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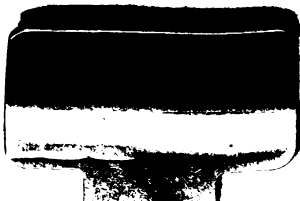
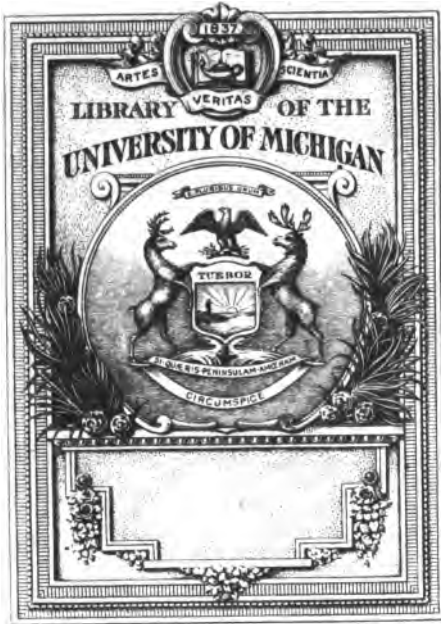
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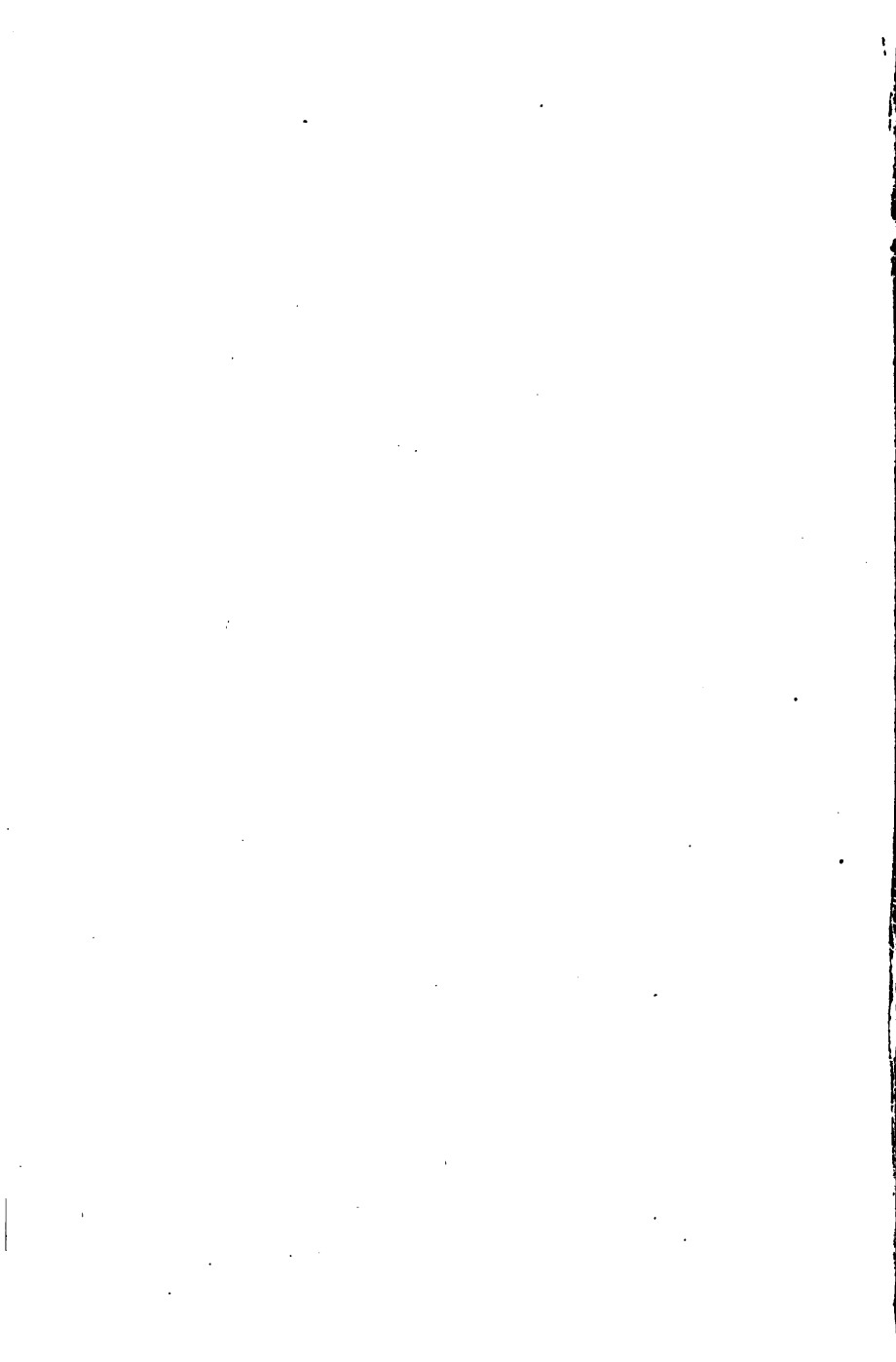
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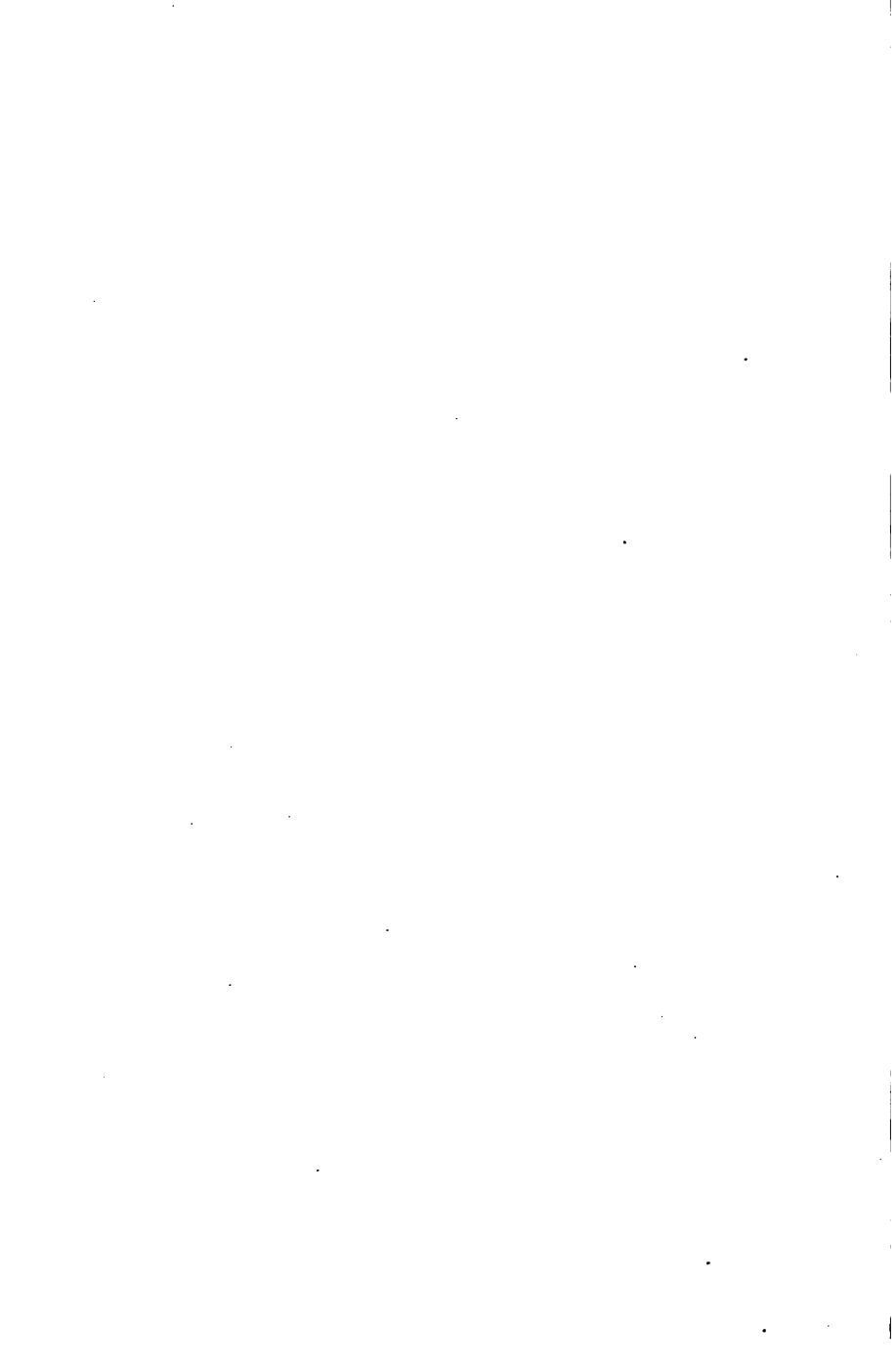
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A YAO GRAMMAR



A YAO GRAMMAR

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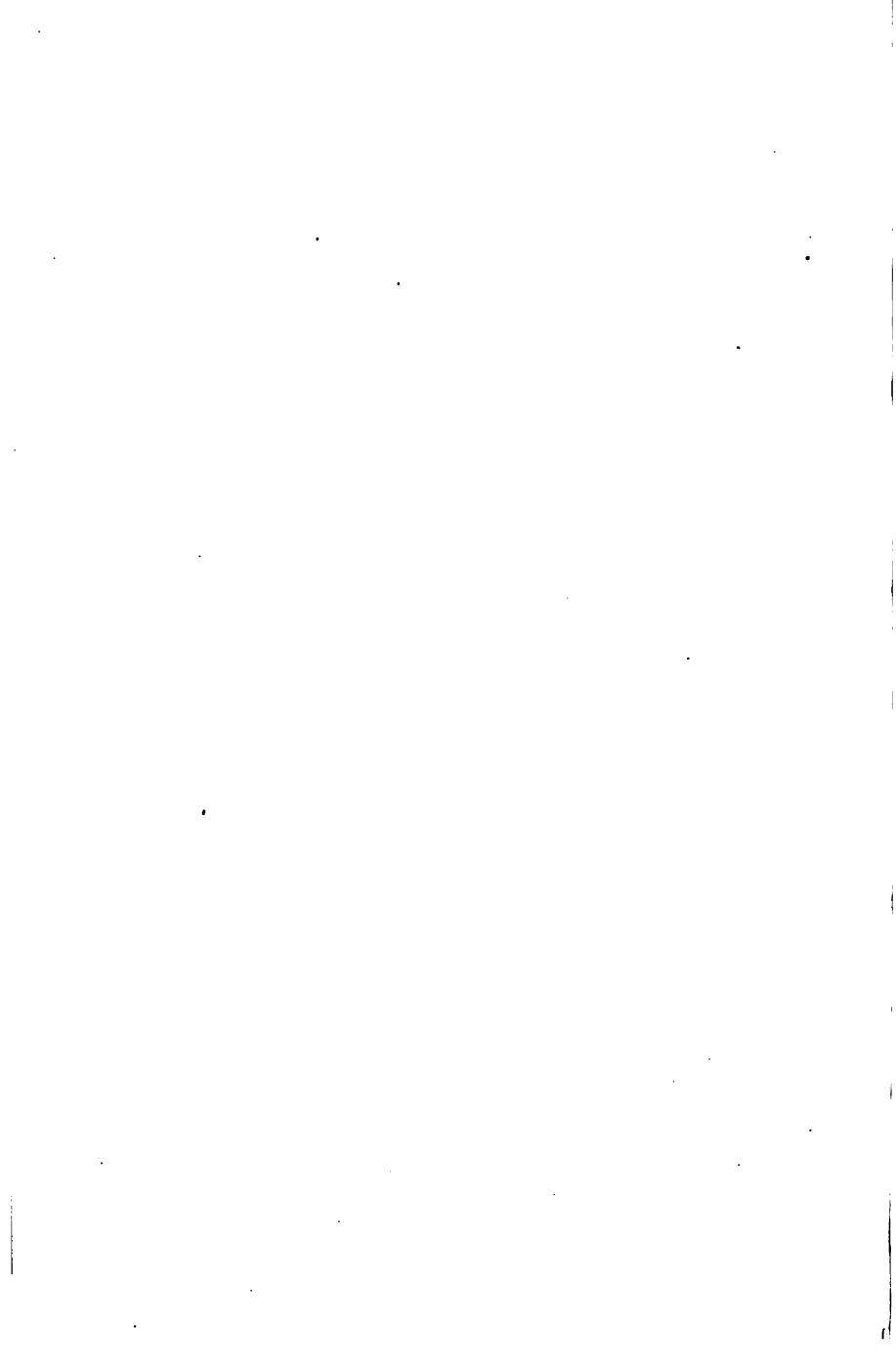
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TO

THE RT. HON. WINSTON SPENCER CHURCHILL, M.P.



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PREFACE.

Since the first edition of this book was published I have had the opportunity of visiting Yaoland proper, in Portuguese East Africa and the country north of the Rovuma. I have thus been enabled to study more thoroughly the language as it is spoken by the Amasaninga and Amangoche Yaos; as a result the Grammar has been thoroughly revised and some important constructions added.

The Vocabulary has been enlarged and now includes most of the words in common use, though of course it makes no pretension to completeness. Unfortunately my dictionary is still incomplete, largely owing to the loss of MSS representing several years' work.

In this edition the classification of the nouns has been altered so as to bring it into line with other works on Bantu languages; this is necessary for the purpose of comparison. The scheme adopted is a modified form of that introduced by Bleek,¹ and is one that will in the course of time, I believe, become universal.

The orthography remains the same, though it is admittedly imperfect and invites criticism. I felt, however, that the purpose of the book might be defeated by the introduction of a number of strange symbols—

¹"A Comparative Grammar of South African Languages," by W. H. I. Bleek, Ph.D., Trubner and Co., London, 1869.

strange, that is to say, to the average man. It is for the average man that this book is primarily intended as a practical handbook to the language, and I have therefore retained the spelling familiar to all.

I have introduced phonetic methods of teaching pronunciation at the suggestion of Miss K. H. Nixon Smith of the U.M.C.A., and the section on the alphabet has been entirely rewritten with the help of notes which she very kindly drafted especially for the purpose.

In conclusion, my thanks are due to those who, by their criticism, have helped me in the revision of the first edition. Many of their suggestions have been adopted, and I shall be grateful if readers of this edition will render me a similar service.

M. S.

Cambridge,
1922.

PREFACE TO FIRST EDITION.

The Yao tribe is, at the present day, so scattered throughout East Central Africa, that the language is inevitably becoming broken up into dialects. I have been mostly associated with the Machinga Yao settled in Nyasaland, but judging by the speech of individuals of other branches of the tribe whom I have met, the dialects differ rather in vocabulary and idiom than in grammar. In other words, though some expressions used in this book may be peculiar to the Machinga Yao, from whom I have obtained them, the grammar is that of the language common to all Yaos.

With regard to the arrangement of the subject-matter, I have covered as much ground as is feasible in the first few chapters in order to enable the student to begin speaking the language as soon as possible. This has inevitably resulted in discontinuity, but I venture to hope that the advantages of this arrangement will be found to outweigh its drawbacks.

When writing the exercises I have used colloquial Yao as far as possible, and have not hesitated to translate this into colloquial English in the Key. I think such a proceeding is justifiable, as the exact shade of meaning is more likely to be appreciated when put in everyday language, than when expressed in the classic phrase of the typical conversational primer.

In the vocabulary I have not attempted to do more than give some of the more common words—it is a vocabulary to the book, nothing more. I hope to publish a Yao dictionary in the near future.

The various accents used in the book have been introduced somewhat reluctantly, and as their function is merely to teach the pronunciation of the words, they have not been used outside the vocabularies.

In compiling the whole book I have freely consulted Dr. Hetherwick's "Handbook to the Yao Language," and I must acknowledge my indebtedness to the author of that work as the pioneer who has greatly simplified my task.

I am also indebted to Mr. W. P. Ronaldson for many valuable suggestions and substantial assistance.

MEREDITH SANDERSON.

Karonga, Nyasaland,
1916.

INTRODUCTION.

THE WaYao themselves say that they take their name from the hill Yao near Likopolwe in Portuguese East Africa, and that they first became a tribe when their forefathers lived in that neighbourhood. It is evident from their initiation ceremonies that, like the predynastic Egyptians, their religion formerly centred on a conical hill surmounted by a tree, and it may well be that Yao was such a hill, and the prototype of the mound in the Lupanda ceremony. It is probable that the name *Achaiva*, by which the WaYao are known to the Anyanja, is derived from *Chao*, the singular form of *Yao*.

This hill is in the centre of Yaoland proper which includes only a small part of Nyasaland; it was only in recent years that the Machinga Yao invaded the Shire Valley, the Mangoche Yao spread to the Mlanje and Blantyre districts, and the A-Masanninga occupied the lake shore.¹ Practically speaking, the Yao is a stranger in Nyasaland, and few indeed of the younger generation whose men wear white skull-caps, and their women the *chipini*, have any right to call themselves Yaos. They are the result of inter-marriage with the conquered Nyanja tribes; many have hardly a drop of Yao blood in them, and "their speech bewrayeth them."

¹ For the traditional history of the WaYao the reader is referred to "Chiikala cha WaYao," by Yohanna B. Abdullah, edited and translated into English by the Author, and published in Zomba, 1919.

These are they who say *chimosimosi* for *yalumó*, *kapena* for *panjipa*, *nsangansanga* for *chitema*.

For pure Yao we must go to Yaoland; our criterion must be the language spoken there.

It must not be supposed, however, that the pure language is not understood in Nyasaland. The grammar of the language is identical everywhere; it is more elaborate and idiomatic in Yaoland, but the rules given in the following pages hold good whether north of the Rovuma or in the Blantyre district. ChiYao is a language, not a dialect. It is only with regard to vocabulary that a warning is necessary. A word is not necessarily a Yao word because it is used by a native calling himself a Yao, even though he insist that it is.

The Yao language has affinities with some of the neighbouring tongues, more particularly with those to the north and east—ChiNgonde, ChiKinga, and ChiMakua—and, of course, in a broader sense, with other members of the great Bantu family. In many respects, however, it is unique, and is of exceptional interest to the philologist owing to the many archaic forms which have survived in it. It would be a great pity if, owing to European influences, this wonderful language were stifled by the spread of “kitchen” Swahili and “pidgin” ChiNyanja. It is to ward off such a calamity that this book has been written. It is not claimed that it contains much that is new, but an attempt has been made to present the grammar of ChiYao in an easily assimilable form.

A YAO GRAMMAR.

CHAPTER I.

I. THE ALPHABET.

1. GENERAL CONSIDERATIONS.

THE Yao language was first written by the European, and as this was before Phonetics became a science, the English alphabet was used and thus made to record sounds for which it was ill adapted. A similar course was adopted for other languages belonging to the Bantu group, and each writer being free to follow his own fancy there has been a regrettable lack of uniformity, and in some instances one speech-sound is differently represented in different written languages.

The author of a new text-book is therefore on the horns of a dilemma,—if he follows precedent his record of the language will be inexact, but if he uses the International Phonetic Script he runs grave risk of alienating students by the introduction of strange symbols and diacritical marks.

In this book, therefore, it has been decided to use the conventional symbols familiar to all, but to teach pronunciation by means of phonetic methods.¹ The assistance of Miss Nixon Smith of the U.M.C.A. was invoked,

¹ Those wishing to get a general idea of the science of Phonetics are recommended to read "General Phonetics" by G. Noel-Armfield, published by Heffer & Sons, Ltd., Cambridge.

and the following account of the Yao speech-sounds has been written in collaboration with her.

It is necessary to premise that in phonetics the roof of the mouth is regarded as consisting of three parts,—the “teeth-ridge,” the hard and the soft palates. Corresponding to these the tongue is described as having a “blade” (including the tip), a “front” used with the hard palate, and a “back” opposite the soft palate.

It should also be appreciated that sounds may be “voiced” or “breathed,” that is, the vocal chords may vibrate or not in their production. *P*, *k*, *t* and *s* are breathed, *b*, *g*, *d*, *m* and *n* are voiced sounds; only the latter can be sung and a buzzing sound is heard when the ears are stopped during their production, absent with breathed sounds.

2. THE VOWEL SOUNDS.

In phonetics a number of “cardinal vowels” have been fixed upon by reference to which any vowel sound can be described; a record of these may be obtained if desired from the Gramophone Company (No. B., 804). Any vowel sound will either be identical with one of the cardinals or lie between two of them.

In ChiYao only five symbols (*a*, *e*, *i*, *o* and *u*) are used for the vowel sounds, but there are at least six, *a* having two distinct values. Any vowel may be long or short and the signs — and ˘ are used to differentiate where necessary in teaching pronunciation, though not, of course, elsewhere.

a represents two distinct sounds, one a “back vowel,” (*i.e.* it is made in the back of the mouth), resembling the *a* in the English word “calm,” and the other a front vowel as in *mwanache*, *kusangalala*; this front *a* is very characteristic of ChiYao, and resembles the first part of the diphthong sound *ai* in English “high.” Both *a*

sounds lie between cardinals 4 and 5, the "back" *a* near cardinal 5, the "front" *a* nearer 4. Final *a* is a very short front *a*, almost cardinal 4.

i is very nearly the *i* in "machine," but the tongue is a little lower in the mouth and the lips a little further apart; it is a front vowel and lies between cardinals 1 and 2 but nearer to 2.

u is practically equivalent to the *u* in "rule;" it must never be sounded like the *u* in "cube." It is a back vowel, between cardinals 7 and 8.

e resembles the sound of *e* in "get," but the tongue position is higher; it is a front vowel, between cardinals 2 and 3. It is thus intermediate between *a* and *i*, so that when these vowels follow each other in this order they form *e* (hence, for example, *ma-iso* = *meso*).

o is intermediate between the sound of *aw* in English "saw" and the first part of the vowel sound in English "so;" the lips are well rounded and there is no trace of a diphthong as in English "so." It is a back vowel, between cardinals 6 and 7, and is intermediate between *a* and *u*, so that when these vowels follow each other in this order they form *o* (for example, *wa-u-nandi* = *wonandi*).

Note particularly that there is in ChiYao no vowel sound like the English *a* in "fat" or "mat."

There are no diphthongs; where two vowels are written together there is no coalition of sound and each must be given its full value. For example: *-jaula*, *-poola*, pronounced *-ja-ula*, *-po-o-la*.

3. THE CONSONANTS.

Of the English consonants, *f*, *g*, *c*, *h*, *r*, *v*; *x* and *z* are not required in writing ChiYao. *B*, *d*, *t* and *w* require no special mention; they are pronounced as in English. There remain *j*, *k*, *l*, *g*, *m*, *n*, *p*, *s* and *y*; also three

consonants which do not occur in English, represented by the symbols *ng'*, *ny*, and *ŋ*, and finally *ch*.

G is always hard as in "gone;" the soft *g* as in "giant" is written as *j*.

J might with advantage be written as *dy*. It is the voiced form of *ch*.

K and *p* in ChiYao are never aspirated as, for example, in ChiNyanja and Southern English (in the latter, for instance, the word "pit" might be written "p^hit").

L, initial, is made by the tip of the tongue against the teeth ridge; when medial, the whole blade of the tongue often comes into play, but the sound can never be represented by *r* as there is no suggestion of a trill. There also occurs what is called the "palatal *l*," of which there are two types; the first is produced by contact of the front of the tongue with the hard palate and is accompanied by a glide of the *y* type. It is written as *ly* in this book, and it must be remembered that this *y* is part of the *l*, as it were, and not syllabic as in the English word "lying." Thus the word *lyuwa* must not be pronounced "lai-oo-wa"; *lyu* is one syllable. The other type of palatal *l* is that known as the "dark *l*" in English, as in "milk"; it is produced still further back and is accompanied by a glide of the *u* type. In this book it is written *lw* (e.g. *lwala*, *lwesi*).

M is made with closed lips and in a few words is syllabic (e.g. *mtwe*, "head," *mbwa*, "dog," *mbyo*, "kidneys"). In other Yao words the initial *m* is not syllabic, and when it precedes a consonant it is said very rapidly. The lips are closed and the sound made through the nose. Care should be taken not to pronounce initial *m* as *oom* in ChiYao.

N is also a nasal consonant; it occurs in combination with *d*, *g*, and *j*, and is then not syllabic. In rapid speech it is often difficult to distinguish between *m* and *n*.

S in Yao differs from the English *s* in being produced further back; the tip of the tongue is curled back till it nearly touches the hard palate. In English the tip of the tongue is used with the teeth ridge. The corresponding voiced sound (*z*) does not occur in pure Yao though it may be heard in some localities, probably owing to association with the Anyanja.

Y is never syllabic in ChiYao; it occurs either alone or as a glide in combination with *l*, *m*, *p*, *s*, and *t*.

Ch is regarded by some as equivalent to *ty*, but in the opinion of the author it is a compound of *t* with *sh* (compare the *ch* of "church" with the sound of *t* and *sh* in the words "that shows"¹). *Ch* is sometimes written as *c*. It is never guttural.

Ng' is identical with *ɲ* of the International Phonetic Script. It differs from *ng* (without the apostrophe) in that the *g* sound is not carried on to the succeeding vowel. It occurs in the English words "singing," "bringing"; in Yao these words would be written "sing'ing," "bring'ing." Cf. also "finger" with "ringer" (= "ring'er").

The *ng'* sound may be learned in two ways—first by trying to say *ga* through the nose, when a vibration will be felt, and secondly by working backwards from the front of the mouth, saying *na* with the tip of the tongue successively on the lower teeth, on the upper teeth, on the teeth ridge, and on the roof of the mouth; then again with the back of the tongue touching the soft palate. It is with the tongue in the last-mentioned position that the correct sound is produced. When able to say *ng'a*, repeat these exercises with *go* and *no*, *gu* and *nu*, *gwa* and *nwa*, thus acquiring the sounds *ng'o*, *ng'u* and *ng'wa*. The following words may be used for practice: *ng'aso* ("furnace"), *ng'ombe* ("ox"), *ku-ng'anda*

¹ "General Phonetics," p. 20.

("to play"), *ngong'o* ("tortoise")—cf. *ngongo* ("a staff"), —*ku-ng'wa* ("to drink"), *kung'ong'ondala* ("to shrivel").

Ny, thus conventionally written with two letters, is a single sound represented in the Phonetic Script by *ɲ*. It is made by pressing the tongue forward so that the tip is in contact with the lower teeth and the front with the hard palate. As already mentioned, *y* is never syllabic and care should be taken not to fall into the common error of saying *Nai-asa* (as *Nai-asaland*) instead of *Nyasa*, which word has only two syllables, *nya* and *sa*.

ɔ̃ is commonly heard and pronounced by the European as *w*. In the Phonetic Script the sound is written *v*. It differs from *w* in two particulars—the position of the tongue and the shape of the lips. "In *w* the lips are rounded and pushed forward and the back of the tongue is raised" as in *u*; "in *v*, on the other hand, the lips are spread" and the back of the tongue is at rest.¹ To learn how to make this sound: (i) place the lips as for *b* (the sound merely, not the name of the letter), then open the lips a little, keep the teeth well separated and try to say *w*; (ii) say a strong *va* as in English and then try to say the same sound without using the teeth; (iii) pretend you are blowing out a candle and then voice the sound.

This sound is worth some little trouble to acquire, as in ChiYao it is important, many words being differentiated by its use; e.g. *kuwala*, "to wear (clothes)"; *kuwala*, "to shine"; *kuwila*, "to die for"; *ku-uwila*, "to tie loosely."

II. ACCENT.

1. THE ACCENTUATION OF SYLLABLES.

In most Bantu languages the accent is always placed on the last syllable but one, but this is not the case in

¹ Quotations from Noel-Armfield's "General Phonetics," p. 72.

ChiYao, and it is impossible to frame any rule for the guidance of the student, except that it never falls on the last syllable.

In some words the accent is so evenly distributed that the stress cannot be recognised as falling on any one particular syllable; in other instances the accent is marked, but it may fall on any syllable except the last. Sometimes the accent is postponed by the addition of a suffix, in other cases no change is made.

Note.—All syllables end in a vowel, and this has a subtle influence on pronunciation which is not always appreciated. Take, for example, the word *chisonde*; the three syllables are *chi*, *so*, and *nde*: thus, *chi-so-nde*, not *chis-on-de*, as one often hears such a word pronounced. It is neglect of this point, obvious as it may seem, which renders the most (grammatically) correct speech unintelligible to the native.

2. THE ACCENTUATION OF VOWELS.¹

Some words, spelt alike as far as the mere consonants and vowels are concerned, have different meanings if the vowel be long or short:—

e.g. lipāta, a fishing-weir; lipāta, the butt-end;
mbānde, shells; mbānde, sides.

III. THE INFLECTION OF WORDS.¹

A number of words, identical in form, differ in meaning according to the inflection of the voice with which they are spoken.

Taking the sign (´) as indicating a rising, and (˘) as a falling inflection, we differentiate, for example:—

ngangà, beer; ngangá, a guinea fowl;
chitēté, a grasshopper; chitētè, native cloth;
(cf. chitēte, being slow to anger).

¹ These accents are not used outside the vocabularies.

IV. EUPHONIC CHANGES.

It would be impossible to lay too much stress on the importance of a thorough knowledge of the euphonic changes which take place in the Yao language. The student is, however, not recommended to learn these by heart at this stage, but they should be studied carefully, and the exercises worked. They will soon become familiar, even instinctive; in the meantime this section should be referred to in any case of difficulty.

These changes may be classified under four headings :—

- (1) The influence of the letter *n* on other consonants.
- (2) The changes in certain consonants caused by *e* and *i*.
- (3) The interaction of vowels.
- (4) The elision of consonants.

- (1) The changes which occur in some consonants when the letter *n* is prefixed to them are especially seen in forming the plural of the *lu* class of noun (the prefix of which is *n*), and the 1st person singular of many tenses of the verb, where the connective pronoun is *n*.

They are as follow :—

- | | | |
|-------------|---------|--------------------------------------------------------------------------|
| <i>n-l</i> | becomes | <i>nd.</i> |
| <i>n-t</i> | „ | <i>nd.</i> |
| <i>n-k</i> | „ | <i>ng.</i> |
| <i>n-j</i> | „ | <i>ny.</i> |
| <i>n-ch</i> | „ | <i>nj.</i> |
| <i>n-w</i> | „ | <i>mbw</i> before <i>e</i> or <i>i</i> , and sometimes before <i>a</i> . |
| <i>n-w</i> | becomes | <i>mb</i> before <i>o</i> or <i>u</i> , and sometimes before <i>a</i> . |
| <i>n-u</i> | becomes | <i>mb.</i> |
| <i>n-p</i> | „ | <i>mb.</i> |

Similarly—

m-u sometimes becomes *mbu* or *mbw*.

m-w „ „ *mb* or *mbw*.

EXERCISE 1. Correct the following:—

Ntesile, kunleka, nkusosa, njaule, tinchilola, akunwona, nweni, nlesile, nkuku, nkwi, kumwona, kunulaga.

(2) *k* before *e* or *i* becomes *ch*.

g „ *e* „ *j*.

EXERCISE 2. Correct the following:—

Aleke, naike, ajaulegè, mtage, talage, nteleke, nlukile, nwalege.

(3) *a-i* becomes *e*.

a-u „ *o*.

i before another vowel becomes *y*.

u „ „ „ *w*.

(4) *n* is elided before *s, i, u, m,* or *n*; e.g. *saso* for *nsaso, iiche* for *niiche*, etc.

l is sometimes elided after *n*; e.g. *aninde* for *anlinde*.

l is usually dropped after *ku, pa* and *mu* in words having the prefix *li-*; e.g. *ku litinji = kwitinji; pa liganga = peganga*.

l is almost invariably elided between two vowels, e.g. *lyalinandi = lyainandi = lyenandi; pilikana = pikana*.

Similarly—

Other consonants may be elided; e.g. *syasinandi = syenandi; ja mitela = jetela*.

j is often elided after *ku*, the *u* becoming *w*; e.g. *kujaula = kwaula; kujepepala = kwepepala*, etc.

EXERCISE 3. Correct the following:—

Uiche, iome, iuku, waunandi, yaikulungwa, nsulo, nsosile, lyalisito, jankulungwa, kujisa, kujasima, pa litala, ku litinji, lya lijela.

(5) Thus *mb* may stand for *mw, nw, nb, np, or nu.*

<i>nd</i>	”	”	<i>nt or nl.</i>
<i>kwi</i>	”	”	<i>kuji, kuli, or kui.</i>
<i>kwa</i>	”	”	<i>kuja.</i>
<i>mwi</i>	”	”	<i>muli.</i>
<i>lye</i>	”	”	<i>lyali.</i>
<i>sye</i>	”	”	<i>syasi.</i>
<i>ge</i>	”	”	<i>gali.</i>

EXERCISE 4. What euphonic changes have occurred in the following words?

Ngwete, kwina, yepiliyu, lyesimba, ngonji, lyekoka, mbwete, mbatile, sichi, tinjiika, ngawone, tini-mbone, timbone, kwinjila, ngulola, kwimba, nyendeje, kwimuka, ndenda, kwikonde, mwipenu, kwanga, syenandi.

CHAPTER II.

THE CONCORD.

1. ALL parts of speech in Yao consist of a stem or root to which are added various prefixes and suffixes; of these the prefixes are by far the more important.

The function of these prefixes is to classify the idea conveyed by the root, and crystallise it, as it were. Take for example the root *-ndu*; this has the idea of *existence* or *being*: prefix *mu-*, and the mere idea of being is crystallised into the conception of an actual living person—*mundu*, “a human being.” With the prefix *chi-*, the idea of mere individuality is obtained—*chindu*, “a thing,” “an article.” Similarly with *ka-* (indicating smallness) we get—*kandu*, “a trifle.”

During the process of evolution this method of building up speech has naturally become obscured, and my object in alluding to it has been merely to call attention to the fact that these prefixes represent elements from which the language has been evolved.

Their importance lies in this, that they are attached to the roots of all parts of speech, and it is by their use that the noun, verb, adjective, etc., are brought into agreement.

This agreement is known as the “Concord.” It has its parallel in the agreement of the parts of speech in European languages.

2. The ruling part of speech is the noun, and it is evident that, if nouns be classified according to their

respective prefixes, each prefix will become the characteristic of its class, and can be used to bring other parts of speech into agreement therewith. Further, this "characteristic" by itself may be used to represent any class of noun and so constitute a true pronoun.

An example will make this clear. We have seen that the word *chindu* consists of a root (*-ndu*) and a prefix (*chi-*). This syllable (*chi*) is the characteristic of the word *chindu* and may be used in reference thereto; for example, it may be used as a relative pronoun (*which*), or a subjective or objective pronoun (*it*), referring to *chindu*.

e.g. *Chindu chi nachiweni, the thing which I (it) saw.*
Chindu chi chigwile, the thing which (it) has fallen.

Similarly, for nouns of other classes (e.g. *lijela*, "a hoe"):

Lijela li naliweni, the hoe which I (it) saw.
Lijela li ligwile, the hoe which (it) has fallen.

The characteristic enters also into the formation of other parts of speech, bringing them into agreement with its particular class of noun; these examples are given merely to illustrate the meaning of the term "Concord."

It will be seen that the result of the concord in the above examples is alliterative, but this is not always the case. Thus the characteristic of the word *mundu* is not *mu* but *ju*; of *majela*, not *ma* but *ga*. An explanation of this is found by comparison with other Bantu languages in some of which nouns have a double prefix, the ordinary class prefix and a preprefix. These preprefixes are of great interest as in form they are intermediate between the class prefixes and the class characteristics, and they illustrate how these have come to differ.

Those interested in etymology will find a few notes on the class prefixes at the end of this chapter (par. 7).

3. THE NOUN.

In ChiYao, as in other Bantu languages, there is no distinction of gender, nor are nouns declined in respect of case. Number is indicated by a change of prefix.

We see then that not only the meaning of a noun but its number is varied by means of the prefix which is attached to the root, and, further, that this prefix—or a modification thereof—is used to bring other parts of speech into agreement with the noun (the "Concord").

Seeing that in ChiYao there are no less than 18 different noun prefixes it is obvious that some scheme of classification is necessary as an aid to learning the plural of any given noun and its characteristic syllables, singular and plural. The tables on pp. 14-15 give the class prefixes and characteristics of ChiYao with examples of representative Yao nouns in each class.

There is another prefix which must be mentioned, *viz.* NA-. This, in Yao, is always prefixed to one or other of the class prefixes; e.g. *Nalwii*, "a chameleon;" *Namlondola*, "a black hornet." It takes the concord of the 1st class, JU, and makes its plural by the addition of ACHI,—*achinalwii*, *achinamlondola*. Most of the nouns taking this prefix are either names of animals or terms of more or less jocular contempt; e.g. *nandumbo*, "a man with a 'paunch'." It would seem to be a way of personifying a noun of another class, as it is often employed with names of animals in folk-lore. This would also account for such terms as *nangolo*, "a parent;" *namkopoka*, "one who has just passed the initiation ceremonies."

4. This table will become more intelligible if the illustrations of the use of the characteristic following it are studied. For the sake of simplicity the examples given in paragraph 2 will be used again.

Class.	Class Prefix.	Example of Noun.	Class Char.	Remarks.
I.	M- MU- MW. ¹ —	Mchanda, <i>youth</i> Mundu, <i>person</i> Mwanache, <i>child</i> Singano, <i>needle</i>	JU	(Living) Personal
II.	WA- A- ACHA- ACHI-	wanache, <i>children</i> atati, <i>father</i> achachanda, <i>youths</i> achisingano, <i>needles</i>	WA	Plurals of Cl. I.
III.	M- MU- MW. ¹	Mtela, <i>tree</i> Musi, <i>village</i> Mwesi, <i>moon</i>	U	(Living) Impersonal
IV.	MI-	mitela, <i>trees</i> misi, <i>villages</i> miesi, <i>moons (months)</i>	JI	Plurals of Cl. III.
V.	LI- LY. ¹	Lijela, <i>hoe</i> Lyuwa, <i>day</i>	LI	
VI.	MA- —	majela, <i>hoes</i> mowa (mauwa), <i>days</i>	GA	Plurals of Cl. V.
VII.	CHI- CH. ¹	Chijuni, <i>bird</i> Chome, <i>cat</i>	CHI	
VIII.	I- Y. ¹	ijuni, <i>birds</i> yome, <i>cats</i>	I	Plurals of Cl. VII.
IX.	N- NY. ¹ MB- (nw-) —	Nguku, <i>fowl</i> Nyumba, <i>house</i> Mbusi, <i>goat</i> 'Uti, <i>gun</i>	JI	
X.	N- NY. ¹ MB- —	nguku, <i>fowls</i> nyumba, <i>houses</i> mbusi, <i>goats</i> 'uti, <i>guns</i>	SI	Plurals of Cl. IX.

¹ Before a vowel.

Class.	Class Prefix.	Example of Noun.	Class Char.	Remarks.	
XI.	LU-	Lukonji, <i>rope</i>	LU	The plural of this class is Cl. X., e.g. Ngonji, <i>ropes</i>	
XII.	TU-	tutela, <i>little trees</i>	TU	Plurals of Cl. XIII.	
XIII.	KA-	Katela, <i>little tree</i>	KA	Diminutives	
XIV.	U-	Ugono, <i>sleeping-mat</i> Ugali, <i>porridge</i> Ukungwi, <i>skill</i>	U	Collective and abstract, no plural; others take Cl. VI., e.g. Magono	
XV.	KU- KW-	Kuluma, <i>biting</i>	KU	Infinitive and Gerund.	
	(KU) ¹ KWA-	kwa-	} -kuteleka, a cooking- place	KU	Locality (to)
	XVI.	PA. ¹		pa-	PA
XVII.	(MU) ¹ MWA-	mwa-		MU	Locality (in)

Classes I. and II. are somewhat irregular but have been included for the sake of completeness.

CLASS

I. <i>Mu-ndu</i>	<i>ju</i> (or <i>jua</i>)	<i>na-mb-weni,</i>
<i>A man</i>	<i>whom</i>	<i>I (him) saw.</i>
<i>Mw-anache</i>	<i>ju</i>	<i>a-gwile,</i>
<i>A child</i>	<i>who</i>	<i>(he) has fallen.</i>

¹ These locative prefixes are not, in ChiYao, used as noun prefixes, but their characteristics are similar in all respects to those of the nouns (see Par. 7).

CLASS

II.	<i>Ŵa-ndu</i>	<i>u</i>	<i>na-ŵa-weni,</i>
	<i>People</i>	<i>whom</i>	<i>I (them) saw.</i>
	<i>Ŵa-nache</i>	<i>u</i>	<i>ŵa-gwile,</i>
	<i>Children</i>	<i>who</i>	<i>(they) have fallen.</i>
III.	<i>Mu-si</i>	<i>u</i>	<i>na-u-weni.</i>
	<i>M-tela</i>	<i>u</i>	<i>u-gwile.</i>
IV.	<i>Misi ji najiweni.</i>		<i>Mitela ji jigwile.</i>
V.	<i>Lijela li naliweni.</i>		<i>Lijela li ligwile.</i>
VI.	<i>Majela ga nagaweni.</i>		<i>Majela ga gagwile.</i>
VII.	<i>Chome chi nachiweni.</i>		<i>Chijuni chi chigwile.</i>
VIII.	<i>Yome i naiweni.</i>		<i>Ijuni i igwile.</i>
IX.	<i>Mbusi ji najiweni.</i>		<i>Nyumba ji jigwile.</i>
X.	<i>Mbusi si nasiweni.</i>		<i>Nyumba si sigwile.</i>
XI.	<i>Lukonji lu naluweni.</i>		<i>Lukonji lu lugwile.</i>
XII.	<i>Tutela tu natuweni.</i>		<i>Tutela tu tugwile.</i>
XIII.	<i>Katela ka nakaweni.</i>		<i>Katela ka kagwile.</i>
XIV.	<i>Ugono u nauweni.</i>		<i>Ugali u ugwile.</i>
XV.	<i>Kuluma ku nakuweni.</i>		
	<i>Kwakuteleka ku nakuweni.</i>		
	<i>Kwakuteleka ku kugwile.</i>		
XVI.	<i>Pakuteleka pa nawaweni.</i>		
	<i>Pakuteleka pa pagwile.</i>		
XVII.	<i>Mwakuteleka mu namuweni.</i>		
	<i>Mwakuteleka mu mugwile.</i>		

(For further illustrations of the use of the concord, see Appendix IV., page 127).

5. The student is strongly advised to learn the characteristic syllables appropriate to the different classes of nouns before he proceeds to the next chapter. He will be well repaid for the labour entailed as otherwise he will constantly have to be referring back to them, and, moreover, he will never be able to speak Yao correctly until he has thoroughly mastered them.

The following plan is recommended :—

(1) Note that the characteristics of the following classes are alliterative—2, 5, 7, 8, 11, 12, 13, 14, 15.

(2) Note that from 1-13 inclusive the odd numbers are allocated to singular prefixes, and the even, to plural ones.

(3) Learn the Class Characteristics in conjunction with the Class prefixes rather than by the numbers of the classes. Thus, it is better to learn the syllable JI as the characteristic of "the MI class," not as that of "the fourth class."

This is best achieved in the first instance by learning them off by heart, thus :—

"Mu, ju ; wa ; wa ; mu, u ; mi, ji ; n, ji ; n, si ;" and so on.

4. The important classes are the first fourteen. The others may, if the list is found to be too formidable, be omitted until a more advanced stage.

(5) When the characteristics have been learnt it will be found to be good practice to go through the English-Yao Vocabulary, giving each noun its appropriate class characteristic. The parts of speech have been indicated in this vocabulary partly for this purpose. These nouns need not be learnt ; the object of this exercise is merely to familiarize the sound of the class prefix with that of the class characteristic.

The only difficulty may be with nouns having no prefix—as to whether they belong to the first or ninth classes. Most of these belong to the latter.

6. Summary.

(1) Every part of speech consists of a stem or root and various prefixes and suffixes ; these modify the primary meaning of the root.

(2) The noun prefixes when attached to other parts of speech bring these into agreement with the noun : this agreement is known as "the Concord."

(3) Noun prefixes may be singular or plural, and certain

plural prefixes are especially associated with certain singular ones, *i.e.* they tend to run in pairs.

(4) This applies also to these prefixes when they are used as characteristic (pronominal) syllables.

7. A few notes on general etymology with regard to the nouns may be of interest.

(1) MU- The 1st and 2nd prefixes indicate persons and
 WA- their offices. MU in general conveys the idea of life. A few nouns having no prefix take the concord of this prefix (JU, WA) but these are mostly foreign words.

JU- This is derived from MU through the archaic pre-
 prefix GU- which still survives as such in the North Elgon dialects.¹

The peculiar plural prefix *achi-*, *acha-* appears also in Chi-Makua, though in that language it is frequently softened to *si-* and is not confined to the second class as in Yao. It is probable that it is allied to the honorific *Che*; this is prefixed to names of persons, and corresponds to our English "Mr." (cf. *-chekulu*, "old," in which the syllable *che* is strongly accented) and both are probably derived from the IX. prefix *Chi-* in its augmentative sense. *Acha* is said to be actually in use as an honorific among some Yaos.²

NA- Johnston refers to this as a sex-prefix,³ but there seems to be no indication of sex as used in Yao. I think it is more likely a form of the Copula (*ni*, *no*, etc.), and may be allied to the form of the imperative in *na-* (e.g. *nalole*, "look!"); its use with any given noun would then indicate emphasis. It is

¹ Sir H. H. Johnston, "A Comparative Study of the Bantu and Semi Bantu Languages," p. 19.

² *Ibid.* p. 234. Personally I have heard this honorific used with only two words, both Swahili—*bwana* and *bibi* (*chibwana*, *achibibi*).

³ *Ibid.*, p. 19.

difficult to explain, otherwise, the retention of the ordinary class prefix, and also that of the prefix *na-* itself in the plural; it is unprecedented to have three prefixes to a noun (*achi-na-m-londola*). In folk-lore, moreover, it is often given to nouns, especially names of animals, which normally have only the class prefix.

Johnston¹ calls attention to this "directive *n*" but does not seem to associate it with this *na-* prefix.

- (2) MU- MI- The third prefix (MU-) is probably identical in origin with the first. Classes III. and IV. also comprise living things, though impersonal as contrasted with the personal forms in Classes I. and II.; thus all trees belong to Classes III. and IV. In addition, things intimately connected with man are often put into these classes (parts of the body, village, etc.).

The 3rd characteristic U has a similar derivation to the 1st, but in this case the G of the preprefix is dropped, possibly to differentiate it from the 1st class. In the fourth characteristic the G of the preprefix GI- is softened to J.

- (3) LI- MA- These classes contain mostly augmentatives and it is not uncommon to hear a noun which usually belongs to another class given this prefix to indicate size (e.g. *lijuni*, "a large bird," instead of the more usual *chijuni*).

The 6th prefix MA- is also used for collective nouns, and liquids. Its characteristic GA is identical with the preprefix of this class. A few nouns take the 7th prefix (*chi-*) in their singular and the 6th in the plural, e.g. *chitendo*, "an action," plural *matendo*.

Some nouns of the 11th class, also, take their plural alternatively in the 6th or 10th, e.g. *lukongolo*, "a leg," plural *ngongolo* or *makongolo*.

Finally, most foreign words of recent introduction are given the singular concord of the 1st class, but take the prefix and

¹ Sir H. H. Johnston, *op. cit.*, p. 32.

concord of the 6th in the plural, e.g. *buku*, "a book," plural *mabuku*.

- (4) CHI- Nouns having these prefixes are often instruments and inanimate things in general. Large size may be implied to a certain extent but not (in Yao) to the same degree as in the 5th class. Many neighbouring languages have VI- as their 8th prefix—a form intermediate between the original BI and the Yao I.
- (5) N- Torrend¹ suggests that this class was formed for indiscriminate objects—a sort of asylum for homeless nouns—obviously a confession of failure to determine its purpose, at which it must be left.

The archaic preprefixes are GI- (9th) and THI- or ZI- (10th), to which the characteristics JI and SI are obviously allied.

(6) The LU- prefix has not survived in many Bantu languages. It indicates, in general, length, and hence its general application in Yao to rivers.

(7) TU-, plural, is in some languages the complement of LU-, singular. Hence its position in the classification between LU- and KA-. In Yao this prefix is diminutive only.

KA- is nearly always diminutive throughout the Bantu group; in Yao, always.

(8) The U- prefix in general gives an abstract meaning to a root, e.g. *usume*, "price," from *-suma*, "buy," or "sell." Sometimes it has a collective meaning, and hence its association with the 6th prefix MA-.

The root of some nouns has been cut down in Yao until its first sound is U, and, though they are placed in the N class, the class prefix has been dropped (e.g. *uti*, "a gun;" *ula*, "rain," which should properly be written *'uti*, *'ula*, to indicate the lost prefix). Care must be taken to distinguish such words from nouns whose prefix is U-.

(9) As will be seen from the table the prefix KU- has a double meaning. The first of these is definitely substantival and corresponds to the English Gerund, but it is also used as a locative like the allied forms PA- and MU-.

¹J. Torrend, S.J., "A Comparative Grammar of the South African Bantu Languages," p. 86.

It may be objected that these locative prefixes have no proper place in a table of noun-prefixes. Yet in reply one may with justice contend that such forms as *kwakuteleka*, etc., though formed from verbs are used substantively (e.g. *Kwangali kwakuteleka*, "there is no place for cooking"). In any case, however, they are entitled to a place in a table of concords as their characteristics are identical with those of the noun classes. Thus **KU** when used as a preposition, "to," requires its own concord, e.g. *ku nyumba kwangu*, "to my house," not *ku nyumba jangu*; in other words, this syllable *ku* has more the nature of an extra prefix to the noun *nyumba* than that of a preposition, (cf. also the form *kuchele*, "it is dawn," lit. "there is dawning,"—a form of the locative).

CHAPTER III.

THE NOUN (*continued*).

1. USEFUL words are given in the following vocabularies divided into their appropriate classes. It is recommended that these be learnt by heart:—

CLASS I.	CLASS II.
<p>Class Characteristic JU.</p> <p>Mwanache, <i>a child.</i></p> <p>Mundu, <i>a person.</i></p> <p>Mchanda, <i>a youth.</i></p> <p>Mlamu, <i>a brother- (or sister-) -in-law.</i></p> <p>Mlendo, <i>a stranger.</i></p> <p>M'mwenye,¹ <i>a Banyan trader.</i></p> <p>Mchimwene, <i>a headman.</i></p> <p>Mwanasi, Mnasi, <i>a neighbour.</i></p> <p>Mlumbu, <i>a brother, a sister.</i></p> <p>Msungu, <i>a European.</i></p> <p>Singano, <i>a needle.</i></p> <p>Sona, <i>tobacco.</i></p>	<p>Class Characteristic, ŴA.</p> <p>Ŵanache.</p> <p>Ŵandu.</p> <p>Achachanda.</p> <p>Alamu (<i>polite sing.</i>).²</p> <p>Achalamu (<i>pl.</i>).</p> <p>Alendo (<i>polite sing.</i>).²</p> <p>Achalendo (<i>pl.</i>).</p> <p>Amwenye.</p> <p>Aimwene.²</p> <p>Ŵaimwene.²</p> <p>Anasi (<i>polite sing.</i>).²</p> <p>Achanasi (<i>pl.</i>).</p> <p>Alumbu (<i>polite sing.</i>).²</p> <p>Achalumbu (<i>pl.</i>).</p> <p>Ŵasungu.</p> <p>Achasingano.</p> <p>Atati (<i>polite sing.</i>).² <i>father, etc.</i></p> <p>Achatati (<i>pl.</i>).</p> <p>Amao (<i>polite sing.</i>).² <i>mother, etc.</i></p> <p>Achamao (<i>pl.</i>).</p>

¹ From the Swahili. Contrast *Mwenye* ("a chief") having a similar derivation (*achimwenye*). ² Note the double plural.

³ The plural of any part of speech may be used with reference to a single person to imply respect. (See also p. 37, note (4); p. 45, note (1).)

CLASS III.

Class Characteristic, U.

- Mkono, *an arm.*
 Mtela, *a tree, medicine.*
 Mseu, *a hoed rogd.*
 Musi, *a village.*
 Msinda, *a large village.*
 Mgoji, *a bark rope.*
 Mchiga, *a root.*
 Mkalo, *a knife.*
 Mkonga, *a bunch of bananas.*
 Mkwamba, *a fathom.*
 Mlasi, *bamboo.*
 Mlasa, *leaf of borassus palm.*
 Mgwalangwa, *a borassus palm.*
 Moto, *fire.*
 Mgunda, *a garden.*

CLASS V.

Class Characteristic, LI.

- Liganga, *a stone.*
 Litala, *a path.*
 Lipenu, *a verandah.*
 Iibweta, *a box.*
 Lyuŵa, *a day, the sun.*
 Lichika, *a reed mat.*
 Ligasa, *the palm of the hand.*
 Ligombo, *a banana.*
 Lijela, *a hoe.*
 Likoka, *a drag-net.*
 Likonde, *the bush.*
 Litinji, *the bush.*
 Liloŵe, *a word.*
 Lina, *a name.*
 Lino, *a tooth.*
 Lindanda, *an egg.*
 Lipende, *a skin.*
 Lisimba, *a lion.*

CLASS IV.

Class Characteristic, JI.

- Mikono.
 Mitela.
 Miseu.
 Misi.
 Misinda.
 Migoji.
 Michiga.
 Mikalo.
 Mikonga.
 Mkwamba.
 Milasi.
 Milasa.
 Migwalangwa.
 Mioti.
 Migunda.

CLASS VI.

Class Characteristic, GA.

- Maganga.
 Matala.
 Mapenu.
 Mabweta.
 Moŵa.
 Machika.
 Magasa.
 Magombo.
 Majela.
 Makoka.
 Makonde.
 Matinji.
 Maloŵe.
 Mena (maina).
 Meno (maino).
 Mandanda.
 Mapende.
 Masimba.

CLASS V.

Class Characteristic, LI.

Lisegwe, a noise (of talk,
laughter, etc.).

Litaka, earth.

Litete, a reed.

Litiwi, a valley.

Liu, ashes.

Liupa, a bone.

Liwago, an axe.

Liwanga, a sore, a wound.

Liwata, a duck.

CLASS VI.

Class Characteristic, GA.

Masegwe.

Mataka.

Matete.

Matiwi.

Maupa.

Mawago.

Mawanga.

Mawata.

Mesi, water.

Mate, sense, meaning.

Masengo, work.

2. THE POSSESSIVE.

The class characteristic prefixed to *-a* has the meaning "of" or "for."

Thus:—

Class I. Jua.

Class II. Wa.

Class III. Wa (u-a).

Class IV. Ja (ji-a).

Class V. Lya (li-a).

Class VI. Ga (ga-a).

- The Possessive agrees with the qualified noun.

e.g. Mitela ja Msungu, *the European's trees.*

Lijela lya atati, *the father's hoe.*

The Locative *ku* used in conjunction with the Possessive gives the meaning "from." With the name of a person this locative becomes *kwa*.

e.g. Litala lya ku musu, *the path from the village.*

Wandu wa kwa Liwonde, *people from Liwonde.*

Note.—The Possessive is pronounced as though it formed part of the succeeding word. No hiatus should be perceptible. Occasionally the Possessive *-a* becomes *-aka*; but this form is rarely used. E.g. Lwendo lwaka Muyao, "*The restlessness of the Yao*" (from an old song).

EXERCISE 5. Translate into English:—

Malowe ga wandu; mwanache jua mlendo; musu wa nichimwene; mikalo ja mlumbu; ligombo lya mchanda; mandanda ga mwanasi; lipende lya lisimba; matete ga lichika; mkwamba wa mgoji; mlamu jua atati; sona jua msungu; achisingano wa kwa mmwenye; mkonga wa ku migunda; mkono wa amao.

EXERCISE 6. Translate into ChiYao, giving both singular and plural:—

The child's arm; a knife for tobacco; the root of the tree; the Banyan's child; the chief of the village; a duck for the stranger; bark rope for the tree; the word of the European; bamboo from the valley; a road from the chief's village; a stone for the path; a knife from the Banyan; the noise of the children; water for the stranger; the meaning of a word; father's axe.

