



RHODES UNIVERSITY

Where leaders learn

ISIXHOSA FOR LAW

2011

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School of Languages:
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RHODES UNIVERSITY

IsiXhosa for Law

Co-ordinator

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CONTENTS ISIQULATHO

Course outline	4
Assessments	9
Isifundo/Lesson	
Intshayelelo <i>Introduction</i>	14
1. Imibuliso <i>Greetings</i>	22
2. Imibuliso <i>Greetings</i>	28
3. Ithini i-adresi yakho?/ <i>What is your address?</i>	35
4. <i>The importance of an isiXhosa noun</i>	40
5. Ufuna sikuncede ngantoni? <i>How do you want us to help you?</i>	48
6. Uyaphangela? <i>Do you work?</i>	55
7. Ufuna imali yesondlo? <i>Do you want money for maintenance</i>	59
8. Iileta zamatyala <i>Letters of accounts</i>	63
9. Ukutyholwa ngobusela <i>Being accused of theft</i>	66
10. Uvavanyo <i>Review</i>	69
Appendix A Noun Classes	72
Appendix B IsiXhosa Concordial Table	75
Appendix C Some Cities/towns with common isiXhosa names	76

COURSE OUTLINE

1. General Overview

IsiXhosa for Law is a semester course offered as a credit bearing elective in the fourth and fifth year of the Law degree where students are required to interact with clients at the Legal Aid Clinic, with speakers of isiXhosa in Grahamstown and in other communities where isiXhosa is spoken. The skills acquired in the course will also equip students to cope in other environments where isiXhosa is spoken. The purpose of the course, most importantly is:

- To give law students at the University language skills, specific to their vocation, to be able to cope during legal-professional-client interviews in contexts where isiXhosa has to be spoken;
- To provide students with knowledge and skills which will be necessary for them to understand and interpret cultural issues embedded in isiXhosa communication, especially those specific to the law context; and
- To provide students with isiXhosa foundation they can build on when they leave the university.

The course will generally focus on communication during interviews where students have to elicit information from “clients” around their personal details, social history, what assistance is required from them, and how; and details of different cases pertaining to child maintenance, credit agreements, and theft.

2. Assumptions of prior learning

The course is a beginner course. Other than basic literacy skills in English, there is no prior knowledge expected from students. However, the course, assuming that the students taking the course will be senior students in the Law Faculty, will be challenging in such a way that they see its applicability in their legal training. Therefore, the course is intended to add value to the general learning experience of a senior Law student.

3. Outcomes

3.1 Critical Outcomes

It is intended that at the end of the course the students will be

- Equipped with **basic linguistic competency** to be able to cope in situations where they have to conduct interviews with clients speaking isiXhosa,
- Equipped with appropriate **cultural knowledge** so that they are able to understand and respond appropriately in situations where isiXhosa is spoken,
- Made familiar to **common cultural misunderstandings that emanate from inter- and cross cultural communication**, especially in relation to various legal contexts.

3.2 Specific Outcomes

Students who attend lectures as required can demonstrate the following knowledge and skills in isiXhosa, and in the context of an interview with a client:

- the ability to greet and enquire after someone's well-being, and to respond to the above;
- the ability to introduce oneself (by name and your profession, i.e. that you are Law student at Rhodes), and the ability to ask the client's name during consultation;
- the ability to obtain personal particulars of a client, especially those pertaining to work and residential address (including contact numbers), DOB, marital status, occupation, etc. and closing the interview (i.e. thanking client, asking if they have any questions, and bidding them farewell);
- the ability to ask questions to identify why the client came (i.e. identifying the problem) and/or how s/he wants the Legal Aid Clinic to assist them. Ability to ask questions to elicit the information required;

- the ability to ask questions related to the “Means test” (marital status, income, dependents, etc), and informing the client about the fee the LAC charges, and other possible charges;
- the ability to conduct an interview with a client where you elicit information, chronologically, around the following areas of interaction:
 - child maintenance;
 - credit agreements (i.e. default on...); and
 - theft
- the ability to inform client about the course of action you would take and how long it would take before they hear from you; and informing client about date for next appointment

4. Teaching material/sources

The students will be provided with a course manual from which the lectures and tutorials will be drawn. They will also be provided with a flash disk with a digitized version of the course to encourage independent and out-of-the-classroom learning.

5. Teaching Method

The teaching is communicative and interactive, using situations or dialogues that facilitate a particular outcome for that specific lecture. Conversation/ communication contexts used in teaching simulate real-life situations where students would use the language.

Grammar teaching is very minimal and will only be taught in situations where it facilitates the communicative competence in language learning.

During lectures the focus will be on all four language learning skills (i.e. speaking and listening, and reading and writing but to a lesser extent).

Tutorials will be used mainly to develop students’ speaking and listening abilities.

6. Assessment

Students will be assessed to evaluate whether they have accomplished the specific outcomes as given in the outline. The focus of the course is on developing speaking competence and therefore, students will therefore be assessed on their speaking competence primarily, and on their understanding of cultural issues that underpin the language in legal contexts. The assessments, both formative and summative, will be oral and practical in nature. Students will be assessed in simulated contexts where they will be required to use the language learnt. They will also be required to write reflection essays on their learning experience where they will be required to compare this to their practical experience at the Legal Aid Clinic.

The weighting of the course will be as follows:

Oral Assessment 1	15%
Reflection essay 1	10%
Oral Assessment 2	20%
Reflection essay 2	15%
Final assessment	40%
TOTAL	100%

7. Course duration

The course is a semester course, with three contact sessions per week. A 13-week semester (2x weekly contact lecture and a tutorial, and at least 13 hours of independent learning) presents students with acceptable hours to achieve the first two notches of competence in language learning – i.e. beyond intermediate but below advanced level.

8. Lecture venue and times

VENUE:	New Lecture Room, Law Faculty	
TIMES:	Tuesdays	07h45-08h30
	Thursdays	07h45-08h30
	Thursday	08h40-09h25

9. Attendance

Attendance (lectures and tutorials) is compulsory. Students are expected to attend not less than 80% of contact sessions. Where students miss lectures due to circumstances beyond their control, they are expected to submit an LOA.

10. Contact details

The course is convened by Pamela Maseko, and taught together with Thandeka Mapi. Contact details are as follows:

Office: Arts Block, 2nd Floor, Room 45

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ASSESSMENTS

ASSESSMENT 1

Assessment Due Date:

Reflection essay 1

As outlined in the broad outcomes of the elective, at the end of the course the students will be:

- Equipped with **basic linguistic competency** to be able to cope in situations where they have to conduct interviews with clients speaking isiXhosa,
- Equipped with appropriate **cultural knowledge** so that they are able to understand and respond appropriately in situations where isiXhosa is spoken,
- Made familiar to **common cultural misunderstandings that emanate from inter- and cross cultural communication**, especially in relation to various legal contexts.

In this essay, write an essay that is a “backward and forward looking” reflection, where you examine the outcomes above.

- Firstly, examine your past experiences at the Legal Aid Clinic where you were required to interact with isiXhosa speaking clients. Relate one or two instances where you had communication problems (language and cultural). How did they facilitate or hinder your work? Was working with an interpreter enough for you to reach a satisfactory conclusion to your consultation?
- Secondly, how do you expect the course to assist you in overcoming the problems above?
- Provide at least five specific communication phrases, besides greetings) that could assist you in an interview with a client speaking a different language. Discuss how these would assist you?
- Provide at least two areas of cultural understanding that could jeopardise

Recommended reading

Kaschula, RH & Ralarala, M. 2004. "Language rights, intercultural communication and the law in South Africa. In *South African Journal of African Languages* 24 (4): 252-261.

ORAL ASSESSMENT 1

Assessment Date:

A legal professional-client interview

Students will be required to simulate the **first part of a legal professional-client interview**. A "model" client will be provided. The interview will be based on the communication context below:

A Xhosa-speaking client visits the Legal Aid Clinic and does not speak English or Afrikaans

You, the lawyer on duty, can speak isiXhosa

The lawyer has never met the client

The lawyer must begin by introducing themselves and other role-players, finding out the personal information, the social history, occupational history and other relevant details of the client. All other appropriate linguistic and cultural gestures for effective professional relationship should be followed.

ORAL ASSESSMENT 2

Assessment Date:

A legal professional-client interview

Information on Assessment Activity

Students will be asked to simulate a lawyer-client interview where they have to **gather facts around a problem brought to them by a client**. It will be based on the communication context below. The student will play the role of a lawyer, and the assessor will play the role of the client. The interview should be based on the following:

A lawyer-client interview

Background

A Xhosa-speaking client visits the Legal Aid Clinic and does not speak English or Afrikaans

You, the lawyer on duty, can speak isiXhosa

The lawyer has never met the client

The client has come to the Legal Aid Clinic to seek legal assistance. She wants to claim for maintenance from her boyfriend for their children.

The lawyer must begin by finding out the personal information, the social history, occupational history and details relevant to the “problem” brought by the client. The interview should start and end in a courteous, sensitive and professional manner.

ORAL ASSESSMENT 3

Assessment Date:

Activity One – 1 minute

Each participant will be asked impromptu questions on personal and other general information. These questions will cover some of the topics/lessons that have been learnt. The participants will be expected to respond appropriately to the assessor’s questions. (Information on how this activity is assessed follows below). The following are examples of some of the questions that could be asked:

1. Ngubani igama lakho nefani yakho?
2. Sithini i-student number sakho?
3. Ithini i-address yakho apha eRhini?
4. Uvela apha eMzantsi Afrika? Ndawoni?
5. Uzalelwe phi?
6. Uzalwe nini?
7. Ukhulele phi?
8. Ufunda ntoni apha eRhodes?
9. Wenza unyaka wesingaphi?
10. Ufuna ukuphangela phi xa ugqiba ukufunda?
11. Unefemeli apha eRhini?

12. Uyasithetha isiXhosa ngaphandle kwaseklasini?
13. Ngubani umhlobo wakho?

Activity Two - 4 minutes

Students will be asked to simulate a lawyer-client interview based on the communication contexts that would be given. A student will be playing the role of a lawyer. Two contexts will be written in small cards. A student will select from folded cards, one context and ask questions to a client based on it.

A lawyer-client interview

Background

A Xhosa-speaking client visits the Legal Aid Clinic
The client does not speak English or Afrikaans
The lawyer on duty can speak isiXhosa
The lawyer has never met the client
The lawyer must begin by greetings and introductions, finding out the personal information and social history, perform a means test, elicit information about the “problem”, inform client about action you would take, and when you would see him/her again, and ending off the conversation.

Profile of Client 1 (child maintenance)

Thabisa Songela is an unmarried 37 year old female.
She has 3 dependants staying with her and her parents.
Her children are scholars, and are aged 16, 12 and 5.
Her boyfriend does not support her children.
She has come to the Legal Aid Clinic to claim monthly maintenance from their father.

Profile of Client 2 (default on credit agreement)

Nomthunzi Sogoni is a married 60 year old female.
She rents out her house Joza Township, Grahamstown to a tenant.

The monthly rental agreed upon was R300.00.
Tenant has not paid rent for the past 4 months.
Nomthunzi Sogoni has come to the Legal Aid Clinic to recover the outstanding money, as well as evict the tenant.

