used.

Test-1

Give Test-1, found on page 23-2.

TO THE TEACHER:

The items on this test are only suggestive, since in your classroom work you may have used other phrases. Modify and extend this test to include more precisely the phrases which you students have been exposed to. In many cases they will have to guess, since there has been no special effort to teach either the recognition or production of these phrases. (This test may, in fact, serve to identify to the student the meaning of a phrase for the first time!) This test should NOT include phrases or sentences which have been taught as part of the regular class work.

TO THE LANGUAGE COORDINATOR:

You may wish to extend this test by adding other classroom phrases which have been used in the Speaking siSwati classes up to this point.
Follow the usual procedures in giving this test.

Instructions:

You have been listening to your instructor use a number of phrases and sentences in SiSwati to direct your class work, without any special effort being made to teach you the meaning of these.

Now, listen as your instructor gives these, and circle the most appropriate translation for each phrase. After completing the test, unfold this sheet and verify your answers.

1. a. Listen carefully (everybody).
   b. Sit down (everybody).
   c. Be quiet.

2. a. Listen to this.
   b. Look here.
   c. Stand over here.

3. a. Again.
   b. Wrong!
   c. What did you say?

4. a. Let's start.
   b. Hey, Thula!
   c. Be quiet (everybody)

5. a. Hello!
   b. Good!
   c. Try again.

6. a. Do you speak siSwati?
   b. Do you understand siSwati?
   c. Speak in siSwati.

7. a. It's time (to begin).
   b. Where's the cat?
   c. That's all for today.

8. a. Let's begin.
   b. You all may leave now.
   c. Where are you going?

9. a. Say it well.
   b. Repeat again.
   c. Speak up.

10. a. Follow (repeat after) me.
    b. Listen to me.
    c. Come to me.
To the student: By now you may have noticed that all dissyllabic verbs fall into two tone groups (depending on the tone of the first syllable of the stem):

<table>
<thead>
<tr>
<th>HIGH</th>
<th>LOW</th>
</tr>
</thead>
<tbody>
<tr>
<td>(kd)hambè</td>
<td>(kd)nàtshà</td>
</tr>
<tr>
<td>(kd)bónà</td>
<td>(kd)bàlì</td>
</tr>
<tr>
<td>(kd)sàlì</td>
<td>(kd)bòngà</td>
</tr>
</tbody>
</table>

HIGH (high tone on the stem-initial syllable) LOW (low tone on the stem-initial syllable)

| kùhambè | kùnàtshà |
| kùbónà | kùbòngà |
| kùsàlì | kùhàlì |
| kùbùkà | kùbùlì |
| kùphonà | kùphìndzà |
| kùfìndzà | kùlàndzà |

C-1

T: [kùnàtshà]
S: ["low"]

C-2

Repeat C-1, using the following vocabulary:

| kóthùlì | kòbfà | kòbòtì | kòtshàtshà |
| kùbèkà | kùfàkà | kùbàmmbà | kùfòmì |
| kùblì | kùhlìkà | kùphèkà | kùphàphà |
To the student: The imperative of the HIGH disyllabic verbs has the same tones as the stem:

(kú)hambá (to go) Hambá! (Go!)

The imperative of the LOW disyllabic verbs has a tone change on the last syllable:

(kú)nátsá (to drink) Nátsá! (Drink!)

To the teacher: Have students listen to the infinitive and imperative forms of each word in the HIGH verb group. Then do the same for the LOW group.

HIGH

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kúhambá</td>
<td>Hambá! (Go!)</td>
</tr>
<tr>
<td>kúdálá</td>
<td>Sálá! (Remain!)</td>
</tr>
<tr>
<td>kúbúká</td>
<td>Búká! (Look!)</td>
</tr>
<tr>
<td>kúfúndzá</td>
<td>Fúndzá! (Read!)</td>
</tr>
<tr>
<td>kúphúmá</td>
<td>Phúmá! (Go out!)</td>
</tr>
<tr>
<td>kútsáhtshá</td>
<td>Tsháhtshá (Fake it.)</td>
</tr>
</tbody>
</table>

LOW

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kúntshá</td>
<td>Nátsá! (Drink!)</td>
</tr>
<tr>
<td>kúhklá</td>
<td>Hklá? (Wait!)</td>
</tr>
<tr>
<td>kúbílá</td>
<td>Bílá? (Count!)</td>
</tr>
<tr>
<td>kúnlándzá</td>
<td>Lándzá! (Explain!)</td>
</tr>
<tr>
<td>kúphíndzá</td>
<td>Phíndzá! (Repeat!)</td>
</tr>
<tr>
<td>kúphámbá</td>
<td>Bámbá! (Catch!)</td>
</tr>
</tbody>
</table>

C-3

Students should identify the imperatives of the above verbs as belonging to the HIGH or LOW group of verbs. This can be done here by listening carefully to the stem initial syllable (does it have a "high" tone or a "low" tone?) and disregarding the final syllable.

T: (Nátsá!)
S: (LOW group)

Test-1

Give Test-1, found on page 37-3.
Understanding isiZulu

Test 1

Follow the usual procedures in giving this test.

Instructions:

Write a high (') or low (') tone on the stem-initial syllable of the following imperatives.

1. Hambät
2. Natšhá
3. Balá
4. Salá
5. Buká
6. Hláá
7. Fundžá
8. Landžá

Write high (') and low (') tones on both syllables of the imperatives below.

9. Natšhá
10. Hláá
11. Bambá
12. Buká
13. Fundžá
14. Phindžá
15. Tshatsha

Write the tones wherever they have been omitted below.

16. kúphindžá
17. kútshatshta
18. kúnatshta
19. Natšhá
20. kúmbambá
21. Bambá
22. Thulá
23. kúthulá
Cycle 38  Here it is.

M-1

Demonstrate C-1 by taking both parts yourself. Teach students to pronounce the response *nâsî*.

C-1

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): *sitja, sîgoko, sîcathulo, sîtulo, sîvalo*.

T: Ngîtjengise [sîbuko].
S: (Touching the object) *Nâsî*. Here it is.

M-2

Demonstrate C-2 by taking both parts yourself. Teach students to pronounce the response *nâlîf*.

C-2

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): *licici, lîhembe, lîbhando, lîbhuluko, lîsokisi, lîbhululula*.

T: Ngîtjengise [lîbhantji].
S: (Touching the object) *Nâlîf*. Here it is.

M-3

Demonstrate C-3 by taking both parts yourself. Teach students to pronounce the response *nâlîd*.

C-3

Use the following vocabulary: *luswayi, lulwini, lunyano, ludvonga, lusiba, lulata, lubisi*.

T: Ngîtjengise [lucingo].
S: (Touching the object) *Nâlîd*. Here it is.
Understanding siSwati

M-4

Demonstrate C-4 by taking both parts yourself. Teach students to pronounce the response nayi.

C-4

Use the following vocabulary: ishoki, incwadzi, ipenseli, ibhola, inhloko, inggubo.

T: Ngitjengise [insipho].
S: (Touching the object) Nayi. Here it is.

C-5

Combine C-1, C-2, C-3, and C-4. Students should use itshinf? if they don't immediately understand (or if they need to stall for time to think of the right answer?).

C-6

Use appropriate objects from C-1, C-2, C-3, and C-4.

T: Ngiphe [lhhabhula].
S: Nhif.
T: Ngiyabonga. I thank (you).

M-5

Siphi sigcoko? Where is the hat?
Lphi lhhabhula?
Luphi lucingo?
Luphi lucingo?
Iphi insipho?

C-7

Put the articles in M-5, along with others from the earlier part of this cycle, in several parts of the room. It will be necessary for students to get up and go "find" these articles when they respond.
Understanding siSwati

T: Luphi [lucingo]?  
S: (Finding the object requested) [Nâlû].

C-8

For further practice, repeat C-7, using the site plan on page 29-3.
Test-1

Follow the usual procedures in giving this test.

Instructions:

Write li, si, lu, or y1/1 in the spaces below.

Circle the noun (on the right) to which this prefix/suffix refers.

<table>
<thead>
<tr>
<th></th>
<th>si</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>Nâ'lf.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>Nâ'sf.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>Sfphi?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>Lfphi?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td>Lfphi?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>Nâ'lo.</td>
<td></td>
<td></td>
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<tr>
<td>7</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>Nâ'lf.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
<td>Lfphi?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td>lihcmbe insipho</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>9</td>
<td>Sfphi?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
<td>Lfphi?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
<td>Nâ'yf.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12</td>
<td>Lfphi?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>13</td>
<td>Nâ'yf.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>_phi?</td>
<td>si</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
<td>Sfphi?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Nâ'</td>
<td></td>
<td></td>
<td>si</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
<td>Nâ'sf.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
To the student: Some sounds in siSwati are similar to sounds in English. This is true of the siSwati consonants /ph, th, kh/, which are much like the English consonants /p, t, k/ at the beginning of a word. Yet there is a difference, one which Swazis are quick to hear when an English /p, t, k/ is used in a siSwati word. Listen to the following words and try to hear the difference: in siSwati these consonants have a slightly longer period of breath ("aspiration") between the release of the consonant and the onset of the vowel.

To the teacher: Read the words in groups 1, 2, and 3. Then contrast the words in triplets (one word from each group). Do not attempt to teach the meaning of these words.

<table>
<thead>
<tr>
<th>1. /ph/</th>
<th>2. /th/</th>
<th>3. kh</th>
</tr>
</thead>
<tbody>
<tr>
<td>phosa (miss)</td>
<td>Thoko (a name)</td>
<td>khona (here/there)</td>
</tr>
<tr>
<td>kuphuma (cone from)</td>
<td>kuthula (be quiet)</td>
<td>kukhula (brow)</td>
</tr>
<tr>
<td>kuphandza (dig by scratching)</td>
<td>kuthandaza (pray)</td>
<td>kukhandza (encounter)</td>
</tr>
<tr>
<td>kuphamba (puzzle)</td>
<td>Thandi (a name)</td>
<td>kukhanya (light)</td>
</tr>
<tr>
<td>kuphembha (kindle)</td>
<td>Themba (a name)</td>
<td>likhefi (cafe)</td>
</tr>
<tr>
<td>kuphenya (investigate)</td>
<td>theni (ten)</td>
<td>likheli (address)</td>
</tr>
<tr>
<td>liphalishi (mealie porridge)</td>
<td>lithayela (corrugated)</td>
<td>likhabethe (cupboard)</td>
</tr>
<tr>
<td>phansi (down)</td>
<td>thayi (tie)</td>
<td>khala (cry)</td>
</tr>
<tr>
<td>liphepha (paper)</td>
<td>likhephethe (cupboard)</td>
<td>likhekhe (cake)</td>
</tr>
<tr>
<td>phipha (fly)</td>
<td></td>
<td>khoko (cocoa)</td>
</tr>
<tr>
<td>phipha (clean up a baby's mess)</td>
<td></td>
<td>khipha (take out)</td>
</tr>
<tr>
<td>phayinaphu (pineapple)</td>
<td>likhabethe (cupboard)</td>
<td>likhikhi (pocket)</td>
</tr>
</tbody>
</table>

Test-1 (ph / th / kh)

Give test-1, found on page 39-5.
To the student: In order to understand siSwati, it is necessary to hear the difference between /k/ and /kh/:

<table>
<thead>
<tr>
<th>/k/</th>
<th>/kh/</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuk'ela (to shear)</td>
<td>kakhala (to address a letter)</td>
</tr>
</tbody>
</table>

While /kh/ is somewhat similar to the English /k/, the siSwati /k/ is quite unlike anything the English speaker is familiar with. At this point, though, the important thing is to hear the difference between the two siSwati sounds.

To the teacher:

1) Read the words in group 1 and group 2.
2) Read the pairs of words to show the contrast between these sounds. (Do not attempt to teach the meaning of these words).
3) Give a same-different drill based on the words in these two groups:

<table>
<thead>
<tr>
<th>Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>sik'olwa, sik'olwa</td>
</tr>
<tr>
<td>sik'olwa, sikholwa</td>
</tr>
<tr>
<td>likhula, lik'ula etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>same</td>
</tr>
<tr>
<td>different</td>
</tr>
<tr>
<td>different</td>
</tr>
</tbody>
</table>

4) If necessary, demonstrate the difference between /k/ and /kh/ with syllables:

<table>
<thead>
<tr>
<th>1. /k/</th>
<th>2. /kh/</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'a</td>
<td>kha</td>
</tr>
<tr>
<td>k'e</td>
<td>khe</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kakhala (to address a letter)</td>
</tr>
<tr>
<td>kwekhama (to squeeze out)</td>
</tr>
<tr>
<td>kakhala (to cry)</td>
</tr>
<tr>
<td>likhula (pasture)</td>
</tr>
<tr>
<td>sikholwa (Christian practice)</td>
</tr>
<tr>
<td>lukhewu (chipped pot)</td>
</tr>
<tr>
<td>lukhasi (a kind of grass)</td>
</tr>
<tr>
<td>sikhebe (a gap)</td>
</tr>
</tbody>
</table>
1. /k'/ (Contd.)
   kuk'abha (to chop)
   k'etula (knock over)
   k'ak'a (surround)
   lik'ik'ik'i (commotion)

2. /kh/ (Contd.)
   kukhapha (to drive animals)
   khetula (chip off)
   khakhi (khaki)
   likhikhi (pocket)

Test-2 (k' // kh)

Give Test-2, found on page 39-6.

To the student: The three siSwati consonants /ph, th, kh/ are made with a noticeable puff of air from the lungs. This series is matched by a series, /p, t, k'/ which does not use air from the lungs; in fact, during the pronunciation of these consonants the air passage to the lungs is momentarily cut off, and the "sound" is ejected with mouth air (in a way which is described later). These consonants are called "ejectives," while the others (/ph, th, kh/) are called "aspirates." Listen carefully to the ejectives in the following.

To the teacher: Follow the same procedures as in H-1.

1. /p/
   kupana (to tie up a cow)
   kupaka (to park)
   kupoka (to haunt)
   sipolo (ghost)
   sipolu (railroad tracks)
   liposi (mail)
   sipunu (spoon)
   sipeke (bacon)
   sipele (speller)
   kupetula (to buck)
   kupopola (to examine a patient)
   sipenede (safety pin)

2. /t/
   kutama (to try)
   kutala (to give birth to)
   kutoka (stay in jail before trial)
   litoho (temporary job)
   sitolo (store)
   litomu (bridles)
   litulu (rain)
   siteki (steak)
   sitombu (stamp)
   kutekula (to jockey)
   litotoyi (cockroach)
   sitaladi (street)

3. /k'/
   kuk'ama (to comb)
   kuk'ala (to weigh)
   kuk'opa (to cheat in an exam)
   lik'ona (highway corner)
   sik'olwa (school)
   lik'osi (porridge)
   lik'ula (Indian)
   lik'cwa (goose)
   sik'ebhe (boat)
   kuk'etula (to knock over)
   kuk'ok'ola (to hop on one leg)
   sik'ali (scales)
TO THE STUDENT:

SiSwati does not have many words with a /th/; those that it does have are borrowed from English, Afrikaans and Zulu. The cognates of the words which have a /th/ in the other Nguni languages (Zulu, Xhosa) are "tsh" and "tf" in SiSwati. A quick glance at the vocabulary shows that there are many words with /ph/ and /kh/.
Test-1  (ph / th / kh)

Follow the usual procedures in giving this test.

Instructions:

Write ph, th, or kh in the spaces provided.
(Note that the letter combinations ph and th do not have the same value in siSwati as in English:

Thoko is not at all like  thanks  
phuma is not at all like  phone

At first you may have to make a conscious effort to ignore the English sound values for these letter combinations. In any event, learn the siSwati way of pronouncing ph and th by listening -- never by reading.)

1.  ___oko  (a name)
2.  ___osa  (miss)
3.  ___cna  (here/there)
4.  ku___ula  (grow)
5.  ku___ula  (be quiet)
6.  ku___andza  (find)
7.  ku___andza  (pray)
8.  ___andi  (a name)
9.  ___ansi  (down)
10.  li___ofi  (cafe)
11.  ___emba  (a name)
12.  ___ayi  (tie)
13.  li___alishi  (mealie porridge)
14.  li___e___a  (paper)
15.  li___e___e  (cake)
16.  ___o___o  (cocoa)
17.  li___abe___e  (cupboard)
18.  ___i___a  (take out)
19.  ___ayna___u  (pineapple)
20.  Ų___ómà___f?  (Where are you coming from?)
Understanding siSwati

Test-2 (k' / kh)

Follow the usual procedures in giving this test.

Instructions:

Write k' or kh in the spaces provided.

(The present siSwati orthography writes k for two different sounds:

[g]: "kufa" (die)
[k']: "likasi" (carton)

Because the use of one symbol for two different sounds creates problems for the language learner, in these lessons they are distinguished by adding a raised comma to the "k" in "likasi": lik'asi.)

1. lu__asi.
2. li__asi.
3. si__olwa.
4. si__olwa
5. ku__ela
6. ku__ela
7. li__ula
8. si__ebhe
9. si__ebhe
10. li__ula
11. ku__ama
12. li__amo
13. ___a___i
14. ___a___a
15. li___i___i
16. li___i___i

Write p, ph, k', or kh in the spaces provided.

17. si__unu
18. li__ewu
19. li__osi
20. li__ula
21. ku__a___a
22. li___i___i
Understanding siSwati

Test-3 (p // t // k)

Follow the usual procedures in giving this test.

Instructions:

Write p, t, or k in the spaces provided.

1. ku_ama (to comb)
2. ku_ama
3. ku_alu
4. ku_alu
5. ku_oka
6. ku_oka
7. li_osi (mail, post)
8. li_osi
9. li_ula (Indian)
10. li_ulu
11. si_ekc (bacon)
12. si_eki (steak)
13. si_olo (store)
14. si_olo
15. ku_e_ula
16. ku_e_ula
17. ku_o_ola
18. ku_o_ola
19. li_o_oyi (cockroach)
20. si.ali (scales)
21. li.ona (highway corner)
22. si.ele (speller)
23. li_i_i_o_i (petticoat)
Cycle 40  This is my class.  
(Precedes S.S. 29)

M-1

Obtain a picture of the class for the following (by use of a polaroid camera or by some other means).

T: Lesi, sik’olwa sami.  
   This is my class
   Jones, lesi sik’olwa sakho.  
   [ ], ------------------.
   * * * * *
   Jones, leli lihembe lakho.  
   [ ], ------------------.
   * * * * *
   Smith, lesi sicatfulo sakho.  
   [ ], ------------------.
   * * * * *
   Smith, lena yinggubo yakho.  
   [ ], ------------------.

C-1

Have students point to their own clothing rather than to the picture.

T: [Smith], ngitjengise [inggubo] [ya]kho.
   [Smith]: (Points to her dress.)
T: [Jones], ngitjengise [libhuluko] [la]kho.
   [Jones]: (Points to his trousers.)

M-2

Use the class picture for the following.
T: Leli lihembe la Jones. This is Jones' shirt.

Leli libhuluko la Jones. These are Jones' trousers.

Lesi sicatfulo sa Smith. This is Smith's shoe.

Lena yinggubo ya Smith. This is Smith's dress.

Have students point to the clothing of their classmates rather than the picture.

T: [Wena], Ngijengise [lihembe] [la] Jones
S: (Points to [Jones]'s [shirt].)

Refer to several items of your own clothing.

T: Lesi sicatfulo sami. This is my shoe.
Leli lisokisi lami. This is my sock.
Lona nguthayi wami. This is my tie.
Le[ ] [ ] [ ] mi.

Is this my shoe?

Or: Akusiso.
Understanding siSwati

C-4
T: Ngitjengise [lihembe] [laPeter]
S: (Points.)
T: Ngitjengise [sicatfulo] [sami].
S: (Points.)
T: Ngitjengise [thayi] [wakho].

M-4

Obtain a picture of each class in the siSwati training program, along with the teacher of each class (by use of a polaroid camera or by some other means).

T: Lesi sik'olwa saMamba. This is Mamba's class.

-------------------Hlopho.
-------------------[ ].
* * * *
Lona nguthishela waJohnson. This is Johnson's teacher.
-------------------Smart.
-------------------[ ].

C-5
T: Lesi sik'olwa sa{Mamba} yini?
S: Ngiso.
Or: Akusiso.
T: [Lona] nguthishela wa{Johnson} yini?
S: Nguye.
Or: Akusiye.

In the third line substitute the name of a teacher for lona:

Zwane nguthishela waJohnson yini? (Is Zwane Johnson's teacher?)
Test-1

Follow the usual procedures in giving this test.

Instructions:
Write the possessive prefix (la-, sa-, ya-, wa-) in the spaces provided.

1. lihembe ___kho (your shirt)
2. sik'olwa ___kho (your class)
3. inggubo ___kho
4. thishela ___kho
5. lisokisi ___mi (my sock)
6. sicatfulo ___mi
7. thayi ___mi
8. inggubo ___Smith
9. lihembe ___Jones
10. lijezi ___Smith
11. sik'olwa ___Mamba
12. sik'olwa ___khe (his class)
13. thishela ___khe
14. inggubo ___khe
15. insipho ___khe
16. situlo ___mi
17. likhofi ___mi
18. ipenseli ___kho
19. sibongo ___kho
20. libito ___kho
21. thishela ___Smith
22. likhofi ___Smith

1. lihembe lakho
2. sikholwa sakho
3. inggubo yakho
4. thishela wakho
5. lisokisi lami
6. sicatfulo sami
7. thayi wami
8. inggubo yaSmith
9. lihembe laJones
10. lijezi laSmith
11. sik'olwa saMamba
12. sik'olwa sakhe
13. thishela wakhe
14. inggubo yakhe
15. insipho yakhe
16. situlo sami
17. likhofi lami
18. ipenseli yakho
19. sibongo sakho
20. libito lakho
21. thishela waSmith
22. likhofi laSmith
Cycle 41 Recognizing the clicks

M-1

To the student: While many of the sounds in siSwati are quite different from those in English, none of them are quite as unusual or "exotic" as the clicks. It is not the mere fact of clicks that is unusual; some English speakers make clicks when giving a horse the signal to go or when expressing mild disapproval ("tut-tut"). What is different is that the clicks are used in combination with vowels to form words (like the other consonants) and not just as isolated signalling devices.

Though most everybody can recognize and produce some kind of click in isolation, the essential trick is to do the same for clicks as parts of words. Listen as your teacher compares a simple click ( /c/ ) with some of the other consonants.

1. clicks 2. non-clicks
kuca la (to begin) kutala (to give birth)
kucima (extinguish) kusima (to brace oneself)
kucinga (to search for something) kudzinga (to be in need of)
kucenga (to strain) kutenga (to stagger)
kucunga (to dare) kulungaa (to become good)
kucoka (to choose) kutoka (to be detained in prison)
licandza (egg) lilandza (egret)
lucolo (peace) lidvolo (knee)
lucingo (telephone) lusinga (sinew)
kucandza (get cold) kusindza (to recover from an illness)

M-2

To the student: SiSwati has fewer clicks than some of its neighboring languages (Zulu, Xhosa); it has a single series of clicks made with the tongue touching the back of the teeth:

unmodified: /c/ licandza (egg)
aspirated: /ch/ lichegu (old man)
nazalized: /nc/ kancane (little)
voiced: /gc/ sigcoko (hat)
This same series of clicks is sometimes made with the tongue pulled back slightly touching the ridge behind the teeth. All of the clicks may be pronounced with the tongue in either position. It has been customary to write a "q" for the clicks made in latter tongue position. Listen as your teacher pronounces each of the following words with the "c" and "q" variations.

<table>
<thead>
<tr>
<th>&quot;c&quot;</th>
<th>&quot;q&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>ligandza</td>
<td>ligandza</td>
</tr>
<tr>
<td>lichegu</td>
<td>lichegu</td>
</tr>
<tr>
<td>kancane</td>
<td>kancane</td>
</tr>
<tr>
<td>sigcoko</td>
<td>sigqoko</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>lucingo</td>
<td>luqingo</td>
</tr>
<tr>
<td>lucolo</td>
<td>luqolo</td>
</tr>
<tr>
<td>kucala</td>
<td>kuqala</td>
</tr>
<tr>
<td>kuceda</td>
<td>kuqeda</td>
</tr>
<tr>
<td>kucima</td>
<td>kuqima</td>
</tr>
</tbody>
</table>

M-3

To the student: Just as /p/ and /ph/ are distinguished by aspiration (a puff of air following the "p"), so /c/ and /ch/ are also distinguished by aspiration.

To the teacher: Have students listen as you read group 1, then group two, and finally pairs of words from each of the groups. Do not attempt to teach the meaning of these words.

1. /c/
   - kucuma (to groan)
   - kucina (to become strong)
   - kucopa (to wash)
   - kucaka (to puzzle)
   - kucela (to ask for)
   - kucaba (to build a home)

2. /ch/
   - kuchuma (burst open)
   - kuchina (to braid the hair)
   - kuchophaa (to look for a particular person or thing)
   - kuchaka (to be poor)
   - kuchela (to sprinkle)
   - kuchaza (to explain)
1. /c/ Contd.
   kucasha (to clevoy)
   kucala (to begin)
   licaca (skunk)
   lucingo (telephone)
   kucaphata (to make a fool of)
   kucacamba (to ache)

2. /ch/ Contd.
   kuchafa (to wear a handkerchief about the neck)
   kuchaya (to cut into strips)
   kuchacha (to break loose)
   lichinga (plan)
   kuchaphata (to splash)
   kuchachamba (to pop)
   kuchweba (to become clear)
   kucwasha (to have something on the head)
   cwa! (extremely white)

C-1

Have students respond with "c" or "ch".

T: [kuchuma]
S: ["ch"]

Test-1

Give Test-1, found on page 41-6.

M-4

To the student: Just as other consonants can be nasalized (mp, nt), so so also /c/: /nc/. The difference between /c/ and /nc/ is not difficult to hear; listen to the following.

To the teacher: Follow the same procedures as in M-3.

1. /c/
   kucenga (to strain)
   kucata (to peel)
   kucutsha (to pluck [feathers])

2. /ch/
   kuncenga (to persuade)
   kuncata (to utter a click of annoyance)
   kuncutsha (to obtain personal objects for witchcraft purposes)
Understanding siSwati

1. /c/ Contd.
   kucandza (to be cold)
   licala (court case)
   kucedza (to finish)
   kucasha (to employ)
   kucwatsha (make an opponent go broke in gambling)
   sicwati (internal injury)

2. /ch/ Contd.
   kuncandza (to prevent)
   lincala (a kind of buck)
   kuncedza (to aid)
   kuncaya (to lick)
   kuncwadza (to get ready [metaphorically])
   sincwati (a mourning hat)

C-2

Have students respond with "c" or "nc".

T: [kuncenga]
S: ["nc"]

Test-2

Give Test-2, found on page 41-7.

M-5

To the student: Hearing the difference between /c/ and /gc/ is somewhat more difficult than hearing the difference between some of the other clicks. One of the major cues to hearing this difference is to remember that /gc/ is a depressor consonant and consequently lowers the pitch of the tone following. (The conventional way of representing the voiced click is somewhat misleading: instead of /gc/, it might well have been written as /cg/, so as to indicate that the major cue comes after the click rather than before. Note that the "g" is used to indicate voicing and not a "g-like sound. The representations for /nc/ and /ch/ are more adequate in that the major cue for distinguishing /nc/ does come before the click, while the major cue for /ch/ does come after the click.)

To the teacher: Follow the same procedures as in M-3.


### Understanding siSwati

#### 1. C

<table>
<thead>
<tr>
<th>SiSwati Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kucoka</td>
<td>(to choose)</td>
</tr>
<tr>
<td>kuciza</td>
<td>(to watch)</td>
</tr>
<tr>
<td>kucuma</td>
<td>(to groan)</td>
</tr>
<tr>
<td>kucaba</td>
<td>(to build a home)</td>
</tr>
<tr>
<td>kucoba</td>
<td>(to slice meat)</td>
</tr>
<tr>
<td>kuceka</td>
<td>(to yield)</td>
</tr>
<tr>
<td>kucubula</td>
<td>(to cause to do something)</td>
</tr>
<tr>
<td>kucisha</td>
<td>(to extinguish)</td>
</tr>
<tr>
<td>kucula</td>
<td>(to beat up)</td>
</tr>
<tr>
<td>kucala</td>
<td>(to begin)</td>
</tr>
<tr>
<td>kuceba</td>
<td>(to report someone)</td>
</tr>
</tbody>
</table>

#### 2. GC

<table>
<thead>
<tr>
<th>SiSwati Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kugcoka</td>
<td>(to wear)</td>
</tr>
<tr>
<td>kugeiza</td>
<td>(to put on a bracelet)</td>
</tr>
<tr>
<td>kugcuma</td>
<td>(to jump)</td>
</tr>
<tr>
<td>kugcaba</td>
<td>(to vaccinate)</td>
</tr>
<tr>
<td>kugcoba</td>
<td>(to pound)</td>
</tr>
<tr>
<td>kugecka</td>
<td>(to speak badly of)</td>
</tr>
<tr>
<td>kugeubula</td>
<td>(to poke)</td>
</tr>
<tr>
<td>kugcisha</td>
<td>(to stuff)</td>
</tr>
<tr>
<td>kugcula</td>
<td>(to poke)</td>
</tr>
<tr>
<td>kugcalaa</td>
<td>(to begin to dig)</td>
</tr>
<tr>
<td>kugeeba</td>
<td>(to put in order)</td>
</tr>
</tbody>
</table>

#### C-3

<table>
<thead>
<tr>
<th>Alternative Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>kucoka</td>
</tr>
<tr>
<td>kugcoka</td>
</tr>
<tr>
<td>kugeiza</td>
</tr>
<tr>
<td>kugeiza</td>
</tr>
<tr>
<td>kugcuma</td>
</tr>
<tr>
<td>kugcuma</td>
</tr>
<tr>
<td>kugcaba</td>
</tr>
<tr>
<td>kugcaba</td>
</tr>
<tr>
<td>kugcoba</td>
</tr>
<tr>
<td>kugcoba</td>
</tr>
<tr>
<td>kugecka</td>
</tr>
<tr>
<td>kugecka</td>
</tr>
<tr>
<td>kugeubula</td>
</tr>
<tr>
<td>kugeubula</td>
</tr>
<tr>
<td>kugcisha</td>
</tr>
<tr>
<td>kugcisha</td>
</tr>
<tr>
<td>kugcula</td>
</tr>
<tr>
<td>kugcula</td>
</tr>
<tr>
<td>kugcalaa</td>
</tr>
<tr>
<td>kugcalaa</td>
</tr>
<tr>
<td>kugeeba</td>
</tr>
<tr>
<td>kugeeba</td>
</tr>
</tbody>
</table>

* * * * *

**Have students respond with "c" or "gc".**

**T:** [kugcoka]

**S:** ["gc"]

### Test-3

**Give Test-3, found on page 41-8.**

**TO THE TEACHER:**

In this cycle it is important for you to be consistent in your use of the "c" of "q" varieties of the click. Use the one which you prefer, and then use it consistently for all the words in this cycle (except in M-2). The students' attention should be drawn to the differences caused by the addition of aspiration (/ch/), nasalization (/mc/), and voicing (/gc/); students need to know that there are two varieties ("c" and "q") of clicks, as demonstrated in M-2, but this difference should not be introduced for practice.
Test-1

Follow the usual procedures in giving this test.

Instructions:
Write "c" or "ch" in the spaces below.

1. ku__uma
2. ku__uma
3. ku__ina
4. ku__ina
5. ku__ela
6. ku__ela
7. ku__opha
8. ku__opha
9. ku__aba
10. ku__aka
11. ku__aka.
12. ku__afa
13. ku__ingo
14. li__inga
15. li__a__a
16. ku__a__a
17. ku__weba
18. ku__weba
19. ku__washa
20. ku__wala
21. ___wa!
22. ___wa!
Understanding siswa

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "nc" in the spaces below.

1. ku__enga
2. ku__enga
3. ku__ata
4. ku__ata
5. ku__utsha
6. ku__andza
7. li__ala
8. li__ala
9. ku__edza
10. ku__edza
11. ku__asha

Write "c", "ch", or "nc" in the spaces below.

12. ku__ima
13. ku__ina
14. ku__enga
15. lu__ingo
16. ku__aka
17. ka__aka
18. li__inga
19. ku__edza
20. ku__edza
21. ku__weba
22. ku__weba
23. __wa!
24. __wa!
Follow the usual procedures in giving this test.

Instructions:

Write "c" or "ge" in the spaces below.

1. ku__oka  
2. ku__oka  
3. ku__iza  
4. ku__uma  
5. ku__uma  
6. ku__aba  
7. ku__aba  
8. ku__oba  
9. ku__oba  
10. ku__eka  
11. ku__eka  
12. ku__ala  
13. ku__ala  
14. ku__eba  
15. ku__eba  

Write "c", "ch", or "ge" in the spaces below.

16. ku__uma  
17. ku__uma  
18. ku__uma  
19. ku__aba  
20. ku__aba  
21. ku__aza  
22. ku__oba  
23. ku__opa  
24. ku__opa
Use the map on page 42-4

T: Leli lihlatsi. (1)
   Lena yinsimi. (2)
   Lena yintsheba. (3)
   Lona ngumfula. (4)
   Lona ngumgwaco. (5)

C-1

T: Ngitjengi [lihlatsi]
   Or: Ngikhombise [lihlatsi].

S: (Points.)

Use the map on page 42-4

T: Leli lidolobha (6)
   Lesi sik'olwa. (7)
   Lena yimakethe. (8)
   Leli libhuloko. (9)
   Lena yindlela. (10)
   Lona ngumgwaco (5)

C-2

T: Ngitjengi [lidolobha].

S: (Points.)

Add the vocabulary from H-1.
Ask for: sitolo, lisontfo, liposi, libhange.

T: Ngitjengise [sitolo].
S: Kute.

Use the map on page 42-4

T: Leti tintshaba.
   Lawa ngemadolobha
   Lawa ngemabhuloho.
   Lena ngimugwaco.

T: Ngitjengise [tintshaba].
S: (Points.)

Use the map on page 42-5

T: Lona ngumuti. (11)
   Leli lidolobha.
   Leli ligalaji. (12)
   Leli lipulazi. (13)
   Lesi sitolo. (14)
   Leli lisontfo.

T: Ngitjengise [umuti].
S: (Points.)
   Or: Na[nkhu].

T: [U]phi [umuti]? (Points)
   Or: Nankhu
Review the vocabulary from M-1, M-2, and M-4.

C-7

T: [Lidolobha] yini leli?
S: Ngilo.
Or: Akusilo.
Understanding siSwati

Cycle 43  It's a month.

H-1

Use the calendar on page 43-3 for the following.

<table>
<thead>
<tr>
<th>inyangá</th>
<th>Yinyangá.</th>
<th>moon; month</th>
<th>It's a moon/month.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifviki</td>
<td>Líviki.</td>
<td>week</td>
<td>It's a week.</td>
</tr>
<tr>
<td>iflangá</td>
<td>Lıllıngá.</td>
<td>sun; day</td>
<td>It's a sun/day.</td>
</tr>
</tbody>
</table>

C-1

T: Ngítjengise [inyanga].
S: (Points.)

C-2

S: Yini-le?
T: [Yinyanga].

Reverse the roles having the students answer the question.

M-2

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ngcilbélb</td>
<td>Ngũµgcilbélb.</td>
<td>Saturday</td>
<td>It's Saturday.</td>
</tr>
</tbody>
</table>

C-3

T: Ngítjengise [umṣombuluko].
S: (Points.)

Add the vocabulary from M-1.

C-4

T: Lıllıngá lípfí léll?  What (lit: which) dog is this?
S: [Ngũmsombuluko].
M-3

lisèntfo

Lisèntfo. church; Sunday; seven.

It's a church/Sunday seven.

lilangà

Lilangà. Sunday

It's a Sunday.

* * * * *

li-dwa

Li-dwa. hour

C-5

T: Ngitjengisa [Lisontfo].
S: (Points.)

C-6

T: Yini lena?
S: [Lisèntfo]. It's a church.
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>8</td>
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<td>10</td>
<td>11</td>
<td>12</td>
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<td>14</td>
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<td>18</td>
<td>19</td>
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<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
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<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Understanding isiSwati**

**Cycle 44  Kunene's family**

**H-1**

*Use the family sketch on page 44-5 for this cycle.*

**T:** Lona nguKunene.
--- ngumfati waKunene, ulaMamba.
--- nguThemba.
--- ngu[   ].

* * * * *

Lona yindvodzana yaKunene.  This is the son of Kunene.
Lona yindvodzakati yaKunene.  This is the daughter of Kunene.

* * * * *

Themba yindvodzana yaKunene.  Themba is the son of Kunene.
Dumisa  ---------------.
Busi yindvodzakati ------.
Thandi  ---------------.

**C-1**

**T:** Ngitjengise [indvodzana] yaKunene.

**S:** (Points)
Or: Mayi.

**H-2**

**T:** Lona yindvodzana yaKunene nalaMamba.  This is the son of Kunene and Mamba.
--- yindvodzakati yaKunene nalaMamba.

* * * * *

Themba yindvodzana yaKunene nalaMamba.  Themba is the son of Kunene and Mamba.
Busi yindvodzakati  ---------------.
Understanding isiSwati

Thembanyindvodzana yalaMamba.
Dumisa-------------------.
Busiyindvodzakati--------.
Thandi------------------.

*   *   *   *   *

Thembayindvodzana yakunene, Themba is a son of Kunene, kovda Busiyindvodzakati, but Busi is a daughter.

C-2

S: (Points,)
   Or: Nayi

M-3

Lona ngumina waThemba. This is the father of Themba.
--- ngumina--------.
   *   *   *   *   *

---- ngumina wa[ ].
---- ngumina wa[ ].
   *   *   *   *   *

Kunene ngumina wa[ ].
laMamba ngumina wa[ ].

C-3

T: [Ngitjengise] uyise waBusi.
S: (Points)
   Or: Nangu.

C-4

Combine C-1, C-2, and C-3.
Understanding siSwati

M-5

T: LaMamba ngumfati waKunene.
Mamba is the wife (lit: woman) of Kunene.

-------- yinkosikazi yaKunene.
Mamba is the wife of Kunene.

* * * *

Kunene yindvodza yalaMamba.
Kunene is the husband (lit: man) of Mamba.

C-5

T: [Ngikhombise] [umfati] [waKunene].

S: (Points.)
Or: Na[ngu].

M-5

T: Lona Ngumnakabo Busi.
This is a brother of Busi.

---- ngudzadze wabo Busi.
This is a sister of Busi.

* * * *

Themba ngumnakabo Busi,
Themb is a brother of Busi,

kodva Thandi ngudzadze wabo.
but Thandi is a sister.

* * * *

Themba ngumnakabo Dumisa,
Themb is a brother of Dumisa.

------------- [ ].

Busi ngudzadze wabo Dumisa.
Busi is a sister of Dumisa.

------------- [ ].

C-6

T: [Ngitjengise] umnakabo [Busi].

S: (Points.)
Or: Nangu.

M-6

": Themba utshi "Babe" kuKunene.
Themb says "Father" to Kunene.
[ ] ---------------------.

* * * *

Themba utshi "Make" kulaMamba.
Themb says "Mother" to Mamba.
[ ] ---------------------.
C-7

T: [Themba] utshi ["Babe"] kubani?
S: (Points.)
    Or: Ku[Kunene].

C-8

Use pictures of your family and the families of PCVs (if available) for the following.

A: Lona ngumake.  This is my mother.
    Lona ngubabe.  This is my father.
    Lona ngudzadze wetfu.  This is my sister.
    Lona ngumnakotfu.  This is my brother.

TO THE STUDENT:

A third way of saying that laMamba is the wife of Kunene (see H-4) is:

LaMamba ngumka Kunene

Another term for "son," frequently used by men, is umusa:

Themba ngumsa waKunene.
Understanding siSwati

Cycle 45. It's the second day (Tuesday).

M-1

Demonstrate the Swazi fashion of counting from one to five with the fingers.
(NB: The Swazi fashion of counting with the fingers is very different from
the American fashion.)

konyê one
kúbif two
kútshátfü three
künd four
sfhlanû five

C-1
T: [kunye]
S: (Indicates [one] with his fingers in Swazi fashion.)

M-2

Use the calendar on page 43-3 for the following.

Lésibíllíf NgùLésibíllíf. second (day); Tuesday It's Tuesday.
Lésítshátfü --Lésítshátfü. third (day); Wednesday It's Wednesday.
Lésfnè --Lésfnè. fourth (day); Thursday
Lésfhlanû --Lésfhlanû. fifth (day); Friday

C-2
T: Lìlìngà lìphf léìì?

After the vocabulary of M-1 has been used thoroughly, add the other days (Lísñtfdò, Útsömbúlòkò, and Üngclòlò.)
Understanding siSwati

M-3

NguLesibili. L ámbhìla ng útilisibili. It’s Tuesday. Today is Tuesday.
NguLesitshatfu. ------ ngulésitshatfu. It’s Wednesday. Today is Wednesday.
NguLesine. ------ ngulésine. It’s Thursday.
NguLesihlanu. ------ ngulésihlanu. It’s Friday.

M-4

For part one: Point to the circled days on the calendar on page 43-3. For part two: Use a current calendar, pointing to the actual day on which the lesson is taking place.

T: Lamuhla ngulesibili. Today is Tuesday.
   Kúsásà ngúlésitshátšú. Tomorrow is Wednesday.

