

GEORGE FORTUNE COLLECTION

LESSONS  
IN CHIBEMBA

BEING

ONE HUNDRED EASY GRADED LESSONS

BY W<sup>M</sup> LAMMOND

BASED ON THE GRAMMAR OF REV. FATH. SCHOEFFER

---

SECOND EDITION (Revised throughout)



PRINTED BY VROMANT & C<sup>o</sup>,  
RUE DE LA CHAPELLE, 3, BRUSSELS

—  
1930



INTRODUCTION  
TO  
FIRST EDITION

Little claim is made to originality in the following lessons. In fact their chief recommendation is that they do not depart very far at any point from the most excellent little grammar on which they are based.

They were compiled originally for the use and help of the newcomers in the Mission, the constant complaint being made that the Bemba Grammar on which they are based is too compact and condensed for one who knows nothing of Bantu dialects.

Personally I am glad to express my own indebtedness to the book and my admiration of the sound work, and great mass of information contained in such small bulk.

My thanks are due to the Rev. H. C. Nutter of the L. M. S. and to Mr. W. Freshwater of the same Society, for many useful hints while these lessons were being prepared, also for their kindly reading through the rough MSS. They must not, however, be held responsible for any errors that may have crept into the final form.

Kaleba, 1916.

W. L.

---



PREFACE  
TO  
SECOND EDITION

That a second edition of Lessons in Bemba has been called for indicates that it meets, however imperfectly, a need. This present edition will be found, by those who are in the position to judge it, considerably improved. Each lesson has been revised in the light of a fuller knowledge of Chibemba, many more examples have been given. The tense system has been thoroughly revised and more accurately placed. The vocabulary employed has been carefully sifted and many localisms eliminated.

A lesson has been added on *tone*, which, to the best of my knowledge, brings this subject into prominence for the first time. The Author had the privilege of reading a paper on « Tones in Chibemba » before the Union Bemba Language Committee and those present were unanimous that :

Tones as such do exist in Chibemba ;

They are absolutely necessary to the correct speaking of the language ;

That the native « gets them » every time.

Any communications on this subject which might lead to a fuller knowledge of them would be welcomed.

The original form of the lessons and as far as possible the original numbering have been retained.

In a work of this kind where there are no « standards », imperfections are bound to manifest themselves, for these due allowance will be made.

My thanks are due to the Rev. R. D. McMinn of the Livingstonia Mission and to my colleague Mr. George W. Sims for much helpful criticism and advice in this revision.

Kaleba, 1921.

W. L.

---

## CONTENTS

LESSON	Number	LESSON	Number
The spoken language . . . . .	1	Simple Present tense . . . . .	32
Alphabet . . . . .	2	Modified stem. . . . .	33
Elisions and changes . . . . .	2	A-tense of verb . . . . .	34
Class 1. UMU — ABA . . . . .	3	Past tense M. S. . . . .	35
Adjectives and concords . . . . .	4	NA-tense of verb . . . . .	36
Class 2. UMU — IMI . . . . .	5	A-tense M. S. . . . .	37
Additional adjectives . . . . .	6	To be — LI. . . . .	38
Class 3. ULU . . . . .	7	To be — UKUBA . . . . .	39
Numerals 1 to 5 . . . . .	8	The copula NI . . . . .	40
Class 4. ICHI — IFI . . . . .	9	The accent copula. . . . .	40
Class 5. I, ILI, ULU, UKU, UBU — AMA . . . . .	10	The copula E. . . . .	41
Class 6. AKA — UTU . . . . .	11	Demonstratives . . . . .	42
Class 7. UBU . . . . .	12	Use of demonstratives . . . . .	43
Class 8. UKU . . . . .	13	Prepositions . . . . .	44
Class 9. PA — KU — MU. . . . .	14	Use of prepositions . . . . .	45
Augmentatives . . . . .	15	Subjunctive Mood. . . . .	46
Diminutives . . . . .	16	UKUTI — TEKUTI . . . . .	46
Review of classes . . . . .	16	List of interrogatives . . . . .	47
Gender (sex) . . . . .	17	Applied form of verb . . . . .	48
Broad prefixes . . . . .	18	Use of Applied form of verb. . . . .	49
Infinitive . . . . .	19	Indefinite adjectives . . . . .	50
For... purpose of, etc. . . . .	19	Comparison. . . . .	51
Time and speed. . . . .	20	Comparison. . . . .	52
Imperative . . . . .	20	Passive Voice . . . . .	53
List of verbs . . . . .	21	LE-tense, Future . . . . .	54
Requestive form . . . . .	21	ALA-tense of verb . . . . .	55
Personal pronouns . . . . .	22	KA-tense of verb . . . . .	56
Separable pronouns . . . . .	22	Salutations and responses . . . . .	57
Inseparable pronouns . . . . .	23	Relative pronoun . . . . .	58
Changes with N. . . . .	24	NTRU — Impersonal relative. . . . .	59
Possessive pronouns . . . . .	25	If . . . . .	59
Possessives, Impersonal . . . . .	26	Relative pronoun . . . . .	60
Fellow. . . . .	27	Interrogatives, etc. . . . .	61
Home . . . . .	27	ALI-tense of verb . . . . .	62
Numerals 6 to 1000 . . . . .	28	ALI-tense M. S. . . . .	63
LE-tense of verb . . . . .	29	CHILI-tense of verb . . . . .	64
Question, sign of . . . . .	29	CHI-tense of verb . . . . .	64
Objective pronouns . . . . .	30	ACHI-tense of verb . . . . .	65
Objectives, Impersonal . . . . .	31	TA-LA — Not yet. . . . .	66
		LA — Customary tense. . . . .	67

LESSON	Number	LESSON	Number
Interjections . . . . .	68	Reduplicated stem . . . . .	84
Intensive interjections . . . . .	68	Adverbial form of verb . . . . .	84
Ordinal numbers . . . . .	69	Outline of changes in UKU- KAKA . . . . .	85
Reflexive form . . . . .	70	Words expressing time. . . . .	86
Reciprocal form . . . . .	70	To be — UKUBA . . . . .	87
AKULA-tense of verb . . . . .	71	Imperative forms . . . . .	88
KALA-tense of verb . . . . .	72	BALA-PANA, auxiliaries. . . . .	89
Causitive YA-FYA . . . . .	73	Compound tenses . . . . .	90
Causitive SHYA . . . . .	74	Additional subjunctives . . . . .	91
Causitive ISHYA-ESHYA-IKA. . . . .	75	Some adverbs. . . . .	92
Adverbs, conjunctions, etc.. . . . .	76	Adverbs of place . . . . .	93
UKUTI — to say . . . . .	77	Locative suffixes Po-Ko-Mo . . . . .	94
TI as auxiliary . . . . .	78	Phrases . . . . .	95
YA as auxiliary . . . . .	79	Formation of nouns . . . . .	96
ISA as auxiliary. . . . .	79	Diagram of verb tenses. . . . .	97
Completive form . . . . .	80	Tone or Intonation . . . . .	98
Intensive form . . . . .	80	Miscellany . . . . .	99
Frequentive form . . . . .	81	An Examination . . . . .	100
Intransitive, stative . . . . .	81	Reviews of Lessons 1 to 99.	
Reversive form . . . . .	82		
Intransitive reversive . . . . .	83		



# LESSONS IN CHIBEMBA

---

## LESSON 1.

Bemba, or Chibemba as it is called by the natives who speak it, differs from many other Bantu dialects in that many of the words run into each other, and to a learner this is very perplexing. It adds considerably to the difficulty of writing the language. Most men who have worked hard at the language have a theory of their own as to how each difficulty in the writing of it should be overcome.

This is not the place to enter into a discussion on the relative values of the various solutions, but the following hints will help the Student till he is able to detect the differences in the way the natives pronounce the various words.

1. All natives do not pronounce exactly alike.
2. Different districts have different ways of pronouncing.
3. Some natives make much more of the initial vowel of a word than do others.
4. Much of the difficulty of writing is on account of the slurring that is heard between two words in rapid speech.
5. Two vowels coming together have seldom the same value in length and emphasis.
6. In common speech, in moving the tongue from the position of a close vowel like *i* or *u* to an open vowel as *a*, *o* or *e*, a sound is heard which may be written *y* or *w* as the case may be. A little experimenting will demonstrate this to one's own satisfaction. Unless the breath is stopped short between the sounds, it is difficult to avoid the semi-vowel slur.
7. Again most nouns have a vowel as first letter, and the meeting of the final vowel of the preceding word with this vowel is another source of real difficulty to the beginner. He hears :

Leta menshi

Leto bwali

Lete nsalu,

the verb *Leta* becoming *Leto*, *lete*, and that only because of the noun which follows.

8. Again the Past tense modified stem creates a difficulty and one hears *Leteleyo bwali* for *Letele ubwali*, but perhaps it is better to write the full form *Ubwali* and leave the reader to pronounce as he hears the natives do, merely saying that the *u* of *Ubwali* is not heard pronouncedly.

## LESSON 2.

### ALPHABET

AS USED IN THESE LESSONS.

- A pronounced as A in *far*, but broader than is usual in English.
- B a bastard sound between B, V and W. Set the lips as if to pronounce B, then with the lips so set pronounce V without the plosive sound of B, this is only approximate.
- C pronounced always with H as *church*.
- D » always with N as in *hand*.
- E » as A in *mate* or E in *pet*. The latter when the consonant following is : m, n, or ñ.
- F » as F in *fun*.
- G » as in *go*. Always hard, and always with N.
- H only heard with C and S.
- I pronounced as EE in *meet*.
- J » as G in *gender*. Always soft, and always with N.
- K » as C in *cat*.
- L a liquid sound, often weak, sometimes like an untrilled R.
- M pronounced as in English. MB is as mb in *thimble*.
- N » as in English. For special changes see Lesson 25.
- N » as NG in *singing*. Somewhat difficult sound.

O	pronounced	as in hope, also as in sort, no, not.
P	»	as in English. MP as in emperor.
S	»	as in English. SH as in sheep.
T	»	as in English.
U	»	as OO in soot.
W	»	as in we.
Y	»	as in young.

## CHANGES and ELISIONS.

A	plus	A	become	long	A	written	Ā.
A	»	E	»	»	E	»	Ē.
A	»	I	»	»	E	»	Ē.
A	»	O	»	»	O	»	Ō.
A	»	U	»	»	O	»	Ō.
E	»	A remain unaltered.					
E	»	E become long E written Ē.					
E	»	I, I may drop or both remain unaltered.					
E	»	O or U remain unaltered.					

## EXAMPLES.

Leta amenshi,	Bring water,	becomes	Letā menshi
Leta insalu,	Bring cloth,	becomes	Letē nsalu.
Leta ubwali,	Bring mush,	becomes	Letō bwali.

There are exceptions to above rules but these will be learned later.

I before another vowel generally becomes Y.

Ex. : FI plus A = Fya.

I before I sometimes becomes Ī.

Ex. : Wi isa                      Do not come      Wisa.

U before A, E or I becomes W.

Ex. : Tu isa                      We come              Twisa.  
        Uku enda                  To go                  Ukwenda.  
        Mu afwe                    Help him              Mwafwe.

U plus O become Ō.

Ex. : Tu onaula                  We destroy          Tōnaula.

U plus U become Ū.

Ex. : Tu umfwe                  Let us hear          Tūmfwe.

Diphthongs are rare AI in Mukwai } The sound had bet  
 AY in Laya } ter be learned from  
 AU in Onaula } a native.

Accent generally falls on the penultimate syllable, exceptions must be learned from native speakers.

Syllables always end with the vowel, never with a consonant.

### TONE.

In Chibemba many words have a distinct tone value (as in Chinese) but this is a real difficulty and so far no European has mastered them. Examples will be given towards the end of the lessons. (Lesson 98.)

## LESSON 3.

### CLASS 1.

Nouns whose singular prefix is UMU form the plural by changing UMU to ABA.

#### EXAMPLES.

Umuntu Umwaume		Abantu. Abaume.
<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Umuntu	Person	Abantu
Umulumendo	Youth, young man	Abalumendo
Umukashi	Wife	Abakashi
Umulume	Husband	Abalume
Umwaume	Man	Abaume
Umushya	Slave	Abashya
Umubiye	His fellow	Ababiye
Umubumfi	Potter	Ababumfi
Umwanakashi	Woman	Abanakashi
Umukashyana	Girl	Abakashyana
Umwana	Child	Abana
Umukote	Old person	Abakote
Umulanda	Poor person	Abalanda
Umulwani	Enemy	Abalwani

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Umunandi	My fellow	Abanandi
Umushimbe	Unmarried person	Abashimbe
Umusungu	European	Abasungu
Umulwele	Invalid	Abalwele
Umubiyo	Your fellow	Ababiyo
Umukota	Female animal	Abakota

## SUB-CLASS A.

Many nouns with no singular prefix take BA as plural prefix.

Bwana	White man	Babwana
Tata	My father	Batata
Mama	My grandmother	Bamama
Nyina	His mother	Banyina

Foreign words as :

Spun	Spoon	Baspun
So	Saw	Baso
Bafwa	Bath	Babafwa

Names of certain animals as :

Mumbwe	Jackal	Bamumbwe
Kolwe	Monkey	Bakolwe

## SUB-CLASS B.

Words denoting an Agent with sing. prefix KA take BA in plural.

Kafundishya	Teacher	Bakafundishya
Kafula	Blacksmith	Bakafula

## SUB-CLASS C.

Some words denoting gender take BA in plural.

Shimachila	A hammock man	Bashimachila
Shibwinga	A bridegroom	Bashibwinga
Nabwinga	A bride	Banabwinga
Nachimbusa	A midwife	Banachimbusa

BA is often added to a proper noun as a plural or to show respect.

Kasembe

Bakasembe

NOTE. — None of the words in these sub-classes has the initial vowel (or preprefix as it is often called).

## LESSON 4.

That the learner may begin at once to use the concord prefixes, or concords as they are often called, a few adjectives are given and the manner in which they are linked to, and follow, their respective nouns, is shown.

### ADJECTIVES

-ipi	Short.	-kote	Old
-suma	Nice, good	-bi	Bad, evil
-kalamba	Big, great	-nono	Little, small
-onse	All	-ingi	Many

The concord prefixes for nouns of class 1 are, singular U or MU, plural BA. The U in singular is used with numeral adjectives 1 to 5 (see Lesson 8) and with indefinite numerals, all, any, many, other, etc.

### EXAMPLES.

Umuntu musuma	A good person.
Umulumendo mubi	A bad youth.
Umwaume mukalamba	A big man.
Umukashyana musuma	A good girl.
Umwana munono	A little child.
Abantu basuma	Good people.
Abalumendo bonse	All youths.
Abaume basuma	Good men.
Abakashyana banono	Little girls.
Abana bonse	All children.

### EXERCISE.

Translate the following. (Words in brackets are not required in Bemba.)

(A) bad person.

(A) great enemy.

(A) good wife.

(A) little girl.

Good wives.	All your fellows.
All (the) people.	Big people.
(A) big woman.	All (the) enemy.
(A) big white man.	All (the) invalids.

NOTE. — The U of UMU before the vowel A becomes W, e. g. Umwana.

The A of BA before O drops, e. g. Abantu bonse, not baonse. (See elisions, Lesson 2.)

## LESSON 5.

## CLASS 2.

Nouns whose singular prefix is UMU, other than those of the UMU, ABA-class, form the plural by changing UMU to IMI.

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Umuti	Tree	Imiti
Umwando	Cord, rope	Imyando
Umwinshi	Doorway	Iminshi
Umunga	Thorn	Imyunga
Umumana	River	Imimana
Umwanda	Hundred	Imyanda
Umulandu	Affair, matter	Imilandu
Umutima	Heart	Imitima
Umutwe	Head	Imitwe
Umuba	Bellows	Imyuba
Umufwi	Arrow	Imifwi
Umuchila	Tail	Imichila
Umukonso	Lower leg	Imikonso
Umukoshi	Neck	Imikoshi
Umuku	Time, occasion	Imiku
Umulando	Log	Imilando
Umulilo	Fire	Imililo
Umulomo	Lip	Imilomo
Umulumbe	Tale	Imilumbe

NOTE. — The concord prefixes for linking up the adjective with nouns of this class are : Singular, U (MU may be occasionally heard); Plural, I (this is often heard as YI, in rapid speech).

Note how the I in the plural becomes Y before another vowel.

## EXAMPLES.

Umuti usuma	A good tree.
Imiti ikalamba	Big trees.
Umwando unono	A little cord.
Imyando ipi	Short cords, or ropes.
Umulandu ukalamba	A big affair, important matter.
Imilandu ingi	Many matters.
Umukoshi wipi	A short neck.
Imikoshi yonse	All the necks.
Umukoshi onse	The whole neck (all the neck).
Umumana ukalamba	A large river.
Imimana ikalamba	Large rivers.
Umulumbe usuma	A good tale.
Imilumbe ibi	Evil tales.
Imiku yonse	All occasions (every occasion).
Imiku ingi	Many times, often.

## LESSON 6.

## ADDITIONAL ADJECTIVES

-tuntulu	Whole, perfect, complete.
-bishi	Green, raw, unripe, uncooked, fresh.
-kali	Fierce, angry, wild.
-kulu	Same as kalamba.
-mbi	Other.

NOTE. — An adjective cannot be used without the concord prefix proper to the noun qualified. MBI alone conveys no meaning, whereas UMBI, etc., means another person or thing.

## EXAMPLES IN CLASSES 1 AND 2.

Umuntu mukali	An angry person.
Umuntu mubi	An evilly disposed person.
Imilandu imbi	Different affairs, other matters.
Umukate ubishi	Uncooked loaf.
Imyunga ikulu	Large thorns.
Imifwi isuma	Good arrows.
Abantu bakalamba	Big people, or important people.
Abalumendo bakali	Fierce young men.
Abalumendo bambi	Other youths.
Imilomo imbi	Other lips.
Imilomo ibi	Evil lips.
Imyando ikulu	Large ropes.
Umukashyana mukalamba	A big girl.



Umulwani mukali	A fierce enemy.
Abalwani bakali	Fierce enemies.
Umukate ubi	A bad loaf.
Imikate inono	Small loaves, scones.
Umwana umbi	Another child.
Abana bambi	Other children.
Umubumfi umbi	Another potter.
Umwanakashi mukulu	A big woman, or an important woman.
Umwaume mukalamba	A big, important, or elderly man.
Umutima onse	Whole heart, all the heart.
Umuchila unono	A little tail.
Umulando ukulu	A large log or beam.
Imilando imbi	Other logs.
Umulilo ukulu	A large fire.

The learner is advised to exercise himself with the different adjectives, singular and plural.

## LESSON 7.

### CLASS 3.

Generally no prefix in singular; plural form always has M, N, or N̄ as initial consonant. Some nouns have the prefix ULU in the singular form, but these can be learned as they are encountered.

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Inkashi	Sister	Inkashi
Insalu	Calico	Insalu
Imbwili	Leopard	Imbwili
Impanga	Sheep	Impanga
Inwena	Crocodile	Inwena
Ulusengo	Horn	Insengo
Ululimi	Tongue	Indimi
Ulusengu	Bamboo	Insengu
Ulupili	Hill	Impili
Inondo	Hammer	Inondo
Inanda	House	Inanda
Inanga	Witchdoctor	Inanga
Inanga	Anchor	Inanga

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Inshita	Time (space of)	Inshita
Inkoko	Fowl	Inkoko
Inchito	Work	Inchito
Impanga	Country	Impanga
Iñombe	Cow	Iñombe
Impofu	Blind person	Impofu
Indimu	Lemon	Indimu
Indoti	4 yards	Indoti
Ingala	Feather	Ingala
Inongo	Clay pot	Inongo
Insaka	Rest house	Insaka
Insoka	Snake	Insoka

The concord prefixes for use with adjectives : Sing. I (often heard as YI), LU for nouns beginning with that prefix, plural for all : SHI. Before the vowels A, E, O, and U, SHI becomes SHY.

Insalu isuma	Nice calico.
Insalu shisuma	Fine calicos.
Iñwena ikali	A fierce crocodile.
Iñwena shikali	Fierce crocodiles.
Ulupili lukalamba	A big hill.
Impili shikalamba	Big hills.
Inondo ikulu	A large hammer.
Inondo shikulu	Big hammers.
Inkalamo ikalamba	A large lion.
Inkalamo shikalamba	Big lions.
Iñanda isuma	A fine house.
Iñanda shingi	Many houses.
Iñombe shyonse	All the cattle.
Ulusengo lukulu	A large horn.
Ulusengu lubishi	A green bamboo.
Insengu shingi	Many bamboos.

NOTE. — Amañanda, also Amayanda are heard as plurals for ñanda.

An alternative concord for nouns with no singular prefix is simply N.

Mfumu nkalamba	A great chief.
----------------	----------------

## LESSON 8.

## NUMERALS

The roots of numerals one to five take concord prefixes after the manner of other adjectives. They require to be connected with their noun by the proper concord prefix and cannot be used alone.

They are as follows :

-MO 1      -BILI 2      -TATU 3      -NE 4      -SANO 5

NOTE. — Singulars for class 1 take U for concurring prefix with numerals, and not MU as with other adjectives.

Insalu shisano	5 cloths	Abantu batatu	3 people
Inkalamo imo	1 lion	Inkalamo shitatu	3 lions
Umuntu umo	1 person	Insengu shine	4 bamboos
Insoka shibili	2 snakes	Insoka imo	1 snake
Inombe shisano	5 cows	Inombe imo	1 cow
Umusungu umo	1 European	Abasungu basano	5 Europeans
Umulilo umo	1 fire	Imililo ibili	2 fires
Inkoko imo	1 fowl	Inkoko shitatu	3 fowls
Inongo imo	1 clay pot	Inongo shine	4 clay pots
Indoti shisano	20 yards	Indoti shibili	8 yards
Umuku umo	Once	Imiku ibili	Twice
Imiku itatu	Thrice	Imiku ine	4 times
Imiku isano	5 times	Abalumendo babili	2 young men

Combining numerals and other adjectives we get :

Abantu basano basuma	5 good people.
Umuntu umo mukalamba	1 important person.
Umusungu umo mwaume	1 European, a man.
Inombe shisano shikota	5 female cattle (cows).
Inombe shisano shilume	5 male cattle (bulls).
Inkoko shibili shinono	2 little fowls.
Umulilo umo ukalamba	1 large fire.
Inongo shibili shinono	2 small clay pots.
Inongo imo ikulu	1 large clay pot.

## LESSON 9.

## CLASS 4.

Singular prefix : ICHI; Plural : IFI.

NOTE. — Before the vowels A, E, O and U, the ICHI and IFI become ICHY and IFY.

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Ichintu	Thing	Ifintu
Ichyela	Iron	Ifyela
Ichyuni	Bird	Ifyuni
Ichyabu	Ford, ferry landing	Ifyabu
Ichipe	Basket, load	Ifipe
Ichisansala	Nest (hen's)	Ifisansala
Ichipuna	Stool	Ifipuna
Ichyeswa	Brush	Ifyeswa
Ichyumbu	Potato	Ifyumbu
Ichyuswe	Water buck	Ifyuswe
Ichikanga	Mat (of papyrus)	Ifikanga
Ichyoso	Duck	Ifyoso
Ichipumbu	Fool	Ifipumbu
Ichiwelwele	Fool	Ifiwelwele
Ichisonshi	Top knot of hut	Ifisonshi
Ichipembele	Rhinoceros	Ifipembele
Ichyani	Grass	Ifyani
Ichilonda	Sore	Ifilonda
Ichipushi	Pumpkin	Ifipushi
Ichibolya	Deserted village	Ifibolya

Concord prefixes : CHI, FI, or CHY, FY.

Ichipe chinono	A little (light) load, or small basket.
Ichyabu chisuma	A good ford or ferry landing.
Ichisansala chikalamba	A large nest (as made for hen).
Ichyani chibishi	Green grass.
Ifipembele fibili fikali	Two fierce rhinoceroses.
Ichyumbu chikulu	A large potato.
Ifyumbu fikulu	Large potatoes.
Ifipushi fibili finono	Two small pumpkins.
Ifipe fikulu fisano	Five large loads.

## LESSON 10.

## CLASS 5.

Five singular prefixes I, ILI, ULU, UKU, UBU, all having the same plural prefix AMA.

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Ilinso	Eye	Amenso
Itete	Reed	Amatete
Isembe	Axe	Amasembe
Ulupi	Palm of hand	Amapi
Ulukasa	Foot	Amakasa
Ulukasu	Hoe	Amakasu
Ukulu	Leg	Amolu
Ukutwi	Ear	Amatwi
Ukuboko	Arm	Amaboko
Ubuta	Bow, gun	Amata
Ubunga	Meal, flour	Amonga
Ubutanda	Mat (of reed)	Amatanda
Ubulwele	Sickness	Amalwele

NOTE. — If a noun of class 3 is heard used with plural prefix MA, the MA seems to denote greater quantity.

Ulupili Hill      Impili Hills      Mapili Big hills.

Concording prefixes : Singular, LI, LU, KU, BU ; Plural, YA.

Words like Ulubango, plural Imango, while they appear to belong to this class really belong to class 3, as they use SHI as plural prefix with adjectives. Imango shisuma — good withies.

## EXAMPLES.

Ilinso limo	One eye	Amenso yabili.
Ukuboko kumo	One arm	Amaboko yabili.
Itete lisuma	A good reed	Amatete yasuma.
Ulupili lunono	A small hill	Amapili yakalamba.
Amakasa yakalamba	Big feet marks (lit.), great feet.	
Amasembe yasano yasuma	Five good axes.	

NOTE. — It will be learned that many nouns in this class seem to have lost the preprefix I and as the L is weak it drops out, so that one commonly hears Isembe, for axe; Ikumi, for ten, etc.

When the L is added to such nouns it seems almost to have the force of « It is. » Some hold that the preprefix is the article, or at least what is left of it in Bantu.

## LESSON 11.

## CLASS 6.

Singular prefix : AKA; Plural : UTU.

<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Akalulu	Rabbit	Utululu
Akanwa	Mouth	Utunwa
Akanya	Infant	Utunya
Akana	Child	Utwana
Akamimbi	Swallow	Utumimbi
Akamini	Scorpion	Utumini
Akasuba	Sun, daylight, day	Utusuba
Akatende	Heel	Ututende
Akasembe	Tsetse fly	Utusembe
Akasembele	Tsetse fly	Utusembele
Akapaso	Grasshopper	Utupaso
Akalubi	Idol, fetich	Utulubi
Akaseba	A small bird	Utuseba
Akaminda	Black otter	Utuminda
Akamfuku- mfuku	Water spring	Utumfukumfuku
Akatondi	Mouse	Ututondi

Concord prefixes : Singular, KA; Plural, TU.

The A of KA and the U of TU coalesce with O.

The U of TU becomes W before the vowels A, E, and I.

## EXAMPLES.

<i>Singular.</i>		<i>Plural.</i>
Akalulu kakali	A fierce rabbit	Utululu tukali.
Akanya kamo	One infant	Utunya tubili.
Akapaso kanono	A little grasshopper	Utupaso tutatu.

*Singular.*

Akaseembe kanono	A little tsetse
Akasuba kamo	One day (day time)
Akana kasuma	A fine child
Akamimbi kamo	One swallow
Akaminda kakalamba	A big black otter
Akпасно kamo	One grasshopper
Akalubi kanono	A little idol
Akamfukumfuku ka- suma	A fine water spring
Akatondi kamo	One mouse
Akatondi kakulu	A large mouse

*Plural.*

Utuseembe tukalamba.
Utusuba tubili.
Utwana tusuma.
Utumimbi tune.
Utuminda tunono.
Utupaso tutatu.
Utulubi tubili.
Utumfukumfuku tuta- tu.
Ututondi tune.
Ututondi tusano.

(See Lesson 8 for numerals 1-5.)

(See Lesson 16 for another use of AKA-, UTU prefixes.)

## LESSON 12.

## CLASS 7.

Prefix : UBU, no plural.

Mostly abstract nouns.

<i>Noun.</i>	<i>Meaning.</i>	<i>Noun.</i>	<i>Meaning.</i>
Ubusali	Untidiness	Ubwingi	Abundance
Ubutani	Stinginess	Ubusuma	Beauty, good- ness
Ubufi	Lies	Ubutuntulu	Wholeness
Ubusumino	Faith, belief	Ubuntungwa	Freedom
Ubupupu	Theft	Ubukote	Old age
Ubwipi	Shortness	Ubupe	Gift, generosity
Ubulwani	Enmity	Ubulwele	Sickness
Ubunañani	Lethargy, idle- ness	Ubuño	Theft, stealing
Ubunkole	Captivity	Ubwaichye	Youth, child- hood
Ubupyani	Inheritance	Ubufuba	Jealousy
Ubukulu	Greatness	Ubunkalwe	Cruelty
Ubulamu	Laxiness	Ubuloshi	Witchcraft

Many verbs in their Infinitive form are used as abstracts.  
(Lesson 13.)

#### EXAMPLES.

Ubutani bukalamba	Great stinginess.
Ubufi bukulu	A great lie, great lies.
Ubusumino busuma	A good faith, belief.
Ubulwani bumbi	Other enmity (of a different sort).
Ubulwele bubi	A bad (kind of) sickness.
Ubulamu bukalamba	Great laziness.
Ubupupu bubu	A bad theft.
Ubunañani bukalamba	Great idleness.
Ubusuma bwine	Real goodness (ine = true, real).