3. FORMATION OF ADJECTIVES.

The adjective consists of a stem and two prefixes—the possessive and the class prefix (*not* the characteristic). The latter has the effect of converting the stem to which it is attached into a noun having the meaning “— -ness;” the whole adjective literally translated might therefore be rendered “of — -ness.”

e.g. “*Mitela jaminandi.*”

The adjective *-nandi* is merely a stem, it can never stand alone. The addition of the prefix “*mi-*” converts it into a noun of the fourth class, in agreement with the substantive “*mitela,*” and having the meaning “smallness.” The addition of the possessive “*ja,*” also in agreement with “*mitela,*” gives the meaning “trees of smallness,” hence “small trees.”

So also :—

Mwanache jua-m-nandi, *a small child.*

Mkalo wonandi (waunandi), *a small knife.*

4. Some adjectives like *-mbone*, “good,” *-mnono*, “small,” are really nouns, so that only the possessive is prefixed to make them agree with a noun. Such forms are easily recognised by their initial letter *m*.

e.g. Wandu wa-*mbone*, *good people.*

Maupa gamnono, *small bones.*

Occasionally this prefix *m* becomes *mi* in the plural,

e.g. ng'ombe syamikolo, *cows.*

The pronominal adjectives (*all, other, any, etc.*), on the other hand, prefix the class characteristic only.

e.g. Wandu wosepe, *all the people.*

Lilowe line, *another word.*

All adjectives follow the noun they qualify.

5. VOCABULARY.

(i) True Adjectival Roots.

-jinji, *much, many.*

-nandi, *small.*

-koto, *beautiful.*

-sito, *heavy.*

-nonono, *difficult.*

-swela, *white.*

-jumu, *dry.*

-jumi, *living.*

-chekulu, *old (of persons only).*

-chejeu, *red.*

-piliyu, *black.*

-leu, *long.*

-jipi, *short.*

-lume, *male (of persons only).*

-kongwe, *female (of persons only).*

-kulungwa, *big, large.*

-sisisi, *cold.*

-wisi, *fresh (of meat), green (of grain, leaves, etc.).*

-nami, *false, lying.*

(ii) *Noun Adjectives* (prefixing the possessive only).

- | | |
|---------------------------------------|--------------------------------------|
| -mbone, <i>good</i> . | -mkolo, <i>female (of animals)</i> . |
| -mtega, <i>useless</i> . | -mnono, <i>small</i> . |
| -mkambako, <i>male (of animals)</i> . | |

Note.—There is no adjective meaning “bad.” The Yao most often uses the term *-ngalumbana*, “not good,” in this sense; this is really a negative relative (see p. 52), and is mentioned here for convenience. It prefixes the possessive only.

(iii) *Pronominal Adjectives* (prefixing the class characteristic only).

- | | |
|---------------------------------------------------------------|----------------------|
| -ose, -osepe, (sing.) <i>the whole</i> , (plur.) <i>all</i> . | |
| -ana -ose, | } <i>every one</i> . |
| -osepe, | |
| -li ose, <i>any</i> . | |
| -ine, <i>other, more, different</i> . | |
| -ine . . . -ine, <i>some . . . others</i> . | |

EXAMPLES.

- Lipende lyosepe, *the whole skin*.
 Musi wose, *the whole village*.
 Magombo gosepe, *all the bananas*.
 Misi josepe, *all the villages*.
 Ŵandu ŵana ŵose, *every man*.
 Ŵandu ŵosepe, *every man, all the people*.
 Liŵago lili lyose, *any axe*.
 Maloŵe gane, *other words, more words, different words*.

EXERCISE 7. Translate into English:—

Wandu wajinji; matete gamawisi; mitela jamijumu; mchiga wojumi; musiwosepe; misijosepe; mikalo jami-kulungwa; sona juambone; achachanda wantega; juamkongwe; juamlume; mawata gamaswela; majela gamajinji; milasi jine; milasa jambone; mseu woleu; litala lili lyose; matete gamajinji; mandanda gosepe; mgoji wojipi; mesi gamajinji; maganga gamasito; mundu juangalumbana; litaká lyepiliyu; juampiliyu; mtela wosito; (mundu) juamchekulu.

EXERCISE 8. Translate into ChiYao:—

Natives (black people); white stones; a fathom of good rope; tall (long) trees; a dry skin; a beautiful woman; a large village; more water; many old people; a useless knife; long bamboos; green palm for reed-mats; more palms for the verandah; a small village; short roots; all useless fools; good chiefs; many sisters; large teeth; everyone (of) the children; any small needles; the tall European; the whole day; much work; a drake; a male; all lionesses; the black duck; dry tobacco; all old Europeans; any path.

CHAPTER IV.

THE NOUN (*continued*).

CLASS VII.

Class Characteristic, CHI.

Chijuni, *a bird.*
Chome, *a cat.*
Chitumbili, *a species of monkey.*
Chiula, *a toad.*
Chuku, *the rainy season.*
Chiulo, *froth.*
Chitengu, *a stool.*
Chisoti, *a cap.*
Chipewa, *a hat.*
Chipanje, *wealth.*
Chichili, *a peg, a post.*
Chipagala, *a roof.*
Chimanga, *maize.*
Chinangwa, *cassava.*
Chisui, *a leopard.*
Chimbonga, *a walking stick.*
Chilumbo, *a knot.*
Chilumba, *an island.*
Chikungu, *brass (a bracelet).*
Chigamba, *a patch.*
Chitungulu, *a wheel.*
Chala, *a finger, toe.*
Chaka, *a year, a festival.*
Chindu, *a thing.*

CLASS VIII.

Class Characteristic, I.

Ijuni.
Yome.
Itumbili.
Iula.
Yuku.
Iulo.
Itengu.
Isoti.
Ipewa.
Ipanje.
Ichili.
Ipagala.
Imanga.
Inangwa.
Isui.
Imbonga.
Ilumbo.
Ilumba.
Ikungu (*bracelets*).
Igamba.
Itungulu.
Yala.
Yaka.
Indu.

CLASS IX.

CLASS X.

Class Characteristic, JI. Class Characteristic, SI.

Nouns which belong to the 9th Class in the singular have the same form in the 10th Class as plural.

- Nyumba, a house ; houses.
 Nguku, a fowl ; fowls.
 Nyama, meat ; game.
 Nguo, cloth, calico ; clothes.
 Ndembo, an elephant, ivory ; elephants.
 Ngondolo, a sheep ; sheep.
 Ngwena, a crocodile ; crocodiles.
 Ng'ombe, an ox, a cow ; cattle.
 Njota, thirst.
 Ngongo, a staff ; staffs.
 Mbwa, a dog ; dogs.
 Mbale, a plate ; plates.
 Mbeju, a plant ; plants, seeds.
 Mbungo, wind.
 Mbepo, cold.
 Uti, a gun ; guns (or rifle).
 Ula, rain.
 Sala, hunger.

Note. - *Nyumba* sometimes takes *majumba* as its plural, particularly with reference to large houses. So also a few nouns of other classes, especially the 7th and 11th ; e.g. *chitendo* (plural *matendo*), "an action" ; *lukongolo* (plural *ngongolo* or *makongolo*), "a leg."

CLASS XI.

CLASS X.

Class Characteristic, LU. Class Characteristic, SI.

Nouns in *lu-* take their plural in *n-* (or *ny-* before a vowel), *i.e.* in Class X. This *n* produces the usual euphonic changes (see p. 8).

- Luambi, a branch.
 Luau, a net.

- Nyambi.
 Nyau.

Lugomo, <i>a lip.</i>	Ngomo.
Lujuchi, <i>a bee.</i>	Nyuchi.
Lukalala, <i>a basket.</i>	Ngalala.
Lukole, <i>a verandah room.</i>	Ngole.
Lukoloma, <i>a trench.</i>	Ngoloma.
Lukonji, <i>a rope.</i>	Ngonji.
Lukosyo, <i>a tribal family.</i>	Ngosyo.
Lukuju, <i>a fig.</i>	Nguju.
Lukwi, <i>a piece of firewood.</i>	Ngwi.
Lusasu, <i>a piece of firewood.</i>	Sasu.
Lusambo, <i>a wire.</i>	Sambo.
Lusulo, <i>a stream.</i>	Sulo.
Luulo, <i>a water-pot.</i>	Ulo.
Luumbo, <i>a hair.</i>	Umbo.
Lulimi, <i>a tongue.</i>	Ndimi.
Lupamba, <i>a kind of small ant.</i>	Mbamba.
Lupiya, <i>a shilling.</i>	Mbiya, <i>money.</i>
Lunda, <i>wisdom.</i>	

CLASSES XII. and XIII. Any noun can be made into a diminutive by changing its prefix into *ka-* singular, or *tu-* plural. Occasionally the native prefers to use both prefixes (i.e. *ka-* and the usual class prefix).

CLASS XIII.

CLASS XII.

Class Characteristic, KA.

Class Characteristic, TU.

Katela, *a small tree.*
 Kaluambi, *a small branch.*
 Kanache, *a small child.*

Tutela.
 Tunyambi.
 Twanache.

CLASS XIV. Nouns in *u-*. Those having an abstract or collective meaning have no plural, others take their plural in *ma-* (Class VI.).

(Note that some nouns in *u-* belong to the 9th class, an *n* having been dropped).

CLASS XIV.

Class Characteristic, U.

Ulalo, *a bridge*.
 Ugono, *a reed sleeping-mat*.
 Utope, *mud*.
 Uwasi, *a mushroom*.
 Uwou, *pus*.
 Ukali, *fierceness, bravery*.
 Ukana, *native beer (fermented)*.
 Ukungwi, *skill*.
 Ulusi, *usi, thread*.
 Umi, *health, life*.
 Unami, *deceit, lies*.
 (Uchili).
 Ugali, *porridge*.
 Uganja, *friendship*.
 Upile, *good luck*.
 Utitili, *feas*.

CLASS VI.

Class Characteristic, GA.

Maulalo.
 Magono.
 Matope.
 Mawasi.
 Mawou.

Machili, *strength*.

CLASS XV. The prefix KU- is used with two meanings:—

- (i) In the first of these it is prefixed to a verbal stem, the latter remaining unchanged.¹

Its equivalents in English are the Dative (Gerund) and the Infinitive.

e.g. Ngusaka *kulola*, *I want to look* (i.e. “*I want looking*.”)

Koga (ku-joga) *nde kwambone*, *Bathing is good*.

¹ In this it differs from the other class prefixes; when these are used with a verbal stem the final *a* of the latter often changes, usually to *o*, but sometimes to *e* or *i*. Those which change to *-o* are usually instruments.

e.g. Ugono, “*a sleeping-mat*” (from *-gona*).

Chisogosi, “*fruit*” (from *-sogola*).

Chitumbili, “*monkey*” (from *-tumbila*).

N.B.—Care must be taken in sentences like the first of these examples that this dative refers to the subject of the verb ; compare the following :—

Ngusaka ajaule, “I want them to go,” *i.e.* “I want that they should go.” (Not *ngwasaka kwaula*.)

Here the going does not refer to the subject “I.”

- (ii) The second use of KU- is locative and will be considered together with Classes XVI. and XVII.

THE LOCATIVE PREFIXES.

These are identical with the locatives KU- PA- and MU-, and are not used as noun prefixes. When prefixed to a noun, however, they have the effect of transferring it to their class and require their concords, not that of the noun prefix proper :—

e.g. Nyumba jangu, *my house*.

but Ku nyumba kwangu, *to my house*.

M'nyumba'muno mwambone, *it is nice in this house*.

They may be used also to convert a verbal stem into a noun, but only with the idea of place. The possessive is prefixed to the infinitive of the verb :—

Kwakoga (kwakujoga), *a bathing place*.

Mwakupikana magambo, *a place for hearing cases-at-law*.

It will be noticed from the second example that these forms though substantival, may yet retain the power of possessing an object when formed from a transitive verb.

2. THE POSSESSIVES of these nouns are:—

Class VII. Cha.	Class VIII. Ya.
IX. Ja.	X. Sya.
XI. Lua, lwa.	(X. Sya).
XIII. Ka.	XII. Twa.
XIV. Wa.	(VI. Ga).
XV. Kwa.	
XVI. Pa.	
XVII. Mwa.	

3. THE ADJECTIVAL PREFIXES are according to rule (see p. 25).

- e.g. Chachiswela (chijuni), *white (bird)*.
 Syannandi (nyumba), *small (houses)*.
 Kakajipi (katela), *short (tree)*.
 Nyama josepe, *all the meat*.
 Lukonji lwambone, *a good rope*.

Note.—In the *n* class, the class characteristics *ji* and *si* are often used in place of the class prefix *n*.

Thus : *nyumba ja-ji-kulungwa* } “a large
 or *nyumba ja-n-gulungwa (ja-n-kulungwa)* } house.”
mbwa sya-si-nandi (or syenandi) }
 or *mbwa sya'nandi (sya-n-nandi)* } “small dogs.”

EXERCISE 9. Translate into English:—

Itumbili yepiliyu ; chipagala chosepe ; nyumba ja maganga ; imanga yejipi ; chipewa cha mchanda ; litala lyambone ; libweta lyenandi ; majela gamasito ; malowe gamanami ; lina lyangalumbana ; lipende lyejumu ; mesi gamasisisi ; mesi ga moto ; ngonji syejipi ; lunda luojinji (lwalujinji) ; mbamba syamnono ; sasu syewisi ; umbo syasiswela ; luau lwalusito ; ulalo woleu ; magono gamtega ; ukali wojinji ; ugali wose ; matope gane ; kasulo kane ; tuwanga twatujinji ; kagamba kakaswela ; tubweta twatusito.

EXERCISE 10. Translate into ChiYao:—

Much wealth; long pegs; a big hat; many years; small paths; a reed-mat for the verandah; the truth (good words); a white drake; much ash; green reeds; a male lion; good water; much sense; small baskets; a wire rope; dry firewood (pl.); the long hair of a European; a strong bridge (of strength); cold porridge; good beer; all the mud; more good luck; a small house (dim.); little bones (dim.); little baskets (dim.).

CHAPTER V.

THE VERB.

The verb consists of a stem and various prefixes and suffixes attached thereto.

These prefixes are :—

- (1) The subjective pronoun (connective).
- (2) The objective pronoun (connective).
- (3) The tense prefix or prefixes.

The commonest suffix is *-ga* after final *a*, or *-je* (for *-ge*) after final *e*. Apart from its occurrence in certain tenses, of which it is a specific part (see pp. 71 and 107), this suffix may be added to any tense when it is desired to indicate that the action is *continuous* or *recurrent* (see also p. 41).

e.g. Akwisaga moŵa gosepe, *he comes every day.*
Talwaleje, *he will continue to be ill.*

Note.—The stem of the verb is liable to various changes indicating tense, mood, etc.

1. THE SUBJECTIVE AND OBJECTIVE (CONNECTIVE) PRONOUNS.

These connective forms of the personal pronoun are inseparable from the verb.

(a) Class I. The subjective forms are :—

- n-, ni-, *I.*
- (u-), (*thou*).
- a-, *he, she, or it (you)*.
- tu-, *we.*
- m-, mu-, mw-, *you.*
- ŵa-, a-, *they (he, you)*.

The Objective forms are :—

- n-, -ni-, *me*.
- (-ku-), (*thee*).
- m-, *him, her, it, you*.
- tu-, *us*.
- m-, -mu-, *you*.
- ŵa-, *them (him, you)*.

(b) The subjective and objective connective pronouns for other classes are the same as the class characteristics : *u, ji, si*, etc.

Notes.

(1) The second person singular is only used idiomatically (see p. 45). It is never used with the meaning of "thou," "thee," except in speaking to children, or when it is intended to express contempt or disparagement.

(2) Note that the only difference between the Subjective and Objective forms is in the third person singular (excepting the disused second person singular).

(3) The *n* of the first person singular causes the usual euphonic changes both in the tense prefixes and in the stem of the verb.

ni- is only used as the subjective before an objective pronoun :—

e.g. tindole, *I will look (not tinilole).*

but tinimlole, *I will see him.*

nimbweni, *I have seen him.*

(4) The third person (singular and plural) is often used for politeness in place of the second person ; in such cases the person referred to can only be ascertained by the context.

(5) The objective connective pronoun is always placed immediately before the stem, *i.e.* after all other prefixes.

EXAMPLES : (-weni, "has seen") :—

a-tu-weni, *he has seen us.*

tŵaweni (tu-ŵa-weni), *we have seen them.*

mbweni (nweni), *I have seen.*

ŵasiweni (mbwa), *they have seen them (dogs).*

mutaweni (majela), *you have seen them (hoes).*

(nyama) situweni (*the game*) *have seen us.*

nigaweni (maganga), *I have seen them (stones).*

2. THE INFINITIVE MOOD.

This mood is formed by prefixing *ku-* to the stem :—

e.g. *ku-wona*, to see.

kutaŵa, to bind, tie, build.

3. THE INDICATIVE MOOD.

(a) *The Present Tense.*

This tense is formed by prefixing the subjective (connective) pronoun to the infinitive :—

nguwona (*nkuwona*), *I see.*

akuwona, *he sees.*

tukutaŵa, *we build.*

mkutaŵa, *you build.*

ŵakuwona, *they see.*

jikuwona,

sikuwona, etc.

(b) *The (immediate) Future Tense* is formed by prefixing the syllable *ti-*, *ta-*, or *tu-* to the pronoun and stem, the final *-a* of the latter being changed to *-e* :—

tindaŵe (*ti-n-taŵe*), *I will build.*

tataŵe (*ta-a-taŵe*), *he will build.*

tututaŵe, *we will build.*

timtaŵe, *you will build.*

tataŵe, *taŵataŵe*, *they will build.*

tajiwone (*mbwa*), *it (dog) will see.*

tasituwone, *they will see us.*

Note.—The vowel of this tense prefix (*ta-*, etc.) changes according to the demands of euphony, but considerable latitude is observed, and it is not possible to frame a rule.

(c) *The Present Perfect Tense.*

This tense—and its derivatives—is very irregular and the changes in the stem should be learnt empirically for the present, together with each verb. The subject has been dealt with fully later (see Chap. XVI.).

The tense is formed by prefixing the subjective pronoun to a modified stem.

The perfect form of the verb *kutaŵa*, "to build," is *-taŵile*, hence:—

ndaŵile (ntaŵile), *I have built.*

ataŵile, *he has built.*

tutaŵile, *we have built.*

mtaŵile, *you have built.*

wataŵile, *they have built.*

utaŵile, *jitaŵile*, *sitaŵile*, etc.

The present perfect form of *kuwona* is *-weni*, hence:—

mbweni (nweni), *I have seen.*

aweni, *he has seen.*

tuweni, *we have seen.*

muweni, *you have seen.*

ŵaweni, *they have seen.*

uweni, *jiweni*, *siweni*, etc.

(d) *The Past, or Past Perfect Tense*, is formed from the present perfect by prefixing *-a* to the stem, *i.e.* between it and the pronoun:—

naweni, *I saw or had seen.*

nataŵile, *I built or had built.*

waweni, *he saw or had seen.*

wataŵile, *he built or had built.*

twaweni, *we saw or had seen.*

mwaweni, *you saw or had seen.*

ŵataŵile, *they built or had built.*

wataŵile, *jataŵile*, *syataŵile*, etc.

Note.—It will be seen that the third person singular of this tense has *wa-*, where one would expect *a-*; this has evidently been adopted so as to differentiate between the present perfect tense and the past. It must not be confused with the *ŵa-* of the third person plural.

4. THE SUBJUNCTIVE MOOD.

This is formed by changing the final *-a* of the stem into *-e*, and prefixing the subjective (connective) pronoun:—

ndaŵe (ntaŵe), *I may build, let me build.*

awone, *he may see, let him see.*

tutaŵe, *we may build, let us build.*

muwone, *you may see.*

ataŵe, *they may build, let them build.*

utaŵe, jitaŵe, sitaŵe, etc.

Notes.—In this tense the subjective pronoun is usually *a-* instead of *ŵa-*, in the 3rd person plural.

The introduction of the syllable-*ka-* gives emphasis, or indicates that action is to be carried out at a distance:—

ngataŵe } *I must build, I may go and*
(nkataŵe) } *build, etc.*

akawone, *he must see, let him go and see.*

5. THE IMPERATIVE MOOD.

There are three forms in common use:—

(i) The simple stem:—*taŵa*, “build.”

The plural is formed by suffixing *-ni*:—*taŵani*, “build ye.”

The continuative suffix *-ga*, when used, is inserted immediately after the stem: *taŵagani*, “continue to build.”

This is the only tense in which the continuative suffix is *infix*ed—elsewhere it always occurs at the end of the word.

(ii) The subjunctive is used for politeness, and the third person singular is used as often as the more direct second person plural.—

ataŵe, or mtaŵe, *build.*

akataŵe, mkataŵe, } *build, go and build.*
or mukataŵe

The continuative suffix may be added:—

atawēje (*not -ga*), *continue building*.

Note.—Idiomatically, this use of the continuative suffix may have a somewhat petulant significance, "Oh! build if you want to."

(iii) The letter *n* is sometimes prefixed to the subjunctive third person singular: *natawē*, "build."

There are other forms (*nimtawē*, *kumtawē*, *katawēni*), but they are not in common use.

6. In telling a story or in describing a series of actions during conversation the proper tense form need only be used for the first verb. All succeeding verbs of the series, having the same subject and being of the same tense as the first, may be replaced by the infinitive with the syllable *ne* or *nde* (a form of *na*, "and") prefixed to it. Verbal stems having initial *g* or *k* drop the *ku* of the infinitive.

e.g. Wajawile ku musu, nekusosa mundu'jo, nekumsalila malowe'go, negona; kundawī nekuuja, *He went to the village, sought out the man, gave the message and slept (there); next morning he returned.*

VOCABULARY.

(The perfect form of verbs is given in brackets.)

kulola (-lolite), *to look*.

kutama (-temi), *to sit, stay, dwell*.

kwika (-iche), *to come*.

kwisa (-jisile), *to come*.

kwaula (-jawile), *to go*.

kwenda (-jesile), *to walk, go*.

kusosa (-sosile), *to look for, want*.

kusaka (-sachile), *to want*.

kutenda (-tesile), *to do*.

- kupita (-pite), to pass (go away ¹).
 kwinjila (-jinjile), to enter.
 kujigala (-jigele), to carry, bring.
 kujiganya (-jigenye), to teach.
 kulijiganya (-lijigenye), to learn.
 kuwêcheta (-wêchete), to speak.
 kusala (-sasile), to say.
 kusalila (-salile), to tell.
 kuwîlanga (-wîlasile), to call, summon.
 kuwâlanga (-wâlasile), to read, count.
 kulemba (-lembile), to write, mark.
 kuwona (-weni), to see (think).
 kutaŵa (-taŵile), to tie, bind, build.
 kupela (-pesile), to be tired, to suppose.
 kuganisya (-ganisisye), to think, consider.
 kusakalika (-sakaliche), to be tired, be spoiled.
 kwima (-jimi), to stand, to refuse.
 kwimuka (-jimwiche), to get up.
 kwimusya (-jimwisye), to rouse, "call."
 kutyoka (-tyosile), to go away, start.
 kutyosya (-tyosisye), to take away.
 kugona (-gonile), to lie down, sleep.
 kuwala (-wete), to wear, put on (clothes).
 kuwula (-wusile), to take off (clothes).
 kukola (-kwete), to have, possess.
 koga (-josile), to bathe.
 kuchapa (-chapile), to wash (clothes).
 kusigala (-sigele), to remain.
 kupikana (-pikene), to hear, obey.
 ku, from, to.
 pa, at, on.
 mu, m', in.
 kwa, for, to, from (a person).

¹ The verb *-pita* is used in the sense of "go away" only in the perfect tense, in speaking of a third person: *apite*, "he has gone," in the sense of "he is no longer here," not referring to the act of departure (*kutyoka*). Idiomatically, *-pita* is used in the sense of the English "come in."

Notes.—(a) In verbs describing an action the present indicative is often used where the present imperfect is used in English: e.g. *ngwaula*, “I am going.”

There is a present imperfect tense in ChiYao (see Chapter X.), but it is used when it is desired to emphasise the incompleteness of the action; as we say in English, “I am looking for it,” in reply to a demand, “Why don’t you look for it?” or “Have you found so-and-so?”

(b) In verbs describing a condition, as opposed to an action, the present perfect is used where the present indicative is employed in English:—

e.g. *mbesile* (*npesile*), *I am tired* (*not ngupela*).
ndemi (*ntemi*), *I am sitting down* (*not ngutama*).

(c) The expression “come and do so and so” and similar constructions, are rendered by putting both verbs in the subjunctive:—

e.g. *mjise mlole*, *come and look*.
mjimuche msale, *get up and say*.
mjaule mkamsalile, *go and tell him*.

EXERCISE 11. Translate into English:—

Ngusosa; *ngwaula*; *ngwisa*; *akutenda*; *wakwinjila*; *mkuwecheta*; *ngumsalila*; *akunyiganya*; *tukusiwala*; *wakupela*; *alole*; *ndole*; *mbilanje*; *ambilanje*; *ajime*; *mukachape*; *apite*; *tingone*; *tawale*; *tindyoche*; *tini-mbilanje*; *tinyoje*; *tutuwalanje*; *tiiche*; *tajinjile*; *tisache*; *nyawile*; *mbechete*; *ndolite*; *mbesile*; *atysile*; *tuwete*; *sijimwiche*; *gatemi*; *nimjigenye*; *amsalile*; *wasichapile*; *sakaliche*; *nijitawile*; *namjimwisye*; *twawusile*; *waweni*; *twambilasile*; *nagasosile*; *twachitesile*; *akalole*; *mukachape*; *mkambilanje*; *akasoseje*; *ajauleje*; *jaulagani*; *jigalani*; *nalole*; *naiche*; *sigalagani*; *awaleje*; *asigaleje*.

EXERCISE 12. Translate into ChiYao¹:—

I see; I am coming (I come); they stand; we are lying down; I am going; I want them; I want to see him (*inf.*);

¹ In this and succeeding exercises, words in square brackets [thus] are not to be translated.

I am going to call him; he is learning ChiYao; let him look; let them remain; you may go; they may lie down; let me get up; you must write; he must wash them [clothes]; you may go and look; let me go and call him; he will remain; I will bring it [plate]; we will come; they will go; you will say; I have looked; he has come; I am tired (*perf.*); they have learnt; it [lion] has gone; they [goats] entered; we sat I spoke; I went; we bathed; he called me; we saw them [cattle]; they [birds] went away; take away the plate; write them [words]; call him; go and bathe; come and sit down; stand up.

CHAPTER VI.

THE PRONOUN.

1. THE PERSONAL PRONOUN (relating to the first and second classes only).

The subjective and objective forms of the personal pronoun are the same.

une, *I, me.*
(ugwe), (*thou, thee.*)
uwe, *we, us.*
umwe, *you.*

It will be noticed that there are no personal pronouns for the third person singular or plural. The demonstrative pronouns proper to the first class (*ajo*, sing., *aŋo*, plur.) are used in their stead.

These forms may be combined with the preposition *na* or *ni*, "and," "with":—

none (*naune*), *and I, with me.*
najo, *and he, with him (or her).*
nowe (*nauwe*), *and we, with us.*
nomwe (*naumwe*), *and you, with you.*
naŋo, *and they, with them.*

Notes.—(i) The third person, singular or plural, is frequently used for the second person, occasionally even the demonstrative *kweleko* ("there"): e.g. *Tamlipe'mwe wani?* "Who is going to pay you?" *Wao* or *Kweleko*, "You (are)."

(ii) Idiomatically the personal pronoun, 2nd person singular, is used where in English we should say "one" (see example, App. VII.).

2. THE POSSESSIVE PRONOUN.

These are formed by prefixing the class characteristic to the following stems:—

- angu, *my*.
- (-ako), (*thy*).
- akwe, *his, hers (your)*.
- etu, *our*.
- enu, *your*.
- ao, *their (your)*.

e.g. chipewa changu, *my hat*.
 lijela lyenu, *your hoe*.
 wandu wao, *their (his, your) people*.
 mate gakwe, *its meaning*.

3. THE DEMONSTRATIVE PRONOUNS.

There are three adjectival forms, two (*this, that*) referring to near objects, and the other (*that*), to distant ones.

(i) "This."

The syllable *a-* is prefixed to the class characteristic:—

Class	I. aju	Class	II. aŋa
	III. au		IV. aji
	V. ali		VI. aga.
	etc., etc.		

(ii) "That" (near) is formed from the preceding by changing the final vowel into *-o*, except *-li* and *-si*, which become *-lyo* and *-syo*.

Class	I. ajo	Class	II. aŋo
	III. awo		IV. ajo
	V. alyo		VI. ago
	etc., etc.		

Na ("and," "with") may be prefixed to these forms—
e.g. naŵo, nasyo, nago, etc., *and they, with them.*

najo, nawo, nalyo, etc., *and he (it), with him (it).*

Similarly, the copula *ndi* (see pages 71-72).

e.g. ndijo, *it is he.*

ndiŵo, *it is they.*

ndicho, *it is it, etc.*

And with the personal pronouns—

ndine, *it is I.*

(ndigwe), *it is thou.*

ndiwe, *it is we.*

ndimwe, *it is you.*

(iii) "That" (distant).

The syllable *-la* is suffixed to the first form ("this") :—

Class I. ajula Class II. aŵala

III. auala IV. ajila

V. alila VI. agala

etc., etc.

All these adjectival forms follow the noun they qualify.

Notes.—(a) The initial vowel is usually dropped when these forms follow a noun :—

e.g. mundu'ju, *for mundu aju.*

mbwa'sila, *for mbwa asila.*

In such instances the accent is usually postponed so that in the preceding example the stress would be transferred from the *mu* of "mundu" to the *du*, as if "mundu'ju" were one word.

(b) These forms are sometimes reduplicated for the sake of emphasis :—

e.g. aju mundu'ju, *this man.*

aga'majela'gala, *those hoes.*

(c) The demonstratives agreeing with Classes XV., XVI., and XVII., *aku, ako, akula, apa, apo, apala, amu, amo, amula*, are equivalent to "here," "there," "in there."

(For other forms of the demonstrative see page 58.)

4. When a locative (*ku, pa, mu*) precedes a noun and a demonstrative, the latter always takes the concord of the locative rather than that of the noun:—

e.g. m'nyumba 'muno, *in this house* (not m'nyumba 'jino).

pa lusulo'pala, *at that stream* (not pa lusulo'lula).

VOCABULARY.

mnope, mlope, *very*.

kusyene, *very*.

kusyesyene, *extremely*.

kuti (*conj.*), *that, so that*.

akuno, apano, *here*.

kweleko, pelepo, *there*.

elo, *yes*.

kwali, kwalini, *I don't know, perhaps*.

ngwamba, *no*.

sambāno, *now*.

nombe na-ŵo, -jo, -syo, etc., *also*.

ānā, (*indicates a question*).

nipo, ni na, *and*.

naga, anaga, nawa, *if*.

chichi? *what?*

-chi (*with noun*), *what? which? (adjectival)*.

-api (*with class characteristic*), *what? which? (adjectival)*.

kwapi? *where?*

nambo, *but, except, though*.

basi! *enough!, that is all*.

EXERCISE 13. Translate into English:—

(1) Ana umwe mkwaula kwapi? Ngwaula ku lusulo, nyoje. (2) Ajo nyumba'jo jambone kusyene. Elo, jambone, nambo ajila jambone nombe najo. (3) Ngusaka kuchapa nguo syangu. Chambone (*all right*), nambo mkachape sine sya Msungu nombe nasyo. (4) Mundu'ju akusosa masengo. Naga akwete chikalata chambone, tinimlemebe. (5) Naiche akuno, umwe, ndole chikalata

chenu. Ngwamba, bwana, chikalata chakwe changalumbana; juamtega aju. Basi ajauleje. (6) Ngusakuwona mbwa jenu. Mbwa'chi? Jajipiliyu'jo, mbikene kuti jambone mnope. None ngwete mbwa, jajinandi nambo. (7) Ana umwe, mkusaka chichi? Naiche nimlolle umwe. Chambone, ambweni une; sambano chichi? Nyauleje? Elo, jaulagani. (8) Nasachile wandu wane ajigale mikeka 'ji, nambo wosepe wajawile ku migunda. Mjaule ku musu kwa mwenye, mumsalile kuti ngusaka achachanda wane, ajijigale. Elo, tinyaule.

EXERCISE 14. Translate into ChiYao:—

(1) I saw your cattle in my garden. They have gone now. (2) This man [is] a fool. He comes here every day. What does he want? I don't know. (3) Carry this basket. Tell the other man to carry it (*subj.*), I am tired. If you are tired, you may remain here but I shall tell the master (*tr.* European). (4) This Banyan [is] a bad [man]. He wants me to go and wash (*subj.*) his clothes, but I think that he should call (*subj.*) his boy to wash them (*subj.*) (5) What are you doing there? I am writing a letter to my sister. (6) Call me when the bugle sounds (*pepenga*). I want to get up and bathe at (*ku*) the river. All right, I will call you. (7) I hear (*pres. perf.*) that you are going away. Yes, I am going to see my brother-in-law. (8) These people have brought some mats for you to look at (*subj.*). Tell them to come in (*apite*). These mats [are] no good, [they are too] small. Take them away.

CHAPTER VII.

THE NEGATIVE TENSES OF THE VERB.

The negative syllable in general is *nga* (*nge*, *ngi*, *ngu*), prefixed as a rule to the pronoun and stem of the verb.¹

The vowel of the negative syllable (*nga*) changes in accordance with the demands of euphony.

1. THE PRESENT INDICATIVE (*Negative*).

This is formed by prefixing the syllable *nga-*, *ngi-*, etc., to the positive form :—

ngengusaka, ngingusaka, or ngongusaka, *I do not want.*

ngakusaka (*nga-akusaka*), *he does not want.*

ngetukusaka, *we do not want.*

ngimkusaka, *you do not want.*

ngakusaka, ngawakusaka, *they do not want.*

nguukusaka, ngajikusaka.

ngasikusaka, etc.

2. THE FUTURE (*Negative*) is formed by prefixing the negative syllable to the subjective pronoun and (unmodified) stem :—

ngindola (*ngi-n-lola*), *I will not look.*

ngalola, *he will not look.*

ngetulola, *we will not look.*

ngimlola, *you will not look.*

ngalola, ngawalola, *they will not look.*

nguulola, ngajilola.

ngasilola, etc.

¹ There are two exceptions—the negative forms of the subjunctive mood and of the relative tenses, *q. v.*

A more emphatic negative is obtained by the use of *ngasa-* (*ngisi-*, etc.) in place of the simple negative syllable.

3. THE PRESENT PERFECT, PAST PERFECT, and PAST (Negative).

There is only one negative for these tenses. It is formed by prefixing *ngana-* (*ngini-*, *ngunu-*, etc.) to the subjective pronoun and (unmodified) stem :—

ngininyoga (*ngini-n-joga*), *I have not bathed* or
did not bathe.

nyanajoga, *he did not bathe*, etc.

nganitujoga, *we did not bathe*, etc.

nganimjoga, *you did not bathe*, etc.

nganaŵajoga, } *they did not bathe*, etc.
nganajoga, }

ngunuujoga,

nganijijoga,

nganisijoga, etc.

As in all the tense prefixes, no general rule can be laid down as to the euphonic changes taking place in the vowels. The forms given above are, however, those most generally used.

4. THE SUBJUNCTIVE (Negative) is formed by prefixing *ka* to the (unmodified) stem of the verb, and adding the subjective pronoun :—¹

ngawona (*n-ka-wona*), *I may not see, let me not see.*

akawona, *he may not see*, etc.

tukawona, *we may not see*, etc.

mkawona, *you may not see.*

akawona, ŵakawona, *they may not see*, etc.

ukawona, jikawona,

sikawona, etc.

This syllable *ka* becomes *kasa* if emphasis be desired, e.g. *akasawona, tukasawona.*

¹ See also p. 109.

Note.—The Negative Subjunctive must be carefully distinguished from the emphatic positive form, which has, of course, a diametrically opposite meaning. The emphatic negative (*-kasa-*) should be used by the beginner to avoid confusion.

cf. *akalole with akalola*
ngajaule with ngajaula, etc.

5. THE IMPERATIVE (*Negative*).

There is no negative form of this mood, the negative subjunctive being used, e.g. *mkajima*, "don't stand"; *mkasajimusya*, "don't call," etc.

6. THE RELATIVE TENSE (*Present*).

(a) The *Positive* is formed by prefixing the possessive (*jua-*, *wa-*, *ja-*, etc.) to the Infinitive. It has the meaning "—who (or which) does so-and-so": e.g. *mundu juakuwetcheta*, "a man who speaks;" *ngwena syakukamula wandu*, "crocodiles which seize people."

(b) The *Negative* of this tense is formed by prefixing *-nga-* to the stem of the verb, preceded by the Possessive: e.g. *mundu juangapikana*, "a man who does not hear" (hence, "a disobedient man"); *majela gangalumbana*, "hoes which are not good" (*i.e.* "bad hoes").

Note.—This tense is greatly used in Yao where, in English, we should use a negative Participle, e.g. *wandu wangaika . . .*, "the people not coming . . .;" *mitela jangagwa . . .*, "trees not falling . . ."

EXERCISE 15. Translate into English:—

Ngongupikana; ngakwisa; ngetukoga; ngakupita; mkajinjila; akawilanga; ngasigala; tukajima; akawecheta; akasalemba; mkasaganisya; akasajoga; nginyaula; ngajimuka; ngimsala; ngutusalila; nganapela; ngeninyimuka; nganitutyoka; nganimtyosya; wandu wangapikana; wanache wakulijiganya; achachanda wakujigala; nyama syangagona.

EXERCISE 16. Translate into ChiYao :—

I do not teach; he does not speak; we do not see; you do not hear (*or* obey); they do not come; don't let me see; don't let him speak; don't speak; let us not go; don't go; I will not bathe; he will not want; we shall not go; you will not tell; they will not speak; I did not think; he did not hear; we did not go; they did not come; the boy who is reading; the game which is passing; the woman who does not refuse; people who do not come.

VOCABULARY.

- lumembe (11), *a fly*.
 njenjema (9), *a mosquito*.
 katundu (pl. akatundu, ndundu), *a load*.
 chisogosi (7), *fruit*.
 mpunga (3), *rice*.
 mapemba (6), *sorghum (a kind of millet)*.
 atati (2), *father, uncle, etc*.
 amao (2), *mother, aunt*.
 achikulu-wangu (2), *my mother*.
 achikulu-wakwe (2), *his mother*.
 akulu (2) *elder brother*.
 -gwe (*suffixed to names of relations*), *his*.
 atatigwe, *his father*.
 achimwene (2), *elder brother, sir, chief*.
 ambuje (2), *grandfather, grandmother, master*.
 mpwanga (1), *my younger brother*.
 mpwenu (1), *your younger brother*.
 mpwao (1), *his, their younger brother*.
 kwangali, pangali, *there is not*.
 -pali, -kuli (*with Cl. Char.*), *there is, there are*.
 kumanyilila (-manyilile), *to know, understand*.
 kukombola, kupakombola (-kombwele), *to be able*.
 kuuta (-utile), *to pull*.
 kututa (-tutile), *to push*.
 kulya (-lile), *to eat*.
 kung'wa (-ng'wele), *to drink*.

kuutuka (-utwiche), *to run*.
 kutila (-tisile), *to run away*.
 kogopa (-jogwepe), *to fear, be afraid*.
 kogoya (-jogweye), *to frighten, be frightful*.
 mkati (mu), *inside*.
 kusa (ku), pasa (pa), *outside*.
 kusi (ku), pasi (pa), *below, under, on the ground*.
 kwinani (ku), penani (pa), *above, over*.
 pachanya (pa), *on top of*.
 pesi (pa), *across (a stream, road, etc.)*
 pasyeto (pa), kusyeto (ku), *on the other side of (an obstacle,
 e.g. house, hill)*.
 iyoyo, *thus*.
 ligongo, *because*.
 ligongo chichi? *why?*
 menema, *therefore*.
 mele, melepe, *on purpose*.
 wani? *who?*

EXERCISE 17. Translate into English:—

(1) Ajigale yakulya; Msungu akwilanga yakulya. Chambone, tiiche nayo. (2) Ligongo chichi mkutama pasi'po? Ana nganimjogopa? Ngajogope chichi? (3) Ngimkumanyilila kuti Msungu akwete mbwa jangu-lungwa? Elo,¹ ngininimanyilila, sambano tindile. Eh! mbesile kumjogoya'mwe! (4) Wandu wajawile kwapi? Watemi pasa. Ngusaka atute galeta, anyigale une tujauke ku Zomba. (5) Chambone, tiniwawilanje. Mundu juine nganaika, nambo mpwao asalile une kuti ajawile kulola achikulu-wakwe. (6) Akuno kogoya, njenjema syejinji: ngingingona kose²; tinyaule gona³ kwine. (7) 'Tajauke kwapi? Kwalini, ngongumanyilila. Ligongo

¹ See page 60.

² *Kose (ku-ose)* is used only with a negative tense; it has its equivalent in the English "at all"—"I did not sleep at all."

³ The *ku* of the Infinitive is often dropped, especially in verbs beginning in *g* or *k*.

pesi naweni kuti membe syejinji. Elo, mate gakwe ng'ombe'syo sya mwenye. (8) Ana mkulya chichi akuno? Yejinji, ugali wa chimanga ni mapemba, mpunga, isogosi, —tukulya kusyene. (9) Nambo akuno kwan ali somba. Elo, kwangali, nambo ku nyasa. Menema lyuwa line tinyaule kwa achimwene, nisisose. (10) Amsalile wani kuti 'ng'we mesi'go? Mkunyogoya chichi? njota jangwete,¹ ngining'wa mesi genu mele, mbesile kuti ga wandu ali wose.

EXERCISE 18. Translate into ChiYao:—

(1) What are you running away [for]? I was afraid [of] the European. I hear that [he is] very fierce (*tr.* of fierceness very). (2) Who told you that [he is] fierce? The people of the village on the other side [of the hill] yonder told me [so]. [It is] not true (*tr.* lies), [he is] a good man, that [one]. (3) This tree [is] very heavy, we cannot carry it. Some [of you] pull and others push, you will be able [to do it] thus. (4) Run and bring a hoe. You will find one (*tr.* it) on the top of the big box in my house; that [is] my house over there across the stream. (5) I am afraid to enter your house. All right, stand outside and tell those who are (*tr.* sit) inside that you want my hoe. (6) Put that pole (*chitela*) on the ground and come here. What shall I do now? Sit down (*pasi*), I want to tell you something (*chindu*). (7) Do you understand (*pikana*) ChiYao. No, I cannot speak (*inf.*) it, but I am learning. (8) Who is teaching you? The (*tr.* that) capitao who comes here every day. I have not seen him.

¹ Not *Nakwete njota*. Similarly, *Sala jingwete*, "I am hungry"; *Sala jamkwete*, "he was hungry."

CHAPTER VIII.

1. THE VERB (*continued*).

(i) The "Not yet" Tense—Present Perfect.

This is formed from the Negative past by changing the final *a* into *e* :—

e.g. ngininimbone, *I have not yet seen him, or before I see him.*

nganjaule, *he has not gone yet, or before he goes.*

(ii) The "Not yet" Tense—Past.

This consists of the Pronoun, the prefix *-kana-* (*-kini-*, etc.), the pronoun again, and finally the stem, the final *a* of the latter becoming *e* :—

e.g. akanajaule (*a-kana-a-jaule*), *he had not yet gone, or before he went.*

ngininiiche, *I had not yet come, or before I came.*

tukanatumanyilile, *before we knew.*

EXAMPLES :—

natyosile akanauje, *I had left before he came back.*

wakanaiche Wasungu, *before the Europeans came.*

jikanajitande ngondo, *before the war commenced.*

2. THE PRONOUN (*continued*).

(i) An emphatic form of the Personal Pronoun is obtained either by suffixing *-ji* to the simple form, or by reduplicating the last syllable :—

<i>e.g.</i> uneji, umweji, ¹ etc.	} <i>I myself, you</i>
unene, umwemwe, etc.	

¹ Or umwejo.

(ii) The Reflexive form is represented by *-syene*, prefixed by the class characteristic in all classes except the first, which takes the following forms :—

namsyene,	<i>myself</i> .
msyene, asyene,	<i>himself</i> .
tusyene, twasyene,	} <i>ourselves</i> .
twachimsyene,	
mwasyene,	} <i>yourself, yourselves</i> .
mwachimsyene,	
asyene, achimsyene,	<i>themselves</i> .

Other classes—*usyene, jisylene, sisyene*, etc.

Note.—*Asyene* has also the meaning of “the owner,” “master”; hence *asyene musi* means “the headman of the village;” *kusyene*, “very,” has a similar derivation.

(iii) The simple Possessive Pronoun (*-angu, -etu*, etc.) may be made more emphatic by suffixing the Personal Pronoun :—

-angune (*-angu-une*), *my own*.
 -etuwe (*-etu-uwe*), *our own*.
 -enumwe (*-enu-umwe*), *your own*.

These forms are used, idiomatically, with the prepositions *ku, pa, and mu*, instead of the Personal Pronoun :—

e.g. kwangune, *to me*.
 petuwe, *at us*.

(iv) The initial vowel of the Personal Pronoun is often elided after a verb, and the accent may thus be postponed :—

e.g. wambutile'ne (*for wambutile une*), *he hit me*.
 wātuweni'we (*for wātuweni uwe*), *they saw us*.

(v) An euphonic *g* is often prefixed to the Possessive Pronoun after titles of relationship :—

e.g. atatigwenu, your father.
mlumbugwao, their sister.

The plural form, without this *g*, is, however, more polite.

3. THE DEMONSTRATIVE PRONOUN (*continued*).

In addition to the adjectival forms already given (page 46), there are several forms of the true Demonstrative Pronoun. These are formed as follows:—

(i) The simple Demonstrative, like the adjectival, has three forms, expressing degrees of proximity.

The near demonstrative “this one” is formed by prefixing the Possessive to *-ile-* (= *-ele-*) and suffixing the class characteristic ¹:—

Ju-ile-ju (jua-ile-ju), wēlewa, wēleu, jeleji syelesi, chelechi, yelei, etc.

“That one” (near) is obtained by changing the final vowel of the above form into *o*¹:—

Juelejo, wēlewō, wēlewo, jelejo, syelesyo, chelecho, yeleyo, etc.

[Hence: *kweleko, pelepo, mwelemo*, “there” (that place).]

The distant “that one (over there)” consists of the Possessive prefixed to *i* (= *e*), the class characteristic, and finally the syllable *-la*:—

Juejula (jua-i-jula), wēwala, wēula, jejila, syesila, chechila, etc.

[Hence: *kwekula, pepala, mwemula*, “there” (yonder).]

An adjectival form, derived from the above, is sometimes heard; in this, the pronoun is split, part being prefixed to the noun, and part suffixed:—

¹ The final syllable is often dropped (e.g. *juele'* for *jueleju* or *juelejo*; *kwele'*, for *kweleku* or *kweleko*, etc.); a rising inflexion indicates distance, a falling one proximity: *kwelé*, “over there;” *kwelè*, “here.”

e.g. *jue'mundu'ju*, *this man*.
je'nyumba'jila, *that house*.
sy'e' mbusi'syo, *those goats*.

(ii) The simple adjectival form reduplicated gives the meaning "this same one":—

Ajuju, *aŵaŵa*, *auu*, *ajiji*, *asisi*, *achichi*, *aii*, *alili*, *agaga*,
 etc.

[Hence: *akuku*, *apapa*, *amumu*, "this same place."]

"That same one" (near) is formed in a similar manner, except that the class characteristic replaces the initial *a*:—

Jujojo (or *juejojo*), *ŵaŵoŵo*, *uwowo*, *jijojo*, *sisyosyo*,
chichocho, etc.

[Hence: *kukoko* (or *ukoko*), *papopo*, *m'momo*, "that same place."]

In the third, distant, form, the initial *a* is dropped:—

Julajula, *jilajila*, etc., "that same one."

[Hence: *palapala*, *kulakula*, *mulamula*, "that same place."]

(iii) The adjectival form "this" with the suffix *-no* gives the meaning "this here":—

Ajuno, *aŵano*, *auno*, *ajino*, *asino*, *achino*, *aino*, *alino*,
agano, etc.

[Hence: *akuno*, *apano*, *amuno*, here.]

This form may be used adjectively, *e.g.* *mtela 'uno*,
this tree here; *majela'gano*, *these hoes here*.

Another form, which may be used either adjectively, in which case it is split, or pronominally, is:—

Juejuno, *ŵeŵano*, *weuno*, *jejino*, *syesino*, *chechino*, etc., this one here.

e.g. *Wandu wapi? Wewano, Which people? These here.*

Ge' mowa' gano, These days (now-a-days.)

[Similarly—*kwekuno, pepano, mwemuno, this place here.*]

4. ASSENT AND DISSENT.

It should be noted that a Yao, in reply to a negative question, will say "Yes," where in English we say "No," and vice versa:—

e.g. *nganimbona? did you not see him?*

elo, yes (I did not).

nganaiche? has he not come yet?

elo, yes (he has not).

nganapikana? didn't you understand?

elo, yes (I didn't).

So also: nganaiche? has he not come yet?

ngwamba, aiche katasi, no (you are wrong), he came some time ago.

5. The Locative *ku-* may be used with the Gerund (p. 32) when the action is to be carried out at a distance:—

e.g. *ajawile kukuchijigala, he has gone to bring it.*

tinyaule kukoga, I will go and bathe.

EXERCISE 19. Translate into English:—

(1) *Nganapite; nganinyaule; nganituwawone; nganimtende; ngininiwawilanje.* (2) *Akanawechete; tukana-tulembe; nginisalile; nganinimsalile; mkanamjiganye; wakanawajoje.* (3) *Namsyene; jeleji; syelesi; gelego; lyelelyo; ajiji; agaga; lilyolyo; kukoko; papopo; gagogo; alino; agano; asino.* (4) *Jilajila; kwekuno; palapala; lweluno.*

EXERCISE 20. Translate into ChiYao:—

- (1) I have not yet eaten; he is not tired yet; they have not got up yet; we have not yet put on our clothes.
 (2) Before they ran away; before you called me; before we went; before they [game] passed; before it [dog] entered. (3) Ourselves; this one [child]; that one [child]; these [houses]; those [hoes]; that [soil] (4) These same reeds; the father himself; that same ox; the real rainy season (*tr.* itself); this man here; these hoes here. (5) Those same [oxen]; in this very place; to that same place over there; these same [houses] here.

VOCABULARY.

- ichenene, uchenene, *well, nicely.*
 kuwāndika (-wāndiche), *to be near, easy.*
 kuwāndichila (-wāndichile), *to come near.*
 kwa-, pa-kuwāndika, *near.*
 kutalika (-taliche), *to be far, difficult.*
 kwakutalika, *far.*
 kwanaula, *far.*
 kumbujo, *in the future.*
 kumbujo (ku), *ahead, beyond, in front.*
 kunyuma (ku), panyuma (pa), *in the rear, behind.*
 panyuma pakwe, *afterwards, later.*
 pangakawa, *soon.*
 kunonopa (-nonwepe), *to be hard, difficult.*
 kuuwa (-uwile), *to die.*
 kwasa (-jasile), *to throw away, lose.*
 kwasika (-jasiche), *to be lost, to be dead.*
 kutuma (-tumile), *to send (a person).*
 kutumisya (-tumisye), *to send (a thing).*
 kupeleka (-peleche), *to convey, conduct.*
 kumala (-masile), *to finish, end.*
 kumalisya (-malisye), *to finish (trans.).*
 kupa (-pele), *to give to (with obj. pronoun).*
 kuja (-jile), *to go.*
 kuteka (-techile), *to draw (water).*
 chitema, *quickly.*

chiwela, *the same as before.*

chalumo, yalumo, *the same.*

mpela, *like, as if.*

yati'ii, *such things as these.*

-li (*with cl. char.*), *is, are (describing a condition).*

ni, no, *is, are (identity).*

-a chi? (*with cl. char.*), *what sort of?*

kumangw-etu, -enu, -ao, *our, your, their home.*

EXERCISE 21. Translate into English:—

(1) Ana atati wakwe ajasiche? Elo, wauwile wakanai che Wasungu. Wani ajinjile lina (*tr. succeed*)? Mpwao CheJuma. (2) Ngusaka kutuma mundu ni chikalata'cho, achipeleche kwa Msungu. Chikalata'chi? Chelecho, chili pa tebulo (*table*). (3) Chambone, nambo wandu wajile kukuteka mesi. Ana wajawile wosepe? Juine ajile ku saso, juine nganaiche. Mtume juine jua kumangwenu. (4) Ana mkalo wenu uli kwapi? Ujasiche. Nganimkola upile umweji, mwaujasile kwapi? Pasyeto'pala, kumangwao achimwene. (5) Nguwona kuti ChiYao chikunonopa, ligongo wandu ngakuwecheta ichenene, none ngongupikana malowe gao. (6) Nambo mkulijiganya chitema, timpakombole kupikana 'chenene pangakawa. (7) Akatundu ali kwapi? Ali kumbujo'ko, nawaweni watemi pasi. Ana mwaweni wosepe? Ngininiwawalanga, nambo ngonguwona kuti wane ali munyuma, ligongo akogopa lyuwa; tajende chitema. (8) Ngusaka kuti amale kutawa tenti, uweji nganituiche, ligongo mbesile nipo ngusaka koga. (9) Mate gakwe chichi mkutenda yati'ii? Ligongo chichi ngimkumalisya masengo genu 'chenene mpela ajuno? Ana mkuganisya kuti timbe umwe mbiya chalumo?

EXERCISE 22. Translate into ChiYao:—

(1) Have you finished that work? What work? I told you to go and draw water from the river, and pour

it on the vegetables (*mbeju*) in the garden. (2) I did not understand. I will call the workers now. All right, but you must finish quickly, because I want you to do something else afterwards. (3) Take this letter to the Banyan. You must run, as I want the calico soon. But it is a long way to the Banyan's. Yes I know. Go on. (4) Has that man gone? Not yet (*tr.* no, he has not gone yet). I told him to go before I had eaten. Yes, but he says he is tired. Send him home. (5) Have the people not finished building (*inf.*) their house? No (*tr.* yes), they have gone to bring reeds. (6) Where is the headman? He ran away [*in-*] to the bush. Why does he do such things as this? I don't know. I suppose he is afraid. (7) The work is not finished yet. Go and look yourself. (8) Don't throw away those reeds. Which reeds? These, here. I want them though. (9) What do you want to do with them? I shall give them to my sister. (10) All right, you may take them.

CHAPTER IX.

NUMERALS.

1. NUMBERS are counted in fives, and tens; this has arisen from the habit of using the fingers for this purpose.

Of the cardinal numbers, two (4 and 5) are invariable; the others (1, 2, and 3) prefix the class characteristic of the noun to which they refer; *likumi* (10) is treated as a noun.

THE CARDINAL NUMBERS are:—

1. -mo.
2. -wili.
3. -tatu.
4. mcheche.
5. msano.
6. msano na (ni) -mo.
7. msano na -wili.
8. msano na -tatu.
9. msano na mcheche.
10. likumi.
11. likumi kwisa (or na, ni) -mo.
12. likumi kwisa -wili.
16. likumi kwisa msano na -mo.
20. makumi gawili.
23. makumi gawili na -tatu.
27. makumi gawili kwisa msano na -wili.
30. makumi gatatu.
36. makumi gatatu kwisa msano na -mo.

40. makumi mcheche.
 60. makumi msano na limo.
 73. makumi msano na gawili kwisa -tatu.
 78. makumi msano na gawili kwisa msano na -tatu.
 99. makumi msano na mcheche kwisa msano na
 mcheche.
 100. lichila.
 126. lichila kwisa makumi gawili kwisa msano na
 -mo.
 389. machila gatatu kwisa makumi msano na ga-
 tatu kwisa msano na mcheche.

EXAMPLES.