* * * * *

Lamuhla nguf [ ].
Kusasa nguf [ ].

C-5

T: Lamuhla ngulesinggaki? What day is it today (lit: today is how many)?
S: Ngu[ ].
T: Kusasa ngulesinggaki? What day is it tomorrow?
   Or: Kusasa-ke?
S: Ngu[ ].

Repeat this dialog every day for the next week, using a current calendar.

C-6

T: Ngu[Msombuluko] lam’hla yini?
   Or: Ngu[Msembuluko] lam’hla?
S: Cha, lam’hla ngu[Lesitshtfu].
Understand siSwati

M-5

Demonstrate the Swazi fashion of counting from six to ten with fingers.

sitfupha six
sikhombisla seven
siphohlongo eight
sibboguluihlovyo nine
lfshunli ten

C-7

T: [sitfupha]
S: (Indicates [six] with his fingers in Swazi fashion.)

C-8

Combine C-1 and C-7.

E-1

Substitute the other days of the week in the square brackets below.

Teacher
Lamuhla [ngulesibili].
Kusasa [ngulesitshatfu].

Response
[Ngulesibili] lamuhla.
[Ngulesitshatfu] kusasa.

* * * * *

Lamuhla ngulesinggaki?
Kusasa ngulesinggaki?

Ngulesinggaki lamuhla?
Ngulesiggaki kusasa?

TO THE STUDENT:

You will sometimes hear namuhla instead of lamuhla.

Note the optional placement of the adverbs (lamuhla, kusasa) in E-1. Either order may be used, with only a slight shift in emphasis but no essential difference in meaning.
The difference in order signals a difference in emphasis but not in essential difference. Note that the placement of Lamulha in C-6 at the first of the sentence puts the focus on today.

TO THE TEACHER:

Note that the calendar has been chosen so that the 2nd, 3rd, 4th, and 5th days of the month correspond with Tuesday, Wednesday, etc.
Understanding siSwati

Cycle 46  It's a thing for writing.

M-1

Use objects (or pictures) for teaching the following.

T: (pointing to a pencil)  Lènà yìntò yèkúbhàlà.  This is a thing for writing.
(pointing to a bar of soap)  ------ yèkúwshàlà.  This is a thing for washing.
(pointing to a razor blade)  ------ yèkúshèfà.  This is a thing for shaving.
(pointing to a key)  ------ yèkúvùlà dìnfànyàngò.  This is a thing for opening a door.

C-1

The response by the student was learned in S.S. 11.

T: Ngiphe [ipensèli].
S: Yini "ipensèli?"  What is "ipensèli"?
T: Yìntò yè[kubhala].  It's a thing for writing.

C-2

T: Ngıtjengise intò yè[kubhala].
S: (Points.)

C-3

Repeat C-1 with the following objects:

situlo:  Yìntò yèkúhlàla.
ishoki:  ------ yèkúbhàla "eblackboard".
ibhola:  ------ yèkúdlàla.
lipipi:  ------ yèkúbhèma.
tibuko:  ------ yèkúbúka.
umukhwa:  ------ yèkusìka.
C-4

Repeat C-2, using the objects from C-3.

C-5

Repeat C-1 with the following items:

- sigcoko: Yintfo yekufaka enhloko.
- liduku: ---------------- enhloko.
- lisokisi: ---------------- elunyaweni.
- sicatifulo: ---------------- elunyaweni.
- licici: ---------------- edlebeni.
- libhande: ------ yekubopha libhulukho.

* * * *

sinkhwa yintfo yekudla.

[ ] ----------------

C-6

Repeat C-2, using the objects from C-5.
Cycle 47  Take three, put down two.

M-1

T: Lētl tipunù 16tibifi. These are two spoons.
    ---- tikhifyà ------.
Lāvā ngembik̩âmbâ lamâbilif. ------ keys.
    ---- ngembiswādi ------.
    ---- ngembilif ------.
Lētl timfólbgd 16timbilif. ------ forks.
    ---- tipensbili ------.
    ---- tinewâdzif ------.

C-1

T: Tshatsha [ti]bili [tipunu]. Take two [spoons].
Or: Tshatsha [ti]be tibili [tipunu]. Take (so that there be) two [spoons].
S: (Takes the number of objects commanded.)

M-2

Repeat M-1 with three of each of the objects:
Leti tipunu letitshatfu.

C-2

T: Tshatsha [ti][bili] [tipunu].
S: (Takes the number commanded.)

* * * * *

Or: Tibeke phansi. Put them down.
S: (Puts down the number commanded.)

* * * * *

T: [Faka] [lesi] sele [ekkhini]. Put the one which remains in your pocket.
S: (Puts the remaining object where requested.)
M-3

Repeat M-1 with four or five of each of the objects.

Leti tipunu letine.
Leti tikhiya letisihlanu.

C-3

Repeat C-2, using the numbers 2, 3, 4, and 5.

Test-1

Give Test-1, found on page 47-3.

M-4

Repeat M-1 with six, seven or ten of each of the objects:

Leti tipenseli letisitfupha.
Lawa ngemaswidi lasikhombisa.
Leti timfologo letilishumi.

C-4

Repeat C-2, using the numbers 5, 6, 7 and 10.

Test-2

Give Test-2, found on page 47-4.
Test-1

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

1. 2 3 4 5 2. 2 3 4 5 3. 2 3 4 5 4. 2 3 4 5 5. 2 3 4 5 6. 2 3 4 5 7. 2 3 4 5 8. 2 3 4 5 9. 2 3 4 5 10. 2 3 4 5 11. 2 3 4 5 12. 2 3 4 5 13. 2 3 4 5 14. 2 3 4 5 15. 2 3 4 5 16. 2 3 4 5

In the following phrases are nouns which take ba- as the plural: umfati, bafati; umfana; bafana; umuntfu, bantu. Circle the number referred to in the phrase.

**Test-2**

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<td>9</td>
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<td>3</td>
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<td>10</td>
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<td>7</td>
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<td>15</td>
<td>2</td>
<td>3</td>
<td>6</td>
<td>7</td>
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</tr>
<tr>
<td>16</td>
<td>4</td>
<td>5</td>
<td>10</td>
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<td>17</td>
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<td>18</td>
<td>4</td>
<td>5</td>
<td>10</td>
<td></td>
<td></td>
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<tr>
<td>19</td>
<td>4</td>
<td>5</td>
<td>10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Circle the day of the week given by your teacher.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
<tr>
<td>21.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
<tr>
<td>22.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
<tr>
<td>23.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
<tr>
<td>24.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
<tr>
<td>25.</td>
<td>S</td>
<td>M</td>
<td>T</td>
<td>W</td>
<td>TH</td>
</tr>
</tbody>
</table>
Understanding isiSwati

Cycle 48  Themba's relatives

M-1

Use the family sketch on page 44-5 in combination with the kinship charts on pages 48-4 and 48-5 (all three may be placed together on the flannel board).

Lona ngumkhulu waThemba. This is the grandfather of Themba.

----- ngugogo  ------.
This is the grandmother of Themba.

*  *  *  *  *

Lona ngumkhulu wa[    ],

----- ngugogo wa[    ].

*  *  *  *  *

Themba ngumtukulu waKunene. Themba is the grandson of Kunene.

------------------- waMamba.

Busi ngumtukulu waKunene. Busi is the granddaughter of Kunene.

------------------- wallamba.

C-1

T: Ngitjengise [mkhulu] waThemba
S: (Points.)
   Or: Nangu.

T: Ngitjengise [bomkhulu] waThemba. Show me the grandfathers of Themba.
S: (Points.)
   Or: Naba.

M-2

T: Lona nguyise waThemba.
This is the father of Themba.

---------- lemkhulu waThemba.
This is the (older) uncle of Themba.

----- ngunina waThemba.
This is the mother of Themba.

---------- lemncane waThemba.
This is the (younger) aunt of Themba.

C-2

T: Ngikhombise [uyise lemkhulu] waThemba).
S: (Pointing.)
   Or: Nangu.
M-3
T: Lona ngu-anti waThemba. This is the aunt of Themba.

---- ngunina lomncane waThemba. This is the (younger) aunt of Themba.

* * * * *

Lona ngumalume waThemba. This is the uncle of Themba.

---- nguyise lomkhulu waThemba. This is the (younger) uncle of Themba.

C-3
T: Ngikhombise [anti] wa[Themba].
S: (Points)
    Or: Nangu.

C-4

Combine C-2 and C-3.

M-5
T: (pointing to Jabulane) Lona ngumzala waThemba. This is the cousin of Themba.
(pointing to Fikile) -------------------.
(pointing to Bheka) -------------------.
(pointing Bongile) -------------------.

C-6
T: Ngitjengise umzala wa[Themba].
S: (Points.)
    Or: Nangu
T: Ngitjengise bomzala waThemba.
S: (Points.)
    Or: Naba

M-6
T: (pointing to Mlobile, Busi, Thandi, and Siphiwe)
   Laba bodzadzewabo Themba.
(pointing to Mphathi, Dumisa, and Mfika)
   Laba bomnakabo Themba.
These are the sisters of Themba.
These are the brothers of Themba.
TO THE TEACHER:

The family chart from cycle 44 and the kinship charts from this cycle should be placed together as shown below.
Cycle 49  Give me the third one.

M-1

Count out six pencils, and then identify the second to the sixth.

T:  (laying the pencils on the table)

Yinye, timbili, tintshatfu, tine, tisihlanu One, two, three, four,
tisitfupha.

Lena ipenscli yesibili.  This is the second pencil (lit: pencil of
second).

--- ------- yesitshatfu.  This is the third pencil.

--- ------- yesine.  ------- fourth -----.

--- ------- yesihlanu.  ------- fifth -----.

--- ------- yesitfupha.  ------- sixth -----.

C-1

T:  Ngikhembise ipenseli ye(sibili).
S:  (Points.)

M-2

Count out six buttons, and then identify their order.

T:  (laying the buttons on the table) Linye, mabili, matshatfu, mane,
asihlanu, asitfupha.

Leli lik'inotho lekucaha.  This is the first button (lit: This is the
button of beginning).

-------------- lesibili.  This is the second button.

-------------- lesitshatfu.  ------- third -----.

-------------- lesine.  ------- fourth -----.

-------------- lesihlanu.  ------- fifth -----.

-------------- lesitfupha.  ------- sixth -----.
C-2

T: Ngitjengise lik'incobo le[kucala].
S: (Points.)

C-3

Use the calendar on page 43-3.

T: Ngitjengise lilanga le[kucala].
S: (points) Nali.
T: Le[sibili.]
S: (points) Nali.

M-3

Count out six chairs, and then identify their order.

T: (pointing) Sinye, timbili, titchatfu, tim, tisihlanu, tisifupha. Lesi situlo sekucala.

-------- sibsibi.
-------- sesitshatfu.
-------- sesine.
-------- sesihlanu.
-------- sesifupha.

C-4

T: [John], hlala esitulweni se[sitshatfu].
[John]: (Sits in the [third] chair).
Understanding siSwati

Test-1

Follow the usual procedures in giving this test.

Instructions:

The possessive construction is used for the ordinals (1st, 2nd, 3rd, etc.):

noun + possessive + noun

ipenseli ye kucala
lilanga lo sibili

(Kucala, sibili, sitshatfu, etc., are used as nouns.)

Circle the ordinals cited in the phrases given by your teacher.

1. 1st 2nd 3rd 4th 5th 6th
2. 1st 2nd 3rd 4th 5th 6th
3. 1st 2nd 3rd 4th 5th 6th
4. 1st 2nd 3rd 4th 5th 6th
5. 1st 2nd 3rd 4th 5th 6th
6. 1st 2nd 3rd 4th 5th 6th
7. 1st 2nd 3rd 4th 5th 6th
8. 1st 2nd 3rd 4th 5th 6th
9. 1st 2nd 3rd 4th 5th 6th
10. 1st 2nd 3rd 4th 5th 6th
11. 1st 2nd 3rd 4th 5th 6th
12. 1st 2nd 3rd 4th 5th 6th
13. 1st 2nd 3rd 4th 5th 6th
14. 1st 2nd 3rd 4th 5th 6th

Nouns like umfati and umbedze (bed) have we- as their possessive prefix.

15. 1st 2nd 3rd 4th 5th 6th
16. 1st 2nd 3rd 4th 5th 6th
17. 1st 2nd 3rd 4th 5th 6th
18. 1st 2nd 3rd 4th 5th 6th
19. 1st 2nd 3rd 4th 5th 6th
20. 1st 2nd 3rd 4th 5th 6th
Have students listen as you read the singular in group 1 followed by the plural from group 2.

<table>
<thead>
<tr>
<th>1. singular</th>
<th>2. plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sftúlb</td>
<td>tftúlb</td>
</tr>
<tr>
<td>lwáshl</td>
<td>émwáshl</td>
</tr>
<tr>
<td>sfpúndu</td>
<td>tfpúndu</td>
</tr>
<tr>
<td>lfk'átl</td>
<td>émk'átl</td>
</tr>
<tr>
<td>slk'óluə</td>
<td>tlk'óluə</td>
</tr>
<tr>
<td>lshfål</td>
<td>énsáshfål</td>
</tr>
<tr>
<td>sikhlyə</td>
<td>tfkhlyə</td>
</tr>
<tr>
<td>lkhékhè</td>
<td>émkhékhè</td>
</tr>
</tbody>
</table>

Have students identify the above forms as being "singular" or "plural".

T: [titulo]
S: ["plural"]

Have students listen as you read the singular in group 1 followed by the plural from group 2.

<table>
<thead>
<tr>
<th>1. singular</th>
<th>2. plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>umfati</td>
<td>bafati</td>
</tr>
<tr>
<td>umfana</td>
<td>bafana</td>
</tr>
<tr>
<td>umuntfu</td>
<td>bantfu</td>
</tr>
<tr>
<td>umtswana</td>
<td>bantswana</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>umSutfu</td>
<td>beSutfu</td>
</tr>
<tr>
<td>umLumbi</td>
<td>beLumbi</td>
</tr>
<tr>
<td>umTswwana</td>
<td>beTswwana</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>
1. **singular contd.**
   - thishela
   - dokotela
   - thayi
   - sisi
   - sheleni
   - make

2. **plural contd.**
   - bothishela
   - bodokotela
   - bothayi
   - bosisi
   - boshele
   - bomake

**C-2**

Have students identify the above forms as being "singular" or "plural".

T: [thishela]
S: ["singular"]

**Test-1.**

Give Test-1, found on page 50-4.

**H-3**

Have students listen as you read the singular in group 1 followed by the plural in group 2.

1. **singular**
   - inkhomo
   - inyoni
   - indlu
   - imfolo
   - intshalo
   - intombi

2. **plural**
   - tinkhomo
   - tinyoni
   - tindlu
   - timfolo
   - tinhloko
   - tintombi

* * * * * *
**Understanding isiSwati**

1. **singular contd.**  
   lutshi  
   lucingo  
   lusiba  
   luphondvo  
   lunyavo

2. **plural contd.**  
   titshi  
   tincingo  
   tinsiba  
   timphondvo  
   tinyavo

C:3

T: [tinkhomo]  
S: [plural]

Add the vocabulary from C-1.

**Test-2**

Give Test-2, found on page 50-5.

TO THE STUDENT:

SiSwati nouns occur in singular and plural noun classes as follows:

<table>
<thead>
<tr>
<th>singular classes</th>
<th>plural classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>um-1 (u-)</td>
<td>ba-</td>
</tr>
<tr>
<td>umfat, umfana</td>
<td>bafati, bafana</td>
</tr>
<tr>
<td>thishela, sheleni</td>
<td>bothishela, bosheleni</td>
</tr>
<tr>
<td>um-2</td>
<td>imi-</td>
</tr>
<tr>
<td>umfula, umbhedze</td>
<td>imifula, imibhedze</td>
</tr>
<tr>
<td>li-</td>
<td>ema-</td>
</tr>
<tr>
<td>liwash, lihembe</td>
<td>emawashi, imibhedze</td>
</tr>
<tr>
<td>si-</td>
<td>ti-</td>
</tr>
<tr>
<td>situlo, sivalo</td>
<td>tito, tivalo</td>
</tr>
<tr>
<td>in-</td>
<td>tiN-</td>
</tr>
<tr>
<td>inkhomo, inyoni</td>
<td>tinkhomo, tinyoni</td>
</tr>
<tr>
<td>lu-</td>
<td>ti-</td>
</tr>
<tr>
<td>lutshi, lusiba</td>
<td>tintshi, tinsiba</td>
</tr>
<tr>
<td>bu-</td>
<td></td>
</tr>
<tr>
<td>bukhosi, buhlalu</td>
<td>(no plural)</td>
</tr>
<tr>
<td>ku-</td>
<td></td>
</tr>
<tr>
<td>kudla, kugula</td>
<td>(no plural)</td>
</tr>
</tbody>
</table>
**Test-1**

Read the plural forms only.

**Instructions:**

Write in the singular prefix for the word which your teacher will give in the plural.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. __tulo</td>
<td>situlo</td>
</tr>
<tr>
<td>2. __k'ati</td>
<td>lik'ati</td>
</tr>
<tr>
<td>3. __shidi</td>
<td>mashidi</td>
</tr>
<tr>
<td>4. __khiya</td>
<td>sikhiya</td>
</tr>
<tr>
<td>5. __k'olua</td>
<td>sik'olwa</td>
</tr>
<tr>
<td>6. __gooko</td>
<td>sigcoko</td>
</tr>
<tr>
<td>7. __bongo</td>
<td>sibongo</td>
</tr>
<tr>
<td>8. __dolobha</td>
<td>lidolobha</td>
</tr>
<tr>
<td>9. __candza</td>
<td>licandza</td>
</tr>
<tr>
<td>10. __phepha</td>
<td>liphepha</td>
</tr>
<tr>
<td>11. __fana</td>
<td>umfana</td>
</tr>
<tr>
<td>12. __tfwana</td>
<td>umtwana</td>
</tr>
<tr>
<td>13. __thishela</td>
<td>thishela</td>
</tr>
<tr>
<td>14. __make</td>
<td>mak'ati</td>
</tr>
<tr>
<td>15. __ntfu</td>
<td>umntfu</td>
</tr>
<tr>
<td>16. __Sutfu</td>
<td>umSutfu</td>
</tr>
<tr>
<td>17. __Lumbi</td>
<td>umLumbi</td>
</tr>
<tr>
<td>18. __catfulo</td>
<td>sicatfulo</td>
</tr>
<tr>
<td>19. __Tshwana</td>
<td>umTshwana</td>
</tr>
<tr>
<td>20. __duku</td>
<td>liduku</td>
</tr>
<tr>
<td>21. __thayi</td>
<td>thayi</td>
</tr>
<tr>
<td>22. __sheleni</td>
<td>shelelehu</td>
</tr>
</tbody>
</table>
## Test-2

Read the plural forms only for 1-10; Read the singular forms only for 1-24.

Instructions:

Write in the singular prefix for the word which your teacher will give in the plural.

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ___dlu</td>
<td>1. indlu tindlu</td>
</tr>
<tr>
<td>2. ___yonî</td>
<td>2. inyoni tinyoni</td>
</tr>
<tr>
<td>3. ___hloko</td>
<td>3. inhloko tinhloko</td>
</tr>
<tr>
<td>4. ___cingo</td>
<td>4. lucingo tincingo</td>
</tr>
<tr>
<td>5. ___siba</td>
<td>5. lusiba tinsiba</td>
</tr>
<tr>
<td>6. ___fologo</td>
<td>6. imfologo timfologo</td>
</tr>
<tr>
<td>7. ___yoka</td>
<td>7. inyoka tinyoka</td>
</tr>
<tr>
<td>8. ___tolo</td>
<td>8. sitolo titolo</td>
</tr>
<tr>
<td>9. ___tshi</td>
<td>9. lutshi tintshi</td>
</tr>
<tr>
<td>10. ___lwane</td>
<td>10. silwane tilwane</td>
</tr>
</tbody>
</table>

Write in the plural prefix for the word which your teacher will give in the singular.

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. ___tolo</td>
<td>11. sitolo titolo</td>
</tr>
<tr>
<td>12. ___bonga</td>
<td>12. sibongo tibongo</td>
</tr>
<tr>
<td>13. ___washi</td>
<td>13. lwashi emawashi</td>
</tr>
<tr>
<td>14. ___fati</td>
<td>14. umfati bafati</td>
</tr>
<tr>
<td>15. ___utfu</td>
<td>15. umuntfu bantfu</td>
</tr>
<tr>
<td>16. ___thishela</td>
<td>16. thishela bothishela</td>
</tr>
<tr>
<td>17. ___make</td>
<td>17. make bonake</td>
</tr>
<tr>
<td>18. ___Sufu</td>
<td>18. umSufu beSufu</td>
</tr>
<tr>
<td>19. ___khoma</td>
<td>19. inkhomo tinkhomo</td>
</tr>
<tr>
<td>20. ___yonî</td>
<td>20. inyoni tinyoni</td>
</tr>
<tr>
<td>21. ___siba</td>
<td>21. lusiba tinsiba</td>
</tr>
<tr>
<td>22. ___fana</td>
<td>22. umfana bafana</td>
</tr>
<tr>
<td>23. ___bhantji</td>
<td>23. libhantji emabhantji</td>
</tr>
<tr>
<td>24. ___cingo</td>
<td>24. lucingo tincingo</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>1</td>
<td>What's your family name?</td>
</tr>
<tr>
<td>2</td>
<td>Greetings: Hello, Mamba.</td>
</tr>
<tr>
<td>3</td>
<td>What's his family name?</td>
</tr>
<tr>
<td>4</td>
<td>Leaving-taking: Go well.</td>
</tr>
<tr>
<td>5</td>
<td>What is this?</td>
</tr>
<tr>
<td>6</td>
<td>Hello and goodbye (to more than one).</td>
</tr>
<tr>
<td>7</td>
<td>Identification: Who is your teacher?</td>
</tr>
<tr>
<td>8</td>
<td>Greetings: How are you?</td>
</tr>
<tr>
<td>9</td>
<td>I mean you.</td>
</tr>
<tr>
<td>10</td>
<td>Greetings: Where are you coming from?</td>
</tr>
<tr>
<td>11</td>
<td>What is &quot;ipenseli&quot;?</td>
</tr>
<tr>
<td>12</td>
<td>Greetings: Where are you going?</td>
</tr>
<tr>
<td>13</td>
<td>What do you want?</td>
</tr>
<tr>
<td>14</td>
<td>Come in.</td>
</tr>
<tr>
<td>15</td>
<td>Give me coffee</td>
</tr>
<tr>
<td>16</td>
<td>Where is he going?</td>
</tr>
<tr>
<td>17</td>
<td>A wheel. // It's a wheel.</td>
</tr>
<tr>
<td>18</td>
<td>Good morning.</td>
</tr>
<tr>
<td>19</td>
<td>What is your family name?</td>
</tr>
<tr>
<td>20</td>
<td>How are you this morning?</td>
</tr>
<tr>
<td>21</td>
<td>His name Mabuza.</td>
</tr>
<tr>
<td>22</td>
<td>Where are you from?</td>
</tr>
<tr>
<td>23</td>
<td>Pronouncing n // ng // ng</td>
</tr>
<tr>
<td>24</td>
<td>What time is it?</td>
</tr>
<tr>
<td>25</td>
<td>A girl. // It's a girl.</td>
</tr>
<tr>
<td>26</td>
<td>Review</td>
</tr>
<tr>
<td>27</td>
<td>Pronouncing p // ph, t // th, k // kh</td>
</tr>
<tr>
<td>28</td>
<td>Are you going to the store?</td>
</tr>
<tr>
<td>29</td>
<td>What is your given name?</td>
</tr>
<tr>
<td>30</td>
<td>What place is this?</td>
</tr>
<tr>
<td>31</td>
<td>A bird. // It's a bird.</td>
</tr>
<tr>
<td>32</td>
<td>He's not Peter.</td>
</tr>
<tr>
<td>33</td>
<td>Excuse me, brother.</td>
</tr>
<tr>
<td>34</td>
<td>It's not tea.</td>
</tr>
<tr>
<td>35</td>
<td>Whose chair is this?</td>
</tr>
<tr>
<td>36</td>
<td>What time do you get up?</td>
</tr>
<tr>
<td>37</td>
<td>Review of 17, 25, and 31</td>
</tr>
<tr>
<td>38</td>
<td>Mary talks a lot.</td>
</tr>
<tr>
<td>39</td>
<td>Pronouncing p // b, b // h // hh</td>
</tr>
<tr>
<td>40</td>
<td>What are you saying?</td>
</tr>
</tbody>
</table>
41. Depressor Consonants
42. Who do you room (live) with?
43. Gududu!
44. We and you (pl)
45. Rising tone
46. By the way, are you a Catholic?
47. A watch // It's a watch
48. What place is on the other side of the river?
49. Do you want a siSwati name?
50. What do you want to learn?
51. This is a nice woman.
52. Do you want to learn Afrikaans?
53. This is a short candle.
54. It's hot.
55. That's a small chair.
56. Who is it that talks so much?
57. Give me another one.
58. Do you know what a "liduku" is?
59. Pass me the sugar, please.
60. What is (the word for) "beer" in siSwati?
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2. Greetings: Hello, Mamba.

3. What's his family name?  
4. Leaving-taking: Go well.

5. What is this?  
6. Hello and goodbye (to more than one).

7. Identification: Who is your teacher?  
8. Greetings: How are you?

9. I mean you.  
10. Greetings: Where are you coming from?

11. What is "ipenseli?"  
12. Greetings: Where are you going?

13. What do you want?  

15. Give me coffee  
16. Where is he going?

17. A wheel. // It's a wheel.  
18. Good morning.

19. What is your family name?  
20. How are you this morning?

21. His name is Mabuza.  
22. Where are you from?

23. Pronouncing n // ng // ng  
24. What time is it?

25. A girl. // It's a girl.  
26. Review
TABLE OF CONTENTS

27. Pronouncing p / ph, t / th, k' / kh
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29. What is your given name?
30. What place is this?

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34. It's not tea.

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   h / hh
40. What are you saying?

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43. Gududu!
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45. Rising tone
46. By the way, are a Catholic?

47. A watch // It's a watch
48. What place is on the other side of the river?

49. Do you want a siSwati name?
50. What do you want to learn?

51. 
52. Do you want to learn Afrikaans?
Speaking siSwati

Cycle 1  What's your family name?

M-1

Introduce M-1 and M-2 by demonstrating C-1 yourself. Use the names of members of the class and the siSwati teaching staff.

Uwakahani?

What is your name
(lit: you belong to whom)?

M-2

1. Have students repeat the full sentences after you.
2. Make sure each of the students can say the sentence with his own family name inserted before proceeding to C-1.

Mamba  Ngiwâli:Mamba.  Mamba  I'm Mamba (lit: I belong to Mamba)
Motsha  ------Motsha.  Motsha
Jones  ------Jones.  Jones.
[ ]  ------[ ].

C-1

1. Ask each student for his name.
2. Have each of the students ask you for your name.
3. Have the students ask each other for their names.

A: Uwakahani?
B: Ngiwaka[Jones].

C-2

To the student: After class use these questions to learn the names of students (and teachers) who are in the siSwati program. Do this several times. Immediate application of what you have learned in class is one of the secrets of successful language study.
The following introduces a useful classroom phrase, "Ishanini [ ]" (Say [ ]), and it gives an opportunity to pronounce some of the family names.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response (group)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tshănî  &quot;Mâmbâ&quot;.</td>
<td>Mâmbâ.</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>&quot;Môtsâhâ&quot;.</td>
<td>Môtsâhâ.</td>
</tr>
<tr>
<td>&quot;Gâmâ.&quot;</td>
<td>Gâmâ.</td>
</tr>
<tr>
<td>&quot;Môtsâhâ&quot;.</td>
<td>Môtsâhâ.</td>
</tr>
<tr>
<td>&quot;Zwânâ.&quot;</td>
<td>Zwânâ.</td>
</tr>
<tr>
<td>&quot;Dîddâ.&quot;</td>
<td>Dîddâ.</td>
</tr>
<tr>
<td>&quot;Gôlê.&quot;</td>
<td>Gôlê.</td>
</tr>
<tr>
<td>&quot;Môbôzâ.&quot;</td>
<td>Môbôzâ.</td>
</tr>
<tr>
<td>&quot;Gînfîndzâ&quot;.</td>
<td>Gînfîndzâ.</td>
</tr>
<tr>
<td>&quot;Dîlàmûnî&quot;.</td>
<td>Dîlàmûnî.</td>
</tr>
<tr>
<td>&quot;Shôngâvé&quot;.</td>
<td>Shôngâvé.</td>
</tr>
<tr>
<td>&quot;Sûkâtî&quot;.</td>
<td>Sûkâtî.</td>
</tr>
</tbody>
</table>

The phrase "Tshănî [ ]" may be used to obtain responses from individuals.

TO THE STUDENT:

Family names are used more commonly in siSwati than they are in English. In fact the family name is usually used in most of those circumstances where in English the personal name would be used. At first you may find it uncomfortable to refer to your American classmates as Jones, Smith, and Brown, but just remember that Swazis will be uncomfortable if you use their personal names (except in special circumstances). So get accustomed to us using the family names right from the start when speaking siSwati.
TO THE TEACHER

In M-2 square brackets [ ] are used to indicate that additional names (from the class) are to be used. In C-1 the square brackets [ ] are used to indicate that other names (those used in M-2) may be substituted repeating this C-phase. Each student should use his own name in replying to the question in C-1.

In the course of conducting the class, you will need to give some brief instructions and directions. The following siSwati phrases are suggested for such use with this cycle. Do not translate or explain them. Their meaning will quickly become clear by the way you use them in conducting the class.

Lalelani (kahle).
Landzelani (kahle).
Phindzani njalo. (kahle).

Each teacher will tend to develop his own set of classroom phrases. Try to introduce new phrases in such a way that their meaning is made clear by the situation in which they are used rather than by giving a translation or an explanation. Some further classroom phrases are suggested in the appendix.
Cycle 2 Greetings: Hello, Mamba.

**M-1**

Mamba  
---  
Mamba  Hello, Mamba.

Motsha  
---  
Motsha  Hello, Motsha.

Jones  
---  
Jones  Hello, Jones.

**M-2**

Mamba  Yebo, ngibonâ wena Mamba.  Hello, Mamba.

Motsha  
---  
Motsha  Hello, Motsha.

Jones  
---  
Jones  Hello, Jones.

**C-1**

A:  Sawubona [Mamba].  Hello, Mamba.

B:  Yebo, ngibonâ wena [Motsha].  Hello, Motsha.

**C-2**

C-2, C-3 and C-4 are variations of C-1. You can present these by taking the parts of both "A" and "B" yourself. Or, you may introduce these variations by taking the part of "B" as various students take the part of "A".

A:  Sawubona [Jones].

B:  Yebo, [Smith].  Yes, [Smith].

Or:  Yebo.

**C-3**

A:  Sawubona [Jones].  Hello, [Jones].

B:  Sawubona [Smith].

**C-4**

A:  Sawubona

B:  Yebo, sawubona.
After class greet at least five different people in siSwati. If you don't know the person or you have forgotten the name, you may substitute Nkosi (sir/madam; lit: the name of the royal clan):

Sawubona, Nkosi.

TO THE STUDENT

The /i/ in ngibona tends to be clearly pronounced by children, but not by adults; in fact, in normal speech it may completely disappear:

ngibona

In this case the /ng/ has become syllabic (that is, it is a consonant functioning as a syllable; note that the tone is now on the consonant).

The syllable /wu/ in sawubona may be shortened:

sawubona

An alternate form of sawubona is sakubona; both are used, without any difference in meaning.

Yebo (C-2) is indifferent and is used with people you don't know. Between friends, the names are usually used.

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them -- their meaning will become clear from your usage of them):

Sesikhatshi. It's time (to begin).
Seningahamba. You may go now.
Speaking siSwati

Cycle 3  What’s his family name?

M-1

Use pictures (taken with a polaroid camera) of the students and teachers for the following.

<table>
<thead>
<tr>
<th>Name</th>
<th>Pronunciation</th>
<th>He’s a Mamba.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamba</td>
<td>WäkdMambä.</td>
<td>Mamba</td>
</tr>
<tr>
<td>Motsha</td>
<td>Môtsha.</td>
<td>Motsha</td>
</tr>
<tr>
<td>Jones</td>
<td>Jones.</td>
<td>Jones</td>
</tr>
</tbody>
</table>

C-1

T: Wäkdabani?
S: Waka[ Mamba ].

C-2

T: Wakaabani?  [Jones]: Ngiwaka[ Jones ].
T: Wakaabani (pointing to some other member of the class)?  [Jones]: Waka[ Smith ].

M-2

Introduce M-2 and M-3 by demonstrating C-3 yourself.

<table>
<thead>
<tr>
<th>Name</th>
<th>Pronunciation</th>
<th>He, I'm a Mamba.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamba</td>
<td>Mînè, ngiwakaMambä.</td>
<td>Mamba</td>
</tr>
<tr>
<td>Motsha</td>
<td>---------------------</td>
<td>Motsha</td>
</tr>
<tr>
<td>Jones</td>
<td>--------------------</td>
<td>Jones</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

M-3

Zwane | Yënd, wäkdZwändè.   | Him, he's a Zwane. |
Dladla| ------------------- | Cladla           |
Smith | ------------------- | Smith            |
[     ] | -------------------- |                  |

C-3

A: (as a monologue) Mînè, ngiwaka[ Jones ].
    Yënd, waka[ Smith ].

000206  210
For pronunciation practice, repeat E-1 in cycle 1, using the family names of the Swazi teachers and the names of any other Swazis with whom the students have or will have contact.

ADVICE TO THE STUDENT:

When the teacher is asking for mimicry or production from some other student, instead of sitting idly by, taking in the scene, you should be engaged in "silent mimicry" -- doing the same as the individual called upon, only silently (or in a very quiet whisper). Practice "silent mimicry" whenever you hear siSwati spoken (unless the situation demands audible participation) as an automatic reflex, both in class and out of class. "Silent mimicry" is a good way of using spare or potentially idle moments for getting all the practice you need for really mastering siSwati. Develop the "silent mimicry" habit early!

TO THE TEACHER:

Students may have trouble in both hearing and producing the rising glide on лежа in H-1. Comparing the following may at least help them to hear the difference.

- ṣakənhambə  bəkənhambə  (they are Mambas)
- ṣakənətshən  bəkənətshən  (they are Hotshas)
- ṣakədzənəndə  bəkədzənəndə  (they are Zanies)
Speaking siSwati

Cycle 4 Leave-taking: Go well.

M-1
sala Sálâ kâhlé. stay, remain Stay well.
hamba Hâmbâ kâhlé. go, walk Go well.

C-1
A: (departing) Sala kahle.
B: (remaining behind) Yebo, hamba kahle.

M-2
Mamba Sálâ kâhlé, Mâmbâ. Mamba Stay well.
Motsha --------, Môtshâ. Motsha
Jones --------, Jônes. Jones

C-2
S: Sala kahle, [Mamba].
T: Yebo, hamba kahle [Jones].

M-3
Mamba Hâmbâ kâhlé, Hâmbâ. Mamba Go well, Hamba.
Motsha --------, Môtshâ. Motsha
Jones --------, Jônes. Jones

C-3
A: Sala kahle, [Mamba].
B: Yebo, hamba kahle, [Jones].

C-4
A: (to B who is walking away) Hamba kahle.
B: Yebo, sala kahle.

C-5
A: (as both A and B are departing) Hamba kahle.
B. Hamba kahle.
TO THE STUDENT:

Family names (M-2) are used in addressing older persons, persons who are strangers or to some extent unfamiliar, persons who are in positions of responsibility (so that a measure of respect is expected), and even friends or acquaintances of approximately the same age. Personal names may be used in addressing close friends or acquaintances, school companions, and children.

TO THE TEACHER:

Be sure to include the review of earlier lessons as a regular part of the class hour, especially those that are in the even numbered track.
Speaking situation

Cycle 5  What is this?
(Preceded by U.S. 1,3)

M-1

Teach the following by pointing to pictures or the actual objects.

Likhoff.  Lel likhoff.  It's coffee.  This is coffee.
Liphoph.  Lel liphoph.  It's paper.

*  *  *  *  *
Sikhwama.  Lesi sikhwama.  It's a bag.  This is a bag.
Sitsaph.  Lesi sitsaph.  It's a thumb.

C-1

Use the question in such a way that its meaning can be deduced from the situation. Be sure that the student is close enough to the object he is identifying so that it is appropriate to say "this is..." instead of "that is...".

T: Yinf lena?  What is this?
S: Le[li] [likhoff].
Or: [likhoff].

M-2

Lubfsl.  Lelu lubfsl.  It's milk.  This is milk.
Lulata.  ---- lulata.  It's cream.
Lusfba.  ---- lusfba.  It's a pen.

C-2

T: Yinf lena?  This?
S: (lubfsl).
T: Lena?
S: [lulata].
C-3
T: Yini lena?
S: [Sikhwama].
T: Lenh-kē?
S: [Lusiba].

C-4
T: Yini lena?
S: (Doesn't answer; or, looks at the wrong objects.)
T: Lēnh, yifi
S: [Sikhwama].
T: (not hearing the answer well) Yifi?
S: [Sikhwama].

C-5
Find out the siSwati words for the following during your next meal at the dining hall (using this question, of course!): dish, bread, salt.

TO THE STUDENT:

Many of the early cycles in Speaking siSwati contain language which is useful for social purposes. This cycle, however, gives a basic language tool which is extremely useful in "picking up" siSwati. Use this tool frequently (see C-5).

Perhaps you've noticed that the nouns in H-1 begin with li- or si- and those in H-2 begin with lu-. All nouns can be grouped into a number of classes, according to their prefix: li- (H-1), si- (H-1), lu- (H-2), um- (umfati, umbhodze, umkhono), in- (inkhomo, indvodza, imbuti), bu- (busuku, bukhosi, buhle), ku- (kudla, kugula, kufika); there is one class of nouns that doesn't have a prefix (thishela, shukela, babe, make).

As can be seen from H-1 and H-2, there is agreement (concord) between a noun and the words which qualify it or which are in some other way closely connected to it. The learning of these noun classes, and the learning of the ways in which other words are connected to the various noun classes, will be spread out over many cycles, being introduced only as they are needed. So at this point, you need only to learn that leli goes with li- nouns (H-1) and lesi goes with si- nouns (H-1), and lolu goes with lu- nouns (H-2).
TO THE TEACHER:

Whenever a student does not know the name of a particular object, take the opportunity right then to teach him to say *Angati* (I don't know).

C-1 has a phrase which has not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as a part of a dialog than as part of an M-phase.
Speaking siSwati

Cycle 6 Hello and goodbye (to more than one). (Preceded by U.S. 8)

M-1

salani  Salanii kahle.
hambani  Hambani kahle.

stay (you pl)  (You pl) stay well.
go (you pl)  (You pl) go well.

C-1
A:  Salani kahle.
B:  Hambani kahle.

C-2
A:  Sala kahle.
B:  Hambani kahle.

M-2

Sanibona.
Sanibona.

Hello (to one person).
Hello (to more than one person; lit: We see you pl).

C-3
A:  Sanibona.
Group:  Yebd, sanibona.

TO THE STUDENT

In M-1 the addition of the suffix -ni is used when speaking to more than one person:

Salani kahle.
Hambani kahle.

In M-2 this same form, -ni-, is used in place of -wu- to indicate that more than one person is being greeted:

Sanibona.

The use of -ni to indicate a command given to more than one person will be practiced with other verbs in a later cycle. In the meantime suffix when giving an instruction to the class and omits it when addressing an individual:
<table>
<thead>
<tr>
<th>To the Class</th>
<th>To an Individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lalelani!</td>
<td>Lalela! (Listen!)</td>
</tr>
<tr>
<td>Landzelani!</td>
<td>Landzela! (Follow/Imitate!)</td>
</tr>
<tr>
<td>Phindzani!</td>
<td>Phindza! (Repeat!)</td>
</tr>
<tr>
<td>Thulani!</td>
<td>Thula! (Be quiet!)</td>
</tr>
<tr>
<td>Tshanini!</td>
<td>Tshani! (Say [...])</td>
</tr>
<tr>
<td>Nggenani!</td>
<td>Nggena! (Enter!)</td>
</tr>
</tbody>
</table>

**TO THE TEACHER:**

Insist on careful pronunciation of these sentences which are used constantly in social interaction. Bad pronunciation of these expressions which are used so frequently will be difficult to correct later. Insist on good pronunciation as you review cycles 1 and 3.
Speaking isiXhosa

Cycle 7 Identification: Who is your teacher?

M-1

Review cycle 3.

M-2

1. Practice M-2 by having students repeat the full sentence after you. If any student has difficulty in repeating the whole sentence at once, use the technique of 'backward build-up:'

   Teacher: ... ngubani?  Student: ... ngubani?
   T:   ... wakho ngubani?  S:   ... wakho ngubani?
   T:   Thishela wakho ngubani?  S:   Thishela wakho ngubani?

   (This technique should be used to 'build-up' a student's skill whenever a sentence is too long to learn by simple mimicry.)