Sometimes -INE is reduplicated for emphasis.

Ubusuma bwine bwine	Real goodness indeed.
Ubukulu bwine bwine	A proper kind of greatness (no mere form).

To express surprise the abstract is sometimes joined to a noun direct without the concord.

Abana ubusuma	What lovely children !
Abantu ubwingi	What a crowd of people !
Umuti ubukulu	What a great tree !
Ubulwele ububi	What an evil disease !

## LESSON 13.

### CLASS 8.

Prefix : UKU, no plural.

Consisting entirely of verbs in the Infinitive.

The second U of UKU coalesces with O and U to make a long vowel; before other vowels it changes to W.

<i>Noun.</i>	<i>Meaning.</i>
Ukuleta	To bring, bringing.
Ukwenda	To go, going. (Enda.)
Ukuteta	To cut, cutting.
Ukūmfwa	To hear, hearing. (Umfwa.)
Ukulemba	To write, writing.
Ukwipika	To cook, cooking. (Ipika.)



<i>Noun.</i>	<i>Meaning.</i>
Ukulima	To cultivate, cultivating.
Ukōnta	To warm oneself. (Onta.)
Ukubutuka	To run, running.
Ukufwa	To die, dying.
Ukusosa	To speak, speaking.
Ukutuma	To send, sending.
Ukuleka	To leave off, leaving off.
Ukwanka	To catch, catching. (Anka.)
Ukwikala	To remain, sit. (Ikala.)
Ukubomba	To work, working.

This class must not be confused with class 5, plural MA. Here though used and treated as a noun, it is always a verb, and has no plural form.

#### EXAMPLES.

<i>Noun.</i>	<i>Meaning.</i>
Ukwenda kumbi	A unique way of walking.
Ukuteta kumbi	A different way of cutting.
Ukulemba kusuma	Good writing, printing.
Ukulemba kubi	Bad writing, printing.
Ukubutuka kumbi	A different way of running, may mean : A better way, a worse way, a unique way, an absurd way.

A common combination of this form of the noun is met with in conjunction with the personal possessive pronouns. (Lesson 25.)

## LESSON 14.

### CLASS 9.

#### LOCATIVE PARTICLES.

#### PA — KU — MU

By prefixing PA, KU, or MU to a suitable noun, the noun so prefixed is brought into this class irrespective of the class proper to that noun.

PA	At, On, By, etc.
KU	To, From, Toward, etc.
MU	In, Within, Inside, etc.

## Concord prefixes : PA, KU, MU.

## EXAMPLES.

Pamutwe	On the top of the head.
Mumutima	In the heart.
Pamulando	On the log.
Palupili	On top of the hill.
Kulupili	By the hill, On the hill (but not yet at the top).
Kunsaka	To the rest hut.
Pamwinshi	At the doorway.
Muñanda	In the house.
Mumayanda	In the houses.
Mumulilo	In the fire.
Pachyabu	At the ferry, landing place.
Muchyani	In the grass.

With nouns of the fifth class where the preprefix I has been lost, the L drops and the A of PA coalesces with the I to make Ē. In all other cases the A of PA is constant.

Peshiko	At the fireside,	not paishiko.
Pebumba	At the crowd,	not paibumba.
Petanga	At the cattle pen,	not paitanga.

The U of KU and MU follows the usual rule and becomes W before other vowels.

Mwibumba	In the crowd,	not muibumba.
Mwitanga	In the cattle pen,	not muitanga.
Kwishilya	To the other side.	not kuishilya.

## LESSON 15.

## AUGMENTATIVES

Most nouns can be made to express the idea of greatness, either of bulk or importance by prefixing ICHI to the singular form and IFI to the plural form of the noun no matter to which class the noun belongs. For the time being a noun so changed is treated as belonging to the ICHI - IFI - class.

<i>Ordinary form.</i>	<i>Meaning.</i>	<i>Augmentative form.</i>	<i>Meaning.</i>
Umulandu	Affair	Ichimulandu	A big affair, matter.
Imilandu	Affairs	Ifimilandu	Great matters.

<i>Ordinary form.</i>	<i>Meaning.</i>	<i>Augmentative form.</i>	<i>Meaning.</i>
Insaka	Rest hut	Ichinsaka	A big rest hut.
Insaka	Rest huts	Ifinsaka	Big rest huts.
Ubuta	A bow	Ichibuta	A big bow.
Amata	Bows	Ifimata	Big bows.
Umulando	A log	Ichimulando	A big log.
Imilando	Logs	Ifimilando	Big logs.
Isembe	An axe	Ichilisembe	A big axe.

One commonly hears :

Ichimana	A big river,	for Ichimumana.
Ichinwa	A big mouth,	for Ichikanwa
Ichimponda	A big basket,	for Ichikamponda.
Ifimana	Big rivers,	for Ifimimana, etc.

When in doubt use the fuller form, it will be understood though not perhaps accurate whereas the shortened form may convey a somewhat different meaning.

With nouns already in the ICHI - IFI - class it is customary to use an adjective denoting size, greatness, etc.

Ichyela chikulu	A big iron.
Ichimuti chikulu	A big stick.
Ichintu chikulu	A big thing.
Ifyela fikulu	Big irons.
Ifimiti fikulu	Big sticks.
Ifintu fikulu	Big things.

## LESSON 16.

### DIMINUTIVES

These are obtained in a similar manner to the Augmentatives.

The Diminutive prefixes are : Singular, AKA ; Plural, UTU. They express smallness, trivialness.

<i>Ordinary form.</i>	<i>Meaning.</i>	<i>Diminutive form.</i>	<i>Meaning.</i>
Umwinsi	Doorway	Akamwinsi	A little doorway.
Iminshi	Doorways	Utuminshi	Little doorways.

<i>Ordinary form.</i>	<i>Meaning.</i>	<i>Diminutive form.</i>	<i>Meaning.</i>
Umulandu	Affair	Akamulandu	A trivial matter.
Umulando	A log	Akamulando	A little log.
Imilando	Logs	Utumilando	Little logs.
Umwando	A rope	Akamwando	A little rope, string.
Imyando	Ropes	Utumyando	Little ropes.
Insaka	Rest hut	Akansaka	A small rest hut.
Insaka	Rest huts	Utunsaka	Small rest huts.
Umumana	River	Akamumana	Stream, streamlet.
Imimana	Rivers	Utumimana	Little streams.

One often hears :

Akando	instead of	Akamwando.
Akachila	» »	Akamuchila.
Utwenshi	» »	Utumenshi.
Akato	» »	Akabwato.

Usage and euphony alone deciding which form shall be used.

Again, when in doubt, use the fuller form.

With nouns already in the AKA - UTU - class, such as Akanwa, etc., to express the diminutive idea the common way is to use a suitable adjective.

Akanwa kanono	A little mouth.
Akalulu kanono	A little rabbit.
Akumumana kanono nono	A very small stream.

## REVIEW.

### SKETCH OF CLASSES AND CONCORDS for use with Adjective and for reference.

<i>Class.</i>	<i>Prefix.</i>	<i>Noun.</i>	<i>Meaning.</i>	<i>Concord.</i>	<i>Example.</i>
1.	S. UMU P. ABA	Umuntu Abantu	Person People	U or MU BA	Umuntu musuma. Abantu basuma.
2.	S. UMU P. IMI	Umumana Imimana	River Rivers	U I	Umumana usuma. Imimana isuma.

<i>Class.</i>	<i>Prefix.</i>	<i>Noun.</i>	<i>Meaning.</i>	<i>Concord.</i>	<i>Example.</i>
3.	S. ULU	Ulusengu	Bamboo	LU	Ulusengu lusuma.
	—	Insalu	Calico	I	Insalu isuma.
	P. —	Insalu	Calicos	SHI	Insalu shisuma.
4.	S. ICHI	Ichintu	Thing	CHI	Ichintu chisuma.
	P. IFI	Ifintu	Things	FI	Ifintu fisuma.
5.	S. I	Isembe	Axe	LI	Isembe lisuma.
	ILI	Ilinso	Eye	LI	Ilinso lisuma.
	ULU	Ulukasa	Foot	LU	Ulukasa lusuma.
	UKU	Ukuboko	Arm	KU	Ukuboko kusuma.
	UBU	Ubuta	Bow	BU	Ubuta busuma.
	P. AMA	Amata	Bows	YA	Amata yasuma.
6.	S. AKA	Akalulu	Rabbit	KA	Akalulu kasuma.
	P. UTU	Utululu	Rabbits	TU	Utululu tusuma.
7.	S. UBU	Ubupyani	Inheritance	BU	Ubupyani busuma.
8.	S. UKU	Ukuleta	Bringing	KU	Ukuleta kusuma.
9.	S. PA	Pantu	Place	PA	Pantu pasuma.
	KU	Kuntu	Place	KU	Kuntu kusuma.
	MU	Muntu	Place	MU	Muntu musuma.

Only the adjective -SUMA, good, nice, pleasant, etc., is shown in above review, but the learner is advised to practise with all the other adjectives. Only by practice can one hope to become familiar with the ever changing concurring particles.

## LESSON 17.

### GENDER

Gender denoting sex in Chibemba may be said to be :

- |                |             |
|----------------|-------------|
| (1) Masculine; | (3) Common; |
| (2) Feminine;  | (4) Neuter. |

Gender is marked in three different ways :

- (1) By the use of a prefix;
- (2) By the use of distinct word stems coupled with necessary class prefix;
- (3) By the use of distinct words for the names of male and female.

(1) The prefixes denoting gender are :

*Masculine* : SHI.

Shibwinga	A bridegroom.
Shikulu	My grandfather.
Shimachila	A hammock man.
Shimelu	A mail man.

*Feminine* : NA.

Nabwinga	A bride.
Nakulu	His grandmother.
Nankoko	A hen.
Nañombe	A cow.

(2) Word stems with prefix :

*Masculine* : -AUME.

Umuntu mwaume	A person, a man.
---------------	------------------

*Masculine* : -LUME.

Umulume	Husband, male.
Iñombe ilume	A bull.
Inama ilume	A male animal.

*Feminine* : -KASHI.

Umwanakashi	A woman.
Umukashi	Wife.
Iñombe yanakashi	A cow.

*Feminine* : KOTA.

Inama ikota	Female animal.
Iñombe ikota	A cow.

(3) Distinct words for gender are :

*Masculine* :

*Feminine* :

Sawe	A he goat.	Umusolo	A pullet.
Pumbwe	A he goat.	Umutende	A pullet.
Sukusuku	A ram.		
Mukolwe	A cock.		
Tata	My father.	Mayo	My mother.
		Mama	My grandmother.

The names of animals, relationships, etc., where the sex is not indicated are of the common gender.

Things without sex are sometimes spoken of as male or female according as they are hard or soft, as trees, wood. Otherwise they are neuter.

### LESSON 18.

Up till the present we have been using, what may be termed, the *narrow* prefix, as concurring particle. There is another prefix used with the noun to join up verbs, adverbs and other nouns. It may be called the *broad* prefix.

It consists of the narrow prefix plus A.

U plus A = WA

I plus A = YA

<i>Class.</i>	<i>Prefix.</i>	<i>Narrow.</i>	<i>Broad prefix.</i>
1	UMU	U OR MU	WA
	ABA	BA	BA
2	UMU	U	WA
	IMI	I	YA
3	ULU	LU	LWA
	---	I	YA
	---	SHI	SHYA
4	ICHI	CHI	CHYA
	IFI	FI	FYA
5	I	LI	LYA
	ILI	LI	LYA
	ULU	LU	LWA
	UKU	KU	KWA
	UBU	BU	BWA
	AMA	YA	YA
	AKA	KA	KA
6	UTU	TU	TWA
	UBU	BU	BWA
7	UBU	BU	BWA
	UKU	KU	KWA
8	PA	PA	PA
	KU	KU	KWA
	MU	MU	MWA

Proper nouns, and nouns of class 1, sub-classes A, B, C, require the particle KWA after the broad prefix in the singular.

Umupando wa kwa Kasembe  
 Imfuti ya kwa bwana  
 Libuku lya kwa kafundishya  
 Ubwali bwa kwa shimelu

Kasembe's chair.  
 Bwana's gun.  
 It is the teacher's book.  
 The mail man's mush.

When the noun is in the plural the KWA is dropped.

Umupando wa babwana  
 Umusangu wa Bakasembe

The bwanas' chair.  
 The habit of the Kasambes.

The terms Broad and Narrow are not quite accurate as BA, YA, KA, PA will be seen to be exceptions. They are used merely as expressing more or less the marked difference between the two sets of prefixes.

### OF

Of, as between two nouns, is expressed by the use of the broad prefix :

Umuntu wa maka  
 Abantu ba mfumu  
 Inondo ya mulumendo  
 Ukulya kwa mfumu

A man of strength.  
 The people of the chief.  
 The hammer of the youth.  
 The food of the chief.

## LESSON 19.

### THE INFINITIVE

The Infinitive form of the verb we are already familiar with in the noun classes, class 8. The prefix UKU being the sign of the Infinitive.

UKU -KAKA To tie.

While the initial U is weak and is often lost sight of, its presence is manifested by the changes it calls for in the finals of words which precede it.

No kuchita = Na ukuchita, etc.

The second U of UKU undergoes the usual changes. It becomes W before A, E and I. It coalesces with O to make



a long O, and with another U it makes long U. (See Lesson 13 for list.)

A common negative form of the Infinitive is the introduction of the negative particle SHI or TA between the prefix and the verb stem.

## EXAMPLES.

Ukushiwama	Not being good	or	Ukutawama.
Ukushisosa	Not speaking	or	Ukutasosa.
Ukushileta	Not bringing	or	Ukutaleta.

By prefixing the negative particle TE to the Infinitive form another negative Infinitive form is obtained.

Te kusosa	Not to speak.
Te kuchita	Not do to.

Note how the initial U drops in this form.

Still another very commonly heard form is the addition of negation IYO = no, after the Infinitive of the verb. This is generally preceded by the conjunction NA = and.

No kuleta iyo	And not bringing, and not to bring.
No kusosa iyo	And not speaking, and not to speak.

FOR, as expressing purpose of, use of, etc., is expressed by the broad prefix in conjunction with the Infinitive of the verb.

Inkuni shya kōnta	Firewood to warm oneself.
Amenshi ya kusamba	Water for washing.
Amenshi ya kunwa	Water to drink.
Insalu shya kufwala	Calico to wear.
Imbuto shya kubyala	Seed for sowing.

Some verbs from their nature require the Relative form of the verb for this. (Lesson 48.)

## LESSON 20.

Time and speed are expressed by the following :

NOMBA	Now, at once.
MAILO	To-morrow, yesterday.
MASOSHI	The day before yesterday, day after to-morrow.

LELO, ILELO	Today.
KALE	Already, long ago, in the past, in the future.
ELYO	Then, afterwards.
ELI	Then, afterwards.
ULUBILO	Quickly, speedily, speed, quickness.
BWANGU	as Ulubilo, At once.
PE	Always, continually.
PE NA PE	For ever.
BUCHYEBUCHYE	Carefully, slowly.
LUBOMBA LUBOMBA	Little by little.
INSHIKU SHYONSE	Always, continually, lit. all the days.
INSKIKU SHYONSE PE	For ever and ever, continually.
NA PE	

### IMPERATIVE

The Imperative form of the verb is the simple stem, i. e. the Infinitive shorn of the UKU-prefix. It makes its plural form by changing the final A to ENI.

<i>Infinitive.</i>	<i>Imperative.</i>	<i>Imperative plural.</i>
Ukukaka To tie.	Kaka Tie.	Kakeni Tie ye.
Leteni ñombe shyonse nombamba	Bring ye all the cattle at once.	
Tumo muntu ku Mbereshi bwangu	Send a person to Mbereshi quickly.	
Chite milimo yonse lelo	Do all the work today.	
Lete fipe fyonse lelo	Bring all the loads today.	
Kakeni amatete yonse	Tie ye all the reeds.	

The negative Imperative is I inserted between the pronoun and the verb stem :

Nileta	I must not bring.	Twileta	We must not bring.
Wileta	You must not bring.	Mwileta	You (ye) must not bring.
Eleta	He must not bring.	Bēleta	They must not bring.

### EXAMPLES.

Mwileta ñombe lelo	Dont bring the cattle today.
Wileta chipe chikalamba	Dont bring a big load.
Bēleta fipe fingi	They must not bring many loads.

The final A of the verb stem in the Imperative negative is constant. It never coalesces with any other vowel nor suffers change.

## LESSON 21.

<i>English.</i>	<i>Infinitive.</i>	<i>Imperative.</i>	<i>Imperative plural.</i>
To tie	Ukukaka	Kaka	Kakeni
To warm one- self	Ukōnta	Onta	Onteni
To cook	Ukwipika	Ipika	Ipikeni
To wash	Ukusamba	Samba	Sambeni
To drink	Ukunwa	Nwa	Nweni
To hammer	Ukupampami- na	Pampamina	Pampamineni
To eat	Ukulya	Lya	Lyeni
To fasten	Ukufunga	Funga	Fungeni
To cut, hack	Ukuteta	Teta	Teteni
To speak	Ukusosa	Sosa	Soseni
To bring	Ukuleta	Leta	Leteni
To die	Ukufwa	Fwa	Fweni
To walk	Ukwenda	Enda	Endeni
To send	Ukutuma	Tuma	Tumeni
To cease	Ukuleka	Leka	Lekeni
To write	Ukulemba	Lemba	Lembeni
To sweep	Ukupyanga	Pyanga	Pyangeni
To do	Ukuchita	Chita	Chiteni
To draw water	Ukutapa	Tapa	Tapeni
To place	Ukubika	Bika	Bikeni

NOTE. — It is as well to note that many of these words, and other words that will be met with in the course of these Lessons, have more meanings than the one given, and for that reason it is well not to get too hard and fast an idea of the meaning of a word. The meaning given will be a common one and generally the most important meaning of that particular word.

## A USEFUL REQUESTIVE FORM

The Subjunctive Mood (see Lesson 46) is milder than the express command and comes very near to our « please » when used in second or third person plural in addressing an individual.

Mulete	Please bring.
Basose	Please speak, kindly speak, you may speak.
Bapyange	You might sweep, please sweep.
Mukake	Kindly tie.
Batape amenshi	Please draw the water.
Mulete umupando	You might bring me a chair.
Babike <i>pano</i>	Place (it) <i>here</i> .

The plural *so* used is merely politeness.

## LESSON 22.

### PERSONAL PRONOUNS

Personal pronouns may be divided into two classes and for convenience called *separable* and *inseparable*.

The separables can be used apart from the verb and as their name suggests they can stand alone.

The inseparables can only be used in conjunction with a verb, and no verb is complete without its proper pronoun, save in the Infinitive or Imperative.

The separable pronoun cannot be used with the verb in place of the nominative pronoun (inseparable) though it is sometimes used as an objective in place of the inseparable.

#### SEPARABLE PRONOUNS.

I, me	INE	We, us	IFWE
Thou, thee	IWE	You	IMWE
He, him, she, her	—	They, them	—

It will be seen that the third person singular and plural are left blank. There does not appear to be a definite pronoun but the demonstrative pronouns take the place.

UYU or WENE

ABA or BENE

The use of the separable pronoun :

For emphasis;

For asking and answering questions;

In calling people;

In pointing out people, etc.

*Emphasis :*

Ine nasosa  
Iwe waleta

I spoke.  
You brought.

*Answering :*

Who is there?	Ine.	It is I.	or Nine.
Who told you?	Uyu.	He (told me).	Ni uyu.
Who brought it?	Aba.	They (brought it).	Ni aba.

*Calling :*

Iwe' or We'	You (voice raised as in calling).
Imwe' or Mwe'	You (plural).

*Pointing :*

Uyu or Ni uyu	He, she.
Aba or Ni aba	They, them.

## NEGATION.

The negative particle TE used before the separable pronoun is equivalent to « not ».

Te ine.	Not I.	Te iwe.	Not you.	Te uyu.	Not he.
Te ine?	Was it not I?	Te uyu?	Is it not he?		

Perhaps the Student would be wise not to use the separables too much till once he has mastered the inseparables, as these are really the more important in common use.

## LESSON 23.

## PERSONAL PRONOUNS

## INSEPARABLES.

The inseparable pronouns can only be used in conjunction with a verb.

*Affirmative.*

N	I
U	Thou
A	He, she
TU	We
MU	You
BA	They

*Negative.*

NSHI	Not I
TAU	Not thou
TA	Not he, she
TATU	Not we
TAMU	Not you
TABA	Not they

It will be seen that the negative particle TA placed before the pronoun makes the negative; NSHI in first person singular.

Nsosa	I speak.	Nshisosa	I do not speak.
Usosa	Thou speakest.	Tausosa	Thou dost not speak.
Asosa	He speaks.	Tasosa	He does not speak.
Tusosa	We speak.	Tatusosa	We do not speak.
Musosa	You speak.	Tamusosa	You do not speak.
Basosa	They speak.	Tabasosa	They do not speak.

In actual speech this tense would be very often met with in the Subjunctive Mood which will be learned later. (Lesson 46.) This tense in the Indicative Mood cannot stand alone, it needs a completive word or words, generally an adverb. It is used of customary action. (Lesson 32.)

As the pronoun N is a disturbing element and gives rise to various changes when joined to the verb stem, the next lesson will give these changes fully and the student is advised to master them once for all.

## LESSON 24.

### LIST OF CHANGES WITH N BEFORE VERB STEMS

As pronominal prefix the letter N first person singular, involves the following changes :

N before	A inserts J	Njabuke	not Nabuke	That I may	cross.
N »	B becomes M	Mbuke	» Nbuke		divine.
N »	C no change	Nchite			do.
N »	E inserts J	Njebe	» Nebe		tell.
N »	F becomes M	Mfike	» Nfike		arrive.
N »	I inserts J	Njite	» Nite		call.
N »	K no change	Nkake			tie.
N »	L becomes D	Ndete	» Nlete		bring.
N »	M drops	Mone	» Nmome		see.
N »	N drops	Nonke	» Nnonke		possess.
N »	Ñ drops	Ñwiñwinte	» Nñwiñwinte		murmur.
N »	O inserts J	Njobe	» Nobe		paddle.
N »	P becomes M	Mpite	» Npite		pass.
N »	S no change	Nsose			speak.
N »	T no change	Ntote			thank.
N »	U inserts J	Njubule	» Nubule		peel, pare.
N »	W inserts G	Ngwile	» Nwile		fall.
N »	Y inserts J	Nje	» Nye		go.
N »	U or W becomes N if the U or W is followed by N or M.				
Ex. :	Bañumine	They beat me	Not Ba. n. umine.		
	Chyañwamina	It is good (or suitable) for me.	Not Chya. n. wamina.		

In some districts the J inserted has the sound approximating more to G.

The occurrence of a double consonant in the verb stem such as MB, MF, NG, NK, etc., affects the N as follows :

When the first vowel is A, O or U, the N becomes Ñ.

Ñonke	That I may suck	onka.
Ñumfwe	That I may hear	umfwe.

When the first vowel is E or I, N inserts Y.

Nyingile	That I may enter	ingila
Nyende	That I may go	enda.

N before B. — When MB, or ND, occurs in second syllable of verb stem, N becomes M as usual, but the initial B consonant of verb drops.

Mombe	That I may work	bomba.
Minde	That I may gird up my cloth	binda.

(There are some exceptions to this rule but it is very general.)

N before L. — When MB or ND occurs in second syllable of verb stem the L simply drops. Also before NG.

Ninde	That I may wait	linda.
-------	-----------------	--------

## LESSON 25.

### POSSESSIVE PRONOUNS

The personal possessive pronouns are :

-ANDI	My, mine.	-ESU	Our, ours.
-OBE	Thy, thine.	-ENU	Your, ours.
-AKWE	His, her, hers.	-ABO	Their, theirs.

NOTE. — (1) These require the narrow prefix as used with the adjectives.

(2) Class 1 uses the U prefix in the singular.

(4) There is no gender in the possessives.

## EXAMPLES.

Inanda yandi	My house.	Inanda shyesu	Our houses.
Umushya obe	Thy slave.	Abashya benu	Your slaves.
Umwana wakwe	His child.	Abana bakwe	His children.
Inondo yakwe	His hammer.	Inondo shyakwe	His hammers.
Insengu shyabo	Their bamboos.	Insengu shyenu	Your bamboos.
Ukubomba kwesu	Our work.	Ukubomba kwabo	Their work.
Ubufi bwakwe	His lies.	Inongo shyakwe	Her pots.
Ubulungu bwakwe	Her beads.	Ubulungu bwabo	Their beads.
Ubulwele bwesu	Our sickness.	Amalwele yenu	Your sicknesses.
Abashya besu	Our slaves.	Imilimo yobe	Thy work.
Ululimi lwenu	Your language.	Ndimi shyesu	Our languages.
Ulukasu lobe	Thy hoe.	Amakasu yesu	Our hoes.
Ulukasu lwandi lunono		My little hoe.	
Imilimo yenu yikalamba		Your great work.	
Inondo yakwe yikulu		His big hammer.	
Insalu shyesu shisuma		Our fine cloths.	
Ubwato bwandi bukalamba		My big boat.	
Inombe shyesu shyonse		All our cattle.	
Inombe shyobe shyonse		All thy cattle.	
Ukusosa kwesu		Our speech, speaking.	

NOTE. — U before O drops.

U becomes W before A, E, I.

I before A, E, O, and U, becomes Y.

## LESSON 26.

## IMPERSONAL POSSESSIVES

## ITS

## THEIR

The impersonal possessives present a little difficulty at first sight, but if carefully examined and considered the difficulty will soon disappear. It is expressed by the use of the broad, and the narrow prefixes with KO as suffix.

The broad prefix of the thing possessed comes first, followed by the narrow prefix of the possessor, with KO suffix, no matter to which class the possessive belongs.

The dog and its pups, would be expressed : Imbwa na bana baiko :

Imbwa	dog
na	and



bana	children
ba	broad prefix from bana
i	narrow prefix from imbwa
ko	suffix common to all possessives.

## EXAMPLES.

Iñombe ne nsengo shyashiko	The cattle and their horns.
Iñombe no mwine waiko	The cow and its owner.
Imbokoshi no mwando waiko	The box and its rope.
Inkoko na bana baiko	The hen and its chicks,
Ubwato ne nkafi shyabuko	The boat and its paddles.
Ulukasu no mupini waluko	The hoe and its handle.
Inchinga ne mipeto yaiko	The cycle and its tyres.
Umupika na mafwesa yauko	The iron pot and its hobs.
Inongo na mafwesa yaiko	The clay pot and its hobs.
Inongo na mafwesa yashiko	The clay pots and their hobs.
Akalulu na matwi yakako	The rabbit and its ears.
Ukulu ne miswiswi yakuko	The leg and its pains.
Umupando no musao wauko	The chair and its cushion.
Utuni ne finsa fyatuko	The little birds and their nests.

Wayiko is often heard for Waiko.

Note the changes in NA before the various nouns.

## LESSON 27.

(1) The combination of the personal noun prefix UMU, plural ABA, and the possessive pronoun and insertion of the letter N gives the word meaning : friend, companion, fellow, etc.

<i>Formation.</i>	<i>Use.</i>	<i>Meaning.</i>	<i>Plural.</i>
Umu-n-andi	Umunandi	My fellow	Abanandi
Umu-n-obe	Umunobe	Thy fellow	Abanobe
Umu-n-a (n) kwe	Umunankwe	His fellow	Abanankwe
Umu-n-e (n) su	Umunensu	Our fellow	Abanensu
Umu-n-enu	Umunenu	Your fellow	Abanensu
Umu-n-abo	Umunabo	Their fellow	Abanabo

In common speech one frequently hears Umubiyo for Umunobe and Umubiye for Umunabo, plural Ababiyo — Ababiye.

(2) The combination of MU and the possessive pronoun gives the word meaning : place, home. This form in use requires the preposition KU, to, etc., PA, at, etc., MU, in, etc. This seems to be the only word for «Home» in Chibemba.

<i>Formation.</i>	<i>Use.</i>	<i>Meaning.</i>	<i>Plural.</i>
Mu-andi	Mwandi	My home	Myandi
Mu-obe	Mobe	Thy home	Myobe
Mu-akwe	Mwakwe	His home	Myakwe
Mu-esu	Mwesu	Our home	Myesu
Mu-enu	Mwenu	Your home	Myenu
Mu-abo	Mwabo	Their home	Myabo

The plural form seems to be used indiscriminately with the singular and means exactly the same thing.

A chief might say : ku mwandi, a commoner would be more likely to say : ku mwesu or ku myesu.

NOTE. — -nankwe and -biye of Nr 1 may be used of things, animals, etc., and in that case might be translated : fellow, mate, etc., they would of course require the prefix proper to the noun in question.

Inkalamo ne inankwe	The lion and its mate.
Ichintu ne chinankwe	The thing and its fellow.
Lunankwe, lubiye, shinankwe, shibiye, etc., etc.	

## LESSON 28.

### NUMERALS (*continued*).

The numerals six to nine inclusive, differ from one to five in that they do not require a prefix, but can stand alone. They are :

MUTANDA	six	CHINE LUBALI	seven
CHINE KONSE	eight or	CHINE KONSE KONSE	eight
FUNDI	nine or	PABULA	nine
IKUMI	ten, is a noun of the 5 <sup>th</sup> class, plural Ama.		
CHINE LUBALI	means four on one side, i. e. three fingers of one hand and four of the other in counting.		