- libweta limo, 1 *box*.
 nguku sitatu, 3 *fowls*.
 majela msano na limo, 6 *hoes*.
 nyumba likumi, 10 *houses*.
 wandu likumi kwisa msano na jumo, 16 *people*.
 ijuni makumi gawili kwisa msano na mcheche, 29
birds.
 nyambi makumi msano na gatatu kwisa msano na
 lumo, 86 *branches*.
 mikwamba lichila kwisa jitatu, 103 *fathoms*.
 misi machila msano na gatatu, 800 *villages*.
 ngalala machila likumi kwisa machila mcheche kwisa
 makumi msano na gawili kwisa lumo, 1471 *baskets*.

Notes.—(a) It will be seen that both the tens and hundreds take the plurals and concords proper to their own class (the 5th and 6th), and do not take the concord of the substantive which they enumerate.

(b) Where the last digit is one or six, the numeral *-mo* agrees with the *singular* of the substantive qualified.

(c) There is no rule as to the use of the conjunctions "*kwisa*," "*na*" and "*ni*," but the expedient adopted above, of using

"*kwisa*" to divide the tens from the hundreds, etc., in contradistinction to closely associated numbers, is recommended.

(d) Some nouns, though singular in meaning, have a plural prefix; these require a plural prefix to qualifying parts of speech, not excepting *-mo* ("one") :—

e.g. *machila gamo, one machila.*
wakongwe wamo (polite form), one woman.

2. THE ADVERBIAL NUMERALS are formed from the preceding by prefixing *ka* :—

e.g. *kamo, once (kamokamo, occasionally).*
kawili, twice (kawilikawili, often).
kacheche, four times.
kasano na kawili, seven times.
kakumi, ten times.

3. THE ORDINAL NUMBERS may be expressed in two ways :—

(i) By prefixing the *plural* class characteristic (appropriate to the noun qualified) to the number, and connecting it with the noun by means of the *singular* possessive, also in agreement with the noun :—

e.g. *lyuŵa lya gatatu, the third day (or lyuŵa lya'tatu).*
mwesi wa mcheche, the fourth month.

(ii) By connecting the adverbial form with the noun by means of the possessive :—

e.g. *lyuŵa lya katatu, the third day.*
mwesi wa kacheche, the fourth month.

4. "FIRST" is expressed by the Relative Tense of the verb *kutanda* ("to begin") :—

e.g. *nyumba jakutanda, the first house, etc.*

“LAST” is expressed by the Relative Tense of the verb *kumalichisya* (“to finish”—intensive form).

e.g. *msengo gakumalichisya, the final job.*
liŵe lyakumalichisya, the last word.

VOCABULARY.

- njelwa* (9), a brick.
msela (3), a line.
msaku (3), a bag.
litumbi (5), a hill, a mountain.
msika (3), a market.
mwanda, a great number (“uncountable”).
lelo, to-day.
malaŵi, to-morrow.
mtondo, the day after to-morrow.
liso, yesterday.
lijusi, the day before yesterday.
lijusi'lila, the other day, some days ago.
kundaŵi, in the morning.
kundaŵi kwakwe, next morning.
ligulo, the evening.
musi, the day time.
chilo, at night.
winji (indeclinable), too many, very many.
wipi, too short, very short.
-lingwa? (with cl. char.), how many?
uli? how? what?
-pe (attached to a noun), only.
kukumbuchila (-kumbuchile), to remember.
kukumbusya (-kumbwisye), to remind.
kwasima (-jasime), to lend, borrow.
kwitichisya (-jitichisye), to assent, to agree.
kukana (-kanile), to refuse.
kuulaga (-uleje), to kill.
kusyŵelelela (-syŵelele), to be accustomed to, to be in the habit of.
kuputa (-putile), to strike, beat.
kupunda (-pundile), to excel, exceed.
kuuja (-usile), to return.

EXERCISE 23. Translate into English:—

(1) Misela jitatu; misaku msano na mcheche; ngondolo msano ni siwili; majela likumi kwisa limo; wāndu makumi gawili kwisa jumo; mbiya makumi mcheche kwisa msano na lumo. (2) Mowa lichila; ngalala lichila kwisa makumi gawili kwisa msano na sitatu; mitela machila gatatu kwisa jitatu; njelwa machila likumi kwisa makumi msano ni gatatu, kwisa msano ni siwili. (3) Nambweni katatupe; akwisa kawili-kawili; timbuje pa lyuwa lya kasano; mulembe wandu wosepe nambo jua watatu; mkaulaga nguku'jo, jakumalichisya jelejo. (4) Naiche kumangwenu chilo cha lelo, nambo wajile kwine. Mwasachile chichi? Nasachile kwasima lijela. (5) Ana wa m'lukosyo luenu mkusyowelela kwinjila m'nyumba chilo, mjasime lijelape? (6) Ngwamba, nambo nalikumbuchile petala, nipo nasachile kwaula ku masengo nalyo kundawipe. Ngenwitichisya kuti mkuwecheta gambone. (7) Lukonji'lu wipi. Ana mkusaka luine? Elo, mkajigale mikwamba jitatu. Jilingwa? Nginimbikana'chenene. Jitatupe. (8) Mkaulaje mbusi'jo, jajipiliyu'jo; akwisa alendo. Taiche lyuwa'chi? ligulo lelo. (9) Tinyaule kwa mpwanga malawi, ngajasime mbiya. Ana tamjitichisye? Nguwona, ligongo akwete mbiya syasijinji mnope, sya ku masengo gakwe.

EXERCISE 24. Translate into ChiYao:—

(1) 2 houses; 6 sheep; 8 people; 15 dogs; 21 days; 37 shillings; (2) 61 reeds; 86 bamboos; 94 fathoms; 106 men; 125 fowls; 372 eggs; 1001 words. (3) He comes here only occasionally; I have been there four times this month; What month is this? The third. Which day will you come? The tenth. The first shilling. (4) Come on, let us go to the market to-day. No, I can't go during the day, but I will go this evening.

(5) How many people did you see the other day? Where? On the hill there. Oh, I don't know, a great number. How many though, thirty or three hundred? There were more than five hundred. Yes, it is very many. (6) Do you remember that you borrowed two shillings from me? No, when (what day)? The day before yesterday at the market. You said I was to remind you. Oh yes. Come to my home and I will give them to you. (7) Do you know [how] to build houses like this? Yes, we are accustomed to build them at home. They are very good. Excellent.

CHAPTER X.

1. THE VERB "TO BE."

The verb is somewhat irregular. The simple tenses are:—

<i>Infinitive,</i>	kuŵa, <i>to be.</i>
<i>Pres. Indic.,</i>	ndili, <i>I am.</i> ali, <i>he is, they are.</i> tuli, <i>we are.</i> muli, <i>you are.</i> wali (ali), <i>they are.</i>
<i>Subjunctive,</i>	mbe (n-ŵe), <i>let me be.</i> aŵe, tuŵe, muŵe, etc.
<i>Future,</i>	timbe, <i>I will be.</i> taŵe, tutuŵe, timuŵe, etc.
<i>Present Perfect,</i>	mbele, <i>I have been.</i> aŵele, tuŵele, mbele, chiŵele, etc.
<i>Past,</i>	naliji, <i>or naŵele. I was.</i> waliji, <i>or waŵele, he was.</i> twaliji, <i>or twaŵele, etc.</i>
<i>Negative Present and Past,</i>	nginimba, <i>I was not,</i> <i>I am not.</i> nganaŵa, etc.
<i>Negative Subj.</i> (rarely used),	ngaŵa, akaŵa, etc.
<i>Negative Future,</i>	ngimba, <i>I shall not be.</i> ngaŵa, ngutuŵa, etc.

The other tenses are regular.

Note.—The verb *kuwa* has also the meaning of “to become.”

e.g. Pakawile tiichiwa yangune,
They will become mine eventually.
 Sambano awele juawii,
He has become a thief now.

Cf. also :—

“Malamulo gane nganituwe 'gamanyilila' mate gakwe ne lelo,” (*lit.*) *Some laws we have not yet become understanding their meaning it is to-day; i.e. We have not yet been able to fathom the meaning of some laws to this day.*

2. THE PRESENT IMPERFECT.

This tense is formed by prefixing the present tense of *kuwa*, “to be,” to the verbal noun (Class XV.) with the locative *m'* (*i.e.* the participle, see page 110).

e.g. ndili-mkulola, *I am looking.*
 alimkulola, tulimkulola, etc.

3. THE PAST IMPERFECT is formed in two ways :—

(i) In a similar manner to the above, by the use of the past tense of *kuwa* with the participle :—

e.g. naliji-mkwenda, *I was walking.*
 twalijimkujigala, *we were carrying,* etc.

(ii) By prefixing the pronoun followed by *a* to the stem, and suffixing *-ga* :—

e.g. najendaga, *I was walking.*
 twajigalaga, *we were carrying,* etc.

4. THE COPULA.

(a) There are two forms—(i) The appropriate tense of the verb *kuwa*, and (ii) the syllable *ndi*, *nde*, *no*, or *ni*. The former is used for purposes of *description*, and the latter, *identity* :—

¹ *Ku* elided before *g* (see note, page 54).

e.g. muli mwanachepe, *you are quite a child.*

ngwamba, ndili juamkulungwa sambano, *no, I am grown up now.*

but juejejo no 'boi' juangu, *that is my servant.*

Not infrequently the copula is altogether omitted:—

e.g. nyumba'jo jambone, *that is a nice house.*

but nyumba jili jambone, *a house is nice.*

(b) In the *negative form* the same rule holds good for the use of the verb *kuŵa*, the negative copula corresponding to *ndi*, etc., being *ngati*:—

e.g. mtela'wo nganauŵa woleu, *that tree is not a tall one.*

but ngati ajo? *is it not he?*

5. "There is" (or "there are") is expressed by infixing *ku*, *pa*, or *mu* to the present tense of *kuŵa*: (e.g. *apali*, *upali*, *ukuli*, *jipali*, *simuli*, etc.), *ku* expressing the idea of motion, *pa* of inaction, *mu* of existence "in."

6. "There is not" (or "there are not") is rendered by *kwangali*, *pangali*, *mwangali*, *ngapagwa*.

"There was not" (or "there were not") is represented by *nganapagwa* or *nganakugwa*.

"Nobody" and "nothing" are expressed by the use of the word *ngapagwa* (present) or *nganapagwa* (past), the relative being used before the verb (if any).

e.g. kwangali nguo, *there is no calico.*

ŵandu nganapagwa, *there were no people.*

nyama nganisipagwa, *there was no game.*

mkusaka chichi? Ngapagwa, *what do you want?*

Nothing.

ngapagwa juatajaule, *nobody shall go.*

nganapagwa juambweni, *nobody saw me.*

nganapagwa juanimbweni, *I saw nobody.*

7. THE RELATIVE TENSES (*affirmative*).

(i) The Relative Pronoun corresponding to all noun classes is the same as the class characteristic. There is only one exception, *viz.* the second class, which has *u* instead of *wa*.

In all tenses other than the present (see page 52) the Relative Pronoun is merely prefixed to the ordinary form of the verb:—

- e.g.* mikalo jijagwile, *knives which fell.*
 lisimba litiliche, *a lion which will come.*
 jungwaula, *I who go.*
 uwe utuli WaYao, *we who are Yaos.*
 'mwe umjigele, *you who have brought.*
 wandu uwakwete yakulya, *people who have food.*
 mundu juwaiche, *a person who came.*

(ii) The Relative Pronoun is made objective by adding the objective (connective) pronoun of the same class, to the verb:—

- e.g.* ng'ombe'jo jinajiwani, *the ox which I saw.*
 mundu juambweni, *the man who saw me.*
 mundu ju (or jua) nambweni, *the man whom I saw.*
 nde a^{wa} utuk^{wa}tuma^{wa}, *these are they whom we send.*

Colloquially, however, the objective pronoun may be omitted if no ambiguity result.

(iii) The relatives "when" and "where" are rendered by a similar use of the characteristic of time and place, *pa*. This is liable to euphonic changes.

- e.g.* pataiche, *when he comes.*
 pinyawile, *when I have gone.*
 potumbweni, *when we saw him.*

The demonstrative is usually added when this form has the meaning "where" :—

e.g. pa atemi'pala, *where he sat.*
 potumbweni'po, *where we saw him.*

(For "whither" and "whence" see page 102.)

The use of the copula (*nde*, etc., see page 71) with the above constructions gives the meaning of "the reason why" (relative) :—

e.g. nde potuwēle wāngali masengo, *that is why we have no work.*
 nde pingusaka kwawona, *that is why I want to see him.*

8. THE NEGATIVE RELATIVE.

(i) The present has two different forms according as the relative is subjective or objective.

(a) The present subjective (negative) has already been dealt with (see page 52).

(b) The construction of the objective form of the present is as follows: the Relative Pronoun (agreeing with the object), the Personal Pronoun (agreeing with the subject of the sentence), the syllable *-ka-*, the infinitive *-ku-*, the objective pronoun, and finally the stem of the verb :—

e.g. chindu chi-tu-ka-ku-chi-manyilila, *a thing which we do not understand.*
 mbeju simkakusipanda'mwe, *plants which you do not sow.*

(ii) The negative past has also two forms according as the relative is subjective or objective. The tense prefix in both is *-kana-*, but the subjective form requires only the possessive to precede it, while the objective, like the present, takes the relative and personal pronouns :—

e.g. mundu juakanajimajima, *a man who has not travelled.*

wandu wakanawa¹ WaYao, *people who are not Yaos.*

ng'ombe'syo situkanasiwona liso, *the oxen which we did not see yesterday.*

matete gaakanagasaka, *reeds which they did not want.*

(iii) Colloquially, these objective forms, both present and past, are found to be somewhat clumsy, and one often hears the subjective forms used objectively:—

e.g. nguo syangawala wandu msape, *clothes which the common people do not wear.*

ngapagwa chilambo chakanapitaga welewo, *there is no country (through) which they did not pass.*

(iv) The copula combined with the demonstrative (see page 47) may be used with the relative tenses to express emphasis:—

e.g. chaka'chila ndicho chasamile, *that was the year he moved.*

ngati welewo ndiwo uwasoyiye, *it was not they who were in error.*

chelecho ndicho chichili nangolo, *that is the best of all (lit. that it is which is the parent).*

(v) The relative may be replaced by *-ana*, "having," with the infinitive:—

e.g. wandu wana kutenda yeleyi, *people who act like this.*

EXERCISE 25. Translate into English:—

Tinjiwa; wawele; alimkusosa; watumaga; simuli ng'ombe; ngapagwa juapeleche kandu; achalendo uwa-
weni; ngondolo sisijinjile; uwe utuwechete; achachanda

Pres. Perf., see page 43b.

uwapite'wo; lijela lingwete; uwe utuli achalendo; uti jimwajijigele'jila; wandu utwawilasile; njelwa simwasityosile; paaweichete; pomwapite; pomlembile'po; paa-gonile'pala; nde pinasasile; paligwile litaka'pala; nguo siwakakusiwala; indu yangamanyilila'mwejo; indu imkanaijigala; mundu ali juose juakanalijiganya; chimanga chitukakuchisaka; wanache wakanapikana; nguo simkanasichapa.

EXERCISE 26. Translate into ChiYao:—

We have been; let him be; I am learning; we were passing; it is not they, were there no crocodiles in the river? Nobody saw them; the axe which has fallen; the words which you spoke; a boy who is reading; the game which is passing; the woman who does not refuse; youths whom you called; the youths who called you; people who do not come when I call them; the cloth which came; children who have bathed; you who have hoes; the knives which I wanted; when you say; when they look; where we slept; that is why I wanted you; hoes which we do not want; words which we did not understand (hear); the chiefs who did not come.

VOCABULARY.

kumkuli, *on the shore, by land, up stream, the higher ground.*

kumikuli, *to the hunting grounds.*

kwiwanda, *down stream, the lower ground.*

asono (msonogo), *wife, husband.*

kumlyo, *to the right.*

kumchiji, *to the left.*

lipululu, *an uninhabited area.*

chipolopolo, *a bullet.*

kuliwalila (-liwalile), *to forget.*

kugomba uti (-gombile), *to fire a gun.*

kukulusya (-kulwisyey), *to miss.*

kusoma (-somile), *to wound, stab.*

- kusichila (-sichile), *to be rich.*
- kulaga (-lasile), *to be poor, unhappy; to suffer.*
- kusowa (-sowile), *to be without, to lack.*
- kusoya (-soyiye), *to do wrong, make a mistake.*
- kulombela (-lombele), *to marry (of a male).*
- kugopola (-gopwele), *to untie.*
- kugopolela (-gopolele), *to explain.*
- kuti (-chite, -tite, -tiji), *to say.*
- kusuma (-sumile), *to buy.*
- kusumisya (-sumisye), *to sell.*
- kupanganya (-pangeny), *to make.*
- soni, *also, and then, again.*
- ugwi! (*an interjection expressing surprise, exasperation, etc.*).
- eti? *is it so?*
- ngati? *is it not so? it is not so.*
- angali (*with cl. char.*), *without (adv.).*
- kwende, *come on!, well (conj.).*
- lyuwa'chi? chaka'chi? katema'chi? *when?*

EXERCISE 27. Translate into English:—

- (1) Mkuganisya ya chichi? Nagapagwa. Unami, ngapagwa juakutama iyoyo, juangaganisya ya chindu.
- (2) Naganisyyaga kuti une juakulaga. Ugwi! mkusowa chichi? Yejinji, une juangali nguo, juangali chindu. (3) Ngapagwa juakusowa yosepe nambo melepe. Atugopolele. Mundu akusowa chindu ligongo juangali mbiya, eti? (4) Elo. Kwende, akusowa mbiya ligongo ngakupanganya masengo. Iyoyo. Basi, mkapanganye masengo mpela uwe. (5) Mkawilanje Che Juma, ajigale uti jangu. Ngwaula ku mikuli. Tajigale uti jachi? Ja nyama, na jine ja ijuni nombe najo. (6) Nyama'jo! Jili kwapi? Apo, jitemi pasi; mgombe chitema jikanajitupikane. Mkulwisye, mgombe soni, nganijitile. Chambone, mjisomile sambano. (7) Asono wenu ali kwa'? Ajile kwiwanda kukulola achikuluwao. Ana mwalombele chaka'chi? Lijusi'lila; nalombele alumbu wao Che Ali. (8) Mkwete upile, juakusichila juelejo.

Kusyene, nambo lilyolyo nganawa ligongo lyakwe kuti nalombele alumbu wakwe. (9) Ugwi! ngingisala yati'yoyo. Elo, nambo mbesile kuti mate gakwe gelego.

EXERCISE 28. Translate into ChiYao:—

(1) You must not come into my house like that. I was wrong, Sir, I forgot. (2) What is that noise outside there? There are a lot of people who have come to buy maize. (3) Tell them to come back to-morrow, is it not evening now? They say they have travelled (*kwenda*) where there are no villages, and are hungry (*tr.* hunger has them). (4) Let them borrow some food; I can't give them any this evening. All right, but they will suffer. (5) Where did you wound the buck? In (*pa*) the left leg. Did you kill it afterwards? (6) Yes, I fired three times, the first bullet wounded it, then I missed, and the third killed it. (7) Untie this rope. Nobody could untie it, somebody (*mundu*) has tied a difficult knot (*tr.* which is difficult). (8) Who told you to throw that plate away? Nobody, but it was broken, and I thought that [it was] useless now (*tr.* without work). (9) Which way shall we go? There are no villages up-stream; let us go down stream and see your brother.

CHAPTER XI.

1. THE VERB (*continued*).

(i) THE CONDITIONAL MOOD.

(a) *Present, or Future.*

This tense, having the meaning of "if so-and-so be done," is formed by prefixing the syllables *na-*, *ni-*, etc., to the subjunctive. This prefix is really an abbreviated form of *naga*, etc., "if":—

e.g. na akasose 'chenene, if he search carefully.
natujaule, if we go.

The Future Tense may be used instead of the subjunctive when it is desired to refer the action to a more remote period:—

e.g. nataiche, if he should come.

The same syllable *na* is often used with the infinitive:—

e.g. nakwika ula, if rain come.

(b) *The Past Conditional* is formed by infixing the syllable *nga* to the subjunctive:—

e.g. ningawone, if I had seen.
angajaule, if he had gone.
mungalole, if you had looked.
tungawe, if we had been.

(c) *The Negative*, both *Present* and *Past*, is formed by prefixing the past conditional of *kuwa* to the negative relative, or the negative subjunctive may be used:—

e.g. akaika lelo, *should he not come to-day.*
 jikapagwa uti jao, *had it not been for his gun.*
 ningaŵe juangajaula, *if I had not gone, if I do not*
go.
 mungaŵe juangatenda, *if you had not done,* etc.
 singaŵe syangatuwona, *if they (game) had not*
seen us, etc.

(d) The simple tenses may be used with *anaga, naga, naŵa*, etc., but the above forms are more idiomatic:—

e.g. anaga mkuwona, *if you see.*
 naŵa nganaiche, *if he has not yet come.*

(ii) THE CONTINGENT MOOD.

(a) *Present.*

This is formed by prefixing the subjective pronoun together with the syllable *nga* to the stem, and suffixing *-ga*. It implies a necessary sequence to an action:—

e.g. ningajaulaga, *I should be going (if so-and-so were the case).*

tungatamaga, *we should be sitting.*

Another form frequently heard is similarly derived from the past imperfect tense:—

e.g. ningalijimkwaula, *I should have been going.*
 tungalijimkutama, *we should have been sitting.*

(b) *The Past Contingent* is formed from the present perfect by infixing the syllable *nga*:—

e.g. ningajawile, *I should have gone.*
 tungatemi, *we should have sat.*

(c) *The Negative Contingent* is formed by prefixing *ngikini* (*ngakana, ngukunu*, etc.) to the pronoun and stem. The first person singular is irregular:—

e.g. ngingininyaula, *I should not have gone.*
 ngakanaŵajoga, *they would not have bathed.*
 ngikinisitila, *they would not have run away.*

EXAMPLES.

Ningamanyilile kuti mwajile kwine, nginginiika. *If I had known that you had gone elsewhere, I should not have come.*

Tungasume buku'jo liso, tungalijimkuwalanga sambano. *If we had bought that book yesterday, we should have been reading it now.*

Najiiche ula chilo, tutujaule ku migunda. *If rain comes to-night, we shall go to the gardens.*

2. THE ADJECTIVE (*continued*).

(i) In addition to the true adjective roots already noticed, others may be formed from verbs in the following ways:—

(a) By the use of the relative tense of verbs describing a condition:—

e.g. mundu juakukalamuka, *a clever man* (lit. *a man who is clever*).

ng'ombe jakuganda, *a thin ox*.

The *ku-* of the infinitive is often omitted before *g* or *k*, thus: *ng'ombe jaganda*.

(b) By changing the final *a* of the stem into *e*, and using it as an ordinary adjective:—

e.g. nyama jajuwe (*from kuuwa, to die*), *dead game*.
nyumba jajitawe chile, *a house ready built*.

(ii) A noun may be used as an adjective by means of the possessive:—

e.g. mundu jua ulesi, *a lazy man*.
ulalo wa maganga, *a stone bridge*.

-ana "having," and *-angali*, "without," "not having," may be similarly employed:—

e.g. mchanda juana machili, *a strong boy*.
mchanda juangali machili, *a weak boy*.

(iii) If in qualifying one noun by means of another, there be any suggestion of locality implied, both the possessive and the locative must be used :—

e.g. nguo ja mwibweta (*not* nguo mwibweta), *the cloth in the box.*

wandu wa ku musu (*not* wandu wa musu), *village-people.*

(iv) Comparison is expressed by means of a simple statement. If, of two or more things, one is said to possess a certain quality, it is implied that it does so in a greater degree than the others :—

e.g. ni nyumba sya ku musu'kuno, ajino jambone,
this is the best house in the village.

najiji najojo, ajino jangulungwa, *this is the larger.*

The verb *-punda* ("excel") is very commonly used, especially with verbs or verbal adjectives :—

e.g. nachichi ni chelecho, chakusalala chapi?
Chipundile acho. *Which is the prettier of these ?
That one.*

ni wosepe wakuuta galeta, apundile kuutuka wani?
Apundile Juma. *Who is the best runner among the rickshaw men ? Juma.*

The intensives *kusyene*, *mnope*, etc., may be similarly employed :—

e.g. Pane mbwa jangu jigandile, nambo jenumwe jigandile mnope, *my dog may be thin, but yours is still thinner.*

EXERCISE 29. Translate into English :—

- (1) Nakajoje; nangumbuchile; namsache; nasitile.
- (2) Ningamanyilile; angajase; chingajasiche; ingamale.
- (3) Tungawe wangapikana; chingawe changamala;

ningawe juangamanyilila. (4) Tungawonaga; mungalijimkulola; ningapelaga; angalijimkujigala; mungaweni. (5) Ningampele; tungawandichile; angajasile; ngikiniimala; nginginijiulaga; ngukunumkulusya. (6) Nginginiliwalila; mundu juakulaga; libweta lya chisyano.

EXERCISE 30. Translate into ChiYao:—

(1) If you come; if we see; if he miss; should you marry. (2) If you had known; if I had seen it [box]; if it [gun] had come; if he had bought it [cloth]. (3) If I had not done wrong; if you had not forgotten; if we had been rich; if the rain had not come. (4) I should be sending; you would have been finishing; they would have been making. (5) He would have forgotten; I should have remembered; you would have died; they [hoes] would have been lost. (6) We should not have left; I would not have given him; it [thing] would not have been difficult. (7) A rich man; a worn out (finished) cloth; a wooden chair; lost money.

VOCABULARY.

- chemwali (1), *a girl, sister.*
 usume (14), *a price.*
 mbote (9), *reward, (hence) wages.*
 liuto (5), *a place, room.*
 lichinga (5), *a cattle kraal.*
 chitundu (7), *a hen-house.*
 chiteletele (7), *a basket for carrying fowls.*
 lipesa (5) *an opening, opportunity.*
 panono, panandi, *a little, rather.*
 kuujilila (-ujilile), *to turn back, to come back again.*
 kulinda (-lindile), *to wait.*
 kulindilila (-lindilile), *to await, watch.*
 kulipa (-lipile), *to pay.*
 kuleka (-lesile), *to leave, stop (neuter).*

- kulekasya (-lekasisye), *to stop (trans.), prevent.*
 kukula (-kusile), *to grow, grow up.*
 kunandupa (-nandwipe), *to be few, be too few.*
 kuchuluka (-chulwiche), *to be many, be too many.*
 kutwichila (-twichile), *to put (a load) on the head.*
 kutula (-tusile), *to put down (a load), to alight (of a bird).*
 kusechelela (-sechelele), *to be pleased, rejoice.*
 kutola (-tosile), *to fetch.*
 kwangali chindu, } *it does not matter.*
 kwangali kandu, }
 pakuti, *seeing that (conjunction).*
 kala, *some time ago, formerly.*
 katasi, *recently, not long ago.*
 namose, *even if, although, and even, also.*
 kwene, *really (with verb).*
 -ene (*with cl. char.*), *real, genuine.*

EXERCISE 31. Translate into English:—

(1) Ningamanyilile kuti mwalijimkwisa, ningamlindilile'mwe. Kwangali chindu, nasoyiye namsyene ligongo ngininduma mundu amsalile'mwe. (2) Mwasalile alinde pasa, tiiche pangakawa. Wajigele nguku welewo? Elo, wajigele likumi kwisa jimo. (3) Ana wasijigele uli? Syasitawe pa chitela. Ugwi! nginisala mowa gosepe kuti akasasijigala iyoyo? Ligongo chichi ngakutawa chiteletele asiwiche m'momo? (4) Kwalini, achimsyene. Ngati'mwe Capitao? No masengo genu kwalekasya wandu ngatenda yati ii. (5) Elo bwana, naliwalile; nganingola malowe gane. Chambone, pakumlipa'mwe mbiya syenu, none tindiwalile mbote jenu, nipo tindipe'mwe msanope. Nambo —. Basi mjauleje. (6) Ana ng'ombe sijnjile mwichinga? Ngwamba, nginisi-jinjile; pakuti sine'syo siiche lelo, sambano sichulwiche. (7) Kwangali liuto kwakwinjila syosepe? Elo, kwangali. Chambone, kwa lelo muwiche ng'ombe syosepe mwichinga'mo, sya kala namose sine sisyache lelo. (8) Mkupikana? Elo. Kwende; ngondolo nambo sijnjile

m'nyumba jine ja kala'jo; soni 'mwe mulindilile kweleko chilo chose, ni uti. Nakwika chisui mchiulaje. (9) Malawi tututume wandu akatole mitela, tutawe lichinga line lya ngondolo, Chambone, bwana, mbikene.

EXERCISE 32. Translate into ChiYao :—

(1) If you had come earlier (*katasi*), you would have seen your younger brother. I should have got here some little time ago, had I not forgotten my mat; I went back to fetch it. (2) Are they all quite well (*chivela*) at home? Yes, quite well. What about here (*kwalini kwekuno*)? Che Bula has come back. (3) Oh! I suppose (*kuwona*) he is grown up now? Yes, he is very pleased to be back. He worked at Halale (Salisbury) [for] two years, and he is quite rich. (4) If we had known that you wanted workers, we should have come some time ago. Why did you not wait for us? (5) You would not be pleased if a leopard killed your fowls before you had finished building the house for them (*tr.* their). (6) No, I am waiting for the reeds, my sister has gone to fetch them; with your permission (*tr.* if you consent) I will leave them here in your house to-night. (7) There is no place in which (*tr.* where) to put them. It does not matter. I will leave them in their basket for to-night. (8) How many Europeans are coming here for dinner (*tr.* to eat)? Four. I don't think there will be enough food for four (*tr.* I think the food is too few). (9) You had better kill (*subj.*) another fowl, and fetch a tin (*chitini*) of fruit. (10) What are you putting that load on your head for? I thought that we were to start now. Put it down again, and wait for the others.

CHAPTER XII.

THE VERB (*continued*).

1. THE FUTURE TENSES.

(i) In addition to the future tense already given there are two others in use expressing degrees of delay in carrying out the action.

The first of these expresses the idea that the action is to be performed at a distance, or after some delay, and is formed from the simple future by infixing the syllable *ka* :—

e.g. talole, *he will look.*

takalole, *he will go and look, or, will look presently.*

tingajoje, *I will go and bathe, or, I shall bathe presently.*

tutukajoje, etc.

The other, more emphatic, implies that the action will be carried out at some unspecified date, more or less remote. It is formed by prefixing *chi* to the stem, together with the usual *ti-* (*ta-*, *tu-*, etc.), and the pronoun.

It should be noted that the final *-a* does not change to *-e* in this tense :—

e.g. tachijaula, *he will go.*

tinjiika (*ti-n-chi-ika*), *I will come (later on)*, etc.

(ii) In any of these Futures the letter *s* may be substituted for the initial *t*. This implies obligation (“must”), or necessary consequence :—

e.g. *tindeche kutenda yeleyo, I will stop doing that.*
sindeche kutenda yeleyo, I must stop doing that.
nakuwika mbale apo, sijikasiche, if you put the
plate there, it will be broken.

(iii) There is only one negative for all forms of the Future, *viz.* that given in Chapter VII., page 50.

2. There are two tenses which greatly resemble these future tenses in formation, though their function assigns them to the Conditional Mood.

They both differ from their prototypes in prefixing *ni-* (*na-*, etc.) instead of *ti-* (*ta-*, etc.), and also in that the suffix *'muno* forms an integral part of the tense.

That formed from the *ka* future tense has the meaning of "might." It always implies doubt and often negation. It may be used either with a present (future) meaning or with reference to past:—

e.g. <i>ningajaule'muno,</i>	<i>I</i>	} <i>might go (but quite likely will not); or, might have gone (but did not).</i>
<i>nakajaule'muno,</i>	<i>he</i>	
<i>natukajaule'muno,</i>	<i>we</i>	
<i>nimkajaule'muno,</i>	<i>you</i>	
<i>naŵakajaule'muno,</i>	<i>they</i>	

The other is formed in a similar manner from the distant future. It is an emphatic conditional:—

e.g. <i>ninjijaula'muno,</i>	} <i>Although I (he, you, etc.) go, or, even if I go.</i>
<i>nachijaula'muno,</i>	
<i>natuchijaula'muno,</i>	
<i>nimchijaula'muno,</i>	
<i>naŵachijaula'muno,</i>	

This tense also may have reference to the past:—

e.g. *'tuchaumbasya'muno (na - tu - chi - ŵa - umbasya 'muno), ngamanya, although we have instructed him, he knows nothing.*

This might equally mean, "although we may instruct him, he will know nothing."

The first of these may be used as a negative of the second :—

e.g. ningaiche'muno kumangwao, namsimene kum-sika, *I might have got to his home (but) I met him at the market, i.e. although I did not get to his home, I met him at the market.*

These forms are rapidly becoming obsolete, and in their stead this mood of the verb *kuɔa* is used as if it were a conjunction :—

e.g. nachiɔamuno nysule, *although I may go (even if I go).*

Even this is becoming corrupted into *namuno*, which may be used with any tense :—

e.g. namuno najawile, *although I went.*

It is probable that the conjunction *namose* has a similar origin from a verbal form such as *na-(chi)-ɔa'mose*.

3. The expression "since I (he, you, they, etc.) did so-and-so" is rendered by changing the final *-a* of the stem into *-ile*, or *-ele*, and prefixing *chi-*.

This form is the same for all classes and persons :—

e.g. chipagwile, nginimbone (or nginimbona) yati ii, *since I was born, I have seen nothing like this.*
chitaɔwile, nganitugona m'nyumba'mo, *we have not slept in the house since it was built.*

In the above examples the change in the stem is the same as that which takes place in the Perfect; care must be taken not to use the Perfect form of such verbs as *kutama*, *kuwona*, etc. Thus: *chitamile*, not *chitemi*; *chiwonile*, not *chiwoni*, and so on.

As a rule, verbs whose penultimate vowel is *a*, *i*, or *u*, change the final *-a* into *-ile*; where this vowel is *e* or *o* into *-ele*. This rule is, however, open to exception; e.g. *-gonile* is heard as often as *-gonele*.

4. The use of appropriate tenses of the auxiliary verb *kuwa* with the above construction, gives the meaning of "still doing so-and-so" :—

e.g. ndili chilolele, *I am still looking.*

ŵaliji chitamile, *they were still sitting.*

Note.—(i) The simple *chi-* form (par 3) without the verb *kuwa* may have a similar meaning.

(ii) Compare the use of the continuative suffix *-ga* (p. 36).

5. The construction "merely" or "just doing so-and-so" is expressed either by means of the verb *-gamba*¹ preceding the infinitive of the verb qualified, or by use of the suffix *-pe*, or both :—

e.g. akwamba kutama, *he is just sitting (doing nothing).*

ngwamba kulolape, *I am merely looking.*

agambile kwaula, *he just went.*

mgambe kuchiwika apo, *just put it there.*

tingambe kŵapa, *I shall merely give them.*

atemipe, *he is merely sitting.*

EXERCISE 33. Translate into English :—

Tachiika ; tingalinde ; sinyaula ; sachipita ; satukalipe ; chiichile ; chikamulile masengo ; ali chigonile ; naliji chimlindilile ; yaliji chitamile ; tukwamba kusosa ; nagambile kumsalila ; mgambe kumpa ; nimchichuluka 'muno ngingumjogopa ; ningasache'muno tingasumeje ; ana timkauje ? Ningauje'muno !

EXERCISE 34. Translate into ChiYao :—

He will pay (sometime) ; we will go and draw water ; you must return (sometime) ; they will go and put down their loads ; since they saw us ; since you fetched ; he is still growing ; we still want ; I merely called you ; we

¹ The infinitive of this verb (and therefore the present) is irregular—*kwamba*. Its literal meaning is "to speak" (cf. *mugambo*), and it is often used in the sense of "to mean."

are only looking; they were merely bathing; even if you turn back you will not find him; although he has not paid us (yet) he will pay (sometime); although I searched everywhere I could (did) not find it.

VOCABULARY.

- mwanja, *going* (*I am —, you are —, indecl.*).
 mwanja'wo, } *that one, he, him, that same person.*
 we'mwanja'wo, }
 jele'mianja'jo, }
 ŵanganyao, } *they, those same people.*
 ŵele'ŵanganyao, }
 ŵampingo, }
 mwanja'mwe, ŵanya'mwe, *you there!*
 kanga, pane, *either, or, perhaps, whether.*
 nyono, "What's-his-name?", "What-d'you-call-it?"
 jualakwe, *he, that one.*
 ŵalakwe, *you (polite), they.*
 panjipa, *perhaps.*
 -a cheni, *whose?*
 kwa cheni? pa cheni? *to whom? at whose home?*
 kugwa (-gwile), *to fall, to occur.*
 kuteleka (-teleche), *to cook.*
 kutanda (-tandite), *to begin.*
 kupechesya (-pechesye), *to accompany.*
 kulongana na (-longene), *to accompany.*
 kulanga (-lanjile), *to keep animals, to say good-bye.*
 kulanjila (-lanjile), *to point out.*
 kulangana na (-langene), *to arrange with, to agree.*
 kukangamala (-kangamele), *to make haste.*
 kukulumisya (-kulumisye), *to hasten (trans.).*
 kwaula kwimajima, *to "go for a walk."*
 kulaŵa (-laŵile), *to start early in the morning.*
 kulaŵalaŵa (-laŵalaŵile), *to wander about.*
 kusimongwa (-simongwile), *to be puzzled.*
 kusimonjeka (-simonjeche), *to be puzzling.*
 kumanya (-manyey), *to be acquainted with (a person).*
 kulonjela (-lonjele), *to stay sometime at one place.*
 kukunguluka (-kungulwiche), *to converse, pay a call,*

EXERCISE 35. Translate into English:—

(1) Che Nyono ajile kwa? Wani? Lina lyakwe nali-walile; Nyono—, jualakwe juakulawalawa mowa gosepe. (2) Kwalini, ngongwamanyilila. Aw! mkummanya kus-yene; Nyono, jualongene nomwe pomwajawile ku Zomba. (3) E-e! Che Juma! Elo, mwanja'wo; ali kwa? Namb-weni katasi, kumsika'ko. Ana walijimkutenda chichi? (4) Ngapagwa, wagambile kukunguluka ni wandu. Ana mkuwona ali chiwela sambano? Panjipa, wampingo wakwendajenda mowa gosepe, katema kane wakwamba kwimajima, kane wakulonjela kweleko. (5) We'mwanja 'wo wakusimonjeka, akuwala mowa gosepe mpela juaku-sichila, nambo masengo ngakupanganya kose. (6) Nimbilanje? Elo, nambo mkangamaleje ligongo nga-nimtande kuteleka yakulya, none ngupikana sala sambano'jino. (7) Sampechesye'mwe pakuoja. Elo ngumanyilila, timbuje najo pangakawa. (8) Sambano tulonjele akuno, malawi mwanja ulendo wetu. Yambone, nambo tulawe kundawi-ndawipe, ligongo musu lyuwa lyakogoya. (9) Wanganyao wakutwichila akatundu, sachilaga nalyo. Elo, nambo tukwamba kuja kwa Che Chiwalo, kwangatalika.

EXERCISE 36. Translate into ChiYao:—

(1) My house fell down last night. Really? Yes, I must build another now; it does not matter though, it has lasted well (*tr.* it has delayed). (2) When will you begin to build the new one? I came here to arrange with somebody to work for me (*tr.* enter my work). (3) Building the house? Yes, what about it (*ambi uli*)? I cannot, but I think that what's-his-name—Bula, would consent, because he wants work. (4) Where is he (*tr.* that one)? He has gone for a walk, but he will be back soon. [There he] he [is]! He is coming now. (5) Point him out. That one who is walking with the woman,

All right, I will go and talk to (*tr.* with) him. (6) Hi! You! do you want work? What kind of work? Building a house. Yes—whose house though? Mine, of course. (7) Can you write on people for tax-work¹? No, but my master (*tr.* European) will write you on to work for him (*tr.* for his work), so that you can pay 4s. only. (8) If he will do that, all right, I will come and build your house. Come on, let us go to the European, [so that] he can write you on to-day, and you can begin work early on Monday² morning. Come on, then. (9) [Please] Sir, I want this man to build my house at the village. Yes, I hear you, what about it? Would you write him on (*subj.*) as if in your employ, because I can't go to the village and do it myself, being your boy. All right, I will write him on.

¹ Tax, *msoko*.

² Monday, *lyuwa lyakulemba*.

CHAPTER XIII.

1. THE DERIVATIVE FORMS OF THE VERB.

(i) *The Applied Form.*

This is formed from the simple stem by changing the final *-a* into *-ila*, or *-ela* after penultimate *e* or *o* (*cf.* Chap. XII, Par. 3). The effect is that of adding a preposition ("to," "for," "with," etc.) to the simple meaning:—

e.g. kuteleka, *to cook.*

kutelechela, *to cook in, for, etc.*

kulola, *to look.*

kulolela, *to look for, to hope.*

kwika, *to come.*

kwichila, *to arrive.*

EXAMPLES:—

ngusaka mwakutelechela, *I want (a place) to cook in.*

tutwichile (tutuichile) kweleko malaŵi, *we shall arrive there to-morrow.*

tin'embe wāndu wākundawila nyumba, *I will write on some people to build a house for me.*

(ii) *The Causative Form.*

(a) As a general rule the Causative is formed by changing the final *a* of the stem into *-isya* (or *-esya*, after penultimate *e* or *o*), or by changing the final syllable into *-sya*. It has the meaning of "to cause to—" or "to permit to—."

e.g. kutenda, *to do.*

kutendesya, *to cause to do.*

kupita, *to pass.*

kupisya, *to cause, or allow to pass.*

kutyoka, *to go away.*

kutyosya, *to take away.*

(b) A more emphatic form is obtained by using *-ichisya* or *-echesya* instead of *-isya*, *-esya* :—

e.g. kumala, *to finish*; *caus.*, kumalisya or kumalichisya.

(c) A few verbs take their causative in *-ika* :—

e.g. kwimika, *to set upright (from -jima).*

kutamika, *to put down (from -tama).*

kugoneka, *to lay down (from -gona).*

(d) All verbs ending in *-ana* form their causative in *-anya* :—

e.g. kusongana, *to gather together*; *caus.*, kusonganya.

kutaŵana, *to tie together*; *caus.*, kutaŵanya.

A few verbs ending in *-na* and *-ma* form their causative in a similar manner :—

e.g. kunguna, *to stoop*; *caus.*, kungunya.

kutojima, *to be startled*; *caus.*, kutojimya.

(e) Some verbs in *-uka*, *-pa*, and *-oŵa* form their causative by changing the final syllable into *-ya*.

e.g. kuchuluka, *to be many.*

kuchuluya, *to multiply.*

kuleupa, *to be long.*

kuleuya, *to lengthen.*

kogopa, *to fear.*

kogoya, *to frighten.*

kutondowa, *to be slack.*
 kutondoya, *to slacken.*
 kunyowa, *to be wet.*
 kunyoya, *to wet.*
 kunonopa, *to be hard.*
 kunonoya, *to harden.*

Note.—*Kulima* ("to hoe") takes a semi-causative form in *-ya* (*kulimya*), having the special meaning "to hoe for food, beer," etc. *Kwima*, in the sense of "to refuse," takes its causative in a similar manner—*kwimya*—in contradistinction to *kwimika*, "to set upright."

(*f*) The causative forms should always be used with the objective pronoun, to distinguish them from the intensitive form (see following paragraph).

(iii) *The Intensitive Form* of all verbs is the same as the causative, and is distinguished therefrom partly by the context, and partly by the absence of the objective pronoun:—

e.g. kupikanichisya, *to listen closely*
 (*from -pikana*).
 kugumbalichisya, *to be too full*
 (*from -gumbala*).

Note.—Compare *kuwechetesya*, "to be garrulous," with *ku-mbechetesya*, "to cause (him) to speak."

2. THE PASSIVE VOICE.

(i) The true Passive is formed by changing the final *-a* into *-wa* or *-ilwa*. It is rarely used, the more direct active voice being preferred:—

e.g. kutuma, *to send*; kutumwa, *to be sent.*
 kuulaga, *to kill*; kuulajilwa, *to be killed.*

(ii) A form of the Passive in common use describes a condition without reference to the agent. It is formed

by changing the final *-a* into *-ika* or *-eka*; verbs ending in *-ula* take *-uka* :—

e.g. kuwona, *to see.*

kuwoneka, *to be visible.*

kutuma, *to send.*

kutumika, *to act as servant.*

kupapula, *to tear.*

kupapuka, *to be torn.*

Note.—This form may also have the meaning that the state is potential rather than actual :—

e.g. kuwalanga, *to count.*

kuwalanjika, *to be countable.*

3. Recency of action is expressed by prefixing *na-* (with or without the Possessive) to the stem of verb, and suffixing *-pe* :—

e.g. masengo ganamalape, *work just completed.*

wandu wanalembape, *people only just written on.*

naikape, *as soon as I (you, he, etc.) arrived.*

EXERCISE 37. Translate into English :—

(1) Kuulajila; kuutuchila; kutechela; kulindila. (2) Kukanisya; kugwisya; kuutusya; kutisya; kulosya. (3) kuganichisya; kutumichisya; kuuchisya; kupanganichisya. (4) Kusumika; kusomeka; kugombeka; kwimika; kutawika; kupikanika. (5) Waliji. juanajimukape. (6) CheNampanda uwawilangwaga kuti CheMsamati.

EXERCISE 38. Translate into ChiYao :—

(1) To carry to; to wound with; to walk with; to build for. (2) To set down; to cause to go; to puzzle; to weary; to obey implicitly. (3) To be missed; to be possible; to be lendable; to be washable (of a cloth);

to be untied; to be stolen. (4) A house just built; I had only just arrived.

VOCABULARY.

- namyaka, *this year.*
 mwacheso, *last year.*
 mwachejusi, *the year before last.*
 pachaka, chaka chine, *next year.*
 chau, *the hot season.*
 masika, *the harvest season.*
 soni (9), *shame.*
 chitukuta (7), *sweat, heat.*
 mtutu (3), *fish-poison.*
 mlila (3), *a watershed.*
 mtambala (3), *a bundle.*
 lulele, *gratuitously, for no apparent reason.*
 chiko (7), *a ford, a landing-place.*
 komboka (-jombweche), *to cross (a river).*
 kusyoŵekana na (-syoŵekene), *to be friendly (with).*
 kupapula (-papwile), *to tear.*
 kujuga (-jusile), *to beg.*
 kwembecheya (-jembecheye), *to wait, have patience.*
 kwalusya (-jalwisye), *to be insolent, disrespectful.*
 kukuya (-kuyiye), *to pursue, follow.*
 kwiŵa (-jiŵile), *to steal.*
 kutapika (-tapiche), *to vomit.*
 kudandaula (-dandawile), *to grumble, to be sorry.*
 kukamula (-kamwile), *to seize, catch.*
 kutandilila (-tandilile), *to repeat, do again.*
 kulokota (-lokwete), *to pick up.*
 kulepela (-lepele), *to fail.*
 kulinga (-linjile), *to try, measure, weigh.*

EXERCISE 39. Translate into English:—

Wapali mundu juine wajile kukuulaga nyama, nipo wauleje, nekutawa¹ mtambala, nipo wapite litala lya mlila lyangali mesi, nipo jamkwete njota. Nekutula

¹ See page 41, par. 6.

mtambala wakwe petala kukusosa mesi, nipo asimene mesi gamajinji. Akanang'we mesi'go wasiweni somba syasijinji silimkwendajenda m'mesi'mo, nipo jualakwe watite, "Tingasose mtutu mbulaje somba'si." Nipo wajawile kukusosa mtutu nekujigala, nekutaga m'mesi'mo. Katema kakoko wasiweni somba'syo silimkwenda pachanya pa mesi, nipo jualakwe wakumbuchile kuti, "Tingatole mtambala wangu, mbiche panopano, ngasiulaje somba'si 'chenene." Nipo wajile kukutola. Kweleko wasimene mtambala'wo wajiwile wandu wane, nipo jualakwe wakuyiye litala lyosepe. Nganambona juaji-gele. Chitema chitema wausile soni kukamula somba'syo, nipo somba'syo wasisimene sitapiche mtutu'wo, silimkwenda pasi mnope. Nipo mundu'jo walijimkudandaula mnope, kuti, "Nyama jangu wajiwile wandu, soni somba nganinisikamula. Nawa ningang'we mesi'ga nekwaula, nyama ngakanajiwa wandu. Ngisindandil la soni kutenda yeleyi." Mundu'jo wajawile kumangwakwe juangali kandu kakujigala.

EXERCISE 40. Translate into ChiYao:—

(1) That man, who is sitting over there, has given me a cloth for nothing, and I have nothing to give him [in return]. (2) Please, will somebody who has got a shilling, lend it me? I will give it him back. (3) We haven't got [any either], we are as poor as you. What shall I do, because the man is going? (4) Tell him to come back at the end of the month. All right, I will tell him [so that] he can go. (5) There has been very little rain this year. There were good rains last year and the year before, we cannot hope for good rains every year. (6) No, perhaps next year the rainy season will not be [so] late. You must not make [so] much beer, that is all. (7) Why are you late? I could not cross the river at the ford, and I went to Manyama's to borrow a

canoe. (8) Your cloth is torn. Yes, I have tried to borrow another, but failed. You are always begging, I suppose you came here to see what you could pick up.

(9) Do you think I want to steal? Why do you want to insult me (*tr.* to be insolent)? I don't know, but I don't make friends with people who beg and do no work, as if they had no sense of shame (*tr.* as if without shame).

(10) It is very hot to-day, I could not (*tr.* I failed to) sleep last night. Yes, the hot season has begun now.



CHAPTER XIV.

1. DERIVATIVE FORMS OF THE VERB (*contd.*).

(i) *The Reciprocal Form.*

This is formed by adding *-na* to the stem. By its use two or more persons or things are brought into mutual relation, or the action is made mutual:—

e.g. kutaŵa, *to tie.*

kutaŵana, *to tie together.*

kuwecheta, *to speak.*

kuwechetana, *to converse.*

A more emphatic form is obtained by substituting *-ngana* for *-na*. It implies that the action relates to a number of people (or things):—

e.g. kusongana, *to gather.*

kusongangana, *to meet together.*

kulekana, *to be different.*

kulekangana, *to be mutually different.*

Some verbs change the final *-a* of the stem to *-igana* or *-egana*:—

e.g. kulolegana, *to look at each other.*

kuwonegana, *to see each other.*

(ii) *The Reversive Form.*

The meaning of a verb may be reversed by changing the final *-a* into *-ula*, *-ukula*, or *-ikula*:—

e.g. kwinama, *to stoop.*

kwinamukula, *to straighten oneself.*

kusakama, *to hang up.*

kusakamula, *to take down.*

kusweka, to put in.

kuswekula, to pull out.

kusajika, to put on top.

kusajukula, to remove from the top.

kumata, to smear on.

kumatula, to peel off.

(iii) *The Reflexive Form* of the verb is obtained by prefixing *-li-* to the stem :—

e.g. kuliwona, to see oneself.

kuliulaga, to commit suicide.

2. ADVERBS.

In addition to the adverbs given in the vocabulary, others may be formed in the following ways¹ :—

(i) By intensifying the verb by the use of *mnope* or *kusyene*, or merely by using the intensitive form of the verb, or both :—

e.g. kwenda mnope, to walk fast.

kulolechesya, to look carefully.

kuwechetesya kusyene, to speak at great length.

(ii) From nouns by the use of *cha* or *ya* :—

e.g. cha ukali, fiercely.

ya unami, deceitfully.

The root of a verb may be similarly employed :—

e.g. yakalamuka, cunningly.

yakolelwa, drunkenly.

(iii) Occasionally an adverb is formed by prefixing *kwa-* or *pa-* to the infinitive of a verb :—

e.g. kwakutalika, far away

pakuwandika, near.

¹ See also Appendix III., p. 125.

(iv) "Whence" or "whither" (relative) are formed by the use of *ku-*, with or without the locative suffix 'ko, 'kula. The applied form of the verb is sometimes used:—

e.g. nganinimbona kwajinjilile, *I did not see which way he went.*

alolite kwaumile'ko, *he looked back to where he had come from.*

waujilile kwagonile'kula, *he turned back to where he had slept.*

Similarly, "wherein" is rendered by *mu*:—

e.g. m'nyumba'mo m'mwagonile'mula, *that house wherein you slept.*

(v) Note that while *kumbujo* always means "in front," it cannot always be so translated. The European always thinks of an object as *facing* him, and therefore anything beyond it must be *behind* it: the native, on the other hand, pictures an object as facing the same way as he is, and therefore more distant things are in front of it (*kumbujo kwakwe*). If a *person* is facing him, however, more distant things are *behind* that person (*kunyuma kwakwe*) as in English.

3. Quite apart from the dative forms belonging to Class XV. (see page 32), a verbal stem may be converted into a noun of any class. The prefix will vary according to the shade of meaning to be assigned to the word—e.g. *mu-*, living; *chi*, instrumentality; *li*, roundness or large size; *lu*, length; and so on (see Chap. II., par. 7), though these prefixes are not used with much exactness—and the final letter of the stem is usually, but not always, changed to *o*, *i*, or *e*.

e.g. mlongola, a guide or superior (from kulongola, to go before).

chipowo, a rent or hole (from kupoola, to bore).

One class of such nouns deserves special mention owing to freedom with which it is used; it has affinities with the abstract, on the one hand, and the Dative, on the other.

The prefix is always *u-* (abstract), and the final *a* is always changed to *e*; any verbal stem may be used at will.

e.g. wiche (u-iche) (from -ika, coming).

waule, (from -jaula, going), etc.

Idiomatically, these forms are preceded by *wose*, and followed by a demonstrative:—

e.g. wose wiche'uno icheleje alakwe, (lit.) all this coming I came for you, i.e. I came on purpose to see you.

wose waule'ula ajaulileje chelechi? Is this what you went to fetch?

Or they may be treated as nouns pure and simple,

e.g. wakanatande wele usyane'u, before they commenced this forging.

au ujogoye'u, this frightfulness.

au utende'u, this way of doing, (hence) in this manner.

VOCABULARY.

kusajika (-sajiche), to place on top.

kuunika (-unichile),

kuunichila (-unichile), } to cover, shut (e.g. a box).

kuugala pa (-ugele), to shut (e.g. a door or window).

kusyenga (-syenjile), to coil, wind round, bind.

kulumbikana (-lumbikene), to be conjoined.

- kwanika (-janiche), *to spread out* (e.g. *clothes, flour, etc.*).
 kwegama (-jegeme), *to lean against*.
 kota (-jotile), *to warm oneself* (at the fire, etc.).
 kung'anda (-ng'andile), *to play*.
 kuumula (-jumwile), *to be dry*.
 kukoleka (-koleche), *to hang up*.
 kuumila (-umile), *to come from*.
 kupanda (-pandile), *to sow, plant*.
 kupamba (-pambile), *to light* (a lamp).
 kukolesya (-kolesisye), *to light* (a fire).
 kugowola (-gowele), *to reap* (maize).
 kutega (-tejile, -tesile), *to set* (a trap), *to cock* (a gun).
 kutanjila (-tanjile), *to be caught* (in a trap).
 kuwituka (-witwiche), *to go off* (of a trap).
 ngwime (9), *a kind of field-mouse*.
 mbugu (9), munjilo (2), *a hole* (of a mouse, rat, etc.).
 liliwa (5), *a rat trap* (consisting of a flat stone).
 matimbe (6), *a stream garden*.
 lutumba (11), *a corner* (of a house, etc.).
 chigwenembe (7), *a rat trap*.

EXERCISE 41. Translate into English:—

- (1) Tujendane; wamenyene; twamanyigene kusyene.
 (2) Msajukule; mkasaunukula; tutusyengukule. (3) Mkulikwesya chichi? Nalitawilile nyumba'jo namsyene; twalijigalile chelecho. (4) Mjaule kumwachiweni'ko; akachiwiche chelecho soni mwachisimene'mula. (5) Nawakuyiye kwatisile'kula; kweleko kumkwima'ko no kunapandile mbeju.

EXERCISE 42. Translate into ChiYao:—

- (1) We have not seen each other; let them sit together; you always oblige each other (*tr* hear each other). (2) We will unfasten; gather up those clothes; take away that stick. Which one? That one which is leaning up against the wall; open the door. (3) I have been warming myself at the fire; don't stand like that, straighten

yourself; I have cooked that food for myself. (4) Do you know which way so-and-so went? He went to the village yonder where you bought the bananas; he went back to the village where he was born; look in the hole in which you fell.