2. Test the student's ability to say the full sentence by giving them the cue word from the left-hand column and having them respond with the full sentence.

   ngubani?  Thishela wakho ngubani?  It is who?  Who is your teacher (lit: teacher your it is who?)
   wakho ------ -----------?  your
   thishela ------ -----------?  teacher

M-3

ngùZwândë  Thishela wândë ngûZwândë  Zwane
ngùShîngâwë  -----------------ngûShîngâwë  Shongwe
ngûGûlë  -----------------ngûGûle  Gule
ngu{ }  -----------------ngu{ }

C-1

A: Thishela wakho ngubani?
B: Thishela wândë ngu{Zwane}.
   Or: Ngu{Zwane}.
Speaking siSwati

C-2

A: Thishela wakho ngubani?
B: Thishela wami ngu[Zwane].
   Wakho-ke?

A: Ngu[Shongwe].

M-4

waJones  Thishela waJones ngubani?  of Jones
waSmith  ------------ wâSmith ------------?  of Smith
wa[  ]  ------------ wâ[  ] ------------?  of [  ]
   *     *   *   *   *

wakho  ------------ wâkho ------------?  your
wakhe  ------------ wâkhe ------------?  his

Who is Jones' teacher?
Who is his teacher?

M-5

waJones  Thishela waJones nguZwâne.  of Jones
waSmith  ------------ wâSmith ------------.  of Smith
   *     *   *   *   *

Thishela wa[  ] ngu[  ].

Jones' teacher is Zwane.

C-3

A: Thishela wa[Jones] ngubani?
B: Thishela wa[Jones] ngu[Zwane].
   Or: Ngu[Zwane].

TO THE STUDENT:

In siSwati the possessive pronoun comes after the noun, rather than before it, as in English:

thishela wami  my teacher
thishela wakho your teacher
thishela wakhe his teacher

Alternate sentence orders are possible, without any significant difference in meaning:
Speaking siSwati

M-2, M-3, M-4, M-5  Alternates

Thishela wakho ngubani?  Ngubani thishela wakho?
Thishela wami nguZwane.  NguZwane thishela wami.
Thishela waJones ngubani?  Ngubani thishela waJones?
Thishela waJones nguZwane.  NguZwane thishela waJones.

The /u/ in ngubani may disappear completely in normal or rapid speech; ng'\text{bani}; cf. ngibona which reduces to ng'\text{bona} in cycle 2.

TO THE TEACHER:

When using classroom phrases (see note on 1-3), be certain to 1) limit the number to those which are absolutely essential (too many will only confuse the student), and 2) use the phrases in such a way that their meaning becomes clear from usage (without further explanation or translation).

Whenever English is spoken in class, remind students to use siSwati:

Khuluma siSwati.  Speak in siSwati.

Admonish late students with:

Linga kufika ngesikhatsi.  Try to arrive on time.
Cycle 8  Greetings: How are you?

M-1
ni-  Nlnjânf
you (pl)  How are you (pl)  (lit: You are how)?
u-  Unjânf
you  How are you?
ku-  Kunjânf
it  How are you  (lit: It is how)?

M-2
Ngî-  Nglsékhdna
I  I'm still here.
Si-  Slsékhdna
we  We (the family) are still here.

C-1
A: Kunjani?
B: Ngisekhona.

C-2
A: Sawubona [Jones].
B: Sawubona [Smith].
A: Kunjani?
B: Ngisekhona.

C-3
A: Ninjani?
B: Sisekhona.

M-3
Ngî-  Ngîngévâ wêna.
I  What about you (lit: I can hear about you)?
Si-  Sî----------.
we

C-4
A: Kunjani?
B: Ngisekhona. Ngingeva wena.
A: Ngisekhona.

I'm still here. What about you?
Speaking siSwati

C-5
A: Ninjani?
B: Sisekhona. Singeva wena.
A: Sisekhona.
Or: Ngisekhona.

TO THE STUDENT

In C-3 the plural prefix ni- (you - pl) is used instead of the singular prefix u- (you) even though only one person is addressed. The question (and the response to it) applies to the family and friends as well as to the individual addressed.

The expression singeva wena in M-3 is the potential form of the verb used as an idiom:

Subj Pron + Potential + Verb
si ng(a) eva

The use of the potential will be practiced in later cycles.

Inquiries about well-being are generally made to acquaintances rather than strangers (though one can "make conversation" in this way with strangers).

TO THE TEACHER:

If there is time, you can teach Kulungile as an alternative response in C-1:

A: Kunjani?
B: Kulungile. Okay.
Speaking siSwati

Cycle 9  I mean you.
(Proceeded by U.S. 10)

M-2

Present C-1 as a monolog before practicing the following. Be sure to substitute the actual names of students for the ones used here.

Smith  Yend ngûSmith.
Brown  ----Brown.

C-1
A: (To [Jones]) Wend ùngû[Jones].
Yend (pointing) ngû[Smith].
Yend (pointing) ngû[Brown].

M-3

Present C-2 as a monolog before having each student practice the sentence by which he can identify himself. Use tshani in teaching this sentence:

T: (to Jones) Tshani: Mine ngingu [Jones].

C-2
A: Mínê ngîngî[Mâmbâ].
Wend (pointing) ùngû[Smith].
Yend (pointing ngû[Brown].

Demonstrate C-3 by taking both parts yourself.
Speaking siSwati

mine $\text{Usho mine?}$ me $\text{Do you mean me?}$
yena ----- yèná? him/her $\text{---------- him?}$
Jones ----- Jones? $\text{---------- Jones?}$
[ ] ----- [ ]?

C-3

T: [Smith], ñéthè lèphà.
[Smith]: ñéthè miné
T: Ngishè wènà. ñéthè lèphà.

C-4

T: [Smith], wota lapha.
[Smith]: Usho mine?
T: Cha, ngisho [Brown].

No, I mean [Brown].

Demonstrate C-5 as a monolog before practicing the following.

liSwati -----liSwati. Swazi
\* \* \* \* \* 
indvodza Wena uyindvodza. man You, you're a man.
umfati -----ngumfati. woman 

C-5

A: Mine ngi[liSwati].
Wena (pointing) u[liMelika].
Cycle 10 Where are you coming from?

M-1

Before teaching M-1, demonstrate C-2.
Practice the full form first, then the reduced form:

Ngiphum'esitolo.

<table>
<thead>
<tr>
<th>esitolo</th>
<th>Ngiphum' esitolo.</th>
<th>(from) the store</th>
<th>I'm coming from the store</th>
</tr>
</thead>
<tbody>
<tr>
<td>esikolweni</td>
<td>-----------------</td>
<td>(from) school</td>
<td></td>
</tr>
<tr>
<td>eposini</td>
<td>-----------------</td>
<td>(from) the post office</td>
<td></td>
</tr>
<tr>
<td>ekhaya</td>
<td>-----------------</td>
<td>(from) home</td>
<td></td>
</tr>
<tr>
<td>eRockville</td>
<td>-----------------</td>
<td>(from) Rockville</td>
<td></td>
</tr>
</tbody>
</table>

C-1

T: Ûphumâphi?
S: Ngiphumâ [ësitolâ].
Or: Ésitolâ.

C-2

A: Sawubona [Smith].
B: Yebo [Jones].
A: Uphumaphi?
B: Ngiphuma [esitolo].

C-3

A: Sawubona [Smith].
B: Yebo [Jones].
A: Uphumaphi?
B: Ngiphuma [esitolo]. Wena I'm coming from the store and you, where are you coming from? Uphumaphi?
Or: Wendá-â?
A: Ngiphuma [ekhaya].
Speaking siSwati

C-4

A: Uphumaphi?
B: Ngiphuma [esitolo].
A: (not hearing well) Kophi?
B: [Esitolo].

TO THE STUDENT

When two people know each other well, the question "Uphumaphi?" may be used as an informal greeting (as in C-1).

TO THE TEACHER:

In these materials Rockville (N-1) stands for whatever town is near enough to the training program to be visited frequently by students (for shopping and other purposes); so, substitute the name of a local town wherever Rockville occurs.

In English "uh" is a common way to hesitate or pause within an utterance while thinking of how to go on. By now some of the students are probably introducing this English hesitation form into their siSwati efforts. Since this is not the siSwati way of hesitating, and since it is necessary for everybody to hesitate at one time or another, teach them to use the siSwati hesitation form "ee-" rather than the English "uh". This can either be done by taking some of the drill materials (M-phases) and deliberately introducing "ee-" for students to mimic, or it can be done by giving students the correct siSwati form each time they introduce the English "uh" into their siSwati productions.
Cycle 11  What is "ipenseli?"  
(Proceeded by U.S. 14)

M-1

Review cycle 5. Teach the students to respond with Nglkhôhlîwë (I have forgotten) for items they don't remember.

C-1

T: Yînî lênà?  
If the student remembers:  
S: [Sikhwâmâ].  
If the student does not remember:  
S: Sônglkhôhlîwë. (I have already forgotten.)  
T: Bûkà! Le[sî] [sikhwâmâ]  
(pointing). Tshâni: [sikhwâmà].  
S: [Sikhwâmà].

M-2

ipenseli Yinf "ipensëll?" pencil  
insipho --- "insîphô?" soap  
insingo --- "insîngô?" razor

C-2

Use the actual objects to practice the following.

T: Ngiphe [ipenseli]  
S: Yinî ["ipensëll"]?  
T: (pointing) Lena["yipensëll"].  
Or: Ngulena.  
Or: ["A pencil"].  
Give me a pencil.  
This is a pencil.  
It is this (thing).

M-3

Note that the nouns all have the same tone pattern. Insist that students say these tones correctly.
TO THE STUDENT:

Two useful language learning "tools" are introduced in this cycle:

Sėngikhohlivē. (I've already forgotten.)

Yinf [" "]? (What is [" "]?)

Everybody sooner or later has need of sengikhohlivē; don't hesitate to use it when necessary. Both of these "tools" can be very useful in getting help when you interact with Swazis in casual circumstances (out of class). Ultimately much of your siSwati will be learned in such circumstances, so master these "tools" early.

TO THE TEACHER:

When it suits, use phendvula to instruct a student to answer a particular question:

Jones, phendvula: [Yini-lo?]. (Jones, answer: [What is it?])
Cycle 12 Where are you going?

Practice the full form first, then the reduced form:

Ngiy' esitolo.

esitolo  Nyisitolo.  (to) the store  I’m going to the store.

ekhaya  ----  k̒khaya.  home

esikolweni  ----  esiki'olweni.  (to) school

eposini  ----  epósini.  (to) the post office

cRockville  ----  eRockville.  (to) Rockville.

C-1

T: Uyaphi?

S: Ngiy' [esitolo].

Or: [Esitolo].

C-2

A: Uyaphi?

B: [Esitolo].

A: (not hearing well) Kuphi?

B: [Esitolo].

C-3

A: Uyaphi?

B: Ngiy' [esitolo]. Wënd-a? (Or: Wënd-kë?)

A: Ngiy'[ekhaya].

C-4

A: Uphumaphi?

B: Ngiphum' [ekhaya]

A: Uyaphi?

B: Ngiy' [esitolo].
Speaking siSwati

C-5

A: Sawubona.
B: Sawubona. Kunjani?
B: Ngisekhona. Uphumaphi?
A: Ngiphum' [esitolo]. Wena, uphumaphi?
B: Ngiphum' [ekhaya]. Uyaphi?
A: Ngiy' [esikolweni]. Wena, uyaphi?
B: Ngiy' [eposini].

TO THE STUDENT:

In addition to its literal meaning (Where are you going?) "Uyaphi?" has an idiomatic meaning: What is your business?

While both kuya and kuhamba are used in the sense of "to go," note this important difference:

a) With kuya a destination must be specified:
   Ngiya kaManzini. (I'm going to Manzini.)

b) With kuhamba a destination is not specified:
   Ngiyahamba. (I'm going.)
   (Do not say: Ngiyahamba kaManzini.)

Note this difference in this conversation:

A: Ngiyahamba
B: Uyaphi? (One cannot ask uhambaphi?)
A: Ngiya [esitolo].
Speaking siSwati

Cycle 13  What do you want?

M-1

Demonstrate C-1 before practicing the following as responses to the question, ufumani? The following nouns all have the same tone pattern, so it should be easy for students to say them correctly.

Ifwáshi  Ngífúndá ifwáshi.  watch  I want a watch.
Ifkámd  ------  ifkámd.  comb
Síbúkd  ------  síbúkd.  mirror
Ifshókl  ------  ifshókl.  chalk
Ifswfdí  ------  ifswfdí.  candy

C-1

T: Úfúndáf?  What do you want (lit: you want what)?
S: Ngífúndá [ifwáshi].
Or: [ifwáshi].
T: Ñèfì.

M-2

Note that the tone pattern on each of the nouns here is different.

Ifkhòff  Ngífúndá ifkhòff.  coffee  I want coffee.
Ifftfá  ------  ifftfá.  tea
Ifóbál  ------  ifóbál.  milk

C-2

T: Úfúndáf?
S: Ngífúndá [ifkhòff].
Or: [ifkhòff].
T: [ñèfì].

To the student: At your next meal you will need to select your drink in siSwati; so be sure you know the word for your favorite beverage.
TO THE TEACHER:

One of the siSwati teachers should serve the beverages at the next meal in the cafeteria, asking each student "Ufunani?" Students who cannot answer properly in siSwati should be given water.

E-1 ("/")

Have the students mimic as follows, paying special attention to the pronunciation of the tones:
1) Group 1.
2) Group 2.
3) Pairs of words from both groups:
   T: ifwáshì
   S: ifwáshì
   T: 1fšòndvò
   S: 1fšòndvò

Make certain that students do not put a falling tone (\(^{\downarrow}\)) on the second syllable of the words in group 1.

<table>
<thead>
<tr>
<th>1. high-high-low</th>
<th>2. high-fall-low</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifwáshì</td>
<td>1fšòndvò</td>
</tr>
<tr>
<td>ifftyâ</td>
<td>ídšítìh</td>
</tr>
<tr>
<td>sftúbì</td>
<td>sftúbì</td>
</tr>
<tr>
<td>sfpúnbù</td>
<td>sfkhùlù</td>
</tr>
<tr>
<td>sfkhîfyâ</td>
<td>sfkkhwâmâ</td>
</tr>
<tr>
<td>sfitémbù</td>
<td>ékhâyâ</td>
</tr>
<tr>
<td>sfìbìndzl (quiet person)</td>
<td>sfìbìndzl (liver)</td>
</tr>
<tr>
<td>ifpósl</td>
<td>lfbftò</td>
</tr>
<tr>
<td>ldsâwâyl</td>
<td>lóbísì</td>
</tr>
</tbody>
</table>

Test the tone production of individual students by having them mimic words from both groups given at random.

For students who find it difficult to distinguish between these two tone patterns, demonstrate the difference by humming:

\[ T: ifwáshì, \text{ } á - á - á \]
\[ 1fšòndvò, \text{ } á - á - á \]
For those who have difficulty in making the difference, give them the tone pattern to mimic by humming:

\[
\begin{align*}
T: \text{iwáshi}, & \quad \text{á} - \text{á} - \text{á} \\
S: & \quad \text{á} - \text{á} - \text{á} \\
T: \text{iséndvé}, & \quad \text{á} - \text{á} - \text{á} \\
S: & \quad \text{á} - \text{á} - \text{á}
\end{align*}
\]

Some teachers have found it useful to diagram the tone patterns on a blackboard:

\[
\begin{align*}
\text{iwáshi} & \quad \begin{array}{c}
\_ \\
\_ \\
\_ \\
\end{array} \\
\text{iséndvé} & \quad \begin{array}{c}
\_ \\
\_ \\
\_ \\
\\_ \\
\end{array}
\end{align*}
\]

The various tone levels and glides can also be demonstrated with the hand while saying the word (with motions similar to diagrams on the blackboard).
Speaking siSwati

Cycle 14  
Come in.

M-1

Demonstrate C-1 before practicing M-1.

<table>
<thead>
<tr>
<th>Jones</th>
<th>Ñggénà Jones.</th>
<th>Jones</th>
<th>Come in, Jones.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smith</td>
<td>------ Smith.</td>
<td>Smith</td>
<td></td>
</tr>
<tr>
<td>[ ]</td>
<td>------ [ ]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wèndá wèkunêndé</td>
<td>------ wèndá wèkunêndé, sir/madam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C-1

First take the part of A, while various students take the part of B in turn. Then teach them the response "ngimi:"

Teacher: Ngubani?
Student: Ngimi.

After this, take the part of B while students take the part of A.

A: (Knocks at the door of B.)
B: Ngùbânf? Who is it?
A: Ñgìmî. It's me.
B: Ñggénà [Jones].

M-2

Demonstrate C-2 before practicing M-2.

<table>
<thead>
<tr>
<th>Jones</th>
<th>NgingùJones.</th>
<th>Jones</th>
<th>I'm Jones.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smith</td>
<td>------ Smith.</td>
<td>Smith</td>
<td></td>
</tr>
<tr>
<td>[ ]</td>
<td>------ [ ]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C-2

T: (Knocks at the door of B.)
S: Ngubani?
T: Ngìmî. It's me.
S: Ñgùbânf?
Or: Ñgèwè Ñgùbâñé?
T: Ngingu[Jones]. Who are you? (lit: you are who)?
S: Nggena [wena wèkunènè]. I'm Jones.

Come in, sir.
Speaking siSwati

C-3

Repeat C-1 and C-2 with the first line as follows:

A: (outside the house of B) Ee ekhaya! Hello (lit: at home).

C-4

S: (approaching a household group) Greetings, household.
Sanibona, ekhaya.
T: Sibona wena, nkhosi. Greetings, sir.

TO THE TEACHER:

Although a certain amount of review has been built into this course, the main task of review is left to the teacher. Review should be a regular part of every class period.

Use the following phrases to call for a review of cycles 2 and 4:

[Jones], bingelela [Smith]. [Jones], greet [Smith].
[Jones], valemisa [Smith]. [Jones], bid [Smith] goodbye.
Speaking siSwati

Cycle 15  Give me coffee.

M-1

Use objects or pictures for teaching the following. Note that the nouns all have the same tone pattern.

<table>
<thead>
<tr>
<th>sfikhwâmâ</th>
<th>Ngîphê sfikhwâmâ.</th>
<th>bag</th>
<th>Give me a bag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fnstmbl</td>
<td>------- fnstmbl.</td>
<td>iron</td>
<td></td>
</tr>
<tr>
<td>ldbtsl</td>
<td>------- ldbtsl.</td>
<td>milk</td>
<td></td>
</tr>
<tr>
<td>lôsfbâ</td>
<td>------- lôsfbâ.</td>
<td>pen (&quot;feather&quot;)</td>
<td></td>
</tr>
</tbody>
</table>

C-1

Have students take the parts of A and B.

A: Ngîphê [sfikhwâmâ].

b: (Gives the article requested.)

C-2

T: Ufunani?

S: Ngîphê [sfikhwâmâ].

T: Na[sî]. Here it is.

C-3

Obtain pictures (or the actual objects) of the following for use in this cycle: sfikhâl (spear), lôkhûnl (firewood), fntfâgâ (fighting stick).

T: Ngîphê [lîsûndvd].

S: Yînî ["lîsûndvd"]?

T: Lêll [lîsûndvd].
Use pictures (or the actual objects if you wish) to suggest the following responses to students:

likho (coffee), litiya (tea), lubisi (milk).

T: Ufunani?
S: Ngiphé [likhōfī]
T: Nālf.

Review E-1 of cycle 13.

Use the words below as follows:

1. Read the pairs of words in the two groups for contrast.
2. Give a "same-different" drill:
   T: sikhwāmā, sikhwāmā
   S: same
   T: lūbīsl, lūbīsl
   S: different
   etc.
3. Have students listen to the first syllable of these words, identifying them as "high" or "low":
   T: sikhwāmā
   S: "high"
   T: lūbīsl
   S: "low"
   etc.
4. Have students mimic your pronunciation (as was done in E-1 of cycle 13).
<table>
<thead>
<tr>
<th></th>
<th>high-fall-low</th>
<th></th>
<th>low-fall-low</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>sikhwâmâ  (bag)</td>
<td>2.</td>
<td>sikhwâmâ  (it's a bag)</td>
</tr>
<tr>
<td>1.</td>
<td>lübîsîl</td>
<td>1.</td>
<td>lüsîbê</td>
</tr>
<tr>
<td>1.</td>
<td>ñnsîmbîl</td>
<td>1.</td>
<td>yînsîmbîl</td>
</tr>
<tr>
<td>1.</td>
<td>lîsîndvô</td>
<td>1.</td>
<td>lîsîndvô</td>
</tr>
<tr>
<td>1.</td>
<td>sîtôlb</td>
<td>1.</td>
<td>sîtôlb</td>
</tr>
</tbody>
</table>
**Cycle 16 Where is he going?**

**M-1**

<table>
<thead>
<tr>
<th>Jones</th>
<th>Smith</th>
<th>Jones where is going?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jones</td>
<td>Smith</td>
<td>Jones dy'aphfi?</td>
</tr>
</tbody>
</table>

**M-2**

<table>
<thead>
<tr>
<th>esitolo</th>
<th>Jones dy' isitöld.</th>
<th>(to) the store</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekhaya</td>
<td>------------------</td>
<td>home</td>
</tr>
<tr>
<td>esikolvni</td>
<td>------------------</td>
<td>(to) school</td>
</tr>
<tr>
<td>eposini</td>
<td>--------------------</td>
<td>(to) the post office</td>
</tr>
<tr>
<td>eRockville</td>
<td>------------------</td>
<td>(to) Rockville</td>
</tr>
</tbody>
</table>

**C-1**

A: [Jones] uyaphi?

B: [Jones] uy' [esitolo].

Or: Uy' [es'tolo].

**H-3**

Be sure that students can hear and produce the tone difference on u- in each of the groups below.

<table>
<thead>
<tr>
<th>1. you</th>
<th>2. he/she</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wëndá dyàphfi?</td>
<td>Yëndá dyàphfi?</td>
</tr>
<tr>
<td>Wëndá ùphúmâphï (you, where are coming from?)</td>
<td>Yëndá ùphúmâphï (Him, where is he coming from?)</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Wëndá dyàphfi?</td>
<td>Jones dyàphfi?</td>
</tr>
<tr>
<td>Wëndá ùphúmâphï?</td>
<td>Jones ùphúmâphï?</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Wëndá dy' es'töld.</td>
<td>Yëndá dy' es'töld.</td>
</tr>
<tr>
<td>Wëndá ùphúm'es'töld.</td>
<td>Yëndá ùphúm' es'töld.</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>
Speaking siSwati

1. you (Contd.)

Wena uy' es'tolo.
Wena uphum' es'tolo.

2. he/she (Contd.)

Jones uy' es'tolo.
Jones uyaphum' es'tolo.

* * * *

Uyaphi?
Uphumaphi?

C-2

A: Wena uyaphi?
B: Ngiy'[es'tolo].

A: Yena uyaphi?
    Or: Yena-ke?
B: Uy'[eposini].

C-3

A: Jones uphumaphi?
B: Uphuma [es'tolo].

C-4

You, where are you going?

Him, where's he going?
    Or: And him?

Where is Jones coming from?
    He's coming from [the store].

Repeat C-2 using phuma in place of ya.

C-5

Teach the use of Angati (I don't know) as answers in C-1 and C-3:

T: Jones uyaphi?
S: Angati.
    I don't know.
Use Kûphi? in C-1 and C-3 to have information repeated.

S: Jones uyaphi?
T: Uy' [es'tolo].
S: Kûphi?
T: [Es'tolo]. Where?
Speaking siSwati

Cycle 17  A wheel, // It's a wheel.
(Preceded by U.S. 15)

M-1

Use objects (or pictures) for teaching the following. Note that all the nouns have the same tone pattern.

| Llisendvb. | Ló1 lísàndvb | It's a wheel. | This is a wheel. |
| Síkháll. | Ló1 síkháll | It's a spear. | This is a spear. |
| Yíntfélga | Lóla yíntfélga | It's a fighting stick. |
| Lúkhóní | Ló11 lúkhóní | It's fire wood. |

C-1

T: Yínt leña?
Or: Yínt-1é?
S: [Ló1 lísàndvb].
Or: [Lísàndvb].

M-2

C-2 requires that students be able to produce a high tone or a low tone on the initial syllable of the following words. Practice the following, using the same steps as were used in E-1 of cycle 15.

1. Ufunani?  2. Yínt-1é?

| Sikhwámá | Sikhwámá |
| Sikháll | Sikháll |
| Isífbá | Isífbá |
| Isífbí | Isífbí |
| Lísàndvb | Lísàndvb |

C-2

T: Yínt-1é?
S: [Síkhwámá].
T: Ufunani?
S: (referring to one of the five objects) [Isífbí].

What is this?
Speaking siSwati

Test-1 (noun // copula)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Students should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Write the omitted syllable and its tone (high or low) in the spaces provided. The presence of a low tone on these particular syllables signals the copula ("be") construction: "it's a [ ]".

1. _______khwamer
2. _______bfsi.
3. _______sphmr.
4. _______tfsnga
5. _______sndonvd.
7. Nglfnd _______sndonvd.
8. Ldsi _______khfl.
9. Ldlu _______khunl.
11. Nglfnd _______bfsi.
12. Ngph _______bfsi.
14. _______sndonvd
15. _______sfba.
16. Ldlu _______sfba.
17. Ngph _______sfba.
18. Yfni "______sfba?"
20. Yfni "______bsli?"
21. _______bsli
22. Ldlu _______bsli.
23. losfba.
24. Ldlu losfba.
25. Ngph losfba.
26. Yfni "losfba?"
Cycle 18 Good morning.

C-1

To the student: The following may be used as a greeting in the morning.

A: Kusile.  
   Or: Kusile [Jones].

B: Kusile.  
   Or: Kusile [Smith].

C-2

The following is a variation to C-1 of cycle 8; review that cycle, if necessary.

A: Kunjani?  

B: Klungile.

C-3

A: Sawubona, wena wekunene.

B: Yebo, ngibona wena.

A: Kunjani?

B: Klungile.

C-4

Demonstrate the following by taking both parts yourself; then teach students to say Kunjani kuwe?

A: Kunjani?

B: Klungile.  
   Kunjani kwe?
   (Or: Kunjan' ku'u?)

A: Klungile.

TO THE STUDENT:

The prefix ku- is a subject pronoun meaning "it," which is attached to verbs:

kusile (C-1)  
   it has risen

kulungile (C-2)  
   it has become right
TO THE STUDENT: (Contd.)

to question words:

kunjani? (C-2) it is how?
kuphi? (Cycle 10) it is where?

to places:

kuseChicago it is Chicago
kuseposini it is the post office

to adverbs:

kusekuseni it is morning
kunjalo (U.S., Cycle 32) it is thus

and to adjectives:

kuhle it is good
What is your family name?

M-1

Review cycle 1 before demonstrating C-1 and practicing M-1 and M-2.

sakabani?  Sibongò sakho sakabani?  whose household?  What is your family name?
sakho  -------- ---------?  your
sibongo  -----------------?  family name

M-2

Mamba  Sibongò sāmī sakatāmbā.  Mamba  My family name is [Mamba].
Smith  ---------------Smith.  Smith
Jones  ---------------Jones.  Jones
[ ]  ---------------[ ].

C-1

A: Sibongo sakho sakabani?
B: Sibongo sāmī saka[Jones].
Or: Saka[Jones].

C-2

A and B: EXCHANGE GREETINGS

A: Sibongo sakho sakabani?
B: Sibongo sāmī saka[Jones].
Sakho-ke?
A: Saka[Smith].

And yours?

M-3

Teacher  Response
Sibongo sāmī sakaMamba.  SakaMamba sibongo sāmī.
---------------Jones.  ----Jones  --------------.
---------------Smith.  ----Smith  --------------.
---------------[ ].  ----[ ]  --------------.
Speaking siSwati

M-4

<table>
<thead>
<tr>
<th>Mamba,</th>
<th>SakaMamba sibongo sami, hhayi Mabuza.</th>
<th>Mamba,</th>
<th>My name is Mamba, not Mabuzi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nabuza</td>
<td></td>
<td>Nabuza</td>
<td></td>
</tr>
</tbody>
</table>

| Jones,     | SakaJones --------,                   | Jones,     |                               |
| Johnson    | ----- Johnson.                        | Johnson    |                              |

| Smith,     | SakaSmith --------,                   | Smith,     |                               |
| Smart      | ----- Smart.                         | Smart      |                              |

| [ ],       | Saka[ ] --------,                    | [ ],       |                              |
| [ ]        | ----- [ ]                         | [ ]        |                              |

C-3

A: Sibongo sakho sakabani?
B: Saka[Jones].

A: (Misunderstanding) Yebo-ke [Johnson].
B: Saka[Jones] sibongo sami, hhayi [Johnson].

Oh yes (lit: yes, then) [Johnson].
My name is [Jones] not Johnson.

After the above has been mastered, teach students to make the following responses:

A: Cola sisi. Excuse (me), sister.
Or: Cola bhuti. Excuse (me), brother.

B: Akunandzaba. It doesn't matter.

TO THE STUDENT:

Every Swazi belongs to the clan of his father; the name of the clan is his sibongo, or family name. It is believed that the members of a particular clan are all descended from a single ancestor; hence they tend to treat each other as relatives (e.g., members of the same or closely related clans may not marry). (A list of Swazi family (clan) names is given in the appendix.)

The Swazi use the sibongo, or family name, more extensively than we use the surname in English. Perhaps most important is the use of the sibongo rather than the libito (first name) in introductions; while first names (libito) are exchanged
in English when strangers meet, in Swazi society it is the exchange of the family names (tibongo) which is important when meeting strangers; the use of the libito is limited to schools, family, close friendships, etc. The sibongo is used as a term of address (in conversations), as a response when receiving a gift (instead of "thank you"), etc. (These further uses of the sibongo will be introduced in later cycles.)

For each sibongo there is an oral praise-poem (sinanatelo) in which some of the clan history and heroics are depicted. The first word of this praise-poem, or some other word, is often used in place of the sibongo (as a sort of alternate family name), especially when a compliment is intended. The term sinanatelo is applied to a word (or any portion) of the praise-poem used as a name, as well as to the entire poem. Examples of the full sinanatelo (praise-poem) will be introduced later; examples of sinanatelo used as names are found in the appendix with the sibongo/tibongo.

If one wishes to address a stranger with respect, the sibongo of the royal clan may be used: Nkhosi.

Members of the royal clan are commonly referred to by their sinanatelo (Dlamini) rather than by their sibongo (Nkhosi).

(For further information about Swazi clans, see H. Kuper, An African Aristocracy, pp 110-116.)

In M-4 hhayi is an interjection used to express strong objection or negation.
Speaking siSwati

Cycle 20  How are you this morning?

M-1

Demonstrate C-2 before teaching the following.

<table>
<thead>
<tr>
<th>Jones</th>
<th>Ūvúká njânf Jones?</th>
<th>Jones</th>
<th>How are you (this morning), Jones? (lit: how do you get up, Jones?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smith</td>
<td>----------- Smith?</td>
<td>[ ] [ ]</td>
<td>[ ]?</td>
</tr>
</tbody>
</table>

M-2

vuka  Ngiyâvúkâ.  get up, rise  I'm fine. (lit: I'm getting up.)

hamba  Ngiyâhâmbâ.  walk, go

bonga  Ngiyâbôngâ.  praise, thank

C-1

A: Uvuka njani [Jones]?
[Jones]: Ngiyavuka.

How are you, Jones?
I'm fine.

C-2

A: Kusilâ [Jones].
B: Kusilâ [Brown].
A: Ūvúká njânf?
B: Ngiyavuka.

M-3

Singeva  Singéva wênd.  we can hear  We can hear about you.
Ngingeva  Ngingéva wênd.  I can hear  I can hear about you.

C-3

A: Uvuka njani [Jones]?
[Jones]: Ngiyavuka, ngingeva wena.
A: Ngiyavuka.
Or: Nâml, ngiyâvúkâ.  Or: Me too, I'm fine.

I'm fine. How about you?
Speaking siSwati

C-4
S: Kusile.
T: Kusile.
S: Uvuka njani?
T: Ngiyavuka, nginge va wena.
S: Nami, ngiyavuka.
T: Ngulokuhle-ke lboxo. That's nice.

C-5

To the student: Wake up one of your classmates tomorrow (or one of the succeeding mornings) with the following.

A: Sokusile, vukela. It's already morning, get up.

TO THE STUDENT:

Nami in C-3 is a form of the emphatic pronoun. See page 26-2 for the other pronouns in this set.
Cycle 21 His name is Mabuza.
(Preceded by U.t. 22)

M-1

Review cycle 19.
Introduce M-1 by the following monolog:

T: Mine sibongo sami saka[Mamba].
Wena (pointing) sibongo sakho saka[Jones].
Yena (pointing) sibongo sakhe saka[Smith].

Smith Sibongo sakhe sakaSmith. His surname is Smith.
[ ] --------------[ ].

C-1

T: Sibongo sakhe sakabani? What is his surname?
S: Sibongo sakhe saka[Smith].
Or: Saka[Smith].

M-2

Teacher Sibongo sakhe Response Sibongo sakhe Is his surname Mamba?
sakaMamba. sakamamba yini?
----------Jones. ----------
----------[ ]
----------Jones ----?

C-2

T: Sibongo sakhe saka[Jones]?
S: Ngiso. It is.
Or: Akusiso. Or: It is not.
Reference may be made either to members of the class or to pictures of people who are known.

A: (pointing) Sibongo sakhe sakajones.

It is. Or: It's not. His surname is Smith.

People usually don't like to have their names mispronounced. Students should therefore make a special effort to mimic the tones (as well as the consonants and vowels) of these siSwati family names correctly.

Have students mimic as follows:
1) Group 1.
2) Group 2.
3) Pairs of words from Groups 1 and 2.
4) Group 3.
5) Pairs of words from Groups 1 and 3.
6) Pairs of words from Groups 2 and 3.

1. low-high-low 2. low-fall-low 3. low-low-low

Mabuzâ Kâmënê Mabâsê
Masîné Mânâñà Lûkhâlê
Malángâ Mâlâsê Vilândè
Ginîndzâ Sitshêbê
Gâmêdzê

Have students mimic the names of all of the teachers and any other Swazis with whom they have had (or will have) contact during the training program. Demand careful pronunciation, especially of the tones.
Speaking siSwati

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write high ('), fall (^), or low (') on the unmarked vowels below.

1. Mābuzā
2. Mānanā
3. Mālingā
4. Mālazā
5. Sltshebē
6. Māsinā
7. Mābasō
8. Mābuzā
9. Mābasō
10. Mālazā
11. Lūkhele
12. Gnindzā
13. Kūnēnē
14. Vilāndē
15. Gāmedzē
16. Sltshebē
17. Māsekō
18. Lūkhele
19. Kūhlese
20. Māvusō
Speaking siSwati

Cycle 22  Where are you from?

M-1

Demonstrate C-1 before practicing the following.

<table>
<thead>
<tr>
<th>Place</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago</td>
<td>K'tshí kudChicago</td>
<td>Chicago</td>
</tr>
<tr>
<td>Boston</td>
<td>--------------</td>
<td>seBoston</td>
</tr>
<tr>
<td>Texas</td>
<td>--------------</td>
<td>seTexas</td>
</tr>
<tr>
<td>New Mexico</td>
<td>--------------</td>
<td>seNew Mexico</td>
</tr>
<tr>
<td>[ ]</td>
<td>--------------</td>
<td>[ ]</td>
</tr>
</tbody>
</table>

C-1

Be sure to do the first part of C-1 with several of the students before including the second part.

T: K'nf kûkôphi?  Where are you from/where is your home?
S₁: K'tshí ku[seChicago].

And you (lit: at yours then)?
S₂: Ku[seBoston].

M-2

Demonstrate C-2 before practicing the following.

<table>
<thead>
<tr>
<th>Place</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>Kûbô kudNew York</td>
<td>New York</td>
</tr>
<tr>
<td>Detroit</td>
<td>--------------</td>
<td>seDetroit</td>
</tr>
<tr>
<td>Mbabane</td>
<td>--------------</td>
<td>seMbabane</td>
</tr>
<tr>
<td>Steki</td>
<td>--------------</td>
<td>seSteki</td>
</tr>
<tr>
<td>kaManzini</td>
<td>--------------</td>
<td>kaManzini</td>
</tr>
<tr>
<td>kaHlatshi</td>
<td>--------------</td>
<td>kaHlatshi</td>
</tr>
</tbody>
</table>
C-2

In addition to members of the class, C-2 can be applied to other members of the training program (including especially the Swazi teachers).

T: Kubo [Jones] kukuphi?
S: Kubo ku[seChicago].
   Or: Kuse[Chicago].

* * * * *

T: Kubo-ke? And him?
S: [KuseBoston].

M-3

Where are you from?

Kini kukuphi? at yours
Kubo -------? at his/hers
Kubo Jones-------? at Jones'
Kubo Mamba-------? at Mamba's
Kubo[ ]-------? at [ ]'

Where is he/she from?

Where is Jones from?
Where is Mamba from?
Where is [ ] from?

C-3

A: Kini kukuphi?
B: [KuseChicago].
A: Kubo [Jones] kukuphi?
B: [KuseBoston].

C-4

A and B are strangers, meeting for the first time.

A: Sawubona wena wekuncene.
B: Sawubona nkholi.
A: Uwakabani?
B: Ngiwaka[Jones].
A: Hine ngiwaka [Smith].
Kini kukuphi?
B: Ku[seChicago]. Kini-ke?
A: Ku[seBoston].
TO THE STUDENT:

Note that the set of pronouns introduced in this cycle has plural forms but is used for a single individual as well as for more than one person:

- **kitshi** (of tshine, we) at mine/ours
  - kitshi kuseMelika. I am/we are from America.
- **kini** (of mine, you-pl) at yours/yours (pl)
  - kini kuseMelika. you/you-pl are from America.
- **kubu** (of bona, they) at his/hers/their
  - Kubu kuseMelika. He is/they are from America.

The literal meaning of **kitshi kuseMelike** is "at ours, it is Chicago."

When the locative prefix: (e-) is immediately preceded by **ku-**, an /s/ automatically is introduced to keep the two vowels separate:

- ku- + eChicago becomes kuseChicago

In C-4, **wona veKunene** is used in place of a person's name; this is a polite way of addressing anyone. Similarly, **Nkhosi** (the name of the royal family) is used as a respectful way of addressing a person. Both terms can be translated as "sir/madam."

Usually in siSwati two vowels do not occur next to each other (except in careful speech); one of the few exceptions, even for rapid speech, is **liolinti** in M-3.
To the student: The sound represented by ng in English sing is also found in SiSwati, but there it can begin a word, whereas in English it can only end a syllable.

To the teacher: Have the students mimic the words below. If some students cannot pronounce the /ng-/ at all, try having them take an English phrase like "sang alleluia" and breaking the syllable before ng rather than after:

Teacher
sang alleluia
sa-ngalleluia
sa-ngalleluia, ngalleluia
ngâlåd

Student
sang alleluia
sa-ngalleluia
sa-ngalleluia, ngalleluia
ngâlåd

Many students will be able to learn this sound by mimicry alone, if they are given sufficient practice. Initially you may find it easier to have students mimic these siSwati syllables:

1. n (/n/) 2. ng (/ŋ/)

Nâlåd. (you pl refused.) Ngâlåd. (I refused.)
Nânshâd. Ngânshâd. (I burned.)
Nânhâd. Ngânhâd. (I gave.)
Nânkhd. Nânkhd. (I drew [water].)

Neva (you pl heard.) Ngeva (I heard.)
Nema Ngeña (I stood.)
Nona Ngôma (I was thirsty.)
Nosa Ngosa (I roasted [something].)
**Speaking siSwati**

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>NjJones. (With Jones)</td>
<td>NgjJones (About Jones.)</td>
</tr>
<tr>
<td>NjSmith. (With Smith)</td>
<td>NgjSmith (About Smith.)</td>
</tr>
<tr>
<td>N[ ]</td>
<td>Ng[ ]</td>
</tr>
</tbody>
</table>

**C-1**

T: Ìkhuluma nabani?  
S: NjJones].  
T: Ìkhuluma ngabani?  
S: NgjSmith].

**F-2**

Have students listen to the following; be sure to contrast the words of group 1 with those of group 2.

1. **ng** ( /ŋ/ )
   - Ngema.  (I stood)
   - Ngakha.  (I drew [watch].)
   - Ngubani?  (Who is it?)
   - Nguye.  (it's him)
   - Sengoma (...me getting thirsty)
   - Ŭyänglõbôhâ.  (He sees me.)
   - Emanga (lies)
   - Kukhanga (to attract)
   - Kungeva (to be naughty)

2. **ngg** ( /ŋg/ )
   - Nggena.  (Come in.)
   - Nggaka.  (this size)
   - Nggubeni (a family name)
   - Nggule.  (Skin.)
   - Sanggoma (witch doctor)
   - SiNggisi (English)
   - Bunggane (smallness)
   - Kainggware (Swaziland)
   - Kunggena (to enter)
**Speaking siSwati**

**Test-1**

Give Test-1, found on page 23-4.

**P-3**

Have students mimic P-2. If some students have trouble pronouncing /ngg-/, try having them take an English word like finger and breaking the syllable after the vowel (fi-nger, -nger, nger) or taking a siSwati word like kunggena (which should be easier than nggena) and doing the same (ku-nggena, -nggena). It may also be helpful to drill with siSwati syllables.

na nga ngga
ne nge ngge
etc.,
Follow the usual procedures in giving this test.