CHINE KONSE	or CHINE KONSE KONSE means four everywhere, i. e. four fingers of each hand.
FUNDI	comes from Ukufundike minwe, to shut the fist. Both fists are shut and knuckles brought together in counting 10.
PABULA	means : there lacks i. e. there lacks one to make ten.

## EXAMPLES.

Abaume mutanda	6 men.
Abana chine lubali	7 children.
Abalumendo chine lubali	7 youths.
Inombe chine konse	8 cows.
Abanakashi pabula	9 women.
Abanakashi ikumi	10 women.
Ikumi lya banakashi	10 women.

The higher numbers are expressed :

11. ikumi na -mo
12. ikumi na -bili
13. ikumi na -tatu
14. ikumi na -ne
15. ikumi na -sano
16. ikumi na mutanda
17. ikumi na chine lubali
18. ikumi na chine konse
19. ikumi na pabula
20. amakumi yabili
21. amakumi yabili na -mo
22. amakumi yabili na -bili
23. amakumi yabili na -tatu
24. amakumi yabili na -ne
25. amakumi yabili na -sano
26. amakumi yabili na mutanda
27. amakumi yabili na chine lubali
28. amakumi yabili na chine konse
29. amakumi yabili na pabula
30. amakumi yatatu

40. amakumi yane  
 50. amakumi yasano  
 60. amakumi mutanda  
 70. amakumi chine lubali  
 80. amakumi chine konse konse  
 90. amakumi pabula  
 100. umwanda, plural Imyanda (class 2)  
 1000. ikana, plural Amakana (class 5)  
 Ikana is a somewhat uncertain figure, some even use it of 100  
 224. imyanda ibili na makumi yabili na yane (with noun class 5)  
 589. imyanda isano na makumi chine konse na pabula  
 999. pa bula chimo ukufika kwikana limo

After all this the learner will not be surprised to hear that all teaching of arithmetic in schools is done in English. The process of counting in Chibemba save for simple things being far too cumbersome.

## LESSON 29.

### THE VERB

#### LE- TENSE.

A simple Present tense in common use is that characterised by the use of the tense particle *-LE* inserted immediately after the pronominal prefix. It is the Present Imperfect and can be translated by the verb *to be* and the Participle. N. makes the usual changes.

#### *Affirmative.*

Ndekaka	I am tying
Ulekaka	Thou art tying
Alekaka	He is tying
Tulekaka	We are tying
Mulekaka	You are tying
Balekaka	They are tying

#### *Negative.*

Nshilekaka	I am not tying
Taulekaka	Thou art not tying
Talekaka	He is not tying
Tatulekaka	We are not tying.
Tamulekaka	You are not tying
Tabalekaka	They are not tying

The Neuters take the prefixes : CHILE, FILE, LULE, YALE, etc.

NOTE. — It will be seen that the negative particle TA placed before the personal pronoun puts the verb into the negative. In the first person singular the particle SHI is inserted between the pronoun N and the LE. Ta and shi are negative particles.

#### EXAMPLES.

Ndekakechipe chya munandi	I am tying my friend's load.
Ulekake chipe chyandi	Thou art tying my load.
Alesosa mashiwi yengi	He is saying many things.
Tulepite fipe fya basungu	We are carrying the loads of the white men.
Tuleisa	We are coming.
Tuleya	We are going.
Nsilefwaya	I do not wish (it).
Tabaleendo lubilo	They are not going quickly.
Tatuleye lelo	We are not going today.
Taulefwaya?	Dont you wish (it)?

Questions are frequently prefaced by BUSHYĒ which one may consider as equivalent to the mark of interrogation.

Bushye baleye lelo?	Are they going today?
Bushye muleya nombamba?	Are you going now?

Bushye seems to emphasise the fact that it is a question that is being asked, but when such words as KWI? NSHI? or other question words are employed the bushye is dropped.

Uleya kwi?	Where are you going?
Ulechita nshi?	What are you doing?

#### LESSON 30.

The objective pronouns (personal) are :

N	Me	TU	Us
KU	Thee	MU	You
MU	Him, her	BA	Them

These cannot be used apart from the verb, and their position is immediately before the verb stem.

The N makes the same changes in the Objective case as it does in the Nominative. (See Lesson 24.)

## EXAMPLES.

Ndebasoshya	I am telling them (speaking to).
Baletusoshya	They are telling us (speaking to).
Bushye nshilebasoshya?	Shall I not be speaking to them?
Baletupata	They are hating us.
Abantu bonse bampata	All people hate me.
Bamulete pano	Bring him here.
Bushye tabakupata?	Don't they dislike you?
Iyo, bonse bantemwa	No, all like me.
Bushye tabamupata?	Don't they hate (dislike) him?
E, bantu bamo bamupate chibi	Yes, some people dislike him much.
Ni bani baleuma bantu?	Who is it is beating the people?
Bushye tabamutemwa?	Do they not like you?
Bampe utumenshi	Please give me a little water.
Bushye takupata?	Does he not dislike you?
Balekupo muchyele	They will give you salt.
Baletutamfya ku milimo	They are driving us away from the work.

The neuter objective pronouns will be given separately.  
The above will only be used in speaking of or to persons.

## LESSON 31

## OBJECTIVE PRONOUNS (2)

## IMPERSONAL.

<i>Class.</i>	<i>Singular.</i>	<i>Plural.</i>
2	U	I
3	LU I	SHI
4	CHI	FI
5	I, LI, LU, KU, BU	YA
6	KA	TU
7	BU	
8	KU	
9	PA, KU, MU	

I coming before another vowel becomes Y.

U coming before another vowel becomes W.

## EXAMPLES.

Bushye uleumono mumana?	Do you see (it) the river?
E, ndeumona.	Yes, I see it.
Bushye balechileta?	Are they bringing it?

Iyo, tabalechileta	No, they are not bringing it.
E, balechileta	Yes, they are bringing it.
Kalulu balekaleta mu chipe	They are bringing a rabbit in a basket.
Bushye ulechifwaya nani?	Who is seeking for it?
Abantu balechifwaya	People are seeking for it.
Bushye nani uleifimba?	Who is thatching it (house)?
Ni Tata aleifimba	It is my father who is thatching it.
Bushye imbwa baleiposa	Are they selling the dog?
Iyo, baleiteka fye	No, they mean to keep it (they are only keeping it).
Bushye ñombe baleshishite lelo?	Are they buying the cattle today?
E, baleshishita	Yes, they are buying them.

Sometimes the demonstrative pronoun or the relative pronoun is used as an objective. They may say: Bring that, this, that one there, etc. (For demonstratives see Lesson 42.)

## LESSON 32.

### VERB

(No tense prefix.)

*Simple Present of customary action.*

This tense cannot stand alone, it requires a completive, i. e. some word or words added on to complete the idea.

*Affirmative.*

Mpyanga	I sweep
Upyanga	Thou sweepest
Apyanga	He sweeps
Tupyanga	We sweep
Mupyanga	You sweep
Bapyanga	They sweep

*Negative.*

Nshipyanga	I sweep not
Taupyanga	Thou sweepest not
Tapyanga	He sweeps not
Tatupyanga	We sweep not
Tanupyanga	You sweep not
Tabapyanga	They sweep not

### EXAMPLES.

Ine nsambe nkombo pe.  
I wash the cups always.  
Nshisamba mipika ine.  
I do not wash the pots.  
Kantwa alete fyumbu ku ñanda.  
Kantwa brings the potatoes to the house.  
Taleta fyumbu ku ñanda.  
He does not bring the potatoes to the house.

Ifwe banakashi tutapa menshi.  
 We women draw the water.  
 Tatutapa bushiku.  
 We do not draw water at night.  
 Mulyo bwali pe.  
 You always eat mush.  
 Ifwe tulye fyumbu uluchyelo.  
 We eat potatoes in the morning.  
 Tamulya nama pe iyo.  
 You dont always eat meat.  
 Banwa menshi fye.  
 They only drink water.  
 Tabanwa bwalwa nomba.  
 They do not drink beer now.

NOTE. — I sweep not means, I never sweep, etc., etc.

It will be seen from the above that the final A of the negative is constant. It does not change nor coalesce with the initial vowel of the noun following. In fact the initial vowel of the noun is dropped.

A man will say : Ine nshiuma mukashi, I do not beat my wife. Not : Ine nshiumo mukashi.

## LESSON 33.

### VERB

#### MODIFIED STEM.

The modified stem (M. S.) is a change made in the stem of verbs in certain past tenses and negatives. It is obtained thus :

(1) Verbs whose final consonant is M, N, or Ñ, change the final vowel of stem to ENE or INE. Other verbs change the final A to ELE or ILE.

Verbs whose penultimate vowel is A, I, or U, take the INE or ILE-form.

Verbs whose penultimate vowel is E, or O, take the ELE or ENE-form.



<i>Verb.</i>	<i>Meaning.</i>	<i>M. S. form.</i>
Fuma	Go out	Fumine
Tuna	Blunt	Tunine
Nāna	Gnash teeth	Nanine
Fuka	Stoop	Fukile
Leta	Bring	Letele
Pita	Pass	Pitile
Uma	Beat	Umine
Funa	Break	Funine
Tana	Withhold	Tanine
Sosa	Speak	Sosele
Chyena	Hurt, wound	Chyenene
Tema	Fell a tree	Temene

(2) Some verbs merely change two vowels :

Tāna	Pretend to fight	Tene
Kāna	Refuse	Kene
Fumbata	Shut the fist	Fumbete
Ipaya	Kill	Ipeye
Fwala	Dress	Fwele
Longana	Congregate	Longene

(3) Some verbs merely change the final A to E :

Tanika	Stretch	Tanike
Sanika	Light up	Sanike
Funika	Be broken	Funike
Fundika	Tie, fasten	Fundike
Kupika	Cover over	Kupike
Manika	Fix in, hold in, insert	Manike

In numbers 2 and 3 the penultimate vowel is lengthened somewhat.

(4) Some verbs ending in YA change the YA to ESHYE or ISHYE :

Fumya	Put out	Fumishye
Lufya	Lose	Lufishye
Imya	Raise	Imishye

Ponya	Knock down	Poneshye
Finya	Make heavy	Finishye
Konya	Joke, tease	Koneshye

(5) Some verbs ending in SHYA change SHYA to SESHYE or SHISHYE.

Bushya	Ask	Bushishye
Poshya	Greet	Poseshye
Kushya	Make to grow	Kushishye
Teshya	Move, shift	Teseshye

(6) When U preceeds the SHYA, USHYA becomes WISHYE, in verbs of more than two syllables.

Ipushya	Inquire	Ipwishye
Shibushya	Awaken	Shibwishye

It will be seen that in all these changes the vowels follow the unvariable rule A, I, U take I, while E and O take E.

## LESSON 34.

### VERB

#### A- TENSE.

#### *Past tense of today.*

An Immediate Past tense only used of *today*, may be translated : have just. Such statements as : I am sick, The sun is set (just set), The rain has stopped, etc., are made in this tense.

In the negative the modified stem is used. (Lesson 33.)

	<i>Affirmative.</i>	<i>Negative.</i>
Nachita	I have just done	Nshichitile I did not do
Wachita	Thou hast just done	Tauchitile Thou didst not do
Achita	He has just done	Tachitile He did not do
Twachita	We have just done	Tatuchitile We did not do
Mwachita	You have just done	Tamuchitile You did not do
Bachita	They have just done	Tabachitile They did not do

## EXAMPLES.

Akasuba kawa	The sun is set.
Inombe yafwa	The cow is dead.
Imfula yakalika	The rain has stopped.
Twaletc fipe fisano	We have brought five loads.
Nachite milimo wampa	I did the work you gave me.
Bushye taumwene abantu lelo?	Did you not see the people today?
Bushye tamuletele fipe?	Did you not bring the loads?
Iyo, abanesu bafileta	No, our friends brought them.
Bushye baimbe filindi?	Did they dig the holes?
E, baimba	Yes, they dug (them).
Iyo, tabembile	No, they have not dug (them).
Bushye baya ku kutebe nkuni?	Have they gone to get firewood?
Béle uluchyelo	They went this morning.

While being used as a Past tense of *today*, this tense is also used as a narrative past. The proper Past tense would be used to begin the narrative and then this tense would be employed.

Bantu bayile ku kutebe nkuni basange nkalamo, etc.

People went (some time ago) to get firewood, they found a lion, etc.

## LESSON 35.

## VERB

## MODIFIED STEM.

A Past tense of today needs a completive word or words.

<i>Affirmative.</i>		<i>Negative.</i>	
Nkakile	I tied	Nshikakile	I tied not
Ukakile	Thou tiedest	Taukakile	Thou didst not die
Akakile	He tied	Takakile	He did not tie
Tukakile	We tied	Tatukakile	We did not tie
Mukakile	You tied	Tamukakile	You did not tie
Bakakile	They tied	Tabakakile	They did not tie

## EXAMPLES.

Bushye akakile chipe uluchyelo?  
Did he tie the load this morning?

Akakile fipe fisano akasuba.  
He tied five loads during the day.

Bushye nani achitile milimo?  
Who did the work?

Ine nchitile milimo yonse.  
 I did all the work.  
 Bushye tabachitile milimo yabo?  
 Have they not done their work?  
 Iyo, tabachitile nangu pamo.  
 No, they have not done anything.  
 Bushye tamwipeye nama?  
 Have you not killed an animal?  
 Awe Mukwai, tatumwene nelyo kamo.  
 No sir, we did not see even one.  
 Bushye tabaletele fipe lelo?  
 Have they not brought the loads today?  
 Iyo, tabaletele fipe.  
 No, they have not brought loads.  
 Iyo, nshimwene kantu.  
 No I have seen nothing.  
 Bushye batemene umuti uluchyelo?  
 Did they fell the tree this morning?  
 E, bautemene uluchyelo.  
 Yes, they felled it this morning.  
 Tabatapile amenshi uluchyelo?  
 Did they not draw water this morning?  
 Iyo, tabatapile.  
 No, they did not draw water.  
 Bushye abantu bēle uluchyelo?  
 Did the people go this morning?  
 Iyo, tabēle nelyo umo.  
 No, not even one went.  
 Tusangile nama shisano pe lungu.  
 We found five animals on the plain.  
 Basangile nkalamo mu nshila.  
 They found a lion on the path.  
 Bayipeye nkalamo uluchyelo.  
 They killed a lion this morning.

## LESSON 36.

### VERB

#### NA- TENSE.

#### *Present Perfect.*

NA is prefixed to the ordinary pronominal prefix of the verb. NI in the first person singular takes the place of NA. NY takes the place of NA plus U in second person.

*Affirmative.**Negative.*

Ninkaka	I have tied	Nshikakile	I did not tie
Nukaka	Thou hast tied	Taukakile	Thou didst not tie
Nakaka	He has tied	Takakile	He did not tie
Natukaka	We have tied	Tatukakile	We did not tie
Namukaka	You have tied	Tamukakile	You did not tie
Nabakaka	They have tied	Tabakakile	They did not tie

And so through all the classes.

NOTE. — The neg. is the same as that of -A- tense, Lesson 34.

## EXAMPLES.

Nintapa menshi	I have drawn water.
Bushye nutapa menshi?	Have you drawn water?
Umulumendo nakaka chipe	The young man has tied the load.
Natupwe milimo yonse	We have finished all the work.
Bushye namupwe milimo?	Have you finished the work?
Natupwa	We have finished.
Nabakake fipe fyabo fyonse	They have tied all their loads.
Ine nshikakile chipe chyandi	I did not tie my load.
Bushye chilonda nachipola?	Is the sore healed?
Iyo Mukwai, tachipolele	No, sir, it is not healed.
Natusende fipe fyonse	We have carried all the loads.
Bushye numono mumana?	Do you see the river?
E, nimona Mukwai	Yes I see (it), sir.
Bushye nupyanga mu nanda?	Have you swept (in) in the house?
Nimpyanga	I have swept.
Ndepyanga	I shall sweep.

NOTE. — Being self contained i. e. it can stand alone, this tense is very useful for asking and answering questions. It is commonly used as Past tense of today.

## LESSON 37.

## VERB

A- with M. S.

*Past Indefinite.*NOT used of *today*.

The M. S. follows the rules given in Lesson 33.

*Affirmative.**Negative.*

Nakakile	I tied	Nshyakakile	I did not tie
Wakakile	Thou tiedest	Tawakakile	Thou didst not tie
Akakile	He tied	Takakile	He did not tie
Twakakile	We tied	Tatwakakile	We did not tie
Mwakakile	You tied	Tamwakakile	You did not tie
Bakakile	They tied	Tabakakile	They did not tie

In the affirmative this tense needs completive word or words.

EXAMPLES.

- Nshyaso lese nelyo kamulandu kamo.  
I said nothing (not even a little word).  
Tachitile, munankwe achitile.  
He did not do (it), his fellow did.  
Baletele milambo ku mfumu.  
They brought tribute to the chief.  
Fundi apangile imipando isano.  
The tradesman made five chairs.  
Namwene inkalamo shine.  
I saw four lions.  
Umunandi atapile amenshi.  
My friend drew water.  
Ine nakoseshye umulilo.  
I made up the fire.  
Naile kwa Kasembe.  
I went to Kasembe's.  
Tamwasosele ifya chine.  
You did not speak the truth.  
Twabasangile balekake fipe.  
We found them tying their loads.  
Batusangile ne milimo ingi.  
They found us with much work.  
Batūmine ne fikote.  
They beat us with whips.  
Nshyakakile fipe fya banandi.  
I did not tie my friend's loads.  
Tabakakile fipe fyandi yo.  
They did not tie my loads.  
Twabasangile pa mumana.  
We found them at the river.  
Twasangile nsofu pelungu.  
We found an elephant on the plain.  
Inkalamo shyaipeye abantu babili.  
The lions killed two people.  
Muntu umo aipeye inkalamo shitatu.  
One person killed three lions.  
Inanda ikalamba yawile ku mwela.  
A large house fell with the wind, i. e. the wind blew it down.  
Inanda yandi yapwile ulya mulungu.  
My house was finished the other week.

## LESSON 38.

## TO BE

The verbs LI and BA, each meaning *be*, are deserving of careful study.

LI means to be, to exist.

The stem LI never changes; this, and the fact that it ends in I and not A as do all the other verbs (save TI), makes it exceptional.

*Present.*

<i>Affirmative.</i>		<i>Negative.</i>	
Ndi	I am	Nshili	I am not
Uli	Thou art	Tauli	Thou art not
Ali	He is	Tali	He is not
Tuli	We are	Tatuli	We are not
Muli	You are	Tamuli	You are not
Bali	They are	Tabali	They are not

and so through all the classes.

*Past (not of today).*

Nali	I was	Nshyali	I was not
Wali	Thou wert	Tawali	Thou wert not
Ali	He was	Tali	He was not
Twali	We were	Tatwali	We were not
Mwali	You were	Tamwali	You were not
Bali	They were	Tabali	They were not

Followed by NA (with) it means to have (lit. to be with).

## EXAMPLES.

Ndi ne milimo ikalamba	I have much work (a great work).
Bansangile nali ne milimo ikalamba	They found me very busy.
Ali ne fyuma fingi	He has much wealth (is wealthy).
Imwe tamuli ne fipe?	Have you no loads?
Tuli ne fipe fingi	We have many loads.
Twali no kulwala bonse	We were all ill.
Tuli ne nsala	We are hungry.
Tabali ne nsala	They are not hungry.
Ali no bukali	He is very angry.
Bali na makasu yane	They have four hoes.
Tatuli na bantu besu muno	We have no friends here.
Tamuli ne milimo?	Have you no work?
Tatuli ne milimo yo	We have no work.

## LESSON 39.

## UKUBA, to be, to become.

Ukuba is not generally heard in the Present tense save in the Subjunctive Mood, the sign of which is the softening of the final A of the verb stem to E. This change in the Subjunctive applies to practically every verb in the language except LI, to be, and UKUTI, to say.

*Affirmative.*

Mbe	Let me be
Ube	That thou mayst be
Abe	That he may be
Tube	That we may be
Mube	That you may be
Babe	That they may be

*Negative.*

Niba	May I not be
Wiba	Thou mayst not be
Ēba	That he may not be
Twiba	That we may not be
Mwiba	That you may not be
Bēba	That they may not be

The A of BA in the negative form is constant. It never coalesces with any other vowel or alters in any way.

Naba	I am always	Nshyaba	I am not always
Waba	Thou art always	Tawaba	Thou art not always
Aba	He is always	Taba	He is not always
Twaba	We are always	Tatwaba	We are not always
Mwaba	You are always	Tamwaba	You are not always
Baba	They are always	Tababa	They are not always

This form is used of customary condition, etc.

## EXAMPLES.

Babe abantu bobe	That they may be your people.
Abe umushya obe	That he may be your slave.
Ukuti tube abantu bobe	That we may be your people.
Ukuti abe umuntu musuma	That he may become a good person.
Ukuti twiba bashya	That we be not slaves.
Ukuti niba kapondo	That I become not an outlaw.
Aba kwa Kasembe ku mushi	He resides at Kasembe's village.
Twaba pa milimo ya kulima	We are (all the time) cultivating.
Nshyaba ne milimo	I am without work.
Tatwaba na maka ya kuchita	We have not strength to do (it).
Tamwaba no lusa lwa kwingila mu nanda.	You have not the right to enter the house.

Note the use of Ukuti, in order that.

Negative form : Tekuti or Teti.



## LESSON 40.

## THE COPULA

In addition to the verbs LI and BA there are three other ways of expressing : he is, she is, it is, they are, etc. :

1. The syllable NI; 2. Accent; 3. the letter E.

The copula NI may be either singular or plural, past or present, personal or impersonal.

NI has no negative form and it is used with some nouns in class 1 and most nouns of class 3.

In class 1 sub-classes, A, B, and C singular and plural (q.v.).

Ni tata	He is my father.
Ni mayo	She is my mother.
Ni kapoli	It is a pig.
Ni kafundishya	He is a teacher.
Ni nabwinga	She is a bride.
Ni batata	They are my fathers.
Ni bamayo	They are my mothers.
Ni bakapoli	They are pigs.
Ni bakafundishya	They are teachers.
Ni banabwinga	They are brides.

With proper names :

Ni Musonda	It is Musonda.
Ni Kantwa	It is So and so.

CLASS 3. The copula NI may be used with the whole of this class singular and plural save only such nouns as have the ULU prefix in the singular. It is used however with the plural forms of such nouns.

Ni ñombe	It is a cow.	Ni ñanda	It is a house.
Ni nsengu	They are bamboos.	Ni nsengo	They are horns.

NI is also used with the following parts of speech :

<i>Prepositions :</i>	Ni mu ñanda, It is within the house.
<i>Pronouns :</i>	Ni ne, It is I. Ni fwe, It is we, etc.
<i>Demonstratives :</i>	Ni chi, Ni uyu, It is this.
<i>Adverbs :</i>	Ni kuno, It is here. Ni nomba, It is now.

ACCENT. — Accent takes the place of the copula NI with all nouns, singular and plural, other than those mentioned above. It is not marked in written or printed matter, the connection will generally make it clear.

Musonda múntu	Musonda is a person indeed (a good one).
Ichi chípe	That is a load.
Ulu lúpili	That is a hill.
Uyu muntu múkali	This man is a fierce man.

The accent falls on the vowel of the prefix, the preprefix drops.

## LESSON 41.

### THE COPULA

The copula E may be used with every class of noun. It has a demonstrative force.

E muntu	That is the man.	E chintu	That is the thing.
---------	------------------	----------	--------------------

The copula may be used with the Infinitive form of the verb.

E kusosa	That is speaking.
----------	-------------------

The copula may be used with every other part of speech except the conjunction and the interjection.

<i>Preposition :</i>	E mu nanda	That is (being) in the house.
<i>Dem. Pron. :</i>	E uyu	That is he.
	E chilya	That is it.
<i>Poss. Pron. :</i>	E chyakwe	That is his, hers.
<i>Adjective :</i>	E chikalamba	That is the big one.
<i>Adverb :</i>	E uku kwine	Just there that is the place.

The negative form of this copula is TE, a contraction of the neg. particle TA and E. This may be used with every part of speech except the conjunction and the interjection.

## EXAMPLES.

Tata ni mfumu	My father is a chief.
Tata e mfumu	My father, he is the chief.
Yobe e nanda	Yours, that is the house.
E kubomba kwine kwine	That is working indeed.
E kulima	That is cultivating.
Bese bwangu, e bwana	Let them come quickly, that is bwana (his message).
E uyo aibe fintu fyandi	That is the one who stole my things.
E bantu baishile mailo	These are the people who came yesterday.
E bo tulefwaya	These are they whom we seek.
E chyo ndefwaya	That is what I wish.
The chyakwe yo, chyandi	It is not his, it is mine.
Te munono, mukalamba nde- fwaya	It is not the little one (it is) the big one I wish.
Uyu te munono	That is not the little one.
Iyi te nanda	That is not a house.

## LESSON 42.

## DEMONSTRATIVES

As in English, the demonstrative may be a demonstrative adjective or a demonstrative pronoun. There are four such demonstratives which may be translated : This, That, These, Those, according as the person or thing spoken of is near or farther off, or near to the speaker or to the person addressed.

<i>Class.</i>	<i>Numb.</i>	<i>Concord.</i>	<i>Near.</i>	<i>Farther.</i>	<i>Near speaker.</i>	<i>Near person addressed.</i>
1	S.	U OR MU	UYU	ULYA	UNO	UYO
	P.	BA	ABA	BALYA	BANO	ABO
2	S.	U	UYU	ULYA	UNO	UYO
	P.	I	IYI	ILYA	INO	IYO
3	S.	I	IYI	ILYA	INO	IYO
		LU	ULU	LULYA	LUNO	ULO
	P.	SHI	ISHI	SHILYA	SHINO	ISHYO
4	S.	CHI	ICHI	CHILYA	CHINO	ICHYO
	P.	FI	IFI	FILYA	FINO	IFYO
5	S.	LI	ILI	LILYA	LINO	ILYO
		LU	ULU	LULYA	LUNO	ULO
		KU	UKU	KULYA	KUNO	UKO
		BU	UBU	BULYA	BUNO	UBO
	P.	YA	AYA	YALYA	YANO	AYO

<i>Class.</i>	<i>Numb.</i>	<i>Concord.</i>	<i>Near.</i>	<i>Farther</i>	<i>Near speaker.</i>	<i>Near person addressed.</i>
6	S.	KA	AKA	KALYA	KANO	AKO
	P.	TU	UTU	TULYA	TUNO	UTO
7	S.	BU	UBU	BULYA	BUNO	UBO
8	S.	KU	UKU	KULYA	KUNO	UKO
9	S.	KU	UKU	KULYA	KUNO	UKO
		PA	APA	PALYA	PANO	APO
		MU	UMU	MULYA	MUNO	UMO

To express great or greater distance the voice is raised, and the index finger of the right hand points upward. This may be done till the finger is pointing practically overhead.

A common, though more slovenly way, is to pout the lips and tilt the head till the nose points in the direction the finger ought to have shown. This is called *Kusonta ku kanwa*, Pointing with the mouth.

In narration *UYO* is used when the listener is not acquainted with the subject. If the listener knows the subject under discussion the *ULYA* is employed.

*Uyo mumana twābwike*  
*Ulya mumana twābwike*

That river we crossed.  
That river we crossed (which you know).

## LESSON 43.

### THE USE OF THE DEMONSTRATIVES.

*Uyu mumana unono, ulya ukalamba.*

This river is small, that one is big.

*Ifintu ifi fyonse fyandi, fyobe ni filya.*

All these things are mine, yours are those there  
(at a distance).

*Abo bantu besu.*

Those (near you) are our people.

*Lete chyo.*

Bring that (thing near to you).

*Senda chino*

Carry this (thing near me).

Bebe abantu bapite fi.

Tell the people to take these (near).

Bushye ni bani baposele bwe?

Who threw the stone?

Ni ulya aposele bwe.

It was he (a bit off) who threw the stone.

Nani abole mbwa?

Who hit the dog?

Ni uyu mwanakashi.

It was this (near) woman.

Abantu bandi bali kwi?

Where are my people?

Ni bano.

These (near speaker) are they.

Insengu ishi shyaoloke *chibi*.

These bamboos are *very* straight.

Shilya nsengu tashyaolokele iyo.

Those bamboos are not at all straight.

Inshila yesu yili kwi?

Where is our road?

Ni iyi Mukwai.

This is it (near one), Sir (or Madam).

Isembe ili.

This axe.

Isembe lilya.

That axe.

Ndefwaye sembe, lete lyo (leta ilyo).

I wish an axe, bring that one.

Ulukasu luno lukalamba.

This is a big hoe.

Inama ishi ishikali.

These animals are fierce.

Inama ishi tashyakalipe.

These animals are not fierce (angry).

Abansungu bonse balafwale ngowani.  
 All Europeans wear hats (habitually).  
 Ifwe bantu twatemwo bwali bwa musango uyu.  
 We people like this kind of mush.  
 Aba banakashi batapile amenshi.  
 These women drew the water.  
 Ifwe bano, fwe baume, twakandile amaloba.  
 We (here), we men, we trod the mud.  
 Konka balya bantu abaya nomba.  
 Follow those people who went off just now.  
 Lete fi mu nanda, ndefwaya fyonse.  
 Bring these into the house, I wish (them) all.