EXERCISE 43. Translate into English:—

“Ngwime syangajendajenda chuku, nambo chau. Naga kuika chuku nekwinjila mu mbugu mwakwe, kuliugalila mwelemo, chigonele mowa gosepe mpaka kwika chau. Nekutanda kwendajenda kusa kukulokota yakulya ikusigalila m'migunda katema ka gowola; nipo syelesyo sikupita mwelemo kulokota yakulya'yo kujigalila m'minjilo mwakwe kusalasya.” “Nambo une chitandilile, ngwime nganinijiwone upagwe wakwe.” “Nambo kanga umwe mkusaka kujimanya, kwende tulongane none kumigunda, kweleko natejile maliwa gawili liso. Pane tutukasimane sitanjile.” “Elo, une ngusaka kulongana nomwe.” Nipo wajawile wosepe pamo, nipo pawaiiche kweleko wasimene maliwa'go gali gawitwiche gosepe, mwelemo syatanjile ngwime siwili. Nipo juelejo wamlanjile kuti, “Lolani, ngwime'sila asi.” Juelejo watite, “Sambano nisimanye.”

EXERCISE 44. Translate into ChiYao:—

(1) I think it is going to rain, shut the door and gather up those clothes. (2) Where shall I put them, as they are not dry yet? Put them on the top of that box. (3) When you are speaking to a European you must not lean up against the door like that. (4) Shall I light the lamp now? Yes, then light the fire so that I can warm myself. (5) The children are playing together outside. What are they doing? (6) They are winding wire on to a stick. (7) Where has this maize come from? From the stream garden at Msusa's, they always plant there

every year. (8) When do they reap it? In the middle of the rainy season and at the beginning of the dry season. (9) The rats have been eating this cloth [during the] night. We will make a trap and set it in the corner there. (10) Shut that box and put it under the bed. Then hang up these clothes. Do not hang them up by the little string, but on their hangers (*itela*).

CHAPTER XV.

1. SOME SPECIAL TENSES.

(a) By prefixing *-kusa-*, or *-kuja-*, to the stem and adding the subjective pronoun, a tense is formed having the meaning of “usually —,” or “be in the habit of —” :—

e.g. akusajaula, *he usually goes.*
ngusawala, *I usually wear.*
nde potukujajimba, *that is why we sing.*

The negative syllable (*nga*) may be used with this construction :—

e.g. ngakusajenda, *he does not usually go.*

(b) If the syllable *-ta-* be prefixed to the infinitive and the pronoun added, the meaning “lest I (he, etc.) —” is obtained :—

e.g. mkasajenda kweleko, mtakugwa, *don't walk there*
lest you fall.
ngutujaula lelo, jitakwika ula, *we won't go to-day*
lest it rain.

(c) The addition of the continuative suffix *-ga* to the preceding entirely changes the meaning, and indicates that the action should (or will) be carried out, or continued, only after an interval, not immediately :—

e.g. mtakumalaga kanyuma'kano, ligulo'lino, *finish*
(this) later, this evening.
atakraulaga ligulo, *they may go later in the evening.*

(d) The syllable *-pa-* prefixed to the stem of the verb denotes ability to perform the action indicated by the verb; it may be used with any tense:—

e.g. nganapaika lelo, *he couldn't come to-day.*

tingapalembe 'chenene pangakawa, *I shall soon be able to write well.*

2. AUXILIARY VERBS.

Apart from the verb *kuɔa*, the use of which has already been noted, there are two auxiliary verbs in common use, viz. *kutenda* and *kuti*.

(a) The verb *kutenda* is used with the Infinitive of the verb, in two meanings, according as the present or perfect form is used.

The present has the meaning of "be in the act of —," "be getting —."

e.g. tutenda kusosa, *we are looking for (it) now.*

sitenda kuwola, *they are getting rotten.*

It will be noted that the *ku* of the present is omitted, thus:—*Tutenda* for *tukutenda*, *ndenda* for *ngutenda*.

The use of the perfect, present or past, gives the meaning of really having done something, having done it finally, or of having become so and so:—

e.g. ndesile kupela, *I am quite tired out.*

jatesile kunyowa, *it had become wet.*

The perfect is often abbreviated, thus:—*Nde'kupela*, *jate'kunyowa*, etc. Similarly, *twate'kumsakila*, "we told him once and for all."

(b) The verb *kuti* is used to give the meaning of "to be about to —," "to be just going to —." The perfect tenses, present and past, are used, with the subjunctive of the verb governed:—

e.g. njite (or njiteje) ndye, *I am just going to eat* (i.e. about to eat).

achite (or achiteje) ajaule, *he is just going.*

nachite ndole, *I was just going to look.*

twachite tujoje, *we were about to bathe.*

Note.—It is necessary to differentiate between “just” meaning “about to —,” and “just” meaning “only”: e.g. njiteje ngalole, *I am just going to look*; but, ngwamba kulola, *I am just looking* (doing nothing else).

(c) The verb *kuja*, “to go,” may be used as an auxiliary, especially in old Yao:—

nganya'kawa, *I shall not be long.*

Similarly, mkaja'kawa, *don't be long.*

Note.—These examples seem to indicate the origin of the emphatic negative forms of the subjunctive and future, *j* being sometimes softened to *s*.

Compare also the following:—

ngemkaja mlola! *why don't you look (where you are going)!*

Sometimes euphonic changes take place, as:—

ngemkajo mpikana! *why don't you listen!*

pakajo mbilanga, *when I call you.*

(d) Other verbs may also be used as auxiliaries, e.g. *-pata*, “get”; *tupateje kwimanyilila*, *so that we may understand (something as yet incomprehensible).*

kuusya, “to ask,” is used in an idiomatic form, in reply to a question. It indicates that the reply or statement is an obvious one:—

Ana ku Nyasa kwambone? Kweleko kwangalumbana akausya lyuwa lyejinji, *is everything all right at the lake? (Of course) it is bad there because of the drought.*

wachite uli? Nganimbecheta najo akambusya
nganinimbona, *what did he say? I did not speak
to him, for as you know I did not see him.*

tujaule kweleko, akausya msyene'jula juambone, *let
us go there, it is well known that he is a good man.*

3. THE PARTICIPLES.

(a) There are two forms of the present participle:—

(i) The locatives *pa* or *mu* may be prefixed to the verbal noun:—

e.g. pakuichila kweleko, twagonile, *arriving there, we
stayed the night.*

ŵajimi apo, mkupumasika, *they stood there,
panting.*

This form of the participle is used alone when it refers to the subject of a sentence but the appropriate tense of the verb *kuŵa* must be added if it relates to the object, thus forming the imperfect tense (page 71):—

e.g. nambweni walijimkwaula, *I saw him going.*
tutŵasimane ŵeleŵo alimkulya, *we shall find
them eating.*

(ii) Another form is in common use, *viz.* the subjective personal pronoun with the syllable *-chi-*, prefixed to the stem and the continuative suffix. The pronoun *m-* is used for all classes, either singular or plural, except the first, which is regular:—¹

njilolaga, (*I*) *looking.*

achiutukaga, (*he*) *running.*

tuchijimaga, (*we*) *standing.*

mchiwechetaga, (*you*) *speaking.*

ŵachijimbaga, (*they*) *singing.*

mchitilaga, (*it or they*) *running away.*

¹The regular connective pronoun is occasionally used for other classes than the first: *e.g.* *chatemi chichilolaga* (for *chatemi mchilolaga*), "it sat looking."

e.g. *twajimi tuchidodomaga, we stood hesitating.*
syapite mchiutukaga, they (game) passed running.

(b) There is no true past participle, the present perfect or verbal adjective being used in its stead:—

e.g. *twamsimene auwile, we found him dead.*

More idiomatically the verb *kuwa* is used in such constructions:—

e.g. *twamsimene ali auwile, we found him dead.*
So also twaiche ali ajawile, we came after he had gone
(i.e. we found him gone).

VOCABULARY.

- kutemangula* (-temangwile), *to break.*
kupilipita (-pilipitile), *to wriggle about, struggle.*
kutandika (-tandiche), *to spread out.*
kunyoŵa (-nyoŵeŵe, -nyoŵile), *to be wet.*
kuŵeluka (-ŵelwiche), *to stop work.*
kusulula (-sulwile), *to leak.*
kuwimba (-wimbile), *to thatch.*
kuutala (-utele), *to be overgrown (with grass).*
kupuga (-pujile), *to blow (of wind).*
kupepesya (-pepesye), *to inflate.*
kunya (-nye), *to fall (of rain).*
kucha (-chele), *to dawn, clear up (after rain).*
kuswa (-swele), *to set (of the sun).*
sai, *thus.*
chipoŵo (4), *a small hole, opening (in a fence).*
lutenje (6), *a fence.*
liundika (5), *catarrh, bronchitis.*

EXERCISE 45. Translate into English:—

- (1) *Mkatandika nguo'syo pelepo, sitakunyowa.* (2)
Wandu wakusatenda iyoyo mowa gosepe nambo. (3)
Aweluche sambano, watakulimaga soni lyuwa lyati sai.
 (4) *Tukasume utande kwa Mandala, weula utenda kumala.*

- (5) Njiteje nyaule sambano, nauweni unandwipe. (6) Ngetugopola soni kweleko, nde'kutawa. (7) Po namlo-lite umwe po mwaikaga nipo natiji nyaule kumangwetu. (8) Libeketi'li (*bucket*) likwete chipowo, litenda kusulula. (9) Ngulwala liundika. None juakwe ngusalwala chuku. (10) Nambweni Che Bula alimkulima m'ngunda mwao. (11) Wakongwe waiche wachijimbaga, wanache mkukuya munyuma. (12) Sambano kuchele, kwende ku masengo.

EXERCISE 46. Translate into ChiYao :—

- (1) Thatch the roof carefully lest it leak. (2) Go and hoe the road, it is getting overgrown. (3) Come for a walk with me. I am just going to have some food (*tr.* to eat). (4) I was about to pay the people when I saw you coming. (5) We have really finished. (6) I usually get up very early, but I was tired to-day. (7) Looking carefully everywhere, I saw the elephant standing near a tree breaking off the branches. (8) Tie that bunch of bananas carefully, lest it fall; there is a high wind to-day. (9) Have you built that fence? We have not finished yet. (10) Why are you just sitting here, then? We will continue to build it later, we are just going to have a drink. (11) The buck fell struggling on the ground. (12) It is sunset now and it is raining, let us sleep here.

CHAPTER XVI.

THE PERFECT TENSE.

As already stated, the changes which take place in the stem of the verb in the formation of this tense are best learnt empirically, each form with its stem and meaning. There are, however, indications of a general rule, especially in roots having more than two syllables, and all can be arranged in groups with only a few exceptions. It has seemed worth while, therefore, to attempt a classification as an aid to memory.

1. Most verbs of more than two syllables form their perfect in the same way, modified only by the usual euphonic changes. The last syllable *-a* (*-la, -na, -ka, -sya*, etc.) changes to *-i'e* (*-ile, -ine, -iche, -isye*, etc.), or *-e'e* after *i* enultimate *e* or *o* :—

- e.g. -jigala (*carry*), = -jigaile = -jigele.
-kongola (*borrow*), = -kongoele = -kongwele.
-sagula (*choose*), = -saguile = -sagwile.
-manyilila (*know*), = -manyiliile = -manyilile.
-dandaula (*grumble*), = -dandauile = -dandawile.
-pikana (*hear*), -pikaine = -pikene.
-dodoma (*hesitate*), = -dodoeme = -dodweme.
-kopoka (*go out*), = -kopoeche = -kopweche.
-jimika (*set up*), = -jimiiche = -jimiche.
-papuka (*be torn*), = -papuiche = -papwiche.
-poteka (*hurt*), = -poteeche = -poteche.
-kumbusya (*remind*), = -kumbuisye = -kumbwisye.
-sichita (*cut*), = -sichiite = -sichite.
-panganya (*make*), = -pangainye = -pangenyē.

Notes.—(a) Only a few verbs of more than two syllables form their perfect by changing the final *-a* to *-ile*. These include :—

- (i) Some roots adopted from other languages.
- (ii) Onomatopoeic forms :—e.g. *-mumunya*, *-mimina*, etc.
- (iii) A few verbs in *-nda*, *-nga*, *-nya* : e.g. *-salamanda*, *-simonga*, *-lumenya*, etc.

(b) A few multisyllabic words in *-nga* and *-la* form their perfect in *-sile* :—

- e.g. *-chelenga* (*go fast*), *-cheresile*.
- jonanga* (*spoil, waste*), *-jonasile*.
- jamila* (*scream*), *-jamisile*.

2. The majority of verbs of two syllables form their perfect by changing the final *-a* to *-ile*. Those whose final consonant is *g*, change this to *j* :—

- e.g. *-taŵa* (*tie*), *-taŵile*.
- longa* (*pack*), *-lonjele*.

Notes.—(a) Those which end in *-ga*, *-la*, and *-nda* (and a few in *-ka*) soften their final consonant, or consonants, to *s* :—

- e.g. *-jenda* (*walk*), *-jesile*.
- mala* (*finish*), *-masile*.
- laga* (*be poor*), *-lasile*.
- leka* (*leave*), *-lesile*.

(b) Verbs of two syllables in *-sya* change this syllable to *-sisye* :—

- e.g. *-usya* (*ask*), *-usisye*.
- isya* (*sigh*), *-isisye*.

Some verbs of more than two syllables ending in *-sya* also follow this rule :—e.g. *-ganisya* (“think”) *-ganisisye*, and some others.

(c) Some verbs in *-ya* and *-wa* change to *-yiye*, *-wiwe* (or *-wewe*) :—

- e.g. *-kuya* (*pursue*), *kuyiye*.
- nyoŵa* (*be wet*), *-nyowêwe*.

(d) The following are common exceptions to the above rules :—

- wala* (*wear*), *-wete*.
- lola* (*look*), *-lolite*.

-kola (*have*), -kwete.
 -jima (*stand*), -jimi.
 -tama (*sit*), -temi.
 -wona (*see*), -weni.
 -ti (*say*), -chite, -tite, or -tiji.

3. Practically, the difficulty of these Perfect forms is in determining the stem from a given Perfect, rather than *vice versa*. The following "tips" may be useful:—

In the final syllables of a Perfect form:—

-we-	has usually been	-o-
-wi-	" "	-u-
-e-	" "	-e- OR -a-
-te	" "	-la.
-sile	" "	-nda, -ga, -la, or (rarely) -ka.

Final -e or -i has always been -a.

e.g. -papwile :—wi = u, *final* e = a ; = -papula.
 -songenye :—e = a, *final* e = a ; = -songanya.
 -lokwete :—we = o, *final* e = a ; = -lokota.
 -sasile :—sile = -la, = -sala.
 ndesile :—sile = -nda, -ga, or -ka ; d = t or l.
 = -tenda, -tega, or leka.

EXERCISE 47. Give the Perfect tense of the following verbs (stem only):—

- (1) -wika ; -wanganya ; -pisya ; -pokosola ; -soya ;
 -wola. (2) -tenda ; -kodola ; -tuta ; -tawila ; -pindika.
 (3) -swekula ; -nyenga ; -pitikusya ; -ng'wa ; -matula.
 (4) -papula ; -pakama ; -lya ; -nunga ; -nyosya.

EXERCISE 48. Give the stem of the following verbs:—

- (1) -liyiye ; -limbiche ; -lewipe ; -lasile. (2) -tojime ;
 -pochele ; -pindwiche ; -galawisye ; -pangenye ; -tokwete.
 (3) -lindilile ; -patwile ; -komweche ; -pasisye ; -nokwele.
 (4) -kusile ; -lwasile ; -mosile ; -ngwiye.

APPENDIX I.

FORMS OF ADDRESS.

1. THE use of the plural in Yao for the sake of *uchimbe-chimbe* ("politeness") is so common, and, moreover, so apt to be puzzling to a beginner, that it deserves special notice. It extends to all the variable parts of speech, nouns, adjectives, verbs, and pronouns.

NOUNS. Relationships are always put in the plural.

Thus: *akulu wangu*, *my elder brother*.

alamu wenu, *your brother-in-law*.

As a rule the prefix *acha*, *achi*, is reserved for the true plural, but even this is open to exception.

Thus *juamkongwe* ("a woman") is rarely heard except in the meaning "female," the plural form *wakongwe* being preferred. *Achakongwe* (or *achambumba*) is used for the plural, "women."

ADJECTIVES, of course, agree with the noun.

VERBS. As has already been noted, the 3rd person, singular or plural, is often used in place of the more direct 2nd person. Thus degrees of politeness may be employed in the following order:—

Imperatively :—

- (1) 2nd person sing. Subjunctive (familiar, and to children).
- (2) The singular Imperative.
- (3) The plural Imperative.

- (4) The 2nd person plural Subjunctive.
- (5) The 3rd person Subjunctive.
- (6) The Subjunctive form in *n*—.
- (7) The Subjunctive form in *n*—, with the applied form of the verb.

For other tenses :—

- (1) The 2nd person singular (familiar).
- (2) The 2nd person plural.
- (3) The 3rd person singular or plural.

PRONOUNS. Here again the 3rd person is often used for the 2nd, *-akwe*, or *-ao*, for *-enu*; *ŵao*, *ŵalakwe*, or even *kweleko*, for *umwe*.

2. Polite forms of address are :—

atati, *achimwene*, equivalent to “Sir” (irrespective of relationship).

bwana from Swahili, equivalent to “Sir.”

ambuje, in addressing an old man or chief.

kusyeto, *ambuje*, in addressing an old woman.

chemwali, in addressing a young woman.

Che-, prefixed to the name, is an honorific never omitted by the Yao; indeed, among natives, it is an insult to do so.

This prefix is occasionally used for women, near relatives of chiefs.

The Swahili (Arabic) custom of using the father's name is very general now: *wadi*, or *bin* (son of); *biti*, or *binti* (daughter of) being prefixed. The son of a chief is often greeted by his father's (tribal) name.

3. In seeking admittance :—

Hodi? (*Ans.*) Hodini (*Swahili*).

Amo? „ E-e-e! or apite.

4. Greetings:—

Ana mkwimukaga? *How do you do? Are you quite well?* (Ans.) Kwimukaga.

Ana kutusimana? or Ana tusimene? *How are you?* (Ans.) Kwasimana, nowe kumangwetu twaliji chigonele, or Iicheje kumlola, or Eti, twasimene, tutite tupite mchijendajenda, or Eti twasimene, tutite tukakunguluche, or E-e-e! (and gives the news).

Ana kwambone	}	kwatyochele?
Ana kuchele		kwaumile?
Ana ukotope		kumusi?
		kumangwao?
		kweleko?

(Ans.) Elo,	}	kwambonepe.
		kuchelepe.
		ukotope.

or Ngwamba, { kwangalumbana,
nganikuwa kwambone.

To a 2nd person:—

Ana kutenda iyoyo? (ans.) E-e-e!

On leaving:—

Asigaleje, sambano ngwaula	}	(ans.) E-e-e!	
kumangwetu.			
or Ambuje, tukungulwiche,			or Ajauleje,
tukuujila panyuma.			kwe'tusindi-
or Tusimaneje.			chisye.
or Twalesile, tukunguluche			or Jaulagani.
malawi.			
or Tinimsimane kundawi.			

5. A man who is going to tell a story says: "Tele" (i.e. full), and the people answer, "Lokote, lokote, kaselo ndi!

Lakata!"¹ He then proceeds with the story. When he has finished, he says, "*Nganimba 'ne nyimbile, ajimbile Che Lisimu* (i.e. the old people)." The audience replies, "*Ajokole chitolo, chitakununga!*"²

A man who is going to propound a riddle says, "*Ndawí.*" His hearers reply, "*Jiiche.*" He then asks the riddle.

¹ "Pick it up, the basket is full, heaped up to overflowing!" Compare the English, "He was full of his story."

² Literally, "Take the rat off the fire, lest it cause a smell (of burning)." The origin of this is obscure.

APPENDIX II.

RELATIONSHIPS.

It is difficult to find English words by which one can translate the Yao terms describing relationships, as the whole system is different. A reference to the application in Yao of the word *atati* (generally translated "father") will be quite sufficient to illustrate the difficulty (*v. infra*).

(1) The children of two brothers or of two sisters are regarded as too closely related for marriage; they regard each other as own brothers and sisters. The children of an elder brother or sister are all regarded as seniors by the children of the younger, whatever the respective ages of these children.

It follows, then, that a man (or woman) will regard, and refer to, the children of his brother (or sister) as *mwanangu* ("my child").

On the other hand, the children of a brother and sister are regarded as cousins (*asiwani*), and not only are permitted to marry each other, but are encouraged to do so.

So far it is fairly straightforward. A complication arises, however, from the rule that the husband or wife of an *alamu* must be a "brother" or "sister." For instance, the wife of a brother-in-law of one's brother is regarded as a "sister." So also the wife or husband of an *msiwani* is called "sister" or "brother."

(2) A man's heir is his sister's son (usually the eldest son of the eldest sister, but not necessarily); any sister's

child may be called *chipwa changu* ("my nephew" or "niece"), though often the term is reserved for the man's heir only. The man's heir is referred to as *mwipwagwao*.

A *chipwa* refers to his maternal uncle as *akwelume*; on succeeding to his name and possessions he may marry his uncle's wife or wives, but not if he has already married one of their children (i.e. his *msiwani*).

(3) (a) "BROTHER" (i.e. *achimwene*, *akuluwangu* or *mpwanga* of a man; *achimwene* or *alumbu* of a woman; see note (i), *infra*) includes:—own brother (by the same father or mother), and the husbands of his wife's "sisters"; sons of paternal uncles and maternal aunts, and the husbands of their wife's "sisters"; husbands of female *asiwani* (*q.v.*); male *asiwani* of wife (or husband); husbands of wife's (or husband's) own sisters; husbands of the daughters of the paternal uncles and maternal aunts of wife (or husband); husbands of a "sister's" husband's "sisters."

(b) "SISTER" (i.e. *chemwali* or *alumbu* of a man, *chemwali* or *mpwanga* of a woman, see note (i), *infra*) includes:—own sister (by the same father or mother), and the wives of her husband's "brothers"; daughters of paternal uncles and maternal aunts, and the wives of their husband's "brothers"; wives of male *asiwani* (*q.v.*); female *asiwani* of wife (or husband); wives of wife's (or husband's) own brothers; wives of the sons of the paternal uncles and maternal aunts of wife (or husband); wives of "brother's" wife's "brothers."

(c) *ATATI* includes:—own father, paternal uncles and aunts (the latter distinguished as *atati wakongwe*; a paternal uncle older than one's father is distinguished as *atati wakulungwa*, one younger, as *atati wanandi*); wife's (or husband's) father; wife's (or husband's) paternal uncles and aunts,—distinguished as above; husbands of own

and wife's (or husband's) aunts, both paternal and maternal.

In addition, though the relationship is really *akwego*, the following are usually termed *atati*: the husbands of female *achiwana* and *achiwesukulu* (*q.v.*), and husbands of own daughters.

(d) *AMBUJE* ("grandfather") includes all grand relations of self and of wife (or husband), and their wives. Great-grandparents may be defined by means of compound terms, such as *achikuluwao ambuje*, *ambuje wao ambuje*, etc.

(e) *AMAO* and *achikulu-* (*-wangu*, *-wao*, etc.) refers to one's own mother or her sisters; the latter are usually defined as *amao wanandi*, or *wakulungwa* according to age (cf. *atati*).

(f) *MSIWANI* is the best defined of all terms; it refers only to the children of paternal aunts or of maternal uncles.

(g) *ALAMU* is the term used for the wives of "brothers" (*q.v.*), and the husbands of "sisters" (*q.v.*).

Note.—"Brothers" and "sisters" of wife (or husband) are therefore *alamu* since their wives are "sisters," and their husbands, "brothers" respectively.

(h) *AKWEGO* is the general term for relationships by marriage which are more distant than *alamu*. The term is, strictly speaking, reciprocal. It includes: wife of an uncle, both maternal and paternal, or the children of wife's (or husband's) "brother" or "sister"; wife's (or husband's) "*amao*," "daughter's" husband or "son's" wife (see also *atati*, and *achiwana*); wife of wife's (or husband's) uncle on both sides, or husbands and wives of the children of a husband's "brothers" and "sisters"; wives or husbands (but see *atati*) of *achiwesukulu*, and lastly, the wives of male *achiwana* (*q.v.*). (The *ambuje* of

a wife or husband is usually called *ambuje*, and the paternal uncle of a husband is usually called *atati*).

(i) *MWANANGU* (pl. *achiwanangu*) may be translated as "my 'son'" or "my 'daughter'"; it includes: own children, and children of "brother" or "sister" (*q.v.*).

(j) *CHISUKULU* (pl. *achiwesukulu*) or *mwisukuluwangu* ("my grandchild") includes: own grandchildren, and grandchildren of "brother" or "sister."

NOTES.

(i) The term *mlumbu* is used only by a "brother" of his "sister," or (rarely) *vice versa*; a woman will use the term *chemwali* for an elder "sister," and *mpwanga* or *amwali* for a younger one. A girl usually refers to her "brother" as *achimwene* even if he be younger than she; in defining relationship she calls the youngest "brother" *achimwene wanandi*, the second of three "brothers," *achimwene wa chilikati*, and so on. A boy refers to his elder "brother" as *achimwene* or *akuluwangu*, and to his younger as *mpwanga*. These terms imply seniority, and may be used among *achalongo* irrespective of age.

A boy refers to his "sister" as *chemwali* or *alumbuwangu*; to his "sisters" collectively *mwanjaroo chemwali*.

(ii) The youngest of a family is often referred to as *juakumalisya mabele*; the eldest as *jua kwitibo*. The children of one man or one woman are known as *wana kajumo*.

(iii) The founder of a family is known as *likolo*; this term may also be used of a great-grandfather.

(iv) The term *chisukulu* (*mwisukuluwangu*, "my grandchild") is, properly, only used as already defined. Great "grandchildren" should be referred to as *chisukulu cha munyuma* or *cha m'mauja*, though in practice these terms are merely definitive.

A grandson is often addressed as *mpwanga* and a granddaughter as *asonowangu*.

(v) *Achiwawako* comprises all degrees of relationship not permitted to marry. It includes all those given, except *asiwani* and *achiwesukulu* (but see also par. (2)).

(vi) *Nangolo* ("a parent," pl. *achinangolo*) includes father and his "brothers" and "sisters" (*a. wa chilume*), mother and her "brothers" and "sisters" (*a. wa chikongwe*).

(vii) *Wese* may be used as synonymous with *atati*, but it is more often used to denote "own father." It will never be used for the complimentary "*atati*" (= *akwego*).

(viii) *Asonogo* (*Asono-wangu*, *-wao*, etc.), or *wamkwangu* (*wamkwao*, etc.), are terms used only for a man's own wife or potential wife.

Kusyeto is a term of respect, and may be used of any woman.

(ix) *Ulongo* is equivalent to the English word "family." *Mlongo* is the abbreviated form of *mu ulongo*, "in the family"; that is the reason that it requires *mjakwe*, "his companion" (pl. *ajao*), instead of the possessive pronoun,—*mlongo mjakwe* (*mjangu*, etc.), "his (my, etc.) relative" (pl. *achalongo ajao*).

For a fuller account of the Yao system of relationships the reader is referred to the author's paper in the "Journal of the Royal Anthropological Institute," 1921.

APPENDIX III.

1. ADVERBIAL NOUNS.

There is in Yao a part of speech which has no parallel in English, but which is most nearly defined by the term Adverbial Noun. It has the form of a noun, but is used to qualify the verb. It may have the prefix of almost any class of noun, but *chi-* is the most common.

e.g. *watemi chinamile, he sat hanging his head (i.e. mournfully).*

kwenda chisyau, to walk loitering, i.e. to loiter.

meno gatenda ululu, my teeth are on edge.

natipe lupwapwa, it is flat-sided.

Note.—It is often difficult to decide whether a word should be classed as an Adverbial Noun or as an onomatopœic form (see following paragraph).

2. ONOMATOPŒIC FORMS.

The picturesqueness of the Bantu languages is almost entirely due to the wealth of onomatopœic forms, and to the freedom with which they are used. What could be more expressive, for instance, than the term *ngwikwi* for “hiccough,” or *chwee!* for the sound of hot iron dipped into water?

The native, however, goes beyond the mere dictionary meaning of the word “onomatopœic”; not only does he express in words impressions produced on the sense of hearing, but also on all the other senses. Witness: *njo!* expressive of prominence; *nyanyi*, of stalking; *tililili*, of

smoothness (satiny); *lyolyolyo*, of sweetness; and a hundred others.

The Bantu illustrates his meaning by means of these expressions, accompanied by a wealth of gesture, and, indeed, they form the base of his articulate speech. The majority of them, however, are used at the fancy of the speaker, and it is therefore impossible to give arbitrary meanings to all of them; their very nature, expressing as they do, the impression produced on the individual, precludes any hard and fast meanings being attached to them.

When these forms are used for the purpose of description, as opposed to illustration, the auxiliary verb *kuti* is employed in conjunction:—

e.g. *nguo jati pyu!* *red cloth.*

nyama siluwimwile kuputu kuputu! *the herd
went off at full gallop.*

atemi mwipenu, pe-e! *chilambo chosepe cha-
woneche mpela musu, mwesi natipe mbe!*
Mwitiwi nipo wapikene wandu kwa CheKalino
walijimkuwina ung'asi wao, di! di! di!, kwa!
kwa!

*he sat in the verandah all alone, the country as
plain as day in the bright moonlight, and in the
valley below he heard Kalino's people dancing,
the beat of the drums, and the clapping.*

APPENDIX IV.
TABLE OF CONCORDS.

Class.	Class Prefix.	Class. Char.	Possessive.	Adjectival Prefix.	Adject. Demonstratives		Pronouns.		Compound with "and, with."	Compound with copula "ndi-".
					Near.	Distant.	Connect.	Personal.		
I.	m-, mw-, mu-, na-	Ju	jua	juam-	aju	ajula	n- (u-)	une (ugwe)	none (nogwe)	ndine ndigwe
II.	wa, acha-, a-	wa	wa	wa-	awa	awala	a- tu- m- wa	ajo uwe umwe awo	najo nowe nomwe nawo	ndijo ndiwe ndimwe ndiwo
III.	m-, mw-, mu-	u	wa	wo-	au	aula	u	awo.	nawo	ndiwo
IV.	mi-	ji	ja	jami-	aji	ajila	ji	ajo	najo	ndijo
V.	li-	li	lya	lyali-	ali	alila	li	alyo	nalyo	ndilyo
VI.	ma-	ga	ga	gama-	aga	agala	ga	ago	nago	ndigo
VII.	chi-, ch'-	chi	cha	chachi-	achi	achila	chi	acho	nacho	ndicho
VIII.	i-, y-	i	ya	ye-	ai	aila	i	ayo	nayo	ndiyo
IX.	n-	ji	ja	jan-, jajj-	aji	ajila	ji	ajo	najo	ndijo
X.	n-	si	sya	syam-, syasi-	asi	asila	si	asyo	nasyo	ndisyo
XI.	lu-	lu	lwa	lwalu-	alu	alula	lu	alo	nalo	ndilo
XII.	tu-	tu	twa	twatu-	atu	atula	tu	ato	nato	ndito
XIII.	ka-	ka	ka	kaka-	aka	akala	ka	ako	nako	ndiko
XIV.	u-	u	wa	wo-	au	aula	u	awo	nawo	ndiwo
XV.	ku-	ku	kwa	kwaku-	aku	akula	ku	ako	nako	ndiko
XVI.	pa-	pa	pa	papa-	apa	apala	pa	apo	napo	ndipo
XVII.	mu-	mu	mwa	mwamu-	amu	amula	mu	amo	namo	ndimo

APPENDIX V.
THE DEMONSTRATIVES.

Class.	This one.	That one.		This same one.		That same one.		This here.	This (same) here.
		Near.	Distant.	Near.	Distant.	Near.	Distant.		
I.	Jueleju	juelejo	juejula	ajuju	jujojo	julajula	ajuno	juejuno	
II.	welewa	welewo	wewala	awawa	wawowo	walawala	awano	wewano	
III.	welu	welewo	wela	awu	uwowo	ulaula	auno	wuuno	
IV.	jeleji	jelejo	jejila	ajiji	jijojo	jilajila	ajino	jejino	
V.	lyeleli	lyelejo	lyeila	alili	liyolyo	lilaila	alino	lyelino	
VI.	gelega	gelego	gegala	agaga	gagogo	galagala	agano	gegano	
VII.	chelechi	chelecho	chechila	achichi	chichocho	chilachila	achino	chechino	
VIII.	yeleyi	yelejo	yela	aii	iyoyo	ilaila	aino	yeino	
IX.	jeleji	jelejo	jejila	ajiji	jijojo	jilajila	ajino	jejino	
X.	syesele	syesejo	syesila	asisi	sisyosyo	silasila	asino	syesimo	
XI.	lwelelu	lwelejo	lwelula	alulu	lululo	lululula	aluno	lweluno	
XII.	tweletu	tweleto	twetula	atutu	tutoto	tulatula	atuno	twetuno	
XIII.	keleka	keleko	kekala	akaka	kakoko	kalakala	akano	kekano	
XIV.	welu	welewo	wela	awu	uwowo	ulaula	auno	wuuno	
XV.	kweleku	kweleko	kwekula	akuku	kukoko	kulakula	akuno	kwekuno	
XVI.	pelepa	pelepo	pepala	apapa	papopo	palapala	apano	pepano	
XVII.	mwelemu	mwelemo	mwemula	amumu	mumomo	mulamula	amuno	mweumno	

APPENDIX VI.

VERBAL PREFIXES.

1. **Nga-** (*ngi-, nge-, ngu-, ngo-*).

- | | |
|--------------------------------|------------------------------------------------------------------------------------|
| (1) Neg. Relative, | juangalola , <i>one who does not look.</i> |
| (2) Neg. Present, | ngalola , <i>he does not look.</i> |
| (3) Neg. Future, | ngalola , <i>he will not look.</i> |
| (4) Incomplete, | nganalole , <i>he has not yet looked.</i> |
| (5) Negative Past, | nganalola , <i>he has not looked.</i> |
| (6) Past Conditional, | angalole , <i>if he had looked.</i> |
| (7) Pres. Contingent, | angalolaga , <i>he would be looking.</i> |
| (8) Past Contingent, | angalolite , <i>he would have looked.</i> |
| (9) Neg. Contingent, | ngakanalola , <i>he would not have looked.</i> |
| (10) The 1st Person Sing. of:— | |
| (a) Neg. Subjunct., | ngalola , <i>lest I look.</i>
ngasalola , <i>I must not look.</i> |
| (b) Emphatic Subj., | ngalole , <i>I must look.</i> |
| (c) 2nd Future, | tingalole , <i>I will go and look.</i> |
| (d) Present Indic., | ngulola , <i>I look.</i> |
| (e) Habitual Present, | ngusalola , <i>I usually look.</i> |
| (f) Incomplete, | nginindole , <i>before I looked.</i> |

2. **Chi-**.

- | | |
|-------------------------------|--------------------------------------------------------|
| (1) Distant Future, | tachilola , <i>he will look.</i> |
| (2) Present Participle, | achilolaga , <i>looking.</i> |
| (3) Continuative, | (ali) chilolite , <i>(he is) still looking.</i> |
| (4) Retrospective, | chilolite , <i>since he looked.</i> |
| (5) Agreement with 5th Class, | chilolite , <i>it (has) looked.</i> |

3. Na-

- (1) Pres. Conditional, **nalole**,
nakulola, } *if he look.*
nalolaga, }
- (2) Imperative, **nalole**, *look!*
 (also **nale**).
- (3) 1st Person Sing. of:—
 (a) Past Imperfect, **nalolaga**, *I was looking.*
 (b) Past Perfect, **nalolite**, *I looked.*

APPENDIX VII.

IDIOMS.

1. It is not proposed to attempt to give a list of the many true idioms which occur in ChiYao, and only a few of the more common are given as examples, such as:—

nginingola ponyawile, *I have not been there at all.*

nginingola ponambweni, *I have not seen him at all.*

ngapagwa ponamputile, *I have never struck him.*

nganimugwa mwa mundu, *he is very ill.*

umwe mwangali umundu, *you are as obstinate as a mule.*

iwele ya chanasana, or une juangali chilapo, *I am sorry (on hearing bad news).*

kwana ukulu'kula, *all this time ; these many days.*

timkole gakola, *you are "looking for trouble."*

lose luno, *up to now, hitherto.*

tinimpe lichakapitu, *I'll give it him (or you), after many years (i.e. never).*

umwejo mbepulo sya wandu, *you are the sweepings of the earth.*

yachi une? *What do I care?*

ambi papi? *I told you so!*

itakupagwaga patauje asyene, *we shall see what happens when the master returns.*

kuliwona uleu msingu, *to get "a swelled head."*

kulinonyesya ujete, *to force one's company (friendship, etc.) on anybody.*

nale (nalole), *look!*

2. In common with other Bantu languages, there are, in ChiYao, a large number of expressions which may be classed as idioms, but which are mostly used equivocally, so as to veil the meaning from anyone overhearing them. This is known as "*kuwecheta chining'a*," and some natives are extraordinarily quick in catching the meaning, even if they have not heard the expression before.

For example, I once heard a native say to another, on leaving, "*Che Ndumundu agonile m'mapanje*." The word *mapanje* might mean the hill of that name, or "the gardens." Literally, then, this remark would mean nothing more than that a certain man had slept at the gardens, or at Mapanje, whereas *mapanje* is here used as a derivative of *-panga* ("fix a day," "agree on a course of action"), and so the meaning conveyed to the hearer was, "Come and talk over the matter with me."

On another occasion, when passing some natives who were chatting together, I heard one say, "*Gagogo gagwile!*" (literally, "those same things have fallen"). The man to whom he spoke at once lapsed into silence, and on enquiry I found that the word to which *gagogo* referred was *mapwetechela* ("tomatoes"), which, being red, indicated a European. The expression was, therefore, intended as a hint that a European was present, and discretion was advisable.

Occasionally one hears a word completely inverted (by syllables), as *nakau* for *ukana*; it is obvious that examples of this expedient might be multiplied indefinitely.

3. Another type of idiom is more of the nature of a proverb, and is usually derived from folklore.

For example: "*Ja Mchochoma jawosile mkuinila mak-walu*" (here the word *nyama* is understood), "Mcho-

choma's meat went bad through the *makwalu* dance." Moral against delay.

Another saying is, "*Anambawala wawilile galausya*," the verb *-wila* meaning "lay the blame on an innocent person," *galausya* being used adverbially; hence, "Mr. Bushbuck suffered for the fault of another." Often used to point a moral against interference.

REVISION EXERCISES.

1. TRANSLATE INTO ENGLISH:—

- (1) Ngusaka wandu wajinji wakulima m'mgunda'mo. (2) Ana umwe mkuja kwapi? une nguja ku lusulo kukoga. (3) Ana chichi chikununjila m'nyumba'muno? Jikununjila nyama, asono wangu alimkujiteleka. (4) Ali lituku'li litenda kupoteka. (5) Mapemba gatenda kumala njuwa ni ijuni. (6) Lelo kukusisima 'chenene, kwangali chitukuta. (7) Une ngwaula ku Chiwambo kusuma wonga. (8) Uwe tukusaka kwaula ku Mangoni; nambo une ngengusaka. (9) Ana mkusaka yakulya? Ngwamba, ngusalya kundawipe. (10) Masimba gaku-saichila ku musu pakati chilo. (11) Ana umwe mkukumbuchila yitwawechete liso'yila? Ngwamba, ngongu-manyilila. (12) Une nguganisya kuti mkutenda melepe, ligongo mkumanyilila 'chenenepe. (13) Libweta'li kusitopa, ndenda kulepela kujigala. (14) Sambano une ngusaka gona, ndenda gwesela. (15) Mbatata syangu sitenda kuwola ni kupukuswa. Mkusalasya syenu mwapi? Ngusawika m'luko'e, pampepe petaka. (16) Mesi gajumilile sambano pachisima'po, nipo wandu watandite kusola chine cha sambano. (17) Ana mwi-bweta'mula mtasile chichi? Mwangali kandu. (18) Lelo kutesile bata, mbungo ngijikupuga; jichesisye ula chilo chosepe mpaka kucha. (19) Awa akusaka kumenyana none, nambo une nginimbecheta malowe gakusakala. (20) Napo pana mowa mcheche pakutyochela pa Zomba pakuja ku Chisyungule. (21) Ngosyo sipali papajinji, syasimale likumi.

2. TRANSLATE INTO CHIYAO:—

(1) They do not want work, they always stay in their villages. (2) But those who are used to working do not stay long at home. (3) This is very good grass, it is excellent for thatching. (4) What is the matter with you? My back hurts me. (5) I don't quite understand what you say, because I do not speak [your language] often. (6) What are you always thinking about? Nothing; I am just sitting by myself. (7) This man puzzles me; he looks like a Zomba man. No, he does not belong to Zomba, but to Mlanje. (8) Hyænas live in this cave. (9) What are you laughing at? (10) I don't want the cassava, it is bitter. (11) I am suffering from bronchitis, I am always coughing; I am going to ask for some medicine. I usually get ill in the rainy season. (12) Those reeds are all quite burnt up now. (13) My wife has gone to the gardens to gather some pumpkins. (14) Who has uprooted this tree? Nobody, it was blown down during the night by the wind. (15) There are only a few people, where are the rest? (16) There is water in this stream only during the rains; there is nothing but sand in the hot weather.

3. TRANSLATE INTO ENGLISH:—

(1) Une tiiche kumangwenu kukujuga nyama. (2) Chambone, timusimane tingamkatile chiiga. (3) Une ngingokowa, tiiche sambano. (4) Ana mesi'go gatokwete? Ngwamba, nginigatokote, gatenda kutanda. (5) Mkusaka kujuga mtela kuti m'ng'we? Jugani, pane tampe; lindililani, asyene mtela nganaiche. (6) Mtela'u mtaje m'lisolosolo'li, mjigale; nambo patimkamale mtela, mkauje nalyo. (7) Nyumba jangu jimasile, tingone lelo. (8) Wandu awa watasile chichi mungalala'mo? Watasile anyesi (onions) jua malonda. (9) Ana mtengo wakwe

uli? Mbiya sitatu lukalala lumo. Une tisume lukalala luine. (10) Namyikaga kumasikusiku, une tingagoneje. (11) Ana mikalo'jila mpukwite? Elo, mbukwite josepe. (12) Kuchele, kwende ku masengo. (13) Sambano waku-lima wawelwiche, lyuwa liichile pepenga. (14) Ana wani wamenyeneje lelo mwitala'mu? Kwalini wandu wakwe, une ngingwamanyilila. (15) Mumjigale mwana-che, mkagoneche pa chindanda. (16) Mbugale pa hema,¹ jitakwinjila ula. (17) Walakwe, kwende, tukakate mi-swache. Chambone tiiche, nambo ngawale nguo jine, ngasajipapula ajino. (18) Mwanache waliji chiimile pa mlango, kujilola ula, nipo katema kakoko wajiweni ula jilimkucha. (19) Pakuuja nasimene nyumba jangu ja-jitawe, nipo msonogo mchiteleka yakulya, nambo wa masengo waliji chisyasyajilile mapupa. (20) Nipo nache, "Ngutupagona m'nyumba'muno lelo, tukasalwala; ligongo matope nganagajumule." (21) Kusowela nde kuwika, kusuka nde kulijasa.

4. TRANSLATE INTO CHIYAO:—

(1) If I had known that you were coming, I would have cooked more food. Never mind, I left after having had some food at home. (2) It has been raining ever since we arrived. (3) I don't want this cloth but that one over there; no, that one [which you have] just tied up. (4) When they saw me on the path, I was just sitting there, doing nothing. (5) Call the children [and tell them] to come here, and yourself as well, let us go to the other side together to buy some flour. (6) My elder brother is going to Zomba, and I shall go with him to see the old lady. (7) Other people have begun to reap the maize, [so] we will also begin [to do so]. (8) I bought these beads for myself at the store of the Banian

¹ Hema—tent (Swah.)

with whom we always deal. (9) I am going to the bush, and you may as well come with me. (10) Beckon that man to come here. (11) Bring some fresh leaves for us to sit on. The red ants are biting here. (12) Where are the others? They have been left behind. (13) Show us the way to Chikala, I am going to see my brother. (14) Haven't the rickshaw men come yet? Not yet, they are on their way; they will turn up this evening. (15) Let some of you go and hurry up the rest. There is nobody here, they have gone to cut firewood. (16) Have they all gone to cut firewood? No, some of them are washing clothes at the river. (17) Send those people away, they must not come here.

5. TRANSLATE INTO ENGLISH :—

(1) Tujesile kusyene, sambano tupumule. Elo, tusose uwilili wambone, wangali lyuwa. (2) Walakwe, mjendeje chenene apano miwa tijimsome. (3) Une mbulele chala changu, chilimkupoteka. Ana mbulele ni chichi? Nakuwele petala'po. (4) Ana kumangwao kwambone? Ngini-mbikane malowe ga kweleko ligongo natyosile kalakala, nipo indu ya kweleko ngingwimanyilila chenene. (5) Lelo tutulonjele panopano, tugone mowa gawili. (6) Ana pakutyoka akuno pakuja ku Blantyre, akugona igono ilingwa mwitala? (7) Akugona chigono chimo; wanga-pajenda, igono iwili. (8) Akusaka watengatenga wakuja ku Zomba. Ana walingwa ali? Makumi gawili kwisa jumo. (9) Chambone, atame, mwalembe mena gao, twape misigo chenene. (10) Mjende mkawalanje misigo'jila winji wakwe. Mbalasile josepe, jipali makumi gawili kwisa msano na jiwili. (11) Ajende Mahmadi akasose wandu wane; awawa alindilile kunokuno. (12) Pataiche wane'po tajigalile pamo ligongo ngusaka kuti jijaule josepe'ji pampepe. (13) Sambano wandu'wa ajime ajile ndandanda, tuwalanje ichenene.

Ate winji mnope. (14) Wandu'wa waichile kupochela malipilo. Mwasalile ajauleje, akauje malawi kundawipe, sinalipile. (15) Munanjile pasikutama ngose, ngasilole. Kwende, aga makau'ga ga ngose. Sipite mchiutuka. Elo, likumbo lyakwe ali, sipite syasijinji; nambo sine'si mbunda, site kuwanganichila. (16) Wani wakungolanga'ne? Ngapali akumkolanga, uwe tukuwecheta yetu. (17) Ku Blantyre mbwanda sambano sikomele; nasiweni lijusi wajigele wandu wane.

6. TRANSLATE INTO CHIYAO.

(1) How much is this truss of calico? I don't know, I haven't asked its price yet; were you wanting to buy it? Yes, I wanted to buy it if I knew how much it was. (2) All right, come back in three days, I will first ask the owner. Right-oh! I will call again on that day. Good-bye, Sir, till we meet again. (3) All the workers have run away. Have you been knocking them about? No, they just bolted, without having been hit. (4) What do you want? I want work. What work have you done before? In a forge. There is no such work here, only bricklaying. I have never learnt that, I will go on looking for other work. (5) Send some workmen to go and cut four forked trees. Then some of the others may go and get limestone; let them go to Chilwa, there is good lime there. (6) Did you cover that pot? No, I didn't, because I couldn't find the lid. (7) Let's go home now, the sun is down. (8) Male gad-flies do not bite, but the females do. There are many varieties, some black, some speckled, and others reddish. There are, however, some big ones the name of which we don't know; we just call them all gad-flies, though the old people know their names. (9) There is usually some rain from the South towards the end of the harvest season, but this year there was only a little. (10) It was blowing hard yester-

day, and the house was full of dust. (11) Look how wide the lake is, the other side is not visible. Small boats do not go there but only steamers; they go far away where we never go. (12) Has all the meat come? Yes. Take and divide it amongst all the people. (13) Here, what's-your-name, tell your sister to come and cook for me, I am hungry. She says she is coming, she is grinding flour.

7. TRANSLATE INTO ENGLISH:—

(1) Une ngukondwa pakupikana kuti walakwe ali ichenene, none ndili chiwela ni umi wangu. (2) Ana wandu wajinji'wa wakuuma kwapi? Akuuma ku Mlanje, aiche kujigala mbeju syetonji. (3) Umwe, mlindilile akuno mpaka nimsimane; mkisimjendajenda kuja kwine. Ana timkauje katema chi? Tingauje kuli kuswele. Jendani, timusimane. (4) Liwanga'li lya kalakala, ana mwaulele chaka chi? Jipite miesi jiwili. (5) Tindime matuto, mbande mbeju syangu. Namyaka kwende tukalamuche, tulime migunda jamikulungwa; ligongo tutenda kulaga najo sala mowa gosepe. (6) Wani waku-saka kwinjila lina lya mchimwene? Nambo tutumjinji-sye mwipwagwao juamkulungwa. Kwende ku Lukumbi tukawechete yeleyo. (7) Atujasime luulo, tukatechele mesi. Ajigale alu, nambo auje nalo chitema. (8) Une ndile nyuchi lelo, nasisimene mu mtela'mo. Ana syangaluma? Kuluma kusyene, ligongo ndesileje kupimilila. (9) 'Mwe mwasalile wakugomba lulusi'lo, aleche, ligongo akutenda lisegwe. (10) Achimwene Che Bakali! Une! Ana tajaule kwimajima lelo? Elo, njiteje nyaule kwalola alamu. Aole nambo, najaulaga kwiwanda kwa mwenye, akalunguchisye kuti akwegwao tiwasimane malawi kundawi. (11) Chambone, tiniwasalile. Nowe sambano tutakwawonaga pakuja mauja. Elo, ambuje, kwende tusindichisye.

8. TRANSLATE INTO ENGLISH:—

Pakutanda mgunda wa sambano, manyasi ni mitela wakukata nekocho; nipo maganga gosepe wakulokotanya nekuunjikanya ikwekwe. Pakumala kuchochola iyoyo, wakusalindila ula jandanda, akapande mbeju, nipo chuku chose wakulima luwila nekuunga matuto. Pati imanga ikomele, wakugowola, nekujigalila mungalala kuja ku ngokwe.

Pati wakusaka kwilya imanga'yo, wakwiwasa ku ngo-kwe, nekuputukula, isonde nipo wakwamba kwasa. Soni wakutola imanga'yo kuja nayo kwituli, nekupomola ni mesi panandi; ali wamasile kupomola'mo, wakutegula nekutaga m'lukalala. Sambano wakusapula panandi panandi nekuwika m'lupeta, kuti apete nekutyosya masete gakwe; pati wamasile kupeta msokolo, wakutaga m'lukalala mwangali kandu, kuti utame msokolope wangali masete. Soni nawa imanga ili chiwela masete panandi, wakuwilisya soni kutwa kawili, kuti gatyochi masete gosepe. Mkumala kupomola 'mo, nipo wakutola mesi, kuteleka pa moto kuti gakole mtukuta panandi, nekutegula kutaga imanga yosepe'yo kuloweka kuti ijolowe. Mkolowa'mo nipo wakuchuula kuwika m'lupeta; ili igonile lyuwa limo namose mowa gawili, nekuja nayo ku lusulo kukusuka. Pakuuja nawo, wakuwika pachanya pa msakasa kuti mlowe'wo ulagale, nekuuja nawo ku matuli kukutimbula ni mwisi. Ali wamasile kutimbula nipo wakutegulila m'lupeta nekusenyenda; pakusenyenda, lusenga wakuwika m'chiselo, ni utandi wakutaga m'chiselo chine. Pakumala kusenyenda soni wakutola lusenga'lo kuwika mwituli kutwa soni; nipo wakutola utandi'wo, kwanika kuti ujumule.

Nakusaka kuteleka ugali, wakutanda kusuka chulugo, kutyosa makokoto, nekutaga mesi kuwika pa mawiga. 'Kanigatokote wakutola utandi panandi, kutaga mu mgao,

kuunya, nekologanya, kuti usungunukuche, nekutaga m'chulugo'mo. Pati chipile, wakupungula mesi, kuwika mu mbale, nekutola utandi kunyunya, nekuugaga panandi panandi mpaka kulimba ; nekongaga mesi panandi kuti uujiche ichenene. Mkumala kuuga'mo, wakutegula kuwika pasi chulugo'cho, nekupakulila ugali'wo, nekuwika mu mbale, alye.

KEY TO EXERCISES.

EXERCISE 1 (page 9).—Ndesile, kundeka, ngusosa, nyaule, tinjilola, akumbona, mbweni, ndesile, nguku, ngwi, kumbona, kumbulaga.

EXERCISE 2 (page 9).—Aleche, naiche, ajauleje, mtaje, talaje, ndeleche, nduchile, mbaleje.

EXERCISE 3 (page 10).—Wiche *or* uwiche, yome, yuku, wonandi, yekulungwa, sulo, sosile, lyesito, jangulungwa, kwisa, kwasima, petala, kwitinji, lyejela.

EXERCISE 4 (page 10).—Nkwete, kujina, yaipiliyu, lya lisimba, nkonji, lya likoka, nwete, npatile, nsichi, tinchiika, nkawone, tinimwone, tinwone, kujinjila, nkuloŀa, kujimba, njendege, kujimuka, ntenda, ku likonde, mu lipenu, kujanga, syasinandi.

EXERCISE 5 (page 25).—The words of the people ; the stranger's child ; the chief's village ; the sister's knives ; the youth's bananas ; the neighbour's eggs ; a lion's skin ; reeds for mats ; a fathom of rope ; the father's brother-in-law ; the European's tobacco ; needles from the Banyan's ; a bunch of bananas from the gardens ; mother's arm.

EXERCISE 6 (page 25).—Mkono wa mwanache, mikono ja wanache ; mkalo wa sona, mikalo ja sona ; mchiga wa mtela, michiga ja mitela ; mwanache jwa Mmwenye, wanache wa Amwenye ; mchimwene jua musu, aimwene wa misu ; liwata lya mlendo, mawata ga achalendo ; mgoji wa mtela, migoji ja mitela ; lilowe lya Msungu, malowe ga Wasungu ; mlasi wa kwitiwi, mlasi ja ku matiwi ; mseu wa ku musu kwa mchimwene, miseu ja ku misu kwa aimwene ; liganga lya litala, maganga ga matala ; mkalo wa kwa mmwenye, mikalo ja kwa amwenye ; lisege lya mwanache, masege ga wanache ; mesi ga mlendo, mesi ga achalendo ; mate ga lilowe, mate ga malowe ; liwago lya atati, mawago ga achatati.

EXERCISE 7 (page 27).—Many people ; green reeds ; dry trees ; a living root ; the whole village ; all the villages ; large knives ; good tobacco ; useless youths ; a woman ; a man ; white ducks ; many hoes ; more bamboo ; good palm leaves ; a long road ; any path ; many reeds ; all the eggs ; short rope ; much water ; heavy stones ; a bad man ; black soil ; a native ; a heavy tree ; an old person.

EXERCISE 8 (page 28).—(Wandu) wapiliyu ; maganga gamaswela ; mkwamba wa mgoji wambone ; mitela jamileu ; lipende lyejumu ; juamkongwe juamkoto ; musu wokulungwa ; mesi gane ; wandu wachekulu wajinji ; mkalo wamtega ; milasi jamileu ; mlasa wowisi wa migoji ; migwalangwa jine ja mwipenu ; musu wonandi ; michiga jamijipi ; wajinga wamtega wosepe ; aimwene wambone ; alumbu wajinji ; meno gamakulungwa ; wanache wana wose ; achisingano ali wose ; Msungu juamleu ; lyuwa lyosepe ; masengo gamajinji ; liwata lyamkambako ; juamlume ; masimba gamkolo gosepe ; liwata lyamkolo lyeipiliyu ; sona juamjumu ; Wasungu wachekulu wosepe ; litala lili lyose.

EXERCISE 9 (page 34).—Black monkeys ; the whole roof ; a stone house ; much maize ; the youth's hat ; a good path ; a small box ; heavy hoes ; lying words (lies) ; a bad name ; a dry skin ; cold water ; hot water ; short ropes ; much wisdom ; small ants ; green firewood ; white hair ; a heavy net ; a long bridge ; useless sleeping mats ; much fierceness ; all the porridge ; more mud ; another small stream ; many small wounds ; a little white patch ; heavy little boxes.