Instructions:
Listen carefully, and write \( n \), \( ng \), or \( nge \) in the spaces provided.

1. ____ema.
2. ____ena.
3. ____kha.
4. ____ala.
5. ____eva.
6. ____ena.
7. ____ubeni.
8. ____ubani?
9. ____uye.
10. ____ula.
11. ____apha.
12. ____apha.
13. ____oma.
14. sa__oma.
15. oma____
16. bu____ane.
17. si__isi.
18. uyd____ibóná.
19. ka____wane.
20. ku____ena.
21. ku____eva.
22. ____yabona.
Speaking siSwati

Cycle 24  What time is it?

M-1

Demonstrate C-1 before practicing the following. Use a clock on which the hands can be turned easily. Note that all the tones on these numbers are alike.

<table>
<thead>
<tr>
<th>Tone</th>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>fáyífl</td>
<td>5:00</td>
<td>It's 5:00 o'clock</td>
</tr>
<tr>
<td>sfkísl</td>
<td>---sfkísl.</td>
<td>6:00</td>
</tr>
<tr>
<td>sévënl</td>
<td>---sévënl.</td>
<td>7:00</td>
</tr>
<tr>
<td>éylíthl</td>
<td>---éylíthl.</td>
<td>8:00</td>
</tr>
<tr>
<td>náylní</td>
<td>---náylní.</td>
<td>9:00</td>
</tr>
<tr>
<td>lévënlí</td>
<td>---lévënlí.</td>
<td>11:00</td>
</tr>
<tr>
<td>thwelúfu</td>
<td>---thwelúfu.</td>
<td>12:00</td>
</tr>
</tbody>
</table>

C-1

T: Sikhatshi sini?
S: Ngú[fáyífl].

M-2

<table>
<thead>
<tr>
<th>Tone</th>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>fáyífl</td>
<td>5:00</td>
<td>It's a quarter past 5:00.</td>
</tr>
<tr>
<td>sfkísl</td>
<td>---sfkísl.</td>
<td>6:00</td>
</tr>
<tr>
<td>sévënl</td>
<td>---sévënl.</td>
<td>7:00</td>
</tr>
<tr>
<td>éylíthl</td>
<td>---éylíthl.</td>
<td>8:00</td>
</tr>
<tr>
<td>náylní</td>
<td>---náylní.</td>
<td>9:00</td>
</tr>
</tbody>
</table>

C-2

T: Sikhatshi sini?
S: Nguk'otaphasi [fayí:í].

M-3

Note that the tone patterns in the two groups below are identical.
Speaking isiSwati

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:00</td>
<td></td>
</tr>
<tr>
<td>8:00</td>
<td></td>
</tr>
<tr>
<td>11:00</td>
<td></td>
</tr>
<tr>
<td>12:00</td>
<td></td>
</tr>
</tbody>
</table>

C-3

T: Sikhatshi sini?
S: Ngù[háfá]phasi fáylfi. It's half past 5:00

M-4

<table>
<thead>
<tr>
<th>fáylfi</th>
<th>Ngùk'ótathù fáylfi.</th>
<th>5:00</th>
<th>It's a quarter to 5:00</th>
</tr>
</thead>
<tbody>
<tr>
<td>éyithl</td>
<td>1:00</td>
<td>8:00</td>
<td></td>
</tr>
<tr>
<td>lévénl</td>
<td>11:00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thwéldû</td>
<td>12:00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C-4

T: Sikhatshi sini?
S: Nguk'ótathu [fáylfi].

M-5

<table>
<thead>
<tr>
<th>Notice the variations in tone patterns in the following.</th>
</tr>
</thead>
<tbody>
<tr>
<td>thád</td>
</tr>
<tr>
<td>fód</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>théné</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>thélf</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>wánd</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Speaking siswati

C-5
T: Sikiatshi sini?
S: Ngu(thu)u.

C-6
Practice the pronunciation of Sikiatshi sini, then have students ask and answer this question in C-5.

M-6
Demonstrate C-7 by having students take the part of A. Then practice one or more of the previous M-phases using the se-form.

C-7
A: Sikiatshi sini?
B: Sengu(thu). It's now/already 2:00.
   Or: Sengu(kotaplasi) (thu). It's now/already 2:15.

C-8
During the next day ask your siswati teachers or fellow students for the time at least five times.

TO THE TEACHER:
The following are some additional expressions relating to the telling of time which can be taught with this cycle when it is reviewed:

Sekuya ku(fayifi). It's about 5:00.
Sengemadina. It's 1:00 (lit: lunch time).
Litshini liwashi lakho What time does your watch say?
Sikhathshi sengubani? What time is it?

Use the following classroom phrases in connection with this cycle and subsequent reviews:

Sesikhathshi. It's time (to begin).
Lingga kufika ngesikhathshi. Try to arrive on time.
**Speaking siSwati**

**Cycle 25**  A girl. // It's a girl.

**M-1**

Use objects (or pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

<table>
<thead>
<tr>
<th>1. Noun</th>
<th>2. It's a [____]</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>lfkhôf</code></td>
<td><code>Llfkhôf</code>. (It's coffee.)</td>
</tr>
<tr>
<td><code>intfômbf</code></td>
<td><code>Yintfômbf.</code></td>
</tr>
<tr>
<td><code>inkhômô</code></td>
<td><code>Yinkhômô</code>.</td>
</tr>
<tr>
<td><code>fmål</code></td>
<td><code>Yimål</code>.</td>
</tr>
</tbody>
</table>

**C-1**

T: Yini-le? What is this?
S: [`Yintfômbf.`] It's a [girl].

T: Ufunani? What do you want?
S: [`fmål`]. [Money].

**E-1**

Have students mimic the words in group 1, then those in group 2, and finally the pairs from both groups. Do not teach the meaning of these words; at this point it is enough if the student can accurately mimic the tone differences.

<table>
<thead>
<tr>
<th>1. Noun</th>
<th>2. It's a [____]</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>lfbôl</code></td>
<td><code>Lfbôl</code>.</td>
</tr>
<tr>
<td><code>slbôw</code></td>
<td><code>Slbôw</code>.</td>
</tr>
<tr>
<td><code>slbûngô</code></td>
<td><code>Slbûngô</code>.</td>
</tr>
</tbody>
</table>

* * * * *
1. Noun (Contd.)
   - Inkhomba (cow)
   - Inyanga (moon)
   - Impalala (imphala)
   - Intshiyi (smoke)

2. It's a [____]. (Contd.)
   - Yinkhomba
   - Yinyanga
   - Yimpalala
   - Yintshiyi

* * * * *

- Umkhulu (knife)
- Umutshele (medicine)

Test-1

Give Test-1, found on page 25-3

Test-2

Review cycle 17; then give Test-2, found on page 25-4.
Test-1  (noun / copula)

Follow the usual procedures in giving this test.

Instructions:

Most nouns are put into the copula ("be") construction by prefixing a low tone to the noun:

(1) " + likhôff

Since a tone has to be said with a vowel (or occasionally a consonant), the low tone moves over to the noun prefix, and the high tone on the noun prefix is pushed over to the second syllable:

(1) " + likhôff
(2) likh'ôff
(3) likhôff

A sequence of a high and low tone on the same vowel becomes a falling tone (as in (3) above).

(In addition to a low tone for the copula ("be") construction, the in-NOUNS prefix y- and the um-NOUNS prefix ng-:

y' + inkhônd becomes yînkhsând
ng' + ūmûkhâd becomes ngûmûkhâd

Write the omitted syllable and its tone (high or low); also, write the tone (low or falling) on the second syllable of the noun.

1. ____khôff  likhôff (coffee)
2. ____khôff.  Likhôff.  (It's coffee.)
3. ___tfombf.
4. ___tfombf.
5. ___ikhônd
6. ___ikhônd.
7. ___mâlf.
8. ___mâlf
9. ___mukhâd
10. ___mukhâd.
11. Nglphê ___khôff.
12. Léll ___khôff.
13. Lônâ ___mukhâd.
   Nglphê ___mukhâd.
Test-2 (noun / copula)

Follow the usual procedures in giving this test.

Instructions:

In this test nouns with two different tone patterns are converted into copula constructions:

`+ sfkhwamh` becomes `slkhwamh`
`+ likhöff` becomes `llkhöff`

(When the low tone for the copula is prefixed to a noun like `sfkhwamh`, it pushes the high tone from the noun prefix to the second syllable, where the addition of high tone to the falling tone already there results in a falling tone:

1. `sfkhwamh`
2. `slkhw'ama`
3. `slkhwamh`

Write in the syllables and/or tones which have been omitted.

1. `Likhöff`
2. `Sikhöff`
3. `Lóbisi`
4. `Yinkhömö`
5. `Ngûmûkhwa`
6. `___mûtshf.`
7. `___sôndvb.`
8. `___tfôngà`
9. `___phâld`
10. `___nyângà`
11. `___Ngîfônd ___khâl.`
15. `Lênà ___tfôngà.`
16. `Lênà ___tfôngbî.`
Review Cycle-2. Teach the use of the following terms of address in the greetings:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nkhosi</td>
<td>sir/madam (name of the royal clan used as a term of respect)</td>
</tr>
<tr>
<td>wena wekunene</td>
<td>sir/madam (to someone whose name has been forgotten or is not known)</td>
</tr>
<tr>
<td>wakitshi</td>
<td>friend, pal, buddy (lit: countryman)</td>
</tr>
</tbody>
</table>

Review Cycle-3. Teach the use of Nisekhona yini? (C-1 below) and natshi (C-2 below).

C-1
A: Nisekhona yini? Are you okay (lit: here)?
B: Yebo, sisekhona. Yes, I (lit: we) um fine.

C-2
A: Ninjani? Nisekhona yini? (Said to someone who is well-known)
B: Yebo, sisekhona. Singeva nine. And we, we're fine.

Review C-3 of Cycle-19. Teach the use of Bona! (Neesi! will be taught in a later cycle) in C-3 below.

A: (stepping on B's foot) Bona! Sorry/excuse me (lit: look)!
B: Akunandzaba. It doesn't matter.
TO THE STUDENT:

In C-2 natsi is a form of the emphatic pronoun. Later you will learn the entire set:

mine: nami (and I/me too) tshine: natshi. (and we/us too)

wena: nave (and you/you too) nine: nani (and you/you too)

yena: naye (and he/him too) bona: nabo (and they/them too)
**Pronouncing p // ph, t // th, k // kh**

_Preceded by U.S. 39_

**To the student:** The siSwati consonants /ph, th, kh/ are roughly equivalent to the English consonants /p, t, k/ when they occur at the beginning of a word. There is a difference, however, and it is one that Swazis are quick to notice when an English speaker attempts siSwati: in siSwati these consonants have a slightly longer period of breath between the release of the consonant and the onset of the vowel than do those in English; an "English" amount of air is insufficient for the Swazi ear.

**To the teacher:** Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

<table>
<thead>
<tr>
<th>1. /ph/</th>
<th>2. /th/</th>
<th>3. /kh/</th>
</tr>
</thead>
<tbody>
<tr>
<td>phosa  (miss)</td>
<td>Thoko  (a name)</td>
<td>khona (here/there)</td>
</tr>
<tr>
<td>phuma  (come from)</td>
<td>thula  (be quiet)</td>
<td>khula (grew)</td>
</tr>
<tr>
<td>phemba (kindle)</td>
<td>Thembba (a name)</td>
<td>likhefi (cafe)</td>
</tr>
<tr>
<td>phansi (down)</td>
<td>thayi (tie)</td>
<td>khala (cry)</td>
</tr>
<tr>
<td>phamba (puzzle)</td>
<td>Thandi (a name)</td>
<td>khanya (light)</td>
</tr>
<tr>
<td>phenya (investigate)</td>
<td>theni (ten)</td>
<td>ikheli (address)</td>
</tr>
<tr>
<td>kuphapha (to fly)</td>
<td>lithange (tank)</td>
<td>likhaya (house)</td>
</tr>
<tr>
<td>kupha (to give)</td>
<td></td>
<td>kukha (to draw water)</td>
</tr>
<tr>
<td>kuphipha (clean up a baby's mess)</td>
<td></td>
<td>kukhipha (to take out)</td>
</tr>
<tr>
<td>kuphela (get finished)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liphepha (paper)</td>
<td>likhelche (cake)</td>
<td></td>
</tr>
<tr>
<td>liphalishi (porridge)</td>
<td></td>
<td>khitshika (snow)</td>
</tr>
</tbody>
</table>
To the student: You should be able to distinguish without difficulty, /k'/ from /kh/ when spoken by your teacher in words like sik'olwa and sikhola. Learn to pronounce /k'/ and /kh/ by mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

```
k'a    kha
k'c    khe
k'o    kho
k'i    khi
k'u    khu
```

(See the end of this cycle for further procedures for teaching /k'/ to those students who cannot learn it by mimicry alone.)

1. /k'/

<table>
<thead>
<tr>
<th>siSwati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'ala</td>
<td>(weigh)</td>
</tr>
<tr>
<td>k'ela</td>
<td>(shear)</td>
</tr>
<tr>
<td>sik'olwa</td>
<td>(school)</td>
</tr>
<tr>
<td>lik'ula</td>
<td>(Indian)</td>
</tr>
<tr>
<td>lik'asi</td>
<td>(carton)</td>
</tr>
<tr>
<td>lik'cwu</td>
<td>(goose)</td>
</tr>
<tr>
<td>kuk'ama</td>
<td>(to comb)</td>
</tr>
<tr>
<td>lik'ona</td>
<td>(highway corner)</td>
</tr>
<tr>
<td>sik'ali</td>
<td>(scales)</td>
</tr>
</tbody>
</table>

2. /kh/

<table>
<thead>
<tr>
<th>siSwati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>khala</td>
<td>(city)</td>
</tr>
<tr>
<td>khela</td>
<td>(address a letter)</td>
</tr>
<tr>
<td>sikhola</td>
<td>(Christian practice)</td>
</tr>
<tr>
<td>likhula</td>
<td>(pasture)</td>
</tr>
<tr>
<td>lukhani</td>
<td>(a kind of grass)</td>
</tr>
<tr>
<td>lukhwu</td>
<td>(chipped pot)</td>
</tr>
<tr>
<td>kwekhana</td>
<td>(to squeeze out)</td>
</tr>
<tr>
<td>likkhona</td>
<td>(corner)</td>
</tr>
<tr>
<td>sikhali</td>
<td>(spear)</td>
</tr>
</tbody>
</table>

To the student: The siSwati sounds /p/ and /t/ are made in the same way as /k'/, except that the release of air from the mouth comes at different points. Learn to say these sounds by carefully mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:
### Table of Sounds

<table>
<thead>
<tr>
<th>Sound</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/k/</td>
<td>lik'osi (porridge)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>k'ela (shear)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>k'ala (weigh)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kuk'ama (to comb)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lik'ula (Indian)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lik'eu (goose)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sound</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/l/</td>
<td>liposi (mail)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pela (spell)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>paka (park)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kupana (to tie up a cow)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sipunu (spoon)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sipeke (bacon)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sound</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/k/</td>
<td>k'ama (comb)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kuk'ala (to weigh)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kup'opa (to chat in an exam)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sik'olwa (school)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lik'ula (Indian)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lik'osi (porridge)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sound</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/l/</td>
<td>tama (try)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kutala (to give birth to)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kutoka (to stay in jail before trial)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sitolo (store)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>litulu (rain)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>litoma (bridle)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
</tbody>
</table>
Have students mimic the following.

<table>
<thead>
<tr>
<th>1. /p/</th>
<th>2. /b/</th>
<th>3. /t/</th>
</tr>
</thead>
<tbody>
<tr>
<td>sipolo</td>
<td>sipholo</td>
<td></td>
</tr>
<tr>
<td>lipani</td>
<td>liphama</td>
<td></td>
</tr>
<tr>
<td>lipasi</td>
<td>liphisi</td>
<td></td>
</tr>
<tr>
<td>sipeke</td>
<td>siphefu</td>
<td></td>
</tr>
<tr>
<td>sipunu</td>
<td>siphivo</td>
<td></td>
</tr>
<tr>
<td>kupela</td>
<td>kuphela</td>
<td></td>
</tr>
<tr>
<td>kupika</td>
<td>kuphika</td>
<td></td>
</tr>
<tr>
<td>kuposa</td>
<td>kuphosa</td>
<td></td>
</tr>
<tr>
<td>kupuma</td>
<td>kuphumu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. /k/</th>
<th>4. /th/</th>
</tr>
</thead>
<tbody>
<tr>
<td>litulu</td>
<td>kuthula</td>
</tr>
<tr>
<td>kutoka</td>
<td>Thoko</td>
</tr>
<tr>
<td>sitembu</td>
<td>Themba</td>
</tr>
<tr>
<td>kutama</td>
<td>Thandi</td>
</tr>
<tr>
<td>sitaladi</td>
<td>lithayela</td>
</tr>
</tbody>
</table>
TO THE STUDENT:

The siSwati combination "th" (in Thoko) is never pronounced like the English "th" in Thelma; it is pronounced more like the "th" in Theresa. Be sure to learn this siSwati sound by listening to the teacher, not by reading it. Likewise, the siSwati combination "ph" (in Phumaphi) is never pronounced like the English "ph" in Phoebe or "phony"; it is pronounced more like the "p" in "pony". Again, learn the siSwati "ph" by listening to the instructor, and forget how "ph" is pronounced in English.

TO THE TEACHER:

If some students cannot learn to make the siSwati consonants /p, t, k'/ by mimicry alone, have them try the following:

1) Holding the breath, say
   - p, p, p...
   - t, t, t...
   - k, k, k...
   - p, t, k...
   without a following vowel.

   Then holding the breath, say [p] followed by [a], the vowel first quite separated from [p?], then increasingly closer until the glottal release is almost simultaneous with the labial release:

   p???a, p???a, p???a, p?a

   Do the same for /t/ and /k/:

   t???a, t???a, t???a, t?a
   k???a, k???a, k???a, k?a

   Repeat the above, attaching the other vowels: e, o, i, u.

2) Deform the following English words by substituting the the siSwati /p, t, k'/ for the English /p, t, k/:

   - papa
   - paper
   - Pepe
   - Tito
Speaking siSwati

toto
Kiko
Coco

(Note: The same words above can be deformed by substituting the siSwati /ph, th, kh/; for some students this may be a way of getting a feel for the increased length of aspiration in the siSwati pronunciation.)

Cycle 28  Are you going to the store?

M-1

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngiy' esitolo.</td>
<td>'y' esitolo?</td>
</tr>
<tr>
<td>----- eposini.</td>
<td>----- eposini?</td>
</tr>
<tr>
<td>----- ekhaya.</td>
<td>----- ekhaya?</td>
</tr>
<tr>
<td>----- esikolweni.</td>
<td>----- esikolweni?</td>
</tr>
<tr>
<td>----- eRockville.</td>
<td>----- eRockville?</td>
</tr>
</tbody>
</table>

* * * * *

Ngiphum' esitolo.  Uphum' esitolo?

----- eposini.      ----- eposini?

C-1

A: Ng[ya] [esitolo].
B: 'y' [esitolo]?
A: Ng[ya] khona.    I'm going there.

M-2

uphumaphi?  Utshi uphumaphi?  Where are you coming from?  Where do you say you are coming from?
uyaphi?    ----- uyaphi?    Where are you going to?
uyabuya    ----- uyabuyaphi? Where are you returning from?

C-2

A: 'y'[phumaphi]?
B: Ng[phuma] [eposini].
A: Utshi 'y'[phumaphi]?
B: [Eposini].
SpeakingisiSwati

C-3

Review C-3 of Cycle-9.

A: Uphumaphi?
B: Ushe mine?
A: Ngisho wona.
B: Woo, ngiphuma [akhaya].

TO THE STUDENT:

In C-1, C-2, and C-3 something more than mere verification of a statement or question is at issue. This is a Swazi conversation style, and it is used even when there is no need for verification. Swazis are often reluctant to comment on a statement or answer a question immediately and directly.

Fortunately for the language learner this conversation pattern provides 1) language practice (in converting a statement into a question or in repeating a question) and 2) time to think of an answer or a further comment. Put the devices into practice, both in and out of class; they constitute good simmer and good language learning technique.

In M-2 kubuya is also used among equals to mean "coming from; to say ubuyaphi? to a superior (any person to be respected) would be rude.
Cycle 29  What is your given name?
(Preceded by U.S. 40)

M-1

Demonstrate C-1 before practicing M-1 and M-2.

thishela wakho  Thishela wakho ngubani?
libito lakho  Libito lakho ------?

your teacher  Who is your teacher?
your name  What is your name?

M-2

Thoko  Libito lami nguThoko.
Dumisa  --------------Dumisa.
Peter  --------------Peter.
Mary  --------------Mary.
[ ]  --------------[ ].

C-1

T: [Libito lakho] ngubani?
S: [Libito lami] ngu[Peter].

Or: Ngu[David].

Also have students ask each other for their names.

C-2

T: Libito lakho ngubani?
S1: Ngu[Peter].
T: Lakho-ke?
S2: Ngu[Mary].

And yours?

C-3

T: Libito lakho ngubani?
S: Ngu[Peter].
T: Sibon,0-ke?
S: Saka[Jones].

And your surname?
C-4
T: Ungubani?
S: Ngingu (Thoko).

M-3
Dumisa  Libito lakhe nguDumisa.  Dumisa
Thoko  --------------Thoko.
John  --------------John.
Jane  --------------Jane.
[   ]  ---------------[   ].

C-5
T: Libito lakhe ngubani?
S: Ngu, John.

C-6
T: [Peter], hamba eblackbordi.
[Peter]: (Goes to the blackboard.)
T: Bhala [libito lakho].
[Peter]: (Writes his name.)
T: Buyel' endzaweni yakho.
[Peter]: (Returns to his seat.)

In line 3 you can substitute: libito lami; libito lal (Jones).

C-7
A: Sawubona.
B: Yebo.
A: Sibongo sakho sakabani?
B: Saka (Jones).  And yours?
Sakho-ke?
A: Sami saka (Smith).  Libito-ke?
B: Ngu (Peter).
A: Lami ngu (Mary).  Mine is (Mary).
E-1

Have students mimic as follows:

1) Group 2.
2) Pairs from groups 1 and 2
3) Group 3
4) Pairs from groups 1 and 3
5) Group 4
6) Pairs from groups 1 and 4

Give Test-1.

Then have students give you the phrases in groups 2, 3, and 4 as responses to group 1:

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>thishela</td>
<td>thishela wamí</td>
</tr>
<tr>
<td>(and the rest of 1 and 2)</td>
<td></td>
</tr>
<tr>
<td>thishela</td>
<td>thishela wakho</td>
</tr>
<tr>
<td>(and the rest of 1 and 3)</td>
<td></td>
</tr>
<tr>
<td>thishela</td>
<td>thishela wakhe</td>
</tr>
<tr>
<td>(and the rest of 1 and 4)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1. thishela</th>
<th>2. thishela wamí</th>
<th>3. thishela wakho</th>
<th>4. thishela wakhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>libito</td>
<td>libito lami</td>
<td>libito lakho</td>
<td>libito lakhe</td>
</tr>
<tr>
<td>sibongo</td>
<td>sibongo sami</td>
<td>sibongo sakho</td>
<td>sibongo sakhe</td>
</tr>
<tr>
<td>situlo</td>
<td>situle sami</td>
<td>situlo sakho</td>
<td>situlo sakhe</td>
</tr>
<tr>
<td>likhofi</td>
<td>likhofi lami</td>
<td>likhofi lakho</td>
<td>likhofi lakhe</td>
</tr>
<tr>
<td>lijezi</td>
<td>lijezi lami</td>
<td>lijezi lakho</td>
<td>lijezi lakhe</td>
</tr>
<tr>
<td>lubisi</td>
<td>lubisi lwami</td>
<td>lubisi lwakho</td>
<td>lubisi lwakhe</td>
</tr>
<tr>
<td>ipenseli</td>
<td>ipenseli yami</td>
<td>ipenseli yakho</td>
<td>ipenseli yakhe</td>
</tr>
<tr>
<td>insipho</td>
<td>insipho yami</td>
<td>insipho yakhe</td>
<td>insipho yakhe</td>
</tr>
</tbody>
</table>

C-8

To the student: After class use these questions to learn the given names of other students (and teachers who are in the siSwati program). Immediate application of what you have learned in class is one of the secrets of successful language study.
Test 1

Follow the usual procedure in giving this test, being careful in 11-20 to pronounce only the noun.

Instructions:

1. Write the noun prefixes and the possessive prefixes (wa-, la-, sa-, ya-, lwa-) in the spaces provided.

1. libito lami
2. sibongo sakho
3. likhosi lakhe
4. situlo sakhe
5. lijjizi lami
6. insipho yakho
7. ipenseli yami
8. lusiba lwami
9. sibongo sami
10. lubisi lwami

Write the possessive prefix that goes with noun your teacher gives you.

Teacher Response

11. libito lami
12. lijjizi lakhe
13. sibongo sakho
14. situlo sami
15. insipho yakho
16. ipenseli yakhe
17. lubisi lwakhe
18. lusiba lwami
19. thishela wami
20. likhosi lakhe
TO THE STUDENT:

Swazis do not use given names as freely as Americans do. The use of the *libito* is limited to the following circumstances:

1. Children may be called by their *libito*.
2. Classmates may call each other by their *libito*.
3. Intimate friends may call each other by their *libito*.

In general one does not use the *libito* with anyone or in any situation that calls for a show of deference and respect. (While a show of friendliness is the general rule for an American in his interpersonal contacts, for a Swazi the general rule is to show respect and deference. This general rule is normally only relaxed for peers with whom one is well acquainted and for younger individuals.)

Swazi names usually give some information about the circumstances surrounding the birth of the individual. Note the following:

- **Lomisontfo**: "Sunday" (given to a child born on Sunday).
- **Nhululeko**: "Freedom" (given to a child born during a time of freedom).
- **Phesheya**: "Across, Abroad" (given to a child when one of the parents is abroad).
- **Phumaphi**: "WhereFrom" (given to a child whose father is unknown).
- **Mabalazo**: "Struggle" (given to a child born during a time of struggle).

(See the appendix for the meaning of other Swazi personal names.)
Cycle 30 What place is this?

M-1

Briefly review C-3 in cycle 22.
Demonstrate C-1 before practicing M-1 and M-2.

kini Kini kâkuphi? yours Where is your home?
lapha Laphâ -------? here What place is this (here)
galapha Ngalaphâ -------? in this direction What place is in this direction?

M-2

For the following use 1) the pictures used in M-1 of U.S. cycle 25 and 2) the site plan on page 25-4 of U.S.

cposini Kuséposini. a post office (place) It's a post office (place).
csitolo Kusésitolo. a store (place)
contëweni Kusëkontëweni. a church (place)

C-1

A: Lapha kukuphi?
B: Ku[séposini].

M-3

For the following use 1) the maps on pages 2-3 and 2-4 of U.S.; 2) a map of Southern Africa; 3) a map of the U.S.A.; and 4) any pictures (such as picture postcards) which you may have of cities (U.S.A. or otherwise).

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>eMbabane</td>
<td>KuséMbabane,</td>
</tr>
<tr>
<td>eSpiki</td>
<td>KuséSpiki,</td>
</tr>
<tr>
<td>eSteki</td>
<td>KuséSteki,</td>
</tr>
<tr>
<td>eBig Bendí</td>
<td>KuséBig Bendí,</td>
</tr>
<tr>
<td>eJozi</td>
<td>KuséJozi, (Johannesburg)</td>
</tr>
</tbody>
</table>

* * * * *
### C-2

**Teacher (Contd.)** | **Response (Contd.)**
---|---
eLusutfu | KuseLusutfu.
eButjwana | KuseButjwana.
ePhuthukezi | KusePhuthukezi.
* * * * *

**Chicago** | **KuseChicago.**
**Boston** | **KuseBoston.**
[ ] | Kuse[ ].
* * * * *

**California** | **KuseCalifornia.**
[ ] | Kuse[ ].

---

### C-3

**A:** Lapha kukuphi?
  Or: Klıkúphi thapha?

**B:** Kuse[Chicago].
  Or: Anqati.  
  I don't know.

---

### N-4

**Teacher** | **Response**
---|---
kàMnzini | KùkàMnzini.
kàlitshi | Kùkàlitshi.
kàLòmbàndà | KùkàLòmbàndà.
* * * * *
kàMòmbàndà | KùkàMòmbàndà.
kàMtshaphà | KùkàMtshaphà.
kàMhlanyà | KùkàMhlanyà.

---

### C-3

**A:** Kukuphi lapha?

**B:** Ku[kaMnzini].
### Speaking siSwati

**Cycle 31**  
A bird. // It's a bird.

**M-1**

Use objects (and pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

<table>
<thead>
<tr>
<th>1. Noun</th>
<th>2. It's a [  ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>s'lwendl</td>
<td>s'lwendl</td>
</tr>
<tr>
<td>inyoni</td>
<td>inyoni</td>
</tr>
<tr>
<td>insiphöd</td>
<td>insiphöd</td>
</tr>
<tr>
<td>inyöna</td>
<td>inyöna</td>
</tr>
<tr>
<td>liphephöd</td>
<td>liphephöd</td>
</tr>
<tr>
<td>llsöntfd</td>
<td>llsöntfd</td>
</tr>
</tbody>
</table>

**E-1**

**Test-1**

Give Test-1, found on page 31-3

**E-1**

This exercise gives students practice in putting nouns (of high - low - low tone pattern) into the copula construction.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>liphephöd (paper)</td>
<td>liphephöd</td>
</tr>
<tr>
<td>lltshänga (pumpkin)</td>
<td>lltshänga</td>
</tr>
<tr>
<td>llsöntfd (church)</td>
<td>llsöntfd</td>
</tr>
<tr>
<td>s'ilwendl (animal)</td>
<td>s'ilwendl</td>
</tr>
<tr>
<td>s'ilbängd (surname)</td>
<td>s'ilbängd</td>
</tr>
</tbody>
</table>
**TO THE STUDENT:**

In cycles 17, 25, and 31 you have learned to take three different noun patterns and transform them into a copula construction:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Copula (It's a</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1lsêndvd</td>
<td>1lsêndvd.</td>
<td></td>
</tr>
<tr>
<td>1lkhoFil</td>
<td>1lkhoFil</td>
<td></td>
</tr>
<tr>
<td>1lphêphêd</td>
<td>1lphêphêd.</td>
<td></td>
</tr>
</tbody>
</table>

As you have probably noticed by now, two groups of nouns have the same tone pattern in the copula form:

Lsêndvd.
Lphêphêd.

Moreover, the first two syllables in all three groups have the same tones: low and falling. So learning the tones for the copula of these nouns (to answer the question Yini-le?) is not as difficult as it may at first seem.

**TO THE TEACHER:**

Use the following to repeat a question on those occasions when a student is inattentive or needs to be prodded:

Ngibute kutshi: Yini-le? (I asked: What is this?)
Speaking_sisanti

Test 1

Follow the usual procedures in giving this test.

Instructions:

When the low tone for the copula is prefixed to a noun like inyónl, it pushes the high tone from the noun prefix to the second syllable, where the resulting sequence of high plus low becomes falling:

(1) ' + inyónl
(2) Iny'ónl
(3) Inyónl

Write in the syllables and/or tones which have been omitted.

1. __nyonl
2. __nyand
3. __phephá
4. __phephá.
5. __nyonl.
6. __siphá
7. __siphá.
8. __sontfd.
9. __lwánd.
10. __sontfd
11. __tshangá
12. __hongá.
13. __tfupha
14. __nyawd.
15. Ngifóná __siphá.
17. Ngiihómbláé __nyonl.
18. Léná __nyonl.
19. Lésí __lwánd.
20. Léná __nukhwa.
21. Lóld __lúbfsí.
Follow the usual procedures in giving this test, being careful to pronounce only the first word of each pair in 11-22.

Instructions:
Write in the omitted syllables and tones the following pairs (noun and copula form).

1. inyonl; ___nyonl.
2. inyanà; ___nyanà.
3. sikwam; ___kwam.
4. lifphèphè; ___phèphè.
5. sikhuam; ___kwam.
6. lisündv; ___ündv.
7. insimbli; __simbli.
8. lifkhoff; __khoff.
9. inkhame; __khamé.
10. damuhli; __muhli.
11. dmutshi; __mutshi.

In the following your teacher will give you nouns which you should transform into copula forms by prefixing low tone (and y- or ng-, as necessary).

example: T: likhèff.
S: (writes) likhèff.

12. ___kwamé.
13. ___nyonl.
14. ___phèphè.
15. ___khamé.
16. ___muhli.
17. ___mutshi.
18. ___ündv.
19. ___ündv.
20. ___nèlf.

Teacher  Student
12. sikhuam; Sikhuamá.
13. inyonl; Yinyõnl.
14. lifphèphè; Lifphèphè.
15. inkhame; Yinkhamè.
16. damuhli; Ngõmuhli.
17. dmutshi; Ngõmutshi.
18. lisündv; Lisündv.
19. lisündv; Lisündv.
20. ñnèlf; ñnèlf.
Speaking sIsiSwati

Cycle 32 He's not Peter.

M-1

To the student: In the following a statement is changed into a yes/no question by the addition of the question word yini?

To the teacher: Use pictures of the class for the following.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libito lakhe ngu Peter.</td>
<td>Libito lakhe ngu Peter yini? Is his name Peter?</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td></td>
<td>---------------</td>
</tr>
</tbody>
</table>

M-2

<table>
<thead>
<tr>
<th>Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngu Peter.</td>
</tr>
<tr>
<td>------ Mary.</td>
</tr>
<tr>
<td>------ Dumisa.</td>
</tr>
<tr>
<td>------ [ ].</td>
</tr>
</tbody>
</table>

C-1

A: Libito lakhe ngu [Peter] yini?
B: Akúsłyê [Peter]. Ngu [John].
Or: Ngílò.

C-2

A: Thishela wakho ngu [Mamba]?

C-3

A: Libito lakho ngu [John]?
B: Ngílo. Or: Akusilo.
Sneaking siSwati

C-4
A: Ngubani lona?
B: Ngu[Peter].
A: Ngu[Peter]?
B: Ngũyē.

M-2
Peter  ÙngùPeter yīnf wēnd?
Mary    ----Mary  --------?
[ ]     ----[ ]  --------?

C-5
T: (to [Peter]) Ùngu [John] yīnf wena?
[Peter]: Chá.
          Or: ḇungísfýē
T: Ùngu[Peter] yīni?
[Peter]: Yebo.
          Or: Ngĩngũyē.
Speaking siSwati

Cycle 33  Excuse me, brother.

M-1

Teacher  |  Response
Libito lami nguThoko. |  NguThoko libito lami.
-----------------------|-----------------------

* * * * *

Thishela wami nguMamba. |  NguMamba thishela wami.
------------------------|------------------------

N-2

Thoko;  |  NguThoko libito lami, hhayi Themba.  |  Thoko  My name is Thoko,
Themba   |                                      |  Themba  not Themba.
David;  |  David ---------------------------  |  David;
Daniel   |  Daniel                          |  Daniel
[ ];  |  [ ] ---------------------------  |  [ ]
[ ]

C-1

A: Libito lakho ngubani?
B: Libito lami ngu[Thoko].
A: (misunderstanding) Yebo-ke, [Themba].  Oh, yes (lit: yes then), [Themba].
B: Ngu[Thoko] libito lami, hhayi [Themba].

M-3

sisi  |  Cola sisi.  |  sister  |  Excuse (me), sister.
si  |  Cola bhuti.  |  brother  |  Excuse (me), brother.
bhuti  |  Cola Nkhosi.  |  sir/madam
Nkhosi  |  Cola Thoko.  |  Thoko
thoko

C-2

A: Libito lakho ngubani?
B: Libito lami ngu[Thoko].
A: (misunderstanding) Yebo-ke, [Themba].
Speaking isiSwati

C-2
B: Ngu[Thoko] libito lami, hhayi [Themba].
A: Cola, [sisi].
B: Akunandzaba.

It doesn't matter.

N-4

Peter; Jones  Ngingu[Peter] waka[Jones].
Mary; Smith  ------Mary  ----Smith.
Dumisa; Mamba  ------Dumisa  ----Mamba.

I'm Peter (of) Jones.

C-3
T: Libito lakho ngubani?
S: Ngu[Peter].
T: Ungu[Peter] wakabani?
S: Ngingu[Peter] waka[Jones].

You are Peter who (lit: you are Peter of whom)?

N-5

Peter  Ungu[Peter] wakabani?
Mary  ------Mary  --------?
Dumisa  ------Dumisa  --------?

You are Peter (of) wh

C-4
A: (Knocks at the door of B)
B: Ngubani?
   Or: Ngubani lovo?
A: Ngimi.
B: Nguwe ungubani?
A: Ngingu[Peter].
B: Ungu[Peter] wakabani?
A: Ngingu[Peter] waka[Jones].
B: Ngena, [wena wekunene].

It's you who?
Speaking isiSwati

M-6

Peter  Libito lakhe utshi nguPeter.  He says his name is Peter.
[ ]  ---------------[ ].
       * * * * * *

Mamba  Thishela vakhe utshi nguMamba.
[ ]  ---------------[ ].
       * * * * * *

Jones  Sibongo sakhe utshi sakajones.
[ ]  ---------------[ ].

C-5

T:  [Libito] [lakhe] utshi ngubaul?  Who does he say his teacher is?

S:  Utshi ngu[Peter].

TO THE STUDENT:

Emphasis in English is expressed by means of stress and intonation. In isiSwati, however, it is expressed by other means; for example, in M-1 emphasis is achieved by putting the word to be emphasized at the beginning of the sentence:

NguThoko libito lami.  My name is Thoko.
Libito lami nguThoko.  My name is Thoko.

In M-2 hhayi is an interjection used to express strong objection or negation.

The words sisi and buti in M-3 are borrowed from English and Afrikaans, and are currently used as general terms of address, not limited to one's real sisters and brothers (who are specifically referred to as dzadzewetfu and mnaketfu). They are used in the towns, among the more urbanized, but not so much in the rural areas.

TO THE TEACHER:

For additional practice, clip the pictures of some well-known people from newspapers and magazines and ask for their names (libito, tibongo). Should any of them be unfamiliar, help students to answer with Angilati, I don't know it (the libito), or Angisati, I don't know it (the sibongo).
Speaking isiSwati

Test-1

Follow the usual procedures in giving this test.

Instructions:

Cross out the English words of sentences which are incorrect with respect to the isiSwati sentence read by your teacher.

1. my; your; his; none of these
2. my; your; his; none of these
3. my; your; his; none of these
4. my; your; his; none of these
5. my; your; his; none of these
6. My name is Thoko.
   My name is Thoko.
7. His teacher is Dumisa.
   His teacher is Dumisa.
8. My surname is Hlophe.
   My surname is Hlophe.
9. My name is Busisiwe.
   My name is Busisiwe.
10. I; you; he; none of these
11. I; you; he; none of these
12. I; you; he; none of these
13. I; you; he; none of these
14. I; you; he; none of these
15. It's me. It's you. It's him.
17. It's me. It's you. It's him.

1. Libito lami ngubani? (my)
2. Sibongo sakhe sakabani? (his)
3. Thishela wabo ngubani? (their)
4. Libito lakho nguThoko. (your)
5. Thishela wami nguThoko. (my)
6. NguThoko libito lami. (My name is Thoko.)
7. NguDumisa thishela wakhe. (His teaching is Dumisa.)
8. SakaHlope sibongo sami. (My surname is Hlophe.)
9. Libito lami nguBusisiwe. (My name is Busisiwe.)
10. NginguBusisiwe. (I)
11. UnguThoko. (you)
12. NginguThishela. (I)
13. Yena nguDumisa. (he)
14. NginguDumisa wakaMamba. (I)
15. Ngimi. (It's me.)
16. Nguwe. (It's you.)
17. Nguye. (It's him.)
Cycle 34  It's not tea.

M-1

Use objects or pictures for practicing the following, first to get an affirmative response, then second to get a negative response.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response 1</th>
<th>Response 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sinkhwa ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>Siluane ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>* * * * * * * *</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liolintji ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>Lihhabhula ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>* * * * * * * *</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yipenseli ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>Yinyoni -----?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>* * * * * * * *</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lulata ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>Luswayi ------?</td>
<td>-----</td>
<td>-----------</td>
</tr>
</tbody>
</table>

C-1

T: [Sipunu] yini [lesi]?
S: Ngi[so].
   Or: Akusi[so].

M-2

Use pictures and a map for the following.
Speaking siSwati

Teacher                      | Response 1       | Response 2       |
------------------------------|-------------------|-------------------|
Ngumfana                     | -----             | -----             |
NguPeter yini-lo?             | -----             | -----             |
NguMamba                      | -----             | -----             |

* * * * *

--kaManzini                   | -----             | -----             |

C-2

T: [Ngumfati] yini [lona]?
S: Yebo, nguye [umfati].
Or: Yebo, nguye.
Or: Cha, akusi[ye] [umfati].
Or: Cha, akusi[ye].

Teacher                      | Response
------------------------------|---------|
1. Leli likhofi.              | Likhôff.|
Akusilo litiya.               |         |
2. Lolu lubisi.               | Lûbîsl. |
Akusilo lulata.                |         |
Akusiyo inyoni.               |         |
Akusiso sinkhwa.              |         |
5. Lolu lusiba.               | Lûsfib. |
Akusiyo ipenseli.             |         |
Akusiye umfana.               |         |
Akusiye Motsha.               |         |
Akusiye John.                 |         |
Akusiko kaManzini.            |         |
Speaking siSwati

C-4
A: Ngiphe [litiya].
B: Na[lí].
A: Akusi[lo litiya].
Le[lí likhofi].