## LESSON 44.

### PREPOSITIONS

The prepositions PA, KU, MU present some little difficulty as they have several forms in which they appear and these forms are not interchangeable.

The forms are :

PA	PALI	PA
KU	KULI	KWA
MU	MULI	MWA

The following rules will serve as a guide as to general use, but one must keep a look out for unexpected uses of the various forms.

The prepositions may govern *Time*, *Place* or *Circumstance*. The meanings are given in Lesson 14.

PA      KU      MU

would be used before most common nouns and names of places and titles.

Mu nanda	In the house.
Pa mumana	At the river.
Ku mfumu	To the chief.

## PALI            KULI            MULI

would be used before proper names, demonstratives, pronouns, some adverbs, most (not all) terms of relationship, as father, mother, etc., before such nouns as have no singular prefix but take ABA as plural prefix (Class 1 sub-classes) also before the names of certain places (these must be learned as they are met).

Kuli kwana	To bwana.
Pali uyu	To this one.
Muli Tanganyika	In Tanganyika.

## PA            KWA            MWA

are used before proper nouns meaning : at the house of, to the place of, in the house of, etc. Often used as a polite way of saying to the person.

## PALI            KULI            MULI

are also used before the days of the week, one to five; before cardinal numbers, one to five; before ordinal numbers six to nine; before indefinite numeral adjectives, some, all.

Kuli bonse	To all.
Muli chimo	On Monday.
Muli chibili	On Tuesday.
Muli chine	On Thursday.
Muli chisano	On Friday.

See next lesson for further examples of the preposition.

## LESSON 45.

## PREPOSITIONS (2)

It is said :

Senda ku mfumu	Take it to the chief.
Senda kuli Kasembe	Take it to Kasembe.
Senda kwa Kasembe	Take it to Kasembe's.
Senda kwi sano kwa Kasembe	Take it to Kasembe's quarters.
Senda ku nanda ya kwa bwa- na.	Take it to bwana's house.

Senda mu nanda mwa bwana	Take it into bwana's house.
Senda kuli bwana	Take it to bwana.
Senda muli iyi nanda	Take it into this house.
Kuli wiso	To your father.
Kilu bukwe	To brother (or sister) in law.
Kuli Bubenshi	To the Bubenshi river.
Ku Luapula	To the Luapula river.
Kuli Chipili	To the Chipili river.
Ku Chipili	To Chipili (the place of that name).
Ku mwine	To the owner, lord, master.
Kuli ulya	To that one.
Amuposa mu mulilo	He threw him in the fire.
Amuposa ku nkalamo	He threw him to the lion.
Achiposa kuli kolwe	He threw it to the monkey.
Kuli lelo	Till today.
Kuli nomba	Until this present time.
Lungo muchyele muli tute	Season the manioc with salt.
Lungo muchyele muli chi- bwabwa	Season the pumpkin leaves with salt.
Lungo muchyele mu fyumbu	Season the potatoes with salt.
Bika muli fwaka	Put into the tobacco.
Mu mulamba wa nama	In the track of the animals.
Muli mulamba wa meshi	In the water floods.

MU and PA follow the same rules as KU, each gives its particular meaning to the sentence.

## LESSON 46.

### SUBJUNCTIVE MOOD

The simplest form of the Subjunctive Mood is obtained by changing the final A of the verb stem to E. (See also Lesson 39.)

Ndekaka      I am tying.      Nkake      Let me tie.

The meaning thus obtained may be expressed in English :

If I tie,	That I may tie.
In order that I may tie,	Let me tie.



Other forms of the Subjunctive will be learned later.

EXAMPLES.

Soso mulandu numfwe	Speak (of) the matter that I may hear.
Leta menshi nsambe	Bring water that I may wash.
Soseshya bonse bomfwe	Speak up that all may hear.
Leto bwali bonse tulye	Bring mush that we may all eat.

UKUTI, In order that, is frequently combined with the Subjunctive.

Ukuti numfwe	In order that I may hear.
Leta menshi ukuti nsambe	Bring water in order that I may wash.
Ukuti bonse bapoke kamo kamo	That all may receive one (one, one) that each may receive one.

TEKUTI or its shorter form TETI is generally used with the Subjunctive.

Tekuti basose; teti basose	They must not speak.
Tekuti (teti) bese pano nomba	That they come not here now.

BA with Subjunctive as a mild Imperative, see Lesson 21.

KA with verb in Subjunctive makes an Imperative of motion.

Kalete	Go and bring.	Kaleteni	Go ye and bring.
Katete	Go and cut.	Kateteni	Go ye and cut.
Kapoke	Go and take.	Kapokeni	Go ye and take.
Kamone	Go and see.	Kamoneni	Go ye and see.
Kalete fipe fili ku nanda yandi	Go bring the loads that are at my house.		
Kaleteni fipe fyonse fili pa lukungu	Go ye bring all the loads which are on the verandah.		

## LESSON 47.

*A useful list of Interrogatives with their meanings.*

ANI? Who? Whom? Plural Bani?

Ni wani?	Who are you?
Nani uyu uleisa?	Who is this coming?
Bushye ni bani balelete mbokoshi?	
Who are bringing the boxes?	
Bushye nsalu shilya shya kwani?	
To whom do those clothes belong?	

PI? Where? At what place?

Ni pi?	Where (is it)?
Chili pi?	Where is it?
Alipi?	Where is he?

KWI? Where? At what place?

Ni kwi?	Where (is it)?
Chili kwi?	Where is it?
Bali kwi?	Where are they?
Bēle kwi?	Where did they go?
Bantu besu bali kwi?	Where are our people?

NSHI? What?

Bushiku nshi?	What day? (when).
Mwaka nshi?	What year?
Akesa bushiku nshi?	What day will he come?

Kasuba nshi aishile? What time did he come? = The sun what (place)?

SHYANI? What? How?

Ati shyani?	What did he say?
Wati shyani	What do you say?
Wati shyani?	What do you think?
Ni shyani?	What about it?
Ni shyani balechita?	What is it they are doing?

CHINSHI? What?

Mulefwaya nshi?	What do you want? = Chinshi mulefwaya?
Ichyo basendele chinshi?	What did they carry?
Chinshi basendele?	What did they carry?
Chinshi baposele?	What did they sell?

CHINSHI with Applied form = Why?

Chinshi baishila?	Why have they come?
Chinshi basosele fyo?	Why do they speak so?
Chinshi bamufwayila?	Why do they seek him?

MULANDU NSHI? Why? For what reason? On account of what? Wherefore?

Mulandu nshi watutwima?	Why do you tremble?
Mulandu nshi mwaishila?	What have you come for?
	Why have you come?
Mulandu nshi mwaishile?	Why did you come? (not today).
Mulandu nshi mwaishila bengi?	Why have you come so many?

LILALI? When? What time?

Waishile lilali?

When did you come?

Baishile lilali?

When did they come?

Baleya lilali?

When will they be going?

Bakaya lilali?

When will they go? (not of Today).

Kantwa akesa lilali?

When will So and So come?

-NGA? How many?

This is used as an adjective and requires the prefix proper to the class of noun.

Baishile banga?

How many came?

Abantu bali banga?

How many people?

Ifipe finga?

How many loads?

## LESSON 48.

### APPLIED FORM OF THE VERB

Also called the Relative form. While being entirely different in meaning, and somewhat different in form, the Relative form of the verb follows the general rules laid down for the changes in the M. S. (Lesson 33.)

The Applied forms are :

ELA

ILA

ENA

INA

The same rules apply as with the M. S. — M, N, Ñ use ena, ina.

Other take the elə, ila forms.

Verbs ending in :

Ola change Ola to Wela

Ona change Ona to Wena

Ula change Ula to Wila

Una change Una to Wina.

The meaning thus given to the verb may be expressed in English by the prepositions to, from, for, at, against, or by such phrases as : on behalf of, on account of, etc.

<i>Verb.</i>	<i>Meaning.</i>	<i>Rel. form.</i>	<i>Meaning.</i>
Sosa	speak	sosela	speak on behalf of.
Leta	bring	letela	bring to, bring for.
Tuma	send	tumina	send on behalf of.
Ita	call	itila	call on behalf of.
Lwa	fight	lwila	fight for.
Iba	steal	ibila	steal for, steal from.
Senda	carry	sendela	carry for, carry to.
Kanda	tread mud	kandila	tread mud for (hut, etc.).
Lemba	write	lembela	write instead of, for.
Sombola	advertise	sombwela	advertise for another.
Sumbula	lift up	sumbwila	lift for another.
Sumuna	wipe	sumwina	wipe for, on behalf of.
Fuma	go out	fumina	go out through.
Kutula	dust	kutwila	dust for another.
Putula	cut	putwila	cut for.
Somona	unsheath	somwena	unsheath for.

The Dative is obtained by the use of the Applied form.

Amupele chipuna	he gave her a chair.
Achimpela	he gave it to me (chi from chipuna).

A Dative of direction is also so obtained, contrast the following.

A fumina ku munana	he went out to the river.
Afuma ku mumana	he went away from the river.
Fumya mu kasuba	take (it) out of the sun.
Fumishya (1) mu kasuba	take (it) out into the sun.
Aka bwela	he will return.
Akabwelela kuno	he will return here.
Abutuko musungu	he ran away from the white man.
Abtukila ku musungu	he ran to the white man.

The context will determine the sense of the Relative form and its meaning.

(1) -ISHYA is the Applied form.

## LESSON 49.

## APPLIED FORM (2)

## EXAMPLES.

Alelwilo mukashi na bana.

He is fighting for his wife and children.

Baletwalile mfumu.

They are carrying for the chief.

Umwaume uwaletele mfumu mbokoshi.

The man who brought the box for the chief.

Umukashi alesoselo mulume wakwe.

The wife is speaking for her husband.

Alimina Kalulu ibala likalamba.

He cultivated for Kalulu a large garden.

Alechitila bwana imilimo yakwe.

He is doing bwana's work for him.

Ichipe chya kupitilamo fyumbu.

A basket for carrying potatoes (in).

Alelwila mabala ya mfumu.

He is fighting for the chief's gardens.

Batukakile fipe fyesu.

They tied our loads for us.

Umuti waponena panshi.

The tree fell to the ground.

Umunensu aponena pe bwe.

Our fellow fell down upon a stone.

Leto mwando wakukakile chipe.

Bring a rope for tying the load, to tie the load with.

Umwele wakuputwilako.

A knife for cutting with.

Ntumino muntu ukundetele chipe.

Send a man for me, to bring the load to me.

Bana tulefwayile chintu balufishye.

We are seeking on behalf of the children a thing they lost.

Aya ku kunsosela kuli bwana.

He has gone to speak for me to bwana.

Aya nsosela kuli bwana.

He has gone to speak for me to bwana.

Twabakakile fipe.

We tied their loads for them.

Ankakile chipe chyandi.

He tied my load for me.

NOTE.—When M. S. and Applied form are combined the penultimate vowel is lengthened.

Afumine mu nanda	he went out of the house.
Afumine panse	he went out to outside.
Afumine mu kasuba	he went out of the sun.
Afumine mu kasuba	he went out into the sun.

## LESSON 50.

### INDEFINITE ADJECTIVES

UMO	Umo ati imilimo yabipa.
One	One says work is bad, an evil.
UMBI	Umbi ati, iyo yawama.
Another	Another says, No it is good.
BAMO	Bamo bati, Tubombe.
Some	Some say, Let us work.
BAMBI	Bambi bati, iyo twibomba, twikale fye.
Others	Others say, No, dont let us work, let us remain idle (remain only).
BONSE	Bonse bati, Ifwe twaishiba.
All	All say, We know (understand).
NANGU UMO	Takuli umuntu nangu umo waishiba bwino.
None	There is none who understands really.
NELYO UMO	Takuli umuntu nelyo umo.
None	There is none (not even one).
UYU ONSE	Uyu onse atemwa ēse.
Anyone	Anyone who cares can come (let him come).
UKUKONSE	Ukukonse uleya pano esonde.
Anywhere	Anywhere you go here on earth.
KONSE KONSE	Konse konse uleya pano esonde.
Everywhere	Everywhere you go here on earth.
Mr So and So	Ntweno or Kantwa or Ntwanikane or Kampana.
	This would be used instead of the name of a person for the moment forgotten.

Ni Ntweno, it was So and So (what do you call him?).

Ulya ntwani, That one, what's his name?

THINGUMBOB

THINGUMMY

Chintwani Chikantwa.

This would be used instead of proper name of thing for the moment forgotten.

NOTE. — It will be seen that the indefinite adjectives One to Anyone have been given in the personal form. They can of course be used with any class of noun by using the classifier, Concord, proper to that class of noun. Chimo, chimbi, fimo, kano, etc.

Fimo fyabipa fimo fya wama      Some are good, others are bad.  
(Things of the 4th class.)

## LESSON 51.

### COMPARISON

Comparison is effected in several ways, some of the more common are here shown :

*Similarity* by the use of :

NGA, as.

UKUPALA, to resemble.

UKUBA NGA, to be as.

UKUPALANA, to resemble each other.

UKULINGA, to measure.

-MO, one, same.

UKULINGANA, to measure, alike, be equal.

PAMO, same.

### EXAMPLES.

Imilimo yesu imo.

Our work is one (the same).

Imwe babili mwapalana.

You two are alike (you resemble each other).

Ichi chyapalana ne chinankwe.

This one resembles its fellow.

Lete chimuti ichilinge chi.

Bring a stick like this (one).

Lete chimuti ichilingene ne chi.

Bring a stick like this (one).

Insalu yobe ili pamo nge nsalu yandi.  
 Your cloth is the same as mine (my cloth).  
 Leto mupika waba nga uno.  
 Bring a pot like this one (which is as).  
 Ifintu fyonse fyalingana.  
 The things are all alike (as to size, appearance).

*Inferiority*, by the use of contrasting words :

Lepa, long.	Kulu, great.	Chyepa, small.
Bipa, bad.	Wama, good.	Nono, little, etc.

Chino, chinono, ichinankwe chikulu.  
 This one is small, its fellow is big.  
 Ichimuti ichi chyachyepa, chilya chikulu.  
 This stick is small, that one is big.  
 Insalu yobe yawama, yandi yabipa.  
 Your cloth is good, mine is bad.

By inscribing the inferior quality to one thing.

Umumana uno unono	This is a small river.
Umuntu ulya waipipa	That man is short.

NOTE. — Narrow concord with adjectives, broad one with verbs even when used in an adjectival sense.

## LESSON 52.

### COMPARISON (2)

*Inferiority.*

Denying the superior quality to one thing.

Chino tachyalepa, ichinankwe chyalepa.  
 This thing is not long, its fellow is long.  
 (Its fellow is longer than it.)  
 Uyu takosa, umunankwe akose chibi.  
 This one is not strong, his fellow is very strong.

*Superiority.*

Use of UKUCHILA, to excell, exceed.

Chino chyachilo kulepa.  
 This one is long (excells in length).  
 Uyu wachilo kukosa.  
 This one excells in strength (is strong).



Kalya kachila fyonse.  
That little one excells them all.

Ascribing the superior quality or degree to one.

Umulando uno walepa.  
This log is the longer (is long).  
Chino chyalepa kuli fyonse.  
This one is longest of all.

Possession of a quality to a high degree is expressed by :

UKUCHILA, exceed, excell.	ICHIBI, adv. very much, much.
Wakose chibi	He is very strong.
Chyalepe chibi	It is very long.
Amaka yakwe yachile chibi	His strength excells very much (greatly exceeds the normal).

Use of an intensive verb stem :

Insalu yabutishya	The calico is very white.
Insalu yafitishya	The calico is very black.

Use of an abstract noun :

Abantu bwingi	What a number of people ! The people are very many.
Amalubo busuma	What lovely flowers ! The flowers are very fine.

There are of course many other ways of describing the differences of quality and quantity but these will enable the Student to express comparison of most of the ordinary things met with.

## LESSON 53.

### PASSIVE VOICE

The Passive Voice is not used so commonly in Chibemba as in English. It is obtained by the insertion of W before the final A of verb stem, or any inflection of same.

Some include another form K or IK but this is more strictly a *Middle Voice* of the verb. Some verbs have all three forms, Active, Passive, and Middle Voices.

The native would much rather say :

Baŋuma they beat me, than Naumwa I was beaten.

<i>Verb.</i>	<i>Meaning.</i>	<i>Passive.</i>	<i>Meaning.</i>
Suma	bite	sumwa	be bitten
Leta	bring	letwa	be brought
Toba	break	tobwa	be broken
Tola	pick up	tolwa	be picked up
Lemba	write	lembwa	be written

## EXAMPLES.

Naumwa kuli tata.

I was beaten by my father.

Nasumwa ku mbwa yobe.

I was bitten by your dog.

Ifipe fyaletwa kuli abo.

The loads were brought by them.

Umutondo watobwa ku mwaiche.

The water pot was broken by the youngster.

Inkalata yalembwa kuli bwana.

The letter was written by bwana.

As showing the difference between the Passive and the Intransitive :

<i>Verb.</i>	<i>Meaning.</i>	<i>Passive form.</i>	<i>Intransitive form. (Middle Voice.)</i>
Chita	do	chitwa	chitika
Kaka	tie	kakwa	kakika
Toba	break	tobwa	tobeka
Sosa	speak	soswa	soseka
Putula	cut, break	putulwa	putuka

## EXAMPLES.

Umwando waputuka.

The rope is broken.

Umwando waputulwa ku mwele.

The rope was cut with a knife.

Umulumendo aputulo mwando.

The young man cut the rope (or broke).

## LESSON 54.

## VERB

## -LE-

This is a near Future of *today*.

*Affirmative.*

Ndeisa	I shall come
Uleisa	Thou wilt come
Aleisa	He will come
Tuleisa	We shall come
Muleisa	You will come
Baleisa	They will come

*Negative.*

Nshyaise	I shall not come
Tawaise	Thou wilt not come
Taise	He will not come
Tatwaise	We shall not come
Tamwaise	You will not come
Tabaise	They will not come

In some forms this has the idea of **MUST**.

## EXAMPLES.

Nga chyapona, bushye chiletobeka?

If it falls will it break?

Nga nalye fyumbu ndelwala.

If I eat potatoes I shall be ill.

Nga nalye fyumbu nshyalwale?

If I eat potatoes shall I not be ill?

Iyo, tawalwale.

No, you will not be ill.

Nga aiso munobe mulechita.

When your fellow comes you will do (it).

Mfumungu nga yaisa tulechinda.

When the chief comes we shall dance.

Nga alete buku ndelemba mashina.

When he brings the book I shall write the names.

Nga ampele mpiya ndebomba.

When he gives me money I shall work.

Abantu nga babwela balebomba bonse.

When the people come back they will all work.

Abantu balebombe chyungulu.

The people will work in the evening.

Bushye taise?

Will he not come (today)?

Iyo, taise.

No, he will not come (today).

Ngabaya bonse, tabanake bamo?

If they all go will not some of them be tired?

E, balenake chibi.

Yes, they will be very tired.

Iyo, tabanake.

No, they will not be tired.

Uleya.

You must go.

Tabaye, bakana.

They wont go, they refuse.

Baleya.

They must go. (Idea being: they wont be allowed to refuse.)

Taleisa.

He wont come.

Bushye nshileya?

Shall I not go? (Who will hinder me?)

Iyo, uleya nga nani alekuleshya.

You shall go, who will hinder you (forbid you)?

## LESSON 55.

### VERB

### -ALA-

An Immediate Future tense of today, more imminent than the -LE- of previous lesson. It may be expressed in English as « just about to » of an action not yet begun but which will be begun shortly.

#### *Affirmative.*

Nalakaka	I am about to tie
Walakaka	Thou art about to tie
Alakaka	He is about to tie
Twalakaka	We are about to tie
Mwalakaka	You are about to tie
Balakaka	They are about to tie

#### *Negative.*

Nshyakake	I tie not
Tawakake	Thou tiest not
Takake	He ties not
Tatwakake	We tie not
Tamwakake	You tie not
Tabakake	They tie not

Note the change in the negative form. To say Tabalakaka would mean that up till the moment of speaking they had not tied. (Lesson 66.)

#### EXAMPLES.

Nalaisa mukwai	I am coming, sir.
Bushye tabatendeke milimo?	Have they not begun the work?
Balatendeka nomba	They are just about to begin now.
Imilimo yobe shyani?	What about your work?
Nalatendeka mukwai	I shall set about it shortly, sir (begin).

Balalete fipe fyesu fyonse	They are about to bring our loads.
Chyenjeleni, inama yalaisa	Look out the animal is coming.
Yileke, yalafwa	Leave it alone, it is about to die (of wounded animal).
Abanakashi balaisa no bunga	Women are about to come with meal.
Mfula yalaisa	The rain is just coming.
Ubushiku bwalachya nomba	It is just about to dawn. (The night is about to pass.)
Akasuba kalawa	The sun is just about to set.
Twende, twalafika	Come along, we are just there (we are just about to arrive).

## LESSON 56.

## VERB

## -KA-

A Future Indefinite tense is made by inserting the particle KA immediately after the pronominal prefix.

*This tense is never used of today.*

No indication of time is given in this tense save that the action spoken of will take place some time in the future, but not *today*.

Note the softening of the final vowel in the negative.

*Affirmative.*

Nkakaka	I shall tie
Ukakaka	Thou wilt tie
Akakaka	He will tie
Tukakaka	We shall tie
Mukakaka	You will tie
Bakakaka	They will tie

*Negative.*

Nshyakakake	I shall not tie
Tawakakake	Thou wilt not tie
Takakake	He will not tie
Tatwakakake	We shall not tie
Tamwakakake	You will not tie
Tabakakake	They will not tie

## EXAMPLES.

Nkatwalo mukashi ku mwabo.

I shall take my wife to her home.

Nkafwaya bantu bambi bamilimo.

I shall seek other workmen.

Akõmfwo mulandu obe mailo.

He will hear your case to-morrow.

Bakasende fipe masoshi.

They will take the loads the day after to-morrow.

Nshyakaleke nangu umo ukuya.

I shall not permit even one to go.

Tabakasange milimo kuno.  
 They will not find work here.  
 Tawakasange nama pano mainsa.  
 You will find no animals here in the rains.  
 Tabakatemwe iyo  
 They will not like (that).  
 Imilimo batemwe tabakaleke kangu iyo.  
 Work they like they will not leave off quickly.  
 Ichyo afwaya takachisange iyo.  
 What he is seeking for he will not find (never find).  
 Bushye tamwakeke kuno?  
 Will you not come here (never come)?

The Imperative for this form :

Ukese uluchyelo	Come in the morning.
Mukese uluchyelo	Come (ye) in the morning.

## LESSON 57.

### SALUTATIONS

The native is very punctilious in the matter of salutations. He has salutations suitable for almost all the circumstances of life, and a few for its chances.

The following are some of the more common. — R = response.

MWASHIBUKENI. Good morning (lit. you, plural, have awakened).

R. Endi mukwai, or Endita mukwai.

MWAPOLENI? How are you? Are you well? = How do you do?

R. As above.

MUTENDE. Peace.

R. Mutende.

KWATALALA? It is well? Is all quiet?

R. Kuntu kwatalala, or Tondolo.

KULI CHI? What's the matter? or Ku be chi?

R. Kuntu kwatalala (all is quiet).

MWAISENI. Welcome (lit. you have come).

R. Endi, etc.

CHILUBUSHI. Welcome back, on return from a journey or visit.

R. Endi, etc.

KAFIKENIPO. Arrive (safely), said to departing friend  
= Good bye.

KABIYENIPO. Go off (safely), said to departing friend  
= Good bye.

R. for both. Shyalenipo = Good bye.

BAMBENI. Greeting to returning hunter.

CHIBAMFI. Greeting to returning hunter.

MABINGO. Greeting to returning hunter.

R. to above, if he has been successful : Endi mukwai, or Yanyama or Akanama.

R. if unsuccessful : Ala tata, or Nakamo or Shyalumba kapongolo.

MILIMO. You are at work.

R. Endi, etc.

MWASALIPENI. Greeting to mother at birth, warrior returning, etc.

R. Endi, etc.

MWALIMENI. Greeting to field worker.

R. Endi, etc.

Of course Mukwai, Sir, Madam, Tata, my Father, Shikulu, Grandfather, Mama, Grandmother, etc., may be tacked on for politeness to any or all of these forms. It is well, too, to use them in reply.

## LESSON 58.

## RELATIVE PRONOUNS

## PERSONAL

<i>Singular present.</i>		<i>Plural present.</i>	
NEU	I who	FWE BA	We who
WEU	Thou who	MWE BA	You who
U	He who	ABA	They who
<i>Past.</i>		<i>Past.</i>	
NE WA	I who	FWE BA	We who
WE WA	Thou who	MWE BA	You who
U WA	He who	ABA	They who

## EXAMPLES.

Ne usosele kuli iwe.

I who speak to thee.

We wachitile chi, mulandu obe.

You who did this, it is your fault.

Fwe basumina tuleya ku kubomba.

We who agree we shall go to work.

Abasendele fipe bese ku kupoka malipilo.

They who carried loads let them come to take their pay.

*Present.*

Fwe basumina

We who agree

Mwe basenda

You who carry

Aba chita

They who do

*Past.*

Fwe basumine

We who agreed

Mwe basendele

You who carried

Abachitile

They who did

## EXAMPLES.

Bushye abachite milimo iyi bani?

Who do this work?

Abalebomba bwino bantu bandi.

Those who work well they are my people.



Uleñuma ne uchite milimo yobe.  
 You are beating me, I who do your work.  
 Mone fyo aletamfya abasendele fipe fyakwe.  
 See how he is driving away those who carried his loads.  
 Ni we wine unjebele.  
 It was you yourself who told me.

## LESSON 59.

## -NTU

The particle NTU with the proper prefix according to the class of the noun for which it stands, is commonly used as a relative pronoun.

## EXAMPLES.

Leto lukasu luntu wikete mu minwe.  
 Bring the hoe which you have in your hand.  
 Ubutanda buntu wapashile mailo.  
 The mat which you sewed yesterday.  
 Ifyani fintu wasebele.  
 The grass which you cut.  
 Inñanda intu twakulile ulya mwaka.  
 The house which we built that year.  
 Inkoko intu tushitile uluchyelo.  
 The fowl which we bought this morning.  
 Tumone imilimo intu uchitile uluchyelo.  
 Let us see the work which you did this morning.  
 Baleta kalulu kantu bepeye akasuba.  
 They brought the rabbit which they killed today (in the day time).

And so through all the classes singular and plural except the plural form of the first class prefix BA.

## IF

Two useful forms may be employed to express IF in addition to the usual Subjunctive form. (Lesson 46.)

If the condition can be or ought to be realized the usual form is NGA :

Ngo leya nombamba, bushye ulefika?  
 If you go now, will you arrive?

Ngo lesendamishyo tulo milimo teti ipwe.  
 If you sleep too much the work will never be done.  
 Nga balebomba bwino alebalambula.  
 If they work well he will pay them.  
 Nga leisa ndemupe ndalama.  
 If he comes I shall give him the money.

If the condition cannot, or is unlikely to be realised, the form is A used as a preprefix to the prefix proper to the noun and BA-be, following the prefix :

Aluba lukasu lobe nga nashita.  
 Were it your hoe, I would buy it.  
 Atuba ne fyuma, kuti twakupela.  
 Had we the goods we should give to you.  
 Atwishiba nga twachitile.  
 Had we known we should have done (it).

The form is A....BA....NGA (or Kuti).  
 The A is omitted in 1st person singular.

Njishiba nga nachichita.  
 Had I known I should have done it.

## LESSON 60.

### RELATIVE PRONOUN

The demonstratives ending in LYA, ULYA, CHILYA, etc., are also used as relatives.

The emphatic relative pronouns are :

<i>Class.</i>	<i>Noun.</i>	<i>Rel. Pron.</i>
1	UMUNTU ABANTU	UYO or UO ABO
2	UMUTI IMITI	UYO IYO
3	ULUSENGU INANDA INSENGU	ULO IYO ISHYO
4	ICHINTU IFINTU	ICHYO IFYO

<i>Class.</i>	<i>Noun.</i>	<i>Rel. Pron.</i>
5	ISEMBE	ILYO
	ILINSO	ILYO
	ULUKASA	ULO
	UKUBOKO	UKO
	UBULWELE	UBO
	AMABOKO	AYO
6	AKALULU	AKO
	UTULULU	UTO
7	UBUSUMA	UBO
8	UKUSOSA	UKO
9	PANTU	APO
	KUNTU	UKO
	MUNTU	UMO

In ordinary conversation when there is no desire for emphasis, the initial vowel (the preprefix) is employed as relative pronoun.

Usumina	He who agrees.
Ulukasu ulwafunika	The hoe which is broken.
Abashyele panuma	They who remained behind.
Umuntu ulesosa	The person who is speaking.
Inama ishyaipaiwe	The animals which were killed.
Abo abashyele panuma	They who remained behind.
Ulukasu ulo ulwafunika	The hoe that one which is broken.

Neg. with SHI, SHYA

Ushisumina	He who does not agree.
Ushyasumina	He who did not agree.
Ushitemwa	He who does not love, like.
Ushyatemwa	He who did not love, like.
Uwasumina	He who agreed or Uasumina.

In some districts TA is heard instead of the SHI and SHYA forms.

The use of the UYO, ABO forms conveys almost the idea of a demonstrative of relation and is commonly used in such sentences as :

Those whom you mentioned	Abo walumbula.
Abo watumine mailo, e bakesa muli chitatu.	
Those whom you sent yesterday, these are they who will come on Wednesday.	