EXERCISE 10 (page 35).—Chipanje chachijinji ; ichili yelevu ; chipewa chachikulungwa ; yaka yejinji ; matala gamanandi ; lichika lya mwipenu ; malowe gambone ; liwata lyamkambako lyeswela ; liu lyejinji ; matete gamawisi ; lisimba lyamkambako ; mesi gambone ; mate gamajinji ; ngalala syenandi ; lukonji lua lusambo ; saso syasijumu ; umbo syasileu sya Msungu ; ulalo wa machili ; ugali wosisisi ; ukana wambone ; matope gosepe ; upile wine ; kanyumba ; tuupa ; tukalala.

EXERCISE 11 (page 43).—I am looking for ; I am going ; I am coming ; he does ; they enter ; you speak ; I tell him (or you) ; he is teaching me ; we wear them ; they suppose ; let him look ;

let me look ; let me call ; let him call me ; let him stand ; you must wash ; let him pass ; I will lie ; he will wear ; I will go away ; I will call him ; I will bathe ; we will count ; I will come ; they will enter ; I shall want ; I have gone ; I have spoken ; I have looked ; I am tired ; he has gone away ; we have worn ; they have got up ; they sat ; I have taught him ; he has told you (*or* him) ; they have washed them ; I am tired ; I have built it ; I called you ; we took off (clothes) ; he saw ; we called him (*or* you) ; I wanted them ; we did it ; go and look ; go and wash ; go and call him ; let them go on searching ; you may go ; go ; take ; look ; come ; good-bye (*lit.* remain) ; go on wearing ; good-bye.

EXERCISE 12 (page 43).—Nguwona ; ngwisa ; wakwima ; tukugona ; ngwaula ; ngwasaka ; ngusaka kumbona ; ngwaula kumbilanga ; akulijiganya Chi Yao ; alole ; asigale ; mjaule ; wagone ; nyimuche ; mukalembe ; akasichape ; mkalole ; ngambilanje ; tasigale ; tinijigale ; tutuiche ; tajaule ; timsale ; ndolite ; aiche ; mbesile ; walijigenye ; lipite ; syajinjile ; twa-temi ; nawechete ; najawile ; twajosile ; ambilasile ; twasiweni ; yatyo-*sile* ; ajityosye mbale ; agalembe ; mkambilanje ; akajoje , mwiche mtame ; najime.

EXERCISE 13 (page 48).—(1) Where are you going ? I am going to the stream to bathe. (2) That is a very good house. Yes, it is good, but that one (over there) is a good one also. (3) I want to wash my clothes. All right, but you must wash the others belonging to the European also. (4) This man wants work. If he has a good "character," I will write him on. (5) Come here and let me look at your "character." No, sir, his "character" is bad ; he is a good-for-nothing, this one. That will do, he may go. (6) I want to see your dog. Which one ? The black one, I have heard it is a very good one. And I (also) have a dog, a small one though. (7) Here, you ! what do you want ? I came to see you. All right, you have seen me ; what now ? Am I to go ? Yes, go. (8) I wanted some people to carry these mats, but they have all gone to their gardens. Go to the chief's village, and tell him that I want some boys to carry them. Yes, I will go.

EXERCISE 14 (page 49).—(1) Naweni ng'ombe syenu mu mgunda mwangu. Sityosile sambano. (2) Mundu'ju mjinga.

Akwisa akuno mowa gosepe. Akusaka chichi? Kwalini. (3) Mjigale lukalala alu. Amsalile juine alujigale, none mbesile. Naga msakaliche, mtame akuno, nambo tinimsalile Msungu. (4) M'mwenye'ju juangalumbana. Akusaka ngachape nguo syakwe, nambo nguwona kuti akambilanje mchanda juakwe, akasichape. (5) Ana mkutenda chichi kweleko? Ngulemba chikalata kwa alumbu wangu. (6) Munyimusye une pepenga. Ngusaka kwimuka ngajoje ku lusulo. Chambone, tinimjimusyeye. (7) Mbikene kuti mkutyoka. Elo, ngwaula ngamlole alamu. (8) Wandu awa wajigele mikeka, mjilole. Mwasalile apite. Mikeka'ji jamtega, jaminandi. Ajityosye.

EXERCISE 15 (page 52).—I do not hear; he is not coming; we are not bathing; he does not pass; you must not enter; do not call; I must not remain; we must not stand; don't speak; don't write; don't think; don't bathe; I will not go; he will not get up; you will not say; we will not tell; he was not tired; I did not get up; we did not go away; you did not take away; disobedient people; children who are learning; youths who carry; game which does not lie down.

EXERCISE 16 (page 53). — Ngongujiganya; ngakuwecheta; ngetukuwona; ngimkupikana; ngakuika; ngasawona; akasawechecha; mkawechecha; tukajaula; mkasajaula; nginyoga; ngasaka; ngutujaula; ngimsalila; ngawawechecha; nganiganisya; nganapikana; nganitujaula; nganawaika; mchanda juakuwalangaga; nyama syakupitaga; juamkongwe juangajima; wandu wangaika.

EXERCISE 17 (page 54).—(1) Bring the meal; the European is calling for something to eat. All right, I will bring it. (2) Why are you sitting there? Are you not afraid? What should I be afraid of? (3) Don't you know that the European has a big dog? No, I did not know, I will get off now. Oh! I thought I should frighten you. (4) Where have the people gone? They are sitting outside. I want them to push the rickshaw, and take me to Zomba. (5) All right, I will call them. One man has not come, but his younger brother told me that he has gone to see his mother. (6) This is a dreadful place, there are many mosquitoes. I have not slept at all. I will go and sleep elsewhere. (7) Where will you go? I don't know. Because across

(the stream) I saw a large number of flies. Yes, the reason of that is the chief's cattle. (8) What do you eat here? Plenty (of different things), maize and millet porridge, rice, fruit,—we live very well. (9) But there is no fish here. No, there is none, but (there is plenty) at the Lake. So I shall go some day to my elder brother's and look for some. (10) Who told you you might drink that water? Why do you frighten me? I was thirsty, I did not drink your water on purpose, I supposed that it was for anybody.

EXERCISE 18 (page 55).—(1) Mkutila chichi? najogwepe Msungu. Mbikene kuti jua ukali mnope. (2) Amsalile'mwe wani kuti jua ukali? Wandu wa pa musu pasyeto'pala wasalile une. Unami, juambone ajo. (3) Mtela'u wosito mnope, nge-tapakombola kuujigala. Wane aute, wane atute, tapakombole iyoyo. (4) Autuche akajigale lijela. Timsimane line pachanya pebweta lyekulungwa m'nyumba mwangu. Nyumba'jila jili pesi ni jangu.¹ (5) Ngogopa kwinjila m'nyumba mwenu. Chambone, mjime pasa, mwasalile waktutama mkati kuti mku-saka lijela lyangu. (6) Mbiche chitela'cho pasi, mwiche akuno. Ana chichi sambano? Tamani pasi, ngusaka kumsalila chindu. (7) Ana mkupikana ChiYao? Ngwamba, ngongupakombola kuchiwecheta, nambo ngulijiganya. (8) Akumjiganya'mwe wani? Capitao ajo juakwisa akuno mowa gosepe. Nganini-mbona.

EXERCISE 19 (page 60).—(1) He has not passed yet; I have not gone yet; we have not seen them yet; you have not yet done; I have not called them yet. (2) Before he spoke; before we had written; before I told; before I told him; before you taught; before they bathed. (3) Myself; this (house); these (dogs); those (hoses); that (hoe); this same (house); these same (stones); that same (hoe); that same (place); that same (place); those same (hoses); this (hoe) here; these (hoses) here; these (dogs) here. (4) That same one; this same place here; that same place there; this one here.

EXERCISE 20 (page 61).—(1) Nginandye; nganasakaliche; nganawajimuche; nganituwale. (2) Wakanawatile; mkana-mbilanje; tukanatujaule; sikanasipite; jikanajijinjile. (3)

¹ See page 71.

Twachimsyene; jueleju; jwelejo; syelesi; gelego; lyelelyo. (4) Matete agaga; atati asyene; ng'ombe jijojo; chuku chisyene; mundu ajuno; majela agano. (5) Silasila; mwemuno; kwekula; syesino.

EXERCISE 21 (page 62).—(1) Is his father dead? Yes, he died before the Europeans came. Who succeeded? The younger brother of Juma. (2) I want to send a man to take this letter to the European. What letter? That one which is on the table. (3) All right, but the people have gone to draw water. Have they all gone? One has gone to (get) firewood, and another has not come yet. Send one belonging to your home. (4) Where is your knife? It is lost. You have no luck; where did you lose it? On the other side (of the hill) there at my elder brother's. (5) I think that Yao is a difficult language, because the people do not speak clearly, and I cannot understand what they say. (6) But you are learning quickly, you will soon be able to understand well. (7) Where are the loads (carriers)? They are in front. I saw them sitting down. Did you see them all? I did not count them, but I don't think that any are behind, because they dread the heat; they will walk quickly. (8) I want them to put up the tent before we arrive, because I am tired, and I want to have a bath. (9) What do you mean by acting like this? Why do you not finish your work nicely like this man? Do you think I shall give you the same money?

EXERCISE 22 (page 62).—(1) Ana m'masile masengo'go? Masengo'chi? Namsalile mkateche mesi ku lusulo, mgataje pa mbeju mumgunda. (2) Nginimbikana. Tiniwawilanje wa masengo sambano. Chambone, nambo mkamalisyeye chitema, ligongo ngusaka mkatende chindu chine panyuma pakwe. (3) Mpeleche chikalata'chi kwa M'mwenye. Muutuche, ligongo ngusaka nguo'jo pangakawa. Nambo kwa M'mwenye kwakutalika. Elo, ngumanyilila. Ajendeje. (4) Ana mundu'jo apite? Ngwamba, nganajaule. Namsalile akatyoché, une nginindye. Elo, nambo akuti apesile. Amsalile ajaule kumangwao. (5) Ana wandu nganamale kutawa nyumba jao? Elo, wajawile kukujigala matete. (6) Asyene musi ali kwapi? Atisile kwikonde. Ligongo chichi akutenda yati'ii? Kwalini, ngupela kuti akogopa. (7) Masengo'go nganagamale, mkalole

mwasyene. (8) Mkasajasa matete 'gala. Matete gapi? Gegan. Ngugasaka nambo. (9) Chichi mkusaka kutenda nago? Tinimpe alumbu. Chambone jigalagani.

EXERCISE 23 (page 68).—(1) 3 lines; 9 bags; 7 sheep; 11 hoes; 21 people; 46 shillings. (2) 100 days; 128 baskets; 303 trees; 1087 bricks. (3) I saw him only 3 times; he often comes; I will return on 5th day; write on all the people except the third one; don't kill that fowl, it is the last one. (4) I came to your house last night, but you had gone somewhere else. What did you want? I wanted to borrow a hoe. (5) Is your family accustomed to go into a house at night just to borrow a hoe? (6) No, but I remembered it on the way, and I wanted to go to work with it early in the morning. I don't think you are speaking the truth. (7) This rope is too short. Do you want some more? Yes, go and get 3 fathoms. How many? I did not quite hear. Only three. (8) Go and kill the goat, the black one; a visitor is coming. When will he come? This evening. (9) I will go to my young brother's to-morrow, and borrow some money. Will he agree? I think so, because he has got a great deal, from his work.

EXERCISE 24 (page 68).—(1) Majumba gawili; ngondolo msano na jimo; wandu msano na watatu; mbwa likumi kwisa msano; mowa makumi gawili kwisa limo; mbiya makumi gatatu kwisa msano na siwili. (2) Matete makumi msano na limo kwisa limo; milasi makumi msano na gatatu kwisa msano na umo; mikwamba makumi msano na mcheche kwisa mcheche; wandu lichila kwisa msano na jumo; nguku lichila kwisa makumi gawili kwisa msano; mandanda machila gatatu kwisa makumi msano na gawili kwisa gawili; malowe machila likumi kwisa limo. (3) Akwisa akuno kamokamope; najawile kweleko kacheche mwesi'uno; mwesi auno wa chi? Wajitatu. Timjise lyuwa'chi? Lya kakumi. Lupiya lwakutanda. (4) Kwende, tujauke kumsika lelo. Ngwamba, ngongupakombola kuja musu, nambo tinyaule ligulo'lino. (5) Mwa-weni wandu walingwa lijusi'lila? Kwapi? Petumbi'pala. Kwalini, mwanda. Walingwa nambo; makumi gatatu, machila gatatu, uli? Wapundile machila msano. Elo, winji mnope. (6) Ana mkukumbuchila kuti mwajasime mbiya siwili kwagune? Ngwamba, lyuwa'chi? Lijusi, ku msika'ko. Mwas-

sile kuti ngamkumbusye 'mwe. Oh, E-e ! mjise kumangwetu, nimpe. (7) Ana mkumanyilila kutawa nyumba mpela ajiji ? Elo, tusyowelele kusitawa iyoyo kumangwetu. Syambone mnope. Kupunda.

EXERCISE 25 (page 75).—I shall be; they have been; he is searching; they were sending; there are cattle (in there); nobody has sent anything; strangers who saw; sheep which have gone in; we who have spoken; the youths who passed; a hoe which I have; we who are strangers; the gun which you carried; people whom we called; bricks which you took away; when he spoke; when (or where) you went away; where you have written; where they slept; that was why I said; where the earth has fallen; clothes which they do not wear; things which you do not understand; things which you have not brought; any man who has not learnt; maize which we do not want; children who did not obey; clothes which you have not washed.

EXERCISE 26 (page 76).—Tuwele; awe; ndilimkulijiganya; twapitaga; ngati welewo; ana ngwena nganisipagwa (or nganisimugwa) m'lusulo? Ngapagwa juasiweni; liwago liligwile 'lila; malowe gambechete'go; mchanda juakuwalangaga; nyama syakupitaga'sila; wakongwe wangakana; achachanda umwawilasile; achachanda uwambilasile'mwe'wala; wandu wangaika pingwawilanga; nguo jijaiche'jo; wanache uwajosile; umwejo umwakwete majela; ipula inaisachile; pimkusala; paakulola; potwagonile'pala; nde ponamsachile'mwe; majela gatukakugasaka (or gangasaka uwe); malowe gatuanagapikana (or gatukana-pikana uwe); aimwene wakanaika.

EXERCISE 27 (page 77).—(1) What are you thinking about? Nothing. Nonsense, nobody sits like that without thinking about something. (2) I was thinking how poor I am. Really! What do you lack? Lots of things, I have no clothes, nothing. (3) Nobody lacks everything unless on purpose. Explain. A man lacks a thing because he has no money, is that so? (4) Yes. Well, he lacks money because he does not work. Quite so. Very well then, go and work like we do. (5) Go and call Che Juma (and tell him to) bring my gun; I am going shooting. Which gun will you take? The rifle and the shot-gun also. (6) Game! Where? There, it is lying down; shoot quickly

before it hears us. You have missed, have another shot, it has not run away yet. Good, you hit it this time. (7) Where is your wife? She has gone down to see her mother. When were you married? Some days ago; I married Che Ali's sister. (8) You are lucky, he is rich. Very, but that was not why I married his sister. (9) I did not say you did. No, but I thought that was what you meant.

EXERCISE 28 (page 78).—(1) Mkasajinjila m'nyumba mwangu iyoyo. Soyipe, bwana, naliwalile. (2) Ana lisegwe kusa'ko mate gakwe chichi? Wapali wandu wajinji waiche asume imanga. (3) Mwasalile auje malawi, ngati ligulo sambano? Akuti waje-sile mwipululupe, nipo sala j'wakwete. (4) Ajasime yakulya; ngongupakombola kwapa chindu ligulo'lino. Chambone, nambo talaje. (5) Mwasomile nyama'jo kwapi? Pa lukongolo luakumchiji. Ana mwajiuleje panyuma pakwe? (6) Elo, nagombile katatu; chipolopolo chakutanda chajisomile, soni nakulwisye, nipo cha katatu chajiuleje. (7) Mgopole lukonji'lu. Ngapagwa juakupakombola kulugopola, mundu atawile chilumbo chakunonopa. (8) Ana wani wamsalile mjase mbale'jo? Ngapagwa, nambo jakasiche, nipo mbesile kuti jangali masengo sambano. (9) Tujende litala'chi? Kumkuli mwipululupe; tujaule kwiwanda tukalole akulu wenu.

EXERCISE 29 (page 82).—(1) If he bathe; if I remember; if you want; if they run away. (2) If I had known; if he had lost; if it were lost; if they finish. (3) If we were disobedient (or, if we disobey); if it had not finished; had I not understood. (4) We should see; you would have been looking; I should suppose; he would have been bringing; you would have seen. (5) I should have given you; we should have been near; he would have lost; they would not have finished; I would not have killed it; you would not have missed. (6) I should not have forgotten; a poor man; an iron box.

EXERCISE 30 (page 83).—(1) Nimjise; natuwone; nakakulusye; nimkalombele. (2) Mungamanyilile; ningaliwone; jingaiiche; angajisume. (3) Ningawe juangasoya; mungawe wangaliwalila; tungawe wakusichila; ula jingawe jangaika. (4) Ningatumaga; mungalijimkumalisya; wangalijimkupanganya. (5) Angaliwalile; ningakumbuchile; mungauwile; gangajasiche. (6) Ngu-

kunutuleka ; ngingininimpa ; ngikinichinonopa. (7) (Mundu) juakusichila ; nguo jajimale ; mpando wa mtela ; mbiya sja-sijasiche.

EXERCISE 31 (page 84).—(1) If I had known that you were coming I would have waited for you. It does not matter ; it's my own fault, because I did not send anybody to let you know. (2) Tell them to wait outside, I will come soon. Have they brought any fowls ? Yes, they have brought eleven. (3) How did they carry them ? Tied to a stick. Have I not always said that they must not carry them like that ? Why don't they make a proper basket to put them in ? (4) I don't know, it's their lookout, not mine. Are you not the capitao ? It is your job to stop people doing this sort of thing. (5) Yes, sir, I forgot. I have no other excuse. All right, I shall forget the amount of your wages when I pay you your money and give you only five shillings. But —. That will do ; you may go. (6) Have the cattle gone into the kraal yet ? No, not yet ; there are too many now owing to those which came to-day. (7) There is not room for them all ? No, there really is n't. All right, for to-day, put all the oxen in the kraal, the old ones as well as those which came to-day. (8) You understand ? Yes. Then let the sheep go into the old house, and you must watch there all night, with a gun. If a leopard comes you must kill it. (9) To-morrow we will send people to fetch some trees, and we will build another kraal for the sheep. All right, sir, I understand.

EXERCISE 32 (page 85). — (1) Mungaiche katasi, mungambweni mpwenu. Ningaiche akuno katasipe, ningawe juangaliwalila mkeka wangu ; naujilile ngautole. (2) Ana wosepe ali chiwela kumangwetu ? Elo chiwelape. Kwalini kwekuno ? Ausile Che Bula. (3) E-e ! nguwona kuti akusile sambano ? Elo, akusechelela pakuti ausile. Wapangenyem masengo ku Halale yaka iwili, nipo akusichila. (4) Tungamanyilile kuti mwasachile wa masengo, tungaiche katasi. Ligongo chichi nganimutulindilile uwe ? (5) Nakusiulaga nguku syenu chisui, mukanamale kutawa chitundu chao, ngakanimsechelela. (6) Elo, ngulindilila matete gakwe, chemwali ajile kukugatola. Nakwitichisya umwe, tinisileche m'nyumba mwenu'muno chilo. (7) Kwangali liuto kwakusiwika. Kwangali chindu, kwa lelo

tingambe kusileka m'chiteletele mwao. (8) Wakwisa kulya akuno Wasungu walingwa? Mcheche. Nguwona kuti yakulya inandwiye. (9) Mkaulaje nguku jine, soni mukatole chitini cha isogosi. (10) Mkutwichila katundu'jo ligongo chichi? Mbesile kuti tukwaula sambano. Mtule soni, mwalindilile wane.

EXERCISE 33 (page 89).—He will come ; I will go and wait ; I must go ; he must pass (sometime) ; we must go and pay ; since I (he, you, etc.) came ; since I began work ; he is still asleep ; I was still waiting for you ; they were still sitting ; we are merely searching ; I only told him ; just give him ; although you are many, I am not afraid of you ; although I don't really want it, I will buy it ; will you be coming back ? " Not likely ! "

EXERCISE 34 (page 89).—Tachilipa ; tutukateche mesi ; simchiuja ; takatule akatundu wao ; chitulolele ; chitolele ; ali chikulile ; tuli chisachile ; nagambile kumbilanga'mwe ; tukwamba kulola ; wagambile koga ; nimchiujilila'muno, ngimsimana ; nakatulipe'muno, tachilipa ; ninjisosa'muno, nganichisimana.

EXERCISE 35 (page 91).—(1) Where has what's-his-name gone to? Who? I have forgotten his name? What's-his-name —, the chap who is always gadding about. (2) I don't know him. Oh! you know him quite well; what's-his-name, the man who went with you to Zomba. (3) Oh! Che Juma! Yes, that's the fellow; where is he? I saw him a little time ago at the market. What was he doing? (4) Nothing, he was just talking to the people. Do you think he is still there? Perhaps, that lot are always on the move, sometimes they just walk about, sometimes they stay there for some time. (5) That chap is a bit of a puzzle, he always dresses as if he were well-off, but he never does any work. (6) Shall I call him? Yes, but you must hurry up, because you haven't started cooking lunch yet, and I am hungry now. (7) See that he accompanies you when you come back. Yes, I know, I will bring him soon. (8) We have been here for some time now, we will get on with our journey tomorrow. Right! Let us get off early in the morning though, because it is very hot during the day. (9) The carriers will suffer from the heat. Yes, but we are only going to Chiwalo's, it is not far.

EXERCISE 36 (page 91).—(1) Nyumba jangu jagwile chilo cha lelo. Eti? Elo, sambano sinjitawa jine; kwangali chindu nambo, jikawile. (2) Takatande jine lyuwa chi? Naiche akuno n'angane na mundu, ajinjile masengo gangu. (3) Gakutawa nyumba'jo? Elo, ambi uli? None ngongupakombola, nambo nguwona kuti Chenyono —, Bula, tajitichisye ligongo jualakwe akusosa masengo. (4) Mwanja'wo ali kwa'? Ajile kwimajima, nambo tauje pangakawa. Ajo! akwisa sambano. (5) Amlanjile. We mwanja'wo juakupechesya wakongwe 'wo. Yambone, tingawecheche najo. (6) Walakwe! Ana mkusaka masengo? Masengo gachi? Gakutawa nyumba. Elo; nyumba jacheni nambo? Ugwi! nyumba jangu. (7) Ana umweji juakupakombola kulemba wandu apanganye masengo ga msoko? Ngwamba, nambo Msungu juangu tachimlemba'mwe masengo gakwe, mulipe mbiya mchechepe. (8) Natende yeleyo, yambone tingatawe nyumba jenu. Kwende tujauke kwa Msungu, amlembe lelo, mukatande masengo kundawi kwakwe pa lyuwa lya kulemba. Kwende. (9) Bwana, ngusaka mundu'ju akatawe nyumba jangu ku musi. Elo, mbikene, ambi uli? Amlembe mpela masengo genu, ligongo une juangapakombola kwaula ku musi ngatende yeleyo namsyene, pakuti boi juao. Chambone, tinimlembe.

EXERCISE 37 (page 96).—(1) To kill for, *or* with; to run to, for, *or* with; to draw (water) with, *or* for; to wait for. (2) To forbid; to cause to fall; to cause to run; to drive away; to show. (3) To think hard; to send frequently; to ask repeatedly; to make carefully. (4) To be for sale; to be wounded; to be fired; to set upright; to be tie-able; to be audible. (5) He had only just got up. (6) Che Nampanda who was also known as Che Msamati.

EXERCISE 38 (page 96).—(1) Kujigalila; kusomela; kwendela; kutawila. (2) Kutamika; kujesya; kusimosya; kusakalisya; kupikanichisya. (3) Kukulusika; kukomboleka; kwasimika; kuchapika; kugopoka; kwiwika. (4) Nyumba janatawape; naliji juanaichilape.

EXERCISE 39 (page 97).—(1) There was once a man who went out shooting; he killed a buck, and made up (the meat into) a bundle. His path lay along a watershed where there was no

water, and he was thirsty. He put down his load on the path to go and look for some water and he found it in plenty. Before he had taken a drink, he saw a lot of fish swimming about in the water, and he said, "I will go and get some fish-poison and catch these fish." So went off looking for fish-poison and brought some and put it into the water. He noticed then that the fish were floating on the surface, and he bethought himself, "I will go and get my bundle (of meat), and put it here, so that I can catch these fish at my leisure." So he went to fetch it. (When he got) there, he found that someone had stolen his bundle, and he went in pursuit along the path. He did not find (the man) who had taken it. He came running back to catch the fish, and he found that they had vomited the poison, and were swimming deep down (out of his reach). Then he complained bitterly, saying, "Somebody has stolen my meat, and I have caught no fish. If I had had a drink and gone on, nobody would have stolen my meat. I must not act like this another time." The man went home with empty hands.

EXERCISE 40 (page 98).—(1) Mwanja'wo juakutama kweleko, ambele nguo ja lulele, nipo une ngingola kandu kakumpa mundu'ju. (2) Chonde, wakamulile lupiya, anyasime! Tinjiwapa luangu. (3) Nowe nganatukola, tulasile mpela umweji. Ambi tindende uli? Pakuti mundu'ju akutyoka sambano. (4) Mumsalile kuti akauje pakumala mwesi. Chambone, tinimsalile, ajauleje. (5) Namyaka* jaiche ula panandi. Chaliji chuku chambone mwacheso namuno mwachejusi; ngetupakombola kulolela chuku chambone yaka yose. (6) Elo, pane pa chaka chuku ngachikawa iyoyo. Mkasateleka ukana wojinji, basi. (7) Mkawile chichi? Nginimpakombola komboka lusulo ku chiko, nipo najawile kwa CheMwanyama, ngajasime wato. (8) Nguo jenu jipapwiche. Elo ninjile nyasime jine nambo kulepela. Mkujugajuga mwejo mowa gosepe, nguwona mpela mwaiche akuno kukusosa chakulokota. (9) Ana mpela ngusaka kwiwa? Mkwalusya'ne ligongo chichi? Kwalini, nambo ngungusyowekana ni wakujugajuga wangakamula masengo, mpela wangali soni. (10) Lelo chitukuta mnope, chilo nalepele gona. Elo, sambano chitandite chau.

EXERCISE 41 (page 104).—(1) Let us walk together; they fought; we knew each other well. (2) Take (it) down; don't open (it);

we will unwind (it). (3) Why are you so conceited? I built that house for myself; we brought that for our own use. (4) Go to (the place) where you saw it; go and put it back where you found it. (5) I pursued them in the direction in which they had fled; where you are standing is where I planted some seeds.

EXERCISE 42 (page 104).—(1) Nganatuwonegana; atamane pamo; mkupikangana mowa gosepe. (2) Tutulumbukule; mkajanukule nguo'sila; mtyosye chimbonga'cho. Chapi? Chechila chakwegamila kwipupa; ugulani pa mlango. (3) Nalijoteleje moto; mkajima sai, mulijinamukule; nilitechele yakulya'yo namsyene. (4) Ana mkumanyilila kwajinjilile Che Nyono? Wajile ku musi'kula kumwagasumile magombo'kula; wausile ku musi kwapagwile'ko; msose mwisimbo'mo m'mwagwile'mo.

EXERCISE 43 (page 105).—(1) "The 'ngwime' does not run about during the rains, but during the dry season. When the rains commence, they go into their holes, and shut themselves up in there till the dry season, fast asleep all the time. (Then) they begin to go round picking up the food which is left in the gardens after the harvest. They go (into the gardens) there, pick up the food, and store it in their holes." "I have never seen what an 'ngwime' looks like." "If you want to know (what) it (is like), come along and we will go to the garden together; I set two traps there yesterday. Perhaps we shall find (some) caught." "I should like to go with you." Then they both went together, and when they got there they found that both traps had gone off, and two "ngwime" had been caught. Then he pointed and said, "Look, these are those 'ngwime' (about which we were speaking)." The other said, "Now I know them."

EXERCISE 44 (page 105).—(1) Nguwona kuti ula jikwisa, mbugale pa mlango'po, nekwanukula nguo'sila. (2) Ana tusi-wiche papi, ligongo nganisijumule? Msajiche pebweta'pala. (3) Pomkuwechetana ni Msungu, mkasajegamila pa mlango iyoyo. (4) Ana mbambe nyali sambano? Elo, soni mkolesye moto kuti nyoteje. (5) Wanache wakung'andana pamo kusa'ko. Ana wakatenda chichi? (6) Wakusyenga lusambo m'chitela. (7) Ana imanga'i iumile kwapi? Ku matimbe kwa CheMsusa'kula, waku-sapanda kweleko yaka yosepe. (8) Wakusagowola katema'chi?

Pakati pa chuku, soni pakutanda chau. (9) Makoswe galileje nguo'ji chilo. Tutupanganye chigwenembe nekuchitega pa lutumba'po. (10) Mbunichile pebweta, mliwiche pasi pa chindanda. Soni mkoleche nguo'si. Mkasikolechela kakonje 'ka, nambo pa itela yao.

EXERCISE 45 (page 111).—(1) Don't spread those clothes there, lest they get damp. (2) Everybody does like that though, always. (3) Break off now, and start hoeing again when the sun is thus. (4) Let us buy some flour at Mandala, this is getting finished. (5) I was just going, I saw that there was only a little left. (6) We will not untie that again, I have made it up finally. (7) When I saw you coming I was just going home. (8) This bucket has got a hole (in it), it is leaky. (9) I have got a cold. I usually get one during the rains too. (10) I saw Bula hoeing in his garden. (11) The women came singing, the children following them. (12) It is dawn now, come along to work.

EXERCISE 46 (page 112).—(1) Muwimbe 'chenene chitaku-sulula chipagala. (2) Mkalime mseu, utenda kuutala. (3) Mjise tukajendajende. Njiteje ndye. (4) Nachite ndipile wandu ponambweni'mwe po mwaikaga. (5) Twate kumala. (6) Ngusajimuka kundawipe mowa gosepe, nambo lelo napesile. (7) Mkulolechesyaga mosepe, najiweni ndembo jilimkwima pa mtela, mchitemangula nyambi. (8) Mkoleche 'chenene mkinga'wo, utakugwa; lelo mbungo jikupuga mnope. (9) Ana mtawile lutenje'lo? Nganatumale. (10) Mkwamba kutama akuno ligongo chichi? Tutakutawaga, tuchite tukang'we. (11) Nyama jagwile pasi mchipilipitaga. (12) Sambano kuswele, nipo jikunya ula, kwe' tugone akuno.

EXERCISE 47 (page 115).—(1) -wisile; -wangenye; -pisisye; -pokoswele; -soyiye; -wosile. (2) -tesile; -kodwele; -tutile; -tawile; -pindiche. (3) -swekwile; -nyenjile; -pitikwisye; -ng'wele; -matwile. (4) -papwile; -pakeme; -lile; -nunjile; -nyosisye.

EXERCISE 48 (page 115).—(1) -liya; -limbika; -leupa; -laga. (2) -tojima; -poka; -pinduka; -galausya; -panganya; -tokota. (3) -lindilila; -patula; -komoka; -pasya; -nokola. (4) -kula; -lwala; -moga; -ngwiya.

KEY TO REVISION EXERCISES.

1. (Page 134).—(1) I want a lot of people to hoe this garden. (2) Where are you going? I am going to the stream to wash. (3) What is this savoury smell in the house? Meat which my wife is cooking. (4) This blister is quite sore. (5) The sorghum is getting eaten up by the doves and (other) birds. (6) It's pleasantly cool to-day, not too hot. (7) I am going to Quilamane to buy gunpowder. (8) We want to go to Angoniland. I don't. (9) Do you want some food? No, I usually eat very early. (10) Lions often come about the village at dead of night. (11) Do you remember what we were discussing yesterday? No, I don't. (12) I think that you are pretending not to know, because you remember quite well. (13) This box is heavy, I sha'n't be able to carry it much further. (14) I want to go to bed now, I am getting very sleepy. (15) My potatoes are going bad and (are getting) riddled (with insects). Where do you keep them? I generally put them in the verandah-room, with some earth. (16) The water has dried up in the well now, and the people have begun to dig a new one. (17) What have you put in that box? It is empty. (18) It is calm to-day, there is no wind; it rained all night, till dawn. (19) These people want to have a fight with me, though I have not said anything to provoke them. (20) It is four days' journey from Zomba to Chisyungule. (21) There are many different kinds, more than ten.

2. (Page 135).—(1) Welewo ngakusaka kwinjila masengo, wakutama mowa gosepe m'misi mwao. (2) Nambo wandu wakusyoweleda kutenda masengo ngakutama kwakujinji pa musi. (3) Aga manyasi'ga gali gambone kusyene, gegala gali gakuwajilwa kwimbila nyumba. (4) Ana mkulwala chichi? Ukumbweteka mgongo. (5) Ngingupikana yakuwecheta'yo, ligongo une mowa gosepe nginguwecheta kawili kawili. (6) Ana umwe chichi mkuganisa mowa gosepe? Ngingingola kandu

kinguganisyā ; ngwamba kutama namsyene. (7) Ngusimongwa mundu'ju ; kulandana mpela jua ku Zomba. Ngwamba, juelejo nganawa jua ku Zomba, nambo ku Mlanje. (8) Aji mbanga'ji gakutama matunu. (9) Ana umwe chichi mkuseka? (10) Ngingusaka inangwa'yo, itenda kuwawa. (11) Une liku-mbweteka liundika, ngukosomola mowa gosepe ; sambano nguja kujuga mtela. Ngusalwala chuku. (12) Sambano matete'gala gamasile kupya gosepe. (13) Asonowangu wajile ku migunda kukukawa mongu. (14) Wani wakachwile mtela'u? Ngapali akachwile, ukachwiche chilo pajipujileje mbungo. (15) Wandu 'wa wanandwipe, ana wane wajile kwapi? (16) Alu lusulo'lu lwakutama mesi chukupe ; chau mwangatama mesi, lukuwa msangape.

3. (Page 135).—(1) I shall come to your place to beg for meat. (2) Right oh! see you later, I'll cut off the haunch for you. (3) I won't be long, I'll be there directly. (4) Is that water boiling yet? No, not yet, it is just beginning to, though. (5) You want to ask for some medicine to drink, do you? All right, ask away, perhaps he will give you some ; wait a bit, the doctor hasn't come yet. (6) Pour the medicine into this bottle, and take it with you ; but when you have finished the medicine, you must bring the bottle back. (7) My house is finished, I shall sleep in it to-night. (8) What have these people got in their baskets? Onions for sale. (9) How much are they? Three shillings a basket. I will take one. (10) If you come very early in the morning, I shall be still in bed. (11) Have you wiped those knives? Yes, all of them. (12) It is dawn, come along to work. (13) The hoers have stopped work now, it is twelve o'clock. (14) Who was that fighting on the path this morning? I don't know who it was. (15) Bring the child and lay him on the bed. (16) Close the tent, to stop the rain coming in. (17) I say! come on and cut some "tooth-brushes." All right, I'll come, but I must go and put on another cloth, lest I tear this one. (18) The child was still standing at the door, watching the rain, and by and by he saw that it was clearing up. (19) When I got back, I found my house built, and my wife cooking the dinner, but the workmen were still smoothing off the plaster. (20) So I said, "We can't sleep in here to-night, or we shall get ill ; because the plaster isn't dry yet." (21) Generosity is investment, meanness is ruin.

4. (Page 136).—(1) Ningamanyilile kuti mulimkwisa, ningateleche yakulya yine. Pangali kandu, ndyosile ndili ndile kumangwetu. (2) Chiichile uwe, jitandite kunya ula. (3) Ngongusaka nguo'ji, nambo jejila; ngwamba, jijojo janatawape. (4) Po wandolite une petala, nagambile kutama pelepo, juangata-tenda chindu. (5) Mwawilanje wanache aiche akuno, nomwe wakwe, tulongane pesi, tukasume utandi. (6) Achimwene wakwaula ku Zomba, namose none juakwe tinongane nao ngalole kusyeto. (7) Wandu wane waitandite gowola imanga, nowe wakwe tutuitande. (8) Nalisumile chuma'cho ku sitolo jua m'mwenye ajo jutukusumana najo uwe mowa gosepe. (9) Ngwaula kwitinji, ni walakwe nombe nao alongane none. (10) Umwe mumkodole mundu'jo aiche akuno. (11) Mjigale masamba gamawisi, tutamile. Apano sikuluma salau. (12) Ana wane ali kwa'? Wasigele munyuma. (13) Umwe mtulungole litala lya ku Chikala, ngamlole mpwanga. (14) Ana wakuuta galeta nganaiche akuno? Nganaiche, ali mwitala; taiche ligulo. (15) Nambo ajaule wane akakulumisye achimjao. Wandu nganakugwa, wajile kukutema ngwi. (16) Ana wosepe wajawile kukutema ngwi? Ngwamba, wane wakuchapa nguo ku lusulo. (17) Mwawinje welewo, wakaika akuno.

5. (Page 137).—(1) We have come a long way, let's have a rest now. Yes, let's look for a really shady place. (2) I say! you had better walk carefully here or the thorns will hurt you. (3) I have hurt my toe, it is quite painful. What did you hurt it with? I stumbled on the path. (4) Is all well at home? I have not had any news from home, because I left so long ago, and I don't know what has happened. (5) We will stop here to-day, and stay two days. (6) How many days' journey is it from here to Blantyre? (7) One; two easy days. (8) He wants carriers to go to Zomba. How many are there? 21. (9) All right, let them sit down, while you take their names, so that we can give them their loads properly. (10) Go and see how many loads there are. I have counted them all, there are 27. (11) Mahmadi had better go and look for some more people, while the others wait here. (12) When the others come, they can go off together, because I want all the loads to go in one trip. (13) Let all the men stand in line, so that we can count them properly. There are more than enough. (14) These men have come to get their wages. Tell them to go away and come

back early to-morrow morning, and I will pay them. (15) Show me where the hartebeeste are. Well, this is hartebeeste spoor. They were on the run. Yes, it's their spoor all right, there was a large number of them; some of these were zebra, they were mixed together. (16) Who is calling me? Nobody, we are discussing our own affairs. (17) The beans are ripe in Blantyre now; some people I saw the other day had some.

6. (Page 138).—(1) Ana au mtumba wa nguo akusuma uli? Kwalini, nganibusye usume wakwe. Ana walakwe wasachileje kuti asume? Elo, uneji sachileje kusuma, ningaumanye mtengo. (2) Chambone, walakwe akauje mkucha, tindande kwausya kaje asyene nguo'si. Ee-a-ah! tingauje lyuwa lilyo-lyo kukulola. Ajende achimwene, sachitusimana panopano. (3) Wandu wa masengo'wala watisile wosepe. Ana mtesileje kwaputa? Ngwamba, wagambile kutila achimsyene, wanga-puta. (4) Ana mkusaka chichi? Une ngusosa masengo. Masengo gachi mwapanganyaga kala? Ga chipala. Apano pangali ga chipala, nambo gakuwaka. Gelego nganinilijiganye, timbite mchisosa gane. (5) Mwatume wa masengo akateme mitela ja mapanda mcheche. Wane ajende akatole maganga ga njelesa; nambo ajaule ku Chilwa, kweleko niko jili njelesa jambone. (6) Ana umwe mpika'ula mwaunichile? Ngwamba, nganimbunichila, ligongo liuniko nganiniliwona. (7) Kwe', tujaleje kumangwetu, sambano kuswele. (8) Maguo gamikambako gangaluma, nambo gakuwaka gamikolo. Nambo gelego gapali ngosyongosyo, gane gamapiliyu, gane gamawala-mawala, gane gamachejeu panandi. Nambo gapali gane gamakulungwa, gelego uwe ngatukugamanyilila lina lyakwe; uwe nipo tukuti gosepe gali maguope, nambo achakulungwa wa kala, welewo wakumanyilila mena gakwe. (9) Katema pakuwandi-chila kumala masika, jikusaika ula ja mwela, nambo chaka'chino jiiche panandipe. (10) Liso japugaga mbungo jajijinji mnope, m'nyumba'muno mwaliji luundupe. (11) Mlote ukulu wakwe wa nyasa, jangawoneka lisi line. Mwelemo mwangajenda mawato nambo sitima; sikuja kwakutalika kutukakupita uwe. (12) Ana nyama'jila jiiche josepe? Elo. Kajigalile mwagawanye wandu wosepe. (13) Anyono, mwasalile alumbuwenu aiche akuno andelechele yakulya, sala jingwete. Akuti akwisa, atenda kusyaga.

7. (Page 139).—(1) I am glad to hear you are well, I also am still quite fit. (2) Where have all these people come from? From Mlanje, they have come to get cotton-seed. (3) Wait here till I get back, don't go off anywhere. When will you be back? After sunset. Go on then, I will meet you. (4) This is an old sore, when did you get it? Two months ago. (5) I'll ridge up for sowing. Let's be sensible this year and hoe a good big garden, because we are nearly always pinched for food. (6) Who offers himself as a candidate for the chieftainship? We are going to instal the eldest nephew. Let's go to Likumbe and discuss the matter. (7) Lend me a pot to go and draw water with. You may take this one, but bring it back soon. (8) I had some honey to-day, I found it in that tree. Weren't you stung? Badly, because I persisted. (9) Tell that fellow who is whistling to stop, he is a nuisance. (10) I say, Bakali! Hullo! Are you going for a walk to-day? Yes, I thought of going to see my brother-in-law. Well, look here, if you happen to be going down to the Chief's, you might let your mother-in-law know that I shall meet her early to-morrow morning. (11) All right, I'll tell her. I'll see you when I get back. Yes, I will see you part of the way.

8. (Page 140).—When starting a new garden, they first cut down and burn the grass and trees; and pick up and pile together all the stones into heaps. When they have broken up the bush in this manner, they wait for the first rains, plant their seed, and keep the garden free from weeds, during the whole of the rains, by hoeing the soil into heaps.

When the maize is ripe, they gather it in, and carry it in baskets to the grain stores.

When they want to prepare the maize for food, they take it from the store, strip the grain from the cob, and throw the cobs away. Then they take the grain to the mortar, and husk it by pounding with a little water; having husked it, they take it out of the mortar and put it in a basket. Now they take out part at a time, putting it into a sifting basket, and separating the husks from the grain; the husked grain they put into an empty basket. Then if there remain any husks with the grain, they repound it, and remove them. When the husking process is finished, they warm up some water, take it off the fire, and

soak the grain in it so as to soften it. When it is soft, they strain it, and put it into a sifting basket; after a day or two, they take it to the stream to wash it. On their return they put it on the roof to dry partially, take it to the mortar and pound it. After pounding, they pour the flour into a sifting basket, and sift out the coarse grains, putting them into one basket, and the fine-ground flour into another. When all the flour is sifted, they repound the coarse grains. Then they take the flour and spread it out to dry.

If they want to make porridge, they first wash out the pot to remove the remains of the last meal, fill it with water, and put it on the fire. Before it boils they take a little flour in a gourd-cup, make it into a paste, rub it down thoroughly till it is quite smooth, and add it to the pot. When it is hot, they pour out a little water and sprinkle in flour, stirring gently until stiff, adding a little water so that it can be stirred thoroughly. Having finished stirring, they take the pot off the fire, put it on the ground, ladle out the porridge, and put it into the plates ready for eating.

ABBREVIATIONS

USED IN THE VOCABULARIES.

adj.	Adjective.
adj. pron.	Pronominal Adjective.
adv.	Adverb.
adv. n.	Adverbial Noun.
conj.	Conjunction.
conn. pron.	Connective Pronoun.
dem. pron.	Demonstrative Pronoun.
n.	Noun.
neut.	Neuter.
num.	Numeral.
o.	Onomatopœic Form.
p., pres.	Present.
perf.	Perfect.
pers. pron.	Personal Pronoun.
pl., plur.	Plural.
poss. pron.	Possessive Pronoun.
prep.	Preposition.
pron.	Pronoun.
sing.	Singular.
Swah.	Swahili.
syn.	Synonym.
trans.	Transitive.
v.	Verb.

The numbers in brackets, thus : (1), (2), (5), etc., refer to the class of noun.

The Perfect form of all verbs is given in brackets after the stem.

YAO-ENGLISH VOCABULARY.

A

- A- (1), *pers. pron. connect.*, he she, it.
- A, *prep.*, of, for : -a *cheni* ? whose? -a *chi* ? what kind of? -a *chichi* ? what for?
- ACHA, ACHI, *plur. prefix. Class 2*, see *M-*, *Mw-*, *Mu-* or the stem to which these prefixes are attached.
- ACHAMBA (2), women.
- ACHIKULU (2), mother (*always used with the poss. pron.*: e.g. *achikuluwangu*, *achikulugwe*, etc.).
- ACHIMBUMBA (2), women.
- ACHIMSYENE (2), themselves.
- ACHIMWENE (2), an honorific used among natives, but familiar. Used also in reference to an elder brother.
- AKAWE, *conj.*, but, except (*more emphatic than NAMBO*).
- AKO, *dem. pron.*, there (*near*).
- AKO, *poss. pron.*, thy (*familiar or contemptuous*); one's.
- AKULA, *dem. pron.*, there, over there (*distant*).
- AKULU (2), elder brother; (*syn. ACHIMWENE*).
- AKUNO, *dem. pron.*, here.
- AKWE, *poss. pron.*, his, her, its; also.
- AKWEGO (2), wife's aunt, uncle, or parent; wife of maternal uncle, etc. (*vide Appendix II*).
- AKWELUME (2), maternal uncle.
- ALAKWE, *pron.*, he, the man we were speaking of; *plur.*, you, they.
- ALAMU (2), contemporary relatives by marriage (*vide Appendix II*).
- ALUMBU (2), brother, sister.
- AMAO (2), mother, maternal aunt (*vide Appendix II*).
- AMBI, therefore: *Ambi uli* ? Well, what about it?
- AMBUJE (2), any grand relation, and those of wife; a title of respect.
- AMBUSANGA (2), friend (of same sex), paramour (of opposite sex).
- ANĀ ? (*indicates a question*).
- ANA, *adj. pron.*, having, of: *Juana machili*, a strong man.
- ANA -OSE, *adj. pron.*, every one: *Mundu juana juose*, every single man.
- ANAGA, *conj.*, if.
- ANGALI, *adj. pron.*, not having, without: *Mundu juangali machili*, a weak man.
- ANGU, *poss. pron.*, my.
- ANGUNE, *poss. pron.*, mine, my own.
- AO, *poss. pron.*, their.
- APA, *dem. pron.*, here.
- APALA, *dem. pron.*, there, over there (*distant*).
- APALI, there is, he is there.
- APANO, *dem. pron.*, here.
- API ? *adj. pron.*, which ? what ? *Nyumba japi* ? which house ?
- APO, *dem. pron.*, there (*near*).
- ASONO, ASONGO (2), wife, husband, betrothed.
- ASYENE (2), owner: *Asyene musi*, the headman of a village.

ATATI (2), father, uncle, paternal aunt; (*vide Appendix II*).
 -ATI ULI? What kind of? *Nyumba jati uli?* what kind of house?

B

BALALA-BALALA, *o.*, in confusion, "higgledy-piggledy," pell-mell.
 BATA (9), calm.
 BUKU (9), book (*Engl.*, sometimes *sing.* (1)), *plur.* *mabuku* (6).
 BWANA (1), master, sir, (*Swah.*).

CH

-CHA, *v.* (-*chele*), dawn; clear up (after rain): *Sambano kuchele*, it is dawn now; *pe kwachele*, at dawn.
 CHAJILA, *adv. n.*, fertile: *Chilambo cha chajila*, a fertile country.
 CHAKA (7), year; festival: *Pa chaka*, next year; *mwacheso*, last year; *mwachejusi*, the year before last; *namyaka*, this year.
 CHAKACHI? when?
 CHAKULYA (7), food.
 CHALA (7), finger, toe: *Cha chikongo*, thumb, great toe; *cha nyonje*, little finger or toe; *chakulanjila*, index finger; *cha chilikati*, middle finger.
 -CHALILA, *v.* (-*chalile*), persist, resolve firmly.
 CHALU (7), insolence.
 CHA LUGALI, *adv.*, backwards.
 CHALUMO, YALUMO, *adv.*, the same; together.
 CHAMCHILEU, *adv.*, lengthwise.
 CHAMCHITIPA, *adv.*, crosswise.
 CHANACHE (7), derision, ridicule.
 CHANASA (7), pity, mercy.
 -CHAPA, *v.* (-*chapile*), wash clothes (by beating); (*syn.* -SAULA).

CHAU (7), the dry season (*from August to November*).
 -CHEJELA, *v.* (-*chejele*), be red, pink, light brown.
 -CHEJEU, *adv.*, red, reddish, pink: *Juamchejeu*, a "white" man.
 -CHĒKŪLU, *adv.*, old (*of persons only*).
 -CHELENGA, *v.* (-*chelesile*), move quickly, be in a hurry.
 CHEMWALI (1), a girl; (*esp.*) my sister.
 CHENENE, *adv.*, nicely, well; (*for* UCHENENE, ICHENENE).
 CHENI, -A, *pron.*, whose? *Kwa cheni*, to whom? at whose home?
 -CHENJECHESYA, *v.* (-*chenjehesye*), interfere, "butt in."
 -CHESYA, *v.*, (-*chesisye*), be sleepless, continue doing anything all night: *Lelo jichesisye ula*, it rained all night; *tuchesye ung'asi*, let us dance all night.
 CHI-, prefixed to the name of a tribe signifies an attribute, or the language of that tribe: *Lukanda lwa ChiNyasa*, a physiognomy of the type of the Anyasa tribe; *ChiNyasa*, their language.
 CHI? (*with a noun*), what? which? (*see also* -A).
 CHIBUKU (7), a large book (*Engl.*).
 CHICHI? what? *Ana chichi?* What is the matter? *ligongo chichi?* Why?
 CHICHILI (7), a peg, a post.
 CHIGAMBA (7), a patch.
 CHIGOMBELO (7), a shaped piece of wood for beating a floor smooth.
 CHIGONO (7), a sleeping-place (*hence a stage*) on a journey: *Akugona igono ilingwa petala?* How many days' journey is it?
 CHIGWENEMBE (7), a rat trap.

- CHIGWILI (7), a stump of anything worn down, e.g. an axe, hoe.
- CHIIGA (7), the thigh.
- CHIJUMBA (7), a bird trap resembling a cage; a cage.
- CHIJUNI (7), a bird.
- CHIKALAKALA (7), paper.
- CHIKALAWESA (7), a fingernail, toenail.
- CHIKAMWAKAMWA (7), gossip: *Jua chikamwakamwa*, one who is unable to keep a secret.
- CHIKO (7), a ford, a landing-place.
- CHIKOI (7), a wooden spoon or ladle.
- CHIKOKO (7), a wild beast; a weed.
- CHIKOLOWA (7), the eyelid.
- CHIKOSIMBI (7), an oribi.
- CHIKULA (7), a small ant hill.
- CHIKULULU (7), copulation.
- CHIKUMBA (7), a flood.
- CHIKUNGU (7), brass, a bracelet.
- CHIKWEKWE (7), a heap of grass, leaves, reeds, etc.
- CHIKWELU (7), a bamboo whistle.
- CHILAJA (7), a spud.
- CHILAMBO (7), a country, a district.
- CHILASI (7), a cartridge.
- CHILASYA (7), likeness.
- CHILE, *adv.*, in readiness.
- CHILIKATI (7), the middle, centre; (cf. *mkati*, inside).
- CHILILI (7), an earthen platform for a bed or seat.
- CHILINDO (7), a watch house.
- CHILINDASI (7), a race.
- CHILISA (7), a house in which a person has been buried; a tomb.
- CHILO, *adv. n.*, at night: *Pakati chilo*, midnight; *chilo cha lelo*, last night.
- CHILOLE, *adv. n.*, overseeing: *jua chilole*, an overseer.
- CHILONGO (7), a tobacco pipe.
- CHILOWA (7), a needle (*esp.* of bamboo).
- CHILU (7), the body.
- CHILUMBA (7), an island.
- CHILUMBO (7), a knot.
- CHILUMI (7), rheumatism.
- CHILWELE (7), a disease, ill-health.
- CHIMANGA (7), maize.
- CHIMANYILILO (7), a token, a badge.
- CHIMBELETA (7), a loop-hole, window.
- CHIMBICHISYA, *v.* (-*chimbichisye*), honour, treat with consideration or respect.
- CHIMBONGA (7), a walking-stick.
- CHIMBUNDI (7), a fence surrounding a house or houses.
- CHIMEME, *adv. n.*, stammering.
- CHINANGWA (7), cassava.
- CHINDANDA (7), a native bedstead.
- CHINDENDE (7), the heel.
- CHINDU (7), a thing, anything, something: *Kwangali chindu, pangali kandu*, it does not matter.
- CHINGA, *v.* (-*chinjile*), herd (cattle); protect.
- CHING'ALANG'ALA (7), neuralgic pain.
- CHINING'A, *adv. n.* (-*wecheta*), (speak) in parables; especially so that a third person may not understand what is said.
- CHINYINDILA, *v.* (-*chinyindile*), pack tightly, ram down.
- CHINYETANYETA (7), a fire-fly.
- CHIPAGALA (7), a roof, rafters.
- CHIPALA (7), a forge.
- CHIPANDA (7), a peg in the wall.
- CHIPANJE (7), wealth, goods.
- CHIPAPIKO (7, *plur.* 6), a wing.
- CHIPEPELA (7), paper (*Engl.*).
- CHIPEWA (7), a hat.
- CHÍPI (7), darkness.
- CHIPINI (7), a metal stud worn in the left ala of the nose.

- CHIPISYA (7), a piece or fragment of anything.
- CHIPOLOPOLO (7), a bullet.
- CHIPONGWE (7), an insult, derision.
- CHIPOŌO (7), a hole (*in a fence, etc.*); a rent (*in cloth*); a window.
- CHIPULA (7), a knife.
- CHIPULUPUTWA (7), a butterfly, a moth.
- CHIPUTIPUTI (7), the common house-bat.
- CHIPWA (7), a sister's son.
- CHISAGWA (7), a cluster of bananas (*contr. MKONGA, a bunch*).
- CHISAKO (7), a hut for the sick.
- CHISAMBA, -A, *adj.*, green (*in colour, contr. -wisi*).
- CHISANGO (7), a divining instrument of any kind.
- CHISAU (7), *and adv.*, like, likeness: *Chine chisau chelechi, another like this; chisau chakwe chati uli? What is it like?*
- CHISELO (7), a round shallow basket.
- CHISICHI (7), a projecting stump or root.
- CHISIMA (7), a well.
- CHISIMOPYA (7), the first rains (*contr., MTULUKA*).
- CHISIMU, *adv.*, really, truly, indeed.
- CHISISA (7), the fireplace in a native house.
- CHISISILA (7), damp.
- CHISIWILO (7), a stopper, cork.
- CHISOGOSI (7), fruit (*including berries, etc.*).
- CHISONDE (7), a maize-cob stripped of the grain.
- CHISOPO (7), a fish-hook.
- CHISOTI (7), a cap.
- CHISUI (7), a leopard.
- CHISUKULU (7), a grandchild (also MWISUKULU).
- CHISUSI (7), a nest.
- CHISWANI (7), *plur.* (8), rubbish (*withered leaves, stalks, etc.*).
- CHISYANO (7), iron, steel.
- CHISYEPELA (Pa), *adv.*, apart.
- CHITAGU (7), a puzzle, parable.
- CHITANDA (7), a corpse.
- CHITANGA (7), a large round mat; a splint.
- CHITELETELE (7), a crate for carrying fowls.
- CHITEMA, *adv.*, quickly.
- CHITENGU (7), a native stool.
- CHITETE (7), a grasshopper.
- CHITIPA (7), width: *-a chitipa, -ana chitipa*, wide.
- CHITUKUTA (7), sweat; heat.
- CHITUMBILI (7), a species of monkey.
- CHITUMBO (7), the stomach (*matumbo, intestines*); a pregnant womb.
- CHITUNDU (7), a fowl-coop; a pigeon-cote.
- CHITUNGULU (7), the bamboo hoop securing the rafters of a round house in position; (*hence*) a wheel, a child's hoop.
- CHITUTU (7), a rubbish-heap.
- CHIULA (7), a toad.
- CHIULO (7), froth; scum; spume.
- CHIULU (7), a wild cat.
- CHIUNICHILO (7), a lid, a cover.
- CHIŪALAMA (7), a klip-springer.
- CHIŪALAWALA (7), a scorpion, a poisonous centipede.
- CHIWAYA (7), a frying-tin, a Maxim gun.
- CHIŪELA, *adv.*, same as before; still there.
- CHIŪIGA (7), an earthenware pot of any kind.
- CHOCHOLA, *v.* (*-chochwele*), clear the bush ready for a new garden.
- CHOME (7), a cat.
- CHONDE, "I beseech you."
- CHUKU (7), the rainy season (December to April).