C-5
A: Ngikhombise [umfana].
B: Nangu.
A: Akusiyé [umfana].
[Lona ngumfati].

Teacher  | Response
---------|---------
Lūbisl  lǒlù. | Lūbisl yinf lǒlù?
Sìlwãnde lěsil. | Sìlwãnde yinf lôsil?
Yinyaⁿà lěnà. | Yinyaⁿà yinf lěnù?
Yinyaⁿl lěnà. | Yinyaⁿl yinf lěnà?
Lisãndvé lělî. | Lisãndvé yinf lôlî?
Lisãntfà lělî. | Lisãntfà yinf lôtî?
Yinsîpfè lěnà. | Yinsîpfè yinf lěnà?
Ngũmũfàtï lěnà. | Ngũmũfàtï yinf lěnà?

C-6
A: [Lubis1] yini [lol1]?
B: Ngilo.
   Or: Akusilo.
Cycle 35  Whose chair is this?

M-1

lesitulo  Lèsľfůld sábânľ?  this/the chair  Whose chair is this (the chair is of whom)?
lesikhiya Lèsľkhîfyà------?  this/the key
lesibuko  Lèsľbûkô ------?  this/the mirror
lesipunu  Lèsľpûnû ------?  this/the spoon

M-2

sami    Lèsľfûld sâmî.  r.y  This is my chair (lit: the chair is of me).
sakho   ------- sákho.  your
sakhe   ------- sákhe.  his
sâPeter  ------- sâPeter.  Peter's

C-1

A: [Lesitulo] sâbâni?
B: [Lesitulo] [sâmi]
Or:  Sami.

M-3

lelikhofi Lëlfkhôff  lábûnî?  this/the coffee  Whose coffee is this?
leliytiya Lëlfîtîyà ------?  this/the tea
leliolintji Lëllôlintjî ------?  this/the orange
lesinkhwa  Lëlsînkhwà sábânî?  this/the bread

C-2

A: [Leilikhofi] [lajbâni?
B: [Leilikhofi] [laPeter].
Or: [LaPeter].

To the student: At your next opportunity in the dining hall, ask these questions several times.
Speaking siSwati

M-4

Teacher | Response
---------|---------
ilikihmô | lenkhômô
lëmal Î | lëmëll
flntfëmbî | flntfëmbî
flnsîphô | flnsîphô
fnyâmô | fnyâmô
flnsîmbî | flnsîmbî

M-5

lenyama | Lënyâmô yàbînhî? this/the meat
lensiphô | Lënsîphô ------? this/the soap
lensimbi | Lënsîmbî ------? this/the iron
lemali | Lëmëll ------? this/the money

C-3

A: [Lensimbi].
B: [Lensimbi] ya[Peter].
C: Chô, lënd [yinsîmbî] yà[thîshëllî].

E-1

Teacher | Response
---------|---------
sfkhumô | lësfkhumô
sfkhél | lësfkhél
lfÎndvdô | lëlfÎndvdô
* * * * * *
lsk'ëldô | lëslk'ëldô
lîfphëphô | lëlfphëphô
* * * * * *
lîfkhôff | lëlfkhôff
* * * * * *

(Repeat M-4 here.)
Practice the following exercise first without le-, then with le-.
Repeat the exercise using -khe (his/her) instead of -mi (my).

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>sfikhwándé</td>
<td>(le) sfikhwándé sámél</td>
</tr>
<tr>
<td>lfsëndvé</td>
<td>(le) lfsëndvé lâml</td>
</tr>
<tr>
<td>insimbl</td>
<td>(le) insimbl yámél</td>
</tr>
<tr>
<td></td>
<td>* * * * *</td>
</tr>
<tr>
<td>lfsêphéphé</td>
<td>(le) lfsêphéphé lâml</td>
</tr>
<tr>
<td>sëk'èldó</td>
<td>(le) sëk'èldó sámél</td>
</tr>
<tr>
<td>insiphé</td>
<td>(le) insiphé yámél</td>
</tr>
<tr>
<td></td>
<td>* * * * *</td>
</tr>
<tr>
<td>lfsêkhéff</td>
<td>(le) lfsêkhéff lâml</td>
</tr>
<tr>
<td>inkhémô</td>
<td>(le) inkhémô yámél</td>
</tr>
</tbody>
</table>

TO THE STUDENT:

In normal speech the last vowel of the question in M-1 is barely spoken or completely dropped:

<table>
<thead>
<tr>
<th>Careful Speech</th>
<th>Normal Speech</th>
</tr>
</thead>
</table>
| Lesitulo sabani? | Lesitulo saban'?

In M-4 the vowel of the noun prefix (NP) is deleted when le- (this/the) is added:

le- + inkhémô becomes lèkhémô

The high tone of the NP is pushed over to the first syllable of the noun stem, with the same results as when the low tone for the copula construction is added (see 25-3, 25-4, 31-3):

<table>
<thead>
<tr>
<th>inkhémô</th>
<th>Yinkhémô.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lènkhémô</td>
<td></td>
</tr>
<tr>
<td>insiphé</td>
<td>Yinsiphé.</td>
</tr>
<tr>
<td>lènsiphé</td>
<td></td>
</tr>
<tr>
<td>insimbl</td>
<td>Yinsimbl.</td>
</tr>
<tr>
<td>lènsimbl</td>
<td></td>
</tr>
</tbody>
</table>
Cycle 36 What time do you get up?

M-1

vuka _uvuka nini?  wake up, get up When do you get up?
lala _Ulala ----?  go to sleep

M-2

ekuseni _Ngivuka čkásčnl.  early, in the morning I get up early.
nga-5:00  -------- ngã-5:00.  at 5:00
nga-6:00  -------- ngã-6:00.  at 6:00
nga-7:00  -------- ngã-7:00.  at 7:00
emini  --------- ěminl.  late, noon I get up late.

C-1

T: Uvuka nini?
S: Ngivuka [nga-7:00].

* * * * *

T: Ulala nini?
S: Ngilala [nga-10:00].

M-3

ibhasi ᶠphdmMd nfnf ²bhãsl?  bus When does the bus leave?
ibhasi  -------- ²bhãšl  Rockville bus
yeRockville  yeRockville? (lit: bus of Rockville)
ibhasi  -------- ²bhãšl  Mbabane bus
yekbabane  yeMbabane?  Manzini bus
yakaManzini  yakaManzini?

M-4

nga-7 ᶠphdmMd ngã-7:00.  at 7:00 It leaves at 7:00.
nga-10  ----  nga-10:00.  at 10:00
nyalo  ----  nyãl6.  now
ekuseni  ----  čkásčnl.  in the morning
emini  ----  ěminl.  at noon
Speaking siswati

C-2
A: Iphuma nini ibhasi?
B: Iphuma [nga-7:00].
   Or: Angati.
   I don't know.

C-3
A: Iphuma nini [ibhasi]?
B: Yakuphi?
A: Ye[Rockville].
B: Iphuma [nga-10:00].

TO THE STUDENT:

In M-3 and M-4 the subject prefix (SP) i- of the verb iphuma agrees with noun prefix (NP) of the subject: iibhasi. This is a regular rule in siswati: the SP of the verb and the NP of the subject agree. In some cases the NP and the SP are identical in form; in the rest they are at least somewhat similar. Note the NP (or pronoun) and the SP in the following:

Mine  ngiyahamba.  Me, I'm going.
Tshine siyahamba.  We, we're going.
Kena iiyahamba.  You, you're going.
Nine iiyahamba.  You (pl), you're going.
Nqiskati iyahamba.  The woman, she's going.
Rafati bayahamba.  The women, they're going.
Lhembe iliyasha.  The shirt, it is burning.
Situlo siyasha.  The chair, it is burning.
Titulo tiyasha.  The chairs, they are burning.
Inkhomo iyahamba.  The cow, it is going.
Lukhuni iuyasha.  The firewood, it is burning.

The subject may occur either before a verb (as in English) or after the verb:

Iphuma nini ibhasi?  (M-3)
Ibhasi iphuma nini?  (Alternate order)
In M-3 *ibhasi yeRockville* is a possessive construction (NOUN ye-NOUN) used as a "descriptive possessive." This is one of the ways a noun is qualified in *isiSwati*. Note the following examples of the "descriptive possessive":

- indlu yeMatja (a stone house/a house of stones)
- indlu yetjani (a grass house/a house of grass)
- sigcoko setjani (a grass hat/a hat of grass)
This is a review of cycles 17, 25, and 31. Students should be able to produce the tones accurately. Response 1 may be used as the stimulus to elicit Response 2:

<table>
<thead>
<tr>
<th>Teacher (using Response 1)</th>
<th>Response 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lisändvd.</td>
<td>Löll lisändvd.</td>
</tr>
<tr>
<td>Sikhāli.</td>
<td>Lēs1 sikhāli.</td>
</tr>
<tr>
<td>Sikhwāmā.</td>
<td>Lēs1 sikhwāmā.</td>
</tr>
<tr>
<td>Lūbfsl.</td>
<td>Lōll lūbfsl.</td>
</tr>
<tr>
<td>Lūsfba.</td>
<td>Lōll lūsfba.</td>
</tr>
</tbody>
</table>

Teacher: Noun  Response 1: It's a [ ]  Response 2: This is a [ ]

<table>
<thead>
<tr>
<th>Teacher: Noun</th>
<th>Response 1: It's a [ ]</th>
<th>Response 2: This is a [ ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lisändvd.</td>
<td>Lisändvd.</td>
<td>Lōll lisändvd.</td>
</tr>
<tr>
<td>Sikhāli.</td>
<td>Sikhāli.</td>
<td>Lēs1 sikhāli.</td>
</tr>
<tr>
<td>Lūbfsl.</td>
<td>Lūbfsl.</td>
<td>Lōll lūbfsl.</td>
</tr>
<tr>
<td>Lūsfba.</td>
<td>Lūsfba.</td>
<td>Lōll lūsfba.</td>
</tr>
</tbody>
</table>

Teacher: Noun  Response 1: It's a [ ]  Response 2: This is a [ ]

<table>
<thead>
<tr>
<th>Teacher: Noun</th>
<th>Response 1: It's a [ ]</th>
<th>Response 2: This is a [ ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likhāff.</td>
<td>Likhāff.</td>
<td>Lōll likhāff.</td>
</tr>
<tr>
<td>Libēlē.</td>
<td>Libēlē.</td>
<td>Lēll libēlē.</td>
</tr>
<tr>
<td>Yintfomba.</td>
<td>Yintfomba.</td>
<td>Lēnā yintfomba.</td>
</tr>
<tr>
<td>Ynāll.</td>
<td>Ynāll.</td>
<td>Lēnā ynāll.</td>
</tr>
<tr>
<td>Yinkaḥmā.</td>
<td>Yinkaḥmā.</td>
<td>Lēnā yinkaḥmā.</td>
</tr>
<tr>
<td>Ymphālā.</td>
<td>Ymphālā.</td>
<td>Lēnā ymphālā.</td>
</tr>
</tbody>
</table>

Teacher: Noun  Response 1: It's a [ ]  Response 2: This is a [ ]

<table>
<thead>
<tr>
<th>Teacher: Noun</th>
<th>Response 1: It's a [ ]</th>
<th>Response 2: This is a [ ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sīlwānē.</td>
<td>Sīlwānē.</td>
<td>Lēs1 sīlwānē.</td>
</tr>
<tr>
<td>Sībōngā.</td>
<td>Sībōngā.</td>
<td>Lēs1 sībōngā.</td>
</tr>
<tr>
<td>Yinsfphd.</td>
<td>Yinsfphd.</td>
<td>Lēnā yinsfphd.</td>
</tr>
<tr>
<td>Ynỳmā.</td>
<td>Ynỳmā.</td>
<td>Lēnā ynỳmā.</td>
</tr>
<tr>
<td>Liphēphā.</td>
<td>Liphēphā.</td>
<td>Lēll liphēphā.</td>
</tr>
<tr>
<td>Lisōntfd.</td>
<td>Lisōntfd.</td>
<td>Lōll lisōntfd.</td>
</tr>
</tbody>
</table>
Speaking siSwati

Use C-1, C-2, and C-3 randomly as a check on students' ability to make the tone difference between the noun and copula construction.

C-1
T: Yini-le?
S: [Lisəndvə].
T: Lena-ke?
S: [Sikhwama].

C-2
T: Ufunani?
S: Ngiphe [Lkhəx].
T: Na[li].
S: Ngiyabonga.

C-3
S₁: [Lena] [ylnxphə].
S₂: Cha, akusiyo. [ylnxə].

N-2
sikhəll, ləkhwəl Sikhəll nəlxəñl. It's a spear and firewood.
sikhwəmə, lisəndvə Sikhwəmə nəlisəndvə. It's a bag and a wheel.
liphəphə, ləsəbə Liphəphə nələsəbə.
intəmbə, səlwənə Yintəmbə nəsəlwənə.

C-4
T: Yinf-le nāle?
   Or: yinf lənə nələnə?
S: [Sikhəll] nə[ləkʰənə].

To the student: When nb- is added to an IN-class noun, the i- of the prefix is dropped, and the high tone of this vowel is retained and pushed over to the stem. This is the same kind of tone change as occurs when the copula (‘) and le- are prefixed to a noun:

- nb- + insiphò becomes nensiphò
- le- + insiphò becomes linsiphò (cycle 31)
- nb- + insiphò becomes linsiphò (cycle 35)

sliwàndà, sìnyàndí  sliwàndà nènyàndí animal bird  It’s an animal and a bird.

'lphephò, insiphò  liphèphò nènsiphò paper, soap

fntfebòmbè, finkhòmbè  yintfebòmbè nènkhòmbè girl, cow

sfkhwàndà, fnlál  sfkhwàndà nènlál bag, money

C-5

Repeat C-4, using the vocabulary from M-3.

C-6

Use pictures of the class, the Swazi teachers, and any other well-known persons for the following.

T: (pointing to two people in a picture) Bobani laba?
S: Ngu[Mary] na[Jare].

TO THE STUDENT:

The answer to Yini-le? can take two forms:

(1) Sikhwama lesi. (This is a bag.)
(2) Lesi sikhwama. (This is a bag.)

The difference is that (1) merely identifies an object, while (2) distinguishes an object from among the other objects in a group or set. As noted before, where siSwati permits an alternate sentence order, the item which comes first in a sentences is emphasised or in some way brought into special focus.

000303
Cycle 38  Mary talks a lot.

M-1

In the following use the names of students who are known to eat, drink, etc. to excess.

<table>
<thead>
<tr>
<th>Name</th>
<th>Activity</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary</td>
<td>khuluma</td>
<td>talk</td>
</tr>
<tr>
<td>John</td>
<td>natsha</td>
<td>drink</td>
</tr>
<tr>
<td>Peter</td>
<td>dla</td>
<td>eat</td>
</tr>
<tr>
<td>Jane</td>
<td>fundza</td>
<td>read, learn, study</td>
</tr>
<tr>
<td>[ ]</td>
<td>hona</td>
<td>snore</td>
</tr>
</tbody>
</table>

M-2

Teacher

Mary ñkhulômá kakhulu. (Mary talks a lot.)

John ñnatshâ ---------.

Peter ñdlâ ---------.

Jane ñfôndzâ ---------.

[ ] ñhôndu ---------.

Response

Mary ñkhulômá kakhulu Mary? (Does Mary talk too much?)

John ñnatshâ *******.

Peter ñdlâ *******.

Jane ñfôndzâ *******.

[ ] ñhôndu *******.

C-1

T: U[khulômá] kakhulu [Mary]?


Or: Yebo, u[khulômá] kakhulu.

Or: Yebo.

Or: Cha.

M-3

In the following use the names of students who do not eat, drink, etc. to excess.

<table>
<thead>
<tr>
<th>Name</th>
<th>Activity</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>John</td>
<td>khuluma</td>
<td>kôncândô</td>
</tr>
<tr>
<td>Peter</td>
<td>natshâ</td>
<td>Peter</td>
</tr>
<tr>
<td>Jane</td>
<td>dla</td>
<td>Jane</td>
</tr>
<tr>
<td>Mary</td>
<td>fundza</td>
<td>Mary</td>
</tr>
</tbody>
</table>
| [ ]   | hona     | [ ]

John talks little.
If necessary practice the sentences of M-3 in the question form (cf. M-2).

C-2
T: u[khuluma] kancane [John]?
S: Yebo, u[khuluma] kancane.

C-3
T: u[khuluma] kakhulu [Mary]?
S: Yebo.
T: u[khuluma] kakhulu [John]?

Continue with further combinations of C-1 and C-2.

M-5

<table>
<thead>
<tr>
<th>Mary</th>
<th>u[khuluma] njani [Mary]?</th>
<th>Mary</th>
<th>How does Mary talks?</th>
</tr>
</thead>
<tbody>
<tr>
<td>John</td>
<td>u[ndtshà] ---- John?</td>
<td>John</td>
<td></td>
</tr>
<tr>
<td>Peter</td>
<td>u[ldà] ---- Peter?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jane</td>
<td>u[ndndzà] ---- Jane?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ ]</td>
<td>u[ndnà] ---- [ ]?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C-4
T: u[khuluma] njani [Mary]?
S: u[khuluma] kakhulu.
T: [John]-ke?
S: u[khuluma] kancane.

C-5
T: [Mary], ukhuluma kakhulu?
[Mary]: Yebo, ngi[khuluma] kakhulu.
Or: Cha. Ng[khuluma] kancane.
TO THE TEACHER:

Two sounds, /dl/ and /nc/, which have not been practiced before may give students some difficulty; do the best that you can to teach these sounds by mimicry, but do not insist on perfection. If there is time, you may make a brief drill with materials from the cycles where these are practiced.
**Speaking siSwati**

**Cycle 39  Pronouncing p / b, b / bh, h / hh**

**P-1**

Have students mimic the following:

<table>
<thead>
<tr>
<th>/p/</th>
<th>/b/</th>
</tr>
</thead>
<tbody>
<tr>
<td>kúpélá (to spell)</td>
<td>kúbélá (steal from)</td>
</tr>
<tr>
<td>kúpáná (to tie up a cow)</td>
<td>kúbáná (it is somewhat bad)</td>
</tr>
<tr>
<td>kúpönhá (to burst)</td>
<td>kúbùná (to wither)</td>
</tr>
<tr>
<td>kúpönyá (to hit with a</td>
<td>kúbönyá (to be sick - said of</td>
</tr>
<tr>
<td>long hollow object)</td>
<td>king only)</td>
</tr>
<tr>
<td>kúpěká (to haunt)</td>
<td>kúbdá (to become rotten)</td>
</tr>
<tr>
<td>kúpödá (post a letter)</td>
<td>kúbóná (to see)</td>
</tr>
<tr>
<td>sfp狋ké (bacon)</td>
<td>kúběká (put down)</td>
</tr>
<tr>
<td>sfpöðnú (spoon)</td>
<td>sfböðnú (buttock)</td>
</tr>
<tr>
<td>lipds1 (a pass)</td>
<td>lfbálá (yard)</td>
</tr>
<tr>
<td>sfpölé (railroad tracks)</td>
<td>sfbötd (dent)</td>
</tr>
</tbody>
</table>

**Test-1**

Give Test-1, found on page 39-4

**P-2**

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

ba  bha
be  bhe
etc.
Repeat Test-1 on U.S. 21-4 if students have difficulty in distinguishing between b and bh.

P-3

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

<table>
<thead>
<tr>
<th>ha</th>
<th>hha</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>hhe</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1. /h/</th>
<th>2. /hh/</th>
</tr>
</thead>
<tbody>
<tr>
<td>kühälä</td>
<td>kühhälä</td>
</tr>
<tr>
<td>kühöba</td>
<td>kühhoölä</td>
</tr>
<tr>
<td>kühömdä</td>
<td>kühhūmdä</td>
</tr>
<tr>
<td>lfhfyä</td>
<td>löhhibyä</td>
</tr>
<tr>
<td>lfhänöl</td>
<td>lfhhišlı</td>
</tr>
<tr>
<td>lfhäoö</td>
<td>lfhhöökä</td>
</tr>
<tr>
<td>sfhööö</td>
<td>lfhhiškö</td>
</tr>
<tr>
<td>lfhööö</td>
<td>lfhhöökë</td>
</tr>
</tbody>
</table>
Repeat Test-2 on U.S. 35-5 if students have difficulty in distinguishing between h and hh.
Follow the usual procedures in giving this test.

Instructions:
Write π or b in the spaces below; also write in the tone which has been omitted.

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
<th>7.</th>
<th>8.</th>
<th>9.</th>
<th>10.</th>
<th>11.</th>
<th>12.</th>
<th>13.</th>
<th>14.</th>
<th>15.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
</tr>
<tr>
<td>e él</td>
<td>e él</td>
<td>anā</td>
<td>onā</td>
<td>osā</td>
<td>anā</td>
<td>umā</td>
<td>umā</td>
<td>unu</td>
<td>unu</td>
<td>eka</td>
<td>onya</td>
<td>la</td>
<td>alh</td>
<td></td>
</tr>
</tbody>
</table>

Write π, b, ph, or bh in the spaces below.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sī_</td>
<td>kā_</td>
<td>kā_</td>
<td>kā_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
<td>sī_</td>
</tr>
<tr>
<td>bīl</td>
<td>ong</td>
<td>ong</td>
<td>ony</td>
<td>ūn</td>
<td>ūn</td>
<td>ūn</td>
<td>ūndvù</td>
</tr>
</tbody>
</table>
Speaking siSwati

Cycle 40  What are you saying?

M-1

wna  Ûtshini wend? you  What are you saying?
yena  Ûtshini yená? he/she
bona  Bâtshini bônd? they

M-2

lifas'telo  Ngitshî: Vâlâ lifas'telö. window  I'm saying: Open the window.
sivalo  _____________ sîvalö. door
libhokisi  _____________ libhôkîsi. box

C-1

[A: [Peter], vula [lifas'telo].
[Peter]: Ûtshînî?
A: Ngitshî: Vula [lifas'telo].
[Peter]: Kûlûngîlê. (Opens [the window.])
  Or: Ngiyâbûnî.
  Or: Hhô-ô
A: Àwûbûnî-kê!

M-3

Teacher         Response
Khumula lijezi. Ûtshî thîshêlî; Khûmûlî lijêzi. (The teacher says: Put
------- tibuko. ------- on your sweater.)
------- Faka lijezi. ------- Fâkê lijêzi.
------- tibuko. ------- tibûkô.
Sukuma. Sûkùmà.
Hlala phansi. Hlûlû phänsî.

Repeat the above using vala (close, shut).
C-2

T: [Peter], [khumula] [lijezi].

[Peter]: (not understanding, says to S₂) Útshini?

S₂: Útshi: [Khumela] [lijezi].

[Peter]: Ngiyabonga.

See U.S. 32 for additional substitution possibilities.

C-3

Teach students to recognize the first line, but do not have them use it, since it contains a subjunctive construction which will be introduced later. At this point it is sufficient for students to comprehend the meaning of this command.

C-4

T: [Mary], hamba utjela [Peter] Mary, go and tell Peter

[avule lifasitelo]. he should open the window.

[Mary]: (goes to Peter and says)

Utshi thishela: Vula lifasitelo.

C-5

S₁: (to S₂) Vula lifasitelo.

S₂: Thishela utshini?

S₁: Utshi: Kulungile. He says: Okay.

S₂: (pointing to the other students) Batshini bona? What do they say?

S₁: Nabo batshi: Livule. They also say: Open it.

E-1

Use additional commands (e.g., from U.S. 26) in the following exercise. Encourage students to use Phindza futshi whenever they need it, both in and out of class.
TO THE STUDENT:

The language learner frequently does not quite understand something said to him, or he needs just a little more time to frame his reply. The phrases introduced in this cycle are very useful in this type of situation, both as language learning tools and as devices to support and continue a faltering conversation.
A similar type of phrase was introduced in S.S. 9: Usho mine? (Do you mean me?)

An alternate order in M-1 implies that an opinion is being asked for:

Utshini wena? (M-1) What are you saying?
Wena utshini? (alternative) What do you say (i.e., What's your opinion)?
To the student: /bh/ and /hh/ have a peculiar effect on the following vowel (as you may already have noticed): 1) the vowel is "rough" rather than "smooth," and 2) the pitch is lowered or "depressed." Your production of these two consonants will be aided greatly by putting this "rough" quality on the vowel and by "depressing" the pitch of the tone following these consonants. (This effect is particularly noticeable to the English ear on words which have been borrowed from English: ibhasi (bus)? libhodo (pot)? libhakede (bucket), kubhaka (to bake), libhange (bank).)

Listen to and mimic the following, paying attention to these two points.

To the teacher: Have students listen to, then mimic the following.

1. /bh/
   1. kúbhdbá (to chew bones)
   2. kúbhdbá (to mow down)
   3. kúbhdpá (to smoke)
   4. kúbhdpá (to talk in one's sleep)
   5. kúbhdpá (to insist)
   6. kúbhdpá (to file, scratch)
   7. kúbhdpá (to rush in a group)
   8. kúbhdpá (to give or get a haircut)
   9. kúbhdpá (to caucus)
   10. kúbhdpá (to go in a certain direction)
   11. kúbhdpá (to report)
   12. kúbhdpá (hawk)

To the student: A low tone after a high tone is actually a low falling tone (the previous high tends to pull it up):

[ - \ - ]

However, the same low tone in the following is actually a low level tone due to the "depressing" effect of /bh/ or /hh/:
/bh/ and /hh/ are members of a series of consonants (called "depressor consonants"), all of which are inherently low in tone. One could indicate this by writing a low tone over these consonants:

\[ \text{kdbh\text{s}} \]
\[ \text{kdbh\text{m}} \]
\[ \text{kdbh\text{l}} \]
\[ \text{kdbh\text{h}} \]

This, however, need not be done, since /bh/, /hh/ and the rest of the consonants in this series (d, g, v, z, j, dz, dv, dl, mb, ngg, ngc, nc, gc) are always low in tone, never high. All of these consonants "depress" (lower) the actual pitch of the tone which follows.

Listen how the depressor consonants affect the tone following, in comparison to the effect of non-depressor consonants on the tone following.

To the teacher: Have students listen as you read group 1, then pairs of words from both group. After that have them mimic these words in the same order.

<table>
<thead>
<tr>
<th>1. Depressor Consonants</th>
<th>2. Non-depressor Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bh, hh, d, dl, g, v, z)</td>
<td></td>
</tr>
<tr>
<td>[ \text{---} ]</td>
<td>[ \text{---} ]</td>
</tr>
<tr>
<td>kdbh\text{s}</td>
<td>kdb\text{s}</td>
</tr>
<tr>
<td>kdbh\text{m}</td>
<td>kdb\text{m}</td>
</tr>
<tr>
<td>kdbh\text{l}</td>
<td>kdb\text{l}</td>
</tr>
<tr>
<td>lfd\text{d}</td>
<td>lfb\text{d}</td>
</tr>
<tr>
<td>fnd\text{d}v\text{u}</td>
<td>sfk\text{d}v\text{a}</td>
</tr>
<tr>
<td>l\text{g}v\text{a}j\text{a}</td>
<td>s\text{f}y\text{d}n\text{l}</td>
</tr>
<tr>
<td>s\text{f}\text{v}\text{a}l\text{d}</td>
<td>s\text{f}b\text{d}n\text{g}d</td>
</tr>
<tr>
<td>l\text{f}z\text{e}m\text{b}l\text{e}</td>
<td>f\text{n}s\text{l}p\text{h}d</td>
</tr>
</tbody>
</table>
To the student: The effect of depressor consonants on a high tone is actually much more noticeable; the combination of low tone (inherent in depressor consonants) and high tone gives a rising pitch. Listen for this rising pitch the following.

To the teacher: Have students listen as you read group 1, and then pairs of words from both groups. After that have them mimic these words in the same order.

<table>
<thead>
<tr>
<th>1. Depressor Consonants</th>
<th>2. Non-depressor Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ - ' ]</td>
<td>[ - - ]</td>
</tr>
<tr>
<td>kúbhákà</td>
<td>kóbukà</td>
</tr>
<tr>
<td>kóbhlá</td>
<td>kóbóná</td>
</tr>
<tr>
<td>lfhášlí</td>
<td>lfhánsí</td>
</tr>
<tr>
<td>kúnggénà</td>
<td>kúthónà</td>
</tr>
<tr>
<td>kávdákà</td>
<td>kovániki</td>
</tr>
<tr>
<td>lfdzl</td>
<td>lfvášlí</td>
</tr>
<tr>
<td>lfdókà</td>
<td>sfúáldò</td>
</tr>
<tr>
<td>lfbhándé</td>
<td>sfúánò</td>
</tr>
<tr>
<td>lfbhántjí</td>
<td>lfpíplò</td>
</tr>
<tr>
<td>lfbhándí</td>
<td>lfhóslò</td>
</tr>
<tr>
<td>lfhhdé</td>
<td>lfhfyá</td>
</tr>
<tr>
<td>sfvándé</td>
<td>lísahá</td>
</tr>
</tbody>
</table>

Test-1

Give Test-1, found on page 41-4
Speaking Swati

Test-1

Follow the usual procedures in giving this test.

Write bh or hh in the spaces below; also write in a high (') or low (') tone on the vowel, remembering that a depressor consonant lowers the pitch of the following tone.

1. ká__emá
2. ká__emá
3. ká__obá
4. ká__obá
5. ká__ulá
6. ká__uzá
7. ká__uká
8. ká__olá
9. ká__emá
10. lf__antjl
11. lf__ekb
12. ló__eyá

Write b, bh, h, or hh in the spaces below; also write in the tone on the vowel remembering that a depressor consonant (bh, hh) lowers the pitch of the following vowel.

13. ká__uká
14. ká__uká
15. ká__olá
16. ká__oná
17. lf__ansI
18. lf__ashI
19. ká__ongá
20. ká__ongá
21. ká__obá
22. ká__ulá
23. lf__ekb
Speaking siSwati

Cycle 42  Who do you room (live) with?

M-1

hlala  Ûhlàlà  nàbànl?  sit; live  Who do you room (lit: live) with?

fundza  Ûfundza  ------?  study; read

sebenta  Ûsèbèntà  ------?  work

M-2

Peter  Ngihlàlà nàPeter  I room with Peter.

Mary Doke  -----------Mary Doke,

Peter naJohn  -----------Peter ndJohn.

[ ]  [ ]

C-1

Ask each student who his roommate(s) are?

T:  U[hlala] nabani?

S:  Ngi[hlala] na[Peter].

M-3

hlala  Ngihlàlà ngédvà.  dwell, live  I'm living alone.

sebenta  Ngisèbèntà ------.  work

hamba  Ngìhàmbà ------.  go, walk

M-4

hlala  Ûhlàlà nàbànl?

sebenta  Ûsèbèntà ------?

hamba  Ûhàmbà ------?

C-2

A:  U[hlala] nabani?

B:  Ngi[hlala] ngédvà.
### M-5

<table>
<thead>
<tr>
<th>hlala</th>
<th>[Peter] njhaliya nhlanifi?</th>
<th>sit; live</th>
<th>Who does Peter live with?</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuluma</td>
<td>-------------------------</td>
<td>talk to</td>
<td></td>
</tr>
<tr>
<td>fundza</td>
<td>-------------------------</td>
<td>study; read</td>
<td></td>
</tr>
<tr>
<td>sehenta</td>
<td>-------------------------</td>
<td>work</td>
<td></td>
</tr>
</tbody>
</table>

### M-6

<table>
<thead>
<tr>
<th>hlala</th>
<th>[Peter] njhaliya yeshva.</th>
<th></th>
<th>Peter lives alone.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fundza</td>
<td>-------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hamba</td>
<td>-------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>khuluma</td>
<td>-------------------------</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### C-3

A: [Peter] uhhlala nabani?

B: Uhhlala yedva.

### C-4

To the student: Ask one of the questions in M-5 of at least different people during the next 24 hours.

A: Uyaphi?

B: Ngitha [edolobheni]

A: Uhamba nabani?

B: Ngihamba na[thshela wami].

TO THE STUDENT:

Another answer used frequently in Swaziland to the question in C-1 is:

Ngihlala ka[Mamba]. I live at [Mamba]'s.
In M-7 one can also say: Ngiya ka[Mamba] or Ngiya ka[Jones], meaning, "I'm going to Mamba's place" or "Jones' place." In earlier cycles you learned to use ka- as the locative prefix (instead of e-) with certain of Swaziland's towns; for example, kaManzini literally means "at Manzini's place."
Speaking siSwati

Cycle 43  Gududu!

This vocabulary game, played by Swazi children, may be used at this point in the course for practicing the tone patterns of nouns, or it may be used at later points for diversion from the humdrum and tedium of regular classroom activities.

M-1

Use pictures to introduce and practice the following.

- inyāk Hà - snake
- imphősǐ - hyena
- inyāsÌ - bee
- imphāk Hà - wild grey cat (also a rude person)
- inyātštÌ - Cape buffalo

C-1

T: Gududu!
S: [inyātštÌ]

Continue until the student has exhausted his animal vocabulary or he can no longer keep up with the pace and rhythm of the game. The correct tones must be used, or the student is eliminated.

Other animal names may be added here if time and the skill of students permits:

inkûnzì (bull), inkhābl (ox), inhlātštù (python).

M-2

Use pictures to introduce and practice the following.

- limphâlād - impala
- sibānkâd - lizard
- inkhâdmó - cow

C-2

T: Gududu!
S: [limphâlād]
C-3

Combine C-1 and C-2, making certain that the correct tones are used.

M-3

Use pictures to introduce and practice the following.

- Indlovu: elephant
- Fnggvenyu: crocodile
- Lgwaj: rabbit

C-4

T: Cududu.
S: [Indlovu]
 etc.

C-5

Combine C-3 and C-4.

N-4

- Lidha: duck
- L6hhdy: hawk
* * * * *
- Fnydni: bird
- Lfthbl: dove
- Sfkhovd: owl
- Lflandza: tick-bird

C-6

T: Brrr!
S: [Fnydni]
 etc.


<table>
<thead>
<tr>
<th>E-1</th>
<th>high-low-low</th>
<th>high-fall-low</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>fnyônl (bird)</td>
<td>fnyôka (snake)</td>
</tr>
<tr>
<td></td>
<td>iftûbâ (dove)</td>
<td>fmpfisî (hyena)</td>
</tr>
<tr>
<td></td>
<td>iflândzâ (tick-bird)</td>
<td>fmpôkâ (wild cat)</td>
</tr>
<tr>
<td></td>
<td>sfkhôyl (owl)</td>
<td>fnyôsl (bee)</td>
</tr>
<tr>
<td></td>
<td>fmpûnzî (duiker)</td>
<td>fukûnsî (bull)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E-2</th>
<th>high-fall-low</th>
<th>high-fall-high</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>fnyôka (snake)</td>
<td>lftôrdå (skunk)</td>
</tr>
<tr>
<td></td>
<td>fmpfisî (hyena)</td>
<td>lftôrdů (eagle)</td>
</tr>
<tr>
<td></td>
<td>fmpôkâ (wild cat)</td>
<td>lftshìngâ (thigh)</td>
</tr>
<tr>
<td></td>
<td>fukûnsî (bull)</td>
<td>sfâmndá (lizard)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E-3</th>
<th>high-low-high</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>fnyônî (bird)</td>
</tr>
<tr>
<td></td>
<td>iftûbâ (dove)</td>
</tr>
<tr>
<td></td>
<td>sfkhôyl (owl)</td>
</tr>
<tr>
<td></td>
<td>iflándzâ (tick-bird)</td>
</tr>
<tr>
<td></td>
<td>fmpûnzî (duiker)</td>
</tr>
</tbody>
</table>

Note that group 2 differs from group 1 in that the words in this group have a depressor consonant in the second syllable, which affects the low tone on this syllable:

\[
\begin{array}{c}
\text{fnynl} \\
\hline
- \\
\end{array} \quad \begin{array}{c}
\text{lfddâ} \\
\hline
- \\
\end{array}
\]

<table>
<thead>
<tr>
<th>E-4</th>
<th>high-low-low</th>
<th>high-low-low</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>fnyônl (bird)</td>
<td>lfdûndà (duck)</td>
</tr>
<tr>
<td></td>
<td>iftûbâ (dove)</td>
<td>lôhôydâ (hawk)</td>
</tr>
<tr>
<td></td>
<td>sfkhôyl (owl)</td>
<td>fnôdôvâ (elephant)</td>
</tr>
<tr>
<td></td>
<td>iflândzâ (tick-bird)</td>
<td>fûgûndûnl (crocodile)</td>
</tr>
<tr>
<td></td>
<td>fmpûnzî (duiker)</td>
<td>lôgûnl (rabbit)</td>
</tr>
</tbody>
</table>
Swazi children (such as herdboys out on the veld) play a word game in which the object is to name a wild animal each time the person who is 'it' says "Gududu!" Failure to name an animal immediately after the signal (Gududu!) without hesitation, means that one is "out" of the game. "Gududu" is the sound an animal makes when it starts up (as a result of being startled by an intruder). This word belongs to a special class of "sound" words called ideophones (discussed in more detail in a later cycle).

This game is also played with the ideophone "Brrr!" used as a signal to demand the naming of a bird. "Brrr!" is the sound a bird makes when it is flushed from its hiding place.

The nouns in this cycle have been grouped according to their tone patterns. Concentrate on an accurate production of the tones during the class; do not make any special effort to remember these nouns (and their meanings) or to use them in order contexts.
### Speaking siSwati

**Cycle 44**  We and you (pl)

#### M-1

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uphumaphi?</td>
<td>Niphumaphi? (Where are you-pl coming from?)</td>
</tr>
<tr>
<td>Uyaphi?</td>
<td>Niyaphi?</td>
</tr>
<tr>
<td>Uhlalaphi?</td>
<td>Nihlalaphi? (Where do you-pl live?)</td>
</tr>
<tr>
<td>Usebentaphi?</td>
<td>Nisebentaphi?</td>
</tr>
</tbody>
</table>

#### M-2

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngiphuma</td>
<td>Siphuma chhovisi.</td>
</tr>
<tr>
<td>Ngiphuma chhovisi.</td>
<td>Siphuma chhovisi. (We are coming from the office?)</td>
</tr>
<tr>
<td>Ngisisenta</td>
<td>Sisisenta</td>
</tr>
<tr>
<td>Ngisisenta</td>
<td>Sisisenta</td>
</tr>
<tr>
<td>*</td>
<td>* * * *</td>
</tr>
<tr>
<td>Ngihlala eKent Hall</td>
<td>Sihlala eKent Hall.</td>
</tr>
</tbody>
</table>

#### C-1

**T:** Ni[hlala]phi?

**S:** (answering for group) S[ihlala] e[Kent Hall.]

#### M-3

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunibona.</td>
<td>Sunibona.</td>
</tr>
<tr>
<td>Unjan?</td>
<td>Nijani?</td>
</tr>
<tr>
<td>Sibona nene.</td>
<td>Sibona nene.</td>
</tr>
<tr>
<td>Sala kahle.</td>
<td>Salané kahle.</td>
</tr>
<tr>
<td>Lamba kahle.</td>
<td>Lambante kahle.</td>
</tr>
<tr>
<td>*</td>
<td>* * * *</td>
</tr>
<tr>
<td>Npishekona.</td>
<td>Sisekhona.</td>
</tr>
<tr>
<td>Ngingeva nine.</td>
<td>Singeva nine.</td>
</tr>
</tbody>
</table>
**Speaking siSwati**

**C-2**

A: Sanibona.
B: Sanibona. Ninjani?
A: Sisekhona. Singeva nine.
B: Sisekhona. Niphumaphi?
A: Siphuma [chhovisi]. Nine-ke?
B: Tshine siphuma [eposini]. Niyaphi?
A: Siya [ekhaya]? Nine-ke?
B: Natshi siya [ekhaya].

**M-4**

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ufunani?</td>
<td>Nifunani?</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Ngifuna likhosi.</td>
<td>Sifuna likhosi. (We want coffee.)</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>litiya.</td>
<td>litiya,</td>
</tr>
<tr>
<td>lubisi.</td>
<td>lubisi.</td>
</tr>
<tr>
<td>inamanedi.</td>
<td>inamanedi, (We want cold drinks.)</td>
</tr>
<tr>
<td>bhiya.</td>
<td>bhiya, (We want beer.)</td>
</tr>
<tr>
<td>tjwala.</td>
<td>tjwala. (We want beer.)</td>
</tr>
<tr>
<td>ink'antini.</td>
<td>ink'antini (We want cold whisky, brandy.)</td>
</tr>
</tbody>
</table>

**C-3**

T: Nifunani?
S₁: Sifuna [likhosi.]
S₂: Mine ngifuna [litiya].
S₃: Nami.  He too.
S₄: Mine ngifuna [inamanedi].
S₅: Mine noma yini.  For me, anything.
Speaking siSwati

M-4

Teacher            Response
Sawubona Jones.     Sanibona boSmith. (Hello Smiths.)
-------- Mamba.    -------- boMamba. (Hello Mambas.)
-------- [   ].    -------- bo[   ].

* * * * *
Sanibona bhuti.
-------- sisi.
-------- wena wokuncene.