Another context to be provided closer to the time

REFLECTION ESSAY 2

Assessment Date:

Critically review communication practices in South Africa between legal professionals and their clients. Focus on problems that often arise because of inter- and cross-cultural communication.

INTRODUCTION *INTSHAYELELO*

linjongo Objectives

- To give a brief historical background of the isiXhosa-speaking people,
- To give brief of the history of the isiXhosa language,
- To introduce participants to the pronunciation of vowels, clicks and some sounds that are not common in English and Afrikaans,
- To give an overview of cross-cultural communication especially in clinical contexts, and
- To give an insight into the practices of amaXhosa around the issues of *izifo* (illnesses), *ukugula* (being sick) and treatment of illness.

Historical background

IsiXhosa is one of the indigenous languages of South Africa. AmaXhosa, the isiXhosa-speaking people constitute about 19% of the total South African population. IsiXhosa is the second most spoken language after isiZulu in South Africa. It is one of the eleven official languages of South Africa and is spoken mainly in 5 of the 9 provinces of South Africa (Eastern Cape, Western Cape, Free State, Northern Cape and Gauteng). In the Western Cape and the Eastern Cape, isiXhosa is legislated by the Languages Act of these Provinces as an official language. The Acts call for this language to be actively used to promote multilingualism in the respective Provinces.

AmaXhosa are divided into a number of subgroups which have their own distinct but related heritages. These subgroups are amaBhaca, amaBomvana, amaMfengu, amaMpondo, amaMpondomise, amaXesibe,

amaGcaleka, amaNdlambe, amaNgqika, amaGqunukhwebe, amaHlubi, and abaThembu.

isiXhosa belongs to the Nguni group of languages which constitute isiZulu, isiNdebele and isiSwati. Of these languages, the most mutually intelligible are isiXhosa and isiZulu. In other words, if you understand isiXhosa, you are likely to understand isiZulu as well. These languages (isiXhosa and isiZulu) are spoken by about 42% of the total South African population.

AmaXhosa are oral people in nature – their history, value systems, religion, etc was, for centuries, passed on skilfully, from one generation to the other, by word of mouth. The campaign of writing isiXhosa was initiated by Christian missionaries in the first half of the 1800's. The first recorded isiXhosa writing by the missionaries was in 1823 in the Eastern Cape. The isiXhosa variety recognised to this day as the standard variety, is spoken by amaRharhabe. The missionaries were stationed in this area, which is why this variety was recorded as the isiXhosa standard variety. isiXhosa speaking society was historically viewed as an open society because of its readiness to learn from, trade and interact with other societies. They interacted with the Khoi and the San, foraging and travelling people from whose languages many of the features of the modern isiXhosa language, especially the click consonants, were borrowed. Though strongly argued against by some scholars and researchers, it is believed that the name isiXhosa comes from the Khoikhoi word meaning “angry men”. AmaXhosa people intermingled

with the Khoikhoi in the Eastern Cape, especially in the coastal areas.

Traditional way of life

Modernisation and westernisation has impacted on the amaXhosa way of life. However the lifestyle of and social organisation of amaXhosa in rural areas still contains the core of early amaXhosa traditions. With the exception of migrant labourers and a small pool of professionals who mostly make a living outside of the traditional areas, everyday life for those who remain behind is remarkably similar to earlier times. The biggest difference is probably limited access to education, electricity, running water, sanitation, motorised transport and medical services.

It should also be pointed out that while urban amaXhosa may have assimilated a lot of modern values and skills they mostly hold their cultural heritage very dear. For this reason it is not strange for the president of South Africa to be lead into the chambers at the annual opening of Parliament by an isiXhosa praise singer. Similarly urban amaXhosa will often consult with a traditional healer before, or in tandem, with going to a western medical doctor.

In the rural areas amaXhosa traditionally live by cattle herding, crop cultivation, and hunting. Homesteads are normally built near the tops of the numerous ridges that overlook the rivers of the area, including the Fish River, the Keiskama River, the Buffalo River, and the Kei River. This leaves the fertile valleys free for cultivation. Cattle, serving as symbols of wealth, as well as means of exchange, pack animals, and transportation, are central to the rural economy.

Xhosa homesteads are often organised around descent groups, with descent traced through male forebears. These lineages, and the large clans formed by groups of related lineages, provide the centre of Xhosa social organisation. These descent groups are responsible for preserving ancestral ties and for perpetuating the group through sacrifices to the ancestors, mutual assistance among the living, and carefully arranged marriages with neighbouring clans or lineages. Political power is still often described as control over land and water. A powerful chief may be praised in oral histories by the claim that he had power over the land close to a large river, and a lesser chief, by the claim that he had power over land near a smaller river or tributary.

Naming in isiXhosa culture

Traditionally children are named by their fathers often expressing joy and fruitfulness such as in names like Sipho (gift) and Nwabisa (bring happiness) or noble characteristics like Mandla (strength) or expressing thankfulness to the Creator such as Siyabonga (we give praise). Early converts to Christianity were given new names (so called Christian names) and Chief Kama's son, for example, was named William Shaw Kama. Some were named after early explorers or historical figures. Thabo Mbeki's father for example was named Govan; other names like Livingstone, Nelson (the name given to Nelson Mandela on his first day at school by his teacher) and Wellington were more common.

It can be quite interesting enquiring from umXhosa, known to you by his/her English name, what his/her original isiXhosa name is, together

with the meaning thereof. In some cases the English and isiXhosa names would have the same meaning in both languages. Vuyiswa (to be made happy) could be Gladness, Nomhle (the beautiful one) could be Beauty, Silumko (the wise one), could be Wiseman, etc. This is mainly an indication of South African history where amaXhosa, on embracing Christian values, were then expected to give their children “Christian” names at baptism or when they start Christian education.

Clan names

Clan names are considered more important than a surname and so to call umXhosa person by his/her clan name is considered friendly and warm. *Madiba* is Nelson Mandela’s clan name (within the Thembu chieftdom). Other well-known clan names are names like Dlamini, Radebe and Bhele. A newly married woman may be given a new name by her in-laws, but will always keep her clan name.

Important terms

IsiXhosa	isiXhosa language
UmXhosa	a person speaking isiXhosa
AmaXhosa	people speaking isiXhosa
EmaXhoseni	the place of amaXhosa, commonly used to refer to the former homelands of Transkei and Ciskei.

The rhyming within isiXhosa

IsiXhosa is a rich and rhyming language where sounds of the words always seek to harmonise. The language is characterised by its clicks (see clicks below).

The other significant characteristic of isiXhosa is that any word that has a relation with the noun in a sentence shows that relationship through concordance/agreement.

Another feature that makes isiXhosa distinct from Germanic languages is that it is a 'glutinous' language. What this means is that different parts of words are attached together into a word or a sentence. To illustrate like this, the English equivalent of the isiXhosa phrase *Ndiyakuthanda* is "I love you". This phrase has a subject marker (*ndi-*), an object marker (*-ku-*) and the verb (*-thanda*).

Pronunciation:

Vowels

Xhosa vowels are pronounced as follows:

<u>Vowel</u>	<u>Pronunciation</u>	<u>Examples</u>
a	as in a in arm	amanzi (<i>water</i>)
e	as ai in air	ipete (<i>pip, fruit seed</i>)
i	as i in ink	i-inki (<i>ink</i>)
o	as o in door	imoto (<i>motor car</i>)
u	as oo in ooze	umntwana (<i>child</i>)

Clicks

Click	Example	Pronunciation
-------	---------	---------------

C	cela (ask for, please)	This click is produced by pressing the front of the tongue where the front palate and the front teeth meet. <i>Ndicela ucacise</i> [please explain] <i>Ndicela incwadi</i> [can I please have the book]
x	uxolo (peace, excuse me)	This is produced by sucking the side of the tongue to the side teeth and palate and pulling it away quickly. <i>Uxolo, uthetha isiXhosa?</i> [excuse me, do you speak isiXhosa?] <i>Uxolo, ndicela uthethe ngokucothayo</i> [excuse me, please speak slowly]
q	qala (start)	This is produced by sucking the front of the tongue to the front of the palate and pulling it away rapidly to produce a popping sound. <i>Ndicela uqale unike igama lakho kuqala</i> [please give your name first] <i>Uyaqonda?</i> [Do you understand?]

Sounds not common in other languages

Note that once an -h- is with another consonant, that combination is pronounced as an explosive sound, i.e. articulated by explosion of breath. Can you explain the difference between the ways these sounds are formed?

Implosive sounds

b beka = *put*

p pela = *spell*
like p of Afrikaans *pap*

t tofa = *inject* (medical)
like t of Afrikaans *tot*

Explosive sounds

bh bhala = *write*
like b of *boo*

ph pheka = *cook*
like p of *pack*

th thatha = *take*
like t of *take*

r ilori = *lorry*
like r of *lorry, rat*

k ikati
like k of Afrikaans *kat*

rh rhola = *take out*
like g of Afrikaans *gogga*

kh khetha = *choose/prefer*
like c of *coo*

ISIFUNDO SOKUQALA (Lesson one)

Imibuliso (*Greetings*)

Iinjongo (*Outcomes*)

- To equip participants to greet and respond in isiXhosa, and to bid farewell,
- To enable participants to introduce themselves, and
- To give an overview of the culture of greetings in isiXhosa.



Word Power!

Molo	<i>greeting one person (hello/ good day)</i>
Molweni	<i>greeting more than one person</i>
Ndi-	<i>I</i>
U-	<i>you</i>
Ndingu-	<i>I am</i>
Ifani yam ngu-	<i>my surname is...</i>
-bani?	<i>who?</i>
Umama	<i>mother</i>
Utata	<i>father</i>
Usisi	<i>sister (can be used by an elderly person to a younger person as way of showing affection)</i>
Enkosi	<i>thank you</i>
UNKosikazi	<i>Mrs/Ma'am</i>
UNKosazana	<i>Miss</i>
UMnumzana/Sir	<i>Mr</i>
<u>Ukubuza</u>	<i><u>to</u> ask</i>
Imibuzo	<i>questions</i>
<u>Ukucela</u>	<i><u>to</u> request</i>
<u>Ukufunda</u>	<i><u>to</u> study</i>
Umthetho	<i>law</i>
Izifundo zomthetho (ezomthetho)	<i>Legal studies</i>
Kulungile	<i>OK/It is alright</i>



With the help of the Word Power! above, give isiXhosa for the following sentences

IsiNgesi	IsiXhosa
Hello father	
I request to ask questions (i.e. I would like to ask questions)	
I am studying Legal Studies	
Hello "Sir"	
Thank you "Ma'am"/"Mrs"	



In the following dialogue, a student lawyer and a client meet for the first time. The facilitator will read the dialogue. Please make note of any phrases you do not understand.

Qhayiyalesizwe, a final year Law student at Rhodes, is consulted by Mrs Sonjica for the first time at the Legal Aid Clinic. This is their conversation

A: Molo mama

B: Molo mntwana wam (my child)

A: Mama, ndinguQhayiyalesizwe Ziqubu, ndifunda izifundo zomthetho eRhodes. Ndicela ukubuza umama imibuzo, kulungile (is it fine)?

B: Ewe sisi qhuba sisi

A: Umama ngubani?

B: NdinguNkosikazi Sonjica

A: Enkosi mama ndiyavuya ukukwazi (I'm happy to know you)

B: Enkosi sisi, nam (me too) ndiyavuya ukukwazi.