## LESSON 61.

## INTERROGATIVES, AFFIRMATIVES, NEGATIVES

The difficulty of asking and answering questions is one that perplexes a learner somewhat. The following list, tabulated according to the classes, will be of some assistance in mastering this subject.

Questions are frequently prefaced by BUSHYE, ATINI, BATINI, or followed by ATI, ATINI, BATINI?

E expresses : That is, this is, these are.

TE is the negative of E, That is not, or is that not?

This is he, she, it, they.	Is not this he, she, they?	It is not, This is not He, she, it, These, they.	
S. E oyu	Te oyu?	Te o	or Te uyu iyo
P. E baba	Te baba?	Te bo	or Te aba iyo
S. E oyu	Te oyu?	Te o	or Te uyu iyo
P. E yeyi	Te yeyi?	Te yo	or Te iyi lyo
S. E lolu	Te lolu?	Te lo	or Te ulu iyo
E yeyi	Te yeyi?	Te yo	or Te iyi iyo
P. E shyeshi	Te shyeshi?	Te shyo	or Te shyeshi iyo
S. E chyechi	Te chyechi?	Te chyo	or Te chyechi iyo
P. E fyefi	Te fyefi?	Te fyoy	or Te ifi iyo
S. E leli	Te leli?	Te lyo	or Te ili iyo
E lolu	Te lolu?	Te lo	or Te ulu iyo
E koku	Te koku?	Te ko	or Te uku iyo
E bobu	Te bobu?	Te bo	or Te ubu iyo
P. E yaya	Te yaya?	Te yo	or Te aya iyo
S. E kaka	Te kaka?	Te ko	or Te aka iyo
P. E totu	Te totu?	Te to	or Te utu iyo
S. E bobu	Te bobu?	Te bo	or Te ubu iyo
S. E koku	Te koku?	Te ko	or Te uku iyo
S. E papa	Te papa?	Te po	or Te apa iyo
E koku	Te koku?	Te ko	or Te uku iyo
E momu	Te momu?	Te mo	or Te umu iyo

## EXAMPLES.

Te oyu anjebele?	Was it not he who told me?
Bushye te baba baletete fipe?	Was it not these who brought the loads?
E baba waebele ati, bakesa?	Are these the people you said would come?
E baba	These are they.
Iyo tebo	No, not these.
Te bo	Not these.
Teaba iyo	Not these, no.
Ichintu nshi wa shitile mailo?	What thing did you buy yesterday?
E chyechi	It was this (thing).
Te chyechi?	Was it not this?

## LESSON 62.

## VERB

## -ALI-

*Present Perfect tense.**Affirmative.**Negative.*

Nalichita	I have done	Nshyachita	I have not done
Walichita	Thou hast done	Tawachita	Thou hast not done
Alichita	He has done	Tachita	He has not done
Twalichita	We have done	Tatwachita	We have not done
Mwalichita	You have done	Tamwachita	You have not done
Balichita	They have done	Tabachita	They have not done

Note how the LI drops in negative.

## EXAMPLES.

Bushye nombe yalifwa?  
Was the cow dead?

Bushye iwe walichita?  
Was it you who did (it). Did you do (it)?

E, nalichita.  
Yes I did (it).

Bushye alyumfwe fyo twasosele?  
Did he hear what we said?

E, alyumfwa.  
Yes, he heard.

Iyo taumfwa.  
No, he did not hear.

Bushye fipe fyonse balikaka?

Did they tie all the loads?

Iyo tabafikaka.

No, they did not tie them.

Bushye mwalishite mbushi?

Did you buy the goat?

Balionaule fintu fyonse my kuteshya teshya.

They destroyed everything through moving them about  
(moving, moving).

This tense is frequently used with verbs of condition, quality, etc.

Aliwama	He is good (a good sort).
Umunensu alikalipa	Our fellow is angry (that is his nature).
Abantu batatu balilwala	Three people are sick.
Ulupili lwalilepa	The hill is a high one.
Umumana walikula	The river is a big (broad) one.
Ubunga bwa male bwalibipa kuli ifwe.	Male meal is bad for us (as far as we are concerned).

## LESSON 63.

### VERB

-ALI- with M. S.

A Past Indefinite not used of today. It has same value as tense given in Lesson 37 but differs from it in that it can stand alone.

#### *Affirmative.*

Nalipatile	I hated
Walipatile	You hated
Alipatile	He hated
Twalipatile	We hated
Mwalipatile	You hated
Balipatile	They hated

#### *Negative.*

Nshyapatile	I did not hate
Tawapatile	You did not hate
Tapatile	He did not hate
Tatwapatile	We did not hate
Tamwapatile	You did not hate
Tabapatile	They did not hate

Another form with exactly the same value is :

#### -ALĪ-

Nalipata	I hated	Nshyapatile	I did not hate
Walipata	You hated	Tawapatile	You did not hate
Alipata	He hated	Tapatile	He did not hate, etc.

## EXAMPLES.

Abanankwe balimupatile	His fellows hated (disliked) him.
Ichipe nalikaka	I tied the load.
Twalimusangile ali bwino bwino	We found him very well.
Twalimusanga ali bwino bwino	We found him very well.

Interrogatives like KWI, NSHI, PI, etc., are not used with this form. They are more generally employed with the -A- and M. S. of Lesson 37.

Above tenses are not used of *Today*.

## -ALE-

A Past Imperfect signifying that the action was still unfinished at the time under discussion. Might be expressed « used to, » « I was. »

*Affirmative.*

Nalepyanga	I was sweeping
Walepyanga	You were sweeping
Alepyanga	He was sweeping
Twalepyanga	We were sweeping
Mwalepyanga	You were sweeping
Balepyanga	They were sweeping

*Negative.*

Nshyalepyanga	I was not sweeping
Tawalepyanga	You were not sweeping
Talepyanga	He was not sweeping
Tatwalepyanga	We were not sweeping
Tamwalepyanga	You were not sweeping
Tabalepyanga	They were not sweeping

## EXAMPLES.

Nalelame nanda ya kwa bwana ulya mwaka.  
I was guarding the house of bwana that year.

Basangile nshyalepyanga njikele fye ne chyewa mu minwe.  
They found me, I was not sweeping, I was only sitting with the brush in my hand.

Bushye uwalepyanga pa lukungu kale nani?  
Who was it used to sweep the verandah long ago?

Bushye uwaletete nkuni pano nani (or ni nani)?  
Who was it was chopping firewood here (getting firewood)?

Ni fwe twaleteba mukwai.  
It was we who were getting firewood, sir.

Bushye tawalebombe milimo yandi kale iwe?  
 Were you not doing my work some time ago?  
 Awe mukwai, ine nshyalebomba.  
 No sir, I was not working.

NOTE. — You is used for 2nd person singular here and in following lessons.

## LESSON 64.

### VERB -CHILI

This tense is used in the affirmative only. When used alone it may be translated : Still, am still, was still, were still, etc. Used with other verbs it takes the tense of the accompanying verb.

Nchili	I am still
Uchili	You are still
Achili	He is still
Tuchili	We are still
Muchili	You are still
Bachili	They are still.

In the negative probably the TALA (Lesson 66) would be employed which expresses Not yet, I have not yet, etc.

### EXAMPLES.

Nchili pa milimo yampele bwana.  
 I am still at the work bwana gave me.  
 Achili mu bwato, alelwala.  
 He is still in the boat, he is ill.  
 Nchili ndechite milimo.  
 I am still doing the work.  
 Bansangile nchili ndebomba.  
 They found me still working.  
 Bushye uchilipo na nombamba?  
 Are you still there?  
 Tuchili tulekaka.  
 We are still tying.  
 Ilyo wapitile nchili mu mushi.  
 When you passed I was in the village (still).

CHI without the LI expresses Had just, barely, scarcely, etc. The verb which follows completing the sentence is



always in the -A- tense. (Lesson 34.) FYE, only, merely, is frequently added.

## EXAMPLES.

Nchinuka fye ne mfula yaisa.

I had just stopped work when the rain came.

Achisa fye no bwali baleta.

He had scarcely arrived when they brought mush.

Tuchifika fye ne mfumu yafwa.

We had only arrived when the chief died.

Bachisosa fye nabantu baisa.

They had only just spoken when the people arrived.

Achisosa, no kufuma afuma.

He spoke and immediately went out.

Batile bachifika na bwana aisa.

They had just arrived (some time ago) when bwana came.

## LESSON 65.

## VERB

## -ACHI-

A Past tense, used only of *today*.

*Affirmative.**Negative.*

Nachikaka	I tied	Nshyachikaka	I did not tie
Wachikaka	You tied	Tawachikaka	You did not tie
Achikaka	He tied	Tachikaka	He did not tie
Twachikaka	We tied	Tatwachikaka	We did not tie
Mwachikaka	You tied	Tamwachikaka	You did not tie
Bachikaka	They tied	Tabachikaka	They did not tie

## EXAMPLES.

Bushye tabachilete ñombe uluchyelo?

Did they not bring the cattle in the morning?

Bahiso luchyelo.

They came this morning.

Iñombe ya kwa bwana yachilaso mwaichye ulusengo uluchyelo.

Bwana's cow gored a youngster this morning.

Bachipaye nama shitatu.

They killed three animals.

Bachisenda kalata uluchyelo.

They carried the letter this morning.

Abanensu bachitangilo luchyelo, ifwe tulebakonke chyungulu.  
Our friends went on ahead this morning, we shall follow them this evening.

Ichyo wachisendo luchyelo wachibika kwi?

That (thing) you carried off this morning, where did you put it?

Inkalamo iyo twachimono luchyelo fundi ayipaya.

That lion we saw this morning, the hunter has killed it.

Abantu balya twachiba nabo uluchyelo bali kwi?

Those people we were with in the morning, where are they?

Uyu twali nankwe, bushye achisa kuno?

He whom we were with, did he come here?

Iyo tachisa kuno.

No he did not come here.

Bushye nabachitema ichimuti chikulu twachimono luchyelo?

Have they felled that very big tree we saw this morning?

Bachili balechitema.

They are just felling it.

Bachichitema.

They felled it.

Nabachitema.

They have felled it.

Bachitemene uluchyelo.

They felled it this morning.

LA added to the ACHI gives to the tense the idea of continuance.

Achilakake chipe

He was tying the load.

Bachilachita nshiku mumana?

What were they doing at the river?

## LESSON 66.

### VERB

### TA -LA

*Not yet.*

LA inserted immediately after the pronominal prefix of a verb in the negative is equivalent to *Not yet.*

Only used in one tense.

Nshilakaka

I have not yet tied

Taulakaka

You have not yet tied

Talakaka

He has not yet tied

Tatulakaka	We have not yet tied
Tamulakaka	You have not yet tied
Tabalakaka	They have not yet tied

With a slight inflection of the voice this is made interrogative.

Bushye is also used to make the interrogation more emphatic.

## EXAMPLES.

Bushye taulalya?	Have you not yet eaten?
Iyo, tatulalya mukwai	No we have not eaten yet, sir.
Nshilamona bantu besu.	I have not yet seen our people.
Bushye tabalaumfwo mulandu?	Have they not heard the case yet?
Tabalaūmfwa	They have not yet heard it.

Another form is :

Nshilati nkake	I have not yet tied
Taulati ukake	You have not yet tied
Tabalati bakake	They have not yet tied

To express the Past tense, a verb would be used in a Past tense to precede the « not yet » tense and so throw the action into the past.

Nali nshilakaka.

I was, I have not yet tied = I had not yet tied.

Nali nshilati nkake.

I had not yet tied.

Wali taulati ukake.

You had not yet tied.

Twali tatulati tufike twasanga banensu mu nshila.

We had not yet arrived (when) we met our friends on the road.

Still another form :

Nshyatala mbulya	I have not yet eaten it (BU class).
Tatala alya	He has not yet eaten (the thing).
Tabatala bafikako	They have not yet arrived there.

This last form ATALA has more the idea of Never yet.

Nshilamono musungu.

I have not seen a European (during all the time in question).

Nshyatala mono musungu.

I have never yet seen a European.

## LESSON 67.

## VERB

## -LA-

## PRESENT CUSTOMARY ACTION

This tense signifies that the action is customary, habitual, continuous. This tense differs from tense of Lesson 32 in that it can stand alone without any completive word or words.

*Affirmative.*

Ndakaka	I always tie.
Ulakaka	You always tie
Alakaka	He always ties
Tulakaka	We always tie
Mulakaka	You always tie
Balakaka	They always tie

*Negative.*

Nshikaka	I do not tie
Taukaka	You do not tie
Takaka	He does not tie
Tatukaka	We do not tie
Tamukaka	You do not tie
Tabakaka	They do not tie

Note the change in the negative to avoid clashing with the « not yet » tense (66).

Note the change of L to D in first person singular.

## EXAMPLES.

Abanensu balalwale nshiku shyonse.

Our fellows are always sick.

Bushye mulapēpa fwaka?

Do you smoke tobacco?

E, tusapēpa.

Yes, we smoke.

Bushye mwe banakashi mutapa menshi pe?

Do you women always draw water?

E, tulatapa.

Yes, we draw water (constantly).

Fwe baume tulalima.

We men always cultivate.

Fwe baume tukula mayanda.

We men build the houses.

Fwe baume tulakula.

We men do the building.

Abanakashi balatapa.

The women draw water.

Bushye mulabelenga?

Do you read?

Bushye mubelenga kalata?

Do you read the book?

Ndabelenga mukwai.

I read, sir.

Nshibelenga.

I do not read.

Awe mukwai, tatubelenga ifwe.

No sir, we do not read.

Ine nshibelenga kalata, umunandi alabelenga.

I do not read the book, my fellow reads (it).

## LESSON 68.

### INTERJECTIONS

KALOMBO	response (by a man) is answer to a call by name.
ABE	response (by a woman) in answer to a call by name.
MUKWAI	Sir, Madam, also a response when called (either sex).
YANGU	expresses great surprise, grief, wonder.
LELO	Look out, take care.
LELWENI	plural form of LELO.
YABA	expresses incredulity, Nonsense, it's a lie, etc.
YABAYABA	Intensive form of YABA, greater incredulity.
YABWE	same as YABA.
ALA	expresses surprise, disagreement, No, not so, never, etc.
ALALE	a little more vigorous than ALA.
ALE	Now then, come on, get on, etc.
ALANI	plural form of ALE.

### INTENSIVE INTERJECTIONS

There are many interjections used with verbs of colour, quality, etc., to express a high degree of the same. A few are given, others will be learned from the ordinary speech

of the native. Those given will enable the learner to appreciate the meaning when he hears an interjection.

Umuti, uyu wakashika chye.

This tree is intensely red.

Ichyela chya kaba se.

The iron is very hot (at a white heat).

Insalu ya buta tu tu.

The calico is very white.

Insalu yobe yafita fititi.

Your cloth is very black.

Umuntu waikala shilili.

The person stood shock still.

Aikala shilili.

He sat very still, motionless.

Ichimuti chyakosa ndi.

The stick is exceedingly strong.

Umushili wauma ndi.

The earth is very dry.

The earth is as dry as a bone, bone dry.

Ukūma nga.

Very dry, very hard, as ndi.

Ukulapuka lapu.

To pop out, pop ! (as cork, bullet, etc.).

Ukuputula putu.

To break off snap.

Ukuteta shikishiki.

To cut through with a blunt knife, haggie.

Amapi ngwa, ngwa, ngwa.

Of the clapping of hands.

Ukukulukuta kulukutu, kulukutu. To gallop, the kulukutu being in imitation of the sound made by the hoofs.

## LESSON 69.

### ORDINAL NUMBERS

First is expressed in various ways :

Pa kubala      Chya pa kubala.

Ntanshi      Chya ntanshi.

-tanshi      Chitanshi.

Kubalila      Chya kubalilapo.

Second	-abubili	Chya bubili
Third	-abutatu	Chya butatu
Fourth	-abune	Chya bune
Fifth	-abusano	Chya busano
Sixth	mutanda	Chya mutanda
Seventh	chinelubali	Chya chine lubali
Eighth	chinekonse	Chya chine konse
	chinekonsekonse	Chya chine konse konse
Ninth	fundi	Chya fundi
	pabula	Chya pabula
Tenth	ikumi	Chye kumi

In above examples the noun CHINTU, thing, is taken as understood.

Chintu chya butatu, the third thing, etc.

Chintu chya chitatu is also heard, the chi taking the place of the bu (numbers 1 to 5).

Firstly, secondly, thirdly, etc., are expressed :

Firstly	Pa kubala
Secondly	Pabili
Thirdly	Patatu
Fourthly	Pane
Fifthly	Pasano
Sixthly	Pali mutanda
Seventhly	Pali chine lubali
Eightly	Pali chine konse konse, or chine konse
Ninthly	Pali fundi, or pali pabula
Tenthly	Pe kumi

Note the change from PA to PALI.

Lastly may be expressed by one of the following four forms :

Chya kulekelela  
 Chilekeleleko  
 Chya kupelelela  
 Chipeleleko

The days of the week :

Muli (or Pali) chimo	on Monday
Muli (or Pali) chibili	on Tuesday
Muli (or Pali) chitatu	on Wednesday
Muli (or Pali) chine	on Thursday
Muli (or Pali) chisano	on Friday
Mu kutampa (or Mu chitamfi)	on Monday
Mu chibelushi	on Saturday
Mu Mulungu	on Sunday

Uwantanshi akaba wakulekelela	He who is first shall be last.
Mukesa muli chitatu	You will come on Wednesday.
Pa kubala upyange elyo upupute	First sweep, then you will dust.

## LESSON 70.

### REFLEXIVE

The Reflexive form of the verb is obtained by prefixing I to the verb stem. This must not be confounded with the I of the negative. (Lesson 20.) The context will usually make it quite clear.

This form may be expressed in English : oneself, myself, ourselves, theirselves, etc.

With the Applied form of the verb it may be translated : to oneself, for oneself, on account of oneself, etc.

This form runs through practically all the active verbs in the language.

<i>Verb.</i>	<i>Meaning.</i>	<i>Reflexive.</i>	<i>Meaning.</i>
Kana	deny	ikana	deny oneself
Temwa	love	itemwa	love oneself
Pata	hate	ipata	hate oneself
Leta	bring	ileta	bring oneself
Chita	do	ichitila	do for oneself
Fwaya	seek	ifwayila	seek on one's own account for one's own benefit.



UMWINE, Owner, master, self, plural BENE, may be added to the sentence for emphasis.

Baitemwa bene	They love themselves.
Aipato mwine	He hates himself.
Bailetelela bene	They brought it upon themselves.
Aifwayilo mwine	He is seeking on his own account.

### RECIPROCAL

This form is obtained by suffixing NA to the verb stem and it denotes mutual action, interaction, reaction. Some verbs ending in YA take NYA as suffix.

<i>Verb.</i>	<i>Meaning.</i>	<i>Reciprocal.</i>	<i>Meaning.</i>
Soshya	speak to	soshyanya	speak to each other
Uma	beat	umana	beat each other
Pata	hate	patana	hate each other
Loleshya	look	loleshyanya	look at each other
Fwaya	seek	fwayana	seek for each other

In the Past tense modified stem the ANA becomes ENE and the ANYA, ENYE.

- Basoshyenye masoshi.  
They spoke to each other two days ago  
(the day before yesterday).
- Abantu balya baumene mailo.  
Those people beat each other yesterday.
- Moneni ifyo bantu balya batemwana.  
See how those people love each other.
- Shībukishya ifyo baumene.  
Remember how they beat each other.
- Ifwe tulāfwana pe.  
We always help each other.
- Imwe tamwāfwana.  
You do not help each other.
- Ukwāfwana kwawame chibi.  
Mutually helping is very good  
(to help each other is very commendable).

## LESSON 71.

## VERB

## -AKULA-

This tense indicates the beginning, now, today, of a regular course of action, such as going to school, beginning to carry loads, etc., etc. The idea being that the course begun today will be carried on regularly or continuously.

*Affirmative.*

Nakulachita	I shall begin today and shall continue to do
Wakulachita	You will begin today and will continue to do
Akulachita	He will begin today and will continue to do
Twakulachita	We shall begin today and shall continue to do
Mwakulachita	You will begin today and will continue to do
Bakulachita	They will begin today and will continue to do

*Negative.*

Nshyalechita	I shall not be doing
Tawalechita	You will not be doing
Talechita	He will not be doing
Tatwalechita	We shall not be doing
Tamwalechita	You will not be doing
Tabalechita	They will not be doing

## EXAMPLES.

Twakulasende fipe fya kwa Mandala.

We shall begin and continue to carry loads for the A. L. C.

Bushye tabalesende fipe?

Will they not carry loads?

Tabalekana iyo.

They will not refuse.

Bushye mwakulaisa kwi sukulu?

Will you be coming to school (beginning today)?

Twakulaisa mukwai.

We shall be coming, sir.

Awe mukwai, twakulabombe milimo ya kwa bwana.

No sir, we shall be working for bwana.

Chisuma, nakulatontonkanya.

All right, I shall think it over.

Nelyo abanensu bakana, ifwe twakulalima tute.

Even though our friends refuse, we shall cultivate manioc.

Twakulashite nkoko no kushisenda ku Lubumbashi.  
 We shall be buying fowls and carrying them to Elisabethville.  
 Twakulafwaye mpiya shya musonko.  
 We shall be seeking money for (our) taxes.

It will be understood in all above examples the main idea is the continuance of the action or course of action begun *today*.

## LESSON 72.

## VERB

## -KALA-

A Future customary or continuous tense LA, as will be seen by comparing Lesson 67 and Lesson 71, is the tense particle denoting continuity. With the addition of the future KA (Lesson 56) it makes an Indefinite Future of continuance. It is not used of any course of actions beginning *today*.

It may be expressed, I shall begin, sometime in the future but not today, and from then shall continue to do. With this explanation it will suffice if we translate it « shall be doing. »

*Affirmative.*

Nkalachita	I shall be doing
Ukalachita	You will be doing
Akalachita	He will be doing
Tukalachita	We shall be doing
Mukalachita	You will be doing
Bakalachita	They will be doing

*Negative.*

Nshyakalechita	I shall not be doing
Tawakalechita	You will not be doing
Takalechita	He will not be doing
Tatwakalechita	We shall not be doing
Tamwakalechita	You will not be doing
Tabakalechita	They will not be doing

## EXAMPLES.

Bushye milimo nakupela taulatendeko kuchita?  
 The work I gave you, have you not begun to do it yet?  
 Awe mukwai, nali no bulendo, nkalachita.  
 No sir, I had to go a journey, I shall be doing it.

Isukulu nga lyaisuka tukalaisa.

When the school opens we shall be coming (to it).

Isukulu nga likēsuka tukalaisa.

If the school opens we shall be coming (to it).

Ine nshyakalekula, ndeya mu kubomba.

I shall not be building, I intend to go off to work.

Tamwakaleumfwa mafunde kulya.

You will not be hearing the teaching there.

Tukalaumfwa mafunde kuli bakafundishya.

We shall be hearing the teaching from the teachers.

Tukalabelenga mwi sukulu.

We shall be reading in the school.

Nga twabwela tukalakula mayanda.

When we return we shall be building houses.

Imilimo ilya walumbula tabakalechita?

That work you were just speaking of (mentioning) will they not be doing it?

Iyo pantu bonse baya mu nchito.

No, because all have gone off to work (away from home).

## LESSON 73.

### CAUSITIVE FORMS OF THE VERB

These are used with nearly all the verbs in the language and have the force of : to cause to do or be, to make to do, allow to do or be, etc.

Ukulepa	to be long	Ukulefya	to lengthen
Ukufika	to arrive	Ukufishya	to cause to arrive

There are six forms in common use :

-YA      -FYA      -SHYA      -ESHYA      -ISHYA      -IKA

Verbs ending in MA or NA change that syllable to MYA and NYA.

Luma	be strong, etc.	Lumya	make strong, etc.
Fina	be heavy	Finya	to make heavy.
Longana	gather together	Longanya	cause to gather, collect.
Fuma	go out	Fumya	cause to go out, put out.
Pona	fall	Ponya	cause to fall, knock down.
Kumana	to meet	Kumanya	cause to meet, bring together.
Uma	be dry	Umya	make dry.

Verbs ending in BA or PA change that syllable to FYA.

Luba	be lost	Lufya	lose, cause to be lost.
Kuba	devastate	Kufya	cause to devastate.
Fimba	swell	Fimfya	cause to swell.
Timba	curdle, thicken	Timfya	cause to curdle, thicken.
Chyepa	be small	Chyefya	make small.
Bipa	be bad	Bifya	make bad.
Lepa	be long	Lefya	lengthen.
Upa	marry	Ufya	give in marriage.

Some words are exceptions to this rule as :

Tuma	send	which becomes	tumishya
Chyena	hurt	which becomes	chyeneshya
Suma	bite	which becomes	sumishya, etc., etc.

#### EXAMPLES.

Abantu balongana mwi sano.

The people are gathered at the chief's quarters.

Longanya bantu mwi sano.

Gather the people together (cause them to congregate) at the chief's quarters.

Bwana afinye mbokoshi ne fintu fingi.

Bwana made the box heavy with much stuff.

Lefyo mwando, ufike na pano.

Lengthen the rope, let it reach to here.

Ni we waponye chintu ichi.

It was you who caused this thing to fall.

Bwana alelumye chitukutuku chyakwe.

Bwana is making his motor cycle strong (making it go quicker).

Abasungu balelumyo mutengo wa nsalu.

The Europeans are making the price of calico strong (i. e. putting it up).

Fundi alelumye sembe.

The tradesman is hardening the axe.

Bamufumya mu nanda.

They put him out of the house.

We munensu walufyo mwele wandi.

You my friend you have caused my knife to be lost.

Akasuba kaletimfye shiba.

The sun is curdling the milk.

Amalonda yamufimfya menso.

The hornets made his face swell.

## LESSON 74.

## CAUSITIVE FORMS OF VERB (2)

Some verbs which end in DA, KA, LA, SA, and TA, change that syllable to SHYA.

## DA

Chinda	dance	Chinshya	cause to dance
Enda	go	Enshya	cause to go
Landa	chat, relate	Lanshya	cause to chat, etc.

## KA

Leka	leave off	Leshya	cause to leave off
Kūka	remove	Kūshya	cause to remove
Aka	blaze up	Ashya	cause to blaze up
Fika	arrive	Fishya	cause to arrive

## LA

Isula	be full	Isushya	cause to be full
Bola	rot	Boshya	cause to rot
Kula	be big	Kushya	cause to be big
Pola	be well	Poshya	cause to be well

## SA

Sosa	speak	Soshya	cause to speak
Kosa	be strong	Koshya	cause to be strong
Sasa	be sharp, acid	Sashya	cause to be sharp, acidulate

## TA

Pita	pass	Pishya	cause to pass
Fita	be black	Fishya	cause to be black

To all of above general rules one finds exceptions.

Sometimes a verb so altered carries also a somewhat different meaning in its altered form.

Leshya means to forbid as well as to cause to cease.

Poshya also means to greet, i. e. wish a person to be well, inquire after his health, etc.

## EXAMPLES.

Kapitao aleenshya bantu lubilo.

The foreman is making the people go quickly.

Akasuba kaleboshye nama.

The sun makes the meat rot.

Akasuba kamo takaboshya nsofu (native proverb).

One day (one sun) does not rot an elephant.

Ipoma lileleshya bantu kubuka.

The Boma forbids people divining.

Ubwali bulekoshya bantu.

Mush makes people strong.

Kapitao afishya bantu bonse.

The foreman brought all the people in (caused them all to arrive).

Inama ilepishyo bwali bwino.

Meat makes the mush go (pass) well.

(Sauce is frequently called Impishishyo.)

## LESSON 75.

## CAUSITIVE FORMS OF VERB (3)

Monosyllabic verbs generally take ISHYA.

Wa	fall	Wishya	cause to fall
Pwa	finished	Pwishya	cause to finish, finish
Twa	pound	Twishya	cause to pound
Nwa	drink	Nwishya	cause to drink
			(nweshya and nwenshya are heard)

## IKA

Some verbs change the final A to IKA.

Lwala	be sick	Lwalika	cause to be sick
Lala	lie down	Lalika	cause to lie, lay down
Nina	climb	Ninika	cause to climb

Verbs other than those given, and those which do not

conform to foregoing rules, make the Causitive form by changing the final A to ISHYA or ESHYA according to the usual rules, I following A, I, U and E following E and O.

Kaka	tie	Kakishya	cause to tie
Imba	sing	Imbishya	cause to sing
Bila	boil	Bilishya	cause to boil
Oba	paddle	Obeshya	cause to paddle

#### EXAMPLES.

Umulumendo awishyo munakwe.

The youth made his fellow to fall.

Napwishya nomba imilimo mumpele.

I have finished the work you gave me.

Ni we wantwishya pakati ka bushiku.

It is you who causes me to pound meal in the middle of the night.

Anwishye ifyakaba.

He made me drink hot stuff.

Ni mpepo yandwalika ne mulanda.

It was the cold made me ill, I the unfortunate one.

Inama yabaninike ulupili.

The animal made them climb the hill.

Umulilo ulebilishya menshi bwangu bwangu.

The fire causes the water to boil quickly.

Ni iwe wanjobeshya mu mpepo.

It is you who makes me paddle in the cold.

Kantwa aleimbishya banakwe ulwimbo.

So and so is making his fellows sing a song.