CHULUGO (7), a cooking-pot (also CHIULUGO).
 -CHULUKA, *v.* (-*chulwiche*), be many, be too many.
 CHUMA (7), beads.
 -CHUULA, *v.* (-*chuwile*), take out of water.

D

-DANDAULA, *v.* (-*d a n d a w i l e*), grumble: *Ngudandaula*, I am sorry.
 -DODOMA, *v.* (-*dodweme*), hesitate.

E

ELO, *adv.*, Yes.
 -ENE (with *cl. char.*), real, genuine.
 -ENU, *poss. pron.*, your.
 -ENUMWE, *poss. pron.*, your own.
 ETI? Is it so? Is it not so? (*Expecting an affirmative answer*).
 -ETU, *poss. pron.*, our.
 -ETUWE, *poss. pron.*, our own.

G

-GA is the continuative suffix; it is used with verbs only. After final *e* or *i* it becomes *-je*.
 'GALA for AGALA.
 -GALAGATA, *v.* (-*galagatile*) roll about on the ground (*especially in salute*).
 -GALAUKA, *v.* (-*galawtche*), be turned round, be overturned, turn back.
 -GALAUSYA, *v.* (-*galawisyeye*), turn round (*caus.*).
 -GAMBA, *v.* (-*gambile*), just to —, merely to — (*vide page 82*); speak of; "mean."
 -GANDA, *v.* (-*gandile*), be thin, become thin.
 -GANISYA, *v.* (-*ganisisyeye*), think, consider.
 -GAWA, *v.* (-*gawile*), cut up.

-GAWANYA, *v.* (-*gawonye*), divide.
 GE MOWA'GANO, *adv.*, nowadays, latterly.
 -GOLOKA, *v.* (-*golweche*), be straight.
 -GOLOSYA, *v.* (-*golwesye*), be just.
 -GOMA, *v.* (-*gomel*), lose a case at law; tap (*rubber*).
 -GOMBA, *v.* (-*gombele*), beat, sound (e.g. *drum, bugle*); fire (*a gun*): *gomba lulusi*, whistle (*with the mouth*).
 -GONA, *v.* (-*gonile*), lie down; sleep: *Kugona m'lugono*, to sleep, be asleep.
 -GOPOLA, *v.* (-*gopwete*), untie.
 -GPOLELA, *v.* (-*gopolele*), explain.
 -GOSA, *v.* (-*gosele*), preserve, observe traditional prohibitions (*mipingusi*); with reflexive "li-", refrain from.
 -GOWOLA, *v.* (-*goiwete*), reap (*maize*).
 -GULUKA, *v.* (-*gulwiche*), fly.
 -GUMA, *v.* (-*gumile*), bark (*of a dog*).
 -GUMBA, *v.* (-*gumbile*), plaster, mould: *Kugumba njelwa*, to make bricks.
 -GUMBALA, *v.* (-*gumbele*), be full.
 -GUMILA, *v.* (-*gumisile*), scream.
 -GWA, *v.* (-*gwile*), fall; occur: *Tulole itiwewe*, let us see what happens.
 -GWAGULA, *v.* (-*gwagwile*), strip off bark or skin, flay.
 -GWALA, *v.* (-*gwasile*), hide; disappear.
 -GWE, *conn. pron.*, his (*used only with words denoting relationship*).
 -GWESELA, *v.* (-*gwesele*), be sleepy, "only half awake."

I

ICHENENE, *adv.*, nicely, well.
 ICHO! "Let me pass," "May I come in?"

- IKA, *v.* (-iche), come, arrive, reach.
- IMBA, *v.* (-imbile), swell.
- INA, *v.* (-inile), dance.
- INGA (8), rations, food for a journey.
- INOINO, *adv.*, in this manner.
- ISYA, *v.* (-isisye), sigh: *Kwisya ulesi*, to be "bored."
- ITUKA, *v.* (-itwiche), go off (of a trap).
- ITUNGUU (8), onions.
- IYOYO, *adv.*, thus.
- J
- JA, *v.* (-jile), go.
- JALUCHILWA, *v.* (-jaluchilwe), be light (in weight).
- JALUKANGANA, *v.* (-jalukangene), be nimble, active.
- JALUSYA, *v.* (-jalwisye), be insolent, disrespectful.
- JAMBUCHILA, *v.* (-jambuchile), infect, be infectious (of disease).
- JAMILA, *v.* (-jamisile), scream.
- JAMUKA, *v.* (-jamwiche), scold, rebuke.
- JANGA, *v.* (-janjile), answer, reply.
- JANGUYA, *v.* (-jangwiye), make haste.
- JANIKA, *v.* (-janiche), spread out (to dry).
- JASA, *v.* (-jasile), throw away; lose; bury.
- JASAMA, *v.* (-jaseme), gape, yawn: *jasama mwaju*, yawn.
- JASIMA, *v.* (-jasime), lend; borrow (temporarily, cf. -KONGOLA).
- JATUSYA, *v.* (-jatwisye), dry by heat (fire, as opposed to sun, cf. -JANIKA).
- JAULA, *v.* (-jawile), go.
- JE, *continuative suffix, used only with verbs (see -GA).*
- JEGAMA, *v.* (-jegeme), lean against.
- JELE'MIANJA'JO (*pron.*), those, "that lot" (refers to a number of people collectively).
- JELUSYA, *v.* (-jelwisye), advise.
- JEMBECHHEYA, *v.* (-jembecheye), wait, have patience.
- JENANILA, *v.* (-jenanile), suffice.
- JENDA, *v.* (-jesile), go, walk: *-jendajenda*, go for a walk.
- JENELA, *v.* (-jenele), spread (e.g. a flood, rumour); suffice.
- JENJELA, *v.* (-jenjele), prepare medicine, dispense.
- JEPEPALA, *v.* (-jepepele), be thin (of cloth, etc.).
- JESEMULA, *v.* (-jesemwile), sneeze.
- JIGALA, *v.* (-jigele), carry, bring.
- JIGANYA, *v.* (-jigenye), teach.
- JIKA, JIKAPE, *adv.*, alone.
- JIKUTA, *v.* (-jikwite), be satisfied, have eaten enough.
- JILA, *v.* (-jile), say.
- JILANA, *v.* (-jilene), agree together, match.
- JIMA, *v.* (-jimi), stand; refuse.
- JIMBA, *v.* (-jimbile), sing.
- JIMBALA, *v.* (-jimbele), be fat (of a person).
- JIMIKA, *v.* (-jimiche), set upright.
- JIMUKA, *v.* (-jimwiche), get up (from a recumbent position); be in good health.
- JIMUSYA, *v.* (-jimwisye), *caus.* of *-jimuka*; (hence), rouse.
- JINA, *v.* (-jinile), dye black.
- JINAMA, *v.* (-jineme), stoop.
- JINICHILA, *v.* (-jinichile), bless; *pass.*, prosper.
- JINJI, *adj. pron.*, much, many.
- JINJILA, *v.* (-jinjile), enter; succeed (to a position): *Ngongumanyilila kwajinjilile*, I don't know which way he went.
- JIPI, *adj.*, short.
- JISA, *v.* (-jisile), come.
- JITA, *v.* (-jitile), pour out.

- JITICHISYA, *v.* (-*jitichisye*), consent.
- JIULA, *v.* (-*jiwile*), become ripe (*fruit, abscess*).
- JIWA, *v.* (-*jiwile*), steal.
- JOCHA, *v.* (-*jochele*), burn.
- JOGA, *v.* (-*josile*), bathe.
- JOGOPA, *v.* (-*jogwepe*), fear, to be afraid.
- JOGOYA, *v.* (-*jogweye*), frighten; be frightful.
- JOKOLA, *v.* (-*jokwele*), take out of the fire.
- JOLOWA, *v.* (-*jolwele*), be soft.
- JOMBOKA, *v.* (-*jombweche*), cross (*a river*).
- JONANGA, *v.* (-*jonasile*), spoil, waste.
- JONGA, *v.* (-*jonjele*), suck.
- JONGOLA, *v.* (-*jongwele*), straighten.
- JONJECHESYA, *v.* (-*jonjechesye*), increase (*quantity*).
- JOTA, *v.* (-*jotele*), warm oneself at the fire; (-*LIJOTA* is more usual).
- JUALAKWE, *pron.*, he, that one (*referring to a person already mentioned*).
- JUAWII (1), a thief (*for JUAUWII*).
- JUGA, *v.* (-*jusile*), beg for, or from.
- JUMI, *adj.*, living.
- JUMILILA, *v.* (-*jumilile*), dry up.
- JUMU, *adj.*, dry.
- JUMULA, *v.* (-*jumwile*), be dry.
- JUWA, *v.* (-*juwile*), hide.
- JUWILILA, *v.* (-*juwilile*), lie in wait for, ambush.
- K
- KA (*diminutive prefix*).
- KACHULA, *v.* (-*kachwile*), split up; tear off (*e.g. a branch*); tear up.
- KAGULA, *v.* (-*kagwile*), follow.
- KALA, *adv.*, formerly, sometime ago: *Kalakala*, long ago.
- KALAMUKA, *v.* (-*kalamwiche*), be cunning.
- KALANGA, *v.* (-*kalanjile*), fry.
- KALILOLE (13), a looking-glass.
- KALINGWA, *adv.*, how often? how many times?
- KAMUCHISYA, *v.* (-*kamuchisye*), help.
- KAMULA, *v.* (-*kamwile*), seize, catch, hold; be in possession of.
- KAMWA, PA (16), the mouth.
- KANA, *v.* (-*kanile*), refuse; deny.
- KANGA, *conj.*, whether; either . . . or; perhaps.
- KANGA, *v.* (-*kanjile*), fell (*a tree*).
- KANGAMALA, *v.* (-*kangamele*), make haste.
- KANUNDU (1), a cigarette.
- KAPOLO (1) (*plur.*, *achikapolo*), a slave.
- KASA, *v.* (-*kasile*), smash, break in pieces, ravage.
- KATA, *v.* (-*katile*), cut.
- KATASI, *adv.*, some time ago; *katasipe*, quite recently; *kata-si'kala*, that time.
- KATEMA (13), time, occasion; *katema'chi*? When?
- KATUNDU (1) (*plur.*, *achikatundu* (2), *ndundu* (10)), a load. Often used to denote the carriers; *MSIGO* is a better word for a load.
- KAWA, *v.* (-*kawile*), pluck (*fruit*), gather (*vegetables, etc.*).
- KAWA, *v.* (-*kawile*), delay; last a long time.
- KAWILL, *adv.*, twice; *katwili-kawili*, often.
- KOCHELA, *v.* (-*kochele*), or *intens.*
- KOCHESYA, come to anchor, reach the shore.
- KODOLA, *v.* (-*kodwele*), beckon, summon by a sound or gesture.
- KOKOWA, *v.* (-*kokwele*), loiter, linger.
- KOLA, *v.* (-*kwete*), have, possess.

- KOLANGA, *v.* (*-kolasile*), summon, invoke, mention.
- KOLEKA, *v.* (*-koleche*), hang up.
- KOLELWA, *v.* (*-kolelwe*), be drunk.
- KOLESYA, *v.* (*-kolesisye*), light (a fire).
- KOLOGANYA, *v.* (*-kologenyé*), stir, mix by stirring.
- KOLOMA, *v.* (*-kolweme*), snore, snort.
- KOM A, *v.* (*-komile*, *-komele*), hammer in, strike with an instrument; reach, extend.
- KOMALA, *v.* (*-komele*), be ripe.
- KOMANGALA, *v.* (*-komangele*), come to maturity, be full-grown, become ripe.
- KOMASYA, *v.* (*-komasisye*), greet, salute.
- KOMBOLA, *v.* (*-kombwele*), be able (also *-PAKOMBOLA*).
- KOMBOLEKA, *v.* (*-komboleche*), be possible.
- KONDWA, *v.* (*-kondilwe*), be happy, cheerful, pleased.
- KONGOLA, *v.* (*-kongwele*), lend, borrow (for some time; cf. *-JASIMA*). *Ngongole* (9), a debt.
- KONGWE, *adj.*, female (of persons only).
- KOPA, *v.* (*-kopele*), hook out of a hole (especially of catching crabs).
- KOPOKA, *v.* (*-kopweche*), come out, go out, emerge.
- KOSOMOLA, *v.* (*-kosomwele*), cough.
- KÖSYA, *v.* (*-kosisye*), reheat, warm up.
- KÖSYA, *v.* (*-kosisye*), care for.
- KOTO, *adj.*, beautiful, pretty.
- KU, *prep.*, to, from, at.
- KULA, *v.* (*-kusile*), grow, become bigger: *Sambano akusile*, he is full-grown now.
- KULULUCHILA, *v.* (*-kululuchile*), forgive.
- KULUMIKA, *v.* (*-kulumiche*), be on point of departure.
- KULUMISYA, *v. trans.* (*-kulumisye*), hasten, cause to make haste; make or get ready.
- KULUNGWA, *adj.*, big, large, grown-up.
- KULUPILILA, *v.* (*-kulupilile*), trust, believe in.
- KULUPUKA, *v.* (*-kulupwiche*), escape.
- KULUSYA, *v.* (*-kulwisye*), miss.
- KUMANGWETU, KUMANGWAO, etc., home.
- KUMASIKUSIKU, *adv.*, before dawn.
- KUMBUCHILA, *v.* (*-kumbuchile*), remember.
- KUMBUJO, *adv.*, in front, in the future.
- KUMBUSYA, *v.* (*-kumbwisye*), remind.
- KUMCHIJI, *adv.*, the left, to the left.
- KUMKULI, *adv.*, upstream; ashore; to the higher ground.
- KUMLYO, *adv.*, the right, to the right.
- KUMPOTO, *adv.*, the north.
- KUMWELA, *adv.*, the south.
- KUNDA, *v.* (*-kundile*), consent, allow.
- KUNDAŴI, *adv.*, in the morning: *Kundaŵi kwakwe*, next morning.
- KUNDAŴIPE, *adv.*, early in the morning.
- KUNGA, *v.* (*-kunjile*), string (a bow, bed, or musical instrument).
- KUNGULO, (16), the throat.
- KUNGULUKA, *v.* (*-kungulwiche*), converse, chat, pay a call.
- KUNOKUNO, *adv.*, here, in this very place.
- KUNYUMA, *adv.*, behind, in the rear.
- KUSA, *adv.*, outside.
- KUSI, *adv.*, down, on the ground; *kusi ku*, below, beneath.

KUSYENE, *adv.*, very; KUSYE-SYENE, extremely.
 KUSYETO, *adv.*, to the other side (of an obstacle); (*n.*), a head wife; a term of respect used to old women.
 KUTI, *conj.*, that, so that (*lit.*, saying).
 -KUŴALA, *v.* (-*kuŵele*), stumble, trip up (over a root, etc.).
 -KUŴULA, -KUULA, *v.* (-*kuwile*), tap out a hoe or axe from its handle.
 -KUYA, *v.* (-*kuyiye*), pursue, follow about.
 KW-, for words beginning thus, see also *J.*, *I.*, *L.*, *W.* (*vide Chap. I.*)
 KWA, *prep.*, to, for, from, at (*used with names of persons*).
 KWA CHENI? *adv.*, at whose house? to whom?
 KWAKUJINJI, *adv.*, very much, very often.
 KWAKUTALIKA, *adv.*, far.
 KWAKUWANDIKA, *adv.*, near.
 KWALI, KWALINI, *adv.*, perhaps; "I don't know."
 KWALIKO, *adv.*, possibly (*implies doubt*).
 KWAMNOPE, *adv.*, extremely.
 KWANAULA, *adv.*, far away.
 KWANGALI, "there is not," "there are not."
 KWAPI? *adv.*, where?
 KWASWELE, PE, at sunset (*past*); *kuli kuswele*, at sunset (*pres.*).
 -KWAŴA, *v.* (-*kwaŵile*), crawl.
 -KWELA, *v.* (-*kwesile*), climb.
 KWELEKO, *adv.*, there.
 -KWEŴBA, *v.* (-*kwembile*), smoke (tobacco, Indian hemp); suck.
 KWENDE, *interject.*, Come on!; *conj.*, well . . .
 KWENE, *adv.*, really (*with a verb*).
 -KWESYA, *v.* (-*kwesisyé*), raise; *refl.*, boast, be conceited.
 -KWEŴA, *v.* (-*kweŵile*), curdle.

KWIMAJIMA (KWAULA), (to go) for a walk.
 KWINANANI, *adv.*, above, in the sky; *kwinani ku* (or *kwakwe*), *prep. and adv.*, above.
 -KWINDIMALA, *v.* (-*kwindimele*), be hard, stiff, firm.
 KWITINJI, *adv.* (for *kulitinji*), in, or to the bush.
 KWIŴANDA, *adv.*, down stream, to the lower ground.

L

-LAGA, *v.* (-*lasile*), be poor, unhappy, unfortunate.
 -LAGALA, *v.* (-*lagele*), dry partially, drain (*neut.*).
 -LAGUSYA, *v.* (-*lagwisye*), give a present; accuse.
 -LAJISYA, *v.* (-*lajisyé*), "order" (of goods); give a commission.
 -LALIKA, *v.* (-*lalice*), gather an army or caravan; subsidize.
 -LAMBA, *v.* (-*lambile*), pay obedience; lick.
 -LAMBUSYA, *v.* (-*lambwisye*), tell lies.
 -LAMULA, *v.* (-*lamwile*), judge; decide a case-at-law.
 -LANDANA (NA), *v.* (-*landene*), resemble.
 -LANGA, *v.* (-*lanjile*), take leave (*say good-bye*); keep (*tame animals*).
 -LANGANA (NA), *v.* (-*langene*), agree (*to do anything*), arrange (*a course of action*).
 -LANJILA, *v.* (-*lanjile*), point out to.
 -LAPA, *v.* (-*lapile*), be surprised.
 -LAPITA, *v.* (-*lapite*), lick.
 -LAŴA, *v.* (-*laŵile*), start early in the morning.
 -LAŴALAŴA, *v.* (-*laŵalaŵile*), wander about.
 -LECHELELA, *v.* (-*lechelele*), forgive. *Syn.* -KULULUCHILA.

- LEKA, *v.* (-*lesile*), leave, stop
(*neut.*), let alone.
- LEKANA, *v.* (-*lekene*), be different.
- LEKASYA, *v.* (-*lekasisye*), stop
(*trans.*), prevent.
- LELO, *adv.*, to-day. *Chilo cha lelo*, last night.
- LEMALA, *v.* (-*lemele*), be steep.
- LEMBA, *v.* (-*lembile*), mark, write.
- LEMWA, *v.* (-*lemwile*), sin, do wrong.
- LEPELA, *v.* (-*lepele*), fail.
- LEU, *adj.*, long.
- LEUPA, *v.* (-*lewipe*), be long, be too long.
- LI-, *for words beginning thus, see also LY-*.
- LI, -LIJI (see *WA*).
- LIBANDA (5), a gable-ended house.
- LIBWETA (5), a box.
- LICHIKA (5), a reed mat.
- LICHILA (5), a hundred.
- LICHINGA (5), a cattle-kraal.
- LIGASA (5), the palm of the hand.
- LIGOMBO (5), a banana.
- LIGULO (5), *and adv.*, the evening, in the evening.
- LIGULUŴE (5), a bush-pig.
- LIGUO, LIGUŴO (5), a gad-fly (*Tabanus, spp.*).
- LIJANI (5), a baboon.
- LIJELA (5), a hoe.
- LIJIGANYA, *v.* (-*lijigenye*), learn.
- LIJUSI (5), *and adv.*, the day before yesterday: *Majusi 'gala*, those past times.
- LIKAU (5), spoor.
- LIKOKA (5), a drag-net.
- LIKONDE (5), long grass; "the bush."
- LIKOSA (5), an ivory bracelet.
- LIKOYO (5), the shoulder.
- LIKULE (5), a jackal.
- LIKUMBO (5), spoor.
- LIKUMI (5), ten.
- LILOWE (5), a word.
- LILUNGO (5), the knee.
- LIMA, *v.* (-*limile*), hoe.
- LINA (5), a name.
- LINDA, *v.* (-*lindile*), wait.
- LINDANDA (5), an egg.
- LINGA, *v.* (-*linjile*), try, measure.
- LINGWA, *pron. adj.*, how many?
- LINO (5), a tooth.
- LIPENDE (5), the skin.
- LIPESA (5), an opportunity, opening.
- LIPULULU (5) an uninhabited area, desert.
- LIPWETECHELA (5), a tomato.
- LISEGWE (5), noisy talk.
- LISI (5), the side of a stream or lake: *Lisi alino*, on this side; *lisi alila, pesi*, on the other side.
- LISIMBA (5), a lion.
- LISIMBO (5), a hole.
- LISO, *adv.*, yesterday.
- LISO (5), the eye.
- LISOGO (5), a wild dog.
- LISOLOSOLO (5), an earthenware bottle.
- LISUGULU (5), an ant-hill.
- LITAJI (5), an egg.
- LITAKA (5), soil, earth.
- LITALA (5), a path.
- LITAMANDA (5), a pond.
- LITANDA (5), a pool, a stream.
- LITANGA (5), a door.
- LITAWALE (5), a pool of water in a plain.
- LITEKENYA (5), the "jigger" (*Sarcopsylla penetrans*).
- LITENDE (5), a kind of hornet.
- LITETE (5), a reed.
- LITEŴO (5), a cobra.
- LITIKA, *adv. n.*, unfilled, "half," not fully grown.
- LITINJI (5), long grass, (*hence*) the bush.
- LITIŴI (5), a valley.
- LITIŴO (5), the married women's initiation ceremonies.
- LITOGA (5), the liver. (*The plur. MATOGA is generally used.*)

- LITONJI (5), cotton.
 LITUKU (5), a blister. (*Syn.*
 LITUSA).
 LITULI (5), a large wooden mortar in which grain is pounded.
 LITUMBI (5), a hill, mountain.
 LITUNU (5), a hyæna.
 LITUSA (5), *Syn.* LITUKU.
 LITUTO (5), a heap or ridge of soil.
 LIU (5) (*no plur.*), ashes.
 LIUNDE (5), a cloud.
 LIUNDIKA (5), catarrh; bronchitis.
 LIUNGU (5), a pumpkin (*plur., mongu*).
 LIUNIKO (5), a lid.
 LIUPA (5), a bone.
 LIUTO (5), a place; "room," accommodation.
 LIWAGO (5), an axe.
 LIWALILA, *v.* (*-liwalile*), forget.
 LIWAMBA (5), cause of quarrel; a reason.
 LIWAMBA (5), a fish-scale.
 LIWANGA (5), a sore, wound, ulcer.
 LIWATA (5), a duck or drake.
 -LIWATA, *v.* (*-liwete*), tread, trample on.
 -LOGA, *v.* (*-losile*), bewitch.
 -LOKOTA, *v.* (*-lokwete*), pick up.
 -LOLA, *v.* (*-lolite*), look, see.
 -LOMBELA, *v.* (*-lombele*), marry.
 -LONGANA (NA), *v.* (*-longene*), accompany, go together.
 -LONGOLELA, *v.* (*-longolele*), precede, guide.
 -LONJELA, *v.* (*-lonjele*), stay some time in one place; prolong one's stay.
 -LOŞYA, *v.* (*-losisyé*), show.
 -LOWEKA, *v.* (*-loweche*), steep, soak (*trans.*).
 -LOWELA, *v.* (*-lowele*), be foolish; be weak; be plentiful.
 LUAMBI (11) (*pl., nyambi*), a branch.
 LUUAU (11) (*pl., nyau*), a net.
- LUCHANAMILA (11) (*pl., njanamila*), a verandah post.
 LUGOMO (11) (*pl., ngomo*), a lip, beak.
 LUGONO (11), sleep.
 LUGWA (11) (*pl., ndugwa*), a crack.
 LUJUCHI (11) (*pl., nyuchi*), a bee; *pl.* honey.
 -LUKA, *v.* (*-luchile*), wet ve (*baskets*).
 LUKALALA (11) (*pl., ngalala*), a basket.
 LUKOLE (11) (*pl., ngole*), a verandah room.
 LUKOLOMA (11) (*pl., ngoloma*), a drain, a trench.
 LUKONGOLO (11) (*pl., makongolo, ngongolo*), the leg.
 LUKONJI (*pl., ngonji*), string, rope.
 LUKOSI (11), the neck.
 LUKOSYO (*pl., ngosyo*), race, tribe, clan. *Ngosyongosyo*, different kinds.
 LUKOŴO (11), desire for something "tasty"; "a tasty bit."
 LUKUJU (11) (*pl., nguju*), a fig.
 LUKWAMBALA (11), rope of palm leaf.
 LUKWI (11) (*pl., ngwi*), a piece of firewood.
 LULAŴO (11) (*pl., malaŵo*), the first camp on a journey.
 LULELE, *adv.*, gratuitously, without good reason.
 LULIMI (11) (*pl., ndimi*), the tongue.
 LULUSI, -GOMBA, *v.*, whistle.
 -LUMA, *v.* (*-lumile*), bite, sting; taste.
 -LUMBANA, *v.* (*-lumbene*), be-good.
 -LUMBIKANYA, *v.* (*-lumbikenye*), fasten together, conjoin.
 -LUME, *adj.*, male (*of persons only*).
 LUMEMBE (11) (*pl., membe*), a fly.
 LUNDA (11), wisdom.
 -LUNGUSYA, *v.* (*-lunguisye*), deliver a verbal message.

- LUNO (11), site of new village ;
a new village.
- LUPAMBA (11) (*pl.*, *mbamba*), a
small brown ant.
- LUPANDA (11), a conical mound
made at the boys' *unyago* ;
hence the *unyago* itself.
- LUPANGA (11), a large knife,
sword.
- LUPETA (11) (*pl.*, *mbeta*), a sift-
ing-basket.
- LUPIYA (11), a shilling ; *pl.*,
mbiya, money.
- LUPUKUSO (11), a swizzle-stick.
- LUPULA (11), the nose.
- LUPYO (11) (*pl.*, *mbyo*), the kid-
ney.
- LUSAMBO (11) (*pl.*, *sambo*), wire.
- LUSASA (11) (*pl.*, *sasa*), a parti-
tion wall.
- LUSASU (11) (*pl.*, *sasu*), a piece of
fire-wood.
- LUSENGA (11), dregs ; coarse
grains in flour.
- LUSULO (11) (*pl.*, *sulo*), a stream.
- LUTANDO (11), watershed, rising
country between streams.
- LUTENJE (11), a fence.
- LUTUMBA (11), a corner.
- LUULO (11) (*pl.*, *ulo*), a water-pot.
- LUUMBO (11) (*pl.*, *umbo*), a hair.
- LUUNDU (11), dust.
- LUWILA, *adv.*, *n.*, hoeing or weed-
ing a planted garden.
- LWALA (11) (*pl.*, *malwala*), a rock.
- LWALA, *v.* (*-lwasile*), be ill.
- LY-, *for words beginning thus, see
also LI-*.
- LYA, *v.* (*-lile*), eat.
- LYUWA (11) (*pl.*, *moŵa*), the sun,
a day.
- MAKANI (6), dispute, argument.
- MAKASI (6), scissors.
- MAKOKOTO (6), the scrapings of a
pot.
- MAKOMBO (6), food left over after
a meal.
- MAKWELELO (6), a ladder.
- MALA, *v.* (*-masile*), end, finish
(*neut.*).
- MALAWI, *adj.*, to-morrow.
- MALEKANO (6), a road-fork ;
cross-roads.
- MALILE (6), a boundary.
- MALILO (6), a mourning.
- MALINDI (6), treachery ; plots.
- MALIPILO (6), pay, wages.
- MALISYA, *v.* (*-malisye*), finish
(*trans.*).
- MALO (6), place, room.
- MALONDA (6), barter : *Ya ma-
londa*, things for barter.
- MANG'OMBA (6), feathers ; hair
of animals.
- MANYA, *v.* (*-manye*), be ac-
quainted with.
- MANYASI (6), grass.
- MANYILILA, *v.* (*-manyilile*),
know, understand.
- MAPEMBA (6), sorghum.
- MASAME (6), a deserted village
or house.
- MASENGO (6), work.
- MASETE (6), husks.
- MASIKA (6), the harvest season
(*April to end of June*).
- MASOKA (6), madness ; the spirits
of the dead.
- MATA (6), saliva.
- MATA, *v.* (*-matile*), smear.
- MATALILA (6), hail.
- MATE (6), meaning, sense.
- MATIMBE (6), alluvial soil (*a
stream garden*).
- MAWALA (6), spots, stripes.
- MAWELE (6), breasts ; mother's
milk ; a clan.
- MAWIGA (6), the fire-stones ; *also
MAIGA*.
- MBALAPI (9), a sable antelope.

M

- M', *prep.*, in.
- MACHILA (6), fine paid by losing
side. (*Port.*), a palanquin.
- MACHILI (6), strength.
- MAKALA (6), charcoal.

- MBALE (9)**, a plate.
MBALI (9), the side; *pa mbali*, aside.
MBANGA (9), a cave.
MBANGO (9), a wart-hog.
MBAWALA (9), a bush-buck.
MBEJU (9), seed, a plant.
MBELA (9), a rhinoceros.
MBENDU (9), a genet-cat.
MBEPO (9), cold, wind.
MBESI (9), the end.
MBEU (10), cockroaches.
MBOLEBOLE, *adj.*, carefully, gently.
-MBONE, *adj.*, good.
MBONI (9), a witness, testimony.
MBOTE (9), hire, wages, pay; *mbote ja chilo*, a bribe.
MBUGU (9), a cavity (*in a tree, etc.*); burrow (*of an animal, Syn. MUNJILU*).
MBUJO, KU, *adj.*, in front, in the future.
MBULA (9), the nostrils.
MBUMBA (1) (*pl., acha-*), a woman (*lit., pot-maker*).
MBUMU (9), panting, gasping, (*hence*) asthma.
MBUNDA (9), a zebra.
MBUNGO (9), wind.
MBUNJU (9), an eland.
MBUSI (9), a goat.
MBUTU (9), small bundles of grass for thatching.
MBWA (9), a dog.
MBWANDA (9), beans.
MBWANI (9), the sea coast.
MCHANDA (1), a youth.
MCHECHE, four.
MCHIGA (3), a root.
MCHILA (3), a tail.
MCHIMWENE (1), a chief, (*pl. aimwene*).
-MELA, *v. (-mesile)*, grow (*of plants*).
MELE, MELEPE, *adv.*, on purpose.
MEMBE (*pl. of LUMEMBE*, a fly).
MENEMA, *conj.*, therefore.
- MENYA, v. (-menyile)**, beat; peel (fruit).
-MENYANA, v. (-menyene), fight.
MESA, v. (-mesile), pluck (a bird).
MESI (6), water.
MGAO (3), a gourd cup.
MGOJI (3), bark rope.
MGOMBA (3), a beam.
MGONGO (3), the loins.
MGULUGULU, *adv.*, near.
MGUNDA (3), a garden.
MGWALANGWA (3), a *Borassus* palm.
MI-, *for words beginning thus, see also MY-*.
MKULI (3), the hunting grounds: *Kwaula ku*, to go shooting.
-MILA, v. (-misile), swallow.
-MINYA, v. (-minyile), squeeze; milk.
MJAKWE (1), his companion, its fellow.
MJANGU (1), my companion; *mjao*, their companion.
MJENGWE (3), the bank of a stream.
MJENU (1), your companion.
MJETU (1), our companion.
MJINGA (1), a fool.
MKAKA (3), milk.
MKALO (3), a knife.
-MKAMBAKO, *adv.*, male (*of animals*).
MKATI, *adv.*, inside.
MKEKA (3), a sleeping-mat made of palm-leaf (*Swah.*).
-MKOLO, *adj.*, female (*of animals*).
MKOMELO (3), a mallet.
MKONGA (3), a bunch of bananas.
MKONO (3), the arm; a cubit (*pl. makono*).
MKUCHA, *adj.*, two days after to-morrow.
MKULI (3), the higher ground; (*see also KU MKULI, MIKULI*).
MKUO (no pl.) (3), rust.
MKUTI, *conj.*, when (*rel.*), as for; seeing that.

- MKWAMBA (3), a fathom.
 MLAMBE (3), a boabab tree.
 MLAMU (1), a brother-in-law,
 etc. (*vide Appendix II*).
 MLANGO (3), a doorway; *Ugula*
pa mlango, open the door.
 MLASA (3), palm-leaf.
 MLASI (3), bamboo.
 MLENDU (1), a stranger, a
 traveller.
 MLILA (3), a watershed.
 MLONDA (1), a watchman.
 MLONGO (*vide Appendix II*).
 MLOWĒ (*see MNOWE*).
 MLUMBU (*vide Appendix II*),
 brother, sister.
 MLUNGU (3), sugar cane; a
 week; God.
 M'MWENYE (1), a Banian trader.
 -MNONO, *adj.*, little.
 MNOPE, *adv.*, very.
 MNOU (3), flesh (*of meat*); pulp
 (*of fruit*).
 MNOWE (3), maize which has
 been husked and steeped,
 (*also MLOWĒ*).
 -MOGA, *v.* (-*mosile*), shave.
 MONGU (*see LIUNGU*).
 MOTO (3), fire, heat.
 MOŴA (*see LYUŴA*).
 MPĀKA, *adv.*, until, as far as.
 MPELA, *adv.*, like, as if.
 MPĪKA (3), a boundary.
 MPINGO, ŴA, a number of people
 associated together.
 MPINGUSI (3), traditional pro-
 hibition of a tribe.
 MPINI (3), the haft of a tool.
 MPOTO, KU, *adv.*, the north.
 MPUNGA (3), rice.
 MPWANGA, MPWAO, *etc.* (*vide Ap-
 pendix II*), younger brother
 (*of man*), younger sister (*of
 woman*).
 MSAKASA (3), the roof of a
 house.
 MSAKU (3), a bag.
 MSAMILO (3), a pillow, cushion.
 MSANGA (3), sand.
 MSANO (3), five.
 MSAPE, *adv.*, merely; (*with
 noun*), mere.
 MSATI (3), centre pole of a
 house; a mast; a present.
 MSELA (3), a line.
 MSENDO (3), a horn.
 MSESU (3), a wood.
 MSEU (3), a hoed road.
 MSIGO (3), a load.
 MSIKA (3), a market.
 MSINDA (3), a large village.
 MSINGU (3), height.
 MSOKO (3), a tax.
 MSOKOLO (3), husked grain.
 MSOMALI (3), a nail; a peg.
 MSONO, MSONOGO (1), husband,
 wife (*usually plural*).
 MSUNGU (1), a European.
 MSUSI (3), gravy.
 MSWACHI (3), a piece of fibrous
 wood used as a tooth-brush.
 MTAMBALA (3), a bundle.
 MTAU (3), perseverance.
 -MTEGA, *adj.*, useless, futile.
 MTELA (3), a tree; medicine.
 MTEMBO (3), a corpse.
 MTENDELE (3), peace.
 MTENGO (3), custom; price.
 MTEPA (3), the end, tip.
 MTEŴA (3), ground-nuts.
 MTIMA (3), the heart; PA—, the
 chest.
 MTINDI (3), kind; nature; (colour).
 MTONDO, *adv.*, the day after to-
 morrow.
 MTUKUTA (3), heat, warmth.
 MTULUKA (3), the early rains.
 MTUMBA (3), a truss of calico.
 MTUTU (3), a plant used as fish-
 poison.
 MTWE (3), the head.
 MU, *prep.*, in.
 MULUNGU (1), God.
 MUNDU (1), a person.
 MUNJILO (3), the burrow of a
 rat or other animal.
 MŪSĪ (3), a village.
 MŪSĪ, *adv.*, the day-time.

MW-, for words beginning thus,
see also J, I, L, W (Chap. I).
-MWA, v. (-mwele), drink (modern
Yao for -NG'WA).
MWACHEJUSI, adv., the year
before last.
MWACHESO, adv., last year.
-MWAGA, v. (-mwajile), scratch.
MWANACHE (1), a child.
MWANASI (1), a neighbour.
MWANDA, a large number.
MWANGALI, there is not, there
are not (in).
MWANJA, going.
MWANJA'MWE, pron., you there.
MWANJA'WO, they, that fellow.
MWAYI (3), the poison ordeal.
MWENYE (1), a chief, (*pl. achi-
mwenye*).
MWESI (3), the moon, a month.
-MWETULILA, v. (-mwetulile),
smile.
MWIPWA (1), a sister's son or
daughter (*vide Appendix II*).
MWISI (3), a pestle.
MWIWA (3), a thorn.
MYASI (4), blood.
-MYOLA, v. (-myosile), shave.

N

NA, conj., and, if; *prep.*, with.
NACHIWAMUNO, conj., although,
even if.
NAGA, conj., if.
NALWII (1), a chameleon.
NAMBAYA (*with subj. of verb*), "I
had better —."
NAMBO, conj., but; though;
except.
-NAMI, *adj.*, false, lying.
NAMLONDOLA (1), a large kind
of hornet.
NAMOSE, conj., also, even.
NAMUNO, conj., also, even.
NAMYAKA, adv., this year.
-NANDI, *adj.*, little.
-NANDUPA, v. (-nandwipe), be
few, be small.

NANGOLO (1), parent.
NAWA, conj., if.
-NAWA, v. (-nawile), wash the
hands.
NDA-NDA-NDA . . . (o.), in line.
NDALAMA (9), money.
NDANDA, PA, adv., in the begin-
ning; in the first place.
NDANDALA (9), a koodoo.
NDANO (9), a story.
NDAWI (9), distance.
NDAWI (9), a conundrum.
NDEMBO (9), an elephant.
NDEO (9), a quarrel.
NDEU (9), a beard, moustache.
NDOGOLO (9), a water-buck.
NDOMONDO (9), a hippopotamus.
NDONDWA (9), a star.
NDOPE (9), a reed-buck.
NDUMBA (*pl. of* LUTUMBA, a
corner of a house).
NDUNDU (*pl. of* KATUNDU, a
load).
NEMBO (9), tribal marks.
NGALA (9), a fresh-water crab.
NGANI (9), a saying; *pl.* news.
NGANYA, PA, the meeting-place
of a village; a courtyard;
compound.
NGAPAGWA, nothing (*see page 67*).
NGATI, Is it not so? It is not
(*copula*).
NGOKWE (9), a grain-store.
NGOLOMBWE (9), a duiker.
NGOMA (9), a drum.
NGONDO (9), war.
NGONDOLO (9), a sheep.
NGONGO (9), a staff.
NGONGOLE (9), a debt.
NGOSE (9), a hartebeeste.
NGUKU (9), a fowl.
NGUMBI (9), flying white ants.
NGUNDA (9), the domestic pigeon.
NGUO (9), calico, cloth; *pl.*
clothes.
NGWAMBA, adv., no.
NGWAPA (9), the armpit.
NGWASI (9), the fish-eagle.
NGWENA (9), a crocodile.

NGWIME (9), a species of field-mouse.
 -NG'AMBILA, *v.* (-*ng'ambile*), swim.
 -NG'ANDA, *v.* (-*ng'andile*), play.
 NG'OMBE (9), an ox, cow; cattle.
 -NG'WA, *v.* (-*ng'wele*), drink: *Ang'wele*, he is drunk.
 NI, *conj.*, and; *prep.*, with; *copula*, is, are.
 NIMKWE, "Let me try"; "Let us have a look."
 NIPO, *conj.*, and, and then.
 NJASI (9), lightning.
 NJATI (9), a buffalo.
 NJELESA (9), lime.
 NJENGWE (9), the water's edge.
 NJETE (9), salt.
 NJINGA (9), a wheel; a bicycle.
 NJOTA (9), thirst: *Njota jingwete*, I am thirsty.
 NJUŠI (9), a serval.
 NJUWA (9), a dove.
 NO, *copula*, is, are.
 -NOLA, *v.* (-*nosile*), sharpen.
 NOMBE NA-, *adv.*, also.
 -NONG'A, *v.* (-*nonyile*), be sweet to taste; pleasant to experience.
 -NONONO, *adj.*, hard, difficult.
 NONOPA, *v.* (-*nomwepe*), be hard, difficult.
 -NONYELA, *v.* (-*nonyele*), like, love.
 NUMKWE (*see* NIMKWE).
 -NUNGA, *v.* (-*nunjile*), stink.
 -NUNJILA, *v.* (-*nunjilile*), have a pleasant smell or taste.
 NUSYA, *v.* (-*nusisye*), sniff at, smell (*act.*): *Sona juakunusya*, snuff.
 -NYA, *v.* (-*nyele*), defaecate; fall (*of rain*).
 -NYAKULA, *v.* (-*nyakwile*), lift, raise.
 -NYALA, *v.* (-*nyasile*), wither.
 NYALI (9), a lamp.
 NYAMA (9), meat, game; a buck.
 NYAMBO (9), bait.
 -NYANYA, *v.* (-*nyanyile*), itch.
 NYASA (9), river, lake.

-NYENGA, *v.* (-*nyenjile*), deceive, cheat.
 NYONO, so-and-so, "what's-his-name," "what-d'you-call-it"?
 -NYOŴA, *v.* (-*nyoŵile*), be damp.
 NYUCHI (9), bees, honey.
 NYUMA, KU, *adv.*, behind, in the rear; *panyuma pakwe*, afterwards.
 NYUMBA (9), a house.
 NYUNDO (9), a hammer.
 -NYUNYA, *v.* (-*nyunyile*), sprinkle with the fingers.

P

PA, *prep.*, at; *adv.*, when (*also* PE, PO, PI).
 -PA-, *verbal prefix*, denotes ability or possibility.
 -PA, *v.* (-*pele*), give. (*The Obj. Connect. Pers. Pron. is always inserted*): *Nimpe*, give me; *ambele juetejo*, he gave that man.
 PA CHAKA, *adv.*, next year.
 PA CHANYA, *adv.*, on top: *Pu chanya pa*, on top of.
 -PAGWA, *v.* (-*pagwile*), be born; be present; (*Perf. form in the sense of "there was once," -pali*).
 PAJII, *adv.*, alone.
 -PAKA, *v.* (-*pachile*), smear, paint on.
 PAKANG'WA (16), the mouth.
 PAKATI, *adv.*, in the middle.
 -PAKOMBOLA, *v.* (-*pakombwile*), be able.
 -PAKULA, *v.* (-*pakwile*), ladle out; serve (*food*).
 PAKUTI, *conj.*, seeing that; since.
 PAKUŴA, *conj.*, because (*lit.*, being).
 PAKWE PAKWE, *adv.*, here and there.
 -PALASA, *v.* (-*palasile*), paddle (*a canoe*); beckon.

- PAMBA, *v.* (*-pambile*), light (*a lamp*); dip a handful (*mbamu*) of ugali in the relish (*mboga*).
 PA MBESI, at the end.
 -PAMBULA, *v.* (*-pambwile*), put together, add.
 PAMO, *adv.*, together; at one time.
 PAMPEPE (*see* PAMO).
 PA MTIMA (16), the chest.
 PANANDI, *adv.*, a little. *Panandi-panandi*, a little at a time, slowly.
 -PANDA, *v.* (*-pandile*), plant.
 PANE, *adv.*, perhaps; sometimes; *conj.*, if.
 PANGAKAWA, *adv.*, soon.
 PANGALI, there is not, there are not.
 -PANGANYA, *v.* (*-pangenyé*), make.
 PANJIPA, *adv.*, perhaps.
 PANONO, *adv.*, a little.
 PANOPANO, *adv.*, here, in this very place.
 PANYUMA, *adv.*, behind. *Panyuma pakwe*, *adv.*, immediately afterwards.
 -PAPULA, *v.* (*-papwile*), tear.
 PASA, *adv.*, outside.
 PASI, *adv.*, on the ground; *prep.*, below.
 -PASYA, *v.* (*-pasisye*), taste.
 PASYETO, *adv.*, on the other side.
 -PĀTA, *v.* (*-pātīle*), acquire (*especially unexpectedly*).
 -PĀTA, *v.* (*-pātīle*), rub, *especially the stomach when drinking beer (as a compliment)*.
 PATIPO, *conj.*, since, because.
 PAUJO, *adv.*, in front; in the future.
 PAUSYO (16), the forehead.
 PE-, *adv.*, when, where (*rel.*).
 -PE (*suffix*), only, quite.
 -PECHESYA, *v.* (*-pechesye*), accompany.
 PEE, *o.*, silent, still.
 -PELA, *v.* (*-pesile*), suppose; be tired; be like.
- PELEKA, *v.* (*-peleche*), convey.
 -PELENGANYA, *v.* (*-pelengenyé*), go further on.
 PELEPO, *adv.*, there.
 PENANI, *adv.*, above, up above; *prep.* (*pa*), above, over.
 -PENDAMA, *v.* (*-pendeme*), slant, heel over.
 -PENGA, *v.* (*-penjile*), "blow the nose."
 -PEPELA, *v.* (*-pepesele*), blow (*with the mouth*).
 -PEPESYA, *v.* (*-pepesye*), inflate.
 PESI, *adv.*, on the other side (*of a river, etc.*); *pesi pa* (*prep.*), across.
 -PETA, *v.* (*-petile*), sift.
 -PI, *pron.*, *adj.*, which? what?
 -PIKANA, *v.* (*-pikene*), for -PILIKANA.
 -PILIKANA, *v.* (*-pilikene*), hear, understand, obey.
 -PILIPITA, *v.* (*-pilipite*), wriggle about, struggle (*on the ground*).
 -PILIYU, *adj.*, black.
 -PIMILILA, *v.* (*-pimilile*), endure, persist, persevere.
 -PINDA, *v.* (*-pindile*), bend, fold.
 -PISYA, *v.* (*-pisisye*), allow to pass, put in.
 -PITA, *v.* (*-pite*), pass, pass along, go away (*neut.*); pass (*come*) in.
 -PITIKUSYA, *v.* (*-pitikwisye*), turn upside down.
 PO, *adv.*, when, where (*rel.*).
 -POCHELA, *v.* (*-pochele*), receive. (*Also applied form of -POKA, q.v.*)
 -PÓKA, *v.* (*-pochele*), enjoy oneself (*as in a dance, wearing new clothes, etc.*)
 -POLA, *v.* (*-posile*), be healed; cool. (*See also -POOLA.*)
 -POMOLA, *v.* (*-pomwele*), husk (*maize, etc.*).
 -PONDA, *v.* (*-pondile*), pound.
 -PONYA, *v.* (*-ponyile*), throw, throw at or to.

- POOLA, *v.* (*-powele*), pierce, bore.
 -POPELA, *v.* (*-popetele*), pray; dance ceremonially.
 POSEPE, *adv.*, everywhere.
 -POTA, *v.* (*-potele*), twist threads into string.
 -POTEKA, *v.* (*-poteche*), hurt, pain. (*Also -PWETEKA.*)
 -PUGA, *v.* (*-pujile*), blow (*of the wind*).
 -PUKUSWA, *v.* (*-pukwisye*), be bored by insects.
 -PUKUTA, *v.* (*-pukwite*), wipe; shed leaves.
 -PUKUTULA, *v.* (*-pukutwile*), strip grain off the maize-cob.
 -PUMULA, *v.* (*-pumwile*), breathe, rest.
 -PUNDA, *v.* (*-pundile*), excel, surpass, exceed.
 -PUNGULA, *v.* (*-pungwile*), pour into another vessel.
 -PUTA, *v.* (*-putile*), strike, beat.
 -PUTUKULA, *v.* (*-putukwile*), strip the grain off a maize-cob.
 -PWELELA, *v.* (*-pwelele*), be frightened, anxious.
 -PWETEKA, *v.* (*-pweteche*), *see* -POTEKA.
 -PYA, *v.* (*-pile*), be burned; be cooked.
 -PYAJILA, *v.* (*-pyajile*), sweep.
- S
- SAGAMA, *v.* (*-sageme*), go aground (*of boat*).
 -SAGAMILA, *v.* (*-sagamile*), dream.
 -SAGULA, *v.* (*-sagwile*), choose, sort out.
 SAI, *adv.*, thus.
 -SAJKA, *v.* (*-sajiche*), place on top.
 -SAKA, *v.* (*-sachile*), wish, want; hunt.
 -SAKALA, *v.* (*-sakele*), be bad.
 -SAKALIKA, *v.* (*-sakaliche*), be tired, be spoiled.
 -SAKAMA, *v.* (*-sakeme*), be suspended,
 SALA (9), hunger: *Sala jingwete*, I am hungry.
 -SALA, *v.* (*-sasile*), say.
 -SALALA, *v.* (*-salele*), be nice, pretty.
 -SALASYA, *v.* (*-salesye*), put aside for future use.
 SALAU (9), red ants.
 -SALILA, *v.* (*-salile*), tell.
 -SAMA, *v.* (*-samile*), change one's residence, "move."
 SAMBANO, *adv.*, now: *Sambano jino*, at once; *chindu cha sambano*, a new article.
 -SANGALALA, *v.* (*-sangalele*), rejoice.
 -SANGUSA, *v.* (*-sangwise*), shake.
 -SAPANGULA, *v.* (*-sapangwile*), unfold, spread out (*e.g. cloth*); unravel.
 -SAPULA, *v.* (*-sapwile*), take part of anything.
 SAPULI (9), brass (*Swah.*); hence bracelets or anklets of brass.
 -SAULA, *v.* (*-sawile*), wash (*clothes*).
 -SAUSYA, *v.* (*-sausisye*), punish, give trouble.
 SAWAWA (9), peas.
 -SECHELELA, *v.* (*-sechelele*), rejoice.
 -SEJELA, *v.* (*-sejelele*), move to one side (*neut.*).
 -SEJESYA, *v.* (*-sejesye*), move to one side (*caus.*).
 -SEKA, *v.* (*-sechile*), laugh.
 -SEMA, *v.* (*-semile*), adze.
 -SENYENDA, *v.* (*-senyendile*), sift finely.
 -SEPUKA, *v.* (*-sepwiche*), turn aside, leave the path; (*Euphem.*) relieve nature; *appl.*, avoid.
 -SICHILA, *v.* (*-sichile*), be wealthy.
 -SICHITA, *v.* (*-sichite*), cut with a sawing motion, *esp. the throat (of a person)*. Cf. -SINGA.
 -SIGALA, *v.* (*-sigele*), remain.
 SILIKATI, *adv.*, the middle.
 -SILILA, *v.* (*-silile*), fill in (*e.g. a hole*).

- SIMA, *v.* (-*simile*), go out ; put out (of a lamp or fire).
 -SIMANA, *v.* (-*simene*), meet, find.
 -SIMONGWA, *v.* (-*simongwile*), be puzzled.
 -SIMONJEKA, *v.* (-*simonjeche*), be puzzling.
 -SIMOSYA, *v.* (-*simosisye*), puzzle.
 -SINDA, *v.* (-*sindile*), *espec.*, trim the nails (*ikalawesa*).
 SINDI (9), a gnu (*wildebeeste*).
 -SINDICHISYA, *v.* (-*sindichisye*), put a visitor on his way, "see off."
 -SINGA, *v.* (-*sinjile*), cut the throat (of an animal) ; twist thread.
 -SINGALILWA, *v.* (-*singalilwe*), be in trouble ; be at a loss.
 SINGANO, (1) (*pl.*, *acha-*), a needle.
 SINGWA (9), a pad for the head, worn when carrying a load.
 -SISA, *v.* (-*sisile*), hide.
 -SISIMA, *v.* (-*sisimile*), be cold ; be insipid.
 -SISISI, *adj.*, cold.
 -SITA, *v.* (-*sitile*), iron (clothes).
 -SITO, *adj.*, heavy.
 -SITOPA, *v.* (-*sitwepe*), be heavy.
 -SOGOLA, *v.* (-*sogwele*), bear fruit (*chisogosi*).
 -SOGOSYA, *v.* (-*sogwesye*), grow (*trans.*) (of a planter).
 -SOLA, *v.* (-*sosile*), dig.
 -SOMA, *v.* (-*somile*), pierce, wound.
 SONA (1), tobacco : *Kulya*, or *kukwemba*, *sona*, to smoke ; *kunusya sona*, to take snuff ; *sona juakunusya*, snuff.
 -SONGANA, *v.* (-*songene*), assemble.
 -SONGONA, *v.* (-*songwene*), whisper.
 SŌNI, *adv.*, again.
 SŌNI (9), shame.
 -SOSA, *v.* (-*sosile*), search for, want.
 -SOWA, *v.* (-*sowile*), lack.
 -SOYA, *v.* (-*soyiye*), do wrong, make a mistake.
- SŪKA, *v.* (-*sūchile*), wash (an article).
 -SŪKA, *v.* (-*sūchile*), be mean, stingy.
 -SUKUSULA, *v.* (-*sukuswile*), wash the face.
 -SULULA, *v.* (-*sulwile*), leak.
 -SUMA, *v.* (-*sumile*), buy, sell.
 -SUMBA, *v.* (-*sumbile*), jump.
 -SUMISYA, *v.* (-*sumisye*), sell.
 SUNGULA (1) (*pl.* *acha-*), a hare.
 -SUNGUNUKUKA, *v.* (-*sungunukwiche*), dissolve ; be thoroughly mixed.
 -SUSA, *v.* (-*susile*), hitch up (*esp.* of a child on the back).
 -SUSUKWA, *v.* (-*susukwile*), be gluttonous.
 -SWA, *v.* (-*swele*), set (of the sun, etc.).
 SWALA (9), the roe-buck.
 -SWEJELA, *v.* (-*swejele*), be white, become white.
 -SWEKA, *v.* (-*swechile*), insert.
 -SWELA, *adj.*, white.
 -SYAGA, *v.* (-*syajile*), grind (corn).
 -SYANA, *v.* (-*syanile*), forge (metal).
 -SYASYA, *v.* (-*syasisye*), imitate.
 -SYASYAJILA, *v.* (-*syasyajile*), smooth off (in plastering).
 -SYENGA, *v.* (-*syenjile*), coil round.
 -SYOŌWEKANA, *v.* (-*syoŏwekene*), be intimate.
 -SYOŌWELELA, *v.* (-*syoŏwelele*), be accustomed to.
 -SYUKA, *v.* (-*syuchile*), be changed.
 -SYUNGULA, *v.* (-*syungwile*), go round.

T

- TA, *v.* (-*tele*), name (*the Obj. Pers. Pron. is always inserted*).
 -TAGA, *v.* (-*tasile*), pour, place, apply.
 -TAGULILA, *v.* (-*tagulile*), tell.
 -TAJILA, *v.* (-*tajile*), lay (eggs).
 -TALIKA, *v.* (-*taliche*), be far ; difficult.