Sanibona bohuti. (Hello brothers.)
-------- bosi.
-------- bekuncene. (Hello sirs/ mesdames.)

C-4

A: Sanibona bo[sisi].
B: Yebo, sibona nine bo[bhuti].

M-5

Teacher            Response
Ungubani?           nhobani?
Ngini.             Ngitshi.
Ngwe ungubani?     Ngini nhobani?
Ngingupeter.       SiboPeter naJohn.
-------- [   ],     ----[   ]----[   ],
Nggena             Nggenani.
Uvuka njani?       Nivuka njani?
Ngiyavuka.         Siyavuka.
Ngingeva wena.     Singeva nive.
Nami ngiyavuka.    Natshi siyavuka.

C-5

A: (Knocks at the door of B).
B: (Hearing that there is more than one person)
   Nibobani?
A: Ngitshi
B: Ngini nhobani?
A: Sibo[Peter] na[John].
   Or: Ngu[Peter] na[John].

B: Nggenani. (as they enter) Nivukanjani?

A: Siyavuka. Singeva nine.

B: Natshi siyavuka.
To the student: In cycle 41 you learned how depressor consonants (bh, hh, d, v, etc.) affect the pitch of the tone which comes after the consonant. In this cycle you will hear how the depressor consonants change the tone of the vowel which comes before the consonant. In earlier cycles (25, 31, 37) you learned that the prefixing of a low tone to a noun to form the copula construction results in the high tone of the NP (noun prefix) being pushed over to the next syllable. The depressor consonants block this movement of the high tone, so that a sequence of a low plus a high tone remains on the NP; this is realized as a rising glide:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Copula Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>indvødža (man)</td>
<td>Yindvødža (it's a man)</td>
</tr>
<tr>
<td>fnggødža (song)</td>
<td>Yınggødža (it's a song)</td>
</tr>
<tr>
<td>sivølø (door)</td>
<td>Silvølø (it's a door)</td>
</tr>
</tbody>
</table>

To the teacher: 1) Give a "same-different" drill, using words from both groups below:

T: sivølø, silvølø
S: different
T: Ifzømbe, Ifzømbe
S: same
etc.

2) Have students listen as you read group 2.

3) Have students listen as you read pairs of words from both groups.
(Do not attempt to teach the meaning of these words.)
Have students respond with "high" or "rising."

T: [Sìváld.]
S: ["rising"]

Give Test-1, found on page 45-5.

Have students mimic the following. (Do not teach the meaning of these words.)

1. **noun (with high tone on the first syllable)**
   - Lìzìmìbè
   - Sìváld
   - Lùváld
   - Lìzìmìbè
   - Lìvìmìdè
   - Lìvìmìdè
   - Lìvìmìdè

2. **copula (with rising tone on the first syllable)**
   - Lìbjìbòdè
   - Lìbjìbòdè
   - Lìbjìbòdè
   - Lìbjìbòdè
   - Lìbjìbòdè
   - Lìbjìbòdè
Have students mimic the following. (Do not teach the meaning of the words.)

1. **noun (with high tone on the first syllable)**
   - Ifbikhùnd
   - Ifìgìmdù
   - Ifjìélà
   - Indsàmdù
   - Imbìtí
   - Imbsìlà
   - Imvùílà

2. **Copula (with rising tone on the first syllable)**
   - Lìbhùndù.
   - Lìgìmdù.
   - Lìjìélù.
   - Yìndzàmdù.
   - Yìmbìtí.
   - Yìmbìsìlà.
   - Yìnvùílà.

**C-2**

Have students respond with "high" or "low."

T: (Ifbhùnò)
S: ("high")

**TO THE TEACHER:**

The rising glides will be difficult for some of your students to hear. This is partly due to the shortness (in time) of these rises. It may help some students to hear a pitch rise which has a longer duration. The copula form of the following words has a longer pitch rise, due to the fact that there is actually a low-high sequence on two closely-knit syllables: ì-nì- (/n/ is
syllabic in these words; that is, it always has its own tone and it has the "beat" which is usually associated with a syllable). This low-high sequence on ꡪ- is actually a long pitch rise, and students should be able to hear it (especially in comparison to the high level pitch in the nouns of group 1).

<table>
<thead>
<tr>
<th>1. noun (high level pitch on first two syllables)</th>
<th>2. copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪꡪꡪꡪꡪ</td>
<td>ꡪꡪꡪꡪꡪꡪ</td>
</tr>
<tr>
<td>ꡪꡪ ꡪꡪ ꡪꡪ</td>
<td></td>
</tr>
<tr>
<td>ꡪꡪ ꡪꡪ ꡪꡪ</td>
<td>ꡪꡪ ꡪꡪ ꡪꡪ</td>
</tr>
</tbody>
</table>
Test 1

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. Follow the usual procedures in giving 11-23.

Instructions:
A pair of words will be given in 1-10, determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:
Write in the first syllable with its tone (', or ')

11. _____dâdâ.
12. _____dâdâ
13. _____d̂v̂d̂d̂d̂.
14. _____ĝd̂ĝd̂.
15. _____ŝv̂l̂l̂d̂.
16. _____v̂l̂l̂d̂
17. _____ẑ̄m̂̄b̂̄b̂̄.
18. _____ẑ̄m̂̄b̂̄b̂̄
19. _____d̂l̂l̂l̂l̂.
20. _____d̂l̂l̂l̂l̂
21. _____v̂l̂l̂d̂
22. _____v̂l̂l̂d̂
23. _____ĝb̂b̂b̂b̂

1. Ŝv̂l̂l̂d̂. Ŝv̂l̂l̂d̂. same
2. L̂d̂d̂d̂d̂. L̂d̂d̂d̂d̂. same
3. L̂d̂d̂d̂d̂. L̂d̂d̂d̂d̂. different
4. ŝv̂l̂l̂d̂. Ŝv̂l̂l̂d̂. different
5. L̂ð̂ĥĥêŷl̂. L̂ð̂ĥĥêŷl̂. same
6. ŝ̄ĝêδ̂δ̂. ŝ̄ĝêδ̂δ̂. different
7. Ī̂n̂d̂v̂d̂d̂d̂. Ī̂n̂d̂v̂d̂d̂d̂. different
8. f̂n̂ĝĝb̂b̂. f̂n̂ĝĝb̂b̂. same
9. f̂n̂ĝĝb̂b̂. Ī̂n̂ĝĝb̂b̂. different
10. L̂ẑ̄m̂̄b̂̄b̂̄. L̂ẑ̄m̂̄b̂̄b̂̄. different

11. L̂d̂d̂d̂d̂
12. L̂d̂d̂d̂
13. Ŷn̂d̂v̂d̂d̂d̂
14. Ŷn̂ĝĝb̂b̂
15. Ŝv̂l̂l̂d̂
16. ŝv̂l̂l̂d̂
17. L̂ẑ̄m̂̄b̂̄b̂̄
18. L̂ẑ̄m̂̄b̂̄b̂̄
19. Ŷn̂d̂l̂l̂d̂
20. Ŷn̂d̂l̂l̂d̂
21. L̂v̂l̂l̂d̂
22. L̂v̂l̂l̂d̂
23. Ŷn̂ĝĝb̂b̂
Test-2 ( ' ' / ' ' )

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. BE CAREFUL NOT TO DROP THE FINAL HIGH TONE ON THE SECOND MEMBER OF EACH PAIR. Follow the usual procedures in giving 11-22.

Instructions:
A pair of words will be given in 1-10; determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:
Write in the first syllable, with its tone ( ' or ~ ).

11. b'h',d',
12. j'z,f,
13. j'z,f,
14. b'h',k,d,
15. j'h',d,
16. j'h',d,
17. d'v',n',g',
18. d'z,b',b,e,
19. h'h',b',nt',j',f,
20. h'h',b',nt',j',f,
21. b'h',k,d,
22. b'h',k,d.
Cycle 46  By the way, are you a Catholic?

M-1

Teacher

<table>
<thead>
<tr>
<th>Question</th>
<th>Response 1</th>
<th>Response 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>UliBhunu yini wena? (Are you a Boer/Afrikaaner?)</td>
<td></td>
<td>Ngisilo</td>
</tr>
<tr>
<td>UliSwati yini wena? (Are you a Swazi?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>UngumSutfu yini wena? (Are you a Nsotho?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ulikula yini wena? (Are you an Indian?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>UliMelika yini wena? (Are you an American?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>Ungisisyi yini wena? (Are you an Englishman?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>Ulivoloniya yini wena? (Are you a volunteer?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>Ungumlungu yini wena? (Are you a white man?)</td>
<td>Ngiyuyo</td>
<td>Angisilo</td>
</tr>
<tr>
<td>Ungumuntu yini wena? (Are you a black man?)</td>
<td>Ngiyuyo</td>
<td>Angisilo</td>
</tr>
</tbody>
</table>

C-1

T: Uli[Melika] yini wena?
S: Ngi[ngisilo].
    Or: Angisi[lo].

C-2

T: UliBhunu] yini wena?
S: Cha, angisilo.
T: Uyini?       What are you?
S: Ngi[liMelika].

M-2

Teacher

<table>
<thead>
<tr>
<th>Question</th>
<th>Response 1</th>
<th>Response 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angitshi ulikholwa leLoma wena? (By the way, are you a Catholic (lit: of Rome)?)</td>
<td>Ngisilo</td>
<td></td>
</tr>
<tr>
<td>Angitshi ulikholwa leWeseli wena? (----a Methodist?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angitshi ulikholwa leSheshi wena (----an Anglican?)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Speaking siSwati

Angitshi ulikhola leMelika vena?
(Nazarite?)

Angitshi ulikhola leZionist vena?
(Zionist?)

C-3

T: Angitshi ulikhola [leloma] vena?
S: Ngingilo.
Or: Angisilo.

* * * * *

T: Ukholwaphi?
Where do you worship
(lit: believe)?

S: [Eweseli].

M-3

Teacher
Mine angisilo liMelika.
---------- liBhunu.
---------- livolontiya.
Mine angisiywe umfana.
---------- umfatia.
Mine angisiywe intombatana.
---------- indvodza.

Response
Wena avusilo liMelika. (You are not an American.)
Wena avusilo liBhunu.
Wena avusilo livolontiya.
Wena avusiywe umfana.
Wena avusiywe umfatia.
Wena avusiywe intombatana.
Wena avusiywe indvodza.

C-4

T: Mine angisilo [liMelika],
kodva vena [uliMelika].
Mine ngi[liSwati],
kodva vena avusilo [liSwati].
Mine angisilo [liBhunu],
na ve avusilo [liBhunu].

Me, I'm not an American,
but you, you're an American.

C-5

A: U[liBhunu] yini vena?
B: Cha, angisi[lo].
A: Avusi[lo]? Uyini?
B: Ng[liMelika].

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C-6
T: [Sukuma] [Dole].
[Doke]: (Stands.)
T: (to Doke) Wena awusiye [Dole].
[Doke]: Who-o, usho [Dole]. Cha, angisiye.

C-7
A: Savubona [Miller]. Angitshi? Greetings [Miller]. That's right, isn't it?
B: Cha! Angisiye [Miller].
A: Awusiye [Miller]? Cola [babe].
B: Akunandzaba.
To the student: In cycles 17, 25, and 31 you practiced the copula form of three tone groups of nouns:

<table>
<thead>
<tr>
<th>noun</th>
<th>copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>high-fall-low</td>
<td>sikhmə̀</td>
</tr>
<tr>
<td>high-low-high</td>
<td>fə̀ikh</td>
</tr>
<tr>
<td>high-low-low</td>
<td>insiph</td>
</tr>
</tbody>
</table>

All of these have a low tone on the NP for the copula construction. A fourth tone group has a short rising tone on the NP:

<table>
<thead>
<tr>
<th>noun</th>
<th>copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>high-high-low</td>
<td>liswidi</td>
</tr>
</tbody>
</table>

This rising tone is the same as the rising tones in cycle 45: it results from the combination of a low tone (from the copula) and a high tone (from the NP) before a depressor consonant (which blocks the high tone from being pushed over to the next syllable by the low tone of the copula); in the case of this fourth tone group the non-depressor consonants act as if they were depressor consonants in that they prevent the high tone from being pushed over; (they do not, however, depress the tone following, as do the depressor consonants).

To the teacher: Students have been introduced to the meaning of the following words, but they have not practiced the copula form. In practicing the following, make sure that students pronounce the rising tone of the copula correctly. Response 1 may also be used as a stimulus for eliciting Response 2:

Teacher (using Response 1) | Response 2?
---------------------------|---------------------------
Liswidi                    | Lël liswidi

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response 1</th>
<th>Response 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liswidi</td>
<td>Liswidi</td>
<td>Lël liswidi</td>
</tr>
<tr>
<td>lik ə̀nd</td>
<td>Lik ə̀nd</td>
<td>Lël lik ə̀nd</td>
</tr>
<tr>
<td>sɪtul</td>
<td>Sɪtul</td>
<td>Lël sɪtul</td>
</tr>
<tr>
<td>sɪkhfyə</td>
<td>Sɪkhfyə</td>
<td>Lël sɪkhfyə</td>
</tr>
<tr>
<td>sɪbuk</td>
<td>Sɪbuk</td>
<td>Lël sɪbuk</td>
</tr>
<tr>
<td>lɪpəsl</td>
<td>Lɪpəsl</td>
<td>Lël lɪpəsl</td>
</tr>
<tr>
<td>lɪtfyə</td>
<td>Lɪtfyə</td>
<td>Lël lɪtfyə</td>
</tr>
</tbody>
</table>
Speaking Siriati

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lëli</td>
<td>Lëk'atë. (It's a cat.)</td>
</tr>
<tr>
<td>----</td>
<td>ëshìdë. (It's a sheet.)</td>
</tr>
<tr>
<td>----</td>
<td>ëpìpì. (It's a pipe.)</td>
</tr>
<tr>
<td>----</td>
<td>ëkhëkhë. (It's a cake.)</td>
</tr>
<tr>
<td>Lëli</td>
<td>ëldëndvë. (It's a lesson.)</td>
</tr>
<tr>
<td>----</td>
<td>sàtfdë. (It's a notice.)</td>
</tr>
</tbody>
</table>

**Test-1**

Give Test-1, found on page 47-4.

**M-2**

Use pictures of objects to introduce the following.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lëli</td>
<td>Lëk'atë. (It's a cat.)</td>
</tr>
<tr>
<td>----</td>
<td>ëshìdë. (It's a sheet.)</td>
</tr>
<tr>
<td>----</td>
<td>ëpìpì. (It's a pipe.)</td>
</tr>
<tr>
<td>----</td>
<td>ëkhëkhë. (It's a cake.)</td>
</tr>
<tr>
<td>Lëli</td>
<td>ëldëndvë. (It's a lesson.)</td>
</tr>
<tr>
<td>----</td>
<td>sàtfdë. (It's a notice.)</td>
</tr>
</tbody>
</table>

**C-1**

T: Loku yini?  What is this?
S: [Lëpìpì.]

**C-2**

A: Lëkù yìnì?
B: [Lëpìpì.]
C: ëkëñìì lëpìpì lëli. [Lëshìdë 1ëli].

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Speaking situation

C-3

A: lb{lpflpl}
B: [Land].

Test-2

Give Test-2, found on page 47.
Follow the usual procedures in giving this test.

Instructions:

Write the omitted syllable with its tone (' or ") in the spaces below.

1. ___swidi.
2. ___swidi.
3. ___túld.
4. ___túld.
5. ___khìyà.
6. ___bùkò.
7. ___bùkò
8. ___tfìyà.
9. ___tfìyà.
10. ___swàyì.
11. ___k’ámò.
12. ___pànu.
13. ___pànu.
14. ___hlókò.
15. ___hlókò.
16. ___k’òlwà.
17. ___k’òlwà
18. Lèlì ___swìdl.
19. Lèlì ___túld.
20. Ngìphè ___khìyà.
22. Lènà ___shòkò.
23. Lèlì ___tfìyà.

1. ísùidìl.
2. ísùidìl
3. siùtdì
4. siùtdì
5. sìkhiyà.
6. sìbùkò.
7. sìbùkò
8. lìtfìyà.
9. lìtfìyà.
10. lùswáyì.
11. lìk’ámò.
12. sìpànu.
13. sìpànu.
14. yìnhìlókò.
15. inhìlókò
16. sìk’òlwà.
17. sìk’òlwà
18. lèlì ìsùidìl.
19. lèlì sìtúld.
20. ngìphè sìkhiyà.
21. ngìphè lùswáyì.
22. lènà yìshòkì.
23. lèlì lètfìyà.
Instructions:

Write the omitted syllable with its tone (' or ' ') in the spaces below.

1. __ndvédžà
2. __dvédžà
3. __valò
4. __valò.
5. __swfdl.
6. __talò.
7. __talò
8. __jdzl.
9. __bbôdô.
10. __bbôdô
11. __pôsl.
12. __tôyà
13. __tôyà.
14. __swdyl.
15. __khôyà

Some of the following will have low tone ( ' ) on the omitted syllable, in addition to high and rise ( ' and ' ).

16. __bôngÈ.
17. __valò.
18. __dlâdîla.
19. __khwâmà
20. __khôff
21. __swfdî.
22. __bsîl.
23. __khôff.
24. __k'âmÈ.
Speak sinhali

Cycle 48  What place is on the other side of the river? (Preceded by U.S. 42)

H-1

Use the map on page 48-4.

T: Lapha kukaManzini. Here is Manzini.

----------kaMatshapha.
----------kaLobamba.
----------kaZanbodze.

C-1

T: Lapha kukuphi?
Or: Kukuphi lapha?
S: Ku[kaManzini].

C-2

Have students ask for the identification of various places on the map on page 48-4.

S: Yini-le?
Or: Loku yini?
T: [Yinsinh].

C-3

Have students ask for the identification of various buildings on the map on page 48-4.

S: Yini lendlu?
T: [LifAlaj].

H-2

Lapha  Kukuphi  Lapha?  What is this here (place)?
Kulendlu  ----------  Kulendlu?  What is this building?
Kulendzawo  ----------  Kulendzawo?  What is this place?
S: Kukuphi [kulendlu]?
T: Ku[segalaji].

**M-3**

<table>
<thead>
<tr>
<th>kwalentshaba</th>
<th>Kukuphi ngale</th>
<th>kwalentshaba?</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwalelihlatshi</td>
<td></td>
<td>kwalelihlatshi?</td>
</tr>
<tr>
<td>kwalensimi</td>
<td></td>
<td>kwalensimi?</td>
</tr>
<tr>
<td>kwalomfula</td>
<td></td>
<td>kwalomfula?</td>
</tr>
<tr>
<td>kwakaLobamba</td>
<td></td>
<td>kwakaLobamba?</td>
</tr>
<tr>
<td>kwakuMatshapha</td>
<td></td>
<td>kwakuMatshapha?</td>
</tr>
</tbody>
</table>

What (place) is on the other side of this mountain?
What (place) is on the other side of this forest?
What (place) is on the other side of this field?
What (place) is on the other side of this river?
What (place) is on the other side of Matsapa?

S: Kukuphi ngale kwalelihlatshi?
T: Ku[seBhunya].

**C-6**

(In car at point A on the map on page 48-4.)

S: Kukuphi ngale kwalentshaba?
T: Ngale?
S: Nh-
T: KukaZambodze.

S: Kukuphi ngale kwalelihlatshi?
T: KuseBhunya.
S: KuseBhunya?
T: Ngukhona.
S: Ngiyabona.

On the other side?
Yes.

It's there.
Speaking siSwati

C-8

(In car at point B.)
S: Kukuphi ngale kwalomfula?
T: Kuphi?
S: Ngale kwalomfula.
T: Wo-o kukaLobamba.
S: Ngiyabona.

TO THE STUDENT:

Much of your learning of siSwati will ultimately take place out of class, in your informal contacts with Swazis. Being able to ask a lot of questions will make this very much easier. This cycle has a number of questions that you can use immediately (and eventually in Swaziland) as you travel about with Swazis.
The following name-giving ceremony contains a number of vocabulary items and grammar points that are unfamiliar to the student. For the purposes of the name-giving ceremony it is necessary for each student to memorize the students' responses and be able to give them at the appropriate time; however, it is not necessary to practice or learn these new vocabulary items and grammar points in terms of possible application in other situations.

Teach this dialogue as follows:

A. Read the entire dialogue while the students listen with their books open.

B. Read the entire dialogue again, having the students repeat after you the student responses.

C. Read the dialogue again, taking the teacher's part, while the students take their part.

D. Have students close their books, and attempt to give their responses from memory. If they cannot do this immediately, divide the dialogue into two or more parts and work on each part separately.

T: (reading from his book) Libito lakho nguubani? What is your name?

S: Libito lami ngu[Mary]. My name is [Mary].

T: Libito lakho lesiSwati ngubani? Or: LesiSwati-ke lona? What is your siSwati name? The siSwati one?

S: Ngite. I don't have one.

T: Uyalifuna yini libito lesiSwati? Do you want a siSwati name?

S: Ngiyalifuna. I want it.

T: Kusukela lamuhla libito lakho lesiSwati ngu[Dumisa], ulikhumbule. From today your siSwati name [Dumisa], remember it.

S: Ngiyabonga. Thank you.

T: Libito lakho sengubani? What is your name now?

S: Libito lami sengu[Dumisa]. My name is now [Dumisa].
Speaking siSwati

T: Batjelic bonkhe.
S: (turns and faces the audience)
   Libito lami ngu[Dumisa].
T: Namba nalo-ke uyeSwatini.
S: Kutawuba njalo.

Tell it to everybody.
My name is [Dumisa].
Take it with you to Swaziland.
It will be so.

M-1

lesiSwati     Libito lakho leSiSwati ngubani?     in siSwati     What is your name in siSwati?
lesiNggisi    ------------ lesiNggisi            in English     in siSwati
              ------------?
lelinye       ------------ lelinye               other        What is your other name?
              ------------?

C-1

A: Libito lakho [lesiSwati] ngubani?
R: Ngu[Mandla].

C-2

T: Libito lakho [lesiNggisi] ngubani?
S: Ngu[Peter].
T: Libito lakho [lelinye] ngubani?
   Or: [lelinye]-ke?
S: Ngu[Mandla].

M-2

Introduce this phase by giving the following monolog.

T: Ngingu[David].
   LesiNggisi. Uyeva?
   Lelinye ngu[Themba].
   Ngu[Themba] libito lami lelinye
I'm [David].
That's in English. Do you understand?
The other one is [Themba].
My other name is Themba.
Speaking siSwati

Mandla Libito lami lelinye nguMandla. My other name is Mandla.

Thoko --------------- nguThoko

[ ] --------------- ngu[ ].

C-3

T: Libito lakho ngubani?

Also use lesiSwati in place of lelinye.

TO THE STUDENT:

The - li - in ngiyalifuna (I want it) is an object pronoun refering back to libito; the object pronoun must agree with the noun to which it refers:

libito: ngiyalifuna
situlo: ngiyasifuna
ubisi: ngiyalufuna
incwadzi: ngiyayifuna
unfati: ngiyamfuna

TO THE LANGUAGE COORDINATOR:

This cycle is optional, and may be used earlier or later than this point in the course. The taking of a siSwati name by the students, however, is recommended, whether it be done as suggested here or otherwise. The Swazis will generally respond with surprise, amusement, and delight at discovering that a PCV has a siSwati name.

The names can be given by the Swazi teachers, or students can pick their own (see the list of libito in the appendix).

If this ceremony is followed, it is suggested that each class go through a rehearsal (during a regular class period) in preparation for a formal ceremony involving the entire training group. Ceremonial trappings may be added to the extent that you and the Swazi teachers feel so inclined (such as the teacher reading the ceremony from a book in a priestly fashion).
Speaking siSwati

Cycle 50 What do you want to learn?

N-1
siSwati
Ngifuna kufundza siSwati
siSwati.  I want to learn siSwati.
sfNggisi
------- ------- sfNggisi.  English
Imeyili
------- ------- Imeyili.  African checkers

N-2
kufundzani?  Ufundza kufundzani?  learn what?  What do you want to learn?
kudlani?  ----- kudlani?  eat what?
kophphi?  ----- kophphi?  go where?
kudlaphphi?  ----- kudlaphphi?  eat where?

C-1
A: Ufuna kufundzani?
B: Ngifuna kufundza [siSwati].  Or: [siSwati]

N-3
eSwatini
Ngifuna kuy' eSwatini.  Swaziland  I want to go to Swaziland
eRockville
------- ------- eRockville.  Rockville
ekdleni
------- ------- ekdleni.  dining hall

C-2
A: Ufuna kuyaphi?
B: Ngifuna kuy' [eSwatini].  Or: [eSwatini].

C-3
T: Ufuna kufundzani?
S: siSwati.  Ngifuna kuy' eSwatini.
### Speaking siSwati

#### M-4

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngifuná kúdlá inhlánti.</td>
<td>Ngifuná kúdlá inhlánti-ke. (I want to eat fish then.)</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>inyama.</td>
<td>inyama-ke.</td>
</tr>
<tr>
<td>sinkhwa.</td>
<td>sinkhwa-ke.</td>
</tr>
<tr>
<td>umbila.</td>
<td>umbila-ke.</td>
</tr>
</tbody>
</table>

#### C-4

T: Ufuna kudlani?
S: Ngifuna kudla [inyama]
T: Cha, [inyama] kute. No, there's no [meat].
S: Ngifuna kudla [inhlanti]-ke.

#### C-5

S: Ufuna kudlani wena thishela?
T: Ngifuna kudla [liphalishi]. I want to eat [porridge].
S: Cha, [liphalishi] kute.
T: Ngifuna kudla [umbila]-ke.

#### C-6

S: Ùfuna kudlaphi lamuhla?
T: Endlini yekudlela kumani? Where do you want to eat today?
S: Kute kudla. What is wrong with the dining hall?
T: Nhlé-š, ngifuna kudla [ethilomu]-ke. There's no food.

#### C-7

S: Ùfuna kudlaphi lamuhla?
T: Ngani? Why?
S: Mine ngifuna kudla ka[Hlepho]. He, I want to eat at Hlepho's place.
T: Nami ngifuna kudla khona. He too, I want to eat there.
Cycle 51  This is a nice woman.

M-1

Present the following by demonstration, using the pictures below.

T: Lona ngumfati.  
   Nalona ngumfati.  

This is a woman.  
And this is a woman.  

This woman is nice,  
This woman is ugly,  
This woman is tall.

---

C-1

T: Ngitjengise umfati [lomuhle].
S: (Points.)
Teach the following with the pictures below.

| umfati | Lona ngumfati | lomuhle | woman | This is a nice woman.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>umfana</td>
<td>ngumfana</td>
<td>--------</td>
<td>boy</td>
<td></td>
</tr>
<tr>
<td>thishela</td>
<td>nguthishela</td>
<td>--------</td>
<td>teacher</td>
<td></td>
</tr>
</tbody>
</table>

C-2
T: Yini lena?
S: [Ngumfati] lomuhle.

C-3
Do C-2.
T: Lona-ke.
S: [Ngumfana] lomuhle.
Present the following by demonstration, using the pictures below.

T: Lona ngumfati lomudze. This is a tall woman.

-------- lomfisha. This is a short woman.

* * * * *

Lona nguthishela lomudze. This is a tall teacher.

---------- lomfisha. This is a short teacher.

T: Ngitjengise [umfati] [lomfisha].
S: (Points.)

* * * * * *

T: Ngitjengise [umfana] lomudze
S: Akekho. There isn't any.
Speaking situations

M-4

Use a picture of the class for the following.

T: Lona ngumutfu lomuhle/lom'hlle. This is a nice person.

---------- lomudze/lom'dze. This is a tall person.

---------- lomfisha. This is a short person.

C-5

T: Ngijengise umuntfu [lomuhle].
S: (Points.)

M-5

Teach students to say the sentences introduced in M-1 and M-3.

C-6

Use all the pictures above.

T: Yini lona?
S: [Nguthishela] [lomfisha].

E-1

The following is a selective listening exercise, for use in the class
or the language laboratory.

Teacher Response 1 Response 2
Leli lhembel elihle. nice This is a nice shirt.
Leli libhande lelidze. long This is a long belt.
Leli likhandele lelifisha. short This a short candle.
Lenyindvuku lomfisha. short This a short stick.
Lenyindvuku lendze. long This is a long stick.
Lenyindvuku lenhle. nice This is a nice stick.
Lenyindvuku lembi ugly This is an ugly stick.
Leli lhembel elibhi. ugly This an ugly shirt.
Do you want to learn Afrikaans?

I want to learn siSwati well.

Do you want to learn English?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?

Do you want to learn Afrikaans?

Do you want to learn English?
Note that the student must change "you" to "he" in the following.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ŭfůndá kófóndzânf?</td>
<td>Ŭfůndá kófóndzânf?</td>
</tr>
<tr>
<td>----- kudlani?</td>
<td>----- kudlani?</td>
</tr>
<tr>
<td>----- kutshengani?</td>
<td>----- kutshengani?</td>
</tr>
<tr>
<td>----- kuphekani?</td>
<td>----- kuphekani?</td>
</tr>
<tr>
<td>----- kusikani?</td>
<td>----- kusikani?</td>
</tr>
<tr>
<td>----- kuhhalani?</td>
<td>----- kuhhalani?</td>
</tr>
<tr>
<td>----- kukhulumani</td>
<td>----- kukhulumani</td>
</tr>
</tbody>
</table>

C-3

A: [David] Ŭfuna [kufundzani]?
B: Ŭfuna [kufunda] [siSwati].

C-4

A: [Mary Ŭfuna kukhulumani?
B: Ŭfuna kukhuluma [siFanakalo].
C: Cha, Ŭfuna kukhuluma [siSwati].

E-1

<table>
<thead>
<tr>
<th>Careful Speech</th>
<th>Normal Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ŭfůndá kófóndzânf?</td>
<td>Ŭfůndá kófóndzânf?</td>
</tr>
<tr>
<td>----- kudla ini?</td>
<td>----- kudlani?</td>
</tr>
<tr>
<td>----- kutsenga ini?</td>
<td>----- kutsengani?</td>
</tr>
<tr>
<td>----- kupheka ini?</td>
<td>----- kuphekani?</td>
</tr>
<tr>
<td>----- kusika ini?</td>
<td>----- kusikani?</td>
</tr>
<tr>
<td>----- kubhala ini?</td>
<td>----- kuhhalani?</td>
</tr>
<tr>
<td>----- kukhuluma ini?</td>
<td>----- kukhulumani?</td>
</tr>
</tbody>
</table>
Speaking siSwati

TO THE STUDENT:

Fanakalo is a pidgin language, based largely on Zulu vocabulary, which is used extensively on the mines in South Africa by white supervisory personnel in speaking to African laborers. If you speak siSwati poorly, you may be accused of speaking Fanakalo.

Tsotsitaal is a mixture of Afrikaans and Bantu vocabulary which is used by some of the younger generation in the Bantu locations surrounding the large cities in South Africa. Literally it is "the speech of the tsotsis"; tsotsi is the name given to the toughs, thugs, hoodlums and muggers who operate in these Bantu locations.

The question word ini? (what?) is normally used in its short form -ni? and joined directly to the verb (see E-1).
Speaking siSwati

Cycle 53  This is a short candle.

M-1

Bring to class the following objects: a long belt, candle, paper, and a short belt, candle, paper and box. Present M-1 by demonstration only, without repetition by the students.

T: Leli libhande lelidze. This is a long belt.
--- likhandela

This is a long candle.
--- libhokisi

This is a long/tall box.
--- liphepha

This is a long paper.

C-1

T: Ngitjengise [libhande] lelidze.
S: (Points.)
T: Tshani: Leli [libhande] lelidze. Say: This is a long [belt].
S: Leli [libhande] lelidze.

M-2

Present by demonstration and then practice with repetition by the students.

libhande  Leli libhande lelifisha. belt  This is a short belt.
likhandlela  ---- likhandela  candle
libhokisi  ---- libhokisi  box
liphepha  ---- liphepha  paper

C-2

T: Yini lena?
S: Leli [libhande] lelifisha

* * * * *

T: Lena-ke?
S: [Likhandlela] lelifisha.
Speaking siSwati

C-3

Repeat C-2, adding lelidze from M-1.

C-4

Have additional long and short belts, boxes, papers, and candles available for the following.

T: Ngitjengise [likhandlela] [lelidze].
S: (Points.)
T: Lelinye-ke. Another one then.
S: (Points to another one.)

C-5

Use pictures from cycle 51 and objects from this cycle.

T: Yini lena?
   Or: Ngubani lona? Who is this?
S: [ ]

TO THE STUDENT:

Note the use of na- in the following:

Ngitjengise thishela lomudze nalomfisha. Show me a teacher who is tall, and one who is short (i.e., two people).

Ngicjengise thishela lomudze, lomuhle. Show me a teacher who is tall and nice (i.e., a nice, tall teacher).
It's hot.

Present the following, using the pictures below.


It's raining. It's clear (i.e., the sun is shining.). It's hot. It's cold. It's windy.
Speaking isiSwati

C-1

Give the above sentences at random, having students indicate their understanding of the phrase by pointing to the appropriate picture.

M-2

Teach students to say the sentences introduced in M-1.

C-2

T: (pointing to a picture) Lapha kwentekani? What's happening here?
S: [Liyana].
T: Lapha-ke?
S: [Liyahhusha.]
T: Lapha khona?
Or: Lapha?
S: [Libalele.]

M-3

Use the pictures on page 54-1 for the following.

liyahhusha Angitshi liyahhusha lapha?
liyana  ------  liyana  -----?
[ ] ------  [ ] -----?

C-3

T: Angitshi [liyahhusha] lapha?
S: Yebo, [liyahhusha].
Or: Kunjalo.
Or: Cha.

M-4

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liyahhusha.</td>
<td>Alihhushi.</td>
</tr>
<tr>
<td>Liyana.</td>
<td>Alini.</td>
</tr>
<tr>
<td>Kuyashisa.</td>
<td>Akushisi.</td>
</tr>
<tr>
<td>Kumakhata.</td>
<td>Akumakhati.</td>
</tr>
</tbody>
</table>
C-4

A: Angitshi [liyahhusha] lapha?
B: Cha, [alihhushi]. [Liyana.]

C-5

Ask about today's weather; ask this same question at the beginning of several subsequent days.

T: [Libalele] yini noma [liyana]?
S: [Liyana].

TO THE STUDENT:

In M-3 angitshi is used to indicate that an affirmative answer is expected, just as "isn't it?" is used in English to indicate that an affirmative answer is expected.

TO THE TEACHER:

Ask your students to take off or put on their sweaters (or coats) in subsequent class periods, according to which is appropriate at the time.

Faka [lijczi] ngoba kumakhata.
Khumula [lijczi] ngoba kuyashisa.
Cycle 55  That's a small chair.

M-1

Bring the necessary objects to class or make simple sketches for the following.

T: Lesi situlo lesikhulu; lesi situlo lesincane.  This is a large chair; this is a small chair.

---- sikhiya --------; ---- sikhiya --------.  This is a large key; this is a small key.

---- sipunu --------; ---- sipunu --------.  This is a large spoon; this is a small spoon.

---- sibuko --------; ---- sibuko --------.  This is a large mirror; this is a small mirror.

C-1

T: Ngitjengise [situlo] lesi[khulu].
S: Nasi.

M-2

Teach students say the sentences in M-1.

C-2

T: Yini lene?
S: Lesi [situlo] lesi[ncane].

M-3

Teacher  
Lesi situlo lesikhulu.  
---- sipunu ---------.

Response  
Lesa situlo lesikhulu.  
---- sipunu ---------.

* * * * *

Lesi situlo lesincane.  
---- sipunu ---------.

That's a large chair.

That's a small chair.
Speaking siSwati

C-4

T: Yini lona?
S: Lesi [situlo] lesi[khulu].
T: Yini leya?
S: Lesa [sipunu] lesi[ncane].

M-4

Use the objects used in cycle 53 for the following.

T: Leli libhande lelidge; lela libhande lelifisha. | This is a long belt; this is a short belt.

--- likha- ndlela; --- likha- ndlela

--- libhokisi- ; --- libhokisi- ;

This is a long candle; this is a short candle.

C-5

Repeat C-4, using the vocabulary from M-4.

M-5

Use the pictures in cycle 51 for the first part of the following; use objects for the second part.

Teacher | Response
---|---
Lona ngumfati lom[fisha]. | Loya ngumfati lom[fisha]. That is a short woman.
Lona nguthishela lomu[dze]. | Loya nguthishela lomudze. That is a tall teacher.
Lena ipenseli lom[fisha]. | Leya ipenseli lom[fisha]. That is a short pencil.
Lena intshambo lom[fisha]. | Leya intshambo lom[fisha]. That is a long string.
Lena ibhola lom[khulu]. | Leya ibhola lom[khulu]. That is a big ball.

C-6

Repeat C-4, using the vocabulary from M-5.
Speaking siSwati

Test-1

Give Test-1, found on page 55-4.
Test-1

Follow the usual procedures in giving this test.

Instructions:

Write the adjective prefix in the spaces below.

1. umfati ___ fisha
2. situlo ___ khulu
3. thishela ___ hle
4. libhande ___ dze
5. sikiya ___ ncane
6. umfana ___ khulu
7. ibhola ___ khulu
8. ipenseli ___ hle

Write the demonstrative and the adjective prefix in the spaces below.

9. ___ sipunu ___ khulu.
10. ___ libhande ___ dze.
11. ___ ngumfati ___ hle.
12. ___ intshambo ___ fisha.
13. ___ situlo ___ bi.
14. ___ ngumuntfu ___ bi.
15. ___ nguthishela ___ hle.

Underline the English word which translates the adjective in the isiSwati phrase.

16. long big nice

short small ugly

17. long big nice

short small ugly

18. long big nice

short small ugly

19. long big nice

short small ugly

long big nice

short small ugly

20. umSufu lomfisha
Speaking siSwati

Cycle 56  Who is it that talks so much?

M-1

lokhumual  Ngubani lokhumual  kakhulu?  who is talking  It's who, who talks too much.
lonatsha  --------  lonatsha  --------?  who is drinking
lodla  --------  lodla  --------?  who is eating
lofundza  --------  lofundza  --------?  who is studying
lohona  --------  lohona  --------?  who is snoring

M-2

Mary  NguMary lokhumulakakhulu.  Mary  It's Mary who talks a lot.
John  NguJohn lonatsha  --------.  John
Peter  NguPeter lodla  --------.  Peter
Jane  NguJane lofundza  --------.  Jane
[ ] Ngu[ ] lohona  --------.

C-1

T:  Ngubani lo[khumula] kakhulu?  Who is it that talks so much?

M-3

Jane  NguJane lokhumula kancane.  Jane  It's Jane who talks little.
Peter  NguPeter lonatsha  --------.  Peter
John  NguJohn lodla  --------.
Mary  NguMary lofundza  --------.
[ ] Ngu[ ] lohona  --------.

C-2

T:  Ngubani lo[khumula] kancane?
S:  Ngu[Jane].
T:  Lokhumula kakhulu+ke?
S:  Ngu[Mary].
Who is it that reads a lot?

M-4

kakhulu Ngubani [lofundza] kakhulu? a lot
kancane kancane? little
kahle kahle? well
kabi kabi? badly

C-3

T: Ngubani [lofundza] [kahle]?
S: Ngu[Jane].
Cycle 57  Give me another one.

M-1

Demonstrate the following using identical objects. Give the English translation of -nye to confirm the meaning students should have deduced from the demonstration.

T: Lena ipenseli.  

------------------- lenyee.  

This is another pencil.

Lesi situlo.  

------------------- lesinye.  

This is another chair.

Leli lifas'telo.  

Lela ------ lelinye.  

That is another window.

C-1

T: Ngikhombise [ipenseli].

S: (Points.)

T: Ngikhombise [ipenseli] [lenye.

S: (Points.)

H-2

Repeat H-1, using two belts, two boxes, and two candles.

T: Ngiphe [libhande].

S: Nali.

T: Ngiphe lelinye  

Give me another one.

H-3

Teach students to say the sentences in H-1 and H-2.

C-3

T: Yini-le?

S: [Lena] [yipenseli]

T: [Lena]-ke?

S: [Yipenseli] lenye.
Speaking siSwati

N-4

emabhande  Ngibona emabhande lamabili. belts  I see two belts.
emabhokisi ------ emabhokisi ------. boxes
emakhandlela ------ emakhandlela ------. candles

C-4

T: Ubona [emabhande] lamanggaki?

T: Lapha-ke (pointing)?

E-1

Demonstrate counting from 1-10 in siSwati with your fingers: kunye, kubili, kutshatfu, kunc, sihlanu, sitfupha, sikhombisa, sishiyagalombili, sishiyagalolunye, lishumi. Demonstrate also the hand gesture (both hands outstretched, palms down, with side to side movement) for indicating "many".