A: Ingaba unemibuzo? (-na- have + imibuzo = -nemibuzo have questions?)

B: Hayi sisi, andinamibuzo (I do not have questions)

A: Kulungile mama, sala kakuhle (stay well)

B: Hamba kakuhle (go well)



Please note some relevant facts:

1. In greeting, (and when you are addressing people directly), the initial vowel is left out, e.g.

- Umama Molo mama
- Umntwana Molo mntwana wam
- Usisi Molo sisi

2. It is common, when addressing older people, to show them respect by addressing them in the third person as: Umama ngubani? *“Who is mother?”* Umama unjani? *“How is mother?”*
3. In introduction, where both speakers do not know each other, it is the “consultant” who should first introduce themselves, stating their name and surname, and their studies in the case of Law students. In other social contexts people can also state their clan name, their place of origin, etc. The other speaker can then volunteer personal details, following the lead given by previous speaker. If not, the first speaker can “probe” the other with questions.



Masithethe

1. Two to three pairs in the class role play the dialogue above. The facilitator pays attention to important gestures that are important in greetings, e.g. handshake, eye contact, etc.
2. Each member of the class introduces themselves by name, surname, their studies and their year of study. After each introduction, the rest of the group respond as follows *Siyavuya ukukwazi* [we are happy to know you]



ISIXHOSA CUSTOM FOR GREETING

Greetings are a very important aspect of the culture. In the isiXhosa culture people are always expected to greet each other. This, though, is happening less and less in the urban areas where people are becoming Westernised and individualistic. In the rural areas it still happens and is still expected. People who do not greet others are considered to be conceited or to be lacking respect if they do not greet their elders or superiors. It does not matter if the other person or a group of people are strangers, people are always expected to greet.

Who greets first?

- The person in motion, i.e. the one arriving or leaving, is the one who is supposed to greet, irrespective of age. If either people or groups are in motion the younger one/subordinate is always expected to greet first.
- The person who enters the room is supposed to greet first and sit down without waiting to be offered a seat. The Western way is the opposite to this practice.
- Unless a person is in a hurry, before a person can enquire about health or anything, they are supposed to sit down first. If someone continues talking without sitting down, it is perceived to be confrontational. It is for this reason that people get concerned and ask questions like: *Kutheni na, uze kulwa apha?* (What is wrong, have you come here to fight?)

How do you greet in isiXhosa?

- *Molo* is used to greet one person, and
- *Molweni* is used to greet more than one person. These greetings are used at any time of the day.
- These greetings have to be used with the name, “kinship term”, term of endearment or title of the particular person. This is a way of showing **respect when greeting one another**.

Age and respect

- The older the people get in isiXhosa culture, the more respect they receive. Being older is equated with being wise. As a result when you refer to people as *sisi* or *bhuti* or *mama* or *tata*, they will take it as an honour rather than an insult.
- Respect of the elderly has to do with the oral nature of the history of amaXhosa. Elders were known to possess wealth of knowledge which was passed down to them by their elders, and it was seen as their role to pass on this information to the younger generation. Information passed on included that on the genealogy and history of the family and clan, important events, such as environmental disasters, wars, etc.
- When certain customs and rituals are performed, the elders are

experts and are a point of reference on how these should be performed. They also become disciplinarians where necessary.

- This is evident in Xhosa proverbs and idiomatic expressions e.g. Inyathi [buffalo] ibuzwa [buza-ask] kwabaphambili [phambili-ahead] i.e. enquire about the buffalo from those ahead (meaning: the dangers of the road should be asked from those who have travelled it ahead of you).



Sebenza ekhaya (*Work at home*)

Finish off the following sentences, based on the dialogue above, by substituting the English with isiXhosa

- UQhayiyalesizwe *her surname is* Ziqubu
- Umama *her surname is* Sonjica
- UQhayiyalesizwe *studies* izifundo zomthetho
- Qhayiyalesizwe *studies at* Rhodes
- UQhayiyalesizwe uthi (says) "*I'm happy to know you*"
- Mrs Sonjica ubulisa Nqabakazi

Hamba kakuhle *Go well*

In bidding farewell, the facilitator says the following:

Hambani kakuhle You all *go well*

The participants respond:

Sala kakuhle *Stay well*



Some useful phrases

IsiXhosa	IsiNgesi
Ndifundela ukuba ligqwetha	<i>I am studying to be a lawyer</i>
Ndiyabulela kwakhona	<i>Thank you again</i>
Ndiyabulela kakhulu	<i>Thank you very much</i>
Enkosi kakhulu	<i>Thank you very much</i>
Uxolo, andivanga	<i>Sorry, I did not hear/understand</i>

Uxolo, ndicela uphinde	<i>Sorry, please repeat/ pardon</i>
Ndingaqala?	<i>Can I start?</i>
Ndingaqhuba?	<i>Can I continue?</i>
Sobonana kwixesha elizayo	<i>We'll see each other next time</i>

Enkosi kakhulu, sobonana kwixesha elizayo!
[thank you very much, we'll see each other next time]

ISIFUNDO SESIBINI (*Lesson Two*)

Imibuliso (isaqhuba) *Greetings (continued)*

Iinjongo (*Outcomes*)

To equip participants with language and communication skills

- To be able to enquire after a client's well being,
- To be able to introduce a third person,
- To understand the 1st and the 2nd person pronouns and verbal agreements, and
- To understand the cultural practice around asking and responding to questions about health.

Remember!



How would you say the following in isiXhosa?

- a) Good day mother _____
- b) Good day Mr Sonjica _____
- c) I am Samantha, my surname is Biehl _____
- d) I am studying Law _____
- e) I would like to ask questions _____
- f) Thank you very much _____



Some interesting facts on greetings in isiXhosa

- *Ewe*, as a response to a greeting, can stand on its own, or can be used together with *Molo* e.g.

ON ITS OWN

A: Molo Thami

B: Ewe Nkazimlo sisi

WITH MOLO

A: Molo Thami

B: Ewe, molo Nkazimlo

- It is common for isiXhosa speaking people to address, or respond when being addressed, in plural form even if they are on their own, or are speaking to one person, for example in the greetings above Nkazimlo could have addressed Thami in the following way:

A: Molweni bhuti

B: Ewe, molweni sisi

- It is common as a response after asking how a person is doing, to start your response with *Hayi* (no) even though your response is positive, e.g.

A: Unjani Thami?

B: Hayi ndiyaphila sisi, enkosi

- It is also common that after responding to a question related to health, as in *Ndiphilile* for example, one would give additional information about something, e.g. work, the weather, health, family's well-being, for example:

A: Unjani Thami?

B: Hayi ndiyaphila sisi, enkosi, ngumsebenzi nje. Unjani wena?

A: Hayi ndiyaphila nam enkosi bhuti, ndidiniwe qha (only)

- As seen in the previous dialogue, in isiXhosa culture elderly people can refer to any child as *umntwana wam* (my child). This is an indication of isiXhosa cultural practice and belief that “any child is my child”, and also shows affection towards any child. You can also use “my son” (*unyana wam*) or “my daughter” (*intombi yam*). In the same spirit, young people can also refer to people as *umama*, *utata*, *ubhuti*, etc, other than their mother, father or brother. For example:

Molo nyana wam. Hello my son

Molo ntombi yam. Helo my daughter

Molo tata. Hello father



Word Power!

The following phrases appear in the dialogue below. Read them and ensure that you understand their meanings:

IsiXhosa	IsiNgesi
Wena	you
-phila/philile	<i>well/fine [lit.alive/living]</i>
-fundela	<i>study towards</i>
Ukuba ligqwetha	<i>to be/being a lawyer</i>
Namhlanje	<i>today</i>
Lo ngu-...	<i>this is...</i>
Igqwetha	<i>lawyer</i>
Amagqwetha	<i>lawyers</i>
Itoliki	<i>interpreter</i>
Akukho nto	<i>there's nothing [i.e. can't complain]</i>
Njani?	<i>how?</i>
Nam	<i>me too/me also</i>
Ngumsebenzi nje	<i>it's just work</i>
Ndidiniwe	<i>I am tired</i>
Ziingxaki nje	<i>it's just problems</i>
Masithembe singakunceda	<i>Let's hope we can help you</i>



What would you have said, or what question would you have asked for one to give the following responses?

- a) Ndiphilile namhlanje
- b) Ewe!
- c) Ewe, molo mntwana wam



How would you say the following in isiXhosa?

- a) How are you today?
- b) I am studying to be a lawyer
- c) Are you well “brother?”
- d) I am well, can't complain
- e) “Me too, I am studying Law



In the following dialogue, Mrs Sonjica is seeing Qhayiyalesizwe (and Thandazwa and Tendai who are also studying law, and Sindiswa who is an interpreter at LAC) for the second time. Read the dialogue out loud with the facilitator, and make note of any phrases you do not understand.

A: Molo mama

B: Ewe, molo Nkosazana?

A: Unjani namhlanje mama?

B: Hayi ndiyaphila Qhayiya mntwana wam, akukho nto, ziingxaki nje. Unjani wena?

A: Hayi nam ndiyaphila mama. Masithembe singakunceda. Mama, lo nguThandazwa, lo nguTendai. UThandazwa noTendai bafundela ukuba ngamagqwetha apha eRhodes. Lo nguSindiswa. USindiswa yitoliki apha eLegal Aid Clinic

B: Kulungile, ndiyavuya ukunazi

C, D & E: Siyavuya ukukwazi nathi mama

A: Mama ndicela ukubuza imibuzo kwakhona, kulungile?

B: Hayi kulungile sisi

A: Enkosi mama. Umama kanene nguNkosikazi Sonjica?

B: Ewe,

A: Igama lakho mama nguNosimo?

B: Ewe

A: Mama enkosi, ndisagqibile okwangoku. Ndiyabulela.

B: Enkosi, nam ndiyabulela.



Masithethe!

1. Role play the above dialogue.
2. Simulate a dialogue where as students, you meet for the first time. Introduce yourselves, ask after each other's health, ask each other about studies, and then end off the dialogue by thanking and bidding each other farewell.



Personal pronouns and subject agreements (concord)

Here are the personal pronouns and concords of the 1st and 2nd persons in isiXhosa (take note of the plural forms):

IsiXhosa	IsiNgesi
Mna ndi- e.g. Mna ndifunda eRhodes	Me I "I study at university"
Thina si- Thina sifunda eyunivesithi	Us we "We study at university"
Mna ndi- Mna ndifunda izifundo zomthetho	Me I "I study law (studies)"
Nina ni- Nina nifunda eRhodes	"You all" You all study at Rhodes



Masisebenze

In the dialogue above, some pronouns and concords have been underlined. These are those that amaXhosa would normally use in plural form in the context of the conversation above. Change those appropriately (i.e. into plural form) and a pair reads the "changed" dialogue for the class.



Introducing the third person: Lo ngu-...

In the dialogue above, Qhayiya, when introducing her colleagues says:

Lo nguThandazwa (This is Thandazwa)

Lo nguTendai (This is Tendai)

UThandazwa noTendai bafundela **ukuba ngamagqwetha** apha eRhodes
(Thandazwa and Tendai are studying **to be lawyers** "here" at Rhodes)

Lo nguSindiswa (This is Sindiswa)

USindiswa **yitoliki** apha eLegal Aid Clinic (Sindiswa is **an interpreter** at the LAC)

The plural form of this is: **Aba nga-...**

Aba ngabafundi eRhodes (These are students at Rhodes)

Aba ngabahlobo bam (These are my friends)



Masisebenze

How would you introduce the following people?