Bene ba lwendo batukakishya lubilo lubilo.

Those responsible for the journey made us tie our loads very quickly.

## LESSON 76.

### A FEW ADVERBS, CONJUNCTIONS AND PREPOSITIONS

#### IN COMMON USE.

NA	Twamono mwaume no mukashi wakwe. We saw a man and his wife.
	Na bwana na bantu bakwe. Both Bwana and his people.



- Tuli batatu no munesu.  
We are three including our friend.
- Tuli batatu no munesupo.  
We are three and our friend (we are four).
- KABINGE Kabinge twile nabo inshila imo.  
And we went with them (on) the same road.
- ELYO Elyo twasango mumana.  
Then we came to a river (we found).
- NOMBA Munonko alekwita nomba.  
Your friend is calling you now.  
Aya nomba line.  
He went just now.  
Nomba bantu baleisa.  
Now the people are coming.
- PANTU Pantu atemwo mukashi wakwe.  
Because he loves his wife.
- MULANDU WA Bamutina mulandu wa bukali bwakwe.  
They fear him because of his anger.
- LINTU Lintu bwana muloko aliko.  
When the Native Commissioner was there.  
Lintu bwana mukubwa aliko.  
When the Magistrate was there.
- KANSHI Nati : « Mwaume, kanshi mwanakashi. »  
I said a man but it was a woman.  
(Kanshi has rather a wide range and is difficult to translate, however, on the other hand, in that case, then, etc., etc.)
- NALIMO Nalimo tulemusange lelo (or sanga lelo).  
Perhaps we shall find him today.  
Bushye ndemusanga? Shall I find him?  
Nalimo. Perhaps.
- KANO Teti utumone libili kano walete ndalama.  
You will not see us again unless you bring the money.

	Kano muntu afyalwa chipya teti amone ubufumu bwa kwa Lesa. Except a man be born again he cannot see the kingdom of God.
NANGU	Nshili na kantu nangu kamo. I have not even a little thing (I have nothing).
NANGULA	same as Nangu, not so commonly used perhaps.
NGA	Nga aleisa chisuma. If he comes it is well.
NGA	Nga aisa tulechinda. When he comes we shall dance.
APO	Apo aisa chisuma. As he has come it is well.
FINTU	Twamwene fintu bamumine. We saw how they had beat him.
NGA	Nga ni bwana nga twalile. Nad it been bwana we should have gone.

Some of these words have a much greater range of use than that given, the example being merely one of the common uses of the term.

## LESSON 77.

### UKUTI, to say.

There are only two verbs in Chibemba which do not have the final vowel in A :-TI, say, think, etc., and-LI, be.

Ukuti is an irregular verb in that it does not take all the inflections of the ordinary verb. It takes only the applied form and the M. S.

The following are the tenses with which it is most commonly employed :

<i>Simple Present.</i>		<i>Pres. Imperfect.</i>		<i>Immed. Past.</i>	
<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>
Nti	Nshitile	Ndeti	Nshileti	Nati	Nshitile
Uti	Tautile	Uleti	Tauleti	Wati	Tautile
Ati	Tatile	Aleti	Taleti	Ati	Tatile
Tuti	Tatutile	Tuleti	Tatuleti	Twati	Tatutile
Muti	Tamutile	Muleti	Tamuleti	Mwati	Tamutile
Bati	Tabatile	Baleti	Tabaleti	Bati	Tabatile

<i>Past Imperfect.</i>		<i>Modified Stem.</i>		<i>Distant Past.</i>	
<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>
Naleti	Nshyaleti	Ntile	Nshitile	Natile	Nshyatile
Waleti	Tawaleti	Utile	Tautile	Watile	Tawatile
Aleti	Taleti	Atile	Tatile	Atile	Tatile
Twaleti	Tatwaleti	Tutile	Tatutile	Twatile	Tatwatile
Mwaleti	Tamwaleti	Mutile	Tamutile	Mwatile	Tamwatile
Baleti	Tabaleti	Batile	Tabatile	Batile	Tabatile

<i>Pluperfect.</i>		<i>Near Future.</i>		<i>Distant Future.</i>	
<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>	<i>Affirm.</i>	<i>Negative.</i>
Nati	Nshyatile	Nalati	Nshileti	Nkati	Nshyakatile
Auti	Tawatile	Walati	Tauleti	Ukati	Tawakatile
Ati	Tatile	Alati	Taleti	Akati	Takatile
Atuti	Tatwatile	Twalati	Tatuleti	Tukati	Tatwakatile
Amuti	Tamwatile	Mwalati	Tamuleti	Mukati	Tamwakatile
Abati	Tabatile	Balati	Tabaleti	Akati	Tabakatile

The Relative form is used very freely; it would be :

Ntila Ndetila Natila Naletila Nalatila Nkatila, etc.

#### EXAMPLES.

Ati : « Nshilefwaya »	He said : « I do not wish (it). »
Bati : « Tukesā mailo »	They said : « We shall come to-morrow. »
Ati shyani?	What did he say?
Atila shyani?	What did he say?
Bati shyani?	What did they say?
Mukatila shyani?	What will you say?
Nshyakatile ine, nkatila munandi achitile	I shall not say it was I, I shall say : it was my friend who did it.

The words following TI must be the actual words spoken as : He said : « I shall come. » Not He said he would come.

## LESSON 78.

UKUTI, to say (2).

UKUTI also means to think, to intend, purpose, etc.

Wati shyani?

What do you think (about it)?

Nati : Musungu, kanshi muntu fye.

I thought (it was) a white man but (it was) a native only.

Bwana ati shyani?

What does the white man think?

In ordinary rapid speech such a sentence as *Imfumu yasosa ati*, etc., would be heard as *Imfumu yasos ati*, the final *a* of *sosa* being elided or coalescing with the *a* of *ati*.

ATI is also used interrogatively.

Ati? Is it so? do you mean that? is it not so?

ATINI is used in exactly the same way.

Bati also Batini are so used also.

Atini or Batini is frequently prefaced to a question in place of *Bushye*, or it is tacked on at the end of the question.

Muleya kwa Kasembe, atini?

Are you going to Kasembe's?

Bushye kwa Kasembe muleya?

Is it to Kasembe's you are going?

Batini shikulu, te bwana mukubwa uyu?

I say sir, Is not this the Magistrate?

« *Batini, shikulu* » is a very common way of prefacing a question when addressing an elder or speaking respectfully to anyone.

TI is used as an auxiliary :

Nati mfike fye ne mfumu yafwa.

I had just arrived when the chief died.

Ati talafika afwa mu nshila.

He had not yet arrived, he died on the road.

Talati afike afwa mu nshila.

He had not yet arrived, he died on the road.

Nati njichyene ku chimuti.

I almost hurt (cut, wounded) myself against the stick.

Nkati nga nabwela nkakupa.

When I come I shall give (it) to you.

Bati bachifika na banabo baisa.

They had just arrived when (and) their friends came.

Nati mpuse, awe nalasa.

I almost missed but I hit (all the same).

Nati njikate, chyampusumuka ku minwe.

I intended to grasp it, (but) it slipped through my fingers.

Nali nshilati njikale.

I had not yet sat down.

Bali tabalati balye.

They had not yet eaten.

Tabalati bafume.

They have not yet come out.

Ati afwe, kanshi apusuka fye mwa kwempe.

He was just about to die (almost killed) but he escaped by the skin of his teeth (just a bare escape and no more).

## LESSON 79.

### Auxiliary verb YA, to Go.

YA, go, about to go, just off, according to the sense of the phrase, is used in conjunction with suitable verbs to express the idea of going to do anything.

#### EXAMPLES.

Naya leto bwato ndebwele chyungulo.

I go to bring a boat, I shall return this evening.

Ndeya chite milimo.

I go to do the work.

Twaya poke fipe fya kwa bwana.

We go to get Bwana's loads.

Muleya chita nshi?

What are you off to do?

Baleya ipaye sabi.

They go to catch (kill) fish.

In the past tenses it would be :

Baile sende fipe.

They went to carry the loads.

Lintu mwaile sende fipe.  
When you went to carry the loads.

Ya may be used with the Infinitive form of the verb, in which case KU as expressing purpose is inserted :

Baliya ku kulete fipe.  
They went to bring the loads (they are not yet back).  
Twaile ku kupoke fipe.  
We went to bring the loads.

### Auxiliary ISA, come.

ISA is used as an auxiliary with the meaning of : to come, to do, be about to, etc.

#### EXAMPLES.

Bushye balefika nombamba?	Will they be here soon?
E, baleisa fika	Yes, they will be here directly.
E, baleisa bafike	Yes, they will be here directly.
Njise ntole?	Shall I come and pick (it) up?
E, ' sō tole	Yes, come and pick (it) up.
E, isa utole	Yes, come and pick it up.
Twaisa bombela bwana	We have come to work for bwana.
Naishile bombela bwana	I came to work for bwana.
Isō mone	Come and see.

It will be seen that where the Applied form is used, it is used with the verb. On the other hand it is the auxiliary which carries the tense particle or the modified stem.

Note also how ISA becomes ISHILE. Where a verb ends in asa or isa or usa the M. S. and Applied forms insert the H.

## LESSON 80.

### COMPLETIVE FORM OF VERB

The Completive form of the verb stem indicates that the action has been finally or thoroughly done.

It is formed according to the same rules as the Applied form except that the syllables EL, IL, EN, IN are doubled. The forms are therefore ELEL, ILIL, ENEN, ININ, inserted before the final A of verb stem. (See Lesson 48.)

<i>Simple Stem.</i>	<i>Applied Form.</i>	<i>Completive.</i>	<i>Meaning.</i>
Fika	fikila	fikilila	quite arrive
Fuma	fumina	fuminina	quite outside
Kaka	kakila	kakilila	thoroughly tied
Pwa	pwila	pwililila	quite finished
Leta	letela	letelela	bring everything
Leka	lekela	lekelela	utterly leave off
Pola	polela	polelela	be quite recovered
Pena	penena	penenena	be utterly mad
Pona	ponena	ponenena	quite fallen down
Ona	onena	onenena	quite destroyed

Another use of the Completive form is to convey the idea of *against*, etc.

Mbwili yamunininina ku muti.

The leopard climbed the tree against him (to get at him).

Mwine atufuminino bukali.

The owner came out against us in a rage.

Aningilila mu nanda.

He came into the house after me.

### INTENSIVE FORM OF VERB

The Intensive form of the verb stem indicates intensity of the quality described by the verb, or increase of the quantity as the case may be. This is a form commonly used in comparison. (Lesson 52.)

It is obtained by changing the final A of the verb stem to ESHYA, or ISHYA according to the usual rules. E following E and O, I following A, I, U.

<i>Simple Stem.</i>	<i>Meaning.</i>	<i>Intensive.</i>	<i>Meaning.</i>
Leta	bring	leteshya	bring much, more
Sosa	speak	soseshya	speak much, speak up
Uma	hit	umishya	hit hard, harder
Imba	dig	imbishya	dig deeper, deeply
Kuta	call aloud	kutishya	call very loudly
Fita	black	fitishya	very black

<i>Simple Stem.</i>	<i>Meaning.</i>	<i>Intensive.</i>	<i>Meaning.</i>
Lepa	long	lepeshya	very long
Chita	do	chitishya	do vigorously
Oba	paddle	obeshya	paddle hard
Enda	go, walk	endeshya	go quickly, walk fast.

## LESSON 81.

## FREQUENTATIVE FORM OF VERB

ULA added on the verb stem expresses frequency or extent.

<i>Simple Stem.</i>	<i>Meaning.</i>	<i>Frequentative.</i>	<i>Meaning.</i>
Uma	beat	umaula	beat much, all over
Teta	cut	tetaula	cut up small, hack
Lemba	write, tattoo	lembaula	mark all over
Imba	dig	imbaula	dig all over the place
Chyeka	cut (pumpkin)	chyekaula	cut it up small
Santa	split	santaula	split up into bits
Lasa	wound	lasaula	wound all over, make many wounds.

Umwanakashi achyekaule chipushi.

The woman cut up the pumpkin.

Bamūmaulo mwaichye fikoti.

They thrashed the youngster with whips.

Balepaule nsalu shya mwaume.

They tore up the man's clothes.

The Applied and M. S. forms undergo the usual changes.

Bandepawila malaya.

They tore my clothes for me.

Umwana alembawile wishi kalata.

The child scribbled all over his father's book.

Balasawile nkalamo yafwa.

They stabbed all over the dead lion.



## INTRANSITIVE or STATIVE FORMS

K, EK or IK, inserted before the final A of suitable verbs, makes them intransitive. It is closely allied to the passive. The passive verb suffers the action, this form merely indicates the *State*.

<i>Transitive.</i>	<i>Meaning.</i>	<i>Intransitive.</i>	<i>Meaning.</i>
Funa	break	funika	broken
Sosa	speak	soseka	spoken
Lepula	tear	lepuka	torn
Mona	see	moneka	appear
Kaka	tie	kakika	tied
Chita	do	chitika	done
Kusa	{ rub, chafe	kushika	{ rubbed, chafed

Many verbs have both Passive and Stative forms.

Chita	chitwa	chitika
Kaka	kakwa	kakika
Sosa	soswa	soseka
Toba	tobwa	tobeka

## EXAMPLES.

Nasango mutondo watobeka, nani watoba?

I found the pot broken, who broke it?

Insalu yalepuka, uwilepwile nani?

The cloth is torn, who was it tore it?

Moneni, ulupili lwamoneka nomba.

Look ye, the hill appears now.

## LESSON 82.

## REVERSIVE FORM OF VERB

The Reversive form of the verb is obtained by changing the final A of the verb stem to OLA, OLOLA, ULA or ULULA, U following A, I, U; O following E and O.

The Reversive form of the verb answers to the English *un* in such words as untie, undo, etc.

<i>Simple Stem.</i>	<i>Meaning.</i>	<i>Reversive.</i>	<i>Meaning.</i>
Fika	join, fit together	fikula	take apart, pull apart
Kaka	tie	kakula	untie
Pomba	wind	pombolola	unwind
Longa	pack	longolola	unpack
Funga	fasten	fungulula	unfasten
Panga	make	pangulula	unmake, undo
Popa	drive peg	popolola	pull out peg
Bila	sew	bilulula	undo seam
Limba	plant	limbula	take up plant and replant.

## EXAMPLES.

Kakule fipe fyonse fisano.

Untie all the five loads.

Popolole tente wa kwa bwana.

Full up the pegs of bwana's tent (i. e. take it down).

Longolola fyonse fili mu chipe.

Unload all that is in the basket.

Umwanakashi alongolwele tute wakwe onse.

The woman unloaded (some time ago) all her cassava.

Bwana apangulule nchinga yakwe lelo.

Bwana took his cycle apart today.

Umwaichye ashilule mishilo ya chyalo.

The youth transgressed the laws of the land.

Bushye tabafungile nanda?

Have they not unlocked the house?

Iyo tabafungule lelo.

No, they will not unlock (it) today.

Lelo mulelimbule miti yonse ya musangu uyu.

Today you will take up and replant all the trees of this sort (pointing to one near by).

Ito munobe akakule chipe chyakwe.

Call your fellow, let him undo his load.

Mumfikwile umupando uno.

Undo this chair for me.

Tulemulimbwile milemu.

We are planting out kapoc trees for him.

Wilimbulo muti uyo ulefwa.

Dont transplant that tree, it will die.

## LESSON 83.

## INTRANSITIVE REVERSIVE FORM

This reverses the meaning of the usual Intransitive form of the verb.

The forms are : OLOKA and ULUKA.

<i>Verb.</i>	<i>Reversive.</i>	<i>Intransitive.</i>	<i>Rev. Intransit.</i>	<i>Meaning.</i>
Kaka	kakula	kakika	kakuluka	is untied
Peta	petulula	peteka	petuluka	is unbent
Pomba	pombolola	pombeka	pomboloka	is unwound
Longa	longolola	longeka	longoloka	is unloaded
Panga	pangulula	pangika	panguluka	is all apart
Popa	popolola	popoka	popoloka	is unpegged
Sumba	sumbulula	sumbika	sumbuluka	be slackened

It will be seen that the OLOKA form follows the O where it is the penultimate vowel. All others take the ULUKA form.

## EXAMPLES.

Umwando wakakuluka ku muti.

The rope has become undone from the tree.

Itente lyapopoloka lyawa.

The tent has become unpegged, it has fallen.

Inchinga ya kwa bwana yapanguluka.

Bwana's cycle is all apart (or has fallen apart).

Ulusambo lwapomboloka ku kuboko kwa mwanakashi.

The wire armlet is all unwound from the arm of the woman.

Imbokoshi yatobeka ne fintu fyonse fyalongoloka.

The box is broken and everything emptied out (fallen out).

Umupeto wapetuluka ku kasuba.

The hoop has become unbent (straightened) by the sun.

Ulushinga lwa buta lwasumbuluka.

The string of the bow has become slackened.

Shisumbo lushinga we mwaume lwasumbuluka.

Here tighten the bowstring you man, it is slack.

Shingafwa we munandi kukake chipe, chyakakuluka.

Here help me my friend to tie the load, it has become untied.

One hears these forms (lessons 82 and 83) used also in the sense of *redo* as well as *undo*.

Ukukululule nanda, is to pull down a house and rebuild it up again. Ukupangululo bulalo, would mean to pull the bridge down and rebuild it.

To state that such had been done to the bridge would be Ubulalo bwapangululwa (passive).

## LESSON 84.

### REDUPLICATED VERB STEM

Reduplication of the verb stem signifies the repetition of the action and may signify habitual action or condition, etc. This form is not used with all verbs though it has a very wide range. Most short verbs and many polysyllabic verbs being so used.

<i>Verb.</i>	<i>Meaning.</i>	<i>Reduplicated.</i>	<i>Meaning.</i>
Lwala	sick	lwala lwala	often ill
Seka	laugh	seka seka	laughing all the time
Sosa	speak	sosa sosa	much speaking
Lemba	write	lemba lemba	} often writing, much writing
Bepa	lie	bepa bepa	

Frequently PE, always, is added to the Reduplicated form to indicate the continuity of the action, etc.

Umunandi alalwalalwala.

My friend is frequently ill.

Ukulwalalwala pe kwabipa.

Being often ill is (very) bad.

Alelebalemba kasuba konse.

He is writing, writing all the time.

Alesosasosa.

He is talking, talking (endlessly).

Another form of Reduplication with the final A of the second part softened to Ē expresses *much*, it is a kind of *Augmentative* to the action.

Twaenda ende !

We went on and on.

Twasenda sende !

We carried and carried, kept on carrying.

Bomba bombe ! ne milimo no kupwa iyo.

Work ! work ! and the work never coming to an end.

### ADVERBIAL REDUPLICATION

CHI prefixed to the reduplicated verb stem and the final A softened to E in both stems makes a useful form which may be translated : Aimlessly, slovenly, carelessly, miserably, etc.

Alekake chikakekake, no kukaka kwine kwine iyo.

He is tying it in a careless slovenly way (all knots and nothing firm about it).

Alesose chisosesose.

He is only babbling.

Alebepe chibepebepe.

He is lying aimlessly (for no reason whatever).

Baleende chiendeende.

They are going along with no purpose.

Ukusenda chisendesende.

Carrying carelessly.

### LESSON 85.

#### OUTLINE OF CHANGES IN THE VERB UKUKAKA

<i>Form.</i>	<i>Chibemba.</i>	<i>Meaning.</i>	<i>Sign.</i>
Infinitive	Ukukaka	to tie	UKU-
Simple Stem	Kaka	tie	-A
Applied form	Kakila	tie for	-ILA
Completive	Kakilila	tie finally	-ILILA
Reciprocal	Kakana	tie each other	-NA
Causal	Kakishya	cause to tie	-ISHYA
Intensive	Kakishya	tie firmly	-ISHYA
Reversive	Kakula	untie	-ULA
Frequentat.	Kakaika	tie much	-AIKA
Freq. rever.	Kakaula	untie often	-AULA
Reflexive	Ikaka	tie oneself	I-

<i>Form.</i>	<i>Chibemba.</i>	<i>Meaning.</i>	<i>Sign.</i>
Habitual	Kakakaka	tie frequently	Reduplication
Augmentat.	Kakakake	ever so much	Reduplication
Intransit.	Kakika	tied	-IKA
Adverbial	Chikakekake	badly, etc.	CHI -E... -E...
Intr. Rever.	Kakuka	be untied	-UKA
Intr. Rever.	Kakuluka	be untied	-ULUKA
Subjunctive	Kake	if, should, etc.	-E
Passive	Kakwa	be tied	-W-
Imperative	Kaka	tie	-A
Imp. plur.	Kakeni	tie ye	-ENI
Imp. intens.	Shikaka	tie at once	SHI- ... -A
Int. Imp. pl.	Shikakeni	tie ye at once	SHI- ... -ENI
Neg. Imper.	Ikaka	tie not	I-
Imp. contin.	Akukaka	go on tying	AKU- ... -A
Imp. cont. pl.	Akukakeni	go on tying	AKU- ... -ENI
Mod. stem	Kakile	tied	-ILE

## LESSON 86.

### SOME WORDS EXPRESSING TIME

INSHITA, space of time.

Twabalindilile nshita ikalamba.  
We waited a long time for them.

NOMBA LINE, just now, at once.

Mwebe ese nomba line.  
Tell him to come at once.

LIBILI, again.

Mwise libili chyungulo.  
Come again in the evening.

LIBILI LIBILI, again and again.

Baleisa libili libili.  
They are coming again and again.

KABILI, again, and, next.

Kabili mwe bati : « Tukesā. »  
Again you said : « We shall come. »

UBUSHIKU, night, night time, in the night.

Nalimo baleiso bushiku.

Perhaps they will come in the night.

ICHYUNGULO, evening, in the evening.

Ichyungulo bansangile mu nanda.

In the evening they found me in the hut.

LUMONYANGALA, dusk, in the dusk.

Bafika elyo paba lumonyangala.

They arrived just at dusk.

CHYUNGULO-NGULO, twilight, in the twilight.

Twafika fye chyungulo-ngulo.

We arrived just at twilight.

CHYUNGULO CHIKALAMBA, late evening, after dark, 7,30 to 9.

Chyungulo chikalamba na bamo basendama.

The late evening and some had gone to sleep.

PA KATI KA BUSHIKU, Midnight in a wide sense, more the middle of the night.

PA KAFWA MFUMU, early hours of the morning. (The wee sma oors ayont the twal.)

KU MAFWA MFUMU, as Pa kafwa mfumu.

MACHYACHYA, dawn, daybreak, ku machya.

ULUCHYELOCHYELO, early morning, early in the morning.

ULUCHYELO, morning, in the morning.

AKASUBA PA KATI KA MUTWE, Mid day; some say pakati ka mitwe.

AKASUBA, day, daytime, daylight.

BWAILA, night has fallen, night-fall.

BWACHYA, dawn, in the morning, on the morrow, etc.

Ukesa nga bwachya.

Come to-morrow, come at dawn.

BWACHYA ULUCHYELO, on the morrow, to-morrow, etc.

## LESSON 87.

## UKUBA, to be.

The following tenses of the verb to be, are given more for reference as they will be commonly met with. Note the changes in Negatives.

*Immediate Future used of today.*

<i>Affirmative.</i>		<i>Negative.</i>	
Nalaba	I am about to be	Nshileba	I shall not be
Walaba	You are about to be	Tauleba	You will not be
Alaba	He is about to be	Taleba	He will not be
Twalaba	We are about to be	Tatuleba	We shall not be
Mwalaba	You are about to be	Tamuleba	You will not be
Balaba	They are about to be	Tabaleba	They will not be

*Near Future of today.*

Ndeba	I shall be	Nshileba	I shall not be
Uleba	You will be	Tauleba	You will not be
Aleba	He will be	Taleba	He will not be
Tuleba	We shall be	Tatuleba	We shall not be
Muleba	You will be	Tamuleba	You will not be
Baleba	They will be	Tabaleba	They will not be

*Immediate Continuous Future.*

Nakulaba	I shall be (being)	Nshyaleba	I shall not be (being)
Wakulaba	You will be (being)	Tawaleba	You will not be (being)
Akulaba	He will be (being)	Taleba	He will no be (being)
Twakulaba	We shall be (being)	Tatwaleba	We shall not be (being)
Mwakulaba	You will be (being)	Tamwaleba	You will not be (being)
Bakulaba	They will be (being)	Tabaleba	They will not be (being)

*Distant Indefinite Future.*

Nkaba	I shall be	Nshyakabe	I shall not be
Ukaba	You will be	Tawakabe	You will not be
Akaba	He will be	Takabe	He will not be
Tukaba	We shall be	Tatwakabe	We shall not be
Mukaba	You will be	Tamwakabe	You will not be
Bakaba	They will be	Tabakabe	They will not be



*Distant Indefinite Continuous.*

Nkalaba	I shall be (being)	Nshyakaleba	I shall not be (being)
Ukalaba	You will be (being)	Taukaleba	You will not be (being)
Akalaba	He will be (being)	Takaleba	He will not be (being)
Tukalaba	We shall be (being)	Tatukaleba	We shall not be (being)
Mukalaba	You will be (being)	Tamukaleba	You will not be (being)
Bakalaba	They will be (being)	Tabakaleba	They will not be (being)

## LESSON 88.

## USEFUL IMPERATIVE FORMS

LI is never used in the Imperative. UKUBA on the other hand is so used.

BA	be thou.	BENI	be ye.
WIBA	be not.	MWIBA	be not ye.
WILABA	dont continue to be.	MWILABA	dont ye continue to be.

AKUBA keep on being. AKUBENI keep on being (pl.).

This AKU prefixed to any verb stem signifies the continuing of an action already begun. It approaches very nearly the « carry on » idea. ENI is suffixed in the plural.

Akwenda	go on, move on, keep on.
Akwendeni	addressed to more than one.

The KA of motion too may be prefixed to an Imperative verb, this KA demands that the final A of verb stem be softened to E.

Kabe	go and be.
Kandetele amenshi	go and bring me water.

SHI, a prefix of insistence may be added to an Imperative.

It is an expression of impatience, insistence. There is a distinct urge in the way it is used.

Shileta we mwaume	Bring (it) you man.
Shyakwenda we mwaiche	Go on there, youngster.
Shyakwendeni	Get a move on, move more quickly.

INGA, a form of request, might be translated : might do, it would be well to, etc. :

Wingachita : you might do, it would be well if you did, it would be seemly to do.

Mwingachita : would be the plural form.

Shiwingachita we mwana : Come you had better do (this), my child. (The insistence in this is more in the way of begging.)

When any pronoun, or the Ka of motion or the Ba of request (Lesson 21) is added to the Imperative, the final A of stem is softened to E.

#### EXAMPLES.

Ube umuntu musuma	Be a good man (worthy person).
Beni abantu	Be men (lit. be people).
Ukuti mube abantu	That you may be men.
Wiba ne filumba we mwana	Dont be conceited, my child.
Shibeni no muchinshi	Have some respect about you (be respectful).
Mwilaba ne filumba	Dont continue to be conceited.
Shimunakile we mukashyana	Obey her, you girl.
Shimufwayile umupando ēkalepo	Look for a chair for him that he may sit on it.

## LESSON 89.

### AUXILIARIES (2)

BALA, first, is commonly used as an auxiliary :

#### *Affirmative (today).*

Mbale ntole sembe	Let me first pick up the axe.
Ubale utole sembe	First pick up the axe.
Abale atole sembe	Let him first pick up the axe.
Tubale tutole amasembe	Let us first pick up the axes.
Mubale mutole amasembe yenu yonse.	First pick up all your axes.
Babale batole amasembe yabo	Let them first pick up their axes.

#### *Negative (today).*

Nibala fwa	Let me not die first i. e. not yet.
Wibala tole sembe	Dont first pick up the axe. Dont yet pick up the axe.
Ēbala ya	Dont let him go yet.
Twibala sosa	Dont let us speak yet.
Mwibala sosa	Dont speak yet.
Bē bala chita	Dont let them do (it) yet.

*Affirmative (future).*

Nkabala nkesa ku kumona I shall first come and see you.  
 Tukabala tukesha ku kupoke We shall first come and get the loads.  
 fipe.

*Negative (future).*

Nshyakabale nkese I shall not come yet.  
 Nshyakabale kwisa I shall not come yet.  
 Tatwakabale kwisa We shall not come yet.

PANA, nearly, almost, on the point of, etc.

*Immediate Past.*

Napana ndabe chipe chya- I nearly forgot my load.  
 ndi.  
 Apana atole chintu chimbi He almost picked up something else.  
 Inama yapana ifwe. The animal was almost dead.

*Past of today.*

Mpene nchite milimo yonse I had almost done all the work myself.  
 ne mwine.  
 Tupene tukane elyo twasu- We were on the point of refusing, then  
 mina. we agreed.

*Past (remote).*

Apene numa lelo bantu besu He was on the point of striking me but  
 bampokolwele my friends rescued me.  
 Apene anume lelo bantu besu bampokolwele (as above).

Another form is :

Nachipana mbwele nabo. I all but returned with them (today).  
 Twachipana tubwele nabo. We almost returned with them  
 (today).