Have students listen to the following phrases and indicate by hand gestures the number of people or objects described.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>boshelele lababili</td>
<td>2</td>
<td>two shillings (20c)</td>
</tr>
<tr>
<td>emahembe lamane</td>
<td>4</td>
<td>four shirts</td>
</tr>
<tr>
<td>bafana labanyakiti</td>
<td>many</td>
<td>many boys</td>
</tr>
<tr>
<td>emaduku lamatshatfu</td>
<td>3</td>
<td>two headscarfs</td>
</tr>
<tr>
<td>bozuka labane</td>
<td>4</td>
<td>four sixpences</td>
</tr>
<tr>
<td>emakhandlela lamabili</td>
<td>2</td>
<td>two candles</td>
</tr>
<tr>
<td>bothayi labanyakiti</td>
<td>many</td>
<td>many ties</td>
</tr>
<tr>
<td>bothshele labatshatfu</td>
<td>3</td>
<td>three teachers</td>
</tr>
<tr>
<td>emaduku lamane</td>
<td>4</td>
<td>four headscarfs</td>
</tr>
<tr>
<td>emawashi lamatshatfu</td>
<td>3</td>
<td>three watches</td>
</tr>
<tr>
<td>bosheleni labane</td>
<td>4</td>
<td>four shillings</td>
</tr>
<tr>
<td>bothayi labane</td>
<td>4</td>
<td>four ties</td>
</tr>
</tbody>
</table>
### Speaking siSwati

<table>
<thead>
<tr>
<th>Teacher (Contd.)</th>
<th>Response (Contd.)</th>
<th>Response (Contd.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bafati labanyenti</td>
<td>many</td>
<td>many women</td>
</tr>
<tr>
<td>ematafula lamanyenti</td>
<td>many</td>
<td>many tables</td>
</tr>
<tr>
<td>emaswidi lamatshatfu</td>
<td>3</td>
<td>three sweets</td>
</tr>
<tr>
<td>emakhehla lamabili</td>
<td>2</td>
<td>two old men</td>
</tr>
<tr>
<td>emafasitelo lamanyenti</td>
<td>many</td>
<td>many windows</td>
</tr>
<tr>
<td>emaRandi lamane</td>
<td>4</td>
<td>four Rand</td>
</tr>
<tr>
<td>emascnti lamabili</td>
<td>2</td>
<td>two cents</td>
</tr>
<tr>
<td>bosisi labatshatfu</td>
<td>3</td>
<td>three sisters</td>
</tr>
</tbody>
</table>
**Speaking siSwati**

**Cycle 58** Do you know what a "liduku" is?

**M-1**

<table>
<thead>
<tr>
<th>Word</th>
<th>Uyalati &quot;liduku?&quot;</th>
<th>Part of Speech</th>
<th>Do you know what a &quot;liduku&quot; is?</th>
</tr>
</thead>
<tbody>
<tr>
<td>liduku</td>
<td>&quot;liduku?&quot;</td>
<td>headscarf</td>
<td></td>
</tr>
<tr>
<td>lihembe</td>
<td>&quot;lihembe?&quot;</td>
<td>shirt</td>
<td></td>
</tr>
<tr>
<td>libhantji</td>
<td>&quot;libhantji?&quot;</td>
<td>jacket</td>
<td></td>
</tr>
<tr>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>situlo</td>
<td>situlo?</td>
<td>chair</td>
<td>Do you know what a &quot;situlo&quot; is?</td>
</tr>
<tr>
<td>sihilhla</td>
<td>&quot;sihilhla?&quot;</td>
<td>tree</td>
<td></td>
</tr>
<tr>
<td>sipunu</td>
<td>&quot;sipunu?&quot;</td>
<td>spoon</td>
<td></td>
</tr>
<tr>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>umnyango</td>
<td>&quot;umnyango?&quot;</td>
<td>doorway</td>
<td>Do you know what a &quot;umnyango&quot; is?</td>
</tr>
<tr>
<td>umshini</td>
<td>&quot;umshini?&quot;</td>
<td>machine</td>
<td></td>
</tr>
<tr>
<td>umetjiso</td>
<td>&quot;umetjiso?&quot;</td>
<td>match</td>
<td></td>
</tr>
</tbody>
</table>

**M-2**

In practicing the following, words from M-1 above should be substituted in the square brackets.

**Teacher**

<table>
<thead>
<tr>
<th>Word</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>[liduku]</td>
<td>Ngiyalati.</td>
</tr>
<tr>
<td>[situlo]</td>
<td>Ngiyasasi.</td>
</tr>
<tr>
<td>[umnyango]</td>
<td>Ngiyawati.</td>
</tr>
</tbody>
</table>

**C-1**

Be sure the objects or pictures are available for the following.

**T:** Uya[l]ati ["liduku"]?

**S:** Ngi[a]l[ati].

* * * * *

**T:** Ng[u]li[phi]? Ngitsengise. Which one is it? Show me.

**S:** (Pointing) No[lili].
Speaking isiSwati

M-3

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngiyalati.</td>
<td>Angilati.</td>
</tr>
<tr>
<td>Ngiyasati.</td>
<td>Angisati.</td>
</tr>
<tr>
<td>Ngiyayati.</td>
<td>Angiyati.</td>
</tr>
</tbody>
</table>

C-2

Ask the students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse), inja (dog), imbuti (goat), sikhova (owl).

T: Uya[l]ati [lidada]?  
S: Angi[l]ati.

M-4

Silwane.  Silwane sekhaya.  It's an animal  It's a domesticated animal (lit: of the house).

Yinyoni.  Yinyoni yekhaya.  It's a bird.

* * * * *

Silwane.  Silwane sesiganga.  It's a wild animal (lit: of the veld).

Yinyoni.  Yinyoni yesiganga.

C-3

Ask students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse), inja (dog), imbuti (goat), imphala (impala), licaca (skunk), sikhova (owl), lituba (dove), lilandza (cow-bird).

T: Uya[l]ati [lidada]?  
S: Angi[l]ati.

T: [Yinyoni] [yekhaya].  
S: Ngiyeva.  I understand.
Ask about various people in the training program.

T: Uyamati [Dole]?
S: Angimati.
   Or: Yebo, ngiyamati.
Speaking siSwati

Cycle 59  Pass me the sugar, please.

M-1

Use the actual objects to practice the following.

<table>
<thead>
<tr>
<th>Object</th>
<th>Request</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>luswayi</td>
<td>Nginike [luswayi] tshine.</td>
<td>salt</td>
</tr>
<tr>
<td>lulata</td>
<td>------- [lulata] -------.</td>
<td>cream</td>
</tr>
<tr>
<td>lubisi</td>
<td>-------[lubisi] -------.</td>
<td>milk</td>
</tr>
</tbody>
</table>

C-1

S: Nginike [luswayi] tshine.
T: Nalu. Mere it is.
S: Ngiyabonga.

M-2

<table>
<thead>
<tr>
<th>Object</th>
<th>Request</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>libhodlela</td>
<td>Nginike [libhodlela] tshine.</td>
<td>bottle</td>
</tr>
<tr>
<td>likhofoi</td>
<td>------- [likhofoi] -------.</td>
<td>coffee</td>
</tr>
<tr>
<td>litiya</td>
<td>------- [litiya] -------.</td>
<td>tea</td>
</tr>
</tbody>
</table>

C-2

S: Nginike [libhodlela] tshine.
T: Nali. Here it is.
S: Ngiyabonga

M-3

<table>
<thead>
<tr>
<th>Object</th>
<th>Request</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>shukela</td>
<td>Nginike [shukela] tshine.</td>
<td>sugar</td>
</tr>
<tr>
<td>pelepele</td>
<td>------- [pelepele] -------.</td>
<td>pepper</td>
</tr>
<tr>
<td>jamu</td>
<td>------- [jamu] -------.</td>
<td>jam</td>
</tr>
</tbody>
</table>

C-3

S: Nginike [shukela] tshine.
T: Nangu. Pass me (some sugar) please.
S: Ngiyabonga.
**Speaking isiSwati**

**M-4**

Make appropriate substitutions from M-1, M-2, and M-3 for the items in the square brackets. For sinkhwa (bread) you may substitute sipunu (spoon).

Teacher | Response
---|---
[luswayi] | Nâlê. Here it is.
[libhodlela] | Nâlê. Here it is.
[shukela] | Nângû. Here it is.
[sinkhwa] | Nâsl. Here it is.

**C-4**

B: Na[lu].
A: Ngicyabonga.

**C-5**

B: (Passes something else). [Nangu].
A: Nginike [shukela], bhayi [luswayi].
A: Akunandzaba.

**TO THE STUDENT:**

Ngiphe (give me) may be used in place of nginike (pass me); the basic meaning of the verb in ngiphe means "give for permanent possession", but in this situation temporary usage is understood. Observe that the verb ending is -e rather than -a; this always happens when an object pronoun is used with an imperative:

cf. Nginike shukela. Pass me the sugar.
Nika Mary shukela. Pass Mary the sugar.
The emphatic (or independent) pronoun *tshine* (we, us) has the effect of making the imperative more polite:

Nginike shukela. Pass me the sugar.
Nginike shukela tshine. Pass me the sugar, please.
Speaking isiSwati

Cycle 60  What is (the word for) "beer" in isiSwati?

M-1
"beer"  ["Beer"] kutshiwa yini ngesiSwati?  What is "beer" in isiSwati?
(lit: "Beer" it is said
what in isiSwati?)

"cream"  ["Cream"] ------------------------?
"butter"  ["Butter"] ------------------------?

M-2
tjwala  Kutshiwa [tjwala].  beer  It's "beer". (lit: It is said "beer".)
lulata  ------- [lulata].  cream
libhotela  ------- [libhotela].  butter

C-1
S:  ["Beer"] kutshiwa yini ngesiSwati?
T:  Kutshiwa [tjwala].
Or:  [Tjwala].

M-3
lidada  "Lidada" kutshiwa yini ngesiNggisi?  duck  What does "lidada" mean
in English?
licaca  "Licaca" ------------------------?  skunk
sikhova  "Sikhova" ------------------------?  owl
imbuti  "Imbuti" ------------------------?  goat

C-2
S:  ["Lidada"] kutshiwa yini ngesiNggisi?
T:  Kutshiwa ["duck"].
Or:  ["Duck"].

M-4
kusebenta  Kutshiwa [kusebenta].  to work  It's "to work".
kufundza  ------- [kufundza].  to study
kudla  ------- [kudla].  to eat
C-3

S: ['"Eat"] kutshiwa yini ngesiSwati?
T: Kutshiwa [kudla].
    Or: [Kudla].

C-4

S: Yini lena?  What do you call this?  (lit: What is this?)
T: "[Jelly]."
S: Cha, ngisho ngesiSwati.  No, in siSwati.

C-5

Outside of class use this question to find out the siSwati words for water, cloth, to sing, and to laugh.

TO THE STUDENT:

This cycle, like some earlier cycles gives a tool that is useful in language learning. Practice using it outside of class (C-5) so that it will come naturally and easily whenever needed.

An alternative way of phrasing the question in M-1 is "Beer" utshi yini ngesiSwati?  (lit: "Beer" you say what in siSwati.)
Classroom Phrases

1. DRILL INSTRUCTIONS

Lalela.
Lalelani.
Lalela kahle.
Lalelani kahle.
Lalela njalo.
Lalela futshi.
Phindza njalo.
Phindzani njalo.
Landzela mine.
Landzelani mine.
Landzela mine njalo.
Phakamisa livi.
Phakamisani livi.
Khuluma kahulu.
[David], khumbuta [Mary].
Tshani "[
Tshanini "[
Futshi.
Bukani lapha.
Vanini lapha.
Lalelisisa.
Lalelisisani.
Phendvula.
Buka, futshi ulalele.
Phindza futshi.
Nhayo "bukha," (tshani) "buka."

Listen.
Listen (everybody).
Listen well.
Listen well (everybody).
Listen again.
Listen again.
Repeat again.
Repeat again (everybody).
Follow (repeat after) me.
Follow me (everybody).
Follow me again.
Speak up (lit: lift up your voice).
Speak up (everybody).
Speak loudly.
[David], help (lit: remind) [Mary].
Say "[
Say (pl) "[
Again.
Look here (everybody).
Listen here (everybody).
Listen well.
Listen well (everybody).
Answer.
Look and listen.
Repeat again.
Not "bukha," say "buka."
[Mary], vuka.
Or: Vuka [Mary].

[David], vusa [Mary].

Hlala phansi.

Hlalani phansi.

Nggena.

Nggenani.

Nggena, kodva ungabangi umsindvo.

Sukuma.

Hlala phansi tshine.

Sukuma tshine.

Hlala tshin^-.

Vula incwadzi (yakho).

Vulani tincwadzi tenu.

Vala incwadzi (yakho).

Wota lapha.

Thulani.

Bindzani.

Linga kufika ngesikhathi.

Bindzani nitshi: dvu!

Thula utshi: dvu!

Akutshi: dvu!

Umsindvo avuphele utshi; nya!

Akutshi nya umsindvo.

Khulumu sIsSwati.

Bingelela.

Valelisa.

Ngibute kutshi

"[ ?]"

[Mary], wake up.

[David], wake up [Mary].

Sit down.

Sit down (everybody).

Come in.

Come in (everybody).

Come in, but don't make noise.

Stand up.

Sit down, please.

Stand up, please.

Stay, please.

Open your book.

Open your (pl) books (everybody).

Shut your book.

Come here.

Be quiet (everybody).

Be quiet (everybody).

Try to arrive on time.

Be absolutely quiet (everybody).

Be absolutely quiet.

Let it be absolutely quiet.

Let the noise completely cease.

Let there be absolutely no noise.

Speak Swazi.

Greet (him, her).

Bid (him, her) good-bye.

I asked "[ ?]"
3. **COMMENTS ON PERFORMANCE**

a) favorable

- Awubonike!
- Awuvake!
- Sowufundzile ncinambala.
- Sowunyakwati impela.

b) unfavorable

- Ilhayi khona.
- Angiva.
- Phendvula umbuzo.
- Angikabuti loko.

4. **BEGINNING OF CLASS**

- Sesikhatsi.
- Seyikho, bekunene. *(informal)*
- Sale sibuyela esikolweni.

5. **END OF CLASS**

- Sima lapho-ke kualamuhla.
- Siphela lapho-ke lamuhla.
- Sitawubonana kusasa.
- Asishiyi lapho-ke kwalamuhla.
- Sesiyawuchuba kusasa.
- Sitawubuye sichube.
- Seningahamba.
Weather Comments

1. Rain and Snow

   a) Rain (lìthù) 
      Liyetfala/letfwele. It's getting ready to rain (lit: it is carrying).
      Liyana. It's raining.
      Ngumvimbì. It's drizzling (w/stopping).
      Liyakhiza. It's drizzling.
      Liyakhemetela. It's a driving rain (w/ wind).
      Liyafafata. It's sprinkling.
      Liyadvuma. It's thundering.
      Liyamanyata. It's lightning.
      Liyahlwa. It's heading for a storm.
      Liyayitshela. It's pouring.
      Lisibekle. It's clouded over.
      Liyachilika. It is raining heavily.
      Liyayihhodla. It is raining heavily.
      Seliphansi. It's already raining.
      Sekune mushi wenkosazana. There's already a rainbow (lit: stripes of a young lady).
      Liyahhemuka. It (the rain) is stopping.
      Liyasa. It's clearing up.
      Selengcile. It has passed.

   b) Snow (lìchwa) 
      Likhitshikile. It is snowing.
      Liyageoba. It's hailing (lit: it [the rain] is crushing).
2. Sun and Clouds

a) Sun (lifèngà)

Libalele.
It's clear.

Libalele ngisho ebukhwcni betinja.
It's a clear, sunny day.

Liyashisa.
It's hot.

Libantfubahle.
It's about to set (lit: it is beautiful people).

Liphumile.
It has risen.

Lishonile.
It has set.

Lifutfumele.
It's warm.

Likhipha inhlaniti emantini.
It's extraordinarily warm. (lit: It forces the fish out of water.)

Liyashisa; bhe!
It's very hot.

b) Clouds (lifù, émifù)

Letufele.
It has got ready to rain.

Letfese.
It's getting cloudy.

Liguqubele.
It's cloudy.

Kunemlalomwubu.
It's misty.

Limakhungu.
It's foggy.

I'netinkhungu kodva s.litakusa.
It's misty, but it will soon clear up.

3. Heat and Cold

a) Heat

Kufutfumele.
It's warm.

Kuyashisa.
It's hot.

Ngaphandle kuyashisa.
It's hot outside.

Endlini kuyashisa.
It's hot in the house.

Limakhata: mpho!
It's very cold.

b) Cold

Kumakhata.
It's cold.

Kuyabandza.
It's cold.

Kunelichwa.
It's cold. (lit: There is cold.)
Babulele sikhwe. It's extraordinarily cold (lit: they have killed a midget).

Akusho nekutshi kumakhata. It is very cold (lit: it isn't to say that it's cold).

Uva emakhata? Are you cold (lit: do you feel the cold)?

Ubulawa lichwa yini? Are you cold (lit: are you being killed by the cold)?

4. Wind

Liyahhusha. It's windy (lit: it's passing by rapidly).

Linemoya. It's windy.

Libetsa umoya. There's a breeze.

Kushaya umoya. There is a breeze.

Lita ngeningizimu. There's a southeast.

Lita ngonyakatfo. There's a north wind.
**Swazi Family Names (with their sinanatelos)**

<table>
<thead>
<tr>
<th>Sibongo/tibongo</th>
<th>Sinanatelos/tinanatelos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nhembabe</td>
<td>Nhundula</td>
</tr>
<tr>
<td>Cindzi</td>
<td>Mtima</td>
</tr>
<tr>
<td>Dladla</td>
<td>Nyamatane</td>
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Sibongo  Sinanatelo
Magongo  Welilanga
Magudvulela  Ncele
Mahlalela
Makhanya  Butseleti Songomnyama
Malaza  Ngqumane
Malindzisa  Sengwayo
Malinga
Mamba  Ntfulini
Manana
Maphalula
Maseko  Khubonye
Masilela  Ndungandze
Masina
Matshe
Matshebula  Mkholo
Matshenjwa  Mkholo
Mavuso  Ncele
Mavimbelo  Mkholo Lonsundu
Mazibuko  Mwelase
Maziya
Mbango
Mbuhl
Mdluli  Bhekiswako Sukuta
Mdluli  Sikhandzisa
Mdziniso  Mtimandze
Mhlanga  Khabako
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Shongwe
Silindza
Simelane
Sitshebe
Sukati
Tfwala
Tshela
Tshapedze
Vilakati
Vilane
Zikalala
Ziyane
Zwane
Sinanatelo
Msutfu Mswati
Dlamini, wena wekumene
Goje
Mbhele
Mkhwanazi
Mtimandze
Nabongwane, Mguni
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Lukhambule
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<td>owl</td>
<td>Zenzile</td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>Siphwe</td>
<td>F</td>
<td>given to us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sipho</td>
<td>M</td>
<td>gift</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siponono</td>
<td>M</td>
<td>handsome one</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sitini</td>
<td>M</td>
<td>brick</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sobandla</td>
<td>M</td>
<td>blamed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solwako</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sondundu</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Soneni</td>
<td>F</td>
<td>what's our fault?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonile</td>
<td>F</td>
<td>we have sinned</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sota</td>
<td>M</td>
<td>caustic soda</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### SiSwati Kinship

<table>
<thead>
<tr>
<th>SiSwati Term</th>
<th>Number on Chart (page)</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>babe, uyihlo, uyise</td>
<td>5, 11</td>
<td>my father, your father, his father</td>
</tr>
<tr>
<td>make, unyoko, unina</td>
<td>6, 14</td>
<td>my mother, your mother, his mother</td>
</tr>
<tr>
<td>mkhulu</td>
<td>7, 8, 48</td>
<td>grandfather</td>
</tr>
<tr>
<td>gogo</td>
<td>9, 10, 47</td>
<td>grandmother, great-grandparent</td>
</tr>
<tr>
<td>khokho</td>
<td>45, 46</td>
<td></td>
</tr>
<tr>
<td>dzadze[wetfu]</td>
<td>3, 4, 19, 22</td>
<td>[my] sister</td>
</tr>
<tr>
<td>sisi</td>
<td>3, 4, 19, 22</td>
<td>sister; term of address between peers</td>
</tr>
<tr>
<td>umaak[etu]</td>
<td>1, 2, 15, 18</td>
<td>[my] brother</td>
</tr>
<tr>
<td>bhuti</td>
<td>1, 2, 15, 18</td>
<td>brother; term of address between peers</td>
</tr>
<tr>
<td>malume</td>
<td>12</td>
<td>uncle</td>
</tr>
<tr>
<td>anti</td>
<td>13</td>
<td>aunt</td>
</tr>
<tr>
<td>umzala</td>
<td>16, 17, 20, 21</td>
<td>cousin</td>
</tr>
<tr>
<td>umusa</td>
<td>34, 35</td>
<td>son (preferred by father)</td>
</tr>
<tr>
<td>umt pianami</td>
<td>34, 35, 36, 37</td>
<td>my son, daughter, child</td>
</tr>
<tr>
<td>indvodzana</td>
<td>34, 35</td>
<td>son</td>
</tr>
<tr>
<td>indvodzakati</td>
<td>37, 37</td>
<td>daughter</td>
</tr>
<tr>
<td>umtfana</td>
<td>29, 30, 34, 35, 36, 37</td>
<td>child</td>
</tr>
<tr>
<td>umshana</td>
<td>32, 33</td>
<td>niece, nephew</td>
</tr>
<tr>
<td>umtukulu</td>
<td>40, 41, 42, 43</td>
<td>grandchild</td>
</tr>
<tr>
<td>umt fanamitfanam</td>
<td>40, 41, 42, 43</td>
<td>grandchild</td>
</tr>
<tr>
<td>umk[ani]</td>
<td>23 (by 0)</td>
<td>my wife</td>
</tr>
<tr>
<td>um fati wa [Kunene]</td>
<td>23</td>
<td>wife (of Kunene)</td>
</tr>
<tr>
<td>inkosikazi</td>
<td>23</td>
<td>wife</td>
</tr>
<tr>
<td>indvodza yalaMamba</td>
<td>0</td>
<td>husband (of Mamba)</td>
</tr>
<tr>
<td>uyise waThemba</td>
<td>0 (by 23)</td>
<td>(my) husband (lit: father of Themba)</td>
</tr>
<tr>
<td>[Kunene]</td>
<td>0 (by 23)</td>
<td>(my) husband (reference to husband's clan)</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>intshandvokati</td>
<td>23a most favored wife (in a polygamous family)</td>
<td></td>
</tr>
<tr>
<td>singgani</td>
<td>0, 23 lover (used of each other before marriage)</td>
<td></td>
</tr>
<tr>
<td>intfombi yami</td>
<td>23 girl-friend (before marriage)</td>
<td></td>
</tr>
<tr>
<td>inhlanti</td>
<td>23a (if 23's younger sister)</td>
<td></td>
</tr>
<tr>
<td>zakwethu</td>
<td>23, 23a co-wife (to each other)</td>
<td></td>
</tr>
<tr>
<td>ula[Mamba]</td>
<td>23 Mrs. X (lit: she of Mamba) (reference to woman's clan name, preferred by husband and other men)</td>
<td></td>
</tr>
<tr>
<td>unabo[Themba]</td>
<td>23 mother of [Themba] (reference to woman's child, preferred by women)</td>
<td></td>
</tr>
<tr>
<td>makoti</td>
<td>23 bride (used by inlaws, but not the husband).</td>
<td></td>
</tr>
<tr>
<td>urzali</td>
<td>5, 6 parent</td>
<td></td>
</tr>
<tr>
<td>inkhosana</td>
<td>1 heir</td>
<td></td>
</tr>
<tr>
<td>inkhosatana</td>
<td>3 heiress (if there are no boys in the family)</td>
<td></td>
</tr>
<tr>
<td>umkhwe</td>
<td>24 and brothers father-in-law</td>
<td></td>
</tr>
<tr>
<td>babetala</td>
<td>24 my father-in-law</td>
<td></td>
</tr>
<tr>
<td>umkhwukati</td>
<td>25 and sisters; sisters of 24 mother-in-law; in-law; (not said by ego)</td>
<td></td>
</tr>
<tr>
<td>maketala</td>
<td>25 my mother-in-law</td>
<td></td>
</tr>
<tr>
<td>umkhwenyana</td>
<td>31 and his brothers; 39 brother-in-law; son-in-law</td>
<td></td>
</tr>
<tr>
<td>umkhwenye [wetsu]</td>
<td>26, 31 my brother-in-law</td>
<td></td>
</tr>
<tr>
<td>sibali</td>
<td>26, 31 brother-in-law</td>
<td></td>
</tr>
<tr>
<td>unfumbesi</td>
<td>27's husband brother-in-law (used to each other by husbands of sisters)</td>
<td></td>
</tr>
<tr>
<td>umlamu</td>
<td>27, 0 (by 27) sister-in-law; brother-in-law</td>
<td></td>
</tr>
<tr>
<td>umkhula</td>
<td>27 sister-in-law</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(polite form: make)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(also said by 23 of husband's sister)</td>
<td></td>
</tr>
<tr>
<td>umalukatana</td>
<td>38 daughter-in-law</td>
<td></td>
</tr>
<tr>
<td>sihlobo</td>
<td>relative</td>
<td></td>
</tr>
</tbody>
</table>
Notes to kinship terms

The following can be modified by adding lomncane (younger) or loxkhulu (elder):

make (unyok' o, uma)
babe (uyihlo, uyise)
dzadze
umnaka

The following usually occur with a form of the possessive pronoun (-wetfu, -wenu, -wabo):

dzadze-
umnaka-
zak- (zakwethu)
umkhwenye-

The following terms can be modified by -tala (in-law):

make- (unyoko-, uma-) (25)
babe- (uyihlo-, uyise) (24)

The following can be modified to mkhulu:

babe- (uyihlo, uyise) (7) (8)

The following terms use the possessives (-mi, -kho, -khe) in a short form:

umka- 23 wife
Locative and Time Adverbs Without -ini

While nouns are regularly made into locative and time adverbs by prefixing e- and suffixing -ini, a small group of nouns (listed below) occur without -ini.

**um-2 class**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>uMzinnene (a river)</td>
<td>eMzinnene</td>
</tr>
<tr>
<td>uMzimpofu (a river)</td>
<td>eMzimpofu</td>
</tr>
<tr>
<td>uMtilane (a river)</td>
<td>eMtilane</td>
</tr>
<tr>
<td>(and other rivers in this class)</td>
<td></td>
</tr>
<tr>
<td>umhlané (back)</td>
<td>eMhlané</td>
</tr>
<tr>
<td>umuva (back of an object)</td>
<td>eMhuva</td>
</tr>
<tr>
<td>umayango (doorway)</td>
<td>eMhanga</td>
</tr>
</tbody>
</table>

**li-class**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>likwindla (autumn)</td>
<td>ekwindla</td>
</tr>
<tr>
<td>litiko (fireplace)</td>
<td>etiko</td>
</tr>
<tr>
<td>lihloabe (shoulder)</td>
<td>elhloabe</td>
</tr>
<tr>
<td>litulu (rain)</td>
<td>etulu (up)</td>
</tr>
<tr>
<td>libhangc (bank)</td>
<td>ebhangc</td>
</tr>
<tr>
<td>lijele (jail)</td>
<td>ejele</td>
</tr>
<tr>
<td>likhaya (home)</td>
<td>ekhaya</td>
</tr>
<tr>
<td>libandla (gathering)</td>
<td>ebhanda</td>
</tr>
<tr>
<td>lihlobo (summer)</td>
<td>elhlobo</td>
</tr>
<tr>
<td>lindhovisi (office)</td>
<td>ehhovisi</td>
</tr>
</tbody>
</table>

**si-class**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>sitolo (store)</td>
<td>esitolo</td>
</tr>
<tr>
<td>s'k'omu (location, sub-division of town)</td>
<td>es'k'omu</td>
</tr>
<tr>
<td>sibhedlela (hospital)</td>
<td>esibhedlela</td>
</tr>
<tr>
<td><strong>in-class</strong></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>imini (mid-day)</td>
<td>cmini</td>
</tr>
<tr>
<td>intshambana (afternoon)</td>
<td>entshambana</td>
</tr>
<tr>
<td>imphumalanga (east)</td>
<td>emphumalanga</td>
</tr>
<tr>
<td>inshonalanga (west)</td>
<td>enshonalanga</td>
</tr>
<tr>
<td>inhloko (head)</td>
<td>enhloko</td>
</tr>
<tr>
<td>indvulo (olden times)</td>
<td>endvulo</td>
</tr>
<tr>
<td>imbabane (a river)</td>
<td>cmbabane</td>
</tr>
<tr>
<td>iNgwembisi (a river)</td>
<td>cngwembisi</td>
</tr>
<tr>
<td>inkantolo (court)</td>
<td>enkantolo</td>
</tr>
<tr>
<td>intfwasahlobo (springtime)</td>
<td>entfwasahlobo</td>
</tr>
<tr>
<td>imakethe (market)</td>
<td>emakethe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>lu-class</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lwandle (sea)</td>
<td>clwandle</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>lu-class</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>busika (winter)</td>
<td>cbusika</td>
</tr>
<tr>
<td>busuku (night)</td>
<td>cbusuku</td>
</tr>
</tbody>
</table>
Stative Verbs

1. Statives which translate like an English participle:

anela (become sufficient)  anele (be sufficient)
bindza (become quiet) bindzile (be quiet)
bola (become rotten) bolile (be rotten)
butsha (become damp) butshile (be damp)
condza (go straight) condzile (be straight)
dula (become expensive) dulile (be expensive)
dvala (become conceited) dvalile (be conceited)
dvuma (become famous) dvumile (be famous)
dzabuka (become sad; become torn) dzabukile (be sad; be torn)
emitsha (become pregnant) emitshi (be pregnant)
enama (become happy) eneme (be happy)
etayela (become accustomed to) etayele (be accustomed to)
sa (die) file (be dead)
gewala (become full) gevele (be full)
guga (become old) gugile (be old)
hlakaniphla (become wise) hlakaniphile (be wise)
hlwa (become dark) hlwile (be dark)
hwalala (become dark) hwalele (be dark)
jabula (become happy) jabulile (be happy)
khuluphala (put on weight) kuluphele (be fat)
khutshala (become industrious) khutshile (be industrious)
khwela (get aboard) khwele (be aboard)
k’wata (become angry) k’watile (be angry)
lala (go to sleep) lele (be asleep)
lamba (become hungry) lambile (be hungry)
lunga (become fine) lungile (be good/okay)
njinga (become rich) njingile (be rich)
nona (get fat) nonile (be fat)
oma (become thirsty) omile (be thirsty)
phuya (become poor) phuyile (be poor)
sa (become clever; become day) sile (be clever; be day)
sindza (become safe) sindzile (be safe)
thula (become quiet) thulile (be quiet)
Stative Verbs

tfokota (become happy)  tfokotile (be happy)
lahleka (become lost)  lahlekile (be lost)
futfunala (get warm)  futfumele (be warm)
vuka (become awake, awaken)  vukile (be awake/alert)

2. Statives which translate like an English participle:

bamba (take hold of)  bambile (be holding)
bhalasha (begin to bloom)  bhalashile (be blooming)
buka (open the eyes)  bukile (be looking at/alert)
butshana (become gathered)  butshene (be gathered together straight)
dzinwa (become tired)  dziniwe (be tired)
enaba (sit with legs straight)  enebe (be seated with legs straight)
ephuka (get broken)  ephukile (be broken)
esutsha (become satisfied)  esutshi (be satisfied)
etfuka (get frightened)  etfukile (be frightened)
faka (put on)  fakile (wear, be wearing)
gqoka (put on)  gqokile (wear, be wearing)
guca (kneel)  gucile (be kneeling)
gwegwwe (become bent/twisted)  gwegwile (be bent/twisted)
hlala (sit)  hleti (be sitting)
mangala (become amazed)  mangele (be amazed)
mbatsha (put on)  mbetshe (wear, be wearing)
nakala (become spoiled)  nakele (be spoiled)
nyamalala (disappear)  nyamalele (be gone/out of sight)
onakala (become spoiled)  onakele (be spoiled)
phatsha (carry in the arms; touch)  phetshe (be carrying; be touching)
phumula (rest)  phumulile (be resting)
phuta (get delayed)  phutile (be late/delayed)
sala (remain)  sele (be remaining)
shada (get married)  shadile (be married)
tfwalka (carry)  tfwele (be carrying)
vela (appear)  vele (be appearing)
Adjective Stems

The following is virtually a complete list of adjective stems:

-dvê long, tall

-lêsà short

-lêsânê short

-shà new

-dzâh old

-dvûnâ male

-sikàtl female

-hlê 1. nice 
   2. clean, pretty

-bî bad, ugly

-bânà somewhat bad

-khûlû 1. big, large 
   2. great

-ncânê small

-ncânânà small

-twî very small

-nggàkî? -nggàkhi? how many?

-mûngi, -nyûntî many, much

-nyêntânà fairly much

-nyê other, another

-blî two

-tshâtîfû three

-nê four
### Colors

<table>
<thead>
<tr>
<th>Stem</th>
<th>Color</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-mhlabhè</td>
<td>white</td>
<td>(cf. yellow, a kind of pumpkin)</td>
</tr>
<tr>
<td>-mnyómà</td>
<td>black</td>
<td>(cf green grass)</td>
</tr>
<tr>
<td>-ntfìnà</td>
<td>black</td>
<td></td>
</tr>
<tr>
<td>-bdvú</td>
<td>red</td>
<td></td>
</tr>
<tr>
<td>-nsändvù</td>
<td>brown</td>
<td></td>
</tr>
<tr>
<td>-lūkhìtù</td>
<td>1. green, blue</td>
<td>(cf lūkhìtù, green grass)</td>
</tr>
<tr>
<td></td>
<td>2. uncooked; un-educated</td>
<td>(hence uncouth, rude)</td>
</tr>
<tr>
<td>-phuti</td>
<td>yellow-orange</td>
<td>(cf lìphuti, a kind of pumpkin)</td>
</tr>
<tr>
<td>-mtfùbì</td>
<td>yellow</td>
<td></td>
</tr>
<tr>
<td>-mphùngà</td>
<td>grey</td>
<td></td>
</tr>
<tr>
<td>-mphòfù</td>
<td>1. cream-colored</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. poor</td>
<td></td>
</tr>
<tr>
<td>-vùdkàkà</td>
<td>fawn-colored</td>
<td></td>
</tr>
<tr>
<td>-tʃwàmbõnhàélà</td>
<td>rust-colored</td>
<td></td>
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</tbody>
</table>

### Derived from Nouns

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-lùkhùnì</td>
<td>1. hard (not soft)</td>
</tr>
<tr>
<td></td>
<td>2. difficult, hard</td>
</tr>
<tr>
<td></td>
<td>aching, painful</td>
</tr>
<tr>
<td>-bùhlùngù</td>
<td>(cf bùhlùngù, pain)</td>
</tr>
<tr>
<td>-bùkhìllì</td>
<td>(cf sìkhìllì, spear)</td>
</tr>
<tr>
<td>-mãntì</td>
<td>(cf. ñãntì, water)</td>
</tr>
<tr>
<td>-lùtfùtfùvà</td>
<td>dusty, dirty (of a person)</td>
</tr>
<tr>
<td>-tìntfùtfùvà</td>
<td>lukewarm</td>
</tr>
<tr>
<td>-butfùkútfùkù</td>
<td></td>
</tr>
</tbody>
</table>

### Derived from Verbs

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-té</td>
<td>without [ ]</td>
</tr>
<tr>
<td>-nènè</td>
<td>plump, chubby (with reference to a baby)</td>
</tr>
</tbody>
</table>
-cãshà  thick
-dvàkà  flavourless, tasteless
-ngémù  naked
-lùlà   1. light (in weight)  
          2. easy
-cátfd  honest
-mùnyù  sour
-msùlvà  (sùlvà, be 
          wiped, clean)
          innocent
-neònm  narrow, thin
-mbólùá  few
          (bólùá, be 
          counted)
-ngëwëlà  holy
-màtimà  1. heavy 
          2. difficult
-mënèb  gentle
Note:

Nouns are listed by their stems, with the prefix raised. The plural of nouns is indicated only where it cannot be clearly inferred from the singular prefix. The derivation (from a verb, adjective, etc.) is cited immediately following.

Verbs are listed by their stems. The infinitive form is indicated for vowel commencing stems and monosyllabic stems. The perfect form is indicated when its formation is other than the suffixing of -ile or -e. Statives (in their perfect form) are cited immediately below the stem, along with their particular translation.

Adjectives and relatives are also listed by their stems.

Abbreviations:

NP noun prefix
SP subject prefix
OP object prefix
PP possessive prefix
AP adjective prefix
RP relative prefix
DP demonstrative prefix
perf perfect
sc stative
rel relative
adj adjective
adv adverb
pron pronoun
loc locative
dem demonstrative
conj conjunction
interj interjection
e.num enumerative
id ideophone
sg singular
pl plural

emph emphatic
quant quantitative
pass passive
cf compare
< come from
of
they, them
share

African

build

builder

refuse

sea

paternal aunt; distant paternal female relative

onion

know

wiseman

announce, inform

announcer

notice

oh! (expression of surprise)

be, become

steal

of

they, them, them

be bitter

bushbuck

Mbabane river

my father; paternal uncle

senior paternal uncle

junior paternal uncle

father-in-law

lower leg

count

color

1. yard
2. a spot

map

flee, run away, escape

an escape

get hold of; catch, grasp

hold

retten milk

handle

somewhat bad

council

get cold, be cold

cold

lightening

lamp

quarrel, fight over (something)

distance
Who is your family name?