- a) Mr Sonjica _____
- b) Your parents _____
- c) Your friend _____
- d) Your isiXhosa teacher _____



Masithethe! (Lets speak)

Greet and introduce yourself to the person next to you, enquire after health and bid each other farewell



Some useful phrases

IsiXhosa	IsiNgesi
Uthini ngesiXhosa xa ufuna ukuthi ... [e.g. thank you]?	<i>What do you say in isiXhosa when you want to say...?</i>
Ndonwabile namhlanje	<i>I am happy today</i>
Kunjani?	<i>"How is it?"</i>
Khaniphile...	<i>How are you? (lit. Please say how you are doing)</i>
Khawuphinde	<i>Please repeat</i>
Uthini?	<i>What are you saying?</i>
Hayi	<i>No</i>
Ewe	<i>Yes</i>
Ndiyeva	<i>I hear [also means 'I understand']</i>

Andiva	<i>I can't hear [can also mean I don't understand]</i>
Ndiyaqonda	<i>I understand</i>
Andiqondi	<i>I don't understand</i>
Uyaqonda	<i>Do you understand?</i>
Unemibuzo?	<i>Do you have questions?</i>



Sebenza ekhaya (*Work at home*)

Write the name and surname of any Xhosa person you know, ask her what his/her name means, and find out the “history” behind the meaning.

Siyabulela, sobonana kwakhona kwixesha elizayo!

[thank you, we'll see each other again next time]

ISIFUNDO SESITHATHU (*Lesson three*)

Ithini i-adresi yakho? *What is your address?*

Iinjongo (*Outcomes*)

- To enable participants to ask and respond to questions related to client's personal details,
- To review the 1st and 2nd person pronouns and their verbal agreements, and NA meaning have and with
- To understand the concept of family amongst amaXhosa.



Remember!

In the following dialogue between the client (Mr Sonjica) and a legal professional, the part of the legal professional has been left out. Fill it in

A: _____

B: Ewe, molo ntombi yam

A: _____

B: Hayi ndiyaphila mntwan'am, akukho nto. Ninjani nina?

A: _____

B: Ndiyavuya ukukwazi mntwana wam.

A: _____

B: Kulungile, qhuba.

A: _____ B:

NdinguMalungelo

A: _____

B: NguSonjica

A: Enkosi tata. Ndigqibile okwangoku. _____

B: Hayi ntombi yam.

A: _____

B: Nam ndiyabulela, usale kakuhle.



Word Power!

The following phrases and terms appear in the dialogue below. Go through them with your facilitator and ensure you understand their meanings

IsiXhosa	IsiNgesi
-hlala	<i>stay</i>
-tshatile	<i>married</i>
Anditshatanga	<i>I am not married</i>
-zalwe	<i>born</i>
-sebenza	<i>work</i>
Anditshatanga	<i>I am not married</i>
idilesi	<i>address</i>
phi?	<i>where</i>
ndawoni?	<i>where exactly</i>
nini?	<i>when</i>
-thini?	<i>says what</i>
ithini i-adresi yakho?	<i>what is your address?</i>
<u>nabani?</u>	<u>with</u> <i>whom</i>
ekhaya (ikhaya)	<i>at home (home)</i>
Imibuzo	<i>questions</i>
emsebenzini (umsebenzi)	<i>at work (work)</i>
phandle	<i>outside</i>



Answer the following questions about yourself

- Utshatile? _____
- Uyasebenza? _____
- Ufunda phi? _____
- Uhlala phi? _____
- Ithini iselfowuni yakho? _____
- Uzalwe nini? _____



In the dialogue that follows Qhayiya is continuing with her conversation with Mrs Sonjica. Read the dialogue with the facilitator

A: UQhayiya

B: UNkosikazi Sonjica

A: Mama, singaqhuba?

B: Ewe, kulungile

A: Umama uzalwe nini?

B: Nge-5 kaJanuwari ngo-1955

A: Ndiyabona. Ithini i-adresi yakho mama apha?

B: Ndihlala ePhumlani extension, kwanamba 24 eJoza eRhini.

A: Unefowuni mama ekhaya?

B: Hayi sisi.

A: Uyasebenza mama?

B: Hayi mntwana wam, andisebenzi (I do not work)

A: Uneselfowuni?

B: Ewe.

A: Ithini inamba yakho?

B: Ngu-083 123 4567

A: Enkosi mama. Utshatile mama?

B: Ewe mntwana wam

A: Unabantwana mama?

B: Ewe, nguNomzi noThabo

A: Enkosi kakhulu mama, siyabulela ngexesha lakho. Unemibuzo?

B: Hayi, nam ndiyabulela.



Summarise the dialogue above using the table below:

CLIENT'S PERSONAL DETAILS	
SURNAME:	NAME:
DATE OF BIRTH:	
MARITAL STATUS:	
EMPLOYMENT	
ADDRESS:	
TELEPHONE: (h)	(w) (c)
No of DEPENDANTS:	

Use of NA in isiXhosa

1. NA in isiXhosa, when associated with a noun can mean:

- WITH e.g. Ndihlala **nomama** (I stay with mom)
 Uhamba **nabani?** (Who are you going with?)
 Ndicela ukuthetha **noNkosikazi Sonjica** (I would like to speak to Mrs Sonjica)
- HAVE e.g. Ndineklasi (I have a class)
 Unabantwana? (Do you have children?)
 Unexesha ngoku? (Do you have time now?)
- AND e.g. Uthetha isiXhosa **nesiNgesi** (Do you speak isiXhosa and English)
 Ufunda isiXhosa **nantoni?** (lit. You are studying isiXhosa and what else?)
 Ndicela igama lakho **nefani yakho** (I would like your name and your surname)

TAKE NOTE QAPHELA

One can see in the examples above that when NA is affixed to a noun (which begins with a vowel), vowel changes occur. We can summarise the changes in the following manner:

a + a = **a** e.g. na- + abantwana = nabantwana
 a + i = **e** e.g. na- + ingxaki = ndinengxaki
 a + u = **o** e.g. na- + umyeni = nomyeni



Give isiXhosa for the following:

- a) Who do you stay with? _____
 b) Do you have a problem? _____
 c) I would like your telephone number _____
 d) I would like to speak to your husband and your children _____
 e) Do you have questions? _____



Some useful phrases

IsiXhosa	IsiNgesi
Ingaba kusalungile?	<i>Is it still fine?</i>
Sele siza kugqiba	<i>We are almost done (i.e. finished)</i>

Ingaba kukho into ofuna ukuyibuza?	<i>Is there something you want to ask?</i>

Sebenza ekhaya (*Work at home*)

Make friends with umXhosa. Ask him/her appropriate personal information questions. Tell the class about your friend. Give at least six statements about your friend.

Enkosi, siza kuphinde sibonane kwixesha elizayo

ISIFUNDO SESINE (*Lesson four*)

The importance of isiXhosa noun in a sentence, the negative verb, and the possessives

linjongo (*Outcomes*)

This is a grammar lesson. It is important that we introduce the above, especially the noun class system, so that you can learn to generate own sentences in the 3rd person (equivalent of “he/ she/ it/ they” in English). In learning isiXhosa as an additional language, it is important that one understands and masters the noun class system. Therefore, the purpose of this lesson is

- To introduce the noun class system, and its relevance in formulating sentences in isiXhosa,
- To give the negative form of a verb, as well as
- Give a general understanding of possessives, i.e. my, yours, his/hers in isiXhosa



A sentence in isiXhosa

A SIMPLE isiXhosa sentence usually takes the following structure:

Subject Phrase or Pronoun (optional) ->

VERB PHRASE (*subject marker + verb) ->

OBJECT and/or QUESTION WORD (optional).

Therefore, in translating the English sentence:

“Who do you stay with at home?” into isiXhosa, it would be:

Wena uhlala nabani ekhaya?

wena	[pronoun] ->
* <u>u</u> hlala	[verb phrase] ->
nabani	[question word] ->
ekhaya	[object]

Another example: "My mother works" in isiXhosa would be:

Umama *yasebenza.

Umama	[subject] ->
* <u>y</u> asebenza	[works]

*** This part, the subject marker in a verb, is very important in a sentence as you will see later. In isiXhosa, a verb phrase in a simple sentence must always have a part in it that links it to the subject of the sentence.**

Let us now introduce the nouns in isiXhosa



Noun classes in isiXhosa

There are different groups of nouns in isiXhosa. These nouns are grouped according to their prefixes (the first part that is fixed to the noun stem). These groups are called noun classes.

All nouns in isiXhosa have prefixes. Look at the following nouns – which are derived from other languages – to see the significance of a prefix in isiXhosa (the prefix is underlined):

Ikhompyutha
Idesika
I-ofisi
Ipolisa
Itafile
Isikolo
Ivenkile
Iyunivesithi

With the help of your facilitator, try and give isiXhosa for the following nouns:

isiNgesi	isiXhosa
<i>Library</i>	
<i>Shelf</i>	
<i>Tea</i>	
<i>Coffee</i>	
<i>Class</i>	
<i>Chalk</i>	
<i>Watch</i>	
<i>Robot</i>	
<i>Hall</i>	
<i>Office</i>	
<i>Professor</i>	
<i>Teacher</i>	
<i>Phone</i>	
<i>(Add your own)</i>	

Subject markers (subject marker is the part of the verb that marks the subject). for 1st, 2nd and 3rd persons

Up to this point we have been conversing using the 1st person (Ndi- (*I*); Si- (*we*)) and the 2nd person (U- (*you*); Ni- (*Y'all*)).

In introducing the noun classes, we are also introducing the 3rd person (English equivalents: *he, she, it and they*).

Let us look at the following table to review the 1st and 2nd person pronouns, and to look at the **generic 3rd person pronouns**

1 st person singular	Ndi	I	Ndiyaqonda	<i>I understand</i>
1 st person plural	Si-	We	Siyaqonda?	<i>Do we understand?</i>
2 nd person singular	U-	You	Uyaqonda? (rising tone)	<i>Do you understand?</i>

2 nd person plural	Ni-	Y'all	Niyaqonda?	<i>Do you all understand?</i>
3 rd person singular (people)	U-	S/he	Uyaqonda (low tone)	<i>S/he understand</i>
3 rd person plural	Ba-	They	Bayaqonda	<i>They understand</i>
3 rd person singular (things)	I-	It	Iyasebenza	<i>It works</i>
3 rd person plural (things)	Zi-	They	Ziyasebenza	<i>They work</i>

Now try and translate the following sentences into isiXhosa

He stays in Joza	
They (children) are studying	
It starts now	
They (children) are well	
He is working	
It (the Legal Aid Clinic) opens at 8.30	
Where do they (children) stay?	
Is she speaking?	
Where are they (letters)?	



The negative of the present tense

The present tense negative verb is formed in the following way:

a-	subject marker	verb root	-i e.g.
a-	-ndi-	-sebenz-	-i

i.e. Andisebenzi e-UWC

Read the following passage and concentrate on the verbs in bold. They are in the negative form. Translate the passage into English

NdinguThobela Mangcu. **Andiveli** apha eRhini, ndivela eKapa eNtshona Koloni kodwa ndisebenza apha eRhini.