## LESSON 90.

## COMPOUND TENSES

*Present of Duration.*

Nchili ndelemba	I am still writing (I am actually doing it)
Uchili ulelemba	You are still writing
Achili alelemba	He is still writing
Tuchili tulelemba	We are still writing
Muchili mulelemba	You are still writing
Bachili balelemba	They are still writing

Nshilelemba	I am not writing
Taulelemba	You are not writing
Talelemba	He is not writing
Tatulelemba	We are not writing
Tamulelemba	You are not writing
Tabalelemba	They are not writing

*Past Imperfect (today).*

Nali ndelemba	I was writing
Wali ulelemba	You were writing
Ali alelemba	He was writing
Twali tulelemba	We were writing
Mwali mulelemba	You were writing
Bali balelemba	They were writing
Nali nshilelemba	I was not writing
Wali taulelemba	You were not writing
Ali talelemba	He was not writing
Twali tatulelemba	We were not writing
Mwali tamulelemba	You were not writing
Bali tabalelemba	They were not writing
Nshyalelemba	I was not writing (some time ago).

A Pluperfect tense of today can be obtained by linking up the -ALI- with one of the three Past tenses of today. (Lessons 34, 35, 36.)

Nali napyanga	I had swept
Nali nimpyanganga	I had swept
Nali mpyangile uluchyelo	I had swept this morning

The negative for each of these three forms would be :

Nshyipyangile	Did I not sweep? I did not sweep.
---------------	-----------------------------------

## LESSON 91.

## ADDITIONAL SUBJUNCTIVES

In addition to the Subjunctive forms already learned :

Simple Subjunctive — final E	Kake
Requestive of motion — KA...E	Kakake
Negative — I-	Wikaka
Negative — Tekuti, Teti	Tekuti ukake

There are several others.

*Immediate Future of today.*

Ndechita	I must do, should, ought to, etc.
Ulechita	You should do.
Alechita	He should do.

In the affirmative the-LE-tense of Lesson 54 :

Nde	Ule	Ale	Tule	Mule	Bale
-----	-----	-----	------	------	------

*Negative.*

Nilachita	Wilachita	Elachita
Twilachita	Mwilachita	Belachita

They must not keep on doing.

Wilabepa ubufi	You must not keep on lying.
----------------	-----------------------------

*Future (not of today).*

Ukakake masoshi	You shall tie it in two days' time.
Mukaye muli chisano	You shall go on Friday.
Bakapyange	Let them sweep, permit them to, etc.
Wikakaka Mwikakaka	Bekakaka may not tie.

*Remote Continuous Future.*

Ukalepyanga	You may then continue to sweep.
Bakalepita	They may then continue to pass.
Tabakalepyanga	They must not then continue to sweep.
Tamwakalepita	You may not then continue to pass.

*Present Continuous.*

Kuti ulepyanga	You will keep on sweeping.
	You should keep on sweeping.
Tekuti ulepyanga	You ought not to go on sweeping
or Wilapyanga	or You shouldn't go on sweeping.

*Present Definite.*

Kuti wapyanga	You ought to sweep
	Will you sweep?
Kuti napyanga	Of course I will sweep. Sure I'll sweep.

Nonchalance is expressed :

In reply to such an expression as « But if you leave them alone the people will die. »

Nabafwe or Nabafwe fye	Let them die (I dont care).
Nabese fye takuli mulandu	Let them come, it does not matter.
Nabese bonse	Let them all come.
Natufwe fye	Well let us die.
Nasose	Let him speak (it makes no difference).

KA is also so employed :

Kafwe fye	Let him die.
Kauye fye	Well go then (I dont care).
Chisuma, kabaye fye	All right, let them go (I dont mind).

## LESSON 92.

### SOME ADVERBS OF DEGREE AND OF MANNER

ICHIBI, Much, very much, badly.

Amutemwe chibi	He loves her very much.
Bamume chibi	They beat him badly, much.
Chyalepuke chibi	It was badly split.

PAKALAMBA, To a great degree.

Bamuma pakalamba	They beat him very much.
------------------	--------------------------

Pakalamba has the same meaning in many sentences as Ichibi but it is also used as an augmentative with Ichibi. Pakalambe chibi, would be, very much indeed.

Bamuma pakalambe chibi	They gave him a great hammering.
------------------------	----------------------------------

PANONO, CHINONO, KANONO, To a lesser degree, slightly less, just a little.

Bachitile panono fye	They only did a little.
----------------------	-------------------------

FYE, Only, just, for no reason, with no real object, etc.

Mukashyana fye	Only a girl, i. e. not grown up.
Nachita fye	I just did it (for no reason).
Panono fye pashyele	Only a little remained.

The answer one sometimes has heard given in English « Just because » expresses exactly one use of this FYE.

TONDOLO, Perfectly quiet, very cold, quite calm, all well.

Nasangile umushi ulitalele tondolo.  
I found the village perfectly quiet.  
I found the village quite calm.  
I found the village silent, not a soul there.

SHILILI, Motionless, silently.

Aiminine shilili

He stood shock still or :  
He stood speechless with anger.  
He stood silently, never a word.

BUSENEME, Face up, flat on the back. In some districts it is Bunseneme.

Awile buseneme  
Mupilibule buseneme

He fell on his back.  
Turn him over on to his back.

BUNKUPEME or BUKUPEME, Face down.

Awile bukupeme

He fell face down (said also of turning a basket upside down).

KABAFU, On the side.

Awile kabafu  
Asendama kabafu

He fell on his side.  
He lay on his side.

BULELE, Lying down.

Alya bulele  
Kupika bulele

He ate lying down.  
To shoot lying down.

KAMFULIMUKONKO, Heels over head.

Awakamfulimukonko

He fell over head heels.

CHIMFUTYANUMA, Backward.

Abwelele chimfutyanyuma  
Awile chimfutyanyuma

He moved backward.  
He fell backward.

BUMFUTETE.

Awile bumfutete

He fell backward (on to the flat of his back).

## LESSON 93.

## SOME ADVERBS OF PLACE

**PEPI**, Near, near at hand, used of time, place, or manner, often used with **MU**.

Mupepi

In the vicinity.

Pepi na pa mushi

Near the village.

Twamusangile mu pepi

We found him near by.

**KUTALI**, A distance off, afar, not near.

Umushi uli kutali

The village is far off.

Tuli kutali na ku mushi

We are a long way off from the village.

**PATALI**, as Kutali.

Bushye tulipatali na pa mushi? Are we far from the village?

Iyo muli mupepi

No you are near (it).

**PANSHI**, On the ground.

Chyalala panshi

It lay on the ground.

**PANSE**, Outside, out in the open, outside the house.

Fumina panse

Go out to the outside.

**KUNSE**, Outside, out in the open, the outside.

Masa na kuno kunse

Plaster here on the outside (of the house).

Aya kunse is an euphemism for attending to the calls of nature. He has gone outside (the village).

**PAMENSO, KUMENSO**, In the presence of.

Ali kumenso

He is in front, but in sight.

Pita kumenso

Pass on ahead, keeping in sight.

**KUNTANSHI, PANTANSHI**, On ahead, in front, before.

Bali pantanshi

They are on ahead.

Balemusanga kuntanshi

They will find him on ahead.

**PAMULU, KUMULU**, above, on top, overhead.

Pa mulu wa

On top of.



PANUMA, MUNUMA, Behind, astern, at the back.

Bali panuma

They are behind.

Tabalaisa, bali panuma

They have not yet come, they are behind.

PESAMBA, MWISAMBA, Underneath, below.

KWISAMBA, To the West. West, down stream.

PEFUNGU, MWIFUNGU, Under the bed, couch.

PAMBI, KUMBI, MUMBI, Elsewhere, another place. Mumbi may mean within, or it may mean very far away indeed.

PONSE, KONSE, MONSE, Everywhere.

PESHILYA, KWISHILYA, MWISHILYA, Across the river.

Peshilya lya mumana

On the other side of the river.

Ali kwishilya

He is on the other side.

PAKATI, KUKATI, MUKATI, Among, at the centre.

Pakati ka bantu

Among men.

Pakati kesu

Among us.

In other connections many of these words are simple nouns and adjectives, it is the joining of the PA, KU, or MU which gives them the adverbial sense. PA is not quite so distant as KU.

MU is either within, inside, or very far away.

## LESSON 94.

-PO

-KO

-MO

### LOCATIVE SUFFIXES.

PO, KO, or MO, may be heard after a verb as a suffix. The sense is generally :

There,

Therein, Wherein.

Thereat, Whereat.

Thereof, Some of.

Therewith, etc.

## EXAMPLES of use.

Nga balesangapo inama.  
If they find animals there.

Putulako chyalepa.  
Cut it off there, it is (too) long.

Iñanda intu bamusangilemo.  
The house in which they found him (some time ago).

Iñanda iyo twasendememo.  
That house wherein we slept.

Umushi untu twasangilemo bwana mukubwa.  
The village in which we found the magistrate.

Iñanda yakusendamamo.  
A house wherein to sleep.

Posamo kuboko mu lupako.  
Put your hand into the hollow (of the tree).

Nga mwaingilamo.  
You better had go in, or,  
You ought to go in, or,  
When you go in.

Ichifulo chyaikelepo imfumu.  
The place whereon (at) the chief sat.

Umwele wakuputwilako mwando.  
A knife wherewith to cut the rope.

Letenipo isabe ilyo mwaipeye.  
Bring of the fish which you have now caught.

Mwando wakukakilapo.  
A rope to tie with (wherewith to tie).

Placed after nouns the particle means : also, in addition.

Imbokoshi ne chipepo !  
A box and a basket also ! (As a man might complain  
of being given two things to carry.)

Tuli batatu na bwana.  
We are three including bwana.

Tuli batatu na bwanapo.  
We are three also bwana (4).

Twashite chipe na tutemo.  
We just bought the basket with the cassava in addition.

## LESSON 95.

The following phrases will be found useful :

Kawa—The sun has set.

Bushye muli amenshi?—Is there water therein?

Emo yali—Yes there is.

Tamuli—There is none therein.

Bushye kwabe nama kuno?—Are there animals here usually.

Iyo takwaba—No there are none.

Bushye kuli nama kwilungu?—Are there animals on the plain?

Iyo takuli—No, there are none.

E eko shili—Yes there are.

Bushye pabe nama pe lungu?—Are there animals on the plain? (usually).

Bushye tapali mukalamba pano?—Is there no elder here?

Bushye mu nanda muli abantu?—Are there people in the house?

Emo bali—There are within.

Takuli mulandu—It does not matter (lit. there is no case).

Tabalimo—They are not within.

Bushye chyalingo kusosa? — Is it seemly to speak?

Chyalinga—It is seemly, fitting.

Chyalengo luse—It makes pity, creates pity.

Chyalenge nsoni—It makes shame.

Chyaanshya—It beats me, baffles me, is too much for me.

Chyaanshya—It perplexes, baffles, beats.

Pali bufi—literally : There is a lie, means How much more.

Apo kapitao akalipa pali bufi bwana — Seeing the foreman is angry  
how much more (will) bwana (be angry).

E mile?—Are you off? lit : Is that the going?

E—Yes. Iyo tatulaya — No, we are not off yet.

Naponga bakesa—It is just possible they may come.

Waimina fye ukuchitoba—You broke it intentionally.

Wachita kumaka yobe we mwine—You did it on your own authority.

Afwile kumutwala ku Kawambwa pantu muño.—He ought to be taken to Kawambwa because he is a thief.

Fwile=ought, perhaps, fitting, right, seemly, etc.

## LESSON 96.

### FORMATION OF NOUNS

How certain nouns are formed from verbs will be seen by the following list :

<i>Verb.</i>	<i>Meaning.</i>	<i>Noun.</i>	<i>Meaning.</i>	<i>Plural.</i>
Ombeshya	hunt with dogs	Umuombe wa mbwa	Hunter	Abaombe
Fula	work iron	Kafula	Blacksmith	Bakafula
Lima	cultivate	Umulimi	Cultivator	Abalimi
—	—	Umulimo	Work	Imilimo
Chita	do	Kachita	Doer	Bakachita
Funda	teach	Ifunde	Teaching	Amafunde
Upa	marry	Ichyūpo	Marriage	Ifyūpo
Papa	carry child	Ifipapo	Medicine to cause con- ception	—
Lowa	bewitch	Indoshi	Witch	Indoshi
Sumina	agree, accept	Ubusumino	Acceptance	—
Chyetekela	trust	Ubuchyetekelo	Trust	—
Bembuka	do wrong	Ulubembu	Wrong doing	Imembu
Lya	eat	Kulyo	Right hand (eating hand)	—
Longa	brew	Chilonga wa bwalwa	Brewer	Bachilonga wa bwalwa
Chita	do	Imichitile	Manner of doing	—
Ya	go	Imile	Going [going Manner of	—
Selauka	be nauseated	Umuselu	Nausea	—
Seka	laugh	Inseko	Laughter	—

The above list is given to show that nouns formed from verbs may appear in any class, but the Student is warned against manufacturing nouns. Where a difficulty is encountered it can usually be overcome by using the verb in the Infinitive form. Ukutemwa being the only real noun we have in Chibemba for Love, Liking, etc.

KA generally denotes an Agent. Where KA so used is linked with a noun as Kachita wa fibi, an evil doer, the plural form is Bakachita wa fibi. Not Bakachita ba fibi.

UBU generally denotes *Abstract*.

IMI...E generally means manner of doing whatever the particular verb is.

---

# LESSON 97.

## DIAGRAM OF VERB TENSES IN CHIBEMBA

INFINITIVE = UKU. — UKUKAKA = to tie.

PAST		PRESENT	FUTURE	
Distant	Today		Today	Distant
-A with M. S. TWAKAKILE = We tied (needs a completeive)	-M. S. TUKAKILE = We tied (needs a completeive) <i>Neg.</i> TATUKAKILE	- (no particle) TUKAKA = We tied (needs a completeive)	-ALA- TWALAKAKA = We are about to tie	-KA- TUKAKAKA = We shall tie  <i>Neg.</i> TATWAKAKAKE
-ALI with M. S. TWALIKAKILE = We tied (self con- tained) <i>Neg. for both</i> TATWAKAKILE	-ACHI- TWACHIKAKA = We tied (self con- tained) <i>Neg.</i> TATWACHIKAKA	-LA- TULAKAKA = We tie (self con- tained) <i>Neg. for both</i> TATUKAKA	-LE- TULEKAKA We shall tie  <i>Neg. for both</i> TATWAKAKE	-KALA- TUKALAKAKA = We shall begin and continue to tie <i>Neg.</i> TATWAKALEKAKA
		-CHILI- TUCHILIKAKA We are still tying	-AKULA- TWAKULAKAKA We shall tie and continue to tie <i>Neg.</i> TATWALEKAKA	

INDEFINITE

<p>-ALE- TWALEKAKA = We were tying <i>Neg.</i> TATWALEKAKA</p>	<p>-ACHILA- TWACHILAKAKA We were tying <i>Neg.</i> TATWACHILAKAKA</p>	<p>-CHI- TUCHIKAKA = We are just tying</p>			IMPERFECT
		<p>-LE- TULEKAKA = We are tying <i>Neg.</i> TATULEKAKA</p>			
	<p>-NA NATUKAKA = We have tied <i>Neg.</i> TATUKAKILE</p>	<p>-A- TWAKAKA = We have just tied <i>Neg.</i> TATUKAKILE</p>			PERFECT
	<p>-ALI- TVALIKAKA = We have tied <i>Neg.</i> TATWAKAKA</p>	<p>TA- -LA- TATULAKAKA = We have not yet tied</p>			

## LESSON 98.

## TONE

Pitch, or Tone, plays a very important part in Chibemba. Unfortunately it is a subject still in its infancy as far as Europeans are concerned. So far no European seems to have mastered the subject. In fact this is to the very best of my knowledge the first time the matter has been referred to in print, in connection with Chibemba.

In English we use tone, or intonation to convey different shades of meaning to a word. Take the word *yes* and try to express : *yes*, that is so. Decidedly that is so. Is it really so? It may be so. Or the word *no* and try to express : Of course not. Most certainly not. Is it really so? It may be so but... The difference in tone will become at once apparent.

Do not confuse this with accent, which is important in another connection. (See Lesson 41.) To make quite clear what the difference between Tone and Accent is, try the following sentence and put the stress on the words in italics :

What *shall* we do?

What shall we *do*?

What shall *we* do?

*What* shall we do?

In Chibemba there seems to be :

A High Level Tone.

A Low Level Tone.

A Falling Tone.

A Rising Tone in addition to the ordinary tone in which one is speaking. This gives you five grades, and when you consider that a falling tone may *rise* and a rising tone may *fall*, there are almost limitless possibilities.

As in Chinese, *tone* completely alters the meaning of a word. In ordinary speech the native makes no mistake about it. The difference is so slight that the ordinary European even with « an ear for music » finds it exceedingly difficult to say wherein the difference lies.



As it is impossible to state on paper wherein lies the difference, the Student is advised to get an intelligent native to pronounce the following words carefully and distinctly and by trying to imitate the sounds he will learn just how to differentiate between the words. Words in right hand column are somewhat lower in tone in some syllables.

Ubwamba	Nakedness.	Ubwamba	A fish weir.
Bomba	Be damp.	Bomba	To work.
Ichipopo	Fancy axe.	Ichipopo	Knot in wood.
Ichita	Offering to spirit.	Ichita	A strong one, an army.
Ichitele	Prepared skin.	Ichitele	A dove cote.
Chyena	To play, wrestle.	Chyena	To cut, wound, hurt.
Ichyona	A cat.	Ichyona	A big nose.
Fukula	Remove earth from hole.	Fukula	Turn outside in, as bag.
Fula.	Be abundant.	Fula	Do blacksmith' work.

Suggestion as to marking for one's own guidance the tone of a vowel.

Letā a long bar over A, means a high level A.

Let<sub>a</sub> a long bar under A, means a low level A.

Letá means that A has a rising tone.

Letà means that A has a falling tone.

This is meant merely as a help for the learner. In practice no mark is made on written or printed work.

## LESSON 99.

## MISCELLANY

**LYE** with objective pronoun=have no.

Mpiya shindyē	I have no money.
Iñombe shimulye	He has no cattle.
Abana bamulye	She has no children.
Amano yamulye	He has no wisdom.

**APO** Since, seeing that.

Apo naisa kakiye ku mushi.  
 Since I have come (you may) go to the village.  
 Apo nkaya ku bulaya makuchita shyani?  
 Seeing that I am going to Europe what will you do?  
 Ndechita shyani apo mwabepa?  
 What shall I do seeing you lie?

**IFI IFYO** Seeing that (heard as Ififyo).

Mwikaposa mpao shyenu ifi ifyo mwaya ku nsala.  
 Do not throw away your rations seeing you are going into  
 hunger.

**APO -CHILI** While, used with a verb.

Imbeni chilindi apo nchilibomba mu nanda.  
 Dig the hole while I am working in the house.

**UMO** Whenever, since, with applied form of verb.

Umo mulipililwa mulafwaya kuti « Batongeshye. »  
 Whenever you are paid you always wish me to give you an  
 increase (you wish, saying, Let them add a bit).  
 Umo afwila nshilamona bana bakwe.  
 Since he died I have not seen his children.

**FWAIKWA** Necessary.

Chyafwayikwa muye lelo.  
 It is necessary for you to go today.  
 Chyafwaikwa ukuti tusange umushi.  
 It is necessary we find a village.

**NINSHI** Lest, else, otherwise, or.

Kabiye ku milimo ninshi balekūma.  
Go to your work or they will beat you.  
Butuka ninshi balekusanga pano.  
Run off lest (else) they will find you here.

**ECHYO** Therefore, that is why (with applied form).

Achiba myembe echyo babukakila.  
He stole mangoes that is why they bound him.

**LINGILE** Possible.

Bushye chilingile ukwimya?  
Is it possible to lift (it)?  
Bushye chilingile ukufika lelo?  
Is it possible to arrive today?

**E PELA** Finish, that will do, enough.

E pela, muleya nombā.  
That will do, you can go now.

**EYE FILYA** So so, a little better (of sick person).  
Good enough (it will do in lieu of something better).

How is the sick person this morning?  
Eye filya lelo. A little better today.

The locative particles PA, KU, MU, PO, KO, MO, PI, KWI, etc., demand that certain verbs be in the Applied form.

Aingilila pali window	He entered by the window.
Bushye wafyalilwe kwi?	Where were you born?
Alwalila pi?	Where was he sick? (At whose house.)
E po ndesendamina	That is where I shall sleep.
Aya upila ku Mofwe	He has gone to Mofwe to marry.
E mo ulandila?	Is that how you speak?
E ko ndesendela	That is where I carry to (that is the limit of my journey).

---



## LESSON 100.

## AN EXAMINATION IN CHIBEMBA

The following is an examination actually set for, and taken by an official, in the language. The Student is advised to seal this page when he begins the study of the language and not to open it till he feels he is ready to test himself. Then let him open it only when he is actually ready to do the examination.

No time allowance but the paper must be finished in one sitting without helps of any sort.

1. Give concords for any six classes, singular and plural, with demonstratives for same. One singular and one plural for each class. *12 Marks.*
2. Illustrate, with two examples of each, the following tenses.  
Give translations of examples :  
-I.E- -CHI- -ACHI- -ALI- with M. S. NA- -ALA-  
*12 Marks.*
3. Give Imperatives, sing. and plural, for : Go, Go and bring, Return this evening, Return to-morrow morning, Continue speaking.  
Give the negative form of each of these. *12 Marks.*
4. Show the following verbs in the modified stem : Kana, Fungula, Sosa, Mona, Leta, Sunga, Lufya, Pishya, Pita, Ponya, Posa, Pona. *6 Marks.*
5. Show Applied forms of the following verbs : Sosa, Fwa, Ya, Senda, Leta, Lomba, Isa, Fisa.  
Illustrate each with a useful sentence. *4 Marks.*
6. Translate :  
Had you come this morning I would have given you.  
Had it been I, I would have saved him (yesterday).

Had bwana been there he would have helped me (this morning).

Had it not rained I should have come (yesterday).

Had it been bwana I should not have been surprised (yesterday). Ukupapa = to be surprised.

Had he told us we would have paid him (today). 6 Marks.

7. Give six examples of the use of NI.

Translate and indicate the copula :

1. It was (is) my father. 2. They are my children.

3. It was (is) my wife. 4. It is my axe.

5. It was (is) our chief. 6. It is my fowl. 12 Marks.

8. Translate : He hurt himself. I love myself. We hate ourselves. They laugh at themselves. They beat each other. We love each other. They hate each other. They are married to each other. 8 Marks.

9. Translate : Who is there? Who are you? Where are they? What are you doing in my house? Wont you come back (today). He is dead (died yesterday). He is dead (died today). There is no meal in the house. 10 Marks.

10. Translate :

To bwana, to the chief, to the river, at the Luapula, at our house, at Kasembe's, in the house, on Monday, in the midst, on arriving. 10 Marks.

11. Translate : E pela. E ye filya. Chyapamfya. Nshyamumwene mailo. Tabakabwele. Twali basano na bwana. Inombe na bana baikö. Chilisembe. Kamumana. Mukabwele muli chitatu. Tabalalipilwa.

10 Marks.

Total 100 Marks, 75 to pass.

---

## REVIEW (after Lesson 10):

What do the following words mean :

Umulumendo	-ipi	Umuchila	-tuntulu
Umukashi	-suma	Umumana	-bishi
Umushya	-kalamba	Umutwe	-kali
Umulwele	-ingi	Umulilo	-mbi
Inkashi	Insalu	-bili	Ichintu
Imbwili	Ulupili	-tatu	Ichipe
Inkoko	Inshita	-ne	Ichyumbu
Impanga	-mo	-sano	Ichilonda

Write out the plural forms (if any).

*Translate :*

One eye

Two hoes

Three pots

Two legs

Three mats

Two bamboos

One hand

One foot

Four young girls

Write out from memory the concording particles for classes one to five.

## REVIEW (after Lesson 20).

From memory write out a list of the classes showing singular and plural prefixes and concording particles both narrow and broad.

How are the Augmentatives (sing. and plur.) formed?

How are the Diminutives (sing. and plur.) formed?

Give three examples of each.

What is the sign of the Infinitive form of the verb?

How many ways are there of expressing gender?

Show them, with examples.

## REVIEW (after Lesson 30).

Give five examples of how the native expresses time and speed.

What is the Imperative form of the verb?

How do you recognise the Imperative plural?

How is the command not to do a thing expressed? (Neg. Imperative.)

How could you ask for a thing politely without commanding?

Give a list of the personal pronouns singular and plural.

What is meant by the inseparable pronoun?

What is meant by separable pronoun?

What is the particle that makes the negative form of verb?

Changes in N. — Show any five examples.

What are the possessive pronouns (personal)?

How is the possessive pronoun (impersonal) formed?

What are the numerals 6 to 10 inclusive?

What is the value of the -LE- tense?

Write out the objective pronouns (personal).

## REVIEW (after Lesson 41).

Write out the objective pronouns (impersonal).

How is the modified stem formed?

What is the value of the -A- tense?

What is the Past tense of today which needs a complement?

What is the value of the NA- tense?

What is the meaning of Ninkaka?

What is the value of -A- tense with M. S.?

What are the verbs to be?

What is the difference in meaning between the copula NI and the copula E?

Which words take an accent instead of the copula NI?



## REVIEW (after Lesson 50).

- Write out the Demonstratives for all the classes.  
 Write out five sentences showing their use.  
 What are the prepositions?  
 When ought one to use KU? When KULI? When is KWA dropped?  
 What is the sign of the Subjunctive?  
 What is the Applied form of the verb? How is it formed?  
 What are its general uses?  
 Give six indefinite adjectives showing use.

## REVIEW (after Lesson 60).

- Show three ways in which comparison is made.  
 How is the Passive Voice obtained? Give three examples.  
 What is the value of the -LE-tense near future?  
 What is the value of the -ALA- tense?  
 What is the value of the -KA- tense?  
 What is the peculiarity of the final vowel in the negative of KA-tense?  
 Give four salutations with suitable replies.  
 What are the personal relative pronouns sing. and plural?  
 What is the value of -NTU? Show by two examples its use.  
 Write out a list of the relative pronouns (impersonal).

## REVIEW (after Lesson 70).

- What is the value of the -ALI- tense?  
 What is the value of the -ALI- tense with M. S.?  
 What is the value of the -CHILI- tense?  
 What is the value of -CHI- in : Achisa fye no bwali baleta.  
 What is the value of -ACHI- tense?  
 What is the value of -TA ... LA- tense?  
 What is the value of -LA- tense?

Give four interjections with their use.

Give five intensive interjections.

Write out the ordinal numbers one to ten.

How would you say : firstly, secondly, lastly?

What are the days of the week?

What is the Reflexive form of the verb? What is its meaning?

What is the Reciprocal form? What is its meaning?

### REVIEW (after Lesson 80).

What is the value of -AKULA- tense?

What is the value of -KALA- tense?

What are the Causitive forms of the verb?

Give one example of each of the Causitive forms.

Make short sentences to illustrate the use of : Elyo, Lintu, Na, Nomba, Kano, Nangu, Apo.

What is the meaning of UKUTI? Make three short sentences to show its use.

How is the auxiliary verb YA used?

Show the use of ISA as auxiliary verb.

What is the Completive form of the verb? What is its value?

What is the Intensive form of the verb? What is its value?

### REVIEW (after Lesson 90).

What is the Frequentative form of the verb? What is its value?

What is the Intransitive Stative form? What is its value?

What is the Reversive form of the verb? What is its value?

What is the Reduplicative form of the verb? What is its value?

What is the Intransitive Reversive form? What is its value?

Write out from memory a sketch of the changes in verb stems.

Show the use of Nshita, libili, kabili, nomba line, by short sentences.

How would you say « Keep on doing » sing. and plur. forms?

Show the use of auxiliaries BALA and PANA with short sentences.

How would you say : « You may not then continue to pass? »

How would you say : « They must not then continue to sweep. »

Show by short sentences the use of any six adverbs of degree or manner.

Show by short sentences the use of any six adverbs of place.

Show by six short sentences the use of the locative particles PO, KO, MO.

Show how some nouns may be made from verbs.

---



## LIST OF WORDS USED IN FOREGOING LESSONS

Many of the following words have more meanings than the one given. The meaning given is usually the most common one. The numbers indicate the Lesson in which the word will be found.