Lizard

Wide, broad

Kindle fire

Popped corn

Fashion of walking with toes pointed outward (opp. of pigeon-toed)

Horse-fly

Cattle kraal

Place, put

Breast

1. Sorghum, kaffir-corn
2. Food (pl)

And also, so that, and then

1. Smack, slap, hit
2. Play (a musical instrument)
3. Blow (by the wind)

Hide

Swazi dance

Pay

Bake

Sky

Bucket

1. Kick
2. Bake for

1. Fist
2. Boxing

Bar

Wheelbarrow

Write

Begin to bloom, blossom

In bloom, bloom

Rib

Rifle

Banana

Belt

Bank

Bun

Coat

Bus

Basket

Pet (tobacco); take snuff

Bed

Rhinoceros

Smoke (tobacco); take snuff

Bench

Leafy vegetables;
white man's greens

Bad singer

Beer
bhôbôsa  put a hole through or into something
f bhôdô bra
lf bhôdô  board
lf bhôdôla bottle
lf bhôdôlo pot
lf bhôkôla  box
sf bhôngà  post
êmâ bhôntjô  beans
ûnâ bhônô  fresh boiled groundnuts (tindlubu)
lf bhôkôla butter
lf bhôbôsl  lion
blûdzâ dream
lf blûkâ a large book
bhûla 1. flail, thresh by beating 2. foretell
lf bhûlôwâsl  a blouse
lf bhûlôhô  bridge
lf bhûlôkô  trousers
lf bhûngânê  beetle
lf Bhûnû  a Boer
sf Bhûnû  Afrikaans
bhûtô  brother
-bî (adj stem)  bad, ugly
êfôfî (<-bî)  trash, sweepings
bûôfî (<-bî) evil, ugliness
bûfà  report

ûfô  Reporter
bmô  rock rabbit, dassie
bllô  boil
-bî+l (adj stem)  two
sf blîl second
Lêsâl  blîl  Tuesday
sf blîl  indeed
lf blî lfblîl  pepper (not ground)
bbî  bindza keep quiet
sf bindza  quiet person
<bîndza>  1. liver
<bingeleta>  2. courage
sîndza  greet
10  1. call
bisi  2. pronounce
3. cost
sîndoz  name
ûfû  milk
ûfô  1. call
ûfô  2. pronounce
ûfô  3. cost
bûfû  beef
blackboard

(b) black

hole

become rotten

be rotten

1. see

2. greet

3. keep an eye on

they/them; it

become visible

put within sight

sight; appearance

see each other

stir (a thick liquid)

wall

1. thank

2. praise

congratulate

surname, family name

(b) donkey

advise

tie

be imprisoned

(b) red clay smeared on bride's face

pus

redness
búlala

1. a leafy vegetable
2. soft hair (body hair)

búlala

return

búlala

return to

búlala

mosquito

C

cěbè

1. non-christian,
2. uncivilized person
3. leather blanket

cičbangà

think

cicà

skunk

cicdzè

carrot

cicákà

ankle

cicà

1. start, begin
2. tease

cicâta

look everywhere

cicâlb (<cicâlb)

beginning

cicâle

rest the head

cicâleb (<cicâlela)

head-rest

ciči

pillow

cicânâla

hammer

cicânàlala (<cicânâla)

a stone used for preparing and shaping a grinding stone

cicânà

egg

cicânà

gut cold

-cicânàkó (rel stem) cold
(<cicânà)
cičfùlà/cičfùta

walking in the fashion of a baby

cičfùla (<cicâfùla)

shoe

-cičshà (rel stem) thick

cičshà

thickness

cičshèkà

give an enema

cičbà

gut rich

cičbà (<cicbà)

rich man

cičbà

tale bearer

cicàla

finish

cicàle

ask (for something)

cičmèbè

leaf

cicàlala

split

cičtù (<cicàtula)

piece, slice, chip

cha

no

chàbò

no

chàchà

loosen

chàkà

become poor

chàkile (st)

be poor

chàkà (<chàkà)

poor person

cicàmàkà

1. come from
2. appear

1' chègbù

old man

1' cenyaè

part

cenye

everywhere; probably

1' chènè

rank

chëhchëhò

throat

1' chòsà/sfcchòsà

Xhosa language

1' cîtfo

a Xhosa

1' chòsà

black-jack (a local plant used for greens)

1' chòsà

young cock

1' chàmà

a bad dancer

1' chètù

stump

1' chèwà

1. snow
2. cold
set (the table)
thin porridge
panty/panties
1. noon meal, dinner
2. noontime
3. a meal in honor of a dead person

Independence
1. eat
2. cost
3. spend Christmas

food
untidy person
hut or shelter where Swazis cook, kitchen

paw
a person who eats great quantities of food

play
player

football player
tennis player
game
ear
1. path, road; part (in the hair)
2. method
3. direction

glutton

green mamba snake
serval (a kind of wild cat)

elephant

queen mother (lit: female elephant)

1. house, room
2. building
3. family

giraffe (lit: surpasses the trees)

a kind of ground nut

dinning hall

doctor

medical profession

town, city

Swazi leather skirt

motor-bike

handkerchief, head-scarf

be expensive

alone, only

rock

be conceited

be expensive

sister (female)

parallel cousin (father's brother's daughter; mother's sister's daughter)

1. mud
2. weak person

headman

male

maleness

Prime Minister

hedgehog

1. affair, matter
2. discussion, conversation
3. news (pl)

be torn; be sad

sorrow

sister; female parallel cousin (father's brother's daughter; mother's sister's daughter)

1. mud
2. weak person

V-8

pull

string

zebra

mealie porridge + pumpkin

walking stick

1. become famous, notorious
2. thunder

be famous

thunderstorm

flavorless, tasteless

tastelessness

headman

male

maleness

Prime Minister

hedgehog

1. affair, matter
2. discussion, conversation
3. news (pl)

be torn; be sad, sorry

be torn; be sad, sorry

sorrow

sister; female parallel cousin (father's brother's daughter; mother's sister's daughter)

1. mud
2. weak person

mcalic porridge

pumpkin

walking stick
6. (av) of at, to, by, in, into, on
day/die, at home
get down, borrow
I borrowed R5 from him.
I.湿度

- (PP) of
- (p1)
- (cl)
- (h)
- (1)
- (m)
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become accustomed  become friendly
match(es)  up, above

die  be dead
1. death
2. sickness
3. disease

1. inheritance
2. growth under the skin

crack

a half-crown (25 cents)
1. put into
2. put on (clothing)
wear

small-pox

boy
give an example, make a likeness

picture

give an example

window

woman

baboon

spitting cobra

dead person

disorder, disarray,
helter-skelter arrangement

river

load (on a sledge, car, truck)

flour

airplane, flying machine

1. large wood house
2. anything held enclosed in hand (derived from a game in which an infumbe is hidden in the hand)
1. want
2. search for, look for

priest, parson, minister

ministry

read

lesson

teach

act of teaching

teaching

be taught

educated person

get warm

be warm

fat, oil, grease

again, and

keep, raise (an animal or bird)

domesticated animal or bird

G

1. class
2. chapter

watch, keep an eye on guard

clad

garden

a kind of thorny vine

a good singer

finger-nail, toe nail

turkey

1. name
2. word
3. letter of the alphabet

take/accept a lover (said of a girl only)

veld

become naughty, mischievous

be naughty, mischievous

naughty person; delinquent

marsula (a tree in the lowveld)

beer (from fruit of the umganu tree)

man with several girl-friends

blood

1. miner
2. uncouth person

1. mining profession
2. uncouthness

aard wolf

Saturday

enslave

slave

end

end

1. particles in air or water
2. germs
put on a bracelet
bracelet
put on clothes, dress
wear
hat
stare
earthworm
gooseberry
become full
be full
a kind of grasshopper
assault
trumpet
hoodlum
rind, shell, pod
chop, cut (with an axe)
gate
wash
trap made from rope and hair
ride
dance
bank
ceremony
1. million
2. mercury (mineral)
run
message
kob-kerric, club
(with a knob)

adam's apple
glass
flamingo
fold, bend
monkey
weevil
hole (in the ground)
grandmother, grandparent
goal-keeper
lizard
song
car-wax
wildebeest
1. accident
2. danger
pocket knife
drum
1. blanket
2. dress
3. clothing (pl)
kneel
be kneeling
become old, grow old
be old
This song does not grow old.
Guga mtimba, sala
nhlitiyo.
Old in body, young
in heart.
be ill
illness
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>sf guilty (gula)</td>
<td>patient</td>
</tr>
<tr>
<td>fng guilty be</td>
<td>pig; wild pig</td>
</tr>
<tr>
<td>fng gunu</td>
<td>grain pot</td>
</tr>
<tr>
<td>fng gunugumbanu</td>
<td>porcupine</td>
</tr>
<tr>
<td>1f gusha</td>
<td>a local leafy vegetable</td>
</tr>
<tr>
<td>on gwed</td>
<td>road</td>
</tr>
<tr>
<td>1f gwadla</td>
<td>girl who has several boyfriends (derogatory)</td>
</tr>
<tr>
<td>sf gwadzi</td>
<td>1. young man without girlfriends</td>
</tr>
<tr>
<td></td>
<td>2. a failure</td>
</tr>
<tr>
<td>on gwajla</td>
<td>rabbit</td>
</tr>
<tr>
<td>1f gwadlgywala</td>
<td>a loury</td>
</tr>
<tr>
<td>1f gwaya</td>
<td>tobacco</td>
</tr>
<tr>
<td>fng gwge</td>
<td>leopard</td>
</tr>
<tr>
<td>gwegwa</td>
<td>become crooked, be crooked, bent</td>
</tr>
<tr>
<td>gwegwile (st)</td>
<td>1. crocodile</td>
</tr>
<tr>
<td></td>
<td>2. tax evader</td>
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<tr>
<td>fng gwénya</td>
<td>1. male lion</td>
</tr>
<tr>
<td></td>
<td>2. the King</td>
</tr>
<tr>
<td>fng gwényamá</td>
<td></td>
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<tr>
<td>hala</td>
<td>an expression of surprise combined with negation.</td>
</tr>
<tr>
<td>háyá</td>
<td>go</td>
</tr>
<tr>
<td>khdambá (chamba)</td>
<td>departure</td>
</tr>
<tr>
<td>sf hámbli (chambła)</td>
<td>traveller, stranger</td>
</tr>
<tr>
<td>uhdambli (chambła)</td>
<td>traveller</td>
</tr>
<tr>
<td>lhdambli (chamba)</td>
<td>journey, trip</td>
</tr>
<tr>
<td>sf hándi</td>
<td>goose</td>
</tr>
<tr>
<td>fhdwá</td>
<td>oh! (really?! )</td>
</tr>
<tr>
<td>fhdwá</td>
<td>shield</td>
</tr>
<tr>
<td>fhdwé</td>
<td>Swazi robe (men's)</td>
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<tr>
<td>fhdiddle</td>
<td>heathen</td>
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<tr>
<td>fhdiddle</td>
<td>shirt</td>
</tr>
<tr>
<td>fhdwá</td>
<td>liquid, sour porridge</td>
</tr>
<tr>
<td>fhdáhhuá</td>
<td>apple</td>
</tr>
<tr>
<td>fhdáhhuá</td>
<td>apple tree</td>
</tr>
<tr>
<td>fhdáhshí</td>
<td>horse</td>
</tr>
<tr>
<td>fhdáhshí</td>
<td>no (expression of surprise)</td>
</tr>
<tr>
<td>fhdéke</td>
<td>gate</td>
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<tr>
<td>fhdéke</td>
<td>talk in one's sleep; talk nonsense</td>
</tr>
<tr>
<td>fhdéyi</td>
<td>hawk</td>
</tr>
<tr>
<td>fhdéyi</td>
<td>(calling to someone)</td>
</tr>
<tr>
<td>fhdéyi (mení)</td>
<td>pig</td>
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<tr>
<td>fhdéntají</td>
<td>hotel</td>
</tr>
<tr>
<td>fhdételá</td>
<td>office</td>
</tr>
<tr>
<td>fhdévisl</td>
<td>merino sheep</td>
</tr>
<tr>
<td>sf hándu/sadjhuku</td>
<td>give/get a haircut</td>
</tr>
<tr>
<td>6ndhúngá</td>
<td>madness</td>
</tr>
<tr>
<td>fhdwábóyi</td>
<td>loury</td>
</tr>
<tr>
<td>fhdóyi</td>
<td>Swazi national dress</td>
</tr>
<tr>
<td>fhdóyá</td>
<td>aloe</td>
</tr>
<tr>
<td>fhdóyá</td>
<td>1. world</td>
</tr>
<tr>
<td>fhdóyá</td>
<td>2. soil, earth</td>
</tr>
<tr>
<td>fhdlábatsí</td>
<td>soil</td>
</tr>
<tr>
<td>fhdlábatsí</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
sand
sing
sing (in a group)
tree
nest
ankle
become wise
be wise

sand
sing
sing (in a group)
tree
nest
ankle
become wise
be wise

1. fish
2. a "sister" who
   becomes a co-wife

fire
Friday
be mad/crazy
mad person
1. sow, plant
2. disseminate,
   propagate
seed

1. spark
2. sty
python
forest
check
jaw

1. grain
2. bullet
1. nice
2. clean, pretty
beauty

1. whisper
2. backbite
dance

laugh, mock

laugh, mock

beauty

1. operate
2. skin (an animal)
operation
sledge
sledge

heart

summer

relative

1. companion, acquaintance
2. kind

kind, type, special breed

1. head
2. director

peep, inspect

inspection

school inspector

1. shoulder
2. applause

1. cheetah
2. a person who likes meat

spine

row, column, queue

side

pain, sorrow

poor person
give trouble

trouble

get dark, become dark
be dark

flying ant

1. collect into
2. pay wages

bus conductor

bus conductor's work

government

watermelon

get dark

be dark

Swazi wrap-a-round/robe

I

they, them

it

(pl)

what?

1. yesterday
2. some time back

(metaphorically)

J

dog

mealie porridge + a vegetable

a cannibal

become happy

be happy

a young man

a German

German language

overcoat

a kind of bird
older boy
jail, prison
pig
sweater
rich person
turn
bend, torn
turn about
bracelet (solid)
skin aprons (worn by Swazi boys)
cooking melon
1. inject
2. influence
honey
cassava
long ago
defecate
frogs
wagon
my wife
comb
how? by what means?
brandy, whisky
court, government office
but, although, while
carton, box
cat
1. monkey
2. albino person
boat
sideways: (like a crab)
scissors
goose
1. draw water
2. pluck, pick
perfume
belly button;
umbilical cord
cupboard
ox
kick
1. cry, weep; mourn
2. sound
honey
a Colored
sand; nostril
crab
a Colored
spear
greediness, sharpness
1. waist
2. ridge (of a hill)
candle
1. encounter, find
2. catch up with
3. ritual murder
(for crop fertility)
prepare to receive a gift with hands/hand cupped.

be clean
clarify
light
star
light
far
a kind of grass
cold

1. tick
2. person who lives off of others

space
time
person from home
home
at home
cafe
a break, recess
old man
cake
address
choose, select
pocket
1. take off (clothing)
2. pay a bill
3. offer (drinks to somebody)
kitchen
snow

design of building
<akhiwa, be built>
lock
key
coffee
forget
1. cocoa
2. great grandmother
believe
Christian

Christian
way
Christianity
cow
show
seven
cow, bull, ox
so that
there, here; at this/that place
1. corner
2. corn (on toes)
1. 'Ilkhondvo river
2. track of an animal
arm
1. worship
2. be naturalized into Swazi citizenship
calf (very young one)
swarm of locust
eye-lashes
gangster, tsotsi

1. heiress
2. lightning (when it strikes and causes damage)
3. female cat

God (lit: king of the world)

king

kingship

royal wife

lick

veld

owl

hoe, plow

a cold

chicken

hen

1. become big
2. grow
3. become mature

weeds

greet (on arrival at a homestead)

1. big, large
2. great

chief

greatness, bigness

a hundred

speak, talk, converse

conversation

thousand

become fat

fat (of an equal, an animal)

skin, leather

ship

remember

undress; change clothes

have changed clothes

fog, mist

firewood

become active

be active, be industrious

handsome fellow

knife

bag, purse; sack; pocket

rash, scab, eczema

the whistling of a group

1. climb into (a tree, vehicle, etc.)
2. ride

be aboard

jealousy

son-in-law, brother-in-law

stand back, move away

ink
merino sheep

cabbage

but, however

school

button; light switch

cup

location

it

swallow

1. whether
  2. by the way

sermon, worship

cart

wife

avocado

tin can

cotton

you: it

it

that, for

if; as soon as

Indian (derogatory)

flea

shell (of an animal)

may be, perhaps

bull

down

tomorrow, in the morning; in the future (metaphorically)

after sun-down

so that

day before yesterday

which, that, whether, if

of

as for now

become angry

be angry

unskilled laborer

of

whistling (by an individual)

debt

autumn produce

(pl) maize, pumpkins, etc.)
iie down, go to sleep, fall asleep
1. be asleep
2. be stupid, foolish
1. listen
2. be obedient

follow (in line of birth)
become hungry
be hungry

brother-in-law (said by wife's sister), sister-in-law (said by a husband)
today
1. fetch
2. narrate
egret, tickbird, cowbird
follow
1. sun
2. day
here
when, as soon as, after
there, yonder
there

cream
these
those yonder
those

a Hottentot
boys' hut
light (a cigarette, stove, candle lamp)
rice

whey
of
(this, these
over there (out of sight)
that yonder

a leafy vegetable

leg
that yonder
(this

that yonder

this

that yonder

this

that yonder

those yonder

those

those

those

bring

beard
that yonder;
those yonder
that; those
it

mean

moaning, weeping

fire

plough, cultivate

stupid person, fool

stupidity

hurt, damage

farmer

agriculture

any cultivated edible; produce

try, tempt, test

ring

be equal to

1. Sunday
2. church
3. seven

joke

(this)

lion

tape worm

that yonder

that

lobolo

(2g)

that

such-and-such

this

so-and-so

that yonder

that

this

(sg)

that yonder

(sg)

mouth

champion

this

it

sore, wound

cow dung

ashes

that yonder

that

that yonder

this

it

it

1. green, blue
2. uncooked
3. uneducated
4. uncouth, rude

greenness, rude

old woman

hard, difficult

hardship

1. light in weight
2. easy
lóyî (dem) this
ló- (NP, SP) it
lù- (OP) it
-lóhláthà (rel stem) 1. green, blue
cf lóhláta, green grass 2. uncooked
-lóhláthà (rel stem) 3. uneducated
cf lóhláta, green grass 4. uncouth, rude
greenness, rude
-bó álóhláthà (<lóhláta) old woman
-sá álókátí hard, difficult
 álókhúnl (rel stem) hardship
cf lukhunl
-bó álókhúnl hard, difficult
<lukhunl)
-bó álólá (rel stem) 1. light in weight
 2. easy
-li álólá ruler
-bó álólá lightness, weight
-sé álólèkó advice
cf álólèkà, advise
-grain storage basket
-sá álólú bat
1. bite
2. itch
-lómbà 1. practice witchcraft
 2. make, invent, do wonders
1. a European
2. inventor
-lóngála, bélòngà 1. joint
-western pattern of be-
ces
 behaviour
-lóngàla be good/okay
1. a European
2. inventor
-bélòngà 3. butcher-bird
-mámbà
1. a European
2. inventor
-námàla (rel stem) strong
-lóngú! (Id) fix up, straighten up
-lóngù, bélòngù 1. a European
(<lónga) dusty, dirty (of a person)
-lúltúltúlû (rel stem) of
-xúltúltúlû (rel stem) fight
-xúltúltúlû bitter
-élùnè animal
-bú élùnè <élùnè)
savagery
-li élù (PP) of
16 élùnhûlûnhû 16. snow
-élùnil tongue, language

má- (OP) him/her
-ma (k'ínà) 1. stand
 2. stop; wait
-màbhùlûnhû secretary, clerk
(<bhùlû)
-màkà my mother
-màkà lóåkhùlû senior maternal aunt
-màkà lóåtìmà f mother-in-law
-màkà-tìlá junior maternal aunt
-màkàtìl market
-màlì bride, daugh. -in-law
-màlûmè money
-mànátshêka maternal uncle
-màmbà grin
-màmbà mamba snake
-màmbà wife's name after
marriage (using
her family name;
lit: of Mamba)
-strong
 announce
1. a Swazi game like checkers or chess
2. passenger train (as opposed to freight train)

white

may be, perhaps

whiteness

maggots

character
1. cause to stop
2. erect
grandfather

pleasant, nice (with ref to food, holidays, sport, film, story, news)

pleasantsness

gentle

mung bean

black

darkness

state, condition

steam

motor car

smile
1. cream-colored
2. poor

poverty striken

grey

greyness; old age

mamè (conj) that but; it is just
mangālà become amazed/surprised
mangele he amazed/surprised
mangdēza mango
mānjē but now, and now
distilled beer
mānkānjānē

-māntl (rel stem) wet
(<emanti)

bū māntl damness
(<emanti)
mātālāl mattress
-mātima (rel stem) heavy, difficult
(cf -ntima, black)

mbāt'shā
drape clothes around oneself
mbetshe (st) be draped, dressed
māyābā long-tailed bird
māyē [bābē]-I! (expression of dismay, rejection, joy)
mbā
dig

-mbālwā (rel stem)
(<bālwā, be counted)

mbālwā
fewness
mbēflā maize, corn
mbēnūya cover up
sīmbēnūya (<mbonya)

mbukā
deserter
-mdzākā (rel stem) fawn-colored

Mēlikā an American
Mēlikā America
mēmētā shout

mēmētēlā

mēyēlī

1. a Swazi game like checkers or chess
2. passenger train (as opposed to freight train)

mēhlāwāmbē

-mēhlōphē (rel stem)

bū mēhlōphē
(<-mēlohpe)

bō mf

sīmlō
mīsā

mēkhūlū

-mēmēndzi (rel stem)

bū mēmēndzi
(<-mēmēndzi)

-mēnē (rel)
mēnggōmēnē

-mēnyāmā (rel stem)

bū mēnyāmā
(<-mēyama)

sīmō

sīmōkā

mō mētēlā
mōyīlēlā

-mphēlā (rel stem)

bū mphēlā
(<-mphelu)

-mphēngā (rel stem)

bū mphēngā
(<-mphunga)
-msulwa (rel stem) (cf msulwa, be wiped, cleaned)
mphumphutsela groove about in the dark
bú msulwa (<msulwa)
-mtfubi (rel stem)
bú mtfubi (<mtfubi)
sī inamgulá dumb person
-inanyi (rel stem)
bú inanyi (<inanyi)
f invela nature

N

nà- (cf nè-) ná- and, with if, when
numá [kétfu] brother, male parallel cousin, (father's brother's son; mother's sister's son)
nà-? Uyehambá naa? Uyadla naa? (yes/no question marker)
Is he going? Is he eating?
nábó [Thändi] mother of Thandi
émá
nakhona also when, even when
f nákúzi/nákúza/ inákúznà (cf nangu, nakuza, so-and-so)
lá/ nákúznà (cf inakuza, such-and-such)
f nála abundance
nàmà tease (for fun)
f nhmambé cold drink
nàngbè if
nàng (cf inaku, such-and-such)
sī nánatělè 1. an oral praise-poem
2. a word or phrase from the praise-poem used as the name of a person (in place of his sibongo)
kà nānì? what's the reason? (lit: it is with what?); why?
A: Ungahlali kulesitulu. Why?
B: Kunani? Why?
násè when
číf nèdèva (<nevadza) penis box
-neámà (rel)
-neámè (adj stem) narrow, thin
bú neámè thinness
-neámè smallness
-neányázmà (adj stem)
-neányàmè (adj stem)
If nèlè left-handed person
nèstè! sorry!
-neônd (rel stem) better
<table>
<thead>
<tr>
<th>bù nćoun</th>
<th>improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1f nćousa</td>
<td>delegate</td>
</tr>
<tr>
<td>nćwndza</td>
<td>1. put on a penis box</td>
</tr>
<tr>
<td>2. get ready, (said about man)</td>
<td></td>
</tr>
<tr>
<td>1f Ncilva</td>
<td>Indian</td>
</tr>
<tr>
<td>ɗndlha</td>
<td>airplane</td>
</tr>
<tr>
<td>ɗmâ ndlha</td>
<td>strength</td>
</tr>
<tr>
<td>sâ ndlha</td>
<td>hand</td>
</tr>
<tr>
<td>bâ ndvlnâ-nhântib</td>
<td>Prime Minister's work</td>
</tr>
<tr>
<td>1f Ndzêbêle</td>
<td>an Ndebele</td>
</tr>
<tr>
<td>nćindza</td>
<td>1. be stranded, be broke</td>
</tr>
<tr>
<td>2. wander about aimlessly</td>
<td></td>
</tr>
<tr>
<td>kâ ndzindza</td>
<td>the act of wondering aimlessly</td>
</tr>
<tr>
<td>sîndzindza</td>
<td>1. person who is stranded, broke</td>
</tr>
<tr>
<td>(ân ndzindza)</td>
<td>2. person who goes about aimlessly</td>
</tr>
<tr>
<td>nè- (cf nà-)</td>
<td>and, with</td>
</tr>
<tr>
<td>nè- (cf nà-)</td>
<td>if, when</td>
</tr>
<tr>
<td>-nè (adj stem)</td>
<td>four</td>
</tr>
<tr>
<td>Lèsf nè</td>
<td>Thursday</td>
</tr>
<tr>
<td>sf nè</td>
<td>fourth</td>
</tr>
<tr>
<td>-nènè (rel stem)</td>
<td>plump, chubby, (of a baby)</td>
</tr>
<tr>
<td>-nèngl/-nyèntl</td>
<td>many, much</td>
</tr>
<tr>
<td>(adj stem)</td>
<td>(adj stem)</td>
</tr>
<tr>
<td>bâ nèngl</td>
<td>quantity, amount</td>
</tr>
<tr>
<td>(&lt;-nengi)</td>
<td></td>
</tr>
<tr>
<td>ân nènkhé</td>
<td>snail</td>
</tr>
<tr>
<td>nêsî</td>
<td>nurse</td>
</tr>
<tr>
<td>bû nêsî</td>
<td>nursing profession</td>
</tr>
<tr>
<td>(&lt;nêsî)</td>
<td>by means of</td>
</tr>
<tr>
<td>ngà- (cf ngè-)</td>
<td>lies</td>
</tr>
<tr>
<td>ëmâ</td>
<td>therefore, consequently, so</td>
</tr>
<tr>
<td>ngâ</td>
<td>I am hungry so I am already eating.</td>
</tr>
<tr>
<td>ngâkâ-kê</td>
<td>He's ill therefore let him go to hospital.</td>
</tr>
<tr>
<td>Ngilambile</td>
<td>by/with what? how?</td>
</tr>
<tr>
<td>ngako-ke</td>
<td>“How are you going?”</td>
</tr>
<tr>
<td>sengiyadla-</td>
<td>How haven't you gone home?</td>
</tr>
<tr>
<td>Uyagula ngako-ke akaye csibhulela.</td>
<td>Why?</td>
</tr>
<tr>
<td>thamba ngani?</td>
<td>Why?</td>
</tr>
<tr>
<td>ngâni?</td>
<td>Why haven't you gone home?</td>
</tr>
<tr>
<td>(with a negative verb)</td>
<td>before</td>
</tr>
<tr>
<td>Kungani wena ungelambi kuya ekhaya?</td>
<td>vulture</td>
</tr>
<tr>
<td>ngâphâmbîl</td>
<td>steen buck</td>
</tr>
<tr>
<td>ëf ngcé</td>
<td>hail</td>
</tr>
<tr>
<td>ëf ngçlnâ</td>
<td>naked</td>
</tr>
<tr>
<td>sângcêtfô</td>
<td>nakedness</td>
</tr>
<tr>
<td>-ngcinô (rel stem)</td>
<td>girl of marriagable age</td>
</tr>
<tr>
<td>bô ngcinô</td>
<td>holy</td>
</tr>
<tr>
<td>(&lt;-gcunu)</td>
<td>holiness</td>
</tr>
<tr>
<td>îngêngcê</td>
<td>by means of</td>
</tr>
<tr>
<td>-ngcwêle (rel stem)</td>
<td>since, because, in that day after tomorrow</td>
</tr>
<tr>
<td>bûngcwêle</td>
<td>in the future, tomorrow</td>
</tr>
<tr>
<td>(&lt;ngcwêle)</td>
<td>(adj stem)</td>
</tr>
</tbody>
</table>
něncá

ínggádzó

-ngákā [ ] (rel stem)

-ngákā?/nggákhi? (adj stem)

Níbanggákí

ekhaya?

Bafana

banggákí?

-ngángá (rel stem)

úm nggání

sí nggání

bó nggání

ngóná

nggoná

úm Ngfísl

sí Ngfísl

sánggómá

úm nggómá

ngúbózibóvú

ká Nggwáñè

Nggwáñè

sí nggwánggwá

ngl- (SP)

ngl- (OP)

-ngóbá/ngóbè

-ngóbá phélá

nǐ- (SP)

nī- (OP)

níká

úníña

Because

garden

as big as [ ]

How many?

How many are you at your home?

How many boys are there?

equal to

company, friend

boy friend, girl friend

smallness

enter, come in

give more

an Englishman

English

indigenous doctor, herbalist (by virtue of spirit possession)

mango tree

Zionist (red robe branch)

Swaziland

a Swazi

meale porridge + emahwú

I

me

because

because

you (pl)

you (pl)

give

his mother

- njínf?

Uvuka níni?

- njáló (rel stem)

búnjáló

(<-njalo)

njáló-ké

njáló-njé

- njáí

Kúnjáí?

- njé (rel stem)

njéngá (adv)

- njéngá [ ] (rel stem)

njéngobá

njéngá

njéngile (st)

sí nkúwá

Nkúlúnkúlú

úm nò, imíno

nòkó phélá

nómá

námá-ké

nóná

nontile

- nsúndvú (rel stem)

bú nsúndvú

browness

tíntá

pubic hair

- ntásíngá/

ntásíngáñá

(cf intashëngá, such-and-such)

ntásíngá

(cf intashingá, such-and-such)
person
humanity
human nature, humanness, character
common people, the masses
child
student
water
black
blackness
change
mumps
chicken
so-and-so
peanuts
chameleon; fickle person
hair
(expression of annoyance)
year
last/next year
(i.e., "another" year)
something bad/indecent
now

1. meat
2. flesh
sprain
bad luck
bad luck
disappear
be out of sight
bundle
indigenous medical profession
doorsway
the previous year, year before last year
foot
hate, dislike
one, same
one
other, another
many, much
quantity, amount
fairly much
eye someone suspiciously, look at in an unfriendly way
(your mother)
wasp
go up
send up; go up
1. young man without girl friends
2. a failure
(cf "up creek", out of luck)
mule

hardship, difficulty

orange tree

become dry

be thirsty

sinner

become spoiled

be spoiled

everyday

roast, grill, toast

wind, air; spirit

wallet, billfold

bacon

pepper

safety pin

pencil

peach tree

give

twin

1. any object possessed by someone; goods (pl)

2. a cow; cattle (pl)

roof

1. grey wild cat

2. any wild animal used in witchcraft

3. a greedy person

raise

impala

1. roan or sable antelope

2. signal horn

mealie porridge

go in the opposite direction

cross

get something into the eye

guinea fowl

1. fly

2. be forward, be nosey

lung

1. touch

2. carry (in hands/arms); have

3. bring back

be carrying, be touching

the person responsible for something

director

director

pineapple

cook

cook

cooking profession

get finished

be finished

incidentally, by the way

cockroach

answer
answer
paper, newspaper
newspaper
a dance
end, ending, conclusion
petrol, gas
which?
Which one (who) do you want?
where?
1. army; raiding party
2. battle
wing
1. be well
2. be alive
pill, tablet
health, life
throat
repeat
1. commit adultery
2. mating of dogs
one who commits adultery
cleaning up a child's mess (defecation)
brew (beer)
an expert hunter
peas
hyena
hurry-scurry
a water buck
ability
gift
eight.
prophet's work
(biblical)
zionist prophet's work
horn
pawpaw tree
miss
err, make a mistake
mistake
policeman
police work
become civilized
be civilized
civilization
get broken
be broken
go out of; come from
blind person
rest
be resting
nose
phundla

1f phunga

fm phungand

Imphungane elubisini

fm phungusha

1f phupha

(<phudza dream)

fm phuphu

1. flour
2. mealie (corn)
3. anything that has been ground

phuth/aphuthaphutile (st)

-get delayed
be late

yellow-orange

phutshatla

feel about (for something)

phuya

phuyile (st)

1d phuya

(<phuya)

b6 phuya

(<phuya)

sf pffill

1f pipi

1f pifikoti

pondo

popola

k6 popola

prune (branches from trees)
scent, bad smell
fly
("a fly in the milk")
an unwelcome person;
someone who butts into other peoples' affairs
jackal
dream

1f posa

mail, post office

1f poleng

farm (esp. Afrikaans farm)

1f palal

plate

sf punu/ripuno

fm punzi

duiker

sá- (PP)
sá

sa (kusá)

(cf umusa)

sábela

1f sála

1f saká

sákata

6m sákati

(<sakata)

6m sákard (<sakata)

sála

selc (st)

1d sapho

sáti/sáti,
táti/táti (<ati)

of

1. dawn; become day
2. become clever

be day, be clever

dawn

kindness

compassion

answer (when called)

saw

sack (for food, flour, sand)

1. scatter
2. broadcast

announcer

broadcasting service;
radio station

1. remain, stay behind
2. baby-sit

be remaining

off-spring

wise man
sè- (PP)
sèbëntè: (pass setjentwa)
of
1. work
2. be treated (by an indigenous doctor) (pass)

kèsèbëntà
dèsèbëntè (sèbenta)
work
worker; servant

òsèbëntè (sèbenta)
1. work, business, task
2. personal matter

ògòsèkwènè
mimosa plant (used in the incwala ceremony)

1f sèlèh
thief

bòsèlèh
thievery

1n sèlèb
rate

sènèbè
perfume (scent)
sèngà
milk

1f sèntè
cent
1. burn
2. dry up (of a river)
new

-bèh (adj stem)

bòshà
(newness

gòshà
get married, marry
be married

shàdà shadíle (st)
sélabò
salad onion

1f shàngànè
shànyèlèa/tshànyèlèa
a Shangane
sweep

1f shàshàtì
shàyà
a sore in the throat
1. beat, strike, flog, hit
2. play (a song)
3. telephone applause, clap phone

shàya tandìa
shàya lucingo
shàyèlèa (sèshàyà)

òshàshèyèlè
(<shàyà)
driver
driving profession

bòshàshèyèlè<br1/shàyèlè)
a shilling (10 cents)
suit

Gòshàshèyèlè
sprin
act quickly

shàsì
strip

shàshèl
rainbow
dunk

shàshà
sheet

1. machine
2. factory, mill

shàshà
burn; be hot

Kuyàshíà
It is hot.

-shàshà (rel stem)
(<sìshà)

shàyà
get ahead; leave behind

eye brow

1f shìyà
eight

1f shìyàghàblòmìnyò
nine

1f shìyàghàblòmbìlìf
say
shàb, shìtò (perf) say

uyakwàti
Kulishò

ùndì shò<br1/shò)
sentence

gòshòli
chllk

1f shònòglòlò
1. millipede
2. kudu
crawl

shàshà
one who can't walk
shûkèla sugar
shûmbàlì preach

GmLsf smell of roast/burning meat
lo

sikàlì (adj stem)

bó sikà winter
-sikàtì (adj stem)
síkàtì femininess, womanliness
dísikhùli cigarette
dí sìlà 1. tail
2. newcomer
dísîlìhà slit the throat of an animal (slaughter)
sílìhà butchery
dísîlinga syringa tree
dísîmangô simango monkey
dísîmbà genet

sôôbhàíl eye
sôôbhàíl 1. soup
2. gravy
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sôka</td>
<td>a young man with many lovers (complimentary)</td>
</tr>
<tr>
<td>bû sôka</td>
<td>act of going about with several girl friends</td>
</tr>
<tr>
<td>sôkis</td>
<td>sock, stocking</td>
</tr>
<tr>
<td>sônd</td>
<td>court, flirt, date</td>
</tr>
<tr>
<td>Sômándí</td>
<td>God (lit: owner of strength)</td>
</tr>
<tr>
<td>sômbhôlôka</td>
<td>Monday</td>
</tr>
<tr>
<td>(&lt;sômbhôlôka, uncoil)</td>
<td></td>
</tr>
<tr>
<td>sônd (emph pron)</td>
<td>it</td>
</tr>
<tr>
<td>sôndvb</td>
<td>wheel</td>
</tr>
<tr>
<td>sôndzêlê</td>
<td>come nearer</td>
</tr>
<tr>
<td>sôngô</td>
<td>armring</td>
</tr>
<tr>
<td>sônt (&lt;ona)</td>
<td>sinner</td>
</tr>
<tr>
<td>sôntfô (&lt;sontsha)</td>
<td></td>
</tr>
<tr>
<td>1. church</td>
<td></td>
</tr>
<tr>
<td>2. Sunday</td>
<td></td>
</tr>
<tr>
<td>3. seven</td>
<td></td>
</tr>
<tr>
<td>sôntshê</td>
<td>1. go church, worship</td>
</tr>
<tr>
<td>2. wring (a cloth, a neck, etc.); murder</td>
<td></td>
</tr>
<tr>
<td>sôtf/lsâtâf</td>
<td>eagle</td>
</tr>
<tr>
<td>sôtâf</td>
<td>it's true</td>
</tr>
<tr>
<td>sôt</td>
<td>a plan for solving a problem</td>
</tr>
<tr>
<td>sôl</td>
<td>1. stomach</td>
</tr>
<tr>
<td>2. pregnancy</td>
<td></td>
</tr>
<tr>
<td>sôkâ</td>
<td>move away (from a place)</td>
</tr>
<tr>
<td>bû sôkú</td>
<td>night</td>
</tr>
<tr>
<td>lô sôkú</td>
<td>day</td>
</tr>
<tr>
<td>sôkôndí</td>
<td>stand up</td>
</tr>
<tr>
<td>sôlô/lsôlâ</td>
<td>clean, wipe</td>
</tr>
<tr>
<td>Nâtal duicker</td>
<td>Natal duicker</td>
</tr>
<tr>
<td>sf</td>
<td>cause</td>
</tr>
<tr>
<td>susá</td>
<td>susu (a squash-like vegetable)</td>
</tr>
<tr>
<td>sôsû</td>
<td>1. Lesotho</td>
</tr>
<tr>
<td>2. Sutu river</td>
<td></td>
</tr>
<tr>
<td>sôtfû</td>
<td>a Mosotho</td>
</tr>
<tr>
<td>sf sôtfû</td>
<td>Sesotho language</td>
</tr>
<tr>
<td>!ô sôndé</td>
<td>new born-baby</td>
</tr>
<tr>
<td>sf Swâtì</td>
<td>a Swazi</td>
</tr>
<tr>
<td>sf Swâtìl</td>
<td>siSwati language</td>
</tr>
<tr>
<td>sf Swâtìl</td>
<td>salt</td>
</tr>
<tr>
<td>sf Swfdîl</td>
<td>candy</td>
</tr>
<tr>
<td>16- (PP)</td>
<td>of</td>
</tr>
<tr>
<td>tà/eta</td>
<td>come</td>
</tr>
<tr>
<td>sf táblânè</td>
<td>a local edible tuber</td>
</tr>
<tr>
<td>sf láfûbû</td>
<td>table</td>
</tr>
<tr>
<td>tâlå</td>
<td>1. bear, give birth to</td>
</tr>
<tr>
<td>2. bear interest</td>
<td></td>
</tr>
<tr>
<td>sf táldî</td>
<td>street</td>
</tr>
<tr>
<td>sf Talîfyânè</td>
<td>an Italian</td>
</tr>
<tr>
<td>sf Talîfyânè</td>
<td>Italian language</td>
</tr>
<tr>
<td>tâmå</td>
<td>strive, try</td>
</tr>
<tr>
<td>Ubotama</td>
<td>you must try to arrive earlier.</td>
</tr>
<tr>
<td>tâmâtìså</td>
<td>stir (a thin liquid)</td>
</tr>
<tr>
<td>sf lâmôbû</td>
<td>samp (hulled corn)</td>
</tr>
<tr>
<td>támôlå</td>
<td>yawn</td>
</tr>
<tr>
<td>ln tàfíngâ/ intâzîngânc</td>
<td>such-and-such</td>
</tr>
<tr>
<td>(of ntanzinga, so-and-so)</td>
<td></td>
</tr>
</tbody>
</table>
te (köté) be lacking

<te>

-te [ ] (rel stem) without [ ]

(te)

té- (PP) of

in tashungâ/ intashungâ (of ntashinga)

tékà 1. marry (of a man)
2. be married (pass)
   (of a woman)

sf tékl steak

tékölâ joke

sf tembû stamp

ténwâyâ scratch (an itch)

sf teshl bus station

tfålâ carry

Gà tfâld (<tfala) load; luggage

M tfô thing

sf tfô 1. leg
2. any part of the body

10 tfô something

tfôkótâ be happy
tfôkotile

tfôlâ find

1f tfôle calf (of a cow)

Gà tfôlb wattle tree

tfômbà 1. rust
2. reach puberty

girl

in tfômbâtâhà, ematfonbatana

sí tfômbè picture, image

tfômbà 1. reach puberty
2. become rusty

in tfômbî (tfomba) young girl (of marriageable age)

Gà tfômbà

-tfômbônkhâlà (rel stem) rust-colored

M tfôngà stick

Gà tfôngà a Thonga

bâ tfôngd badly behaved person

tfôsd drowsiness, sleepiness

tfôlà fry

tsfùbà collect firewood

tfûkà chance

tsfùlè insult

tfûlile (st) get frightened

16 tfâll 1. dust
2. trouble

Gà tfûmbà boil

emà tfûmbû 1. bowels
2. chittlings
3. hoses, tubes

sf tfûntî sew

tfuntile shade

tfuntîl collection of shadows
   (late afternoon)

Gà tfuntîl shadow

emà tfuntîl cmen (bad)
small bundle
1. thumb
2. six
smoke
hot ashes
1. develop
2. change places
a Bushman
carry on the head
be carrying
louse
load
change to a new season
spring
pray
one who prays
necktie
taxi
peacock
teacher
become teaching profession
become quiet
be quiet
quietness, peace
quiet person
defa person
they

1. kraal, homestead
2. village
a ticket (2 1/2 cents)
Milane river
body
train
They
Them
brick
tea
thread
dish
plant
plant
grass
stone
tell
change
a young girl
a person who pretends to be important or educated (from "excuse me")

beer
1. beard
2. bearded man
such-and-such
dew
store
tubâ
dove

sidî
chair

tlulù
rain, thunder
toe

tvane
very small
up, above

-twî (adj)
(stem)
etûli (<litulu)

vi
he, she, it

u (SP)
you

um- (NP)
when, if

ugelbîld
Saturday

ufsombulûd
Monday

vá
back (of an object)
back; behind

emuva

va/eva (kûva)

Hine Angiva
1. No, I don't under-
stand/hear.
2. No, I'm naughty.

vákâshâ
visit

sf
visitor
(vakasha)

valà
close

valélishà
take leave, bid

goodbye

lû
fright

sl
lid, door

vàndzê
small field, garden plot

vë
country

1. nation
2. nationality
3. foreigner

vëla
begin to appear
appear

vëlë
indeed

vëld
nature

1. voice
2. knee cap

vikî
week

vîlî
a lazy person

1. prevent
2. cap (a bottle)

vîlîh
laziness

bû
a kind of fruit:
(supposed to make one
deaf if eaten)

1. prevent
2. cap (a bottle)

vîmbî
steady, continuous rain

vîmbîl
goal-keeper

vîmbû
butterfly, moth

vîmbû
butterfly, moth

vîmbû
butterfly, moth

vîmbû
butterfly, moth

vîmbû
butterfly, moth

vûkà

vûkî

vûkî

1. become awake, wake up
2. get up
1. be awake
2. be up

vûkunyànê

vûld

vûld

vûld

vûld
rain
blow, heavily
hurricane
dress (in traditional fashion)
be dressed
burn (of a fire)
a kind of snake
of
wash (clothes)
watch, clock
slap (with palm)
wireless, radio
crow
(rude response when called)
of
wash (clothes)
1. cross (river, road, path)
2. go overseas
waiter
it; they/them
it
go down

of
(indicates an action in progress)
go
body hair
yards, yard goods
yard

1. very long object (rope, train, etc.)
2. confusion
needle
meat, flesh
1. wild animals (which are eaten)
2. buck
1. moon
2. month
doctor; indigenous doctor
buffalo
of
yes
Hey [Sipho]!
cricket
ouch!
he/him, she/her
(sg, pl)
your father
groom
his father
a kind of small flying insect
snake
a kind of snake
bird
domesticated fowl:
bee
cross-cousin (father's sister's children; mother's brother's children)
Z

1. zambilè 1. potato
2. zambè 2. sock with a hole
1. zayoni zionist
1. zembe axe
1. zimnè Mzimne river
1. zimpofu Mzimpofo river
zimuka grow fat
-zimkile (rel stem) (zimuka)
fat (of a respected person)
zuba jump
1. zubebela (zuba) flying piece from an explosion or collision
zukà a sixpence (5 cents)
sí Zulu Zulu language
1. zulù space, heaven
zundà talk Greek (lit: Zulu)