Umyeni wam nabantwana bam **abathandi** ukuhlala eRhini, bathanda ukuhlala eNtshona Koloni.

Umyeni wam **akasebenzi**, ufuna umsebenzi.

Abantwana bam **abafundi**, bahlala nomyeni wam ekhaya.
Ifemeli yam (abazali bam noosisi bam) **ayihlali** apha eRhini, ihlala eKapa.
Omnye (*the other*) usisi wam **akafuni** ukuhlala eNtshona Koloni, ufuna ukuhlala eRhini.

Change the following sentences into the negative

a) Ndisebenza nabafundi

b) Ndiyasebenza ngelantshi

c) Ii-ofisi ziyavula ngo-13h00

d) Siyaqonda

e) Ndiphunga ikofu

f) Niyabona?



Note that:

1. In the negative the **–ya–**, the present tense long form marker, does not occur e.g. **Ndiyathetha** > **Andithethi**.
2. In the negative of the present tense, all verbs end in **–i** except for **–va** (*hear*) and **–tsho** (*say so*). In the negative they retain their end vowels, e.g.

Andiva (*I do not hear*),

Anditsho (*I do not say so*).

3. If **subject marker in the positive form is a vowel**, as in the nouns indicated below, the following changes take place:

Class	Neg. subj. link	Example
2 nd person singular (u-)	aku-	(N) <u>A</u> kusebenzi apha? (P) <u>U</u> sebenza apha?
Class 1/1a (u-)	aka-	(N) Umama <u>a</u> kahlali nam (P) Umama <u>u</u> hlala nam
Class 3 (u-)	awu-	(N) Umsebenzi <u>a</u> wupheli (P) Umsebenzi <u>u</u> yaphela
Class 4/9 (i-)	ayi-	(N) Imisebenzi <u>a</u> yinqabi xa ufunde <i>iHumanities</i> (P) Imisebenzi <u>i</u> yanqaba ... or (N) I-ofisi <u>a</u> yivali (P) I-ofisi <u>i</u> yavala
Class 6 (a-)	Awa-	(N) Amaxesha <u>a</u> watshintshi (P) Amaxesha <u>a</u> yatshintsha



Masisebenze

Change the following sentences into isiXhosa

a) I do not work

b) Don't you want to talk?

c) Do your children not work?

d) The LAC does not open today

e) I am not available (-fumaneka) now

f) We do not see people today

g) She does not understand

h) Workers are not working today

i) Don't you agree (-vuma)?

j) It seems as if (ingathi) you do not understand well

k) They are not speaking

l) My parents do not work

m) I do not see people at 08h00 in the morning



POSSESSIVES IN ISIXHOSA

The possessives stems in isiXhosa are:

-AM	for first person	(my)
-AKHO	for second person	(your)
-AKHE	for third person	(hers/his)

The isiXhosa noun class system is important in determining the noun class (SEE APPENDIX ONE), as we will see in the following table:

Noun class	Noun prefix	Possessives			
		1 st person (mine)		2 nd person (yours)	3 rd person (but only his and hers)
	1 st I " We 2 nd You	Ndi- Si- U-	-am -ethu -akho	-akho	-akhe

	2 nd Y'all	Ni-	-enu		
1/1a	Um-/u	u-	Wam	Wakho	Wakhe
2/2a	Aba-/oo-	Ba-	Bam	Bakho	Bakhe
3	Um-	U-	Wam	Wakho	Wakhe
4	Imi-	I-	Yam	Yakho	Yakhe
5	Ili-/i(li-)	Li-	Lam	Lakho	Lakhe
6	Ama-	A-	Am	Akho	Akhe
7	Isi-	Si-	Sam	Sakho	Sakhe
8	Izi-	Zi-	Zam	Zakho	Zakhe
9	i-/in-	i-	Yam	Yakho	Yakhe
10	ii-/izin-	Zi-	Zam	Zakho	Zakhe
11	Ulu-/u(lu-)	Lu-	Lwam	Lwakho	Lwakhe
14	Ubu-	Bu-	Bam	Bakho	Bakhe
15	Uku-	Ku-	Kwam	Kwakho	Kwakhe



Review exercises above, and give possessives where appropriate



***Sebenza ekhaya* Work from home**

Write an essay of about 10-15 lines about your family. You will present it in class

Masahlukane okwangoku, sobonana kwakhona kwixesha elizayo
[let's part for now, we'll see each other again next time]

ISIFUNDO SESIHLANU (*Lesson Five*)

Singakunceda ngantoni? *What can we help you with? How do you want us to help you?*

Iinjongo (*Outcomes*)

- To enable participants to ask questions related to the kind of assistance the client needs,
- To look at the meaning of NGA in isiXhosa, and
- Cultural awareness on child maintenance and children born out of wedlock; and also counting in isiXhosa



Masikhumbule *Let us remember*

Substitute the English with isiXhosa, or change whole sentence into isiXhosa

a) Abantwana bam *they work*

b) *My house* ihlala abantwana bam (i.e. my house is occupied by my children)

c) *How is your work?*

d) Umyeni wam *does not stay with me?*

e) Uphando *is continuing*



Use the following nouns with -njani and a second person possessive. Example:

Izifundo > Izifundo zakho zinjani?

- a) Umyeni _____
- b) Ifemeli _____
- c) Umsebenzi _____
- d) Ikhaya _____
- e) Abantwana _____
- f) Umvuzo _____



Word Power and Some useful phrases

The following is some vocabulary used in the dialogue to follow:

IsiXhosa	IsiNgesi
-nceda	<i>help</i>
Singakunceda ...	<i>We <u>can</u> help you ...</i>
Ababini (abantwana)	<i><u>two</u></i>
Akabondli (-ondla)	<i>He does not “feed” them i.e. he does not support them</i>
Bangakanani? (abantwana)	<i>How old are they?</i>
Omdala (umntwana)	<i>The eldest</i>
Omncinci (umntwana)	<i>Youngest/smallest</i>
Iminyaka (unyaka)	<i>Years (year)</i>
-ngaphi?	<i>How many?</i>
Abangaphi? (abantwana)	
-enzela	<i>(To) do for</i>
ukuhlawula	<i>To pay</i>
Imali yesikolo	<i>Money for school (i.e. school fees)</i>
Imali yokutya	<i>Money for food</i>
Imali yesondlo	<i>Money for sustenance</i>
Inyanga nganye	<i>Each month</i>
Ndiyeva	<i>I “hear” i.e. I understand</i>
Hambisa	<i>Go on/continue</i>
Qhuba	<i>Continue</i>



How would you say the following in isiXhosa?

- a) Can I help you?

b) How many children do you have?

c) How old are your children?

d) Does the youngest child go to school?

e) Does the eldest child work?

f) Do you want money every month?

g) Do you want money for school fees?

h) Do you want money for food?



In the following dialogue Miss Nomzi Sonjica is coming to seek legal assistance from the Legal Aid Clinic. She wants to claim for maintenance from her boyfriend for their children. She is seen to by Qhayiya, Tendai and Thandazwa.

Read the dialogue and then do the exercises that follow

A: Molo sisi. Kunjani namhlanje?

B: Ewe! Hayi sikhona, akukho nto, ninjani nina?

A: Sikhona nathi enkosi. UnguNkosazana Sonjica?

B: Ewe, ndinguNomzi Sonjica.

A: Enkosi Nomzi. Mna ndinguQhayiyalesizwe Ziqubu. Lo nguThandazwa, lo nguTendai. Singabafundi apha eRhodes. Sifundela ukuba ngamagqwetha. Sithi abaza kujongana nengxaki yakho apha [we are the ones who will be looking at your problem here]

B: Kulungile. Ndiyavuya ukunazi

A (and others): Nathi siyavuya ukukwazi. Sisi, ufuna sikuncede ngantoni namhlanje?

B: Ndinabantwana ababini

A: Ewe, qhuba

B: Utata wabo [their father] akabondli

A: Utshatile notata wabantwana bakho [of your children]?

B: Hayi asitshatanga

A: Abantwana bangakanani? Baneminyaka emingaphi?

B: Omdala uneminyaka eyi-14, omncinci uneminyaka emithandathu

A: Benza ntoni abantwana bakho?

B: Bayafunda

A: Owu ndiyabona, ufuna sikuncede njani apha eLegal Aid Clinic? Ufuna sikwenzele ntoni?

B: Ndifuna utata wabo [their ather] ahlawule imali yesikolo, ahlawule nemali yesondlo nyanga nganye.

A: Hambisa...

B: Ndifuna loo nto qha!

A: Owu ndiyabona ... uthi ufuna sifune imali yesikolo, sifune nemali yokutya kwabantwana?

B: Ewe.

A: Hayi kulungile, siyeva. Sisagqibile ke okwangoku. Siza kuthetha kwakhona ngelinye ixesha



Masibhale *Let us write*

Summarise the above dialogue by filling in the missing information in the passage below

The client is _____[name]_____. She is _____[marital status]_____. She has _____[number of dependents]_____. Her children are _____[profession]_____. The client came to Legal Aid Clinic to seek legal help. She wants the children's father to _____.



Masithethe *Let us talk*

The following are some of the “problems” and “requests” that clients come with to the Legal Aid Clinic. Go through them with the facilitator and then do the exercise that follows:

Ingxaki <i>Problem</i>	Isicelo <i>Request</i>
Utata wabantwana bam akabondli	Kufuneka [must] ahlawule [pay] imali yesondlo
Umntu oqeshe [reting] indlu [house]	Kufuneka abhatale [pay] irente

yam akabhatali irente, akafuni ukuphuma [to get out] endlwini [from/in house]	ayityalayo [rent s/he owes], aphume endlwini
Ndifumana [receive] iileta ukususela [since] ngo-2006. Iileta zivela evenkileni yeempahla [clothing shop], uLieworth. Iileta zithi [they (letters)say] ndityala [owe] imali. Mna andizange [I never] ndivule [opened] akhawunti eLieworth	Ndifuna nijonge ukuba ngubani na owasayina [who signed] ngegama [“with” my name] lam. Ndifuna uLieworth ayeke [stop] ukuthumela [to send] iileta kuba [because] andizange ndivule akhawunti eLieworth
ELieworth bandityhola [they accuse me] ngokuba [of stealing] idyasi evenkileni	Ndifuna barhoxise [withdraw] ityala. Idyasi ndiphume nayo ngempazamo [by mistake]



Masithethe sibhale *Let us write and talk*

Work with a partner. Choose one of the “problems” above. Reconstruct a dialogue between yourself and a client where a client comes to you with the “problem” and a “request”. Your dialogue must have basic introductions, etc. You can use the format of the main dialogue in this lesson. Use the table below

LAC	Client



Use of NGA in isiXhosa

NGA in isiXhosa can mean:

1. **CAN** if it is between the subject marker and a verb stem (or object marker if you have one) e.g.

Singakunceda (can we help you?)

Ungathetha ngoku (you can speak now)

Ningahamba, sigqibile (you can go, we are finished)

2. **WITH** (something) e.g.

Ufuna sikuncede ngantoni? (what do you want us to help you with?)