<b>A-</b> , He, She	23	<b>Ale</b> , interjection	68
<b>-A-</b> , tense of verb	34	<b>-Ali-</b> , tense	63
<b>Aba</b> , They, Them	22	<b>Ama-</b> , prefix	10
<b>Aba</b> , these	42	<b>Amainsa</b> , wet season	56
<b>-Abo</b> , their	25	<b>Amaka</b> , strength	52
<b>Abo</b> , those whom	60	<b>Amale</b> , millet	62
<b>Aka</b> , prefix	11	<b>Amalpilo</b> , wages	58
<b>Aka</b> , this	42	<b>Amaloba</b> , earth, soil	43
<b>Akachila</b> , tail, (small)	16	<b>Amenshi</b> , water	19
<b>Akalubi</b> , idol, fetich	11	<b>Amenso</b> , face	73
<b>Akalulu</b> , rabbit	11	<b>-Andi</b> , my, mine	25
<b>Akamfukumfuku</b> , water spring	11	<b>-Ani</b> , who? whom?	47
<b>Akamimbi</b> , swallow	11	<b>-Any</b> , reciprocal	70
<b>Akaminda</b> , black otter	11	<b>Apa</b> , this place	42
<b>Akamini</b> , scorpion	11	<b>Apo</b> , that place	60
<b>Akamponda</b> , basket	15	<b>Ati</b> , interrogation	61
<b>Akamumana</b> , small river	16	<b>Atini</b> , interrogation	61
<b>Akana</b> , child	11	<b>-Aume</b> , male	17
<b>Akanama</b> , response	57	<b>Awe</b> , negation	35
<b>Akant</b> , small thing	35	<b>Aya</b> , this	42
<b>Akanwa</b> , mouth	16	<b>Ayo</b> , that which	60
<b>Akanya</b> , infant	11	<b>Ba-</b> , pl. prefix	3
<b>Akapaso</b> , grasshopper	11	<b>Ba-</b> , concord	4
<b>Akapondo</b> , outlaw	39	<b>Ba-</b> , they	23
<b>Akaseba</b> , small bird	11	<b>Bafwa</b> , bath	3
<b>Akasembe</b> , tsetse fly	11	<b>Balya</b> , those	42
<b>Akasembefe</b> , tsetse fly	11	<b>Bambeni</b> , greeting	57
<b>Akasuba</b> , sun, day, daylight	11	<b>Bamo</b> , some	50
<b>Akatende</b> , heel	11	<b>Bati</b> , interrogation	78
<b>Akato</b> , small boat	16	<b>Batini</b> , interrogation	78
<b>Akatondi</b> , mouse	11	<b>Bene</b> , They, Them	22
<b>Ako</b> , that which	42	<b>-Bi</b> , bad	4
<b>Aku</b> , Imper. cont.	88	<b>-Billi</b> , two	8
<b>-Akula-</b> tense	71	<b>-Bishi</b> , green, unripe	6
<b>-Akwe</b> , his, hers	25	<b>-Biye</b> , fellow	27
<b>-Ala-</b> tense	55	<b>Bobu</b> , it	61
<b>Ala</b> , interjection	68	<b>Bu-</b> , concord	10
<b>Alale</b> , interjection	68	<b>-Bu-</b> , pronoun	31
<b>-Ale-</b> , tense	63	<b>Buchyebuchye</b> , slowly, care- fully	20

<b>Bufutete</b> , backwards	92	<b>-Ele</b> , modified stem	33
<b>Bukupeme</b> , face down	92	<b>-elele</b> , Completive form	80
<b>Bukwe</b> , brother-in-law	45	<b>Eli</b> , then, afterwards	20
<b>Bulya</b> , that	42	<b>Elyo</b> , then, afterwards	20
<b>Bukupeme</b> , face down	92	<b>-ena</b> , Rel. form	48
<b>Buno</b> , this	42	<b>Endi</b> , response	57
<b>Buseneme</b> , face up	92	<b>Endita</b> , response	57
<b>Bushye</b> , interrogation	30	<b>-ene</b> , modified stem	33
<b>Bwa-</b> , concord	18	<b>-enena</b> , completive	80
<b>Bwachya</b> , daybreak, dawn	86	<b>-eni</b> , Imperative plural	20
<b>Bwalla</b> , night-fall	86	<b>E pela</b> , finish	100
<b>Bwana</b> , Sir, Master, white man	3	<b>-eshya</b> , causitive	73
<b>Bwana-mukubwa</b> , magistrate	76	<b>-eshya</b> , intensive	80
<b>Bwana muloko</b> , N. C.	76	<b>-esu</b> , our, ours	25
<b>Bwangu</b> , quickly	20	<b>Eye</b> , filya, so so, etc.	100
<b>Bwino</b> , well, nicely, really	50	<b>Fi-</b> , concord	9
<b>Chi-</b> , concord	9	<b>-fi-</b> , pronoun	31
<b>Chi</b> , pronoun	31	<b>Fino</b> , these	42
<b>-Chi-</b> tense	64	<b>Fititi</b> , intensive interj.	68
<b>Chi...e</b> , adv. form	84	<b>Fundi</b> , tradesman	65
<b>Chibamfi</b> , greeting	57	<b>Fwaikwa</b> , necessary	99
<b>Chibelushi</b> , Saturday	69	<b>Fwaka</b> , tobacco	45
<b>Chikantwa</b> , what's his name	50	<b>-fwile</b> , necessary, etc.	95
<b>Chilekeleleko</b> , last	69	<b>Fya-</b> , concord	18
<b>-Chili-</b> tense	64	<b>-fya</b> , Caus. form	73
<b>-Chilile-</b> tense	90	<b>-fyala</b> , ...in law	
<b>Chilubushi</b> , greeting	57	<b>Fye</b> , only, just, etc.	31
<b>Chilya</b> , that	42	<b>I-</b> , concord	5
<b>Chimfutyanuma</b> , backward	92	<b>-i-</b> , negative	20
<b>Chine</b> , truth	37	<b>-i-</b> , pronoun	31
<b>Chine konse</b> , eight	28	<b>-i-</b> , reflexive	70
<b>Chine konse konse</b> , eight	28	<b>Ibala</b> , field, garden	49
<b>Chine lubali</b> , seven	28	<b>Ibuku</b> , book	54
<b>Chino</b> , this	42	<b>Ibumba</b> , crowd	14
<b>Chinshi</b> , what	47	<b>Ibwe</b> , stone	42
<b>Chintwani</b> , thingumbob	50	<b>Ichi-</b> , prefix	9
<b>Chipeleleko</b> , last	69	<b>Ichi-</b> , augmentative	16
<b>Chya</b> , concord	81	<b>Ichi</b> , this	42
<b>Chye</b> , int. interj.	68	<b>Ichibi</b> , very, much	43
<b>Chyechi</b> , it	61	<b>Ichibolya</b> , deserted village	9
<b>E</b> , yes	30	<b>Ichibwabwa</b> , pumpkin leaves	45
<b>E</b> , copula	41	<b>Ichifulo</b> , place	94
<b>Echyo</b> , therefore	99	<b>Ichikanga</b> , papyrus mat	9
<b>-Eka</b> , Intransitive form	81	<b>Ichikoti</b> , whip	81
<b>-Ela</b> , Relative form	48	<b>Ichilindi</b> , hole	34
		<b>Ichilonda</b> , sore	9
		<b>Ichilumba</b> , pride conceit	88

Ichimuti, stick, wood	78	-ila-, neg. contin.	88
Ichinsa, nest	26	Ilaya, garment	91
Ichintu, thing	9	-ile, modified stem	33
Ichipe, basket, load	9	Ilelo, to-day	20
Ichipembele, rhinoceros	9	III, -prefix	10
Ichipopo, fancy axe, knot in wood	98	III, this	42
Ichipumbu, fool	9	-ilila, completive	80
Ichipuna, stool	9	Ilinso, eye	10
Ichipushi, pumpkin	9	Ilonda, hornet	73
Ichisansala, hen's nest	9	Iluba, flower	52
Ichisonshi, top knot of hut	9	Ilungu, plain	35
Ichita, offering to spirit, a strong one	98	Ilya, that	42
Ichitele, prepared skin, a dove cote	98	Ilyo, that which	60
Ichitukutuku, a motor cycle	73	Ilyo, when	64
Ichiwelewele, fool	9	Imbokoshi, box	36
Ichyabu, ferry landing, ford	9	Imbushi, goat	62
Ichyani, grass	9	Imbwa, dog	26
Ichyela, iron, metal	9	Imbwill, leopard	7
Ichyeswa, brush	9	Imfula, rain	34
Ichyo, that which	60	Imfumu, chief	37
Ichyona, a cat, big nose	98	Imfuti, gun, rifle	18
Ichyoso, a duck	9	Imile, going, manner of	96
Ichyuma, wealth, treasure	38	-imina, purpose, intend	95
Ichyumbu, potato	9	Impanga, sheep, country	7
Ichyungulo, evening	86	Impao, rations	99
Ichyngulo-ngulo, late evening	86	Impepo, cold, fever	75
Ichyuni, bird	9	Impishishyo, sauce, relish	74
Ichyupo, marriage	96	Impofu, blind person	7
Ichyuswe, water buck	9	Imwe, you	22
Ifi-, prefix	9	Inama, animal, meat	17
Ifi, pronoun	42	Inanga, anchor	7
Ifi ifyo, seeing that	99	Inchinga, cycle	26
Ifipapo, medicine (q. v.)	96	Inchito, work	7
Ifunde, command, teaching	72	Indalama, money, shilling	59
Ifungu, under the bed	93	Indimu, lemon	7
Ifwe, we, us	22	Indoshi, witch	98
Ifwesa, hob	26	Indote, four yards	7
Ifyo, those which	60	-ina, Rel. form	48
-ika, causitive	73	-ine, real, true	12
-ika, intransitive	81	Ine, I, Me	22
Ikana, one thousand	28	-ine, modified stem	33
Ikumi, ten	28	-inga-, requestive	88
-ila, Rel, form	48	Ingala, feather	7
		-ingi, many, much	4
		-ngowani, hat, helmet	43
		Iinina, Completive form	80
		Inkalamo, lion	7

<b>Inkalata</b> , letter	53	<b>-ka-</b> , pronoun	31
<b>Inkashi</b> , sister	7	<b>-ka-</b> tense	56
<b>Inkoko</b> , fowl	7	<b>Ka-</b> , of motion	88
<b>Inkuni</b> , firewood	19	<b>Kabafu</b> , on the side	92
<b>Ino</b> , this, these	42	<b>Kabilli</b> , again	86
<b>Inondo</b> , hammer	18	<b>Kabinge</b> , and	76
<b>Inongo</b> , clay pot	7	<b>Kabiyenipo</b> , good bye	57
<b>Insaka</b> , rest hut	7	<b>Kafikenipo</b> , good bye	57
<b>Insala</b> , hunger	38	<b>Kafula</b> , blacksmith	3
<b>Insalu</b> , calico, cloth	1	<b>Kafundishya</b> , teacher	3
<b>Inseko</b> , joy, laughter	96	<b>-kala-</b> tense	72
<b>Inshiku</b> , days	20	<b>-kalamba</b> , big, great	4
<b>Inshilla</b> , path	35	<b>Kalata</b> , letter pl. ba	65
<b>Inshita</b> , time, space of	7	<b>Kale</b> , long ago, some time ahead	20
<b>Insofu</b> , elephant	37	<b>-kali</b> , angry, fierce	6
<b>Insoka</b> , snake	7	<b>Kalombo</b> , response	68
<b>Insoni</b> , shame	95	<b>Kalya</b> , that	42
<b>Inanda</b> , hut, house	7	<b>Kamfulimukonko</b> , heels over head	92
<b>Inanga</b> , witch doctor	7	<b>Kampanda</b> , what's his name	50
<b>Inombe</b> , cow	7	<b>Kangu</b> , quickly	56
<b>-inuka</b> , straighten up, leave off work	64	<b>Kano</b> , this	42
<b>Inwena</b> , crocodile	7	<b>Kano</b> , except, unless	76
<b>-ipi</b> , short	4	<b>Kanshi</b> , but, etc.	76
<b>-isamba</b> , underneath, etc.	93	<b>Kantwa</b> , what's his name	50
<b>Isano</b> , the chief's quarters	73	<b>Kapitao</b> , foreman	74
<b>Isembe</b> , axe	10	<b>Kapoli</b> , pig	40
<b>Ishi</b> , these	42	<b>-kati</b> , centre, middle	93
<b>Ishiba</b> , milk	73	<b>-ko</b> , suffix (its)	26
<b>Ishiko</b> , fire place	14	<b>-ko</b> , locative suffix	94
<b>-ishilya</b> , other side	93	<b>Koku</b> , it	61
<b>Ishina</b> , name	54	<b>Kolwe</b> , monkey	3
<b>Ishiwi</b> , voice, word	29	<b>Konse</b> , everywhere	50
<b>-ishya</b> , causitive	73	<b>-kote</b> , old	4
<b>-ishya</b> , intensive	80	<b>Ku-</b> , concord	10
<b>Ishyo</b> , those which	60	<b>Ku</b> , locative particle	14
<b>Isonde</b> , outside	50	<b>-ku-</b> , Thee	30
<b>Isukulu</b> , school	71	<b>-ku-</b> , it	31
<b>Itanga</b> , cattle pen	14	<b>Ku</b> , to, from	44
<b>Itente</b> , tent	82	<b>Kuli</b> , to, from	44
<b>Itete</b> , reed	10	<b>-kulu</b> , big, great	6
<b>Iwe</b> , Thou	22	<b>Kukulutu</b> , intens. interj.	68
<b>Iyi</b> , this	42	<b>Kulya</b> , that	42
<b>Iyi</b> , these	42	<b>Kulyo</b> , right hand	96
<b>Iyo</b> , no	19	<b>Kumachya</b> , daybreak, dawn	86
<b>Iyo</b> , those which	60	<b>Ku mafwa mfumu</b> , before dawn	86
<b>Ka-</b> , concord	11		



Kuno, this	42	Mobe, thy place	27
Kuno, here	93	Mu-, concord	4
Kunse, outside	93	Mu-, locative particle	14
Kuntu, place	60	Mu, preposition	44
Kwa, concord	18	Mu-, You	23
Kwa, preposition	44	-mu-, Him, Her, You	30
Kwempe, of narrow escape	78	Mukolwe, rooster	17
Kwi, where?	47	Mukwai, sir, madam	68
-la- tense	57	Mulamba, flood	45
Lapu, intensive interj.	68	Muli, preposition	44
-le- tense	29	-Mulu, above, on top	93
-le- tense future	54	Mulungu, Sunday	69
Leli, it	61	Mulya, there within	42
Lelo, today	20	Mumbwe, jackal	3
Lelo, but	76, 68	Muno, here	42
Lesa, God	76	Mutanda, six	28
Li-, concord	10	Mutende, greeting	57
-li-, verb be	38	Mwa-, concord	18
Libili, again	86	Mwa, preposition	44
Lilali, when?	47	Mwabo, their place	27
Lilya, that	42	Mwaiseni, greeting	57
-lingile, possible	99	Mwakwe, his place	27
Lino, this	42	Mwallimeni, greeting	57
Lintu, when	76	Mwandi, my place	27
-lipila, pay	98	Mwapoleni, greeting	57
Lolu, it	61	Mwasalipeni, greeting	57
Lu-, concord	10	Mwashibukeni, greeting	57
-lu-, pronoun	31	Mwe, You (vocative)	22
Lubomba lubomba, little by little	20	Mwenu, your place	27
Lulya, that	42	Mwesu, our place	27
-lume, male	17	Mwine, owner, master	45
Lumonya-ngala, dusk	86	N-, I, Me	23
Luno, this	42	-n-, Me	30
Lwa-, concord	18	Na, and	28
Lya-, concord	18	Na- tense	36
-lye, have no	99	-na, reciprocal	70
Mabingo, greeting	57	Nabwinga, bride	3
Machyachya, dawn	86	Nachimbusa, midwife	3
Mailo, yesterday, to-morrow	20	Nakulu, his grandmother	17
Mama, my grandmother	3	Nalimo, perhaps	76
Masoshi, day before yester- day, day after to-morrow	20	Nangu, even, although	76
Mayo, my mother	17	Nangula, even, although	76
-bi, other	6	Nankoko, hen	17
-mo, one	8	-nankwe, fellow	27
-mo, locative suffix	94	Nañombe, cow	17
		Naponga, possibly	97
		Ndi, intensive interj.	68

<b>-ne</b> , four	8	<b>Putu</b> , intensive interj.	68
<b>Nelyo</b> , not even	35	<b>-sano</b> , five	8
<b>Neu</b> , I who	58	<b>Sawe</b> , male goat	17
<b>-nga</b> , how many	47	<b>Se</b> , intensive interj.	68
<b>-nga</b> , if	59	<b>Shi-</b> , concord	7
<b>-nga</b> , when	76	<b>-shi-</b> , negative	19
<b>Nga</b> , intensive interj.	68	<b>-shi-</b> , pronoun	31
<b>Ngwa</b> , intensive interj.	68	<b>Shi-</b> , of insistance	88
<b>Ni</b> , copula	41	<b>Shibwinga</b> , bridegroom	3
<b>Ninshi</b> , lest, else, etc.	99	<b>Shikishiki</b> , intensive interj.	68
<b>Nomba</b> , now	20	<b>Shikulu</b> , my grandfather	68
<b>-nono</b> , small, little	4	<b>Shilili</b> , intensive interj.	68
<b>Nshi</b> , what?	47	<b>Shilya</b> , those	42
<b>Ntanshi</b> , first	59	<b>Shimachila</b> , hammock man	3
<b>-ntu</b> , relative pronoun	59	<b>Shimelu</b> , mail man	17
<b>Ntwani</b> , what do you call him?	50	<b>Shino</b> , these	42
<b>Ntwanikani</b> , Mr. So and So	50	<b>Shya-</b> , concord	18
<b>Ntweno</b> , what's his name	50	<b>-shya-</b> , causitive	73
<b>-numa</b> , back, behind	93	<b>Shyalenipo</b> , greeting	57
<b>Nwinwinta</b> , murmur	24	<b>Shyani</b> , what? how?	47
<b>Nyina</b> , his mother	3	<b>Sukusuku</b> , ram, male sheep	17
<b>-oloka</b> , intrans. reversive	83	<b>-suma</b> , good, nice	4
<b>-olola</b> , Reversive form	82	<b>Ta-</b> , negative	19
<b>-ongeshya</b> , add to	99	<b>-ta ... la-</b> tense	66
<b>-onse</b> , all	4	<b>-tanshi</b> , first	69
<b>-ove</b> , thy, thine	25	<b>Tata</b> , my father	3
<b>Oyu</b> , He, She, It	61	<b>-tatu</b> , three	8
<b>Pa-</b> , locative	14	<b>Te</b> , negative	19
<b>Pa-</b> , concord	14	<b>Tekuti</b> , not that	39
<b>Pa</b> , preposition	44	<b>Teti-</b> , tekuti	39
<b>Pabula</b> , nine	28	<b>Tondolo</b> , silence, cold	57
<b>Pa kafwa mfumu</b> , middle of night	86	<b>Tu-</b> , concord	11
<b>Pali</b> , preposition	44	<b>Tu-</b> , We, Us, Them	23, 30, 31
<b>Palya</b> , there	42	<b>Tuno</b> , these	42
<b>Pamo</b> , any	35	<b>-tuntulu</b> , whole, entire	6
<b>Pamo</b> , same, together	51	<b>Tute</b> , cassava	45
<b>Pana</b> , auxiliary	89	<b>Tutu</b> , intensive interj.	68
<b>Pano</b> , here	42	<b>Twa-</b> , concord	18
<b>Panse</b> , outside	93	<b>U-</b> , concord	4
<b>Panshi</b> , on the ground	93	<b>-u-</b> , Thou	23
<b>Pantu</b> , because	76	<b>-u-</b> , it	31
<b>Pe</b> , always	20	<b>Ubo</b> , that which	60
<b>Pepl</b> , near	93	<b>Ubu-</b> , class prefix	16
<b>Pi</b> , where?	47	<b>Ubu</b> , this	42
<b>-po</b> , locative suffix	94	<b>Ubuchyetekelo</b> , trust, hope	96
<b>Pumbwe</b> , male goat	17	<b>Ubufi</b> , lie, falsehood	96
		<b>Ubufuba</b> , jealousy	12

Ubufumu, kingdom	76	-bembuka, do wrong	96
Ubukali, anger, wrath	38	-bepa, lie, prevaricate	84
Ubukote, old age	12	-bika, place, set	21
Ubukulu, greatness	12	-bila, boil	75
Ubulalo, bridge	83	-binda, tuck up cloth	24
Ubulamu, laziness	12	-bipa, bad, evil	51
Ubulendo, journey	57	Ukuboko, arm	10
Ubuloshi, witchcraft	12	Ukubola, to be rotten	43
Ubulungu, beads	25	Ukufula, to work iron	98
Ubulwani, enmity	12	-bomba, work	13
Ubulwele, sickness	10	-bomba, damp	98
Ubunañani, lethargy	12	-buka, divine	24
Ubunga, meal, flour	10	-bushya, inquire	33
Ubunkole, captivity	12	-buta, white	52
Ubuño, stealing	12	-butuka, run, hasten	13
Ubuntungwa, freedom	12	-bwela, return	54
Ubupe, gift, generosity	12	-byala, sow seed	19
Ubupupu, theft	12	-chila, excell, surpass	52
Ubupyani, inheritance	12	-chinda, dance	74
Ubusali, untidiness	16	-chita, do	21
Ubushiku, night, night time	86	-chyeka, cut up pumpkin, etc.	81
Ubushya, slavery	82	-chyena, hurt, wound	33
Ubusuma, goodness	12	-chyena, wrestle, play	98
Ubusumino, faith, belief	12	-chyepa, short	51
Ubuta, bow, gun, war	10	-eba, tell	24
Ubutanda, mat of reeds	11	-elela, forgive	80
Ubutani, stinginess	12	-enda, go, walk	13
Ubutuntulu, wholeness	12	-fika, arrive	24
Ubwaichye, youth, childhood	12	-fimba, thatch	31
Ubwali, mush	1	-fina, heavy	33
Ubwalwa, beer	32	-fita, black	74
Ubwamba, nakedness	98	-fuka, stoop	33
Ubwamba, fish weir	98	-fukula, dig earth out of hole, turn inside out	98
Ubwato, boat	25	-fuma, go out	48
Ubwingi, abundance	12	-fumbata, shut the fist	33
Ubwipi, shortness	12	-funa, break	33
Uko, there	60	-funda, teach	96
Uku-, class prefix	10	-fundika, fasten	33
Uku, this	42	-funga, fasten	21
Uku-, sign of infinitive	13	-fwa, die	13
-abuka, cross a river	24	-fwala, dress oneself	19
-aka, blaze up	74	-fwaya, seek, desire	70
-anka, catch	13	-iba, steal	48
-anshya, defeat, overcome	95	-ikala, sit, remain	13
-ba, be	38	-ima, stand	67
-bala, begin	69	-imba, dig, sing	34
-belenga, read	67		

-ingila, enter	24	-longa, pack	82
-ipayya, kill	33	-longana, congregate	33
-ipika, cook, boil	13	-lowa, bewitch	96
-ipipa, be short	50	Ukulu, leg	10
-ipushya, inquire	33	-luba, be lost	73
-isa, come	54	-luma, be strong	73
-ishiba, know, understand	50	-lunga, season with salt	45
-isula, open, be full	74	-lwa, fight	48
-ita, call	48	-lwala, be ill	38
-kaka, tie	19	-lya, eat	18
-kalika, cease, of rain	34	-manika, fix into cleft	33
-kana, refuse	33	-umfwa, hear, listen, etc.	13
-kanda, tread mud	48	-mona, see	24
-kanya, deny	70	-naka, be tired	54
-kashika, red	68	-ñaña, gnash the teeth	33
-konka, follow	43	-nina, climb	75
-konya, tease	33	-nonka, possess	24
-kosa, strong, well	74	-nwa, drink	21
-kūka, remove	74	-oba, paddle row	24
-kula, build	83	-ombeshya, hunt with dogs	96
-kulukuta, gallop	68	-ona, destroy	80
-kumana, meet	73	-onka, suck, of child	24
-kupika, cover over	33	-onta, warm oneself	13
-kusa, scrub, scour	81	-owa, swim	96
-kuta, call aloud	80	-pa, give	30
-kutula, wipe, dust	48	-pala, resemble	51
-lala, lie down	75	-pampamina, hammer	21
-lama, guard	63	-panga, make	82
-lambula, give reward	59	-papa, be surprised	100
-landa, converse, talk	74	-pasa, pierce	59
-lapuka, pop out	68	-pata, hate, dislike	70
-lasa, wound	81	-pela, finish, leave off	99
-leka, leave off, permit	13	-pelela, finish off	69
-lekana, divide, separate	33	-pena, flash of lightning, be mad	96
-lemba, write	13	-pepa, pray	83
-lenga, make, cause to be	67	-pepa, smoke	67
-lepa, long	80	-peta, bend	83
-lepula, tear, rip	81	-pita, pass	24
-leshya, forbid	54	-pola, be well, strong	35
-leta, bring	1	-pomba, wind, roll	82
-li, be	38	-pona, fall	33
-lima, cultivate	13	-popa, peg	82
-limba, plant tree	82	-posa, sell, throw away	31
-linda, wait	24	-poshya, greet	33
-linga, measure	51	-pusumuka, slip through	78
-lingana, be equal	51	-putula, cut, break	48
-loleshya, look	70		

-pwa, finish	80	Ukutwi, ear	10
-pyanga, sweep	21	-ubula, peel, pare	24
-samba, wash	19	-uma, hit, heat	33
-sanga, find	34	-upa, marry	73
-sanika, light up	33	-wa, fall	24
-santa, split	81	-wama, be good	50
-sasa, acidulated	74	-ya, go	24
-seba, cut grass, etc.	59	-ula, frequentive	81
-seka, laugh	84	Ulo, that which	60
-selauka, nauseated	96	Ulu-, class prefix	10
-senda, carry	35	Ulu, this	42
-sendama, lie down	59	Ulubango, withy	10
-shibushya, awaken	33	Ulubembu, wrong doing	96
-shita, buy	31	Ulubilo, speed	20
-shyala, remain	60	Ulubuto, light, seed	19
-sombola, advertise	48	Uluchyelo, morning	86
-somona, unsheath	48	Uluchyelo-chyelo, early morn-	
-sonta, point	42	ing	86
-sosa, speak	13	Ulukasa, foot	10
-suma, bite	53	-uluka, intrans. reversive	83
-sumba, tighten up	83	Ulukafi, paddle	26
-sumbula, lift up	48	Ulukasu, hoe	10
-sumina, believe, agree	60	Ulukombo, drinking gourd,	
-sumuna, wipe	48	cup	32
-talala, quiet, cool, peaceful	57	Ulukungu, verandah	63
-tamfya, drive away	30	Ululimi, tongue, language	7
-tampa, begin work	69	Ulupako, hollow in tree	94
-taba, withhold	33	Ulupi, palm of hand	10
-tāna, pretend to fight	33	Ulupili, hill	7
-tangila, precede	69	Ulupiya, shilling, money	54
-tanika, stretch	33	Ulusa, authority, permission	39
-tapa, draw water	21	Ulusambo, wire armlet, wire	83
-teba, get firewood	34	Uluse, pity, compassion	95
-teka, own animals	31	Ulusengo, horn	7
-tema, fell tree	95	Ulusengu, bamboo	7
-temwa, love, like	70	Ulushinga, hide rope, bow	
-tendeka, begin	55	string	83
-teshya, move, shift	33	Ulya, that	42
-teta, cut	13	Umo, one	50
-ti, say, think	39	Umo, therein	60
-timba, curdle	73	Umu-, class prefix	3
-toba, break	53	Umu, this place	42
-tola, pick up	53	Umuba, bellows	5
-tota, thank	24	Umubiye, his fellow	3
-tuma, send	13	Umubiyo, thy fellow	3
-tuna, blunt	33	Umubumfi, potter	3
-twa, pound	75	Umuchila, tail	5



Umuchinshi, respect	88	Umushya, slave	3
Umuchyele, salt	30	Umusolo, pullet	17
Umufwi, arrow	5	Umusonko, tax	71
Umukashi, wife	3	Umusungu, European	3
Umukashyana, girl	3	Umuswiswi, pain	26
Umukate, bread	6	Umutengo, price	73
Umukonso, lower leg	5	Umuti, tree, medicine	5
Umukoshi, neck	5	Umutima, heart, will	5
Umukota, female	3	Umutende, a pullet	17
Umuku, time, occasion	5	Umutondo, water pot	81
Umulamba, track, path	45	Umutwe, head	5
Umulanda, poor person	3	Umwaichye, youngster	65
Umulando, log	5	Umwaka, year	63
Umulandu, word, matter	5	Umwana, child	3
Umulilo, fire	5	Umwanakashi, woman	3
Umulimo, work	30	Umwanda, one hundred	5
Umulimi, cultivator	96	Umwando, rope, cord	5
Umulomo, lip	5	Umwauwe, man	3
Umulumbe, tale, legend	5	Umwembe, mango	99
Umulumbe, husband	3	Umwela, wind	37
Umulumendo, young man	3	Umwele, knife	49
Umulungu, week	37	Umwine, owner, master	26
Umulwani, enemy	3	Umwinsi, doorway	5
Umulwele, sick person	3	Uno, this	42
Umumana, river	15	Uto, those which	60
Umunabo, their fellow	27	Utu-, class prefix	11
Umunandi, my fellow	3	Utu, these	42
Umunani, relish	3	Utwenshi, a little water	16
Umunankwe, his fellow	27	Uyo, that one who	60
Umunensu, our fellow	27	Uyu, He, Him, She, Her	22
Umunenu, your fellow	27	Uyu, this	42
Umunga, thorn	5	<b>Wa-</b> , concord	18
Umunobe, thy fellow	27	<b>-wa</b> , passive ending	53
Umunonko, thy brother	76	We, you, vocative	22
Umuntu, person	3	Webe, He, Him	22
Umunwe, finger	59	Weu, you who	58
Umombe, one who hunts		Wiso, your father	45
with dogs	96	<b>Ya-</b> , concord	18
Umupando, chair	21	<b>-ya</b> , causitive ending	73
Umupeto, tyre	26	Yaba, interjection	68
Umupika, iron pot	32	Yabayaba, interjection	68
Umupini, handle, haft	26	Yabwe, interjection	68
Umusao, pillow	26	Yalya, that	42
Umuselu, nausea	96	Yalya, those	42
Umushi, village	39	Yangu, interjection	68
Umushimbe, unmarried per-		Yano, these	42
son	3		