- TAMA, *v.* (-*temi*), sit, stay, dwell.
 TAMBALA (1) (*pl. acha-*), a cock.
 -TANDA, *v.* (-*tandite*), begin.
 -TANDIKA, *v.* (-*tandiche*), spread out.
 -TANDILA, *v.* (-*tandile*), provoke.
 -TANDILILA, *v.* (-*tandilile*), repeat, do again.
 -TANJILA, *v.* (-*tanjile*), be caught (*in a trap*).
 -TAPIKA, *v.* (-*tapiche*), vomit.
 -TATALA, *v.* (-*tatele*), be blind.
 -TATU, three.
 -TAUNA, *v.* (-*tawine*), chew.
 -TAŪA, *v.* (-*taŭile*), bind, build (*a native house*).
 -TEGA, *v.* (-*tejile*), set (*a trap*); cock (*a gun*).
 -TEGULA, *v.* (-*tegwile*), take a pot off the fire; take grain out of the mortar.
 -TEKA, *v.* (-*techile*), draw (*water*).
 -TELEKA, *v.* (-*teleche*), put on the fire (*hence the usual word for cooking, brewing beer, etc.*)
 -TELESYA, *v.* (-*telesye*), be slippery.
 -TEMA, *v.* (-*temile*), cut down (*reeds, etc.*); be sharp.
 -TEMANGULA, *v.* (-*temangwile*), break off.
 -TEMEKA, *v.* (-*temeche*), be broken.
 -TENDA, *v.* (-*tesile*), do.
 -TENGANYA, *v.* (-*tengenye*), shake.
 -TEPETA, *v.* (-*tepete*), be "sloppy" (*of porridge, etc.*); *adv.* *n.*, *ndepets!*
 -TETEMELA, *v.* (-*tetemele*), tremble.
 -TEUCHILA, *v.* (-*teuchile*), be late in starting.
 -TI, *v.* (-*chite*), -*tiji*, -*tite*, say.
 -TICHITA, *v.* (-*tichite*), rub.
 -TICHITILA, *v.* (-*tichitile*), dry the hands.
 -TILA, *v.* (-*tisile*), run away.
 TILISYA, *v.* (-*tilisye*), smoothe, plane.
 -TIMBILISYA, *v.* (-*timbilisye*), splice (*rope*).
 -TIMBULA, *v.* (-*timbwile*), pound steeped maize.
 -TINDANA, *v.* (-*tindene*), differ.
 -TINDIŪALA, *v.* (-*tindiŭele*), kneel.
 -TINIKA, *v.* (-*tiniche*), be scorched, burnt.
 -TITIMILA, *v.* (-*titimile*), sink.
 -TOJIMA (-*tojime*), be startled, "jump."
 -TOKOTA, *v.* (-*tokwete*), boil.
 -TOLA, *v.* (-*tosile*), fetch.
 -TOMASYA, *v.* (-*tomasisy*), palpate, test by feeling.
 -TONA, *v.* (-*tonile*), pinch.
 -TONDOŪA, *v.* (-*tondowete*), be slack; become less acute (*of pain*).
 -TONGOLA, *v.* (-*tongwile*), roar (*e.g. lion*), crow (*cock*), etc.
 -TOPOLA, *v.* (-*topwile*), drive away.
 -TOTA, *v.* (-*totile*), sew.
 -TUGALA, *v.* (-*tugele*), walk quickly.
 -TUKANA, *v.* (-*tukene*), swear, use abusive language.
 -TULA, *v.* (-*tusile*), put down (*a load*); alight (*of a bird*).
 -TULUKA, *v.* (-*tulwiche*), descend.
 -TUMA, *v.* (-*tumile*), send (*a person*).
 -TUMBILA, *v.* (-*tumbile*), be angry, become angry.
 -TUMBULA, *v.* (-*tumbwile*), gut, incise.
 -TUMISYA, *v.* (-*tumisye*), -TUMICHISYA (-*tumichisye*), send (*a thing*).
 -TUNDA, *v.* (-*tundile*), micturate.
 -TUNDAJILA, *v.* (-*tundajile*), limp.
 -TUNGA, *v.* (-*tunjile*), string (*beads*).
 -TUPA, *v.* (-*tupile*), be many.
 -TUTA, *v.* (-*tutile*), push.
 TUUPA (1) (*pl. achi-*), a file.
 -TWA, *v.* (-*twele*), pound in a mortar.
 -TWANGA, *v.* (-*twanjile*), strike with the fist; pound (*grain*).

- TWICHILA, *v.* (-*twichile*), put (a load) on the head.
 -TYOKA, *v.* (-*tyosile*), go away, start.
 -TYOSYA, *v.* (-*tyosisye*), take away, remove.

U

- UCHECHE (14), white ants.
 UCHENENE, *adv.*, well, nicely.
 UCHI (14), honey.
 UCHILI (14), MACHILI, strength, power.
 -UCHILILA, *v.* (-*uchilile*), be smoked (of food).
 UCHIMWENE (14), majesty, royalty; qualities of a chief.
 -UGA, *v.* (-*usile*), stir (*ugali*).
 -UGALA, *v.* (-*ugele*), shut.
 UGALI (14), porridge.
 UGANJA (14), friendship.
 UGONO (14), a reed sleeping-mat.
 -UGULA, *v.* (-*ugwile*), open (a door, etc.); cf. -*unichila*, -*gopola*. See MLANGO.
 UGWE, *pron.*, thou; one (*speaking impersonally*).
 UGWI! *interject.* (*expresses surprise, exasperation, etc.*).
 -UJA, *v.* (-*usile*), return.
 -UJANGANYA, *v.* (-*ujangeny*), go and return the same day.
 -UJILILA, *v.* (-*ujilile*), turn back.
 UKALI (14), fierceness, bravery.
 UKĀNA (14), fermented beer.
 UKULU (14), size; greatness (of time or size): *Kwana ukulu kula*, all this time; (*musi wana ukulu'ula* (a village) as big as that).
 UKUNGWI (14), skill.
 UKUNJE (14), a bow.
 ULA (9), rain. *Kunya ula*, to rain.
 -ULAGA, *v.* (-*uleje*), kill.
 -ULALA, *v.* (-*ulele*), be hurt.
 ULALO (14), a bridge.
 ULAMBRA (14), deceit.

- ULAMBI (14), submission, recognition of authority.
 ULEMWA (14), sin, fault.
 ULENDO (not "Yulendo") (14), a journey, a caravan.
 ULESI (14), laziness.
 ULI? How? What? *Akuti uli?* What does he say?
 -ULIKA, *v.* (-*uliche*), burst.
 ULILI (14), a mat made of split reeds.
 ULOMBELA (14), marriage; a wedding.
 ULONGO (14) (*see Appendix II*).
 ULUSI (14), thread.
 ULUWA (14), a flower.
 -UMA, *v.* (-*umile*), come from; possess in great degree.
 UMANA (14), quarrelsomeness.
 -UMBĀLA, *v.* (-*umbele*), pass through the initiation ceremonies; (*often used, by association of ideas, in the more limited sense of "be circumcised"*).
 UMBO (*pl.* of LUUMBO), hair.
 UMI (14), life, health.
 -UMILA, *v.* (-*umile*), come from, come out of.
 UMWE, UMWEJU, *pron.*, you.
 UMWEMWE, *pron.*, you, yourself.
 UNAMI (14), lies, deceit.
 UNANDI (14), smallness: *Libweta'li unandi*, This box is too small.
 -UNDA, *v.* (-*undile*), teach manners (*esp. at unyago*).
 UNE, UNEJI, *pron.*, I, me.
 UNENE, *pron.*, I myself.
 -UNGA, *v.* (-*unjile*), hoe into a heap.
 UNGO (9), a civet cat.
 UNG'ASI (14), a dance.
 -UNICHILA, *v.* (-*unichile*), cover, cover up.
 -UNIKA, *v.* (-*uniche*), turn (a pot, etc.) upside down; cover.
 -UNJIKA, *v.* (-*unjiche*), gather into a heap.

-UNYA, *v.* (-*unyile*), mix with water.
 UNYAGO (14), the initiation ceremonies.
 UNYOLO (14) (*pl.*, *nyolo*), a chain.
 UPAGWE (14), nature, disposition.
 UPANDE (14) (*pl.*, *mbande*), the side of anything; a yard (*measure*).
 UPASANI (14), trade.
 UPILE (14), good luck.
 USANGWALI (14), a (*fixed*) pole-bedstead.
 USANJE (14), a kind of millet ("Cyprus grass").
 USAU (14), a platform for drying meat or fish.
 USAUCHI (14), poverty.
 USAŪI (14), witchcraft.
 USI (14), thread.
 USUMA (14), insipidity, lack of flavour.
 USUME (14), price; trade.
 -ŪSYA, *v.* (-*ūsisyē*), ask.
 -ŪSYA, *v.* (-*ūsisyē*), give back, take back.
 -UTA, *v.* (-*utile*), pull.
 -UTALA, *v.* (-*utele*), be overgrown (*e.g.* with grass).
 UTALE (14), iron ore.
 UTANDI (14), flour.
 UTENDE (14), manner, way: *Au utende'u*, like this, in this manner.
 UTI (9), a gun, a rifle.
 UTITILI (14), a flea, fleas.
 UTOPE, MATOPE (14), mud, clay.
 -UTUKA, *v.* (-*utwiche*), run.
 -UTUTA, *v.* (-*utwite*), kick.
 UTUTU (14), the brain.
 -UULA, *v.* (-*uusile*), groan.
 -UUTA, *v.* (-*utile*), soften a skin by rubbing down.
 -UWA, *v.* (-*uwile*), die. (*The initial u is often dropped, e.g. wawile, "he died"*).
 UŪARI (14), a mushroom.
 UWE, UWEJI, *pron.*, we, us.

UWEWE, *pron.*, we ourselves.
 UWILLI (14), shade: *Mbwilili*, in the shade.
 UWOU (14), MAŪOU (6), pus.
 -UYA, *v.* (-*uyile*), parboil; half-cook in any way (*to prevent the food going bad*).

W

-ŴA, *v.* (-*liji*, -*ŵele*), be, become.
 -ŴAJILWA, *v.* (-*ŵajilwe*), be suitable; fit.
 -ŴAKA, *v.* (-*ŵachile*), build (brick; cf. *-taŵa*). (*Swah.*)
 -ŴALA, *v.* (-*ŵasile*), shine.
 -WALA, *v.* (-*wete*), wear, put on (*clothes*).
 ŴALAKWE, *pron.*, you (*polite*), they.
 -ŴALANGA, *v.* (-*ŵalasile*), count, read.
 ŴALI (2), the candidates at the boys' or girls' *unyago*.
 -ŴALULA, *v.* (-*ŵalwile*), split up (*trans.*).
 WAMBA, *adv.*, aimlessly; without plan or reason; any kind or description; "anyhow."
 ŴA MPINGO, those people; people like those.
 ŴANA KAJUMO, of one family; the children of one man or woman.
 -ŴANDICHILA, *v.* (-*ŵandichile*), come near to.
 -ŴANDIKA, *v.* (-*ŵandichile*), be near to.
 -ŴANDIKANYA, *v.* (-*ŵandikenye*), place near to.
 -WANGALA, *v.* (-*wangele*), seem; resemble.
 -ŴANGANYA, *v.* (-*ŵangenye*), mix.
 ŴANGANYAO, *pron.*, they, those people.
 ŴANI? *pron.*, who?
 -WANICHISYA, *v.* (-*wanichisye*), be doubtful.
 ŴANYA'MWE! you there!

- ŴASA**, *v.* (*-ŵasile*), take out from a store (e.g. the *ngokwe*).
- ŴATAMA**, *v.* (*-ŵateme*), be flat, level.
- WATO** (14) (*pl.*, *mawato*), a canoe.
- ŴAŴA**, *v.* (*-ŵawile*), be bitter; have a burning taste; singe.
- WECHA**, *v.* (*-wechile*), clothe.
- ŴECHETA**, **ŴELECHETA**, *v.* (*-ŵechete*), speak.
- ŴELEKA**, *v.* (*-ŵeleche*), bear or beget a child; carry a child on the back.
- ŴELE ŴANGANYAO**, those people, people of that kind.
- ŴELUKA**, *v.* (*-ŵelwiche*), stop work: *Lyúwa lyakuŵeluka*, Saturday.
- WE'MWANJA'WO**, that fellow.
- WENDA** (14), manners, customs.
- WENDE** (14), wanderings.
- ŴENGA**, *v.* (*-ŵenjile*), hate.
- ŴEPEŴENU**, your nephew, etc. (*see Appendix II*).
- WESANI** (14) (*pl.*, *mawesani*), scales.
- ŴESE** (2), father, etc. (*see Appendix II*).
- ŴIKA**, *v.* (*-ŵisile*), place, put.
- ŴILANGA**, *v.* (*-ŵilasile*), call, summon.
- WILI**, two.
- WILISYA**, *v.* (*-wilisye*), repeat.
- WIMBA**, *v.* (*-wimbile*), thatch.
- ŴINGA**, *v.* (*-ŵinjile*), drive away; chase.
- WINJI** (14), many, too many; much, too much; amount: *Winji wandu*, a large number of people; *ngongumanyilila winji wakwe*, I don't know how many there are, or, how much there is.
- WIPI** (14), shortness; short, too short.
- ŴISI**, *adj.*, fresh, green (*not referring to colour*).
- WITUKA**, *v.* (*-witwiche*), go off (*of a trap*); (*-ITUKA is more usual*).
- WIU** (14), jealousy.
- WOGA** (14), fear.
- ŴOLA**, *v.* (*-ŵosile*), rot.
- WOMBOLA**, *v.* (*-ŵombwele*), ransom, compensate; propose in marriage.
- WONA**, *v.* (*-wenti*), see.
- WONGA** (14), gunpowder.
- WULA**, *v.* (*-wusile*), take off (*clothes*).

Y

- YAKULYA** (9), food.
- YALUMO**, *adv.*, the same (*see chalumo*).
- YATI II**, such things as this.

ENGLISH-YAO VOCABULARY.

A

ABLE, BE, *v.*, -kombola (-kombwele), -pakombola.
 ABOUT (*concerning*) (*prep.*), ya, sya.
 ABOVE, *prep.*, kwinani, penani ; *On top, pa chanya.*
 ABUNDANCE, *n.*, winji.
 ABUSIVE, BE, *v.*, -tukana (-tukene).
 ACCOMMODATION, *n.*, liuto, malo.
 ACCOMPANY, *v.*, -pechesya (-pechesye), -longana na (-longena); "*see off,*" -sindichisya (-sindichisye).
 ACCUSE, *v.*, -lagusya (-lagwisye).
 ACCUSTOMED, BE, *v.*, -syowelela (-syowelele).
 ACQUAINTED, BE, *v.*, -manya (-manye).
 ACQUIRE, *v.*, -pāta (-pātīle).
 ACROSS, *adv.* (*a river*), pesi ; (*over a hill*), pasyeto ; *go across (a river)*, -jomboka (-jombweche).
 ACTIVE, BE, *v.*, -jalukangana (-jalukangene).
 ADD, *v.*, -pambula (-pambwile).
 ADVISE, *v.*, -jelusya (-jelwisye).
 ADZE, *n.*, chipininjila ; *v.*, -sema (-semile).
 AFRAID, BE, *v.*, -jogopa (-jogwepe).
 AFTERWARDS, *adv.*, panyuma pakwe ; *in the future*, kumbujo.
 AGAIN, *adv.*, sōní ; *Do again, v.*, -tandilila (-tandilile), -wilisya (-wilisye).

AGO, LONG, *adv.*, kala, kalakala ; *recently*, katasipe ; *some time ago*, katasi.
 AGREE, *v.*, (*consent*), -kunda (-kundile), -jitichisya (-jitichisye) ; *together*, -jilana (-jilene).
 AGROUND, GO, *v.*, -sagama (-sageme).
 AIMLESSLY, *adv.*, wamba, wambape.
 ALIGHT, *v.* (*come to earth*), -tula (-tusile).
 ALIKE, *adv.*, yalumope.
 ALL, *adj. pron.*, -ose, -osepe.
 ALLOW, *v.*, -kunda (-kundile) ; (*to pass*), -pisyā (-pisisye) ; "*Let me look,*" nimkwe, numkwe.
 ALLUVIAL SOIL, *n.*, matimbe (litimbe).
 ALONE, *adv.*, jika, jikape, pa jika.
 ALSO, *adv.*, -akwe (*with Class Char.*), nombe, nombe na ; (*conj.*), namuno, namose, nombe, sōní, nipo.
 ALTHOUGH, *conj.*, nachiwamuno, namose, namuno.
 ALWAYS, *adv.*, moŵa gosepe.
 AMBUSH, *v.*, -juŵilila (-juŵilile).
 AMOUNT, *n.*, winji.
 ANCHOR, COME TO, *v.*, -kochela (-kochele) ; -kochesya (-kochesye).
 AND, *conj.*, ni, na, nipo ; *and then*, sōní, nipo.
 ANGRY, BE, *v.*, -tumbila (-tumbile).
 ANIMAL, *n.* (*for food*), nyama ; (*wild beast*), chikoko.
 ANSWER, *v.* (*reply*), -janga (-janjile).

- ANT, *n.* (*white*), ucheche; (*fly-ing*), ngumbi; (*red*), salau; (*small brown*), lupamba (*pl.*, mbamba).
- ANT-HILL, *n.*, lisugulu; (*small*), chikula.
- ANYHOW (*at random*), *adv.*, wambape, balala-balala.
- ANYTHING, *n.*, chindu.
- ANXIOUS, BE, *v.*, -pwelela (-pwelele).
- APART, *adv.*, pa chisyepela.
- APPLY, *v. trans.*, -taga (-tasile), -wika (-wisile).
- ARE, *v. (identity)*, nde, ni, no; (*description*), -li.
- AREA, FLAT (*country*), *n.*, lilambo; UNINHABITED, *n.*, lipululu.
- ARGUMENT, *n.*, makani.
- ARM, *n.*, mkono; *arm-pit*, kungwapa.
- ARRANGE, *v. (adjust)*, -linganya (-lingenye); (*agree*), -langana (-langene).
- ARMY, *n.*, ngondo. *Gather together an —, v.*, -lalika (-lalice).
- ARRIVE, *v.*, -ika (-iche), -ichila (-ichile).
- AS, *conj.*, mkuti, pakuti; (*as if*), mpela; (*as far as*), mpaka.
- ASHAMED, BE, *v.*, -tenda sōni (-tesile).
- ASHES, *n.*, liu.
- ASHORE, *adv.*, ku mkuli.
- ASIDE, *adv.*, pa mbali; *lay aside for future use, v.*, -salasya (-salasisye).
- ASK, *v.*, -ūsya (-ūsise).
- ASSEMBLE, *v. neut.*, -songana (-songene).
- ASSENT, *v. (see AGREE)*.
- ASTHMA, *n.*, mbumu.
- AT, *prep.*, pa, ku, mu; *at home*, kumangwetu, kumangwao, etc.
- AUNT, *n.*, amao, atati wākongwe, etc. (*see Appendix II*).
- AWAIT, *v.*, -lindilila (-lindilile).
- AWAKE, BE, *v.*, -wā mesope (-liji, -wēle): —*all night*, -chesya (-chesise).
- AWAKE, BE HALF-, *v.*, -gwesela (-gwesele).
- AWAY, GO, *v.*, -tyoka (-tyosile); *take —, v.*, -tyosya (-tyosise); *run —, v.*, -tila (-tisile); *throw —, v.*, -jasa (-jasile).
- AXE, *n.*, liwago.

B

- BABOON, *n.*, lijani.
- BACK, *n.*, mgongo; *turn back, v.*, -ujilila (-ujilile).
- BACKWARDS, *adv.*, cha lugali.
- BAD, BE, *v.*, -sakala (-sakele).
- BAD, LUCK, *n.*, likungu.
- BADGE, *n.*, chimanyililo.
- BAG, *n.*, msaku.
- BAIT, *n.*, nyambo.
- BAMBOO, *n.*, mlsi.
- BANANA, *n.*, ligombo; *bunch of —, mkonga*; *cluster of —, chisagwa*.
- BANIAN TRADER, *n.*, mmwenye.
- BAOBAB, *n.*, mlambe.
- BARK (*of tree*), *n.*, likungwa; — *rope*, mgoji; —, *strip off*, -gwagula (-gwagwile).
- BARK (*of dog*), *v.*, -guma (-gumile).
- BARTER, *n.*, malonda; *v.*, -sumana (-sumene).
- BASKET, *n. (large)*, lukalala; (*round, shallow*), chiselo; (*sifting*), lupeta.
- BAT (*small*), *n.*, chiputiputi.
- BATHE, *v. neut.*, -joga (-josile); *v. trans.*, -josya (-josise).
- BE, *v.*, -wā (-liji, -wēle).
- BEADS, *n.*, chuma; *string —, v.*, -tunga (-tunjile).
- BEAK (*of bird*), *n.*, lugomo (*pl.*, ngomo).
- BEAM (*wooden*), *n.*, mgomba.
- BEANS, *n.*, mbwanda.

- BEAR, v.** (*give birth*), -*wēleka* (-*wēleche*); (*fruit*), -*sogola* (-*sogwele*): See also CARRY.
BEARD, n., *ndeu*.
BEAST, WILD, n., *chikoko*.
BEAT, v., -*puta* (-*putile*), -*menya* (-*menyile*); (*excel*), -*punda* (-*pundile*).
BEAUTIFUL, adj., -*koto*.
BECAUSE, conj., *ligongo*, *pakuwa*, *patipo*.
BECKON, v., -*kodola* (-*kodwele*), -*palasa* (-*palasile*).
BECOME, v., -*wa* (-*liji*, -*wēle*).
BEDSTEAD (native), n., *chindanda*; —, *pole (fixed)*, *usan-gwali*.
BEE, n., *lujuchi* (*pl.*, *nyuchi*).
BEER (fermented), n., *ukana* (*should be used for native beer only*).
BEFORE, adv., see *Grammar*, p. 96.
BEG, v., -*juga* (-*jusile*).
BEGET, v., -*wēleka* (-*wēleche*).
BEGIN, v., -*tanda* (-*tandite*).
BEHIND, adv., *kunyuma*, *munyuma*; (*prep.*), *panyuma pa* (*ku*, *mu*).
BELIEVE IN, v., -*kulupilila* (-*kulupilile*).
BELOW, adv., *pasi*; (*prep.*), *pasi pa*.
BELT, n. - (*leather*), *mkanda*; (*cloth*), *mpango*.
BEND, v., -*pinda* (-*pindile*).
BENEATH, prep., *pasi pa*.
"BESEECH YOU, I," *chonde*.
BETROTHED, n., *asono*, *asonogo*.
"BETTER, I HAD," *nambaya* (*with subjunct.*).
BETWEEN, prep., *pakati pa*; (*adv.*), *pakati*.
BEWITCH, v., -*loga* (-*losile*).
BEYOND, prep., *kumbujo ku*, *kupunda ku*.
BIG, adj., -*kulungwa*; *become* —, *v.*, -*kula* (-*kusile*).
BIND, v., -*tawa* (-*tawile*).
BIRD, n., *chijuni*.
BIT, n., *chipisya*.
BITE, v., -*luma* (-*lumile*).
BITTER, BE, v., -*wawa* (-*wawile*).
BLACK, adj., -*piliyu*; — *dye, n.*, -*jina* (-*jinile*).
BLESS, v., -*jinichila* (-*jinichile*).
BLIND, BE, v., -*tatala* (-*tatele*).
BLISTER, n., *lituku*, *litusa*.
BLOOD, n., *myasi* (4).
BLOW, v. (*of wind*), -*puga* (-*pujile*); (*with mouth*), -*pepela* (-*pepesile*); (*inflate*), -*pepesya* (-*pepesye*).
BOAST, v., -*likwesya* (-*likwesi-sye*).
BODY, n., *chilu*.
BOIL, v., -*tokota* (-*tokwete*).
BONE, n., *liupa*.
BOOK, n., *buku*, *chibuku*, *libuku* (*Engl.*).
BORE, v., -*poola* (-*powele*); *be bored by insects*, -*pukuswa* (-*pukwisye*); *be bored (tired)*, -*isya ulesi* (-*isisye*).
BORN, BE, v., -*pagwa* (-*pagwile*, -*pali*).
BORROW, v. (*temporarily*), -*jasima* (-*jasime*, -*jasimile*); (*for some time*), -*kongola* (-*kongwele*).
BOTTLE, n., *lisolosolo*.
BOUNDARY, n., *malile*, *mpika*.
BOW (weapon), n., *ukunje*.
BOX, n., *libweta*.
BRACELET, n. (*brass*), *chikungu*, *sapuli* (*Swah.*); (*ivory*), *likosa*.
BRAIN, n., *ututu*.
BRANCH, n., *luambi* (*pl.*, *nyambi*).
BRASS, n., *chikungu*, *sapuli* (*Swah.*).
BRAVERY, n., *ukali*.
BREAK, v. *neut.*, -*temeka* (-*temeche*); *trans. (in pieces)*, -*kasa* (-*kasile*); — *off*, -*temangula* (-*temangwile*).
BREASTS, n., *maŵele*.
BREATHE, v., -*pumula* (-*pumwile*).
BRIBE, n., *mbote ja chilo*.

BRICK, *n.*, njelwa.
 BRIDGE, *n.*, ulalo.
 BEING, *v.*, -tola (-tosile), -jigala (-jigele), -ika ni (-iche ni); — *back*, -uja ni (-usile ni), -uchisya (-uchisye).
 BRINK, *n.*, njengwe.
 BROKEN, BE, *v.*, -temeka (-temeche), -kasika (-kasiche), -temanguka (-temangwiche).
 BRONCHITIS, *n.*, liundika.
 BROOM, *n.*, lisache.
 BROTHER, *elder*, akulu, achimwene; *younger*, mpwanga, mpwao, *etc.*; *brother-in-law*, alamu (*see Appendix II*).
 BUFFALO, *n.*, njati.
 BUGLE, *n.*, lipenga.
 BUILD, *v.* (*a native hut*), -taŵa (-taŵile); (*brick*), -ŵaka (-ŵachile), (*Swah.*).
 BULLET, *n.*, chipolopolo.
 BUNDLE, *n.*, mtambala.
 BURN, *v.* *trans.*, -jochi (-jochele); *neut.*, -pya (-pile); *scorch*, -uchilila (-uchilile); *burnt, be (of food)*, *v.*, -tinika (-tiniche).
 BURST, *v.*, *trans.*, -papula (-papwile); (*explode*), -ulika (-uliche).
 BURY, *v.*, -jasa (-jasile).
 BUSH, THE, *n.*, litinji, likonde.
 BUSH-BUCK, *n.*, mbaŵala.
 BUT, *conj.*, nambo, akaŵe.
 BUTTERFLY, *n.*, chipuluputwa.
 BUY, *v.*, -suma (-sumile).

C

CAGE, *n.*, chijumba.
 CALICO, *n.*, malekano; nguo.
 CALL, *v.* (*summon*), -ŵilanga (-ŵilasile); (*name*), -ta (-tele); (*call on by name*), -kolanga (-kolasile).
 CALM, *n.*, bata.
 CAMP, *n.*, chigono; (*first, on a journey*), lulao.

CANE, SUGAR-, *n.*, mlungu.
 CANOE, *n.*, wato.
 CAP, *n.*, chisoti.
 CARAVAN, *n.*, ulendo; ŵa m'u-lendo.
 CARE FOR, *v.*, -kōsya (-kōsise).
 CAREFULLY, *adv.*, 'chenene; mbolembole.
 CARRY, *v.*, -jigala (-jigele); *carry on the back*, -ŵeleka (-ŵeleche).
 CARTRIDGE, *n.*, chilasi.
 CASE-AT-LAW, *n.*, magambo; *decide a --*, *v.*, -lamula (-lanwile).
 CASSAVA, *n.*, chinangwa.
 CAT, *n.*, chome; (*wild*), chiulu; (*civet*), ungo; (*genet*), mbe-ndu.
 CATARRH, *n.*, liundika.
 CATCH, *v.*, -kamula (-kamwile).
 CATTLE, *n.*, ng'ombe. *Cattle-kraal*, lichinga.
 CAUGHT IN TRAP, BE, *v.*, -tanjila (-tanjile).
 CAVE, *n.*, mbanga.
 CAVITY, *n.*, mbugu.
 CEASE, *v.*, -leka (-lesile); — *work*, -ŵeluka (-ŵelwiche).
 CENTRE, IN THE, *adv.*, pa chili-kati, pa silikati.
 CEREMONIES, INITIATION, *n.*, unyago; *pass through --*, *v.*, -inigwa (-inigwe), -umbala (-umbele); — *women's*, litiŵo; — *boy's*, lupanda; — *girl's*, chiputu; — *candidate at*, mwali.
 CHAIN, *n.*, unyolo.
 CHAMELEON, *n.*, nalwii.
 CHANGE, *v.* *trans.*, -tindanya (-tindenye); — *one's abode*, -sama (-samile); (*be changed*), *v.*, -syuka (-syuchile).
 CHARCOAL, *n.*, makala.
 CHASE, *v.*, -ŵinga (-ŵinjile).
 CHAT, *v.*, -kunguluka (-kungulwiche).
 CHEAT, *v.*, -nyenga (-nyenjile), -lambusya (-lambwise).

- CHEERFUL, *v.*, -kondwa (-kondwile).
 CHEST, *n.*, pamtima.
 CHEW, *v.*, -tauna (-tawine).
 CHIEF, *v.*, mwenye, mchimiwene; — *qualities of*, uchimiwene.
 CHILD, *n.*, mwanache; *bear or beget* —, *v.*, -wēleka (-wēleche); *children of the same parents*, wana kajumo.
 CHINK, *n.*, chipoŵo, lipesa.
 CHOOSE, *v.*, -sagula (-sagwile).
 CIGARETTE, *n.*, kanundu.
 CIRCUMCISED, BE, *v.*, -umbala (-umbele).
 CIVET-CAT, *n.*, ungo.
 CLAN, *n.*, lukosyo, liwēle.
 CLEAR (*the bush*), *v.*, -chochola (-chochwele); — *up (tidy)*, -linganya (-lingenye); — *up (after rain)*, -cha (-chele).
 CLEVER MAN, juana lunda.
 CLIMB, *v.*, -kwala (-kwesile).
 CLOTH, *n.*, nguo.
 CLOTHES, *n.*, nguo (*pl.*); *clothe*, *v.*, -wecha (-wechile); *wear clothes*, -wala (-wete); *wash* —, -chapa (-chapile), -saula (-sawile); *iron* —, -sita (-sitile); *take off* —, -wula (-wusile).
 CLOUD, *n.*, liunde.
 COAST, THE SEA, *n.*, mbwani.
 COAT, *n.*, jaketi (*Engl.*), koti (*Engl.*).
 COB, MAIZE, *n.*, chisonde; *strip off seed from* —, *v.*, -putukula (-putukwile).
 COBRA, *n.*, liteŵo.
 COCK, *n.*, tambala; — *a gun*, *v.*, -tega (-tesile).
 COCKROACHES, *n.*, mbeu.
 COIL ROUND, *v.*, -syenga (-syenjile).
 COLD, *n.*, mbepo; —, *adj.*, -sisisi; *be* —, *v.*, -sisima (-sisimile); *become* —, -pola (-posile); *a cold*, liundika.
 COLLECT, *v.* (*see* GATHER).
 COMB, *n.*, lisamulo.
 COME, *v.*, -ika (-iche), -jisa (-jisile); — *back*, -uja (-usile); — *from*, -umila (-umile); — *in*, -pita (-pite); “— —, *May I?*” icho, hodi (*Swah.*); “— *in*,” apite, hodini (*Swah.*); — *near*, -wāndichila (-wāndichile); — *on!* Kwende!; — *out*, -kopoka (-kopweche).
 COMMENCE, *v.*, -tanda (-tandite).
 COMMISSION (*to buy*), GIVE A, *v.*, -lajisya (-lajisye).
 COMPANION, *n.*, mjangu (*my*), mjakwe (*his*), *etc.*
 COMPENSATE, *v.*, -wombola (-wombwele).
 COMPLAIN, *v.*, -dandaula (-dandawile).
 COMPOUND (*place*), *n.*, kunganya.
 CONCEAL, *v.*, -sisa (-sisile).
 CONCEITED, BE, *v.*, -likwesya (-likwesisye), -liwona uleu msingu (-liweni).
 CONCERNING, *prep.*, ya, sya, mkuti.
 CONFUSION, IN, *adv.*, balala-balala.
 CONJOINED, BE, *v.*, -lumbikana (-lumbikene).
 CONSENT, *v.*, -jitichisya (-jitichisye), -kunda (-kundile).
 CONSIDER, *v.*, -ganisya (-ganisise).
 CONUNDRUM, *n.*, ndaŵi.
 CONVERSE, *v.*, -kunguluka (-kungulwiche).
 CONVEY, *v.*, -peleka (-peleche); — *a message*, -lungusya (-lungwisye).
 COOK, *v.*, -teleka (-teleche); *be cooked*, -pya (-pile); — *half*, -uya (-uyile).
 COOL, *v. neut.*, -pola (-posile); *be* —, -sisima (-sisimile).
 COOP, HEN-, *n.*, chitundu.
 COPULATION, *n.*, chikululu.
 CORK, *n.*, chisiwilo.
 CORNER (*of a house, etc.*), *n.*, lutumba.

CORPSE, *n.*, mtembo, chitanda.
 COST, *n.*, usume, mtengo; *costly*,
 -a mtengo.
 COTE, PIGEON-, *n.*, chitundu.
 COTTON, *n.*, litonje; *thread*,
 usi.
 COUGH, *v.*, -kosomola (-koso-
 mwele); *a cough*, liundika.
 COUNT, *v.*, -wālanga (-wālasile).
 COUNTRY, *n.*, chilambo; *open*
flat —, lilambo; *uninhabited*
 —, lipululu.
 COURT-YARD, *n.*, pa nganya.
 COUSIN, *n.* (see *Appendix II*).
 COVER, *v.*, -unichila (-unichile);
a cover, *n.*, liuniko, chiuni-
 chilo.
 COW, *n.*, ng'ombe jamkolo; *cow's*
milk, mkaka.
 CRAB, *n.*, ngala; —, *catch*, *v.*,
 -kopa (-kopele).
 CRACK, *n.*, lugwa.
 CRATE (for carrying fowls, etc.),
n., chiteletele.
 CRAWL, *v.*, -kwaŵa (-kwaŵile).
 CROCODILE, *n.*, ngwena.
 CROSS (a river), *v.*, -jomboka
 (-jombweche).
 CROSS-WISE, *adv.*, chamchitipa.
 CROW (cock), *v.*, -tongola (-to-
 ngwele).
 CRY, *v.* (weep), -lila (-lisile);
 — (shout), -gumila (-gumi-
 sile).
 CUBIT, *n.*, mkono (*pl.*, ma-
 kono).
 CUNNING, BE, *v.*, -kalamuka
 (-kalamwiche).
 CUP (gourd), *n.*, mgao.
 CURDLE, *v.*, -kweŵa (-kweŵile).
 CURE, *v.*, -posya (-posisyē).
 CUSHION, *n.*, msamilo.
 CUSTOMS, *n.*, wenda, mitengo.
 CUT, *v.*, -kata (-katile); — *down*,
 -tema (-temile); — *open*,
 -tumbula (-tumbwile); —
throat, *n.*, wenda, (-sinjile); — *up*,
 -gaŵa (-gaŵile); — *with saw-*
ing motion, -sichita (-sichite).

D

DAMP, BE, *v.*, -nyoŵa (-nyoŵile);
 —, *n.*, chisisila.
 DANCE, *v.*, -ina (-inile); —, *n.*,
 ung'asi; — *ceremonially*, *v.*,
 -popela (-popela).
 DARKNESS, *n.*, chipi.
 DAUGHTER, *n.* (see *Appendix II*).
 DAWN, *v.*, -cha (-chele); *before*
 —, *adv.*, kumasikusiku; *at* —,
adv., kulimbuwu.
 DAY, *n.*, lyuŵa; — *time*, mūsi;
 — *before yesterday*, lijusi; *yester-*
terday, liso; *to-day*, lelo; *to-*
morrow, malaŵi; *the day after*
to-morrow, mtondo; *two days*
after to-morrow, mkucha.
 DEAD, BE, *v.*, -jasika (-jasiche);
die, -uwa (-uwile).
 DEBT, *n.*, ngongole.
 DECEIT, *n.*, unami, ulamba.
 DECEIVE, *v.*, -nyenga (-nyenjile);
be deceitful, -lambusya (-la-
 mbwisye).
 DECIDE A CASE, *v.* -lamula (-la-
 mwile).
 DEEP, BE, *v.*, -kwendesya.
 DEFAECATE, *v.*, -nya (-nyeŵe).
 DELAY, *v.*, -kāŵa (-kāŵile), -ko-
 koŵa (-kokweŵe).
 DELIVER (a message), *n.*, -lu-
 ngusya (-lungwisye).
 DENY, *v.*, -kāna (-kānile); -jima
 (-jimi).
 DERISION, *n.*, chanāche, chi-
 pongwe.
 DESCEND, *v.*, -tuluka (-tulwiche).
 DESERT, *n.*, lipululu.
 DESTROY, *v.*, -jonanga (-jona-
 sile).
 DIE, *v.*, -uwa (-uwile), -jasika
 (-jasiche); *a mourning*, malilo.
 DIFFER, *v.*, -tindana (-tindene),
 -lekana (-lekene).
 DIFFICULT, *adj.*, -nonono; *be* —,
v., -nonopa (-nomwepe), -talika
 (-taliche).
 DIG, *v.*, -sola (-sosile).

DIP (*esp., food into the "relish"*),
v., -pamba (-pambile).
DISAPPEAR, v., -gwala (-gwasile).
DISEASE, n., chilwele.
DISPENSE (*medicine*), v., -jenjela
(-jenjele).
DISPOSITION (*nature*), n., upagwe.
DISPUTE, n., makani.
DISRESPECTFUL, BE, v., -jalusya
(-jalwisye).
DISTANT, BE, v., -talika (-taliche).
DISTRICT, n., chilambo.
DIVIDE, v., -gaŵanya (-gaŵenye).
DO, v., -tenda (-tesile).
DOG, n., mbwa; —, *wild*, n.,
lisogo.
DOOR, n., litanga; *doorway*, pa
mlango.
DOUBTFUL, BE, v., -wanichisya
(-wanichisye).
DOVE, n., njuŵa.
DOWN, *adv.*, pasi; — *stream*,
kwiŵanda.
DRAG-NET, n., likoka.
DRAIN, v., -lagala (-lagele); —,
n., lukoloma.
D R A K E, n., liŵata (lyamka-
mbako).
DRAW, v. (*pull*), -uta (-utile); —
(*water*), -teka (-techile); —
(*write*), -lemba (-lembile).
DREAM, v., -sagamila (-sagamile).
DRINK, v., -ng'wa (-ng'wele).
DRIVE AWAY, v., -ŵinga (-ŵi-
njile), -tisyā (-tisyāye), -topola
(-topwele).
DRUM, n., ngoma; *beat a* —,
-gomba (-gombile).
DRUNK, BE, v., -kolelwa (-kole-
lwe).
DRY, *adj.*, -jumu; — *season*, n.,
chau; *be* —, v., -jumula (-ju-
mwile); — *up*, v., -jumilila
(-jumilile); — *partially*, v.,
-lagala (-lagele); *spread out to*
—, v., -janika (-janiche); —
(*the hands*), v., -tichitila (-ti-
chitile); — *at a fire*, v., -ja-
tusya (-jatwisye).

DUCK, n., liŵata (lyamkolo).
DUICKER, n., ngolombwe.
DUST, n., luundu.
DWELL, v., -tama (-temi); *move*
somewhere else to —, -sama
(-samile).
DYE, v. (*black*), -jina (-jinile);
— (*red*), -chesula (-cheswile).

E

EACH, *pron.-adj.*, -ana -ose,
-osepe.
EAR, n., lipikanilo.
EARLY (*in the morning*), *adv.*,
kundaŵi, kundaŵipe; *before*
dawn, kumasikusiku; *start*
early in the morning, v., -laŵa
(-laŵile).
EARNEST, IN, *adv.*, kwene.
EARTH (*soil*), litāka.
EARTHENWARE POT, n., chiŵiga.
EAT, v., -lya (-lile).
EGG, n., lindanda, litaji; — *lay*,
v., -tajila (-tajile).
EITHER . . . OR, *conj.*, kanga
. . . kanga; pane . . . pane.
ELAND, n., mbunju.
ELDER BROTHER, n., akulu,
achimwene (*see Appendix II*).
ELEPHANT, n., ndembo.
ELSEWHERE, *adv.*, kwine.
EMERGE, v., -kopoka (-kopweche).
END, v., -mala (-masile); *the end*,
adv., pa mbesi; *the tip*, mtepa.
ENDURE, v., -pimilila (-pimilile).
ENOUGH, BE, v., -jenanila (-jena-
nile); *have* —, v., -jikuta
(-jikwite).
ENTER, v., -jinjila (-jinjile).
ESCAPE, v., -kulupuka (-kulu-
pwiche).
EUROPEAN, n., msungu.
EVEN, *adv.*, namuno, namose;
even if, *conj.*, nachiwamuno.
EVENING, n., ligulo; *this* —,
ligulo'lino.
EVERY, *pron. adj.*, -osepe; *every*
one, -ana -ose, -osepe.

EVERYWHERE, *adv.*, posepe.
 EXCEED, *v.*, -punda (-pundile).
 EXCEL, *v.*, -punda (-pundile).
 EXCEPT, *conj. and prep.*, akaŵe, nambo.
 EXCHANGE, *v.*, -tindanya (-tindenyene); *barter, v.*, -sumana (-sumene).
 EXPLAIN, *v.*, -gopolela (-gopolele).
 EXTINGUISH, *v.*, -sima (-simile).
 EXTREMELY, *adv.*, kwamnopo, kusyesyene.
 EYE, *n.*, liso (meso); — *lid, n.*, chikoloŵa.

F

FAIL, *v.*, -lepela (-lepele).
 FALL, *v.*, -gwa (-gwile); (*of rain*), -nya (-nyele).
 FALSE, *adj.*, -nami.
 FAMILY, OF ONE, ŵana kajumo.
 FAR, BE, *v.*, -talika (-taliche); *adv.*, kwakutalika, kwanaula; *as far as*, mpāka.
 FAREWELL, BID, *v.*, -langa (-lanjile).
 FAST, *adv.*, chitema; *go —, v.*, -chelenga (-chelesile).
 FASTEN TOGETHER, *v.*, lumbikanya (-lumbikenye).
 FAT, BE, *v.*, -jimbala (-jimbele).
 FATHER, *n.*, atati, ŵese (*see Appendix II*).
 FATHOM, *n.*, mkwamba.
 FAULT, *n.*, ulemwa.
 FEAR, *n.*, woga; *v.*, -jogopa (-jogwepe).
 FEATHERS, *n.*, mang'omba.
 FEEL (*with fingers*), *v.*, -tomasya (-tomasisyeye).
 FELL, *v.*, -kanga (-kanjile).
 FELLOW, ITS, mjakwe; *that fellow*, we mwanja'wo.
 FEMALE, *adj. (person)*, -kongwe; (*animal*), -mkolo.
 FENCE, *n.*, lutenje; — (*round a house*), *n.*, chimbundi.

FERTILE, *adv. n.*, chajila.
 FESTIVAL, *n.*, chaka.
 FETCH, *v.*, -tola (-tosile).
 FEW, BE, *v.*, -nandupa (-nandwipe).
 FIERCENESS, *n.*, ukali.
 FIG, *n.*, lukuju.
 FIGHT, *v.*, -menyana (-menyene).
 FILE, *n.*, tuupa.
 FILL, *v.*, -gumbasya (-gumbesyeye); *fill in*, -silila (-silile).
 FIND, *v.*, -simana (-simene), -wona (-weni).
 FINE, *n.*, machila.
 FINISH, *v. neut.*, -mala (-masile); *trans.*, -malisyā (-malisisyeye), -mala.
 FINGER, *n.*, chala; *little —, chala cha nyonje*; *middle —, c. cha chilikati*; *fore —, c. cha kulanjila*; *thumb, c. cha chikongo*; — *nail, chikalawesa*.
 FIRE, *n.*, moto; — *a gun, v.*, -gomba (-gombile); *warm oneself at the —, -lijota (-lijotile)*; *extinguish a —, v.*, -sima (-simile); *kindle a —, v.*, -kolesya (-kolesisyeye); *take off the — (e.g. a pot), v.*, -tegula (-tegwile); *make up the —, v.*, -kwisila (-kwisile); *take out of —, v.*, -jokola (-jokwele); — *dry at, v.*, -jatusya (-jatusyeye); *fireplace, n.*, chisisa; *fire stones, n.*, maiga; *firewood, n.*, ngwi, saso.
 FIREFLY, *n.*, chinyetanyeta.
 FIRM (*stiff*), BE, *v.*, -kwindimala (-kwindimele).
 FIRST, *adj.*, -atanda, -akutanda; *in the first place*, pandanda.
 FISH, *n.*, somba; — *poison, mtutu*; — *eagle, ngwasi*; — *hook, chisopo*; — *scale, n.*, liŵamba.
 FITTING, BE, *v.*, -ŵajilwa (-ŵajilwe).
 FIVE, *num.*, msano.
 FLAT, BE, *v.* -ŵatama (-ŵateme).

FLAVOUR, LACK OF, *n.*, usuma.
 FLAY (*skin*) *v.*, -gwagula (-gwa-gwile).
 FLEAS, *n.*, utitili.
 FLEE, *v.*, -tila (-tisile).
 FLESH, *n.*, mnou.
 FLOOD, *n.*, chikumba.
 FLOUR, *n.*, utandi.
 FLOWER, *n.*, uluŵa.
 FLY, *n.*, lumembe; *gad-fly*, liguŵo; *v.*, -guluka (-gulwiche).
 FOLD, *v.*, -pinda (-pindile).
 FOLLOW, *v.*, -kagula (-kagwile); *pursue*, -kuya (-kuyiye).
 FOOD, *n.* chakulya, yakulya; — *left over after meal*, makombo; — *be burnt*, *v.*, -tinika (-tiniche); — *be smoked*, *v.*, -uchilila (-uchilile); — (*for journey*), *n.*, inga.
 FOOL, *n.*, mjinga.
 FOOLISH, BE, *v.*, -loŵela (-loŵele).
 FOOLISHLY, *adv.*, wambape.
 FOOT, *n.*, lukongolo; *foot-print*, likau, likumbo.
 FOR, *prep.*, -a, kwa.
 FORD, *n.*, chiko.
 FOREHEAD, pausyo.
 FORGE, *n.*, chipala; — (*metal*), *v.*, -syana (-syanile).
 FORGET, *v.*, -liŵalila (-liŵalile).
 FORGIVE, *v.*, -kululuchila (-kululuchile), -lechelela (-lechelele).
 FORKED STICK, *n.*, lipanda.
 FORMERLY, *adv.*, kala.
 FOUR, *num.*, mcheche.
 FOWL, *n.*, nguku; *crate for* —, chiteletele.
 FRAGMENT, *n.*, chipisya.
 FRESH, *adj.*, -ŵisi.
 FRIEND, *n.*, ambusanga.
 FRIENDLY, BE, *v.*, -syoŵekana (-syoŵekene).
 FRIENDSHIP, *n.*, uganja.
 FRIGHTEN, *v.*, -jogoya (-jogweye); *frightened*, *be*, -jogopa (-jogwepe), -pwelela (-pwelele).
 FRIGHTFUL, BE, *v.*, -jogoya (-jogweye).

FROG, *n.*, chiula.
 FROM, *prep.*, ku, kwa.
 FRONT, IN, *adv.*, kumbujo; *go* —, *v.*, -longolela (-longolele).
 FROTH, *n.*, chiulo.
 FRUIT, *n.*, chisogosi; *bear* —, *v.*, -sogola (-sogwele).
 FRY, *v.*, -kalanga (-kalasile); *frying-pan*, chiwaya.
 FULL, BE, *v.*, -gumbala (-gumbele).
 FULL-GROWN, BE, *v.*, -kula (-kusile), -komangala (-komangele).
 FUTILE, *adj.*, -mtega.
 FUTURE, IN THE, *adv.*, kumbujo.

G

GAD-FLY, *n.*, liguŵo.
 GAME (*buck*), *n.*, nyama; *play a game*, *v.*, -ng'anda (-ng'andile).
 GAPE, *v.*, -jasama (-jaseme); *yawn*, -jasama mwaju.
 GARDEN, *n.*, mgunda; *stream-garden*, ku matimbe.
 GATHER (*pluck*), *v.*, -kăŵa (-kăŵile); — *into heaps*, *v.*, -unjika (-unjiche); (*assemble*), -songana (-songene).
 GENET-CAT, *n.*, mbendu.
 GENTLY, *adv.*, mbolebole.
 GESTURE, SUMMON BY A, *v.*, -kodola (-kodwele).
 GET, *v.*, -pâta (-pâtile); (*possess*), -kola (-kwete); (*fetch*), -tola (-tosile); *get up*, -jimuka (-jimwiche), -jima (-jimi).
 GIRL, *n.*, mwali.
 GIVE, *v.*, -pa (-pele), -peleka (-peleche); — *back*, -uchisya (-uchisye); — *a present*, -lagusya (-lagwisye).
 GLAD, BE, *v.*, -kondwa (-kondwele), -sechelela (-sechelele), -sangalala (-sangalele).
 GLASS, LOOKING-, *n.*, kalilole.
 GLUTTONOUS, BE, *v.*, -susukwa (-susukwile).

- GO, *v.*, -ja (-jile), -jaula (-jawile), -jenda (-jesile); — *out*, -kopoka (-kopweche); — *with*, -longana na (-longene na); — *further on*, -pelenganya (-pelengenyé); — *away*, -tyoka (-tyosile), -pita (-pite); — *round*, -syungula (-syungwile); — *beyond*, -punda (-pundile); — *off (trap)*, -ituka (-itwiche); — *out (of fire)*, -sima (-simile); — *fast*, -chelenga (-chelesile).
- GOAT, *n.*, mbusi.
- GOD, *n.*, mulungu.
- GOING, *adv. n.*, mwanja.
- GOOD, *adj.*, -mbone; *be good*, *v.*, -lumbana (-lumbene).
- GOOD-BYE, asigaleje, ajendeje; *say* —, *v.*, -langa (-lanjile).
- GOOD-LUCK, *n.*, upile.
- GOODS, *n.*, chipanje.
- GOSSIP, *n.*, chikamwa-kamwa.
- GOURD (*cup*), *n.*, mgao.
- GNU, *n.*, sindi.
- GRAIN, POUND, *v.*, -twa (-twele), -twanga (-twanjile); *grind*, -syaga (-syajile).
- GRAIN-STORE, *n.*, ngokwe; *take grain out of* —, *v.*, -tegula (-tegwile).
- GRANDCHILD, *n.*, chisukulu.
- GRANDFATHER, *n.*, ambuje (*see Appendix II*).
- GRASP, *v.*, -kamula (-kamwile).
- GRASS, *n.*, manyasi; —, *small bundles of (for thatching)*, mbutu.
- GRASSHOPPER, *n.*, chitété.
- GRATUITOUSLY, *adv.*, lulele.
- GRAVY, *n.*, msusi.
- GREATNESS, *n.*, ukulu, uchi-mwene.
- GREEN (*fresh*), *adj.*, -wisi; (*colour*), -a chisamba.
- GREET, *v.*, -komasya (-komasisyé).
- GRIND, *v.*, -syaga (-syajile).
- GROAN, *v.*, -uula (-uusile).
- GROUND, ON THE, *adv.*, pasi; —, *roll (in salute)*, *v.*, -galagata (-galagatile).
- GROW (*of plants*), *v.*, -mela (-mesile); *v. trans.*, -sogosya (-sogwesye); — *big*, -kula (-kusile), -komangala (-komangele).
- GRUMBLE, *v.*, -dandaula (-dandawile).
- GUIDE, *v.*, -longolela (-longolele); *n.*, mlongola.
- GUINEA-FOWL, *n.*, nganga.
- GUN, *n.*, uti; *fire a* —, *v.*, -gomba (-gombile); *cock a* —, -tega (-tesile); *gun-powder*, *n.*, wonga.
- GUT, *v.*, -tumbula (-tumbwile); *the gut*, *n.*, matumbo.

H

- HAFT, *n.*, mpini.
- HAIL, *n.*, mátalila.
- HAIR, *n.*, lumbo, umbo; — *of animals*, mang'omba.
- HALF (*approximate*), *n.*, litika.
- HAMMER, *n.*, nyundo; *v.*, -koma (-komile), -komela (-komele).
- HAND, *n.*, mkono; —, *in the*, muyala; *palm of* —, ligasa.
- HANDLE, *n.*, mpini; *tap (hoe, axe) out of* —, *v.*, -kuwula (-kuwile).
- HANG UP, *v.*, -koleka (-koleche).
- HAPPEN, *v.*, -gwa (-gwile), -woneka (-woneche).
- HAPPY, BE, *v.*, -kondwa (-kondwele).
- HARD, *adj.*, -nonono; *be hard*, *v.*, -limba (-limbile), -kwindimala (-kwindimele); (*difficult*) -nonopa (-nomwepe), -sausya (-sausisyé).
- HARE, *n.*, sungula.
- HARTEBEESTE, *n.*, ngose.
- HARVEST SEASON, *n.*, másika.
- HASTE (*see HURRY*).

- HASTEN, *v.*, -kulumisya (-kulumisye).
- HAT, *n.*, chipewa.
- HATE, *v.*, -wenga (-wenjile).
- HAVE, *v.*, -kola (-kwete); *having*, -ana; *not having*, -angali.
- HE, *pron.*, ajo, juelejo, jualakwe.
- HEAD, *n.*, mtwe; —, *put on the*, *v.*, -twichila (-twichile).
- HEADMAN, *n.*, asyene musi.
- HEAL, *v. neut.*, -pola (-posile).
- HEALTH, *n.*, umi; —, *be in good*, *v.*, -jimukaga (-jimwicheje).
- HEAP, *n.*, chikwekwe, litoto; — *together*, *v.*, -unga (-unjile), -unjika (-unjiche).
- HEAR, *v.*, -pilikana (-pilikene), -pikana (-pikene).
- HEART, *n.*, mtima.
- HEAT, *n.*, chitukuta, mtukuta, moto; *reheat*, *v.*, -kōsya (-kōsisye).
- HEAVY, *adj.*, -sito; *be heavy*, *v.*, -sitopa (-sitwepe).
- HEEL, *n.*, chindende; — *over*, *v.*, -pendama (-pendeme).
- HEIGHT, *n.*, msingu.
- HELP, *v.*, -kamusya (-kamwisye), -kamuchisya (-kamuchisye).
- HEN, *n.*, nguku; *hen-house*, chitundu.
- HERD, *v.*, -chinga (-chinjile), -langa (-lanjile).
- HERE, *adv.*, akuno, apano, amuno; — *and there*, pakwe pakwe.
- HESITATE, *v.*, -dodoma (-dodweme).
- HIDE, *v.*, -sisa (-sisile), -juŵa (-juŵile), -gwala (-gwasile); — (*skin*), *n.*, lipende; *prepare* —, *v.*, -uuta (-uutile).
- HIGH, *adj.*, -leu; *be* —, *v.*, -talika (-taliche).
- HILL, *n.*, litumbi.
- HIPPOTAMUS, *n.*, ndomondo.
- HIRE, *n.*, mbote.
- HIS, *pron.*, -akwe, -gwe.
- HITCH UP, *v.*, -susa (-susile).
- HOE, *n.*, lijela; *v.*, -lima (-limile); *clear the bush*, *v.*, -chochola (-chochwele); *hoe down weeds*, *v.*, -lima luwila; *hoe into heaps*, *v.*, -unga (-unjile).
- HOLD, TAKE, *v.*, -kamula (-kamwile).
- HOLE, *n.* (*in ground*), lisimbo; (*in cloth*), chipoŵo; (*in wall*, *fence*), chimbeleta; (*in tree*), mbugu; (*cave*), mbanga; *rat-hole*, munjilo; *hook out of hole*, *v.*, -kopa (-kopele).
- HOME, *adv.*, kumangwetu, kumangwenu, kumangwakwe, kumangwao; *change one's home*, *v.*, -sama (-samile).
- HONEY, *n.*, uchi.
- HONOUR, *n.*, chijinichilo; *v.*, -chimbichisya (-chimbichisye).
- HOOK, FISH-, *n.*, chisopo; *hook out of hole*, *v.*, -kopa (-kopele).
- HOOP, *n.*, chitungulu.
- HORN, *n.*, msengo.
- HORNET (*var. of*) litendeu, namlondola.
- HOSPITAL, *n.*, (chisako).
- HOT, *adj.*, -ana moto, -a moto; — *season*, *n.*, chau.
- HOUSE, *n.*, nyumba; *gable-ended* —, libanda; *rectangular* —, *without gables*, likome; *wall of* —, lipupa; *fence round* —, chimbundi; *partition in* —, lusasa; *corner of* —, lutumba; *verandah*, lipenu; *verandah-room*, lukole; *build* — (*of brick*), -ŵaka (-ŵachile) (*Swahili*); *build* — (*native fashion*), -taŵa (-taŵile); *at whose* —? Kwa cheni?
- HOW? *adv.*, uli? *How many?* -lingwa. *How do you do?* Ana mkwimukaga?
- HUNDRED, *n.*, lichila.
- HUNGER, *n.*, sala.
- HUNTING-GROUND, *n.*, kumikuli.