Ndiza apha ngeteksi (I come here by taxi)

Uza ngantoni apha? (how do you come here?)

3. **ABOUT**

Ndingabuza imibuzo ngefemeli yakho? (can I ask questions about your family?)



Give isiXhosa for the following

a) You can enter now

b) Can we start?

c) What do you want to talk about?

d) Can I ask questions about your children?



Cultural awareness on issues of child maintenance and children born out of wedlock

A child amongst amaXhosa is normally always sheltered, and the way of life of the society allows for the child to be always protected, provided for, and brought up in an environment where there is a caring guardian.

When an unmarried woman falls pregnant, her family would talk to the family of the man who impregnated her, to report the pregnancy, and to claim *intlawulo yesisu* or *isondlo* (i.e. payment for pregnancy). If the man accepts responsibility, he is required by custom to pay the girl's family for damages, in the form of cattle (nowadays it is usually in the form of money). This is the only formal contribution that the father makes towards the child.

Once a man has paid for the pregnancy, and if he does not ask for the girl's hand in marriage, the child born out of wedlock is then raised/adopted (*ukukhuliswa*) by his/her maternal family. S/he will assume his/her maternal family name, clan name and practise their customs even if her father is known. Even if the woman were to get married to someone else, the child would remain in this home, and normally brought up by maternal grandparents. So in isiXhosa, traditionally, there is no illegitimate child.

The practise of *ukuhlawula isisu or isondlo* has to be viewed alongside the present child maintenance laws in South Africa.



Some useful phrases

IsiXhosa	IsiNgesi
Singakunceda?	<i>Can we help you?</i>
Ufuna sikuncede ngantoni?	<i>What do you want us to help you with?</i>
Ufuna sikuncede njani?	<i>How do you want us to help you?</i>
Ufuna ncedo luni kuthi?	<i>What kind of help do you want?</i>
Ungathanda sikuncede njani?	<i>How would you like us to help you?</i>
Singakwenzela ntoni?	<i>What can we do for you?</i>
Ufuna sikwenzele ntoni?	<i>What do you want us to do for you?</i>

Masahlukane okwangoku, sobonana ngelinye ixesha

[let's part for now, we'll see each other next time]

ISIFUNDO SESITHANDATHU (Lesson Six)

Uyaphangela? Wamkela malini ngenyanga? *Do you earn a living? How much do you earn per month?*

Iinjongo (Outcomes)

- To enable participants to ask questions related to the “Means Test”,
- (grammar/language aspect), and
- Some common practices of savings/investments among amaXhosa (*ilima, umgalelo, umasingcwabane*, etc)



Masikhumbule *Let us remember*

How would you say the following in isiXhosa?

- a) You can speak now _____
- b) Can we talk now? _____
- c) How old are the children? _____
- d) Is your boyfriend working? _____
- e) Are you working _____



Word Power!

The following are some words/phrases that will be used in the dialogue to follow

IsiXhosa	IsiNgesi
-phangela	<i>work for a living</i>
-amkela	<i>earn</i>
-tyala	<i>owe</i>
ityala	<i>debt</i>
-vula	<i>open</i>
-bhatala	<i>pay</i>
-sayina	<i>sign</i>

-bonisa	<i>show</i>
-(si)xelele	<i>tell (us)</i>
-vumela	<i>allow</i>
-phatha	<i>handle/manage</i>
-malini?	<i>how much?</i>
-xhomekeke kum	<i>...dependent on me</i>
-xhomekeke kuwe	<i>...dependent on you</i>
Yimalini?	<i>how much is it?</i>
...imali eniyibekileyo	<i>money you have kept/you have put away</i>
ngeveki	<i>per week</i>
ngenyanga	<i>per month</i>
yinyani	<i>it is true</i>
indodla	<i>pension</i>
umcimbi	<i>case</i>
umgalelo	<i>“stokvel”</i>
kwiiveki ezimbini	<i>in two weeks</i>



What questions would you ask to elicit the following information from a client?

a) Ndifumana iR700 ngenyanga

b) Ewe, ndiyaphangela

c) Umyeni wam ufumana indodla

d) Hayi, andinamgalelo

e) Abantwana bam nabazukulwana bam baxhomekeke kum



In the following dialogue Qhayiya asks her client, Mrs Sonjica, questions to ascertain whether she qualifies for the LAC assistance (the means test). Listen to the following dialogue while the facilitator reads it for you:

A: Mama, uyaphangela?
 B: Ewe ndiyaphangela sisi
 A: Uphangela phi mama? Wenza ntoni?
 B: EShop 5 ePepper Grove Mall. Ndenza iti
 A: Ndiyabona, wamkela malini?
 B: I-R300 ngeveki
 A: Umyeni wakho yena uyaphangela mama?
 B: Hayi, ufumana indodla
 A: Yimalini indodla?
 B: Yi-R720 ngenyanga
 A: Kulungile ke mama. Ekhaya uhlala nomyeni wakho, nabani?
 B: Nentombi yam nabazukulwana bam ababini
 A: Intombi yakho iyasebenza?
 B: Hayi, ixhomekeke kum, nabazukulwana
 A: Ninemali ebhankini ebhankini, okanye imali eniyobekileyo?
 B: Hayi
 A: Unomgalelo?
 B: Hayi andinamgalelo
 A: Ingaba kukho umntu okutyala imali?
 B: Hayi
 A: Unayo [do you have (it)] i-R20 ngoku mama ukubhatala iLAC?
 B: Ewe
 A: Kulungile, i-R20 yimali yokuvula ifayili yakho. Ufumana irisithi xa ubhatele
 B: Kulungile
 A: Kuhle ke mama. Ndicela usayine apha [indicate where], ukubonisa ukuba oku usixelela kona yinyani. Usayina nokuthi uvumela abafundi baphathe umcimbi wakho. Kulungile?
 B: Hayi kulungile
 A: Siyabulela ke mama. Sobonana kwakhona kwiiveki ezimbini



Summarise the dialogue above in English



Some cultural facts on different ways of investing/saving money amongst amaXhosa

AmaXhosa, like most indigenous people in South Africa, are communal by nature. This is reflected in day to day practices where people will share responsibility, for example, helping each other during harvest (*ilima*) and contributing towards food when there is a feast.

This communal nature of doing things is reflected in the ways amaXhosa save, especially those in the lower income groups. They save through communal savings schemes like *umgalelo* (people contribute a certain amount of money at regular intervals, and in turns, get the money-stokvel). Other forms of savings are *umasingcwabane* (burial schemes), *umgidi* (contribution towards a boy's initiation), etc.

It is then important that in conducting a means test one is aware that most people who receive assistance at the Legal Aid Clinic do not practise conventional savings methods. They are likely to practise communal ways of saving, some of which are outlined above.



Useful phrases

IsiXhosa	IsiNgesi
Wamkela malini?	<i>How much do you earn?</i>
Ufumana indodla/inkam-nkam/ipeyi	<i>Do you get a grant?</i>
Unayo imali yokuvula ifayili?	<i>Do you have the money to open a file?</i>
Bakhona abanye abantu abaphangelayo ekhayeni lakho?	<i>Are there other working people in your home?</i>
Ndicela usayine apha	<i>Please sign here</i>
Usayina ukuthi le nto usixelele yona yinyani	<i>You are signing that all what you told us is true</i>
Yinyani	<i>It is true</i>
Asiyonyani	<i>It is not true</i>
Bubuxoki	<i>It is a lie</i>

Siyabulela [thank you]

ISIFUNDO SESIXHENXE (*Lesson Seven*)

Ufuna imali yesondlo? *Do you want money for maintenance*

Iinjongo (*Outcomes*)

- To enable participants to conduct an interview with a client where a client has come for assistance to claim child maintenance,
- Cultural awareness on issues of child maintenance, especially that of children born out of wedlock



Masikhumbule *Let us remember*

Give English for the following

- a) Andiphangeli _____
- b) Ndihlala nomyeni nabazukulwana _____
- c) Ifemeli yam ixhomekeke kum _____
- d) Yimalini imali yokuvula ifayili? _____



Word Power

Some of the following phrases appear in the dialogue below. Look at them and do the exercise in the third column

IsiXhosa	IsiNgesi	Give isiXhosa for:
Bangaphi?	<u>How many</u> are they?	How many people are (there) at home?
Bakanganani?	<u>How big</u> are they?	How big is your child?
Benza ntoni?	What do they do?	What do your children do?
<u>Ugqibele nini</u> ukusebenza?	<u>When last did you</u> work?	When last did you see Dyaki?
Abantwana bondliwa ngubani?	Who provides for the [lit. feeds] children?	My children are provided for by my parents
Ukukhupha	To give out, to take out	How much does he give out per month?

Yaye	And [if joining two sentences]	Where do your children stay now, and who do they stay with?
Kutheni?	Why?	



In the following dialogue Miss Sonjica visits the LAC to ask to help in claiming for child maintenance from her boyfriend. The dialogue starts after they have exchanged greetings, etc. A= LAC; B= Miss Sonjica

A: Singakunceda ngantoni namhlanje Nkosazana Sonjica?

B: Utata wabantwana bam akabondli [lit. does not provide for them.../does not feed them], ngoku ndifuna imali yokubondla nokubafundisa [to provide "food" and to educate them]

A: Khawusixelele [please tell us] sisi, bangaphi abantwana bakho, yaye benza ntoni?

B: Babini, bobabini [both of them] bayafunda

A: Bangakanani abantwana bakho?

B: Omdala una-14, omncinci una-6

A: Owu, ndiyabona. Wena wenza ntoni ngentsebenzo [workwise]?

B: Andisebenzi ngoku

A: Ugqibele nini ukusebenza?

B: NgoMatshi

A: Ndiyabona, abantwana bondliwa ngubani ngoku?

B: Ngumama wam

A: Utata wabantwana wakhe wakunika [did he ever give you...] imali yesondlo ngaphambili?

B: Ewe

A: Uyeke [he stopped] nini ukukhupha imali?

B: Ngunyaka ngoku

A: Kutheni? Uthethile [he spoke... i.e. did he speak...?]nawe?

B: Hayi andazi, akathethanga [he did not speak] nam

A: Kulungile, ndiyabona. Utata wabo uyasebenza?

B: Ewe, uyasebenza

A: Uqinisekile [are you sure]?

B: Ewe, ndiyambona emsebenzini wakhe eShoprite

A: Owu! Uyayazi [do you know it] idilesi yakhe emsebenzini?

B: Ewe, usebenza eShoprite eHill Street apha eRhini

A: Ithini idilesi yakhe ekhaya? Uyayazi?

B: Uhlala eNtentyi Location kwanamba 24 apha eRhini

A: Kulungile ke. Yimalini imali yesikolo sabantwana?

B: Omdala yi-R400 ngekota, omncinci yi-R200 ngenyanga

A: Ngubani igama nefani katata wabantwana bakho?

B: NguDyaki Sokhetye

A: Kulungile ke sisi, sisagqibile okwangoku. Ingaba unemibuzo?

B: Hayi, andinamibuzo

A: Kulungile ke Nkosazana Sonjica. Siza kumbhalela ileta uMnumzana Sokhetye. Wena siza kukubona emva kweeveki ezimbini. Hamba kakuhle ke sisi

B: Ndiyabulela. Salani kakuhle



Give English for the following

a) Ufuna sikuncede ngantoni?

b) Unabantwana abangaphi noMnumzana Sokhetye?

c) Abantwana bahamba isikolo?

d) Ukhupha malini ngenyanga esikolweni sabantwana?

e) Uqinisekile ukuba uMnumzana Sokhetye uyasebenza?



Give isiXhosa for the following

a) Do you work?

b) Where does Mr Sokhetye stay? Do you know his address?

c) How big is your eldest child?

d) Have you worked before?

e) Do you want the maintenance money monthly?



Some useful cultural facts

(please refer to Lesson 5)



Some useful phrases

IsiXhosa	IsiNgesi
Wakhe utata wabantwana wayikhupha imali yesondlo?	Did the children's father ever provide for the children?

Sobonana kwixesha elizayo [see you next time]

ISIFUNDO SESIBHOZO (*Lesson Eight*)

lileta zamatyala *Letters of accounts*

linjongo (*Outcomes*)

- To enable participants to conduct an interview where a client has come for assistance regarding letters of accounts and/or payment default



Review

What would you have said for the client to say the following?

a) Ndicela uncedo, ndifuna imali yesondlo kutata wabantwana bam

b) Abantwana bam bathathu

c) Abantwana bam bayafunda

d) Andazi ukuba utata wabo uhlala phi

e) Mna andisebenzi



Word Power

The following words phrases are useful in this lesson:

IsiXhosa	IsiNgesi
-fumana	<i>Get, receive</i>
<u>e</u> zivela	<u>Which</u> come
Ukufika	<i>To arrive</i>

Ukuthumela	<i>To send</i>
Andizange...	<i>I never...</i>
Ukukhumbula	<i>To remeber</i>
Ukuvula	<i>To open</i>
Ukuyeka	<i>To stop</i>
Ukubhalela	<i>To write to</i>
Ukubuza	<i>To ask</i>
Ukugqibela	<i>To last (do something)</i>
Ukukhumbula	<i>To remember</i>
-gqibile	<i>finished</i>
Kudala	<i>Long ago</i>



Masisebenze

In the following dialogue, Miss Sonjica comes to the LAC because she has been receiving letters that she owes money to Lieworths, a clothing shop. In the dialogue, the part of the LAC assistant has been left out. Read through her parts, and do the exercises that follow:

LAC	Nkosazana Sonjica
<i>What is the problem?</i>	Ndifumana iileta ezivela eLieworths
<i>Who is Lieworths?</i>	Yivenkile yeempahla
<i>What do the letters say?</i>	iileta zithi ndinetyala le-R3,450.00
<i>When did you begin receiving accounts?</i>	Ziqale ukufika ngoSeptemba
<i>Do they send letters only?</i>	Bathumela iileta, baya fowuna, bathumela nee-sms
<i>Do you have an account at Lieworths?</i>	Andina-akhawunti kwaLieworths, andizange ndivule akhawunti
<i>Is there someone at your home who has an account at Lieworths?</i>	Ngumama umntu one-akhawunti kwaLieworths
<i>Did you sign [surety] for your mother?</i>	Andikhumbuli ndisayina ukumela umama
<i>When did your mother open the account?</i>	Umama uyivule le akhawunti ngo-1996
<i>When last did your mother buy from Lieworths?</i>	Umama uthi ugqibele kudala ukuthenga kwaLieworths
<i>Does your mother still owe money to Lieworths?</i>	Umama uthi ugqibile ukubhatala

	uLieworths
<i>What do you want us to do?</i>	Ndifuna nijonge ukuba ngubani owasayina ngegama lam
<i>Is there anything else?</i>	Ndifuna bayeke ukundithumelela iileta



Masithethe

Translate the LAC assistant's part into isiXhosa

Role play the dialogue



Some useful phrases

IsiXhosa	IsiNgesi
Une-akhawunti kwezinye iivenkile?	<i>Do you have accounts in other shops?</i>
Uyaqala ukufumana imbalelwano evela kule venkile?	<i>Is it the first time you are receiving correspondence from this shop?</i>
Lingakanani ixesha ufumana imbalelwano evela kule venkile?	<i>How long have you been getting the correspondence from this shop?</i>
Uyazi ukuba ityala lakho lidala kangakanani?	<i>Do you know how old your debt is?</i>
Siza kubhalela le ndawo	<i>We will write to this place</i>
Siza kufumanisa ukuba kuthengwe ntoni, nini; nokuba ngubani na owayisayinelayo	<i>We will find out what was bought, when, and who signed for it?</i>

ISIFUNDO SETHOBA (*Lesson Nine*)

Ukutyholwa ngobusela *Being accused of theft*

Iinjongo (*Outcomes*)

- To be able to ask questions where a client is accused of stealing
- To be able to understand client's responses relating to the above



Review

Finish of the following sentences by substituting isiXhosa with English

- Ugqibele nini *to receive these letters?*
- Do you have an account kwa-Edgars?
- When did you open le akhawunti?
- Do you want us to find out ukuba ngubani osayine ngegama lakho?
- Ukuba amagqwetha ale venkile akaphenduli, we will write to iLaw Society



Word Power

The following phrases and words appear in the dialogue below where a prosecutor assists a client accused of theft.

IsiXhosa	IsNgesi
-mangala	<i>Lay a charge</i>
-mangalelwa	<i>Be charged</i>
-tyhola	<i>Accuse</i>
-enzeka	<i>Happen</i>
-cacisa	<i>Explain</i>
-phuma	<i>Get out</i>
-thini?	<i>Say what?</i>



In the following *dialogue the prosecutor is trying to ascertain whether it was the client's intention to steal the coat she is accused of stealing. Listen to the dialogue and then write a summary (in English) of the conversation with her

Prosecutor	Client
Masithethe sisi ... yintoni ingxaki yakho?	Ndimangalelwa ukuba idyasi [I am being charged for stealing a coat]
Umangalelwa ngubani?	NguNkosazana Khumalo wakwaSplash Clothes
Wena wayiba [did you steal it] idyasi?	Hayi, bayandityhola nje [no, they are just accusing me]
Khawundixelele kakuhle ... le nto <u>yenzeke</u> nini [when <u>did it happen</u>]?	Ngomgqibelo i-29 kaJulayi 2007 [on Saturday...]
Yenzeke phi?	KwaSplash Clothes
USplash Clothes undawoni?	EShop 6, ePepper Grove Mall eRhini
Wawusevenkileni nabani [you were at the shop with who? i.e. who were you with at the shop]?	Ndandindedwa [I was alone], kukho <u>nomntu oncedisa evenkileni</u> [shop assistant] nonogada [security] evenkileni
Ndiyabona ... kwenzeka ntoni? Cacisa [explain]. Wawusenza ntoni kwaSplash Clothes?	Andisebenzi, ngoko ke kusasa loo mini ndandifuna [I was looking for] umsebenzi ezivenkileni ePepper Grove Mall. Ndandihamba, ndabona iimpahla ezintle beautiful clothes] efestileni kwaSplash Clothes
Ewe qhuba, ndimamele [I am listening]	Ndangena [I went inside], ndabona idyasi entle ye-R400, ndayilinganisa [I fitted it]
Kwenzeka ntoni emva koko?	Ifowuni yam ikhalile [rang] ndisalinganisa njalo, ndayiphendula
Ewe! Qhuba!	Yayingusisi wam [it was my sister] efowunini. Wayendixelela ukuba umntwana wam ugula kakhulu [my child was very sick]
Wayephi umntwana wakho?	Wayehleli naye. Ndamshiya [left her behind] naye kusasa xa ndihamba ukuya kufuna umsebenzi
Kwakutheni ukuze umshiye?	Wayegula.
Ngoku usisi wakho ufowuna esithi umntwana ugula kakhulu?	Ewe
Kwenzeka ntoni emva koko?	Ndaphuma evenkileni, ndifuna ukuleqisa [rushing] kusisi wam
Ewe!	Xa ndiphandle [outside] evenkileni, ndabona unogada emva kwam. Wandibamba waya nam kuNkosazana Khumalo wakwaSplash Clothes. UNkosazana Khumalo wathi ndiyibile [I stole it] idyasi
Wena waphuma nayo idyasi?	Ewe, xa ifika ifowuni ndandisayilinganisa
Waphuma nayo ngabom [deliberately]?	Hayi, ndaphuma nayo ngempazamo [by mistake]. Ndaphazamiseka [I was disturbed]

Waphazaseka yintoni?	Xa ifika ifowuni isithi umntwana wam ugula kakhulu, ndandinexhala [I was anxious]
Owu ndiyabona, kwenzeka ntoni ke emva koko?	Ndazama [I tried] ukuxelela uNkosazana Khumalo ukuba ndenze impazamo
Wathini uNkosazana Khumalo	Akafunanga ukundimamela
Wawufuna ukuyithenga le dyasi?	Hayi, ndandiyilinganisa nje
Wathini uNkosazana Khumalo emva koko?	Wafowunela amapolisa, amapolisa afika aya nam police station
Hayi ke ndiyabona, ndikuvile [I have heard you]. Ndiza kuthetha nawe kwakhona emva kweeveki ezimbini. Kulungile?	Kulungile, enkosi
Enkosi	

*** Events in this dialogue are related in the past continuous tense. Please refer to Appendix B for a table of subject markers in the past tense continuous tense**

Summary



Some useful phrases

IsiXhosa	IsiNgesi
Kwenzeke ntoni?	<i>What happened?</i>
Yenzeke nini?	<i>When did it happen?</i>
Yenzeke njani?	<i>How did it happen?</i>
Kwenzeke ntoni phambi koko?	<i>What happened before that?</i>
Kwenzeke ntoni emva koko?	<i>What happened after that?</i>
Uyenze le nto ngabom okanye ngempazamo?	<i>Did you do this deliberately or unintentionally (i.e. by mistake)?</i>
Ibiyinjongo yakho ukwenza le nto?	<i>Was it your intention to do this?</i>
Ukhona umntu ongakungqinela kule nto uyithethayo?	<i>Is there someone (a person) who can bear witness to what you are saying?</i>

Enkosi, sobonana kwakhona kwixesha elizayo
[thank you, see you next time]

ISIFUNDO SESHUMI (Lesson Ten)

Uvavanyo Review

Iinjongo (Outcomes)

- To review the language programme through phrases that a legal assistant will find valuable and practical in their consultation

Greetings	
Molo...	<i>"Good day"</i>
Molweni...	<i>"Good day to you all"</i>
Molo Mnumzana	<i>Good day Sir/Mr</i>
Molo Nkosazana	<i>Good day Miss</i>
Molo Nkosikazi	<i>Good day Madam/Mrs</i>
Mna ndingu...	<i>I am...</i>
Wena ungubani?	<i>And who are you?</i>
Ndingakunceda ngantoni?	<i>What can I help you with?</i>
Yintoni ingxaki yakho?	<i>What is your problem?</i>
Ndiza kukumela enkundleni	<i>I will represent you in court</i>
Asking after someone's health, etc	
Kunjani?/Unjani?	<i>How are you?</i>
Ninjani	<i>How are you all?</i>
Uphilile?	<i>Are you well?</i>
Niphilile	<i>Are you all well?</i>
Ndiyaphila enkosi	<i>I am well thank you</i>
Ndiyaphila nam enkosi	<i>I am well too, thank you</i>
Siyaphila enkosi	<i>We are well thank you</i>
Introducing an interpreter	
Lo ngu-	<i>This is</i>
U-(Tolwana Khuphiso) yitoliki apha	<i>Tolwana Khuphiso is an interpreter here</i>
U-... uyandinceda xa ndingaqondi kakuhle	<i>... helps me when I do not understand well</i>
Residential and work address	