HURRY, *v.*, -kangamala (-kanga-mele), -janguya (-jangwiye), -chelenga (-chelesile); *trans.* (see HASTEN).
 HURT, *v.*, -poteka (-poteche), -pweteka (-pweteche); *be hurt*, *v.*, -ulala (-ulele).
 HUSBAND, *n.*, asono, msonogo.
 HUSK, *v.*, -pomola (-pomwele); *husks*, *n.*, masete; *husked maize*, msokolo.
 HYÆNA, *n.*, litunu.

I

I, *pron.*, une, uneji; *I myself*, unene.
 IF, *conj.*, naga, naŵa, na; *as if*, mpela.
 ILL, BE, *v.*, -lwala (-lwasile); *illness*, *n.*, chilwele.
 IMITATE, *v.*, -syasya (-syasisye).
 IMPUDENCE, *n.*, chipongwe, chalu.
 IN, *prep.*, iŵu, m'; *insomuch as*, pakuti, mkuti.
 INCREASE (*a quantity*), *v.*, -jonjechesya (-jonjechesye).
 INDEED? Èti; —! chisimu!
 INFECT, BE INFECTIOUS, *v.*, jambuchila (-jambuchile).
 INFLATE, *v.*, -pepesya (-pepesye).
 INITIATION CEREMONIES, *n.*, unyago; *pass through* —, *v.*, -umbala (-umbele), -inigwa (-inigwe), (see also CEREMONIES).
 INSERT, *v.*, -sweka (-swechile), -jinjisya (-jinjisye), -pisya (-pisisye).
 INSIDE, *adv.*, mkati.
 INSIPID, BE, *v.*, -sisima (-sisimile).
 INSIPIDITY, *n.*, usuma.
 INSOLENT, *n.*, chalu, chipongwe.
 INSOLENT, BE, *v.*, -jalusya (-jalwisye).
 INSULT, *v.*, -jalusya (-jalwisye).
 INTENTIONALLY, *adv.*, mele, melope.

INTERFERE, *v.*, -chenjechesya (-chenjechesye).
 INTIMATE, BE, *v.*, -syoŵekana (-syoŵekene).
 INVOKE, *v.*, -kolanga (-kolasile).
 IRON, *n.*, chisyano; *iron (clothes)*, *v.*, -sita (-sitile); — *ore*, *n.*, utale.
 IS, -li (*descriptive*); no, ni (*denoting identity*).
 ISLAND, *n.*, chilumba.
 ITCH, *v.*, -nyanya (-nyanyile).
 IVORY, *n.*, ndembo.

J

JEALOUSY, *n.*, wiu.
 JIGGER (*Sarcopsylla penetrans*), *n.*, litekenya.
 JOURNEY, *n.*, ulendo; —, *food for*, inga.
 JUDGE (*a case*), *v.*, -lamula (-lamwile).
 JUMP, *v.*, -sumba (-sumbile); (*be startled*), -tojima (-tojime).
 JUST — (*merely*), (see Grammar, page 89).
 JUST, BE, *v.*, -golosya (-golwesye).

K

KEEP, *v.*, -tama na (-temi na), -kamula (-kamwile); — *tame animals*, -langa (-lanjile).
 KICK, *v.*, -ututa (-ututile).
 KIDNEY, *n.*, lupyó.
 KILL, *v.*, -ulaga, (-uleje).
 KIND, *n.*, lukosyo, mtindi; *different kinds*, ngosyongosyo.
 KLIP SPRINGER, *n.*, chiŵalama.
 KNEE, *n.*, lilungo.
 KNEEL, *v.*, -tindiŵala (-tindiŵele).
 KNIFE, *n.*, chipula, mka lo; (*large*), lupanga.
 KNOT, *n.*, chilumbo.
 KNOW, *v.* (*understand*), -manyilila (-manyilile); (*be acquainted with*), manya (-manye).
 KOODOO, *n.*, ndandala.
 KRAAL, CATTLE-, *n.*, lichinga.

L

- LACK, *v.*, -sowa (-sowile).
 LADDER, *n.*, makwelelo.
 LADLE, *n.*, chikoi; — *out*, *v.*, -pakula (-pakwile).
 LAKE, *n.*, nyasa.
 LAMP, *n.*, nyali; *light a* —, *v.*, -pamba (-pambile); *put out* —, -simisya (-simisye).
 LANDING-PLACE, *n.*, chiko.
 LARGE, *adj.*, -kulungwa; *grow* —, *v.*, -kula (-kusile).
 LAST WELL, *v.*, -kâwa (-kâwile); *be last*, -malichisya (-malichisye); *last night* (*adv.*), chilo cha lelo; *last year*, mwacheso.
 LATE, BE, *v.*, -kokoŵa (-kokoŵe), -kâwa (-kâwile).
 LATER, *adv.*, panyuma pakwe.
 LAUGH, *v.*, -seka (-sechile).
 LAY DOWN, *v.*, -tula (-tusile), -goneka (-goneche).
 LAY EGGS, *v.*, -tajila (-tajile).
 LAZINESS, *n.*, ulesi.
 LEAD, *v.*, -longolela (-longolele); *n.*, chumbu.
 LEAF, *n.*, lisamba.
 LEAK, *v.*, -sulula (-sulwile).
 LEAN AGAINST, *v.*, -jegama (-jegeme).
 LEAP, *v.*, -sumba (-sumbile).
 LEARN, *v.*, -lijiganya (-lijigenye).
 LEAVE, *v.*, -leka (-lesile); — *a place*, -tyoka (-tyosile); *take* —, -langa (-lanjile); —, *be ready to*, *v.*, -kulumika (-kulumiche).
 LEFT, TO THE, *adv.*, ku mchiji.
 LEG, *n.*, lukongolo.
 LEND, *v.* (*temporarily*), -jasima (-jasime); — *for some time*, -kongola (-kongwele).
 LENGTH, *n.*, uleu; *lengthwise*, *adv.*, chamchileu.
 LEOPARD, *n.*, chisui.
 LETTER, *n.*, chikalata.
 LEVEL, BE, *v.*, -ŵatama (-ŵateme).
 LICK, *v.*, -lapita (-lapite), -lamba (-lambile).
 LID, *n.*, liuniko, chiunichilo.
 LIE, *v.* (*tell lies*), -lambusya (-lambwisye); *lie down*, -gona (-gonile); *lie in wait for*, -juŵilila (-juŵilile); *lies*, *n.*, unami.
 LIFE, *n.*, umi.
 LIFT, *v.*, -nyakula (-nyakwile).
 LIGHT, *v.* (*a fire*), -kolesya (-kolesisye); (*a lamp*), -pamba (-pambile); —, *be* (*in weight*), -jaluchilwa (-jaluchilwe).
 LIGHTNING, *n.*, njasi.
 LIKE, *adv.*, chisau, mpela; *in this manner*, au utende'u; *like*, *v.*, -nonyela (-nonyele); *be like*, -landana na (-landene na); *resemblance*, *n.*, chilasya.
 LIME, *n.*, njelesa.
 LIMP, *v.*, -tundajila (-tundajile).
 LINE, *n.*, msela; *in line*, *adv.*, ndandanda.
 LINGER, *v.*, -kokoŵa (-kokweŵe), -kâwa (-kâwile).
 LION, *n.*, lisimba.
 LIP, *n.*, lugomo.
 LISTEN, *v.*, -pikana (-pikene), -pikanila (-pikanile).
 LITTLE, *adj.*, -nandi, -mnono; *a little*, *adv.*, panandi, panono; *littleness*, *n.*, unandi; *be little*, *v.*, -nandupa (-nandwipe).
 LIVER, *n.*, matoga.
 LIVING, *adj.*, -jumi.
 LOAD, *n.*, msigo, katundu; *head-pad for* —, singwa; *put down* —, *v.*, -tula (-tusile); *put* — *on head*, *v.*, -twichila (-twichile).
 LOITER, *v.*, -kokoŵa (-kokweŵe).
 LONG, *adj.*, -leu; *be long*, *v.*, -leupa (-lewipe); *long ago*, kalakala.
 LOOK, *v.*, -lola (-lolite); *look after*, -lolela (-lolele).
 LOOKING-GLASS, *n.*, kalilole.
 LOOPHOLE, *n.*, chimbeleta.

LOSE, *v.*, -sokonechesya (-sokonechesye), -jasa (-jasile); — (*a case at law*), *v.*, -goma (-gomile).
 LOST, BE, *v.*, -jasika (-jasiche).
 LOTS, THE, *n.*, chisango.
 LOVE, *v.*, -nonyela (-nonyele).
 LUCK, *n.*, (*good*), upile; (*bad*), likungu.
 LYING, *adj.*, -nami.

M

MADNESS, *n.*, masoka.
 MAIZE, *n.*, chimanga; *husked* —, msokolo; *steeped* —, mnowe; — *cob*, chisonde; — *stalk*, mpesi; — *strip off the cob*, *v.*, -pukutula (-pukutwile).
 MAKE, *v.*, -panganya (-pangenyeye); — *bricks*, -gumba njelwa (-gumbile).
 MALE, *adj.* (*person*), -lume; (*animal*), -mkambako.
 MALLET, *n.*, mkomelo.
 MAN (*person*), *n.*, mundu.
 MANNER (*method*), *n.*, utende; *in this* —, au utende'u, utende inoino; *in that* —, we utende 'wo.
 MANNERS, TEACH (*at unyago*), *v.*, -unda (-undile).
 MANNERS (*customs*), *n.*, wenda.
 MANY, *adj.*, -jinji; *too many*, winji; *how many?* -lingwa?; *be many*, *v.*, -chuluka (-chulwiche), -tupa (-tupile).
 MARK, *v.*, -lamba (-lambile).
 MARKET, *n.*, msika.
 MARRIAGE, *n.*, ulombela; —, *propose*, *v.*, -wombola (-wombwele).
 MARRY, *v.*, -lombela (-lombele).
 MAST, *n.*, msati.
 MASTER, *n.*, bwana (*Swah.*), ambuje.
 MAT, *n.*, reed (*sewn*), ugono, ulili; (*tied*), lichika; *palm-leaf* (*large*), liambi; (*small*), mkeka; (*large round*), chitanga.

MATCH (*be alike*), *v.*, -jilana (-jilene).
 MATTER (*pus*), *n.*, uwou.
 "MATTER, IT DOESN'T," pangali kandu.
 MATURE, *v.*, -komangala (-komangele); *ripen*, -jiula (-jiwile).
 ME, *pron.*, une.
 MEAN, BE, *v.*, -sūka (-sūchile).
 MEANING, *n.*, mate.
 MEASURE, *n.*, mlingo; *v.*, -linga (-linjile); *scales*, wesani, (*Swah.*).
 MEAT, *n.*, nyama.
 MEDICINE, *n.*, mtela; —, *prepare*, *v.*, -jenjela (-jenjele).
 MEET, *v.*, -simana (-simene).
 MEND, *v.* *trans.*, -linganya (-lingenye).
 MENTION, *v.*, -kolanga (-kolasile).
 MERCY, *n.*, chanasa.
 MESSAGE, TAKE A, *v.*, -lungusya (-lungwisye).
 MICTURATE, *v.*, -tunda (-tundile).
 MIDDLE, IN THE, *adv.*, pakati, pa chilikati, pa silikati.
 MIDNIGHT, *adj.*, pakati chilo.
 MILK, *n.*, mkaka (*ChiNyasa*); *mother's* —, maŵele; *milk*, *v.*, -minya (-minyile).
 MILLET, *n.*, usanje; *sorghum*, mapemba.
 MINE, *pron.*, -angune.
 MIRROR, *n.*, kalilole.
 MISS, *v.*, -kulusya (-kulwisye).
 MISTAKE, *n.*, ulemwa; *make a* —, *v.*, -soya (-soyiye).
 MIX, *v.*, -wānganya (-wāngenyeye); — *by stirring*, -kolonganya (-kolongenye), -unga (-unjile); *be mixed*, -sungunukuka (-sungunukwiche).
 MONEY, *n.* (ndalama), mbiya.
 MONDAY, *n.*, lyuŵa lyakulemba.
 MONKEY, *n.*, chitumbili.
 MONTH, *n.*, mwesi.
 MOON, *n.*, mwesi.

MORE, *adj., pron., -ine.*
 MORNING, EARLY IN THE, *adv.*, kundaŵi, kundaŵipe; *before dawn*, kumasikusiku; *next morning*, kundaŵi kwakwe; *start early in the morning*, -laŵa (-laŵile).
 MORTAR, *n.*, lituli; *pound in* —, *v.*, -twa (-twele); *take grain out of* —, *v.*, -tegula (-tegwile); *pestle*, mwisi.
 MOSQUITO, *n.*, njenjema.
 MOTH, *n.*, chipuluputwa.
 MOTHER, *n.*, amao, achikulu, kusyeto; — *-in-law*, akwego (*see Appendix II*).
 MOULD, *v.*, -gumba (-gumbile); *a brick-mould*, chikombole.
 MOUNTAIN, *n.*, litumbi.
 MOURN, *v.*, -lila (-lisile); *a mourning*, malilo.
 MOUSTACHE, *n.*, ndeu.
 MOUTH, *n.*, pa kamwa.
 MOVE TO ONE SIDE, *v. neut.*, -sejela (-sejele); *trans.*, -sejesya (-sejesye); *move quickly*, *v.*, -chelenga (-chelesile); — *one's home*, -sama (-samile).
 MUCH, *adj.*, -jinji.
 MUD, *n.*, matope.
 MUSHROOM, *n.*, uŵasi.
 MY, *pron.*, -angu; *my own*, -angune.

N

NAIL, *n.*, msomali; — *of the finger*, chikalawesa.
 NAME, *n.*, lina (*pl.*, mena); *give* —, *v.*, -ta (-tele).
 NATIVE, *n.*, juampiliyu.
 NATURE, *n.*, upagwe.
 NEAR, *adv.*, mgulugulu, paku-ŵandika.
 NEAR, BE, *v.*, -ŵandika (-ŵandiche); *come* —, -ŵandichila (-ŵandichile); *put* —, -wandikanya (-wandikenyeye).
 NECK, *n.*, lukosi.

NEEDLE, *n.*, singano; — (*bamboo*), chilowa.
 NEIGHBOUR, *n.*, mnasi.
 NEST, *n.*, chisusi.
 NET, *n.*, luao; *drag-net*, likoka.
 NEURALGIA, *n.*, ching'alang'ala.
 NEW, *adj.*, -a sambano.
 NEWS, *n.*, ngani (*pl.*).
 NICE, BE, *v.*, -salala (-salele), -lumbana (-lumbene).
 NICELY, *adv.*, 'ichenene, ichenene, uchenene.
 NIGHT, *n.*, chilo; *midnight*, pakati chilo; *last night*, chilo cha lelo.
 NIMBLE, BE, *v.*, -jalukangana (-jalukangene).
 NO, *adv.*, ngwamba.
 NOBODY, ngapagwa (*see page 72*).
 NOD, *v.* (*with sleep*), -gwesela (-gwelese); *beckon*, -kodola (-kodwele).
 NOISY TALK, *n.*, lisegwe.
 NORTH, *n.*, kumpoto.
 NOSE, *n.*, lupula; *blow the* —, *v.*, -penga (-penjile); —, *stud worn in*, *n.*, chipini.
 NOSTRILS, *n.*, mbula.
 NOTHING, ngapagwa (*see page 72*).
 NOW, *adv.*, sambano.
 NOW-A-DAYS, *adv.*, ge moŵa'gano.
 NUMBER, *n.*, winji; *a large number*, mwanda.

O

OBEISANCE, *n.*, ulambi; —, *pay*, *v.*, -lamba (-lambile).
 OBEY, *v.*, -pikana (-pikene).
 OCCASION, *n.*, katema.
 OCCUR, *v.*, -gwa (-gwile), -woneka (-woneche).
 OF, *prep.*, -a.
 OFTEN, *adv.*, kawili kawili; *how often?* Kalingwa?
 OLD, *adj.*, -chēkūlu (*of persons*); -a kala (*of things*).
 ON PURPOSE, *adv.*, mele, melepe.

- ONCE, *adv.*, kamo; *at once*, sambano'jino.
 ONE, *num.*, -mo; *pron.*, ugwe.
 ONIONS, *n.*, itunguu.
 ONLY, *adv.*, -pe.
 OPEN, *v.*, -ugula (-ugwile); — *a box*, -unukula (-unukwile).
 OPENING, *n.*, lipesa.
 OPPORTUNITY, *n.*, lipesa.
 OR, *conj.*, kanga, pane.
 ORDEAL POISON, *n.* (mwai).
 ORDER, *v.*, -lamula (-lamwile); *put in* —, *v.*, -linganya (-lingenye); — (*goods*), *v.*, -lajisya (-lajisye).
 ORE, IRON, *n.*, utale.
 ORIBI, *n.*, chikosimbi.
 OTHER, *adj.*, -ine.
 OUGHT, *v.*, -wajilwa (-wajilwe).
 OUR, *pron.*, -etu; *our own*, etuwe.
 OUTSIDE, *adv.*, pasa, kusa.
 OVERGROWN, BE (*with grass*), *v.*, -utala (-utele).
 OVERSEER, *n.*, jua chilole.
 OVERTURN, *v.*, -galausya (-galawisye), -pitikusya (-pitikwisye).
 OWNER, *n.*, asyene.
 OX, *n.*, ng'ombe.
- P
- PACK, *v.*, -longa (-lonjele); — *tightly*, *v.*, -chinyindila (-chinyindile).
 PADDLE, *v.*, -palasa (-palasile); *a paddle*, *n.*, mpalasilo.
 PAIN, *v.*, -poteka (-poteche); *become less painful*, -tondowa (-tondwewe).
 PALM, BORASSUS, *n.*, mgwalingwa; —, *Raphia*, chiwale; *palm-leaf*, mlasa; — *rope of*, *n.*, lukwambala; — *of hand*, ligasa.
 PAPER, *n.*, chikalakala, chipepela.
 PARABLE, *n.*, chitagu; — *speak in*, *v.*, -welecheta chining'a.
 PARBOIL, *v.*, -uya (-uyile).
 PARENT, *n.*, nangolo.
 PART, TAKE OF, *v.*, -sapula (-sapwile).
 PASS, *v.*, -pita; — (*put through*), -pisyā (-pisisye); — *beyond*, -pelenganya (-pelengenye).
 PATCH, *n.*, chigamba.
 PATH; *n.*, litala; —, *leave the*, *v.*, -sepuka (-sepwiche).
 PATIENCE, HAVE, *v.*, -jembecheya (-jembecheye).
 PAY, *v.*, -lipila (-lipile); *wages*, malipilo, mbote.
 PEACE, *n.*, mtendele.
 PEAS, *n.*, sawawa.
 PEEL (*off*), *v.*, -matula (-matwile); — (*fruit*), *v.*, -menya (-menyile).
 PEG, *n.*, chichili, msomali; — (*in wall*), chipanda.
 PEOPLE, *n.*, wandu.
 PERHAPS, *adv.*, panjipa, pane, kanga, kwalini, kwaliko.
 PERSEVERANCE, *n.*, mtau.
 PERSEVERE, *v.*, -pimilila (-pimilile); -chalila (-chalile).
 PERSON, *n.*, mundu.
 PESTLE, *n.*, mwisi.
 PICK UP, *v.*, -lokota* (-lokwete).
 PIECE, *n.*, chipisya.
 PIERCE, *v.*, -soma (-somile), -poola (-powele).
 PIGEON (*domestic*), *n.*, ngunda; — *cote*, chitundu.
 PILLOW, *n.*, msamilo.
 PINCH, *v.*, -tona (-tonile).
 PIPE, TOBACCO, *n.*, chilongo.
 PITY, *n.*, chanasa.
 PLACE, *n.*, liuto, malo; *place*, *v.* (*see* PUT); *landing* —, chiko; *sleeping* —, chigono; *in the first* —, pa ndanda.
 PLANE, *v.*, -tilisya (-tilisye).
 PLANT, *n.*, mbeju; —, *v.*, -panda; *a planter*, juakusogosya.
 PLASTER, *v.*, -mata (-matile); — *smoothly*, -syasyajila (-syasyajile).

PLATE, *n.*, mbale.
 PLATFORM (*for drying meat, etc.*),
 usau; (*for a bed, made of
 earth*), chilili.
 PLAY, *v.*, -ng'anda (-ng'andile).
 PLENTY, *n.*, winji; *be* — (*enough*);
 -jenanila (-jenanile).
 PLOT, *A* (*treachery*), *n.*, malindi.
 PLUCK, *v.* (*fruit*), -kãwa, (-kãwile);
 (*a fowl*), -mesa (-mesile).
 POINT OUT, *v.*, -lanjila (-lanjile).
 POISON, FISH, *n.*, mtutu; —
ordeal, (mwai).
 POLE, *n.*, chitela; — *of house*,
centre, *n.*, msati.
 POND, *n.*, litamanda.
 POOL, *n.*, litanda, litaŵale.
 POOR, BE, *v.*, -laga (-lasile).
 PORRIDGE, *n.*, ugali.
 POSSESS, *v.*, -kola (-kwete), -ka-
 mula (-kamwile).
 POSSIBLE, BE, *v.*, -komboleka
 (-komboleche).
 POSSIBLY, *adv.*, kwaliko.
 POST (*verandah*), *n.*, luchanamila.
 POT, *n.*, mpika, chiŵiga, chiu-
 lugo; *water-pot*, luulo.
 POTATO, *n.*, mbatata (*pl.*).
 POUND, *v.*, -twa (-twele), -twanga
 (-twanjile), -ponda (-pondile);
 — *steeped grain*, *v.*, -timbula
 (-timbwile).
 POUR, *v.*, -taga (-tasile); — *into*
another vessel, -pungula (-pu-
 ngwile); — *out*, *v.*, -jita (-jitile).
 POVERTY, *n.*, usauchi.
 POWER, *n.*, machili, uchimwene.
 PRAY, *v.*, -popela (-popele).
 PRESENT, BE, *v.*, -pagwa (-pa-
 gwile); — *give a*, *v.*, -lagusya
 (-lagwisye); — *n.*, msati.
 PRESERVE, *v.*, -gosa (-gosile).
 PRETTY, BE, *v.*, -salala (-salele).
 PREVENT, *v.*, -lekasya (-leka-
 sisye).
 PRICE, *n.*, usume, (mtengo).
 PROHIBITION (*traditional*), *n.*,
 mpingusi; — *observe*, *v.* -gosa
 (-gosile).

PROLONG, *v.*, -leuya (-lewiye);
 — *one's stay*, -lonjela (-lo-
 njele).
 PROPOSE (*marriage*), *v.*, -ŵombola
 (-ŵombwile).
 PROSPER, *v.*, -jinichilwa (-jini-
 chilwe).
 PROUD, BE, *v.*, -poka (-pochele);
pride, lilama.
 PULL, *v.*, -uta (-utile); — *out*,
 -swekula (-swekwile).
 PUMPKIN, *n.*, liungu (*pl.*, mo-
 ngu).
 PUNISH, *v.*, -sausya (-sausisye).
 PURPOSELY, *adv.*, melepe.
 PURSUE, *v.*, -kuya (-kuyiye).
 PUS, *n.*, uwou.
 PUSH, *v.*, -tuta (-tutile).
 PUT, *v.*, -ŵika (-ŵisile); (*apply*),
 -taga (-tasile); — *aside*, -sa-
 lasya (-salesye); — *back*,
 -uchisya (-uchisye); — *down*,
 -tula (-tusile); — *in*, -sweka
 (-swechile); — *in order*, -li-
 nganya (-lingenye); — *on the*
head, -twichila (-twichile); —
on top, -sajika (-sajiche); —
out (extinguish), -simisya (-si-
 misye); — *through*, -pisy-
 a (-pisisye); — *together*, -pa-
 mbula (-pambwile).
 PUZZLE, *v.*, -simosya (-simosi-
 sye); *puzzled*, *be*, -simongwa
 (-simongwile); *puzzling*, *be*,
 -simonjeka (-simonjeche);
 — *n.*, chitagu.

Q

QUANTITY, *n.*, winji; *increase* —,
v., -jonjechesya (-jonjeche-
 sye).
 QUARREL, *n.*, ndeu; *quarrelsome-
 ness*, umani; — *cause of*,
 liŵamba.
 QUICKLY, *adv.*, chitema.
 QUIETLY, *adv.*, chete; *quiet*,
 pe-e !

R

- RACE, *n.*, chilindasi.
 RAFTERS, *n.*, chipagala.
 RAIN, *n.*, ula; *rainy season*, chuku; — —, *beginning of*, mtuluka; *rain*, *v.*, -nya ula (-nyele); *rains*, *first*, chisimopya.
 RAISE, *v.*, -nyakula (-nyakwile), -kwesya (-kwesisyeye).
 RANSOM, *v.*, -wombola (-wombwele).
 RAT, *n.*, likoswe; *field-rat*, lipuku; *rat-trap*, chigwenembe, liliwa.
 RATIONS, *n.*, inga.
 REACH, *v.*, -ichila (-ichile).
 READ, *v.*, -walanga (-walasile).
 READINESS, *IN*, *adv.*, chile.
 READY, MAKE, *v.*, -kulumisya (-kulumisyeye).
 REALLY, *adv.*, kwene, chisimu.
 REAP (*maize*), *v.*, -goŵola (-goŵele).
 REASON, *n.*, ligongo, liwamba; *without* —, lulele; (*foolishly*), wambape.
 REBUKE, *v.*, -jamuka (-jamwiche).
 RECEIVE, *v.*, -pochela (-pochele).
 RECENTLY, *adv.*, katasi.
 RED, *adj.*, -chejeu; —, *be*, -chejela (-chejele); —, *dye*, *v.*, -chesula (-cheswile).
 REED, *n.*, litete; *cut* —, *v.*, -tema (-temile).
 REED-BUCK, *n.*, ndope.
 REFRAIN FROM, *v.*, -ligosa (-ligosile).
 REFUSE, *v.*, -kana (-kanile), -jima (-jimi).
 REJOICE, *v.*, -sechelele (-sechelele), -sangalala (-sangalele).
 RELATIONS (*see Appendix II*).
 REMAIN, *v.*, -sigala (-sigele).
 REMEMBER, *v.*, -kumbuchila (-kumbuchile).
 REMIND, *v.*, -kumbusya (-kumbwisye).
 REMOVE, *v.*, -tyosya (-tyosisyeye).
 RENT (*tear*), *n.*, chipowo.
 REPEAT, *v.*, -wilisya (-wilisyeye), -tandilila (-tandilile).
 REPLY, *v.*, -janga (-janjile).
 RESEMBLE, *v.*, -landana (-landene), -wangala (-wangele).
 RESOLVE, MAKE A, *v.*, -chalila (-chalile).
 RESPECT, TREAT WITH, *v.*, -chimbichisya (-chimbichisyeye).
 REST, *v.*, -pumula (-pumwile).
 RETURN, *v. neut.*, -uja (-usile); *trans.*, -uchisya (-uchisyeye); — *the same day*, *v.*, -ujanganya (-ujangenyeye).
 RHEUMATISM, *n.*, chilumi.
 RHINOCEROS, *n.*, mbela.
 RICE, *n.*, mpunga.
 RICH, BE, *v.*, -sichila (-sichile).
 RIDICULE, *n.*, chanache.
 RIFLE, *n.*, uti (*see GUN*).
 RIGHT HAND, TO THE, *adv.*, ku mlyo.
 RIPE, BE (*of grain*), *v.*, -komala (-komele), -komangala (-komangele); (*of fruit*), -jiula (-jiwile).
 RIVER, *n.*, nyasa, lusulo; *cross a* —, *v.*, -jomboka (-jombweche).
 ROAD, HOED, *n.*, mseu; —, *fork of*, *n.*, malekano.
 ROAR, *v.*, -tongola (-tongwele).
 ROCK, *n.*, lwala.
 ROLL ABOUT ON THE GROUND, *v.*, -galagata (-galagatile).
 ROOF, *n.*, msakasa, chipagala.
 ROOM (*space*), *n.*, liuto, malo.
 ROOT, *n.*, mchiga.
 ROPE, *n.*, lukonji; *bark-rope*, mgoji; — *of palm-leaf*, lukwambala; —, *splice*, *v.*, -timbilisya (-timbilisyeye).
 BOT, *v.*, -wola (-wosile).
 ROUND, GO, *v.*, -syungula (-syungwile); *coil* —, -syenga (-syenjile).
 ROUSE, *v.*, -jimusya (-jimwisye).
 ROY-BUCK, *n.*, swala.

RUB, *v.*, -tichita (-tichite); —
stomach (as compliment), -pāta
 (-pātīle).
 RUBBISH, *n.*, iswani; — *heap*,
 chitutu.
 RUN, *v.*, -utuka (-utwiche); —
away, -tila (-tisile).
 RUST, *n.*, mkuo.

S

SABLE ANTELOPE, *n.*, mbalapi.
 SALE, THINGS FOR, *n.*, malonda.
 SALIVA, *n.*, mata.
 SALT, *n.*, njete.
 SALUTE, *v.*, -komasya (-koma-
 sisye).
 SAME, THE, *n.*, chalumo, yalumo.
 SAND, *n.*, msanga.
 SATISFIED, BE, *v.*, -jikuta (-ji-
 kwite).
 SATURDAY, *n.*, lyuŵa lyakuŵe-
 luka.
 SAVE UP, *v.*, -salasya (-salesye).
 SAY, *v.*, -jila (-jile), -ti (-tiji),
 -chite, -tite), -sala (-sasile).
 SAYING, *n.*, ngani.
 SCALES (*weighing*), *n.*, wesani
 (*Swah.*); —, *fish*, *n.*, maŵa-
 mba.
 SCISSORS, *n.*, makasi.
 SCOLD, *v.*, -jamuka (-jamwiche).
 SCORCHED, BE, *v.*, -tinika (-tini-
 che).
 SCORPION, *n.*, chiŵalaŵala.
 SCRAPINGS OF POT, *n.*, makokoto.
 SCRATCH, *v.*, -mwaga (-mwasile).
 SCREAM, *v.*, -gumila (-gumisile),
 -jamila (-jamisile).
 SCUM, *n.*, chiulo.
 SEARCH FOR, *v.*, -sosa (-sosile),
 -lolela (-lolele).
 SEASON (*dry*), *n.*, chau; —, *rainy*,
 chuku; —, *harvest*, masika.
 SEE, *v.*, -wona (-weni), -lola (-lo-
 lite); *see off*, -sindichisya
 (-sindichisye).
 SEED, *n.*, mbeju.
 SEEING THAT, *conj.*, pakuti,
 mkuti.

SEEM, *v.*, -wangala (-wangele).
 SEIZE, *v.*, -kamula (-kamwile).
 SELDOM, *adv.*, kamo kamo.
 SELF, *pron.*, -syene; -li- (*with verb*).
 SELL, *v.*, -sumisya (-sumisye).
 SEND, *v.* (*a man*), -tuma (-tu-
 mile); (*a thing*), -tumisya
 (-tumisye).
 SENSE, *n.*, mate, lunda.
 SERVE (*food*), *v.*, -pakula (-pa-
 kwile).
 SERVAL, *n.*, njusi.
 SET UPRIGHT, *v.*, -jimika (-jimi-
 che); *set (a trap)*, -tega (-te-
 sile, -tejile); *set (of sun)*, -swa
 (-swele).
 SEW, *v.*, -tota (-totile).
 SHADE, *n.*, uwilili; *in the* —,
 mbwilili; (*lit.*, SHADOW).
 SHAKE, *v.*, -sangusa (-sangwise);
 -tenganya (-tengenye).
 SHAME, *n.*, soni.
 SHARP, *adj.*, -akutema; *sharpen*,
v., -nola (-nosile).
 SHAVE, *v.*, -myola (-myosile),
 -moga (-mosile).
 SHE, *pron.*, ajo.
 SHED, GRASS, *n.*, lisakasa.
 SHEEP, *n.*, ngondolo.
 SHILLING, *n.*, lupiya (*Hindustani*,
 RUPEE).
 SHINE, *v.*, -ŵala (-ŵasile).
 SHOOT, *v.*, -gomba uti (-gombile),
 -ulaga (-uleje); *go for a shoot*,
 -jaula ku mikuli (-jawile).
 SHORE, *n.*, njengwe; *ashore*, ku-
 mkuli; —, *reach the*, -kochela
 (-kochele).
 SHORT, *adj.*, -jipi; *too* —, wipi.
 SHOULDER, *n.*, likoyo.
 SHOW, *v.*, -losya (-losisye).
 SHUT, *v.*, -ugala (-ugele); — (*a*
box), -unichila (-unichile).
 SICK, BE, *v.*, -lwala (-lwasile);
 (*vomit*), -tapika (-tapiche); —,
hut for the, *n.*, chisako.
 SIDE, *n.*, mbali, upande; *the other*
side (of river), pesi; *of an*
obstacle, pasyeto.

- SIFT, *v.*, -peta (-petile), -senyenda (-senyendile); *sifting basket*, lupeta.
- SIGH, *v.*, -isya mtima (-isisye).
- SILENT, pe-e ! ji-i !
- SIMPLETON, *n.*, jua chisilu.
- SIN, *n.*, ulemwa; —, *v.*, -lemwa (-lemwile), -soya (-soyiye).
- SINCE, *conj.*, pakuti, patipo.
- SING, *v.*, -jimba (-jimbile).
- SINGE, *v.*, wāwā (-wāwile).
- SINK, *v.*, -titimila (-titimile).
- SISTER, *n.* (see *Appendix II*).
- SIT, *v.*, -tama (-temi).
- SIZE, *n.*, ukulu.
- SKILL, *n.*, ukungwi.
- SKIN, *n.*, lipende; *bray with stones*, *v.*, -uuta (utile); —, *strip off*, *v.*, -gwagula (-gwagwile).
- SKY, *n.*, kwini, kwiunde.
- SLACK, BE (*of rope*), *v.*, -tondowa (-tondweŵe).
- SLANT, *v.*, -pendama (-pendeme).
- SLAVE, *n.*, kapolo.
- SLEEP, *v.*, -gona m'lugono, -gona (-gonile); *be sleepy*, -gwesela (-gwesele).
- SLIPPERY, BE, *v.*, -telesya (-telesye).
- SLOPPY, BE, *v.*, -tepeta (-tepete); *sloppiness*, ndepete.
- SLOWLY, *adv.*, panandi panandi, mbolebole.
- SMALL, *adj.*, -nandi, -mnono; *smallness*, unandi; *be* —, *v.*, -nandupa (-nandwipe).
- SMASH, *v.*, -kasa (-kasile).
- SMEAR, *v.*, -mata (-matile), -paka (-pachile).
- SMELL, *v. trans.*, -nusya (-nusiye); — *nice*, *v. neut.*, -nunjila (-nunjilile); *stink*, *v.*, -nunga (-nunjile).
- SMILE, *v.*, -mwetulila (-mwetulile).
- SMOKE, *n.*, liose; — (*tobacco*), *v.*, -kwemba (-kwembile); *smoked*, *be (of food)*, *v.*, -uchilila (-uchilile).
- SMOOTHE, *v.*, -tilisya (-tilisye).
- SNAKE, *n.*, lijoka.
- SNEEZE, *v.*, -jesemula (-jesemwile).
- SNIFF, *v.*, -nusya (-nusiye).
- SNORE, *v.*, -koloma (-kolweme).
- SNUFF, *n.*, sona juakunusya.
- SO-AND-SO, nyono.
- SOAK, *v.*, -loŵeka (-loŵeche).
- SOFT, BE, *v.*, -joloŵa (-jolweŵe); *soften (a skin) by rubbing*, *v.*, -uuta (-uutile).
- SOIL, *n.*, litaka.
- SOMEBODY, *n.*, mundu; *something*, *n.*, chindu.
- SOMETIMES, *adv.*, pane; *from time to time*, katema kwa katema; *rarely*, kamo kamo.
- SON *n.*, mwanache (see *Appendix II*).
- SOON, *adv.*, pangakaŵa.
- SORE, *n.*, liwanga; *be sore*, *v.*, -poteka (-poteche).
- SORGHUM, *n.*, mapemba.
- SORRY, BE, *v.*, -dandaula (-dandawile); “*I am sorry*” (*condolence*), “*Une juangali chilapo*,” “*Iwele ya chanasaa*.”
- SORT, *n.*, lukosyo, mtindi; —, *v.*, -sagula (-sagwile), -lokotanya (-lokotenye).
- SOUND, *n.*, liloŵe; — (*a bugle*), *v.*, -gomba (-gombile).
- SOUTH, kumwela.
- SPACE, *n.*, lipesa, liuto.
- SPEAK, *v.*, -ŵecheta (-ŵechete), -ŵelecheta (-ŵelechete).
- SPEAR, *n.*, lipanga.
- SPIRITS, THE, *n.*, masoka.
- SPLICE, *v.*, -timbilisya (-timbilisye).
- SPLINT, *n.*, chitanga.
- SPLIT, *v.*, -kachula (-kachwile); — *up*, *v.*, -ŵalula (-ŵalwile).
- SPOIL, *v.*, -jonangā (-jonasile), -sakasya (-sakesye).
- SPOON, WOODEN, *n.*, chikoyi.
- SPOOR, *n.*, likau, likumbo.
- SPOTS, *n.*, maŵala.

SPREAD, *v. trans.*, -tandika (-tandiche); *neut.*, -jenela (-jenele); — *in the sun, v.*, -janika (-janiche); — *out (cloth)*, -sapangula (-sapangwile).
 SPRINKLE, *v.*, -misa (-misile); — *with the fingers, v.*, -nyunya (-nyunyile).
 SPUD, *n.*, chilaja.
 SQUEEZE, *v.*, -minya (-minyile).
 STAB, *v.*, -soma (-somile).
 STAFF (*stick*), *n.*, ngongo.
 STAMMERING, *adv. n.*, chimeme.
 STAND, *v.*, -jima (-jimi).
 STAR, *n.*, ndondwa.
 START, *v.*, -tyoka (-tyosile); — *early, v.*, -laŵa (-laŵile).
 STARTLED, BE, *v.*, -tojima (-tojime).
 STAY, *v.*, -tama (-temi); — *some time, v.*, -lonjela (-lonjele).
 STEAL, *v.*, -jiŵa (-jiŵile).
 STEEP (*soak*), *v.*, -loŵeka (-loŵeche); —, *be, v.*, -lemala (-lemele).
 STICK, *n.*, chitela; *walking-stick*, chimbonga, ngongo; *forked stick*, lipanda.
 STIFF (*hard*), BE, *v.*, -kwindimala (-kwindimele).
 STING, *v.*, -luma (-lumile).
 STINGY, BE, *v.*, -suka (-suchile).
 STINK, *v.*, -nunga (-nunjile); *a stink, n.*, liungo.
 STIR, *v.*, -kologanya (-kologenyeye); — *porridge (in cooking)*, -uga (-usile).
 STOMACH, *n.*, chitumbo, matumbo.
 STONE, *n.*, liganga.
 STOOL (*native*), *n.*, chitengu.
 STOOP, *v.*, -jinama (-jineme).
 STOP, *v.*, -leka (-lesile), *trans.*, -lekasya (-lekasisyeye); — *work*, -ŵeluka (-ŵelwiche).
 STOPPER, *n.*, chisiwilo.
 STORE (*grain*), *n.*, ngokwe; *take out from —, v.*, -ŵasa (-ŵasile).

STORY, *n.*, ndano; *tell —, v.*, -jimba ndano (-jimbile).
 STRAIGHT, BE, *v.*, -goloka (-golweche); *straighten, v.*, -golosya (-golwesye).
 STREAM, *n.*, lusulo; *country in relation to a stream, n.*, lisi; *stream-garden*, ku matimbe; —, *bank of*, mjengwe; —, *country between two, n.*, lutando.
 STRENGTH, *n.*, machili.
 STRETCH (*especially oneself*), *v.*, -jongola (-jongwele), *or refl.*
 STRIKE, *v.*, -puta (-putile); — *with fist, v.*, -twanga (-twanjile).
 STRING, *n.*, lukonji; —, *make, v.*, -pota (-potile); *string beads, -tunga (-tunjile)*; — *a bow or bed, v.*, -kunga (-kunjile).
 STRIP (*maize from the cob*), *v.*, -putukula (-putukwile).
 STRIPED, *adj.*, maŵala-maŵala.
 STRONG, BE, *v.*, -limba (-limbile).
 STRUGGLE, *v.*, -pilipita (-pilipitile).
 STUMBLE, *v.*, -kuŵala (-kuŵele).
 STUMP (*of axe, hoe*), *n.*, chigwili; — (*projecting*), *n.*, chisichi.
 STUPID, BE, *v.*, -loŵela (-loŵele); *a stupid person*, jua chisilu.
 SUBMISSION, *n.*, ulambi.
 SUBSIDISE (*especially an army*), *v.*, -lalika (-lalice).
 SUCH AS THIS, yati'ii.
 SUCK, *v.*, -jonga (-jonjile).
 SUFFER, *v.*, -laga (-lasile).
 SUFFICE, *n.*, -jenanila (-jenanile); -jenela (-jenele).
 SUGAR-CANE, *n.*, mlungu.
 SUITABLE, BE, *v.*, -ŵajilwa (-ŵajilwe).
 SUMMON, *v.*, -ŵilanga (-ŵilasile), -kolanga (-kolasile); *beckon, -kodola (-kodwele)*.
 SUN, *n.*, lyuŵa; *rise, v.*, -cha (-chele); *set, v.*, -sawa (-swele).
 SUPPOSE, *v.*, -pela (-pesile).

SURPRISED, BE, *v.*, -lapa (-lapile).
 SUSPEND, *v.*, -koleka (-koleche);
suspended, be, v., -sakama (-sakeme).
 SWALLOW, *v.*, -mila (-misile).
 SWEAR (*use bad language*), *v.*,
 -tukana (-tukene).
 SWEAT, *n.*, chitukuta.
 SWEEP, *v.*, -pyajila (-pyajile);
broom, lisache.
 SWEET, BE, *v.*, -nong'a (-nonyile).
 SWELL UP, *v.*, -imba (-imbile).
 SWIM, *v.*, -ng'ambila (-ng'ambile).
 SWIZZLESTICK, *n.*, lupukuso.
 SWORD, *n.*, lupanga.

T

TAIL, *n.*, mchila.
 TAKE, *v.*, -jigala (-jigele), -tola
 (-tosile); — *away*, -tyosya
 (-tyosisye); — *off clothes*,
 -wula (-wusile); — *off fire*,
 -tegula (-tegwile); — *out of
 fire*, -jokola (-jokwele); —
out of grain store, -wasa
 (-wasile); — *part*, -sapula
 (-sapwile); — *back*, -uchisya
 (-uchisye).
 TAP (*rubber*), *v.*, -goma (-gomile).
 TASTE, *v.*, -pasya (-pasisye); —
bitter, -wawa (-wawile); *taste-
 less, be*, -sisima (-sisime); *lack
 of flavour, n.*, usuma; *tasty,
 desire of something, n.*, lukoŵo.
 TATOO MARKS, *n.*, nembo.
 TAX, *n.*, msoko.
 TEACH, *v.*, -jiganya (-jigenye);
 — *manners (at unyago), v.*,
 -unda (-undile).
 TEAR, *v.*, -papula (-papwile); —
out, -kachula (-kachwile).
 TELL, *v.*, -tagulila (-tagulile),
 -salila (-salile); — *lies*, -la-
 mbusya (-lambwisye).
 TEN, *num.*, likumi.
 THAT, IN ORDER, *conj.*, kuti, ya-
 pate.

THATCH, *v.*, -wimba (-wimbile).
 THEIR, *pron.*, -ao.
 THEMSELVES, *pron.*, achimsyene.
 THERE, *adv.*, apo, kweleko, etc.;
there is not, kwangali; *there
 is*, akuli.
 THEREFORE, *conj.*, mēnēma,
 ambi.
 THIEF, *n.*, juawii.
 THIGH, *n.*, chiiga.
 THIN, BE, *v.*, -ganda (-gandile);
(of texture), -jepepala (-jepe-
 pele).
 THING, *n.*, chindu.
 THINK, *v.*, -ganisya (-ganisisye),
 -pela (-pesile), -wona (-weni).
 THIRST, *n.*, njota.
 THORN, *n.*, mwiŵa.
 THOUGH, *conj.*, nambo (*see also
 ALTHOUGH*).
 THREAD, *n.*, usi, ulusi; *twist* —,
 -singa (-sinjile).
 THREE, *num.*, -tatu.
 THROAT, *n.*, ku ngulo.
 THROW, *v.*, -ponya (-ponyile);
 — *away*, -jasa (-jasile).
 THUMB, *n.*, chala cha chikongo.
 THUS, *adv.*, iyoyo, sai, inoino,
 'ii, au utende'u.
 TIDY, PUT, *v.*, -linganya (-li-
 ngenye).
 TIE, *v.*, -taŵa (-taŵile); — *to-
 gether*, -lumbikanya, (-lumbi-
 kenye).
 TIME, *n.*, katema; *how many
 times?* kalingwa?
 TIP (*end*), *n.*, mtepa.
 TIRED, BE, *v.*, -sakalika (-saka-
 liche), -pela (-pesile).
 TO, *prep.*, ku, kwa.
 TOAD, *n.*, chiula.
 TOBACCO, *n.*, sona; *smoke* —, *v.*,
 -kwemba (-kwembile);
 — *pipe, n.*, chilongo.
 TO-DAY, *adv.*, lelo.
 TOE, *n.*, chala; *great* —, *c.* cha
 chikongo; *little* —, *c.* cha
 nyonje; — *nail, n.*, chikala-
 wesa.

TOGETHER, *adv.*, pampepe, pamo; *go* —, *v.*, -longana (-longene).

TOKEN, *n.*, chimanyililo.

TOMATO, *n.*, lipwetechela.

TOMB, *n.*, chilisa.

TO-MORROW, *adv.*, malaŵi; *day after* —, mtondo; *two days after* —, mkucha.

TONGUE, *n.*, lulimi.

TOOTH, *n.*, lino (*pl.*, meno); *tooth-brush* (*native*), mswache.

TOP, ON, *adv.*, pa chanya, penani; *place* —, *v.*, -sajika (-sajiche).

TRACK, *n.*, likumbo, likau.

TRADE, *v.*, -sumana (-sumene); — *n.*, upasani.

TRADER, BANYAN, *n.*, m'mwenye.

TRAMPLE ON, *v.*, -liŵata (-liŵete).

TRAP, *n.*, chigwenembe; *flat stone*, liliŵa; *set* —, *v.*, -tega (-tesile); *go off*, *v.*, -ituka (-itwiche).

TRAVELLER, *n.*, mlendo.

TREACHERY, *n.*, malindi.

TREAD, *v.*, -liŵata (-liŵete).

TREE, *n.*, mtela; *fell* —, *v.*, -kanga (-kanjile).

TREMBLE, *v.*, -tetemela (-tete-mele).

TRENCH, *n.*, lukoloma.

TRIBAL MARKS, *n.*, nembo.

TRIBE, *n.*, lukosyo.

TRIM NAILS, *v.*, -sinda (-sindile).

TRIP (*stumble*), *v.*, -kuŵala (-kuŵele).

TROUBLE, *v.*, -sausya (-sausisye), -sakalisya (-sakalisye); *be in* —, -singalilwa (-singalilwe).

TRUSS (*of cloth*), *n.*, mtumba.

TRUST, *v.*, -kulupilila (-kulu-pilile).

TRY, *v.*, -linga (-linjile).

TURN BACK, *v.*, -ujilila (-ujilile), -galauka (-galawiche); —

aside, *v.*, -sepuka (-sepwiche); — *round*, *v.*, -galausya (-galawisye); — *over*, -pitikusya

(-pitikwisye), -unika (-uniche); — *face up* (*right way up*), -galika (-galiche).

TWICE, *adv.*, kawili.

TWIST (*thread*), *v.*, -singa (-sinjile), -pota (-potile); — *round*, *v.*, -syenga (-syenjile).

TWO, *num.*, -wili.

U

ULCER, *n.*, liŵanga.

UNCLE, *n.*, atati (*see Appendix II*).

UNDER, *prep.*, pasi pa.

UNDERSTAND, *v.*, -manyilila (-manyilile), -pilikana (-pilikene).

UNDRESS, *v.*, -wula (-wusile).

UNFOLD, *v.*, -sapangula (-sapangwile).

UNFORTUNATE; BE, *v.*, -kola likungu (-kwete).

UNHAPPY, BE, *v.*, -laga (-lasile).

UNINHABITED AREA, *n.*, lipululu.

UNRAVEL, *v.*, -sapangula (-sapangwile).

UNRIPE, *adj.*, -ŵisi.

UNTIE, *v.*, -gopola (-gopwele).

UNTIL, *prep.*, mpaka.

UPHILL, *adv.*, ku mkuli.

UPRIGHT, SET, *v.*, -jimika (-jimiche).

UPROOT (*tear up by roots*), *v.*; -kachula (-kachwile); -tupula (-tupwile).

UPSIDE DOWN, TURN, *v.*, -pitikusya (-pitikwisye), -galausya (-galawisye); -unika (-uniche).

UPSTREAM, *adv.*, kumkuli.

USELESS, *adj.*, -mtega; *uselessly*, *adv.*, wambape.

V

VALLEY, *n.*, litiŵi.

VEGETABLE, *n.*, liponda.

VERANDAH, *n.*, lipénu; — *room*, lukole; — *post*, luchanamila.

VERY, *adv.*, mnope, kusyene; *very much*, *very often*, kwakujinji.

VILLAGE, *n.*, musî; — *large, n.*, msinda; — *new, n.*, luno; — *deserted, n.*, masame.
 VISIBLE, *BE, v.*, -woneka (-woneche).
 VOMIT, *v.*, -tapika (-tapiche).

W

WAGES, *n.*, malipilo, mbote.
 WAIT, *v.*, -linda (-lindile), -jembecheya (-jembecheye); *lie in wait, -juwilila (-juwilile)*.
 WAKEN, *v.*, -jimusya (-jimwisye).
 WALK, *v.*, -jenda, (-jesile); *go for a —, -jaula kwimajima; — fast, -tugala (-tugele); walking-stick, chimbonga; — staff, ngongo*.
 WALL, *n.*, lipupa; *partition —, lusasa*.
 WANDER ABOUT, *v.*, -laŵalaŵa (-laŵalaŵile).
 WANDERINGS, *n.*, wende.
 WANT, *v.*, -saka (-sachile), -sosa (-sosile); (*lack*), -sowa (-sowile).
 WAR, *n.*, ngondo.
 WARM ONESELF AT FIRE, *v.*, -jota, -lijota (-jotile).
 WARM UP (*food*), *v.*, -kōsya (-kōsisye).
 WARTHOG, *n.*, mbango.
 WASH, *v.* (*clothes*), -chapa (-chapple), -saula (-sawile); (*person*), -joga (-josile); (*hands*), -naŵa (-naŵile); (*face*), -sukusula (-sukuswile); (*an article*), -sūka (-sūchile).
 WASTE, *v.*, -jonanga (-jonasile).
 WATCH, *v.*, -lindilila (-lindilile); — *house, n.*, chilindo.
 WATER, *n.*, mesi; *water-pot, luulo*.
 WATERBUCK, *n.*, ndogolo.
 WATERSHED, *n.*, lutando, mlila.
 WAY, *n.* (*path*), litala; (*manner*), utenda.
 WE, *pron.*, uwe, uweji; — *ourselves, uwewe*.

WEAK, *BE, v.*, -loŵela (-loŵele).
 WEALTH, *n.*, chipanje.
 WEAR (*clothes*), *v.*, -wala (-wete).
 WEAVE (*baskets*), *v.*, -luka (-lu-chile).
 WEDDING, *n.*, ulombela.
 WEED, *n.*, chikoko; —, *v.*, -lima luwila (-limile).
 WEIGH, *v.*, -linga (-linjile); *scales, n.*, wesani.
 WELL, *adv.*, ichenene, uchenene, chenene; —, *conj.*, kwende; —, *n.*, chisima.
 WET, *BE, v.*, -nyoŵa (-nyoweŵe, -nyoŵile).
 WHAT? *pron.*, chichi; *adj. pron.*, chi, -api; — *about it? ambi uli; — for? -a chichi; — kind of? -a chi*.
 WHEEL, *n.*, chitungulu.
 WHEN? *adv.*, lyuŵa chi, chaka chi, katema chi; — (*rel.*), pe, po, pi, pa.
 WHERE? *adv.*, kwapi, papi, m w a p i; — (*rel.*), pe, po, pa, pi.
 WHETHER, *conj.*, kanga, pane.
 WHICH? *pron.*, -api, chi.
 WHISPER, *v.*, -songona (-songwene).
 WHISTLE, *v.*, -gomba lulusi (-gom bile); — (*bamboo*), chikwelu.
 WHITE, *adj.*, -swela; — *ants, n.*, ucheche; — *ants (flying), ngumbi; —, be, v.*, -swejela (-swejele).
 WHO? *pron.*, ŵani; *whom? cheni; whose? -a cheni*.
 WHY? *adv.*, ligongo chichi.
 WIDE, -ana chitipa.
 WIDTH, *n.*, chitipa.
 WIFE, *n.*, asono, asonogo; *head-wife, kusyeto*.
 WILD BEAST, *n.*, chikoko.
 WILDEBEESTE, *n.*, sindi.
 WIND, *n.*, mbungo, mbepo; *blow, v.*, -puga (-pujile).
 WINDOW, *n.*, chimbeleta.

WING, *n.*, lipapiko.
 WIPE, *v.*, -pukuta (-pukwite).
 WIRE, *n.*, lusambo.
 WISDOM, *n.*, lunda.
 WISH, *v.*, -saka (-sachile), -sosa (-sosile).
 WITCHCRAFT, *n.*, usaŵi.
 WITH, *prep.*, ni, na.
 WITHER, *v.*, -nyala (-nyasile).
 WITHOUT, *adj.*, -angali; *be* —, *v.*, -sowa (-sowile).
 WITNESS, *n.*, mboni.
 WOMAN, *n.*, juamkongwe, ŵa-kongwe, mbumba; *pl.*, achambumba, achamba, achakongwe.
 WONT, BE, *v.*, -syoŵelela (-syoŵelele).
 WOOD (*jungle*), *n.*, mseso; *wooden*, *adj.*, -a mtela.
 WORD, *n.*, liloŵe.
 WORK, *n.*, masengo; *stop* —, *v.*, -ŵeluka (-ŵelwiche).
 WOUND, *n.*, liŵanga; — *v.*, -ulala (-ulele), -soma (-somile).
 WRIGGLE, *v.*, -pilipita (-pilipite).
 WRITE, *v.*, -lemba (-lembile).
 WRONG, DO, *v.*, -soya (-soyiye), -lemwa (-lemwile).

Y

YARD, *n.* (*measure*), upande (*pl.*, mbande); *courtyard*, ku nganya.
 YAWN, *v.*, -jasama mwaju (-jaseme).
 YEAR, *n.*, chaka; — *before last*, mwachejusi; *last* —, mwacheso; *next* —, pa chaka, chaka chine; *this* —, namyaka.
 YES, *adv.*, elo.
 YESTERDAY, *adv.*, liso; *day before* —, lijusi.
 YOU, *pron.*, umwe, ŵalakwe; *you yourself*, umweji; "*you there!*" ŵanyamwe.
 YOUR, *pron.*, -enu; *your own*, -enumwe.
 YOUTH, *n.*, mchanda; (*abstract*), uchanda.

Z

ZEBRA, *n.*, mbunda.