Uhlala phi?	<i>Where do you stay?</i>
Uhlala ndawoni?	<i>Where exactly do you stay?</i>
Ithini idilesi yakho ekhaya?	<i>What is your address at home?</i>
Ithini ifowuni yakho ekhaya?	<i>What is your phone number at home?</i>
Usebenza phi?	<i>Where do you work?</i>
Ithini idilesi yakho emsebenzini?	<i>What is your address at work?</i>
Ithini ifowuni yakho emsebenzini?	<i>What is your phone number at work?</i>
Finding out the purpose of consultation	
Ufuna sikuncede ngantoni?	<i>What do you want us to help you with?</i>
Yintoni ingxaki yakho?	<i>What is the problem?</i>
Uziswa yintoni apha?	<i>What brings you here?</i>
Conducting the 'means test'	
Uyaphangela?	<i>Do you work?</i>
Wamkela malini ngeveki/ ngenyanga?	<i>How much do you earn per week/month?</i>
Unenye imali oyifumanayo, ngaphandle komvuzo?	<i>Do you have any other money you get, except for your salary</i>
Unemigalelo?	<i>Do you have communal saving schemes?</i>
Ufumana indodla/inkam-nkam?	<i>Do you receive social grant?</i>
On child maintenance	
Ufuna imali yesondlo sabantwana?	<i>You want money for child maintenance?</i>
Ufuna malini?	<i>How much do you want?</i>
Uza kwenza ntoni ngemali?	<i>What will you do with the money?</i>
Abantwana bangakanani?	<i>How old are the children?</i>
Abantwana basesikolweni?	<i>Are the children at school?</i>
Abantwana bebesondliwa ngubani kude kube ngoku?	<i>Who was supporting the children until now?</i>
Utata wabo wakha wabondla ngaphambili?	<i>Has their father supported them before?</i>
Credit default/letters of demand	

Uyaqala ukufumana imbalelwano enje kule venkile?	<i>Is it the first time you are receiving such correspondence from this shop?</i>
Wakhe wathenga izinto kule venkile?	<i>Have you ever bought items from this shop?</i>
Lingakanani ixesha ufumana imbalelwano?	<i>For how long have you been receiving this correspondence?</i>
Wakhe wafumana isamani?	<i>Have you ever received summons?</i>
Ngubani owasayinela isamani?	<i>Who signed for the summons?</i>
Uyazi ukuba ityala lakho lidala kangakanani?	<i>Do you know how old your debt is?</i>
Uyazi ukuba kukho umntu mhlawumbi owathatha izinto ngegama lakho?	<i>Do you know if there is maybe someone who took items on your name?</i>
Being accused	
Ngubani okutyholayo?	<i>Who is accusing you?</i>
Ngubani okumangalelayo?	<i>Who is laying a charge?</i>
Ibiyinjongo yakho ukuyenza le nto?	<i>Was it your intention to do this?</i>
Yinyani le nto okanye utyholwa ngento ongayenzanga?	<i>Is this true or you are being accused of something you did not do?</i>
Unengqina?	<i>Do you have a witness?</i>



Noun Classes

There are 15 classes of nouns in all in isiXhosa. The prefix of the noun determines which group the noun will belong to, and also what subject agreement to use with the verb.

Note the following:

1. Subject nouns (and their prefixes in particular) always determine which subject marker will be used, e.g.

Umntu (a person) **uyathetha**.

Abantu (people) **bayathetha**.

Isintu ('african way of life') **sifundisa ngobuntu**.

Uluntu (community) **eYunivesithi iRhodes lufunda isiXhosa**

Ubuntu (humanity/humanness) **budala** (create/cause) **ubunye** [unity]

2. The nouns above have the same stem but different prefixes. You have also seen that because of their different prefixes, each takes a different subject marker with the verb:

Umntu – a person (class 1)

Abantu – people (class 2)

Isintu - “African way of life” (class 7)

Uluntu - a community (class 11)

Ubuntu - humanness (class 14)

3. Unlike some Germanic languages, in African languages plural forms of nouns are marked by changing the prefix (and not the suffix).
4. Nouns in the same class share the same prefix, and therefore, the same subject marker.
5. The subject noun “guides” the formation of the subject marker with the verb.

- 5.1 Weak nouns (i.e. nouns that have an **m** or **n** in the prefix or just a **vowel** as prefix, are weak nouns) **take the vowel of the prefix as a subject link** (see classes 1/1a, 3, 4, 6 and 9 in the table of noun classes below). Examples are: Umntu uyathetha
Umama uyasebenza
Imithi iyakhula
- 5.2 The strong nouns on the other hand **take the syllable** (consonant/s and vowel) after the initial vowel of the prefix. Examples are:
Abantu ayathetha
Isintu isifundisa ngobuntu
Izifundo izinjani?

6. There are exceptions to the rule above.

The following is the table of the isiXhosa Noun Classes

CLASS & PREFIX	SUBJECT MARKER	EXAMPLE	EXAMPLE IN ENGLISH
1a/1 u-/um-	u-	Umama uyasebenza Umyeni uyasebenza	Mother is working (My) husband is working
2a/2 oo-/aba-	ba-	Abantwana bayasebenza *Oomakhulu bayaphila	The children are working (My) grandmothers are well
3 Um-	u-	Umsebenzi unjani? Umzi wakho uphi?	How is work? Where is your homestead?
4 Imi-	i-	Imisebenzi inqabile Imithetho ithini?	Jobs are scare What do the laws say?
5 ili-/i-	li-	Ilizwe (lethu) liyakhula *Igqwetha lisebenza enkundleni *Ityala limisiwe	(Our) country is growing The lawyer works in court The case is postponed
6 ama-	a-	Amagqwetha afuna ubungqina Amangqina akhona?	The lawyers want evidence Are there witnesses
7 isi-	si-	Isityholo sithini? Isigwebo sithini?	What is the charge? What is the sentence?
8 izi-	zi-	Izikolo ziyaqala namhlanje Izikhazazo zakho zithini?	The schools start today What are your complaints?
9 in-/i-	i-	Intombi yam iyafunda Ileta ikhona apha?	My girl is studying Is the letter (present) here?
10 izin-/ii- /iin-	zi-	*Intombi zam ziyafunda *Ii-ofisi zivula ngo-8 kusasa	My girls are studying The offices open at 8 in the morning
11	lu-	*Uphando [u(lu)phando] luthatha	Investigation takes a long time

Ulu-/u-		ixesha elide *Unyawo [u(lu)nyawo] luyaqaqamba	The foot is aching
14 ubu-	bu-	Ubungqina buyafuneka Ubumnandi buyaphela ngee-exams	Evidence is needed "Nice time" comes to an end during exams
15 uku-	ku-	Ukubamba umntu kunzima Ukuvula ifayili kubiza i-R20	Arresting someone [a person] kunuzima Opening a file costs R20

- * Take note of the noun classes that are marked with an asterisk:**
- In case of classes 2a and 10, their subject markers are not necessarily derived from their noun prefixes.
 - In case of classes 5 and 11, their prefixes have an element in them [the element from which we derive the subject marker] that is sometimes latent i.e. they do not appear with the noun, BUT will appear as subject marker with a verb in a sentence.

Masisebenze

Give isiXhosa for the following

- My family comes from Mthatha

- My children grew up in East London

- How is your illness now?

- My daughter was born in Mthatha but my son was born in Grahamstown

- Is your wife working?

- How is your salary?

- When did the letters [iileta] start arriving [ukufika]?

- Are your sons married?

- Where are your grandchildren?

- Do you (all) work in your home?

ISIHLOMELO B APPENDIX B



The isiXhosa concord table

You should be aware now of the importance of using the right concord in a sentence. The following table gives you a summary of the important concords, according to the noun classes.

Noun class	Noun prefix	Subject marker		Copulative (am, is, are)	Pronoun	Past Cont. Tense, e.g. I was..., We were...	Possessives		
		Pos	Neg				1 st person (mine)	2 nd person (yours)	3 rd person (but only his and hers)
	1 st I “ We 2 nd You 2 nd Y'all	Ndi- Si- U- Ni-	Andi- Asi- Aku- Ani-	Ndim Sithi Nguwe Nini	Mna Thina Wena nina	Ndandi- Sasi- Wawu- Nani-	-am -ethu -akho -enu	-akho	-akhe
1/1a	Um-/u	u-	Aka-	Ngu-	Yena	Waye-	Wam	Wakho	Wakhe
2/2a	Aba-/oo-	Ba-	Aba-	Nga-	Bona	Babe-	Bam	Bakho	Bakhe
3	Um-	U-	Awu-	Ngu-	Wona	Wawu-	Wam	Wakho	Wakhe
4	Imi-	I-	Ayi-	Yi-	Yona	Yayi-	Yam	Yakho	Yakhe
5	Ili-/i(li-)	Li-	Ali-	Li-	Lona	Lali-	Lam	Lakho	Lakhe
6	Ama-	A-	Awa-	Nga-	Wona	Aye-	Am	Akho	Akhe
7	Isi-	Si-	Asi-	Si-	Sona	Sasi-	Sam	Sakho	Sakhe
8	Izi-	Zi-	Azi-	Zi-	Zona	Zazi-	Zam	Zakho	Zakhe
9	i-/in-	i-	Ayi-	Yi-	Yona	Yayi-	Yam	Yakho	Yakhe
10	ii-/izin-	Zi-	Azi-	Zi-	Zona	Zazi-	Zam	Zakho	Zakhe
11	Ulu-/u(lu-)	Lu-	Alu-	Lu-	Lona	Lwalu-	Lwam	Lwakho	Lwakhe
14	Ubu-	Bu-	Abu-	Bu-	Bona	Babu-	Bam	Bakho	Bakhe
15	Uku-	Ku-	Aku-	Ku-	Kona	Kwaku-	Kwam	Kwakho	Kwakhe

ISIHLOMELO C APPENDIX C

City/Town	IsiXhosa Name	At/In/To...
Bathurst	iBhatisi	eBhatisi
Butterworth	iGcuwa	eGcuwa
Cape Town	iKapa	eKapa
Durban	iTheku	eThekwini
East London	iMonti	eMonti
Grahamstown	iRhini	eRhini
Johannesburg	iGoli	eGoli
King William's Town	iQonce	eQonce
Lady Frere	iCacadu	eCacadu
Pietermaritzburg	uMgungundlovu	eMgungundlovu
Port Alfred	iCawa	eCawa
Pretoria	iPitoli	ePitoli
Queenstown	iKomani	eKomani

Some countries with isiXhosa names

Country	IsiXhosa name	At/In/To...
Britain	iBhritani	eBhritani
China	iTshayina	eTshayina
Egypt	iJiphethe	eJiphethe
England	iNgilani	eNgilani
Germany	iJamani	eJamani
India	i-Indiya	e-Indiya
Norway	iNoweyi	eNoweyi
USA	iMelika	eMelika
Scotland	iSkotlani	eSkotlani
Swaziland	iSwazini	eSwazini

